

Mark DelCogliano

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PROFESSIONAL EXPERIENCE AND EDUCATION

- 2009-present* **University of St. Thomas**, Department of Theology, St. Paul, Minnesota.
Associate Professor, 2018-*present*
Assistant Professor, 2014-2018 (tenure granted February 2018)
Adjunct Professor, 2009-2014
- 2004-2009* **Emory University**, Graduate Division of Religion, Atlanta, Georgia.
Ph.D., Historical Studies in Theology and Religion, 2009.
Dissertation: *Basil of Caesarea's Anti-Eunomian Theory of Names*.
Dissertation defense: April 30, 2009, passed with distinction.
Dissertation director: Dr. Lewis Ayres.
- 2002-2004* **Vanderbilt University Divinity School**, Nashville, Tennessee.
M.T.S., Concentration in History of Christianity, 2004.
- 1994-2001* **St. Joseph's Abbey**, Spencer, Massachusetts.
Monk of the Order of Cistercians of the Strict Observance (Trappists).
- 1991-1994* **IBM**, Sterling Forest, New York.
Computer Programmer.
- 1987-1991* **Rensselaer Polytechnic Institute**, Troy, New York.
B.S., Electrical Engineering, 1991.

ACADEMIC INTERESTS

Patristics and Early & Late-Antique Christianity: historical theology, particularly doctrinal debates and developments (Trinitarian doctrine, Christology, soteriology, anthropology); monasticism; appropriation of late-antique philosophy; the interpretation of scripture.

COURSES TAUGHT AT UNIVERSITY OF ST. THOMAS

THEO 101 "The Christian Theological Tradition"
THEO 101 "Theology 101 in Rome"
THEO 220 "Early Christian Theology"
THEO 394 "Death and Afterlife"
THEO 301 "Theological Methods and Resources"
THEO 391 "Theology Majors/Minors Seminar"
THEO 427 "Evil and Suffering"

THEO 431 “Women in the Early Church”
GREK 243 “Patristic Greek” (Independent study)
GREK 343 “Patristic Greek II: Maximus the Confessor” (Independent study)
DVHS 601 “Patristics” (M.A.T. Seminar)

CURRENT RESEARCH AND WORKS IN PROGRESS

BOOKS: MONOGRAPHS

From Asterius to Eunomius: The Development of the Doctrine of the Trinity, 318-362 [in progress]. A study of the development of the “non-Nicene” doctrine of the Trinity and an assessment of its contributions to later “pro-Nicene” orthodoxy.

Basil the Theologian [in progress]. A comprehensive study of Basil of Caesarea’s Trinitarian theology and Christology.

BOOKS: EDITIONS AND TRANSLATIONS OF PRIMARY SOURCES

Asterius of Cappadocia: Fragments and Testimonies. A New Edition, Translation, and Commentary, Oxford Early Christian Texts (Oxford: Oxford University Press) [in progress; under contract]. A new edition of the extant literary remains of an important Trinitarian theologian active ca. 320-340, together with an English translation and commentary.

The “Arians”: Traditions of Non-Nicene Theology, The Early Church Fathers series (London: Routledge) [under contract].

BOOKS: EDITED VOLUMES

The Cambridge Edition of Early Christian Writings, Volume 3: Christ (Cambridge: Cambridge University Press) [in progress; under contract].

The Cambridge Edition of Early Christian Writings, Volume 5: Creation (Cambridge: Cambridge University Press) [under contract]. Co-edited with Andrew Radde-Gallwitz.

Varieties of Nicene Theology in East and West (AD 360-420), Oxford Early Christian Texts (Oxford: Oxford University Press). [in progress; under contract]. Co-edited with Lewis Ayres. A collection of annotated translations.

ARTICLES AND BOOK CHAPTERS

A contribution to Lewis Ayres (ed.), *The Cambridge History of Early Christian Theology: From its Origins to ca. 800 AD* (Cambridge: Cambridge University Press, under contract).

“Other Writings of Aetius: The *Expositio*, Fragments, and Testimonia,” [in progress].

PUBLICATIONS

BOOKS: MONOGRAPHS

1. *Basil of Caesarea's Anti-Eunomian Theory of Names: Christian Theology and Late-Antique Philosophy in the Fourth-Century Trinitarian Controversy*. *Vigiliae Christianae Supplements* 103. Leiden: Brill, 2010. Pp. xiv+300.

Reviews: *Revue d'Histoire et de Philosophie Religieuses* 91 (2011): 572 (F. Vinel); *Revue d'Histoire Ecclésiastique* 106 (2011): 602–4 (R. Winling); *Theological Studies* 73 (2012): 716–7 (K. Plaxco); *Phronesis* 57 (2012): 394–5 (P. Adamson); *Journal of Theological Studies* 65 (2014): 288–91 (J. Zachhuber); *Vigiliae Christianae* 68 (2014): 108–10 (J. Van Sickle).

BOOKS: EDITIONS AND TRANSLATIONS OF PRIMARY SOURCES

7. *Cassiodorus, Gregory the Great, and Others: Writings on the Apocalypse*. Translations and Introductions by Francis X. Gumerlock, Mark DelCogliano, and T.C. Schmidt. The Fathers of the Church series. Washington, D.C.: The Catholic University of America Press [forthcoming, Spring 2022]. I contribute a translation of pseudo-Paterius's *Testimonies of Gregory the Great on the Apocalypse*, along with an introduction.
6. *St. Basil the Great: On Fasting and Feasts*. Translated by Susan R. Holman and Mark DelCogliano. Introduction by Susan R. Holman. Popular Patristics Series 50. Yonkers: St. Vladimir's Seminary Press, 2013. Pp. 141. Of the nine homilies presented in this volume, I contribute annotated translations of four of them: two on fasting, one against drunkenness, and one on the incarnation.
5. *St. Basil the Great: On Christian Doctrine and Practice*. Popular Patristics Series 47. Yonkers: St. Vladimir's Seminary Press, 2012. Pp. 324. An annotated translation of eleven homilies on Trinitarian theology and various aspects of Christian practice, along with extensive introductions (151 pages total) and appendices (4 pages).
4. *Gregory the Great on the Song of Songs*. Cistercian Studies Series 244. Collegeville: Liturgical Press, 2012. Pp. xviii+326. Annotated translations of Gregory the Great's *Exposition on the Song of Songs* as well as the florilegia of Gregorian excerpts on the Song of Songs compiled by Paterius, Bede, and William of St. Thierry, along with an extensive introduction (102 pages) and appendices (44 pages).

Reviews: *The Medieval Review* 13.07.01 (J. C. Arnold); *Catholic Books Review* [<http://catholicbooksreview.org>] (2013) (N. Lunsford); *Tjurunga* 83 (J. Chua); *The American Benedictine Review* 64 (2013): 449–51 (S. Carruth).

3. *Works on the Spirit: Athanasius the Great and Didymus the Blind*. Translation and Introduction by Mark DelCogliano, Andrew Radde-Gallwitz, and Lewis Ayres. Popular Patristics Series 43. Yonkers: St. Vladimir's Seminary Press, 2011. Pp. 243. Annotated translations of Didymus's *On the Holy Spirit* and Athanasius's *Letters to Serapion on the Holy Spirit*, along with a historical and doctrinal introduction (39 pages).

Review: *Religious Studies Review* 39.2 (2013): 115 (J. Noble).

Our translation of Didymus's *On the Holy Spirit* has been translated into Arabic: المَعْلَم اللاهوتي السكندري ديديموس الضيرير: لروح القدس. أمجد رفعت رشدي. مجلة مدرسة الإسكندرية (الإسكندرية، أكتوبر 2013).

[*Didymus the Blind of Alexandria: On the Holy Spirit*, translated by Amgad Refaat Roushdy (Alexandria, Egypt: Alexandria School Journal, 2013)].

2. *St. Basil of Caesarea: Against Eunomius*. Translation and Introduction by Mark DelCogliano and Andrew Radde-Gallwitz. The Fathers of the Church series 122. Washington, D.C.: The Catholic University of America Press, 2011 (hbk); 2014 (pbk). Pp. xv+207. An annotated translation of the three genuine books of Basil's *Against Eunomius*, along with an extensive historical and doctrinal introduction (75 pages).

Reviews: *Theology* 115 (2012): 212–3 (A. Tilby); *Australian eJournal of Theology* 22.1 (2015): 59–60 (J. Moulder).

1. *For Your Own People: Ælred of Rievaulx's Pastoral Prayer*. Critical Edition, Introduction, and Annotations by Marsha L. Dutton. Translation by Mark DelCogliano. Cistercian Fathers Series 73. Kalamazoo: Cistercian Publications, 2008. Pp. xiii+69.

Reviews: *Cistercian Studies Quarterly* 44 (2009): 118–20 (D. Bell); *American Benedictine Review* 60 (2009): 114–6 (P. Eberle); *The Way* 48 (2009): 129–30 (B. Hughes).

ARTICLES IN PEER-REVIEWED JOURNALS

30. “How Did Arius Learn from Asterius? On the Relationship between the *Thalia* and the *Syntagmation*,” *Journal of Ecclesiastical History* 69 (2018): 477–492. [First published online June 2017] • Awarded the 2016 Eusebius Essay Prize in Church History
29. “Basil of Caesarea's Homily *On Psalm 115* (CPG 2910): Origen and Anti-Eunomian Polemic,” *Sacris Erudiri* 56 (2017): 7–32.
28. “The Date of the Council of Serdica: A Reassessment of the Case for 343,” *Studies in Late Antiquity: A Journal* 1.3 (2017): 282–310.
27. “Phinehas the Zealot and the Cappadocians: Philo, Origen, and a Family Legacy of Anti-Eunomian Rhetoric,” *Annali di Storia dell'Esegesi* 34 (2017), 107–123.
26. “Asterius in Athanasius's Catalogues of Arian Views,” *Journal of Theological Studies* n.s. 66 (2015): 625–650.
25. “Basil of Caesarea versus Eunomius of Cyzicus on the Nature of Time: A Patristic Reception of the Critique of Plato,” *Vigiliae Christianae* 68 (2014): 498–532.
24. “The Interpretation of John 10:30 in the Third Century: Anti-Monarchian Polemics and the Rise of Grammatical Reading Techniques,” *Journal of Theological Interpretation* 6 (2012): 117–138.
23. “Tradition and Polemic in Basil of Caesarea's Homily on the Theophany,” *Vigiliae Christianae* 66 (2012): 30–55.
22. “Basil of Caesarea's Homily *On Not Three Gods* (CPG 2914): Problems and Solutions,” *Sacris Erudiri* 50 (2011): 87–131.
21. “Origen and Basil of Caesarea on the Liar Paradox,” *Augustinianum* 51 (2011): 349–66.

20. “The Quest for Evagrius of Pontus: A Historiographical Essay,” *American Benedictine Review* 62 (2011): 388–401.
19. “Gregory the Great on Simon of Cyrene: A Critique of Tradition,” *Annali di Storia dell’Esegesi* 28/1 (2011): 315–24.
18. “Basil of Caesarea on the Primacy of the Name ‘Son’,” *Revue des Études Augustiniennes et Patristiques* 57 (2011): 45–69.
17. “George of Laodicea: A Historical Reassessment,” *Journal of Ecclesiastical History* 62 (2011): 667–92.
16. “The Influence of Athanasius and the Homoiousians on Basil of Caesarea’s Decentralization of ‘Unbegotten’,” *Journal of Early Christian Studies* 19 (2011): 197–233.
15. “The Literary Corpus of George of Laodicea,” *Vigiliae Christianae* 65 (2011): 150–169.
14. “Cistercian Monasticism in the Silver Age: Two Texts on Practical Advice,” *Cistercian Studies Quarterly* 45 (2010): 421–452.
13. “Basil of Caesarea, Didymus the Blind, and the Anti-Pneumatomachian Exegesis of Amos 4:13 and John 1:3,” *Journal of Theological Studies* n.s. 61 (2010): 644–58.
12. “The Death of George of Laodicea,” *Journal of Theological Studies* n.s. 60 (2009): 181–190.
11. “The Eusebian Alliance: the Case of Theodotus of Laodicea,” *Zeitschrift für Antikes Christentum / Journal of Ancient Christianity* 12 (2008): 250–66.
10. “Aphrahat on the Modes of Christ’s Indwelling,” *Orientalia Christiana Periodica* 74 (2008): 181–193.
9. “Basil of Caesarea on Proverbs 8:22 and the Sources of Pro-Nicene Theology,” *Journal of Theological Studies* n.s. 59 (2008): 183–190.
8. “The Composition of William of St. Thierry’s *Excerpts from the Books of Blessed Gregory on the Song of Songs*,” *Cîteaux: Commentarii cistercienses* 58.1-2 (2007): 57–77.
7. “Eusebian Theologies of the Son as Image of God before 341,” *Journal of Early Christian Studies* 14.4 (2006): 459–484.
6. “Syriac Monasticism in Tur Abdin: A Present-Day Account,” *Cistercian Studies Quarterly* 41.3 (2006): 311–349.
5. “Behind Benedict: The *Passio Juliani et Basilissae*,” *American Benedictine Review* 57.3 (2006): 287–319.
4. “Caesarius of Arles: On Living in Community,” *Cistercian Studies Quarterly* 41.1 (2006): 17–30.

3. “Situating Sarapion’s Sorrow: The Anthropomorphite Controversy as the Historical and Theological Context of Cassian’s Tenth Conference on Pure Prayer,” *Cistercian Studies Quarterly* 38.4 (2003): 377–421.
2. “Porcarius of Lérins and his *Counsels*: A Monastic Study,” *American Benedictine Review* 53.4 (2002): 400–424 and 54.1 (2003): 30–58.
1. “Ælred of Rievaulx: The Pastoral Prayer,” *Cistercian Studies Quarterly* 37.4 (2002): 453–466. A translation of a 12th century Latin prayer of the English Cistercian abbot. Introduced by Marsha Dutton.

CHAPTERS IN EDITED VOLUMES

11. “Augustine’s Anti-Pelagian Reception of Basil of Caesarea and Gregory of Nazianzus,” in David Hunter and Jonathan Yates (eds.), *Augustine and Tradition: Studies in Honor of J. Patout Burns* (Grand Rapids, Eerdmans, under contract) [submitted July 2019].
10. “The Drops of the Dew: The Interpretation of ‘Begetting’ Language in the Early Trinitarian Controversies” in Anthony Briggman and Ellen Scully (eds.), *New Narratives for Old: A Festschrift for Michel R. Barnes* [submitted June 2019].
9. “The Emergence of the Pro-Nicene Alliance,” in Young Kim (ed.), *Cambridge Companion to the Council of Nicaea* (Cambridge: Cambridge University Press, under contract) [submitted September 2018].
8. “Eusebius of Caesarea’s Defense of Origen in *Contra Marcellum* 1.4.1-27,” in B. Bitton-Ashkelony, O. Irshai, A. Kofsky, H. Newman, and L. Perrone (eds.), *Origeniana Duodecima: Origen’s Legacy in the Holy Land—A Tale of Three Cities: Jerusalem, Caesarea, and Bethlehem. Proceedings from the 12th International Origen Conference, Jerusalem, 25-29 June, 2017*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, 302 (Leuven: Peeters, 2019), 297-308.
7. “Basil of Caesarea on John 1:1 as an Affirmation of Pro-Nicene Theology,” in Christopher Beeley and Mark Weedman (eds.), *The Bible and Early Trinitarian Theology*, Catholic University of America Press Studies in Early Christianity (Washington, D.C.: Catholic University of America Press, 2018), 132-148.
6. “The Politics of Fasting in Basil of Caesarea,” in Daniel McClain and Matt Tapie (eds.), *Reading Scripture as a Political Act: Essays on the Theopolitical Interpretation of the Bible* (Minneapolis: Fortress Press, 2015), 83–100.
5. “A Fresh Look at William of St. Thierry’s *Excerpts from the Books of Blessed Ambrose on the Song of Songs*,” in F. Tyler Sergeant, Aage Rydstrom-Poulsen, and Marsha L. Dutton (eds.), *Unity of Spirit: Studies on William of Saint-Thierry in Honor of E. Rozanne Elder*, Cistercian Studies Series 286 (Collegeville: Liturgical Press, 2015), 37–59.
4. “Eusebius of Caesarea’s Defense of Asterius of Cappadocia in the Anti-Marcellan Writings: A Case Study of Mutual Defense within the Eusebian Alliance,” in Aaron Johnson and Jeremy Schott (eds.), *Eusebius of Caesarea: Traditions and Innovations*, Hellenic Studies Series 60 (Washington, D.C.: Center for Hellenic Studies, Trustees for Harvard University, 2013), 263–287.

3. “The Promotion of the Constantinian Agenda in Eusebius of Caesarea’s *On the Feast of Pascha*,” in Sabrina Inowlocki and Claudio Zamagni (eds.), *Reconsidering Eusebius: Collected Papers on Literary, Historical, and Theological Issues*. *Vigiliae Christianae Supplements* 107 (Leiden: Brill, 2011), 39–68.
2. “The Significance of George of Laodicea in the Fourth-Century Trinitarian Debates,” in J. Baun, A. Cameron, M. Edwards, and M. Vinzent (eds.), *Studia Patristica vols. XLIV-XLIX: Papers presented at the Fifteenth International Conference on Patristic Studies held in Oxford 2007* (Leuven: Peters, 2010), vol. 46, 307–11.
1. “The Pliny and Trajan Correspondence (Introduction and Translation).” With Bradley M. Peper. In Amy-Jill Levine, Dale C. Allison, Jr., and John Dominic Crossan (eds.), *The Historical Jesus in Context*, Princeton Readings in Religions (Princeton: Princeton University Press, 2006), 366–71.

CEECW TRANSLATIONS

6. Ellen Muehlberger and Bradley Storin (eds.), *The Cambridge Edition of Early Christian Writings, Volume 6: Reading* (Cambridge: Cambridge University Press, under contract).
5. Mark DelCogliano and Andrew Radde-Gallwitz (eds.), *The Cambridge Edition of Early Christian Writings, Volume 5: Creation* (Cambridge: Cambridge University Press, under contract).
4. Bradley Storin (ed.), *The Cambridge Edition of Early Christian Writings, Volume 4: Community* (Cambridge: Cambridge University Press, under contract).
3. Mark DelCogliano (ed.), *The Cambridge Edition of Early Christian Writings, Volume 3: Christ* (Cambridge: Cambridge University Press, in production). To this volume I contributed the following introductions and translations:
 - i. *The Gospel of Peter*
 - ii. *The First Letter of Clement* (selections)
 - iii. Ignatius of Antioch, *Letters* (selections)
 - iv. *Epistle to Diognetus* 1 & 7-12
 - v. Paul of Samosata, *Selected Fragments* (translation of Greek and Latin fragments only)
 - vi. *Tome to the Antiochenes* 7
 - vii. Hilary of Poitiers, *On the Trinity* 9.1-14
 - viii. Ephrem the Syrian, *Hymns on Faith* (selections; introduction only)
 - ix. Athanasius of Alexandria, *Christological Letters to Epictetus, Adelphius, and Maximus*
 - x. Apollinarius of Laodicea, *Recapitulation*
 - xi. Apollinarius of Laodicea, *Selected Letters* (with Bradley K. Storin)
 - xii. Apollinarius of Laodicea, *Fragments of Other Writings*
 - xiii. Apollinarius of Laodicea, *Writings against Diodore and Flavian*
 - xiv. Basil of Caesarea, *Letters* 261 & 262
 - xv. Basil of Caesarea, *On the Holy Birth of Christ* (previously published)
 - xvi. Theodore of Mopsuestia, *On the Incarnation* (introduction and translation of Greek and Latin fragments only)
 - xvii. Leporius, *Statement of Amendment*

- xviii. John Cassian, *On the Incarnation of the Lord against Nestorius*, book 1
- xix. Nestorius of Constantinople, *Second and Third Letters to Celestine of Rome*
- xx. Theodoret of Cyrrhus, *Letter to John of Antioch* (translation only)
- xxi. *Acts of the Council of Ephesus in 431* (selections)
- xxii. *Acts of the Home Synod at Constantinople in 448* (selection)
- xxiii. Eutyches, *Letter to Leo of Rome*
- xxiv. *Acts of the Council of Chalcedon in 451* (selections)
- xxv. Leo of Rome, *Second Tome (Letter to Emperor Leo)*
- xxvi. Timothy Aelurus, *Petition to Emperor Leo* (introduction only)
- xxvii. Timothy Aelurus, *Against the Council of Chalcedon* (introduction only, with Philip Michael Forness)
- xxviii. Timothy Aelurus, *Letter to Claudianus* (introduction only)
- xxix. Emperor Justinian, *Edict on the Orthodox Faith* (selection; with Bradley K. Storin)
- xxx. *Acts of the Second Council of Constantinople in 553* (selections)
- xxxi. Gregory the Great, *Selections from his Homilies*
- xxxii. Gregory the Great, *Letters* 1.24, 10.21, and 11.52
- xxxiii. *Acts of the Lateran Synod in 649* (selections)
- xxxiv. *Acts of the Third Council of Constantinople in 680-681* (selections)
- xxxv. Maximus the Confessor, *Opusculum* 3 (translation only, with Jonathan L. Zecher)

2. Ellen Muehlberger (ed.), *The Cambridge Edition of Early Christian Writings, Volume 2: Practice* (Cambridge: Cambridge University Press, 2017). To this volume I contributed the following introductions and translations:

- i. Athanasius, *Letter to Amoun* (pp. 64-68)
- ii. John Cassian, *Conference* 1.prologue, 1-4, 7-8, & 15-23 (pp. 107-126)
- iii. Pachomius, *Paralipomena* 19-20 (pp. 139-142)
- iv. Augustine, *On Catechizing the Unlearned* 1-6 & 9-13 (pp. 290-305)

1. Andrew Radde-Gallwitz (ed.), *The Cambridge Edition of Early Christian Writings, Volume 1: God* (Cambridge: Cambridge University Press, 2017). To this volume I contributed the following introductions and translations:

- i. Tertullian, *Against Marcion* 1.2-5 & 1.22-27 (pp. 40-57)
- ii. Arius, *Letters to Eusebius of Nicomedia and Alexander of Alexandria* (pp. 109-113)
- iii. *Creed of the Council of Nicaea (325)* (pp. 114-115)
- iv. Eusebius of Caesarea, *Ecclesiastical Theology* 2.1-7 (pp. 116-126)
- v. Hilary of Poitiers, *On the Trinity* 8.19-26 & 8.41 (pp. 127-133)
- vi. Basil of Caesarea, *Letters* 159 & 236.6 (pp. 229-232)
- vii. Ambrose of Milan, *On the Faith* Book 1 (pp. 233-267)
- viii. *Creed of the Council of Constantinople (381)* (pp. 268-269)
- ix. Eunomius of Cyzicus, *Confession of Faith* (pp. 302-307)
- x. Augustine of Hippo, *Sermon* 52 (pp. 311-327)

OTHER PUBLICATIONS (NON-PEER REVIEWED)

- 13. “Chapter 9: The Age of the Imperial Church,” with Michael J. Hollerich, in Mark McInroy and Michael J. Hollerich (eds.), *The Christian Theological Tradition*, 4th ed. (New York: Routledge, 2019), 178-200.
- 12. “Introduction” in *Gregory the Great: Moral Reflections on the Book of Job. Volume 5: Books 23-27*. Translated by Brian Kerns. Introduction by Mark DelCogliano, Cistercian Studies Series (Collegeville: Cistercian Publications, 2019), 1-7.

11. “Introduction” in *Gregory the Great: Moral Reflections on the Book of Job. Volume 4: Books 17-22*. Translated by Brian Kerns. Introduction by Mark DelCogliano, Cistercian Studies Series 259 (Collegeville: Cistercian Publications, 2017), 1-6.
10. “Unelected Silence: An Essay” in *ARTS: The Arts in Religious and Theological Studies* 28 (2017): 63-69.
9. “The Christ of Analytic Theology: A Review Essay” (4300 words) on *Eclectic Orthodoxy* (blog), April 17, 2017, <https://afkimel.wordpress.com/2017/04/17/the-christ-of-analytic-theology-a-review-essay/>.
8. “Epiphanius of Cyprus: Reconsidered” (500 words), on *Ancient Jew Review* (web journal), January 30, 2017. <http://www.ancientjewreview.com/articles/2017/1/12/epiphanius-of-cyprus-reconsidered>.
7. “Introduction” in *Gregory the Great: Moral Reflections on the Book of Job. Volume 3: Books 11-16*. Translated by Brian Kerns. Introduction by Mark DelCogliano, Cistercian Studies Series 258 (Collegeville: Cistercian Publications, 2016), 1-4.
6. “A New Doctor of the Church: St. Gregory of Narek” in *Theology Matters: A Newsletter of the Theology Department* 2.1 (Fall 2015).
5. “Introduction: On the Necessary Intermingling of the Good and the Bad” in *Gregory the Great: Moral Reflections on the Book of Job. Volume 2: Books 6-10*. Translated by Brian Kerns. Introduction by Mark DelCogliano, Cistercian Studies Series 257 (Collegeville: Cistercian Publications, 2015), 1-29.
4. “Introduction” in *Gregory the Great: Moral Reflections on the Book of Job. Volume 1: Preface and Books 1-5*. Translated by Brian Kerns. Introduction by Mark DelCogliano, Cistercian Studies Series 249 (Collegeville: Cistercian Publications, 2014), 1–45.
3. “George of Laodicea” (230 words) in *Encyclopedia of the Bible and Its Reception*. 30 Vols. Ed. Hans-Josef Klauck, *et al.* (Berlin: De Gruyter, 2009-).
2. “Christianity” (3700 words) in *The Oxford Encyclopedia of Ancient Greece and Rome*. 7 Vols. Ed. Michael Gagarin (New York / Oxford: Oxford University Press, 2010).
1. Forty-six short articles (10 to 100 words) on biblical and early Christian topics in *The New Interpreter’s Dictionary of the Bible*. Ed. Katharine Doob Sakenfeld (Nashville: Abingdon Press, 2007–2009).

BOOK REVIEWS

46. *The Trinitarian Testimony of the Spirit: Prosopological Exegesis and the Development of Pre-Nicene Pneumatology* by Kyle Hughes, *Vigiliae Christianae*, Supplements 147 (Leiden: Brill, 2018) in *Theologische Revue* [forthcoming].
45. *Ignatius of Antioch and the Arian Controversy* by Paul R. Gilliam III, *Vigiliae Christianae*, Supplements 140 (Leiden: Brill, 2017) in *Vigiliae Christianae* 72 (2018): 453-457.

44. *Gregory of Nazianzus* by Brian Matz (Grand Rapids: Baker Academic, 2016) in *Augustinian Studies* 49 (2018): 306-308.
43. *Evagrius and his Legacy* edited by Joel Kalvesmaki and Robin Darling Young (Notre Dame: University of Notre Dame Press, 2016) in *Church History* 87 (2018): 177-180.
42. *The Theological Anthropology of Eustathius of Antioch* by Sophie Cartwright (Oxford: Oxford University Press, 2015) in *The Journal of Religion* 98 (2018): 128-129.
41. *Augustine and the Catechumenate* by William Harmless, Revised Edition (Collegeville: Liturgical, 2014) in *American Benedictine Review* 68 (2017): 113-116.
40. *The Constancy and Development in the Christology of Theodoret of Cyrhus* by Vasilije Vranic, *Vigiliae Christianae, Supplements* 129 (Leiden: Brill, 2015) in *Journal of Early Christian Studies* 25 (2017): 331-332.
39. *Epiphanius of Cyprus: Imagining an Orthodox World* by Young Richard Kim (Ann Arbor: University of Michigan, 2015) in *Theological Studies* 77 (2016): 493-4.
38. *Maximos the Confessor: On Difficulties in the Church Fathers. The Ambigua, Volumes I & II*, edited and translated by Nicholas Conostas, *Dumbarton Oaks Medieval Library* (Cambridge: Harvard University Press, 2014) in *The Medieval Review* 15.08.34.
37. *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction* by Robert A. Kitchen, *Cistercian Studies Series* 235 (Collegeville: Liturgical Press and Cistercian Publications, 2013) in *Cistercian Studies Quarterly* 49 (2014): 547-50.
36. *Athanase d'Alexandrie, Lettres sur les synodes. Texte critique H. G. Opitz (Athanasius Werke II,1); Synodale d'Ancyre; Basile d'Ancyre, Traité sur la foi*, Introduction, texte, traduction, notes et index [par] Annick Martin et Xavier Morales, *Sources chrétiennes* 563 (Paris: Les Éditions du Cerf, 2013) in *Journal of Theological Studies* n.s. 65 (2014): 738-46.
35. *Amphiloque D'Iconium: Homélie, Tome I: Homélie 1-5. Tome II: Homélie 6-10. Fragments divers. Épître synodale. Lettre à Séleucos*, Introduction, translation, notes, and index by Michel Bonnet with the collaboration of Sever J. Voicu, *Sources chrétiennes* 552 and 553 (Paris: Les Éditions du Cerf, 2012) in *Journal of Theological Studies* n.s. 65 (2014): 284-7.
34. *The Unity of Christ: Continuity and Conflict in Patristic Tradition* by Christopher A. Beeley (New Haven: Yale University Press, 2012) in *Bryn Mawr Classical Review* 2013.07.09.
33. *Gregory of Nyssa: Homilies on the Song of Songs* translated by Richard A. Norris, Jr. (Atlanta: Society of Biblical Literature, 2012) in *Review of Biblical Literature* [<http://www.bookreviews.org>] (2013).
32. *Irenaeus of Lyons and the Theology of the Holy Spirit* by Anthony Briggman, *Oxford Early Christian Studies* (Oxford: Oxford University Press, 2012) in *Journal of Early Christian Studies* 21 (2013): 316-8.

31. *Palladius of Helenopolis: The Origenist Advocate* by Demetrios Katos, Oxford Early Christian Studies (Oxford: Oxford University Press, 2012) in *American Benedictine Review* 64 (2013): 223–6.
30. *Le Christ et la Trinité chez Athanase d'Alexandrie* by Lucian Dincă (Paris: Cerf, 2012) in *Theological Studies* 74 (2013): 521–2.
29. *Eusebius of Emesa: Church and Theology in the Mid-Fourth Century* by Robert E. Winn (Washington D.C.: Catholic University of America Press, 2011) in *Journal of Early Christian Studies* 20 (2012): 652–3.
28. *Following the Footsteps of the Invisible: The Complete Works of Diadochus of Photikē* by Cliff Ermatinger, Cistercian Studies Series 239 (Collegeville: Liturgical Press and Cistercian Publications, 2010) in *Cistercian Studies Quarterly* 47 (2012): 231–3.
27. *Evagrius and Gregory: Mind, Soul, and Body in the 4th Century* by Kevin Corrigan, Ashgate Studies in Philosophy and Theology in Late Antiquity (London: Ashgate, 2009) in *American Benedictine Review* 63 (2012): 107–109.
26. *Eusèbe d'Émèse, Commentaire de la Genèse. Texte arménien de l'édition de Venise (1980); fragments grecs et syriaques* by Françoise Petit, Lucas Van Rompay and Jos J. S. Weitenberg, *Traditio exegetica Graeca* 15 (Leuven; Walpole, MA: Peeters, 2011) in *Bryn Mawr Classical Review* 2012.01.28
25. *In the Shadow of the Incarnation. Essays on Jesus Christ in the Early Church in Honor of Brian E. Daley, S.J.* edited by Peter W. Martens (Notre Dame: University of Notre Dame Press, 2008) in *Religious Studies Review* 37.4 (2011): 271–272.
24. *The Arch-Heretic Marcion* by Sebastian Moll, *Wissenschaftliche Untersuchungen zum Neuen Testament* 250 (Tübingen: Mohr Siebeck, 2010) in *Review of Biblical Literature* [<http://www.bookreviews.org>] (2011).
23. *Pillars of Community: Four Rules of Pre-Benedictine Monastic Life* by Terrence G. Kardong (Collegeville: Liturgical Press, 2010) in *Cistercian Studies Quarterly* 46 (2011): 473–476.
22. *Ascetics, Authority, and the Church in the Age of Jerome and Cassian* by Philip Rousseau, 2nd ed. (Notre Dame: University of Notre Dame Press, 2010) in *Bryn Mawr Classical Review* 2011.02.34.
21. *Sophia: The Hidden Christ of Thomas Merton* by Christopher Pramuk (Collegeville: Liturgical Press, 2009) in *American Benedictine Review* 62 (2011): 113–116.
20. *Witness to Holiness: Abba Daniel of Scetis* by Tim Vivian, Cistercian Studies Series 219 (Kalamazoo: Cistercian Publications, 2008) in *Cistercian Studies Quarterly* 46 (2011): 104–106.
19. *God in Early Christian Thought: Essays in Memory of Lloyd G. Patterson* edited by Andrew B. McGowan, Brian E. Daley, Timothy J. Gaden, *Vigiliae Christianae, Supplements* 94 (Leiden: Brill, 2009) in *Review of Biblical Literature* [<http://www.bookreviews.org>] (2011).

18. *Theodore of Mopsuestia* by Frederick G. McLeod, The Early Church Fathers series (London / New York: Routledge, 2009) in *Bryn Mawr Classical Review* 2010.08.21.
17. *Trinity and Man: Gregory of Nyssa's Ad Ablabium* by Giulio Maspero, *Vigiliae Christianae, Supplements* 86 (Leiden: Brill, 2007) in *Review of Biblical Literature* [<http://www.bookreviews.org>] (2010).
16. *La Crisis Luciferiana: Un Intento De Reconstrucción Histórica* by Javier Pérez Mas, *Studia Ephemeridis Augustinianum* 110 (Rome: Institutum Patristicum Augustinianum, 2008) in *Journal of Theological Studies* n.s. 61 (2010): 344–6.
15. *Threads and Images: The Use of Scripture in Apophthegmata Patrum* by Per Rönnegård (Lund: Lund University, 2007) in *Review of Biblical Literature* [<http://www.bookreviews.org>] (2009).
14. *The Wisdom of the Pearlers: An Anthology of Syriac Christian Mysticism* by Brian E. Colless, *Cistercian Studies Series* 216 (Kalamazoo: Cistercian Publications, 2008) in *Cistercian Studies Quarterly* 44 (2009): 109–12.
13. *The Blessing of Blessings: Gregory of Narek's Commentary on the Song of Songs* by Roberta Ervine, *Cistercian Studies Series* 215 (Kalamazoo: Cistercian Publications, 2007) in *American Benedictine Review* 60 (2009): 202–3.
12. *The Trinitarian Theology of Basil of Caesarea: A Synthesis of Greek Thought and Biblical Truth* by Stephen M. Hildebrand (Washington D.C.: Catholic University of America Press, 2007) in *Journal of Early Christian Studies* 16.1 (2008): 108–9.
11. *Saint Isaac le Syrien, Discours ascétiques selon la version grecque* by Placide Deseille (Monastère Saint-Antoine-le-Grand et Monastère de Solan Sarl, 2006) in *Cistercian Studies Quarterly* 43.1 (2008): 104–6.
10. *The Eusebians: The Polemic of Athanasius of Alexandria and the Construction of the "Arian Controversy"* by David M. Gwynn, *Oxford Theological Monographs series* (Oxford: Oxford University Press, 2007) in *Journal of Ecclesiastical History* 59 (2008): 97–8.
9. *Initiation into the Monastic Tradition*, Vols. 1-3 by Thomas Merton. Edited with an Introduction by Patrick F. O'Connell. *Monastic Wisdom Series* 1, 9, and 13 (Kalamazoo: Cistercian Publications, 2005-2008) in *CrossCurrents* 58.4 (2008): 616–20.
8. *Pre-Benedictine Monasticism: Initiation into the Monastic Tradition 2* by Thomas Merton. Edited with an Introduction by Patrick F. O'Connell, *Monastic Wisdom Series* 9 (Kalamazoo: Cistercian Publications, 2006) in *The Merton Annual* 20 (2007): 346–53.
7. *Cassian and the Fathers: Initiation into the Monastic Tradition* by Thomas Merton. Edited with an Introduction by Patrick F. O'Connell, *Monastic Wisdom Series* 1 (Kalamazoo: Cistercian Publications, 2005) in *The Merton Annual* 19 (2006): 400–407.

6. *Athanasius of Alexandria: The Life of Antony. The Coptic Life and the Greek Life* by Tim Vivian and Apostolos N. Athanassakis with Rowan A. Greer, Cistercian Studies Series 202 (Kalamazoo: Cistercian Publications, 2003) in *American Benedictine Review* 56.3 (2005): 341–343.
5. *Evagrius Ponticus: Ad Monachos* by Jeremy Driscoll, Ancient Christian Writers 59 (New York: Newman Press, 2003) in *American Benedictine Review* 56.2 (2005): 228–232.
4. *Evagrius of Pontus: The Greek Ascetic Corpus* by Robert E. Sinkewicz, Oxford Early Christian Studies series (Oxford: Oxford University Press, 2003) in *Cistercian Studies Quarterly* 39.4 (2004): 455–457.
3. *Le règle de saint Benoît et les traditions ascétiques de l'Asie à l'Occident* by Mayeul de Dreuille (Bégrolles-en-Mauges, France: Abbaye de Bellefontaine, 2000) in *Cistercian Studies Quarterly* 37.1 (2002): 97–98.
2. *The Life of the Jura Fathers* by Tim Vivian, Kim Vivian, and Jeffrey Burton Russell, Cistercian Studies Series 178 (Kalamazoo: Cistercian Publications, 1999) in *Cistercian Studies Quarterly* 36.2 (2001): 269–270.
1. *Ascetics, Society, and the Desert: Studies in Early Egyptian Monasticism* by James Goehring (Harrisburg: Trinity Press International, 1999) in *Cistercian Studies Quarterly* 36.1 (2001): 121–122.

TRANSLATIONS OF ARTICLES

3. Christoph Joest, “The Significance of Acedia and Apatheia in Evagrius Ponticus,” *American Benedictine Review* 55.2 (June 2004): 121–150 & 55.3 (Sept. 2004): 273–307. Translated from “Die Bedeutung von Akedia und Apatheia bei Evagrius Pontikos,” *Studia Monastica* 35 (1993): 7–53, with updates by the author.
2. Placide Deseille, “Acedia According to the Monastic Tradition,” *Cistercian Studies Quarterly* 37.3 (2002): 297–301. Translated from “L’acédie selon la tradition monastique,” *Sources Vives* 84 (février 1999): 35–40.
1. Adalbert de Vogüé, “How Ought Novices Be Formed in Stability Today?” *Cistercian Studies Quarterly* 36.3 (2001): 311–316. Translated from “Comment former les novices à la stabilité aujourd’hui?” *Collectanea Cisterciensia* 60 (1998): 149–153.

PRESENTATIONS

COMPETITIVE CALLS FOR PAPERS

20. “Eunomius’ *Apologia apologiae*, Book I: Preliminary Remarks to the Edition,” given at the 18th International Conference on Patristic Studies (Oxford, August 2019).
19. “Eusebius of Caesarea’s Defense of Origen in the Debate between Paulinus of Tyre, Eusebius of Nicomedia, Asterius of Cappadocia, and Marcellus of Ancyra (*Contra Marcellum* 1.4.1-27),” given at Origeniana Duodecima: Origen’s Legacy in the Holy

Land. A Tale of Three Cities: Jerusalem, Caesarea and Bethlehem (Jerusalem, June 2017).

18. “*Contra Aetium*: The Anti-Aetian Tradition in Epiphanius and Pseudo-Athanasius,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2017).
17. “The Reception of Asterius after 357,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2016).
16. “Did Arius Learn from Asterius?,” given at the 17th International Conference on Patristic Studies (Oxford, August 2015).
15. “A Theological Reassessment of the *Exposition of Patricius and Aetius*,” given at the Upper Midwest Regional Meeting of the Society of Biblical Literature (St. Paul, MN, April 2015).
14. “Basil of Caesarea on Psalm 115 (LXX): Origen and Anti-Eunomian Rhetoric,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2013).
13. “Synoptic Discrepancies as Solution Not Problem in Pneumatological Exegesis: The Spirit as the Finger of God (Matt 12.28 || Luke 11.20),” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2012).
12. “Homoiousian Pneumatology: Orthodox or Heterodox?,” given at the Upper Midwest Regional Meeting of the Society of Biblical Literature (St. Paul, MN, March 2012).
11. “Eusebius of Caesarea’s Defense and Critique of Asterius the Sophist in the Anti-Marcellan Writings,” given at the Annual Meeting of the Society of Biblical Literature (San Francisco, November 2011).
10. “Frances Young on the Elephant in the Room (the Image of God): An Appraisal,” given at the 16th International Conference on Patristic Studies (Oxford, August 2011).
9. “Basil of Caesarea on John 1:1 as an Affirmation of Pro-Nicene Theology,” given at the Annual Meeting of the Society of Biblical Literature (Atlanta, November 2010).
8. “Asterius in Context: The Eusebians on the Fatherhood of God,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2010).
7. “The Interpretation of John 10:30 in the Third Century: Anti-Monarchian Polemics and the Rise of Grammatical Reading Techniques,” given at the Upper Midwest Regional Meeting of the Society of Biblical Literature (St. Paul, MN, April 2010).
6. “Eunomius of Cyzicus on the Word of God,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2009).
5. “Translating Basil of Caesarea’s *Contra Eunomium*: Project Genesis and Commentary on *Contra Eunomium* 2.4 and 2.28-29,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2008).

4. “Basil of Caesarea, Didymus the Blind, and the Anti-Pneumatomachian Exegesis of Amos 4:13 and John 1:3,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2008).
3. “The Significance of George of Laodicea in the Fourth-Century Trinitarian Debates,” given at the 15th International Conference on Patristic Studies (Oxford, August 2007).
2. “Aphrahat on the Modes of Christ’s Indwelling,” given at the Annual Meeting of the North American Patristics Society (Chicago, May 2006).
1. “Eusebian Theologies of the Son as Image of God before 341,” given at the Annual Meeting of the North American Patristics Society (Chicago, June 2005).

INVITED PRESENTATIONS AND LECTURES (ACADEMIC CONFERENCES AND UNIVERSITY EVENTS)

2. “The Christology of Basil of Caesarea: the Saving Economy of the Incarnation,” given at the 8th Annual Meeting of the Boston Colloquy in Historical Theology (Boston, August 2013).
1. “The Interpretation of Scripture in the Fourth-Century Pneumatological Controversies,” given at Loyola University Chicago, “The Spirit and the Fathers: Celebration of Templeton Award for Theological Promise” (April 2012).

PANEL DISCUSSIONS AND RESPONSES

6. “Atelier Texte et traduction.” Panel discussion of the critical edition and English translation of Gregory of Nyssa’s five homilies *On the Lord’s Prayer* at XIV^e Colloque internationale Grégoire de Nysse (Paris, September 2018).
5. Review of Timothy Pawl, *In Defense of Conciliar Christology: A Philosophical Essay* (Oxford University Press, 2016), with a response by the author, at the Interdisciplinary Colloquium hosted by the Theology Department at the University of St. Thomas (St. Paul, MN, February 2017).
4. Response to Michel R. Barnes, “He went down to the waters that day: The Exegesis of Genesis 1:2b until Basil and Chrysostom,” at the 2016 Upper Midwest Regional Meeting of the Society of Biblical Literature (St. Paul, MN, April 2016).
3. Response to Michael Slusser’s review of Mark DelCogliano, *Basil the Great: Homilies on Christian Doctrine and Practice* (Crestwood, NY: St. Vladimir’s Seminary Press, 2012), at the Interdisciplinary Colloquium hosted by the Theology Department at the University of St. Thomas (St. Paul, MN, February 2016).
2. Response to Miguel Brugarolas, “Divine Simplicity and Creation of Man: Gregory of Nyssa on the Distinction between the Uncreated and the Created,” at the 2015 Workshop of The Classical Theism Project (St. Paul, MN, July 2015).
1. “LIVE: Origen and Scripture. A discussion of Peter Martens on his *Origen and Scripture*.” Online panel discussion at *Marginalia Review of Books*. July 23, 2013. The interview can be accessed at <http://marginalia.lareviewofbooks.org/live-origen-and-scripture/>.

PRESENTATIONS FOR UNDERGRADUATES

6. “How did Rome become the Center of the Christian World? The Story of Christianity in Rome,” Theology Night Live, University of St. Thomas (April 2018).
5. “On the Conquering of Passions, Thoughts, and Demons: The Practical Theology of the Ancient Monastic Fathers and Mothers,” Theology Club, University of St. Thomas (December 2016).
4. “The Chalcedonian Definition,” Theology Club, University of St. Thomas (November 2015).
3. “Introducing a new Doctor of the Church: St. Gregory of Narek,” Theology Night Live, University of St. Thomas (April 2015).
2. “Response to *Restless Heart: The Confessions of St. Augustine*,” Theology Club, University of St. Thomas (May 2014).
1. “Advent,” Theology Club, University of St. Thomas (December 2013).

SCHOLARSHIPS, ACADEMIC AWARDS, AND GRANTS

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|-----------|--|
| 2018 | Supplementary Funding for Conference Travel from Dean of College of Arts and Sciences, University of St. Thomas, Summer 2018 (Paris). |
| 2017 | Research Grant, Level 1 (Fall Semester), Center for Faculty Development, University of St. Thomas, “The Cambridge Edition of Early Christian Writings: Volume 3, Christ.” |
| 2017 | Supplementary Funding for Conference Travel from Dean of College of Arts and Sciences, University of St. Thomas, Summer 2017 (Jerusalem). |
| 2016 | Eusebius Essay Prize in Church History, <i>Journal of Ecclesiastical History</i> , for “How Did Arius Learn from Asterius? On the Relationship between the <i>Thalia</i> and the <i>Syntagmaton</i> .” |
| 2016 | Faculty Partnership (Spring Semester), Center for Faculty Development, University of St. Thomas, “Aetius: Logic and Theology in the Fourth-Century” (with Timothy Pawl, Dept. of Philosophy). |
| 2015 | Research Grant, Level 2 (Fall Semester), Center for Faculty Development, University of St. Thomas, “Asterius of Cappadocia: Fragments.” |
| 2015 | Supplementary Funding for Conference Travel from Dean of College of Arts and Sciences, University of St. Thomas, Summer 2015 (Oxford). |
| 2015 | Partnership-in-Learning Grant (Spring Semester), Center for Faculty Development, University of St. Thomas, “The Christology of St. John of Damascus” (with Corey Stephan). |
| 2011 | AIEP Bursary for the 16 th International Conference on Patristic Studies, Oxford (August, 2011). |
| 2004-2009 | Arts and Sciences Fellowship, Emory University. |
| 2004 | Elliot F. Shepard Prize in Church History, Vanderbilt University Divinity School. |
| 2002-2004 | Brandon Honor Scholarship, Vanderbilt University Divinity School. |

PROFESSIONAL ASSOCIATIONS: MEMBERSHIP & SERVICE

North American Patristics Society (NAPS). *Member since 2003.*

- 2016-2018 Board of Directors, Member-at-Large
- 2010 Co-Organizer and Co-Chair, with Mark Weedman, Session on “Christology and Trinitarian Theology in Context.”
- 2008 Co-Organizer and Co-Chair, with Andrew Radde-Gallwitz, Session on “Translating Basil of Caesarea’s *Contra Eunomium*.”

Society of Biblical Literature (SBL). *Member since 2006.*

- 2014-2020 Program Unit Chair, “The Development of Early Christian Theology” (Section).
- 2012-present Convener of the “Early and Late-Antique Christianity” section for the Upper Midwest Region.
- 2012-2014 Steering Committee Member, “The Development of Early Christian Theology” (Section).
- 2009-2011 Steering Committee Member, “The Development of Early Trinitarian Theology” (Section).

Association Internationale d’Études Patristiques (AIEP). *Member since 2010.*

- 2015-2019 Delegate to the Council, one four-year term.
- 2014-present National Correspondent for the United States.

Minnesota Association for Patristic Studies (MAPS).

- 2009-present Founder and Organizer.

SERVICE TO THE PROFESSION

The Fathers of the Church: A New Translation, Ed. David Hunter (Washington D.C.: Catholic University of America Press, 1947-).

Member of the Editorial Board, 2016-present.

The Cambridge Edition of Early Christian Writings, 6 vols., Ed. Andrew Radde-Gallwitz, Mark DelCogliano, Ellen Muehlberger, and Bradley K. Storin (Cambridge: Cambridge University Press, 2017-). This is a six-volume series featuring new translations of a wide range of Christian material from roughly 100 CE to roughly 750 CE. Each volume will focus on a select theme. I serve as a translator of selected Latin and Greek texts for all the volumes, as the editor of the *Christ* volume, and as co-editor of the *Creation* volume.

Member of the editorial team, 2012-present.

Volume 1: God (published 2017)

Volume 2: Practice (published 2017)

Volume 3: Christ (in progress)

Volume 4: Reading

Volume 5: Creation

Volume 6: Community

Cistercian Publications Acquisitions Board (CPAC), 2013-present.

Marginalia Review of Books (marginalia.lareviewofbooks.org)

Coordinating Editor for Early and Late-Antique Christianity, 2015-2017.
Subject Editor for Early Christianity, 2012-2015.

Anonymous peer reviewer of articles submitted to the following journals:

- *Annali di Storia dell'Esegesi* (2017 bis)
- *Cistercian Studies Quarterly* (2009, 2010 bis, 2011, 2014, 2015, 2016, 2017)
- *Journal of Early Christian Studies* (2012, 2013, 2014, 2016, 2017, 2018, 2019, 2020)
- *Journal of Ecclesiastical History* (2014 bis)
- *Journal of Medieval Religious Cultures* (2020)
- *Journal of Orthodox Christian Studies* (2019)
- *Journal of Theological Studies* (2012, 2014, 2015, 2018)
- *Phronema* (2013 bis, 2014 bis, 2015)
- *Religions* (2016)
- *Revue d'Histoire Ecclésiastique* (2018)
- *TheoLogica: An International Journal for Philosophy of Religion and Philosophical Theology* (2020)
- *Theological Studies* (2012, 2014, 2017)
- *Vigiliae Christianae* (2013, 2015)
- *Zeitschrift für Antikes Christentum* (2014, 2018)

Anonymous peer reviewer of proposals, chapters, and manuscripts submitted to the following:

- Bloomsbury/T&T Clark (2017)
- Brill (2020)
- Catholic University of America Press (2018)
- Christianity in Late Antiquity [NAPS monograph series] (2013)
- Czech Science Foundation (GAČR) (2012)
- Routledge (2014, 2018)
- Society of Biblical Literature Publications (2015)
- University of California Press (2016)
- University of Notre Dame Press (2014)

SERVICE TO THE DEPARTMENT OF THEOLOGY

Fall 2014- <i>present</i>	Curriculum Committee
Spring 2017-Spring 2018	Majors/Minors Luncheons Organizer
Spring 2016-Spring 2018	Theology Night Live Coordinator
Fall 2015-Spring 2018	Search Committee
Spring 2015-Spring 2018	Social Media Coordinator

SERVICE TO THE UNIVERSITY OF ST. THOMAS

Fall 2016- <i>present</i>	Secretary of the Faculty Senate
Spring 2016	Faculty Development Committee (Sabbatical Replacement)

FACULTY DEVELOPMENT

- 2020 Facilitating Your Online Course: Sustaining Student Engagement and Inquiry (August 2020)
- 2015 Faculty Advisor Workshop (August 2015)

- 2015 Writing Across the Curriculum seminar (Spring 2015)
- 2015 Incorporating Critical Thinking into Your Classes Retreat (January 2015)

LANGUAGE COMPETENCE

- Ancient Languages: Latin, Greek
(Additional study of Syriac, Coptic, Hebrew, Aramaic)
- Modern Languages: French, German.