

Thursday May 24 <sup>th</sup>	Friday May 25 <sup>th</sup>	Saturday May 26 <sup>th</sup>
(Wednesday May 23rd, 2:00-5:00 pm and Thursday May 24 <sup>th</sup> , 9:00–11:00 am: Meeting of the Board of Directors)	<b>7:30 – 9:00 am</b> <b>Continental Breakfast</b> <b>8:00 – 8:45 am</b> <b>JECS Business Meeting</b> <b>8:00 – 8:45 am</b> <b>Graduate Student Caucus Meeting</b>	<b>7:30 – 9:00 am</b> <b>Continental Breakfast</b>
<b>10:00 am – 5:00 pm</b> Exhibits Open	<b>9:00 – 10:40 am</b> <b><u>Session 4:</u></b> Panels 4A-4J	<b>9:00 – 10:40 am</b> <b><u>Session 10:</u></b> Panels 10A-10J
	<b>10:40 – 11:00 am</b> Morning Coffee Break	<b>10:40 – 11:00 am</b> Morning Coffee Break
<b>9:00 am – 12:00 Noon</b> <b>Digital Humanities</b> <b>Pre-Conference Workshops</b> [please pre-register]: A) Introduction to Text Editing with Syriac Corpus  B) Digital Humanities in the Classroom  <b>ReMeDHe Pedagogy</b> <b>Pre-Conference Workshop:</b> Publishing on topics related to Religion, Medicine, Disability, Health and Healing in Late Antiquity	<b>11:00 am – 12:00 Noon</b> <b><u>Session 5:</u></b> NAPS Presidential Address <b>D. Jeffrey Bingham</b> <b><i>Reading the Second Century: Interpretations Ancient and Modern</i></b>	<b>11:00 am – 12:00 Noon</b> <b><u>Session 11:</u></b> Plenary Lecture: <b>Elizabeth DePalma Digeser</b> <b><i>Crisis as Opportunity: Urban Renewal and Christianization in Constantine's Gaul</i></b>
<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )	<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )	<b>12:00 – 1:30 pm</b> Lunch ( <i>on your own</i> )
<b>1:30 – 3:10 pm</b> <b><u>Session 1:</u></b> Panels 1A-1J	<b>1:30 – 3:10 pm</b> <b><u>Session 6:</u></b> Panels 6A-6J	<b>1:30 – 3:10 pm</b> <b><u>Session 12:</u></b> Panels 12A-12J
<b>3:10 – 3:30 pm</b> Afternoon Coffee Break	<b>3:10 – 3:30 pm</b> Afternoon Coffee Break	<b>3:10 – 3:30 pm</b> Afternoon Coffee Break
<b>3:30 – 5:10 pm</b> <b><u>Session 2:</u></b> Panels 2A-2J	<b>3:30 – 5:10 pm</b> <b><u>Session 7:</u></b> Panels 7A-7J	
<b>5:10 – 7:30pm</b> Dinner Break ( <i>on your own</i> ) 5:30-6:30 pm Graduate Student Networking Reception	<b>5:15 – 6:30 pm</b> <b><u>Sessions 8 &amp; 9:</u></b> Session 8: <i>Instrumenta Studiorum</i> (5:15–5:30 pm) Session 9: NAPS Business Meeting (5:30-6:30 pm)	.
<b>7:30 – 8:30 pm</b> <b><u>Session 3:</u></b> Plenary Lecture <b>Aaron Johnson</b> <b><i>The New Apologists</i></b>	<b>7:30 – 9:30 pm:</b> <b>Banquet Buffet</b> After Dinner Presentation: <b><i>Patristics Lite: NAPS Memes and Emotions, Vol. 1</i></b>	
<b>8:30 – 10:30 pm</b> <b>Dessert Reception</b>		

Session 1: THURSDAY MAY 24<sup>th</sup>, 1:30 - 3:10 pm – Panels 1A - 1J

<p><b>1A Scriptural Figures in Early Christianity</b>  <b>Chair: Joel Kalvesmaki, Dumbarton Oaks</b></p> <ul style="list-style-type: none"> <li>• Cavan Concannon, Charlatan or Flatterer?: Defending Paul's Ethnicity in Late Antiquity</li> <li>• David Eastman, Conflicting Stories and the Deaths of Peter and Paul</li> <li>• Evangeline Kozitza, Notes on Zachariah's Tablet: Luke 1:63 and Early Christian Literary Culture</li> <li>• Michael Motia, Three Ways to Imitate Paul in Late Antiquity</li> </ul>	<p><b>1F Alexandrian Thinkers</b>  <b>Chair: Brian Burns, Southwest Baptist Theological Seminary</b></p> <ul style="list-style-type: none"> <li>• Alexander Miller, Image and Likeness in Cyril of Alexandria's Liturgical Anthropology</li> <li>• Gregg Schwendner, A New Edition of the Last Known Quire of Didymus' <i>Lectures on Psalms</i>: PsT 26:10–29:1, 36:1–3</li> <li>• Tarmo Toom, Appealing to the Creed: Cyril and Theodore</li> <li>• Shawn Wilhite, “Was It Not the ‘Only Begotten’ that was Speaking Long Ago”: Cyril of Alexandria's Christological Exegesis in the <i>Commentary on Hebrews</i></li> </ul>
<p><b>1B Augustin of Hippo I</b>  <b>Chair: Jennifer Hunter, Northern Arizona University</b></p> <ul style="list-style-type: none"> <li>• Roberto De La Noval, Take Up and Read (Again): Biography, Exegesis, and the Unity of Augustine's <i>Confessions</i></li> <li>• Julia Kelto Lillis, Augustine on Minds, Bodies, and Violence: Virginal Status in the <i>City of God</i></li> <li>• Erika Kidd, What Child Is This? How Augustine Learns to Speak</li> <li>• Nicholas Krause, Production, Distribution, and the Aesthetics of Creation in Augustine</li> </ul>	<p><b>1G Monks and their Clients</b>  <b>Chair: Michail Kitsos, University of Michigan</b></p> <ul style="list-style-type: none"> <li>• Sean Moberg, Barsanuphius, John, and the Medical Treatment of the Soul</li> <li>• Dana Robinson, Social Spaces of Monastic Labor</li> <li>• Joshua Schachterle, Alone Together: John Cassian and the Formation of Early Monastic Subjectivity</li> <li>• Anthony Sciubba, Mediators between Man and God: Monastic Mediation in the Deserts of Late Antiquity</li> </ul>
<p><b>1C Ad Fontes Armeniacos</b>  <b>Chair: Jesse Siragan Arlen, University of California at Los Angeles</b></p> <ul style="list-style-type: none"> <li>• Jesse Siragan Arlen, Mourning with Tears in Armenian Christianity from the Fifth to Tenth Centuries</li> <li>• S. Peter Cowe, Contending Models of Masculinity in Fifth, to Sixth, Century Armenia: the Pagan Parthian Aristocratic Ethos versus the new Christian Ascetic Ideal</li> <li>• Ani Honarchian, The Rhetoric of Empire: The Battle of Avarayr and the Armenian Sources</li> </ul>	<p><b>1H 1H Syriac Christianity I</b>  <b>Chair: Yifat Monnickendam, Tel Aviv University</b></p> <ul style="list-style-type: none"> <li>• Chris De Wet, Old Age in the Discourses of Philoxenus of Mabbug</li> <li>• Susan Harvey, Training the Women's Choirs in Ancient Syriac Christianity</li> <li>• David Kiger, Ephrem the Syrian on the Holy Spirit in Genesis, Reconsidered</li> <li>• Erin Walsh, The Daughter of Ham Speaks: Slavery in the Poetry of Narsai</li> </ul>
<p><b>1D Irenaeus of Lyons</b>  <b>Chair: Lewis Ayres, Durham University</b></p> <ul style="list-style-type: none"> <li>• Stephen Presley, Rhetorical Illustrations of Theological Coherence in Irenaeus of Lyons</li> <li>• Michel René Barnes, “My Lord and My God!”: Exegesis, Doctrine and Theological Grammar in Irenaeus' Trinitarian Discourse</li> <li>• Anthony Briggman, Divine Infinity According to Irenaeus</li> <li>• Devin White, Jesus at Fifty: Recapitulation in <i>Against Heresies</i> 2.22.4, 6 and <i>Mekhilta de, Rabbi Ishmael</i></li> </ul>	<p><b>1I Theorizing Gendered Violence</b>  <b>Chair: Christopher Frilingos, Michigan State University</b></p> <ul style="list-style-type: none"> <li>• Tara Baldrick-Morrone, Gendered Violence in Early and Late Antique Christian Texts on Abortion</li> <li>• Jennifer Barry, Fantasy, Violence, and the Suffering Self</li> <li>• Jennifer Collins-Elliott, Rape without Consent?: An Alternative Approach to Sexual Violence in Literature</li> <li>• Christine Luckritz Marquis, Better Off Dead?: Divine Violence and the "Discovery" of Cross-Dressing Ascetics</li> </ul>
<p><b>1E Buildings and their Purposes</b>  <b>Chair: Dawn Lavalle Norman, Australian Catholic University</b></p> <ul style="list-style-type: none"> <li>• Iskandar Bcheiry, Shedding Light on the Identity and History of the Monastic Complex of ŞIR BANĪ YĀS/UAE</li> <li>• Andras Handl, Christian or not Christian? Mapping the Presence of Christians in the Catacombs of Priscilla.</li> <li>• Blake Jurgens, Shower Scenes, Sex Magic, and Scandalous Spirits: Christian Interactions with the Demonic at the Public Bathhouse</li> <li>• Alexander Perkins, Stage Fright: Tertullian, the Actor, and the Anxieties of Roman Masculinity</li> </ul>	<p><b>1J Constructive Historical Theology: God's Power and Virtue in Early Latin Social Teaching</b>  <b>Chair: Jason Gehrke, Valparaiso University</b></p> <ul style="list-style-type: none"> <li>• Thomas Humphries, Ph.D., The Love of God, Augustine's Trinitarian Theology in the Pelagian Controversy</li> <li>• Daniel Lloyd, Ph.D., A Model of Subordinationist Social Trinitarianism</li> <li>• Jason M. Gehrke, Ph.D., Christus Exemplar: Divine and Human Virtue in Cyprian and Lactantius</li> <li>• Michael Novak, Ph.D., Social Trinitarianism and Historical Theology: an Unpatristic Postscript</li> </ul>

Session 2: THURSDAY MAY 24<sup>th</sup>, 3:30 - 5:10 pm – Panels 2A - 2J

<p><b>2A The Cappadocians and Fourth-Century Theology</b>  <b>Chair: Joseph Trigg, Rector, Christ Church, LaPlata MD (Retired)</b></p> <ul style="list-style-type: none"> <li>• Bogdan Bucur, A Blind Spot in the Study of Fourth-Century Christian Theology: The Christological Exegesis of Theophanies</li> <li>• Nathan Howard, The Epistolary Agōn in the Cappadocian Fathers</li> <li>• Morwenna Ludlow, Understanding the Cappadocians as a Literary Workshop</li> <li>• Adam Rasmussen, "Breathing Together": Basil of Caesarea on Synodality</li> </ul>	<p><b>2F Rethinking "Alexandria and Antioch"</b>  <b>Chair: Peter Martens, St. Louis University</b></p> <ul style="list-style-type: none"> <li>• Laura Locke Estes, Lost in Translation: Early Versions of Daniel and Its Christian Interpretations</li> <li>• Peter Martens, Rehabilitating "Alexandria and Antioch": Toward a New Construct</li> <li>• Tracy Russell, Bodies, Bark, or Mortality: Early Christian Interpretive Approaches to the Garments of Skin in Genesis 3:21</li> <li>• Anna Williams, Christological Interpretations of the Old Testament? Psalm 8 in Early Christian Exegesis</li> </ul>
<p><b>2B Chalcedon Reconsidered</b>  <b>Chair: Zachary Keith, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Christopher Beeley, Chalcedon in Context</li> <li>• Brian E. Daley, The Reception of Chalcedon: Was There Ever a "Neo, Chalcedonian" Christology?</li> <li>• Joshua Lollar, The Concept of <i>Phantasia</i> in Maximus the Confessor</li> </ul>	<p><b>2G Jewish Thought, and Early Christians</b>  <b>Chair: Allison Ralph, Independent Scholar</b></p> <ul style="list-style-type: none"> <li>• Andrew Jacobs, <i>Ad religionis lucem de tenebris superstitionis</i>: Jewish Converts under Christian Law</li> <li>• Jared Jones, Justin Martyr and Jewish Messianic Exegesis: Polemic and Appropriation</li> <li>• Michael Rosenberg, Divisive Holidays: Calendar Disputes, Authority, and Legal Diversity in Eusebius and the Mishnah</li> <li>• Sheldon Steen, "A witness whom the Jews regard with the highest trust": John Chrysostom's Weaponization of Josephus</li> </ul>
<p><b>2C Religion, Medicine, Disability, Health and Healing in Late Antiquity (ReMedHe)</b>  <b>Chair: Mark Anderson, California State University San Bernardino</b></p> <ul style="list-style-type: none"> <li>• Candace Buckner-Double, Blindness: Race, Disability, and Conversion in the Life of Aaron</li> <li>• Brenda Llewellyn Ihssen, Marketing the Martyr: A Tale of Two Stephens</li> <li>• Myrick Shinall, Basil's Hospital and the Conflation of Poverty and Illness</li> <li>• Shulamit Shinnar, Leprosy, the Etiology of Illness, and Late Antique Rabbinic Public Health Practices: Discourse on Skin Afflictions in <i>Leviticus Rabbah</i></li> </ul>	<p><b>2H Early Christian Buildings and Ceremonies</b>  <b>Chair: Ashley Purpura, Purdue University</b></p> <ul style="list-style-type: none"> <li>• Nathan Dennis, Baptizing Virgil: The Early Christian Baptistry at Djémila and the Making of a Pagan Saint</li> <li>• Mary Farag, Festivals for the Consecration of Churches in Late Antiquity</li> <li>• Robin Jensen, Baptism as a Pilgrimage Practice: Case Studies from Carthage</li> <li>• David Wilhite, Who is the Good Shepherd? Answers from Early African Sources</li> </ul>
<p><b>2D North African Christianity</b>  <b>Chair: Alex Fogleman, Baylor University</b></p> <ul style="list-style-type: none"> <li>• Bradley Daugherty, The Geography of the Schism of North African Christianity: A Spatial Analysis Approach</li> <li>• Megan DeVore, Domina Soror? Dynamics of Greco, Roman Benefaction in an Early Christian Martyrdom Account</li> <li>• Edwina Murphy, Like Angels in Heaven: Cyprian, Sex, and Celibacy</li> <li>• David Riggs, <i>The Acta Gallonii</i>: Assessing the Significance of a Recently Discovered North African Martyr Act from the Great Persecution</li> </ul>	<p><b>2I Augustine of Hippo II</b>  <b>Chair: Ian Gerdon, University of Notre Dame</b></p> <ul style="list-style-type: none"> <li>• Matthew Drever, Loving the Neighbor in Christ, in the Late Augustine</li> <li>• Matthew Elia, Humility, Power, and the <i>Forma Servi</i>: On the Politics of Augustine's Slave Christology</li> <li>• Charles Kim, <i>Opportuno tempore, ex tempore est</i>: Augustine's Rhetorical Explanation of Time in <i>Sermo</i> 187</li> <li>• Joseph T. Lienhard, S.J., Augustine, <i>Questions on the Heptateuch</i>: What a Translator Learns</li> </ul>
<p><b>2E In the Eye of the Animal: Zoological Imagination in Early Christianity</b>  <b>Chair: Georgia Frank, Colgate University</b>  <b>Panelists:</b></p> <ul style="list-style-type: none"> <li>• Virginia Burrus</li> <li>• C.M. Chin</li> <li>• Blake Leyerle</li> </ul> <p><b>Respondent</b></p> <ul style="list-style-type: none"> <li>• Patricia Cox Miller</li> </ul>	<p><b>2J Speech Ethics in the Fathers I</b>  <b>Chair: Jonathan Yates, Villanova University</b></p> <ul style="list-style-type: none"> <li>• Lisa Driver, Ἡ λογικὴ παιδεία: Asterius of Amaseia on Speech Formation and Martyrs</li> <li>• Brian Matz, γλῶσσαν οὐδεὶς δαμάσσει: Mapping speech ethics in Gregory of Nazianzus</li> </ul> <p><b>Respondent</b></p> <ul style="list-style-type: none"> <li>• Stephen Presley</li> </ul>

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

<p><b>4A Irenaeus and Tradition</b>  <b>Chair: Rebecca Rine, Grove City College</b></p> <ul style="list-style-type: none"> <li>• Khaled Anatolios, Remembering History Forever: Historical Memory and Deification in Irenaeus</li> <li>• Awet Andemicael, Recapping Freedom: The Anthropological Implications of Irenaeus' Marian Recapitulation</li> <li>• Ky Heinze, The Devil's Rights in Context</li> <li>• Matthew Kemp, "When You Say It Anew, Say Nothing New:" Tradition and Doctrinal Development in the Early Church</li> </ul>	<p><b>4F Gregory of Nyssa, and Gregory Thaumaturgus</b>  <b>Chair: Charles Cosgrove, Garrett, Evangelical Theological Seminary</b></p> <ul style="list-style-type: none"> <li>• Maria Dasios, Like Magic: <i>ψυχαγωγία</i> in a Late Ancient Martyr Homily by Gregory of Nyssa</li> <li>• Allison Gray, Passing Notes and Throwing Rocks: <i>Paideia</i> and Divine Power in the <i>Life of Gregory Thaumaturgus</i></li> <li>• Monica Keith, The Audience of Gregory of Nyssa's <i>Homilies on the Song of Songs</i></li> <li>• Eric Meyer, Inhuman Indignities: Gregory of Nyssa on Animality and Enslavement</li> </ul>
<p><b>4B Augustine of Hippo III</b>  <b>Chair: Shane Owens, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Rick Brumback, When Augustine "Lost": The Bishop's Debate with Maximinus</li> <li>• Marianne Djuth, Augustine on the Philosophy of Miracles</li> <li>• Shane Owens, Images of the Bishop in Augustine's <i>Contra Faustum</i> and Sermons on John's Gospel</li> <li>• Adam Ployd, <i>Tempora Martyrum</i>: The Rhetoric of the Past in Augustine's Preaching on Martyrdom</li> </ul>	<p><b>4G Prudentius and the Later Latin Tradition</b>  <b>Chair: Christopher Beeley, Yale University</b></p> <ul style="list-style-type: none"> <li>• Nicolas De Maeyer, Grace, Free Will and Predestination in Anglo, Saxon England: An Analysis of the Venerable Bede's Biblical Commentaries from the Perspective of His Patristic Sources</li> <li>• Kathleen Kirsch, Innovating the <i>Carmen Triumphale</i>: Prudentius' <i>Retractatio</i> of Ambrose and Hilary in Peristephanon 1</li> <li>• Joshua McManaway, As Close as the East is to the West: Alcuin of York's use of John Cassian's De Incarnatione in his "anti, Nestorian" Polemics</li> <li>• Laura Roesch, "A Fine Spray of Blood": Prudentius' Landscapes of Violence</li> </ul>
<p><b>4C Syriac Christianity II</b>  <b>Chair: Dina Boero, College of New Jersey</b></p> <ul style="list-style-type: none"> <li>• Kathleen Gibbons, The Astrology of Bardaisan of Edessa</li> <li>• Ellen Muehlberger, Casting the Future: John Rufus' <i>Plerophoriae</i> and the Creation of a Non, Chalcedonian Church</li> <li>• Columba Stewart, Re-situating Aphrahat's Demonstrations and the Book of Steps in the Ascetic Landscape of Late Antique Mesopotamia: Marcionites, Manichaeans, and Other Conversation Partners</li> <li>• John Zaleski, The Anonymous Commentary on the Gnostic Trilogy: A New Source for the Syriac Reception of Evagrius of Pontus</li> </ul>	<p><b>4H Christian Manuscripts, Jewish Texts? Biblical Pseudepigrapha in Late Antiquity</b>  <b>Chair: Blossom Stefaniw, University of Halle</b></p> <ul style="list-style-type: none"> <li>• Christopher Brenna, Joseph and Aseneth, Jewish and Christian: The Scholarly Particularization of a Late Antique Text</li> <li>• Jill Hicks-Keeton, Baptizing Aseneth: Beyond "Provenance" in the Study of Biblical Pseudepigrapha in Antiquity</li> <li>• Liv Ingeborg Lied, Imagining and Re-imagining 2 Baruch: Syriac Christian Manuscripts, Ancient Jewish Text?</li> <li>• Gregory Robbins, Echoes of Maccabees in Eusebius of Caesarea</li> </ul>
<p><b>4D Egyptian Asceticism</b>  <b>Chair: Sean Moberg, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Daniel Becerra, Angelic Benefaction in the Egyptian Ascetic Tradition</li> <li>• Stephen Davis, Anastasia, Thecla, and Friends: Archaeological Evidence for the Women's Monastery in the Shenoutean Federation</li> <li>• Rebecca Krawiec, Besa and the Women of the White Monastery</li> <li>• Janet Timbie, Rhetoric by Proxy: From Paul to Shenoute</li> </ul>	<p><b>4I Gregory of Nazianzus: Poet, Theologian, Philosopher</b>  <b>Chair: Alex Poulos, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Alex Poulos, Gregory of Nazianzus and the Tradition of Didactic Poetry</li> <li>• James McDonald, The Hymn and the Agon: The Internal Unity of Carm.1.2.1</li> <li>• Thomas Kuhn, Treichel, Strategies for Creating Credibility in Gregory Nazianzen's Autobiographical Poems</li> </ul>
<p><b>4E ReMedHe II</b>  <b>Chair: Chris Len De Wet, Universty of South Africa</b></p> <ul style="list-style-type: none"> <li>• Anne Kreps, Who Knew Healthcare Could Be So Complicated? Ancient Medicine and the Formation of Christian Heresy</li> <li>• Helen Rhee, Christian Paideia: The <i>Therapeia</i> for Greek Madness in Theodoret of Cyrrhus</li> <li>• Ulrich Volp, Steps of Mourning and the Intelligence of Emotions: Observations on Fourth, Century Christian Funeral Orations</li> <li>• Jessica Wright, Animal Models for the Human Brain: Negotiating Comparative Anatomy in Arguments for Divine Providence</li> </ul>	<p><b>4J Debating Religious Identity in Contested Spaces: Donatist and Catholic Exegetical Tactics</b>  <b>Chair: Laura Lysen, Baylor University</b></p> <ul style="list-style-type: none"> <li>• Alden Bass, Between Donatus and the Devil: Readings of Ezekiel's Prince of Tyre in Fourth, Century North Africa</li> <li>• Joseph Grabau, Augustine's Anti, Donatist Notions of Redemption and Atonement: Biblical Sources, Social Contexts, and Theological Implications</li> <li>• Jesse Hoover, Decoding the Donatist <i>Capitula</i></li> <li>• Jane Merdinger, Exegesis and Polemics: Vituperative Tactics at Donatist Councils in the Late Fourth Century</li> </ul>

Session 6: FRIDAY MAY 25<sup>th</sup>, 1:30 - 3:10 pm – Panels 6A - 6J

<p><b>6A Foucault, the Fathers and the Self</b>  <b>Chair: Ellen Muhlberger, University of Michigan</b></p> <ul style="list-style-type: none"> <li>• Elizabeth Clark, Foucault's Augustine</li> <li>• Niki Clements, Technologies of the Ascetic Self: Reconsidering Foucault via Cassian</li> <li>• Ryan Savage, The Food Of Belonging: The Role Of The Eucharist In Proto, Orthodoxy In The Early Second Century</li> <li>• Zachary Smith, Contextualizing Cassian: A Challenge to Foucault's View of Obedience in Monasticism</li> </ul>	<p><b>6F Discussion of Theodore De Bruyn, Making Amulets Christian</b>  <b>Chair: Dr Sophie Lunn, Rockcliffe, University of Cambridge</b>  <b>Panelists</b></p> <ul style="list-style-type: none"> <li>• Georgia Frank</li> <li>• Eirini Afentoulidou</li> <li>• Sophie Lunn, Rockcliffe</li> <li>• Joseph Sanzo</li> </ul>
<p><b>6B Augustine of Hippo IV</b>  <b>Chair: Rebecca Falcasantos, Florida State University</b></p> <ul style="list-style-type: none"> <li>• Patout Burns, Jr., "The Bishops Sit on the Chair of Moses:" Augustine's Advice to Christians on Receiving the Teaching of Their Clergy.</li> <li>• Coleman Ford, "The Gospel Terrifies Me:" Augustine's Vision for Pastoral Virtue in His <i>Sermones ad populum</i></li> <li>• Brian Gronewoller, Augustine's Utilization of Rhetorical Economy in His Doctrine of Creation</li> <li>• Kenneth Wilson, Augustine's Conversion from Traditional Free Choice to "Non, free Free Will"</li> </ul>	<p><b>6G Politics, Pedagogy and the Profession</b>  <b>Chair: Kristi Upson, Saia, Occidental College</b></p> <p>Panelist  Christine Luckritz Marquis</p>
<p><b>6C Cities and Institutions</b>  <b>Chair: Blake Leyerle, University of Notre Dame</b></p> <ul style="list-style-type: none"> <li>• Elizabeth Digeser, From Irenaeus to Constantine: The Topography of Christianity in Gaul</li> <li>• Paul Russell, The Novatianists as Patrons of the Nicene Community in Constantinople during the 'Arian Ascendancy, Especially. from 364 to 379</li> <li>• Michele Salzman, Aristocrats and Bishops in Rome: the Papacy of Felix III (483, 492)</li> <li>• Colin Whiting, The Relationship between the <i>Quae gesta sunt</i> and the <i>Libellus Precum</i></li> </ul>	<p><b>6H Themes in Gregory of Nazianzus</b>  <b>Chair: Monica Keith, The Catholic University of American</b></p> <ul style="list-style-type: none"> <li>• Brendan Harris, Theosis and Angelomorphic Humanity i Gregory Nazianzen's Or.38.11 and the <i>Poemata Arcana</i></li> <li>• Andrew Hayes, The Father of Glory: Disputing Gregory Nazianzen's Reading of Eph. 1.17 in Syriac</li> <li>• Joel Kalvesmaki, Evagrius of Pontus and Gregory of Nazianzus: A New Proposal</li> <li>• Sarah Wear, Metastoiicheiōsis in Greogry and Cyril</li> </ul>
<p><b>6D Greek Monasticism</b>  <b>Chair: David Eastman, Ohio Wesleyan University</b></p> <ul style="list-style-type: none"> <li>• Thomas Cattoi, Hagiographical and Christological Themes in the Iambic Compositions of Theodore the Studite</li> <li>• Michael Champion, Passions for Learning in Early Asceticism</li> <li>• Mark Roosien, Becoming a Prophet of Disaster: Earthquakes and Identity Construction through Hymnography in the <i>Life of Symeon Stylites the Younger</i></li> <li>• Becky Walker, More than One Kind of Monk: Reconciling Chrysostom's Seemingly Contradictory Statements on Monasticism in His Antiochene Works</li> </ul>	<p><b>6I Origen and Other Exegetes</b>  <b>Chair: Columba Stewart, St. John's University</b></p> <ul style="list-style-type: none"> <li>• Miriam DeCock, The Spiritual Pay, Off of Searching the Scriptures: The Notion of the Bible's Usefulness in the Thought of Origen and Chrysostom</li> <li>• Gerardo Rodríguez-Galarza, Philo of Alexandria's Transformation of Stoic Impressions</li> <li>• Matthew Thomas, Prove It Some Other Time: Origen on Paul's Authorship of Hebrews</li> <li>• Arthur Urbano, Jesus' Dazzling Robes: Origen's Sartorial Poetics in his Exegesis of the Transfiguration</li> </ul>
<p><b>6E Latin Christianity</b>  <b>Chair: Mark Randall James, Hunter College &amp; Fordham University</b></p> <ul style="list-style-type: none"> <li>• Daniel Caner, A Forgotten Meaning of Early Christian Philanthropy</li> <li>• Charles Meeks, Innovation versus Tradition: the Baptismal Confession as Polemical Device in Hilary of Poitiers</li> <li>• Allison Ralph, "Their Speech Spreads Like a Canker" versus "A Little Yeast Leavens a Whole Loaf"</li> <li>• Stuart Squires, The Priscillian Roots of Pelagianism</li> </ul>	<p><b>6J Organizing Knowledge in Late Antiquity I</b>  <b>Chair: Janet Timbie, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Dina Boero, Putting the Local Holy Man in Order: Narrative Organization in the Vatican Manuscript of the Syriac <i>Life of Symeon the Stylite</i></li> <li>• Virginia Burrus, The Ancient Typewriter: Toward a Theory of Christian Writing</li> <li>• Warren Campbell, From Jewish "Counter, History" to Ecclesial "Orthodoxy": Theorizing the Function of the <i>Epistula Clementis</i> in the Material History of the Pseudo, Clementine Literature</li> <li>• Tim Denecker, <i>Origo et fundamentum liberalium litterarum</i>: Cassiodorus and Isidore of Seville on the Role and Organization of Grammatical Knowledge</li> </ul>

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

<p><b>7A Organizing Knowledge in Late Antiquity II</b>  <b>Chair: Niki Clements, Rice University</b></p> <ul style="list-style-type: none"> <li>Philip Forness, Shaping the Interpretation of Texts through Synodal Acts</li> <li>Blake Hartung, The Collection and Transmission of Liturgical Poetry in Late Antiquity: Ephrem, Romanos, and Yannai</li> <li>Mark Letteney, Nicene Creed to Theodosian Code: Christian Epistemology in Theodosian Book Culture</li> <li>Benjamin Overcash, Archives and the Ancient Schoolroom: “Pagan” Literature in Christian Schooltexts from Late Roman Egypt</li> </ul>	<p><b>7F Themes in Gregory of Nyssa</b>  <b>Chair: Elizabeth Clark, Duke University, Emerita</b></p> <ul style="list-style-type: none"> <li>Paul Blowers, The Passion of Grief in Gregory of Nyssa: Revisiting a Scholarly Debate</li> <li>Emily Cain, Porous Bodies and the Seal of Prayer in Gregory of Nyssa</li> <li>Zachary Keith, Erōs and Desire in Configuration to Christ</li> <li>Michael Petrin, Variety in Gregory of Nyssa’s Teaching on Salvation</li> </ul>
<p><b>7B Augustine of Hippo V</b>  <b>Chair: Rick Brumback, Freed-Hardeman University</b></p> <ul style="list-style-type: none"> <li>Gregory Cruess, Preaching the Fourfold Gospel: Augustine's Exegetical Method in the <i>Sermones ad populum</i></li> <li>Robert McFadden, Becoming a Ciceronian Christian: Monica in Augustine's Cassiciacum Dialogues</li> <li>Philip Porter, Inheriting Wittgenstein's Augustine: A Grammatical Exploration of the Two <i>Verba</i></li> <li>Marcin Wysocki, “Why, then, should we despair of reaching an agreement?” (Aug. Ep. 108, 5). Hope or Hopelessness for the Reconciliation of Heretics – A Study of Latin Letters of the Fourth and Fifth Centuries</li> </ul>	<p><b>7G New Research on Cyril of Alexandria's Contra Julianum</b>  <b>Chair: Michael Champion, Australian Catholic University</b></p> <ul style="list-style-type: none"> <li>Brad Boswell, Polemics and Paideia: Cyril of Alexandria against Julian the Apostate</li> <li>Matthew R. Crawford, The Influence of Eusebius’ <i>Chronicle</i> on the Anti, Pagan Treatises of Augustine of Hippo and Cyril of Alexandria</li> <li>Marie Odile Boulnois, Cyril of Alexandria reading Porphyry</li> <li>Aaron Johnson, Cyril and the Defense of the Cult of Martyrs</li> </ul>
<p><b>7C Thinking Beyond Boundaries in Late Ancient Christianity</b>  <b>Chair: Todd Berzon, Bowdoin College</b></p> <ul style="list-style-type: none"> <li>Matthew Chalmers, Beyond Boundaries: Epiphanius, On Gems, and an Alt, History of the Samaritans</li> <li>Jae Han, From Borders to Borderlands: Christians in Manichaean Territory</li> <li>Carly Maris, Were Christians Paraded on Aurelian's Roman Triumph? Networks and Ethnicity on the Eastern Border</li> <li>M. Tong, Heirs to the Problem: Circumcision, Pauline Genetics, and the Borderline between Judaism and Christianity</li> </ul>	<p><b>7H Early Christians and Incarceration</b>  <b>Chair: Sonja Anderson, Carleton College</b></p> <ul style="list-style-type: none"> <li>Mark Anderson, “In the Prison of the Hospital”: Incarceration in Early Christian Charitable Institutions</li> <li>Matthew Larsen, Condemnation to the Mines as Carceral Practice</li> <li>Tina Shepardson, Letters from a Byzantine Jail: Sixth, Century Miaphysite Christians on their Incarceration for Christ</li> </ul>
<p><b>7D Gregory of Nyssa's <i>In diem natalem salvatoris</i>: Translation and Theology</b>  <b>Chair: Andrew Radde-Gallwitz, University of Notre Dame</b></p> <ul style="list-style-type: none"> <li>Maria Doerfler, Gregory and the Children: Rhetoric and Theodicy in <i>In diem natalem</i></li> <li>Margaret M. Mitchell, A Duet of Two Trumpets</li> <li>J. Warren Smith, Akolouthia and Soteriology in <i>In diem natalem salvatoris</i></li> <li>Andrew Radde-Gallwitz, Christmas in Cappadocia, 386: Gregory’s Rewritten Christology</li> </ul>	<p><b>7I Pre, Dissertation Research Workshops</b>  <b>Chair: Blake Hartung, St. Louis University</b></p> <ul style="list-style-type: none"> <li>Wade Casey, Asceticism, Ethics, and the Process of Beautification in Maximos the Confessor</li> <li>Michael Ennis, Theologically, Motivated Paraphrase in Ephrem’s Genesis Commentary: the Joseph Story</li> <li>Joshua Gibb, The Hermeneutical Key in Tertullian's Polemic</li> <li>Samuel Johnson, The Figure of Christ in Luke’s Infancy Narrative</li> <li>Annemarie Leitner, Which Phoenix is the Elder? Re, examining Two Related Phoenix Poems</li> <li>Laura Locke Estes, Transforming Christian Anti, Jewish Polemic in the Early Islamic Period</li> <li>Zach Lycans, The Candle and Its Radiance: Biblical Markers in C. Ar. 3.1, 25</li> <li>Mark Mariani, Bucking the Allegorist Tradition: Toward an Integration of the Senses in Origen’s Commentary on the Song of Songs</li> <li>Grayden McCashen, The Source of Irenaeus's <i>Imago Dei</i> Theology</li> </ul>

**7E Animals in Early Christianity****Chair: Susan Harvey, Brown University**

- Blake Leyerle, Tertullian's Chameleon
- Jason Scully, Redemption for the Serpent: The Reception History of Serpent Material from Latin *Physiologus*

**7J Earlier Christian Writers****Chair: Mark Roosien, University of Notre Dame**

- Jeremiah Bailey, The Curious Case of Clement and the Canon: The Rise and Slow Decline of 1 Clement's Canonicity
- Micah Miller, Origen's Pneumatology and Its Indebtedness to Clement of Alexandria
- Thomas Schmidt, The Statue of "Hippolytus" as Baptismal Bride of Christ
- Geoffrey Smith, Identifying Justin's "Valentinians"

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

**10A Augustine of Hippo VI****Chair: Shane Owen, The Catholic University of America**

- Jason BeDuhn, If Not a Pelagian, Then a Manichee: Augustine and Julian's Debate over Original Sin and Grace
- Amy Hughes, Dialogue as Theological Method in Gregory of Nyssa and Augustine
- Thomas Scheck, The Relation of Chromatius of Aquileia's Doctrine of Grace to That of Pelagius and Augustine
- Mark Weedman, Marius Victorinus' Influence on Augustine and Latin Pro-Nicene Trinitarian Theology?

**10F Erasing Memory in Early Latin Christianity****Chair: Wendy Mayer, Australian Lutheran College**

- Ryan Strickler, "We Must Pass Over the Persons in Silence": *Damnatio Memoriae* in the *Disputatio cum Pyrrho* Attributed to Maximus the Confessor
- Naoki Kamimura, Augustine and the Quest for Peace in the Community of Roman North Africa
- Bronwen Neil, Papal Letters and Community Memory: Pope Hormisdas (514–23) on What Not to Read in the Sixth Century
- Jimmy Chan, "Emotional Wellness in Augustine and Stoicism"

**10B Maximus the Confessor****Chair: Joshua Lollar, University of Kansas**

- Sotiris Mitralaxis, Terminological Challenges in Maximus the Confessor's *Q.Thal.* 59
- Daniel Oppenwall, Will, Ascesis, and Love in Maximus the Confessor's *Centuries on Love*
- Jordan Wood, Stoic Cosmology in Maximus the Confessor

**10G Quid Est Veritas?****Chair: Thomas Clemmons, The Catholic University of America**

- Pablo Irizar, Image(s), Imagination and the Image of God in Augustine's Early Works
- Eetu Manninen, The Varied senses of knowledge in Augustine's Early Works
- Makiko Sato, Falsehood in Augustine's Early Works

**10C The Christian Life according to Ambrose and Augustine****Chair: David Hunter, University of Kentucky**

- Thomas Clemmons, Ambrose's *De paradiso* and *De Isaac* and Augustine's *De Genesi contra Manichaeos*
- Brian Dunkle, "To Earn the Holy Spirit": An Ambrosian Verse in Augustine's *On Nature and Grace*
- Matthew W. Knotts, Ambrose's Understanding of Divine Incorporeality (ca. 385 CE)
- David Voprada, From the Visible to the Unseen: Ambrose's Exegesis of the Psalms

**10H The Newly Discovered Psalms Homilies of Origen: Sacred Geography in His Last Work****Chair: Robin Darling Young, The Catholic University of America**

- Mark Randall James, "Christ Speaks in Me:" Origen on Deification as Linguistic Formation
- Samuel Pomeroy, The Distribution of the Stars: Israel, Church, and Eschatology in Origen's *HPs* XV and LXXIII
- John Solheid, Origen and the Psalms: Bible and Prayer in Elite and Sub, Elite Early Christian Textual Communities
- Joseph Trigg, The Holy Land in Origen's *Homilies on the Psalms*

**10D Organizing Knowledge in Late Antiquity III****Chair: Philip Rousseau, The Catholic University of America**

- Andrew Riggsby, Learning the Language of God
- Eric Scherbenske, The Library of Caesarea and Institutional Memorialization in Late Ancient Christianity
- Blossom Stefaniw, Reorganizing Knowledge, Reorganizing Time: Christian Grammar in the Tura Papyri
- Nicholas Wagner, Restoring the Link between Biblical Texts and Their Commentaries: Marginalia as Hermeneutical Keys
- James Walters, Syriac Biblical Manuscripts as Archives of Preservation

**10I Ascent to the Divine****Chair: Michael Petrin, University of Notre Dame**

- Despina D. Prassas, Evagrius and the Re, ascent of the Nous to Union with God
- Jonathan L. Zecher, Views from Sinai's Slopes: Dogmatic Theology on the Path of Spiritual Ascent According to John Klimakos
- Don W. Springer, Imaged Ascent: Irenaeus on the Restoration of Humanity's Potential for Union with God

<p><b>10E Reflections on the Cambridge Companion to the Council of Nicaea</b>  <b>Chair: Young Richard Kim, Onassis Foundation USA</b></p> <ul style="list-style-type: none"> <li>• Participants: H. A. Drake</li> <li>• Paul Gavriluk</li> <li>• Rebecca Lyman</li> <li>• David Maldonado Rivera</li> <li>• Kelley Spoerl</li> <li>• Daniel Williams</li> </ul>	<p><b>10J Speech Ethics of the Fathers II</b>  <b>Chair: Brian Matz, Fontbonne University</b></p> <ul style="list-style-type: none"> <li>• Allan Fitzgerald, Ambrose: Truth and Delight</li> <li>• Jonathan Yates, <i>Ut non simus homines</i>: Augustine's Exhortations against Lying in his <i>Sermones ad Populum</i></li> <li>• Brian Dunkle, Response to the Session Papers</li> </ul>
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Session 12: SATURDAY MAY 26<sup>th</sup>, 1:30 - 3:10 pm – Panels 12A - 12J

<p><b>12A Scripture in the Second Century</b>  <b>Chair: James Walters, Rochester College</b></p> <ul style="list-style-type: none"> <li>• D. Jeffrey Bingham, Irenaeus and John's Apocalypse</li> <li>• Clayton N. Jefford, Scripture in the Apostolic Fathers: Reincarnation of the <i>Didache</i></li> <li>• Paul Hartog, Reproach and Respect for Unburied Bodies: Uncovering Echoes of Psalm 79 within Jewish and Christian Martyr Texts</li> <li>• David Hionides, Irenaeus's Use of Genesis 3:15: Satan's Authorship of Evil and Humanity's Free Will</li> </ul>	<p><b>12F Augustine's Sacramental Vision</b>  <b>Chair: Elizabeth Klein, The Augustine Institute</b></p> <ul style="list-style-type: none"> <li>• Douglas Finn, Between Sacrament and Example: Stephen and Paul in Augustine's Preaching on the Nascent Church</li> <li>• Ty Monroe, Sacramental Efficacy in Augustine's Developing Soteriology, ca. 392–401</li> <li>• Veronica Roberts, Church as City of God? Exploring the Political Implications of Augustine's Sacramental Worldview</li> <li>• Augustine Reisenauer, Sacramentality and Exemplarity of Christ's Death and Resurrection in Augustine's <i>De Trinitate</i></li> </ul>
<p><b>12B Overlapping Religious Discourses</b>  <b>Chair: John Zaleski, Harvard University</b></p> <ul style="list-style-type: none"> <li>• Yifat Monnickendam, Levirate Marriage: Roman Law in Biblical Attire</li> <li>• Mark Shaffer, Two-Virtue Canon in Eusebius' <i>Ecclesiastical History</i></li> <li>• Stephen Shoemaker, Anastasius of Sinai and the Beginnings of Islam</li> </ul>	<p><b>12G Evagrius the Scholiast</b>  <b>Chair: Carle Vennerstrom, The Catholic University of America</b></p> <ul style="list-style-type: none"> <li>• Ian Gerdon, The Community of Knowledge in Evagrius's <i>Scholia on Proverbs</i></li> <li>• Stuart Parsons, The Ascetic Sub, Structure of Evagrius' <i>Scholia on Proverbs</i></li> <li>• <b>Respondent:</b> Stephen Davis, Arabic <i>Evagriana</i>: Three Works in Imitation of Ecclesiastes, Song of Songs, and Proverbs</li> </ul>
<p><b>12C Power and Performance</b>  <b>Chair: Dana Robinson, Creighton University</b></p> <ul style="list-style-type: none"> <li>• Rebecca Falcasantos, Mutilation and Extra, Lethal Violence in Late Antique Historiography</li> <li>• Allan Georgia, Power and Performance: The Roman Triumphal Ritual in Early Christian Literature</li> <li>• Ellen Scully, The Barrier between Humans and Death: Christ's Representative Humanity in Athanasius</li> <li>• Hajnalka Tamas, The Hagiography of Late Antique Sirmium Revisited</li> </ul>	<p><b>12H Nag Hammadi and Gnostic Studies</b>  <b>Chair: Susan L. Graham</b></p> <ul style="list-style-type: none"> <li>• David Litwa, The Curse of the Creator</li> <li>• Steven Payne, The <i>Tripartite Tractate</i> and the Speculative Afterlife of the Ancient Democracy Assembly</li> <li>•</li> </ul>
<p><b>12D The Demonic and Its Environment</b>  <b>Chair: David J. DeVore, California State Polytechnic University, Palmona</b></p> <ul style="list-style-type: none"> <li>• Carson Bay, Magic and Miracles, Zombies and Demons: Pseudo, Hegesippus and the Supernatural in Late Antiquity</li> <li>• David DeVore, Demon Possession and Roman Justice: Explaining Eusebius, Ecclesiastical History 8.4.2</li> <li>• Katie Kleinkopf, A Crisis of Categorization: Ascetics, Demons, and the Destabilization of Materiality</li> <li>• Travis Proctor, Rethinking Nature, the "Human," and the Christian Body amid the Evil Ecosystems of Early Christianity</li> </ul>	<p><b>12I Eve and Her Daughters</b>  <b>Chair: Erin Walsh, Duke University</b></p> <ul style="list-style-type: none"> <li>• Jennifer Freeman, <i>Nutrix Omnium</i>: Early Christian Conceptions of Eve</li> <li>• Dawn LaValle Norman, The Role of Women in Late Ancient Dialogues</li> </ul>



**12E Pre-Dissertation Research Workshop****Chair: Virginia Burrus, Syracuse University**

- Corine Milad, Freedom of the Will in Augustine's *Ad Simplicianum* and *Confessions* 8
- Heather Penner, Leprosy, Necrosis and Pus in Late Ancient Literature: The Impact of Christianization on Medicine
- Justin Powell, Ethics and Heresy in the first three centuries
- Richard Rush, Sanctity and Intercession as Seen in the Epitaph of Sidonius Apollinaris
- Ryan Scruggs, A Gift Freely Given: Irenaeus on *Creatio ex Nihilo*
- Corey Stephan, Integrated Selves in the Image of the Trinity: The Mundicordes in Book 8 of St. Augustine's *De Trinitate*
- Rota Stone, Intergroup Relations in the Bible and Early Jewish and Christian Interpretations
- Nathan Tilley, Erotic Virgins: Psychagogy and Traces of Platonic Writing in Methodius's *Symposium*
- James White, The *Visio Dei* according to Saint Irenaeus of Lyons

**12J Doctrinal Reconsiderations****Chair: Robert McFadden, University of Notre Dame**

- Andrew Hofer, Pre-Chalcedonian Scholasticization?
- Jacob Lollar, Archives Between Mythology and Historiography: British Library *Add.* 14,644 and the Construction of History among Syriac Christians
- Michael Simmons, "The Apologetic Function of Arnobius, *Adversus Nationes* VII.44, 47: Greco, Roman Religious & Philosophical Contexts"