

Appendix One

**Biography and Bibliography
of the Publications of
Raymond E. Brown, S.S.**

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and Michael L. Barré, S.S.*

Biography of Raymond E. Brown, S.S.

Ronald D. Witherup, S.S.

The sudden death of renowned biblical scholar Raymond E. Brown at the age of seventy on August 8, 1998, deprived the church and the world of an eminent churchman and a premier exegete. The singular achievements of this remarkable person are unparalleled by any Catholic biblical scholar in the twentieth century. As a prelude to the comprehensive bibliography of his publications, a brief biographical sketch is in order.

Raymond Edward Brown was born on May 22, 1928 in the Bronx, New York City. He was the son of Reuben H. and Loretta (Sullivan) Brown, who also had one other son, Robert. Brown began his education in the Bronx, but in 1944 his family relocated to Miami Shores, Florida, where he completed high school. In 1945 he entered St. Charles College in Catonsville, Maryland, a college seminary program run by the Society of St. Sulpice, which is where he first encountered that community of priests he later joined (thus the initials after his name). The Sulpicians, as they are commonly called, are a community of diocesan priests founded in Paris in 1641, with the special ministry of initial and ongoing formation of Roman Catholic priests.

Already a prodigious academic talent, Brown entered an accelerated program of studies and transferred to The Catholic University of America in 1946, where he became a Basselin Scholar and obtained both a B.A. (1948) and M.A. (1949) in Philosophy. He then began advanced seminary studies at the Gregorian University in Rome (1949–50), but at the request of his bishop he returned to the United States the following year to complete studies for the priesthood at St. Mary's Seminary and University in Baltimore, Maryland. St. Mary's is the oldest Roman Catholic seminary in the United States, founded by the Sulpicians in 1791 at the invitation of John Carroll, the first bishop of the United States. There Brown completed his theological training for priesthood, obtaining S.T.B. (1951) and S.T.L. (1953) degrees. He was ordained a

priest on May 23, 1953 for the Diocese of St. Augustine (Florida) by Archbishop Joseph Hurley, but he was immediately released to the Society of St. Sulpice since he was attracted to biblical studies and the formation of future priests and had become a candidate for the Sulpicians in 1951. He entered the Society formally in 1955 after completing the requirements for full membership.

Many people have wondered how Brown became attracted to biblical studies, and fortunately he left a testimony of that process. While he was in Rome as a seminarian the Korean War broke out, and his bishop recalled him to the United States to enroll him in second theology at St. Mary's. Given the rigidity of curricula in those days and the differences between the Roman and the American systems of education, transferring was difficult. He was out of sequence and had missed some of the introductory Bible courses. A professor told him to study Old Testament on his own and he would then test him by an examination. Brown's own words describe what happened next:

Well, he didn't tell me how much to study, so I started reading the Old Testament and studying. I was fortunate enough to be able to read French and Italian and some German, so that actually I was reading better books than were available in English. And when I took the exam, he was highly complimentary. He virtually told me, "I didn't mean you had to know that much." He asked me whether I was interested in the Bible. I said it was the most interesting thing I had ever done in my life; it was fascinating. (I had always wanted to teach. . . .) The professor said, "We do need teachers in Bible."¹

When Brown's bishop released him to the Sulpicians in 1953 he was assigned to teach at St. Charles Seminary in Catonsville, Maryland. This position also allowed him to complete a doctoral degree in theology at St. Mary's Seminary (S.T.D., 1955) and to begin doctoral studies in Semitic languages at Johns Hopkins University. There he became a student of the world-renowned scholar William Foxwell Albright, known as "the dean of biblical archaeologists." Brown finished his dissertation (Ph.D.) in 1958, a work that was to demonstrate his longstanding interest in combining Near Eastern and Old Testament studies with the study of the New Testament. As he once commented: "I always rejoice, by the way, that I taught Old Testament for six years. To me, it is wonderful to have taught the whole Bible."² Later, Brown also completed a Licentiate in Sacred Scripture from the Pontifical Biblical Institute in Rome (S.S.L., 1963), to round out his biblical education where he had obtained an earlier Baccalaureate in Sacred Scripture (S.S.B., 1959).

At the end of his doctoral studies at Johns Hopkins, Brown was fortunate in 1958–59 to be invited to work on the Dead Sea Scrolls in Jerusalem and Jordan, where he and fellow doctoral student and close friend Joseph A. Fitzmyer toiled diligently to create a preliminary concordance of those remarkable archaeological documents. Upon his return from Jerusalem the Sulpicians assigned Brown to teach at his alma mater, St. Mary's Seminary and University in Baltimore.

During those years, until 1971, he taught at St. Mary's and continued to engage in scholarly research. He also worked on the commentary that was to thrust him into the limelight of modern biblical scholarship, the two-volume Anchor Bible commentary on the Gospel of John (A10 and A16 below).

In 1971 Brown moved to New York, where he accepted a joint professorship at the Jesuit Woodstock College and Union Theological Seminary (1971–74). When Woodstock closed he accepted a full-time position at Union, where he taught for twenty years until his early retirement in 1990 as Auburn Distinguished Professor of Biblical Studies. Upon his “retirement,” which was actually a cessation of teaching duties in order to be fully invested in research and publication, Brown took up residence at the Sulpician-run St. Patrick's Seminary in Menlo Park, California, at the invitation of then-Archbishop John R. Quinn. It was there that he died on August 8, 1998 of cardiac arrest, after experiencing difficulty breathing. His funeral liturgy was celebrated on August 17, 1998 at the same chapel in Catonsville, Maryland where he had begun his teaching career forty years earlier, and he was laid to rest at the Sulpician cemetery on the grounds of the former seminary that now serves as Charlestown Retirement Community.

A brief summary of major achievements provides an overview of his extensive career. From the publication of his dissertation in 1968 (finished in 1958; digested as *The Semitic Background of the Term “Mystery” in the New Testament*, A4 and A12 below) to the last book, which appeared five years after his death, he published dozens of books, large and small, and hundreds of articles and major book reviews, which are assembled in the accompanying bibliography.

Brown also received many honors in his career, including more than thirty honorary doctorates. Among the more notable are honorary degrees from American and European universities like Edinburgh (1972), Uppsala (1974), DePaul (1974), Villanova (1975), Louvain (1976), Boston College (1977), Glasgow (1978), Fordham (1977), Hofstra (1985), Catholic University of America (1989), San Francisco (1994), Northwestern (1995), and Catholic Theological Union (1998). Among many other distinctions in the course of his career, a few are worth highlighting. He served as a *peritus* (advisor) to his bishop, Archbishop Hurley, during the first session of Vatican Council II (1962) and became the first Roman Catholic to address the Faith and Order Conference of the World Council of Churches in Montreal, Canada (1963). He was also the first person to serve as president of the three most prestigious societies for New Testament study, the Catholic Biblical Association (1971–72), the Society of Biblical Literature (1976–77), and the Society for the Study of the New Testament (1986–87).

Brown was active in many church affairs and in several ecumenical ventures of importance. Pope Paul VI appointed him a consultant to the Vatican Secretariat for Christian Unity (1968–73), and he served as the only American

Catholic member of the Faith and Order Commission (1968–93). He also participated in the national dialogue between Roman Catholics and Lutherans (1965–74) and was a member of the special commission established by the World Council of Churches and the Roman Catholic Church to research the topic of “Apostolicity and Catholicity” (1967–68).

In an oft-quoted article, *Time* magazine named Brown “probably the premier Catholic Scripture scholar in the U.S.,” and the Catholic Theological Society of America named him “the outstanding American Catholic theologian of the year” (1971). Pope Paul VI named Brown the only American member of the Pontifical Biblical Commission (1972–78), and he was honored again with membership in that prestigious body when Pope John Paul II appointed him in 1996, serving until his death. He was also inducted into Phi Beta Kappa, the American Academy of Arts and Sciences, and the prestigious British Academy. Many of his publications won book awards, including the National Catholic Book Award for *The Jerome Biblical Commentary* (1969), Volume 2 of *The Gospel According to John* (1971), and *The Virginal Conception and Bodily Resurrection of Jesus* (1973); the National Religious Book Award for *The Birth of the Messiah* (1977), and *Mary in the New Testament* (1978); the Catholic Press Association Book Award for *Antioch and Rome* (1984), and *An Introduction to New Testament Christology* (1994); and the Biblical Archaeological Society Award for *The Churches the Apostles Left Behind* (1986), and *The Death of the Messiah* (1995).

Although Brown spent the lion’s share of his scholarly career in only two institutions, St. Mary’s Seminary and Union Theological Seminary, he held many visiting professorships, including positions at the Pontifical Biblical Institute (1973, 1988), the Albright School of Archaeology in Jerusalem (1978), and the North American College in Rome (1983, 1988). He also delivered dozens of lectures in prestigious series such as Thomas More (Yale, 1966, 1987), Boylan (Dublin, 1971), W. H. Hoover (Chicago, 1975), Shaffer (Yale, 1978), Cole (Vanderbilt, 1980), Bellarmine (St. Louis, 1980), Sprunt (Union Theological in Richmond, 1980), Martin D’Arcy (Campion Hall, Oxford, 1996), and T. W. Manson Memorial (Manchester, U.K., 1996).

To his death Brown remained in demand as a popular lecturer. Some of those lectures are now available in audio cassettes, listed in the bibliography. Although a full assessment of his scholarly career remains to be done, Brown’s work has already been the topic of numerous dissertations and studies. Examples include: D. W. Wuerl, *The Priesthood: The Doctrine of the Third Synod of Bishops and Recent Theological Conclusions* (S.T.D. diss.; Rome: Angelicum, 1974); R. L. Hatchett, *Towards a Post-critical Christological Hermeneutic: An Analysis of the Hermeneutics of Raymond E. Brown* (Ph.D. diss.; Fort Worth, TX: Southwestern Baptist Theological Seminary, 1989); K. Duffy, *The Centrism of Raymond Brown: Historical Criticism in Catholic Christianity* (Ph.D. diss.; University of London [Heythrop], 1990);

and V. Costa, *História e Fé na Comunidade Joanina segundo Raymond E. Brown* (S.T.D. diss.; Rome: Gregorian, 1991).

Although his scholarship was wide ranging, Brown's most significant lasting contribution to biblical scholarship is doubtless in the area of Johannine studies. He devoted his entire career to the Johannine literature, beginning with the publication of his magisterial two-volume commentary on the Gospel of John (1966, 1970) and the subsequent publication of *The Community of the Beloved Disciple* (1979) and *The Epistles of John* (1983). His last publication, *An Introduction to the Gospel of John* (2003), had been intended to be the introduction to a major revision of his famous Anchor Bible commentary, but he did not live to see the project fulfilled. Nonetheless, it remains a valuable contribution to the field and provides a final statement of Brown's position on the Fourth Gospel and how his thought had grown over the years.

Among Brown's other major works were two encyclopedic commentaries on the Infancy Narratives of the Gospels (*The Birth of the Messiah*, 1977, rev. ed. 1993) and on the Passion Narratives (*The Death of the Messiah*, 2 vols., 1994), and a widely respected *Introduction to the New Testament* (1997).

The bibliography that follows is divided into four sections: A, Books and Monographs; B, Articles; C, Reviews; and D, Audio Tapes. Since many of the articles have been gathered into books, the bibliography is completely cross-indexed by section and entry number. Many of Brown's books, large and small, have been translated into multiple languages, most recently Chinese, Russian, and Czech. Since more translations will be appearing in the years ahead, this bibliography should be considered a "work in progress."

Notes

1. Transcript of oral interview for "Oral History of the Catholic Biblical Association," conducted by John Endres (December 3, 1996) 1; Sulpician Archives, Baltimore, MD.

2. Transcript of "Oral History of the Catholic Biblical Association," 15.

A Bibliography of the Publications of Raymond E. Brown, s.s.*

Prepared by Michael L. Barré, s.s.

A. Books and Monographs

1949

(1) "A Scholastic Investigation of the Space-Time Continuum of Relativity" (M.A. [Philosophy] Diss.; The Catholic University of America, 1949), ii + 69 pp.

1953

(2) "The *Sensus Plenior* of Sacred Scripture" (S.T.L. Diss.; St. Mary's Seminary and University, 1953), ii + 90 pp.

1955

(3) *The Sensus Plenior of Sacred Scripture* (S.T.D. Diss.; St. Mary's Seminary and University, 1955 [printed by Furst]), xiv + 161. Reprinted by photo-offset (Ann Arbor, MI: Edwards, ca. 1960).

1958

(4) "The Semitic Background of the Pauline *Mystērion*" (Ph.D. Diss.; The Johns Hopkins University, 1958), iii + 243 pp. Digested in ##A12, B11, 12.

1960

(5) *The Gospel of John and the Johannine Epistles*. New Testament Reading Guide 13 (Collegeville: Liturgical Press, 1960), 128 pp. Revised 2d ed., 1965. Further revised 3d ed., 1982. Replaced in 1988 by #A33. *Translations*: Spanish: *Evangelio y Epistolas de S. Juan* (Santander: Sal Terrae, 1966).

* Abbreviations for journals, series, and major reference works follow those listed in Patrick H. Alexander et al., eds., *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999) 89–121. These abbreviations are used in *The Catholic Biblical Quarterly* and *The Journal of Biblical Literature*.

1962

(6) *The Book of Daniel*. Pamphlet Bible Series 34 (New York: Paulist, 1962), 80 pp.

1963

(7) *The Parables of the Gospels*. Doctrinal Pamphlet Series (New York: Paulist, 1963), 31 pp.

1965

(8) *New Testament Essays* (Milwaukee: Bruce, 1965), xvi + 280 pp. British ed. (London: Chapman, 1966). Reprinted with new pagination and some revision (Garden City, NY: Doubleday, 1968). Reprinted by photo-offset from the Bruce edition with minor revisions (New York: Paulist, 1982).

(9) *The Book of Deuteronomy*. Old Testament Reading Guide 10 (Collegeville: Liturgical Press, 1965), 126 pp.

1966

(10) *The Gospel According to John (i-xii)*. AB 29 (Garden City, NY: Doubleday, 1966), cxlvi + 538 pp. For vol. 2, see #A16. Section of the Introduction reprinted in H. K. McArthur, ed., *In Search of the Historical Jesus* (New York: Scribners, 1969) 103–107. British ed. 2 vols. (London: Chapman, 1971). *Translations*: Italian: *Giovanni: Commento al Vangelo spirituale*. 2 vols. (Assisi: Cittadella, 1979); Spanish: *El Evangelio según Juan*. 2 vols. (Madrid: Cristiandad, 1979; 2d ed. 2000).

1967

(11) *Jesus God and Man: Modern Biblical Reflections* (Milwaukee: Bruce, 1967), xiv + 109 pp. Reproduces ##B46 and 61 (enlarged). Reprinted in paperback (New York: Macmillan, 1972). British ed. (London: Chapman, 1967). *Translations*: Dutch: *Jesus God en Mens*, with foreword by Piet Schoonenberg (Antwerp: Patmos, 1970); Italian: *Gesù Dio e Uomo* (Assisi: Cittadella, 1970); Spanish: *Jesus, Dios y Hombre* (Santander: Sal Terrae, 1973).

1968

(12) *The Semitic Background of the Term "Mystery" in the New Testament*. FBBS 21 (Philadelphia: Fortress, 1968), vii + 72 pp. Reprints ##B12 and 11, which are abridgements of #A4.

(13) *The Jerome Biblical Commentary (JBC)*, ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. 2 vols. in one (Englewood Cliffs, NJ: Prentice-Hall, 1968), xxxvi + 637 + 835 pp. Brown edited the General Articles (nos. 40, 41, 46, 47, and 66 through 80). See #A35. British ed. (London: Chapman, 1969). *Translations*: Spanish: *Comentario Bíblico "San Jeronimo."* 5 vols. (Madrid: Cristiandad, 1971–72); Italian: *Grande Commentario Biblico Queriniana* (Brescia: Queriniana, 1973).

(14) *Exégèse et Théologie: Les Saintes Écritures et leur interprétation théologique: Donum natalicium Iosepho Coppens septuagesimum annum complenti D.D.D. collegae et amici*, ed. Gustave Thils and Raymond E. Brown. BETL 26 (Gembloux: Duculot, 1968), x + 327 pp. From the 17th Journées Bibliques of Louvain, September 1966. Pp. 72–81 reprint #B64.

1969

(15) *Biblical Tendencies Today: An Introduction to the Post-Bultmannians*, with P. J. Cahill (Washington: Corpus, 1969), vii + 72 pp. Pp. 1–39 reprint (with editing) #B36.

1970

(16) *The Gospel According to John (xiii-xxi)*. AB 29A (Garden City, NY: Doubleday, 1970), xvi + 539–1208. For British ed. and translations, see #A10.

(17) *Priest and Bishop: Biblical Reflections* (New York: Paulist, 1970), 86 pp. The first section was reprinted in various papers and popular magazines for priests. Reprint, Eugene, OR: Wipf & Stock, 1998. *Translations*: Italian: *Il Prete e il Vescovo: Riflessioni bibliche* (Fossano: Esperienze, 1971); Portuguese: *Sacerdote e Bispo: Reflexões Bíblicas* (São Paulo: Loyola, 1987).

1973

(18) *The Virginal Conception and Bodily Resurrection of Jesus* (New York: Paulist, 1973), viii + 136 pp. Reprints #B82. British ed. (London: Chapman, 1973). *Translations*: Dutch: *Jezus de Christus: Geboren uit een vrouw, Opgestaan uit de dood* (Boxtel: Katholieke Bijbelstichting, 1975); Italian: *La concezione verginale e la risurrezione corporea di Gesù*. *Giornale di Teologia* 99 (Brescia: Queriniana, 1977; 2d ed. [reprint], 1992); Portuguese: *A Conceção Virginal e A Ressurreição Corporal de Jesus* (São Paulo: Loyola, 1987).

(19) *Peter in the New Testament: A Collaborative Assessment by Protestant and Roman Catholic Scholars*, ed. Raymond E. Brown, Karl P. Donfried, and John Reumann (New York: Paulist, 1973), x + 181 pp. British ed. (London: Chapman, 1974). *Translations*: French: *Saint Pierre dans le Nouveau Testament*. LD 79 (Paris: Cerf, 1974); German: *Der Petrus der Bibel: Eine ökumenische Untersuchung* (Stuttgart: Calwer Verlag and/Katholisches Bibelwerk, 1976); Spanish: *Pedro en el Nuevo Testamento*. Palabra Inspirada 15 (Santander: Sal Terrae, 1976); Dutch: *Petrus in het Geloof van de jonge Kerk* (Boxtel: Katholieke Bijbelstichting, 1976); Japanese (Seibunsha, 1977); Italian: *Pietro nel Nuovo Testamento* (Rome: Borla, 1988).

1975

(20) *Biblical Reflections on Crises Facing the Church* (New York: Paulist, 1975), x + 118 pp. British ed. (London: Darton, Longman & Todd, 1976). *Translations*: Dutch: *Kerk waarheen nu? Bijbelse kanttekeningen bij hedendaagse crises en de Kerk* (Boxtel: Katholieke Bijbelstichting, 1976); Portuguese: *Crises na Igreja? Reflexões Bíblicas* (São Paulo: Loyola, 1987).

1977

(21) *The Birth of the Messiah* (Garden City, NY: Doubleday, 1977), 594 pp. See #A39. British ed. (London: Chapman, 1978). *Translations*: Italian: *La nascita del Messia secondo Matteo e Luca* (Assisi: Cittadella, 1981); Spanish: *El nacimiento del Mesías* (Madrid: Cristiandad, 1982).

1978

(22) *Mary in the New Testament: A Collaborative Assessment by Protestant and Roman Catholic Scholars*, ed. Raymond E. Brown, Karl P. Donfried, Joseph A. Fitzmyer, and John Reumann (New York: Paulist, 1978), xii + 323 pp. British ed. (London: Chapman, 1979). *Translations*: German: *Maria im Neuen Testament: Eine ökumenische Untersuchung* (Stuttgart: Katholisches Bibelwerk, 1981); Spanish: *María en el Nuevo Testamento* (Salamanca: Sigueme, 1982); Italian: *Maria nel Nuovo Testamento* (Assisi: Cittadella, 1985).

(23) *An Adult Christ at Christmas: Essays on the Three Biblical Christmas Stories—Matt 2 and Luke 2* (Collegeville: Liturgical Press, 1978), viii + 50 pp. Unifies ##B99, 105, 106, 108. *Translations*: Spanish: in article form in *Biblia y Vida* (Yucatan) 44 (December 1980) 25–31; 45 (January 1981) 10–14; 46 (February 1981) 7–14; 56 (December 1981) 21–28; unofficial publication: Universidad Iberoamericana, 1990; official publication: *Un Cristo adulto en Navidad* (Buenos Aires: San Pablo, 1994); Italian: *Racconti biblici natalizi. Meditazioni* 79 (Brescia: Queriniana, 1988; 2d ed. [reprint], 1992); Portuguese: *Um Cristo Adulto no Natal* (São Paulo: Loyola, 1990); Chinese (Hong Kong: Catholic Truth Society, 1994); Catalan: *Un Crist adult per Nadal* (Barcelona: Claret, 1994); Korean (Seoul: St. Paul's, 1995); Japanese (Tokyo: Joshi-Pauro-Kai [Paoline], 1996); German: *Der Messias in der Krippe: Versuche über die drei biblischen Weihnachtsgeschichten* (Würzburg: Echter Verlag, 1997).

1979

(24) *The Community of the Beloved Disciple* (New York: Paulist, 1979), 204 pp. British ed. (London: Chapman, 1979). Philippine ed. (Manila: St Paul's, 1996). *Translations*: German (abridged): *Ringten um die Gemeinde* (Salzburg: Müller, 1982); Italian: *La comunità del discepolo prediletto* (Assisi: Cittadella, 1982); Spanish: *La comunidad del discípulo amado* (Salamanca: Sigueme, 1983; 2d ed., 1987; 3d ed., 1991; 4th ed., 1996); French: *La communauté du disciple bien-aimé*. LD 115; (Paris: Cerf, 1983; reprint 2002); Portuguese: *A comunidade do Discípulo Amado*. Nova Coleção Bíblica 17 (São Paulo: Paulus, 1984; 2d ed. 1992; 4th ed. 1999).

1981

(25) *The Critical Meaning of the Bible* (New York: Paulist, 1981), x + 150 pp. Adapts and reuses ##B103, 111, 116, 119, 123, 124, 125. British ed. (London: Chapman, 1982). *Translations*: Portuguese: *O Significado Crítico da Bíblia* (São Paulo: Loyola, 1987); Korean of Chapter Six ("An Example: Rethinking the Priesthood Biblically for All," pp. 96–106): *Mee Joo Catholic Digest* 11-12 (November/December 1991) (reprinted in *Lumen Gentium* [1993], 57–71); French: *Croire en la Bible à l'Heure de l'Exégèse* (Paris: Cerf, 2002).

1982

(26) *The Epistles of John*. AB 30 (Garden City, NY: Doubleday, 1982), xxvii + 812 pp. British ed. (London: Chapman, 1983). *Translations*: Italian: *Le Lettere di Giovanni* (Assisi: Cittadella, 1986).

1983

(27) *Antioch and Rome: New Testament Cradles of Catholic Christianity*, with John P. Meier (New York: Paulist, 1983), xii + 242 pp. British ed. (London: Chapman, 1983). *Translations*: Italian: *Antiochia e Roma* (Assisi: Cittadella, 1987); French: *Antioche et Rome: Berceaux du christianisme*. LD 131 (Paris: Cerf, 1988).

(28) *Recent Discoveries and the Biblical World* (Wilmington: Michael Glazier, 1983). Reprint, Eugene, OR: Wipf & Stock, 2003), 101 pp. Revision of #B129. 2d (corrected) printing, 1985. Philippine ed. (Manila: St. Paul's, 1994). *Translations*: Portuguese: *As recentes descobertas e o mundo bíblico* (São Paulo: Loyola, 1986).

1984

(29) *The Churches the Apostles Left Behind* (New York: Paulist, 1984), 156 pp. The Sprunt Lectures of January 1980 (Union Theological Seminary, Richmond). Chapter 8 abridged in *God's Word Today* 7 (January 1985): 40–45. British ed. (London: Chapman, 1984). Philippine ed. (Manila: St. Paul's, 1994). *Translations*: Portuguese: *As Igrejas dos Apóstolos* (São Paulo: Paulinas, 1986); French: *L'Église héritée des apôtres*. Lire la Bible 76 (Paris: Cerf, 1987); Italian: *Le Chiese degli Apostoli: Indagine esegetica sulle origini dell'ecclesiologia* (Casale Monferrato: Piemme, 1992); Dutch: *Kerkvormen in het spoor van de apostelen* ('s-Hertogensbosch: Katholieke Bijbelstichting, 1993); Indonesian (Jakarta: Penerbit Kanisius, 1997); Japanese (Yotsuya Tokyo: Don Bosco [Salesian], 1998).

1985

(30) *Biblical Exegesis and Church Doctrine* (New York: Paulist, 1985), 171 pp. Adapts and reuses ##B126, 128, 130, 131, 132, 140, 143, 145, 146. British ed. (London: Chapman, 1985). Reprint Eugene, OR: Wipf & Stock, 2002.

1986

(31) *A Crucified Christ in Holy Week: Essays on the Four Gospel Passion Narratives* (Collegeville: Liturgical Press, 1986), 71 pp. Reuses ##B96, 137, 138, 142, 148. *Translations*: Italian: *La Passione nei Vangeli*. Meditazioni 72 (Brescia: Queriniana, 1988); Spanish: *Cristo Crucificado* (Mexico City: Universidad Iberoamericana, 1989); Chinese (Hong Kong: Catholic Truth Society, 1992); Catalan: *Un Crist crucificat en la Setmana Santa* (Barcelona: Claret, 1994); *Un Cristo Crucificado en Semana Santa* (Buenos Aires: San Pablo, 1995); Portuguese: *Um Cristo crucificado na Semana Santa* (São Paulo: Ave Maria, 1996); Japanese (Tokyo: Joshi-Pauro-Kai [Paoline], 1997).

(32) *A Wise and Discerning Heart: Studies Presented to Joseph A. Fitzmyer, S.J. in Celebration of His 65th Birthday*, ed. Raymond E. Brown and Alexander A. Di Lella (Washington: Catholic Biblical Association, 1986) = *CBQ* 48/3 (July 1986).

1988

(33) *The Gospel and Epistles of John: A Concise Commentary* (Collegeville: Liturgical Press, 1988), 136 pp. A major rewriting of #A5, using the Revised NAB as basic text. Indian ed. (Bombay: St. Paul, 1993). Philippine ed. (Manila: St. Paul's, 1994). *Translations*: Italian: *Il Vangelo e le Lettere di Giovanni*. Biblioteca Biblica 14 (Brescia: Queriniana, 1994).

(34) *A Coming Christ in Advent: Essays on the Gospel Narratives Preparing for the Birth of Jesus—Matt 1 and Luke 1* (Collegeville: Liturgical Press, 1988), 71 pp. Unifies ##B151, 152, 155, 158, 159. *Translations*: Italian: *Avvento: il Cristo che viene*. Meditazioni 83 (Brescia: Queriniana, 1989); Chinese (Hong Kong: Catholic Truth Society, 1994); Spanish: *Cristo llega en Adviento* (Buenos Aires: San Pablo, 1994); Catalan: *Un Crist que ve (arriba) en l'Advent* (Barcelona: Claret, 1994); Japanese (Tokyo: Joshi-Pauro-Kai [Paoline], 1996); German: *Der kommende Christus: Eine Auslegung der Evangelien im Advent* (Würzburg: Echter Verlag, 1997); Slovak: *Kristus v Advent* (Trnava: Dobrá kniha, 2000).

1989

(35) *The New Jerome Biblical Commentary (NJBC)*, ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy (Englewood Cliffs, NJ: Prentice-Hall, 1990), xlviii + 1475. Brown edited the General Articles (40, 45, 65-83). For the *JBC* (1968) see #A13. British ed. (London: Chapman, 1990). Indian ed. (Bangalore: Theological Publications, 1990). Student (paperback) ed. (London: Chapman, 1993). *Translations*: Italian: *Nuovo Grande Commentario Biblico* (Brescia: Queriniana, 1997).

1990

(36) *Responses to 101 Questions on the Bible* (New York: Paulist, 1990), 147 pp. British ed. (London: Chapman, 1990). Indian ed. (Bombay: St. Paul, 1991; 2d ed. 1993). Philippine ed. (Quezon City: Claretian, 1993). *Translations*: Italian: *Risposte a 101 domande sulla Bibbia* (Brescia: Queriniana, 1991); French: *101 Questions sur la Bible*. Lire la Bible 98 (Paris: Cerf, 1993); Chinese (Hong Kong: Catholic Truth Society, 1993; 2d ed., 2001); Portuguese: *101 perguntas sobre a Bíblia* (Lisbon: Circulo de Leitores, 1994); Malayalam (Kerala) (Ernakulam: St. Paul's, 1994); Japanese (Tokyo: Joshi-Pauro-Kai, 1995); Spanish: *101 preguntas y respuestas sobre la Biblia*. Nueva alianza 138 (Salamanca: Sigueme, 1996; 2d printing, 1997); Slovak: *Biblia 101 otázok a odpovedí* (Trnava: Dobrá kniha, 1999).

1991

(37) *A Risen Christ in Eastertime: Essays on the Gospel Narratives of the Resurrection* (Collegeville: Liturgical Press, 1991), 95 pp. Unifies ##B176, 179, 181. *Translations*: Italian: *I racconti evangelici della Risurrezione*. Meditazioni 100 (Brescia: Queriniana, 1992); Catalan: *Un Crist ressuscitat en temps de Pasqua* (Barcelona: Claret, 1994); Chinese (Hong Kong: Catholic Truth Society, 1994); Spanish: *Un Cristo Resuscitado en Tiempo Pascual* (Buenos Aires: San Pablo, 1995); Korean (Seoul: St Paul's, 1996); Portuguese: *Um Cristo Ressuscitado na Páscoa* (São Paulo, Brazil: Ave Maria, 1996); Japanese (Tokyo: Joshi-Pauro-Kai [Paoline], 1997).

1992

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