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**CURRENT POSITION:****Woolsey Professor of Religious Studies and Professor of History, Yale University, New Haven, CT (2021–present)**

*Yale faculty member since 2002 (professor, 2008–21; associate professor 2005–08; assistant professor 2002–05).*

- Affiliate faculty member in the Department of Near Eastern Languages and Civilizations, the Programs in Medieval Studies, Humanities, and Hellenic Studies, and the Councils on Archaeological Studies and Middle East Studies; Senior Research Fellow at the MacMillan Center for International and Area Studies.
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**EXECUTIVE AND ADMINISTRATIVE LEADERSHIP:****Head of Pierson College, Yale University (2013–2023)**

*Chief Executive and Financial Officer at the largest of the original constituent colleges at Yale.*

- Member of the Council of Heads of College (CHC; chair 2015–2018).
- Fostered the intellectual and social life of 500+ undergraduates and 300+ faculty and administrative Fellows.
- Oversaw operations and administered an annual programming budget of approximately 230K.
- Worked with the Yale Development Office to raise additional funds for special projects and renovations.
- Chaired search committees for the hiring of multiple staff positions, including four residential college deans.
- Piloted a Carbon Charge Initiative that served as the model for the university's current plan and hosted public conversations about sustainability with local/national leaders working on issues of racial justice and food justice.
- Presided over annual Opening Ceremonies and Commencement Exercises. Established a new commencement prize in partnership with the Afro-American Cultural Center at Yale, in celebration of its 50th anniversary, recognizing graduating seniors who make the greatest impact on racial justice in the university, city, and nation.
- Featured in a *Yale Daily News* article at the conclusion of my decade-long tenure:  
<https://yaledailynews.com/blog/2023/02/02/pierson-head-of-college-stephen-davis-to-step-down-after-10-years/>.

**Chair, Council of Heads of College (CHC), Yale University (2015–18)**

- Chaired the administrative body responsible for all undergraduate residential life at Yale.
- Planned and conducted regular monthly Council meetings and chaired the Steering Committee.
- Represented the Council in meetings and consultations with the Yale Corporation, University President, Provost, Dean of Yale College, Deans of Admissions, Student Affairs, and Student Engagement, and Directors of Facilities, Dining, Physical Plant and Grounds, Public Safety, and Yale Health.
- Approved an annual operating budget across the fourteen colleges exceeding 3 million USD.

**Professor and Academic Dean, ETSC, Cairo, Egypt (1998–2002; dean 2000–02).**

*ETSC is an Arabic-language theological college in Cairo where I taught students from Egypt, the Sudan, Syria, Iraq, and Palestine, and also served terms as faculty representative on the Board of Directors and as Academic Dean.*

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**EDUCATION:**

**Yale University, Department of Religious Studies (Ancient Christianity), M.A. (1993), M.Phil. (1995), Ph.D. (1998)**

**Duke University, The Divinity School, M.Div., *summa cum laude* (1992)**

**Princeton University, A.B., English Literature (and Hellenic Studies), *cum laude* (1988)**

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**LANGUAGES:****Research Languages:**

- Ancient and Medieval: Arabic, Coptic, Greek (Classical, Koine, and Byzantine), Hebrew, Latin, Syriac.
- Modern: English (native), Arabic (Modern Standard and Egyptian Colloquial), French, German, Greek.

**Specialized Language Study:**

- Volkshochschule Jahreskurs in Deutsch als Fremdsprache (Mittelstufe), Münster, Germany (2006–07)
  - Dar Comboni Centre for Arabic and Islamic Studies, Cairo, Egypt (1998–2000).
  - Beinecke Master Classes in Coptic and Greek Papyrology, Yale University, New Haven, CT (1997 and 1998).
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**GRANTS AND FELLOWSHIPS:****External Grants and Fellowships:**

- Antiquities Endowment Fund (AEF) Conservation Grants, American Research Center in Egypt, Cairo (2014–15, 2018–19, 2022–2024; totaling over \$500K).
- Visiting Scholar at the Israel Institute for Advanced Study, Hebrew University, Jerusalem (2015–16).
- Alexander von Humboldt Research Fellowship (renewed term), Westfälische Wilhelms-Universität, Münster (2006–07, 2011).
- Project Grants, Dumbarton Oaks Research Library and Collection, Washington DC (2006–07, 2007–08).
- Research and Exploration Grants, National Geographic Society, Washington DC (2006 and 2008–09).

**Internal Grants and Fellowships (Yale University):**

- Simpson Egyptology Endowment Grants, Yale University, New Haven (annually 2006– ; totaling over \$1M).
  - Whitney Humanities Center Fellow, Yale University, New Haven (2024–25).
  - Frederick W. Hilles Publication Grants, Whitney Humanities Center, Yale University, New Haven (2007, 2013).
  - Morse Fellowship in the Humanities, Yale University, New Haven (2004–05).
  - Griswold Awards, Whitney Humanities Center, Yale University, New Haven (2003–05, 2008–10).
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**TEACHING:****Undergraduate Courses:**

- Christianity in Ancient Egypt and North Africa
- Christians and Muslims in the Arab World
- Creation and Fall: Ancient Jewish, Christian, and Muslim Interpretations of Genesis 1–3
- Jesus to Muhammad: Ancient Christianity to the Rise of Islam
- The Making of the Christian Bible
- Memory, Culture, and Religion: From Early Christianity to Black Lives Matter
- Monasticism in Comparative Perspective
- Pilgrimage in Comparative Perspective
- Pilgrims, Monks, and Martyrs
- Psalms: A Cultural History of Ancient Prayer
- What's the Matter (with Religion)?
- Women and Gender in Early Christianity

**Graduate Seminars and Directed Readings:**

- Approaches to Christianity in Late Antiquity
  - Arabic Bible and Biblical Interpretation
  - Arabic Christian Literature and Theology
  - Christianity in the Second and Third Centuries
  - Christology and Theories of the Body
  - Coptic Liturgy
  - Early Christian Archaeology
  - Egyptian Monastic Literature in Coptic
  - Funerary Archaeology in Egypt
  - Heritage Management Field Research
  - History and Methods of Biblical Interpretation
  - Memory and Memorialization
  - Patristic Greek
  - Reading Practices in Antiquity
  - Readings in Christian Arabic Texts
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**SERVICE TO THE ACADEMY:****Service at Yale University:***University-Wide Committees and Councils:*

- Division of the Humanities Tenure Appointments and Promotions Committee (2009–11, 2012–13, 2024–25)
- Diversity, Equity, Inclusion, and Belonging (DEIB) Committee for Yale College (2021–23)
- Intercultural Affairs Council (2018–23)
- Search Committee for the New Director of the Afro-American Cultural Center (2022)
- Working Group on Differential Response to Non-Crime Events (2020–22)

- Yale College Dean's Summer Research Fellowships Committee (2005–06)
- Yale College Course of Study Committee (2003–04, 2005–06)

*Endowment Committees:*

- W. K. Simpson and M. M. Simpson Egyptology Endowment Committee, Department of Near Eastern Languages and Civilizations (2007–present; chair 2016–21).
- Viscusi Endowment Committee, Department of Near Eastern Languages and Civilizations (2018–23)

*Council of Heads of College (CHC):*

- Committee on Teaching in the Residential Colleges (2020–23)
- Education and Student Life Committee (2019–20)
- Steering Committee (2014–19; chair 2015–18)
- Arts and Awards Committee (2013–15; chair 2014–15)
- Services Committee (2013–14)

*Departmental Leadership Roles:*

- Officer for Diversity, Equity, and Inclusion, Program in Medieval Studies (2021–22)
- Acting Director of Graduate Studies, Department of Religious Studies (2019)
- Assistant Director of Graduate Studies, Department of Religious Studies (2008–19, 2021–22)
- Director of Undergraduate Studies, Department of Religious Studies (2009–11, 2012–13)

*Yale Dissertation Director:*

- David Baldi, “The Night of the Apocalypse: Revelation’s Ritual Afterlife in Islamic Egypt” (director, Yale University, in progress).
- Kavya Bhat, “Image of the Inexpressible: Augustine’s Analogical Discourse on Death and the Resurrection” (director, Yale University, 2026).
- Camille Leon Angelo, “Monastic Materialities: Space, Subjectivity, and Sexuality in Late Antiquity” (director, Yale University, 2025). Currently Assistant Professor of Computational Religion at the University of Alabama.
- Alexander Peña, “Foreign Knowledge and Shared Histories: Islam and Historical Thought in Medieval Latin Christendom” (director; Yale University, 2023). Currently on faculty at Loomis Chaffee School.
- Daniel An, “Fear of God: The Practice of Emotions in Late Ancient Monasticism” (director; Yale University, 2022). Currently Assistant Professor of Church History at Yonsei University (Seoul, Korea).
- Stéphanie Machabée, “Religion and Contested Cultural Heritage: The Rotunda and Hagia Sophia as Church, Mosque, and Museum” (director; Yale University, 2022). Currently International Engagement Manager at the British Library (London, England).
- Thomas C. Schmidt, “The Last Book: Revelation, Commentaries, and the Writings of the New Testament” (director; Yale University, 2020). Currently Associate Professor of Religious Studies at Fairfield University.
- Scott D. Davis, “Rereading, Rewriting, Remembering the Desert Fathers: A Reception History of Collections of the *Apophthegmata Patrum*” (director; Yale University, 2018). Currently on faculty at Choate Rosemary Hall.
- Mary Farag, “Sacred Things: The Legal Making of Churches in Late Antiquity” (director; Yale University, 2017). Currently Associate Professor of Early Christian Studies at Princeton Theological Seminary.
- Yonatan Moss, “In Corruption: Severus of Antioch on the Body of Christ” (director; Yale University, 2013). Currently Leeds Senior Lecturer in Comparative Religion and Director of the Brenninkmeijer-Werhahn Center for the Study of Christianity at the Hebrew University of Jerusalem.

*Yale Dissertation Committee Member and/or Official Reader:*

- Aseel Alfatafah, “Gender, Prophetology, and the Construction of Knowledge in Islam: A History of a Gendered Epistemology” (in progress)
- Julia Nations-Quiroz, “Virtus and Visuality in Late Ancient Rome: Case Studies in Early Christian Iconography” (2026)
- Ramona Teepe, “The Death and Afterlife of the Coptic Language: Coptic in the 13th Century with the *Muqaddimāt*” (2025)
- Dominique Sirgy, “The Rebuke of the Soul in the Islamic and Christian Miscellaneous Manuscript Traditions: Tracing the Popular Reception of a ‘Hermetic’ Text in Arabic and Persian” (2025)
- Nathaniel R. Lovdahl, “A Nun or Monk in Whose Eyes?: Administrative Certification, Mahāyāna Rites, and Precept Essence in the Redefining of Song Buddhist Monasticism” (2024)
- Sara A. Misgen: *Damned Bodies: Hell and Theodicy in Fourth- and Fifth-Century Christianity* (2023)
- Daniel Bohac, “The Christian Literary Scene of the Early Roman Empire: A Social History” (2020)

- Julia Pei-Chin Hsieh, “The Realm of the Dead through the Voice of the Living: Analysis of Ancient Egyptian Letters to the Dead” (2019)
- Samuel Ross, “The Biblical Turn in Modern Qur’an Commentary” (2018)
- Matthew Larsen, “Unfinished: Approaching Mark as Unfinished Note Collection” (2017)
- Daniel Schriever, “The Invention of Authorship in Late Ancient Monasticism: A Cultural History of Shenoute’s Literary Corpus” (2016)
- Rachel Scheinerman, “Throughout Your Generations: The Tannaitic Passover Ritual” (2016)
- Elizabeth Davidson, “Those Who Listen: Shenoute’s Sermons at the White Monastery” (2014)
- Dylan Burns, “Out of Heaven: Myth, Eschatology, and Theurgy in the Sethian Gnostic Apocalypses of Nag Hammadi” (2011)
- Tudor Sala, “Dismantling Surveillance in Late Antique Corporate Monasticism” (2011)
- Matthew Ingalls, “Subtle Innovation within Networks of Convention: The Life, Thought, and Intellectual Legacy of Zakariyyā al-Anṣārī (d. 926/1520)” (2011)
- Elizabeth Penland, “Martyrs as Philosophers: The School of Pamphilus and Ascetic Tradition in Eusebius’s Martyrs of Palestine” (2010)
- Michael Peppard, “The Christian Son of God in the Roman World” (2009)
- Candida Moss, “Gods, Lords and Kings: The Characterization of the Martyrs in the Early Christian Acta Martyrum” (2009)
- David Eastman, “The Cult of the Apostle Paul the Martyr in the Latin West” (2009)
- Kevin Wilkinson, “The Widow’s Vow among Western Elites, 350–415” (2008)
- Paul Dilley, “Care of the Other in Ancient Monasticism: A Cultural History of Ascetic Guidance” (2008)

#### Service to the Wider Academy:

##### *Membership in Professional Societies (past and present)*

- American Academy of Religion (AAR)
- International Association of Coptic Studies (IACS)
- North American Society for Christian Arabic Studies (NASCAS)
- St. Shenouda the Archimandrite Coptic Society
- Société d’archéologie copte
- Society of Biblical Literature (SBL)

##### *Editorial Boards and Advisory Committees:*

- Advisory Council, Langham Publishing (2025–)
- Editorial Board, *Studies in Egyptian Archaeology and Science* (SEAS) (2022–)
- Editorial Board, *Bulletin de la Société d’archéologie copte* (BSAC) (2021–)
- Research Supporting Members Council, American Research Center in Egypt (2021–)
- Editorial Board, *Arabic Christianity: Texts and Studies* series, Brill Press (2016–)
- Advisory Board, *Journal of Orthodox Christian Studies*, Johns Hopkins University Press (2016–)
- Advisory Board, *Christianity in Late Antiquity* series, University of California Press (2014–)
- Grawemeyer Award in Religion Finalist Committee, University of Louisville/LPTS (2014)
- Steering Committee, “Coptic Christianity” Unit, American Academy of Religion (2006–08)
- Chair, “Christian Late Antiquity and its Reception” Unit, Society of Biblical Literature (2004–06)
- Steering Committee, “Religion in Roman Egypt” Unit, Society of Biblical Literature (2004–06)

##### *External Reviewer for Academic Presses*

- Fordham University Press
- Harvard University Press
- Johns Hopkins University Press
- Liturgical Press
- Oxford University Press,
- Princeton University Press
- Routledge Press
- University of California Press
- University of Notre Dame Press
- Yale University Press

*External Dissertation Director or Examiner:*

- Fr. Rafael Iskander, “Bishop Būlus al-Būshī and the Pneumatology of the Coptic Orthodox Church during the Golden Age of Copto-Arabic Literature (The Thirteenth and Fourteenth Centuries): Sources and Impact” (associate supervisor and examiner; Sydney College of Divinity, in progress).
- Fr. Arseny (Mina) Aziz, “*The Confession [of the Faith] of the Fathers, the Teachers of the Church: A Study and Critical Edition of I’tirāf al-ābā’,... with an English translation*” (co-director and examiner; Vrije Universiteit Amsterdam, in progress).
- Fr. John St. Shenouda, “The Fleeing Patriarch: Pope Matthew the Great and the Poor” (examiner; Australian University College of Divinity, 2026).
- Ramy Marcos, “The Emergence of Egyptian Presbyterians: A Historical Study of the Egyptian Evangelical Conversion Process in Late Ottoman Egypt, 1854–1878” (co-director and examiner; Hartford International University for Religion and Peace [formerly Hartford Seminary], 2022).
- Wagdy Samir, “Divine Participation in St Cyril of Alexandria and Fr Matta al-Miskin’s Commentaries on the Gospel of John” (examiner; Sydney College of Divinity, 2021)
- Marijana Vuković, “Jesus’ Childhood in the Middle Ages: Manuscripts and Texts of the *Infancy Gospel of Thomas* in the Latin West, Byzantium, and Among Slavs” (examiner; University of Oslo, 2018).
- Louise Blanke, “The Archaeology of Egyptian Monasticism: Settlement, Economy, and Daily Life of the White Monastery Federation” (examiner; University of Copenhagen, 2015)
- Hani Youssef Kostandi Hanna, “The Historicized Christology of Karl Barth & Mattā al-Miskīn” (co-director and examiner; Princeton Theological Seminary, 2013).

**RESEARCH AND PUBLICATIONS:****International Projects:****Founding Director and Editor-in-Chief, Yale Monastic Archaeology Project (YMAP):**

<http://www.yale.edu/egyptology/ae.htm>

*Since 2006, I have overseen archaeological work, cultural heritage preservation, and the field training of undergraduate and graduate students at several late ancient and medieval Christian monastic sites in Egypt. For related publications, see below under “Research in Progress,” “Books,” “Edited Volumes and Series,” and “Articles.”*

**Founding Director and Editor-in-Chief, Project to Catalogue the Coptic and Arabic Manuscripts at Dayr al-Suryān: <https://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natrun/monastery-syrians>.**

*Since 2013, I have overseen archival and editorial work aimed at producing the first catalogue of the Coptic and Arabic manuscripts in the historic library of Dayr al-Suryān (the so-called Monastery of the Syrians) in Egypt. The final published form of this work will comprise nine volumes: see below under “Books” and “Edited Volumes and Series.” For additional related publications, see below under “Research in Progress,” “Text Editions and Translations,” and “Articles.”*

**Research in Progress:****Author (book), *Coptic Monasticism and Cultural Heritage Practice: An Archaeological and Archival Ethnography*.**

Slated to be published by the American University in Cairo Press. In progress (early research stage).

*A new book project that aims to narrate and interrogate the history of cultural heritage practice at Coptic Christian sites in Egypt and to document the fieldwork of the Yale Monastic Archaeology Project over the past twenty-plus years. Drawing on insights from the field of archaeological and archival ethnography, as well as vital materialism and affect theory, my approach involves critical analysis of colonialisms past and present, as well as proposals for best practices in the future.*

**Editor-in-chief and co-author (book, with Darlene Brooks Hedstrom, Gillian Pyke, et al.), *Dwelling in the Desert: The Archaeology of an Early Medieval Monastic Residence in Wādī al-Naṭrūn, Egypt*.** Slated to be published in the series, Yale Egyptological Publications (YEP). In progress (advanced writing stage).

*A comprehensive collaborative report on survey, excavation, and conservation conducted at the Monastery of St. John the Little in Wādī al-Naṭrūn, Egypt, sponsored by the Yale Monastic Archaeology Project (YMAP). The focus of this study is a mudbrick monastic residence featuring two kitchens and a room with the remains of an extensive program of figural paintings and painted inscriptions.*

**Editor-in-chief and co-author (book, with Gillian Pyke, et al.), *The Archaeology of an Egyptian Women's Monastery: The Shenoutean Convent at Atripe*.** Slated to be published either in the Yale Egyptological Publications (YEP) series or by the Institut français d'archéologie orientale. In progress (advanced research, early writing stage).

*A collaborative publication documenting the results of survey, excavation, photogrammetry, epigraphy, ceramic and glass analysis, archaeobotany, and study of small finds related to four seasons of fieldwork conducted by the Yale Monastic Archaeology Project (YMAP) at the site of the Shenoutean women's monastery, built within the precinct of a Graeco-Roman Temple of Ptolemy XII dedicated to the Egyptian goddess Repit at Atripe (modern Shaykh Ḥamad) near the city of Sohag in upper Egypt.*

### **Books:**

#### ***[Forthcoming]***

***The Guide to the Psalms: How to Make Effective Use of the Arabic Bible.*** Christian Arabic Texts in Translation, Volume 5. New York: Fordham University Press, forthcoming.

*A volume featuring a critical translation of The Guide to the Psalms, an Arabic text from Egypt containing instructions about how to make effective use of the biblical book through acts of recitation, writing, and other ritual practices. An introduction reviews the available textual record in Arabic, addresses the problem of textual pluriformity, and discusses shared Near Eastern cultural attitudes toward the practical and spiritual benefits of the Psalms among Christians, Jews, and Muslims. After a discussion about how the instructions in the Guide relate to the contested category of "magic," I propose instead to read them through the lens of "ritual efficacy" or "effective use."*

***The Church of St. Shenoute: A Fifth-Century Monastic Basilica in Upper Egypt* (edited and co-authored with Michael Burgoyne and Bentley Layton).** Yale Egyptological Publications (YEP). New Haven: Yale Egyptology, forthcoming.

*Based on field research, this book presents an architectural history and survey of the monumenal late ancient monastic basilica, the Church of St. Shenoute, at the White Monastery, including a detailed inventory of its rooms and material fabric.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 9: Coptic and Arabic Liturgy, Part Three* (co-authored with A. Mikhail, A. Paul, and Y. N. Youssef, with contributions by G. al-Suryānī).** Corpus Scriptorum Christianorum Orientalium, Subsidia series. Leuven: Peeters, forthcoming.

*The ninth and final volume of a multi-volume series. CCAMDS Volume 9 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on the category of Coptic and Arabic Liturgy, the largest classification area in the library.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 8: Coptic and Arabic Liturgy, Part Two* (co-authored with A. Mikhail, A. Paul, and Y. N. Youssef, with contributions by M. Farag).** Corpus Scriptorum Christianorum Orientalium, Subsidia series. Leuven: Peeters, forthcoming.

*The eighth volume of a multi-volume series. CCAMDS Volume 8 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on the category of Coptic and Arabic Liturgy, the largest classification area in the library.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 7: Coptic and Arabic Liturgy, Part One* (co-authored with A. Mikhail, A. Paul, and Y. N. Youssef).** Corpus Scriptorum Christianorum Orientalium, Subsidia series. Leuven: Peeters, forthcoming.

*The seventh volume of a multi-volume series. CCAMDS Volume 7 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on the category of Coptic and Arabic Liturgy, the largest classification area in the library.*

***Ibn al-Ṭayyib's Commentary on Genesis* (introduction co-authored with Dominique Sirgy; translated by Deirdre Dempsey and Safwat Adel Marzouk).** Christian Arabic Texts in Translation, Volume 4. New York: Fordham University Press, forthcoming.

*The first English translation of a seminal Christian Arabic commentary on the book of Genesis, by the early eleventh-century polymath, Ibn al-Ṭayyib. A co-authored introduction provides background on Ibn al-Ṭayyib's life and writings, the form and content of his Genesis commentary, the interpretive methods he employed, and his theology of creation, which was shaped by his engagement with both earlier Syriac commentators and contemporary Muslim theologians.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 6: Arabic Mayāmir (Saints' Lives and Sermons), Part Two, with Additional Material from Other Categories* (co-authored with M. Swanson, with contributions by R. Marcos and L. Toft).** Corpus Scriptorum Christianorum Orientalium 715, Subsidia 150. Leuven: Peeters, forthcoming.

*The sixth volume of a multi-volume series. CCAMDS Volume 6 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on the category of Arabic mayāmir (saints' lives and sermons), but also including a number of previously uncatalogued manuscripts in other categories (commentaries, canons, theology, and ascetic discourses).*

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 5: Arabic Mayāmir (Saints' Lives and Sermons), Part One (co-authored with M. Swanson).** Corpus Scriptorum Christianorum Orientalium 714, Subsidia 149. Leuven: Peeters, forthcoming.

*The fifth volume of a multi-volume series. CCAMDS Volume 5 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on the category of Arabic mayāmir (saints' lives and sermons).*

**[Published]**

**The Gnostic Chapters: A Critical Edition and Translation of Evagrius Ponticus' Kephalaia Gnostika in Arabic.** Arabic Christianity: Texts and Studies (ACTS) 5. Leiden: Brill, 2023. [425pp.]

*This first critical edition and translation of Evagrius Ponticus' Kephalaia Gnostika in Arabic is based on the only two complete copies of the text extant in that language, both preserved at Dayr al-Suryān in Wādī al-Naṭrūn, Egypt. The publication includes a critical introduction and extensive notes on variant readings and the Arabic version's relationship to the Syriac recension from which it was translated.*

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 4: Arabic Ascetic Discourses (co-authored with M. Swanson).** Corpus Scriptorum Christianorum Orientalium 697, Subsidia 145. Leuven: Peeters, 2022. [xl + 444pp.]

*The fourth volume of a multi-volume series. CCAMDS Volume 4 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic ascetic discourses (62 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 3: Arabic Theology (co-authored with M. Swanson).** Corpus Scriptorum Christianorum Orientalium 694, Subsidia 143. Leuven: Peeters, 2022. [xxxiv + 382pp.]

*The third volume of a multi-volume series. CCAMDS Volume 3 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic theology (59 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 2: Arabic Commentaries and Canons (with contributions by R. N. Marcos, S. Moawad, T. C. Schmidt, and Cyril V. Uy II).** Corpus Scriptorum Christianorum Orientalium 678, Subsidia 140. Leuven: Peeters, 2021. [xxxvi + 316pp.]

*The second volume of a multi-volume series. CCAMDS Volume 2 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic commentaries and canons (75 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 1: Coptic and Arabic Biblical Texts; Coptic Language Resources, including Biblical Lexica.** Corpus Scriptorum Christianorum Orientalium 677, Subsidia 139. Leuven: Peeters, 2020. [xxxvi + 428pp.]

*The first volume of a multi-volume series. CCAMDS Volume 1 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Coptic and Arabic biblical texts and Coptic language resources (101 MSS in total). The methodology of collecting information is comprehensive and includes the recording of call numbers and contents; dates, languages, scripts, and materials; scribes, patrons/owners, and restorers; tables of contents, colophons, and endowments; foliation and numbering systems, dimensions, area of writing, and lines per page; cover and condition; scribal practice and readers' insertions. The organization of Volume 1 is comprised of an introduction to the corpus, detailed manuscript entries, photographs of selected folia, and five appendices with indexes on numbering systems and contents; textual attestations; dates; material and watermarks; and prosopographical information.*

**The Feast of the Desert of Apa Shenoute: A Liturgical Text from the White Monastery (co-edited with Daniel Schriever and Mary Farag, with contributions by Samuel Moawad).** Corpus Scriptorum Christianorum Orientalium 681, Scriptores Coptici 53. Leuven: Peeters, 2020. [405pp.]

*An edition and translation of a trilingual manuscript recording the rite of a medieval liturgical procession at the White Monastery in Upper Egypt, with two introductions. Primarily in Coptic, with selected sections in Greek and Arabic, the text includes rubrics of biblical passages and a sermon by Shenoute meant to be read at different points during the procession.*

**Revelation 1–3 in Christian Arabic Commentary: John’s First Vision and the Letters to the Seven Churches (co-authored and edited with T. C. Schmidt and Shawqi Talia).** Christian Arabic Texts in Translation 1. New York: Fordham University Press, 2019. [172pp.]

*An analysis and critical translation of two Christian Arabic commentaries on the Apocalypse of John, focusing on the interpretation of Revelation 1–3, John’s first vision and the letters to the seven churches. The translated texts are accompanied by chapters introducing the authors and their works, and touching on matters pertaining to their linguistic, literary, and historical contexts, including the cultural encounters between Arabic-speaking Christian communities and the wider Islamic world.*

**Monasticism: A Very Short Introduction.** Oxford: Oxford University Press, 2018. [142pp.]

*An introduction to monasticism in a global historical context, with special attention to Christian and Buddhist traditions. Chapters address the definition of monasticism; the diversity of monastic practices; monastic rules, social organization, and gender; saints’ stories as sources of spirituality; the archaeology of monasteries and attitudes toward place; and the changing role of monasticism(s) in the contemporary world.*

**Christ Child: Cultural Memories of a Young Jesus.** New Haven and London: Yale University Press, 2014. [417pp.]

- Finalist, American Academy of Religion Book Award for Excellence, Historical Studies Category (2015). *This book presents a history of interpretation related to the so-called Infancy Gospel of Thomas, known in antiquity as Paidika Iēsou, or the “Childhood Deeds of Jesus.” Applying sociologies of cultural memory to the transmission of these stories, I read Jesus’ childhood in relation to Graeco-Roman social practices in late antiquity and situate the Christ child’s reception in the context of medieval Jewish-Christian and Christian-Muslim encounter.*

**A Disputation over a Fragment of the Cross: A Medieval Arabic Text from the History of Christian-Jewish-Muslim Relations in Egypt (co-authored and edited with B. Orfali and S. Noble).** Beirut: Dar al-Machreq, 2012. [113pp.]

*A critical edition and translation of a medieval Arabic literary debate related to the discovery of fragment of the cross. The jointly authored introduction situates this document in the context of medieval Christian-Jewish, Christian-Christian, and Christian-Muslim apologetics.*

**The Arabic Life of St. John the Little by Zacharias of Sakhā.** *Coptica* 7. Los Angeles: St. Mark Foundation and St. Shenouda the Archimandrite Coptic Society, 2008. [185pp.]

*An edition and translation of Göttingen MS Arabic 114, containing the Arabic Life of the early Christian monk, John the Little. My introduction to this edition situates this hagiographical work in the context of scribal and liturgical activity at the Monastery of St. John the Little in Wādī al-Natrūn, Egypt, where I oversee archaeological work sponsored by the Yale Monastic Archaeology Project (YMAP).*

**Coptic Christology in Practice: Incarnation and Divine Participation in Late Antique and Medieval Egypt.** Early Christian Studies Series. Oxford: Oxford University Press, 2008. [371pp.]

- Honorable Mention, British-Kuwait Friendship Society Book Prize in Middle Eastern Studies, British Society for Middle Eastern Studies (BRISME) (2009). *An investigation into the reception of Alexandrian Greek theology in Coptic and Copto-Arabic linguistic settings. Drawing on the insights of ritual and performance theory, I seek to elucidate the ways that Egyptian Christians have understood and enacted participation in Christ’s incarnation. Case studies include monastic literature, eucharistic liturgies, pilgrimage and the cult of the saints, visual encounters with church art and architecture, and the apologetic context of debate in Christian-Muslim encounter.*

**The Early Coptic Papacy: The Egyptian Church and Its Leadership in Late Antiquity.** The Popes of Egypt: A History of the Coptic Church and Its Patriarchs from St. Mark to Pope Shenouda III, Volume 1. Cairo and New York: American University in Cairo Press, 2004. Arabic translation, Cairo: al-Markaz al-qawmī, 2013. [251pp.]

- Samuel and Ronnie Heyman Prize for Outstanding Scholarly Publication, Yale University (2005). *This volume, the first in a three part series, examines the evolving role of the Alexandrian patriarchate from the first to the seventh century CE. Focusing on representations of the patriarchs in both literature and art, I argue that the identity of the Egyptian church and its leadership was shaped in late antiquity by the cultural discourses of apostolicity, martyrdom, monastic patronage, and theological resistance.*

**Be Thou There: The Holy Family’s Journey in Egypt (co-authored with W. Lyster and C. Hulsman; edited with an introduction by G. Gabra).** Cairo and New York: American University in Cairo Press, 2001. [163pp.]

*In this collaborative publication, I analyze ancient and early medieval evidence related to the story of Jesus, Mary, and Joseph’s flight into Egypt. Examining a range of sources—from the Gospel of Matthew to medieval Arabic homilies and vision narratives—I show how the practices of biblical interpretation and pilgrimage mapped loca sancta onto the Egyptian landscape.*

***The Cult of St Thecla: A Tradition of Women's Piety in Late Antiquity.*** Early Christian Studies Series. Oxford: Oxford University Press, 2001. [288pp.]

*My first book investigates the devotional practices, social institutions, and material artifacts connected with a popular but controversial female saint in early Christianity. Marshalling literary, artistic, archaeological, papyrological, and epigraphic evidence from Asia Minor and Egypt, I reconstruct the role that communities of women played in the promotion of Saint Thecla's cult.*

### **Edited Volumes and Series:**

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān (CCAMDS) (editor-in-chief, with Father Bigoul al-Suryānī).*** Corpus Scriptorum Christianorum Orientalium, Subsidia. Leuven: Peeters, published and forthcoming.

*A comprehensive catalogue of the Coptic and Arabic collections at Dayr al-Suryān in Egypt, to be published in multiple volumes covering the following genre categories: Biblical Texts, along with Coptic Grammars and Lexica; Commentaries and Canons; Theology; Ascetic Discourses; Saints' Lives and Sermons; and Liturgical Texts. In addition to an introduction to the history and contents of the monastic library, this multi-volume work will collect data on approximately 1000 manuscripts, recording information on manuscript number and genre, works and contents, date, language, script, and material, scribes, patrons, and restorers, colophons and endowments, pages and numbering systems, dimensions, area of writing, and lines per page, cover and condition, and other details related to scribal practice and readers' insertions. (For individual descriptions of published and forthcoming volumes, see above under "Books.")*

Vol. 1 (= CCAMDS 1): *Coptic and Arabic Biblical Texts; Coptic Language Resources* (2020)

Vol. 2 (= CCAMDS 2): *Arabic Commentaries and Canons* (2021)

Vol. 3 (= CCAMDS 3): *Arabic Theology* (2022)

Vol. 4 (= CCAMDS 4): *Arabic Ascetic Discourses* (2022)

Vols. 5–6 (= CCAMDS 5–6): *Arabic Saints' Lives and Sermons (Mayāmir)* (forthcoming)

Vols. 7–9 (= CCAMDS 7–9): *Coptic and Arabic Liturgy* (in progress)

***Yale Egyptological Publications (YEP) (editor-in-chief for YMAP volumes).*** New Haven: Yale Egyptology, 2019– .

*This series serves as the principal publishing venue for Yale-sponsored archaeological missions, including volumes associated with the Yale Monastic Archaeology Project (YMAP).*

Vol. 2 (= YEP 2): Louise Blanke, *An Archaeology of Egyptian Monasticism: Settlement, Economy and Daily Life at the White Monastery Federation* (2019).

***Christian Arabic Texts in Translation (CATT) (editor-in-chief).*** New York: Fordham University Press, 2016– .

*This series is designed to make the Christian Arabic literary and theological heritage available to English readers in a small, affordable format with translations accessible both to scholars and to a wider readership.*

Vol. 1 (= CATT 1): Stephen J. Davis, T. C. Schmidt, and Shawqī Talia, *Revelation 1–3 in Christian Arabic Commentary: John's First Vision and the Letters to the Seven Churches* (2019).

Vol. 2 (= CATT 2): Arsenius Mikhail, *Guides to the Eucharist in Medieval Egypt: Three Arabic Commentaries on the Coptic Liturgy* (2022).

Vol. 3 (= CATT 3): Aaron Frederick Eldridge, *Confession and Psychoanalysis by Spiro Jabbour* (2026).

Vol. 4 (= CATT 4): Deirdre Dempsey, Safwat Adel Marzouk, Dominique Sirgy, and Stephen J. Davis, *Ibn al-Tayyib's Commentary on Genesis* (forthcoming).

***From Gnostics to Monastics: Studies in Coptic and Early Christianity (co-edited with D. Brakke and S. Emmel).***

Leuven: Peeters, 2018.

*An edited volume of essays focusing on topics related to Gnostic literature, Coptic linguistics, Egyptian monasticism, and the history of early Christianity, published in honor of Bentley Layton.*

***The Popes of Egypt: A History of the Coptic Church and Its Patriarchs from St. Mark to Pope Shenouda III, 3 volumes (co-edited with G. Gabra).*** Cairo: American University in Cairo Press, 2004–2011.

*A three-volume series documenting the history of the Alexandrian patriarchate from its origins to the present.*

Vol. 1: Stephen J. Davis, *The Early Coptic Papacy* (2004).

Vol. 2: Mark N. Swanson, *The Coptic Papacy in Islamic Egypt* (2010).

Vol. 3: Magdi Girgis and Nelly van Doorn-Harder, *The Emergence of the Modern Coptic Papacy* (2011).

### **Articles:**

**[Forthcoming]**

**“Evagrius Ponticus in the Coptic Orthodox Church: A Modern Origenist Controversy and the Contested Legacy of a Monastic Saint.”** Forthcoming in *St. Nersess Theological Review* (2027).

*In this article, I consider the modern and contemporary legacy of Evagrius Ponticus among Arabic-speaking Coptic Orthodox Christians in Egypt and in the Coptic diaspora. After reviewing recent Arabic-language publications on Evagrius’ writings, I focus the bulk of my attention on a disagreement between two late twentieth-century church leaders, Pope Shenouda III and the abbot Matthew the Poor—a disagreement that hinges not only on matters of monastic spiritual guidance but also on claims related to Coptic nationalism. Finally, in a postscript, I also take a look at Evagrius’ reception in twenty-first-century Coptic iconography.*

**“Thecla’s End: Sites of Devotion and the Literary Migrations of a Female Saint from Asia Minor to Syria.”**

Forthcoming in *Mulheres e Cristianismos na Antiguidade e na Idade Média (Women and Christianities in Antiquity and the Middle Ages)*, ed. C. C. Fortes, É. C. Morais da Silva, and W. dos Reis Veloso (Rio de Janeiro: Universidade do Estado do Rio de Janeiro, 2027).

*Based on an invited plenary lecture for an international conference hosted by the Universidade do Estado do Rio de Janeiro in Brazil, this article explores the phenomenon of literary expansion in the transmission and reception of early Christian hagiographical accounts related to the figure of St. Thecla. The first part of the article examines the changes made to the end of her life story in different Greek versions of the Acts of Paul and Thecla and the Life and Miracles of St. Thecla, in relation to local developments at her cultic center at Seleucia in Asia Minor. The second part tracks the same phenomenon in Syriac and Arabic manuscripts, where textual adaptations of her life raise questions connected with the saint’s “migration” to sites of devotion in Syria.*

**“Pigments and Inscriptional Pieties: Coptic *Dipinti* in the South Hall of the White Monastery Church.”** Forthcoming in *Le Muséon* 139 (2026).

*This article is based on my epigraphic fieldwork at the White Monastery. It focuses on a previously undocumented set of Coptic *dipinti* in the South Hall of the Church of St. Shenoute, a fifth-century basilica whose architectural fabric reflects centuries of later developments, including the inscriptional record of visitors. My purpose is to raise questions about how the practice of writing on the church’s walls reflects the pieties of the persons who left such traces of their presence.*

**“Curating the Cult of the Saints: Hagiographical Practice and Coptic Cultural Heritage at Dayr al-Suryān.”**

Forthcoming in *Between Archives and the Field: Cross-cutting Methods in Coptic Studies* (Coptic Studies in Historical and Cultural Context; Cairo: American University in Cairo Press, 2026).

*In this article, I focus on the manuscript collection at the Egyptian Monastery of the Syrians (Dayr al-Suryān) as evidence for how medieval and early modern scribes, patrons, librarians, and readers collectively curated the cult of the saints, how that monastic library constitutes an archive of hagiographical practice, and what this might tell us about the close linkages between the cult of the saints, codicology, and cultural heritage in the Coptic Orthodox Church. In doing so, I seek to bring the study of manuscripts into conversation with the burgeoning field of archival ethnography.*

**“Putting the Psalms into Paraliturgical Practice: Christian Arabic Ritual Spells on Psalm 4.”** Forthcoming in

*Liturgies of the Church of Alexandria*, ed. S. Alexopoulos, H. Buchinger, and Fr. Arsenius Mikhail (Washington, DC: Catholic University of America Press, 2026).

*This article explores the ritual use of biblical texts for efficacious purposes by Coptic Orthodox Christians in Egypt, taking Psalm 4 as a textual case. As a primary corpus of evidence, I focus on Psalm spells found in collections entitled, *The Guide to the Psalms* and *The Special Properties of the Psalms*. I argue that such collections—and the ritual practitioners that enacted their instructions—were in fact deeply informed by the Coptic Orthodox liturgy, from calendrical feasts and fasts to the celebration of the Eucharist.*

**“Marginalia Coptica et Arabica: Traces of Scribes, Patrons, Restorers, and Readers in the Biblical Collection at the Monastery of the Syrians (Dayr al-Suryān).”** Forthcoming in *Two Millennia of Coptic Culture: Proceedings of the Eleventh International Congress of Coptic Studies*, Claremont Graduate University, California, July 25–30, 2016

(Leuven: Peeters, 2026), 1–17.

*Based on my cataloguing work at the Monastery of the Syrians (Dayr al-Suryān) in Egypt, this article focuses on the Coptic and Arabic biblical manuscripts in that collection. In the study of library archives, the role of scribes, patrons, restorers, and readers has often been overlooked due to the fact that scholars have typically prioritized research into primary texts over the material history of the manuscripts themselves. This study seeks to correct that imbalance by looking at how writings “in the margins”—colophons, endowments, and prayers—provide invaluable evidence for tracing the history of textual practice in a monastic library.*

**“An Engineering Challenge: Conserving the North Wall of the White Monastery Church” (co-authored with G. Pyke and D. Lee).** Forthcoming in *Scribe* 15/16 (2025). [*Scribe* is the new name for what was formerly the *Bulletin of the American Research Center in Egypt*.]

*In this article, we report on our major conservation project aimed at repairing and conserving the threatened north wall of the fifth-century monastic basilica at the White Monastery near Sohag, Egypt.*

**[Published]**

**“Egyptian and Ethiopian Christians in Intersection: Monastic Multiculturalism and Migration, Discourses of Race, and the Problem of Premodern ‘Africa’ and the ‘Middle East’.”** In *Christians in Middle Eastern History: Strangers No More*, ed. C. Sahner, J-P. Ghobrial, M. A. Reynolds, and J. B. Tannous (Edinburgh: Edinburgh University Press, 2026), 148–184.

*This contribution critiques the way that the geographical categories of “Africa” and the “Middle East” have been anachronistically applied in studies of premodern Egypt and Ethiopia and presents a pair of interrelated case studies meant to test out a more localized approach, one sensitive both to social practices and to discursive representations that shaped late ancient medieval perceptions of geography, race and ethnicity, and religious identity. The first case study focuses on the history of Ethiopian monks in Egypt, using Wādī al-Naṭrūn (Scetis) as a geographic locus. The second examines selected examples of late ancient and medieval Egyptian discourse about Ethiopians. When this disparate body of evidence is brought together, it reveals complex patterns of multicultural exchange and migration, complicated by long-held prejudicial discourses of racial/ethnic “othering.”*

**“COVID and Cultural Heritage Practice at the White Monastery: The Challenges of Architectural Conservation in the Wake of the Pandemic” (with contributions by G. Pyke, D. Lee, and N. Warner).** In *Journal of the Canadian Society for Coptic Studies* 17 (2025), 67–83.

*In the context of the challenges posed by the COVID pandemic, this article documents the recent history of cultural heritage practice and architectural conservation at the White Monastery in Upper Egypt, focusing especially on the work of the Yale Monastic Archaeology Project related to the north wall of the nave in the Church of St. Shenoute.*

**“An Arabic Miracle of Saint Shenoute: Hagiographical Devotion and Patriarchal Patronage in Medieval Old Cairo.”** In *Discipline, Authority, and Text in Late Antique Religion: Essays in Honour of David Brakke* (Cultural Encounters in Late Antiquity and the Middle Ages 43; Turnhout: Brepols, 2025), 109–136.

*This Festschrift contribution investigates the Arabic Miracle of St. Shenoute as evidence for scribal devotion and patriarchal patronage related to the Church of St. Shenoute in Old Cairo (the setting for the events in the story) and at Dayr al-Suryān in Wādī al-Naṭrūn (where a copy of the Miracle is preserved). The article is accompanied by a diplomatic edition and translation of the work.*

**“Mudbricks and Egyptian Monks: Some Critical Musings on Earthen Entanglements.”** In *The Elements in the Medieval World: Interdisciplinary Perspectives—Earth*, ed. H. Magennis, M. Cesario, and E. Ramazzina (Elements, Nature, Environment, Volume 2; Leiden: Brill, 2024), 268–296.

*In this invited contribution to a volume on earth as one of the four ancient elements, I draw on the perspectives of vital materialism and animacy in my interpretation of Egyptian monastic archaeology and literature in order to explore the various ways in which Egyptian monks, mudbricks, and other earthen things became materially entangled.*

**“The Biblical and Ascetic Wisdom of Evagrius Ponticus in Arabic: Three Short Works in Imitation of Proverbs, Ecclesiastes, and the Song of Songs.”** In *Le Muséon* 137.1–2 (2024), 241–264.

*This article discusses three short works in Arabic attributed to Evagrius Ponticus that imitate the style of biblical wisdom literature. In it, I revisit questions of authorship and textual transmission, with an eye toward the works’ rhetorical patterns and ascetic program. Included in an appendix are an updated critical edition and the first English translation of these texts.*

**“Egyptian Monasticism.”** In *Africa and Byzantium*, ed. A. Achi (The Metropolitan Museum of Art; New Haven and London: Yale University Press, 2023), 156–157.

*In this contribution to a landmark Met exhibition catalogue, I discuss the social organization of Egyptian monasticism, with an emphasis on their intercultural and multilingual character during the Byzantine period.*

**“Deification in Evagrius Ponticus and the Transmission of the *Kephalaia Gnostika* in Syriac and Arabic.”** In *Faith, Reason, and Theosis* (Orthodox Christianity and Contemporary Thought; New York: Fordham University Press, 2023), 251–266.

*This study focuses on Evagrius Ponticus’ doctrine of the Holy Unity in his *Kephalaia Gnostika*, tracking how his conception of human participation in the divine was transmitted across two recensions in Syriac (one an expurgated*

version of the other) and into Arabic, based in part on two recently discovered Arabic manuscripts in the library at Dayr al-Suryān) in Egypt.

**“The Arabic Canons of the Holy Father Anbā Shenoute: Introduction, Text, and Translation.”** In *The Rediscovery of Shenoute: Studies in Honor of Stephen Emmel*, ed. A. Boud’hors, with the assistance of D. Brakke, A. Crislip, and S. Moawad (Louvain: Peeters, 2022), 219–284.

*An edition and translation of a singular copy of a text preserved in the monastic library of Dayr al-Suryān, providing the first evidence for the translation of excerpts from the Coptic writings of Shenoute of Atripe into Arabic and also attesting the Christian transmission of assorted Arabic wisdom sayings shared with medieval Islamic sources.*

**“A Three-Dimensional Survey: Digital Preservation at the White Monastery in Sohag” (co-authored with P. Gasparri, G. Pyke, and N. Warner).** In *Scribe 7* (Spring 2021), 8–15. [*Scribe* is the new name for what was formerly the *Bulletin of the American Research Center in Egypt*.]

*A report on YMAP’s recent employment of digital technologies for 3D laser scanning at the White Monastery and the implications of this work for the documentation and preservation of the archaeological site.*

**“Archaeology at the Shenoutean Monastic Federation, 2010–2019: A Report on the Last Decade of YMAP’s Work” (with contributions by G. Pyke, et al.).** In *Coptica* 19 (2020), 1–31.

*A synopsis of the archaeological surveys and excavations, architectural documentation, and art conservation conducted at the White Monastery and its associated women’s monastery near Sohag, Egypt, from 2010 to 2019.*

**“Anastasia, Thecla, and Friends: Archaeological and Epigraphic Evidence from the Shenoutean Women’s Monastery at Atripe” (with contributions by G. Pyke, L. Blanke, W. Dolling, and A. Urcia).** In *Le Muséon* 133.2 (2020), 259–287.

*A report on recent archaeological work by the Yale Monastic Archaeology Project (YMAP) at the site of the women’s monastery in Atripe (Upper Egypt), which was part of the Shenoutean monastic federation in late antiquity. This article focuses in particular on wall writings (dipinti) written by female monastics during the late sixth and/or early seventh centuries. These writings supply us with the names of a number of women within the community, confirm their ongoing reverence for Shenoute as “prophet and archimandrite” in the generations after his death, and shed light on local practices of table service and water distribution connected with the Refectory and an associated Six-Pillared Hall.*

**“Archaeological Evidence for the Study of Early Monasticism.”** In *The Oxford Handbook of Christian Monasticism*, ed. B. Kaczynski (Oxford: Oxford University Press, 2020), 101–120.

*An introduction to early Christian monastic archaeology, including a discussion of methodological problems in archaeological practice and interpretation, and a reevaluation of material evidence for monastic sites from the first millennium CE.*

**“Manuscripts, Monks, and Mufattishīn: Digital Access and Concerns of Cultural Heritage in the Yale Monastic Archaeology Project.”** In *Ancient Manuscripts in Digital Culture: Visualisation, Data Mining, Communication*, ed. C. Clivaz, D. Hamidović, and S. Savant (*Digital Biblical Studies* 3; Leiden: Brill, 2019), 70–83.

*An article on the logistical and intercultural challenges of pursuing digitization initiatives in the context of conducting archaeological work in Egypt, including the ongoing legacy of colonialism as it impacts relationships between foreign missions, Coptic monks, and Egyptian government inspectors (mufattishīn).*

**“Evagrius Ponticus at the Monastery of the Syrians: Newly Documented Evidence for an Arabic Reception History.”** In *Heirs of the Apostles: The Story of Arabic Christianity*, ed. D. Bertaina, S. Keating, M. N. Swanson, and A. Treiger (Leiden: Brill, 2019), 347–92.

*An article that reports on seven Arabic manuscripts containing works of Evagrius Ponticus in the library at the Egyptian monastery Dayr al-Suryān in Egypt. After discussion the history of scholarship on Evagriana Arabica, I provide sample catalogue entries for each manuscript, documenting their contents, evidence for their dating, the identity of scribes and literary patrons, and selected aspects of their physical description.*

**“Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report.”** In *Studia Patristica* 92 (2018), 179–85.

*An initial report on the Project to Catalogue the Coptic and Arabic Manuscripts at Dayr al-Suryān (Wādī al-Naṭrūn, Egypt), which I founded in 2013. It provides a summary of the contents of the collection, introduces our cataloguing method, and presents a case study focusing on an important thirteenth-century Coptic-Arabic manuscript. Published as part of the proceedings from *The International Conference on Patristics* (Oxford University, 2015).*

- “Curriculum Vitae et Memoriae: The *Life of Saint Onophrius* and Local Practices of Monastic Commemoration.”** In *From Gnostics to Monastics: Studies in Coptic and Early Christianity*, ed. D. Brakke, S. J. Davis, and S. Emmel (Orientalia Lovaniensia Analecta 263; Leuven: Peeters, 2017), 383–91.  
*An article focusing on evidence for the Egyptian cult of Saint Onophrius from the White Monastery, the Fayyum Oasis, and Scetis (Wādī al-Naṭrūn), including discussion of a wall painting of Onophrius discovered during excavations at the Monastery of John the Little.*
- “An Arabic Acts of Paul and Thecla: Text and Translation, with Introduction and Critical Commentary.”** In *Thecla: Paul’s Disciple and Saint in the East and West*, ed. J. W. Barrier, J. N. Bremmer, T. Nicklas, and A. Puig i Tàrrach (Studies in Early Christian Apocrypha; Leuven: Peeters, 2016), 106–51. [46pp.]  
*The first edition of the Acts of Paul and Thecla in Arabic, based on an eighteenth-century manuscript currently in the collection of the St. Shenouda the Archimandrite Society in Los Angeles.*
- “Monastic Revivals.”** In *Melania: Early Christianity through the Life of One Family*, ed. C. M. Chin and C. T. Schroeder (Berkeley: University of California Press, 2016), 260–70.  
*This article explores the “afterlife” of Melania the Elder and Melania the Younger in the modern Coptic Orthodox Church. Using three Arabic sources as primary evidence—an audio recording of a homily by Pope Shenouda III, a history of monasticism by Matthew the Poor (Matta al-Miskīn), and a recent edition of the Paradise of the Fathers—I address the ways in which male church leaders have appropriated the Melanias as gendered models for Coptic nuns and female laity as part of a modern revival of monastic practice in Egypt.*
- “History and Historiography in Coptic Studies, 2004–2008.”** In *Coptic Society, Literature and Religion from Late Antiquity to Modern Times: Proceedings of the Tenth International Congress of Coptic Studies, Rome, September 17<sup>th</sup>–22<sup>nd</sup>, 2012, and Plenary Reports of the Ninth International Congress of Coptic Studies, Cairo, September 15<sup>th</sup>–19<sup>th</sup>, 2008*, volume 1 (Orientalia Lovaniensia Analecta 247; Leuven: Peeters, 2016), 151–95.  
*A historiographical review and comprehensive bibliography of scholarship on Coptic history from 2004 to 2008. Areas of focus include: chronology and geography, Christianity and the survival of local Egyptian religion, continuity and change, memory and monasticism, church leadership and organization, histories of reception and practice (incl. theology and biblical interpretation), and Christianity under Islam.*
- “Architectural Conservation at the White Monastery Church (Dayr Anba Shinuda), Sohag” (co-authored with G. Pyke and N. Warner).** In *Bulletin of the American Research Center in Egypt* 208 (Summer 2016), 34–41.  
*This short piece reports on conservation work conducted in the ancient church at the White Monastery in February 2015. The conservation work focused on two areas that had become structurally unsound within the church (the narthex wall and the south wall) and yielded discoveries that helped clarify the building’s architectural history.*
- “Liturgy and Ritual Practice in the Shenoutean Federation” (co-authored with U. Zanetti).** In *The Red Monastery Church: Beauty and Asceticism in Upper Egypt*, ed. E. Bolman (New Haven: Yale University Press / American Research Center in Egypt, 2016), 27–35.  
*This jointly written piece explores the evidence related to the role that liturgical and ritual practices played in the lives of monks in the late ancient and early medieval Shenoutean federation, with special attention to drawing connections with the Red Monastery church and the figural images in its painted program.*
- “Shenoute in Scetis: New Archaeological Evidence for the Cult of a Monastic Saint in Early Medieval Wādī al-Naṭrūn.”** In *Coptica* 14 (2015), 1–19.  
*An essay introducing and contextualizing a painted wall inscription, or dipinto, discovered during the Yale Monastic Archaeology Project excavations at the Monastery of John the Little in Wādī al-Naṭrūn. The text is a tenth-century prayer to St. Shenoute and as such it serves as new evidence for the cult of this monastic saint in medieval Scetis. I analyze the prayer in relation to already documented venues for local Shenoutean devotion, including liturgical practice, papal patronage, and hagiographical production.*
- “From Women’s Piety to Male Devotion: Gender Studies, the Acts of Paul and Thecla, and the Evidence of an Arabic Manuscript.”** In *Harvard Theological Review*, 108.4 (2015), 579–93.  
*In this article, I address the role that gender studies has played in the interpretation of the early Christian Acts of Paul and Thecla, and I apply insights from this discipline to the analysis of an Arabic manuscript of that work copied by a scribe at the Monastery of St. Paul at the Red Sea in Egypt.*
- “Left Behind: A Recent Discovery of Manuscript Fragments in the White Monastery Church” (co-authored with G. Pyke, E. Davidson, M. Farag, and D. Schriever, with contributions by L. Blanke).** In *Journal of Coptic Studies* 16 (2014), 69–87.

*This article reports on a discovery of manuscript fragments made in the White Monastery church in December 2011. First, we describe the archaeological context, including the architecture of the “Candle Room,” and our methods of excavation, cataloguing, and photographic documentation. Second, we report on the data discovered, including the number of fragments, the materials used, the languages and scripts represented, patterns of ornamentation, and text types. Third, we present a case study focusing on one fragment identified as part of the Shenoutean corpus. Fourth and finally, we discuss implications for our knowledge about the textual and architectural history of the site.*

**“The Tomb of St. Shenoute at the White Monastery: Final Conservation and Documentation” (co-authored with E. S. Bolman, L. De Cesaris, A. Sucato, E. Ricchi, M. Kacicnik, S. M. M. Osman, A. Z. Aly, M. al-Anthony, G. Pyke, and A. Szymanska).** In *Bulletin of the American Research Center in Egypt* 204 (Spring 2014), 21–24.

*A brief report on the final stage of archaeological documentation on the tomb chapel associated with Shenoute at the White Monastery, including the commissioning of 360 degree photographic panoramas of the two underground chambers.*

**“The Category of Memory in Recent Scholarship on the Desert Fathers.”** In *From Old Cairo to the New World. Coptic Studies Presented to Gawdat Gabra on the Occasion of His 65<sup>th</sup> Birthday*, ed. Y. N. Youssef and S. Moawad (Colloquia Antiqua 9; Leuven: Peeters, 2013), 59–76.

*A critique of the way that the category of memory has been used in recent scholarship on Egyptian monastic literature such as the Sayings of the Desert Fathers, and a proposal for a more thoroughgoing methodological engagement with the interdisciplinary field of memory studies among historians of late antiquity.*

**“Completing the Race and Receiving the Crown: 2 Timothy 4:7–8 in Early Christian Monastic Epitaphs at Kellia and Pherme.”** In *Asceticism and Exegesis in Early Christianity*, ed. H-U. Weidemann (Novum Testamentum et Orbis Antiquus; Göttingen: Vandenhoeck & Ruprecht, 2013), 334–73.

*The subject of this piece is the use of 2 Timothy 4:7–8 in two sets of monastic epitaphs found in monks’ dwellings at Kellia and Pherme in the Egyptian Delta. I evaluate these wall writings in the context of ancient consolatory, martyrological, and monastic rhetoric, as well as monastic funerary practice. Evidence considered includes wall paintings discovered in excavations conducted by the Yale Monastic Archaeology Project.*

**“Life and Death in Lower and Upper Egypt: A Brief Survey of Recent Monastic Archaeology at Yale” (with contributions by E. Bolman, D. Brooks Hedstrom, and G. Pyke).** In *Journal of the Canadian Society for Coptic Studies* 3 (2012), 9–26.

*A brief survey of archaeological work sponsored by Yale University at the Monastery of St. John the Little (Wādī al-Naṭrūn) and at the White Monastery (Sohag) in Egypt, with a focus on evidence related to everyday life and to death and burial within these two Coptic monastic settings.*

**“Bird Watching in the Infancy Gospel of Thomas: From Child’s Play to Rituals of Divine Discernment.”** In *Portraits of Jesus: Essays in Christology*, ed. S. E. Myers (Tübingen: Mohr Siebeck, 2012), 125–53.

*An article in which I investigate artifacts and practices related to childhood and birds as sites of cultural memory for early Graeco-Roman readers of the Infancy Gospel of Thomas.*

**“New Archaeology at Ancient Scetis: Surveys and Initial Excavations at the Monastery of St. John the Little in Wādī al-Naṭrūn (Yale Monastic Archaeology Project)” (co-authored with D. Brooks Hedstrom, T. Herbich, S. Ikram, D. McCormack, M-D. Nenna, and G. Pyke).** In *Dumbarton Oaks Papers* 64 (2011), 217–27.

*A report on surface and subsurface surveys completed at the Monastery of St. John the Little in Wādī al-Naṭrūn, and on the excavation of a monastic trash deposit at that site.*

**“The Tomb of St. Shenoute? More Results from the White Monastery (Dayr Anba Shenouda), Sohag” (co-authored with E. Bolman, L. De Cesaris, M. el-Anthony, G. Pyke, E. Ricchi, A. Sucato, and N. Warner, with contributions by M. Abdel Rahim, L. Blanke, W. Dolling, M. Khalifa, S. Mohammed, and A. Stevens).** In *Bulletin of the American Research Center in Egypt* 198 (Spring 2011), 31–38.

*A short article summarizing excavation and conservation work conducted since 2006 at a fifth-century funerary chapel at the White Monastery in Sohag, Egypt.*

**“Archaeology at the White Monastery, 2005–2010” (with contributions by L. Blanke, E. Bolman, et al.).** In *Coptica* 9 (2010), 25–58.

*A synopsis of the archaeological surveys and excavations, architectural documentation, and art conservation conducted at the White Monastery near Sohag, Egypt, from 2005 to 2010.*

**“Forget Me Not: Memory and the Female Subject in Ancient Binding Spells.”** In *Women and Gender in Ancient Religions: Interdisciplinary Approaches*, ed. S. P. Ahearne-Kroll, P. A. Holloway, and J. A. Kelhoffer (Tübingen: Mohr Siebeck, 2010), 248–59.

*Drawing on contemporary sociologies of memory in my analysis, I investigate the manipulation of women’s bodies and memories—and the resultant construction of a particular kind of female subject—in ancient Graeco-Egyptian magical spells.*

**“Shenoute and a Recently Discovered Tomb Chapel at the White Monastery” (co-authored with E. Bolman and G. Pyke).** In *Journal of Early Christian Studies* 18.3 (2010), 453–62.

*In this collaborative publication, my co-authors and I present archaeological, art historical, and epigraphic evidence related to a late antique monastic funerary chapel excavated by the Yale Monastic Archaeology Program in cooperation with the Egyptian Supreme Council of Antiquities. On the basis of this evidence we conclude that the subterranean tomb beneath the chapel belonged to the famous fifth-century head of the White Monastery, Shenoute of Atripe.*

**“Variations on an Egyptian Female Martyr Legend: History, Hagiography, and the Gendered Politics of Medieval Arab Religious Identity.”** In *Writing ‘True Stories’: Historians and Hagiographers in the Late Antique and Medieval Near East*, ed. A. Papaconstantinou, M. Debié, and H. Kennedy (Cultural Encounters of Late Antiquity and the Middle Ages 9; Turnhout: Brepols, 2010), 205–17.

*In this article, I observe the way a female saint’s legend is adopted and adapted in three Arabic chronographies. Utilizing insights drawn from gender studies and postcolonialist criticism, I show how the body of the saint is used as a tool for negotiating social and religious boundaries between Muslims and Christians in medieval Egypt.*

**“Yale Monastic Archaeology Project: John the Little, Season 2 (May 14–June 17, 2007)” (co-authored with D. Brooks Hedstrom, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 59–64.

*This brief article reports on 2007 surveys and excavations at the Monastery of John the Little in the Wadi al-Natrun, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Yale Monastic Archaeology Project: Pherme (Qusur Higayla and Qusur ‘Erayma), Season 1 (May 29–June 8, 2006)” (co-authored with D. Brooks Hedstrom, T. Herbich, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 53–7.

*This brief article reports on 2006 surveys at the monastic site of Pherme in the Egyptian Delta, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Yale Monastic Archaeology Project: John the Little, Season 1 (June 7–June 27, 2006)” (co-authored with D. Brooks Hedstrom, T. Herbich, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 47–52.

*This brief article reports on 2006 surveys and excavations at the Monastery of John the Little in the Wadi al-Natrun, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Jerome’s ‘Life of Saint Paul’ and the Promotion of Egyptian Monasticism in the West.”** In *The Cave Church at the Monastery of St. Paul*, ed. W. Lyster (New Haven: Yale University Press/ American Research Center in Egypt, 2008), 25–41.

*This contributed chapter investigates three contexts for the promotion of monastic values and the legacy of St. Paul of Thebes in the Latin West: 1) Jerome’s literary production of Paul’s vita; 2) late antique pilgrimage practice to Paul’s monastic cave near the Red Sea; and 3) the interpretation of Egyptian desert landscapes as arenas for sacred encounters in early modern Western art related to the saint.*

**“Introducing an Arabic Commentary on the Apocalypse: Ibn Kātib Qayṣar on Revelation.”** In *Harvard Theological Review* 101.1 (2008), 77–96.

*After an introduction to the Copto-Arabic commentary tradition on the Apocalypse of John, I focus specifically on Ibn Kātib Qayṣar’s theories of prophecy and vision in his interpretation of Revelation 1:1, demonstrating how this Arabic commentator adapts and elaborates on Greek and Latin cultural assumptions, as well as early medieval Islamic theories, related to visionary experience.*

**“A Geophysical Survey of Ancient Pherme: Magnetic Prospection at an Early Christian Monastic Site in the Egyptian Delta” (co-authored with D. Brooks Hedstrom and T. Herbich).** In *Journal of the American Research Center in Egypt* 44 (2007), 129–37.

*This article reports on geophysical (sub-surface) surveys conducted in 2006 by YMAP at the monastic site of Pherme in the Egyptian Delta.*

**“The Copto-Arabic Tradition of Theosis: A Eucharistic Reading of John 6:51-57 in Būlus al-Būshī’s Treatise On the Incarnation.”** In *Partakers of the Divine Nature: The History and Development of Deification in the Christian Tradition*, ed. Michael J. Christensen and Jeffery A. Wittung (Madison, N.J.: Fairleigh Dickinson University Press, 2007), 163–74.

*In my contribution to this edited volume, I show how the thirteenth-century Copto-Arabic theologian, Būlus al-Būshī, draws on Alexandrian patristic precedent and Islamic kalām convention in interpreting John 6 and developing a Christology of eucharistic participation.*

**“Fashioning a Divine Body: Coptic Christology and Ritualized Dress.”** In *Harvard Theological Review* 98.3 (2005), 335–62.

*Applying theories of ritual practice and the ritually constructed body to the study of early Christian dress, I propose that Coptic understandings of the Incarnation were enacted or performed through the wearing of tunics embroidered with images from the life of Christ.*

**“Biblical Interpretation and Alexandrian Episcopal Authority in the Early Christian Fayoum.”** In *Christianity and Monasticism in the Fayoum Oasis*, ed. G. Gabra (Cairo: American University of Cairo Press, 2005), 45–61.

*A study of the Egyptian Fayoum and its relation to the Alexandrian bishopric, this article uses the writings of Dionysius and Cyril of Alexandria to show how the allegorical method of biblical interpretation was used to reinforce structures of ecclesiastical authority in a specific geographical and cultural context.*

**“A Hermeneutic of the Land: Biblical Interpretation in the Holy Family Tradition.”** In *Coptic Studies on the Threshold of a New Millennium. Proceedings of the Seventh International Congress of Coptic Studies*, ed. M. Immerzeel and J. van der Vliet (Leuven: Peeters, 2004), 329–36.

*In this published paper, I explore the way that Egyptian interpretations of Isaiah 19 supported the promotion of Holy Family sites as sacred pilgrimage locales.*

**“Crossed Texts, Crossed Sex: Intertextuality and Gender in Early Christian Legends of Holy Women Disguised as Men.”** In *Journal of Early Christian Studies* 10.1 (2002), 1–36.

*Reexamining the corpus of legends about early Christian ascetic women who transition to become men, I apply poststructuralist theories of intertextuality to show how such legends participated in a multiplicity of cultural discourses that functioned to destabilize binary conceptions of gender identity.*

**“A Medieval Icon with Scenes from the Life of Christ and the Virgin in the Church of Saint Mercurius at Deir Abu Seifein, Old Cairo: An Interdisciplinary Approach”** (co-authored with Z. Skálóva). In *Bulletin de la Société d’archéologie copte* 39 (2000), 211–38.

*This jointly authored article publishes and documents a multi-paneled medieval icon preserved at Deir Abu Seifein in Old Cairo and evaluates its iconography in the light of contemporaneous Copto-Arabic homiletic practice.*

**“A ‘Pauline’ Defense of Women’s Right to Baptize? Intertextuality and Apostolic Authority in the Acts of Paul.”** In *Journal of Early Christian Studies* 8.3 (2000), 453–59.

*Calling attention to the use of Paul’s letters in the Acts of Paul, I argue that an intertextual allusion to 1 Corinthians 10 in the scene of Thecla’s self-baptism represents an attempt to ground that baptism in the apostolic authority of Paul’s teaching.*

**“Jonah in Early Christian Art: Allegorical Exegesis and the Roman Funerary Context.”** In *ARS Review* 13.1 (2000), 72–83. ARS Review is the academic journal of the Australian Association for the Study of Religions.

*In this study of early Christian visual art, I argue that four-scene representations of Jonah in the Roman catacombs and on Roman sarcophagi represent an allegorical expansion on previous Christian interpretations of the story—an allegorical re-reading designed to address concerns among grave visitors about the nature of the resurrected body.*

**“Namesakes of Saint Thecla in Late Antique Egypt.”** In *Bulletin of the American Society of Papyrologists* 36 (1999), 71–81.

*This article documents evidence for namesakes of Thecla in late antique Egyptian papyri and funerary inscriptions.*

**“Patronage and Architectural Adaptation in the Roman Cult of the Martyrs.”** In *Anistoriton*, an online journal of History, Archaeology, and Art History. Available at <http://www.anistor.gr/english/index.htm>: under Essays, Vol. 3/1999 (E993. June 1999).

*This essay examines episcopal patronage of the cult of the martyrs and the social relationship between patron bishops and their pilgrim clientele in late antique Rome.*

**“Pilgrimage and the Cult of Saint Thecla in Late Antique Egypt.”** In *Pilgrimage and Holy Space in Late Antique Egypt*, ed. D. Frankfurter (Leiden: E. J. Brill, 1998), 303–39.  
*Interpreting hagiographical accounts, archaeological data and artifactual evidence connected with the Egyptian pilgrimage city of Saint Menas west of Alexandria, I argue for the existence of a competing shrine dedicated to Saint Thecla in the vicinity.*

### **Encyclopedia Entries, Book Reviews, and Other Contributions:**

**Contribution to “Monasteries of Middle Egypt (White and Red Monasteries)” (with D. Schriever, A. Szymańska, and E. Bolman).** In *Egypt from Alexander to the Copts: An Archaeological and Historical Guide*, Second revised edition (e-book), ed. R. S. Bagnall and D. W. Rathbone (Cairo and New York: American University in Cairo Press, 2017).

**“Monasticism.”** In *Wiley-Blackwell Encyclopedia of Gender and Sexuality Studies*, ed. N. Naples (Oxford: Wiley-Blackwell, 2016).

**“White Monastery Federation” (co-authored with E. Bolman).** In *Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2012).

**“Kellia and Scetis, Monastic Archaeology at.”** In *Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2012).

**“Thecla.”** In *Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2011).

**“Review of Milad Sidky Zakhary, *De la Trinité à la Trinité: La christologie liturgique d’Ibn Sabbā’, auteur copte du XIII<sup>e</sup> siècle,*”** (Bibliotheca Ephemerides Liturgicae Subsidia 140; Rome: CLV-Edizioni Liturgiche, 2007). In *Journal of Theological Studies* 60.2 (2009), 733–7.

**“On How to Discern the Truth of Religion,”** by Ḥunayn ibn Iṣḥāq. English translation of a medieval Christian Arabic text. Published in 2009; available online at [http://www.tertullian.org/fathers/sbath\\_20.1\\_Hunain\\_ibn\\_Ishaq.htm](http://www.tertullian.org/fathers/sbath_20.1_Hunain_ibn_Ishaq.htm).

**“Thecla.”** In *Encyclopedia of Women in World History*, volume 4 (Oxford and New York: Oxford University Press, 2008), 227–8. Online at <http://www.oxford-womenworldhistory.com/entry?entry=t248.e1071>.

**“Review of Alastair Hamilton, *The Copts and the West, 1439–1822: The European Discovery of the Egyptian Church,*”** (Oxford: Oxford University Press, 2006). In *International Bulletin of Missionary Research* 31.3 (2007), 153.

**“Thecla.”** In *Encyclopedia of Religion*, Second edition, volume 13 (Detroit: MacMillan Reference USA, 2005), 9101–2.

### **Websites, Exhibitions, Blogs, Interviews, and News Reports:**

#### **Online website documentation related to the Yale Monastic Archaeology Project:**

**Yale Monastic Archaeology Project North:** <http://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natron>. *On Wādī al-Natrūn (Scetis) and Kellia-Pherme in Lower Egypt.*

**Yale Monastic Archaeology Project South:** <http://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-south-sohag>. *On the White Monastery and its affiliated women’s monastery at Atripe in Upper Egypt.*

**3D Laser Scan Video of the White Monastery Church,** Featured installation at the *Africa and Byzantium* exhibition curated by Andrea Achi, Metropolitan Museum of Art, New York, November 2023–March 2024.

**“The Lives of Monks and Nuns,”** interview with the ABC Australia radio program, *The Spirit of Things*, on my book, *Monasticism: A Very Short Introduction*. Aired March 18, 2018; available for viewing at <http://www.abc.net.au/radionational/programs/spiritofthings/the-lives-of-monks-and-nuns/9554844>.

**“Yale Monastic Archaeology Project (YMAP): A Decade of Fieldwork,”** guest post on Brice C. Jones’ papyrology blog, June 28, 2015, at <http://www.bricecjones.com/blog/guest-post-yale-monastic-archaeology-project-ymap-a-decade-of-fieldwork-stephen-j-davis>.

**“Life and Death in Late Ancient and Early Medieval Egyptian Monasteries,”** interview for the MacMillan Report at Yale University. Aired April 12, 2013; available for listening at <http://macmillanreport.yale.edu/videos/life-and-death-late-ancient-and-early-medieval-egyptian-monasteries>.

**“Umayyad Coin Discovered in Egypt,”** *Medieval News*, May 28, 2010, at <http://medievalnews.blogspot.co.il/2010/05/umayyad-coin-discovered-in-egypt.html>.

**Papers, Invited Lectures, Panels, and Consultations:**

**“Saint Thecla at Ma‘alūlā in Syria: Arabic Manuscripts and Online Media as Sites of Memory,”** Invited paper for the conference, “Thècle à Avenches. Fondements textuels et trajectoires / Thecla in Avenches: Textual Foundations and Trajectories,” Avenches, SWITZERLAND (February 2027).

**“The Churches of the Shenoutean Monastic Federation,”** Panel organizer and chair, 13th International Congress of Coptic Studies, Göttingen, GERMANY (July–August 2026).

**“At the Threshold: Arabic Dipinti as Markers of Presence in the Medieval Red Monastery Church,”** Paper at the 13th International Congress of Coptic Studies, Göttingen, GERMANY (July–August 2026).

**“Thecla’s End: Sites of Devotion and the Literary Migrations of a Saint from Asia Minor to Syria,”** Invited lecture (via Zoom) for “Colóquio: Mulheres e Christianismos na Antiguidade e No Medievo” (“International Conference: Women and Christianities in Antiquity and the Middle Ages”), Universidade do Estado do Rio de Janeiro, Rio de Janeiro, BRAZIL (June 2026).

**“Evagrius Ponticus in the Coptic Orthodox Church: A Modern Origenist Controversy and the Contested Legacy of a Monastic Saint,”** Invited paper at the conference, “‘Sitting as a Stranger’: Evagrius in the Desert and Beyond,” St. Nersess Armenian Seminary (in collaboration with St. Vladimir’s Orthodox Theological Seminary), Armonk, NY (June 2026).

**“Archaeology, Conservation and the Academy: The Ancient Eastern Mediterranean,”** Invited participant, Consultation sponsored by the J. M. Kaplan Fund, The Institute of Fine Arts, New York University, New York, NY (January 2026).

**“The Council of Nicaea in Coptic Monastic Cultural Memory: An Archaeological Sounding,”** Paper at the Society of Biblical Literature Annual Meeting, Boston, MA (November 2025).

**“The Council of Nicaea in Coptic Monastic Cultural Memory: Archaeological and Archival Soundings from Thebes to Wādī al-Naṭrūn,”** Paper at the 26<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2025).

**“Monastic Materialities: How Things Vitrally Matter to Monks (and To Us),”** Invited lecture at Deep Springs College, Deep Springs, CA (September 2025).

**“The Bibliographic Ties that Bind: The Movement of Monks and Manuscripts between Jerusalem and the Egyptian Monastery of the Syrians,”** Paper at the conference, “Once We Were Here: Traces of Mobility across the Ottoman Empire,” Munich, Germany (July 2025).

**“The Prophet David and *The Special Properties of the Psalms: From Translation to Ritualization in the Arabic-Speaking World*,”** Paper at the International Meeting of the Society of Biblical Literature, Uppsala, Sweden (June 2025).

**“The Council of Nicaea in Coptic Monastic Cultural Memory: Archaeological and Archival Soundings,”** Invited keynote lecture at the “1700<sup>th</sup> Anniversary of the First Council of Nicaea,” Coptic Orthodox Diocese of New York and New England, Cheshire, CT (May 2025).

**“Curating the Cult of the Saints at the Egyptian Monastery of the Syrians: Hagiographical Practice and Coptic Cultural Heritage,”** Invited paper at the conference, “Between Archives and the Field: Cross-cutting Methods in Coptic Studies,” Fordham University, New York, NY (May 2025).

**“Pigments and Inscriptional Pieties: Coptic *Dipinti* in the South Hall of the White Monastery Church,”** Invited paper at the 25<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2024).

- “Reassessing the Copto-Arabic Renaissance through Material Practices of Scribal Production and Patronage,”**  
Invited paper at the conference, “Connected Revivals? Transregional Perspectives on the Syriac, Copto-Arabic, and Armenian Cultural Renaissances (Eleventh-Fourteenth Centuries),” Austrian Academy of Sciences, Vienna, Austria (June 2024).
- “COVID and Cultural Heritage Practice at the White Monastery: The Challenges of Architectural Conservation in the Wake of the Pandemic,”** Invited lecture at the Annual Meeting of the Canadian Society for Coptic Studies (CSCS), Toronto, ON (May 2024).
- “The Pandemic and Cultural Heritage Practice: Egyptian Monastic Archaeology in the Aftermath of COVID,”**  
Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2023).
- “Review of Christine Luckritz-Marquis, *Death of the Desert: Monastic Memory and the Loss of Egypt’s Golden Age*,”** Panelist, Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2023).
- “Putting the Psalms into (Para)liturgical Practice: Christian Arabic Ritual Spells on Psalm 4,”** Invited paper at the conference, “The Liturgies of the Church of Alexandria: From Late-Antique Origins to the Medieval Heritage,” The Catholic University of America, Washington, DC (Sept 2023).
- “Rule in my favor, O God’: The Ritualized Power of Writing and Reciting Scripture in Christian Arabic Spells on LXX Psalm 42,”** Invited paper at the “International Workshop on Arabic Biblical Interpretation,” Ludwig-Maximilians Universität, Munich, Germany (July 2023).
- “An Arabic *Miracle of St. Shenoute*: Hagiographical Devotion and Patriarchal Patronage in Medieval Old Cairo,”**  
Paper presented at “Approaches to the Asceticism in Late Antiquity: A Conference in Honor of David Brakke,” Louisiana State University, Baton Rouge, LA (Feb 2023).
- “Another Brick in the Wall: Cultural Heritage and the Church of St. Shenoute at the White Monastery,”** Invited Zoom lecture at The Coptic Museum of Canada Annual Meeting, Toronto, ON (November 2022)
- “Monastic Manuscripts and Scorpion Spells: From Reading to Ritual Enactment,”** Society of Biblical Literature Annual Meeting, Denver, CO (November 2022).
- “Cultural Heritage Preservation at the White Monastery in Egypt: What Happens When a Wall Falls Down,”**  
Invited lecture at the 23<sup>rd</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2022).
- “Mudbricks and Monks: Earth as a Vital Material of Early Egyptian Monasticism,”** Invited lecture at The Catholic University of America, Washington, DC (October 2021).
- “Christian Arabic Biblical Commentaries in the Manuscript Library at the Monastery of the Syrians (Wādī al-Naṭrūn, Egypt),”** Society of Biblical Literature Annual Meeting, San Diego, CA (November 2019).
- “Monasticism and the Art of Living Alternatively,”** Sir Thomas More Lecture, Yale University, New Haven, CT (August 2019).
- “The Dialogical Function of *Dipinti*: An Archaeology of Practice in the Women’s Monastery at Atripe” (revised title),** 20<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2019).
- “Archaeology at the Shenoutean Monastic Federation, 2010–2019: A Report on the Last Decade of YMAP’s Work,”** 20<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2019).
- “Deification in Evagrius Ponticus and the Transmission of the *Kephalaia Gnostika* in Syriac and Arabic,”** Fifth Triennial Patterson Conference on “Faith, Research, and Theosis,” Orthodox Christian Studies Center, Fordham University, New York, NY (June 2019).
- “Ethiopian and Egyptian Christians in Intersection: Monastic Multiculturalism and Migration, Discourses of Ethnicity, and the Problem of Premodern ‘Africa’ and the ‘Middle East’,”** Invited paper for the symposium, “Christian Layers in the History of the Middle East,” Oxford University, Oxford, UK (March 2019).

- “The Voice of a Saint from Beyond the Grave: Posthumous Performances of a Sermon by Shenoute,”** Invited paper for the conference, “The Transmission of Early Christian Homilies from Late Antiquity to the Middle Ages,” Johann Wolfgang Goethe-Universität Frankfurt am Main, Frankfurt, Germany (June 2018).
- “Arabic Evagriana: Three Works in Imitation of Ecclesiastes, Song of Songs, and Proverbs,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2018).
- “Anastasia, Thecla, and Friends: Archaeological Evidence for the Women’s Monastery in the Shenoutean Federation,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2018).
- “Ethiopians in Late Ancient and Medieval Egypt: Locating ‘World Christianity’ in Monastic Multiculturalism, Intra-Regional Migration, and Discourses of Ethnicity,”** Invited lecture, “Global Christianities: New Directions for the 21<sup>st</sup> Century,” University of Chicago, Chicago, IL (Apr 2018).
- “Material Culture and the Study of Early Christianity,”** Panelist, New Testament and Early Christian Studies Day, Brown University, Providence, RI (Apr 2018).
- “The Politics and Local Practice of Food Distribution at the Shenoutean Women’s Monastery at Atripe: Textual and Archaeological Evidence from the Fifth to the Early Seventh Century,”** Paper for the conference, “Continuities and Transitions: Approaches to Studying Food and Drink in Egypt and Sudan,” Institut français d’archéologie orientale, Cairo, Egypt (Mar 2018).
- “From Moses the Black to Red-Haired Ethiopians: Monastic Multiculturalism, Migration, and Discourses of Ethnicity in Medieval Egypt,”** Plenary lecture for the conference, “Christian Africa/Medieval Africa, 300–1600 CE,” Harvard University, Cambridge, MA (Nov 2017).
- “The Archaeology of Early Christian Monasticism: Evidentiary Problems and Criteria,”** Invited lecture, Regional Late Antiquity Consortium Symposium (ReLACs), Vanderbilt University, Nashville, TN (Oct 2017).
- “Monastic Oracles: The Ritualized Function of the Psalms in a Coptic Liturgical Manuscript from the White Monastery,”** Invited paper for the conference, “The Scribal Mind: Textual Criticism in Antiquity,” Institute for the Study of the Ancient World, New York University, New York, NY (Sept 2017).
- “Dipinti at Atripe: Evidence from the Women’s Monastery in the Shenoutean Federation,”** Invited lecture presented to the “Cult of the Saints” research project team, Oxford University, Oxford, UK (June 2017).
- “At the Periphery of Texts, At the Center of Textual Heritage: A Study of Christian Arabic Manuscripts at the Monastery of the Syrians in Egypt,”** Invited paper presented at the seminar, New Perspectives on Mediterranean History, Balliol College, Oxford University, UK (June 2017).
- “Athār nussākh wa muhtammīn wa murammimīn wa qurā’ fī al-majmū’ah al-kitābiyah fī Dayr al-Suryān (Traces of Scribes, Patrons, Restorers, and Readers in the Biblical Collection at the Monastery of the Syrians),”** Paper translated into Arabic by Ashraf Hanna, edited by Stephen J. Davis, and presented in absentia by Ashraf Hanna at *al-Yūbil al-fidāi bi-murūr 25 sanah li-ta’sīs mu’tamar aṣḍiqā’ al-turāth al-‘arabī al-masīhī* (Silver Anniversary Jubilee Celebration of Twenty-Five Years since the Establishment of the Conference of the Friends of the Christian Arabic Heritage), Cairo, Egypt (Feb 2017).
- “The Yale Monastic Archaeology Project (YMAP): A Decade of Work in Egypt,”** Invited lecture, LOGOS Center, Monastery of St. Bishoi, Wādī al-Naṭrūn, Egypt (Dec 2016).
- “Marginalia Arabica: Traces of Christian Scribes, Patrons, and Readers in an Egyptian Archive of Biblical Manuscripts,”** Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2016).
- “Review of Michael Peppard, *The World’s Oldest Church: Bible, Art, and Ritual at Dura-Europos, Syria,*”** Panelist, Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2016).
- “Ritualization and Psalmic Recitation in a Coptic Liturgical Procession at the White Monastery,”** Yale Egyptology Conference, “Ritual Landscape and Performance,” Yale University, New Haven, CT (Sept 2016).
- “The Archaeology of Early Christian Monasticism: Methodologies and Material Sources,”** Yale Lecture in Medieval Studies, Yale University, New Haven, CT (Sept 2016).

- “A Report on the Coptic and Arabic Biblical Manuscripts in Dayr al-Suryān: From Scriptural Texts to Scribal Marginalia,”** Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Wadi al-Natrun: Studies in Texts and Manuscripts,”** Panel Chair, Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Wadi al-Natrun: Studies in Art and Archaeology,”** Panel Chair, Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Towards a Material History of the Christian Arabic Literary and Theological Heritage: Cataloguing the Collection at Dayr al-Suryān,”** Workshop on Recovering the Role of Christians in the History of the Middle East, Princeton University, Princeton, NJ (May 2016).
- “How Has Theory Contributed to My Work?”** Panelist, Society of Biblical Literature 2016 New England/Eastern Canada Regional Meeting, Brown University, Providence, RI (Apr 2016).
- “*Iktishāfāt jadīdah min al-athār al-rahbānīyah* (New Discoveries in Monastic Archaeology),”** Invited lecture in Arabic, Monastery of the Syrians, Wādī al-Naṭrūn, Egypt (Mar 2016).
- “The Feast of the Desert of Apa Shenoute: A Processional Rite at the White Monastery,”** Seminar presentation, Israel Institute for Advanced Study, Hebrew University, Jerusalem, Israel (Jan 2016).
- “Panel Review of Susan E. Hylan, *A Modest Apostle: Thecla and the History of Women in the Early Church*,”** Panelist, Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “An Arabic Acts of Paul and Thecla,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “Manuscripts, Monks, and *Mufattishīn*: Digital Access and Concerns of Cultural Heritage in the Yale Monastic Archaeology Project,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report,”** XVII. International Conference on Patristic Studies, Oxford, England (July 2015).
- “Shenoute in Scetis: New Archaeological Evidence for the Cult of a Monastic Saint in Early Medieval Wādī al-Naṭrūn,”** Invited public lecture at Aarhus University, Aarhus, Denmark (May 2015).
- “Christianity and Islam in the Middle East: From a Common History Toward a Common Present?”** Panelist, Yale University, New Haven, CT (Apr 2015).
- “Christian Populations in the Middle East since the Arab Spring,”** Panelist, Yale University, New Haven, CT (Apr 2014).
- “Settlement Archaeology and Household Identity,”** Panelist, Self and Space: Household Identity and Domestic Cult in the Ancient Mediterranean and Near East, Yale University, New Haven, CT (Apr 2014).
- “Material Sources for the Study of Early Christian Monasticism,”** Public lecture at Fordham University, Bronx, NY (Apr 2014).
- “Philo’s Readers: Affinities, Reception, Transmission and Influence,”** Session and Plenary Chair, Yale University, New Haven, CT (Mar 2014).
- “Left Behind: A Recent Discovery of Manuscript Fragments in the White Monastery Church” (co-author with E. Davidson, M. Farag, D. Schriever, with contributions by L. Blanke, B. Layton, and G. Pyke),** Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “Curriculum Vitae et Memoriae: The *Life of Saint Onophrius* and Local Practices of Monastic Commemoration,”** Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “The White Monastery and Beyond: Texts, Images, and Monastic Space,”** Panel Organizer and Chair, Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “The Childhood Deeds of Jesus in Arabic Christian and Muslim Encounter,”** Association pour l’étude de la littérature apocryphe chrétienne (AELAC), Dole, France (June 2013).

- “The Rest is Commentary: New Work on Ancient Jewish Texts,”** Panel Chair, Yale University, New Haven, CT (Apr 2013).
- “The Melanias and the Modern Revival of Coptic Orthodox Monasticism,”** Late Antiquity Made New: A Symposium Celebrating the Work of Elizabeth A. Clark, Durham, NC (Apr 2013).
- “The Desert a Wilderness? Imagining Paradise in Monastic Literature and Archaeology,”** Public lecture at Lamington Presbyterian Church, Lamington, NJ (Mar 2013).
- “Remembering Jesus’ Childhood: The *Infancy Gospel of Thomas* among Medieval Muslims and Arabic-Speaking Christians,”** Public lecture at Ohio Wesleyan University, Delaware, OH (Feb 2013).
- “Swiss Jesus: Art, Landscape, Ritual, and the Localization of the *Infancy Gospel of Thomas* in a Medieval Alpine Church,”** Society of Biblical Literature Annual Meeting, Chicago, IL (Nov 2012).
- “Constructing Papacies: Institutional Histories, Places, and Practices,”** Co-organizer and co-presenter (with T. Sessa), Models of Piety in Late Antiquity Annual Meeting, Chicago, IL (Nov 2012).
- “The Writing on the Wall: Reading, Remembrance, and Paul’s Crown of Righteousness in Egyptian Monastic Visual Culture,”** The James M. Robinson Lecture, Institute for Antiquity and Christianity, School of Religion, Claremont Graduate University, Claremont, CA (Oct 2012).
- “Text, Site, Image: 2 Timothy 4:7–8 and the Cultivation of Monastic Remembrance,”** Tenth International Congress of Coptic Studies, Rome, ITALY (Sept 2012).
- “Monastic Material Culture: Image, Site, Text,”** Panel Chair, Tenth International Congress of Coptic Studies, Rome, ITALY (Sept 2012).
- “Coptic Language and Culture in Medieval and Modern Times,”** Panel Chair, Tenth International Congress of Coptic Studies, Rome, Italy (Sept 2012).
- “Concluding Discussion,”** Panel Respondent at the conference, “Double Stories – Double Lives: Reflecting on Textual Objects in the Pre-Print World,” Yale University, New Haven, CT (Apr 2012).
- “There’s Something about Mary’s Child: Rabbinic Polemics and the Early Christian Scribal Reception of the *Infancy Gospel of Thomas*,”** Society of Biblical Literature Annual Meeting, San Francisco, CA (Nov 2011).
- “She’s Always a Woman to Me: The *Acts of Paul and Thecla* in the Hands of an Arabic Christian Scribe,”** Society of Biblical Literature Annual Meeting, San Francisco, CA (Nov 2011).
- “Engaging the History of Middle Eastern Christians: New Studies on the Coptic Papacy,”** Panel respondent at the American Academy of Religion Annual Meeting, San Francisco, CA (Nov 2011).
- “From Women’s Piety to Male Devotion: The *Acts of Paul and Thecla*, Gender Studies, and the Evidence of an Arabic Manuscript,”** Congreso de Santa Tecla, Instituto Superior de Ciencias Religiosas San Fructuoso Arzobispado de Tarragona, Tarragona, Spain (Oct 2011).
- “Jesus and the Teachers: Science and Asceticism in Arabic Christian and Islamic Interpretations of the *Infancy Gospel of Thomas*,”** Conference entitled “Asceticism and Exegesis in Early Christianity: Recourses to New Testament Texts in Discourses about Ascetic Practices and Lifestyle,” Siegen, Germany (Oct 2011).
- “Childhood in Greek Antiquity: From Plato to the Early Christian *Infancy Gospels*,”** Series of four lectures for “Voyage to the Land of Gods and Heroes,” an educational travel itinerary to Greece and Turkey organized by the Association of Yale Alumni (July 2011).
- “Thinking with Thecla: Gender and the Study of Christianity in Late Antiquity,”** Public lecture at Lemoyne College, Syracuse, NY (Mar 2011).
- “Arabic Cultural Memories of a Young Jesus,”** Workshop presentation at the Late Antiquity Research Group of Central New York (LARCNY), Syracuse, NY (Mar 2011).
- “Cursing Jesus: Maledictory Memories in the *Infancy Gospel of Thomas* and Its Early History of Interpretation,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2010).

- “Monastic Archaeology at Yale,”** Public lecture for the Medieval-Renaissance Forum, Department of the History of Art, Yale University, New Haven, CT (Nov 2010).
- “From Death to Everyday Life: Archaeological Findings at Two Egyptian Monastic Sites,”** Third Annual Symposium of the Canadian Society for Coptic Studies, Toronto, ON (May 2010).
- “Shenoute and a Newly Discovered Tomb Chapel at the White Monastery,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2010).
- “From A(rt) to Z(oology): An Introduction to the Excavations of the Yale Monastic Archaeology Project (YMAP),”** Public lecture at Smith College, Northampton, MA (Feb 2010).
- “Bird Watching: Readings of Divine Childhood in the *Infancy Gospel of Thomas*,”** Society of Biblical Literature Annual Meeting, New Orleans, LA (Nov 2009).
- “Panel Review of Ramsey MacMullen, *The Second Church*,”** Society of Biblical Literature Annual Meeting, New Orleans, LA (Nov 2009).
- “Archaeology at the White Monastery, 2005–2009,”** Eleventh St. Shenouda-UCLA Conference of Coptic Studies, University of California–Los Angeles, Los Angeles, CA (July 2009).
- “From Paul to Constantine: Early Christianity in Cyprus, Syria, Antioch, and Constantinople,”** Series of four lectures for “The Road to Ancient Palmyra,” an educational travel itinerary to Cyprus, Syria, and Turkey organized by the Association of Yale Alumni (Oct 2008).
- “History and Historiography in Coptic Studies, 2004–2008,”** Plenary address at the Ninth International Congress of Coptic Studies, Cairo, Egypt (Sept 2008).
- “Archaeology at Ancient Scetis: New Excavations at the Monastery of St. John the Little in the Wadi al-Natrun,”** American Academy of Religion Annual Meeting, San Diego, CA (Nov 2007).
- “Angelic Vision: An Arabic Christian Commentary on Revelation,”** Society of Biblical Literature Annual Meeting, San Diego, CA (Nov 2007).
- “An Archaeology of Monastic Memory: The Desert Fathers and Cultural Practices of Commemoration,”** Public seminar at the Catholic University of America, Washington, DC (Oct 2007).
- “Coptic Christology in Practice: The Incarnation and Egyptian Bodily Performance,”** Public lecture at the Catholic University of America, Washington, DC (Oct 2007).
- “Excavating the Monastery of St. John the Little: A Preliminary Portrait of Early Medieval Monasticism in the Wadi al-Natrun,”** Public lecture at the American Research Center in Egypt, Cairo, Egypt (June 2007).
- “Traces of Faith in the Desert: A New Initiative in Early Christian Archaeology,”** Public lecture at the Center for Middle Eastern Christianity, ETSC, Cairo, Egypt (May 2007).
- “Preserving the Monastic Past: Challenges and Strategies for a New Archaeological Project in Lower Egypt,”** Twenty-first International Congress of Byzantine Studies, London, England (Aug 2006).
- “Variations on an Egyptian Female Martyr Legend: History, Hagiography, and the Gendered Politics of Medieval Arab Religious Identity,”** Twenty-first International Congress of Byzantine Studies, London, England (Aug 2006).
- “Transfigurations: The Performative Interpretation of Matthew 17 in a Coptic Liturgical Procession,”** New England Regional Society of Biblical Literature Annual Meeting, Cambridge, MA (April 2006).
- “Shenoute on the Incarnation: Christology and Ritual Practice at the White Monastery,”** International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society on “Christianity and Monasticism in Upper Egypt: Akhmim and Sohag,” Sohag, Egypt (Feb 2006).
- “Alexandrian Christology on the Nile: Monastic Controversy, Ritual Practice, and Shenoute’s Doctrine of the Incarnation,”** Society of Biblical Literature Annual Meeting, Philadelphia, PA (Nov 2005).

- “From Patristic Canon to Church Practice: The Christology of Sāwirus ibn al-Muqaffa’,”** Eighth St. Shenouda Conference of Coptic Studies, University of California-Los Angeles, Los Angeles, CA (Aug 2005).
- “Fashioning a Divine Body: Coptic Tunics with Scenes from the Life of Christ,”** Eighth International Congress of Coptic Studies, Paris, France (June 2004).
- “Putting on the Incarnation: Coptic Christology and Ritual Dress,”** North American Patristics Society Seventeenth Annual Meeting, Chicago, IL (May 2004).
- “Theosis and the Sacramental Reading of John in the Copto-Arabic Theological Tradition: A Study of Bulus al-Bushi's Treatise *On the Incarnation*,”** Conference entitled “Partakers of the Divine Nature,” Drew University, Madison, NJ (May 2004).
- “Biblical Interpretation and Alexandrian Episcopal Authority in the Early Christian Fayoum,”** International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society on “Christianity and Monasticism in the Fayoum Oasis,” Fayoum, Egypt (Feb 2004).
- “Allegory and the Social Construction of Alexandrian Orthodoxy in the Early Christian Fayoum,”** Society for Biblical Literature Annual Meeting, Atlanta, GA (Nov 2003).
- “A Sacramental Reading of John in the Copto-Arabic Theological Tradition: Bulus al-Bushi on the Incarnation,”** Society for Biblical Literature Annual Meeting, Toronto, ON (Nov 2002).
- “The Cult of Saint Thecla: Material Traces of Women’s Piety in Late Antiquity,”** Public lecture at Yale University, New Haven, CT (April 2001).
- “Prolegomena to the Interdisciplinary Study of Coptic Icons,”** Seventh International Congress of Coptic Studies, Coptic Icon Workshop, Leiden, Holland (Aug 2000).
- “A Hermeneutic of the Land: Biblical Interpretation in the Holy Family Tradition,”** Seventh International Congress of Coptic Studies, Leiden, Holland (Aug 2000).
- “Images of Exile: Early Christian Art and the Cult of the Saints in the Kharga Oasis,”** Public lecture at the American Research Center in Egypt (ARCE), Cairo, Egypt (Feb 1999).
- “Wall Paintings of Saint Thecla in an Egyptian Oasis: Iconography and Social Context,”** Public lecture at Harvard University, The Divinity School, Cambridge, MA (Oct 1997).
- “Visual Re-Readings of Jonah: The Allegorical Context and Function of Early Christian Funerary Art,”** Society for Biblical Literature Annual Meeting, New Orleans, LA (Nov 1996).
- “Changing Habits: The Ascetic Practice of Becoming Male—The Life of Matrona,”** American Academy of Religion Annual Meeting, San Francisco, CA (Nov 1992).