

BIBLICAL NEWS

Suprema S. Congregatio S. Officii: Monitum

Biblicarum disciplinarum studio laudabiliter fervente, in variis regionibus sententiae et opiniones circumferuntur, quae in discrimen adducunt germanam veritatem historicam et objectivam Scripturae Sacrae non modo Veteris Testamenti (sicut Summus Pontifex Pius XII in Litteris Encyclicis "Humani Generis" jam deploraverat, cfr. *A. A. S.*, XLII, 576), verum et Novi, etiam quoad dicta et facta Christi Jesu.

Cum autem hujusmodi sententiae et opiniones anxios faciant et Pastores et christifideles, Em.mi Patrés, fidei morumque doctrinae tutandae praepositi, omnes, qui de Sacris Libris sive scripto sive verbo agunt, monendos censuerunt ut semper debita cum prudentia ac reverentia tantum argumentum pertractent, et prae oculis semper habeant SS. Patrum doctrinam atque Ecclesiae sensum ac Magisterium, ne fidelium conscientiae perturbentur neve fidei veritates laedantur.

N.B. — Hoc Monitum editur consentientibus etiam Em.mis Patribus Pontificiae Commissionis Biblicae.

Datum Romae, ex Aedibus S. Officii, die 20 Junii 1961.

Sebastianus Masala, *Notarius*.

(Osservatore Romano, 22 Giugno, 1961)

REPORT OF THE TWENTY-FOURTH GENERAL MEETING OF THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA

The Twenty-Fourth General Meeting of the Catholic Biblical Association of America was held under the patronage of the Most Reverend Karl J. Alter, D.D., LL.D., Archbishop of Cincinnati, from August 28 to September 1, 1961 at Mount Saint Mary's Seminary of the West, Norwood, Ohio.

Monday Sessions — August 28

The opening meeting began at 3:30 P.M. with a paper delivered by Geoffrey F. Wood, S.A., on the *Literary Form of the Angelic Message in the Lucan Annunciations*. The speaker traced the form to Old Testament theophanic dicta and suggested its *Sitz im Leben* in the cultic oracle of antiquity. The Reverend Adrien-Marie Malo, O.F.M., followed with a lecture entitled *The Gospel of St. Matthew, the Church Gospel*. Fr. Malo justified this title for Matthew from various ecclesiastical elements in the Gospel, e.g., the Promise in 16,16, the "booklet" on the Church from 13,54—20,16, and on the full description of the Church which the Gospel offers. Marcian Strange, O.S.B., concluded the session with a treatment of *The Historicity of the Synoptic Temptation Accounts*, evaluating recent studies which suggest that here one has an externalization of an interior experience of Jesus.

At the evening session Barnabas Mary Ahern, C.P., spoke on *Reading the*

Gospels as a First-Century Christian Message, suggesting that in exegesis we penetrate to all levels of the Gospels' evolution. Since actual history, the growing Church, and the evangelist himself all contribute something to the content of the Gospel, complete attainment of its message cannot be had unless all three elements are appreciated.

Tuesday Sessions — August 29

A Votive Mass of the Holy Spirit was offered at 9:00 A.M. by the Most Reverend John F. Whealon, Auxiliary Bishop of Cleveland. In his presidential address commencing the morning session Msgr. Robert H. Krumholz commented on the *Monitum* of June 20, 1961, issued by the Holy Office and offered the following advice: that experts should discuss new theories and methods among themselves within the limits of technical reviews; that new theories should be popularized only gradually with clarifying argument and stress upon their tentative nature; that measures be taken to eliminate the danger of misquotation and distortion by the uninitiated; that the *positive* aspect of the *Monitum* be not overlooked. Concerning this last point, he said in part: "This brief admonition opens with praise for the zealous work being done by present day biblical scholars. This certainly rules out the false impression that one might gather from many of the diocesan newspapers that the Holy See suspects, if not disapproves of, the new biblical movement. It then goes on to take up two problems involved in the modern biblical movement, namely the opinions of scholars and their popularization of new interpretations."

Msgr. Patrick W. Skehan followed with a *Discussion of the CCD Text of the Prophets*, reviewing the problems and illustrating the care of the translators in striving to present the public with the best rendering of the Sacred Books. Barnabas Mary Ahern, C.P., arose as spokesman for the members assembled and expressed gratitude and appreciation to the editors and translators for their monumental achievement.

At the general afternoon session Bruce Vawter, C.M., spoke on *The Historical Theology of the Gospels*. He stressed the need for a distinction in Gospel study between the historic (*historisch*) element, i.e., the verifiable fact, and the historical (*geschichtlich*), i.e., the same fact as a meaningful event with saving consequences for man. Faith embraces both these elements but is primarily interested in the latter. Earl A. Weis, S.J., followed with a paper on *The Founding of the Church in the Gospels* which pointed out the significant changes made by Oscar Cullmann in his 1960 edition of *Petrus*.

Special sessions were held at 4:30 P.M. on the Old and New Testaments. Ignatius Hunt, O.S.B., gave *An Evaluation of the Biblical Data on Adam from the Viewpoint of History*, presenting the various hypotheses on how Adam might be considered "head of the race." He was followed by Ernest Lussier, S.S.S., who commented on *Enuma Elish and Genesis 1*. In the New Testament session Jerome D. Quinn, in accord with the recent *Monitum's* advice to emphasize the Fathers in biblical study, presented the exegetical principles of *St. John Chrysostom on History in the Synoptics*. He found the saint inclined

to resolve apparent historical discrepancies in the Gospels by literary analysis of the purpose of the evangelist, a method which modern exegetes and critics should and do emulate. A paper dealing with the *Locale of the Mount of the Beatitudes* followed. Martin Schoenberg, O.S.C., here traced the constant Matthean allusion to Jesus as the New Moses and concluded that while the mountain may have geographical location it symbolizes for the evangelist the Sinai of the New Covenant. In the discussion John Bligh, S.J., brought up the question of whether the symbolic senses of such things must be due only to the evangelist and whether it might not be said that Christ Himself, fully conscious of His role as the New Moses, deliberately carried out the typology by ascending and preaching from a determinable mountain.

During the evening session David M. Stanley, S.J., addressed the members on *The Genres Littéraires of the Gospels*. He discussed the meaning of Form Study, its principles and Papal sanction, and concluded that to decry the study of literary forms in Gospel matters amounts to a refusal to discover what God is saying to man.

Wednesday Sessions — August 30

George S. Glanzman, S.J., began the morning meeting with a treatment of *The Song of Moses and Deuteronomic Literature*. He reviewed the possibilities concerning the date of the Song, arguing finally for its origin in the period of Philistine oppression, and pointed out its relationship specifically to Dt 4,25-40; Jos 23-24; Jgs 2,11-22; 3,7-11. Alexander Di Lella, O.F.M., gave a thorough study of *The Character of the Hebrew Text of Sirach*. After offering a brief history of the Hebrew mss from Cairo and evaluating the studies of Smend, Peters, Segal, and others, he demonstrated the basic value of the manuscripts in spite of evident retroversions. Roland E. Murphy, O.Carm., concluded the session with a report on plans for two series of biblical Commentaries, one a compact single or double volume, and the other a multi-volume series. The report led to an enthusiastic discussion.

The afternoon session was again divided into an Old and New Testament section. In the former Robert T. Siebeneck, C.P.P.S., spoke on *Wisdom in the Old Testament Prophets*, treating of the fluid line of demarcation between prophet and sage in ancient Israel and in particular demonstrating the influence of the latter upon prophetic literature. Eugene H. Maly spoke on *The Kingship of Yahweh*, giving a survey of the arguments proposed during the last decade for an early dating of the Israelite idea of Yahweh's Kingship. Carroll Stuhlmueller, C.P., delivered a final paper on *The Concept of God in the Priestly Tradition*. Fr. Stuhlmueller dealt with the influence of Deutero-Isaia and Ezechiel upon this Tradition, an influence that was more than literary, that imparted a new understanding of divine law and appreciation of the theocratic state.

The New Testament section offered *An Appraisal of Rudolf Bultmann* by P. Joseph Cahill, S.J., who described how Bultmann's emphasis on Christ as symbol and proclamation of every man's own resurrection to a new life leaves

the person of Jesus and His history a casualty. Joseph Zalotay discussed *Matthew 11,28-30 as a Genuine Logion of Jesus* and Joseph Grassi, M.M., followed with a treatment of *The Arrest of Jesus*. It was shown that John's handling of the event emphasizes by way of a dramatic tableau the victory of the Risen Christ over every hostile power through the revelation of His Name. Raymond E. Brown closed the section with a discussion of *The Problem of Historicity in John*. He demonstrated that while the historical value of John's Gospel is not to be belittled, the evangelist's theological intentions forbids one to read the Gospel as *mere* history.

The evening session was devoted to a paper by John L. McKenzie, S.J., concerning *The Social Character of Biblical Inspiration*. Citing the theories of Benoit and Rahner as the most worthwhile contribution to an accurate appraisal of the charism of inspiration in the last forty years Fr. McKenzie proposed that we go deeper than the classical "bookish" definition and consider the charism as proper to the community of God, which is in effect the real author of the Bible, be it Israel or the primitive Church. A lively discussion followed.

Thursday Sessions — August 31

A Memorial Mass for deceased members of the Association was offered at 9:00 A.M. by the Most Reverend Karl J. Alter, Archbishop of Cincinnati. After the Mass His Excellency delivered a paternal address advising prudence but not timidity in the pursuit and presentation of biblical studies.

The business meeting commenced at 10:00 A.M. with a financial statement of the Board of Trustees, read by Msgr. John E. Steinmueller, and the annual report of the treasurer, Joseph E. Fallon, O.P.

Louis F. Hartman, C.Ss.R., in the report of the Executive Secretary noted the healthy financial condition of the Association and the increase in subscriptions to the *CBQ* by 177 since January, 1961. Two grants were proposed on behalf of the Executive Board—\$500.00 to Bernadin Schneider, O.F.M., director of the Japanese Bible translation project, and \$500.00 to the Catholic University of America for the replacement in microfilm of missing back issues of biblical periodicals. It was also proposed to accept the invitation of Joseph Grassi, M.M., to meet at Maryknoll, N.Y., in 1962. A programming committee for the next general meeting was appointed, consisting of George S. Glanzman, S.J., and Geoffrey F. Wood, S.A., for the Old and New Testament sections respectively. The probable limit of the meeting was set at three days. These proposals and appointments were unanimously approved.

The secretary then proposed that in keeping with ecclesiastical directives, the meetings of the Association be restricted in some way. After long and well-considered argument the proposal was worded thus: *The Executive Committee is resolved to implement fully the directive of the Holy See in such wise that the general meetings of the CBA will be closed meetings for the active members exclusively*. An amendment was added by Msgr. Patrick W. Skehan: *The President is empowered to invite individual non-active members who in his*

judgment have the required competence. Both the resolution and its amendment were carried unanimously. It was also proposed and passed that the by-law on the qualifications for active membership be revised.

In his report as editor of the *CBQ* Roland E. Murphy, O.Carm., explained that while the policy of the periodical was to limit the number of *Festschriften*, the January and July issues of 1963 (the twenty-fifth year of the *CBQ*) would be devoted to the Old and New Testaments respectively, each issue offering 15 or 16 articles on their topic. A discussion over the presence of foreign language articles in the *CBQ* ended without changing the present editorial policy of accepting them but keeping them at a minimum.

Peter F. Ellis, C.Ss.R., presented the following names for acceptance as active members in the Association: Rev. Fathers Everett A. Ballman, Little Rock, Arkansas; Frederick F. Bergewisch, S.J., Chicago, Ill.; James Burtchaell, C.S.C., South Bend, Ind.; P. Joseph Cahill, S.J., West Baden Springs, Ind.; James Casey, S.J., Boston, Mass.; Cassian Corcoran, O.F.M., Rye Beach, N.H.; Guy P. Couturier, C.S.C., Montreal; Damian Dietlein, O.S.B., Richardston, N. Dak.; Hilary C. Franco, New York, N.Y.; Hilarion Kistner, O.F.M., Dayton, Ohio; Joseph Lazor, C.P.P.S., Collegeville, Ind.; Mother Mary Emmanuel McIver, O.S.U., New Rochelle, N.Y.; Rev. Fathers Edward J. Messemmer, S.J., Woodstock, Md.; Donald Moeller, Covington, Ky.; George T. Montague, S.M., Fribourg, Switzerland; John Moriarity, Milton, Mass.; Sister Anne Rita Murphy, G.N.S.H., Buffalo, N.Y.; Rev. Fathers William J. O'Rourke, S.J., Buffalo, N.Y.; Stephen J. Oatis, O.P., St. Paul, Minn.; Stanley Polan, S.S.C.C., Jaffrey Center, N.H.; Jerome D. Quinn, St. Paul, Minn.; Luke Steiner, O.S.B., Collegeville, Minn.; Richard Twomey, S.J., Rome, Italy; Thomas H. Weber, Rome, Italy. Acceptance was unanimous. After a request for some clarification of application procedure the following proposal was made and carried: *Applicaton for active membership must be made by the applicant in writing with the name of a sponsor before the opening of the general meeting.*

The report on the Old Testament translation was read by Stephen J. Hartdegen, O.F.M. He noted the completion and publication in March, 1961, of Volume Four, the Prophetical Books, and called attention to the generous discount available to members of the association for direct orders of 10 or more copies. Only Volume Two, containing the Historical Books from 1 Samuel (Kings) to Machabees, remains to be published. A report on the steady progress of the New Testament translation was read by David M. Stanley, S.J., on behalf of Myles M. Bourke.

The following officers presented by Richard Kugelman, C.P., of the nominating committee were unanimously elected by the members: *Pres.*, F. Bruce Vawter, C.M.; *Vice-Pres.*, Eugene H. Maly; *Exec. Sec.*, Louis F. Hartman, C.Ss.R.; *Treas.*, Joseph E. Fallon, O.P.; *Editor-in-chief CBQ*, Roland E. Murphy, O.Carm.; *Consultor (1961-1963)*, Thomas Aquinas Collins, O.P.; *Member of Committee on Nominations (1961-1965)*, Joseph A. Grispino, S.M.

An extension of the morning session to handle new business began at 2:30 P.M., with the proposal of resolutions. Stephen J. Hartdegen, O.F.M., proposed

that the Silver Jubilee of the *CBA* be fittingly commemorated in 1961-62, and that the executive board be empowered to act accordingly; he also proposed that an expression of filial homage of the *CBA* be sent to His Holiness, Pope John XXIII, and a request for his apostolic blessing be made. Both resolutions were unanimously adopted. Richard Kugelman, C.P., proposed that the executive board appoint a standing committee to handle public relations for the *CBA* in biblical matters; the motion was passed by voice vote. John L. McKenzie, S.J., offered a resolution rejecting what are considered unwarranted attacks by a Catholic Publication upon Catholic biblical scholars in America, and this resolution was passed by a majority of members.

The business session concluded with resolutions of gratitude to Most Reverend Karl J. Alter for his patronage and exhortation and to the Rector and personnel of Mt. St. Mary's Seminary for their hospitality.

At the New Testament section of the afternoon session Christian Ceroke, O.Carm., spoke on *The Divinity of Christ in the Gospels*. According to Mark, Jesus posed the identity of His Person as a mystery which the disciples partially resolved in their declaration of Him as Messiah. The Johannine tradition, however, makes clear that Jesus was at times understood as making Himself equal to God. André Legault, C.S.C., discussing the *Trial of Jesus*, argued that John, on the basis of his inclusion of the night examination before Annas, offers a report of more basic historical value. Philip King followed with *The Biography of Christ*, concluding that, although we can know much of Jesus' history, our present understanding of the Gospel form prevents us from using it as the basis for a biography in the modern sense.

The Old Testament section began with a demonstration by Sebastian Pagano, O.M.I., of the pedagogical merit of a newly available relief map of biblical and modern Palestine in color slide sections. Louis F. Hartman, C.Ss.R., spoke on the *Date of the Cimmerian Threat against Assyria according to ABL 1391*. His deductions led him to date the ancient astrological report c. May 15, 657 B.C. In the evening Robert North, S.J., delivered an interesting illustrated lecture on the possible relationship between *Chenoboskion and Q*.

Friday Sessions — September 1

Joseph J. DeVault, S.J., lectured on *The Cleansing of the Temple*, demonstrating how John, in order to emphasize Jesus' role as Temple of the New Covenant, transfers the event from the truly historical and Messianic setting it has in the Synoptics. Eugene McAlee, C.Ss.R., followed with a paper on *Is 25,4-8 and its Influence on the Johannine Resurrection Accounts of Lazarus and Christ*. Basing his conclusions on Boismard's theory that the Johannine account of Christ's final ascent to Jerusalem symbolizes the passage of the Christian from Baptism to the Heavenly Jerusalem, Fr. McAlee argued that Lazarus' resurrection, though historical, has been made to symbolize the Christian's resurrection on the Last Day. The paper gave rise to spirited discussion. The final paper of the meeting was read by Thomas W. Leahy, S.J., and dealt with *Johannine Sayings and their Synoptic Parallels*. The

speaker supported with examples the hypothesis that John knew his material here independently of the Synoptics but allowed himself to be influenced to some extent by them.

The following active members were present:

Abbott, Walter M., S.J.	Glanzman, George S., S.J.
Ahern, Barnabas Mary, C.P.	Grassi, Joseph A., M.M.
Ambrozic, Aloysius M.	Grispino, Joseph A., S.M.
Arce, Francis X. G., S.J.	Hartdegen, Stephen J., O.F.M.
Ballman, Everett A.	Hartman, Louis F., C.Ss.R.
Barrosse, Thomas O., C.S.C.	Heidt, William G., O.S.B.
Belanger, Robert, O.M.I.	Heupler, Charles G., O.F.M.Cap.
Bergewisch, Frederick F., S.J.	Hodous, Edward J., S.J.
Bligh, John, S.J.	Huesman, John E., S.J.
Boucher, Robert G., C.Ss.R.	Hunt, Ignatius, O.S.B.
Brennan, Joseph P.	Jensen, Joseph A., O.S.B.
Brown, Raymond E., S.S.	Sister John Mary, S.N.J.M.
Brunet, Achille, S.J.	Joyce, Edward P., C.P.P.S.
Bryant, Thomas J., S.J.	Sister M. Jude, S.C.L.
Cahill, P. Joseph, S.J.	Sister M. Julienne, C.S.J.
Cantley, Michael J.	Kennedy, Gerald T., O.M.I.
Casey, James, S.J.	King, Philip J.
Sister Consuela Marie, S.N.J.M.	Kistner, Hilarion, O.F.M.
Ceroke, Christian, O.Carm.	Krumholtz, Rt. Rev. Msgr. Robert H.
Considine, Joseph S., O.P.	Kugelman, Richard, C.P.
Couture, Paul E., S.S.E.	Lachowski, Joseph, C.M.
Couturier, Guy P., C.S.C.	Lazur, Joseph, C.P.P.S.
Crowley, Edward J., C.Ss.R.	Leahy, Thomas W., S.J.
Dannemiller, Joseph L., S.S.	Legault, André, C.S.C.
D'Aragon, John L., S.J.	Ludwig, James L.
Davis, James J., O.P.	Lussier, Joseph E., S.S.S.
Denzer, George A.	MacKenzie, Roderick A. F., S.J.
DeVault, Joseph J., S.J.	Mahoney, John J., O.P.
Devine, James F., S.J.	Makarewicz, Sylvester E., O.F.M.
Dicharry, Warren F., C.M.	Mallon, Vincent P., M.M.
Di Lella, Alexander A., O.F.M.	Malo, Adrien-Marie, O.F.M.
Donovan, Victor J., C.P.	Maly, Eugene H.
Dumm, Demetrius R., O.S.B.	Mattingly, John F., S.S.
Ellis, Peter F., C.Ss.R.	Mausolf, Isidore J., O.F.M.Cap.
Mother M. Emmanuel, O.S.U.	McAlee, Eugene, C.Ss.R.
Evet, Lester J., S.J.	McCool, Francis J., S.J.
Fallon, Joseph E., O.P.	McDonnell, Henry J. F., O.P.
Fischer, James A., C.M.	McEleney, Neil J., C.S.P.
Fitzmyer, Joseph A., S.J.	McGough, Columban, O.C.D.
Ford, Daniel F., O.F.M.	McGrath, Brendan, O.S.B.
Forestell, James T., C.S.B.	McKenzie, John L., S.J.
Fox, Robert J., S.J.	Montalbano, Frank J., O.M.I.
Sister M. Francis de Sales, S.L.	Moore, John J., S.M.
Geis, Norbert F., C.M.	Moriarty, Frederick, S.J.

Morin, Joseph C-E., C.Ss.R.
 Moeller, Donald
 Mueller, Herman, S.V.D.
 Murphy, John L.
 Murphy, Richard T., O.P.
 Murphy, Roland E., O.Carm.
 North, Robert, S.J.
 O'Hanlon, Daniel J., S.J.
 Orlett, Raymond
 O'Rourke, John J.
 Ouellette, Lucien, C.S.V.
 Pagano, Sebastian, O.M.I.
 Peifer, Claude, O.S.B.
 Peters, Walter H.
 Petru, Francis A., S.J.
 Pierce, Justin A.
 Polan, Stanley, SS.CC.
 Quinn, Jerome D.
 Reese, James M., O.S.F.S.
 Sister M. Rose Eileen, C.S.S.
 Rossiter, Rt. Rev. Msgr. Francis S.
 Rowe, Stephen R., O.F.M.Cap.
 Rybinski, Joseph F.
 Schoenberg, Martin W., O.S.C.
 Seper, Francis J., M.S.C.

Siebeneck, Robert T., C.PP.S.
 Siegman, Edward F., C.PP.S.
 Skehan, Rt. Rev. Msgr. Patrick W.
 Solari, James, O.S.B.
 Sorensen, Howard J., O.M.I.
 Stanley, David M., S.J.
 Steiner, Luke, O.S.B.
 Steinmueller, Rt. Rev. Msgr. John E.
 Strange, Marcian, O.S.B.
 Stuhlmueller, Carroll, C.P.
 Temple, Rt. Rev. Msgr. Patrick J.
 Tkacik, Arnold J., O.S.B.
 Tos, Aldo J.
 Turro, James C.
 Twomey, Richard, S.J.
 Vawter, F. Bruce, C.M.
 Weis, Earl A., S.J.
 Whealon, Most Rev. John J.
 Wolz, Rt. Rev. George T.
 Wood, Geoffrey A., S.A.
 Zabala, Albert A., S.J.
 Zalotay, Joseph

GEOFFREY F. WOOD, S.A.
Recording Secretary