

VIRGINIA BURRUS

Bishop W. Earl Ledden Professor of Religion
Department of Religion
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Syracuse University
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ACADEMIC APPOINTMENTS

Bishop W. Earl Ledden Professor of Religion, 2013-present
Syracuse University, Syracuse, New York

Chair, Graduate Division of Religion 2009-2013
Professor of Early Church History, 2003-2013
Associate Professor of Early Church History, 1996-2003
Assistant Professor of Early Church History, 1991-1996
Drew University, Madison, New Jersey

EDUCATION

PhD in History of Christianity, 1991
MA in History of Christianity, 1984
Honors for Master's Thesis
Graduate Theological Union, Berkeley, California

Studies in Theology, 1981-82
Georg-August Universität, Göttingen, Germany

BA in Classical Civilization, 1981
Summa cum laude
Distinction in the Classical Civilization major
Phi Beta Kappa
Yale College, New Haven, Connecticut

GRANTS RECEIVED

European Institutes for Advanced Study Fellowship (Israel), 2015-16
ATS Lilly Theological Research Grant, 2001
American Council of Learned Societies Research Fellowship, 1997-98
Charlotte W. Newcombe Doctoral Dissertation Fellowship, 1990-91
Newhall Fellowship (GTU), 1987, 1989, 1990
Rotary International Scholarship, 1981-82

 BOOKS AND EDITED VOLUMES

The Life of Saint Helia: Critical Edition, Translation, Introduction, and Commentary. Early Christian Texts. Oxford: Oxford University Press, 2014. (Co-author with Marco Conti)

Seducing Augustine: Bodies, Desires, Confessions. NY: Fordham University Press, 2010. (Co-author with Mark Jordan and Karmen MacKendrick)

Saving Shame: Martyrs, Saints, and Other Abject Subjects. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2008.

Toward a Theology of Eros. NY: Fordham University Press, 2006. (Co-editor with Catherine Keller)

Late Ancient Christianity: A People's History of Christianity, Volume 2. Minneapolis: Fortress Press, 2005. (Editor)

The Sex Lives of Saints: An Erotics of Ancient Hagiography. Divinations: Rereading Late Ancient Religion. Philadelphia: University of Pennsylvania Press, 2004.

French translation: *La vie sexuelle des saints: L'art érotique de l'hagiographie ancienne*, translated by Elsa Boyer. Montrouge: Bayard, 2011.

Italian translation: *La vita erotica dei Santi*, translated by Marta Albertella. Genova: Il Melangolo, 2011.

Czech translation: *Sexuální životy svatých: Erotika středověké hagiografie*, translated by Zuzana Gabajová. Prague: Academia, 2015.

"Begotten, Not Made": Conceiving Manhood in Late Antiquity. *Figurae: Reading Medieval Culture.* Stanford: Stanford University Press, 2000.

The Making of a Heretic: Gender, Authority, and the Priscillianist Controversy. Transformation of the Classical Heritage. Berkeley: University of California Press, 1995.

Chastity as Autonomy: Women in the Stories of Apocryphal Acts. Women in Religion. Lewiston & Queenston: The Edwin Mellen Press, 1987.

 ESSAYS AND ARTICLES

"Reading the Bride of Christ in Late Antiquity, and Now: Slippages and Subversions," in *Braut Christi: Familienformen in Europa im Spiegel der sponsa*, ed. Susanna Elm and Barbara Vinken (Wilhelm Fink Verlag, forthcoming).

“Torture, Truth, and the Witnessing Body: Reading Christian Martyrdom with Page duBois,” in *Torture, Truth, and Slavery: Engaging the Work of Page duBois*, ed. Albert Harrill, Special issue of *Biblical Interpretation: A Journal of Contemporary Issues*, 25.1 (2017).

“Between Fragment and Compilation: A Virgin’s Vision of the Afterlife,” *Sacris Erudiri* 54 (2015) 201-224. With Marco Conti.

“‘Nec sanabatur vulnus illud meum’ (Conf. 6.15): Trauma, Time, and Voice in Augustine’s *Confessions*,” *Trauma and Traumatization in Individual and Collective Dimensions: Insights from Biblical Studies and Beyond*, ed. Eve-Marie Becker, Jan Dochhorn, and Else Holt (Göttingen: Vandenhoeck & Ruprecht, 2014), 100-110.

“History, Theology, Orthodoxy, Polydoxy.” *Modern Theology* 30 (2014) 7-16.

“Gender, Eros, and Pedagogy: Macrina’s Pious Household.” *Ascetic Culture*, edited by Blake Leyerle and Robin Darling Young. University of Notre Dame Press, 2013. Pages 167-81.

“Seducing Theology.” *Theology and Sexuality* 18:2 (2013).

“Augustine, Rosenzweig, and the Possibility of Experiencing Miracle.” *Material Spirit*, edited by Carl Good, Manuel Asensi, and Gregory Stallings. New York: Fordham University Press, 2013. Pages 94-110

“Nothing is Not One: Revisiting the *ex nihilo*.” *Modern Theology* 29.2 (2013): 33-48.

“‘Honor the Fathers’: Exegesis and Authority in the *Life of Saint Helia*.” *Asceticism and Exegesis in Early Christianity: The Reception of New Testament Texts in Ancient Ascetic Discourses*, edited by Hans-Ulrich Wiedemann. Göttingen, Germany: Vandenhoeck and Ruprecht, 2013. Pages 445-57.

“‘The Passover Still Takes Place Today’: Exegesis, Asceticism, Judaism, and Origen’s *On Passover*.” *Asceticism and Exegesis in Early Christianity: The Reception of New Testament Texts in Ancient Ascetic Discourses*, edited by Hans-Ulrich Wiedemann. Göttingen, Germany: Vandenhoeck and Ruprecht, 2013. Pages 235-45.

“Bodies, Desires, Confessions: Shame in Plotinus, Antony, and Augustine.” *Shame between Penance and Punishment*, edited by Bénédicte Sère and Jörg Wettlaufer. Florence: SISMEL-Edizioni del Galluzzo, 2013. Pages 23-48.

“Augustine’s Bible.” *Ideology, Culture, and Translation*, edited by Scott Elliott and Roland Boer. Semeia Studies. Atlanta: Society of Biblical Literature, 2012. Pages 69-82.

"Wyschogrod's Hand: Saints, Animality, and the Labor of Love." *Philosophy Today*

(Winter 2011): 412-421.

“Seeing God in Bodies: Augustine, Rosenzweig, Wolfson.” *Reading Forwards and Backwards: Postmodern Readings of Ancient Christian Texts*, edited by Scot Douglass and Morwenna Ludlow. London: T&T Clark, 2011. Pages 44-59.

“2010 NAPS Presidential Address: ‘Fleeing the Uxorious Kingdom’: Augustine’s Queer Theology of Marriage.” *Journal of Early Christian Studies* 19 (2011): 1-20.

“A Saint of One’s Own: Emmanuel Levinas, Eliezer ben Hyrcanus, and Eulalia of Mérida.” *L’Esprit Créateur* 50 (2010): 6-20. Special issue on “Sanctity,” edited by Cary Howie.

“Carnal Excess: Flesh at the Limits of Imagination.” *Journal of Early Christian Studies* 17 (2009): 247-265.

"Torture and Travail: Producing the Christian Martyr." *A Feminist Companion to Patristic Literature*, ed. Amy-Jill Levine and Maria Mayo Robbins. London: T&T Clark, 2008. Pages 56-71.

"The Gospel of Luke and the Acts of the Apostles." *A Postcolonial Commentary on the New Testament Writings*, ed. Fernando F. Segovia and R. S. Sugirtharajah. London: T&T Clark, 2007. Pages 133-155.

"Confessing Monica." *Feminist Interpretations of Augustine*, ed. Judith Chelius Stark. University Park, Pennsylvania: Pennsylvania State Press, 2007. Pages 119-145. Co-authored with Catherine Keller.

"Queer Father: Gregory of Nyssa and the Subversion of Identity." *Queer Theology: Rethinking the Western Body*, ed. Gerard Loughlin. Oxford: Blackwell Publishing, 2007. Pages 147-62.

"Mapping as Metamorphosis: Initial Reflections on Gender and Ancient Religious Discourse." *Mapping Gender in Ancient Religious Discourse*, ed. Todd Penner and Caroline Vander Stichele. Leiden: E.J. Brill, 2006.

"Introduction: Theology and Eros after Nygren." *Toward a Theology of Eros: Transfiguring Passion at the Limits of Discipline*, ed. Virginia Burrus and Catherine Keller. New York: Fordham University Press, 2006. Pages xiii-xxi.

"Praying is Joying: Musings on Love in Evagrius Ponticus." *Toward a Theology of Eros: Transfiguring Passion at the Limits of Discipline*, ed. Virginia Burrus and Catherine Keller. New York: Fordham University Press, 2006. Pages 194-204.

“Feminist Religious History: Roundtable Discussion.” *Journal of Feminist Studies in Religion* 22 (2006): 53-59.

“Radical Orthodoxy and the Heresiological Habit: Engaging Graham Ward’s Christology.” *Interpreting the Postmodern*, ed. Marion Grau and Rosemary Radford Ruether. Continuum/T&T Clark, 2006. Pages 36-53.

“Life After Death: The Martyrdom of Gorgonia and the Birth of Female Hagiography.” *Gregory of Nazianzus: Images and Reflections*, ed. Jostein Bortnes and Tomas Hagg. Copenhagen: Museum Tusulanum Press, 2006. Pages 153-70.

“Elizabeth Clark’s *History, Theory, Text*: A (Somewhat) Confessional Reading.” *Church History* 74 (2005): 812-816.

"Hybridity as the Subversion of Orthodoxy? Jews and Christians in Late Antiquity." *Beyond Syncretism: Rethinking Religious Hybridity*, ed. Otto Maduro and Meredith McGuire. *Social Compass* 52 (2005): 431-41. Co-authored with Daniel Boyarin.

“Introduction: Shifting the Focus of History.” *Late Ancient Christianity: A People’s History of Christianity, Volume 2*, ed. Virginia Burrus. Minneapolis: Fortress Press, 2005. Co-authored with Rebecca Lyman.

“Mimicking Virgins: Colonial Ambivalence and the Ancient Romance.” *Arethusa* 38 (2005): 49-88.

“*Creatio ex libidine*: Reading Ancient Logos Differently.” *Derrida and Religion: Other Testaments*, ed. Kevin Hart and Yvonne Sherwood. London: Routledge, 2005. Pages 141-56.

“Pollution and Purity, Sin and Absolution: Christianity.” *Religions of the Ancient World: A Guide*, ed. Sarah Iles Johnston. Cambridge, Mass.: Harvard University Press, 2004. Pages 511-13.

“Afterword to ‘Household Management and Women’s Authority.’” *The Feminist Companion to the Acts of the Apostles*, ed. Amy-Jill Levine with Marianne Blickenstaff. Sheffield, UK: Sheffield Academic Press, 2004. Pages 171-76. Co-authored with Karen J. Torjesen.

“Unsafe Sex: Feminism, Pornography, and the Song of Songs.” *Biblical Interpretations* 11 (2003) 24-52. Co-authored with Stephen Moore.

“Performing Sodomasochism in the Song of Songs.” *Women and Performance: A Journal of Feminist Theory* 25 (2002) 129-146.. Co-authored with Stephen Moore.

“Hailing Zenobia: Anti-Judaism, Trinitarianism, and John Henry Newman.” *Culture and Religion* 3 (2002) 163-177.

“Revelation Revealed or Reveiled? ‘Jewish’ and ‘Christian’ Interpretation in Late Antiquity.” *Textual Reasonings*, ed. Peter Ochs and Nancy Levene. London: SCM

Press, 2002. Pages 76-81.

"Queer Lives of Saints: Jerome's Hagiography." *Journal of the History of Sexuality* 10 (2001) 442-479.

"Is Macrina a Woman? Gregory of Nyssa's *Dialogue on the Soul and the Resurrection*." *The Companion to Postmodern Theology*, ed. Graham Ward. Oxford: Blackwell Publishers, 2001. Pages 249-264.

"Orthodoxy, Subjectivity and Institutionalization." *Orthodoxie, christianisme, histoire: Orthodoxy, Christianity, history*, ed. Susanna Elm, Eric Rebillard, and Antonella Romano. Rome: Ecole française de Rome, 2000. Pages 356-360.

"Spanish Correspondence: Translation and Introduction." *Religions of Late Antiquity in Practice*, ed. Richard Valantasis. Princeton: Princeton University Press, 2000. Co-authored with Tracy Keefer. Pages 330-339.

"Priscillianism." *Late Antiquity: A Guide to the Postclassical World*, ed. G.W. Bowersock, Peter Brown, Oleg Grabar. Cambridge, Massachusetts: The Belknap Press of Harvard University, 1999. Pages 652-653.

"An Immoderate Feast: Augustine Reads John's Apocalypse." *Augustinian Studies* 30.2 (1999) 183-194. [This essay also appears in *History, Apocalypse, and the Secular Imagination: New Essays on Augustine's City of God*, ed. Mark Vessey, Karla Pollman, and Allan Fitzgerald. Bowling Green, Ohio: Philosophy Documentation Center, 1999. Pages 183-194].

"'In the Theater of this Life': the Performance of Orthodoxy in Late Antiquity." *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R.A. Markus*, ed. William Kingshirn and Mark Vessey. Ann Arbor: University of Michigan Press, 1999. Pages 80-96.

"Resistance by the Book? Some Questions in Response." *Semeia* 79 (1997) 93-96.

"Priscillianist Duplicity Reconsidered." *Studia Patristica* 33 (1997) 401-406.

Introduction to *The Markings of Heresy: Body, Text, and Community in Late Antiquity*, Mark Vessey, ed. (special issue). *Journal of Early Christian Studies* 4 (1996) 403-407.

"'Equipped For Victory': Ambrose and the Gendering of Orthodoxy." *Journal of Early Christian Studies* 4 (1996) 461-475.

"Reading Agnes: The Rhetoric of Gender in Ambrose and Prudentius." *Journal of Early Christian Studies* 3 (1995) 25-46.

"Word and Flesh: The Bodies and Sexuality of Ascetic Women in Christian Antiquity." *Journal of Feminist Studies in Religion* 10 (1994) 27-51. Also published in Spanish:

“Palabra y carne: los cuerpos y la sexualidad de las mujeres ascetas en la antigüedad cristiana.” *Hijas de Afrodita. La Sexualidad Femenina en los Pueblos del Mediterraneo*, ed. A. Perez Jimenez, G. Cruz Andreotti. Madrid: Ediciones Clasicas, 1995

“Household Management and Women’s Authority.” *When Women Were Priests: Women’s Leadership in the Early Church and the Scandal of Their Subordination in the Rise of Christianity*, by Karen J. Torjesen. San Francisco: Harper, 1993. Pages 53-87. Chapter co-authored with Karen Torjesen.

"Ascesis, Authority, and Text: *The Acts of the Council of Saragossa*." *Semeia* 58 (1992) 95-108.

“Blurring the Boundaries: A Response to Howard C. Kee.” *Theology Today* 49.2 (1992) 239-242.

"The Heretical Woman as Symbol in Alexander, Athanasius, Epiphanius, and Jerome." *Harvard Theological Review* 84.3 (1991) 229-248.

“Canonical References to Extra-Canonical ‘Texts’: Priscillian’s Defense of the Apocrypha.” *SBL Seminar Papers* (1990) 60-67.

"The Story of Mygdonia and Tertia from the Acts of Thomas: Introduction and Translation." In *Ascetic Behavior in Greco-Roman Antiquity: A Sourcebook*, ed. Vincent L. Wimbush. Minneapolis: Fortress Press, 1990. Pages 370-386. With Karen Torjesen.

"Rhetorical Stereotypes in the Portrait of Paul of Samosata." *Vigiliae Christianae* 43 (1989) 215-225.

"Hierarchicalization and Genderization of Leadership in the Writings of Irenaeus." *Studia Patristica* 21 (1989) 42-48.

"Chastity as Autonomy: Women in the Stories of Apocryphal Acts." *Semeia* 38 (1986) 101-117.

BOOK REVIEWS

Kyle Harper, *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*. *The Journal of Late Antiquity* 7 (2014): 180-82.

Jan N. Bremmer and Marco Formisano, eds. *Perpetua’s Passions: Multidisciplinary Approaches to the Passio Perpetuae et Felicitatis*. *The Classical Review*, 64.1 (2014): 155-7.

Ross Kraemer, *Unreliable Witnesses: Religion, Gender and History in the Greco-Roman Mediterranean*. *Journal of Early Christian Studies* 19 (2011): 617-619.

Candida Moss, *The Other Christs: Imitating Jesus in Ancient Christian Ideologies of Martyrdom*. *Church History* 80 (2011): 632-634.

Margaret D. Kamitsuka, ed., *The Embrace of Eros: Bodies, Desires, and Sexuality in Christianity*. *Theological Studies* 72 (2011) 210-212.

Marco Conti, ed. and trans., *Priscillian of Avila: The Complete Works*. *Journal of Ecclesiastical History* 62 (2011) 577-579.

Stephanie Cobb, *Dying to be Men: Gender and Language in Early Christian Martyr Texts*. *Journal of Early Christian Studies* 17 (2009) 684-685.

Aviad Kleinberg, *Flesh Made Word: Saints' Stories and the Western Imagination*. *Biography* 32.3 (2009).

Nicola Denzey, *The Bone Gatherers: The Lost Worlds of Early Christian Women*. *Journal of Early Christian Studies* 16 (2008) 261-262.

David Brakke, *Demons and the Making of the Monk: Spiritual Combat in Early Christianity*. *Review of Biblical Literature* (09/2006).

Daniel Boyarin, *Border Lines: The Partition of Judaeo-Christianity*. *Henoch* 28 (2006) 7-12.

Dale Martin, *Inventing Superstition: From the Hippocratics to the Christians*. *Church History* 75 (2006) 164-166

Kathy Gaca, *The Making of Fornication*. *Journal of Early Christian Studies* 12 (2004) 256-58.

Mathew Kuefler, *The Manly Eunuch: Masculinity, Gender Ambiguity, and Christian Ideology in Late Antiquity*. *Journal of Religion* 83 (2003) 135-136.

Laura Swan, *The Forgotten Desert Mothers: Sayings, Lives, and Stories of Early Christian Women*. *Church History* 71 (2002) 391.

Steven J. Davis, *The Cult of St. Thecla, A Tradition of Women's Piety in Late Antiquity*. *Review of Biblical Literature* 121 (2002) 582-85.

Richard Paul Vaggione, *Eunomius of Cyzicus and the Nicene Revolution*. *Religious Studies Review*

Teresa M. Shaw, *The Burden of the Flesh: Fasting and Sexuality in Early Christianity*. *Church History* 68 (1999) 680-682.

Silvia Letsch-Brunner, *Marcella - Discipula et Magistra. Auf den Spuren einer roemischen Christin des 4. Jahrhunderts*. *Church History* 68 (1999) 682-684.

Margaret Y. MacDonald, *Early Christian Women and Pagan Opinion: The Power of the*

Hysterical Woman. Journal of Biblical Literature 118 (1999) 166-167.

Bernadette Brooten, *Love Between Women: Early Christian Responses to Female Homoeroticism. Journal of Early Christian Studies* 6 (1998): 147-149.

Gillian Clark, *Women in Late Antiquity. Journal of Early Christian Studies* 4 (1996) 253-255.

Dennis MacDonald, *Christianizing Homer. Journal of Biblical Literature* 115 (1996) 163-165.

Bart D. Ehrman, *The Orthodox Corruption of Scripture. Theology Today* 51 (1995) 614-618.

Elizabeth A. Clark, *The Origenist Controversy. Union Seminary Quarterly Review* 48 (1994) 158-161.

Gail Paterson Corrington, *Her Image of Salvation. Theology Today* 50 (1993) 318-320.

Antoinette Clark Wire, *The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric. Theology Today* 48 (1992) 506.

Kerston Aspegren, *The Male Woman: A Feminine Ideal in the Early Church. Critical Review of Books in Religion* 5 (1992) 309-311.

Bonnie Bowman Thurston, *The Widows: A Women's Ministry in the Early Church. Patristics* 18.2 (1990) 1-2.

INVITED PRESENTATIONS AND LECTURES

"Biblical Media and the Writing Subject in a Late Ancient Christian Letter: Erotics and Performativity." Keynote speaker, conference on Evolving Textualities. Hebrew University, Jerusalem, June 2016.

"Queering Creation: Ecocritical Readings of Ancient Saints' Lives." Keynote speaker, Medieval Now conference. Tel Aviv University, April 2016.

"The Life of Constantina: Performativity, Pedagogy, Eros." Conference on Holy Hero(in)es. Literary Constructions of Heroism in Late Antique and Early Medieval Hagiography. Ghent University, February 2016.

"Late Ancient Hagiography and the Dialogical Imagination: *The Life of Saint Helia*." Ghent University, June 2015.

"Take the Life of Saint Helia, For Example: Hagiography, Exemplarity, and Gender." Conference on Students, Followers, and Disciples: *Aemulatio* and *Imitatio* of Role

Models in the Ancient Mediterranean. University of Cologne, June 2015.

“Liturgical Asses in an Anonymous Spanish Letter.” Conference on Liturgy and Aesthetics in Late Antiquity. Syracuse University, April 2015.

“Queering Creation: Ecocritical Readings of Ancient Saints’ Lives.” University of North Carolina, Chapel Hill, March 2015.

“Desiring Women: Female Homoeroticism in an Ancient Christian Novel.” Cornell University, October 2014.

“‘The Hope of Humanity’: Thinking with Worms in Ancient Christian Texts.” Theta Alpha Kappa Religious Studies Honor Society Annual Meeting, LeMoyne College, Syracuse, NY, April 2014.

“Troubled Boundaries: Place and Affect in *The Life of Antony*.” Conference on Senses, Affect, and the Imagination in Late Antiquity, Colgate University, Hamilton, NY, April 2014.

“Wherever You Go, There You Are: The Uncanniness of Place in Lives of Saints.” Keynote speaker, History Department Graduate Student Conference, Syracuse University, March 2014.

“Gender, Genre, and Biblical Exemplarity in the *Life of Saint Helia*.” Conference on Praise and the Construction of Character in Late Antiquity. Maynooth, Ireland, May 2013.

“Female Voice in Ancient Christian Texts.” Medieval Studies Interdisciplinary Working Group and Seminar. University of Notre Dame, January 2013.

“St. Helia Talks Back: Christianity and the Feminization of Rhetorical Voice.” Yale Divinity School, September 2012.

“‘*Nec sanabatur vulnus illud meum*’ (Conf. 6:15): Trauma, Time, and Voice in Augustine’s *Confessions*.” Trauma and Traumatization in and Beyond Biblical Literature.” Aarhus University, Denmark, June 2012.

“Desiring Women: Xanthippe, Polyxena, Rebecca.” Conference on Sex and the Sacred. Kings College, London, May 2012.

“St. Helia Talks Back: Christianity and the Feminization of Rhetorical Voice.” Weltin Lecture in Early Christianity. Washington University in St. Louis, April 2012.

“St. Helia Talks Back: Christianity and the Feminization of Rhetorical Voice.” Gender and Women’s Studies Lecturer. LeMoyne College, Syracuse, March 2012.

“Exegesis and Rhetorical Performance in the Life of St. Helia.” Conference on Asceticism and New Testament Exegesis in Early Christianity. Universität Siegen, Germany, October 2011.

“Hispania and Its Hidden Heretics: Is the Life of Helia a Priscillianist Work?” Corpus Christi Late Roman Seminar. Oxford, October 2011.

“Helia, Girl Sophist: Christianity and the Feminization of Rhetorical Voice.” Oxford Center for Late Antiquity, Special Lecture, with the Corpus Christi Classical Seminars “God’s Sophists.” Oxford, October 2011.

“Saints and Other Animals: The Limits of Humanity.” Fordham Graduate Theology Conference: Marginal Persons and the Margins of Personhood. Keynote Address. Fordham University, April 2011.

“Wyschogrod’s Hand: Sainthood, Animality, and the Labor of Love.” Conference in Memory of Edith Wyschogrod. Rice University. Houston, March 2011.

“Augustine’s Queer Theology of Marriage.” State University of New York at New Paltz, April 2011.

“Saints and the Doctrine of the Ex Nihilo: Jewish or Christian Things?” Philadelphia Seminar on Christian Origins. University of Pennsylvania, February 2011.

“Bodies, Desires, Confessions: Shame in Plotinus, Antony, Augustine.” Shame between punishment and penance: The social usages of shame in the Middle Ages and Early Modern Times. Paris Ovest Nanterre and German Historical Institute of Paris, October 2010.

“‘Fleeing the Uxorious Kingdom’: Augustine’s Queer Theology of Marriage.” North American Patristics Society Presidential Address. Chicago, May 2010.

“Nothing is not One: Revisiting the Ex Nihilo.” Polydoxy: Theologies of the Manifold: Drew Transdisciplinary Theological Colloquium IX, October 2009.

“Augustine, Rosenzweig, Wolfson.” Reading Forwards and Backwards: An International Symposium on Postmodern Approaches to Early Christian Texts. University of Colorado at Boulder, May 2009.

“What’s Queer about Christian Couples? Engaging Augustine’s Theology of Marriage.” John E. Boswell Lecture. Center for Lesbian and Gay Studies, Pacific School of Religion, April 2009.

“‘Desire Prays’: Augustinian Seductions.” Co-lecturer with Karmen MacKendrick. Syracuse University, March 2009.

“Fleeing the Kingdom of Uxoriousness: Friendship, Sex, and Scripture in Augustine’s *Confessions*.” Medieval Sexuality: UCLA Center for Medieval and Renaissance Studies Ahmanson Conference, March 2009.

“Seducing Augustine.” Co-lecturer with Karmen MacKendrick. Villanova University, February 2009.

“Beauty and the Abyss: Wolfson (and Augustine) on Making Things out of Nothingsomething.” Venturing Beyond the Beyond: A Symposium on the Aesthetics and Hermeneutics of Elliot R. Wolfson, Rice University, October 2007.

“Dominate and Submit: Augustinian Erotics.” Keynote address. Power: An Interdisciplinary Conference. Centre for Medieval and Renaissance Studies, Durham University, July 2007.

“Carnal Excess: Flesh at the Limits of Imagination.” Boundaries and Bodies in Late Antiquity, Cornell University, October 2006.

"Lucretia and Her Sisters: Shame, Sex, and Religious Difference in Late Antiquity." The Michigan Lectures on Judaism and Christianity in the Roman World, University of Michigan, October 2006.

“Bodies Without Wholes: Apophatic Excess and Fragmentation in Augustine’s City of God.” Apophatic Bodies: Infinity, Ethics, Incarnation: Drew Transdisciplinary Theological Colloquium VI, September 2006. Co-presenter with Karmen MacKendrick.

“Sex, Lies, and Augustine.” Rutgers University, September 2006.

“Shame as the Path of Escape: The Life of Syncletica.” Craven Seminar, Cambridge University, June 2006.

“Holy Humiliations: The Sexing of Shame in Late Ancient Hagiography.” Harvard Divinity School, March 2006.

“Augustine’s Shame.” University of California at Berkeley, March 2006.

“Shame and the Sexing of Sanctity in Late Ancient Hagiography.” Cornell University, February 2006.

“The Shame of the Flesh.” Body and Processes of Life in Antiquity: International Conference in Honor of Turid Carlson Seim. Oslo, Norway, October 2005.

"The Sex Life of God: Divine Begetting and Creativity in Ancient Christian Texts." Keynote address for conference on "The Language of Body and Bodily Processes: Sensual and/or Metaphorical?" Oslo, Norway, November 2004.

“Praying Is Joying: Musings on Love in Evagrius Ponticus’s *Chapters On Prayer*.”
Transfiguring Passions: Theologies and Theories of Eros: 4th Annual Drew
Transdisciplinary Theology Colloquium. October 2004.

“Christianity and Difference: Heresy and the ‘Other’ Religions in Fourth-Century
Alexandria.” Workshop on “Archetypes of Liminality: Cultural Patterns of Apostasy,
Heresy, and Conversion in the Monotheistic Milieu.” Wissenschaftskolleg. Berlin, April
2004.

“The Martyrdom of Gorgonia and the Invention of Female Hagiography.” Symposium on
Gregory of Nazianzus: the Theologian, the Hellenist, the Man.” Centre for Advanced
Study, the Norwegian Academy of Science and Letters. Bergen, Norway, May 2003.

“*Creatio ex libidine*: Reading Ancient Logos Differently,” Counterdiscourses of
Creation/Interstitial Initiations.: First Annual Drew Transdisciplinary Theology
Colloquium, September, 2001.

“The Sex Lives of Saints: Female Hagiography and Augustinian Autobiography,”
Graduate Theological Union/ University of California, Berkeley, California, April, 2001

“Sexing Jesus in Late Antiquity,” New York University Annual Conference in
Comparative Religion: “Taking Off the Holy Shroud: 2000 Years of Gender in the Body
of Jesus,” New York City, March, 2001.

“Dirty Theology.” Conference “Beyond Orthodoxy: Embracing Christian Pluralism Past
& Present.” Church Divinity School of the Pacific, Berkeley, California, February, 2001.

“The Masculinization of the Trinity.” Institute for Antiquity and Christianity, Claremont
Graduate School, Claremont, California, February, 2001.

“Women’s History, Women’s Lives.” Syracuse University Religion Department lecture
series “Feminist Theory and the Study of Religion,” Syracuse, New York, January, 2001

“Sexed Lives: Gender, Genre, and Jerome’s Hagiography.” Princeton University
Program in the Ancient World, Princeton, New Jersey, November, 2000.

“Looking for Jews in All the Wrong Places: From Athanasius’s Alexandria to Newman’s
Oxford.” Conference “The Origins of the Judeo-Christian Tradition, Reconsidered.”
Trinity College, Hartford, Connecticut, June, 1999.

“Conceiving Manhood in Late Antiquity.” Duke University, March, 1999.

“Fathering the Word: Athanasius of Alexandria.” Union Theological Seminary/
Columbia University New Testament Colloquium, New York, New York, September,

1998.

“Orthodoxy and Institutionalization.” International colloquium, “Definir, maintenir et remettre en cause l’orthodoxie dans l’histoire du christianisme,” sponsored by the Ecole Francaise of Rome and the Patristic Institute Augustinianum, Rome, June, 1998.

“Doubting Texts.” Conference “Textual Reasonings,” Drew University, Madison, New Jersey, June, 1997.

“Veiled Phallus: Lactantian Apologetics and the Making of Men.” Conference “Cultures of Masculinity in Late Antiquity,” University of Manchester, Centre for Late Antiquity, Manchester, England, May, 1997.

“Is There a Woman in the Text? Feminism, History, and the Church Fathers.” The Annual Don and Barbara Davis Studies in Christianity Lecture, Ohio State University, Columbus, Ohio, May, 1997.

“Once Again: Women, Romance, and the Apocryphal Acts of Apostles.” Philadelphia Seminar on Christian Origins, Philadelphia, October, 1996.

“Early Christian Responses to Female Homoeroticism.” Center for Hermenetical Studies, Berkeley, California, February, 1996.

“Orthodox Duplicity: the Case of Priscillianism.” Duke University, November, 1994.

“Word and Flesh: the Sexual Bodies of Ascetic Women in Christian Antiquity.” Lecture series “Las Hijas de Afrodita: dimensiones de la Sexualidad Femenina en las Culturas Mediterraneas,” Málaga, Spain, September, 1992.

CONFERENCE PAPERS

American Academy of Religion/ Society of Biblical Literature Annual Meeting: 1985, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2009, 2010, 2011, 2012, 2014

North American Patristics Society Annual Meeting: 1985, 1988, 1989, 1990, 1993, 1994, 1996, 2000, 2001, 2002, 2004, 2005, 2006, 2008, 2009, 2010, 2012, 2013, 2014

American Society of Church History Annual Meeting: 1997, 2000, 2005, 2009

International Conference on Patristic Studies (Oxford): 1987, 1995, 1999, 2007, 2011

BABEL Working Group, 1st Biennial Conference: 2010

Annual Medieval Workshop, University of British Columbia: 1994, 1997

EDITORIAL BOARDS

Founding Co-Editor, 2001-present

Divinations: Rereading Late Ancient Religion, Penn Press Series

Associate Editor, 2008-2014

Advisory Board, 2006-2008

Journal of Early Christian Studies

MEMBERSHIPS

North American Patristics Society, 1985-present

President, 2009/2010

Vice President, 2008/2009

Board Member, 2005-2008

American Academy of Religion, 1985-present

Steering Committee: Europe & the Mediterranean in Late Antiquity Group, 1998-2003

Steering Committee: Queer Theory & Religion Consultation, 2004-2008

Society of Biblical Literature, 1985-present

Steering Committee: Gender, Sexuality, & Body Consultation, 2000-2008

American Theological Society, elected 2002

American Society of the Study of Religion, elected 2005

International Association of Patristic Studies, elected 2010