

Rectoría San Juan de Dios
IV Sunday of Lent, Cycle A
1 Sm 16, 1.6-7.10-13; Psalm 23; Eph 5, 8-14; Jn 9, 1-41
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Let Us See Beyond

The scene in the Gospel of John depicting the cure of the man born blind invites us to take another look at the religious reality of our communities and to open our faith to the newness of God.

Jesus is forceful against the Pharisees who see their authority threatened by His cure of that man; they have closed themselves off from seeing beyond their categories of the law. After Jesus learns that the man who recovered his sight was thrown out of the synagogue, He declares, “*I came into this world for judgment, so that those who do not see might see, and those who do see might become blind.*” (Jn 9, 39)¹ If Jesus had declared himself as *the light of the world*, now was the moment to push the community toward a liberated vision of the world, of religion, and of God.

Jesus wants everyone to accept His light and to come out of their darkness *so that they can see beyond their*

¹ Whoever does not accept the light of Christ is living in a way that is contrary to the new law of God, whereas the blind man who was cured progresses. He goes from only being a beneficiary of Jesus Christ (Jn 9, 8-16) to recognizing Him as a prophet (v 17), and from there, to believing that Jesus is the Son of Man (v 35-37), that is, to a profession of faith, a great illumination. The Pharisees, being reluctant to accept the miracle, go from disqualifying and expelling the recently cured man (v 34-35) to culpable blindness.(v 41)

ideological restrictions, whether religious or social.

When He puts clay on the eyes of the blind man, Jesus is showing him God's original plan for humanity. He compares the man's own humanity with the newness of the Spirit; he lets him see as a new creature. It is the turn of the blind man to accept the light and to freely choose it.

It is probable that, like this blind man living in darkness, our eyes have also been anointed with clay; our reality has already passed before our eyes and we are considering the possibility of accepting or rejecting that light. The Pharisees don't want to examine reality, much less to accept *seeing beyond it*. For that reason, they try to turn the blind man who had been cured against Jesus.

To see beyond means to see beyond reality as it appears, to the level of faith. The blind man recovered his sight, but not only the benefit of seeing. His healing brought him to an understanding of God. The most luminous thing that he sees is not just the brilliant and colorful world that he had never seen; he also sees that it was God who cured him and so he declared, "*I do believe, Lord,*" and *prostrating himself before Jesus, he worshipped Him.*

We want to see further, that is, we want to define our life and our faith.

Let us try three attitudes:

1-Let us see beyond appearances.

Feelings deceive us. Our perceptions are often conditioned by images that don't corresponded to reality.

In the first reading, Samuel has to discern between the sons of Jesse in Bethlehem. His task is to find the king that God has chosen and to anoint him. God Himself has told Samuel not to be impressed by physical aspects, not to look at outward appearances as men do, but as God does, to look at the heart. The first seven sons passed before Samuel and none was God's choice; instead God chose the youngest son who was taking care of the sheep.

To see beyond appearances means to see with the eyes of the soul; they are the eyes of faith, the gift of God. Ideologies deceive and are in favor of whoever makes a show of power, as did the first seven sons in the first reading, or the Pharisees in the Gospel.

2-Let us see beyond the facts.

In the Gospel, the Pharisees ask the blind man repeatedly: Who cured you? How did He open your eyes? How can a sinner do such things? The man born blind who now could see responds with the facts: I only know that He put mud on my eyes and now I see.

Although at times we don't know how to speak of our faith, like the man who was born blind, we have the facts and the gift of our anointing so that we can live the fruits of healing.

Based on the happenings in our lives that at times we don't understand, we must define our life and define ourselves. The blind man defined himself through Jesus: He is God. And the Pharisees held on to their archaic faith: *"You are that man's disciple; we are disciples of Moses!"* (v 28)

3-Let us see beyond ideologies.

We must bear witness: "*I am*" is the new identity of the man completed by the spirit.

The man born blind was marginalized and left behind. Now he is able to face the Pharisees, not as before, but now without fear, even provoking them in their own obstacles to understanding. In his experience, the gift of sight and love that he received from Jesus does away with any system of ideology, whether social or political. What has saved him is finding a more profound truth, a truth so great that even if he returned to his blindness at that very moment, his life would never be the same. Since his encounter with Jesus, he has other senses for seeing. He experiences completion through the spirit and, in that sense, he is free from all conventional or legalistic ties and from being marginalized.

With his ability to *see beyond* the physical, he sees from his heart. He prostrates himself and worships Jesus.

Let us see beyond.