

meaning for the whole content and context of the tradition, not only to preserve the apostolic and patristic continuity of the church, but also to create a real obedient community in carrying the mystery of the truth of God into the present situation. What kind of initiation is being given to the clergy and lay people in each parish, to answer such questions as the following: Where and when do historical continuity and loyalty to the local ecclesiastical traditions become illegitimate or disobedient to the will of our Lord? Where and when do the disciplined obedient members of the institutional parish become disobedient children of God? Again, the symbolism of the book of the gospel represents the authority of the Logos of God, but also the unflinching obedience of the people of God, their charismatic discernment in turning to God when the way is confused.

It is not necessary to point out the value of interconfessional translations of the Bible. It is one of the most dynamic and inspiring practices in the ecumenical movement today. The translation and interconfessional understanding of the New Testament remains an important contribution to the unity of the churches. Here again, we should try to bring together individual initiatives or group efforts with the priorities and decisions of church institutions in order to produce results that will make history. We cannot claim that the coming generations should follow the tradition, if we are not taking creative steps, within the local church as well as ecumenically, in our own historical time.

Let me end these observations by saying that the translation of the Bible—knowing all the difficulties of actualizing the unchanging biblical texts through the weakness of human language—is an act of great evangelistic spirit and cultural courage to go beyond the own old borders and to meet new frontiers in order to “prepare the way of the Lord”. We must recognize in all those who are engaged in Bible translation the work of the Holy Spirit, the spirit of truth and the giver of light who never ceases to offer his gifts to concrete persons and people in every time and place. We are therefore grateful to all who in this way assist our churches for the remainder of this century in not simply preserving their traditional Christian identity and culture, but in bringing new persons, new nations to the kingdom of God, the kingdom of truth, life and joy.

CORRECTION

We regret a number of misprints which occurred in Dr. R.K. Moore's article “Romans 4.5 in TEV”, published in our January 1988 issue. The most significant of these were as follows:

page 126 for “As this view” read “As this verse”

for “*tou dikaionta*” read “*ton dikaionta*”

note 3: for “1988” read “1978”

page 127 for “rending” read “rendering”

page 129 for “*dikaion*” read “*dikaion*”