

**REPORT OF THE NINETEENTH GENERAL MEETING
OF THE CATHOLIC BIBLICAL ASSOCIATION
OF AMERICA AT BUFFALO, NEW YORK,
SEPTEMBER 27-29, 1956**

The CBA program committee had entertained some uneasiness as to attendance because this year's meeting, held in conjunction with the Tenth National Congress of the Confraternity of Christian Doctrine, was scheduled for September 27-29, soon after the opening of school. Contrary to all expectations, however, an attendance of eighty-five shattered the record of at least the last four years.

Because recent studies necessitate a fresh investigation of the messianic prophecies the meeting presented a symposium of fifteen papers on "Messianism in the Bible." This departure from the previous practice of a program on varied topics proved as felicitous as it was novel.

The presidential address of Rev. Thomas Aquinas Collins, O.P., opened the meeting at the Hotel Statler, headquarters of the CCD Congress, Thursday, September 27, at 9:45 a.m. The President pointed to the objective of the program, i.e., to offer a minimal amount of teaching on messianism upon which all will agree and whence conclusions can be drawn. The full text of this address appears elsewhere in this issue.

Rev. Roland E. Murphy, O. Carm., gave the first paper, "Notes on OT Messianism and Apologetics," which is also published in this issue of *CBQ*. The discussion centered around the identification of eschatology and messianism, and the OT and Qumrān evidence for a priestly messias.

After the 20-minute discussion, the Rev. Eamonn O'Doherty, S.S.C., spoke on "The Organic Development of Messianic Revelation." This paper, printed in this issue, outlined the history of the development of messianic hope. Fr. Hartman asked how one could prove that messianic ideas had been read into texts, e.g., of the Pentateuch, before they became parts of inspired books. Gn 49,10 was given as an example. Originally it was part of a poem in honor of David, a purely historical text. Ez 21,32 shows that in Ezechiel's time it was understood messianically. Gn 49,1, an editorial introduction, shows that the poem is understood in an eschatological sense. Therefore, the meaning of Gn 49,10 was messianic before it was fitted into the present context in Gn. Not all were eager to accept the "rereading" hypothesis.

The last paper of the morning, "The Dynastic Oracle (2 Sm 7,14ff; Pss 2; 88; 109)," by Rev. John L. McKenzie, S.J., met with so favorable a hearing that the members waived the time allotted for discussion and asked Fr. McKenzie to read his conclusions instead. It is given in full in this issue.

The meeting adjourned until 2:45 p.m., when the Rev. Alphonsus Benson, M.S.S.T., began the afternoon session with a paper on "The Messianism of Amos." The brief discussion centered on the controversy about the authenticity of 9,11-15. Fr. Benson stated two arguments advanced against authenticity,

namely, the historical argument, and the disharmony of content with the rest of the book. He maintained, however, that since these arguments are not conclusive, authenticity of this passage is in possession. A number of the members were not convinced and strongly maintained that Am 9,11-15 was probably added by a later (perhaps Judahite) editor.

In "The Messianism of Osee," the Rev. Eugene H. Maly presented the basic concepts contained in Os, upon which the later prophets built. In the discussion that followed, the definition of "messianism" was debated and the suggestion was made that we aim at reconstructing *a posteriori* the historical phenomenon called "messianism." In this suggested approach, an approach followed in the paper itself, it would be seen that, though Osee contributed nothing directly to personal messianism, he did prepare the ground from which certain messianic notions arose. It was also urged that eschatology, another debated word, be similarly treated.

In "The Emmanuel Prophecies" the Rev. Frederick L. Moriarty, S.J., treated the relations between Is 7,14; 9,1-5; 11,1-6. Among many useful remarks which emerged during the lively discussion was the observation that there is no single chronological scheme, acceptable to all, which categorically rules out Ezechias as the "Child." Other chronological possibilities exist and as long as this is so, the candidacy of Ezechias for the honor of being the Sign will have to be solved on other grounds. It seems that the question as to whether the Messiah is literally or typically present in Is 7,14 is still a debatable one.

At this point, His Excellency Archbishop Robert E. Lucey of San Antonio, successor to the late Archbishop Edwin V. O'Hara as chairman of the Episcopal Committee of CCD, addressed the Association, commending its work and encouraging it to continue its service to scholarship and to the apostolate.

The final paper of the afternoon was "The Messianism of Deuteronomy" by the Rev. Roderick A. F. MacKenzie, S.J. This began with a sketch of the literary composition of Dt, followed by a summary of its messianism. When asked if the exilic additions were inspired, thus making the messianic interpretation the direct sense, the speaker replied that we have no criteria for deciding if the original Dt was an inspired book; the canonical postexilic edition certainly would be.

Friday

At 9:30 the Rev. André Legault, C.S.C., celebrated a Requiem Mass for the deceased members of CBA and especially for the late Archbishop Edwin V. O'Hara, in the chapel of Niagara University. The program began with a cordial welcome from the Very Rev. Vincent Swords, C.M., Religious Superior of the Community at Niagara.

Immediately afterwards, the Rev. Richard T. A. Murphy, O.P., spoke on "The Messianism of Deutero- and Trito-Isaias," dwelling chiefly on the literary problems of cc. 40-66, and closing with the present views of scholars concerning the Servant of Yahweh. No satisfactory solution as to his identity has yet been formulated, and both the individualistic and the collective interpretations

have their difficulties. Fr. Murphy then briefly sketched out the idea of corporate-personality as a means of reducing the cleavage between the individual and collective interpretations: the Servant comes from the group which he represents, and cannot be separated from the People of which he is the most eminent representative. The Servant is found throughout to the apex of the pyramid in the Christ-Messias, who is "Israel in person."

The discussion which followed the paper, "The Messianism of Aggeus and Proto-Zacharias," by the Rev. Robert T. Siebeneck, C.P.P.S., centered itself on the true meaning of Ag 2,2-9. It was agreed that the temple was to be understood in an immaterial sense. But the real significance of the treasures of the nations that Ag saw as coming to the temple in the messianic age caused a greater problem. Did the tribute of gold and silver signify submission or praise or both?

Unfortunately, the time remaining for Rev. Edward A. Cerny, S.S., permitted reading little more than the section on the historical background of "The Messianism of Deutero-Zacharias." This was sufficient, however, to guarantee a splendid study on this somewhat neglected part of messianic revelation. In the discussion (also curtailed) the question of the historicity of Josephus' description of Alexander's entrance into Jerusalem was raised. Fr. Cerny in reply referred to the guarded statement of Delcor (*VT* 1 [51] 120) that there may be a basis in fact for Josephus' account.

Business Meeting

Before and after lunch group and television pictures of the members were taken. The business meeting was called to order at 1:30. The executive secretary, Fr. Hartman, read a letter of thanks from ASOR for the \$1,000.00 granted last year for the Dhiban excavations and a second letter of thanks from the International Greek NT Project likewise for the \$1,000.00 grant of last year. Fr. Hartman reported the recommendation of the Executive Committee that grants of \$500.00 each be made to the International Greek NT Project and to the Rev. A. Jamme, W.F., to defray his expenses in collecting South Arabian inscriptions, and of \$100.00 to the Rev. Bernardine Schneider, O.F.M., Praeses of the Studium Biblicum Franciscanum in Japan, toward expenses of the translation of the Bible into Japanese (see *CBQ* 18, 380-1). The gracious invitation of Holy Cross College, Worcester, Mass., was accepted for next year's meeting in August. By unanimous vote Fr. Hartman's report was accepted.

In his report, the Rev. Edward F. Siegman, C.P.P.S., editor of *CBQ*, relayed words of encouragement from several members of the Hierarchy that the *QUARTERLY* be kept on a high scholarly level. The Rev. Robert North, S.J., has presented four well bound volumes of *CBQ* to the British Museum, and CBA is arranging to present a complete file to the Museum. Last year's plea for book reviewers, surveyors, short articles and news about the publications of CBA members and other activities was re-iterated.

The reports of the treasurer, the Rev. Francis J. Crump, O.M.I., and of the

president of the board of trustees, Msgr. Charles O'C. Sloane and of the Rev. Louis Hartman, C.Ss.R., substituting for the Rev. Stephen J. Hartdegen, O.F.M., chairman of the committee for the OT translation, were accepted as read.

From the report of the committee for the NT translation by the Rev. Myles M. Bourke, it was learned that Rev. Eamonn O'Doherty, S.S.C., David M. Stanley, S.J., and Richard Kugelman, C.P., are now members of the committee.

Mother Kathryn Sullivan, R.S.C.J., chairman of the committee on visual aids, reported \$400.00 left of the \$500.00 granted last year. Mimeographed catalogues of filmstrips and of slides were left for the members.

The Rev. Louis F. Hartman, C.Ss.R., chairman of the committee on credentials, submitted the names of the following candidates for election to active membership: Revs. P. Blatz, O.M.I.; F. J. Bryant, S.J.; C. Draina, M.Ss.T.; E. E. Finn, S.J.; J. T. Forestell, C.S.B.; Y. Gaudreault, W.F.; K. McCloskey, C.P.; J. E. Menard, S.S.; J. Morin, C.Ss.R.; J. M. Oesterreicher; V. T. O'Keefe, S.J.; R. H. Punke; A. Rigazio, C.M. These candidates were elected unanimously.

The Rev. John T. Curran, S.J., chairman of the committee on nominations, proposed the following for office: the Revs. Roderick A. F. MacKenzie, S.J., *President*; Roland E. Murphy, O. Carm., *Vice-President*; Rt. Rev. J. J. Dougherty as *Consultor*; the Rev. Christian Ceroke, O. Carm., *Book Review Editor*; Rt. Rev. M. P. Stapleton, member of the *Nominating Committee*; Rt. Rev. Charles O'C. Sloane, chairman for the Board of Trustees (3 years). These were elected by unanimous vote.

Under new business Fr. Hartman moved that beginning January 1958, the dues be \$6.00 and subscription to *CBQ* \$5.00. This was seconded and approved by all. The Rev. John Murray, C.M., substituting for the Rev. James A. Fischer, C.M., chairman of the pamphlet committee, reported that six pamphlets were planned and four are on their way to publication. Fr. Curran moved that we acknowledge our debt to Archbishop O'Hara through a private mass. Fr. Collins, President, assumed this responsibility. Msgr. Stapleton moved a vote of thanks for the generous hospitality given us by Niagara University and the local committee chairmaned by the genial Fr. Murray.

The business meeting ended at 3:10 followed by a sight-seeing bus trip to Niagara Falls. A banquet was served at 6:30, after which Very Rev. Francis L. Meade, C.M., President of Niagara University, spoke on the pre-eminent role which the Seminary has played during the century of Niagara University's existence. Each member received a beautiful medal and chain of St. Vincent de Paul in a biretta-shaped container as a souvenir.

Saturday

In the opening paper Saturday morning, September 29, "The Fertility of the Land in the Messianic Prophecies," the Rev. Antonine A. DeGuglielmo, O.F.M., reviewed current systems of interpretation (that the material benefits

are a transient, or a secondary element, or symbolic of spiritual benefits) and developed the thesis that the pertinent texts predict, primarily or concurrently, the removal of God's curse from the earth.

To enable the meeting to adjourn Saturday morning, the paper on "The Messianism of Daniel," by the Rev. Edward F. Siegman, C.P.P.S., was upon the suggestion of the writer omitted.

Immediately therefore, the Rev. Raymond E. Brown, S.S., read a timely paper on "The Messianism of Qumrân," which is printed in full in this issue. Upon the question of Fr. Milik's interpretation of the *gibbôr* of the *War Scroll* as the Messiah, it was mentioned from the floor (on the basis of personal knowledge) that Milik, while founding his suggestion on literary similarities to a messianic passage in Is, intended the suggestion as a "flyer" to draw the reactions of scholars. In reply, the speaker pointed out that the similarity was closer to passages where God was called *gibbôr*, and that the concept of the hymn resembled that of the song of Moses in Ex 15.

The Rev. Christian P. Ceroke, O. Carm., whose subject was "The Messianism of the Infancy Narratives," presented his conclusions only on the origin of the narratives. The paper proposed that the Jesus narratives of Mt and Lk were accepted by the primitive Church on the ground that they were a *martyrion*, i.e., the eyewitness testimony of Joseph and Mary, divinely appointed witnesses to the Infancy. Discussion concerned the theology of the mandate, which involved the bestowal of the Holy Spirit, and the transmission of the testimony.

The Rev. André Legault, C.S.C., next read his paper on "The Servant of Yahweh and Christ's Baptism." A mimeographed copy of the pertinent texts made it easy to follow the textual and form criticism of the baptism narratives. Fr. Legault gave a thorough literary and historical criticism, theological conclusions and the particular purpose of each Evangelist. In the discussion the speaker agreed that Mk is the closest to the *kerygma* and that the chief aim of the revelation to Our Lord was to teach Christians the meaning of the Sacrament and the relation between Christ's Baptism and His suffering destiny. However, no agreement was reached as to the connection between Mk and Is 42,1 because, among other things, the nexus could be between Mk and Ps 2 as well, it was argued. But the speaker insisted on the fact that the Evangelists, according to Kahle, were reading the LXX in a wording different from the actual reading, and secondly, that Mk purposely substituted the word *uios* for *pais*.

The last paper, "The Messianic Fulfillment in St. Paul," by the Rev. Neal Flanagan, O.S.M., provided a stirring climax to the three days' intense study of messianism.

The nineteenth general meeting of CBA adjourned at noon.

The following active members were present:

Benson, Alphonsus, M.S.S.T.
Boucher, Robert G., C.S.S.R.

Bourbonnais, G., S.S.
Bourke, Myles M.

- Brown, Raymond E., S.S.
 Brunet, Achille, S.J.
 Cerny, Edward A., S.S.
 Ceroke, Christian, O. Carm.
 Collins, John J., S.J.
 Collins, Thomas, O.P.
 Considine, J. S., O.P.
 Cordano, Virgil, O.F.M.
 Cronin, Thomas J., M.M.
 Crowley, Edward A., C.S.S.R.
 Crump, F. S., O.M.I.
 Cummins, Patrick, O.S.B.
 Curran, John T., S.J.
 Dannemiller, J. L., S.S.
 Davis, James J., O.P.
 De Guglielmo, Anthony, O.F.M.
 Draina, Cyril, M.S.S.T.
 Dugre, Maurice
 Dumm, Demetrius, O.S.B.
 Ellis, Peter F., C.S.S.R.
 Flanagan, Neal, O.S.M.
 Ford, Daniel F., O.F.M.
 Forestell, J. T., C.S.B.
 Gaudreault, Yves, W.F.
 Grassi, Joseph, M.M.
 Grispino, Joseph A., S.M.
 Glanzman, George S., S.J.
 Gruenthaner, Michael, S.J.
 Hartdegen, Stephen, O.F.M.
 Hartman, Louis, C.S.S.R.
 Heidt, William, O.S.B.
 Heupler, Charles G., O.F.M. Cap.
 Julienne, Sister M.
 Kelly, Thomas J.
 Kennedy, Gerald T., O.M.I.
 Kennedy, Mark, O.F.M.
 Kernel, Theodore, O.F.M.
 Kevane, Eugene
 Kugelman, Richard, C.P.
 Kutchera, Alvin
 Leahy, Thomas W., S.J.

- Legault, André, C.S.C.
 Lussier, Ernest, S.S.S.
 MacKenzie, R. A. F., S.J.
 Maly, Eugene H.
 Martin, Daniel, C.M.
 McCloskey, Kevin, C.P.
 McCool, Francis J., S.J.
 McEleney, Neil J., C.S.P.
 McEvoy, John A., S.J.
 McGlinchey, James H., C.M.
 McGough, Columban, O.C.D.
 McKenzie, John L., S.J.
 McNamara, Elmer A.
 Mercurio, Roger, C.P.
 Moriarty, Frederick L., S.J.
 Morin, Joseph, C.S.S.R.
 Murphy, Roland E., O. Carm.
 Murphy, R. T., O.P.
 Murray, John P., C.M.
 O'Doherty, Eamonn, S.S.C.
 O'Donnell, Joseph P.
 Oesterreicher, John M.
 O'Keefe, Vincent T., S.J.
 Pagano, Sebastiano, O.M.I.
 Petru, Francis A., S.J.
 Plassman, Thomas, O.F.M.
 Schroeder, Francis J., S.S.J.
 Siebeneck, Robert, C.P.P.S.
 Siegman, Edward F., C.P.P.S.
 Sloane, Charles O'C.
 Sorensen, H. J., O.M.I.
 Stanley, David M., S.J.
 Stapleton, M. P.
 Steinmueller, John E.
 Strange, Marcian, O.S.B.
 Stuhmueller, Carroll, C.P.
 Sullivan, Mother Kathryn, R.S.C.J.
 Temple, Patrick J.
 Tkacik, Arnold, O.S.B.
 Whealon, John F.

JOSEPH A. GRISPINO, S.M.
Recording Secretary
Framingham Ctr., Mass.