

## BIBLIOGRAPHY

- Aalen, S. ‘Versuch einer Analyse des Diakonia-Begriffes im Neuen Testament,’ in W. C. Weinrich (ed.), *The New Testament Age: Essays in Honor of Bo Reicke* (Macon: Mercer, 1984), pp. 1–13.
- Aasgaard, R. ‘Brotherhood in Plutarch and Paul: Its Role and Character,’ in H. Moxnes (ed.), *Constructing Early Christian Families: Family as Social Reality and Metaphor* (London/New York: Routledge, 1997), pp. 166–182.
- . “*My Beloved Brothers and Sisters!*” *Christian Siblingship in Paul* (JSNTSup, 265; Edinburgh: T&T Clark, 2004).
- Abrahamsen, V. A. ‘The Orante and the Goddess in the Roman Catacombs,’ *Journal of Higher Criticism* 9 (2002), pp. 1–15.
- Achtemeier, P. J. ‘*Omne Verbum Sonat*: The New Testament and the Oral Environment of Late Western Antiquity,’ *JBL* 109 (1990), pp. 3–27.
- Ainalov, D. V. *The Hellenistic Origins of Byzantine Art* (New Brunswick: Rutgers University Press, 1961).
- Albertson, F. C. ‘An Isiac Model for the Raising of Lazarus in Early Christian Art,’ *JAC* 38 (1995), pp. 123–132, pls. 1–2.
- Alexander, J. J. G. ‘Art History, Literary History, and the Study of Medieval Illuminated Manuscripts,’ *Studies in Iconography* 18 (1997), pp. 51–66.
- Alexander, L. C. ‘Sisters in Adversity: Retelling Martha’s Story,’ in G. J. Brooke (ed.), *Women in the Biblical Tradition* (Lewiston: Edwin Mellen Press, 1992), pp. 167–186.
- Alexiou, M. *The Ritual Lament in Greek Tradition*. 2nd revised edition (D. Yatromanolakis & P. Roilos [eds.]; Lanham: Rowman & Littlefield, 2002).
- Allberry, C. R. C. *A Manichaean Psalm-Book Part II* (Manichaean Manuscripts in the Chester Beatty Collection 2; Stuttgart: Kohlhammer, 1938).
- Allen, P. & Datema, C. *Leontius: Fourteen Homilies* (Byzantina Australiensia 9; Sydney: Australian Association for Byzantine Studies, 1991).
- Allison, D. ‘Peter and Cephas: One and the Same,’ *JBL* 111 (1992), pp. 489–495.
- Alsup, J. E. *The Post-Resurrection Appearance Stories of the Gospel Tradition* (London: SPCK, 1975).
- Alzati, C. *Ambrosianum Mysterium: The Church of Milan and its Liturgical Tradition*. Vol. 1 (G. Guiver [trans.]; Cambridge: Grove, 1999).
- Amsler, F. ‘The Apostle Philip, the Viper, the Leopard and the Kid: The Masked Actors of a Religious Conflict in Hierapolis of Phrygia,’ *SBL Seminar Papers* 35 (1996), pp. 432–437.
- . *Acta Philippi: Commentarius* (CCSA 12; Turnhout: Brepols, 1999).
- Andersen, Ø. ‘Oral Tradition,’ in H. Wansbrough (ed.), *Jesus and the Oral Gospel Tradition* (Sheffield: Sheffield Academic Press, 1991), pp. 17–58.
- Apostolos-Cappadona, D. ‘On the Visual and the Vision: The Magdalene in Early Christian and Byzantine Art and Culture,’ in D. Good (ed.), *Mariam, the Magdalen, and the Mother* (Bloomington: Indiana University Press, 2005), pp. 123–149.
- Arendzen, J. P. ‘An Entire Syriac Text of the “Apostolic Church Order”,’ *JTS* 3 (1901a), pp. 59–80.
- . ‘A New Syriac Text of the Apocalyptic Part of the “Testament of the Lord”,’ *JTS* 2 (1901b), pp. 401–416.
- Arichea, D. C. ‘Who was Phoebe? Translating *Diakonos* in Romans 16.1’ *Bible Translator* 39 (1988), pp. 401–409.

- Arlandson, J. M. *Women, Class, and Society in Early Christianity: Models from Luke-Acts* (Peabody: Hendrickson, 1997).
- Atchley, E. G. C. F. *The Ambrosian Liturgy: The Ordinary and Canon of the Mass According to the Rite of the Church of Milan* (London: Cope & Fenwick, 1909).
- Atwood, R. *Mary Magdalene in the New Testament Gospels and Early Tradition* (European Studies Series XXIII, 457; Bern: Peter Lang, 1993).
- Augsten, M. 'Lukanische Miszelle,' NTS 14 (1967–68), pp. 581–583.
- Aune, D. E. 'Prolegomena to the Study of Oral Tradition in the Hellenistic World,' in H. Wansbrough (ed.), *Jesus and the Oral Gospel Tradition* (Sheffield: Sheffield Academic Press, 1991), pp. 59–106.
- Bailey, J. A. *The Traditions Common to the Gospels of Luke and John* (Supplements to Novum Testamentum 7; Leiden: Brill, 1963).
- Bailey, K. E. 'Informal Controlled Oral Tradition and the Synoptic Gospels,' *Asia Journal of Theology* 5 (1991), pp. 34–54.
- Baker, A. "One Thing Necessary," CBQ 27 (1965), p. 137.
- Baldovin, J. F. *The Urban Character of Christian Worship: The Origins, Development and Meaning of Stational Liturgy* (Orientalia Analecta Christiana 228; Rome: Pont. Institutum Studiorum Orientalium, 1987).
- . *Liturgy in Ancient Jerusalem* (Bramcote: Grove, 1989).
- . 'Hippolytus and the Apostolic Tradition: Recent Research and Commentary,' TS 64 (2003), pp. 520–542.
- Baltz, F. W. *Lazarus and the Fourth Gospel Community* (Mellen Biblical Press Series 37; Lewiston: Mellen Biblical Press, 1996).
- Bangerter, O. *Frauen im Aufbruch: Die Geschichte einer Frauenbewegung in der Alten Kirche. Ein Beitrag zur Frauenfrage* (Neukirchen-Vluyn: Neukirchener Verlag, 1971).
- Barag, D. & Wilkinson, J. 'The Monza-Bobbio Flasks and the Holy Sepulchre,' *Levant* 6 (1974).
- Barkhuizen, J. H. 'Homily 3 of Amphilochius of Iconium: "On the Four-day {Dead} Lazarus"—An Essay in Interpretation,' *Acta Patristica et Byzantina* 5 (1994), pp. 1–11.
- Barnett, J. M. *The Diaconate—A Full and Equal Order: A Comprehensive and Critical Study of the Origin, Development, and Decline of the Diaconate in the Context of the Church's Total Ministry and a Proposal for Renewal* (New York: Seabury, 1981).
- Barrett, C. K. *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*. 2nd edition (Philadelphia: Westminster Press, 1978).
- Bartlet, J. V. *Church-Life and Church-Order During the First Four Centuries* (Oxford: Blackwell, 1943).
- Bartoccini, R. 'Una Capsella Marmorea Cristiana Rinvenuta in Ravenna,' *Felix Ravenna* II 35 (1930), pp. 21–33.
- Bassler, J. 'The Widow's Tale: A Fresh Look at 1 Tim 5:3–16,' *JBL* 103 (1984), pp. 23–41.
- . *1 Timothy, 2 Timothy, Titus* (Abingdon New Testament Commentaries; Nashville: Abingdon, 1996).
- Bauckham, R. 'Salome the Sister of Jesus, Salome the Disciple of Jesus, and the Secret Gospel of Mark,' *NovT* 33/3 (1991), pp. 245–75.
- . *Gospel Women: Studies of the Named Women in the Gospels* (Grand Rapids/Cambridge: Eerdmans, 2002).
- Bauer, W. *Rechtgläubigkeit und Ketzerei im ältesten Christentum*. 2nd edition (Georg Strecker [ed.]; Tübingen: Mohr, 1964).
- Baumstark, A. 'Die Heiligtümer des Byzantinischen Jerusalem nach einer übersehenden Quelle,' OC 5 (1905), pp. 227–289.
- . 'Ostsyrisches Christentum und ostsyrischer Hellenismus,' *RQ* 22 (1908), pp. 1–35.

- . *Festbrevier und Kirchenjahr der syrischen Jakobiten: Eine liturgiegeschichtliche Vorarbeit* (Paderborn: Ferdinand Schöningh, 1910).
- . ‘Alte und neue Spuren eines außerkanonischen Evangeliums (vielleicht des Ägypterevangeliums),’ *ZNW* 13 (1913), pp. 232–247.
- . ‘Hippolytos und die außerkanonische Evangelienquelle des äthiopischen Galiläa-Testaments,’ *ZNW* 15 (1914), pp. 332–335.
- . *Die Modestianischen und die Konstantinischen Bauten am Heiligen Grabe zu Jerusalem: Eine Nachprüfung der Forschungsergebnisse von A. Heisenberg, Grabeskirche und Apostelkirche: Zwei Basiliken Konstantins, Band I* (Paderborn: Schöningh, 1915).
- . ‘Ein vorkonstantinischer Bildtyp des Myrrhophorengangs,’ *RQ* 31 (1923), pp. 5–20.
- . ‘Bild und Lied des Christlichen Ostens,’ in W. R. Worriinger, H. Reiners & L. Seligmann (eds.), *Festschrift zum sechzigsten Geburtstag von Paul Clemen, 31. Oktober 1926* (Bonn: Cohen, 1926), pp. 168–180.
- . ‘Denkmäler der Entstehungsgeschichte des byzantinischen Ritus,’ *OC* 3/2 (1927a), pp. 1–32.
- . ‘Saïdische und Griechische Liturgie Denkmäler,’ *OC* 3/2 (1927b), pp. 379–80.
- . *Comparative Liturgy*. Revised edition (F. G. Cross [trans.]; B. Botte [ed.]; London: Mowbray, 1958).
- BeDuhn, J. & Harrison, G. ‘The Tebessa Codex: A Manichean Treatise on Biblical Exegesis and Church Order,’ in P. Mirecki & J. BeDuhn (eds.), *Emerging from Darkness: Studies in the Recovery of Manichaean Sources* (Leiden: Brill, 1997), pp. 33–87.
- Bellet, P. ‘Testimonios Coptos de la aparicion de Christo resuscitato a la Virgen,’ *Estudios Biblicos* 13 (1954), pp. 199–205.
- Bénazeth, D. ‘Les encensoirs de la collection copte du Louvre,’ *La revue du Louvre et des Musées de France* 38 (1988), pp. 294–300.
- Benoit, F. *Sarcophages paleochrétiens d’Arles et de Marseille* (Paris: Centre national de la recherche scientifique, 1954).
- Bernabò, M. *Pseudepigraphal Images in Early Art* (North Richland Hills: BIBAL Press, 2001).
- Bertonière, G. *The Historical Development of the Easter Vigil and Related Services in the Greek Church* (Orientalia Christiana Analecta 193; Rome: Pont. Institutum Studiorum Orientalium, 1972).
- Beutler, J. ‘Méthodes et problèmes de la recherche Johannique aujourd’hui,’ in by J.-D. Kaestli, J.-M. Poffet & J. Zumstein (eds.), *La Communauté johannique et son histoire: La trajectoire de l’évangile de Jean aux deux premiers siècles* (Genève: Labor et Fides, 1990), pp. 15–38.
- Beyer, H. W. ‘διακονέω διακονία διάκονος,’ in *TWNT* 2 (1935), pp. 81–93.
- Beylot, R. *Le Testamentum Domini Éthiopian* (Louvain: Peeters, 1984).
- Bickell, J. W. *Geschichte des Kirchenrechts I* (Giessen, 1843).
- Bieberstein, S. *Verschwiegene Jüngerinnen—vergessene Zeuginnen: Gebrochene Konzepte im Lukasevangelium* (NTOA 38; Fribourg/Göttingen: Editions universitaires/Vandenhoeck & Ruprecht, 1998).
- Birdsall, J. N. ‘A Further Decipherment of Papyrus G 2323 of the Papyrussammlung der Österr. Nationalbibliothek,’ *Wiener Studien* 76 (1963), pp. 163–164.
- Blanc, C. *Origen: Commentaire sur Saint Jean, texte Grec*. 5 vols. (SC 120, 157, 222, 290, 385; Paris: Cerf, 1966).
- Bode, E. L. ‘Liturgical Sitz im Leben for the Gospel Tradition of the Women’s Easter Visit to the Tomb of Jesus,’ *CBQ* 32 (1970), pp. 237–242.
- Boer, E. de. *Mary Magdalene: Beyond the Myth* (J. Bowden [trans.]; Harrisburg: TPI, 1997).
- . ‘Mary Magdalene and the Disciple Jesus Loved,’ *Lectio Difficilior* 2000/1.

- . *The Gospel of Mary: Beyond a Gnostic and a Biblical Mary Magdalene* (JSNTSup 260; Edinburgh: T&T Clark, 2004).
- Boismard, M.-E. & Lamouille, A. *L'Evangile de Jean* (Synopse des Quartres Evangiles en français 3; Paris: Cerf, 1977).
- Bonwetsch, G. N. *Studien zu den Kommentaren Hippolyts zum Buche Daniel und Hohen Liede* (TU 16/2; Leipzig: Hinrichs, 1897).
- . *Hippolyts Kommentar zum Hohenlied auf Grund von N. Marrs Ausgabe des Grusinischen Textes* (TU 23 [Neue Folge 8,2c]; Leipzig: J. C. Hinrichs, 1902).
- Boor, H. de. *Die Textgeschichte der Lateinischen Osterfeiern* (Tübingen: Max Niemeier, 1967).
- Borret, M. *Origen Contre Celse: Introduction, texte critique, traduction et notes.* 5 vols. (SC 132, 136, 147, 150, 227; Paris: Cerf, 1967–76).
- Boughton, L. C. ‘From Pious Legend to Feminist Fantasy: Distinguishing Hagiographical License from Apostolic Practice in the *Acts of Paul/Acts of Thecla*,’ *JR* 71/3 (1991), pp. 362–383.
- Bovon, F. ‘Le privilège pascal de Marie-Madeleine,’ *NTS* 30 (1984), pp. 50–62.
- . ‘Les Actes de Philippe,’ in *ANRW* II.25.6 (1988a), pp. 4431–4527.
- . ‘The Synoptic Gospels and the Noncanonical Acts of the Apostles,’ *HTR* 81/1 (1988b), pp. 19–36.
- . *New Testament Traditions and Apocryphal Narratives* (J. Haapiseva-Hunter [trans.]; D. Y. Hadidian [ed.]; Princeton Theological Monograph Series 36; Allison Park: Pickwick, 1995).
- . ‘Mary Magdalene in the *Acts of Philip*,’ in F. S. Jones (ed.), *Which Mary? The Marys of Early Christian Tradition* (Atlanta: Society of Biblical Literature, 2002), pp. 75–89.
- . ‘Women Priestesses in the Apocryphal Acts of Philip,’ in S. Matthews, C. B. Kittredge & M. Johnson-Debaufre (eds.), *Walk in the Ways of Wisdom: Essays in Honor of Elisabeth Schüssler Fiorenza* (Harrisburg/London/New York: Trinity Press International, 2003), pp. 109–121.
- Bovon, F., Bouvier, B. & Amsler, F. *Acta Philippi: Textus* (CCSA 11; Turnhout: Brepols 1999).
- Bovon, F. & Junod, É. ‘Reading the Apocryphal Acts of the Apostles,’ *Semeia* 38 (1986), pp. 161–171.
- Bowman, J. *The Fourth Gospel and the Jews: A Study in R. Akiba, Esther, and the Gospel of John* (Pittsburgh theological monograph series 8; Pittsburgh: Pickwick, 1975).
- Boyarin, D. ‘Reading Androcentrism Against the Grain: Women, Sex and Torah-study,’ *Poetics Today* 12 (1991), pp. 29–53.
- Boyce, M. *A Reader in Manichean Middle Persian and Parthian: Texts with Notes* (Leiden: Brill, 1975).
- Bradshaw, P. F. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy.* 2nd edition (London: SPCK, 2002a).
- . (ed.). *The New SCM Dictionary of Liturgy and Worship* (London: SCM Press, 2002b)
- Brakmann, H. ‘Zur Geschichte der eucharistischen Nüchternheit in Ägypten,’ *Muséon* 84 (1971), pp. 199–211.
- Brant, J.-A. A. ‘Husband Hunting: Characterization and Narrative Art in the Gospel of John,’ *Biblical Interpretation* 4/2 (1996), pp. 205–223.
- Breckenridge, J. D. ‘“Et Prima Vedit”: The Iconography of the Appearance of Christ to his Mother,’ *The Art Bulletin* 39 (1957), pp. 9–32.
- Bréhier, L. ‘Les trésors d'argenterie et l'école artistique d'Antioche,’ *Gazette des Beaux-Arts* (1920), pp. 173–196.
- . ‘Les mosaïques à fond d'azur,’ *REB* 3 (1945), pp. 19–28.
- Bremmer, J. ‘Women in the Apocryphal Acts of John,’ in J. Bremmer (ed.), *The Apocryphal Acts of John* (Kampen: Kok Pharos, 1995), pp. 37–56.

- Brock, A. Graham. 'What's in a Name: The Competition for Authority in Early Christian Texts,' *SBL Seminar Papers* 37/1 (1998), pp. 106–124.
- . 'Peter, Paul, and Mary: Canonical vs Non-Canonical Portrayals of Apostolic Witnesses,' *SBL Seminar Papers* 38 (1999), pp. 173–202.
- . 'Setting the Record Straight—the Politics of Identification: Mary Magdalene and Mary the Mother in *Pistis Sophia*,' in F. S. Jones (ed.), *Which Mary? The Marys of Early Christian Tradition* (Atlanta: Society of Biblical Literature, 2002), pp. 43–52.
- . *Mary Magdalene, the First Apostle: The Struggle for Authority* (Harvard Theological Studies 51; Cambridge: Harvard University Press, 2003).
- Brock, S. P. 'Some New Syriac Texts Attributed to Hippolytus,' *Muséon* 94 (1981), pp. 177–200.
- . 'Mary in Syriac Tradition,' in A. Stacpoole (ed.), *Mary's Place in Christian Dialogue: Occasional Papers of the Ecumenical Society of the Blessed Virgin Mary 1970–1980* (Slough: St Paul, 1982), pp. 182–191.
- . 'Two Syriac Verse Homilies on the Binding of Isaac,' *Muséon* 99 (1986), pp. 61–129.
- . 'From Ephrem to Romanos,' *Studia Patristica* 20 (1989), pp. 139–151.
- Brodie, T. L. *The Gospel According to John: A Literary and Theological Commentary* (New York: Oxford University Press, 1993a).
- . *The Quest for the Origin of John's Gospel: A Source-Oriented Approach* (New York: Oxford University Press, 1993b).
- Brooks, E. W. *The Sixth Book of the Select Letters of Severus, Patriarch of Antioch: In the Syriac Version of Athanasius of Nisibis* (London: Published for the Text and translation society by Williams and Norgate Gregg International, 1969).
- Brooten, B. 'Jüdinnen zur Zeit Jesu: Ein Plädoyer für Differenzierung,' *Theologische Quartalschrift* 161/4 (1981), pp. 280–285.
- . *Women Leaders in the Ancient Synagogue* (Brown Judaic Studies 36; Chico: Scholars Press, 1982).
- . 'Early Christian Women and their Cultural Context: Issues of Method in Historical Reconstruction,' in A. Y. Collins (ed.), *Feminist Perspectives on Biblical Scholarship* (Chico: Scholars Press, 1985), pp. 65–91.
- . 'Jewish Women's History in the Roman Period: A Task for Christian Theology,' *HTR* 79 (1986), 22–30.
- Brown, L. A. 'Asceticism and Ideology: The Language of Power in the Pastoral Epistles,' *Semeia* 57 (1992), pp. 77–94.
- Brown, P. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988).
- Brown, R. E. *The Gospel According to John: Introduction, Translation, and Notes* (Anchor Bible Commentary 29, 29a; Garden City: Doubleday, 1966).
- . 'Roles of Women in the Fourth Gospel,' *TS* 36 (1975), pp. 688–699.
- . *The Death of the Messiah: From Gethsemane to the Grave. A Commentary on the Passion Narratives in the Four Gospels* (Anchor Bible reference library; New York: Doubleday, 1994).
- Brutscheck, J. *Die Maria-Marta-Erzählung: Eine redaktionskritische Untersuchung zu Lk 10,38–42* (Bonner Biblische Beiträge 64; Frankfurt am Main: Hanstein, 1986).
- Buchthal, H. & Kurz, O. *A Hand List of Illuminated Oriental Christian Manuscripts* (Nendeln, Liechtenstein: Kraus Reprint, 1968 [Original edition: London: Warburg Institute, 1942]).
- Budge, E. A. W. *Coptic Apocrypha in the Dialect of Upper Egypt* (London: Printed by order of the Trustees, 1913).
- Bultmann, R. *Das Evangelium des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1941).

- Bumpus, M. R. 'The Story of Martha and Mary and the Potential for Transformative Engagement: Luke 10:38–42' (PhD Diss; Berkeley, CA: Graduate Theological Union, 2000).
- Burkett, D. 'Two Accounts of Lazarus' Resurrection in John 11,' *NovT* 36 (1994), pp. 209–232.
- Burrus, V. 'Chastity as Autonomy: Women in the Stories of the Apocryphal Acts,' *Semeia* 38 (1986), pp. 101–117.
- . *Chastity as Autonomy: Women in the Stories of Apocryphal Acts* (Studies in Women and Religion 23; Lewiston and Queenston NY: Edwin Mellen Press, 1987).
- . 'Rhetorical Stereotypes in the Portrait of Paul of Samosata,' *VC* 43/3 (1989), pp. 215–225.
- Busse, U. 'Johannes und Lukas: Die Lazarusperikope, Frucht eines Kommunikationsprozesses,' in A. Deniaux (ed.), *John and the Synoptics* (Leuven: Leuven University Press, 1992), pp. 281–306.
- Butterworth, G. W. *Clement of Alexandria* (Loeb Classical Library; London: Heinemann, 1919).
- Buxton, D. R. *The Abyssinians* (Ancient Peoples and Places 71; London: Thames & Hudson, 1970).
- Byrne, B. *Lazarus: A Contemporary Reading of John 11:1–46* (Homebush: St Paul, 1990).
- Caird, G. B. *The Gospel of St Luke* (London: Adam & Charles Black, 1963).
- Camber, R. 'Terracotta Amulets from the Holy Land,' in *Acts of 15th International Congress of Byzantine Studies, Athens 1976* (Athens, 1981), pp. 99–106.
- Cameron, A. 'Virginity as Metaphor: Women and the Rhetoric of Early Christianity,' in A. Cameron (ed.), *History as Text: The Writing of Ancient History* (London: Duckworth, 1989), pp. 184–205.
- Cameron, R. *The Other Gospels: Non-Canonical Gospel Texts* (Philadelphia: Westminster Press, 1982).
- Cameron, R. & Dewey, A. J. *The Cologne Mani Codex (P. Colon. inv. nr. 4780): Concerning the Origin of his Body* (Missoula: Scholars Press, 1979).
- Camille, M. 'Seeing and Reading: Some Visual Implications of Medieval Literacy and Illiteracy,' *Art History* 8 (1985), pp. 26–49.
- Cantalamessa, R. *Easter in the Early Church: An Anthology of Jewish and Early Christian Texts* (J. M. Quigley & J. T. Lienhard [trans.]; Collegeville: Liturgical Press, 1993).
- Cardman, F. 'The Rhetoric of Holy Places: Palestine in the Fourth Century,' *Studia Patristica* 17 (1993), pp. 18–25.
- . 'Women, Ministry, and Church Order in Early Christianity,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999), pp. 300–329.
- Carson, D. A. 'Current Source Criticism of the Fourth Gospel: Some Methodological Questions,' *JBL* 97/3 (1978), pp. 411–429.
- Carter, R. E. 'The Chronology of Twenty Homilies of Severian of Gabala,' *Traditio* 55 (2000), pp. 1–17.
- Carter, W. 'Getting Martha Out of the Kitchen: Luke 10:38–42 Again,' *CBQ* 58 (1996), pp. 264–280.
- Cartlidge, D. R. 'Combien d'unités avez-vous de trois à quatre: What do We Mean by Intertextuality in Early Church Studies?' *SBL Seminar Papers* 29 (1990), pp. 400–411.
- . 'Which Path at the Crossroads? Early Christian Art as a Hermeneutical and Theological Challenge,' in J. Hills (ed.), *Common Life in the Early Church: Essays Honoring Graydon F. Snyder* (Harrisburg: Trinity Press International, 1998), pp. 357–372.

- Cartlidge, D. R. & Elliott, J. K. *Art and the Christian Apocrypha* (London: Routledge, 2001).
- Cassiday, B. *Iconography at the Crossroads* (Index of Christian Art 2; Princeton: Princeton University Press, 1993).
- Castelli, E. A. 'Paul on Women and Gender,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999), pp. 221–235.
- Cavallera, F. S. *Eustathii, episcopi Antiocheni in Lazarum, Mariam et Martham homilia christologica: nunc primum e codice gronouiano ed. cum commentario de fragm. Eustathianis accesserunt fragm.* (Paris: Picard, 1905).
- Cecchelli, C. Furlani, G. & Salmi, M. (eds). *The Rabbula Gospels: Facsimile Edition of the Miniatures of the Syriac Manuscript Plut. I, 56 in the Medicean-Laurentian Library* (Olten: Urs Graf, 1959).
- Cerrato, J. A. 'Hippolytus' *On the Song of Songs* and the New Prophecy,' *Studia Patristica* 31 (1997), pp. 268–273.
- . 'Martha and Mary in the Commentaries of Hippolytus,' *Studia Patristica* 34 (2001), pp. 294–297.
- . *Hippolytus between East and West: The Commentaries and the Provenance of the Corpus* (Oxford: Oxford University Press, 2002).
- Chappuzeau, G. 'Die Exegese von Hohelied 1,2a–b und 7 bei den Kirchenvätern von Hippolyt bis Bernhard: ein Beitrag zum Verständnis von Allegorie und Analogie,' *JAC* 18 (1975), pp. 90–143.
- . 'Die Auslegung des Hohenliedes durch Hippolyt von Rom,' *JAC* 19 (1976), pp. 45–81.
- Chazelle, C. M. 'Pictures, Books and the Illiterate: Pope Gregory I's Letters to Serenus of Marseilles,' *Word and Image* 6 (1990), pp. 138–153.
- Cheyne, T. K. C. 'Martha,' in T. K. C. Cheyne & J. Sutherland Black (eds.), *Encyclopaedia Biblica: A Critical Dictionary of the Literary Political and Religious History of the Bible*. Vol. 3 (London: Adam & Charles Black, 1902), pp. 2951–2952.
- Chocheyras, J. *Les Saintes de la Mer: Madeleine, Marthe, les Saintes Maries de la Provence à la Bourgogne* (Orléans: Paradigme, 1998).
- Clark, E. A. 'Ideology, History, and the Construction of "Woman" in Late Ancient Christianity,' *JECS* 2 (1994), pp. 155–184.
- . 'Holy Women, Holy Words: Early Christian Women, Social History, and the "Linguistic Turn",' *JECS* 6 (1998a), pp. 413–430.
- . 'The Lady Vanishes: Dilemmas of a Feminist Historian After the "Linguistic Turn",' *Church History* 67/1 (1998b), pp. 1–31.
- . *Reading Renunciation: Asceticism and Scripture in Early Christianity* (Princeton: Princeton University Press, 1999).
- . 'Women, Gender, and the Study of Christian History,' *Church History* 70/3 (2001), pp. 395–426.
- Clemens, J. D. (ed.). *Breviarium Iuxta Ritum Ecclesiae Antiochenae Syrorum* (Mosul: Typis Fratrum Praedicatorum, 1886–1896).
- Cole, S. Guettel. 'Could Greek Women Read and Write?' *Women's Studies* 8 (1981), pp. 129–155.
- Colin, F. 'Les Prêtresses Indigènes dans L'Égypte Hellénistique et Romaine: Une question à la croisée des sources grecques et égyptiennes,' in H. Melaerts & L. Mooren (eds.), *Le rôle et le Statut de la Femme en Égypte Hellénistique, Romaine et Byzantine: Acts du colloque international, Bruxelles-Leuven, 27–29 Novembre 1997* (Paris/Leuven/Sterling: Peeters, 2002), pp. 41–122.
- Collins, J. N. *Diakonia: Re-interpreting the Ancient Sources* (New York: Oxford University Press, 1990).
- . 'Did Luke Intend a Disservice to Women in the Martha and Mary Story?' *BTB* 28 (1998), pp. 104–111.

- Coloe, M. 'Households of Faith (Jn 4:46–54; 11:1–44): A Metaphor for the Johannine Community,' *Pacifica* 13/3 (2000), pp. 326–335.
- . *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville: Liturgical Press, 2001).
- Connolly, R. H. *Didascalia Apostolorum: The Syriac Version Translated and Accompanied by the Verona Latin Fragments* (Oxford: Clarendon Press, 1929).
- Conway, C. M. *Men and Women in the Fourth Gospel: Gender and Johannine Characterization* (SBL Dissertation Series 167; M. A. Powell [ed.]; Atlanta: Society of Biblical Literature, 1999).
- Conzelmann, H. 'χαρις κτλ.,' in *TWNT* 9 (1973), pp. 363–393.
- Cooper, J. & Maclean, A. J. *The Testament of Our Lord* (Edinburgh: T. & T. Clark, 1902).
- Cooper, K. *The Virgin and the Bride: Idealised Womanhood in Late Antiquity* (Cambridge: Harvard University Press, 1996).
- Corell, A. *Consummatum Est: Eschatology and Church in the Gospel of St. John* (London: SPCK, 1958).
- Corley, K. *Private Women, Public Meals: Social Conflict in the Synoptic Traditions* (Peabody: Hendrikson, 1993).
- . *Women and the Historical Jesus: Feminist Myths of Christian Origins* (Santa Rosa: Polebridge Press, 2002).
- Cotter, W. 'Women's Authority Roles in Paul's Churches: Countercultural or Conventional?' *NovT* 36/4 (1994), pp. 350–372.
- Cotton, H. M. 'Women and Law in the Documents from the Judaean Desert,' in H. Melaerts & L. Mooren (eds.), *Le Rôle et le Statut de la Femme en Égypte Hellénistique, Romaine et Byzantine: Acts du Colloque International, Bruxelles-Leuven, 27–29 Novembre 1997* (Paris/Leuven/Sterling: Peeters, 2002), pp. 123–147.
- Coyle, J. K. 'Mary Magdalene in Manichaeism?' *Muséon* 104 (1991), pp. 39–55.
- . 'Prolegomena to a Study of Women in Manichaeism,' in P. Mirecki & J. BeDuhn (eds.), *The Light and the Darkness: Studies in Manichaeism and its World* (Leiden/Boston/Köln: Brill, 2001), pp. 79–92.
- . 'Twelve Years Later: Revisiting the "Marys" of Manichaeism,' in D. Good (ed.), *Mariam, the Magdalen, and the Mother* (Bloomington: Indiana University Press, 2005), pp. 197–211.
- Craffert, P. F. 'Relationships Between Social Scientific, Literary, and Rhetorical Interpretation of Texts,' *BTB* 26/1 (1996), pp. 45–55.
- Crawford, S. W. 'Mothers, Sisters and Elders: Titles for Women in Second Temple Jewish and Early Christian Communities,' in J. R. Davila (ed.), *The Dead Sea Scrolls as Background to Postbiblical Judaism and Early Christianity* (Leiden/Boston: Brill, 2003), pp. 177–191.
- Creed, J. M. *The Gospel According to St. Luke: The Greek Text* (London: Macmillan, 1930).
- Cribbs, F. Lamar. 'St. Luke and the Johannine Tradition,' *JBL* 90 (1971), pp. 422–50.
- Cribiore, R. 'The Women in the Apollonios Archive and their Use of Literacy,' in H. Melaerts & L. Mooren (eds.), *Le Rôle et le Statut de la Femme en Égypte Hellénistique, Romaine et Byzantine: Acts du Colloque International, Bruxelles-Leuven, 27–29 Novembre 1997* (Paris/Leuven/Sterling: Peeters, 2002), pp. 149–166.
- Criddle, A. H. 'On the Mar Saba Letter Attributed to Clement of Alexandria,' *JECS* 3 (1995), pp. 215–220.
- Cross, F. L. 'Early Western Liturgical Manuscripts,' *JTS* 16 (1965), pp. 61–67.
- Crossan, J. D. *Four Other Gospels: Shadows on the Contours of Canon* (San Francisco/London/Sydney: Harper & Row, 1985).
- . *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*. 1st edition (San Francisco: HarperSanFrancisco, 1998).

- Crouzel, H., Fournier, F. & Périchon, P. *Origène Homélies sur S. Luc: Texte Latin et fragments Grecs* (SC 87; Paris: Cerf, 1962).
- Csányi, D. A. ‘Optima Pars: Die Auslegungsgeschichte von Lk 10, 38–42 bei den Kirchenvätern der ersten vier Jahrhunderte,’ *Studia Monastica* 2 (1960), pp. 5–78.
- Culpepper, R. A. *Anatomy of the Fourth Gospel: A Study in Literary Design* (Foundations and facets, New Testament; Philadelphia: Fortress Press, 1983).
- . *John, the Son of Zebedee: The Life of a Legend* (Studies on Personalities of the New Testament 1; Columbia: University of South Carolina Press, 1994).
- Czachesz, I. ‘Apostolic Commission Narratives in the Canonical and Apocryphal Acts of the Apostles’ (PhD Diss.; Groningen: University of Groningen, 2002).
- D’Angelo, M. R. ‘Women in Luke-Acts: A Redactional View,’ *JBL* 109/3 (1990a), pp. 441–461.
- . ‘Women Partners in the New Testament,’ *JFSR* 6 (1990b), pp. 65–86.
- . ‘(Re)presentations of Women in the Gospel of Matthew and Luke-Acts,’ in R. S. Kraemer & M. R. D’Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999a), pp. 171–195.
- . ‘(Re)presentations of Women in the Gospels: John and Mark,’ in R. S. Kraemer & M. R. D’Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999b), pp. 129–149.
- . ‘Reconstructing “Real” Women from Gospel Literature: The case of Mary Magdalene,’ in R. S. Kraemer & M. R. D’Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999c), pp. 105–128.
- . ‘“I Have Seen the Lord”: Mary Magdalen as Visionary, Early Christian Prophecy, and the Context of John 20:14–18,’ in D. Good (ed.), *Mariam, the Magdalen, and the Mother* (Bloomington and Indianapolis: Indiana University Press, 2005), pp. 95–122.
- Daniélou, J. *The Ministry of Women in the Early Church* (G. Simon [trans.]; London: The Faith Press, 1961).
- Danker, F. W. (ed.). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd edition (Chicago: University of Chicago Press, 2000).
- Darmstaedter, R. *Die Auferweckung des Lazarus in der altchristlichen und byzantinischen Kunst* (Bern: Arnaud, 1955).
- Darre, H. ‘De l’usage des hymnes dans l’Église, des origines à Saint Grégoire-le-Grand,’ in E. Ferguson (ed.), *Worship in Early Christianity* (New York/London: Garland, 1993), pp. 255–266.
- Dassmann, E. *Sündenvergebung durch Taufe, Busse und Martyrerfürbitte in den Zeugnissen frühchristlicher Frömmigkeit und Kunst* (Münsterische Beiträge zur Theologie 36; Münster: Verlag Aschendorff, 1973).
- Datema, C. *Amphilochii Iconiensis Opera: Orationes, pluraque alia quae supersunt, nonnulla etiam spuria* (CCSG 3; Turnhout: Brepols/Leuven: University Press, 1978).
- Dauer, A. *Die Passionsgeschichte im Johannesevangelium: Eine traditionsgeschichtliche und theologische Untersuchung zu Joh. 18,1–19,30* (München: Kösel-Verlag, 1972).
- . *Johannes und Lukas: Untersuchungen zu den johanneisch-lukanischen Parallelperikopen Joh 4,46–54/Lk 7,1–10–John 12,1–8/Lk 7,36–50; 10,38–42–John 20,19–29/Lk 4,36–49* (Würzburg: Echter, 1984).
- Davidson, J. A. ‘Things to be Understood and Things to be Done,’ *ExpTim* 94 (1982/83), pp. 306–307.
- Davies, S. L. *The Revolt of the Widows: The Social World of the Apocryphal Acts* (Carbondale: Southern Illinois University Press/London: Feffer & Simons, 1980).
- . ‘Women in the Third Gospel and the New Testament Apocrypha,’ in A.-J. Levine (ed.), *“Women Like This”: New Perspectives on Jewish Women in the Greco-Roman World* (Atlanta: Scholars Press, 1991), pp. 185–197.

- Davis, S. J. *The Cult of St. Thecla: A Tradition of Women's Piety in Late Antiquity* (Oxford: Oxford University Press, 2001).
- Day, P. D. *Eastern Christian Liturgies: The Armenian, Coptic, Ethiopian and Syrian Rites* (Shannon: Irish University Press, 1972).
- . *The Liturgical Dictionary of Eastern Christianity* (Collegeville: Liturgical Press, 1993).
- Declerck, J. H. *Eustathii Antiocheni, patris Nicaeni, Opera quae supersunt omnia* (CCSG 51; Turnhout: Brepols/Leuven: University Press, 2002).
- Delebecque, E. ‘‘Lazare est mort’’ (note sur Jean 11:14–15),’ *Biblica* 67/1 (1986), pp. 89–97.
- Delehaye, H. (ed.). *Synaxarium Ecclesiae Constantinopolitanae* (Brussels: Apud Socios Bollandianos, 1902).
- Denaux, A. *John and the Synoptics* (BETL 101; Leuven: Leuven University Press, 1992).
- Descamps, A.-L., et al. *Genèse et structure d'un texte du Nouveau Testament: Étude interdisciplinaire du chapitre 11 de l'évangile de Jean* (Lectio divina, 104; Paris: Cerf/Louvain-la-Neuve: Cabay, 1981).
- Dix, G. *The Shape of the Liturgy*. 2nd edition (Westminster: Dacre Press, 1945).
- Dmitrievskij, A. *Drevneišie Patriaršie Tipikoni: Svjatogrobskij Ierusalimskij i Velikoj Konstantinopolkoj Tserkvi* (Kiev, 1907).
- Dodd, C. H. *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953).
- . *Historical Tradition in the Fourth Gospel* (Cambridge: Cambridge University Press, 1963).
- Donna, R. B. *Cyprian: Letters (1–81)* (FC 51; Washington: Catholic University of America Press, 1964).
- Draper, J. A. ‘Barnabas and the Riddle of the Didache Revisited,’ *JSNT* 58 (1995), pp. 89–113.
- Drewer, L. ‘Recent Approaches to Early Christian and Byzantine Iconography,’ *Studies in Iconography* 17 (1996), pp. 1–65.
- Duensing, H. ‘Epistula Apostolorum,’ in W. Schneemelcher (ed.), *Neutestamentliche Apokryphen in deutscher Übersetzung*. Vol. 1 (Tübingen: J. B. C. Mohr [Paul Siebeck], 1968), pp. 126–155.
- Dufrenne, S. *L'illustration des psautiers grecs du moyen age* (Paris: Klincksieck, 1966).
- Dunn, P. W. ‘Women’s Liberation, the Acts of Paul, and Other Apocryphal Acts of the Apostles: A Review of Some Recent Interpreters,’ *Apocrypha* 4 (1993), pp. 245–261.
- Dupont, J. ‘De quoi est-il besoin (Lc x.42)?’ in E. Best & R. M. Wilson (eds.), *Text and Interpretation: Studies in the New Testament Presented to Matthew Black* (Cambridge: Cambridge University Press, 1979), pp. 115–120.
- Ebersole, G. L. ‘The Function of Ritual Weeping Revisited: Affective Expression and Moral Discourse,’ *History of Religions* 39/3 (2000), pp. 211–46.
- Egger, B. ‘Looking at Chariton’s Callirhoe,’ in J. R. Morgan & R. Stoneman (eds.), *Greek Fiction: The Greek Novel in Context* (London/New York: Routledge, 1994), pp. 31–48.
- Ehrhardt, A. A. T. ‘Judaeo-Christians in Egypt, the Epistula Apostolorum and the Gospel to the Hebrews,’ in F. L. Cross (ed.), *Studia Evangelica III: Papers Presented to the Second International Congress on New Testament Studies Held at Christ Church, Oxford, 1961*. Vol. 2 (Berlin: Akademie Verlag, 1964), pp. 360–382.
- Ehrman, B. D. ‘Text and Tradition: The Role of New Testament Manuscripts in Early Christian Studies. The Kenneth W. Clark Lectures, Duke Divinity School, 1997. Lecture One: Text and Interpretation: The Exegetical Significance of the “Original” Text,’ *TC: A Journal of Biblical Textual Criticism* 5 (2000).

- . ‘Cephas and Peter,’ *JBL* 109/3 (1990), pp. 463–474.
- Eisen, U. E. *Amtsträgerinnen im frühen Christentum: Epigraphische und literarische Studien* (Forschungen zur Kirchen- und Dogmengeschichte; A. M. Ritter [ed.]; Göttingen: Vandenhoeck & Ruprecht, 1996).
- Elliott, J. Keith. ‘Christian Apocrypha in Art and Texts,’ in D. H. Warren, A. G. Brock & D. W. Pao (eds.), *Early Christian Voices: In Texts, Traditions, and Symbols. Essays in Honor of François Bovon* (Boston/Leiden: Brill, 2003), pp. 283–292.
- Elliott, James, K. *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation* (Oxford: Clarendon Press, 1993).
- Ellis, E. E. ‘Paul and his Coworkers,’ *NTS* 17 (1970–71), pp. 437–452.
- Engemann, J. ‘Palästinensische Pilgerampullen im F.J. Dölger-Institut in Bonn,’ *JAC* 16 (1973), pp. 5–27.
- . ‘Das Jerusalem der Pilger: Kreuzauffindung und Wallfahrt,’ in E. Dassmann & J. Engemann (eds.), *JAC Ergänzungsband 20.2. Akten des XII. Internationalen Kongresses für Christliche Archäologie. Bonn 1991* (Münster: Aschendorffsche Verlagsbuchhandlung, 1995a), pp. 24–35.
- . ‘Eulogien und Votive,’ in E. Dassmann & J. Engemann (eds.), *JAC Ergänzungsband 20.1. Akten des XII. Internationalen Kongresses für Christliche Archäologie. Bonn 1991* (Münster: Aschendorffsche Verlagsbuchhandlung, 1995b), pp. 223–233.
- . ‘Biblische Themen im Bereich der Frühchristlichen Kunst,’ in G. Schöllgen & C. Scholten (eds.), *Stimuli: Exegese und ihre Hermeneutik in Antike und Christentum: Festschrift für Ernst Dassmann* (Münster: Aschendorffsche Verlagsbuchhandlung, 1996a), pp. 543–556.
- . ‘Zur Frage der Innovation in der spätantiken Kunst,’ in B. Brenk (ed.), *Innovation in der Spätantike: Kolloquium Basel 6. und 7. Mai 1994* (Wiesbaden: Reichert, 1996b), pp. 285–315.
- Esler, P. F. & Piper, R. A. *Lazarus, Mary and Martha: Social-Scientific Approaches to the Gospel of John* (Minneapolis: Fortress, 2006).
- Eustratiades, Sophronios. *Heirmologion* (Chennevières-sur-Marne: Ermitage, 1932).
- Evans, C. A. *Luke* (New International Biblical Commentary 3; Peabody: Hendrickson Publishers, 1990).
- Evans, C. F. ‘The Central Section of St Luke’s Gospel,’ in D. E. Nineham (ed.), *Studies in the Gospels: Essays in Memory of R.H. Lightfoot* (Oxford: Blackwell, 1955), pp. 37–53.
- Evans, E. *Tertullian’s Homily on Baptism* (London: SPCK, 1964).
- Evetts, B. T. A. *Severus: History of the Patriarchs of the Coptic Church of Alexandria*. 4 vols. (PO 1.2, 1.4, 5.1, 10.5; Paris: Firmin-Didot, 1948–).
- Faivre, A. *Naissance d’une Hiérarchie: Les premières étapes du cursus clérical* (Paris: Beauchesne, 1977).
- . ‘Le texte Grec de la Constitution Ecclésiastique des apôtres 16–20 et ses sources,’ *RSR* 55 (1981), pp. 31–42.
- . ‘Une femme peut-elle devenir laïque,’ *RSR* 58 (1984), pp. 242–250.
- . ‘Apostolicité et pseudo-apostolicité dans la *Constitution ecclésiastique des apôtres*: l’art de faire parler les origines,’ *RSR* 66 (1992), pp. 19–67.
- Fee, G. D. ‘“One Thing is Needful?” Luke 10:42,’ in E. J. Epp & G. D. Fee (eds.), *New Testament Criticism: Its Significance for Exegesis* (Oxford: Clarendon, 1981), pp. 61–75.
- Fehribach, A. *The Women in the Life of the Bridegroom: A Feminist Historical-Literary Analysis of the Female Characters in the Fourth Gospel* (Collegeville: Liturgical Press, 1998).
- Ferguson, E. ‘Psalm-Singing at the Eucharist: Liturgical Controversy in the 4th Cent.,’ *Austin Seminary Bulletin: Faculty Edition* 98 (1983), pp. 52–77.
- Ferguson, J. *Clement of Alexandria: Stromateis. Books One to Three* (FC 85; Washington: Catholic University of America Press, 1991).

- Finney, P. C. *The Invisible God: The Earliest Christians on Art* (New York/Oxford: Oxford University Press, 1994).
- Fitzmyer, J. A. *The Gospel According to Luke*. 2 vols. (Anchor Bible 28, 28A; Garden City: Doubleday, 1981).
- Foley, L. & McCloskey, P. *Saint of the Day*. 5th revised edition (Cincinnati: St. Anthony Messenger Press, 2003).
- Fortna, R. T. *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel* (SNTSMS 11; London: Cambridge University Press, 1970).
- . *The Fourth Gospel and its Predecessor: From Narrative Source to Present Gospel* (Edinburgh: T&T Clark, 1989).
- Frede, M. ‘Origen’s Treatise Against Celsus,’ in M. Edwards, M. Goodman & S. Price (eds.), *Apologetics in the Roman Empire: Pagans, Jews, and Christians* (Oxford: Oxford University Press, 1999), pp. 131–155.
- Frerich, S. ‘Zur Deutung der Szene “Frau vor Christus” auf Frühchristlichen Sarkophagen,’ in G. Schöllgen & C. Scholten (eds.), *Stimuli: Exegese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann* (Münster: Aschendorffsche Verlagsbuchhandlung, 1996), pp. 557–574.
- Fulghum, M. M. ‘Coins Used as Amulets in Late Antiquity,’ in S. R. Asirvatham, C. O. Pache & J. Watrous (eds.), *Between Magic and Religion: Interdisciplinary Studies in Ancient Mediterranean Religion and Society* (Lanham/Boulder/New York/Oxford: Rowman & Littlefield, 2001), pp. 139–147.
- Funk, F. X. von. *Doctrina duodecim apostolorum, Canones apostolorum ecclesiastici ac reliquae doctrinae de duabus viis expositiones veteres* (Tübingen: Laupp, 1887).
- Funk, W.-P. ‘The First Apocalypse of James,’ NTA 1 (1991), pp. 313–326.
- Gamble, H. Y. *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995).
- Gardner-Smith, P. *Saint John and the Synoptic Gospels* (Cambridge: The University Press, 1938).
- Garitte, G. *Traité d’Hippolyte sur David et Goliath, sur le Cantique des cantiques et sur l’Antéchrist. Version Géorgienne éditée et traduite par Gérard Garitte*. 2 vols. (CSCO 263, 264; Scriptores Iberici 15, 16; Louvain: Secrétariat du CSCO, 1965).
- Garrison, R. ‘Phoebe, the Servant-Benefactor and Gospel Traditions,’ in S. G. Wilson & M. Desjardins (eds.), *Text and Artifact in the Religions of Mediterranean Antiquity: Essays in Honour of Peter Richardson* (Waterloo: Wilfrid Laurier University Press, 2000), pp. 63–73.
- Geldenhuys, N. *Commentary on the Gospel of Luke: The English Text with Introduction Exposition and Notes* (Grand Rapids: Eerdmans, 1951).
- Georgi, D. *Die Gegner des Paulus im 2. Korintherbrief: Studien zur religiösen Propaganda in der Spätantike* (WMANT 11; Neukirchen-Vluyn: Neukirchener Verlag, 1964).
- Gerhards, A. ‘Der Schriftgebrauch in den altkirchlichen Liturgien,’ in G. Schöllgen & C. Scholten (eds.), *Stimuli: Exegese und ihre Hermeneutik in Antike und Christentum: Festschrift für Ernst Dassmann* (Münster: Aschendorffsche Verlagsbuchhandlung, 1996), pp. 177–190.
- Gerhardsson, B. *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity* (E. J. Sharpe [trans.]; Uppsala: Almqvist & Wiksell, 1961).
- Gerke, F. *Christus in der spätantiken Plastik* (Berlin: Kupferberg, 1940).
- Gianelli, C. ‘Témoignages Patristiques Grecs en Faveur d’une Apparition du Christ Ressuscité à la Vierge Marie,’ REB 11 (1953), pp. 106–119.
- Gill, D. ‘Observations on the Lukan Travel Narrative and Some Related Passages,’ HTR 63 (1970), pp. 199–221.
- Gillieson, T. ‘A Plea for Proportion: St Luke 10.38–42,’ ExpTim 59 (1947–48), pp. 111–112.

- Goehring, J. E. 'Libertine or Liberated: Women in the So-Called Libertine Gnostic Communities,' in K. L. King (ed.), *Images of the Feminine in Gnosticism* (Philadelphia: Fortress, 1988), pp. 329–344.
- Goetz, K. G. 'Zwei Beiträge zur synoptischen Quellenforschung' ZNW 20 (1921), pp. 165–170.
- Goggin, T. A. *Saint Chrysostom: Commentary on Saint John the Apostle and Evangelist, Homilies 1–47* (FC 33; New York: Fathers of the Church, 1957).
- Goguel, M. *La foi à la résurrection de Jésus dans le Christianisme primitif* (Paris: Leroux, 1933).
- Good, D. (ed.). *Mariam, the Magdalen, and the Mother* (Bloomington: Indiana University Press, 2005).
- Goulder, M. D. *Luke: A New Paradigm* (JSNTSup 20; Sheffield: JSOT Press, 1989).
- Grabar, A. 'La fresque des saintes femmes au tombeau à Doura,' *Cahiers Archéologiques* 8 (1956), pp. 9–26.  
———. *Ampoules de terre sainte (Monza—Bobbio)* (Paris: Kliencksieck, 1958).  
———. *Martyrium: Recherches sur le culte des reliques et l'art chrétien antique*. 2 vols. (London: Variorum Reprints, 1972).
- Grant, R. M. 'Gnostic Origins and the Basilidians of Irenaeus,' VC 13/2 (1959), pp. 121–125.
- Gregory, C. R. *Textkritik des Neuen Testamente*. 3 vols. (Leipzig: Hinrichs, 1909).
- Grigg, R. J. 'The Images on the Palestinian Flasks as Possible Evidence of the Monumental Decoration of Palestinian Martyria' (PhD Diss.; Minneapolis: University of Minnesota, 1974).
- Grosdidier de Matons, J. *Romanos le Mélode Hymnes: Introduction, texte critique, traduction et notes*. 5 vols. (SC 99, 110, 114, 128, 283; Paris: Cerf, 1964–81).  
———. *Romanos le Mélode et les Origines de la Poésie Religieuse à Byzance* (Paris: Beauchesne, 1977).  
———. 'Liturgie et Hymnographie: Kontakion et canon,' DOP 34–35 (1980–81), pp. 31–43.
- Gryson, R. *The Ministry of Women in the Early Church* (J. Laporte & M. L. Hall [trans.]; Collegeville: Liturgical Press, 1976).
- Guilding, A. *The Fourth Gospel and Jewish Worship: A Study of the Relation of St. John's Gospel to the Ancient Jewish Lectionary System* (Oxford: Clarendon Press, 1960).
- Guillaume, P.-M. 'Marie Madeleine,' in M. Viller (ed.), *Dictionnaire de Spiritualité: Ascétique et mystique, doctrine et histoire*. Vol. 10 (Paris: Beauchesne, 1980), pp. 559–575.
- Gunther, J. J. 'Syrian Christian Dualism,' VC 25 (1971), pp. 81–93.
- Haase, F. 'Zur Rekonstruktion des Bartholomäusevangeliums,' ZNW 16 (1915), pp. 93–112.
- Haenchen, E. *The Acts of the Apostles: A Commentary* (Oxford: Blackwell, 1971).  
———. *John: A Commentary on the Gospel of John*. 2 vols. (Hermeneia; R. W. Funk [trans.]; Philadelphia: Fortress Press, 1984).
- Haines-Eitzen, K. '"Girls Trained in Beautiful Writing": Female Scribes in Roman Antiquity and Early Christianity,' JECS 6/4 (1998), pp. 629–646.  
———. *Guardians of Letters: Literacy, Power, and the Transmitters of Early Christian Literature* (Oxford: Oxford University Press, 2000).
- Hakola, R. 'A Character Resurrected: Lazarus in the Fourth Gospel and Afterwards,' in D. Rhoads & K. Syreeni (eds.), *Characterization in the Gospels: Reconceiving Narrative Criticism* (Sheffield: Sheffield Academic Press, 1999), pp. 223–263.
- Hall, S. G. *Melito: On Pascha and Fragments* (Oxford: Clarendon Press, 1979).
- Hamilton, R. W. 'Thuribles, Ancient or Modern?' Iraq 36 (1974), pp. 53–65.
- Hanson, J. 'Stuttgart Casket and the Permeability of Byzantine Artistic Tradition,' Gesta 37 (1998), pp. 13–25.
- Harden, J. M. *The Ethiopic Didascalia* (London/New York: SPCK, 1920).

- Harley, F. 'Invocation and Immolation: The Supplicatory Use of Christ's Name on Crucifixion Amulets of the Early Christian Period,' in P. Allen, W. Mayer & L. Cross (eds.), *Prayer and Spirituality in the Early Church*. Vol. 2 (Everton Park: Centre for Early Christian Studies, 1999), pp. 245–257.
- Harnack, A. von. 'Vorläufige Bemerkungen zu dem jüngst syrisch und lateinisch publicierten *Testamentum Domini Nostri Jesu Christi*' SPAW 49 (1899), pp. 878–891.
- . *Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchenrechts* (TU 2; Berlin: Akademie Verlag, 1991a [Original edition Leipzig: Hinrichs, 1886]).
- . *Die Quellen der sogenannten Apostolischen Kirchenordnung nebst einer Untersuchung über den Ursprung des Lektorats und der anderen Niedereren Weihen. Bound with Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchenrechts* (TU 2; Berlin: Akademie Verlag, 1991b [Original edition Leipzig: Hinrichs, 1886])
- Hartenstein, J. *Die zweite Lehre: Erscheinungen des Auferstandenen als Rahmenerzählungen früchristlicher Dialoge* (Berlin: Akademie Verlag, 2000).
- Hartman, L. 'An Attempt at a Text-Centered Exegesis of John 21,' ST 38 (1984), pp. 29–45.
- Harvey, S. Ashbrook. 'On Holy Stench: When the Odor of Sanctity Sickens,' *Studia Patristica* 35 (2001a), pp. 90–101.
- . 'Spoken Words, Voiced Silence: Biblical Women in Syriac Tradition,' JECS 9 (2001b), pp. 105–131.
- . 'Women and Words: Texts by and About Women,' in F. Young, L. Ayres & A. Louth (eds.), *The Cambridge History of Early Christian Literature* (Cambridge: Cambridge University Press, 2004), pp. 382–390.
- . 'Revisiting the Daughters of the Covenant: Women's Choirs and Sacred Song in Ancient Syriac Christianity,' *Hugoye* 8/2 (2005).
- Haskins, S. *Mary Magdalene: Myth and Metaphor* (London: HarperCollins, 1993).
- Haupt, W. *Worte Jesu und Gemeindeüberlieferung: Untersuchungen zur Quellengeschichte der Synopse* (Leipzig: Hinrichs, 1913).
- Heales, A. 'Easter Sepulchres: Their Object, Nature and History,' *Archeologia* 42 (1869), pp. 263–308.
- Hearon, H. E. 'The Implications of "Orality" for Studies of the Biblical Text,' *Oral Tradition* 19/1 (2004a), pp. 96–107.
- . *The Mary Magdalene Tradition: Witness and Counter-Witness in Early Christian Communities* (Collegeville: Liturgical Press, 2004b).
- Heijer, J. den. 'Réflexions sur la composition de l'*Histoire des Patriarches d'Alexandrie*: les auteurs des sources coptes,' in W. Godlewski (ed.), *Coptic Studies: Acts of the Third International Congress of Coptic Studies* (Warsaw: Éditions Scientifiques de Pologne, 1990), pp. 107–113.
- Heine, R. E. *The Montanist Oracles and Testimonia* (Macon: Mercer University Press, 1989a).
- . *Origen: Commentary on the Gospel According to John. Books 13–32* (FC 89; Washington: Catholic University of America Press, 1993).
- Heine, S. 'Eine Person von Rang und Namen: Historische Konturen der Magdalenerin,' In D.-A. Koch, G. Sellin & A. Lindemann (eds.), *Jesu Rede von Gott und ihre Nachgeschichte im frühen Christentum* (Gütersloh: Gerd Mohn, 1989b), pp. 179–194.
- Heisenberg, A. *Ikonographische Studien* (München: Verlag der Bayerischen Akademie der Wissenschaft, 1922).
- Heldman, M. E. 'An Early Ethiopic Gospel Frontispiece in Ethiopia,' *Konsthistorisk Tidskrift* 48/3 (1979), pp. 107–121.
- Hellerman, J. H. *The Ancient Church as Family: Early Christian Communities and Surrogate Kinship* (Minneapolis: Fortress Press, 2001).

- Hengel, M. 'Maria Magdalena und die Frauen als Zeugen,' in O. Betz, M. Hengel & P. Schmidt (eds.), *Abraham unser Vater: Juden und Christen im Gespräch über die Bibel. Festschrift für Otto Michel zum 60. Geburtstag* (Leiden/Köln: Brill, 1963), pp. 243–256.
- Henneberry, B. H. 'The Raising of Lazarus (John 11:1–44): An Evaluation of the Hypothesis that a Written Tradition Lies Behind the Narrative' (PhD Diss., Leuven: Katholieke Universiteit Leuven, 1983).
- Hennecke, E. 'Zur Apostolischen Kirchenordnung,' *ZNW* 20 (1921), pp. 241–248.
- Hennecke, E. & Schneemelcher, W. *Neutestamentliche Apokryphen in deutscher Übersetzung*. 6. Aufl. (Tübingen: Mohr, 1990).
- Herrin, J. 'In Search of Byzantine Women: Three Avenues of Approach,' in A. Cameron & A. Kuhrt (eds.), *Images of Women in Antiquity* (Detroit: Wayne State University Press, 1993), pp. 167–189.
- Hilgenfeld, A. *Novum Testamentum Extra Canonum Receptum, fasc. IV.* (Leipzig: Lipsius, 1866).
- Hilhorst, A. 'Tertullian on the Acts of Paul,' in J. Bremmer (ed.), *The Apocryphal Acts of Paul and Thecla* (Kampen: Kok Pharos, 1996), pp. 150–163.
- Hill, C. E. 'The *Epistula Apostolorum*: An Asian Tract from the Time of Polycarp,' *JECS* 7/1 (1999), pp. 1–53.
- . *The Johannine Corpus in the Early Church* (Oxford/New York: Oxford University Press, 2004).
- Hillmer, M. R. 'The Gospel of John in the Second Century' (PhD Diss.; Cambridge: Harvard University, 1966).
- Hills, J. 'Proverbs as Sayings of Jesus in the *Epistula Apostolorum*,' *Semeia* 49 (1990a), pp. 7–34.
- . *Tradition and Composition in the Epistula Apostolorum* (Harvard Dissertations in Religion 24; Minneapolis: Fortress, 1990b).
- Hoffman, D. H. *The Status of Women and Gnosticism in Ireanaeus and Tertullian* (Studies in Women and Religion 36; Lewiston: Edwin Mellen, 1995).
- Hofman, J. 'Christliche Frauen im Dienst kleinasiatischer Gemeinden des ersten und zweiten Jahrhunderts: Eine prosopographische Studie,' *VC* 54/3 (2000), pp. 283–308.
- Holl, K. *Epiphanius, Bände 1–3: Ancoratus und Panarion*. 2. bearb. Aufl. Ed. J. Dummer. 2 vols. (Die griechischen christlichen Schriftsteller 25, 31, 37; Berlin: Akademie-Verlag, 1980–).
- Hope, V. M. 'Contempt and Respect: The Treatment of the Corpse in Ancient Rome,' in V. M. Hope & E. Marshall (eds.), *Death and Disease in the Ancient City* (London/New York: Routledge, 2000), pp. 104–127.
- Horbury, W. 'Women in the Synagogue,' in W. Horbury, W. D. Davies & J. Sturdy (eds.), *Cambridge History of Judaism*. Vol. 3 (Cambridge: Cambridge University Press, 1999), pp. 358–401.
- Horner, G. W. *The Statutes of the Apostles, or Canones Ecclesiastici* (London: Williams and Norgate, 1904).
- Hornschuh, M. *Studien zur Epistula Apostolorum* (Berlin: W. de Gruyter, 1965).
- Horsley, G. H. R. *New Documents Illustrating Early Christianity* (North Ryde: Ancient History Documentary Research Centre Macquarie University, 1981–).
- Horst, P. W. van der. *Ancient Jewish Epitaphs* (Kampen: Kok Pharos, 1991).
- Ilan, T. *Jewish Women in Greco-Roman Palestine: An Inquiry into Image and Status* (Texte und Studien zum antiken Judentum 44; Tübingen: Mohr/Siebeck, 1995).
- . *Mine and Yours are Hers: Retrieving Women's History from Rabbinic Literature*. (Leiden/New York: Brill, 1997).
- Irvin, D. 'The Ministry of Women in the Early Church: The Archaeological Evidence,' *Duke Divinity School Review* 45/2 (1980), pp. 76–86.
- Irwin, K. M. 'Archaeology does not Support Women's Ordination: A Response to Dorothy Irvin,' *Journal of Women and Religion* 3/2 (1984), pp. 32–42.

- Jaeger, W. *Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius* (Leiden: Brill, 1954).
- Jakab, A. ‘Une lettre “perdue” de Clément d’Alexandrie? (Morton Smith et l’évangile secret de Marc),’ *Apocrypha* 10 (1999), pp. 7–15.
- James, M. R. *The Apocryphal New Testament: Being the Apocryphal Gospels, Acts, Epistles and Apocalypses with Other Narratives and Fragments*. Corrected edition (Oxford: Clarendon Press, 1953).
- Jastrzebowska, E. ‘Neutestamentliche Darstellungen auf Pilgerandenken,’ in E. Dassmann & J. Engemann (eds.), *JAC Ergänzungsband 20,2. Akten des XII. Internationalen Kongresses für Christliche Archäologie. Bonn 1991* (Münster: Aschendorffsche Verlagsbuchhandlung, 1995), pp. 881–885.
- Jensen, A. *Gottes selbstbewußte Töchter: Frauenemanzipation im frühen Christentum?* (Freiburg: LIT, 1992).
- Jensen, R. M. ‘The Raising of Lazarus,’ *Bible Review* 12 (1995), pp. 20–28, 45.
- . ‘Giving Texts Vision and Images Voice: The Promise and Problems of Interdisciplinary Scholarship,’ in J. Hills (ed.), *Common Life in the Early Church: Essays Honoring Graydon F. Snyder* (Harrisburg: Trinity Press International, 1998), pp. 344–356.
- . *Understanding Early Christian Art* (London: Routledge, 2000).
- Jones, F. S. (ed.). *Which Mary? The Marys of Early Christian Tradition*. (SBL Symposium Series 19; Atlanta: Society of Biblical Literature, 2002).
- Jones, L. G. ‘Living by the Word: The Virtues of Hospitality,’ *CC* 109/20 (1992), p. 609.
- Junack, K. ‘Zu den Griechischen Lektionaren und ihrer Überlieferung der Katholischen Briefe,’ in K. Aland (ed.), *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare* (Berlin/New York: W. de Gruyter, 1972), pp. 498–591.
- Junod, É. ‘Actes apocryphes et hérésie: le jugement de Photius,’ in F. Bovon, M. van Esbroek, R. Goulet, É. Junod, J.-D. Kaestli, F. Morard, G. Poupon, J.-M. Prieur and Y. Tissot (eds.), *Les Actes Apocryphes des Apôtres: Christianisme et monde païen* (Genève: Labor et fides, 1981), pp. 11–24.
- Junod, É. & Kaestli, J.-D. *L’histoire des Actes apocryphes des apôtres du III<sup>e</sup> au IX<sup>e</sup> siècle: le cas des Actes de Jean* (Cahiers de la revue de théologie et de philosophie 7; Genève/Lausanne/Neuchâtel, 1982).
- Kaestli, J.-D. ‘Fiction littéraire et réalité sociale: Que peut-on savoir de la place des femmes dans le milieu de production des Actes apocryphes des Apôtres?’ *Apocrypha* 1 (1990a), pp. 279–302.
- . ‘Remarques sur le rapport du quatrième évangile avec la gnose et sa réception au II<sup>e</sup> siècle,’ in J.-D. Kaestli, J.-M. Poffet & J. Zumstein (eds.), *La Communauté johannique et son histoire: la trajectoire de l’évangile de Jean aux deux premiers siècles* (Genève: Labor et Fides, 1990b), pp. 351–356.
- Kalamazoo, D. M. *Rabanus Maurus: De vita Beatae Mariae Magdalena et sororis ejus Sanctae Marthae (The Life of Saint Mary Magdalene and of her Sister Saint Martha: A Medieval Biography)* (Michigan: Cistercian Publications, 1989).
- Karras, V. A. ‘The Liturgical Participation of Women in the Byzantine Church’ (PhD Diss.; Washington: Catholic University of America, 2002).
- . ‘Female Deacons in the Byzantine Church,’ *Church History* 73/2 (2004), pp. 272–316.
- . ‘The Liturgical Functions of Consecrated Women in the Byzantine Church,’ *TS* 66/1 (2005), pp. 96–116.
- Karris, R. J. ‘Women and Discipleship in Luke,’ *CBQ* 56/1 (1994), pp. 1–20.
- Kartsonis, A. ‘The Responding Icon,’ in L. Safran (ed.), *Heaven on Earth: Art and the Church in Byzantium* (University Park: Pennsylvania State University Press, 1998), pp. 58–80.
- Keating, J. F. *The Agapé and the Eucharist in the Early Church: Studies in the History of the Christian Love-Feasts* (New York: AMS Press, 1969).

- Keener, C. S. *The Gospel of John: A Commentary*. 2 vols. (Peabody: Hendrickson, 2003).
- Kelber, W. H. *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul and Q* (Philadelphia: Fortress, 1983).
- Kendrick, A. F. *Catalogue of Textiles from Burying-Grounds in Egypt*. Vol. 3: Coptic Period (London: Victoria & Albert Museum, 1922).
- Kermode, F. 'John,' in F. Kermode & R. Alter (eds.), *The Literary Guide to the Bible* (Cambridge: Belknap Press of Harvard University Press, 1987), pp. 440–466.
- Kessler, H. L. 'Pictures as Scripture in Fifth-Century Churches,' *SAOO* 2 (1985), pp. 17–35.
- Kilgallen, J. J. 'Martha and Mary: Why at Luke 10,38–42?' *Biblica* 84 (2003), pp. 554–561.
- Kim, J. K. *Woman and Nation: An Intercontextual Reading of the Gospel of John* (Biblical interpretation series 69; Boston: Brill, 2004).
- King, K. L. 'Mary Magdalene in the New Testament and Other Early Christian Literature' (Paper read at American Bible Society New Media Bible Project, at New York, 1998).
- . *What is Gnosticism?* (Cambridge: Belknap Press of Harvard University Press, 2003).
- King, M. H. 'The Legend of Martha and Mary,' *Vox Benedictina* 6/1 (1989), pp. 5–13.
- Kiraz, G. A. *Comparative Edition of the Syriac Gospels*. 4 vols. (New Testament Tools and Studies 21; Leiden: Brill, 1996).
- Kirk, A. 'Social and Cultural Memory,' in A. Kirk & T. Thatcher (eds.), *Memory, Tradition, and Text: Uses of the Past in Early Christianity* (Leiden/Boston: Brill, 2005), pp. 1–24.
- Kitzberger, I. R. 'Mary of Bethany and Mary of Magdala—Two Female Characters in the Johannine Passion Narrative: A Feminist, Narrative-Critical Reader Response,' *NTS* 41 (1995), pp. 564–586.
- Kitzinger, E. 'The Cult of Images in the Age Before Iconoclasm,' *DOP* 45 (1954), pp. 83–150.
- . 'Reflections on the Feast Cycle in Byzantine Art,' *Cahiers Archéologiques* 36 (1988), pp. 51–73.
- Klauck, H.-J. *Apocryphal Gospels: An Introduction* (B. McNeil [trans.]; London/New York: T&T Clark, 2003).
- Klauser, T. 'Erwägungen zur Entstehung der altchristlichen Kunst,' *ZG* 76 (1965), pp. 1–11.
- Klein, H. 'Die lukanisch-johanneische Passionstradition,' *ZNW* 67 (1976), pp. 155–186.
- Koester, H. 'Apocryphal and Canonical Gospels,' *HTR* 73 (1980), pp. 105–130.
- . 'History and Development of Mark's Gospel (From Mark to Secret Mark and "Canonical" Mark),' in B. Corley (ed.), *Colloquy on New Testament Studies: A Time for Reappraisal and Fresh Approaches* (Macon: Mercer University Press, 1983), pp. 35–85.
- . 'Überlieferung und Geschichte der frühchristlichen Evangelienliteratur,' in *ANRW* II.25.2 (1984), pp. 1463–1542.
- . 'The Text of the Synoptic Gospels in the Second Century,' in W. L. Petersen (ed.), *Gospel Traditions in the Second Century* (Notre Dame/London: University of Notre Dame Press, 1989), pp. 19–37.
- . *Ancient Christian Gospels: Their History and Development* (London: SCM Press/Philadelphia: Trinity Press International, 1990).
- . 'Written Gospels or Oral Tradition?' *JBL* 113 (1994), pp. 293–297.
- König, H. & Lößl, J. 'Kein zweiter Weg? Eine anthropologische Erweiterung der Zweiwegelehre in der Apostolischen Kirchenordnung,' *ZG* 107/3 (1996), pp. 291–299.
- Koperski, V. 'Luke 10,38–42 and Acts 6,1–7: Women and Discipleship in the Literary Context of Luke-Acts,' in by J. Verheyden (ed.), *The Unity of Luke-Acts* (Leuven: Leuven University Press/Peeters, 1999), pp. 517–544.

- . 'Women and Discipleship in Luke 10.38–42 and Acts 6.1–7: The Literary Context of Luke-Acts,' in A.-J. Levine with M. Blickenstaff (ed.), *A Feminist Companion to Luke* (London/New York: Sheffield Academic Press, 2002), pp. 161–196.
- . 'Is "Luke" a Feminist or Not? Female-Male Parallels in Luke-Acts,' in R. Bieringer, G. Van Belle & J. Verheyden (eds.), *Luke and His Readers: Festschrift A. Deniaux* (Leuven: University Press/Peeters, 2005), pp. 25–48.
- Kötting, B. *Peregrinatio Religiosa: Wallfahrten in der Antike und das Pilgerwesen in der alten Kirche* (Münster: Regensberg, 1950).
- Kötzsche-Breitenbruch, L. 'Pilgerandenken aus dem heiligen Land: Drei Neuerwerbungen des Württembergischen Landesmuseums in Stuttgart,' in E. Dassmann & K. Thraede (eds.), *Vivarium: Festschrift Theodor Klauser* (JAC Ergänzungsband 11; Münster: Aschendorffsche Verlagsbuchhandlung, 1984), pp. 229–246.
- Kraemer, R. S. 'The Conversion of Women to Ascetic Forms of Christianity,' in D. M. Scholer (ed.), *Women in Early Christianity* (New York: Garland, 1980), pp. 252–261.
- . 'Women's Authorship of Jewish and Christian Literature in the Greco-Roman Period,' in A.-J. Levine (ed.), *"Women Like This": New Perspectives on Jewish Women in the Greco-Roman World* (Atlanta: Scholars Press, 1991), pp. 221–252.
- . 'Jewish Women and Christian Origins: Some Caveats,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999a), pp. 35–49.
- . 'Jewish Women and Women's Judaism(s) at the Beginning of Christianity,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999b), pp. 50–79.
- Kraft, R. A. *Barnabas and the Didache* (The Apostolic Fathers, A New Translation and commentary 3; New York: Nelson, 1965).
- Krause, J.-U. *Witwen und Waisen im römischen Reich, vol 4: Witwen und Waisen im frühen Christentum* (Heidelberger althistorische Beiträge und epigraphische Studien 19; Stuttgart: Steiner, 1995).
- Kremer, J. *Lazarus, die Geschichte einer Auferstehung. Text, Wirkungsgeschichte und Botschaft von Joh 11:1–46* (Stuttgart: Verlag Katholisches Bibelwerk, 1985).
- Kysar, R. *The Fourth Evangelist and his Gospel: An Examination of Contemporary Scholarship* (Minneapolis: Augsburg, 1975).
- Labahn, M. & Lang, M. 'Johannes und die Synoptiker: Positionen und Impulse seit 1990,' in J. Frey & U. Schnelle (eds.), *Kontexte des Johannesevangeliums: Das vierte Evangelium in religions- und traditionsgeschichtlicher Perspektive* (Tübingen: Mohr Siebeck, 2004), pp. 443–515.
- Laeuchli, S. *Power and Sexuality: The Emergence of Canon Law at the Synod of Elvira* (Philadelphia: Temple University Press, 1972).
- Lagarde, P. de. *Reliquiae juris ecclesiastici antiquissimae* (Leipzig: Teubner, 1856).
- Lake, K. 'Simon, Kephas, Peter,' *HTR* 14/1 (1921), pp. 95–97.
- Laland, E. 'Die Martha-Maria-Perikope Lukas 10:38–42: ihre kerygmatische Aktualität für das Leben der Urkirche,' *ST* 13/1 (1959), pp. 70–85.
- Lampe, G. W. H. *A Patristic Greek Lexicon* (Oxford: Clarendon, 1961–68).
- . 'Diakonia in the Early Church,' in J. I. McCord & T. H. L. Parker (eds.), *Service in Christ: Essays presented to Karl Barth on his 80th birthday* (London: Epworth, 1966), pp. 49–64.
- Lampe, P. *Die stadtrömischen Christen in den ersten beiden Jahrhunderten: Untersuchungen zur Sozialgeschichte*. 2. Aufl. (Tübingen: J.C.B. Mohr, 1989).
- Leclercq, H. 'Damase,' in *DACL* 4.1 (1920), pp. 145–197.
- . 'Canons Apostoliques,' in *DACL* 2 (1925), pp. 1910–1954.
- . 'Lazare,' in *DACL* 8, (1929), pp. 2010–2086.
- Lee, D. A. 'Presence or Absence? The Question of Women Disciples at the Last Supper,' *Pacifica* 6 (1993), pp. 1–20.

- . *The Symbolic Narratives of the Fourth Gospel: The Interplay of Form and Meaning* (JSNTSup 95; Sheffield: JSOT Press, 1994).
- . *Flesh and Glory: Symbol, Gender, and Theology in the Gospel of John* (New York: Crossroad, 2002).
- Leeb, H. *Die Gesänge im Gemeindegottesdienst von Jerusalem (vom 5. bis 8. Jahrhundert)* (Wien: Herder, 1970).
- Lefkowitz, M. R. 'Did Ancient Women Write Novels?' in A.-J. Levine (ed.), "Women Like This": *New Perspectives on Jewish Women in the Greco-Roman World* (Atlanta: Scholars Press, 1991), pp. 199–219.
- Lejai, P. 'Ambrosien (Rit),' in *DACL* 1 (1924), pp. 1373–1442.
- Lemoine, B. 'Étude de la notice sur l'évêque dans la constitution ecclésiastique des Apôtres (C.E.A.),' *Questions Liturgiques* 80 (1999), pp. 5–23.
- Lepage, C. 'Reconstitution d'un cycle protobyzantin à partir des miniatures de deux manuscrits éthiopiens du XIV<sup>e</sup> siècle,' *Cahiers Archéologiques* 35 (1987), pp. 159–196.
- Leroy, J. 'Nouveaux témoins des Canons d'Eusèbe selon la tradition syriaque,' *Cahiers Archéologiques* 9 (1957), pp. 117–140.
- . *Les Manuscrits Syriaques a Peintures conservés dans les Bibliothèques d'Europe et D'Orient: Contribution à l'étude de l'iconographie des églises de langue syriaque* (Paris: Librairie Orientalists Paul Geuthner, 1964).
- Levine, A.-J. 'Jesus and Feminism: A Response to Leonard Swidler,' *JES* 26/4 (1989), pp. 720–721.
- . 'Gender, Judaism, and Literature: Unwelcome Guests in Household Configurations,' *Biblical Interpretation* 11/2 (2003), pp. 239–246.
- Levi-Strauss, C. *Structural Anthropology* (C. Jacobson & B. Grundfest Schoepf [trans.]); New York: Basic Books, 1963).
- LiDonnici, L. R. 'Women's Religions and Religious Lives in the Greco-Roman City,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999), pp. 80–102.
- Lienhard, J. T. *Origen: Homilies on Luke; Fragments on Luke* (FC 94; Washington: Catholic University of America Press, 1996).
- Lightfoot, R. H. *St. John's Gospel: A Commentary* (Oxford: Clarendon Press, 1956).
- Lindars, B. 'Traditions Behind the Fourth Gospel,' in M. De Jonge (ed.), *L'Evangile de Jean: Sources, rédaction, théologie* (Gembloix: J. Duculot, 1977), pp. 107–124.
- . 'Rebuking the Spirit: A New Analysis of the Lazarus Story of John 11,' *NTS* 38 (1992), pp. 89–104.
- Lindsay, H. 'Death-Pollution and Funerals in the City of Rome,' in V. M. Hope & E. Marshall (eds.), *Death and Disease in the Ancient City* (London/New York: Routledge, 2000), pp. 152–173.
- Lipphardt, W. 'Die Visitatio Sepulchri (III. Stufe) von Gernrode,' *Daphnis: Zeitschrift für Mittlere Deutsche Literatur* 1 (1972), pp. 1–14.
- . (ed.). *Lateinische Osterfeiern und Osterspiele*. 9 vols. (Berlin/New York: W. De Gruyter, 1975–90).
- Loerke, W. C. 'The Rossano Gospels: The Miniatures,' in G. Cavallo, J. Gribomont & W. C. Loerke (eds.), *Codex Purpureus Rossanensis, Museo dell'Arcivescovado, Rossano Calabro: Commentarium* (Graz: Akademische Druck- und Verlagsanstalt, 1987).
- Loewenich, W. von. *Das Johannes-Verständnis im zweiten Jahrhundert* (Gießen: Alfred Töpelmann, 1932).
- Lowden, J. 'Luxury and Liturgy: The Function of Books,' in R. Morris (ed.), *Church and People in Byzantium: Society for the Promotion of Byzantine Studies Twentieth Spring Symposium of Byzantine Studies, Manchester 1986* (Birmingham: Centre for Byzantine, Ottoman and Modern Greek Studies, 1990), pp. 263–280.
- MacDonald, D. R. *The Legend and the Apostle: The Battle for Paul in Story and Canon* (Philadelphia: Westminster Press, 1983).

- . 'The Role of Women in the Production of the Apocryphal Acts of the Apostles,' *Iliff Review* 41/4 (1984), pp. 21–38.
- MacDonald, M. Y. 'Reading Real Women Through the Undisputed Letters of Paul,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999a), pp. 199–220.
- . 'Rereading Paul: Early Interpreters of Paul on Women and Gender,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999b), pp. 236–253.
- Maclean, A. J. *The Ancient Church Orders* (Cambridge: University Press, 1910).
- Maddox, R. *The Purpose of Luke-Acts* (Edinburgh: Clark, 1982).
- Madey, J. 'Liturgische Bücher 2: Westsyr.-antiochenischer Ritenkreis,' in J. Aßfalg (ed.), *Kleines Wörterbuch des Christlichen Orients* (Wiesbaden: Harrassowitz, 1975), pp. 225–226.
- Maguire, H. *Art and Eloquence in Byzantium* (Princeton, NJ: Princeton University Press, 1981).
- Mâle, E. 'La résurrection de Lazarus dans l'art,' *Revue des Arts* 1 (1951), pp. 44–52.
- Maloney, G. A. *Pseudo-Macarius: The Fifty Spiritual Homilies and the Great Letter* (New York: Paulist Press, 1992).
- Mango, C. *The Art of the Byzantine Empire 312–1453: Sources and Documents* (Englewood Cliffs: Prentice-Hall, 1972).
- Manion, M. 'The Early Illuminated Gospel Book: Liturgical Sources and Influences,' in P. Allen, W. Mayer & L. Cross (eds.), *Prayer and Spirituality in the Early Church*. Vol. 2 (Everton Park: Centre for Early Christian Studies, 1999), pp. 155–171.
- Manson, T. W. *The Sayings of Jesus: As Recorded in the Gospels According to St. Matthew and St. Luke* (London: SCM Press, 1949).
- Maraval, P. *Gregoire de Nysse: Vie de sainte Macrine* (SC 178; Paris: Cerf, 1971).
- Marchadour, A. *Lazare: Histoire d'un récit. Récits d'une histoire* (Paris: Cerf, 1988).
- Marcovich, M. 'Hippolyt von Rom,' in *TRE* 15 (1986), pp. 381–387.
- Marjanen, A. *The Woman Jesus Loved: Mary Magdalene in the Nag Hammadi Library and Related Documents* (Nag Hammadi and Manichaean Studies 40; Leiden/New York: Brill, 1996).
- Markschies, C. 'Neue Forschungen zur Kanonisierung des Neuen Testaments,' *Apocrypha* 12 (2001), pp. 237–262.
- Marr, N. *Ippolit. Tolkovanie Pjesni pjesnej: Gruzinskij tekst po rupokisi X. vjeka, perevod s armjanskago* (Teksty i Razyskanija po armjano-gruzinskoj filologii 3; St Petersburg: Kirschbaum, 1901).
- Marshall, E. 'Death and Disease in Cyrene: A Case Study,' in V. M. Hope & E. Marshall (eds.), *Death and Disease in the Ancient City* (London/New York: Routledge, 2000), pp. 8–23.
- Marshall, I. H. *The Gospel of Luke: A Commentary on the Greek Text* (New International Greek Testament Commentary 3; Grand Rapids: Eerdmans, 1978).
- Martimort, A. G. *Deaconesses: An Historical Study* (K. D. Whitehead [trans.]; San Francisco: Ignatius Press, 1986).
- Mathews, T. F. *The Early Churches of Constantinople: Architecture and Liturgy* (University Park/London: Pennsylvania State University Press, 1971).
- . 'The Early Armenian Iconographic Program of the Ejmiatsin Gospel (Erevan, Matenadaran Ms 2374, olim 229),' in N. Garsoian, T. F. Mathews & R. W. Thomson (eds.), *East of Byzantium: Syria and Armenia in the Formative Period, a Dumbarton Oaks Symposium* (Washington: Dumbarton Oaks, 1982), pp. 199–215.
- . 'Psychological Dimensions in the Art of Eastern Christendom,' in O. Overby (ed.), *Art and Religion: Faith, Form and Reform* (Columbia: University of Missouri, 1986), pp. 1–21.
- . *The Clash of Gods*. Revised edition (Princeton/New Jersey: Princeton University Press, 1999).

- Mathews, T. F. & Sanjian, A. K. *Armenian Gospel Iconography: The Tradition of the Glajor Gospel* (Washington: Dumbarton Oaks Research Library and Collection, 1991).
- Matthews, C. R. 'Peter and Philip Upside Down: Perspectives on the Relation of the Acts of Philip to the Acts of Peter,' *SBL Seminar Papers* 35 (1996), pp. 23–34.
- Matthews, S. *First Converts: Rich Pagan Women and the Rhetoric of Mission in Early Judaism and Christianity* (Stanford: Stanford University Press, 2001a).
- . 'Thinking of Thecla: Issues in Feminist Historiography,' *JFSR* 17/2 (2001b), pp. 39–55.
- Mayer, W. 'Constantinopolitan Women in Chrysostom's Circle,' *VC* 53 (1999), pp. 265–288.
- McBride, D. 'Egyptian Manichaeism,' *Journal for the Society of the Study of Egyptian Antiquities* 18 (1988), pp. 80–98.
- McCane, B. R. '"Where No One Had Yet Been Laid": The Shame of Jesus' Burial,' in E. H. Lovering (ed.), *SBL Seminar Papers* (Atlanta: Scholar's Press, 1993), pp. 473–484.
- McCarthy, C. *Saint Ephrem's Commentary on Tatian's Diatessaron: An English Translation of Chester Beatty Syriac MS 709* (Journal of Semitic Studies Supplement 2; Oxford: Oxford University Press on behalf of the University of Manchester, 1993).
- McCauley, L. P. & Stephenson, A. A. *The Works of Saint Cyril of Jerusalem* (FC 61; Washington: Catholic University of America Press, 1969).
- McCord, J. I. & Parker, T. H. L. (eds.). *Service in Christ: Essays Presented to Karl Barth on his 80th birthday* (London: Epworth, 1966).
- McGowan, A. *Ascetic Eucharists: Food and Drink in Early Christian Ritual Meals* (Oxford: Clarendon Press/New York: Oxford University Press, 1999).
- McGuire, A. 'Women, Gender, and Gnosis in Gnostic Texts and Traditions,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999), pp. 257–299.
- McInerney, M. B. *Eloquent Virgins from Thecla to Joan of Arc* (New York: Palgrave Macmillan, 2003).
- McVoy, H. J. 'Those Whom Jesus Loved: The Development of the Paradigmatic Story of Lazarus, Mary and Martha Through the Medieval Period' (PhD Diss.; Tallahassee: The Florida State University, 1992).
- Mercier, B.-Ch. *La liturgie de Saint Jacques: Edition critique du texte grec avec traduction latine* (PO 126 Turnhout: Brepols, 1974).
- Methuen, C. 'Widows, Bishops and the Struggle for Authority in the *Didascalia Apostolorum*,' *JEH* 46 (1995), pp. 197–213.
- . 'The "Virgin Widow": A Problematic Social Role for the Early Church?' *HTR* 90/3 (1997), pp. 285–298.
- . '"For Pagans Laugh to Hear Women Teach": Gender Stereotypes in the *Didascalia Apostolorum*,' in R. N. Swanson (ed.), *Gender and Christian Religion* (Rochester: Boydell Press, 1999), pp. 23–35.
- . 'Vidua—Presbytera—Episcopa: Women with Oversight in the Early Church,' *Theology* 108 (2005), pp. 163–177.
- Metzger, B. M. 'Greek Lectionaries and a Critical Edition of the Greek New Testament,' in K. Aland (ed.), *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare* (Berlin/New York: W. de Gruyter, 1972), pp. 479–497.
- . *A Textual Commentary on the Greek New Testament*. 2nd edition (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1994).
- Metzger, M. *Les Constitutions Apostoliques*. 3 vols. (SC 320, 329, 336; Paris: Cerf, 1985).
- Miles, M. R. *Image as Insight: Visual Understanding in Western Christianity and Secular Culture* (Boston: Beacon Press, 1985).

- Minear, P. S. 'The Original Functions of John 21,' *JBL* 102 (1983), pp. 85–98.
- Missale Ambrosianum: ex decreto Pii X P. M. restitutum, Andre Caroli Cardinalis Ferrari Archiepiscopi auctoritate editum. Editio typica. Editio secunda post typicam ed* (Milan: Typographia Pontif. Archiep. S. Josephm, 1902).
- Mitsakis, K. 'The Hymnography of the Greek Church in the Early Christian Centuries,' *Jahrbuch der österreichischen Byzantinistik* 20 (1971), pp. 31–49.
- Mlakuzhil, G. *The Christocentric Literary Structure of the Fourth Gospel* (Rome: Ed. Pontificio Istituto Biblico, 1987).
- Moessner, D. P. *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* (Minneapolis: Fortress, 1989).
- Mohri, E. *Maria Magdalena: Frauenbilder in Evangelientexten des 1. bis 3. Jahrhunderts* (Marburger Theologische Studien 63; Marburg: N.G. Elwert Verlag, 2000).
- Moloney, F. J. 'The Faith of Martha and Mary: A Narrative Approach to John 11,17–40,' *Biblica* 75/4 (1994), pp. 471–493.
- . *Signs and Shadows: Reading John 5–12* (Minneapolis: Fortress, 1996).
- . 'Can Everyone be Wrong? A Reading of John 11.1–12.8,' *NTS* 49/4 (2003), pp. 505–527.
- Moltmann-Wendel, E. *Ein eigener Mensch werden: Frauen um Jesus*. 3. Aufl. (Gütersloh: Gütersloher Verlagshaus Mohn, 1982).
- Morey, C. R. 'The Painted Panel from the Sancta Sanctorum,' in W. R. Worringer, H. Reiners & L. Seligmann (eds.), *Festschrift zum sechzigsten Geburtstag von Paul Clemen, 31. Oktober 1926* (Bonn: Cohen, 1926), pp. 150–167.
- Moule, C. F. D. 'The Use of Parables and Sayings as Illustrative Material in Early Christian Catechesis,' *JTS* n.s. 3 (1952), pp. 75–79.
- Moulton, J. H. & Milligan, G. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (London: Hodder and Stoughton, 1952).
- Mourlon-Beernaert, P. 'Parallelisme entre Jean 11 et 12: Etude de structure littéraire et théologique,' in A.-L. Descamps et al. (eds.) *Genèse et structure d'un texte du Nouveau Testament: Étude interdisciplinaire du chapitre 11 de l'évangile de Jean* (Paris: Cerf/Louvain-la-Neuve: Cabay, 1981), pp. 123–149.
- Moxnes, H. 'The Social Context of Luke's Community,' *Interpretation* 48 (1994), pp. 379–389.
- Müller, C. D. G. 'Epistula Apostolorum,' in W. Schneemelcher (ed.), *Neutestamentliche Apokryphen in deutscher Übersetzung*. Vol. 1 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1990), pp. 205–233.
- . 'Epistula Apostolorum,' in *NTA* 1 (1991), pp. 249–284.
- Müller, W. G. 'Interfigurality: A Study on the Interdependence of Literary Figures,' in H. F. Plett (ed.), *Intertextuality* (Berlin/New York: W. de Gruyter, 1991), pp. 101–121.
- Murray, M. Charles. 'Art and the Early Church,' *JTS* n.s. 28 (1977), pp. 303–345.
- Murray, R. 'Mary the Second Eve in the Early Syriac Fathers,' *Eastern Churches Review* 3 (1971), pp. 372–384.
- . *Symbols of Church and Kingdom: A Study in Early Syriac Tradition* (London/New York: Cambridge University Press, 1975).
- Nau, F. *La version syriaque de l'Octateuque de Clément* (Milan: A. Giuffré, 1967).
- Nauerth, C. *Vom Tod zum Leben: Die christlichen Totenerweckungen in der spätantiken Kunst* (Göttinger Orientforschungen II. Reihe: Studien zur spätantiken und frühchristlichen Kunst 1; Wiesbaden: Harrassowitz, 1980).
- Nauerth, C. & Warns, R. *Thekla: Ihre Bilder in der frühchristlichen Kunst* (Göttinger Orientforschungen II. Reihe: Studien zur spätantiken und frühchristlichen Kunst 3; Wiesbaden: Harrassowitz, 1981).
- Nautin, P. *Le Dossier d'Hippolyte et de Méliton: Dans les florilèges dogmatiques et chez les historiens modernes* (Paris: Cerf, 1953).
- . *Origène: Sa vie et son œuvre* (Paris: Beauchesne, 1977).

- . ‘Hippolytus,’ in A. D. Berardino (ed.), *Encyclopedia of the Early Church*. Vol. 1 (Cambridge: James Clarke, 1992), pp. 383–385.
- Neirynck, F. ‘John and the Synoptics,’ in M. De Jonge (ed.), *L’évangile de Jean: Actes de la 26<sup>e</sup> session des Journées bibliques de Louvain, 20–22 août 1975* (Gembloux: J. Duculot, 1977), pp. 73–106.
- . ‘The Signs Source in the Fourth Gospel,’ in F. Neirynck (ed.), *Evanglica II* (Leuven: Peeters, 1991), pp. 651–678.
- Ng, E. Y. L. ‘Acts of Paul and Thecla: Women’s Story and Precedent?’ *JTS* 55 (2004), pp. 1–29.
- Niederwimmer, K. *The Didache*. (Hermeneia; L. M. Maloney [trans.]; H. W. Attridge [ed.]; Minneapolis: Fortress, 1998).
- Nolan, S. ‘Narrative as a Strategic Resource for Resistance: Reading the Acts of Thecla for its Political Purpose,’ in G. J. Brooke & J.-D. Kaestli (eds.), *Narrativity in Biblical and Related Texts* (Leuven: University Press, 2000), pp. 225–242.
- Nordenfalk, C. *Die spätantiken Kanontafeln: Kunstgeschichtliche Studien über die eusebianische Evangelien-Konkordanz in den vier ersten Jahrhunderten ihrer Geschichte* (Göteborg: Oscar Isacsons Boktryckeri A.-B, 1938).
- . *Bokmålningar från medeltid och renässans i Nationalmusei samlingar: en konstbok från Nationalmuseum* (Stockholm: Rabén och Sjögren, 1979).
- North, J. L. ‘ὁλίγων δέ ἐστιν χρεία ἡ ἐνὸς (Luke 10:42): Text, Subtext and Context,’ *JSNT* 66 (1997), pp. 3–17.
- North, W. E. Sproston. *The Lazarus Story Within the Johannine Tradition* (JSNTSup 212; Sheffield: Sheffield Academic Press, 2001).
- Nürnberg, R. ‘Apostolae Apostolorum: Die Frauen am Grab als erste Zeuginnen der Auferstehung in der Väterexegese,’ in G. Schöllgen & C. Scholten (eds.), *Stimuli: Exegese und ihre Hermeneutik in Antike und Christentum: Festschrift für Ernst Dassmann* (Münster: Aschendorffsche Verlagsbuchhandlung, 1996), pp. 228–242.
- Ockinga, B. G. ‘The Tradition History of the Mary-Martha Pericope in Luke (10.38–42),’ in T. W. Hillard, R. A. Kearsley, C. E. V. Nixon & A. M. Nobbs (eds.), *Ancient History in a Modern University: Proceedings of a Conference Held at Macquarie University, 8–13 July, 1993*. Vol. 2, Early Christianity, Late Antiquity, and Beyond (NSW: Ancient History Documentary Research Centre, Macquarie University/ Grand Rapids: Eerdmans, 1998), pp. 93–97.
- O’Collins, G. & Kendall, D. ‘Mary Magdalene as Major Witness to Jesus’ Resurrection,’ *TS* 48 (1987), pp. 631–646.
- O’Day, G. ‘Acts,’ in C. A. Newsom & S. H. Ringe (eds.), *The Women’s Bible Commentary* (Louisville: Westminster/John Knox Press, 1992), pp. 305–312.
- Onasch, K. *Das Weihnachtsfest im Orthodoxen Kirchenjahr: Liturgie und Ikonographie* (Quellen und Untersuchungen zur Konfessionskunde der Orthodoxie 2; Berlin: Evang. Verl.-Anst, 1958).
- Osiek, C. ‘The Widow as Altar: The Rise and Fall of a Symbol,’ *The Second Century: A Journal of Early Christian Studies* 3 (1983), pp. 159–169.
- . ‘The Women at the Tomb: What are They Doing There?’ *Hervormde Teologiese Studies* 53 (1997), pp. 103–118.
- Østenstad, G. ‘The Structure of the Fourth Gospel: Can it be Defined Objectively?’ *ST* 45 (1991), pp. 33–55.
- Otero, A. de Santos. 1992. ‘Later Acts of Apostles,’ in *NTA* 2 (1992), pp. 426–482.
- Paget, J. C. *The Epistle of Barnabas: Outlook and Background*. (Tübingen: J .C. B. Mohr, 1994).
- Papadopoulos-Kerameus, A. Ἀναλέκτα ιεροσολυμιτικῆς σταχνολογίας. Vol. 2 (Petersburg: V Kirvaoum, 1894).
- Parker, D. C. *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997).
- Partner, N. F. ‘Making Up Lost Time: Writing on the Writing of History,’ *Speculum* 61 (1986), pp. 90–117.

- Partyka, J. S. *La résurrection de Lazare dans les Monuments Funéraires des Nécropoles Chrétaines à Rome* (Travaux du Centre d'Archéologie Méditerranéenne de l'Académie Polonaise des Sciences 33; Warsaw: Zakład Archeologiczny Śródziemnomorskiej, 1993).
- Parvey, C. F. 'The Theology and Leadership of Women in the New Testament,' in R. R. Ruether (ed.), *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions* (New York: Simon and Schuster, 1974), pp. 117–149.
- Payne Smith, R. *Cyril: Commentary on the Gospel of Saint Luke* (R. Payne Smith [trans.]: Studiorum Publishers, 1983).
- Pearson, B. A. *Gnosticism and Christianity in Roman and Coptic Egypt* (Studies in Antiquity and Christianity; New York: T&T Clark International, 2004).
- Penn, M. "Bold and Having No Shame": Ambiguous Widows, Controlling Clergy, and Early Syrian Communities,' *Hugoye* 4/2 (2001).
- Pérès, J.-N. 'L'épître des apôtres et l'anaphore des apôtres: Quelques convergences,' *Apocrypha* 8 (1997), pp. 89–96.
- Perkins, A. *The Art of Dura-Europos* (Oxford: Clarendon Press, 1973).
- Perkins, J. *The Suffering Self: Pain and Narrative Representation in the Early Christian Era* (New York: Routledge, 1995).
- Perkins, P. 'I Have Seen the Lord' (John 20:18): Women Witnesses to the Resurrection,' *Interpretation* 46 (1992), pp. 31–41.
- Pervo, R. I. 'The Revolt of the Widows: The Social World of the Apocryphal Acts,' *The Second Century: A Journal of Early Christian Studies* 2/1 (1982), pp. 47–49.
- Peters, D. E. 'The Life of Martha of Bethany by Pseudo-Marcilia,' *TS* 58 (1997), pp. 441–460.
- Petersen, S. "Zerstört die Werke der Weiblichkeit!": *Maria Magdalena, Salome und andere Jüngerinnen Jesu in christlich-gnostischen Schriften* (Leiden: Brill, 1999).
- Petersen, W. L. 'The Dependence of Romanos the Melodist Upon the Syriac Ephrem: Its Importance for the Origin of the Kontakion,' *VC* 39/2 (1985), pp. 171–187.
- Peterson, E. 'Die Häretiker der Philippus-Akten,' *ZNW* 31 (1932), pp. 97–111.
- Pétré, H. *Éthérie: Journal de voyage* (SC 21; Paris: Cerf, 1948).
- Philippi, P. 1981. 'Diakonie I,' in *TRE* 8 (1981), pp. 621–644.
- Pitra, J.-B. *Juris ecclesiastici historiae et monumenta*. Vol. 1 (Rome: Urban, 1864).  
———. *Analecta Sacra* (Facsimile reprint of 1876–1882 edition; Farnborough: Hants, Gregg Press, 1966).
- Plested, M. *The Macarian Legacy: The Place of Macarius-Symeon in the Eastern Christian Tradition* (Oxford: Oxford University Press, 2004).
- Plett, H. F. (ed.). *Intertextuality* (Berlin/New York: W. de Gruyter, 1991).
- Poffet, J.-M. 'Indices de réception de l'évangile de Jean au II<sup>e</sup> siècle, avant Irénée,' in J.-D. Kaestli, J.-M. Poffet & J. Zumstein (eds.), *La Communauté johannique et son histoire: la trajectoire de l'évangile de Jean aux deux premiers siècles* (Genève: Labor et Fides, 1990), pp. 305–321.
- Pokorný, P. 'Pseudepigraphie I,' in *TRE* 27 (1997), pp. 645–655.
- Poschmann, B. 'Bußstufen (Bußstationen),' in *RAC* 2 (1954), pp. 814–816.
- Potterie, I. de la. 'Le titre KYRIOS appliqué à Jésus dans l'Evangile de Luc,' in A. Descamps & A. d. Halleux (eds.), *Mélanges bibliques en hommage au R. P. Béda Rigaux* (Gembloix: Duculot, 1970), pp. 117–146.
- Price, R. M. 'Mary Magdalene, Gnostic Apostle?' *Grail* 6 (1990), pp. 54–76.  
———. *The Widow Traditions in Luke-Acts: A Feminist-Critical Scrutiny* (SBL Dissertation Series 155; Atlanta: Scholars Press, 1997).
- Prostmeier, F. R. *Der Barnabasbrief* (Göttingen: Vandenhoeck & Ruprecht, 1999).
- Pusey, P. E. *Sancti patris nostri Cyrilli, Archiepiscopi Alexandrini* (Bruxelles: Culture et Civilisation, 1965).
- Quasten, J. *Patrology* (Utrecht: Spectrum, 1950).  
———. *Music and Worship in Pagan and Christian Antiquity* (B. Ramsey [trans.] Washington: National Association of Pastoral Musicians, 1983).

- Rahmani, I. E. *Testamentum Domini Nostri Jesu Christi* (Hildesheim: G. Olms, 1968).
- Rakotoharintsifa, A. 'Les séjours de Jésus à Béthanie au-delà du Jourdain selon le chronotope de l'évangile de Jean,' in G. J. Brooke & J.-D. Kaestli, *Narrativity in Biblical and Related Texts* (Leuven: University Press, 2000), pp. 119–130.
- Rauer, M. (ed.). *Origenes Werke: Die Homilien zu Lukas in der Übersetzung des Hieronymus und die Griechischen Reste der Homilien und des Lukas-Kommentars* (Berlin: Akademie Verlag, 1959).
- Rehm, B. & Strecker, G. *Die Pseudoklementinen*. 3. verb. Aufl. (Berlin: Akademie Verlag, 1992).
- Reid, B. E. *Choosing the Better Part? Women in the Gospel of Luke* (Collegeville: Liturgical Press, 1996).
- . 'Luke's Mixed Message for Women,' *Chicago Studies* 38 (1999), pp. 283–297.
- Reil, J. *Die frühchristlichen Darstellungen der Kreuzigung Christi* (Studien über christliche Denkmäler 2; Leipzig: Dieterich, 1904).
- . *Die altchristlichen Bildzyklen des Lebens Jesu* (Studien über christliche Denkmäler 10; Leipzig: Dieterich, 1910).
- Reinhartz, A. 'From Narrative to History: The Resurrection of Mary and Martha,' in A.-J. Levine (ed.), "Women Like This": *New Perspectives on Jewish Women in the Greco-Roman World* (Atlanta: Scholars Press, 1991), pp. 161–184.
- Reischl, W. K. & Rupp, J. *Cyrilli Hierosolymorum archiepiscopi opera quae supersunt omnia* (Hildesheim: Olms, 1967).
- Rena, J. 'Women in the Gospel of John,' *Église et Théologie* 17 (1986), pp. 131–147.
- Resseguie, J. L. *The Strange Gospel: Narrative design and point of view in John* (Biblical interpretation series 56; Leiden/Boston: Brill, 2001).
- Reuss, J. *Johannes-Kommentare aus der griechischen Kirche* (TU 89; Berlin: Akademie Verlag, 1966).
- Revillout, E. *Les Apocryphes Coptes*. 2 vols. (PO 2, 9; Paris: Firmin-Didot, 1946–57).
- Ricci, C. *Mary Magdalene and Many Others: Women who Followed Jesus* (Minneapolis: Fortress Press, 1994).
- Rice, D. T. *Art of the Byzantine Era* (New York: Praeger, 1963).
- Richard, M. 'Une paraphrase grecque résumée du commentaire d'Hippolyte sur le Cantique des Cantiques,' *Muséon* 77 (1964), pp. 137–154.
- Richardson, C. C. *Early Christian Fathers* (Library of Christian Classics 1; London: SCM Press, 1953).
- Richardson, P. 'From Apostles to Virgins: Romans 16 and the Roles of Women in the Early Church,' *Toronto Journal of Theology* 2/2 (1986), pp. 232–261.
- Richlin, A. & Rabinowitz, N. S. *Feminist Theory and the Classics* (New York: Routledge, 1993).
- Richter, G. 'Präsentische und futerische Eschatologie im 4. Evangelium,' in P. Fiedler & D. Zeller (eds.), *Gegenwart und kommendes Reich. A Vögtle Schülergabe* (Stuttgart: Katholisches Bibelwerk, 1975), pp. 117–152.
- Richter Reimer, I. *Frauen in der Apostelgeschichte des Lukas* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1992).
- Richter, S. *Exegetisch-literarkritische Untersuchungen von Herakleidespsalmen des koptisch-manichäischen Psalmenbuches* (Altenberge: Oros, 1994).
- . *Die Herakleides-Psalmen* (Turnhout: Brepols, 1998).
- Richter-Siebels, I. 'Die palästinensischen Weihrauchgefäß mit Reliefszenen aus dem Leben Christi' (PhD Diss. Berlin: Freie Universität Berlin, 1990).
- Riddle, D. W. 'The Cephas-Peter Problem and a Possible Solution,' *JBL* 59 (1940), pp. 169–180.
- Riesner, R. 'Bethany Beyond the Jordan (John 1:28): Topography, Theology and History in the Fourth Gospel,' *Tyndale Bulletin* 38 (1987), pp. 29–63.
- Riley, G. J. *Resurrection Reconsidered: Thomas and John in Controversy* (Minneapolis: Augsburg Fortress, 1995).

- Ristow, G. 'Passion und Ostern im Bild der Spätantike,' in H. Beck & P. Bol (eds.), *Spätantike und frühes Christentum: Ausstellung im Liebighaus Museum alter Plastik Frankfurt am Main 16. Dezember 1983 bis 11. März 1984* (Frankfurt: Liebighaus, Museum alter Plastik, 1983), pp. 360–379.
- Robbins, V. K. 'Progymnastic Rhetorical Composition and Pre-Gospel Traditions: A New Approach,' in C. Focant (ed.), *The Synoptic Gospels: Source Criticism and the New Literary Criticism* (Leuven-Louvain: Leuven University Press, 1993), pp. 111–147.
- Robinson, J. M. & Koester, H. *Trajectories Through Early Christianity* (Philadelphia: Fortress Press, 1971).
- Robinson, W. C. 'Selected Material Common to the Third and Fourth Gospels' (M. Litt. Diss., Oxford: Oxford University, 1979).
- Rochais, G. *Les récits de résurrection des morts dans le Nouveau Testament* (SNTSMS 40; Cambridge/New York/Melbourne: Cambridge University Press, 1981).
- Rogers, G. M. 'The Constructions of Women at Ephesus,' *Zeitschrift für Papyrologie und Epigraphik* 90 (1992), pp. 215–223.
- Roloff, J. 'Anfänge der soteriologischen Deutung des Todes Jesu (Mk 10:45 und Lk 20:27),' *NTS* 19 (1972–73), pp. 38–64.
- Römer, C. 'Osterhymnus,' in B. Kramer, C. Römer & D. Hagedorn (eds.), *Kölner Papyri*. Vol. 4 (Opladen: Westdeutscher Verlag, 1982), pp. 57–90.
- Rordorf, W. *The Eucharist of the Early Christians* (New York: Pueblo, 1978).
- . 'Tertullian et les Actes de Paul (à propos de bapt. 17,5),' in J. Granarolo (ed.), *Autour de Tertullien: Hommage à René Braun, II* (Paris: Belles Lettres, 1990), pp. 151–160.
- Rosenbaum, H.-U. 'Zur Datierung von Celsus' ἀληθής λόγος,' *VC* 26 (1972), pp. 102–111.
- Rowlandson, J. & Bagnall, R. S. *Women and Society in Greek and Roman Egypt: A Sourcebook* (Cambridge/New York: Cambridge University Press, 1998).
- Ruckstuhl, E. *Die literarische Einheit des Johannesevangeliums* (Freiburg: Paulus, 1951).
- . *Die literarische Einheit des Johannesevangeliums: Der gegenwärtige Stand der einschlägigen Forschungen* (Freiburg: Universitätsverlag/Göttingen: Vandenhoeck & Ruprecht, 1987).
- Ruckstuhl, E. & Dschulnigg, P. *Stilkritik und Verfasserfrage im Johannesevangelium: Die johanneischen Sprachmerkmale auf dem Hintergrund des Neuen Testaments und des zeitgenössischen hellenistischen Schrifttums* (Freiburg: Universitätsverlag/Göttingen: Vandenhoeck & Ruprecht, 1991).
- Sabo, H. *Aramäisches Namenslexikon: Personennamen nach Ursprung und Sinn erklärt* (Glane-Losser: Bar-Hebräus, 1997).
- Safran, L. (ed.). *Heaven on Earth: Art and the Church in Byzantium*. (University Park: Pennsylvania State University Press, 1998).
- Salvadori, S. M. 'Per Feminam Mors, Per Feminam Vita: Images of Women in the Early Christian Funerary Art of Rome' (PhD Diss., New York: New York University, 2002).
- Salzmann, J. C. *Lehren und Ermahnungen: Zur Geschichte des christlichen Wortgottesdienstes in den ersten drei Jahrhunderten* (WUNT 59 Tübingen: JCB Mohr [Paul Siebeck], 1994).
- Sandt, H. W. M. van de, & Flusser, D. *The Didache: Its Jewish Sources and its Place in Early Judaism and Christianity* (Assen: Royal Van Gorcum/Minneapolis: Fortress Press, 2002).
- Säve-Söderberg, T. *Studies in the Coptic Manichean Psalm-Book* (Uppsala: Almqvist & Wiksell, 1949).
- Sawicki, M. *Seeing the Lord: Resurrection and Early Christian Practices* (Minneapolis: Fortress Press, 1994).

- Saxer, V. 'Les saintes Marie Madeleine et Marie de Béthany dans la tradition liturgique et homilétique orientale,' *RSR* 32 (1958), pp. 1–37.
- Šcepkina, M. V. *Miniatyury Khludovskoi Psaltyri: Greceskij illjustrirovannyj kodeks IX veka* (Moscow: Gosudarstvennyj istoriceskij muzej, 1977).
- Schaberg, J. 'Luke,' in C. A. Newsom & S. H. Ringe (eds.), *The Women's Bible Commentary* (London: SPCK, 1992), pp. 275–292.
- . *The Resurrection of Mary Magdalene: Legends, Apocrypha, and the Christian Testament* (New York: Continuum, 2002).
- Schäferdiek, K. 'The Manichean Collection of Apocryphal Acts Ascribed to Leucius Charinus,' in *NTA* 2 (1992), pp. 87–100.
- Schaff, P. *The Teaching of the Twelve Apostles or The Oldest Church Manual: The Didache and Kindred Documents in the Original with Translations and Discussions of Post-Apostolic Teaching, Baptism, Worship and Discipline and with Illustrations and Facsimiles of the Jerusalem Manuscript* (New York: Funk & Wagnalls, 1889).
- Scheidweiler, F. 'The Gospel of Nicodemus Acts of Pilate and Christ's Descent into Hell,' in *NTA* 1 (1991), pp. 501–536.
- Schermann, T. *Die allgemeine Kirchenordnung, frühchristliche Liturgien und kirchliche Überlieferung* (Studien zur Geschichte und Kultur des Altertums. Supplement 3; New York: Johnson, 1968 [Original publication Paderborn: Schöningh, 1914–1916]).
- Schlumberger, G. 'Quelques monuments byzantins inédits,' *Byzantinische Zeitschrift* 2 (1893), pp. 187–194.
- Schmidt, C. *Gespräche Jesu mit seinen Jüngern nach der Auferstehung: Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts. Trans. of Ethiopic text by Isaak Wajnberg* (TU 43; Hildesheim: Georg Olms, 1967 [Original publication Leipzig: Hinrichs, 1919]).
- Schmidt, C. & MacDermot, V. *Pistis Sophia* (Nag Hammadi studies 9; Leiden: Brill, 1978).
- Schnackenburg, R. *The Gospel According to St. John*. 3 vols. (New York: Crossroad; 1982–87).
- Schneemelcher, W. 'Coptic Bartholomew Texts,' in *NTA* 1 (1991a), pp. 553–557.
- . 'The Gospel of the Egyptians,' in *NTA* 1 (1991b), pp. 209–215.
- . 'Second and Third Century Acts of Apostles: Introduction,' in *NTA* 2 (1992), pp. 75–86.
- Schneider, Th. 'Das prophetische "Agraphon" der Epistola apostolorum,' *ZNW* 24 (1925), pp. 151–154.
- Schneiders, S. M. 'Death in the Community of Eternal Life: History, Theology, and Spirituality in John 11,' *Interpretation* 41/1 (1987), pp. 44–56.
- . *Written That You May Believe: Encountering Jesus in the Fourth Gospel*. Revised & expanded edition (New York: Crossroad, 2003).
- Schnelle, U. 'Johannes und die Synoptiker,' in F. van Segbroek (ed.), *The Four Gospels* 1992 (Leuven: Leuven University Press, 1992), pp. 1799–1814.
- Schniewind, J. *Die Parallelperikopen bei Lukas und Johannes* (Leipzig: Oscar Brandstetter, 1914).
- Schöllgen, G. 'Pseudapostolizität und Schriftgebrauch in den ersten Kirchenordnungen: Anmerkungen zur Begründung des frühen Kirchenrechts,' in G. Schöllgen & C. Scholten (eds.), *Stimuli: Exegese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann* (Münster: Aschendorffsche Verlagsbuchhandlung, 1996), pp. 96–121.
- . 'Der Abfassungszweck der frühchristlichen Kirchenordnungen: Anmerkungen zu den Thesen Bruno Steimers,' *JAC* 40 (1997), pp. 55–77.
- Schork, R. J. 'The Sung Sermon,' *Worship* 47 (1973), pp. 527–539.
- Schottroff, L. 'Maria Magdalena und die Frauen am Grabe Jesu,' *Evangelische Theologie* 42 (1982), pp. 3–25.

- . ‘Women as Followers of Jesus in New Testament Times: An Exercise in Sociological Exegesis of the Bible,’ in N. K. Gottwald & R. A. Horsley (eds.), *The Bible and Liberation: Political and Social Hermeneutics* (Maryknoll: Orbis Books, 1993), pp. 453–461.
- . *Lydia's Impatient Sisters: A Feminist Social History of Early Christianity* (B. M. Rumscheidt [trans.]; Louisville: Westminster/John Knox, 1995).
- . ‘The New Testament as Source of Women’s History,’ in L. Schottroff, S. Schroer & M.-T. Wacker (eds.), *Toward a Feminist Reconstruction of the History of Early Christianity* (Minneapolis: Fortress, 1998), pp. 179–217.
- Schroer, S. ‘Häusliche und außerhäusliche religiöse Kompetenzen israelitischer Frauen—am Beispiel von Totenklage und Totenbefragung,’ *Lectio difficilior* 2002/1.
- Schürmann, H. *Das Lukasevangelium: Zweiter Teil 9,51–11,54* (Herders Theologischer Kommentar zum Neuen Testament III/2; Freiburg: Herder, 1994).
- Schüssler Fiorenza, E. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983).
- . *Theological Criteria and Historical Reconstruction: Martha and Mary, Luke 10:38–42.* (Protocol of the fifty-third colloquy of the Center for Hermeneutical Studies in Hellenistic and Modern Culture, 10 April 1986; H. C. Waetjen [ed.]; Berkeley: The Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1986).
- . ‘Text and Reality—Reality as Text: The Problem of a Feminist Historical and Social Reconstruction Based on Texts,’ *ST* 43/1 (1989), pp. 19–34.
- . *But She Said: Feminist Practices of Biblical Interpretation* (Boston: Beacon Press, 1992).
- . ‘The Practice of Biblical Interpretation: Luke 10:38–42,’ in N. K. Gottwald & R. A. Horsley (eds.), *The Bible and Liberation: Political and Social Hermeneutics* (Maryknoll: Orbis Books, 1993), pp. 172–197.
- . ‘The Rhetoricity of Historical Knowledge: Pauline Discourse and its Contextualizations,’ in L. Bormann, K. Del Tredici & A. Standhartinger (eds.), *Religious Propaganda and Missionary Competition in the New Testament World: Essays Honoring Dieter Georgi* (Leiden/New York/Köln: Brill, 1994), pp. 443–449.
- . *Rhetoric and Ethic: The Politics of Biblical Studies* (Minneapolis: Fortress Press, 1999).
- Schweizer, E. *Church Order in the New Testament* (F. Clarke [trans.]; London: SCM Press, 1961).
- Segal, C. ‘Euripides’ *Alcestis*: Female Death and Male Tears,’ *Classical Antiquity* 11 (1992), pp. 142–158.
- Seim, T. K. ‘Roles of Women in the Gospel of John,’ in L. Hartman and B. Olsson (eds.), *Aspects on the Johannine Literature* (Coniectanea biblica: New Testament series 18; Stockholm: Almqvist & Wiksell International, 1987).
- . *The Double Message: Patterns of Gender in Luke-Acts* (Nashville: Abingdon, 1994a).
- . ‘The Gospel of Luke,’ in E. Schüssler Fiorenza with the assistance of A. Brock & S. Matthews (ed.), *Searching the Scriptures*. Vol. 2 (New York: Crossroad, 1994b), pp. 728–762.
- Setzer, C. ‘Excellent Women: Female Witnesses to the Resurrection,’ *JBL* 116/2 (1997), pp. 259–272.
- Ševcenko, N. P. ‘Illuminating the Liturgy: Illustrated Service Books in Byzantium,’ in L. Safran (ed.), *Heaven on Earth: Art and the Church in Byzantium* (University Park: Pennsylvania State University Press, 1998), pp. 186–228.
- Shellard, B. ‘The Relationship of Luke and John: A Fresh Look at an Old Problem,’ *JTS* 46/1 (1995), pp. 71–98.
- Shoemaker, S. J. ‘Rethinking the “Gnostic Mary”: Mary of Nazareth and Mary of Magdala in Early Christian Tradition,’ *JECS* 9/4 (2001), pp. 555–595.

- Siman, E.-P. *L'expérience de l'esprit par l'église d'après la tradition syrienne d'Antioche* (Paris: Beauchesne, 1971).
- Slater, R. N. 'An Inquiry Into the Relationship Between Community and Text: The Apocryphal Acts of Philip 1 and the Encratites of Asia Minor,' in F. Bovon, B. A. Graham & C. R. Matthews (eds.), *The Apocryphal Acts of the Apostles: Harvard Divinity School Studies* (Boston: Harvard University Press, 1999), pp. 281–306.
- Smirnov, J. 'Christianskija mozaiki Kipra,' *Vizantijskii Vremennik* 4 (1897), pp. 1–93.
- Smit, P.-B. 'Simon Peter's Mother in Law Revisited. Or Why One Should Be More Careful With Mothers-In-Law,' *Lectio difficilior* 2003/1.
- Smith, D. E. 'Table Fellowship as Literary Motif in the Gospel of Luke,' *JBL* 106/4 (1987), pp. 613–638.
- Smith, D. M. 'The Problem of John and the Synoptics in Light of the Relation Between Apocryphal and Canonical Gospels,' in A. Deniaux (ed.), *John and the Synoptics* (Leuven: Leuven University Press, 1992), pp. 147–162.
- . *John* (Abingdon New Testament Commentaries; Nashville: Abingdon, 1999).
- Smith, K. A. 'Inventing Marital Chastity: The Iconography of Susanna and the Elders in Early Christian Art,' *The Oxford Art Journal* 16 (1993), pp. 3–24.
- Smith, M. *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge: Harvard University Press, 1973).
- . 'Clement of Alexandria and Secret Mark: The Score at the End of the First Decade,' *HTR* 75 (1982), pp. 449–461.
- Smoldon, W. L. 'The Easter Sepulchre Music-Drama,' *Music and Letters* 27 (1946), pp. 1–17.
- Snyder, G. F. *Ante Pacem: Archaeological Evidence of Church Life Before Constantine*. Revised edition (Macon: Mercer University Press, 2003).
- Snyder, J. M. *The Woman and the Lyre: Women Writers in Classical Greece and Rome* (Carbondale: Southern Illinois University Press, 1989).
- Soards, M. L. *The Passion According to Luke: The Special Material of Luke 22* (JSNTSup 14; Sheffield: JSOT Press, 1987).
- Solignac, A. & Donnat, L. 'Marthe et Marie,' in M. Viller (ed.), *Dictionnaire de Spiritualité: Ascétique et mystique, doctrine et histoire*. Vol. 10 (Paris: Beauchesne, 1980), pp. 664–673.
- Sörries, R. *Christlich-Antike Buchmalerei im Überblick* (Wiesbaden: Dr Ludwig Reichert Verlag, 1993).
- Sperry-White, G. *The Testamentum Domini: A Text for Students, with Introduction, Translation, and Notes* (Bramcote, Nottingham: Grove, 1991).
- Spicq, C. 'La place ou le rôle des jeunes dans certaines communautés néotestamentaires,' *RB* 76 (1969), pp. 508–527.
- Spiegel, G. M. 'History, Historicism and the Social Logic of the Text in the Middle Ages,' *Speculum* 65 (1990), pp. 59–86.
- Spiller, D. R. 'Disarming Distractions,' *ExpTim* 112 (2001), pp. 312–313.
- Ssemakula, L. 'Luke 10:38–42, Martha and Mary: A History of Interpretation,' *African Christian Studies* 18/3 (2002), pp. 22–46.
- Staats, R. 'Messalianer,' in *TRE* 22 (1992), pp. 607–613.
- Stählin, O. *Clemens Alexandrinus*. Revised edition (Die griechischen christlichen Schriftsteller der ersten Jahrhunderte; Berlin: Akademie-Verlag, 1970–).
- Stark, R. *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton: Princeton University Press, 1996).
- Steimer, B. *Vertex Traditionis: Die Gattung der altchristlichen Kirchenordnungen* (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 63; Berlin/New York: W. de Gruyter, 1992).
- Stewart, C. *Working the Earth of the Heart: The Messalian Controversy in History, Texts, and Language to AD 431* (Oxford: Clarendon, 1991).

- Stewart-Sykes, A. 'The Asian Context of the New Prophecy and of *Epistula Apostolorum*', *VC* 51 (1997), pp. 416–438.
- . 'Hermas the Prophet and Hippolytus the Preacher: The Roman Homily and its Social Context,' in M. B. Cunningham & P. Allen (eds.), *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998), pp. 33–63.
- . *The Apostolic Church Order: The Greek Text with Introduction, Translation and Annotation* (Early Christian Studies 10; Strathfield: St Pauls, 2006).
- Stibbe, M. W. G. 'A Tomb With a View: John 11.1–44 in Narrative-Critical Perspective,' *NTS* 40 (1994), pp. 38–54.
- Sticca, S. *The Latin Passion Play: Its Origins and Development* (Albany: State University of New York Press, 1970).
- Stockton, E. D. 'The Fourth Gospel and the Woman,' in N. Brown (ed.), *Essays in Faith and Culture* (Sydney: Catholic Institute of Sydney, 1979), pp. 132–144.
- Stoops, R. F. Jr. 'Patronage in the Acts of Peter,' *Semeia* 38 (1986), pp. 91–100.
- Stoops, R. F. Jr. & MacDonald, D. R. (eds.). *The Apocryphal Acts of the Apostles in Intertextual Perspectives* (Semeia 80; Atlanta: Scholar's Press, 1997).
- Strack, H. L. & Billerbeck, P. *Kommentar zum Neuen Testament aus Talmud und Midrasch*. 6 vols. (München: Beck, 1969).
- Strecker, G. *Das Judenchristentum in den Pseudoklementinen*. 2. bearb. und erw. Auflage (TU 70; Berlin: Akademie-Verlag, 1981).
- Streete, G. Corrington. 'Women as Sources of Redemption and Knowledge in Early Christian Traditions,' in R. S. Kraemer & M. R. D'Angelo (eds.), *Women and Christian Origins* (New York/Oxford: Oxford University Press, 1999), pp. 330–354.
- Strelan, R. 'To Sit is to Mourn: The Women at the Tomb (Matthew 27:61),' *Colloquium* 31/1 (1999), pp. 31–45.
- Stroumsa, G. G. 'Christ's Laughter: Docetic Origins Reconsidered,' *JECS* 12/3 (2004), pp. 267–288.
- Stuhlfauth, G. 'Zwei Streitfragen der altchristlichen Ikonographie,' *ZNW* 23 (1924), pp. 54–64.
- Synek, E. M. *Heilige Frauen der frühen Christenheit: Zu den Frauenbildern in hagiographischen Texten des christlichen Ostens* (Das Östliche Christentum 43; Würzburg: Augustinus-Verlag, 1994).
- Taft, R. F. 'The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm,' *DOP* 34–35 (1980–81), pp. 45–75.
- . *Beyond East and West: Problems in Liturgical Understanding* (Washington: Pastoral Press, 1984).
- . 'Holy Week in the Byzantine Tradition,' in A. G. Kollampampil (ed.), *Hebdomadae Sanctae Celebratio: The Celebration of Holy Week in Ancient Jerusalem and its Development in the Rites of East and West* (Rome: C.L.V. Edizioni Liturgiche, 1997), pp. 67–91.
- . 'Women at Church in Byzantium: Where, When and Why?' *DOP* 52 (1998), pp. 27–87.
- Talbert, C. H. *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York: Crossroad, 1982).
- Talley, T. J. *The Origins of the Liturgical Year* (New York: Pueblo, 1986).
- Taniguchi, Y. 'To Lead Quiet and Peaceable Lives: A Rhetorical Analysis of the First Letter of Timothy' (ThD Diss.; Cambridge: Harvard University, 2002).
- Tannehill, R. C. *Luke* (Abingdon New Testament Commentaries; Nashville: Abingdon, 1996).
- Tanzer, S. J. 'Salvation is for the Jews: Secret Christian Jews in the Gospel of John,' in B. A. Pearson (ed.), *The Future of Early Christianity* (Minneapolis: Fortress, 1991), pp. 285–300.

- Tarchnischvili, M. (ed.). *Le Grand Lectionnaire de l'Eglise de Jérusalem* (CSCO 188; Scriptores Iberici 9; Louvain: Secrétariat du CSCO, 1959).
- Tattam, H. *The Apostolical Constitutions or Canons of the Apostles in Coptic* (London: Printed for the Oriental translation fund of Great Britain and Ireland, 1848).
- Teeple, H. M. *The Literary Origin of the Gospel of John* (Evanston: Religion and Ethics Institute, 1974).
- Telfer, W. *Cyril of Jerusalem and Nemesius of Emesa* (Library of Christian classics 4; London: SCM Press, 1955).
- Tetlow, E. M. *Women and Ministry in the New Testament* (New York: Paulist Press, 1980).
- Thibaut, J. B. *L'ordre des offices de la semaine sainte à Jérusalem de IV<sup>me</sup> au X<sup>me</sup> siècle* (Paris, 1926).
- Thimmes, P. 'Memory and Re-Vision: Mary Magdalene Research Since 1975,' *Currents in Research: Biblical Studies* 6 (1998), pp. 193–226.
- . 'The Language of Community: A Cautionary Tale (Luke 10.38–42),' in A.-J. Levine with M. Blickenstaff (ed.), *A Feminist Companion to Luke* (London/New York: Sheffield Academic Press, 2002), pp. 232–245.
- Thompson, M. R. *Mary of Magdala: Apostle and Leader* (New York: Paulist Press, 1995).
- Thyen, H. 'Die Erzählung von den Bethanischen Geschwistern (Joh 11,1–12,19) als "Palimpsest" über Synoptischen Texten,' in F. van Segbroek (ed.), *The Four Gospels* 1992 (Leuven: Leuven University Press, 1992a), pp. 2021–2050.
- . 'Johannes und die Synoptiker: Auf der Suche nach einem neuen Paradigma zur Beschreibung ihrer Beziehungen anhand von Beobachtungen an Passions- und Ostererzählungen,' in A. Denaux (ed.), *John and the Synoptics* (Leuven: Leuven University Press, 1992b), pp. 81–107.
- . *Das Johannesevangelium* (Handbuch zum Neuen Testament 6; Tübingen: Mohr Siebeck, 2005).
- Tidner, E. *Didascaliae Apostolorum, Canonum Ecclesiasticorum, Traditionis Apostolicae Versiones Latinae* (TU 75; Berlin: Akademie-Verlag, 1963).
- Tilborg, S. van. *Reading John in Ephesus* (Leiden: Brill, 1996).
- Tilley, M. A. 'Scripture as an Element of Social Control: Two Martyr Stories of Christian North Africa,' *HTR* 83/4 (1990), pp. 383–397.
- Tillyard, H. J. W. 'The Acclamation of Emperors in the Byzantine Ritual,' *Annual of the British School at Athens* 18 (1911–12), pp. 239–60.
- Toews, J. E. 'Intellectual History after the Linguistic Turn: The Autonomy of Meaning and the Irreducibility of Experience,' *AHR* 92/4 (1987), pp. 879–907.
- Torjesen, K. J. 'The Early Christian *Orans*: An Artistic Representation of Women's Liturgical Prayer and Prophecy,' in B. M. Kienzle & P. J. Walker (eds.), *Women Preachers and Prophets Through Two Millenia of Christianity* (Berkeley: University of California Press, 1998), pp. 42–56.
- Townsend, M. J. 'Exit the Agape,' *Exptim* 90 (1979), pp. 356–361.
- Trebilco, P. R. *Jewish Communities in Asia Minor* (Cambridge/New York: Cambridge University Press, 1991).
- Tsuji, M. 'Zwischen Ideal und Realität: Zu den Witwen in 1 Tim 5.3–16' *NTS* 47 (2001), pp. 92–104.
- Twycross, S. 'Was Jesus Married?' *Exptim* 107 (1996), p. 334.
- Underwood, P. A. 'The Fountain of Life in Manuscripts of the Gospels,' *DOP* 5 (1950), pp. 42–138.
- Van Belle, G. *The Signs Source in the Fourth Gospel: Historical Survey and Critical Evaluation of the Semeia Hypothesis* (BETL 116; Leuven: Leuven University Press, 1994).
- Varghese, B. *West Syrian Liturgical Theology* (Aldershot: Ashgate, 2004).

- Via, E. 'Women, the Discipleship of Service, and the Early Christian Ritual Meal in the Gospel of Luke,' *Saint Luke's Journal of Theology* 29/1 (1985), pp. 37–60.
- Vielhauer, P. *Geschichte der urchristlichen Literatur: Einleitung in das Neue Testament, die Apokryphen und die Apostolischen Väter*. 2. durchgesehener Druck (Berlin: W. de Gruyter, 1978).
- Vikan, G. 'Ring,' in K. Weitzmann (ed.), *Age of Spirituality: Late Antique and Early Christian Art, Third to Seventh Century. Catalogue of the Exhibition at the Metropolitan Museum of Art, November 19, 1977, through February 12, 1978* (New York: The Museum, 1979), p. 496.
- . *Byzantine Pilgrimage Art* (Washington: Dumbarton Oaks Center for Byzantine Studies, 1982).
- . 'Art, Medicine and Magic in Early Byzantium,' *DOP* 38 (1984), pp. 65–86.
- . 'Art and Marriage in Early Byzantium,' *DOP* 44 (1990), pp. 145–163.
- . 'Byzantine Pilgrims' Art,' in L. Safran (ed.), *Heaven on Earth: Art and the Church in Byzantium* (University Park: Pennsylvania State University Press, 1998), pp. 229–266.
- Villette, J. *La résurrection du Christ dans l'art chrétien du II<sup>e</sup> au VII<sup>e</sup> siècle* (Paris: Laurens, 1957).
- Volp, U. *Tod und Ritual in den christlichen Gemeinden der Antike* (VC Supp 65; Leiden; Boston: Brill, 2002).
- Vööbus, A. *The Synodicon in the West Syrian Tradition*. 2 vols. (CSCO 368; Scriptores Syri 162; Louvain: Secrétariat du CSCO, 1975–76).
- . *The Didascalia Apostolorum in Syriac*. 2 vols. (CSCO, 401, 402, 407, 408; Scriptores Syri 176, 176, 179, 180; Louvain: Secretariat du CSCO, 1979).
- Waetjen, H. C. 'Response,' in H. C. Waetjen (ed.), *Theological Criteria and Historical Reconstruction: Martha and Mary, Luke 10:38–42. Protocol of the Fifty-Third Colloquy of the Center for Hermeneutical Studies in Hellenistic and Modern Culture, 10 April 1986* (Berkeley: The Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1986), pp. 35–38.
- Wagner, J. *Auferstehung und Leben: Joh 11:1–12,19 als Spiegel johanneischer Redaktions- und Theologiegeschichte* (Regensburg: Friedrich Pustet, 1988).
- . 'Die Erweckung des Lazarus—Ein Paradigma johanneischer Theologiegeschichte,' in J. Hainz (ed.), *Theologie im Werden: Studien zu den theologischen Konzeptionen im Neuen Testament* (Paderborn: Ferdinand Schoningh, 1992), pp. 199–217.
- Wagner, M. M. *Basil: Ascetical Works* (FC 9; Washington: Catholic University of America Press, 1950).
- Wagner-Douglas, I. *Das Maria und Martha Bild: Religiöse Malerei im Zeitalter der Bilderstürme* (Studien zur deutschen Kunstgeschichte 360; Baden-Baden: Koerner, 1999).
- Wahlde, U. C. von. 'The Johannine "Jews": A Critical Survey,' *NTS* 28 (1982), pp. 33–60.
- Walker, A. 'A Reconsideration of Early Byzantine Marriage Rings,' in S. R. Asirvatham, C. O. Pache & J. Watrous (eds.), *Between Magic and Religion: Interdisciplinary Studies in Ancient Mediterranean Religion and Society* (Lanham/Boulder/New York/Oxford: Rowman & Littlefield, 2001), pp. 149–164.
- Wall, R. 'Martha and Mary (Luke 10:38–42) in the Context of a Christian Deuteronomy,' *JSNT* 35 (1989), pp. 19–35.
- Walter, C. *Art and Ritual of the Byzantine Church* (London: Variorum, 1982).
- Ward, B. *The Sayings of the Desert Fathers: The Alphabetical Collection* (London/Oxford: Mowbrays, 1975).
- Weiser, A. 'διακονέω διακονία διάκονος,' in H. Balz and G. Schneider, *Exegetical Dictionary of the New Testament*. Vol. 1 (Edinburgh: T&T Clark, 1990), pp. 302–304.

- Weitzmann, K. ‘Eine vorikonoklastische Ikone des Sinai mit der Darstellung des Chairete,’ in W. N. Schumacher (ed.), *Tortulae: Studien zu altchristlichen und byzantinischen Monumenten* (Rom: Herder, 1966), pp. 317–325.
- . *Illustrations in Roll and Codex: A Study of the Origin and Method of Text Illustration* (Studies in Manuscript Illumination 2; Princeton: Princeton University Press, 1970).
- . ‘“Loca Sancta” and the Representational Arts of Palestine,’ *DOP* 28 (1974), pp. 31–55.
- . *Age of Spirituality: Late Antique and Early Christian Art, Third to Seventh Century. Catalogue of the Exhibition at the Metropolitan Museum of Art, November 19, 1977, through February 12, 1978* (New York: The Museum, 1979).
- . *Die armenische Buchmalerei des 10. und beginnenden 11. Jahrhunderts* (Amsterdam: Verlag Adolf M Hakkert, 1970).
- Wenham, D. *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: W. B. Eerdmans, 1995).
- Wessel, K. ‘Ampullen,’ in *RbK* 1 (1966a), pp. 137–142.
- . ‘Buchillustration,’ in *RbK* 1 (1966b), pp. 757–784.
- . *Die Kreuzigung* (Recklinghausen: Bongers, 1966c).
- . ‘Erweckung des Lazarus,’ in *RbK* 2 (1971), pp. 388–414.
- West, F. *The Comparative Liturgy of Anton Baumstark* (Bramcote Nottingham: Grove, 1995).
- Weyermann, M. ‘The Typologies of Adam-Christ and Eve-Mary, and Their Relationship to One Another,’ *Anglican Theological Review* 84/3 (2002), pp. 609–626.
- Whelan, C. F. ‘Amica Pauli: The Role of Phoebe in the Early Church,’ *JSNT* 49 (1993), pp. 67–85.
- Wilkens, W. ‘Die Erweckung des Lazarus,’ *TZ* 15 (1959), pp. 22–39.
- Wilkins, J. ‘Food Preparation in Ancient Greece: Representations of Gender Roles in the Literary Evidence,’ in M. Donald & L. Hurcombe (eds.), *Representations of Gender from Prehistory to the Present* (London: MacMillan, 2000), pp. 118–134.
- Wilkinson, J. *Jerusalem Pilgrims Before the Crusades* (Warminster: Aris & Phillips, 1977).
- . *Egeria’s Travels to the Holy Land: Newly Translated with Supporting Documents and Notes*. Revised edition (Jerusalem: Ariel Publishing House/Warminster: Aris & Phillips, 1981).
- Williams, F. *The Panarion of Epiphanius of Salamis*. 2 vols. (Nag Hammadi Studies 35, 36; Leiden: Brill 1987–94).
- Wilpert, J. *Sarcofagi Cristiani Antichi*. Vol. 1 (Roma: Pontificio Istituto di Archeologia Cristiana, 1929).
- Wilson, R. McL. ‘Apokryphen II: Apokryphen des Neuen Testaments,’ in *TRE* 3 (1978), pp. 316–362.
- . ‘Gnosis/Gnostizismus II: Neues Testament, Judentum, Alte Kirche,’ in *TRE* 13 (1984), pp. 535–550.
- Wilson, S. G. ‘Early Christian Music,’ in J. Hills (ed.), *Common Life in the Early Church: Essays Honoring Graydon F Snyder* (Harrisburg: Trinity Press International, 1998), pp. 390–401.
- Winsor, A. R. *A King is Bound in the Tresses: Allusions to the Song of Songs in the Fourth Gospel* (Studies in Biblical Literature 6; New York: Peter Lang, 1999).
- Wire, A. C. *The Corinthian Women Prophets: A Reconstruction Through Paul’s Rhetoric* (Minneapolis: Fortress, 1990).
- Wisse, F. ‘The Nature and Purpose of Redactional Changes in Early Christian Texts: The Canonical Gospels,’ in W. L. Petersen (ed.), *Gospel Traditions in the Second Century* (Notre Dame/London: University of Notre Dame Press, 1989), pp. 39–53.
- Witherington, B. & Witherington, A. *Women and the Genesis of Christianity* (Cambridge/New York: Cambridge University Press, 1990).

- Wolter, M. 'Pseudonymität II: Kirchengeschichtlich,' in *TRE* 27 (1997), pp. 662–670.
- Woolley, L. 'Medieval Mediterranean Textiles in the Victoria and Albert Museum: Resist Dyed Linens from Egypt Dating from the Fourth to the Seventh Century AD,' *Textile History* 32/1 (2001), pp. 106–113.
- Yamaguchi, S. *Mary and Martha: Women in the World of Jesus* (Maryknoll: Orbis Books, 2002).
- Young, K. *The Drama of the Medieval Church*. 2 vols. (Oxford: Clarendon Press, 1933).
- Zahn, T. *Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur VII,I: Apostel und Apostelschüler in der Provinz Asien* (Leipzig: Scholl, 1900).
- Zoepfl, F. 'Die pseudoeustathianische Homilie über Jo. 12,1–8: Ein Beitrag zur Geschichte der christlichen Predigt,' *Theologisch-Praktische Monatschrift* 27 (1916), pp. 14–23.
- Zotenberg, H. *Manuscrits Orientaux: Catalogues des manuscrits Syriaques et Sabéens (Mandaïtes) de la bibliothèque nationale* (Paris: Imprimerie nationale, 1874).
- . *Catalogue des Manuscrits Éthiopiens (Gheez et Amharique) de la bibliothèque nationale* (Paris: Imprimerie nationale, 1877).
- Zwaan, J. de. 'Date and Origin of the Epistle of the Eleven Apostles,' in H. G. Wood (ed.), *Amicitiae Corolla: A Volume of Essays Presented to James Rendel Harris, D. Litt., on the Occasion of his Eightieth Birthday* (London: University of London Press, 1933), pp. 344–355.