

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



84th International Meeting

July 30 – August 2, 2022

Santa Clara University

This event is not a function of SCU.

RESEARCH REPORT ABSTRACTS



Established

October 3, 1936

FACILITY KEY

ALL RESEARCH REPORTS WILL BE HELD IN O'CONNOR HALL
N.B. Rooms are being provided for those at SCU to gather for
Research Reports that are being presented VIRTUALLY.

SUNDAY, JULY 31

1:20 – 2:00 PM

- **Name:** MAHRI S. LEONARD-FLECKMAN **Room:** 102
Institution: *College of the Holy Cross*
Title: “Dividing Samson and Saul, Writing Judahite History”

Scholars have long recognized similarities between Saul and Samson. Both figures are dedicated to YHWH, “rushed upon” by YHWH, and have antagonistic relations with Philistines. Here, I explore a possible deeper connection, proposing that the Saul–Samson tales circulated as an independent complex prior to proto versions of Judges and Samuel. These stories therefore evince an earlier Israelite interest in Saul that crosses the Judges–Samuel boundary (Milstein 2016) and deeper into Judges, demonstrating the dynamic process of history writing in which earlier source material tells its own story, even as it is reshaped over time into Judahite history

- **Name:** LUKE EMEHIELE IJEZIE **Room:** 109 VIRTUAL
Institution: *Catholic Institute of West Africa, Port Harcourt, Nigeria*
Title: “Preserving a Dead Man’s Name in Ruth 4:10 and African Parallels”

The text of Ruth 4:10 helps to understand the real significance of the name in the ancient society which the biblical text represents. The loss of a man’s name at death was seen as a terrible disaster. This is expressed in a number of biblical texts, but most aptly in Ruth 4:10. One finds a similar situation in many African cultural settings, as the emphasis on the survival of the name explains many other social processes. This research report examines the import of the belief in both the Biblical text and in some African traditional contexts.

- **Name:** JEFF W. CHILDERS **Room:** 104
Institution: *Abilene Christian University*
Title: “The Peshitta for Our Time: Linguistic Aid, Text-Critical Resource, or Scripture?”

A major international translation project bringing the Syriac Peshitta Bible to a contemporary English readership raises numerous issues for scholars. This paper focuses on some of the challenging methodological questions translators face in rendering the Syriac Bible for a diverse readership. Whereas in western biblical scholarship, the Peshitta functions largely as a text-critical resource, in a number of global ecclesial communities it is scripture. Others advocate its primacy over accepted texts. Focusing on issues arising within the Prophets and Gospels, this paper seeks to define core principles and sound methods for the presentation and reception of the Peshitta Bible in a contemporary version.

- **Name:** REKHA M. CHENNATTU **Room:** 105
Institution: *Pontifical Athenaeum, Pune, India*
Title: “A Synodal Leadership Paradigm: Johannine Perspectives”

The paper explores the Johannine ecclesiology in Chapters 1–4 and 15, and Johannine leadership in Chapters 10, 13, and 21. The Johannine ecclesiology creates a sense of community of friends and covenant partners. In such an atmosphere, relationships are mutual and collaborative rather than hierarchical. This is the synodal way. What is unique to John’s Gospel is the aspect of reciprocity in leadership roles: “one another” as friends. The Johannine leadership is at the service of life in abundance, characterized by reciprocal love, radical inclusion, and shared responsibility. It is an animation from within to build up an egalitarian community that upholds equity, justice, and peace.

- **Name:** OLEGS ANDREJEVS **Room:** 106
Institution: *Loyola University Chicago*
Title: “Unsustained Minor Agreements in the Synoptic Double Tradition”

The recent discussion of the so-called Minor Agreements of Matthew and Luke against Mark has focused on their cumulative number. This approach is frequently adopted by the representatives of the Farrer hypothesis, challenging the Two-Source theory. Such a holistic approach, however, leaves the phenomenon itself substantially under-examined. In this report, I concentrate on unsustained Minor Agreements, that is, stylistic and linguistic agreements of Matthew and Luke in the Triple Tradition that are not sustained in the Double Tradition, which is precisely where one would expect them to re-occur on the Farrer hypothesis. Implications for the synoptic problem are outlined.

■ **Name:** MARK REASONER

Room: 107

Institution: *Marian University*

Title: “The Diatribes within Romans 9–11”

Chrysostom (*Hom. in Rom.* 16.613E, 614B [Field 284]), Fitzmyer (*Romans*, 595) and Lambrecht (“Caesura between Romans 9.30–3 and 10.1–4,” *NTS* 45 [1999] 143–44) identify signs of diatribe in the psalm of lament we call Romans 9–11. This research report builds from their observations to identify the voices Paul engages in these chapters, in order to separate alternative explanations for Israel’s situation from Paul’s own response.



SUNDAY, JULY 31

2:10 – 2:50 PM

- **Name:** KARINA MARTIN HOGAN **Room: 102**
Institution: *Fordham University*
Title: “Maternal Instruction in Proverbs and Early Jewish Literature”

The association of mothers with moral formation is a theme that has been overlooked by most scholars of the Bible and ancient Judaism. Proverbs is the starting point for most discussions of moral formation in ancient Israel, but commentators have tended to explain away its references to maternal instruction. After drawing attention to this theme in Proverbs, I look beyond the Jewish texts traditionally classified as “wisdom literature” for literary depictions of mothers engaged in moral exhortation and instruction in Torah piety. The books of Ben Sira and the Wisdom of Solomon, by contrast, reflect educational settings from which women were excluded.

- **Name:** GARY P. KLUMP **Room: 103**
Institution: *Marquette University*
Title: “The Legend of the Fall: Ben Sira and Original Sin”

One of the many idiosyncrasies in Sirach occurs in Sir 16:28, where Ben Sira claims that God’s creation never disobeyed God’s word. Ben Sira follows this claim by stating that God was responsible for showing humanity good and evil in Sir 17:7. Though these passages seem to deny the traditional understanding of Gen 2-3, Sir 25:24 claims that sin and death were caused by a woman. This paper will suggest the common topos of the divine word as the logic which stands behind Ben Sira’s view of the cosmos, while suggesting other possible intertexts for Sir 25:24.

- **Name:** DAVID M. MOFFITT **Room: 104**
Institution: *University of St Andrews*
Title: “Ascension and Sacrifice”

Many assessments of Jesus’ sacrifice miss the importance of process and directionality inherent in Jewish sacrifice. Sacrifices moved from the mundane world of the offerer into God’s holy presence. I propose that the New Testament sometimes correlates Jesus’ atoning sacrifice with this directional component by emphasizing the ascended Jesus now in God’s presence. For example, 1 John 1:7–2:2 employs sacrificial categories (confession, blood, forgiveness, purification) in conjunction with Jesus who is now “with the Father” as the atoning sacrifice. In line with Jewish practice, the ascended Jesus in God’s presence, not just his death, contributes to his sacrificial offering.

- **Name:** ERIC JOHN WYCKOFF, S.D.B. **Room:** 105

Institution: *Salesian Pontifical University, Jerusalem Campus*

Title: “Jesus and Foreign Women: A Synoptic-Johannine Link?”

The theme of mission and its extension beyond cultic and cultural barriers is addressed in all four canonical Gospels. Three of the four include an encounter between Jesus and an anonymous woman from outside a Jewish context: a Syrophenician in Mark 7:24-30, a Canaanite in Matt 15:21-28, and a Samaritan in John 4:1-42. The parallel Synoptic texts recount a miracle story, while the Johannine pericope narrates a meeting at a well. Though fundamentally different, these episodes nevertheless share a surprising number of narrative and lexical elements. What significance can these have for interpretation?

- **Name:** TIMOTHY B. SAILORS **Room:** 106

Institution: *Eberhard-Karls-Universität Tübingen*

Title: “Divergent Readings in Gospel Texts: Difficulties in Distinguishing between Redaction-Critical and Text-Critical Alterations”

The formation, redaction, and transmission of the texts of gospels are intertwined processes. It is sometimes unclear at what stage or by whom textual alteration was made: By the evangelist? By later copyists? Can one always tell the difference? Consider the variation of the preposition describing the descent of the spirit either “upon” or “into” Jesus at his baptism. This small word is frequently regarded as theologically significant for early Christians — an idea that then plays a role in both text-critical reconstruction and redaction-critical models. Is this, however, borne out by the pluriform extant evidence (Greek, Latin, Syriac, Irenaeus, Eusebius)?



SUNDAY, JULY 31

3:20 – 4:00 PM

- **Name:** MARK S. SMITH **Room: 102**
Institution: *Princeton Theological Seminary*
Title: “Warrior and Prophetic Calls: Which Came First?”

Almost six decades ago Norman Habel published his seminal and influential study, “The Form and Significance of the Call Narratives,” ZAW 77 (1965): 297-323. Ever since, the prophetic call story has been recognized as a significant genre in the major prophets, as well as Exodus 3:1-4:17 and 6:2-7:7. I wish to draw attention to a relatively understudied, yet related subgenre of warrior commissions. These may be the more traditional, as they are found in ancient Near East texts --unlike prophetic call stories.

- **Name:** ANDREW GEIST **Room: 107 VIRTUAL**
Institution: *Providence College*
Title: “King David in the Garden of Eden”

This paper explores the myriad literary and theological relationships between four passages: Genesis 3–4, Gen 6:1–4, Gen 16:1–6, and 2 Samuel 11–12. A literary relationship between several of the passages has been long noted by readers of the Bible, illustrated by the common use of such verbs as “see,” “take,” and “give.” Narrative parallels also include motifs of desire, beauty, and conception, as well as others. This paper will examine these parallels more deeply and aim to offer new ones for consideration.

- **Name:** DALE LAUNDERVILLE, O.S.B. **Room: 104**
Institution: *Saint John’s University School of Theology and Seminary, MN*
Title: “Idolatry and Identity in the House of Yahweh (Ezek 8–11)”

Worship practices within the family were a powerful factor in shaping the identity of the members of the house of Israel. Within Ezekiel’s First Temple Vision, seventy elders offered incense to carved images of crawling things and beasts in underground chambers near the gate of YHWH’s House (8:7-13). An examination of the term *bayit* in Ezekiel 8–11 shows how Ezekiel aims to harness the identity-forming potential of family religion toward the worship of Yahweh alone.

- **Name:** JOSÉ ENRIQUE AGUILAR **Room:** 105
Institution: *St. Joseph's Seminary, Yonkers, NY*
Title: "The Purpose and Plan of the Gospel of Mark"

This paper will offer an overview of some proposals regarding the purpose and main idea of the Gospel of Mark, as well as proposals regarding its plan. This will be followed by a presentation of some key passages and literary features of the Gospel that are deemed to be most important for the comprehension of the Gospel. Last, it will propose that the identity of Jesus appears as the main idea of the Gospel, and that this idea explains the presence of other major ideas of the Gospel. An outline of the Gospel will also be proposed.



SUNDAY, JULY 31

4:10 – 4:50 PM

- **Name:** MARK ENEMALI, C.S.SP. **Room: 102**
Institution *Spiritan International School of Theology, Attakwu, Enugu*
Title: “Tobit’s Almsgiving as a Model of Missionary Availability”

Almsgiving is a crucial component of missionary work. The early missionaries that served in Africa and in different parts of the globe attended to the material needs of the poor in addition to their spiritual needs. Many missionary congregations consider solidarity with the poor as central to their work of evangelization. So, the self-donation of the missionary seems to necessarily include generosity with one’s resources in order to cater for the material needs of the poor. This paper focuses on almsgiving in the book of Tobit and the important characteristics the person of Tobit shares with the missionary vis-à-vis evangelical availability.

- **Name:** JOSEPH C. ATKINSON **Room: 107 VIRTUAL**
Institution: *John Paul II Institute at CUA*
Title: “Purity/Water Rituals: Key to Israel’s Identity”

Israel’s identity is intrinsically tied to its purity system and water rituals. Modern scholarship (e.g., Klawans, Neusner, Douglas, etc.) have helped clarify critical issues *within this system*, particularly the sin/impurity divide and the system’s relationship to the Temple. The larger question, however, remains as to the *theological* meaning of this complex system *within the greater narrative* of Israel’s mission and identity. This paper will explore this theme through an examination of the function and meaning of water in these rituals as an intrinsic part of a larger narrative that provides a theological meaning of water within creation and the covenant.

- **Name:** ANTONIO PORTALATÍN **Room: 104**
Institution: *The Catholic University of America*
Title: “A New Perception on the Parable of the Good Samaritan”

A glance is given into the recently finished book —yet not published— *New and Old Parables: From Jesus to Kafka and Vice Versa*, and particularly to the chapter devoted to the parable of the Good Samaritan (Luke 10:30-35). Reading Kafka’s parable “Passers-by” not as part of the *Wirkungsgeschichte* of the Good Samaritan, but as a kind of “predecessor” of the biblical story, one gains a new perception in order to pose new questions to and see new angles in the investigation of this very ancient parable.

- **Name:** CHIMBUOYIM UZODIMMA, H.F.S.N. **Room:** 106
Institution: *Boston College* [Emerging Scholars Fellow]
Title: “The Reign of Sin and Death: Reading Paul’s Personification of Sin and Death in Romans 5:12-21 as Metaphors of Roman Imperial Domination”

Paul was a colonized apostle and his letter to the Romans was addressed to an audience whose daily lives were shaped by the brutal realities of Roman imperial domination. Given this Roman imperial context, I argue that Paul’s personification of sin and death as forces of domination, enslavement, and death-dealing in Rom 5:12-21 can be understood as the way that colonized subjects such as Paul give coded expression to the complex and multifaceted experience of colonial domination. As such, Paul’s discourse of sin and death in Rom 5:12-21 may be read as a critique of the Roman Empire.



MONDAY, AUGUST 1

1:20 – 2:00 PM

- **Name:** PETER DUBOVSKÝ **Room: 102**
Institution: *Pontificio Istituto Biblico*
Title: “Concept of History in the Book of Isaiah”

This paper, first, presents and analyzes direct references to historical events and persons in the Book of Isaiah. The fact that these references were inserted into the Book of Isaiah at later stages of its redaction betrays the redactor’s strategy in structuring the book. This conclusion leads us to the key question of this paper: Are the direct historical references spread out through the Book of Isaiah a sign of the redactor’s intent to create a new vision of human history?

- **Name:** TYNG-GUANG (BRIAN) CHU **Room: 103**
Institution: *Duke University* [Emerging Scholars Fellow]
Title: “Eden in the Diaspora: Genesis 2-3 in the Book of Tobit”

In this paper, building upon past scholarship, I will explore the numerous but often-overlooked connections between Tobit and the Garden of Eden narrative in Genesis 2-3. Yet, despite these connections, the narrative of Tobit does not depend on Genesis 2-3 as its interpretive key, nor does it simply recycle the Genesis narrative wholesale. Using the concepts of implied author and implied reader, I will argue that, for Tobit, by living a righteous life even in the face of personal misfortunes and of the Diaspora, Eden is just beneath the surface for those who seek.

- **Name:** MATTHEW S. MONNIG, S.J. **Room: 105**
Institution: *Boston College School of Theology and Ministry*
Title: “The Canonical vs. Critical NT Text: Differing Criteria”

Paul Griffiths’s argument (TS 72 [2011] 703-722) that any ecclesiastically approved translation is a canonical text fails to answer the prior question of how ecclesiastical authorities and scholars responsible for translation ought to determine what constitutes the canonical text. Criteria for determining the canonical text differ from how textual critics work, and this paper proposes a set of criteria based on liturgy and reception rather than on the critical criteria of internal and external evidence. Prominent test cases include the long ending of Mark, the Johannine comma, and “prayer *and fasting*” in Mark 9:29.

- **Name:** BARABARA CROSTINI **Room:** 106 VIRTUAL
Institution: *Newman Institute, Uppsala, Sweden*
Title: “Performing Salvation at Dura-Europos”

The paintings of the synagogue at Dura Europos, c. 240 CE, could provide significant materials for the ongoing debate on the origin and dating of the Gospels. Rather than read these images as based on written biblical narratives, I explore the possibility of understanding them as witness to an oral tradition where such narratives circulated as more-or-less elaborate, para-liturgical ‘midrashic’ performances. This performative Babylonian-Jewish tradition is carried forward in Luke’s chapter 4, whose contours I discover on the West Wall of the synagogue, where a reader of a liturgical roll and the widow of Sarepta are represented.

- **Name:** GREGORY TATUM, O.P. **Room:** 107
Institution: *Western Dominican Province*
Title: “A Parallelomanic in Recovery (2 Cor 3:17; Phil 2:12-13)”

Formerly, I was convinced by Dale Martin’s construal of the Spirit as material in Paul’s letters. I have come to realize that the debate in question is a red herring. Neither medical/Stoic materiality nor Platonist immateriality can account for the Spirit’s role in Pauline soteriology. The LORD God of Israel and Jupiter Optimus Maximus are incommensurable. Jesus and Herakles are incomparable. Jesus is not the Demiurge of the Philosophers. The Spirit of God and of his Messiah transcends the cosmos (ta panta) and therefore can cause and empower free good acts in/through the faithful



MONDAY, AUGUST 1

2:10 – 2:50 PM

- **Name:** MELANIE PEETZ **Room:** 102 VIRTUAL
Institution: *Sankt Georgen Graduate School of Philosophy and Theology*
Title: “Beyond Boundaries: Ethnicity, Gender, and Class in Exodus 1-2”
Exodus 1-2 is well explored from a feminist perspective, but how gender, ethnicity, and class intersect with each other has received little scholarly attention. In my presentation, I propose a feminist-intersectional reading and demonstrate how the actions of the female figures in Exod 1:15-22 and 2:1-10 ignore, challenge and subvert the divisive polarizations drawn by the new Pharaoh in relation to ethnicity, gender, and class. As I shall argue, Exod 2:1–10 can even be read as an example of a cross-ethnic, cross-class, and cross-generational solidarity against a despotic regime that marginalizes and oppresses by using marks of differences.

- **Name:** JOSEPH RIORDAN, S.J. **Room:** 103
Institution: *Pontificio Istituto Biblico*
Title: “Trito-Isaiah in Deutero-Tobit: Text, Allusion, Redaction”
This paper argues that the Zion hymn in Tobit 13 reflects an early interpretation and reconfiguration of imagery and traditions mined from the latter chapters of Isaiah. More specifically, my claim is that Tobit 13 bears a strong affinity with the Old Greek’s rendering of Isaiah 60 (in contrast to the more ambiguous picture in the MT), particularly in terms of agency and the scope of “supernaturalism”. After adducing and analyzing the textual and philological evidence, I will briefly point up the implications of this case for recent redactional debates in Trito-Isaiah.

- **Name:** FRANCIS C. COUSINS **Room:** 104 VIRTUAL
Institution: *St. Angela’s College, Sligo*
Title: “Teaching with Authority: The use of συζητέω in Mark”
Examining the pericopae in which συζητέω occurs allows the reader insight into the Markan Jesus’s interpretation of Scripture. Mark presents Jesus as one who has the authority to interpret Scripture correctly, in contrast to the scribes. Mark 9:9-13, where Jesus interprets Mal 3:22 in relation to himself, follows the scene of Jesus’s transformation, where the disciples present are instructed to ‘listen to him’ (Mark 9:7) – a reference to Jesus’s authoritative interpretation of Scripture. The effectiveness of this interpretation is demonstrated in Mark 12:17-34, where the command to love provides a key insight into Jesus’s interpretation of the law of Moses.

- **Name:** MARCO BENINI **Room:** 105 VIRTUAL
Institution: *Theologische Fakultät Trier*
Title: “The Ambrosian Lectionary (2008) as Response to Critics on the Roman Lectionary”

The Roman Lectionary (1969) represents a substantial improvement of the pre-Vatican reading order. However, biblical scholars objected that only OT passages that fit the Gospel are read. Thus, no adequate picture of the OT emerges. The second reading in the ordinary time is like a foreign element between the first reading and the Gospel. Milan responded to this criticism and in 2008 created a completely new thoughtful reading order with different hermeneutical principles (OT salvation history, consonance, etc.). This presentation (based on my forthcoming book: “Liturgical Hermeneutics of Sacred Scripture”) contributes to the interdisciplinary conversation of biblical and liturgical studies.

- **Name:** PAUL D. WHEATLEY **Room:** 106
Institution: *Nasbotah House Theological Seminary*
Title: “Baptized with My Baptism’: Baptismal Figuration in Mark”

In Mark 10:38–39, Jesus makes a figurative reference to James and John’s participation in a “cup” and a “baptism” in which Jesus would also partake. The figure of this cup recurs in the Last Supper (14:23) and Gethsemane (14:36) scenes, in clear reference to Jesus’s coming death. No such lexical recurrence follows for Jesus’s reference to baptism. Comparing baptism in Pauline letters and Mark 1:9–11, my research focuses on how the narrative structure of Mark’s Gospel employs baptismal figures in water crossings and illuminative healings that resonate with the figurative reference to baptism in Mark 10:38–39.



July 2023

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85th International Meeting of CBA JULY 22 -25, 2023

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