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 annnos!

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.

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 48th 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 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.

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
Mariammi 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 Zbicz 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.

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

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.

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 reitus
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. Columcille 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, Gwynnedd-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 Faculteit

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.

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
(VM) 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
(VM) 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 Hexaemeron
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


   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 Baptistry 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*