

## BIBLICAL NEWS

### REPORT OF THE TWENTY-FIFTH GENERAL MEETING OF THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA

The Twenty-Fifth General Meeting of the Catholic Biblical Association of America was held under the patronage of His Eminence, Francis Cardinal Spellman, Archbishop of New York, on August 28-30, 1962, at Maryknoll Seminary, Maryknoll, N.Y. Most Rev. John W. Comber, D.D., Superior General of Maryknoll celebrated the Mass of the Holy Spirit at 9:00 A.M. on Tuesday, and spoke words of welcome and encouragement to the assembly.

#### Tuesday Sessions—August 28

The first session was opened with a prayer led by the Most Rev. John F. Whealon, S.T.D., S.S.L., Auxiliary Bishop of Cleveland, followed by a brief address of welcome spoken by Very Rev. Albert V. Fedders, M.M., Rector of Maryknoll Seminary. Rev. Eugene H. Maly, presiding in the absence of CBA President, Rev. F. Bruce Vawter, C.M., thanked Maryknoll on behalf of the CBA. Welcome was extended to the official representatives of several learned societies: to the Rev. Professor John Knox of the Union Theological Seminary of New York City, representing the Society of Biblical Literature and Exegesis; to the Rev. Francis X. Glimm of the Seminary of the Immaculate Conception, Huntington, Long Island, N.Y., representing the American Catholic Historical Association; to Brother Luke Salm, F.S.C., of Manhattan College, Manhattan, N. Y., representing the Catholic Theological Society of America; to Sister Mary Rose Eileen, C.S.C., of Cardinal Cushing College, Brookline, Mass., representing the Society of Catholic College Teachers of Sacred Doctrine; to Rev. Edward O'Connor, C.S.C., of Notre Dame University, Notre Dame, Ind., representing the Mariological Society of America.

The first paper, entitled *Now This Melchisedec . . .* (Heb 7,1), was presented by Joseph A. Fitzmyer, S.J. Examining the interpretation the author of Heb gives of Melchisedec, especially in the light of the Genesis Apocryphon and the Targum Neofiti I, Fr. Fitzmyer gave strong support to Bloch's assertion that this is a fine example of midrashic exegesis of an OT text.

The second paper of the morning session was presented by Herman Mueller, S.V.D., on the *Talmudic Ideal of Man Compared with That of St. Paul*. Fr. Mueller concluded that although St. Paul and the Rabbis agreed on the principles which enabled each to resolve the tension between knowledge and practice, matter and spirit, study and work, and past and present, and although they agreed that the ideal man is the man who is just before God, they differed on the manner of reaching justification; for the Rabbis, man becomes just before God by forming himself according to the Torah, while for St. Paul, justification comes only through faith in Christ and the merits of His passion.

The morning session was concluded with a paper by John Bligh, S.J., on *New Testament Apologetics*. Fr. Bligh began with a summary of B. Lindars'

*New Testament Apologetic*, and a critique in which he rejected the central thesis of the book. Fr. Bligh then gave a demonstration of how St. Paul did *not* approach his hearers; in spite of the light touch, the demonstration will not be quickly forgotten by those who were present, and it contained a profound lesson for all engaged in apologetics. Next, the speaker explained that St. Paul preached Christ's resurrection, not as a miracle to prove the truth of what he preached, but rather as the act of God's mercy which would save those who accepted Christ from the wrath of God which already threatened. Finally, Fr. Bligh discussed the difference in the use of the resurrection by St. Paul and St. John.

Opening the afternoon session with a paper on *The Heavenly Intercession of Christ* (Heb 7,25), Myles M. Bourke took his stand against those who do not see in the teaching of Heb a continuation of the offering of the sacrifice of Christ in the heavenly sanctuary. The aorist in 8,3b does not exclude perduration, but is rather in contrast with the present in 8,3a; the aorist is used in 8,1, but no one would suggest that Christ's *sessio* does not perdure. Fr. Bourke spoke more in detail about the intercession of Christ in 7,25; he pointed out that of sixty OT passages containing verbs of expiation, St. Jerome translated forty with verbs of intercession; this he did under Jewish influence, and the fact that the same usage is found in Wis indicates that it is early enough to have influenced the author of Heb.

In the following paper, on *The Tribulations of Christ* (Col 1,24), Francis H. Seper, M.S.C., asserted that while the term *thlipsis* is used of the sufferings by which God purifies the faithful and of the great eschatological tribulation, it is nowhere used of the death of Christ. However, the trials the apostles underwent in spreading the Gospel were an important part of the work of conversion, and by them the efficacy of the sacrifice of Christ was carried to each heart. It is in reference to the apostolic tribulations that Col 1,24 speaks of the "tribulations of Christ." Fr. Seper then went on to defend his interpretation from the immediate context.

The first day was brought to a close with John L. Murphy's paper on *The Relationship between Scripture and Tradition*. Rejecting the "two-source" interpretation of the Tridentine decree on Scripture and Tradition, which he said had often been used as a *deus ex machina* to explain the existence of dogmas not clearly seen to be contained in Scripture, Fr. Murphy went on to deny the possibility of an atemporal and purely metaphysical theology, which does not make use of the same sort of tools as those used by biblical exegesis in the interpretation of Church documents. Scripture contains the primitive data of faith and in this way every dogma is contained in some sense in Scripture. Yet the Church constantly reflects on the Bible and is thus able to bring into clear perspective what was formerly obscure. This clarification is based not on intellectual gymnastics but on the *sensus fidelium* and is possible because the grace of faith affects not only the entitative level but also the psychological. Rather than assign notes *ex clara scriptura* and *ex traditione*, we should speak

of the *evidence* of Scripture and Tradition and then trace the development of the dogma in the life of the Church. The Magisterium alone can accept or reject the conclusions of scholars; yet their task is essential for it is only through debate that the Church will be led by the Holy Spirit to a clearer perception of truth.

#### Wednesday Sessions—August 29

A Requiem Mass was offered at 9:00 by Bishop Whealon for the deceased members of the association. The first paper, *Philological Observations on Psalm 109 (108)*, was presented by Mitchell J. Dahood, S.J. Against Oesterley, who proposed eighteen emendations of the text of this Ps, Fr. Dahood, drawing on information gleaned from inscriptions found at Karatepe, Ras Shamra and elsewhere, gave substance to his assertion that the consonantal text does not have to be emended in the proposed passages; Fr. Dahood discussed seven of the passages in his paper.

Fr. John L. D'Aragon, S.J., president of the Catholic Biblical Association of Canada, presented a paper on *The Peculiarity of the Johannine Church*. Fr. D'Aragon's investigation revealed that the terms and images used to designate the Church in the rest of the NT are found but infrequently in Johannine writings; the titles given to Christ, however, give an explanation for this because they show that the emphasis has been shifted from the community to the Lord; in particular, Fr. D'Aragon pointed to the fact that Christ is given the title "King" fifteen times in Jn, and to the allegory of the vine.

The final morning paper was given by L. Alonso Schökel, S.J., on *Hermeneutics in the Light of Language and Literature*. Fr. Alonso pointed out that while many look upon hermeneutics as a biblical science, every written work needs hermeneutics, and that it would be an advantage to put the Bible in the context of general hermeneutics. Every communication involves an objectification of an interior awareness on the part of one, and a re-subjectification on the part of another. When the distance between the two individuals is greater because of differences in language, culture, and time, the problem and resulting tension become greater. The attempt to make a work of the past intelligible and meaningful involves a two-fold movement: one of transporting the literary work into one's milieu (centripetal) and one of transporting oneself into the writer's milieu. In the past exegetes have often neglected one or the other of these two movements, but both are necessary for an exegesis worthy of the name. One of the most vexed problems of our time is the relevance of the OT for the Christian; it will not be solved except by this balanced approach.

In the absence of the President of the CBA, Fr. Bruce Vawter, C.M., the presidential address was read at 3:00 P.M. by Fr. Eugene H. Maly, Vice-President. The address dealt with *Levitical Messianism and the New Testament*. It began with an examination of a number of OT passages which have been alleged to show that messianic expectations had, for a time, been transferred from the Davidic royalty to the line of Levi; while the passages indicate a

certain pre-eminence conceded to the priesthood in the postexilic period, this does not amount to a Messiah from Levi. The Qumrân texts were also reviewed without finding conclusive evidence for a levitical Messiah to share honors. The NT accords with these findings in that the priesthood of Christ is not presented as related to the levitical priesthood in any way, but rather as supplanting it. The text of this address is to be published as an article in the "Gruenthaner *Festschrift*."

#### Transaction of Business

The business meeting commenced at 4:00 P.M. with the annual report of the treasurer, Joseph E. Fallon, O.P., and the financial statement of the Board of Trustees, read by Msgr. John E. Steinmueller, chairman.

In his report as Executive Secretary, Louis F. Hartman, C.Ss.R., announced that the publication of a popular biblical periodical, earlier proposed as a project of the CBA, will be realized in *The Bible Today*, which will appear shortly; however, since it was neither practicable to publish it on the same basis as that on which *CBQ* is published, nor possible to find a publisher who would publish it in the name of the Association, all rights have been relinquished to St. John's Liturgical Press, which will publish it on its own. It was further announced that the "observer exchange" established a few years ago with the Society of Biblical Literature and Exegesis was this year extended to the following learned societies: the Catholic Theological Society of America, the Society of Catholic College Teachers of Sacred Doctrine, the Mariological Society of America, The American Catholic Historical Association, and the Liturgical Conference. Fr. Hartman then announced the passing of two motions by the Executive Board: the first, to make a grant of \$100 to the *Associazione Biblica Italiana* for the purpose of enabling needy Italian seminary professors of Scripture to subscribe to learned periodicals; the second, to hold the next general meeting of our Association at the University of San Francisco on August 27-29, 1963.

The meeting then passed on to the difficult task of amending the constitution of the association in accordance with a resolution passed last year and suggestions sent to active members by the Executive Secretary earlier this year. Article III, Section 1 was amended so as to make provision for three classes of membership: active, associate, and sustaining. The wording of Section 1, as amended, is such as to make Sections 2 and 3 superfluous, and these were dropped. The By-laws were then amended to fix the qualifications for each class of membership. In order to be eligible for active membership, it was decided, a candidate must have a Licentiate of Sacred Scripture, or an equivalent graduate degree, or the equivalent in scholarly publication; the equivalence is to be determined and explained, in each case, by the Committee on Credentials. For associate membership the By-laws now require that the candidate shall have taught Sacred Scripture at the major seminary level for at least one year, or at the college level for at least two years. The requirements for sustaining membership are the same as they formerly were for associate mem-

bership. Other By-laws newly passed direct that candidates for either active or associate membership must be sponsored in writing by an active member; that the general meeting shall be open only to active and associate members, and to others at the invitation of the President of the CBA; and that papers at the general meeting may be presented only by active members, or by other persons at the invitation of the President of the CBA. All of these amendments and new provisions were passed by unanimous vote, though not without lengthy discussion. Later in the meeting it was unanimously resolved that all applications for membership must be in at least a month before the general meeting, in order to give the Committee on Credentials sufficient time to examine the qualifications of the candidates. At this point the meeting was adjourned until 8:00 P.M.

At the evening session of the business meeting, Msgr. Francis S. Rossiter, Publishing Editor, acting on behalf of Roland E. Murphy, O. Carm., Editor-in-Chief, who was unable to attend the general meeting, gave the report of the Editorial Board of the *CBQ*. He presented an extremely impressive list of contributors for the special January and July issues for the 1963 jubilee year of the *CBQ*, and he reported that the number of copies printed for 1962 had risen to 2800. An additional 700 copies will be printed for each of the Jubilee issues.

Raymond E. Brown, S.S., also acting on behalf of Fr. Roland Murphy, reported on the two-volume CBA commentary, the plans for which Fr. Murphy had discussed last year. It is to be called *The Jerome Bible Commentary*; Fr. Brown will edit the articles for general introduction, Joseph A. Fitzmyer, S.J., those for the NT, and Fr. Murphy, those for the OT. About forty members of the CBA are cooperating in this work.

The members present unanimously elected the following candidates for office, presented by John J. Mahoney, O.P., chairman of the Committee on Nominations: *Pres.*, Eugene H. Maly; *Vice-Pres.*, Raymond E. Brown, S.S.; *Exec. Sec.*, Louis F. Hartman, C.Ss.R.; *Treas.*, Joseph E. Fallon, O.P.; *Editor-in-chief CBQ*, Roland E. Murphy, O. Carm.; *Assoc. Editors CBQ (1962-1965)*, John L. McKenzie, S.J., and Christian P. Ceroke, O. Carm.; *Chairman, Board of Trustees (1962-1965)*, John E. Steinmueller; *Consultor, Exec. Board (1962-1964)*, Matthew P. Stapleton; *Member of Committee on Nominations (1962-1966)*, David M. Stanley, S.J.

The chairman then called for new business. Msgr. Rossiter proposed a resolution expressing the admiration of the Association for the scholarly accomplishments of Michael J. Gruenthaner, S.J., and congratulating him on the occasion of his seventy-fifth birthday, Oct. 1, 1962; and Msgr. Patrick W. Skehan proposed the following resolution: *Resolved that the membership of the CBA assembled in its annual meeting wish to convey to Rev. Edward F. Siegman, C.F.P.S., their fraternal sympathy in his present anxieties and to assure him of their earnest good wishes and their prayers.* Both resolutions were adopted by unanimous vote. George S. Glanzman, S.J., then called the

attention of the members of the Association to an article published in an Orthodox review: William (Paul) S. Schnierla, "Roma Locuta . . . ?" *St. Vladimir's Seminary Quarterly* 6,2(1962)79-92; Fr. Glanzman said that the article deserves to be widely circulated because of its important implications for the ecumenical movement; the article, he pointed out, surveys in detail the facts of the biblical controversy in America. This is of concern to the author of the article because the Orthodox, having no tradition of biblical scholarship of their own, depend in large measure on the work of Catholic Scripture scholars. The author finds that no intemperate language has been used on the side of the Scripture scholars, but that what intemperate language has been used, has been used by those who oppose them.

Acting on the report of the Committee on Credentials, delivered by Raymond E. Brown, S.S., the members present unanimously approved for membership the following candidates: for active membership: Rev. Casimir Bernas, O.C.S.O., Huntsville, Utah; Mr. Anthony Brinkman, S.J., Chicago, Ill.; Rev. Philip J. Calderone, S.J., Manila, Philippines; Rev. André Cousineau, S.S., Montreal, Que.; Rev. Thomas Crane, East Aurora, N.Y.; Rev. Dominic M. Crossan, O.S.M., Lake Bluff, Ill.; Msgr. Elias V. Denissoff, Downers Grove, Ill.; Rev. Roland J. Faley, T.O.R., Loretto, Pa.; Rev. Marcel A. Gervais, London, Ont.; Rev. Paul G. Hinnebusch, O.P., New Orleans, La.; Rev. William K. Leahy, Rome, Italy; Rev. Martin J. McNamara, M.S.C., Galway, Ireland; Rev. Silas A. Musholt, O.F.M., Teutopolis, Ill.; Rev. Donald Panella, Dunwoodie, N.Y.; Rev. Michel Roberge, P.M.É., Montreal, Que.; Rev. Mauro Rodriguez Estrada, S.D.B., Laredo, Texas; Rev. Raphael R. Salasek, O.S.B., St. Bernard, Alabama; Rev. Guido Schembri, O.F.M., Wappingers Falls, N.Y.; Rev. Robert G. Vincent, O.M.I., Washington, D.C.; Rev. John Barry Wheaton, C.J.M., Halifax, N.S.; and for associate membership: Mr. Peter S. Brown, S.J., Woodstock, Md.; Rev. Peter F. Chirico, S.S., Kenmore, Wash.; Rev. William T. Cortelyou, C.M., Chicago, Ill.; Sr. Teresa Mary DeFerrari, C.S.C., Washington, D.C.; Rev. Evasio DeMarcellis, Rome, Italy; Rev. Richard J. Dillon, Rome, Italy; Rev. Stephen Gerencser, Sch.P., Buffalo, N.Y.; Rev. John D. Gerken, S.J., Cleveland, O.; Rev. Martin K. Hopkins, O.P., Winona, Minn.; Rev. Gregory T. Leville, O.M.I., San Antonio, Texas; Sr. Mary Joseph McFarlane, S.H.F., San Francisco, Cal.; Rev. Kenneth R. Morris, C.S.V., Washington, D.C.; Sr. Jane Marie Murray, O.P., Grand Rapids, Mich.; Sr. Gertrude Anne Otis, C.S.C., Notre Dame, Ind.; Mr. Brian Peckham, S.J., Willowdale, Ont.; Sr. Mary Rosalie Ryan, C.S.J., St. Paul, Minn.; Rev. Benjamin F. Sargent, S.J., Santa Clara, Cal.; Rev. James D. Shenkel, S.J., Boston, Mass.; Sr. Marie Alphonsine de Sion White, Kansas City, Mo.; Rev. Anacleto S. Yonick, O.F.M., Washington, D.C.

Fr. Neil J. McEleney, C.S.P., then proposed a resolution, thanking the Maryknoll community for its generous hospitality to the association. The resolution was adopted by unanimous vote, and the business meeting was closed.

**Thursday Sessions—August 30**

The morning session was opened by Raymond E. Brown, S.S., who presented a paper on *The Gospel of Thomas and the Gospel of St. John*. Fr. Brown discussed fifteen passages from the Gospel of Thomas in which there seem to be echoes of terminology or concepts found in Jn, some tenuous, some of greater weight. The cumulative evidence leads to the conviction that there was some influence of Jn on the author(s), though it seems to have been indirect. The Johannine elements bear the gnostic sentiments of the author(s) more frequently than the synoptic material found in the collection.

The second paper was given by Barnabas Mary Ahern, C.P., on *Christ's Intention to Found a Church*. Seeking to show that the Gospels reveal to us the intention of Christ to found a Church, Fr. Ahern used an analogy from Scholastic philosophy: the life of Christ had a movement toward the eschatological deed, toward His "hour," and this is "form"; the "matter" that corresponds to it we find in the newness of His doctrine, in the fact that the disciples He gathered about Him had no claim to authority except what He gave them, and in the clear indication that baptism—essentially a rite of initiation—figured in His ministry. The union of these elements is seen especially in the pouring forth of the Spirit and in the Eucharist.

Robert North, S.J., in his paper, *Teilhard and Genesis*, examined a few points of the teaching of the noted paleontologist which closely touch the beginnings of mankind. With reference to the criticisms which have been leveled against Teilhard, Fr. North warned that the Galileo episode, which so injured the prestige of the Church, does have pertinence here; just as in earlier days, the relationship of science and dogma is not as simple as it might first appear. Before his system can be accused of involving an implicit denial of the immediate production of the soul of the first man by God, it must be shown that this requirement is not sufficiently met by holding the divine *concursus* by which creation is able to evolve. Since many theologians hold that this *concursus* represents immediate and direct production on the part of God, there seems to be a problem in terminology which must be settled before blame can be attached to Teilhard in this matter. On the other hand, Fr. North asked, would not Teilhard's system indicate that *alpha*, the source of it all, be God Himself, just as He is *omega*, the final term? The implications of this consideration would be more serious; certainly they were never drawn out by Teilhard and a great deal more study is necessary to see to what extent they are necessarily implied in his system.

The final session opened with a paper by Richard H. McGrath entitled *The Viewpoint on Sex in J*. Briefly, Fr. McGrath held that the author of J considered sex an evil, a punishment for the fall, and that the continuation of the human race was one of the evil results of its use; Gn 2,23-24, which relates the institution of marriage in J, is regarded as a non-J interpolation.

The following paper, *St. Paul's Visits to Jerusalem in Gal 2,10 Compared with Acts 9,26; 11,30; 15,2ff.*, was presented by Richard Kugelman, C.P. The

speaker defended the traditional date of Gal and the identification of the visit to Jerusalem in Gal 2,1-10 with that of Acts 15. The weakness of this position has always been its inability to account for the visit mentioned in Acts 11, but Fr. Kugelman identifies it with the visit of Gal 2 and Acts 15: the famine in question has been dated to 49 A.D., which is the year of the Council of Jerusalem. Either St. Luke did not know that this relief trip contained in his sources was the same occasion as the council, or else he did not wish to mention it; in his plan, the difficulties stirred up by the first missionary journey had to precede the council.

The final paper, *The Kingdom of God is Within You (Lk 17,21)*, presented by Richard Sneed, O.S.B., threw new light on a difficult passage by the use of the form critical method. The crucial phrase of the verse *can* be translated "not with religious observance" and various considerations indicate that this is the correct translation; e.g., in Lk-Acts the Pharisees are never mentioned except in connection with questions of religious observance (with one exception). The speaker raised and answered the question of the triple *Sitz* of this pronouncement. It is aptly placed before the discourse which follows: the statement that "the kingdom of God is within you" (v.21) is a good antidote for the apocalyptic speculation the following verses might tend to excite.

The following CBA members attended the meeting:

Abbott, Walter M., S.J.	Couturier, Guy, C.S.C.
Ahern, Barnabas Mary, C.P.	Crane, Thomas E.
Ambrozic, Aloysius	Crowley, Edward J., C.Ss.R.
Ballman, Everett A.	Dahood, Mitchell, S.J.
Barbieri, Amedeo	D'Aragon, John, S.J.
Barrosse, Thomas, C.S.C.	DeMarcellis, Evasio
Belanger, Robert, O.M.I.	Denzer, George
Berg, Paul C.	DeVault, Joseph J., S.J.
Bergewisch, Fred D., S.J.	Dicharry, Warren, F., C.M.
Boucher, Robert, C.Ss.R.	Ellis, Peter F., C.Ss.R.
Bourke, Myles M.	Falcone, Sebastian, O.F.M.Cap.
Brown, Raymond E., S.S.	Faley, Roland, T.O.R.
Brown, P. Schuyler, S.J.	Fallon, Joseph E., O.P.
Buckley, Thomas W.	Fallon, Thomas L., O.P.
Bukovsky, John, S.V.D.	Fischer, James A., C.M.
Bushinski, Leonard A., C.S.Sp.	Fitzmyer, Joseph A., S.J.
Cahill, Joseph, S.J.	Ford, Daniel F., O.F.M.
Cantley, Michael J.	Forestell, J. Terence, C.S.B.
Caplice, Richard I., S.J.	Fournelle, Geron, O.F.M.
Casey, James J., S.J.	Fox, Robert J., S.J.
Ceroke, Christian P., O.Carm.	Franco, Hilary
Collins, Thomas A., O.P.	Frank, Richard MacDonough
Constantine, Brother, C.F.X.	Glanzman, George S., S.J.
Couture, Paul	Glimm, Francis X.



- Grassi, Joseph A., M.M.  
 Grispino, Joseph A., S.M.  
 Hartdegen, Stephen, O.F.M.  
 Hartman, Louis F., C.Ss.R.  
 Henkey, Charles H.  
 Heupler, Charles G., O.F.M.Cap.  
 Hinnebusch, Paul, O.P.  
 Horn, Joseph A., S.S.  
 Jensen, Joseph, O.S.B.  
 Joyce, Edward, C.P.P.S.  
 King, Philip J.  
 Kugelman, Richard, C.P.  
 Kutchera, Alvin  
 Lachowski, Joseph, C.M.  
 Lazur, Joseph E., C.P.P.S.  
 Leahy, Thomas W., S.J.  
 Loveley, Edward M., S.J.  
 Lussier, Ernest, S.S.S.  
 Lynch, William E., C.M.  
 MacKenzie, Roderick A.F., S.J.  
 Mahoney, John J., O.P.  
 Mallon, Vincent P., M.M.  
 Maly, Eugene H.  
 Martin, Daniel W., C.M.  
 Martin, Francis, O.C.S.O.  
 May, Eric E., O.F.M.Cap.  
 McAlee, Eugene, C.Ss.R.  
 McCloskey, Kevin, C.P.  
 McCool, Frank, S.J.  
 McCormack, Brendan T.  
 McEleney, Neil J., C.S.P.  
 McGough, Columban, O.C.D.  
 McGrath, Richard H.  
 McKenzie, John L., S.J.  
 Messemer, Edward J., S.J.  
 Moeller, Donald J.  
 Montalbano, Frank J., O.M.I.  
 Moriarty, Frederick L., S.J.  
 Morris, Kenneth, C.S.V.  
 Mueller, Herman, S.V.D.  
 Murphy, John L.  
 Murphy, Richard, O.P.  
 Musholt, Silas, O.F.M.  
 North, Robert, S.J.  
 Oesterreicher, John M.  
 O'Rourke, John J.  
 O'Rourke, William J., S.J.  
 Ouellette, Lucien, C.S.V.  
 Panella, Donald  
 Peifer, Claude, O.S.B.  
 Peters, Edward H., C.S.P.  
 Peters, Walter H.  
 Petru, Francis A., S.J.  
 Philbin, Richard G., S.J.  
 Pierce, Justin A., S.D.S.  
 Poirier, Léandre, O.F.M.  
 Polan, Stanley M., SS.CC.  
 Quinn, Jerome D.  
 Rausch, Jerome W., O.S.C.  
 Reese, James M., O.S.F.S.  
 Roberge, Michel, P.M.É.  
 Rossiter, Francis S.  
 Rowe, Stephen, O.F.M.Cap.  
 Salasek, Raphael, O.S.B.  
 Salm, Luke, F.S.C.  
 Schoenberg, Martin, O.S.C.  
 Schroeder, Francis, S.S.J.  
 Seper, Francis, M.S.C.  
 Shenkel, James D., S.J.  
 Siebeneck, Robert, C.P.P.S.  
 Skehan, Patrick W.  
 Sloyan, Gerard S.  
 Smith, Alan, O.P.  
 Sneed, Richard, O.S.B.  
 Solari, James K., O.S.B.  
 Sorensen, Howard J., O.M.I.  
 Stapleton, Matthew P.  
 Steiner, Luke, O.S.B.  
 Steinmueller, John E.  
 Stuhmueller, Carroll, C.P.  
 Strange, Marcian, O.S.B.  
 Tos, Aldo J.  
 Turner, Wayne A.  
 Turro, James C.  
 Twomey, Richard L., S.J.  
 Vincent, Robert G., O.M.I.  
 Weber, Thomas H.  
 Weigand, Benedict, O.S.B.  
 Weis, Earl A., S.J.

Whealon, Most Rev. John F.  
Wood, Geoffrey, S.A.  
Zalotay, Joseph  
Sr. Alexa Suelzer, S.P.  
Sr. M. Francis DeSales McGarry, S.L.  
Sr. M. Gertrude Anne Otis, C.S.C.  
Sr. M. Joseph McFarlane, S.H.F.

Mother Josephine Morgan, R.S.C.J.  
Mother Kathryn Sullivan, R.S.C.J.  
Sr. M. Rose Eileen Masterman, C.S.C.  
Sr. Teresa Mary DeFerrari, C.S.C.

JOSEPH JENSEN, O.S.B.  
*Recording Secretary*