4TH SUNDAY OF LENT: MARCH 15, 2026.

Friends, we continue our Lenten Journey Home. Learning to Be Found: 'Where Are You?'

Come and let our hearts be found this Lent.

FROM TOTAL BLINDNESS TO SIGHT

We all see the world through something/different windows:

- Through past experiences.
- Through wounds.
- Through pride.
- Through fear.
- And sometimes, without even realizing it, we are blind.

Gospel of John 9:1-41: Jesus heals the man born blind and reveals himself to him as the Son of Man. This passage invites us to focus on the physical and spiritual aspects of sight and light. In the first part of the passage, we hear Jesus' response to a prevalent belief of his time: 'that misfortune and disability were the result of sin'. That belief is why Jesus is asked the question of whose sin caused the man's blindness. "Rabbi, who sinned, this man or his parents?" In other words: Who is to blame? For these religious leaders, sufferings must be punishment for someone's fault. Jesus does not answer directly, but instead gives the question an entirely different dimension—'through this man's disability, God's power will be made manifest'. He says, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him." Right away, Jesus shifts the focus from blame to glory.

Moments of Encounter: Jesus sought out the man born blind when he was cast out, restored his sight, revealed himself to him as the Son of Man, and, finally, the man worshipped Jesus Christ. From conversion to dynamic disciple. From shame to mission. From darkness to light. From blame to glory.

GOD IS GOOD - ALL THE TIME. AND ALL THE TIME - GOD IS GOOD.

A Punchy Story: The Smudged Windshield

A man was driving at sunset, frustrated because the road ahead looked hazy and dull. He complained that the city must be polluted, that the air must be thick with smog. Everything looked dim and distorted. When he stopped for gas (not the typical self-service gas station), the attendant wiped his windshield. Suddenly, the sky was brilliant. The colors were sharp. The road

was clear. The problem wasn't the world outside. It was the film on the glass. Spiritual blindness works like that. We think the issue is "out there" — other people, culture, the Church, our spouse, our kids. But often there's something on the lens of our own heart. Hear this, folks, that;

1) Jesus doesn't just change circumstances.

2) He clears the lens.

Amazing Grace (Breaking Bread 2026, #447)

Amazing grace! how sweet the sound, That saved a wretch; like me!
I once was lost, but now am found, Was blind, but now I see.

'Twas grace that taught my heart to fear, And grace my fears relieved;
How precious did that grace appear. The hour I first believed! (Breaking Bread 2026, #447)

Shame and the Fear of Being Seen:

There are two kinds of blindness in this Gospel.

The man born blind cannot see physically. The Pharisees can see physically, but they are spiritually blind. The blind man gradually comes to recognize who Jesus is. The Pharisees, meanwhile, grow more rigid. More defensive. More certain they are right.

The greatest blindness is not needing healing.

The greatest blindness is refusing it.

This is where Brené Brown is helpful. She distinguishes guilt from shame. Guilt says, "I did something bad." Shame says, "I am bad." "You are defective." "If people really knew you, they would reject you." "Stay hidden." And what does shame do? Like the Pharisees, it keeps us from stepping into the light. Shame drives secrecy, fear, and disengagement, whereas guilt drives positive change. Notice something: the blind man allows himself to be seen. He testifies. He stands in front of the Pharisees. He refuses to pretend. The Pharisees, on the other hand, protect their image. They protect their status. They protect their control.

Shame keeps us in managing appearances.
Humility allows us to receive mercy.

The blind man had nothing to defend. And so, he had everything to gain.

Where We Are Blind? Where am I blind?

Spiritual blindness creeps in quietly.

We become blind when:

v We assume we already understand everything.

v We reduce people to labels.

v We interpret suffering as punishment.

v We cling to control instead of surrender.

Or when shame convinces us:

§ “This is just who I am.”

§ “God couldn’t use me.”

§ “I’ll never change.”

§ “I’m fine. I don’t need healing.”

The Mud, the Mission, and The Rescue Project: In the Rescue Project, Fr. John Riccardo frames the Gospel in four movements:

† There is a battle.

† We have an enemy.

† We cannot save ourselves.

† Jesus has come to rescue us.

John chapter nine fits perfectly into that story.

There is a battle — not just against physical blindness, but spiritual darkness.
There is an enemy — the “father of lies,” who wants us to remain in confusion and pride.
We cannot heal our own blindness.
And Jesus steps into the dirt — literally — to rescue.

He spits on the ground. He makes mud. He touches the man’s eyes.

God enters into our mess.

And then Jesus sends him to wash in Siloam, which means “Sent.”

Rescue is not just about comfort. It’s about transformation and mission.

The man is healed — and then he is sent out as a witness.

“One thing I do know: I was blind and now I see.”

That is Christianity in one sentence.

Lent: Letting Jesus Clear the Glass:

Lent is not about pretending we see clearly. It's about admitting the windshield needs wiping.

Adoration is where we let the Light look at us.
Confession is where the mud is washed away.

And here's the good news from The Rescue Project:

Jesus's is not annoyed by your blindness.
He came for it.

He is not surprised by your shame. He came to expose it to mercy.

He is not waiting for you to fix yourself. He came because you cannot.

A Simple Invitation: This week, ask yourself:

- Where might I be spiritually blind?
- What lies have I believed about myself?
- Where is shame keeping me hidden?
- What would it look like to let Jesus clear my vision?

Let Christ touch those places you avoid.

Let Him wash what you cannot clean yourself.

Let Him send you out able to say:

"I was blind — and now I see." Because the Light of the World is still passing by.

The only real tragedy is insisting that we don't need Jesus Christ. Amen.

Thank you, and remain blessed in the Lord.

Fr. Martin Ezeihuaku, MSP.