

Last updated: November 2013

## **Research Interests**

Re-reading of the sources and deconstruction of the major myths and assumptions concerning John Chrysostom and his biography; John as preacher; the early ps-Chrysostomica; topography and social and religious history of Syrian Antioch in the fourth to thirteenth centuries; social and religious history of Constantinople in the fourth to tenth centuries; John Chrysostom's audience; the cult of the saints and martyrs; the empress Eudoxia (wife of Arcadius); the sequence and chronology of John's homiletic corpus; poverty and welfare in late antiquity; episcopal crisis management; late-antique religious conflict; Chrysostom's adoption and transformation of Greek medical science and philosophy in his ethical and ascetical thought; identifying the precursors to radicalisation in religious conflict.

Development of web-based resources for the study of John Chrysostom and the city of Antioch.

*Lexicon Topographicum Antiochenum* Project (led by Catherine Saliou, Université Paris-8)

## **Editorial positions**

2013-Present	Advisory Board, <i>Journal of Early Christian Studies</i> , Johns Hopkins University Press
2010-2014	Editorial Board, <i>Fathers of the Church</i> , Catholic University of America Press, Washington, DC
2012-Present	Editorial Board, <i>Journal of Early Christian History</i> , Pretoria, South Africa.
2006-Present	Editorial Board, <i>Writings from the Greco-Roman World</i> , published by Society of Biblical Literature; specialist editor for the <i>Chrysostom on the New Testament</i> subseries.

## **Publications**

### **Books**

10. W. Mayer and B. Neil (eds), *Religious Conflict from Early Christianity to the Rise of Islam* (Arbeiten zur Kirchengeschichte 121), Berlin: De Gruyter, 2013.
9. W. Mayer and P. Allen, *The Churches of Syrian Antioch (300-638 CE)* (Late Antique History and Religion 5), Leuven: Peeters, 2012.
8. P. Allen, B. Neil and W. Mayer, *Preaching Poverty in Late Antiquity: Perceptions and Realities* (Arbeiten zur Kirchen- und Theologiegeschichte 28), Leipzig: Evangelische Verlagsanstalt, 2009.
7. W. Mayer, P. Allen and L. Cross (eds), *Prayer and Spirituality in the Early Church. 4. The Spiritual Life*, Strathfield: St Pauls Publications, 2006.
6. W. Mayer (with B. Neil), *St John Chrysostom. The Cult of the Saints*, New York: St Vladimir's Seminary Press, 2006.
5. W. Mayer, *The Homilies of St John Chrysostom – Provenance. Reshaping the foundations* (Orientalia Christiana Analecta 273), Rome: Pontificium Institutum

- Orientalium Studiorum, 2005.
4. W. Mayer and S. Trzcionka (eds), *Feast, Fast or Famine: Food and Drink in Byzantium* (Byzantina Australiensia 15), Brisbane: Australian Association for Byzantine Studies, 2005.
  3. J. Leemans, W. Mayer, P. Allen and B. Dehandschutter, *'Let us Die that we may Live': Greek Homilies on Christian Martyrs from Asia Minor, Palestine and Syria (c. 350-c. 450 AD)*, London: Routledge, 2003.
  2. W. Mayer and P. Allen, *John Chrysostom* (The Early Church Fathers), London: Routledge, 2000.
  1. P. Allen, W. Mayer and L. Cross (eds), *Prayer and Spirituality in the Early Church*, vol. 2, Brisbane: Centre for Early Christian Studies, 1999.

## Articles

49. -, "Media manipulation as a tool in religious conflict: Controlling the narrative surrounding the deposition of John Chrysostom", in W. Mayer and B. Neil (eds), *Religious Conflict from Early Christianity to the Rise of Islam* (Arbeiten zur Kirchengeschichte 121), Berlin: De Gruyter, 2013, 151-168.
48. -, "Religious conflict: Definitions, problems and theoretical approaches", in W. Mayer and B. Neil (eds), *Religious Conflict from Early Christianity to the Rise of Islam* (Arbeiten zur Kirchengeschichte 121), Berlin: De Gruyter, 2013, 1-19.
47. W. Mayer, art. "John Chrysostom", in R.S. Bagnall, K. Brodersen, C.B. Champion, A. Erskine and S.R. Huebner (eds), *The Encyclopedia of Ancient History*, Oxford: Blackwell Publishing Ltd, 2013, 3607-3608. DOI: 10.1002/9781444338386.wbeah12119.
46. -, "John Chrysostom as crisis manager: The years in Constantinople", in D. Sim and P. Allen (eds), *Ancient Jewish and Christian Texts as Crisis Management Literature: Thematic Studies from the Centre for Early Christian Studies* (Library of New Testament Studies 445), London-New York: T&T Clark, 2012, 129-143.
45. -, Ch. 18 "John Chrysostom", in A. Casiday (ed.), *The Orthodox Christian World*, London: Routledge, 2012, 213-217.
44. -, "The topography of Antioch described in the writings of John Chrysostom", in C. Saliou (ed.), *Les sources de l'histoire du paysage urbain d'Antioche sur l'Oronte. Actes des journées d'études des 20 et 21 septembre 2010*, Vincennes-Saint-Denis: Université Paris-8, 2012, 81-100.  
<http://www.bibliotheque-numerique-paris8.fr/fre/ref/146505/COLNH1/>
43. W. Mayer, "The Audience(s) for Patristic Social Teaching: A case study", in J. Leemans, B. Matz and J. Verstraeten (eds), *Reading Patristic Texts in Social Ethics: Issues and Challenges for Twenty-first Century Christian Social Thought* (CUA Studies in Early Christianity), Washington, DC: CUA Press, 2011, 83-97.
42. -, "The Late Antique church at Qausiyyeh reconsidered: Memory and martyr-burial in Syrian Antioch", in J. Leemans (ed.), *Martyrdom and Persecution in Late Antique Christianity: Festschrift Boudewijn Dehandschutter* (Bibliotheca Ephemeridum Theologicarum Lovaniensium 241), Leuven: Peeters, 2010, 161-177.
41. -, "The bishop as crisis manager: An exploration of early fifth-century episcopal strategy", in David Luckensmeyer and Pauline Allen (eds), *Studies of Religion and Politics in the Early Christian Centuries* (Early Christian Studies 13),

Strathfield: St Pauls Publications, 2010, 159-171.

40. -, "Antioch and the intersection between religious factionalism, place and power", in A. Cain and N. Lenski (eds), *The Power of Religion in Late Antiquity*, Aldershot: Ashgate, 2009, 357-367.
39. -, "Welcoming the stranger in the Mediterranean east: Syria and Constantinople", *Journal of the Australian Early Medieval Association* 5 (2009) 89-106.
38. -, Chapter 1, "Approaching Late Antiquity", in P. Rousseau (ed.), *Blackwell Companion to Late Antiquity*, Oxford: Blackwell Publishers, 2009, pp. 1-13.
37. -, "John Chrysostom's use of the parable of Lazarus and the rich man (Luke 16:19-31)", *Scrinium. Revue de patrologie, d'hagiographie critique et d'histoire ecclésiastique* 4 (2008) 45-59.
36. -, "Poverty and generosity towards the poor in the time of John Chrysostom", in S. Holman (ed.), *Wealth and Poverty in Early Church and Society* (Holy Cross Studies in Patristic Theology and History 1), Grand Rapids, MI: Baker Academic, 2008, 140-158.
35. -, Chapter 27, "Homiletics", in S. Ashbrook Harvey and D. Hunter (eds), *Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press, 2008, 565-583.
34. -, "The making of a saint. John Chrysostom in early historiography", in: M. Wallraff, u. R. Brändle (hrsg), *Chrysostomosbilder in 1600 Jahren: Facetten der Wirkungsgeschichte eines Kirchenvaters* (Arbeiten zur Kirchengeschichte 105), Berlin-New York: Walter de Gruyter, 2008, 39-59.
33. -, "The sequence and provenance of John Chrysostom's homilies *In illud: Si esurierit inimicus* (CPG 4375), *De mutatione nominum* (CPG 4372) and *In principium Actorum* (CPG 4371)", *Augustinianum* 46 (2006) 169-186.
32. -, "What does it mean to say that John Chrysostom was a monk?", *Studia Patristica* 41 (2006) 451-455.
31. -, "Les homélies de Jean Chrysostome: Problèmes concernant la provenance, l'ordre et la datation", *Revue des Etudes Augustiniennes et Patristiques* 52 (2006) 327-351.
30. -, "Poverty and society in the world of John Chrysostom", in W. Bowden, A. Gutteridge and C. Machado (eds), *Social and Political Life in Late Antiquity*, Late Antique Archaeology 3.1, Leiden: Brill, 2006, 465-484.
29. -, "John Chrysostom: Deconstructing the construction of an exile", in T.K. Kuhn u. E. Stegemann (hrsg.), «*Was von Anfang an war*» *Neutestamentliche und kirchengeschichtliche Aufsätze Rudolf Brändle gewidmet anlässlich seiner Emeritierung am 30. September 2006* (= *Theologische Zeitschrift* 62/2), Basel, 2006, pp. 248-258.
28. -, "Doing violence to the image of an empress: The destruction of Eudoxia's reputation", in H. Drake (ed.), *Violence in Late Antiquity. Perceptions and Practices*, Aldershot: Ashgate Publishing Ltd, 2006, pp. 205-213.
27. -, "Progress in the field of Chrysostom studies (1984-2004)", in *Giovanni Crisostomo: Oriente e Occidente tra IV e V secolo*, XXXIII Incontro di Studiosi dell'Antichità Cristiana, Augustinianum 6-8 maggio 2004, Roma (*Studia Ephemeridis Augustinianum* 93), Roma: Institutum Patristicum Augustinianum, 2005, 9-35.
26. D. Corbett and W. Mayer, "The Chrysostom Knowledge Base: An ontology of historical interactions", *Lecture Notes in Computer Science* 3290 (2004) 724-734.
25. -, "Concept Type Hierarchy as Ontology: An example historical knowledge base",

*Lecture Notes in Artificial Intelligence* 3339 (2004) 259-271.

24. W. Mayer, "John Chrysostom as bishop: the view from Antioch", *Journal of Ecclesiastical History* 55 (2004) 455-466.
23. -, "Antioch and the West in Late Antiquity", *Byzantinoslavica* 61 (2003) 5-32.
22. -, art., "Aelia Eudoxia (wife of Arcadius)", in *De Imperatoribus Romanis: An on-line encyclopedia* ([www.roman-emperors.org](http://www.roman-emperors.org), 2002).
21. -, "Patronage, Pastoral Care and the Role of the Bishop at Antioch", *Vigiliae Christianae* 55 (2001) 58-70.
20. -, "At Constantinople, how often did John Chrysostom preach? Addressing assumptions about the workload of a bishop", *Sacris Erudiri* 40 (2001) 83-105.
19. -, "The Homily as Historical Document: Some Problems in Relation to John Chrysostom", *Lutheran Theological Journal* 35 (2001) 17-22.
18. P. Allen and W. Mayer, "Through a Bishop's Eyes: Towards a definition of pastoral care in late antiquity", *Augustinianum* 40 (2000) 345-397.
17. -, "John Chrysostom", in P. Esler (ed.), *The Early Christian World*, 2 vols, London: Routledge, 2000, 1128-1150.
16. W. Mayer, "Who came to hear John Chrysostom preach? Recovering a Late Fourth-Century Preacher's Audience", *Ephemerides Theologicae Lovanienses* 76 (2000) 73-87.
15. -, "Cathedral Church or Cathedral Churches? The Situation at Constantinople (c.360-404 AD)", *Orientalia Christiana Periodica* 66 (2000) 49-68.
14. -, "Constantinopolitan Women in Chrysostom's Circle", *Vigiliae Christianae* 53 (1999) 265-288.
13. -, "Female Participation and the Late Fourth-Century Preacher's Audience", *Augustinianum* 39 (1999) 139-147.
12. -, "'Les homélies de s. Jean Chrysostome en juillet 399'. A second look at Pargoire's sequence and the chronology of the *Novae homiliae* (CPG 4441)", *Byzantinoslavica* 60/2 (1999) 273-303.
11. -, "The Sea made Holy. The liturgical function of the waters surrounding Constantinople", *Ephemerides Liturgicae* 112 (1998) 459-468.
10. -, "Monasticism at Antioch and Constantinople in the Late Fourth Century. A case of exclusivity or diversity?", in P. Allen, R. Canning, L. Cross with J.B. Caiger (eds), *Prayer and Spirituality in the Early Church I*, Brisbane: Centre for Early Christian Studies, 1998, 275-288.
9. -, "John Chrysostom: Extraordinary Preacher, Ordinary Audience", in P. Allen and M. Cunningham (eds), *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics*, Leiden: Brill, 1998, 105-137.
8. P. Allen and W. Mayer, "Traditions of Constantinopolitan Preaching: Towards a New Assessment of Where Chrysostom Preached What", *Byzantinische Forschungen* xxiv (1997) 93-114.
7. W. Mayer, "John Chrysostom and His Audiences. Distinguishing different congregations at Antioch and Constantinople", *Studia Patristica* 31 (1997) 70-75.
6. -, "The dynamics of liturgical space. Aspects of the interaction between John Chrysostom and his audiences", *Ephemerides Liturgicae* 111 (1997) 104-115.
5. -, "Liturgical Tradition or Traditions? A Late Fourth Century Perspective", *Lutheran Theological Journal* 31 (1997) 20-30.
4. P. Allen and W. Mayer, "Chrysostom and the Preaching of Homilies in Series: A Re-examination of the Fifteen Homilies *In epistulam ad Philippenses* (CPG 4432)", *Vigiliae Christianae* 49 (1995) 270-289.

3. -, "The Thirty-Four Homilies on Hebrews: The Last Series Delivered by Chrysostom in Constantinople?", *Byzantion* 65 (1995) 309-348.
2. -, "Chrysostom and the Preaching of Homilies in Series: A New Approach to the Twelve Homilies *In epistulam ad Colossenses* (CPG 4433)", *Orientalia Christiana Periodica* 60 (1994) 21-39.
- 1.-, "Computer and Homily: Accessing the Everyday Life of Early Christians", *Vigiliae Christianae* 47 (1993) 260-280.

### ***Instrumenta studiorum***

1. Bibliography of scholarship in the field of Chrysostom studies (including ps. Chrysostomica, but excluding the Liturgy of St. John Chrysostom), [www.cecs.acu.edu.au/chrysostombibliography](http://www.cecs.acu.edu.au/chrysostombibliography) (partially annotated, latest update: August 2013).

### ***Reviews***

25. Rev. of W.J. Lyons and I. Sandwell (eds), *Delivering the Word: Preaching and Exegesis in the Western Christian Tradition*, Sheffield: Equinox Publishing, 2012, in *Journal of Ecclesiastical History* 64 (2013) 834-835.
24. Rev of A.M. Ritter, *Studia Chrysostomica. Aufsätze zu Weg, Werk und Wirkung des Johannes Chrysostomos (ca. 349–407)* (Studien und Texte zu Antike und Christentum 71), Tübingen: Mohr Siebeck 2012, in *Theologische Literaturzeitung* October/2013, Column 1107–1108.
23. Rev. of A.-M. Talbot and S.F. Johnson (trans.), *Miracle Tales from Byzantium* (Dumbarton Oaks Medieval Library 12), Cambridge, MA: Harvard University Press, 2012, in *Journal of Religious History* 37 (2013) 425-427.
22. Rev. of A. Crislip, *Thorns in the flesh: illness and sanctity in late ancient Christianity* (Divinations: rereading late ancient religion), Philadelphia: University of Pennsylvania Press, 2013, in *Bryn Mawr Classical Review* 2013.05.03.
21. Review of É. Malamut (éd.), *Dynamiques sociales au Moyen Âge en Occident et en Orient* (Collection le temps de l'histoire), Aix en-Provence: Publications de l'Université de Provence, 2010, in *Journal of the Economic and Social History of the Orient* 54 (2011) 432-435.
20. Review of D. Joslyn-Siemiatkoski, *Christian Memories of the Maccabean Martyrs*, New York: Palgrave MacMillan, 2009, in *Journal of the American Academy of Religion* 78/3 (2010). doi: 10.1093/jaarel/lfq075
19. Review of F.P. Barone (ed.), *Iohannis Chrysostomi de Davide et Saule homiliae tres* (CCSG 70), Turnhout: Brepols, 2008, in *Classical Review* 60.2 (2010) 612-613.
18. Review of K. Ciggaar and M. Metcalf (eds), *East and West in the Medieval Eastern Mediterranean I. Antioch from the Byzantine Reconquest until the End of the Crusader Principality. Acta of the congress held at Hernen Castle in May 2003* (Orientalia Lovaniensia Analecta 147), Leuven: Peeters, 2006, in *Journal of the Australian Early Medieval Association* 5 (2009) 185-187.
17. Review of J. Maxwell, *Christianization and Communication in Late Antiquity: John Chrysostom and his congregation in Antioch*, Cambridge: Cambridge University Press, 2006, in *Phoenix. Journal of the Classical Association of Canada/Revue de la société canadienne des études classiques* 62 No. 3-4

- (2008) 414-415.
16. Review of M. Wallraff (ed.) e C. Ricci (trad.), *Oratio funebris in laudem sancti Iohannis Chrysostomi (Ps.-Martyrius Antiochenus, BHG 871, CPG 6517)* (Quaderni della Rivista di Bizantinistica 12), Spoleto: Fondazione Centro Italiano di Studi sull'Alto Medioevo, 2007, in *Zeitschrift für Antikes Christentum* 12 (2008) 360-362.
  15. Review of L. Brubaker and K. Linardou (eds), *Eat, Drink and be Merry (Luke 12:19) – Food and Wine in Byzantium. Papers of the 37th Annual Spring Symposium of Byzantine Studies, in Honour of Professor A.A.M. Bryer* (Society for the Promotion of Byzantine Studies 13), Aldershot: Ashgate Variorum, 2007, in *The Medieval Review* 2008 (08.10.03)
  14. Review of F. Millar, *A Greek Roman Empire. Power and Belief under Theodosius II (408-450)* (Sather Classical Lectures 64), Berkeley-Los Angeles-London: University of California Press, 2006, in *The Catholic Historical Review* 94 (2008) 277-279.
  13. Review of S. Ashbrook Harvey, *Scenting Salvation. Ancient Christianity and the Olfactory Imagination* (The Transformation of the Classical Heritage XLII), Berkeley-Los Angeles-London: University of California Press, 2006, in *Journal of Early Christian Studies* 15 (2007) 574-576.
  12. Review of J.G. Mueller, *L'Ancien Testament dans l'ecclésiologie des pères. Une lecture des Constitutions Apostoliques* (Turnhout: Brepols, 2004), in *Theological Studies* 67 (2006) 190-192.
  11. Review of A.M. Hartney, *John Chrysostom and the Transformation of the City* (London: Duckworth, 2004), in *Classical Review* 56 (2006) 654-655.
  10. Review of F.R. Trombley and J.W. Watt, *The Chronicle of Pseudo-Joshua the Stylite*, Translated Texts for Historians 32 (Liverpool: Liverpool University Press, 2000) in *Journal of Religious History* 27 (2003) 89-90.
  9. Review of R.C Hill, *Theodoret of Cyrus. Commentary on the Psalms 1-72*, FOTC, Catholic University of America Press, Washington, DC 2000, in *Australian Theological Book Reviewer* August 2003 ([www.atbr.openbook.com.au](http://www.atbr.openbook.com.au)).
  8. Review of N. Russell, *Cyril of Alexandria, The Early Church Fathers* (Routledge: London 2000), in *Journal of Religious History* 26 (2002) 99-100.
  7. Review of B. Leyerle, *Theatrical Shows and Ascetic Lives. John Chrysostom's Attack on Spiritual Marriage* (University of California Press: Berkeley-Los Angeles-London 2001), *Journal of Early Christian Studies* 10 (2002) 406-408.
  6. Review of M. Mitchell, *The Heavenly Trumpet. John Chrysostom and the Art of Pauline Interpretation* (Mohr Siebeck: Tübingen 2000), *Journal of Early Christian Studies* 10 (2002) 408-409.
  5. Review of B. Leyerle, *Theatrical Shows and Ascetic Lives. John Chrysostom's Attack on Spiritual Marriage* (University of California Press: Berkeley-Los Angeles-London 2001), *Journal of Roman Studies* 92 (2002) 266-267.
  4. Review of M. Illert, *Johannes Chrysostomus und das antiochenish-syrische Mönchtum. Studien zu Theologie, Rhetorik und Kirchenpolitik im antiochenischen Schrifttum des Johannes Chrysostomus* (Zürich und Freiburg i. Br.: Pano Verlag, 2000), *Sobornost* 23 (2001) 86-88.
  3. Review of W. Tabbernee, *Montanist Inscriptions and Testimonia. Epigraphic Sources Illustrating the History of Montanism* (North American Patristic Society. Patristic Monograph Series 16), Georgia: Mercer University Press, 1997, in *Journal of Religious History* 23 (1999) 356-357.
  2. Review of St. John Chrysostom. *On Repentance and Almsgiving*, trans. by G.G.

Christo (*The Fathers of the Church* 96), Washington, D.C.: The Catholic University of America Press 1998, in *Journal of Early Christian Studies* 7 (1999) 323-324.

1. Review of *Golden Mouth. The Story of John Chrysostom - Ascetic, Preacher, Bishop*, by J.N.D. Kelly (Duckworth, London 1995) in *Sobornost, incorporating Eastern Churches Review* 18:1 (1996) 79-82.

## **Forthcoming**

### *Articles*

50. -, "Biography and chronology", in S. Voicu (ed.), *Chrysostomika II*, Rome: Augustinianum.
51. -, "Madness in the works of John Chrysostom: A snapshot from Late Antiquity", in H. Perdicoyianni-Paleologou (ed.), *The concept of Madness from Homer to Byzantium: History and aspects* (Supplementi di Lexis), Amsterdam: Adolf M. Hakkert.
52. -, articles, "John Chrysostom", "preaching, Christian", "Sermons", "Oak, Synod of the", "Antioch on the Orontes, buildings and mosaics", in M. Humphries and O. Nicholson (eds), *Oxford Dictionary of Late Antiquity*, Oxford: Oxford University Press.
53. -, "Medicine in transition: Christian adaptation in the later fourth-century East", in G. Greatrex and H. Elton (eds), *The Transformation of Literary and Material Genres in Late Antiquity*, Farnham: Ashgate.
54. -, "The ins and outs of the Chrysostom letter-collection: New ways of looking at a limited corpus", in P. Allen and B. Neil (eds), *Early Christian Letters*, Cambridge: Cambridge University Press.

### *Reviews*

26. Rev. of H. Hunt, *Clothed in the Body. Asceticism, the Body and the Spiritual in the Late Antique Era*, Farnham-London: Ashgate, 2012, in *Journal of Ecclesiastical History*.
27. Rev. of M. Žitnik, s.j., *NHΨΙΣ – Christliche Nüchternheit nach Johannes Chrysostomus* (Orientalia Christiana Analecta 290), Roma: Pontificio Istituto Orientale, 2011, in *Revue d'histoire ecclésiastique*.
28. Rev. of A. Heiser, *Die Paulusinszenierung des Johannes Chrysostomus. Epitheta und ihre Vorgeschichte* (Studien und Texte zu Antike und Christentum 70), Tübingen: Mohr Siebeck, 2012, in *Theologische Literaturzeitung*.
29. Rev. of M.-C. Comte, *Les reliquaires du Proche-Orient et de Chypre à la période protobyzantine, IVe-VIIIe siècles: formes, emplacements, fonctions et cultes* (Bibliothèque de l'antiquité tardive 20) Turnhout: Brepols Publishers, 2012, in *Bryn Mawr Classical Review*.