

für fünf ehemalige lateinische Parochien: Tylicz, Brunary, Muszynka, Mszana b. Jasło und Adrzejówka b. Muszyna. Diese Parochien wurden im 15 und 16 Jh. griechisch orthodox. Die Vermutung liegt nahe, dass dieser Prozess sich nicht nur auf die erwähnten 5 Parochien erstreckte, sondern ebenfalls andere Pfarrsprengel erfasste, die von Kazimir dem Grossen (+ 1370) im Gebiet der ehemalige West-Lemkowszczyzna errichtet worden waren.

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THE DEAD SEA SEROLLS AND THE NEW TESTAMENT

In spring of 1957 ten years passed from the discovery of ancient biblical and extra-biblical manuscripts in the cave of Wadi Qumran at the Dead Sea. The three problems were discussed in those ten years; there are: 1. the date of writing of manuscripts 2. identification of community inhabited in Qumran and persons described in extra-biblical papers 3. the relationship of extra-biblical manuscripts to those of New Testament. The third problem is the most discussed. it was begun by K. G. Kuhn in 1950. The Catholic writers took up that theme and in 1951 W. Grossouw wrote some articles on it. G. Coppens, N. Adler, G. Greystone, R. M. Murphy did the same in following years. Four questions may be made out in this problem:

1. Was John Baptist's teaching dependent on that of community in Qumran. W. H. Brownlee, S. A. Gayser, G. L. Harding think so. The author of this article on the base of J. Schmitt's, R. E. Murphy's and M. Burrow's works quoted similarities such as: priesthood origin, exodus on desert, propheetism, messianism, two baptisms, penitens, foretelling of God's anger and judgement, but at the same time he set forth the difference between Qumran and John: universality of redemption, the different notion of penitence, conversion, rite of baptism, another point of view on Messiah. Therefore we cannot say of direct dependance.

2. The question of analogy between Master of Justice and Jesus Christ. A. Dupont-Sommer's endeavours to represent Master as Messiah Redeemer of the world, God's being, who died for our sins, arose again and ascended into heaven, are not based on the texts. Is well as E. Wilson's and J. Allegro's views, who developed A. Dupont-Sommer's theory are baseless. W. F. Albright, R. de Vaux and his collaborators stated

this. This year R. E. Brown proved that Master was not Messianic person and his death was not expiation for sins.

3. The similarity between the structure of ancient Christian community and that of New Covenant. J. Danielou showed certain similarities in organisation, cult and liturgy. But there are important differences: Jesus Christ selected Apostles from various generations. Baptism is sacramental in character and is connected with the death of Christ. The Last Supper is a sacrifice of New Testament. In original Church we see that Sunday was a holiday not Saturday, different discipline, privileged situation of women etc. That shows that was no intermediate dependence.

4. Literary and real similarities between John's Gospel and Letters and Dead Sea Scrolls. Catholic writers such as: F. M. Braun, R. Brown, M. E. Boismard and R. E. Murphy put forth some literary similarities and even some real ones. Especially a mitigated religious and moral dualism is seen in both groups of writings. But the main difference lies in Christ, Dogma of Saint Trinitity, doctrine of mystic Christ's Body, universalism, Holy Sacraments, the free human will decidedly stated. J. M. Braun's opinion of 1955 on the way of presenting the principles of Gospel, should be declined. The more so because J. M. Braun himself denied this standpoint in 1956.

On the base of A. Metzinger's O. S. B. and M. Burrows' statements we should conclude as follows:

1° There is no direct influence of Dead Sea Scrolls on the doctrine of New Testament.

2° The indirect influence of Qumran Community on New Testament is doubtful.

3° The literary similarities and the way of expressing the doctrine should be explained by common „milieu“ and common dependence from Old Testament and apoclyptical apocryphisc writings.