

Thursday May 26 th	Friday May 27 th	Saturday My 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 <u>Session 4:</u> Panels 4A-4L	9:00-10:40 <u>Session 10:</u> Panels 10A-10L
	10:40-11:00 Morning Coffee Break	10:40-11:00 Morning Coffee Break
9 am - 12 Noon: <i>Pre-Conference Workshops for Digital Humanities and ReMeDHe</i> [pre-registration required; for more details, go to: http://patristics.org/annual-meeting/registration-and-accommodations/]	11:00 am-12:00 Noon <u>Session 5:</u> NAPS Presidential Address Susanna Elm New Romans: Salvian of Marseilles and the Governance of God	11:00 Am -12:00 Noon <u>Session 11:</u> 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 <u>Session 1:</u> Panels 1A-1L	1:30-3:10 pm <u>Session 6:</u> Panels 6A-6L	1:30-3:10 <u>Session 12:</u> Panel 12A-12L
3:10-3:30 pm Afternoon Coffee Break	3:10-3:30 pm Afternoon Coffee Break	
3:30-5:10 pm <u>Session 2:</u> Panels 2A-2L	3:30-5:10 pm <u>Session 7:</u> Panels 7A-7L	
5:10-7:30: Dinner Break (<i>on your own</i>)	5:15-6:30 pm <u>Sessions 8 & 9:</u> 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 <u>Session 3:</u> 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		
8:30-10:30 pm: Dessert Reception		

Session 1: THURSDAY MAY 26th, 1:30–3:10 – Panels 1A-1L

<p>1A Geography and the Historiography of Christian Thought in Late Antiquity (A/V)</p> <ul style="list-style-type: none"> • Cavan Concannon, Islands in the Corrupting Sea: Mapping Second-Century Christianity • James Walters, “Semitic” Christianity: Geography, Language, and the Marginalization of Christian Thought • Young Kim, Cyprus and Late Ancient Christianity • Matthew Pereira, Transmission and Tradition at the Borderlands: John Maxentius and the Scythian Monks 	<p>1F Athanasius</p> <ul style="list-style-type: none"> • Nathaniel Kidd, In Search of an Athanasian Apocalyptic • Ellen Muehlberger, Reading and Rhetoric: A Reinterpretation of the <i>Letter to Marcellinus</i> • Shaun Retallick, “Moved by one spirit”: Divine Connaturality as a Basis for Conciliar Unity in Athanasius’ <i>Epistula ad Epictetum</i> 1
<p>1B Jerome of Stridon</p> <ul style="list-style-type: none"> • Christine McCann, The Role of the Senses in Christian Study & Devotion: Evidence from St. Jerome • Pablo Molina, Jerome’s Role in the Transmission of the Correspondence between Seneca and Paul • Thomas Scheck, Plagiarism of Origen as Supreme Praise: Jerome’s Preface to Book 2 of his Commentary on Micah” • Thomas Dilbeck, <i>Sol et spiritus</i>: Solar Syncretism in Jerome’s <i>Commentary to Ecclesiastes</i> 1.6? 	<p>1G Monastic Cultures (A/V)</p> <ul style="list-style-type: none"> • Lillian Larsen Monikers of Monastic Education • Carolyn Schneider, From Elijah to Elisha: Athanasius’s Fighting Spirit Doubled in Shenoute • Daniel Lemeni, A “Miraculous Economy”: The Rural Patronage of Shenoute of Atriipe • Paul Pasquesi Garments of Light, Robes of Darkness: Ethics, Vision, and the Reception of the Two Ways Tradition in the Macarian <i>Homilies</i>
<p>1C Changing Landscapes in Early Christian Studies: Papers in Honor of James E. Goehring, I</p> <ul style="list-style-type: none"> • Philip Rousseau, The City a Desert • Rebecca Krawiec, Writing Egyptian Monasticism: Texts and Memory • Caroline Schroeder, The Dark Side of Digitization: Ideology and Power in the Technological Utopianism of the “Archive” • Janet Timbie, Monastic Sources from Middle Egypt: the Life of Phif as Witness to an Eremitic- Cenobitic Transition 	<p>1H Persecutions of Christians after Constantine: Polemic and Rhetorical Discourse, I</p> <ul style="list-style-type: none"> • Eric Fournier, The Rhetoric of post-Constantinian Persecutions: An Introduction • Nathaniel Morehouse, Begrudging the Honor: Julian and Christian Martyrdom • Adam Ployd, For Their Own Good: Augustine and the Rhetoric of Beneficial Persecution • Rebecca Stephens Falcasantos, The City a Palimpsest: Fifth-Century Historiography and the Rewriting of Arian Violence
<p>1D Heresiological interactions: social and political contexts in late antiquity (A/V)</p> <ul style="list-style-type: none"> • Jennifer Barry, A Call to Arms: Heresiology and Gender Violence • David Maldonado Rivera, Episcopal Anxiety and Heresiological Therapy in the Letters of Synesius of Cyrene • Richard Flower, Heresiology as church politics: Augustine and his rivals in the early fifth century • Robin Whelan, Histories of the Arians: re-enacting the Arian Controversy in Vandal Africa 	<p>1K Models of Martyrdom and Suffering</p> <ul style="list-style-type: none"> • Heather Barkman, Familial Imagery and Gender in North African Martyr Texts • David Wilhite, Tertullian on the Afterlife: Only Martyrs are in Heaven and Other Misunderstandings • J. David Woodington, Unparalleled Piety: Martyrdom and Christian Supremacy in Origen’s <i>Contra Celsum</i> • Travis Ables, The Crown of Justice: The Death of the Martyr and the Death of Christ in Augustine’s Theology of Redemption
<p>1E Problems in ancient biography: the construction of professional identity in late antiquity I</p> <ul style="list-style-type: none"> • Elizabeth DePalma Digeser, The Other in Fragments: Arguments with Silence • Ilaria Ramelli, The Construction of the Professional Identity of Origen of Alexandria and the Question of Which Origen • Aaron Johnson, Unprofessional Identities in Porphyry’s Biographies of Philosophers 	<p>1L Gregory of Nazianzus</p> <ul style="list-style-type: none"> • Paul Blowers, Gregory Nazianzen as Tragedian and Exponent of the Tragic Christian Self • Bradley Storin, I am the Story: A Consideration of Precedents for Gregory of Nazianzus’s Narrative Autobiography • Jared Bryant, Creating a Cosmology: Gregory of Nazianzus’s Implementation of Origen • Ryan Clevenger, <i>Oikeiosis pros theon</i> and <i>phantasia</i> in Gregory of Nazianzus

Session 2: THURSDAY MAY 26th, 3:30–5:10 – Panels 2A-2L

<p>2A Corpus Dionysiaca</p> <ul style="list-style-type: none"> • J. Gregory Given, From the Gospel of Thomas to Pseudo-Dionysius: The Scholarly Invention of an "Orthodox" Edessene Mystical Tradition • Erman Goren, Divine Names as "Tokens and Traces" of Being in the <i>Corpus Dionysiaca</i> • Vladimir Kharlamov A Reason Behind Disguised Identity in the <i>Corpus Dionysiaca</i> • Craig Tichelkamp, Hymning the God Beyond Being: Three Textual Apertures in the <i>Corpus Dionysiaca</i> 	<p>2F Persecutions of Christians after Constantine: Polemic and Rhetorical Discourse, II</p> <ul style="list-style-type: none"> • Jason Osequeda, The Name of Ill-Omen: Basiliscus and the Church in Constantinople • Tina Shepardson, (Dis)Locating Heresy: John of Ephesus and Religious Persecution in Late Antiquity • Ryan Strickler, Persecuted Persecutors? Christian Identity During Crises of the Seventh Century • Wendy Mayer, Respondent
<p>2B Syrian Traditions (A/V)</p> <ul style="list-style-type: none"> • Emanuel Fiano, The Contingencies of Intellectual Transmission: Eustathius of Antioch as A Conveyor of Syriac Memes • Jacob Lollar, Ephesus, the Second Sister of Edessa: The Syriac <i>History of John the Son of Zebedee</i> and the Invention and Formation of Syriac-Christian Tradition • Kyle Smith, The Islamic State, Syriac Historiography, and a Sasanian Martyrs' Shrine in Abbasid Iraq • Najib Awad, "Supposedly Encountered an Arian Monk": Where Did Muhammad Derive his Ideas from, according to John of Damascus's <i>De Haeresibus</i>, Chapters 100/101? 	<p>2G The Origins of a Christian Scripture</p> <ul style="list-style-type: none"> • Jacob Prahlow, The Citation Question: Methodological Principles for Determining Sources in Early Christian Writings • Stephen Cooper, The Pastoral Epistles and the Sanctification of the Pauline Epistles in the Second Century • Jason BeDuhn, Marcion and the Origins of a Christian Scripture • David Jorgensen, Matthew's Gospel as Valentinian Scripture
<p>2C Changing Landscapes in Early Christian Studies: Papers in Honor of James E. Goehring, II (A/V)</p> <ul style="list-style-type: none"> • David Brakke, The Layered Self: Pseudonymity and Praise in The Three Steles of Seth and Other Gnostic Works • Andrew Crislip, Loss, Affect, and Power in Pachomian Literature • Kevin Uhalde, Repentance before Christ: Roots of Christian Penance and Asceticism • Elizabeth Clark, The History of Religion Studies at Mary Washington College 	<p>2H The Process of Salvation</p> <ul style="list-style-type: none"> • Joseph W. Trigg, Being and Becoming God • Michael J. Hollerich, The World Spirit on Horseback? Eusebius of Caesarea on History as Revelation • Robin Darling Young, <i>Oikonomia</i> and Salvation Without the Church in the Works of Evagrius of Pontus • J. Patout Burns, Structural Principles of the Augustinian Economy of Salvation
<p>2D Verse Exegesis in Syriac and Greek</p> <ul style="list-style-type: none"> • Jeffrey Wickes, Poetry and Performance in Late Ancient Northern Mesopotamia • Vince Bantu, Ephrem and Nicene Terminology: Trends Across Syriac Literary Genres • E. Michelle Weedman, Ephrem the Syrian's Re-exegesis of the Biblical Stories of Scandalous Women • Erin Walsh, Healing without Boundaries: Ephrem and Romanos Interpreting the Narrative of the Hemorrhaging Woman 	<p>2K Martyrdom, Sacrifice, and the Problem of Christian Identity</p> <ul style="list-style-type: none"> • Shawn Wilhite, Didache, Martyrdom, and Christian Identity: The Shape of Identity as it intersects with Ethics and Persecution • Ryan Bowley, Ignatius of Antioch's Sacrifice for Others in Christological Context • Jordan Smith, "Soldiers of Christ, Arise": The Rhetoric of Martyrdom as Human (Self) Sacrifice in the 3rd Century C.E. • Jonathan Wilcoxson, The cuisine of sacrifice and early Christian martyrdom
<p>2E Problems in ancient biography: the construction of professional identity in late antiquity II (A/V)</p> <ul style="list-style-type: none"> • Arthur Urbano, Their Garb, Our Truth: Dress and the Demarcation of Intellectual Status in Early Christian Literature and Art • Bradley Storin, 'AutoHagioBiography' = The AutoHagioBiography of Gregory of Nazianzus • Heidi Marx-Wolf, Eunapius' Sospittra: Yet another lady vanishes? • Todd Krulak, Philosophical Succession and the <i>Lives</i> of Proclus 	<p>2L Ecclesial Diversity and Convergence in Migration Period Late Antiquity: Rethinking the Narratives</p> <ul style="list-style-type: none"> • Sara Parvis, Novatians, Goths, Antiochenes and the Councils of Constantinople 381-383 • Joshua Bruce, Donatists and Vandals: Bitter Enemies or Bedfellows? • Paul Parvis, The Vandal Commentary on Job and the Vitality of "Barbarian" Arianism

Session 4: FRIDAY MAY 27th, 9:00–10:40 am – Panels 4A-4L

<p>4A Pre-Dissertation Research Workshop I (A/V)</p> <ul style="list-style-type: none"> • Awet Andemicael, The Glory of God and the Transformation of Human Societies: Irenaeus' Legacy for Political Theology • Robert Edwards, From the Person to the Text of Paul: Genres of Reception and the Rise of the Pauline Commentary • Monica Keith, The Importance of the Old Testament in Irenaeus of Lyons' <i>Adversus Haereses</i> • Hans Moscicke, The Fall of Angels in Eusebius's <i>Demonstratio Evangelica</i>: His use of Isa. 10:13, Origen, and the Watchers Tradition 	<p>4F Nature before and after the Fall, I</p> <ul style="list-style-type: none"> • Joshua Kinlaw, Nature in 1 Clement • Chris Frilingos, Same as it ever was: The stopping and restarting of nature in the <i>Proto-gospel of James</i> • Daniel Lloyd, Providence and Obedience: God, Man, and the World in Novatian's Theology • Sophie Lunn-Rockliffe, Process and punishment: Cyprian on the senescence of the world
<p>4B Translations in Early Christianity (A/V)</p> <ul style="list-style-type: none"> • Joel Kalvesmaki, Using the Syriac New Testament to Go beyond the Explicitation Hypothesis • Jonathan Loopstra, "Interpreting the 'Interpreter' without Words, Dot by Dot" • Columba Stewart, The Syriac versions of Evagrius' Gnostikos and their relevance for the study of translation in Late Antiquity • Adriana Farenga, On matter and corporeality: Eriugena's translation of Gregory of Nyssa's <i>De hominis opificio</i> 	<p>4G The Roots of Hagiography</p> <ul style="list-style-type: none"> • Nathan Lunsford, "That we in turn might imitate him": Imitation and Nobility in <i>Mart. Polycarp</i> • Zachary Yuzwa, Genre and the reader in early Latin hagiographical literature • Todd French, Retributive Justice and The Saint: A Diachronic Study of Hagiographical Compilations • Shota Matitashvili, Holy Virgins in The <i>Conversion of Kartli</i>: St. Nino and Christian Asceticism
<p>4C Landscapes: Context and Representation, I</p> <ul style="list-style-type: none"> • Morwenna Ludlow, Ascetic landscapes and aesthetic landscapes • Maria Dasios, "See that holy acre:" Landscape and "Christian discourse" in Gregory of Nyssa's First homily on the Forty [Martyrs] of Sebaste • Michael Motia, Gregory of Nyssa's Shifting Scenes of Instruction 	<p>4H Tradition and Power in The Latin West</p> <ul style="list-style-type: none"> • Alden Bass, Abraham's African Offspring: John 8 between Catholics and Donatists • Glen Thompson, <i>Quam domino fuerant devote</i>: De Rossi, Duchesne, and the <i>Epitaphium Liberii</i> • Edward Siecienski, The Sardican Privilege and the Problem of the Primacy
<p>4D Inside Out, Outside In: Re-Thinking Augustine On Interiority (A/V)</p> <ul style="list-style-type: none"> • Anthony Dupont, Augustine's understanding of 'Cor' as the Centre of the Human Person • Matthew W. Knotts, Self-Transcendence in Augustine's <i>Tractates on the Gospel of John</i> • Robert E. McFadden, How to train a Ciceronian Christian: Friendship and Spiritual Exercises in St. Augustine's Cassiciacum Dialogues • Sean Hannan, Belatedness to Thought as an Opening for Grace in <i>De Dono Perseverantiae</i> 	<p>4K Violence and the Sacred</p> <ul style="list-style-type: none"> • Jennifer Otto, "How can this being be good?": Origen's Defense of a violent God • Bradley Daugherty, The Killing Curse: Optatus of Milevis and the Violence of Clerical Penance • Zachary Smith, Speech, Silence, and Violence: Healing and Harm in the Egyptian Desert
<p>4E Religion and Medicine, Disability, and Health in Late Antiquity, I</p> <ul style="list-style-type: none"> • Anna Rebecca Solevåg, Judas' Deserving Disability • Geoffrey Smith, Metaphor and Meaning in Tertullian's <i>Scorpiae</i> • Ashley Edewaard, The Faculties of Foods: Clement of Alexandria and Hippocrates' <i>On Affections</i> • Sarah Moravsik, Nutrition and Angelic Intervention in Medical Treatment: Origen's <i>Contra Celsum</i> 8:24-32 and Philocalia 12 	<p>4L Organizing the Scriptures</p> <ul style="list-style-type: none"> • Lewis Ayres, Metaphysics as a Rule of Faith • Michale Champion, Ascetic Organization of Scripture in the Writings of Dorotheos of Gaza • H. Clifton Ward, "I Gave You Milk, Not Solid Food": Organizing Scripture in Clement of Alexandria • Mathew Crawford, Did Augustine use Eusebius's Gospel Canons

Session 6: FRIDAY MAY 27th, 1:30-3:10 pm – Panels 6A-6L

<p>6A Pre-Dissertation Research Workshop, II</p> <ul style="list-style-type: none"> • Corine Boersma, The Sacramental Basis of Augustine's Semiotic Theory • Emily Chesley, Origin of Sin and Image of Christ: Augustine's Portrait of Eve in <i>De Civitate Dei</i> • John Lowe, Drinking Poison with Honey: The Shift of Fourth-Century Christian Attitudes toward Pagan Literature in Basil of Caesarea • John Kern, Minds Mingling <i>Ousiodos</i> or Enhypostatic <i>Energeia</i>? A Non-Palamite Reading of Gregory Nazianzen on the Spirit's Indwelling 	<p>6F Nature before and after the Fall, II</p> <ul style="list-style-type: none"> • Catherine Chin, Imagine Living Gold: Late Ancient Geologies of Salvation • Mark Ellingsen, Ancient African Insights About Creation and Nature Which Relate to Modern Physics: Augustine and Dionysius of Alexandria • Jane Ellingwood, Augustine's Ontological Concept of "Dynamic Abiding": The Gift and Value of Continued Creaturely Existence and Agency for All Creatures • Eric Meyer, Political Ecology in Basil of Caesarea's Homilies on the Hexaemeron
<p>6B Object, Text, and Image: Making Meaning (A/V)</p> <ul style="list-style-type: none"> • Robin Jensen, Sacred Landmarks in Early Christian Iconography • Bonnie Kutbay, Eucharistic Liturgy and Iconography in the Sacrifice of Isaac and Christ Preaching on the Berlin Pyxis • Laura Nasrallah, Seeing God? Mosaics, Optics, and Theology in Late Antiquity • Dennis Trout, The Image Rises Golden: Figures and Words at <i>S. Agnese fuori le mura</i> (Rome) 	<p>6G Religious Economics in Late Antiquity</p> <ul style="list-style-type: none"> • Michael Flexsenhar III, Demonic Metallurgists and Daughters of Men: Economy and Class in Tertullian's <i>De Cultu Feminarum</i> • Jaelyn Maxwell, Virtue and Socio-Economic Standing in Gregory of Nyssa's <i>Homilies on the Beatitudes</i> • Michele Salzman, The Religious Economics of Crisis: The Papal Use of Liturgical Vessels as Symbolic Capital in Fifth Century Rome • Karen Carducci, Gems, Glass, and Morals according to Isidore of Seville (<i>Etym.</i> 16.6-16)
<p>6C Landscapes: Context and Representation, II (A/V)</p> <ul style="list-style-type: none"> • Joona Salminen, Clement and Alexandria: a Moral Map • Thomas Hunt, <i>Plus quam ciuilia bella</i>: Marrou, the Algerian War and the excavation of the basilica at Hippo • Jenny Rallens, Wondering in the Fields of Memory: the relationship between <i>admiratio</i>, landscapes, and memory in <i>Confessions</i> Book X • Mary Farag, Contested Ecclesial Landscapes in the Trial of John Chrysostom 	<p>6H Western Theologians</p> <ul style="list-style-type: none"> • Charles Meeks, The Sacramental Hermeneutic of Hilary of Poitiers • Eric Wickman, Sustinutionary Atonement in Hilary of Poitiers • Andrew Harmon, History and Exemplarity in Ambrose's Moral Theology • Brian Matz, The Place Of Isidore Of Seville In The History Of The Teaching Of Double Predestination
<p>6D Afterlife Traditions in Early Christianity (A/V)</p> <ul style="list-style-type: none"> • Mark Ellison, Posthumous Spousal Reunion in Early Christian Art and Texts • Jeffrey Trumbower, 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, Soul, Body, and Afterlife in Late Roman Mortuary Law • Janet Sidaway, The Role Of The Transfiguration Narrative In Hilary Of Poitiers' View Of Life After Death 	<p>6K Paradoxes of Power and Weakness</p> <ul style="list-style-type: none"> • Michael Harris, Ignatius and Care for the Most Vulnerable: The Widows Support the Bishop • John Elmer Abad, Contesting Masculinity: A Sophistic Technique in Tertullian's Apologetic Writings • Yonatan Moss, "My Strength is Made Perfect in Weakness": Severus, "Feminist Patriarch" of Antioch • Andrew Hofer, Models of Petrine and Gregorian Weakness in Gregory's <i>Book of Pastoral Rule</i>
<p>6E Religion and Medicine, Disability, and Health in Late Antiquity, II</p> <ul style="list-style-type: none"> • Jared Secord, The Celibate Athlete: Christian and Medical Perspectives on Abstinence from Sex in the Second and Third Centuries • Marianne Djuth, The Cure of the Body in Augustine's Early Works • Jessica Wright, Preaching Phrenitis: The Medicalization of Religious Difference in Augustine's Sermons • Christiaan Kappes, The medical terminology and embryological background underlying John Damascene's doctrine of the Prepurification of Mary at the Annunciation and Incarnation 	<p>6L Gregory of Nyssa, I</p> <ul style="list-style-type: none"> • Christopher Beeley, Gregory of Nyssa's Christological Exegesis • Beau Branson, Gregory of Nyssa's Two Solutions to the Logical Problem of the Trinity • Michel Barnes, "What Have I Become?" Gregory of Nyssa on Grief (Still)" • Elena Ene D-Vasilescu, "Love never fails, not even in death": Gregory of Nyssa on <i>Theôsis</i>

Session 7: FRIDAY MAY 27th, 3:30-5:10 pm – Panels 7A-7L

<p>7A Pre-Dissertation Research Workshop, III (A/V)</p> <ul style="list-style-type: none"> • Laura Roesch, Locating Holiness: Landscape, Nature, and the Sacred in the Works of Prudentius and Venantius Fortunatus • Kelly Andino, Patristic Accounts of the Holy Sepulchre: A conversation between text, archeology, and material culture • Heather Penner, Rotting Saints and the Power of Seeing • Abby Kulisz, Identity and Ambiguity in Christian-Muslim Exchanges on the Trinity 	<p>7F Nature before and after the Fall, III</p> <ul style="list-style-type: none"> • Blake Leyerle, In Praise of Animals: John Chrysostom's Defense of Wild Creatures • Alex Petkas, Paradise Kept? Julian of Aeclanum and Theodore of Mopsuestia on the Nature of the Garden • Mark Roosien, Seismicity and the Sacred: The Earthquake of 438 in Constantinople as a Locus of Liturgical and Theological Production • Kris Hiusr, Maximus the Confessor on the Creation, Fall, and Redemption of the Nonhuman Creation
<p>7B Ordering Space (A/V)</p> <ul style="list-style-type: none"> • Michael Williams, Regulating ascetic discourse in the letters of Augustine, Paulinus of Nola and Sulpicius Severus • Jacob Latham, Ritual and the Christianization of Urban Space • Dina Boero, Making Monks, Shaping Pilgrimage: Archaeological evidence for coenobitic monasticism at Qal'at Sem'an • Jennifer Hunter, Wandering Versus Remaining: A Coenobitic Polemic against Anchoritism in the Life of Mary/Marinos 	<p>7G Image, Being, and Embodiment</p> <ul style="list-style-type: none"> • Thomas Cattoi, Progression Or Adoption? The Relationship Between <i>eikon</i> and <i>homoiosis</i> in Clement and Cyril of Alexandria • Diego De Brasi, Body, Soul and human free will in Nemesius of Emesa's <i>De natura hominis</i> • Jonathan Bieler, Christ: The Mystery of God Truly Manifest? Leontius of Byzantium and the Univocity of Being • Zachary Keith, John Damascene's Ambiguous Kinds of <i>Proskynesis</i>
<p>7C Landscapes: Context and Representation, III</p> <ul style="list-style-type: none"> • Naoki Kamimura, Jerusalem and the Landscape of Sacred Geography in the Sermons of Augustine • Gerald Boersma, The Vision of Jerusalem in the Psalms of Ascent within Augustine's <i>Enarrationes in Psalmos</i> • Kathryn Kleinkopf, The Physiognomy of Place: Becoming Landscape in Theodore's <i>Historia Religiosa</i> • Jesse Arlen, What Then of the Letter of Macarius of Jerusalem to the Armenians? 	<p>7H Ambrose of Milan: Theologian and Exegete</p> <ul style="list-style-type: none"> • Brian Dunkle, Nautical Anthropology in Ambrose's <i>De Noe</i> • Allan Fitzgerald, <i>De interpellatione Iob et David</i>: a unique contribution • Han-luen Kantzer Komline, Ambrose and the Argument from Antiquity • D. H. Williams, Ambrose's One Shot at Apologetics
<p>7D Paradoxes of the Visual (A/V)</p> <ul style="list-style-type: none"> • Emily Cain Tertullian's Panoptic Performance: Dynamics of Visual Power • Bronwen Neil, Dreams in Early Egyptian Monasticism: Two Alexandrian Approaches to the Visual Paradox • Midori Hartman, "Hold Me, Lest I Flee": Slavery, Animality, and the Interpretation of Material Culture in Late Antiquity • Nathan Howard, Sensual Encounters in Cappadocian Epistolography 	<p>7K Demons and Demonology</p> <ul style="list-style-type: none"> • Liza Anderson, Deceiving Demons as a Spiritual Practice: The (Im)permeability of the Monastic Self • Samantha Miller, John Chrysostom's Synthetic Demonology: Philosophy and <i>askesis</i> Blended in the Pulpit • Kellen Plaxco, Didymus Against Demonization: The Anti-Manichaean Context of <i>On the Holy Spirit</i> • Carson Bay, The Role of Platonic Cosmogony in the Configuration of the Daemon in Origen and Iamblichus
<p>7E Religion and Medicine, Disability, and Health in Late Antiquity, III</p> <ul style="list-style-type: none"> • Niki Clements, Demons, Depression, and the Dangers of Naps: Depathologizing Akeia with John Cassian • Thomas Arentzen, Deformed Bodies in Late Ancient Hymns • John Penniman, St. Gregory and the Broken Bones: Eucharist as Bodily Remedy in the Catechetical Oration • Michael Wingert, The Sun and Rhetorical Restoration of the Human Person: The Remnant of the Ancient Near Eastern Cult in Syriac Medical Texts 	<p>7L Gregory of Nyssa, II</p> <ul style="list-style-type: none"> • Amy Hughes, "Equal to the Angels": Virginity as Eschatological Hope in Gregory of Nyssa • Michael Petrin, Two Parts of a Single Cultural Project: Gregory of Nyssa's <i>Vita S. Macrinae</i> and <i>Dialogus de anima et resurrectione</i> • Andrew Radde-Gallwitz, Reading Gregory of Nyssa's <i>To Ablabius</i> among his "teaching-texts" • Stefan Hodges-Kluck, Lessons in Nicene <i>paideia</i>: Gregory of Nyssa's Memorials to Gregory Thaumaturgus, Basil of Caesarea, and Meletius of Antioch

Session 10: SATURDAY MAY 28th, 9:00-10:40 am – Panels 10A-10L

<p>10A From Origen to Eusebius</p> <ul style="list-style-type: none"> • Ed Gallagher, Origen on the <i>Shepherd of Hermas</i> • Michael Simmons, Eusebius and Porphyry: The Case of the <i>Theophany</i>, Book V • Hans Boersma, Hospitable Reading: Origen and Chrysostom on the Theophany of Genesis 18 • Gregory Robbins, Catholic Epistles and the Catholic Epistles: Eusebius and the Destiny of a Genre 	<p>10F Transforming Expectations of Embodiment in Eastern Christianity</p> <ul style="list-style-type: none"> • Xueying Wang, Ministering in Suffering and Dying: The Example of St. Macrina • Sean Moberg, Pus, Phlegm, and Holiness: The Use of Illness in the <i>Apophthegmata Patrum</i> • Jacob N. Van Sickle, Marks of Subjection: Male and Female in Maximus' <i>Commentary on the Lord's Prayer</i> • John Zaleski, Ascetic Withdrawal and the Transformation of the Bodily Senses in <i>Discourse 12</i> of John of Dalyatha
<p>10B The Second Century</p> <ul style="list-style-type: none"> • Clayton Jefford, When Was the <i>Didache</i> Not a Teaching? • Ian Mills, Marcion's Gospel and the Longer Ending of Mark: A Scribal Composition and Early Second Century Controversies • Michail Kitsos, “Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;” Wearing the Philosopher's Cloak: Was Justin a Christian? • Stephen Waers, Was Melito of Sardis a Modalist? 	<p>10G Cyril of Alexandria</p> <ul style="list-style-type: none"> • Gregory Hillis, Deification & Pneumatology according to Cyril of Alexandria • Ariane Magny, What did Cyril actually preserve from Julian's book 1 of <i>Against the Galilaeans</i>? • Alexander Miller, Cyril of Alexandria on the Mosaic Law: A Reconsideration • Jonathan Morgan, The Role of Asceticism in Deification According to Cyril of Alexandria's <i>Festal Letters</i>
<p>10C Surveying Early Christian Masculinities I</p> <ul style="list-style-type: none"> • Blossom Stefaniw, Strategies of Masculinity in the <i>Teachings of Silvanus</i> • Jamie Wood, Making Military Men: Forming Christian Soldiers in Late Antique and Byzantine Military Manuals • James Corke-Webster, Minds of Men, Bodies of Women: Masculinizing Authority in Eusebius of Caesarea's <i>Ecclesiastical History</i> 	<p>10H Augustine of Hippo, I</p> <ul style="list-style-type: none"> • Thomas Clemmons, Christ and Manichaeism before the <i>Confessions</i> • Michael Glowasky, An Unfinished Oration: The Place of <i>De catechizandis rudibus</i> in Augustine's Case for the Church • Jonathan Yates, Is the Tongue Tamable? Augustine (and Pelagius) on Post-Lapsarian Speech Ethics • Andrew Chronister, Augustine, Orosius, and Eastern Support for Pelagius
<p>10D Irenaeus, Hippolytus, and “The Falsely So-Called Gnostics”</p> <ul style="list-style-type: none"> • Carl Johan Berglund, If Heracleon Really Was a Follower of Valentinus, Why Are Their Exegetical Methods So Different? • Kathleen Gibbons, The Cliche of Gnostic Determinism? Rethinking an Ancient Debate on Autonomy • Jackson Lashier, The Pauline Character of Irenaeus' Exchange Theory • Brian Shelton, Augmenting Martha to Diminish Mary: Hippolytus' Rejoinder to Gnostic Thought within <i>In Canticum Canticorum</i> 	<p>10K The Family and Reproduction: Purity, Heresy, and Deviance</p> <ul style="list-style-type: none"> • Thomas Whitley, Second Century Swingers?: Toward a Reconstruction of Carpocratianism's Communalism of Wives • Julia Kelto Lillis, Origen's Coherence on Mary's Persisting Virginity • Sandy Haney, Heresy, Authority, and Family Dynamics: Basil of Caesarea's Silence on Naucrati
<p>10E Biblical Exegesis, I (A/V)</p> <ul style="list-style-type: none"> • Todd Berzon A Topography of Tongues: Babel among Ancient Jews and Early Christians • Susan Griffith, Intertextuality in early Greek commentaries on Galatians • J. Albert Harrill, “All Cretans are Liars” (Titus 1:12): a Pagan Oracle in Patristic Interpretation • Miriam DeCock, The Reception History of the Man Born Blind in the Greek Patristic Tradition 	<p>10L Fourth-Century Approaches to Grace & Salvation (A/V)</p> <ul style="list-style-type: none"> • Eric Koenke, Paul's Gospel against other Apostolic Soteriologies: Marcionite Influences on Marius Victorinus' Understanding of Christian History, Soteriology and Scripture • Andrew Hayes, Macarism structures and their mediating function in the poetry of St. Ephrem • Mark DelCogliano, The Reception of Asterius of Cappadocia after 357

Session 12: SATURDAY MAY 28th, 1:30-3:10 pm – Panels 12A-12L

<p>12A Liturgical Studies (A/V)</p> <ul style="list-style-type: none"> • Susanna Drake, <i>Draping the Holy: Ritual Uses of Veils in Late Antiquity</i> • Paul Smith, <i>Ritual Authority and the Apostolic Constitutions</i> • Stephen Shoemaker, <i>Devotion to the Virgin Mary in Early Christian Hymns</i> • Jared Ortiz, 'Our Frailty is Made Eternal': Deification in the Latin Sacramentaries 	<p>12F Responses to Revelation: Performative and Speculative Dimensions of Alexandrian and Cappadocian Text Production and Hermeneutics</p> <ul style="list-style-type: none"> • Marcello La Matina, <i>Homily and Communion: reading the Cappadocians through I. Zizioulas</i> • Vito Limone, <i>Origen and Schelling. A Focus on their Exegesis of John 1:1-2 and Philippians 2:6-11</i> • Vlad Niculescu, <i>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 <i>De principiis</i></i>
<p>12B Judaism, Dialogue, and Difference</p> <ul style="list-style-type: none"> • Andrew Jacobs, <i>Dialogue and Conversion: Producing Otherness in an Ancient Genre and Its Modern Interpretations</i> • Matthew Kraus, <i>Jerome as an Ethnographer of Jews</i> • Candace Buckner, <i>The Curious Case of Judas Cyriacus: Reading the <i>Inventio Crucis</i> as a Jewish Conversion Text</i> • Cody Strecker, <i>Jewish Teachers and Greek Pedagogues: Prophecy and Divine Truth in Pseudo- Justin's <i>Cohortatio ad Graecos</i></i> 	<p>12G Origen</p> <ul style="list-style-type: none"> • Margaret M. Mitchell, <i>Problems and Solutions in Early Christian Biblical Interpretation: A Test Case from the Newly Discovered Greek Homilies on Psalms by Origen</i> • Eric Scherbenske, <i>Scandalous Readings: Origen, Textual Criticism, and Manuscript Variation</i> • John Sehorn, "Filled with the Spirit of Christ": Origen on the Prophets and the Unity of Scripture • Zachary Kostopoulos, <i>Imitation is the Sincerest Form of Flattery: The Portraits of Origen and Demetrius in the History of the Alexandrian Patriarchs</i>
<p>12C Surveying Early Christian Masculinities II (A/V)</p> <ul style="list-style-type: none"> • Chris de Wet, <i>Volatile Anatomies: Physiology and the <i>Politeia</i> of the Male Body in the Thought of John Chrysostom</i> • Benjamin Dunning, <i>John Chrysostom and Same-Sex Eros in the History of Sexuality</i> • Kate Cooper, Respondent 	<p>12H Augustine of Hippo, II</p> <ul style="list-style-type: none"> • Matthew Drever, <i>Human Life in the Spirit: Augustine on the Predestination of Christ</i> • Makiko Sato, "Can the Word Not Lie?": The Concept of <i>verbum</i> in Augustine's <i>On the Trinity Book XV</i> • David Kiger, <i>The Inner Word and Trinitarian Polemics in Augustine</i> • Melanie Webb, <i>Usus, Abusus, and Abusio: Augustine's <i>Uti-Frui</i> distinction, its possibilities and ends</i>
<p>12D Maximus the Confessor</p> <ul style="list-style-type: none"> • Jack Bates, <i>Human Participation in Divine Simplicity in the Thought of Maximus the Confessor</i> • Ian Gerdon, <i>Providence and Judgment in Maximus the Confessor's <i>Centuries on Charity</i></i> • Eric Lopez, <i>Maximus the Confessor & the Trinity: Sketches of His Theological Development & Dominant Themes</i> • Luis Sales, <i>The Untold Story of Moschion of Hesfin: A Literary, Linguistic, and Contextual Reevaluation of the Syriac <i>Life of Maximus the Confessor</i></i> 	<p>12K Fathers and Men of Virtue</p> <ul style="list-style-type: none"> • Blair Smith, <i>The Pattern of the Father: Divine Fatherhood in Gregory of Nazianzus</i> • Douglas Finn, <i>Job as Exemplary Father and Husband in the Works of John Chrysostom</i> • Joseph Lienhard, <i>St Joseph in the Fathers: What Are the Questions?</i> • Dana Robinson, "The Safe Custody of Good Habit": John Chrysostom on Habit Formation
<p>12E Biblical Exegesis, II</p> <ul style="list-style-type: none"> • Stephen Presley, <i>The prophetic exegesis of Justin Martyr</i> • Stuart Parsons, <i>Ancient Metalepsis of Scripture and the Formation of Theophilus' Apologetic Strategy</i> • Karl Shuve, <i>Pauline Hermeneutics and the Greek Commentaries on the Song of Songs</i> • Richard Zaleski, <i>Chrysostom and Theodoret on Romans 5:12</i> 	<p>12L Letters to Demetrias</p> <ul style="list-style-type: none"> • Geoffrey Dunn, <i>Prosper and Demetrias</i> • Thomas Scheck, <i>Jerome and Demetrias</i> • Alexander Hwang, <i>Pelagius and Demetrias</i>