

“OVIDIUS” UNIVERSITY OF CONSTANTA

DOCTORAL SCHOOL OF THEOLOGY

DOCTORAL FIELDS THEOLOGY

DOCTORAL THESIS

Summary

Coordinator

Prof. univ.dr. Teodosie Petrescu

Candidate

Lala P. Pavel Radu

CONSTANȚA, 2014

“OVIDIUS” UNIVERSITY OF CONSTANTA

DOCTORAL SCHOOL OF THEOLOGY

DOCTORAL FIELDS THEOLOGY

**FOOD AND DRINK AS BASIC MATTER OF HUMAN
EXISTENCE AND THEIR VALUE IN THE SCRIPTURE**

Coordinator

Prof. univ.dr. Teodosie Petrescu

Candidate

Lala P. Pavel Radu

CONSTANȚA, 2014

Contents

List of abbreviations	3
Introduction	14
Chapter 1. GENERAL DATE ABOUT PROCURANCE OF FOOD AND DRINK	32
1.1. The food of the first people in Eden and the forbidden fruit.....	32
1.2. The food of the first people	41
1.3. Holy Land - where flowing with milk and honey	47
1.4. The climate and the role of precipitation in the Holy Land	53
1.5. Agricultural activities of procurance of food and drink in Israel	55
1.5.1. The working standards and the technics.....	56
1.5.2. Productiveness.....	58
1.6. Interference between agrarian feasts and religious holidays	62
1.6.1. The Holy Sabbathic year and jubiliar- time of relieving the destitute	66
1.7. Other activities of procurance of food.....	69
1.7.1. Shepherding	69
1.7.2. Fishing	74
Chapter 2. BIBLICAL FOOD	77
2.1. The manna - food in the wilderness	77
2.2. The bread of Jews in the Old Testament period	79
2.3. The bread of Jews in the New Testament period	83
2.3.1. The bread and the miracle of its multiplication	86
2.4. Vegetal food	91
2.4.1. The wheat	93
2.4.2. The barley.....	96
2.4..3. The millet	99
2.5. Fuits	99
2.5.1. Apricots	100
2.5.2. Capers	101
2.5.3. Dates.....	102
2.5.4. Pistachio	105

2.5.5. Olives	107
2.5.5.1. The stages of obtaining the olive oil	112
2.5.6. Apples.....	117
2.5.7. Almonds	118
2.5.8. Nuts	121
2.5.9. Pomegranates	122
2.5.10. Figs	124
2.5.11. Sycamores	128
2.6. Vegetables	129
2.6.1. Cucumbers.....	132
2.6.2. Onion, leek and garlic	133
2.6.3. Pumpkin	135
2.6.4. Beans	135
2.6.5. Lentil	136
2.6.6. Chick pea.....	138
2.6.7. Water melon	138
2.7. Vegetal spices.....	139
2.7.1. Caraway.....	140
2.7.2. Black caraway	141
2.7.3. Coriander.....	142
2.7.4. Laurel	143
2.7.5. Dill.....	144
2.7.6. Mustard.....	145
2.7.7. Cinnamon	146
2.7.8. Sesame.....	147
2.7.9. Saffron.....	147
2.8. Natural spices	148
2.8.1. Salt.....	148
2.8.2. The honey- a natural product of bees	149
2.9. Animal products	150
2.9.1. The meat.....	150
2.9.1.1. Pork	154
2.9.1.2. Sheep and goat meat.....	157

2.9.1.3. Poultry	158
2.9.1.4. Venison.....	159
2.9.1.5. Wild locusts.....	160
2.9.1.6. Fish	161
2.10. Dairy products	164
Chapter 3. THE HEBREW PRESCRIPTIONS CONCERNING FOOD	166
3.1. General date.....	166
3.2. Hebrew reglementations regarding meat.....	167
3.3. The aim of Hebrew prescription.....	170
3.4. Attitudes towards Hebrew prescriptions in the first century of Christianity.....	173
3.5. The fast or continence from some aliments	179
Chapter 4. THE DRINK IN THE HOLY SCRIPTURE	189
4.1. General notions	189
4.2. The main drinks mentioned in The Holy Scripture	190
4.2.1. The water	190
4.2.2. The wine	192
4.2.2.1. The double use of wine	209
4.2.2.1.1. The use of wine within the cult	210
4.2.2.1.2. The balanced use of wine	213
4.2.3. The vinegar.....	221
Chapter 5. THE SOCIAL DIMENSION OF FOOD AND DRINK	223
5.1. General date.....	223
5.2. Food and drink in the community service	229
5.2.1. Food and drink – social codifications	229
5.2.2. The meal as ceremony	232
5.2.3. The meals and the purity system	233
5.3. The festive meals and their role in society	237
5.3.1.The meals and the body symbolism	237
5.3.2.The meals and the social relationships	238
5.3.3.The meals and the reciprocity	240
5.4. Preparing and serving meals	243
5.4.1. The Jewish Kitchen	243
5.4.2. The tables as furniture items	244

5.4.3. The serving of the meal	247
5.4.4. The position adopted while eating	250
5.4.5. Instruments used to serve the meal	250
5.5. The blessing of private and festive meals	252
5.6. Types of meals for social reunions	253
5.6.1. The banquet	255
5.6.1.1. Types of banquets	260
5.6.1.1.1. Banquets on the occasion of a victory	261
5.6.1.1.2. Banquets at the wedding	262
5.6.1.1.3. The eschatological banquet	262
5.6.2. The Easter meal	264
5.6.3. Funerary meals	269
5.6.3.1. The funerary meals of Pergamon	273
5.6.3.2. The funerary meals of Thyatira	276
5.6.4. Christian love feasts	277
Chapter 6. THE BALANCED USE OF FOOD AND DRINK WITHIN THE FEASTS	281
6.1. General notions about hospitality toward strangers	281
6.1.1. The role of divinity in offering hospitality	284
6.2. Biblical models of hospitality and friendship between people	287
6.2.1. Blessing and retribution	289
6.2.2. Hospitality in the public life of the Savior	290
6.2.3. Possibilities of having meal with the relatives	293
6.2.4. The parabols of the Saviour and the Gospel according to Saint Luke - eternal sources of spirituality	296
6.2.4.1. The hospitality offered by Simon the Pharisee and the sinful woman	301
6.3. Other testimonies about hospitality in the Book of acts of the Apostles	313
6.3.1. Hospitality offered by Saint Apostle Peter	313
6.3.2. Hospitality offered by Saint Apostle Paul	315
6.4. Hospitality - a path of union between people	319
Chapter 7. SPIRITUAL FOOD AND DRINK	323
7.1. Symbolism of food	323
7.2. Symbolism of Hebrew prescriptions	326
7.3. Spiritual food in Lord's Prayer	331

7.4. Symbolism of drink	340
7.4.1. Symbolism of water	340
7.4.2. Symbolism of milk	343
7.4.3. The spiritual meaning of wine.....	345
7.5. The Eucharist- spiritual food and drink.....	348
7.6. The attitude of the modern man towards food and drink	357
Conclusions	368
Bibliographie	382
Curriculum vitae.....	406
Declaration	411

Keywords: Jewish cuisine, food, drink, symbolism, meals, hospitality

Introduction

We all eat to live and we are drawn by various culinary specialties which sweeten our lives. We enjoy having all sorts of goodies on our table and quite often we tend to spend a great deal of time in the kitchen to prepare our food. Food is God's blessing of which we benefit in communion with others. Gathered around the table, while eating various types of food, people communicate and interact with one another. It is no wonder that nowadays, websites, magazines and radio stations focusing on food and its preparation are in a constantly growing number.

The known saying "You are what you eat" was misinterpreted by people. Although one can't deny that we are what we eat in many ways, the food we eat also helps build what we are. Our blood, bones, fats, and tissues are nourished by the food we incorporate in our bodies. We are all aware that if we were to stop eating we would inevitably die. We also know the amount and the ways in which food influences our body.

Some people might say that it is useless to write about food what has not already been written in countless cooking books. It is much more convenient for us to see food as just nourishment for us and for animals than to admit the fact that they have a great symbolical strength and to see it as undeniable proof of God's infinite love and care for the world.

In the last decade, biblical scholars have begun to show interest in the mentions of food and drink presented in the Scriptures. In the last few years, there was an increased focus on the quality and variety of the food we eat. Perhaps the most obvious example of this increased interest was the emergence of various television programs and shows centered on ways of preparing various food dishes. Chefs from all over the world have become famous for watering the viewers mouths.

There are a series of reasons for this enthusiasm concerning gastronomy: First of all, this interest for gastronomy can be regarded as an aspect of globalization, which, in the last decades was an important characteristic of the western world. Together with economic and financial globalization the circulation of peoples from one country to another was accompanied by an exchange of cultures including gastronomic culture. Many immigrants and refugees have managed to secure a promising financial start in their host country by opening a restaurant serving food specific to their country of origin.

A second reason for this gastronomic enthusiasm is directly linked to the increase in wealth of the middle class in the western world. The increase in income had an important impact on the purchase of food as well as people focused more on buying naturally grown and healthy products.

Another aspect which contributed to the development of gastronomy was tourism. It has led to an increase in the contact to food of the constantly growing number of people visiting other countries and has stimulated their curiosity to try new products and dishes.

With regard to the ratio of the consumption of foods and beverages there is a certain degree of inequality. A part of those who have a decent income can afford to pay certain sums of money to get certain types of food , some of them spending large sums on food and drink while other people from African countries for example barely have what to eat. It is also a well known fact that a significant part of the Earth's population is affected by obesity.

These are a few elements of the social context which should urge today's Christians to adopt a responsible attitude with regard to the food they consume. To them, the act of eating is not just a pleasant means to keep our bodies alive, as our society would have us believe but a means to live and fulfill the purpose for which we were created.

In distancing himself more and more from God, and implicitly refusing God as his nourishment, man has focused strictly on biological nourishment which can in no way satisfy his thirst for infinity. In this way, man falls into his own trap in holding the belief that if he eats more he will satisfy his hunger and thirst for infinity which in reality he is not even aware of. Each time he wants more but he does not realize that, in reality, his whole being aspires to eternity and that no biological nourishment or quantity can fulfill this aspiration. For anything that is finite cannot quench the thirst of the infinite.

This thesis analyses the matter of food and drink throughout time from the very beginning and proposes a change of our Christian attitude towards food.

Too few are those who are interested in the topic of food in relation to religion , who see food as a blessing from God and this is why I believe that a few arguments or warnings should be made in this respect. This warning is not about what foods we should or should not eat (although this issue does help to make a point) but one that raises awareness to the Scriptures' attitude towards this subject , it helps us see the connection between food, drink and theology.

We are living in a society where the pursuit for food and the eagerness to feed ourselves with all sorts of food varieties are more and more apparent in more and more of us,

in what seems like a repetition of the rich man's parable from the Holy Scriptures who told himself: "My soul , you have at your disposal plenty of good food that will last for many years. Rest, eat , drink and rejoice" (Lc. 12, 19). Therefore, the theme I chose is very up to date. As a consequence we must emphasize the values of the Christian faith as opposed to those that lead to the damnation of our souls.

I have chosen to analyze the issue of food and drink from the point of view of the Holy Scriptures in order to help clarify some of the questions that we could have in this matter such as: What should or shouldn't we eat? Are we allowed to drink alcohol? In what measure? What does our conscience tell us about our personal culinary choices? What are the things we can learn from the lives and nourishment of biblical characters? What do the Holy Scriptures teach us about food and drink?

In both a direct and indirect fashion, the Holy Scriptures addresses these issues and provides answers as well. Interestingly enough, the Holy Scriptures begins with describing food as one of man's most important occupations and it concludes with the idea of spiritual food and drink in the Kingdom of God.

In the Holy Scriptures there are several mentions of food, a fact which could determine some people to conduct a research on those passages referring to food in view of establishing an adequate and healthy diet , especially in the current social context where people are trying to eat as healthily as possible. Some foreign nutritionists even stated that in the Holy Scriptures there are many nutritional and dietary guidelines as well as certain restrictions from certain types of food. If we were to follow these instructions we would lead a much healthier life. Why is it that , according to the Holy Scriptures Christ ate just fish and no other type of meat? Why did Christ choose bread and wine as symbols for His body and blood?

If some of the Jewish prescriptions regarding meat rules proved to provide certain health benefits what could be said about the other instructions present in the Holy Book? The Holy Scriptures is filled with numerous revelations from God regarding hygiene healthy types of food and the prevention of diseases. Throughout the book are unraveled many secrets and mysteries relating to what the Jewish people should eat, advice on how to avoid contaminated foods or substances and what natural plants could be used for the purpose of healing.

The food and drink consumed by Jews in Biblical times were much healthier than those we consume today. Fathers invites us to a simple and easy dish. Scientists have identified dozens of food types that can help prevent ailments like cancer, heart diseases as

well as other conditions. A lot of these foods are mentioned in the Holy Scriptures.

Health is a very valuable possession. Our culinary habits play a vital role in the maintaining of our health. As a consequence, we must try to do the best we can to eat as healthily as possible. It is very important that we exercise a certain self-control mechanism and to eat only what we know will benefit our body. God has revealed important truths concerning the food we consume and if we chose not to take them into consideration we would be hurting our own selves.

The dietary laws in the Talmud advise various biblical characters how to prepare certain foods and which foods to avoid entirely. Instead of processed sugars the biblical characters used natural honey or various fruit pastes as sweeteners. They would eat grapes, figs, pomegranates, dates, cucumbers, small carrots, beans, lentils and healthy plants such as dill, cumin, coriander, mint, turmeric, cinnamon, saffron, mustard, etc.

According to the Holy Scriptures, the Promised Land was the land where milk and honey flowed in abundance. But the Promised Land was much more than just that. It was a land of plenty with all sorts of healthy types of food: “ a country in which there was barley, wheat, vine, figs and pomegranates; a country where there were olive trees, oil and honey, a land in which one could eat from one’s bread and not go hungry or want for anything: a land in which rocks contain iron and where mountains were filled with copper” (Deut. 8, 8-9).

Therefore, I believe that the research such as mine is very useful in a secularized society , a society whose people are always in pursuit of money, but who want to eat healthily and live long.

An approach to the theme of food and drink although it is a rather unusual one as it is from a theological perspective and an academic one, comes as a necessity but also as a novelty for society. The necessity consists in the fact that food and drink are day to day aspects of our lives, they maintain life and , above all, are a gift from God which should be used in an effective manner, for our welfare both bodily and spiritual. Although the soul does not require food and drink when man lives to eat and not eats to live then the soul is led to destruction. As a consequence, it can be observed that, although it might seem trivial , in reality, food and drink are very important for us, not only for our physical existence but for our spiritual one as well.

The novelty consists in the fact that, through this paper I tried to present a relatively common theme , that of food and drink, but in a different approach, from a theological perspective, anchored in biblical reality.

The first images that come to mind when we discuss food and drink are those of certain types of food and recipes that we enjoy eating or that we want to eat and are already beginning to enjoy inside our minds. That is why, throughout this paper I have encountered certain difficulties in finding the necessary bibliographical sources, because the majority of books that discuss various aspects of food and drink do not go farther than presenting different diets and recipes whereas the theological books approach this subject in a vague, superficial manner. In my thesis I tried to incorporate the main types of food and drink consumed by the Jewish people in the Old Testament as well as by the people during the time of Christ and by the first Christians in the New Testament. I thought it necessary to first present the types of food and drink described in the Holy Scriptures after which I presented their symbolical and theological interpretation.

In the very first chapter of Genesis the different types of food appear like an aspect of creation, while at the end of the Holy Scriptures in the last chapter of the Apocalipse it is mentioned that “in the middle of the town square, on both sides of the river, grows the tree of life, bearing fruit 12 times in a year, once every month; and the leaves of the tree should be used for the healing of all people” (Apoc. 22, 2). Between the 1st and last chapters of the Holy Scriptures there are mentions of food in each biblical book. In the following pages we will identify some of the most significant of these references and we will try to emphasize their implications for our era.

The following chapters seek to examine the different types of food and drink consumed in the time of Christ in the New Testament foods that were present in the Old Testament as well as their methods obtaining them. There is a small number of studies that examine aspects of this topic of food and drink and that is why I tried to approach this theme using a pluralist method by which I tried to capture several aspects: literary, linguistic, historical, metaphorical and symbolical,. The current state of the studies and biblical researches and the questions I addressed regarding food in the New Testament with relation to the Old Testament and my attempt to obtain a well documented answer to them show the necessity of such a topic for our modern times. In my attempt to shed some light on some anthropological and historic-biblical studies I have used a pluralist method.

The first chapter, entitled *General date about procurance of food and drink* is trying to articulate a methodological approach for the study of food and drink in the Holy Scriptures showing first of all the way of obtaining food and drink in the case of the ancient Jews from the oldest times until the time when Jesus Christ lived.

The starting point of my research consists in the image of the Garden of Eden, where Adam and Eve were rejoicing all the goods, without any effort since everything was received as a gift from God. This chapter focuses on what the first people ate, on the food that God gave them.

I could not omit the representation of Man in Heaven where he enjoyed good food and the prospect of living an endless existence filled with peace and joy. In choosing not to obey the command God gave them, the first people ate the forbidden fruit after which they were banished from Heaven which led to their working the land to obtain food.

Through a systemic approach, the 2nd chapter, *Biblical food*, deals with aspects regarding the anthropology of food products, the literary, semantic and historic – critical form of the biblical texts. I tried to include the types of food consumed by the Jews, which can be encountered in the Scriptures as well as in the tradition of the Church and in the history of the world. I gave a general presentation of the types of food beginning with the category of vegetables where I included cereals as well, the category of fruits from the trees encountered in the Holy Land, the category of spices and finally that of animal and dairy products. This chapter shows us how a careful coordination of historical and literary issues could increase our understanding of a problem, such as the foods consumed in the Old Israel and in the time of Christ. The Old Testament depiction of the land of Canaan as a country where “milk and honey flows” has triggered many evaluations of the Israeli diet.

Nowadays it is more than fitting that we should have certain dietary restrictions especially now that we no longer take for granted the quality of the foods we buy, given the presence of the wide scale preservatives added to our food. That is why I added another chapter called *Prevederi ale Legii mozaice cu privire la carne* in order to present the restrictions the Jewish people had on their diet and whether they are still applicable nowadays and what the reason was for imposing them in the first place.

The 3th chapter lists the types of food presented in Deuteronomy and Leviticus, types of food which define the identity of the Chosen People in comparison to other presentations. By exposing the opinions of modern theologians and not only them, we tried to get to the core of these restrictions, to find a rational motivation for them, to understand them. We also presented the way in which the first Christians reacted to these restrictions as well as the way in which we would react to them nowadays.

If in the previous chapters we focused more on food, in the 4th chapter *Beverages in biblical times* we will discuss the topic of drink. Here, I described the main types of beverages

presented in the Holy Scriptures, the way they were made, the purpose for which they were made, their significance and terminology. At the end of this chapter I wanted to show modern man's attitude towards food and drink in order to compare it to what the Holy Scriptures teaches us and to what would be useful for us to know.

The 5th chapter, *The social dimension of food and drink*, deals with various issues of interpretation of the biblical texts , the understanding of the role of meals and food products in peoples's lives beginning with the characters from the Holy Scriptures. In the previous chapters, we have identified the main types of food and beverages and now we must focus on understanding their social, theological and symbolical aspects. We all know how important the act of eating is to all of us because it is the only means for us to continue living therefore there is an unbreakable tie between us and food and drink products. In this chapter I wanted to show what is the connection between the world , beverages and food products and the relations this connection engenders.

Anthropology in particular offers several useful models for the understanding of food and drink in comparison to different aspects of practice and society suggesting that food does not only have an economic importance but also a symbolical and ritualistic one as well. This is why, for some thinkers, talking about food means talking about a network and a system of meanings as food and drink represent a code of society. This is what I wanted to write about in this chapter by discovering the code of food and communication in 5 different perspectives: meals as ceremonies, meals and the purity system, meals and the symbolism of the body, meals and social relationships, meals and reciprocity. As I stated previously, food and drink are essential to live and this is why, in this chapter, I wrote about hunger and thirst as natural ailments, which are necessary to our being and which help us preserve it. As theologians when we refer to hunger and thirst we also refer to the spiritual aspect, the hunger and thirst for God which is more necessary and which makes us want He who feeds us all and who gives us all.

God gives us everything on the condition that we help ourselves with preparing the food. In this chapter I have managed to capture certain elements related to the practical utility of meals: the jewish kitchen, tables, the serving of the meal the position taken during meals, instruments used in serving meals and the blessing of the meal. These elements help us understand different types of social meals from the time of Christ which I presented in a sub chapter.

A representative aspect of the first christians life, which the modern man should consider, consists in the disponibility of welcoming "strangers", of housing the travellor and, even more, the herald of the Gospel. I refered to this and to the correct use of food and drink on the occasion of different feasts in *Chapter 6. The balanced use of food and drink within the feasts.*

In this chapter I talked about hospitality, which is a trait adopted by the patriarchs of the Old Testament and their descendants and it is also present in the New Testament and it was practiced and recommended by Jesus Christ himself.

The chapter firstly presents the principles and reasons of hospitality , strategies to adopt in front of strangers , hospitality and friendship protocols for guests specific for Jewish people which are emphasized in the Scriptures.

Hospitality lies at the basis of God's request to us to feed the poor. Although nourishment is often seen as a conservatory element , in society it can contribute to social change although not everyone is hospitable towards their peers. This can also be observed in the Scriptures. This is why, in several sub chapters, I chose to approach the theme of hospitality as it is presented in the parables of the Christ, in Saint Luke's Gospel and in the Lives of the Apostles.

The chapter ends with a short analysis of the way in which certain aspects of biblical hospitality are present or not nowadays and what are the things we should do to fill in the gaps.

Food and drink are elements of hospitality and through them we show that we ourselves are blessed with God's hospitality and so we manifest our love to our peers by offering this hospitality to everyone who asks it.

The last chapter of my thesis, *Chapter 7. Spiritual food and drink*, presents the spiritual value of matter which ensures the physical existence. In other words, there are two types of food and drink, one for the body and another one for the soul. In order not to mix the material and the spiritual, a correct distinction must be made always giving priority to the eternal food and drink, which helps in the spiritual ascent. Physical and spiritual work are two aspects which lead to the procurance of both material and spiritual food.

Through this paper, I believe to answer many questions concerning food and drink, that even if nowdays are changed because of numerous reasons, they sustain life; the use of this matter depends entirely on man, if he uses it to maintain his earthly existence or to gain spiritual life.

Bibliographie

Editions of the Bible

- ❖ *Biblia Hebraica Stuttgartensia*, Karl Elliger & Wilhelm Rudolph (ed.), Deutsche Bibelgesellschaft, Stuttgart, 1998.
- ❖ *Holy Bible*, King James Authorised Version, Thomas Nelson Publishers, Nashville, 1991.
- ❖ *Biblia Sacra Iuxta Vulgatam Versionem*, R. Weber, B. Fischer, J. Gribomont, H.F.D. Sparks, and W. Thieleight (eds.), Deutsche Bibelgesellschaft, Stuttgart, 1983.
- ❖ *Biblia de la Blaj (1795)*. Ediție realizată sub înlătul patronaj al P.S. Virgil Bercea, episcopul Eparhiei Române Unite de Oradea și sub egida științifică a Academiei Române, Institutul de Istorie Cluj-Napoca, cu binecuvântarea Î.P.S. Lucian Mureșan, Mitropolitul Bisericii Române Unite, Roma, 2000.
- ❖ *Biblia sau Sfânta Scriptură*, tipărită sub îndrumarea și purtarea de grijă a Prea Fericitului Părinte Teocist, Patriarhul Bisericii Ortodoxe Române, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1989.
- ❖ *Biblia sau Sfanta Scriptură*, cu binecuvântarea Prea Fericitului Părinte Daniel, Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2008.
- ❖ *Darby Translation of the Bible*, John Nelson Darby (ed.), Importantia Publishing, Dordrecht, 2010.
- ❖ *La Bible*, Traduction Oecuménique (TOB), Les editions du Cerf, Paris, 1978.
- ❖ *Novum Testamentum Graece*, Nestle-Aland 27, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Maria Martini, Bruce Metzger (eds.) Deutsche Bibelgesellschaft, Stuttgart, 1993.

- ❖ *The New Testament in the original Greek : Byzantine textform*, compiled and arranged by Maurice A. Robinson and William G. Pierpont, Chilton Book Publishing, Southborough, Massachusetts, 2005.
- ❖ *The Webster Bible*, Noah Webster, Baker Pub Group, Grand Rapids, Michigan, 1988.

Sources

- ❖ Clement Alexandrinul, *Pedagoul, Cum trebuie să ne purtăm față de mâncări*, în col. „PSB”, „Scrieri”, partea I, vol. 4, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.
- ❖ Clement Alexandrinul, *Stromatele*, în col. „PSB”, „Scrieri”, partea a doua, vol. 5, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.
- ❖ Clement Romanul, *Epistola către corinteni*, în col. „PSB”, „Scrierile Părintilor Apostolici”, vol. I, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1979.
- ❖ Homer, *The Odyssey*, translated by A. T. Murray, rev. by George E. Dimock, 2 vols. Loeb Classical Library, Harvard University Press, Cambridge, 1995.
- ❖ Origen, *Din comentariul la Evaghelia după Matei*, în col. „PSB”, „Scrieri”, partea a doua, vol. 7, trad. Pr. Prof. T. Bodogae, Pr. Prof. Nicolae Neaga și Zorica Lațcu, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.
- ❖ Sfântul Ambrozie al Milanului, *Scrisori*, în col. „PSB”, „Scrieri II”, vol. 53, trad. David Popescu, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1994.
- ❖ Sfântul Grigorie de Nyssa, *Despre viața lui Moise* în col. „PSB”, „Scrieri” partea întâi, vol. 29, trad. Pr. Prof. Dumitru Stăniloae și Pr. Ioan Buga, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.

- ❖ Sfântul Grigorie de Nyssa, *Tâlcuire amănunțită la Cântarea Cântărilor*, în col. „PSB”, „Scrieri” partea întâi, vol. 29, trad. Pr. Prof. Dumitru Stăniloae și Pr. Ioan Buga, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.
- ❖ Sfântul Ignatie Teoforul, *Epistola către Efeseni*, în col. „PSB”, „Scrierile Părinților Apostolici”, vol. 1, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1979.
- ❖ Sfântul Ignatie Teoforul, *Epistola către Romani*, în col. „PSB”, „Scrierile Părinților Apostolici”, vol. 1, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1979.
- ❖ Sfântul Ioan Casian, *Către Episcopul Castor, despre cele opt gânduri ale răutății*, în „Filocalia”, ediția a II-a, vol. 1, trad. Pr. Prof. Dr. Dumitru Stăniloae, Institutul de Arte grafice „Dacia Traiană” S.A, Sibiu, 1947.
- ❖ Sfântul Ioan Gură de Aur, *Omilia la Facere (I)*, în col. „PSB”, „Scrieri”, partea întâi, vol. 21, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1987.
- ❖ Sfântul Ioan Gură de Aur, *Omilia la Matei*, XIX, V în col. „PSB”, „Scrieri”, partea a treia, vol. 23, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1994.
- ❖ Sfântul Iustin Martirul și Filosoful, *Apologia întâi în favoarea creștinilor: Către Antoninus Pius*, în col. „PSB”, „Apologeți de limbă greacă”, vol. 2, trad. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1980.
- ❖ Sfântul Teofilact, Arhiep. Bulgariei, *Tâlcuirea Sfintei Evanghelii de la Matei*, Ediție îngrijită de R.P. Sineanu și L.S. Desartovici, Editura Sophia, București, 2007.
- ❖ Sfântul Vasile cel Mare, *Omilia la Hexaimeron*, în col. „PSB”, „Scrieri”, partea întâi, vol. 17, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1986.

- ❖ Teofil al Antiohiei, *Trei cărți către Autolic*, în col. „PSB”, „Apologeți de limbă greacă”, vol. 2, trad. Pr. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1980.
- ❖ *** *The Babylonian Talmud*, translated by Michael L. Rodkinson, revised and corrected The Rev. Dr. Isaac M. Wise, vol. 1, Tract Sabbath, New Talmud Publishing Company, Boston, 1903, scanned at sacred-texts.com, january-february 2003.

Concordances

- ❖ *Concordance de la Traduction Oecumenique de la Bible* (TOB), Societe Biblique française, Les edition du cerf, Paris, 1993.
- ❖ *Concordanță biblică tematică*, Dr. Constantin Chiricescu și Icon. Constantin Nazarie, Ediție revăzută și completată de Pr. Vasile Dogaru și Pr. Neculai Dorneanu, Editura Mitropoliei Moldovei și Bucovinei, Iași, 2000.
- ❖ *The New Strong's Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, Nashville, 1990.
- ❖ Wigram V. George, *The Englishman's Greek Concordance of the New Testament*, Grands Rapids, Michigan, 1970.

Atlases and Encyclopedias

- ❖ *Encyclopedia of early Christianity*, Everett Ferguson (ed.), Garland Publishing, New York, 1998.
- ❖ *Encyclopedia of Judaism*, Sara E. Karesh and Mitchell M. Hurvitz (eds.), J. Gordon Melton, Series Editor, Facts On File, New York, 2005.
- ❖ *Encyclopaedia of the Qur'ān*, volume two, E - I, Jane Dammen McAuliffe (ed.), Brill, Leiden–Boston, 2002.

- ❖ Hepper, F. Nigel, *Baker Encyclopedia of Bible Plants*, Grand Rapids, Michigan, 1992.
- ❖ *New Bible Atlas*, Donald J. Wiseman, John J. Bimson, D. R. Wood, John H. Paterson and John P. Kane (eds.), Inter-Varsity Press, Leicester, 1985.
- ❖ *The Interpreter's Dictionary of the Bible – An Illustrated Encyclopedia*, George Arthur Buttrick (ed. et all) Abingdon Press, Nashville, 1996.

Lexicons, Grammars

- ❖ *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based Upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, William Lee Holladay, Ludwig Köhler (eds.), William B. Eerdmans, Grand Rapids, Michigan, 1988.
- ❖ *A Greek-English Lexicon*, Henry George Liddell, Robert Scott, Roderick McKenzie & Henry Stuart Jones (eds.), Oxford University Press, Oxford, 1996.
- ❖ *The new Brown Driver, Briggs, Genisis, Hebrew and English Lexicon*, Francis Brown, Edward Robinson, Driver, S. Briggs, Charles A. Briggs (eds.), Associated Publishers and Authors, Lafayette, Indiana, 1978.
- ❖ Wenham, John William, *Initiation au Grec du Nouveau Testament*, traduction et adaptation de l'anglais par C.B. Amphoux, A. Desreumaux, J.C. Ingelaere sous la direction de P. Prigent et J. Duplacy, Beauchesne, Paris, 2007.
- ❖ Zerwick, Max & Grosvenor, Mary, *A Grammatical Analysis of the Greek New Testament*, Editrice Pontificio Instituto Biblico, Rome, 1988.

Dictionaries

- ❖ *Anchor Bible Dictionary*, vol. 3-4, David Noel Freedman (ed.), Doubleday, New York, 1992.
- ❖ *Dictionary of Biblical Imagery*, Leland Ryken, James C. Wilhoit, Tremper Longman III (eds.), InterVarsity Press, Leicester, 1998.

- ❖ *Dictionnaire culturel de la Bible*, Danielle Fouilloux, Anne Langlois, Alice Le Moigné, Françoise Spiess, Madeleine Thibault, Renée Trébuchon (eds.), Cerf / Nathan, Paris, 1990.
- ❖ *Dictionnaire des symboles liturgiques*, Dom Pierre Miquel (ed.), Le Léopard d'Or, Paris, 1995.
- ❖ *Dicționarul Noului Testament: un compendiu de învățătură biblică contemporană într-un singur volum*, Daniel G. Reid (ed.), trad. Lucian Ciupă și Timotei Manta, Editura Casa Cărții, Oradea, 2008.
- ❖ *HarperCollins Bible Dictionary*, Paul J. Achtemeier, Pheme Perkins, Michael Fishbane & Roger S. Boraas (eds.), Harper San Francisco, San Francisco, 1996.
- ❖ Mircea, Pr. Dr. Ioan, *Dicționar al Noului Testament*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1995.
- ❖ *The Eerdmans Dictionary of the Bible*, David Noel Freedman, Allen C. Myers & Astrid B. Beck (eds.), William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 2000.
- ❖ *Theological Dictionary of the New Testament*, vol. 2, Gerhard Kittel and Gerhard Friedrich (eds.), translated by G. W. Bromiley Grand Rapids, William B. Eerdmans, Grand Rapids, Michigan, 1965.
- ❖ *Vocabular de Teologie Biblică*, Xavier Leon-Dufour (ed. et all), traducere în română coordonată de Francisca Băltăceanu și Monica Broșteanu, Editura Arhiepiscopiei Romano-Catolice, București, 2001.

Modern commentaries

- ❖ Culpepper, Alan R., *The Gospel of Luke: Introduction, Commentary and Reflections*, in „The New Interpreter's Bible: General Articles and Introduction, Commentary, and Reflections for Each Book of the Bible Including the Apocryphal/Deuterocanonical Books”, vol. 9, Leander E. Keck et al. (eds.), Abingdon, Nashville, 1994.

- ❖ Hooker, D. Morna, *The Gospel According to St. Mark*. Black's New Testament Commentaries, A&C Black, London, 1991.
- ❖ Lane, L. William, *The Gospel According to Mark: The English Text with Introduction, Exposition, and Notes New*, International Commentary on the New Testament Series, William B. Eerdmans Publishers, Grand Rapids, Michigan, 1974.
- ❖ Macdonald, William, *Believer's Bible Commentary*, Arthur Farstad (ed.), Thomas Nelson Publishers, Nashville, 1995.
- ❖ Matthews, Victor H. and Don C. Benjamin, *Old Testament Parallels: Laws and Stories from the Ancient Near East*, 2d ed. Mahwah, New York, 1997.
- ❖ Nolland, John, *Luke*, 3 vols. Word Biblical Commentary 35 ABC Series, Word, Dallas, 1989-1993.
- ❖ Svartvik, Jesper, *Mark and Mission: Mk 7:1-23 in its Narrative and Historical Contexts*, Almqvist& Wiksell International, Stockholm, 2000.

Books

- ❖ Bacchiocchi, Samuele, *Wine in the Bible. A Biblical Study on the Use of Alcoholic Beverages*, Berrien Springs, Biblical Perspectives, Michigan, 2001.
- ❖ Beers, V. Gilbert, *Journey through the Bible*, Monarch Books, London, 2003.
- ❖ Bockmuehl, Markus, *Jewish Law in Gentile Churches: Halakhah and the Beginning of Christian Public Ethics* T&T Clark, Edinburgh, 2000.
- ❖ Booth, P. Roger, *Jesus and the Laws of Purity: Tradition History and Legal History in Mark 7*, Journal for the Study of the New Testament Series, vol. 13; JSOT Press, Sheffield, 1986.
- ❖ Botha, J.J. Pieter, *Everyday life in the world of Jesus*, Biblia Publishers, Pretoria, 2000.

- ❖ Borowski, Oded, *Agriculture in Iron Age Israel*, Eisenbrauns, Winona Lake, Indiana, 1987.
- ❖ Broshi, Magen, *The Diet of Palestine in the Roman Period: Introductory Notes*, in „Bread, Wine, Walls and Scrolls”, Sheffield Academic Press, New York , 2001.
- ❖ Chester, Tim, *A Meal with Jesus: Discovering Grace, Community, and Mission around the Table*, Crossway, Illinois, 2011.
- ❖ Corley, E. Kathleen, *Private Women, Public Meals: Social Conflict in the Synoptic Tradition*, Hendrickson, Peabody, Massachusetts, 1993.
- ❖ Crossan, John Dominic, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*, HarperSanFrancisco, San Francisco, 1991.
- ❖ ¶ Daniel, Patriarhul Bisericii Ortodoxe Române, *Foame și sete după Dumnezeu – înțelesul și folosul postului*, Editura Basilica a Patriarhiei Române, București, 2008.
- ❖ Douglas, Mary, *Natural Symbols*, Pantheon Books, New York, 1970.
- ❖ Douglas, Mary, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, Routledge and Kegan Paul, London, 1966.
- ❖ Dunn, D. G. James, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*, 3 edition, SCM Press, London, 2006.
- ❖ Ermatinger, James William, *Daily life in the New Testament*, Daily Life Through History Series, Greenwood Press, Westport, London, 2008.
- ❖ Feeley-Harnik, Gillian, *The Lord's Table. Eucharist and Passover in Early Christianity*, University of Pennsylvania Press, Philadelphia, 1981.
- ❖ Frankel, Rafael, *Wine and oil production in antiquity in Israel and other Mediterranean countries*, Sheffield Academic Press, Sheffield, 1999.
- ❖ Goody, Jack, *Cooking, Cuisine and Class: A Study in Comparative Sociology*, Cambridge University Press, Cambridge, 1996.
- ❖ Grimm, E. Veronika, *From Feasting to Fasting, The Evolution of a Sin: Attitudes to Food in Late Antiquity*, Routledge, London and New York, 1996.

- ❖ Gower, Ralph, *The New Manners & Customs of Bible Times*, Moody Press, Chicago, 2005.
- ❖ Grunfeld, Dr. Dayan Isidor, *The Jewish Dietary Laws*, The Soncino Press, New York, 1972.
- ❖ Hamel, Gildas, *Poverty and charity in Roman Palestine: First Three Centuries C.E.*, University of California Press, Berkeley, 1990.
- ❖ Harrison, Rolland Kenneth, *Healing herbs of the Bible*, E. J. Brill, Leiden, 1966.
- ❖ Heil, John Paul, *The Meals Scenes in Luke-Acts: An Audience-Oriented Approach*, vol. 52, SBL Publications, Atlanta, 2004.
- ❖ Jankélévitch, Vladimir, *Le pur et l'impur*, trad. Elena-Brândușa Steiciuc, Editura Nemira, București, 2000.
- ❖ King, J. Philip & Stager, E. Lawrence, *Life in Biblical Israel*, Westminster John Knox Press, Louisville, 2001.
- ❖ Klawans, Jonathan, *Impurity and Sin in Ancient Judaism*, Oxford University Press, Oxford, 2000.
- ❖ Kramer, Pat, *Nature's medicines: a guide to herbal medicines and what they can do for you*, Heritage Publishing, Claremont, 2006.
- ❖ Krymow, Vincenzina, *Healing plants of the Bible*, St. Anthony Messenger Press, Cincinnati, Ohio, 2002.
- ❖ MacDonald, Nathan, *Not Bread Alone. The Uses of Food in the Old Testament*, Oxford University Press Inc., New York, 2008.
- ❖ Mackie, M. George, *Bible manners and customs*, Barbour Books, Westwood, New Jersey, 1991.
- ❖ Matthews, Victor Harold, *Manners and customs in the Bible: An Illustrated Guide to Daily Life in Bible Times*, Hendrickson Publishers, Peabody, Massachusetts, 1991.
- ❖ Moldenke, Harold Norman, & Moldenke, L. Alma, *Plants of the Bible*, Waltham, Chronica Botanica, Cambridge, Massachusetts, 1952.

- ❖ Osiek, A. Carolyn and Balch, L. David, *Families in the New Testament World*, Westminster John Knox Press, Louisville, 1997.
- ❖ Packer, James Innell & Tenney, Merrill Chapin, *Illustrated manners and customs of the Bible*, Thomas Nelson Publishers, Nashville, 1980.
- ❖ Patton, William, *Bible Wines or Laws of Fermentation and Wines of the Ancients*, Standard Publications, Cincinnati, Ohio, 2007.
- ❖ Peelman, Nancy, *The plants of the Bible*, Morehouse-Barlow, New York, 1975.
- ❖ Rops, Henri Daniel, *Daily Life in the Time of Jesus*, Servant Publications, Portland, 1981.
- ❖ Sanders, Ed Parish, *Jewish Law from Jesus to the Mishnah*, SCM Press, London, 1990.
- ❖ Sanders, Ed Parish, *The Historical Figure of Jesus*, The Penguin Press, London, 1993.
- ❖ Schäfer, Peter, *Judeophobia: Attitudes Toward the Jews in the Ancient World*, Harvard University Press, London, Cambridge, Massachusetts, 1997.
- ❖ Schultz, J. Samuel, *Călătorie prin Vechiul Testament*, Editura Cartea Creștină, Oradea, 2001.
- ❖ Swenson, A. Allan, *Herbs of the Bible and how to grow them*, Citadel Press, New York, 2003.
- ❖ Shewell-Cooper, Wilfred Edward, *God planted a garden: horticulture in the Bible*, Arthur James, Evesham, 1977.
- ❖ Shewell-Cooper, Wilfred Edward, *Plants, flowers and herbs of the Bible: the living legacy of the third day of creation*. New Canaan, Keats Publishing, Connecticut, 1977.
- ❖ Thompson, John Alexander, *Handbook of life in Bible times*, Inter-Varsity Press, Leicester, 1986.
- ❖ Zohary, Michael, *Plants of the Bible: A Complete Handbook to All the Plants With 200 Full-Color Plates Taken in the Natural Habitat*, Cambridge University Press, Cambridge, 1982.

- ❖ Zohary, Michael, *Vegetation of Israel and adjacent areas*, In Kommission bei Dr. Ludwig Reichert Verlag, Wiesbaden, 1982.
- ❖ Montoya, Angel F. Méndez, *Theology of Food:Eating and the Eucharist*, WileyBlackwell Publishing John Wiley & Sons, Chichester, 2009.
- ❖ Teachout, Richard, *Le vin... la Bible... et le chrétien*, Etudes Bibliques pour Aujourd'hui, Château-Richer, 2007.
- ❖ Teachout, Robert, *Wine the Biblical imperative. Total Abstinence*, Richbarry Press, Columbia, 1983.
- ❖ Treybig, David, *What Does the Bible Teach About Clean and Unclean Meats?*, United Church of God, an International Association, Cincinnati, 2002.
- ❖ Van Wyk, Ben-Erik & Wink, Michael, *Medicinal plants of the world: An Illustrated Scientific Guide to Important Medicinal Plants and Their Uses*, Timber Press, Portland, 2004.
- ❖ Vladimirescu, Mihai Valentin, *Viața de zi cu zi în vremea lui Iisus*, Editura Polirom, Iași, 2013.
- ❖ Vamosh, Miriam Feinberg, *Hrana din timpurile biblice. De la mărul lui Adam la Cina Cea de Taină*, Editura Societății Biblice Interconfesionale din România, București, 2009.
- ❖ Visser, Margaret, *The Rituals of Dinner: The Origins, Evolutions, Eccentricities and Meanings of Table Manners*, Penguin Books, 1991.
- ❖ Walker, Winifred, *All the plants of the Bible*, Harper Row, New York, 1957.
- ❖ Wellhausen, Julius, *Prolegomena to the History of Israel*, ediție electronică, Adam and Charles Black, Edinburgh, 1885.
- ❖ Wight, H. Fred, *Manners and customs of Bible lands*, Moody Press, Chicago, 1953.
- ❖ Wilkins, John, Harvey, David & Dobson, Mike, *Food in antiquity*, Exeter Press, Exeter, 1995.

- ❖ ****Food and Drink in the Biblical World*, Athalya Brenner and Jan Willem van Heuter, (eds.), SBL Publication, Atlanta, 2001.

Articles and Theological Studies

- ❖ Boca, Pr. Mihai, *Vinul euharistic*, în „BOR”, nr. 2-3, februarie-martie, anul XLIX, 1931, pp. 191-194.
- ❖ Breidenthal, E. Thomas, *Following Jesus Outside: Reflections on the Open Table*, in „ATR”, vol. 94, no. 2, Spring, Chicago, 2012, pp. 257-262.
- ❖ Broshi, Magen, *The Diet of Palestine in the Roman Period: Introductory Notes*, in „Bread, Wine, Walls and Scrolls”, Sheffield Academic Press, New York, 2001, pp. 121-143.
- ❖ Burkert, Walter, *Oriental Symposia: Contrasts and Parallels*, in „DCC”, William J. Slater (ed.), The University of Michigan Press, Ann Arbor, 1991, pp. 7-24.
- ❖ Charles, M.P., *An introduction to the legumes and oil plants of Mesopotamia*, in „BSA” vol. 2, University of Cambridge, Sumerian Agriculture Group, Cambridge 1985, pp. 39-61.
- ❖ Detienne, Marcel, *Culinary Practices and the Spirit of Sacrifice*, in „The Cuisine of Sacrifice Among the Greek”, Marcel Detienne and J. P. Vernant (eds.), University of Chicago Press, Chicago, 1989, pp. 1-20.
- ❖ Douglas, Mary, *Deciphering a Meal*, in „Implicit Meanings: Essays in Anthropology”, 2 edition, Mary Douglas (ed.), Routledge, London, 1999, pp. 248-268.
- ❖ Frankel, Rafael, *Ancient Oil Mills and Presses in the Land of Israel*, in „HTOOHL”, Etan Ayalon (ed.), Olearius Editions, Arlington, 1994, pp. 19-89.
- ❖ Frankel, Rafael, *Olives*, in „OEANE”, vol. 4, Eric M. Meyers (ed.), Oxford University Press, New York, 2011, pp. 179-184.
- ❖ Goor, Asaph, *The history of the pomegranate in the Holy Land*, in „EB”, vol. 21, no. 3, 1967, pp. 215-230.

- ❖ Goor, Asaph, *The place of the olive in the Holy Land and its history through the ages*, in „EB”, vol. 20, no. 3, 1966, pp. 223-243.
- ❖ Gordon, Bahr, *The Seder of Passover and the Eucharistic Words*, in „NovT”, An International Quarterly for New Testament and Related Studies, vol. 12, C. Breytenbach (Humboldt-University Berlin) and J. Thom (University of Stellenbosch) (eds.), Brill, Boston, 1970, pp. 181-202.
- ❖ Homan, M. Michael, *Beer and its drinkers: an ancient Near Eastern love story* in „NEA”, vol. 67, no. 2, American Schools of Oriental Research, Boston, 2004, pp. 84-95.
- ❖ Milano, Lucio, *Codici alimentari, carne e commensalità nella Siria-Palestina di età pre-classica*, in „Sacrificio e società nel mondo antico”, Cristiano Grottanelli and Nicola Franco Parise (eds.) Laterza, Bari & Rome, 1988, pp. 55-85.
- ❖ Milgrom, Jacob, *Food and Faith: The Ethical Foundations of the Biblical Diet Laws*, in „BAR”, vol. 8, no. 6, December, Hershel Shanks (ed.), Biblical Archaeology Society, Washington, 1992, pp. 5-10.
- ❖ Murray, Mary Ann, *Fruits, vegetables, pulses and condiments*, in „AEMT”, Paul Nicholson and Ian Shaw (eds.), Cambridge University Press, Cambridge, 2000, pp. 609-655.
- ❖ Murray, Oswyn, *Sympotic History*, in „Sympotica”, Oswyn Murray (ed.), Clarendon, Oxford, 1990, pp. 3-13.
- ❖ Neyrey, H. Jerome, *Ceremonies in Luke-Acts: The Case of Meals and Table Fellowship*, in „The Social World of Luke-Acts. Models for Interpretation”, Jerome H. Neyrey (ed.), Hendrikson Publishers, Peabody, Massachusetts, 1991, pp. 361-387.
- ❖ Nicolaescu, Diac. Prof. Nicolae, *Cele patru Evanghelii – dovadă pentru folosirea păinii dospite la Sfânta Euharistie*, în „ST”, seria a II-a, nr. 9-10, anul III (1951), pp. 552-562.
- ❖ Nielsen, Inge, Royal Banquets: *The Development of Royal Banquets and Banqueting Halls from Alexander to the Tetrarchs*, in „Meals in a Social Context: Aspects of the Communal Meal in the Hellenistic and Roman World”, Inge Nielsen and Hanne

Sigismund Nielson (eds.), *Aarhus Studies in Mediterranean Antiquity I*, Aarhus University Press, Oxford, 2001, pp. 102-133.

- ❖ Pope, H. Marvin, *A Divine Banquet at Ugarit*, in „The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring”, James M. Efird (ed.), Duke University Press, Durham, 1972, pp. 170-203.
- ❖ Radu, Pr. Prof. Dr. Dumitru, *Pâinea noastră cea spre ființă*, în „ST”, seria a II-a, anul XXXIX, nr. 1-2, 1987, pp. 90-93.
- ❖ Rivers, Julian Alfred Pitt, *The Law of Hospitality*, in „The Fate of Shechem or The Politics of Sex: Essays in the Anthropology of the Mediterranean”, Cambridge Studies in Social Anthropology, vol. 19, Meyer Fortes& Edmund Leach (eds.), Cambridge University Press, Cambridge, 1977, pp. 94-112.
- ❖ Rudolph, J. David, *Jesus and the Food Laws: A Reassessment of Mark 7:19b*, in „EQ”, vol. LXXIV, no. 4, October, I. Howard Marshall (ed.), Paternoster Publishing, London, 2002, pp. 291-311.
- ❖ Sasson, M. Jack, *The Blood of Grapes: Viticulture and Intoxication in the Hebrew Bible*, in „HANES”, Lucio Milano (ed.), Sargon, Padova, 1994, pp. 399-419.
- ❖ Semen, Pr. Prof. Petre, *Valoarea spirituală a postului după Biblie*, în „ST”, Seria a II-a, Anul IV, nr.1, ianuarie-martie, București, 2008, pp. 27-37.
- ❖ Slater, J. William, *Sympotic Ethics in the Odyssey*, in „Sympotica”, Oswyn Murray (ed.), Clarendon, Oxford, 1990, p. 213-220.
- ❖ Waetzoldt, Prof. Dr. Hartmut, *Ölpflanzen und Pflanzenöl im 3 Jahrtausend*, in „BSA”, vol. 2, University of Cambridge, Sumerian Agriculture Group, Cambridge, 1985, pp. 77-96.
- ❖ Wenham, J. Gordon, *The Theology of Unclean Food*, in „EQ”, vol. 53, no.1, January-March, Paternoster Publishing, Milton Keynes (ed.), London, 1981, pp. 6-15.
- ❖ Zwart, Hub, *A Short History of Food Ethics*, in „JAEE”, vol. 12, no. 2, Kluwer Academic Publishers, Dordrecht, 2000, pp. 113-126.