

# TRINITY NEWS

## Lent IV Sight and Insight in the Darkness at the Pool of Siloam

President Reagan liked to say, "Trust, but verify". This applies very well to the biblical scene before us today from the Gospel of John. It is the healing of a man born blind.

Jesus comes across the man near the pool of Siloam. Deficiencies of sight and hearing in people were then often blamed on the sin of their parents or themselves. The blame game is very ancient and still current, often very cruel. So Jesus is asked the trap question about whether it's the man's sin or that of his parents that has caused his blindness. His reply indicates that the glory of God will be seen in what happens to him. The gospel of John has no scene of the Transfiguration on a mountain as we see in the Gospels of Matthew Mark and Luke. But in John glory appears at other moments, unexpected and yet conveying the glory of God. Jesus uses spittle from his own body to make the paste from the ground to place across the man's eyes. The healing has another aspect in that the man is told to go and wash himself in the pool of Siloam. He does this and he is healed.

The healing offered by Christ needs to connect with another symbol, that of water and it turns the pool of water which gave refreshment to the Jewish people when they needed it into a pool of healing. The creation had come into being through water and now reversal of blindness occurs in water as a creation of healing. The healing occurs and the man is no longer a beggar, getting on with his life, able to find his way and learn the things that might bring him some income and give him a new life. It naturally arouses great feelings of resentment from those who could not bring about such healing in themselves. Unlike the Christ they could not draw it from within themselves and touch the earth and turn things into healing that could not otherwise be envisaged. They go on testing the man but in the end all that he can say is that he has been healed and that his life is now a different in a permanent sense while he lives. The opposition crumbles before the evidence, but as always there are ways to disregard evidence and try the twisted ways of humanity to engulf people and draw them into positions of weakness and admissions that are clearly not right or true. John has few healings but they are always extraordinary healings akin to raising people from the dead in the case of Lazarus. The man will see water for the first time rather than just feeling it on his face and in his washing of the pool of Siloam he finds the answer to all of his dreams of ever seeing what was right in front of him.

The Pharisees were left with two choices, that of accepting the evidence that God had been at work or running from the God who are chosen them and given them so much into their hands that they could never hold what had been given to them.

It is same with us. We are given life. We don't see only with our eyes but with our brains that manufacture the pictures that give us in the end what we see. The people around the blind man had to rethink their positions. Miracles break chains of evidence and require fresh evidence. Miracles in human relationships change ways of thinking and allow us to practice what is called **metacognition**. **That is, the capacity to think about our thinking and define loops in which we can for a brief moment in time assess a different course in a different way of being before we speak or act.** It is rightly said that the leopard cannot change its spots, but that doesn't apply to humans in terms of our attitudes and our ways of seeing things and even our personalities. We can all find fresh ways of being as a person and in the conduct of our life that will enrich our perceptions and keep us safe for the rest of our journey. Can we change our personality? Of course we can, but it must go with a reassessment of all the automatic stuff that floats to the surface of our minds all the time and the refusal to allow it to be the only way in which we can think and move and have our being as the old Greek poets put it. The encounter of Christ with the blind man is a model for the encounters that we seek with God in our own 'blindness', longing to 'see'.

We have been given a brain to draw us into interactions with other people and with the deepest matters of our soul and the far corners of the recesses of our minds where things are stored that are yet to be, so that we can walk down the road renewed in vision and hope and never be afraid to be truly ourselves in our world. But we are often led to believe that we cannot achieve what is the most significant thing of all, to find love and to be loved and to understand the depths of God in fresh ways that refresh ourselves and lead us to the waters of Siloam. A little Palestinian boy one day, for the price of two shekels, pointed out to me the locality of the famous pool. He called it **Sil-oh-ahm**, a correct Filipino pronunciation of a biblical name! He also pointed to the Garden of Gethsemane for me as I was searching for it. A Pool and a Garden, one for cleansing and refreshment and one for reflections of Jesus there that opened the door to more intimate connections with the heart of God.

Bishop Arthur Jones

---

## **THIS WEEK:**

### **Wednesday, April 2.**

- Bible Study, 10:00a.m.
- **LENTEN STUDY**, 7:30p.m., Parish Office. **The Four Last Things**  
**Salvation Scripture and Sacraments**

### **Thursday, April 3.**

- Midweek Eucharist, 10:00a.m., Chapel

## **READINGS FOR NEXT SUNDAY:**

Ezekiel 37:1-3,11-14; Psalm 130; Romans 6:16-23; John 11:17-44

## **HOLY WEEK SCHEDULE OF SERVICES:**

### **APRIL 13. PALM SUNDAY.**

- Blessing of the Palms & Holy Eucharist, 7:30 a.m. & 9:30 a.m.

### **APRIL 14-APRIL 16. MONDAY, TUESDAY & WEDNESDAY.**

- Holy Eucharist, 7:00 p.m.

### **APRIL 17. MAUNDY THURSDAY.**

- Holy Eucharist & Washing of the feet, 7:00 p.m.

### **APRIL 18. GOOD FRIDAY.**

- Stations of the Cross, 11:00 a.m.
- Liturgy of Good Friday, 12 noon.

### **APRIL 20. EASTER SUNDAY.**

- Holy Eucharist, 7:30 a.m. & 9:30 a.m. *Easter egg hunt for the Sunday School children follows after the 9:30 a.m. Eucharist*
-