

**PMR Conference**

**October 27-29, 2023**

**2023 PMR CONFERENCE  
PROGRAM**

**‘And We Have Beheld...’  
The Visible Sacred  
in Theology, Art, and Culture**

Featuring

**Robin Jensen**

University of Notre Dame

&

**Matthew J. Milliner**

Wheaton College



Dear Friends and Colleagues,

Welcome to the 48th annual Patristic, Medieval, and Renaissance Studies Conference! We look forward to a rich feast of convivial scholarship and intellectual community over the next few days of our time together. As I have 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 societies, by centering the conference around a plenary theme, and by inviting all our participants to enter into a 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 a few years ago on Saturday night of the PMR, and I shared them with the "faithful remnant" who stayed for our Sunday roundtable. They have become for many of us both invocation and benediction, and I share them with you now 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.

We are delighted this year to center our reflection in the plenary theme, "'And We Have Beheld': The Visible Sacred in Theology, Art, and Culture." Together we share reflection around the question, plainly, of seeing God. If 'no one may see God and live', might we, like Moses, catch a glimpse of divine life around the edge of the rockface, to see as in a mirror, even darkly? Or does the Incarnation change the matter completely for Christians, God made visible? How are questions like these received, adjusted, taken up or abandoned, in the long history of the Mediterranean and European cultures we study? To these questions and more we turn our attention this weekend. To help us do so, we are thrilled to welcome as our plenary speakers Robin Jensen, Patrick O'Brien Professor of Theology at the University of Notre Dame, and Matthew Milliner, Professor of Art History at Wheaton College. Their plenary addresses Friday and Saturday will deepen our inquiry, and the Sunday roundtable discussion will give us the opportunity – too rare in our academic cultures – to reflect on the work we have done together.

We are also 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. We also welcome the ongoing participation of the Boston College community in particular. The Boston Colloquy in Historical Theology and the PMR have a rich history of collaboration, and Professor David Hunter of BC has been deeply involved and supportive of both, this year bringing another excellent panel to our PMR community. We welcome again this year the participation of the Franciscan Institute with a panel organized by Luke Togni, Research Scholar at the Institute, with a fascinating panel on Bonaventure and his sources. You will also notice that we are pleased to include several presenters who will join us virtually this year, and we welcome them as sharers in our conversation.

As always, we are grateful to Dr. Adele Lindenmeyr, William and Julia Moulden Dean of the College of Arts and Sciences, Fr. Kevin DePrinzio, OSA, Vice President for Mission and Ministry, and Dr. James Wetzel, Director of the Augustinian Institute for their continual support of our endeavors. I want to thank the planning committee for their assistance as well. On behalf of Villanova University and its College of Liberal Arts and Sciences, I welcome you back to another year of the PMR. *Ad multos annos!*

Kevin L. Hughes, PhD  
PMR Conference Director

## **ABOUT the PATRISTIC, MEDIEVAL, AND RENAISSANCE STUDIES CONFERENCE**

### **A Tradition of Scholarship**

Villanova University has established an international reputation through its Patristic, Medieval, and Renaissance Studies Conference (PMR) for forty-eight years. 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 scholarly community. Its strength has been to see itself as complementary to, rather than in competition with, 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 PMR was 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 decade and a half and more, we have built on the strengths of the past while stepping forward to develop the strengths of a new generation 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/Early Modern studies have also evolved; now the lines between intellectual and cultural history, between theology, philosophy, art, literature, poetry, and culture have fused or overlapped. Lastly, the fixed methodological bounds between the past and the present seem less credible. 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 48<sup>th</sup> 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 initiatives at Villanova University that aim to bridge the disciplines, to foster historical, theological, and philosophical study, and to speak to contemporary context. The Augustinian Institute, under the direction of James Wetzel, aims to bring the highest quality scholarship on Saint Augustine together with the cultivation of an Augustinian ethos that can touch every area of study. 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, under the direction of Michael Moreland, JD, PhD, sponsors discussions of highly sensitive issues with both rigor and fair-mindedness. And Villanova's Center for Political Theology, under the direction of Vincent Lloyd, Ph.D., has already contributed significantly to a broad and deep theological engagement in the world. 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 21<sup>st</sup> 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.

## **CONFERENCE SCHEDULE**

### **October 27 – 29, 2023**

### **The Inn at Villanova University**

#### **FRIDAY, OCTOBER 27**

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

**8:00 AM: CHECK-IN**

**SESSION I: 8:30 AM – 10:00 AM**

**1. Faith, Light, Logos: Christian Thought in the Second Century**

**Room 108**

*Organized by Jonathan Yates, Villanova University*

*Chair: Lauren Beversluis, University of Chicago*

**Evolution of the *Didache* from Seeing to Faith**

Clayton Jefford, Saint Meinrad Seminary and School of Theology

**Justin Martyr: Recovering the *Logos Spermatikos* as Bridge Between Reason and Revelation**

Matthew Hallgarth, Tarleton State University

**Christological Light and Wakefulness in Evagrius' Scholia on Proverbs**

Stuart Parsons, Trinity College of Florida

**2. Theological Aesthetics and the Presentation/Representation of God's Presence**

**Room 119**

*Organized by Elizabeth Adams-Eiler, Drexel University*

*Chair: Tyler Brown-Cross, Villanova University*

**Rabiyya of Basra: Encountering Street Performance and the Sacred Image in Early Islam as Aesthetic Theology**

Zakiya Islam, Temple University

**'Beautiful, Carefree, Robust, and Fierce': A Franciscan Reading of Hopkins' 'That Nature is a Heraclitean Fire and of the Comfort of the Resurrection'**  
Elizabeth Adams-Eiler, Drexel University

**The Aesthetic of Physical Presence: A Look into the Value of John Duns Scotus' Theology of Eucharistic Presence**  
Alex Hostoffer, OFM Cap, Padre Pio Center, Philadelphia

**3. Patristic Mysticism and Medieval Christianities**  
**Room 120**  
*Organized by the Pappas Patristic Institute*  
*Chair: Tikhon Pino, Pappas Patristic Institute*

**Mysticism and the Holy Cross in the Works of Saint Yared the Axumite**  
Tsehaye Beyene, Holy Cross Greek Orthodox School of Theology

**'A Beme of Goostly Light': The Nature of Light and Darkness in *The Cloud of Unknowing***  
Andrew de Carion, University of Houston

**Recontextualizing Eden: The Soul as Noetic Paradise in the Mystical Theologies of Symeon the New Theologian and Niketas Stethatos**  
Melania Linderman, Yale University

**4. Early Christianity and the Philosophical Schools**  
**Room 218**  
*Chair: Matthew Hale, University of Scranton*

**John of Scythopolis and the Early Reception of Dionysian Processions**  
Alexander Earl, Saint John of the Ladder Orthodox Church

**"We have seen the true light": Liturgy, Poetry, and Perception in the context of Aristotle's *Poetics***  
Mariamni Plested, Marquette University

**5. Conciliar Christologies**  
**Room 114**  
*Chair: Joseph Grone, Saint Louis University*

**'He who has seen Me has seen the Father': Vision of God in Cyril of Alexandria's *Commentary on John***  
Sujit Thomas, Villanova University

**The Council of Constantinople (381): End or Beginning?**  
Nathan Porter, Duke University

**Chalcedonian Polemics in the Translation and Understanding of Gregory Nazianzen's Christology**  
Ben Zakhary, St. Mary and Archangel Michael, Palatine, IL

**6. Ancient Theologies of the Incarnation**  
**Room 115**  
*Chair: Christian Ivandic, University of Notre Dame*

**Incarnation in the Theology of Irenaeus and Athanasius**

Davis Roby, Boston College

**Christ Alone Teaches: Augustine's de Magistro as Contra Manichaeos**

Robert Parks, Ohio Dominican University

**Christology and the Nursing Mary in the Poetry of Isaac of Antioch**

Andrew Tucker, Saint Louis University

**SESSION II: 10:15 AM – 12:15 PM**

**7. Naming God: East and West**

**Room 120**

*Organized by Dominic Cassella, Theosis Academy*

*Chair: Alexander Earl, Saint John of the Ladder Orthodox Church*

**Longing for the First Cause: The Inability to Grasp the Divine in Gregory Nazianzen**

Dominic Cassella, The Catholic University of America

**Aquinas on Divine Names and the Analogy of Proper Proportionality**

Daniel Leahy, University of St. Thomas Houston

**Divine Exemplarism in Thomas Aquinas and Gregory Palamas**

Wesley Bergen, Catholic University of America

**Dionysius and Aquinas on Whether Suffering Divine Things Replaces Knowing Divine Things**

Joseph Stack, University of St. Thomas Houston

**8. Prophets and Bishops: Biblical Saints and Church Worship and Rule**

**Room 114**

*Organized by Shane Owens, Franciscan University of Steubenville*

*Chair: Thomas Brauch, Central Michigan University*

**St. Basil on the Prophetic Knowledge of the Old Testament Saints**

Stephen Hildebrand, Franciscan University of Steubenville

**Creation and Conversion in the *Confessions*: Augustine the Teacher and Book 13 as an Itinerary of Spiritual Ascent**

Shane Owens, Franciscan University of Steubenville

**Moses as Sacramental Philosopher, Prophet, and Mystic in Twelfth-Century Theology**

Allison Zbic Michael, Washington, D.C.

**9. Augustine of Hippo: Disputed Questions**

**Room 108**

*Organized by David Hunter, Boston College*

*Chair: Michael Cameron, University of Portland*

**The Pros and Cons of Confessing: *Professio*, *Confessio*, and their Cognates in Augustine's Early Works**

Brayden Hirsch, Boston University

**'Ashamed to be Corrected': Porphyry and Augustine's Reader in Book X of *The City of God***  
Michael Dinsmore, Boston College

**The End is [Not] Like the Beginning: The Origenist Influence in Augustine's *The City of God* XI-XII**  
Jean-Paul Juge, Boston College

**The Christian Teacher in the Early Augustine**  
Emily Turner, Boston College

**10. Irenaeus**

**Room 115**

*Organized by Jonathan Yates, Villanova University*

*Chair: Sujit Thomas, Villanova University*

**Paul Labored More than All: Irenaeus and the Timing of Pre-Baptismal Catechesis**  
Stephen Presley, Southern Baptist Theological Seminary

**Participation in the Son of God: The Trinitarian Shape of Filial Adoption in Irenaeus of Lyons**  
Jackson Shepard, Duke University

**The Science of Knowing God: Modern and Ancient**  
(VR) Grayden McCashen, Emory University

**11. Medieval Mystical Literature: Divine Life, Divine Art, Divine Image**

**Room 119**

*Chair: Jessica Pagan, Villanova University*

**Hildegard of Bingen's *viriditas*: Between the Physical and Spiritual Senses**  
Yue Jennifer Wang, Villanova University

**The Tension between the Seen and Unseen in Rumi's Poetry**  
Yasemin Akis, Villanova University

**Jesus, Our Mother: Julian of Norwich's *Theologia Viatorum* and Maternal Portraits of Christ**  
Natalia Marandiuc, United Lutheran Seminary

**St. John of the Cross: The Artist and the Art**  
Tyler Brown-Cross, Villanova University

**12. Theology at the Hinge to Modernity**

**Room 218**

*Chair: Trevor Williams, Villanova University*

**Nicholas of Cusa and Gadamer on Truth: A Fusion of Horizons**  
Collin McGee, University of Dallas

**Christ as Sign: Grounds for the Visible Sacred in John of St. Thomas's Semiotics**  
Vincent Birch, Catholic University of America

**The Role of Imperfection in Modern and in Thomistic Accounts of Beauty**



**LUNCH: 12:15 PM – 1:45 PM**

**Room 201.** Buffet lunch for ticketholders only. For lunch on your own, options include several area restaurants that are accessible only by car, or an onsite café which has limited options.

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**SESSION III: 1:45 PM – 3:45 PM**

**13. Augustine and Classical Culture**

**Room 114**

*Chair: Robert Parks, Ohio Dominican University*

**Visible Art and Invisible Heart: From the Perspective of Augustine's Theory of Lying**

Makiko Sato, Tokyo Gakugei University / Tilburg University

**Augustine's Vision of the Sacred in the Invisible *Amiticia* in *De fide rerum quae non videntur***

Jimmy Chan, Carey Theological College

**Augustine and Medieval Rhetorical Theory**

Stevie Henry, Thomas Jefferson University

**14. Knowing the Whole: Ancient and Medieval Epistemologies**

**Room 102**

*Chair: Yue Jennifer Wang, Villanova University*

**Patristic Mysticism and Moral Theology: Recovering an Ancient Link**

Noah Karger, University of Notre Dame

**Ways of Knowing the Visible and the Invisible: The Logic of Dissection and the Logic of Incarnation**

Kimbell Kornu, Belmont University

**Transcending Images with Nicholas of Cusa: Community and Cosmos as the Visible Sacred**

Eva Braunstein, California Lutheran University

**15. Eastern Christian Theology and History**

**Room 115**

*Chair: Michael Magree, Boston College*

**Origen's Speculative Angelology**

(VR) Ryan Haecker, University of Austin

**All in the Family: The Younger Theodosians and Christian Heretics**

Thomas Brauch, Central Michigan University

**The Priority of Performance: A Lonerganian Reading of Gregory of Nyssa's *Contra Eunomium II***

Matthew Hale, University of Scranton

**16. Mystagogical Disciplines and the Path to God, East and West**  
**Room 120**

*Chair: Andrew Tucker, Saint Louis University*

**To See and Be Seen: Mystagogy in Early Christian Jerusalem**

Anna Petrin, Marywood University

**The Corpus of Ephrem Graecus: An Overview of Themes, Texts, and Issues**

Matthew Keil, Fordham University

**Holding Nothing as Be(hold)ing Christ: Thingness & Absence in the Spirituality of Clare of Assisi**

Ann Chapman Price, Duke University

**17. Saints, Monks, and Martyrs**

**Room 108**

*Chair: Theresa Rice, University of Notre Dame*

**Demons in the Desert: Early Christian Monastics, Fighting Demons, & Making Virtue Visible**

Galina Krasskova, Fordham University

**Spectacle or Sacrifice: Depicting the Martyr-Saints in Early Christian Art**

Lauren Beversluis, University of Chicago

**The Life of a Bishop as Scriptural Exegesis in Gregory of Nyssa's Life of Gregory Thaumaturgus**

Milanna Fritz, University of Notre Dame

**Altichiero's "Soft" Martyrdom of Saint George in the Oratory of St. George in Padua (circa 1379-84)**

Mary Edwards, The Pratt Institute

**18. The Renaissance Reception of Augustine**

**Room 218**

*Organized by Colleen Mitchell, Villanova University*

*Chair: Martha Oberle*

**Conversion Stories: Augustine's *Confessions* and the Poetic Triumphs of Francesco Petrarca and Vittoria Colonna**

Sarah Faggioli, Villanova University

**Augustinian *Contemptus Mundi* in the English Sonnet Tradition**

John-Paul Spiro, Villanova University

**Did Machiavelli Read Augustine?**

Colleen Mitchell, Villanova University

**Augustine and Early Modern Feminism: The Case of Gabrielle Suchon**

Margaret Matthews, Villanova University

**19. Mirrors of the Divine: Late Ancient Christianity and the Vision of God, by Emily R. Cain,  
A Book Discussion**

**Room 119**

*Organized by Jonathan Yates, Villanova University*

*Chair: David Hunter, Boston College*

Jonathan Yates, Villanova University  
Thomas Clemmons, Catholic University of America  
Rachel J.D. Smith, Villanova University  
Michael Motia, University of Massachusetts - Boston

Response by Emily R. Cain, Loyola University Chicago

**SESSION IV: PLENARY ADDRESS | 4:15 PM – 6:00 PM**

Room 115

## **Robin Jensen**

"Imaging God: The Invisible and the Visible Divine Being  
in Early Christian Art"

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

Mansion Bar

Participants will make their own dinner plans.

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**SATURDAY, OCTOBER 28**

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

**8:00 AM: CHECK-IN**  
(for Saturday arrivals)

**SESSION V: 8:30 AM – 10:30 AM**

**20. Seeing Again: Idols and Icons across the Tradition (1)**

**Room 119**

*Organized by the Creative Fidelity Working Group*

*Chair: Terence Sweeney, Villanova University*

**Do Images Exist?**

Patrick Corry, Villanova University

**Man(-)Made Visible: A Modern Take on the Thomistic *exitus* and *reditus***

Rachel M. Coleman, Assumption University

**The Desire to be Fully Finite: Augustine and Ulrich on Temporality as an Icon of Divine Love**

Rob Van Alstyne, SJ, Boston College

**21. Manichaeism in Egypt and Syria: Christian Teachers Respond**

**Room 218**

*Organized by Alex Lopez, Catholic University of America*

*Chair: Galina Krasskova, Fordham University*

**Toward Understanding the Relationship between Manichaeism and the Syriac Book of Steps: First Steps**

Elizabeth Anderson, Catholic University of America

**The Layering of Knowledge in Manichaean and Syriac Hymnography**

Alex Lopez, Catholic University of America

**Thirteen Kephalaia Against the Teacher: Evagrius Responds to Mani**

Robin Darling Young, Catholic University of America

**Sources for Manichaean Doctrine: *Who Speaks through the Prophet* by Shenoute of Atripe**

Janet Timbie, Catholic University of America

**22. Theology & Anthropology: Ancient and Medieval**

**Room 115**

*Chair: Kaylie Page, Duke University*

**To See the Invisible: Origen's Christology**

Christian Ivandic, University of Notre Dame

**Perceiving the Invisible Image: Origen of Alexandria on the Necessity of the Spiritual Senses**

(VR) Mark McInroy, University of Saint Thomas

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

Kasey Kimball, Boston College

**The Poetics of Personhood in *Purgatorio 2* and *Paradiso 10-12***

Robin Landrith, Boston College

**23. St. Anselm on the Incarnation and its Effects**

**Room 114**

*Organized by Kyle Hubbard, Saint Anselm College*

*Chair: Dartanyan Edmonds, University of Notre Dame*

**Corruptible Bodies: Generation, Degeneration, and Incarnation in Anselm of Canterbury**

Rachel Cresswell, University of Oxford

**Anselm's Social Justice Soteriology: How God's Embodied Honor Supports Human Solidarity**

Christopher Denny, St. John's University (NY)

**The Restoration of Human Nature in the Lives of the Saints: A Study of Anselm's Prayers**

Kyle Hubbard, Saint Anselm College

**Anselm on Painting and Crafts**

Katherin Rogers, University of Delaware

**24. Split Session:**

**(a) Greek Patristic Theology, & (b) Encounters between Christianity and Islam**  
**Room 102**

**24a. Greek Patristic Theology**

*Organized by Michael Petrin, Marywood University*

*Chair: Anna Petrin, Marywood University*

**Bringing Salvation into View: Rhetorical Theology in the Festal Sermons of Gregory of Nyssa**

Michael Petrin, Marywood University

**Seeing the Form of God: Origen of Alexandria and Maximus the Confessor on the Transfiguration**

J. Columille Dever, Providence College

**24b. Encounters between Christianity and Islam**

*Chair: Matthew Keil, Fordham University*

**The Vision of God in Syriac Christian and Islamic Thought**

John Zaleski, Loyola University Maryland

**From Latin and Arabic to Greek? The Circulation of Heart-Centered Anthropologies in the 13th and 14th Centuries**

Eugenia Torrance, University of Notre Dame

**25. Early Christianity and Classical Culture**

**Room 108**

*Chair: Nathan Tilley, Duke University*

**Acting, Deception, and the Distortion of the *Imago Dei* in Tertullian's *De Spectaculis***

Jonelle Weier, Boston College

**Paul and Silent Witness in the Preface of Origen's *Contra Celsum***

Emily Barnum, University of Chicago

**Matter and the Spirit: Marius Victorinus's Sacramental Theology**

Christopher McLaughlin, Boston College

***Epektasis, Eros, and the Infinite in Gregory of Nyssa's Homilies on the Song of Songs***

Aaron Weisel, Ave Maria University

**26. The Knowledge of God in Scholastic Theology**

**Room 120**

*Chair: Luke Togni, Franciscan Institute, St. Bonaventure University*

**Medieval Optics and the Beatific Vision in Bonaventure and Aquinas**

Dorothy Chang, Fordham University

**Mystical Emptiness: Emmanuel Falque's Distinction between St. Bonaventure and Pseudo-Dionysius**

Trevor Williams, Villanova University

**Formal Complexity with Mereological Simplicity: A Defense of John Duns Scotus on Divine Simplicity**

Juliano Chance, Southern Methodist University

**The Epistemology of a Scholastic Mystic: Augustine and Aristotle in the Works of Meister Eckhart**

John Diamond, Loyola University Chicago

**SESSION VI: 10:45 AM – 12:15 PM**

**27. Seeing Again: Idols and Icons Across the Tradition (2)**

**Room 119**

*Organized by the Creative Fidelity Working Group*

*Chair: Paul Camacho, Villanova University*

***The Name of the Rose Revisited: You're Not That Funny, Umberto Eco***

Helena Tomko, Villanova University

**Creative Infidelity: Rousseau's Second Discourse as Anti-Augustinian Fable**

Veronica Roberts Ogle, Villanova University

**Violence and the Virgin: Tolkien's Vision of the Medieval Icon**

Michael Tomko, Villanova University

**28. The Whole Humanity, the Whole Christ:**

**Recovering Anthropology as Christology in Gregory of Nyssa**

**Room 115**

***Sponsored by the Boston College Colloquy on Historical Theology***

*Organized by Ty Monroe, Assumption University*

*Chair: Boyd Taylor Coolman, Boston College*

**Gregory of Nyssa's *Totus Christus*: Three Differences from Augustine's Version**

Taylor Ross, Fordham University

**The Human as Microcosm in Gregory of Nyssa's *Op. Hom and Anim et Res.*: Two Divergent Appraisals?**

Ty Monroe, Assumption University

**Maximus Receives Gregory of Nyssa's *Totus Christus* from *In Illud*.**

Jordan Daniel Wood, St. Louis, MO.

***Response: The Promise of Gregory's Anthropology: Historical and Systematic Implications***

Justin Shaun Coyle, Mt. Angel Seminary

**29. Late Medieval Reform: Allegories, Calendars, Feasts**

**Room 218**

*Organized by Sean Hannan, MacEwan University*

*Chair: Donald Duclow, Gwynedd-Mercy University*

**The Spirit Kills? Late Medieval Reforms of Biblical Allegory**

Erin Risch Zoutendam, Seton Hall University

**Calendrical Reform and the Philosophy of Time in Nicholas of Cusa**

Sean Hannan, MacEwan University

**Fighting Feasting Fools: Nicholas de Clamanges and the Reform of Late Medieval Devotions**  
Christopher Bellitto, Kean University

**30. Thomas Aquinas and His Sources**  
**Room 114**

*Chair: Kyle Hubbard, Saint Anselm College*

***Natura* in St. Thomas's Commentary on the Metaphysics V.4**

J. J. Mulhern, University of Pennsylvania

**'In your light we shall see light': Aquinas and Augustine on the Luminosity of the Created Intellect**

Luisa Andrade, University of Notre Dame

**'I send an angel before you': Angelic Visitation in the Theologies of Maimonides and Aquinas**

Christopher Enabnit, University of Notre Dame

**31. Augustine's Pastoral and Ascetic Theology**  
**Room 120**

*Chair: Charles Kim, Jr., Saint Louis University*

**Humility as Crux in Augustine's *De catechizandis rudibus***

Michael Cameron, University of Portland

**'We Are Your Books': Augustine on the Ritual and Scriptural Sacraments of the Pilgrim Church**

Joseph Grone, Saint Louis University

**Signs and Witnesses: Augustine on Spectacle and Narrative in the Cult of Stephen's Relics in Hippo**

Theresa Rice, University of Notre Dame

**32. Soteriology in the Early Middle Ages**  
**Room 102**

*Chair: John Zaleski, Loyola University Maryland*

**Altogether Desirable: Bede on the Humanity of Christ**

Kaylie Page, Duke University

**Free Will, Obedience, and the Restoration of the Imago Dei: The Economy of Salvation in John of Damascus**

Joshua Wong, Boston College

**How Marvelous a Savior: Sacramental Soteriology in Theodore Abu Qurrah**

Dartanyan Edmonds, University of Notre Dame

**33. Engaging Modern Scholarship on the Second Century**  
**Room 108**

*Organized by Jonathan Yates, Villanova University*

*Chair: Michael Petrin, Marywood University*

**World, Time, and Knowledge in the Second Century**

(VR) Jeffrey Bingham, Southwestern Baptist Theological Seminary

**To See Is to Imitate: The Role of Visual and Other Sensory Language in the Martyrdom of Polycarp**  
Paul Hartog, Faith Baptist Seminary

**Tradents in the Early Church of Antioch: A Look at the use of *didaskoloi***  
Drake Williams, Evangelische Theologische Fakultät

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**LUNCH: 12:15 PM – 1:30 PM**

**Room 201.** Buffet lunch for ticketholders only. For lunch on your own, options include several area restaurants that are accessible only by car, or an onsite café which has limited options.

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**SESSION VII: 1:30 PM – 3:30 PM**

**34. Thomas Aquinas and Responsible Political Theology**

**Room 114**

*Organized by Boleslaw Kabala, Augustinian Institute, Villanova University*

*Chair: Adam Thomas, Clemson University*

**The Difference God Makes for Politics: Thomas Aquinas and Sound Political Theology**

(VR) Kody Cooper, University of Tennessee Chattanooga

**Seeing Religion Like a State: McCormick's De Regno and the "Kraynak Dilemma"**

Chris Wolfe, University of St. Thomas

***Lex Naturalis Contra Nova Gentiles: A Thomistic Defense of Natural Law Thinking against the New Unbelievers***

Jesse Chupp, Liberty University

**Which Natural Law? Norms in the Age of Pluralism and Implications for Political Theology of "New" vs. "Old" Debates**

Boleslaw Z. Kabala, Villanova University

**35. Signifying God: Theological Hermeneutics in Devotional Literature and Religious Art**

**Room 120**

*Co-organized by Alysée Le Druillenec, Université Paris 1, and Ailie Posillico, Villanova University*

*Chair: J. Columcille Dever, Providence College*

**Depicting Christophoria in the Seventeenth Century: A Contribution to a Catholic 'Hermeneutical Reformation'?**

Alysée Le Druillenec, Université Paris 1 Panthéon-Sorbonne

**On the Aspect of Simultaneity in the Representation of God and Other Pictorial Strategies in Paintings by Jan van Eyck and His Contemporaries**

(VR) Till-Holger Borchert, Suermondt Ludwig Museum, Aachen

**Image, Symbol, and Sign in Saint Bonaventure's *Tree of Life***

John D. Steichen, Boston College



**Imaging Absence: God, Writing, and the Heart in the Theology of Heinrich von Nördlingen**

Ailie Posillico, Villanova University

**36. The Incarnation as the Visible Sacred in Bonaventure, Albert, and Beyond**

**Room 115**

*Organized by Luke Togni, Franciscan Institute, St. Bonaventure University*

*Chair: John Diamond, Loyola University Chicago*

**Grosseteste's Supralapsarian Thesis and its Mendicant Inheritance**

(VR) Brendan Case, Harvard University

**The Holy Spirit through the Cross: A Case of Conjoined Missions in the Trinitarian Theology of Albertus Magnus**

Jonathan Gaworski, Catholic University of America

**From the Circle to the Cross: The Change in Bonaventure's Trinitarian Paradigm in the Hexameron**

Susan Potters

**Proportionality, Trinity, and the Eternal Cross in the Hexameron**

Luke Togni, Franciscan Institute, St. Bonaventure University

**37. Theological Aesthetics**

**Room 119**

*Chair: Arthur Grupillo, Universidade Federal de Sergipe*

**A World Created in Wisdom: Ambrose of Milan's Theology of Beauty in Creation**

Robert Johnson, Marquette University

**Image and sacrament in the works of St. Gregory of Narek**

Michael Papazian, Berry College

**The Siren's Song and the Word: A Study of the Medieval Cornish Mermaid as Image**

Jessica Pagan, Villanova University

**Theology to Literature and Back Again**

Martha Oberle

**38. A Balm... Salvation, Healing, and Embodiment in Christian Thought**

**Room 108**

*Chair: Ann Chapman Price, Duke University*

**The Royal Body and the Resurrection in St. Gregory of Nyssa**

Gregory Warner, Pontifical John Paul II Institute

**The Incarnation as Collyrium for Sin-sick Vision in the Soteriology of Augustine**

Charles G. Kim, Jr., Saint Louis University

**'The Foot is Gangrenous but Always Able to Run': Diseased, Disabled, and yet Deified**

(VR) Lindsey Johnson Edwards, Southern Methodist University

**Seeing Divinity in Elevated Humanity: Theosis in the Later Nestorian Tradition**

Nathan Tilley, Catholic University of America

**39. *A Commonwealth of Hope: Augustine's Political Thought, by Michael Lamb: a Book Panel*  
Room 218**

*Organized by Colleen Mitchell, Villanova University*

*Chair: Colleen Mitchell, Villanova University*

Ian Clausen, Villanova University

Elly Long, Princeton University

Veronica Roberts Ogle, Villanova University

Sarah Stewart-Kroeker, Princeton Theological Seminary

Response by Michael Lamb, Wake Forest University

**SESSION VIII: PLENARY ADDRESS | 4:00 PM – 5:45 PM**

Room 115

## **Matthew J. Milliner**

### **“Evagrius in Florence: The Baptistery of San Giovanni, the Anthropomorphite Controversy and the Renewal of Art History”**

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

Room 119. *All are welcome.*

## **A Time to Celebrate**

**The 48th Annual International**

**Patristic, Medieval, Renaissance Studies Conference**

**5:45 PM – 7:00 PM: BANQUET RECEPTION AND CASH BAR**

Second floor atrium. *For ticket holders only.*

**7:00 PM – 9:00 PM: BANQUET BUFFET**

Room 201. *For ticketholders only.*

**SUNDAY, OCTOBER 29**

**10:00 AM – 12:00 PM: ROUNDTABLE DISCUSSION WITH PLENARY SPEAKERS**

**Room 115. All are welcome.**

***And We Have Beheld***

*An Open Conversation  
with Robin Jensen  
and Matthew J. Milliner*





