

Many times we have listened to this passage from the Acts of the Apostles that chronicles the healing of the crippled performed by St Peter.

I want to focus with you on the closing sentence that we have read: *he stood and began to walk, and entered the temple with them, walking and leaping and praising God.*

Here, it's evident that a man that cannot walk, crippled since birth – St. Luke tells us – finding himself cured from this handicap, cannot but jump, laud and thank God.

It is manifest.

Each of us, I think, would spontaneously, naturally and immediately do the same thing; how could we not jump up and praise God when we perceive in our human experience the making of a miracle? The healing of a condition that has been affecting and oppressing us for our entire life, and has been preventing us from running a normal, free, autonomous life?

Because handicap and illness prevent us from expressing ourselves totally and fully.

How would we be surprised, then, by this reaction?

What is so extraordinary in this reaction that it deserves to be highlighted?

How could a man at the receiving end of a miracle not praise, not thank, not jump out of joy?

I believe that the Acts of the Apostles, and St. Luke in particular, intend to give us a **criteria to verify in our existence whether we really have met Jesus through his saving actions towards us.**

We can think of **sin as of a disease similar to that of the crippled, which prevents us from walking down the rightful path.**

Sin is something that oppresses us, which diverts us from the finishing line we are directed towards. Sometimes it stops us, others it can even push us backwards.

Sin, so, is a very concrete reality, that we all experience, and that limits our actions.

Well, Jesus tells us that, through repentance, baptism, reconciliation, we are freed from the power of sin.

**Hence the healing of the crippled can become a symbolic image of the healing of our souls.**

Dearest, if we experienced to be freed from the handicap of sin, if we experienced that finally we can move freely towards our goal, that we are no longer pushed away, that we no longer go back to our transgressions, that we no longer go astray, wouldn't we also jump for joy?

He who perceives to be freed, healed, rehabilitated, he who personally experiences the ability to walk in a new life, cannot but do what the crippled did: go into the temple jumping, lauding and glorifying God.

It's what we do in our congregations of prayer, what we try and do during the Holy Communion...

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*What I have, I give it to you: in the name of Jesus, stand up and walk!*

Homily. 19th April, 2017

Act 3,1-10

p. G. Paparone o.p.

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So, when someone tells us they cannot jump, laud and jubilate, it may be because they have not yet realised, or not yet experienced, the Lord's redemption.

But if, on the contrary, we have experienced this salvation and yet we are still unable to live in this fashion, then **let's make an effort to!**

Let's praise God through joy, song, through exterior manifestations of gratefulness towards Him.

**Let's jump and praise, dearest brothers and sisters!**

Let's jump on our feet, walk and jubilate, because we have been freed.

Hallelujah!

Praise Jesus our Saviour!

Let's dance and sing to him, let's celebrate because this *son of ours was dead, and he has come back to life* (Luke 15,24), let's sing full of joy, let's celebrate because we were dead and we have come back to life.

Praised be Jesus Christ.