

PETER W. MARTENS

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Saint Louis University
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EMPLOYMENT

Professor, Saint Louis University (2019-)
Associate Professor, Saint Louis University (2015-2019)
Assistant Professor, Saint Louis University (2009-2015)
NEH Fellow, Yale University (2008-2009)
Visiting Professor, Yale Divinity School (2007-2008)
Visiting Professor, Notre Dame (2006-2007)
Sorin Postdoctoral Fellow, Notre Dame (2004-2006)

EDUCATION

Ph.D., Theology
University of Notre Dame (2004)
Dissertation: *Origen on the Reading of Scripture*
Précis: "Origene e la lettura della Scrittura," *Adamantius* 11 (2005):
293

Th.M., Historical Theology
Dallas Theological Seminary (1998)
Summa cum laude

B.A., Biology
Baylor University (1994)
Phi Beta Kappa

SPECIALIZED TRAINING

Academy for Innovative Higher Education Leadership (Arizona
State University – Georgetown, 2018)

Lincoln College International Summer School of Greek
Paleography (Oxford, 2010)

Studies also undertaken at the University of Manitoba (1991-
1992), University of Dallas (1996-1998) and Westfälische
Wilhelms-Universität Münster (2000)

HONORS AND FELLOWSHIPS (MAJOR)

Provost Research Leave, Saint Louis University (2015 [deferred])
Franklin Grant, American Philosophical Society (2014)

Research Fellow and Visiting Associate Research Professor of Philosophy, Center for Philosophy of Religion, University of Notre Dame (2012-2013)

NEH Research Fellow at Yale University (2008-2009)

DAAD (Deutscher Akademischer Austausch Dienst) Research Fellow at the University of Heidelberg (2002-2003)

Fulbright Fellow at the University of Zurich (2001-2002)

Summer Fellow for Byzantine Studies at Dumbarton Oaks (Harvard University), Washington D.C. (2001)

University of Notre Dame Presidential Fellowship (1998-2001; 2003-2004)

Canada Scholarship for Science (1991-1995)

OTHER DISTINCTIONS

Spark Microgrant: Late Antiquity Consortium (2017); Mellon Grant (2014; 2011; 2010); Summer Research Award (2012; 2010); Kaneb Center for Teaching and Learning Certificate, Striving for Excellence in Teaching (2004); Notre Dame Summer Dissertation Stipend (2002, 2003); Zahm Research Travel Grants (2001-2004); Downes Travel Grant (2001-2002); Candidacy Exams with Honors (2001); elected into “The National Dean’s List, 1998-1999”; Edwin C. Deibler Award in Historical Theology (1998); University of Dallas Graduate Student Tuition scholarship (1996-1998); Baylor University Wm. P. Ball Pre-Med Scholarship (1993-1994); University of Manitoba Entrance Scholarship (1991-1992); University of Manitoba Honor Roll. Member of Alpha Chi and Golden Key Honor Societies.

ADMINISTRATIVE EXPERIENCE

DEPARTMENT CHAIR (2015-2018)

New Policies: updated tenure and promotion guidelines (to reflect research standards commensurate with an R1 university); new workload policy; updated annual review forms and guidelines; new Diversity Recruitment Plan.

New Programming: a new doctoral program in Theological Studies; new joint doctoral program with Health Care Ethics; new MARE (Masters of Arts in Religious Education), a joint initiative between our Department and the School of Education; a new MTS (Masters of Theological Studies); two Postdoctoral Teaching Fellowships; “Law, Religion and Politics” minor; Professional Development and Alt-Ac Series.

Fundraising: funded the Ronald E. and Mary Elizabeth Hogan Professorship in Theological Studies (2015); secured the gift of the Bernard McGinn library collection (2016-2018); developing a seed gift into a Chair for Islamic Studies (2018-); ongoing work to sponsor the Karakas Family Chair in Byzantine and Orthodox Theology (2015-); ongoing partnership with the Jewish Federation to fund a Chair in Jewish Studies (2016).

Public Humanities: Podcast (“Crafting Theology”) that features visiting speakers, faculty and students; quarterly public forum, “Religion and Complex Social Issues”; MLK symposium featured on the SLU Bicentennial calendar.

Pedagogical Development: in collaboration with the Office for Retention and Enrollment, running an extensive, university-wide series of surveys of all incoming students, first-year students and majors/minors with a view to redesigning our courses and programming; currently spearheading a redesign of Theo 1000; in collaboration with the DGS, reforming our doctoral curriculum to help our students leverage their skills for a variety of careers. Secured a generous external grant that sponsors a two-year cycle of programming that fosters career preparedness inside and outside academia.

DIRECTOR OF UNDERGRADUATE STUDIES (2014-2015)

COMMITTEE WORK (2015-CURRENT)

Humanities Representative, University Portfolio Review Committee (2019-): charged with making recommendations about the balance and viability of the university’s programming portfolio.

Faculty Representative, Operational Excellence (2019-): charged with deciding which projects our quality and improvement program will prioritize.

Core Curriculum Liaison (2018-2019): charged with facilitating university-wide engagement in the new core design process.

Member of Chair Workload Committee (2018): charged with outlining the responsibilities of chairs in the College of Arts and Sciences.

Member of Pilot Program, “Personalized Experience Portfolio” (2017): charged with developing new recruitment protocols for humanities students.

Member of “Transforming SLU Faculty Working Group” (2017-2018): charged by the President with providing a number of re-structuring options for the university.

Member of the Joint Provost-Faculty Senate Task Force for a Core Curriculum and Shared Undergraduate Experience (2016-2017): charged with laying out the model of governance for the new core curriculum.

Chair of the “Digital Humanities Taskforce” (2015): charged with providing a blueprint for the programming and foci of the Ong Center for Digital Humanities.

ACADEMIC POSTS

Editorial Board, “The Bible in Ancient Christianity” (Brill, 2015-)

Editorial Board, “Adamantiana: Texts and Studies on Origen and his Heritage” (Aschendorff, 2016-)

Scientific Advisory Board, “The History of Human Freedom and Dignity in Western Civilization” (Innovative Training Network, European Commission) (2016-2019)

Scientific Committee, *Origeniana* (Santiago, Chile, 2021), 2018-2022;

Fellow, Center for Early African Christianity (2012-current)

CURRENT PROJECTS

The Bible’s First Experts: Then and Now (working title).

“The Manuscripts, Editions and Translations of Origen’s *De Principiis*”

“What is Biblical ‘Criticism?’”

PUBLICATIONS**MONOGRAPHS**

Adrian’s Introduction to the Divine Scriptures: an Antiochene Handbook for Biblical Interpretation. Edition, Translation and Study. Oxford Early Christian Texts. Oxford: Oxford University Press, 2017.

Reviews: <https://biblindex.hypotheses.org/2290>; *Reading Religion (AAR)* (2018) <http://readingreligion.org/books/adrians-introduction-divine-scriptures>; *JEH* 70 (2019): 343-346; *JTS* 70 (2019): 425-427;

Award: Saint Louis University Scholarly Works Award (2018)

Origen and Scripture: The Contours of the Exegetical Life. Early Christian Studies. Oxford: Oxford University Press, 2012.

Paperback re-issue: 2014. Spanish translation (Salamanca: Editorial Sígueme, 2018).

Reviews: *RSR* 38 (2012): 244; *JSOT* 36 (2012): 136-137; *RRT* 20 (2013): 92-94; *JEH* 64 (2013): 131-132; *Theology* 116 (2013): 138-139; *Themelios* 38 (2013): 133-134; *ATR* 95 (2013): 564-566; *JECs* 21 (2013): 468-470; *SPhilo* 25 (2013): 238-240; *ZAC* 17 (2013): 362-365; *JTS* 65 (2014): 277-279; *Fides et Humilitas* 2 (2015): 77-81; *Thomist* 79 (2015): 315-319; *Modern Theology* 31 (2015): 706-707; *Heythrop* 58 (2017): 345-346;

Interviewed: <http://marginalia.lareviewofbooks.org/archives/3254> (T. Michael Law, Andrew Radde-Gallwitz, Darren Sarisky, and Mark DelCogliano);

Panel discussion at the SBL (2013): Margaret Mitchell, Elizabeth Dively Lauro, Christoph Marksches, Michael Legaspi.
 Colloquium: "Around Origen" (St. Andrews, 2014): Lewis Ayres and Christoph Marksches.
 Blogs: www.brianrenshaw.com; www.reformation21.org/shelf-life/origen-and-scripture.php

EDITORIAL WORK Co-editor, with Paul Blowers, *The Oxford Handbook of Early Christian Biblical Interpretation*. Oxford: Oxford University Press, 2019.

"Does Tenure Have a Future?" Guest Editor. *Marginalia: a Los Angeles Review of Books Channel*. June 8, 2015
 (<http://marginalia.lareviewofbooks.org/does-tenure-have-a-future-an-open-forum-edited-by-peter-martens/>).

In the Shadow of the Incarnation: Essays on Jesus Christ in the Early Church in Honor of Brian E. Daley, S.J. Notre Dame, IN: University of Notre Dame Press, 2008.

Reviews: *JTS* 60 (2009): 669-671; *JEH* 61 (2010): 349; *J ECS* 18 (2010): 329-330; *CBQ* 72 (2010): 870-872; *RJR* 37 (2011): 271-272;

ESSAYS

"Adrien." In *Histoire de la littérature grecque chrétienne*, vol. 6, edited by Sébastien Morlet. Paris: Les Belles Lettres (forthcoming).

"Response to Mark Edwards' 'Origen in Paradise.'" *Zeitschrift für Antikes Christentum* (forthcoming).

"Origen's Institutions and the Shape of Biblical Scholarship." *Modes of Knowing and the Ordering of Knowledge* (forthcoming).

"Ideal Interpreters." *The Oxford Handbook of Early Christian Biblical Interpretation* (forthcoming).

"Origen's Christology in the Context of the Second and Third Centuries." *The Oxford Handbook on Origen* (forthcoming).

"Adrian's *Introduction to the Divine Scriptures*: An 'Antiochene' Handbook of Biblical Exegesis." *Ancient Jew Review* (November 15, 2017).

<http://www.ancientjewreview.com/articles/2017/8/31/adrians-introduction-an-antiochene-handbook-on-biblical-exegesis>

"Junillus Africanus' Hermeneutics." With Alden Bass. In *Patristic Theories of Biblical Interpretation: The Latin Fathers*, edited by T. Toom, 133-159. Cambridge: Cambridge University Press, 2016.

"The Modern Receptions of Origen's Biblical Scholarship: A Bibliographic Essay." *Origeniana Undecima: Origen and Origenism in*

the History of Western Thought. Papers of the 11th International Origen Congress, Aarhus University, 26-31 August 2013, edited by Anders-Christian Jacobsen, 67-86. Leuven Peeters: 2016. Reprint as: "The Bible in Early Christianity: Audiences, Projects and Agendas." *Studies in the Bible and Antiquity* 7 (2015): 22-42 – invited (both).

"Embodiment, Heresy and the Hellenization of Christianity: the Descent of the Soul in Plato and Origen." *Harvard Theological Review* 108 (2015): 594-620.

"A Fitting Portrait of God: Origen's Interpretations of the 'Garments of Skins' (Gen 3:21)," 55-84. In *Esoteric Readings of Genesis 1-3*, SBL – Semeia Studies, edited by Susanna Scholz and Carolina Vander Stichele. Leiden: Brill, 2014 – invited.

"Adrian's *Introduction to the Divine Scriptures* and Greco-Roman Rhetorical Theory on Style." *Journal of Religion* 93 (2013): 197-217.

"Origen's Doctrine of Pre-Existence and the Opening Chapters of Genesis." *Zeitschrift für Antikes Christentum* 16 (2013): 516-549.

"Origen Against History? Reconsidering the Critique of Allegory." *Modern Theology* 28 (2012): 635-656. Reprinted in: *Heaven on Earth? Theological Interpretation in Ecumenical Dialogue*, edited by Hans Boersma and Matthew Levering, 53-74. Oxford: Wiley-Blackwell, 2013.

Awarded the Prize for Patristic Exegesis by the Institute for Classical Christian Studies (November, 2012).

"*On the Confusion of Tongues* and Origen's Allegory of the Dispersion of Nations." *Studia Philonica Annual* 24 (2011): 107-127.

"'Anyone Hung on a Tree is under God's Curse' (Deut 21:23): Jesus' Crucifixion and Interreligious Exegetical Debate in Late Antiquity." *Ex Auditu: An International Journal of the Theological Interpretation of Scripture* 26 (2010): 69-90.

"Scripture." In *The Routledge Companion to Early Christian Thought*, edited by D. Jeffrey Bingham, 281-305. London: Routledge, 2010 – invited.

"Revisiting the Allegory/Typology Distinction: The Case of Origen." *Journal of Early Christian Studies* 16 (2008): 283-317.

“In Search of an Anabaptist Atonement: Violence and Nonviolence in J. Denny Weaver’s *The Nonviolent Atonement*.” *Mennonite Quarterly Review* 82 (2008): 281-311.

“A Brief Rejoinder to J. Denny Weaver.” *Mennonite Quarterly Review* 82 (2008): 321-326.

“Why Does Origen Accuse the Jews of ‘Literalism’? A Case Study of Christian Identity and Biblical Exegesis in Antiquity.” *Adamantius: The International Journal of Origen and the Alexandrian Tradition* 13 (2007): 218-230 – invited.

“Why Does Origen Introduce the Trinitarian Authorship of Scripture in Book 4 of *Peri Archon*?” *Vigiliae Christianae* 60 (2006): 1-8.

“On Providence and Inspiration: A Short Commentary on ΠΕΡΙ ΑΡΧΩΝ 4.1.7.” In *Studia Patristica*, vol. 41, edited by F. Young, M. Edwards, and P. Parvis, 201-206. Leuven: Peeters, 2006.

“Interpreting Attentively: The Ascetic Character of Biblical Exegesis according to Origen and Basil of Caesarea.” In *Origeniana Octava: Origen and the Alexandrian Tradition (Papers of the 8th International Origen Congress, Pisa, 27-31 August 2001)*, vol. 2, edited by L. Perrone with P. Bernardini and D. Marchini, 1115-1121. Leuven: Peeters, 2003.

INTERVIEWS

Maxwell Institute Podcast: #36 (12/15/2015): “Part II: Early Christian Biblical Interpreters and the Scholars who Interpret them” (<http://mi.byu.edu/mip-36-martens/>)

Maxwell Institute Podcast: #35 (12/01/2015): “Part I: Early Christian Biblical Interpreters and the Scholars who Interpret them” (<http://mi.byu.edu/mip-35-martens/>)

“Why I Study the Philosophy of Religion” (08/14/2013)
<http://philreligion.nd.edu/videos/why-philosophy-of-religion/>

Marginalia Review of Books (7/23/2013):
<http://marginalia.lareviewofbooks.org/archives/3254>

ENCYCL. ENTRIES

“Adrian (exegete),” and “Ambrose (friend of Origen).” In *Brill Encyclopedia of Early Christianity* (forthcoming).

“Alexandrian Theology,” “Allegory,” “Clement of Alexandria,” “Diodore of Tarsus,” “Origen,” “Theodoret of Cyrrhus.” In

Evangelical Dictionary of Evangelical Theology, edited by Daniel J. Treier and Walter A. Elwell. 3rd ed. (Grand Rapids: Baker Academic, 2017).

“Hadrian the Exegete.” In *Encyclopedia of the Bible and its Reception*, vol. 10. Berlin: W. de Gruyter, 2015, pp. 1103-1104.

“Divinization” and “Holy Spirit.” In *The Westminster Handbook to Origen*, edited by John A. McGuckin, 91-93; 125-128. Louisville: Westminster John Knox Press, 2004.

REVIEW ESSAYS

“The Atlas is Dead! Long Live the Atlas!”, with Sarah Bond. *Journal of Early Christian Studies* 24 (2016): 601-607.

Lombardo, Nicholas E. “The Father’s Will: Christ’s Crucifixion and the Goodness of God.” *Journal of Analytic Theology* 3 (2015): 218-222.

Scott, Mark S. M. “Journey Back to God: Origen on the Problem of Evil.” *Marginalia: A Los Angeles Review of Books Channel* (<http://http://marginalia.lareviewofbooks.org/archives/2073>) (April 4, 2013).

Magdalino, P. and R. S. Nelson, eds. “The Old Testament in Byzantium.” *Byzantinische Zeitschrift* 104 (2011): 213-216.

TRANSLATIONS

Studer, Basil. “Loving Christ According to Origen and Augustine.” In *In the Shadow of the Incarnation: Essays on Jesus Christ in the Early Church*, edited by Peter W. Martens, 149-175. Notre Dame: University of Notre Dame Press, 2008.

Enns, Fernando. “The Historic Peace Churches and the Ecumenical Movement.” Address given at Mennonite World Conference Assembly, Bulawayo, Zimbabwe (August 11-17, 2003).

BOOK REVIEWS

Metzler, Karin, ed., “Prokop von Gaza: Eclogarum Epitome [vols. 1 and 2],” *Journal of Theological Studies* 69 (2018): 351-353.

Hooker, Mischa, “Origen of Alexandria: Exegetical Works on Ezekiel,” ed. Roger Pearse. *Review of Biblical Literature* (2018): https://www.bookreviews.org/pdf/10116_11217.pdf.

Di Berardino, Angelo, general editor, “Encyclopedia of Ancient Christianity.” *Heythrop Journal* (forthcoming).

Schwartz, Daniel, “Paideia and Cult: Christian Initiation in Theodore of Mopsuestia.” *Classical Review* 65 (2015): 407-408.

- Fernández, Samuel, “Orígenes, Sobre los Principios: Introducción, texto crítico, traducción y notas,” *Vigiliae Christianae* 70 (2016): 463-466.
- Habermehl, Peter, ed., “Homilien zum Hexateuch in Rufins Übersetzung, Teil 1: Die Homilien zu Genesis,” GCS OW 6. *Gnomon* 87 (2015): 756-758.
- Fédou, M. and L. Brésard, intro. and trans., “Origène: Commentaire sur l’Épître aux Romains,” vol. 4. *Journal of Ecclesiastical History* 65 (2014): 372-373.
- Fédou, M. and L. Brésard, intro. and trans., “Origène: Commentaire sur l’Épître aux Romains,” vols 2-3. *Journal of Ecclesiastical History* 64 (2013): 571-572.
- Vermes, Geza, “Christian Beginnings: From Nazareth to Nicaea.” *International Bulletin of Missionary Research* 37 (2013): 240.
- Katos, D. S., “Palladius of Helenopolis: The Origenist Advocate.” *Journal of Early Christian Studies* 21 (2013): 312-314.
- Fürst, A., ed., “Origenes und Sein Erbe in Orient und Okzident.” *Adamantius: The International Journal of Origen and the Alexandrian Tradition* 18 (2012): 579-80.
- Heine, R. E., “Origen: Scholarship in the Service of the Church.” *Zeitschrift für Antikes Christentum* 16 (2012): 374-376.
- Stritzky, M.-B. von, “Origenes: Werke mit deutscher Übersetzung, Band 22, Aufforderung zum Martyrium.” *Church History and Religious Culture* 92 (2012): 318.
- Metzler, K., “Origenes: Werke mit deutscher Übersetzung, Band 1/1, Die Kommentierung des Buches Genesis.” *Church History and Religious Culture* 92 (2012): 315-317.
- Muraoka, T., “A Greek English Lexicon of the Septuagint.” *Journal of Ecclesiastical History* 62 (2011): 346-347.
- Young, F., L. Ayres and A. Louth, “The Cambridge History of Early Christian Literature” and C. Moreschini and E. Norelli, “Early Christian Greek and Latin Literature: A Literary History.” *Theological Studies* 67 (2006): 411-414.

Mullen, R. L., "The Expansion of Christianity: A Gazetteer of its First Three Centuries." *Journal of Ecclesiastical History* 57 (2006): 96-97.

Kannengiesser, C., "Handbook of Patristic Exegesis." *Andrews University Seminary Studies* 43 (2005): 353-355.

Hauser, A. J. and D. F. Watson, eds., "A History of Biblical Interpretation, vol. 1: The Ancient Period." *Theological Studies* 66 (2005): 882-883.

Russell, N., ed./trans., "Cyril of Alexandria." *Journal of Early Christian Studies* 10 (2002): 400-401.

Clark, E. A., "Reading Renunciation: Asceticism and Scripture in Early Christianity." *Journal of Theological Studies* 51 (2000): 724-726.

Ferguson, E., ed., "Encyclopedia of Early Christianity," 2nd ed. *Bibliotheca Sacra* 156 (1999): 117-118.

MISCELLANEOUS

"Origen, Plato and the Hellenization of Christianity." *Center for Philosophy of Religion Newsletter* (2013): 6-7.

"St. Paul was a Stand-Up Guy, but . . ." *Wall Street Journal*, July 23, 2010, Opinion, Letters to Editor, A16.

INVITED LECTURES

"How to Make a Critical Edition." University of Virginia (2019).

"Greek Novels and the Christian Drama of the Soul." Sapienza (Università di Roma) (2018).

"Philosophical Schools and Scriptural Exegesis: Re-Considering Origen's Relationship with the Bible." *Modes of Knowing and the Ordering of Knowledge in Early Christianity*. Australian Catholic University Rome Series (2017).

"Origen in the Western Middle Ages." Keynote address, University of Kent (England) (2016).

"Revisiting a Theological Classic: Gustaf Aulén's *Christus Victor* and the Future of the Patristic Doctrine of Atonement." Christian Scholars Conference, Abilene Christian University (2015).

"The Bible in Early Christianity: Audiences, Projects and Agendas." Neal-Maxwell Institute at Brigham Young University (2015).

“New Directions in Atonement.” Boston Colloquy in Historical Theology, Boston College (2014).

“The Receptions of Origen’s Biblical Scholarship.” Around Origen: A Symposium, Saint Andrews University, Scotland (2014).

“Revisiting a Theological Classic: Gustaf Aulén’s *Christus Victor* and the Future of the Patristic Doctrine of Atonement.” Logos Conference, University of Notre Dame (2014).

“Origen and Scriptural Exegesis as a Way of Life.” Bantham Lecturer, Covenant Theological Seminary (2013).

“The Reception History of the Bible Today.” Annual Lecture of the Baylor Society of Early Christianity (2013).

“The Modern Receptions of Origen’s Biblical Scholarship.” Origeniana Undecima, University of Aarhus (2013).

“Embodiment, Heresy and the Hellenization of Christianity.” Athens and Jerusalem, University of Notre Dame (2013).

“Origen’s Christology and the Doctrine of Pre-existent Souls.” Logos Conference, University of Notre Dame (2012).

“‘Cursed is Everyone Who Hangs on a Tree’ (Deut 21:23): Three Interreligious Debates in Late Antiquity.” North Park Theological Seminary Symposium on the Theological Interpretation of Scripture (2010).

“Reception History in Biblical Scholarship and the Allegory/Typology Distinction.” Duquesne University (2009).

“Unity and Diversity in Early Christianity.” Yale Divinity School (2007).

PRESENTATIONS

Respondent to Lewis Ayres, “Training the Eye of the Soul: Origen, Hellenization and the Seductions of Pierre Hadot.” Modes of Knowing and Ordering of Knowledge, Australian Catholic University (2017).

“Metaphors for Narrating the History of Biblical Interpretation.” Society of Biblical Literature (2016).

“Rescuing God: Exegetical Cultures in Alexandria, Antioch and Nisibis.” Society of Biblical Literature (2015)

“Introducing David Michelson, *The Practical Christology of Philoxenos of Mabbug* (Oxford University Press).” Society of Biblical Literature (2015).

“Origen and Origenism: the Psalms in Early Christianity.” American Academy of Religion (2015).

“Restraining Allegory: A New ‘Antiochene’ Text.” Society of Biblical Literature (2014).

“A Newly-Discovered Long Recension of Adrian’s *Introduction to the Divine Scriptures*.” North American Patristics Society (2014).

“What did Early Christian Introductions to the Bible Look Like?” History of Christianity Colloquium. Notre Dame (2013).

“Origen, Plato and Pre-Existent Souls.” Center for Philosophy of Religion. Notre Dame (2013).

“Antiochene Perspectives on the Literal Sense.” Society of Biblical Literature (2012).

“The Steps of Antiochene Scriptural Interpretation: the Case of Adrian.” North American Patristics Society (2012).

“Philo, Origen and the Tower of Babel.” Society of Biblical Literature (2011) – *invited speaker*.

“Does Atonement Entail Forgiveness? Gregory of Nyssa and Anselm of Canterbury.” Analytic Theology Consultation Group, Evangelical Theological Society (2011) – *invited speaker*.

“Greco-Roman Rhetorical Themes in Hadrian’s *Introduction to the Divine Scriptures*.” XVI International Conference on Patristics Studies, Oxford University (2011).

“Origen’s Doctrine of Pre-Existence: its Scriptural Sources and Heresiological Function.” Society of Biblical Literature (2010) and St. Louis Catholic Theological Society (2011) – *invited speaker*.

“The Title, Structure and Purpose of Hadrian’s *Introduction to the Divine Scriptures*.” North American Patristics Society (2009).

Protestant Panelist, “Foundations of Faith: A Catholic-Protestant Exchange.” University of Notre Dame (2007) – *invited speaker*

“What Do We Mean By Calling Origen an ‘Allegorist?’” Society of Biblical Literature (2004).

“Origen on the Ideal Reader of Scripture.” North American Patristics Society (2004).

“Why does Origen accuse the Jews of literalism?” History of Christianity Colloquium, Notre Dame (2003).

“On Providence and Inspiration: A Short Commentary on ΠΕΡΙ ΑΡΧΩΝ 4.1.7.” XIV International Conference on Patristic Studies, Oxford University (2003).

“Anselm’s Conversations: Faith Seeking Understanding.” Leuven Encounters in Systematic Theology III: “Theology and Conversation: Developing a Relational Theology,” University of Leuven (2001).

“The Attentive Interpreter: Scriptural Exegesis in Ascetical Context.” Colloquium Origenianum Octavum, University of Pisa (2001).

“Pierre Hadot’s Account of Late Antique Spiritual Exercises and the Role of *Prosoché* in Origen’s Exegesis.” North American Patristics Society (2001).

“Vine-Vinedresser Imagery in Ambrose’s *De Fide* 4.12.” North American Patristics Society (1998).

COURSES TAUGHT

UNDERGRADUATE	<p>Foundations of the Christian Faith (Notre Dame)</p> <p>From the Crucifixion to the Atonement (Notre Dame; Saint Louis)</p> <p>Theological Foundations (Saint Louis)</p> <p>The Global Christ: Jesus and the World Religions (Saint Louis)</p> <p>Christian Beliefs (Saint Louis)</p>
GRADUATE	<p>History of Christian Theology to 451 (Yale)</p> <p>Origen of Alexandria (Yale)</p> <p>Biblical Interpretation in Early Christianity (Yale)</p>

The Atonement from the New Testament to the Early Middle Ages (Yale)
 Survey of Early Christianity: From Jesus to Mohammed (Saint Louis)
 Antiochene Scriptural Exegesis (Saint Louis)
 The Fall of the Soul: Origen and Early Christian Anthropology (Saint Louis)
 Origen's Christology (Saint Louis)
 Atonement (Saint Louis – team taught with Eleonore Stump)
 Alexandria and Antioch: Late Antique Exegetical Cultures

DISSERTATIONS

DIRECTING

Anna Williams; Michael Trotter; Amanda Berg

DIRECTED

Jacob van Sickle (2017); Zachary Kostopoulos (2017); Adam Messer (2018); Becky Walker (2018);

READER

Noël Pretilla (2011); Benjamin Wayman (2012); Eric Wickman (2012); Gerardo Rodriguez (2012); Kyle Schenkewitz (2013); Andrew Chronister (2015); Blake Hartung (2016); John Gibson (Toronto School of Theology – external examiner: 2017); Morton Kock Møller (Univerzita Karlova - external examiner: 2017); Carl Johan Haglund (Uppsala: 2018); Scott Dermer (2018)

MA THESES

DIRECTED

Jordan Wood (2012)

READER

Tomas Axeland (Regent College – 2014)

UNDERGRADUATE THESES

Laura Oesterle (2014); Natalie Runkle (WashU – 2017)

LANGUAGES

Greek, Latin, Syriac (elementary), Hebrew (elementary), French, Italian, German (reading and speaking)

LEARNED SOCIETIES

North American Patristics Society (NAPS)

Society of Biblical Literature (SBL)

Member of Steering Committee: “The Development of Early Christian Theology”

Member of Steering Committee: “Christian Theology and the Bible”

American Academy of Religion (AAR)

Member of Steering Committee: “Origen and the Roots of Human Freedom and Dignity”

North American Society of Early-Career Theologians

WORKSHOP

Christianity in Antiquity Workshop (Co-Founder, 2014)

PROFESSIONAL SERVICE

**MANUSCRIPT
READER**

Brill (2005); Johns Hopkins (2006); Baker Academic (2006); Pandora Press (2008); Oxford University Press (2011); *HTR* (2011); Eerdmans (2012); *J ECS* (2012); Eisenbrauns (2012); *Studies in Christian Ethics* (2013); Cambridge University Press (2013); *HTR* (2013); *Littera Antiqua* (2014); *Pro Ecclesia* (2014); *J ECS* (2014); *Nova et Vetera* (2014); *Phronema* (2015); Routledge (2015); *Pro Ecclesia* (2015); *J ECS* (2015); *J ECS* (2016); *IJST* (2016); *VC* (2016); *Journal of Book of Mormon Studies* (2017); Cambridge University Press (2017); *VC* (2017); Brill (2017); *Modern Theology* (2018); *J ECS* (2018); Oxford University Press (2018); Oxford University Press (2019); *J ECS* (2019)

GRANT REVIEWS

NEH Fellowship Reviewer (2018); External Reviewer for FWO (Fonds Wetenschappelijk Onderzoek) Project: “Bible, Emperor, Jew” [€ 370,000] (2016)

CHAIR REVIEWS

External reviewer for the Gutenberg Chair at the University of Strasbourg (2017)