

where Laban calls "the heap of witness," by its Aramaic name, and Jacob by its Hebrew name. St. Jerome translates the two titles by different Latin words, but inserts into the text an explanation of his own, "each of them according to the propriety of his language," as the Douay Version has it. But perhaps in Acts xxvii, 12 it would be enough to say "looking towards the south-west" just once.

C. LATTEY, S.J.

Heythrop College, Chipping Norton, Oxon.

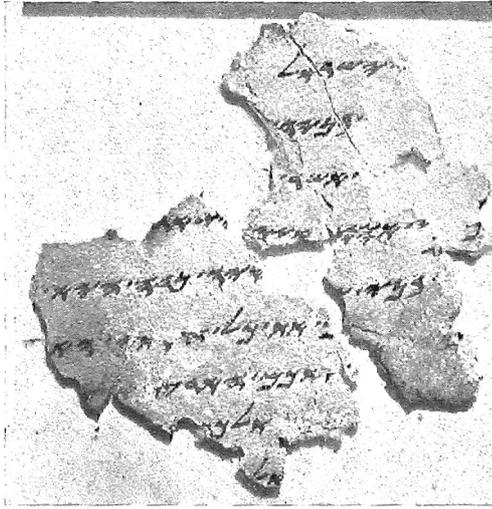
THE WILL OF MY FATHER

"The kingdom of heaven will not give entrance to every man who calls me Master, Master; only to the man who does the will of my Father who is in heaven" (Matt. vii, 21).

THERE is not, in the reach and range of Scripture, a sentiment so stirring as that of the love which Jesus bore His Father. On nothing has the art of the Evangelists better been brought to bear than on the truth that Jesus lived and moved and had His very being in His Father. All the Scriptures bear this out; it is writ large on their every page. While yet the Old Law held its own, king David had made prophecy and song; "In the head of the book it is written of me, that I should do thy will, O Lord" (Heb. x, 7). And so, from the very outset, the human will of Jesus was given over in selfless dedication to His Father's. His own words, from first, when He asked in innocent surprise: "What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father" (Luke ii, 49), to last, when, with the prayer: "Father, into thy hands I commend my spirit" (Luke xxiii, 46) on His lips, He yielded up His soul, one and all tenderly bring home to us how Jesus had made His Father's will the whole quest of His heart. Indeed, there has never yet stood forth a man who has so altogether made his own those holiest words of the law: "Thou shalt love the Lord thy God with the love of thy whole heart, and thy whole soul, and thy whole strength, and thy whole mind" (Deut. vi, 5).

"My meat," He once made clear to them, "is to do the will of Him that sent me" (John iv, 34). Wherever in the Gospels we have sight of Jesus, or are bound by the spell of His words—in the desert, at the Temple, by the seashore, on the Cross—He is always on the errand of His Father. He is for ever engaged, by deed and word, in scattering broadcast the seed of God. His Father's interests are all in all to Him. "I always do those things that are pleasing to Him" (John viii, 29).

THE NEWLY-DISCOVERED HEBREW MANUSCRIPTS

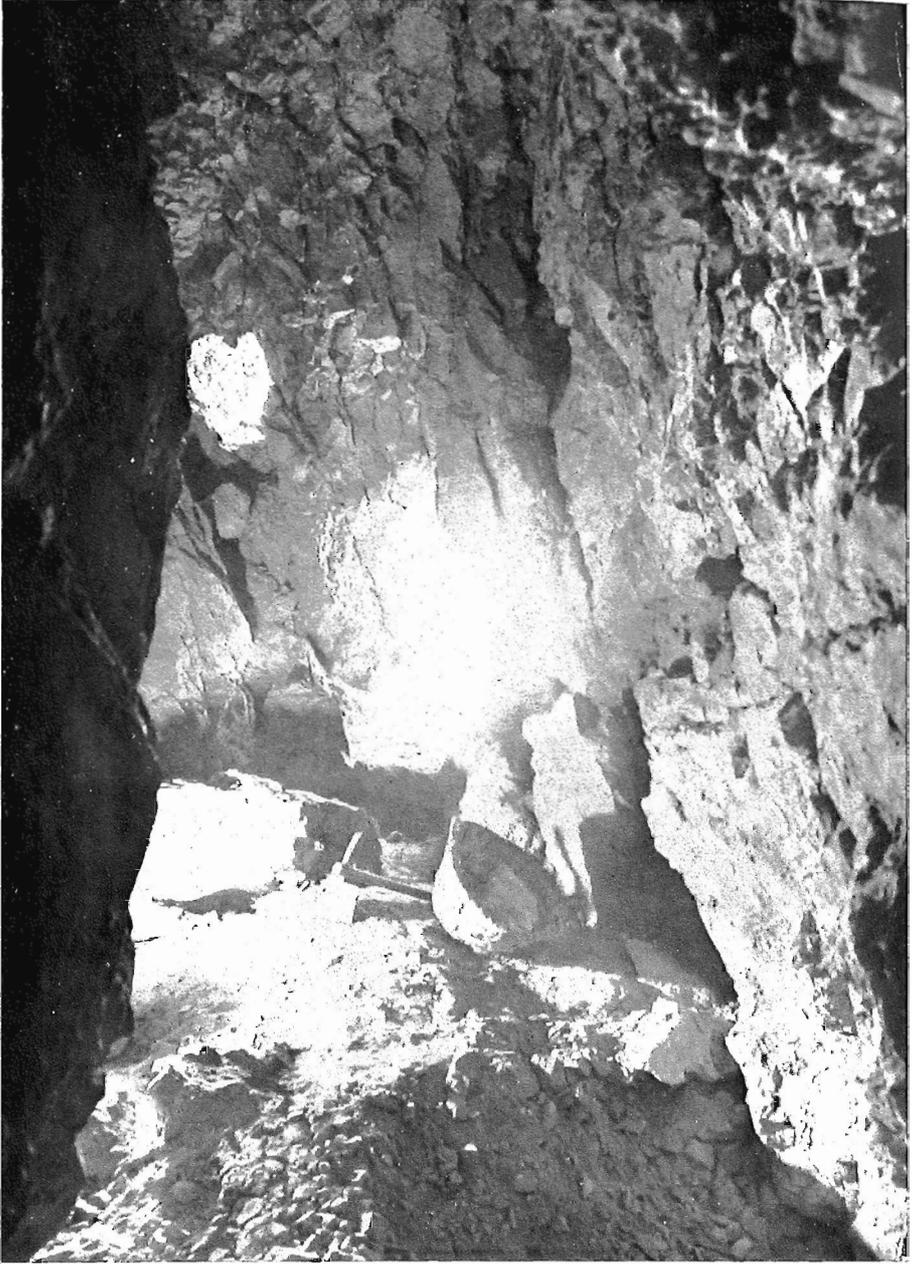


Fragments of *Leviticus* in the early Hebrew Script.
3rd or 4th century B.C. ?



Parts of a scroll as yet unopened.

THE NEWLY-DISCOVERED HEBREW MANUSCRIPTS



Interior of the cave looking towards the entrance. The upper opening is the original.
The lower one was made by plunderers.

By Courtesy of the *Palestine Exploration Fund*.

Nor were there wanting times when His Father's will went hard with Him. The hurt He had to give His mother and St. Joseph, when, while yet a boy, He left them, to all outward seeming, in the lurch, the better to honour His Father, was a painful affair for our Lord, and must surely have cost Him dear. As to His hidden life, we cannot conceive of the countless cares that cast their shadows on the sunshine of those years. And when, in the power of the Spirit, He came at last to bid farewell to Nazareth, and, turning His back on everything Nazareth meant to Him—Mother, home, and all its hundred haunts—He set Himself in sacrificial selflessness, to tread alone the winepress of redemption, it cannot but have cut Him to the quick to know that perhaps only once again would He wend His way to these who were His own, and that to be rejected. Yet, above all, it was during the Passion that He was tested and found true. In Gethsemane, He fell upon His face, praying and saying: "Abba, Father, all things are possible to Thee: take away this chalice from before me; only as thy will is, not as mine is" (Mark xiv, 36). And afterwards, when the time is near for the accomplishment of the supreme sacrifice which His Father asks of Him, He gives voice to that most sovereign of all the prayers which ever graced His lips: "My Father, if this chalice may not pass me by, but I must drink it, then, Thy will be done" (Matt. xxvi, 42). And, in the awful agony of Calvary, His only prop and stay was that He must needs drink the chalice which His Father had appointed Him, and drain it to the dregs.

The evangelist gives us to know that when Jesus preached from the Mount the multitudes were beside themselves with admiration at His teaching. For He taught them, not like the scribes and pharisees, but as one whose word was law. And this body of His teaching, being, as it is, the sum and substance of the Christian spirit has its crowning glory, as had all else in the life of Jesus, in the mention that He makes of His Father's will. "Make it your first care," is His bidding to them, "to find the kingdom of God and His approval" (Matt. vi, 33). And at the last, "I say therefore it is by their fruit that you will know them. The kingdom of heaven will not give entrance to every man that calls me Master, Master; only to the man who does the will of my Father who is in heaven" (Matt. vii, 21).

It was on hearing and hearkening to words like these that a woman in the multitude said to Him aloud, "blessed is the womb that bore thee, the breast which thou hast sucked" (Luke xi, 27). And taking her up our Lord replied: "Shall we not say, Blessed are those that hear the word of God and keep it" (Luke xi, 28). And there and then He took occasion to bring home to our hearts that it is chiefly in this His Mother takes rank before others of Adam's children, that all her life long she worshipped only at the shrine of His Father's will. "Here are my mother and my brethren" He cries. "If anyone does the will

of my Father who is in heaven, he is my brother and sister and mother " (Matt. xii, 49-50).

Nor need we cast about to find God's will for us. It shines revealed. "What God asks of you," says St. Paul, "is that you should sanctify yourselves" (I Thess. iv, 3). God wills, not only that all men be saved and come to a knowledge of the truth, but that they be fashioned in the likeness of His Son. And it is Jesus Himself who leads us on our way. "If thou hast a mind to enter into life," were His words to the rich young man, "keep the commandments" (Matt. xix, 17). And on every other page in Holy Writ, the Spirit is harping on the self-same string. Of the letter of love of St. John the Beloved this is the pith and point. There it comes as a constant refrain, and rises in a crescendo; "The test is whether we keep His commandments. The man who claims knowledge of Him, without keeping His commandments, is a liar. Truth does not dwell in such a man as that" (I John ii, 3-4). And again: "It is no new command that my letter brings. Only the command that we were given from the first. Let us all love one another. Love means keeping His commandments. Love is itself the commandment which our earliest lessons bade us follow (II John 5-6). And at the last: "Beloved, if conscience does not condemn us, we can appear boldly before God, and He will grant all our requests, since we are keeping His commandments and living as He would see us live. . . . When a man keeps His commandments it means that he is dwelling in God and God in him" (I John iii, 21, 22, and 24).

PETER ORR, S.J.

Heythrop College, Chipping Norton, Oxon.

QUESTIONS AND ANSWERS

Why is there no reference to St. Peter in the Epistle to the Romans?

There are two ways of approaching this question. We might ask why there is no direct reference to St. Peter as residing in Rome and head of the Church there, or why there is no reference to Peter's work in that city. The answer will accordingly be divided into two sections.

1. It is now admitted by all who have studied the evidence that St. Peter came to Rome and was put to death there. An excellent summary of tradition on this point may be found in Fr. Philip Hughes' *History of the Church*, I, pp. 59 ff. We cannot, however, establish exactly the time when he first came to Rome nor determine the length of his stay. Eusebius places Peter's arrival in Rome during the reign of Claudius (A.D. 41-54), *Eccl. Hist.*, II, 14 and his death during the reign of Nero