

Curriculum Vitae

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Education

1960 – BA – Philosophy, Holy Trinity Mission Seminary, Winchester, VA
1965 – Bachelor in Sacred Theology, Holy Trinity Mission Seminary, Winchester, VA
1966 – MS in LS, The Catholic University of America, Washington, DC
1967 – STL – Licentiate in Sacred Theology, The Catholic University of America, Washington, DC
1978 – Ph.D. – Semitic Languages, Syriac/Medieval Arabic, The Catholic University of America, Washington, DC
Dissertation: “The Controversial Theology of Theodore Abū Qurrah (c.750-c.820 AD): A Methodological, Comparative Study in Christian Arabic Literature,” Director: Prof. Richard M. Frank

Academic Positions

Faculty member, Department of Semitic and Egyptian Languages and Literatures, 1977-present.
Ordinary Professor, Department of Semitic Languages, CUA (current appointment).
Director, Graduate Program in Early Christian Studies, CUA, 1984-1999.
Chairman, Department of Semitic Languages, 1983-1989, 2007-2010.
Secretary, Institute of Christian Oriental Research, CUA, 1978-present.
Instructor/Assistant Professor, The Washington Theological Union, 1970-1975.

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Fellow, Dumbarton Oaks Center for Byzantine Studies, Washington, DC, 1980-1981.
Lecturer, Princeton Theological Seminary, Spring 1985, 1988; Fall 1991, 1996, 1998.
Fellow, Institute for Advanced Studies, The Hebrew University of Jerusalem, Fall 1992
Visiting Professor, The Walter and Mary Tuohy Chair of Interreligious Studies,
John Carroll University, Cleveland, OH, Fall 2004.
Jordan Lectures, The School of Oriental and African Studies, University of London, May 2006.
Visiting Professor, Department of Theology, Georgetown University, Spring 2007.

Boardman Lecture, University of Pennsylvania, Spring 2008
Member of the Board of Directors, Institute for the Study of Muslim Societies and Civilizations, Boston University.
Albert C. Outler Prize of the American Society of Church History for the Best Book on Ecumenical Church History, 2006-2008.
The 2008-2009 Edward G. Welton Lecture in Early Christianity, Washington University, St. Louis, MO, 9 February 2009.

Professional Associations & Memberships

American Academy of Religion
American Oriental Society (Vice-President, President Elect, 2006-2007; President, 2007-2008)
Byzantine Studies Conference (President, 1990-1991)
Catholic Biblical Association
Columbia University Arabic Seminar
International Symposium Syriacum
International Conference of Christian Arabic Studies
Middle East Medievalists
Middle East Studies Association
North American Patristic Society (President, 1986-1988)

Numerous Lectures, Conferences and Workshops

Publications:

Griffith, Sidney H., "The Controversial Theology of Theodore Abū Qurrah: A Methodological, Comparative Study in Christian Arabic Literature," Ph. D. Dissertation; Washington, DC: The Catholic University of America, 1978, pp. 86-133.

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_____, "Comparative Religion in the Apologetics of the First Christian Arabic Theologians," *Proceedings of the PMR Conference: Annual Publication of the Patristic, Mediaeval and Renaissance Conference* 4 (1979), pp. 63-87.

- _____, “‘Abīb ibn ‘Idmah Abū Rā’īh, A Christian *mutakallim* of the First Abbasid Century,” *Oriens Christianus* 64 (1980), pp. 161-201.
- _____, “Chapter Ten of the Scholion: Theodore Bar Kônî’s Apology for Christianity,” *Orientalia Christiana Periodica* 47 (1981), pp. 158-188.
- _____, “Theodore bar Kônî’s Apology for Christianity,” *Orientalia Christiana Periodica* 47 (1981), pp. 158-188.
- _____, “Theodore Bar Kônî’s *Scholion: A Nestorian Summa contra Gentiles* from the First Abbasid Century,” in N. Garsoïan, T. Mathews & R. Thomson (eds.), *East of Byzantium: Syria and Armenia in the Formative Period*, Washington, DC: Dumbarton Oaks, 1982, pp. 53-72.
- _____, “The Concept of *al-uqnūm* in ‘Ammār al-Baṣrī’s Apology for the Doctrine of the Trinity,” in Khalil Samir (ed.), *Actes du premier congrès international d’études arabes chrétiennes (Goslar, septembre 1980)* *Orientalia Christiana Analecta*, 218; Rome: Pontificium Institutum Studiorum Orientalium, 1982, pp. 169-191.
- _____, “Eutychius of Alexandria on the Emperor Theophilus and Iconoclasm in Byzantium: A Tenth Century Moment in Christian Apologetics in Arabic,” *Byzantion* 52 (1982), pp. 154-190.
- _____, “‘Ammār al-Baṣrī’s *Kitāb al-burhān: Christian Kalām* in the First Abbasid Century,” *Le Muséon* 96 (1983), pp. 145-181.
- _____, “The Prophet Muḥammad, his Scripture and his Message according to the Christian Apologies in Arabic and Syriac from the First Abbasid Century,” in T. Fahd

(ed.), *La vie du prophète Mahomet; colloque de Strasbourg – 1980*, Paris: Presses Universitaires de France, 1983, pp. 118-122.

_____, “The Arabic Account of ‘Abd al-Masīḥ an-Naḥāsīn al-Ghassānī,” *Le Muséon* 98 (1985), pp. 331-374.

_____, “The Gospel in Arabic: An Inquiry into its Appearance in the First Abbasid Century,” *Oriens Christianus* 69 (1985), pp. 126-167.

_____, “Stephen of Ramlah and the Christian Kerygma in Arabic in Ninth-Century Palestine,” *Journal of Ecclesiastical History* 36 (1985), pp. 23-45.

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_____, “Greek into Arabic: Life and Letters in the Monasteries of Palestine in the 9th Century; the Example of the *Summa Theologiae Arabica*,” *Byzantion* 56 (1986), pp. 117-138.

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_____, "Ephraem the Syrian's Hymns 'Against Julian': Meditations on History and Imperial Power," *Vigiliae Christianae* 41 (1987), pp. 238-266.

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and Continuity: Indigenous Christian Communities in Islamic Lands; Eighth to Eighteenth Centuries, Papers in Mediaeval Studies, 9; Toronto: Pontifical Institute of Mediaeval Studies, 1990, pp. 15-31.

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_____, "Christians, Muslims and Neo-Martyrs: Saints' Lives and Holy Land History," in Arie Kofsky & Guy G. Stroumsa (eds.), *Sharing the Sacred: Religious Contacts and Conflicts in the Holy Land; First-Fifteenth Centuries CE*, Jerusalem: Yad Izhak Ben Zvi, 1998, pp. 163-207.

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_____, “The Marks of the ‘True Church’ according to Ephraem’s Hymns against Heresies,” in G.J. Reinink & A.C. Klugkist (eds.), *After Bardaisan: Change and Continuity in Syriac Christianity: Drijvers Festschrift*, Orientalia Lovaniensia Analecta, 89; Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 1999, pp. 125-140.

_____, “‘Spirit in the Bread, Fire in the Wine’: The Eucharist as ‘Living Medicine’ in the Thought of Ephraem the Syrian,” in Sarah Beckwith (ed.), *Catholicism and Catholicity: Eucharistic Communities in Historical and Contemporary Perspectives*, Directions in Modern Theology; Oxford: Blackwell Publishers, 1999, pp. 113-134.

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_____, “The Qur’ān in Arab Christian Texts: The Development of an Apologetical Argument: Abū Qurrah in the *Majlis* of al-Ma’mūn,” *Parole de l’Orient* 24 (1999), pp. 203-233.

_____, “The Monk in the Emir’s *Majlis*: Reflections on a Popular Genre of Christian Literary Apologetics in Arabic in the Early Islamic Period,” in Hava Lazarus-Yafeh *et al.* (eds.), *The Majlis: Interreligious Encounters in Medieval Islam*, Studies in Arabic Language and Literature, vol. 4; Wiesbaden: Otto Harrassowitz, 1999, pp. 13-65.

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_____, “Disputing with Islam in Syriac: The Case of the Monk of Bêt ʿŌālê with a Muslim Emir,” *Hugoye* 3.1 (January, 2000),
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_____, “‘The Thorn among the Tares’: Mani and Manichaeism in the Works of St. Ephraem the Syrian,” *Studia Patristica* 35 (2001), pp. 395-427.

_____, “The *Life of Theodore of Edessa*: History, Hagiography, and Religious Apologetics in Mar Saba Monastery in Early Abbasid Times,” in Joseph Patrich (ed.), *The Sabaite Heritage in the Orthodox Church from the Fifth Century to the Present* *Orientalia Lovaniensia Analecta*, 98; Leuven: Peeters, 2001, pp. 147-169.

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_____, "Answering the Call of the Minaret: The Topics and Strategies of Christian Apologetics in the World of Islam," in Martin Tamcke & Andreas Heinz (eds.), *Die Suryoye und ihre Umwelt: 4. deutsches Syrologen-Symposium in Trier 2004; Festgabe Wolfgang Hage zum 70. Geburtstag*, Studien zur Orientalischen Kirchengeschichte, Band 36; Münster: Lit Verlag, 2005), pp. 11-42.

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