

Scripture Bulletin

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THE CATHOLIC BIBLICAL ASSOCIATION OF GREAT BRITAIN

Patron

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The Catholic Biblical Association, membership of which is open to Christians of any denomination, aims at promoting the knowledge and regular use of the Scriptures. The Association publishes this quarterly Bulletin in which it aims at keeping its members informed of current Biblical events and new publications. In addition the Association has been responsible for several important productions. Among these we may single out *A Catholic Commentary on Holy Scripture* (Nelson's, 1953); the Catholic Edition of the *Revised Standard Version*, 1965 (NT) and 1966 (whole Bible); the series *Let's Talk About the Gospel*, St Paul Publications (a series of Gospel reading booklets); *The Sacraments in Scripture*, Geoffrey Chapman 1964, (articles reprinted from *Scripture*).

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SCRIPTURE BULLETIN

Editor : Rev. R. C. Fuller, St Mary's College, Strawberry Hill, Middlesex.

This quarterly Bulletin of the Association publishes Biblical news, articles of practical interest about the Bible, information about new archaeological discoveries in the Holy Land, news of pilgrimages to the Bible Lands, book reviews and answers to questions on Biblical matters sent in by readers.

The Bulletin is supplied free to subscribing members of the Association, who should address any inquiries to the Hon. Secretary. It is also obtainable by non-members of the C.B.A. at an annual subscription of 11s. 6d. post free. An adjustment will be made for those who paid the old price.

Back numbers of *Scripture*, the previous quarterly of the C.B.A., may be obtained, subject to availability, from the Hon. Secretary, C.B.A., 24 Golden Square, London, W.1., at 1s. 6d. a copy up to and including the issue for April 1953; later issues from the same address at 2s. a copy up to October 1958 and 2s. 6d. a copy thereafter.

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January 1969

Vol. I. No. 1

EDITORIAL

For the past thirteen years, that is for the greater part of its existence, Fr T. Worden has edited *Scripture*, the quarterly of the Catholic Biblical Association of Great Britain, and has consistently maintained a high standard of scholarship in the material published. For this we owe him a great debt of gratitude and his editorship will always remain as enduring evidence of the valuable work done by the Association. As already explained, however, in the last number of *Scripture*, it became increasingly evident that the field covered by our quarterly was already adequately catered for by other periodicals and the time had come for a change. It was agreed that the C.B.A. should continue to publish a periodical and that it should contain mainly Biblical news and book reviews, which would appeal to a wider public. This new development seemed all the more appropriate in view of the great revival of interest in Biblical studies in the Catholic Church following the impulse of Vatican II, an important feature of which is the cooperation with the Bible Societies during the last few years. The new quarterly will be called *Scripture Bulletin*—a name which both indicates its general character and at the same time its connection with its predecessor. Besides Biblical news and book reviews, we shall also publish from time to time, articles of topical interest, a Jerusalem Letter, giving Biblical and archaeological news from the Holy Land and other features such as book lists, details of Holy Land Pilgrimages and in fact whatever is thought to be of general use to our members and Catholics generally.

THE CATHOLIC CHURCH AND THE BIBLE SOCIETIES

Our readers will already be aware that cooperation with the United Bible Societies has been an established fact for the past two years and that Father Walter Abbott S.J. is, so to speak, our liaison officer with those bodies. Fr Abbott was appointed by the Holy Father to be Assistant to Cardinal Bea, President of the Secretariat for Promoting Christian Unity, and Advisor to the Secretariat on Relations with the United Bible Societies. After long years of rivalry, not to say actual suspicion, Catholics and Protestants now find themselves working together in a most cordial spirit of Christian charity which is embarrassingly new. A landmark in recent progress was, for example, Fr Abbott's address to the American Bible Society in November 1966, on 'The Place of the Bible in the Roman Catholic Church Today', in which he frankly faced the question of coöperation with the Bible Societies in producing Bible translations as recommended by Vatican II. He pointed out that without sacrifice of principle or doctrine, it was now possible to think in practical terms of a joint Bible, though there still remained certain unsolved problems, e.g. the exact status and position of the 'Apocrypha' or 'deuterocanonical books'. Nevertheless, it was now clear that with the enormous advance in textual criticism there were few if any serious problems in this field which could not be overcome with patience and goodwill. It was abundantly clear that a huge new field of genuine apostolic endeavour was now opening up before us as a consequence of the decision to cooperate with the Bible Societies. One important difference, though by no means conflict, of outlook soon became apparent. Whereas the Bible Societies were concerned solely with the spread of the Written Word of God, without reference to confessional differences Catholics tended to look upon the work in close connection with ecumenical relations, as evidenced by Fr Abbott's appointment to the Secretariat for Christian Unity. This, however, should not involve any difficulty in working together for the spread of God's kingdom through the distribution of the Written Word, as recommended by Vatican II: 'Easy access to Sacred Scripture should be provided for all the Christian faithful'.

It hardly needs stressing that the introduction of the vernacular liturgy gave a powerful impulse to more active coöperation with the Bible Societies in view of the fact that in many parts of the world a vernacular translation of the Bible simply did not exist.

Throughout 1967 there was great activity on all sides in order to get this important work under way. Meetings were held; lectures were given. Again, one may mention Fr Walter Abbott's address to the

Catholic Biblical Association of America held at Montreal at the end of August 1967, at which he spoke on 'Easy access to Sacred Scripture for All'. In this address Fr Abbott emphasised the great progress made in recent months during which the prejudices of centuries were steadily disappearing. He also stressed that in order to implement the recommendations of Vatican II, the help of the Bible Societies was absolutely necessary. At the same time he uttered a note of warning. In spite of the increase of the number of Christians each year, the overall percentage of Christians in the world was actually decreasing; so that whereas now it was 32 per cent, it would be only 15 per cent in A.D. 2050 if present growth continued. Furthermore, the production of Bibles and New Testaments could not keep pace with the annual increase of Christians, let alone world population as a whole, so that each year the number of those ignorant of the Gospel steadily increased.

In January 1968, Bishop Willebrands, Secretary of the Secretariat for Christian Unity, met the United Bible Societies Executive Committee in order to review the progress during the past year and to plan further development. Contacts throughout the world during 1967 confirmed support for regular and widespread cooperation between the Bible Societies and the Roman Catholic Church. Moreover, the Vatican was actively considering the Catholic contribution, both financial and personal, to the work. Meanwhile, lecture courses and seminars were being held and guiding principles for interconfessional cooperation prepared.

A further landmark in recent developments was the meeting in Rome in April 1968 of Catholic Bible Societies, Bishops' Bible Commissions and non-profit publishers of the Bible. The purpose of this conference was to work out in detail a common policy for dealing with and cooperating with the Protestant Bible Societies in the matter of producing Bible translations. The interesting feature of this conference was that Catholic Bible organizations were meeting together in most cases for the first time. In the course of the conference the desire was expressed to form an International Catholic Federation for the Biblical Apostolate, whose first concern would be fuller implementation of the directive of Vatican II that 'easy access to sacred Scripture should be provided for all'. Such an international organization could powerfully help the realization of such aims by providing correlation and supplementation of activities of individual national organizations through mutual exchanges of ideas, information, pastoral helps and material aids. It was further stated that 'It is the earnest desire of this conference that any such future international organization should from its inception work in the closest association and collaboration

with the United Bible Societies'. A steering committee was appointed to prepare the way for a future International Federation and a further meeting arranged for the spring of 1969.

THE STANDARD BIBLE COMMITTEE

Another significant sign of the development of international and interconfessional cooperation was the appointment of several Catholics to membership of the Standard Bible Committee—the permanent body responsible for the production and revision of the Revised Standard Version. At the meeting of the Committee in July 1968 at Yale University, Dom Bernard Orchard and Rev. R. C. Fuller attended from Britain and Fr Stanley S.J. from Canada. Further Catholic scholars have since been appointed and at the next meeting in 1970 the Catholic representation will evidently be considerable. All this is a very encouraging sign of the rapidly developing spirit of Christian cooperation in the light of which we now take almost for granted relationships with other denominations which a few years ago would, by general consent, have been regarded as out of the question. Much of the credit for this, so far as concerns the Standard Bible Committee, is due to Dr Luther Weigle, Professor Emeritus of Yale Divinity School and until recently the Chairman of the Standard Bible Committee.

THE BIBLE READING FELLOWSHIP

The Minutes of the first meeting of the Catholic Biblical Association of Great Britain, held in 1940, record a recommendation that the C.B.A. should undertake the preparation of a series of Bible readings for every day, along the lines of those produced by the Bible Reading Fellowship and similar organizations. It was realized that war conditions would probably prevent the carrying out of this project and that one would have to wait for peace before anything concrete could be done. To be fair to ourselves something *was* done, after the war, inasmuch as readings were prepared; but the practical details of printing and distribution defeated us on more than one occasion.

In the Jubilee Year of the C.B.A. (1965) the possibility of linking up with the B.R.F. was explored as a way out of this impasse. With Cardinal Heenan's blessing a meeting with officials of the B.R.F. was held and we were delighted with the welcome which they gave to the suggestion of collaboration. Many details of course remained still to be worked out and Father Robert Murray S.J., of Heythrop College, generously undertook this work as representative of the C.B.A. Early in 1966, Fr Murray began his conversations with the B.R.F. who were always most friendly and co-operative. We had already been favourably impressed by the general character and tone of the B.R.F. leaflets and realized that most of them could be recommended without reservation to Catholic readers. Indeed the B.R.F. told us that unofficially they already had a number of Catholic readers! The various series published by the B.R.F. were carefully examined in order to decide which of them would be most useful to our own public. His Eminence Cardinal Heenan had asked to be kept informed of progress and on 30th March 1967 he gave his approval for our making use of three series of the daily notes, namely series 'A' (for better educated adults), series 'B' (for less well educated adults) and 'Discovery' (for teenagers, a series which is already the product of ecumenical co-operation with another Bible reading organization). It was decided to aim at January 1968 as the beginning of our practical participation. At about the same time as Cardinal Heenan sanctioned our use of the readings, Fr Murray was invited to become a member of the B.R.F. Council and this was approved by the Cardinal. The first meetings he attended showed that the cordiality and mutual confidence continued and developed. It was agreed that the Catholic representative should examine the readings prepared by the B.R.F. and comment on them to the editors, pointing out anything that he felt should be otherwise expressed for Catholic readers. Indeed the

editors welcomed such comments as providing in themselves a valuable contribution to the general character and scope of the notes. At the end of the first six months it was possible to see how far agreement had been reached. As regards doctrinal matters it was found that for the whole period and in all three series under consideration there was only one real doctrinal point to be settled and agreement on the text to be printed was easily and speedily reached. It is simply a fact that biblical meditations of this kind rarely involve or open up controversial questions. There are occasional references to the Book of Common Prayer and to the liturgical year according to the Anglican reckoning, but there seem to be no grounds for suggesting other expressions here since our terms of reference are that we have been invited to participate in an Anglican-directed work.

On 14th October 1967, the administrative secretary of the B.R.F. attended a committee meeting of the C.B.A. and many details were settled to the satisfaction of both sides. Leaflets were then prepared by the B.R.F. for prospective Catholic readers and the B.R.F. undertook entire responsibility for the work of distribution. In the leaflet for Catholic readers Cardinal Heenan wrote as follows: 'Long before the Second Vatican Council, interest in the Bible was increasing among English Catholics. Our Scripture scholars were beginning to win international respect. But it was not until the Council insisted on the need for regular nourishment with God's Word that Catholics in any large numbers developed the habit of daily Bible reading. I am very pleased that the Catholic Biblical Association is now sharing the work of the Bible Reading Fellowship which has long been a source of strength to our separated brethren.'

This new venture is at once a practical expression of the Church's encouragement of Bible reading, as shown in the constitution *Dei Verbum* (chapter VI) of Vatican II, and a great step forward in ecumenical relations. It is greatly to be desired that the clergy should give it their support at parish level. Apart from individual use of the booklets (which in each series give material for three months' daily use), the notes might well be helpful to all groups who use the Gospel inquiry method and could very well serve ecumenical Bible study groups at parish level. Further information and leaflets for distribution may be obtained from the Secretary, The Bible Reading Fellowship, 148 Buckingham Palace Road, London, S.W.1.

In our next issue of *Scripture Bulletin* we hope to be able to give a report on the first year of co-operation between the C.B.A. and the B.R.F. in this worthwhile and promising new venture in the Biblical apostolate and ecumenical relations.¹

¹ Much of the material in this account has been drawn from a report made by our representative on the BRF, Father Robert Murray.

NEW CATHOLIC COMMENTARIES

The new edition of *A Catholic Commentary on Holy Scripture* in preparation for so many years past, is at last close to publication. The main reason for the delay has been the need to revise our ideas on the extent of the revision. It became increasingly clear that a much more thorough overhaul was called for than at first envisaged in the 'fifties'. In consequence of this revised estimate not more than one fifth of the original work has been retained and even that has been revised for the new edition. In spite of many false starts the work has gone on steadily and the editorial committee feel confident that this is a work, which can take its place on equal terms with any other modern Biblical commentary.

The general plan of the first edition has been retained—that is, as regards the arrangement of text and the general appearance of the book. But apart from that, radical changes will be at once apparent in the treatment of the material. Though the Commentary is based on the original languages, the Revised Standard Version has been given pride of place both for chapter and verse numbering and for quotation. It will also be at once noticed that the common English spelling of Biblical names has been adopted, unlike the first edition in which the hitherto normal Vulgate-Douay spelling was retained (é.g. Josue, Isaias instead of Joshua, Isaiah). Every attempt has been made to ensure that the new edition is based on the latest scholarship. This does not necessarily mean of course that the latest view has been adopted in all cases, but it does mean that all important views are treated in the light of modern scholarship. It is felt too that efforts made to make the Commentary more readable have not been unsuccessful. Our publishers, Nelson's, were fortunate in choosing St Paul's Press, Malta, to undertake the heavy task of printing the Commentary. They have succeeded beyond our expectations and we believe that the general appearance and readability of the work are even better than the first edition.

Publication is now forecast before the end of this year, though the actual month cannot yet be pin-pointed. However, it is unlikely to be later than October. It is expected to cost eight guineas, which is very good value by present-day standards, though the price of other books now being published hardly gives one confidence that this can be done economically for much longer.

Before our Commentary sees the light however, a new American Biblical venture has been published, namely the *Jerome Biblical Commentary*, advertised by the English publishers, Geoffrey Chapman,

for publication in February 1969. This is a one-volume commentary on the Bible on more or less the same lines as ours and edited by three well-known American Catholic scholars, namely Raymond Brown s.s., Joseph Fitzmyer s.j. and Roland Murphy O.C.A.R.M. The contributors of articles are all American Catholics—a certain number of them indeed are also included on our own list for the new edition of *A Catholic Commentary* . . . and the reason for confining it to Catholics is not to emphasise confessional differences but rather to make a specific Catholic contribution to Bible study. In fact a brief perusal of specimen articles shows that the gap between Catholics and Protestants on Biblical matters has shrunk almost to vanishing point. The standard of scholarship is high and a Catholic can use this work in confidence that it gives him an up-to-date presentation and interpretation of the Bible which embodies both scientific investigation and the best in Catholic tradition. It is good that the great body of American Catholics now have in their hands concrete evidence of the remarkable progress and achievement of their Bible scholars in recent years. The Jerome Commentary is intended primarily for those who wish to study the Bible seriously and this group will include not only priests and religious but a large and increasing body of lay people. As pointed out in the preface to the volume, the Jerome Commentary has ecumenical implications—not least in laying the ghost of 'the Catholic interpretation'. It will be clear from this work that there is in fact no official interpretation nor is the modern Catholic scholar precluded by his faith from studying the question objectively and with all the means of modern scholarship. It must be admitted, however, that all too much evidence has been provided in the past for the creation among non-Catholics of just such an impression. This of course adds one more reason for the speedy dissipation of misunderstandings of this kind.

The advertised price for the volume is ten guineas, which at present-day American standards is not excessive, though it will be expensive in Britain. So far, and for the purpose of this comment, only some specimen pages are available—the advance copy is not yet to hand, at the time of writing (January 1969).

LETTER FROM JERUSALEM

Jerusalem is so much in the papers at the moment that there is little need to comment on the political situation. A solution is not even remotely in sight, and we shall have to live with tension for a long time to come. It is rather surprising how easily one adapts. This detachment is necessary for survival, but from time to time it weighs on one's conscience, because the hardships on both sides, though of a different nature, are very real. It is unfortunate that many tourists are deterred by rather exaggerated reports of isolated incidents, most of which take place far from the path trodden by the normal pilgrim. Some of those who do come are inclined to be too tense and suspicious, and the cannon shot that signals the end of the fasting period during Rhamadan has sent more than one diving for his hotel. Normally there are no restrictions on circulation, and tourists are treated with kid gloves by the police who, moreover, will not permit them to go, or to be brought, into any danger area. It would be foolish to deny the possibility of danger, but it is so remote that it should in practice be discounted.

In any case the political situation has not discouraged the students that come to Jerusalem, and all the foreign schools have a full complement. At the École Biblique we have the usual mixture of nationalities, but this year England is not represented. However, one of the professors, Jean Prignaud, began work for a doctorate in archaeology at Oxford in September. At present trips to Transjordan are out of the question, but in compensation Galilee and the Negev have been integrated into the programme. This Christmas, for the first time, the École and the Pontifical Biblical Institute are co-operating on a five-day visit to Sinai: The disappearance of the wall that divided the city has meant increased contacts between the various scientific institutions, and at the moment students from the PBI, Hebrew Union College, and the American School are auditing classes here. Classes have also been inaugurated at the PBI in Hebrew and Greek as part of a programme to prepare people for entrance into the PBI in Rome. Although the two professors are Americans it was found that the only language common to all the students was French, so that has become the language of instruction! Professor John Strugnell of Harvard is living at the École this year and doing his utmost to complete his edition of the Qumran material confided to him. There is still so much to do that he fears that the bulk of the Cave 4 material will not appear for another couple of years. None the less, he has permitted himself to be persuaded to give a

couple of classes on the techniques employed in the editorial work he is doing. Progress on the second volume (literary criticism) of the Benoit-Boismard synopsis is slow but steady, and by the time it is finished it is going to be a very big book.

Despite the unclear position of the occupied territories archaeological digs were as numerous as ever this summer and autumn. For obvious reasons all work in the Jordan valley has been suspended indefinitely. This forced Basil Hennessey, the Director of the British School, to abandon his very promising site at Teleilat Ghassul. His new project is Samaria, and more specifically the private dwellings in the hellenistic city. His first trenches this autumn were not very productive, but he now knows that he has to move farther out (NW) from the acropolis. Little is known of the mode of life of the ordinary inhabitants of Samaria, because all the excavations so far have concentrated on public buildings, and much is expected from his next season (in the Spring of 1969).

Paul Lapp had a very fruitful season at Tell Ta'annak. He had planned for a ten-week dig in the hope of being able to finish in that time, because he had accepted a chair in Pittsburg beginning this autumn. He turned up a number of very interesting cultic items, in particular a beautiful incense altar, and is tempted to return. At Et-Tell (Ai), which is revealing itself as one of the biggest and most important Early Bronze sites in Palestine, Joseph Calloway succeeded in laying bare the massive rampart on the eastern edge of the tell. During the last three weeks of October Robert Boling of the American School re-excavated a Bronze Age building at Tananir (above Balata on the lower slope of Mt Gerizim). Evidence for a cultic interpretation is very impressive, and certain features suggest that the square building perpetuates the site of a very ancient open-air sanctuary.

In Jerusalem itself Professor Mazar continued his excavations just outside the south-western corner of the Temple. Prior to the annexation the religious authorities had given archaeologists very little access to this area. Father de Vaux had managed to begin a couple of years ago, but shortly afterwards was forced to discontinue. So far Mazar has uncovered the Herodian pavement at the foot of the Temple wall. It lies thirty-two feet below present ground level and was last seen by Warren some one hundred years ago. Another Jerusalem site which is of unusual interest to New Testament scholars because of its links with John v, is the pagan healing sanctuary discovered in very close proximity to St Anne's Church, and excavated by Father Rousée of the École Biblique. A full report incorporating all the available literary and archaeological data by Father Antoine Duprez who worked very

closely with him is with the printers, and is due to appear shortly in the 'Cahiers de la Revue Biblique'.

. The re-establishment of the German School in 1965 was in great part due to the efforts of Professor Martin Noth of Bonn who, appropriately, became its first director. His sudden death on 30th May came as a great shock to the academic community in Jerusalem which had had the opportunity to appreciate fully the charm and humanity which set off the tremendous scholarship of the great *Alttestamentler*. His debates with Father de Vaux at the École Biblique were models of scientific dialogue, for the divergence of their points of view only served to highlight the courtesy, humour and serenity with which opinions were proposed and dissected. He is buried in Bethlehem, and the gap he left is only accentuated by the fact that his successor has not yet been named.

JEROME MURPHY-O'CONNOR OP

Christmas 1968

THE BIBLICAL MOVEMENT IN WEST GERMANY

The Scriptural formation both of theological students and of teachers of religion has improved remarkably in recent years and there is widespread interest in the Bible among Catholic laypeople generally. The sermons preached in the parish are much more biblical and more articles on the Bible appear in the Press, but there is lacking an organized educational programme for understanding the Bible. Existing publications are frequently rather technical. This of course is something that could be said of almost any country—and Catholics everywhere should unite to remedy the state of affairs.

As regards German publications, the Bible, published by several firms, has always sold well and in many different editions. At present, there are four editions of the complete Bible and more than a dozen editions of the New Testament, ranging in price from the very cheap to the de luxe edition. There are three school 'Bibles', comprising the most important texts of the Bible selected and arranged along salvation-history lines. There are in addition good commentaries and teachers' manuals. Lastly, the Bible occupies a prominent place in the schools' syllabus.

In the ecumenical field, relations between the Catholic Bible Society (Katholisches Bibelwerk, Stuttgart) and its Protestant counterpart, the Evangelisches Bibelwerk and also the Württembergische Bibelanstalt, are good. But attempts to produce a joint translation of the Bible have failed. The reason is simple. For Protestants, Luther's Bible is, quite simply, the Bible. Like the Authorized Version in Britain—or rather as it used to be—the cadences of Luther's version are indelibly impressed on the memory and in the heart, as if it were the original inspired text, and many Protestants find unacceptable the suggestion that it can be superseded.

Fortunately, the ecumenical movement in Germany is popular and many avenues for collaboration still remain. It is interesting to note that the present Bible movement in Germany began only a few years before the C.B.A. of Great Britain and for a moment it fell on more fruitful ground but with the rise of the National Socialist Party under Hitler it was doomed. Not only did its founder have to flee the country, but during the war allied bombs destroyed its premises. The post-war period, however, has seen steady, if slow, progress and the future is promising. In another issue of *Scripture Bulletin* we hope to give an outline of the history of the German Catholic Bible Society and its prospects for the immediate future.

BOOK REVIEWS

(I) BIBLICAL

The Christian Meaning of the Old Testament by Norbert Lohfink, s.j. Translated by R. A. Wilson. Pp. ix + 169 (Milwaukee: Bruce, 1968) 4.95 dollars.

This collection of essays first appeared in German in 1965, under the somewhat misleading title *Das Siegeslied am Schilfmeer*. The more appropriately titled English translation, which omits the final chapter on Buber's Bible translation, is clear and extremely readable, though occasionally marred by printing errors.¹

The opening chapter sketches briefly the changing theological understanding of biblical inspiration and outlines the present-day scholarly view of the formation of the OT. Both the OT and the NT developed within the community of faith, but (for the Christian theologian, at least) the OT was essentially ever open and evolving, while the NT assumed its final form relatively quickly and was seen to contain a fullness to which nothing could be added.

In chapter two the problem of scriptural inerrancy is discussed in the light of the modern understanding of the process of biblical composition. L. argues that inerrancy is better applied to the books of the Bible than to the sacred writers, since so many hands have contributed in varying ways to the final form of most biblical books. Next he suggests that the biblical canon itself came to have such an importance to the believing community that incorporation of books into the canon was a further act of authorship, affecting both the book added and those to which it was added. The OT was only completed, for L., when it was taken as a whole into the reality which the NT books reflect. And the NT itself acted as a further 'author' for the OT, because the NT as a whole interacts with and modifies the meaning of the OT. Thus, he suggests, '... the process of inspiration begins deep in the Old Testament, but extends (even for the Old Testament itself) into the New Testament, and its ultimate goal is that of a single "book", the Bible' (p. 39). In other words, inerrancy is most fittingly attributed to the Bible as a whole, rather than to the books of the Bible (and still less to individual statements).

The theory so hastily summarized above is stimulating and provocative, yet probably not one that will command ready acceptance by OT scholars. It is a daring attempt to combine a respect for the historico-critical investigation of the OT with a Christian theological insistence on the primacy of

¹ (e.g., 'lend' for 'lead' on p. 50, l. 29; 'profounded' for 'propounded' on p. 51, l. 9; 'ever' for 'even' on p. 58, l. 10; 'Pharoah' for 'Pharaoh' on p. 76, l. 10; 'of Israel' for 'Israel' on p. 93, l. 19; 'Isreal' for 'Israel' on p. 106, l. 10; 'statures' for 'statutes' and 'diffrent' for 'different' on p. 134, ll. 26 and 32, respectively; and 'Experimental' for 'Experiential' on p. 138, l. 16).

the NT for the understanding of the whole Bible. Unfortunately, the NT is treated too simply, almost naively, in the discussion. There is the implication, at least to this reviewer, that the NT (like the OT) has a number of levels of meaning, each superimposed on the preceding one in the process of development, culminating in a single level of meaning that unifies the entire NT and consequently also the OT into a single 'book'. But this is not so. The NT itself is a dynamic tension between various interpretations of Jesus. Is it the point of tension that is inerrant? How is biblical inerrancy to be meaningful in this view?

L. points out that his theory can be understood as a reformulation of a *sensus plenior* position in such a way that one must '... understand the reading of the Old Testament in the light of the New as the sense of scripture intended not merely by God, but also . . . by human "authors", since it is the sense intended by the final (New Testament) author of the Old Testament' (pp. 43-44). Biblical inerrancy, as merely an aspect of the truth of divine revelation, has meaning for the Christian only in relation to the fullness of that revelation in Christ.

This chapter on inerrancy is the most creative part of the book. The remaining six chapters can be understood as unrelated essays that illustrate in various ways and to different degrees the theoretical position proposed in chapter two. The topics treated are: the story of the fall as reflective and interpretative history (chapter three); the liturgical reinterpretation of OT texts in the light of Exodus xv, 1-18 (chapter four); the twofold commandment to love as the basis of all OT ethics (chapter five); law and grace (chapter six); freedom and repetition in the OT understanding of history (chapter seven); and the OT attitudes toward death (chapter eight). These essays are thoughtful confrontations with the OT that will be of interest and value to all who teach or study the Bible from a Christian perspective.

There is no conclusion to the book as a whole, nor is there any index. The latter should have been considered a 'must' by those responsible for the book's appearance in English. Even so, we must be grateful that this interesting and important collection of essays by a newly prominent German OT scholar has been made easily accessible to the English-speaking world.

KEVIN G. O'CONNELL SJ

Weston College
Cambridge, Mass., U.S.A.

Dictionary of Biblical Themes by H. H. Rowley (Nelson) 15s.

Dictionary of Bible Personal Names by H. H. Rowley (Nelson) 25s.

H. H. Rowley, Professor Emeritus of Hebrew language and literature at Manchester University, is one of today's outstanding Old Testament scholars, it is therefore no surprise that both these dictionaries, though short and simple, are very good. The average student of the Bible would probably

find them easier to use than a concordance as the information is more immediately available.

The references in both dictionaries are taken from the Revised Standard version of the Bible. The *Dictionary of Bible Themes* gives brief but objective and well referenced accounts of the main Old and New Testament themes such as forgiveness, sin, suffering, mercy, to mention but a few. In the *Dictionary of Bible Personal Names* every name in the Bible, including the 'Apocrapha', is mentioned. With some names, e.g. David, Saul, Peter, Paul, concise bibliographies are given, again with no lack of accurate biblical references. These two books will be extremely useful to any serious student of the Bible.

Jerusalem Bible, Readers Edition (Darton, Longman and Todd) 36s.

This new and cheaper edition of the *Jerusalem Bible* is good value for money despite the omission of many of the valuable features found in the more expensive Standard Edition. The excellent cross references have been left out, the critical introductions have been shortened, and most of the footnotes have been dropped. One might have preferred a cheaper paperback edition which retained all the original features but perhaps this can still be hoped for.

ANN MACPHERSON

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Scripture for Meditation: I, The Infancy Narratives, by John Bligh (St Paul Publications, 1968) 10s. 6d.

There is an increasing volume of books utilizing the text of Scripture as a basis for spiritual instruction and meditation. This, in the post-Vatican II age, is as it should be, and obviously there can never be too many publications of this kind, so long as they incorporate sound interpretation. The present series has a particular value. The system is to take passages from the Gospel as the centre of the meditation, place before it another piece of Scripture (usually from the Old Testament) which throws a special light on the Gospel text under consideration, follow it with a brief reflection or meditation and end with a prayer.

The interpretation is thoughtful and good but what is specially valuable is the juxtaposition of the Old Testament passages which open up new avenues of thought and prayer. The prayers which close each meditation are apposite and meaningful—even contemporary.

In this first volume, if one can call a booklet of 100 pages a volume, the New Testament passages have been selected from the Infancy narratives of Luke and Matthew, the latter occurring near the end of the book. The actual order of passages is a little confusing though perhaps this is not of importance since each meditation is a whole in itself. What may be also confusing is the title on the cover where *The Infancy Narratives* appears prominently, but the additional title *Scripture for Meditation* is almost invisible. The unwary purchaser might think at first sight that he is buying a study of the historical character of Matt. and Luke chapters I and II.

R. C. FULLER

An Introduction to the Old Testament in Greek by Henry Barclay Swete, revised by Richard Rushden Ottley (1914), reprinted with permission by Ktav Publishing House Inc., New York, 1968.

Comparatively few publications on the Septuagint have appeared this century and, of these, Swete's great *Introduction* must rank very highly. Since his time we have had Ottley's own *Handbook to the Septuagint* (1920) but, on the whole, until recently most of the considerable work done has appeared in learned periodicals, often difficult of access. In 1951, B. J. Roberts published his most useful *Old Testament Text and Versions*, but since that time the discoveries at Qumran have 'called for a re-examination of the transmission-history of the Hebrew and Greek Old Testaments' and it was to provide an extensive treatment of the study of the LXX in the present century that S. Jellicoe in 1968 published his important *The Septuagint and Modern Study*. But he insists that his work is in no respect 'intended as a revision of Swete still less to supersede it. Swete's *Introduction* embodies a wealth of basic material which still renders it indispensable. As with the user of the Oxford *Patristic Greek Lexicon* (see Preface, p. ix) and his Liddell and Scott, so with the reader of the present volume: the propinquity of his Swete is assumed throughout', S. Jellicoe, p. vi. But the fact is that if it were not for the enterprise of the Ktav Publishing Company, this assumption in many cases would be baseless.

R. C. FULLER

The New Testament in Modern English by J. B. Phillips. Vestpocket edition, 1968 (Geoffrey Bles) 21s.

In his preface to this edition, the translator observes 'It seems incredible to me that it is twenty-seven years since I began, with the most primitive equipment, to translate the Epistles of the New Testament for the benefit of my war-time youth club'. From those small beginnings was to come a translation which would be read in all parts of the world and indeed be

ranked among the best of modern English translations. The complete NT appeared in 1958 and only minor changes have been made in the present edition, mostly in the light of the Greek text of the New English Bible, which appeared in 1961. Mr Phillips' gift for getting at the heart of the New Testament message is well known and his translation will continue to be read with profit and interest for a long time to come. It is difficult to say exactly what gives this translation its fresh and attractive quality but the translator's Foreword provides a clue. There are, he says, three necessary tests of a good translation—the first is simply that it must not sound like a translation at all; but secondly, it must be done with the least possible intrusion of the personality of the translator so that it is the original author, not the translator, who 'comes across'. It is here that one is conscious of the translator's success in getting 'inside' the NT writers so that their message might emerge with the least possible obstacle on the part of the translation. And no doubt it is because of this that the third test can also be said to have been passed, namely that the translation should produce in the minds and hearts of the readers an effect equivalent to that produced by the author on the original readers. Not that anyone could hope for complete success in this last achievement, but it must always be borne in mind in the work of making a translation.

R. C. FULLER

(2) GENERAL

'*Open to the Spirit*'. *Religious Life after Vatican II* by Ladislav M. Orsy S.J. Pp. 286 (Geoffrey Chapman, London 1968) 30s.

A number of the chapters in this book have appeared respectively in *The Way* and *Review for Religious*. They were originally talks given to Religious in Rome and elsewhere on the religious life, its nature and demands. Their publication in a single book will be welcomed by many, particularly those who may have come across the individual contributions before and wished for more of the author's insights.

At the risk of sounding over enthusiastic, it must be said that this is—in the moral sense—a very 'good' book. This derives from the person of the author, who gives the impression of having experienced for himself the deep intuitions he gives into the living of the religious life. His treatment of this life as a personal relationship between the human person and the person of God, gives an organic unity to his thoughts on the vows.

Virginity is seen as companionship with God which excludes exclusive companionship with any other. Poverty of spirit is dependent upon this discovery of God. One does not give up material things for their own sakes,

but if one is rich in the possession of God, material things are easily relinquished. Obedience is the public charism, uniting the individual to the Church in which God is to be met and loved.

The practical sections, on the freedom to be allowed in the living of the common life, on the exercise of authority, and his comments on the Decree 'Perfectae Caritatis', makes this a book to be read by religious themselves, as well as those concerned with the growth and enlivenment of the religious life.

G. MOLONEY CM

The Priest in Crisis by David P. O'Neill (Geoffrey Chapman, London, 1968).

Although this could be termed a radical book, the author presents his material in such an effortless way that the consequences of what he says only strike one gradually. Making use of recent sociological and psychological writings on the priesthood, he adds his own insight to the marshalling of this material and verbalizes for us the conflict—manifested in many recent events—which is present in the modern understanding of the priesthood.

The author speaks of the priesthood on the level of sociology, touching only lightly on its inward nature. He deals primarily with the 'role' of the priest in today's world. Comparing the certainties of forty years ago, when priest's role was assured and his opinion decisive, the author shows that in a pluralistic, specialized society, the priest has become—even in the field of theology—'master of an eroded competence'.

He looks on the priest as a 'middle man', forced to deal with the complexities of the 'real' world, while also being the representative, and having to contend with the pressures, of a hierarchical institution, structured with only vertical lines of authority. From this view point he discusses the many complexities confronting priests: freedom and initiative—or representative of authority; tentative experimentation—or acceptance of only authenticated change; brotherhood—or paternalism.

The author does not resolve these conflicts. He knows that his readers will take their stance, either to the right, or to the left, on them. He invites each one to resolve constructively his own experience of the common crisis. He does give tentative indications as to the direction this resolution might take. It is the apparently extreme extent of these indications which might disturb some readers, yet he presents his case (e.g. for a cultic, part-time ministry), without sensationalism. Crisis is a moment of decision when a situation cannot be allowed to go on aimlessly; it is a point when even to do nothing is itself a serious decision to make. The contribution of this book is to give us courage to act at all, by giving guidelines which could help to dissipate our aimlessness.

G. MOLONEY CM

The Experience of Priesthood. Edited by Rev. Brian Passmore; Foreword by Archbishop Denis Hurley. Pp. 165 (Darton, Longman and Todd, London, 1968) 25s.

The experience of priesthood is so overwhelming in theory that one expects any retelling of that experience to be overwhelming too. In practice it won't be, due to a number of reasons. Many priests have not the insight or introspection to be able to examine their own experience. The experience itself will be limited and even unhappy in certain cases, and so the glory of priestly reality will not shine through.

However, any priest who is brave enough to look into the depths of his heart, and then reveal to others what he finds there, is greatly to be admired. In this book twelve priests make this attempt. Another writes a letter declining to do so, which in its own way is equally revealing. The overall impression gleaned from these essays is that the common ambience for these men, at least for part of their life, is an uncharitable presbytery where bitterness, meanness and jealous rivalry are major characteristics. Added to this are lack of communication and fraternal responsibility of priests for each other. This state of affairs is attributed to immaturity and unlovingness in priests, and the contention is repeatedly made that celibacy is not serving its purpose of making priests free to love. In many of the essays, this lack is remedied by contact with lay people, and the almost naive discovery of the joys of acceptance and friendship is itself an indictment of clerical society.

These priests are not rebels. They all write from within the system, seeking to be human against sometimes great odds. Most of them make a positive impression. They are good men who have grown and matured to differing degrees in a negative environment. They only wonder why they had to suffer, since growth by affirmation is far more positive. They are not malcontents. Indeed, it is hard to see how even a book by 'happy' priests, as advocated by Cardinal Heenan, could present a *very* different picture.

As to the value of this book. It is not so constructive as Fr O'Neill's work, reviewed above, and mentions choppily the points he is able to raise with continuity and in a wider context. As a case-book, illustrating those points, it is very instructive, and as an attempt on the part of priests to manifest themselves to others and affirm their differing grasp on their priesthood, it can be illuminating.

G. MOLONEY CM

The Direction of Conscience. by Jean Laplace, S.J., translated by John C. Guinness, foreword by Leo Trese. Pp. 192 (Geoffrey Chapman, London, 1967) 25s.

This book was published in 1967, but it seemed worthwhile to draw it to the attention of those who may not have come across it before, since

pastoral counselling in some form is ultimately asked of all priests. It deals with various aspects of spiritual direction, its place within the general framework of the pastoral ministry, the nature of spiritual dialogue, and the formation of the spiritual director, as well as describing various types of counselling situations.

The main characteristic of a spiritual director is that he be a united person himself. He must have knowledge of God and the spiritual life, but this is not to be a mere reading knowledge of St Teresa, but experiential knowledge of the realities she and other writers describe, i.e. the reality of Christianity. A director must be open to others, able to listen without categorising or prejudging people. He must be prepared to love others and become involved in them, not selfishly and exclusively, but in God, and in an open ended way.

The aim of direction is to help a person to understand and accept himself, thus becoming free enough to go forward in his relationship with God. A person doesn't have to be psychologically mature before starting out on such a relationship. From the point where they are, they can be helped to open themselves to God while they are in the process of advancing to some degree of personal unity of their own.

Fr Laplace emphasises that skill in spiritual direction is a charism which each director receives in his own measure. By study and preparation he can make himself more responsive to the activity of the Holy Spirit, but essentially it is a gift of God, not an art to be learned. However, this book can serve a good purpose by illuminating our understanding of some previously experienced encounters, thus helping us to make better use of future counselling situations.

G. MOLONEY CM

War, Conscience and Dissent by Gordon Zahn (Geoffrey Chapman) 30s.
Pope and Pill edited and introduced by Leo Pyle (Darton, Longman and Todd) 12s. 6d.

During the Council there were always two good stories for the Press: nuclear weapons and contraception. These two moral issues had, after all, an obvious relevance for everyone, including those who were not normally very interested in Theology. The Council Fathers were not allowed to come to any conclusion about Birth Control, but they did uphold the right of conscientious objection and issued an unequivocal condemnation of the use of A.B.C. weapons. Everybody knows the subsequent history. The condemnation of total war has gone on record but has produced little more than a ripple in the Church; there have been no mass protests from Catholic soldiers and their chaplains against the use of indiscriminate weapons in a hypothetical World War III or in actual conflict in Africa or Viet-nam, and in Catholic Italy conscientious objectors are still thrown into prison.

The Encyclical *Humanae Vitae* by contrast, has produced the biggest crisis of authority in the Church since the Reformation. The stark contrast between these two reactions is a measure of the degree to which Catholics have accepted a double standard as between public and private morality.

Gordon Zahn's *War, Conscience and Dissent* constitutes a masterful examination of the whole problem of the relationship between the Christian conscience and modern war, and he does not hesitate to underline just the discrepancy to which I refer. Zahn is a Catholic, an academic sociologist and a conscientious objector and his book is a searing commentary on the failure of the Church to witness effectively for peace. The book is a collection of essays and talks, given at different times over a period of several years. Some of them are written within the framework of the traditional just war casuistry and others are frankly pacifist. Each of the essays is written in a forceful and closely reasoned fashion. It is a book that deserves to be read and re-read by the widest possible public.

The Pope and the Pill is the second of Leo Pyle's collections of documents and press cuttings on the current controversy over contraception, and so much has been written since this book went to press that there is already sufficient material for a third collection (though why the word 'pill' could not be replaced by some more comprehensive description I am at a loss to know). The book itself will be indispensable for the serious student of this sorry issue. For me, what emerges most clearly from the pages of this work is the inescapable conclusion that the reformers' questions have not been answered. Neither the Minority report, nor the Encyclical, nor any of its subsequent defenders have seriously come to terms with the fundamental objections to the traditional teaching raised in the Majority Report and elsewhere.

DUNCAN MACPHERSON

*St Mary's College,
Strawberry Hill*

John Wesley's Letter to a Roman Catholic. Edited by Michael Hurley S.J. and jointly published by Geoffrey Chapman Ltd and the Irish Methodist Publishing Company.

'Let the points wherein we differ stand aside: here are enough wherein we agree, enough be the temper of every christian temper and of every Christian action . . . If we cannot as yet think alike in all things, at least we may love alike'. Ecumenical sentiments such as these would do credit to any serious ecumenist today. They have a freshness and a positive tolerance which make it seem unlikely that they could possibly have been written more than thirty years ago. In fact they were written by John Wesley during his visit to Ireland in 1749.

It is sad to reflect that it has taken more than two centuries for Wesley's ecumenical vision to become a fact. This volume is an ecumenical venture

in itself, with prefaces by the late Cardinal Bea and The Methodist Bishop Odd Hagen, President of the World Methodist Council, and the publication was undertaken jointly by Chapman's and the Irish Methodist Council. This is a very worthwhile piece of work which should do much to promote closer relations between Catholics and Methodists.

DUNCAN MACPHERSON

A Concise Guide to the Documents of the Second Vatican Council by Adrian Hastings, Vol. I (London, Darton, Longman and Todd, 1968).

Fr Hastings has drawn up an excellent and most practical guide to the documents of Vatican II. This first volume covers the texts on the Church, the Liturgy, Revelation, Ecumenism, Non-Christian Religions, and Missionary Activity. A short history of each of the texts is given, and the author has also given excellent introductions and explanations of the various concepts which are found in the documents. This guide should prove most useful to the layman, to teachers and students of religion, and also to many of the clergy who do not have the time on their hands to wade through the more elaborate commentaries on the conciliar documents.

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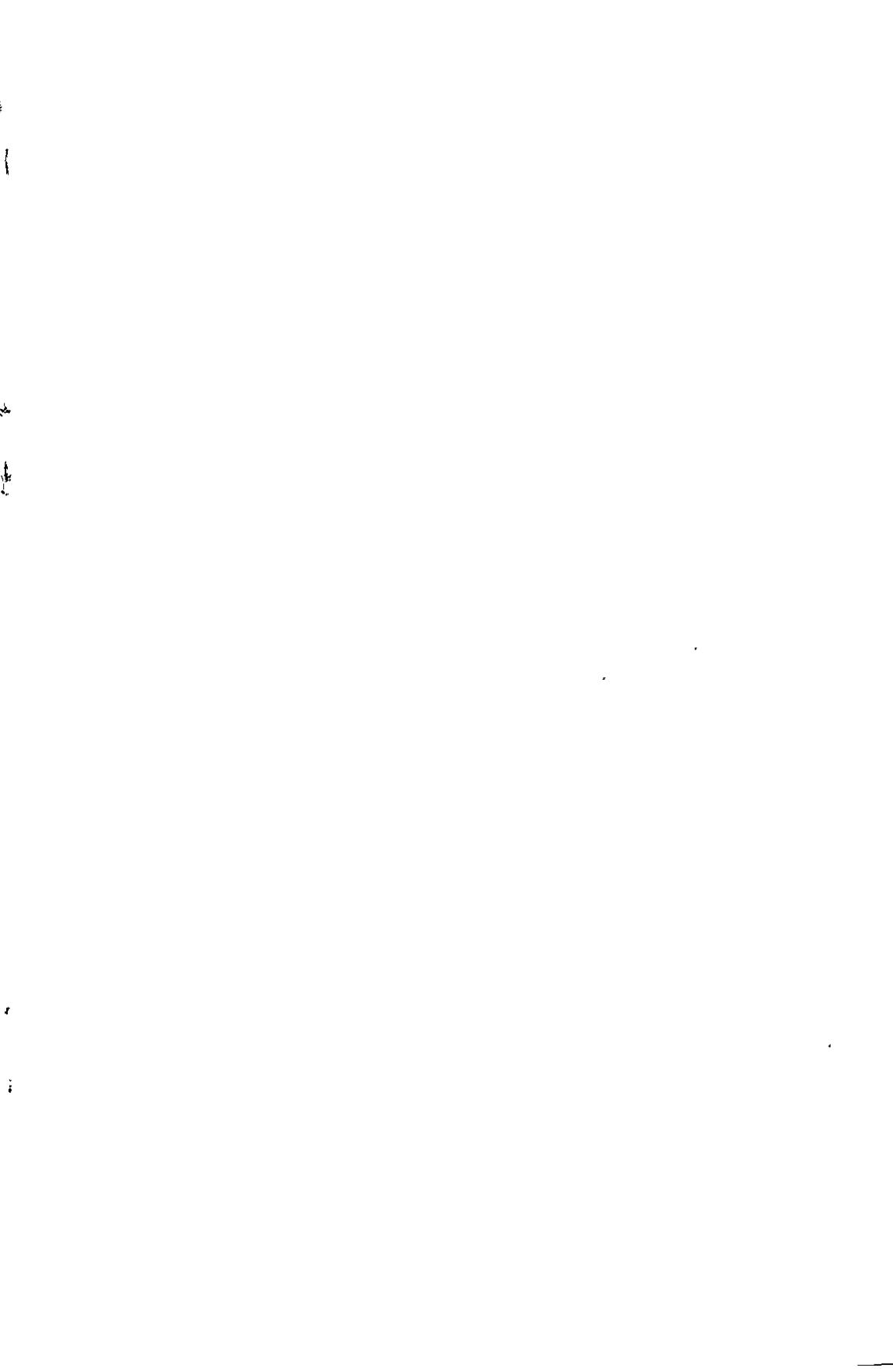
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