

Curriculum Vitae  
**Paul Marion Blowers**

Home: 606 McClellan Circle, Elizabethton, Tennessee 37643-3024

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**Education**

Ph.D., University of Notre Dame (1988)

Dissertation: “Exegesis and Spiritual Pedagogy in the *Quaestiones ad Thalassium* of Maximus the Confessor”

M.A., University of Notre Dame (1986)

M.Div., Emmanuel School of Religion (now Emmanuel Christian Seminary) (1982)

B.A., Milligan College (1977)

**Primary Areas of Teaching Competency**

Early church history

Patristic literature and thought

History of biblical interpretation

**Additional Areas of Teaching Competency**

General church history and historical theology

American Christianity; the Stone-Campbell (Disciples of Christ) Tradition

**Professional Positions**

Dean E. Walker Professor of Church History, Emmanuel Christian Seminary, 2003-present

Professor of Church History, *ibid.*, 1998-2003

Associate Professor of Church History, *ibid.*, 1994-98

Assistant Professor of Church History, *ibid.*, 1989-94

**Distinctions**

US Delegate, General Assembly of the International Association of Patristic Studies (2019–)

Associate Editor, *Journal of Early Christian Studies* (2009-2015)

Editorial Board member, “Fathers of the Church” series, Catholic University of America Press (2019–)

Editorial Board member, *Journal of Early Christian History* (2011–)

Academic Board member, *Analogia* (Greece) (2015–)

Editorial Board member, *Phronema: Journal of Saint Andrew's Greek Orthodox Theological College* (Australia) (2014–)

President, North American Patristics Society, May 2008-May 2009

Vice President (and President-Elect), North American Patristics Society, May 2006-May 2008

Visiting Fellow, Australian Catholic University, Brisbane, Australia, August 2013

Visiting Lecturer/Instructor, St. Andrew's Greek Orthodox Theological College, Sydney, Australia, 17-27 July, 2013; 24-27 September, 2014

Trustee, Disciples of Christ Historical Society (1995-2001, 2016–)

Member, Stone-Campbell Dialogue (2001-present)

Editorial Consultant, *Discipliana* (journal of the Disciples of Christ Historical Society), 2002-06

Visiting Assistant Professor of Theology, University of Notre Dame (1989)

Associate Minister, Brady Lane Church of Christ, Lafayette, Indiana (1988-89)

Adjunct instructor for Milligan College (1982-83)

Teaching Fellow in Church History, Emmanuel School of Religion (1981)

### **Honors and Awards**

Henry Luce III Fellow in Theology, 2017-18

Distinguished Alumnus, Milligan College, 2017

President, North American Patristics Society, 2008-09

Oreon Scott Lecturer, Bethany College, Bethany, West Virginia, April 2009

Association of Theological Schools Theological Research Grant, 2009

Defended dissertation "with distinction," University of Notre Dame (1988)

John A. O'Brien Fellowship, University of Notre Dame (1986-87)

Theta Phi Theological Honorary (awarded 1982)

Graduated *magna cum laude*, Milligan College (1977)

Leslie French Award in Dramatic Arts, Milligan College (1977)

Who's Who in American Colleges and Universities (1977)

French Studies Award, Milligan College (1976)

## **Professional Societies**

North American Patristics Society (President, 2008-09; Vice-President, 2006-08)

International Association of Patristic Studies

American Society of Church History

American Academy of Religion

Disciples of Christ Historical Society

## **Service within the Field**

Manuscript peer reviewer for Oxford University Press (UK)

Manuscript peer reviewer for Cambridge University Press (UK and USA)

Manuscript peer reviewer for Catholic University of America Press

Manuscript peer reviewer for Wipf and Stock Publishing

Manuscript peer reviewer for *Modern Theology*

Manuscript peer reviewer for *Journal of Early Christian Studies*

Manuscript peer reviewer for *Studies in Christian Ethics*

External examiner for Ph.D. dissertations at:

Boston College (Jordan Wood), 2018

St. Louis University (Jacob Van Sickle), 2017

Macquarie University, Sydney, Australia (Vicki Petrakis), 2016

Norwegian University of Science and Technology, Trondheim (Filip Ivanović), 2015

University of Dayton (Benjamin Heidgerken), 2015

Princeton Theological Seminary (Jeremy Wallace), 2013

Durham University (Matthew Crawford), 2012

## **Published Works**

### **Books and Monographs**

Author, *Visions and Faces of the Tragic: The Mimesis of Tragedy and the Folly of Salvation in Early Christian Literature*, Oxford Early Christian Studies, ed. Gillian Clark and Andrew Louth. Oxford: Oxford University Press, in press

and appearing in 2020.

Editor, with Peter W. Martens. *The Oxford Handbook of Early Christian Biblical Interpretation*. Oxford: Oxford University Press, 2019.

Editor/Translator, *Moral Formation and the Virtuous Life*. Ad Fontes: Sources of Early Christian Thought. Minneapolis: Fortress Press, 2019.

Author, *Maximus the Confessor: Jesus Christ and the Transfiguration of the World*. Christian Theology in Context, ed. Graham Ward. Oxford: Oxford University Press, 2016.

Author, *Drama of the Divine Economy: Creator and Creation in Early Christian Theology and Piety*, Oxford Early Christian Studies, ed. Gillian Clark and Andrew Louth. Oxford: Oxford University Press, 2012.

Associate Editor, *The Stone-Campbell Movement: A Global History*. St. Louis: Chalice Press, 2013.

General Editor, with Douglas A. Foster, Anthony L. Dunnivant, and D. Newell Williams, *The Encyclopedia of the Stone-Campbell Movement*. Grand Rapids: Eerdmans, 2004.

Editor/Translator, with Robert Louis Wilken, *On the Cosmic Mystery of Jesus Christ: Selected Writings from St. Maximus the Confessor*, Popular Patristics Series. Crestwood, N.Y.: St. Vladimir's Seminary Press, 2003.

Editor, with Angela Russell Christman, David E. Hunter, and Robin Darling Young, *In Dominico Eloquio / In Lordly Eloquence: Essays on Patristic Exegesis in Honor of Robert Louis Wilken*. Grand Rapids: Eerdmans, 2002.

Author, with Anthony L. Dunnivant and Richard T. Hughes, *Founding Vocation and Future Vision: The Self-Understanding of Disciples of Christ and Churches of Christ*. St. Louis: Chalice Press, 1999.

Editor/Translator/Contributor, *The Bible in Greek Christian Antiquity*, The Bible through the Ages, vol. 1. Notre Dame, Indiana: University of Notre Dame Press, 1997.

Author, *Exegesis and Spiritual Pedagogy in Maximus the Confessor: An Investigation of the Quaestiones ad Thalassium*, Christianity and Judaism in Antiquity, vol. 7. Notre Dame, IN: University of Notre Dame Press, 1991.

### Articles in Books and Journals

“George of Pisidia among the Hexaemeral Commentators,” in Reinhart Ceulemans and Barbara Crostini, eds., *Receptions of the Bible in Byzantium: Texts, Manuscripts, and Their Readers* (Uppsala: Uppsala Universitet, 2019), in press and forthcoming.

“Augustine’s Tragic Vision,” *Journal of Religion and Society* (supplement series) 15 (2018): 157-69.

“Emotional Scripts and Personal Moral Identity: Insights from the Greek Fathers,” in Alexis Torrance and Symeon Paschalidis, eds., *Personhood in the Byzantine Christian Tradition: Early, Medieval, and Modern Perspectives*. Aldershot, England: Ashgate, 2018, 19-28.

“From Nonbeing to Eternal Well-Being: Creation *ex nihilo* in the Cosmology and Soteriology of Maximus the Confessor,” in Geert Roskam and Joseph Verheyden, eds., *Light on Creation: Ancient Commentators in Dialogue and Debate on the Origin of the World* (Tübingen: Mohr Siebeck, 2017).

“The Transfiguration of Jesus Christ as ‘Saturated Phenomenon’ and as Key to the Dynamics of Biblical Revelation in

Saint Maximus the Confessor,” in Seraphim Danckaert, Matthew Baker, and Mark Mourachian, eds., *What is the Bible? The Patristic Doctrine of Scripture*. Minneapolis: Augsburg Fortress, 2016, 83-101.

“Unfinished Creative Business: Maximus the Confessor, Evolutionary Theodicy, and Human Stewardship in Creation,” in David Meconi, ed., *On Earth as It Is in Heaven: Cultivating a Christian Theology of Creation*. Grand Rapids: Eerdmans, 2016, 174-90.

“Beauty, Tragedy, and New Creation: Theology and Contemplation in Cappadocian Cosmology,” *International Journal of Systematic Theology* 18 (2016): 7-29.

“Mystics and Mountains: Comparing Origen’s Exegesis of the Transfiguration and Gregory of Nyssa’s Exposition of the Sinai Theophany,” *Phronema* 30 (2015): 1-18.

“Scripture and the Fathers,” in *The Wiley-Blackwell Companion to Patristics*, ed. Ken Parry. Chichester, West Sussex, UK; Malden, MA, USA: Wiley-Blackwell, 355-69.

“Exegesis of Scripture,” in *The Oxford Handbook to Maximus the Confessor*, ed. Pauline Allen and Bronwen Neil. Oxford: Oxford University Press. Oxford: Oxford University Press, 2015, 253-73.

“A Psalm ‘Unto the End’: Eschatology and Anthropology in Maximus the Confessor’s *Commentary on Psalm 59*,” in *The Harp of Prophecy: Early Christian Interpretation of the Psalms*, ed. Brian Daley and Paul Kolbet (Notre Dame, IN: University of Notre Dame Press, 2014), 257-83. (Includes a full English translation of Maximus’s *Commentary on Ps. 59*).

“Eastern Orthodox Interpretation,” in *The Oxford Encyclopedia of Biblical Interpretation*, ed. Steven McKenzie. New York: Oxford University Press, 2014, vol. 1, 241-9.

“Patristic Interpretation,” in *The Oxford Encyclopedia of Biblical Interpretation*, ed. Steven McKenzie. New York: Oxford University Press, 2014, vol. 2, 81-9.

“Aligning and Reorienting the Passible Self: Maximus the Confessor’s Virtue Ethics,” *Studies in Christian Ethics* 26 (2013): 333-50.

“The Interpretive Dance: Concealment, Disclosure, and the Deferral of Meaning in Maximus the Confessor’s Hermeneutical Theology,” in *Knowing the Purpose of Creation through the Resurrection: Proceedings of the Symposium on St. Maximus the Confessor, Belgrade, October 18-21, 2012*, ed. Maxim Vasiljević. Alhambra, CA: Sebastian Press, 2013, 253-59.

“The Groaning and Longing of Creation: Variant Patterns of Patristic Interpretation of Romans 8:19-23,” in Markus Vinzent, ed., *Studia Patristica* 63 (Leuven: Peeters Press, 2013), 45-54.

“On the ‘Play’ of Divine Providence in Gregory Nazianzen and Maximus the Confessor,” in *Re-Reading Gregory of Nazianzus: Essays on History, Theology, and Culture*, ed. Christopher W. Beeley. Washington, DC: Catholic University of America Press, 2012, 183-201.

“Hope for the Passible Self: The Use and Transformation of the Human Passions in the Fathers of the *Philokalia*,” in *The Philokalia: Exploring the Classic Text of Orthodox Spirituality*, ed. Brock Bingaman and Bradley Nassif. New York: Oxford University Press, 2012, 216-29.

“Maximus the Confessor and John of Damascus on Gnostic Will (γνώμη) in Christ: Clarity and Ambiguity,” *Union Seminary Quarterly Review* 63 (2012): 44-50.

- “The Dialectics and Therapeutics of Desire in Maximus the Confessor,” *Vigiliae Christianae* 65 (2011): 425-51.
- “Pity, Empathy, and the Tragic Spectacle of Human Suffering: Exploring the Emotional Culture of Compassion in Late Ancient Christianity” (2009 Presidential Address for the North American Patristics Society), *Journal of Early Christian Studies* 18 (2010): 1-27.
- “John Chrysostom on Social Parasites,” *Sophia* 2 (“Philanthropy and Social Compassion in Eastern Orthodox Tradition,” Papers of the Sophia Institute Academic Conference, New York, Dec. 2009) (2010): 16-30.
- “Eastern Orthodox Biblical Interpretation,” in *A History of Biblical Interpretation*, vol. 2: *The Medieval through the Reformation Periods*, ed. Alan Hauser and Duane Watson (Grand Rapids: Eerdmans, 2009), pp. 172-200.
- “Envy’s Narrative Scripts: Cyprian, Basil, and the Monastic Sages on the Anatomy and Cure of the Invidious Emotions,” *Modern Theology* 25 (2009): 21-43.
- “Entering ‘this Sublime and Blessed Amphitheatre’: Contemplation of Nature and Interpretation of the Bible in the Patristic Period,” in *Interpreting Nature and Scripture: History of a Dialogue in the Abrahamic Religions*, ed. Jitse van der Meer and Scott Mandelbrote, vol. 1. Brill’s Series in Church History, vol. 36. Leiden: E. J. Brill, 2009, pp. 148-176.
- “An Emerging Movement,” *Discipliana* 68.1 (Spring 2009): 25-29.
- “Maximus the Confessor” and “Monotheletism,” in *The Cambridge Dictionary of Christian Theology*, ed. David Fergusson, Karen Kilby, Ian McFarland, and Iain Torrance (Cambridge: Cambridge University Press, 2014).
- “Making Ends Meet: Variable Uses of the Psalm Title *Unto the End (eis to telos)* in Greek Patristic Commentators on the Psalter,” in Jane Baun et al., eds., *Studia Patristica* 44 (Leuven: Peeters Press, 2011), 163-176.
- “The Doctrine of Creation,” in *The Oxford Handbook of Early Christian Studies*, ed. Susan Ashbrook Harvey and David G. Hunter. Oxford: Oxford University Press, 2008, pp. 906-931.
- “Gregory of Nyssa,” in *Dictionary of Major Biblical Interpreters*, ed. Donald K. McKim, revised edition. Downers Grove, IL: IVP Academic, 2007, pp. 481-485.
- “Interpreting Scripture,” in *The Cambridge History of Christianity*, vol. 2: *Constantine to c. 600*. ed. Augustine Casiday and Frederick W. Norris. Cambridge: Cambridge University Press, 2007, pp. 618-636.
- “Bodily Inequality, Material Chaos, and the Ethics of Equalization in Maximus the Confessor,” *Studia Patristica* 42, ed. F. Young, M. Edwards, and P. Parvis. Leuven: Peeters Press, 2006, pp. 51-56.
- “Apokatastasis,” “Celsus,” “Conversion,” “Divinization,” “Dualism,” “Fathers of the Eastern Church,” “Paschal Controversy,” “Perfectionism,” and “Quartodecimans,” in the *Westminster Dictionary of Church History*. Louisville: Westminster John Knox Press, 2008.
- “Engaging Tradition as an Imperative for the Stone-Campbell Churches: A Response to Leonard Allen’s ‘The Future of the Restoration Movement,’” *Leaven* 14 (2006): 178-184.
- “Spiritually Feeding: Toward a Sacramental Interpretation of John 6:51c-58 for the Churches of the Stone-Campbell Tradition,” *Leaven* 14 (2006): 16-22.
- “Christian Churches and Churches of Christ,” in *The Encyclopedia of Religion in the South*, 2<sup>nd</sup> ed., ed. Samuel S. Hill, Charles H. Lippy, and Charles Reagan Wilson. Macon, GA: Mercer University Press, 2005, pp. 184-187.

- Articles in *The Encyclopedia of the Stone-Campbell Movement*, ed. Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant, and D. Newell Williams. Grand Rapids: Eerdmans, 2004:
- Authored: “Barclay, James Turner” (pp. 69-70); “*Consensus Fidelium*” (pp. 234-235); “Creeds and Confessions” (pp. 252-256); “DeGroot, Alfred T.” (p. 266); “Democratization” (p. 267); “Elmore, Robert E.” (p. 299); “Fathers of the Church, Appeal to the” (pp. 332-333); “Fife, Robert Oldham” (pp. 336-337); “God, Doctrine of” (pp. 356-359); “Jews and Judaism, Views of in the Movement” (pp. 426-430); “Liberty” (pp. 476-478); “Ministry” (pp. 521-533); “Richardson, Robert” (pp. 649-652); “Robinson, William” (pp. 654-655)
- Co-authored: “Africa, Missions in—Christian Churches/Churches of Christ” (pp. 9-10); “Anthropology” (pp. 29-32); “Baptism” (pp. 57-67); “Calvinism” (pp. 108-112); “*Declaration and Address*” (pp. 263-266); “Emmanuel School of Religion” (pp. 299-300); “Faith” (pp. 327-329); “Grace, Doctrine of” (pp. 364-367); “Hispanics in the Movement—Christian Churches/Churches of Christ” (p. 400); “Justification, Doctrine of” (pp. 438-440); “Lord’s Supper” (pp. 480-496); “Latin America and Caribbean, Missions in—Christian Churches/Churches of Christ” (pp. 459-460); “Revelation” (pp. 647-649); “Stone-Campbell History over Three Centuries: A Survey and Analysis” (pp. xxi-xxxv); “Theology—Christian Churches/Churches of Christ” (pp. 738-740); “Worship—Nineteenth Century” (pp. 786-788).
- “Rule of Faith” and “School of Caesarea,” in *The Westminster Handbook to Origen*, ed. John A. McGuckin. Louisville: Westminster John Knox Press, 2004, pp. 187-9, 191-3.
- “Christian Churches, Churches of Christ,” in *The Encyclopedia of Protestantism*, vol. 1, ed. Hans J. Hillerbrand. New York and London: Routledge, 2004, pp. 398-402.
- “A Tribute to Robert Louis Wilken,” in *In Dominico Eloquio / In Lordly Eloquence: Essays on Patristic Exegesis in Honor of Robert Louis Wilken*, ed. Paul M. Blowers, Angela Russell Christman, David E. Hunter, and Robin Darling Young. Grand Rapids: Eerdmans, 2002, pp. x-xiv.
- “The World in the Mirror of Holy Scripture: Maximus the Confessor’s Short Hermeneutical Treatise in *Ambiguum ad Joannem 37*,” in *In Dominico Eloquio / In Lordly Eloquence: Essays on Patristic Exegesis in Honor of Robert Louis Wilken*, ed. Paul M. Blowers, Angela Russell Christman, David G. Hunter, and Robin Darling Young. Grand Rapids: Eerdmans, 2002, pp. 408-26.
- “A Response to Richard Hamm’s Paper on Disciples Polity” (in symposium on “Cane Ridge at 200: Stone-Campbell Voices in Dialogue”), *Mid-Stream: The Ecumenical Movement Today* 40 (2001): 39-45.
- “The Passion of Jesus Christ in Maximus the Confessor: A Reconsideration,” *Studia Patristica* 37, ed. M. F. Wiles and E. J. Yarnold. Leuven: Peeters, 2001, pp. 361-377.
- “Gregory of Nyssa,” and “Maximus the Confessor,” in the *Biographical Dictionary of Christian Theologians*, ed. Joseph Lienhard and Patrick Carey. (Westport, Connecticut: Greenwood Press, 2000), 221-226, 354-357.
- “Restoring the One, Holy, Catholic and Apostolic Church: The *Declaration and Address* as Interpreted by William Robinson and Frederick Doyle Kershner,” in *The Quest for Christian Unity, Peace, and Purity in Thomas Campbell’s Declaration and Address: Texts and Studies*, ed. Thomas H. Olbricht and Hans Rollmann, ATLA Monograph Series 46. Lanham, Maryland: Scarecrow Press, 2000, pp. 365-388.
- “Neither Calvinists nor Arminians, but Simply Christians: The Stone-Campbell Movement as a Theological Resistance Movement,” *Lexington Theological Quarterly* 35 (2000): 133-154.
- “Keeping the ‘Current Reformation’ Current: The Challenge of Ongoing Self-Interpretation in the Stone-Campbell Tradition,” in *Founding Vocation and Future Vision: The Self-Understanding of Disciples of Christ and Churches of Christ*. (St. Louis: Chalice Press, 1999), pp. 75-101.

- “Realized Eschatology in Maximus the Confessor, *Ad Thalassium* 22,” in *Studia Patristica* 32, ed. Elizabeth Livingstone. Leuven, Belgium: Peeters Press, 1997, pp. 258-263.
- “The *Regula Fidei* and the Narrative Character of Early Christian Faith,” *Pro Ecclesia* 6 (1997): 199-228.
- “The Bible and Spiritual Doctrine: Some Controversies within the Early Eastern Christian Ascetic Tradition,” in Paul M. Blowers, ed., *The Bible in Greek Christian Antiquity*, The Bible through the Ages, vol. 1. Notre Dame, Indiana: University of Notre Dame Press, 1997, pp. 228-255.
- “Gentiles of the Soul: Maximus the Confessor on the Substructure and Transformation of the Human Passions,” *Journal of Early Christian Studies* 4 (1996): 57-85.
- “The Analogical Imagination: Maximus the Confessor and the Legacy of Origenian Hermeneutics,” in *Origeniana Sexta: Origène et la Bible/Origen and the Bible. Actes du Colloquium Origenianum Sextum, Chantilly, 30 août - 3 septembre 1993*, ed. Gilles Dorival and Alain le Boulluec, Bibliotheca Ephemeridum Theologicarum Lovaniensium, vol. 118. Leuven, Belgium: Peeters/Leuven University Press, 1995, pp. 639-654.
- With Robert Wilken and John Levenson, “Interpreting the Bible: Three Views” (a response to the Pontifical Biblical Commission Report on “The Interpretation of the Bible in the Church”) *First Things* no. 45 (Aug./Sept. 1994): 40-42. Also reprinted in James Leslie Houlden, ed., *The Interpretation of the Bible in the Church*. London: SCM Press, 1995.
- “The Analogy of Scripture and Cosmos in Maximus the Confessor,” *Studia Patristica* 27, ed. Elizabeth Livingstone. Leuven: Peeters Press, 1993, pp. 145-149.
- “Theology as Integrative, Visionary, Pastoral: The Legacy of Maximus the Confessor,” *Pro Ecclesia* 2 (1993): 216-230.
- “‘Living in a Land of Prophets’: James T. Barclay and an Early Disciple of Christ Mission to Jews in the Holy Land,” *Church History* 62 (1993): 494-513. Also reprinted in Michael W. Casey and Douglas A. Foster, eds., *The Stone-Campbell Movement: An International Religious Tradition*. Knoxville: University of Tennessee Press, 2003, pp. 271-291.
- “Nearly ‘Stone Silence’: Barton Warren Stone in the Memory of the Independent Christian Churches and Churches of Christ,” in *Cane Ridge in Context: Perspectives on Barton Stone and the Revival*, ed. Anthony Dunnavant. Nashville: Disciples of Christ Historical Society, 1992, pp. 21-40.
- “The Logology of Maximus the Confessor in His Criticism of Origenism,” in *Origeniana Quinta*, ed. Robert J. Daly, Bibliotheca Ephemeridum Theologicarum Lovaniensium, vol. 105. Leuven: Peeters/Leuven University Press, 1992, pp. 570-576.
- “Gregory of Nyssa, Maximus the Confessor, and the Concept of ‘Perpetual Progress,’” *Vigiliae Christianae* 46 (1992): 151-171.
- Articles on “Creation,” “Fall,” and “Original Sin;” minor articles on “Cerinthus,” “The Gospel according to the Hebrews,” “Heracleon,” and “Simon Magus,” in *The Encyclopaedia of Early Christianity*, ed. Everett Ferguson, et al. 2nd ed. New York: Garland Publishing, 1996.
- “Origen, the Rabbis, and the Bible: Toward a Picture of Judaism and Christianity in Third-Century Caesarea,” in *Origen: His World and His Legacy*, ed. Charles Kannengiesser and William Petersen. Notre Dame, Indiana: University of Notre Dame Press, 1988, pp. 96-116. Also reprinted in Everett Ferguson, ed., *Christianity in Relation to Jews, Greeks, and Romans*, Recent Studies in Early Christianity, vol. 2. New York: Garland, 1999.



## Book Reviews

- Craig Allert, *Early Christian Readings of Genesis One: Patristic Exegesis and Literal Interpretation*, in *Augustinian Studies* (in press and forthcoming).
- Franklin Harkins and Aaron Canty, eds., *A Companion to Job in the Middle Ages*, in *Speculum* 94 (2019): 537-8.
- Norman Wirzba, *From Nature to Creation: A Christian Vision for Understanding and Loving Our World*, in *Modern Theology* 33 (2017): 491-2.
- Hans Boersma, *Embodiment and Virtue in Gregory of Nyssa: An Analogical Approach*, in *Journal of Christian Studies* 23 (2015): 629-31.
- Joshua Lollar, *To See into the Life of Things: The Contemplation of Nature in Maximus the Confessor and His Predecessors*, in *Journal of Theological Studies* 66 (2015): 462-464.
- Peter Martens, *Origen and Scripture: The Contours of the Exegetical Life*, in *Heythrop Journal* 58 (2017): 345-346.
- Michael Cameron, *Christ Meets Me Everywhere: Augustine's Early Figurative Exegesis*, in *Journal of Early Christian Studies* 22 (2014): 303-305.
- Thomas Scheck, *Origen and the History of Justification: The Legacy of Origen's Commentary on Romans*, in *Augustinian Studies* 40 (2009): 164-168.
- Angela Russell Christman, "What Did Ezekiel See?" *Christian Exegesis of Ezekiel's Vision of the Chariot from Irenaeus to Gregory the Great*, in *Pro Ecclesia* 18 (2009): 341-344.
- Melchisedec Törönen, *Union and Distinction in Maximus the Confessor*, in *Journal of Early Christian Studies* 16 (2008): 275-277.
- John Behr, *The Nicene Faith*, vol. 2, parts 1-2, in *St. Vladimir's Theological Quarterly* 50 (2006):307-311.
- Adam Cooper, *The Body in St. Maximus the Confessor: Holy Flesh, Holy Deified*, in *Journal of Early Christian Studies* 14 (2006): 391-392.
- Andrew Louth, *St. John Damascene: Tradition and Originality in Byzantine Theology*, in *Journal of Early Christian Studies* 13 (2005): 396-398.
- Richard Sorabji, *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation*, in *Journal of Early Christian Studies* 13 (2005): 128-130.
- Pauline Allen and Bronwen Neil, eds. *Scripta saeculi VII vitam Maximi Confessoris illustrantia*. Corpus Christianorum, Series Graeca, vol. 39, in *Speculum: A Journal of Medieval Studies* 77 (2002): 461-462.
- Robert C. Hill, ed. and trans., *Theodoret of Cyrus: Commentary on the Psalms*, 2 vols., Fathers of the Church 101-102, in *Journal of Early Christian Studies* 10 (2002): 294-296.
- Keith Watkins, *Christian Theological Seminary, Indianapolis: A History of Education for Ministry*, in *Encounter* 63

(2002): 360-363.

Frances Young, *Biblical Interpretation and the Formation of Christian Culture*, in *Shofar: An Interdisciplinary Journal of Jewish Studies* 18 (2000): 147-149.

Eugene Boring, *Disciples and the Bible: A History of Disciples Biblical Interpretation in North America*, in *Encounter* 60 (1999): 91-93.

Averil Cameron, *Changing Cultures in Early Byzantium*, in *Journal of Early Christian Studies* 6 (1998): 690-692.

Thomas Olbricht, *Hearing God's Voice: My Life with Scripture in the Churches of Christ*, in the *Stone-Campbell Journal* 1 (1998): 104-106.

Lars Thunberg, *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor*, 2nd ed., in *Journal of Early Christian Studies* 5 (1997): 604-605.

Derek Krueger, *Symeon the Holy Fool: Leontius's "Life" and the Late Antique City*, in *Journal of Early Christian Studies* 5 (1997): 616-617.

Andrew Louth, *Maximus the Confessor*, in *Christian Spirituality Bulletin* 5 (1997): 35-36.

Jack Rogers, *Claiming the Center: Churches and Conflicting Worldviews*, in *Encounter* 58 (1997): 302-305.

Frances Young, *Virtuoso Theology: The Bible and Its Interpretation*, in *First Things*, no. 68 (Dec. 1996): 33-36.

Charles E. Hill, *Regnum Caelorum: Patterns of Future Hope in Early Christianity*, in *Cistercian Studies Quarterly* 30 (1995): 41-43.

Aidan Nichols, *Byzantine Gospel: Maximus the Confessor in Modern Scholarship*, in *Pro Ecclesia* 4 (1995): 375-378.

Michel Fédou, *Christianisme et religions païennes dans le "Contre Celse" d'Origène*, in *Journal of Early Christian Studies* 2 (1994): 219-221.

Columba Stewart, *"Working the Earth of the Heart": The Messalian Controversy, Texts, and Language to AD 431*, in *Cistercian Studies Quarterly* 28 (1993): 26-29.

Brian E. Daley, *The Hope of the Early Church: A Handbook of Patristic Eschatology*, in *Restoration Quarterly* 34 (1992): 255-256.

Panayiotis Nellas, *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person*, in *Patristics* 20, no. 1 (July 1991): 9-10.

John Meyendorff, *Imperial Unity and Christian Divisions: The Church 450-680 A. D.*, in *Patristics* 20, no. 1 (July 1991): 8-9.

David Flusser, *Judaism and the Origins of Christianity*, in *Shofar: An Interdisciplinary Journal of Jewish Studies* 8 (1989): 73-75.

Antonia Tripolitis, *Origen: A Critical Reading*, in *The Second Century* 7 (1989-90): 110-111.

Jane E. Merdinger, *Rome and the African Church in the Time of Augustine*, in *Religious Studies Review* 25 (1999): 429

Michael A. G. Haykin, *The Spirit of God: The Exegesis of 1 & 2 Corinthians in the Pneumatomachian Controversy of the Fourth Century*, in *Religious Studies Review* 24 (1998): 201.

Elizabeth Clark, *The Origenist Controversy: The Cultural Construction of an Early Christian Debate*, in *Religious Studies Review* 20, no. 3 (July 1994): 243.

Duane W. H. Arnold, *The Early Episcopal Career of Athanasius of Alexandria*, in *Religious Studies Review* 19 (1993): 80.

Hubertus R. Dröbner and Christoph Klock, eds., *Studien zu Gregor von Nyssa und der christlichen Spätantike*, in *Religious Studies Review* 18 (1992): 232.

Alexandre Faivre, *The Emergence of the Laity in the Early Church*, in *Religious Studies Review* 17 (1991): 165.

George C. Berthold, trans., *Maximus Confessor: Selected Writings*, in *Religious Studies Review* 12 (1986): 299.

### **Lectures and Presentations**

“The Vanity of Human Life in the Poetry of George of Pisidia,” for the Eighteenth International Conference on Patristic Studies, University of Oxford, UK, 22 August, 2019.

“World and Empire: Contrasting the Cosmopolitan Visions of George of Pisidia and Maximus the Confessor in Seventh-Century Byzantium” for Conference “Modes of Knowing and the Ordering of Knowledge in Early Christianity III,” Sponsored by the Australian Catholic University, Rome, Italy, 29 May, 2019.

“The Mimesis of Tragedy in Late Ancient Christian Literary Culture,” special lecture to the Medieval Institute, University of Notre Dame, Notre Dame, IN, 24 April 2019.

“Constructions of the Christian ‘Tragic Self’ in Late Antiquity,” for the second annual Byzantine Postdoctoral Fellowship Workshop: “New Sources of the Self and Self-Determination: Paradigms from Byzantium and the Medieval West,” sponsored by the Medieval Institute, University of Notre Dame, Notre Dame, IN, 24 April 2019.

“The Mimesis of Tragedy in Late Ancient Christian Literary Culture,” invited lecture at Duke Divinity School, 12 April 2019.

“What Is Theology?” Panel presentation at the Stone-Campbell Journal Conference, Johnson University, Kimberlin Heights, TN, 6 April 2019.

“Prefiguration, Apocalypse, Tragedy: Three Trajectories of Patristic Interpretation of the Fall,” The Creation Project conference “Creation, the Fall, and the Goodness of God,” Carl F. H. Henry Center, Trinity International University and Trinity Evangelical Divinity School, Deerfield, IL, 22-23 March 2019.

“Marion and Maximus: Do They Have a Future Together?” Eastern Orthodoxy section of the Annual Meeting of the American Academy of Religion and Society of Biblical Literature, Denver, CO, 17 November 2018.

“Visions and Faces of the Tragic in Early Christian Literature and Imagination,” Project presentation for the Henry Luce III Fellows conference (sponsored by the Luce Foundation and the Association of Theological Schools), Renaissance Hotel, Pittsburgh, PA, 2 November 2018.

- “The Passion of Grief in Gregory of Nyssa: Revisiting a Scholarly Debate,” Annual Meeting of the North American Patristics Society, Hyatt Regency Hotel, Chicago, IL, 26 May 2018.
- “Qoheleth and His Patristic Sympathizers on Evil and Vanity in Creation,” Chicago Theological Initiative conference, Wheaton College, Wheaton, IL, 23 March 2018.
- “Visions and Faces of the Tragic in Early Christian Literature and Imagination” (Project overview), Henry Luce III Fellows conference (sponsored by the Luce Foundation and the Association of Theological Schools), Renaissance Hotel, Pittsburgh, PA, 2 November 2017.
- “Gregory Nazianzen as Tragedian and Exponent of the Tragic Christian Self” (expanded version), for the “Quo Vadis Patrologia” Cross-Disciplinary Symposium, Katholieke Universiteit Leuven, Leuven, Belgium, 28 September 2017.
- “Lactantius and Eusebius of Caesarea on the Legacy of Greco-Roman Tragedy,” for the Annual Meeting of the North American Patristics Society, Hyatt Regency Hotel, Chicago, Illinois, 25 May 2017.
- “The Uttered and the Unutterable in the Eucharistic Mystery: Dionysius the Areopagite and Maximus the Confessor on the Anaphora in the Divine Liturgy,” plenary lecture for the ninth Sophia Institute Annual Conference: “The Mystical Theology of the Eastern Church,” Union Theological Seminary in New York City, 9 December 2016.
- “Maximus the Confessor on the Humanity of Jesus,” lecture in the Milligan College Faculty Series, Milligan College, Tennessee, 10 November 2016.
- “George of Pisidia among the Hexaemeral Commentators,” for the Twenty-Third International Congress of Byzantine Studies, University of Belgrade, Serbia, 25 August 2016.
- “Gregory Nazianzen as Tragedian and Exponent of the Tragic Self,” for the Annual Meeting of the North American Patristics Society,” Hyatt Regency Hotel, Chicago, Illinois, 26 May 2016.
- “Augustine’s Tragic Vision,” for the conference “Augustine in Christian Thought, Life, and Practice” (in Memory of Fr. William Harmless, SJ), Creighton University, Omaha, Nebraska, 7-8 April 2016.
- Respondent (historical theological section), Stone-Campbell Journal Conference, Johnson University, Kimberlin Heights, TN, 1-2 April 2016
- “Recontextualizations of Maximus the Confessor in Modern Theology,” Seventeenth International Conference on Patristic Studies, University of Oxford, 12 August 2015.
- “From Nonbeing to Eternal Well-Being: Creation *ex nihilo* in the Cosmology and Soteriology of Maximus the Confessor,” lecture for the Conference “Light on Creation: Ancient Commentators in Dialogue and Debate on the Origins of the World,” Catholic University of Leuven, Belgium, 6 February 2015.
- “Mystics and Mountains: Comparing Origen’s Exegesis of the Transfiguration and Gregory of Nyssa’s Exposition of the Sinai Theophany, keynote lecture for the 2014 Patristic Symposium: “From Alexandria to Cappadocia and Back Again,” St. Andrew’s Greek Orthodox Theological College, Sydney, Australia, 27 September 2014.
- “Unfinished Creative Business: Maximus the Confessor, Evolutionary Theodicy, and Human Stewardship in Creation”

plenary address to the conference “Tilling and Keeping the Earth: The Evolving Theology of Creation,” St. Paul School of Divinity, University of St. Thomas, St. Paul, Minnesota, 20 June 2014.

“The Patristic Doctrine of Nothing: Some Pre- and Post-Nicene Perspectives,” for the Christian Scholars Conference, Lipscomb University, Nashville, Tennessee, 6 June 2014.

“Maximus of Palestine? A Response to New Scholarship on Maximus the Confessor,” for the Annual Meeting of the North American Patristics Society, Hyatt Regency Hotel, Chicago, Illinois, 22 May 2014.

“Emotional ‘Scripts’ and Personal Moral Identity: Insights from the Greek Fathers,” plenary lecture for the international conference “Understanding Persons: Ancient, Medieval, and Modern Perspectives from the Christian East” (sponsored by the School of Social and Pastoral Theology, Aristotle University of Thessaloniki), Thessaloniki, Greece, 14-16 May 2014.

“From Mythos to Logos and Back Again: Interpretation of Creator and Creation in Pre-Nicene Patristic Thought,” keynote lecture for the Fourth Annual Florovsky Symposium: “Creation and Creaturehood: The Doctrine of Creation in the Patristic Tradition, Princeton University/Princeton Theological Seminary, 14 February 2014.

“Echoes from the Desert in the Ascetical Theology of St. Maximus the Confessor,” keynote address for the Sixth Annual Sophia Institute Conference: “Monasticism, Asceticism and Holiness in the Eastern Orthodox World,” Union Theological Seminary, New York City, 6 December 2013.

“Unfinished Creative Business: Could Maximus the Confessor’s Protology and Doctrine of Creaturely Logoi Support an Evolutionary Theodicy?” for a special session on Patristic Theodicies and Evolution at the Annual Meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, 25 May 2013.

“Patristics and Contemporary Christian Theology,” presented to a special session at the Annual Meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, 23 May 2013.

“The Transfiguration of Jesus Christ as a ‘Saturated Phenomenon’ and as a Key to the Dynamics of Biblical Revelation in St. Maximus the Confessor,” keynote lecture for the Third Annual Florovsky Symposium: “What Is the Bible? The Patristic Doctrine of Scripture, Princeton University/Princeton Theological Seminary, 16 February 2013. Also delivered for the Centre of Early Christian Studies, Australian Catholic University, Brisbane, 1 August 2013.

“The Interpretive Dance: Concealment, Disclosure, and the Deferral of Meaning in Maximus the Confessor’s Hermeneutical Theology,” Lecture for the “Knowing the Purpose of Everything through the Power of the Resurrection: An International Symposium on St. Maximus the Confessor,” Belgrade, Serbia, 18-21 October 2012.

“The Alignment and Reorientation of the Passible Self: Maximus the Confessor on the Construction and Cultivation of Christian Virtue,” for the Boston College Colloquy in Historical Theology, Boston, MA, 4 August 2012.

“Anastasius of Sinai’s *Hexaemeron*: Negotiating an Exegetical *Via Media*,” for the annual meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, IL, 25 May 2012.

“Interpreting Ourselves: What I Learned about Historiography,” lecture for the *Stone-Campbell Journal* Conference, Lincoln Christian University, Lincoln, IL, 13 April 2012.

“The Groaning and Longing of Creation: Variant Patterns of Patristic Interpretation of Romans 8:19-23,” for the Sixteenth International Conference on Patristic Studies, University of Oxford, 11 August 2011.

- “Between Revulsion and Empathy: The Reinvention of Tragic Pity in Christian Responses to the Poor and the Diseased in Late Antiquity,” Public Lecture at Virginia Commonwealth University, Richmond, VA, 24 February 2011.
- “The Problem of Social Parasites: John Chrysostom and Valerian of Cimiez,” for the annual meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, IL, 28 May 2010.
- “Models of Participatory Mystical Exegesis of Scripture in Gregory of Nyssa, Pseudo-Dionysius the Areopagite, and Maximus the Confessor,” lecture to the Colloquium on the Reception History of the Bible: “Biblical Exegesis as Mystical Experience in Judaism and Christianity,” Duquesne University, Pittsburgh, PA, 22 April 2010.
- “From Pity to Compassion: The Patristic Reinvention of Tragic Pity in the Theater of Human Suffering,” special Lecture at Duke Divinity School, Durham, NC, 16 March 2010.
- “John Chrysostom on Social Parasites,” Lecture delivered at the Second Annual Conference of the Sophia Institute (Theme: “Lord When Did We See You Hungry? Philanthropy and Social Compassion in Eastern Christian Tradition”), Union Theological Seminary, New York City, 6 December 2009.
- “Pity, Empathy, and the Tragic Spectacle of Human Suffering: Exploring the Emotional Culture of Compassion in Late Ancient Christianity,” Presidential Address for the 2009 annual meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, IL, 22 May 2009.
- “Striving toward a Common Mind in Jesus Christ: Thomas Campbell’s *Declaration and Address* and the Historic Principle of the *Consensus Fidelium*,” for the Oreon Scott Lectures, Bethany College, Bethany, WV, 21 April 2009; repeated for the Symposium on the *Declaration and Address* at Johnson Bible College, Kimberlin Heights, TN, 18 September 2009.
- “The World as ‘Text’: Origen, Evagrius, Maximus...and Oliver Davies,” for the Twentieth Annual Meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, Illinois, 23 May 2008.
- “The Dialectics and Therapeutics of Desire in Maximus the Confessor, *Ambiguum 7*,” for the Fifteenth International Conference on Patristic Studies, University of Oxford, 10 August 2007.
- “Making Ends Meet: Variable Uses of the Psalm Title *Unto the End (eis to telos)* in Greek Patristic Commentators on the Psalter,” for the Fifteenth International Conference on Patristic Studies, University of Oxford, 9 August 2007.
- “The Anatomy and Cure of Envy: Cyprian and Basil Contrasted,” for the Nineteenth Annual Meeting of the North American Patristics Society, Holiday Inn Mart Plaza, Chicago, Illinois, 26 May 2006.
- “Facts I Think You Should Know about the Christian Church (Disciples of Christ),” Stone-Campbell Symposium, Northwest Christian College, Eugene, Oregon, 4 April 2006.
- “John of Damascus on the ‘Gnomic’ Will in Christ: Clarity and Ambiguity,” for the Eighteenth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 2 June 2005.
- “Spiritual Feeding, Mutually Indwelling: Toward a Sacramental Interpretation of John 6:51c-58 for the Churches of the Stone-Campbell Tradition,” *Leaven* journal symposium, Pepperdine University Bible Lectures, Pepperdine University, Malibu, California, 5 May 2005.
- Presenter on *The Encyclopedia of the Stone-Campbell Movement* project for the annual Abilene Christian University Bible Lectureship, Abilene, Texas, 21-23 February 2005.

“The Analogy of Divine Playfulness in Maximus the Confessor, *Ambiguum* 71,” for the annual conference of the North American Patristics Society, Seventeenth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 28 May 2004.

“Bodily Inequality and the Ethics of Equalization in Maximus the Confessor, *Ambiguum* 8,” for the Fourteenth International Conference on Patristic Studies, University of Oxford, 21 August 2003.

6 Lectures on Themes and Practices of the Stone-Campbell Movement, Christian Heritage Conference, Wi-Ne-Ma Christian Camp, Cloverdale, Oregon. May 2003.

“Maximus Scholasticus? A Response to Averil Cameron’s Portrait of Maximus the Confessor in His Early Byzantine Theological and Polemical Context,” for the Sixteenth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 24 May 2002.

“Psalms ‘Unto the End’: The Function of a Psalm Title in Some Select Patristic Commentators,” for the Fifteenth Annual Meeting of the North American Patristics Society,” 25 May 2001.

“Neither Calvinists nor Arminians, but Simply Christians: The Stone-Campbell Movement as a Theological Resistance Movement,” lecture for Cane Ridge Day, Cane Ridge Meeting House shrine, Cane Ridge, Kentucky, 16 September 2000.

Lectures on “What I Would Say to Churches of Christ: Your Strengths and Challenges from the Viewpoint of a Member of the Independent Christian Churches”; “The Current Shape of the Independent Christian Churches: Strengths and Challenges from the Viewpoint of an Insider”; and “What I See Ahead for the Stone-Campbell Movement Churches,” delivered for the Abilene Christian University Bible Lectureship, Abilene Christian University, Abilene, Texas, 22 February 2000.

“The Passion of Jesus Christ in Maximus the Confessor: A Reconsideration,” Thirteenth International Conference on Patristic Studies, University of Oxford, 19 August 1999.

“A Psalm ‘unto the End’: Eschatology and Anthropology in Maximus the Confessor’s *Commentary on Psalm 59*,” for “The Harp of Prophecy: The Psalms in Early Christian Exegesis,” conference at the University of Notre Dame, Notre Dame, Indiana, October 1998.

“The Place of the Passion of Jesus Christ in the Theology of Maximus the Confessor,” Thirteenth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, May 1998.

“God’s Play, Christ’s, and Ours: Elements of the ‘Theodramatic’ in Maximus the Confessor,” for the Twelfth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 31 May 1997.

Lectures on Theology and Practice in the Stone-Campbell Movement, Christian Heritage Conference, Wi-Ne-Ma Christian Camp, Cloverdale, Oregon, 24-26 May 1996.

“A New Decalogue: Gregory Nazianzen’s Rule of Faith in Oratio 40 (*De baptismo*),” for the Eleventh Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 31 May 1996.

“The *Regula Fidei* and the Narrative Character of Early Christian Faith,” for the Dulles Colloquium of the Institute on Religion and Public Life, Sheraton Park Ave. Hotel, New York City, 16 May 1996.

“Realized Eschatology in Maximus the Confessor, *Ad Thalassium* 22,” for the Twelfth International Conference on Patristic Studies, University of Oxford, 26 August 1995.

- “The *Regula Fidei* and the Narrative Dimension of Early Christianity,” for the Tenth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 28 May 1994.
- “Maximus the Confessor and the Legacy of Origenian Hermeneutics,” for the Sixth International Colloquium of Origen Studies, Les Fontaines, Chantilly, France, 4 September 1993.
- “The Substructure and Transformation of the Human Passions in Maximus the Confessor,” for the Ninth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 5 June 1993.
- “Patterns of New Testament Exegesis in the Messalian Controversy,” for the Eighth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 30 May 1992.
- “The Category of Story as a Means for Understanding the *Regula Fidei* and Other Early Christian Creedal Formulations,” for the regional meeting of the Southeastern Commission for the Study of Religion (AAR-SBL), Atlanta, Georgia, 15 March 1992.
- “Barton Warren Stone in the Memory of the Independent Christian Churches and Churches of Christ,” lecture for the Cane Ridge Meeting House Bicentennial Symposium, Lexington Theological Seminary, Lexington, Kentucky, 3 October 1991.
- “The Analogy of Scripture and Cosmos in Maximus the Confessor,” for the Eleventh International Conference on Patristic Studies, University of Oxford, England, 21 August 1991.
- “New Testament Testimonia and the Messalian Crisis,” for the regional meeting of the Southeastern Commission for the Study of Religion (AAR-SBL), Atlanta, Georgia, 16 March 1991.
- “Patterns of Perfection in Hebrews,” for the Fellowship of Professors, Johnson Bible College, Kimberlin Heights, Tennessee, 21 September 1990.
- “An Historical Perspective on Origen’s Relations with Jews,” for the Sixth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 26 May 1989.
- “The ‘Logology’ of Maximus the Confessor in His Criticism of Origenism,” for the Fifth International Colloquium of Origen Studies, Boston College, Chestnut Hill, Massachusetts, 18 August 1989.
- “Origen, the Rabbis, and the Bible: Toward a Picture of Judaism and Christianity in Third-Century Caesarea,” for the Origen Colloquium, University of Notre Dame, Notre Dame, Indiana, 13 April 1986.
- “Contemplative Theology and Monastic Ethics in the *Quaestiones ad Thalassium* of Maximus the Confessor,” for the 24th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, 5 May 1989.
- “Antisemitism in the Early Christian Church: An Ongoing Inquiry and Reassessment,” lecture for the “Noon Series” of the Jewish Studies Program, Purdue University, West Lafayette, Indiana, 18 January 1989.
- “Monastic Spirituality and the New Testament in Seventh-Century North Africa: The Evidence of *Thalassium* and Maximus the Confessor,” for the Society of Biblical Literature Regional Meeting, Garrett-Evangelical Theological Seminary, Evanston, Illinois, 29 January 1989.
- “Fixed Ever-Movement or Ever-Moving Fixity: Maximus the Confessor and Gregory of Nyssa’s Concept of Perpetual Progress,” for the Fifth Annual Meeting of the North American Patristics Society, Loyola University of Chicago, 27 May 1988.



