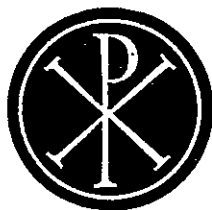


Scripture Bulletin

Volume I

Number 4

October 1969



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 Sacraments in Scripture*, Geoffrey Chapman 1964 (articles reprinted from *Scripture*); *A New Catholic Commentary on Holy Scripture* (Nelson's, 1969).

Subscription for the Calendar Year :

17s. 6d. in the U.K. and 3 dollars in Canada and U.S.A.

All subscriptions should be paid to the Hon. Treasurer, C.B.A., at 17 Chepstow Villas, London, W.11, from whom also may be obtained further particulars of the activities of the Association.

SCRIPTURE BULLETIN

EDITORIAL BOARD :

Rev. R. C. Fuller, Chairman, St Mary's College, Strawberry Hill.
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Dom Bernard Orchard, O.S.B., Ealing Abbey, London, W.5.

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.

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., 17 Chepstow Villas, London, W.11, 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.

Scripture Bulletin

PUBLISHED QUARTERLY BY THE CATHOLIC BIBLICAL ASSOCIATION

October 1969

Vol. I. No. 4

EDITORIAL

NEW OFFICE FOR THE CATHOLIC BIBLICAL ASSOCIATION

As already announced in the Press, this was opened on 15th September at 17 Chepstow Villas, Notting Hill Gate, London, W.11; in the same building as the Centre for Biblical and Jewish Studies conducted by the Sisters of Sion. This is an important step in the history of our Association and opens the door to many new developments in our work. Not only are we now able to produce our new periodical more efficiently, but, with the services of a capable secretary five mornings a week, it is possible to embark on activities we could not envisage without such assistance and in particular make regular contact with other Biblical organizations of all denominations. We hope that our new centre will become a source of information on Biblical matters, especially lectures and courses throughout the country. As in the field of Biblical literature so in the matter of lectures, there is a wide choice before the Catholic in these days which was not available to him in earlier times.

'A NEW CATHOLIC COMMENTARY ON HOLY SCRIPTURE'

By the time these lines appear in print the new Commentary will have appeared in the bookshops. Like its predecessor it is a one-volume commentary covering the whole Bible, both in introductory articles and commentaries on each book. Many readers will have read a preliminary notice of this work in an earlier number of *Scripture Bulletin* and no doubt will read a great deal more about it in the

reviews to come. It may be well however, to repeat here that although the work is about the same size as the original *Catholic Commentary on Holy Scripture* published in 1953 and may be described as a revision of that work, it is in fact very largely a new work. The general plan is much the same as the old, but it was found necessary to discard about four-fifths of the matter of the first edition and substitute entirely new material in its place. The reason for this of course is to be sought in the enormous development in Biblical studies during the last fifteen years or so. The new work, of which an advance copy lies on the Editor's desk, has been really beautifully produced and printed by Thomas Nelson and Sons, Ltd and St Paul's Press, Malta. The price of eight guineas, though twice that of the first edition, does not in fact reflect the full rise in costs since 1953. It has indeed entailed a really great effort on the part of all concerned in its production to keep the price at this level without sacrifice of quality. We believe our readers will agree that they have succeeded.

'SCRIPTURE BULLETIN'

We have already said something in earlier issues about new developments in our periodical and something more on this subject will be found further on in these editorial notes. But before going on to speak of these, we think we owe our readers an apology for the rather chaotic state of our administration during this past year. Up to the end of 1968, our previous periodical, the quarterly *Scripture*, was published by Thomas Nelson and Sons. When that periodical came to an end, our publishers could not see their way to undertaking the publication of its successor and we found ourselves rather suddenly confronted with the necessity of publishing it ourselves without having any means of doing so, in the way of staff or office. However, it was finally thought best to launch the new *Bulletin* without delay, in spite of these drawbacks and to bend our efforts towards establishing an office and staff where it could be produced with reasonable efficiency. We are glad to say that this objective now appears to be well in sight and we trust that there will be no cause for concern in the future. Some readers may not have received issues which they have paid for. This could be due either to loss in the post or to our not having the right address.

Will all subscribers please check that the address on the envelope of the *Bulletin* is correct and would they kindly inform us of any issues paid for but not yet received.

Subscription prices are to be found inside the front cover. Membership of the C.B.A., which includes receipt of the *Bulletin*, is 17s. 6d. or 3 dollars. Subscription to the *Bulletin* alone is 15s. or 2 dollars. It is probable that membership of the C.B.A. will be increased to £1 in 1970 but this will *not* entail any increase on 3 dollars for overseas subscribers.

'SCRIPTURE BULLETIN'—NEW DEVELOPMENTS

As already announced, important new developments in the scope and management of the periodical begin with this number. As the first editor of the *Bulletin* it is my pleasant duty to inform readers that Mr Duncan Macpherson, a colleague on the staff of St Mary's College, Strawberry Hill, Middlesex, has accepted the post of Executive Editor with the chief responsibility for the editing of the periodical. He will be assisted by Dom Bernard Orchard and by myself as Chairman of the Editorial Board. Mr Macpherson, who is married with two children, is Lecturer in Divinity at this college, and currently reading for a research degree in Divinity at King's College, London. He took his B.A. in Theology at Nottingham University, became a Roman Catholic in 1963, was a schoolmaster for five years and took his M.A. in Theology at Birmingham University in 1968. With his enterprise and energy coupled with the assistance of an editorial board and a permanent office for the Association, we have every confidence in the future. Dom Bernard Orchard, O.S.B., is too well known to our readers to require much introduction. As General Editor of the original *Catholic Commentary on Holy Scripture* he will be known to the great majority of Bible students in Catholic colleges around the world. He is a monk of St Benedict's Abbey, Ealing, London, and is currently lecturing on the New Testament at the new Missionary Institute, Mill Hill.

Further details about *Scripture Bulletin* are given below by the new Editor.

R.C.F.

MORE NEW PLANS FOR 'SCRIPTURE BULLETIN'

The next few issues of *Scripture Bulletin* will see a steadily increasing number of reviews and notices. We hope to be able to cover all the English titles in the next issue onwards and as many other English-language books on the Bible as possible. The service should be complete within twelve months. Every journal must have its own

special contribution and as far as we know, no other journal will be attempting to offer such a comprehensive review service of books on the Bible, or of giving free notice of public lectures and courses on the Bible. Our educational reviewers will also periodically review the many children's books and school books on the Bible. Some time during the coming year a further feature will be introduced into our review section. It is hoped that selected titles of publications in French, German, Italian and Latin will be given brief notices in a special column of foreign book notes.

We also propose to publish a series of articles on the place of the Bible today in universities, seminaries and schools. As with the reviews, these articles will be written by scholars of different denominations. The Bible, after all, provides one of the major meeting points in all ecumenical dialogue, and it is hoped that by providing a Forum for exchange of views and discussions of matters of biblical interest, this journal may make at least some small contribution towards the movement for Christian Unity.

DUNCAN MACPHERSON

ANNUAL GENERAL MEETING—see page 98.

PROFESSOR H. H. ROWLEY

It was with profound sadness, if not with surprise, that one received the news of Professor Rowley's death after a long and painful illness. It was typical of the man that he went on working up to the last minute. Confined to bed as he was, he continued to type his own letters. 'I am typing this in bed', he wrote to me recently, 'and can manage to do only two or three letters at a time.' I had written to him on behalf of our Committee to ask if he would accept honorary membership of our Association. In his letter he said, 'I am deeply moved by your invitation . . . and I am greatly honoured by it and most happy and proud to accept.' He went on to say that though he hoped to continue to review books from his bed, 'I must reluctantly recognize that my work is now almost finished'. Dr Rowley wrote that on 19th September and soon afterwards we heard the news that he had had to go again into hospital.

There is no need here to recount the career of so well known a personality. That has been done in many other journals. I first knew Professor Rowley when he was at Manchester University and saw him

constantly at meetings of the Society for Old Testament Study. In those days it would have been difficult to imagine the Society without the tireless industry and warm personality of Dr Rowley but with age and increasing illness his appearances became less and less frequent. He will be sadly missed by his innumerable friends, and among these not least by Roman Catholics. Dr Rowley was the least prejudiced of men and at a time when there was little contact between Protestants and Roman Catholics, Professor Rowley had a number of Roman Catholic friends and made a point of keeping up with current literature on the Bible written by Roman Catholics. His life is surely a real contribution to the ecumenical movement and he will long be remembered with gratitude for that as well as for his great contributions to Old Testament scholarship.

R.C.F.

EXCAVATION IN PALESTINE

Notwithstanding the troubled political situation archaeological research and excavation continues with unabated zeal. The *Palestine Exploration Quarterly* reported last year that 'The archaeological map of ancient Palestine is being redrawn on the basis of the results of a four-month survey completed about the end of February 1968. The survey examined, listed and mapped 2,500 sites from prehistoric times onward including more than one thousand hitherto unlisted or unknown. In Judaea alone 500 sites were surveyed, most of them new.' Apart from discoveries made at well-known sites in Palestine proper what is of peculiar fascination is the excavation going on at various sites in the Negeb, or south country, an area once relatively well irrigated and inhabited. Thus besides the work going on at Tell Arad, excavation has been undertaken at the site of Kurnub, about twenty-five miles south-east of Beersheba. It was a walled city, the only one in the area, and the ruins bear eloquent signs of the stiff resistance put up against the Arab armies during the invasion of A.D. 636. The ruins of two Byzantine churches were found in the city and the general character of the houses suggests that the inhabitants lived at a fairly high level of prosperity, at least during the second and third centuries A.D.

Of special interest in Jordan is the work being done at the site of ancient Pella, one of the cities of the Decapolis. The city ruins lie on the eastern slopes of the Jordan valley, seventeen miles south of the Sea of Galilee. The place is easily distinguishable because of its 'hundred-foot high mound of debris, 1,300 feet long and 750 feet wide. On the south a strong spring gushes into a broad creek bed; beyond is a towering natural hill called Tell el Husn, on the top and slopes of which are extensive ruins.' The remains from the city of Roman times are particularly impressive: a sculptured fountain, an elegant temple, a theatre and a colonnaded street. Eusebius tells us that during the Roman siege of Jerusalem, A.D. 68-70, many of the Jewish-Christians of that city fled to Pella; and the city appears to have had a flourishing Christian community from that time onwards. The city flourished greatly during the Byzantine period and monasteries abounded in the area. But in A.D. 635 the Byzantine army was heavily defeated by the invading Arabs and from that time the city declined until it was finally abandoned, centuries later. The American Wooster Archaeological Expedition began work on the site in March 1967. They were rather abruptly interrupted by the Arab-Israeli war, but resumed their activities on the Byzantine city as soon as possible afterwards. The Wooster Expedition plans several seasons of work on the site.

Last, but far from least, is the work at present being undertaken at the south-west corner of the Temple area under the direction of Professor Mazar of the Hebrew University. In 1968 the excavators dug down to the Herodian pavement at the foot of the great wall which Herod built—a pavement, the existence of which had already been established by Sir Charles Warren a hundred years ago, see *Scripture Bulletin* 1, p. 10. Now the excavators are pushing both north along the west wall and east along the south wall and further stretches of the massive foundations of Herod's Temple have been laid bare. As in the case of the Pyramids, it is difficult to see how such enormous stones were handled and laid in place with the inevitably primitive machinery available in those days, even allowing for slave labour. It is hoped that eventually some traces of Solomon's Temple may be discovered, though this could only be by way of excavation under, rather than round, the Temple area. The results of the most recent excavations were announced in a fascinating illustrated lecture by Professor Mazar to the Anglo-Israel Archaeological Society in London on 26th June of this year.

R.C.F.

LECTURES ON THE BIBLE

As stated in the last issue we propose to give our readers information about lectures, lecture courses and Summer Schools on the Bible. This first list is in no way complete, but in due course we hope to be able to provide a fully comprehensive service covering the whole of the British Isles.

In the second place, this issue of *Scripture Bulletin* cannot reach many readers in time for them to receive adequate notice of all the lectures indicated in it. We regret that as regards this first list, the time lag has been unavoidable, but the list has a secondary purpose in that it gives the reader some idea of the kind of lecture that is available in different parts of the country at this time, and may stimulate him to sign on for some appropriate course in the near future.

We would welcome any assistance from our readers who are able to give us information about lectures and courses other than those listed here.

I. UNIVERSITY PUBLIC LECTURES

UNIVERSITY OF BIRMINGHAM

THE EDWARD. CADBURY LECTURES

The Old Testament and Theology

Eight Meetings.

Fridays at 5.30 p.m., beginning 10th October.

Speaker: Professor James Barr, B.D.

Place: Lecture Room One, Faculty of Arts, University of Birmingham.

LONDON UNIVERSITY

(SPECIAL LECTURES)

The Present Task of Theology

Tuesday, at 4 p.m., on 14th October.

Speaker: Professor Helmut Thielicke (Hamburg).

Place: King's College, Strand, W.C.2.

The Research for the Jesus of History

4 p.m. on Thursday, 20th November.

Speaker : Professor Eduard Lohse (Göttingen).

Place : King's College, Strand, W.C.2.

II. EXTRA-MURAL LECTURES

LONDON UNIVERSITY

DIPLOMA COURSES IN BIBLICAL STUDIES

(These Courses may be attended by those not engaged in the Diploma of Biblical and Religious Studies.)

The Old Testament

Twenty-four Meetings.

Tuesday, 6.30 p.m., from 30th September.

Speaker : The Rev. J. R. Coggins, M.A.

Place : Southwark Cathedral (C. of E.).

The New Testament

Twenty-four Meetings.

Wednesday, 7.50 p.m.

Speaker : Rev. M. C. Little.

Place : Coombe Cliff Centre, Croydon.

Twenty-four Meetings.

Wednesdays, 7 p.m., from 1st October.

Speaker : Miss M. Avery, O.B.E., B.A., S.T.M.

Place : Goldsmith's College.

Twenty-four Meetings.

Mondays, 7.30 p.m., from 22nd September.

Speaker : The Rev. B. K. Rice, B.D., M.A.

Place : Maiden Adult Education Centre.

Biblical Theology

Twenty-four Meetings.

Tuesdays, at 7 p.m., from 30th September.

Speaker : The Rev. Fr R. D. Potter, M.A., O.P., S.T.L., L.S.S.

Place : Aquinas Centre, St Dominic's Priory, Southampton Road, N.W.5.

Twenty-four Meetings.

Tuesdays, at 7.30 p.m., from 23rd September.

Speaker : The Rev. A. S. Yates, B.D., B.A., PH.D.

Place : Loughton Senior Evening Institute.

Twenty-four Meetings.

Mondays, at 6.30 p.m., from 29th September.

Speaker : The Rev. G. Huelin, B.D., M.TH., PH.D.

Place : Southwark Cathedral (C. of E.).

NON-DIPLOMA COURSES

Looking at the New Testament in 1969

Thirty Meetings.

Tuesdays, at 6.30 p.m., from 30th September.

Speaker : The Rev. C. J. A. Hickling, M.A.

Place : St Margaret Patton's Church Room, Rood Lane, Eastcheap, E.C.3.

MANCHESTER UNIVERSITY

1. *The Social and Literary History of Israel in the Pre-Exilic Period*

Ten Meetings.

Tuesdays, at 7 p.m., beginning 7th October.

Lecturer : The Reverend George Farr, M.A., B.D.

2. *Introduction to the Gospels and the Life and Ministry of Jesus*

Ten Meetings.

Tuesdays, at 7 p.m., beginning 20th January 1970.

Lecturer : The Reverend J. H. E. Hull, M.A., B.D.

(Both courses will take place in the University Roscoe Building.)

HULL UNIVERSITY

1. *The Bible Today*

Eight Meetings.

Mondays, at 7.30 p.m., beginning 13th October.

Speakers : Fr O'Hara, Fr Ashton, Fr M. J. Baggeley.

Place : University Catholic Chaplaincy, Oxford Road, Hull.

BIRMINGHAM UNIVERSITY

1. *Introduction to the Old Testament*

Twenty Meetings.

Thursdays, at 6 p.m., beginning 2nd October.

Speaker : Herbert J. Cook, M.A.

2. *Introduction to the New Testament*

Twenty Meetings.

Thursdays, at 8 p.m., beginning 2nd October.

Speaker : Frances M. Young, M.A., PH.D.

3. *St Matthew's Gospel*

Ten Meetings.

Mondays, at 7.30 p.m., beginning 12th January 1970.

Speaker : M. D. Goulder, M.A.

4. *St Mark and St Matthew**

Ten Meetings.

Wednesdays, at 10 a.m., beginning 1st October.

Speaker : M. D. Goulder, M.A.

* Use of a Greek Testament is required.

5. *The Resurrection*

Five fortnightly Meetings.

Tuesdays, at 2 p.m., beginning 14th October.

Speaker : M. D. Goulder, M.A.

6. *What do we Really Know about Jesus?*

Six Meetings.

Wednesdays, at 8 p.m., beginning 22nd October.

Speaker : C. Leslie Mitton, D.D., PH.D.

7. *The Jewish Background to the New Testament*

Ten Meetings.

Mondays, at 7.30 p.m., beginning 6th October.

Speaker : M. D. Goulder, M.A.

8. *The Graeco-Roman Background to the New Testament*

Ten Meetings.

Mondays, at 7.30 p.m., beginning 12th January 1970.

Speaker : J. J. Wilkes, B.A., PH.D.

9. *Introduction to New Testament Greek*

Twenty-four Meetings.

Wednesdays, at 7.30 p.m., beginning 24th September.

Speaker : J. J. Wilkes, B.A., PH.D.

10. *New Testament Greek, II**

Twenty-four Meetings.

Tuesdays, at 7.30 p.m., beginning 23rd September.

Speaker : J. M. Hull, M.A., D.ED., PH.D.

* Use of a Greek Testament is required.

Courses 1, 3, 4, 8, 9, 10, 11 held at the Birmingham and Midland Institute, Margaret Street, 3.

Course 2 held at Faculty of Arts, University of Birmingham, 15.

Course 5 held at Winterbourne, 58 Edgbaston Park Road, 15.

Course 6 held at Church House, Harborne Park Road, 17.

Course 7 held at Handsworth College, Friary Road, 20.

BRISTOL UNIVERSITY

1. *The Gospel According to St Mark in Greek**

Twenty Meetings.

Mondays, 7.30 to 9 p.m., beginning 6th October.

Speaker : Rev. J. W. Wenham, M.A., B.D.

Place : Wills' Memorial Building, Queen's Road, Bristol, 8.

* Use of a Greek Testament is required.

2. *The Lord's Prayer*

Eight Meetings.

Mondays, 8 to 10 p.m., beginning 13th October.

Speaker : Rev. R. Butterworth, S.J., M.A., D.D.

Place : The University Catholic Chaplaincy, 103 Queen's Road, Bristol, 8.

3. *The Gospels in the Last Decade*

Ten Meetings fortnightly.

Tuesdays, 5 to 7 p.m., beginning 7th October.

Speaker : Professor the Reverend K. Grayston, M.A.

Place : Dept. of Theology, Royal Fort House, Tundall Avenue, Bristol.

*NEWCASTLE UPON TYNE UNIVERSITY**Hebrew Language and Literature: Psalms and Wisdom*

Twenty Meetings.

Wednesdays, 7 to 9 p.m., beginning 8th October.

Speaker : J. F. A. Sawyer, M.A., B.D.

Place : Claremont Tower, Claremont Road, Newcastle upon Tyne.

*SHEFFIELD UNIVERSITY*1. *Genesis*

Ten Meetings.

Mondays, at 7.30 p.m., beginning 6th October.

Speaker : D. J. A. Clines, M.A.

Place : Arts Tower, University Building.

2. *The Dead Sea Scrolls*

Ten Meetings.

Thursdays, at 7.30 p.m., beginning 2nd October.

Speaker : D. J. A. Clines, M.A.

Place : The Denman Library, University Building.

*HULL UNIVERSITY*1. *Studies in St John's Gospel*

Twenty-four Meetings.

Wednesdays, at 7.15 p.m., beginning 17th September.

Speaker : The Rev. R. J. Graham, B.D., DIP.T.A.D.

Place : Fulford Centre for Adult Education, Fulfordgate, Heslington Lane, York.

2. Studies in St John's Gospel

Twenty-four Meetings.

Fridays, at 7.30 p.m., beginning 19th September.

Speaker: The Rev. R. J. Graham, B.D., DIP.T.A.D.

Place: The Public Library, Grimsby.

LIVERPOOL

NOTRE DAME COLLEGE OF EDUCATION, MOUNT PLEASANT

Diploma Course in Biblical Studies starting October 1969.

Twenty Meetings (ten before and ten after Christmas).

Tuesdays, 5 to 7 p.m., starting 7th October.

Subject for 1969-70: Christ in the Four Gospels—the roots of Christian Faith.

Further information from Mr Joseph Rhymer at the above address, who will be giving the lectures. This course is intended to be the first part of a four-year course.

UNIVERSITY COLLEGE OF NORTH WALES, BANGOR

The Bible in the Twentieth Century

Six lectures.

Thursdays, at 7 p.m.

Speakers: Members of the Department of Hebrew and Biblical Studies, U.C.N.W.

Place: Brynhyfryd School, Ruthin.

BOOK REVIEWS

(Notes on the individual reviewers will be found on page 97)

The Cambridge History of the Bible, Vol. II. The West from the Fathers to the Reformation, ed. G. W. H. Lampe. Pp. ix + 566 + 48 plates (C.U.P. 1969) 70s.

The idea of a history of the Bible is a fascinating one. The main interest of a book is normally in its contents, and this is true of the Bible. But all that this would imply is a history of the biblical literature, of which there are many available. However, the sacred books of a religious community assume a further dimension. Their use by the community becomes itself a part of that community's tradition, and since such communities live by their tradition this further dimension becomes important. Theologians will be concerned with how earlier theologians have interpreted these texts. The history of Christian doctrine, which is central for theology, can be viewed as the history of the interpretation of Scripture. But the use of the Bible has never been confined to theologians. The church historian will be interested in its use in liturgy and private devotion. Further, within the field of the human sciences, students of religion, whether sociologists, psychologists or phenomenologists, will be interested in how the Bible has been and is used by believers.

The history of the Bible has still wider ramifications. Interest in a book is only rarely concerned with what we might call its 'external' history—its production and circulation. Yet these aspects also have contributed to the massive role the Bible has played in the building of western civilization which makes its history a reflection of a sizeable portion of the history of civilization itself. This is true above all of the period covered by this second volume of *The Cambridge History of the Bible*, the eleven centuries from Jerome among the Latin Fathers to Erasmus among the Renaissance humanists.

Two tasks confronting the editor were to strike a just balance between the variety of scholarly topics such a history must include, and to make a volume which begins at the climax of a considerable development complete in itself. The necessary background is partly provided by the inclusion of introductory chapters on the Old Testament: Manuscripts, Texts and Versions by Professor B. J. Roberts, and on the History of the Text and Canon of the New Testament to Jerome by the late C. S. C. Williams. Thus a brief survey is given of some of the material which will appear in more detail in Volume I, due to appear shortly. Further, Professor Lampe himself introduces the central section on the Exposition and Exegesis of Scripture with a lucid account of the development up to Gregory the Great.

The selection of these twenty substantial essays by distinguished scholars gives a fair balance between theological and non-theological material. One might wish for even more than the five essays of the central section on

biblical interpretation. But where the appetite has been whetted the extremely useful bibliographies on each subject will encourage the student to read further. How the Bible has been used and interpreted in the Church is a subject which is engaging more and more the attention of theologians. In an age when the historical critical study of the Bible has with one hand given so much and perhaps with the other taken something essential away, renewed study of the tradition of theological interpretation can teach us to welcome new questions and insights without losing what was so right about the biblical exposition of our predecessors. There will be disagreement about what the past can teach us. Not everyone will share Professor Lampe's sympathy for typology. But discussion of all questions concerning biblical interpretation are destined to play an important part in a revival of spirituality today.

In this central section the essays of Dom Leclercq, 'From Gregory the Great to St Bernard', and Miss Beryl Smalley on the 'Bible in the Medieval Schools', should stimulate students to explore unfamiliar paths in the Christian tradition and discover material which is worthy of the attention of theologians today if only because these authors knew what the modern historian is forbidden by his science to know, that the subject of Holy Scripture is God. This needs emphasizing, because English theology has lagged behind Germany and America in concern for the use of the Bible in the Church. But the one virtue of the current rage for hermeneutics is that it is desperately anxious to speak of God and recognizes that the interpretation of Scripture provides the most promising line of advance. The importance of Luther and Calvin here indicates that this will have ecumenical implications. The collaboration of Catholic and Protestant scholars in this volume is a good sign. The participation of Jewish scholars is also auspicious. Dr Rosenthal's essay on the 'Study of the Bible in Medieval Judaism' is a reminder that the Middle Ages are not exclusively Christian property, and Professor Margherita Morreale on 'Vernacular Scriptures in Spain' highlights the influence of Jewish exegesis on Christian study of the Bible.

In our modern age of much Bible translating, the large section on the Vernacular Scriptures is particularly interesting. Non-theologians have made a generous contribution here. Professor Geoffrey Shepherd's essay on 'English Versions of the Scriptures before Wyclif' deserves special mention for an attractive style which makes it a delight to read. It is inevitable that a reference book such as this History which contains so great a wealth of material concentrated into concise essay form, should in places look like a mass of facts, names, dates and manuscripts. Part of the distinction of this volume lies in the ease and grace with which these medieval English scholars, modern linguists, papyrologists, historians and biblical scholars wear their learning.

The cultural aspect to the *History of the Bible* is well illustrated by forty-eight plates, mainly of illuminated manuscripts and representations of

biblical scenes. The beauty of these plates only matches the fine production of the whole volume, and this in turn does no more than justice to the grandeur of the subject.

ROBERT MORGAN

A Priest For Ever by Jerome Smith, O.P. Pp. 217 (Sheed and Ward) 34s.

Fr Smith was moved to embark on intensive study of the Epistle to the Hebrews, which has issued in this directed dissertation, by his experience as a lecturer for ten years in a seminary for African students in South Africa. In a country where animal sacrifice was accepted by traditional tribesmen as part of daily life, and where 'a fully literal, traditionally catholic acceptance of the ritual character of priesthood and sacrament seemed as natural as breathing' to the students whom he had to teach, he found himself driven to look afresh at the whole question of the priesthood of Christ and its implications for the priesthood of the Church. Is the priesthood of Christ in Hebrews meant to be understood literally or symbolically? Does the writer of Hebrews think of Christ's priesthood as continuous with that of the Old Testament priesthood?

First of all Fr Smith examines the use of typology, allegory and literal statements in Hebrews and reaches the conclusion that in that epistle the priesthood of Christ is 'a consistent piece of "allegorical" typology'. He then goes on to examine in detail the structure of the epistle with a view to demonstrating the accuracy of his conclusion. Having done this he shows that for the writer of Hebrews the unique eschatological role of Christ places him right 'outside the historical and social succession of the Old Testament priesthood . . . and brings to an end once for all the earthly, historical, priestly succession' (p. 6). He notes that 'contemporary theology has come to see very clearly that the ministers of the church are 'priests' only in so far as they are ministers and instruments of the unique priesthood of Christ which cannot be passed on to others' (p. 175).

Fr Smith warns against the repeated attempts to extract from the Epistle to the Hebrews a literal definition of Christ's priesthood. He questions whether Jesus thought of the Last Supper as 'interpretative of his death as a literal covenant sacrifice' and suggests that 'a typological reading of the "sacrifice" of the cross will in the end do the fullest justice to the real meaning of the texts, to the uniqueness of the Christ event, to the sheer mystery of God's action at the cross' (p. 185).

This stimulating study, fully documented from Catholic and Protestant sources, is a book for New Testament scholars and for Catholic theologians generally rather than for the ordinary reader, but it has a distinctive contribution to make to the new thinking on the nature of the priesthood, the Mass and the Church herself.

WILLIAM NEIL

An Introduction to the New Testament by Karl H. Schelkle, translated by Gregor Kirstein, O.P. (Mercier Press, 1969) Paper 25s.

This translation from the third German edition is in the tradition of standard New Testament introductions such as Kümmel and Wikenhauser. It is not one of those broader-based sallies into the general principles and methodology of New Testament theology. In a work of this length it is not to be expected that any but the major problems can be dealt with. Thus the discussion of the formation of the Canon of Scripture and the Manuscript tradition is given briefly, though adequately. The author's method is to take each New Testament book, or group, e.g. Second and Third Epistles of John, and treat it under the following headings: (a) author, (b) form, (c) content, (d) theology. The result is that one cannot, nor should one, expect to find an extensive account of the theology of the New Testament author under discussion. There are other sources where such information may be found. Schelkle's reputation as an exegete is a guarantee of the quality of the scholarship distilled in this book. There is an index, but no bibliography.

Illustrations from Biblical Archaeology by D. J. Wiseman. Third edition. Pp. 111 (Tyndale Press, 1966) £1.

This beautifully produced and lavishly illustrated book by Orientalist D. J. Wiseman would be first class propaganda material for archaeology departments trying to increase their student numbers. The accompanying text gives explanations that are as clear as the photographs they refer to. Five chapters deal with the Old Testament and one with the New Testament. An excellent bibliography of seven pages gives ample information for further study. One looks forward to more editions of a book which is cheap at the price.

Fifty Psalms: An Attempt at a New Translation by H. Oosterhuis and others. Pp. 152 (Burns and Oates, 1968) Paper 15s.

This is a translation from the Dutch original, which was arrived at by the joint work of two poets and two scripture scholars. It was felt that the English translation should be made from the Dutch rather than start afresh from the Hebrew. The complicated process can be followed on page 12 of the introduction. Each of the psalms is accompanied by a brief commentary which is very helpful. As an introduction to fifty psalms I liked this book, and they read well. Still, one man's poetry may be another man's poison.

D. A. BEIRNE, C.M.

The Old Testament and Christian Faith, edited by B. W. Anderson (Herder and Herder, 1969) 2.95 dollars, U.K. 27s.

This is a reprint of a work which first appeared in 1966. It is a collection of essays by R. Bultmann, A. Richardson, C. Michalson, E. Vogelín, W. Vischer, J. McKenzie, O. Cullmann, J. Robinson, J. Dillenberger, G. Wright, C. Westermann, B. Anderson and E. Brunner. This symposium of scholars deals with a basic problem of biblical theology—the relationship of Old Testament and New. The work is highly recommended to readers for two reasons: (1) the obvious merit of the articles themselves, and (2) the bibliographical value of their footnotes. The student of biblical theology will find the latter a valuable resumé of work done in the past two decades.

The collection purports to be a series of essays written in response to an introductory essay by Rudolph Bultmann. (This is not totally correct, since the Bultmann essay appeared originally in 1933 and Brunner's essay, with which the work concludes, was written originally in 1930.) As one would expect, the views of the authors cover a broad spectrum. Bultmann at one point states simply, 'In the same sense, however, it can be said that the Spartans fell at Thermopylae for us and that Socrates drank the hemlock for us. And in this sense, Jerusalem is not a holier city for us than Athens or Rome.' With equal simplicity, Vischer's view is summed up, 'We do not understand a single word in the whole Bible if we do not find Jesus Christ in this word'.

The reviewer found the essays of McKenzie and Brunner (in a remarkably smooth translation by B. W. Anderson) especially noteworthy. McKenzie's essay is characterized by his usual perception and wry humour: 'A return to the past [to patristic types of exegesis] in this as in other areas of human activity has proved to be neither as easy nor as profitable as many expected'. McKenzie is not sympathetic to 'spiritual exegesis' or to the 'sensus plenior', 'Yet it must be conceded to [those scholars] that the history of Catholic exegesis for the last fifty to sixty years has offered little encouragement to anyone who sought an interpretation of the Bible which was in any sense of the word spiritual'. Admitting that he does not distinguish between Jesus and the primitive church which preached him, M. sees Jesus as the 'fullness of Israel'. The Church presented Him so, since the preaching of the non-Jewish Christ to a sophisticated audience was a failure. Jesus is preached as the answer to problems fully raised only in the Old Testament.

Brunner sees the Old Testament as necessary to understanding the New Testament. Without the former, the latter can become victim of its hellenistic component. 'For us the Greek conceptual world of the New Testament is a hindrance because it presents the temptation to hellenize the content of the New Testament.' Without the Old Testament, many New Testament ideas cannot be fully seen, e.g. 'there is great danger that the Gospel of God's love will become—as it threatened to become through Marcion—a sentimentality, as is the case today far and wide'.

McKenzie presents a compelling reason for reading this work and others

like it. Acknowledging the massive problems in biblical theology, he forecasts what will happen if we cease to grapple with them: 'the unlearned and the unstable will rush in to fill the void'. Fortunately, McKenzie *et. al.* show no signs of leaving that void.

JOHN F. X. SHEEHAN, S.J.

Creeds and Credibility by C. B. Armstrong. Pp. xiii + 144 (Mowbray) 21s.

Canon Armstrong, Vice-Dean of Worcester Cathedral, has produced a personal *Summa Theologica* which he hopes will help to make Christian Faith more credible to modern man. This subject matter ranges over a wide area of subjects including Philosophy of Religion, Dogma and Biblical Theology. It is perhaps unkind to complain that much of his treatment of these subjects is superficial. This is practically an inevitable feature of this kind of book, and if his style and range were more popular, this would be more plausible as an excuse. However, this is not a popular book. The author is clearly a man of great erudition who makes few concessions even to the average 'intelligent churchman and churchwoman of today', and to have done full justice to his subject, Canon Armstrong could well have written several books instead of one.

Part I of the book concerns the Philosophy of Religion and it clearly is in this field the author has the most to contribute.

Part II, which proceeds to examine the whole range of Biblical and Historical Theology, is much less satisfactory. He manages to be both modalist in his Trinitarian theology and adoptionist in his Christology and much of the rest of his material hovers between vintage Liberal Protestantism and traditional orthodoxy. His exegesis is tendentious in the extreme and is largely based on mere assertion. For example, every reference to the exaltation of Jesus is taken as evidence for his adoptionist Christology. The fact that other scholars manage to interpret the matter differently does not prompt the author to engage in serious dialogue with their views. The real weakness of this book is that there does not seem to be any clearly established hermeneutic and much of the argument flounders in a sea of scholarly confusion.

D.M.

New Testament for Spiritual Reading, edited by John L. McKenzie; *The Gospel According to St Matthew* (2 vols), Wolfgang Trilling; *The Gospel According to St Luke* (2 vols), Alois Stöger (Burns and Oates) 45s. each volume.

The task of interpreting the Christian scriptures is one that will not cease until the day when, 'knowing as we are known', we shall need those scriptures no longer. Meanwhile each age must be helped afresh to hear and understand the message of the Bible for its own day. The *New Testament for Spiritual Reading* (eventually to comprise twenty-five volumes) is intended to serve the need of the contemporary Church for exposition that will combine

the results of constructive biblical scholarship with reverent and sustained reflection on the message of the New Testament for the Christian spirit and conscience. Christian scholarship can hardly address itself to a higher aim than this.

The series, of which we so far have the two volumes on Matthew and the two on Luke, appeared originally in German under the title *Geistliche Schriftlesung*. These expositions are thus intended for 'spiritual reading'. Their approach is not academic but devotional. Exact and critical study of the text has not however been by-passed. There is ample evidence in the volumes on Gospels so far before us that close attention has been given to the work of modern biblical scholarship, yet the complex academic questions are throughout subordinated to the over-riding concern that the Gospels should be allowed to speak in their own profound simplicity.

The first two volumes contain Wolfgang Trilling's exposition of St Matthew's Gospel. If by some misfortune the series had progressed no further, already in these volumes we should have been given cause for signal gratitude. We have here what surely must be some of the finest expository writing of recent times. So often the words and works of Jesus have lost their impact on us simply by reason of our long familiarity with them. Trilling's achievement is to expound them with such perception that they speak to us again with their original power. Part of the skill of such exposition is the unobtrusiveness of the exegete himself. The insight and eloquence of the expositor is held strictly subservient to the material he is expounding. Thus to study this exposition is not to read a commentary but to hear the Gospel itself.

St Matthew is the evangelist who addresses Judaism most closely and thus it is in his Gospel that references to the Old Testament are most frequent. These appear in the form of suggestive allusions and overtones as much as in direct citations. One example—many could be quoted—of Trilling's alertness to the Gospel's Old Testament background is seen in his discussion of the preaching of the Baptist in the wilderness :

'The call of the herald comes from the outside. He does not enter into the noise and activity in the streets and squares. Like a fanfare he resounds from afar, lonely and unaccompanied. The desert is the place of purity and barrenness . . . The time of the desert wandering is the ideal of the time of salvation : "Like grapes in the desert I once found Israel, like early fruit on the young fir tree I looked upon your fathers". Salvation will come out of the desert . . .'

This is finely said. Trilling has been brilliantly served by his translator and the style of his exposition, while never striving for effect, is often striking and beautiful.

'The disciples should not be men who bring troubled eyes and gloomy faces and hanging heads to view the world.'

'The traces of God are engraved everywhere : in the shining brilliance of the sun, the simple brightness of the flowers, the face of a child.'

The exposition of the Passion narrative is marked by an economy and restraint that can only be the fruit of much meditation and prayer. The commentator says what has to be said and no more, 'Jesus is apparently too weak to carry the wood himself, and the soldiers are too lazy. A man who crosses their path is forced to carry it. . . .' And so we are conducted through those closing chapters to their triumphant conclusion.

Trilling's treatment of the words of Jesus is masterly. It is always illuminating, often profound, never a repetition of the obvious. No single quotation can do justice to Trilling's achievement but here is part of his commentary on the second Beatitude:

'There is weeping for the loss of a dear one, for loss of possessions or even of status, for disappointments and "outrageous fortune", but behind it all there is a great tribulation. It is for a world lost and ruined that they weep, for the fact that God and his law do not prevail—a grief that holds within it every individual sadness. This is the grief that every man feels who is awake and has his eyes open.'

Luke's Gospel is expounded by Alois Stöger. If it has to be said that this is not so profound a commentary as that given to us by Trilling on Matthew that is in no way to imply that Stöger's work is less than very valuable. The same concern that informs Trilling's work, so to expound the Gospel that its own message may be heard more clearly, is evident throughout these volumes on Luke. And much that Stöger writes is enlightening and instructive. He writes on the Lord's words 'Love your enemies . . . Pray for those who do you wrong'. 'The man who loves his enemy is not content merely to place himself at his service by returning good for evil, he also takes God into his service by praying to him for the benefits he himself cannot provide.' There is a consistent practical concern in Stöger's exposition to unfold what are the demands of the Gospel for Christian behaviour. No one could fail to profit from following Luke's Gospel with the aid of these volumes.

But it is Trilling who perhaps has given us a modern spiritual classic.

JOHN PRIDMORE

The Jerome Biblical Commentary. Pp. xxxvi + 637 + 889 (Geoffrey Chapman) 10 gns.

When one considers the dearth of high quality Catholic commentaries in the English language in the past, it is in a way regrettable that the *Jerome Biblical Commentary* and the *New Catholic Commentary on Holy Scripture* should have appeared within such a short space of time. Inevitably these two works will be to some degree in competition. As I have not been involved in the compilation of the *New Catholic Commentary on Holy Scripture* and have not had an opportunity of studying it, I am happily unable to make any kind of comparison of the two works and as the

British Catholic Bible Association is responsible both for the *New Catholic Commentary on Holy Scripture* and for the publication of this journal, any such comparison would obviously be quite invidious.

The *Jerome Biblical Commentary* is a remarkably good piece of work; impressive, both in its appearance and its content, it includes clear but scholarly summaries of all the most significant developments in modern biblical scholarship and all at a level within reach of any averagely educated reader. The commentary section on each book of the Bible includes detailed discussion on matters of critical introduction. When it comes to the New Testament books the positions taken up in matters of authorship and dates are in general fairly guarded and this is particularly the case in the treatment of the Pastorals and the Johannine literature, but if some of the critical views tend to be conservative, they are always presented in a balanced and scholarly fashion and none of the relevant data is ignored. The actual exegetical work is concise without ever being either condescending or superficial.

Greek and Hebrew words are transliterated and despite the oft-repeated snobbery of reviewers on this subject, I must say that this seems to me to be both necessary and desirable in books intended for general readership. The commentary on each particular book is rounded off with a comprehensive bibliography for further reading and also cross-references with the page numbers in the general essays included in the latter part of this volume.

Each of these essays is a masterpiece of compression though inevitably there are some criticisms. The article on the Bible and Church pronouncements seems to suffer from a certain schizophrenic quality seeking both to affirm the liberty of modern biblical scholarship and to be loyally respectful to the many over-conservative pronouncements of the Magisterium during the forty years preceding *Divino Afflante*. McKenzie's article on Old Testament theology is of the very high quality that one has grown accustomed to expect from this remarkable scholar.

Articles on New Testament theology by David Stanley and Raymond Brown are very comprehensive, but the article on the Kingdom of God is particularly weak. The author is too eager to identify the Kingdom with the Church in the synoptic gospels and this leads him to a certain lack of balance in his discussion of certain key passages. I was surprised, for instance, to read a modern theologian asserting that the parable of the Ten Virgins 'explained the function of the witness of virginity in the Church'.

It seems unreasonable in a work written at a semi-popular level for the contributors to be quite so downright in their views. It would be more appropriate to sketch the problems and to indicate further reading so that the readers could come to an informed opinion themselves. Unfortunately this approach, though frequently visible in the *Jerome Biblical Commentary*, is not followed in every case, and symptomatic of this tendency to decide matters in advance is a curiously hybrid arrangement of the Table of Contents where individual books of the Bible are set out, partly in order of

chronology and partly according to the traditional sequence. This may make reference more difficult for the reader.

The otherwise excellent article on texts and versions is spoiled by its apparent concern to promote the circulation of the new Confraternity of Christian Doctrine Version of the Bible. Since the public has not yet seen the complete work, it is impossible to say whether the C.C.D. will live up to its high recommendation. At the same time it is rather unfortunate that the Catholic edition of the R.S.V. should have been attacked in such a singularly misinformed manner and that the excellent Jerusalem Bible should have been damned with such faint praise.

It would be possible to list other points of criticism, but this would give an unfair picture. By any standards the *Jerome Biblical Commentary* represents a magnificent achievement in modern Catholic scholarship and its authors and compilers deserve every congratulation. No self-respecting theological library can manage without this book and every student of the Bible should have access to a copy.

DUNCAN MACPHERSON

What about the Old Testament? by John Bowden (S.C.M. Centrebooks, 1969) 8s. 6d. *What is the New Testament?* by T. G. A. Baker (S.C.M. Centrebooks, 1969) 8s. 6d. *New Testament Survey* by Merrill C. Tenney (I.V.F., 1968) 30s. *New Testament Times* by Merrill C. Tenney (I.V.F., 1968) 25s.

In his *Marcion* Harnack suggested that 'to reject the Old Testament in the second century was a mistake which the Church rightly repudiated; to retain it in the sixteenth century was a fate which the Reformation could not yet avoid; but to continue to keep it in Protestantism as a canonical document after the nineteenth century is the consequence of religious and ecclesiastical paralysis'. Mr Bowden's book shows with what justification a man can come to such a judgement and what vindicating appeal there is against it. His sensitive account of the Colenso and Wellhausen controversies makes clear what obfuscating misconceptions of the Old Testament were entertained as liberal and conservative doxies in the nineteenth century, and how these prevented the community appreciating the relevance of the Old Testament tradition for contemporary living. The meaning of the Old Testament for us was made open by the renewal of literary criticism, archaeological discovery, and hermeneutical debate. Mr Bowden communicates the excitement and promise of Old Testament work today. We have, he suggests, come through the liberal mythology of history and our own enthusiasm for 'saving-history' to a moment when we can attend to the Old Testament 'without a premature introduction of our own concerns'. Paradoxically this may bring us to a realization of the immediacy of the Old Testament to those concerns. We should soon be able, Mr Bowden hopes, to discern which of the questions introduced by demythologisation and 'new theology' are pseudoproblems.

I would have liked his passing through the muddles of 'saving-history' to have brought him to a consideration of 'saving-liturgy' as the way in which the divine act is realized among men, but his recommending precisely the line of Old Testament exposition I adopted in *Kings and Covenant* makes it pleasant to recommend on quite other grounds this instructive book.

Mr Baker's book is for those who have already been converted to the Knoxian orthodoxy that 'the question about Jesus Christ can be thought of as a question about an *event* and a *community*, just as appropriately as a question about a person'. This orthodoxy is elaborated here as a description of the New Testament containing a number of 'differing and distinctive interpretations of the event of Christ'. Of course no one would quarrel with this emphasis on the community witness to Christ, but if presented apart from the old-fashioned Life-of-Jesus intuitions the grandiose pattern of christology can result in nothing more than myth, metaphysics and curia. The original form of the community and the gospel is Jesus. We follow him. We have to maintain all elements of chalcedonian orthodoxy in our exegesis.

Dean Tenney's two well-illustrated volumes are full of interesting facts competently set down in as uninterpretative a manner as realities allow. The *New Testament Times* is the more successful since its structure demands rather less critical analysis of the material than the *Survey* of New Testament books. Both books would be quite useful for the teacher wanting a quick fact to quieten an irrelevant question. Neither does its job with an elegance equal to that of Bernhard W. Anderson's *Understanding the New Testament*.

HAMISH F. G. SWANSTON .

Beyond the Commandments by Killgallon and Weber. Pp. 219 (Herder and Herder, 1968) 22s. *What Does Christ Want?* by Häring. Pp. 234 (Geoffrey Chapman, Deacon Books) 30s.

There are not many books available in English today that one can confidently put into the hands of the 'average lay Catholic' and say, 'Here these will tell you what the renewal in Christian living or moral theology is all about'. Until we get our English (and Irish) moral theologians coming down into the market place, this need will not be fully satisfied. Until then we will have to rely on books such as these—the first from an American context, the second, a translation from the Italian—to fill this gap.

If one can get through the Billy Graham packaged kind of Christianity approach of *Beyond the Commandments* one will find some good things in this book. It covers a wide range of subjects dealing with one or other aspect of Christian living—The Christian and the rules; Faith, our response to God; Prayer, Sacraments, Sex and Charity, Layman, etc. There is a ceaseless scaling away of negative, legalist, infantile attitudes towards Christianity through continual use of examples showing what is inadequate or even superstitious in many Christian's lives.

This book (the views criticized in it) gives a very good indication of the kind of Christian living the Post Vatican II Church is trying to break away from. It is regrettable that this 1968 edition of a book first published in 1963 did not appeal more directly to Vatican II.

The declared aim of Häring's book is to make 'a contribution towards the Post-conciliar renewal of our lives', putting the insights of Vatican II on Christian morality into language that even those without a theological background might understand. The first ten chapters—they are really meditations—are built around the Sermon on the Mount and the Farewell Discourse of Christ at the Last Supper. Because these chapters reflect the most recent work of scripture scholars on the moral teaching of the New Testament, this book succeeds in a much more positive way in conveying what *Christian* morality is than does the American book. There is no justification for a pass and honours course in Christian living; all are called to take the Sermon seriously.

The last ten chapters deal with a variety of subjects. 'The Person in Community', 'Responsible Parenthood', 'Truth', etc. The chapter on 'Responsible Parenthood' is a most skilful presentation of the pre-*Humanae Vitae* state of affairs (Häring is always positive and constructive in his views). The 'average' Catholic of the post-*Humanae Vitae* church may find it very helpful.

KEVIN RAFFERTY, C.M.

The Kings and the Covenant by Hamish Swanston (Burns and Oates) 25s.

Hamish Swanston has written a book which he hopes will be useful for 'intelligent members of senior school classes' and he has certainly taken serious account of much recent research and study in the Old Testament. Taking the monarchy from Saul to the Fall of Jerusalem as the period of history that provides a firm basis for our knowledge of Israel, the earlier traditions of the people are seen within this context. We are made aware that our knowledge of the Israelites comes to us with all the special interests of that nation's own 'historians'. Hence the stories of the judges are tribal sagas later adopted as their own by the whole nation, and the narrative of Samson is a 'camp story' of Israelite warriors. The patriarchal and Mosaic narratives are treated in the context of the 'historian' of Solomon's Court, so that God's promise to the Patriarchs, for example, is seen by the Israelite historian as fulfilled in the house of David. It is, therefore, surprising that the presuppositions of the Deuteronomic 'historians' are either ignored or taken for granted. Indeed, the placing of these various 'histories' of Israel in the context of Israel's worship in the ceremony of Covenant renewal is not discussed. Moreover, the importance of Moses and the events of Sinai in the shaping of Israel's subsequent history are implicitly minimised, despite the linking of the Kings and the Covenant in the title of the book. Indeed, one of the methodological weaknesses of the book is that it is not always clear whether we are being offered a reconstruction by the author,

the point of view of one scholar or the point of view of an Israelite 'historian'. Consequently, this is a book for use by the specialist teacher who can place what are often stimulating suggestions into a wider context. Moreover, in this connection, the wider questions such as the objectivity of history, the moral challenge of holy war or the possibility of miracles, although given brief treatment, are not given the attention that their prominence in the minds of mature and secularised pupils would suggest that they deserve. Despite these shortcomings, however, this book will repay study by those staff and pupils who want an up-to-date approach to the Old Testament, but they would be well advised to make full use of the books mentioned in the author's own bibliography.

The Light of the Cross by Gordon Huelin (Geoffrey Bles) 7s. 6d.

This book is a series of eight Good Friday addresses on the theme of suffering: they are thoughtful and humane and will enrich the meditations of those steeped in Christian nurture. We await the Christian who will communicate his insights into this subject to the inquiring sceptic.

JACK W. G. HOGBIN

The Bible in History, series edited by Joseph Rhymer. Vol. I, *Abraham, Loved by God* by Henri Gaubert. Pp. xii + 195. Vol. II, *Isaac and Jacob, God's Chosen Ones* by Henri Gaubert. Pp. xii + 204. Vol. III, *Moses and Joshua, Founders of the Nation* by Henri Gaubert. Pp. xxiv + 205. Vol. IV, *David and the Foundation of Jerusalem* by Henri Gaubert. Pp. xxii + 195 (Darton, Longman and Todd) 21s. each.

The first four volumes of what is to be a twelve-volume companion to our reading of the Bible make one look forward to the completion of the whole work. For the ordinary reader who usually finds Bible commentaries to be either too elementary, since written for schoolchildren, or too complicated, since written for scripture scholars, this series must surely come as a boon. Not that the scholar would himself fail to find in these well-produced and helpfully illustrated hardback little volumes much that would be useful to his work. For they gather together and summarise very well the more generally accepted conclusions of archaeologist and exegete about the historical background and religious meaning behind the stories of the Bible.

The series so far will prove a tremendous help to the intelligent non-specialist who is prepared to read and study each volume carefully. It is not, however, a popular guide to the Bible in the sense of an easily-read account of the main themes of the various books written for what used to be called 'the simple faithful'. That is evidently not its purpose.

If the first four volumes do have a drawback, it is the occasional oversimplification or the lack of courage to state openly that we really can't be sure of the historical and factual accuracy of detail in incidents like the burning bush or God's speaking to Abram at Haran. But one understands the problems involved here, and the reticence of the writer.

JOHN BAPTIST WALKER, O.F.M.

Jesus—What He Did, What He Said by Donald Attwater. Pp. 224 (Burns and Oates) 25s.

This is another presentation of part of the New Testament in modern English. The first three gospels are re-written as a single narrative and followed by the Acts of the Apostles and then by St John's Gospel. It is difficult to see any value in the idea of a gospel harmony even when the Fourth Gospel is not included. Despite the similarities, the synoptic gospels are not biographical in our sense of the word, and each evangelist reflects his own characteristic insights. The narrative is straightforward enough, but there is a strong echo of the language and style of the Authorized Version.

ANN MACPHERSON

NOTES ON REVIEWERS

ROBERT MORGAN lectures in the Department of Religious Studies at Lancaster University. He is an Anglican clergyman.

WILLIAM NEIL is Warden of Hugh Stewart Hall at Nottingham University where he is Reader in Biblical Studies. He is well known for his writing and is an ordained member of the Church of Scotland.

JOHN SHEEHAN is a professor of Semitic languages at the Pontifical Biblical Institute in Jerusalem.

JOHN PRIDMORE is Chaplain of Ridley Hall, Cambridge, an Anglican Theological College.

DESMOND BEIRNE is the new Executive Vice-Principal of St Mary's College, Strawberry Hill, where he is also Head of the Divinity Department.

JOHN BAPTIST WALKER is at present on the staff of St Mary's College, Strawberry Hill. His first book, *For all Men*, came out earlier this year.

HAMISH SWANSTON is a Catholic priest currently engaged in research at the University of Kent. He is the author of *The Community Witness* and other works.

KEVIN RAFFERTY lectures in Moral Theology in the Divinity Department of St Mary's College, Strawberry Hill.

JACK HOGGIN lectures in Divinity at Borough Road College and is a lay-member of the Church of England.

ANN MACPHERSON is the wife of the new Executive Editor. She is a Theology graduate and lectures part-time at St Mary's College, Strawberry Hill.

ERRATUM.

The title of the book reviewed on page 68 of the previous issue of *Scripture Bulletin* should have read *The Modernist Crisis: Von Hügel*.

ANNUAL GENERAL MEETING

of the Catholic Biblical Association of Great Britain

at the

CONVENT OF THE SACRED HEART

212 Hammersmith Road

London, W.6

(nearest Underground Station.— Hammersmith Broadway)

on

Tuesday, 30th December 1969

at 6 p.m.

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**The Annual General Meeting will be preceded by the
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