

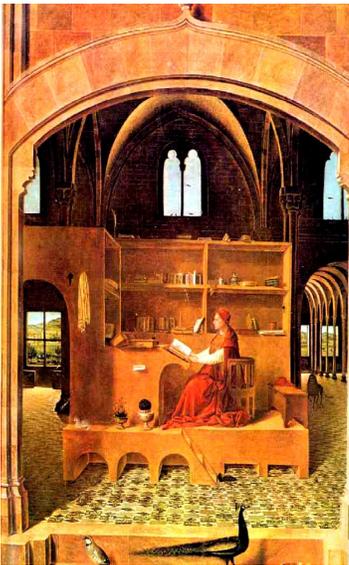
# Veritas Scripturae

## 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)



[www.sjbg.me](http://www.sjbg.me)

### From the Director: Moving to the Twenty-First Century

I am pleased to announce the new website for the St. Jerome Biblical Guild: [www.sjbg.me](http://www.sjbg.me).

Although grateful for the simplicity and user-friendliness of the older software (“FrontPage”), which had been put to honorable service for about a decade, it was evident it was time to move to a better program with more options (“WordPress”). It must be admitted: “FrontPage” was ancient technology at the time I launched the original site.

Now, visitors will find additional webpages and a greater number of resources. The pages are very navigable via a simple

toolbar on top. Updates are done on a regular basis. More improvements will come later.

Recall that anyone may link to the website or bulletins. My policy: the bulletins, as long as they are not sold, may be copied or distributed as often as needed. I am happy to learn that some subscribers are passing down *Veritas Scripturae* to others. Please mention the website upgrade.

Once again, dear readers, I ask you to keep this apostolate in your prayers. Thank you.

Godspeed,  
Salvatore J. Ciresi

Scripture Memorization and Exegesis: 1 Peter 3:13-17	2
Inerrancy Basics: Guidance from Fr. Christian Pesch, Part I	3
The Church Fathers and Scripture: The Instrumentality of the Human Authors	4
St. Thomas Aquinas and Revelation: A Refresher on the Senses	5
The Magisterium Speaks: <i>Spiritus Paraclitus</i> on Christ’s Use of the Scriptures	6
The Pontifical Biblical Commission: The Response of 1908, Part I	7
Addressing Bible Difficulties: Mark 2:23-28, Part I	8
The Biblical World: Bethlehem	9
Book Recommendation: <i>The Catholic Companion to the Bible</i>	10

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:

### 1 Peter 3:13-17

“Now who is there to harm you if you are zealous for what is right? But even if you do suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing right, if that should be God’s will, than for doing wrong” (1 Pet 3:13-17).

The passage of 1 Peter 3:15 is best known for its validation of Apologetics: the explanation and defense of the Catholic Faith. The word *apologian* of verse 15 appears, in various ways, seven other times in the rest of the New Testament (Acts 22:1; 25:16; 1 Cor 9:3; 2 Cor 7:11; Phil 1:7, 16; 2 Tim 4:16). The term is translated into the vernacular as “defense” (*Revised Standard Version Catholic Edition; Revised Standard Version Second Catholic Edition*), “reply” (*New American Bible*), “explanation” (*New American Bible: Revised New Testament*), or “answer” (*Knox Bible; Confraternity Edition; Jerusalem Bible; New Jerusalem Bible*). The *Clementine Vulgate* has *satisfactionem* (rendered “satisfy” in the *Douay-Rheims Bible*), while the *New Vulgate* employs *defensionem*.



The exegete must not focus exclusively on verse 15 and neglect the context. The pericope of 1 Peter 3:13-17 begins by addressing the trials undergone by the believer (this topic actually starts in v. 8). Then, a great promise is given in verse 13: one who is “zealous” (*zēlōtai*) for the sake of righteousness will eventually be “blessed” (*makarioi*), according to verse 14. The line reinforces the words of the Redeemer: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Mt 5:10). This saying, and St. Peter’s, have roots in Isaiah 8: 12-13, wherein the prophet was told to fear and trust God alone, and not worry about dire circumstances.

Now, verse 15: before a defense of the Faith, St. Peter says the apologist must put his own spiritual house in order by setting apart Jesus as “Lord” (*kyrion*). This verse has as much to say to the defender as it does to the opponent. This is confirmed in verse 16’s call for a clear “conscience” (*syneidēsin*), which is reinforced in verse 17.

Didymus the Blind (A.D. 313-398) lays down the strategy for the believer: “We must be so well instructed in the knowledge of our faith that whenever anyone asks us about it we may be able to give them a proper answer and to do so with meekness and in the fear of God” (G. Bray, ed., *Ancient Christian Commentary on Scripture, New Testament XI:104*).

*De Inspiratione Sacrae Scripturae* by Fr. Christian Pesch has survived the test of time since its publication in 1906. This 653 page manual is scarce, but we have an accessible précis of its dogmatic section (nos. 373-636) in L. Schökel's *The Inspired Word: Scripture in the Light of Language and Literature* (the précis may be the best part). Below is an adapted excerpt, which is a solid outline for a study of the doctrine of inspiration. The précis (pp. 388-402) titles are retained:

Chapter I: The Existence of Inspiration  
Article I. The Testimony of Scripture  
1. Old Testament

- A prophet is one moved by God to speak, in His name, to His people (Ex 4:15-16; 7:1; 1 Sam 2:27; Jer 1:9; 15:19)
- A prophet, God's legate to men, receives in his intellect and will the divine motion, so made a living instrument of God (1 Sam 10:10; 19:20; 2 Chr 20:14; Ez 3:12)
- A prophet possesses elevated knowledge, and is often called a "seer" (1 Sam 9:9-19; Is 30:10)
- The prophet's motion of the will is evident (Is 6:8-9; Jer 1:6-7)
- The prophet's words, when refused, are equal to rebelling against God (Jer 7:25-26; Ez 3:7; Zech 7:12-14)
- The prophet, under the divine influence, is not necessarily deprived of the use of his external senses or reason (Ex 4:10-12; 1 Ki 19:4-14; Jon 1:1-3)

"*De Inspiratione Sacrae Scripturae* by Fr. Christian Pesch has survived the test of time since its publication in 1906."

- The prophet is sometimes ordered by God to write (Ex 17:14; 34:27-28; Is 8:1; 30:8; Jer 36:1-2; Dan 12:4; Hab 2:1-2).

This is a very suitable methodology. Pesch, a revered Jesuit, doesn't begin with the classic text of 2 Timothy 3:16-17; an approach that is certainly valid. Instead, he starts with general truths on Divine Revelation established in the Old Testament. Next issue, we will follow Pesch as he moves to the New Testament.

In the meantime, St. Cyril of Jerusalem will provide us some motivation for reading the many references to the Old Testament. He writes: "Now these, the divinely-inspired Scriptures of both the Old and the New Testament, teach us. For the God of the two Testaments is One, who in the Old Testament foretold the Christ who appeared in the New; who by the Law and the Prophets led us to Christ's school. For before faith came, we were kept in ward under the Law, and the Law has been our tutor to bring us unto Christ. And if ever you hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the Savior's voice, saying, Jesus came not to destroy the Law, but to fulfill it. Learn also diligently, and from the Church, what are the books of the Old Testament, and what those of the New" (*Catechetical Lectures* 4.33; A.D. 350).

## The Church Fathers and Scripture:

### The Instrumentality of the Human Authors

The relationship between Holy Writ's Primary Author (i.e., God), and the secondary authors (i.e., men), has been an object of analysis by the Catholic Church and academia for some time. Theologians, biblicists, and philosophers have all tried to describe this divine-human interaction.

The Scriptures, when they address the subject of authorship, naturally testify to the Primary Author (2 Tim 3:16-17) and secondary authors (2 Pet 1:20-21) in the two definitive pericopes. Other passages are also germane to the topic (Bar 2:28; Mt 22:43; Mk 12:36; Acts 28:25; Rev 1:10-11).

Of course, the Church Fathers aid us:

Athenagoras of Athens speaks of “the Spirit from God, who moved the mouths of the Prophets like musical instruments” (*A Plea for the Christians* 7; A.D. 177).

St. Theophilus of Antioch labels the Biblical composers “worthy of receiving this reward, that they should become instruments of God” (*To Autolytus* 2.9; A.D. 181).

St. Hippolytus of Rome describes the hagiographers as “furnished with the Spirit, and largely honored by the Word Himself; and just as it is with instruments of music” (*The Treatise on Christ and Antichrist* 2; A.D. 200).

An author whose identity is uncertain writes “the Divine Plectrum Itself, descending from heaven, and using righteous men as an instrument” (*Hortatory Address to the Greeks* 8; A.D. 260-302).

Centuries later, St. Thomas Aquinas utilizes similar language: “In prophetic revelation the prophet's mind is moved by the Holy Ghost, as an instrument that is deficient in regard to the principal agent” (*Summa Theologiae* II-II, q. 173, art. 4).

With a focus placed upon the human authors and instrumentality, here are several points to bear in mind:

- The men operating under the divine influence employed their own skills and labors — they are “true authors” (Latin: *veri auctores*). It is important to stress that the term “instrument” does not imply a lifeless tool.
- The human authors of the Divine Writings come from a wide range of backgrounds. One discovers Moses trained in Egypt, David who was king, Amos a herdsman, Luke the physician, Peter a fisherman, and Paul the tent maker (cf. J. McDowell, *The New Evidence that Demands a Verdict*, p. 4).
- The fact that the numerous writers can agree in essentials, amongst so many different settings, is a witness to the veracity of the Bible. This is noteworthy when taking account of the long ages that separate the earliest compositions of the Old Testament from the latest writings of the New Testament.

The inerrantist readily admits the “humanity” of God's Word. This aspect of authorship is no threat to Scripture's freedom from all error, just as Christ's human nature is no threat to His impeccability.



## St. Thomas Aquinas and Revelation:

### A Refresher on the Senses

Cambridge University Press re-issued a Latin-English paperback set of the Angelic Doctor's *Summa Theologiae*, formatted into 61 compact volumes. Volume 1, under the direction of Rev. Thomas Gilby, O.P., has several short but illuminating appendices.

Consider the following section from one appendix, "The Senses of Scripture." Gilby offers the student of the Bible a convenient review:

"For St Thomas the spiritual sense, sometimes called the mystical sense, lies not directly in the significance of the words, but in the symbolism of the things they deal with. For these are the creations of God, who is the author of the things as well as of the words for them. Hence the spiritual sense evinces God's mastery of events. For he is the maker, and his revealing acts are providential deeds done for his people, and therefore to be properly appreciated only in their tradition....

The threefold division of the spiritual sense goes back at least as far as the Venerable Bede. The allegorical and messianic sense is the typifying and prefiguring of the New Covenant by the Old; the moral sense exemplifies how we should live and act by grace; and the anagogical or eschatological sense is the foreshadowing of the state of eternal life" (p. 140). Gilby then fittingly reminds us: "All these spiritual senses are based on the literal sense, which is essential to *sacra doctrina*..." (p. 141).



Let us recall a well-known citation and let the Common Doctor speak for himself in *Quodlibet Seven*: "There are four senses of Sacred Scripture: history, which speaks of things done; allegory, in which one thing is understood from another; tropology, that is, moral discussion, in which is treated the ordering of habits; and anagogy, through which, in order to treat of the highest and heavenly things, we are led upward" (q. 6, a. 2).

The application of the senses is the Catholic way to read the Bible. This approach seems best for appreciating all the words of God. The Master speaks with sobriety when He cries, "Heaven and earth will pass away, but my words will not pass away" (Lk 21: 33). Truly, it all matters. No one given the special graces to listen to the "Sermon on the Mount" (Mt 5:1-7:29), or the retelling of St. Paul's conversion and commission (Acts 22:1-21), would not treasure every utterance. There is no instance in the Bible where a sacred hagiographer is composing the inspired and inerrant Scriptures and is merely "filling space" or "passing the time."

Certainly, reading Holy Writ in view of the senses doesn't mean to neglect the valid insights from disciplines such as archaeology or history (to name only two fields). But a prayerful and attentive study of God's Word, to be done within the great stream of Tradition, must utilize the senses.

## The Magisterium Speaks:

### *Spiritus Paraclitus on Christ's Use of the Scriptures*

Pope Benedict XV's 1920 encyclical, *Spiritus Paraclitus* (On the Fifteenth Centenary of the Death of St. Jerome), deserves a revisit. The Roman Pontiff writes in section III.5:

“Yet it is worthwhile dwelling on this point a little: when Christ preached to the people, whether on the Mount, by the lakeside, or in the synagogue at Nazareth, or in His own city of Capharnaum, He took His points and His arguments from the Bible. From the same source came His weapons when disputing with the scribes and Pharisees. Whether teaching or disputing, He quotes from all parts of Scripture and takes His example from it; He quotes it as an argument which must be accepted. He refers without any discrimination of sources to the stories of Jonas and the Ninivites, of the Queen of Sheba and Solomon, of Elias and Eliseus, of David and of Noe, of Lot and the Sodomites, and even of Lot's wife (cf. Matt. 12:3, 39-42; Lk. 17:26-29, 32). How solemn His witness to the truth of the sacred books: ‘One jot or one tittle shall not pass of the Law till all be fulfilled’ (Matt. 5:18); and again: ‘The Scripture cannot be broken’ (Jn. 10:35); and consequently: ‘He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven’ (Matt. 5:19). Before His Ascension, too, when He would steep His Apostles in the same doctrine: ‘He opened their understanding that they might understand the Scriptures. And He said to them: thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day’ (Lk. 24:45).”



This is a very weighty section from this 42 page document (which should be read in its entirety). Benedict highlights the Catholic outlook toward Scripture by appealing to the example set by Jesus Christ. His method must be our method. Below are three areas for consideration.

The first observation to be made upon *Spiritus Paraclitus* III.5 is the fact that the God-man appealed to Holy Writ when He taught the masses. He used the Sacred Page to convey points of revealed doctrine. Hence, both Biblical Theology and Biblical Catechetics each find justification.

The next matter is the Savior's employment of Holy Writ against His enemies. He used the Bible in disputes about religion. Here, we discover the support for the practice of Apologetics. This, by the way, is an antidote to the bogus charge of “Catholic fundamentalism.”

The last point: the Redeemer vouches for the credibility of several dramatic events which are denied today. This includes (to name only two) Jonah in the belly of a great fish and the ruin of Sodom. Those are proofs for the historicity of Scripture.

Of course, the appeals of the Master to Holy Writ, in His time, were appeals to the Old Testament. However, the same treatment of the Bible applies to the New Testament, as the rest of *Spiritus Paraclitus* makes perfectly clear.

## The Pontifical Biblical Commission:

### The Response of 1908, Part I

The Biblical Commission's 1908 text, *On the Character of the Book of Isaiah and Its Author*, is a five-part decree:

"The Biblical Commission answers the following questions:

1. Prophetic character — Whether it may be taught that the prophecies which are read in the book of Isaiah, and here and there in the Scriptures, are not real prophecies, but either narratives composed subsequent to the event, or, if it must be acknowledged that something was foretold before the event, that the prophet foretold the same, not from a supernatural revelation of God who foreknows the future, but by conjecturing through a happy sagacity and acuteness of natural intelligence from things that had already happened.

Answer: In the negative.

2. Time of fulfillment — Whether the opinion which holds that Isaiah and the other prophets uttered prophecies concerning only those things which were to take place immediately or after a short space of time, can be reconciled with the prophecies, particularly the Messianic and eschatological, which were undoubtedly uttered by the same prophets about the remote future, as well as with the common opinion of the Fathers who unanimously assert that the prophets foretold also those things which should be fulfilled after many ages.

Answer: In the negative.



3. Character of the Prophetic Office — Whether it may be admitted that the prophets not only as correctors of human wickedness and heralds of the divine Word for the good of their hearers, but also as foretellers of future events, must always have addressed themselves to a present and contemporary and not to a future audience, so that they could be clearly understood by them; and that therefore, the second part of the book of Isaiah (chapter 40-66), in which the prophet addresses and consoles not the Jews contemporary with Isaiah, but, as one living among them, those mourning in the exile of Babylon, cannot have for its author Isaiah himself then long dead, but must be attributed to some unknown prophet living among the exiles. Answer: In the negative.

4. Unity of Authorship — Whether the philological argument, one derived from the language and the style, and employed to impugn the identity of the author of the book of Isaiah, is to be considered weighty enough to compel a man of judgment, versed in the principles of criticism and well acquainted with Hebrew, to acknowledge in the same book a plurality of authors.

Answer: In the negative.

5. Cumulative Arguments against Unity — Whether there are solid arguments, even when taken cumulatively, to prove that the book of Isaiah is to be attributed not to Isaiah alone, but to two or even more authors.

Answer: In the negative."

Next issue will look at some particular aspects from the Response.

## Addressing Bible Difficulties:

### Mark 2:23-28, Part I

Mark 2:23-28 discloses the following scene of Jesus Christ with His disciples:

“One Sabbath He was going through the grainfields; and as they made their way His disciples began to pluck heads of grain. And the Pharisees said to Him, ‘Look, why are they doing what is not lawful on the Sabbath?’ And He said to them, ‘Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?’ And He said to them, ‘The Sabbath was made for man, not man for the Sabbath; so the Son of Man is Lord even of the Sabbath.’”

First Samuel 21:1-6 records the original episode, which took place around a thousand years before the Incarnation: “Then came David to Nob to Ahimelech the priest; and Ahimelech came to meet David trembling, and said to him, ‘Why are you alone, and no one with you?’ And David said to Ahimelech the priest, ‘The king has charged me with a matter, and said to me, “Let no one know anything of the matter about which I send you, and with which I have charged you.” I have made an appointment with the young men for such and such a place. Now then, what have you at hand? Give me five loaves of bread, or whatever is here.’ And the priest answered David, ‘I have no common bread at hand, but there is holy bread; if only the young men have kept themselves from women.’ And David answered the priest, ‘Of a truth women have been kept from us as always when I go on an expedition; the vessels of the young men are holy, even when it is a common journey; how much more today will their vessels be holy?’ So the priest gave him the holy bread; for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.”



The critics impute error to the Bible (and to the Savior) by stating Abiathar was not the high priest who gave David bread; the high priest was Abiathar’s father, Ahimelech. This difficulty may be solved a number of ways. One answer rests on grammar.

The clause in Mark 2:26, *epi Abiathar archiereōs*, concerns an epoch — not an occupancy. In other words, the Savior is addressing a time period; not a specific tenure of office. This is the reason many translations render the Greek clause into English either as “in the days of Abiathar the high priest” (*Kings James Version; New Kings James Version; The New Berkeley Version; New American Bible* [1970 ed.]; *New International Version*), or “in the time of Abiathar the high priest” (*The Twentieth Century New Testament; New English Bible; Revised English Bible; New American Standard; New American Standard Updated Edition; English Standard Version; Holman Christian Standard Bible*), or “during the time of Abiathar the high priest” (*Contemporary English Version; New Century Version*). Fr. William Most, a Biblicist and a classicist, says: “Now Greek *epi* with the genitive of the person easily takes a generic meaning, i.e., ‘in the days of....’” (*Catholic Apologetics Today*, p. 220). The same construction, *epi* with the genitive, is likewise found in Acts 11:28 and Hebrews 1:2 (cf. G. Archer, *Encyclopedia of Bible Difficulties*, p. 362). One linguist of international repute, Joachim Jeremias, says in part: “Semitic languages have no regular word for ‘time’ in a durative sense, and use the phrase ‘the days of x’ as an expedient for describing a lifetime, reign or period of activity” (*New Testament Theology*, p. 47).

Additional solutions for Mark 2:23-28 will be discussed in the next issue.

“Bethlehem! There is a festal air in the very sound. It awakens a host of distant cadences, like the song of angels and the flutter of wings. As soon as we pronounce it in our hearts, the imagination chimes in with the peal of Christmas bells and all the joyous reminiscences of childhood. At the same time, reason finds in it profound and serious lessons.” This description of Our Lord’s birth place from Fr. A.G. Sertillanges (*Walking with Jesus in the Holy Land*, p. 23) gives all students of God’s Word an incentive to learn about this town.

The name of Bethlehem, so meaningful to Catholics, appears eight times in the New Testament (Mt 2:1, 5, 6, 8, 16; Lk 2:4, 15; Jn 7:42). The more numerous occurrences in the Old Testament must be distinguished between two locales: Bethlehem of Zebulun and the better known Bethlehem of Judah. The latter is our focus.

Situated about 5 miles south (and slightly west) of Jerusalem, Bethlehem sits about 2,350 feet above sea level. The name may be traced back to the Hebrew *bêt-lehem*, which could be rendered “house of bread” or “place of bread.” With the eyes of faith, one sees Eucharistic overtones in view of the Savior’s title, “I am the bread of life” (Jn 6:35, 48). The location of Bethlehem is also known as Ephrath, as in Genesis 48:7, but usually goes by Bethlehem Ephrathah or Bethlehem Judah. It is surrounded by orchards and vineyards.



A number of characters are connected with Bethlehem in Sacred History. One discovers Rachel and her tomb (Gen 35:19-20). There is the story of Boaz and Ruth (Ruth 4:11). Significant is the association of David with Bethlehem: its his home (1 Sam 17:12-15), and his place of anointing (1 Sam 16:1-13). This modest town would be the fitting abode of origin of the humble Savior.

The renowned passage on Bethlehem comes from the minor prophet Micah: “But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days” (Mic 5:2). The Messianic application of this prophecy, quoted in part in Matthew 2:5-6, is evident. The Evangelist (coupling the Micah text with 2 Sam 5:2) underscores the Messiah’s birth place and His Divine Kingship.

Early in ecclesiastical history, St. Justin Martyr’s *Dialogue with Trypho* 78 (A.D. 155) describes the grotto of the Nativity in Bethlehem. The basilica on the spot dates from A.D. 325 under Constantine, and later was rebuilt by Justinian.

The wise Fr. Frederick Faber ends our column: “If places are consecrated in the eyes of whole generations by having been the birthplaces of great men, or the spots where they have produced immortal works of genius, what shall we say of the spot where the Incarnate God was born?” (*Bethlehem*, p. 117).

## Book Recommendation:

### *The Catholic Companion to the Bible*

Ralph L. Woods, ed. *The Catholic Companion to the Bible*. Philadelphia: J. B. Lippincott, 1956, 313 pages.

God's Word can never be isolated from the Catholic Church. The Scriptures, Tradition, and the Magisterium operate hand-in-hand to convey the deposit of faith to the world. Hence, the correct understanding of the Bible is best fostered by examining its role in the life of the Church. One source for consultation is *The Catholic Companion to the Bible*. This book is out of print, but may be found on [www.bookfinder.com](http://www.bookfinder.com).

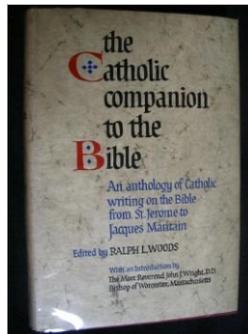
Part of the preface says: "The purpose of this volume is to provide, from the literary riches of Catholicism, authoritative, interesting and thoroughly readable writings that will encourage, guide and enlighten Catholics who read or want to read the Bible." Woods then cautions: "There is, of course, no intention that this book should serve as a substitute for the Bible. No amount of writing *about* Scripture can compare with the Holy Book itself."

One finds a collection of writers from the different corners of Church life. We discover quotes from Fathers such as Ss. Ambrose, Gregory of Nazianzen, Jerome, Augustine, Theophilus of Antioch, Justin Martyr, Clement of Alexandria, Irenaeus, John Chrysostom, and Athanasius. We hear from Popes such as St. Gregory the Great, Leo XIII, Benedict XV, and Pius XII. We read from masters such as St. Thomas Aquinas, St. Francis de Sales, and Fr. J.P. Arendzen. We learn from Biblicists

such as Fr. William Barry, Fr. Hugh Pope, Fr. Michael Seisenberger, Msgr. John Steinmueller, and Fr. Leonce de Grandmaison. There is wisdom from popular writers such as F.J. Sheed and G.K Chesterton. Many other eminent authors are included in the anthology.

Here is a typical extract on page 27, from Fr. Thomas Plassmann, O.F.M., "Christ is the Alpha and the Omega of the Holy Bible, the beginning and the end as well as the central Figure. The Holy Book is Christocentric. As the electric current is generated from a central point, so is the leading thought of the Bible message generated from Him Who was the Hope of the Nations, the Savior of the World: from Him Who, though endowed with Divinity, spoke to the children of men the simplest speech, the most human tongue, because He knew human nature best, and He loved it best. Aptly did the ministers of the temple characterize the message of the Bible as well as the commanding position of this Master Pedagogue when they confessed: 'No man ever spoke as this man spake' (John, vii, 46)." Quotations of this kind will aid one's focus in the reading and studying of Holy Writ.

There have been many orthodox works on the Scriptures since the release of Woods' 1956 anthology. It is time for an updated version of *The Catholic Companion to the Bible*. Nonetheless, this book remains valuable, and will be a much consulted text for theological training or devotional reading.



**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).

[www.sjbg.me](http://www.sjbg.me)

To subscribe (no charge or obligation) to *Veritas Scripturae*, send your name and e-mail address to [salciresi@aol.com](mailto:salciresi@aol.com). Please type “VS subscription” in the subject line.

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).

+ + +

Mr. Salvatore J. Ciresi, founder and director of the St. Jerome Biblical Guild, served two tours in the U.S. Marine Corps and is now employed in the aviation sector. He earned his M.A. in Theological Studies, with a Scripture concentration, from the Notre Dame Graduate School of Christendom College, where he serves on the faculty. His other ecclesiastical activities include past co-host of ‘Cross Talk,’ a Catholic radio program in Virginia; a contributor on behalf of the Arlington Diocese to the 2005 revision to the *National Catechetical Directory*; a former board member for a private Catholic school; a past columnist for the *Arlington Catholic Herald*; and a contributor to *The Latin Mass: The Journal of Catholic Culture and Tradition*. Mr. Ciresi resides with his wife and children in Virginia.

