

shaped like a small h, the alpha is capitalized. The "flip" in reading direction begins here.

*Group IIIc.* Nozzle pointing to the right with seven-branched menorah. The Greek is read right to left, counter-clockwise, without turning the lamp. Most of the text is currently unreadable, especially the letter group  $\epsilon\pi$ . The alpha is capitalized.

*Group IIIId.* Nozzle pointing right with seven-branched menorah. The Greek text is read from right to left, counter-clockwise, without turning the lamp. Two abbreviations are present ( $\overline{XY}$ ,  $\overline{IC}$ ). The nu is a capital that is reversed and there is a small case alpha. The pi is always in the unusual shape  $\overline{\pi}$ .

*Group IIIe.* Nozzle pointing right with five-branched menorah. Highly distorted Greek text reading from right to left, clockwise. Contains one abbreviation ( $XY$ ). The symbol  $\text{H}$  has been replaced by  $\text{O}$ . This Group seems to be current with Group IIIa (especially because of the number of branches in the menorah).

*Group IVa.* Nozzle pointing right with seven-branched menorah. The Greek text is distorted, but readable, containing one abbreviation ( $XY$ ). The text is read from right to left, clockwise, without turning the lamp. The symbol  $\text{H}$  is used on each side of the menorah. The small case alpha is doubled in  $\text{pacin}$  and the word  $\text{phos}$  is split on each side of the nozzle. Seems to be in direct line with Group IIIa.

*Group IVb.* Nozzle pointing right with seven-branched menorah. The Greek inscription is read right to left, clockwise, without turning the lamp. Contains one abbreviation ( $XY$ ).

*Group Va.* Direction "flip." Nozzle pointing left with seven-branched menorah. The Greek inscription is read left to right, counter-clockwise, without turning the lamp. The symbol  $\text{H}$  is on each side of the menorah. There is one abbreviation ( $XY$ ). There is a division of  $\text{phos}$  and a small case alpha.

*Group Vb.* Nozzle pointing left with seven-branched menorah. The Greek inscription is read left

to right, counter-clockwise, turning the lamp. The nu is reversed and the alpha is in the small case. This definitely becomes a dead end.

*Group VIa.* Nozzle pointing left with unknown-branched menorah. Contains a distorted, but readable Greek text, with the  $\text{H}$  symbol at the beginning and on only one side. Reversible text, read left to right or right to left.

*Group VIb.* Nozzle pointing left with seven-branched menorah. A slightly distorted Greek text read left to right, counter-clockwise, turning the lamp. It contains an open rho, reversed nu, inverted upsilon, and small case alpha.

*Group VIc.* Nozzle pointing left with seven-branched menorah. A clear Greek text which is read from left to right, counter-clockwise, turning the lamp. The nu is reversed, the rho is open, the lambda is inverted, and the small case alpha is used.

*Group VII.* Nozzle pointing left with seven-branched menorah. The Greek text is read from left to right, counter-clockwise, turning the lamp. It uses an inverted omega in place of an upsilon, and the alpha is in the small case.

*Group VIII.* Nozzle pointing left with seven-branched menorah. A clear Greek inscription read from left to right, counter-clockwise, turning the lamp. An inverted omega has been used in place of omicron and there is an inverted upsilon.

*Group IX.* At the "flip" point. Nozzle pointing left with a nine-branched menorah. A readable Greek text, left to right, counter-clockwise, without turning the lamp. One abbreviation is used ( $\overline{XY}$ ). The pi has four "legs." Like Group X, it has more than seven branches in the menorah. There is a small cross at the end of the inscription.

*Group X.* Nozzle pointing left with nine-branched menorah which has a tripod base. A clear Greek inscription read left to right, clockwise, without turning the lamp. It contains one abbreviation ( $\overline{XY}$ ).

*Group XI.* Nozzle pointing left with cross. The Greek is clear and read left to right, clockwise, turning the lamp. It contains one abbreviation (XY). The alpha is capitalized.

*Group XII.* Nozzle pointing left with cross. A readable inscription predominately in Greek with one Arabic word. It is read left to right, clockwise, turning the lamp. It contains three abbreviations (XY, KOY, ΔOY). A second small cross is used at the beginning of the inscription (note: this second cross is in the same location as that in Group IX, but not in reference to the reading of the text).

## CATALOG OF THE LUCHNARIA

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## THE LUCHNARIA

Group No.	Script No.	Cat. No.	Color	Provenience	Excavation or Museum No.	Publication/Location
1	I	1	pink	Jerusalem (dealer)	73-825	Naveh, <i>Atiqot</i> , XI (1976), Pl. XXX:3, 4
2	I	1	pink	Jerusalem (dealer)	75-22	Naveh, <i>Atiqot</i> , XI (1976), Pl. XXX:3, 4
3	II	2	pink with small white grits	Ramat Raḥel	1425/2	Aharoni, <i>Ramat Raḥel</i> 59-60, 18:2
4	II			Jerusalem (Ophel)		Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
5	II			Jerusalem (Ophel)		Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
6	II			Jerusalem (Ophel)		Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
7	II			Jerusalem (Ophel)		Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
8	II			Jerusalem (Ophel)		Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
9	II			Jerusalem (Ophel)		Bliss, <i>PEFQS</i> (1896), No. 16
10	II			Jerusalem (Ophel)		Bliss, <i>PEFQS</i> (1896), No. 18
11	II		pink	Silet Edh-Dhahr	184	Sellers-Baramki, <i>BASOR SUP</i> , Fig. 56:184
12	II		buff	Unknown	72.418	Detroit Institute of Arts
13	II			Jerusalem (Ophel)	2943	Hebrew University, excavated in early 40s
14	II			Jerusalem (Ophel)	2946	Hebrew University, excavated in early 40s
15	II	3	reddish brown	New York (dealer)	6496	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
16	II	4	reddish brown	New York (dealer)	6497	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
17	IIIa	5	7.5YR7/6	Jordan (dealer)		Kenneth Knutsen Collection
18	IIIa	Ia	6 5YR6/6	Unknown (dealer)	HSM 907.64.296	Harvard Semitic Museum
19	IIIa	Ib	7 5YR6/6	Palestine (dealer)	HSM 902.44.61	Harvard Semitic Museum
20	IIIa	Ic	8	Gezer		Macalister, <i>Gezer</i> , and <i>PEFQS</i> (1904), Fig. 7
21	IIIb	IIIa	9 7.5YR7/4	Amman (dealer; Jerash?)	AUAM 75.0005	Horn Archaeological Museum
22	IIIb		10 7.5YR7/4	Jordan (dealer)	Geraty III	Lawrence T. Geraty Collection
23	IIIb	IIIb	11 7.5YR7/4	Amman (dealer; Jerash?)	AUAM 75.0004	Horn Archaeological Museum
24	IIIb	IIIc	12 5YR6/6	Damascus (dealer)	HSM 907.64.108	Harvard Semitic Museum
25	IIIb	IIId	13 7.5YR7/4	Jerusalem (dealer)	Geraty II	Lawrence T. Geraty Collection
26	IIIb	IIIe	14 light brown	Tell en-Naṣbeh	M1631	McCown, <i>Tell en-Naṣbeh</i> , I, 41:5 and Fig. 39
27	IIIb	IIIf	15	Netic ha lamed he		Barag, <i>Atiqot</i> , Fig. 3:1 and Pl. XXVII:6
28	IIIb		16 pink	Silet Edh-Dhahr	209	Sellers-Baramki, <i>BASOR SUP</i> , Fig. 56:209

Group No.	Script No.	Cat. No.	Color	Provenience	
29	IIIb	17	buff with white grits	Ramat Raḥel	
30	IIIb	18	10YR8/4	Tell Ḥesbân	
31	IIIb	19	10YR8/3	Tell Ḥesbân	
32	IIIb	20		Jerusalem (Ophel)	
33	IIIb		7.5YR8/2	Caesarea	
34	IIIb		5YR7/3	Caesarea	
35	IIIb			Unknown	
36	IIIb			Jerusalem (dealer)	
37	IIIb	21	buff	Unknown	
38	IIIb	22	2.5YR5/6	Dealer	
39	IIIc	IVa	23	5YR6/4; 5YR5/2	Unknown (dealer)
40	IIIc	IVb	24	5YR7/6	Jerusalem (dealer)
41	IIIc			5YR7/6	Caesarea
42	IIIc				Unknown
43	IIId	Va	25	buff wash, orange buff ware	Abu Shusha
44	IIId	Vb			Jerusalem (Ophel)
45	IIId	Vc	26		
46	IIId	Vd	27	pink	Ramat Raḥel
47	IIId	Ve	28		Unknown
48	IIId		29	brown	Tel Aviv
49	IIIe		30	5YR6/6	Unknown (dealer)
50	IVa	IIa	31	7.5YR7/4	Amman (dealer; Jerash?)
51	IVa	IIb	32	7.5YR7/4	Amman (dealer; Jerash?)
52	IVa		33	10YR6/3	Ein Samia
53	IVa	IIc	34		Jerusalem (Ophel)
54	IVa	IId	35	5YR6/6	Jerusalem (dealer)
55	IVa		36		Shechem
56	IVa		37		Jerusalem (Ophel)

Excavation or Museum No.	Publication/Location
5503/1	Aharoni, <i>Ramat Raḥel</i> 61-62, 26:6
AUAM 68.0293; H68.331	Nitowski, <i>AUSS</i> (1974) 1:3
AUAM 68.0292; H68.330	Nitowski, <i>AUSS</i> (1974) 1:4
7.14.9	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
6.8.1	Kenneth Vine (1976 Expedition, unpublished)
32.2524	Kenneth Vine (1976 Expedition, unpublished)
1626	Rockefeller Museum
6493	Hebrew University
	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
	Bastiaan Van Elderen Collection
HSM 907.64.100	Harvard Semitic Museum
AUAM 77.0001	Horn Archaeological Museum
7.20.14	Kenneth Vine (1976 Expedition, unpublished)
L.825	Rockefeller Museum
W596	Kennedy, <i>Berytus</i> (1963) XXVI:668, Whiting Collection
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
	Qandil, <i>ADAJ</i> , (1969) Pl. 26
1238/1	Aharoni, <i>Ramat Raḥel</i> 59-60, 18:1
1913 10-144	Baily, <i>Pottery Lamps</i> , Pl. 14:a
6492	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
HSM 902.23.16	Harvard Semitic Museum
AUAM 75.0003	Horn Archaeological Museum
AUAM 75.0002	Horn Archaeological Museum
	Kenneth Mull Collection
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
AUAM 67.0005	Nitowski, <i>AUSS</i> , (1974) Fig. 1:1
	Kerkhof, Shechem Collection, Fig. 18
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209

Group No.	Script No.	Cat. No.	Color	Provenience
57	IVa	38		Jerusalem (Ophel)
58	IVa	39		Kh. Siyar el Ghanam
59	IVa	40	buff	Jerusalem
60				Jerusalem (Ophel)
61	IVa			Unknown
62	IVa			Unknown
63	IVa			Unknown
64	IVa			Unknown
65	IVa			Jerusalem (Ophel)
66	IVa			Jerusalem (Ophel)
67	IVa	41	buff	New York (dealer)
68	IVa	42	buff	New York (dealer)
69	IVa	43	buff	New York (dealer)
70	IVb	44		Ramat Rahel
71	IVb	45	pink with small black grits	Ramat Rahel
72	IVb	46	red brown	Ramat Rahel
73	IVb	47	pink with small gray grits	Ramat Rahel
74	IVb			Unknown
75	Va	48	7.5YR6/4	Damascus (dealer)
76	Va	49	7.5YR5/2	Jerusalem
77	Vb	50	7.5YR6/4	Jerusalem
78	VIa	51		Jerusalem (Ophel)
79	VIb	52	7.5YR6/4	Damascus (dealer)
80	VIb	53	reddish brown	New York (dealer)
81	VIc	54	white slip, dark ware	Unknown
82	VIc	55	7.5YR7/4	Dealer

Excavation or Museum No.	Publication/Location
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
	Corbo, <i>Kh. Siyar el-Ghanam</i> , 13
	Hamilton, <i>QDAP</i> (1940), Fig. 10:6
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 209
49.1366-DA	Israel Museum
L.728	Rockefeller Museum
2051	Hebrew University
2083	Hebrew University
2933	Hebrew University, excavated in early 40s
2944	Hebrew University, excavated in early 40s
6489	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
6490	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
6491	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
3285/2	Aharoni, <i>IEJ</i> (1956) Fig. 4:5, Pl. 10:c
	Aharoni, <i>Ramat Rahel</i> 61-62, 10:2
6363/1	Aharoni, <i>Ramat Rahel</i> 61-62, 26:7
2085/3	Aharoni, <i>Ramat Rahel</i> 59-60, 18:3
L.204	Rockefeller Museum
HSM 907.64.104	Harvard Semitic Museum
SE 51	Ecole Biblique Francaise, Jerusalem
HSM 905.5.20	Harvard Semitic Museum
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 210
HSM 907.64.101	Harvard Semitic Museum
6508	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
W600	Kennedy, <i>Berytus</i> (1963) XXVI:679, Whiting Collection
	Bastiaan Van Elderen Collection

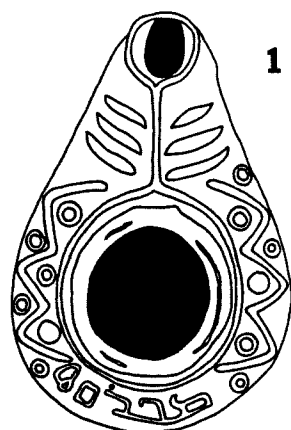
Group No.	Script No.	Cat. No.	Color	Provenience
83	VIc	VIId	56	Jerusalem
84	VIc	VIe	57	Jerusalem
85	VIc	VIIf	58 5YR6/6	Jerusalem
86	VIc	VIg	59 7.5YR7/4	Amman (dealer; Jerash?)
87	VIc		60	Jerusalem (Ophel)
88	VIc			Jerusalem (Ophel)
89	VIc			Unknown
90	VII	VIIa	61 light gray	Ramat Rahel
91	VII	VIIb	62 pink	Ramat Rahel
92	VII	VIIc	63	Bethany
93	VIII	VIIIa		Jerusalem (Ophel)
94	VIII	VIIIb	64 buff	Unknown
95	VIII	VIIIc	65	Jerusalem (ASOR)
96	VIII	VIIId	66	Bethany
97	VIII		"Terra-cotta color"	Beit Djala
98	VIII		67 reddish brown	Jerusalem
99	IX	IXa	68 7.5YR7/4	Amman (dealer; Jerash?)
100	IX	IXb	69 7.5YR7/4	Amman (dealer; Jerash?)
101	IX	IXc	70 7.5YR7/4	Amman (dealer; Jerash?)
102	IX	IXd	71 7.5YR7/4	Amman (dealer; Jerash?)
103	X	Xa	72 7.5YR7/4	Unknown (dealer)
104	X		73	Jerusalem
105	X			Unknown
106	X		74 brown	Unknown
107	XI	Xb	75 red-gray	Ramat Rahel
108	XI	Xc	76 7.5YR6/4	Damascus (dealer)
109	XI	Xd	77 buff	Unknown
110	XI	Xe	78	
111	XI	Xf	79 pink	Silet Edh-Dhahr

Excavation or Museum No.	Publication/Location
	Crowfoot-Fitzgerald, <i>PEFA V</i> , XVII:28
	Bliss, <i>PEFQS</i> (1896), No. 19
HSM 905.5.19	Harvard Semitic Museum
AUAM 75.0001	Horn Archaeological Museum
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 210
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 210
40.368	Rockefeller Museum
6449/1	Aharoni, <i>Ramat Rahel</i> 61-62, 26:3
4745/1	Aharoni, <i>Ramat Rahel</i> 61-62, 26:2
5265	Saller, <i>Bethany</i> , 35:2
	Macalister-Duncan, <i>PEFA IV</i> , Fig. 210
W581	Kennedy, <i>Berytus</i> (1963) XXVI:680, Whiting Collection
32.2237	Burrows, <i>BASOR</i> (1932), Fig. 7. Rockefeller Museum
7011	Saller, <i>Bethany</i> , 35:1
	Clermont-Ganneau, <i>PEFQS</i> (1874), p. 102
6509	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
AUAM 74.0001	Horn Archaeological Museum
AUAM 75.0008	Horn Archaeological Museum
AUAM 75.0006	Horn Archaeological Museum
AUAM 75.0007	Horn Archaeological Museum
Geraty I	Nitowski, <i>AUSS</i> (1974) 1:2
	Bliss, <i>PEFQS</i> (1896) No. 20
69.20.488	Israel Museum
6511	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
4778/1	Aharoni, <i>Ramat Rahel</i> 61-62, 26:1
HSM 907.64.103	Harvard Semitic Museum
W585	Kennedy, <i>Berytus</i> (1963) XXVI:667, Whiting Collection
	Clermont-Ganneau, <i>RB</i> (1898) p. 485
215	Sellers-Baramki, <i>BASOR SUP</i> , Fig. 56:215

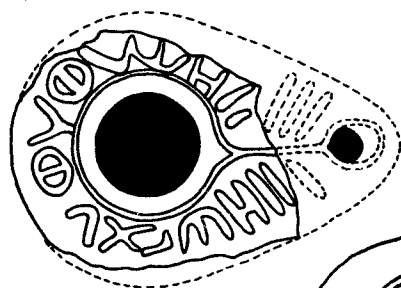


	Group No.	Script No.	Cat. No.	Color	Provenience
112	XI		80		Jerusalem
113					Unknown
114	XI				Beit Jala
115	XI				Unknown
116	XI				Unknown
117	XI		81	brown	Jerusalem
118	XII	XIa	82		Gezer
119	XII	XIb	83	bluish hue	Bethphage
120	XII	XIc	84		Unknown

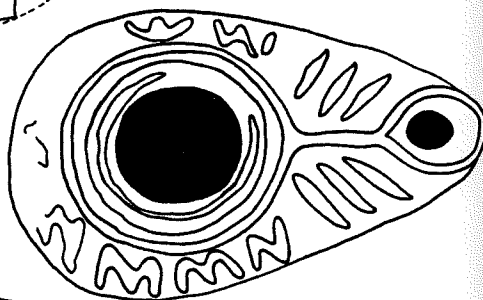
Excavation or Museum No.	Publication/Location
	Hamilton, <i>QDAP</i> (1940) Fig. 10:10
49.1351-DA	Israel Museum
I.10763	Rockefeller Museum, Tomb excavated in 1931
32.2826	Rockefeller Museum
I.9614	Rockefeller Museum
6510	Hebrew University, Schloessinger Collection, <i>Qedem</i> , 8
	Macalister, <i>Gezer</i> , Vol. II, Fig. 379; Vol. III, Pl. CXVIII:16
	Saller, <i>Bethphage</i> , 8:6a-b
	Bagatti, <i>L'Eglise</i> , 87:4



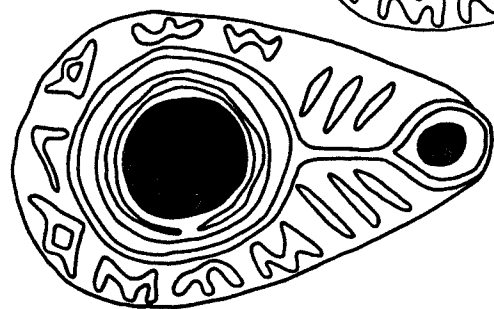
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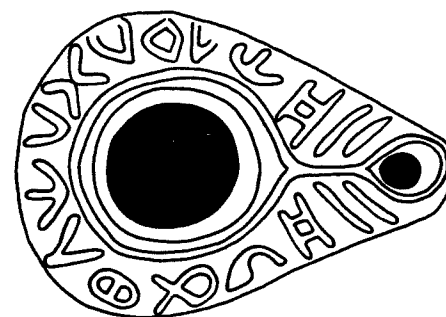
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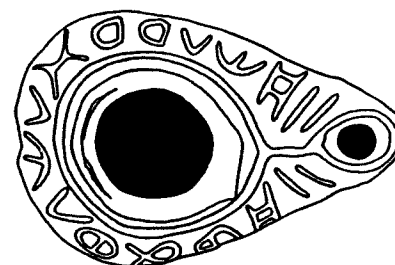
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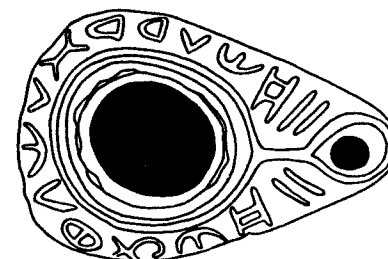
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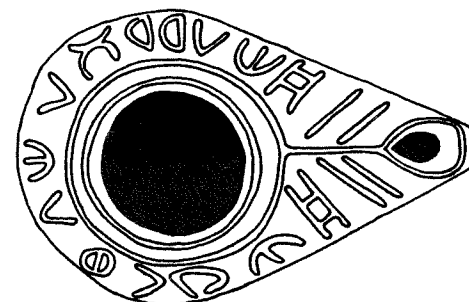
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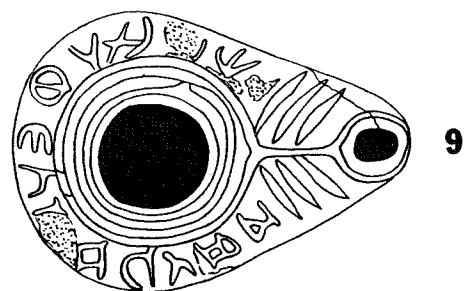


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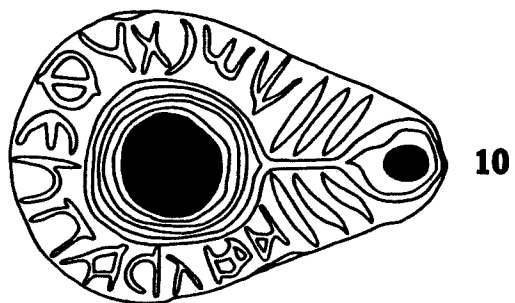


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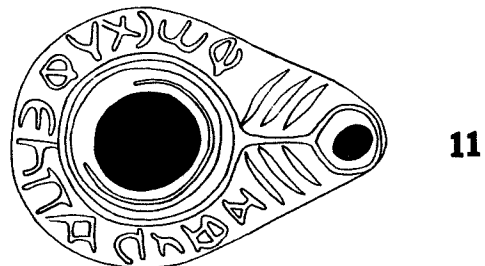




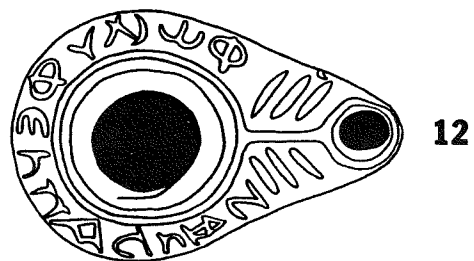
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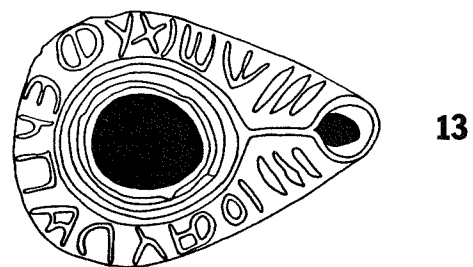
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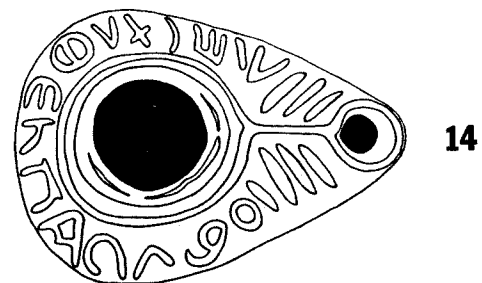
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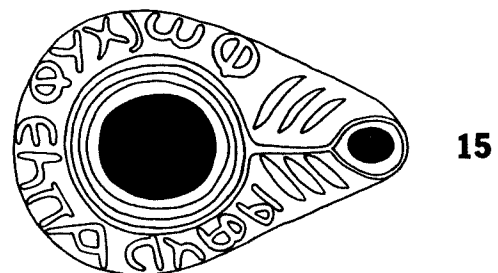
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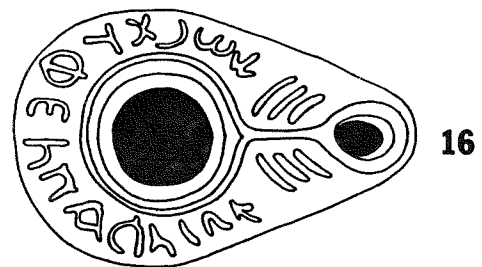
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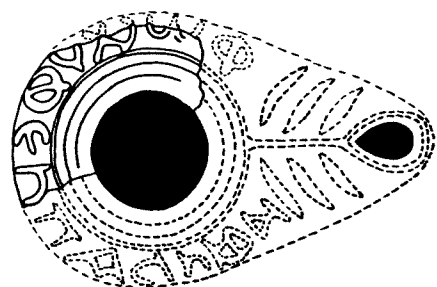
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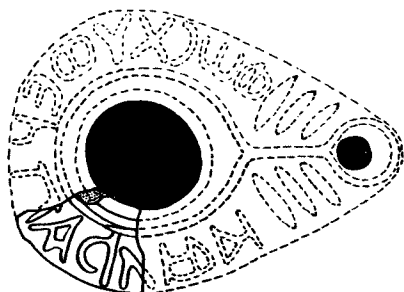
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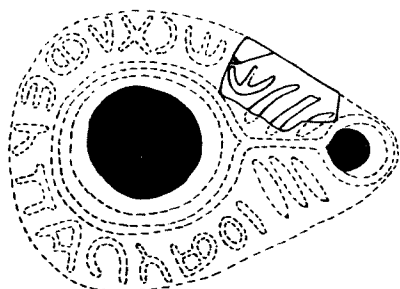
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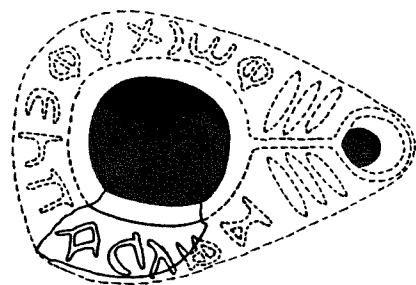
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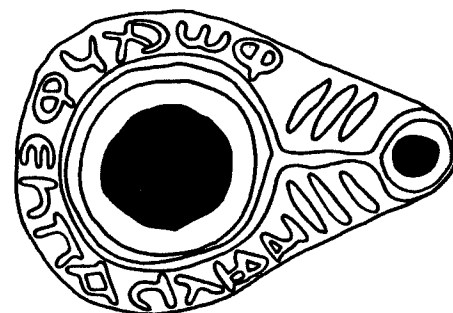
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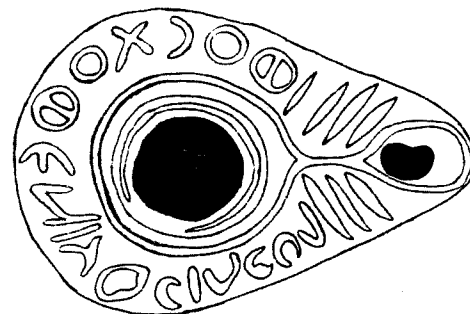
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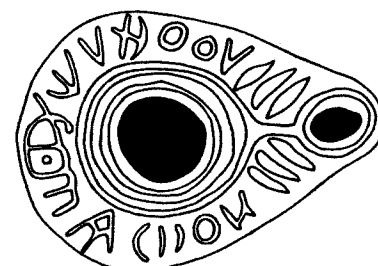
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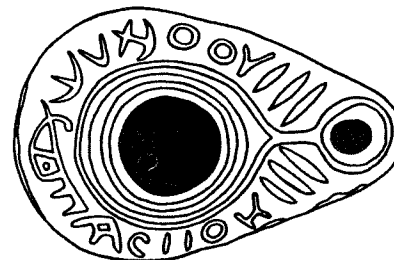
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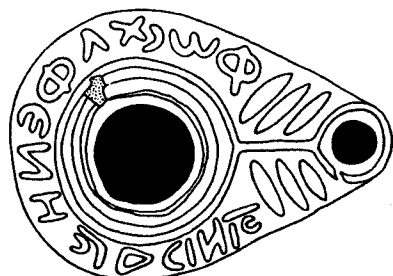
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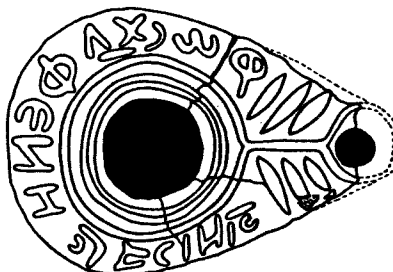
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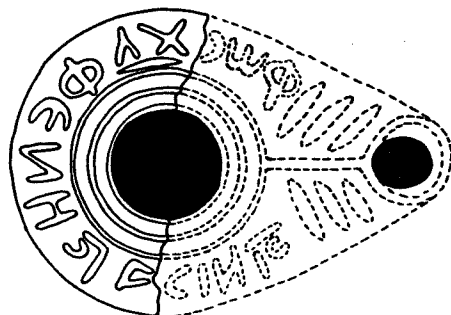
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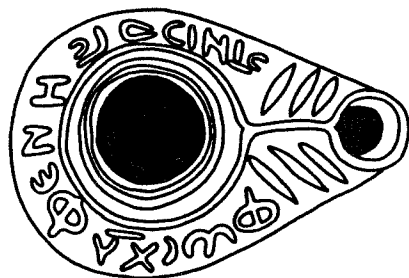
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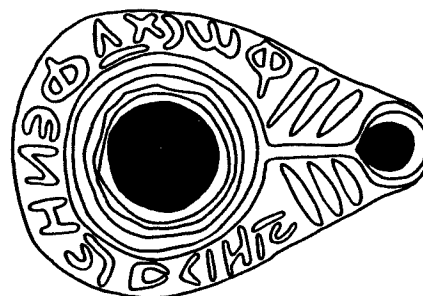
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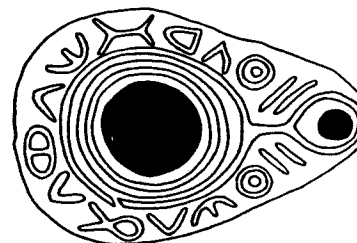
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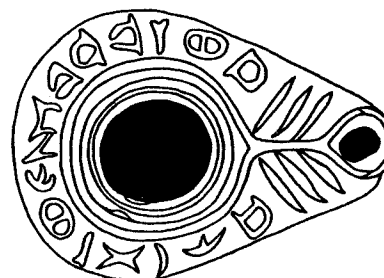
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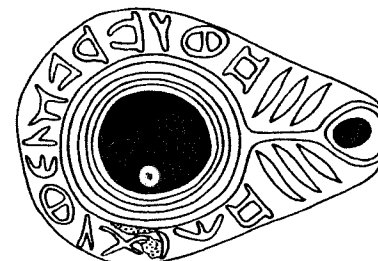
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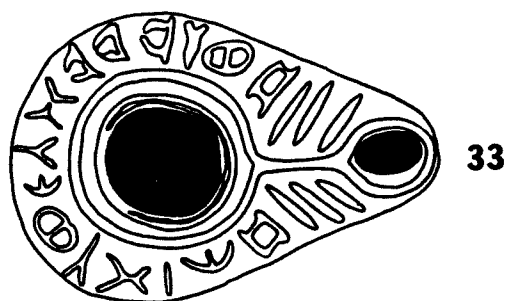
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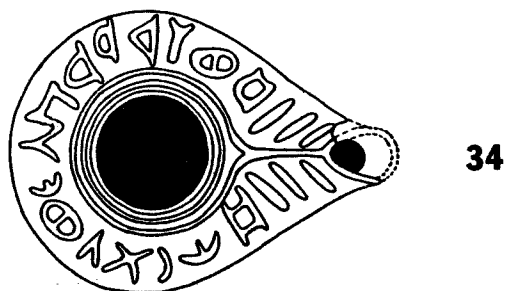
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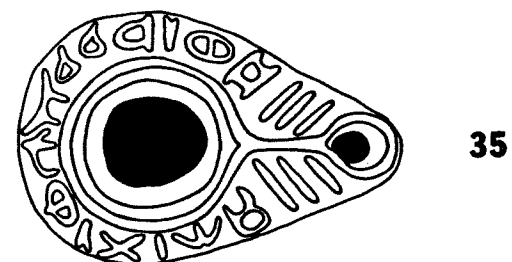
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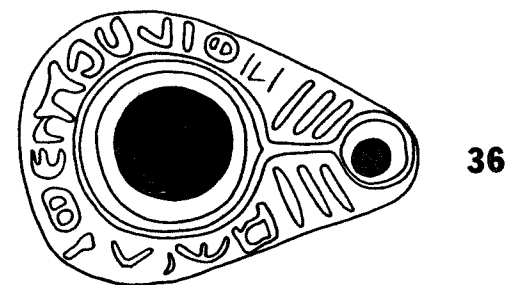
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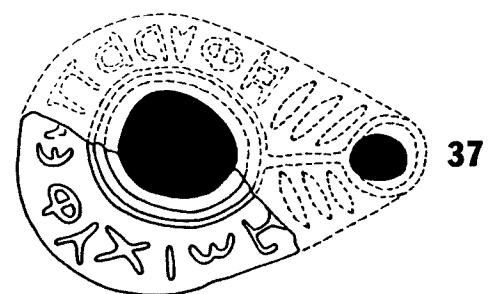
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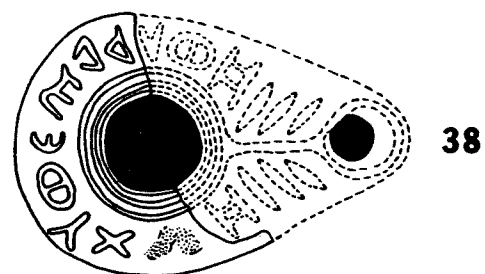
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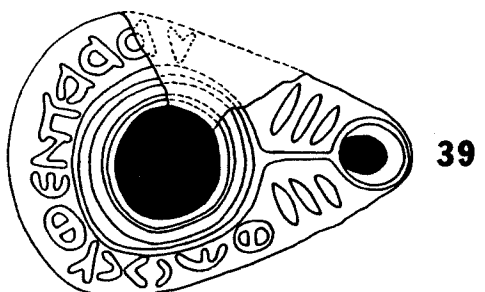
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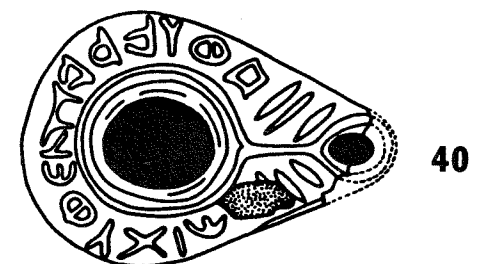
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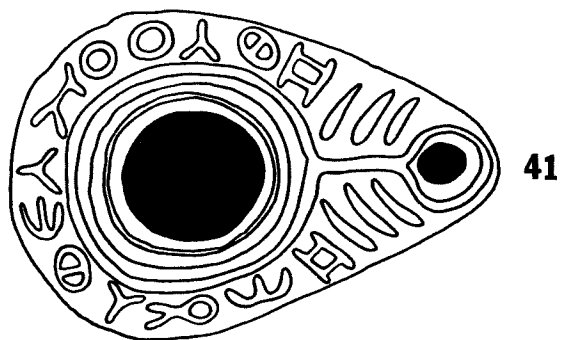
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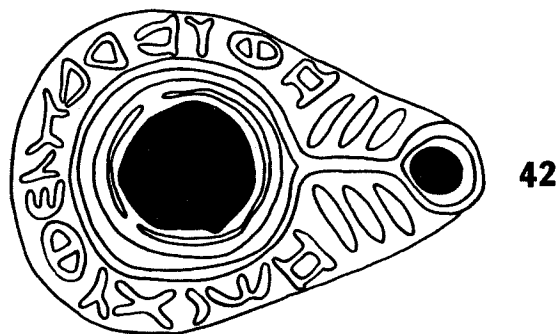
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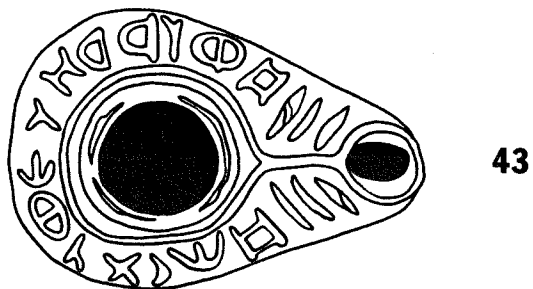
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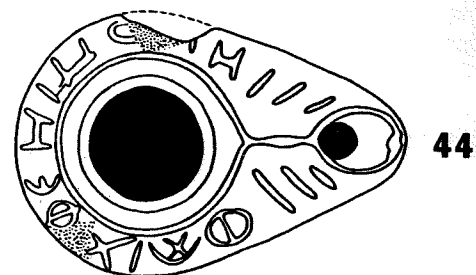
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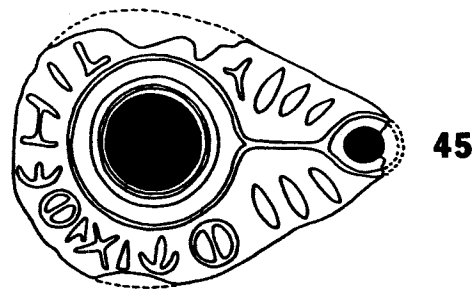
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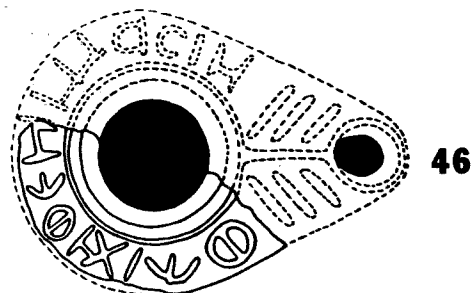
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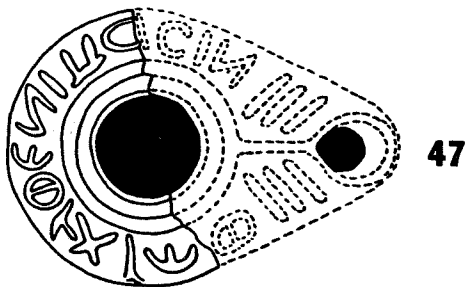
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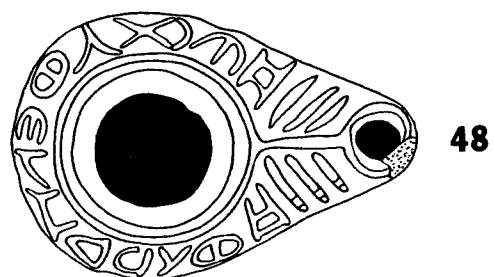
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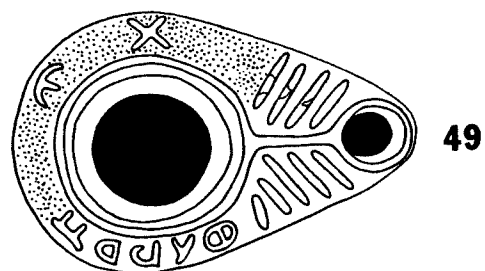
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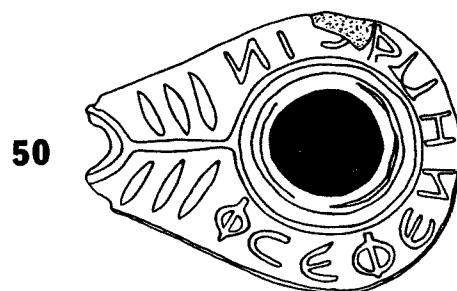
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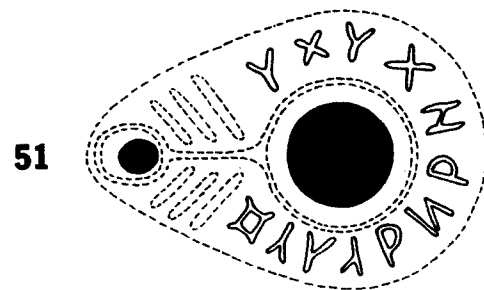
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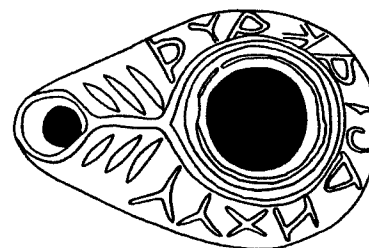
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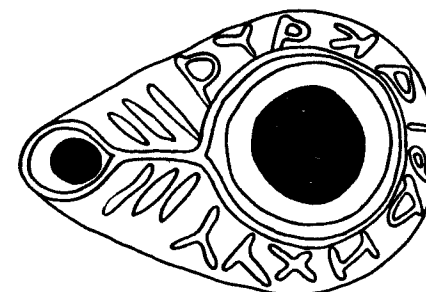
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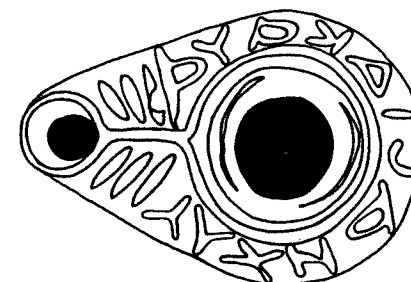
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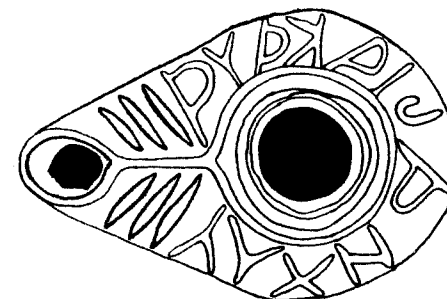
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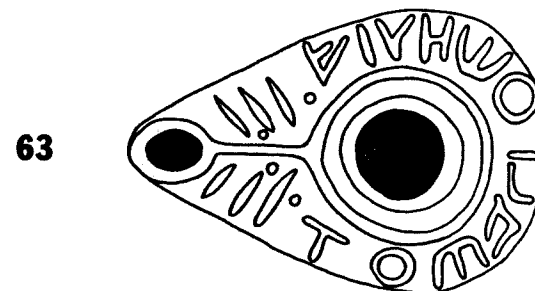
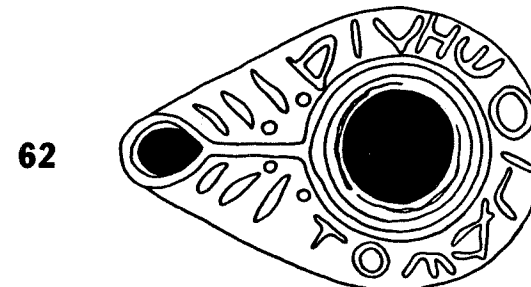
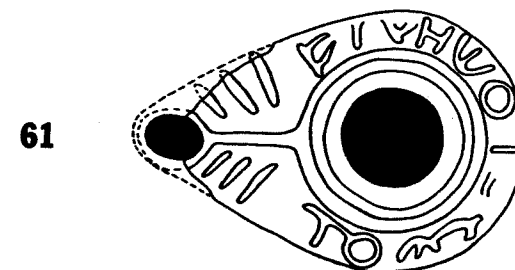
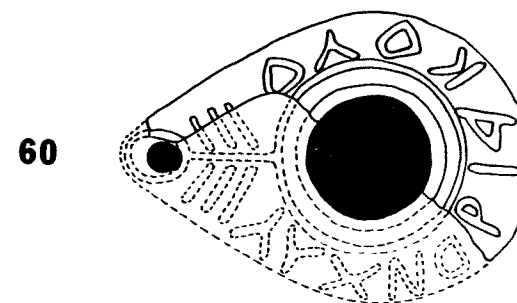
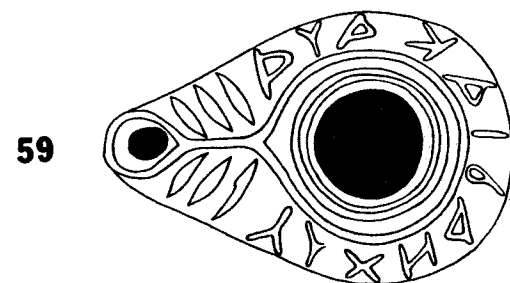
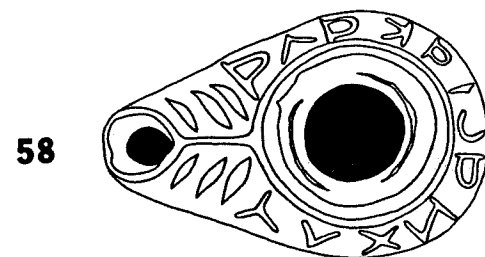
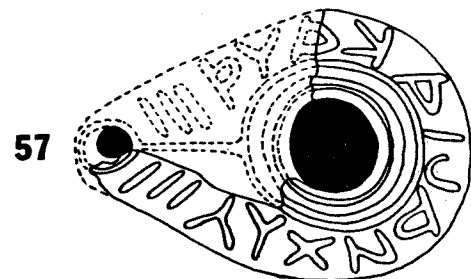
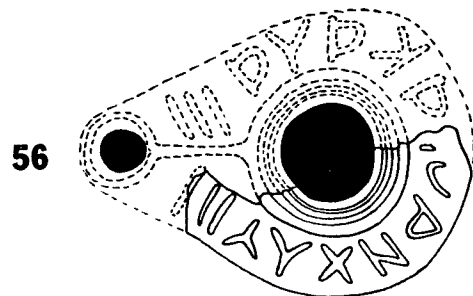


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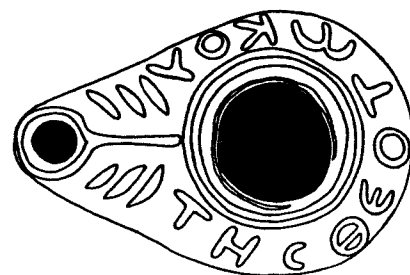


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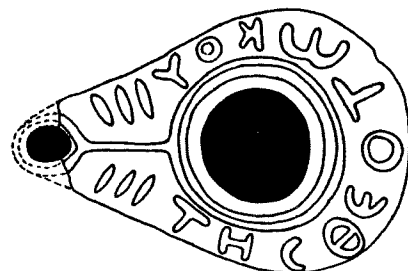




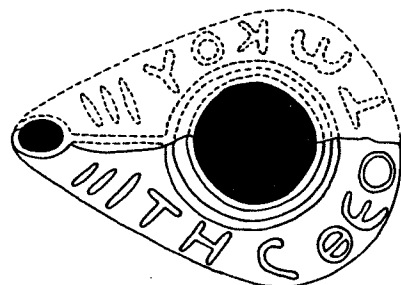
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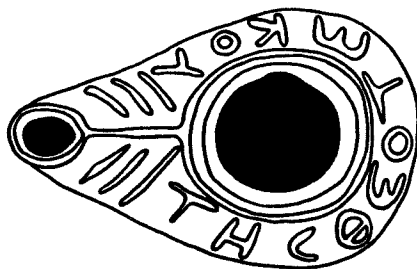
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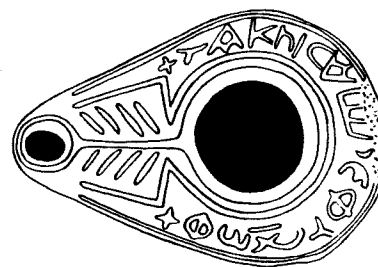
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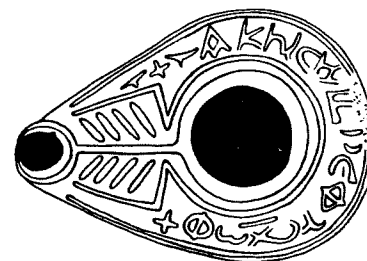
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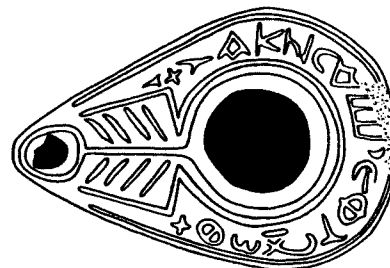
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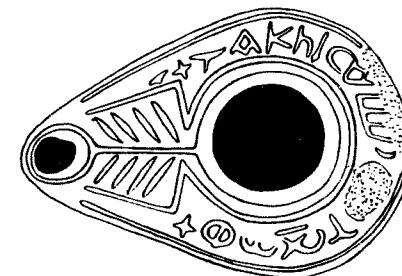
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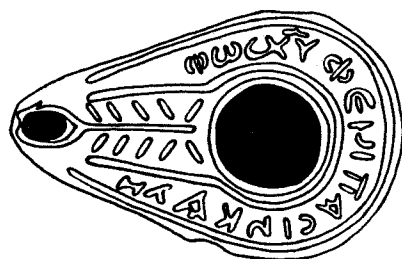
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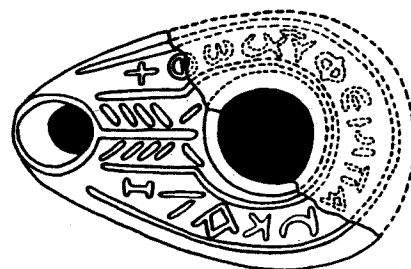
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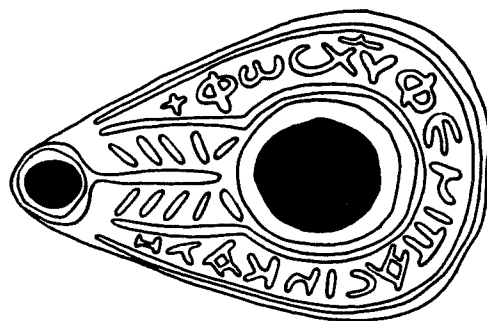
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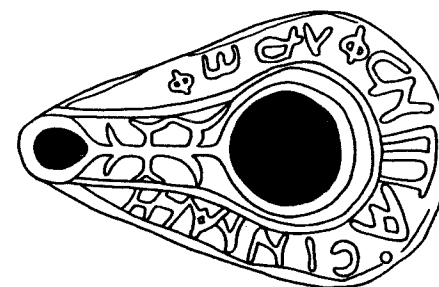
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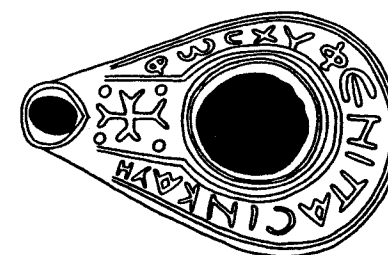
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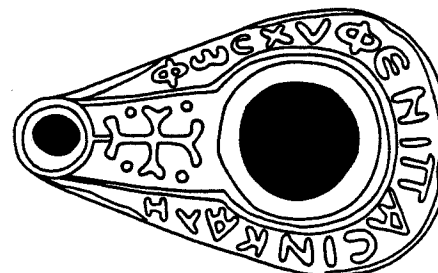
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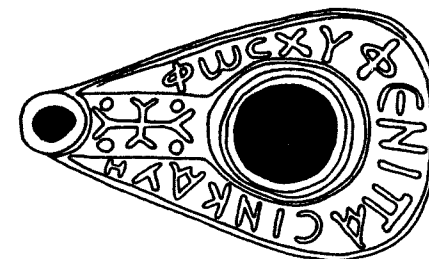
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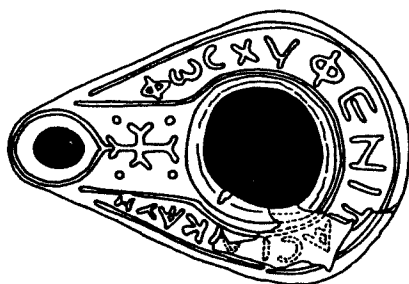
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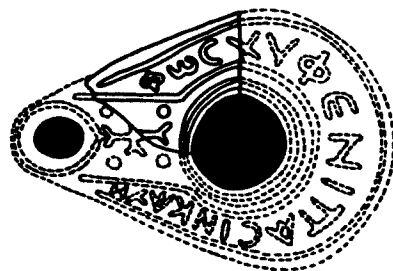
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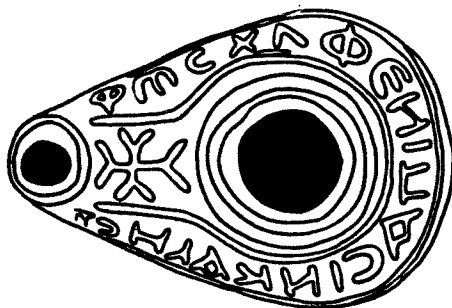
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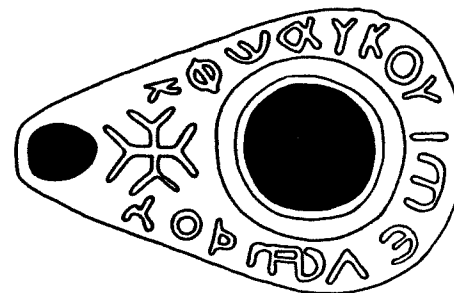
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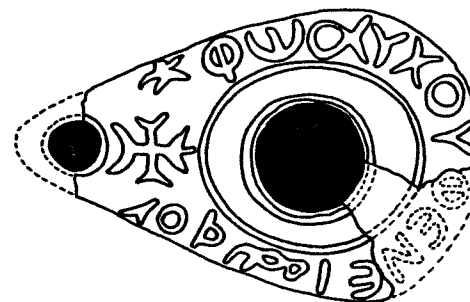
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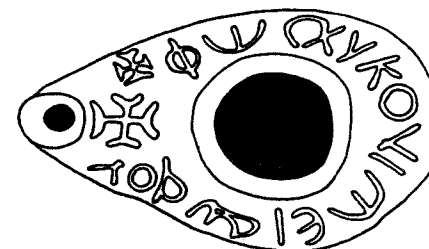
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## APPENDIX

### Chapter II: The Discipline of Secrecy

#### (1) *Initiatory Period*

(A) *Hippolytus*. "New converts to the faith, who are to be admitted as hearers of the word, shall first be brought to the teachers before the people assemble. And they shall be examined as to their reason for embracing the faith, and they who bring them shall testify that they are competent to hear the word. Inquiry shall then be made as to the nature of their life. . . ." (Easton, p. 41)

"Let the catechumens spend three years as hearers of the word." (Easton, p. 43)

"When their sponsors have testified that they have done these things, then let them hear the Gospel. Then from the time that they are separated from the other catechumens. . . ." (Easton, p. 44)

(B) *Theodore of Mopsuestia*. "Your sponsor, standing behind you. . . ." (Yarnold, p. 176)

(C) *John Chrysostom*. "Will you allow me now to address some words to your sponsors so that they may know the rewards they are worthy of if they show great care for you and the punishment that they will ensue if they become negligent?" (Yarnold, p. 163)

(D) "In the sixth century, the Synod of Constantinople under the patriarch Mennas appointed a special post for the priest who was to take down the names of those to be baptized, a ceremony which traditionally marked the passing from the ranks of the ordinary catechumens to that of 'competentes.'" (Mathews, p. 128)

(2) *Initiatory Knowledge*

(A) *Cyril of Jerusalem*. "This I wish you to remember even in the very phrase, and to rehearse it with all diligence among yourselves, not writing it upon paper but by memory graving it on your heart as a monument; being watchful during your exercise, lest haply some of the catechumens [i.e., those catechumens not enrolled for baptism] hear the things delivered to you. . . ." (Catechetical Lecture 5, Whitaker, p. 27)

"These mysteries which the church now explains to you who are passing from the ranks of the catechumens are not customarily explained to the heathens. For, not before heathens do we declare the mysteries concerning Father, Son, and Holy Spirit, nor do we speak openly of the mysteries before the catechumens. But many things we often speak of covertly, that the faithful who know may understand, but those who do not know may suffer no harm." (Catechesis VI, McCauley and Stephenson, p. 165)

(B) *Egeria*. "They have here the custom that those who are preparing for baptism during the Lenten fast go to be exorcised by the clergy first thing in the morning. . . . The bishop's chair is placed in the Great Church, the Martyrium, and all those to be baptized, the men and the women, sit around him in a circle. There is a place where the fathers and mothers stand, and any of the people who want to listen (the faithful, of course) can come and sit down, though not catechumens, who do not come in while the bishop is teaching.

His subject is God's Law; during the forty days he goes through the whole Bible, beginning with Genesis, and first relating the literal meaning of each passage, then interpreting its spiritual meaning. He also teaches them at this time all about the resurrection and the faith. All this is called *catechesis*. After five weeks' teaching they receive the creed, whose content he explains article by article in the same way as he explained the Scriptures, first literally and then spiritually." (Egeria, 46.1-3)

"You have also learned all you can as catechumens of the content of the Creed. But the teaching about baptism itself is a deeper mystery, and you have not the right to hear it while you remain catechumens. Do not think it will never be explained; you will hear it all during the eight days of Easter after you have been baptized. But so long as you are catechumens you cannot be told God's deep mysteries." (Egeria, 46.4)

(C) *Ambrose*. "The creed should not be written down. You have to be able to repeat it, but no one must write it down." (Yarnold, p. 11, footnote 47)

(D) *John Chrysostom*. "But as regards the instruction on faith, I shall leave that task for your teacher. I will be able to speak to you of it at another time, when many of the uninitiated will be present. But what you alone must hear now [just before baptism] and what cannot be told to you when the uninitiated are mingled together with you, these things I must tell you today." (Whitaker, p. 36)

(3) *Initiation Ceremony*

(A) *Hippolytus*. "They who are set apart for baptism shall be chosen after their lives have been examined. . . ." (Easton, p. 44)

(B) *Theodore of Mopsuestia*. "He only bears witness to what the catechumen has done and to the fact that he has prepared himself in the past to be worthy of the city and its citizenship. He is justly called sponsor, because by his words [the catechumen] is deemed worthy to receive baptism. . . ." (Whitaker, p. 45)

(C) *Egeria*. ". . . and one by one the candidates go up to the Bishop . . . and repeat the Creed to him." (Egeria, 46.5)

(D) *John Chrysostom*. "Tomorrow, on Friday at the ninth hour, you must have certain questions asked of you and you must present your contracts to the Master. . . ." (Whitaker, p. 36)



(E) *Augustine*. "You have made return of the Creed, in which is contained a brief summary of the faith. . . . Therefore you must lay hold in your mind of this prayer also, and make a return of it in a week's time. But if any of you have not made a good return of the Creed, they still have time, let them grasp it firmly: for on the Sabbath, the last Sabbath, the day on which you are to be baptized, you must make a return of it in the hearing of all who shall be there." (Whitaker, p. 103)

(F) "In the seventh century catechumens are still appearing in church legislation. The 78th canon of the Council of Trullo prescribes that the 'competentes' are 'to learn the creed by heart and recite it to the bishop or presbyters of Thursday of Holy Week.'" (Mathews, p. 128)

(4) *Knowledge only for Members*

(A) *Hippolytus*. "Yet if there is any other thing that ought to be told, let the bishop impart it to them privately after their baptism; let not unbelievers know it, until they are baptized." (Easton, p. 49)

(B) *Cyril of Jerusalem*. "Now when the catechizing has taken place, should a catechumen ask what the teachers have said, tell nothing to a stranger; for we deliver to thee a mystery, even the hope of life to come: keep the mystery for him who pays thee. Let no man say to thee, what harm, if I also know it? So the sick ask for wine: but if it be unseasonably given to them, it occasions delirium, and two evils follow; the sick man dies, and the physician gets an ill name. Thus it is with the catechumen also if he should hear from the believer: the catechumen is made delirious, for not understanding what he has heard, he finds fault with it, and scoffs at it, and the believer bears the name of a betrayer. But now thou art standing on the frontiers; see thou let out nothing; not that the things spoken do not deserve telling, but the ear that hears does not deserve receiving. Thou thyself was once a catechumen, and then I told thee not what was coming. When thou hast by practice reached the

height of what is taught thee, then wilt thou understand that the catechumens are worthy to hear them." (Whitaker, p. 26)

"These introductions into the mysteries day by day and these new instructions, which are the announcements of new truths, are profitable to us; and most of all to you, who have been renewed from oldness to newness. Therefore, as is necessary, I will lay before you the sequel of yesterday's lecture, that you may learn of what those things, which were done by you in the inner chamber, were the emblems." (Whitaker, p. 29)

"It remains therefore to lay before you a feast of more perfect instruction; so let me give you careful schooling in this so that you may know the true significance of what happened to you on the evening of your baptism." (Yarnold, p. 68)

A *scribal note* following the Procatechesis: "These catechetical lectures, addressed to candidates for enlightenment, may be given to those going forward for baptism and to the already baptized faithful. They may, on no account, be given to catechumens or to other classes of non-Christians. Anyone making a copy is hereby abjured, as in the sight of the Lord, to preface it with this warning." (McCauley and Stephenson, p. 84)

(C) *Egeria*. "But the teaching about baptism itself is a deeper mystery, and you have not the right to hear it while you remain catechumens." (Egeria, 46.6)

(D) *Ambrose*. ". . . for if we thought that such an account should be propounded before baptism to the uninitiated, we should be esteemed traitors rather than teachers. . . ." (Thompson and Srawley, p. 123)

(E) "The mystery element in the Early Byzantine liturgy did not consist in concealing the liturgy from the faithful, but in excluding from their celebration 'the catechumens and the rest who are unworthy of the sacred vision of the mysteries which are about to be shown.' The baptized Christian was regarded as an

initiate and therefore worthy, as Maximus [the Confessor] implies, to behold the mysteries." (Mathews, p. 171)

(5) *Privileges Enjoyed only by Members*

(A) *Hippolytus*. "Only believers shall salute one another, but men with men and women with women; a man shall not salute a woman." (Easton, p. 43)

"No catechuman shall sit at the Lord's Supper." (Easton, p. 50)

(B) *Apostolic Constitutions*. ". . . but let the door be watched, lest any unbeliever, or one not yet initiated, come in." (Roberts and Donaldson, p. 422)

(C) *Egeria*. "The newly-baptized come into the Anastasis, and any of the faithful who wish to hear the mysteries; but, while the bishop is teaching, no catechumen comes in, and the doors are kept shut in case any try to enter." (Egeria, 47.2)

(D) "During the Eucharist, however, the catechumens--according to Chrysostom--'do not hear the words of the Mysteries, but stand somewhere far off; and they do not hear, they cannot understand what is said.'" (Mathews, p. 127)

"The Liturgy of the Word concludes with the dismissal of the catechumens. Maximus [the Confessor] describes it as follows: 'After the sacred reading of the holy Gospel, the bishop comes down from his throne and there takes place the dismissal and expulsion by the priests of the catechumens and the rest who are unworthy of the sacred vision of the mysteries which are about to be shown.'" (Mathews, p. 152)

(6) *Possible Reasons for the Change to Secrecy*

(A) *New Testament*. "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." (Matthew 7:6)

(B) "The hope that defects would be made up by Christian grace was doubtless fulfilled to a surprising degree, but it was often grievously disappointed: men were admitted into Christianity who neither understood its teachings nor desired to follow them. . . . The result was a violent reaction that made entry into the church extremely difficult, and no one was permitted baptism until he had passed through a long and searching probation called the 'catechumenate.' As it appears fully developed in the third century, it must reach far back into the second or perhaps even into the first." (Easton, p. 86)

(C) *Cyril of Jerusalem*. See first quotation under 4.B of this Appendix.

(D) "The ceremonies took place at night, some of them in the dark, after weeks of intense preparation; they were wrapped in secrecy, and the candidate knew little about them until just before, or even after, he had received them. Everything was calculated to inspire religious awe, to make these rites the occasion of a profound and life-long conversion." (Yarnold, p. ix)

(7) *Baptism*

(A) "The awesome mysteries about which it is forbidden to speak; 'this awesome rite of initiation;' 'the awesome and holy rite of initiation.' Chrysostom's descriptions of the ceremonies of the Easter vigil are not as far-fetched as they sound. Even before he gave in his name for baptism, the catechumen has heard mysterious hints of great secrets and privileges that lie before him. The almost daily fasts, the daily instructions and moral exhortations, the repeated exorcisms, the recurrent prayers, the constant attentions of his sponsor have all been focused on his impending baptism, and have all conspired to tune him to a high pitch of excited anticipation. Finally on Holy Saturday night he takes part in prolonged prayers; he hears the voice coming out of the darkness commanding him to renounce the devil to his face, to turn to Christ and swear allegiance; he remains only half-comprehending

as he finds himself stripped, anointed, pushed down into the water; he is greeted with joy, dressed in white, led into the church, shown for his first time the secret rites of the Mass; receives the sacred meal of bread and wine--often without a word of explanation. The procedure seems to be calculated explicitly to stir up emotions of spiritual exaltation and awe, which will help to make of baptism a life long and profound conversion." (Yarnold, p. 55)

"The word 'awesome' which Chrysostom used means literally 'causing a shiver' of 'making the hair stand on end.' How far the word had become a cliché is difficult to say; but it is significant that it formed part of the vocabulary of the pagan mystery-religions. The Athenian orator Aritides, for example, in the second century A.D., applied it to the Eleusinian mysteries. Inevitably therefore a question arises: did the baptismal preachers of the fourth century self-consciously reshape the Christian ceremonies of initiation in imitation of the pagan mysteries?" (Yarnold, p. 56)

(B) *Cyril of Jerusalem*. See the Appendix, 4.B, the scribal note.

(C) "Egeria provides such full descriptions of the daily offices and the celebration of feast-days that it comes as a surprise to discover that nowhere in her book is there a systematic description of Baptism or the Eucharist. Since part of her manuscript is missing, it may possibly be that she had written such a description, but that it has been lost. But it is more likely that she was unwilling to commit to paper her knowledge of the Christian mysteries. When she speaks of the way in which this knowledge was imparted to the newly-baptized, she shows that this part of Christian teaching was strictly confined to baptized persons, and that the unbaptized were deliberately excluded." (Egeria, p. 59)

(D) ". . . breach of the *disciplina arcani* which forbade the publication, to others than the baptized, of the most sacred truths and mysteries of the Christian religion. Thus in *de Cain* (i.9.37) Ambrose gives warn-

ing against careless speech and want of caution in divulging the mysteries of the Creed and the Lord's Prayer. And this reserve extends largely to what is done, as well as to what is said, in the rites." (Thompson and Srawley, p. 4)

## Chapter II: Luchnicon

(A) The *Apostolic Tradition* formulates the lighting of the lamps as follows:

When the evening is come and the bishop is present, the deacon shall bring in a lamp. Then the bishop, standing in the midst of the believers, before giving thanks shall first give the salutation:

The Lord be with you all.

And the people shall say:

[And] with thy spirit.

And the bishop shall say:

Let us give thanks to the Lord.

And the people shall say:

It is meet and right:

Majesty, exaltation and glory are due to Him.

But they shall not say "Lift up your hearts," for that belongs to the oblation. And he prays thus, saying:

We give thee thanks, O God, because thou hast enlightened us by revealing the incorruptable light. So we, having finished the length of a day, and being come to the beginning of the night, satisfied with the light of the day that thou hast created for our satisfaction; and now, since by thy grace we lack not a light for the evening, we sanctify thee and we glorify thee. Through thine only Son our Lord Jesus Christ, through whom be to thee with him glory and might and honour with [the] Holy Spirit, now, etc.

And they shall all say:

Amen.

(Burton, pp. 58-59)

(B) The text of the *Testamentum Domini* adds to this:

And let the little boys say spiritual psalms and hymns of praise by the light of the lamp.

(Dix, p. 51)

(C) The Ethiopic adds:

And having risen after supper, the children and virgins having prayed, they shall sing psalms.

(Dix, p. 51)

(D) From the journal of Egeria we have the following:

. . . at four o'clock they have *Lychnicon*, as they call it, or in our language, *Lucernare*. All the people congregate once more in the Anastasis, and the lamps and candles are all lit, which makes it very bright. The fire is brought not from outside, but from the cave--inside the screen--where a lamp is always burning night and day. For some time they have the *Lucernare* psalms and antiphons; then they send for the bishop, who enters and sits in the chief seat. The presbyters also come in and sit in their places, and the hymns and antiphons go on. Then, when they have finished singing everything which is appointed, the bishop rises and goes in front of the screen (i.e., the cave). One of the deacons make the normal commemoration of individuals, and each time he mentions a name a large group of boys responds *Kyrie eleison* (in our language, "Lord have mercy"). Their voices are very loud. As soon as the deacon has done his part, the bishop says a prayer and prays the Prayer for All. Up to this point the faithful and the catechumens are praying together, but now the deacon calls every catechumen to stand where he is and bow his head, and the bishop says the blessing over the catechumens from his place. There is another prayer, after which the deacon calls for all the faithful to bow their head, and the bishop says the blessing over the faithful from his place. Then the dismissal takes place at the Anastasis, and they all come up

one by one to kiss the bishop's hand." (Egeria, 24.4-7)

(E) From the *Apostolic Constitutions*:

*Book VIII, Section XXXV.* I James, the brother of Christ according to the flesh, but His servant as the only begotten God, and one appointed bishop of Jerusalem by the Lord Himself, and the Apostles, do ordain thus: When it is evening, thou, O bishop, shalt assemble the church; and after the repetition of the psalm at the lighting up the lights, the deacon shall bid the prayers for the catechumens, the energumens, the illuminated, and the penitents, as we have formerly said. But after the dismissal of these, the deacon shall say: So many as are the faithful, let us pray to the Lord. And after the bidding prayer, which is formerly set down, he shall say:

*Section XXXVI.* Save us, O God, and raise us up by Thy Christ. Let us stand up and beg for the mercies of the Lord, and His compassions, for the angel of peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God through His Christ. And let the bishop add this prayer, and say:

*Section XXXVII.* O God, who art without beginning and without end, the Maker of the whole world by Christ, and the Provider for it, but before all His God and Father, the Lord of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity--for "the day is Thine, the night also is Thine: Thou hast prepared the light and the sun,"--do Thou now, O Lord, Thou lover of mankind, and Fountain of all good, mercifully accept of this our evening thanksgiving. Thou who hast brought us through the length of the day, and hast brought us to the beginnings of the night, preserve us by Thy Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life by Thy

Christ, through whom glory, honour, and worship be to Thee in the Holy Spirit for ever. Amen. And let the deacon say: Bow down for the laying on of hands. And let the bishop say: O God of our fathers, and Lord of mercy, who didst form man of Thy wisdom a rational creature, and beloved of God more than the other beings upon this earth, and didst give him authority to rule over the creatures upon the earth, and didst ordain by Thy will rulers and priests--the former for the security of life, the latter for a regular worship--do Thou now also look down, O Lord Almighty, and cause Thy face to shine upon Thy people, who bow down the neck of their heart, and bless them by Christ; through whom Thou hast enlightened us with the light of knowledge, and hast revealed Thyself to us; with whom worthy adoration is due from every rational and holy nature to Thee, and to the Spirit, who is the Comforter, for ever. Amen. And let the deacon say: "Depart in peace." (Roberts and Donaldson, pp. 496-497)

### Chapter III: The Inscriptions

"And when evening had arrived and the lamp was brought in, she opened her eyes that had been closed till then and looked at the light, and made clear that she wished to say the thanksgiving for the light, but since her voice failed her, she fulfilled the offering with her heart and with the movement of her hands, while her lips moved in harmony with the inner impulse." (Taft, p. 38)

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