

Contents

Introduction — 1

A Genealogy for Reception History — 3

Bedrock Concerns: Exegetical Credibility, Context, Function, and Reader — 4

More Recent Developments Within Reception Studies — 9

The Old and the New — 10

Then and Now — 22

Theory of Reception in this Reception History — 27

Technologies of the Christian Self: Anathema, Exemplum, and Identity — 35

Organization of Readings — 39

Note on Translations — 43

Rapitur Christus: Becoming Christians — 44

An Apocryphal Tradition and a Jewish-Christian Canaanite Woman — 44

Early Polemical Interpretation: Tertullian and Christian Orthodoxy — 48

Early Christian Commentary: Exegesis as Catechesis and Paranesis — 54

Origen: *In Matthaeum* — 55

Hilary of Poitiers: *In Matthaeum* — 58

Hilary of Poitiers: *Tractatus Mysteriorum* — 62

Ephrem of Nisibis: *Commentary on the Gospel* — 64

Didymus the Blind: *In Zacharium* — 71

Jerome: *Commentarium in Matthaeum* — 74

Quodvultdeus: *Liber promissionum et praedictorum Dei* — 76

Conclusion — 80

Sermons and Homilies: Textual Communities and the Call to Lived Narrative — 82

Ambrose: *Easter Sermon* and *Sermon on Dives and Lazarus* — 82

Augustine: *Sermon 77* and *Sermon 121* — 88

John Chrysostom: *Homily 52* — 94

Conclusion — 100

Necessary Others in Matthew 15:21–28: Race, Class, and Gender — 102

The Racial-Ethnic Other: *Adversus Judaeos* — 102

Ishodad of Merv: *Commentary on Matthew* — 102

Theophylact: *Exposition of the Gospel of Matthew* — 103

Chrysostom: *Adversus Judaeos* and *Homiliae in Matthaeum* — 104

- Epiphanius Scholasticus: *Interpretatio Evangeliorum* — 104
 John Hutton: *The Proposal of Jesus* — 105
 Hugh Martin: *Jesus and the Gentile Dogs* — 107
 The Female Other: *Mulieres Homines Non Esse* — 113
 Gil Vicente: *Auto da Cananeia* — 114
 Anon: *Mulieries homines non esse*; Simon Gedik: *Defensus sexus mulieribus*; Arcangela Tarabotti: *Che le donne siano della spezie degli uomini* — 121
 William Jay: *Lectures on Female Scripture Characters* — 135
 John Pilch: *Jesus in His Middle-Eastern Context* — 142
 Clay Nelson: *messiahs are from mars; syrophoenician women are from venus* — 144
 Anon: *Encuentros con Jesus* — 145
 Loren Rossen: *The Shameless Hussy of Mk 7:24–30/Mt 15:21–28* — 146
 Steven Kurtz: *Notes on This Week's Lectionary Text* — 147
 The Impoverished Other: *Masters, Men, and Mothers* — 148
 H. H. Carlisle: *The Cry of the Children* — 148
 Conclusion — 152

Transforming Selves: Reversal, Μετανοια, and Spiritual Ascent — 153

- The Soul Encounters the Divine — 153
 Anon: *Two Anomoean Homilies* — 154
 Jerome: *Vita Hilarionis* — 159
 Human Faith, Ascetical Striving, and Divine Grace — 164
 Plumbing the Canaanite Heart. John Cassian: *Conlationes patrum in scetica eremo* — 168
 Isaiah of Scetis: *Logoi* — 172
 Barsanuphius of Gaza: *Letter to a Wounded Monk* — 175
 Medieval Monastics and Mystics: *Human Sinner, Holy Community, and Spiritual Ascent* — 179
 Anon: *Rule of the Master* within Benedict of Aniane's *Codex Regularum* — 179
 Bernard of Clairvaux: *Sermons 22 and 66* — 186
 Gueric D'Igny: *Fourth Sermon on the Assumption of the Blessed Mary* — 191
 Julien of Vézelay: *Sermon 17* — 194
 Guigues Le Chartreux: *Scala Claustralium* — 197
 Richard Rolle: *Melos Amoris* — 202
 Gregory of Palamas: *43rd Homily* — 205
 Conclusion — 209

“Not the Gift but the Giver:” Protestant Readers from the Reformation to the Early 20th Century — 211

Luther and Calvin — 211

Martin Luther: *Predigt am Sonntag Reminiscere* and *Auss den andern Sontag nun der fasten Euangelion* — 214

John Calvin: *Commentarius in Harmoniam Evangelicam* — 219

British and American Protestants Interpret the Canaanite Woman — 230

John Trapp: *Commentary on the Old and New Testaments* — 231

Matthew Poole: *Annotations on the Holy Bible* — 234

Adam Clarke: *The Holy Bible, containing the Old and New Testaments* — 236

Francis Augustus Cox: *What Christianity Has Done for Women* — 240

Phillips Brooks: *The Silence of Christ* — 245

Conclusion — 250

Avatars of the Canaanite Woman:

Lived Narratives or Rhetorical Performances? — 251

Claiming the Canaanite Woman’s Wisdom and Authority — 253

Dhuoda of Septimania: *Manual For My Son* — 253

Communal Identification through Prayer — 259

Anon: *Book of Hours of Sinai* — 259

Thomas Cranmer: *Anglican Prayer of Humble Access* — 263

The Canaanite Woman in “Private” Prayer — 266

Gregory of Narek: *Book of Lamentations* — 266

Anglican Devotional Texts — 270

Thomas Bentley: *The Monument of Matrones* — 271

Anne Wheathill: *A handfull of holesome (though homelie) hearbs* — 273

Conclusion — 276

Epilogue — 278

Appendix — 287

The Many Faces of the Canaanite Woman — 287

Bibliography — 297

Index — 310