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Veritas Scripturæ

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: Scripture illuminates Scripture

Here is a method for increasing one's knowledge of the Divine Writings: read them in light of other Scriptures. In other words, study the Bible as a single unit of 73 multiple components. This approach links both Testaments. Thus, Fr. Cornelius a Lapide, in his “Canons of Interpretation,” writes in part in Canon 35: **“Marvelous, therefore, and wondrously consonant is the harmony of the New Testament with the Old, the maker and author of which is the Holy Ghost. Hence, in order to explain a scripture passage of the New Testament from its roots and foundations, examine and trace the figure, the prophecy or the thought of the Old Testament to which it alludes”** (*Commentary on Saint Matthew*, lxxxviii).

Consider a practical example. When conducting a study on the doctrine of justification in the book of Romans, it is fitting to direct an equal amount of attention to the topic in Galatians, Hebrews, and James (to say nothing of the Gospels). But one may “back up” for a more complete examination and spend a proportionate period of research on the earlier teaching in Genesis, the Psalms, and Isaiah (to name merely three books).

Of course, not every doctrine spans the entirety of Holy Writ. But certain topics do recur in God's Word, and this should motivate us to read the entire scope of Divine Revelation.

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:

Genesis 1:1

“In the beginning God created the heavens and the earth” (Gen 1:1).

Divine Providence has seen fit to begin the Scriptures with the truth of creation. Consider the doctrinal significance. The opening line of Genesis refutes atheism with an assumption of God, denies materialism by an assertion of creation, and counters pantheism via the distinction between God and His creative work (cf. R. MacArthur, *Bible Difficulties and Their Alleviative Interpretation*, p. 15). Such facts introduce the entire panorama of Sacred History.

Note well: the two great symbols of the Catholic Faith, the *Apostles’ Creed* and *Nicene Creed*, each begin with articles on God as Creator and Maker. Other creeds follow suite, such as the longer form of the *Creed of Epiphanius*, and Trent’s *Profession of Faith*. The Biblical Commission’s 1909 response, as well, confirms this teaching. 2 Maccabees 7:28 fortifies the topic: *“I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.”*

St. Thomas Aquinas speaks of the practical effects of the belief in God as Creator. Such a belief (1) leads us to the knowledge of His divine majesty, (2) spurs us to give thanks to Him, (3) assists us in bearing our troubles with patience, (4) guides us in the proper use of created things, and (5) points us to the nobility of man (cf. J. Collins, *Catechetical Instructions of St. Thomas Aquinas*, pp. 13-14).



Returning to the Mosaic passage, here are two other English renderings. The *Knox Bible* has: *“God, at the beginning of time, created heaven and earth.”* E. Speiser’s translation from the *Anchor Bible* series reads: *“When God set about to create heaven and earth.”*

Consider the key phrases, and their enormity for doctrine and meditation:

- “In the beginning” (*b^erē’shīth*) refers to the first moment of time, and points to a linear view of history
- “God” (*’ělōhîm*) indicates it is Deity behind this creative action, and not a chance event
- “created” (*bārā*) reveals what kind of work has been done, one that has a supernatural cause behind it
- “the heavens” (*hashshāmayim*) and “the earth” (*hā’ārets*) discloses the result of this providential work, with order and purpose.

Bear in mind the verse’s relation to the rest of the Sacred Page. Passages that address creation are read throughout the classic threefold division of the Old Testament. Some examples, outside the Pentateuch, are found in what are called the historical books (2 Ki 19:15; Neh 9:6; Judith 16:14), the wisdom literature (Job 38:4; Ps 104:24; Prov 3:19), and the prophetic corpus (Is 42:5; Jer 32:17; Mal 2:10). The New Testament likewise furnishes some examples in the Gospels (Mt 19:4; Mk 13:19; Jn 1:3), Acts (7:48-50; 14:15; 17:24), Pauline writings (Rom 11:36; Col 1:16; Heb 11:3), general epistles (1 Pet 4:19; 2 Pet 3:5; 1 Jn 2:13) and the Apocalypse (4:11; 10:6; 14:7).

The Candidness of the Evangelists

Read carefully the following episodes:

“Now Peter was sitting outside in the court-yard. And a maid came up to him, and said, ‘You also were with Jesus the Galilean.’ But he denied it before them all, saying, ‘I do not know what you mean.’ And when he went out to the porch, another maid saw him, and she said to the bystanders, ‘This man was with Jesus of Nazareth.’ And again he denied it with an oath, ‘I do not know the man.’ After a little while the bystanders came up and said to Peter, ‘Certainly you are also one of them, for your accent betrays you.’ Then he began to invoke a curse on himself and to swear, ‘I do not know the man.’ And immediately the cock crowed. And Peter remembered the saying of Jesus, ‘Before the cock crows, you will deny me three times.’ And he went out and wept bitterly” (Mt 26:69-75).

“And immediately, while He was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, ‘The one I shall kiss is the man; seize Him and lead Him away under guard.’ And when he came, he went up to Him at once, and said, ‘Master!’ And he kissed Him. And they laid hands on Him and seized Him. But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. And Jesus said to them, ‘Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.’ And they all forsook Him, and fled. And a young man followed Him, with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked” (Mk 14:43-52).

“The candidness of the Evangelists is another reason to give credibility to the four Gospel records.”

“And an argument arose among them as to which of them was the greatest. But when Jesus perceived the thought of their hearts, He took a child and put him by His side, and said to them, ‘Whoever receives this child in my name receives me, and whoever receives me receives Him who sent me; for he who is least among you all is the one who is great’” (Lk 9:46-48).

“Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe.’ Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, ‘Peace be with you.’ Then He said to Thomas, ‘Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.’ Thomas answered Him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet believe’” (Jn 20:24-29).

Why are the above examples relevant to the doctrines of Biblical inspiration and inerrancy? Such brutal honesty testifies to the veracity of the Evangelists. The examples disclose cowardice, betrayal, degradation, pride, and faithlessness — by the divinely chosen first teachers and leaders (i.e., bishops) of the Catholic Church. One reads of no embellishments, or excising of details. Instead, the facts are laid bare by the sacred authors — for better or worse. The candidness of the Evangelists is another reason to give credibility to the four Gospel records.

The Church Fathers and Scripture:

St. Athanasius and Biblical Research

St. Athanasius (A.D. 295-373) is one of the four “Great Doctors” of the East within the Catholic Church. He may be best known for his defense of the Deity of Jesus Christ and Nicene orthodoxy. This cleric of Alexandria also left us much wisdom on the interior life that rings true for today’s student of God’s Word.

St. Athanasius writes for our time: “But for the searching of the Scriptures and true knowledge of them, an honorable life is needed, and a pure soul, and that virtue which is according to Christ; so that the intellect guiding its path by it, may be able to attain what it desires, and to comprehend it, in so far as it is accessible to human nature to learn concerning the Word of God. For without a pure mind and a modeling of the life after the saints, a man could not possibly comprehend the words of the saints” (*Treatise on the Incarnation of the Word* 57.1-2; A.D. 318).

In a later work, St. Athanasius speaks of Holy Writ: “These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these” (*Thirty Ninth Festal Letter* 6; A.D. 367).

This is perennial guidance, from one of the celebrated teachers of the Catholic Faith. Here are some points for consideration from both extracts.

The Great Doctor addresses a key fact: no real advancement in Biblical studies is accomplished without a commensurate increase in virtue. This point has been covered in past issues of *Veritas Scripturae*, but it is worth a revisit. For a Catholic, learning and holiness go hand in hand. The student of God’s Word, then, must avail himself of the means of sanctity given by Holy Mother Church, such as the sacraments and the sacramentals. We must not be content with being in a state of grace, but must strive mightily “for the holiness without which no one will see the Lord” (Heb 12:14).



Moreover, the Bishop warns of adding or taking away from the Sacred Page; an admonition influenced by Deuteronomy 4:1-2 and Revelation 22:18-19. Keep in mind two errors to be avoided: “eisegesis,” and a selective reading of the Scriptures. Eisegesis is when one brings to the text an agenda, thereby forcing a meaning upon Holy Writ. A selective reading ignores context, and does not give attention to the analogy of faith.

Final counsel from this Eastern Father for those who cherish the Divine Writings: “But what is also to the point, let us note that the very tradition, teaching, and faith of the Catholic Church from the beginning, which the Lord gave, was preached by the Apostles, and was preserved by the Fathers” (*To Serapion* 1.28; A.D. 359-360).

St. Thomas Aquinas and Revelation:

Commentary on Matthew 6:11

The *Our Father*, also known as the *Lord's Prayer*, is recorded in Matthew 6:9-13 and Luke 11:2-4. The Angelic Doctor comments on this perfect prayer, uttered from the sacred lips of Jesus Christ, in Thomas' *Commentary on the Gospel of St. Matthew*, pp. 240-261 (trans., P. Kimball). There is a related catechesis in *St. Thomas Aquinas: The Three Greatest Prayers*, pp. 101-160 (Sophia Institute edition).

For this column, the focus will be on the petition of Matthew 6:11: “[Give us this day our daily bread.](#)” That is the rendering from the *Revised Standard Version: Catholic Edition*. The sound *Douay-Rheims* translates the verse as “[Give us this day our supersubstantial bread.](#)” The Latin Vulgate has this line: “[Panem nostrum supersubstantiale da nobis hodie.](#)”

For starters, Aquinas teaches us some basics about the *Our Father*. The saint tells us it is an unsurpassed prayer via the five required conditions needed for speaking to God: confidence, rectitude, order, devoutness, and humility. Thomas then continues: “[The trustworthiness of this prayer is even more apparent because He Who \(with the Father\) hears our prayer, Himself taught us how to pray... Consequently this prayer is never fruitless, seeing that according to Augustine venial sins are forgiven by means of it](#)” (*The Three Greatest Prayers*, pp. 101-104).



Aquinas goes on: “[this sacramental bread is very necessary in this life. For when we will see Him as He is, we will not need sacraments and signs...](#)” Secondly, by *bread*, God is understood, more precisely His divinity; ‘[Blessed is he that shall eat bread in the kingdom of God](#)’ (Lk. 14, 15), and, ‘[Man ate the bread of angels: he sent them provisions in abundance](#)’ (Ps. 77, 25). Therefore, *Give us this day our supersubstantial bread*, namely, so that according to the manner of the present life we can enjoy Him. Thirdly, by *bread* can be understood God's precepts, which are the bread of wisdom; ‘[Come, eat my bread, and drink the wine which I have mingled for you. Forsake childishness, and live, and walk by the ways of prudence](#)’ (Prov. 9, 5-6). For he eats bread, who keeps the precepts of wisdom; ‘[My meat is to do the will of Him that sent me](#)’ (Jn. 4, 34). These divine precepts are now bread, because they are ground with a certain difficulty by considering and working, but afterwards they will be a drink, because they will refresh without difficulty. Fourthly, by *bread*, corporeal bread is literally understood. For the Lord has said, *Thy will be done*, and He wanted us to be heavenly in fulfilling the Divine will, but mindful of our frailty, He teaches us to ask also for temporal things which are necessary for our livelihood” (*Commentary*, pp. 253-254 [boldface type omitted]).

The Magisterium Speaks:

Pope Paul VI's *Address to Participants in the 18th Italian Biblical Week*

Pope Paul VI, September 26th of 1964, delivered a discourse on some principles of exegesis for the "Italian Biblical Week." The address was directed mainly to professors, but covered areas that are applicable in our own day for all readers of Holy Writ. Granted, such an address is not a formal, authoritative document from the ordinary level of the Magisterium (e.g., a motu proprio or encyclical). Nonetheless, the Pontiff's words are valuable.

His discourse touches three matters: "First of all, keep up your devotion to the study and the use of Sacred Scripture, taking great care to travel along the good road which is the one marked out by holy Church. We all know what new and immense difficulties beset this journey, and how they are all the more serious and dangerous the more intimately they are bound up with the development of the biblical studies which are tempted from time to time to take the immense and mysterious field of biblical truth and confine it within the perimeter of human and personal theory, to the point of depriving it of its sacred character and of its transcendent values. Unhappily, this results in nullifying the reality and power of that Sacred Scripture which, the studies claimed, alone and by itself constitutes the substance of religion." The Pontiff warns: scholarship must be done with reason illumined by faith. Otherwise, a man-centered exegesis is inevitable.

The Pope continues on a second issue: "may your labor be sustained by a profound religious sense. May your awareness of the divine Presence in the pages you are studying never desert you. May a secret internal dialogue accompany your study and reading of scripture. The Bible is the Word of God in many different ways. An attitude of joyful piety and of respectful veneration should never be lacking in anyone who prepares to listen to it, to explore it, to explain it." With such words, the faithful are instructed to be cognizant of the sacrality of the Book of Books. One hears, or takes in hand, the very saving words and deeds of the Triune God. This is a blessed and graced privilege. Beware of apathy.



The third point from the Vicar of Christ: "And, finally, work to spread the love, the study, the meditation, the observance of the divine Word as Sacred Scripture preserves it for us and offers it to us." This line hits upon intertwined strands for the Bible student, such as intellectual formation, prayer, and obedience.

Pope Paul VI's address deserves to be read in its entirety. The speech is posted in the Italian original at the Vatican's web site. English translations are found in D. Murphy, ed., *The Church and the Bible*, pp. 326-329; and J. Megivern, *Official Catholic Teachings: Bible Interpretation*, pp. 399-402.

The Pontifical Biblical Commission:

The Response of 1907, Part VII

The third and final question from *On the Author and Historical Truth of the Fourth Gospel* (1907), via the Biblical Commission:

“Historical Character — Whether, notwithstanding the practice which has constantly obtained in the whole Church from the first ages, of arguing from the Fourth Gospel as from a strictly historical document, and considering moreover the peculiar character of the same Gospel and the author’s manifest intention of illustrating and vindicating the divinity of Christ from His own deeds and words, it can be said that the facts narrated in the Fourth Gospel are wholly or in part invented to serve as allegories or doctrinal symbols, and that discourses of our Lord are not properly and truly the discourses of our Lord Himself, but the theological compositions of the writer, albeit they are placed in the mouth of our Lord.

Answer: In the negative.”

The response was promulgated May 29, 1907. Five weeks later, July 3, a corresponding text (in places) came from the same pontificate of Pope St. Pius X: *Lamentabili Sane*. Better known as the *Syllabus Condemning the Errors of the Modernists*, it condemned a number of erroneous propositions that deal specifically with the Beloved’s Gospel. The following views are proscribed in the *Syllabus* (nos. 16—18 have been listed earlier in *Veritas Scripturae* 2.4):

“The narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation” (#16).



“The fourth Gospel exaggerated miracles not only in order that the extraordinary might stand out but also in order that it might become more suitable for showing forth the work and glory of the Word Incarnate” (#17).

“John claims for himself the quality of witness concerning Christ. In reality, however, he is only a distinguished witness of the Christian life, or of the life of Christ in the Church at the close of the first century” (#18).

“The doctrine concerning Christ taught by Paul, John, and the Councils of Nicea, Ephesus and Chalcedon is not that which Jesus taught but that which the Christian conscience conceived concerning Jesus” (#31).

“The words of the Lord, ‘Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained’ (John 20:22-23), in no way refer to the Sacrament of Penance, in spite of what it pleased the Fathers of Trent to say” (#47).

“Christian doctrine was originally Judaic. Through successive evolutions it became first Pauline, then Johannine, finally Hellenic and universal” (#60).

There are points of contact between the *Syllabus* and the Response. Both documents defend the Fourth Gospel’s historicity, the unveiling of Christ’s deity, and His very sayings recorded by the Evangelist. Furthermore, both declarations uphold the value of St. John’s testimony, as well as the integrity of Christian doctrine.

Addressing Bible Difficulties:

Harmonizing the Accounts of the Resurrection

The resurrection of Jesus Christ is the capstone miracle of His earthly life. All four Gospels testify to this monument to the Savior's deity. St. Paul is clear: if this supernatural act has not occurred, then mankind is still lost in its sins (1 Cor 15:17).

Many events transpired from the time of the empty tomb to the Ascension; the episodes may be harmonized to show the complementarity between the Evangelists. The following sequence is suggested:

- The woman at the sepulchre (Mt 28:1-4; Mk 16:1-4; Lk 24:1-2; Jn 20:1)
- Mary Magdalene runs to Peter (Jn 20:2)
- Angels appear to the women (Mt 28:5-7; Mk 16:5-7; Lk 24:3-8)
- The women's initial fear (Mk 16:8)
- Gaining courage, the women inform the Apostles (Mt 28:8; Lk 24:9-11)
- Peter and John at the sepulchre (Lk 24:12; Jn 20:3-10)
- Jesus appears to Mary Magdalene, then to the other women (Mt 28:9-10; Mk 16:9-11; Jn 20:11-18)
- The report of the guards to the chief priests (Mt 28:11-15)
- Jesus appears to the two disciples on the road to Emmaus (Mk 16:12; Lk 24:13-32)
- The two disciples at Emmaus report to the Apostles at Jerusalem (Mk 16:13; Lk 24:33-35)
- Jesus appears to the Apostles, absent Thomas (Lk 24:36-43; Jn 20:19-23)
- Jesus appears again to the Apostles, Thomas now present (Mk 16:14; Jn 20:24-29)



- The Beloved Disciple's reason for writing the Fourth Gospel (Jn 20:30-31)
- Jesus appears to some of His followers at the Sea of Tiberias (Jn 21:1-23)
- The "Great Commission" (Mt 28:16-20; Mk 16:15-18)
- Last instructions (Lk 24:44-49)
- The Ascension (Mk 16:19-20; Lk 24:50-53)
- The Beloved Disciple's authentication of the Fourth Gospel (Jn 21:24-25).

The following sources were adapted for the schema above: S. Hartdegen's *A Chronological Harmony of the Gospels*, and M.J. Lagrange's *A Catholic Harmony of the Four Gospels*. Another useful reference tool is reviewed in the "Book Recommendation" column.

Keep in mind that none of the four Gospel writers are obliged to record every distinctive feature that accompanies the first Easter. Consider the remarks from I. O'Brien's *The Life of Christ*: "The four Evangelists record the Resurrection and its principal points; each then presents its details in his own individual style" (p. 579). As an example, Ss. Matthew and Mark mention only one angel (Mt 28:2-7; Mk 16:5-7), even though there were two total (Lk 24:4-8; Jn 20:11-13). Thus, Arnold Lunn writes to the critics: "No argument, therefore, can be based on the omission by any of the Evangelists of incidents recorded by other Evangelists" (*The Third Day*, pp. 72-73).

Many more things could be mentioned on the activities that surrounded that blessed day. Alternative sequences are possible, and will throw additional light on the Resurrection narratives.

A reading of the New Testament will disclose the sect of the Pharisees.

Fr. J. Lebreton and J. Zeiller write:

"The Gospel history tells us how the Pharisees made their influence serve their hatred; thereby they lost themselves in losing the people: they became blind guides of the blind. But so long as this decay was not complete they were the doctors of the Law, and had a right to be respected.

This authority enjoyed by the Pharisees in the time of Jesus was not based on their birth, or on their functions. They were recruited from all classes of the people; we find some among the priests, many amongst the scribes, but many also amongst the simple people. What made a Pharisee was the traditional teaching received from a master, to whom he had devoted his life, and which he would in turn bequeath to his own disciples" (*The History of the Primitive Church* I:62-63).

The Greek term, *Pharisaios*, appears 98 times in the New Testament. The term is likely related to the Aramaic *perishayya*. St. Paul was a member of this group before his conversion (Acts 23:6; 26:5; Phil 3:5). The clashes between the Savior and the Pharisees are well known (Mt 15:1-20; Mk 10:2-12; Lk 5:17-26). No doubt, some members were honorable such as Nicodemus (Jn 3:1-21). Josephus the historian, in *Antiquities* 17.2.4, numbers the Pharisees above 6,000 in the First Century.



With respect to roots, this sect may go back to the Hasideans of the Second Century B.C. The Pharisees were opposed to Roman rule in Palestine, which put them in conflict with the Sadducees, who were friendly toward such a situation. The main beliefs of the Pharisees are as follows:

- Accepted the inspiration and authority of the Torah and oral tradition.
- Held to free will as well as divine sovereignty.
- Accepted a hierarchy of angels and demons.
- Believed in a future for the deceased.
- Placed a stress on separation from ritual uncleanness.
- Emphasized ethics rather than theology.
- Accepted the immortality of the soul, and thus rewards and punishment (cf. R. Thomas, *Charts on the Gospels and the Life of Christ*, pp. 72-73).

W. Elwell and R. Yarbrough's *Encountering Biblical Studies: Encountering the New Testament* says, "The Pharisees were hostile toward Jesus because they felt he was lax with respect to their laws, was too accepting of sinful people, and was open to contact with Gentiles. He also made blasphemous claims about himself and his relation to God. For his part, Jesus opposed them because of their legalism, their hypocrisy, and their unwillingness to accept the kingdom of God as represented in himself" (p. 57).

Book Recommendation:

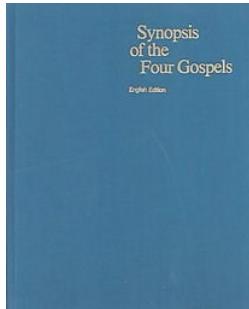
Synopsis of the Four Gospels: English Edition

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

Kurt Aland, ed. *Synopsis of the Four Gospels: English Edition*. United States: United Bible Societies, 1985, Pp. x + 361.

The arrangement of the four Gospels into a written harmony can be detected as early as the Third Century: Tatian (one time Catholic convert, later turned Gnostic) constructed his *Diatessaron* containing a continuous account of the major events in the life of Our Lord drawn from the Gospels. During the Patristic period, the effort to synthesize the evangelical texts reached a certain apex in St. Augustine's *On the Harmony of the Evangelists*. A tool in our own time that will aid English speaking students of the Sacred Page in their studies of the textual coherence of the Gospels is the *Synopsis of the Four Gospels*, edited by Kurt Aland.

The *Synopsis* attempts to arrange side-by-side the various parts of the Gospels in such a way that a reader can, "in one view," see the similarities and differences of texts which are chronologically, or at least topically, related to each other among the four accounts. Based upon the Revised Standard Version, the *Synopsis* is not itself a Catholic work. However, among the various tools and cross-references internal to it, the editor sympathetically included "an apparatus which permits a person to study carefully all the varied readings occurring in the Authorized Version, the English Revised Version, the American Revised Version, and the Catholic Version of the Revised Standard Version ..." (preface).



This opus contains many helpful notes and comparisons of texts and versions of Scripture throughout, plus two detailed indices (one on the major events of the Gospels and one covering all passages of the Gospels).

Note well: the determination of how one passage should be considered parallel with another may involve an interpretative judgment on the part of the editor and/or reader. Consider the "Cleansing of the Temple" parallels on page 24. Ss. Matthew (1:12-13), Mark (11:15-17), and Luke (19:45-46) narrate Jesus cleansing the Temple toward the end of His public ministry, whereas John (2:14-22) narrates Jesus doing this closer to the beginning of His ministry. Are these topical parallels or temporal parallels? If temporal (i.e., all refer to a single event sometime during the life of Our Lord), then the reader would seem forced to maintain that at least one of the Evangelists was not providing a chronological account when he placed the cleansing in his narrative. If topical (i.e., all refer to a similar event which may have happened more than once), then the reader is not compelled to interpret a different chronology between the first three Gospels and the fourth (which according to St. Augustine, *Harmony of the Gospels*, Book II, chapter 67, St. Thomas Aquinas, *Commentary on John* 2, Lecture 2, and Cornelius à Lapide, *Commentary on John* 2:16, in fact took place twice during Our Lord's ministry).

Synopsis of the Four Gospels, priced at about \$50, is a worthy library addition.

A.M.D.G.**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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