



WELCOME  
to  
THE CATHOLIC BIBLICAL ASSOCIATION  
REGIONAL MEETING

MARCH 18, 2020

DOMINICAN HOUSE OF STUDIES





*Painting by Sister Mary of the Compassion, housed in the Refectory of the Dominican House of Studies*

## REGIONAL MEETING PROGRAM

**12:00-12:30 ARRIVAL AND REGISTRATION**

**12:30-12:35 WELCOME**

Stephen D. Ryan, O.P., *Dominican House of Studies* and  
Joseph C. Atkinson, *The Catholic Biblical Association*

**12:35-1:15 FIRST PRESENTATION**

**Matthew Suriano,**  
*University of Maryland*

### **“What Did It Mean to Feed the Dead in Ancient Israel? Assessing the Biblical and Archaeological Evidence”**

The archaeological remains of Judah and the Old Testament both attest to the practice of placing food inside tombs. The evidence, however, raises several questions regarding its function and meaning. These questions can be addressed by approaching the practice through the lens of ritual. In biblical literature, food given to the dead is ritualized as impure. This impure status presents a starting point for analyzing the distribution of food-related pottery found inside Iron Age Judean tombs. Two tombs from Beth-Shemesh will serve as case studies for using the biblical concept of corpse impurity to provide insight into feeding the dead.

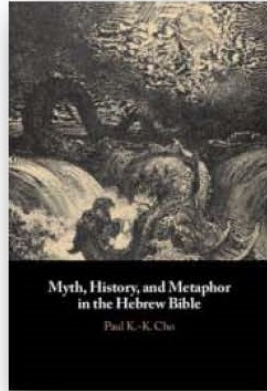
**1:15-1:15 BREAK**

**1:20-2:00 SECOND PRESENTATION**

**Panel Discussion: “Myth, History,  
and Metaphor in the  
Hebrew Bible ”**

PANELISTS:

- ♦ Author, **Paul K.-K. Cho**,  
*Wesley Theological Seminary*
- ♦ **Lesley R. DiFransico**,  
*Loyola University Maryland*,
- ♦ **Robert D. Miller, II, OFS**, *The  
Catholic University of America* .



**2:00-2:10 Coffee BREAK**

**2:10-2:15 BUSINESS MEETING**

**10:45-11:10 THIRD PRESENTATION**

**Stephen L. Cook,**

*Virginia Theological Seminary*

**“Ezekiel’s Utopian Temple: New Illuminations”**

In researching and writing my just released Anchor Yale Bible on Ezekiel 38-48, new insights arose through resourcing old and new archaeological discoveries (e.g., Khirbet Qeiyafa shrines, Motza temple), through applying new source-critical insights into Ezekiel’s reliance on the HS strand of the Pentateuch (I. Knohl; J. Milgrom), and through application of new models of divine embodiment in the Hebrew Scriptures (e.g., B. Sommer, M. S. Smith, E. J. Hamori). After intensive exegetical probing and interaction with new evidence, the formidable temple complex of Ezekiel 40-48 emerges as a masterwork of symbolic architectonic design. My paper reviews some of my key findings based on exegetical and comparative work while also noting puzzles and secrets the text has not yet willingly divulged.

**2:55 –3:30 FOURTH PRESENTATION**

**Timothy Rucker,**

*The Catholic University of America*

**“Peter: O You of Little Faith?”**

“Son of God”—this phrase never emanates from Jesus’ lips in the Gospel of Matthew, but others ascribe some variation of this phrase to Jesus nine different times (4:3, 6; 8:29; 14:33; 16:16; 26:63; 27:40, 43, 54). Upon closer inspection, this phrase occurs in the following three clusters: twice in Jesus’ temptation (4:3, 6); three times in conjunction with the vocative “O you of little faith” (8:29; 14:33; 16:16); and four times in Jesus’ passion (26:63; 27:40, 43, 54). Many have noticed the connections between the temptation narrative and the passion (Wilkins; 1982) and between Peter’s confession and the high priest’s question (Luz; 2005), but why is the vocative “O you of little faith” linked with the ascription “Son of God?” This previously unnoticed literary pattern will be examined in this paper via the methodology of narrative criticism.

**Mark your calendar**

**83<sup>rd</sup> International Meeting**



**AUG 1-4**



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[www.catholicbiblical.org](http://www.catholicbiblical.org)