



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, May 29, 2022

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large
Susan Davis- Council Member at Large
Carolyn Neiss - President
Marlene Melesko - Vice President
Susan Egan - Treasurer
Dn Timothy Skuby - Secretary

Parish Shared Folder - <http://bit.ly/St-Alexis>

Parish Members' Directory -

<https://stalexischurch.sharepoint.com> (See Fr Steven for login information)

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

OCMC is pleased to announce an active search for the position of Missionary Director!

We are seeking a strong, confident, strategic, and ambitious leader with a deep desire to see lives transformed, the Gospel spread, and churches established throughout the world.

It's preferred that the candidate have:

- A minimum of 3 years' prior service as an overseas missionary
- A degree in missiology, or a willingness to engage in further study in the field

- An Orthodox Christian theological education

For more information, click the link below and see if this might be a good fit for you!

<https://www.ocmc.org/hiring-missionary-director>

Confession and Communion

Over the past two years, because of COVID, under the direction of our Metropolitan, canons for confession and communion were relaxed. Now that we have returned to relative normalcy, I would like us to return to the expectations that regular participation in confession and communion are the norm.

In his first letter to the Corinthians, St Paul writes, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup" 1 Cor 11:27,28. St Paul exhorts us to be sure that we partake of the body and blood in a *worthy* manner, through *examining* one's self i.e. through confession. Now, due to COVID restrictions, and the concern for everyone's health, there are members of this community who have not taken communion for over a year. You are encouraged to make arrangements to partake of this sacrament as soon as possible, particularly if you plan to receive communion. We have the feast of Ascension and Pentecost coming up, please prepare for these feasts! We also have the Apostle's Fast, in which it would be appropriate to think about offering your confession.

According to the parish ByLaws, to be considered a voting member, you must partake of the sacraments at least once a year. If you have not discussed your current situation as to why you are not participating in the sacraments with Fr Steven by the Feast of Sts Peter and Paul, you will be at risk of losing your voting status. St Paul states that those who partake of the Body and Blood unworthily eat and drink judgement unto themselves 1 Cor 11:29, if you have not entered into confession (or discussed this with Fr Steven) by this same Feast, in order to protect you from this self-judgement, I will be obliged to withhold the Chalice from you. Please understand that this is my responsibility as Priest and Pastor. Simply communicating with me will avoid any confusion at the Chalice.

Prayers, Intercessions and Commemorations



Priest Ceraphim, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Gail, Kelley, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Edward, Dayna and Maria.

Please pray for our catecumen David.

Many Years to: Greg and Christine Jankura on the occasion of their anniversary; and to Sarah Luft on the occasion of her birthday.

Memory Eternal for Joseph Anselmo on the occasion of his repose.

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- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
- All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

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Blind Man. Virgin Martyr Theodosia of Tyre (307-308). Repose of Bl. John of Ustiug, Fool-for-Christ (1494). Virgin Martyr Theodosia, Nun, of Constantinople (726-730).

Prayer for family and friends in the Ukraine and Russia

Hope, Myron, Daniel, Stepan, Galina, Maria, VI

If you have specific names of anyone you would like to have included here, please send them to Fr Steven.

Parish Calendar

Schedule of Services and Events

May 29 to June 6, 2022

Sunday, May 29

Greg & Christine Jankura
Sunday of the Blind Man
9:30AM Divine Liturgy

Monday, May 30

6th Monday after Pascha

Tuesday, May 31

Hermias the Martyr at Comana
8:30AM Daily Matins

Wednesday, June 1

Apodosis of Pascha
4:30PM Open Doors
6:00PM Vespers Divine Liturgy

Thursday, June 2

Holy Ascension
Sarah Luft
8:30AM Akathist for the Ascension

Friday, June 3

Lucillian of Byzantium, 4 martyred Youths
and Paula the Virgin
Repose of Joseph Anselmo

Saturday, June 4

Our Father Metrophanes, Archbishop of
Constantinople
5:30PM Great Vespers

Sunday, June 5

Fathers of the 1st Council

9:30AM Divine Liturgy

Monday, June 6

Hilarion the New of Dalmation Monastery
Church Cleaning: Greg Jankura

Saints and Feasts

May 29

Sunday of the Blind Man

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

June 02

Holy Ascension

The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate,

and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ

had promised to send them the Holy Spirit.

It should be noted that the Mount of Olives is a Sabbath's day journey from Jerusalem, that is, the distance a Jew was permitted to walk on the day of the Sabbath. Ecumenius writes, "A Sabbath day's journey is one mile in length, as Clement says in his fifth Stromatis; it is two thousand cubits, as the Interpretation of the Acts states." They draw this conclusion from the fact that, while they were in the wilderness, the Israelites of old kept within this distance from the Holy Tabernacle, whither they walked on the Sabbath day to worship God.

June 04

Mary & Martha, the sisters of Lazarus

The Holy Myrrh-bearers Mary and Martha, together with their brother Lazarus, were especially devoted to our Savior, as we see from the accounts given in the tenth chapter of Saint Luke, and in the eleventh and twelfth chapters of Saint John. They reposed in Cyprus, where their brother became the first Bishop of Kition after his resurrection from the dead. See also the accounts on Lazarus Saturday and the Sunday of the Myrrh-bearing Women.

June 05

Fathers of the 1st Council

The heresiarch Arius was a Libyan by race and a protopresbyter of the Church of Alexandria. In 315, he began to blaspheme

against the Son and Word of God, saying that He is not true God, consubstantial with the Father, but is rather a work and creation, alien to the essence and glory of the Father, and that there was a time when He was not. This frightful blasphemy shook the faithful of Alexandria. Alexander, his Archbishop, after trying in vain to correct him through admonitions, cut him off from communion and finally in a local council deposed him in the year 321. Yet neither did the blasphemer wish to be corrected, nor did he cease sowing the deadly tares of his heretical teachings; but writing to the bishops of other cities, Arius and his followers requested that his doctrine be examined, and if it were unsound, that the correct teaching be declared to him. By this means, his heresy became universally known and won many supporters, so that the whole Church was soon in an uproar.

Therefore, moved by divine zeal, the first Christian Sovereign, Saint Constantine the Great, the equal to the Apostles, summoned the renowned First Ecumenical Council in Nicaea, a city of Bithynia. It was there that the shepherds and teachers of the Church of Christ gathered from all regions in the year 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God, and they composed the holy Symbol of Faith up to the seventh article (since the remainder, beginning with "And in the Holy Spirit," was completed by the Second Ecumenical Council). Thus they anathematized the impious Arius of evil belief and those of like mind with him, and cut them off as rotten members from the whole body of the faithful.

Therefore, recognizing the divine Fathers as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honour, and unto the strengthening of the true Faith.

Hymns of the Day



Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen..."
" (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 4 Kontakion (Pentecostarion)

I come to You, O Christ, blind from birth in my spiritual eyes,
and call to You in repentance://
"You are the most radiant Light of those

in darkness."

Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: "Rejoice!" to the Myrrhbearing Women, //
granting peace to Your Apostles, and
bestowing Resurrection on the fallen.

(Instead of "It is truly meet...", we sing:)

The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead."
Rejoice, O ye people!

Shine, shine, O new Jerusalem!
The glory of the Lord has shone on you.
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

Communion Hymn

Receive the Body of Christ; taste the fountain
of immortality!
Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
Alleluia, Alleluia, Alleluia!

Priest: "In the fear of God..."

Choir: "Blessed is He that comes in the Name
of the Lord... "

Priest: "O God, save Your people... "

Choir: "Christ is risen from the dead... " (sung
once, instead of "We have seen the True
Light...)

Priest: "Always, now and ever..."

Choir: "Let our mouths be filled..."

At the Dismissal, the Priest says: "Glory to You, O Christ..." and the choir sings "Christ is risen from the dead..." (thrice).

And unto us He has given eternal life.
Let us worship His Resurrection on the third day!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 5th Tone. Psalm 11.7,1.

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

The reading is from Acts of the Apostles 16:16-34.

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These

men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Gospel Reading

Sunday of the Blind Man

The Reading is from John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I

washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him."

So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where

he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.

Bible Cross Reference



The Savior rejects the assumption (common in the ancient world) that all troubles and maladies are necessarily the consequence of personal sin or even the sins of one's parents...

You shall not bow down to them or serve them, for I, the Lord your God,

am a jealous God, recompensing the sins of the fathers on the children to the third and fourth generation of those

who hate Me; 6 but showing mercy to thousands, to those who love Me and keep My commandments. Ex 20:5

You shall not bow down to them nor serve them, because I am the Lord your God, a jealous God, repaying the sins of the fathers upon the children to the third and fourth generation of those who hate Me. Dt 5:9

"Yet you say, 'Why does a son not bear the wrongdoing of his father?' Because the son practiced righteousness, showed mercy, kept all My commandments and did them. Thus he will surely live. 20 But the soul who sins shall die. The son shall not bear the wrongdoing of his father, nor shall the father bear the wrongdoing of his son. The righteousness of a righteous man shall be upon himself, and the lawlessness of a lawless man shall be upon himself. 21 But if a lawless man turns from all the lawless deeds he commits, keeps all My commandments, does righteousness and shows mercy, he will surely live and not die. Ez 18:19-21

Though suffering can be the direct result of personal sin, this is certainly not always the case. In this instance, the man's blindness provided the occasion for the works of God to be revealed; it was not related directly to the man's personal sins.

The "works" that people do consist of:

FAITH: Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent." Jn 6:29

GOOD DEEDS: "and come forth—those who have done good, to the resurrection of life,

and those who have done evil, to the resurrection of condemnation. Jn 5:29

REPENTENCE:

“He has blinded their eyes and hardened their hearts,

Lest they should see with their eyes,

Lest they should understand with their hearts and turn,

So that I should heal them.” Jn 12:40

Wisdom of the Fathers

What could equal these souls? These men had been scourged, had received many, stripes, they had been misused, were in peril of their lives, were thrust into the inner prison, and set fast in the stocks: and for all this they did not suffer themselves to sleep, but kept vigil all the night. Do you mark what a blessing tribulation is? ...That the earthquake should not seem to have come of itself, there was this concurrent circumstance, bearing witness to it: "the doors were opened, and all their bonds were loosed." And it appears in the night-time; for the Apostles did not work for display, but for men's salvation...Here, they did but show the doors standing open, and it opened the doors of his heart, it loosed two sorts of chains; that (prisoner) kindled the (true) light; for the light in his heart was shining. "And he sprang in, and fell before them;" and he does not ask, How is this? What is this? but straightway he says, "What must I do to be saved?" What then answers Paul? "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thine house." (v. 31.) For this above all, wins men: that one's house also should be saved.

St. John Chrysostom

Homily 36 on Acts 16, 4th Century

Beyond the Sermon



Metropolitan Anthony of
Sourozh

Man Blind from Birth
4 June 1989

In the Name of the
Father, the Son and the
Holy Ghost.

We heard today the
story of the man born

blind. We do not know from experience what physical blindness is, but we can imagine how this man was walled in himself, how all the world around him existed only as a distant sound, something he could not picture, imagine. He was a prisoner within his own body. He could live by imaginations, he could invent a world around himself, he could by touch and by hearing approximate what really was around him; but the total, full reality could only escape him.

We are not physically blind, but how many of us are locked in ourselves! Who of us can say that he is so open that he can perceive all the world in its width, but also in its depth?

We meet people, and we see them with our eyes; but seldom it happens that beyond the outer shape, features, clothes, - how often does it happen that we see something of the depth of the person? How seldom it is that we look into a person's eyes and go deep

in understanding! We are surrounded by people and every person is unique to God, but are people unique to us? Are not people that surround us just 'people', who have names, surnames, nicknames, whom we can recognise by their outer looks but whom we do not know at any depth?

This is our condition: we are blind, we are deaf, we are insensitive to the outer world, and yet, we are called to read meanings. When we meet a person, we should approach this person as a mystery, that is as something which we can discover only by a deep communion, by entering into a relationship, perhaps silent, perhaps in words, but so deep that we can know one another not quite as God knows us, but in the light of God that enlightens all and each of us.

And more than this: we can do, each within his own power, within his own gifts, what Christ did: He opened the eyes of this man. What did this man see? The first thing he saw was the face of the Incarnate Son of God, in other words, he saw love incarnate. When his eyes met the eyes of Christ, he met God's compassion, God's tenderness, God's earnest concern and understanding. In the same way could so many people begin to see, if by meeting us they meet people in whose eyes, on whose face they could see the shining of earnest, sober love, of a love that is not sentimental but is seeing, a love that can see and understand. And then, how much could we be to people around us a revelation of all the meanings that this world holds and contains through art, through beauty, through science, through all the means by which beauty is perceived and proclaimed among human beings.

But are we doing this? Is our concern to convey the width, and the depth, the beauty and the meaning of things to every person whom we meet? Are we not rather concerned with receiving than with giving? And yet, Saint Paul who knew what it meant to receive and to give, said, 'It is a more blessed thing to give than to receive'. And yet how much had he received! He had received the knowledge of God in his own experience; he had received teaching, and knowledge, and experience within the Old Testament, and then Christ revealed Himself to him: what did he not receive! And yet, he exulted more in giving than in receiving, because he did not want to be the owner of all the richness that had come his way; he wanted to share it, to give it, to set aglow and afire other lives than his own. Let us reflect on how rich, how richly endowed we are, how much it was given us to see, and to hear. And let us realise at the same time how tragically walled we are within ourselves unless we break this wall in order to give, as generously, as richly, as abundantly as we were given. And then indeed, our joy will be fulfilled according to Christ's promise. And no one, nothing will ever be able to take it away from us. Amen!

