

Scripture Bulletin

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THE CATHOLIC BIBLICAL ASSOCIATION OF GREAT BRITAIN

Patron

His Eminence the Cardinal Archbishop of Westminster

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

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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 15s. post free.

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EDITORIAL

WORLD CATHOLIC BIBLICAL FEDERATION

The principal item of news since the previous number of the *Bulletin* appeared is the formation of a World Catholic Federation for the Biblical Apostolate at a meeting held in Rome during April. The Catholic Biblical Association of Great Britain was represented by Dom Bernard Orchard of Ealing Abbey and Mr Joseph Rhymer of Notre Dame College of Education, Liverpool. Both Fr Orchard and Mr Rhymer had previously represented the C.B.A. at the preliminary meeting last year to work out plans for the new Federation. In the course of the recent meeting in April the Executive Committee elected Dom Bernard Orchard as its Chairman. Subsequently the C.B.A. confirmed Dom Bernard as its permanent delegate to the Federation, and made plans for the meeting in Vienna on 26th September 1969. We are happy to publish important documents relating to this historic meeting in Rome. After Fr Abbott's Report of the event will be found the full text of Cardinal Willebrand's opening Address to the Conference followed by the Holy Father's Address to the Delegates at the Audience after the Meeting. All of these seem of vital importance if we are to get a clear idea of the scope and direction of the work to be undertaken.

Attention may here be drawn to the aims of the Federation expressed in five points, see Fr Abbott's Report, p. 50. In particular, point 4 emphasizes that 'the study of the Sacred Scriptures must be encouraged in such a way that as many ministers of the divine Word

as possible should be able to provide effective nourishment of the people of God by means of the Scriptures'. The term 'ministers' of course includes here both clerical and lay, and the whole question of *how* to promote the knowledge of the Bible is going to occupy us for a long time to come. It is hoped that before long it may be possible to open a Biblical-Pastoral Centre in London such as already exist in other countries. It goes without saying that we can hardly take any active and intelligent part in the diffusion of the Scriptures throughout the world unless we ourselves in this country know and love them as we should.

At the recent Rome meeting, the delegates drew a distinction between 'Bible Societies', which concern themselves with the production and distribution of the Scriptures, and 'Biblical Associations' which aim principally at the Biblical formation of priests and people. As Fr Abbott says, 'In the future the national Bible Societies, members of the U.B.S. (United Bible Societies), generally will co-sponsor with the churches the translation and production of low-cost editions of the Bible and scriptural tracts. The Biblical associations will take care of the rest—biblical formation of priests and people—under the leadership of the bishops of each country. The role of the Bible societies now is seen clearly as that of production and supply specialists, providing the Scriptures for distribution throughout the churches. The role of the Biblical associations is seen as that of educational and pastoral specialists.' 'The Common Bible—why, when and how?' by Fr Walter Abbott, *Columbia*, June 1969.

According to this clarification and division of aims, it would seem that our own Catholic Biblical Association has a broad and largely untouched field before it. We note Fr Abbott's words that such development is to be carried out under the leadership of the bishops. With an effective impetus of that kind much could be accomplished.

The Common Bible. In the article quoted above, Fr Walter Abbott deals with the question: When can we expect a Bible which is the result of joint Catholic-Protestant co-operation? He says, 'English is not one of the 110 languages in which Catholics and Protestants now are working in accordance with the programme we have just described. It will probably be another two or three years before a start is made on an English project. The general hope is that the New Testament can be done within two years after the project gets under way and the Old Testament within an additional three years. It therefore will be about eight years before we can expect to see a complete common translation of the Bible in English along the lines of what is being done in other languages.'

The common French Bible no doubt will be the first one finished, since 100 of the best scholars in France are at work on it. Almost all the other projects have a small team of five or six at work . . . Some may be surprised that no project for a common English Bible exists at this time. The reason stems from a combination of two facts. First, many Bishops, priests and people thought a common Bible already existed, the Revised Standard Version, since that version, done originally by a team of Protestant scholars, had been granted an imprimatur in one or another edition. Secondly there was what might be called an emergency situation in many other languages, especially in Africa and Asia. In some cases the Bible did not exist in the vernacular. In others only Gospels or New Testament were found in antiquated and therefore poorly understood language. If these people were to have the liturgy in the vernacular in the spirit of Vatican II a great deal of work had to be done for them immediately. The need for a common English Bible was not as urgent, since there were many modern translations in that language and several others soon coming to completion, such as the Jerusalem Bible, now enjoying a favourable response also from Protestants, and the Confraternity of Christian Doctrine version, with one volume of the Old Testament remaining to be published and a revision of the New Testament promised.'

PLANS FOR FUTURE DEVELOPMENT OF 'SCRIPTURE BULLETIN'

From the October issue onwards, readers will see a number of changes in *Scripture Bulletin*. As already stated, the Bulletin is not intended to provide just another learned journal of biblical studies. What we do hope to provide is a genuine service to all students of the Bible regardless of denomination.

The first and most obvious change will be in the size of *Scripture Bulletin* which will increase in order to accommodate more material and advertisements. Gradually we will attempt to provide at least a short notice of as many as possible of all books published on the Bible in the English language, at both an academic and a popular level, and the circle of our reviewers will be widened so as to include some non-Roman Catholic writers and scholars.

Scripture Bulletin also hopes to provide a service to its readers by collecting information about week-end courses, public lectures, extramural lectures, summer schools and conferences on the Bible indicating wherever possible which of these courses are elementary and which are suitable for advanced students. This service, too, will cut across denominational barriers.

It may take a little time before these services become as comprehensive as we would like them, but it is hoped that these new features, together with the type of material already being offered, will provide an increasingly indispensable service for all students and teachers of the Bible.

Readers' comments and suggestions will always be welcome.

ERRATUM

Scripture Bulletin, No. 2, p. 45, line 10. For 'euphemisms' read 'aphorisms'.

FORMATION OF THE WORLD CATHOLIC FEDERATION FOR THE BIBLICAL APOSTOLATE

A REPORT BY FR WALTER ABBOTT, S.J.

Delegates from all the Catholic Biblical Associations throughout the world, from the Bishops' Bible Committees or Commissions that exist in some Episcopal Conferences, and from other organizations engaged in the biblical apostolate, met in Rome, 14th to 16th April 1969. They came at the invitation of Cardinal-Designate Jan Willebrands, President of the Secretariat for Promoting Christian Unity. All sessions of the conference were held in the large room of the Secretariat. Twenty-four countries were represented among the delegates, and thirty-six different organizations. Present also were representatives of ten other dicasteri, Roman Congregations and the Pontifical Biblical Commission, each of which has some special interest in an aspect of the biblical apostolate. There were two observers from the United Bible Societies, the Chairman of the U.B.S. Executive Committee and the General Secretary of the U.B.S.

The purpose of the conference was to consider establishment of an International Catholic Federation for the Biblical Apostolate. The idea had developed during a meeting held at the Secretariat a year earlier, when a smaller group saw the need of extending and deepening the biblical apostolate within the Catholic Church with the stress on pastoral care concerning the Bible in Catholic communities. All such

work—the biblical instruction of priests and people, the providing of helps such as courses and study materials, the sharing internationally of whatever good aids were developed in one or other country—would United Bible Societies resulted in easier access to the Scriptures for all the people. The U.B.S. role was seen as that of translation, production and supply specialists. Could a federation of existing Catholic organizations and promotion of associations where they did not yet exist, give the Catholic bishops of the world the service they would need in fulfilling their pastoral obligations concerning the Bible and the people? The delegates came to this year's conference prepared to establish the federation, and they succeeded in doing so. Towards the end of the conference they also changed the word 'International' in the federation's title to 'World', to stress that the federation represented all continents and all areas.

In an opening address, Cardinal Willebrands showed that the Second Vatican Council had committed the Church to a policy of bringing the Scriptures to all the people, Christian and non-Christian, in their own language and in a way that can be called 'easy' for the people. By citing sections of the conciliar documents on the liturgy, priests, seminary training, missionary activity, religious life and the apostolate of the laity, he showed some dimensions of the vast pastoral work involved in the biblical apostolate. He concluded: 'Bishops, priests, and the lay people of the Church will have reason to thank you if you can do anything to help them in fulfilling the ideals of the Second Vatican Council'.

A steering committee, set up by last year's conference, had prepared a report which outlined the purposes of the proposed federation and gave a preferred plan for its organization. This plan aimed to establish at once an independent international co-ordinating centre for the biblical apostolate with an inquiry and information office working closely with Roman Congregations and with the Episcopal Conferences throughout the world, as well as with the United Bible Societies. A less ambitious plan was also outlined in the report. It was clear from the very first session of the conference, following Cardinal Willebrand's paper, that the delegates desired the preferred plan, and they worked it out. They constituted themselves as the first Plenary Conference of the Federation, elected an Executive Committee and a General Secretary, and adopted the general constitutional lines set out by the steering committee report.

Full members of the Federation will be institutions engaged in biblical pastoral work authorized by an Episcopal Conference. Each full member may send one delegate to Plenary Conferences, and

be more and more needed as the growing co-operation with the only these delegates have the right to vote. Other Catholic organizations engaged in the biblical apostolate may be associate members, after approval by the Executive Committee, including Catholic Bible publishing houses, and they may send one delegate each to a Plenary Conference. The Executive Committee, which will be responsible to the Plenary Conference for the Federation's work, is to include one member elected from the associate members. This first Plenary Conference chose Editorial Verbo Divino to fill this position. The other members of the Executive Committee were chosen from Northern Europe (the Catholic Biblical Associations of Great Britain and West Germany), from Southern Europe (Italy), North America (United States), Latin America (the representative from CELAM, the Bishops' Council of Latin America), Africa (Zambia), South-East Asia (Ceylon), the Far East (Philippines). According to the procedure established, another member could be elected from any of the organizations present, and accordingly the newly-formed Catholic Biblical Association of France was elected. The Conference instructed the Executive Committee to co-opt two additional members from two other regions of the world. The presently constituted Executive Committee, therefore, has ten members but will expand to twelve. The General Secretary of the Federation serves also as Secretary of the Executive Committee.

The Conference wished to have the services of Fr Walter Abbott, S.J., as the Federation's General Secretary for the first two or three years, in order that, using the facilities of the Secretariat for Promoting Christian Unity which he has for common Bible work and relations with the United Bible Societies, he might manage the various details in the Federation's formative stage. Cardinal Willebrands was asked if this arrangement would be acceptable to him. When he indicated that it would be, presupposing the normal courtesies of such an arrangement and the proper financial support for the Federation's expenses, the conference elected Fr Abbott General Secretary. In the future, according to the constitutional set-up adopted, the Executive Committee will appoint the General Secretary, who is directly responsible to the Committee and also serves as the Committee's secretary during its meetings.

It was decided that the Plenary Conference of the Federation will meet every three years, but the Executive Committee was empowered to convoke a meeting within two years if it sees fit during the formative period. The responsibilities of the Plenary Conference shall be to elect the Executive Committee; to receive the Committee's report;

to provide guide-lines for future activities of the Federation ; to suggest names for the Executive Committee to consider when electing a President. The first Plenary Conference recommended five names for President. The Executive Committee, in its first meeting immediately following the close of the Plenary Conference, decided to defer the election of a President until its next meeting in September 1969.

In addition to electing a President and appointing a General Secretary the Executive Committee is responsible for the Federation's work, arranges Plenary Conferences, arranges for representation with the United Bible Societies and other international organizations. In this latter connection, it was pointed out that the W.C.F.B.A. will not duplicate the work of the interconfessional, international associations or societies for Old Testament and New Testament studies. Those are associations of exegetes and professors at the university level ; the W.C.F.B.A. will naturally co-operate with these societies and profit from their work but the W.C.F.B.A. has a focus on Catholic pastoral work with the Bible for bishops, priests and lay people at all levels and is thus quite different in scope, make-up and method of work. The Executive Committee of the W.C.F.B.A. will also work closely with the Secretariat for Promoting Christian Unity, the Pontifical Biblical Commission and Sacred Roman Congregations interested in aspects of the biblical apostolate. The Executive Committee will form sub-committees for specific spheres of the Federation's activities, and will make arrangements for the financial needs of the Federation. The Executive Committee elects its own Chairman from among its own members ; the first Committee elected Dom Bernard Orchard, O.S.B., of the Catholic Biblical Association of Great Britain.

The complete details of the Federation's constitution were not worked out during the conference. This is one reason for the recommendation that another conference in two years be considered. But a statement of the Federation's purposes was accepted which, it was agreed, could be placed eventually at the beginning of a new constitution. The W.C.F.B.A. will have as its first concern the fuller implementation of the Second Vatican Council's directive that 'easy access to sacred Scriptures should be provided for all' (*Dei Verbum*, vi, 22). A document prepared by a steering committee of the Conference, and accepted by the Conference, continues :

The task of such a Federation may be derived from Chapter vi of the Dogmatic Constitution on Divine Revelation, where the following points are made:

1. All the preaching of the Church must be nourished and ruled by sacred Scripture (n. 21).

2. Suitable and correct translations should be made available (n. 22).

3. Such translations, given the opportunity, and the encouragement of Church authority, may be produced in co-operation with the separated brethren (n. 22).

4. The study of the sacred Scriptures must be encouraged in such a way that as many ministers of the divine word as possible should be able to provide effective nourishment of the people of God by means of the Scriptures (nn. 23-24).

5. Regular and diligent reading of sacred Scripture must be promoted so that all the Christian faithful may learn the surpassing worth of knowing Christ (n. 25).

Since the conciliar document charged the bishops with this task (n. 25) and since the realization of those objects is mainly the responsibility of the local Episcopal Conferences, the Federation would encourage the formation of institutions authorised by Episcopal Conferences.

Consequently the Federation considers itself as a working community of independent institutions, functioning within the area of an Episcopal Conference, with a possibility to develop in the future.

The Federation would provide an international inquiry centre, to enable members of the Federation to exchange information about their activities. Regular contact would be maintained with the Secretariat for Promoting Christian Unity and with the Biblical Commission.

The programme of the Conference included, on the first day, a frank presentation of the present state of the biblical apostolate in each continent, and discussion of the future in light of the proposed Federation. Prominent in the discussions were Dom Bernard Orchard (Great Britain), Mgr Otto Knoch (West Germany), Rev. L. Poirier (Canada), Rev. Manuel Molina (Mexico), Rev. Aelred Cody, o.s.b. (U.S.A.), Rev. A. D. Scholten, o.p. (South Africa), Rev. Adrian B. Smith, w.f. (Zambia), Rev. Efren Rivera, o.p. (Philippines), Rev. George H. Phimpisan, c.ss.r. (Thailand), Rev. Andrew P. Fernando, o.m.i. (Ceylon), Rev. Jorge Mejia (C.E.L.A.M.), Rev. F. Refoulé, o.p. (Editions du Cerf, Paris, France), Rev. Christian Reusch, s.v.d. (Editorial Verbo Divino, Spain), Mr Joseph Rhymer (Great Britain), and Rev. L. Verbeek (Netherlands).

At the conclusion of the Conference, Pope Paul received the participants in a special audience. Cardinal Willebrands presented the group to the Holy Father and briefly explained the work of the

conference, which was the establishment of the new Federation. The Holy Father then addressed the group, first briefly in French, and then with a prepared text in English, which was published the following day (17th April) on the front page of *l'Osservatore Romano*. The Holy Father said: '... We are very grateful that the work for easy access to the Scriptures that he (i.e. Cardinal Bea) then began has produced such fruitful results: the "Guiding Principles for interconfessional Co-operation in Translating the Bible", published on Pentecost Sunday of last year; various programmes of co-operation with the United Bible Societies which have been approved by Episcopal Conferences in many countries and which make the Scriptures available to people who would not otherwise have them; and finally the proposal for an international Catholic Federation for the Biblical Apostolate which is intended to serve the Bishops in their pastoral responsibilities concerning wider use and knowledge of the Bible.'

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ADDRESS OF CARDINAL-DESIGNATE J. G. M. WILLEBRANDS TO
THE CONFERENCE OF CATHOLIC BIBLICAL ASSOCIATIONS, BISHOPS'
BIBLE COMMISSIONS, and OTHERS ENGAGED IN THE BIBLICAL
APOSTOLATE, ROME, 14TH APRIL 1969

Exactly one year ago, His Eminence Cardinal Bea welcomed a group that met in this same room. Some of you were here that day. You will remember that the Cardinal pointed out it was the first time that an international meeting had been held to bring together representatives of Catholic Biblical Associations, Bishops' Bible Commissions and non-profit publishers of the Bible. It was the first time, he said, that a group had been called together at the Vatican to discuss implementation of *Dei Verbum*, the Vatican II Constitution on Divine Revelation. He added: 'Surely one can feel here today again the sense of history in the making that we felt so often during the days of the Second Vatican Council itself'.

Now we meet to consider how best to launch the great idea that emerged from last year's conference, the idea of an International Catholic Federation for the Biblical Apostolate. What we do in this conference can mark a new stage in the work of promoting the knowledge and use of Holy Scripture. We meet this time without Cardinal Bea. That great and good man has gone to his reward. I think we all wish to see the work of this conference proceed in the spirit that

Cardinal Bea manifested at the opening of last year's conference. I certainly welcome all of you today in that spirit. Whatever it is that we do here, we should move forward, confidently, aware that we are dealing with something that is vital for the future of Christianity, knowing that what we do can help to shape that future. That is the spirit which is appropriate if we are to enter upon the new stage I have just mentioned.

This conference is part of a project entrusted by the Holy Father to the Secretariat for Promoting Christian Unity, to find ways of implementing Chapter vi of the Second Vatican Council's Constitution on Divine Revelation, which declared: 'Easy access to sacred Scripture should be provided for all Christians generally' to join in distribution of specially prepared editions of the Scriptures for non-Christians. A report entitled 'Roman Catholics and the Bible', compiled at the end of 1968 by Dr Olivier Béguin, the General Secretary of the United Bible Societies, and Fr Walter Abbott, the specialist of our Secretariat in these matters, gives a survey of some ways we have found to implement that Chapter vi of the conciliar document. Now, in this conference, we have an opportunity to take a great step forward in the vast area which is not handled—that report.

As the report shows (there are copies of it available here for those who may not yet have received it) Catholics and Protestants—and also Orthodox in the case of the French and Arabic projects—are working together in Bible translation projects in 110 languages. In some of these cases, the people will receive the Scriptures in their own language for the first time. It is planned in each case to make the Gospels, Psalms, and other parts of the Bible available to the people as soon as the portions are finished, in the form of pamphlets, paperback books, etc. distributed as widely as possible at a price the people can truly afford to pay. Translation and production of the Scriptures, of course, are the most basic and essential steps in providing easy access to the Bible for the people. We are pleased that it has been possible to work out guide-lines for this stage with the United Bible Societies (copies of the 'Guiding Principles for Interconfessional Co-operation in Translating the Bible' are available for those who may not have received them).

There should be an immense increase in Scripture distribution as a result of all this joint translation work. As the common Bible translations appear in the various languages of the world, people everywhere will need and desire courses of instruction in the Bible. They will need low-cost booklets and pamphlets that will guide them through the sacred books. Our Bishops and priests will be called upon to give

more of their time teaching and discussing the Scriptures. That is why those who met with us last year—officials of some Catholic Biblical Associations, chiefly in Europe, and directors of some religious-order publishing houses specializing in low-cost production of the Scriptures—urged the establishment of an International Catholic Federation for the Biblical Apostolate. They saw the need, as their statement to Cardinal Bea and the Secretariat for Promoting Christian Unity expressed it, 'for much closer co-operation between the various Catholic national organizations and the bodies concerned with the biblical apostolate'.

That statement continued :

'The Conference therefore decided to explore the possibility of an International Catholic Federation for the Biblical Apostolate, whose first concern would be the fuller implementation of the directive of Vatican II that easy access to sacred Scripture should be provided for all. The Conference would hope in this way to serve the Bishops and the National Conferences of hierarchies throughout the world in their task of promoting the better understanding and use of the Scriptures, especially by the correlation and supplementation of the activities of the individual national organizations through the mutual exchange of ideas, information, pastoral helps and material aids.'

As you know, the statement concluded with the proposal that 'a further meeting be held in Rome in 1969 to consider the formation of such a Federation', and the Conference set up a steering committee to prepare for it. The committee met at Boxtel, as the guests of the Netherlands Catholic Bible Foundation, in August. The programme of our present conference sets forth the points made in the report of the committee.

There was one more sentence in the statement that came from last year's conference : 'It is the earnest desire of this conference that any such future international organization should form its inception work in the closest association and collaboration with the United Bible Societies'. The report of the Steering Committee sets forth the same desire. We therefore invited the United Bible Societies to send two representatives to this conference. We are very pleased that Dr Laton Holmgren and Dr Olivier Béguin were named by the U.B.S. Executive Committee. They are no doubt the best-informed persons in the United Bible Societies on this whole development, since they have been with it from the very beginning.

Since the proposed Federation involves not only co-operation with the United Bible Societies but also a vast range of pastoral activity within our own Church—teaching, interpreting, training others, etc.—

we realized there should be included in this conference representatives of the appropriate dicasteri or Sacred Congregations and Commissions: the Congregation for the Doctrine of the Faith; the Congregation for Evangelization of the People and the Congregation for the Oriental Churches, which have jurisdiction over many parts of the world where the matters under discussion in this conference are of major importance; the Congregation for Catholic Education, especially its section on seminaries, because, as Vatican II declared, formation of priests is vital for implementation of Council plans; the Congregation for Bishops, including its division that supervises the welfare of travellers, seamen, nomads and others for whom the providing of Scriptures can sometimes be far from easy; the Congregation for the Clergy, because it watches over pastoral matters, the preaching of the word, and the field of catechetics, all of which are affected by the subject matter of our conference; the Congregation of Rites and the Liturgical Consilium, since some of the common translation projects, with the approval, and in fact at the request, of the local hierarchy, are at work on Old Testament pericopes for use in the liturgy as well as the New Testament; the Congregation for Religious, because so much of the Church's work is done by the dedicated men and women in the various Orders and Societies; and the Pontifical Biblical Commission, because it promotes progress of biblical studies, the basic material from which our conference proceeds.

All of this that I have just recounted, beginning with the report of Dr Béguin and Fr Abbott, and continuing through the development of this conference, I set forth in a letter on 30th January for the information of the Holy Father. You will be pleased to know that in a letter dated 13th February I was informed that the Holy Father was following the whole development and gave his approval to the plans for the conference. It is clear from that letter that the idea of the International Catholic Federation for the Biblical Apostolate is considered a desirable one. I think we can say, too, that the scope and importance of the idea are appreciated and attested by the fact that we have with us representatives of ten of the Holy Father's dicasteri.

I think it will be helpful for our deliberations if we look for a few moments at some of the things the Second Vatican Council said about the biblical apostolate.

It is clear from Chapter vi of *Dei Verbum*, of course, that the Church is committed to a policy of bringing the word of God, the Holy Scriptures, to all the people, Christian and non-Christian, in their own language and in a way that can be called 'easy' for the people. It is clear that in addition to the reading of the Scriptures in the liturgy,

the people should have the direct contact that comes from personal, private reading. For the Council decreed that 'the word of God should be available at all times' and therefore the people should have 'suitable and correct translations' in their 'different languages'. In addition to catechism quoting the Scriptures and books about the Bible, the Council Fathers certainly intended that there should be production of the Scriptures themselves for circulation among the people, for we read in the same Chapter vi: 'This sacred Synod earnestly and specifically urges all the Christian faithful, too, especially religious, to learn by frequent reading of the divine Scriptures the "excelling knowledge of Jesus Christ" (Phil. iii, 8)':

The Second Vatican Council not only affirmed the policy of frequent reading of the Scriptures, which is a traditional one in the Church, but also established a policy of using the Scriptures themselves for evangelization of the world's peoples, which has been traditionally connected rather with the Protestant Churches and Communities. In setting forth this policy the Ecumenical Council added the further policy of co-operating with other Christians in this world. All this is contained in Articles 22 and 25 in Chapter vi of *Dei Verbum*: 'If, given the opportunity and the approval of Church authority translations are provided in co-operation with the separated brethren as well, all Christians will be able to use them . . . Furthermore, editions of the sacred Scriptures, provided with suitable comments, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another.' You will remember also that the Decree on Ecumenism, in the section concerning the separated Churches and Ecclesial Communities in the West, contains a complete Article (21) on the topic of the Scriptures and our brethren, beginning with the sentence: 'A love, veneration, and near cult of the sacred Scriptures lead our brethren to a constant and expert study of the sacred text' and concluding with what is now a well-known expression: 'The sacred utterances are precious instruments in the mighty hand of God for attaining the unity which the Saviour holds out to all men'.

In connection with these points—the Scriptures for all, and co-operation with other Christians in achieving this aim—you who are now planning a great international Federation to be at the service of the Bishops in the biblical apostolate should know that we have recently communicated to all Episcopal Conferences and the representatives of the Holy See two decisions taken by the Plenary Session of this Secretariat's members. A copy of the letter is available for each

of you. Briefly, we were instructed by the Cardinals and Bishops of the Plenary Session to make a list of editions of the Scriptures produced under auspices of the United Bible Societies and endorsed by various hierarchies for use among Catholics, in order that Bishops in various parts of the world may know what Scriptures are available for immigrant workers, seamen, travellers and others speaking languages not native to an area where they happen to be. The list includes fifteen languages. To those listed under English there should now be added 'Good News for Modern Man—Today's English Version' produced by the American Bible Society, since the Archbishop of Boston, Massachusetts, recently granted it an imprimatur. With the list we sent the following clarifications made by the Cardinals and Bishops of our Plenary Session :

(1) In general, there is no difficulty in co-operating with other Christians such as the members of a Bible Society in securing use of an accurate translation of the Scriptures in schools and among the Catholic faithful provided there is 'in some way or other' (*quovis modo*) a study of the Bible, and provided the edition is a faithful and integral one which does not attack dogmas of Catholic faith in introductions and annotations (cf. C.I.C., c. 1400) ; and

(2) Since Vatican II stressed that the Bible should be easily accessible to all, Bishops may endorse for general Catholic use editions of the Scriptures without annotations produced under auspices of other Christian groups, such as a Bible Society, when there is no Catholic edition with annotations at a price the people can pay (provided the Bishops are satisfied that the translation is good enough) until such time as it becomes possible to fulfil more adequately the pastoral use of the Bible legislated in *Dei Verbum*, Chapter vi, i.e. until there is a complete Bible with annotations or helps for readers in an edition that makes such a book easily accessible to all and available at all times.

Copies of the document containing the list and the two points are available for each of you.

It is not only in *Dei Verbum*, of course, that the Second Vatican Council gave us elements of policy in the field of the biblical apostolate. We cannot go through them all in this session of our conference, but let us consider some of them, for example, this section (Article 24) from the Constitution on the Sacred Liturgy :

'Sacred Scripture is of paramount importance in the celebration of the liturgy. For it is from Scripture that lessons are read and explained in the homily, and Psalms are sung ; the prayers, collects and liturgical songs are scriptural in their inspiration, and it is from Scripture that actions and signs derive their meaning. Thus, if the restoration,

progress, and adaptation of the sacred liturgy are to be achieved, it is necessary to promote that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony.'

You will remember that in the same Constitution on the Sacred Liturgy it was decreed: 'In sacred celebrations there is to be more reading from holy Scripture and it is to be more varied and suitable' (Art. 35, sect. 1). Also 'The sermon, moreover, should draw its content mainly from scriptural and liturgical sources. Its character should be that of a proclamation of God's wonderful works in the history of salvation, that is, the mystery of Christ, which is ever made present and active within us, especially in the celebration of the liturgy' (Art. 35, sect. 2). And a little later we read: 'Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration' (Art. 35, sect. 4).

There is another part of the Constitution on the Sacred Liturgy which says: 'The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's Word. In this way a more representative portion of the holy Scriptures will be read to the people over a set cycle of years' (Art. 51). In another part we read: 'Because it is the public prayer of the Church, the Divine Office is a source of piety and nourishment for personal prayer. Therefore priests and all others who take part in the Divine Office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this ideal, let them take steps to improve their understanding of the liturgy and of the Bible, especially the Psalms.'

Later in the document composers of sacred music are reminded that 'texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy Scripture and from liturgical sources' (Art. 121).

In these considerations about Scripture and liturgy, Scripture and prayer, Scripture and sacred songs, we are at the heart of the Church's spiritual life. Much work has been done, both here in Rome and throughout the world to prepare the implementation of this programme. For its success there must also be abundant helps for priests and people to develop knowledge and appreciation of the sacred texts. The Episcopal Conferences will surely welcome whatever help they

can get in the immensely increased pastoral work that this programme entails.

One of the most beautiful pages in the Council documents speaks about the priests of the Church, who, of course, are very important in the effort to achieve the pastoral aims of the Second Vatican Council :

‘The People of God finds its unity first of all through the Word of the living God, which is quite properly sought from the lips of priests. Since no one can be saved who has not first believed, priests, as co-workers with their bishops, have as their primary duty the proclamation “Go into the whole world and preach the gospel to every creature” (Mark xvi, 15). Thus they establish and build up the People of God.

For through the saving Word the spark of faith is struck in the hearts of unbelievers, and fed in the hearts of the faithful. By this faith the community of the faithful begins and grows. As the Apostle says : “Faith depends on hearing and hearing on the Word of Christ” (Romans x, 17).

Toward all men, therefore, priests, have the duty of sharing the gospel truth in which they themselves rejoice in the Lord. And so, whether by honourable behaviour among the nations they lead them to glorify God, whether by openly preaching they proclaim the mystery of Christ to unbelievers, whether they hand on the Christian faith or explain the Church’s teaching, or whether in the light of Christ they strive to deal with contemporary problems, the task of priests is not to teach their own wisdom but God’s Word, and to summon all men urgently to conversion and to holiness.’

That passage comes from the Second Vatican Council’s Decree on Ministry and Life of Priests (Art. 4), which also says of priests : ‘Since they are ministers of God’s Word, they should every day read and listen to that Word which they are required to teach to others’ (Art. 13).

Most of you are priests. In fact, every one of your Associations and Commissions is headed by a priest and directed by a priest. You know what priests need and want. You know how often it happens that a priest learns eventually about a good book, some good catechetical aids, some Scripture commentaries in pamphlet form produced in some other country, and then says to himself : ‘If only I had known about this years ago !’ What a great service it can be to priests everywhere, and to their people, if an International Federation such as you now propose can make the good things of different countries known and available in all countries. I see this service as the first and most desirable work of whatever form of organization you decide to propose.

From the sections I have cited of the conciliar documents on the liturgy and priests, you can see what a remarkably prominent place Scripture has in them. I think it can even be said that Scripture has still more prominence in the Decree on Priestly Formation. This document says, for example, 'that seminarians 'should be taught to look for Christ in many places'. Notice what comes first in the list which completes the sentence : 'in faithful meditation on God's Word, in active communion with the most holy mysteries of the Church, especially in Eucharist and the Divine Office, in the bishop who sends them, and in the people to whom they are sent, especially the poor, the young, the sick, the sinful, and the unbelieving' (Art. 8). Notice these three lines that soon follow : 'Let them earnestly practise those exercises of piety recommended by the venerable usage of the Church, though care should be taken to keep spiritual formation from consisting solely in these things, and from producing unsubstantial religious feelings. Seminarians should learn rather to live according to the Gospel and to grow strong in faith, hope, and charity' (Art. 8). A little later we read : 'In the study of sacred Scripture, which ought to be the soul of all theology, students should be trained with special diligence . . . and take inspiration and nourishment from reading and meditating on the sacred books day by day' (Art. 16). And the very next sentence is a most significant one : 'Dogmatic theology should be so arranged that the biblical themes are presented first'.

There is a document of the Second Vatican Council which says some things better than other documents devoted entirely to those very things, the Decree on the Missionary Activity of the Church. The reason, of course, is that it came at the very end of the Council, when thoughts had matured and deepened even more than when they were formally treated in earlier documents, and the broad scope of missionary activity included many of these same topics again of necessity. Thus, on our present topic of Scripture and seminarians, the Decree on Missionary Activity of the Church says : ' . . . the whole training of students should be planned in the light of the mystery of salvation as it is revealed in the Scriptures' (Art. 16). Notice this practical directive concerning priests : 'Episcopal Conferences should see to it that biblical, theological, spiritual, and pastoral refresher courses are held at fixed intervals' (Art. 20).

In the Council's Decree on the Appropriate Renewal of the Religious Life the priests, brothers and sisters of religious orders and congregations are told : ' . . . drawing on the authentic sources of Christian spirituality, let the members of communities energetically cultivate the spirit of prayer and the practice of it. In the first place they

should take the sacred Scriptures in hand each day by day of attaining "the excelling knowledge of Jesus Christ" (Phil. iii, 8) through reading these divine writings and meditating on them' (Art. 6).

The Council had a great deal to say about the role of the Scriptures in the formation and activity of the laity. The Decree on the Apostolate of the Laity has frequent and strong stress on the role of the laity in the apostolate of the Word, both as individuals and as members of lay organizations. The document says that the laity 'exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel' (Art 2).

Also: 'There are innumerable opportunities open to the laity for the exercise of their apostolate of making the gospel known and men holy', and 'an apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to believers with a view to instructing and strengthening them, and motivating them toward a more fervent life' (Art. 6).

The laity, we read, 'lead to the Church people who are perhaps far removed from it', and they 'earnestly co-operate in presenting the word of God especially by means of catechetical instruction' (Art. 10). A little further on we read: 'By the apostolate of the word, which is utterly necessary under certain circumstances, lay people announce Christ, explain and spread His teaching according to their situation and ability, and faithfully profess it' (Art. 16). The laity are given an explicit share in the work of evangelization; that very word is used (Art. 19).

It is stressed that 'when the apostolate is one of making the gospel known and men holy, the laity must be specially formed to engage in conversation with others, believers or non-believers, in order to manifest Christ's message to all men' (Art. 31).

The Decree on the Missionary Activity of the Church, as in so many other cases, here too is even more vigorous and forthright: 'In fact, wherever possible, the laity should be prepared, in more immediate co-operation with the hierarchy, to fulfil a special mission of proclaiming the gospel and communicating Christian teachings. Thus they can add vigour to the developing Church' (Art. 21).

How shall the laity be prepared to fulfil this special mission? The Decree on the Apostolate of the Laity says: 'There already exist many aids for lay persons devoted to the apostolate, namely, study sessions, congresses, periods of recollection, spiritual exercises,

frequent meetings, conferences, books, and periodicals. All these are directed toward the acquisition of a deeper knowledge of sacred Scripture and Catholic doctrine, the nourishment of spiritual life, an appreciation of world conditions, and the discovery and development of suitable methods' (Art. 32).

Yes, all this is true. But isn't it also true that some of the best congress proceedings, conferences, books and periodicals are not widely known and used? Are they not often appreciated only by a small group within one country? Again, it seems to me, there is a great opportunity for service on the part of a federation of associations, commissions and others engaged in the biblical apostolate.

Bishops, priests, and the lay people of the Church will have reason to thank you if you can do anything to help them in fulfilling the ideals of the Second Vatican Council. In fact, a number of them already have some expectations of this conference and of you. You can be sure that the Holy Father will appreciate your efforts. He welcomes every good help in implementing Vatican II. The whole work of the biblical apostolate has the same great goal that the Second Vatican Council had, namely, that the shining face of Christ may be more clearly seen in the Church and in each of us. Christ our Lord Himself therefore, it can surely be said, has great expectations of you and will ask of the Father that the Spirit assist and nourish your good work, which comes, as all good things do, from God.

* * * * *

THE HOLY FATHER'S ADDRESS TO THE DELEGATES ATTENDING THE ROME MEETING, 16TH APRIL 1969

On 24th April of last year We were pleased to receive the late Cardinal Bea and some of you, who are also present today, at the end of the first conference held in Rome to study how Catholic Biblical Associations and others engaged in the biblical apostolate could implement the very important goals set forth in Chapter vi of the Second Vatican Council's Constitution on Divine Revelation. It is a great consolation to Us that so many others have joined you in this vital work, and that the study has resulted in practical proposals and programmes.

We felt it was a providential thing when Cardinal Bea came to Us not long after the close of the Ecumenical Council and asked if the Secretariat which he headed might begin studying the implementation

of the final chapter in the conciliar document on the Bible. As a Scripture scholar, Cardinal Bea was esteemed by Christians everywhere; as President of the Secretariat for Promoting Christian Unity, he had won the confidence and even affection of leaders and members of Christian Churches and Communities throughout the world.

We were pleased to approve the Cardinal's request, and We are very grateful that the work for easy access to the Scriptures that he then began has produced such fruitful results: the 'Guiding Principles for Interconfessional Co-operation in Translating the Bible', published on Pentecost Sunday of last year; various programmes of co-operation with the United Bible Societies which have been approved by Episcopal Conferences in many countries and which make the Scriptures available to people who would not otherwise have them; and finally the proposal for an international Catholic Federation for the Biblical Apostolate, which is intended to serve the Bishops in their pastoral responsibilities concerning wider use and knowledge of the Bible.

We understand that this proposal for the International Catholic Federation has been prepared in consultation with the Secretariat for Promoting Christian Unity and representatives of Sacred Congregations concerned with the various aspects of the biblical apostolate. We trust that the details of the plans will be carefully studied and, after approval of the appropriate authority, will be of service to the Bishops throughout the world.

In the course of each day there are many things to which We must give Our attention for the good of the Church and for the good of souls everywhere, but an occasion like this meeting with you today gives Us the welcome opportunity to stress the fundamental importance of God's revealed word in all that We do and say. 'The Word of God should be available at all times', declared the Second Vatican Council. Yes, always, and easily, and ever more widely. It is not only priests, religious brothers and sisters who should have the Scriptures, read them, meditate on them, and meet Christ our Lord daily in this way. As the Second Vatican Council said, 'all the faithful' should have easy access to the Scriptures, in the liturgy, through the Scripture readings and the homily, and also in daily private life. All are called to this meeting with Christ our Lord.

The Second Vatican Council has made it clearer than ever before that We and Our brother Bishops throughout the world have a serious responsibility to do all we can to help provide people with easy access to the Scriptures. When dedicated people like yourselves come forward to help Us in this great task, We rejoice and give heartfelt thanks.

It is a special cause of joy to Us that, as has been said already by Bishop Willebrands, President of the Secretariat for Promoting Christian Unity, co-operation in translating the Scriptures and making them easily accessible to all people results in bringing Christians closer together. If, as has also been said, fraternal collaboration in this work renders the Christian message more credible and appealing to non-Christians, it is clear how much this work should be esteemed by everyone.

For all these reasons, We gladly impart Our special paternal Apostolic Blessing to you, your families and religious communities, your collaborators and supporters.

BOOK REVIEWS

Understanding Biblical Research by Luis Alonso Schökel, S.J., translated by Peter McCord, S.J. Pp. ix + 130 (Burns and Oates—Herder and Herder, 1968) Paper 16s.

This is a translation of a Spanish book published in 1959 by the well-known professor of the Biblical Institute in Rome. Some readers may already have come across the English translation published in America in 1963. To some extent the present English reproduction shows signs of the times for which it was originally written. The implied pleas for a more enlightened approach to the work of biblical exegeses now speaks to a largely converted audience in the English-speaking world.

The greater part of this work is taken up with a review of the ways in which biblical interpretation has developed in the past and the difficult situations in which Catholic commentators have found themselves. Especially interesting at this point is the account of the work of Richard Simon and the attitude taken towards it by the authorities which foreshadowed many similar cases at the time of the modernist crisis.

The third chapter is the one which comes closest to fulfilling the title of the book; it deals with the problems of historicity, literary criticism, literary forms and the value of the Fathers' interpretation of Scripture. Useful insights are given here which should help the unconverted to take a more tolerant view of the investigations of biblical scholars.

The main value of this book is that one can read it at one sitting and gain much from it that one might spend days or weeks elsewhere trying to obtain.

D. A. BEIRNE, C.M.

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Hesed in the Bible by Nelson Glueck, translated by A. Gottschalk, introduction by G. Larue. Pp. ix + 107 (Hebrew Union College Press, Cincinnati, 1967) 5 dollars.

This is one of the admirable reprints in the field of Judaeo-biblical studies being produced by the KTAV Publishing House of New York. Some of the seminal works of the past century, long unavailable, are now appearing, with the added bonus of a long introduction by a leading contemporary scholar in the field.

With the interest in covenant theology which has grown up over the recent decades the importance of the concept of *hesed*, as the fundamental quality of loyalty in the covenant, is very much to the fore. Therefore, this detailed study of the use of the term in the Bible is greatly to be welcomed. It is a linguistic and theological study first produced as a doctoral dissertation in German in 1927. The term is studied comprehensively under three headings: (1) *Hesed* as human conduct, its secular meaning; (2) *Hesed* as human conduct, its religious meaning; (3) *Hesed* as divine conduct. This is a very scholarly study in which every point is carefully argued.

The book has a 32-page introduction by G. Larue which examines developments since Glueck wrote this study. He notes modifications and nuances added to Glueck's conclusions in the light of further investigation. Perhaps one cannot do better than quote the last paragraph from Larue's introduction. 'Despite research done on *Hesed* by others subsequent to the first publication of Nelson Glueck's monograph, there can be no doubt that Glueck's interpretation remains primary. Not only has his study been utilized by numerous scholars, but through references in the writings of others his ideas have gained wide acceptance. It is possible that the summarizing of some of the key studies of *Hesed* may exercise a softening influence on Glueck's interpretation and perhaps suggest that we are approaching a time when a new investigation . . . will have to be made. Until the time when such research is undertaken Nelson Glueck's work will continue its important rôle of providing the basic interpretation of *Hesed*.'

No self-respecting Scripture Library should be without a copy.

D. A. BEIRNE, C.M.

The Modernist: Von Hügel by John Heaney (Geoffrey Chapman) 42s.

This book provides a careful and scholarly analysis of von Hügel's relationship with Modernism and the Modernists. Von Hügel is, of course, an interesting figure in all kinds of ways. He is best known, perhaps, as a spiritual writer and a religious philosopher and none of his major published works are written on directly scriptural questions. Nevertheless, von Hügel is of interest to students of the Bible as one of the great pioneers of scientific biblical criticism in the Roman Catholic Church.

His study of the Bible led him into conflict with successive Vatican pronouncements over such questions as pentateuchal criticism, the Johannine Comma and the authorship of the Fourth Gospel, and at a more strictly theological level he shared many of Loisy's radical critical conclusions about the institution of the Church and the Eucharist, the Christ of Faith and the Jesus of history, Jesus' own expectation of His proximate return and the limits of ecclesiastical competence to decide matters of historical fact. After the condemnation of Modernism in 1907, von Hügel moved his attention from strictly critical questions and attempted to formulate a philosophy of religion which would leave room for both an authoritative church and a truly scientific biblical scholarship.

Sometimes Fr Heaney's judgement of von Hügel's success in this appears a little ungenerous, but this book does provide an excellent guide to von Hügel's thought and a good introduction to this crucial chapter in the biblical scholarship in the Church.

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Behold the Man, A Study of the Fourth Gospel, by Nathaniel Micklem. Pp. 157 (Geoffrey Bles, London, 1969) 21s.

In his preface to this little book on St John's Gospel, Dr Micklem declares his interest to be exclusively historical. He suggests that the Gospel, as we have it is a literary composition of a 'poet or theologian or editor' (whom he refers to as John II) 'whose primary source was the eyewitness account of the disciple whom Jesus loved' (whom he names John I). This literary composition is, in Dr Micklem's view, far from being an imaginative fiction as many have supposed and contains a much more substantial historical basis than they would be prepared to concede. But it is so 'interpenetrated with the style and theology of John II that, until we come to the Passion narrative, it cannot be treated as giving us authentic history' (p. 10).

Dr Micklem sets himself the task of disengaging the work of John I from that of John II. He seeks to bring out from the pages of the Gospel the picture of Jesus the Man before it became overlaid with the portrait of the divine Christ. He wants to see Jesus 'as the eyewitness saw him up to the time of the crucifixion' not because later developments in the story are necessarily spurious but in order the better to understand what came afterwards.

The aim is commendable but it is in the execution of the plan that one begins to part company with him. It is not reassuring to be told at the outset that the author 'slipped out of the world of scholarship' many years since; and his efforts to rediscover 'the man Jesus' beneath the trappings of the theological Christ and to disentangle 'what actually occurred' from the

descriptions of John II bear an uncomfortable resemblance to the work of early nineteenth-century Rationalists, especially H. E. G. Paulus.

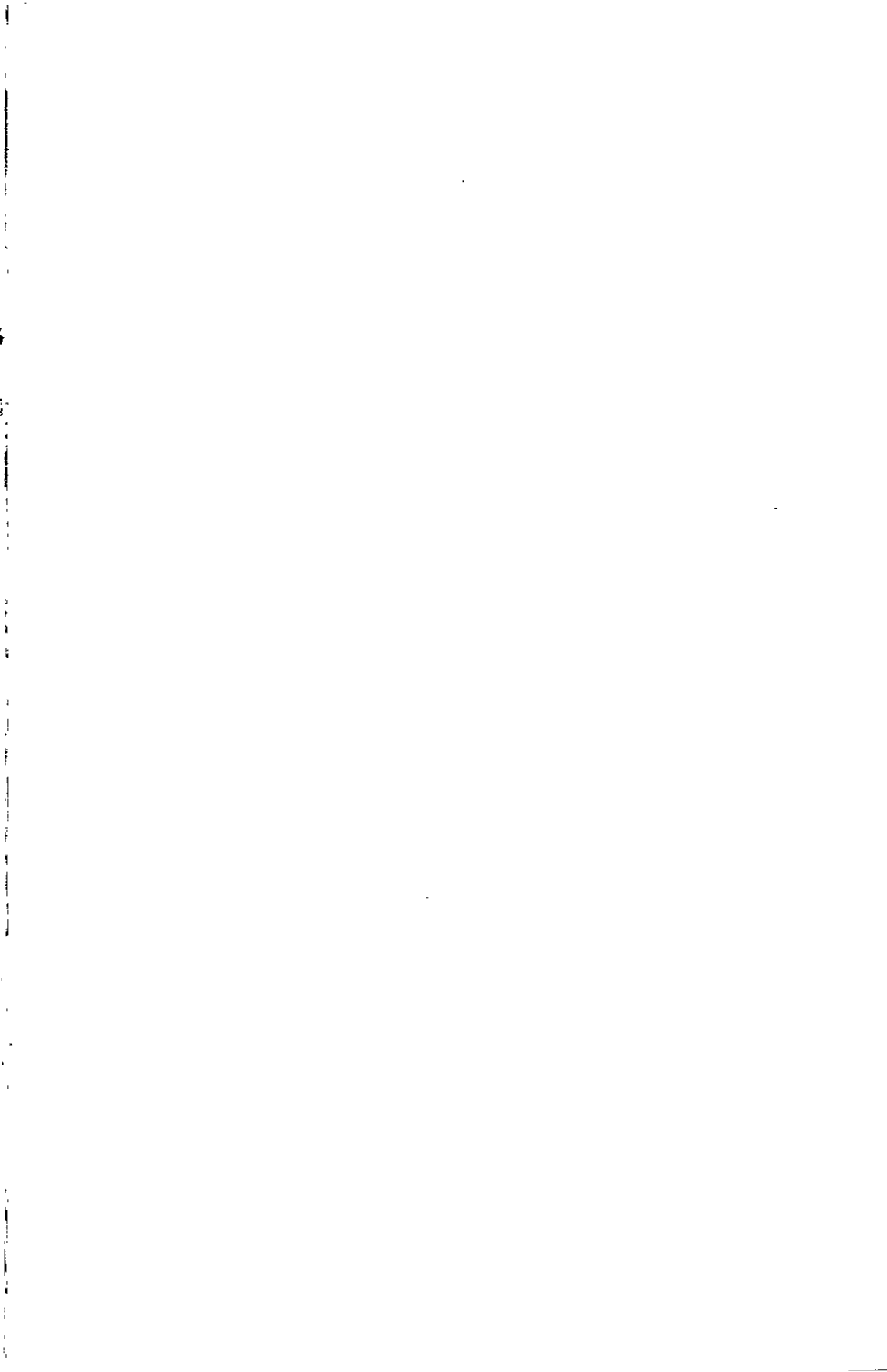
No one would quarrel with his suggestion that some of the titles of Jesus put into the mouths of his contemporaries are in fact later developments ; but his reinterpretation of the miracle accounts, though set down with suitable diffidence, are unlikely to commend themselves to many readers. Thus, in his search for the historical, Dr Micklem suggests that when Jesus arrived at the tomb of Lazarus 'some faint sound or, more probably, some sixth sense made him certain that Lazarus was not dead but had been in a coma. Lazarus was presumably still unconscious but hearing the Beloved and imperious voice of Jesus he rallies and stumbles out of the cave.' Dr Micklem's explanations of the other miracles are hardly more convincing than this. It was precisely such explanations, especially as put forward in great abundance by Paulus, which led David Strauss to evolve his mythical explanation which in turn prompted Baur to study the sources of the Fourth Gospel with such devastating effect. Dr Micklem claims 'almost to have discovered a Fifth Gospel emerging from the Fourth'. That it is something different, no one will deny ; but that it is either new or in any way comparable, few will grant.

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EDITOR'S NOTE

In the January issue of *Scripture Bulletin* we published a review of Norbert Lohfink's *The Christian Meaning of the Old Testament* published in the United States of America. We are pleased to inform our readers that the book has now been published in Great Britain by Burns and Oates, at a price of 35s., which represents a considerable saving on the price of the American edition.



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