3. Jesus

Gospel Images of Jesus Christ in Church Tradition and in Biblical Scholarship: Fifth International East–West Symposium of New Testament Scholars, Minsk, Sept 2 to 9, 2010
Christos Karakolis, Karl-Wilhelm Niebuhr & Sviatoslav Rogalsky, eds.
WUNT 288; Tübingen: Mohr Siebeck, 2012, 978-3-16-151908-6, €119.00, xiii + 458 hb

This volume records the fifth symposium attended by members of the Eastern European Liaison Committee of the SNTS and of two Belarusian theological institutes, held in Minsk in 2010. Chapters, all in English (some translated), are written by scholars from the United States (e.g., J. Marcus, C.R. Holladay), Spain (A. Puig), Germany (M. Reiser, K.-W. Niebuhr, T. Nicklas, M. Vogel), Greece (Ch. Atmatzidis, K. Zarras, E. Tsalampouni, C. Karakolis), Serbia (P. Dragutinovic), Romania (V. Mihoc) and Belarus (Metropolitan Philaret, S. Rogalsky), with others. The essays largely cover both the methods and results of those who have been involved in research into the historical Jesus (who/which is one of the concepts probed repeatedly) and the gospels, and the degree to which what we might regard as traditional historical-critical methods can be used in conjunction with a regula fidei.

One chapter which should be consulted by any reader of this Booklist is S. Rogalsky’s survey of pre-1917 Russian scholarship, a fascinating supplement to our normal Western-dominated histories of research: we see here the orientation of Russian biblical research not only to patristic tradition, but also to philology, although this was not without struggles and persecution. Another interesting feature in other essays is that the Orthodox encounter with historical-critical method has led to the use of scholarship on the historicity of the gospels by more conservative Protestants such as F.F. Bruce, Norman Anderson and Richard Bauckham. On the Western side, Joel Marcus’s thoughtful essay on ‘Jesus the Jew in Recent Western Scholarship’ especially repays reading. This volume is valuable both for its insightful scholarship and for its documentation of the painful recent contexts and pious approaches of many of the Eastern European scholars included here. The SNTS’s Liaison Committee is again to be congratulated on its work.

Simon Gathercole

Iesus Deus: The Early Christian Depiction of Jesus as a Mediterranean God
M. David Litwa

The crux of Litwa’s thesis is encapsulated beautifully in a statement which appears to be a paradox: ‘The modern quest for the historical Jesus…is the quest for the human Christ’.
The ancient Christian sources have a primary objective in portraying Jesus’ divinity. Furthermore, these authors joined in a common discourse of deification in the Graeco-Roman world. First, Litwa compares the thought processes of Luke and Plutarch regarding divine birth, each preferring a pneumatic conception. Second, he demonstrates the popular trend for infant deity stories in which the infant often appears to be obnoxious, but the reason is a peremptory defence of divine honour. Here Litwa examines the Infancy Gospel of Thomas. Third, Litwa cites Origen’s counterattack on Celsus, highlighting the commonly accepted philosophical idea that the only truly deifying benefits are moral. Fourth, the language and imagery of Jesus’ transfiguration are compared with the epiphanies of gods in the ancient Mediterranean world. Fifth, Litwa argues that the depiction of Jesus’ ‘corporeal immortalization’ adopts and adapts the discourse of deification in Mediterranean culture. Finally, Litwa places the names of Jesus in Phil. 2.9-11 in the Graeco-Roman tradition of theonymy.

It could be construed by some that Litwa’s analogy is reductionist: ‘Christians modified the design of many competing products on the market’, but he states that he does not wish to de-legitimize Jesus. What we can take away from this book is his desire to demonstrate the literary depiction of a human as a god, and his admirable use of comparative texts.

Diana Woodcock

Jesus against the Scribal Elite: The Origins of the Conflict
Chris Keith

This book represents the final stage of a three-part research project on the literacy of Jesus. Part 1, ‘The Pericope Adulterae, the Gospel of John, and the Literacy of Jesus’, concludes that Jn 7.53–8.11 was added to the gospel around the third century to prove (among other things) that Jesus was literate and capable of writing. Part 2, ‘Jesus’ Literacy: Scribal Culture and the Teacher from Galilee’, highlights the complexity involved in determining literacy, and concludes that the historical Jesus did not hold scribal literacy (i.e., the ability to study, read, and copy the sacred texts directly, and the authority to function socially as an authoritative interpreter). Part 3 is a popularization and extension of this research, making the results accessible for upper-level students (chapters 1–4), and developing it further by specifically examining the historical origins of the conflict between Jesus and the scribal elite (chapters 5–6).

This work falls into the most recent stream of historical Jesus research and largely eschews the form-critical criteria for establishing historicity, and instead advocates the use of social memory theory, an introduction to which is provided in chapter 3. Thus, rather than sifting the sources in order to reconstruct what we could never have, Keith begins with the sources as they are and explains the conflicting memories regarding Jesus’ scribal literacy from the fact that a scribal-illiterate member of the manual-labour class presumed to function as an authoritative teacher. Keith argues persuasively that this in itself would have been sufficient to lead to all sorts of questions and conclusions about his scribal-literacy and authority, and to bring him into direct conflict with the scribal elite. In addition to probing a neglected factor in historical Jesus research, Keith
illustrates how social memory theory opens up new possibilities for the field. As a result, this concise, clear and convincing analysis will serve both scholars and students equally well.

Jody A. Barnard

*Jesus and Temple: Textual and Archaeological Explorations*
James H. Charlesworth, ed.

This book brings together papers presented at a symposium in Florida in 2011. A good part of the introduction and chapters 1 and 2 by Leen Rittmeyer and Dan Bahat focus on the archaeological and historical evidence relating to the Herodian temple. Later in the volume Mordechai Aviam looks at the archaeology of Galilee, emphasizing its ‘spiritual and emotional connection to Jerusalem and the temple’. Lawrence Schiffman usefully explores the practical and hugely symbolic significance of the temple in ancient Judaism. Gary Rendsburg takes us into the OT and argues for temple singing of psalms as originating in the Northern kingdom. Chapters 6–9 come on to Jesus, with two chapters by Charlesworth arguing that ‘Jesus and his apostles loved and honoured the temple’ – in a way often not recognized by Christians. This love did not exclude criticism of how the cult was conducted, but did not simply cease as the idea of Jesus and the community as embodying the temple came to the fore. Harold Attridge looks at the temple and Jesus as high priest, notably in John’s Gospel and Hebrews, finding ‘a tensive relationship between followers of Jesus and the realities at the centre of Jewish ritual life before 70 CE’ (p. 237). Finally George Zervos argues for the importance of the apocryphal *Protoevangelium of James* and a reconstructed source which he calls *Genesis Marias*.

This volume, like most symposia, is a mixed bag, with the archaeologists’ contributions being especially informative and interesting, helped by their black and white plates. The ‘biblical’ chapters vary between the rather speculative (Rendsburg and Zervos) and the usefully reflective, including those by Attridge and Charlesworth himself.

David Wenham

*Jesus: Evidence and Argument or Mythicist Myths?*
Maurice Casey

This is a punchy refutation of the recently revived view that Jesus was not a historical figure, but a Christian fabrication based on ancient myths. Some of its proponents have attacked Casey himself, but he takes them to task not primarily for that, but because of what he calls wholly ‘unacceptable scholarship’. The book’s introduction includes biographical sketches of various of the mythicists; Casey argues that their views are often a reaction to American fundamentalism, reflecting ignorance of more sensible scholarship. He includes an explanation of his own background and loss of faith as a student. There follows a chapter discussing historical method, or rather the lack of it, in the
mythicists. He goes on to the date and reliability of the gospels, arguing for considerable reliability and for some very early dates (Mark about 40 CE). He then discusses their arguments based on what is not in the gospels, or Q, or Paul, before looking more positively at Paul’s evidence. His final main chapter examines fanciful ideas proposed about the Christian story of Jesus coming out of the myths of other religions, from Greece to Egypt to India.

The book shows how flawed the mythicists’ arguments are, betraying ignorance of modern scholarship (including of Aramaic, a Casey speciality). The book is also interesting for Casey’s own controversial views on many Jesus-related issues, some extraordinarily conservative (e.g., on gospel dates, the ‘we’ passages in Acts, the authenticity of 1 Thess. 2.14-16), some very sceptical, notably about traditional and Johannine views of Jesus as Son of God. He is scathing about the doctrinal commitments of evangelical institutions and about well-known scholars who he sees as compromised by association. He is also dismissive of others, including the Jesus seminar. Professor Casey died in 2014 and, if this is his last book, it is a worthy example of his independent well-informed blend of conservative and sceptical scholarship.

David Wenham

Petra von Gemünden, David G. Horrell & Max Küchler, eds.
NTOA 100; Göttingen: Vandenhoeck & Ruprecht, 2013, 978-3-525-59362-2, €99.99, 709 hb

This collection of studies marks a fitting tribute to its Jubilar, one of the pioneers of the application of social-scientific approaches to the NT. The volume consists of 32 essays in German, French and English covering a range of issues reflecting Theissen’s own diverse interests, including the historical contexts of Jesus and the Jesus movement (e.g., Holmberg, W. Stegemann, Hezser), the portraits of Jesus in the gospels and Epistles (e.g., Luz, Esler, Horrell), the discipline of Jesusforschung (e.g., Moxnes, Marguerat, R. Morgan, Byrskog, Merz), and Jesus’ impact more widely, the ‘shadow of the Galilean’ as cast over such diverse arenas as school-teaching, science, poetry and art (Mutschler, H. Meisinger).

There is naturally only space to comment on a few of the chapters. Samuel Byrskog’s essay helpfully summarizes the development of form criticism, and in contrast to some reports of its demise, endorses Theissen’s own claim that sociological study is in a sense a renewal and continuation of Formgeschichte; Byrskog further links it to the study of social memory. Horrell’s essay discusses Theissen’s contribution to the interaction between psychology and NT study, applying this to 1 Pet. 2 and showing that both psychological experiences and scripture shape the depiction of the exemplary suffering Jesus. Küchler’s study of Jesus and Bar Kochba offers helpful comparison in its correlation of the literary and numismatic evidence for the latter, and Peter Lampe’s timely analysis of the controversial pre-70 CE Jonah-fish ossuary makes an important case for the ossuary’s Christian usage and will need to be taken seriously. Overall, this Festschrift is well worth consulting; even though it has little to unify it beyond an orientation to
Theissen’s work and a focus upon Jesus, it would be an odd NT scholar who did not find a great deal of interest and profit in the volume.

Simon Gathercole

*Jesus, Kirche und das Heil der Anderen*
Michael Theobald
SBA 56; Stuttgart: Katholisches Bibelwerk, 2013, 978-3-460-06561-1, €48.00, 320 pb

The threefold title of Theobald’s collection of articles relates directly to the three sections of the book: part 1, *Jesus*; part 2, *Kirche* (Church); and part 3, *Das Heil der Anderen* (Salvation of Others). Each part consists of independent essays that were previously published in theological journals or collections of essays. A few essays in the present edition are extended through some additional comments or bibliography; one essay is contracted. Part 1 contains six essays that have generally to do with the teachings or character of Jesus: Sermon on the Mount, his teaching on divorce, examination of Lk. 10.18-20, labourers in the vineyard of Mt. 20.1-16, a brief comparison between Jesus, son of Ananias and Jesus, son of Josephus, and, finally, the death of Jesus in the light of his last words on the cross. Part 2 incorporates three essays: on Jesus and his disciples, on Phoebe and Junia, and on NT judgment speeches that shed light on the understanding of judgment language for the church. Part 3 includes four essays on the main hermeneutical issue that the author attempts to develop implicitly already in the first two parts, namely, salvation of others or of those who are situated outside the community of Jesus’ followers.

If Jesus died for all according to the scripture are all expected to be saved? What are the nuances and other conditions to God’s salvation? What have the church doctrines and history of reception added to that? What should be the policy of the church? These difficult questions find some attention-catching reflections in Theobald’s essays. Whether the author provides sufficient answers is a moot point. But these discussions definitely invite coherent and substantial research in this area.

Svetlana Khobnya

*The Jesus Movement and its Expansion: Meaning and Mission*
Sean Freyne
Grand Rapids: Eerdmans, 2014, 978-0-8028-6786-5, $35.00, xii + 383 pb

Sean Freyne sadly died before the publication of this study, but the book stands as a fitting tribute to a leading pioneer in Jewish studies. Freyne basically revisits much of his earlier research, but with some revision as well as fresh insight. The book is divided into three main parts, examining the social, political and economic context of Jesus’ ministry, a briefer discussion of the historical Jesus, and a final section on the expansion of the Jesus Movement from Jerusalem to Constantine.

Much of the material will be familiar to many, but there are distinctive edges: Jesus is probably to be seen as a descendent of Hasmonean migrants from Judaea, living in
a broadly Hellenistic environment, yet determinedly Jewish in relation to the Torah and the temple. Jesus probably saw himself as an agent of renewal as he calls the twelve and moves around the borders of ‘greater Israel’. He plays down the importance of the Sabbath, food and purity laws in favour of a more radical commitment to God. This, together with his openness to Gentiles, shows that Jesus is more ‘Abrahamic than Mosaic’. Yet Jesus did not finally determine the issue of Gentile inclusion, as shown by the continuing debate in Acts and elsewhere. The central role of James in shaping the post-resurrection community is also seriously underestimated. Nevertheless, early documents such as Q, the Didache and the Gospel of Thomas testify to a gradual shift back from Jerusalem towards the borderlands of Galilee and Syria, though it was well into the second century before the fledgling church finally took leave of continuing Judaism.

Not everyone will accept Freyne’s reading of the history of Israel or the early church, and there is plenty to debate in the detail. But this is an outstanding testament to an outstanding scholar.

Alan Le Grys

Jesus of Nazareth: Jew from Galilee, Savior of the World
Jens Schröter, translated by Wayne Coppins & S. Brian Pounds
Waco, TX: Baylor, 2014, 978-1-4813-0199-2, $49.95, xx + 305 hb

Schröter is eminently successful in demonstrating the potential for a symbiotic relationship between historical Jesus research and Christ of faith research, neither reconstructing an adequate portrait of Jesus alone. Far from denigrating historical Jesus research, he holds it in high esteem as the firm foundation for the Christian faith. He works from the premise that the question of who Jesus was cannot be separated from who he is today. The crux of the tension is evident in the fusion of the pre-Easter events and the post-Easter faith in the gospels. Following a brief overview of historical remains and sources, Schröter embarks on a portrayal of Jesus. First, he considers his environment, his mission and the final events in Jerusalem. He uses careful and considered reasoning to posit what may be plausible historically and which may be authentic sayings of Jesus in the gospel accounts. Of particular note are the discussions on the significance of Jesus’ encounter with John the Baptist for Jesus’ own activity, and on the term ‘Son of Man’. He emphasizes the importance of distinguishing between Jesus’ instructions to the disciples and those to the wider community. Finally, Schröter considers our own engagement with Jesus today through Christian festivals, art, literature, film and music.

This is a book you cannot put down. Its pleasant style will appeal to a wide range of readers. It challenges Christian dogma in places, warning that Western theology must remain conscious of the broader horizon, one which Schröter brings very much into view.

Diana Woodcock
Jesus Research: New Methodologies and Perceptions. The Second Princeton–Prague Symposium on Jesus Research
James H. Charlesworth, ed. with Brian Rhea and Petr Pokorný
Grand Rapids: Eerdmans, 2014, 978-0-8028-6728-5, $70.00, xxxiii + 1053 pb

This is an astonishingly compendious collection on Jesus research. It brings the results of the 2007 Princeton–Prague Symposium on the subject, so has taken a long time to reach print, a point highlighted by the inclusion of Sean Freyne and Geza Vermes. However, their inclusion signals the wonderful quality of the 40 scholars brought together by the symposium. Section 1, on methodology, features Vermes, Weaver, D.F. Moore and Porter. A section on archaeology has Charlesworth and Aviam, Freyne, Hutton, Mazor and Hendin. ‘Jesus within Judaism’ includes Holmén, Allison, Theissen, Flint, Daise, Chilton, Horsley, and Edrei and Mendels. A surprising little section on psychobiography has articles by Capps and Charlesworth. In a section on sources there are Bauckham, Kelber, Ehrensperger, Bock, Luz, Keener, Moody Smith, C.A. Evans, Perkins, Elledge, Nodet and Mourad. Finally, on Jesus’ life and teaching, Webb, Oegema, L.M. McDonald, Parsenios, Roskovec, Pokorný and Novakovic. Brian Rhea supplies a very useful composite bibliography which is ‘selected’ but still runs to over 90 pages. Finally, and so often missing from such collections, is an index of scripture and other ancient sources.

Undoubtedly there are some luminaries in here who were asked to speak on expected topics and did so in expected ways. However, the breadth of knowledge and wisdom, and plentiful supply of sparks of new ideas, make this a marvellous resource for thinking about Jesus in a wide range of current academic ways.

Peter Oakes

Jesus, the Sabbath and the Jewish Debate: Healing on the Sabbath in the 1st and 2nd Centuries CE
Nina L. Collins
LNTS 474; London: Bloomsbury T&T Clark, 2014, 978-0-56738-587-1, £80.00, xxii + 482 hb

Collins offers a comprehensive critique of a traditional reading of the canonical gospels – that Jesus was criticized by the Pharisees for performing healings on the Sabbath. She suggests that this reading has no basis in historical fact; Jesus was never criticized by Pharisees on this ground. On the contrary, he was in complete agreement with them, that cures on the Sabbath should always be performed. Indeed, the conversations between Jesus and Pharisees in this regard (all of which are recorded exclusively in the NT gospels) reflect a wider Jewish debate. That Jewish debate, stretching from the Maccabaean period through to the end of the second century CE, sought to resolve the apparent conflict between the demands of Jewish law and the need to heal/save life on the Sabbath. It is within the context of this wider Jewish debate that Collins offers her non-traditional perspective on the Sabbath healing events recorded in the canonical gospels.
After two brief introductory chapters, Collins studies in detail the relevant passages in the four canonical gospel accounts (Mk 1.21-34 and pars.; 3.1-6 and pars.; 6.1-6 and pars.; Lk. 13.10-17; 14.1-6; Jn 5.2-18; 7.14-25; 9.1-17). Although this covers only one chapter, it comprises easily over one-third of the book. Following a summary chapter, over the next seven chapters she undertakes a parallel study of a wide range of post-biblical Jewish sources. These include in particular the work of three rabbinic schools, as well as a range of Tannaitic sources. This Jewish resource is specific, copious, erudite and extensive. In a brief concluding chapter, she makes the point that Jewish leaders are always allowed acts of healing and/or the saving of life – on the Sabbath just as much as any other day. Collins slightly overplays the point that NT and post-biblical Jewish sources are rarely considered together with regard to Jesus’ Sabbath healings; but it remains that her parallel study of these two sets of sources is invaluable. The useful bibliography and two indices help ensure that this will remain the case for a good time to come.

Glenn M. Balfour

Peace the Seer: The Progress of Prophecy
Ben Witherington III
Minneapolis: Fortress, 2014 (1999 Hendrickson), 978-1-4514-8887-6, $39.00, xviii + 427 pb

This is a reprint of the 1999 Hendrickson edition of Jesus the Seer that was intended as a complement volume to Witherington’s earlier publication of Jesus the Sage. In Jesus the Seer the author examines the phenomenon of biblical prophecy in a wider social and cultural context. He traces this phenomenon chronologically starting with ancient Near Eastern traditions, Jewish writings of the Old Testament and intertestamental period. He sheds light on the concept of prophecy in the development of the NT, and the early Christian era up to the Montanist movement in 200 CE.

The present copy does not include any editorial changes or updates; even typographical errors are carried over into this new reprint. The fact that the only new element in the book is the cover does not diminish the value of this monograph though. This a painstaking treatment of the complex phenomenon of prophecy that not only helps to understand its beginnings, development, views from within and outside the scripture, but also helps to place and understand Jesus and Jesus’ movement in prophetic terms. I am sure that the audience who will encounter this book for the first time will find itself easily engaged with Witherington’s conversation on Jesus and prophecy.

Svetlana Khobnya

The Nonviolent Messiah: Jesus, Q, and the Enochic Tradition
Simon J. Joseph

This monograph addresses the question of Jesus’ stance on violence (human and divine) in dialogue with Q, 1 Enoch and associated literature. In part 1, after surveying the basic
tensions in the gospels, where calls to love enemies jostle with threats of coming wrath, Joseph considers the broader ethical questions surrounding the OT conquest narrative and divine warrior motif and their reworking in the later apocalyptic tradition. In part 2, he focuses on the Christological expression of these tensions, drawing on Q, Paul, John, the Scrolls, the *Animal Apocalypse* and the *Similitudes*. Finally, tracing kingdom, sonship and discipleship language in the sapiential and eschatological strata of Q, Joseph concludes that the consistent emergence of peaceful stances trump or at least control other types of material.

This wide-ranging investigation will reward Jesus, Q and Second Temple scholars alike. Although the use of previously published material gives a sense of excursus to some sections, these are nonetheless valuable. While the relationship between a ‘pacifist’ Jesus and the images of retribution in the prophetic material to which he was heir may never be entirely solved, Joseph’s highlighting of the contribution of the humanity-unifying eschatology of the *Animal Apocalypse* and other Adam Christologies was very valuable. That these seemed to provide a distinctive ingredient to an early Christian synthesis visible in Paul and Q was particularly illuminating. In addition, working out how the slightly different approaches to violence even in Q sit with the proposed redactional history of this undoubtedly early document was a useful exercise.

John R.L. Moxon

*The Other Jesus: Stories from World Religions*

Todd Outcalt
Lanham, MD: Rowman & Littlefield, 2014, 978-1-4422-2308-0, £22.95, xi + 240 hb

Too often religions are discussed as if they have definitional boundaries as uncompromising as hostile country borders. Outcalt’s book defies this assumption by taking us on a tour of other world religions and showing us where traces of Jesus are found in the most unlikely of places. Chapter 1 begins where the gospels leave off, ending up at *The Shepherd of Hermas*. Chapter 2 examines Jewish and rabbinic traditions which can help explain Jesus. The image of Jesus emerging in the desert communities and other isolated groups is the focus of chapter 3. Chapters 4 and 5 explore the Jesus of Islam and Sufism, mainly through the Qur’an, Hadith and poet Rumi. Here, Outcalt identifies Jesus as a site of significant mutual exchange between Islam and Christianity. Taoism and Buddhism are the main concerns of chapter 6, most notably the intriguing Jesus Sutras and the parallels between Jesus and Buddha. Finally, chapter 7 is an anthology of text extracts on Jesus in history and literature, with commentary.

This charming book, at times oversimplified yet highbrow enough, would suit undergraduates writing essays on relationships between world religions. It would be particularly useful to ministers or teachers who are involved in interfaith relations or based in a multi-faith community. Whilst maybe not satisfying some academics working at high postgraduate or postdoctoral levels, it is perfect as a friendly starting point for all scholars wishing to begin to study how Christianity relates to other faiths, and is also suitable for the lay reader.

Richard Britton
This book is built around a guest lecture in Nijmegen by Michael Wolter from neighbouring Bonn, who is a leading gospels scholar (cf. his *Handbuch zum Neuen Testament* Commentary on Luke). Various colleagues were invited to give their responses to it (apparently as essays rather than conference papers). The theme is the familiar historical/theological problem of the relationship between what scholars claim to know about the historical Jesus and the Christ of faith; Wolter gives an answer which is able to bring together a fairly sceptical attitude to the former and a more positive attitude to the latter in that in raising Jesus from the dead God has vindicated Jesus’ own self-interpretation. The respondents are Cilliers Breytenbach (sharp criticism), Jimmy Dunn (re-presenting briefly his own theme of the remembered Jesus and criticizing Wolter’s scepticism), Alan Culpepper (similarly more positive on historicity), Craig Evans (exploring the theme of Jesus as Saviour before and after Easter), Michael Licona (defence of historicity of resurrection with implications for solving Wolter’s dilemma), Christopher Hays (relevance of Gadamer to the issue), Robert Morgan (positive evaluation and commentary), Notger Slenczka (place of ‘certainty of fact’ in theology and faith), Martin Laube (some critical questions for Wolter to answer).

The character of the book leads to a certain amount of repetition between the essayists with more than one attempt to summarize Wolter’s essay. Wolter’s essay is by no means easy to comprehend, and it is a pity that he did not develop his ideas more fully and respond to his partners in the discussion. One is left wondering whether a consensus of critically determined conclusions regarding the mission and person of Jesus is not sufficient and whether the divine *approbatio* likewise is sufficiently well grounded even though not all are persuaded of it. Granted that Jesus did perform what the people regarded as miracles, how adequate is the evidence that they were truly miraculous attestations of Jesus by God? No doubt the debate will continue!

I. Howard Marshall

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*Aposynagōgos and the Historical Jesus in John: Rethinking the Historicity of the Johannine Expulsion Passages*, Bernier 53