

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



87th International Meeting
August 2 – 5, 2025
Loyola University Chicago

RESEARCH REPORT ABSTRACTS



Room
assignments
updated
August 3, 2025

SUNDAY, AUGUST 3

1:20 – 2:00 PM

- **Name:** ANDREW GARBARINO **Room:** D 114
Institution: *Princeton Theological Seminary* [Emerging Scholars Fellow]
Title: “Psalm 24 as a Poetic Monument”

Modern interpretation of Psalm 24 has pushed in two countervailing directions. Some have emphasized the psalm’s putative backgrounds in temple ritual, while others have concluded that it is a meditative or didactic poem with at most an oblique relationship to liturgical language. A rapprochement between these positions may be achieved by conceptualizing the psalm as a textual monument: a poetic commemoration of God’s holy mountain and its ceremonies, which engages overtly celebratory aesthetics, and which (by design) is flexible in its meanings and applications. Conceptualizing the psalm as a monumental lyric poem clarifies its jointly liturgical, rhetorical, and literary qualities.

- **Name:** FRANK E. SHAW **Room:** C 107
Institution: *Retired*
Title: “Ancient Greek Ellipses: The Case of καὶ γάρ and ἀλλὰ γάρ”

The standard offerings in our Greek grammars for καὶ γάρ and ἀλλὰ γάρ leave much to be desired. A more insightful explanation for these two particle combinations can be obtained via viewing them as opposite ellipses that share a common linguistic denominator. Prior research on the matter is reviewed, and then test passages from Classical Period literature, the Hellenistic-Roman world, the LXX, Philo, Josephus, and the NT show how the elliptical understanding of them in specific contexts helps the reader grasp those contexts more fully. Attendees will improve their understanding of these two particle combinations whenever they encounter them in Greek texts.

- **Name:** JEREMIAH T. COOGAN **Room:** C 217
Institution: *Santa Clara University*
Title: “Rethinking Gospel Genre: A Provocation”

Recent efforts to identify Mark and, by extension, other early narratives about Jesus as βίος assume that first-century readers had an existing set of expectations for the βίος as a genre category. This paper assesses literary categorization from the Roman Mediterranean in order to destabilize these standard accounts of ancient biography as a distinct genre and, thus, of Gospel texts as part of that genre.

- **Name:** ABIGAIL BODEAU **Room:** C 002
Institution: *St. Mary Seminary and Graduate School of Theology*
Title: “The Use of Prophetic Literature in Catholic Liturgical Music”
This paper will analyze how Catholic liturgical music interprets the Hebrew Bible’s prophetic literature. In all major Catholic hymnals, oracles of hope and traditionally Christological passages far outweigh oracles of judgment. Liturgical music often emphasizes positive emotions and will transform an oracle of judgment into a message of hope and consolations for a community. This paper will conclude with an evaluation of the consequences of minimizing prophetic judgment. By disproportionality emphasizing hope and restoration, Catholic liturgical music risks forming communities that lose the ability to lament or recognize God’s judgment, in favor of a saccharine image of God’s hope.
- **Name:** JOSEPH KIMMEL **Room:** C 109
Institution: *Boston College*
Title: “Strong Words: Empowered Speech in Christianity and Buddhism”
Empowered speech plays a critical role in the sacred texts of both Christianity and Buddhism. For example, Jesus’ name is regularly invoked in Acts to access healing power, while reciting mantras leads to both mundane and postmortem benefits in numerous Buddhist sutras. How do these respective presentations of powerful speech-acts compare? What “is” a name or a mantra according to these traditions, and how do such seemingly simply utterances channel otherworldly power? This paper will comparatively analyze early Christian theologies of divine names alongside Buddhist mantric theory to illuminate more fully how empowered speech operates in each tradition.
- **Name:** JEAN ROMÉO NTSAMA **Room:** C 111
Institution: *Studium Biblicum Franciscanum*
Title: “In Search of the Feast of the Acclamations: Preliminary Reflections”
The Feast of the Acclamations appears in the calendars of Leviticus (23:23-25) and Numbers (29:1-6) and is presented as an important sacred occasion. However, unlike other festivals whose “original” setting can be traced back thanks to other OT calendars, the background of this celebration remains quite a mystery. Building on previous works and particularly those of C. Nihan and H. Lozinsky on the festivals in Leviticus and Numbers, this report proposes to link the celebration to the cultic accounts in Chronicles and Ezra-Nehemiah making use of the biblical motifs of the “shout” and the “blowing of the *šōfār*/trumpet”.



SUNDAY, AUGUST 3

2:10 – 2:50 PM

- **Name:** WENYUE QIANG **Room:** C 203
Institution: *Oxford University* [Emerging Scholars Fellow]
Title: “‘Lest the King be Captured’: Legal Scripturalization of the Law of the King’s Guards in the Temple Scroll”

This paper explores the hermeneutical innovations and the process of scripturalization in the law of the king’s guards in the Temple Scroll. By incorporating various biblical narratives, the literary voice and historical context of the Scroll into the hermeneutical framework, this article shows how the law of the king’s guards is presented as new scripture aiming to correct past errors and transform the present, revealing the hope for a more perfect law and utopian vision of an ideal monarchy. It thus reflects the creative and dynamic development of new legal scriptures during the Hellenistic period.

- **Name:** SAMUEL JOHNSON **Room:** C 218
Institution: *Mount Saint Mary’s Seminary and School of Theology*
Title: “Two-Level Dramas: Jewish Biblical Narrative, Luke-Acts, and the Origins of the Fourth Gospel”

This essay aims to retrieve and redirect J. L. Martyn’s idea of John’s gospel as a “two-level drama” in light of recent trends away from notions of a Johannine community and toward John’s knowledge of the other gospels. Jewish biblical narrative habitually depicts the patriarchs as having symbolically pre-enacted the life and fate of the whole people of Israel. Subsequent traditions often intensify (and eschatologize) this doubling. I argue that the Fourth Gospel’s literary formation moves along a nearly identical trajectory, further developing a narrative patterning already present in Mark and especially manifest in the “two-level drama” of Luke-Acts.

- **Name:** JOHN KALTNER **Room:** C 302
Institution: *Rhodes College*
Title: “Wash Me Thoroughly from My Iniquity, and Cleanse Me from My Sin: Safeguarding David’s Reputation in the Islamic Tradition”

This session provides an overview of how David is presented in the Islamic tradition, where his role is both similar to and different from that of his biblical counterpart. The Qur’an’s presentation of his relationship with Bathsheba in Q 38:21-26 and commentary on it is the focus of the presentation, as well as how David is referenced in other Islamic sources. As a belief in the sinlessness of the prophets took root within Islam, a rehabilitation of David’s character simultaneously occurred, and this development will be traced.

- **Name:** NÉLIDA NAVEROS CÓRDOVA, C.D.P. **Room:** C 311

Institution: *Spring Hill College*

Title: “Paul’s Christocentric Monotheism in Opposition to *Epithumia*”

In light of the Greek philosophical and Hellenistic Jewish traditions, I examine Paul’s negative understanding of *epithumia* and *epithumeō* and their connection with idolatry and vices that lead to sexual immorality and vices, which are common in the pagan world. The paper focuses on Paul’s “Christocentric monotheism” and idolatry’s close association with excessive desires, sinful passions, and sexual vices.

- **Name:** ANDREW GEIST **Room:** C 312

Institution: *Providence College*

Title: “Mammon or Purses that Wear Out? Trust in Wealth in the Bible and the Neo-Assyrian Court”

This paper makes two proposals regarding the idea of trust in wealth in the Bible, a concern linking passages from the Prophets and Writings. First, there is essentially a twofold form of the peril of trusting in wealth: one related to wealth’s unreliability, and another to trust in wealth as a rival for trust in Yhwh. These are distinct, but not wholly disparate, characterizations of the theme. The second proposal is comparative: such categorization also befits the discourse about wealth and loyalty in the correspondence of a Neo-Assyrian official, aiding our appreciation for what the Bible accentuates.

- **Name:** MARK REASONER **Room:** D 114

Institution: *Marian University*

Title: “Paul the Apocalyptic Theologian: Reflections on an Unquestioned Label”

Among exegetes and theologians today, it is completely acceptable to categorize Paul as an apocalyptic theologian. This provides a way to explain inconsistencies among his letters and discontinuities between Judaism and Paul’s Torah-free gospel. Still, scholars are on different trajectories when they use the label and not all trajectories are equally helpful. After tracing the Käsemann-Martyn-Gaventa chain of Pauline exegesis and comparing it to the approach of J. Christiaan Beker, this paper explores the utility and limitations of the apocalyptic approach in Pauline exegesis and theology.



SUNDAY, AUGUST 3

3:20 – 4:00 PM

- **Name:** CARLOS GARCÍA ALAYON **Room:** D 114
Institution: *University of Notre Dame* [Emerging Scholars Fellow]
Title: “Liturgy and Cosmology in Hebrews: The Son’s Enthronement and the Reconstitution of Heaven”

Scholars have often been puzzled by the uncanny emphasis on the angels in the opening chapter of Hebrews. Some have recently underscored the enthronement context of this chapter as a way to understand the author’s argumentative framework. But what exactly did an enthronement entail in the ancient world? In this paper, I contextualize the Son’s enthronement in Hebrews within the larger background of historical enthronement ceremonies. Specifically, I use ritual theory to analyze enthronement as a ritual event and argue that, viewed through this lens, the angels become a ritual necessity in the ceremony of the Son’s celestial enthronement.

- **Name:** PAUL L. DANOVE **Room:** C 107
Institution: *Villanova University*
Title: “Christological and Anthropological Implications of a Rare Use of Διδωμι (Give) in the LXX and NT”

This paper develops the Christological and Anthropological implications of four NT occurrences of a rare usage of διδωμι in the LXX and NT (24/2189 or 1.1% of total occurrences). The discussion specifies the syntactic and semantic properties of διδωμι with its two most frequent usages requiring completion by three complements and establishes that the third such usage has no exact English parallel. Examination of the eighteen LXX and two of the NT occurrences clarifies the interpretive constraints on the verb’s complements. Application of these constraints accommodates a recognition of the Christological and Anthropological implications of the four remaining NT occurrences.

- **Name:** TOMASZ KOSZAREK **Room:** C 217
Institution: *Studium Biblicum Franciscanum*
Title: “*Kî* Introducing a Rhetorical Question”

The conjunction *Kî* plays a significant role in connecting clauses and expressing various meanings, such as causality, explanation, or emphasis. *Kî* can also appear in rhetorical contexts, serving to highlight the importance of the information that follows. However, there is another function of *Kî*, which introduces a rhetorical question into the utterance. Several examples have already been identified and discussed: 2 Sam 23:5; Hos 2:4 (Liang, 2009); 2 Kgs 18:34 (Park, 2023). New examples of rhetorical questions introduced by *Kî* are proposed within the prophetic utterances of *rîb*: Deut 32:9, 30; Jer 2:28; Hos 4:16; Amos 3:7; Mic 6:4.

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- **Name:** KRIS SONEK, O.P. **Room:** C 002
Institution: *University of Divinity*
Title: “John Chrysostom and the Jewish Sages: A Rhetoric of Harmony”
The paper examines the interconnection between Jews and Christians in fourth-century Syrian Antioch. It draws from my recent monograph on Genesis 12–25 in John Chrysostom’s *Homilies on Genesis* and *Genesis Rabbah*. Both groups strongly disagree with each other, but they also share a common hermeneutic framework. Chrysostom and the Sages make similar assumptions about Scripture: its omnisignificance and self-referential coherence. These assumptions underpin their exegetical practice, which involves parallel interpretive techniques. Both groups offer an existential application of biblical passages to the lives of their contemporaries that can be labeled a theology of hope.
- **Name:** MARK ENEMALI, C.SSP. **Room:** C 109
Institution: *Duquesne University*
Title: “The Ark and the Idol: Exploring Divine Presence in Mesopotamian and Israelite Cultures”
This paper examines the role of cultic images in ancient Near Eastern religion, highlighting their theological and sociopolitical significance. These images were tangible manifestations of divine presence, essential to communal well-being and religious practice. Rituals like the *mīs pī* (mouth washing) and *pīt pī* (mouth opening) transformed them into living embodiments of deities. The study explores the impact of the journeys of cultic images, such as the recovery of Marduk’s statue from Elam and the abduction of Ištar of Uruk, on religious stability and political authority. It also compares these practices with Israelite traditions, focusing on the Ark of the Covenant to offer insights into the complex issue of divine presence and material objects.
- **Name:** MARTIN C ALBL **Room:** C 111
Institution: *Independent Scholar*
Title: “‘A Fisher of People’: Assessing the Role of Simon Peter in Transmitting Jesus Traditions”
This study sketches Simon Peter’s role, as a disciple in Galilee and a leader of the Jerusalem church, in transmitting oral and written traditions by and about Jesus. Against a common scholarly view of Peter as a presumably illiterate or barely literate Galilean fisherman, data from contemporary language patterns in Galilee, literacy levels of fishermen and other artisans in the Empire, and the evidence of the Gospels and Acts suggests that Peter was fully bilingual in Aramaic and Greek, was likely literate well beyond a basic signature level, and took an authoritative role in preserving and shaping Gospel traditions.
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- **Name:** JOHN J. PETERS

Institution: *Independent Scholar*

Title: “The Synoptic Problem Stalemate and Ancient Historiography”

Synoptic source theories are locked in a stalemate according to Stan Porter and Bryan Dyer. A contributing factor to this situation is the persistence of inadequate presuppositions and methods. Dialogue with the broader guild of historians indicates that Synoptic source theories rest on presuppositions and methods which leading classics scholars now reject. I contend progress beyond the stalemate must involve engaging the trenchant attacks of classicists on traditional source criticism and expanding dialogue with the primary and secondary literature of ancient historians could alter the default settings of Synoptic source criticism that governed the practice for nearly two centuries.

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SUNDAY, AUGUST 4
4:10 – 4:50 PM

- **Name:** PETER VALE

Institution: *Boston College* [Emerging Scholars Fellow]

Title: “Deception and Dominance Cast in Bronze: Aspetti’s *Judith with the Head of Holofernes* vis-à-vis Jerome’s *Vulgate Judith*”

Many attribute the uniqueness of Tiziano Aspetti’s bronze statuette, *Judith with the Head of Holofernes*, to its pairing with *Mercury with the Head of Argus*. However, a careful examination of the piece betrays two additional peculiarities, both of which mirror textual differences in Jerome’s *Vulgate Judith*. Just as Aspetti conceals a vicious right side behind an inviting left one, so too does the *Vulgate* amplify Judith’s deception. And just as Aspetti positions Judith’s right foot on Holofernes’s severed head, so too does the *Vulgate* affirm Judith’s dominance over Holofernes amid an interplay of power.

Room: C 218
- **Name:** JULIE NEWBERRY

Institution: *Sacred Heart Seminary and School of Theology*

Title: “Age, Education, and Allusion: Irony and Nicodemus’s Complex Characterization”

This paper integrates intertextual and intersectional analysis in probing the irony of John 3:1–21. Jesus’s reference to being born again/from above (3:3, 7) and his

Room: C 302

use of wind/Spirit imagery (3:8) recall Ecclesiastes 11:5, which compares the mysteries of gestation and wind with the greater inscrutability of God's ways. Nicodemus's supposed maturity and his status as a Jewish teacher render ironic his incomprehension of Jesus's allusive images, even as the link to Ecclesiastes 11:5 suggests the inevitability of Nicodemus's confusion. Evoking Numbers 21:8 in John 3:14–15, Jesus foreshadows how witnessing his death will resolve Nicodemus's ironic incomprehension (19:39–42).

- **Name:** KI-EUN JANG **Room:** C 311
Institution: *Fordham University*
Title: "Representing Canaanites: Historiography, Heritage, and Hermeneutics"

Nameless artifacts from archaeological sites, once transferred to museums, undergo labeling and cataloging. This paper employs archival criticism to examine the historiography of the Canaanites through museum exhibits, as well as select biblical literature. Despite growing recognition of ancient Israel's intertwined Canaanite heritage—challenging the binary of "Israelites" versus "Canaanites"—scholarly and public narratives remain rooted in a culture-historical framework. This study questions the limitations of chronologically linear portrayals of the Canaanites and the ethnic assumptions shaping their depiction, proposing an alternative approach that considers the subjectivized stance between observer and observed.

- **Name:** SAMUEL KLUMPENHOUWER **Room:** C 312
Institution: *Independent Scholar*
Title: "The *Glossa Ordinaria* on Exodus"

The *Glossa Ordinaria* was the standard Bible commentary of the Middle Ages, referenced constantly by Aquinas, Bonaventure, and other medieval schoolmen. This report will detail the progress made in producing the first English translation and annotation of the work and will explore its potential impact on the field of reception history.

- **Name:** MELANIE PEETZ **Room:** D 114
Institution: *Philosophisch-Theologische Hochschule Sankt Georgen*
Title: "The *Mishkan*: A Project of all People"

Far too little attention has been paid to the fabrication of the *Mishkan* in Exod 25–40 from a feminist and power-critical perspective. This paper demonstrates that the organizational form of Israel reflected in the description of the sanctuary constitutes a counter-model to the hierarchically structured society of Egypt as well as to the pompous Solomonic temple. At first glance, these priestly chapters

seem irrelevant to feminist exegesis. A close reading, however, reveals the significance of female agency in the construction of the *Mishkan*. Compared to the Solomonic temple, this sanctuary is no project of the elites but of all people.

- **Name:** CHRISTOPHER W. SKINNER **Room:** 107
Institution: *Loyola University Chicago*
Title: “Rethinking the Transmission History and Early Reception of the Gospel of Thomas”

Since its public dissemination nearly 70 years ago, the Gospel of Thomas has played an important role in numerous discussions within the study of Christian origins. However, our manuscript evidence for the Gospel of Thomas is paltry at best. We have one complete manuscript containing 114 sayings in Coptic from the late 4th century CE, and three fragmentary Greek papyri containing portions of 20 sayings and from the late 2nd – early 3rd century CE. Here I highlight some of the enigmas associated with Thomas’s transmission history and explore questions related to Thomas’s engagement in the wider study of Christian origins.



MONDAY, AUGUST 4

1:20 – 2:00 PM

- **Name:** ELIZABETH SCHICK **Room:** D 114
Institution: *Marquette University*
Title: “Drawing from the Well: Interpreting the Samaritan Woman of John 4”

Many interpreters believe the Samaritan woman has a morally questionable background such that her coming to belief in Jesus as Messiah involves conversion from her “immoral,” “promiscuous” lifestyle. Others understand her merely as a symbol of all Samaritans, with her men representing their various religious cults. But some scholars have suggested that she is a widow, perhaps trapped within the levirate system. This paper argues that the woman should be interpreted firstly as an innocent individual, widowed five times, whose marital history – in a way similar to Hosea’s – symbolically represents the “dead idols” worshipped by the Samaritans alongside YHWH.

- **Name:** ETHAN SCWARTZ **Room:** C 107
Institution: Villanova University
Title: “Tradition-Informed Historical Criticism: A Jewish Reading of *Dei Verbum* as an Invitation to Catholic-Jewish Dialogue in Biblical Studies”

Historical-critical biblical studies has profoundly enriched Catholics’ and Jews’ engagement with the Bible. However, it has also presented them with hermeneutical challenges because it limits or even disqualifies appeal to postbiblical tradition. This paper offers a Jewish reading of *Dei Verbum* as an invitation for Catholic and Jewish scholars to treat this shared experience as a subject of dialogue. Comparison with Jewish Bible scholarship shows that *Dei Verbum* implicitly encourages what might be called “tradition-informed historical criticism”: embracing tradition as a resource that aids rather than hinders historical-critical work. Dialogue between Catholic and Jewish scholars may deepen these efforts.

- **Name:** PETER DUBOVSKÝ **Room:** C 217
Institution: Pontifical Biblical Institute
Title: “Conversion of Kings in the Books of Kings and Chronicles”

The Hebrew and Greek versions of the Books of Kings and Chronicles present various instances of kings converting in terms of their political and religious attitudes. In some cases, kings who were initially good become bad, and in others, bad kings repent. This paper explores the “conversion” patterns of kings Ahab and Manasseh, focusing on the respective themes and vocabulary. The analysis will identify the fundamental steps required for a king to be converted. The second part of this paper will focus on a comparison of the versions, showing that the pattern of conversion changes in the late period from external gestures to interior attitudes. The final section of this paper will present a synthesis and a theory on how the idea of conversion developed in the post-exilic period.

- **Name:** KEVIN ZILVERBERG **Room:** C 002
Institution: Universidad Pontificia de Salamanca
Title: “Seed-Picker or Word-Planter? Latin Reception of σπερμολόγος (Acts 17:18) in the Old Latin, Vulgate, and Latin Fathers”

Some Athenian philosophers derived Paul as a σπερμολόγος (Acts 17:18), a word formed from σπέρμα, “seed,” and λέγω, “to pick up.” The earliest documented attempts to translate the word into Latin attest multiple renderings before the anonymous Vulgate reviser of Acts fixed (or retained) “seminiuerbius” as its equivalent, a translation that spread far and wide as the Vulgate progressively displaced the Old Latin versions. In this research report I survey the pluriform

reception of σπερμολόγος, applied to the Apostle Paul, into Latin, from the earliest evidence through the early fifth century.

- **Names:** KEVIN SCOTT & ABIGAIL BODEAU **Room:** C 109
Institutions: *Baylor University & Borromeo Seminary and Saint Mary Seminary*
Title: “Joel, Jonah, and the Subversive Depiction of Foreigners among YHWH’s Community”

Our presentation explores how the books of Jonah and Joel interact with each other in their portrayal of foreign people. At first glance, both seem to portray foreigners and YHWH’s community in opposite ways: many argue that Joel describes the destruction of foreign nations and the salvation of YHWH’s people, while Jonah describes the salvation of foreign nations and YHWH’s pursuit of Jonah. However, both texts subvert audience expectations to characterize YHWH as sovereign over both YHWH’s community and the nations. This theological image of YHWH as sovereign over all people provides comfort to the earliest audiences of these texts.

- **Name:** TIMOTHY MILINOVICH **Room:** C 111
Institution: *Dominican University*
Title: “Closing Arguments: Rethinking the Structure of Romans, with a Focus on Rom 9-15”

This paper uses the rhetorical category of peroratio to offer a tri-part structure to the letter and evaluate how its parts coordinate to deliver a cohesive argument to the Roman communities. In particular, it will address how chaps 9-16 recap and develop main points regarding Jewish and Gentile members living and worshipping in community found in chaps 1-3.



MONDAY, AUGUST 4

2:10 – 2:50 PM

- **Name:** JAMES B. PROTHRO **Room:** C 203
Institution: *Augustine Institute*
Title: “Reading Jude: Biblical Interpretation for a Church in Crisis”
In twenty-five verses, Jude appeals to seven stories from Jewish Scripture and tradition (vv. 5–7, 9, 11) and implicitly alludes to more. Jude does not generally quote specific lines from the texts but “reminds” the audience of entire stories so that they will see themselves and their situation prefigured in paradigmatic moments of past community crisis, judgment, and salvation. Drawing on previous research as to the effects of such biblical stories on Jude’s first audience, this paper explores Jude’s address in the context of Christian theological interpretation today for communities suffering analogous crises of corruption and abuse.
- **Name:** MICHAEL COVER **Room:** C 218
Institution: *Marquette University*
Title: “And the Sheep Will Be Turned into Wolves’ (Did. 16.3):
Metamorphosis and Conversion in the Didache’s Little Apocalypse”
As a part of my current book project, “Texts of Turning: Representing Conversion in Early Judaism and Christianity,” the present paper investigates the saying in Did. 16.3 that in the last days, “the sheep will be turned into wolves” (στροφῆσονται τὰ πρόβατα εἰς λύκους). This logion finds a parallel in Matthew’s warning against false prophets, “who come to you in sheep’s clothing, but within are ravenous wolves” (Matt 7:15). The Didachist’s rewriting of the saying, which draws on traditions known from the Animal Apocalypse of 1 Enoch and especially from Ovid’s tale of the metamorphosis of Lycaön in Met. 1.237 (“fit lupus”), transforms the apocalyptic message into a form more apt for his target audience: “the Gentiles.”
- **Name:** HRYHORII LOZINSKY **Room:** C 302
Institution: *Byzantine Catholic Seminary of Saints Cyril and Methodius*
Title: “Is Jubilee Year a Pro-Levite Regulation?”
Many concessions of the Jubilee Year (Lev 25:7–55) regard also נִלְוָה, “right of redemption”. It generally states that everyone can redeem a sold house, but it specifies that only the Levites will redeem the houses at any time whereas non-Levites only during the first year after their sale. This is awkward in the light of the general rule that all the tribes receive the land as inheritance except the Levites. This study aims at understanding whether the Jubilee Year contains a

pro-Levite disposition or simply tries to solve unclear statements in the OT concerning property rights for Levites.

- **Name:** OLEGS ANDREJEVS

Institution: *Loyola University of Chicago*

Title: “Minor Agreements 1992-2025 in Mark 4-8”

This report will present the complete database of 1992-2025 publications on the Minor Agreements of Matthew and Luke against Mark in chapters 4-8 of Mark's gospel (sponsored by CBA's research grant in the 2024-25 academic year; under contract with Peeters Publishers as part of a co-authored 5-volume set.

Room: C 311
- **Name:** JAMES NATI

Institution: *SCU Jesuit School of Theology*

Title: “‘Truth’ as a Framing Principle in the Second Temple Period”

I have argued for the importance of the word אמת, “truth,” as a core concept in the final redaction of the Community Rule from Qumran. This paper suggests that a similar process can be traced in a number of other texts from the Second Temple period, both biblical and non-biblical. After introducing the evidence from the Community Rule, the paper focuses on a set of examples from Daniel, Tobit, and Ecclesiastes. It is argued ultimately that these books attest late redactional layers that seek to frame each book as a written manifestation of truth.

Room: C 312
- **Name:** CHRISTOPHER FRECHETTE

Institution: *Christopher Wellness LLC*

Title: “An Embodied Trauma Hermeneutic: Old Testament Applications”

Noting the interdisciplinary character of studies in biblical trauma hermeneutics, Elizabeth Boase (*Trauma Theories*, 2024) describes five frameworks (literary, trauma-novel, cultural, psycho-political, embodiment) from which such studies have drawn. Acknowledging that some studies cherry pick indiscriminately from different frameworks, she advocates methodological clarity. Different than the embodiment framework Boase describes, the one proposed in this paper considers the capacity of the biblical text, especially when enacted interpersonally, to facilitate healing effects of trauma that combine perception, autonomic nervous system, and toxic core beliefs. The paper applies this framework to passages from Isaiah and Psalms.

Room: C 109





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