



*But the Lord said to Samuel: Do not judge from his appearance or from his lofty stature, because I have rejected him. God does not see as a mortal, who sees the appearance. The Lord looks into the heart.
(1 Samuel 16:7)*

March 17, 2026

In the second chapter of her book “Pilgrim at Tinker Creek,” Anne Dillard masterfully describes how people learn to see, and what a terrific metaphor physical sight can be for a deeper and more expansive internal vision. Suffice it to say, coming to sight and achieving clarity are clearly processes.

Parents, for example, hang funny little mobiles over the cribs of their infant children. The children see the objects moving about above them and learn how to reach for them — grab at them — and finally connect with them. Their perspective and capacity for judgment develop as a result. When they get a little older, they learn to play catch. How complex the act of throwing and catching the ball is. The child sees the catcher at a certain distance from herself and uses her hand, arm and whole body to propel the ball from here to there. Her eyes move her to coordinated action that takes a lot of concentration and practice.

If I place my hand in front of my face to block the sun’s glare, my hand appears bigger than the sun because, from here, my hand in front of my face does cover the whole sun. But because I have experience with seeing and have developed a sense of perspective, I know otherwise. We develop vision. Only slowly do we learn to see rightly. We see things differently as we grow older and integrate experience.

The idiom is accurate — there is more to life than meets the eye. A lot lies beneath the surface that is not immediately apparent at surface-level observation. What do the eyes of your faith see when you look at yourself — or when you look at your family — your faith community — the world? Do you see only what is there at face value — or do you see deeper, perhaps even hidden possibilities?

The dynamic of the story of Jesus and the man born blind that we heard last Sunday emphasizes not only its enduring relevance, but its ongoing vitality. It is lived again in the lives of any and all who feel the challenge and invitation to be a part of it. Together we are invited to engage in the ongoing process of recognizing areas of blindness within ourselves, and of the possibility of being purified and enlightened to see what needs to be seen. Finally, we are empowered and sent to live fully, in light of what we see.

The blind man is a tremendous companion and guide on our life's journey. He was himself on a journey towards sight. First, he came to see after the restoration of his physical eyes. Then he saw that it was Jesus who healed him and was truly grateful. Next, he realized that such power must come from God. And finally, he saw clearly enough to worship Jesus and to let everything else fall into place.

We too are being invited to enter more deeply into that same movement. Throughout the Lenten season, we are provided the same opportunity to engage ourselves in the process of coming to a similar awareness that would invite Christ not only to open our eyes but to be our Light.

Recall Jesus' words from the gospel:

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

As I do for you, please pray for me,

Most Reverend Jeffrey S. Grob
Archbishop of Milwaukee

