

Ephesians 5:8-14; John 9:1-41
Reverend Giuseppe Mattei (March 15, 2026)

I have a problem with my eyes. I need to get a new eye-glass prescription so I can see better. As it is, objects are blurred, especially at a distance. I want to see more clearly: my sight is not as sharp as I wish.

But sometimes I am not so sure that I want a clearer picture of what is around me. Sometimes, like many others, I don't like what I see; I don't want to be made aware of so much ugliness, so much suffering. In those moments, I want to shield my sight: I'd rather bury my head into the sand of unawareness than to be confronted and questioned by my conscience. I enjoy seeing the beauty of the world, but when tragedy and misery are all I see, those images go straight to my heart, and I see the anguish and agony of the world.

That's when I feel disbelief and rage one moment and helplessness and withdrawal another. Gratuitous cruelty for the purpose of scoring political points leaves me confused, alone and numb. That's when I feel the unpleasant sensation of my blood boiling, my body tensing up and my thoughts becoming cynical. That's when I need to step back and instead of pointing my finger at those blind around me who

cause much destruction and despair and consider my own blindness. Change begins with me.

The journey of the faithful is one of seeking the Light, to beg for eyes to see, capable of perceiving the Presence of God, the faithfulness of God, the mercy, the grace, the glory of God. Jesus tells us plainly: “*Blessed are the pure in heart, for they will see God.*” (Matthew 5:8)

When our sight is restored, a new communication channel opens. It is not simply us enjoying the ability to see but also God looking *through* us, searching for beauty, love and life: God seeking and perceiving God, the Presence of God at work. And what God finds is the affirmation or the negation of life. It’s God looking with delighted eyes, or with troubled eyes, or with longing eyes the reality all around us. When that happens, when we allow God to look through our eyes, we experience empathy and compassion, the sacred ground where God meets God.

When this happens, we understand more clearly Paul’s encouragement: “*Don’t look out only for your own interests, but take an interest in others, too. You must have the same attitude that Christ Jesus had.*” (Philippians 2:4-5, NLT)

In Ephesians (5:8-11), Paul advises: “...for once you were darkness, but now in the Lord you are light. Walk as children of light, for the fruit of the light is found in all that is good and

right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness; rather, expose them.”

The man *born* blind doesn't get back something he had lost: his sight was *not* restored to its original ability. He got something totally *new* meant for the glory of God (see Jn 11:4): he was unrecognizable; he stopped being a beggar and he started prophesizing: he witnesses to the character of Jesus, depicting him as a worshipper of God and one who obeys God's will, a man from God (Jn 8:31.33). One who is made anew (the “born from above” of Jn 3:5-7) has an intimate relationship with Jesus and knows him intuitively.

The man born blind can now see the Light of the world (Jn 8:12), something the Pharisees could not comprehend with all their schooling, leaving the new “disciple” (v. 29) quite astonished (v. 30). When he affirmed his desire to believe in the “Son of Man” (v. 36), Jesus confirmed his coming into the light: “You have seen him, and the one speaking with you is he.” (v. 37)

May we be among those who proclaim, “We walk by faith and not by sight.” (2 Cor 5:7)

May we sing with the joy of the newly converted, “In your Light, Lord, we see light.” (Ps 36:10)

May we be bound in the One (Jn 17:22-23) in Whom “we live and move and have our being.” (Acts 17:28)

“This light itself is one, and all those who see it and love it are one.” (St. Augustine, Confessions 10.34)

Amen.