

CURRICULUM VITAE

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Present Position: Baylor University, Waco, Texas
Professor of Classics (2012 – present)
Department Chair (2012-2015)

Previous Employment: Ave Maria University, Ave Maria, Florida
Professor, Classics and Early Christian Literature (promoted 2007)
Classics Department Chairman (2004 – 2008)
Associate Professor (2004 - 2007)

Franciscan University of Steubenville, Ohio. Associate Professor, Dept. of Classics, 2001-2004
Department Chairman, Modern and Classical Languages, appointed 1 July 2002)

Hamline University, St. Paul, MN. Associate Professor, Humanities Division, 2000-2001
Graduate faculty, Director, Graduate Liberal Studies, 1996-2000

Immaculate Conception Seminary, Missouri. Associate Professor and Chair, Classics, 1987-1996
Old College, (Univ. Nevada Reno). Assistant Professor, Humanities, 1982-1987

Education: Ph.D. 1982, University of Toronto (Medieval Studies; Latin literature, Early Christian writings, Renaissance humanism, classical tradition)
M.A. 1976, University of New Hampshire (classics, English)
B.A. 1974, St. Peter's College (English, *cursus classicus*)

Subject Areas: Latin prose and poetry; early Christian thought and letters; classical tradition, Renaissance humanism and Neo-Latin, Greek prose and poetry

Publications:

Books:

Frater Petrus. Collationes de tempore (14th Century): Critical Edition with Translation and Introductory Essays. 2 volumes: *Volume 1, Collations 1 to 63, Advent to Easter.* Studies in Medieval and Reformation Traditions 229. Leiden: E. J. Brill, 2021. <https://doi.org/10.1163/9789004132504>.

Parables on a Roman Comic Stage: Samarites — Comoedia de Samaritano Evangelico (1539) by Petrus Papeus Together with the Commentary of Alexius Vanegas of Toledo (1542). Drama and Theatre in Early Modern Europe 7. Leiden: E.J. Brill, 2017.

John Colet's *Commentary on the Ecclesiastical Hierarchy of Pseudo-Dionysius: Critical Edition, Translation and Commentary* with Daniel Lochman, Texas State Univ. Studies in Medieval and Reformation Traditions 171. Leiden: E.J. Brill, 2013.

Giles of Viterbo: The Commentary on the Sentences of Petrus Lombardus. Studies in Medieval and Reformation Traditions 151. Leiden: E.J. Brill, 2010.

Doctrine and Exegesis in Biblical Latin Poetry, ARCA Classical and Medieval Texts, No. 31. Leeds, UK: Francis Cairns, 1993.

The Fall of Man (Avitus, Books 1-3) (editor). Toronto Medieval Latin Texts, No. 16. Toronto: University of Toronto Press: 1985.

Articles:

"Light, Life, and the Baptism of Blood: Johannine Elements in Poems on the Holy Innocents," in *Actes du Colloque, La Tradition Johannique dans la poésie tardo-antique et médiévale*. Studi e Testi TardoAntichi: Profane and Christian Culture in Late Antiquity. Turnhout: Brepols, 2022.

"Transcendent and Immanent in Nicholas of Cusa's Sermons on the Good Shepherd: Entering and Leaving by the Same Gate," *Shift. International Journal of Philosophical Studies* (issn 2532-9251) 3.2 (2019) [2021], 63-74.

"Theology before Church Polity: A Fourteenth-Century Guide for Preachers on the Good Shepherd," *Medieval Sermon Studies* 64 (2020), 66-76.

"The Merging of Linguistic Idioms in the Commentary Genre: The Case of Alejo Vanegas of Toledo (1542)," in *Acta Conventus Neo-Latini Albasitenis* 2018. Leiden: Brill, 2020, 425-439.

"Voice of the Muse, Word of the Church," in *Poetry, Bible, and Theology from Late Antiquity to the Middle Ages*. Ed. Michele Cutino. Millennium-Studien / Millennium Studies, 86. Berlin: DeGruyter, 2020, 491-505.

Transcendent and Immanent in Nicholas of Cusa's Sermons on the Good Shepherd: Entering and Leaving by the Same Gate." *Shift. International Journal of Philosophical Studies* 2 (2019), 63-74.

"Communication of Linguistic Idioms in Eneas Sylvius Piccolomini's Letters," *Mediaevistik* 32 (2019), 213-226.

"Exegetical Traditions and the Artes Praedicandi in the *Collationes de tempore* of Frater Petrus (14th c.)," *Medieval Sermon Studies* 61 (2017), 20-43.

"Hellenism in the Commentary ad mentem Platonis of Giles of Viterbo (1469 – 1532)." *Journal of Ecclesiastical History* 66.1 (2015), 19-46.

"Personal, Societal and Literary Reform in John Colet's *Ecclesiastical Hierarchy*." *Church History* 83.3 (2014), 547–570.

"The Gift of the Holy Spirit and Divine Eros: Egidio of Viterbo's Literary Encomium at the Conclusion of his Commentarium," in *Egidio da Viterbo: Cardinale Agostiniano tra Roma e L'Europa del Rinascimento*. Atti del Convegno Roma, 26-28 settembre 2012. Rome: Centro Culturale Agostiniano, 2014, 121-137.

"Conciliatory Reflections on the Procession of the Holy Spirit in Giles of Viterbo's *Sentences* Commentary," *Scottish Journal of Theology* 64.2 (2011), 140-160.

"A Witness to *Theosis* Effected: Maximus Confessor on the Lord's Prayer," *Saint Vladimir's Theological Quarterly*, 54 (2010): 69-83.

"The Organization of Augustine's *Psalmus contra partem Donati*," *Vigiliae Christianae* 63 (2009), 390-408.

"Platonic myth and the Begetting of the Divine Logos in Egidio of Viterbo," *Augustiniana*, 57 (2007), 449-461.

"The Poems *ex Graeco* by Petrus Crinitus (1474-1507) and the Validation of His Major Themes," *International Journal of the Classical Tradition* 11.4 (2005), 524-537.

“A Hydra in the Gardens of Adonis: Literary Allusion and the Language of Humanism in Egidio of Viterbo (1469-1532),” *Renaissance Quarterly*, 57.2 (2004), 1-24.

“An Early Monastic Perspective on What Christians Are Called To Do,” in *The Church and the Library. A Festschrift in Honor of George C. Papademetriou*, Boston, 2005, 237-266.

“Scholasticism and New Philology: Egidio da Viterbo (1469-1532) on Divine Generation,” *Traditio* 57 (2002), 317-340.

“Restoring the Golden Age from Lactantius (ca. 240 - ca. 325) to Egidio of Viterbo (1469 – 1532),” *Studi Umanistici Piceni*, 20 (2000), 221-236.

“The Ordering and Origin of the Soul’s Faculties According to Giles of Viterbo,” *Augustiniana*, 49 (1999), 57-71.

“Dual Processions of the Holy Spirit: Development of a Theological Tradition,” *Scottish Journal of Theology*, 52 (1999), 1-18.

“Origen of Alexandria Among the Renaissance Humanists and Their Twentieth-Century Historians,” in *Nova Doctrina Vetusque: Studies in Early Christianity in Honor of Fredric W. Schlatter, S.J.* New York: Peter Lang, 1999, 51 - 64.

“Homeric Allegory in Egidio of Viterbo’s Reflections on the Human Soul,” *Recherches de Théologie et Philosophie Médiévales*, 65 (1998), 320-332.

“Rhetoric and Cultural Synthesis in the *Hexaemeron* of George of Pisidia,” *Vigiliae Christianae* 50 (1996), 274-287.

“Humanism in the Commentary *ad mentem Platonis* of Giles of Viterbo (1469-1532),” *Augustiniana* 45 (1995), 285-298.

“Salvation by Abduction in Giles of Viterbo’s Commentary *ad mentem Platonis*,” *Studi Umanistici Piceni*, 13 (1993), 189-196.

“The Exegetical Content of Biblical Epic Poetry,” *Publications of the Missouri Philological Association*, 17 (1992), 1-9.

“Noah’s Rainbow in Early Jewish and Christian Exegesis,” *American Benedictine Review*, 42 (1991), 236-250.

“Michael Marullus (1453-1500) and the Hexaemeral Tradition,” *Res Publica Litterarum*, 13 (1990), 201-214.

Benevolent Winds and the Spirit of God in *De laudibus Dei* of Dracontius,” *Vigiliae Christianae*, 43 (1989), 282-292.

“*Subitanea paenitentia* in Letters of Faustus of Riez and Avitus of Vienne,” *Recherches de Théologie Ancienne et Médiévale*, 55 (1988), 30-40.

“Allegory and Spiritual Observance in Origen’s Discussions of the Sabbath,” in *Origen of Alexandria: His World and Legacy*, (Notre Dame, 1988), 130-146.

“Augustine’s Controversial Image of Humanity,” *Halcyon*, 10 (1988), 113-130.

“The Seventh Day of Creation in the *Alethia* of Claudius Marius Victor,” *Vigiliae Christianae*, 42 (1988), 59-74.

“Further Notes on the Text of Avitus,” *Vigiliae Christianae* 39 (1985), 79-81.

“Avitus of Vienne’s Spiritual History and the Semipelagian Controversy: The Doctrinal Implications of Books 1-3,” *Vigiliae Christianae*, 38 (1984), 185-95.

Selected Book Reviews and short articles:

Article for *Encyclopedia of the Bible and its Reception*

“Old Testament in the New Testament—Christianity—Medieval Times and Reformation Era,” in *Encyclopedia of the Bible and Its Reception*. Edited by Constance M. Furey, Joel Marcus LeMon, Brian Matz, Thomas Römer, Jens Schröter, Barry Dov Walfish and Eric Ziolkowski. Berlin: DeGruyter, 2021.

Review of *The Oxford Handbook of Early Christian Biblical Interpretation*. Edited by Paul M. Blowers and Peter W. Martens. Oxford: Oxford University Press, 2019, in *Church History* 89.1 (2020): 150–51.
doi:10.1017/S0009640720000098.

Review of Savvas Neocleous, *Heretics, Schismatics, or Catholics? Latin Attitudes to the Greeks in the Long Twelfth Century*. Studies and Texts, 216. Toronto: Pontifical Institute of Mediaeval Studies, 2019. In *Mediaevistik* 32 (2019), 421-426.

“Giles of Viterbo” in *Encyclopedia of Renaissance Philosophy*. Ed. Marco Sgarbi. Switzerland: Springer International Publishing, 2017. Springerreference.com

Review of *Princeps philosophorum: Platone nell’Occidente tardo-antico, medievale e umanistico*. Ed. Maria Borriello and Angelo Maria Vitale. Roma: Città Nuova (Institutiones, 5), 2016. In *Mediaevistik*, 30 (2017), 330-332.

Review of Brian P. Dunkle, *Enchantment and Creed in the Hymns of Ambrose of Milan*. Oxford Early Christian Studies, 2016. In *Augustinian Studies* 49 (2018), 125-131.

Review of Cathy Caridi, *Making Martyrs East and West: Canonization in the Catholic and Russian Orthodox Churches*. De Kalb, IL: Northern Illinois University Press, 2016. In *Church History*, 86 (2017), 469-471.

Review of Aaron Pelttari, *The Space that Remains: Reading Latin Poetry in Late Antiquity*. In *Classical Journal*, 111 May, 2015.

Review of Dohrmann and Reed, eds., *Jews, Christians, and the Roman Empire*. In *The Classical Review*, 65.1 (2015), 233-236.

Review of *Neo-Latin Commentaries and the Management of Knowledge in the Late Middle Ages and the Early Modern Period (1400 – 1700)*. Ed. Karl Enelkel and Henk Nellen. Leuven: Leuven University Press, 2013. In *Renaissance Quarterly*. 67.4 (2014), 1305-1306.

Articles on “Psalmus contra Partem Donati” and Giles of Viterbo in *The Oxford Guide to the Historical Reception of Augustine*. Ed. Willemien Otten. Oxford, 2013. Vol. 1, 450-452; Vol. 2.1049-1051

Review of David H. Price, (ed.), *Phasma*. Vol. 3, Dramen III, 2 Teil. Nicodemus Frischlin Sämtliche Werke. Stuttgart-Bad Cannstatt: Frommann-Holzboog, 2007, in *Renaissance Quarterly* (summer, 2007).

Entries on Lombard, Peter, *Book of Sentences*; Athanasius, *Incarnation of the Word of God*; Gregory of Nyssa, *The Lord's Prayer and the Beatitudes*; Ware, Timothy, *The Orthodox Church: Second Edition*. *Masterplots II: Christian Literature*. Pasadena, Calif., Salem Press, spring, 2007.

Review of J. F. Mountford (ed.), *Bradley's Arnold Latin Prose Composition. Foreword and Updates by Donald E. Sprague*. Wauconda, IL: Bolzhazy-Carducci Publishers, 2006 in *Bryn Mawr Classical Review* 2006.06.26.

Review of Marianne Pade, ed. *On Renaissance Commentaries*. Vol. 4, Noctes Neolatinae: Neo-Latin Texts and Studies. Hildesheim, Zürich, New York: Georg Olms Verlag, 2005, in *Renaissance Quarterly* 59.3, Fall 2006.

Translation, “How Clare, Converted from the World by Francis’ Influence, Entered the Religious Life (A. D. 1212)” in *Francis and Clare in Poetry*. Ed. Janet McCann and David Craig. (Cincinnati: St. Anthony Messenger Press, 2005): 8-9.

Review of Susanna Gambino Longo. *Savoir de la nature et poésie des choses: Lucrèce et Épicure à la Renaissance italienne*. *Bibliothèque Littéraire de la Renaissance* 59. Paris: Honoré Champion Éditeur, 2004. *Renaissance Quarterly* 58.2 (2005), 577-579.

Review of Peter Martyr Vermigli: *Humanism, Republicanism, Reformation*. Ed. Emidio Campi. Geneva, 2002. *Travaux d’Humanism et Renaissance* vol. 365, *Neo-Latin News* 62, 3/4 (2004), 324-327.

Review of Shanzer (D.), Wood (I.) *Avitus of Vienne: Letters and Selected Prose. Translated with an introduction and notes*. *Translated Texts for Historians* 38, *Classical Review*, 54.2 (2004), 417-419.

Review of Mastrogianni, Anna. *Die Poemata des Petrus Crinitus und ihre Horazimitation Einleitung, Text, Übersetzung und Kommentar*. Vol. 3, Hamburger Beiträge zur Neulateinischen Philologie. Münster, Hamburg, London: Lit Verlag, 2002, *Renaissance Quarterly*, 57.2 (2004), 578-579.

Fathers of the Church (Western), in *The Encyclopedia of Medieval England* (New York: Garland, 1998), 291-294.

Review of Papademetriou, George C. *Maimonides and Palamas on God*. (Brookline, Mass: Holy Cross Greek Orthodox Press, 1994). *The Medieval Review*, 97.08.4 (1997).

Avitus: A Poem on the Events of Mosaic History (Selections from *De spiritalis historiae gestis*) in *Medieval Latin* 2nd ed. Ed. K. P. Harrington, rev'd. Joseph Pucci. Chicago and London: Univ. of Chicago Press, 1997, pp. 143-148.

Review of Stella, Francesco. *La poesia carolingia latina a tema biblico*. (Biblioteca di Medioevo Latino, no. 9) Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 1993. *Speculum*, 70 (1995), 969-971.

A.E. Avitus, in *Lexicon für Theologie und Kirche*, 3rd ed, vol. 1. (Freiburg: Herder, 1993):1320.

Review of Martin, Francis X., *Friar, Reformer, and Renaissance Scholar: The Life and Works of Giles of Viterbo*. *The Medieval Review* 93.9.2 (1993).

Four entries in *Sources of Anglo-Saxon Literary Culture: A Trial Version* (Binghamton, N.Y.: SUNY, 1989).

Edited Proceedings:

Acta Conventus Neo-Latini Vindobonensis: proceedings of the sixteenth International Congress of Neo-Latin Studies, Vienna, 2015 / general editors, Astrid Steiner-Weber, Franz Römer; Leiden ; Boston : Brill, [2018]. English language editor.

Works in Progress:

Books at Press

'*Mens Platonis, cor Ecclesiae*': *Egidio of Viterbo between Philosophy and Theology*. *Traditio Augustiniana*, Vol. 2. Florence: Nerbini International, 2022.

Specifically, it is the work of John W. O'Malley, *Chiesa e riforma in Egidio da Viterbo. Uno studio sul pensiero del Rinascimento*. *Article at Press*

"Light, Life, and the Baptism of Blood: Johannine Elements in Poems on the Holy Innocents"

Book in Preparation

Frater Petrus. Collationes de tempore (14th Century): Critical Edition with Translation and Introductory Essays. 2 volumes: *Volume 2: Collations 64 to 147, Ordinary Time*. Leiden: Brill, 2022.

Papers Read: Over one hundred public lectures and papers read at conferences in the United States and Europe.

Grants and Fellowships:

Baylor University Research Leave, Fall Semester 2020 (full release time, ca. (\$70,000).

Museum of the Bible, Editing and Publication Grant for Frater Petrus, Volume 2 (\$6,000).

University of Toronto, Pontifical Institute for Mediaeval Studies, Visiting Research Fellowship, May through August 2019 and 2 May through December 2020 (\$5,000 and lodging each year. Virtual access only 2020 because of C-19 restrictions).

Baylor University Summer Sabbatical Award, June – August 2019 (\$25,000).

Museum of the Bible, Editing and Publication Grant for Frater Petrus, Volume 1 (\$6,000).

Baylor University Research Grant December 2015-May 2016 (\$3,225) 085-16-URC (30330338).

UCLA Center for Medieval and Renaissance Studies Visiting Researcher Appointment, June, 2015 (\$15,000).

Baylor University Summer Sabbatical Award, June – August 2015 (\$25,000).

Baylor University Teaching Grant. 15 October 2013. (\$1,500).

Plenary Speaker, LOGOS in Oxford. Wycliffe College, Oxford University 18 June 2013 (\$2,500).

Thomas Loome Research Fellowship, Ave Maria Univ., 2005 (\$1,000).

Andrew W. Mellon Fellowship, St. Louis Univ., 1996 (\$3,000).

NEH Fellowship, 1995 (\$48,000).

NEH Summer Stipend, Villanova Univ., 1994 (\$4,750).

NEH Summer Seminar, University of Pennsylvania, 1993 (\$3,600).

NEH Travel to Collections Grant, summer 1991 (\$750).

American Council of Learned Societies Grant, summer 1990 (\$1,000).

St. Louis University Vatican Microfilms Research Grant 1989 (\$1,000).

NEH Summer Stipend, Univ. of California, and Graduate Theological Union, Berkeley, CA, 1988 (\$4,750).

Center for Medieval and Renaissance Studies, University of California, Los Angeles, Research Fellowship, summer, 1987 (\$3,000).

Medieval Platonism. NEH Summer Institute, University of Notre Dame, 1986 (\$3,600).

Founders of Western Culture: St Augustine. Funded by the Nevada Humanities Committee (Lecture series, 1987) (\$5,000).

Founders of Western Culture: Origen of Alexandria. Funded by the Nevada Humanities Committee (Lecture series, 1986) (\$5,000).

NEH Travel to Collections, Center for Medieval and Renaissance Studies, University of California, Los Angeles, Fall, 1985 (\$750).

The Greek Encounter with Judaism in the Hellenistic Period. NEH Summer Seminar, Yeshiva University, New York, 1985 (\$4,000).

Byzantine Studies Institute, Dumbarton Oaks, Washington, DC, Summer Fellowship, 1984 (\$4,500).

The Popes as Patrons of the Arts: A Look at the Vatican Collection. Funded by the Nevada Humanities Committee. (Lecture series, 1984) (\$5,000).

University of Toronto Doctoral Research Fellowship, 1977-82 (tuition and \$5,000/ semester).

Teaching Assistantship, University of New Hampshire, 1974-1976 (tuition and \$43,000 semester).

Languages: Latin, Greek, Old and Middle English, Hebrew, Italian, French, German, Spanish.

Other Professional Experience:

Member, editorial board, Dumbarton Oaks Medieval Library, Washington, DC 2018 – present.

External reviewer, University of Vienna, Faculty of Philological and Cultural Studies, candidates in Medieval and Neo-Latin 2020.

External reviewer, University of Houston, faculty promotion in Department of English 2020.

Evaluator, Fathers of the Church Mediaeval Continuation translated texts, Catholic University of America, 2020.

Member, research group, "Ethics and the religious dimension in the European and extra-European world.". University of Salerno 2019- present.

Founding member, *Groupe de recherche sur la poésie tardoantique et médiévale*, commissioned by the University of Strasbourg, 2018 – present.

Member, editorial Board, *Institutiones e Traditiones*, Città Nuova, Rome. 2015 – present.

Regional editor for *Acta Conventus Neo-Latini Viennensis 2015*. Proceedings of the Sixteenth International Congress of Neo-Latin Studies, Vienna, 2015 (Brill, 2018).

External evaluator, PhD Dissertations, RAMUS. University of Salerno. 2017.

Scholar-Mentor: Green Scholars Initiative, Baylor University, 2012 to 2014.

Organizer of Panel on Hellenism and Hellenization, Renaissance Society of America Annual Meeting, 2011.

Member committee for the Classical Tradition, American Philological Association, 2002 – 2005.

Frequent review panelist for National Endowment for the Humanities, Missouri Humanities Council, Minnesota Humanities Council.

Fulbright and Rhodes Scholarship Programs Advisor, Hamline University, College of Liberal Arts, 2000 - 2001.

Vice President, AAUP, Hamline University Chapter (1997-2000).

Professional Memberships:

Medieval Sermon Studies Society since 2017.

International Association for Neo-Latin Studies since 2007.

Classical Association of the Middle West and South since 2012.

Society for Classical Studies since 1990.

Renaissance Society of America since 1989.

Medieval Academy of America since 1975.

Select Additional Administrative Experience:

Institutional Self-Study Coordinator, Immaculate Conception Seminary, 1992-94.

Academic Dean, Immaculate Conception Seminary, 1992-95.

Self-Study Coordinator, Old College, 1983-87.

References:

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