

Blaming the Victim: Day, Night and Light (John 9:1-5)

Lenten Soup Supper Series at Christ Episcopal Church Eureka

March 6, 2018

The Rev. Daniel London, PhD

Watch conversation between Fr. Daniel and Pastor Adam Ericksen of the Raven Foundation

Identifying with the Disciples and their Question

How do you formulate your questions regarding suffering? What drives your question?

Engaging the Anthropological Tale:

“Myth” mutes the victim and keeps victimizers **blind** to scapegoat’s innocence

The disciples reveal their mythic vision, which is blindness (blinded by blame)

Jesus’s Initial Response

ἀπεκρίθη Ἰησοῦς Ούτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἔως ἡμέρα ἐστίν

Jesus answered Neither this one sinned nor his parents but in order to make manifest the work of God in him we must work the works of him who sent me while it is day

Jesus answered, “Neither this one sinned nor his parents but [he was born blind] in order to make manifest the work of God in him. We must work the works of him who sent me while it is day...”

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Signs and Symbols

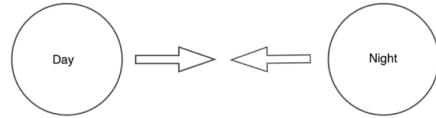
Signs point to something else

Symbols embody that to which it also points

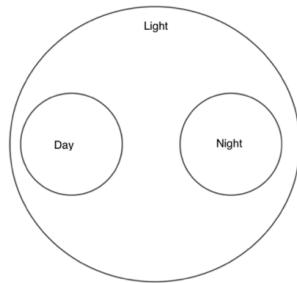
A symbol is “a sensible reality which renders present to and involves a person subjectively in a transforming experience of transcendent mystery” – Sandra Schneiders

The Day, the Night and the Light in the Feast of Booths (*Sukkot*)

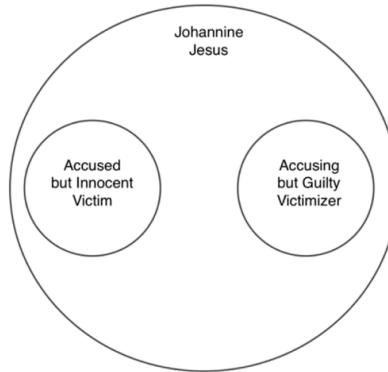
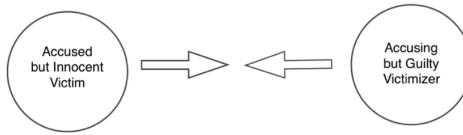
The Day and Night Dichotomy



The Light Subversion of Dichotomy



Engaging the Anthropological Tale



Jesus says, “*In order for God’s work to be done, we must reveal the innocence of the victim, which also exposes the guilt of the accuser. However, rather than just reversing the roles, I will transform and liberate you both as a new light transforms the day and the night.*”