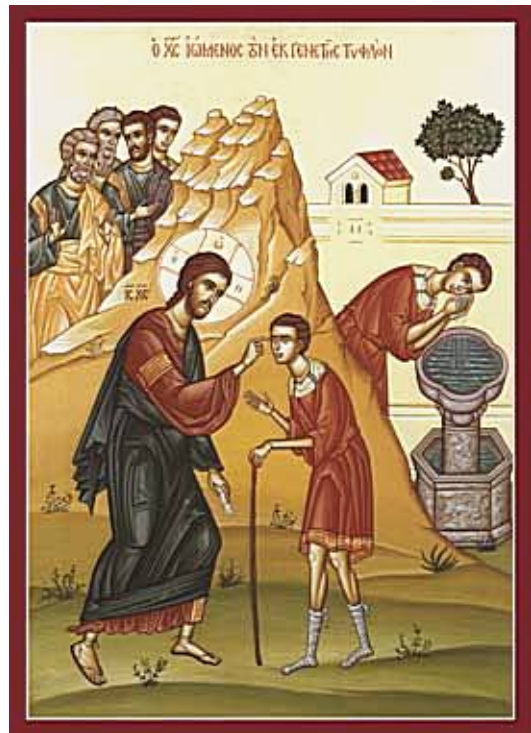


Quinquagesima 2008 (St Blaise)

*“And Jesus said to him: Receive thy sight.
... and immediately he saw and followed Him glorifying God.”*
(Luke 18: 42–3)

Yesterday, we celebrated the feast of the Purification of the Blessed Virgin and the Presentation of the Lord in the Temple. It was a feast on which the Church glorified God in the Christ Child, Jesus Christ, Whom the Holy Ghost through holy Simeon proclaimed as “A Light to the revelation of the Gentiles and the Glory of thy people Israel” — all those who may claim to be the children of Abraham our “father in the Faith”. It is the feast that brings to an end the Christmas cycle throughout which the Church sang the praises of the “Word made flesh” — the Light that enlighteneth every man that comes into the world. In the course of the past week, we recalled the psalm 26:1, “The Lord is my light and my salvation, whom shall I fear” — David’s prayer before being anointed Priest and King, an example of his firm faith and hope in God.



And in the same psalm (v 4–5) David continues in his prayer: “One thing I have asked of the Lord ... that I may see the delight of the Lord, and may visit His Temple.” We should make that prayer our own; because we can become quite blind to the delight of the Lord, who dwells in our tabernacles; who lives in our midst. John the Baptist could truthfully say to some of us: “There is One in the midst of you whom you know not.” And that is the very purpose of our being here, as we learned in our Catechism as children; a truth that is firmly endorsed at greater length in the [Catechism of the Catholic Church](#) (a Catechism which should be in every Catholic household). At every Sunday Mass and solemn feast we proclaim *I Believe*, the words with which we begin every profession of Faith.

From the *Catechism*: —

“Before expounding the Church’s Faith, as confessed in the Creed, celebrated in the Liturgy, and lived in observance of God’s commandments and in prayer, we must first ask what ‘to believe’ means. Faith is man’s response to God, Who reveals Himself and gives Himself to man, at the same time bringing man a ‘superabundant light’ as he searches for the ultimate meaning of his life.”

“The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for.”

“In giving us His Son, His only Word (for He possesses no other) He spoke everything to us at once in this sole Word — and He has no more to say ... Because what He spoke before to the prophets in parts, He has now spoken all at once by giving us the ‘All’ Who is His Son.”

Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behaviour but also of offending Him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty. The generosity of Christ is brought home to us in the Gospel of today: the blind man, with a call that showed faith in the power of Jesus, cried out for a physical cure — and Jesus not only rewarded his faith by giving him his sight, but also opened the eyes of the man’s soul; so that the man followed Him, glorifying God — not glorifying a man, but glorifying God; at the same time becoming a willing witness to the power of this Jesus as the giver of Light: “And all the people ... gave praise to God.”

“The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious final manifestation of Our Lord Jesus Christ. Yet even if revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.”

Three times each day, before we bow in reverence at the words *And the Word was made flesh*, we pray in our hearts with the faith and humility of His Blessed Mother — “Behold the hand-maid of the Lord; be it done unto me according to thy Word,” according to the living word of God in sacred scripture. The eyes of Mary’s spotless soul were forever fixed on her God and Saviour — how she pondered the mysteries of His life so she could proclaim with truth: “My soul magnifies the Lord; and my spirit rejoices in God my Saviour.” There is the perfect example for each of us to follow — free from the distraction of those who, apart from the Church, claim to have the solution to all problems. Christ is the Way, the Truth and the Life — He is the way that we must go, and our heavenly Mother is the one to lead us.

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