

Readings

First Reading:	Acts 4:8-12
Responsorial Psalm:	Psalm 118:1, 8-9, 21-23, 26, 28, 29 (22)
Second Reading	1 John 3:1-2
Alleluia	John 10:14
Gospel:	John 10:11-18

Commentary

The Sunday reading from Acts 4:12, gives us assurance that *there is no salvation through anyone else* than Jesus Christ. That assurance readily turns into *there is no salvation through anyone else* than me. That arrogance is a stumbling block for reaching out to others with compassion and respect for religious freedom for all religions. The subject matter for personal prayer this Sunday is distinguishing between needed and appropriate self-confidence and unnecessary and inappropriate cruel arrogance.

We begin where we left off last Sunday with Raymond Arroyo and his “The World Over.”¹ The EWTN program this week, March 13, seemed a little less off-putting. Arroyo used a clip from President Barack Obama, letting him speak for himself. Arroyo then went on to say that, he did not accept the positive aspects of what Obama had said.

Arroyo began his program by gratuitously pointing out that two Connecticut legislators sponsoring laws to increase the financial power of the laity in local parishes were Democrats. He did not give their religious affiliation. He later went on to associate those legislators with homosexuality. Arroyo questioned their intentions, suggesting the attack on the right of the Ordinary to control parish finances was a distraction from the main issue legalizing homosexual marriage.

Arroyo did seem a little more gracious. He did not seem to use the word *abomination* that he uses against those with whom he disagrees. Jesus did not condemn anyone for disagreeing. Neither should Arroyo. What Jesus condemned was hypocrisy and lack of devotion to truth. My wife Bette literally gets sick watching the EWTN program twist the truth and the lack of compassion for those struggling to cope with life.

From the program, one might never realize that the conservative bishops, whom Arroyo touts, only comprise about a third of the Bishops (I capitalize the word when I mean Roman Catholic Bishops) in the United States. One might never suppose that loyal

¹ Raymond Arroyo, the Encore Presentation on ETWN, “The World Over,” Friday, March 13, 2009. I do not own the technology required to record this program, and accept the risk associated therewith.

dissenters are among the most active supporters of the institutional Catholic Church. Anthony Pogorelc and William D'Antonio, researchers at The Catholic University of America write that dissenting Catholics are both loyal and critical. "Voice of the Faithful" members are twice as likely as all Catholics to attend church weekly (65% to 34%) and are far more likely to have attended Catholic schools especially at the university level."²

As we return to the matter of abortion, we need to look at the credentials of Father Tad Pacholczyk, who appears regularly with Arroyo in the context of abortion. Pacholczyk has a doctorate in Neuroscience from Yale University. Pacholczyk did post-doctoral research at Massachusetts General Hospital/Harvard Medical School. He subsequently studied in Rome where he did advanced studies in theology and in bioethics.

Pacholczyk is not a professional moral theologian. In his capacity as an ethicist, Pacholczyk assumes what needs to be proved, namely, for example, that a two-cell human embryo is a human being. Historically, the traditional thinking has been that the embryo does not become human until the "quickening," about three months after conception. Arroyo did admit that some argue about when ensoulment occurs, before dismissing that argument out of hand.

A Religious Political Solution to the Dilemmas Associated with Abortion

Now, I would like to make two points clear. My argument is not that the Bishops in the United States are wrong about abortion; my argument is that they are not convincing, beyond reasonable doubt. I also agree with Charles E. Curran that, for example,

If a hunter is not sure whether the object he sees is a deer or a human being, he must follow the safer course and not shoot. In a similar manner, the speculative doubt about when ensoulment takes place conceded in practice to the need to follow the safer course that ensoulment takes place at conception. Here again the teaching of Pius XII [born 1876, pontificate 1939-1958]³ provides the certain answer for Catholics.⁴

In other words, Catholics only had a certain answer concerning abortion about seventy years ago, after twenty centuries of waiting. Others have a right to be convinced before being morally certain on more evidence than third grade "because I said so" arguments

² N.a., "Updates: Survey Shows Dissenting Catholics Both Critical and Loyal," Voice of Reason: The Journal of Americans for Religious Liberty, Vol. 106, No. 1 (2009), 13.

³ http://en.wikipedia.org/wiki/Pope_Pius_XII 090308.

⁴ Charles E. Curran, Catholic Moral Theology in the United States: A History (Washington, D.C.: Georgetown University Press, 2008) 57-58.

that Pacholczyk uses. I also think Catholics have an obligation to respect that right to be morally certain in others.

I need to make one more point about the Bishops in the United States. Losing the trust of the electorate, especially with the sexual abuse cover up, is a problem for the Bishops. With a headline, "Catholic Voters Snub Bishops," Americans for Religious Liberty wrote the following.

Catholic Voters Snub Bishops

Barack Obama's 54% to 45% win over John McCain among Catholic voters constituted a rebuke to many bishops, according to post-election commentaries by several Catholic writers. Rocco Palmo, writing in the London *Tablet*, said the Catholic vote was a "rejection of a last minute push by a vocal minority of the nation's bishops" and "signaled a bitter repudiation to the one-third of the U.S. bishops who forcefully drew attention to Mr. Obama's support for abortion rights in the election's closing weeks in implicit contrast to Mr. McCain's anti-abortion stance."

Palmo also noted, "In another historic development for the American Church, Mr. Obama brings a Catholic running mate to the White House. The first Catholic to win election as vice president, Joe Biden's pro-choice stance has annoyed the hierarchy."

Michael Sean Winters, a journalist who specializes in the political dimensions of religion, told *Tablet* readers that "'abortion-only' bishops are living in a parallel universe" He added, "The 'abortion-only' approach also disparages the moral seriousness of many Catholics. A woman married to an undocumented immigrant might view humane immigration reform as the most important issue. A family that can't afford health insurance for their children might be concerned about that issue as well as abortion." Winters argued that Catholics of Hispanic ancestry voted Democratic in overwhelming numbers in crucial states. "Latino Catholics represent the demographic future of both the church and the country and they vote for Obama in even greater numbers. In Florida, Nevada and Colorado, Latino Catholics were crucial to Obama's turning those states from red to blue, so this democratic is the future not only of the Catholic Church but of Obama's governing coalition."

In the last election for Obama, the Latinos abandoned their bishops, turning states from Republican to Democratic. The Bishops are not sufficiently scandal-free themselves to cast scandal stones at others. Besides that, the

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common culture in the United States is so full of scandal, that scandal has become entertainment. "Banned in Boston" helps sales, remember?

The most recent scandal is the involvement of the Holy See in the excommunications associated with the abortion performed on the nine-year-old sixty-six pound rape victim. The headline in the National Catholic Reporter is, "'Hasty' excommunication harms church credibility."⁵ Somewhere below 100 pounds, girls will not menstruate. That is one reason why gymnasts must be a certain weight before the Olympics will let them compete. In his case, the stance of the Holy See looks sick, no matter how it tries to avoid the scandal it is giving by the "automatic" excommunications.

I am sympathetic with Nancy Pelosi. I am also sympathetic with Joe Biden and especially the Catholics in the Scranton Diocese who helped elect him Vice President, despite active opposition by the local Ordinary there. Did "Banned by Bishops" help make Obama President? Catholics voted 45-54% in favor of Obama.

The attack Sunday, March 08, 2009, by her Bishop (the local Ordinary) and Raymond Arroyo on Kathleen Sebelius, Governor of Kansas and nominee for Secretary of Health and Human Services makes me sympathetic to her and all Catholic legislators under such sanctimonious, self-righteous, authoritarian attacks.⁶ The attack sounded like fear mongering to me.

Without realizing it, Arroyo treats these Catholic legislators as if they are passing laws that would insist all pregnant women must have abortions. He appears to be beating against nonsensical straw men. The problem is professional medical treatment as a human right for those who wish it.

Compared to the Bishops cover up of the pedophile scandal, being a Catholic Democratic legislator is not immoral. Along these lines, the U.S. Bishops announced 803 more cases of sexual abuse, an increase of sixteen percent over 2007.⁷

Alabama, Louisiana, and Mississippi were the states in which less than fifteen percent of white voters supported Obama. Obama carried eleven of the twelve most Catholic

⁵ http://ncronline.org/news/vatican/church-credibility-harmed-hasty-excommunication_090316.

⁶ Raymond Arroyo, the Encore Presentation on ETWN, "The World Over," Sunday, March 09, 2009. I do not own the technology required to record this program, and accept the risk associated therewith.

⁷ "n.a., U.S. Watch: Religion: Catholic Clergy-Abuse Claims Rose 16% in ')*, Report Says," The Wall Street Journal, Saturday-Sunday, March 14-15, 2009, page A 4, col. 5.

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states. Louisiana was the one exception. In New Mexico, Hispanic voters went for Obama seventy-six percent to twenty-three per cent.⁸

As a gracious, Catholic Christian host, Arroyo really ought to offer those legislators with whom he disagrees more of their own voice on his program. To the consternation of officialdom, arguments by Catholics for Sebelius appear on the web.⁹ Other arguments about recently excommunicating the nine-year-old rape victim, her family, and physician also appear there.¹⁰

The tradition of the liturgy is another area to consider relative to abortion. The ordinary liturgy celebrates the Incarnation at Christmas. Christmas celebrates the birth and Incarnation of Jesus Christ, the Son of God, on December 25.¹¹ The history of the feast of the Incarnation, admittedly, is unclear. The best statement I have found is,

Liturgically ... Christmas has for a complicated set of reasons absorbed most of what pertains to the Feast of the Annunciation; thus, while the Annunciation is technically the Feast of the Incarnation, most of the Annunciation-related celebration occurs around Christmas.¹²

To my surprise, Googling "Feast of the Incarnation" primarily raises the Feast of the Annunciation, March 25.¹³ I personally regard the Annunciation as a celebration for Mary and Christmas as a feast for humanity ... both as celebrations of the Incarnation. At best, my point is that the reason why people celebrate the birthday of Christ is to celebrate the Incarnation, at least the visible presence of God as human. We celebrate our own birthday; not our conception day.

⁸ Al Menendez, review of Church Todd and Sheldon Gawiser, How Barack Obama Won: A State-by-State Guide to the Historic 2008 Presidential Election, Voice of Reason: The Journal of Americans for Religious Liberty, Vol. 106, No. 1 (2009), 16.

⁹ <http://ncronline.org/news/politics/26-prominent-catholics-back-sebelius-pick> 090308.

¹⁰ <http://ncronline.org/news/politics/abortion-battle-looms-conscience-clause> 090310.

¹¹ This page written by [Jonathan Bennett](#) and [David Bennett](#). Last updated 12-26-2008. <http://www.churchyear.net/christmas.html> 090308.

¹² <http://branemrys.blogspot.com/2006/03/feast-of-incarnation.html>.

¹³

[http://www.google.com/search?hl=en&rlz=1B3GGGL_enUS260US261&q="Feast+of+the+Incarnation"&btnG=Search&aq=t](http://www.google.com/search?hl=en&rlz=1B3GGGL_enUS260US261&q=) 090309.

Next Sunday, we intend to conclude the arguments begun last Sunday about abortion. We intend to address A Secular Political Solution to the Dilemmas Associated with Abortion.

By not sharing how our fellow Catholics who evidently disagree with their local Ordinaries think, Arroyo does a disservice both to himself and to the community, both Catholic and non-Catholic, at large. Arroyo is following a “pay-pray-and-obey” Catholicism based on “pelvic politics.”¹⁴ What we need is thinking, charitable, compassionate, truthful Christian leadership. Instead we get “judge, condemn, and punish,” as if we were penitents in need of absolution. What some of us are seeking is truth in a fog of dictatorship.

The object of the above commentary is to help the prayer-life of the Faithful. Ending abortion is something about which to pray. The problem is not the ending, but the means thereto. No one ever wants an abortion. Abortion is always a forced choice, a choice that cannot be postponed.

We need to pray for the chief supporter of legalized abortions, Planned Parenthood, first because the organization actively promotes the concept of prevention of unwanted pregnancies to prevent abortions; second because Planned Parenthood supports those caught in the terrible dilemma about what to do about an unwanted pregnancy. The solicitude of Planned Parenthood for women has shamed others into similar solicitude. That active compassion is something for which to praise God and seek to increase.

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Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting scholarly prayer-provoking information.

Acts 4:8-12

The Church makes these verses available for visits to the sick.¹⁵

¹⁴ Edd Doerr, review of Daniel C. Maguire, Whose Church? A concise Guide to Progressive Catholicism, Voice of Reason: The Journal of Americans for Religious Liberty, Vol. 106, No. 1 (2009), 20.

¹⁵ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint

Acts 4:12

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults¹⁶

The Bishops twist the meaning of *there is no salvation through anyone else* to mean *Jesus is the Savior of All*. *Jesus is the Savior of All* appears as a large font heading, just above *there is no salvation*. The Bishops seem to excuse themselves, by writing “The name Jesus means, “*God saves*.” The Bishops use this verse in Chapter 7, “The Good News: God Has Sent His Son” and Chapter 26, “Second Commandment: Reverence God’s Name.” The Bishops write, “St. Peter staked his entire ministry on the utter uniqueness of Jesus, the only Savior, by employing the power of his name.”

Acts 4:8-12

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.¹⁷

There is a Fifth Century manuscript with these verses at Staatliche Museen in Berlin.

The continuing point of the exercise reaching into the original manuscripts is to shake confidence in which words belong in Sacred Scripture, thereby, bringing some humility into the self-righteousness required to lead a Christian life.

Acts 4:1-31

C. Clifton Black, review of Blake Shipp, Paul the Reluctant Witness: Power and Weakness in Luke’s Portrayal¹⁸

Black is leery of the argumentation Shipp uses to portray Paul as a reluctant witness.

Commission of Catholic Bishops’ Conferences (New York: Catholic Book Publishing Co. 1983) 263.

¹⁶ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 84. 85, 357.

¹⁷ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 123.

¹⁸ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 393.

Acts 4:12

Jerome H. Neyrey, S.J., "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"¹⁹

Neyrey sees the Good Shepherd as the broker between the Father and humanity. No one comes to the Father, except through Jesus Christ.

Acts 4:12

Catherine E. Clifford, review of Claude Geffré, De Babel Á Pentecote: Essais de Théologie Interreligieuse²⁰

Clifford reports,

The book is divided into three parts. In the first, entitled "No Other Name" (Acts 4:12), G. proposes the fact of religious pluralism to be a sign of the times and the basic datum for Christian theology in the 21st century. ... G. seeks to avoid absolutizing Christianity as a path of salvation that excludes all others. ... this volume presents a sustained reflection on significant challenges to doing theology in our time.

Acts 4:12

Shelly Matthews, review of Jaroslav Pelikan, Acts²¹
Matthews writes,

Interestingly, P.'s ecumenical impulses cause him to read somewhat against the grain of Acts' exclusivistic claims of salvation. He elaborates at length on the concept of *apokatastasis* (pp. 66-68). Of Peter's claim in 4:12 that "only in Christ is there salvation" he cautions, "This sweepingly exclusivistic claim must be read in some sort of tension and harmony with the universalism of other statements ... and with the attitudes expressed throughout Acts toward the history of human aspirations before the coming of Christ" (p. 72).

¹⁹ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 288.

²⁰ Theological Studies, Vol. 68, No. 2 (June 2007) 461.

²¹ the Catholic Biblical Quarterly, Vol. 70, No. 2 (April 2008) 390.

Psalm 118:1, 8-9, 21-23, 26, 28, 29 (22)

The Church makes this Psalm available for funerals.²²

Codex Sinaiticus²³

The codex uses different words in verses 8 and 9.

For verse 8, the Lectionary has ... *to take refuge in the LORD than to trust in man*. The Codex uses the same Greek word, *πεποιθεναι*, for *to take refuge* and *to trust in man*.

For verse 9, the Lectionary has ... *to take refuge in the LORD than to trust in princes*. This time, the Codex uses a different Greek word, *ελπουζειν*, for the identical phrase, *to take refuge in the LORD than to trust in princes*.

The difference in the meaning is that *πεποιθεναι* in verse 8 means to bind or tie in order to lead; assent, obey, submit, believe, trust, depend or rely upon.²⁴

ελπουζειν in verse 9 means to hope, to trust, to confide, believe.²⁵

²² N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 275.

²³ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=118&inputControl=420&lid=en&side=r&zoomSlider=0> 090301. Psalm 118 in the Lectionary is Psalm 117 in the Codex Sinaiticus.

²⁴ The Rev. John Groves, Greek and English Dictionary Comprising All the Words in the Writings of the Most Popular Greek Authors; With the Difficult Inflections in them and in the Septuagint and New Testament: Designed for the Use of Schools and the Undergraduate Course of a Collegiate Education (Boston: J. H. Wilkins & R. B. Carter, 1842) 451; as found at http://books.google.com/books?id=fesNAAAIAAJ&dq=Septuagint+Greek+dictionary&printsec=frontcover&source=bl&ots=sGepL53nLT&sig=CoTGrteSSNTqMngsO9M14Nopoll&hl=en&ei=ZKu8SYzzBYmytwfelfj4Cw&sa=X&oi=book_result&resnum=9&ct=result#PPP7,M1 090315.

²⁵ The Rev. John Groves, Greek and English Dictionary Comprising All the Words in the Writings of the Most Popular Greek Authors; With the Difficult Inflections in them and in

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The first meaning connotes looking for protection; the second meaning connotes having faith. The Psalms are known for their problematic translations. The question is which translation is more inspired; the Greek translation of the Hebrew or the original Hebrew. The further question is the original source for the Lectionary, Greek or Hebrew. I do not have an answer and do not know enough to cast aspersions on the Bishops who approved the translation. At least, when I found the problem, I was able to locate a Greek dictionary on line to gather in some difference between the Greek words.

Psalm 118:22

Charles L. Quarles, "The Use of the *Gospel of Thomas* in the Research on the Historical Jesus of John Dominic Crossan"²⁶

Quarles writes that Crossan "argues that the insertion of the allusion to Ps 118:22 at the end of the parable [of the Wicked Tenants] made it easy to insert another biblical allusion at the beginning of the parable." This parable is supposed to show that *Thomas* is independent of the canonical Gospels. Quarles does not agree. Quarles is convincing.

the Septuagint and New Testament: Designed for the Use of Schools and the Undergraduate Course of a Collegiate Education (Boston: J. H. Wilkins & R. B. Carter, 1842) 194; as found at http://books.google.com/books?id=fesNAAAIAAJ&dq=Septuagint+Greek+dictionary&printsec=frontcover&source=bl&ots=sGepL53nLT&sig=CoTGteSSNTqMngsO9M14Nopoll&hl=en&ei=ZKu8SYzzBYmytwfelfj4Cw&sa=X&oi=book_result&resnum=9&ct=result#PPP7,M1 090315.

²⁶ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 528, 531, 532.

1 John 3:1-2

The Church makes this passage available for Funerals²⁷ and visits to the sick.²⁸

1 John 3:1-2

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.²⁹

There is a Seventh Century parchment manuscript in the Bibliotheca Bodmeriana, Coligny.

1 John 3:2

Frank J. Matera, "Christ in the Theologies of Paul and John: A Study in the Diverse Unity of New Testament Theology"³⁰

John and Paul regard the spiritual life differently, John with an emphasis on the present, Paul with an emphasis on the life to come. Matera argues that there is a tendency of John and Paul to grow together in their perceptions of the spiritual life; John with greater emphasis on the future, Paul with a greater emphasis on the present. The Epistle of 1 John and the Deuteropauline letters develop this growing together.

²⁷ N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 40, 142, 221.

²⁸ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 279.

²⁹ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 101.

³⁰ Theological Studies, Vol. 67, No. 2 (June 2006) 255.

1 John 3:2

Neil J. Ormerod, "Two Points or Four?—Rahner and Lonergan on Trinity, Incarnation, Grace, and Beatific Vision"³¹

Clifford regards the argument that Rahner makes that the Faithful are destined for the Holy Spirit, rather than the Father, as weak. Clifford argues,

The classical scriptural texts for the beatific vision 1 Jn 3:2 [*we shall see him as he is*, used here], 1 Cor 13:12) infer a direct vision of God, and, as Rahner has painstakingly demonstrated, *ho theos* in the New Testament signifies the Father. If this is the case, then the beatific vision should encompass a relationship to the Father, not to the Holy Spirit, as Rahner's position on grace and beatific vision seems to imply.

John 10:14

John 10:11-18

The Church makes this passage available for visits to the sick.³²

John 10:17-18

United States Conference of Catholic Bishops, United States Catholic Catechism for Adults³³

The Bishops use these verses in Chapter 8, "The Saving Death and Resurrection of Christ." The Bishops cite the Vatican Catechism to write, "As for the Son, he effects his own Resurrection by virtue of his divine power"

³¹ Theological Studies, Vol. 68, No. 3 (September 2007) 667.

³² The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 318.

³³ Washington, D.C.: United States Conference of Catholic Bishops, 2006, 96.

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John 10:11-18

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.³⁴

There is a Fourth Century Greek parchment at the Bibliothèque Nationale et Universitaire in Strasbourg.

John 10

Daniel Liderbach, S.J., review of Ruben Zimmermann, Christologie der Bilder im Johannesevangelium: Die Christopoetik des Vierten Evangeliums unter Besonderer Berücksichtigung von Job 10³⁵

Liderbach reports,

Z. claims that proper understanding of John's metaphorical images will open the reader to an awareness of the ultimately inexpressible reality of Jesus Christ. For example, the image "I am the door" pictures Christ as one through whom one might pass. Yet, common sense tells us, one cannot pass through an individual. Thus the inadequacy or inappropriateness of the "door" image leads the reader to the awareness that Christ is one who remains ultimately beyond the comprehension of any human being ... All these metaphors constantly challenge the believer to avoid idolatrizing any single image of Christ.

John 10:1-30, 11, 15

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"³⁶
Dozzi argues,

Chapter XXII, 29 [in the Earlier Rule] says: "And let us adore Him with a pure heart." "To adore" expresses the deeper meaning of "to pray." "Heart" is one of the essential words in the chapter. "With a pure heart" results from the long journey of inner purification brought about by the word received and preserved with faith. These are the adorers whom the Father seeks. "in Spirit and truth" is the same as "with a pure heart." It means adoration with a heart purified by the word of God received and preserved with faith. Only

³⁴ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 96, 98.

³⁵ Theological Studies, 67, #3 (September 2006) 669.

³⁶ Greyfriars Review, Vol. 18, Supplement (2004) 27-29.

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with this pure heart can we adore the Father in Spirit and truth because Christ has been internalized there by the Spirit through the word. Christ is the new and only temple in which we can adore the Father. Internalization of the word in our heart has “christified” it, and therefore it has become a temple in which to adore God.

—*Having recourse to Christ who is the way, the truth and the life*

“*Let us have recourse to Him as to the Shepherd and Guardian of our souls (1 Pt 2:25), Who says: I am the Good Shepherd who feeds My sheep and I lay down my life for My sheep (Jn 10:11, 15).*”

Chapter XXII, 32 continues with the Good Shepherd theme. Reminding me of Psalm 118:8-9, Dozzi writes, “If Jesus is the Good Shepherd, we can have recourse to him with confidence in order to allow ourselves to be guided by him.”

John 10:11, 14

Jerome H. Neyrey, S.J., “‘I Am the Door’ (John 10:7, 9): Jesus the Broker in the Fourth Gospel”³⁷

Neyrey argues that Jesus is the broker between humanity and the Father.

John 10:14

F. Scott Spencer, review of Richard A. Burrige, *Imitating Jesus: An Inclusive Approach to New Testament Ethics*³⁸

Spencer writes that Burrige argues,

The Gospel of John, far from rigidly promoting a withdrawn (from synagogue and world) and indrawn sectarian ethic, emphasizes the incarnation of cosmic-divine love through Jesus’ witness and work (3:16). The “new” dimension of the love command is less a restricted focus on loving “one another” (and no one else) than a fresh model for practicing love, namely, “just as I have loved you” (13:34-35), evidenced in Jesus’ “example” (*hypodeigma*) of “laying down” his life for and washing the feet of his followers (10:14-18 [used here]; 13:12-17).

³⁷ the Catholic Biblical Quarterly, Vol. 69, No. 2 (April 2007) 282.

³⁸ the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 159.

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John 10:16

Alice L. Laffey, review of Maurizio Marcheselli, "Avete qualcosa da mangiare?"
Un pasto, il Risorto, la comunità³⁹

Laffey writes that Marcheselli argues, "the works, by which people become attracted to the Lord, bring them into community and keep them in unity (10:16 [*one flock* used here]; 11:52; 17:20-2; cf. 15:1-8)." Laffey reports "M's concluding reflection offers material useful for a theology of evangelization."

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

³⁹ the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 159.