

# THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



81<sup>ST</sup> INTERNATIONAL MEETING  
JULY 28 – 31, 2018  
REGIS UNIVERSITY  
DENVER, COLORADO

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**RESEARCH REPORTS  
ABSTRACTS**

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# RESEARCH REPORTS

## FACILITY KEY

ALL RESEARCH REPORTS ARE IN CLAVER HALL (C)

## SUNDAY, JULY 29

### 1:20 – 2:00 PM

- **Name:** TIMOTHY M. WILLIS **Room: C: 202**

**Institution:** Pepperdine University

**Title:** *The Verb gārēš and the Deuteronomistic Tradition*

Textual analysis of 2 Sam 7:23 establishes the likelihood that *gārēš* is the more original term used here to describe Israel's expulsion of "the nations." The restoration of *gārēš* to 2 Samuel 7 strengthens literary ties between the chapter and Psalm 78. This connection casts 2 Sam 7:23 in an interesting light, because *gārēš* is conspicuous in a handful of passages whose traditio-historical placement has frustrated redaction critics (e.g., Exod 23:20-33; 34:10-13; Josh 24:12, 18; Judg 2:1-5). This paper will evaluate the degree to which this strengthened connection between 2 Samuel 7 and Psalm 78 influences broader redaction-critical discussions.

- **Name:** SHERRI BROWN **Room: C: 203**

**Institution:** Creighton University

**Title:** *Apostles to the Apostles: The Role of Women in John*

The Gospel of John is characterized as, among other things, a Gospel of encounters. Jesus travels, meets, and interacts with all sorts of people across the years of his public ministry, through his passion and glorification, and into his ongoing existence as the resurrected Christ. Notably, these encounters regularly occur between Jesus and various women, and often at key moments in the narrative of his mission. This paper investigates these crucial encounters to suggest their larger role in John's story of the good news and explore the impact they have on audiences of all kinds.

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# RESEARCH REPORTS

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SUNDAY

1:20 – 2:00 PM

- **Name:** EVANGELINE KOZITZA **Room: C: 212**  
[EMERGING SCHOLAR]

**Institution:** Oxford University

**Title:** *Law and Narrative in Luke 2:22-24*

This paper addresses two critical questions concerning the Jewish legal rituals described in Luke 2:22-24: Luke’s peculiar reference to “*their* purification,” when Lev 12 seems to stipulate only the mother’s ritual cleansing; and his notion that the infant Jesus needed to be brought to the Temple for his consecration, when a presentation such as this is nowhere explicitly required by the Law. In contrast with previous interpretations, which have tended to conclude either that Luke has been misinformed about Jewish law, or that he simply is not interested in legal precision, this paper argues for a more nuanced reading of Luke’s legal narrative along a broader spectrum of Second Temple legal interpretation.

- **Name:** PATRICK J. RUSSELL **Room: C: 303**

**Institution:** Sacred Heart Seminary and School of Theology

**Title:** *The Parables Project: A Research Status Report*

This paper will share the research status of the Parables Project, a national study on preaching strategies that productively unpack the parables’ surplus of meanings. Funded by a grant jointly awarded by the Confraternity of Christian Doctrine of the USCCB and the CBA, the study involves: a) a comprehensive review of current exegetical interpretations of the parables in Luke, b) a quantitative and qualitative study on the range of meanings employed in the preaching of the Lucan parables, and c) a quantitative and qualitative analysis of the formational impact of preaching on parishioner understanding of the Lucan parables and the development of an analogical imagination.

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## RESEARCH REPORTS

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SUNDAY

1:20 – 2:00 PM

- **Name:** GARRETT GALVIN, O.F.M. **Room:** C: 002

**Institution:** Franciscan School of Theology

**Title:** *The Book of Genesis and the Spiritual Formation of God's People*

Genesis 1 stresses that God forms believers for goodness by creating a world of goodness in an orderly fashion. It invites them to live in God's good and harmonious creation. The book of Genesis seems to swing back and forth between blessing and sin, but the emergence of characters who live by promise affirms the goodness of God's creation. The major concepts that formed God's people continue to form our spiritual lives today: (1) goodness of creation; (2) danger of sin; (3) living by God's promise; (4) living by God's providence and wisdom.

- **Name:** ROBERT KUGLER **Room:** C: 315

**Institution:** Lewis and Clark College

**Title:** *Job agonistes? Considering the Genre of T. Job 36-38*

In a recent publication I addressed the significance of the dialogue between Job and Baldad about Job's stability in *Testament of Job* 36-38 for understanding the work's "dual anthropology." In this research report I return to the dialogue to assess the dialogue's affinity in terms of genre with the rhetorical *agon* found in Old and New Comedy and in other literatures from the Classical and Hellenistic periods. I illuminate the possible connections between the testament's dialogue and the Greek literary genres, and I address the implications of those affiliations for a general understanding of the testament.



## RESEARCH REPORTS

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**SUNDAY, JULY 29**  
**2:10 – 2:50 PM**

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- **Name:** PAUL KORCHIN **Room: C: 202**  
**Institution:** Briar Cliff University  
**Title:** *King Solomon the Nostalgic*

Among the communication between divine and royal figures in the books of Samuel and Kings, Yahweh engages only with Solomon in direct conversation or address, absent explicit prophetic and divinatory avenues. No other king speaks, or is spoken to, in such a manner as David's regal son. This study explores how Solomon invokes nostalgia during key episodes of his reign on behalf of bolstering Israelite self-identity and collective continuity amid pivotal societal transformations. Solomon turns out to be just one of several characters in the larger Deuteronomistic History who expressly appeal to Israel's past on behalf of shaping its future.

- **Name:** BRIAN YONG LEE **Room: C: 203**  
**Institution:** Sacred Heart Seminary and School of Theology  
**Title:** *Forgive, and Be Forgiven: New Testament Theology of Forgiveness and Leviticus 19:17-18*

The earliest Jewish precedent for the NT doctrine of divine forgiveness contingent upon the practice of forgiveness of others (Mark 11:25; Matt 6:12, 14-15; 18:35; Luke 7:37; 11:4) is found in Sir 28:2, Ben Sira's commentary on Lev 19:17-18. By situating the NT contingent forgiveness *logia* within an exegetical tradition that minimally includes Lev 19:17-18 and Sir 28:1-7, I argue that the notion of contingent forgiveness in the NT was used by early Christians to justify the mission to reconcile sinners to God as an *imitatio dei* form of covenantal ethics.

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## RESEARCH REPORTS

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SUNDAY

2:10 – 2:50 PM

- **Name:** LAURIE BRINK, O.P. **Room: C: 212**  
**Institution:** Catholic Theological Union  
**Title:** *Reconciling the Divide of Disciplines: Rereading 2 Corinthians*

Attempting to cross the divide of disciplines can leave one an emigrant from her own field and an unwelcomed refugee in another. How might biblical scholars engage the work of their theological colleagues in a way that respects the disciplinary distinctions while fertilizing the field of conversation? This paper proposes one method for creating such cross-talk by engaging the work of Robert Schreier on reconciliatory theory as a hermeneutical lens to read 2 Cor2:14—7:14. How do the categories of victim, oppressor, and new creation provide a prism through which to view Paul's unique use of *katalassō*?

- **Name:** TOAN DO **Room: C: 303**  
**Institution:** Australian Catholic University  
**Title:** *Mark 3:20-21 & Its Structure?*

This analysis of Mark 3:20-35 attempts to answer in negative terms the question whether verses 20-21 are chiastically related to verses 31-35. Of more particular significance is that the negation of the relationship between these two sub-stories also entails a twofold implication. For one thing, none of the family members of Jesus is present at the scene(s) throughout verses 20-30, since they only arrive at 3:31. For another, the mentions – and I emphasize mentions – of Jesus' relatives in verses 31-35 ought to be treated as a separate scene and a distinct narrative apart from verses 20-30.

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## RESEARCH REPORTS

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SUNDAY

2:10 – 2:50 PM

- **Name:** TYLER STEWART **Room: C: 315**  
[EMERGING SCHOLAR]  
**Institution:** Lincoln Christian University  
**Title:** *Making Sense of Evil: Angelic Rebellion and Abrahamic Sonship in Jubilees*

The present study seeks to clarify the view of evil in Jubilees by examining the incorporation of earlier traditions into a single narrative. The presence of several apparently conflicting traditions about evil's origin in Jubilees has resulted in an array of interpretations. However, scrutiny of Adamic tradition in Jubilees reveals that the protoplast's sin is not a significant feature of the author's view of evil. Additionally, the reworking of Enochic tradition alongside Genesis in Jubilees clarifies the relationship between superhuman evil and human responsibility. I argue that in Jubilees evil is the result of superhuman and human cooperation.



## SUNDAY, JULY 29

3:20 – 4:00 PM

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- **Name:** JOACHIM ECK **Room: C: 202**  
**Institution:** Catholic University of Eichstätt-Ingolstadt, Germany  
**Title:** *Why Do Aetiologies in Num 11 "Explain" Unknown Desert Spots?*  
While aetiologies in Genesis concern general human conditions or facts within the promised land well known in later times, those in Numbers 11.3 (*Taberah*) and 11.34 (*Kibroth-hattaawah*) explain names of unknown desert places so far from the promised land and irrelevant in Israel's history that contemporary listeners/readers will have ignored them. Questioning the sense of such "explanations", the research report explores the intention of aetiologies. It proposes they establish special relationships of semiotic reference between aspects of the exterior world and a narrative world that conveys deeper meaning to them. In particular, aetiologies transform

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## RESEARCH REPORTS

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SUNDAY

3:20 – 4:00 PM

*Joachim Eck continued*

exterior facts into tangible signs pointing towards an interior narrative world. An unknown or even possibly invented desert spot can effectively perform this role insofar as it represents an aspect of the wilderness reminding a story about how Israel was taught a significant lesson on their journey towards the fulfilment of God's promises. The place name thus represents the desert in a specific way and refers to a narrative instruction about a meaningful experience under the conditions of its death-bound mystery.

- **Name:** DENNIS HAMM, S.J. **Room:** C: 203

**Institution:** Creighton University

**Title:** *The Chosen: A Significant Thread in the Fabric of Luke-Acts*

Luke alone, among the Synoptic writers, presents both Jesus and the twelve as “chosen” by God. Following closely the thread signaled by the pertinent vocabulary—*eklegomai* [4x in Luke, 7x in Acts] and *eklectos* [2x in Luke]—leads to some important insights about Luke's understanding of the continuities between the missions of Jesus and the twelve, about the narrative structure of Luke-Acts as a whole, and provides an approach that at least partially resolves the famously complex introductory sentence introducing Acts (vv. 1-2).

- **Name:** XIMENA DEBROECK **Room:** C: 002

**Institution:** St. Mary's Seminary and University

**Title:** *Ritual, Remembrance, Reorientation: Vital for the Believer*

The Hebrew Bible presents narratives of God commanding his people to have ritual ceremonies and observe them as memorials –remembrances. This essay seeks to explain the relationship between remembrance through a ritual liturgical ceremony and the reorienting of the individual and the communal identity as God's people. The interconnectivity of these elements can also be appreciated in Christ's words, “Do this in remembrance of me”. I suggest that remembrance, in an external ritualized action, or as an interior act of the heart continues to have a central and vital role in the life of today's believer.

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## RESEARCH REPORTS

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SUNDAY

3:20 – 4:00 PM

- **Name:** VAN THANH NGUYEN, S.V.D. **Room: C: 212**  
**Institution:** Catholic Theological Union  
**Title:** *Magic and Witchcraft in Acts*

Many questions have been raised over the centuries about whether Jesus and his disciples were actually practicing magic and/or witchcraft. In addition, since many Christian rituals and customs were deemed similar to pagan magic, Christianity was often being suspected as an alternative popular movement of magic and mystery religion. Consequently, how did early Christian writers, especially Luke, deal with these kinds of suspicion and accusation about Christianity? The aim of this paper is to attempt to answer this fascinating question. This paper briefly examines three key episodes found in the Acts of the Apostles that directly deal with magic or magicians: Simon Magus (8:9-25); Bar-Jesus (13:6-12); and the Seven Sons of Sceva (19:13-20). These episodes of magical contests will provide enormous insight into Luke's point of view of and response to magic in the Greco-Roman world and in Early Christianity, which seemed to have been a popular religious practice. Furthermore, this investigation also attempts to uncover the reasons behind Luke's anti-magic apologetic strategy.

- **Name:** JOSEPH RIORDAN, S.J. **Room: C: 303**  
**Institution:** University of Notre Dame  
**Title:** *ἀγαλλίαμα and the Eschatological Sequence in Tob 13:11 (GII)*

At the end of Tobit, the long-suffering hero breaks out in a psalm of praise that links his own restoration with that of Jerusalem. Within the psalm, Tobit prophesies the holy city's affliction and fall, though he also outlines the eschatological sequence that will unfold, culminating in Zion's glorification. My aim in this paper is to clarify the nature of the penultimate step in this sequence (Tob 13:11), which in my view involves the recognition and praise of Israel's God on the part of the Gentiles rather than their conversion to Judaism and direct participation in the Jerusalem cult.



## RESEARCH REPORTS

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### SUNDAY, JULY 29

#### 4:10 – 4:50 PM

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- **Name:** RICHARD J. CLIFFORD, S.J. **Room: C: 202**

**Institution:** Boston College School of Theology and Ministry

**Title:** *Genesis 2-3: Do the Moving Parts Fit Together?*

Against the tendency, already visible in ancient interpretation, to single out one feature and exclude others, this paper attempts to probe the significance of all events and occurrences, such as the significance of the garden itself, the four rivers from one underground source, the snake's motivation, the couple's unashamed nakedness, the man's two namings of the woman, and, especially, the underlying "before and after scenarios."

- **Name:** LAURESS WILKINS LAWRENCE **Room: C: 203**

**Institution:** Independent Scholar

**Title:** *Joel: An Ecofeminist Reading for Troubled Times*

Many scholars observe in Joel a blend of natural and social imagery within an historical and apocalyptic frame. This brief prophetic book addresses interconnected crises – climactic events, agricultural failure, environmental degradation, social dysfunction, economic collapse, political uncertainty, religious disillusionment, threat of war – which challenged Jerusalemite women and men in the years following the Babylonian Conquest. This research report, based on treatment of the book of Joel in the Wisdom Commentary Series, explores insights from ecofeminist theologians to elucidate the relevance of Joel for readers facing similarly complex crises today.

- **Name:** TIMOTHY MILINOVICH **Room: C: 212**

**Institution:** Dominican University, IL

**Title:** *The Noise and the Signal: Paul's Use of Rhetorical Inversion against the Opponents*

As part of a book project, I compare Paul's use of rhetorical inversion in his conflict letters to the curricula and handbooks of Greek and Roman oratory that trained rhetors to manage the facts to their own benefit and appeal to the audience's emotions. This technique is most apparent in

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## RESEARCH REPORTS

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SUNDAY

4:10 – 4:50 PM

*Timonty Milinovich continued*

Paul's responses to his opponents' challenge of his qualifications as an apostle in 1-2 Corinthians, Galatians, and Philippians, by which he inverts the established criteria to demonstrate that he is, in fact, more qualified than those who challenge his authority. This reconsiders the persuasive intent behind texts thought primarily doctrinal.

▪ **Name:** MICHAEL G. AZAR **Room:** C: 303

**Institution:** University of Scranton

**Title:** *The Deification of "Witnesses" in John's Apocalypse*

This essay focusses on the relationship between the Lamb's "witnesses" in John's Apocalypse and early Christian concepts of "deification."

Considering, for example, Jewish descriptions of the children of Abraham attaining the glory lost by Adam as well as patristic notions of humankind's transformation into the likeness of God, this paper asks: To what extent does John's portrayal of the faithful witnesses stem from and give rise to concepts of deification elsewhere? Does the distinct persistence of apocalyptic thought in early Christianity contribute to the latter's soteriological emphasis on *theosis* as the chief goal of God's work in history?

▪ **Name:** MARK GOODWIN **Room:** C: 002

**Institution:** University of Dallas

**Title:** *Romans 5:5, Origen, and Participation: Reading Paul through a Patristic Lens*

In Pauline studies today, it is widely held that participation was largely an incorporation into Christ, and perhaps, into the Spirit, but not into God. However, a number of Pauline texts throw this scholarly trend into question, including Romans 5:5, which speaks of God's love poured into the hearts of believers. While commentators today say little about this verse as participatory, Origen, in his *Commentary on Romans*, suggests that it is. This talk will explore the possibility of reading Rom 5:5 as participatory in the light of Origen's interpretation.



## RESEARCH REPORTS

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MONDAY, JULY 30

1:20 – 2:00 PM

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- **Name:** DON C. BENJAMIN **Room: C: 202**  
**Institution:** Arizona State University  
**Title:** *The Impact of Sargon & Enheduanna on Land Rights in Deuteronomy*  
*The Birth Stories of Moses* do not subvert the *Birth Stories of Sargon* but demonstrate that both ancestors endowed their peoples with an enduring social institution for distributing land rights. They parallel the way land rights were distributed in Akkad by Sargon and the woman Enheduanna with the way Moses and the women in Deuteronomy distributed property rights in ancient Israel. Reading instructions on the *maqom* sanctuary, tithing, pilgrimaging and unresolved killings as concerned with land rights suggests that Moses is describing ancient Israel as a utopia or sacred economy, where land rights are responsibly distributed.
  
- **Name:** HARRY HAGAN, O.S.B. **Room: C: 003**  
**Institution:** Saint Meinrad Seminary and School of Theology  
**Title:** *The Call Narratives throughout the Bible*  
In his classic article, Norman Habel identified a “call narrative” in six biblical passages, but this pattern with its variations pervades the Bible. By recognizing differences, the reader can see the singularity of each text. With a change of character roles, the pattern also describes the ways in which human beings call on God to act for them, especially in the Book of Psalms. This presentation will lay out the basic framework for this genre with its typical variations and point to many places where it appears.
  
- **Name:** MARK C. KILEY **Room: C: 212**  
**Institution:** St. John’s University, Staten Island  
**Title:** *Does Luke’s Jesus Open Text-Critical Issues in chs. 22 and 23?*  
This thesis argues that the strengthening angel and bloody sweat in Lk 22 and the prayer for forgiveness from the cross in Lk 23 function as case studies for the claim that is made on behalf of the Risen Jesus in Lk 24:44. That is, Jesus opens Moses, the Prophets and Psalms. I appeal to one

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**MONDAY**

**1:20 – 2:00 PM**

*Mark C. Kiley continued*

text apiece from that Scriptural cache as structural background for 22: 43, 44 and 23:34a. Modulations of these background texts in other parts of Luke are noted.

- **Name:** FERDINAND OKORIE **Room: C: 303**  
**Institution:** Catholic Theological Union  
**Title:** *Divine Favor and the Return of Gratitude with a Scar to Show for it in Gal 6:17b*

Recent research on Galatians has emphasized the significant role that the Greco-Roman conventions of benefaction play in Paul's argument in the letter. Paul describes his experience of God and Jesus Christ as a divine favor in the statements about his calling (Gal 1:15c), his ministry to the gentiles (1:16; 2:9a) and his fidelity to Christ (2:19-21). Then in return of God's favor, Paul identifies his life of faithfulness and loyalty to God and Jesus Christ with the language of service (1:10d) and a scar to show for it (6:17b).

- **Name:** NELIDA NAVEROS CORDOVA, C.D.P. **Room: C: 410**  
**Institution:** LaRoche College  
**Title:** *Philo and the Power of Piety*

This paper explores Philo's view of piety in his ethical discourse in light of the Greek philosophical ethical systems of Plato, the Stoics, and Aristotle. For Philo, the acquisition of virtues is only possible if the virtue-loving soul lives in the power of piety. As Philo treats piety as the origin of all the virtues, I argue that Philo highly privileges the place of piety in his ethics, and he does that in philosophical terms. He ascribes to the virtue of piety qualities that belong only to the Existent One; as a result, he not only moves piety to the heavenly realm, but also transforms the nature of piety. His unique way of understanding piety both leads Philo to move away from the Hellenistic Jewish and the Greek philosophical traditions, and reassures his philosophical stance as a *de facto* Middle Platonist.



## RESEARCH REPORTS

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MONDAY, JULY 30

2:10 – 2:50 PM

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- **Name:** JOHN T. WILLIS **Room: C: 002**

**Institution:** Abilene Christian University

**Title:** *Truth and Falsehood in Jeremiah*

This paper discusses texts in Jeremiah emphasizing the contrast between truth and falsehood. Jeremiah declares that “the customs of the peoples,” the worship of idols, are false. In stark contrast, Yahweh is the true God, the living God, the Everlasting King (Jer 10:1-16; 16:19-20; 51:17). Jeremiah contrasts “faithless” North Israel with “false” Judah (Jer 3:6-11). Jeremiah contrasts himself with “false” prophets (Jer 5:31; 6:13; 8:10; 14:14; 23:14, 25, 32; 27:10, 14, 15, 16; 29:8-9): Pashhur (Jer 20:6), Hananiah (Jer 28:15), etc. Jeremiah condemns Judeans for deceiving their neighbors, speaking lies, etc. (Jer 5:1-3; 7:4, 8, 9; 8:8; 9:3-9 [Heb. 9:2-8]).

- **Name:** MARK ENEMALI, C.S.SP. **Room: C: 003**

**Institution:** Spiritan International School of Theology Attakwu,  
Enugu, Nigeria

**Title:** *Naaman’s Story as a Positive Representation of Foreigners*  
(2 Kings 5:1-27)

The narrative of Naaman’s healing and confession of faith in 2 Kings 5:1-27 presents a foreigner in a very positive light. It contains a fascinating motif found in some biblical narratives concerning foreigners who come to Israel, undergo unique experiences of YHWH, praise him and depart. In the classical narratives, like the books of Kings, the gentile characters are portrayed positively as models of faith and conversion. The structure in such classical narratives differs from that in post-exilic narratives like the book of Daniel where the foreigners experience punishment before they come to know and confess the greatness of YHWH.

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## RESEARCH REPORTS

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**MONDAY**

**2:10 – 2:50 PM**

- **Name:** Julius-Kei Kato **Room: C: 212**  
**Institution:** King's University College, London, Ontario, Canada  
**Title:** *Break It to Me Gently: Confronting the Fourth Gospel's "Shadows" in Communities that Love John*

Among the gospels, John has arguably had the greatest influence on how Christians think about Jesus. To broach the idea that it might contain some “shadows” is often a challenge. In analyzing John critically however, we cannot but admit that there are dark sides in this beloved gospel, among which are: the lack of historical verisimilitude in its portrayal of Jesus, its frequently misunderstood retrojection of post-resurrectional themes to the pre-Easter Jesus, its unloving (even hateful!) attitudes toward adversaries which arguably go against Jesus’s injunction to “love [even] your enemies.” As biblical scholars serving Christian communities that love John, how do we deal with these “shadows”?

- **Name:** ALEXANDER SALAKPI **Room: C: 303**  
**Institution:** University of Ghana, Legon, Accra, Ghana  
**Title:** *Εἰδωλοθύτον in 1 Cor 8:1-13 and its Implications for Ancestor Veneration among the Ewe in Ghana*

A people’s religious concepts and observances are the manifestations of their beliefs in a Being or beings that they consider and accept as their superior and on whom they depend in all things. Among the Ewe one such observance is the ancestor veneration. Food and drinks figures prominently in the ritual, this is looked upon as idolatry. This has become a problem for the church since many of the Ewe are now Christians and cannot do away with their ancestors. In 1 Cor 8:1-11:1, Paul addresses the idolatrous practices of the Corinthian Christians. This smaller unit (8:1-13) is chosen for detailed analysis and precision to study the Ewe situation since Paul poses a question on eating food offered to idols.

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# RESEARCH REPORTS

**MONDAY**

**2:10 – 2:50 PM**

▪ **Name:** Marie Noonan Sabin **Room: C: 410**

**Institution:** Independent Scholar

**Title:** *The Evolving of the Divine Feminine in Scripture and Theology*

The context for this paper is my recent book, *Evolving Humanity and Biblical Wisdom*, in which I explore how Teilhard de Chardin's view of evolving human consciousness is implicit in biblical texts. I find significant connections between Proverbs' Woman Wisdom and the Gospels' Christ. These connections were also perceived by Athanasius in ancient times and by Merton in modern times. I relate these biblical / theological perceptions to Teilhard's prizing of the Feminine as essential to the divinization of the collective human spirit.



82<sup>ND</sup> INTERNATIONAL MEETING OF  
THE CATHOLIC BIBLICAL ASSOCIATION

**JULY 27 – 31, 2019**



NORTH CANTON, OHIO

2019 JULY							 82nd International Meeting of The Catholic Biblical Association
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**THE CATHOLIC BIBLICAL ASSOCIATION**

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