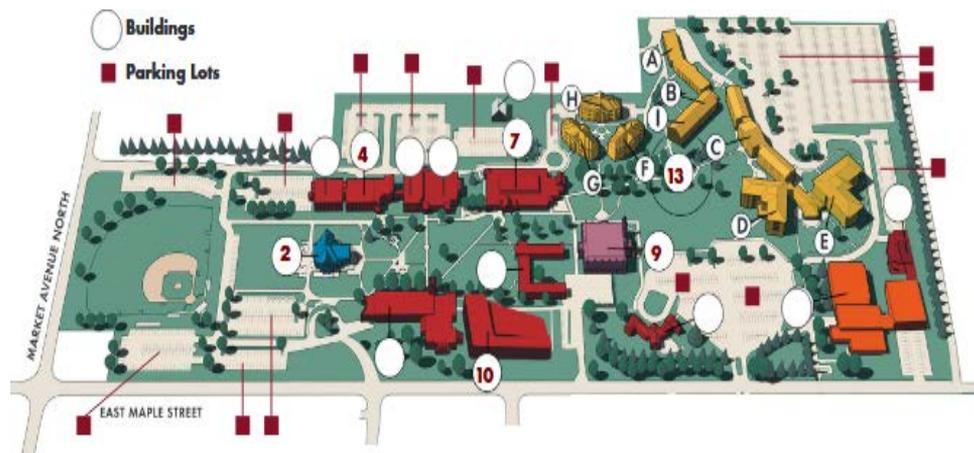


THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



82nd International Meeting
July 27 – 30, 2019
Walsh University
North Canton, Ohio

RESEARCH REPORT ABSTRACTS



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FACILITY KEY

BC: BARRETTE CENTER

GLC: GLOBAL LEARNING CENTER

SUNDAY, JULY 28

1:30 – 2:10 PM

- **Name:** ANDREW R. DAVIS **Room:** GLC 114
Institution: *Boston College*
Title: “Disability and Advocacy in the Book of Job”
Employing a cultural model of disability, this paper analyzes two countervailing depictions of disability in the book of Job. In his own disability Job is a model of empowerment, but his view of *others’* disabilities complicates the empowerment he represents. His reference to the blind and lame in 29:15 reinforces negative stereotypes, and a close reading of chapter 29-30 reveals his care of the blind and lame as more self-interested than altruistic. The tension between these two views of disability invites a more complex reading of Job’s character and the ways that the divine speeches respond to Job’s self-aggrandizement.

- **Name:** JOHN T. WILLIS **Room:** GLC 202
Institution: *Abilene Christian University*
Title: “Jeremiah’s Portrayal of Sin as Trusting in Untrustworthy People and Things” (*Presented by Timothy M. Willis*).
In dealing with his fellow Judeans, Jeremiah placed strong emphasis on the importance of trusting in Yahweh alone (17:7-10; 39:18; 49:11). In light of this, he repeatedly rebuked Yahweh's people because they trusted in a wide variety of people and things: (1) human wisdom (9:23), (2) human might or strength (9:23), (3) fortified cities (5:17), (4) wealth (9:23 [cf.48:7 referring to Moab]; 49:4 [referring to Ammon]), (5) deceptive words (7:4, 8) or lies (13:25), (6) the temple [external religious acts] (7:14), (7) relatives and friends (9:4 [Heb. 9:3]), and (8) man [human beings] (17:5-6; 46:25). This paper attempts to discuss each concept in context and suggest applications.

- **Name:** CHRISTIAN GERS-UPHAUS **Room:** GLC 205
Institution: *University of Münster* [EMERGING SCHOLAR]
Title: “Reading Resurrection in the First Century: Traditio-Historical Thoughts on 1 Cor 15”
Taking the arguments in 1 Cor 15 as a starting point, my project examines the Pauline understanding of the resurrection in the context of different trends regarding the afterlife within first-century Judaism. With the help of a

Continued on the next page

Gers-Uphaus continued

comparative case study on 4 Maccabees, this paper tries to carve out the anthropological conceptions expressed in the individual eschatological descriptions in Paul. It aims to reveal the extent to which the conflict between Paul and the Corinthians over their contrasting conceptions of the afterlife can be reconsidered fruitfully. Finally, it attends to possible links between the Pauline anthropology and ongoing metaphysical debates in philosophy.

- **Name:** MARK C. KILEY **Room:** GLC 206
Institution: *St. John's University, New York*
Title: "Basar and Mebasereth in the Fourth Gospel"

I argue that the female heralds of Is 40:9 ff. announce Jesus to the world as the good news enfleshed in John. Since neither the verb nor noun *gospel* occurs anywhere in John, I point to the text's alternative emphasis on Jesus' flesh especially in chs. 1 and 6. Whether one reads b-s-r as *good news* or *flesh* is a matter of Hebraic vocalization. The women in Jn 2,4,11 and 12 present Jesus in part under the umbrella of the Lord's Servant in Second Isaiah.

- **Name:** NELIDA NAVEROS CORDOVA **Room:** BC 125
Institution: *Spring Hill College*
Title: "From Philo of Alexandria's 'Moderation' to Paul's 'Solution' to the Problem of Sinful Passions"

This paper deals with the views of Philo and Paul regarding the problem of sinful passions, especially "desire" (ἐπιθυμία). Using Philo, Spec. 4.78b–131 and Romans 7, I argue that in Philo we see only a "moderation" to the problem. It is in Paul that we find the "solution" to the problem of sin. I will describe how Paul develops his "speech-in-character." Focusing on three ethical elements—seeing, judging, and acting—I will show how Paul delivers a persuasive exhortation that would create an ethical consciousness in his hearers. I suggest that the passage in Romans 7 is construed as the fulfillment of Philo's purpose of the Food Laws.



SUNDAY, JULY 28

2:20 – 3:00 PM

- **Name:** KI-EUN JANG **Room:** GLC 114
Institution: *New York University* [EMERGING SCHOLAR]
Title: “Saul’s Israel and the ‘Hebrews’:
Identity Politics in 1 Samuel 13-14”

This paper offers a critical reassessment of the Bible’s *‘ivrim* with a focus on the two anomalous cases in 1 Samuel 13-14 that deviate from an overarching pattern of the term’s etic usage. Building on a literary-historical and philological analysis of 1 Sam 13:3 and 14:21 and their immediate context, I delineate the limits of a previous interpretive spectrum and argue that the “Hebrew” identity in these two passages is not ethnically defined but is characterized by their collective capability of choosing and transferring political allegiance. The paper concludes with a suggestion for the alternative translation of the term “Hebrews.”

- **Name:** DAVID A. BOSWORTH **Room:** GLC 202
Institution: *The Catholic University of America*
Title: “The Role of the Natural World in the Divine-Human
Relationship in Isaiah 1–39”

How does the natural world fit into the divine-human relationship at the center of prophecy? References to the natural world appear frequently in Hebrew prophetic texts. The paper will present an analysis of these references in Isaiah 1–39. A corpus-based approach allows all aspects of the natural world’s appearances in the texts to emerge for study rather than only those aspects pre-selected for attention. How are these references distributed? What elements of the natural world appear most frequently or in the most striking contexts? What is the role of the natural world in the divine-human relationship?

Continued on the next page

- **Name:** HARRY HAGAN, O.S.B. **Room:** GLC 205
Institution: *Saint Meinrad Seminary and School of Theology*
Title: “Divorce and Remarriage: The Unforgivable Sin?”
 In Matt 19:3, the Pharisees ask Jesus: “Is it lawful for a man to divorce his wife for any cause whatever?” Jesus does not address the question of cause but instead turns to Genesis 2. This paper explores the question of cause in the context of Jesus’s discussion of forgiveness, and it also examines the relationship of this story to other controversy stories. In this way, the paper seeks to explore possible perspectives that might broaden the current discussion about divorce and remarriage within the Catholic Church today.
- **Name:** NAJEEB T. HADDAD **Room:** GLC 206
Institution: *Notre Dame of Maryland University*
Title: “Satan, Not Augustus, is the God of this Age (2 Cor 4:4)”
 In a recent counter-imperial reading of 2 Cor 4:4, Fredrick J. Long identifies “the god of this age” as the deified emperor Augustus. However, Paul’s intent in his Corinthian correspondence is not political but theological. This essay will examine Paul’s apocalyptic perspective to understand the place of Satan/evil within his worldview. Furthermore, this essay will explore early Christian commentaries on 2 Cor 4:4 to show how the early Church Fathers interpreted “the god of this age” as a referent to Satan.
- **Name:** JAMES W. BARKER **Canceled**
Institution: *Western Kentucky*
Title: “Reinscribing the Old Latin Diatessaron”
 This paper generates a comprehensive new stemma for the transmission of Tatian’s Diatessaron. The stemma simply sorts witnesses by their narrative sequence. The results chart a middle course between prevailing theories. William Petersen’s model is overcomplicated, because he sorted witnesses by language and opening prologue; otherwise closely affiliated texts thus appear distanced and vice versa. Conversely, Ulrich Schmid’s model is overly simplistic, since every western witness cannot derive from Codex Fuldensis. A refined Western Archetype (a.k.a. Old Latin Diatessaron) sufficiently accounts for rare yet significant instances where late medieval vernacular harmonies evince more primitive sequence and wording than does Fuldensis.



SUNDAY, JULY 28

3:30 – 4:10 PM

- **Name:** LOURDES GARCÍA UREÑA **Room:** GCL 114

Institution: *Universidad CEU San Pablo, Madrid*

Title: “Ps 68.14 – A Golden Dove?: An Answer Based on Cognitive Linguistics”

In Psalm 68.14, the wings and pinions of a dove are described through a metaphor based on metonymy: silver and gold. Unlike silver, gold is accompanied by a color term: ירקרק, which in Leviticus is used to describe spots of mould (13.49; 14.37). To resolve the question of whether ירקרק in Ps 68.14 denotes this same hue or another one, it is essential to analyse the context; acquire an encyclopedic knowledge to approximate the speaker’s world; study the entity described; and consider the syntax of the verse. This methodology reveals the polysemy of the term ירקרק.

- **Name:** VINCENT SKEMP **Room:** GLC 202

Institution: *St. Catherine University*

Title: “Endurance in Suffering on the Path to Virtue in 4 Maccabees”

In 4 Maccabees, the author employs the Greco-Roman trope of endurance (noun *kateria*, vb *katereō*) in ways that would have been familiar and rhetorically appealing to the audience. As with Plato (Laws, 633b-635C and 647D), in 4 Maccabees the true meaning of *sōphrosunē*, self-control, is endurance of hardship as the mark of bravery. The exercise of endurance by the main characters in the face of their suffering intense disturbance reinforces the text’s stated thesis regarding controlling the passions in association with devout reason (*eusebēs logismos*). While 4 Maccabees presupposes Greco-Roman gender associations with lack of endurance, it is worth scrutinizing the rhetorical role of the unnamed mother in light of those expectations.

Continued on the next page

- **Name:** TOAN DO **Room:** GLC 205

Institution: *Australian Catholic University*

Title: “Paul, a Witness (?) to Jesus’ Family”

Only twice Paul names “James, the Lord’s brother” (Gal 1:19) and refers to the unnamed “brothers of the Lord” (1 Cor 9:5). There remain issues as to (a) whether Paul knew Jesus’ parents (Phil 2:6-11; Rom 1:3-4; Gal 4:4), and (b) how Paul’s use of “brother(s)” is construed with regard to the blood relations that might (or not) have existed between the “brothers” and Jesus’ parents and between Jesus and the “brothers.” An examination of Paul’s references to the parents and the siblings of Jesus indicates that very slim concrete relations of Jesus and his family members can be established.

- **Name:** BARBARA E. REID, O.P. **Room:** GLC 206

Institution: *Catholic Theological Union, Chicago*

Title: “Women Disciples and the Gospel of Luke”

Many scholars assume that discipleship involves being called by Jesus, following him, and being willing to face suffering. Nowhere in the Gospels, however, is there an explicit list of criteria for what constitutes discipleship. Since the basic meaning of μαθητής is “learner, pupil,” then those who have learned the teachings of Jesus and have acted upon them would rightly be called disciples. Examining teachings of Jesus in the Gospel of Luke results in an expanded set of criteria for discipleship and leads to the conclusion that οἱ μαθηταὶ refers to both women and men in Luke and Acts.

- **Name:** MICHAEL L. RAPP **Room:** BC 125

Institution: *Pontifical Biblical Institute, Rome*

Title: “The Curious Reception of *Parresia* in Early NT Versions”

W.C. Van Unnik proposed a Semitic, rather than Greek, background for several Pauline references to the term “παρρησία.” 2 Cor 3:12-18 contrasts the veiled face of Moses and the παρρησία given by Jesus. A survey of Semitic parallels suggested to Van Unnik that Paul’s παρρησία “is not simply ‘to speak one’s mind boldly, openly’, but the revelation of the secret that has lain hidden for centuries.” Despite subsequent citation, Van Unnik’s valuable idea remains undeveloped. This report will continue exploration of παρρησία’s Semitic background with a fresh case in Mk 8:32, and with supplementary examples from Syriac and the Arabic *Diatessaron of Tatian*.



SUNDAY, JULY 28

4:20 – 5:00 PM

- **Name:** ANATHEA PORTIER-YOUNG **Room:** GLC 114
Institution: *Duke University Divinity School*
Title: “Terror, Tears, and Wonder: The Prophet’s Embodied Affect”

Recent study of affect has emphasized that emotions engage intellect, body, and behavior within an interpersonal and more broadly social frame. Some studies have also noted the relationship between affect and discourse, including embodied communication. As part of a larger study on embodiment in biblical prophetic literature, this paper will explore the role of prophets’ affect in selected Old Testament texts. I will give particular attention to relational and social aspects of prophetic affect and how prophetic affect shapes and participates in prophetic discourse and action.

- **Name:** MARK A. AWABDY **Room:** GLC 202
Institution: *South Asia Institute of Advanced Christian Studies*
Title: “Reading Job’s Prologue Against Leviticus 8–10”

In collaboration with Tobias Häner, we observe that Job’s sacrifices for his children, followed by their death (Job 1), is analogous to the sequence of Aaron’s sacrifices for himself and his sons, followed by the death of his oldest sons (Leviticus 8–10). Five additional analogues invite canonical interpreters to read Job’s cultic practice and worldview against Moses and Aaron’s. The inefficacy of Job’s intermediary sacrifices (1:5, 18–19) contrasts with the efficacy of Aaron’s (9:22–24). Consequently, Job’s prologue questions not only conventional wisdom, but also the reliability of any Yahwistic cult to avert, let alone explain, human suffering.

- **Name:** THOMAS ESPOSITO, O.CIST. **Room:** GLC 205
Institution: *University of Dallas*
Title: “Another Look at the Gospel Genre Question”

In defining the canonical Gospels as a subgroup of Graeco-Roman *bioi*, Richard Burridge rightly criticized form critics such as Schmidt and Bultmann for their faulty understanding of genre and the active role of the evangelists. But the current consensus regarding Gospel genre ignores a key insight of these form critics: that the liturgical or cultic setting of the pericopes influenced the very textual form that the Synoptic Gospels took, and for that reason distinguishes them from any *bios* of a great statesman or philosopher. Thus a new look at the purpose and origin of the Gospel genre is warranted.

Continued on the next page

- **Name:** LINDA M. MALONEY **Room:** GLC 206
Institution: *Retired Priest, Episcopal Diocese of Vermont*
Title: “When was Acts Written, and Why does it Matter?”

During the past two decades there has been renewed discussion of the dating of Acts, but also of the Pastorals, the Letters of Ignatius, and other early Christian texts. The dating of Acts has advanced up to two to three decades: no longer ca. 100, but now closer to 125 or even 130. The work of such scholars as Richard I. Pervo, Daniel Boyarin, and Michael Theobald bids fair to overturn accepted paradigms for the relationship between the Jesus Movement (not yet called “Christianity”), the rabbinic movement in Judaism, and the emerging Gentile church. This paper will review the changed perspective and offer some (radical?) proposals for evaluating the texts in a new time and place.
- **Name:** TIMOTHY MILINOVICH **Room:** BC 125
Institution: *Dominican University*
Title: “Start at the End: Rhetorical *Peroratio* in the Structure of Romans”

Following the method used in my recent article on Rom 8:31-39, this report will utilize the rhetorical criteria of a *peroratio*, the conclusion of a section, as articulated by ancient orators and handbooks to identify key endpoints of sections. Since a *peroratio* was designed to summarize its preceding argument and evoke an emotional response in the audience, this report will also consider how an ear to the *peroratio* can offer a useful indicator of the structure, flow of argument, and rhetorical strategy in the letter to the Romans.
- **Name:** GREGORY YURI GLAZOV **Room:** BC 135
Institution: *Immaculate Conception Seminary School of Theology*
Title: “A Survey of Scriptural Citations in Jewish Theological Reflections on the Holocaust”

This paper presents an online digital database of all scriptural citations, allusions and other topics in Katz, Biderman and Greenberg’s *Wrestling with God*, OUP, 2009, 704 pp., a comprehensive anthology of Jewish Theological Responses during and after the Holocaust. Other topics include: 1) Whether and how the Holocaust is unique and defined; 2) the questions it raises for the author, 3) the latter’s answers and 4) assumptions; the themes of 5) Revelation, and 6) Zionism. The presentation analyzes the scriptural citation patterns and models for thinking about the Holocaust and invites development through crowdsourcing.



MONDAY, JULY 29

1:20 – 2:00 PM

- **Name:** ANDREW T. GLICKSMAN **Room:** GLC 114

Institution: *University of Dallas*

Title: “Wisdom and Spirit in the Wisdom of Solomon”

This investigation seeks to explore the biblical roots of a nascent sapiential pneumatology that was extant in the early Church but virtually disappeared after the fourth century. While there are several OT passages that link wisdom, especially personified Wisdom, with “spirit” and spiritual imagery (e.g., Prov 1:23; Sir 24:3), the vast majority of connections occur in the Wisdom of Solomon (e.g., 1:4-6; 7:22; 9:17). As a first step in recovering this lost wisdom pneumatology, this paper will explore how Pseudo-Solomon expresses the wisdom/spirit connection and what aspects of Semitic and Hellenistic thought may have led to linking these concepts.

- **Name:** LUKE EMEHIELE IJEZIE **Room:** GLC 202

Institution: *Catholic Institute of West Africa, Port Harcourt, Nigeria*

Title: “The Identity of the Medium of Endor in 1 Samuel 28”

The identity of the medium of Endor in 1 Samuel 28 remains a crux. The text narrates Saul’s recourse to divination to determine his fate in a difficult Philistine battle. The expert in this divinatory activity is a woman at Endor, referred to as *eshet ba’alat-’ob*. Scholars have long debated the real meaning of this phrase and the identity of the woman as a diviner. She is often given such titles as witch, spirit-wife, necromancer, and others. The present research report addresses her identity problem through a close reading of the text and through appeal to related African divinatory activities.

- **Name:** MARK REASONER **Room:** GLC 205

Institution: *Marian University*

Title: “Paul and the Merit of the Fathers”

Paul argues via Abraham and David for his gospel in ways that embrace the rabbis’ positive regard for their forebears’ merits (Gal 3:6-18; 4:21-31; Rom 1:3; 4:1-22). When these arguments are considered alongside Paul’s patriarchal *inclusio* in Romans 9-11 (9:5; 11:28), it is clear that Paul employs an early form of *zechut avot*. Paul’s use of *zechut avot* must inform our understanding of his exegesis of Scripture and his doctrine of justification by faith (Gal 3:23-29; Rom 4:23-25; 15:4; 1 Cor 10:11).

Continued on the next page

- Name:** FRANCIS J. MOLONEY, S.D.B. **Room:** GLC 206
Institution: *Catholic Theological College, Melbourne*
Title: “Reading Revelation at Easter Time”

Largely articulated through an apocalyptic genre, the Book of Revelation’s primary concern is to communicate with Christians living “quiet lives, not much different from other provincials” (Leonard L. Thompson, *The Book of Revelation. Apocalypse and Empire* [New York: Oxford University Press, 2001], 95), that God’s definitive victory over evil has already been won by the slain and risen Lamb (Rev 5:6). John exhorts his audience to look back upon the endurance of the “saints” of the Maccabean period, faithful to the Word of God and accepting the messianic promises of the prophets. They enjoy the life communicated by “the Lamb that was slaughtered from the foundation of the world” (13:8). Surrounded by the allure of Greco-Roman society and its mores, inherited from a long history of collusion between evil political and religious authorities (13:1-18), John repeatedly recalls the victory of Easter. He encourages Asian Christians to shun the false promises of the demonic world that surrounds them, dwelling in the New Jerusalem (21:22-27), as they await God’s final appearance (22:12, 20). In the meantime, “Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy” (22:10. See v. 15).

- Name:** TODD HANNEKEN WITH VANESSA CYPERT **Room:** BC 125
Institution: *St. Mary’s University, TX*
Title: “Pneumatology in Early Christian Scribal Practices”

Recent spectral imaging allows new and corrected readings of an erased fifth-century copy of the Book of Jubilees in Latin. Among the new readings, ignored by the 1861 edition, is the scribal distinction known as *nomina sacra*. Christian scribes copying a Jewish text would condense SPIRITUS to SPS if they thought it referred to the Holy Spirit, as opposed to a human spirit or the wind. The choices they made indicate their understanding of the nature and gifts of the Holy Spirit, and provide for us new insight into early Christian pneumatology and interpretation of Isaiah 11 and Paul.



MONDAY, JULY 29

2:10 – 2:50 PM

- **Name:** KELLEY COBLENTZ BAUTCH **Room:** GLC 114

Institution: *St. Edwards University, TX*

Title: “Royal Women, Women Regents, and 1 Maccabees”

1 Maccabees is primarily an androcentric text and given its focus on combatants, warfare, and governmental intrigue one might be tempted to excuse a narrative that favors so heavily men. Josephus’s narration of the period described by 1 Maccabees, though, suggests that women acted in various political contexts; women of the Hasmonean family—likely contemporaneous with the composition of this deuterocanonical book—are presented also as involved in political wrangling. This paper attempts to recover the stories of royal women whose stories are now lost to the reader of 1 Maccabees and considers the implications of this act.

- **Name:** FRANCIS M. MACATANGAY **Room:** GLC 202

Institution: *St. Mary’s Seminary, TX*

Title: “Traditions on Abraham in Tobit”

At the time of the writing of the Book of Tobit, historical traditions and remembrances regarding Abraham are well-attested (cf. Sir 44:19-21). Some of these motifs and traditions include Abraham as the Torah-abiding Israelite *par excellence*, as the one who was tested and proven faithful, and as the father in whose descendants the nations will be blessed. This study argues that certain traditions on Abraham may lie behind the portrait of Tobit in the book named after him. The use of these traditions is in service of shaping the character of Tobit in the mold of Abraham as a way of reminding those in exile of the renewal of God’s promises to his people.

- **Name:** DANIEL L. SMITH **Room:** GLC 205

Institution: *Saint Louis University*

Title: “Eschatic Manna in John, Paul, and Revelation”

Manna appears in the New Testament as a food for the past people of God (John 6:31), as well as a food hidden away until the future (Rev 2:17). Paul seems to imply a connection between the “spiritual food” of the distant past and the “table of the Lord” now set at the “end of the ages” in 1 Cor 10. This paper will explore the rhetorical strategies employed by different texts that use manna traditions to link the followers of Jesus to ancient Israel in the wilderness.

Continued on the next page

- **Name:** CHARLES A. BOBERTZ **Room:** GLC 206
Institution: *St. John's School of Theology, MN*
Title: "Boat Travel in the Narrative Construction of the Gospel of Mark"

This paper analyzes the three boat scenes in the Gospel of Mark (4:35-41; 6:45-52; 8:14-21) in order to establish the narrative relationship between Jesus of Nazareth, Jesus the resurrected Son of God, and Jesus present in the ritual meal. The underlying ideation of the boat scenes is marked by a progression from Baptism (4:35-41) to Eucharist (6:45-52; 8:14-21) and challenges the reader of Mark (reading from the situation of the later Church) to accept the particular practice of the inclusion of Gentiles and women in the ritual meal as the reality of the restored corporeal creation present in the corporeal resurrection of Jesus.

- **Name:** MICHAEL UFOK UDOEKPO **Room:** BC 125
Institution: *Sacred Heart Seminary and School of Theology*
Title: "Becoming A Church-Family that Witnesses the Gospel to All: An Intertextual Study of Luke 3:4-6 and Isaiah 40:4-5"

Scriptures portray God's saving activity in the world in many ways, showing that God is shaping a people, a Church-family for himself. This is especially true of Luke's Gospel and its Isaianic precursor-saying, "Every valley shall be filled, and every mountain shall be made low... and all flesh shall see the salvation of God" (Luke 3:5-6; Isaiah 40:4-5). With pastoral challenges facing the Church-family in contemporary world, this paper intertextually explores various theological, metaphorical and missionary dimensions of these texts. It illustrates the unity and the prophetic mission demanded of the modern Church-family, especially in this era of the Pontificate of Pope Francis.



83RD INTERNATIONAL MEETING OF
THE CATHOLIC BIBLICAL ASSOCIATION

August 1-4, 2020



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AUGUST 2020

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