

theology and proscribing the creed of a section of the community,<sup>1</sup> there are two serious considerations which deserve attention. Logically developed, this reduction of legally favoured human activities to social service must lead to Communism. If service to God is not recognized, the State will be led to direct and to control all service. The only "Martha" tolerated will be of the type of the Russian woman who, glorifying the ideal of women becoming soulless robots, wrote:

If you count how many hours in the year were spent in praying and carrying out all sorts of religious rites, you get a monstrous total. What enormous and splendid things could have been given to productive and generally useful work!—A Stakhanovite woman in *Pravda*, 27th March, 1940: cited in Rosalind Murray, *Life of Faith*, 1943, p. 94.

Failing to see Him who is present, this modern Martha times Mary's quiescent moments with a stop-watch. The next stage is obviously to have Mary "directed" to report at the nearest Labour Exchange.

Furthermore, a false dichotomy is introduced into human nature. "The worship of God," we are told,<sup>2</sup> "is replaced by the service of Man." It is assumed, in other words, that the spiritual motives required for social service are self-generating independently of religion. It is taken for granted not only that Mary has chosen the worse part, but that Martha will continue to serve when she is deprived of intercourse with Christ, when she is not allowed to see Him in the person of those she serves. Or rather, such an apparatus of compulsion is nowadays available that Martha can be drafted willy-nilly into a canteen or a factory.

Unfortunately these are the disquieting reflections which force themselves on us of today when we meditate upon this idyllic scene at Bethany, so far-off and peaceful, yet so living in its lessons.

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## THE SECTARIAN DOCUMENT

Translation by J.-M. P. BAUCHET, O.C.D., with Introduction, etc., by E. F. SUTCLIFFE, S.J.

The Sectarian Document is one of those discovered by Arabs in a cave near the N.W. end of the Dead Sea and about which Father R. T. O'Callaghan, S.J., wrote in the April issue of this periodical. It consists of eleven columns on parchment, the whole scroll being just over 6 feet long and 9½ inches in height. It is well preserved considering its great

<sup>1</sup> Strangely enough in the Bowman case (14th May 1917) the House of Lords declared the anti-Christian Rationalist Press Association capable of inheriting a bequest.

<sup>2</sup> S. and B. Webb, *Soviet Communism* p. 1138.

age, the two top lines being damaged in the first column and one or two lines at the bottom of every column except the last. In this scroll the letters *waw* and *yod* are indistinguishable. This is interesting in view of our Lord's reference to a "jot," Matt. v, 18, which is so worded as to show that at the time *yod* was well established as the smallest letter in the Hebrew alphabet. Both in the Greek and Latin texts of Matthew the word is "iota," the name which the Greeks gave to *yod* when they adopted the alphabet from the Phœnicians. This identity in size and form of the two letters is an additional argument in support of the pre-Christian date assigned by most scholars to the manuscript. Some of the letters had become faint in ancient times and were worked over with ink to make them more legible, but, as the exact form of the original letter was not always carefully retraced, the result has sometimes been rather to deform the letter while increasing its visibility.<sup>1</sup>

Our manuscript bears no title and was given its name by Dr. J. C. Trever on account of its origin among the members of some Jewish sect. It is described by him as "the manual of discipline of some group within Judaism." The fact that the find of manuscripts was made near the Dead Sea suggests that they had been the property of the Essenes, who are recorded to have lived west of the Dead Sea and to the north of Engedi.<sup>2</sup> This, of course, if correct, would not prove that the document describes the beliefs and practices of the Essenes themselves, and as the contents do not fit well with what is known of them, it is thought to have emanated from some other unidentified sect within Judaism.<sup>3</sup>

A photograph of the first column was published by Dr. Trever in the *Bulletin* (see note 1) and from this a French translation of this opening section of the treatise was prepared by Father J.-M. P. Bauchet, O.C.D., Ph.D., of Jerusalem, 1st March 1949. The present writer was invited to make an English version from the French and the result is printed below. But as no two languages agree entirely in vocabulary, grammar and syntax, especially when they are as far removed as the Semitic and Indo-European, every remove from the original is bound to increase the difference which must always exist between a text and its translation. The English version was, therefore, made with close attention to the Hebrew original.

This opening section contains apparently an account of the ceremony of initiation into a brotherhood professing a strict observance of the divine law.

<sup>1</sup> Dr. John C. Trever has written on the features of the MS. in *Bulletin of the American Schools of Oriental Research*, 111 (Oct. 1948)9-12.

<sup>2</sup> Pliny, *Hist. Nat.* v, 17.

<sup>3</sup> Dr. John C. Trever, in *The Biblical Archaeologist* II (1948) 58.

## TRANSLATION OF THE FIRST COLUMN

“ . . . death for life (?)<sup>1</sup> . . . ceremony of the Society for asking (of God . . . and requesting Him) to do good and right before Him according as He gave command through Moses and through His servants the prophets<sup>2</sup> and to love all whom He has chosen and to hate all whom He has rejected, to keep far from all evil and to be attached to all good works and to do according to truth<sup>3</sup> and righteousness and judgement in the land and not to walk more in the stubbornness of a guilty heart and eyes of fornication doing all (manner of) evil, and to bring<sup>4</sup> all noble men to carry out the statutes of God in a gracious covenant, to unite oneself with the counsel of God and to walk perfectly before Him (according to) all that has been revealed to the religious gatherings of their testimonies<sup>5</sup>, and to love all the Sons of Light, each according to his lot in the counsel of God, and to hate all the Sons of Darkness, each according to his guilt on account of the vengeance of God.

And all who are generous (to practise) His truth will bring all their knowledge and their strength and their substance into the Society of God to purify their knowledge in the truth of God's statutes, and their strength to order His ways in themselves, and all their substance according to the counsel of His justice, and not to depart from any one of all the words of God in their life-time and not to anticipate their (appointed) times and not to omit<sup>6</sup> a single one of their religious gatherings and not to withdraw themselves<sup>7</sup> from the statutes of His truth to deviate to the right or to the left.

And all who come to the ceremony of the Society will enter into a covenant before God to do according to all that He has commanded and not to turn back from following Him for any fear or terror or trial or life in the kingdom of iniquity.<sup>8</sup>

And when they enter into the covenant the priests and the Levites shall praise the God of salvation and all His works of truth, and all who enter into the covenant shall say after them “ Amen, amen.”

And the priests shall recount the justice of God in its powerful operations and shall announce all His graciousness and mercies to Israel. And the Levites shall recount the iniquities of the children of Israel

*Notes by the English translator.* <sup>1</sup> “ for his life ” ; preceded by *s(h)in* separated from *mem* by *waw* or *yod*.

<sup>2</sup> The accidental omission from “ according ” to “ prophets ” has been supplied in the English translation.

<sup>3</sup> Lit. “ to do the truth ” ; cf. John iii, 21 ; I John i, 6.

<sup>4</sup> It is interesting to note the phonetic spelling with omission of *aleph*.

<sup>5</sup> The meaning is obscure. Perhaps : ‘ to their religious gatherings of attestation ’. The difficulty may be cleared up when we have the text of the whole document. The Hebrew is *mo'ade te'udotam*.

<sup>6</sup> Lit. “ to let oneself be late for.”

<sup>7</sup> “ to change.”

<sup>8</sup> Lit. “ of Belial,” as in II Cor. vi, 15.

and all the transgressions of their wrong-doing and their sins in the kingdom of iniquity.<sup>1</sup> And those who enter into the covenant shall make confession after them saying: We have done evil, we have transgressed, we have sinned, we and our fathers before us, in our way of life<sup>2</sup> . . . truth and justice . . . his judgement upon us and upon our fathers.<sup>3</sup>

Père Bauchet adds that the next column, line 9, speaks of "the combustion of an eternal fire."

<sup>1</sup> Lit. "of Belial," as in II Cor. vi, 15.

<sup>2</sup> I have added "in our way of life."

<sup>3</sup> I have added "and upon our fathers."

## ON THE HOLY EUCHARIST IN THE NEW TESTAMENT<sup>1</sup>

THE Holy Eucharist, Christ's supreme gift of himself, fulfilment of all man's instincts of worship and sacrifice expressed in Jewish and pagan rite, is the representation by his Church under efficacious signs of his own sacrifice on the Cross and the source of the life of his Mystical Body, cf. I Cor. xi, 26; x, 17; John vi, 51-9; Dz 938. Bond of union between the members of the Body and their risen Head, it is the bond of union between the members themselves, and the joyful pledge of their resurrection (cf. I Cor. x, 16f; John vi, 56; Cyr. Alex., *Adv. Nest.*, iv, ch. v, PG lxxvi, 189-97). "That God who gave life to the world by his Son should not have wholly withdrawn him from the world, that the flesh which saved it should still sustain it, does not that seem worthy of his goodness? Does it not seem consistent with the very plan of the Incarnation? It is, moreover, the only right meaning of Scripture" (Lagrance, *The Gospel of Jesus Christ*, I, p. 235). Far from contradicting the historical records of Jesus, it appears in all of them as an essential part of his life and the perfect revelation of his love. For while it recalls previous Jewish practices and beliefs, it is closely joined to salient features of Jesus's own teaching: the Messianic banquet, the new Covenant, his presence among his own even to the end of the world, the giving by the Messiah of the new manna, the heavenly bread, the true bread of life (DBS, *Eucharistie*, 1211). These traits do not suffice of themselves to explain the origin of the Eucharist. That is due to a definite, historic initiative of Christ. But they help to explain how the

<sup>1</sup> This is a draft, published by permission, of part of an article for the forthcoming *Catholic Commentary on Holy Scripture*. The author will appreciate criticisms. Abbreviations appear as they will be used in the Commentary. DBS=*Supplément au Dictionnaire de la Bible* which contains the articles *Agape*, by L. Thomas, and *Eucharistie* by J. Coppens (with copious bibliography). RSR=*Recherches de Science Religieuse*. Dz=Denzinger's *Enchiridion Symbolorum*. ICC=International Critical Commentary. A star indicates a non-Catholic writer.