

## **HS/NT 312: Genders and Sexualities of Early Christians**

Union Theological Seminary, Spring 2024

Held **online** on alternate Saturdays, 10:00 a.m.-2:00 p.m. (Eastern time zone)

Dr. Julia Kelto Lillis [contact information]

Office hours by appointment on Zoom or outdoors—email to suggest a time

**Zoom link (for class members only)—meetings on 2/3, 2/17, 3/2, 3/30, 4/13, 4/27:**

[Zoom link]

[meeting ID & passcode]

[phone connection options to use during internet trouble]

### **Course description**

Early Christian texts offer familiar and unfamiliar patterns, norms, and possibilities for the aspects of human life that people today call gender and sexuality. This course examines the pertinent categories and social and theological logic of Christians in distant cultures by exploring a variety of ancient sources, taking into account challenging issues raised by feminist and LGBTQ+ historians. Questions to investigate include: Was gender permanent or fluid? What kinds of sexual relationships did Christians consider acceptable, and why? How did the rise of clerical and ascetic roles bend boundaries and create new possibilities? What are the risks and benefits of using current categories to study premodern sources, and how might premodern sources provide fresh perspective or new inspiration for reasoning about gender and sexuality today? Our investigations will span material from the days of Junia and Paul (mid-first century) to the period of Justinian and Theodora (sixth century) and will draw from multiple disciplines.

### **Course learning goals**

**Knowledge-based goals:** Students taking this course will build/deepen their knowledge of...

- diverse forms and expressions of Christian faith in ancient contexts;
- the various gendered and sexual expressions that were possible among early Christians, and the challenges of studying ancient gender and sexuality;
- social and theological implications of this variety in the past and today.

**Skill-based goals:** Students taking this course will build/strengthen their skills in...

- analyzing, interpreting, and forming arguments about primary sources;
- grasping and describing the relevance of social and historiographical issues, past and present;
- discussion participation and presenting information to broad audiences.

The course mainly pertains to M.A.S.J. Goals 2 & 3 (GSJ) and M.Div. and M.A.R. Goals 1 & 3.

### **Course readings**

**All required readings** will be available on our Moodle course site or through the Burke Library. Students may wish to purchase their own copy independently of Virginia Ramey Mollenkott, *Omnigender: A Trans-Religious Approach* (Pilgrim Press, revised and expanded edition, 2007).

## Course requirements

Students are responsible for knowing and keeping the guidelines described at [institutional webpage with guidelines and etiquette for online learning].

### Union's grading categories

CR = Credit, successful fulfillment of assignment/course objectives. Since this category encompasses most passing grades in traditional letter grade systems, it is the most commonly assigned grade and an excellent goal.

NC = No credit, for work that fails to fulfill assignment/course requirements.

In some situations, students earn one of these grades instead:

MC = Marginal credit, for work that fulfills some (but not all) requirements.

CD = Credit with distinction, for work that consistently exceeds course standards and demonstrates unusually high capacity in the area of study.

**Regular, punctual attendance on Zoom and completion of weekly activities on Moodle are assumed and required.** If absence from a synchronous session or a gap in asynchronous work is unavoidable, contact Dr. Kelto Lillis and discuss options for catching up.

### **Graded work is weighted as follows; for assignment details, see instruction files on Moodle:**

30% Class engagement (synchronous & asynchronous discussion) that shows ongoing reading & contributes through active sharing & listening (co-assessed twice and graded at end of course)

10% Resource page #1 (details on Moodle; **option to replace all pages with a research paper**)

10% Resource page #2

25% Mid-semester paper (answering an essay prompt using course readings)

15% Presentation video on an assigned chapter of Mollenkott's *Omnigender* or on an essay

10% Resource page #3

**Credit hour distribution:** By state regulations, a three-credit course involves 37.5 hours of instruction (video lectures, in-class activities) and 75 hours of work outside of class. Across 13 weeks, this equates to about 3 hours of instructional work per week (our scheduled Saturday sessions plus asynchronous lectures/activities the weeks we don't meet) and up to 5-6 hours per week of reading and working on assignments (most students find many weeks lighter).

### Biweekly work rhythm

**Each Saturday with a Meeting for class:** We're on Zoom and Moodle 10:00-2:00 Eastern.

**In the week after a Meeting:** An assignment or other steps get completed before Saturday.

**The next Saturday (no Meeting):** Sizable video lectures & activities happen on Moodle during/near class hours (exact timing is up to you), leaving ample homework hours to come.

**The week before a Meeting:** Homework includes focus questions to guide readings and to help you prepare for discussions. Depending on your reading speed, you may need 2-3 hours or 4-5.

**Some weeks have fewer in-class activities or readings to provide time for long assignments.**

*Online work is fatiguing! Take scheduled breaks to leave screens and move your body.*

## Course policies and resources

As noted above, [institutional webpage] lists important guidelines as well as tips for online learning. See the “**Netiquette**” section on smooth use of Zoom. Recording or circulating course content without advance permission is prohibited. For help with online learning technology, contact [staff support contact information].

**Classroom discourse:** It takes effort and skill to make a (virtual) classroom inclusive and to have constructive discussions that foster learning. Strive to be as inclusive as possible in spoken and written language. Please alert me or others if we should change how we address you, such as in pronouns or name pronunciation.

Classrooms are a space for growth and risk-taking. The content of lectures and peer discussions is fluid, incremental, and in some respects experimental; treating it like a publication by posting or sharing about it on social media without permission is unethical and can hamper learning by damaging trust between class members. Get permission or resist the urge! I keep an archive of video recordings from our main Zoom room for personal reference/review; these are available only to students, tech staff, and me and will not be shared outside our class group.

While our course material focuses on the distant past, some topics can be disturbing or may be triggering for those who have experienced trauma. Dr. Kelto Lillis flags these in advance as much as possible and encourages self-care in preparing for troubling topics. For guidance on distinguishing kinds of “triggers” by others’ comments, see [internal resource link].

**Writing/research support:** To strengthen paper writing skills, contact Union’s Writing Center very early for an appointment. For assistance with research (if choosing research options), full-time library staff at the Burke Library and Dr. Kelto Lillis are happy to help.

**Accommodations for disabilities** are arranged by contacting both the Office of Student Affairs and Dr. Kelto Lillis. For details, see the Student Life Handbook, pp. 27-34. Captioning, transcripts, and file formats that work with screen readers are automatically available for most of our course materials, and I welcome further ideas about accessibility. Whenever possible, arrange extensions or alternative formats for assignments early and discuss options with Dr. K.L.

**Academic integrity:** All work must adhere to the policies outlined in the Student Handbook and Academic Catalog. On how to avoid plagiarism, see the Academic Catalog, pp. 30-31 and seek out any further needed assistance from the Writing Center and/or resources from Dr. Kelto Lillis.

### \_\_\_\_\_Schedule\_\_\_\_\_

Readings are available on Moodle unless stated otherwise. You’ll receive notice ahead if syllabus changes must happen during the course.

Specific questions to focus our reading/discussions are below; check Moodle for updates.

For biblical texts, I recommend the NRSV or NRSVUE translation and encourage comparison of key verses with another (e.g., NASB, NABRE, NKJV). Biblegateway.com is a handy resource.

JANT = *Jewish Annotated New Testament* (NRSV text with intros and notes by Jewish scholars).

**Pre-course steps** (or if registering last-minute, by end of weekend)—**takes 1-4 hours:**

- Self-intro steps on Moodle: view Dr. K.L. video, fill out questionnaire, make 2-min. video
- Complete Moodle readings/refreshers on New Testament & Early Christianity basic background
- Read Syllabus, Class Engagement Guide, and any unfamiliar linked resources
- Contact Office of Student Affairs & Dr. K.L. if having accessibility/accommodations concerns
- View classmates' self-intro videos (can subscribe to the forum for notification of new ones)

Other optional materials before Meeting 1 (**not** required but available on Moodle):

- User-friendly intro to complexity of “biological sex”: Anne Fausto-Sterling, *Sex/Gender*, ch. 2
- Excerpts from Nikki Sullivan, *A Critical Introduction to Queer Theory*: preface & pp. 1, 22-39
- Gender & sexuality terminology resource for browsing                    -*Daily Show* clip & questions

---UNIT 1: The world(s) of the New Testament and being “straight” in Greco-Roman society---

**Feb. 3 (Meeting 1):**

Topics: course intro; ancient examples of thinking beyond binaries; women leaders in the NT

Before class

Finish any remaining pre-course steps (see previous section)

During class—schedule

10:00-11:15 Eastern (hour 1): Zoom, synchronous morning meeting

11:30-12:15 (hour 2): Moodle, individually completing “Lesson” steps

12:15-12:45: Lunch & screen break

12:45-2:00 (hour 3): Zoom, synchronous afternoon meeting

After class (complete all steps by 10:00 am Feb. 11, expect to take 3-5 hours)

**Readings** that accompany Meeting 1 notes & instructions for Resource Page 1:

\*Carolyn Osiek, “What We Do and Don’t Know about Early Christian Families,” 199-203

\*JANT intro page on 1 Corinthians, then sections of 1 Corinthians itself—chapters 5-7, 11, 14

**Special assignment** (10% of course grade):

\*Create Resource Page 1 using the detailed instructions from Moodle (due 10 a.m. Feb. 11)

**Feb. 10 (asynchronous session, no Zoom meetings)**

Before class

Turn in Resource Page 1

During/near class hours

Moodle lectures & activities (includes 75 minutes of lecture video content)

Use half of class hours to begin readings for next Saturday

After class (homework to complete before Meeting 2, expect to take 2-5 hours)

**Focus questions for readings & upcoming discussions:**

1. According to Ormand and Hoke, what factors shaped Rome's sexual norms?
2. Based on the lectures and readings, what do you think we can conclude about Paul's views on sex in Romans 1?
3. According to recent scholars and ancient texts like the Acts of Thecla, why is sexual renunciation valuable? (This relates to Resource Page 2.)
4. How is gender made stable or fluid in our homework texts?

Meeting 2 will include further exploration of gender relations in "gnostic" texts.

**Readings on same-gender sexuality:**

\*Kirk Ormand, "Rome and Roman Sex"

\*Jimmy Hoke, pp. 27-37 in *Feminism, Queerness, Affect, and Romans: Under God?*

\*JANT intro to Romans, then Romans 1:1-2:11

**Readings on renouncing gender/sexuality in early "heterodox" texts:**

\*Surviving sections of the Gospel of Mary (English on odd pages from pp. 593-599)

\*The Acts of (Paul and) Thecla -some volunteers read Acts of Thomas 1

*Optional readings, including some mentioned during lectures, appear in folders on Moodle.*

**Feb. 17 (Meeting 2)**

Topics: sex between men and between women(?) in the Greco-Roman world & NT;  
renunciation of sexuality/gender in second- and third-century non-canonical texts

Before class

Finish homework readings & prepare to discuss focus questions (previous section)

During class—schedule

10:00-11:15 (hour 1): Zoom

11:30-12:15 (hour 2): Moodle

12:15-12:45: Lunch & screen break

12:45-2:00 (hour 3): Zoom

After class (complete all steps by 10:00 a.m. Feb. 24, expect to take 2-5 hours)

**Special assignment** (10% of course grade):

Create Resource Page 2 using the detailed instructions + feedback from Page 1

**Moodle forum assignment** (part of asynchronous class engagement and later work):

Identify a present-day issue concerning gender and/or sexuality that you are passionate about or think classmates should be aware of. Find a related news report, brief educational description, short popular article, or other public resource online and copy a link for access to the resource. Use the Moodle forum for this assignment to provide a very short summary of the issue—about a paragraph written or about one minute spoken using Moodle's video/audio-recording tools. Provide a link to the resource in your post by pasting it or recommending specific search terms.

-----UNIT 2: Potential kinds of (mostly church-approved) early Christian queerness-----

**Those wanting a Writing Center appointment for paper in March, schedule early**

**Feb. 24 (asynchronous, no Zoom)**

Before class

Make sure Resource Page 2 is turned in and forum assignment is posted (see previous section)

During/near class hours

Spend 20-40 minutes with classmates' posts on present-day issues (can reply, save/explore links)

Lectures & activities (expect required steps to take 90-120 min.; includes Kate Cooper excerpt)

After class (homework to complete before Meeting 3, expect to take 2-5 hours)

**Focus questions for readings & upcoming discussions:**

1. What various things did "virginity" mean to early Christians? How did it become meaningful?
2. Which of the readings' *ancient* examples of biblical interpretation seems most remarkable?
3. Why is it difficult to generalize about early Christian eunuchs' social status and acceptance?
4. Do you think we can consider early Christian virgins and/or eunuchs "queer"? Why/why not?

**Readings on virgins & celibacy in antiquity:**

\*David Hunter, "Celibacy Was Queer: Rethinking Early Christianity"

\*Primary texts & background in Liz Clark's *Women in the Early Church*, pp. 115-133

\*Julie Kelto Lillis, intro to *Virgin Territory: Configuring Female Virginity in Early Christianity*

**Readings on eunuchs in antiquity:**

\*Daniel Caner, "The Practice and Prohibition of Self-Castration in Early Christianity"

(NT passages built into previous class activities: Matthew 19:1-12, Acts 8:26-40)

**Mar. 2 (Meeting 3)**

Topics: virgins; eunuchs

Before class

Finish homework readings & prepare to discuss focus questions

Review mid-semester paper instructions, bring/post questions and make appointments as needed

During class—modified schedule

10:00-11:15 (hour 1): view webinar video on Dr. K.L.'s virginity book ([YouTube](#) / [Facebook](#))

11:30-12:15 (hour 2): Zoom

12:15-12:45: Lunch & screen break

12:45-2:00 (hour 3): Zoom

After class (complete before Mar. 9 or on Mar. 9 at the latest)

- Listen to 15-minute audio lecture; option to read early: *Life of St. Mary/Marinos* (paper topic 1)
- Work on mid-semester paper (soft due date Mar. 9, firm due date Mar. 16)
- Complete midpoint **Class Engagement self-assessment** (preferably Mar. 9, Mar. 16 at latest)
- Option to give anonymous mid-semester course feedback on Moodle

### **Mar. 9**

**Soft due date for mid-sem. paper (25% of course grade), 5 p.m.;** due date for after-class steps  
No Zoom and no new in-class activities—finish remaining steps from previous section

### **Mar. 16 (no Zoom; make one Saturday your Spring Break and one asynchronous)**

**Firm due date for mid-semester paper at 5 p.m.** unless pre-arranging an extension  
--If treating Mar. 23 as your Spring Break, jump below to the asynchronous work--

### **Mar. 23 (no Zoom; make one Saturday asynchronous and one your Spring Break)**

During/near class hours

Lectures, activities, & forum (expect required steps to take 2 hours; excerpt is Gangra canons)

After class (homework to complete before Meeting 4, expect to take 3-5 hours)

**Focus questions for readings & discussions:** \***check Moodle for updates from guest**

1. Note the contrast between canons from the Council of Gangra and these saints' *Lives*. How might we explain their late ancient coexistence? Could the same Christians value both?
2. Prepare to answer these questions for classmates who haven't read your assigned divided text:
  - What prompts the character to become a monk? What transitions do they undergo beforehand?
  - Why/how do other characters praise their lives and mourn their deaths?
  - How does the narrator's use of pronouns and names convey or undercut gender in the story?
3. What is Upson-Saia's main argument about how these *Lives* deal with gender? Do you agree?

**Readings on ambiguously gendered saints:**

\*Life of St. Mary/Marinos: introduction and text, pp. 1-12

\*Life of Anastasia/Anastasios: introduction on p. 142 and sections 5-8 (pp. 146-148)

\***Divided readings** of longer narratives: some read about Euphrosyne/Esmeraldus, pp. 46-59; some read about Pelagia/Pelagios, end of introduction and sections 1-10 (pp. 41-44), 18-19 (pp. 47-48), 24-30 (pp. 50-53), and 38-51 (pp. 56-62)

\*Kristi Upson-Saia, "Narrating Cross-Dressing in Female Saints' *Lives*"

*Optional further primary text: Narrative on Syncletica of Palestine, pp. 46-52*

**Mar. 30 (Meeting 4):**

Topics: later antiquity; ambiguously gendered saints; portrayals of women in Syriac poetry

Before class

Finish homework readings & prepare to discuss focus questions

During class—schedule

10:00-11:15 (hour 1): Zoom

11:30-12:15 (hour 2): Moodle, guest professor Erin Galgay Walsh

12:15-12:45: Lunch & screen break

12:45-2:00 (hour 3): Zoom with guest professor Erin Galgay Walsh

After class (complete before Apr. 6, expect to take 2-3 hours or more)

Meet Virginia Mollenkott (<https://www.virginiamollenkott.com/writing.html#videos> & Moodle)

Do initial reading of assigned chapter (or proposed essay) for video presentation

Work ahead with partner(s) on discussion/planning/recording schedule

--UNIT 3: The limits and potential of gender flexibility in early Christian (and current) thought--

**Apr. 6 (asynchronous, no Zoom)**

Before class

Finish initial reading of presentation material; make plans with partner(s) for video preparation

During/near class hours

Lectures & activities (expect required steps to take at least 90 minutes)

Available time for presentation partner planning on Zoom

After class (homework before Meeting 5, expect to take 3-5 hours on readings)

**Focus questions for readings & upcoming discussions:**

1. Parker argues that Paul “co-opts” identities of others from his social world. Which two identities does she discuss? Why does she find it problematic for Paul to claim them?
2. Consider what Galatians and the JANT scholars suggest Paul’s main concerns were in this letter. What meaning(s) can you imagine him intending for “no longer male and female”?
3. What are Petrey’s main points and arguments about bodies, souls, and gender (sexual difference) in second- and third-century treatises on resurrection? How do these fit/compare with our bigger picture from recent course lectures on early Christian views of gender as temporary (just earthly) or permanent (eternal), inessential or essential to being human?
4. Which ideas/passages in this week’s material resonate with you? Which trouble you?



**Readings on gender as essential/non-essential among early Christians:**

\*JANT intro to Galatians, then read **all** of Galatians

\*Angela N. Parker, “One Womanist’s View of Racial Reconciliation in Galatians”

\*Taylor Petrey, “With What Kind of Body Do They Come?” (intro to *Resurrecting Parts*)

*Optional readings include Sophia Connell on Aristotle, Beth Felker Jones on resurrected gender*

**Apr. 13 (Meeting 5):**

Topic: Did early Christians consider gender essential or non-essential to being human?

Before class

Finish homework readings & prepare to discuss focus questions; continue presentation prep

During class—schedule

10:00-11:15: Zoom

11:30-12:15: Moodle

12:15-12:45: Lunch & screen break

12:45-2:00: Zoom session for partner work and office hours

After class (due by 10:00 a.m. Apr. 20, sooner preferred)

Finish preparing and recording your **video presentation** (15% of course grade)

**Apr. 20 (asynchronous, no Zoom)**

Before class

Turn in video presentation for Dr. K.L to post, *preferably well ahead* of Saturday at 10:00 a.m.

During/near class hours

View presentation videos; post a comment/question on at least two videos

After class (homework before Meeting 6, expect to take 3-4 hours)

**Focus question on *Omnigender* reading:**

1. Do you agree with Mollenkott’s conclusion that early Christian materials offer precedent/resources for an omnigendered society (ch. 5)? What do you make of the specific examples and discussion of sources as you compare them to what we’ve studied?

**Further focus questions for concluding discussions:      \*check Moodle for new questions**

1. What new understanding or skills have you gained in this course? Were there surprises?
2. What spaces do you imagine yourself taking knowledge into from our course? Which of our texts and issues may become most fruitful? What will be the biggest challenges?
3. Do you think we need gender now? If so, why? What should or shouldn’t change about it?

**Reading:**

\*Virginia Mollenkott, *Omnigender*, **chapter 5** (skim chapters 6-7)

**Think ahead to your brief self-assessment:** Are you reaching your goals for Class Engagement? What grade would you give yourself? What skills have you strengthened?

**Apr. 27 (Meeting 6):**

Before class

Finish homework reading; prepare to discuss focus questions & complete course eval in class

During class—schedule

10:00-11:15: Zoom

11:30-12:15: Moodle

12:15-12:45: Lunch & screen break

12:45-1:30: Zoom

1:35-2:00: Course evaluations and Class Engagement self-assessment

After class (during our final week)

Make sure final Class Engagement self-assessment is completed by May 4

**Special assignment** (10% of course grade):

Create Resource Page 3, bringing course material into conversation with a present-day issue; use the detailed instructions from Moodle and past Resource Page feedback (due May 4)

**May 4**

**Resource Page 3 due** (any hour is fine)

**Class Engagement self-assessment due** (any hour is fine)

\_\_\_\_\_ **A few recommended reference works** \_\_\_\_\_

Googling, Wikipedia, and generic encyclopedias like Britannica often yield misleading info authored by non-experts. Try these field-specific reference works for better information:

[\*Bible Odyssey\*](#) web entries on biblical topics, terms, or names

Available digitally through the Burke Library catalog:

[\*Cambridge Dictionary of Christianity\*](#)

[\*Encyclopedia of Early Christianity\*](#)

[\*Brill Encyclopedia of Early Christianity\*](#)

Browse topics or search the index in the [\*Oxford Handbook of Early Christian Studies\*](#)

## **Bibliographical information for required readings and translations**

### Sources of pre-course introductory resources

- Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings*. Fourth edition. Oxford and New York: Oxford University Press, 2008.
- Fausto-Sterling, Anne. *Sex/Gender: Biology in a Social World*. New York: Routledge, 2012.
- Gonzalez, Justo L. *Church History: An Essential Guide*. Nashville: Abingdon Press, 1996.
- Kaminsky, Joel, Joel Lohr, and Mark Reasoner. *The Abingdon Introduction to the Bible: Understanding Jewish and Christian Scriptures*. Nashville: Abingdon Press, 2014.
- Smith, Mitzi J. and Yung Suk Kim. *Toward Decentering the New Testament: A Reintroduction*. Eugene, OR: Cascade Books, 2018.
- Sullivan, Nikki. *A Critical Introduction to Queer Theory*. New York: NYU Press, 2003.

### Sources of primary text translations and introductions to primary texts

- Brock, Sebastian P. and Susan A. Harvey (eds.). *Holy Women of the Syrian Orient*. Berkeley and Los Angeles: University of California Press, 1987.
- Clark, Elizabeth A. *Women in the Early Church*. Collegeville, MN: Liturgical Press, 1990.
- Ehrman, Bart D. and Zlatko Pleše (eds.). *The Apocryphal Gospels: Texts and Translations*. New York: Oxford, 2011.
- Ehrman, Bart D. (ed.). *The New Testament and Other Early Christian Writings*. Second edition. Oxford and New York: Oxford University Press, 2004.
- Elliott, J. K. (ed.). *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation*. Oxford: Clarendon Press; New York: Oxford University Press, 1999.
- Levine, Amy-Jill, and Marc Zvi Brettler (eds.) *The Jewish Annotated New Testament*. Oxford: Oxford University Press, 2011.
- Lewis, Agnes (trans.). *Select Narratives of Holy Women*. London: Cambridge University Press, 1900.
- Miller, Patricia Cox. (ed.). *Women in Early Christianity: Translations of Greek Texts*. Washington, D.C.: Catholic University of America Press, 2005.
- Talbot, Alice-Mary (ed.). *Holy Women of Byzantium: Ten Saints' Lives in English Translation*. Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1996.
- Vivian, Tim. *Journeying into God: Seven Early Monastic Lives*. Minneapolis: Fortress Press, 1996.
- Wimbush, Vincent L. *Ascetic Behavior in Greco-Roman Antiquity: A Sourcebook*. Minneapolis: Fortress Press, 1990.

### Secondary literature

- Caner, Daniel F. "The Practice and Prohibition of Self-Castration in Early Christianity." *Vigiliae Christianae* 51.4 (1997): 396-415.
- Cooper, Kate. "The Bride of Christ, the 'Male Woman,' and the Female Reader in Late Antiquity." In *The Oxford Handbook of Women and Gender in Medieval Europe*, edited by Judith Bennett and Ruth Karras. Oxford: Oxford University Press, 2018.
- Hoke, Jimmy. *Feminism, Queerness, Affect, and Romans: Under God?* Atlanta: SBL Press, 2021, 27-37.
- Hunter, David G. "Celibacy Was Queer: Rethinking Early Christianity." In *Queer Christianities: Lived Religion in Transgressive Forms*, edited by Kathleen T. Talvacchia, Michael F. Pettinger, and Mark Larrimore, 13-24. New York: NYU Press, 2015.
- Lillis, Julia Kelto. *Virgin Territory: Configuring Female Virginity in Early Christianity*. Oakland: University of California Press, 2022.
- Mollenkott, Virginia Ramey. *Omnigender: A Trans-Religious Approach*. Revised and expanded edition. Cleveland: Pilgrim Press, 2007.
- Ormand, Kirk. *Controlling Desires: Sexuality in Ancient Greece and Rome*. Westport, CT: Praeger, 2009.
- Osiek, Carolyn. "What We Do and Don't Know about Early Christian Families." In *A Companion to Families in the Greek and Roman Worlds*, edited by Beryl Rawson, 198-213. Malden, MA: Wiley-Blackwell, 2011.
- Parker, Angela N. "One Womanist's View of Racial Reconciliation in Galatians." *Journal of Feminist Studies in Religion* 34.2 (2018): 23-40.
- Petrey, Taylor G. *Resurrecting Parts: Early Christians on Desire, Reproduction, and Sexual Difference*. New York: Routledge, 2015.
- Upson-Saia, Kristi. *Early Christian Dress: Gender, Virtue, and Authority*. New York: Routledge, 2011.

## Selected resources for lectures or further reading (abbreviated citations)

*Some essays referenced in lectures are inside larger recommended volumes below.*

*Many authors cited here (alphabetically by surname) have other pertinent publications too.*

- Julia Watts Belsler, *Rabbinic Tales of Destruction: Gender, Sex and Disability in the Ruins of Jerusalem*
- Roland Betancourt, *Byzantine Intersectionality: Sexuality, Gender, and Race in the Middle Ages*
- B. Binaohan, *Decolonizing Trans/Gender 101*
- Kari Elizabeth Børresen, “God’s Image, Man’s Image? Patristic Interpretation of Gen. 1,27 and I Cor. 11,7” (in *The Image of God: Gender Models in Judaeo-Christian Tradition*)
- Daniel Boyarin, *Carnal Israel: Reading Sex in Talmudic Culture*
- Bernadette Brooten, *Love Between Women: Early Christian Responses to Female Homoeroticism*
- Sean Burke, *Queering the Ethiopian Eunuch: Strategies of Ambiguity in Acts*
- Virginia Burrus, *The Sex Lives of Saints: An Erotics of Ancient Hagiography*
- Domitilla Campanile, Filippo Carlà-Uhink, and Margherita Facella (eds.), *Transantiquity: Cross-dressing and Transgender Dynamics in the Ancient World*
- Elizabeth Castelli, “Virginity and Its Meaning for Women’s Sexuality in Early Christianity” and “Paul on Women and Gender”
- Patrick Cheng (ed.), *Radical Love: An Introduction to Queer Theology*
- Elizabeth A. Clark, *Ascetic Piety & Women’s Faith* and *Reading Renunciation: Asceticism and Scripture in Early Christianity*
- Sarah Coakley, *The New Asceticism: Sexuality, Gender, and the Quest for God*
- Sophia Connell, *Aristotle on Female Animals: A Study of the Generation of Animals*
- Kate Cooper, *The Virgin and the Bride: Idealized Womanhood in Late Antiquity*
- Lynn Cohick & Amy Brown Hughes, *Christian Women in the Patristic World: Their Influence, Authority, and Legacy in the Second through Fifth Centuries*
- Mary Rose D’Angelo and Ross Shepard Kraemer (eds.), *Women in Christian Origins*
- Stephen J. Davis, *The Cult of Saint Thecla: A Tradition of Women’s Piety in Late Antiquity*
- Aaron Devor and Ardel Haefele-Thomas (eds.), *Transgender: A Reference Handbook*
- Leah DeVun, *The Shape of Sex: Nonbinary Gender from Genesis to the Renaissance*
- E. Dewhurst, “Beyond the Borders of Society: Sex and Gender as *Tropos* in Maximus the Confessor’s Theology and Its Relevance to Contemporary Ethics”
- Maria Doerfler, “‘Hair!’ Remnants of Ascetic Exegesis in Augustine of Hippo’s *De Opere Monachorum*”
- Benjamin Dunning (ed.), *The Oxford Handbook of New Testament, Gender, and Sexuality*
- Ute Eisen, *Women Officeholders in Early Christianity: Epigraphical and Literary Studies*
- Jessica Elbert Decker, Danielle Layne, and Monica Vilhauer (eds.), *Otherwise than the Binary: New Feminist Readings in Ancient Philosophy and Culture*
- Maud Gleason, *Making Men: Sophists and Self-Presentation in Ancient Rome*
- Verna Harrison, “Gender, Generation, and Virginity in Cappadocian Theology”
- Susan Ashbrook Harvey, “Feminine Imagery for the Divine: The Holy Spirit, the Odes of Solomon, and Early Syriac Tradition”
- Kit Heyam, *Before We Were Trans: A New History of Gender*
- Almut Höfert, Matthew Mesley, and Serena Tolino (eds.), *Celibate and Childless Men in Power: Ruling Eunuchs and Bishops in the Pre-Modern World*
- Brooke Holmes, *Gender: Antiquity and Its Legacy*
- Felicia Howell LaBoy, “You Want Me to Talk to Whom? Explorations in Fear and Faith from the Underside of the Bible”
- Teresa Hornsby and Deryn Guest, *Transgender, Intersex and Biblical Interpretation*
- Teresa Hornsby and Ken Stone (eds.), *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*
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