

Reading 1 2nd Sunday C

[Acts 5:12-16](#)

Many signs and wonders were done among the people
at the hands of the apostles.
They were all together in Solomon's portico.
None of the others dared to join them, but the people esteemed them.
Yet more than ever, believers in the Lord,
great numbers of men and women, were added to them.
Thus they even carried the sick out into the streets
and laid them on cots and mats
so that when Peter came by,
at least his shadow might fall on one or another of them.
A large number of people from the towns
in the vicinity of Jerusalem also gathered,
bringing the sick and those disturbed by unclean spirits,
and they were all cured.

Jerome Biblical Commentary

.12b-14. The combining editorial hand is again at work, inserting this material from the first summary (2:46a, 47). It is probably the subsequent episode (5:17-21) that occasioned the insertion (H. Zimmermann, *BZ* 5 [1961] 78). *Solomon's portico*: See 3:11; cf. the "Temple" as the area of gathering in 2:46.**15.** Here is a core of community-tradition which, in the pre-editorial summary (see comment on 2:42-47), was generalized on one side by v. 12a, on the other by v. 16. The effect was a demonstration of the fulfillment of the apostolic prayer, 4:30.

(Bihler, J., *Die Stephanusgeschichte im Zusammenhang der Apostelgeschichte* [Munich, 1963] 197-202. Lake, K., "The Communism of Acts," *Beginnings* 5, 140-51. Schmitt, J., "L'église de Jérusalem, ou la 'restauration' d'Israël," *RScRel* 27 [1953] 207-18.)

Haydock's Catholic Commentary

BZ Biblische Zeitschrift

Beginnings F. J. Foakes Jackson and K. Lake, eds., *Beginnings of Christianity* (5 vols.; London, 1920-33)

RScRel Revue des sciences religieuses

Ver. 12. *Solomon's porch.* This was outside of the temple, open to all, Jews and Gentiles, pure and impure. They assembled here, because it was a large place, where they could speak to many assembled. Had it been within the temple, the priests would have interrupted them, and not have wanted pretexts to silence them. (Calmet)

Ver. 13. *Of the rest, no one durst join himself to them.* That is, none of those that did not believe: yet the people praised them, and the number of the faithful increased. (Witham)

Ver. 15. *On ... couches,* meaner beds for the poorer sort. --- *That Peter's shadow, &c.* Thus was partly fulfilled what Christ had foretold, (John xiv. 12.) that his disciples should do even greater miracles than he had done. (Witham) --- St. Ambrose compares with these miracles wrought by St. Peter's shadow, those which the linen cloths, that had touched the relics of the holy martyrs, also wrought. (Epis. liv.) Si inanis quædam species vacuæ imaginis habere potuit in se vim salutis, quanto plus de corpore meruerunt attrahere salubritatis sacris impressa membris vincula passionis? If the empty appearance of an unsubstantial shadow possessed the power of giving health, how much more efficacy must the chains of the martyrs have drawn from the holy members, which they bound? --- In appendice operum. (St. Augustine, serm. cciii.) --- St. Augustine, speaking of the miracle performed by the saints now reigning in heaven, says: "If the shadow of Peter's body could afford help, how much more now the fulness of his power? And if then a certain little wind of him, passing by, did profit them that humbly asked, how much more the grace of him, now being permanent and remaining?" (Serm. xxxix. de sanctis.)