

# Rediscovering Fulgentius: Beyond the Shadow of Augustine

**International Conference | University of Tübingen, Tübingen, Germany | 1-2 October 2026**

This conference invites scholars to reexamine Fulgentius of Ruspe's life, works, and intellectual legacy from theological, historical, and literary perspectives. By bringing together specialists in Late Antiquity from diverse backgrounds, we aim to reassess the place of Fulgentius within the broader continuum of African Christianity and late antique intellectual culture.

## **Possible themes include (but are not limited to):**

- Fulgentius and the Augustinian tradition: grace, predestination, Christology, and the Trinity
- Scriptural interpretation and rhetorical strategies in his sermons and letters
- Exile, identity, and political theology under Vandal rule
- Relations with contemporaries and interlocutors: Augustine, Boethius, Cassiodorus, Greek theologians and others
- The monastic and ascetic dimensions of Fulgentius's thought
- Transmission, manuscript culture, and reception history in the early Middle Ages
- Fulgentius's Latin style, literary form, and theological language
- North African intellectual networks in the sixth century

## **Submission Guidelines**

- Abstract length: 250–300 words
- Presentation length: 30 minutes (with 15 minutes for discussion)
- Language: English
- Submission Deadline: 30th January, 2026

## **Keynote Speaker**

**Prof. Dr. Uta Heil**, University of Wien

## **Organizers**

**Dr. David Burkhart Janssen**, University of Tübingen, [david-burkhart.janssen@uni-tuebingen.de](mailto:david-burkhart.janssen@uni-tuebingen.de)

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## **Historical and Scholarly Background**

Fulgentius of Ruspe (c. 467–533) stands as one of the most significant voices of the post-Augustinian Latin Church. Writing amid the turbulence of Vandal rule and Nicene exile, Fulgentius articulated a theology of grace, Trinitarian unity, and ecclesial identity that bridged the worlds of Augustine and the early medieval West. Yet despite his profound influence on Western theology, his thought, rhetoric, and historical context remain understudied compared to those of his contemporaries.

Early scholarship on Fulgentius (F. Wörter, 1899; F. di Sciascio, 1941) generally portrayed him as a mere reiterator of Augustine's doctrine. This dependence was later reaffirmed by H.-J. Diesner (1966), R. J. H. Collins (1983), and T. A. Smith (1999). More recent studies, however, have begun to emphasize the originality of Fulgentius's theology (C. Micaelli, 1985; R. H. Weaver, 1996; F. X. Gumerlock, 2009; D.B. Janssen, 2024). Apart from Piras (2010), no comprehensive attempt has been made to synthesize these approaches in a single volume, particularly in English. Fulgentius's extant works were edited by Jean Fraipont (CCSL 91 and 91A, 1968), and while modern-language translations exist (e.g., R. B. Eno, 1997), his writings have received relatively little sustained attention in contemporary scholarship (cf. Gumerlock, 2024).

## **Publication**

Selected papers will be considered for publication in a peer-reviewed volume or journal special issue dedicated to Fulgentius and the late antique African tradition.