



## Translated Text from Nouvelles de Jerusalem Spring 2019

### EDITORIAL

Dear friends and alumni of the Ecole Biblique,

Our holidays, especially Easter, remind us that we live our present life, situated between the past where we come from and the future we are going to. The same is true in our daily lives, including in practical terms: L'École biblique, this great institution founded 130 years ago, has evolved and transformed over the years. Today, it is opening up more and more to the challenges of the 21st century, marked by globalization and research. This has implications for our ways of working: e.g. access to digital journals. This also implies investments. Our buildings are beautiful but old. Today's students expect more comfort. For a long time, St. Stephen's Convent and L'École have been making improvements, one or two times a year. This has a cost. For the coming summer, we are planning the redevelopment and modernization of the student rooms above the School. This rather substantial investment is intended to make the Bible School more attractive to students for decades to come. The support of the Friends Associations of EBAF is important to enable us to make these types of investments. Be assured of our heartfelt gratitude for your on-going generous support.

**Fr. Martin Staszak, op**  
**Prior**

### PAGE 4-5

#### **RETHINKING THE JEWISH WAR (66-74CE) Archaeology, Society, Tactics and Traditions**

[From October 30 to November 1, 2018, L'École hosted a large symposium to discuss various interpretations of a major event for the study of the New Testament: The Jewish War (against the Romans). The symposium was occasioned by the publication, in February 2016, of Steve Mason's impressive book: "A History of the Jewish War". Mason discusses the events of the year 70 in addressing different fields of investigation and proposes an interpretation of events different from that commonly received from Flavius Josephus.]

Organized by Bro. Anthony Giambrone o.p., the three-day symposium had as its goals the reopening of a debate concerning the interpretation of the events of the war, to evaluate the relevance of the Mason's proposals, and to establish a platform for an on-going discussion. Following the traditional method of L'École, the archaeologists spoke first.

Mr. Aviam (Kinneret College - Israel) found that the data conformed to the archaeological information reported by Josephus on the first phase of the Jewish war. D. Ariel (Israel Antiquities Authority - Israel) extended the reflection with a detailed study of coins which he claims is decisive in clarifying the stages of the conflict. Bro. D.-M. Cabaret o.p. (L'École) presented, from his research on the map of Jerusalem in the first century, a possible reconstitution of the seat of the fortress Antonia and B. Arubas (Ben Gurion University - Israel) questioned the reality of the assault by the ramp of the Romans in Massada. W. Eck (University of Cologne - Germany) and N. Sharon (Hebrew University of Jerusalem - Israel) addressed the issues of society, the question of jurisdiction from Judea to the province of Syria, and then the context of Roman imperialism.

On the second day Mr. Hadas-Lebel (Sorbonne - France) and J. Sievers (P.B.I. - Italy) evaluated the religious dimension of conflict, perhaps underestimated in Mason's work. Y. Bohec (Sorbonne - France) and G. Brizzi

(University of Bologna - Italy) tackled the tactical aspects, in particular trying to clarify the nature of Roman intervention. In the late afternoon two teachers of L'École, É. Puech and Fr. Nodet o.p. addressed the issue of the damage caused by the war, [Puech because two newly found inscriptions and Nodet on account of the question of the continuation of worship until the second revolt].

The last day was entirely devoted to the reception of interpretations of the war. Mr. Buonfiglio (Beni Culturali, Italy), Br. A. Giambone o.p., Mr. Ben-Shahar (Hebrew University - Israel) and T. Rajak (University of Oxford - United Kingdom) explored the repercussions of Jewish war in various contexts. At the conclusion of this intense conference, which involved a great deal of participation and sometimes animated debates during its three days, Steve Mason concluded the event by thanking the various presenters for their quality remarks and also stressing the quality of the common research climate that this colloquy had established. In fact, it was recognized by everyone that these three days in Jerusalem had fostered a true climate of research during and between conferences, which involved many meetings and dialogues between researchers of very different fields. We can highlight, for example, the presence among the participants and the speakers of many Israeli professors. For both teachers and students, this symposium undoubtedly stimulated everyone in his field of research.

**Alain de Boudemange PhD student at the Bible School**

## **PAGE 8-9**

### **The Urbanism of Jerusalem**

#### **From the 2nd century BC. to the 2nd century. AD**

[An overview of the doctoral dissertation of Fr. Dominique-Marie CABARET.]

After writing a thesis doctorate in theology at the University of Friborg (Switzerland), Fr. Dominique- Marie Cabaret undertook to a second thesis, for the University from Paris I-Sorbonne, in archeology. The thesis is just one of the background dimensions of a work on the historic topography of Jerusalem. The thesis, under the direction of the professor François Villeneuve, is entitled "Urban Planning of North Jerusalem 2nd century BC. J. - C. in 2 s. ap. AD".

The starting point is the application of the "law of persistence of the plan ", a method of study of the network streets of ancient cities that tries to find the old route under the currently existing one. It assumes that there is a relative permanence to road networks neighborhood by neighborhood. So from the northern part of Jerusalem, Fr. Cabaret identifies the greater antiquity of the network of streets spreading out in a crow's feet pattern from the Damascus Gate to the interior of the city, the two main "souqs" and the left alley, whose origins he traces to John Hyrcanus, about 125 BC. This Hasmonean king was the first to develop a new urbanism, from his fortress-palace, the Bâris, continuing with the adjoining wall, called the second wall, and ending at the Damascus Gate. The new neighborhood incorporated a survey grid in royal cubits. In addition, Fr. Cabaret undertakes an explanation of the Arc of Ecce Homo. Following the ideas of Abbot Y. Blomme and the  $\text{fr}$  . Pierre Benoit, he theorizes that L'Arc was a city gate in the second Hyrcanian wall pierced by Herod the Great. The Strouthion pool, was then crossed by a bridge, and served as a moat; the Ecce Homo gate by closed by gates. A new Herodian street was laid out, the current Via Dolorosa. A little theater, a miniature copy of the Theater of Pompey in Rome, was arranged by Herod off the second wall, which benefited from the slope of Bézétha.

The new Herodian district, Bézétha, was calculated in Roman feet. On a personal note, we might say that the result produced a new holy place: the Herodian Gate of the Ecce Homo, which Jesus and his disciples must have crossed. The doctorate also includes research on the three new neighborhoods of the northern part of Jerusalem, that of Hyrcanus, those of Herod.

The Roman period, Aelia Capitolina, is the subject of a lengthy chapter which covers the great pagan temple under the Holy Sepulcher, dedicated to three deities of the Roman Capitol, the little monument, an *aedes*, that we can assume on Via Dolorosa and its modest new forum, and finally the equestrian statue of Hadrian on the mosque esplanade. The general survey grid of Aelia has as a starting point, the *locus gromae*, that Fr. Cabaret locates by its alignments.

For the visitor/pilgrim today, these results bring a new look to the ancient city: the Arc of Ecce Homo was known to

Jesus as a door or gate facing East; the city's relatively new street, the Via Dolorosa, allowed one to reach then the trees on the Mount Olive in a brand new neighborhood outside the walls, which was adorned with a small theater halfway up the Bézétha, near the water basins of Saint Anne. It's not just the street section of Jerusalem above the *Cardo* who bears witness to an ancient plan, but also the fan-shaped streets starting from the Damascus Gate towards the interior of the city – these streets were known to Jesus because they were from the preceding Hasmonean Period – however, they are hidden to us apart from archeological digs.

**Brother Jean-Michel de Tarragon, o.p.**  
**Photo Library Manager**

**PAGE 10-11**

**ARCHAEOLOGY**

**Restoration of St Hilarion Monastery in Gaza**

**The progress evoked by René Elter**

PHOTO CAPTION: *René Elter was an archaeologist at the National Research Institute for Preventive Archeology for 20 years, then for 6 years at the head of a medieval fortress in Lorraine (Historical Monument). He co-directs in Jordan a search in the framework of the French Institute of Middle East. Since 2002, he has been a Research Associate at the Bible School and archeological museum of Jerusalem to lead the restoration and publication excavations of the monastery of St. Hilarion (Umm el-'Amr) in Gaza.*

What is Umm el-'Amr?

Umm el-'Amr extends over several hectares on the coastal dune 10 km south of Gaza City. A monastery was discovered there, one of the largest of the Holy Land, and the very first founded in the region in the year 329 by Hilarion, the Father of Palestinian monasticism. It consists of a collection of ecclesiastical buildings (churches, crypt, chapel, baptistery, housing for the monks) and a hospice reserved for the reception of travelers and pilgrims, with baths and lodging.

History of the search:

1997-2001 - Excavations of the monastery of St. Hilarion by the Palestinian Antiquities Service.

2001- Expertise by L'École biblique regarding the relics of the foundation at the request of the Ministry of Antiquities and Palestine Tourism. The EBAF entrusts the evaluation and verification of the archaeological findings to R. Elter.

2002-2006 - Checking stratigraphy (the study of geologic layers) and the chronology of the site. The project is supported by the Consulate General de France in Jerusalem.

2010-2015 - Audit Surveys, setting up emergency consolidations, training of workers and university students from Gaza. All interventions are supported by the Consulate General of France and Unesco.

2011 - Umm el-'Amr appears on the list of the World Monuments Fund of the 100 most endangered sites in the world.

2012 - Inscription on the tentative list of the heritage of Palestine by Unesco.

2017-2020: Conservation Program and enhancement (British Council / EBAF) managed by the NGO "First Emergency".

How do we work on site?

Working in Gaza can seem like madness, especially with the current geopolitical situation and everything in the media. From the beginning of project, the organization of our work required flexibility and adaptation. On the spot, the situation spurred our colleagues from Gaza to understand and preserve the monastery. Everything had to be done: we had to erect walls and vaults, to open a stone quarry, to make tools, to go up the whole chain of operations from top to bottom.

When access in Gaza we are forbidden, Fadel Al-Otol, the local correspondent for L'École biblique for 20 years, allowed us to follow the archaeological work and restoration by video conferencing. The technical documentation (plans, sections, flow of stones) was then carried out by Florent Périer (restorer, stone mason) in the premises of

L'École, and sent to the site via Internet. The project required a constant link and a flawless team of thirty workers (including 7 women).

And after ?

We must move to the development of bridges on the site that now hosts several hundred school per month. Understand to better protect, this is the center of our concerns. The children of today will decide for tomorrow. They will have to manage the site without us. Such responsibility was one of the reasons given for the registration of Umm el-'Amr on the list of candidates for the Heritage World Unesco.

**Interviewed by Anne Piot  
Communications Officer**

#### **PAGE 14-15**

##### **Who is "the disciple whom Jesus loved"?**

[Joseph LÊ MINH THÔNG, *Who is "The disciple whom Jesus loved"?* (Lire La Bible No. 195), Paris, Le Cerf, 2019.]

A lot of ink has been spilled on trying to identify the character of the "Disciple that Jesus Loved" in the Gospel of John over the past century, and the specialists were not lacking imagination to try to identify him. In this little book, the author searches for the identity of this disciple based on data from text of the Gospel. What is the role of this character in the Gospel?

The subscription in papyrus P66 (circa year 200) and P75 (dated 175-225) is "Gospel according to John". It is possible that the name was added subsequently to distinguish it from three other Gospels, when these the last ones were received into the canon. Is this "John" the apostle John, son of Zebedee? The testimonials from the 2nd to the 4th century speak of several "Johns". For example, for Irenaeus, it is John, the disciple of the Lord. As for Papias and Eusebius, they distinguish the Apostle John from the presbyter John. For Polycarp, it is John the presbyter. In addition, when we compare the Apostle John in the Synoptics and the disciple that Jesus loved in the fourth Gospel, several differences appear between these two characters. Some propose to identify this disciple with other characters: Lazare, Thomas, Nathanael ... for others, he is only a literary device, a fiction. All these proposals are only hypotheses. The author would like to put a value on the anonymity of this disciple who is one of the disciples of Jesus. The text does not identify "The disciple that Jesus loved" with the other three anonymous disciples present in the gospel: (a) one of the first two disciples (1,37-40); (b) another disciple known to the high priest (18,15-16); (c) one of the anonymous witnesses fishing (21,2). He is often called "the beloved disciple". But this brief appellation hides his true identity. The author proposes to respect the text by calling it "the disciple that Jesus loved" for three reasons: (a) the name of Jesus always appears in the designation of this disciple. It is the love and friendship of Jesus who becomes for him his name and his identity. This love is expressed by the two verbs *agapaô* (to love) in 13.23; 19.26; 21.7.20; and *philéô* (like friendship) in 20.2. The name "the beloved disciple" not only does not indicate who it is that loves this disciple, but the adjective "beloved" itself is not found in the text. (b) Through this disciple, Jesus offers his love and his friendship to all the disciples, since Jesus loves his own until the end (13,1b) and call them his friends (15,15b). (c) The name "the beloved disciple" focuses on disciple, while the Johannine formula focuses on Jesus: "The disciple that Jesus loved." Given the character symbolic of this disciple, the reader is invited to live fully the love and friendship of Jesus. The gospel presents the reader with disciple as an ideal figure by the testimony of his intimacy (13,23a), of his faith in Jesus (20,8b) and its immediate identification of the Risen One (21,7). This disciple remains present until the return of Jesus (21,22) through his testimony (19,35; 21,24a) and his writings (21,24b). Any reader is invited to read the Gospel, focusing on the gospel data in the final state of text. So he can discover the exemplary course of this disciple, then identify with him to become a true follower of Jesus.

**Joseph Lê Minh Thông, o.p.  
Professor at L'École biblique**

PAGE 16-17

## From one Bible to Another

### The Bible in Its Traditions

The recent publication of a remarkable history of editions of Cerf offers the opportunity to come back on the story of the Jerusalem Bible, fruit of L'École's Biblical collaboration with this Dominican publishing house. First based in Saint-Maximin, in the south of France, where the Dominican Province of Toulouse had its center of studies, the Dominican publishing house Cerf, founded the day after the conclusion of World War I by Father Bernadot, was transferred to Juvisy near Paris, during the 1920s. The intuition of the founder had been to illuminate the spiritual renewal of the Church of France with a solid theological thought, inspired by Thomism. It was for this purpose that it had created in 1919 a review, *La Vie spirituelle*, joined later by *La Vie intellectuelle*, then *Sept*, through the demanding initiative of intellectuals like Jacques Maritain, Léon Bloy, Stephen Gilson.

In 1932, Father Bernadot received the reinforcement of two young Dominicans religious who would do a lot in regards to the future publications of le Cerf: Augustin Maydiou and Pierre Boisselot. Paradoxically, the period of the Second World War, during which France was overwhelmed defeated in 1940, was the occasion of some very successful initiatives: a renewal of the study of patristics with the collection *Sources chrétiennes* and then the project of *The Jerusalem Bible*, outlined by the fr. Thomas Chiffot, discussed and accepted by Roland de Vaux, director of L'École biblique de Jerusalem. In 1943, the encyclical *Divino Afflante Spiritu* of Pius XII finally gave way to historical criticism in Biblical studies, introduced and painfully promoted by Lagrange and the Dominicans of Jerusalem. The project of a new edition of the Bible's ambition was to put at the disposal of the Christian people a well-translated Catholic Bible, including introductions and notes that took into account important achievements of research. This was something that the *Bible of Canon Crampon*, which was then the reference Bible in the Catholic world, did not offer. The best specialists from Jerusalem went to work, with the support of lay collaborators like Étienne Gilson, Henri-Irénée Marrou, Gabriel Beguin, etc. After an edition in fascicles, between 1948 and 1956, which met with great success, *The Jerusalem Bible* was then published in one volume and went through three separate editions over the years (1955, 1973, 1994).

*The Jerusalem Bible*, adapted in many languages, remains a reference translation on account of its annotations and even its philological principles, which came to the fore during the middle of the 20th century. The current program of The Bible in Its Traditions (BEST), has occupied the endeavors of EBAF for ten years. It has renewed the approach of publishing Biblical text to adapt it to the current state of our knowledge, by presenting the various versions of the sacred text (Greek, Hebrew, Latin, Syriac) and by offering overviews - including multimedia - its multifaceted reception in patristics, liturgy, theology, the history of art, etc. BEST is a project, presented in a highly innovative collaborative platform on the internet, in line with the contemporary world's greater familiarity with digital presentations.

**Jean-Jacques Pérennès, o.p.**

**School principal**

PAGE 20

### Photo Library

#### On the Eve of a Conference in Honor from fr. Francolino Gonçalves, in Lisbon

Brother Francolino Gonçalves (1943-2017), who once had assumed acting the burden of course of topography, and therefore trips and excursions with students, was naturally attentive to the archeological dimension of research at L'École biblique. As a man of the text, he had witnessed the growing interest of the previous generation for archeology. He rubbed shoulders with de Vaux, Couroyer, Benoit, Tournay, Lemoine, Murphy- O'Connor had rubbed shoulders. He wanted to participate in two of summer excavations of L'École biblique, those of Tell Keisan in Galilee, and also in Jordan, during the campaign on the Citadel of Ammân in the summer of 1988, led by Fr. Jean Baptiste Humbert.

On the slide above, it gives the scale against an element of the rampart of the citadel, whose fr. Humbert did systematic photographic coverage in view of the search of his southeast angle. Another photo of Francolino from

this time shows in the pit of the building site of the small neo-Assyrian palace, on the middle terrace, during its clearing, with Fawzi Zayadine, of the Department of Antiquities, and Jean-Baptiste Humbert.

**Brother Jean-Michel de Tarragon, o.p.**

**Photo Library Manager**

## **PAGE 21**

### **Students**

#### **God's Time, men's time...**

Megiddo to Sébaste by the way by Tel Dan, the trip to Galilee-Samaria was the occasion of rediscover an already perceived reality during the preparatory seminar at this excursion: chronologies historical and biblical concord rarely. Hard to match Biblical stories with discoveries archaeological sites spanned several millennia. That does not mean not to absolve the data scientific research, and reject the texts of the Old Testament, but that invites us to put at the service of intelligence scientist to collect the data to another level, and to continue the work of faith without humiliate reason HERE the Word became flesh. What shock of reading these words inscribed on the altar of the Church of the Annunciation in Nazareth. Suddenly, the mystery of the Incarnation takes on a dimension news. God chose Mary to bring to the world his Son, and it is in this precise place that this abyssal mystery has become reality. This excursion through the ages and the landscapes of the Holy Land gave me in the presence of the mystery, who always upset in the Christian faith. This coincidence, always to look for and never perfectly adjusted, the time of God and the time of men. We who are watching, searching the earth and the scriptures, the traces of the God of Abraham, from Isaac and Jacob, we learn, at the Bible School, to harmonize the faith and reason, the fruit of the earth and the work of faith.

Lionel Flego

Librarian

## **PAGE 22-23**

### **Life of Jerusalem**

#### **New on the Museum Side**

The rich history of this region of Near East and the city of Jerusalem explains the quality of its museums: the Rockefeller Museum, which date from the time of the British mandate, the Israel Museum and the Museum Bible countries are the most known, but are not the only ones. On June 27, 2018, the Studium Biblicum franciscanum, located on the via dolorosa, ushered in two first rooms of an archaeological museum who deserves the visit. The Franciscans having 800 years the charge of the Holy Places had the possibility to keep objects discovered during their excavations archaeological. Among those, we will mention those of Mount Nebo and of Machéronte, Jordan, those Capernaum, Ain Karem, Mount of Olives, Bethlehem and its surroundings (especially Herodion). Long is the list Holy Land sites searched by the Franciscans of the Custody for a century. The second reason the richness of their collection is the talent of several archaeologists Franciscans who searched and scientifically exploited the sites mentioned. Without mentioning them all, we will mention fr. Orfali, o.f.m. Palestinian; Saller, o.f.m. American; Spijkerman, o.f.m. Dutch; and, closer to us, the fr. Piccirillo craftsman of the admirable excavation of the Mount Nebo, and Fr. Alliaata. The two inaugurated rooms of the new Franciscan museum are consecrated to everyday life at the time of Jesus and the monuments around Bethlehem and Mount Nebo. Saw the quality of museography and interest collections, we are waiting with impatience the opening of two other rooms that will be dedicated to the archeology of the Holy Places and special collections, currencies for example. The collection of White Fathers Sainte-Anne owes more to the initiative of a man, father Léon Cré (1855-1922). Training Officer Biblical Youth Seminarians melkites of Sainte-Anne, he undertook the first excavations of the swimming pool, so-called Bethesda, on the french domain from Sainte-Anne. Collector in the soul, he began by doing a "cabinet of curiosities", filled quite heterogeneous objects, often interesting, which will be enriched by subsequent excavations of the site by the Dominicans Roland de Vaux and Jordan Rousée. An important restructuring of the building is in course, which should allow from here a few months the opening of a true archaeological museum, of quite modest size but containing objects of interest like ex-votos of the time Roman and architectural remains of the Byzantine church. The project White fathers is also offering a educational presentation to the hundreds of thousands of pilgrims who visit the swimming pool every year Bethesda and the cross basilica of Sainte-Anne site.

What can the Dominicans offer? of the Bible School?

Our treasure, less spectacular at first view, is the admirable collection of photos accumulated by our brothers since the time of Father Lagrange: more than 15,000 glass plate and as many paper photos. The first brothers did not make excavations but devoted themselves to a systematic exploration of a region less limited than today. From where admirable photographs of Petra, Palmyra, Palestine, etc., due for many to Raphael Savignac (1874-1951) and beautifully developed and exploited by Jean-Michel de Tarragon in the exhibitions that can be seen in France, Jordan, Poland, but also soon in the countries of Gulf. Other treasures exist among Armenians and Orthodox Greeks. It will be necessary to speak again of it: Jerusalem is inexhaustible.

**Fr. Jean Jacques Pérennès**

**Director of the Ecole Biblique**

## **PAGE 25**

### **Thank You, A New Departure for Diana**

After 28 years working at the School Biblical, Diana Kahla left for retirement in December. It all began in 1990, when one of the employees of the School went on vacation; Diana has it replaced to make photocopies, then she came back a month the following year, before being hired in 1992. Diana started at the reception, before splitting his time between reception and the library, where she ended up spending all his time. In indeed, if the library is still clean and tidy, it's because our librarians were accompanied of Diana who had an interest staff to find a book missing, to redo ghosts, to create the rating of a book and even at do the Christmas decoration! "By its reliability, its rigor and its accuracy, Diana will miss a lot at the library. And especially, she was part of the family ... Says Fr. Pawel o.p. responsible for the library. Diana leaves the Bible School for a well-deserved retirement, during which she can rest ... and go back to the library to read! Dear Diana, thank you for your work and your friendship!

**Anne Piot**

**Communications Officer**

## **PAGE 26**

### **News from the Ecole**

#### **Know the New Look of the Catholic Church on Judaism**

Since the Second Vatican Council and Nostra Aetate, the Church invites the faithful Catholics to develop a authentic and thorough knowledge Judaism, encouraging thus "knowledge and esteem mutual insurance companies "(Nostra Aetate 4). What better place than Jerusalem to get to work! More than a year ago, the association Nostra Aetate 4 (NA4) hosted by French. Olivier Catel o.p. (Convent Saint-Étienne), Sr. Agnès (Beatitudes-Emmaüs), Jean and Agnes of Chillaz (Community of Emmanuel), Gad Barnea (collaborator of the Bible in its Traditions) an initiated to introduce the general public Christian with wealth and depth of Jewish thought. The goal: better know the sources of the Christian faith and better understand Judaism for itself. For many Catholics, the Judaism is an ancient phenomenon, that we only know by the Gospels and the New Testament. Christian anti-Judaism has left traces and the political situation present does not help. It's about however to take a step forward and discover the permanence of the covenant between God and the people from Israel, until today: the Judaism in Israel is the proof alive.

With this in mind, the Association proposes lessons, sessions in Jerusalem, programs in partnership with institutions Academic (Domuni University) and articles and reflections on his website. Through a partnership with the Bible School, the Association proposes this year a series six public conferences in the evening: many religious and volunteers living in the country are eager to seize this reality of contemporary Judaism but also to understand the developments historical and intellectual of this multiseular tradition. Bible studies, too, are obviously enriched and find a new breath in the Jewish exegetical tradition is so for Bible School the opportunity to renew this look on the Judaism.

Fr. Olivier Catel, o.p.

PhD student at the Hebrew University

## **PAGE 26**

### **Spring Session**

(April 22 to 28, 2019) "Passover (s)"

The Covenant and the Messiah

A week of discovery for enter the mystery of Passover (s). In Ein Karem, an oasis of greenery gates of Jerusalem during the week following the Jewish Passover and the Christian Easter, we invite you to come think about the meaning of these great feasts in which God comes to make alliance with his people by freeing him. By mornings studies, crossroads, visits, excursions, meetings and conferences, we will dive into the Bible, tradition and the Jewish liturgy - still alive until today try to understand better the paschal mystery, the foundation of the Alliance and the place of Messianic hope. Enter the new look that the Church wants to relate to the people whose she came out, this people of Israel " whose Alliance has never been revoked

(Pope John Paul II)

This training session is open to all who want to enrich their Christian faith by knowledge of Judaism - the courses will be given in a perfectly accessible way at all levels. More information: <https://na4.org>

## **PAGES 30-31**

### **News from the Elders**

PhD Theses:

On December 19, 2018, Fr. Renaud Silly, o.p. (photo #1), visiting professor at EBAF, supported at the University of Friborg on December 19, 2018 a thesis for the doctorate in theology under the direction of prof. Philippe Lefebvre, o.p. Subject: "The Great Mysteries of Wisdom. Proverbs of Solomon 8 & 9 in the Septuagint version"

On February 9, 2019, Br. Dominique-Marie Cabaret o.p. defended his thesis doctorate in archeology at the University of Paris I Sorbonne under the direction from prof. François Villeneuve. Subject: "Urbanism of North Jerusalem 2nd century. BC. J. - C. in the 2nd century. ap. J.-C."

On February 22, 2019, Father Nicola Agnoli supported at the Bible School his PhD in Biblical Sciences under the direction of Fr. Łukasz Popko, o.p. Subject: "I sent you my services, the prophets, with assiduous care and no I listen. Origin and development of a formula of communication of the divine word in Jeremiah"

**Death:** Fr. Michel Berder, of the Quimper diocese, professor at the University Western Catholic died on January 17, 2019. He had been a student at EBAF in 1976-77 and 1994-95.

Distinction and nominations:

Prof. Eugen Pentiu (photo #2), a titular student of EBAF (1987), has been appointed July 1, 2018 Chair of the Archbishop Demetrios Chair of Studies and the origins of Christianity "at Holy Cross Greek Orthodox School of Theology in Brookline, MA (USA).

French. Gregory Tatum, o.p. (photo #3), Extraordinary New Testament Teacher at EBAF since 2007, was appointed to Angelicum University from Rome. The Bible School is very grateful to Fr. Gregory for his years of service in Jerusalem.

On September 26, 2018, the ffr. Paul-Marie Chango, Anthony Giambrone, Łukasz Popko and Martin Staszak have been appointed extraordinary professors to EBAF by the Master of the Order.

On December 14, 2018, Fr. Olivier-Thomas Venard, o.p. had been named regular professor at the French Biblical and Archaeological School of Jerusalem by the Congregation for Catholic Education.

**Page 31**

**Agenda and Publications**

**Events to Come**

May 13-18: Study trip for Bible School students in Jordan

June 11, 2019: Presentation of the book on the frescoes of the church of Abu Gosh, with Camille Rouxpetel and Jean-Baptiste Delzant.

June 13, 2019: Study Day on the pilgrimage, co-organized with the IFPO.

**Thursday's conferences**

25 April 2019 at 18:00: Illicit traffic in cultural property: objects, roads and networks in North Africa and the Near East, by Vincent Michel.

May 2, 2019 at 18:00: The sarcophagi of Samaria, by Lucie Duvignac (IFPO).

**Publications**

Joseph Lê Minh Thông, The disciple whom Jesus loved, Editions du Cerf, 2018, 160p.

Stephen Nodet, The Hebrew Bible of Josephus, Main Features, Cahiers of the Biblical Review, No. 92, Peeters, 2018, 286p.

**Conference of the Friends of EBAF Association**

On June 22, 2019, the next General Assembly will be held. Friends of EBAF at 17:00 at 222 rue du Faubourg Saint Honored, Paris 8th. It will be preceded at 3 pm by a lecture by Thomas Römer, Chair in Biblical Environments.

Subject: Birth of the Bible. Old and new assumptions