

**THE CATHOLIC BIBLICAL
ASSOCIATION OF AMERICA**



**80TH INTERNATIONAL MEETING
AUGUST 5 – 8, 2017**

**ROUND TABLE and
RESEARCH REPORTS
ABSTRACTS**

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FACILITY KEY

ALL BREAKOUT SESSIONS ARE IN MCGIVNEY HALL.

AUD – Auditorium 106

G – Ground Floor

LL –Lower Level

ROUND TABLE

SUNDAY (1:20 – 2:50 PM)

- **Title:** *The Historical Jesus, the Gospels and Hebrews: Engaging the Scholarship of John Meier* **Room:** **AUD**
- Panelists:** AMY-JILL LEVINE, Vanderbilt University;
DONALD SENIOR, C.P., Catholic Theological Union;
GARY A. ANDERSON, University of Notre Dame;
FRANK J. MATERA, The Catholic University of America
BARBARA E. REID, O.P., Catholic Theological Union
- Moderators:** KELLEY COBLENTZ-BAUTCH, St. Edward's University
VINCENT SKEMP, St. Catherine University
- Responding:** JOHN P. MEIER, University of Notre Dame

This Round Table is an interactive session in which colleagues engage from different vantages and offer appreciation of the studies and publications of John Meier in the areas of the Historical Jesus, the Gospels and Hebrews. Each panelist will share a seminal or striking idea of John's that has provoked discussion within the guild. In addition to the panelists, there will be time for questions and comments from the floor.



RESEARCH REPORTS

SUNDAY, AUGUST 6

1:20 – 2:00 PM

- **Name:** DON C. BENJAMIN **Room:** G-003
Institution: Arizona State University
Title: *The Many Faces of Moses in Deuteronomy*

Deuteronomy celebrates Moses for pioneering the passage of the Hebrews from slavery to freedom, along which he guided the desert generation. Like the woman in Genesis, the Moses in Deuteronomy – and later Jesus in the New Testament, and then Muhammad in the Qur’an – is intelligent, moral and selfless, but most of all moral. Moses is a master of demonstrating how to remember what YHWH teaches; how to design practical strategies for practicing those teachings in daily life; and how to embrace selflessness by laying down our lives so that others can live.

- **Name:** ANDREW R. DAVIS **Room:** LL-014
Institution: Boston College School of Theology and Ministry
Title: *A Near Eastern Treaty Parallel to Ezekiel’s Dry Bones*

This paper will present an unnoticed parallel between Ezekiel 37:7 and a line from Esarhaddon’s Succession Treaty. Their similarities in language and syntax bolster the claim that Ezekiel’s vision of dry bones was drawn from the Near Eastern treaty curse tradition. A standard curse was for the corpses of a disloyal vassal state to be exposed to wild animals. The reanimation of the dry bones represents a reversal of that curse by the God of Israel whose power of life is stronger than the empire’s power of death.

- **Name:** MARK KILEY **Room:** LL-012
Institution: St. John’s University, NY
Title: *Hebrew/ Aramaic Influence on the Gospel of Matthew*

Consensus holds that these languages were formative in the First Gospel, but questions remain concerning the shape of that interaction. I explore two areas that ask us to re-think the relationship: the role of the divine Name YHWH in the presentation of Jesus as Servant in chs. 1-12, and some abidingly mysterious centers of thought in the Sermon on the Mount. Attention to the relative weight of the arguments is included.

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RESEARCH REPORTS

SUNDAY

1:20 – 2:00 PM

- **Name:** MARK REASONER

Room: G-004

Institution: Marian University

Title: *Paul's Letter against the Roman Gods*

After a survey of the deified virtues in the Roman Principate, this paper considers how the first readers of Paul's letter to Rome would hear Paul's discourse in the light of the virtues of *concordia*, *fides*, *iustitia* and *salus*. The paper builds on the work of Neil Elliott's *Arrogance of Nations* and Teresa Morgan's *Roman Faith and Christian Faith* in order to specify how Paul's letter reconfigures the Romans' deified virtues.

- **Name:** SHERRI L. BROWN

Room: G-006

Institution: Creighton University

Title: *Creation and the Revelation of God: Interwoven and Interactive Themes across John 1*

John 1:19-51 provides a bridge from the prologue's introductory remarks into the body of the Gospel narrative presented over the course of consecutive days. Scholars have long debated the primary themes that underlie these "opening days." Many point to a creation motif, while others argue for revelation. The Fourth Evangelist, however, is fond of *double entendres*, so why not *double motifs*? Since the prologue is the key to unlocking all that follows, both the structure and content affect further interpretation. This paper argues that themes of creation and revelation are both intricately woven through the early passages of John's Gospel.

- **Name:** JAMES W. BARKER

Room: LL-009

Institution: Western Kentucky University

Title: *Justin Martyr's Gospel Harmonizations*

This paper challenges the longstanding assumption that Justin Martyr used a preexisting harmony of the Synoptics. The paper argues that Justin himself harmonized John and the Synoptics on occasion (e.g., Jesus's baptism in Dial. 88.7). Supporting evidence comes from Justin's collation and conflation of the Septuagint and *kaige* recension of the Minor Prophets. Moreover, Justin's book collection fits a wider pattern of Greco-Roman literary culture, particularly as evinced in the Oxyrhynchus Papyri. Recovering gospel harmonization as Justin's own scribal/compositional practice not only renders a hypothetical source text superfluous but also illuminates the production and reception of the gospels.

RESEARCH REPORTS

SUNDAY, AUGUST 6

2:10 – 2:50 PM

- **Name:** DANNY MATHEWS **Room:** G-003
Institution: Pepperdine University
Title: *Exod 2:1-10 Compared to Herodotus' Portrayal of Cyrus*

The account of the abandonment of Moses in Exod 2:1-10 has long been compared with the famous legend of Sargon's birth and rise to power. Less noticed are parallels with Herodotus' account of the birth, endangerment, and rise of Cyrus to power in Histories 107-130, especially the observation by a woman in both of the good looking appearance of the baby (Histories, 112 // Exod 2:2). An investigation of these and other parallels show an adaptation of familiar ANE royal motifs to depict both Moses and Cyrus. This paper argues for a consideration of Herodotus' portrayal of Cyrus as an additional point of reference that will clarify unexplained aspects of Exod 2:1-10.

- **Name:** JOHN T. WILLIS **Room:** G-006
Institution: Abilene Christian University
Title: *Jeremiah's Figures of Sin as Unnatural or Inappropriate Response to God's Love*

Jeremiah uses figures emphasizing sin as an unnatural response to God's love. This paper presents exegetical-theological reflections on Jeremian texts concerning this: (1) thirsty traveler who chose broken cisterns (Jer 2:11-13; 17:13); (2) bride forgetting her attire (Jer 2:32); (3) tides bursting beyond limits (Jer 5:21-23); (4) one who falls and will not get up (Jer 8:4-5); (5) migratory birds not migrating (Jer 8:7); (6) mountain waters drying up (Jer 18:14-15); (7) disobeying Yahweh in contrast to Rechabites obeying Jonadab (Jeremiah 35).

- **Name:** JOHN T. CARROLL **Room:** LL-009
Institution: Union Presbyterian Seminary
Title: *Disability & Dis-ease: Bodies and Ethics of Reading in Luke-Acts*

In two studies some twenty years ago, I examined the distinctive presentation of sickness and healing in Luke and Acts. In the intervening years, important new lines of inquiry and interpretation have been opened

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RESEARCH REPORTS

SUNDAY

2:10 – 2:50 PM

John T. Carroll continued

up in relation to embodiment, physiognomy, gender, and other sociocultural dimensions of sickness and disability. Drawing insight from such approaches, I propose to revisit select Lukan narratives of healing activity by Jesus and his followers, with particular concern for ethically responsible reading strategies.

▪ **Name:** TOAN DO **Room:** G-004

Institution: Australian Catholic University

Title: *A Neglected Condition to Inhospitability in 2 John 10*

The prohibition to welcoming others (2 John 10b) into one's own home has been a single focus of considerable outgrowth of scholarly discussions, with little consensus, regarding the Christian doctrines on hospitality and/or inhospitality. But too little attention is given to the conditional clause that is explicitly stated in the first half of v.10. In this essay, I propose that plausible interpretations on 2 John 10 should delay judgment on the worthiness of others, which is often based exclusively on the apodosis (10b), but should include the conditions necessary for a welcome to fellow Christians (10a).

▪ **Name:** MARK J. GOODWIN **Room:** LL-014

Institution: University of Dallas

Title: *Paul, Participation in Christ, and the Patristic Witness*

Following the lead of E. P. Sanders, Pauline scholars have come to a deeper appreciation of a kind of language and thinking in Paul's letters, now referred to as "participation in Christ." A consensus is emerging that this language cannot be explained away as pious filler, but rather carries major significance for Paul. Nonetheless, questions have arisen on it, one of which asks: What did participation "in Christ" actually mean to Paul and his 1st century readers? One approach that has been largely overlooked involves the patristic witness on Pauline participation, especially the witness that speaks of sanctification and divinization. This approach will be explored.

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RESEARCH REPORTS

SUNDAY

2:10 – 2:50 PM

- **Name:** HARRY HAGAN, O.S.B. **Room:** LL-012
Institution: Saint Meinrad Seminary and School of Theology
Title: *Journey in the Bible*

Journey, whether quest or return, is a major master plot in the ANE and the classical world (*Gilgamesh*, “The Shipwrecked Sailor,” “Sinuhe,” *The Odyssey*, et al.), and it shapes biblical narratives, beginning with the expulsion from the garden on into the Book of Joshua, but continues to appear throughout and into the Gospels and Acts, ending with the New Jerusalem. This report will trace these biblical journeys, explore their typical and atypical themes, especially fulfillment and maturation, both psychological and spiritual.



SUNDAY, AUGUST 6

3:20 – 4:00 PM

- **Name:** GERALD EMEM UMOREM **Room:** G-004
Institution: University of Uyo, Nigeria
Title: *The Plight of the Firstborn in Genesis: Implications for Africa*

The first born—especially the first son—is given prime place in Africa and much is expected of him in the furtherance of patrimony. Even with its attendant problems, it is culturally unacceptable, in Africa, to transfer primogeniture to another sibling unless in case of death. This is why the plight of Biblical firstborns like Cain, Ishmael, Esau, Reuben and Manasseh, puzzles the African mind. This research employs a combination of exegetical, descriptive and analytical methods to examine the implications of this Biblical provision and draw lessons therefrom. The results and findings provide an objective appreciation of primogeniture for any people, and promise to be rewarding both for Biblical scholarship and for socio-cultural harmony especially in Africa.

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RESEARCH REPORTS

SUNDAY

3:20 – 4:00 PM

- **Name:** ANNE MARIE KITZ **Room:** LL-014
Institution: Independent Scholar
Title: *yahwe(h) and *yahway

The seminal thesis that YHWH is a causative verb exemplifies the work of P. Haupt, W. F. Albright, D. N. Freedman and F. M. Cross. Since the earliest use of the III-*hê mater lectionis* dates to 9th century and Barth's *yqṭal* cannot not be substantiated without the existence of an earlier West Semitic *yaqṭal*, a reexamination of the chronological placement of the imperfective *hip'ul yahwe(h)* is in order. Is this truly the only and oldest 3rd m. sg. verbal form possible? This paper proposes that it is not and that the earliest form is, in all likelihood, a G-stem, imperfective **yahway*.

- **Name:** CHRISTOPHER J. SEEMAN **Room:** LL-012
Institution: Walsh University
Title: *What Killed Jesus? The Fate of the Messenger in Mark*

While it is undeniable that the synoptic tradition as a whole reflects a concerted effort to shift blame for Jesus' death from the Roman authorities to the Jews, Mark presents a subtler analysis than is usually recognized. By treating Jesus' death as the climactic instantiation of a broader Markan theme—"the fate of the messenger"—I argue that the evangelist is less interested in isolating a culprit than in highlighting the interplay of multiple pathologies of power that he has already schematized in the Parable of the Sower and illustrated in his account of John the Baptist's execution.

- **Name:** REKHA M. CHENNATTU, R.A. **Room:** G-003
Institution: Jnana-Deepa Vidyapeeth, Pontifical Athenaeum, India
Title: *Life in Abundance: Johannine Ethics from an Indian Feminist Perspective*

The ethical paradigm emerging from John's Gospel, being sensitive to the specific context of India using the lens of Indian women's experiences, is an ethic of giving life in abundance. Following the Johannine story of Jesus, one can affirm that the Johannine ethic of giving life in abundance

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RESEARCH REPORTS

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Rekha M. Chennattu, R.A. continued

presupposes a principle of radical equality and inclusiveness and a process of dialogue at all levels. It makes doing the will of God, fostering communion, laying down one's life for the common good, working for economic and social justice, promoting gender equality, entering into a process of discernment as well as caring for creation imperatives for all disciples of Jesus.

- **Name:** JOSHUA NOBLE [EMERGING SCHOLAR] **Room:** G-006
Institution: University of Notre Dame
Title: *Dating Acts: Where Are We, and Where Are We Going?*

Over the past decade, the previous consensus regarding the date of the writing of Acts has dissolved. This report first gives an updated *status quaestionis* on the dating of Acts, showing how scholarly support for a later, even second-century date has increased over the past several years. Second, the main arguments for a late dating of Acts are examined. Finally, the possible implications of these arguments for the issue of the provenance of Acts are explored.

- **Name:** BRANT J. PITRE **Room:** AUD
Institution: Notre Dame Seminary
Title: *The Historical Jesus and the Apocalyptic “Thunderbolt”*
(Mt 11:25-27//Lk 10:21-22)

In recent years, many scholars have come to agree that Jesus was an apocalyptic prophet and that the Q material is a major source for his teaching. However, one of the most explicitly apocalyptic sayings attributed to Jesus, and one which happens to be found in Q—Matt 11:25-27//Luke 10:21-22—is also widely ignored or considered inauthentic by major works on the historical Jesus. This paper will survey the treatment of the so-called “thunderbolt” in the quest for the historical Jesus, with the goal of exploring how it has (and has not) figured in reconstructions of Jesus' life and teaching.

RESEARCH REPORTS

SUNDAY

3:20 – 4:00 PM

- **Name:** GIOVANNA R. CZANDER **Room:** LL-009

Institution: Dominican College of Blauvelt, NY

Title: *What? No Piercing? An Undergraduates' Guide to Biblical Law*

For Christian audiences, biblical laws are one of the most problematic aspects of the Hebrew Scriptures. The temptation is to “pick and choose” which laws still apply (such as the Ten Commandments) and to dismiss the rest as superseded by Christ. The paper is part of a larger project situated at the intersection of my research and pedagogy. After a brief review of the pedagogical and theological challenges in studying biblical law with Catholic undergraduates, the paper addresses these challenges by adopting a multi-methodological approach to biblical laws aimed at recovering the richness of biblical laws also for Christians.



SUNDAY, AUGUST 6

4:10 – 4:50 PM

- **Name:** CATHERINE E. PETRANY **Room:** G-003

Institution: Saint Vincent College

Title: *Suffering, Speech and Wordlessness in Psalm 73*

The integrity of the psalmic move from complaint to praise, from suffering to salvation, is founded on the conviction that Israel's words receive a divine hearing. Yet, in the midst of a book that so elevates the efficacy of human petition, Psalm 73:15-17 presents an alternative experience of this salvific transition, one in which the protagonist's response to suffering is explicitly unvoiced. These verses underscore the role of verbal restraint as an often unacknowledged but integral aspect of the dialogue that we hear throughout the Psalter.

- **Name:** BENEDICT SCHÖNING [EMERGING SCHOLAR] **Room:** G-006

Institution: Johannes Gutenberg University, Mainz, Germany

Title: *Siblinghood as a Community-Creating Metaphor in the HDR*

How can siblinghood be a basis for the relation of Israelites if there is a kingdom that threatens this relation? How can the high ideal and the brutal

Continued on next page

RESEARCH REPORTS

SUNDAY

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Benedict Schöning continued

reality of sibling relations come into accordance? This paper traces one possible answer to these questions in texts of the so-called History of David's Rise. It will demonstrate how the Books of Samuel use, interpret and transform ideas from Genesis and Deuteronomy by intertextual references and thus implement siblinghood as a regulating principle for Israel as a community.

▪ **Name:** FRANK CONNOLLY-WEINERT **Room:** LL-012

Institution: St. John's University, NY

Title: *In the Way of the Lord: Pilgrimage as Lucan Metanarrative*

For all the scholarly attention stirred by Luke's Gospel and Acts over the past 60 years, certain major issues there still remain untouched. One of these is Luke's targeted use of pilgrimage as journey narrative four times—twice in the Gospel, and twice in Acts—as a broad metanarrative scaffold for his overall project. Based on recent socio-anthropological and historical studies, a fully-formed definition and layered model that embraces pilgrimage practice in the ancient Mediterranean world, when applied to Luke-Acts, opens a broad range of fresh insights into Luke's unique theological as well as literary achievement.

▪ **Name:** ANTONIO PORTALATIN **Room:** G-004

Institution: Philosophisch-theologische Hochschule Sankt Georgen

Title: *Parable Theory from an Intertextual Perspective*

The literary turn in biblical studies has among its preferred objects of study the parables since they are fictional artifacts par excellence. The comparative study of biblical and modern parables, like those of Franz Kafka, leads us to confront the parable theory of the Gospels (Mt 13:10-17.34-35; Mk 4:10-12.33-34; Lk 8:9-10; Joh 16:25-30) with literary theory based on the analysis of modern parables. So when Theodor Adorno explains the aesthetic force of Kafka's parables as the violent attraction to interpretation, we make an analogy and test it for a commentary on the Gospel's parable theory.

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RESEARCH REPORTS

SUNDAY

4:10 – 4:50 PM

- **Name:** TIMOTHY MILINOVICH **Room:** AUD
Institution: Dominican University, IL
Title: *Talking Points on the Opponents: The Political Strategy of Galatians*
As part of a book project, I treat Paul’s *vituperatio* (vilification of the opponents) and self-description (autobiographical comments) in Galatians as political rhetoric by which he attempts to preserve his authority over the community against an opposing party. While some scholars treat the attacks as religious in nature, I argue that the polemics are political speech designed to counter the opponents and regain the Galatians’ allegiance. In addition, I address the political function and payoff the self-descriptions offer Paul in his attempt to win back the audience, rather than their biographical contribution.

- **Name:** MARTIN C. ALBL **Room:** LL-014
Institution: Presentation College
Title: *Luther’s Fuller Appreciation of the Letter of James*
Martin Luther’s characterization of the Letter of James as an “epistle of straw” and his demotion of its canonical status are well-known. Taken in isolation, however, these facts seriously mischaracterize Luther’s own far more nuanced use of and appreciation for James. This study details Luther’s fuller understanding of James’ place in the canon and his appreciation of its theological value, including his use of Jas 1:5-8 to support his characteristic emphasis on the centrality of faith.

- **Name:** FRANCIS M. MACATANGAY **Room:** LL-009
Institution: University of St. Thomas School of Theology
Title: *Wages and God in the Book of Tobit*
The Book of Tobit includes numerous instances of fiduciary duties and payment of wages in its narrative (see Tob 1:14, 4:1-2; 2:11-12; 4:14; 5:7, 15; 12:1-5). In fact, these episodes are not only folded into the story but also play a crucial role in Tobit’s narrative discourse and theological claims. This paper examines these financial transactions and argues that they function as an analogy for God’s relationship with his elect, all the while underscoring the trustworthiness of God as an ‘employer.’



RESEARCH REPORTS

MONDAY, AUGUST 7

1:20 – 2:00 PM

- **Name:** GARY A. ANDERSON **Room:** AUD
Institution: University of Notre Dame
Title: *The Poetics of the Tabernacle Narrative: Why are there two Stories of Consecration?*

This essay will explore one of most important narratives of the Torah: the building of the Tabernacle and its consecration. One problem that greatly exercised pre-modern readers was how one should correlate the two accounts of a theophany (Exod 40 and Leviticus 9). The problem has not received the attention it deserves in modern exegesis. This paper will explore what the nature of the problem is and what it reveals about how the Israelites understood the focal points of their cultic life.

- **Name:** ROBERT D. HOLMSTEDT **Room:** LL-012
Institution: The University of Toronto
Title: *The Syntax of Poetry in Biblical Hebrew*

In his 1980 opus, *Hebrew Verse Structure*, Michael O'Connor provided what remains to this day the most compelling linguistically grounded analysis of Hebrew verse. What O'Connor's study did for our understanding of the verse, this paper sets out to accomplish for inter-lineal syntax. My contention is that "parallelism" is both inadequate in describing the relationship of poetic verses and also fails to identify the underlying syntactic constraints faced in the creation of Hebrew poetry. My hypothesis is that Hebrew poetry can be reduced to a binary choice between two types of inter-lineal syntax and semantics: reformulation and addition.

- **Name:** DOROTHY A. LEE **Room:** G-003
Institution: Trinity College, University of Divinity, Australia
Title: *Matthew and Natural World Imagery*

The Gospel of Matthew is conspicuous among the Gospels for the natural phenomena which occur, or are predicted to occur, in the narrative. These manifestations are spread throughout the Gospel: the star of Bethlehem is

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RESEARCH REPORTS

MONDAY

1:20 – 2:00 PM

Dorothy A. Lee continued

integral to the birth story; the river, the wilderness and the mountain recur throughout the story of Jesus' ministry; cosmic apocalyptic signs presage his future coming; and the Passion and resurrection narratives are linked by the literary device of the earthquake which appears in both. This paper explores the symbolic significance of the natural signs for understanding Matthew's theological perspective on creation and salvation.

- **Name:** ALESSANDRO CAVICCHIA **Room:** G-006
Institution: Biblical and Archaeological Sciences of Jerusalem
Title: *Psa. 22(21) in John's Gospel: Data and Interpretation*

Researchers have barely considered the influence of Psa. 22(21) in John's Gospel. A thorough study of the Psalm itself and the reconsideration of some meaningful passages of the Fourth Gospel have shown the surprising presence of common keywords. Application of the intertextual criteria proposed by M. Pfister avoids the risk of a naive reading and shows the possibility of a conscious use of Psa. 22(21) throughout the Gospel. This proposal highlights the revelatory function of Israel toward the nations which Jesus accomplished. How do these data enrich Johannine research?

- **Name:** JENNY DEVIVO **Room:** G-004
Institution: Loyola University, Chicago
Title: *The Transfiguration as the Basis for Apostolic Authority in 2 Peter*

2 Peter 1:16-18 is the only canonical reference to the Transfiguration outside of the synoptic gospels. The author of 2 Peter claims apostolic authority on the basis of being an eyewitness (ἐπόπτης) to the Transfiguration. This paper examines the early Christian expansion of the Transfiguration as a heavenly journey, particularly in the Apocalypse of Peter, and how that serves as a case for apostolic authority. The presence of Moses and Elijah at the Transfiguration in the synoptic gospels (which, I would argue, is implied in 2 Peter) also contributes to the motif of a heavenly journey that bestows authority.

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RESEARCH REPORTS

MONDAY

1:20 – 2:00 PM

- **Name:** LESLIE A. BAYNES **Room:** LL-009
Institution: Missouri State University
Title: *Baby Snatchers: Heavenly Ascent in Revelation 12:5*

Since the publication of Adela Yarbro Collins's work in the mid-1970s, scholars of the apocalypse have acknowledged the importance of the combat myths underlying Revelation 12. The male child snatched up (ἄρπάζω) to God's throne in Revelation 12:5 is an anomaly that breaks the combat myth pattern, however. This paper examines other ancient traditions of infants and children being snatched to heaven and how they might inform our readings of Revelation 12.



RESEARCH REPORTS

MONDAY, AUGUST 7

2:10 – 2:50 PM

- **Name:** DAVID PENCHANSKY **Room:** G-006
Institution: University of St. Thomas, St. Paul, MN
Title: *Hosea and History*

For a preponderance of scholars, the Book of Hosea reflects the conditions in eighth century Israel, the time before the destruction of the Northern Kingdom. There are many problems with this assumption. First, the descriptions in Hosea do not easily match up with parallel accounts in the Deuteronomistic History. Second, in many ways the vocabulary and concerns of Hosea more closely reflects the sixth century or even later. I will survey and evaluate the various historical parallels that have been proposed for passages in Hosea. I will suggest a less historically grounded way of understanding Hosea's narrative features.

- **Name:** DEENA E. GRANT **Room:** LL-012
Institution: Barry University
Title: *A Prototype Emotion-Script Approach to Human and Divine Hate*

According to the prototype script model of conceptual categories, emotion concepts comprise anticipated sets of traits in expected progressions, and yet, no single trait defines an emotion. The Hebrew Bible's depiction of human hate (sn') conforms to this model: hate typically occurs within a fixed social framework (e.g. hierarchical), is associated with a predictable set and sequence of antecedents and behaviors (e.g. estrangement and injury), and is evaluated unfavorably. However, the Bible's portrait of God's hate consistently diverges from this script. As such, the presence of a biblical hate-script underscores the unique qualities of the divine manifestation of this emotion.

- **Name:** FRANCIS J. MOLONEY, S.D.B. **Room:** AUD
Institution: Catholic Theological College, University of Divinity,
Melbourne, Australia
Title: *Revisiting the Temple: Mark 11:15-17*

The words and actions of Jesus in Mark 11:15-17, coupled with 13:2, a recollection of his prophetic foretelling the destruction of the temple, has made a lasting impact on historical Jesus research. This widely accepted

RESEARCH REPORTS

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MONDAY

2:10 – 2:50 PM

Francis J. Moloney, S.D.B. continued

assessment depends upon the historicity of a dramatic final appearance of Jesus in the Jerusalem temple. Perhaps it was created from pre-Markan traditions that Jesus regularly expressed dissatisfaction with temple-practices, and not only at the end of his ministry. The Markan message is that access to God through the temple is brought symbolically to an end. Mark 13:2 articulates a *Markan vaticinium ex eventu*.

- **Name:** IAN W. SCOTT **Room:** LL-014

Institution: Tyndale Seminary

Title: *Reading the Parable of the Sower as an Applied Conceptual Metaphor*

Many recognize a metaphoric dimension to Jesus' parables, even though most are not simple metaphors on their surface. Conceptual metaphor theory, developed in cognitive linguistics, gives us a useful model for describing such "sub-surface" metaphoric dynamics. Jesus' explanation of the Parable of the Sower (Mark 4:13-20 and parallels) links up the story with its referent in just the way that conceptual metaphors relate two conceptual domains. Conceptual metaphor theory then helps to explain how parables like this one naturally play constructive didactic and argumentative roles without being reducible to a single determinate interpretation or to non-metaphoric statements.

- **Name:** MICHAEL B. COVER **Room:** G-003

Institution: Marquette University

Title: *The Divine Comedy at Corinth: Paul, Menander, and the Rhetoric of Resurrection*

This report asks how Attic comedy—particularly the New Comedy of Menander—influenced Paul's theological rhetoric in 1 Corinthians. Its starting point is a close reading of 1 Cor 15:29–34. Paul quotes an aphorism from Menander's *Thais* to frame his discourse within the ambit of Greek household "situation comedy." Like Menander, Paul hybridizes tragic and comedic motifs (cf. *Sam.* 495–500; Petrides 2014) throughout his epistle to construct a new dramatic mode, in which the "comedy" of the Christ narrative is inflected with the tragic tones of human misapprehension and the hope of familial reconciliation.

RESEARCH REPORTS

MONDAY

2:10 – 2:50 PM

- **Name:** DULCINEA BOESENBERG **Room:** G-004
Institution: Creighton University
Title: *Moses as Ancient Witness: Prooftexting in Luke-Acts?*

Aristotle claims ancient witnesses are more trustworthy than their modern counterparts, “for they cannot be corrupted” (*Art of Rhetoric* 1.15.17). The author of Luke-Acts twice calls upon Moses as an ancient witness. The claims Luke supports with Moses’s words—that the dead are resurrected and Israel must listen to Jesus—suggest that ancient witnesses can be, if not corrupted, at least manipulated. Two contemporary texts, 4 Ezra and 4 Maccabees, likewise treat Moses as an ancient witness and attribute new meanings to his words. Luke’s apparent prooftexting is shown to be a respected rhetorical technique present in contemporary Jewish texts.

- **Name:** MICHAEL UFOK UDOEKPO **Room:** LL-009
Institution: Sacred Heart Seminary and School of Theology
Title: *Israel’s Prophets and Prophetic Effects of Pope Francis*

Given that Pope Francis is a popular global religious leader, and in light of the lessons drawn from the nature, meaning and functions of Israel’s prophets, this work historically and theologically examines whether and how Francis’ teaching, preaching and recent biblically based writings (*Evangelii Gaudium*, *Amoris Laetitia* and *Laudato Si*) have had any prophetic effects or impact on contemporary society.



81ST INTERNATIONAL MEETING OF
THE CATHOLIC BIBLICAL ASSOCIATION

July 28 – 31, 2018



Denver, Colorado

Mark your calendar!

JULY 2018							81st International Meeting of The Catholic Biblical Association!						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7							
8	9	10	11	12	13	14							
15	16	17	18	19	20	21							
22	23	24	25	26	27	28							
29	30	31					 Regis University	 Regis University	 Regis University				

THE CATHOLIC BIBLICAL ASSOCIATION

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