

## SCRIPTURAL READINGS

On the Sundays of the year one of the gospels is read fairly continuously. During 1971 we are using St. Luke. This forms the third reading of the Sunday and is the most important. The first reading, which is from the Old Testament harmonizes with the gospel. The second lesson is a fairly continuous reading from one of the epistles. It is not chosen because of harmonization with the other two, but in most cases it provides a fitting conclusion to a prayerful study of the other lessons.

### 1. Isaiah 66, 10-14:

As stated in previous notes the famous prophet, Isaiah, lived in the 8th Century B. C. before the Babylonian captivity, which he

foretold. Hence only Chapters 1-39 are regarded as his work. However, he formed the famous Isaian school (See Isaiah 8, 16) and members of it wrote the other chapters. Chapters 40-55 are the work of an unknown author of the Sixth Century B. C. just before or immediately after the destruction of Babylon by Cyrus, who permitted the Jews to return to Palestine. Chapters 56-66 were written much later by one or more members of the school.

Our text today is from the last chapter of the book. It foretells a new and purified Jerusalem, which in the light of the New Testament, we know is the "Kingdom of God" on earth, the Catholic Church.

## 2. Luke 10, Verses 1-12 and 17-20:

(a) The harmonization is clear from a reading of the texts. Christ appointed certain men to carry on His mission on earth and founded His Kingdom or church on the Apostles. The translation "reign of God" in the text is poor. The Jerusalem Bible as well as the older versions always used "Kingdom of God".

(b) Read Luke 9, 1-6 where he describes a similar mission given to the twelve apostles. Many biblical scholars regard these two passages as referring to the same event. By separating them Luke, they say, wished to emphasize the mission of the twelve, to whom Christ would one day entrust the mission to all mankind without exception (See Luke 24, 47).

(c) The warning "to greet no one along the way" is meant to stress the urgency of the mission, since Orientals wasted much time in an elaborate exchange of greetings. Notice that Elisha (II Kings 4, 29) gave a similar warning to his servant Gehazi: "If you meet anyone along the way, do not greet him, and if anyone greets you, do not answer."

(d) Christ told His missionaries to accept food and lodging as a kind of payment rather than as alms. (Read I Cor. 9, 14 and

I Timothy 5, 18).

(e) "We shake the dust . . .": There is reference here to a symbolic gesture practiced by the Jews, who were wont to do this on leaving Gentile soil. It was a public declaration that they had no fellowship with people who refused to listen to their urgent message.

(f) "Do not move from house to house" -- one house was to become the centre for their apostolic activities. This saved time and avoided possible rivalries. During St. Paul's journeys this became accepted practice [See Romans 16, 5; I Cor. 16, 19; Col. 4, 15; and the Epistle to Philemon, Verse 2].

(g) "I saw Satan fall" -- "Satan" means "adversary". In this symbolic language Christ told the disciples that they would topple Satan's Kingdom of evil by the power of the Savior.

(h) Each one of us is bound to become a missionary, and so spread the "Kingdom of God" on earth, either by active evangelization or by offering prayers and sacrifices for those on the mission field. The Little Flower of Jesus was a perfect example of the latter form.

### 3. Galatians 6, 14-18:

In previous issues of this Bulletin we dealt with this letter of Paul.

(a) "Israel of God" means the Catholic Church.

(b) Paul reminds the Galatian converts that through faith and baptism they are the children of God. Persecution for this faith is not to be feared as Christ had already foretold that this would happen. Besides, the disciple is not above his master; Christ was crucified, so His followers must also suffer. St. Paul was badly treated on many occasions and finally died a martyr's death.

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