



Bringing Home the Word

Fourth Sunday of Lent (A)

March 15, 2026

Coming of Age, Coming of Faith

Fr. Joseph Juknialis

It is said we never become believers before age thirty-five. I don't think there is anything magical about that age. Some in their seventies still have not yet come to be people of faith, and there are those who, at a very young age, seem to have entrusted their lives to God. What the age of thirty-five does say, however, is that most people need to have lived a while and experienced a few ups and downs to recognize there is a power in their lives greater than themselves.

This week's gospel story of the man born blind encapsulates a lifelong journey of coming to see who Jesus is, compressed into a few days. When asked who cured him of blindness, the man first says that the man Jesus did it. Brought to testify before the Pharisees, he says that Jesus must be a prophet. Confronted by the Pharisees a second time, he testifies that Jesus must be of God. Finally, when he sees Jesus again, he calls him Lord, a name for God. The story is a parable of sorts about how we come to have faith, to see with new and different eyes.

Faith involves trusting—sometimes trusting an unseen power who feels absent at times—and about surrendering control over our lives to God as we come to see in an entirely new way. It can take a lifetime to begin seeing in such a way. †

Sunday Readings

1 Samuel 16:1b, 6–7, 10–13a

God does not see as a mortal, who sees the appearance. The LORD looks into the heart.

Ephesians 5:8–14

Take no part in the fruitless works of darkness; rather, expose them.

**John 9:1–41 or John 9:1, 6–9,
13–17, 34–38**

Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind."

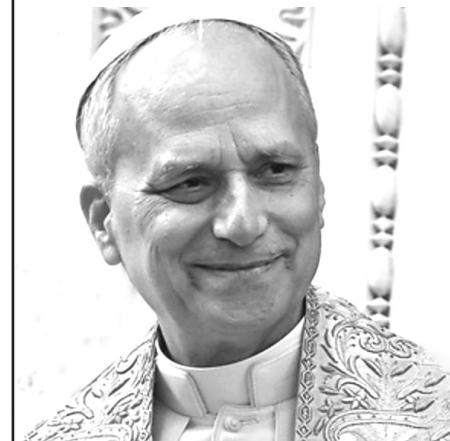


*The story of the man
born blind encapsulates a
lifelong journey of coming
to see who Jesus is.*

A Word from Pope Leo XIV

Dear brothers and sisters, let us trustfully bring our ailments before Jesus, and also those of our loved ones; let us bring the pain of those who feel lost and without a way out. Let us cry out for them, too, and we will be certain that the Lord will hear us.

GENERAL AUDIENCE, ROME,
JUNE 11, 2025



REFLECTION QUESTIONS

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QUESTIONS

- Where am I on the journey of faith?
- How open are my eyes?



“Surely We Are Not Blind, Are We?”

The Redemptorists

As Jesus and his disciples walk past a man blind from birth, the disciples ask, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus’ reply shifts the conversation: “Neither he nor his parents sinned; it is so that the works of God might be made visible through him” (John 9:3).

That statement opens our eyes to something deeper. This man, blind from birth, is more than just an individual in a miraculous healing story. He represents each one of us. All of us, in some way, are blind—unable to see God, others, or ourselves as we truly are.

The Pharisees in the gospel could see physically, but spiritually they were in darkness. They saw the healed man and rejected the miracle. They questioned his story, interrogated his parents, and remained blind to the truth standing before them—Jesus, the Light of the World. Their pride made them certain of their own vision, and that very

certainty made them blind to grace.

They ask, “Surely we are not also blind, are we?” (John 9:40). But that’s the irony:

until we recognize our blindness, we cannot be healed. And true blindness isn’t about our eyes. It’s not about poor sight or darkness around us. It’s the darkness within us—the pride, fear, and assumptions that distort our vision.

How we see others, how we interpret life, and how we understand God all depend on the condition of our heart. As the saying goes, “We don’t see things as they are; we see them as we are.” Until Christ opens our inner eyes, our seeing remains clouded. Wouldn’t it be wonderful if Jesus healed us all from this inner blindness? ¶

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God depends on the
condition of our heart.**

Wisdom from Catholic Update

From “Preaching as a Sacramental Encounter” by Fr. Byron Miller, CSsR

Congregations include people who call themselves conservative or liberal, traditional or progressive, conventional or cutting-edge. The preacher is one person who cannot possibly lean in the same direction as every member of the congregation. The challenge for preachers is to avoid appealing only to those who prefer a certain style of liturgy. Likewise, they must prevent themselves from being special-interest spokespeople of a political party, especially in today’s climate, when partisanship foments extremism. In his 2017 homily for Pentecost, Pope Francis said that when Christians “take sides and form parties, when we adopt rigid and airtight positions, [we] become Christians on the ‘right’ or the ‘left’ before being on the side of Jesus.”

Catholic Update—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521 or visit Liguori.org.



So that our eyes may be open to your presence everywhere and in everyone, we pray—Lord, let us be like you.

The Redemptorists

WEEKDAY READINGS

March 16–21

Monday, Lenten Weekday: Is 65:17–21 / Jn 4:43–54

Tuesday, Lenten Weekday: Ez 47:1–9, 12 / Jn 5:1–16

Wednesday, Lenten Weekday: Is 49:8–15 / Jn 5:17–30

Thursday, St. Joseph, Spouse of the Blessed Virgin Mary: 2 Sm 7:4–5a, 12–14a, 16 / Rom 4:13, 16–18, 22 / Mt 1:16, 18–21, 24a or Lk 2:41–51a

Friday, Lenten Weekday: Wis 2:1a, 12–22 / Jn 7:1–2, 10, 25–30

Saturday, Lenten Weekday: Jer 11:18–20 / Jn 7:40–53