

Thursday May 25 <sup>th</sup>	Friday May 26 <sup>th</sup>	Saturday May 27 <sup>th</sup>
<i>(Wednesday May 24<sup>th</sup>, 2:00-5:00 pm and Thursday May 25<sup>th</sup>, 9:00-11:00 am: Meeting of the Board of Directors)</i>	<b>7:30 – 9:00 am</b> <b>Continental Breakfast</b> <b>8:00 – 8:45 am</b> <b>Graduate Student Caucus Meeting</b>	<b>7:30 – 9:00 am</b> <b>Continental Breakfast</b>
<b>10:00 am – 5:00 pm</b> Exhibits Open	<b>9:00 – 10:40 am</b> <b>Session 4:</b> Panels 4A-4J	<b>9:00 – 10:40 am</b> <b>Session 10:</b> Panels 10A-10J
	<b>10:40 – 11:00 am</b> Morning Coffee Break	<b>10:40 – 11:00 am</b> Morning Coffee Break
<b>9:00 am – 12:00 Noon</b> <b>ReMeDHē Pedagogy</b> <b>Pre-Conference Workshop</b> [please pre-register]: Teaching Medicine and Religion in Late Antiquity  <b>Digital Humanities</b> <b>Pre-Conference Workshops</b> [please pre-register]: A) Digital Editions and Text Analysis: Coptic as a Case Study  B) Mapping the Marginalized: Creating Interactive Maps for Research and Classroom Use	<b>11:00 am – 12:00 Noon</b> <b>Session 5: NAPS Presidential</b> <b>Address</b> <b>Kate Cooper</b> <i>Constantine's Dream: Faith, Victory, and the Search for Christian Unity.</i>	<b>11:00 am – 12:00 Noon</b> <b>Session 11: Plenary Lecture:</b> <b>Lorenzo Perrone</b> <i>Origen's Interpretation of the Psalter Revisited: The Nine Homilies on Psalm 77(78) in the Munich Codex</i>
<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )	<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )	<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )
<b>1:30 – 3:10 pm</b> <b>Session 1:</b> Panels 1A-1J	<b>1:30 – 3:10 pm</b> <b>Session 6:</b> Panels 6A-6J	<b>1:30 – 3:10 pm</b> <b>Session 12:</b> Panels 12A-12J
<b>3:10 – 3:30 pm</b> Afternoon Coffee Break	<b>3:10 – 3:30 pm</b> Afternoon Coffee Break	<b>3:10 – 3:30 pm</b> Afternoon Coffee Break
<b>3:30 – 5:10 pm</b> <b>Session 2:</b> Panels 2A-2J	<b>3:30 – 5:10 pm</b> <b>Session 7:</b> Panels 7A-7J	
<b>5:10 – 7:30 pm</b> Dinner Break ( <i>on your own</i> )	<b>5:15 – 7:30 pm</b> <b>Session 8: Instrumenta Studiorum</b> (5:15 – 5:30 pm)  <b>Session 9: NAPS Business Meeting</b> (5:30 – 6:30 pm)  <b>JECS Business Meeting</b> (6:30 – 7:30 pm)	
<b>7:30 – 8:30 pm</b> <b>Session 3: Plenary Lecture</b> <b>Elaine Pagels</b> <i>Contesting Paul's Legacy: New Insights on Reception History</i>	<b>7:30 – 9:30 pm:</b> <b>Banquet Buffet</b> After Dinner Presentation: <b>Patout Burns</b> <i>Appreciation of Practice in Managing Scholarly Commitments</i>	
<b>8:30 – 10:30 pm</b> <b>Dessert Reception</b>		

Session 1: THURSDAY MAY 25<sup>th</sup>, 1:30-3:10 pm – Panels 1A-1J

<p><b>1A Apostolic Fathers (A/V)</b></p> <ul style="list-style-type: none"> <li>• Clayton Jefford, Defining Exceptions in the <i>Didache</i></li> <li>• Dan Batovici, The Coptic Reception of the <i>Shepherd of Hermas</i></li> <li>• Travis Proctor, No Ordinary Prophet: Knowledge, Revelation, and Authorial Self-Fashioning in the <i>Shepherd of Hermas</i></li> <li>• Ryan Bowley, The <i>Martyrdom of Polycarp</i> and Intertextuality</li> </ul>	<p><b>1F Asceticism</b></p> <ul style="list-style-type: none"> <li>• Joonas Salminen, Emotions in Early Christian Asceticism: Clement and Evagrius</li> <li>• Katie Kleinkopf, A Second Skin: Uncertainty and Early Christian Asceticism</li> <li>• Maria Munkholt Christensen, Did Female Ascetics Feel a Thing?</li> <li>• Paul Smith, Philostorgius and the Non-Nicene Ascetic Movement</li> </ul>
<p><b>1B Plato and Neo-Platonism from Apuleius to Augustine (A/V)</b></p> <ul style="list-style-type: none"> <li>• J. Gregory Given, Burn after Reading: Plato's Letters as Esoteric Interpretive Key in the 2nd and 3rd Centuries CE</li> <li>• Ilaria Ramelli, Origen's Commentary on John and Its Possible Influence on Plotinus's Circle: Intersections between "Pagan" and Christian Platonic Commentaries in Late Antiquity</li> <li>• Eetu Manninen, Neo-Platonism and the Epistemological Validity of the Sensible Things in St. Augustine's Early Philosophical Thought</li> <li>• Thomas Humphries, Faith Enough to Love: Augustine on Plato and Paul</li> </ul>	<p><b>1G The Gospel of John in the Early Church I</b></p> <ul style="list-style-type: none"> <li>• Bryan Stewart, Introduction to the Gospel of John in the Early Church</li> <li>• Miriam DeCock, John's Cleansing of the Temple Narrative in Greek Patristic Interpretation</li> <li>• Claire Hall, Prophecy in Origen's Commentary on John</li> <li>• Edwina Murphy, Sin No More: Healing, Wholeness and the Absent Adulteress in Cyprian's Use of John</li> </ul>
<p><b>1C Identity Construction through Rhetoric, Image, and Text (A/V)</b></p> <ul style="list-style-type: none"> <li>• Nathan D. Howard, Basil of Caesarea as Soldier-Theologian</li> <li>• Sandy L. Haney, The Visual Power of the Cappadocian Women: Construction of Empress Identity in the Paris Gregory</li> <li>• Diane Shane Fruchtman, Scaffolding Reality: Acrostics and Identity in Commodian's <i>Instructiones</i></li> <li>• Vasiliki M. Limberis, Respondent</li> </ul>	<p><b>1H Relating: Family, Friends and the Poor in Late Antiquity</b></p> <ul style="list-style-type: none"> <li>• Michael Haykin, "A Beacon Shining Afar Off on the Waters": Basil of Caesarea's Friendship with Eusebius of Samosata</li> <li>• David Woodington, Frightened Children, Submissive Wives: Chrysostom and the Domestic Function of Fear</li> <li>• Margaret Mitchell, John Chrysostom on Marriage, Sex and Christian Love Magic</li> <li>• David Reis, There's No Place Like Home: The Rhetoric of Displacement in Greco-Roman and Early Christian Spatial Practice</li> </ul>
<p><b>1D Colonialism and Emergent Christianity: Late Antique Sources and Modern Historiography (A/V)</b></p> <ul style="list-style-type: none"> <li>• Lillian Larsen, Excavating the Interpretive Record of Monastic Education</li> <li>• Jamie Wood, Christianisation and Colonisation: Making Christian Men in Late Antiquity</li> <li>• Tom Hunt, Henri Marrou, Colonial Humanism, and the Invention of Late Antiquity</li> <li>• Blossom Stefaniw, Johannes Gutenberg: Academic Fictions, the Western Imagination, and Writing the Tura Find</li> </ul>	<p><b>1I Legitimizing and Refuting "Heresy"</b></p> <ul style="list-style-type: none"> <li>• Geoffrey Smith, Castration, Disease, and Desire: Tertullian's Retelling of the Valentinian Wisdom Myth</li> <li>• Kathleen Gibbons, Autonomy and Bardaisan of Edessa in the <i>Book of the Laws of the Countries</i></li> <li>• David Maldonado Rivera, "The 'Stone' Is not Inanimate": Nonhuman Ecologies in Epiphanius of Cyprus</li> <li>• Paul Russell, Sisinnius of Constantinople: A Frivolous Rigorist</li> </ul>
<p><b>1E Liturgical Studies</b></p> <ul style="list-style-type: none"> <li>• Zachary Keith, Early Christian Theology of Incense</li> <li>• Rebecca Maloy, Liturgy as a Form of Exegesis and Education in Visigothic Iberia</li> <li>• A. Edward Sicienski, Leavened and Unleavened: Did the Church Fathers Attach Any Theological Significance to the Type of Bread Used in the Eucharist?</li> <li>• Joseph Mueller, Why Did Ancient Christians Call Ministers Priests?</li> </ul>	<p><b>1J The Reception of Syriac Ascetic and Spiritual Literature</b></p> <ul style="list-style-type: none"> <li>• Colby Scott, Covenanters in Crisis: Ephrem's Sermon on the Occasion of Jovian's Peace Treaty of 363?</li> <li>• Andrew Hayes, Ephrem's "Brothers": Patterns of Direct Address and Communitarian Themes in the Poetry of Ephrem the Syrian</li> <li>• Blake Hartung, From Son of the Covenant to Cave-Dwelling Hermit: The Ascetic Reception and Transformation of "Ephrem" in the Fifth and Sixth Centuries</li> <li>• Joshua Falconer, From <i>Kephalaia</i> to <i>Kalām</i>: The Recapitulation of Isaac of Nineveh's Writings in Arabic and its Reception in Early Abbasid Theological Debates</li> </ul>

Session 2: THURSDAY MAY 25<sup>th</sup>, 3:30-5:10 pm – Panels 2A-2J

<p><b>2A Pre-Dissertation Workshop I (A/V)</b></p> <ul style="list-style-type: none"> <li>• David Blackwell, Rending the Veil: A History of Interpretation</li> <li>• Paul Saieg, Contemplating Death: Spiritual Exercises in the Cubiculum of La Donna Velata</li> <li>• Mikail Berg, Flirt to Convert? Marry and Tarry? Mixed Marriages and Missional Strategies in Early Christianity</li> <li>• Emily Lafleche, Erotic Language and Nuptial Imagery in the Bridal Chamber</li> <li>• Brian Burns, In the Image of God He Created Them: Εἰκὼν and the Economy of Salvation in Athanasius's <i>Contra Gentes</i> and <i>De Incarnatione</i></li> <li>• Teppei Kato, Hebrews, Apostles, and Christ: Three Arbiters of Jerome's <i>Hebraica Veritas</i></li> <li>• Andrew Blosser, The Myth of the Lonely Augustinian: The Role of Community in Augustine's Understanding of Love</li> <li>• Jimmy Chan, The Role of the Restoration Motif in Understanding Augustine's Theology of History in the Second Part of <i>De Civitate Dei</i></li> <li>• Alex Fogleman, "Longing for the Fount": Augustine's Ecclesial Mysticism in Psalm 41</li> <li>• Kirsten Anderson, Augustine on True Mediation and Union with God in Response to the Pagans</li> </ul>	<p><b>2F Visions of Orthodoxy and Ecclesial Authority</b></p> <ul style="list-style-type: none"> <li>• Tina Shepardson, Anathemas from Heaven: John Rufus and Severus on Chalcedonian Claims of Legitimacy</li> <li>• Nancy Heisey, Apostolicity as Intersectionality: <i>Laudatio Barnabae apostoli</i> and the Autocephaly of Cyprus</li> <li>• Scott Ables, The Reappropriation of the Council of Nicaea in John of Damascus</li> <li>• Andrew Hofer, O.P., Social Monophysite? Leo the Great on the Humanity of the Poor</li> </ul>
<p><b>2B Meals, Mouths, and Materiality (A/V)</b></p> <ul style="list-style-type: none"> <li>• John Penniman, The Coarse Milk of Marriage: The Ascetic Essence of Food in 1 Corinthians 3</li> <li>• Todd Berzon, Regulating the Tongue: Early Christian Fear of the Material Mouth</li> <li>• Dana Robinson, Food and Sacred Space at the Shrine of St. Felix</li> <li>• Rebecca Krawiec, Respondent</li> </ul>	<p><b>2G The Power of Inseparable Operations</b></p> <ul style="list-style-type: none"> <li>• Kellen Plaxco, Inseparable Operations and John 14:16: Eunomius, Didymus, and Basil</li> <li>• Mark Weedman, Inseparable Operations in Hilary of Poitiers</li> <li>• Andrew Harmon, The Works of the Hands are also the Works of the Fingers: Inseparable Operations in Ambrose</li> <li>• Adam Ployd, The Virtue of Inseparable Operations in Augustine</li> </ul>
<p><b>2C Sacred Space and Property (A/V)</b></p> <ul style="list-style-type: none"> <li>• Robin Jensen, Cemetery Churches: Their Function, Community, and Relationship to Urban Basilicas</li> <li>• Carmen Angela Cvetkovic, <i>Multis enim notissima est sanctitas loci</i>: Paulinus of Nola and the Making of Christian Sacred Space</li> <li>• Erika Hermanowicz, The Corporate Nature of Church Property</li> <li>• Michael Peppard, What Is a <i>Photisterion</i>?</li> </ul>	<p><b>2H Augustine of Hippo I</b></p> <ul style="list-style-type: none"> <li>• Erika Kidd, Praying in the Bedchambers of the Heart: Augustine on Prayer and Intimacy</li> <li>• Sean Hannan, The Temporality of Grief and Joy in Augustine's <i>Confessions</i></li> <li>• Brendan Case, Breaching the Citadel: Augustine and the Stoics on the Passions</li> <li>• Patricia Grosse, <i>Amas me? Diliges me?</i> Love and emotion in Augustine's <i>De civitate Dei</i> 14.7</li> </ul>
<p><b>2D Expanding the Map of Late Antique Christianity I: Hagiographical and Martyrological Literature (A/V)</b></p> <ul style="list-style-type: none"> <li>• Jeanne-Nicole Mellon Saint-Laurent, Enslaved Christians in Syriac Hagiography</li> <li>• Jacob A. Lollar, Refugees, Religion, and the Reinvention of Histories and Identities: Martyrdom and Apostolic Myths among Refugees in Fourth and Fifth-Century Edessa</li> <li>• Reyhan Durmaz, Beasts, Demons, and the Demonic in Syriac Hagiography: An Expedition into Late Antique Imagination</li> <li>• Kyle Smith, An Atlas of Martyrdom: Eusebius, Syriac Christianity, and the Martyrdom Narrative as Genre</li> </ul>	<p><b>2I Models of Gender in Late Antiquity</b></p> <ul style="list-style-type: none"> <li>• Alexander Perkins, No Man's Land: Tatian's <i>Oratio ad Graecos</i> and Roman Ideologies of Masculinity</li> <li>• Stefan Hodges-Kluck, Stoic Endurance and Episcopal Authority in Gregory of Nyssa's Account of Macrina's Funeral</li> <li>• Robert Parks, Two Images of God: Augustine and the Equality of Men and Women</li> <li>• Meghan Henning, Hell Hath No Fury: Gendered Bodies in Ancient Medicine and Early Christian Hellscapes</li> </ul>
<p><b>2E Origen I (A/V)</b></p> <ul style="list-style-type: none"> <li>• Joseph T. Lienhard, S.J., The Spiritual Journey: Origen's <i>Homily 27 on Numbers</i></li> <li>• Blake Jurgens, Beware the Jugglers: Origen's Polemic Against Ritual Experts in the <i>Contra Celsum</i></li> <li>• Catherine Chin, Origen Watches Alaric</li> <li>• Virginia Burrus, Origen's Eco-chorology</li> </ul>	<p><b>2J Emotion in Ancient Christianity I</b></p> <ul style="list-style-type: none"> <li>• Alex Petkas, Philosophy, Emotion, and Exemplarity in the Letters of Gregory of Nazianzus</li> <li>• Niki Clements, Integral Emotions in Cassian's Ascetic Subjectivity</li> <li>• Jordan Wales, Visionary Empathy: Gregory the Great on "Compassion" as a Human Participation in the Life of God</li> <li>• Andrew Summerson, The Emotions as God's Vernacular</li> </ul>

Session 4: FRIDAY MAY 26<sup>th</sup>, 9:00-10:40 am – Panels 4A-4J

<p><b>4A The “Persecution” of the Christians: Experience and Memory (A/V)</b></p> <ul style="list-style-type: none"> <li>• David DeVore, “Domitian’s Demonstrations of Great Cruelty” (Eus. <i>HE</i> 3.17): Mythologizing a Domitianic Persecution in the 170s</li> <li>• Jared Secord, Rivalry and Persecution among Intellectuals in the Second Century: Galen, Lucian, and Justin Martyr</li> <li>• James Corke-Webster, The Decian Persecution from the Ground Up</li> <li>• Aldo Tagliabue, The Contribution of Pontius’ <i>Life of Cyprian</i> to the Early Christian “Persecution” Narratives</li> </ul>	<p><b>4F Pre-Dissertation Workshop II</b></p> <ul style="list-style-type: none"> <li>• John Solheid, Manna from Heaven: Exegesis and Exhortation in Origen’s Homilies on the Psalms in the Codex Monacensis Graecus 314</li> <li>• Simeon Burke, Origen of Alexandria and the Command to “Render unto Caesar the Things of Caesar and to God the Things of God”</li> <li>• Matthew Kemp, The Universal in the Local: Cyprian’s Theology of Church Polity</li> <li>• Jane Sloan Peters, An Exegesis of John 14:9: Reading Athanasius’s <i>Contra Arianos</i> 3.5 as a Correction of Eusebius’s <i>Ecclesiastical Theology</i> 3.21</li> <li>• Zachary Lycans, Scripture and the Diabolical Other in Athanasius’s Polemic</li> <li>• Monica Keith, Animal Imagery in Basil of Caesarea’s <i>Hexaemeron</i></li> <li>• Thomas Millay, The Use of Pleasure in Late Antiquity</li> <li>• Laura Roesch, The Martyr in the Landscape: City, Countryside, and Wilderness in Prudentius’ <i>Liber Peristephanon</i></li> <li>• Corine Milad, Sacramentality, Incarnation, and Matter: Augustine’s Understanding of Ascent in the Gospel of John</li> <li>• Christopher Mooney, Augustine on Almsgiving: Giving Money or Showing Mercy?</li> </ul>
<p><b>4B Pilgrimage and Piety in Early Christianity (A/V)</b></p> <ul style="list-style-type: none"> <li>• Eric Covington, Paul, Justin, and the Goal of the Christian Life: Becoming Perfect in 1 Corinthians and the <i>Dialogue with Trypho</i></li> <li>• Jason Robert Combs, Dreams of Divine Chastisement: The Origin and Influence of an Early Christian Dream-Type</li> <li>• Rebecca Falcasantos, He Made the Palace a Monastery: Power, Piety, and the Construction of Orthodoxy under Theodosios II</li> <li>• Rangar Cline, Pilgrimage Souvenirs and the Authenticity of Pilgrimage</li> </ul>	<p><b>4G Fracture and Heterotopia in Late Antique Africa</b></p> <ul style="list-style-type: none"> <li>• Bradley Daugherty, “In Your Pride You Claim this Perfect Sanctity”: Optatus of Milevis and Caecilianist Constructions of Donatist Bishops</li> <li>• Gregory Lee, Dividing Christians: Augustine on Heresy, Schism, and the Donatists</li> <li>• Eric Fournier, Persecuting Heretics in Late Antique North Africa: Tolerant Vandals and Intolerant Bishops</li> <li>• Vince Bantu, Locating Frumentius in Late Antique Topography</li> </ul>
<p><b>4C Reading and Defending Scripture (A/V)</b></p> <ul style="list-style-type: none"> <li>• Stephen Presley, Private Scripture Reading in the Early Church</li> <li>• Thomas Schmidt, Defending the Apocalypse: Hippolytus and his Dispute with Gaius in Third Century Rome</li> <li>• Bogdan Bucur, “God Never Appeared to Moses”: Eusebius of Caesarea’s Peculiar Interpretation of the Theophany at the Burning Bush</li> <li>• Aäron Vanspauwen, Bible Variants in <i>De Fide Contra Manichaeos</i>: Regional Traditions or Polemic Purposes?</li> </ul>	<p><b>4H Salvation through Christ</b></p> <ul style="list-style-type: none"> <li>• Hans Moscicke, The High-Priestly Christology of <i>1 Clement</i>: A Reappraisal</li> <li>• Ky Heinze, Ransom and Christology in Origen and the Cappadocians</li> <li>• Ty Monroe, Augustine’s Early Views of Salvation Through Christ</li> <li>• Jonathan Morgan, Numerology and Soteriology in Cyril of Alexandria</li> </ul>
<p><b>4D Sin, Repentance and Conversion in Late Antiquity (A/V)</b></p> <ul style="list-style-type: none"> <li>• Paul Dilley, Collective Heart-work and Cognitive Discipline in Early Monastic Rituals of Repentance</li> <li>• Brian Matz, A Glimpse of “Structural Sin” in Early Christian Preaching</li> <li>• Becky Walker, Chrysostom’s Views on Post-Baptismal Sin: Was He Soft on Sinners?</li> <li>• Henrik Rydell Johnsen, Repentance and Inner Conversion in Lower Egyptian Monasticism and Late Antique Philosophy</li> </ul>	<p><b>4I Expanding the Map of Late Antique Christianity II: The Development and Transmission of Literary Genres</b></p> <ul style="list-style-type: none"> <li>• James E. Walters, Collecting Writings and Constructing a Genre: The Demonstrations of Aphrahat as an Edited Anthology</li> <li>• Jonathan Loopstra, New Light on a Relatively Unknown Genre: Lessons in Patristics from a Damascus Pedagogical Manuscript</li> <li>• Philip M. Forness, A New Approach to Homilies as Sources for Late Antique History</li> <li>• Michail Kitsos, Perceptions of “Otherness” at the Eastern Borders of the Roman Empire: Syriac Multivocal Literature on the Jews</li> </ul>
<p><b>4E Sex and Scripture: Marriage, Divorce, and Celibacy in Early Christianity (A/V)</b></p> <ul style="list-style-type: none"> <li>• Stephen Cooper, Sexual Abstinence in Marcion’s Christianity: Philosophically or Exegetically Determined?</li> <li>• Jennifer Hunter, Producing the Image of God through Procreation</li> <li>• Sr. Maria Kiely, Sanctified Eros: Ambrose of Milan’s Liberal Use of Sensual Imagery from the Song of Songs</li> <li>• David Hunter, “Except in Case of Fornication”: The Matthean Exception in Augustine and his Predecessors</li> </ul>	<p><b>4J Body and Soul</b></p> <ul style="list-style-type: none"> <li>• Despina Prassas, Basil of Caesarea and the Body</li> <li>• Adam Rasmussen, “A Vessel Divinely Molded”: Basil of Caesarea on the Human Body</li> <li>• Marianne Djuth, Body and Soul: Augustine’s Use of 1 Cor. 3:7 in his Works after 400</li> <li>• Lisa Driver, Pastoral Physicians of Embodied Souls and the Communal Body in Eastern Christianity</li> </ul>

Session 6: FRIDAY MAY 26<sup>th</sup>, 1:30-3:10 pm – Panels 6A-6J

<p><b>6A Virtue in Early Christian Thought (A/V)</b></p> <ul style="list-style-type: none"> <li>• Martin Tomszak, “Grasses and Vegetables”: Ethical Eating in Basil of Caesarea</li> <li>• Shawn Wilhite, “A Psalm Implies Serenity of Soul”: Basil of Caesarea’s Virtue Reading of Psalm 1 and Christian Appropriation of a Jewish Two Ways Metaphor</li> <li>• Samantha Miller, John Chrysostom’s Antitypical Use of Adam and Eve in Exhortations to Virtue</li> <li>• Marcin Wysocki, “The World Cannot Hope to Win You as its Friend” (Ep. 8, 3): The Christian Hope in the Struggle between World and Heaven, a Study of Paulinus of Nola’s Letters</li> </ul>	<p><b>6F Africa Divided: Donatist and Catholic Divergence on Exegesis, Liturgy, and Ecclesial Identity</b></p> <ul style="list-style-type: none"> <li>• Jane Merdinger, Raising Altar Against Altar: Aberrations in Donatist Baptism and Liturgy</li> <li>• Jesse Hoover, Montanus and Arius and Mani, O My! Perceptions of Heresy within the Donatist Church</li> <li>• Alden Bass, The Role of Scripture in the Anti-Donatist Work of Optatus of Milevis</li> <li>• Joseph Grabau, Assessing Evidence for North African Interpretations of John 15:1-8, in an Era of Donatism</li> </ul>
<p><b>6B The Gospel of John in the Early Church II (A/V)</b></p> <ul style="list-style-type: none"> <li>• Michael Thomas, Ambrose’s Theology of the Mysteries: His Exposition of the Gospel of John</li> <li>• Lee Jefferson, Visualizing Christology: The Gospel of John in Fourth and Fifth-Century Christian Art</li> <li>• Eric Hoff, The Double Resurrection in Augustine’s <i>Tractates on the Gospel of John</i></li> </ul>	<p><b>6G <i>Ad fontes armeniacos</i></b></p> <ul style="list-style-type: none"> <li>• Ani Honarchian, “For the Sake of Taxes I will Not Give You My Flock Willingly”: Taxation and Religion in the Sasanian Empire</li> <li>• Jesse Siragan Arlen, “Hymns of the Night”: Seven <i>Madrāšê</i> of Ephrem the Syrian Preserved in Armenian</li> <li>• Christine Thomassian, “Blessing to the One, Who Feeds the Whole Universe”: A Cycle of <i>Madrāšê</i> of Ephrem the Syrian Preserved in Armenian</li> </ul>
<p><b>6C Emotion in Ancient Christianity II (A/V)</b></p> <ul style="list-style-type: none"> <li>• Christopher Sweeney, The Rank of the Dead: Patronage, Stoicism, and Grief in Ambrose and Gregory of Nazianzus</li> <li>• Allison Gray, Reading and Writing Grief: Gregory of Nyssa’s <i>Life of Macrina</i></li> <li>• Bonnie Kutbay, Art that Stirs Emotions: Experiencing the Sacred Mosaics of San Vitale, Ravenna</li> <li>• Maria del Fiat Miola, Affective Relationships in the Household of the Monastery of St John in Arles</li> </ul>	<p><b>6H Beyond Relevance: Teaching and Researching Early Christianity in the Present Moment</b></p> <ul style="list-style-type: none"> <li>• Jennifer T. Kaalund</li> <li>• Young Richard Kim</li> <li>• Peter Anthony Mena</li> <li>• Laura Nasrallah</li> <li>• John O’Keefe</li> <li>• Tina Shepardson</li> </ul>
<p><b>6D Religion, Medicine, Disability, Health and Healing in Late Antiquity I: Intersections between Asceticism and Medicine in Late Ancient Christianity (A/V)</b></p> <ul style="list-style-type: none"> <li>• Jonathan Zecher, “Does Medicine Agree with the Aims of Piety?” Toward a Re-evaluation of Ascetic Ambivalence to Medicine</li> <li>• Elisa Groff, Out of Sight Out of Mind: Asceticism as Medical Treatment for Hypersexual Disorders in St Mary of Egypt</li> <li>• Heidi Marx-Wolf and Heather Penner, Suppurative Wounds and Necrotic Limbs: from Ancient Medical Discourse to Christian Hagiography</li> <li>• Chris De Wet, God’s <i>Askēsis</i>: Medical and Cultural Discourses of Old Age in Early Christian Literature</li> </ul>	<p><b>6I Athanasius and Pseudo-Athanasius</b></p> <ul style="list-style-type: none"> <li>• Khaled Anatolios, The Construction of <i>creatio ex nihilo</i> in Athanasius’s <i>Contra Gentes-de Incarnatione</i></li> <li>• Vladimir Kharlamov, Athanasius Against Arius and Popularization of the Deification Theme</li> <li>• Chibugo Lebechi, Crypto-Docetism in Athanasius of Alexandria: A Critical and Theological Reflection on <i>De Decretis Nicaenae Synodi</i> 14.5</li> <li>• Mark DelCogliano, <i>Contra Aetium</i>: The Anti-Aetian Tradition in Epiphanius and Pseudo-Athanasius</li> </ul>
<p><b>6E The Second Century (A/V)</b></p> <ul style="list-style-type: none"> <li>• David Jorgensen, Ptolemy vs. Ptolemy: The Role of Divorce in the Identification of the Martyr with the Author of the <i>Epistle to Flora</i></li> <li>• Scott Moringiello, Place of Love in Justin Martyr</li> <li>• Awet Andemicael, Survival Guide in the Age of Antichrist: A Political Aspect of Irenaeus’s Theology</li> <li>• Brendan Harris, Irenaeus’s Engagement with Rhetorical Theory in his Exegesis of the Johannine Prologue in <i>Adversus Haereses</i> 1.8.5-9.3</li> </ul>	<p><b>6J Lactantius and Eusebius of Caesarea</b></p> <ul style="list-style-type: none"> <li>• Paul Blowers, Lactantius and Eusebius of Caesarea on the Legacy of Greco-Roman Tragedy</li> <li>• Kirsten Mackerras, “Singing to Deaf Ears”? Apology, Authority, and Audience in Lactantius’ <i>Divine Institutes</i></li> <li>• Jennifer Barry, Damning Cities: The Case Against Nicomedia and Her Bishop</li> <li>• Gianna Zipp, The Characteristics of Tyrants According to Lactantius in <i>De mortibus persecutorum</i>?</li> </ul>

Session 7: FRIDAY MAY 26<sup>th</sup>, 3:30-5:10 pm – Panels 7A-7J

<p><b>7A Reading and Harmonizing Scripture (A/V)</b></p> <ul style="list-style-type: none"> <li>Jeremiah Coogan, Mapping the Fourfold Gospel: Textual Geography in the Eusebian Apparatus</li> <li>Samuel Pomeroy, Descendants of Shem: Narrating the History of Israel in Fifth-Century Exegesis of Genesis</li> <li>Matthew Kraus, Jerome and Epistle 52: Biblical and Classical Exegesis Serving Classical Rhetoric</li> <li>Ed Gallagher, The Apostles and the Septuagint according to Jerome</li> </ul>	<p><b>7F Aspects of Liturgical Practice in Ancient Jerusalem</b></p> <ul style="list-style-type: none"> <li>Paul Bradshaw, Sources of the Late Fourth-Century Baptismal Rite of Jerusalem</li> <li>Anne McGowan, Pilgrims as Participants in and Witnesses to Fourth-Century Hagiopolite Liturgies</li> <li>Anna Adam Petrin, Influences on the Anaphora of Late Fourth-Century Jerusalem</li> </ul>
<p><b>7B Augustine on Language as a Bridge to the Divine: A Case Study in the <i>motus of conversio</i> in <i>Confessions IX.24</i> (A/V)</b></p> <ul style="list-style-type: none"> <li>Charles Kim, Jr., “The School of the Heart”: Humble Language and the <i>motus</i> of the “Exterior” <i>conversio</i> of Augustine</li> <li>Pablo Irizar, “Lord, Show Us the Father”: Augustine on the Language of <i>formae Christi</i> (in Phil 2:6-7) and the <i>visio Dei</i> as the <i>motus</i> of the “Superior” <i>conversio</i></li> <li>Guinevere Rallens, “Per the Humanity of Your Word”: The Language of Augustine’s Theological Prepositions in the <i>motus</i> of the “Interior” <i>conversio</i></li> </ul>	<p><b>7G Specters of Aristotle</b></p> <ul style="list-style-type: none"> <li>Ryan Clevenger, Gregory of Nazianzus’s Aristotelian Account of Universals</li> <li>Joel Kalvesmaki, Evagrius and Aristotle</li> <li>Paige Hochschild, Aristotle and Augustine on Intellectual Memory</li> <li>Luis Sales, Philosophical Essentialism, Intellectual Hybridity, and Christian Propaganda: A Postcolonial Critique of Scholarly Erasures of the Aristotelian Legacy in Late Ancient Greek Christian Thought</li> </ul>
<p><b>7C Patristic Reception in Post-Reformation Europe (A/V)</b></p> <ul style="list-style-type: none"> <li>Trey Gilliam, How Did He Do That? William Whiston’s Defense of the <i>Apostolic Constitutions</i></li> <li>Donna Hawk-Reinhard, Thomas Rattray’s Use of Selected Patristic Liturgies for Liturgical Reform in Scotland</li> <li>Gregory Robbins, John Keble, the Fathers, and the Reform of Parish Life</li> <li>Nathan Lunsford, An Asceticism of Reason: Newman’s Monastic and Patristic Remedy for the Usurpations of Reason</li> </ul>	<p><b>7H Finding Late Antique Literature Between Poetry and Prose</b></p> <ul style="list-style-type: none"> <li>Andrew Faulkner, Paraphrasing the Seventy: Re-reading the <i>Metaphrasis Psalmorum</i></li> <li>Cillian O’Hogan, Didacticism and Poetic Inspiration in Paulinus of Nola’s <i>Laus Sancti Iohannis</i></li> <li>Suzanne Abrams Reblliard, The Poetic Spirit: Gregory of Nazianzus on the Holy Spirit in his <i>Oration 31</i> and <i>Poemata Arcana 3</i></li> <li>Erin Walsh, Verse Exegesis: The Performance of Theological Reflection</li> <li>Jeffrey Wickes, Poetry and Devotion: Reading Jacob of Serugh’s <i>On the Forty Martyrs</i></li> </ul>
<p><b>7D Religion, Medicine, Disability, Health and Healing in Late Antiquity II: Early Christian Psychagogy and Care of the Soul (A/V)</b></p> <ul style="list-style-type: none"> <li>Wendy Mayer, John Chrysostom, Neuroscience and the Jews</li> <li>Naoki Kamimura, Tertullian’s Approach to Medicine and the Care of Souls</li> <li>Junghun Bae, Fear, Hope and Almsgiving: Revisiting John Chrysostom’s Approach to Redemptive Almsgiving</li> <li>Jessica Wright, The Brain is the Treasury of the Marrow: Medicine and Economy in Theodoret of Cyrhus</li> </ul>	<p><b>7I Christology</b></p> <ul style="list-style-type: none"> <li>Don Springer, Irenaeus on the Recapitulative Reversal Necessary for Divine Union</li> <li>Tikhon Pino, Like Us in All Things but Sin: Basil of Ancyra and the <i>Homoiousion</i></li> <li>Joshua McMannaway, John Cassian and the Logic of Predication</li> <li>Kimberly Baker, From Exegetical Dilemma to Theological Conviction: The Roots of Augustine’s Doctrine of the <i>Totus Christus</i></li> </ul>
<p><b>7E Identity Formation and Alterity (A/V)</b></p> <ul style="list-style-type: none"> <li>John Elmer Abad, <i>Cohabituus hoc saeculum</i> (Apol. 42.2): Christianity and the Secular in Tertullian’s Apologetic Writings</li> <li>Benjamin Wayman, Swamped by Waves: Basil’s Ecclesial Politics of Resistance</li> <li>Jacob Latham, Claiming Romanitas: Christian Invective against the Cult of Magna Mater in Late Antique Rome</li> <li>Ryan Strickler, Men and Monsters in Byzantium: Dehumanizing Adversaries in Seventh-Century Apocalyptic Discourse</li> </ul>	<p><b>7J Origen II</b></p> <ul style="list-style-type: none"> <li>AnnMarie Bridges, Origen’s Temporal Hermeneutic</li> <li>Andrew Blaski, Rethinking the Incarnation in Origen of Alexandria</li> <li>John Gavin, Sundials and Shadows: Interpreting a Metaphor in Origen of Alexandria’s <i>De oratione 17</i></li> <li>Kyeil Kwak, Origen and <i>Symbolon</i>: Reconstruction of the Cosmos via Scriptural Interpretation</li> </ul>

Session 10: SATURDAY MAY 27<sup>th</sup>, 9:00-10:40 am – Panels 10A-10J

<p><b>10A Analyzing Sources and Reading History (A/V)</b></p> <ul style="list-style-type: none"> <li>• Josien Segers, Basil the Great or Gregory of Nyssa? Textual Study and Source Analysis of the <i>Sermons on the Creation of Man</i> and the <i>Sermon on Paradise</i></li> <li>• Peter Anthony Mena, Letters from Cappadocia</li> <li>• Bradley Storin, Against the Author: How Should Historians Read Ancient and Late Antique Autobiographies?</li> <li>• Joseph Reidy, Gelasius of Caesarea: A Potential Source for Sozomen's <i>Ecclesiastical History</i>?</li> </ul>	<p><b>10F Gregory of Nyssa's <i>In diem natalem salvatoris</i></b></p> <ul style="list-style-type: none"> <li>• Andrew Radde-Gallwitz, Christmas in Cappadocia, 386: Gregory's Rewritten Christology</li> <li>• Maria Doerfler, Gregory and the Children: Rhetoric and Theodicy in <i>In diem natalem</i></li> <li>• Margaret M. Mitchell, A Duet of Two Trumpets</li> <li>• J. Warren Smith, <i>Akolouthia</i> and Soteriology in <i>In diem natalem salvatoris</i></li> </ul>
<p><b>10B Fifth-Century Monasticism (A/V)</b></p> <ul style="list-style-type: none"> <li>• Madalina Toca, The Syriac Reception of the Letters of Isidore of Pelusium</li> <li>• Andrew Crislip, Emotion Words in Coptic and Greek: Evidence from the Works of Shenoute the Great</li> <li>• Nicholas Venable, Dispute Resolution within Christian Institutions in Late Antique Egypt</li> <li>• Nicholas Mataya, Eugippius and the Problem of his Rule: A New Approach</li> </ul>	<p><b>10G Angels and Demons</b></p> <ul style="list-style-type: none"> <li>• Jennifer Otto, "We Slay Demons": Legitimate and Illegitimate Violence in Origen's <i>Homilies on Joshua</i></li> <li>• Daniel Becerra, Asceticism and the Angels: Angels as Beneficiaries of <i>Askesis</i> in Late Antiquity</li> <li>• Patout Burns, The Fall of the Angels in Augustine's Later Theology</li> <li>• Nathaniel Kidd, Scriptural Textures of Eighth-Century Jerusalemite Demonology</li> </ul>
<p><b>10C John Chrysostom and Friends (A/V)</b></p> <ul style="list-style-type: none"> <li>• Brian Dunkle, S.J., "The Twofold Affection": <i>Charis</i> and <i>Physis</i> in the Early Preaching of John Chrysostom</li> <li>• Jon Stanfill, John Chrysostom's Processions and the Performative Assembly of Nicene Christianity</li> <li>• Mariana Bodnaruk, Emotion as Metaphor and Transformations of Self in Late Antiquity: Jerome and John Chrysostom on Anger</li> <li>• Matthew Chalmers, John Chrysostom, Cyril of Jerusalem, and the Samaritan "Other"</li> </ul>	<p><b>10H Augustine of Hippo II</b></p> <ul style="list-style-type: none"> <li>• Richard Brumback, The Cassiciacum Dialogues: Augustine's Christian Protreptic</li> <li>• John Sehorn, Thinking Out Loud: Augustine in Light of Recent Research on the Evolution of Language</li> <li>• Gerald Boersma, Augustine on Seeing God with Resurrected Eyes</li> <li>• Matthew Drever, Grace, Predestination, and the Love of Neighbor in the Late Augustine</li> </ul>
<p><b>10D Early Christianity in the Digital Age (A/V)</b></p> <ul style="list-style-type: none"> <li>• Sarah Bond, GIS and Jesus: Mapping Imagined, Uncertain, and Extra-Terrestrial Early Christian Landscapes</li> <li>• Nathan P. Gibson, Robust Digital Approaches to Literary History: The Case of Syriac</li> <li>• David L. Eastman, Mapping the Martyrs in Space and Time</li> <li>• Paul Dilley, Respondent</li> </ul>	<p><b>10I Trinitarian Theology</b></p> <ul style="list-style-type: none"> <li>• Stephen Waers, Rufinus and Origen's Trinitarian Theology</li> <li>• Amy Heck, Augustine and Basil: Names and the Revelation of Relationship</li> <li>• Amy Hughes, The Virgin and the Trinity: Gregory of Nyssa on the "Subjection" of the Son</li> <li>• Douglas Finn, Trinity and Mimesis: Augustine's Preaching on Stephen and Paul</li> </ul>
<p><b>10E Religion, Medicine, Disability, Health and Healing in Late Antiquity III: Religion, Medicine, Health and Disability in Early Christianity (A/V)</b></p> <ul style="list-style-type: none"> <li>• Ashley Edewaard, Combative Digestion and Clement of Alexandria's Rationale for Moderate Eating</li> <li>• Artemisa Rodrigues, The Slavery of the Stomach: Gluttony and Psycho-Somatic Health in the <i>Discourses</i> of Philoxenus of Mabbug</li> <li>• Candace Buckner, Made in an Imperfect Image: Ethnicity, Disability, and Infirmary in the <i>Life of Aphou</i></li> <li>• Andrew Langford, Cauterized Conscience: Medical Metaphor and Medical Practice in Historical Perspective</li> </ul>	<p><b>10J Imagining the Early Christian Body: Places and Parts</b></p> <ul style="list-style-type: none"> <li>• Carly Maris, Christian Bodies and Idolatrous Spaces: Topophobia in Tertullian's <i>De Spectaculis</i></li> <li>• Sonja Anderson, Discerning the Body in Cyprian's <i>De Lapsis</i></li> <li>• Emily Cain, A Baptismal Cataract Surgery: Clement of Alexandria</li> <li>• M Adryael Tong, "Of a Piece": The Circumcision of the Body in Origen's <i>Homilies on Genesis</i> and <i>Genesis Rabbah</i></li> </ul>

Session 12: SATURDAY MAY 27<sup>th</sup>, 1:30-3:10 pm – Panels 12A-12J

<p><b>12A Exegesis and Theology in Antioch and Alexandria (A/V)</b></p> <ul style="list-style-type: none"> <li>Lois Farag, Alexandrian Theological Exegesis: Athanasius and Cyril of Alexandria</li> <li>Matthew Briel, Photios' Use of Cyril of Alexandria's Exegesis</li> <li>Vasilije Vranic, The Old Testament Theophanies in the Fifth-Century Antiochene Exegesis</li> <li>Christopher Beeley, Exegesis and Metaphysics in Antiochene Theology</li> </ul>	<p><b>12F Palestinian Monasticism: Development, Influences, and Reception</b></p> <ul style="list-style-type: none"> <li>Zachary B. Smith, Who's Right, Which Rite, Why Write? <i>Apophthegmata</i> as Protreptic and Paraenetic</li> <li>Sean Moberg, Frank Speech in Barsanuphius and John</li> <li>Kyle Schenkewitz, Perspectives from Gaza on Bodily Asceticism and Illness</li> <li>Ian Gerdon, Friend of Christ, Friend of Sinners: Friendship in Maximus the Confessor's <i>Centuries on Charity</i></li> </ul>
<p><b>12B Paul Among the Apologists (A/V)</b></p> <ul style="list-style-type: none"> <li>Matthew Thomas, Leading Captivity Captive: Paul in Justin Martyr's <i>Dialogue with Trypho</i></li> <li>Christiaan Kappes, Clement of Alexandria's Discovery of Roman Jurisprudence in St. Paul</li> <li>Ben Haupt, Tertullian the Apologist and Paul</li> <li>Paul Hartog, The Critique of Rhetorical Eloquence in Paul's 1 Corinthians 2 and Minucius Felix</li> </ul>	<p><b>12G Spirit and spirits</b></p> <ul style="list-style-type: none"> <li>Jacob Prahlow, Paul and <i>Pneuma</i>, Justin and Judaism: Reception of Paul in Justin Martyr's <i>Dialogue with Trypho</i></li> <li>Justin Lee, The Grace of the Spirit in Origen</li> <li>Micah Miller, Origen of Alexandria's Angelomorphic Pneumatology</li> <li>David Kiger, Ephrem the Syrian's Pneumatology in Context</li> </ul>
<p><b>12C The Reception of Paul in Late Antiquity (A/V)</b></p> <ul style="list-style-type: none"> <li>Michael Domeracki, The Charismatic Memory of Paul and the Challenge to Ecclesial Authority in the Second Century</li> <li>Cavan Concannon, Reading Paul's Ethnicity in Late Antiquity</li> <li>Michael Glowasky, Mirroring the Eloquence of Scripture: Augustine's Rhetorical Reading of Paul in his Easter Sermons</li> <li>Jonathan Yates, <i>Non fit sine diuino adiutorio</i>: Paul and Salvation History in <i>City of God</i> 15-16</li> </ul>	<p><b>12H Maximus the Confessor</b></p> <ul style="list-style-type: none"> <li>Eric Lopez, Only God Knows: Maximus' Theological Epistemology in the Context of his Revision of the Origenist Myth</li> <li>Thomas Cattoi, Noetic Illumination or Chalcedonian Transformation? Revisiting Maximus the Confessor's Eucharistic Theology</li> <li>Joshua Lollar, An Epistemological Reading of Maximus the Confessor's <i>logoi</i></li> <li>Kevin M. Clarke, Nature and the Grace of Deification in Maximus the Confessor</li> </ul>
<p><b>12D Augustine of Hippo III (A/V)</b></p> <ul style="list-style-type: none"> <li>Jason BeDuhn, Augustine, Faustus, and the Jews</li> <li>John Hood, Did Augustine Repudiate his Doctrine of Jewish Witness in the <i>Tractatus Adversus Iudaeos</i>?</li> <li>Cody Strecker, Concubinage, <i>Continentia</i>, and Augustine's Theory of <i>Coniugium</i></li> <li>Timo Nisula, "Voices from the Other Side": Augustine's Fictitious Dialogues in the <i>sermones ad populum</i></li> </ul>	<p><b>12I Augustine and the Bible: Method and Significance</b></p> <ul style="list-style-type: none"> <li>Thomas Clemmons, Augustine's Early Use of the Gospels (386-392)</li> <li>Austin Murphy, OSB, Use and Meaning: Augustine's Scriptural Exegesis</li> <li>Gregory M. Cruess, "<i>De humilitate Christi loquor</i>": Augustine's Preaching on the Union of Natures in his <i>In Iohannis euangelium tractatus</i></li> <li>Michael Cameron, The Function of Christology in Augustine's <i>Confessions</i></li> </ul>
<p><b>12E Models of Martyrdom and Suffering</b></p> <ul style="list-style-type: none"> <li>Elizabeth Klein, Ecclesiology in the Donatist Martyrdom Stories</li> <li>Kathleen Kirsch, Vincent's Victory: The Martyr as <i>Miles</i> in Prudentius' <i>Peristephanon V</i></li> <li>David Riggs, Cultivating Heavenly Patronage on the Margins of Vandal Africa: <i>The Passion of St Salsa</i></li> <li>Stephen Shoemaker, Passion of Peter of Capitolias (d. 715) and Christian-Muslim Relations in the Early Caliphate</li> </ul>	<p><b>12J The Ordering of Knowledge and Modes of Knowing in Early Christianity</b></p> <ul style="list-style-type: none"> <li>Anthony Briggman, Philosophical Theology and Irenaeus' Theology Proper</li> <li>Scott Johnson, Syriac Knowledge: Ancient and Modern</li> <li>Matthew Crawford, The Eusebian Canon Tables: A Paratext for Ordering Textual Knowledge</li> <li>Lewis Ayres, Against the Seductions of Pierre Hadot</li> </ul>