

Abstracts

ASE 30/2 (2013)

Early Christian Groups

William Tabbernee, *Material Evidence for Early Christian Groups during the First Two Centuries C.E.* (pp. 287-301)

The reception of the interpretation of the Talpiot “Jonah fish” image and the (related?) inscription as presented by Tabor (and Jacobovici) has been negative. This is so not least because it challenges the current scholarly consensus that Christianity did not produce clearly distinctive and distinguishable art forms, including funerary art and inscriptions, until ca. 180 C.E. The Talpiot “Jonah fish,” if it can be definitively proven to be such, will force us to reassess that consensus. In the meantime we need to recognize that very few likely Christian artifacts able to be dated prior to 180 C.E. have survived and that the Christian nature of anything earlier than the beginning of the Antonine period (ca. 138 C.E.) remains highly controversial—including some other ossuaries which, perhaps, survived until 135 C.E. when Jerusalem was destroyed to create the Roman city of Aelia Capitolina and Jews (and Jewish-Christians) were banned from the area.

Early Judaism and Early Christianity

Michael A. Daise, *Processual Modality in Qumran Ritual: Induction into the Counsel of the Yachad in IQS* (pp. 303-315)

A new era of Qumran research is ushering in a methodological interest drawn from ritual studies. The contemporary theory attached to such an approach can be illuminating to the Qumran corpus, but it risks obscuring it, as well, if done without tandem interest in two more fundamental matters: the sectarians’ own views on their ritual and a more nuanced reconstruction of how that ritual was put together. In such light this article builds on previous work and explores one particular cluster of Qumran rituals—those associated with induction into the “counsel of the Yachad,” as found in the *Serekh Ha-Yachad*. It draws three conclusions, based on (a) a further reconstruction of the components in that process, (b) an exegesis of sectarian views on those components and (c) the heuristic use of Ithamar Gruenwald’s observations on the “internal segmentation” of ritual: namely, (1) that an unarticulated ritual of ablutions is to be inferred into the midst of the induction process; (2) that the efficacy of those ablutions was deemed by the sectarians to depend on the candidate’s prior participation in the covenant entry rite; and (3) that, consequently, the sectarian concept of induction into the counsel of the *Yachad* involved a “processual mode” occurring between four component ritual events in that process—the covenant entry rite, the ablutions that precede access to *tohorah*, the access to *tohorah*, itself, and access to *mashqeh*.

Trent A. Rogers, *The Functions of ὥστε in the New Testament* (pp. 317-331)

Greek grammars adequately treat ὥστε as a subordinating conjunction introducing a final or consecutive clause. This study gives a fuller explanation of the use of ὥστε as a subordinating conjunction introducing a descriptive clause; moreover, it provides the first detailed analysis of the use of ὥστε as an inferential particle introducing an independent clause. An analysis of the semantic relationships conveyed by the inferential ὥστε demonstrates that this is a marked syntactical structure that alerts the reader to the prominence of a clause. Lastly this study notices trends of usage in the NT. The dependent uses of ὥστε tend toward narrative texts with Matthew preferring its use and Luke avoiding it. More remarkable is that the independent use of ὥστε occurs in all the undisputed Pauline epistles while the same construction is absent entirely from the disputed Paulines.

On Texts, Scriptures, and Canons: Three Complementary Approaches

Edmondo Lupieri, *To Bible or Not to Bible: How on Earth Does a Text Become Scripture? (In Jewish, Christian, and Derived Traditions)* (pp. 335-345)

This contribution aims at showing some ways according to which a written text becomes, or does not become, Scripture in a given group. Only examples from Jewish, Christian, and derived traditions will be analyzed, since those are the traditions the author is familiar with, but the supposition is accepted that analogous mechanisms can be active in similar processes in different religious realities. This paper will

examine examples of two major categories of cases. In the first category are the cases in which there is already a set of writings which are considered Scripture by different groups or sub-groups of people belonging to a certain religious complex (in such a way that they all consider themselves to belong to a specific tradition, distinct from other ones). Two examples will be briefly described, to see which authority, and in which ways, can decide which texts are Scripture and which are not. In the second, larger category the author will try to analyze what can happen when a new text becomes recognized as Scripture—or fails to do so. Also in these cases the aim is to identify authorities and mechanisms that allow such recognition.

John McCarthy, *Script to Scripture: Multivalent Textuality* (pp. 347-367)

This paper argues that, within the Christian tradition, a fundamental distinction needs to be observed between the Bible as a written text and the Bible as scripture. After discussing the kinds of textuality associated with the Bible in most contemporary scholarly study as well as the more robust theory of textuality characteristic of hermeneutical investigation and well-articulated by the work of Paul Ricoeur, the paper presents an analysis of the phenomenology of textuality appropriate to the Bible as scripture. This phenomenology draws on the work of Paul Ricoeur but reorients it by taking seriously the observation of Wilfred Cantwell Smith that scripture is better understood as an adverb than as a noun. This phenomenological reflection identifies scripture as a particular kind of elective intentionality directed to a text, rather than as a characteristic of or within a text. Combining the robust hermeneutical analysis of textuality with the phenomenology of scripture, the paper explains three kinds of textuality that are simultaneously present in the Bible by describing the characteristic spatiality of the various “worlds in front of text.” By grafting a phenomenological analysis of scripture onto the more conventional textual analysis of the Bible, the argument better locates the kinds of scholarly study appropriate to the Bible as scripture.

Colby Dickinson, *Canons and Canonicity: Late Modern Reflections on Cultural and Religious Canonical Texts* (pp. 369-392)

The focus of this essay is to elucidate some of the major characteristics of canons and canonical norms throughout history. As such, its aims are manifold: to distinguish between inclusive and exclusive tendencies within canonical forms, to emphasize the significance of the particularity of language in relation to canons, to explore the mystical foundations of a canon, to highlight the problematic historical origins of any given canon, and ultimately to bring to the fore of our analysis the permanent tension between a historical canon and canonicity, or the desire to establish a canon which persists beyond the birth of a particular canonical form. By examining each of these topics in succession, this essay intends to bring some of the core constituent features of canonical forms to the front of our (theological) understanding of how both canons and the desire to form canons (canonicity) play a major—though often undisclosed—role in the ‘theological’ grounds that constitute (canonical, religious) culture tout court.

Religion and Modernity

Cristiana Facchini, *Voci ebraiche sulla tolleranza religiosa. Pratiche e teorie nella Venezia barocca* (pp. 393-419)

This article offers a new insight into the works of famous Venitian rabbis at the outset of the 17th century. *Historia de' riti hebraici* and *Discorso circa il stato de gl'Hebrei* were published in 1637 and 1638 in Venice. The authors, Leone Modena and Simone Luzzatto, were outstanding scholars and rabbis of the lagoon city, where the most ancient ghetto was established. Both these works received international acclaim and were widely circulated within European culture from the 17th to the 20th century. The objective of this article is to interpret these texts within the debate over religious tolerance in early modern Europe, showing that both Modena and Luzzatto presented a number of interesting theories about religious tolerance and the place of Jewry in Christian society.

Guglielmo Forni Rosa, *Antimoderne: le saint Jean-Jacques du premier Maritain* (pp. 421-437)

Le premier Maritain a refusé Rousseau en l'associant au romantisme et à la Révolution française, à tous les maux typiquement modernes de l'individualisme, de l'immanentisme, du pragmatisme. En fait, Maritain s'alignait alors totalement sur les positions antimodernes et antimodernistes de la hiérarchie catholique (*Sillabo* de 1864, décret *Lamentabili* et encyclique *Pascendi* de 1907): il obéissait aux indications de Léon XIII concernant la valorisation du thomisme (encyclique *Aeterni Patris*, 1879) et risquait donc d'actualiser Rousseau dans l'optique de la lutte antimoderniste: il le considérait comme le père du modernisme, voyait dans son Vicaire savoyard le premier prêtre moderniste, et pouvait donc

accuser le genevois d'immanentisme (Blondel), d'anti-intellectualisme (Bergson), de pragmatisme (James, Le Roy), etc. Par ailleurs, dans cette période, la position de Maritain ne doit pas se rattacher uniquement à l'étude du thomisme, mais à sa collaboration (plus intellectuelle que politique) à un mouvement d'extrême droite, l'Action française, qui fut condamné bien plus tard (en 1926) par l'Église catholique romaine.

Biblical Interpretation, Historical Jesus, History of Research

Matthew Alan Gaumer, *Augustine's Feud with the Donatists & Pelagians: A Problem of Interpreting Paul?* (pp. 439-448)

The article attempts to ascertain how Augustine was able to arrive on the scene as a nervous presbyter and rather quickly assimilate himself into a theological reading of Paul that was digestible to his audiences in North Africa. Though he was faced with a Pauline exegesis anchored in Cyprian and upheld by the Donatist Church, he succeeded in crafting a method whereby he could maintain continuity with tradition while at the same time innovating upon it according to pastoral needs and the theological problems he encountered.

Viviana Silvia Piciulo, *La sommosa silenziosa di Manuel Lacunza* (pp. 449-473)

The Chilean Manuel Lacunza was one of the Jesuits expelled from the Spanish domains in 1767. During his exile in Italy he wrote, between 1784 and 1790, a work in which he presented a millenaristic interpretation of the message of Jesus: *La Venida del Mesías en gloria y majestad*. The book was widely disseminated in Europe and in Latin America in the original Spanish edition, in clandestine manuscripts, in summaries and also through its translation in different languages. In presence of the corruption of the Roman Church, Lacunza imagines the imminent second coming of the messiah Jesus, the restoration of Israel and the beginning of a millenarian messianic kingdom. The article presents a first historical interpretation of this work and also a brief history of its reception in the 19th century.

Book Reviews (pp. 475-477)

Books Received (pp. 479-480)