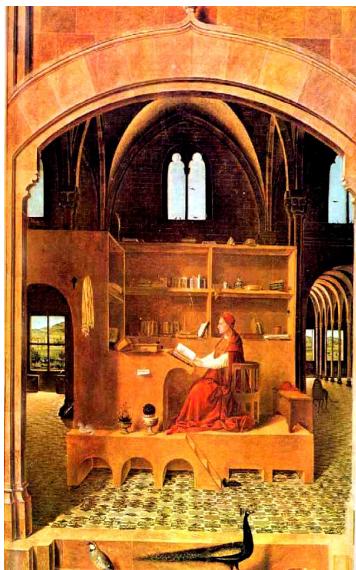


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Veritas Scripturae

The Bulletin of the St. Jerome Biblical Guild

A publication that focuses upon the doctrines
of Biblical inspiration and inerrancy —
via Tradition and the Magisterium of the Catholic Church

“Sanctify them in the truth; Thy word is truth” (Jn 17:17)



From the Director: The Race

The title above, taken from a part of Hebrews 12:1 in the *Jerusalem Bible* (“keep running steadily in the race we have started”), launches the fourth year of *Veritas Scripturae* (VS). All thanks and praise to the Most Holy Trinity.

This fifteenth bulletin will introduce two main changes. Firstly, I have the honor and privilege of carrying an occasional guest columnist (duly noted on the column mastheads when applicable). A unique perspective from a different writer, now and again, will undoubtedly make VS a better publication. A variety of orthodox scholars, loyal to the Church’s perennial Magisterium, will aid the good fight in explaining and defending God’s Word.

Note well: as Divine Providence will have it, I may still need to write all the columns for a particular bulletin. Nonetheless, when able, I will be pleased to serve as “editor,” and offer the labors of others. God’s will be done.

Secondly, VS has some stylistic alterations. They are mainly for the sake of readability. The larger font size in the columns, to be sure, will be appreciated by all.

I am grateful to those generous readers who sent books to assist my research. This is an incalculable blessing. I remain, dear subscribers, humbled by your kind words of encouragement.

Godspeed,
Salvatore J. Ciresi

St. Jerome (A.D. 343-420) says:

“Read assiduously and learn as much as you can. Let sleep find you holding your Bible, and when your head nods let it be resting on the sacred page” (*Letter 22.17.2*; A.D. 384).

“Constantly read the Bible; in fact, have it always in your hands. Learn what you have got to teach” (*Letter 52.7.1*; A.D. 394).

“Ignorance of the Scriptures is ignorance of Christ” (*Commentary on Isaiah* bk. 18 prologue; A.D. 408-410).

“Love the Bible and wisdom will love you...” (*Letter 130.20*; A.D. 414).

Scripture Memorization and Exegesis:

A Review and Exhortation

The goal of this column remains the memorization of selected extracts from the Scriptures, all the while engaging in their interpretation. Subscribers who have made the effort to commit to heart the passages in this space, over the course of three years, have the following Biblical arsenal to their credit:

- 2 Timothy 3:16-17
- 2 Peter 1:20-21
- Luke 1:1-4
- Matthew 5:17-18
- Ephesians 6:11-17
- Romans 15:4
- Acts 1:1-3
- 1 Timothy 1:3-4
- 1 Timothy 4:6-7
- 2 Timothy 4:3-4
- Titus 1:10-14
- 2 Peter 1:16
- Deuteronomy 6:4-9
- 2 Corinthians 10:3-5
- Psalm 119:2
- Psalm 119:9
- Psalm 119:24
- Psalm 119:40
- Psalm 119:72
- Psalm 119:97
- Psalm 119:105
- Psalm 119:160
- James 3:1
- Exodus 20:7
- Galatians 2:20.

This list could be enlarged if we include the allied texts that were quoted in the other columns that have appeared in past bulletins.



The intellectual exercise of memorization is a thoroughly Catholic practice. The “Universal Doctor” and “Angelic Doctor” both confirm such training of the mind: [“St. Albert and St. Thomas explicitly recommended the development of memory as an element of a virtuous lifestyle”](#) (K. Vost, *Memorize the Faith!*, p. xv). With respect to Biblical inerrancy, one writer put it this way: [“The more you allow your heart to be filled with the Word of God, the more prepared it is to accept the Scriptures as true and reliable”](#) (T. Ikomi, *The Flaming Sword*, p. 28).

Revisiting “A Small Step for Catholic Erudition” from *Veritas Scripturae* 1.3, here are a number of suggestions. Firstly, memorize the names and the spellings of all 73 books of the Bible. Secondly, begin to memorize actual Scripture passages. Employ an index card; write only the reference (chapter and verse) on one side, and on the other side write both the passage and its reference. If needed, break up the longer passages into shorter phrases (each on its own line). Read the passage aloud; this will aid the learning process. Thirdly, consult the index cards at various times during the day. Learn one to three passages per week. Fourthly, review all mastered passages every Sunday. Fifthly, keep a written record to track progress and keep up the motivation. This endeavor is time well spent for the Lord.

The student of God's Word, to some extent, is a theologian. This means he employs both faith and reason in the study and meditation of the Scriptures. Hence, a sound method is crucial. Fr. Joseph de Torre's *Christian Philosophy* points out: **"The starting point is then the faith, i.e. the revelation received through faith. But in order to elaborate the science of theology, we have to use our reason: our capacity to think, to put things together in our mind, draw conclusions, gather data, organize them, draw further conclusions, etc. Therefore, our means of knowing in theology is *reason illumined by faith*"** (p. 16, italics in original).

The words above seem tailored to the explanation and defense of Holy Writ. One must approach the Sacred Page with the theological virtue of faith; a faith infused at Baptism, sustained by Confession, fortified in the Holy Eucharist, and matured via Confirmation. In other words, on the supernatural level (putting aside the academic level for now), one depends upon the Catholic Church, the dispenser of the sacraments, as the necessary component for comprehending the Bible. This justifies the well-known expression, "to read the Bible in the heart of the Church."

This faith, a gift, equips the believer to approach the Scriptures not exclusively as a document from the past. Instead, the approach of faith is one grounded in reverence and gratitude to His Word.

"What faith does is to protect reason, to prevent it from falling into error regarding divine things."

Following this chain of thought, faith needs right thinking. Read again these words: **"we have to use our reason: our capacity to think, to put things together in our mind, draw conclusions, gather data, organize them, draw further conclusions, etc."** Research requires effort. Careful scholarship takes time, and must be done with patience. Think of the labor expended when addressing Bible difficulties. This often demands a look at the original languages, a study of the historical milieu, a reading of commentators past and present. Yet, even these areas do not guarantee all the answers. One may have to study archaeology, or read other Biblical texts by the same inspired human author, or perhaps even consult the other Testament. It is clear: God wants His defenders to use their intellects and wills — He wants us to use our reason at the service of truth.

A final quotation: **"When studying theology we should always remember two things: first, that we are not using reason alone, but also, that we are using reason all the time. What faith does is to protect reason, to prevent it from falling into error regarding divine things. But reason remains reason. We are not asked to accept things without understanding them, even if they are enveloped in mystery, in obscurity"** (pp. 16-17). This reason, so necessary in the field of research, has a "safety net" provided by the theological virtue of faith.

The Church Fathers and Scripture:

Extracts from the 1989 *Instruction*

The Catholic Magisterium, at both the ordinary (i.e., universal) and extraordinary (i.e., solemn) levels, has spoken on the great value of the Fathers for the science of theology. This means, in turn, the Patristic literature is a worthy guide for the study of the Holy Bible. A particular ecclesiastical pronouncement, the Congregation for Catholic Education's *Instruction on the Study of the Fathers of the Church in the Formation of Priests* (1989), offers much insight and encouragement for this matter. The *Instruction*, directed to seminary training, is filled with wisdom for all vocations and states of life. Below are some extracts, which stand on their own and need no explanation.

The *Instruction* laments: "A certain type of one-sidedness that is evident today in various sorts of exegetical method is also negatively reflected in Patristics studies. Modern exegesis, that makes use of historical and literary criticism, casts a shadow on the exegetical contributions of the Fathers, who are considered simplistic and basically useless for an in-depth knowledge of Sacred Scripture. Such positions, while they impoverish and distort exegesis itself by breaking its natural unity with Tradition, undoubtedly contribute to the waning of interest in Patristic works. Instead, the exegesis of the Fathers could open our eyes to other dimensions of spiritual exegesis and hermeneutics which would complete historical-critical exegesis and enrich it with profoundly theological insights" (I.1.d).



The Congregation explains: "In our Christian mind, the Fathers are always linked to Tradition, having been both its protagonists and its witnesses. They are closer to the sources in their purity. Some of them were witnesses to the Apostolic Tradition, the source from which Tradition itself is drawn. The Fathers of the first centuries especially can be considered authors and exponents of a 'founding' Tradition, which was preserved and continuously elucidated in subsequent ages" (II.1.a)

The document continues: "The Fathers are thus witnesses and guarantors of an authentic Catholic Tradition, and hence their authority in theological questions has been very great and always remains so. When it has been necessary to denounce the deviation of certain schools of thought, the Church has always referred to the Fathers as a guarantee of truth. Various councils, for instance the councils of Chalcedon and Trent, begin their solemn declarations with reference to the Patristic Tradition by using the formula: 'In following the holy fathers... etc'" (II.1.e).

The *Instruction* says: "For the Fathers, Sacred Scripture was the object of unconditioned veneration, the foundation of the Faith, the constant subject of preaching, nourishment of devotion, the soul of theology. They always maintained its divine origin, lack of error, normativity and inexhaustible wealth of vigor for spirituality and doctrine" (II.2.a).

Reformatted from *Origins* 19:34, 1990.

St. Thomas Aquinas and Revelation:

Incarnated and Inscripturated

During the season of Lent in the year 1273, the Angelic Doctor preached a series of sermons devoted, among other subjects, to prayer and the *Apostles' Creed*. The instructions were delivered in the church of San Domenico at Naples (see the foreword by R. McInerny in *St. Thomas Aquinas: The Three Greatest Prayers*, pp. ix-xiii). For the *Creed*, all twelve articles were covered by Thomas.

The second article, “[And in Jesus Christ, His only Son, our Lord](#),” provides an occasion for the sainted scholar to draw an analogy between the Word Incarnate and the words in Scripture. As mentioned in past issues of *Veritas Scripturae*, this connection is a boon for the doctrines of Biblical inspiration and inerrancy, and is an area in which more research and explanation could be engaged by scholars.

During his preaching, Aquinas says: “[Now, if the Word of God is the Son of God and all the words of God bear a certain likeness of this Word, then we ought to hear the word of God gladly; for such is a sign that we love God](#)” (J. Collins, trans., *Catechetical Instructions of St. Thomas Aquinas*, pp. 15, 18).

The Sophia Institute Press edition of this work renders this line, in part: “[We ought to be willing to hear God's words, for it is a sign that we love God if we willingly hear His words](#)” (*The Aquinas Catechism*, p. 27 [bold-face type used in the original but excluded here]).



The lines from the sermon are a point of departure for two observations. Both apply to the science of theology and to the spiritual life.

Firstly, the greatest Doctor of the Church teaches the faithful to listen eagerly to Holy Writ. Truly, the good God deserves our undivided attention when we hear His Scriptures. The ideal setting for this activity, of course, is the Holy Sacrifice of the Mass. Recall that besides the Mass readings, the *Roman Missal* is comprised of prayers taken in large measure from the Old and New Testaments. Thus, our worship is linked to Divine Revelation. Along this theme, the proportionate attentiveness to the Bible would also apply during one's use of electronic resources devoted to the Sacred Page (e.g., the Bible on CD, etc.).

Secondly, the Common Doctor asserts that one's disposition to the Scriptures reflects one's charity toward God. Aquinas' wisdom bears repeating: “[it is a sign that we love God if we willingly hear His words](#).” The relationship between one's love for the Triune God and one's love for Holy Writ may be easily overlooked by many of us. In this area, two additional lines from Thomas are instructive: “[We ought also to believe God's words](#)” and “[The Word of God abiding in us should be continually in our thoughts](#)” (*The Aquinas Catechism*, p. 27 [bold-face type used in the original but excluded here]).

The Magisterium Speaks:

Pope Pius XII's Continuity with the Past in *Divino Afflante Spiritu*

The 1943 Encyclical Letter of Pope Pius XII, *Divino Afflante Spiritu* ("On the Promotion of Biblical Studies"), contains many sections germane for Biblical inerrancy. Some of the notable paragraphs are 1; 3; 4; 37; 38; and 39.

The opening of the Encyclical specifies, with clarity, that Pius is following his papal predecessors on the divine origin and veracity of the Holy Scriptures.

Paragraph 1 sets the tone:

"Inspired by the Divine Spirit, the Sacred Writers composed those books, which God, in His paternal charity towards the human race, deigned to bestow on them in order 'to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work.' This heaven-sent treasure Holy Church considers as the most precious source of doctrine on faith and morals. No wonder therefore that, as she received it intact from the hands of the Apostles, so she kept it with all care, defended it from every false and perverse interpretation and used it diligently as an instrument for securing the eternal salvation of souls, as almost countless documents in every age strikingly bear witness. In more recent times, however, since the divine origin and the correct interpretation of the Sacred Writings have been very specially called in question, the Church has with even greater zeal and care undertaken their defense and protection. The sacred Council of Trent ordained by solemn decree that 'the entire books with all their parts, as they have been wont to be read in the Catholic Church and are contained in the old vulgate Latin edition, are to be held sacred

and canonical.' In our own time the Vatican Council, with the object of condemning false doctrines regarding inspiration, declared that these same books were to be regarded by the Church as sacred and canonical 'not because, having been composed by human industry, they were afterwards approved by her authority, nor merely because they contain revelation without error, but because, having been written under the inspiration of the Holy Spirit, they have God for their author, and as such were handed down to the Church herself.' When, subsequently, some Catholic writers, in spite of this solemn definition of Catholic doctrine, by which such divine authority is claimed for the 'entire books with all their parts' as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as 'obiter dicta' and — as they contended — in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII in the Encyclical Letter *Providentissimus Deus*, published on November 18th in the year 1893, justly and rightly condemned these errors and safe-guarded the studies of the Divine Books by most wise precepts and rules."



Highlights which begin the Encyclical: (1) God's Word is a foundation for teaching both faith and morals, (2) the Council of Trent asserts plenary and verbal inspiration, (3) the Council of Vatican I upholds the Bible's freedom from all error, and (4) Pope Leo XIII reproves the error of limited inerrancy.

The Pontifical Biblical Commission:

The Response of 1907, Part VI

This column winds down the internal reasons for Johannine authorship, found in question two from *On the Author and Historical Truth of the Fourth Gospel* (1907), by the Biblical Commission. Three points have been mentioned: (1) the Fourth Gospel itself, (2) its affiliation with 1 John, and (3) the Johannine Gospel's relation to the Synoptic Gospels. Point 1, the Fourth Gospel itself, had been considered via four propositions. Here is a fifth:

5. The writer is part of that innermost circle that is closest to the Master. This select group of Ss. Peter, James, and John supplies from its ranks the author of the Fourth Gospel: the latter disciple. This privileged Apostle is called out as one whom Jesus loved (Jn 13:23; 19:26; 20:2; 21:7, 20). This beloved disciple could not have been Peter, who is distinguished from John (Jn 20:2; 21:7, 20). As well, the beloved disciple could not have been James, whose martyrdom under Herod Agrippa I took place circa A.D. 42 (Acts 12:1-2). The Biblical material points to the beloved disciple to be John, a son of Zebedee, mentioned in the Synoptics (Mt 4:21-22; 10:2; Mk 1:19-20; 10:35; Lk 5:10).

On a related note, the dual attestations of John 20:30-31 and 21:24-25 need not imply two different authors. Teachers frequently utilize repetition when conveying crucial facts — it is reasonable to believe St. John the Apostle followed this pedagogical method.



Point 3: the Johannine Gospel's relation to the Synoptic Gospels. The Commission acknowledges difficulties here. But such intricacies must be weighed in view of the many similarities. Consider St. Mark's Gospel, for example, and some of its points of contact with John:

- the use of key terms such as "Christ" and "Son of God" (Mk 1:1; Jn 20:31)
- the Baptizer as the voice in the wilderness (Mk 1:2-4; Jn 1:22-24)
- the contrast of the Forerunner's baptism with the Messiah's (Mk 1:7-8; Jn 1:25-27)
- the Baptizer's testimony to the Savior's anointing (Mk 1:9-11; Jn 1:32-34)
- the close phraseology employed for healings (Mk 2:8-12; Jn 5:6-14)
- the interpretation of the Sabbath (Mk 2:23-27; Jn 9:13-17)
- the accusation of demon possession (Mk 3:22-26; Jn 10:19-21)
- the hardening of hearts of the Savior's opponents (Mk 4:10-12; Jn 9:39-41)
- a prophet's dishonor in his homeland (Mk 6:1-6; Jn 4:43-44)
- the refusal to work miracles for those of bad will (Mk 8:11-13; Jn 6:25-34)
- receiving the Son means receiving the Father (Mk 9:33-37; Jn 12:44-45)
- the affection and sympathy towards children (Mk 10:13-16; Jn 4:46-54)
- the disciples will be cast out from the synagogues (Mk 13:9-10; Jn 16:1-4)
- the Holy Ghost will guide the Apostles in the future (Mk 13:11; Jn 14:26)
- the scattering of the disciples (Mk 14:26-27; Jn 16:31-32)
- the embracing of the upcoming Passion (Mk 14:32-36; Jn 12:27-28).

This agreement offers evidence of the substantial unity among the four Evangelists (cf. C. Blomberg, *The Historical Reliability of the Gospels*, pp. 156-159).

Addressing Bible Difficulties:

Scholarly Tools for the Task, Part III

This is the final column of recommendations for the inerrantist's library. General works that deal with actual verses:

- G. Archer, *Encyclopedia of Bible Difficulties*
- W. Arndt, *Bible Difficulties and Seeming Contradictions*
- R. Bandas, *Biblical Questions I-II*
- N. Geisler and T. Howe, *When Critics Ask* (reissued as *The Big Book of Bible Difficulties*)
- J. Haley, *Alleged Discrepancies of the Bible*
- W. Kaiser, et al., *Hard Sayings of the Bible*
- J. Laney, *Answers to Tough Questions from Every Book of the Bible*
- L. Richards, *Bible Difficulties Solved*
- G. Sexton, *Biblical Difficulties Dispelled*
- J. Thein, *The Bible and Rationalism I-IV*
- R. Torrey, *Difficulties in the Bible*.

Reference also Fr. Cornelius a Lapide, whose scarce Latin commentaries are now appearing in English translations.

Some works that focus upon the Old Testament:

- O. Allis, *The Old Testament: Its Claims and Its Critics*
- W. Kaiser, *The Old Testament Documents: Are They Reliable & Relevant?*
- K. Kitchen, *On the Reliability of the Old Testament*
- J. Steinmueller, *Some Problems of the Old Testament*
- E. Thiele, *The Mysterious Numbers of the Hebrew Kings*.



A variety of books address the New Testament:

- F.F. Bruce, *The New Testament Documents: Are They Reliable?*
- S. Hahn and C. Mitch, *The Ignatius Catholic Study Bible: The New Testament*
- R. Stein, *Interpreting Puzzling Texts in the New Testament*.

As well, St. Augustine's *Harmony of the Gospels* (accessible online and in hard copy editions) is also valuable.

This column and the previous two have given some sources that will aid in the defense of God's Word. One will find certain unacceptable views in some of the books, but overall, the recommendations are helpful.

Online, Mr. Dave Armstrong's *Biblical Evidence for Catholicism* site has a wealth of information on his "Catholic Apologetics" page. Click "The Bible, Tradition, Canon, and *Sola Scriptura*" and scroll down to "IX. Alleged Biblical Contradictions and Difficulties." Mr. Ben Douglass' *Pugio Fidei* site has an assortment of first-rate materials.

Keep this in mind — the best answers will never convince a man of bad will. G. Sexton's *Bible Difficulties Dispelled* (quoting an individual named Horne) addresses a certain kind of skepticism: "Pertness and ignorance may ask a question in three lines which it will cost learning and ingenuity thirty pages to answer; and when this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject" (p. x).

“A man who is interiorly conscious of union with God and of duties toward Him will feel compelled to express his sentiments in an external manner. A vigorous religious spirit must show itself in action, and such action must not be frowned upon as superfluous in man’s relation to God.... Sacrifice involved giving a portion of one’s personal goods to God. By it the offerer showed he belonged to God with all that he possessed, he owed to God all, *life included*” (P. Heinisch, *Theology of the Old Testament*, p. 223). With these concepts in view, one discovers when surveying the Old and New Testaments that sacrifice is part and parcel of God’s revealed religion. An elaborate liturgical system dominates much of the earlier Testament, and the latter and final Testament has at its center the most perfect sacrificial act of Jesus Christ; both Priest and Victim (Offerer and Offering). This is perpetuated in the Holy Sacrifice of the Mass: the unbloody reenactment of Calvary. To grasp the notion of sacrifice, one must begin with the earliest offerings in the book of Genesis.

The ancient events of Sacred History, within the Pentateuch, testify that sacrifices took place. Such worship was engaged before a formal sacrificial system was established by God later in Exodus, and detailed in Leviticus. This early epoch of Genesis is frequently designated the “Patriarchal Period.”



Consider the following actions of Abel, Noah, Abram, and Melchizedek:

“Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering He had no regard” (Gen 4:2-5).

“So Noah went forth, and his sons and his wife and his sons’ wives with him. And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark. Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar” (Gen 8:18-20).

“So Abram moved his tent, and came and dwelt by the oaks of Mamre, which are at Hebron; and there he built an altar to the LORD” (Gen 13:18).

“And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High” (Gen 14:18).

The extracts above are a sampling of the many components to the primitive sacrifices/rituals/cult. A careful reading of the events that precede the episode of Exodus 32 (i.e., the idolatrous breaking of the covenant at Mt. Sinai), will throw more light on this topic.

Book Recommendation:

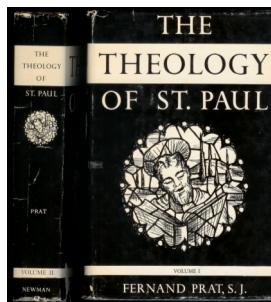
The Theology of Saint Paul I-II

Guest columnist: Joseph M. Arias, S.T.L.

Fernand Prat, S.J., *The Theology of Saint Paul*. Translated from the French Edition by John L. Stoddard. Two Volumes in One (Dublin: Burns, Oates, and Washbourne, 1957). Vol. I, pp. xiv + 532, Vol. II, pp. xiv + 513.

This most lasting work of the great Jesuit exegete, and one of the first consultants to the Pontifical Biblical Commission, Fr. Fernand (also Ferdinand) Prat (1857-1938), is precisely what its title suggests: an exploration of the *theology* of Saint Paul. Theology is the study of God and of creation in relation to Him based on supernatural revelation that has been received in faith. Fr. Prat locates his own study in the area of *biblical* theology, which aims “to collect the results of exegesis, to bring them together for comparison, to assign to them their place in the history of revelation, the upward progress of which it endeavours to follow, and finally to furnish thus to scholastic theology a sure foundation and thoroughly prepared materials. In a word, biblical theology is the fruit of exegesis and the germ of scholastic theology” (p. 1).

In the first volume, the author covers in detail the life of the Apostle and the progress of his revelations. Great attention is given to the historical circumstances of the Pauline epistles, as an understanding of such circumstances is necessary in order to properly understand the inspired letters. A highly valuable section of “detached notes” is included toward the end of the volume. This section contains treatments on topics such as “Paul and the Old Testa-



ment,” “The Decree of Jerusalem,” “The ‘Charismata’,” “Propitiation, Expiation, Redemption,” “Adam’s Sin and Its Consequences,” “Predestination and Reprobation,” and the “Origin of the Epistle to the Hebrews,” among others.

The second volume provides a more general and synthetic view of the theology of the great Apostle. The author aims to restore “to unity the doctrinal elements dispersed by the chance of external circumstances” (i.e., those circumstances that occasioned the diverse writings of Saint Paul to various churches and individuals) (p. 3). Central to the doctrine of Saint Paul is Christ, and especially “Christ crucified.” Hence, the author fittingly elaborates the theology of Saint Paul in the following order: preparation for the redemption, the Person of the Redeemer, the work of redemption, the channels of redemption, and the fruits of redemption. Finally, this volume contains diverse sets of “detached notes” similar in importance and profundity as those found in volume one.

Wipf and Stock Publishers in Eugene, OR has done a great service by bringing back into print a single-volume edition (1060 pp.) for about \$94.00. The original two-volume set may still be found at bookfinder.com. Fr. Prat’s tome is one of the most positively influential works on the theology of Saint Paul in the first half of the last century.

Please pray for the repose of the soul of Fr. Prat.

Ad Majorem Dei Gloriam

J. M. J.

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Mt 22:37).

"Jesus said to them, 'Is not this why you are wrong, that you know neither the Scriptures nor the power of God?'" (Mk 12:24).

"And beginning with Moses and all the Prophets, He [Christ] interpreted to them in all the Scriptures the things concerning Himself" (Lk 24:27).

"Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (Jn 20:30-31).

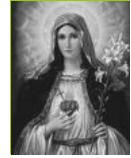
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The St. Jerome Biblical Guild is an educational apostolate that explains and defends Sacred Scripture; via Tradition and the Magisterium of the Catholic Church. The apostolate takes its name from St. Jerome, "The Father of Biblical Studies," and labors by God's grace to accomplish the following: (1) explain the various Bible study tools and academic resources; for individual research or parish groups, (2) present studies from Scripture on specific books such as the Gospel of St. Luke, or general themes such as the Biblical roots of home-schooling, (3) promote the classic exegetical methods and insights found within Tradition; with attention to the Church Fathers and St. Thomas Aquinas, and (4) support the Magisterial doctrines of Biblical inspiration and inerrancy; the latter the main focus of the apostolate. The Guild places itself under the Sacred Heart of Jesus and Immaculate Heart of Mary. As well, the Guild seeks the intercession of St. Jean-Marie Vianney and St. Thérèse of Lisieux for favors and protection. In all things, the apostolate seeks the greater glory of God (cf. 1 Chr 28:9; Ps 37:5; Jer 9:23-24; Jn 15:5; Col 3:17; Jas 4:13-15).

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