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EDUCATION

Ph.D., Princeton University (Religion — Religions of Late Antiquity), 1990

M.A., Princeton University (Religion — Religions of Late Antiquity), 1988

M.T.S., Harvard Divinity School (Scripture and Interpretation: New Testament), 1986

B.A., Wesleyan University (Religion), 1983, with High Honors in Religion and University Honors

POSITIONS HELD

Boston University: Department of Religion. Professor of Religion and William Goodwin Aurelio Chair in the Appreciation of Scripture, 2010 - present. Chair of department, 2013 - .

University of New Hampshire: Religious Studies Program, Department of History. Professor of History and Religious Studies, 2002-2010 ; Associate Professor of History and Religious Studies, 1998-2002; Assistant Professor of History and Religious Studies, 1995-98; Director of Religious Studies Program, 1997- 2010.

Radcliffe Institute for Advanced Study, Harvard University: Lillian Gollay Knafel Fellow, 2007-08

Brown University: Department of Religious Studies. Visiting Professor of Religious Studies, Fall, 2006.

Institute for Advanced Study, Princeton NJ: School of Historical Studies. Fairchild Fellow, 1993-95

The College of Charleston: Department of Philosophy and Religious Studies. Assistant Professor of Religious Studies, 1990-95.

University of Michigan: Department of Near Eastern Studies. Adjunct Lecturer in New Testament, 1989.

FELLOWSHIPS, HONORS, AND AWARDS

Radcliffe Institute for Advanced Study, Harvard University, Lillian Gollay Knafel Fellow, 2007-08

John Simon Guggenheim Foundation Fellowship, 2007-08

American Philosophical Society Sabbatical Fellowship, 2007-08 (declined)

American Council of Learned Societies Fellowship, 2007-08 (declined)

American Academy of Religion Book Award for Excellence in the Study of Religion — Analytical-Descriptive Studies category (for *Evil Incarnate*), 2007

University of New Hampshire, Lindberg Award for Outstanding Scholar and Teacher, 2004

University of New Hampshire, Center for Humanities Fellowship, 2003

University of New Hampshire, Faculty Scholars Award, 2000

American Academy of Religion, Individual Research Assistance Grant, 1999

American Academy of Religion Book Award for Excellence in the Study of Religion — Historical Studies category (for *Religion in Roman Egypt*), 1999

University of New Hampshire, Liberal Arts Faculty Summer Research Fellowship, 1997

Institute for Advanced Study, Princeton NJ, Fairchild Fellowship, 1993-95

National Endowment for the Humanities, Summer Stipend, 1992

College of Charleston Summer Research Grant, 1991

Princeton University Graduate Fellowship, 1986-1990
Giffin Prize in Religion, Wesleyan University, 1983
Reed Prize in Poetry, Wesleyan University, 1983
Academy of American Poets Prize, Wesleyan University, 1982

PUBLICATIONS

Books

Evil Incarnate: Rumors of Demonic Conspiracy and Satanic Abuse in History. Princeton: Princeton University Press, 2006.

Winner of 2007 American Academy of Religion Award for Excellence in the Study of Religion (Analytical-Descriptive Studies)

Significant reviews: *The New York Times* (24 July 2006): B3 (E. Rothstein); *Journal of Religion and Society* 8 (2006) (P. Smith); *Bryn Mawr Classical Review* 2006.12.36 (H. Marx-Wolf); *Church History* 76, 2 (2007): 475-77 (D. Martin); *Numen* 54 (2007): 214-15 (A. Dyrendal); *Magic, Ritual, and Witchcraft* 2, 1 (2007): 84-87 (M. Bailey); *PsycCritiques* 52 (2007) (R. McNally); *Religious Studies Review* 33, 3 (2007): 244-45 (D. Quinn); *Journal of Religion* 88, 1 (2008): 131-32 (P. Cole); *Journal of Folklore Research* (1/28/2008) (N. Kononenko); *Asdiwal: Revue genevoise d'anthropologie et d'histoire des religions* 3 (2008): 135-38 (Y. Volokhine); *Futbark: Revista de investigación y cultura* 3 (1998): 279-81 (E. Membrives); *Psychoanalysis, Culture & Society* 14 (2009): 100-103 (S. Grand); *The Historian* 71, 1 (2009): 187-88 (P. Maxwell-Stuart); *Nova Religio* 14, 3 (2011): 131-33 (P. Thomas); *Journal of Religion in Africa* 41 (2011): 233-34 (R. Blunt).

Religion in Roman Egypt: Assimilation and Resistance. Princeton: Princeton University Press, 1998

Winner of 1999 American Academy of Religion Award for Excellence in the Study of Religion (Historical Studies)

Significant reviews: *Chronique d'Égypte* 74 (1999): 388-90 (M. Malaise); *Classical Journal* 95 (1999/2000): 194-96 (J. Rives); *Études classiques* 68 (2000): 115-16 (B. Rochette); *Church History* 69 (2000): 641-42 (R. Valantasis); *Classical Philology* 95 (2000): 104-7 (J. Elsner); *Journal of Roman Archaeology* 13 (2000): 789-93 (G. Fowden); *International Journal of the Classical Tradition* 7 (2000): 278-83 (H. Heinen); *American Historical Review* 106 (2001): 624-25 (J. Berkey); *Times Literary Supplement* (4/20/2001): 36 (R. Gordon); *Journal of the American Academy of Religion* 69, 3 (2001): 699-702 (G. Frank); *Bibliotheca Orientalis* 58 (2001): 126-32 (O. Kaper); *Egyptian Archaeology* 19 (2001): 41 (G. Hart); *Klio* 83 (2001): 285-86 (M. Clauss); *Journal of Biblical Literature* 120, 2 (2001): 368-70 (S. Johnston); *Classical Review* 51, 1 (2001): 74-76 (A. Lee); *Classical Bulletin* 77, 2 (2001): 268-70 (J. Keenan); *History of Religions* 42, 2 (2002): 188-91 (J. Podemann Sørensen); *Journal of the American Research Center in Egypt* 39 (2002): 256-57 (R. Bianchi); *Greece & Rome* 49, 2 (2002): 267-68 (R. Gordon).

Elijah in Upper Egypt: The Coptic Apocalypse of Elijah and Early Egyptian Christianity. Studies in Antiquity and Christianity 7. Minneapolis: Fortress Press, 1993.

Significant reviews: *Catholic Biblical Quarterly* 56 (1994): 793-95 (T. Wilfong); *Louvain Studies* 19 (1994): 377-78 (J. Verheyden); *Journal of Early Christian Studies* 3 (1995): 237-39 (J. Gooch); *Journal of Ecclesiastical History* 46 (1995): 488-90 (R. Bauckham); *Rivista di Storia e Letteratura Religiosa* 31 (1995): 519-22 (C. Gianotto); *Jahrbuch für Antike und Christentum* 39 (1996): 287-89 (B. Dehandschutter); *Journal for the Study of the Pseudepigrapha* 17 (1998): 118-20 (S. Patterson).

Edited Books

Pilgrimage and Holy Space in Late Antique Egypt. Religions in the Graeco-Roman World 134. Leiden: E.J. Brill, 1998

Significant reviews: *Journal of Early Christian Studies* 7 (1999):611-12 (W. Harmless); *Journal of Theological Studies* 51 (2000):342-44 (T. Vivian); *Church History* 69 (2000):407-9 (B. Leyerle); *Adamantius* 6 (2000):286-91 (P. Buzi); *Chronique d'Égypte* 75 (2000):197-99 (M. Malaise); *Journal of Ecclesiastical History* 51 (2000):775-76 (P. Rousseau); *Vigiliae Christianae* 55 (2001):328-33 (S. Richter).

Articles and Chapters

“Scorpion/Demon: On the Origin of the Mesopotamian Apotropaic Bowl,” *Journal of Near Eastern Studies*, submitted (post-review version, 12/16/2013).

“Female Figurines in Early Christian Egypt: Materiality, Place, Fecundity, and Ambiguity,” *Material Religion*,

submitted (7/11/2013).

“The Social Context of Women’s Erotic Magic in Antiquity,” *Daughters of Hekate: Women and Magic in the Ancient World*, ed. Kimberly Stratton and Dayna Kalleres (New York: Oxford University Press), in press.

“Terracotta Figurines and Popular Religion in Late Antique Egypt: Issues of Continuity and ‘Survival’, in *Le Myrte et la rose. Mélanges offerts à Françoise Dunand*, ed. G. Tallet et Chr. Zivie-Coche (Montpellier, Presses Universitaires de Montpellier: Collection CENIM), in press.

“Desperation and the Magic of Appeal: Representations of Women’s Emotion in Magical Spells and Ritual Figurines,” for *Emotional Display, Persuasion, and Rhetoric in Papyri*, ed. Chrysi Kotsifou (Ann Arbor: University of Michigan Press), in press.

“Onomastic Statistics and the Christianization of Egypt: A Response to Depauw and Clarysse,” *Vigiliae Christianae*, in press.

“Amente demons and Christian Syncretism,” *Archiv für Religionsgeschichte* 14 (2012): 83-101.

“The Construction of Evil and the Violence of Purification,” *The Oxford Handbook of Religion and Violence*, ed. Michael Jerryson, Mark Juergensmeyer, and Margo Kitts (Oxford: Oxford University Press, 2012), pp. 521-32.

“Comparison and the Study of Religions of Late Antiquity,” in *Comparer en histoire des religions antiques: Controverses et propositions*, ed. Claude Calame and Bruce Lincoln (Liège: Presses Universitaires de Liège, 2012), pp. 83-98.

“Religious Practice and Piety,” *The Oxford Handbook of Roman Egypt*, ed. Christina Riggs (Oxford: Oxford University Press, 2012), 319-36.

“Master-Demons, Local Spirits, and Demonology in the Roman Mediterranean World: An Afterword to Rita Lucarelli,” *Journal of Ancient Near Eastern Religions* 11 (2011): 126-31.

“Egyptian Religion and the Problem of the Category ‘Sacrifice’,” *Ancient Mediterranean Sacrifice: Images, Acts, Meanings*, ed. Jennifer Knust and Zsuzsanna Várhelyi (New York: Oxford University Press, 2011), 75-93.

“Religion in the Mirror of the Other: A Preliminary Investigation,” *Dans le laboratoire de l’historien des religions: Mélanges offerts à Philippe Borgeaud*, ed. Francesca Prescendi and Youri Volokhine (Paris: Labor et Fides, 2011), pp. 74-90.

“Religion in Society: Graeco-Roman,” in *A Companion to Ancient Egypt*, ed. Alan B. Lloyd (Malden & Oxford: Wiley-Blackwell, 2010), vol. 1, pp. 526-46.

“Where the Spirits Dwell: Possession, Christianization, and Saint-Shrines in Late Antiquity,” *Harvard Theological Review* 103, 1 (2010): 27-46.

“The Laments of Horus in Coptic: Myth, Folklore, and Syncretism in Late Antique Egypt,” *Antike Mythen: Medien, Transformationen und Konstruktionen* [FS Fritz Graf], Ed. U. Dill and Ch. Walde (Berlin & New York: Walter de Gruyter, 2009), 229-47.

- “Martyrology and the Purient Gaze,” *Journal of Early Christian Studies* 17, 2 (2009): 215-45.
- “Awakening to Satanic Conspiracy: *Rosemary’s Baby* and the Cult Next Door,” *Deliver Us From Evil*, ed. M. David Eckel and Bradley L. Herling (New York: Crossroad, 2009), 75-86.
- “The Vitality of Egyptian Images in Late Antique Egypt: Christian Memory and Response,” in *The Sculptural Environment of the Roman Near East*, Interdisciplinary Studies in Ancient Culture and Religion 9, ed. Yaron Z. Eliav, Elise A. Friedland, and Sharon Herbert (Leuven: Peeters, 2008), 659-78.
- “The Interpenetration of Ritual Spaces in Late Antique Religions: An Overview,” *Archiv für Religionsgeschichte* 10 (2008): 211-22
- “Iconoclasm and Christianization in Late Antique Egypt: Christian Treatments of Space and Image,” in *From Temple to Church*, Religions of the Graeco-Roman World 163, ed. Johannes Hahn, Stephen Emmel, and Ulrich Gotter (Leiden: Brill, 2008), 135-59.
- “Le mal et ses complots imaginaires. Du cannibalisme des premiers chrétiens jusqu’aux abus rituels sataniques,” *Le Terrain* 50 (2008): 14-31.
- “The Legacy of Sectarian Rage: Vengeance Fantasies in the New Testament,” in *Religion and Violence: The Biblical Heritage*, ed. David A. Bernat and Jonathan Klawans (Sheffield: Sheffield Phoenix Academic Press, 2007), 114-28.
- “Christianity and Paganism I: Egypt,” for *Cambridge History of Christianity*, vol. 2, ed. Augustine Casiday and Frederick Norris (Cambridge: Cambridge University Press, 2007), 173-88.
- “Demon Invocations in the Coptic Magic Spells,” in *Actes du huitième Congrès international d’Études coptes*, ed. by Nathalie Bosson and Anne Boud’hors (Leuven: Peeters, 2007), vol. 2, 453-66.
- “Illuminating the Cult of Kothos: The *Panegyric on Macarius* and Local Religion in Fifth-Century Egypt,” in *The World of Early Egyptian Christianity: Language, Literature, and Social Context. Essays in Honor of David W. Johnson*, ed. by James E. Goehring and Janet A. Timbie (Washington DC: Catholic University of America Press, 2007), 176-88.
- “Espaces et pèlerinage dans l’Égypte de l’antiquité tardive,” in *Mélanges Pierre Maraval*, ed. by Béatrice Caseau, Jean-Claude Cheynet, V. Déroche, and J.-M. Salamito (Paris: Centre de recherche d’Histoire et Civilisation de Byzance, 2006), 203-21.
- “Hagiography and the Reconstruction of Local Religion in Late Antique Egypt: Memories, Inventions, and Landscapes,” *Church History and Religious Culture* 86 (2006): 13-37.
- “Traditional Cult,” in *A Companion to the Roman Empire*, ed. David Potter (Oxford: Blackwell, 2006), pp. 543-64.
- “Fetus Magic and Sorcery Fears in Roman Egypt,” *Greek, Roman, and Byzantine Studies* 46, 1 (2006): 37-62.
- “Curses, Blessings, and Ritual Authority: Egyptian Magic in Comparative Perspective,” *Journal of Ancient Near Eastern Religion* 5 (2005): 157-85.

“Beyond Magic and Superstition,” for *The People’s History of Christianity, 2: Late Ancient Christianity*, ed. Virginia Burrus (Minneapolis: Fortress, 2005), pp. 255-83, 309-12.

“Urban Shrine and Rural Saint in Fifth-Century Alexandria,” in *Pilgrimage in Graeco-Roman and Early Christian Antiquity: Seeing the Gods*, ed. by Jaś Elsner and Ian Rutherford (Oxford: Oxford University Press, 2005), pp. 435-49.

“Violence and Religious Formation: An Afterword,” in *Violence in the New Testament*, ed. Shelly Matthews and E. Leigh Gibson (Harrisburg: T. & T. Clark, 2005), pp. 140-52.

“Voices, Books, and Dreams: The Diversification of Divination Media in Late Antique Egypt,” in *Mantikē: Studies in Ancient Divination, Religions of the Greco-Roman World 155*, ed. Sarah Iles Johnston and Peter Struck (Leiden: Brill, 2005), pp. 233-54.

“The Binding of Antelopes: A Coptic Frieze and Its Egyptian Religious Context,” *Journal of Near Eastern Studies* 63, 2 (2004): 97-109.

“On Sacrifice and Residues: Processing the Potent Body,” in *Religion in Cultural Discourse: Essays in Honor of Hans G. Kippenberg on the Occasion of his 65th Birthday*, Religionsgeschichtliche Versuche und Vorarbeiten 52, ed. by Brigitte Luchesi & Kocku von Stuckrad (Berlin & New York: De Gruyter, 2004), pp. 511-33.

“Beyond ‘Jewish Christianity’: Continuing Religious Sub-Cultures of the Second and Third Centuries and Their Documents,” in *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, ed. by Adam H. Becker and Annette Yoshiko Reed (Tübingen: Mohr/Siebeck, 2003), pp. 131-43.

“Syncretism and the Holy Man in Late Antique Egypt,” *Journal of Early Christian Studies* 11, 3 (2003):339-85.

“The Satanic Ritual Abuse Panic as Religious Studies Data,” *Numen* 50, 1 (2003):108-17.

“Dynamics of Ritual Expertise in Antiquity and Beyond: Towards a New Taxonomy of ‘Magicians,’” in *Magic and Ritual in the Ancient World, Religions in the Graeco-Roman World 141*, ed. by Marvin Meyer and Paul Mirecki (Leiden: Brill, 2002), pp. 159-78.

“The Perils of Love: Magic and Counter-Magic in Coptic Egypt,” *Journal of the History of Sexuality* 10 (2001):480-500.

“Ritual as Accusation and Atrocity: Satanic Ritual Abuse, Gnostic Libertinism, and Primal Murders,” *History of Religions* 40, 4 (2001):352-80.

“Jews or Not? Reconstructing the ‘Other’ in Revelation 2:9 and 3:9,” *Harvard Theological Review* 94, 4 (2001):403-25.

“‘Things Unbefitting Christians’: Violence and Christianization in Fifth-Century Panopolis,” *Journal of Early Christian Studies* 8,2 (2000):273-95.

“The Consequences of Hellenism in Late Antique Egypt: Religious Worlds and Actors,” *Archiv für Religionsgeschichte* 2,2 (2000):162-94.

"Early Christian Apocalypticism: Literature and Social World," in *Encyclopedia of Apocalypticism*, vol. 1: *Jewish and Christian Origins of Apocalypticism*, ed. by John J. Collins (New York: Continuum, 1998), pp. 415-53.

"Introduction: Approaches to Coptic Pilgrimage," in *Pilgrimage and Holy Space in Late Antique Egypt*, ed. by David Frankfurter (Leiden: Brill, 1998), pp. 3-48.

"Apocalypses Real and Alleged in the Mani Codex," *Numen* 44 (1997):60-73.

"Ritual Expertise in Roman Egypt and the Problem of the Category 'Magician'," in *Envisioning Magic: A Princeton Seminar and Symposium*, Studies in the History of Religions 75, ed. by Peter Schäfer and Hans G. Kippenberg (Leiden: Brill, 1997), pp. 115-35.

"The Legacy of the Jewish Apocalypse in Early Christian Communities: Two Regional Trajectories," in *The Jewish Apocalyptic Heritage in Early Christianity*, Corpus Rerum Judaicarum ad Novum Testamentum III.4, ed. by James C. VanderKam and William Adler (Assen/Maastricht: van Gorcum; Minneapolis: Fortress, 1996), pp. 129-200.

"Narrating Power: The Theory and Practice of the Magical *Historiola* in Ritual Spells," in *Ancient Magic and Ritual Power*, Religions in the Graeco-Roman World 129, ed. by Marvin Meyer and Paul Mirecki (Leiden: Brill, 1995), pp. 451-70.

"The Cult of the Martyrs in Egypt before Constantine: The Evidence of the Coptic *Apocalypse of Elijah*," *Vigiliae Christianae* 48 (1994):25-47.

"The Magic of Writing and the Writing of Magic: The Power of the Word in Egyptian and Greek Traditions," *Helios* 21 (1994):189-221.

"Religious Studies and Claims of Satanic Ritual Abuse: A Rejoinder to Stephen Kent," *Religion* 24 (1994):353-60.

"Lest Egypt's City Be Deserted: Religion and Ideology in the Egyptian Response to the Jewish Revolt," *Journal of Jewish Studies* 43 (1992):203-20.

"The Origin of the Miracle-List Tradition and Its Medium of Circulation," *Society of Biblical Literature, 1990 Seminar Papers* (Atlanta: Scholars Press, 1990), 344-74.

"Tabitha in the Apocalypse of Elijah," *Journal of Theological Studies* n.s. 41 (1990):13-25.

"Stylites and *Phallobatēs*: Pillar Religions in Late Antique Syria," *Vigiliae Christianae* 44 (1990):168-98.

Entries, Essays, Introductions, and Contributed Material

"Introduction" to *Archiv für Religionsgeschichte* 14 (2012): special volume on demonology.

"Book of Revelation": complete readers' annotations, introduction, and sidebars, for *The Jewish Annotated New Testament*, ed. Marc Zvi Brettler and Amy-Jill Levine (New York: Oxford University Press, 2011).

Encyclopedia of the Bible and Its Reception (Berlin: de Gruyter, 2009-): "Ascension of Elijah: New Testament and

Christianity”; “Elijah, apocalypses of”.

“An Historian’s View of the Gospel of Judas,” *Near Eastern Archaeology* 70, 3 (2007): 174-77.

Religions of the Ancient World, ed. Sarah Iles Johnston (Cambridge: Harvard University Press, 2004): “Egyptian Religions II”; “Sacred Texts and Canonicity: Introduction”; “Esotericism and Mysticism: Egypt II”; and “Festivals: Egypt.”

Religions of Late Antiquity in Practice, ed. Richard Valantasis (Princeton: Princeton University Press, 2000): “A Thriving Native Cult in the Fifth Century and its Demise under Coptic Monks”; “A Plea to a Local God for a Husband’s Attention”; “Amuletic Invocations of Christ for Health and Fortune”; “Christian Oracle Shrines”; “Popular Religious Practices in Fifth-Century Egypt”; and “The Zenith and Destruction of a Native Egyptian Oracle in 359 CE.”

“Introduction” to Wilhelm Bousset, *The Antichrist Legend*, Society of Biblical Literature Texts and Translations Series 19 (Atlanta: Scholars Press, 1999), *iii-xx.

Comment on Fritz Graf, *Magic in the Ancient World*, in “Panel Discussion,” *Numen* 46 (1999): 313-17.

Late Antiquity: A Guide to the Postclassical World, ed. by G.W. Bowersock, Peter Brown, and Oleg Grabar (Cambridge: Harvard University Press, 1999): “Amulets,” “Angels,” “Exorcism,” “Isis,” “Magi,” “Pilgrimage,” “Priesthoods,” “Sarapis,” and “Shenoute.”

Die Religion in Geschichte und Gegenwart, vol. 1, 4th edition, ed. by Hans Dieter Betz, Don S. Browning, Bernd Janowski, and Eberhard Jüngel (Tübingen: Mohr [Siebeck], 1998; Engl. Ed.: Leiden: Brill, 2006): “Apokalypse: Schrifttum (in der Antike)” and “Apokalyptik: Jüdische Apokalyptik, 1. Antike.”

Dictionary of Judaism in the Biblical Period 1-2, ed. by Jacob Neusner and William Scott Green (New York: MacMillan, 1996): “Elijah” and “Elijah, Books of.”

Ancient Christian Magic: Coptic Texts of Ritual Power, ed. by Marvin Meyer and Richard Smith (San Francisco: Harper, 1994; repr. Princeton: Princeton University Press, 1999): Introductions to “Healing Spells,” “Protective Spells,” “Sexual Spells,” “Collections of Recipes,” and contributed translations.

Curse Tablets and Binding Spells from the Ancient World, ed. by John Gager (New York: Oxford University Press, 1992): translations/introductions.

Book Reviews

Review Essay: “Books, Lists, and Scribes in Christian Egypt” [on Scott Bucking, *Practice Makes Perfect: P. Cotsen-Princeton 1 and the Training of Scribes in Byzantine Egypt* (Los Angeles, 2011)], *Journal of Roman Archaeology* 26 (2013): 929-32.

Review Essay: “Martyrology and the *Paideia* of Violence: Brent Shaw on the Realities of Christian Demolition” [on Brent D. Shaw, *Sacred Violence: African Christians and Sectarian Hatred in the Age of Augustine* (Cambridge, 2011)], *Journal of Early Christian Studies* 21, 2 (2013): 294-98.

Review of Philip A. Harland, ed., *Travel and Religion in Antiquity* (Waterloo, Ont, 2011), *H-Net Reviews: H-Judaic* (6/2012) <<http://www.h-net.org/reviews/showrev.php?id=33654>>

Review of W. Scott Poole, *Satan in America: The Devil We Know* (Lanham, MD, 2009), *Nova Religio* 15, 4 (2012): 118-20.

Review of Edward J. Watts, *Riot in Alexandria: Tradition and Group Dynamics in Late Antique Pagan and Christian Communities* (Berkeley, 2010), *Journal of Early Christian Studies* 19, 2 (2011): 316-17.

Review of Magali Bailliot, *Magie et sortilèges dans l'antiquité romaine: archéologie des rituels et des images* (Paris, 2010), *Bryn Mawr Classical Review* 2011.06.16.

Review of Jan Bremmer (ed.), *The Strange World of Human Sacrifice* (Leuven 2007), *Review of Biblical Literature* (6/2010).

Review of Thomas Sizgorich, *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2008), *Journal of Early Christian Studies* 18, 1 (2010): 148-50.

Review of Kim Bowes, *Private Worship, Public Values, and Religious Change in Late Antiquity* (Cambridge, 2008), *American Historical Review* 114, 4 (2009): 1512-13..

Review of Gideon Bohak, *Ancient Jewish Magic: A History* (Cambridge, 2008), *Bryn Mawr Classical Review* 2009.07.15.

Review of Roger Bagnall (ed.), *Egypt in the Byzantine World, 300-700* (Cambridge, 2007), *Review of Biblical Literature* (5/2009).

Review of Graham Twelftree, *In the Name of Jesus: Exorcism among the Early Christians* (Grand Rapids, 2007), *Review of Biblical Literature* (2/2009).

Review of Roger Bagnall and Dominic W. Rathbone (eds.), *Egypt, from Alexander to the Early Christians* (Los Angeles, 2004), *Journal of Near Eastern Studies* 67 (2008): 313-14.

Review of Malcolm Choat, *Belief and Cult in Fourth-Century Papyri* (Turnhout, 2006), *Review of Biblical Literature* (5/2008).

Review of Henry Ansgar Kelly, *Satan: A Biography* (Cambridge, 2006), *Church History* 76 (2007): 882-84.

Review of Don C. Skemer, *Binding Words: Textual Amulets in the Middle Ages* (University Park PA, 2006), *Church History* 76 (2007): 619-21.

Review of Christina Riggs, *The Beautiful Burial in Roman Egypt* (Oxford, 2005), *Bryn Mawr Classical Review* 2007.06.37.

Review of Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence* (Princeton, 2006), *Journal of Religion* 87, 3 (2007): 466-67.

Review of Jonathan Roper (ed.), *Charms and Charming in Europe* (New York, 2004), *Numen* 53 (2006): 392-96

Review of Jennifer Hevelone-Harper, *Disciples of the Desert: Monks, Laity, and Spiritual Authority in Sixth-Century Gaza* (Baltimore & London, 2005), *Church History* 75, 3 (2006): 653-54.

- Review of Françoise Dunand and Christiane Zivie-Coche, *Gods and Men in Egypt: 3000 BCE to 395 CE* (Ithaca & London, 2004), *American Historical Review* 110 (2005): 1287-88.
- Review of Ciruolo/Seidel (eds.), *Magic and Divination in the Ancient World* (Leiden 2002); Bremmer/ Veenstra (eds.), *The Metamorphosis of Magic* (Leuven 2002); and Noegel/Walker/Wheeler (eds.), *Prayer, Magic, and the Stars in the Ancient and Late Antique World* (University Park, PA, 2003), *Bryn Mawr Classical Review* 2005.05.32.
- Review of Naomi Janowitz, *Icons of Power: Ritual Practices in Late Antiquity* (University Park, PA, 2002), *Bryn Mawr Classical Review* 2004.04.24
- Review of Barrington Moore, Jr., *Moral Purity and Persecution in History* (Princeton, 2001), *Journal of Religion* 83, 3 (2003):454-56.
- Review of Timothy K. Beal, *Religion and Its Monsters* (New York, 2002), *History of Religions* 42, 3 (2003):277-78.
- Review of Arietta Papaconstantinou, *Le culte des saints en Égypte des Byzantins aux Abbassides* (Paris, 2001), *Bulletin of the American Society of Papyrologists* 39 (2002):205-13.
- Review of Tryggve N.D. Mettinger, *The Riddle of Resurrection: 'Dying and Rising Gods' in the Ancient Near East* (Stockholm, 2001), *Bryn Mawr Classical Review* 2002.09.07
- Review of Hans-Josef Klauck, *The Religious Context of Early Christianity* (Edinburgh, 2000), *Journal of Religion* 82,3 (2002):439-40.
- Review of Matthew W. Dickie, *Magic and Magicians in the Greco-Roman World* (London, 2001), *Bryn Mawr Classical Review* 2002.02.26
- Review of J. Edward Wright, *The Early History of Heaven* (New York, 1999), *Shofar* 20,2 (2002):163-66.
- Review of Guy Stroumsa, *Barbarian Philosophy: The Religious Revolution of Early Christianity* (Tübingen, 1999), *Journal of Religion* 80,2 (2000):315-16
- Review of David G. Martinez, *P. Michigan XIX. Baptized for Our Sakes: A Leather Trisagion from Egypt* (Stuttgart/Leipzig, 1999), *Bryn Mawr Classical Review* 11 (2000), #22.
- Review of Christopher Faraone, *Ancient Greek Love Magic* (Cambridge, 1999), *Phoenix* 54 (2000):165-68
- Review of Ton Derks, *Gods, Temples and Religious Practices: The Transformation of Religious Ideas and Values in Roman Gaul* (Amsterdam 1998), *Bryn Mawr Classical Review* 10 (1999), #32.
- Review of M. L. Bierbrier, ed., *Portraits and Masks: Burial Customs in Roman Egypt* (London, 1997), *Bulletin of the American Society of Papyrologists* 36 (1999):147-52
- Review of Michael Swartz, *Scholastic Magic: Ritual and Revelation in Early Jewish Mysticism* (Princeton 1996), *Journal of Biblical Literature* 118, 1 (1999):142-44
- Review of John Reeves, *Heralds of That Good Realm* (Leiden, 1996), *Journal for the Study of Judaism* 30, 1 (1999):106-8.

Review of Theodore Bergren, *Sixth Ezra: The Text and Its Origin* (New York, 1998), *Bryn Mawr Classical Review* 11, 3 (1998).

Review of L.J. Lietaert Peerbolte, *The Antecedents of Antichrist* (Leiden, 1996), *Journal for the Study of Judaism* 28 (1997):338-42

Review essay: "Native Egyptian Religion in Its Roman Guise," *Numen* 43 (1996):303-15.

Review of Roy Kotansky, *Greek Magical Amulets I* (Opladen, 1994), *Bryn Mawr Classical Review* 6 (1995):205-10.

Review of Frank R. Trombley, *Hellenic Religion and Christianization* (Leiden, 1993-94), *Bryn Mawr Classical Review* 5 (1994):640-42.

Review of Roger S. Bagnall, *Egypt in Late Antiquity* (Princeton, 1993), *Bryn Mawr Classical Review* 5 (1994):95-102.

Review of Susan R. Garrett, *The Demise of the Devil: Magic and the Demonic in Luke's Writings* (Minneapolis, 1989), *Union Seminary Quarterly Review* 47 (1993):81-89.

Review of Gregory C. Jenks, *The Origins and Early Development of the Antichrist Myth* (Berlin, 1991), *The Second Century* 9 (1992):124-26.

Review of Mary E. Mills, *Human Agents of Cosmic Power in Hellenistic Judaism and the Synoptic Tradition* (Sheffield, 1989), *Critical Review of Books in Religion* (1991):215-17.

INVITED LECTURES

"Remodelling the Christianization of Egypt," Keynote address to Remixing Religion: New Models for the Study of Religious Synthesis, University of Texas - Austin, April 2014.

The Martin Classical Lectures, Oberlin College: "Christianizing Egypt: Syncretism and Local Worlds," November 2013.

"Female Figurines in Late Antique Egypt: Interpreting Mimesis and Efficacy," University of Utrecht, June 2013.

Hardigg Fellow, Dartmouth College: "A Site of Blessings, Dreams, and Wonders: the Egyptian Saint's Shrine as Crucible of Christianization, ca. 400-700 CE," January 2013.

"Popular Religion in Late Antique Egypt: Terracotta Figurines and Issues of Continuity and 'Survival,'" Seminar on Gender and the Roman City, University of Amsterdam, May 2012.

"Understanding the Holy Man in his Local Religious Environment: Syncretism and Charisma in Late Antique Egypt," Amherst College, April 2012.

"Whispering Spirits, Holy Processions: Religious Landscape in the Aftermath of Temple Destruction," for Althistorisches Forschungskolloquium, University of Münster, May 2011

"Desperation and the Magic of Appeal: Representations of Women's Emotions in the 'Voices' of Magical

“Texts and Votive Images,” for Emotions and Ancient Greek History Seminar, Oxford University, March 2011

“Remodelling the Christianization of Egypt,” for Oxford Centre for Late Antiquity, Oxford University, March 2011

“Remodelling the Christianization of Egypt,” for Yale Ancient Studies Workshop, Yale University, November 2010

Merrick Lecture, Ohio Wesleyan University. “Exorcising the World: New Perspectives on Christianization and Culture,” April 2010.

Weltin Lecture, Washington University: “A Site of Blessings, Dreams, and Wonders: the Egyptian Saint’s Shrine as Crucible of Christianization, ca. 400-700 CE,” March 2010.

Klingenstein Lecture, New College Florida: “Exorcism and Demons in Early Judaism,” January 2010.

Brinkley Lecture, College of William & Mary: “Domestic Devotion and Religious Change in Late Antique Egypt,” October 2009

“Imagining Evil Conspiracy: From Early Christian Cannibalism to Satanic Ritual Abuse,” Rice University, March 2009.

At-Large Lecture in Religion, The Ohio State University: “Re-Modeling the Christianization of Egypt,” February 2009.

Jack and Lewis Rudin and Jack Driscoll Visiting Professorship Lecture, Hebrew University, Jerusalem: “Where the Spirits Dwell: Possession, Christianization, and Saint-Shrines in Late Antiquity,” March 2008

Lyman Lecture, Sweetbriar College: “Imagining Evil Conspiracy: Terror, Fascination, and Prurience,” February 2008

Frederic C. Wood, Jr. Lecture, Vassar College: “Imagining Evil Conspiracy: Terror, Fascination, and Prurience,” October 2007

Magie Lecture, Princeton University: “Religion in the Mirror of the Other: The Use of Anti-Religion in Roman and Christian Antiquity,” October 2007

“Imagining Evil Conspiracy: Terror, Fascination, and Prurience,” University of Toronto Humanities Centre and Centre for the Study of Religion, May 2007.

Shifting Frontiers in Late Antiquity Conference Plenary Address: “Religion in the Mirror of the Other: The Use of Anti-Religion in Roman and Christian Antiquity,” University of Colorado, March 2007.

“Awakening to Satanic Conspiracy: *Rosemary’s Baby* and the Cult Next Door,” Institute for Philosophy and Religion, Boston University, February 2006

“From Holy Men to Ritual Experts,” Philadelphia Seminar on Christian Origins, October & November 2005

“Are Stars Good to Think With? Thoughts on the Place of Astrology in the Greco-Roman Near East,” Philadelphia Seminar on Christian Origins, October 2004

“Spaces of Crisis, Locations of Destruction: Violent Christianization in Late Antique Egypt,” Graduate Religious Studies Lecture, Indiana University, April 2004, and Center for the Study of Religion/Near Eastern Studies, UCLA, February 2004.

“Constructing Magicians in the Greco-Roman World: Priests, Wizards, and Holy Men,” The Getty Museum, Los Angeles, February 2004

“Voices, Books, and Dreams: The Diversification of Divination Media in Late Antique Egypt,” Ancient Societies Workshop, University of Chicago, May 2003, and Department of Near Eastern Studies, Leiden University, January 2003.

“Iconoclasm and Christianization in Late Antique Egypt: Christian Treatments of Space and Image,” Center for Late Ancient Studies, Duke University, April 2003.

“The Construction of Evil and the Violence of Purification,” Mershon Center, The Ohio State University, March 2003.

“The Character of Native Religion in Late Antique Egypt,” Corpus Christi College, Cambridge University, and Corpus Christi College, Oxford University, October 2000.

“Heavenly Realms and False Prophets: Apocalypticism in the Beginning of Christianity,” Dartmouth College, October 1999.

Littauer Lecture in Religious Studies, Marlboro College: “Religious Studies and Satanic Cult Claims,” April 1999; also at Wesleyan University, March 1999.

The Davis Studies in Christianity Lecture, Ohio State University: "Idiom, Ideology, and Iconoclasm: Reconstructing Popular Christian Conversion in Late Antique Egypt," May 1995.

CONFERENCE PRESENTATIONS

“‘It is Esrmpē who appeals!’ Place, Object, and Performance in the Quest for Pregnancy in Roman Egypt,” Placing Ancient Texts: The Rhetorical and Ritual Use of Space, Princeton University, March 2014.

“Scorpion/Demon: On the Origin of the Mesopotamian Apotropaic Bowl,” Space, Place, and Lived Experience in Antiquity Section (S25-148), Society of Biblical Literature Annual Conference, November 2013

“Martyrology and the *Paideia* of Violence,” Violence and Representations of Violence among Jews and Christians Section (S25-337), Society of Biblical Literature Annual Conference, November 2013.

“Female Figurines in Late Antique Egypt: Interpreting Mimesis and Efficacy,” Ritual Matters: Material Residues & Ancient Religions, American Academy at Rome, May 2013.

Response to papers in pilot session, “Theorizing Religion and Violence” (A17-117), American Academy of Religion Annual Conference, November 2012.

“Female Figurines in Late Antique Egypt as Evidence of Local Religion,” Christianity in Egypt: Scripture, Tradition, and Reception Group (S17-213), Society of Biblical Literature Annual Conference, November 2012

“Remarks on the Study of Ancient Magic,” Corpus Hellenisticum Novi Testamenti Group (S19-213), Society of Biblical Literature Annual Conference, November 2012

“The Great, The Little, and the Authoritative Tradition in Magic of the Ancient World,” Colloquium on Authoritative Traditions and Ritual Power in the Ancient World, University of California, Los Angeles, October 2012

“Female Figurines in Late Antique Egypt: Problems and Revelations in Mimesis and Efficacy,” for Beyond Representation: An Interdisciplinary Approach to the Nature of Things,” Bard Graduate Center/NYU Institute of Fine Arts, New York, September 2012

“Amentes Demons and Christian Syncretism,” Symposium on Demonology in Ancient Egypt and Mesopotamia, Institute for the Study of the Ancient World, New York, April 2012.

“The Social Location of Binding Rites and the Fallacy of ‘Black Magic’” [formal response to paper by Ronald Stroud], Archaeology of Religion in the Roman World Group (S21-105), Society of Biblical Literature Annual Conference, November 2011.

“*Sortes*, Scribability, and Syncretism: Ritual Expertise and The Great Tradition in Byzantine Egypt,” Symposium on Sortilege in Late Antiquity, Princeton University, November 2012

“Shrine Gestures and Syncretism in Late Antique Christianity,” Panel on Material Imagination in Late Antique Christianity, American Society of Church History Annual Conference, January 2011.

“From the Villages of Panopolis to the Highland Maya: Modelling Christianization through Comparison,” for Chicago-Paris Workshop on Ancient Religions: “Comparative Approaches in the History of Ancient Religions: Controversies and Proposals,” Paris, December 2010.

“Shrine Gestures and Syncretism in Late Antique Christianity,” for Mellon/Sawyer Seminar on Conversion in Late Antiquity, Oxford University, July 2010.

“Remodelling Syncretism in Christianization: The Saint's Shrine as Religious Crucible,” for conference: Connections You Can Believe in: Syncretism in the Ancient World and Beyond,” Center for Ancient Studies, University of Pennsylvania, February 2010

“‘I'm gonna burn you alive and your god Gothos too!’: Two Coptic Legends of Righteous Homicide by Monks and Their Interpretation,” Violence and Representations of Violence in Early Judaism and Christianity Group, Society of Biblical Literature Annual Meeting, November 2009

“Egyptian Religion and the Problem of the Category ‘Sacrifice’,” for conference: What the Gods Demand: Blood Sacrifice in Mediterranean Antiquity, Boston University, November 2008.

“The Laments of Horus in Coptic: Confronting Syncretism in the Schmidt and Berlin Spell Manuals,” Ninth International Conference of Coptic Studies, Cairo, September 2008.

“Domestic Piety and Religious Change,” Radcliffe Institute for Advanced Study, January 2008

Response to Panel: “Comparative Approaches to Ancient Mediterranean Religions,” Society of Biblical Literature Annual Meeting, November 2007.

“Where the Spirits Dwell: Saint Shrines as Sites for Possession in Late Antique Christianity,” Space, Place, and Lived Experience in Antiquity Group, Society of Biblical Literature Annual Meeting, November 2007.

“Ritual in the Domestic Sphere: Center and Agency,” for Europe and the Mediterranean in Late Antiquity Group, Session: Ritual in Home and Public Spheres, Society of Biblical Literature Annual Meeting, November 2006, and University of Fribourg, December 2006.

“Violence and the Prurient Gaze: Dynamics of Fantasy in Martyrology and Eschatology,” for conference: Boundaries and Bodies in Late Antiquity, Cornell University, October 2006, and Violence and Representations of Violence among Jews and Christians Group, Society of Biblical Literature Annual Meeting, November 2006.

“*Bons à penser mais mals à manger*: Constructing the Victim-Child in Roman Antiquity,” for Table ronde: La protection de l’enfant, de l’antiquité au monde byzantin, Collège de France, March 2006.

“The Legacy of Sectarian Rage: Vengeance Fantasies in the New Testament,” for conference: Religion and Violence: The Biblical Heritage, Wellesley College/Boston University, February 2006

“Horrors of the Inner Chamber: Temples, Homes, and Secret Atrocity Panics in Late Antiquity,” Space, Place, and Lived Experience in Antiquity, Society of Biblical Literature Annual Meeting, November 2005

“Fetus Magic and Sorcery Fears in Roman Egypt,” Society of Biblical Literature/New England Region Annual Meeting, April 2005

“Hagiography and the Reconstruction of Local Religion in Late Antique Egypt: Memories, Inventions, and Landscapes,” Keynote address to conference: The Encroaching Desert: Egyptian Hagiography and the Medieval West, University of Groningen, March 2005

“The Vitality of Egyptian Images in Christian Memory and Response,” Conference: The Sculptural Environment of the Roman Near East, University of Michigan, November 2004.

“Demon-Invocations in the Coptic Magical Spells,” 8th International Coptic Studies Congress, Paris, July 2004.

Respondent to “Popular Religion: A Category and Its Problems,” Europe and the Mediterranean in Late Antiquity Group, American Academy of Religion Annual Meeting, November 2003

Respondent to Special Session on Violence and Representations of Violence among Jews and Christians, Society of Biblical Literature Annual Meeting, November 2002 and 2003.

“Spaces of Crisis, Locations of Destruction: Violent Christianization in Late Antique Egypt,” Conference on Persecution and Conflict in the Ancient Mediterranean Conference, Mershon Center, Ohio State University,

October 2003.

Respondent to “Imagistic Traditions in the Greco-Roman World,” Greco-Roman Religions Group, Society of Biblical Literature Annual Meeting, November 2002.

“Iconoclasm and Christianization in Late Antique Egypt: Christian Treatments of Space and Image,” for Colloquium: “Vom Tempel zur Kirche. Zerstörung und Erneuerung lokaler Kulttopographie in der Spätantike,” Wilhelms-Universität, Münster, November 2002.

“Demonization, Revitalization, and Saints in Late Antique Egypt,” Colloquium: “Saints and Syncretism,” Dumbarton Oaks, Washington DC, March 2002.

“From ‘Jewish Christianity’ to ‘Continuous Communities’: Jewish Culture and Christ-Devotion in Some Pseudepigrapha,” Colloquium: “The Ways that Never Parted,” Princeton University, January 2002

“Making Sacred and Making Neutral: Sacrifice, Mutilation, and Homicide,” Seminar on Ritual, Tel Aviv University, May 2001.

“The Perils of Love: Magic and Counter-Magic,” Hebrew and Tel Aviv Universities, May 2001 (orig. presented at 7th International Congress of Coptic Studies, Leiden, August 2000).

“Voices, Books, and Dreams: The Diversification of Divination Media in Late Antique Egypt,” Conference on Greek and Roman Divination Conference, University of Pennsylvania, April 2001.

“Curses, Blessings, and Ritual Expertise: Late Antique Egypt and Beyond,” *Benedictio/Maledictio: What Have Curses to do with Blessings?* Symposium at the American Academy in Rome, March 2001.

“Jews or Not? Reconstructing the ‘Other’ in Rev 2:9/3:9,” Early Jewish/Christian Relations Section, Society of Biblical Literature Annual Meeting, November 2000.

“The Construction of Ritual in Satanic Cult Rumors,” Ritual Studies Group, American Academy of Religion Annual Meeting, November 1999.

“Urban Shrine and Rural Saint in Fifth-Century Alexandria,” presented at International Medieval Conference, Leeds, July 1999.

“Antoninus at Canopus: Intellectual ‘Paganism’ and Native Religion in the Late Antique Delta,” Consultation on Europe and the Mediterranean in Late Antiquity, American Academy of Religion Annual Meeting, November 1998.

Response to Joint Session on Gnostic Apocalypses, Society of Biblical Literature Annual Meeting, November 1998.

“Dynamics of Ritual Expertise in Antiquity and Beyond: Towards a New Taxonomy of ‘Magicians’,” American Academy of Religion, New England Regional Conference, April 1998; Second International Conference on Ancient Magic, Orange, Cal., August 1998.

“Priests, Stereotype Appropriation, and the Hellenization of Egyptian Incantation,” Colloque: *Rencontres de*

civilisations et emergence de nouvelles formes religieuses dans l'Égypte hellénistique, Neuchâtel, June 1998 (orig. presented to Chicago-Stanford Hellenistic Seminar, November 1997, and Section on Social History of Formative Christianity and Judaism, Society of Biblical Literature Annual Meeting, November 1997). Also included at Encounters with Ancient Egypt conference, University College, London, December 2000.

"Contesting Powers, Rites, and Places in Late Antique Panopolis," Consultation on Europe and the Mediterranean in Late Antiquity, American Academy of Religion Annual Meeting, November 1997.

"Early Christian Apocalypticism: Literature and Social World," Conference on Apocalypticism on the Eve of the New Millennium, University of Chicago, November 1996

"Two Streams of Apocalypticism in Roman Egypt and the Christian Reception of the Jewish Apocalypses," Society of Biblical Literature Annual Meeting, Pseudepigrapha Section (panel on apocalypticism in Egypt), November 1995.

"Apocalypses Real and Alleged in the Mani Codex," Society of Biblical Literature Annual Meeting, Manichaeism Section, November 1995.

"The Category 'Shaman' and the Apocalyptic Visionary," South-Eastern Conference for the Study of Religion Annual Meeting, History of Religions Group, March 1993.

"An Architecture for Chaos: Demons and the Composition of Demonologies," Society of Biblical Literature Annual Meeting, Greco-Roman Religions Group, November 1992.

"Narrating Power: The Theory and Practice of the Magical *Historiola* in Ritual Spells," Conference on Ancient Magic and Ritual Power, University of Kansas, August 1992

"New Evidence for the Cult of the Martyrs in Third-Century Egypt," American Academy of Religion Annual Meeting, History of Christianity Section, November 1991.

"What Do You Do With A Pillar? Moments in the Popular Ritualization of Symeon the Stylite," American Academy of Religion Annual Meeting, Ritual Studies Group, November 1990.

"The Context of Christian Elijah Pseudepigraphy in Egypt," Society of Biblical Literature Annual Meeting, Consultation on Christian Apocrypha, November 1989.

"The Eschatological Discourse of the Apocalypse of Elijah: *ex eventu* or Imaginary?" Society of Biblical Literature Annual Meeting, Pseudepigrapha Group, November 1988.

PANELS/SYMPOSIA ORGANIZED

Religious World of Late Antiquity Group (*né* Europe and the Mediterranean in Late Antiquity Group), American Academy of Religion (2001-6), Society of Biblical Literature (2006-9). Chair, 2003-9

Saul A. Sidore Lecture Series 2005-06: "Modernity and Evil." University of New Hampshire. Co-organizer.

New Hampshire Humanities Council Summer Institute for High School Teachers, 1997: "Introduction to Comparative Religions." Project Organizer and Main Instructor.

Southeastern Conference for the Study of Religion (SECSOR), 1993 Annual Meeting (Charleston SC).
Liaison for host institution.

Society of Biblical Literature, 1992-93 Annual Meetings, Greco-Roman Religions Section, special sessions:
"Demonology." Organizer and Chair.

Philadelphia Seminar on Christian Origins, 1987-88 series: "Angels and Demons in Late Antiquity."
Organizer and Chair.

EDITORIAL BOARDS

Book series: Religions of the Greco-Roman World (E. J. Brill, 2002-); editor-in-chief, 2011-
Archiv für Religionsgeschichte (1998-)
Journal of Ancient Near Eastern Religions
Preternature
Society of Biblical Literature Early Judaism Series (1997-2005)

EVALUATION AND REVIEW PANELS

American Academy of Religion Book Awards Jury (Historical Studies), 2006-9
Australian Research Council
W.F. Albright Institute for Archaeology
Israel Science Foundation
National Science Foundation
Social Science Research Council of Canada
National Endowment for the Humanities
Tenure and Promotion Evaluations for: Episcopal Divinity School, University of Michigan, Syracuse
University, The Ohio State University, Boston University, Northern Arizona University, University
of California – Los Angeles, Cornell University, Colorado College, Bates College, Harvard Divinity
School, University of California – San Diego, University of Pennsylvania
Graduate Thesis Committees for: Catholic University of America, University of Strasbourg (Fr), University
of Adelaide

ANCIENT LANGUAGES

Ancient Greek, ancient Hebrew, Latin, Coptic, Egyptian (basic)

PROFESSIONAL AFFILIATIONS

American Society for the Study of Religion, Society of Biblical Literature, American Academy of Religion,
North American Patristic Society, International Association for Coptic Studies