

**CATHOLIC BIBLICAL ASSOCIATION  
OF AMERICA**

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**76<sup>th</sup> INTERNATIONAL MEETING**



**RESEARCH REPORTS**

**Sunday, August 4** 11:00-12:00 Noon

**Name:** C. Gilbert Romero      **Room:** JC 103  
**Institution:** Seminario San Carlos, Trujillo, Peru

**Title:** *The Reader Response Method as a Pastoral Guide to Biblical Interpretation*

**Abstract:** The key issue embedded in the question "What did the Bible mean then and what does it mean now?" is exacerbated because of differences in culture and history. The historical-critical method is accepted as the forum for interpreting the text (the "then"). What about the reader (the "now")? Comprehensive interpretation must embrace simultaneously the text and the reader. The reader-response method provides interpretative tools for the reader, namely, polyvalence, filling-the-gap, and community belief. The pastoral context for the reader is ordinarily the homily, sermon, or Bible study group. Thus, a simultaneous combination of text and reader offers a comprehensive interpretation.

**Name:** John T. Willis      **Room:** JC 120  
**Institution:** Abilene Christian University

**Title:** *Four Assessments of Sacrifice in Psalms 50 and 51*

**Abstract:** The composers of Psalms 50 and 51 present a very complex picture of "sacrifice" [zebah]. These various assessments are based on the purpose of the sacrifice, the manner in which it is offered, the relationship of the worshipper, and the quality of life of the worshipper. These composers condemn (1) sacrifices designed to supply God's needs (50:9-13); (2) sacrifices brought by immoral and unethical conduct (50:16-23). They commend (1) sacrifices by which God's covenant was made and sustained with his faithful ones (50:5; 8: 51:16-17); (2) sacrifices which are thanksgiving and dependent on God (50:14-15, 23; 51:18-19).

**Name:** Francis J. Moloney, S.D.B.      **Room:** JC 108  
**Institution:** Australian Catholic University

**Title:** *Taking the eis telos of John 13:1 Seriously*

**Abstract:** This paper is part of my soon-to-be-published book (Baker Academic, 2013). It argues for literary indications that John 13:1-38 is a unit. The stated theme in 13:1 — Jesus loved his own *eis telos* — must be sustained across the reading of the unit. Peter fails, Judas fails, no one (not even the Beloved Disciple) "knew why" (*oidete ego* [v. 28]). Jesus loves *eis telos* in the symbols of the foot washing and the gift of the morsel. The reason is found at the center of the passage: "That when it takes place you may believe that I am he" (v. 19c).

**Name:** Linda M. Maloney      **Room:** JC 006  
**Institution:** Episcopal Diocese of Vermont

**Title:** *The Sign of Jonah: Is There Something Fishy Here, or Not?*

**Abstract:** Ask anyone what "the sign of Jonah" is, and you'll hear about the fish. In fact, the fish appears in the NT only in a single verse in Matthew's gospel, yet that version of the meaning of "the sign of Jonah"

whatever insights emerge. Like Egypt, we see the emergence of a queen in Israel and kings both building new capitals as well as contending with the vested interests of the priesthood. Special attention will be paid to the emergence of kingship within northern Israel.

**Name:** Sherri L. Brown      **Room:** JC 120

**Institution:** Niagara University

**Title:** *What is Truth? Jesus, Pilate, and the Staging of the Dialogue of the Cross in John 18–19*

**Abstract:** The central act of the Johannine passion drama is focalized as Jesus turns the tables and challenges Pilate with the truth that is his gift to the world. The performance features embedded in this text can be explored in terms of the staging of seven scenes as Pilate moves outside and inside the praetorium. As he investigates and wavers between the accusers and accused, Pilate pauses on his own question of truth. Leaving it unanswered seals both their fates. The audience is incited to step in, stop the vacillating, and offer an answer to determine its own destiny in faith.

**Name:** S. Scott Bartchy      **Room:** JC 108

**Institution:** UCLA

**Title:** *Why Paul Lost His Authority in Corinth*

**Abstract:** Paul's preaching and behavior in Corinth resulted in his converts' initially granting him greater authority than they had previously given their parents and other influential persons, whom they naturally had imitated. Yet, many Christ-followers subsequently doubted Paul's leadership. Apparently, his behavior and his goals for transforming their lives were bewildering, making other (less challenging?) leaders more attractive. Recent neuroscience research opens a fresh perspective on Paul's call to imitate him. How strongly could Paul warn his converts that he might be "severe" in using his authority, before they yielded to the influence of their skeptical families and friends?

**Name:** J. Enrique Aguilar      **Room:** JC 006

**Institution:** Pontifical College Josephinum

**Title:** *A Theological Reading of exepneusen in Mark 15:37, 39*

**Abstract:** Mark narrates the death of Jesus in 15:37, 39 by using the Greek verb, *exepneusen*, which is usually translated as "breathed his last." On this, John Donahue and Daniel Harrington commented: "That Jesus gave over his 'spirit' (*pneuma*) to his heavenly Father at this point is clear. Whether Mark intended a connection to Jesus' giving of the Holy Spirit (also *pneuma*; compare John 19:30; 20:22) is not clear." This paper - which takes into account Mark's narrative, the biblical tradition, and evidence from Qumran - studies this possibility, arguing for a positive answer.

has dominated interpretation from at least the second century until now. My purpose in this paper will be to review the history of the reception of this text and to consider the pastoral implications of passing over the Q-Luke interpretation of the "sign" and fastening on the Matthean version exclusively.

**Sunday, August 4**      **1:20-2:00 PM**

**Name:** Gina Hens-Piazza      **Room:** JC 103

**Institution:** Jesuit School of Theology of Santa Clara University

**Title:** *The Major Importance Minor Biblical Characters*

**Abstract:** This project draws upon the literary theory of Alex Woloch and David Galet and turns attention to minor unnamed characters (laborers, maidens, servants, villagers, etc.) lodged in the literary landscape of the Old Testament stories. Grounded in the working principles of New Historicism, it investigates how these characters might be studied in order to bring them into bold relief. Moreover, it considers how the resulting interpretations of these minor characters often redefine who is hero, victim, or virtuous in these stories.

**Name:** Charles A. Bobertz      **Room:** JC 107

**Institution:** St. John's University (MN)

**Title:** *The Liturgical Purpose of Mark's Gospel*

**Abstract:** As the first gospel chronologically, Mark is unique because it was created to answer a question, utilizing symbolic narrative, about Jesus and his disciples which was at the heart of early Christian self-definition: what gives legitimacy, in the face of Jewish reluctance, to the presence of Gentiles at the Lord's Supper? The answer, carefully developed in Mark's symbolic narrative, is that the rituals of Baptism and Lord's Supper are to be understood inclusively. Mark presents an understanding of these rituals which closely follows Paul's understanding, but which Mark presents through a symbolic presentation of the story of Jesus.

**Name:** Matthew G. Whitlock      **Room:** JC 120

**Institution:** Seattle University

**Title:** *An Aesthetical Approach to the Poetry of the Acts of the Apostles*

**Abstract:** The poems of the New Testament have been viewed primarily through Christological and source-critical lenses, analyzed as Christological proofs or liturgical insertions. The aesthetic qualities of these poems, however, need to be explored further. This paper will focus on the poems of Acts of the Apostles, examining how they mean as opposed to what they mean. More specifically, I will examine how a Hebrew poetics—preserved in the LXX—influenced the parallelism in Luke's poetry, and how Luke's poetry functions as a key component in the narrative scheme of Acts of the Apostles.

**Name:** Michael Patella, O.S.B.      **Room:** JC 108

**Institution:** Saint John's University School of Theology/Seminary (Collegeville, MN)

**Title:** *Lectio divina: What It Is, and What It Is Not*

**Abstract:** The ancient monastic practice of *lectio divina* has often been described as a prayerful reading of Sacred Scripture. As such, *lectio divina* would seem to have little to do with a critical reading of the Bible. For this reason, fundamentalism champions *lectio divina* as a way to appeal to tradition. This paper discusses the roots of *lectio divina*, challenges the assumptions of fundamentalism, and demonstrates how the tools of historical, rhetorical, and reader-response criticism along with the hermeneutics of suspicion play a constitutive role in the application of *lectio divina* today. Without biblical criticism, *lectio divina* is just wishful thinking.

**Name:** Harry Hagan, OSB

**Room:** JC 006

**Institution:** Saint Meinrad Seminary

**Title:** *Battle Narrative in the ANE and in the Historical Books of the Bible*

**Abstract:** This presentation will identify the traditional motifs and patterns of the battle narrative in the ANE; both its heroic pattern and its adaptation for kings in the royal pattern. The talk will then identify the major ways in which the pattern is adapted and transformed by the some fifty-six battle stories in the historical books of the Bible.

**Sunday, August 4 2:10-2:50 PM**

**Name:** Scott R.A. Starbuck

**Room:** JC 103

**Institution:** Gonzaga University

**Title:** *Intended Ironical Royal Deconstruction in Psalm 45*

**Abstract:** Psalm 45 is commonly recognized as a unique text. In addition to referring to the human monarch as “god,” there is something rhetorically unsettling, if not elusive, about its structure and content. This report identifies referential cues and ironic textual openings which raise the prospect that a double reading of the psalm is necessary to explain its compositional intent as well as its inclusion within a ‘theologized’ psalter. Multiple stages in the reception history of Psalm 45, including its use the New Testament (Hebrews 1:8), are examined in service of revealing its ironic theological critique of human kingship.

**Name:** Michael Ufok Udoekpo

**Room:** JC 107

**Institution:** Sacred Heart School of Theology (Hales Corner, WI)

**Title:** *The Theological Functions of “Seek the Lord” (bāqas’ ḏōnāy) in Zephaniah 2:1-3: Towards an Hermeneutics of Faith*

**Abstract:** “Seek the Lord” (biqqes’ ḏōnāy in Zephaniah 2:1-3) has been a theological delight and a translational crux for many exegetes and theologians. Who is the addressee and what are the theological functions of this statement, are recurring questions? Using faith Hermeneutics, especially as proposed by Pope Benedict XVI, this study argues that the poor of the shameless nations (v.1) and the poor of the land are the particular and universal recipients of these prophetic words. Moreover, its dynamic and adaptable functions are primarily exhortative and salvific for all, in every age, time, and culture.

**Name:** L. John Topel, S.J.

**Room:** JC 120

**Name:** Randall D. Chesnutt

**Room:** JC 108

**Institution:** Pepperdine University

**Title:** *A Third-Century Fragment of Romans 4-5: Deciphering MS 0220*

**Abstract:** A parchment fragment discovered in Egypt in 1950 preserves a partial copy of Romans 4:23-5:13 from the third century. Although the easily-legible recto was published in 1952, ink that bled through from the recto rendered the verso illegible until recently. With Reflective Transformation Imaging (RTI), it is now possible to decipher the Greek text on the verso and publish the remainder of this earliest extant manuscript of Romans 4-5. This presentation demonstrates the technology used to recover the previously-illegible text, describes the manuscript’s paleographic and textual affinities, and assesses its bearing on a well-known variant in Romans 5:1.

**Name:** John A. Szukalski, S.V.D.

**Room:** JC 006

**Institution:** Divine Word College

**Title:** *Tormented in Hades*

**Abstract:** The parable of the Rich Man and Lazarus (Luke 16:19-31), one of seven *phylargyroi* or “money-lover” parables in the Lucan Travel Narrative, seems to condemn the rich man to torments in Hades for no other apparent reason than his wealth and to reward poor Lazarus with bliss at Abraham’s side for no other apparent reason than his poverty. Is divine judgment simply a matter of eternal reward for the poor and condemnation for the rich, a mathematical function inversely proportional to one’s financial net worth? Is it possible to be both rich and Christian—and if so, how so?

**Monday, August 5 3:05-3:45 PM**

**Name:** Dale Launderville, O.S.B.

**Room:** JC 103

**Institution:** Saint John’s University School of Theology/Seminary (Collegeville, MN)

**Title:** *Prophetic Versus Apocalyptic Ezekiel: A Commentary on a Pluriform Text*

**Abstract:** If more than one version of a biblical book were in use prior to the standardization of the consonantal text in the first century CE, should a contemporary commentary provide parallel translations and interpretations of the texts rather than seek to present “the original text”? This presentation will examine the practicality and merits of providing parallel translations and interpretations of P967 and the MT of Ezekiel 36-39. How should the more apocalyptic version in P967 be given voice within the history of the interpretation of the Book of Ezekiel?

**Name:** Garrett M. Galvin, O.F.M.

**Room:** JC 107

**Institution:** Franciscan School of Theology

**Title:** *Kingship: An Institution Rather Than an Individual*

**Abstract:** Kingship includes a queen, the king’s mother, advisors, prophets, and priests. We cannot think of it as just a man. The role of the king’s mother often receives little comment, but the frequency of its occurrence in the text cries out for attention. This report compares and contrasts kingship with Egypt for

**Institution:** École biblique et archéologique française de Jérusalem

**Title:** *Rom 8:21: Liberation/Glorification*

**Abstract:** Most studies of the motif of freedom in the letters of Paul center on the notion of freedom from the Law of Moses. This report decenters “freedom from the Law” and proposes that it is only one dimension of the embodied freedom from Sin and Death.

**Monday, August 5 2:15-2:55 PM**

**Name:** Mark S. Smith

**Room:** JC 103

**Institution:** New York University

**Title:** *The Three Bodies of God in the Hebrew Bible*

**Abstract:** This presentation will explore evidence for three sorts of bodies associated with God: (1) a physical body of human proportions; (2) a body of superhuman proportions; and (3) a non-material body cosmic in perspective. By comparison, Ugaritic narrative depicts the first two types of divine bodies, even within the same narrative; Ugaritic narrative apparently lacks the third type of divine body. This presentation will interact with recent work on this subject, including monographs by Esther Hamori (2008), Benjamin Sommer (2009), and Andreas Wagner (2010).

**Name:** Lauress L. Wilkins

**Room:** JC 107

**Institution:** Regis College (Weston, MA)

**Title:** *Silent Sisters in Obadiah*

**Abstract:** Obadiah focuses exclusively on the tension between the “brother” tribes of Judah and Edom, apparently in the aftermath of the Babylonian conquest of Jerusalem. The book shows little interest in or influence by the feminine, but it is precisely the muting of women’s voices and the prominence of masculine imagery and rhetoric that make Obadiah an intriguing topic for feminist inquiry. This paper will report on the research underway in the *Wisdom Commentary Series* volume on Joel-Obadiah-Jonah, with special interest in the briefest book in the Hebrew Bible, from a feminist perspective.

**Name:** Caroline N. Mbonu, H.H.C.J.

**Room:** JC 120

**Institution:** University of Port Harcourt, Nigeria

**Title:** *“He Loves Our Nation”: A Paradigm of Effective Governance in Luke 7:1-10*

**Abstract:** This research proposes the story of the centurion in Luke 7:1-10 as paradigm of effective governance. The idea of an occupying military official as one who “loves our nation” smacks of irony. Love remains a radical Gospel value of progress in society. The study draws insights from biblical scholars and theologians. It also employs historical criticism, new historicism, as well as literary-cultural analysis to show that the art of governance in the Lukan text has a hermeneutical purchase for Christians in government, particularly for Christians in government in Africa.

**Institution:** Seattle University

**Title:** *I Will Not Leave You Orphans (John 14:18a)*

**Abstract:** Protestant translations render *orphans* as an adjective; Catholic translations as a noun. Philosophically, the preponderance of LXX usage as a noun, plus other linguistic features, favors nominal usage. The immediate literary context, the return of Jesus in 14:18b, has perhaps favored adjectival usage, since Jesus is not literally a father. This paper argues from the prologue, from usage of sons of God in Johannine writings, from Jesus’ own activity when he returns, from the literary context of John 14, and from Jesus’ role throughout the gospel that the disciples will have God as their Father. Therefore “orphans” is the preferred translation.

**Name:** Francis D. Connolly-Weinert

**Room:** JC 108

**Institution:** St. John’s University (New York)

**Title:** *Jesus as Davidic Royal Champion*

**Abstract:** From the start, Christianity affirmed the reality of Jesus’ divinely-ordained death, however shameful and violent, as integral to understanding his resurrection. Christian writings of the first two centuries variously address the scandal of Jesus Christ crucified in five main ways, i.e., Prophetic Martyr, Innocent Victim, Apocalyptic Witness, Sacrificial Substitute, and Royal Champion. This last approach, in light of Davidic tradition (esp. 2 Sam 23), takes the biblical precedent of Holy Warrior to a new level, allowing Christians to present Jesus Christ crucified as ultimate Royal Defender of God’s ancestral covenant with David, both in life, and even to the death.

**Name:** Henry Ansgar Kelly

**Room:** JC 006

**Institution:** University of California at Los Angeles

(Leslie K. Arnovick, University of British Columbia, co-author; not in attendance)

**Title:** *Bishop Challoner’s Ecumenical Revision of Douai-Rheims: Modernizing and Antiquating*

**Abstract:** Bishop Richard Challoner in 1750, far from contributing only notes to the Douai-Rheims translation of the Vulgate (1582), changed about 15% of the text, and of those changes approximately 2/3 were taken from the KJV (1611). This means that 10% of what we know as Douai-Rheims is really KJV. Of this 10%, approximately 3/4 goes back to Tyndale’s translation of 1525. Thus half of Challoner’s innovations were actually in place in the Protestant Bibles long before Douai-Rheims, showing that Tyndale’s English was close to idiomatic speech. Challoner’s edits reveal a balance between modern idioms and the adaptation of formal “Bible-speak.”

**Sunday, August 4 3:20-4:00 PM**

**Name:** Thomas P. McCreesh, O.P.

**Room:** JC 103

**Institution:** Providence College

**Title:** *ANE Proverb Collections, Instructions, and the Book of Proverbs*

**Abstract:** This paper will review instruction literature and proverb collections from Mesopotamia, Egypt, and Syria/Palestine as a backdrop for understanding aspects of the overall structure and content of the book of Proverbs. In particular, the narrative framework for many of these works helps illuminate the relationship between the nine introductory chapters of Proverbs and the proverbs that follow. The ANE wisdom figure as the source of instruction and proverb also provides a link between introductory discourse and proverbs. Finally, the changes that these works undergo, especially in Egypt, provide insight into the purpose and audience of Proverbs as well.

**Name:** Geoffrey David Miller      **Room:** JC 107

**Institution:** St. Louis University

**Title:** *Shining a Light on the Dark Side of God: Divine Deceit in 1 Kings 22*

**Abstract:** On first glance, 1 Kings 22 depicts a malevolent deity who lures Israel's king to his death. A more careful reading, however, shows that Yahweh uses deceit in this passage but never intends for Ahab to remain deceived. Rather, Yahweh discloses the truth to Ahab in stages: ambiguity, subtle insinuations, and finally straightforward prophecy – all designed to elicit repentance. Ahab's failure to do so is less a sign of divine punishment than it is of royal intransigence. The story's narrative structure and its intertextual connections to 1 Kings 20 and Deuteronomy 17 support these portraits of God and king.

**Name:** Florence Morgan Gillman      **Room:** JC 120

**Institution:** University of San Diego

**Title:** *Paul and His Nursing Mother Metaphor (1 Thessalonians 2:7)*

**Abstract:** In First Thessalonians 2:7 Paul compares himself a nursing mother who cares for her children. He used this metaphor to affirm how great was his love for the Thessalonian believers. The comparison – employing a term *trophos* that is a *hapax legomenon* in the NT – raises numerous questions. Is the nursing woman referred to envisioned as a child's own mother or as a wet nurse? Would the quality of love of either nursing figure toward a child be different and thus impact Paul's intentional meaning? These are the type of questions with which this paper is concerned.

**Name:** Terrance D. Callan      **Room:** JC 108

**Institution:** The Athenaeum of Ohio

**Title:** *Reading the Earliest Copies of 2 Peter*

**Abstract:** An examination of the three earliest extant copies of 2 Peter (namely those found in Papyrus 72, Codex Sinaiticus and Codex Vaticanus) to determine how the meaning of 2 Peter is affected by differences among the three copies, especially the textual variations among them. These textual variations produce significantly different understandings of Jesus in the three copies of 2 Peter, as well as other less prominent differences in meaning.

**Sunday, August 4**      **4:10-4:50 PM**

**Name:** Michael D. Matlock

**Institution:** Asbury Theological Seminary      **Room:** JC 103

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**Title:** *Approaches to Intertextuality Hermeneutics in Second Temple Jewish Literature: Review, Appraisals, and Possibilities*

**Abstract:** Building upon the axiomatic concept that all literature builds upon prior literature, this research explores the multifaceted and specific ways that intertextuality occurs in many Early Jewish texts. This investigation will clarify and define more precisely how First Testament texts comment on Early Jewish texts as well as giving some attention to how certain Early Jewish texts comment on and interject new ideas into New Testament texts. Some suggestions will be proposed for how comprehending intertextuality in Early Jewish literature aids in understanding the movement of language, thought, and theology from the First Testament to the New Testament.

**Name:** R. John Boettcher      **Room:** JC 107

**Institution:** Pontifical College Josephinum

**Title:** *Revealing Imperatives in John*

**Abstract:** In stark contrast to the Synoptics, in John Jesus orders what is simple and immediately possible, while himself never taking orders from anyone. Whereas in the Synoptics Jesus commands and shows his authority over evil spirits, animals, and even inanimate objects, John reports no commands to things and no conversations with demons. His "signs" are quiet and his commands are always directed to human beings. His imperatives reveal a wealth of information: about this particular person, their relationship to others, humanity in general, and God.

**Name:** Elliott C. Maloney, O.S.B.

**Room:** JC 120

**Institution:** Saint Vincent Seminary (Latrobe, PA)

**Title:** *St. Paul, Master of the Spiritual Life "in Christ"*

**Abstract:** In my forthcoming book (Liturgical Press) I attempt to set out the wisdom of Paul in the guidance of his communities in their life "in Christ." Like a spiritual "master" he directs their Spirit-driven day-to-day existence as God's ambassadors to the world for reconciliation to God and for the "new creation" that is God's plan for all humankind. To appreciate Paul's leadership in this I have examined all of Paul's imperatives, wishes, and prayers in the undisputed letters (some 435 items) and found that the results are quite germane for our church practice today.

**Name:** John C. Endres, S.J.

**Room:** JC 108

**Institution:** Jesuit School of Theology of Santa Clara University

**Title:** *The Book of Jubilees and Biblical Cartography: A History of Interpretive Influence*

**Abstract:** Noah's division of the world among his three sons was taken up during the Second Temple era in the Genesis Apocryphon 16-17 and Jubilees 8-9. Recent studies traced the Hellenistic "origins" of this map, its influence in the New Testament, early Christianity, the medieval *mappa mundi*, even to the time of the Reformation when "biblical" maps appeared in printed Bibles. I suggest a trajectory of influence for this tradition, especially as illustrated in the Antwerp Polyglot Bible (1569-72). The study suggests a deeper interpretive after-life of Jubilees than was previously postulated.

**Name:** Gregory Tatum, O.P.

**Room:** JC 006

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