

The 51st Annual International
Patristic, Medieval, and Renaissance Studies Conference

October 9-11, 2026
The Inn at Villanova University

VITA APOSTOLICA:
POVERTY, SIMPLICITY, THE COMMON LIFE, AND THE MENDICANT LEGACY



FEATURING

Volker Leppin

Horace Tracy Pitkin Professor of Historical Theology, Yale University
Author of *Francis of Assisi: The Life of a Restless Saint*

and

Michael Hahn

Dom Gregory Dix Lecturer in Christian Spirituality, Sarum College
Editor of *A Companion to Angela of Foligno*



VILLANOVA
UNIVERSITY

Dear Friends and Colleagues,

Welcome to the 51st annual Patristic, Medieval, and Renaissance Studies Conference! It has been a bit of a wild ride for just about every one of those 51 years, but we made it, friends, and we are sure to enjoy each other's company as we delight in yet another autumn gathering. We are once again in the extremely capable hands of Melissa Lord, our PMR conference coordinator. Please take a moment this weekend to thank her for all that she has done and will do to make our conference together a success.

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

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

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

We are delighted this year to welcome Volker Leppin, currently the Horace Tracy Pitkin Chair in Historical Theology at Yale University, and Michael Hahn, the Dom Gregory Dix Lecturer in Christian Spirituality at Sarum College, as our plenary speakers. Our convening theme this year, "Vita Apostolica: Poverty, Simplicity, the Common Life, and the Mendicant Legacy," recognizes two significant events in our present age that hearkens back to the past. First, Villanova's own Robert Prevost became the first member of the Order of Saint Augustine and the first American to be elected Pope, Leo XIV. Second, the Catholic Church commemorates the 800th anniversary of the *transitus*—the death—of Saint Francis of Assisi and has declared 2026 as "the year of St. Francis." These two events call to mind the long legacy of the mendicant religious orders in the life of the church, and to consider the mendicant orders is to reflect on the forms of life that seek the depth dimension of discipleship. And such an intensity invites strong comparisons to how the other Abrahamic traditions have discerned their own intensities in religious observance. We have a special opportunity to reflect together this weekend.

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

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

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

On behalf of Villanova University and its College of Liberal Arts and Sciences, I welcome you back to another year of the PMR as we gather to celebrate this 51st year together. *Ad multos annos!*

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

About PMR

A Tradition of Scholarship

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

The PMR Today

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

In this 51st year, the PMR keeps its tradition: The conference offers an open call for papers, and keeps its primary focus as a “working conference,” in which feedback and dialogue are central, and in which the great mix of disciplines and areas enriches our study. Our dialogue extends into the plenary sessions, as “tents of meeting” to draw our various conversations together. To this rich fare for the intellect, we add the seasoning of good food and fellowship, and we hope all will leave on Sunday both sated and with appetites whet for next year.

The PMR and Villanova University

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

Our Plenary Speakers



Volker Leppin is the Horace Tracy Pitkin Professor of Historical Theology at Yale Divinity School. Professor Leppin is the author of more than 20 monographs, most of them in German. His biography of Martin Luther, *Martin Luther. A Late Medieval Life*, (Baker Academic, 2017) is also available in English. He has provided several critical text editions, e.g. *William of Ockham, Dialogus. Part 2. Part 3, Tract 1*, ed. with John Kilcullen, John Scott and Jan Ballweg (Oxford, 2011). In addition, he is the editor or co-editor of 67 books, and the author of more than 400 scholarly articles and chapters, altogether covering a broad range of interests from antiquity to the modern area.

Professor Leppin's scholarship is particularly interested in medieval and Reformation studies. He argues that the Reformation should be understood as a transformation of the medieval world rather than a stark rupture, as can be seen in his recent volume *Sola*. His work also focuses on the history of spirituality, mainly in mysticism. Accordingly, among his recent books is a history of Christian mysticism from the Bible to the 20th century: *Ruhen in Gott* (Rest in God) and a biography of Francis of [Assisi](#) published by Yale University Press.



Michael Hahn is the Dom Gregory Dix Lecturer in Christian Spirituality at Sarum College. Michael's research is situated in the areas of theological (and church) history, medieval studies and Franciscan studies. The majority of his work is at the intersection of these areas in the study of thirteenth-century Franciscan mystical theology, particularly concerning Francis and Clare of Assisi (d. 1226 and d. 1253), Bonaventure (d. 1274) and Angela of Foligno (d. 1309).

Michael has recently written a number of articles on early Franciscan mysticism and is currently finalizing his monograph on Bonaventure and Angela. He has recently edited, alongside Pablo Acosta-García, *A Companion to*

Angela of Foligno, for Brill's Companions to the Christian Tradition book series which is in press. Alongside John Arblaster (University of Antwerp), Michael has instigated a research project which was recently awarded €427,060 by the Flanders Research Council (FWO). This four-year project entitled, From Umbrian Laywoman to the "Teacher of Theologians": How Angela of Foligno was made Magistra Theologorum.

CONFERENCE SCHEDULE

October 9-11, 2026
The Inn at Villanova University

FRIDAY, October 9, 2026

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

8:00 AM: CHECK-IN

SESSION I: 8:30 AM – 10:00 AM

1. **Mysticism, Mediation, and Method: Bernard Lonergan's Influence on Bernard McGinn**
Room 115

Chair: Jonathan Heaps, Seton Hall University

Organized by Jonathan Heaps, The Bernard J. Lonergan Institute, Seton Hall University

Christian Mysticism as Illuminated by Historicity, Dialectics, and Authenticity: Bernard Lonergan as Methodological "Wellspring" for Bernard McGinn

Amy Maxey, Oblate School of Theology

Revisiting Bernard McGinn's Assessment of *The Intersubjectivity of the Mystic*.

Mary Frohlich, RSCJ, Catholic Theological Union

This panel develops a conversation from the day before at Seton Hall University.

2. **The *Vita Apostolica* as Living Legacy**
Room 119

Chair: Allan Fitzgerald, Villanova University

Material Simplicity as a Paradigm for Church Reform

Christopher Denny, Saint John's University

Deep Calls Out to Deep: The Social Application of Monastic and Mendicant Technological Innovation in Historical Dialogue with *Magnifica Humanitas*

Timothy Kelleher, IOCS Cambridge

3. **The Image: Art, Theology, Culture**
Room 114

Chair: Joshua Johnston, Villanova University

Looking with *Laus*: The Role of Praise in the Visual Epistemology of Nicholas of Cusa's *de Visione Dei*

James Nowak, University of Toronto

The Use of Poetic Conventions as a Tool to Articulate the Mystical Epiphanic Moment in Visual Art: Consideration of the “Annunciations” of Strozzi and Tanner at the Philadelphia Museum of Art
Anne Minnicozzi, Villanova University

4. Ethos and Eros in Renaissance Art & Literature
Room 120

Chair: Martha Oberle, Independent Scholar

Friendship and Conversion in Augustine & Petrarch
Sarah Faggioli, Villanova University

Much Ado about Memory: Mourning and Reconciliation in *Much Ado about Nothing*
Brittany Guzman, University of Dallas

Pre-Freudian Sexual Puns in Three 16th-century European Paintings as They Relate to Myth or Ritual
Mary D. Edwards, Pratt Institute

5. Perspectives on Science, Art, and Labor through Monastic Intellectual Traditions
Room 108

Chair: Ann Chapman Price, Duke University

Organized by Dorothy Chang, Yale University

Perspectives on Science, Art, and Labor through Monastic Intellectual Traditions
Yue Jennifer Wang, Duquesne University

Seeing the Divine and Being Seen: Human and Divine Vision in Peter of Limoges' *The Moral Treatise on the Eye*
Dorothy Chang, Yale University

The Poverty of Being and the Handmaid of the Arts
Dennis Hou, Independent Scholar

Session II: 10:15 AM – 12:15 PM

6. Forms of Life: Asceticism, Bodies, Gender
Room 115

Chair: Amy Maxey, Oblate School of Theology

Finding God in the Darkness: The Cross, and the Beginning of Christian Mysticism
Galina Krasskova, Fordham University

Forms of Life, Forms of Thought: Marriage, Procreation, and Hermeneutics in the 3rd–7th Century Greek East
Jordan Parro, Boston College

The Discipline of Poverty: Silence and the Formation of the Self in Mevlevi Sufism
Yasemin Akis Yaman, Villanova University

- 7. Creative Fidelity 1: Book Panel – *Restlessness and Belonging: Augustinian Wisdom for the Digital Empire*, by Autumn Alcott Ridenour**
Room 119
Chair & Moderator: Sarah Stewart-Kroecker, Princeton Theological Seminary

Augustine and Digital Empire
Colleen Mitchell, Villanova University

Contemplation vs. Efficiency (VR)
Sean Hannan, MacEwan University

Augustine on Love and Relationship
Ian Clausen, Villanova University

Online Presence and the Question of Embodiment
Joseph Kelley, Merrimack University

Autumn Alcott Ridenour, response

- 8. Clerical and Monastic Identities: Argument, Example, and Exhortation in the Latin West ca. 365-550**
Room 114
Chair: Robert Parks, Ohio Dominican University
Organized by Jonathan Yates, Villanova University

Poverty, Simplicity, the Common Life: Contrasting Perspectives on the Life of Monks and Clergy in the Writings of Jerome and Ambrosiaster
David Hunter, Boston College

The Synod of Hippo in 393 and the Formation of an Ecclesiastical Culture
Thomas Clemmons, Catholic University of America

An Exhortation to the Apostolic Life? Scripture in Possidius's *Vita Augustini*
Jonathan Yates, Villanova University

The Influence of Cyprian of Carthage on the Rule of Benedict's Conception of the 'Common Life
Emily Turner, Boston College

- 9. Salvation and Communion at the Meeting Places of Byzantine and Catholic Theologies**
Room 120
Chair: Timothy Kelleher, IOCS Cambridge

Living Communion: The Unity of Theory and Practice in St. Maximus the Confessor's *On the Ecclesiastical Mystagogy*
Erich Sanders, Boston College

'A Treasure Incorrupt, Veiled in Sanctity': The Immaculate Conception in the Marian Prayers of St. Gregory of Narek
Michael Papazian, Berry College

Theological Influence of Anselm and Francis on Nicholas Cabasilas
CS Peter Lee, Independent Scholar

10. Medieval Women Religious and Friendship (1): Life, Death, and the Space Between

Room 108

Chair: John Arblaster, Ruusbroec Institute, Antwerp University

Organized by Robert Sweetman

***“Habilis et Socialibus Amicus”*: Solidarity with Creation as Divine Friendship in Gertrude of Helfta**

Jessie Pagan, Villanova University

Competitive Friendship and the Imaginative Imitation of Christ’s Death in the Spiritual Exercises of Gertrude of Helfta

Ella Johnson, St. Ambrose University

Monastic Intimacies in the Lives of Ida of Nivelles (d. 1231) and Beatrice of Nazareth (d. 1268)

Rachel Smith, Villanova University

11. Jesuit Cybernetics Culture Research Unit

Room 218

Chair: Ryan Haecker, Methexis Institute

Organized by Ryan Haecker, Methexis Institute

Jesuit Cybernetics: The Hyperpersonal Cosmotechnics of Teilhard de Chardin

Ryan Haecker, Methexis Institute

Response to Jesuit Cybernetics (VR)

Nick Land, Time Spiral Press

Against Schizoid Mystagogy (VR)

Aaron Khokhar, Methexis Institute

Jansenist Rigor, and the Rise of the Organ (VR)

Keili Branche, Duquesne University

Beauty Will Not Be Updated: Anagoge Beyond the Cybercosm (VR)

Ashton Arnoldy, California Institute of Integral Studies

Walking and Sailing at Once: the Eudaimonistic Paradox as Meta-computation

John Esposito, University of North Carolina

Cybernetics is not Neutral (VR)

Stephen Harwood, University College London

LUNCH: 12:15 PM – 1:45 PM

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

SESSION III: 1:45 PM – 3:45 PM

12. Creative Fidelity Session 2: Witnessing to Eternity in Time

Room 119

Chair: Terence Sweeney, Villanova University

Organized by Paul Camacho, Villanova University

Wisdom Dancing: Dante and von Balthasar on the Perennial Timeliness of the Saint

Erik Van Versendaal, University of St. Thomas

Motherly Francis: Bonaventure's Life and Edith Stein on Woman and Man

Matthew Chominski, Archmere Academy

The 'Breath of Living Form: Gregory of Nyssa on the Soul and Creaturely Agency

Andrew Swann, Duke University

13. Authority and the Legacy of Peter in the First Millennium

Room 114

Chair: Galina Krasskova, Fordham University

Organized by Gabriel Torretta, OP, Providence College

Pope Leo the Great's Papal Theology through the Lens of Petrine Mediation

Mikellen Malloy, Providence College

Moral and Juridical Authority during Gregory the Great's Papacy

Philip Porter, Providence College

St. Peter's Curse: Obedience and the Power of the Keys in the Papal Theology of Gregory VII

Gabriel Torretta, OP, Providence College

14. Split Session

Room 120

14a. Taking the Long View: Church History and Historiography

Chair: John Elmer Abad, St. Augustine's Seminary/Toronto School of Theology

From Disagreement to Division: The Council of Chalcedon and the Fragmentation of Eastern Christianity

Ari Satran, Tower Hill School *

(Ari Satran is the recipient of a PMR Young Scholars' Scholarship to present his paper this year)

The Ecclesiastical Histories, the Classicist, and the PMR Conference

Thomas Brauch, Central Michigan University

14b. Handing on the Apostolic Life

Chair: Kaylie Page, Dordt University

Bruno of Segni, *Tropologia*, and the Privilege of Poverty

Jennifer Venable, Beeson Divinity School

Francesca Romana, Elena Valentinis, and the Legacy of Franciscan Spirituality in 15th Century Rome

Michaela Granger, Raritan Valley Community College

15. Medieval Women Religious and Friendship (2): Exile, Perichoretic Hearts, and the Geometry of Friend-Love

Room 108

Chair: Yasemin Akis, Villanova University

Organized by Robert Sweetman, Pontifical Institute for Mediaeval Studies

'Sweet Exile': Friendship, Separation, and Imitatio Christi in Hadewijch of Brabant

Julia Henderson, Villanova University

'Yours, Henry': Perichoresis, Intercessory Prayer, and Learning God by Heart in the Letters of Henry of Nördlingen

Ailie Posilico, Villanova University

'Becoming Another Self': The Complexity of Competitive Friendship in the Letters of Peter of Sweden and Christine of Stommeln

Robert Sweetman, Pontifical Institute for Medieval Studies

16. Split Session

Room 218

16a. The Prayers and Tears of Medieval Women

Chair: Lezlie Knox, Marquette University

Heloise d'Argenteuil and Pierre Abelard: Tragic Romance or Adept Predation?

Laura Grimes, Independent Scholar

The Liturgical Office for St. Clare of Assisi (*Iam sanctae Clarae claritas*)

Martha Culshaw, University of Toronto

16b. The Poetics of the Spirit: Poetry and Theology in the Later Middle Ages

Chair: Sarah Faggioli, Villanova University

Salvation of the Righteous Heathen in St. Erkenwald

Julie Herold, Irvine Valley College

Differing Spiritualities in *Pearl* and *Piers Ploughman*, Both Late-14th c. Alliterative Dream Vision Poems

Martha Oberle, Independent Scholar

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

Room 115

Volker Leppin

Rebuilding the Church from Her Roots:

Saint Francis and the Mendicant Legacy from the Age of Innocent III to the Reformation

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

Mansion Bar

Participants will make their own dinner plans.

SATURDAY, October 10, 2026

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

8:00 AM: CHECK-IN

(for Saturday arrivals)

SESSION V: 8:30 AM – 10:30 AM

17. Augustine and the *Vita Apostolica*

Room 115

Chair: Jonathan Yates, Villanova University

Baptizing Leisure: St. Augustine's Cassiciacum Retreat as a Prototype of His Rule for Religious Life

Gavriella Persing, Augustine Institute

Evodius by Dialogues and Letters: Growing Up with Augustine in the *Totus Christus*

Robert Parks, Ohio Dominican University

18. Creative Fidelity 3: Witnessing to Eternity in Time

Room 119

Chair: Erik Van Versendaal, University of St. Thomas

***Dulcedo Pietatis*: A Franciscan Itinerary in the Mystery of Christ's Piety**

Eric Mabry, University of St. Thomas

A Medieval Franciscan Theology of Making in William Dunbar (1450-1520) and David Jones (1895-1974)

Anna Svendsen, University of St. Thomas

The session will conclude with a thematic synthetic conversation... all are welcome to participate.

19. Mendicants and Scholastics: Beggars at the Intellectual Feast (1)

Room 114

Chair: Christopher Denny, Saint John's University

Does Luke 9:23 Establish Mendicancy? Bonaventure and Aquinas on the Exhortation to Follow Christ

Joseph Poznecki, Independent Scholar

From Counsels to Crowns: Aquinas and Bonaventure on the Aureoles and the Evangelical Counsels

Patrick Mitchell, Dominican House of Studies

20. The Apostolic Life in the Sixteenth Century: Reformed and Catholic Theological Perspectives

Room 120

Chair: Michaela Granger, Raritan Valley Community College

Mariano of Florence at La Verna: *Vita Apostolica* at the End of the Middle Ages

Lezlie Knox, Marquette University

The Metaphysical Foundations of Mysticism: John Duns Scotus and Francisco de Osuna on the Rationality and Practice of Love

Francesco Pica, St. Augustine Seminary/Toronto School of Theology

The Mendicant Calvin: Reforming Pilgrimage in Exile

Kaylie Page, Dordt University

Eremetic Heart in an Apostolic Life

Michael Costas, Boston College

21. Mendicancy and the Common Life in Christian and Muslim Mystical Traditions

Room 108

Chair: Elizabeth Adams-Eilers, University of San Diego

The Flight of the Fractured Soul: Ego Annihilation, Mendicancy, and Collective Healing in Attar and Mechthild von Magdeburg

Janet Abai Stahl, Villanova University

The Mystery of the Denarius: Seeing Mendicancy in Bonaventure's Use of the Number '10'

Luke Togni, St. Mary's University

Mendicancy and the Common Life in Islam

Khalid Blankenship, Temple University

On Medieval Mendicancy and the Spiritual Journey:

Contemplating Continuing Conversion in Franciscan and in Sufi Mystical Traditions

Elizabeth Adams-Eilers, University of San Diego

Jason Welle, response (VR)

22. Mystical Theologies

Room 218

Chair: Chance Juliano, Incarnate Word High School

“Taken by the Hand”: Bonaventure’s *Transitus* as Corporeal Death

Alex Payne, Saint Bonaventure University

Angela of Foligno’s Legacy in the Low Countries: From Radical Contemplative to Devotional Exemplar

John Arblaster, Ruusbroec Institute, Antwerp University

The Logic of Ecstasy: The Rudiments of Mystical Empiricism in Mechtild of Magdeburg’s *The Flowing Light of the Godhead*

Peter Dillard, Independent Scholar

Trinitarian Mysticism and the Sisters of the Common Life: Thought and Practice

Ann Chapman Price, Duke University

Session VI: 10:45 AM – 12:15 PM

23. Affect, Spiritual Sensation, Contemplation: Elements of the Victorine-Franciscan Tradition

Room 115

Chair: Boyd Taylor Coolman, Boston College

Sponsored by the Boston College Colloquy on Historical Theology

Affectus* and Affective Knowing in the *Summa Halensis

Cedric Dussart, Boston College

Beyond Transcendence and Immanence: Thomas Gallus and the 20th-century Interpretation of Bonaventure’s Object of Spiritual Sensation

Grace Gibbons, Villanova University

Masters, Pastors, Contemplatives: An Early Franciscan Appropriation of a Victorine Ideal

Boyd Taylor Coolman, Boston College

24. The *Vita Apostolica* in the Early Church

Room 119

Chair: Kate Wilkinson, Towson University

Via Apostolica: Polycarp Writing in the Way of the Apostle Paul

Paul Hartog, Faith Baptist Theological Seminary

The Simple Apostle: Peter the Unlearned Philosopher in Early Christian Art

Lauren Beversluis, University of Chicago

***Palam dispicere et coram examinare* (1.1): Tertullian’s *Apologeticum* and the Potential for Dialogue**

John Elmer Abad, St. Augustine’s Seminary/Toronto School of Theology

25. Augustine and the Disciplines

Room 114

Chair: Fr. Gabriel Torretta, OP, Providence College

Grammar, Scripture, and the *Ars breviata* Attributed to Augustine

Luca D'Anselmi, St. Charles Borromeo Seminary, Bryn Mawr College

Stenographers in Augustine's Theological Debates

Austin Steen, Seton Hall University

'A People is One City': Political Association in Augustine's Dialogue *de Ordine*

Miriam McElvain, University of Dallas

26. Reformation Theology (1): Scripture as 'Sacrament' in the Protestant Reformation

Room 120

Chair: David Luy, North American Lutheran Seminary

Organized by Ron Rittgers, Duke Divinity School

'A Certain Kind of Sacrament': Luther on the Written Word as a Means of Grace

Ron Rittgers, Duke Divinity School

Scriptural Enchantment in the Work of Johannes Oecolampadius

Erik Lundeen, Christ Our Redeemer Seminary

Scripture as Sign and Sacrament in Calvin's Theology

Pak Sujin, Boston University School of Theology

27. Mendicancy and the Common Life in Christian and Muslim Mystical Traditions (2)

Room 108

Chair: Elizabeth Adams-Eilers, University of San Diego

The Enduring Tension Between Materialism and Spirituality in Islam: a Comparative Sufi Perspective from Farid al-Din Attar's *The Conference of the Birds* and al-Ghazali's *The Alchemy of Happiness*

Muhammad Shafiq, Nazareth College

The Conference of the Birds as an Example of a Physical Exterior Journey used as a Metaphor for the Interior Spiritual Journey: A Look at an Intersection of Christian and Muslim Spirituality

Br. Alex Hostoffer, OFM Cap, Catholic University

Characterization of the Spiritual Journey as a Process of Self-Purification (VR)

Mustafa Gokcek, Niagara University

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

Leo Grabowski, University of Notre Dame

RESPONDENT: Zakiya Hasna Islam, Temple University

(The papers will be followed by an extended discussion of the papers in these consecutive panels)

28. Knowing and Naming God in Scholastic Theology

Room 218

Chair: Alex Payne, Saint Bonaventure University

***Theōria* as *contemplatio/speculatio* in St. Thomas's commentary on the Nicomachean Ethics**

J. J. Mulhern, University of Pennsylvania

Putting the Body in Mystical Body: *de Spiritu et Anima* and Capital Grace in Thomas Aquinas and the *Summa Halensis*

John Kern, Pepperdine University

Franciscan and Dominican Differences in Affirmations 'In Divinis'

Jon Drury, Independent Scholar

LUNCH: 12:15 PM – 1:30 PM

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

Session VII: 1:30 PM – 3:30 PM

29. Mendicants and Scholastics: Beggars at the Intellectual Feast (2): Alexander and Bonaventure

Room 115

Chair: Luke Togni, St. Mary's University

From Scriptures to Sentences: Alexander of Hales and His Theological Legacy (VR)

James Kelly, University of St. Thomas

A Mendicant Metaphysics: The 'Narrato-cosmological' Vision of Bonaventure of Bagnoregio's Sentences Commentary (1250-1254)

Kristóf Oltvai, La Roche University

Return to the One: On Augustine's Seminal Reasons in Bonaventure's Incarnational Metaphysics

Kaitlyn Morris, Fordham University

***Petere ab alio*: The Thought of Poverty and the Poverty of Thought in Bonaventure's Mendicant Ontology**

Joshua Johnston, Villanova University

30. Reformation Theology (2): Luther and Mysticism Revisited

Room 114

Chair: Volker Leppin, Yale University

Is Luther's Faith-Union Immediate Enough to be 'Mystical'?

Sadie Rynbrandt, Duke Divinity School

Mystical Anthropology in Luther and the *Theologica Germanica*

Ben Ames-McCrimmon, Duke Divinity School

The Self *sub contrariis*: Luther's Reception and Critique of Mystical Anthropology

David Beadle, Duke Divinity School

31. The Apostolic Life in the Latin Fathers

Room 108

Chair: Luca D'Anselmi, Saint Charles Borromeo Seminary

Binding, Burdensome, Bright: Jewelry and Voluntary Poverty in Ambrose, Jerome, and Paulinus of Nola

Kate Wilkinson, Towson University

Jerome's Approach to His Sources in the Commentaries on Philemon, Galatians, and Titus

Michael Dinsmore, Boston College

Confessing Along the Way: Forgiveness and the Pilgrim Community in Augustine

Joshua Blanchard, Horry Georgetown Technical College

32. Orthodox Theological Traditions

Room 119

Chair: TBD

The Dossier of Abraham of Qidun as a Microcosm of Ephrem Graecus: Syriac Origins, Greek Expansion, and the Medieval Afterlife of Ephrem

Matthew Keil, Fordham University

The Logical Coherence of Affirming and Denying All Things of God in the Dionysian Corpus

Chance Juliano, Incarnate Word High School

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

Room 115

Michael Hahn

‘Poor of My Very Self’:

**Self-Loss and Annihilation in Angela of Foligno and
Contemporary Theology**

OR

Should Christians Desire Annihilation?

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

Room 119. *All are welcome.*

A Time to Celebrate

**The 51st Annual International
Patristic, Medieval, Renaissance Studies Conference**

5:45 PM – 7:00 PM: BANQUET RECEPTION

First floor atrium. *For ticket holders only.*

7:00 PM – 9:00 PM: DINNER BANQUET

Room 201. *For ticketholders only.*

SUNDAY, October 11, 2026

ROUNDTABLE DISCUSSION WITH PLENARY SPEAKERS

10:00 AM – 12:00 PM

Room 115. All are welcome.

Vita Apostolica:

Poverty, Simplicity, the Common Life,
and the Mendicant Legacy

An Open Conversation

With

Volker Leppin

And

Michael Hahn

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



The Augustine Blog

Theology for transitional times

The Augustine Blog publishes short pieces from a wide range of authors who are engaged with the writings and legacy of St. Augustine. Experimenting with a variety of public-facing forms – such as reflections, essays, conversations, interviews, book reviews, etc. – these pieces may also adopt any number of postures towards Augustine and his wider influence.



www.AugustineBlog.com



@AugustineBlog



The Augustine Blog