

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



July 31 – August 3, 2021

83RD INTERNATIONAL MEETING VIRTUAL

Links to the Zoom sessions are posted to the [online program](#) that is accessible only to those who are logged into the CBA website *and* have registered for this meeting.

PROGRAM

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APPRECIATION

Special thanks to those who made this virtual meeting possible:

Committee on the Program for the Annual General Meeting

- Martin Albl, *Chair* (2018-22, second term)
- Toan Do (2019-23, second term)
- Todd R. Hanneken (2017-21)
- Sherri Brown (2018-22)
- Deena E. Grant (2019-22)
- Laura Manzo (2019-23)
- Felix Just, S.J., *Liturgical Consultant*

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- Archie Wright, *Interim Executive Director*
- Lisa Tarker

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- David A. Burnett, *Marquette University*
- Andrew Higginbotham, *Ivy Tech Community College*
- Daniel Mueller, *Marquette University*



SATURDAY, JULY 31

11:00 AM – 11:15 AM EDT

WELCOME

GINA HENS-PIAZZA, *President* & **ARCHIE WRIGHT**, *Interim Executive Director*

11:15 AM – 12:00 PM EDT

OPENING LITURGY OF THE WORD

Presider: **FELIX JUST, S.J.**, *Archdiocese of Los Angeles*

12:30 PM – 1:30 PM EDT

SIMULTANEOUS SESSIONS

Old Testament:

“Unless You Have Utterly Rejected Us’: Male Sexual Trauma and Theology in Israelite Exilic Literature”

Presenter: **CORRINE CARVALHO**, *University of St. Thomas – Minnesota*

Awareness of sexual violence surrounds us, from the #metoo movement to the communal trauma of priestly sexual abuse. This awareness has reinvigorated discussions of the ways in which biblical texts have contributed to both a rape culture and toxic masculinity. With a few exceptions, many of these studies, however, have explicitly or implicitly assumed the gender binary of male perpetrator and female victim. This paper seeks to destabilize this assumption by looking at select prophetic texts as reflecting male experience of rape either as direct victim or as emasculated head of household.

Corrine Carvalho is Professor of Theology and Interim Dean of the School of Social Work at the University of St. Thomas in Minnesota. She has published extensively on Ezekiel, Jeremiah, and Exilic literature for Paulist, Fortress, CBQ, Anselm Academic, and more.

New Testament:

“A New Look at Hermas’s Book of Vision”

Presenter: **ANGELA KIM HARKINS**, *Boston College School of Theology and Ministry*

The Shepherd of Hermas was enormously popular during the early centuries as a catechetical text. This paper investigates Hermas’s encounter with the beast in Vision 4 and considers how the experiential details in this scene can be understood within the work’s larger aim of moral formation.

Angela Kim Harkins is Associate Professor of New Testament at Boston College School of Theology and Ministry. Much of her scholarship has focused on the Qumran prayer collection, *Hodayot*. Harkins is the co-editor of *Selected Studies on Deuterocanonical Prayers* (Peeters, 2021). Her recent monograph project is on the visions in the early Christian text known as the Shepherd of Hermas.

Saturday’s program continues on the next page

SATURDAY, JULY 31

1:45 PM –2:25 PM EDT

RESEARCH REPORTS

- **Carmen Palmer**, *Emmanuel College, University of Toronto*
“Naomi the Nurse: Obed’s Ambiguous Identity Transmission”
Central figures within Israelite tradition of Moses, Isaac, and Samuel are breastfed as infants by their own mothers, an activity that scholarship argues transfers identity. The case of the baby Obed, future grandfather of King David, however, is ambiguous: Ruth 4:16 articulates that Naomi becomes Obed’s “nurse,” derived from the root נָנֵא, but not specifically that she “nurses” (breastfeeds) Obed, drawing on the root נָנֵא. This paper studies cases of the root נָנֵא when paired with a reference to a child or identified figure to assess Naomi’s role vis-à-vis Obed and to imagine the locus of Obed’s identity transmission.
- **Gregory Y. Glazov**, *Immaculate Conception Seminary School of Theology, Seton Hall University*
“Online Scriptural Database of Jewish Theological Writings on the Holocaust”
This paper reports on: 1) the completion of all 1400 scriptural and rabbinic citations in Katz, Biderman and Greenberg’s *Wrestling with God* anthology of Jewish theological responses to the Holocaust (OUP, 2009, 704 pp.), 2) the main paradigms they form for guiding thought, and 3) the transfer of the database from its Excel to the Django/PostgreSQL/Python framework that will support more complex querying and simplify the process by which users can contribute to it. The project is sponsored by the Confraternity of Christian Doctrine.
- **Deborah Thompson Prince**, *Bellarmino University*
“Seeking Balance: Visions and Authority in Luke-Acts”
Visionary narratives are widespread in Luke-Acts and clusters of visions can be found at vital points in the narrative. Often, visions are thought to provide divine authorization for the people and events at the center of the encounter. Their authority, however, is not absolute. Skepticism of such extraordinary events is present in the ancient world. This paper will explore the struggle in Luke-Acts to balance the authority of divine encounters and the concern for authenticating these experiences and their meaning within community. I suggest that this balance is found in the corroboration and interpretation provided by clusters of interdependent visions.
- **Brian Yong Lee**, *Sacred Heart Seminary and School of Theology*
“The Paradox of Participation: Paul’s Use of Philosophy in 1 Corinthians 6:12-20”
Against the common reading of 1 Cor 6:12ac//10:23ac as a Corinthian libertine slogan, this paper argues that the verses are best understood as part of Paul’s use of the paradoxical rhetoric of Stoic wisdom to characterize freedom from the law: the believer participates in Christ’s authority, yet is not yet fully conformed to Christ. Attending to how Paul uses the Stoic sage in the letter, 6:12-20 is reinterpreted as an attempt to define the limits of Paul’s use of the concept of “indifference” and delineate the principles that structure Paul’s moral reasoning in 1 Cor 7 and 8-10.

Saturday’s program continues on the next page

SATURDAY, JULY 31

2:45 PM –3:25 PM EDT RESEARCH REPORTS

- **Timothy M. Willis**, *Pepperdine University*
“The Monarchy and Lineage-based Adjudication in DtrH”
This paper proposes that a primary expectation for the Davidic monarchy was that it would “do justice and righteousness” by honoring and supporting the long-term integrity and vitality of traditional local lineage groups in judicial matters. We will evaluate this proposal primarily with examples from the reign of David, as reported in 2 Samuel 12-15 (the poor man’s lamb, the rape of Tamar, the widow of Tekoa, and Absalom’s instigation of rebellion), but we will expand to subsequent portions of DtrH, if time allows.
- **Mark Giszczak**, *Augustine Institute*
“Jewish Cult in the Wisdom of Solomon”
Recent scholarship has evaluated how Wisdom of Solomon receives the biblical tradition and relates to its Hellenistic philosophical milieu (Stuart, 2019; Glicksman, 2013), but has not dealt with how it views the Jewish cult. Yet Wisdom emphasizes temple (3:14, 9:8), sacrifice (3:6, 18:9) and priesthood (18:22). The Book of History (10–19), with its retelling of the Exodus events has a truly festal focus. While Pseudo-Solomon’s paraenesis is often understood primarily in ethical terms (Collins, 1997), this paper will argue that his goal is ultimately for his audience to shun false pagan worship and embrace the authentic temple cult.
- **Juraj Feník**, *School of Theology Košice, Catholic University in Ružomberok (SK)*
“Implicit Shepherd Imagery in the Gospel of John”
This presentation aims to argue that several scenes in John contain “implicit shepherd imagery,” which means that they indirectly portray a character as a shepherd. In addition to the explicit shepherd imagery in chaps. 10 and 21, John features a number of texts, where a particular character emerges as a shepherd, without an explicit attribution of the epithet. The presentation identifies some of these scenes, furnishes reasons that support the understanding of these pericopae along the lines of implicit shepherd imagery, and advocates the inclusion of God, Jesus, and the beloved disciple under the rubric “implicit shepherd imagery.”
- **Laurie Brink, O.P.**, *Catholic Theological Union*
“Archaeological Insights into the Portrayal of Herod Agrippa’s Death (Acts 12:19b–23)”
The tomb of Herod the Great, discovered by Ehud Netzer at the Herodium in 2007, offered an architectural but unread final testament of the Judean ruler, until a comparison of contemporaneous burial complexes provided a possible translation key. Jodi Magness argues that the mausoleum’s design stood as a witness to the king’s claim to divinity. In this paper, the interpretation of the archaeology serves as a starting point for a reexamination of the narrative of the death of Herod’s grandson, Herod Agrippa, as presented in Acts 12:19b–23.

Saturday’s program continues on the next page

SATURDAY, JULY 31

3:45 PM – 4:45 PM EDT

PRESIDENTIAL ADDRESS:

GINA HENS-PIAZZA, *Jesuit School of Theology at Santa Clara University*

“Woman Zion’s Destiny as Theological Disclosure: A Feminist Mapping of a Metaphor across Isaiah”

The unity movement in Isaiah scholarship (a term coined by Melugin, 2008) continues to explore a variety of ways to read and interpret Isaiah as a composite whole. Prompted by such a challenge, this study takes up the evolving metaphoric depiction of Zion as woman in her various characterizations (prostitute, mother, barren one, wife, etc.) as arguably one of the most pervasive literary constructs across Isaiah. A feminist reading will explore how woman as root of this metaphor not only bears revelatory significance but may even serve as a potential theological linchpin for a more holistic reading of this book.

Gina Hens-Piazza is professor of Old Testament studies and Joseph S. Alemany Endowed Chair at Santa Clara University's Jesuit School of Theology, and professor of biblical studies at the Graduate Theological Union in Berkeley, California.

5:00 PM – 6:00PM EDT

SOCIAL



SUNDAY, AUGUST 1

11:00 AM – 1:00 PM EDT

CONTINUING SEMINARS & TASK FORCES

See pages 14 – 16.

1:30 PM – 2:30 PM EDT

SIMULTANEOUS SESSIONS

Old Testament:

“The Covenant of Levi as Rebuttal to the Pentateuchal Redaction”

Presenter: RICHARD BAUTCH, *St. Edward’s University*

This study of the Covenant of Levi in Mal 2:4-9 breaks new ground by demonstrating how the text (1) advances the leitmotif of Malachi, which is focused on fearing and glorifying the name of God; (2) aligns with the allusions, puns and stinging reversals in Malachi that critique those Aaronide priests with a controlling interest in the formation of the Pentateuch (the Torah of Moses); (3) serves as the manifesto of a Levitical group seeking separation from dominant priestly cohorts such as the Aaronides in Yehud at this time. What one sees, in the end, is how inconspicuous covenants such as the Covenant of Levi function as part of an oppositional wave in the priestly politics of the Second Temple Period.

Richard Bautch is Professor and Associate Dean of the School of Arts and Humanities at St. Edward’s University in Austin, Texas. He has published extensively on post-exilic texts and serves as an associate editor of CBQ and the general editor of CBQMS. He recently held the Gregorian Foundation Chair as Invited Professor at the Pontifical Biblical Institute.

New Testament:

“Women in the Bible: The State of the Question”

Presenter: JAIME CLARK-SOLES, *Perkins School of Theology*

University campuses, bookstores, and academic conferences alike tout classes, books, and sessions on the topic of “Women in the Bible.” What or who properly constitutes the subject matter? For example, there are named and unnamed women, symbolic women, and feminized symbols. God, Jesus, Paul, and the disciples are identified in ways that cross gender boundaries. This talk examines the nature of the evidence currently at our disposal and canvasses tools and methods that are yielding new knowledge and reshaping the old.

Jaime Clark-Soles is Professor of New Testament, Altshuler Distinguished Teaching Professor at Perkins School of Theology, Southern Methodist University.

Sunday’s program continues on the next page

SUNDAY, AUGUST 1

3:00 PM –3:40 PM EDT

RESEARCH REPORTS

- **Craig E. Morrison**, *Pontifical Biblical Institute*
“The Younger Versions in the Critical Apparatus of the *Biblia Hebraica Quinta*”
Among the advances of the *Biblia Hebraica Quinta* is the constant citation in the critical apparatus of the LXX, the Peshitta, the Targum and the Vulgate. While the Septuagint holds a primary place in the textual criticism of the Masoretic Text, the younger versions often illustrate the complex transmission of a particular phrase in the Hebrew. They can reflect not the earliest original reading but the earliest trajectory of interpretation of the Hebrew which sometimes begins in the LXX as well. Examples from 1-2 Samuel will be adduced to illustrate this argument.
- **Andrew R. Davis**, *Boston College School of Theology and Ministry*
“Amos 7:10-17 in its Scribal Setting”
This paper argues that while the biographical narrative in Amos 7:10-17 may be based on historical episode from the 8th century BCE, the story as we have it preserved in the book of Amos is the product of post-exilic scribes. For these scribes the text served to redefine Amos. Whereas the visions reports surrounding 7:10-17 portray the prophet as a seer, the biographical narrative interrupts this portrayal and depicts him instead as the mediator and interpreter of the divine word. This redefinition should be seen in light of the shift during the Second Temple period toward a more scribal and divinatory mode of prophecy.
- **Marco Benini**, *The Catholic University of America*
“Liturgical Hermeneutic of Sacred Scripture- Exemplified by Ps 24”
The research report is based upon the habilitation on the “Liturgical Hermeneutic of Sacred Scripture” (Catholic University of Eichstätt/Germany; published in 2020; English translation by CUA-Press in 2022). The study briefly presents the main characteristics of a “liturgical approach” to Scripture and exemplarily demonstrates the multifaceted liturgical use and interpretation of Ps 24. The paper especially focusses on the interdisciplinary discussion between liturgical and biblical scholarship (e.g., intertextuality and reading order; reception theory) in order to illustrate the benefits of integrating both perspectives in their own field. It respects that most people encounter the Bible in the liturgy.
- **Najeeb T. Haddad**, *Notre Dame of Maryland University*
“Fitting In? With the Civil Authority: ΥΠΟΤΑΣΣΩ in Romans 13:1–7”
Counter-imperial scholars suggest that Paul’s understanding of “subordinate” in Rom 13:1–7 is a call for active subversion of the political powers. In this essay, I will show how Paul, in this passage, maintains that believers should “fit in” (ὑποτάσσω) with the authorities. To “fit in” is neither abject capitulation to societal institutions nor wholesale rejection of them but rather an integration of both assimilation or conformity and distinctiveness or resistance. Paul is urging a rapprochement with Roman society as he encourages them to fit in “on account” of God’s “wrath” and on account of one’s “conscience.”
- **Richard J. Cassidy**, *Sacred Heart Major Seminary*
“New Perspectives on Phil 2:6-11 as Counter-Slavery and Counter Emperor”
Written from Rome by Paul as a chained prisoner of Caesar, Philippians offers radical perspectives to the slaves, slaveholders, and veterans in the Christian community at Philippi. Paul now illuminates Jesus’ profound solidarity with slaves. The “Christ-drama” of Phil 2:6-11 depicts Jesus taking the form of a slave and embracing crucifixion, the slave’s form of death. For this reason, the knees of all Roman officials and all slaves bow at the name of Jesus and all confess that Jesus alone is Lord. Given its explosive content, Philippians may well have been performed clandestinely.

Sunday’s program continues on the next page

SUNDAY, AUGUST 1

4:00 PM – 4:40 PM EDT RESEARCH REPORTS

- **Kevin Stephens, O.P.**, *Aquinas Institute of Theology*
“Symbolic Names in the Old Testament”
Despite the fact that many scholars refer to names such as Shear-jashub in Isa 7:3 as “symbolic,” surprisingly little has been written on the topic of symbolic names as a class. Many studies have been devoted to semantic and morphological aspects of Semitic names, and one may find lists of Old Testament symbolic names, but scant thought appears to have been given to how symbolic names relate to other personal names with semantic content. This report will attempt to describe the peculiarities of such names and offer some proposals on how to qualify a name as symbolic.
- **Peter Dubovský, S.J.**, *Pontifical Biblical Institute, Rome*
“A New Reading of the Solomon Narrative: Completion Terminology in 1 Kgs/3 Kgdms 1–11 and in Mesopotamian Royal Inscriptions”
Biblical redactors employed stereotyped terminology in order to express that a certain construction was completed. This paper analyses completion terminology in four important types of text: the Masoretic text (MT), the *Codex Vaticanus* (GB), the Antiochian text (GAnt.), and the *Codex Alexandrinus* (GA). The last part of the paper focuses on the development of this formula in the light of the ANE texts and shows the implications of this study for the structure and the narrative strategies in the Solomon narrative.
- **Kevin Zilverberg**, *Saint Paul Seminary School of Divinity, University of St. Thomas, Minnesota*
“Textual History of VL Daniel from Tertullian to Lucifer”
This presentation traces the textual history of the Old Latin, or *Vetus Latina* (VL), version of the Book of Daniel and its additions (Sus-Dn-Bel), from the turn of the third century in North Africa to AD 360. It is based on my forthcoming monograph, *The Textual History of Old Latin Daniel from Tertullian to Lucifer (Textos y Estudios Cardenal Cisneros; Madrid: Consejo Superior de Investigaciones Científicas, [2021])*. The work focuses on the patristic evidence, but the fragmentary manuscript evidence is also taken into account. Each of the five main chapters includes a text-critical analysis complemented by a linguistic one.
- **Joseph E. Jensen**, *The Catholic Biblical Association of America*
“The Identity of the Manager Who Squandered His Master’s Property”
The parable of the “dishonest manager” (Luke 16:1-15), with the master’s praise when the manager reduces debts owed to the master (v. 8a) remains a crux for interpreters and for those who attempt to preach on this parable. The difficulty arises because the so-called unjust manager is viewed as an outsider, not a member of the community of believers. The parable’s point however, reflecting the attitude toward wealth (mammon) throughout Luke/Acts, is God’s (the master’s) expectations of those insiders among Luke’s community who possess wealth – wealth that in fact God has merely entrusted to them as manages on God’s behalf.

5:00 PM – 6:00 PM EDT

SOCIAL



MONDAY, AUGUST 2

11:00 AM – 1:00 PM EDT

CONTINUING SEMINARS & TASK FORCES

See pages 14 – 16.

1:30 PM – 2:10 PM EDT

RESEARCH REPORTS

- **Michael J. Stahl**, *College of the Holy Cross*

“God’s Best ‘Frenemy’: Yhwh and Baal in Ancient Israel”

This paper advocates an integrated and rigorously historical approach to the study of Yhwh and Baal worship in ancient Israel and Judah that begins, not with the Hebrew Bible and the kingdom of Judah, but with the historical evidence and the kingdom of Israel. Adopting this approach, I offer a new reconstruction of the history of Yhwh and Baal worship in ancient Israel and Judah that radically challenges dominant scholarly models of Yhwh’s historical origins as a storm god whose worship is said to have originated among non-Israelite/non-Judahite peoples in Bronze Age Arabia.

- **Kelley Coblentz Bautch**, *St. Edward’s University*

“Reading 1 Maccabees Faithfully”

The canonical nature of 1 Maccabees implies theological value. Yet this book, much like Joshua, presents readers with complex factors that problematize the theological horizons. The Maccabees who oppose colonializing forces are sympathetic; still the family comes to take on the role of leaders imposing their will on surrounding communities. Moreover, the narrative’s violence and myopic focus on the family to the exclusion of others impacted during this time presents difficulties for the social justice minded. This study places 1 Maccabees in the context of a contemporary faith community that must develop hermeneutical strategies to discern the book’s theological value.

- **Matthew G. Whitlock**, *Seattle University*

“Historical-Critical Research and Walter Benjamin’s ‘Dialectical Image’”

In the Pontifical Biblical Commission’s “The Interpretation of the Bible in the Church,” the historical-critical method holds prominence above newer approaches, ones the commission also values. These newer approaches include “contextual methods” associated with critical theory, such as feminist and liberationist approaches. My recent research aims to bring historical-critical methodologies into conversation with critical theory by examining one place where this conversation began: the Frankfurt School. Specifically, I analyze Walter Benjamin’s conception of “the dialectical image,” a method converging history with contemporary thought. I argue that the dialectical image offers a pathway for converging historical-critical methods with newer contextual methods.

- **Dulcinea Boesenberg**, *Creighton University*

“Controlling Women in the Way in Luke-Acts”

While Luke’s Gospel presents a “double message” about women, sometimes accentuating their roles and other times restricting them, in Acts the balances shifts toward the latter. Tracing the redefinition of women’s roles from Luke’s Gospel to Acts demonstrates an increased interest in preserving the respectability (and safety) of the women within the Way and thus of the movement itself. This shift in the presentation of women between Luke and Acts can be seen in (1) whether women’s marital status is consistently articulated, (2) how often women speak, and (3) whom women are permitted to serve with both labor and resources.

Monday’s program continues on the next page

MONDAY, AUGUST 2

2:30 PM –3:10 PM EDT **RESEARCH REPORTS**

- **David A. Bosworth**, *The Catholic University of America*
“Abandonment Issues: The Motif of Ruined Cities in Isaiah”
Humans have a long-standing fascination with human environments that have decayed and been reclaimed by nature. Ruins around the world fuel major tourist industries, and abandoned human places are popular subjects of modern photography. Ruins have appeal across cultures and through history as described by Rose Macaulay, *The Pleasure of Ruins*. Why are people intrigued by ruins and images of nature overtaking human environments? The present paper will seek to recruit social-scientific research to discern the emotional appeal of ruins in order to elucidate the emotional impacts the prophets intend by their use of the motif of ruined cities.
- **Burkard M. Zapff**, *Catholic University of Eichstätt-Ingolstadt, Germany*
“Isa 12 and Mic 7 - Texts of a Common Redactional Layer? Some Observations”
Isa 12 and Mic 7 form the end of a thematic sequence of the judgement of JHWH on Zion and are at the same time an important turning point to the judgement of JHWH on the nations, especially Assur and Babel. Moreover there is a lot of relations of both text to former texts in Isaiah and Micah. This and other common characteristics of the two text (e.g., the relationship to Exod 15) point to a related redaction. Therefore this paper can give some hints to the ‘Redaktionsgeschichte’ of Isaiah and the Twelve.
- **Julius-Kei Kato**, *King’s College-Western University, London, Ontario, Canada*
“The New Testament as a Village of Faith-Ancestors”
One vital task of educators is to suggest metaphors that could make biblical study more relevant. This report proposes the following hermeneutical metaphor and reading strategy (rooted in Asian-North American experience): Viewing the New Testament as a “textual village” where a number of important “faith-ancestors” continue to live in their texts. The readers-interpreters, located in vastly different worlds but who desire to discover more of their spiritual ancestry, could go to this textual village and hermeneutically converse with the faith-ancestors with the ultimate goal of knowing better and gaining wisdom from the “great ancestor” - Jesus, the Christ, of whom they wrote.
- **James B. Prothro**, *Augustine Institute Graduate School of Theology*
“Knowledge and Truth: Romans 2:20 and the Use of the Mosaic Law in Paul”
Whereas 1 Corinthians applies legal and cultic prescriptions in the Law to gentiles, Romans and especially Galatians are seen to take a harsher view of the Law’s use in Paul’s assemblies. But even here Paul’s “problem” seems less with the Law than with its misuse. This report focuses on Paul’s description of the Law as bearing the morphōsis of knowledge and truth (Rom 2:20). I exegete this description in its rhetorical and tradition-historical contexts, argue that it accords with Paul’s uses of the Law and warnings about its misuse elsewhere, and suggest possible values of this analysis within Pauline studies.

Monday’s program continues on the next page

MONDAY, AUGUST 2

3:30 PM – 5:00 PM EDT

GENERAL SESSION

Panel Discussion: “The Art and Challenge of Translation: Revising the NAB New Testament”

Moderator: **SHERRI BROWN**, *Creighton University*

Panelists:

- ◆ **HAROLD ATTRIDGE**, *Yale University*
- ◆ **CHRISTOPHER CICCARINO**, *Seton Hall University*
- ◆ **MARY HEALY**, *Sacred Heart Major Seminary*
- ◆ **FELIX JUST, S.J.**, *Archdiocese of Los Angeles*
- ◆ **EDWARD MAZICH, O.S.B.**, *St. Vincent College*
- ◆ **MARY SPERRY**, *USCCB*

5:00 pm – 6:00 pm EDT

SOCIAL



TUESDAY, AUGUST 3

11:00 AM – 1:00 PM EDT

CONTINUING SEMINARS & TASK FORCES

See pages 14 – 16.

1:30 PM – 2:10 PM EDT

RESEARCH REPORTS

- **Joachim Eck**, *University of Bonn*

“From a Kingship of Glory (Ps 8:6) to a Kingship of Mercy (Ps 103:4)”

Only two passages in the Bible relate that God “crowns” (כִּתְרוֹ Piel) humans in a particular way. In Ps 8:6, humanity is crowned with glory and majesty. In Ps 103:4, the psalmist acknowledges YHWH crowned his life with mercy and compassion, and subsequently affirms this gift can be obtained by all humans who fear the Lord. Does the anthropology of the Psalter imply a development of the human position in the cosmos departing from a kingship validated by glory and majesty but leading to a renewed royal dignity founded on divine grace which is unaffected by the dark reality of human guilt (103:3, 10)?

- **Eric John Wyckoff, SDB**, *Salesian Pontifical University (Jerusalem Campus)*

“The Biblical Well Encounters: A Complex Interrelation”

What unites the episodes in Genesis 24 and 29, Exodus 2, and John 4 which depict a man and a woman meeting at a well? Well-known studies have identified matrimony, recognition, or hospitality as the key. This research proposes that these four texts share a relationship which is three-dimensional (inter-, hyper-, and architextual) and embraces a recurring constellation of ten literary motifs. How are these motifs developed in the Torah episodes? How does the Gospel pericope reread all ten in light of testimony received about Jesus, and vice versa?

- **Paul Cizek**, *Marquette University* [Emerging Scholars Fellow]

“Beyond the Violent / Non-Violent Messiah Debate in Psalm of Solomon 17”

Over the last thirty years, there has been a debate about the nature of the messiah in Psalm of Solomon 17, specifically whether the psalm depicts a violent, militaristic messiah or a non-violent messiah. I demonstrate how these theses obscure the author’s depiction of the messiah and argue that the author’s adaptations of material from Psalm 2, Isaiah 11, and Deuteronomy’s kingship (Deut 17:14–20) and warfare (Deut 20) laws evidence how the author aimed to characterize the messiah as one who hopes in God in the day of war, as Israel had done in ages past.

- **Timothy Milinovich**, *Dominican University*

“On the Other Hand: Rethinking the ‘Right Hand of Fellowship’ in Galatians 2:9”

Building from a current book project, *The Campaign Rhetoric of Paul*, with co-author TJ Rogers, this report evaluates Paul’s agreement with the pillar apostles in Galatians 2:7-10, with specific attention to what is commonly translated “the right hand of fellowship.” By attending to warfare terminology and lexical evidence, we argue that the “right hand” the pillars offer Paul indicates a cessation of hostility rather than an affirmation of amicable “fellowship,” and that the *koinonia* established between them qualifies the terms of this agreement rather than establishing a semantically unified and theologically loaded “right hand of fellowship.”

Tuesday’s program continues on the next page

TUESDAY, AUGUST 3

1:30 PM – 2:10 PM EDT **RESEARCH REPORTS** *Continued*

▪ **Jason A. Staples**, *NC State University*

“Vessels of Wrath and God’s Pathos: Potter/Clay Imagery in Rom 9:20–23”

Starting from the concept of divine patience in Rom 9:22, this presentation argues that Paul employs the potter/clay metaphor not (as often interpreted) to defend God’s right to arbitrary choice but rather as an appeal to what Abraham Heschel called divine pathos—the idea that God’s choices are impacted by human actions. The potter/clay imagery in Rom 9:20–23 thus serves to highlight the dynamic and improvisational way the God of Israel interacts with Israel and, by extension, all of creation.

2:30 PM – 3:30 PM EDT

GENERAL SESSION

“**Michal Reframed: A Feminist Approach to Reading the Woman at the Window Motif in 2 Samuel 6:16-23**”

Presenter: SARAH KOHLES, O.S.F., *Loras College and Wartburg Theological Seminary*

The stories of women in the biblical text are often incomplete and fragmented. Michal, the daughter of Saul and wife of David, appears in the Scriptures as part of men’s stories. Yet, Michal is briefly featured and framed at the window as she observes and despises David dancing below (2 Sam 6:16). A close feminist reading of 2 Samuel 6:16-23 demonstrates that the Hebrew text invites readers to pause and consider the narrative from Michal’s perspective and even hints that Michal’s view of David may align with Yahweh’s.

Sarah Kohles, O.S.F., is Adjunct Professor of Biblical Studies at Loras College and Wartburg Theological Seminary in Dubuque, Iowa. She co-edited *In Our Own Words: Religious Life in a Changing World* and is preparing her recent dissertation from Graduate Theological Union for publication. Her next project is titled “Creating Spaces for Women in the Catholic Church.”

4:00 PM – 5:00 PM EDT

BUSINESS MEETING

Votes will be taken via a SurveyMonkey form emailed to Full Members only.

5:00 PM – 5:15 PM EDT

CLOSING PRAYER



CONTINUING SEMINARS

“DIVINITY IN ANCIENT ISRAEL”

Co-Conveners: **MAHRI LEONARD-FLECKMAN**, *College of the Holy Cross*
ANDREW R. DAVIS, *Boston College*
GARRETT GALVIN, O.F.M., *Franciscan School of Theology*

- **Sunday:** David Bosworth, *Catholic University of America*
“Creation and Emotion in Isaiah: Love”
- **Monday:** Aleksander Krogevoll, *University of Toronto*
“I Appeared as El Shaddai: An Inquiry into the Proposed Etymologies for the Divine Name.”
- **Tuesday:** Roundtable Discussion
“Future Directions for the Divinity Seminar: Three Proposals.”

“HEBREW POETRY”

Co-Conveners: **JOSEPH E. JENSEN**, *Georgetown University*
PAULINE A. VIVANO, *Loyola University, Chicago*

Focus: “Poetry of Second Isaiah (Chapters. 40-55)”

- **Sunday:**
 - Sophia Magallanes-Tsang, *Fuller Theological Seminary*
"Isaiah 54:1-10"
 - Steven Bishop, *Seminary of the Southwest*
"Isaiah 54:11-17"
- **Monday:**
 - Joan E. Cook, S.C., *Independent Scholar*
"Isaiah 55:1-5"
 - John R. Jackson, *Milligan University*
"Isaiah 55:6-13"
- **Tuesday:**
 - Panel Discussion
Harry Hagan, O.S.B., *Saint Meinrad Seminary & School of Theology*
Katherine M. Hayes, *Saint Joseph's Seminary & College*
Harry P. Nasuti, *Fordham University*
 - Discussion and thoughts about our next topic

“METHODOLOGY AND MEMORY RESEARCH IN JESUS STUDIES PROPOSAL”

Co-Conveners: **RAFAEL RODRIGUEZ**, *Johnson University*
MICHAEL P. BARBER, *Augustine Institute*

- **Sunday:** A Discussion of Dale C. Allison Jr., “How to Marginalize the Traditional Criteria of Authenticity,” pages 1:3–30 of *Handbook for the Study of the Historical Jesus*, 4 vols.(Leiden: Brill, 2011).
 - **Brant J. Pitre**, *Augustine Institute*, respondent
 - **Darrell L. Bock**, *Dallas Theological Seminary*, respondent
- **Monday:** A Discussion of John P. Meier, “Introduction to Volume Five: The Parables: How Do They Fit into the Quest for the Historical Jesus?” pages 5:1–29 of *A Marginal Jew: Rethinking the Historical Jesus*, 5 vols., AYBRL (New Haven: Yale University Press, 1991–2016).
 - **Tucker S. Ferda**, *Pittsburgh Theological Seminary*, respondent
 - **Paula Fredriksen**, *Boston University*, respondent

Continuing Seminars continue on the next page

CONTINUING SEMINARS

“METHODOLOGY AND MEMORY RESEARCH IN JESUS STUDIES PROPOSAL *continued*”

- **Tuesday:** A Discussion of Amy-Jill Levine, “Women’s Itineracy and the Criteria of Authenticity in John Meier’s Marginal Jew,” pages 90–113 of *The Figure of Jesus in History and Theology: Essays in Honor of John Meier*, CBQI 1 (Washington, DC: Catholic Biblical Association of America, 2020).
 - **Michael P. Barber**, *Augustine Institute*, respondent
 - **Rafael Rodrigues**, *Johnson University*, respondent

“PAUL AND METHOD”

Convener: **TIMOTHY MILINOVICH**, *Dominican University*

- **Sunday:**
 - **Ronald D. Witherup, P.S.S.**, *Sulpician Generalate, Paris*
"Baptism in Galatians and a Question of Methodology"
 - **John Gillman**, *San Diego State University*
"Parresia in the Pauline Corpus"
 - **Discussion:** Methods and Texts
- **Monday**
 - **Najeeb Haddad**, *Notre Dame of Maryland University*
"Hupotasso in Rom 13:1-7"
 - **Normand Bonneau**, *Saint Paul University*
"Narrative and Its Theological Import in 1 Thessalonians"
 - **Discussion:** Methods and texts
- **Tuesday:**
 - **Mark Goodwin**, *University of Dallas*
"Paul and Patristic Hermeneutics"
 - **Discussion:** Methods and texts
 - **Business**

“THE DEUTEROCANONICAL BOOKS”

Focus: “Education and Paideia from Various Angles.”

Co-Conveners: **VINCENT SKEMP**, *St. Catherine University*
FRANCIS MACATANGAY, *University of St. Thomas in Houston*

- **Sunday:**
 - **Karina Martin Hogan**, *Fordham University*.
“Listen to your Mother! Mothers as Teachers of Virtue in the Deuterocanonical and Pseudepigraphical Literature”
 - **Gary Klump**, *Marquette University*
“God as Sage in Sirach 42:15-43:33”
- **Monday:** **Patrick Pouchelle**, *Centre Sèvres, Paris*
“Is God a good pedagogue? A synchronic analysis of Tobit and Deut 8:1-4 (MT) in light of modern pedagogy”
- **Tuesday:** **Francis M. Macatangay**, *University of St. Thomas in Houston*
“The Purpose of Paideia in the Book of Tobit”.

Continuing Seminars continue on the next page

CONTINUING SEMINARS

“THE GOSPEL AND LETTERS OF JOHN”

Co-Conveners: **PETER JUDGE**, *Winthrop University*
MARK A. MATSON, *Milligan College*

- **Sunday:** Michael Whitenton, *Baylor University*
“Configuring Nicodemus”
- **Monday:** James Barker, *Western Kentucky University*
“John's use of Luke”
- **Tuesday:**
 - Elizabeth Shrader, *George Washington University*
“One Sister or Two? Differing Depictions of the Lazarus Story in John's Gospel”
 - Alessandro Cavicchia, *Studium Biblicum Franciscanum*
“Preserving the Servant/Son of YHWH. John & 4Q372”



TASK FORCE

“ADDRESSING REPRESENTATIONS OF JEWS AND JUDAISM”

Co-Convener: **CHRIS SEEMAN**, *Walsh University*
XIMENA DEBROECK, *Mount St. Mary's University & Seminary*

- **Sunday** How to Talk About Pharisees (fact sheet development)
 - **Amy-Jill Levine**, *Vanderbilt University*
 - **Philip Cunningham**, *Saint Joseph University*
- **Monday:** How to Talk About Lepers, Purity, and Women (fact sheet development)
 - **Ricky Shinall**, *Vanderbilt University*
 - **Chris Seeman**, *Walsh University*
- **Tuesday:** Blaming the Jews in Luke-Acts (video script development)
Regina Boisclair, *Alaska Pacific University*



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CBA is grateful to the following vendors participating in the 2021 **CBA Virtual Exhibits**:

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Remembering those members who have died since CBA last met at Walsh University.



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Sr. Shawn Carruth, O.S.B. (March 6, 2020)

Rabbi Asher Finkel (August 17, 2020)

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Dr. Robert Jewett, December 4, 2020

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