

50th Annual International

Patristic, Medieval, and Renaissance Studies Conference

October 24-26, 2025

The Inn at Villanova University

Mysticism, Mystery, and Trinitarian Life in Times of Crisis



Featuring

Sarah Coakley, FBA

McDonald Visiting Professor, Candler School of Theology, Emory University

Professorial Fellow, Australian Catholic University

Author of *The Broken Body: Israel, Christ, and Fragmentation*

Niklaus Largier

Sidney and Margaret Ancker Professor of

German and Comparative Literature, University of California, Berkeley

Author of *Figures of Possibility:*

Aesthetic Experience, Mysticism, and the Play of the Senses



VILLANOVA
UNIVERSITY



Dear Friends and Colleagues,

Welcome to the 50th annual Patristic, Medieval, and Renaissance Studies Conference! It has been a bit of a wild ride for just about every one of those 50 years, but we made it, friends, and we are sure to enjoy each other's company as we delight in yet another autumn gathering. We are once again in the extremely capable hands of Melissa Lord, our PMR conference coordinator. Please take a moment to thank her for all that she has done and will do to make our conference together a success.

As I have sometimes said, an academic conference, when it works well, moves beyond the exchange of ideas and the credentialing 'rite of passage.' It fosters a kind of friendship, a community of mind and heart. By fostering long-term relationships with contributors and groups, by centering the conference around a plenary theme, and by inviting all our participants to enter into deeper engagement with our invited plenary guests, we aim for a fellowship of study, in which academic rigor is not sacrificed in the name of collegiality but fostered by it. In short, we aim for the kind of intellectual fellowship captured so aptly by St. Augustine:

There were joys to be found in the company of friends which powerfully captivated my mind – the charms of talking and laughing together and kindly giving way to each other's wishes, reading elegantly written books together, sharing jokes and delighting to honor one another, disagreeing occasionally but without rancor, as a person might disagree with himself, and lending piquancy by that rare disagreement to our much more frequent accord. We would teach and learn from each other, sadly missing those who were absent and blithely welcoming them when they returned. Such signs of friendship sprang from the hearts of friends who loved and knew their love returned, signs to be read in smiles, words, glances, and a thousand gracious gestures. So were sparks kindled and our minds were fused inseparably, out of many becoming one. This is what we esteem in our friends.

These words were brought to my mind many years ago on Saturday night of the PMR, and I shared them with the "faithful remnant" who stayed for our Sunday roundtable. I share them with you now, once again, as a kind of ritual intonation at the beginning of our gathering, as a token of gratitude for the work you have already done in preparation, and perhaps as a pledge of the good things that lie in store this weekend. The words seem all the more poignant in the tumble of our preparations this year..

We are delighted this year to welcome Sarah Coakley, currently the McDonald Visiting Professor at the Candler School of Theology at Emory University, and Niklaus Largier, the Sidney and Margaret Ancker Professor of German and Comparative Literature, as our plenary speakers. Our convening theme this year, "Mysticism, Mystery, and Trinitarian Life in Times of Crisis," seeks to create an opportunity for us to think about how the deepest contemplative depths of our traditions, especially the Christian community in time, may be both root and challenge to those traditions. The very modern notion of "mysticism" has opened up those contemplative depths of our traditions to study, but it may also constrain or obscure our understanding in ways that bear our examination. Both of our speakers test the limits of "mysticism" in different and fruitful ways, and we look forward to a fruitful interdisciplinary engagement. It is my perception, and I hope I am not alone, that we are undergoing globally a profound sense of cultural and political crisis. To some it could seem a frivolous flight of fancy to engage the lofty heights of "mysticism" in such a time as this. But our traditions suggest that, to the contrary, it may be all the more important to do so now.

We are pleased to welcome back the *Creative Fidelity* community, which for several years has helped us bridge "the P, the M, and the R" with our perennial constructive human concerns. I also want to welcome in a special way the Bernard J. Lonergan Center at Seton Hall University for its first sojourn with us to commemorate the 1,700th anniversary of Nicaea, and we rejoice in our ongoing partnership with the Boston College Colloquy on Historical Theology, now, I think going on 20 years together.

You will notice that we are pleased to include several presenters who will join us virtually this year, and we hope all will be patient as we navigate the technology to allow those distant to contribute, and we welcome them as sharers in our conversation.

As always, we are grateful to Dr. Adele Lindenmeyr, the William and Julia Moulden Dean of the College of Liberal Arts & Sciences, Fr. Kevin DePrinzio, OSA, Vice President for Mission and Ministry, Dr. James Wetzel, Director of the Augustinian Institute, and, in a special way, my colleagues and students in the Department of Theology & Religious Studies for their continual support of these endeavors. I want especially to thank the planning committee, my colleagues and friends Jonathan Yates and Veronica Ogle, for their invaluable efforts and ongoing support for the PMR.

On behalf of Villanova University and its College of Liberal Arts and Sciences, I welcome you back to another year of the PMR as we gather to celebrate this 50th year together. *Ad multos annos!*

Kevin L. Hughes, PhD
PMR Conference Director
Chair, Theology & Religious Studies

About PMR

A Tradition of Scholarship

Villanova University has established an international reputation through its Patristic, Medieval, and Renaissance Conference (PMR) for fifty years. We are delighted to celebrate this anniversary year with you. Finding its natural center in philosophy, theology, and intellectual history, but extending its reach to the breadth of study in the disciplines, the PMR holds a unique place in the academic community. Its strength has been to see itself as complementary to, rather than in competition with, the larger conferences like Kalamazoo, the Oxford Patristics Conference, or the Medieval Academy. The PMR meets a need in the academic community for *working space*. According to founding director Thomas Losoncy, the conference was always intended to be a place where scholars come to “roll up their sleeves,” to work through new ideas, to experiment and push the envelope in their various fields. The PMR’s early legacy is preserved in a long-running series of published proceedings, from the 1970s to the 1990s, testimony to its consistent success. In recent years, we have been heartened to see articles and monographs come to fruition from the seed of work begun here at the PMR. (please footnote us!)

The PMR Today

Over the last two decades, we have built on the strengths of that founding era while stepping forward to develop the strengths of new generations of scholarship. Scholarship in the study of Late Antiquity has expanded and matured, including but not limited to the traditional study of patristics. In like fashion, Medieval and Renaissance/Reformation studies have also evolved; now the lines between intellectual and cultural history, between theology, philosophy, art, literature, poetry, and culture have fused or overlapped. In addition, our present world of ongoing conflict has made clear the need for sustained and rigorous study of the long and complex interrelationship between the traditions of Judaism, Christianity, and Islam. Such emergent complexity has mandated an interdisciplinary and dialogical approach that the PMR has endeavored to inculcate. Theology and philosophy provide centers of gravity in these conversations, but all the humanities and social science disciplines contribute essentially to the work of scholarly discernment that will illuminate both the past and future of these traditions of faith and culture.

In this 50th year, the PMR keeps its tradition: The conference offers an open call for papers, and keeps its primary focus as a “working conference,” in which feedback and dialogue are central, and in which the great mix of disciplines and areas enriches our study. Our dialogue extends into the plenary sessions, as “tents of meeting” to draw our various conversations together. To this rich fare for the intellect we add the seasoning of good food and fellowship, and we hope all will leave on Sunday both sated and with appetites whet for next year.

The PMR and Villanova University

The PMR is only one of many longstanding initiatives at Villanova University that aim to bridge the disciplines, to foster historical, theological, and philosophical study, and to speak to contemporary context. The *Reconsiderations* conference, sponsored by the Augustinian Institute, is a sort of ‘summit meeting’ of the best Augustine scholars in the world, and many of us benefited from the most recent gathering this past summer. Similarly, the Humanities Department and the Center for Peace and Justice Education at Villanova center interdisciplinary conversations upon fundamental human questions. Villanova’s doctoral program in Theology is dedicated to the intersections of theology, spirituality, and culture in an interdisciplinary mode. The Eleanor H. McCullen Center for Law, Religion, and Public Policy is sponsoring discussions of highly sensitive issues with both rigor and fair-mindedness. The Center for Political Theology has become a national and international center of interdisciplinary excellence. These and many other Villanova initiatives have provided exemplary cases of the way in which engagement across disciplines and traditions has become a significant –even essential – dimension of scholarly life in the 21st century. The PMR conference is pleased to be part of Villanova’s ongoing engagement with the best traditions of scholarship and the pressing questions of our time.

Our Plenary Speakers



Sarah Coakley is Norris-Hulse Professor emerita at Cambridge University, where she served from 2007 to 2018. From 2018 she has been an Honorary Professor at the Logos Institute, St. Andrews University, and from 2022 an Honorary Professor at the Australian Catholic University (Melbourne and Rome). She is an Honorary Fellow of Oriel College, Oxford, an Emeritus Fellow of Murray Edwards College, Cambridge, a Fellow of the British Academy, and a member of the European Academy of Arts and Sciences. She holds honorary degrees from the Universities of Lund, St. Andrews, Toronto (St. Michael's College), and London (Heythrop College). She gave the Gifford Lectures at the University of Aberdeen in 2012.

She is currently actively engaged in writing the remaining volumes of her systematic theology, and in editing her recent papers in philosophy of religion.



After studying German Literature, Philosophy, and Russian in Zurich and Paris, **Professor Llargier** received his Ph.D. from the University of Zurich in 1989. He is the recipient of a Swiss National Research Foundation Grant (1993/96), of a Fellowship in residence at the Getty Center for the History of Art and the Humanities (1992/93), and of a Guggenheim Fellowship (2004). He joined the Berkeley faculty in 2000 and has a joint appointment with Comparative Literature.

Largier was a Visiting Professor at Harvard University (2006), at the University of Konstanz (2013), and at Princeton University (2016); a fellow at the Wissenschaftskolleg in Berlin (2010-11), and at the Kolleg-Forschergruppe BildEvidenz (2014).

In 2015, Largier received the Anneliese Maier Research Award from the Humboldt Foundation. He is an expert on mystical traditions in German literature and thought, in particular Meister Eckhart and his influence.

CONFERENCE SCHEDULE

October 24-26, 2025
The Inn at Villanova University

FRIDAY, October 24, 2025

***Please note: (VR) denotes a virtual presentation**

8:00 AM: CHECK-IN

SESSION I: 8:30 AM – 10:00 AM

1. **Music, Mysticism, and Motherhood: Feminine Assimilations and Assimilating the Feminine in the Life and Thought of Medieval Religious**

Room 115

Chair: Galina Krasskova, Fordham University

Organized by Luke Togni, Franciscan Institute

Angelic Worship in Pierre de Vaux's *Vie de Saint Colette*

Martha Culshaw, University of Toronto

The Feminine Genius of Helfta: Liturgical Sequences Become Mystical Vision

[VR] Veronica Nygaard, Marquette University

"Begin at the Center and End at the Plenitude": Authorizing Rome's Church Headship in Bonaventure's *Hexaëmeron* and Dante's *Paradiso*

Susan Potters, Independent Scholar

2. **Augustine's *De Trinitate* and Theological Reflection**

Room 119

Chair: Antônio Lemos, University of Notre Dame

'Theology as Grammar': Reading Relations and Relating to Father, Son, and Holy Spirit in Augustine's *De Trinitate* V

J. Columcille Dever, Providence College

Interior Intimo Meo*: The Crisis of Self in *Confessions* X and the Healing of the *Imago Dei* through Augustine's Trinitarian Mysticism in Book X of *de Trinitate

[VR] Jimmy Chan, Alliance Bible Seminary

3. **Theology in Times of Crisis: Ethics, Trinity, & Scripture**

Room 114

Chair: Luke Roberts, Villanova University

Organized by Kyle Hubbard, Saint Anselm College

Augustine, Trinitarian Love, & the Migrant Crisis

Sean Hannan, MacEwan University

Trinitarian Reflection in a Time of Personal and Social Crisis

Kyle Hubbard, Saint Anselm College

Proof-Texts and the Papacy: Scriptural Interpretation and Contested Authority in the Crisis of John XXII's Reign

Rachel Cresswell, University of Oxford

4. Liturgical Authority and Sacred Margins: Reimagining Christian Identity in Iberia and the Eastern Mediterranean

Room 120

Chair: Ellen Charry, Princeton Theological Seminary

Organized by Adriano Duque, Villanova University

Christening Hispania in Prudentius's *Liber Peristephanon*

Erik Alder, Brigham Young University

Distilling Syrian-Melkite Christian Identity from Transitional Liturgical Manuscripts

[VR] Paul Elhallal, University of Notre Dame

The Problem of *Paedocommunio* in 13th Century Spain: Theology and Antisemitism in Berceo

Adriano Duque, Villanova University

5. Victorine-Franciscan-Ignatian Mysticism

Room 108

Chair: Alex Hostoffer, OFM Cap, Catholic University of America

Organized and Sponsored by the Boston College Colloquy on Historical Theology

Stabilizing the Soul: Descent as *Habitus*-Formation in the Mystical Theology of Thomas Gallus

Cedric Dussart, Boston College

The Dionysian Platonism of Bonaventure's *Itinerarium*

Sarah Griffin-Troutner, Boston College

Ignatius of Loyola's Prayer of the Senses: A Bonaventurian Interpretation

Andrew Cera, SJ, Boston College

Session II: 10:15 AM – 12:15 PM

6. Nicaea and its Reception

Room 115

Chair: Sujit Thomas, Villanova University

***Nos vero cristiani*: The Christian Identity according to the Latin Homoian Texts**

Austin Steen, Seton Hall University

Christ's Begotten Will: Obedience as Revelation of the Father in Hilary of Poitiers

Vincent Davila, OP, Aquinas Institute of Theology

The Dyophysite Reception of the Nestorian Controversy in the Latin West

Trevor Rickenbrode, Boston College

Who Delivered Israel from Egypt? Correcting the Nicene Creed

Ellen Charry, Princeton Theological Seminary

7. Creative Fidelity 1: Mystery as Antidote to Spectacle

Room 119

Chair: Terence Sweeney, Villanova University

From Mastery to Mystery: The Seduction of Spectacle in Augustine and Tolkien

Joshua Johnston, Villanova University

'Until They Rest in Thee': Remembering the Restless Nature of Beauty in a Time of Aesthetic Amnesia

Kate Cailteux, John Paul II Institute for Studies on Marriage and Family

Plastic Jesus on My Dashboard: On Christian Statuary, Moral Pilgrimage, and Eschatology

Paola Pruet-Vergara, Villanova University

The Epiphanic 'More'

Steve Knepper, Virginia Military Institute

8. Medieval Theological Methods in Context

Room 114

Chair: Kyle Hubbard, Saint Anselm College

Anselm's Murdochian Moral Phenomenology: An Analysis of Anselm's Argument for the Good in Monologion 1

Chance Juliano, Incarnate Word High School (San Antonio, TX)

Canon and Crisis in the Twelfth Century

Alison Zbicz Michael, Catholic University of America

Mystical Thomism? Meister Eckhart and Thomas Aquinas as Two Poles of Medieval Thought

Robert Dobie, LaSalle University

The Intersection of Trinity and Eucharistic Mystery as it Pertains to the Encounter of the Human Person with God in the Writings of Peter Auriol

Alexander Hostoffer, OFM Cap, Catholic University of America

9. Marian Theology

Room 120

Chair: Erik Alder, Brigham Young University

Did Geoffrey of Auxerre, Bernard of Clairvaux's protégé, provide theological arguments for the Immaculate Conception?

Joseph Van House, O.Cist., University of Dallas

Crying to Mama: What the *Sub Tuum Praesidium* and Patristic Marian Thought Offers Christians in Times of Trouble

Julia Frye Parks, University of Dayton

"Pictured in Your Mind": Images of the Virgin Mary of the Parishioners of St. Thomas of Villanova as Largier's "Figure" or "Artifact"

Anne Minicozzi, Villanova University

10. Saint Augustine, Yesterday and Today

Room 108

Chair: Jonathan Yates, Villanova University

Psalms and the Answers to Prayer at the Origins of Augustine's *Confessions*

Michael Cameron, University of Portland

Augustine's Disciplines and the Unity of *de Musica*

Luca D'Anselmi, Saint Charles Borromeo Seminary

Augustinian Reflections on Education

Kim Paffenroth, Iona University

'Progressio' in Augustine's *Confessions*, Illuminated by Techniques of Filmmaking

Christopher Neyhart, Villanova University

11. The Place of Images in Christian Spaces

Room 218

Chair: Steven Russell, Hofstra University

Breakfast with the Resurrected One: Resolution of a late 2nd century Roman catacomb Fresco.

Linda Sue Galate, Drew University

Books of the illiterate? The apotropaic usage of words and images among late antique Christians

Vasili Antoniadis, Boston College

New Observations on Altichiero's Frescoes in the Cappella San Giacomo (1372-79) in Padua's Basilica Sant' Antonio

Mary D. Edwards, The Pratt Institute

12. Revisiting Bernard Lonergan's *The Way to Nicaea*

Room 102

Chair: Jonathan Heaps, Seton Hall University

Organized by the Bernard J. Lonergan Institute, Seton Hall University

The Way to Ephesus

Joshua McManaway, University of Notre Dame

An Historian Reads Lonergan: Where are the Stories?

Samantha Miller, Whitworth University

Nicaea as an Existential Question

Jeremy Wilkins, Boston College

LUNCH: 12:15 PM – 1:45 PM

Room . Buffet lunch for ticketholders only. For lunch on your own, there is an on-site café with limited options or several area restaurants that are accessible by car.

SESSION III: 1:45 PM – 3:45 PM

13. Reconfigurations of Medieval Spirituality

Room 115

Chair: Joseph Van House, O.Cist., University of Dallas

A New Telos in the Face of Polarization: Aelred of Rievaulx's Reshapes Mysticism as a Communal Venture

Joseph Nugent, Oblate School of Theology

Competition with as Imitation of Christ among Some 13th Century *Mulieres Religiosae*

Robert Sweetman, Institute of Christian Studies

Mystery, Catastrophe, and Hope: Bonaventure Meets Queer Theology

Natalia Marandiuc, United Lutheran Seminary

"Life Gives the Noblest Knowledge": A Phenomenological Approach to Meister Eckhart's Life of Preaching

Augustine Reisenauer, OP, Providence College

14. Creative Fidelity Session 2: The Fiction of Mystery and Spectacle

Room 119

Chair: Michael Tomko, Villanova University

Organized by Paul Camacho

"No longer the actors, but the spectators of the play": Rescuing Mystery from Spectacle in Oscar Wilde's *Picture of Dorian Gray* and Josephine Ward's *One Poor Scruple*

Helena Tomko, Villanova University

Tolkien the Traditionalist? Medievalism, Mystery, and the More-Than-Human World

Mitchell Kooh, Villanova University

Gnosticism and Elizabeth Goudge

Maria Frassati Jakupcak, OP, University of Saint Thomas, Houston

15. The Poetics of Medieval Christology

Room 114

Chair: Vincent Davila, OP, Aquinas Institute of Theology

The Soteriology of Eriugena: Blood, Deification, and Christ's Defeat of Death in the *Carmina*

Connor Ritchie, Villanova University

Atonement in the Jewish and Christian Scriptures and in Anselm

CS Peter Lee, Independent Scholar

What About Isaac?

Martha Oberle, Independent Scholar

16. Patristic Theology

Room 120

Chair: Adam Estes, University of Notre Dame

Chiasmus in the Ignatian Inscription to the Romans

Devon Throness, Regent College

“Mysteries That Eyes Have Not Seen and Ears Have Not Heard: 1 Corinthians 2:9, Hegesippus, and Parallels from Early Christian Literature”

Paul Hartog, Faith Baptist Theological Seminary

Athanasius of Alexandria and the Miaphysite Formula

[VR] Benjamin Zakhary, Yale University

17. Poetry, Love, and Theology

Room 108

Chair: Jennifer Wang, Villanova University

Love and Desire in “Ropadh Maith Lem” and Piers Plowman: God’s World Among Crisis

Laura Campbell, Duke Divinity School

Heartstrings & Discord: Boethius and Cynewulf on Harmony & Presence

Katherine Apostolacus, Villanova University

The Venture of Mystery: Communion and Disquiet in Charles Péguy’s *The Mystery of the Charity of Joan of Arc*

Robertson Gramling, John Paul II Institute for Studies on Marriage and Family

4:15 PM – 6:00 PM: Session IV | PLENARY ADDRESS

Room 115

Sarah Coakley

Modern “Mysticism” Reconsidered: Returning to “Mystical Theology” and Its Political Axis

6:00 PM – 7:30 PM: COMPLIMENTARY WINE AND CHEESE RECEPTION

Mansion Bar

Participants will make their own dinner plans.

SATURDAY, October 25, 2025

***Please note: (VR) denotes a virtual presentation**

8:00 AM: CHECK-IN

(for Saturday arrivals)

SESSION V: 8:30 AM – 10:30 AM

18. Trinitarian Mysticism, East and West

Room 115

Chair: Robin Landrith, Loyola University Maryland

Richard of St. Victor and The Trinity as the Archetype of Love: An Analysis of Trinitarian Theology, Philosophy, and Spirituality

Paniel Reyes Cardenas, Oblate School of Theology

Yearning Life as the Onset of Incipient Mysticism to Access Trinitarian Mysticism in Ruusbroec

Glen Lewandowski, OSC, Exaltation of the Holy Cross Priory

Trinity and Creation in Crisis: Pseudo-Dionysius, Sophia, and Medieval Russian Iconography

Sarah Livick-Moses, Gannon University

In Case of Emergency, Break Glass: Embracing the Urgent Kerygmatic Beauty of the Holy Trinity

Timothy Kelleher, St. Sophia Theological Seminary

19. Creative Fidelity 3: Mystery as the Antidote to Spectacle

Room 119

Chair: Erik Van Versendaal, University of Saint Thomas (Houston)

The Permeable Self in Tischner's *The Philosophy of Drama*

Artur Rosman, University of Notre Dame

The Dialectic of Apophasis

Lucas Carroll, Boston College

Fantasyland and the Quest for the Real: Cultivating the Intimate Universal in a Time of Distraction

Gregory Grimes, Villanova University

20. The Theological and Spiritual Legacy of the Spanish Mystics

Room 114

Chair: Adriano Duque, Villanova University

Soul and Spirit: Mysticism and Reform in Early Modern Spain

James Garcia, Villanova University

The Spirit Who Paints the Word: John of the Cross's Pneumatological Adjudication of the *Alumbrado* Crisis

Benedict Shoup, Creighton University

Mysticism: A Transformative Response To The Crisis of Death Anxiety

Janet Stahl, Villanova University

The Mysticism of *Todo Y Nada*

Michael Costas, Boston College

21. Cappadocian Theology

Room 120

Chair: Joshua McManaway, University of Notre Dame

Early Christian Invitations to Repentance

Lisa Driver, Valparaiso University

Mysticism and the Trinity in the Cappadocian Fathers: Beyond Intellectual Formulas

Aaron Joshua John, United Theological College

Ravished by Love: Apokatastasis as a Rationale for Postmortem Deification

Evangelos Chrisanthus, Texas A&M University

Perfection, Trinity, and the Queer Ascent: Gregory of Nyssa's Mystical Theology in The Life of Moses

Shayla Jordan, Villanova University

22. Asceticism, Embodiment, and Theology in Early Christianity

Room 108

Chair: J. Columille Dever, Providence College

Marius Victorinus and the Vision of God

Christopher McLaughlin, Boston College

Evagrius of Pontus, Spherical Numbers, and Mathematical Theology

Adam Estes, University of Notre Dame

Augustine's *Contra Academicos* and *De Libero Arbitrio*: The Body's Goodness in Reason's Advance to the Incarnate Word

Robert Parks, Ohio Dominican University

Sexual Desire as "disease": Augustine's Idiosyncratic Reading of 1 Thessalonians 4:3-5

Jonathan Yates, Villanova University

23. Crisis and the Past: Reception of Authority in Four Moments of the Tradition

Room 218

Chair: Caitlyn Gramling, John Paul II Institute for Studies on Marriage and Family

Organized by Michael C. Magree, SJ

Nicene Mysticism in Cyril of Alexandria's Theology

Michael C. Magree, SJ, Boston College

The Authority of Origen in Jerome's *Commentary on Ephesians*: Two Competing Accounts

Michael Dinsmore, Boston College

The Spiritual Senses in the *Cloud* and Rudolph of Biberach's *De septem itineribus aeternitatis*

Katherine Kimball, Boston College

"For Our Sake": St. Gregory Palamas' Preached Understanding of the Economy of Salvation

Joshua Wong, Boston College

24. Between Religions and Cultures

Room 102

Chair: Martha Oberle, Independent Scholar

Abyss Calls to Abyss: Cosmologies in Translation

Dennis Hou, Rutgers University

Eucharistic Themes and Monstrous Contagion in the 14th C. Text: Siege of Jerusalem

Galina Krasskova, Fordham University

Muhammad and St. Francis: The Mystical Typology of Giulio Basetti-Sani, OFM

Mark Spinnenweber, Boston College

Session VI: 10:45 AM – 12:15 PM

25. St. Maximus the Confessor in Conversation

Room 115

Chair: Matthew Moser, Templeton Honors College at Eastern University

The Age of the Ascension: Finding the Present in *Ad Thalassium* 22

Matthew Mielke, University of Notre Dame

Loving the Enemy in Times of Crisis: A Comparison of Augustine and Maximus the Confessor
Luke Roberts, Villanova University

An Ecclesiology of Creation: A Dialogue Between Fr. Jose Granados and St. Maximos the Confessor
Caitlyn Gramling, John Paul II Institute for Studies on Marriage and Family

26. Creative Fidelity 4: *Vinculum Amoris*: Contemplation in Communion
Room 119
Chair: Paul Camacho, Villanova University

Augustine and Rousseau on Natural vs. Linguistic Bonds
Lisa Holdsworth, University of Saint Thomas (Houston)

The Art of Setting Free: Rhetoric as a Practice of Charity in Augustine's Authorship of *Confessions*
Erik Van Versendaal, University of Saint Thomas (Houston)

Blessed are the Peacemakers: Is Contemplation Part of the Human Condition
Eric Mabry, University of Saint Thomas (Houston)

27. Models for *Minne*: New Approaches to the Middle Dutch Mystical Tradition
Room 114
Chair: Sarah Livick-Moses, Gannon University
Organized by Lydia Shahan

'Behold the Battle, Hear the *cordis clamor*!' The Conceptual Metaphor LOVE IS WAR in the Song of Songs and in Hadewijch's Songs.
John Arblaster, Ruusbroec Institute, University of Antwerp

What has Assisi to do with Groenendaal? The Mystagogical Figure of Francis of Assisi and the Middle Dutch Mystical Tradition in Hendrik Herp
Michael Hahn, Sarum College

'The Perfect Example of Mary': The Virgin Mary as Mystagogical Model in the Middle Dutch 'Mystical Renaissance'
Lydia Shahan, Harvard University

28. Medieval Continuities between the Immaterial and the Material
Room 120
Chair: Laura Campbell, Duke Divinity School
Organized by Yue Jennifer Wang

Hildegard and Origen on the Transformation of the Body
Yue Jennifer Wang, Villanova University

Creation, Light, and Materiality in Robert Grosseteste
Dorothy Chang, Yale Divinity School

The Transfiguration of Jesus in Medieval Syriac Iconography
Melissa Sung, Independent Scholar

29. Byzantine Theology

Room 108

Chair: Christopher Neyhart, Villanova University

A Dreadful Placement: Jacob's Ladder and Relic Making in Dionysius the Areopagite's *Ecclesiastical Hierarchy*

Mark Florig, Villanova University

The Ecclesiastical Reception of the Corpus of Ephrem Graecus

Matthew Keil, Fordham University

The Vision of God According to Symeon the New Theologian and Gregory Palamas: Two Subtle Differences

Leo Grabowski, University of Notre Dame

30. Political and Pastoral Power in Late Antiquity

Room 218

Chair: Chance Juliano, Incarnate Word High School

The Emperor Theodosius between Orthodoxy and the Nicene Creed

Thomas Brauch, Central Michigan University

From Constantinople to Contemporary Politics: Migration Ethics in Justinian's Novels and Catholic Social Teaching

Antônio Lemos, University of Notre Dame

31. Priests, Politics, and Theology in Medieval and Early Modern England

Room 102

Chair: Dennis Hou, Rutgers University

Matilda's Mythical Predecessors: Geoffrey of Monmouth's Two 'Female Kings' and their Placement within Hegemonic Male Lineage

Maggie Jones, Villanova University

Beyond Hagiography: The Life and Death of Edmund Gennings, Priest

Stephen Russell, Independent Scholar

LUNCH: 12:15 PM – 1:30 PM

Room 201. Buffet lunch for ticketholders only. For lunch on your own, there is an on-site café with limited options or several area restaurants that are accessible by car.

Session VII: 1:30 PM – 3:30 PM

32. The Moral Theology of Thomas Aquinas

Room 115

Chair: Robert Sweetman, Institute of Christian Studies

Φύσις/*Natura* in St. Thomas's Commentary on Aristotle's *De Caelo et Mundo*

John Mulhern, University of Pennsylvania

'*Participatio legis aeternae*': Implications of Mistranslating Aquinas on Natural Law

Collin McGee, University of Dallas

Priming for Excellence: The Contribution of Human Law to Growth in Acquired Moral Virtues in the Thought of Thomas Aquinas

Catherine Lemos, University of Notre Dame

Thomas Aquinas on Vulnerability: Harm Reduction and the Common Good

William Kuncken, Villanova University

33. The Poetics of Italian Mysticism

Room 114

Chair: Katherine Apostolacus, Villanova University

She-Devils and Piglets: Priests' Wives and Children in Catherine of Siena's *Dialogo della Divina Provvidenza*

Laura Marie Grimes, Independent Scholar

Poetry and Play: Dante reads Richard of St. Victor

Robin Landrith, Loyola University Maryland

Reading and Teaching Dante's Comedy as a Mystical Text

Matthew Moser, Templeton Honors College at Eastern University

34. Medieval Models of Mysticism

Room 120

Chair: Colleen Mitchell, Villanova University

Organized by Colleen Mitchell, Villanova University

Augustine as Mystagogue: Mystical Experience as a Source of Theology and Athanasius' *Life of Antony* in Confessions

Tyler Brown-Cross, Villanova University (N.B., Ms. Brown-Cross tragically passed away in July. The panel hopes to present at least a portion of her paper in tribute to her contributions to our community)

The Mass as Cosmic Event in Helftan Literature

Jessie Pagan, Villanova University

Healing Politics: Sanāʾī's Mysticism and Blurring the Boundaries Between Public and Private Instruction

Parisa Zairemani, Villanova University

'You Have Preoccupied Me with a Child': Reassessing Sufi Motherhood and the 'Crisis of Having a Child'

Rebecca Makas, Villanova University

35. A Book Panel: Erika Kidd's *Intimacy and Intelligibility: Word and Life in Augustine's 'De magistro'*

Room 108

Chair: Terence Sweeney, Villanova University

Responses to the Book:

Kathleen Skerrett, University of Richmond
Paul Camacho, Villanova University
Catherine Conybeare, Bryn Mawr College

Author's Reply:

Erika Kidd, University of Saint Thomas (St. Paul)

Panel Discussion and Audience Q&A

36. Mendicant Trinitarian Theology

Room 218

Chair: Natalia Marandiu, United Lutheran Seminary

Organized by the Boston College Colloquy on Historical Theology

Pneumatic Finality in the *Summa Halensis* and Bernard Lonergan

Boyd Taylor Coolman, Boston College

Understanding Aquinas on the Psychological Analogy

Jeremy Wilkins, Boston College

The Trinitarian Dimensions of the Stigmata in Bonaventure's Portrayal of Francis

Katie Wrisley Shelby, Franciscan School of Theology

37. Mystical Theology in the Orthodox Tradition

Room 102

Chair: Luca D'Anselmi, Saint Charles Borromeo Seminary

Voices of Heaven or Echoes of Earth? Discerning Divine Speech in Christian Mysticism

Dimitri Mina, St. Mary Coptic Orthodox Church

Beyond Dogma to Theōsis: Patristic Retrieval as Key to Lossky and L'Huillier's Mystical Interpretation of the Creed

[VR] Alessia Brombin, Sulkhan-Saba Orbeliani University, Tbilisi (Georgia)

38. The Nicæan Creed, Unresolvable Crisis or Bridge toward Understanding? Muslim-Christian Conversations about the Trinity in Interreligious Dialogue

Room 101

Chair: Janet Stahl, Villanova University

Organized by Elizabeth Adams-Eilers

A Panel discussion

Elizabeth Adams-Eilers, Ph.D., Franciscan School of Theology
Mustafa Gökçek, Ph.D. Niagara University
Saiyida Zakiya Islam, Ph.D. Temple University
Edward Jeremy Miller, Ph.D., Th.D., Gwynedd-Mercy University
Jason Welles, Boston College [VR]

4:00 PM – 5:45 PM: Session VIII | PLENARY ADDRESS

Room 115

Niklaus Largier

The Birth of God in the Soul:
Trinitarian Life in Medieval Mysticism

5:45 PM – 6:15 PM: VIGIL MASS in the Roman Catholic tradition

Room 119. *All are welcome.*

A Time to Celebrate

The 50th Annual International
Patristic, Medieval, Renaissance Studies Conference

5:45 PM – 7:00 PM: BANQUET RECEPTION

First floor atrium. *For ticket holders only.*

7:00 PM – 9:00 PM: BANQUET DINNER

Room 201. *For ticketholders only.*

SUNDAY, October 26, 2024

ROUNDTABLE DISCUSSION WITH PLENARY SPEAKERS

10:00 AM – 12:00 PM

Room 115. All are welcome.

Mysticism, Mystery, and Trinitarian Life in Times of Crisis:

An Open Conversation

With

Sarah Coakley

And

Niklaus Largier

All conference events will conclude by 12:00pm Noon at the latest.



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