

New England Jesuit Oral History Program



**Fr. Daniel J. Harrington, S.J.
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AMDG

THE IMPORTANCE OF ORAL HISTORY

Oral histories are the taped recordings of interviews with interesting and often important persons. They are not folklore, gossip, hearsay, or rumor. They are the voice of the person interviewed. These oral records are, in many instances, transcribed into printed documentary form. Though only so much can be done, of course, in an hour or some times two, they are an important historical record whose value increases with the inevitable march of time.

For whatever reason, New England Jesuits, among others around the world, have not made any significant number of oral histories of their members. Given the range of their achievements and their impact on the Church and society, this seems to many to be an important opportunity missed. They have all worked as best they could for the greater glory of God. Some have done extraordinary things. Some have done important things. All have made valuable contributions to spirituality, education, art, science, discovery, and many other fields. But living memories quickly fade. Valuable and inspiring stories slip away.

This need not be. Their stories can be retold, their achievements can be remembered, their adventures saved. Their inspiration can provide future generations with attractive models. That is what Jesuit oral history is all about.

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Fr. Daniel J. Harrington, S.J.
Interview by Fr. Paul C. Kenney, S.J.
Tuesday, June 5, 2012

EARLY YEARS: 1940-1958

PAUL KENNEY: Hi, Dan.

DANIEL HARRINGTON: Hi, Paul, how are you?

PK: Fine, thank you.

DH: Good to see you.

PK: Good to see you too. Thank you for making this time available. Let's start at the beginning—where were you born?

DH: I was born in Arlington, Massachusetts, July 19, 1940.

IMMEDIATE FAMILY

PK: Let's talk a bit about your family of origin.

DH: I would be happy to. My father was born in Allihies, County Cork, Ireland. His name was Florence Daniel Harrington. Born on February 17 in 1909, he passed away on March 29 in 1980. My mother's name was Mary Agnes Brady. She was born in Arlington, Massachusetts, on July 31 in 1912, and passed away on March 22 in 1988.

My father got his education in Ireland for the most part. He came to the United States when he was about eighteen. He completed his high school equivalency in Brookline, Massachusetts, and worked most of his life for Sears Roebuck as an administrative executive. He came from a religious family and was an extraordinarily religious man. He prayed a lot and set a very good example for me and for my brother.

My mother, a graduate of Arlington High School, was a homemaker for most of her life. She, too, was a religious person and also a great reader. Religion in our home life was very important. We were regular in attending Mass on Sunday and in my case often during the week; so it was an encouraging religious atmosphere.

PK: Could you say more about what your father did at Sears?

DH: One of his sisters had already been working at Sears on Brookline Avenue in Boston (near Fenway Park), and I guess he was hired through her shortly after he arrived from Ireland. My father started out as a regular employee, while he studied to complete his high school education. He worked his way up to head of shipping and receiving, and retired in 1965.

Sears at that time had a good profit-sharing program that allowed people to retire young. So he retired at 56 and was financially pretty stable. But he wanted to keep active, so he did a part-time job at Belmont Hill School for fifteen years. It was a good thing for him to keep active that way; he and my mother had a very happy retirement as a result.

PK: Does your father's getting his high school diploma on his own initiative indicate a great emphasis on education?

DH: It does to a large degree. He was a smart guy, very organized, and very analytical. He soon figured out that he had to have a high school degree if he was going to go anywhere in America. So that was a factor. But he did not have much of a sense of the value of a university education.

PK: What kind of family did he come from?

DH: He was one of the oldest of nine children; he had one brother and seven sisters. Four sisters came to the United States, and the rest either went to England or stayed in Ireland. That was a fairly typical story of Irish emigration at the time. There was one house and one farm, so the rest had to go elsewhere. Since I think my father really wanted to come to America, the younger son got left with the farm and the house. But I do not think his younger brother really had his heart in farming either.

DAN'S BROTHER

PK: How many brothers or sisters do you have?

DH: I have one brother, Ed—Edward J. Harrington. Although he was a few years older, we were very close, even when I was young, and we have remained very close. He is certainly my best friend and always has been so. He has been a great support to me.

My brother is an accountant and lives in Braintree with his wife Marilyn; their four children all live in the area. It remains a very close family. Two of them run a restaurant called Evoo (Extra Virgin Olive Oil) in Kendall Square in Cambridge and two pizza facilities called Za, one in Arlington and another also in Kendall Square. All of them have been very supportive of me through the years.

My niece Colleen is the accountant, her husband Peter is the chef, and my nephew Dan is the bartender.

Evoo's is a big and very successful place, which has become the home base. One of my other nephews, Kevin, is a policeman in Whitman, Mass., and still another nephew, John, is in electronic security and lives up in New Hampshire with his family.

Several years ago after an impromptu meeting of many of my cousins in the area, my brother and I discussed how we grew up. We came away with renewed gratitude for our own parents and upbringing.

HOME TOWN

PK: Tell us a bit about your hometown.

DH: Arlington was and is a very nice place to grow up. It has a lot of activities for children and young people. When I was about six—it was the end of World War II—there were still many farms in Arlington, which were part of the breadbasket for Boston. There was a big farm at the end of our street. My neighborhood around Exeter Street was highly Catholic; there were a lot of kids my age, with some older and younger, so I was never at a loss for companionship.

PARISH

PK: How about the parish and the priests' influence on you?

DH: My home parish is St. Agnes in Arlington Center. Since my ordination I have celebrated the five o'clock Mass there every Sunday for 42 years now, so I am still active there. That was a very important place for me growing up, though I did not have much direct contact with the parish priests at all. They would say hello and that was about it. I enjoyed being in the boys' choir from the fourth grade on; that introduced me to church music and liturgy.

SCHOOLING

PK: How about your school and its influence?

DH: I went to St. Agnes Grammar School; it is still active. For all eight years I had a Sister of St. Joseph, so their influence on me was quite strong. When you consider that they had about fifty students each to spend the whole day with, it was superhuman activity. You would go home for lunch, and, if you can believe this, you would come back for the afternoon session.

When I was in the eighth grade, I won a scholarship to Matignon High School, but I did not want to go there, because they did not have a hockey team and I wanted to play hockey. So Sister Mary Doloretta, C.S.J.—Bless her soul!—coached me for the exam for BC High. I won a full scholarship and got to play hockey there. But, again, this is part of a sequence of what could be called providential accidents. She really helped me a lot, and without her I would not be sitting here—I can be sure of that.

On the other hand, St. Agnes Grammar School had a good tradition of sending students to BC High. They had all the past exams; you could train on them. I came in second in that exam; I think your older brother was also on that list.

PK: Yes, he was.

DH: It was the same exam, and that is how I first heard his name.

PK: John Torrey Kenney.

DH: Oh, yes, indeed. I remember very well; I think of him often.

PK: I should mention that Torrey, as we called him, was at BC High only until December of freshman year when he was diagnosed with brain cancer, from which he died two years later. I remember with gratitude how you visited him at our home in Norwood with

his teacher, Fr. John Waterbury Kelley, S.J., whose brother lived nearby.

HOCKEY

PK: How did things develop for you next?

DH: That is how I ended up at BC High. Arlington, as I said, was a good place for kids to grow up, because they had a lot of sports. I played baseball, and they had organized baseball before there ever was a Little League. Arlington sports were a model for organizing youth sports.

PK: All by the town?

DH: Yes, it was. They had two leagues, eight teams in a league, and wore uniforms. There were many baseball fields in Arlington in the 1950s. Arlington also, at that time at least, acted as the hockey capital of the area, so playing hockey was a big deal. By the eighth grade, I became interested in hockey besides baseball, and that is why I wanted to go to BC High.

PK: What position did you like to play?

DH: I was the goalie. I was also the catcher in baseball, so I guess there was some psychology there. You were always in the game, both as catcher and goalie. So that was fun, and those things were very important to me.

PK: Did you play hockey at BC High hockey all four years?

DH: Yes. We did pretty well. My third and fourth year, we made the state tournament. One year we got to the quarter finals and the other year we almost got to the quarter finals. We had a good team.

PK: Under Fr. Leo Pollard, S.J., the hockey coach?

DH: That is right. He was a very important influence on me.

PK: How so?

DH: He taught at BC High for many years, especially Ger-

man. He was also the freshman hockey coach when I started at BC High in the fall of 1954. In my junior and senior year he became the head hockey coach of the varsity team. He was certainly a strong influence on my own vocation.

IMPORTANCE OF HOCKEY

PK: As I remember, hockey was really big in those years.

DH: Yes. In the late 1950s all of the local high school hockey teams played at the Boston Arena; it is now Northeastern's Matthews Arena. That was the Boston Garden before there was a Boston Garden. The Boston Arena became sort of Hockey Central from the mid-50s into the '70s, until local rinks started around Boston.

My involvement in hockey was important for me, because in 1955 the Boston Arena hockey officials decided to sponsor a "Pee Wee" hockey team for players under fifteen. I made the team; and we won the national championship in 1955.

Hockey was a sport which I enjoyed and had some success at. But even more important, the Boston Arena became a magnet for hockey players from all over the area. On that 1955 team we had kids from Arlington, Belmont, Framingham, Melrose, and so on. So you really were interacting with players from all over the area. Some of them turned out to be All-Americans.

PK: Did you play only with your own team?

DH: No, I used to do a lot of "rink ratting." I would just go into the Arena with all my goalie equipment. If the people already playing did not have a goalie (this was often so), they were happy to invite me—I did not have to pay anything either. I even played with the 1956 U.S. Olympic team, because they did not have a goalie that day. They said, "Hey, kid, do you

want to play?" and I did. That was out of my league, I assure you of that.

PK: What did you do in the non-hockey season?

DH: Oh, I would play baseball in Arlington. Actually in those days hockey was becoming a summer sport, too, so it was almost year-round. I used to go up to the Lynn Arena. The hockey players went all summer, so I was in a league up there. I played for Salem at the time, because they did not have a goalie. I was doing hockey pretty much around the calendar.

PK: What did you learn from all this experience?

DH: It taught me a lot about winning and losing. When you are a goalie, they put your mistakes up on a board and everybody can read them. So that was a good thing: learning to live with success and failure. All of these leagues played in one place, the Boston Arena, so from Thursday night to Saturday night, there were non-stop high school hockey league games. This meant you were playing before a pretty good crowd, and got an experience of being a public person. All of this was a very important element for me during my high school period. Also, my parents never missed a BC High game in which I played, and even became big hockey fans.

INFLUENTIAL TEACHERS

PK: Were there other influential teachers besides Fr. Pollard?

DH: Yes. Certainly Fr. Pollard, my hockey coach and a good friend. I was with your brother in the so-called brain room, and for my first-year home room I had Fr. John Waterbury Kelley, who was a brilliant teacher. He could gauge what students could and could not do. He kept things lively and upbeat; he was also a real character. He was a very important teacher to me. Another important teacher was Fr. Frank Krim.

PK: Oh, yes! I had him, too.

DH: He was an old-style Germanic teacher. He taught me how to study in a gradual, progressive way, instead of all in a flash, and then getting distracted and doing something else. I learned how to work away at something one day at a time, organizing my work and writing, and things of that nature. I have certainly imbibed his Germanic style of learning and teaching through the years.

Fr. John Whitney Sullivan was also another very important person for me. He was a real gentleman and an excellent math teacher. He was the one that I first approached about entering the Society, and he was very encouraging to me. Also at BC High at the time there were many fine scholastics (Jim Murphy and Fred O'Brien stand out), and that made a big difference. You had a few superstar teachers like Waterbury Kelley, Frank Krim, and Whitney Sullivan, but you also had a lot of young, fresh, and bright talent—good examples before you. So that was also very impressive to me.

VOCATION

PK: When you entered the Society, how did your family react?

DH: They had mixed feelings. They were sad because they were also losing me—at least they thought they were. My brother had already entered the Army; he had been an ROTC student at Boston University, so he was out of the home in 1957. And then I was going to be gone, so it was “empty nest” time. That meant that their lives would change a lot, because they were both very family-centered and very focused on us; so I think that was the hard part for them.

Yet they were happy that I would be a priest. They were from an Irish family on both sides, for whom, at that time at least, the priesthood was an important thing. The idea of having a priest in their own family was important to them, so they had mixed feelings. I remember the day I entered the novitiate my father said to me, "If this doesn't work, please feel free to come out, because there's nothing worse than a bad priest." So I took that seriously. But they gave me freedom and support, yet I am sure that it was a hard experience for them.

NOVITIATE: 1958-1960

PK: What was your experience of the novitiate?

DH: I entered up in Gloucester in 1958. Since the old novitiate building, Shadowbrook, had burned down in 1956, the new Shadowbrook was still being built. The 1958 class entered on three dates; mine was the second, September 1. We all had to go to the big ocean-front mansion, bought initially as a high school students' retreat center.

When we arrived, there only was the central building. There were no wings, as there are now, so we had to put roughly 45 people all in the central building; we had bunk beds and other space-saving measures. The living conditions were somewhat hard, but, on the other hand, the outdoors more than made up for it—the landscape, the ocean, and all the rest of it. We had our long retreat in October of 1958. That worked rather nicely, because you could be outside a lot of the time. So just having the ocean there was extremely helpful.

The master of novices was John Post. He had been the master before the fire and he was coming back to begin again, as it were. He was OK: he was doing

what he was expected to do as a novice master of that time. I know that after Vatican II he had some second thoughts. So I found the novitiate to be on the whole a good experience. I had more relationships or more friendships with the novices in the year behind me than I did in my own year.

PK: How so?

DH: Many of those in the year behind me entered out of high school; a lot of them were really bright and interesting people, whereas my own class was much more mixed age-wise, and many of the high-school people left early. So my stronger friendships were with the people behind me; they were all fun to be with, but more so in the year behind me.

PK: Did Scripture play much of a role for you then?

DH: Actually it really started there since we had a Greek New Testament to study as part of our Greek course. I remember starting to read St. John's Gospel in Greek. Wow! What a great experience! There was no going back. I had had only one year of Greek in high school as a sophomore, because I was going to be a scientist. I was in the science program for the third and fourth years at BC High. But I had enough Greek to make my way through St. John's Gospel. I remember the thrill when I was first reading John's Gospel in Greek. So that was, I think, a pivotal moment in my own vocation to get into biblical studies.

PK: So knowing Greek helped you enter into the Scriptures more deeply.

DH: Oh, absolutely. It was a whole new world. I now teach intermediate Greek—I have been doing that forever. You can just hear the penny dropping when the students start to read so much of the text in the original language. Whether it is Greek or Hebrew or even Aramaic, it makes all the difference.

JUNIORATE: 1960-1962

PK: How would you describe your juniorate?

DH: I always looked on the juniorate as the high point of my education; it was better than Harvard Graduate School, quite frankly. Again, we had several teachers who were quite recently out of doctoral programs and were at the height of their game and knew their fields very well: Tom Curran in English literature and Bill Fitzgerald in Latin and Greek. They were also really good to work with. You felt you were getting what was really going on in English, Latin, and Greek scholarship.

Pat Sullivan, at that time the dean, was very encouraging to me. Perhaps the best thing that happened was when he asked me one time, "What would you like to study in the future?" I put out several things and he said, "You know, Scripture is the coming field." And I said, "OK. That's a good idea." His words stuck in my head and I bless him every day, to tell you the truth, because that was, at least in my case, very good advice. I was good at languages, I was good in Latin and Greek, and I had lots of German from high school, even though I still find it difficult. So I had the language skills and welcomed it when he encouraged me to pursue Scripture studies.

I found the studies in the juniorate to be ideal, that is, if you were good at languages and you liked literature. Otherwise, it could be pretty hard on people. For me, it was heaven on earth. I remember reading all the Shakespeare plays and all sorts of Greek outside the class. I used to meet regularly with Pat Sullivan to do patristic writings, especially John Chrysostom. So it was, as I said, the high point of my education. It was better than Harvard Graduate School, you know, from the standpoint of teachers

taking an interest in you and your feeling “the sky’s the limit.” Of course, at that time, I was 20 to 22 years of age, when I was being thrown into the world of academe—and, boy, it was exhilarating!

PHILOSOPHY STUDIES: 1962-1965

PK: Then you moved to philosophy?

DH: Right. When I went to philosophy, Fr. John Collins was the editor of *New Testament Abstracts*. He actually took that job on himself in retirement, in his sixties. He was looking for a scholastic to train to do that job in the future. It is the only plan in my life that ever worked. So he tutored me in Hebrew. When we met once or twice a week, I would do the assignment and he would help me along. He also initiated me into doing abstracts and book notices while I was in first-year philosophy.

NEW TESTAMENT ABSTRACTS: 1962-

PK: Tell me more about your work with *NTA*.

DH: The first abstract I did was an article in Latin, if you can believe it, on Acts 15, about the Jerusalem Council. That was just when Vatican Council II was getting off the ground. So I have been associated with *New Testament Abstracts* now for over fifty years. I worked at it all through philosophy and while I was studying at Harvard during regency. I continued to work a lot with it when I was in theology, and then I became the editor in 1972; I have been doing it ever since.

PK: How has its grown in circulation and size? The more recent volumes on the shelf there behind you seem to be thicker.

DH: Oh, yes. Now we are probably doing twice as many abstracts and book notices as we were thirty years ago.

It is a bigger operation, but that has to do with the field itself and the development of different periodicals, books, and things like that.

PK: Does it have the same style and mechanics?

DH: The mechanics have changed regarding the technology of publishing. When I became editor, publication was done by linotype machines, in which printers in Worcester would typeset each issue with lead slugs and such things. Of course, now it is all done on computer. I prepare some material and my colleague, Chris Matthews, does his part too, and then three times a year we put the whole thing together. We send it off to our friends in Denver, who further computerize it, and finally it gets printed out in Michigan. The back issues are now also available online.

But the basic shape of the magazine has stayed pretty much the same. In this kind of reference journal, it ought to stay the same. In other words: "Do not change it." You can tweak it, but you really cannot change it, because otherwise people do not know what to do with it. The basic pattern, the different categories of New Testament research, and the ideal of a concise objective statement without a judgment—that is what we do with each abstract. I do not say a particular book is the most wonderful book, so go out and buy it. But, if you know anything about the field, you might know its value from the author, my description of the book, and the author's conclusion.

PK: Do you, however, sometimes suggest to the library that a particular book is a must-buy?

DH: Well, everything we get goes to the library—we now get about 800 books a year—as has been the case they have ever since the beginning of the publication. As a result, we have one of the best New Testament libraries in the world. Most of the journals come to us free

and they all go to the library. Now there are some journals we do not get directly for one reason or another—they will not exchange with us or they will not send us a free copy. So those journals are bought by the library and I go over there every day and pick them up. We do the abstracts from them, and the next day they and everything else that comes to us in the mail go back there. It has certainly enriched the library over the years; and some of these journals are also very, very expensive. We abstract over 2,000 articles from journals in various languages every year.

AREAS OF GROWTH

PK: Through all this work on the New Testament, how have you grown as a scholar, as a person, and as a preacher?

DH: My academic career has two focuses: one is *New Testament Abstracts*, that allows me to see the whole field; the other is my own teaching and writing. When I went to Harvard, I did the Ancient Near Eastern Languages program. What I wanted to do was basically the Jewish background of the New Testament; that was my own scholarly interest. As a student there I studied all the various languages and all the relevant literatures. I also worked a lot on the Dead Sea Scrolls.

So I have always tried to keep in tandem the world of the New Testament and the New Testament itself. That double interest has enabled me to produce editions and translations of texts in Hebrew, Aramaic, Greek, and Latin, some of them quite technical. But, on the other hand, in recent years especially, I have written a lot of “popular” material for a general audience. My exposure to *New Testament Abstracts* means that I know pretty much everything in the field. That certainly translates into what I teach and how I teach.

It also translates into the books and the articles that I write. So it is not like I am doing A and B as two separate things. I am doing both A and B, and they both are circling around each other. That interplay really helped me certainly as a teacher, but it has also helped me as a scholar.

I also feel strongly that somebody who does the kind of work that I do should be able to communicate this to people without a theological education. So for over forty years, I have preached at St. Agnes Church in Arlington at the five o'clock Sunday Mass and for twenty-one years at St. Peter's in Cambridge at the noontime Sunday Mass. What I am trying to do in both parishes—I do not claim to be the greatest preacher in the world—is basically to break open the Scriptures and share what I know about them with ordinary people who do not have a theological education.

As one of my parishioners said a number of years ago—he was trying to give me a compliment—"You know, I used to think you were boring, until I started listening to you." I think that is a compliment, because I do not claim to be an exciting preacher, or speaker, or even teacher. But if you pay attention, I am going to tell you a lot about Scripture, and that is what I think is important and love to do. So again for me, my life has been this whole process of intertwining circles: what I am doing in *New Testament Abstracts*, in teaching, in scholarly research and publication, and in preaching all come together.

CURRENT PROJECTS

DH: One of my more recent projects is a book about the Old Testament called *The Bible and the Believer*. I did it with two other biblical scholars: Marc Brettler, who

teaches at Brandeis, and Peter Enns, who teaches down in Philadelphia. Peter is an Evangelical scholar, Mark is a Jewish scholar. The book, which is published by Oxford University Press, is really about reading the Bible both critically and religiously. Each of us addresses the issue as it appears in our own tradition. My fundamental point is that as a Catholic I do not always see the problem as strongly as a lot of other people do. The official Catholic documents on the Bible and its interpretation issued since 1943 (*Divino Afflante Spiritu*, *Dei Verbum*, *Verbum Domini*, etc.) deal very well with the problem.

PK: What problem?

DH: Putting together historical criticism and the spiritual use of the Bible. To me, they both flow into one another.

PK: Is there a Father of the Church who influenced your appreciation?

DH: Well, actually when I was in the juniorate, I read a lot of John Chrysostom with Pat Sullivan. Chrysostom is for me the perfect example, because he would go through a biblical text and then basically comment on it for the people of his day: that was his mode of preaching. That pattern at least has always stuck in my head, and I have put it into practice. I can say some things about my time at Harvard.

PK: Please do.

STUDYING AT HARVARD: 1965-1969

DH: When I was in philosophy, I wanted to follow in the footsteps of Kevin O'Connell, who was two years ahead of me and was also studying Ancient Near Eastern languages at Harvard. At that time, it was an excellent program. The best students of the famous William Foxwell Albright came to Harvard to teach,

basically because Johns Hopkins would not pay them. When I was at Harvard in that particular program, it was a kind of Golden Age.

Fred Moriarty, S.J., of course, was an enthusiastic supporter of the program and a great source of encouragement to me personally. Fred was such a wonderful, friendly person, and always a source of optimism and encouragement. He had studied with Albright down at Johns Hopkins for a year, and was very much attached to Albright and the so-called Albright school. So that is why people like Kevin O'Connell, Dick Clifford, and I, as well as many other Jesuits from other provinces, ended up in that Harvard program.

The provincial at that time, J. V. O'Connor said, "OK, you can go to Harvard, provided you win a scholarship; otherwise you'll have to do something else." So I won a scholarship—I was a Woodrow Wilson Fellow—and so my expenses at Harvard were, in fact, all paid by that and other fellowships from Harvard. It was a kind of Golden Age, as I said, with many distinguished scholars there such as G. Ernest Wright, Frank Moore Cross, Bill Moran, Tom Lambdin, John Strugnell, Krister Stendahl, and Helmut Koester.

The man that I worked with the most was John Strugnell. He was one of the editors of the Dead Sea Scrolls and part of the original international publication team, along with Frank Cross. For my dissertation I worked with him very closely on Pseudo-Philo's *Biblical Antiquities*. It is a re-telling of Old Testament history from Adam to David. Prof. Strugnell wanted a student to work on this who knew Latin, Greek, and Hebrew well. At that time I did, and so I worked with him very closely. In my second year of working with him, he was going to Israel to work on the Dead

Sea Scrolls, and I had a fellowship to go along with him. So I spent the whole year in Israel; I met once a week with John on my project. But I also did courses at the Hebrew University (with Chaim Rabin and Ezekiel Kutscher) and at the Dominican École Biblique de Jerusalem (with Jerome Murphy-O'Connor, Roland de Vaux, and Pierre Benoit).

So I again worked with some very distinguished scholars—among the best of their generation. Indeed, I had the best education I could ever imagine. When I think of the people with whom I studied, I say, “Oh, my Lord, this was just fantastic!” These people were all critical scholars, so they knew what they were doing. They were historians, linguists, philologists, archaeologists, theologians, and so forth. But they also treated the biblical text with great respect. So it was a nice combination of people who had lots of tools and lots of really good ideas, while remaining respectful of the texts themselves.

My academic advisor at Harvard was a rabbi, Isadore Twersky, a very important scholar in Medieval Judaism, but also a very important figure in the local Boston Jewish scene. He was very helpful to me; he could not have been more kind to me than he was. The Harvard program was very good—I was in it from 1965 to 1969, basically four years, and they pretty much let me do what I wanted to do. What I wanted to focus on was Second Temple Judaism, and so I explained that to them and pointed to people like Joe Fitzmyer and Ray Brown, who had done similar things at Johns Hopkins. They were very accommodating and let me do the kind of things I wanted to do; they were very helpful and flexible along the way. So, it was, at least from my perspective, a great program. I got what I wanted.

PK: Why did you want to do Second Temple Judaism?

DH: Because that is the background of the New Testament. I basically wanted to get the languages—certain dialects of Hebrew and Aramaic. I also did various other dialects of Aramaic, Coptic, Arabic, and whatever else might be important for the study of the New Testament world. As I said, I also did a lot of work on the Dead Sea Scrolls while I was at Harvard at that time, especially with John Strugnell and Frank Cross. So I got what I wanted—the tools to do serious scholarship in early Judaism and the New Testament.

THEOLOGY: 1969-1971

PK: Say a bit about your years studying theology.

DH: When I came to theology in the fall of 1969, I had already completed my doctoral degree. I was in the first class to do all the courses in Cambridge. I worked a lot with George MacRae, S.J., who was also a very important mentor to me and a very encouraging person. I learned a lot about teaching and being a biblical scholar from him. I had the great privilege of preaching at his funeral in 1985—with the president of Harvard and the archbishop of Boston in attendance!

When I was in theology, Gerry O'Collins, S.J., used to come from Australia every other semester; he was really just starting out and he was terrific. I learned a lot from him about how to teach the New Testament and theology—also from Tom O'Meara, a Dominican, who blossomed into a very distinguished theologian in his own right. He too used to come for one semester. So theology was quite exciting from that perspective; those years were also the high point of the ecumenical movement and of making use of the faculties at Harvard and at the Episcopal Divinity School; all of those things were good.

PK: Did you do other work besides theology?

DH: Yes. In addition to enjoying the very good theological courses that I had, I was also working in two other areas. I did a lot of work for *New Testament Abstracts*, with George MacRae and Simon Smith, and I was editing the Latin text of Pseudo-Philo's *Biblical Antiquities*. I became associated with Sources Chrétiennes, the series which was started by the French Jesuits, including Henri de Lubac and also Jean Daniélou. I got involved with the edition of Pseudo-Philo that they wanted to put out in their series. I worked on the Latin text and I gave them very many notes. There were three others on the project: Jacques Cazeaux, who translated the Latin text into French; Pierre M. Bogaert, a Belgian expert in the Latin Bible; and Charles Perrot, a fine French New Testament scholar. These men became very distinguished scholars, and it was an honor to work with them in the mid-1970s. The project eventually came out in two volumes in 1976.

PK: Is that book now a classic?

DH: Yes, it is. It is part of the very distinguished Sources Chrétiennes series, now up to about Volume 600. Frankly, the idea behind the series was to break the stranglehold of scholastic philosophy and theology by doing editions, especially of patristic works, up to about the eighth and ninth centuries. The series also had a space for occasional Jewish works like the *Apocalypse of Baruch* and also Pseudo-Philo's *Biblical Antiquities*. So this is a very important series, and to be a part of it was a great honor for a young scholar.

PK: Is the series comparable to Jacques-Paul Migne's series on the Greek and Latin Fathers of the Church as a reference work of basic Christian sources?

DH: Well, it is even better. This series gives you a lot of

the same texts that are in Migne, but does so in a late twentieth century way. So you get a full-scale introduction, the original text and translation on facing pages, plus lots of commentary and footnotes. So it redoes and improves some of the work that Migne did.

TERTIANSHIP: 1977-1978

PK: How about tertianship?

DH: When people ask me, "Where did you make tertianship?" I always say, "The Newark Airport," which was partly true. I had wanted to do one summer surrounded by spiritual direction for two years while I continued to teach and write. I was just beginning to teach and preferred not to take a full year or two summers away. Summer was the time to do research and publication, geared toward tenure. Since the New England program at that time did not offer such a program, I searched elsewhere. I learned that Kevin O'Connell had done a tertianship program with a Japanese-American Southern Province Jesuit, Jim Yamauchi, who had a very good reputation. So I contacted him and he said, "Sure, that would be fine." But Jim died suddenly.

Then Stanley Marrow, who was also teaching at Weston then, had a suggestion; his doctoral director in Rome, Fr. Donatien Mollat, was directing a tertianship in Jerusalem. I thought that would be great, because I already knew Jerusalem very well after a year and a summer there. So I contacted him, but then he too died suddenly. Later somebody else died too. I said to Bob MacMillan, who was in charge of formation, "What do we do?"

At that time, there was a New York Province Jesuit, John Curry, who was doing a continuing educa-

tion year at Weston. He had taken some of my courses and was then directing the New York Province tertianship. He said, "Yes, I'll take you on and that will be fine." So we did a year of spiritual direction in the Newark Airport. Those were the days of People's Express which you could take from Boston to Newark for about \$10. So I flew down and back once a month for spiritual direction and lunch. But, just when we were all ready to do the long retreat, I got a phone call from John. He said: "I've been diagnosed with this blood disease and I've got a month to live," and he did die within a month. So I went to Bob MacMillan again and he said, "Do anything you want!"

So I arranged to make a 30-day retreat at Milford, Ohio with Lou Lipps, who was also in my classes while doing continuing education at Weston. That worked fine, and then I did another year of spiritual direction with Howard Gray. So the only place I made tertianship for a good length of time was the Newark Airport!

40 YEARS OF HOMILIES

PK: Will your homilies over the forty years at St. Agnes and twenty-one years at St. Peter's be published?

DH: Yes, they have been already in a sense. I put the best of the material into "The Word" column in *America* magazine from 2006 to 2008. When I was writing them, I referred to my collection of past homilies since I was ordained. I would look at what I had done for the last five homilies on a set of texts and invariably I would find something that I wanted to work with. And that made the whole process easy. The *America* columns are now available in e-book format under the auspices of Franciscan Media.

PK: By the way, is *New Testament Abstracts* also available on CD and online?

DH: Yes, it is.

PK: Are your recent books still mainly printed or do they appear also in a digital format?

DH: Well, I did “The Word” column for *America* magazine for three years, and they amount to about 150 pieces. I have edited them for publication as e-books this fall. I have many books coming out, and the publishers are now routinely talking about electronic versions besides the printed versions.

HOBBIES

PK: Do you have any hobbies?

DH: Sports. I know more about sports unfortunately than I know about Scripture sometimes. I have always been a great sports fan.

PK: We know the Red Sox are important here in Boston.

DH: Yes. And the Bruins, the Celtics, the Patriots—I follow them all. I have colleagues at the BCSTM around here with whom I have a sports talk almost every day: Tom Massaro (until he went to a new job), Tom Stegman, and Chris Matthews. So sports have always interested me, and still do.

PK: Do you like to go to these games?

DH: My health recently does not allow it, but I used to go to a lot of Red Sox games, especially with my brother; but again I am not quite up to that right now.

HEALTH

PK: How is your health?

DH: In 2009, St. Patrick’s Day, I was diagnosed with a serious case of prostate cancer: I was nine on a scale of ten. The biopsy showed that of the twelve cores, as they call them, ten were cancerous. Since it had also spread to other parts of my body, I underwent radiation at Mount Auburn Hospital. I also took all sorts

of medications there, and I did OK with that. But in late 2011, the radiation and medications stopped working. Then I was able to get into a clinical trial, an experimental program, at Beth Israel Deaconess Medical Center.

With those medications I did very well. When I think of what I felt like a year ago and what I feel like now, there is no comparison. I feel relatively great, and I have been on this program for a little over four months. This was not a cure; it was life-prolongation, as they said from the start, but it certainly gave me almost a year of relatively good quality health. I was able to teach, write, and do research and parish work. This will run out some time and stop working; they said this could be three months, it could be three years.

Everything was free because it was a clinical trial sponsored by the drug makers. They said that I could continue to take the medication as long as it is working. It was initially a three-month trial, and it was quite successful, and now I am on the fifth round. The team at Beth Israel was wonderful in every way; and when their medications stopped working, they pointed me back to Mount Auburn and to a new drug regimen, which I have started.

PK: Well, that is great.

DH: It really is, yes.

GRACES

PK: What have been the greatest graces of your life?

DH: The greatest grace for me is the Bible. At Faber Jesuit Community we had a panel session of four people in the spring of 2012 on the question, "What gets you out of bed in the morning?" My answer was, "It's the Bible that gets me out of bed in the morning." And that is really true.

I think also of my vocation to the Society. I never thought of being a diocesan priest. I often say, "There are two kinds of Jesuits: those who want to be priests, look around for a religious order, and find the Jesuits. The other kind is those who are attracted to religious life and find that the priesthood is a part of it." I am in the second class.

I entered at eighteen, and the thirteen years of study ahead of me before I became a priest seemed a long way off. So the priesthood was never a kind of big thing in my head. It was life in the Society, and I often look back and say that I found the right place or the right place found me. I remember probably almost twenty years ago now I was asked by John Bonowitz, a former Jesuit who was then at the Trappist Monastery in Spencer, to give two weekends of Scripture lectures there. The first weekend there I thought, "This is like going to heaven." The singing, the music, and everything were just wonderful. The second time I went I began to see it was not exactly my kind of life. By divine providence or providential accident, I found the right place. It has brought out the best in me. Things that I would never have dreamed of doing, I have been able to do because I am a Jesuit. I have also been doing formation work; I have lived with scholastics for over forty years.

PK: That is quite a long time.

DH: Yes. I have lived with many scholastics now for about forty years, first at Linnaean Street in Cambridge. It was a relatively small house and held only six or seven people. I have always found it a stimulating experience and one that I liked a lot. Then we moved over here to Faber Jesuit community at BC and it has been fine also.

What I have liked especially in recent years is living with international students. They certainly have taught me a lot of things. One time several years ago I counted up the different countries of the people with whom I had lived. At that time it was about sixteen, but it is a lot more now. I often say to people—when they ask me with whom I live, eat, and things like that—“I live every day with five continents.” And I actually do and it is fun.

Here is the point: You would think these people would not get along very well, because they are from very different cultures, and indeed they are. But they do get along very well, and the only reason to explain this is the Spiritual Exercises. They all have a common understanding of the world, a common set of values. Although there are certainly cultural differences in the way these people operate, the foundation, what holds us all together, basically is the Spiritual Exercises and Jesuit spirituality.

The other side of this is that this kind of community is always changing. That is OK with me too. Whenever a new person comes and somebody goes, the community life changes. That is the sociological dialectic, if you will. So I am always meeting new people from different places. It is always interesting to see how they react to things and what they hold to be important values.

PK: I suppose the corollary of that is varied cuisine?

DH: Oh, yes, it does, as a matter of fact. That is a good thing too, because a lot of these guys have never cooked before. But they learn very fast, amazingly fast. Again, at least where I am now, I only cook once every two weeks, which is not a big deal. But you get French cooking, Vietnamese cooking, African cooking, and so on—all that is pretty good. Even with the

best of chefs you can get tired of them pretty fast, because, even though they might have many recipes, still it becomes a little old, whereas this is always different.

SUFFERING IN REAL LIFE

PK: I remember I took a course with you and Luc Richard, O.M.I., on suffering, a very important subject for all of us. And now within these last few years, you have personally experienced it firsthand.

DH: Yes.

PK: In what ways does what you are as a professional spiritual and academic person percolate down to you in your actual life?

DH: Oh, yes. Everything sort of comes together. On the issue of suffering, it is certainly easier to talk about it than experience it. But what I have taught about it and also written about it comes into play. But on the other hand, if I feel weak or out of sorts, I am going to feel weak or out of sorts. It is what it is. Again, what has kept me going is Scripture basically, in the sense of my teaching, my preaching, my writing, and all that I love to do—that is what has really stabilized me in the midst of all this stuff.

PK: I have always found it amazing how alive even little parts of Scripture are, a phrase or a sentence.

DH: Oh, absolutely. The way we have our liturgy now at Faber Jesuit Community is every night there is a large community Mass. Every night you get a different set of preachers, presiders, and musicians. Sometimes people go a little too long for my taste, but for the most part, it is very interesting precisely because of the variety. Parts of the Scripture readings and parts of the homily do have that effect of speaking to me.

You have had the same experience I am sure as much as I have: sometimes you give a homily in a parish and you think, "Oh, that wasn't very good." And then somebody comes up to you afterwards and says, "Oh, you were speaking right to me," and how helpful that was for them. It is the word of God, and it is speaking through you and me, through the preacher, or through the Scriptures.

PK: Something alive!

DH: Exactly, yes. It is "sharper than any two-edged sword."

PK: You remind me of a skillful surgeon who almost reverently deals with vital parts of a person. You study the actual words of the Scripture which are a living thing.

DH: Exactly, yes. That is exactly the way I feel.

PK: The interconnectedness of Scripture reminds me of fractals: enlarge one tiny section, there is more detail in perfect focus, endlessly.

DH: Yes. I think that is so.

PK: Scripture also seems to me like a hologram: the whole is contained in each of it—a tremendously mysterious and endlessly fascinating thing.

DH: Yes, it is. Yes.

BALANCING WORD AND IMAGE

PK: Working with the Scriptures is necessarily a very verbal and literary enterprise. How do you find balance?

DH: I listen to classical music all day long while working. And I really like that new station made out of WGBH and WCRB (now 99.5 FM). It is really good, they do great music all day, and I really enjoy that. I cannot tell Mozart from Beethoven, but I love to hear their music. As for the visual aspect, I used to be a big moviegoer, but at a certain point in my life I just lost interest. I like to watch television, particularly sports; that is something that I enjoy.

PRAYING WITH SCRIPTURE

PK: *Lectio Divina* has become quite popular recently. Would you say something about it?

DH: Yes. *Lectio Divina* is basically spiritual reading, and it is what the monks used to do and still do. It has been adapted for wider pastoral purposes, and the leader in this was Cardinal Carlo Maria Martini, S.J., from Milan. He turned it into a pastoral tool, which he used very effectively in his pastoral work.

It has four steps: *Lectio*, reading the text slowly and carefully, analyzing it: that is the first step. The second step is *meditatio*, meditation, that is, what does this text say to me right now? The third step is *oratio*, or prayer, and what do I want to say to God on the basis of this text? And the fourth step can go in several different directions. Classically it is contemplation. In other words, how does this text affect my whole spiritual life? Or it can be action: what must I do in order to actualize this Scripture text?

IMPORTANCE OF VATICAN II

PK: Thank you for that. As we conclude, was there anything that we omitted?

DH: One thing was how important Vatican II was for me. When I entered the Society in 1958, I liked the Church; I did not have any difficulty with it; I was proud to be part of it. But when I was in philosophy at Weston, Vatican II was happening from 1962 to 1965. I will always remember the real excitement we had. We would read the stories in the *New York Times* and talk about them. This was a new church aborning, as it were, and so that was very important to me and very formative of me. In fact, whenever I talk about what I have done in Scripture, I always point to that as being the starting point, especially the Constitu-

tion on Divine Revelation, *Dei Verbum*, and *Nostra Aetate*, on the relationship of the Catholic Church to the Jewish people. Those were very important documents.

SACRA PAGINA SERIES

DH: One of the scholarly projects that I am quite proud of is my editing of the Sacra Pagina series. It is an eighteen-volume series of commentaries on the New Testament. It takes its title from a phrase in *Dei Verbum* that the sacred page—by which they meant Scripture, but they also meant its interpretation—should be the soul of theology and also the soul of pastoral life. Sacra Pagina is the first full-scale Catholic commentary in English that has ever been produced, which is an important fact in itself. It tries to stand basically as a response to Vatican Council II, blending historical-critical study and pastoral application. That seed was planted during philosophy, and it was a great thing for me to do. I wrote the volume on Matthew, and collaborated with John Donahue on Mark and with Don Senior on Jude and 2 Peter.

WORKING WITH JOHN STRUGNELL

DH: Another thing that I would like to say something about is the chance to work in the 1990s or so with my Harvard director, John Strugnell. He was on the international team for editing the Dead Sea Scrolls. He had a world-famous nervous breakdown in the late 1980s and so he was out of active work. But the editors of the Discoveries in the Judean Desert Series wanted to keep him in the project, and so they asked me to work with him on the edition of a very large and difficult big, fat Jewish wisdom text now called “4QInstruction,” [“Instruction to a Student”]. We

worked together on that for seven years. The book was finally completed in late 1999. If you look behind you, beneath the *Theological Themes of the Bible*, you will see that volume there. I think it is the biggest of the volumes in the forty official editions of the Dead Sea Scrolls. I could not have done that book in a million years by myself; but on the other hand, if I was not working with John, the volume never would have been published. So that, too, is something that I regard as very important in my life.

PK: Wonderful!

DH: John was a brilliant man, with many health problems; he was a dear friend. Every Sunday afternoon for many years I would do the noontime Mass at St. Peter's, go over to John's apartment, where we would work for a while. Then we would go for a walk and talk about the Dead Sea Scrolls and about the church and the world. Afterwards I would go off to St. Agnes for the five o'clock Mass. Because I knew that I would be there every Sunday, that was the perfect time to do it. That was a very important relationship in my life personally. He died in 2007, but that was the one big project he wanted to finish and to be a part of.

When I was invited to work with him, it was John's own idea. His former student and my friend, Emmanuel Tov, then director of the project, also suggested that I work with John. When we started out to work on the project, I thought, "I'm not up for this." But after we just pulled out the photographs of the Hebrew text and started to work on it for a while and I saw John's eyes light up, I said, "I'm in." So there was a lot of personal relationship in that project.

It was the one big project he wanted to complete and it is a very important work. We did the critical edition of the wisdom text that nobody had seen or

read for 2,000 years! It is a very technical work, way beyond anything what I could have done on my own, and yet the project got done. Since then our text has been the subject of several doctoral dissertations and many scholarly articles. So that was a very important experience for me.

PK: As a scholar and as a friend?

DH: Exactly, yes.

THERE AT THE START

PK: Was there another topic you wanted to mention?

DH: Yes, one of the things that I have been fortunate with is that I have been at the beginning of a lot of things. I was the first class over at BC High in Dorchester. I was in the first class of novices at Gloucester, the first class at the newly built Shadowbrook, the first class at John LaFarge House in Cambridge, and the first class at Weston in Cambridge for theology. And now there is something else that is new: the Weston Jesuit School of Theology is now part of the Boston College School of Theology and Ministry. So I have had lots of good beginnings. Now good beginnings are oftentimes confusing times and challenging, but that is the fun of it. And among the difficulties also there is always a spirit of hope and expectation. So that is another aspect.

PROVIDENCE

PK: Would you like to speak a bit more about the sense of God's Providence in your life?

DH: Well, again, when I look back on my life, it is a whole series of these providential accidents, if you will, or the hand of divine providence. Because I was interested in hockey I went to BC High; because I got to BC High, I entered the Society; because I entered the

Society, I got into biblical studies; because I did that, I got to Harvard. I got to go to Israel a couple of times, because that was part of the package. The study of theology for me was refreshing after doctoral work. Then came teaching, starting out in Cambridge, which was a good setting. And later getting into the Dead Sea Scrolls work and into that Sources Chrétiennes edition, which was a big honor for somebody who was a young scholar at the time.

In all of these things there seems to be a sort of a hidden hand, if you will, that has helped me along the way. That includes even finding a clinical trial, an experimental program, for treating prostate cancer. As one of my students said, "You're lucky that you live in the right city." It is true; perhaps if I lived elsewhere, say in East Podunk or someplace like that, I doubt I would ever have been able to be a part of that kind of program. So God loves me. Indeed, he does!

SPEECH

DH: All my life I have suffered from a speech impediment, a stammer or stutter. As a boy I thought I could never become a teacher or a priest because of it. However, one day I read in a newspaper that Moses stuttered. I looked up the text, and found in Exodus 4:10 Moses saying, "I am slow of speech and slow of tongue." I thought, "If Moses could do it, maybe I can." With the help of some speech therapies and the encouragement of my Jesuit brothers, I have been able to attain a decent level of fluency. And whenever I stumble, I go back to Moses. I often regard reading that biblical text as the seed of my vocation as a Jesuit priest and a biblical scholar.

FAVORITE PRAYER

PK: What would be your favorite prayer?

DH: My favorite prayer is the Lord's Prayer, the Our Father, obviously because of its great significance, but also because it was originally in Aramaic, so you can translate it back into Aramaic, and I have regularly taught Aramaic.

PK: Amen! Well, on that happy note, thank you very much.

DH: Thank you.

Our Father, who art in heaven,
hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses
as we forgive those
who trespass against us.
Lead us not into temptation,
but deliver us from evil.
Amen.

Fr. Daniel J. Harrington, S.J.

Born: July 19, 1940, Arlington, Massachusetts
Entered: September 1, 1958, St. Stanislaus Novitiate /
Shadowbrook, Gloucester, Massachusetts
Ordained: June 5, 1971, Chestnut Hill,
Massachusetts, St. Ignatius Church
Final Vows: April 28, 1979, Cambridge, Massachusetts,
St. John Chapel, Episcopal Divinity School

1946 Arlington, Massachusetts: St. Agnes Grammar
School - Student
1954 Boston, Massachusetts: Boston College High School
Student
1958 Gloucester, Massachusetts: St. Stanislaus Novitiate
Shadowbrook - Novice
1960 Lenox, Massachusetts: St. Stanislaus Novitiate /
Shadowbrook - Junior
1962 Weston, Massachusetts: Weston College - Studied
philosophy
1965 Cambridge, Massachusetts: LaFarge House -
Studied Near Eastern Languages and Literature at
Harvard University
1968 Jerusalem, Israel: Pontifical Biblical Institute -
Prepared thesis
1969 Cambridge, Massachusetts: Weston College -
Studied theology
1971 Mundelein, Illinois: St. Mary of the Lake Seminary -
Visiting Professor of New Testament

- 1972 Cambridge, Massachusetts: Weston College -
Assistant editor, *New Testament Abstracts*
- 1973 Professor of New Testament, General Editor,
New Testament Abstracts
1977-1978 Tertianship
1985-1986 President, Catholic Biblical Association
of America
- 2008 Brighton, Massachusetts: Blessed Peter Faber Jesuit
Community - Professor of New Testament at
Boston College School of Theology and Ministry;
Editor, *New Testament Abstracts*

Academic and Professional Training:

- 1964 Bachelor of Arts, Classics and Philosophy, Weston
College/Boston College
- 1965 Master of Arts, Philosophy, Weston College/Boston
College
- 1970 Doctor of Philosophy, Near Eastern Languages and
Literatures, Harvard University, with study at the
Hebrew University of Jerusalem (summer 1966,
academic year 1968-69) and the École Biblique de
Jerusalem (1968-69)
Doctoral Dissertation: "Text and Biblical Text in
Pseudo-Philo's *Liber Antiquitatum Biblicarum*"
(Harvard Graduate School of Arts and Sciences,
1970)
- 1971 Bachelor of Divinity, Master of Divinity, Weston
Jesuit School of Theology / Boston College

Summary Curriculum Vitae

Rev. Daniel J. Harrington, S.J. is Professor of New Testament at the Boston College School of Theology and Ministry. Born on July 19, 1940 in Arlington, MA, he entered Society of Jesus on September 1, 1958. He received his doctorate in biblical languages and literatures from Harvard University in 1970. He was ordained a Catholic priest on June 5, 1971. He taught at St. Mary of the Lake Seminary in Mundelein, IL, 1971-72, Weston Jesuit School of Theology in Cambridge, MA, from 1972 to 2008, and Boston College School of Theology and Ministry from 2008 onward. He has been general editor of *New Testament Abstracts* since 1972 and is a past president of the Catholic Biblical Association of America (1985-86). He is the author of almost sixty books on various aspects of biblical studies. He has had a longstanding interest in the Early Judaism and the New Testament as well as the actualization of Scripture both in antiquity and today.

Fellowships

Woodrow Wilson Fellow at Harvard (1965-66)
Graduate School of Arts and Sciences at Harvard
(1966-68)
R. H. Pfeiffer Traveling Fellowship in Biblical
Archaeology (1968-69)
Association of Theological Schools Sabbatical Grants
(1978-79, 1988-89)
Dead Sea Scrolls Foundation Research Grants (1994-98)

Editorships

General Editor of *New Testament Abstracts* (1972 -)
Editor of the *Sacra Pagina* Commentary on the New
Testament, Liturgical Press (1988-2007)
Associate Editor, Catholic Biblical Association Mono-
graph Series (2003 -)

Learned Societies

Catholic Biblical Association
Society of Biblical Literature
Society of New Testament Studies

Honorary Degrees

Doctor of Ministry, College of the Holy Cross,
Worcester, MA (2005);
Doctor of Humanities, Boston College (2009)
Doctor of Humane Letters, Fairfield University (2010);
St. Michael's College, Colchester, Vermont (2012)

Lectures

At various professional societies, parish adult education
programs, universities and summer Scripture institutes
(too many to count)

Pastoral Involvement

Weekend Pastoral Associate at St. Agnes Church, Arlington (1971-); St. Peter Church, Cambridge (1991-)

Consultantships

Trustee at the College of the Holy Cross (1978-88)
Boston College High School (1987-94)
Boston College (1999-2007)
Delegate to the General Congregation of the Society of
Jesus (1983)
President of the Catholic Biblical Association (1985-86)
Advisory Board on Catholic-Jewish Relations for the
National Conference of Catholic Bishops (1988-)
Consultor for New England Province of the Society of
Jesus (1992-99)
Chairman of the Board of Trustees, Catholic Biblical
Association; member of the Executive Board (2009 -)
Plus work with many biblical and theological societies,
publishers, and church organizations

Books

- The Hebrew Fragments of Pseudo-Philo*. Cambridge, MA: Society of Biblical Literature, 1974.
- Cumulative Indexes to New Testament Abstracts 1-15 (1956-1971)*. With James W. Dunkly and Robert Wild. Cambridge, MA: Weston School of Theology, 1974.
- Pseudo-Philon. Les Antiquités Bibliques*. With P.-M. Bogaert, C. Perrot, and J. Cazeaux. 2 vols. Paris: Cerf, 1976.
- A Manual of Palestinian Aramaic Texts*. With Joseph A. Fitzmyer. Rome: Biblical Institute Press, 1978.
- Interpreting the New Testament*. Wilmington, DE: Glazier, 1979.
- God's People in Christ*. Philadelphia, PA: Fortress, 1980.
- Interpreting the Old Testament*. Wilmington, DE: Glazier, 1981.
- The Light of All Nations*. Wilmington, DE: Glazier, 1982.
- Collegeville Bible Commentary: The Gospel According to Matthew*. Collegeville, MN: Collegeville Liturgical Press, 1983.
- The Gospel According to Mark*. New York: Sadlier, 1983.
- The Gospel According to Luke*. New York: Sadlier, 1983.
- Pentecost 2, Series B*. Philadelphia, PA: Fortress, 1985.
- The New Testament: A Bibliography*. Wilmington, DE: Glazier, 1985.
- Targum Jonathan of the Former Prophets*. With Anthony J. Saldarini. Wilmington, DE: Glazier, 1987.
- The Maccabean Revolt: Anatomy of a Biblical Revolution*. Wilmington, DE: Glazier, 1988.
- John's Thought and Theology: An Introduction*. Wilmington, DE: Glazier 1990.
- The Gospel of Matthew*. Sacra Pagina Series. Collegeville, MN: Liturgical Press, 1991.
- Paul on the Mystery of Israel*. Collegeville, MN: Liturgical Press, 1992.

How to Read the Gospels. Hyde Park, NY: New City Press, 1996.

Wisdom Texts from Qumran. London: Routledge, 1996.

Paul's Prison Letters. Hyde Park, NY: New City Press, 1997.

Romans. The Good News According to Paul. Hyde Park, NY: New City Press, 1998.

Who Is Jesus? Why Is He Important? Franklin, WI: Sheed & Ward, 1999.

Revelation: The Book of the Risen Christ. Hyde Park, NY: New City Press, 1999.

Invitation to the Apocrypha. Grand Rapids, MI: Eerdmans, 1999.

Qumran Cave 4 XXIV: Sapiential Texts, Part 2. With John Strugnell. Oxford: Clarendon Press, 1999.

Why Do We Suffer? A Scriptural Approach to the Human Condition. Franklin, WI: Sheed & Ward, 2000.

The Church According to the New Testament. Franklin, WI: Sheed & Ward, 2001.

The Gospel of Mark. With John Donahue. Collegeville, MN: Liturgical Press, 2002.

Jesus and Virtue Ethics. With James Keenan. Chicago, IL: Sheed & Ward, 2002.

1 Peter, Jude, and 2 Peter. With Donald Senior. Sacra Pagina Series. Collegeville, MN: Liturgical Press, 2003.

What Are They Saying About Mark? New York: Paulist, 2004.

What Are They Saying About the Letter to the Hebrews. New York: Paulist, 2005.

Jesus Ben Sira of Jerusalem: A Biblical Guide to Living Wisely. Collegeville, MN: Liturgical Press, 2005.

How Do Catholics Read the Bible? Lanham, MD: Sheed & Ward/Rowman & Littlefield, 2005.

The Letter to the Hebrews. Collegeville, MN: Liturgical Press, 2006.

What Are We Hoping For? New Testament Images.
 Collegeville, MN: Liturgical Press, 2006.
Jesus: A Historical Portrait. Cincinnati, OH: St. Anthony
 Messenger, 2007.
Why Do We Hope? Images in the Psalms. Collegeville, MN:
 Liturgical Press, 2008.
Meeting St. Paul Today. Chicago, IL: Loyola Press, 2008.
*The Synoptic Gospels Set Free: Preaching without Anti-
 Judaism.* New York: Paulist Press, 2009.
Jesus and Prayer: What the New Testament Teaches Us.
 Ijamsville, MD: The Word Among Us Press, 2009.
Meeting St. Luke Today. Chicago, IL: Loyola Press, 2009.
Daily Reflections for Advent 2009. Cincinnati, OH: St.
 Anthony Messenger, 2009.
Daily Reflections for Lent 2010. Cincinnati, OH: St An-
 thony Messenger, 2010.
Historical Dictionary of Jesus. Lanham, MD: Scarecrow
 Press, 2010.
Paul and Virtue Ethics. With J. F. Keenan. Lanham, MD:
 Rowman and Littlefield, 2010.
Meeting St. Matthew Today. Chicago, IL: Loyola Press,
 2010.
*Jesus the Revelation of the Father's Love: What the New
 Testament Teaches Us.* Huntington, IN: Our Sunday
 Visitor Press, 2010.
Meeting St. John Today. Chicago, IL: Loyola Press, 2011.
 Revision, with R. J. Clifford. Lawrence Boadt, *Reading
 the Old Testament.* New York: Paulist, 2012.
Following Jesus: What the New Testament Teaches Us.
 Huntington, IN: Our Sunday Visitor Press, 2012.
First and Second Maccabees. Collegeville, MN: Liturgical
 Press, 2012.
*The Bible and the Believer: Reading the Bible Critically
 and Religiously.* With Marc Z. Brettler and Peter Enns.
 New York: Oxford University Press, 2012.

Kindle eBooks: *God's Word Every Sunday: Biblical-Theological Essays on the Sunday Readings*. Three separate volumes for years A, B, and C in the lectionary cycle. Cincinnati, OH: Franciscan Media, 2012.
Witnesses to the Word: New Testament Study since Vatican II. New York: Paulist, 2012.

Other Publications

New Testament Abstracts (65,000 abstracts of periodical articles, and 30,000 book notices); 150 articles in scholarly journals.
75 articles in collections, *Festschriften*, etc.; editor of eighteen volumes in the *Sacra Pagina* series and co-editor of five other books; contributions to 30 dictionaries, encyclopedias, etc.
Reports for newsletters.
250 scholarly book reviews.
Author of over 150 essays on the Sunday Scripture texts for *America* magazine (2005-2008).

Courses Taught in Recent Years

Old Testament: Psalms, Wisdom, Apocalyptic, Second Temple Jewish Writings, Dead Sea Scrolls, Suffering and Salvation.
New Testament: Introduction, Matthew, Paul and Virtue Ethics, Jesus and Hermeneutics, Hebrews, Revelation
Biblical Languages: Biblical Aramaic, Intermediate Greek

(updated to April 2013)