

Fourth Sunday in Lent, March 15, 2026

Is a life of faith a walk in light or a walk in darkness? You can make a strong argument that the life of faith is a walk in light. Jesus says, *“I am the light of the world.”* He said to his disciples, *“You are the light of the world,”* right? We talk about the journey of conversion from unbelief to belief as a journey from darkness into light. People who come from not believing into life of faith, they even say, *“I saw a light,”* right? Saint Paul says to the Ephesians: *“You were once darkness, but now you are light in the Lord. Live as children of light. For light produces every kind of goodness and righteousness and truth.”*

So, I think you could fairly make a strong argument that the life of faith is walking the light - walking the light of the Christ and the truth of the Gospel. I think you could also make a strong case that the life of faith is a walk in darkness. Not that darkness as an evil, the darkness of sin but in darkness of not knowing. The darkness of not seeing, not always understanding. Saint John of the Cross, as we know, wrote about the dark night of the soul, the dark night of the senses. He wrote about these very specific experiences of darkness, but he also described the life of faith as darkness. We don't always know, we don't always understand what God is asking us, or where God is leading us. It's not like at the beginning of our Christian life, the Lord just rolled it all out before us and said, *“Here is the story of your whole life. Just do this and then do this and then this.”* You're lucky if He gives you the next step. He asks us to step in darkness and put our feet where we are not sure that there is solid ground.

We want to know. We don't like walking in darkness. We grapple with hard questions; we want to understand the logic of God. People say,

you know, “Why did my marriage fall apart? Why did this child or that child die? Why do I keep struggling with the same thing over and over? How is there any good coming of all this?” We are grappling. We are trying to figure out all these things. How does it all make sense?

We see that in the readings today very much. In the first reading, in a simple way here is Jesse bringing out all his sons. According to his logic, Eliab should be the one, right? The tallest and most handsome. Why wouldn't he be the king? No, the Lord has rejected him. I don't know what that was all about or what that entails. But he was not the one. Maybe it is another one. He looked at son after son after son. None of them were the ones the Lord had chosen to be king. “Well, I am pretty sure I am in the right house. Is there another? Oh, yes, there is the youngest.” It never even crossed their mind that David could be a candidate. Their logic – they are trying to understand the logic of God. They don't get it. So, David marches in and he's the one.

Or the Gospel. Jesus and his disciples come across this man who is blind from birth and their first question is ‘Why? Who sinned?’ They are trying to grasp this situation and say, “Well, something's clearly wrong, someone must be to blame. Is it the guy or his parents?” Jesus says, “*Neither he nor his parents sinned. It's really glory in God.*” The glory of God.

We also see in the Gospel those who are convinced that they know the truth, that they have it all figured out. Like the Pharisees who hear this man's testimony and say “*Well, this man can't be from God because he did this on the Sabbath. If he was from God, he would never would have done this on the Sabbath; breaking the Law.*” They can stand on solid ground, right? The Law was revealed by

God. So, a violation of the law would never be done by someone from God. But there's a higher logic. God has a higher logic than we have. It's not contrary per se is just higher. But here we are always grasping, grasping, trying to know, because we think if we know and understand something, then we have it and we're in control. But God did not make human beings to be in control. He made human beings to trust in him.

So, we should strive to understand our faith. Right, I'm not saying, 'Throw your Catechism's out, forget your Bible studies, just live your Christian life without trying to understand anything.' No. But the thing we are saying is if all of that is building up of your own knowledge so that you can rely on yourself and your own understanding, then it is misguided. The pursuit of truth, the pursuit of understanding is the pursuit of knowledge of a person - the Lord Jesus.

Is the life of faith, a walk in the light or a walk in darkness? It is both. It is a walk in the light of Christ, the truth of Christ. The Lord wants us to understand more and more about him. He wants us to know him. But the more we know him, the more we realize how little we can rely on our own understanding.

It reminds me of the Missionary of Charity Sisters who every year, conduct a Novena in preparation for the feast day of Blessed Theresa of Calcutta at the end of August, beginning of September. And the Fifth day of the Novena has the theme, "Trust Jesus blindly." Trust Jesus blindly? No, no, no. I don't want to be a blind sheep going through life. Trust Jesus blindly? And it's curious, isn't it at the end of Gospel Jesus says, I came into this world for judgment. so that those who do not see might see. *"I want to bring people from darkness into life, from unbelief into faith, from not understanding into the*

knowledge of truth” but he goes on, “*and those who do see might become blind.*” That's a tough question.

I'm not sure this is the original interpretation of this passage, but I think it's an interesting one. You go from darkness of unknowing and unbelief into the light of faith, the light of Christ. But as you grow in that light, you get less attached to your own understanding and you're willing to follow blindly because you know the person.

So, you don't know where Jesus is going to have you step next. You don't see if that it is solid ground or if it is into a pit of suffering or what it is, but you know Jesus. So, you can step. You don't have to see. You can be blind and trust Jesus blindly. As the quotation from the Novena says, “*Believe in him, trust in him, with blind and absolute confidence because he is Jesus.*”

So, we go in a sense from not seeing, to seeing, to not seeing. and being okay with trusting, blindly, because we know the Lord. So today is a good day for us to ask for grace. Wherever we are on that continuum we can keep seeking for a deeper understanding of who Jesus is. We want to always pursue deeper knowledge of Him - personal, intimate knowledge of him. And then realize that by God's grace, as we mature in our faith he brings us to have a place of not seeing, walking blindly trusting in his goodness.