

Conclusion

1. Vulgate reads "Itaque cum recubisset ille supra pectus Iesu, dicit ei: Domine, quis est?" (John 13.25).
2. Haskins, *Mary Magdalene*, 43.
3. David Anderson, translator, *St. John of Damascus, On the Divine Images: Three Apologies Against Those Who Attack the Divine Images* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1980), 46, 105–6.
4. See Elliott, *Spiritual Marriage*, 247.
5. Duane J. Osheim, "The Place of Women in the Late Medieval Italian Church," in *That Gentle Strength*, ed. Coon, Haldane, and Sommer, 83–84.
6. On separate spheres for women in the nineteenth century, see Carroll Smith-Rosenberg, "The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America," *Signs* 1 (1975): 1–29.
7. On the role of women in voluntary reform organizations, see Anne Firor Scott, "On Seeing and Not Seeing: A Case of Historical Invisibility," *Journal of American History* 71 (1984): 7–21. For the religious context of nineteenth- and twentieth-century reform, see John M. Mecklin, *The Passing of the Saint: A Study of a Cultural Type* (Chicago: University of Chicago Press, 1941), and Elizabeth Anne Payne, *Reform, Labor, and Feminism: Margaret Dreier Robins and the Women's Trade Union League* (Urbana: University of Illinois Press, 1988), 180–84.
8. Louise Roberts, "Samson and Delilah Revisited: The Politics of Women's Fashions in 1920s France," *American Historical Review* 98 (1993): 657–84.
9. *Vita S. Mariae Aegyptiacae, Meretricis*, 14; translation from Ward, *Harlots of the Desert*, 45.

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