

# MOUSA, ANTIOCHIS, SECUNDA, SOTIRA : GENDERING PROFESSIONAL MEDICINE pdf

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*Get this from a library! Women healing/healing women: the genderization of healing in early Christianity. [Elaine Mary Wainwright] -- The impetus for this book was the startling realization that within early Christianity, which is characterized by healing, no women are explicitly commissioned to heal.*

Students in the Brisbane College of Theology and the School of Theology at the University of Auckland have become excited with me as the work developed. I am grateful for the insights which each of them have brought to my explorations as these have shaped my thinking in multiple ways. A month prior to this in the British Library and the Wellcome Trust Library, London, gave me access to a wide range of both contemporary and historical material that gave shape to my approach. I thank each of these institutions for their extraordinary support for scholarship generally and this work in particular. I have presented papers at the Society of Biblical Literature annual meeting on at least three occasions and at the annual meeting of the Australian Catholic Biblical Association. The very positive support for the topic and the critical comments for its development have been very much appreciated and I thank all those too numerous to name. Acknowledgements xiii The taking up of a position of Head of the School of Theology at the University of Auckland meant that the project had to be placed on hold for some time as I discovered the requirements of a new role. A University Staff Research Grant has been most helpful, therefore, in ensuring that the project has been able to be completed. The grant made possible my engaging a research assistant and without the assistance of Sarah Hart who functioned in this capacity for almost eighteen months, I would never have been able to bring this work to conclusion. During the course of my research I have published the following articles which represent insights along the way and I wish to acknowledge them here. Insights from them are, no doubt, scattered throughout the text. Brill, , pp. Studies in Honor of William G. Eerdmans, , pp. Gender and Demon Possession in Matthew The article below, however, was necessary for the integrity of the fourth chapter of the work and I thank Orbis Books for their permission to include some segments of it. Orbis Books, , pp. Finally, I recognize that the book would have been poorer if it did not include some of the images of the clay and stone that have preserved the memories of women healing from antiquity. I thank the National Archaeological Museum, Athens, Bildarchiv Foto, Marburg, and the Musei Vaticani for their permission to include the plates of a number of artifacts. It does not shape the past but it shapes the present and the future. It constructs a consciousness, it provides genealogies, and it functions rhetorically to shape meaning. Decades now of women doing history and decades of feminist historiography have changed both the present and the future for many women. Health is a key concern for human kind. Currently it is at the forefront of contemporary Western culture and society as major Western powers struggle with the spiralling costs of the biomedicalization of health. These costs, in their turn, are placing enormous pressure on their health care systems. Witness the rise of health stores, and the vast expansion of practitioners engaged in therapies such as chiropractice, massage, reike, aromatherapy and many others. Also people are generally taking much more responsibility for their own health care thus moving health and healing into the popular arena beyond the purely professional. Ancient and indigenous practices of healing are also recognized as bearing a wisdom that has been lost beneath the weight of science and biotechnology. In light of the above, one of the initial considerations for this project will need to be the understanding of healing and health that informs it. The project began with a focus on women healers. It was evoked by the recognition, noted above, that women are not commissioned to heal within the narratives of the Second Testament and yet it is commonly claimed that women are generally healers and that early Christianity was a religion of healing. How might one explain these seeming disjunctions? Introduction 3 While gender is a key factor informing the study, it will not remain the sole perspective. It is always intertwined with other areas of difference such as class, race, ethnicity, education, religion and spirituality. Bringing a feminist perspective into dialogue with the postcolonial will ensure that neither gender nor actual historical women are obscured as other areas of domination come into

focus. Also, standing with the human community at the dawn of a new century, my heart is moved by the plight of this planet called Earth which cries out for healing, that its agency might be restored within human consciousness and praxis. Within this emerging context of reading, choices will be made regarding the particular methodologies which will best facilitate this project of reading women healing in early Christianity. The methodologies will need therefore to be literary, socio-cultural, historical and material. It is not surprising that the increased focus on health and healing in the contemporary world has brought with it what seems to be a renewed attention to the history of healing. Vom klassischen Altertum bis zum Ausgang des 20. Jahrhunderts Studies of this general nature still persist,<sup>16</sup> but historians of ancient medicine are calling for a much greater attention to context. It is these which will facilitate a reading of its unique combination of sources. This is the world in which women healing within early and emerging Christianity is located and in which it can be analyzed and understood. These chapters will begin to explore the interconnectivity of professional and folk medicine together with other material aspects of women healing. Within the Graeco-Roman world of popular and folk medicine and within Hellenistic Judaism, healing was not only, nor even predominantly, a human task but one that brought humanity into contact with divinity. As early Christianity developed, Jesus and the tradition of healing associated with him as Divine Physician began to rival that of Asclepius. Like the human world of healing, the divine was highly gendered. The second half of Chapter Three will bring women healing into dialogue with the symbolic universe of divine healing. It will give particular attention to gender and the religious and spiritual experiences of women within their constructions of religious worlds. Although this will be the particular focus of this section, these issues will need to be engaged during the course of the study. Accompanying the renewed focus on medicine and healing in antiquity has been an expansion of studies of healing in early Christianity. A Medical and Theological Commentary represents a more traditional study that seeks to understand references to sickness and disease in the biblical texts from a medical or biomedical point of view and healing within a theological context. Subsequent chapters will examine women healing within the synoptic gospels. A feminist, post-colonial, ecological hermeneutic will inform the multifaceted methodological approach combining literary, socio-cultural, and material readings of Christian texts. Attention will be given to the language of healing within the dynamic of the literary texts but also to the function of this language within socio-cultural and material contexts. This section of the study is the crux of the work whose impetus arose from the realization noted above that women are not commissioned to heal within the context of the Second Testament and yet it will be shown that women have traditionally been healers. Because most of the stories are shared by the evangelists, subsequent chapters will focus more on the changes or emphases particular to each of the gospels of Matthew and Luke. Since women healing are virtually absent from the Johannine gospel, except perhaps for the brief account of Mary of Bethany pouring ointment over the feet of Jesus, this study will focus only on the synoptic gospels. This, however, is to enter a space where scholarly opinions differ in relation to healing generally and where the evidence is sparse. I leave the development of this ongoing history to others, hoping that the approach developed and the insights gained in this study will encourage further exploration. The particular way in which it is envisaged that this work will contribute to such a transformation is by its attentive reconstruction of a past that may provide new genealogies for the present and into the future. In that sense, I suppose, the margin may be near the center of a most important thing: Change is more likely to begin at the edge, in the borderland between established orders. It also prepares the methodological ground for the interpretation of the wide range of texts and text-types that constitutes this study. Such a movement between theory and practice is not simply a move from hermeneutic to methodology. As Beverley Skeggs acknowledges, [m]ethodology is itself theory. It is a theory of methods which informs a range of issues from who to study, how to study, which institutional practices to adopt such as interpretative practices, how to write and which knowledge to use. These decisions locate any knowledge product within disciplinary practices and enable and constrain engagement with other theoretical and political debates. The arena of consideration, healing, is vast, as has already been indicated in the introduction. The theoretical discussion of this chapter will enable the range of this particular study to be established in terms of

the topic itself, the perspective of this particular interpreter,<sup>4</sup> and the tools and approaches which will enable a particular reading or readings to emerge. Cure the disease and healing has been effected. Sargent and Brettell point to some of the causes of such a focus: Where Theory and Practice Meet 9 focus on healing in the Graeco-Roman world and early Christianity will need, therefore, to be attentive to the breadth of possible understandings of healing in those worlds, understandings that transgress the biomedical. As interpreter, I will need to allow aspects of healing other than the cure of disease to emerge in seeking to understand women healing in another time and another place. The language of healing, making whole and establishing or re-establishing wellbeing within the entire ecological system is one which is becoming more and more familiar in our day. For the present, however, they have contributed to the establishment of the scope of healing particular to this study. It will also be explored as socio-cultural, concerned with human meaning-making in particular contexts, and as ecological or environmental in its location in material worlds. As a result, feminist anthropologists and historians have drawn attention to the gendering of healing, as material and as sociocultural, in the past as well as in the present. Explorations of healing within early Christianity have taken little or no account of gender and so have not only skewed the resultant readings of this history but have contributed to the normalization and thereby the authorization of male-centredness in this particular aspect of life. Below, some of the factors that contribute to both the rationale for, and the scope of, a gendered study of healing will be made clear. First, the gendering of healing in the past as in the present has been and is political. Rather the multiple nuances of this power will be more explicitly explored in the hermeneutical section below. Rather, it will shape both what will need to be studied, giving particular attention to the dimensions of healing explored above, and the way in which it will need to be studied. It is this second aspect which now demands attention as some of the hermeneutical issues already raised and the way in which they will shape this study are explored. A transformative vision for a more holistic future for both humanity and the Earth community may not, however, readily emerge from a reading of the tradition and its historical documents. As Clarke and Olesen indicate, the 1. The task is more multidimensional and, in the case of this project, seeks not only to see anew but to hear, to map and to read women healing in all their complexity and heterogeneity so that women of antiquity whether Greek, Roman, Jewish or Christian may be heard, seen, evoked into subjectivity. This project will be, therefore, an intervention, a reconstruction, re-mapping, re-reading which shares with all other such reconstructions of antiquity a highly provisional quality. In this, it participates with other similar studies which intervene in and resist the totalizing effect of most reconstructive studies of Greek, Roman and early Christian healing within the master paradigm. As a study, therefore, women healing within early Christianity and within the Graeco-Roman world cannot be comprehensive. It will be partial because of both the limitations of the sources and the particular reading perspective I am constructing here. A feminist reading which seeks to take account of variables and differences in the lives of women beyond those created by gender is, however, of necessity characterized by complexity. It will range over a geographical area that skirted the Eastern Mediterranean from Alexandria in the south to Rome and its environs to the north, following the coastline both east and then west. This study considers gender not as an unchanging construct to be discovered and named but rather as a process both temporally and culturally contingent, always under construction and reconstruction. As attention is given to gender roles, relations and ideologies, this must be extended to include their intersection with geographic location, socio-cultural meaning-makings, and political processes. This study will not, therefore, focus simply on where women were visible in the health care system or on the oppression of women by the medical system. To raise questions regarding the construction of their subjectivities as multidimensional, it will be necessary to listen and to read for the intersections of gender, race, class and religion in historical, socio-cultural and material circumstances as these may have contributed to the representations which we have and as these may point to possible experiences of women in those worlds. Where Theory and Practice Meet 15 project but attentiveness to this provisionality also critiques similar projects which claim objectivity and certainty. This study will seek for evidence of such resistance in relation to healing.

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## 2: LIBRIS - Women healing/healing women :

*Table of Contents for Women healing/healing women: the genderization of healing in early Christianity / Elaine M. Wainwright, available from the Library of Congress. Table of contents for Women healing/healing women: the genderization of healing in early Christianity / Elaine M. Wainwright.*

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constitutes this study. Such a movement between theory and practice is not simply a move from hermeneutic to methodology. As Beverley Skeggs acknowledges, [m]ethodology is itself theory. It is a theory of methods which informs a range of issues from who to study, how to study, which institutional practices to adopt such as interpretative practices, how to write and which knowledge to use. These decisions locate any knowledge product within disciplinary practices and enable and constrain engagement with other theoretical and political debates. The arena of consideration, healing, is vast, as has already been indicated in the introduction. The theoretical discussion of this chapter will enable the range of this particular study to be established in terms of the topic itself, the perspective of this particular interpreter,<sup>4</sup> and the tools and approaches which will enable a particular reading or readings to emerge. Cure the disease and healing has been effected. Sargent and Brettell point to some of the causes of such a focus: Where Theory and Practice Meet 9 focus on healing in the Graeco-Roman world and early Christianity will need, therefore, to be attentive to the breadth of possible understandings of healing in those worlds, understandings that transgress the biomedical. As interpreter, I will need to allow aspects of healing other than the cure of disease to emerge in seeking to understand women healing in another time and another place. The language of healing, making whole and establishing or re-establishing wellbeing within the entire ecological system is one which is becoming more and more familiar in our day. For the present, however, they have contributed to the establishment of the scope of healing particular to this study. It will also be explored as socio-cultural, concerned with human meaning-making in particular contexts, and as ecological or environmental in its location in material worlds. As a result, feminist anthropologists and historians have drawn attention to the gendering of healing, as material and as socio-cultural, in the past as well as in the present. Explorations of healing within early Christianity have taken little or no account of gender and so have not only skewed the resultant readings of this history but have contributed to the normalization and thereby the authorization of male-centredness in this particular aspect of life. Below, some of the factors that contribute to both the rationale for, and the scope of, a gendered study of healing will be made clear. First, the gendering of healing in the past as in the present has been and is political. Rather the multiple nuances of this power will be more explicitly explored in the hermeneutical section below. Rather, it will shape both what will need to be studied, giving particular attention to the dimensions of healing explored above, and the way in which it will need to be studied. It is this second aspect which now demands attention as some of the hermeneutical issues already raised and the way in which they will shape this study are explored.

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*Agamede and Polydama -- Midwife and physician: early hints of professional healing -- Through the eyes of women healing in professional Hippocratic medicine -- Mousa, Antiochis, Secunda, Sotira: gendering professional medicine -- Pharmaka, magica, hygieia: when reality and stereotype meet, what lies beyond?*

We have no biographies. Yet even from these fragments we can piece together some sort of picture. The history of women as professionals in medicine does not begin in America in with Dr. There is no list of women doctors from antiquity, no direct comment on their existence as a class. This is shown clearly by the earliest source attesting to the existence of women doctors in Greece. Plato, in the Republic. There may be physical differences between individuals, but they making clear reference to female doctors and making the same distinction we should be ignored if they are irrelevant to carrying out the proper functions. Thus, the first woman doctor we know by name is Phanostrate; she thus boasted that she was not some women may be found who would be suitable for most difficult job of merely a midwife but offered other medical services as well, services which include, that of the guardian who rules the state. To support his argument, he uses the example of a woman whose practice was normally confined to childbearing, is maia. Besides midwives, the Hippocratic part of the backdrop to the joke. Similarly in Apuleius. The commentator Donatus. One of the Roman Empire as they were for Greece. Antiochis and Aurelia Alexandria begin with one of the women doctors we know most about: Antiochis of Zosime, whose statues were erected, were probably wealthy. Metilia of the city of Tlos, a moderate-sized town in Lycia. A statue base, dated to the first century B.C., who paid for the construction of an important public building. Julia Sabina were freedwomen; Sentia Elis, Sarmanna, Terentia. Though brief, this inscription tells us a number of things. First, her father is Prima, Julia Saturnina, Valeria Berecunda and Valia Calpurnia almost certainly the Diodotus known from the Materia Medica of Dioscorides must have been free or freedwomen more likely the latter, since none in the first century A. Antiochis uses the formal filiation that indicates freeborn status; Julia Pye and therefore the daughter of a famous physician and like many learned women of Flavia Hedone are uncertain but both are likely to have been imperial in the past probably received her first encouragement and education from her freedwomen; Melitene Secunda, and the anonymous were freedwomen. Second, Antiochis received high official honors from her city. Such slaves; the status of the others is unknown. This honor and the general! There was no standardized curriculum. Centers of medical education probably indicates a citywide medical practice, not necessarily then confined to childbearing. Comparison to similar in Ephesus, and elsewhere in proximity to the great libraries, but the primary inscriptions shows that she might have held the office of city physician. Such form of education was apprenticeship with other doctors, and the professional doctors were appointed by the city, paid a regular fee, and given exemption from military service. Such statues were erected by doctors say nothing about their training. For women doctors, however, besides usually allowed only to major civic benefactors, and the donor not infrequently specified the cost. They may have received their training independently or from their fathers. Antiochis, we know that Restituta was educated by her former owner, and she was cured of diseases of the spleen, dropsy, sciatica, and arthritis. Galen also says that her husband. As a mark of her learning, the funerary relief of Mousa. More important, doctors were those of authority who was involved in the scholarship and practice of contemporary medicine acknowledged by their communities to be doctors. For example, Julius Caesar

aminations Comp. In practice taking the place of an iatrine; and Pseudo-Alexander of Aphrodisias post this means that "it was still presumably lip to the town coullcil or the governor rourth century A. H speaks of an evil iatrine attempting to hurt to decl;ue who W: The public honors givell to a WOIll: Antiochis 3 are an indication not only of her stams as a doctor but as an ex- j. In disputes ceptional doctor. Similarly, the statue erected to Aurelia Alexandria Zosime 7 over inheritance, sl: Doctors and corded Auguste 41 , who is praised "for having cured many who were sick in midwives are to be evaluated at 60 solidiJ. The civic honors the highest rank of civic approved doctors. She shared that honor along with accorded to Antiochis, Aurelia Alexandria Zosille, and Auguste, all point to a her husband, Aurelius Gaius, called arch-iatros. The twelfth-century Typikoll [charter] for the great Pantocrator Hospital fatherland from disease. Like- doctors, who were aided by one female doctor [iatrinal and eight other wise, the tribute to Pantheia of Pergamum 5 frolll her doctor husband , women of lesser degrees within the medical guild: The woman our cOilllmon fame in the art of medicine, and even though a woman. YOll did doctor was subordinate to the two lIale doctors and paid only half their salary. Five authors quote frolll It is likely, though we cannot know for certain. For female doctors indiscriminately. The passages of Donatus and Martial discussed above also ions privileged. There is seldom any information speaks of iatrinai being consulted in Cases of hysteria and examining the about biography or status. Pliny labels Salpe 46 and Sotira 47 as obstetriw, uterus digitally 8. Later, Leo the Physician fourth century A. PARKER with whom and by whom they are quoted, and cover a similar range of prepa- lengthy theoretical and clinical chapter on inflammation ; then suppuration, rarions and complaints: Next comes a section on diseases caused by excessive moisture: Olympias 45 dropsy, cleansing of ulcers. These system of weights and measures , but cosmetics were an important and stand- recipes contain some magical el e ments, though there are no spells or prayers. The n comes a brief section on childbirth, covering thorty on care during pregnancy, sickness during pregnancy, abortion, causes drug therapy with recipes to ease birth. There follows a group of magical reci- of difficult delivery, care after embryotomy, suppression of the menses, dis- pes: Even surgery, at least gyneco- which were a standard part of lIedicine at the time. She next deals at greater logical surgery, may not have been impossible for a woman to practice. Aspasia length with diseases of th e breasts. It is important to note what Metrodora does not cover and what it im- plies about her status and practice. There is no mention of obstetrics. Her focus is entirely pa- thology. Merrodora then was not confined to midwifery; indeed, she ignores it Besides these brief quotations, there has come down to us, in a single manll- as apparently lying olltside the range of medicine as she defined it. In this she script. OJ Instead, her dora Metrodora mentions no names, apart from saying dlat a cosmetic writing covers the full area of medical practice, with the exception of surgery was used by "Berenike called Kleopatra" a confused reference in the text. We can date th e text only in the most general way to the MClrodora shares material and language with all her pred ecessors. She is all interesting figmc nothing in the text inconsistent with slIch a date. Of particu- H ere [ can provide only a sketch of this remarkable work. G alen quotes from. Only one, however, has come down to us, headed "Concerning with Hippocrates throughout his works. Alexander-though they know and have studied the Hippo- falls into seven basic sections, showing a well-planned organization - unlike cratic writings, approach them. Met- their model, the Hippocratic works, which are fairly haphazard. She formulates an individual classification of various vaginal Women. She then deals with general conditions of the womb: Shown with a book-roll in her hand indicating her as far as we know, original for example, linking certain vaginal discharges to learning. Daughter of Diodotlls, who was "awarded special work. In clinical practice Metrodora employs both digital cures for diseases of the spleen, dropsy, sciatica, and arthritis; Heracleides examination and the vaginal speculum, providing a detailed description of pa- of Tarentulll writes a book hemorrhages from the nose for her. Dated to I cent. Josephus, Vita 37; mentions a "Josephus, treatment. Beginning at least as early as the fifth century B. They had the same forms of ; Pleket Her hus- training and education as male doctots. They called themselves doctors and band, Glycon, a doctor, set up an inscription for his father, Philadelphus, also a doctor, were accepted as such by their communities. Their practice included gynecol- and for his wife; it reads in part: Several achieved

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considerable medicine [Ka!. Others wrote medical works which were 6, DO[11tlinaJ.

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Virtual Letters from the Bible Y Edited by: Ehud Ben Zvi Symposia: Wainwright All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without prior permission in writing from the publishers. Healing in the Bible. Women in the Bible. Bible world London, England BS Students in the Brisbane College of Theology and the School of Theology at the University of Auckland have become excited with me as the work developed. I am grateful for the insights which each of them have brought to my explorations as these have shaped my thinking in multiple ways. A month prior to this in the British Library and the Wellcome Trust Library, London, gave me access to a wide range of both contemporary and historical material that gave shape to my approach. I thank each of these institutions for their extraordinary support for scholarship generally and this work in particular. I have presented papers at the Society of Biblical Literature annual meeting on at least three occasions and at the annual meeting of the Australian Catholic Biblical Association. The very positive support for the topic and the critical comments for its development have been very much appreciated and I thank all those too numerous to name. Acknowledgements xiii The taking up of a position of Head of the School of Theology at the University of Auckland meant that the project had to be placed on hold for some time as I discovered the requirements of a new role. A University Staff Research Grant has been most helpful, therefore, in ensuring that the project has been able to be completed. The grant made possible my engaging a research assistant and without the assistance of Sarah Hart who functioned in this capacity for almost eighteen months, I would never have been able to bring this work to conclusion. During the course of my research I have published the following articles which represent insights along the way and I wish to acknowledge them here. Insights from them are, no doubt, scattered throughout the text. Brill, , pp. Studies in Honor of William G. Eerdmans, , pp. Gender and Demon Possession in Matthew The article below, however, was necessary for the integrity of the fourth chapter of the work and I thank Orbis Books for their permission to include some segments of it. Orbis Books, , pp. Finally, I recognize that the book would have been poorer if it did not include some of the images of the clay and stone that have preserved the memories of women healing from antiquity. I thank the National Archaeological Museum, Athens, Bildarchiv Foto, Marburg, and the Musei Vaticani for their permission to include the plates of a number of artifacts. Ketub Babylonian Talmud Ketubbot b. Graeciae description, Description of Greece , Pausanius Epid. Leges Laws , Plato List Listening: Journal of Religion and Culture Loc. De medico The Physician , Hippocrates Med. De morbis Diseases , Hippocrates Morb. Odyssea Odyssey , Homer Resp. De victu Regimen , Hippocrates v. It does not shape the past but it shapes the present and the future. It constructs a consciousness, it provides genealogies, and it functions rhetorically to shape meaning. Decades now of women doing history and decades of feminist historiography have changed both the present and the future for many women. Health is a key concern for human kind. Currently it is at the forefront of contemporary Western culture and society as major Western powers struggle with the spiralling costs of the biomedicalization of health. These costs, in their turn, are placing enormous pressure on their health care systems. Witness the rise of health stores, and the vast expansion of practitioners engaged in therapies such as chiropractic, massage, reiki, aromatherapy and many others. Also people are generally taking much more responsibility for their own health care thus moving health and healing into the popular arena beyond the purely professional. Ancient and indigenous practices of healing are also recognized as bearing a wisdom that has been lost beneath the weight of science and biotechnology. In light of the above, one of the initial considerations for this project will need to be the understanding of healing and health that informs it. The project began with a focus on women healers. It was evoked by the recognition, noted above, that women are

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not commissioned to heal within the narratives of the Second Testament and yet it is commonly claimed that women are generally healers and that early Christianity was a religion of healing. How might one explain these seeming disjunctions? Introduction 3 While gender is a key factor informing the study, it will not remain the sole perspective. It is always intertwined with other areas of difference such as class, race, ethnicity, education, religion and spirituality. Bringing a feminist perspective into dialogue with the post-colonial will ensure that neither gender nor actual historical women are obscured as other areas of domination come into focus. Also, standing with the human community at the dawn of a new century, my heart is moved by the plight of this planet called Earth which cries out for healing, that its agency might be restored within human consciousness and praxis. Within this emerging context of reading, choices will be made regarding the particular methodologies which will best facilitate this project of reading women healing in early Christianity. The methodologies will need therefore to be literary, socio-cultural, historical and material. It is not surprising that the increased focus on health and healing in the contemporary world has brought with it what seems to be a renewed attention to the history of healing.

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