

More Than Silver: The Power of the Risen Christ Still Heals

“I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, rise up and walk.” (Acts 3:6)

The Miracle That Preaches the Resurrection

On Easter Tuesday, the Church gives us a **Resurrection aftermath miracle**. Peter and John are not merely going to the temple to pray — they are carrying **the power of the Risen Christ**.

This miracle is the first one **recorded after Pentecost**, performed by the apostles, and it boldly declares that **Christ is still at work through His Church**.

Patristic Commentary:

- **St. John Chrysostom** notes:
“Peter did not say, ‘In the name of Jesus, be healed,’ but ‘rise up and walk.’ He speaks as one with authority — a mark that Christ’s power truly dwells in him.” (*Homilies on Acts 8*)
- **St. Gregory the Great** adds:
“The lame man is the figure of fallen humanity... the hand stretched out is grace; the rising is conversion; the walking is a new life in Christ.” (*Moral Reflections on Job*)

This miracle is not just a physical healing — it is an apologetic **signpost**:

- ➔ Christ is alive,
- ➔ He reigns,
- ➔ And His Church is the visible conduit of His power.

The Church Still Heals

Critics often say, “*Why don’t we see miracles today?*” — as if God has retired.

But the Church replies: **miracles have never ceased**, and this passage helps us understand *how* and *why* they happen:

- **Through the name of Jesus** (not magic, but divine authority),
- **Through the apostles**, and now through the apostolic Church,

- For the sake of **faith**, not spectacle (v.10: *“They were filled with wonder and amazement...”*).

St. Irenaeus (2nd century) defends the Catholic faith precisely by pointing to this continuity:

“Those who are truly disciples, receiving grace from Him, perform miracles in His name... healing the sick, casting out demons... as each has received a gift from God.”
(*Against Heresies*, 2.32.4)

This helps us **defend**:

- Apostolic succession,
- The sacramental life as a channel of grace,
- And the **living presence of Christ** in His Church — not just in theory, but in power.


Give What You Have, Not What You Don't

“I have no silver or gold, but what I have I give you...” (v.6)

This reveals a key **moral principle**:

True Christian charity is not about offering riches, but offering Christ.

It's easy to excuse ourselves from helping others because we “don't have enough.” But what **Peter gives** is **more than money** — he gives **faith, presence, and the power of Christ**.

 Even in an age of materialism, what the human heart most deeply needs is **spiritual healing**.

The Lame Man as Humanity

This passage is **deeply symbolic**:

- The man is lame **from birth** → a figure of **original sin**,
- He is **outside the temple** → symbolizing exclusion from grace,
- He is healed and enters “**walking and leaping and praising God**” → a clear image of **baptism and new life**.

St. Ambrose comments:

“The Church heals the soul that is lame from birth through the sacrament of baptism, so that it may leap with joy in the courts of the Lord.”

In the Easter season, we celebrate this grace — we were all spiritually lame, but Christ has raised us. And He continues to do so through **His Church, His sacraments, and His name.**

Healed to Witness

The healed man **doesn't disappear**. He becomes a **walking apologetic**:

“They recognized him... and were amazed.” (v.10)

So must we be. We who have been healed in Christ must:

- walk in new life,
- stand up for truth,
- and leap in joy and praise, especially in a culture crippled by despair.

Closing Prayer

Risen Lord, in Your name Peter healed the lame, and Your Church still lifts the fallen. Heal our hearts that we may leap again in the joy of Easter; and help us offer what truly matters — not gold, but You. Amen.