

NAPS The North American
Patristics Society



2016 Annual Meeting Program Booklet

Thursday, May 26 – Saturday, May 28, 2016

Hyatt Regency Chicago
Chicago, Illinois

North American Patristics Society

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Christianity in Late Antiquity Monograph Series

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Dear NAPS Members and Conference Participants,

Welcome to the 2016 Annual Meeting of the North American Patristics Society. Our Vice-President, Kate Cooper, has put together an outstanding program for us this year. Kate had excellent assistance from NAPS Board members Young Richard Kim and Christine (Tina) Shepardson. They are a wonderful team! Please join me in extending our gratitude to them all for the generous gift of their time and effort.

This year's plenary speakers are Anne Marie Luijendijk, Princeton University, speaking on Thursday evening on "From Gospels to Garbage: Christian Reading Practices in Late Antique Egypt." Our traditional dessert reception will follow that event, which will also offer us the opportunity to honor Kenneth Steinhauser. I will be delivering the Presidential Address on Friday morning, "New Romans: Salvian of Marseilles on the Governance of God," and on Saturday morning we will hear from Carol Harrison of Oxford University, who will speak about "Sounding Silence: Music And The Ineffable In The Early Church."

Our three days will be filled with presentations, panels, discussions, and hallway conversations. There will be over seventy sessions fit into seven time slots, so attendees will have to make some difficult choices. As always we will have our banquet on Friday evening, which will feature Columba Stewart (St. John's School of Theology) "On Preserving Words and Worlds." And there will be coffee breaks, continental breakfasts, and other opportunities to socialize with colleagues and friends.

I look forward to our time together and hope that each and every one of you has a fruitful and enjoyable conference.

Susanna Elm
University of California, Berkeley
President, North American Patristics Society

NAPS ANNUAL MEETING 2016

PROGRAM-AT-A-GLANCE

Thursday May 26 th	Friday May 27 th	Saturday May 28 th
<i>(Weds May 25th, 2-5 pm and Thurs May 26th, 9-11 am: Meeting of the Board of Directors)</i>	7:30-9:00 am: Continental Breakfast 8:00-8:45am: Graduate Student Caucus Meeting	7:30-9:00 am: Continental Breakfast
10:00-5:00: Exhibits Open	9:00-10:40 am Session 4: Panels 4A-4L 10:40-11:00 Morning Coffee Break	9:00-10:40 Session 10: Panels 10A-10L 10:40-11:00 Morning Coffee Break
9 am – 12 Noon: <i>Pre-Conference Workshops for Digital Humanities and ReMeDHe</i> <pre>[pre-registration required; for more details, go to: http://patristics.org/annual-meeting/registration-and-accommodations/]</pre>	11:00 am-12:00 Noon Session 5: NAPS Presidential Address Susanna Elm New Romans: Salvian of Marseilles and the Governance of God	11:00 Am -12:00 Noon Session 11: Plenary Lecture: Carol Harrison Sounding Silence: Music And The Ineffable In The Early Church
12-1:30 pm Lunch <i>(on your own)</i>	12:00-1:30 pm Lunch <i>(on your own)</i>	12:00-1:30 pm Lunch <i>(on your own)</i>
1:30-3:10 Session 1: Panels 1A-1L	1:30-3:10 pm Session 6: Panels 6A-6L	1:30-3:10 Session 12: Panel 12A-12L
3:10-3:30 pm Afternoon Coffee Break	3:10-3:30 pm Afternoon Coffee Break	
3:30-5:10 pm Session 2: Panels 2A-2L	3:30-5:10 pm Session 7: Panels 7A-7L	
5:10-7:30: Dinner Break <i>(on your own)</i>	5:15-6:30 pm Sessions 8 & 9: Session 8: <i>Instrumenta Studiorum</i> (5:15-5:30 pm) Session 9: NAPS Business Meeting (5:30-6:30 pm) 6:30-7:30 pm: JECS Business Meeting	
7:30-8:30 pm Session 3: Plenary Lecture AnneMarie Luijendijk <i>From Gospels to Garbage: Christian Reading Practices in Late Antique Egypt</i>	7:30-9:30 pm: Banquet Buffet After Dinner Presentation: Columba Stewart <i>Preserving Words and Worlds</i>	
8:30-8:45pm NAPS Lifetime Achievement Award Presentation		
8:45-10:30 pm: Dessert Reception		

NAPS ANNUAL MEETING 2016 PROGRAM

Wednesday, May 25, 2016

2:00pm–5:00pm: Meeting of the NAPS Board of Directors

Location: Dusable

Chair: Susanna Elm, University of California, Berkeley

Thursday, May 26, 2016

9:00am–11:00am: Meeting of the NAPS Board of Directors

Location: Dusable

Chair: Susanna Elm, University of California, Berkeley

10:00am–5:00pm: Exhibits Open

Location: Crystal Ballroom C

9:00am–12:00pm: Pre-Conference Workshops

Workshop I:

Religion and Medicine, Disability, and Health in Late Antiquity

Location: Gold Coast **

Chairs: Heidi Marx-Wolf, University of Manitoba, and Kristi Upson-Saia, Occidental College

At this workshop, participants will have a chance to get acquainted with other scholars working on topics related to religion, medicine, disability, and health in late antiquity. During the formal program, we will: 1) discuss available funding sources and possible collaborations; and 2) solicit feedback on an ancient medicine reader in preparation. To register (free of charge), please RSVP at: <http://goo.gl/forms/rBVPmKcMr>

Workshop II:

Digital Humanities Workshop: *Sicut Augustinus dixit*: Computational Tools for Testing Authorship as an Introduction to “Distant Reading”

Location: Water Tower

Chairs: Alex Poulos, Catholic University of America, and Paul Dilley, University of Iowa

This hands-on workshop is designed to introduce patrologists to one particular part of the burgeoning field of digital humanities: computational stylistics. Authorship attribution is a particularly pesky problem, and a number of computational methods have emerged over the past fifteen years that promise help to scholars of early Christianity, e.g., in sorting through vast quantities of pseudo-Augustine, or pseudo-John Chrysostom. Such methods, however, also have their limitations: they require machine readable texts (something not always available for patristic texts); and a known body of “authentic” work against which to compare; they generally do not work well if selected/designated texts belong to different genres; they are likewise monolingual in operation: allowing comparison of works preserved solely in the same language (though they work quite well even on inflected languages like Ancient Greek and Latin). After presenting the promise and limitations of computational stylistics to participants in this workshop, we will introduce them to “stylo,” a package built on top of “R”, a freely available platform for statistical analysis. Our primary test case will be the Augustinian sermons, and our primary question will be to evaluate the evidence for Augustinian authorship of *Sermones contra Iudaeos, Paganos, et Arrianos*, which scholars now attribute to Quodvultdeus. Beyond this, we will consider the impact of genre by examining texts from Jerome and Augustine that belong to different genres. To register (free of charge), please RSVP at:

<http://goo.gl/forms/idx5LxOnpd>.

Workshop attendees are asked:

1. To bring a laptop.
2. To install the R Software Platform and *stylo* module ahead of time (directions for this will be distributed before the conference).

Workshop III:

Digital Humanities Workshop: *Terra Biblica*: Creating Interactive Maps for Research in Classroom Use

Location: Soldier Field

Chair: Sarah Bond, University of Iowa

A large part of the field of Digital Humanities involves the use of digital tools to create models that facilitate deeper understanding. This workshop take a hands-on approach to exploring the field of “spatial humanities” as it applies to the study of early Christianity, and asks how the use of maps to model and contextualize texts, data, and images can enhance both the classroom experience and research. In particular, we will focus on the use of GIS ([Geographic Information Systems](#)) in the Digital Humanities. These computer systems have given academics new tools with which to associate previously disparate data and a means to visualize the written word, but they also allow scholars to uncover new relationships between various sources of information.

First, we will focus on the history, development, and use of GIS as a technology, and detail some ways in which it has been applied within digital humanities projects. Participants will then be introduced to the file formats used to save geospatial data (e.g., CSV files), the geographic tools used to visualize this data (e.g., Google Maps and Google Earth, ArcGIS, MapBox, Leaflet), and the notations used to express these geographic visualizations and annotations (e.g., KML, JSON, Shapefiles).

In the final part of the workshop, participants will work in pairs to organize, visualize, and interpret their own datasets using these tools.* The ultimate goal of the session is not only to create a number of dynamic digital maps that can be printed out and placed on the kitchen fridge, but also to provide participants with the tools and resources they need to engage in thinking about texts, images, and data through a new, spatial prism. Please RSVP by e-mail to Sarah Bond (sarah-bond@uiowa.edu).

Workshop attendees are asked:

1. To bring a laptop or ipad if possible
2. To contribute 10-20 locations that they wish to map onto the workshop spreadsheet. Following email registration, you will be sent a link to the workshop’s spatial data sheet in order to add your locations

Sessions 1A-1J, 1:30pm–3:10pm

Session 1A

Geography and the Historiography of Christian Thought in Late Antiquity

Location: Field

Chair: Emanuel Fiano, Duke University

Cavan Concannon, University of Southern California

“Islands in the Corrupting Sea: Mapping Second-Century Christianity”

James Walters, Rochester University:

“”Semitic” Christianity: Geography, Language, and the Marginalization of Christian Thought”

Young Kim, Calvin College:

“Cyprus and Late Ancient Christianity”

Matthew Pereira, Loyola Marymount University:

“Transmissions and Tradition at the Borderlands: John Maxentius and the Scythian Monks”

Session 1B

Jerome of Stridon

Location: Horner

Chair: Stephen Cooper, Franklin and Marshall College

Christine McCann, Norwich University:

“The Role of the Senses in Christian Study & Devotion: Evidence from St. Jerome”

Pablo Molina, University of North Carolina, Chapel Hill:

“Jerome’s Role in the Transmission of the Correspondence between Seneca and Paul”

Thomas Scheck, Ave Maria University:

”Plagiarism of Origen as Supreme Praise: Jerome’s Preface to Book 2 of his Commentary on Micah”

Thomas Dilbeck, Hebrew Union College:

“Sol et spiritus: Solar Syncretism in Jerome’s Commentary to Ecclesiastes 1.6?”

Session 1C

Changing Landscapes in Early Christian Studies: Papers in Honor of James E. Goehring, I

Location: Water Tower

Chair: Andrew Crislip, Virginia Commonwealth University

Phillip Rousseau, Catholic University of America:
“The City a Desert”

Rebecca Krawiec, Canisius College:
“Writing Egyptian Monasticism: Texts and Memory”

Caroline Schroeder, University of the Pacific:
“The Dark Side of Digitization: Ideology and Power in the Technological Utopianism of the “Archive””

Janet Timbie, Catholic University of America:
“Monastic Sources from Middle Egypt: the Life of Phif as Witness to an Eremitic-Cenobitic Transition”

Session 1D

Heresiological Interactions: Social and Political Context in Late Antiquity

Location: McCormick

Chair: Blossom Stefaniw, Johannes Gutenberg, Universität Mainz, Germany

Jennifer Barry, George Mason University:
“A Call to Arms: Heresiology and Gender Violence”

David Maldonado Rivera, Indiana University:
“Episcopal Anxiety and Heresiological Therapy in the Letters of Synesius of Cyrene”

Richard Flower, University of Exeter, UK:
“Heresiology as Church Politics: Augustine and his Rivals in the Early Fifth Century”

Robin Whelan, Brasenose College/TORCH, Oxford, UK
“Histories of the Arians: Re-enacting the Arian Controversy in Vandal Africa”

Session 1E

Problems in Ancient Biography: The Construction of Professional Identity in Late Antiquity, I

Location: Dusable

Chair: Heidi Marx-Wolf, University of Manitoba

Elizabeth DePalma Defeser, University of California, Santa Barbara:
“The Other in Fragments: Arguments with Silence”

Ilaria Ramelli, Catholic University; Angelicum; Oxford University:
“The Construction of the Professional Identity of Origen of Alexandria and the Question of Which Origen”

Aaron Johnson, Lee University:
“Unprofessional Identities in Porphyry’s Biographies of Philosophers”

Session 1F

Athanasius

Location: Ogden

Chair: Ellen Muehlberger, University of Michigan

Nathaniel Kidd, Marquette University:
“In Search of an Athanasian Apocalyptic”

Ellen Muehlberger, University of Michigan:
“Reading and Rhetoric: A Reinterpretation of the *Letter to Marcellinus*”

Shaun Retallic, McGill University:
“Moved by One Spirit: Divine Connaturality as a Basis for Conciliar Unity in Athanasius’ *Epistula ad Epictetum* 1”

Session 1G
Monastic Cultures
Location: Crystal Ballroom B
Chair: Jamie Wood, University of Lincoln

Lillian Larsen, University of Redlands:
“Monikers of Monastic Education”

Carolyn Schneider, The Lutheran Theological Seminary in Hong Kong:
“From Elijah to Elisha: Athanasius’s Fighting Spirit Doubled
in Shenoute”

Daniel Lemeni, West University of Timisoara:
“A Miraculous Economy: A Rural Patronage of Shenoute of Atripe”

Paul Pasquesi, Marquette University:
“Garments of Light, Robes of Darkness: Ethics, Vision, and the
Reception of the Two Ways Tradition in the Macarian Homilies”

Session 1H
**Persecutions of Christians after Constantine: Polemic and Rhetorical
Discourse, I**

Location: Gold Coast
Chair: Tina Sessa, Ohio State University

Eric Fournier, West Chester University of Pennsylvania:
“The Rhetoric of post-Constantinian Persecutions: An Introduction”

Nathaniel Morehouse, John Carroll University:
“Begrudging the Honor: Julian and Christian Martyrdom”

Adam Ployd, Eden Theological Seminary:
“For Their Own Good: Augustine and the Rhetoric of Beneficial Persecution”

Rebecca Stephens Falcasantos, Providence College:
“The City a Palimpsest: Fifth-Century Historiography and the Rewriting of
Arian Violence”

Session 1I
Models of Martyrdom and Suffering
Location: Burnham
Chair: James Corke-Webster, Durham University

Heather Barkman, University of Ottawa:
“Familial Imagery and Gender in North African Martyr Texts”

David Wilhite, Baylor University:
“Tertullian on the Afterlife: Only Martyrs are in Heaven and Other Misunderstandings”

J. David Woodington, University of Notre Dame:
“Unparalleled Piety: Martyrdom and Christian Supremacy in Origen’s Contra Celsum”

Travis Ables, The Episcopal Church of St. Peter and St. Mary:
“The Crown of Justice: The Death of the Martyr and the Death of Christ in Augustine’s Theology of Redemption”

Session 1J
Gregory of Nazianzus
Location: Soldier Field
Chair: Bradley Storin, Louisiana State University

Paul Blowers, Emmanuel Christian Seminary at Milligan College:
“Gregory Nazianzen as Tragedian and Exponent of the Tragic Christian Self”

Bradley Storin, Louisiana State University:
“The AutoHadioBiography of Gregory of Nazianzus”

Jared Bryant, Cairn University:
“Creating a Cosmology: Gregory of Nazianzus’s Implementation of Origen”

Ryan Clevenger, Wheaton College:
“Oikeiosis pros theon and phantasia in Gregory of Nazianzus”

3:10pm – 3:30pm, Coffee Break – Crystal Ballroom C

Sessions 2A-2J, 3:30pm–5:10pm

Session 2A

Corpus Dionysiacum

Location: Ogden

Chair: J. Gregory Given, Harvard University

J. Gregory Given, Harvard University:

“From the Gospel of Thomas to Pseudo-Dionysius: The Scholarly Invention of an “Orthodox” Edessene Mystical Tradition”

Erman Goren, Harvard Divinity School:

“Divine Names as “Tokens and Traces” of Being in the Corpus Dionysiacum”

Vladimir Kharlamov, Drew University:

“A Reason Behind Disguised Identity in the Corpus Dionysiacum”

Craig Tichelkamp, Harvard Divinity School:

“Hymning the God Beyond Being: Three Textual Apertures in the Corpus Dionysiacum”

Session 2B

Syrians Traditions

Location: McCormick

Chair: Susan Holman, Harvard University

Emanuel Fiano, Duke University:

“The Contingencies of Intellectual Transmissions: Eustathius of Antioch as A Conveyor of Syriac Memes”

Jacob Lollar, Florida State University:

“Ephesus, the Second Sister of Edessa: The Syriac History of John the Son of Zebedee and the Invention and Formation of Syriac-Christian Tradition”

Kyle Smith, University of Toronto:

“The Islamic State, Syriac Historiography, and a Sasanian Martyrs’ Shrine in Abbasid Iraq”

Najib Awad, Hartford Seminary:

“Supposedly Encountered an Arian Monk: Where Did Muhammad Derive his Ideas from, according to John of Damascus’s De Haeresibus, Chapters 100/101”

Session 2C

Changing Landscapes in Early Christian Studies: Papers in Honor of James E. Goehring, II

Location: Crystal Ballroom B

Chair: Andrew Crislip, Virginia Commonwealth University

David Brakke, The Ohio State University:

“The Layered Self: Pseudonymity and Praise in The Three Steles of Seth and Other Gnostic Works”

Andrew Crislip, Virginia Commonwealth University:

“Loss, Affect and Power in Pachomian Literature”

Kevin Uhalde, Ohio University:

“Repentance before Christ: Roots of Christian Penance and Asceticism”

Elizabeth Clark, Duke University:

“The History of Religion Studies at Mary Washington College”

Session 2D

Verse Exegesis in Syriac and Greek

Location: Horner

Chair: Erin Galgay-Walsh, Duke University

Jeffrey Wickes, Saint Louis University

“Poetry and Performance in Late Ancient Northern Mesopotamia”

Vince Bantu, Covenant Theological Seminary:

“Ephrem and Nicene Terminology: Trends Across Syriac Literary Genres”

Erin Walsh, Duke University:

“Healing without Boundaries: Ephrem and Romanos Interpreting the Narrative of the Hemorrhaging Woman”

Session 2E

Problems in Ancient Biography: The Construction of Professional Identity in Late Antiquity, II

Location: Field

Chair: Ilaria Ramelli, Catholic University; Angelicum; Oxford University

Arthur Urbano, Providence College:

“Their Garb, Our Truth: Dress and the Demarcation of Intellectual Status in Early Christian Literature and Art”

Bradley Storin, Louisiana State University: “The Father of Philosophers: New Modes of Self-Fashioning in the Writings of Gregory of Nazianzus”

Heidi Marx-Wolf, University of Manitoba:

“Eunapius’s Sosipatra: Yet another lady vanishes?”

Todd Krulak, Samford University:

“Philosophical Succession and the Lives of Proclus”

Session 2F

Persecutions of Christian after Constantine: Polemic and Rhetorical Discourse, II

Location: Gold Coast

Chair: Eric Fournier, West Chester University

Jason Osequeda, University of Chicago:

“The Name of Ill-Omen: Basiliscus and the Church in Constantinople”

Tina Shepardson, University of Tennessee:

“(Dis) Locating Heresy: John of Ephesus and Religious Persecution in Late Antiquity”

Ryan Strickler, Australian Catholic University:

“Persecuted Persecutors? Christian Identity During Crises of the Seventh Century”

Wendy Mayer, Respondent

Session 2G
The Origins of a Christian Scripture
Location: Burnham
Chair: David Jorgensen, Colby College

Stephen Cooper, Franklin & Marshall College:
“The Pastoral Epistles and the Sanctification of the Pauline Epistles in the Second Century”

David Jorgensen, Colby College:
“Matthew’s Gospel as Valentinian Scripture”

Jason BeDuhn, Northern Arizona University:
“Marcion and the Origins of a Christian Scripture”

Jacob Prahlow, Saint Louis University:
“The Citation Question: Methodological Principles for Determining Sources in Early Christian Writings”

Session 2H
The Process of Salvation
Location: Dusable
Chair: Lewis Ayres, Durham University

Joseph W. Trigg, Independent Scholar:
“Being and Becoming God”

Michael J. Hollerich, University of St. Thomas:
“The World Spirit on Horseback? Eusebius of Caesarea on History as Revelation”

Robin Darling Young, Catholic University of America:
“Oikonomia and Salvation Without the Church in the Works of Evagrius of Pontus”

J. Patout Burns, Vanderbilt University:
“Structural Principles of the Augustinian Economy of Salvation”

Session 2I

Martyrdom, Sacrifice, and the Problem of Christian Identity

Location: Water Tower

Chair: James Corke-Webster, Durham University

Shawn Wilhite, California Baptist University:

“Didache, Martyrdom, and Christian Identity: The Shape of Identity as it Intersects with Ethics and Persecution”

Ryan Bowley, Fordham University:

“Ignatius of Antioch’s Sacrifice for Others in Christological Context”

Jordan Smith, The University of Iowa:

“Soldiers of Christ, Arise: The Rhetoric of Martyrdom as Human (Self) Sacrifice in the 3rd Century C.E.”

Jonathan Wilcoxson, University of Notre Dame:

“The Cuisine of Sacrifice and Early Christian Martyrdom”

Session 2J

Ecclesial Diversity and Convergence in Migration Period Late

Antiquity: Rethinking the Narratives

Location: Soldier Field

Chair: Sara Parvis, University of Edinburgh

Sara Parvis, University of Edinburgh:

“Novations, Goths Antiochenes and the Councils of Constantinople 381-383”

Joshua Bruce, University of Edinburgh:

“Donatists and Vandals: Bitter Enemies or Bedfellows”

Paul Parvis, University of Edinburgh:

“The Vandal Commentary on Job and the Vitality of Barbarian Arianism”

5:40pm–7:30pm, Dinner Break (on your own)

Session 3 - 7:30pm –8:30pm

Plenary Lecture

Location: Crystal Ballroom B

Chair: Young Kim, Calvin College

**“From Gospels to Garbage: Christian Reading Practices
in Late Antique Egypt”**

AnneMarie Luijendijk, Professor of Religion, Princeton University

8:30pm-8:45pm –NAPS Lifetime Achievement Award

Presentation to Dr. Kenneth Steinhauser

Presenters;

Susanna Elm, University of California, Berkeley

Peter Martens, St. Louis University

Brian Matz, Fontbonne University

Location: Crystal Ballroom B

8:45pm – 10:30pm Dessert Reception

Location: Crystal Ballroom Foyer

<p>NAPS would like to thank St. Louis University for their co-sponsorship of the Dessert Reception honoring Dr. Kenneth Steinhauser.</p>

Friday, May 27, 2016

7:30am –9:00am, Continental Breakfast

Location: Crystal Ballroom Foyer

8:00am–8:45am, Graduate Student Caucus Meeting

Location: Crystal Ballroom A

8:00am –5:00pm, Exhibits Open

Location: Crystal Ballroom C

Sessions 4A-4J: 9:00am–10:40am

Session 4A

Pre-Dissertation Research Workshop, I

Location: McCormick

Chair: Kate Cooper, University of Manchester

Awet Andemicael, Yale University:

“The Glory of God and the Transformation of Human Societies: Irenaeus”
Legacy for Political Theology”

Robert Edwards, University of Nortre Dame:

“From the Person to the Text of Paul: Genres of Reception and the Rise of
the Pauline Commentary”

Monica Keith, The Catholic University of America:

“The Importance of the Old Testament in Irenaeus’ *Adversus
Haereses*”

Hans Moscicke, Marquette University:

“The Fall of Angels in Eusebius’s *Demonstratio Evangelica*: His use of Isa. 10:13,
Origen, and the Watchers Tradition”

Session 4B

Translations in Early Christianity

Location: Crystal Ballroom B

Chair: Robin Darling Young, Catholic University of America

Joel Kalvesmaki, Dumbarton Oaks:

“Using the Syriac New Testament to Go Beyond the Explication Hypothesis”

Jonathan Loopstra, Capital University:

“Interpreting the ‘Interpreter’ without Words, Dot by Dot”

Columba Stewart, Saint John's University:

“The Syriac versions of Evagrius’ Gnostikos and their relevance for the study of translation in Late Antiquity”

Adriana Farenga, Sapienza University of Rome:

“On matter and corporeality: Eriugena’s translation of Gregory of Nyssa’s *De hominis opificio*”

Session 4C

Landscapes: Context and Representation, I

Location: Dusable

Chair: Thomas Hunt, Newman University

Morwenna Ludlow, University of Exeter:

“Ascetic landscapes and aesthetic landscapes”

Maria Dasios, University of Toronto:

“See the hold acre: Landscapes and “Christian discourse” in Gregory of Nyssa’s First homily on the Forty [Martyres] of Sebaste”

Michael Motia, Harvard University:

“Gregory of Nyssa’s Shifting Scenes of Instruction”

Session 4D

Inside Out, Outside In: Re: Thinking Augustine on Interiority

Location: Field

Chair: Gerald Boersma, St Bonaventure University

Anthony Dupont, Leuven:

“Augustine’s understanding of ‘Cor’ as the Centre of the Human Person”

Matthew W. Knotts, Leuven:

“Self-Transcendence in Augustine’s *Tractates on the Gospel of John*”

Robert E. McFadden, University of Notre Dame:

“How to train a Ciceronian Christian: Friendship and Spiritual Exercises in St. Augustine’s *Cassiciacum Dialogues*”

Sean Hannan, University of Chicago:

“Belatedness to Thought as an Opening for Grace in *De Dono Perseverantiae*”

Session 4E

Religion and Medicine, Disability, and Health in Late Antiquity, I

Location: Water Tower

Chair: Kristi Upson-Saia, Occidental College

Anna Rebecca Solevåg, Providence College:

“Judas’ Deserving Disability

Geoffery Smith, University of Texas at Austin

“Metaphor and Meaning in Tertullian’s *Scorpiace*”

Ashley Edewaard, University of Notre Dame:

“The Faculties of Foods: Clement of Alexandria and Hippocrates’ *On Affections*”

Sarah Moravcsik, The Catholic University of America:

“Nutrition and Angelic Intervention in Medical Treatment: Origen’s *Contra Celsum* 8:24-32 and *Philocalia* 12”

Session 4F

Nature Before and After the Fall, I

Location: Gold Coast

Chair: Catherine Chin, University of California, Davis

Joshua Kinlaw, Hunter College:

“Nature in 1 Clement”

Chris Frilingos, Michigan State University:

“Same as it ever was: The stopping and restarting of nature in the *Proto-gospel of James*”

Daniel Lloyd, Saint Leo University:

“Providence and Obedience: God, Man and the World in Novatian’s Theology”

Sophie Lunn-Rockliffe, King's College London:

“Process and Punishment: Cyprian on the senescence of the world”

Session 4G

The Roots of Hagiography

Location: Addams

Chair: Christa Gray, University of Glasgow

Nathan Lunsford, Marquette University:

“That we in turn might imitate him: Imitation and Nobility in *Mart. Polycarp*”

Zachary Yuzwa, St Thomas More College, University of Saskatchewan:

“Genre and the reader in early Latin hagiographical literature”

Todd French, Rollins College:

“Retributive Justice and The Saint: A Diachronic Study of Hagiographical Compilations”

Shota Matitashvili, Ivane Javakhishvili Tbilisi State University:

“Holy Virgins in The *Conversation of Kartli*: St. Nino and Christian Asceticism

Session 4H
Tradition and Power in The Latin West
Location: Ogden
Chair: Young Kim, Calvin College

Alden Bass, Saint Louis University:

“Abraham’s African Offspring: John 8 between Catholics and Donatists”

Glen Thompson, Asia Lutheran Seminary:

“*Quan domino fuerant devote* De Rossi, Duchesne, and the *Epitaphium Liberi*”

Edward Siecienski, Stockton University:

“The Sardican Privilege and the Problem of the Primacy”

Session 4I
Violence and the Sacred
Location: Burnham
Chair: Jamie Wood, University of Lincoln

Jennifer Otto, Universität Erfurt:

“How can this being be good?: Origen’s Defense of Violent God”

Bradley Daugherty, Vanderbilt University:

“The Killing Curse: Optatus of Milevis and the Violence of Clerical Penance”

Zachary Smith, Creighton University:

“Speech, Silence, and Violence: Healing and Harm in the Egyptian Desert”

Session 4J
Organizing the Scriptures

Location: Horner

Chair: Michel Barnes, Marquette University

Lewis Ayres, Durham University:
“Metaphysics as a Rule of Faith”

Michale Champion, Australian Catholic University
“Ascetic Organization of Scripture in the Writings of Dorotheos of Gaza”

H. Clifton Ward, Durham University:
“I Gave You Milk, Not Solid Food”: Organizing Scripture in Clement of Alexandria

Mathew Crawford, Australian Catholic University:
“Did Augustine use Eusebius’s Gospel Canons”

10:40am–11:00am, Coffee Break Crystal Ballroom C

Session 5 - 11:00am–12:00pm

NAPS Presidential Address

Location: Crystal Ballroom B

Chair: Kenneth Steinhauser, St. Louis University

“New Romans: Salvian of Marseilles and the Governance of God”

**Susanna Elm, Erhman Chair of History, University of California,
Berkeley**

12:00pm–1:30pm: Lunch (On Your Own)

Tables for conversing will be set up in the Crystal Ballroom Foyer

Sessions 6A-6J: 1:30pm–3:10pm

Session 6A

Pre-Dissertation Research Workshop, II

Location: Dusable

Chair: Kate Cooper, University of Manchester

Corine Boersma, Regent College:

“The Sacramental Basis of Augustine’s Semiotic Theory”

Emily Chesley, Princeton Theological Seminary:

“Origin of Sin and Image of Christ: Augustine’s Portrait of Eve in *De Civitate Dei*”

John Lowe, Southern Seminary:

“Drinking Poison with Honey: The Shift of Fourth-Century Christian Attitudes toward Pagan Literature in Basil of Caesarea”

John Kern, Abilene Christian University:

“Minds Mingling *Ousiodos* or Enhypostatic *Energieia*? A Non-Palamite Reading of Gregory Nazianzen on the Spirit’s Indwelling”

Session 6B

Object, Text and Image: Making Meaning

Location: Crystal Ballroom B

Chair: Vasiliki Limberis, Temple University

Robin Jensen, University of Notre Dame:

“Sacred Landmarks in Early Christian Iconography”

Bonnie Kutbay, Mansfield University of Pennsylvania:

“Eucharistic Liturgy and Iconography in the Sacrifice of Isaac and Christ Preaching on the Berlin Pyxis”

Laura Nasrallah, Harvard University:

“Seeing God? Mosaics, Optics, and Theology in Late Antiquity”

Dennis Trout, University of Missouri

“The Image Rises Golden: Figures and Words at *S. Agnese fuori le mura* (Rome)”

Session 6C
Landscapes: Context and Representation, II
Location: McCormick
Chair: Morwenna Ludlow, University of Exeter

Joona Salminen, University of Helsinki:
“Clement and Alexandria: a Moral Map”

Thomas Hunt, Newman University, UK:
Plus quam civilia bella: Marrou, the Algerian War and the excavation of the basilica at Hippo”

Jenny Rallens, The University of Oxford:
“Wondering in the Fields in Memory: the relationship between *admiratio*, landscapes, and memory in *Confessions* Book X”

Mary Farag, The University of Oxford:
“Contested Ecclesial Landscapes in the Trial of John Chrysostom”

Session 6D
Afterlife Traditions in Early Christianity
Location: Field
Chair: Jeffrey Trumbower, St Michael’s College

Mark Ellison, Vanderbilt University:
“Posthumous Spousal Reunion in Early Christian Art and Texts”
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Jeffrey Trumbower, Saint Michael's College:
“The Use of Scriptures to Construct a Coherent Afterlife Scenario in “Against Plato, On the Cause of the Universe” often attributed to Hippolytus”

Rangar Cline, University of Oklahoma:
“Soul, Body, and Afterlife in Late Roman Mortuary Law”

Janet Sidaway, Independent scholar:
“The Role of the Transfiguration Narrative in Hilary of Poitiers’ View of Life After Death”

Session 6E

Religion and Medicine, Disability, and Health in Late Antiquity, II

Location: Water Tower

Chair: Heidi Marx-Wolf, University of Manitoba

Jared Secord, University of Chicago:

“The Celibate Athlete: Christian and Medical Perspectives on Abstinence from Sex in the Second and Third Centuries”

Marianne Djuth, Canisius College:

“The Cure of the Body in Augustine’s Early Works”

Jessica Wright, Princeton University:

“Preaching Phrenitis: The Medicalization of Religious Difference in Augustine’s Sermons”

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Christiaan Kappes, SS Cyril and Methodius Byzantine Catholic Seminary:

“The medical terminology and embryological background underlying John Damascene’s doctrine of the Prepurification of Mary at the Annunciation and Incarnation”

Session 6F

Nature Before and After the Fall, II

Location: Gold Coast

Chair: Sophie Lunn-Rockliffe, King’s College London

Catherine Chin, University of California, Davis:

“Imagine Living Gold: Late Ancient Geologies of Salvation”

Mark Ellingsen, Interdenominational Theological Center:

“Ancient African Insights About Creation and Nature Which Relate to Modern Physics; Augustine and Dionysius of Alexandria”

Jane Ellingwood, University of Exeter / Hartford Seminary:

“Augustine’s Ontological Concept of “Dynamic Abiding”: The Gift and Value of Continued Creaturely Existence and Agency for All Creatures”

Eric Meyer, Loyola Marymount University:

“Political Ecology in Basil of Caesarea’s Homilies on the Hexaemeron”

Session 6G
Religious Economics in Late Antiquity
Location: Addams
Chair: Zachary Smith, Creighton University

Michael Flexsenhar III, The University of Texas at Austin:
“Demonic Metallurgists and Daughters of Men: Economy and Class
in Tertullian’s *De Cultu Feminarum*”

Jaclyn Maxwell, Ohio University:
“Virtue and Docio-Economic Standing in Gregory of Nyssa’s *Homilies
on the Beatitudes*”

Michele Salzman, University of California, Riverside:
“The Religious Economics of Crisis: The Papal Use of Liturgical Vessels as
Symbolic Capital in Fifth Century Rome”

Karen Carducci, The Catholic University of America:
“Gems, Glass and Morals according to Isidore of Seville (Etym. 16.6-16)”

Session 6H
Western Theologians
Location: Wright
Chair: Brian Matz, Fontbonne University

Charles Meeks, Wycliffe College, University of Toronto:
“The Sacramental Hermeneutic of Hilary of Poitiers”

Eric Wickman, University of Mary Hardin-Baylor:
“Susitutionary Atonement of Hilary of Poitiers”

Andrew Harmon, Marquette University:
“History and Exemplarity in Ambrose’s Moral Theology”

Brian Matz, Fontbonne University:
“The Place of Isidore of Seville in the History of the Teaching of Double
Predestination”

Session 6I

Paradoxes of Power and Weakness

Location: Horner

Chair: Susan Holman, Harvard University

Michael Harris, Marquette University:

“Ignatius and Care for the Most Vulnerable: The Widows Support the Bishop”

John Elmer Abad, University of Toronto:

“Contesting Masculinity: A Sophistic Technique in Tertullian’s Apologetic Writings”

Yonaton Moss, Hebrew University:

“My Strength is Made Perfect in Weakness”: Severus. “Feminist Patriarch” of Antioch”

Andrew Hofer, Dominican House of Studies:

“Models of Petrine and Gregorian Weakness in Gregory’s Book of Pastoral Rule

Session 6J

Gregory of Nyssa, I

Location: Soldier Field

Chair: Christopher Beeley, Yale Divinity School

Christopher Beeley, Yale Divinity School:

“Gregory of Nyssa’s Christological Exegesis”

Beau Branson, Kazakh-British Technical University:

“Gregory of Nyssa’s Two Solutions to the Logical Problem of the Trinity”

Michel Barnes, Marquette University:

“What Have I Become?” Gregory of Nyssa on Grief (Still)”

Elena Ene D-Beasilescu, University of Oxford:

“Love Never Fails, Not Even in Death: Gregory of Nyssa on Theosis”

3:10pm–3:30pm, Coffee Break Crystal Ballroom C

Sessions 7A-7J: 3:30pm–5:10pm

Session 7A

Pre-Dissertation Research Workshop, III

Location: McCormick

Chair: Kate Cooper, University of Manchester

Laura Roesch, University of Tennessee:

“Locating Holiness: Landscape, Nature, and the Sacred in the Works of Prudentius and Venantius Fortunatus”

Kelly Andino, University of Chicago:

“Patristic Accounts of the Holy Sepulchre: A conversation between text, archeology, and material culture”

Heather Penner, University of Manitoba:

“Rotting Saints and the Power of Seeing”

Abby Kulisz: Indiana University:

“Identity and Ambiguity in Christian-Muslim Exchanges on the Trinity”

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Session 7B

Ordering Space and Practice in Late Antiquity

Location: Crystal Ballroom B

Chair: Tina Sessa, Ohio State University

Michael Williams, Maynooth University / Goethe Universität Frankfurt:

“Regulating Ascetic Discourse in the Letters of Augustine, Paulinus of Nola and Sulpicius Severus”

Jacob Latham, University of Tennessee:

“Ritual and the Christianization of Urban Space”

Dina Boero, Independent Scholar:

“Making Monks, Shaping Pilgrimage: Archaeological Evidence for Coenobitic Monasticism at Qal’at Sem’an”

Jennifer Hunter, Northern Arizona University:

“Wandering Versus Remaining: A Coenobitic Polemic against Anchoritism in the Life of Mary/Marinos”

Session 7C
Landscapes: Context and Representation, III
Location: Dusable
Chair: TBD

Naoki Kamimura, Tokyo Gakugei University:
“Jerusalem and the Landscape of Sacred Geography in the Sermons of Augustine”

Gerald Boersma, St. Bonaventure University:
“The Vision of Jerusalem in the Psalms of Ascent with Augustine’s *Enarrationes in Psalmos*”

Kathryn Kleinkopf, University of Tennessee:
“The Physiognomy of Place: Becoming Landscape in Theodoret’s *Historia Religiosa*”

Jesse Arlen, University of California, Los Angeles:
“What Then of the Letter of Macarius of Jerusalem to the Armenians?”

Session 7D
Paradoxes of the Visual
Location: Field
Chair: Robin M. Jensen, University of Notre Dame

Emily Cain, Fordham University
“Tertullian’s Panoptic Performance: Dynamics of Visual Power”

Bronwen Neil, Australian Catholic University:
“Dreams in Early Egyptian Monasticism: Two Alexandrian Approaches to the Visual Paradox”

Midori Hartman, Drew University:
“Hold Me, Lest I Flee: Slavery, Animality, and the Interpretation of Material Culture in Late Antiquity”

Nathan Howard, University of Tennessee at Martin:
“Sensual Encounters in Cappadocian Epistolography”

Session 7E

Religion and Medicine, Disability, and Health in Late Antiquity, III

Location: Water Tower

Chair: Jessica Wright, Princeton University

Niki Clements, Rice University:

“Demons, Depression, and the Dangers of Naps: Depathologizing Akedia with John Cassian”

Thomas Arentzen, University of Oslo:

“Deformed Bodies in Late Ancient Hymns”

John Penniman, Bucknell University:

“St. Gregory and the Broken Bones: Eucharist as Bodily Remedy in the Catechetical Oration”

Session 7F

Nature Before and After the Fall, III

Location: Gold Coast

Chair: Sophie Lunn-Rockliffe, King's College London

Blake Leyerle, University of Notre Dame:

“In Praise of Animals: John Chrysostom's Defense of Wild Creatures”

Mark Roosien, University of Notre Dame:

“Seismicity and the Sacred: The Earthquake of 438 in Constantinople as a Locus of Liturgical and Theological Production”

Kris Hieser, Independent Scholar:

“Maximus the Confessor on the Creation, Fall, and Redemption of the Nonhuman Creation”

Session 7G

Image, Being and Embodiment

Location: Horner

Chair: Stephen Shoemaker, University of Oregon

Thomas Cattoi, Jesuit School of Theology at Santa Clara University
“Progression Or Adoption? The Relationship Between eikon and homoiosis in Clement and Cyril of Alexandria”

Diego De Brasi, University of Notre Dame:
“Body, Soul and Human Free Will in Nemesis of Emesa’s *De natura hominis*”

Johnathan Bieler, University of Zurich, Switzerland:
“Christ: They Mystery of God Truly Manifest? Leontius of Byzantium and the Univocity of Being”

Zachary Keith, The Catholic University of America:
“John Damascene’s Ambiguous Kinds of *Proskynesis*”

Session 7H

Ambrose of Milan: Theologian and Exegete

Location: Addams

Chair: Warren Smith, Duke Divinity School

Brian Dunkle, Boston College:
“Nautical Anthropology in Ambrose’s *De Noë*”

Allan Fitzgerald, The Augustinian Institute, Villanova University
“*De interpellatione lob et David*: A Unique Contribution

Han-luen Kantzer Komline, Western Theological Seminary:
“Ambrose and the Argument from Antiquity”

D.H. Williams, Baylor University:
“Ambrose’s One Shot at Apologetics”

Session 7I
Demons and Demonology
Location: Ogden
Chair: Carson Bay, Florida State University

Liza Anderson, Yale University

“Deceiving Demons as a Spiritual Practice: The (Im)permeability of the Monastic Self”

Samantha Miller Marquette University

“John Chrysostom’s Synthetic? Demonology: Philosophy and *askesis* Blended in the Pulpit”

Kellen Plaxco, Marquette University:

“Didymus Against Demonization: The Anti-Manichaean Context of *On the Holy Spirit*”

Carson Bay, Florida State University:

“Platonic Cosmology and Daemonology in Iamblichus and Origen”

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Session 7J
Gregory of Nyssa, II
Location: Soldier Field
Chair: Vasiliki Limberis, Temple University

Amy Hughes, Gordon College

“Equal to the Angels: Virginity as Eschatological Hope in Gregory of Nyssa”

Michael Petrin, University of Notre Dame:

“Two Parts of a Single Cultural Project: Gregory of Nyssa’s *Vita S. Macrinae* and *Dialogus de anima et resurrectione*”

Andrew Radde-Gallwitz, University of Notre Dame:

“Reading Gregory of Nyssa’s *To Ablabius* among his teaching-text”

Stefan Hodges-Kluck, University of Tennessee, Knoxville:

“Lessons in Nicene *paideia*: Gregory of Nyssa’s Memorials to Gregory Thaumaturgus, Basil of Caesarea, and Meletius of Anitoch”

Session 8 - 5:15pm–5:30pm

Instrumenta Studiorum

Location: Crystal Ballroom A

Chair: Susanna Elm, University of California, Berkeley

Session 9 - 5:30pm–6:30pm

NAPS Business Meeting

Location: Crystal Ballroom A

Chair: Susanna Elm, University of California, Berkeley

6:30pm -7:30pm, JECS Business Meeting

Location: Addams

7:30pm–9:30pm, Banquet Buffet

Location: Crystal Ballroom B

After Dinner Presentation:

“Preserving Works and Worlds”

Columba Stewart, Saint John’s University

Saturday, May 28, 2016

7:30am –9:00am, Continental Breakfast

Location: Crystal Ballroom Foyer

Sessions 10A-10J: 9:00am–10:40am

Session 10A

From Origen to Eusebius

Location: Burnham

Chair: Young Kim, Calvin College

Ed Gallaher, Heritage Christian University:

“Origen on the Shepherd of Hermas”

Michael Simmons, Auburn University Montgomery:

“Eusebius and Porphyry: The Case of The Theophany, Book V”

Hans Boersma, Regent College:

“Hospitable Reading: Origen and Chrysostom on the Theophany of Genesis 18”

Gregory Robbins, University of Denver:

“Catholic Epistles and the Catholic Epistles: Eusebius and the Sestiny of a Genre”

Session 10B

The Second Century

Location: Horner

Chair: TBD

Clayton Jefford, Saint Meinrad Seminary and School of Theology

“When Was the *Didache* Not A Teaching?”

Ian Mills, Duke University:

“Marcion’s Gospel and the Longer Ending of Mark: A Scribal Composition and Early Second Century Controversies”

Michail Kitsos, University of Michigan:

“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;” Wearing the Philosopher’s Cloak: Was Justin a Christian?”

Stephen Waers, Marquette University: “Was Melito of Sardis a Modalist?”

Session 10C
Surveying Early Christian Masculinities, I
Location: Dusable
Chair: Chris de Wet, University of South Africa

Blossom Stefaniw, Johannes Gutenberg Universität, Mainz:
“Strategies of Masculinity in the *Teachings of Silvanus*”

Jamie Wood, Johannes Gutenberg Universität, Mainz
“Making Military Men: Forming Christian Soldiers in Late Antique and Byzantine Military Manuals”

James Corke-Webster, Durham University:
“Minds of Men, Bodies of Women: Masculinizing Authority of Eusebius of Caesarea’s *Ecclesiastical History*”

Session 10D
Irenaeus, Hippolytus, and “The Falsely So-Called Gnostics”
Location: Water Tower
Chair: Brian Shelton, Toccoa Falls College

Carl Johan Berglund, Uppsala University:
“If Heracleon Really Was a Follower of Valentinus, Why Are Their Exegetical Methods so Different?”

Kathleen Gibbons, Independent Scholar
“The Cliché of Gnostic Determinism? Rethinking an Ancient Debate on Autonomy”

Jackson Lashier, Southwestern College
“The Pauline Character of Irenaeus’ Exchange Theory”

Brian Shelton, Toccoa Falls College:
“Augmenting Martha to Diminish Mary: Hippolytus’ Rejoinder to Gnostic Thought within *In Canticum Canticorum*”

Session 10E
Biblical Exegesis, I
Location: Gold Coast
Chair: Tina Shepardson, University of Tennessee

Todd Berzon, Bowdoin College:
“A Topography of Tongues: Babel among Ancient Jews and Early Christians”

Susan Griffith, University of Birmingham (UK):
“Intertextuality in Early Greek Commentaries on Galatians”

J. Albert Harrill, Ohio State University:
“All Cretans are Liars (Titus 1:12): A Pagan Oracle in Patristic Interpretation”

Miriam DeCock, McMaster University:
“The Reception History of the Man Born Blind in the Greek
Patristic Tradition”

Session 10F
Transforming Expectations of Embodiment in Eastern Christianity
Location: Ogden
Chair: Lisa D. Maugans Driver, Valparaiso University

Xueying Wang, Valparaiso University:
Ministering in Suffering and Dying: The Example of St. Macrina”

Sean Moberg, Catholic University of America:
“Pus, Phlegm and Holiness: The Use of Illness in the *Apophthegmata Patrum*”

Jacob N. Van Sickle, Saint Louis University:
“Marks of Subjection: Male and Female in Maximus’ *Commentary on the Lord’s Prayer*”

John Zaleski, Harvard University:
“Ascetic Withdrawal and the Transformation of the Bodily Senses in *Discourse 12* of John Dalyatha”

Session 10G
Cyril of Alexandria
Location: Wright
Chair: Christopher Beeley, Yale Divinity School

Gregory Hillis, Bellarmine University:
“Deification and Pneumatology According to Cyril of Alexandria”

Ariane Magny, University of Ottawa:
“What Did Cyril Actually Preserve from Julian’s Book 1 of *Against the Galileans*?”

Alexander Miller, Fordham University:
“Cyril of Alexandria on the Mosaic Law: A Reconsideration”

Jonathan Morgan, Toccoa Falls College:
“The Role of Asceticism in Deification According to Cyril of Alexandria’s *Festal Letters*”

Session 10H
Augustine of Hippo, I
Location: Field
Chair: Jane Merdinger, Independent Scholar

Michael Glowasky, Saint John's University:
“An Unfinished Oration: The Place of *De catechizandis rudibus* in Augustine’s Case for the Church”

Jonathan Yates, Villanova University:
“Is the Tongue Tamable? Augustine (and Pelagius) on Post-Lapsarian Speech Ethics”

Andrew Chronister, Saint Louis University
“Augustine, Orosius, and Eastern Support for Pelagius”

Session 10I

The Family and Reproduction: Purity, Heresy, and Deviance

Location: Addams

Chair: Bradley Storin, Louisiana State University

Thomas Whitley, Florida State University:

“Second Century Swingers?: Toward a Reconstruction of Carpocratianism’s Communalism of Wives”

Julia Kelto Lillis, Duke University:

“Origen’s Coherence on Mary’s Persisting Virginity”

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Sandy Haney, Eastern University:

“Heresy, Authority and Family Dynamics: Basil of Caesarea’s Silence on Naucratiuss”

Session 10J

Fourth Century Approaches to Grace and Salvation

Location: Crystal Ballroom B

Chair: Stephen Cooper, Franklin and Marshall College

Eric Koenke, Claremont School of Theology:

“Paul’s Gospel Against Other Apostolic Soteriologies: Marcionite Influences on Marius Victorinus’ Understanding of Christian History, Soteriology and Scripture”

Andrew Hayes, The University of St. Thomas, Houston:

“Macarism Structures and Their Mediating Function in the Poetry of St. Ephrem”

Mark DelCogliano, University of St. Thomas:

“The Reception of Asterius of Cappadocia after 357”

10:40am -11:00am Coffee Break – Crystal Ballroom C

Session 11 - 11:00am–12:00pm

Plenary Lecture

Location: Crystal Ballroom B

Chair: Blake Leyerle, University of Notre Dame

“Sounding Silence: Music and the Ineffable in the Early Church”

Carol Harrison

Lady Margaret Professor of Divinity, University of Oxford

12:00pm-1:30pm, Lunch (on your own)

Tables for conversing will be set up in the Crystal Ballroom Foyer

Sessions 12A-12L: 1:30pm–3:10pm

Session 12A

Liturgical Studies

Location: Crystal Ballroom

Chair: Stephen Shoemaker, University of Oregon

Susanna Drake, Macalester College:

“Draping the Holy: Ritual Uses of Veils in Late Antiquity”

Paul Smith, Wycliffe College:

“Ritual Authority and the Apostolic Constitutions”

Stephen Shoemaker, University of Oregon:

“Devotion to the Virgin Mary in Early Christian Hymns”

Jared Ortiz, Hope College:

“Our Fraternity is Made Eternal: Deification in the Latin Sacramentaries”

Session 12B

Judaism, Dialogue and Difference

Location: McCormick

Chair: Cody Strecker, Baylor University

Andrew Jacobs, Scripps College:

“Dialogue and Conversion: Producing Otherness in an Ancient Genre and Its Modern Interpretations”

Matthew Kraus, University of Cincinnati:

“Jerome as an Ethnographer of Jews”

Candance Buckner, University of North Carolina-Chapel Hill:

“The Curious Case of Judas Cyriacus: Reading the *Inventio Crucis* as a Jewish Conversion Text?”

Cody Strecker, Baylor University:

“Jewish Teachers and Greek Pedagogues: Prophecy and Divine Truth in Pseudo-Justin’s *Cohortatio ad Graecos*”

Session 12C

Surveying Early Christian Masculinities, II

Location: Field

Chair: Blossom Stefaniw, Johannes Gutenberg-Universität, Mainz

Chris de Wet, University of South Africa:

“Volatile Anatomies: Physiology and the *Politeia* of the Male Body in the Thought of John Chrysostom”

Benjamin Dunning, Fordham University:

“John Chrysostom and Same-Sex Eros in the History of Sexuality”

Kate Cooper, University of Manchester:

Respondent

Session 12D

Maximus the Confessor

Location: Burnham

Chair: Brian Matz, Fontbonne University

Jack Bates, Wheaton College

“Human Participation in Divine Simplicity in the Thought of Maximus the Confessor”

Ian Gerdon, University of Notre Dame:

“Providence and Judgment I Maximus the Confessor’s *Centuries on Charity*”

Eric Lopez, Life Pacific College:

“Maximus the Confessor and Trinity: Sketches of His Theological Development and Dominant Themes”

Luis Sales, Fordham University:

“The Untold Story of Moschion of Hesfin: A Literary, Linguistic, and Contextual Reevaluation of the Syriac *Life of Maximus the Confessor*”

Session 12E

Biblical Exegesis, II

Location: Gold Coast

Chair: Stephen Cooper, Franklin and Marshall College

Stephen Presley, Southwestern Seminary:

“The Prophetic Exegesis of Justin Martyr”

Stuart Parsons, Trinity College of Florida:

“Ancient Metalepsis of Scripture and the Formation of Theophilus’ Apologetic Strategy”

Richard Zaleski, University of Chicago:

“Chrysostom and Theodoret on Romans 5:12”

Session 12F
Responses to Revelation: Alexandrian and Cappadocian Text
Production and Hermeneutics
Location: Soldier Field
Chair: Mihai Vlad Niculescu, Bradley University

Marcello la Matina, Associate Professor at the University of Macerata (Italy):
“Homily and Communion: Reading the Cappadocians through I. Zizioulas”

Vito Limone, Vita-Salute San Raffaele University:
“Origen and Schelling: A Focus on Their Exegesis of John 1:1-2
and Philippians 2:6-11

Vlad Niculescu, Bradley University:
“From a Doctrine of Scriptural Hermeneutics to a Code of Hermeneutic
Comportment on the Use of Prov 22:20-21 in the Fourth Book of Origen’s
De principiis

Session 12G
Origen
Location: Horner
Chair: David Eastman

Margaret M. Mitchell, University of Chicago:
“Problems and Solutions in Early Christian Biblical Interpretation: A Test
Case from the Newly Discovered Greek Homilies on Psalms by Origen”

Eric Scherbenske, Independent Scholar:
“Scandalous Readings: Origen, Textual Criticism, and Manuscript Variation”

John Sehorn, Augustine Institute:
“Filled with the Spirit of Christ: Origen on the Prophets and the Unity
of Scripture”

Zachary Kostopoulos, Saint Louis University:
“Imitation is the Sincerest Form of Flattery: The Portraits of Origen and
Demetrius in the History of the Alexandrian Patriarchs”

Session 12H
Augustine of Hippo, II
Location: Dusable
Chair: Jane Merdinger, Independent Scholar

Matthew Drever, University of Tulsa

“Human Life in the Spirit: Augustine on the Predestination of Christ”

Makiko Sato, Toyama University, Japan:

“Can the World Not Lie?: The Concept of *verbum* in Augustine’s *On the Trinity Book XV*”

David Kiger, Marquette University:

“The Inner World and Trinitarian Polemics in Augustine”

Melanie Webb, Princeton Theological Seminary:

“*Usus*, *Abusus* and *Abusio*: Augustine’s *Uti-Frui* distinction, its possibilities and ends”

Session 12I
Fathers and Men of Virtue
Location: Addams
Chair: TBD

Blair Smith, Durham University:

“The Pattern of the Father: Divine Fatherhood in Gregory of Nazianzus”

Douglas Finn, Boston College:

“Job as Exemplary Father and Husband in the Works of John Chrysostom”

Joseph Lienhard, Fordham University:

“St. Joseph in the Fathers: What Are the Questions?”

Dana Robinson, Catholic University of America:

“The Safe Custody of Good Habit”: John Chrysostom on Habit Formation”

Session 12J
Letters to Demetrias
Location: Ogden
Chair: Alexander Hwang, Xavier University

Geoffrey Dunn, Australian Catholic University:
“Pelagius and Demetrias”

Thomas Scheck, Ava Maria University:
“Jerome and Demetrias”

Alexander Hwang, Xavier University:
“Prosper and Demetrias”

History of the North American Patristics Society

The North American Patristic Society was founded on December 29, 1970 at a convention of the American Philological Association in New York City. When the first meeting was held, 75 persons attended and heard a program of three papers. The idea for a Society had begun with a conversation between Michael P. McHugh and Robert D. Sider at a meeting of classicists in April 1969. The founders believed that “more effective teaching and research could be carried out in patristics by bringing into one forum scholars in such varied fields as classical philology, theology, church history and ancient history, and philosophy” (McHugh, 1971). In the year following the first meeting, Louis J. Swift drafted a constitution, which was approved by the members at the next meeting of the APA in 1971 at Cincinnati. The first president, Bruce M. Metzger, was elected for the year 1972. In 1973 the Society was incorporated in the state of Kentucky as a non-profit organization.

Through 1980 the Society met each year in late December in conjunction with the APA. In those same years the Society often held joint sessions with the Medieval Institute in Kalamazoo and with the American Society of Church History in order to expand its presence and seek a suitable home. The beginnings were small. Often only ten or twelve people attended a session. Louis Swift wrote of the early years, “Nobody knew whether we would even survive, let alone flourish.”

William R. Schoedel and Louis Swift, in consultation with Joseph F. Kelly, planned the First Independent Conference for Chicago in May 1981. The initial idea was to meet every two years, and the meetings that took place in 1983 and 1985 were called the Biennial Meeting. The first printed program was produced in 1985 by Robert L. Wilken. J. Patout Burns served as the local coordinator at Loyola University Chicago for these meetings, except in Oxford years. In 2002 the Society officially changed its name to The North American Patristics Society, Inc. The meeting in May 2012 is the twenty-third independent meeting.

The Society’s first publication was the newsletter *Patristics*, first edited by Louis Swift and then successively by Frederick W. Norris, Thomas M. Finn, John J. O’Keefe, and Clayton N. Jefford. Beginning ca. 1980 the newsletter came to include book reviews with Joseph Kelly and then Michael Slusser serving as book review editors.

In 1986 the Society took over the Patristic Monograph Series. Twelve volumes in the series had been published by the Philadelphia Patristic Foundation in Cambridge, Massachusetts. Mercer University Press was engaged as publisher and brought out four volumes between 1988 and 1997. In 1999 The Catholic

University of America Press became the publisher of the series. The first editor was Frederick Norris, who was succeeded by Joseph T. Lienhard in 1993 and thereafter by Philip Rousseau in 2002. From 2008 to 2011 David Hunter was interim editor. In 2011 Christopher Beeley was appointed editor of the series.

In 1993 the Society began the publication of a journal entitled *The Journal of Early Christian Studies*, edited by Everett Ferguson and Elizabeth Clark. From 1981 to 1992, Ferguson had edited nine volumes of an independent journal called *The Second Century: A Journal of Early Christian Studies*, which became the foundation of the new JECS. The book review functions of the *Patristics* newsletter were incorporated into the journal and were first edited by Michael Slusser and L. Michael White. Subsequently, Louis Swift of the University of Kentucky edited book reviews, and in 2008 this task was assumed by Richard Layton of the University of Illinois. Ultimately, Patout Burns replaced Ferguson as co-editor of JECS. Burns himself was succeeded in 2004 by David Brakke, who became sole editor in 2005. The JECS currently has a circulation of around 1500.

In 1997 John O’Keefe created a web page for the organization, which may now be found at www.patristics.org. In 2006 NAPS moved the site of its annual meeting from Loyola University in Chicago to the Holiday Inn Chicago Mart Plaza. In the same year the society instituted its Distinguished Service Award,” which was first presented to Elizabeth A. Clark and subsequently in 2008 to Everett Ferguson.

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Joseph T. Lienhard, S.J.

February 15, 2000

Periodic amendments and updates by Clayton N. Jefford, David G. Hunter and Kenneth B. Steinhauser

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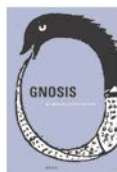
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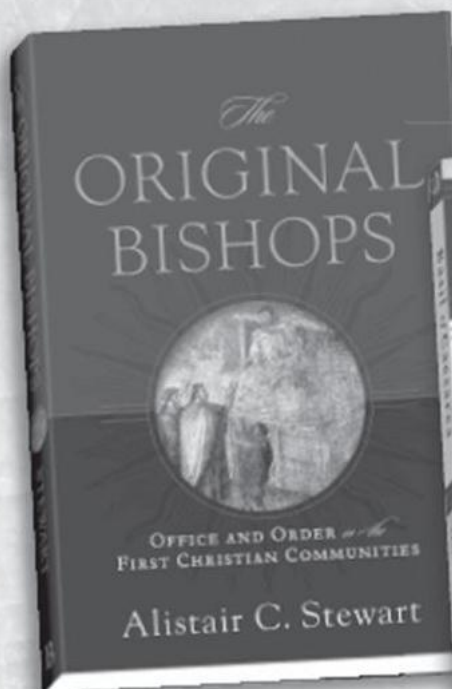
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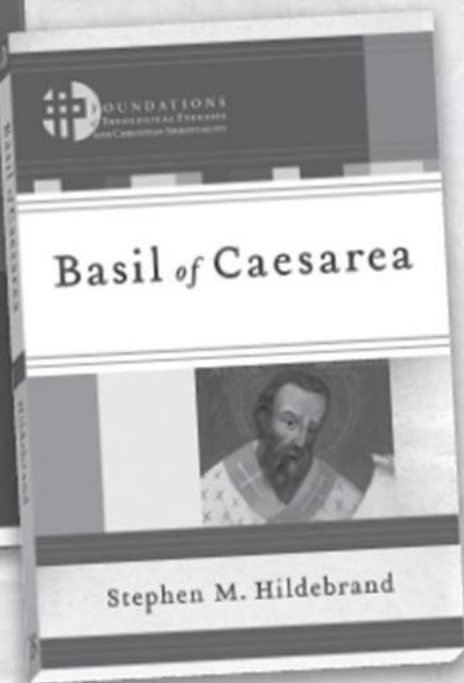
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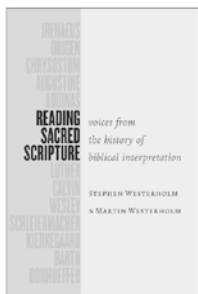
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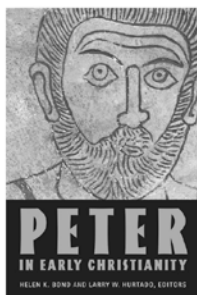
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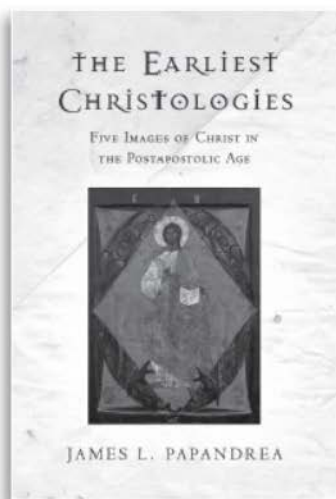
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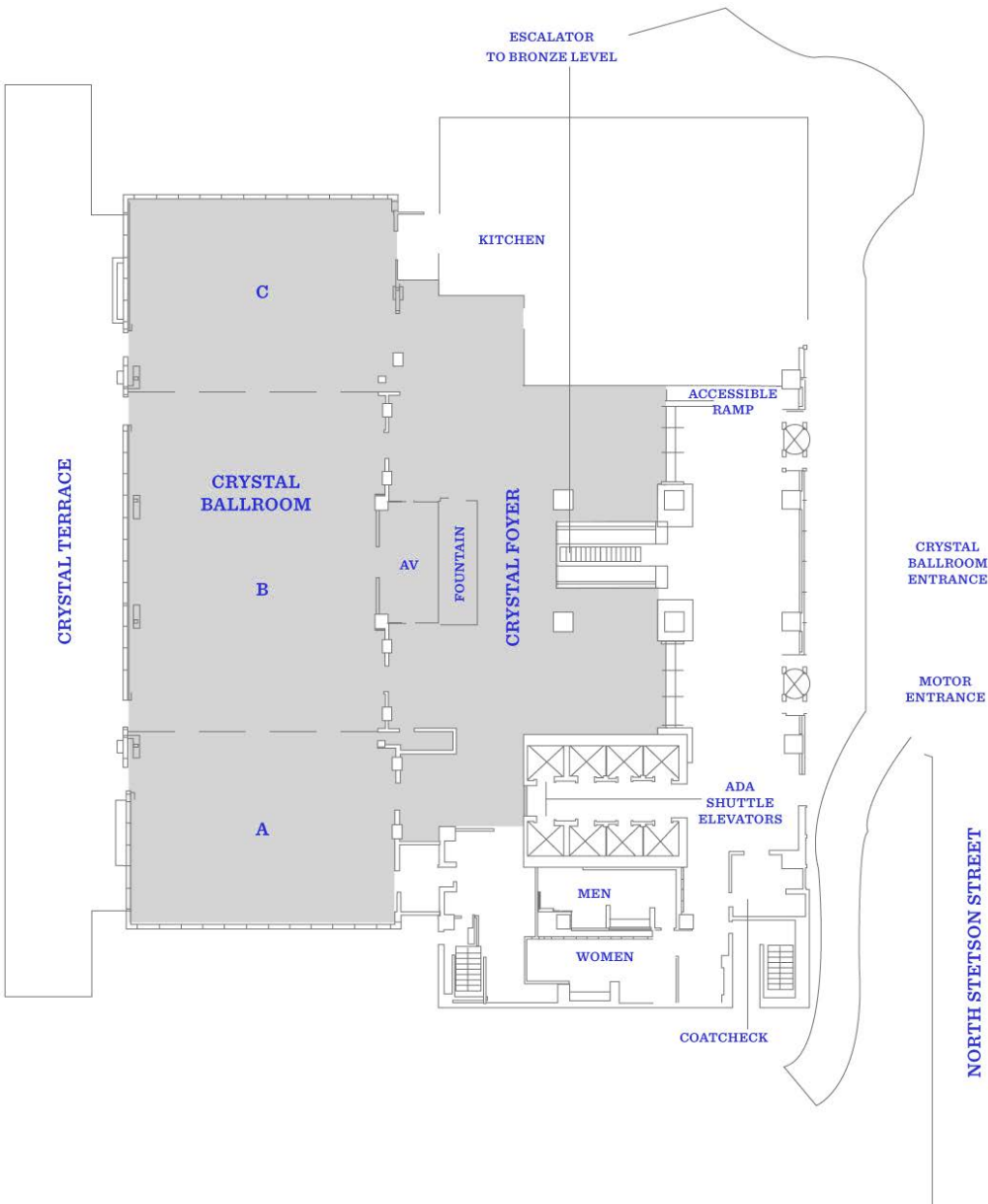
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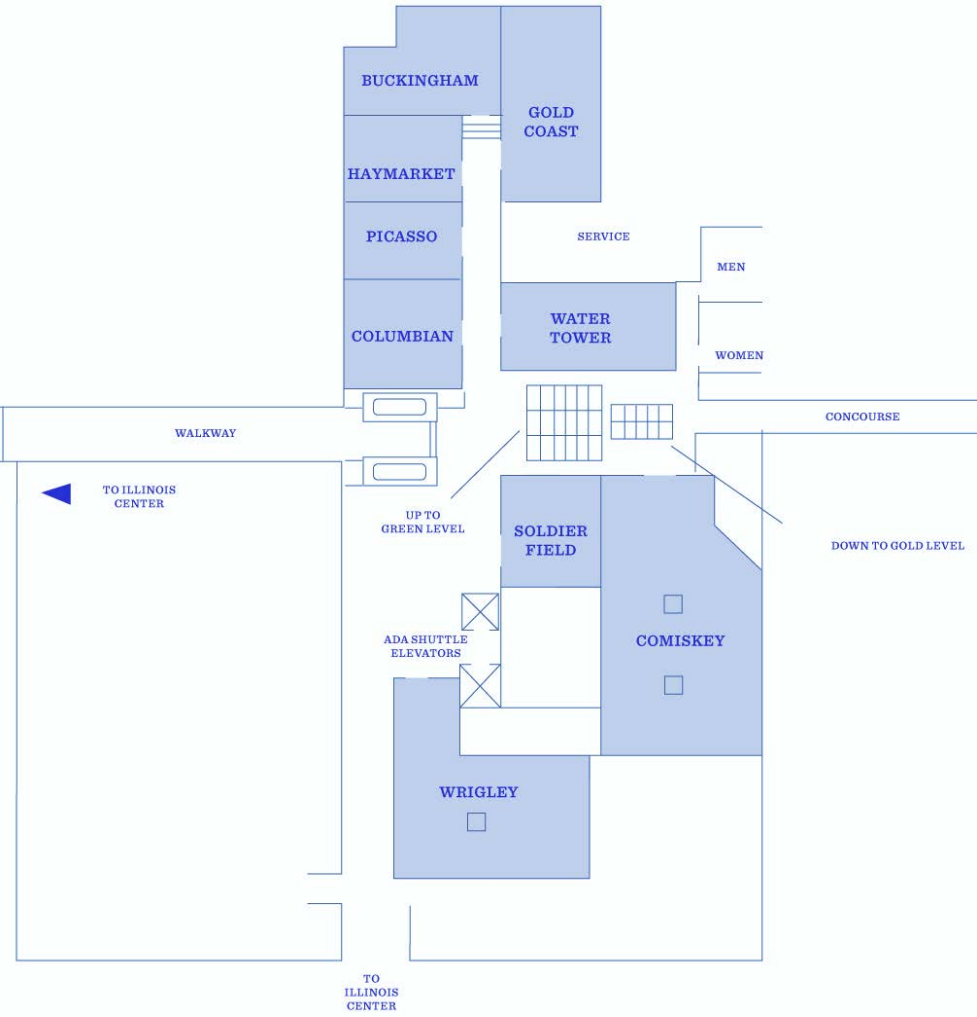


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