

Readings

First Reading:	Acts 13:14, 43-52
Responsorial Psalm:	Psalm 100:1-2, 3, 5 (3c)
Second Reading:	Revelation 7:9, 14b-17
Alleluia:	John 10:14
Gospel:	John 10:27-30

Commentary

The prayer for these Lectionary readings comes from the Responsorial Antiphon; *We are his people, the sheep of his flock.* We, the Faithful, belong to God and can take joy in that fact, even if non-believers reject us, as happens in Acts 13:51-52. In Revelation 7:9 the Faithful see that *every nation, race, people, and tongue* belong to God. It becomes the duty of the Faithful, then, to spread the Good News. As Jesus says in the Gospel, John 10:28, *No one can take them [the Faithful] out of my hand.*

These are difficult times for the Faithful, with declining Mass attendance and declining Masses, for lack of priests. God, however, will not abandon the Faithful. The idea is to listen to the voice of God through the mess we currently inhabit.

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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 material.

Acts 13:14, 43-52

Different languages see reality differently. The ancient Greeks used pronouns for emphasis. Translating this emphasis from the original Greek into English is an object of the highlighting on the last page of the hard copy, not found on the web site. The purpose of the highlighting is to transfer the Greek emphasis on personal pronouns into the English translation. Anyone else wanting one, please ask me at Jirran@verizon.net. Thank you.

The Greek does not name [Paul and Barnabas](#) as does the Lectionary. The Greek uses a pronoun, instead. The Greek has a special emphasis on *condemn yourselves* as *unworthy* at Acts 13:46.

Acts 13:46

Richard I. Pervo, review of Bruce J. Malina and John J. Pilch, Social-Science Commentary on the Book of Acts¹

Pervo reports that Malina and Pilch are mixed up, damning the book with faint praise. "These difficulties deter one from recommending the book as a primary commentary on Acts, but the authors have nonetheless produced a useful work from which scholars can benefit." Malina and Pilch are frequently used in these Notes and this negative review is distressing.

Psalm 100:1-2, 3, 5 (3c)

Revelation 7:9, 14b-17

14. Funerals for Baptized Children uses this reading.²

In the Greek, Revelation 7:9, from **every** nation; 7:16 **any** heat strike them; and 7:17 wipe away **every** tear all have intense emphasis.

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.³

Panteleimonos at Athos has a Tenth Century parchment with these verses.

¹ the Catholic Biblical Quarterly, Vol. 71, No. 1 (April 2009) 185.

² 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) 252.

³ Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989 118.

Rev 7:9-17

F. Scott Spencer, review of Richard A. Burrige, Imitating Jesus: An Inclusive Approach to New Testament Ethics⁴

Though Spencer reports that Burrige twists the original meaning of the New Testament, Spencer praises its role ending apartheid. Spencer writes, "Other [than the Epistles of Paul] NT books receive scant treatment and are no closer to the *bios* [biography] genre than Paul's epistles, but B.'s quick glance at these works highlights calls to follow Jesus' example, especially his self-sacrificing death (e.g. Heb 12:2-3; 1 Pet 2:21-25; Rev 7:9-17 [used here]."

Rev 7:9

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"⁵
Saint Francis has a focus on the intense emphasis in Revelation 7:10 about "all peoples, races, tribes and tongues ... to persevere in the true faith and in penance for otherwise no one will be saved."

John 10:14

John 10:27-30

In the Greek there are three points of intense emphasis, highlighted in red, at John 10:17, I know them; 10:28 I give them eternal life; and 10:29, My Father ... is greater than all. Pronouns highlighted in blue have greater emphasis than in English, but are not as intense as the words marked in red.

Nestle-Aland notes no difficulties with any of the Greek manuscripts in any of the Lectionary readings. See Personal Notes for 2013, for a comment on Acts 13:14.

John 10:11, 15

Dino Dozzi, "'Thus Says the Lord' The Gospel in the Writings of Saint Francis"⁶
Saint Francis writes, "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 [used here])."

⁴ the Catholic Biblical Quarterly, Vol. 71, No. 1 (April 2009) 158-159.

⁵ Greyfriars Review, Vol. 18, Supplement (2004) 96.

⁶ Greyfriars Review, Vol. 18, Supplement (2004) 28.

Personal Notes
Fourth Sunday of Easter, 51C, April 25, 2010
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Raymond J. Jirran

John 10:22-41

Paul Lawrence, The IVP Atlas of Bible History⁷

Lawrence maps this passage as taking place early in the final year of the ministry of Jesus, somewhere between Tyre and Sidon on the Mediterranean coast.

John 10:30

Evan F. Kuehn, "The Johannine Logic of Augustine's Trinity: A Dogmatic Sketch"⁸

Kuehn argues, "Augustine is careful to note that John 10:30 declares of the Father and the Son that 'we' are one, so that there are still two who are one ..." In the Greek, the pronoun for *we* is not used. The *we* is contained in the verb, without the use of a pronoun.

John 10:30

PHEME PERKINS, "What is a Gnostic Gospel?"⁹

Perkins argues, "it is irresponsible to market Gnostic texts as Gospels ..." In other words, Gnostic Gospel is an oxymoron. Perkins goes into literary detail making his point.

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

⁷ Downers Grove, Illinois, *InterVarsity Press*, 2006, 144.

⁸ Theological Studies, Vol. 68, No. 3 (September 2007) 578, 579, 585, see 588 for the quotation.

⁹ the Catholic Biblical Quarterly, Vol. 71, No. 1 (April 2009) 110.