

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



Revised 20 July

78TH INTERNATIONAL MEETING
AUGUST 1-4, 2015

**ROUND TABLES and
RESEARCH REPORTS
ABSTRACTS**

ROUND TABLES

FACILITY KEY (# ON THE CAMPUS MAP)

UC: University Center (17)

ADM: Administration Building (1)

❖ **Title:** *Minority Biblical Criticism and Its Implications
for Catholic Biblical Interpretation*

SUNDAY & MONDAY (1:20 – 2:50 PM)

Room: UC 205

Conveners: Ahida E. Pilarski, St. Anselm College,

Gilberto A. Ruiz, Loyola University New Orleans

Given the significant increase of African American, Asian American, and Latino/a American biblical scholars foregrounding social-cultural and ideological contextualization at the level of reception and interpretation, it is appropriate now to address how this advance in the discipline of Biblical Studies may contribute to, and be informed by, Catholic biblical interpretation. As stated in the Pontifical Biblical Commission's *The Interpretation of the Bible in the Church*, "The interpretation of a text is always dependent on the mindset and concerns of its readers. Readers give privileged attention to certain aspects and, without even being aware of it, neglect others. Thus it is inevitable that some exegetes bring to their work points of view that are new and responsive to contemporary currents of thought which have not up till now been taken sufficiently into consideration" (§ 91).

The Round Table thus seeks to begin the task of taking "sufficiently into consideration" the new "currents of thought" emerging in *Minority Biblical Criticism* and their relationship to Catholic biblical interpretation.

ROUND TABLES

❖ **Title:** *Historical Studies and Biblical Studies*

Sunday & Monday (1:20 – 2:50 pm)

Room: UC Ballroom A

Convener: Fernando Segovia, Vanderbilt University

The critical approach provided by historical biblical criticism constitutes an interdisciplinary junction of two long-standing and wide-ranging areas of studies, Historical Studies and Biblical Studies, both involving complex and conflicting bodies of literature. Any such conjunction calls for informed theoretical attention. The goal of this Round Table would be to read and discuss a number of recent works on the trajectory of historiography in Historical Studies, with the aim in mind, *inter alia*, of analyzing the trajectory of historical biblical criticism in Biblical Studies

❖ **Title:** *New Directions in the Study of the Pentateuch*

SUNDAY (3:20-3:50 PM)

Room: UC 205

Conveners: Richard J. Bautch, St. Edward's University;

Thomas M. Bolin, St. Norbert College;

Thomas B. Dozeman, United Theological Seminary

Within biblical studies, views on the formation of the Pentateuch have changed significantly in the last decade, and the shifts in scholarship are continually informed by new questions. This roundtable is designed for members of the CBA who are not working directly in the Pentateuch but would like to keep up with this rapidly changing field. There will be a several foci, including but not limited to: methodology and literary theories; the shift in perspective from the pre-monarchical and monarchical periods to the post-exilic period; pentateuchal study within the larger corpus of the Hebrew Bible; theories of religion, cult, and tradition in the study of the Pentateuch. The discussion will be open and inclusive, with questions welcomed.



RESEARCH REPORTS

SUNDAY, AUGUST 2

1:20 – 2:00 PM

- **Name:** Andrew R. Davis **Room:** ADM 213

Institution: Boston College School of Theology and Ministry

Title: *Re-reading 1 Kings 17:21 in Light of Ancient Medical Texts*

This paper proposes for a new reading of 1 Kings 17:21, in particular the verb which is invariably translated “to stretch upon.” I begin by showing the problems of this translation, and then I suggest an alternative reading based on the Semitic verb “to shake.” Finally, comparing this action to Mesopotamian protocols for diagnosing comas, I propose that Elijah shakes either the comatose boy or himself in order to determine the boy’s condition. In this reading, Elijah’s action is neither therapeutic nor magical; it is diagnostic and a necessary step that enables Elijah to formulate a prayer that is specific to the boy’s predicament.

- **Name:** Klaus-Peter Adam **Room:** ADM 206

Institution: Lutheran School of Theology at Chicago

Title: *The Terminology for Enemies in the Psalms*

This paper portrays the terminology for enemies through the lens of conflict settlement procedure and probes whether this is a viable strategy. It considers the roles of opponents, presents a phenomenology of patterns of inimical behavior, the designation of opponents, the procedures of conflict settlements between individuals, the specifics of conflict settlement, such as the intrinsically collective nature of enemies; the terms for social defamation of an enemy; the typical oscillation between the rhetorical and physical character of assaults; the terms for ambushes, ruses and for persecution.

RESEARCH REPORTS

SUNDAY

1:20 – 2:00 PM

- **Name:** Mark Kiley **Room:** ADM 102
Institution: St. John's University, Staten Island, NY
Title: *That Nothing Be Lost*

I argue that a variety of parable traditions unique in their respective canonical Gospels show up transmuted in the Fourth Gospel. I presuppose that Mediterranean travel and linguistic similarities make this possible. And I suggest that the parabolic look of the Gospel's structure and the Evangelist's focus on transformation make the thesis probable. I will be looking for suggestions on filling out the roster of such parabolic transformations and on the extent to which Jesus is considered the primary Form with whom the addressees must deal.

- **Name:** Regina Boisclair **Room:** ADM 101B
Institution: Alaska Pacific University
Title: *Environmental Hermeneutics - Three Approaches*

In this study I explore and assess three patterns of environmental hermeneutics within Christian eschatological. One is literalistic but applies one text to clarify others. It is exemplified in The Green Bible (an NRSV text in which passages that foster a concern for nature are printed in green) and the Creation Care Movement fostered by the Evangelical Environmental Network and the Au Sable Institute. The second is the approaches of the Earth Bible Project that established principles devoid of theological categories. The third is the efforts of a project called "Uses of the Bible in Environmental Ethics" sponsored by the University of Exeter, UK.

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RESEARCH REPORTS

SUNDAY

1:20 – 2:00 PM

- **Name:** Peter S. Williamson **Room:** ADM 220

Institution: Sacred Heart Major Seminary, Detroit, MI

Title: *The First Resurrection: A Catholic Reading of the Millennium*

Through the centuries the visions of Rev 20 have caused more difficulties for interpreters than any other part of Revelation. To what does the binding of Satan in 20:1-3 refer? Is the defeat of the beast and its army in 19:17-21 prior to or identical with the destruction of Satan and his armies in 20:7-9? Who participates in the “first resurrection”? To what does the thousand year refer? What should we make of the literal millennium views of early and authoritative church fathers? What of Augustine’s interpretation? What do contemporary scholars say? Does the Catholic Church have a position?

- **Name:** Vincent Skemp **Room:** ADM 312

Institution: St. Catherine University

Title: *The Group of Women in the Thecla Narrative vis-à-vis
Greco-Roman Choruses*

The second-century Thecla narrative, embedded in the Acts of Paul, contains a group comprised of the women of the city, once accompanied by children, who function in ways similar to a Greco-Roman chorus. They comment and act in defense of Thecla who undergoes trials in her quest to become a Christian disciple in public ministry. Although the Thecla narrative is not a play, the women behave in ways similar to a chorus insofar as they are the conscience of the narrative and are a significant rhetorical device that guides the audience to view the events from their perspective in support of Thecla.



RESEARCH REPORTS

SUNDAY, AUGUST 2

2:10 – 2:50 PM

- **Name:** Don C. Benjamin **Room:** ADM 101B
Institution: Arizona State University
Title: *Women in/ and Deuteronomy*

Feminist criticism reveals much about how elite males characterize women in Deuteronomy, about the actual daily lives of women in the villages of ancient Israel and about how women today react to Deuteronomy.

Interpretations -- from my forthcoming *Social World of Deuteronomy, a New Feminist Commentary* (Wipf and Stock) -- of the Decalogue (5:7-21); female prisoners (21:10-14); sex workers, ritual intercourse (22:1-12); remarriage (24:1-4) and of covenant curses and blessings (27:11—28:68) demonstrate how feminist criticism can enrich our understanding of Deuteronomy in ways that more traditional historical criticism has not.

- **Name:** Mark S. Smith **Room:** ADM 102
Institution: New York University
Title: *Isaiah 7-8 or 7+8? Questions of Perspectives, Settings, and Paths to Production*

While Isaiah 7-8 has been regarded as the basic core of the Isaian *Denkschrift*, the very different perspectives of the two chapters suggest a complex relationship between them and possibly different paths to production. This paper will note the literary differences as well as biblical and extra-biblical parallels that will highlight the two chapters' different settings and possible paths to production.

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RESEARCH REPORTS

SUNDAY

2:10 – 2:50 PM

- **Name:** Toan Do **Room:** ADM 214

Institution: Australian Catholic University

Title: *Does ὥστε ἔχειν Imply an Actuality or a Probability?
Paul's Rhetoric in 1 Cor 5:1*

The scholarly assumption that in 1 Cor 5:1-13 Paul is condemning an *ongoing* incestuous relationship between a man and his father's wife often comes from the result clause ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν in 5:1. This paper argues that a careful analysis of the rhetorical syntax of the verse reveals that Paul himself did not know whether or not such an affair *actually* took place in the Corinthian church; rather, he was responding with rhetoric to the rumor (5:1), urging the Corinthians to forestall that vice (5:2-8), and allowing the Corinthians the opportunity to counter his charge (5:9-13).

- **Name:** Peter Spitaler **Room:** ADM 304

Institution: Villanova University

Title: *Patience and Suffering as Solutions to Oppression?
A Review of James 5:7-11*

This research report focuses on the example of suffering and patience of prophets “who spoke in the name of the Lord” (Jm 5:10). The letter author seems to suggest that the example might address meaningfully the dismal situation of exploited day workers and harvesters. What exactly is exemplary about the prophets' patience and suffering? In which ways are suffering and patience related to prophetic speech? And what exactly are day workers and harvesters to emulate: suffering and patience, prophetic speech, or both? The report includes a review of the larger theme of responses to oppression in the letter.

RESEARCH REPORTS

SUNDAY

2:10 – 2:50 PM

- **Name:** Angela Kim Harkins **Room:** ADM 312
Institution: Boston College School of Theology and Ministry
Title: *The Function of Prayers of Ritual Mourning in the Second Temple Period*

This study proposes that the grief aroused by ritualized mourning practices and prayers that emphasize self-diminishment (e.g., debasing funerary rites; first person petition and confession) was instrumental in the generation of religious experience during the Second Temple period. Mournful rumination is understood as an imaginative practice (Boyer 2009) capable of making presence from absence. These practices and prayers are part of a larger social mechanism for accessing divine presence and immediacy, thereby allowing for the re-experiencing of revelatory encounter during a time that was otherwise fraught with uncertainty and dislocation.

- **Name:** Andrea Spatafora **Room:** ADM 213
Institution: Saint Paul University, Ottawa, Canada
Title: *Brevard Childs's Canonical Approach: A Catholic Perspective*

Brevard S. Childs developed his approach to canonical criticism in reaction to the historical-critical method's overemphasis on the historical character of the biblical books, leading to a neglect of their theological meaning and of their unity as a whole. My research will examine some of the shortcomings in Childs's approach (which arose out of his Calvinist tradition) from a Roman Catholic perspective. It is my contention that the Catholic understanding of the relationship between Scripture and Tradition completes some of the *lacunae* in Childs's work and contributes to a development of canonical criticism.



RESEARCH REPORTS

SUNDAY, AUGUST 2

3:20 – 4:00 PM

- **Name:** David A. Bosworth **Room:** ADM 102
Institution: The Catholic University of America
Title: *Did King David Read Machiavelli?*

The paper will ask whether 1–2 Samuel provides material illustrating Machiavelli’s claims about leadership (especially from *The Prince*, chaps. 15–19). Modern scholarship has understood the books of Samuel as propaganda and King David as an ambitious Machiavellian leader. This reconstruction of David is sometimes overly cynical and posits a potentially false dichotomy between piety and realpolitik. However, the traditional reading of David as a pious hero treats the text as simplistic didactic literature and glosses over contrary indications in the text. As political literature, 1–2 Samuel may provide a nuanced response to Machiavelli.

- **Name:** Blazej Strba **Room:** ADM 101B
Institution: Comenius University, Bratislava
Title: *Sight or Skin?*

Deuteronomy 34:5-7 describes Moses’ death. The usual translation of v. 7b “his sight was unimpaired and his vigour had not abated,” has been challenged by Tigay’s proposal, “...he had not become wrinkled” (1995). He argued for the “moisture” of Moses’ skin rather than for “his vigour.” Recently J. Schipper (2014) suggested that both phrases of v. 7b refer to skin rather than to eyesight. This paper on the contextual and textual basis, proposes to understand the second debated phrase as referring to the freshness of Moses’ eyesight, rather than that of his skin.

RESEARCH REPORTS

SUNDAY

3:20 – 4:00 PM

- **Name:** Benedict Viviano, O.P. **Room:** ADM 312
Institution: University of Fribourg, Switzerland
Title: *John the Baptist in Q: Violence and the Kingdom of God*

Matthew represents a later stage in the Marcan portrait of John the Baptist as forerunner of Jesus. The gospel of John portrays Jesus as for a time (before John's arrest and beheading) a disciple and co-worker of John. How do their different depictions relate to what we can discern about the historical John the Baptist? The paper focuses on the celebrated and difficult Matt 11:12-13 par Luke 16:16/Q, the saying about John's place in salvation history and the taking of the Kingdom of God by violence, what this saying originally meant and what it was taken to mean in later application.

- **Name:** Juraj Feník **Room:** ADM 311
Institution: Teologická fakulta v Košiciach KU Ružomberok
Title: *Christus Dominans? Preposition and Christology in Colossians*

This paper intends to demonstrate that the theme of Christ's lordship (over the church, the powers, and the cosmos) in Colossians is not as dominant as it is frequently claimed. A survey of various recent and earlier contributions yields the result that it is symptomatic to affirm Christ's domination as a central theme in the christology of the letter. An attentive analysis of Colossians, however, proposes other christological motifs to rank higher in the author's argumentative strategy.

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RESEARCH REPORTS

SUNDAY

3:20 – 4:00 PM

- **Name:** Leslie Baynes **Room:** ADM 304
Institution: Missouri State University
Title: *I Am No Higher Critic': C. S. Lewis in the Context of 20th c. Biblical Scholarship*

In April 1941 Rudolf Bultmann delivered his essay “New Testament and Mythology,” which proclaimed that no denizen of the 20th century could use electric lights and still believe in the New Testament world of angels and demons. In May 1941 C. S. Lewis published his first imaginative letter between the demons Screwtape and Wormwood. Both works to no small degree shaped their authors’ legacies. This paper examines Lewis’s use and evaluation of the biblical scholarship of his day. He criticized Bultmann’s scholarship, but he did not always fully grasp it. On the other hand, some of his critiques of Bultmann were perspicacious, foreshadowing the guild’s later reassessment of his work.



RESEARCH REPORTS

SUNDAY, AUGUST 2

4:10 – 4:50 PM

- **Name:** Herbert Huffmon **Room:** ADM 102

Institution: Drew University

Title: *1 Kings 13 – A Tale of Two Prophets*

1 Kings 13 presents a fascinating narrative of the activity of a Man of God from Judah and an Old Prophet from Bethel, including their actions, their critical engagement with each other, and their culminating union in a shared grave. The narrative makes extensive use of repetition and contrast. It also presents a prophetic unity that overrides the political division of the Kingdom of Israel and the Kingdom of Judah, all in harmony with the unifying ideology of the Deuteronomic tradition, whatever the date of the sources behind 1 Kings 13.

- **Name:** Gregory Tatum, O.P. **Room:** ADM 213

Institution: École biblique de Jérusalem

Title: *N. T. Wright on Covenant and Torah*

Wright wrote *Paul and the Faithfulness of God* to provide a new foundation for forensic justification (understood as a change in legal status and nothing more) in terms of a grand covenantal narrative to replace its former foundation in terms of an odious and erroneous caricature of Judaism. The grand covenantal narrative was built on sand, collapses the New Covenant into the Old and eradicates the Torah and Israel-according-to-the-flesh both inside and outside the *koinōnia* of the New Covenant. His treatment of Rom 2 as grounding future forensic justification is the one bright spot.

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RESEARCH REPORTS

Sunday

4:10 – 4:50 pm

- **Name:** Sherri Brown

Room: ADM 220

Institution: Creighton University

Title: *The Challenge of 2 Peter for the Christian Faithful*

Second Peter is challenging. Is it a testament or a farewell speech? Is the author a constructive theologian in his own right or a mere embellisher of Jude? Is it just the NT's "ugly stepchild" or does it offer keen insight into the complexity of late first century Christianity? Although traditionally a text of "early Catholicism," 2 Peter achieved canonical status in a developing Christian context that seemed as unsure of what to do with it as that of the 21st century. This paper explores the task of composing a brief commentary on 2 Peter for clergy and lay believers.

- **Name:** Mark Giszczak

Room: ADM 214

Institution: Augustine Institute, Greenwood Village, CO

Title: *Ritual Gesture and Social Cohesion in the Old Testament*

Recent research in the behavioral sciences and ritual studies has shown that synchronous bodily movements lead to group cohesion and interpersonal affiliation. While biblical studies has long recognized the difference between ancient group identities and modern individualism, this new research can reveal how group identity in the ancient Near East was forged. In this research report, I will present examples of synchronous ritual gestures (e.g. bowing, speaking, singing, dancing, and shouting in unison) in the Old Testament and analyze how they support and achieve the affiliating effects described by contemporary behavioral science.



RESEARCH REPORTS

MONDAY, AUGUST 3

1:20 – 2:00 PM

- **Name:** Geoffrey David Miller **Room:** ADM 220
Institution: St. Louis University
Title: *Hērem in Deuteronomy*

Yahweh's command to *hērem* the autochthonous peoples of Canaan (Deut 20:16-18) does not denote sacrifice or genocide. The primary sense of the term is to dedicate something to Yahweh and remove from public use or contact (Lev 27:21-28). A literary-critical approach to Deuteronomy suggests that chap. 20's guidelines for warfare imply that the Canaanites will survive as a people after the Israelites take possession of their land, yet the Israelites are forbidden from contact with them. The Canaanites are now dedicated to Yahweh and off limits. Related texts from the Deuteronomistic history and the LXX confirm this understanding of *hērem*.

- **Name:** John T. Willis **Room:** ADM 306
Institution: Abilene Christian University
Title: *Roles of Lions in Hebrew Prophetic Literature*

Over fifty texts in the Hebrew prophetic literature use lions as similes and metaphors to communicate spiritual concepts. For example, Yahweh as a lion punishes his people (Amos 3:7-8), and uses other nations under the figure of lions to punish his people (Jer 4:7) and foreign nations (Isa 17:1-13). Yahweh also protects his people like a lion and returns them from exile as a lioness roars for her cubs. Wicked people (Jer 2:30) and kings of Judah (Ezek 19:1-9) are also likened to lions. This paper analyzes the various ways in which the prophets use lions and summarizes the religious concepts presented in those passages.

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RESEARCH REPORTS

MONDAY

1:20 – 2:00 PM

- **Name:** Mark J Goodwin **Room:** ADM 213
Institution: University of Dallas
Title: *Romans 9:25 and the Elective Love of God: Scriptural Background and Epistolary Function*
Romans 9:25 is part of a scriptural string that concludes Paul’s argument in Rom 9:6-29. This verse would seem to be a citation of Hosea 2:23 LXX, and yet its wording deviates from that of the MT and LXX. One element of this paraphrase is the perfect passive participle “beloved” as a term for divine love: “. . . her who was not beloved I will call ‘beloved’.” How does Paul’s use of it in 9:25 fit into and enrich the surrounding argument? My response includes a reflection on the rich scriptural background of the participial form “beloved,” as well as its use in other Pauline letters, such as 1 Thessalonians.

- **Name:** Teresa R. Brown **Room:** ADM 304
Institution: School of Ministry, Diocese of Stockton, CA
Title: *Gleaning in 21st Century Urban Society*
The practice of gleaning is commanded by law codes in both Leviticus and Deuteronomy to provide for the needy in society. The custom applied to an agrarian society, however the spirit of the law still exists among the poor who live in urban areas of the United States and seek out recyclables found in trash cans put out for pickup by sanitation workers. Instead of allowing this practice, many municipalities have tried to stop modern gleaners and have even passed laws to punish those who engage in this practice.

RESEARCH REPORTS

MONDAY

1:20 – 2:00 PM

- **Name:** Kelley Coblenz Bautch **Room:** ADM 314
Institution: St. Edward's University
Title: *Toward an Understanding of the Translations and Textual History of Enochic Literature*

Drawing on the results of concentrated study of the booklets' textual histories, this research report provides an overview of the various versions and manuscript evidence for early Enoch literature. We consider briefly the translation character of and techniques employed in the different versions, what variants and corruptions might suggest about the history of a particular witness and how the various versions (Greek, Ge'ez, Syriac, Latin and Coptic) relate to each other. Study of the textual history of 1 Enoch contributes to *Textual History of Deutero-Canonical Scriptures*, a substantial project which involves an international team of scholars.



RESEARCH REPORTS

MONDAY, AUGUST 3

2:10 – 2:50 PM

- **Name:** Gerald Emem Umoren **Room:** ADM 312

Institution: Federal University of Uyo, Nigeria

Title: *The Import of Hope in the Life of the Old Testament Exiles*

One of the most challenging ordeals in life is local displacement from 'home.' Unfortunately, different shades of insurgency and their accompanying effects, today, have easily driven victims into hopelessness. Concerned about such characteristic despair, this research set out to explore the possible place of hope in the life of victims. Using exegetical methods to study the laments of the Old Testament exiles in Psalm 137 reveals, paradoxically, the import of hope in such despair. This finding has implications for victims of insurgency today, and is the basis of comparative evaluation of victims' attitude and recommendations towards the desired future restoration.

- **Name:** Peter Dubovsky, S.J. **Room:** ADM 102

Institution: Pontifical Biblical Institute, Rome

Title: *The Building of the First Temple: A Study in Redactional, Text-Critical and Historical Perspective*

Had a priest working in Solomon's temple been transferred to Josiah's or Zedekiah's temple, would he have recognized it? In this paper I will explore the biblical and extra-biblical material in order to determine whether the pre-exilic temple underwent any reconstructions. The basic presupposition of this paper is that since the temple represented the most important building/institution in ancient Israel, it was only natural that the texts describing the temple underwent several redactions. Analyzing the biblical texts, I will argue that there is enough textual evidence to prove that the pre-exilic temple underwent at least three important reconstructions presented in this paper.

RESEARCH REPORTS

- **Name:** Mark Reasoner **Room:** ADM 311
Institution: Marian University

Title: *The Modus Argumendi of Romans 9-11: Does Paul Know the End from the Beginning?*

Exegetes differ in how they track the argument of Romans 9-11. N. T. Wright assumes that Paul has carefully planned the argument, so that Romans 9-11 represents a balanced, focused and linear argument moving toward its end. Kari Kuula discerns a Paul who is more digressive and not linear in his argument. After a survey of options between these extremes, I argue from these chapters and other Pauline texts for an approach toward the digressive, nonlinear side of the continuum.

- **Name:** Patrick J. Madden **Room:** ADM 214
Institution: Greco Institute, Diocese of Shreveport

Title: *Raised According to the Scriptures: Another Look at Hosea 6:1-2*

Most commentators regard the assertion that Christ was raised “according to the scriptures” (1 Cor 15:4) as a “general” reference to God's scriptural plan. They see “on the third day” as merely an *allusion* to Hos 6:2. This paper contends that if Hosea 6:2 is read *in isolation*, because of Hebrew homonyms, Paul could have understood it as a prophecy referring to the resurrection of Jesus. *Yqmw* can mean “he will raise *him*.” Can our historical-critical lenses be blinding us to a meaning that would have been “obvious” to a first-century Christian?



Save the dates!



THE 79TH INTERNATIONAL MEETING OF
THE CATHOLIC BIBLICAL ASSOCIATION

August 6-9, 2016
Santa Clara University

THE CATHOLIC BIBLICAL ASSOCIATION

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