

Contents

Introduction.....	4
Background	4
Schism.....	4
Deaconess.....	7
Hermeneutics	9
Reason, Custom, Tradition, Law	16
The Way We Worship is the Way We Believe and Act	18
Relationship of Faith, Discipline, Manner of Life	19
Examples of Trajectory or Development.....	19
Detecting Heresy.....	24
Effects of Heresy and Schism.....	28
Dealing With Heresy.....	30
Equal Access to Salvation.....	30
Distinguishing Womanhood	32
Accommodating Menstrual Periods, Etc	33
Women Sealed with Sign of the Lord Without Circumcision.....	34
Patriarchy	35
Mary Mother of Jesus	37
Virgin Birth.....	39
Elizabeth Mother of John the Baptist.....	43
Women During Jesus' Ministry.....	43
Women and Jesus' Death and Resurrection.....	44
Women After the Ascension.....	47
Martyrdom Among Pagans	48
The Great Persecutions: Torture and Martyrdom	50
The Great Persecutions: Women Confessing Faith in Christ	57
False Charges Against Christians	58
The Great Persecutions and Salvation	61
Heroic Acts	62
Prophetesses.....	64
Women as National Leaders	67
Women Leading Others to Christ	67
Women With Gift of Faith.....	68
Wise Women.....	69
Education and Knowledge of God.....	69
Women With Knowledge of Scripture.....	70
Women Possessing Gifts of the Holy Spirit	70
Women Able to Exhort Others in Christ.....	71
Woman With Church in Her House	71
Women Giving Consolation	72
Prayer Life.....	72
Excluded From Church.....	73
Order in the Church!	73
Segregation of Sexes in Church.....	74

Women Not to Teach in Church.....	75
Silence of Women in Church.....	76
Women Prophecy in Church.....	76
Women of Renowned Good Reputation in Church.....	77
Ability of Women to be Righteous and Virtuous	78
Women to be Judged on the Last Day	82
First Woman Deceived by Satan.....	83
Women Easily Deceived by Gnostics	85
Women Use Deceptiveness for Personal Gain	87
Women Used to Deceive Man.....	87
Enmity Between Satan and Mankind After the Fall	88
Pain of Childbirth After the Fall	88
Virgins Free of Sentence from Fall.....	89
Women Can Deceive Themselves	90
Sons of God and Daughters of Men.....	90
Women Subvert Men.....	96
Women Join Men as Partners in Sin	99
Deprogramming Difficult	99
Women Who Were Not Deceived	100
Do not Despise Women	100
Chastity for Life	101
Second Virginity	104
Chastity Among Heathen.....	104
Monastic Life	105
Separation from Holy Men	106
Relationship Between Husband and Wife	110
Marry With Counsel of Bishop	115
Clergy Celibacy.....	116
Clergy Keeping Women.....	116
Clergy Marriage	117
Unequal Yoking.....	117
Divorce.....	118
Monogamy	121
Family Life.....	125
Honor Your Parents	127
Widows	127
Second Marriage Permitted Young Widows and Widowers	130
Care For Widows and Orphans by Church.....	133
Concubinage.....	135
Prostitution.....	135
Theater Teaches Immorality	136
Victims of Rape	138
Sex for Procreation.....	139
Soul and Body Instantiated Simultaneously at Conception.....	141
Abortion.....	143
Marriage Between Christian and Non-Christian.....	144

Man's Lust	144
An Enticed Man Can Resist Temptation	147
Women's Lust.....	147
Forgiveness for Those Who Repent of Lust	148
Adultery	149
Polygamy	151
Variety of Mating Arrangements in Pagan World	156
Role Reversal of Sexes Immoral.....	158
Homosexual Sex	158
Special Marriages.....	159
Public Bathing.....	159
Men Grooming Hair and Beards	160
Virtue for Women.....	161
Appearances in Public.....	166
Modesty in Public	166
Control of Amount of Talking	168
Slander, Gossip	168
Virgin Modesty.....	169
Veils	169
Clothing for Protection	175
Shoes	175
Men to not Dress Effeminately	176
Adorn Body Only for Husband	176
Women to Choose Shape and Texture of Dress Modestly	177
Women to Choose Color and Design to Dress Modestly	179
Jewelry.....	183
Cosmetics.....	186
Use of Perfumes.....	189
Use of Hair Dye	190
Hair Dressing	191
Wigs	192
Mirrors	193
Eye Contact and Licentiousness	193
Intoxication and Licentiousness.....	193
Women and Wealth.....	194
Women to be Industrious	195
Women and Good Works.....	195
Women of the World	195
Insanity and Immorality of Pagan Society.....	197
Author Introductions	201
About "On The Apparel of Women"	211

INTRODUCTION

This is a review of The Ante-Nicene Fathers¹, Volumes 1-8 and 10, American Edition, related to the subject of women's ordination. The purpose of this study is to examine the progression of thought of the early church regarding women and their participation and role leading the church. How do we know which guidance from Holy Scripture was intended for all times, which was culturally dependent, which was for a dispensation of time, and which was intended only for the specific target audience of the time?

The collection of source passages from The Ante-Nicene Fathers arranged by subject is the valuable contribution of this study. Quite a few passages belong under multiple headings, but that is not practical. Within a particular heading, passages are presented in the order they occur from the source documents.

Comments inside curly braces with initials "CIC" are my own.

BACKGROUND

This is a follow-on study to previously transmitted studies:

1. "Canons of the First Seven Ecumenical Councils Concerning Women's Ordination" (19 January 2009), extracts from The Nicene and Post-Nicene Fathers, Second Series, Volume 14, by Philip Schaff.
2. "Extracts Regarding Deaconess from The Ante-Nicene Fathers, Volumes 1 – 7" consists of extracts from The Ante-Nicene Fathers, Volumes 1 – 7, by A. Roberts and J. Donaldson.
3. "Lambeth and Women", Resolutions of Lambeth Conferences 1867 – 1998

I write as a scribe. I do not believe you would accept my conclusions based on my own merit. I have no standing as a theologian. I have provided the source data, categorized by subject, to make it more efficient for you to draw your own conclusions.

SCHISM

Emulation of the Episcopal Office is the Mother of Schisms and Denied to Women²

For concluding our brief subject, it remains to put you in mind also of the due observance of giving and receiving baptism. Of giving it, the chief priest (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not

¹ Alexander Roberts and James Donaldson (editors). A. Cleveland Coxe (editor of the American Edition), 1886), contained on the Compact Disk: *The Master Christian Library*, Version 5, AGES Digital Software (1997).

² Tertullian [born 145, died 220], Chapter 17: "Of the Power of Conferring Baptism", of "2. On Baptism" of *Tertullian: Part Third*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 1227-1228, Volume 3 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in *The Master Christian Library*, Version 5, AGES Digital Software (1997).

without the bishop's authority, on account of the honor of the Church, which being preserved, peace is preserved. Beside these, even laymen have the right; for what is equally received can be equally given. Unless bishops, or priests, or deacons, be on the spot, other disciples are called *i.e. to the work*. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property, can be administered by all. But how much more is the rule of reverence and modesty incumbent on laymen — seeing that these powers belong to their superiors — lest they assume to themselves the specific function of the bishop! Emulation of the episcopal office is the mother of schisms. The most holy apostle has said, that "all things are lawful, but not all expedient." Let it suffice assuredly, in cases of necessity, to avail yourself (of that rule), if at any time circumstance either of place, or of time, or of person compels you (so to do); for then the steadfast courage of the succorer, when the situation of the endangered one is urgent, is exceptionally admissible; inasmuch as he will be guilty of a human creature's loss if he shall refrain from bestowing what he had free liberty to bestow. But the woman of pertness, who has usurped the power to teach, will of course not give birth for herself likewise to a right of baptizing, unless some new beast shall arise like the former; so that, just as the one abolished baptism, so some other should in her own right confer it! But if the writings which wrongly go under Paul's name, claim Thecla's example as a license for women's teaching and baptizing, let them know that, in Asia, the presbyter who composed that writing, as if he were augmenting Paul's fame from his own store, after being convicted, and confessing that he had done it from love of Paul, was removed from his office. For how credible would it seem, that he who has not permitted a woman even to learn with over-boldness, should give a female the power of teaching and of baptizing! "Let them be silent," he says, "and at home consult their own husbands."

Priesthood of All Believers and Gathering in Christ's Name does not Extend Authority to Perform Episcopal Acts³

But, in view of Matthew 18:20, surely we may all allow that three are a quorum when so "gathered together in Christ's name," albeit not for all purposes. Three women may claim the Savior's promise when lawfully met together for social devotions, nor can it be denied that they have a share in the priesthood of the "peculiar people." So, too, even of three pious children. But it does not follow that they are a church for all purposes, — preaching, celebrating sacraments, ordaining, and the like.

³ A. Cleveland Coxe, "Elucidation: (Albeit They be Laics, Chap 7)" (1885), comment on Tertullian [born 145, died 220], Chapter 7 in "5. An Exhortation to Chastity" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor, 1885), page 117, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women not to Baptize, not to Perform the Office of a Priest⁴

Now, as to women's baptizing, we let you know that there is no small peril to those that undertake it. Therefore we do not advise you to it; for it is dangerous, or rather wicked and impious. For if the "man be the head of the woman," and he be originally ordained for the priesthood, it is not just to abrogate the order of the creation, and leave the principal to come to the extreme part of the body. For the woman is the body of the man, taken from his side, and subject to him, from whom she was separated for the procreation of children. For says He, "He shall rule over thee." For the principal part of the woman is the man, as being her head. But if in the foregoing constitutions we have not permitted them to teach, how will any one allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the Gentile atheism, to ordain women priests to the female deities, not one of the constitutions of Christ. For if baptism were to be administered by women, certainly our Lord would have been baptized by His own mother, and not by John; or when He sent us to baptize, He would have sent along with us women also for this purpose. But now He has nowhere, either by constitution or by writing, delivered to us any such thing; as knowing the order of nature, and the decency of the action; as being the Creator of nature, and the Legislator of the constitution.

Prophecy from Enoch of the Last Days⁵

14. And now, my children, I have learnt from the writing of Enoch that at the last...

Amid excesses will ye teach the commandments of the Lord, the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile; and with harlots and adulteresses will ye be joined. The daughters of the Gentiles will ye take for wives, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah in ungodliness. And ye will be puffed up because of the priesthood lifting yourselves up against men. And not only so, but being puffed up also against the commands of God, ye will scoff at the holy things, mocking in despitefulness.

⁴ "IX. That Women Ought not to Baptize, Because it is Impious, and Contrary to the Doctrine of Christ", in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 852-853, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵ Section 14 in "3. The Testament of Levi Concerning the Priesthood and Arrogance", in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 19-20, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

DEACONESS

Only Bishops may Ordain Deaconesses; Ecclesiastical Order and Harmony Important⁶

We do not permit presbyters to ordain deacons, or deaconesses, or readers, or ministers, or singers, or porters, but only bishops; for this is the ecclesiastical order and harmony.

Role of Deaconess in Baptism and Ministrations Towards Women⁷

Ordain also a deaconess who is faithful and holy, for the ministrations towards women. For sometimes he cannot send a deacon, who is a man, to the women, on account of unbelievers. Thou shalt therefore send a woman, a deaconess, on account of the imaginations of the bad. For we stand in need of a woman, a deaconess, for many necessities; and first in the baptism of women, the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them; for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head.

Roles of Bishop, Presbyter, Deacon, and Deaconess in Baptism⁸

Thou therefore, O bishop, according to that type, shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either thou, O bishop, or a presbyter that is under thee, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman, that so the conferring of this inviolable seal may take place with a becoming decency. And after that, let the bishop anoint those that are baptized with ointment.

⁶ “XI. That None but a Bishop and Presbyter, None Even of the Inferior Ranks of the Clergy, are Permitted to do the Offices of the Priests; That Ordination Belongs Wholly to the Bishop, and to Nobody Else”, in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 853-854, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁷ “That On Deacons and Deaconesses, the Rest of the Clergy, and on Baptism”, in Section 2, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 856-857, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁸ “XVI. Concerning the Sacred Initiation of Holy Baptism”, in Section 2, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 857, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Deaconess to Care of the Women, Carry Messages, Travel, Minister, Serve⁹

And let the deaconess be diligent in taking care of the women; but both of them ready to carry messages, to travel about, to minister, and to serve.

Prayer of Ordination of a Deaconess¹⁰

XIX. Concerning a deaconess, I Bartholomew make this constitution: O bishop, thou shalt lay thy hands upon her in the presence of the presbytery, and of the deacons and deaconesses, and shall say: —

THE FORM OF PRAYER FOR THE ORDINATION OF A DEACONESS

XX. O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah; who didst not disdain that Thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of Thy holy gates, — do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and “cleanse her from all filthiness of flesh and spirit,” that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom glory and adoration be to Thee and the Holy Spirit for ever. Amen.

What a Deaconess may Do and may Not Do in Church¹¹

A deaconess does not bless, nor perform anything belonging to the office of presbyters or deacons, but only is to keep the doors, and to minister to the presbyters in the baptizing of women, on account of decency. A deacon separates a sub-deacon, a reader, a singer, and a deaconess, if there be any occasion, in the absence of a presbyter.

⁹ “XIX. What are the Characters of a Deacon”, in Section 2, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 858, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁰ “XIX. Concerning the Deaconess – The Constitution of Bartholomew” and “XX. The Form of Prayer for the Ordination of a Deaconess”, in Section 3, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 981, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹ “XXVIII. The Same Apostle’s Canons Concerning Bishops, Presbyters, Deacons, and the Rest of the Clergy”, in Section 3, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 983, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

HERMENEUTICS

Do Not Pervert or Misinterpret Prophecies¹²

And especially when it was predicted that this would take place, do not venture to pervert or misinterpret the prophecies, since you will injure yourselves alone, and will not harm God.

Ephesians and Colossians are Scripture and Unity of the Faith is Clear Regarding Christian Life¹³

For there is no obstacle to adducing frequently the same Scripture in order to put Marcion to the blush, if perchance he be persuaded and converted; by learning that the faithful ought to be grateful to God the Creator, who hath called us, and who preached the Gospel in the body. From these considerations the unity of the faith is clear, and it is shown who is the perfect man; so that though some are reluctant, and offer as much resistance as they can, though menaced with punishments at the hand of husband or master, both the domestic and the wife will philosophize.

Tertullian Explains His Hermeneutics and Paul's Teaching on Monogamy¹⁴

Grant, now, that you marry "in the Lord," in accordance with the law and the apostle — if, notwithstanding, you care even about this — with what face do you request (the solemnizing of) a matrimony which is unlawful to those of whom you request it; of a monogamist bishop, of presbyters and deacons bound by the same solemn engagement, of widows whose Order you have in your own person refused? And they, plainly, will give husbands and wives as they would morsels of bread; for this is their rendering of "To every one who asketh thee thou shalt give!" And they will join you together in a virgin church, the one betrothed of the one Christ! And you will pray for your husbands, the new and the old. Make your election, to which of the twain you will play the adulteress. I think, to both. But if

¹² Justin Martyr [110-165 AD], Chapter 84: "That Prophecy, 'Behold, a Virgin,' etc., Suits Christ Alone", of "Dialogue of Justin with Trypho, a Jew", in "Justin Martyr", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 466, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹³ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: "Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr's Crown", in "Book 4" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 839, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴ Tertullian [born 145, died 220], Chapter 11: "Further Remarks Upon St. Paul's Teaching" in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 136-139, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

you have any wisdom, be silent on behalf of the dead one. Let your silence be to him a divorce, already endorsed in the dotal gifts of another. In this way you will earn the new husband's favor, if you forget the old. You ought to take more pains to please him for whose sake you have not preferred to please God! Such (conduct) the Psychics will have it the apostle approved, or else totally failed to think about, when he wrote: "The woman is bound for such length of time as her husband liveth; but if he shall have died, she is free; whom she will let her marry, only in the Lord." For it is out of this passage that they draw their defense of the license of second marriage; nay, even of (marriages) to any amount, if of second (marriage): for that which has ceased to be *once for all*, is open to *any and every number*.

But the sense in which the apostle did write will be apparent, if first an agreement be come to that he did not write it in the sense of which the Psychics¹⁵ avail themselves. Such an agreement, moreover, will be come to if one first recall to mind those (passages) which are diverse from the passage in question, when tried by the standard of doctrine, of volition, and of Paul's own discipline. For, if he permits second nuptials, which were not "from the beginning," how does he affirm that all things are being recollected to the beginning in Christ? If he wills us to iterate conjugal connections, how does he maintain that "our seed is called" in the but-once married Isaac as its author?

How does he make monogamy the base of his disposition of the whole Ecclesiastical Order, if this rule does not antecedently hold good in the case of laics, from whose ranks the Ecclesiastical Order proceeds?¹⁶

How does he call away from the enjoyment of marriage such as are still in the married position, saying that "the time is wound up," if he calls back again into marriage such as through death had escaped from marriage? If these (passages) are diverse from that one about which the present question is, it will be agreed (as we have said) that he did not write in that sense of which the Psychics avail themselves; inasmuch as it is easier (of belief) that that one passage should have some explanation agreeable with the others, than that an apostle should seem to have taught (principles) mutually diverse. That explanation we shall be able to discover in the subject-matter itself.

¹⁵ Oxford English Dictionary, Second Edition: 1874 J. "H." Blunt, *Dict. Sects* (1886), *Psychics*, a party name given to the orthodox by the Tertullianists, who called themselves 'Spirituals'. The distinction was drawn from St. Paul's First Epistle to the Corinthians, where he writes of the RLP46N@I (I COR 2:14) and the B<gL : "J46@I.

¹⁶ CIC: This is a recurring theme by Tertullian. Tertullian claims what is required of clergy must be required of laics. It emphasizes the importance of carefully considering what we allow or prohibit our clergy as models. What is allowed to clergy certainly is allowed to laics. Tertullian has repeatedly cast this argument with respect to marriage and sexual expression.

What was the subject-matter which led the apostle to write such (words)? The inexperience of a new and just rising Church, which he was rearing, to wit, “with milk,” not yet with the “solid food” of stronger doctrine;¹⁷ inexperience so great, that that infancy of faith prevented them from yet knowing what they were to do in regard of carnal and sexual necessity. The very phases themselves of this (inexperience) are intelligible from (the apostle’s) rescripts, when he says: “But concerning these (things) which ye write; good it is for a man not to touch a woman; but, on account of fornications, let each one have his own wife.” He shows that there were who, having been “apprehended by the faith” in (the state of) marriage, were apprehensive that it might not be lawful for them thenceforward to enjoy their marriage, because they had believed on the holy flesh of Christ. And yet it is “by way of allowance” that he makes the concession, “not by way of command;” that is, indulging, not enjoining, the practice. On the other hand, he “willed rather” that all should be what he himself was. Similarly, too, in sending a rescript on (the subject of) divorce, he demonstrates that some had been thinking over that also, chiefly because withal they did not suppose that they were to persevere, after faith, in heathen marriages. They sought counsel, further, “concerning virgins” — for “precept of the Lord” there was none — (and were told) that “it is good for a man if he so remain permanently;” (“so”), of course, as he may have been found by the faith. “Thou hast been bound to a wife, seek not loosing; thou hast been loosed from a wife, seek not a wife.” “But if thou shalt have taken to (thyself) a wife, thou hast not sinned;” because to one who, before believing, had been “loosed from a wife,” she will not be counted a *second wife* who, subsequently to believing, is the *first*: for it is from (the time of our) believing that our life itself dates its origin.

But here he says that he “is sparing them;” else “pressure of the flesh” would shortly follow, in consequence of the straits of the times, which shunned the encumbrances of marriage¹⁸: yea, rather solicitude must be felt about earning the Lord’s favor than a husband’s. And thus he recalls his permission. So, then, in the very same passage in which he definitely rules that “each one ought permanently to remain in that calling in which he shall be called;” adding, “A woman is bound so long as her husband liveth; but if he shall have fallen asleep, she is free: whom she shall wish let her marry, only in the Lord,” he hence also demonstrates that such a woman is to be understood as has withal herself been “found” (by the faith) “loosed from a husband,” similarly as the husband “loosed from a wife” — the “loosing” having taken place through death, of

¹⁷ CIC: Tertullian uses the argument of “trajectory”, wherein perfection is more restrictive than what is allowed during times of formation.

¹⁸ CIC: Christians had already endured much fatal persecution such as by Nero [54-68 AD], and during his own lifetime as Tertullian records, yet Tertullian [145-220 AD] died before the Persecution by Valerian [253-260 AD] and the Great Persecution of Diocletian [303-304 AD]. Tertullian understood the times in which he lived and the times for which he was preparing the faithful to die. (Encyclopaedia Britannica, Second Edition).

course, not through divorce; inasmuch as to the *divorced* he would grant no permission to marry, in the teeth of the primary precept. And so “a woman, if she shall have married, will not sin;” because he will not be reckoned a second husband who is, subsequently to her believing, the first, any more (than a wife thus taken will be counted a second wife). And so truly is this the case, that he *therefore* adds, “only in the Lord;” because the question in agitation was about her who had had a *heathen* (husband), and had believed *subsequently to losing him*: for fear, to wit, that she might presume herself able to marry a heathen even *after* believing; albeit not even *this* is an object of care to the Psychics. Let us plainly know that, in the Greek original, it does not stand in the form which (through the either crafty or simple alteration of two syllables) has gone out into common use, “But if her husband *shall have* fallen asleep,” as if it were speaking of the future,¹⁹ and thereby seemed to pertain to her who has lost her husband when already in a believing state. If this indeed had been so, license let loose without limit would have granted a (fresh) husband as often as one had been lost, without any such modesty in marrying as is congruous even to heathens. But even if it had been so, as if referring to future time, “If any (woman’s) husband *shall have* died, even the future would just as much pertain to her whose husband shall die before she believed. Take it which way you will, provided you do not overturn the rest. For since these (other passages) agree to the sense (given above): “Thou hast been called (as) a slave; care not:” “Thou hast been called in uncircumcision; be not circumcised:” “Thou hast been called in circumcision; become not uncircumcised:” with which concurs, “Thou hast been bound to a wife; seek not loosing; thou hast been loosed from a wife; seek not a wife,” — manifest enough it is that these passages pertain to such as, finding themselves in a new and recent “calling,” were consulting (the apostle) on the subject of those (circumstantial conditions) in which they had been “apprehended” by the faith.

This will be the interpretation of that passage, to be examined as to whether it be congruous with the time and the occasion, and with the examples and arguments preceding as well as with the sentences and senses succeeding, and primarily with the individual advice and practice of the apostle himself: for nothing is so much to be guarded as (the care) that no one be found self-contradictory²⁰.

¹⁹ CIC: Interesting note that even Tertullian, who wrote in Latin, was concerned about exact wording in the Greek original for crafting close arguments for a particular point. This example demonstrates that the Word of God is to be treated as exactly as possible, as a lawyer would.

²⁰ CIC: Here, we see more of Tertullian’s rules for examining and interpreting Scripture. Understanding literary and historical context are both important.

Tertullian Explains the Heresy He Opposed by His Application of Clergy Selection Rules to Laics²¹

Listen, withal, to the very subtle **argumentation on the contrary side**. “So true is it,” say (our opponents), **“that the apostle has permitted the iteration of marriage, that it is only such as are in the Clerical Order that he has stringently bound to the yoke of monogamy.** For that which he prescribes to certain (individuals) he does not prescribe to all.” Does it then follow, too, that to bishops alone he does *not* prescribe what he does enjoin upon all; if what he does prescribe to bishops he does not enjoin upon all? or is it *therefore* to all *because* to bishops? and *therefore* to bishops *because* to all? For whence is it that the bishops and clergy come? Is it not from *all*? If *all* are not bound to monogamy, whence are monogamists (to he taken) into the clerical rank? **Will some separate order of monogamists have to be instituted, from which to make selection for the clerical body?** (No); but when we are extolling and inflating ourselves in opposition to the clergy, then “we are all one:” then “we are all priests, because He hath made us priests to (His) God and Father.” When we are challenged to a thorough equalization with the sacerdotal discipline, we lay down the (priestly) fillets, and (still) are on a par!

The question in hand (when the apostle was writing), was with reference to Ecclesiastical Orders — what son of men ought to be ordained. It was therefore fitting that all the form of the common discipline should be set forth on its forefront, as an edict to be in a certain sense universally and carefully attended to, that the laity might the better know that they must themselves observe that order which was indispensable to their overseers; and that even the office of honor itself might not flatter itself in anything tending to license, as if on the ground of privilege of position. The Holy Spirit foresaw that some would say, “All things are lawful to bishops;” just as that bishop of Utina of yours feared not even the Scantinian law. Why, how many bigamists, too, preside in your churches; insulting the apostle, of course: at all events, not blushing when these passages are read under their presidency!

Come, now, you who think that an exceptional law of monogamy is made with reference to bishops, abandon withal your remaining disciplinary titles, which, together with monogamy, are ascribed to bishops. Refuse to be “irreprehensible, sober, of good morals, orderly, hospitable, easy to be taught;” nay, indeed, (be) “given to wine, prompt with the hand to strike, combative, money-loving, not ruling your house, nor caring for your children’s discipline,” — no, nor “courting

²¹ Tertullian [born 145, died 220], Chapter 12: “The Explanation of the Above Passage Offered by the Psychics Considered” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 139-140, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

good renown even from strangers.” For if bishops have a law of their own teaching monogamy, the other (characteristics) likewise, which will be the fitting concomitants of monogamy, will have been written (exclusively) for bishops. With laics, however, to whom monogamy is not suitable, the other (characteristics) also have nothing to do. (Thus), Psychic, you have (if you please) evaded the bonds of discipline in its entirety! Be consistent in prescribing, that “what is enjoined upon certain (individuals) is not enjoined upon all;” or else, if the other (characteristics) indeed are common, but monogamy is imposed upon bishops alone, (tell me), pray, whether *they* alone are to be pronounced *Christians* upon whom is conferred the entirety of discipline?

Authority of Scripture²²

Further: the authority of Scripture will stand within its own limits, without reciprocal opposition.

Figurative Language Used in Scripture to Communicate Spiritual Truths²³

Scripture frequently makes use of the histories of real events, in order to present to view more important truths, which are but obscurely intimated; and of this kind are the narratives relating to the “wells,” and to the “marriages,” and to the various acts of “sexual intercourse” recorded of righteous persons, respecting which, however, it will be more seasonable to offer an explanation in the exegetical writings referring to those very passages.

page 1017

Moreover, that both young women and female servants are to be understood metaphorically, is not our doctrine merely, but one which we have received from the beginning from wise men, among whom a certain one said, when exhorting his hearers to investigate the figurative meaning: “Tell me, ye that read the law, do ye not hear the law? For it is written ...

page 1017

Any one who will take up the Epistle to the Galatians may learn how the passages relating to the “marriages,” and the intercourse with “the maid-servants,” have been allegorized; the Scripture desiring us to imitate not the

²² Tertullian [born 145, died 220], Chapter 1 in “7. On Modesty” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 154, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²³ Origen [Born 185, Died 254 AD], in Chapter 44, of Book 4 of *Origen Against Celsus*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1017, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

literal acts of those who did these things, but (as the apostles of Jesus are accustomed to call them) the spiritual.

Challenge to Pagans to Show Their Way More Excellent than the Way of Christ²⁴

Let any one show how those who follow their guidance walk in a better way, or lead a more excellent life, than those who, being taught in the school of Jesus Christ, have rejected all images and statues, and even all Jewish superstition, that they may look upward through the Word of God to the one God, who is the Father of the Word.

Followers of Pagan Philosophers Reject Celsus' Pagan Fables and Fictions²⁵

I know not how it comes that Celsus brings forward these as undoubted facts, whilst at the same time he treats as mere fables the wonders which are recorded and handed down to us as having happened among the Jews, or as having been performed by Jesus and His disciples. For why may not our accounts be true, and those of Celsus fables and fictions? At least, these latter were not believed by the followers of Democritus, Epicurus, and Aristotle, although perhaps these Grecian sects would have been convinced by the evidence in support of our miracles, if Moses or any of the prophets who wrought these wonders, or Jesus Christ Himself, had come in their way.

First Things First Hermeneutic²⁶

“These are they which have not defiled themselves with women, for they have remained virgins; these are they which follow the Lamb whithersoever He goeth.” For not only thus does the Lord promise the grace of continency to men, and pass over women; but since the woman is a portion of the man, and is taken and formed from him, God in Scripture almost always speaks to the Protoplast, the first formed, because they are two in one flesh, and in the male is at the same time signified the woman also.

²⁴ Origen [Born 185, Died 254 AD], in Chapter 41, of Book 7 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 1246-1247, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁵ Origen [Born 185, Died 254 AD], in Chapter 45, of Book 8 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1308, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁶ Cyprian [Born 200, Died 258 AD], Paragraph 4 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 884, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Scripture is the Basis for Disproving Error²⁷

ARGUMENT. — *Having enlarged upon the unlooked-for peace of the church, and the constancy of the confessors and those who had stood fast in the faith; and then with extreme grief having pointed to the downfall of the lapsed, and unfolded the causes of the bygone persecution, namely, the neglect of discipline, and the sins of the faithful; our author severely reproaches the lapsed, that, at the very first words of the enemy threatening them, they had sacrificed to idols, and had not rather withdrawn, according to Christ's counsel. Lastly, he warns his readers to avoid the Novatians, confuting their heresy with many scriptures*

REASON, CUSTOM, TRADITION, LAW

Customs of Believers not Found in Holy Scriptures²⁸

HERE a reference to Bunsen's Hippolytus, vol. 3., so often referred to in the former volume, will be useful. A slight *metaphrase* will bring out the sense, perhaps, of this most interesting portrait of early Christian usages. In baptism, we use trine immersion, in honor of the trinal Name, after renouncing the devil and his angels and the pomps and vanities of his kingdom. But this trinal rite is a ceremonial amplification of what is actually commanded. It was heretofore tolerated in some places that communicants should take each one his portion, with his own hand, but now we suffer none to receive this sacrament except at the hand of the minister. By our Lord's own precept and example, it may be received at the hour of ordinary meals, and alike by all the faithful whether men or women, yet we usually do this in our gatherings before daybreak. Offerings are made in honor of our departed friends, on the anniversaries of their deaths, which we esteem their true birthdays, as they are born to a better life. We kneel at other times, but on the Lord's day, and from the Paschal Feast to Pentecost we stand in prayer, nor do we count it lawful to fast on Sundays. We are concerned if even a particle of the wine or bread, made ours, in the Lord's Supper, fails to the ground, by our carelessness. In all the ordinary occasions of life we furrow our foreheads with the sign of the Cross, in which we glory none the less because it is regarded as our shame by the heathen in presence of whom it is a profession of our faith. He owns there is no Scripture for any of these usages, in which there was an amplifying of the precepts of Christ. Let us note there was yet no

²⁷ Ernest Wallis, "Argument": the c.1869 introduction to Cyprian [Born 200, Died 258 AD], Treatise 3: "On the Lapsed", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 895, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁸ A. Cleveland Coxe, "Elucidations 1 (Usages, Chap 3)" (c. 1885) on Tertullian [born 145, died 220], Chapter 3 in "4. The Chaplet, or De Corona" of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 189-190, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

superstitious usage even of this sign of the Cross. It was an act by which, in suffering “shame for Jesus’ name,” they fortified themselves against betraying the Master. It took the place, be it remembered, of innumerable heathen practices, and was a protest against them. It meant — “God forbid that I should glory, save in the Cross.” I express no personal opinion as to this observance, but give the explanation which the early Christians would have given. Tertullian touched with Montanism, but not yet withdrawn from Catholic Communion, pleads the common cause of believers.

Reason must be subject to Scripture and Apostolic Law²⁹

The traditions here argued for respect things in their nature indifferent. And as our author asserts the long continuance of such usages to be their chief justification, it is evident that he supposed them common from the Sub-apostolic age. There is nothing here to justify *amplifications* and traditions which, subsequently, came in like a flood to change principles of the Faith once delivered to the Saints. Even in his little plea for Montanistic revelations of some possible novelties, he presupposes that reason must be subject to Scripture and Apostolic Law. In a word, his own principle of “Prescription” must be honored even in things indifferent; if novel they are not Catholic.

Regulation Versus Prohibition³⁰

What harshness, therefore, is here on our part, if we renounce (communion with) such as do not the will of God? What heresy, if we judge second marriage, as being unlawful, akin to adultery? For what is adultery but unlawful marriage? The apostle sets a brand upon those who were wont entirely to forbid marriage, who were wont at the same time to lay an interdict on meats which God has created. We, however, no more do away with marriage if we abjure its repetition, than we reprobate meats if we fast oftener (than others). It is one thing to do away with, another to regulate; it is one thing to, lay down a law of not marrying, it is another to fix a limit to marrying.

{CIC: So, Tertullian does understand the difference between limiting and prohibiting.}

²⁹ A. Cleveland Coxe, “Elucidations 2 (Traditions, Chap 4)” (c. 1885) on Tertullian [born 145, died 220], Chapter 4 in “4. The Chaplet, or De Corona” of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 191, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰ Tertullian [born 145, died 220], Chapter 15: “Unfairness of Charging the Disciples of the New Prophecy with Harshness. The Charge Rather to be Retorted Upon the Psychics” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 144, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

{CIC: The words of Tertullian, though well organized and extensive, still need to be matched against the sure foundation of Holy Scripture. In a conflict between an Ancient Father and later Ecumenical Councils, how would you decide which prevails, supposing neither is contrary to Holy Scripture?

The earliest Ancient Fathers are closest in time to the events of the Apostolic Age. It is likely that one Ancient Father may not know what is being taught by another, and there may be some inconsistencies. If so, the next generation of Ancient Fathers may reconcile those inconsistencies. Anything new should be attributed to local tradition, and accepted only if not contradicted by Holy Scripture. This should work through the 2nd Century. Starting with the 3rd Century, I would probably give more weight to Ecumenical Councils.

How do you chose 4 versus 7 Councils as representing the mind of God? Canons of the Ecumenical Councils are not Holy Scripture. They reflect problems of the times. Those which conflict with Holy Scripture cannot bear the authority of being valid at any time or in any place. Those on which Holy Scripture is silent cannot be asserted for all times in all places.

How do you separate words from cultural context for the purpose of reapplying them to present day? Part of the question is to discern what about our culture is new. What part of the nature of man has changed? It appears to me that there has been no progress at all. On the other hand, we have changed in knowledge of science. We have more advanced technology. We have more history. Do we have a broader knowledge of the breadth of experience of the soul of mankind?

When considering claims that God is doing something new, how do we judge the possibility that He really is doing something new rather than the case that we want a change? Has God changed? Has human nature changed? How do we discern between prophetic and falsely prophetic? Retrospective evaluation does not help those in the midst of a relevant situation.}

THE WAY WE WORSHIP IS THE WAY WE BELIEVE AND ACT

Men and Women of Greece were Like What They Worshipped³¹

Lust and Murder were yet the gods of Greece, and men and women were like what they worshipped.

³¹ A. Cleveland Coxe (assumed), "Introductory Note to Clement of Alexandria" in *Clement of Alexandria [153-193-217]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 319, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

RELATIONSHIP OF FAITH, DISCIPLINE, MANNER OF LIFE

Manner of Life and Discipline Secondary to Faith in the Creator and in His Christ³²

Permanent still, therefore, stood faith in the Creator and in His Christ; manner of life and discipline alone fluctuated. Some disputed about eating idol sacrifices, others about the veiled dress of women, others again about marriage and divorce, and some even about the hope of the resurrection; but about God no one disputed.

EXAMPLES OF TRAJECTORY OR DEVELOPMENT

Jesus Gives Examples of Trajectory of God's Laws³³

1. And that the Lord did not abrogate the natural [precepts] of the law, by which man is justified, which also those who were justified by faith, and who pleased God, did observe previous to the giving of the law, but that He extended and fulfilled them, is shown from His words. "For," He remarks, "it has been said to them of old time, Do not commit adultery. But I say unto you, That every one who hath looked upon a woman to lust after her, hath committed adultery with her already in his heart." And again: "It has been said, Thou shalt not kill. But I say unto you, Every one who is angry with his brother without a cause, shall be in danger of the judgment." And, "It hath been said, Thou shalt not forswear thyself. But I say unto you, Swear not at all; but let your conversation be, Yea, yea, and Nay, nay." And other statements of a like nature. For all these do not contain or imply an opposition to and an overturning of the [precepts] of the past, as Marcion's followers do strenuously maintain; but [they exhibit] a fulfilling and an extension of them, as He does Himself declare: "Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven." For what meant the excess referred to? In the first place, [we must] believe not only in the Father, but also in His Son now revealed; for He it is who leads man into fellowship and unity with God. In the next place,

³² Tertullian [born 145, died 220], Chapter 21: "St. Paul Preached No New God, When He Announced the Repeal of Some of God's Ancient Ordinances. Never Any Hesitation About Belief in the Creator, as the God Whom Christ Revealed, Until Marcion's Heresy", of Book 1: "Wherein is Described the God of Marcion. He is Shown to be Utterly Wanting in all the Attributes of the True God", contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 518, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³ Irenaeus [120-202 AD], Chapter 13: "Christ did not Abrogate the Natural Precepts of the Law, but Rather Fulfilled and Extended Them. He Removed the Yoke and bondage of the Old Law, so that Mankind, Being Now Set Free, Might Serve God With That Trustful Piety Which Becometh Sons", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 951-952, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

[we must] not only say, but we must do; for they said, but did not. And [we must] not only abstain from evil deeds, but even from the desires after them. Now He did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law. That would have been contrary to the law, if He had commanded His disciples to do anything which the law had prohibited. But this which **He did command** — namely, **not only to abstain from things forbidden by the law, but even from longing after them** — is not contrary to [the law], as I have remarked, **neither is it the utterance of one destroying the law, but of one fulfilling, extending, and affording greater scope to it.**

Jesus Uses Common Sexual Behavior Example to Explain Fulfilling God's Law³⁴

And therefore the Lord says, **“As to every idle word that men have spoken, they shall render an account for it in the day of judgment.”** And, **“he who has looked upon a woman to lust after her, hath committed adultery with her already in his heart;”** and, **“he that is angry with his brother without a cause, shall be in danger of the judgment.”** [All this is declared,] that we may know that we shall give account to God not of deeds only, as slaves, but even of words and thoughts.

Trajectory of Use of Women as Prophets to Rebuke Carnal and Self-Indulged Post-Apostolic Generation³⁵

The prophetic gifts were said to be lodged in men and women austere as John the Baptist, and professing a mission to rebuke the carnal and self-indulged degeneracy of a generation that knew not the apostles.

{CIC: Is this an authoritative statement, or an observation of what contemporaries thought, but was not true? Need to read the whole Introduction carefully. At issues is the treatment of Montanism.}

³⁴ Irenaeus [120-202 AD], Chapter 16: “Perfect Righteousness was Conferred Neither by Circumcision nor by Any Other Legal Ceremonies. The Decalogue, However, was not Canceled by Christ, but is Always in Force: Men Were Never Released from its Commandments”, of “Book 4”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 962, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁵ F. Crombie, “Introductory Note to ‘The Pastor of Hermas’”, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 7, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Remarriage Permission Similar to Divorce³⁶

Now, if the apostle had even absolutely permitted marriage when one's partner has been lost subsequently to (conversion to) the faith, he would have done (it), just as (he did) the other (actions) which he did adversely to the (strict) letter of his own rule, to suit the circumstances. of the times: circumcising Timotheus on account of "supposititious false brethren;" and leading certain "shaven men" into the temple on account of the observant watchfulness of the Jews — he who chastises the Galatians when they desire to live in (observance of) the law. But so did circumstances require him to "become all things to all, in order to gain all;" "travailing in birth with them until Christ should be formed in them;" and "cherishing, as it were a nurse," the little ones of faith, by teaching them some things "by way of indulgence, not by way of command" — for it is one thing to indulge, another to bid — permitting a temporary license of re-marriage on account of the "weakness of the flesh," just as Moses of divorcing on account of "the hardness of the heart."

And here, accordingly, we will render the supplement of this (his) meaning. For if Christ abrogated what Moses enjoined, because "from the beginning (it) was not so;" and (if) — this being so — Christ will not therefore be reputed to have come from some other Power; why may not the Paraclete, too, have abrogated an indulgence which Paul granted — because second marriage withal "was not from the beginning" — without deserving on this account to be regarded with suspicion, as if he were an alien spirit, provided only that the superinduction be worthy of God and of Christ? If it was worthy of God and of Christ to check "hard-heartedness" when the time (for its indulgence) was fully expired, why should it not be more worthy both of God and of Christ to shake off "infirmity of the flesh" when "the time" is already more "wound up?" If it is just that marriage be not severed, it is, of course, honorable too that it be not iterated. In short, in the estimation of the world, each is accounted a mark of good discipline: one under the name of concord; one, of modesty. "Hardness of heart" reigned till Christ's time; let "infirmity of the flesh" (be content to) have reigned till the time of the Paraclete. The New Law abrogated divorce — it had (somewhat) to abrogate; the New Prophecy (abrogates) second marriage, (which is) no less a divorce of the former (marriage). But the "hardness of heart" yielded to Christ more readily than the "infirmity of the flesh." The latter claims Paul in its own support more than the former Moses; if, indeed, it is claiming him in its support when it catches at his indulgence, (but) refuses his prescript — eluding his more

³⁶ Tertullian [born 145, died 220], Chapter 14: "Even if the Permission Had Been Given by St. Paul in The Sense Which the Psychics Allege, it Was Merely Like the Mosaic Permission of Divorce — A Condescension to Human Hard-Heartedness" in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 143-144, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

deliberate opinions and his constant “wills,” not suffering us to render to the apostle the (obedience) which he “prefers,” And how long will this most shameless “infirmity” persevere in waging a war of extermination against the “better things?” The time for its indulgence was (the interval) until the Paraclete began His operations, to whose coming were deferred by the Lord (the things) which in His day “could not be endured;” which it is now no longer competent for any one to be unable to endure, seeing that He through whom the power of enduring is granted is not wanting. How long shall we allege “the flesh,” because the Lord said, “the flesh is weak?” But He has withal premised that “the Spirit is prompt,” in order that the Spirit may vanquish the flesh — that the weak may yield to the stronger. For again He says, “Let him who is able to receive, receive (it);” that is, let him who is not able go his way. That rich man did go his way who had not “received” the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion. Nor will “harshness” be on this account imputed to Christ, on the ground of the vicious action of each **individual free-will**. “Behold,” saith He, “I have set before thee good and evil.” Choose that which is good: if you cannot, because you will not — for that you can if you will He has shown, because He has proposed each to your free-will — you ought to depart from Him whose will you do not.

Tertullian Groundwork for Development or Trajectory³⁷

Repudiation of fellowship is never a pre-indication of sin. **As if it were not easier to err with the majority, when it is in the company of the few that truth is loved** But, however, a profitable fickleness shall no more be a disgrace to me, than I should wish a hurtful one to be an ornament. I blush not at an error which I have ceased to hold, because I am delighted at having ceased to hold it, because I recognize myself to be better and more modest. No one blushes at his own improvement. **Even in Christ, knowledge had its stages of growth; through which stages the apostle, too, passed.** “When I was a child,” he says, “as a child I spake, as a child I understood; but when I became a man, those (things) which had been the child’s I abandoned:” so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of **Christian traditions**, wishing even the prae-cision of them who advised the retention of **circumcision**. And would that the same fate might befall those, too, who obtruncate the pure and true integrity of the flesh.

³⁷ Tertullian [born 145, died 220], Chapter 1 in “7. On Modesty” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 151-152, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Development of Marriage to Monogamy³⁸

If, however, any one should venture to find fault with our argument as destitute of Scripture proof, we will bring forward the writings of the prophets, and more fully demonstrate the truth of the statements already made. Now Abraham, when he first received the covenant of circumcision, seems to signify, by receiving circumcision in a member of his own body, nothing else than this, that one should no longer beget children with one born of the same parent; showing that every one should abstain from intercourse with his own sister, as his own flesh. And thus, from the time of Abraham, the custom of marrying with sisters has ceased; and from the times of the prophets the contracting of marriage with several wives has been done away with; for we read, “Go not after thy lusts, but refrain thyself from thine appetites;” for “wine and women will make men of understanding to fall away;” and in another place, “Let thy fountain be blessed; and rejoice with the wife of thy youth,” manifestly forbidding a plurality of wives. And Jeremiah clearly gives the name of “fed horses” to those who lust after other women; and we read, “The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.”

Lest, however, we should seem prolix³⁹ in collecting the testimonies of the prophets, let us again point out how chastity succeeded to marriage with one wife, taking away by degrees the lusts of the flesh, until it removed entirely the inclination for sexual intercourse engendered by habit. For presently one is introduced earnestly deprecating, from henceforth, this seduction, saying, “O Lord, Father, and Governor of my life, leave me not to their counsels; give me not a proud look; let not the greediness of the belly, nor lust of the flesh, take hold of me.” And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity, sings on this wise, “Better it is to have no children, and to have virtue, for the memorial thereof is immortal; because it is known with God and with men. When it is present men take example at it; and when it is gone they desire it: it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards.”

³⁸ Methodius (also called Eubulius) [Born 260, Bishop, Died 312 AD], Chapter 3: “By the Circumcision of Abraham, Marriage with Sisters Forbidden; In the Times of the Prophets Polygamy Put a Stop to; Conjugal Purity Itself by Degrees Enforced”, of Discourse 1: “Marcella”, in *The Banquet of the Ten Virgins; or Concerning Chastity: Persons of the Dialogue: Euboulis, Gregorion, Arete; Marcella, Theophila, Thaleia, Theopatra, Thallousa, Agathe, Procilla, Thekla, Tusiane, Domnina*, in *Methodius*, William R. Clark (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), pages 567-568, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹ Of a speech or writing: extended to great length; long; lengthy. Usually with implication of excessive length: wordy, tedious. (Oxford English Dictionary, Second Edition)

DETECTING HERESY

Even Some Caught in Heresy Might Exhibit Powers of Divine Grace⁴⁰

Western Christians ... could not foresee the results of **Montanism**: it was **not yet a defined heresy**. And even the wise prudence of Irenaeus shows anxiety not too hastily to denounce it; “seeing,” as Eusebius affirms, **“there were many other wonderful powers of divine grace yet exhibited, even at that time, in different churches.”**

{CIC: The consistent lie will eventually be detected and correctly identified. The partial truth, and especially the partial truth by omission, is more dangerous than the consistent lie, for its power to deceive is much greater.}

Heretics have Lax Discipline in Instruction, Worship, and Leadership, and Women Usurp Roles⁴¹

I must not omit an account of the conduct also of the heretics — how frivolous it is, how worldly, how merely human, without seriousness, without authority, without discipline, as suits their creed. To begin with, **it is doubtful who is a catechumen, and who a believer; they have all access alike, they hear alike, they pray alike — even heathens, if any such happen to come among them.** ⁴²That which is holy they will cast to the dogs, and their pearls,” although (to be sure) they are not real ones, “they will fling to the swine.” Simplicity they will have to consist in the overthrow of discipline, attention to which on our part they call brotherly. **Peace also they huddle up anyhow with all comers⁴³; for it matters not to them, however different be their treatment of subjects, provided only they can conspire together to storm the citadel of the one only Truth⁴⁴.** All are puffed up, all offer you knowledge. Their catechumens are perfect before they are full-taught. **The very women of these heretics⁴⁵, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake cures — it may be even to baptize. Their ordinations, are carelessly administered, capricious, changeable. At one time they put novices in office;** at another time, men who are

⁴⁰ F. Crombie, “Introductory Note to ‘The Pastor of Hermas’”, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 6, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴¹ Tertullian [born 145, died 220], Chapter 41: “The Conduct of Heretics: Its Frivolity, Worldliness, and Irregularity. The Notorious Wantonness of Their Women”, in “1. The Prescription Against Heretics” of *Tertullian: Part Second*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 476, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴² CIC: Open Communion is an example of this in 2009 in some churches.

⁴³ CIC: Where is the distinction between “Passing the peace” and “welcoming visitors and newcomers”?

⁴⁴ CIC: Doctrinal inclusiveness.

⁴⁵ CIC: Note it says, “Women of these heretics do these things” rather than “All women who do these things are heretics”. The study goal is to determine if women who perform functions of teaching, disputation, exorcism, healing, and baptism, are therefore heretics by virtue of performing these acts.

bound to some secular employment;⁴⁶ at another, persons who have apostatized from us, to bind them by vainglory, since they cannot by the truth. **Nowhere is promotion easier than in the camp of rebels,**⁴⁷ where the mere fact of being there is a foremost service. And so it comes to pass that today one man is their bishop, tomorrow another; today he is a deacon who tomorrow is a reader; today he is a presbyter who tomorrow is a layman. For **even on laymen do they impose the functions of priesthood.**⁴⁸

{CIC: 11 NOV 1417: Council of Constance: Sacrosancta. Ended the Great Schism. Oddone Colonna was elected pope, and took the name Martin V [Reunified]. Being then only subdeacon, he was ordained deacon on 12 NOV, ordained priest on 13 NOV, consecrated bishop on 14 NOV, and crowned pope on 21 NOV 1417.⁴⁹ This is faster advancement than Dr. Katherine Jefferts Schori (18 June 2006).}

Heretical Women Prophetesses of Montanus Given Priority Due to Holy Spirit Over Reason, Scholars, Law, Prophets, Gospels, Apostles⁵⁰

But there are others who themselves are even more heretical in nature (than the foregoing). and are Phrygians by birth. These have been rendered victims of error from being previously captivated by (two) wretched women, called a certain Priscilla and Maximilla, whom they supposed (to be) prophetesses. And they assert that into these the Paraclete Spirit had departed; and antecedently to them, they in like manner consider Montanus as a prophet. And being in possession of an infinite number of their books, (the Phrygians) are overrun with delusion; and they do not judge whatever statements are made by them, according to (the criterion of) reason; nor do they give heed unto those who are competent to decide; but they are heedlessly swept onwards, by the reliance which they place on these (impostors). And they allege that they have learned something more through these, than from law, and prophets, and the Gospels. But they magnify these wretched women above the Apostles and every gift of Grace, so that some of them presume to assert that there is in them a something superior to Christ. These acknowledge God to be the Father of the universe, and Creator of all things, similarly with the Church, and (receive) as many things as the Gospel testifies concerning Christ. They introduce, however, the novelties of fasts, and feasts, and meals of parched food, and repasts of radishes, alleging that

⁴⁶ CIC: What about Peter fishing, and Paul making tents?

⁴⁷ CIC: Barbara Harris, Katherine Jefferts Schori. Consider also

⁴⁸ CIC: Lay Presidency

⁴⁹ Michael Ott, *The Catholic Encyclopedia, Volume IX* (1910). "Pope Martin V", <http://www.newadvent.org/cathen/09725a.htm> visited 05 SEP 2005.

⁵⁰ Hippolytus [Born 170, Died 236 AD], in Chapter 12: "The Montanists; Priscilla and Maximilla Their Prophetesses; Some of Them Noetians", of Book 8 of *The Refutation of All Heresies*, in Hippolytus, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 252-253, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

they have been instructed by women. And some of these assent to the heresy of the Noetians, and affirm that the Father himself is the Son, and that this (one) came under generation, and suffering, and death. Concerning these I shall again offer an explanation, after a more minute manner; for the heresy of these has been an occasion of evils to many.

Callistus School of Theology Permitted Shacking Up, Abortion, Second Baptism, Open Communion⁵¹

And the hearers of Callistus being delighted with his tenets, continue with him, thus mocking both themselves as well as many others, and crowds of these dupes stream together into his school. Wherefore also his pupils are multiplied, and they plume themselves upon the crowds (attending the school) for the sake of pleasures which Christ did not permit. But in contempt of Him, they place restraint on the commission of no sin, alleging that they pardon those who acquiesce (in Callistus' opinions). For even also he permitted females, if they were unwedded, and burned with passion at an age at all events unbecoming, or if they were not disposed to overturn their own dignity through a legal marriage, that they might have whomsoever they would choose as a bedfellow, whether a slave or free, and that a woman, though not legally married, might consider such a companion as a husband. Whence women, reputed believers, began to resort to drugs for producing sterility, and to gird themselves round, so to expel what was being conceived on account of their not wishing to have a child either by a slave or by any paltry fellow, for the sake of their family and excessive wealth. Behold, into how great impiety that lawless one has proceeded, by inculcating adultery and murder at the same time! And withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church! And some, under the supposition that they will attain prosperity, concur with them. During the episcopate of this one, second baptism was for the first time presumptuously attempted by them. These, then, (are the practices and opinions which) that most astonishing Callistus established, whose school continues, preserving its customs and tradition, not discerning with whom they ought to communicate, but indiscriminately offering communion to all. And from him they have derived the denomination of their men; so that, on account of Callistus being a foremost champion of such practices, they should be called Callistians.

⁵¹ Hippolytus [Born 170, Died 236 AD], in Chapter 7: "The Personal History of Callistus; His Occupation as a Banker; Fraud on Carpophorus; Callistus Absconds; Attempted Suicide; Condemned to the Treadmill; Re-Condemnation by Order of the Prefect Fuscianus; Banished to Sardinia; Release of Callistus by the Interference of Marcion; Callistus Arrives at Rome; Pope Victor Removes Callistus to Antium; Return of Callistus on Victor's Death; Zephyrinus Friendly to Him; Callistus Accused by Sabellius; Hippolytus' Account of the Opinions of Callistus; The Callistian School at Rome, and its Practices; This Sect in Existence in Hippolytus' Time", of Book 9 of *The Refutation of All Heresies*, in Hippolytus, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 267-268, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women Prophetesses and Montanus Led Heresy by Holding Other Discourses Above the Gospels⁵²

The Phrygians, however, derive the principles of their heresy from a certain Montanus, and Priscilla, and Maximilla, and regard these wretched women as prophetesses, and Montanus as a prophet. In respect, however, of what appertains to the origin and creation of the universe, the Phrygians are supposed to express themselves correctly; while in the tenets which they enunciate respecting Christ, they have not irrelevantly formed their opinions. But they are seduced into error in common with the heretics previously alluded to, and devote their attention to the discourses of these above the Gospels, thus laying down regulations concerning novel and strange fasts.

Noetian Heresy Hold Opinions of Silly Women of Phrygians Plus Asserting God the Father and Son are the Same⁵³

But others of them, being attached to the heresy of the Noetians, entertain similar opinions to those relating to the silly women of the Phrygians, and to Montanus. As regards, however, the truths appertaining to the Father of the entire of existing things, they are guilty of blasphemy, because they assert that He is Son and Father, visible and invisible, begotten and unbegotten, mortal and immortal. These have taken occasion from a certain Noetus to put forward their heresy.

Religious Men Shall Lead Sinful Women Away from Truth in the Last Days⁵⁴

The Holy Spirit foretells and forewarns us by the apostle, saying, “In the last days,” says he, “perilous times shall come, and men shall be lovers of their own selves, proud, boasters, covetous, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, hating the good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a sort of form of religion, but denying the power thereof. Of this sort are they who creep into houses, and lead captive

⁵² Hippolytus [Born 170, Died 236 AD], in Chapter 21: “The Phrygians or Montanists”, of Book 10 of *The Refutation of All Heresies*, in Hippolytus, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 305, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵³ Hippolytus [Born 170, Died 236 AD], in Chapter 22: “The Phrygians or Montanists Continued”, of Book 10 of *The Refutation of All Heresies*, in Hippolytus, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 305-306, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁴ Cyprian [Born 200, Died 258 AD], Paragraph 16 in Treatise 1: “On the Unity of the Church”, of *The Treatises of Cyprian*, in Cyprian, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 874-875, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

silly women laden with sins, which are led away with divers lusts; ever learning, and never coming to the knowledge of the truth.⁵⁵

EFFECTS OF HERESY AND SCHISM

Christians Were Few in Number and Held the Same Opinions in the Beginning⁵⁶

But observe what he alleges as a proof of his statement: “Christians at first were few in number, and held the same opinions; but when they grew to be a great multitude, they were divided and separated, each wishing to have his own individual party: for this was their object from the beginning.” That Christians at first were few in number, in comparison with the multitudes who subsequently became Christian, is undoubted; and yet, all things considered, they were not so very few. For what stirred up the envy of the Jews against Jesus, and aroused them to conspire against Him, was the great number of those who followed Him into the wilderness, — five thousand men on one occasion, and four thousand on another⁵⁷, having attended Him thither, without including the women and children. For such was the charm of Jesus’ words, that not only were men willing to follow Him to the wilderness, but women also, forgetting the weakness of their sex and a regard for outward propriety in thus following their Teacher into desert places. Children, too, who are altogether unaffected by such emotions, either following their parents, or perhaps attracted also by His divinity, in order that it might be implanted within them, became His followers along with their parents. But let it be granted that Christians were few in number at the beginning, how does that help to prove that Christians would be unwilling to make all men believe the doctrine of the Gospel?

Christians Who Teach Wrong Doctrine Are Used by Pagans to Discredit Jesus⁵⁸

After these points Celsus quotes some objections against the doctrine of Jesus, made by a very few individuals who are considered Christians, not of the more intelligent, as he supposes, but of the more ignorant class, and asserts that “the

⁵⁵ CIC: This was written in the context of the Novatian Heresy. It is interesting that Novatian was born and died in the same years as Cyprian. Novatian held that Christians who denied the faith during persecution should not be readmitted to the church. (Encyclopaedia Britannica, Second Edition)

⁵⁶ Origen [Born 185, Died 254 AD], in Chapter 10, of Book 3 of *Origen Against Celsus*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 913, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁷ CIC: This report proves that at least one Early Father considered these mass feedings separate incidents.

⁵⁸ Origen [Born 185, Died 254 AD], in Chapter 44, of Book 3 of *Origen Against Celsus*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 941-942, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

following are the rules laid down by them. Let no one come to us who has been instructed, or who is wise or prudent (for such qualifications are deemed evil by us); but if there be any ignorant, or unintelligent, or uninstructed, or foolish persons, let them come with confidence. By which words, acknowledging that such individuals are worthy of their God, they manifestly show that they desire and are able to gain over only the silly, and the mean, and the stupid, with women and children.” In reply to which, we say that, as if, while Jesus teaches continence, and says, “Whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart,” one were to behold a few of those who are deemed to be Christians living licentiously, he would most justly blame them for living contrary to the teaching of Jesus, but would act most unreasonably if he were to charge the Gospel with their censurable conduct; so, if he found nevertheless that the doctrine of the Christians invites men to wisdom, the blame then must remain with those who rest in their own ignorance, and who utter, not what Celsus relates (for although some of them are simple and ignorant, they do not speak so shamelessly as he alleges), but other things of much less serious import, which, however, serve to turn aside men from the practice of wisdom.

Misunderstood Insignificant Sect in Cause for Effort to Defend Christianity Against Heathen⁵⁹

From some statements of a very insignificant sect called Ophites, which he⁶⁰ has misunderstood, that, in my opinion, he has partly borrowed what he says about the diagram. Now, as we have always been animated by a love of learning, we have fallen in with this diagram, and we have found in it the representations of men who, as Paul says, “creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth.” The diagram was, however, so destitute of all credibility, that neither these easily deceived women, nor the most rustic class of men, nor those who were ready to be led away by any plausible pretender whatever, ever gave their assent to the diagram.

⁵⁹ Origen [Born 185, Died 254 AD], in Chapter 24, of Book 6 of *Origen Against Celsus*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 1155-1156, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁶⁰ Celsus

DEALING WITH HERESY

Excommunication of Arius and Achilles⁶¹

To these Arius and Achilles opposing themselves, and those who with them are the enemies of the truth, have been expelled from the Church, as being aliens from our holy doctrine, according to the blessed Paul, who says, “If any man preach any other gospel unto you than that ye have received, let him be accursed; even though he feign himself an angel from heaven.”⁶² And also, “If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing,”⁶³ and so forth. These, therefore, who have been anathematized by the brotherhood, let no one of you receive, nor admit of those things which are either said or written by them. For these seducers do always lie, nor will they ever speak the truth. They go about the cities, attempting nothing else but that under the mark of friendship and the name of peace, by their hypocrisy and blandishments, they may give and receive letters, to deceive by means of these a few “silly women, and laden with sins, who have been led captive by them,” and so forth.

{CIC: Heresy can be detected by local congregations by observing declarations of heresy by ecumenical counsels.}

EQUAL ACCESS TO SALVATION

Personal Faith and Confession Necessary for Eternal Life⁶⁴

[SHORTER]

Let no man deceive himself. Both the things which are in heaven, and the glorious angels, and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation. “He that is able to receive it, let him receive it.” Let not [high] place puff any one up: for that which is worth all is a faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for

⁶¹ Paragraph 13 of “To Alexander, Bishop of the City of Constantinople”, in *Epistles on the Arian Heresy and the Deposition of Arius*, in *Alexander, Bishop of Alexandria*, James B. H. Hawkins (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), pages 540-541, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁶² Galatians 1:8-9. See also 2 Corinthians 11:4.

⁶³ 1 Timothy 6:3-4

⁶⁴ Ignatius [30 – 107 AD], Chapter 6: “Unbelievers in the Blood of Christ Shall be Condemned” of “Epistle of Ignatius to the Smyrnaeans”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 175-176, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty.

[LONGER]

Let no man deceive himself. Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, **a man or a woman**. “He that is able to receive it, let him receive it.” Let no man’s place, or dignity, or riches, puff him up; and let no man’s low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbor. For, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” And the Lord says, “This is life eternal, to know the only true God, and Jesus Christ whom He has sent.” And again, “A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets.” Do ye, therefore, notice those who preach other doctrines, how they affirm that the Father of Christ cannot be known, and how they exhibit enmity and deceit in their dealings with one another. They have no regard for love; they despise the good things we expect hereafter; they regard present things as if they were durable; they ridicule him that is in affliction; they laugh at him that is in bonds.

In This World Alone is Woman Distinguished from Man, of Equal Virtue, Graces, and Salvation⁶⁵

Let us, then, embracing more and more this good obedience, give ourselves to the Lord; clinging to what is surest, the cable of faith in Him, and understanding that **the virtue of man and woman is the same**. For if the God of both is one, the master of both is also one; one church, one temperance, one modesty; their food is common, **marriage an equal yoke**; respiration, sight, hearing, knowledge, hope, obedience, love all alike. And **those whose life is common, have common graces and a common salvation**; common to them are love and training. “For in this world,” he says, “they marry, and are given in marriage,” in which alone the female is distinguished from the male; “but in that world it is so no more.” There the rewards of this social and holy life, which is based on conjugal union, are laid up, not for male and female, but for man, the sexual desire which divides humanity being removed. **Common therefore, too, to men and women, is the name of man**. For this reason I think the Attics called, not boys only, but girls,

⁶⁵ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 4: “Men and Women Alike Under the Instructor’s Charge”, in “Book 1” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 409-410, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

paida π ion, using it as a word of common gender; if Menander the comic poet, in *Rhapizomena*, appears to any one a sufficient authority, who thus speaks: —

“My little daughter; for by nature

The child (paida π ion) is most loving.”

Arnev, too, the word for lambs, is a common name of simplicity for the male and female animal.

DISTINGUISHING WOMANHOOD

Function of Breasts Change at Childbirth⁶⁶

Milk being thus provided in parturition, is supplied to the infant; and **the breasts, which till then looked straight towards the husband, now bend down towards the child**, being taught to furnish the substance elaborated by nature in a way easily received for salutary nourishment. For the breasts are not like fountains full of milk, flowing in ready prepared; but, by effecting a change in the nutriment, form the milk in themselves, and discharge it. And the nutriment suitable and wholesome for the new-formed and new-born babe is elaborated by God, the nourisher and the Father of all that are generated and regenerated, — as manna, the celestial food of angels, flowed down from heaven on the ancient Hebrews. Even now, in fact, **nurses call the first-poured drink of milk by the same name as that food — manna**. Further, pregnant women, on becoming mothers, discharge milk.

Women’s Nature Due to Body is in Addition to Her Human Nature Due to Soul⁶⁷

We do not say that woman’s nature is the same as man’s, as she is woman. For undoubtedly it stands to reason that some difference should exist between each of them, in virtue of which one is male and the other female. **Pregnancy and parturition, accordingly, we say belong to woman, as she is woman, and not as she is a human being**. But if there were no difference between man and woman, both would do and suffer the same things. **As then there is sameness, as far as respects the soul, she will attain to the same virtue; but as there is difference as**

⁶⁶ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 6: “The Name Children does not Imply Instruction in Elementary Principles”, in “Book 1” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 426, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁶⁷ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr’s Crown”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 837, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

respects the peculiar construction of the body, she is destined for child-bearing and housekeeping.

Menstruation and Childbirth is Good, not Abomination. Times of Separation for Health and Respect⁶⁸

Wherefore “marriage is honorable” and comely, and the begetting of children pure, for there is no evil in that which is good. Therefore neither is the natural purgation abominable before God, who has ordered it to happen to women within the space of thirty days for their advantage and healthful state, who do less move about, and keep usually at home in the house. Nay, moreover, even in the Gospel, when the woman with the perpetual purgation of blood touched the saving border of the Lord’s garment in hope of being healed, He was not angry at her, nor did complain of her at all; but, on the contrary, He healed her, saying, “Thy faith hath saved thee.” When the natural purgations do appear in the wives, let not their husbands approach them, out of regard to the children to be begotten; for the law has forbidden it, for it says: “Thou shalt not come near thy wife when she is in her separation.” Nor, indeed, let them frequent their wives’ company when they are with child. For they do this not for the begetting of children, but for the sake of pleasure.

ACCOMMODATING MENSTRUAL PERIODS, ETC

Women to not Enter Holy of Holies During Separation Time After Childbirth, During Menstruation, After Intercourse⁶⁹

The question touching women in the time of their separation, whether it is proper for them when in such a condition to enter the house of God, I consider a superfluous inquiry. For I do not think that, if they are believing and pious women, they will themselves be rash enough in such a condition either to approach the holy table or to touch the body and blood of the Lord. Certainly the woman who had the issue of blood of twelve years’ standing did not touch the Lord Himself, but only the hem of His garment, with a view to her cure. For to pray, however a person may be situated, and to remember the Lord, in whatever condition a person may be, and to offer up petitions for the obtaining of help, are

⁶⁸ “XXVIII. Of the Love of Boys, Adultery, and Fornication”, in Section 5, Book 6, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 921, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁶⁹ Dionysius [Born 200, Died 265 AD], Canon 2, in *Part 5: The Epistle to Bishop Basilides*, in *Dionysius*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 185, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

exercises altogether blameless. But the individual who is not perfectly pure both in soul and in body, shall be interdicted from approaching the holy of holies.

WOMEN SEALED WITH SIGN OF THE LORD WITHOUT CIRCUMCISION

The Sign of the Lord Replaced the Sign of Circumcision That did not Avail Women⁷⁰

In Jeremiah: “Thus saith the Lord to the men of Judah, and to them who inhabit Jerusalem, Renew newness among you, and do not sow among thorns: circumcise yourselves to your God, and circumcise the foreskin of your heart; lest my anger go forth like fire, and burn you up, and there be none to extinguish it.”⁷¹ Also Moses says: “In the last days God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God.”⁷² Also in Jesus the son of Nave⁷³: “And the Lord said unto Jesus, Make thee small knives of stone, very sharp, and set about to circumcise the children of Israel for the second time.”⁷⁴ Paul also, to the Colossians: “Ye are circumcised with the circumcision not made with hands in the putting off of the flesh, but with the circumcision of Christ.”⁷⁵ Also, because Adam was first made by God uncircumcised, and righteous Abel, and Enoch, who pleased God and was translated; and Noah, who, when the world and men were perishing on account of transgressions, was chosen alone, that in him the human race might be preserved; and Melchizedek, the priest according to whose order Christ was promised. Then, because that sign did not avail women, but all are sealed by the sign of the Lord.

⁷⁰ Cyprian [Born 200, Died 258 AD], Testimony 8: “That the First Circumcision of the Flesh is Made Void, and the Second Circumcision of the Spirit is Promised Instead”, in First Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in Cyprian, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1044, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁷¹ Jeremiah 4:4-5

⁷² Deuteronomy 10:15-16?, Deuteronomy 30:6? I have not found something similar to “In the last days” accompanying “circumcise” spoken by Moses. Perhaps in another translation?

⁷³ “Jesus son of Nave” used in Douay-Rheims Bible in Ecclesiasticus 46:1 (<http://www.drbo.org/cgi-bin/s?q=jesus>). “Jesus son of Nave” is “Joshua son of Nun”. (William Barclay, “Jesus As They Saw Him”, in “Jesus: Who He Was”, in page 35 of *The Book of Jesus: A Treasury of the Greatest Writings and Stories About Christ*, Calvin Miller (editor), Simon and Schuster (2005)).

⁷⁴ Joshua 5:2

⁷⁵ Colossians 2:11

God Will Protect Those Marked with the Sign of the Cross⁷⁶

In **Ezekiel** the Lord says: “Pass through the midst of Jerusalem, and thou shalt mark the sign upon the men’s foreheads, who groan and grieve for the iniquities which are done in the midst of them.”⁷⁷ Also in the same place: “Go and smite, and do not spare your eyes. Have no pity on the old man, and the youth, **and the virgin, and slay little children and women,** that they may be utterly destroyed. **But ye shall not touch any one upon whom the sign is written,** and begin with my holy places themselves.”⁷⁸ Also in **Exodus** God says to Moses: “And there shall be **blood for a sign to you upon the houses** wherein ye shall be; and **I will look on the blood, and will protect you.** And there shall not be in you the plague of wasting when I shall smite the land of Egypt.”⁷⁹ Also in the **Apocalypse**: “And I saw a Lamb standing on Mount Sion, and with Him a hundred and forty-four thousand; and **they had His name and the name of His Father written on their foreheads.**”⁸⁰ Also in the same place: “I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have power over the tree of life.”

PATRIARCHY

Patriarchy Model in the New Testament⁸¹

“For I would have you know,” says the apostle, “that the head of every man is Christ; and the head of the woman is the man: for the man is not of the woman, but the woman of the man. For neither is the woman without the man, nor the man without the woman, in the Lord.” **For as we say that the man ought to be continent, and superior to pleasures; so also we reckon that the woman should be continent and practiced in fighting against pleasures.**

⁷⁶ Cyprian [Born 200, Died 258 AD], Testimony 22: “That in this Sign of the Cross is Salvation for All People who are Marked on their Foreheads”, in Second Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1074, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁷⁷ Ezekiel 9:4

⁷⁸ Ezekiel 9:5-6

⁷⁹ Exodus 12:13

⁸⁰ Revelation 14:1

⁸¹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr’s Crown”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 837, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Clement 160 Years After Jesus' Resurrection About Patriarchy⁸²

The ruling power is therefore the head. And if “the Lord is head of the man, and the man is head of the woman,” the man, “being the image and glory of God, is Lord of the woman.” Wherefore also in the **Epistle to the Ephesians** it is written, “Subjecting yourselves one to another in the fear of God. **Wives, submit yourselves to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is the head of the Church;** and He is the Savior of the body. Husbands, love your wives, as also Christ loved the Church. So also ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh.” And in that to the **Colossians** it is said, “Wives, submit yourselves to your own husbands, as is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, be obedient in all things to those who are your masters according to the flesh; not with eye-service, as men-pleasers; but with singleness of heart, fearing the Lord. And whatsoever ye do, do it heartily, as serving the Lord and not men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. For the wrongdoer shall receive the wrong, which he hath done; and there is no respect of persons. Masters, render to your servants justice and equity; knowing that ye also have a Master in heaven⁸³, where there is neither Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free: but Christ is all, and in all.⁸⁴” And **the earthly Church is the image of the heavenly**, as we pray also “that the will of God may be done upon the earth as in heaven.⁸⁵” “Putting on, therefore, bowels of mercy, gentleness, humbleness, meekness, long-suffering; forbearing one another, and forgiving one another, if one have a quarrel against any man; as also Christ hath forgiven us, so also let us. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body; and be thankful.⁸⁶”

⁸² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr’s Crown”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 838-839, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁸³ Colossians 3:18 – Colossians 4:1

⁸⁴ Colossians 3:11

⁸⁵ Matthew 6:10, Luke 11:2

⁸⁶ Colossians 3:12-15

Numbering Souls of Men Subsumes Their Women and Children⁸⁷

The very people are numbered, though not all; for the souls of children are not yet old enough to be numbered according to the divine command: nor are those souls who cannot become the head of another, but are themselves subordinated to others as to a head, who are called “women,” who certainly are not included in that numbering which is enjoined by God; but they alone are numbered who are called “men,” by which it might be shown that the women could not be counted separately, but were included in those called men.

MARY MOTHER OF JESUS

Women Seek Counsel of Mary Mother of Jesus⁸⁸

We are deeply grieved at thy delay in strengthening us by thy addresses and consolations. If thy absence be prolonged, it will disappoint many of us. Hasten then to come, for we believe that it is expedient. There are also many of our women here, who are desirous to see Mary [the mother] of Jesus, and wish day by day to run off from us to you, that they may meet with her, and touch those breasts of hers which nourished the Lord Jesus, and may inquire of her respecting some rather secret matters. But Salome also, [the daughter of Anna,] whom thou lovest, who stayed with her five months at Jerusalem, and some other well-known persons, relate that she is full of all graces and all virtues, after the manner of a virgin, fruitful in virtue and grace. And, as they report, she is cheerful in persecutions and afflictions, free from murmuring in the midst of penury and want, grateful to those that injure her, and rejoices when exposed to troubles: she sympathizes with the wretched and the afflicted as sharing in their afflictions, and is not slow to come to their assistance. Moreover, she shines forth gloriously as contending in the fight of faith against the pernicious conflicts of vicious principles or conduct. She is the lady of our new religion and repentance, and the handmaid among the faithful of all works of piety. She is indeed devoted to the humble, and she humbles herself more devotedly than the devoted, and is wonderfully magnified by all, while at the same time she suffers detraction from the Scribes and Pharisees. Besides these points, many relate to us numerous other things regarding her. We do not, however, go so far as to believe all in every particular; nor do we mention such to thee. But, as we are informed by those

⁸⁷ Origen [Born 185, Died 254 AD], in Section 24, Chapter 1: “Continued from the Latin”, Translated from the Latin of Rufinus, of Book 4 of *Origen de Principiis*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 715, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁸⁸ Ignatius [30 – 107 AD], “The Epistle of Ignatius St. John the Apostle”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 239-240, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

who are worthy of credit, there is in Mary the mother of Jesus an angelic purity of nature allied with the nature of humanity. And such reports as these have greatly excited our emotions, and urge us eagerly to desire a sight of this (if it be lawful so to speak) heavenly prodigy and most sacred marvel. But do thou in haste comply with this our desire; and fare thou well. Amen.

God Sent His Son, Born of a Woman⁸⁹

In the second Psalm: “The Lord said unto me, Thou art my Son; this day have I begotten Thee. Ask of me, and I will give Thee the nations for Thine inheritance, and the bounds of the earth for Thy possession.” Also in the Gospel according to Luke: “And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence does this happen to me, that the mother of my Lord should come to me?” Also Paul to the Galatians: “But when the fullness of the time was come, God sent His Son, born of a woman.” Also in the Epistle of John: “Every spirit which confesses that Jesus Christ is come in the flesh is of God. But whosoever denies that He is come in the flesh is not of God, but is of the spirit of Antichrist.”

Mary Mother of Jesus is to Women the Beginning of the New Creation⁹⁰

“And Elisabeth spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? Blessed art thou among women.” For thou hast become to women the beginning of the new creation. Thou hast given to us boldness of access into paradise, and thou hast put to flight our ancient woe. For after thee the race of woman shall no more be made the subject of reproach. No more do the successors of Eve fear the ancient curse, or the pangs of childbirth. For Christ, the Redeemer of our race, the Savior of all nature, the spiritual Adam who has healed the hurt of the creature of earth, cometh forth

⁸⁹ Cyprian [Born 200, Died 258 AD], Testimony 8: “That Although from the Beginning He had been the Son of God, Yet He had to be Begotten Again According to the Flesh”, in Second Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1062, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁹⁰ Gregory Thaumaturgus [Born 205, Bishop 240, Died 265 AD], “The Second Homily: On the Annunciation to the Holy Virgin Mary Discourse Second”, in “Four Homilies”, in *Part 2: Dubious or Spurious Writings*, in *Gregory Thaumaturgus*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 37, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

from thy holy womb. “Blessed art thou among women, and blessed is the fruit of thy womb.” For He who bears all blessings for us is manifested as thy fruit.

{CIC: Even Christian women still have the pangs of childbirth in 2009 AD.}

VIRGIN BIRTH

Virginité of Special Importance⁹¹

And hear again how **Isaiah** in express words foretold that He should be born of a virgin; for he spoke thus: “Behold, a virgin shall conceive, and bring forth a son, and they shall say for His name, ‘God with us.’” For things which were incredible and seemed impossible with men, these God predicted by the Spirit of prophecy as about to come to pass, in order that, when they came to pass, there might be no unbelief, but faith, because of their prediction. But lest some, not understanding the prophecy now cited, should charge us with the very things we have been laying to the charge of the poets who say that Jupiter went in to women through lust, let us try to explain the words. This, then, “Behold, a virgin shall conceive,” signifies that a virgin should conceive without intercourse. For if she had had intercourse with any one whatever, she was no longer a virgin; but the power of God having come upon the virgin, overshadowed her, and caused her while yet a virgin to conceive. And the angel of God who was sent to the same virgin at that time brought her good news, saying, “Behold, thou shalt conceive of the Holy Ghost, and shalt bear a Son, and He shall be called the Son of the Highest, and thou shalt call His name Jesus; for He shall save His people from their sins,” — as they who have recorded all that concerns our Savior Jesus Christ have taught, whom we believed, since by Isaiah also, whom we have now adduced, the Spirit of prophecy declared that He should be born as we intimated before. It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God, as the foresaid prophet Moses declared; and it was this which, when it came upon the virgin and overshadowed her, caused her to conceive, not by intercourse, but by power. And the name Jesus in the Hebrew language means **Swth** (Savior) in the Greek tongue. Wherefore, too, the angel said to the virgin, “Thou shalt call His name Jesus, for He shall save His people from their sins.” And that the prophets are inspired by no other than the Divine Word, even you, as I fancy, will grant.

⁹¹ Justin Martyr [110-165 AD], Chapter 33: “Manner of Christ’s Birth Predicted”, of “First Apology of Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 316, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Jesus Born of a Woman Reverses the Fall⁹²

1. He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam, and trampled upon his head, as thou canst perceive in Genesis that God said to the serpent, “And I will put enmity between thee and the woman, and between thy seed and her seed; He shall be on the watch for *(observabit)* thy head, and thou on the watch for His heel.” For from that time, He who should be born of a woman, [namely] from the Virgin, after the likeness of Adam, was preached as keeping watch for the head of the serpent. This is the seed of which the apostle says in the Epistle to the Galatians, “that the law of works was established until the seed should come to whom the promise was made” {GAL 3:16-19}. This fact is exhibited in a still clearer light in the same Epistle, where he thus speaks: “But when the fullness of time was come, God sent forth His Son, made of a woman.” For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man’s opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned (*ex quo ea quae secundum mulierem est plasmatio facta est*), in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.

2. Now the Lord would not have recapitulated in Himself that ancient and primary enmity against the serpent, fulfilling the promise of the Creator (*Demiurgi*), and performing His command, if He had come from another Father. But as He is one and the same, who formed us at the beginning, and sent His Son at the end, the Lord did perform His command, being made of a woman, by both destroying our adversary, and perfecting man after the image and likeness of God.

⁹² Irenaeus [120-202 AD], Chapter 21: “Christ is the Head of All Things Already Mentioned. It Was Fitting That He Should be Sent by the Father, the Creator of All THings, to Assume Human Nature, and Should be Tempted by Satan, That He Might Fulfill the Promises, and Carry Off a Glorious and Perfect Victory”, of “Book 5”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 1099-1100, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Jesus was The Word Made Real Flesh of a Real Virgin Woman⁹³⁹⁴

But to what shifts you resort, in your attempt to rob the syllable *ex* (*of*) of its proper force as a preposition, and to substitute another for it in a sense not found throughout the Holy Scriptures! You say that He was born *through* a virgin, not *of* a virgin, and *in* a womb, not *of* a womb, because the angel in the dream said to Joseph, “That which is born in her” (not of her) “is of the Holy Ghost.” But the fact is, if he had meant “of her,” he must have said “in her;” for that which was of her, was also in her. The angel’s expression, therefore, “in her,” has precisely the same meaning as the phrase “of her.” It is, however, a fortunate circumstance that Matthew also, when tracing down the Lord’s descent from Abraham to Mary, says, “Jacob begat Joseph the husband of Mary, *of whom* was born Christ.” But Paul, too, silences these critics when he says, “God sent forth His Son, made of a woman.” Does he mean *through* a woman, or *in* a woman? Nay more, for the sake of greater emphasis, he uses the word “*made*” rather than *born*, although the use of the latter expression would have been simpler. But by saying “*made*,” he not only confirmed the statement, “The Word was made flesh,” but he also asserted the reality of the flesh which was made of a virgin. We shall have also the support of the Psalms on this point, not the “Psalms” indeed of Valentinus the apostate, and heretic, and Platonist, but the Psalms of David, the most illustrious saint and well-known prophet. He sings to us of Christ, and through his voice Christ indeed also sang concerning Himself. Hear, then, Christ the Lord speaking to God the Father: “Thou art He that didst draw me out of my mother’s womb.” Here is the first point. “Thou art my hope from my mother’s breasts; upon Thee have I been cast from the womb.” Here is another point. “Thou art my God from my mother’s belly.” Here is a third point. Now let us carefully attend to the sense of these passages. “Thou didst draw me,” He says, “out of the womb.” Now what is it which is *drawn*, if it be not that which adheres, that which is firmly fastened to anything from which it is drawn in order to be sundered? If He clove not to the womb, how could He have been drawn from it? If He who clove thereto was drawn from it, how could He have adhered to it, if it were not that, all the while He was in the womb, He was tied to it, as to His origin, by the umbilical cord, which communicated growth to Him from the matrix? Even when one strange matter amalgamates with another, it becomes so entirely incorporated with that with which it amalgamates, that when it is drawn

⁹³ Tertullian [born 145, died 220], Chapter 20: “Christ Born of a Virgin, of Her Substance. The Physiological Facts of His Real and Exact Birth of a Human Mother, as Suggested by Certain Passages of Scripture”, contained in “5. On the Flesh of Christ” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 969-970, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁹⁴ CIC: Terullian [145 AD, 220 AD] is addressing issues of metaphysics in Greek culture. Ideas of Plato [428 BC, 347 BC] were introduced about 600 years earlier, about the time of Ezra and Judea’s statehood. This is similar to a person in 2000 AD writing about concepts popularized in 1400 AD., about the time of John Wycliffe.

off from it, it carries with it some part of the body from which it is torn, as if in consequence of the severance of the union and growth which the constituent pieces had communicated to each other. But what were His “mother’s breasts” which He mentions? No doubt they were those which He sucked. Midwives, and doctors, and naturalists, can tell us, from the nature of women’s breasts, whether they usually flow at any other time than when the womb is affected with pregnancy, when the veins convey therefrom the blood of the lower parts to the *mamilla*, and in the act of transference convert the secretion into the nutritious substance of milk. Whence it comes to pass that during the period of lactation the monthly issues are suspended. But if the Word was made flesh of Himself without any communication with a womb, no mother’s womb operating upon Him with its usual function and support, how could the lacteal fountain have been conveyed (from the womb) to the breasts, since (the womb) can only effect the change by actual possession of the proper substance? But it could not possibly have had blood for transformation into milk, unless it possessed the causes of blood also, that is to say, the severance (by birth) of its own flesh from the mother’s womb. Now it is easy to see what was the novelty of Christ’s being born of a virgin. It was simply this, that (He was born) of a virgin in the real manner which we have indicated, in order that our regeneration might have virginal purity, — spiritually cleansed from all pollutions through Christ, who was Himself a virgin, even in the flesh, in that He was born of a virgin’s flesh.

The Sign for “God With Us” is “A Virgin Shall Conceive and Bear a Son”⁹⁵

But that we may not seem, because of a Hebrew word, to endeavor to persuade those who are unable to determine whether they ought to believe it or not, that the prophet spoke of this man being born of a virgin, because at his birth these words, “God with us,” were uttered, let us make good our point from the words themselves. The Lord is related to have spoken to Ahaz thus: “Ask a sign for thyself from the LORD thy God, either in the depth or height above;” and afterwards the sign is given, Behold, a virgin shall conceive, and bear a son.” What kind of sign, then, would that have been — a young woman who was not a virgin giving birth to a child? And which of the two is the more appropriate as the mother of Immanuel (i.e., “God with us”), — whether a woman who has had intercourse with a man, and who has conceived after the manner of women, or one who is still a pure and holy virgin? Surely it is appropriate only to the latter to produce a being at whose birth it is said, “God with us.”

⁹⁵ Origen [Born 185, Died 254 AD], in Chapter 35, of Book 1 of *Origen Against Celsus*, in Origen, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 790, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

ELIZABETH MOTHER OF JOHN THE BAPTIST

In Lauding John the Baptist, Jesus Emphasized John was Greatest in the Category of Those Born of Women⁹⁶

The Lord had exalted John above him (by the testimony) saying, "Among them who are born of women *there is none greater than John the Baptist.*"

WOMEN DURING JESUS' MINISTRY

Jesus Chose a Woman for Healing Teach the Purpose of Sabbath is to Glorify God⁹⁷

2. For the Lord vindicated Abraham's posterity by loosing them from bondage and calling them to salvation, as He did in the **case of the woman whom He healed**, saying openly to those who had not faith like Abraham, "Ye hypocrites, doth not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? And **ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath-days?**" It is clear therefore, that He loosed and vivified those who believe in Him as Abraham did, doing nothing contrary to the law when He healed upon the Sabbath-day.

Women Supported and Cared for Jesus⁹⁸

The fact that **certain rich women clave to Christ, "which ministered unto Him of their substance,"**⁹⁹ amongst whom was the **wife of the king's steward**, is a subject of prophecy. By Isaiah *the Lord* called these wealthy ladies — "Rise up, ye women

⁹⁶ Tertullian [born 145, died 220], Chapter 12: "Of the Necessity of Baptism to Salvation", of "2. On Baptism" of *Tertullian: Part Third*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 1224, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁹⁷ Irenaeus [120-202 AD], Chapter 8: "Vain Attempts of Marcion and His Followers, Who Exclude Abraham from the Salvation Bestowed by Christ, Who Liberated not Only Abraham, but the Seed of Abraham, by Fulfilling and not Destroying the Law When He Healed on the Sabbath Day", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 939, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁹⁸ Tertullian [born 145, died 220], Chapter 19: "The Rich Women of Piety Who Followed Jesus Christ's Teaching by Parables. The Marcionite Cavil Derived from Christ's Remark, When Told of His Mother and His Brethren. Explanation of Christ's Apparent Rejection [of] Them.", of Book 4, contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 677, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁹⁹ Luke 8:2-3. "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

that are at ease, and hear my voice”¹⁰⁰ — that He might prove them first as disciples, and then as assistants and helpers: “Daughters, hear my words in hope; this day of the year cherish the memory of, in labor with hope.” For it was “in labor” that they followed Him, and “with hope” did they minister to Him.¹⁰¹

WOMEN AND JESUS’ DEATH AND RESURRECTION

Women Present with Disciples for Eschatological Discourse and Announcement of Passion and Resurrection¹⁰²

But at no time even after His resurrection did He reveal Himself to them as any other than what, on their own showing, they had always thought Him to be. He pointedly reproached them: “O fools, and slow of heart in not believing that which He spake unto you.”¹⁰³ By saying this, He proves that He does not belong to the rival god, but to the same God. For the same thing was said by the angels to the women: “Remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered up, and be crucified, and on the third day rise again.” “Must be delivered up;”¹⁰⁴ and why, except that it was so written by God the Creator? He therefore upbraided them, because they were offended solely at His passion, and because they doubted of the truth of the resurrection which had been reported to them by the women, whereby (they showed that) they had not believed Him to have been the very same as they had thought Him to be. Wishing, therefore, to be believed by them in this wise, He declared Himself to be just what they had deemed Him to be — the Creator’s Christ, the Redeemer of Israel. But as touching the reality of His body, what can be plainer? When they were doubting whether He were not a phantom — nay, were supposing that He was one — He says to them, “Why are ye troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; for a spirit hath not bones, as ye see me have.”

¹⁰⁰ Isaiah 32:9 – 18. {CIC: It is not clear from IS 32:10-18 that this passage is a call to rich women to be disciples, assistants, and helpers.} {IS 32:9. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. 10: Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. }

¹⁰¹ Mark 15:40-41. Women ministered unto Jesus.

¹⁰² Tertullian [born 145, died 220], Chapter 43: “Conclusions. Jesus as the Christ of the Creator Proved from the Events of the Last Chapter of St. Luke. The Pious Women at the Sepulcher. The Angels at the Resurrection. The Manifold Appearances of Christ After the Resurrection. His Mission of the Apostles Amongst All Nations. All Shown to be In Accordance with the Wisdom of the Almighty Father, as Indicated in Prophecy. The Body of Christ After Death No Mere Phantom. Marcion’s Manipulation of the Gospel On This Point.”, of Book 4, contained in “2. The Five Books Against Marcion” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 757, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁰³ Luke 24:6

¹⁰⁴ See also Matthew 26:1-2. Jesus started speaking this last set of sayings at the beginning of Matthew chapter 24. The women were present for the discourses of Matthew chapters 24 and 25, since Luke 24:6 tells us the women heard Matthew 26:1-2.

Women Saw Angels as Witnesses to Christ's Resurrection¹⁰⁵

It was very meet that the man who buried the Lord should thus be noticed in prophecy, and thenceforth be "blessed;" since **prophecy does not omit the (pious) office of the women** who resorted before daybreak to the sepulcher with the spices which they had prepared. For of this incident it is said by Hosea: "To seek my face they will watch till daylight, saying unto me, Come, and let us return to the Lord: for He hath taken away, and He will heal us; He hath smitten, and He will bind us up; after two days will He revive us: in the third day He will raise us up." For who can refuse to believe that these words often revolved in the thought of those women between the sorrow of that desertion with which at present they seemed to themselves to have been smitten by the Lord, and the hope of the resurrection itself, by which they rightly supposed that all would be restored to them? But when **"they found not the body (of the Lord Jesus),"** "His sepulture was removed from the midst of them," according to the prophecy of Isaiah. **"Two angels however, appeared there."** For just so many honorary companions were required by the word of God, which usually prescribes **"two witnesses."** Moreover, **the women, returning from the sepulcher, and from this vision of the angels,¹⁰⁶ were foreseen by Isaiah,** when he says, **"Come, ye women, who return from the vision;"¹⁰⁷¹⁰⁸** that is, "come," to report the resurrection of the Lord.

¹⁰⁵ Tertullian [born 145, died 220], Chapter 43: "Conclusions. Jesus as the Christ of the Creator Proved from the Events of the Last Chapter of St. Luke. The Pious Women at the Sepulcher. The Angels at the Resurrection. The Manifold Appearances of Christ After the Resurrection. His Mission of the Apostles Amongst All Nations. All Shown to be In Accordance with the Wisdom of the Almighty Father, as Indicated in Prophecy. The Body of Christ After Death No Mere Phantom. Marcion's Manipulation of the Gospel On This Point.", of Book 4, contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 756, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁰⁶ Luke 24:9-11

¹⁰⁷ Isaiah 21:10-12 ? "That which I have heard of the LORD of hosts, the God of Israel, have I declared unto you. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." {CIC: I have not found a good match from Isaiah that matches this reference.}

¹⁰⁸ Isaiah 27:11. "When the boughs thereof are withered, they shall be broken off; the women shall come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have compassion upon them, and he that formed them will show them no favor." Reference tag from <http://www.ccel.org/ccel/schaff/anf03.v.iv.v.xliii.html> {CIC: Sorry. I do not understand how this relates to the context of the passage by Tertullian.}

Origen says Celsus Acknowledges Women Came to Tomb¹⁰⁹

The statement of Celsus...

There came an angel to the tomb of this said being — according to some, indeed, one, but according to others, two — who answered the women that he had arisen. For the Son of God could not himself, as it seems, open the tomb, but needed the help of another to roll away the stone.

Women Saw Two Angels Inside the Tomb on Resurrection Morning¹¹⁰

Proceeding immediately after to mix up and compare with one another things that are dissimilar, and incapable of being united, he subjoins to his statement regarding the sixty or seventy angels who came down from heaven, and who, according to him, shed fountains of warm water for tears, the following: “It is related also that there came to the tomb of Jesus himself, according to some, two angels, according to others, one;” having failed to notice, I think, that Matthew and Mark speak of one, and Luke and John of two, which statements are not contradictory. For they who mention “one,” say that it was he who rolled away the stone from the sepulcher; while they who mention “two,” refer to those who appeared in shining raiment to the women that repaired to the sepulcher, or who were seen within sitting in white garments. Each of these occurrences might now be demonstrated to have actually taken place, and to be indicative of a figurative meaning existing in these “phenomena,” (and intelligible) to those who were prepared to behold the resurrection of the Word. Such a task, however, does not belong to our present purpose, but rather to an exposition of the Gospel.

Baptism by Disciples Valid Even Though Disciples had Imperfect Faith; Rebaptism Unnecessary¹¹¹

And in addition to these things, all the disciples also judged the declaration of the women who had seen the Lord after the resurrection to be idle tales; and some of themselves, when they had seen Him, believed not, but doubted; and they who were not then present believed not at all until they had been subsequently by the Lord Himself in all ways rebuked and reproached; because

¹⁰⁹ Origen [Born 185, Died 254 AD], in Chapter 52, of Book 5 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1120, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹⁰ Origen [Born 185, Died 254 AD], in Chapter 56, of Book 5 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 1123-1124, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹¹ “Anonymous Treatise on Rebaptism”, *Appendix*, collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1334, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

His death had so offended them that they thought that He had not risen again, who they had believed ought not to have died, because contrary to their belief He had died once. And thus, as far as concerns the disciples themselves, they are found to have had a faith neither sound nor perfect in such matters as we have referred to; and what is much more serious, they moreover baptized others, as it is written in the Gospel according to John.

WOMEN AFTER THE ASCENSION

First Address by Luke and Paul at Philippi was to Women¹¹²

{Page 872} And then he {Luke} carefully indicates all the rest of their {Luke and Paul} journey as far as Philippi, and how they delivered their first address: “for, sitting down,” he says, “we {Luke and Paul} spake unto the women who had assembled;” and certain believed, even a great many.

{page 873} I {Paul} have not shunned to declare unto you all the counsel of God. Take heed, therefore, both to yourselves, and to all the flock over which the Holy Ghost has placed you as bishops, to rule the Church of the Lord

{Page 875} No persons of common sense can permit them to receive some things recounted by Luke as being true, and to set others aside, as if he had not known the truth. And if indeed Marcion’s followers reject these, they will then possess no Gospel; for, curtailing that according to Luke, as I have said already, they boast in having the Gospel [in what remains]. But the followers of Valentinus must give up their utterly vain talk; for they have taken from that [Gospel] many occasions for their own speculations

{CIC: The first address by Luke and Paul was to women. Paul declared to bishops all the counsel of God he had received. Luke could have provided correction to Paul’s writings if Paul had erred greatly. It is an error to discount the careful and orderly observant witness of physician Luke and then speculate based on an incomplete reception of God’s counsel.}

¹¹² Irenaeus [120-202 AD], Chapter 14: “If Paul had Known any Mysteries Unrevealed to the Other Apostles, Luke, His Constant Companion and Fellow Traveler, Could not have been Ignorant of Them; Neither Could the Truth have Possibly Lain Hid from Him, Through Whom Alone We Learn Many and Most Important Particulars of the Gospel History”, of “Book 3”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 872, 873, 875, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Susanna Supported Disciples from Her Own Possessions¹¹³

For it is related in the Gospels, that there were certain women who had been healed of their diseases, among whom also was Susanna¹¹⁴, who from their own possessions afforded the disciples the means of support. And who is there among philosophers, that, when devoting himself to the service of his acquaintances, is not in the habit of receiving from them what is needful for his wants? Or is it only in them that such acts are proper and becoming; but when the disciples of Jesus do the same, they are accused by Celsus of obtaining their livelihood by disgraceful importunity?

Apostles and Disciples Continued in Prayer with Women and Mary After Ascension¹¹⁵

Thus also we find that the apostles, with the disciples, prayed after the Lord's ascension: "They all," says the Scripture, "continued with one accord in prayer, with the women, and Mary who was the mother of Jesus, and with His brethren." They continued with one accord in prayer, declaring both by the urgency and by the agreement of their praying, that God, "who maketh men to dwell of one mind in a house," only admits into the divine and eternal home those among whom prayer is unanimous.

MARTYRDOM AMONG PAGANS

Examples of Martyrdom Among Pagans¹¹⁶

Since, then, not only the Aesopians, and Macedonians, and the Lacedaemonians {Spartans¹¹⁷} endured when subjected to torture, as Eratosthenes¹¹⁸ says in his

¹¹³ Origen [Born 185, Died 254 AD], in Chapter 65, of Book 1 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 821-822, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹⁴ Luke 8:3

¹¹⁵ Cyprian [Born 200, Died 258 AD], Paragraph 8 in Treatise 4: "On the Lord's Prayer", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 920, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹⁶ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: "Women as Well as Men, Slaves as Well as Freeman, Candidates for the Martyr's Crown", in "Book 4" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 836, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹¹⁷ Lacedaemon, Oxford English Dictionary, Second Edition

¹¹⁸ Greek scientist and philosopher [276 – 194 BC]. Born in Cyrene, Libya, died in Alexandria, Egypt. First known person to estimate the circumference of the earth. (Encyclopaedia Britannica 2003, Deluxe Edition CD-ROM)

work, *On Things Good and Evil*; but also Zeno of Elea¹¹⁹ {Velia, Italy}¹²⁰, when subjected to compulsion to divulge a secret, held out against the tortures, and confessed nothing; who, when expiring, bit out his tongue and spat it at the tyrant,¹²¹ whom some term Nearchus, and some Demulus. Theodotus the Pythagorean acted also similarly, and Paulus the friend of Lacydes, as Timotheus of Pergamus says in his work on *The Fortitude* of Philosophers, and Achaicus in *The Ethics*. Posthumus also, the Roman, when captured by Peucetion, did not divulge a single secret; but putting his hand on the fire, held it to it as if to a piece of brass, without moving a muscle of his face.

...

Neither, then, the hope of happiness nor the love of God takes what befalls ill, but remains free, although thrown among the wildest beasts or into the all-devouring fire; though racked with a tyrant's tortures. Depending as it does on the divine favor, it ascends aloft unenslaved, surrendering the body to those who can touch it alone.

Pagans, Including Women, Endured Torture and Death for Virtue¹²²

As to women, there is a famous case at hand: the violated Lucretia¹²³, in the presence of her kinsfolk, plunged the knife into herself, that she might have glory for her chastity. Mucius burned his right hand on an altar, that this deed of his might dwell in fame. The philosophers have been outstripped, — for instance Heraclitus, who, smeared with cowdung, burned himself; and Empedocles, who leapt down into the fires of Aetna; and Peregrinus, who not long ago threw himself on the funeral pile¹²⁴. For women even have despised the flames. Dido did so, lest, after the death of a husband very dear to her, she should be compelled to marry again; and so did the wife of Hasdrubal, who, Carthage being on fire, that she might not behold her husband suppliant at Scipio's feet,

¹¹⁹ Greek mathematician and philosopher known for Zeno's Paradoxes. [495-430 BC]. (Encyclopaedia Britannica 2003, Deluxe Edition CD-ROM). See <http://mathworld.wolfram.com/ZenosParadoxes.html>

¹²⁰ The Internet Encyclopedia of Philosophy, <http://www.iep.utm.edu/z/zenoelea.htm>

¹²¹ Plutarch [46 – 120 AD], *Plutarch's Morals*, Arthur Richard Shilleto (translator), page 220 (1888).

Project Gutenberg, "<http://www.gutenberg.org/etext/23639>" retrieved 11 Feb 2009.

¹²² Tertullian [born 145, died 220], Chapter 4, of "4. Ad Martyras" of *Tertullian: Part Third*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 1258-1259, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹²³ "Legendary heroine of ancient Rome. According to tradition, she was the beautiful and virtuous wife of the nobleman Lucius Tarquinius Collatinus. Her tragedy began when she was raped by Sextus Tarquinius, son of Lucius Tarquinius Superbus, the tyrannical Etruscan king of Rome. After exacting an oath of vengeance against the Tarquins from her father and her husband, she stabbed herself to death. Lucius Junius Brutus then led the enraged populace in a rebellion that drove the Tarquins from Rome. The event (traditionally dated 509 BC) marks the foundation of the Roman Republic." Encyclopaedia Britannica 2003, Deluxe Edition CD-ROM.

¹²⁴ Peregrinus Proteus, (100, 165 AD). "Greek Cynic philosopher remembered for his spectacular suicide—he cremated himself on the flames of the Olympic Games in 165" in the presence of many spectators, including Lucian. Encyclopaedia Britannica 2003, Deluxe Edition CD-ROM. Tertullian was 20 years old when this occurred.

rushed with her children into the conflagration, in which her native city was destroyed. Regulus, a Roman general, who had been taken prisoner by the Carthaginians, declined to be exchanged for a large number of Carthaginian captives, choosing rather to be given back to the enemy. He was crammed into a sort of chest; and, everywhere pierced by nails driven from the outside, he endured so many crucifixions. Woman has voluntarily sought the wild beasts, and even asps, those serpents worse than bear or bull, which Cleopatra applied to herself, that she might not fall into the hands of her enemy. But the fear of death is not so great as the fear of torture. And so the Athenian courtesan succumbed to the executioner, when, subjected to torture by the tyrant for having taken part in a conspiracy, still making no betrayal of her confederates, she at last bit off her tongue and spat it in the tyrant's face, that he might be convinced of the uselessness of his torments, however long they should be continued. Everybody knows what to this day is the great Lacedaemonian solemnity — the *diamastugwsiv*, or scourging; in which sacred rite the Spartan youths are beaten with scourges before the altar, their parents and kinsmen standing by and exhorting them to stand it bravely out. For it will be always counted more honorable and glorious that the soul rather than the body has given itself to stripes. But if so high a value is put on the earthly glory, won by mental and bodily vigor, that men, for the praise of their fellows, I may say, despise the sword, the fire, the cross, the wild beasts, the torture; these surely are but trifling sufferings to obtain a celestial glory and a divine reward. If the bit of glass is so precious, what must the true pearl be worth? Are we not called on, then, most joyfully to lay out as much for the true as others do for the false?

{CIC: Martyrdom for virtuous cause was known to pagans before the Roman Persecution of Christians. The extent of persecution for faith was exceeded only by the Jewish Holocaust of World War II, and perhaps deaths of first born of Egypt, and of the Slaughter of the Innocents after the birth of Jesus.}

THE GREAT PERSECUTIONS: TORTURE AND MARTYRDOM

The Women Danaids and Dircae Persecuted¹²⁵

To these men who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids and Dircae, being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with steadfastness, and though weak in body, received a noble reward.

¹²⁵ Clement [30 – 100 AD], Chapter 6: “Continuation. Several Other Martyrs” of “The First Epistle of Clement to the Corinthians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 18, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women and Children Suffered Martyrdom¹²⁶

An example of what a noble army of **martyrs, women and children included**, suffered in those days “for the testimony of Jesus.”

Introduction to The Martyrdom of Perpetua and Felicitas¹²⁷

Perpetua and Felicitas suffered martyrdom in the reign of Septimius Severus, about the year **202 A.D.** Tertullian mentions Perpetua, and a further clue to the date is given in the allusion to the birthday of “Geta the Caesar,” the son of Septimius Severus. There is therefore, good reason for rejecting the opinion held by some, that they suffered under Valerian and Gallienus. Some think that they suffered at Tuburbium in Mauritania; but **the more general opinion is, that Carthage was the scene of their martyrdom.**

Details of Martyrdom of the Women, Perpetua and Felicitas, in 202AD¹²⁸**CHAPTER 5**

ARGUMENT. *Secundulus dies in the prison. Felicitas is pregnant, but with many prayers she brings forth in the eighth month without suffering. The courage of Perpetua and of Saturus unbroken*

- 1.** The above were the more eminent visions of the blessed martyrs Saturus and Perpetua themselves, which they themselves committed to writing. But God called Secundulus, while he has yet in the prison, by an earlier exit from the world, not without favor, so as to give a respite to the beasts. Nevertheless, even if his soul did not acknowledge cause for thankfulness, assuredly his flesh did.
- 2.** But respecting **Felicitas** (for to her also the Lord’s favor approached in the same way), when she had already gone eight months with child (for she had been pregnant when she was apprehended), **as the day of the exhibition was drawing near, she was in great grief lest on account of her pregnancy she should be delayed, — because pregnant women are not allowed to be publicly punished, — and lest she should shed her sacred and guiltless blood among some who had**

¹²⁶ A. Cleveland Coxe, “Introductory Note to the Epistle Concerning the Martyrdom of Polycarp”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 77, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), The Master Christian Library, Version 5, AGES Digital Software (1997).

¹²⁷ R. E. Wallis, Introduction to “The Passion of the Holy Martyrs Perpetua and Felicitas”, in “5. Appendix” of *Tertullian: Part Third*, R. E. Wallis (translator), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 1261, Volume 3 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹²⁸ Tertullian [born 145, died 220], Chapters 5 and 6 of “The Passion of the Holy Martyrs Perpetua and Felicitas”, in “5. Appendix” of *Tertullian: Part Third*, R. E. Wallis (translator), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 1271-1276, Volume 3 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

been wicked subsequently. Moreover, also, her fellow-martyrs were painfully saddened lest they should leave so excellent a friend, and as it were companion, alone in the path of the same hope. Therefore, joining together their united cry, they poured forth their prayer to the Lord three days before the exhibition. Immediately after their prayer her pains came upon her, and when, with the difficulty natural to an eight months' delivery, in the labor of bringing forth she was sorrowing, some one of the servants of the *Cataractarii* said to her, "You who are in such suffering now, what will you do when you are thrown to the beasts, which you despised when you refused to sacrifice?" And she replied, "Now it is I that suffer what I suffer; but then there will be another in me, who will suffer for me, because I also am about to suffer for Him." Thus she brought forth a little girl, which a certain sister brought up as her daughter.

3. Since then the Holy Spirit permitted, and by permitting willed, that the proceedings of that exhibition should be committed to writing, although we are unworthy to complete the description of so great a glory; yet we obey as it were the command of the most blessed *Perpetua*, nay her sacred trust, and add one more testimony concerning her constancy and her loftiness of mind. While they were treated with more severity by the tribune, because, from the intimations of certain deceitful men, he feared lest they should be withdrawn from the prison by some sort of magic incantations, *Perpetua* answered to his face, and said, "Why do you not at least permit us to be refreshed, being as we are objectionable to the most noble Caesar, and having to fight on his birthday? Or is it not your glory if we are brought forward fatter on that occasion?" The tribune shuddered and blushed, and commanded that they should be kept with more humanity, so that permission was given to their brethren and others to go in and be refreshed with them; even the keeper of the prison trusting them now himself.

4. Moreover, on the day before, when in that last meal, which they call the free meal, they were partaking as far as they could, not of a free supper, but of an *agape*; with the same firmness they were uttering such words as these to the people, denouncing *against them* the judgment of the Lord, bearing witness to the felicity of their passion, laughing at the curiosity of the people who came together; while *Saturus* said, "Tomorrow is not enough for you, for you to behold with pleasure that which you hate. Friends today, enemies tomorrow. Yet note our faces diligently, that you may recognize them on that day of judgment." Thus all departed thence astonished, and from these things many believed.

CHAPTER 6

ARGUMENT. *From the prison they are led forth with joy into the amphitheater, especially Perpetua and Felicitas. All refuse to put on profane garments. They are scourged, they are thrown to the wild beasts. Saturus twice is unhurt. Perpetua and Delicitas are thrown down; they are called back to the Sanavlvvarian gate. Saturus wounded by a leopard, exhorts the soldier. They kiss one another, and are slain with the sword*

1. The day of their victory shone forth, and they proceeded from the prison into the amphitheater, as if to an assembly, joyous and of brilliant countenances; if perchance shrinking, it was with joy, and not with fear. Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after childbirth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing — the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres — that noble-minded woman resisted even to the end with constancy. For she said, “We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you.” Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Satorus uttered threatenings against the gazing people about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, “Thou judgest us,” say they, “but God will judge thee.” At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the *venatores*. And they indeed rejoiced that they should have incurred any one of their Lord’s passions.

2. But He who had said, “Ask, and ye shall receive,” gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more glorious crown. Therefore in the beginning of the exhibition he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Satorus, however, held nothing in greater abomination than a bear; but he imagined that he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Satorus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Satorus for the second time is recalled unhurt.

3. Moreover, for the young women the devil prepared a very fierce cow, provided especially for that purpose contrary to custom, rivaling their sex also in that of the beasts. And so, stripped and clothed with nets, they were led forth. The populace shuddered as they saw one young woman of delicate frame, and another with breasts still dropping from her recent childbirth. So, being recalled, they are unbound. Perpetua is first led in. She was tossed, and fell on her loins;

and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering. Then she was called for again, and bound up her disheveled hair; for it was not becoming for a martyr to suffer with disheveled hair, lest she should appear to be mourning in her glory. So she rose up; and when she saw Felicitas crushed, she approached and gave her her hand, and lifted her up. And both of them stood together; and the brutality of the populace being appeased, they were recalled to the Sanavivarian gate. Then Perpetua was received by a certain one who was still a catechumen, Rusticus by name, who kept close to her; and she, as if aroused from sleep, so deeply had she been in the Spirit and in an ecstasy, began to look round her, and to say to the amazement of all, "I cannot tell when we are to be led out to that cow." And when she had heard what had already happened, she did not believe it until she had perceived certain signs of injury in her body and in her dress, and had recognized the catechumen. Afterwards causing that catechumen and the brother to approach, she addressed them, saying, "Stand fast in the faith, and love one another, all of you, and be not offended at my sufferings."

4. The same Satorius at the other entrance exhorted the soldier Pudens, saying, "Assuredly here I am, as I have promised and foretold, for up to this moment I have felt no beast. And now believe with your whole heart. Lo, I am going forth to that beast, and I shall be destroyed with one bite of the leopard." And immediately at the conclusion of the exhibition he was thrown to the leopard; and with one bite of his he was bathed with such a quantity of blood, that the people shouted out to him as he was returning, the testimony of his second baptism, "Saved and washed, saved and washed." Manifestly he was assuredly saved who had been glorified in such a spectacle. Then to the soldier Pudens he said, "Farewell, and be mindful of my faith; and let not these things disturb, but confirm you." And at the same time he asked for a little ring from his finger, and returned it to him bathed in his wound, leaving to him an inherited token and the memory of his blood. And then lifeless he is cast down with the rest, to be slaughtered in the usual place. And when the populace called for them into the midst, that as the sword penetrated into their body they might make their eyes partners in the murder, they rose up of their own accord, and transferred themselves whither the people wished; but they first kissed one another, that they might consummate their martyrdom with the kiss of peace. The rest indeed, immovable and in silence, received the sword-thrust; much more Satorius, who also had first ascended the ladder, and first gave up his spirit, for he also was waiting for Perpetua. But Perpetua, that she might taste some pain, being pierced between the ribs, cried out loudly, and she herself placed the wavering right hand of the youthful gladiator to her throat. Possibly such a woman could not have been slain unless she herself had willed it, because she was feared by the impure spirit. O most brave and blessed martyrs! O truly called and chosen unto the glory of our Lord Jesus Christ! whom whoever magnifies, and honors, and

adores, assuredly ought to read these examples for the edification of the Church, not less than the ancient ones, so that new virtues also may testify that one and the same Holy Spirit is always operating even until now, and God the Father Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever. Amen.

Conduct of Christians Being Tortured¹²⁹

ARGUMENT: *Tortures most unjustly inflicted for the confession of Christ's name are spectacles worthy of god. A comparison instituted between some of the bravest of the heathens and the holy martyrs. He declares that Christians do not present themselves at public shows and processions, because they know them, with the greatest certainty, to be no less impious than cruel.*

Yet boys and young women among us treat with contempt crosses and tortures, wild beasts, and all the bugbears of punishments, with the inspired patience of suffering.

Praise for Women Facing Martyrdom¹³⁰

ARGUMENT. — *He consoles Rogatianus and his colleagues, the confessors in prison, and gives them courage by the example of the martyrs Rogatianus the elder and Felicissimus. The letter itself indicates that it was written in exile*

3. Blessed women also, who are established with you in the same glory of confession, **who, maintaining the Lord's faith, and braver than their sex,** not only themselves are near to the crown of glory, but have afforded an **example to other women by their constancy!**

Women Themselves and as Mothers Suffer in Persecution¹³¹

And **in Isaiah seven women lay hold on one man, whose name they ask to be called upon them.**¹³² And the Apostle Paul, who refers to this lawful and certain

¹²⁹ Minucius Felix [210 AD], Chapter 37 in *The Octavius of Minucius Felix*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 388, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹³⁰ Cyprian [Born 200, Died 258 AD], Paragraph 3 in Epistle 80: "Cyprian to Sergius, Rogatianus, and the Other Confessors in Prison", of *The Epistles of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 840, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹³¹ Cyprian [Born 200, Died 258 AD], Treatise 11: "Exhortation to Martyrdom, Addressed to Fortunatus", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1029 & 1031, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

number, writes to the seven churches. And in the Apocalypse the Lord directs His divine and heavenly precepts to the seven churches and their angels, which number is now found in this case, in the seven brethren, that a lawful consummation may be completed. With the seven children is manifestly associated also the mother, their origin and root, who subsequently begat seven churches, she herself having been first, and alone founded upon a rock by the voice of the Lord.

...

After this the mother also dies with her children;¹³³ for neither was anything else becoming, than that she who had born and made martyrs, should be joined in the fellowship of glory with them, and that she herself should follow those whom she had sent before to God.

Maidens and Aged Matrons Among Martyrs¹³⁴

1. But it would be a superfluous task for me to mention by name our (martyr) friends, who are numerous and at the same time unknown to you. Only understand that they include men and women, both young men and old, both maidens and aged matrons, both soldiers and private citizens, — every class and every age, of whom some have suffered by stripes and fire, and some by the sword, and have won the victory and received their crowns.

Women Tortured and Executed: Ammonarium, Mercuria, Dionysia, and Another¹³⁵

6. And along with these there were four women. Among them was Ammonarium, a pious virgin, who was tortured for a very long time by the judge in a most relentless manner, because she declared plainly from the first that she would utter none of the things which he commanded her to repeat; and after she had made good her profession she was led off to execution. The others were the most venerable and aged Mercuria, and Dionysia, who had been the mother of many children, and yet did not love her offspring better than her Lord. These, when the governor was ashamed to subject them any further to profitless

¹³² Isaiah 4:1

¹³³ CIC: Events in the full passage are worse than anything reported in the news about what Iraqis did to each other under Saddam Hussein and the early years of the Iraq war of 2003-2009.

¹³⁴ Dionysius [Born 200, Died 265 AD], Paragraph 1, Epistle 1: "To Domitius and Didymus", in *Part 6: Containing Epistles, or Fragments of Epistles*, in *Dionysius*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 186, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹³⁵ Dionysius [Born 200, Died 265 AD], Paragraph 6, Epistle 3: "To Fabius Bishop of Antioch", in *Part 6: Containing Epistles, or Fragments of Epistles*, in *Dionysius*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), pages 191-192, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

torments, and thus to see himself beaten by women, **died by the sword**, without more experience of tortures. For truly their champion Ammonarium had received tortures for them all.

Women Endure Torture for Faith¹³⁶

But in our case (not to speak of men), boys and **delicate women in silence overpower their torturers**, and **even the fire is unable to extort from them a groan.**

THE GREAT PERSECUTIONS: WOMEN CONFESSING FAITH IN CHRIST

Woman Among Those Confessing to be Christians to the Prefect Rusticus¹³⁷

Then said the prefect Rusticus to Chariton, "Tell me further, Chariton, are you also a Christian?" Chariton said, "I am a Christian by the command of God." Rusticus the prefect asked **the woman Charito**, "What say you, Charito?" **Charito said, "I am a Christian by the grace of God."** Rusticus said to Euelpistus, "And what are you?" Euelpistus, a servant of Caesar, answered, "I too am a Christian, having been freed by Christ; and by the grace of Christ I partake of the same hope." Rusticus the prefect said to Hierax, "And you, are you a Christian?" Hierax said, "Yes, I am a Christian, for I revere and worship the same God." Rusticus the prefect said, "Did Justin make you Christians?" Hierax said, "I was a Christian, and will be a Christian." And Paeon stood up and said, "I too am a Christian." Rusticus the prefect said, "Who taught you?" Paeon said, "From our parents we received this good confession." Euelpistus said, "I willingly heard the words of Justin. But from my parents also I learned to be a Christian." Rusticus the prefect said, "Where are your parents?" Euelpistus said, "In Cappadocia." Rusticus says to Hierax, "Where are your parents?" And he answered, and said, "Christ is our true father, and faith in Him is our mother; and my earthly parents died; and I, when I was driven from Iconium in Phrygia, came here." **Rusticus the prefect said to Liberianus, "And what say you? Are you a Christian, and**

¹³⁶ Lactantius [Born 260, Died 330 AD], Chapter 13: "Of the Increase and the Punishment of the Christians", of Book 5: "Of Justice", in *The Divine Institutes*, in Lactantius, William Fletcher (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor), page 303, Volume 7 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997). [Vol. 7, pages 2 and 3, both have "Apostolic" rather than "Apostolic". OED does not list "apostolic" as a valid current or archaic spelling.]

¹³⁷ Justin Martyr [110-165 AD], Chapter 3: "Examination of Chariton and Others", of "The Martyrdom of the Holy Martyrs", M. Dods (translator), in "Justin Martyr", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 612-613, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

unwilling to worship [the gods]?” Liberianus said, “I too am a Christian, for I worship and reverence the only true God.”

Women are Among the Praised for Refusing to Deny the Faith During Persecution¹³⁸

With the triumphing men come women also, who, while contending with the world, have also overcome their sex; and virgins also come with the double glory of their warfare, and boys transcending their years with their virtues.

FALSE CHARGES AGAINST CHRISTIANS

Charge of Christian Cannibalism; Pagan Abortion and Human Sacrifice¹³⁹

ARGUMENT: The story about Christians drinking the blood of an infant that they have murdered, is a barefaced calumny. But the gentiles, both cruelly expose their children newly born, and before they are born destroy them by a cruel abortion. Christians are neither allowed to see nor to hear of manslaughter.

“And now I should wish to meet him who says or believes that we are initiated by the slaughter and blood of an infant. Think you that it can be possible for so tender, so little a body to receive those fatal wounds; for any one to shed, pour forth, and drain that new blood of a youngling, and of a man scarcely come into existence? No one can believe this, except one who can dare to do it. And I see that you at one time expose your begotten children to wild beasts and to birds; at another, that you crush them when strangled with a miserable kind of death.

There are some women who, by drinking medical preparations, extinguish the source of the future man in their very bowels, and thus commit a parricide before they bring forth.¹⁴⁰ And these things assuredly come down from the teaching of your gods. For Saturn did not expose his children, but devoured them. With reason were infants sacrificed to him by parents in some parts of Africa, caresses and kisses repressing their crying, that a weeping victim might not be sacrificed. Moreover, among the Tauri of Pontus, and to the Egyptian Busiris, it was a sacred rite to immolate their guests, and for the Galli to slaughter to Mercury human, or rather inhuman, sacrifices. The Roman sacrificers buried living a Greek man and a Greek woman, a Gallic man and a Gallic woman; and to this day, Jupiter Latiaris is worshipped by them with murder; and, what is worthy of the son of Saturn, he is gorged with the blood of an evil and criminal man. I

¹³⁸ Cyprian [Born 200, Died 258 AD], Paragraph 2 in Treatise 3: “On the Lapsed”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 896, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹³⁹ Minucius Felix [210 AD], Chapter 30 in *The Octavius of Minucius Felix*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 378-379, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴⁰ CIC: The ancient version of RU-486 abortion medicine.

believe that he himself taught Catiline to conspire under a compact of blood, and Bellona to steep her sacred rites with a draught of human gore, and taught men to heal epilepsy with the blood of a man, that is, with a worse disease. They also are not unlike to him who devour the wild beasts from the arena, besmeared and stained with blood, or fattened with the limbs or the entrails of men. To us it is not lawful either to see or to hear of homicide; and so much do we shrink from human blood, that we do not use the blood even of eatable animals in our food.

Defense of Christians Against Charge of Sexual Immorality¹⁴¹

ARGUMENT: *The charge of our entertainments being polluted with incest, is entirely opposed to all probability, while it is plain that gentiles are actually guilty of incest. The banquets of Christians are not only modest, but temperate. In fact, incestuous lust is so unheard of, that with many even the modest association of the sexes gives rise to a blush*

“And of the incestuous banqueting, the plotting of demons has falsely devised an enormous fable against us, to stain the glory of our modesty, by the loathing excited by an outrageous infamy, that before inquiring into the truth it might turn men away from us by the terror of an abominable charge. It was thus your own Fronto acted in this respect: he did not produce testimony, as one who alleged a charge, but he scattered reproaches as a rhetorician. For these things have rather originated from your own nations. Among the Persians, a promiscuous association between sons and mothers is allowed. Marriages with sisters are legitimate among the Egyptians and in Athens. Your records and your tragedies, which you both read and hear with pleasure, glory in incests: thus also you worship incestuous gods, who have intercourse with mothers, with daughters, with sisters. With reason, therefore, is incest frequently detected among you, and is continually permitted. Miserable men, you may even, without knowing it, rush into what is unlawful: since you scatter your lusts promiscuously, since you everywhere beget children, since you frequently expose even those who are born at home to the mercy of others, it is inevitable that you must come back to your own children, and stray to your own offspring. Thus you continue the story of incest, even although you have no consciousness of your crime. But we maintain our modesty not in appearance, but in our heart we gladly abide by the bond of a single marriage; in the desire of procreating, we know either one wife, or none at all. We practice sharing in banquets, which are not only modest, but also sober: for we do not indulge in entertainments nor prolong our feasts with wine; but we temper our joyousness with gravity, with chaste discourse, and with body even more chaste (divers of us unviolated) enjoy rather than make a boast of a perpetual virginity of a body. So far, in fact, are

¹⁴¹ Minucius Felix [210 AD], Chapter 31 in *The Octavius of Minucius Felix*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 380-381, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

they from indulging in incestuous desire, that with some **even the (idea of a) modest intercourse of the sexes causes a blush**. Neither do we at once stand on the level of the lowest of the people, if we refuse your honors and purple robes; and we are not fastidious, if we all have a discernment of one good, but are assembled together with the same quietness with which we live as individuals; and we are not garrulous in corners, although you either blush or are afraid to hear us in public. And that day by day the number of us is increased, is not a ground for a charge of error, but is a testimony which claims praise; for, in a fair mode of life, our actual number both continues and abides undiminished, and strangers increase it. Thus, in short, we do not distinguish our people by some small bodily mark, as you suppose, but easily enough by the sign of innocence and modesty. Thus we love one another, to your regret, with a mutual love, because we do not know how to hate. Thus we call one another, to your envy, brethren: as being men born of one God and Parent, and companions in faith, and as fellow-heirs in hope. You, however, do not recognize one another, and you are cruel in your mutual hatreds; nor do you acknowledge one another as brethren, unless indeed for the purpose of fratricide.

Pagans Think Cannibalism and Sexual Promiscuity Wrong¹⁴²

After these things, **Celsus** appears to me to act like those who, in their intense hatred of the Christians, maintain, in the presence of those who are utterly ignorant of the Christian faith, that they have actually **ascertained that Christians devour the flesh of infants, and give themselves without restraint to sexual intercourse with their women.**¹⁴³ Now, as these statements have been condemned as falsehoods invented against the Christians, and this admission made by the multitude and those altogether aliens to our faith; so would the following statements of Celsus be found to be calumnies invented against the Christians, where he says that “he has seen in the hands of certain presbyters belonging to our faith barbarous books, containing the names and marvelous doings of demons;” asserting further, that “these presbyters of our faith professed to do no good, but all that was calculated to injure human beings.”

¹⁴² Origen [Born 185, Died 254 AD], in Chapter 40, of Book 6 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1170, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴³ CIC: Remember what Romans believed about the gods that they worshipped, and the rites of their temples. Even if Celsus understood his accusations were false, the fact that he used these as accusations demonstrates he thinks these are wrong, and he expects other heathens to believe likewise.

THE GREAT PERSECUTIONS AND SALVATION

Women as well as Men, Once Reputed Faithful and Prudent, have Rejected God¹⁴⁴

How comes it to pass, (they ask), that this woman or that man, who were the most faithful, the most prudent, and the most approved in the church, have gone over to the other side?

Only One Who Perseveres Even to the End is a Christian¹⁴⁵

But what if a bishop, if a deacon, if a widow, if a virgin, if a doctor, if even a martyr, have fallen from the rule (of faith), will heresies on that account appear to possess the truth? Do we prove the faith by the persons, or the persons by the faith? No one is wise, no one is faithful, no one excels in dignity, but the Christian; and no one is a Christian but he who perseveres even to the end.

Departure From the Church Demonstrates Person Never Really Christians Anyway¹⁴⁶

We are surprised at seeing His churches forsaken by some men, although the things which we suffer after the example of Christ Himself, show us to be Christians. “They went out from us,” says (St. John,) “but they were not of us. If they had been of us, they would no doubt have continued with us.”

{CIC: This is consistent with “once saved, always saved” by asserting such people were never saved to begin with. It questions “assurance of salvation”, for such people may have the experience of emotional response believing they have that assurance.}

¹⁴⁴ Tertullian [born 145, died 220], Chapter 3: “Weak People Fall an Easy Prey to Heresy, Which Derives Strength from the General Frailty of Mankind. Eminent Men have Fallen from Faith; Saul, David, Solomon. The Constancy of Christ”, in “1. The Prescription Against Heretics” of *Tertullian: Part Second*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 438, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴⁵ Tertullian [born 145, died 220], Chapter 3: “Weak People Fall an Easy Prey to Heresy, Which Derives Strength from the General Frailty of Mankind. Eminent Men have Fallen from Faith; Saul, David, Solomon. The Constancy of Christ”, in “1. The Prescription Against Heretics” of *Tertullian: Part Second*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 438, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴⁶ Tertullian [born 145, died 220], Chapter 3: “Weak People Fall an Easy Prey to Heresy, Which Derives Strength from the General Frailty of Mankind. Eminent Men have Fallen from Faith; Saul, David, Solomon. The Constancy of Christ”, in “1. The Prescription Against Heretics” of *Tertullian: Part Second*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 438-439, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

HEROIC ACTS

Rahab

Rahab Acted on Faith and Hid Spies Sent by Joshua to Jericho¹⁴⁷

On account of her faith and hospitality, **Rahab the harlot** was saved. For when **spies were sent** by Joshua, the son of Nun, **to Jericho**, the king of the country ascertained that they were come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the **hospitable Rahab receiving them, concealed them** on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said “There came men unto thee who are to spy out our land; bring them forth, for so the king commands,” she answered them, “The two men whom ye seek came unto me, but quickly departed again and are gone,” thus not discovering the spies to them. Then she said to the men, “**I know assuredly that the Lord your God hath given you this city, for the fear and dread of you have fallen on its inhabitants.** When therefore ye shall have taken it, **keep ye me and the house of my father in safety.**” And they said to her, “It shall be as thou hast spoken to us. As soon, therefore, as thou knowest that we are at hand, thou shalt gather all thy family under thy roof, and they shall be preserved, but all that are found outside of thy dwelling shall perish.” Moreover, they gave her a sign to this effect, that she should hang forth from her house a **scarlet thread**. And thus they made it manifest **that redemption should flow through the blood of the Lord to all them that believe and hope in God. Ye see, beloved, that there was not only faith, but prophecy, in this woman.**

{CIC: Rahab knew by reason that the city would be conquered. She knew by faith that the Lord was the source of might making it happen. Where is the dividing line between prophecy and understanding what anyone can plainly see? What is the basis for attributing prophecy to Rahab?}

¹⁴⁷ Clement [30 – 100 AD], Chapter 12: “The Rewards of Faith and Hospitality. Rahab” of “The First Epistle of Clement to the Corinthians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 21-22, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Rahab Saved by Acting on Faith that God Will Win¹⁴⁸

Thus also did **Rahab** the harlot, while condemning herself, inasmuch as she was a Gentile, guilty of all sins, nevertheless **receive the three spies**, who were spying out all the land, and **hid them at her home**; [which three were] doubtless **[a type of] the Father and the Son, together with the Holy Spirit**. And when the entire city in which she lived fell to ruins at the sounding of the seven trumpets, Rahab the harlot was preserved, when all was over *[in ultimis]*, together with all her house, **through faith of the scarlet sign**; as the Lord also declared to those who did not receive His advent, — the Pharisees, no doubt, nullify **the sign of the scarlet thread, which meant the passover**, and the redemption and exodus of the people from Egypt, — when He said, “The publicans and the harlots go into the kingdom of heaven before you.”

Ester**Heroic Acts of Judith and Esther¹⁴⁹**

Many women also, being strengthened by the grace of God, have performed numerous manly exploits. The blessed **Judith**, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. **Esther** also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.

¹⁴⁸ Irenaeus [120-202 AD], Chapter 20: “That One God Formed All Things in the World, by Means of the Word and the Holy Spirit: and That Although He is to Us in This Life Invisible and Incomprehensible, Nevertheless He is not Unknown, Inasmuch as His Works Do Declare Him, and His Word has Shown that in Many Modes He may be Seen and Known”, of “Book 4”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 982, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁴⁹ Clement [30 – 100 AD], Chapter 55: “Examples of Such Love” of “The First Epistle of Clement to the Corinthians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 48-49, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Esther Risked Her Life to Save the Jews from Extermination¹⁵⁰

To bring forward some examples from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow-citizens [from destruction]. Many have gone forth from their own cities, that so sedition might be brought to an end within them. We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price which they received for themselves, they might provide food for others. **Many women also, being strengthened by the grace of God, have performed numerous manly exploits.** The blessed **Judith¹⁵¹**, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. **Esther** also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.

PROPHETESSES

Power and Inspiration of God Source of Hebrew Prophecy, Including Women Prophets¹⁵²

But **among the Hebrews the prophets were moved by the power and inspiration of God.** Before the law, Adam spoke prophetically in respect to the woman, and the naming of the creatures; Noah preached repentance; Abraham, Isaac, and Jacob gave many clear utterances respecting future and present things. Contemporaneous with the law, Moses and Aaron; and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samaeas, Jehu, Elias,

¹⁵⁰ Clement of Rome, Chapter 55: "Examples of Such Love", of *The First Epistle of Clement to the Corinthians*, in *The Epistles of Clement*, John Keith (translator), collected in *Original Supplement to the American Edition: The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, The Visio-Pauli, The Apocalypses of the Virgin and Sedrach, The Teatament of Abraham, The Acts of Xanthippe and Polyxena, The Narrative of Zosimus, The Apology of Aristides, The Epistle of Clement (Complete Text). Origen's Commentary on Matthew, Books I, II, and V-XIV*, pages 373-374, Volume 10 of *The Ante-Nicene Fathers*, Allan Menzies (editor), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁵¹ Apocraphyl, not historical.

¹⁵² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 21: "The Jewish Institutions and Laws of Far Higher Antiquity Than the Philosophy of the Greeks", in "Book 1" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 654-655, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Michaeas, Abdiu, Elisaeus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the angel among the twelve. These are, in all, thirty-five prophets. And of women (for these too prophesied), Sara, and Rebecca, and Mariam¹⁵³, and Debbora¹⁵⁴, and Olda¹⁵⁵, i.e., Huldah^{156, 157, 158}

Then within the same period John prophesied till the baptism of salvation; and after the birth of Christ, Anna¹⁵⁹ and Simeon. For Zacaharias, John's father, is said in the Gospels to have prophesied before his son. Let us then draw up the chronology of the Greeks from Moses.

{CIC: While I understand that Sarah and Rebecca are important, I do not see evidence of their giving prophecy, or being called prophetesses, in Holy Scripture.}

Future Prophetess Miriam Risked Herself for Baby Moses¹⁶⁰

In this emergency, the **king's daughter**, who for a long time had not been pregnant, and who longed for a child, came that day to the river to bathe and wash herself; and hearing the child cry, she ordered it to be brought to her; and touched with pity, sought a nurse. At that moment the **child's sister** ran up, and said that, if she wished, she could procure for her as **nurse one of the Hebrew women** who had recently had a child. And on her consenting and desiring her to do so, she brought the child's mother to be nurse for a stipulated fee, as if she had been some other person. Thereupon **the queen gave the babe the name of Moses**, with etymological propriety, from his being drawn out of "the water," — for the Egyptians call water "**mou**," — in which he had been exposed to die. For

¹⁵³ Exodus 15:20. Miriam identified as a Prophetess. She led women to sing a victory song with dance to celebrate the miraculous crossing of the Red Sea.

¹⁵⁴ Judges 4:4. Deborah was both a Prophetess and Judge. Deborah ordered Barak to battle against the army of Canaan. Barak insisted that Deborah be with him at the battle scene. She therefore foretold that Sisera, leader of the Canaanite army, would be killed by a woman. Sisera was killed by the woman Jael by driving a spike through the temple of his head while he slept.

¹⁵⁵ 2 Chronicles 34:22. "Olda" in the Douay-Rheims Bible is "Huldah" of the King James Bible. See http://bible.cc/2_chronicles/34-22.htm

¹⁵⁶ 2 Kings 22:14. Prophetess Hulda was in the college at Jerusalem. She responded to inquiry sent via the Scribe Shaphan by 26 year old King Josiah about the Book of the Law found by Hilkiah the Priest.

¹⁵⁷ Nehemiah 6:14. Noadiah was a false prophetess hired by Tobiah and Sanballat to put fear into Nehemiah in order to halt an anticipated rebellion to free Jews from Samaria.

¹⁵⁸ Isaiah 8:2-3. Prophetess wife of Isaiah conceived a son Maher-shalal-hash-baz.

¹⁵⁹ Luke 2:36. Anna was an 84 year old widow who remained in the Temple in fasting and prayer, night and day.

¹⁶⁰ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 23: "The Age, Birth, and Life of Moses", in "Book 1" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 663, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

they call Moses one “who breathed [on being taken] from the water.” It is clear that previously the parents gave a name to the child on his circumcision; and he was called Joachim. And he had a third name in heaven, after his ascension, as the mystics say — Melchi.

Prophetesses Include Miriam, Deborah, Huldah, Mary Mother of Jesus, Elizabeth, Anna¹⁶¹

Now women prophesied¹⁶² also. Of old, Miriam¹⁶³ the sister of Moses and Aaron, and after her Deborah¹⁶⁴, and after these Huldah¹⁶⁵ and Judith¹⁶⁶ — the former under Josiah, the latter under Darius. The mother of the Lord did also prophesy¹⁶⁷, and her kinswoman Elisabeth¹⁶⁸, and Anna¹⁶⁹; and in our time the daughters of Philip: yet were not these elated against their husbands, but preserved their own measures. Wherefore if among you also there be a man or a woman, and such a one obtains any gift let him be humble that God may be pleased with him. For says He: Upon whom will I look, but upon him that is humble and quiet, and trembles at my words?”

¹⁶¹ “II. Concerning Unworthy Bishops and Presbyters”, in Section 1, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 958, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁶² prophecy: In 1619: (1) foretelling things to come, (2) interpreting Scripture with unerring faith. In 1704: (1) prediction, (2) singing by dictate of the Holy Spirit, (3) understanding and explaining the mysterious hidden Sense of Scripture by the immediate Illumination and Motion of the Spirit. In 1886: religious instruction. (Oxford English Dictionary, Second Edition). This volume edited in 1886 by Cleveland Coxe. Translation at least after 1848 by James Donaldson.

¹⁶³ Exodus 15:20-21. Holy Scripture calls Miriam a prophetess. Miriam led singing exultation of escape and God’s victory over the army of Pharaoh after crossing the Red Sea (or Sea of Reeds, in which case, it is a miracle that all those Egyptians drowned in just 3 inches of water!).

¹⁶⁴ Judges 4:4. Holy Scripture calls Deborah a prophetess that judged Israel. Deborah did foretell a future event, the fact that Sisera would die at the hands of a woman. (Judges 4:9)

¹⁶⁵ II Kings 22:14. Holy Scripture calls Huldah a prophetess. Huldah foretold future events along with authoritative word from God.

¹⁶⁶ Book of Judith, Apocrypha. The introduction to Judith in “The New Oxford Annotated Bible with the Apocrypha, expanded Edition, Revised Standard Version: states that Judith is a “work of fiction”. Judith exists only in fiction, albeit very good fiction. Her name does not therefore belong in a list of historical prophetesses.

¹⁶⁷ Luke 1:46-55. Mary and the Magnificat.

¹⁶⁸ Luke 1:41-42. Elizabeth proclaimed the fruit of Mary’s womb “blessed”.

¹⁶⁹ Luke 2:36-38. Anna gave thanks to the Lord on the occasion of Jesus’ circumcision, and spoke of Jesus to all those who sought the redemption in Jerusalem.

WOMEN AS NATIONAL LEADERS

Wise Queen of Ethiopia Astonished at Wisdom of Solomon¹⁷⁰

Moreover, the wise Daniel, while he was a young man, passed judgment on certain vigorous old men, showing them that they were abandoned wretches, and not [worthy to be reckoned] elders, and that, though Jews by extraction, they were Canaanites in practice. And Jeremiah, when on account of his youth he declined the office of a prophet entrusted to him by God, was addressed in these words: "Say not, I am a youth; for thou shalt go to all those to whom I send thee, and thou shalt speak according to all that I command thee; because I am with thee." And the **wise Solomon**, when only in the twelfth year of his age, had wisdom to decide the important question concerning the children of the two women, when it was unknown to whom these respectively belonged; so that the whole people were astonished at such wisdom in a child, and venerated him as being not a mere youth, but a full-grown man. And he solved the hard questions of the **queen of the Ethiopians**, which had profit in them as the streams of the Nile [have fertility], in such a manner that that woman, though herself so wise, **was beyond measure astonished**.

WOMEN LEADING OTHERS TO CHRIST

Woman at the Well Told Samaritans Who Believed When They Heard Jesus Themselves¹⁷¹

7. But as many as feared God, and were anxious about His law, these ran to Christ, and were all saved. For He said to His disciples: "Go ye to the sheep of the house of Israel, which have perished." And **many more Samaritans**, it is said, when the Lord had tarried among them, two days, **"believed because of His words, and said to the woman, Now we believe, not because of thy saying, for we ourselves have heard [Him], and know that this man is truly the Savior of the world."** And Paul likewise declares, "And so all Israel shall be saved.

¹⁷⁰ Mary of Cassobelae (Maria Cassobolita), [during life of Ignatius, 30 – 107 AD], Chapter 3: "Examples of Youthful Devotedness", in "The Epistle of Maria the Proselyte to Ignatius", in "Spurious Epistles of Ignatius", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 234, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁷¹ Irenaeus [120-202 AD], Chapter 2: "Proofs from the Plain Testimony of Moses, and of the Other Prophets, Whose Words are the Words of Christ, That There is but One God, the Founder of the World, Whom Our Lord Preached, and Whom He Called His Father", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 926-927, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN WITH GIFT OF FAITH

Sailor's Wife Absolutely Certain of Jesus' Future Eternal Reign Before His Death¹⁷²

And now, in like manner, with regard to that mother of Zebedee's children, do not admire merely what she said, but also the time at which she uttered these words. For when was it that she drew near to the Redeemer? Not after the resurrection, nor after the preaching of His name, nor after the establishment of His kingdom; but it was when the Lord said, "Behold, we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and the scribes; and they shall kill Him, and on the third day He shall rise again." These things the Savior told in reference to His sufferings and cross; to these persons He predicted His passion. Nor did He conceal the fact that it should be of a most ignominious kind, at the hands of the chief priests. This woman, however, had attached another meaning to the dispensation of His sufferings. The Savior was foretelling death; and she asked for the glory of immortality. The Lord was asserting that He must stand arraigned before impious judges; but she, taking no note of that judgment, requested as of the judge: "Grant," she said, "that these my two sons may sit, one on the right hand, and the other on the left, in Thy glory." In the one case the passion is referred to, in the other the kingdom is understood. The Savior was speaking of the cross, while she had in view the glory which admits no suffering. This woman, therefore, as I have already said, is worthy of our admiration, not merely for what she sought, but also for the occasion of her making the request. She did indeed suffer, not merely as a pious person, but also as a woman. For, having been instructed by His words, she considered and believed that it would come to pass, that the kingdom of Christ should flourish in glory, and walk in its vastness throughout the world, and be increased by the preaching of piety. She understood, as was [in fact] the case, that He who appeared in a lowly guise had delivered and received every promise. I will inquire upon another occasion, when I come to treat upon this humility, whether the Lord rejected her petition concerning His kingdom. But she thought that the same confidence would not be possessed by her, when, at the appearance of the angels, He should be ministered to by the angels, and receive service from the entire heavenly host. Taking the Savior, therefore, apart in a retired place, she earnestly desired of Him those things which transcend every human nature.

{CIC: Zebedee was a fisherman. This woman was a sailor's wife. James and John were sons and were fishermen working for their father. When Jesus called them, they left their father and ship immediately. Implicitly, they had their father's blessing and their

¹⁷² Irenaeus [120-202 AD], Fragment 55: in "Fragments from the Lost Writings of Irenaeus", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 1161-1162, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

mother's love. (Matthew 4:18-22). She worshipped Jesus and sought what she considered was the eternal best for her sons. (Matthew 20:16-29).}

WISE WOMEN

Excellence and Wisdom of Mary of Cassobelae¹⁷³

SIGHT indeed is better than writing, inasmuch as, being one of the company of the senses, it not only, by communicating proofs of friendship, honors him who receives them, but also, by those which it in turn receives, enriches the desire for better things. But the second harbor of refuge, as the phrase runs, is the practice of writing, which we have received, as a convenient haven, by thy faith, from so great a distance, seeing that **by means of a letter we have learned the excellence that is in thee**. For the souls of the good, O **thou wisest of women** resemble fountains of the purest water; for they allure by their beauty passers-by to drink of them, even though these should not be thirsty. And **thy intelligence invites us**, as by a word of command, **to participate in those divine draughts which gush forth so abundantly in thy soul**.

EDUCATION AND KNOWLEDGE OF GOD

Education is Not a Hindrance to the Knowledge of God¹⁷⁴

This statement also is untrue, that it is **"only foolish and low individuals, and persons devoid of perception, and slaves, and women, and children, of whom the teachers of the divine word wish to make converts."**¹⁷⁵ Such indeed does the Gospel invite, in order to make them better; but it invites also others who are very different from these, since Christ is the Savior of all men, and especially of them that believe, whether they be intelligent or simple; and "He is the propitiation with the Father for our sins; and not for ours only, but also for the sins of the whole world." After this it is superfluous for us to wish to offer a reply to such **statements of Celsus** as the following: "For **why is it an evil to have been educated**, and to have studied the best opinions, and to have both the reality and appearance of wisdom? What hindrance does this offer to the knowledge of God? Why should it not rather be an assistance, and a means by which one might be better able to arrive at the truth?" Truly it is no evil to have been educated, for **education is the way to virtue**; but to rank those amongst the

¹⁷³ Ignatius [30 – 107 AD], Chapter 1: "Acknowledgment of Her Excellence and Wisdom", of "The Epistle of Ignatius to Mary at Neapolis, Near Zarbus", in "Spurious Epistles of Ignatius", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 236, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁷⁴ Origen [Born 185, Died 254 AD], in Chapter 49, of Book 3 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 946-947, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁷⁵ CIC: This stereotype was still commonly believed in 1997. Anti-Christians often engage in half-truth.

number of the educated who hold erroneous opinions is what even the wise men among the Greeks would not do. On the other hand, who would not admit that to have studied the best opinions is a blessing? But what shall we call the best, save those which are true, and which incite men to virtue? Moreover, it is an excellent thing for a man to be wise, but not to seem so, as Celsus says. And it is no hindrance to the knowledge of God, but an assistance, to have been educated, and to have studied the best opinions, and to be wise. And it becomes us rather than Celsus to say this, especially if it be shown that he is an Epicurean.

WOMEN WITH KNOWLEDGE OF SCRIPTURE

Scriptural Logic in Letter by Mary of Cassobelaë Respected by Ignatius¹⁷⁶

I have gladly acted as requested in thy letter, having no doubt respecting those persons whom thou didst prove to be men of worth. For I am sure that thou barest testimony to them in the exercise of a godly judgment, and not through the influence of carnal favor. And thy numerous quotations of Scripture passages exceedingly delighted me, which, when I had read, I had no longer a single doubtful thought respecting the matter. For I did not hold that those things were simply to be glanced over by my eyes, of which I had received from thee such an incontrovertible demonstration. May I be in place of thy soul, because thou lovest Jesus, the Son of the living God. Wherefore also He Himself says to thee, “I love them that love Me; and those that seek Me shall find peace.”

WOMEN POSSESSING GIFTS OF THE HOLY SPIRIT

It is Possible to See Women who Possess Gifts of the Spirit of God¹⁷⁷

“Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power, but because these would not continue after Him.

¹⁷⁶ Ignatius [30 – 107 AD], Chapter 3: “He had Complied with Her Request”, of “The Epistle of Ignatius to Mary at Neapolis, Near Zarbus”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 237, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁷⁷ Justin Martyr [110-165 AD], Chapter 88: “Christ has not Received the Holy Spirit on account of Poverty”, of “Dialogue of Justin with Trypho, a Jew”, in “Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 471, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN ABLE TO EXHORT OTHERS IN CHRIST

Mary of Cassobelae Able to Exhort Others in Christ¹⁷⁸

Avoid those that deny the passion of Christ, and His birth according to the flesh: and there are many at present who suffer under this disease. But it would be absurd to admonish thee on other points, **seeing that thou art perfect in every good work and word, and able also to exhort others in Christ.** Salute all that are like-minded with thyself, and who hold fast to their salvation in Christ. **The presbyters and deacons, and above all the holy Hero, salute thee. Cassian my host salutes thee, as well as my sister, his wife, and their very dear children.** May the Lord sanctify thee for evermore in the enjoyment both of bodily and spiritual health, and may I see thee in Christ obtaining the crown!

WOMAN WITH CHURCH IN HER HOUSE

Pius Mary is a Serious Teacher and has Church in her House¹⁷⁹

Salute Cassian, my host, and his most serious-minded partner in life, and their very dear children, to whom may “God grant that they find mercy of the Lord in that day,” on account of their ministrations to us, whom also I commend to thee in Christ. Salute by name all the faithful in Christ that are at Laodicea. Do not neglect those at Tarsus, but look after them steadily, confirming them in the Gospel. I salute in the Lord, Maris the bishop of Neapolis, near Anazarbus. **Salute thou also Mary my daughter, distinguished both for gravity and erudition, as also “the Church which is in her house.” May my soul be in place of hers: she is the very pattern of pious women.** May the Father of Christ, by His only-begotten Son, preserve thee in good health, and of high repute in all things, to a very old age, for the benefit of the Church of God! Farewell in the Lord, and pray thou that I may be perfected.

{CIC: “Mary” is Mary of Cassobelae (Maria Cassobolita) at Neapolis, near Zarbus. The term “daughter” is for “daughter in Christ”, not a biological daughter of Ignatius.}

¹⁷⁸ Ignatius [30 – 107 AD], Chapter 5: “Salutations and Good Wishes”, of “The Epistle of Ignatius to Mary at Neapolis, Near Zarbus”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 238, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁷⁹ Ignatius [30 – 107 AD], Chapter 9: “Concluding Salutations and Instructions”, of “The Epistle of Ignatius to Hero, a Deacon of Antioch”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 222, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN GIVING CONSOLATION

Women Attempt to Comfort by Telling of Own Similar Grievs¹⁸⁰

The women of the place, taking pity on me, began to comfort me, every one telling her own griefs, that I might take consolation from the likeness of their calamities to my own. But this saddened me all the more; for my disposition was not such that I could regard the misfortunes of others as comforts to me. {CIC: Remark about counseling methods and effectiveness.}

Wrong to Take Comfort from the Misfortunes of Others¹⁸¹

“But when the day dawned, I shouted aloud, and howled miserably, and looked around, seeking for the dead bodies of my hapless children. Therefore the inhabitants took pity on me, and seeing me naked, they first clothed me and then sounded the deep, seeking for my children. And when they found nothing of what they sought, some of the hospitable women came to me to comfort me, and every one told her own misfortunes, that I might obtain comfort from the occurrences of similar misfortunes. But this only grieved me the more for I said that I was not so wicked that I could take comfort from the misfortunes of others.

PRAYER LIFE

After Rising from Sleep, Wash, Pray, and Go to Work¹⁸²

Let all the faithful, whether men or women, when they rise from sleep, before they go to work, when they have washed themselves, pray.

¹⁸⁰ Clement of Rome, Chapter 17: “The Woman’s Story Continued”, in Book 7 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 317, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸¹ Clement of Rome, Chapter 17: “The Fruitless Search”, in Homily 12, Peter Peterson (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 653-654, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸² “XXXII. Various Canons of Paul the Apostle Concerning Those That Offer Themselves to be Baptized – Whom We are to Receive, and Whom to Reject”, in Section 4, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 987, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

EXCLUDED FROM CHURCH

Whores, Maintainers of Harlots, and Idol Makers must Quit or be Rejected¹⁸³

If any one be a maintainer of harlots, let him either leave off to prostitute women, or else let him be rejected. If a harlot come, let her leave off whoredom, or else let her be rejected. If a maker of idols come, let him either leave off his employment, or let him be rejected.

ORDER IN THE CHURCH!

Places, Everyone! Conduct During Worship¹⁸⁴

ON ASSEMBLING IN THE CHURCH

An exact description of a church and the clergy, and what things in particular every one is to do in the solemn assemblies of the clergy and laity for, religious worship.

page 836

And let the women sit by themselves, they also keeping silence.

page 837

Let the porters stand at the entries of the men, and observe them. Let the deaconesses also stand at those of the women, like shipmen.

page 837

For the children which stand, let their fathers and mothers take them to them. Let the younger women also sit by themselves, if there be a place for them; but if there be not, let them stand behind the women. Let those women which are married, and have children, be placed by themselves; but let the virgins, and the widows, and the elder women, stand or sit before all the rest;

page 837

Then let the men give the men, and the women give the women, the Lord's kiss.

page 838

Let the women approach with their heads covered, as is becoming the order of women; but let the door be watched, lest any unbeliever, or one not yet initiated, come in.

page 839 {Concerning reception of visitors, strangers, new-comers, after detailed instructions given to deacons.} The very same thing let the deaconess do to those women, whether poor or rich, that come unto them.

¹⁸³ "XXXII. Various Canons of Paul the Apostle Concerning Those That Offer Themselves to be Baptized – Whom We are to Receive, and Whom to Reject", in Section 4, Book 8: "Concerning Gifts, and Ordinations, and the Ecclesiastical Canons", *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Cox (editor, 1886), page 986, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸⁴ "LVII. On Assembling in the Church", in Section 7, Book 2 "Of Bishops, Presbyters, and Deacons", *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Cox (editor, 1886), pages 836-839, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Order for Receiving Holy Communion¹⁸⁵

“Blessed be He that cometh in the name of the Lord,” being the Lord God who appeared to us, “Hosanna in the highest.” And after that, let the bishop partake, then the presbyters, and deacons, and sub-deacons, and the readers, and the singers, and the ascetics; **and then of the women, the deaconesses, and the virgins, and the widows;** then the children; and then all the people in order, with reverence and godly fear, without tumult. And let the bishop give the oblation, saying, The body of Christ; and let him that receiveth say, Amen. And let the deacon take the cup; and when he gives it, say, The blood of Christ, the cup of life; and let him that drinketh say, Amen. And let the thirty-third psalm be said, while the rest are partaking; and when all, both men and women, have partaken, let the deacons carry what remains into the vestry.

SEGREGATION OF SEXES IN CHURCH**Aethiopian Christian Women Separate from Men in Prayer¹⁸⁶**

18. Of the midwife; and that the **women ought to be separate from the men in prayer.**

Unity in Prayer with Women, Mary, and Brethren¹⁸⁷

25. This unanimity formerly prevailed among the apostles; and thus the new assembly of believers, keeping the Lord’s commandments, maintained its charity. Divine Scripture proves this, when it says, “But the multitude of them which believed were of one heart and of one soul.” And again: **“These all continued with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren.”** And thus they prayed with effectual prayers; thus they were able with confidence to obtain whatever they asked from the Lord’s mercy.

¹⁸⁵ “XIII. The Bidding Prayer for the Faithful After the Divine Oblation”, in Section 2, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 976, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸⁶ Hippolytus [Born 170, Died 236 AD], Canon 18 in “The Story of a Maiden of Corinth, and a Certain Magistrate”, of *Heads of the Canons of Abulides or Hippolytus Which are Used by the Aethiopian Christians*, in *Hippolytus*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 534, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸⁷ Cyprian [Born 200, Died 258 AD], Paragraph 25 in Treatise 1: “On the Unity of the Church”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 880, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN NOT TO TEACH IN CHURCH

Women in Church not to Teach or be Set Over the Man¹⁸⁸

In the first Epistle of Paul to the Corinthians: “Let women be silent in the church. But if any wish to learn anything, let them ask their husbands at home.” Also to Timothy: “Let a woman learn with silence, in all subjection. But I permit not a woman to teach, nor to be set over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not seduced, but the woman was seduced.”

Women not to Teach in Church and not to Evangelize¹⁸⁹

We do not permit our “women to teach in the Church,” but only to pray and hear those that teach; for our Master and Lord, Jesus Himself, when He sent us the twelve to make disciples of the people and of the nations, did nowhere send out women to preach, although He did not want such. For there were with us the mother of our Lord and His sisters; also Mary Magdalene, and Mary the mother of James, and Martha and Mary the sisters of Lazarus; Salome, and certain others. For, had it been necessary for women to teach, He Himself had first commanded these also to instruct the people with us. For “if the head of the wife be the man,” it is not reasonable that the rest of the body should govern the head. Let the widow therefore own herself to be the “altar of God,” and let her sit in her house, and not enter into the houses of the faithful, under any pretense, to receive anything; for the altar of God never runs about, but is fixed in one place. Let, therefore, the virgin and the widow be such as do not run about, or gad to the houses of those who are alien from the faith. For such as these are gadders and impudent: they do not make their feet to rest in one place, because they are not widows, but purses ready to receive, triflers, evil-speakers, counselors of strife, without shame, impudent, who being such, are not worthy of Him that called them. For they do not come to the common station of the congregation on the Lord’s day, as those that are watchful; but either they slumber, or trifle, or allure men, or beg, or ensnare others, bringing them to the evil one; not suffering them to be watchful in the Lord, but taking care that they go out as vain as they came in, because they do not hear the word of the Lord either taught or read. For

¹⁸⁸ Cyprian [Born 200, Died 258 AD], Testimony 46: “That a Woman Ought to be Silent in the Church”, in Third Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1117, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁸⁹ “VI. That Women Ought not to Teach, Because it is Unseemly; and What Women Followed Our Lord”, in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 849-850, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of such as these the prophet Isaiah says: “Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxen gross, and they hear heavily with their ears.”

SILENCE OF WOMEN IN CHURCH

Chiding Women for Socializing During Worship¹⁹⁰

When a thing appears to anybody of no consequence, and is not shunned, and it rushes forth, as if easy, whilst thou abusest it. Fables assist it when thou comest to pour out prayers, or to beat thy breast for thy daily sin. The trumpet of the heralds sounds forth, while the reader is reading, that the ears may be open, and thou rather impeded them. Thou art luxurious with thy lips, with which thou oughtest to groan. Shut up thy breast to evils, or loose them in thy breast. But since the possession of money gives barefacedness to the wealthy, thence every one perishes when they are most trusting to themselves. Thus, moreover, the women assemble, as if they would enter the bath. They press closely, and make of God’s house as if it were a fair. Certainly the Lord frightened the house of prayer. The Lord’s priest commanded with “sursum corda,¹⁹¹” when prayer was to be made, that your silence should be made. Thou answerest fluently, and moreover abstainest not from promises. He entreats the Highest on behalf of a devoted people, lest any one should perish, and thou turnest thyself to fables. Thou mockest at him, or detractest from thy neighbor’s reputation. Thou speakest in an undisciplined manner, as if God were absent — as if He who made all things neither hears nor sees.

WOMEN PROPHECY IN CHURCH

Irenaeus Acknowledges that Paul Recognizes Women Prophecy in Church¹⁹²

We must conclude, moreover, that these men (the Montanists) cannot admit the Apostle Paul either. For, in his Epistle to the Corinthians, he speaks expressly of prophetical gifts, and recognizes men and women prophesying in the Church. [CIC: I COR 11:5]

¹⁹⁰ Commodianus [240 AD], in “76. Of Those Who Gossip, and of Silence” of *Instructions of Commodianus*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 428-429, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁹¹ Oxford English Dictionary, Second Edition: Words at the beginning of the Eucharist, “Lift up your hearts”.

¹⁹² Irenaeus [120-202 AD], Chapter 11: “Proofs in Continuation, Extracted from St. John’s Gospel. The Gospels are Four in Number, Neither More nor Less. Mystic Reasons for This”, of “Book 3”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 856, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women to Receive the Holy Spirit and Prophecy¹⁹³

Now was absolutely fulfilled that promise of the Spirit which was given by the word of Joel: “In the last days will I pour out of my Spirit upon all flesh, and their sons and their daughters shall prophesy; and upon my servants and upon my handmaids will I pour out of my Spirit.”

Women May Prophecy While Wearing a Veil¹⁹⁴

When he¹⁹⁵ mentions the fact that “*it is written in the law*,¹⁹⁶” how that the Creator would speak with other tongues and other lips¹⁹⁷, whilst confirming indeed the gift of tongues by such a mention, he¹⁹⁸ yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator’s prediction. In precisely the same manner, when enjoining on women silence in the church, that they speak not for the mere sake of learning (although that even they have the right of prophesying¹⁹⁹, he has already shown when he covers the woman that prophesies with a veil), he goes to the law for his sanction that woman should be under obedience.

WOMEN OF RENOWNED GOOD REPUTATION IN CHURCH

Mary of Cassobelae Good Reputation Established at Rome with Linus²⁰⁰

Now it occurs to me to mention, that the report is true which I heard of thee whilst thou wast at Rome with the blessed father Linus, whom the deservedly-

¹⁹³ Tertullian [born 145, died 220], Chapter 8: “Man the Image of the Creator, and Christ the Head of the Man. Spiritual Gifts. The Sevenfold Spirit Described by Isaiah. The Apostle and the Prophet Compared. Marcion Challenged to Produce Anything Like These Gifts of the Spirit Foretold in Prophecy His God”, of Book 5, contained in “2. The Five Books Against Marcion” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 798, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁹⁴ Tertullian [born 145, died 220], Chapter 8: “Man the Image of the Creator, and Christ the Head of the Man. Spiritual Gifts. The Sevenfold Spirit Described by Isaiah. The Apostle and the Prophet Compared. Marcion Challenged to Produce Anything Like These Gifts of the Spirit Foretold in Prophecy His God”, of Book 5, contained in “2. The Five Books Against Marcion” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 798-799, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

¹⁹⁵ CIC: Reference to the Apostle Paul.

¹⁹⁶ I Kings 2:3, 2 Chronicles 24:18, 25:4, 31:3, Ezra 3:2, Nehemiah 10:34, 10:36, Daniel 9:13, Luke 2:23, I Corinthians 9:9

¹⁹⁷ CIC: There is no instance in Holy Scripture of the phrase “it is written in the law” that the Creator would speak with other tongues and other lips.

¹⁹⁸ CIC: Reference to the Apostle Paul

¹⁹⁹ CIC: Tertullian makes a distinction between teaching and prophecy.

²⁰⁰ Ignatius [30 – 107 AD], Chapter 4: “Commendation and Exhortation”, of “The Epistle of Ignatius to Mary at Neapolis, Near Zarbus”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 237-238, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

blessed Clement, a hearer of Peter and Paul, has now succeeded. And by this time thou hast added a hundred-fold to thy reputation; and may thou, O woman! still further increase it. I greatly desired to come unto you, that I might have rest with you; but “the way of man is not in himself.” For the military guard [under which I am kept] hinders my purpose, and does not permit me to go further. Nor indeed, in the state I am now in, can I either do or suffer anything. Wherefore **deeming the practice of writing the second resource of friends for their mutual encouragement, I salute thy sacred soul, beseeching of thee to add still further to thy vigor.** For our present labor is but little, while the reward which is expected is great.

ABILITY OF WOMEN TO BE RIGHTEOUS AND VIRTUOUS

Women have Ability Equal to Men to be Righteous and Virtuous²⁰¹

For when **Abraham** himself was in uncircumcision, he was justified and blessed by reason of the faith which he reposed in God, as the Scripture tells. Moreover, the Scriptures and the facts themselves compel us to admit that He **received circumcision for a sign, and not for righteousness.** So that it was justly recorded concerning the people, that the soul which shall not be circumcised on the eighth day shall be cut off from his family. And, furthermore, the inability of the female sex to receive fleshly circumcision, proves that this circumcision has been given for a sign, and not for a work of righteousness. For **God has given likewise to women the ability to observe all things which are righteous and virtuous;** but we see that the bodily form of the male has been made different from the bodily form of the female; yet we know that neither of them is righteous or unrighteous merely for this cause, but [is considered righteous] by reason of piety and righteousness.

Men and Women Have the Same Human Nature and Therefore Same Moral Responsibility for Virtue²⁰²

So **the Church is full of those, as well chaste women as men, who all their life have contemplated the death which rouses up to Christ. For the individual whose life is framed as ours is, may philosophize** without Learning, whether

²⁰¹ Justin Martyr [110-165 AD], Chapter 23: “The Opinion of the Jews Regarding the Law does an Injury to God”, of “Dialogue of Justin with Trypho, a Jew”, in “Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 389-390, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁰² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr’s Crown”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 837, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

barbarian, whether Greek, whether slave — whether an old man, or a boy, or a woman. For self-control is common to all human beings who have made choice of it. And we admit that the same nature exists in every race, and the same virtue. As far as respects human nature, the woman does not possess one nature, and the man exhibit another, but the same: so also with virtue. If, consequently, a self-restraint and righteousness, and whatever qualities are regarded as following them, is the virtue of the male, it belongs to the male alone to be virtuous, and to the woman to be licentious and unjust. But it is offensive even to say this. Accordingly woman is to practice self-restraint and righteousness, and every other virtue, as well as man, both bond and free; since it is a fit consequence that the same nature possesses one and the same virtue.

Noble for Woman to die for Virtue as it is for Man²⁰³

Moreover, the free, though threatened with death at a tyrant's hands, and brought before the tribunals, and all his substances imperiled, will by no means abandon piety; nor will the wife who dwells with a wicked husband, or the son if he has a bad father, or the domestic if he has a bad master, ever fail in holding nobly to virtue. But as it is noble for a man to die for virtue, and for liberty, and for himself, so also is it for a woman. For this is not peculiar to the nature of males, but to the nature of the good. Accordingly, both the old man, the young, and the servant will live faithfully, and if need be die; which will be to be made alive by death. So we know that both children, and women, and servants have often, against their fathers', and masters', and husbands' will, reached the highest degree of excellence.

Women As Well As Men Capable Of Perfection²⁰⁴

In this perfection it is possible for man and woman equally to share. It is not only Moses, then, that heard from God, "I have spoken to thee once, and twice, saying, I have seen this people, and lo, it is stiff-necked. Suffer me to exterminate them, and blot out their name from under heaven; and I will make thee into a great and wonderful nation much greater than this;" who answers not regarding himself, but the common salvation: "By no means, O Lord; forgive this people

²⁰³ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: "Women as Well as Men, Slaves as Well as Freemen, Candidates for the Martyr's Crown", in "Book 4" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 839-840, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁰⁴ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 19: "Women as Well as Men Capable of Perfection", in "Book 4" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 860-863, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

their sin, or blot me out of the book of the living.” How great was his perfection, in wishing to die together with the people, rather than be saved alone!

But Judith too, who became perfect among women, in the siege of the city, at the entreaty of the elders went forth into the strangers’ camp, despising all danger for her country’s sake, giving herself into the enemy’s hand in faith in God; and straightway she obtained the reward of her faith, — though a woman, prevailing over the enemy of her faith, and gaining possession of the head of Holofernes. And again, Esther perfect by faith, who rescued Israel from the power of the king and the satrap’s cruelty; a woman alone, afflicted with fastings, held back ten thousand armed hands, annulling by her faith the tyrant’s decree; him indeed she appeased, Haman she restrained, and Israel she preserved scathless by her perfect prayer to God. I pass over in silence Susanna and the sister of Moses, since the latter was the prophet’s associate in commanding the host, being superior to all the women among the Hebrews who were in repute for their wisdom; and the former in her surpassing modesty, going even to death condemned by licentious admirers, remained the unwavering martyr of chastity.

Dion, too, the philosopher, tells that a certain woman Lysidica, through excess of modesty, bathed in her clothes; and that Philotera, when she was to enter the bath, gradually drew back her tunic as the water covered the naked parts; and then rising by degrees, put it on. And did not Lesana of Attica manfully bear the torture? She being privy to the conspiracy of Harmodius and Aristogeiton against Hipparchus, uttered not a word, though severely tortured. And they say that the Argolic women, under the guidance of Telesilla the poetess, turned to flight the mighty Spartans by merely showing themselves; and that she produced in them fearlessness of death. Similarly speaks he who composed the Danaids respecting the daughters of Danaus: —

***“And then the daughters of Danaus swiftly armed themselves,
Before the fair-flowing river, majestic Nile,”***

and so forth.

And the rest of the poets sing of Atalanta’s swiftness in the chase, of Anticlea’s love for children, of Alcestis’s love for her husband, of the courage of Makaeria and of the Hyacinthides. What shall I say? Did not Theano the Pythagorean make such progress in philosophy, that to him who looked intently at her, and said, “Your arm is beautiful,” she answered “Yes, but it is not public.” Characterized by the same propriety, there is also reported the following reply. When asked when a woman after being with her husband attends the Thesmophoria²⁰⁵, said, “From her own husband at once, from a stranger never.” Themisto too, of

²⁰⁵ Encyclopaedia Britannica 2003 Deluxe Edition CD-ROM: Thesmophoria was a 3 day festival of the false goddess of fertility, Demeter Thesmophoros. Attended by married women. There was ceremonial coarse abuse among the women.

Lampsacus, the daughter of Zoilus, the wife of Leontes of Lampsacus, studied the Epicurean philosophy, as Myia the daughter of Theano the Pythagorean, and Arignote, who wrote the history of Dionysius.

And the daughters of Diodorus, who was called Kronus, all became dialecticians, as Philo the dialectician says in the *Menexenus*, whose names are mentioned as follows — Menexene, Argia, Theognis, Artemesia, Pantaclea. I also recollect a female Cynic, — she was called Hipparchia, a Maronite, the wife of Crates, — in whose case the so-called dog-wedding was celebrated in the Poecile. Arete of Cyrene, too, the daughter of Aristippus, educated her son Aristippus, who was surnamed Mothertaught. Lastheneia of Arcis, and Axiothea of Phlius, studied philosophy with Plato. Besides, Aspasia of Miletus, of whom the writers of comedy write much, was trained by Socrates in philosophy, by Pericles in rhetoric. I omit, on account of the length of the discourse, the rest; enumerating neither the poetesses Corinna, Telesilla, Myia, and Sappho; nor the painters, as Irene the daughter of Cratinus, and Anaxandra the daughter of Nealces, according to the account of Didymus in the *Symposiaci*. The daughter of Cleobulus, the sage and monarch of the Lindii, was not ashamed to wash the feet of her father's guests. Also the wife of Abraham, the blessed Sarah, in her own person prepared the cakes baked in the ashes for the angels; and princely maidens among the Hebrews fed sheep. Whence also the Nausicaa of Homer went to the washing-tubs.

The wise woman, then, will first choose to persuade her husband to be her associate in what is conducive to happiness. And should that be found impracticable, let her by herself earnestly aim at virtue, gaining her husband's consent in everything, so as never to do anything against his will, with exception of what is reckoned as contributing to virtue and salvation. But if one keeps from such a mode of life either wife or maidservant, whose heart is set on it; what such a person in that case plainly does is nothing else than determine to drive her away from righteousness and sobriety, and to choose to make his own house wicked and licentious.

It is not then possible that man or woman can be conversant with anything whatever, without the advantage of education, and application, and training; and virtue, we have said, depends not on others, but on ourselves above all. Other things one can repress, by waging war against them; but with what depends on one's self, this is entirely out of the question, even with the most strenuous persistence. For the gift is one conferred by God, and not in the power of any other. Whence licentiousness should be regarded as the evil of no other one than of him who is guilty of licentiousness; and temperance, on the other hand, as the good of him who is able to practice it.

Beautiful Susanna Escaped Lust of Dirty Old Men²⁰⁶

9. But not less from a different direction arises to us another similar instance of chastity from the continence of women. **Susanna**, as we read, the daughter of Chelcias, the wife of Joachim, was **exceedingly beautiful — more beautiful still in character**. Her outward appearance added no charm to her, for she was simple: chastity had cultivated her; and in addition to chastity nature alone. With her, two of the elders had begun to be madly in love, mindful of nothing, neither of the fear of God, nor even of their age, already withering with years. Thus the flame of resuscitated lust recalled them into the glowing heats of their bygone youth. Robbers of chastity, they profess love, while they really hate. **They threaten her with calumnies when she resists; the adulterers in wish declare themselves the accusers of adultery**. And between these rocks of lust she sought help of the Lord, because she was not equal to prevailing against them by bodily strength. And the Lord heard from heaven chastity crying to Him; and when she, overwhelmed with injustice, was being led to punishment, she was delivered, and saw her revenge upon her enemies. Twice victorious, and in her peril so often and so fatally hedged in, **she escaped both the lust and death**.

WOMEN TO BE JUDGED ON THE LAST DAY**Women Will be Judged on Judgment Day as Well as Men²⁰⁷**

1. If the Father, then, does not exercise judgment, [it follows] that judgment does not belong to Him, or that He consents to all those actions which take place; and if He does not judge, all persons will be equal, and accounted in the same condition. The advent of Christ will therefore be without an object, yea, absurd, inasmuch as [in that case] He exercises no judicial power. For “He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law;” and when two are in one bed, to take the one, and to leave the other; and of **two women grinding at the mill, to take one and leave the other**: [also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn; and to call the lambs into the kingdom prepared for them, but to send the goats into **everlasting fire, which has**

²⁰⁶ Cyprian [Born 200, Died 258 AD], Paragraph 9, treatise “On the Discipline and Advantage of Chastity”, in *Treatises Attributed to Cyprian on Questionable Authority*, in Cyprian, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1200-1201, Volume 5 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁰⁷ Irenaeus [120-202 AD], Chapter 27: “The Future Judgment by Christ. Communion With and Separation From the Divine Being. The Eternal Punishment of Unbelievers”, of “Book 5”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 1114, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

been prepared by His Father for the devil and his angels. And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not believe Him, to whom also He has threatened a greater **damnation** in the judgment-day than that of Sodom and Gomorrah; but for the **resurrection of believers**, and those who do the will of His Father in heaven. If then the **advent of the Son comes indeed alike to all, but is for the purpose of judging**, and separating the believing from the unbelieving, since, as those who believe do His will agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a providence over all, “making His sun to rise upon the evil and on the good, and sending rain upon the just and unjust.”

FIRST WOMAN DECEIVED BY SATAN

Warning to Church Not be Deceived by Satan as was the First Woman²⁰⁸

Let no one be anointed with the bad odor of the doctrine of [the prince of] this world; let not the holy Church of God be led captive by his subtlety, as was the **first woman**.

Woman Deceived by a Falsehood²⁰⁹

1. He had indeed been already accustomed to lie against God, for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the Scripture tells us that God said to Adam: “From every tree which is in the garden thou shalt eat food; but from the tree of knowledge of good and evil, from this ye shall not eat: for in the day that ye shall eat of it, ye shall die by death;” he then, lying against the Lord, tempted man, as the Scripture says that the serpent said to the woman: “Has God indeed said this, Ye shall not eat from every tree of the garden?” And when she had exposed the falsehood, and simply related the command, as He had said, “From every tree of the garden we shall eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die:” **when he had [thus] learned from**

²⁰⁸ Ignatius [30 – 107 AD], Chapter 17: “Beware of False Doctrines” of “Epistle of Ignatius to the Ephesians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 114, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁰⁹ Irenaeus [120-202 AD], Chapter 23: “The Devil is Well Practiced in Falshood, by Which Adam Having Been Led Astray, Sinned on the Sixth Day of the Creation, in Which Day Also He Has Been Renewed by Christ”, of “Book 5”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 1099-1100, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the woman the command of God, having brought his cunning into play, he finally deceived her by a falsehood, saying, “Ye shall not die by death; for God knew that in the day ye shall eat of it your eyes shall be opened, and ye shall be as gods, knowing good and evil.” In the first place, then, in the garden of God he disputed about God, as if God was not there, for he was ignorant of the greatness of God; and then, in the next place, after he had learned from the woman that God had said that they should die if they tasted the aforesaid tree, opening his mouth, he uttered the third falsehood, “Ye shall not die by death.” But that God was true, and the serpent a liar, was proved by the result, death having passed upon them who had eaten. For along with the fruit they did also fall under the power of death, because they did eat in disobedience; and disobedience to God entails death.

Satan Led Woman to Doubt God’s Word She Received from Adam²¹⁰

How is it possible to say that the serpent, created by God dumb and irrational, was endowed with reason and speech? For if it had the power of itself to speak, to discern, to understand, and to reply to what was spoken by the woman, there would have been nothing to prevent every serpent from doing this also. If, however, they say again that it was according to the divine will and dispensation that this [serpent] spake with a human voice to Eve, they render God the author of sin. Neither was it possible for the evil demon to impart speech to a speechless nature, and thus from that which is not to produce that which is; for if that were the case, he never would have ceased (with the view of leading men astray) from conferring with and deceiving them by means of serpents, and beasts, and birds. From what quarter, too, did it, being a beast, obtain information regarding the injunction of God to the man given to him alone, and in secret, not even the woman herself being aware of it? Why also did it not prefer to make its attack upon the man instead of the woman? And if thou sayest that it attacked her as being the weaker of the two, [I reply that], on the contrary, she was the stronger, since she appears to have been the helper of the man in the transgression of the commandment. For she did by herself alone resist the serpent, and it was after holding out for a while and making opposition that she ate of the tree, being circumvented by craft; whereas Adam, making no fight whatever, nor refusal, partook of the fruit handed to him by the woman, which is an indication of the utmost imbecility and effeminacy of mind. And the woman indeed, having been vanquished in the contest by a demon, is deserving of pardon; but Adam shall deserve none, for he was worsted by a woman, — he who, in his own person,

²¹⁰ Irenaeus [120-202 AD], Fragment 14: in “Fragments from the Lost Writings of Irenaeus”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 1144-1146, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

had received the command from God. But the woman, having heard of the command from Adam, treated it with contempt, either because she deemed it unworthy of God to speak by means of it, or because she had her doubts, perhaps even held the opinion that the command was given to her by Adam of his own accord. The serpent found her working alone, so that he was enabled to confer with her apart. Observing her then either eating or not eating from the trees, he put before her the fruit of the [forbidden] tree. And if he saw her eating, it is manifest that she was partaker of a body subject to corruption. "For everything going in at the mouth, is cast out into the draught." If then corruptible, it is obvious that she was also mortal. But if mortal, then there was certainly no curse; nor was that a [condemnatory] sentence, when the voice of God spake to the man, "For earth thou art, and unto earth shalt thou return," as the true course of things proceeds [now and always]. Then again, if the serpent observed the woman not eating, how did he induce her to eat who never had eaten? And who pointed out to this accursed man-slaying serpent that the sentence of death pronounced against them by God would not take [immediate] effect, when He said, "For in the day that ye eat thereof, ye shall surely die?" And not this merely, but that along with the impunity [attending their sin] the eyes of those should be opened who had not seen until then? But with the opening [of their eyes] referred to, they made entrance upon the path of death.

{CIC: God's command to Adam was openly given before woman was created, not given secretly. (Genesis 2:17-22). Scripture is silent about Adam's presence when Satan tempted Eve. Adam was with Eve when she saw the tree was good for food. (Genesis 2:1-6). }

WOMEN EASILY DECEIVED BY GNOSTICS

Women Led Astray, Defiled, Led to Adultery, Deceived by Gnostics²¹¹

Some of them {the Gnostics}, moreover, are in the habit of defiling those women to whom they have taught the above doctrine, as has frequently been confessed by those women who have been led astray by certain of them, on their returning to the Church of God, and acknowledging this along with the rest of their errors. Others of them, too, openly and without a blush, having become passionately attached to certain women, seduce them away from their husbands, and contract marriages of their own with them. Others of them, again, who pretend at first to live in all modesty with them as with sisters, have in course of time been

²¹¹ Irenaeus [120-202 AD], Paragraph 3, Chapter 6: "The Threefold Kind of Man Feigned by These Heretics: Good Works Needless for Them, Though Necessary to Others: Their Abandoned Morals", of "Book 1", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 612-613, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

revealed in their true colors, when the sister has been found with child by her [pretended] brother.

{CIC: This passage displays the depravity of the Gnostics, but is not a basis for asserting women are more likely to be led astray than men.}

Gnostic Heretic Marcus Targets Rich Women to Bestow Charismatic Gift of Prophecy as Glossolalia²¹²

3. It appears probable enough that this man possesses a demon as his familiar spirit, by means of whom he seems able to prophesy, and also enables as many as he counts worthy to be partakers of his Charis themselves to prophesy. He devotes himself especially to women, and those such as are well-bred, and elegantly attired, and of great wealth, whom he frequently seeks to draw after him, by addressing them in such seductive words as these: "I am eager to make thee a partaker of my Charis, since the Father of all doth continually behold thy angel before His face. Now the place of thy angel is among us: it behooves us to become one. Receive first from me and by me [the gift of] Charis. Adorn thyself as a bride who is expecting her bridegroom, that thou mayest be what I am, and I what thou art. Establish the germ of light in thy nuptial chamber. Receive from me a spouse, and become receptive of him, while thou art received by him. Behold Charis has descended upon thee; open thy mouth and prophesy." On the woman replying, "I have never at any time prophesied, nor do I know how to prophesy;" then engaging, for the second time, in certain invocations, so as to astound his deluded victim, he says to her, "Open thy mouth, speak whatsoever occurs to thee, and thou shalt prophesy." She then, vainly puffed up and elated by these words, and greatly excited in soul by the expectation that it is herself who is to prophesy, her heart beating violently [from emotion], reaches the requisite pitch of audacity, and idly as well as impudently utters some nonsense as it happens to occur to her, such as might be expected from one heated by an empty spirit. (Referring to this, one superior to me has observed, that the soul is both audacious and impudent when heated with empty air.) Henceforth she reckons herself a prophetess, and expresses her thanks to Marcus for having imparted to her of his own Charis. She then makes the effort to reward him, not only by the gift of her possessions (in which way he has collected a very large fortune), but also by yielding up to him her person, desiring in every way to be united to him, that she may become altogether one with him.

²¹² Irenaeus [120-202 AD], Paragraph 3, Chapter 13: "The Deceitful Arts and Nefarious Practices of Marcus", of "Book 1", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 662, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN USE DECEPTIVENESS FOR PERSONAL GAIN

Wisdom of Solomon Discovering the True Mother²¹³

“Then there appeared two women that were harlots before the king, and stood before him. And the one woman said, To me, my Lord, I and this woman dwell in one house; and we were delivered in the house. And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we were together; there is no one in our house except us two. And this woman’s child died in the night; because she overlaid it. And she arose at midnight, and took my son from my arms. And thine handmaid slept. And she laid it in her bosom, and laid her dead child in my bosom. And I arose in the morning to give my child suck, and he was dead; but when I had considered it in the morning, behold, it was not my son which I did bear. And the other woman said, Nay; the dead is thy son, but the living is my son, And the other said, No; the living is my son, but the dead is thy son.

{CIC: While Solomon wisely constructed a test to determine truth, it still remains that women lie to achieve personal goals, including in competition with other women.}

WOMEN USED TO DECEIVE MAN

Devil Deceived Adam by Means of Woman²¹⁴

Do ye therefore flee from these ungodly heresies; for they are the inventions of the devil, that serpent who was the author of evil, and **who by means of the woman deceived Adam**, the father of our race.

Devil Used Job’s Wife as if He Could Deceive and Mislead All by Women²¹⁵

And that nothing at all should remain that **Job** did not experience in his trials, **the devil arms his wife also**, making use of that old device of his wickedness, **as if he could deceive and mislead all by women, even as he did in the beginning of the world**. And yet Job is not broken down by his severe and repeated conflicts, nor

²¹³ Origen [Born 185, Died 254 AD], in Section 11, of *A Letter from Origen to Africanus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 746-747, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²¹⁴ Ignatius [30 – 107 AD], Chapter 10: “The Reality of Christ’s Passion” of “Epistle of Ignatius to the Trallians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 143, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²¹⁵ Cyprian [Born 200, Died 258 AD], Paragraph 18 in Treatise 9: “On the Advantage of Patience”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1000, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the blessing of God withheld from being declared in the midst of those difficulties and trials of his, by the victory of patience.

Job Rebukes His Wife for Speaking as a Foolish Woman²¹⁶

In Job: “Say some word against the Lord, and die. But he, looking upon her, said, **Thou speakest as one of the foolish women.** If we have received 1100 good things from the Lord’s hand, why shall we not endure evil things? In all these things which happened unto him, Job sinned not with his lips in the sight of the Lord.”

ENMITY BETWEEN SATAN AND MANKIND AFTER THE FALL

Serpent and Women Punished for The Fall²¹⁷

As also the Scripture tells us that God said to the serpent, “And **I will place enmity between thee and the woman, and between thy seed and her seed.** He shall bruise thy head, and thou shalt bruise his heel.”

PAIN OF CHILDBIRTH AFTER THE FALL

Pain and Joy of Women in Childbirth is Witness of Truth in Genesis²¹⁸

Man, therefore, God made on the sixth day, and made known this creation after the seventh day, when also He made Paradise, that he might be in a better and distinctly superior place. And that this is true, the fact itself proves. **For how can one miss seeing that the pains which women suffer in childbed, and the oblivion of their labors which they afterwards enjoy, are sent in order that the word of God may be fulfilled, and that the race of men may increase and multiply?** And do we not see also the judgment of the serpent, — how hatefully he crawls on his

²¹⁶ Cyprian [Born 200, Died 258 AD], Testimony 14: “That We Must Never Murmur, but Bless God Concerning All Things that Happen”, in Third Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1099-1100, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²¹⁷ Irenaeus [120-202 AD], Chapter 40: “One and the Same God the Father Inflicts Punishment on the Reprobate, and Bestows Rewards on the Elect”, of “Book 4”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 1047, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²¹⁸ Theophilus of Antioch [born 115-bishop 168- died 181 AD], Chapter 23: “The Truth of the Account in Genesis”, in “Book 2” of *Theophilus of Antioch*, Marcus Dods (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 194-195, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

belly and eats the dust, — that we may have this, too, for a proof of the things which were said aforetime?

Original Sin and Punishment of Eve is Inherited by Women²¹⁹

“In pains and in anxieties dost thou bear (children), woman; and toward thine husband (is) thy inclination, and he lords It over thee.” And do you not know that you are (each) an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. *You are the devil’s gateway: you are the unsealer of that (forbidden) tree: you are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man. On account of your desert — that is, death — even the Son of God had to die.*

{CIC: Tertullian exceeds the rhetoric of Scripture in accusing women of being the vehicle of d’evil.}

VIRGINS FREE OF SENTENCE FROM FALL

Virgins Not Subject to Eve’s Punishment of Painful Childbirth and Husband Ruling Over Her²²⁰

22. Hold fast, *O virgins*, hold fast what you have begun to be; hold fast what you shall be. *A great reward* awaits you, a great recompense of virtue, the immense advantage of chastity. Do you wish to know what ill the virtue of continence avoids, what good it possesses? “I will multiply,” says God to the woman, “thy sorrows and thy groanings; and in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”²²¹ *You are free from this sentence.* You do not fear the sorrows and the groans of women. You have *no fear of child-bearing; nor is your husband Lord over you;* but your Lord and Head is Christ, after the likeness and in the place of the man; with that of men your lot and your condition is equal. It is the word of the Lord which says, “The children of this world beget and are begotten; but *they who are counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage: neither shall they die any more: for they are equal to the*

²¹⁹ Tertullian [born 145, died 220], Chapter 1: “Introduction. Modesty in Apparel Becoming to Women, in Memory of the Introduction of Sin Into the World Through a Woman” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 25, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²²⁰ Cyprian [Born 200, Died 258 AD], Paragraph 22 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 893-894, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²²¹ Genesis 3:16

angels of God, being the children of the resurrection.”²²² That which we shall be, you have already begun to be. You possess already in this world the glory of the resurrection. You pass through the world without the contagion of the world; in that you continue chaste and virgins, you are equal to the angels of God. Only **let your virginity remain and endure** substantial and uninjured; and as it began bravely, let it persevere continuously, and not seek the ornaments of necklaces nor garments, but of conduct. Let it **look towards God and heaven**, and not lower to the lust of the flesh and of the world, the eyes uplifted to things above, or set them upon earthly things.

WOMEN CAN DECEIVE THEMSELVES

Woman Can Think She is Pregnant When She is Not²²³

For silly women fancy themselves pregnant sometimes, when they are corpulent either from their natural flux or from some other malady.

SONS OF GOD AND DAUGHTERS OF MEN

The Origin of Female Ornamentation, Traced Back to the Angels Who had Fallen²²⁴

page 26

For they, withal, who instituted them are assigned, under condemnation, to the penalty of death, — those **angels**, to wit, **who rushed from heaven on the daughters of men**; so that this ignominy also attaches to woman.

page 26

They conferred **properly and as it were peculiarly upon women that instrumental mean of womanly ostentation, the radiances of jewels wherewith necklaces are variegated, and the circlets of gold wherewith the arms are compressed, and the medicaments of orchil with which wools are colored, and that black powder itself wherewith the eyelids and eyelashes are made prominent.**

page 27

²²² Luke 20:34-36

²²³ Tertullian [born 145, died 220], Chapter 11: “Christ was Truly Born; Marcion’s Absurd Cavil in Defense of a Putative Nativity”, of Book 3: “Wherein Christ is Shown to be the Son of God, Who Created the World; to Have Been Predicted by the Prophets; to Have Taken Human Flesh Like Our Own, by a Real Incarnation”, contained in “2. The Five Books Against Marcion” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 596-597, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²²⁴ Tertullian [born 145, died 220], Chapter 2: “The Origin of Female Ornamentation, Traced Back to the Angels Who had Fallen” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 26-27, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Was it that women, without material causes of splendor, and without ingenious contrivances of grace, could not please men, who, while still unadorned, and uncouth and — so to say — crude and rude, had moved (the mind of) angels? or was it that the lovers would appear sordid and — through gratuitous use — contumelious, if they had conferred no (compensating) gift on the women who had been enticed into connubial connection with them? But these questions admit of no calculation. Women who possessed angels (as husbands) could desire nothing more; they had, forsooth, made a grand match! Assuredly they who, of course, did sometimes think whence they had fallen, and, after the heated impulses of their lusts, looked up toward heaven, thus requited that very excellence of women, natural beauty, as (having proved) a cause of evil, in order that their good fortune might profit them nothing; but that, being turned from simplicity and sincerity, they, together with (the angels) themselves, might become offensive to God. Sure they were that all ostentation, and ambition, and love of pleasing by carnal means, was displeasing to God. And these are the angels whom we are destined to judge: these are the angels whom in baptism we renounce: these, of course, are the reasons why they have deserved to be judged by man. What business, then, have their things with their judges? What commerce have they who are to condemn with them who are to be condemned? The same, I take it, as Christ has with Belial. With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are,) have the selfsame angelic nature promised as your reward, the selfsame sex as men: the selfsame advancement to the dignity of judging, does (the Lord) promise you. Unless, then, we begin even here to prejudge, by pre-condemning their things, which we are hereafter to condemn in themselves, they will rather judge and condemn us.

{CIC: What Tertullian says is oral tradition or pure speculation, but is not supported by Scripture. While his guidance for women to dress modestly may be wise, his background reasoning tied to GEN 6:2-4 is groundless.

GEN 6: 2-4. Story of “sons of God” seeing that the “daughters of man” were beautiful and thus took them as wives, and their children were the “mighty men of old”. There is no mention of the “sons of God” giving anything to the women or anyone else. We only know that they lusted and had offspring.

GEN 7. The Great Flood, survived only by Noah, his immediate family, and animals on the ark God had commanded Noah to build. There is no mention of Noah being one of the “sons of God”, or the saved women being female children of “sons of God”. The context implies that the “sons of God” died as part of the destroyed evil.

GEN 13:2. First connection of silver and gold as having value, along with cattle. Before that, there was no concept of “wealth”.

GEN 24:47. First mention of earrings and bracelets. On the occasion of Abraham’s servant, at the meeting of Rebekah, the perspective bride of Abraham’s son Isaac, placed an earring on her face and bracelets on her hands.

GEN 24:53. First mention of jewels and raiment. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

GEN 24:65. First mention of a veil for feminine modesty. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

The written words of Scripture are the sure foundation for the faith. Written by Prophets and Apostles, they are primary records inspired directly by God. Succeeding generations of Priests, Prophets, sub-Apostolic Early Fathers, and eventually Ecumenical Councils, testify to the trustworthiness of Holy Scriptures as being faithful copies of received revelation.

As time continues, the number of ears and mouths increase, and the message disperses and its record might be modified. Certified copies of original revelation are crucial.

As time continues, experience is gained against which the received words may be analyzed and applied to contexts beyond which they were originally spoken. This becomes a filter through which collections of writings can be judged for faithfulness, and writings certified as canonical, not canonical but worthy for wisdom, heretical, or irrelevant.

The process of identifying the canon of Scripture of the New Testament was very important. The standard for reception was set high. Not only did the writing have to be primary literature, it also had to not be useful to heretics in supporting heresy. Some writings attributed even to an Apostle were judged to not be Scripture, such as the Gospel of Thomas.

When reading the Ancient Fathers, we cannot accept all that is said uncritically. Words of the Early Fathers may be instructive for insight into the world context in which that Early Father lived and worked, but whatever an Early Father says that is inconsistent with Holy Scripture is to be disregarded for establishing faith and doctrine. This applies to Tertullian, as well as other Early Fathers.

End CIC }

Sinful Angels are Source of Means of Personal Adornment²²⁵

So true is it that it is not intrinsic worth, but rarity, which constitutes the goodness (of these things): the excessive labor, moreover, of **working them with arts introduced by the means of the sinful angels**, who were the revealers withal

²²⁵ Tertullian [born 145, died 220], Chapter 10: "Tertullian Refers Again to the Question of the Origin of All These Ornaments and Embellishments" in Book 2 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 45, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of the material substances themselves, joined with their rarity, excited their costliness, and hence a lust on the part of women to possess (that) costliness.

Giants Came from Women Raped by Angels²²⁶

1. The rape of women by fallen angels, and the giants that were begotten of them. The visions of Enoch begun.

Arts, Dyeing Wool, Industry, Fallen Angels Inhabiting Bodies²²⁷

When Almighty God, to beautify the nature of the world, willed that that earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done;²²⁸ and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies,²²⁹ and it is such as these especially that ye this day worship and pray to as gods.

Angels of Descendants of Seth as sons of God with Daughters of Men²³⁰

When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found “the sons of God.”²³¹ What is meant by the Spirit, in my opinion, is that the descendants of Seth are called the sons of

²²⁶ A. Cleveland Coxe, “Elucidation: (The Prophecy of Enoch)” on Tertullian [born 145, died 220] of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 50, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²²⁷ Commodianus [240 AD], in “3. The Worship of Demons” of *Instructions of Commodianus*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 396, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²²⁸ CIC: This is not supported by Scripture. While the arts have been grossly abused, they have also been used to bring glory to God. That is inconsistent with speculative assignment of an evil origin.

²²⁹ CIC: Transmigration of souls, perhaps similar to Hindu concept.

²³⁰ Julius Africanus [Born 200, Died 245 AD], Section 2, Chapter 3: “The Extant Fragments of the Five Books of the Chronography of Julius Africanus”, in *The Extant Writings of Julius Africanus*, (Edinburgh Edition translator unknown), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 249, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²³¹ Genesis 6:2

God on account of the righteous men and patriarchs who have sprung from him, even down to the Savior Himself; but that the descendants of Cain are named the seed of men as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God. But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.

Speculation That Angels Who Defiled Themselves with Daughters of Men Became Ministers of the Devil²³²

But when God saw this, He sent His angels to instruct the race of men, and to protect them from all evil. He gave these a command to abstain from earthly things, lest, being polluted by any taint, they should be deprived of the honor of angels. But that wily accuser, while they tarried among men, allured these also to pleasures, so that they might defile themselves with women. Then, being condemned by the sentence of God, and cast forth on account of their sins, they lost both the name and substance of angels. Thus, having become ministers of the devil, that they might have a solace of their ruin, they betook themselves to the ruining of men, for whose protection they had come.

{CIC: Commenting on the “sons of God” that mated with “daughters of men” is a continuing theme. The idea that these were angels, and this was their fall from grace, has been discussed by earlier authors.}

Women Have in Their Mind Desire Toward Their Apparitions²³³

Therefore flee fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces; because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment. For thus they allured the Watchers before the flood; and as these continually beheld them, they fell into desire each of the other, and they

²³² Lactantius [Born 260, Died 330 AD], Chapter 27: “Of the Creation, Sin, and Punishment of Man; and of Angels, Both Good and Bad”, in *The Epitome of The Divine Institutes: Addressed to His Brother Pentadius*, in *Lactantius*, William Fletcher (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor), page 478, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²³³ Section 5 in “1. The Testament of Reuben Concerning Thoughts”, in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 10, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands; and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

The Great Flood Sent Because of Giant Offspring of Righteous Men Living Life of Angels Allured by Beauty of Women²³⁴

“All things therefore being completed which are in heaven, and in earth, and in the waters, and the human race also having multiplied, in the eighth generation, righteous men, who had lived the life of angels, being allured by the beauty of women, fell into promiscuous and illicit connections with these; and thenceforth acting in all things without discretion, and disorderly, they changed the state of human affairs and the divinely prescribed order of life, so that either by persuasion or force they compelled all men to sin against God their Creator. In the ninth generation are born the giants, so called from of old, not dragon-footed, as the fables of the Greeks relate, but men of immense bodies, whose bones, of enormous size, are still shown in some places for confirmation. But against these the righteous providence of God brought a flood upon the world, that the earth might be purified from their pollution, and every place might be turned into a sea by the destruction of the wicked. Yet there was then found one righteous man, by name Noah, who, being delivered in an ark with his three sons and their wives, became the colonizer of the world after the subsiding of the waters, with those animals and seeds which he had shut up with him.

Offspring of Angel Sex with Women Produced Giants That Ate Flesh²³⁵

“But from their unhallowed intercourse spurious men sprang, ranch greater in stature than ordinary men, whom they afterwards called giants; not those dragon-footed giants who waged war against God, as those blasphemous myths of the Greeks do sing, but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than angels, as they were born of women. Therefore God, knowing that they were barbarized to brutality, and that the world was not sufficient to satisfy them (for it was created according to

²³⁴ Clement of Rome, Chapter 29: “The Giants: The Flood”, in Book 1 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 130-131, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²³⁵ Clement of Rome, Chapter 15: “The Giants”, in Homily 8, Peter Peterson (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 593, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the proportion of men and human use), that they might not through want of food turn, contrary to nature, to the eating of animals, and yet seem to be blameless, as having ventured upon this through necessity, the Almighty God rained manna upon them, suited to their various tastes; and they enjoyed all that they would. But they, on account of their bastard nature, **not being pleased with purity of food, longed only after the taste of blood. Wherefore they first tasted flesh.**²³⁶

WOMEN SUBVERT MEN

Solomon Worshipped Idols of Sidon Through Influence of a Woman²³⁷

Moreover, that **Solomon** was a renowned and great king, by whom the temple called that at Jerusalem was built, I know; but that none of those things mentioned in the Psalm happened to him, is evident. For neither did all kings worship him; nor did he reign to the ends of the earth; nor did his enemies, failing before him, lick the dust. Nay, also, I venture to repeat what is written in the book of Kings as committed by him, how **through a woman's influence he worshipped the idols of Sidon**, which those of the Gentiles who know God, the Maker of all things through Jesus the crucified, do not venture to do, but abide every torture and vengeance even to the extremity of death, rather than worship idols, or eat meat offered to idols.”

Foreign Women Led Solomon to Idolatry²³⁸

In like manner it was with regard to Solomon, while he continued to judge uprightly, and to declare the wisdom of God, and built the temple as the type of truth, and set forth the glories of God, and announced the peace about to come upon the nations, and prefigured the kingdom of Christ, and spake three thousand parables about the Lord's advent, and five thousand songs, singing praise to God, and expounded the wisdom of God in creation, [discoursing] as to the nature of every tree, every herb, and of all fowls, quadrupeds, and fishes; and

²³⁶ Genesis 9:2-4. God gave man permission to eat flesh after the Great Flood. Scripture is silent about the diet of the giants including flesh.

²³⁷ Justin Martyr [110-165 AD], Chapter 34: “Nor Does Psalm 72 Apply to Solomon, Whose Faults Christians Shudder At”, of “Dialogue of Justin with Trypho, a Jew”, in “Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 402, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²³⁸ Irenaeus [120-202 AD], Chapter 27: “The Sins of the Men of Old Time, Which Incurred the Displeasure of God, Were, by His Providence, Committed to Writing, That We Might Derive Instruction Thereby, and not be Filled with Pride. We Must not, Therefore, Infer that there was Another God than He Whom Christ Preached; We Should Rather Fear, Lest the One and the Same God Who Inflicted Punishment on the Ancients, Shouls Bring Down Heavier Upon Us”, of “Book 4”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 996-997, of The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

he said, “Will God whom the heavens cannot contain, really dwell with men upon the earth?”

And he pleased God, and was the admiration of all; and all kings of the earth sought an interview with him (*quaerebant faciem ejus*) that they might hear the wisdom which God had conferred upon him. The queen of the south, too, came to him from the ends of the earth, to ascertain the wisdom that was in him: she whom the Lord also referred to as one who should rise up in the judgment with the nations of those men who do hear His words, and do not believe in Him, and should condemn them, inasmuch as she submitted herself to the wisdom announced by the servant of God, while these men despised that wisdom which proceeded directly from the Son of God. For Solomon was a servant, but Christ is indeed the Son of God, and the Lord of Solomon.

While, therefore, he served God without blame, and ministered to His dispensations, then was he glorified: but when he took wives from all nations, and permitted them to set up idols in Israel, the Scripture spake thus concerning him: “And King Solomon was a lover of women, and he took to himself foreign women; and it came to pass, when Solomon was old, his heart was not perfect with the Lord his God. And the foreign women turned away his heart after strange gods. And Solomon did evil in the sight of the Lord: he did not walk after the Lord, as did David his father. And the Lord was angry with Solomon; for his heart was not perfect with the Lord, as was the heart of David his father.” The Scripture has thus sufficiently reprovved him, as the presbyter remarked, in order that no flesh may glory in the sight of the Lord.

Pagan Fortunetellers Observed Random Events in Nature to Predict Future²³⁹

There are also among the Germans those called **sacred women**, who, by inspecting the whirlpools of rivers and the eddies, and observing the noises of streams, presage and predict future events.

²³⁹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 15: “The Greek Philosophy in Great Part Derived from the Barbarians”, in “Book 1” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 625, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Men are Easily Led Astray by Women Even to Idolatry²⁴⁰

Did not the women of the Midianites, by their beauty, seduce from wisdom into impiety, through licentiousness, the Hebrews when making war against them? For, having seduced them from a grave mode of life, and by their beauty ensnared them in wanton delights, they made them insane upon idol sacrifices and strange women; and overcome by women and by pleasure at once, they revolted from God, and revolted from the law. And the whole people was within a little of falling under the power of the enemy through female stratagem, until, when they were in peril, fear by its admonitions pulled them back.

Solomon Lost His Glory from God When Seduced by Women Into Idolatry²⁴¹

Solomon (as I make bold to affirm) lost even the glory which he had from God, seduced by his love of women even into idolatry.

Women Rob Kings of Glory, Strength of Valiant Men, and the Beggar's Mite²⁴²

And the angel of God showed me that for ever do women bear rule over king and beggar alike; and from the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty.

²⁴⁰ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 18: "The Mosaic Law the Fountain of All Ethics, and the Source from Which the Greeks Drew Theirs", in "Book 2" of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 728, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴¹ Tertullian [born 145, died 220], Chapter 9: "The Doctrine of the Resurrection. The Body Will Rise Again. Christ's Judicial Character. Jewish Perversions of Prophecy Exposed and Confuted. Messianic Psalms Vindicated. Jewish and Rationalistic Interpretations on This Point Similar. Jesus — Not Hezekiah or Solomon — The Subject of These Prophecies in the Psalms. None but He is the Christ of the Old and the New Testaments", of Book 5, contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 803, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴² Section 15 in "4. The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication", in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 27-28, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Solomon Ruined and Departed the Lord Because of Women²⁴³

Hast thou not read the history of **Solomon**, the son of David, the man to whom God gave wisdom, and knowledge, and largeness of mind, and riches, and much glory, beyond all men? Yet this same man, **through women, came to ruin, and departed from the Lord.**

WOMEN JOIN MEN AS PARTNERS IN SIN**Women Joined Men in Making Gold Idols and Abandoning God**²⁴⁴

And when the **gold out of the necklaces of the women and the rings of the men** had been wholly smelted by fire, and there had come forth a **calf-like head**, to this figment **Israel with one consent (abandoning God) gave honor, saying,** **“These are the gods who brought us from the land of Egypt.”**

DEPROGRAMMING DIFFICULT**Drugged Women Rescued from Marcus Deprogrammed with Difficulty**²⁴⁵

5. Moreover, that this **Marcus compounds philters and love-potions**, in order to insult the persons of some of these women, if not of all, those of them who have returned to the Church of God — a thing which frequently occurs — have acknowledged, confessing, too, that they have been defiled by him, and that they were filled with a burning passion towards him. A sad example of this occurred in the case of a **certain Asiatic, one of our deacons**, who had **received him (Marcus) into his house.** His wife, a woman of remarkable beauty, **fell a victim both in mind and body to this magician, and, for a long time, traveled about with him.** At last, when, **with no small difficulty, the brethren had converted her, she spent her whole time in the exercise of public confession, weeping over and lamenting the defilement which she had received from this magician.**

²⁴³ Clement of Rome, Chapter 12: “David’s Sin Be Admonitory to Us Weak Men”, in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginity*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 103, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴⁴ Tertullian [born 145, died 220], Chapter 1: “Occasion of Writing. Relative Position of Jews and Gentiles Illustrated”, in “7. An Answer to the Jews” of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 272, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴⁵ Irenaeus [120-202 AD], Paragraph 5, Chapter 13: “The Deceitful Arts and Nefarious Practices of Marcus”, of “Book 1”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 663, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

WOMEN WHO WERE NOT DECEIVED

The Most Faithful Women are not Deceived by Marcus²⁴⁶

4. But already some of the most faithful women, possessed of the fear of God, and not being deceived (whom, nevertheless, he did his best to seduce like the rest by bidding them prophesy), abhorring and execrating him, have withdrawn from such a vile company of revelers. This they have done, as being well aware that the gift of prophecy is not conferred on men by Marcus, the magician, but that only those to whom God sends His grace from above possess the divinely-bestowed power of prophesying; and then they speak where and when God pleases, and not when Marcus orders them to do so.

DO NOT DESPISE WOMEN

Servants and Women are not to be Despised²⁴⁷

Be not ashamed of servants, for we possess the same nature in common with them. Do not hold women in abomination, for they have given thee birth, and brought thee up. It is fitting, therefore, to love those that were the authors of our birth (but only in the Lord), inasmuch as a man can produce no children without a woman. It is right, therefore, that we should honor those who have had a part in giving us birth. “Neither is the man without the woman, nor the woman without the man,” except in the case of those who were first formed. For the body of Adam was made out of the four elements, and that of Eve out of the side of Adam. And, indeed, the altogether peculiar birth of the Lord was of a virgin alone. [This took place] not as if the lawful union [of man and wife] were abominable, but such a kind of birth was fitting to God. For it became the Creator not to make use of the ordinary method of generation, but of one that was singular and strange, as being the Creator.

²⁴⁶ Irenaeus [120-202 AD], Paragraph 4, Chapter 13: “The Deceitful Arts and Nefarious Practices of Marcus”, of “Book 1”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 662-663, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴⁷ Ignatius [30 – 107 AD], Chapter 4: “Servants and Women are not to be Despised”, of “The Epistle of Ignatius to Hero, a Deacon of Antioch”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 219-220, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

CHASTITY FOR LIFE

Greater to Live in Chastity than Die for It²⁴⁸

A little more care will furnish you with more examples from our own (sisters); and *those* indeed, superior to the others, inasmuch as **it is a greater thing to live in chastity than to die for it.** Easier it is to lay down your life because you have lost a blessing, than to keep by living that for which you would rather die outright. How many men, therefore, and how many women, in Ecclesiastical Orders,²⁴⁹ owe their position to continence, who have preferred to be wedded to God?

Christian Magistrinus Trades His Life to Preserve Chastity of Maiden in Cornith²⁵⁰

In another little book bearing the name of Hippolytus, the friend of the apostles, I found a story of the following nature: — There lived a certain **most noble and beautiful maiden in the city of Corinth**, in the careful exercise of a virtuous life. At that time some persons **falsely charged** her before the judge there, who was a Greek, **with cursing the times, and the princes, and the images.** Now **those who trafficked in such things, brought her beauty under the notice of the impious judge, who lusted after women.** And he gladly received the accusation with his equine ears and lascivious thoughts. And when she was brought before the bloodstained (judge), he was driven still more frantic with profligate passion. But when, after bringing every device to bear upon her, **the profane man could not gain over this woman of God**, he subjected the noble maiden to various outrages. And when he failed in these too, and was unable to seduce her from her confession of Christ, the cruel judge became furious against her, and **gave her over to a punishment** of the following nature: **Placing the chaste maiden in a brothel**, he charged the manager, saying, Take this woman, and **bring me three nummi by her every day.** And the man, exacting the money from her by her dishonor, gave her up to any who sought her in the brothel. And when the women-hunters knew that, they came to the brothel, and, paying the price put upon their iniquity, sought to seduce her. But this most honorable maiden, **taking counsel with herself to deceive them**, called them to her, and earnestly

²⁴⁸ Tertullian [born 145, died 220], Chapter 13: “Examples from Among the Heathen, as Well as from the Church, to Enforce the Foregoing Exhortation” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 116-117, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁴⁹ CIC: For women in Ecclesiastical Orders, is Tertullian suggesting to be “in orders” is different than to be “ordained”? The issue is the status of Deaconesses in sacerdotal orders.

²⁵⁰ Hippolytus [Born 170, Died 236 AD], in “The Story of a Maiden of Corinth, and a Certain Magistrinus”, of *The Extant Works and Fragments of Hippolytus*, in *Hippolytus*, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 495-497, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

besought them, saying: I have a certain ulceration of the *pudenda*, which has an extremely hateful stench; and I am afraid that ye might come to hate me on account of the abominable sore. Grant me therefore a few days, and then ye may have me even for nothing. With these words the blessed maiden gained over the profligates, and dismissed them for a time. And with most fitting prayers she importuned God, and with contrite supplications she sought to turn Him to compassion. God, therefore, who knew her thoughts, and understood how the chaste maiden was distressed in heart for her purity, gave ear to her; and the Guardian of the safety of all men in those days interposed with His arrangements in the following manner: —

OF A CERTAIN PERSON MAGISTRIANUS

There was a certain young man, Magistrianus, comely in his personal appearance, and of a pious mind, whom God had inspired with such a burning spiritual zeal, that he despised even death itself. He, coming under the guise of profligacy, goes in, when the evening was far gone, to the fellow who kept the women, and pays him five nummi, and says to him, Permit me to spend this night with this damsel. Entering then with her into the private apartment, he says to her, Rise, save thyself. And taking off her garments, and dressing her in his own attire, his night-gown, his cloak, and all the habiliments of a man, he says to her, Wrap yourself up with the top of your cloak, and go out; and doing so, and signing herself entirely with the mystery of the cross, she went forth uncorrupted from that place, and was preserved perfectly stainless by the grace of Christ, and by the instrumentality of the young man, who by his own blood delivered her from dishonor. And on the following day the matter became known, and Magistrianus was brought before the infuriated judge. And when the cruel tyrant had examined the noble champion of Christ, and had learned all, he ordered him to be thrown to the wild beasts, — that in this, too, the honoring demon might be put to shame. For, whereas he thought to involve the noble youth in an unhallowed punishment, he exhibited him as a double martyr for Christ, inasmuch as he had both striven nobly for his own immortal soul, and persevered manfully in labors also in behalf of that noble and blessed maiden. Wherefore also he was deemed worthy of double honor with Christ, and of the illustrious and blessed crowns by His goodness.

Moses, Jesus, John, Paul, Luke Recommend Abstinence for Purity²⁵¹

In Genesis: “Multiplying I will multiply thy sorrows and thy groanings, and in sorrow shalt thou bring forth children; and thy turning shall be to thy husband, and he shall rule over thee.” Of this same thing in the Gospel according to

²⁵¹ Cyprian [Born 200, Died 258 AD], Testimony 32: “Of The Benefit of Virginitv and of Continency”, in Third Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1111-1113, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Matthew: "All men do not receive the word, but they to whom it is given: for there are some eunuchs who were born so from their mother's womb, and there are eunuchs who have been constrained by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who can receive it, let him receive it." Also according to Luke: "The children of this world beget, and are begotten. But they who have been considered worthy of that world, and the resurrection from the dead, do not marry, nor are married: for neither shall they begin to die: for they are equal to the angels of God, since they are the children of the resurrection. But, that the dead rise again, Moses intimates when he says in the bush, The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living: for all live unto Him."²⁵² Also in the first Epistle of Paul to the Corinthians: "It is good for a man not to touch a woman. But, on account of fornication, let every man have his own wife, and every woman have her own husband. Let the husband render what is due to the wife, and similarly the wife to the husband. The wife hath not power over her own body, but the husband. And in like manner, the husband hath not power over his own body, but the wife. Defraud not one the other, except by agreement for a time, that ye may have leisure for prayer; and again return to the same point, lest Satan tempt you on account of your incontinency. This I say by way of allowance, not by way of command. But I wish that all men should be even as I am. But every one has his proper gift from God; one in one way, but another in another way."²⁵³ Also in the same place: "An unmarried man thinks of those things which are the Lord's, in what way he may please God; but he who has contracted marriage thinks of those things that are of this world, in what way he may please his wife. Thus also, both the woman and the unmarried virgin thinketh of those things which are the Lord's, that she may be holy both in body and in spirit; but she that hath married thinks of those things which are of this world, in what way she may please her husband."²⁵⁴ Also in Exodus, when the Lord had commanded Moses that he should sanctify the people for the third day, he sanctified them, and added: "Be ye ready, for three days ye shall not approach to women."²⁵⁵ Also in the first book of Kings: "And the priest answered to David, and said, There are no profane loaves in my hand, except one sacred loaf. If the young men have been kept back from women, they shall eat."²⁵⁶ Also in the Apocalypse: "These are they who have not defiled themselves with women, for they have continued virgins; these are they who follow the Lamb whithersoever He shall go."²⁵⁷

²⁵² Luke 20:34-38

²⁵³ I Corinthians 7:1-7

²⁵⁴ I Corinthians 7:33-34

²⁵⁵ Exodus 19:15

²⁵⁶ I Samuel 21:4

²⁵⁷ Revelation 14:4

144 Thousand Virgin Men Undeified by Women²⁵⁸

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. **These are they which were not defiled with women; for they are virgins.** These are they who follow the Lamb whithersoever He goeth;”²⁵⁹ showing that the Lord is leader of the choir of virgins.²⁶⁰

SECOND VIRGINITY**Virgin State can be Regained²⁶¹**

His own example, then by all other arguments; while He tells (them) that “the kingdom of heavens” is “children’s;” while He associates with these (children) others who, after marriage, remained (or became) virgins;”²⁶²

CHASTITY AMONG HEATHEN**Example of Chastity Dedicated to False Divinity Among the Heathen²⁶³**

Women, moreover, (dedicated) to the African Ceres, in whose honor they even spontaneously abdicate matrimony, and so live to old age, shunning thenceforward all contact with males, even so much as the kisses of their sons. The devil, forsooth, has discovered, after voluptuousness, even a chastity which

²⁵⁸ Methodius (also called Eubulius) [Born 260, Bishop, Died 312 AD], Chapter 5: “Christ, by Preserving His Flesh In-Corrupt in Virginity, Draws to the Exercise of Virginity; The Small Number of Virgins in Proportion to the Number of Saints”, of Discourse 1: “Marcella”, in *The Banquet of the Ten Virgins; or Concerning Chastity: Persons of the Dialogue: Euboulis, Gregorion, Arete; Marcella, Theophila, Thaleia, Theopatra, Thallousa, Agathe, Procilla, Thekla, Tusiane, Domnina*, in *Methodius*, William R. Clark (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 569, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁵⁹ Revelation 14:3-4

²⁶⁰ CIC: This contradicts the idea that Mary Mother of Jesus re-valued women, wiping out the curse on womanhood. Women still defile men.

²⁶¹ Tertullian [born 145, died 220], Chapter 8: “From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 131, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁶² CIC: The concept of “second virginity” was popularized in teen evangelism of the 1990s, and supported by James Dobson, is reflected in this passage from Tertullian.

²⁶³ Tertullian [born 145, died 220], Chapter 13: “Examples from Among the Heathen, as Well as from the Church, to Enforce the Foregoing Exhortation” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 116, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

shall work perdition; that the guilt may be all the deeper of the Christian who refuses the chastity which helps to salvation!

Heathens Dido and Lucretia Honored Chastity with their Deaths²⁶⁴

A testimony to us shall be, too, some of heathendom's women, who have won renown for their obstinate persistence in single-husbandhood: some Dido²⁶⁵, (for instance), who, refugee as she was on alien soil, when she ought rather to have desired, without any external solicitation, marriage with a king, did yet, for fear of experiencing a second union, prefer, contrariwise, to "burn" rather than to "marry;" or the famous Lucretia, who, albeit it was but once, by force, and against her will, that she had suffered a strange man, washed her stained flesh in her own blood, lest she should live, when no longer single-husbanded in her own esteem!

MONASTIC LIFE

Women not Admitted to One Sect of Essenes²⁶⁶

For there is a division amongst them into three sorts; and the adherents of the first are the Pharisees, but of the second the Sadducees, while the rest are **Essenes**. These practice a more devotional life, being filled with mutual love, and being temperate. And they turn away from every act of inordinate desire, being averse even to hearing of things of the sort. And they renounce matrimony, but they take the boys of others, and thus have an offspring begotten for them. And they lead these adopted children into an observance of their own peculiar customs, and in this way bring them up and impel them to learn the sciences. They do not, however, forbid them to marry, though themselves refraining from matrimony. **Women, however, even though they may be disposed to adhere to the same course of life, they do not admit, inasmuch as in no way whatsoever have they confidence in women.**

²⁶⁴ Tertullian [born 145, died 220], Chapter 13: "Examples from Among the Heathen, as Well as from the Church, to Enforce the Foregoing Exhortation" in "5. An Exhortation to Chastity" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 116, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁶⁵ Lucretia and Dido previously discussed in: Tertullian [born 145, died 220], Chapter 4, of "4. Ad Martyras" of *Tertullian: Part Third*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 1258-1259, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁶⁶ Hippolytus [Born 170, Died 236 AD], in Chapter 13: "The Jewish Sects", of Book 9 of *The Refutation of All Heresies*, in *Hippolytus*, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 274, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

SEPARATION FROM HOLY MEN

Description of Separation of Holy Men from Women²⁶⁷

I would, moreover, have you know, my brethren, of what sort is our conduct in Christ, as well as that of all our brethren, in the various places in which we are. And if so be that you approve it, do ye also conduct yourselves in like manner in the Lord. Now we, if God help us, conduct ourselves thus: with maidens we do not dwell, nor have we anything in common with them; with maidens we do not eat, nor drink; and, where a maiden sleeps, we do not sleep; neither do women wash our feet, nor anoint us; and on no account do we sleep where a maiden sleeps who is unmarried or has taken the vow: even though she be in some other place if she be alone, we do not pass the night there.

Conduct of Holy Men and Women in Joint Meetings²⁶⁸

But with us may no female, whether young maiden or married woman, be there at that thee; nor she that is aged. nor she that has taken the vow; not even a maid-servant, whether Christian or heathen; but there shall only be men with men. And, if we see it to be requisite to stand and pray for the sake of the women, and to speak words of exhortation and edification, we call together the brethren and all the holy sisters and maidens, and likewise all the other women who are there, inviting them with all modesty and becoming behavior to come and feast on the truth. And those among us who are skilled in speaking speak to them, and exhort them in those words which God has given us. And then we pray, and salute one another, the men the men. But the women and the maidens will wrap their hands in their garments; and we also, with circumspection and with all purity, our eyes looking upwards.

²⁶⁷ Clement of Rome, Chapter 1: "He Describes the Circumspectness of His Intercourse with the Other Sex, and Tells How in His Journeys He Acts at Places Where There Are Brethren Only", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 95, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁶⁸ Clement of Rome, Chapter 2: "His Behavior in Places Where There were Christians of Both Sexes", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 96, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Holy Men Tell Their Rule of Life to Married Persons Present²⁶⁹

And the brother will say to the married persons who are in that place: We holy men do not eat or drink with women, nor are we waited on by women or by maidens, nor do women wash our feet for us, nor do women anoint us, nor do women prepare our bed for us, nor do we sleep where women sleep, so that we may be without reproach in everything, lest any one should be offended or stumble at us.

Conduct of Holy Men Where There are Women Only²⁷⁰

And if, moreover, the day decline and the eventide draw on, we select, in order to pass the night there, a woman who is aged and the most exemplary of them all; and we speak to her to give us a place all to ourselves, where no woman enters, nor maiden. And this old woman herself will bring us a lamp, and whatever is requisite for us she will herself bring us. From love to the brethren, she will bring whatever is requisite for the service of stranger brethren. And she herself, when the time for sleep is come, will depart and go to her house in peace.

Do Not be Constantly with Women or Maidens²⁷¹

Ye see, my brethren, what distresses the constant sight of the person of the Egyptian woman brought upon the righteous man. Therefore, let us not be constantly with women, nor with maidens.

²⁶⁹ Clement of Rome, Chapter 3: "Rules for the Conduct of Celibate Brethren in Places Where There are Only Married Christians", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 97, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷⁰ Clement of Rome, Chapter 4: "Conduct of the Holy Man Where There are Women Only", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 97-98, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷¹ Clement of Rome, Chapter 8: "Joseph and Potiphar's Wife; Of What Kind Love to Females Ought to Be", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 101, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Consecrated Men to Live Separately from Women Who have Taken the Vow²⁷²

David, who was called “the anointed of the Lord.” Be admonished, O man: for, if such men as these have been brought to ruin through women, what is thy righteousness, or what art thou among the holy, that thou consortest with women and with maidens day and night, with much silliness, without fear of God? Not thus, my brethren, not thus let us conduct ourselves; but let us be mindful of that word which is spoken concerning a woman: “Her hands lay snares, and her heart spreadeth nets; but the just shall escape from her, whilst the wicked falleth into her hands.” Therefore let us, who are consecrated, be careful not to live in the same house with females who have taken the vow. For such conduct as this is not becoming nor right for the servants of God.

Hebrews Separated Men from Women When Wandering in Wilderness²⁷³

They taught the people, that, whensoever the host moved, every tribe should move on apart, and the women with the women apart, and that they should go into the rear behind the host, and the men also apart by their tribes. And, according to the command of the Lord, so did they set out, like a wise people, that there might be no disorder on account of the women when the host moved.

Women Separated from Men When Singing Praises with Miriam²⁷⁴

And, after that Moses had finished singing praises, then Miriam, the sister of Moses and Aaron, took a timbrel in her hands, and all the women went out after her, and sang praises with her, women with women apart, and men with men apart.

²⁷² Clement of Rome, Chapter 10: “David’s Sin Be Admonitory to Us Weak Men”, in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 102, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷³ Clement of Rome, Chapter 14: “Examples of Circumspect Behavior from the Old Testament”, in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 104, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷⁴ Clement of Rome, Chapter 14: “Examples of Circumspect Behavior from the Old Testament”, in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 104, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Holy Women may Minister to Holy Men, but Must Live Separately²⁷⁵

And, not to extend our discourse to too great length, what shall we say concerning our Lord Jesus Christ? Our Lord Himself was constantly with His twelve disciples when He had come forth to the world. And not only so; but also, when He was sending them out, He sent them out two and two together, men with men; but women were not sent with them, and neither in the highway nor in the house did they associate with women or with maidens: and thus they pleased God in everything. Also, when our Lord Jesus Christ Himself was talking with the woman of Samaria by the well alone, “His disciples came” and found Him talking with her, “and wondered that Jesus was standing and talking with a woman.” Is He not a rule, such as may not be set aside, an example, and a pattern to all the tribes of men? And not only so; but also, when our Lord was risen from the place of the dead, and Mary came to the place of sepulture, she ran and fell at the feet of our Lord and worshipped Him, and would have taken hold of Him. But He said to her: “Touch Me not; for I am not yet ascended to My Father.” Is it not, then, matter for astonishment, that, while our Lord did not allow Mary, the blessed woman, to touch His feet, yet thou livest with them, and art waited on by women and maidens, and sleepest where they sleep, and women wash thy feet for thee, and anoint thee! Alas for this culpable state of mind! Alas for this state of mind which is destitute of fear! Alas for this affrontery and folly, which is without fear of God! Dost thou not judge thine own self? Dost thou not examine thine own self? Dost thou not know thine own self and the measure of thy strength? These things, moreover, are trustworthy, and these things are true and right; and these are rules immutable for those who behave themselves uprightly in our Lord. Many holy women, again, ministered to holy men of their substance, as the Shunammite woman ministered to Elisha; but she did not live with him, but the prophet lived in a house apart. And, when her son died, she wanted to throw herself at the feet of the prophet; but his attendant would not allow her, but restrained her. But Elisha said to his servant: “Let her alone, because her soul is distressed.” From these things, then, we ought to understand their manner of life. To Jesus Christ our Lord women ministered of their substance: but they did not live with him; but chastely, and holily, and unblameably they behaved before the Lord, and finished their course, and received the crown in our Lord God Almighty.

²⁷⁵ Clement of Rome, Chapter 15: “The Example of Jesus How We may Allow Ourselves to be Served by Women”, in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning* Virginité, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 105-106, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

{CIC: If the scoffers can point to extra-canonical literature to insinuate that Jesus was in a polygamous marriage with Martha and Mary, then Christians can point to this extra-canonical writing with equal authority to assert His purity.}

Women Not Present With Peter and Other Sleeping Men²⁷⁶

WHEN the day dawned which had been fixed for the discussion with Simon, Peter, rising at the first cock-crowing, aroused us also: for **we were sleeping in the same apartment, thirteen of us in all**; of whom, next to Peter, Zacchaeus was first, then Sophonius, Joseph and Michaeas, Eliesdrus, Phineas, Lazarus, and Elisiaeus: after these I (Clement) and Nicodemus; then Niceta and Aquila, who had formerly been disciples of Simon, and were converted to the faith of Christ under the teaching of Zacchaeus. **Of the women there was no one present.** As the evening light was still lasting, we all sat down; and Peter, seeing that we were awake, and that we were giving attention to him, having saluted us, immediately began to speak

Peter Followed Discipline for Modest Behavior With Women²⁷⁷

But we brothers, along with our brother and some others, retired because of the women and bathed, and coming again to the women, we took them along with us, and thus we went to a secret place and prayed. Then **Peter, on account of the multitude, sent the women on before, ordering them to go to their lodging by another way, and he permitted us alone of the men to accompany our mother and the rest of the women.**

RELATIONSHIP BETWEEN HUSBAND AND WIFE

The Duties of Husbands and Wives²⁷⁸

[SHORTER]

²⁷⁶ Clement of Rome, Chapter 1: "Power of Habit", in Book 2 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 160, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷⁷ Clement of Rome, Chapter 1: "Mattidia is Baptized in the Sea", in Homily 14, Donaldson (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 678, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁷⁸ Ignatius [30 – 107 AD], Chapter 5: "The Duties of Husbands and Wives" of "Epistle of Ignatius to Polycarp", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 187, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Flee evil arts; but all the more discourse in public regarding them. Speak to my sisters, that they love the Lord, and **be satisfied with their husbands** both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they **love their wives**, even as the Lord the Church. If any one can continue in a state of purity, to the honor of Him who is Lord of the flesh, let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined. But it becomes both men and women who marry, to **form their union with the approval of the bishop**, that their marriage may be according to God, and not after their own lust. Let all things be done to the honor of God.

[LONGER]

Flee evil arts; but all the more discourse in public regarding them. Speak to my sisters, that they love the Lord, and be satisfied with their husbands both in the flesh and spirit. In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any one can continue in a state of purity, to the honor of the flesh of the Lord, let him so remain without boasting. If he shall boast, he is undone; and if he seeks to be more prominent than the bishop, he is ruined. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to the Lord, and not after their own lust. Let all things be done to the honor of God.

A Good Wife²⁷⁹

The woman who, with propriety, loves her husband, Euripides describes, while admonishing, —

***“That when her husband says aught,
She ought to regard him as speaking well if she say nothing;
And if she will say anything, to do her endeavor to gratify her husband.”***

And again he subjoins the like: —

***“And that the wife should sweetly look sad with her husband,
Should aught evil befall him,
And have in common a share of sorrow and joy.”***

Then, describing her as gentle and kind even in misfortunes, he adds: —

“And I, when you are ill, will, sharing your sickness bear it;

²⁷⁹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 20: “A Good Wife”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 863-865, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

And I will bear my share in your misfortunes.”

And: —

***“Nothing is bitter to me,
For with friends one ought to be happy,
For what else is friendship but this?”***

The marriage, then, that is consummated according to the word, is sanctified, if the union be under subjection to God, and be conducted “with a true heart, in full assurance of faith, having hearts sprinkled from an evil conscience, and the body washed with pure water, and holding the confession of hope; for He is faithful that promised.²⁸⁰” And the happiness of marriage ought never to be estimated either by wealth or beauty, but by virtue.

“Beauty,” says the tragedy, —

***“Helps no wife with her husband;
But virtue has helped many; for every good wife
Who is attached to her husband knows how to practice sobriety.”***

Then, as giving admonitions, he says: —

***“First, then, this is incumbent on her who is endowed with mind,
That even if her husband be ugly, he must appear good looking;
For it is for the mind, not the eye, to judge.”***

And so forth.

For with perfect propriety Scripture has said that woman is given by God as “an help” to man. It is evident, then, in my opinion, that she will charge herself with remedying, by good sense and persuasion, each of the annoyances that originate with her husband in domestic economy. And if he do not yield, then she will endeavor, as far as possible for human nature, to lead a sinless life; whether it be necessary to die, in accordance with reason, or to live; considering that God is her helper and associate in such a course of conduct, her true defender and Savior both for the present and for the future; making Him the leader and guide of all her actions, reckoning sobriety and righteousness her work, and making the favor of God her end. Gracefully, therefore, the apostle says in the Epistle to Titus²⁸¹, “that the elder women should be of godly behavior, should not be slanderers, not enslaved to much wine; that they should counsel the young women to be lovers of their husbands, lovers of their children, discreet, chaste,

²⁸⁰ Hebrews 10: 22-23

²⁸¹ Paul’s Epistle to Titus is considered authoritative.

housekeepers, good, subject to their own husbands; that the word of God be not blasphemed.²⁸² But rather, he says, “Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel surrendered his birth-right; and lest any root of bitterness springing up trouble you, and thereby many be defiled.”²⁸³ And then, as putting the finishing stroke to the question about marriage, he adds: “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”²⁸⁴ And one aim and one end, as far as regards perfection, being demonstrated to belong to the man and the woman, Peter in his Epistle says, “Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the revelation of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith, the salvation of your souls.”²⁸⁵ Wherefore also Paul rejoices for Christ’s sake that he was “in labors, more abundantly, in stripes above measure, in deaths oft.”

Modest Virtuous Woman Brings Honor to Husband²⁸⁶

Let the wife be obedient to her own proper husband, because “the husband is the head of the wife.” But Christ is the head of that husband who walks in the way of righteousness; and “the head of Christ is God,” even His Father. Therefore, O wife, next after the Almighty, our God and Father, the Lord of the present world and of the world to come, the Maker of everything that breathes, and of every power; and after His beloved Son, our Lord Jesus Christ, through whom glory be to God, do thou fear thy husband, and reverence him, pleasing him alone, rendering thyself acceptable to him in the several affairs of life, that so on thy account thy husband may be called blessed, according to the Wisdom of Solomon, which thus speaks:²⁸⁷ “Who can find a virtuous woman? for such a one is more precious than costly stones. The heart of her husband doth safely trust in her, so that she shall have no need of spoil: for she does good to her husband all the days of her life. She buyeth wool and flax, and worketh profitable things-

²⁸² Titus 2: 3-5

²⁸³ Hebrews 12: 14-15

²⁸⁴ Hebrews 13:4

²⁸⁵ I Peter 1: 6-9

²⁸⁶ “VIII. Commandments to Women Concerning the Subjection of a Wife to Her Husband, and that She must be Loving and Modest”, in Section 3, Book 1 “Concerning the Laity”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 781-783, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁸⁷ Proverbs 31:10-31

with her hands. She is like the merchants ships, she bringeth her food from far. She riseth also while it is yet night, and giveth” meat to her household, and food to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She tasteth that it is good to labor; her lamp goeth not out all the whole night. She stretcheth out her arms for useful work, and layeth her hands to the spindle. She openeth her hands to the needy; yea, she reacheth forth her hands to the poor. Her husband takes no care of the affairs of his house; for all that are with her are clothed with double garments. She maketh coats for her husband, clothings of silk and purple. Her husband is eminent in the gates, when he sitteth with the elders of the land. She maketh fine linen, and selleth it to the Phoenicians, and girdles to the Canaanites. She is clothed with glory and beauty, and she rejoices in the last days. She openeth her mouth with wisdom and discretion, and puts her words in order. The ways of her household are strict; she eateth not the bread of idleness. She will open her mouth with wisdom and caution, and upon her tongue are the laws of mercy. Her children arise up and praise her for her riches, and her husband joins in her praises. Many daughters have obtained wealth and done worthily, but thou surpassesest and excellest them all. May lying flatteries and the vain beauty of a wife be far from thee. For a religious wife is blessed. Let her praise the fear of the Lord: give her of the fruits of her lips, and let her husband be praised in the gates.” And again: “A virtuous wife is a crown to her husband.” And again: “Many wives have built an house.” You have learned what great commendations a prudent and loving wife receives from the Lord God. If thou desirest to be one of the faithful, and to please the Lord, O wife, do not superadd ornaments to thy beauty, in order to please other men; neither affect to wear fine broidering, garments, or shoes, to entice those who are allured by such things. For although thou dost not these wicked things with design of sinning thyself, but only for the sake of ornament and beauty, yet wilt thou not so escape future punishment, as having compelled another to look so hard at thee as to lust after thee, and as not having taken care both to avoid sin thyself, and the affording scandal to others. But if thou yield thyself up, and commit the crime, thou art both guilty of thy own sin, and the cause of the ruin of the other’s soul also. Besides, when thou hast committed lewdness with one man, and beginnest to despair, thou wilt again turn away from thy duty, and follow others, and grow past feeling; as says the divine word: “When a wicked man comes into the depth of evil, he becomes a scorner, and then disgrace and reproach come upon him.” For such a woman afterward being wounded, ensnares without restraint the souls of the foolish. Let us learn, therefore, how the divine word, triumphs over such women, saying: “I hated a woman who is a snare and net to the heart of men worse than death; her hands are fetters.” And in another passage: “As a jewel of gold in a swine’s snout, so is beauty in a wicked woman.” And again: “As a worm in wood, so does a wicked woman destroy her husband.” And again: “It is better to dwell in the corner of the house-

top, than with a contentious and an angry woman.” You, therefore, who are Christian women, do not imitate such as these. But thou who designest to be faithful to thine own husband, take care to please him alone. And when thou art in the streets, **cover thy head**; for by such a covering thou wilt avoid being viewed of idle persons. Do not paint thy face, which is God’s workmanship; for there is no part of thee which wants ornament, inasmuch as all things which God has made are very good. But the lascivious additional adorning of what is already good is an affront to the bounty of the Creator. **Look downward when thou walkest abroad, veiling thyself as becomes women.**

Women to Curb Contentious Spirit²⁸⁸

But as to a **spirit of contention**, be sure to **curb it** as to all men, but **principally as to thine husband**; lest, if he be an unbeliever or an heathen, he may have an occasion of scandal or of blaspheming God, and thou be partaker of a woe from God. For, says He, **“Woe to him by whom My name is blasphemed among the Gentiles;”** and lest, if thy husband be a Christian, he be forced, from his knowledge of the Scriptures, to say that which is written in the book of Wisdom: **“It is better to dwell in the wilderness, than with a contentious and an angry woman.”** You wives, therefore, demonstrate your piety by your modesty and meekness to all without the Church, whether they be women or men, in order to their conversion and improvement in the faith. And since we have warned you, and instructed you briefly, whom we do esteem our sisters, daughters, and members, as being wise yourselves, persevere all your lives in an unblameable course of life. Seek to know such kind of learning whereby you may arrive at the kingdom of our Lord, and please Him, and so rest for ever and ever. Amen.

MARRY WITH COUNSEL OF BISHOP

Marry with the Counsel of the Bishop²⁸⁹

Flee wicked arts; but all the more discourse regarding them. **Speak to my sisters, that they love in our Lord, and that their husbands be sufficient for them in the flesh and spirit.** Then, again, **charge my brethren** in the name of our Lord Jesus Christ, that **they love their wives**, as our Lord His Church. If any man is able in power **to continue in purity**, to the honor of the flesh of our Lord, let him continue so without boasting; if he boasts, he is undone; **if he become known**

²⁸⁸ “X. Concerning a Contentious and Brawling Woman”, in Section 3, Book 1 “Concerning the Laity”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 783, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁸⁹ Ignatius [30 – 107 AD], Chapter 5 of “The Epistle of Ignatius to Polycarp”, in “Syriac Version of the Ignatian Epistles”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 195, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

apart from the bishop, he has destroyed himself. It is becoming, therefore, to men and women who marry, that they marry with the counsel of the bishop, that the marriage may be in our Lord, and not in lust. Let everything, therefore, be [done] for the honor of God.

CLERGY CELIBACY

Tertullian Claims Apostles Except Peter Were Unmarried²⁹⁰

He does not demonstrate that “wives” were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply “women,” who used to minister to them in the same way (as they did) when accompanying the Lord.²⁹¹

CLERGY KEEPING WOMEN

Problem of Clergy Keeping Women in Their Houses²⁹²

And then again there are these women — these adopted sisters, as the people of Antioch call them — who are kept by him and by the presbyters and deacons with him, whose incurable sins in this and other matters, though he is cognizant of them, and has convicted them, he connives at concealing, with the view of keeping the men subservient to himself, and preventing them, by fear for their own position, from daring to accuse him in the matter of his impious words and deeds. Besides this, he has made his followers rich, and for that he is loved and admired by those who set their hearts on these things. But why should we write of these things? For, beloved, we know that the bishop and all the clergy ought to be an example in all good works to the people. Nor are we ignorant of the fact that many have fallen away through introducing these women into their houses, while others have fallen under suspicion. So that, even although one should admit that he has been doing nothing disgraceful in this matter, yet he ought at least to have avoided the suspicion that springs out of such a course of conduct. lest perchance some might be offended, or find inducement to imitate him. For how, then, should any one censure another, or warn him to beware of yielding to

²⁹⁰ Tertullian [born 145, died 220], Chapter 8: “From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 131, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁹¹ Silence about marital status of other disciples does not prove their singleness. Tertullian is not claiming he knows by certified truth from apostles or previous generation Early Fathers that other Disciples were single. He is basing his argument upon what he found and has not found in Scripture.

²⁹² Malchion [270 AD], Paragraph 3 of “The Epistle Written by Malchion, in Name of the Synod of Antioch, Against Paul of Samosata”, in *Malchion*, (translator not named), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 321, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

greater familiarity with a woman, lest perchance he might slip, as it is written: if, although he has dismissed one, he has still retained two with him, and these in the bloom of their youth, and of fair countenance; and if when he goes away he takes them with him; and all this, too, while he indulges in luxury and surfeiting?

CLERGY MARRIAGE

Peter was Married²⁹³

Peter alone do I find — through (the mention of) his “mother-in-law” , — to have been married.²⁹⁴

UNEQUAL YOKING

New Christian Man Not Required to Divorce Unbelieving Wife²⁹⁵

No one, after attaining to faith, should think that he must turn away from a woman {his wife} who is now in some sense an “alien” and “stranger.”

Remain in Gentile Marriage Contracted Before Conversion²⁹⁶

If these things may happen to those women also who, having attained the faith while in (the state of) Gentile matrimony, continue in that state, still they are excused, as having been “apprehended by God” in these very circumstances; and they are *bidden* to persevere in their married state, and are sanctified, and have hope of “making a gain” held out to them. “If, then, a marriage of this kind (contracted *before* conversion) stands ratified before God, why should not (one contracted *after* conversion) too go prosperously forward, so as not to be thus harassed by pressures, and straits, and hindrances, and defilements, having already (as it has) the partial sanction of divine grace?”

²⁹³ Tertullian [born 145, died 220], Chapter 8: “From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 130, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁹⁴ CIC: Since the Roman Catholic Church traces its authority to Peter, and Peter is being claimed as the only married Disciple, this implies a superiority of marriage to singleness in the eyes of the Church.

²⁹⁵ Tertullian [born 145, died 220], Chapter 2: “Of the Apostle’s Meaning in I Corinthians 7:12-14” in “Book 2” of “4. To His Wife” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 89-90, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁹⁶ Tertullian [born 145, died 220], Chapter 7: “The Case of a Heathen Whose Wife is Converted After Marriage With Him Very Different, and Much More Hopeful” in “Book 2” of “4. To His Wife” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 95, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Gentiles Prevent a Slave from Marrying Another Owner's Slave²⁹⁷

Let us further inquire, as if we were in very deed inquisitors of divine sentences, whether they be lawfully (thus condemned). Even among the nations, do not all the strictest lords and most tenacious of discipline interdict their own slaves from marrying out of their own house? — in order, of course, that they may not run into lascivious excess, desert their duties, purvey their lords' goods to strangers. Yet, further, have not (the nations) decided that such women as have, after their lords' formal warning, persisted in intercourse with other men's slaves, may be claimed as slaves?

DIVORCE**Immodest Dress, Wine, Longing for Divorce as Natural Consequence of Marriage**²⁹⁸

I see now no difference between the dress of matrons and prostitutes. In regard to women, indeed, those laws of your fathers, which used to be such an encouragement to modesty and sobriety, have also fallen into desuetude, when a woman had yet known no gold upon her save on the finger, which, with the bridal ring, her husband had sacredly pledged to himself; when the abstinence of women from wine was carried so far, that a matron, for opening the compartments of a wine cellar, was starved to death by her friends, — while in the times of Romulus, for merely tasting wine, Mecenius killed his wife, and suffered nothing for the deed. With reference to this also, it was the custom of women to kiss their relatives, that they might be detected by their breath. Where is that happiness of married life, ever so desirable, which distinguished our earlier manners, and as the result of which for about 600 years there was not among us a single divorce? Now, women have every member of the body heavy laden with gold; wine-bibbing is so common among them, that the kiss is never offered with their will; and as for divorce, they long for it as though it were the natural consequence of marriage.

²⁹⁷ Tertullian [born 145, died 220], Chapter 8: "Arguments Drawn Even from Heathenish Laws to Discountenance Marriage with Unbelievers. The Happiness of Union Between Partners in the Faith Enlarged on in Conclusion" in "Book 2" of "4. To His Wife" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 96, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

²⁹⁸ Tertullian [born 145, died 220], Chapter 6 in "1. Apology" of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 36, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Celibate Singleness Better than Marriage Followed by Divorce²⁹⁹

The Lord holds it more pleasing that matrimony should not be contracted, than that it should at all be dissolved: in short, divorce He prohibits, except for the cause of fornication; but continence He commends.

Jesus' Teaching on Divorce³⁰⁰

But grant that these argumentations may be thought to be forced and founded on conjectures, if no dogmatic teachings have stood parallel with them which the Lord uttered in treating of divorce, which, permitted formerly, He now prohibits, first because "from the beginning it was not so," like plurality of marriage; secondly, because "What God hath conjoined, man shall not separate," — for fear, namely, that he contravene the Lord: for He alone shall "separate" who has "conjoined" (separate, moreover, not through the harshness of divorce, which (harshness) He censures and restrains, but through the debt of death) if, indeed, "one of two sparrows falleth not on the ground without the Father's will." Therefore if those whom God has conjoined man shall not separate by divorce, it is equally congruous that those whom God has separated by death man is not to conjoin by marriage; the joining of the separation will be just as contrary to God's will as would have been the separation of the conjunction.

Tertullian Expounds on Jesus' Teaching on Divorce³⁰¹

So far as regards the non-destruction of the will of God, and the restruction of the law of "the beginning." But another reason, too, conspires; nay, not another, but (one) which imposed the law of "the beginning," and moved the will of God to prohibit divorce: the fact that (he) who shall have dismissed his wife, except on the ground of adultery, makes her commit adultery; and (he) who shall have married a (woman) dismissed by her husband, of course commits adultery. A divorced woman cannot even marry legitimately; and if she commit any such act

²⁹⁹ Tertullian [born 145, died 220], Chapter 2: "Of the Apostle's Meaning in I Corinthians 7:12-14" in "Book 2" of "4. To His Wife" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 91, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰⁰ Tertullian [born 145, died 220], Chapter 9: "From Examples Tertullian Passes to Direct Dogmatic Teachings. He Begins with the Lord's Teaching" in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 132, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰¹ Tertullian [born 145, died 220], Chapter 9: "From Examples Tertullian Passes to Direct Dogmatic Teachings. He Begins with the Lord's Teaching" in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 132-133, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

without the name of marriage, does it not fall under the category of adultery, in that adultery is crime in the way of marriage? Such is God's verdict, within straiter limits than men's, that universally, whether through marriage or promiscuously, the admission of a second man (to intercourse) is pronounced adultery by Him. For let us see what marriage is in the eye of God; and thus we shall learn what adultery equally is. **Marriage is (this): when God joins "two into one flesh;"** or else, finding (them already) joined in the same flesh, has given His seal to the conjunction. **Adultery is (this): when, the two having been — in whatsoever way — disjoined, other — nay, rather alien — flesh is mingled (with either): flesh concerning which it cannot be affirmed, "This is flesh out of my flesh, and this bone out of my bones."** For this, once for all done and pronounced, as from the beginning, so now too, cannot apply to "other" flesh. Accordingly, it will be without cause that you will say that God wills not a divorced woman to be joined to another man "while her husband liveth," as if He do will it "when he is dead;" whereas if she is not bound to him when dead, no more is she when living. "Alike when divorce dissevers marriage as when death does, she will not be bound to him by whom the binding medium has been broken off." To whom, then, will she be bound? **In the eye of God, it matters nought whether she marry during her life or after his death. For it is not against him that she sins, but against herself.** "Any sin which a man may have committed is external to the body; but (he) who commits adultery sins against his own body." But — as we have previously laid down above — whoever shall intermingle with himself "other" flesh, over and above that pristine flesh which God either conjoined into two or else found (already) conjoined, commits adultery. And the reason why He has abolished divorce, which "was not from the beginning," is, that He may strengthen that which "was from the beginning" — **the permanent conjunction, (namely), of "two into one flesh:"** for fear that necessity or opportunity for a *third* union of flesh may make an irruption (into His dominion); permitting divorce to no cause but one — if, (that is), the (evil) against which precaution is taken chance to have occurred beforehand. So true, moreover, is it that divorce "was not from the beginning".

Even Rome Without Divorce for First 600 Years³⁰²

Among the Romans it is not till after the six hundredth year from the building of the city that this kind of "hard-heartedness" is set down as having been committed. But they indulge in promiscuous adulteries, even without divorcing

³⁰² Tertullian [born 145, died 220], Chapter 9: "From Examples Tertullian Passes to Direct Dogmatic Teachings. He Begins with the Lord's Teaching" in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 133, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

(their partners): to us, even if we do divorce them, even marriage will not be lawful.

MONOGAMY

Christian Man is Exclusively Monogomous³⁰³

But if we challenge you to comparison in the virtue of chastity, I turn to a part of the sentence passed by the Athenians against Socrates, who was pronounced a corrupter of youth. The Christian confines himself to the female sex. I have read also how the harlot Phryne kindled in Diogenes the fires of lust, and how a certain Speusippus, of Plato's school, perished in the adulterous act. The Christian husband has nothing to do with any but his own wife. Democritus, in putting out his eyes, because he could not look on women without lusting after them, and was pained if his passion was not satisfied, owns plainly, by the punishment he inflicts, his incontinence. But a Christian with grace-healed eyes is sightless in this matter; he is mentally blind against the assaults of passion.

Example of Adam and Eve is Monogamy³⁰⁴

There were more ribs in Adam, and hands that knew no weariness in God; but not more wives in the eye of God. And accordingly the man of God, Adam, and the woman of God, Eve, discharging mutually (the duties of) one marriage, sanctioned for mankind a type by (the considerations of) the authoritative precedent of their origin and the primal will of God. Finally, "there shall be," said He, "two in one flesh," not three nor four. On any other hypothesis, there would no longer be "one flesh," nor "two (joined) into one flesh." These will be so, if the conjunction and the growing together in unity take place once for all. If, however, (it take place) a second time, or oftener, immediately (the flesh) ceases to be "one," and there will not be "two (joined) into one flesh," but plainly one rib (divided) into more. But when the apostle interprets, "The two shall be (joined) into one flesh" of the Church and Christ, according to the spiritual nuptials of the Church and Christ (for Christ is one, and one is His Church), we are bound to recognize a duplication and additional enforcement for us of the law of unity of marriage, not only in accordance with the foundation of our race, but in accordance with the sacrament of Christ. From one marriage do we derive our origin in each case; carnally in Adam, spiritually in Christ. The two births

³⁰³ Tertullian [born 145, died 220], Chapter 46 in "1. Apology" of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxé (editor), page 94, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰⁴ Tertullian [born 145, died 220], Chapter 5: "Unity of Marriage Taught by its First Institution, and by the Apostle's Application of that Primal Type to Christ and the Church" in "5. An Exhortation to Chastity" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxé (editor), pages 106-107, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

combine in laying down one prescriptive rule of monogamy. In regard of each of the two, is he degenerate who transgresses the limit of monogamy. **Plurality of marriage began with an accursed man.** Lamech was the first who, by marrying himself to two women, caused *three* to be (joined) “into one flesh.”

God Made Just One Woman from Adam, not More³⁰⁵

Waiving, now, the mention of the Paraclete, as of some authority of our own, evolve we the common instruments of the primitive Scriptures. This very thing is demonstrable by us: that **the rule of monogamy is neither novel nor strange**, nay rather, is **both ancient, and proper to Christians**; so that you may be sensible that **the Paraclete is rather its restitutor than institutor**. As for what pertains to antiquity, **what more ancient formal type can be brought forward, than the very original fount of the human race?** One female did God fashion for the male, culling one rib of his, and (of course) (one) out of a plurality. But, **moreover, in the introductory speech which preceded the work itself, He said, “It is not good for the man that he be alone; let us make an help-meet for him.” For He would have said “helpers” if He had destined him to have more wives (than one).** He added, too, a law concerning the future; if, that is, (the words) **“And two shall be (made) into one flesh” — not three, nor more;** else they would be no more “two” if (there were) more — were prophetically uttered. The law stood (firm). In short, **the unity of marriage lasted to the very end in the case of the authors of our race; not because there were no other women, but because the reason why there were none was that the first-fruits of the race might not be contaminated by a double marriage.**

Monogamy on Noah’s Ark³⁰⁶

But again: **the reformation of the second human race is traced from monogamy as its mother.** Once more, “two (joined) into one flesh” undertake (the duty of) “growing and multiplying,” — **Noah, (namely), and his wife, and their sons, in single marriage.** **Even in the very animals monogamy is recognized,** for fear that even beasts should be born of adultery. “Out of all beasts,” said (God), “out of all flesh, two shalt thou lead into the ark, that they may live with thee, male and female: they shall be (taken) from all flying animals according to (their) kind, and

³⁰⁵ Tertullian [born 145, died 220], Chapter 4: “Waiving Allusion to the Paraclete, Tertullian Comes to the Consideration of the Ancient Scriptures, and Their Testimony on the Subject in Hand” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 123, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰⁶ Tertullian [born 145, died 220], Chapter 4: “Waiving Allusion to the Paraclete, Tertullian Comes to the Consideration of the Ancient Scriptures, and Their Testimony on the Subject in Hand” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 124, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

from all creepers of the earth according to their kind; two out of all shall enter unto thee, male and female.” In the same formula, too, He orders sets of sevens, made up of pairs, to be gathered to him, consisting of male and female — one male and one female What more shall I say? Even unclean birds were not allowed to enter with two females each.

Christ Born of a Virgin Monogamous Wife³⁰⁷

And indeed it was a virgin, about to marry once for all after her delivery, who gave birth to Christ, in order that each title of sanctity might be fulfilled in Christ’s parentage, by means of a mother who was both virgin, and wife of one husband.

Tertullian Asserts Spiritual Union of Marriage is Eternal³⁰⁸

From this point I see that we are challenged by an appeal to the apostle; for the more easy apprehension of whose meaning we must all the more earnestly inculcate (the assertion), that a woman is more bound when her husband is dead not to admit (to marriage) another husband. For let us reflect that divorce either is caused by discord, or else causes discord; whereas death is an event resulting from the law of God, not from an offense of man; and that it is a debt which all owe, even the unmarried. Therefore, if a divorced woman, who has been separated (from her husband) in soul as well as body, through discord, anger, hatred, and the causes of these — injury, or contumely, or whatsoever cause of complaint — is bound to a personal enemy, not to say a husband, how much more will one who, neither by her own nor her husband’s fault, but by an event resulting from the Lord’s law, has been — not separated from, but left behind by — her consort, be his, even when dead, to whom, even when dead, she owes (the debt of) concord? From him from whom she has heard no (word of) divorce she does not turn away; with him she is, to whom she has written no (document of) divorce; him whom she was unwilling to have lost, she retains. She has within her the license of the mind, which represents to a man, in imaginary enjoyment, all things which he has not. In short, I ask the woman herself, “Tell me, sister, have you sent your husband before you (to his rest) in peace?” What will she answer? (Will she say), “In discord?” In that case she is the more bound to him with whom she has a cause (to plead) at the bar of God. She who is bound (to

³⁰⁷ Tertullian [born 145, died 220], Chapter 8: “From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Cox (editor), page 130, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁰⁸ Tertullian [born 145, died 220], Chapter 10: “St. Paul’s Teaching on the Subject” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Cox (editor), pages 134-135, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

another) has not departed (from him). But (will she say), “In peace?” In that case, she must necessarily persevere in that (peace) with him whom she will no longer have the power to divorce; not that she would, even if she had been able to divorce him, have been marriageable. Indeed, *she prays for his soul*, and *requests refreshment for him* meanwhile, and *fellowship (with him) in the first resurrection*; and *she offers (her sacrifice) on the anniversaries of his falling asleep*. For, unless she does these deeds, she has in the true sense divorced him, so far as in her lies; and indeed the more iniquitously — inasmuch as (she did it) as far as *was* in her power — because she had *no* power (to do it); and with the more indignity, inasmuch as it is with more indignity if (her reason for doing it is) because he did *not* deserve it. Or else *shall we*, pray, *cease to be after death*, according to (the teaching of) some *Epicurus*, and not according to (that of) Christ? But if we believe the resurrection of the dead, of course we shall be bound to them with whom we are destined to rise, to render an account the one of the other. “But if ‘in that age they will neither marry nor be given in marriage, but will be equal to angels,’ is not the fact that there will be no restitution of the conjugal relation a reason why we shall *not* be bound to our departed consorts?” Nay, but the more shall we *be* bound (to them), because we are destined to a better estate — destined (as we are) to *rise to a spiritual consortship*, to recognize as well our own selves as them who are ours. Else how shall we sing thanks to God to eternity, if there shall remain in us no sense and memory of this debt; if we shall be *re-formed in substance, not in consciousness*? Consequently, *we who shall be with God shall be together*; since we shall all be with the one God — albeit the wages be various, albeit there be “many mansions”, in the house of the same Father — having labored for the “one penny “ of the selfsame hire, that is, of eternal life; in which (eternal life) God will still less separate them whom He has conjoined, than in this lesser life He forbids them to be separated.

Since this is so, *how will a woman have room for another husband*, who is, even to futurity, in the possession of her own? (Moreover, we speak to each sex, even if our discourse address itself but to the one; inasmuch as one discipline is incumbent [on both].) *She will have one in spirit, one in flesh. This will be adultery, the conscious affection of one woman for two men*. If the one has been disjoined from her flesh, but remains in her heart — in that place where even cogitation without carnal contact achieves beforehand both adultery by concupiscence, and matrimony by volition — he is to this hour her husband, possessing the very thing which is the mean whereby he became so — her mind, namely, in which withal, if another shall find a habitation, this will be a crime. Besides, excluded he is not, if he *has* withdrawn from viler carnal commerce. A more honorable husband is he, in proportion as he is become more pure.

Husband to Rejoice with Wife of His Youth, Wife to be Subject to Her Own Husband³⁰⁹

Ye wives, be subject to your own husbands, and have them in esteem, and serve them with fear and love, as holy Sarah honored Abraham. For she could not endure to call him by his name, but called him Lord, when she said, “My Lord is old.” In like manner, ye husbands, love your own wives as your own members, as partners in life, and fellow-helps for the procreation of children. For says He, “Rejoice with the wife of thy youth.”³¹⁰ Let her conversation be to thee as a loving hind, and a pleasant foal³¹¹; let her alone guide thee, and be with thee at all times: for if thou beest every way encompassed with her friendship, thou wilt be happy in her society.” Love them therefore as your own members, as your very bodies; for so it is written, “The Lord has testified between thee and between the wife of thy youth; and she is thy partner, and another has not made her: and she is the remains of thy spirit;” and, “Take heed to your spirit, and do not forsake the wife of thy youth.” An husband, therefore, and a wife, when they company together in lawful marriage, and rise from one another, may pray without any observations, and without washing are clean. But whosoever corrupts and defiles another man’s wife, or is defiled with an harlot, when he arises up from her, though he should wash himself in the entire ocean and all the rivers, cannot be clean.

FAMILY LIFE

Monogamy and Duties of Husbands, Wives, Parents, and Children³¹²

Let the husbands love their wives, remembering that, at the creation, one woman, and not many, was given to one man. Let the wives honor their husbands, as their own flesh; and let them not presume to address them by their names. Let them also be chaste, reckoning their husbands as their only partners, to whom indeed they have been united according to the will of God. Ye parents, impart a holy training to your children. Ye children, “honor your parents, that it may be well with you.”

³⁰⁹ “XXXIX. How Wives Ought to be Subject to their Own Husbands, and Husbands Ought to Love their Own Wives”, in Section 5, Book 6, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 921-922, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³¹⁰ Proverbs 5:18

³¹¹ Proverbs 5:19

³¹² Ignatius [30 – 107 AD], Chapter 9: “Duties of Husbands, Wives, Parents, and Children”, of “The Epistle of Ignatius to the Antiochians”, in “Spurious Epistles of Ignatius”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 215, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Accusation That Women Teach Children to Disrespect Fathers and Teachers³¹³³¹⁴

But as Celsus delights to heap up calumnies against us, and, in addition to those which he has already uttered, has added others, let us examine these also, and see whether it be the Christians or **Celsus** who have reason to be ashamed of what is said. He **asserts**, “We see, indeed, **in private houses** workers in wool and leather, and fullers, and **persons of the most uninstructed and rustic character**, not venturing to utter a word in the presence of their elders and wiser masters; but when they **get hold of the children privately, and certain women as ignorant as themselves, they** pour forth wonderful statements, **to the effect** that they ought not to give heed to their father and to their teachers, but should obey them; that the former are foolish and stupid, and neither know nor can perform anything that is really good, being preoccupied with empty trifles; that they alone know how men ought to live, and that, if the children obey them, they will both be **happy themselves, and will make their home happy also**. And while thus speaking, if they see one of the instructors of youth approaching, or one of the more intelligent class, or even the father himself, the more timid among them become afraid, while the more forward incite the children to throw off the yoke, whispering that in the presence of father and teachers they neither will nor can explain to them any good thing, seeing they turn away with aversion from the silliness and stupidity of such persons as being altogether corrupt, and far advanced in wickedness, and such as would inflict punishment upon them; but that **if they wish** (to avail themselves of their aid,) **they must leave their father and their instructors, and go with the women and their playfellows to the women’s apartments**, or to the leather shop, or to the fuller’s shop, that they may attain to perfection; — and by words like these they gain them over.”

Christian Women Turned Away from Dissolute Life³¹⁵

On the contrary, we turn away women from a dissolute life, and from being at variance with those with whom they live, from all mad desires after theaters and dancing, and from superstition; while we train to habits of self-restraint boys just reaching the age of puberty, and feeling a desire for sexual pleasures, pointing out to them not only the disgrace which attends those sins, but also the state to

³¹³ Origen [Born 185, Died 254 AD], in Chapter 55, of Book 3 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 951, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³¹⁴ CIC: Attention is drawn to women because the question of this study is regarding women. It is unfair, in that “women” is secondary to the primary purpose of this chapter.

³¹⁵ Origen [Born 185, Died 254 AD], in Chapter 56, of Book 3 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 952, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

which the soul of the wicked is reduced through practices of that kind, and the judgments which it will suffer, and the punishments which will be inflicted.

HONOR YOUR PARENTS

Clement Provided for His Mother's Care³¹⁶

When he had said these things, and more to the same purpose, I presented a thousand drachmas to the woman who had entertained my mother, and who had recovered her health by means of Peter, and in the presence of all committed her to the charge of a certain good man, the chief person in that town, who promised that he would gladly do what we demanded of him. I also distributed a little money among some others, and among those women who were said formerly to have comforted my mother in her miseries, to whom I also expressed my thanks. And after this we sailed, along with my mother, to Antaradus. {CIC: Clement rewarding those who cared for his mother.}

WIDOWS

Christian Widows Dedicate Their Beauty and Youth to God³¹⁷

Fleshly concupiscence claims the functions of adult age, craves after beauty's harvest, rejoices in its own shame, pleads the necessity of a husband to the female sex, as a source of authority and of comfort, or to render it safe from evil rumors. To meet these its counsels, do you apply the examples of sisters of ours whose names are with the Lord, — who, when their husbands have preceded them (to glory), give to no opportunity of beauty or of age the precedence over holiness. They prefer to be wedded to God. To God their beauty, to God their youth (is dedicated). With Him they live; with Him they converse; Him they "handle" by day and by night; to the Lord they assign their prayers as dowries; from Him, as oft as they desire it, they receive His approbation as dotal³¹⁸ gifts. Thus they have laid hold for themselves of an eternal gift of the Lord; and while on earth, by abstaining from marriage, are already counted as belonging to the angelic family. Training yourself to an emulation of (their) constancy by the examples of such women, you will by spiritual affection bury that fleshly

³¹⁶ Clement of Rome, Chapter 24: "Departure from Aradus", in Book 7 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 321, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³¹⁷ Tertullian [born 145, died 220], Chapter 4: "Of the Infirmary of the Flesh, and Similar Pleas" in "Book 1" of "4. To His Wife" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 81-82, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³¹⁸ Oxford English Dictionary, Second Edition: dowry or marriage

concupiscence, in abolishing the temporal and fleeting desires of beauty and youth by the compensating gain of immortal blessings.

{CIC: Tertullian focuses so tightly on eternal life that he seems to be overlooking God's command to reproduce. While controlling sexual urges and being modest are worthy attributes, it is not an accident that God created women to be beautiful to men during their childbearing years.}

Example to Emulate: Some Gentile Widows Live Celebate and not Remarry³¹⁹

But if they who *have* (wives) are (thus) bound to consign to oblivion what they have, how much more are they who have *not*, prohibited from seeking a second time what they no longer have; so that she whose husband has departed from the world should thenceforward impose rest on her sex by abstinence from marriage — abstinence which numbers of Gentile women devote to the memory of beloved husbands!

Widows may Tell of Faith, Righteousness, Hope in God, Error of Polytheism, Rule of God³²⁰

Let every widow be meek, quiet, gentle, sincere, free from anger, not talkative, not clamorous, not hasty of speech, not given to evil-speaking, not captious, not double-tongued, not a busybody. If she see or hear anything that is not right, let her be as one that does not see, and as one that does not hear. And let the widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked anything by any one, let her not easily answer, excepting questions concerning the faith, and righteousness, and hope in God, remitting those that desire to be instructed in the doctrines of godliness to the governors. Let her only answer so as may tend to the subversion of the error of polytheism, and let her demonstrate the assertion concerning the monarchy of God. But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed. For the Lord has taught us that the word is like “a grain of mustard seed,” which is of a fiery nature, which if any one uses unskillfully, he will find it bitter. For in the mystical points we ought not to be rash, but cautious; for the Lord exhorts us,

³¹⁹ Tertullian [born 145, died 220], Chapter 6: “Examples of Heathens Urged as Commendatory of Widowhood and Celibacy” in “Book 1” of “4. To His Wife” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 84, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³²⁰ “V. That the Widows are to be Very Careful of their Behavior”, in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 848-849, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

saying: “Cast not your pearls before swine, lest they trample them with their feet, and turn again and rend you.” For unbelievers, when they hear the doctrine concerning Christ not explained as it ought to be, but defectively, and especially that concerning His incarnation or His passion, will rather reject it with scorn, and laugh at it as false, than praise God for it. And so the aged women will be guilty of rashness, and of causing blasphemy, and will inherit a woe. For says He, “Woe to him by whom my name is blasphemed among the Gentiles.”³²¹

The Order of Widows³²²

And I Lebbeaeus, surnamed Thaddaeus, make this constitution in regard to widows: **A widow is not ordained; yet if she has lost her husband a great while, and has lived soberly and unblameably, and has taken extraordinary care of her family, as Judith and Anna — those women of great reputation — let her be chosen into the order of widows.** But if she has lately lost her yokefellow, let her not be believed, but let her youth be judged of by the time; for the affections do sometimes grow aged with men, if they be not restrained by a better bridle.

Child Clement Sold by Pirate to Honorable Woman Justa Who Raised Him as a Son and Educated Him in Greek³²³

There they starved us, and heat us, and terrified us, that we might not disclose the truth; and having changed our names, **they sold us to a certain widow, a very honorable women, named Justa. She, having bought us, treated us as sons, so that she carefully educated us in Greek literature and liberal arts.** And when we grew up, we also attended to philosophic studies, that we might be able to confute the Gentiles, by supporting the doctrines of the divine religion by philosophic disputations.

³²¹ Romans 2:23-24

³²² “XXV. The Constitution of Lebbeaeus, Who was Surnamed Thaddaeus, Concerning Widows”, in Section 3, Book 8: “Concerning Gifts, and Ordinations, and the Ecclesiastical Canons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 983, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³²³ Clement of Rome, Chapter 32: “He Bringeth Them Unto Their Desired Haven”, in Book 7 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 326, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Euthanasia Drug Requested by Disabled Mother of Clement³²⁴

“And not to lengthen out unnecessary details, I³²⁵ went to live with her³²⁶, on account of her love to her husband. And not long after, my hands were debilitated by my gnawing of them; and the woman who had taken me in, being wholly seized by some malady, is confined in the house. Since then the former compassion of the women has declined, and I and the woman of the house are both of us helpless. For a long time I have sat here, as you see, begging; and whatever I get I convey to my fellow-sufferer for our support. Let this suffice about my affairs. For the rest, what hinders your fulfilling of your promise to give me the drug, that I may give it to her also, who desires to die; and thus I also, as you said, shall be able to escape from life?”

SECOND MARRIAGE PERMITTED YOUNG WIDOWS AND WIDOWERS**Second Marriage of Widower Permitted if Tempted by Sexual Desire³²⁷**

In his third book, Clement exposes the Basilidians and others who perverted the rule of our Lord, which permissively, but not as of obligation, called some to the self-regimen of a single life, on condition of their possessing the singular gift requisite to the same. True continence, he argues, implies the command of the tongue, and all manner of concupiscence, such as greed of wealth, or luxury in using it. If, by a divine faculty and gift of grace, it enables us to practice temperance, very well; but more is necessary. As to marriage, he states what seems to him to be the truth. We honor celibate chastity, and esteem them blest to whom this is God's gift. We also admire a single marriage, and the dignity which pertains to one marriage only; admitting, nevertheless, that we ought to compassionate others, and to bear one another's burdens, lest any one, when he thinks he stands, should himself also fall. The apostle enjoins, with respect to a second marriage, “If thou art tempted by concupiscence, resort to a lawful wedlock.”

³²⁴ Clement of Rome, Chapter 18: “Trouble Upon Trouble”, in Homily 12, Peter Peterson (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementine, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 654, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³²⁵ Clement's mother.

³²⁶ A poor widow of a sailor.

³²⁷ William Wilson, “Elucidations” on Clement of Alexandria (Titus Flavius Clemens), Chapter 1, “Book 3” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 804, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Widow Free to Marry a Christian³²⁸

“The woman, when her husband is dead, is free: let her marry whom she wishes, *only in the Lord.*”

Remarriage of Young Widows³²⁹

“But again, writing to Timotheus, he ‘wills the very young (women) to marry, bear children, act the housewife.’” He is (here) directing (his speech) to such as he denotes above — “very young widows,” who, after being, “apprehended” in widowhood, and (subsequently) wooed for some length of time, after they have had Christ in their affections, “wish to marry, having judgment, because they have rescinded the first faith,” — that (faith), to wit, by which they were “found” in widowhood, and, after professing it, do not persevere. For which reason he “wills” them to “marry,” for fear of their subsequently rescinding the first faith of professed widowhood; not to sanction their marrying as often as ever they may refuse to persevere in a widowhood plied with temptation — nay, rather, spent in indulgence.

“We read him withal writing to the Romans: ‘But the woman who is under an husband, is bound to her husband (while) living; but if he shall have died, she has been emancipated from the law of the husband.’ Doubtless, then, the husband living, she will be thought to commit adultery if she shall have been joined to a second husband. If, however, the husband shall have died, she has been freed from (his) law, (so) that she is not an adulteress if made (wife) to another husband.” But read the sequel as well in order that this sense, which flatters you, may evade (your grasp). “And so,” he says, “my brethren, be ye too made dead to the law through the body of Christ, that ye may be made (subject) to a second, — to Him, namely, who hath risen from the dead, that we may bear fruit to God. For when we were in the flesh, the passions of sin, which (passions) used to be efficiently caused through the law, (wrought) in our members unto the bearing of fruit to death; but now we have been emancipated from the law, being dead (to that) in which we used to be held, unto the serving of God in newness of spirit, and not in oldness of letter.” Therefore, if he bids us “be made dead to the law through the body of Christ,” (which is the Church, which consists in the spirit of newness,) not “through the letter of oldness,” (that is, of

³²⁸ Tertullian [born 145, died 220], Chapter 2: “Of the Apostle’s Meaning in I Corinthians 7:12-14” in “Book 2” of “4. To His Wife” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 90, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³²⁹ Tertullian [born 145, died 220], Chapter 13: “Furtier Objections from St. Paul Answered” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 140-142, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the law,) — taking you away from the law, which does not keep a wife, when her husband is dead, from becoming (wife) to another husband — he reduces you to (subjection to) the contrary condition, that you are not to marry when you have lost your husband; and in as far as you would not be accounted an adulteress if you became (wife) to a second husband after the death of your (first) husband, if you were still bound to act in (subjection to) the law, in so far as a result of the diversity of (your) condition, **he does prejudge you (guilty) of adultery if, after the death of your husband, you do marry another: inasmuch as you have now been made dead to the law, it cannot be lawful for you, now that you have withdrawn from that (law) in the eye of which it was lawful for you.**

{CIC: Tertullian is over-reaching and re-weaving Scripture to say what it does not say. When Paul permits a young widow to remarry, he is acknowledging that such remarriage is not adultery. While remaining unremarried may be wise, Scripture does not require it. Further, if she has children, it may even be necessary for the support and upbringing of the children. Mark 7:7-9}

Unmarried and Widows Permitted to Marry³³⁰

But I speak this by permission, and not of commandment.” And this is very carefully considered. “By permission” he says, showing that he was giving counsel, “not of command; “ for he receives command respecting chastity and the not touching of a woman, but permission respecting those who are unable, as I said, to chasten their appetites. These things, then, he lays down **concerning men and women who are married to one spouse, or who shall hereafter be so; but we must now examine carefully the apostle’s language respecting men who have lost their wives, and women who have lost their husbands,** and what he declares on this subject. “I say therefore,” he goes on, “**to the unmarried and widows,** It is good for them if they abide even as I But if they cannot contain, **let them marry:** for it is better to marry than to burn”³³¹

³³⁰ Methodius (also called Eubulius) [Born 260, Bishop, Died 312 AD], Chapter 12: “Paul an Example to Widows, and to Those Who do not Live with Their Wives”, of Discourse 3: “Thaleia”, in *The Banquet of the Ten Virgins; or Concerning Chastity: Persons of the Dialogue: Euboulios, Gregorion, Arete; Marcella, Theophila, Thaleia, Theopatra, Thallousa, Agathe, Procilla, Thekla, Tusiane, Domnina*, in Methodius, William R. Clark (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 589, Volume 6 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³¹ I Corinthians 7:1-8

Discourage Remarriage of Widows, Permit Younger Widows a Second Marriage³³²

But let not the younger widows be placed in the order of widows, lest, under pretense of inability to contain in the flower of their age, they come to a second marriage, and become subject to imputation. But let them be assisted and supported, that so they may not, under pretense of being deserted, come to a second marriage, and so be ensnared in an unseemly imputation. For you ought to know this, that once marrying according to the law is righteous, as being according to the will of God; but second marriages, after the promise, are wicked, not on account of the marriage itself, but because of the falsehood. Third marriages are indications of incontinency. But such marriages as are beyond the third are manifest fornication, and unquestionable uncleanness. For God in the creation gave one woman to one man; for “they two shall be one flesh.” But to the younger women let a second marriage be allowed after the death of their first husband, lest they fall into the condemnation of the devil, and many snares, and foolish lusts, which are hurtful to souls, and which bring upon them punishment rather than rest.

CARE FOR WIDOWS AND ORPHANS BY CHURCH

Tithe to Care for Poor, Bishops to Bestow All Properties to Charity³³³

Clement was able to remind the heathen, half a century before, that Christ had “already made the universe an ocean of blessings.” Here we have the moral canons of Christianity reflecting the Light of the World, and they show us how practically it operated. As I have noted, the first Christian hospital was founded (A.D. 350) by Ephraem Syrus. His example was followed by St. Basil, who also founded another for lepers. The founding of hostels as refuges for travelers was an institution of the Nicene period. “In the time of Chrysostom,” says one not too well disposed towards the Gospel, “the church of Antioch supported three thousand widows and virgins, besides strangers and sick. Legacies for the poor became common; and it was not infrequent for men and women who desired to live a life of especial sanctity, and especially for priests who attained the episcopacy, as a first act, to bestow their properties in charity. A Christian, it was

³³² “II. That We Must Avoid the Choice of Younger Widows, Because of Suspicion”, in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 847, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³³ A. Cleveland Coxe, Elucidation 12: “(Good Works and Mercy, Treatise 12, Bk 3)” in “Elucidations” to Cyprian [Born 200, Died 258 AD], in Third Book, “Testimonies”, of Treatise 12: “Three Books of Testimonies Against the Jews”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1151, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

maintained, **should devote at least one-tenth of his profits to the poor.** A priest named Thalassius collected blind beggars in an asylum on the banks of the Euphrates. A merchant named Apollinus founded on Mount Nitria a gratuitous dispensary.”

So here our author’s canons enforce works of mercy; almsdeeds; brotherly love; mutual support; forgiveness of injuries; the example of Christ’s holy living; forbearance; suppression of idle talk; love of enemies; abhorrence of usury, and avarice, and carnal impurity; also, obedience to parents; parental love; consideration of servants; respect for the aged; moderation, even in use of things lawful; control of the tongue; abstinence from detraction; to visit the sick; **care of widows and orphans;** not to flatter; to practice the Golden Rule; and to abstain from bloodshed. In short, we have here the outgrowth of the Sermon on the Mount, and of St. Paul’s epitome, “Whatsoever things are true,” etc.

Invite Elder Women to Feast Known by Deacons to be in Distress³³⁴

If any determine to **invite elder women to** an entertainment of love, or a **feast**, as our Savior calls it, let them most frequently send to such a one **whom the deacons know to be in distress.** But let what is the pastor’s due, I mean the first-fruits, be set apart in the feast for him, even though he be not at the entertainment, as being your priest, and in honor of that God who has entrusted him with the priesthood. **But as much as is given to every one of the elder women, let double so much be given to the deacons, in honor of Christ.**

Character of True Widows and Bishop’s Obligation to Support Them³³⁵

But the **true widows** are those which have **had only one husband**, having a good report among the generality for **good works;** widows indeed, **sober, chaste, faithful, pious, who have brought up their children well,** and **have entertained strangers unblameably,** which are to be supported as **devoted to God.** Besides, do thou, O bishop, be mindful of the needy, both reaching Gilt thy helping hand and making provision for them as the steward of God, distributing seasonably

³³⁴ “XVIII. Of an Entertainment, and After What Manner Each Distinct Order of The Clergy is to be Treated by Those Who Invite Them to It”, in Section 4, Book 2 “Of Bishops, Presbyters, and Deacons”, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 783, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³⁵ “III. What Character the Widows Ought to be of, and How They Ought to be Supported by the Bishop”, in Section 1, Book 3, *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 847, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the oblations to every one of them, to the widows, the orphans, the friendless, and those tried with affliction.

CONCUBINAGE

Cyprian Criticizes Presbyter for Allowing Christians to have Concubines³³⁶

5. What, then, is that — how execrable should it appear to you — which I have learnt with extreme anguish and grief of mind, to wit, that **there are** not wanting **those who defile the temples of God**, and the members sanctified after confession and made glorious, with a **disgraceful and infamous concubinage**, associating their beds promiscuously with women's! In which, even if there be no pollution of their conscience, there is a great guilt in this very thing, that by their offense originate examples for the ruin of others.

PROSTITUTION

Zoning Laws Regarding Prostitution Do Not Work³³⁷

Loose women hired themselves to those who wanted them; that subsequently, becoming more impudent, they laid aside their masks, though **not being permitted by the laws to enter the cities**, they (still) remained without them, until, as the dissoluteness of manners daily increased, **they dared even to enter the cities**. Such accounts are given by Chrysippus³³⁸ in the introduction to his work on *Good and Evil*.

Prostitutes not Among Hebrews Under Mosaic Law³³⁹

But if any one were to turn his attention to **the meaning of the legislator, and to the constitution which he established**, and were to examine the various points relating to him, and compare them with the present method of worship among other nations, there are none which he would admire to a greater degree; because, so far as can be accomplished among mortals, everything that was not

³³⁶ Cyprian [Born 200, Died 258 AD], Paragraph 5 in Epistle 6: "To Rogatianus the Presbyter, and the Other Confessors. A.D. 250", of *The Epistles of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 585, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³⁷ Origen [Born 185, Died 254 AD], in Chapter 63, of Book 4 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1035, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³³⁸ Chrysippus: [280 – 206 BC] Greek philosopher, principle systemizer of Stoic philosophy. Encyclopaedia Britannica 2003, Deluxe Edition CD-ROM.

³³⁹ Origen [Born 185, Died 254 AD], in Chapter 42, of Book 5 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 1111, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of advantage to the human race was withheld from them, and only those things which are useful bestowed. And for this reason they had neither gymnastic contests, nor scenic representations, nor horse-races; nor were there among them women who sold their beauty to any one who wished to have sexual intercourse without offspring, and to cast contempt upon the nature of human generation.

THEATER TEACHES IMMORALITY

Boys Not to Play Part of Women in Plays³⁴⁰

ARGUMENT. — *He forbids an actor, if he continue in his disgraceful calling, from communicating in the church. Neither does he allow it to be an excuse for him, that he himself does not practice the histrionic art, so long as he teaches it to others; neither does he excuse it because of the want of means, since necessities may be supplied to him from the resources of the church; and therefore, if the means of the church there are not sufficient, he recommends him to come to Carthage.*

1. Cyprian to Euchratius his brother, greeting. From our mutual love and your reverence for me you have thought that I should be consulted, dearest brother, as to my opinion concerning a certain actor, who, being settled among you, still persists in the discredit of the same art of his; and as a master and teacher, not for the instruction, but for the destruction of boys, that which he has unfortunately learnt he also imparts to others: you ask whether such a one ought to communicate with us. This, I think, neither befits the divine majesty nor the discipline of the Gospel, that the modesty and credit of the Church should be polluted by so disgraceful and infamous a contagion. For since, in the law, men are forbidden to put on a woman's garment, and those that offend in this manner are judged accursed, how much greater is the crime, not only to take women's garments, but also to express base and effeminate and luxurious gestures, by the teaching of an immodest art.

2. Nor let any one excuse himself that he himself has given up the theater, while he is still teaching the art to others. For he cannot appear to have given it up who substitutes others in his place, and who, instead of himself alone, supplies many in his stead; against God's appointment, instructing and teaching in what way a man may be broken down into a woman, and his sex changed by art, and how the devil who pollutes the divine image may be gratified by the sins of a corrupted and enervated body.

³⁴⁰ Cyprian [Born 200, Died 258 AD], Paragraphs 1 and 2 in Epistle 60: "To Eucharatius, About an Actor", of *The Epistles of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 736, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in *The Master Christian Library*, Version 5, AGES Digital Software (1997).

Theater of Adulterers and Immodest Women a Corrupting Influence³⁴¹

6. But now to pass from this to the shameless corruption of the stage. I am ashamed to tell what things are said; I am even ashamed to denounce the things that are done — the tricks of arguments, the cheatings of adulterers, the immodesties of women, the scurrile jokes, the sordid parasites, even the toga'd fathers of families themselves, sometimes stupid, sometimes obscene, but in all cases dull, in all cases immodest. And though no individual, or family, or profession, is spared by the discourse of these reprobates, yet every one flocks to the play. The general infamy is delightful to see or to recognize; it is a pleasure, nay, even to learn it. People flock thither to the public disgrace of the brothel for the teaching of obscenity, that nothing less may be done in secret than what is learnt in public; and in the midst of the laws themselves is taught everything that the laws forbid. What does a faithful Christian do among these things, since he may not even think upon wickedness? Why does he find pleasure in the representations of lust, so as among them to lay aside his modesty and become more daring in crimes? He is learning to do, while he is becoming accustomed to see. Nevertheless, those women whom their misfortune has introduced and degraded to this slavery, conceal their public wantonness, and find consolation for their disgrace in their concealment. Even they who have sold their modesty blush to appear to have done so. But that public prodigy is transacted in the sight of all, and the obscenity of prostitutes is surpassed. A method is sought to commit adultery with the eyes. To this infamy an infamy fully worthy of it is superadded: a human being broken down in every limb, a man melted to something beneath the effeminacy of a woman, has found the art to supply language with his hands; and on behalf of one — I know not what, but neither man nor woman — the whole city is in a state of commotion, that the fabulous debaucheries of antiquity may be represented in a ballet. Whatever is not lawful is so beloved, that what had even been lost sight of by the lapse of time is brought back again into the recollection of the eyes.

³⁴¹ Cyprian [Born 200, Died 258 AD], Paragraph 6, treatise “On the Public Shows”, in *Treatises Attributed to Cyprian on Questionable Authority*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1174-1175, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Men Play Women in Theater Imitate Unchaste Women and Teach Vice³⁴²

The stories of the tragedians place before the eyes the parricides and incests of wicked kings, and represent tragic crimes. And what other effect do the immodest gestures of the players produce, but both teach and excite lusts? whose enervated bodies, rendered effeminate after the gait and dress of women, imitate unchaste women by their disgraceful gestures. Why should I speak of the actors of mimes, who hold forth instruction in corrupting influences, who teach adulteries while they feign them, and by pretended actions train to those which are true? What can young men or virgins do, when they see that these things are practiced without shame, and willingly beheld by all? They are plainly admonished of what they can do, and are inflamed with lust, which is especially excited by seeing; and every one according to his sex forms himself in these representations. And they approve of these things, while they laugh at them, and with vices clinging to them, they return more corrupted to their apartments; and not boys only, who ought not to be inured to vices prematurely, but also old men, whom it does not become at their age to sin.

VICTIMS OF RAPE**No Punishment Due Captive Woman Defiled by Barbarians**³⁴³

THE meats are no burden to us, most holy father, if the captives ate things which their conquerors set before them, especially since there is one report from all, viz., that the barbarians who have made inroads into our parts have not sacrificed to idols. For the apostle says, "Meats for the belly, and the belly for meats: but God shall destroy both it and them." But the Savior also, who cleanseth all meats, says, "Not that which goeth into a man defileth the man, but that which cometh out." And this meets the case of the captive women defiled by the barbarians, who outraged their bodies. But if the previous life of any such person convicted him of going, as it is written, after the eyes of fornicators, the habit of fornication evidently becomes an object of suspicion also in the time of captivity. And one ought not readily to have communion with such women in prayers. If any one, however, has lived in the utmost chastity, and has shown in

³⁴² Lactantius [Born 260, Died 330 AD], Chapter 20: "Of the Senses, and their Pleasures in the Brutes and in Man; and of Pleasures of the Eyes, and Spectacles", of Book 6: "Of True Worship", in *The Divine Institutes*, in Lactantius, William Fletcher (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor), page 382, Volume 7 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997). {CIC: Vol. 7, pages 2 and 3, both have "Apostolic" rather than "Apostolic". OED does not list "apostolic" as a valid current or archaic spelling.}

³⁴³ Gregory Thaumaturgus [Born 205, Bishop 240, Died 265 AD], Canon 1, in "Canonical Epistle", in *Part 1: Acknowledged Writings*, in Gregory Thaumaturgus, S. D. F. Salmond (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 37, Volume 6 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

time past a manner of life pure and free from all suspicion, and now falls into wantonness through force of necessity, we have an example for our guidance, — namely, the instance of the damsel in Deuteronomy, whom a man finds in the field, and forces her and lies with her. “Unto the damsel,” he says, “ye shall do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter: the damsel cried, and there was none to help her.”

SEX FOR PROCREATION

Sex is for Procreation in Christian Marriage between One Man and One Woman Forever³⁴⁴

Therefore, having the hope of eternal life, we despise the things of this life, even to the pleasures of the soul, each of us reckoning her his wife whom he has married according to the laws laid down by us, and that only for the purpose of having children. For as the husbandman throwing the seed into the ground awaits the harvest, not sowing more upon it, so to us the procreation of children is the measure of our indulgence in appetite. Nay, you would find many among us, both men and women, growing old unmarried, in hope of living in closer communion with God. But if the remaining in virginity and in the state of an eunuch brings nearer to God, while the indulgence of carnal thought and desire leads away from Him, in those cases in which we shun the thoughts, much more do we reject the deeds. For we bestow our attention; not on the study of words, but on the exhibition and teaching of actions, — that a person should either remain as he was born, or be content with one marriage; for a second marriage is only a specious adultery. “For whosoever puts away his wife,” says He, “and marries another, commits adultery;” not permitting a man to send her away whose virginity he has brought to an end, nor to marry again. For he who deprives himself of his first wife, even though she be dead, is a cloaked adulterer, resisting the hand of God, because in the beginning God made one man and one woman, and dissolving the strictest union of flesh with flesh, formed for the intercourse of the race.

³⁴⁴ Athenagoras the Athenian: Philosopher and Christian [177 AD], Chapter 33: “Chastity of the Christians with Respect to Marriage”, in *A Plea for the Christians*, B. P. Pratten (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 282, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Woman's Crown is Her Husband³⁴⁵

We must regard the woman's crown to be her husband, and the husband's crown to be marriage; and the flowers of marriage the children of both, which the divine husbandman plucks from meadows of flesh. "Children's children are the crown of old men." And the glory of children is their fathers, it is said; and our glory is the Father of all; and the crown of the whole church is Christ.

Women Admitted to One Sect of Essenes in Marriage for Purpose of Procreation³⁴⁶

There is then another order of the Essenes who use the same customs and prescribed method of living with the foregoing sects, but make an alteration from these in one respect, viz., marriage. Now they maintain that those who have abrogated matrimony commit some terrible offense, which is for the destruction of life, and that they ought not to cut off the succession of children; for, that if all entertained this opinion, the entire race of men would easily be exterminated. However, they make a trial of their betrothed women for a period of three years; and when they have been three times purified, with a view of proving their ability of bringing forth children, so then they wed. They do not, however, cohabit with pregnant women, evincing that they marry not from sensual motives, but from the advantage of children. And the women likewise undergo ablution in a similar manner (with their husbands), and are themselves also arrayed in a linen garment, after the mode in which the men are with their girdles. These things, then, are the statements which I have to make respecting the Esseni.

³⁴⁵ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: "On the Use of Ointments and Crowns", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 499, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁴⁶ Hippolytus [Born 170, Died 236 AD], in Chapter 23: "Another Sect of the Esseni; the Pharisees", of Book 9 of *The Refutation of All Heresies*, in Hippolytus, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 281-282, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

SOUL AND BODY INSTANTIATED SIMULTANEOUSLY AT CONCEPTION

Events of Body, Soul, Spirit of Jacob and Esau, John and Jesus, in Mothers' Wombs Prophetic³⁴⁷

Now there is no end to the uncertainty and irregularity of human opinion, until we come to the limits which God has prescribed. I shall at last retire within our own lines and firmly hold my ground there, for the purpose of proving to the Christian (the soundness of) my answers to the Philosophers and the Physicians. Brother (in Christ), on your own foundation build up your faith. Consider the wombs of the most sainted women instinct with the life within them, and their babes which not only breathed therein, but were even endowed with prophetic intuition. See how the bowels of Rebecca are disquieted, though her child-bearing is as yet remote, and there is no impulse of (vital) air. Behold, a twin offspring chafes within the mother's womb, although she has no sign as yet of the twofold nation. Possibly we might have regarded as a prodigy the contention of this infant progeny, which struggled before it lived, which had animosity previous to animation, if it had simply disturbed the mother by its restlessness within her. But when her womb opens, and the number of her offspring is seen, and their presaged condition known, we have presented to us a proof not merely of the (separate) souls of the infants, but of their hostile struggles too. He who was the first to be born was threatened with detention by him who was anticipated in birth, who was not yet fully brought forth, but whose hand only had been born. Now if he actually imbibed life, and received his soul, in Platonic style, at his first breath; or else, after the Stoic rule, had the earliest taste of animation on touching the frosty air; what was the other about, who was so eagerly looked for, who was still detained within the womb, and was trying to detain (the other) outside? I suppose he had not yet breathed when he seized his brother's heel; and was still warm with his mother's warmth, when he so strongly wished to be the first to quit the womb. What an infant! so emulous, so strong, and already so contentious; and all this, I suppose, because even now full of life! Consider, again, those extraordinary conceptions, which were more wonderful still, of the barren woman and the virgin: these women would only be able to produce imperfect offspring against the course of nature, from the very fact that one of them was too old to bear seed, and the other was pure from the contact of man. If there was to be bearing at all in the case, it was only fitting that they should be born without a soul, (as the philosopher would say,) who had been irregularly conceived. However, even these have life, each of them in his mother's womb. Elizabeth exults with joy, (for) John had leaped in her womb;

³⁴⁷ Tertullian [born 145, died 220], Chapter 26: "Scripture Alone Offers Clear Knowledge on the Questions We Have Been Controverting", in "9. A Treatise on the Soul" of *Tertullian: Part First*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 272, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Mary magnifies the Lord, (for) Christ had instigated her within. The mothers recognize each their own offspring, being moreover each recognized by their infants, which were therefore of course alive, and were not souls merely, but spirits also. Accordingly you read the word of God which was spoken to Jeremiah, “Before I formed thee in the belly, I knew thee.”³⁴⁸ Since God forms us in the womb, He also breathes upon us, as He also did at the first creation, when “the Lord God formed man, and breathed into him the breath of life.” Nor could God have known man in the womb, except in his entire nature: “And before thou camest forth out of the womb, I sanctified thee.”³⁴⁹ Well, was it then a dead body at that early stage? Certainly not. For “God is not the God of the dead, but of the living.”

Soul and Gender Independent Attributes of People³⁵⁰

For the discussion of these questions we abandoned, if I remember rightly, ground to which we must now return. We had established the position that the soul is seminally placed in man, and by human agency, and that its seed from the very beginning is uniform, as is that of the soul also, to the race of man; (and this we settled) owing to the rival opinions of the philosophers and the heretics, and that ancient saying mentioned by Plato (to which we referred above). We now pursue in their order the points which follow from them. The soul, being sown in the womb at the same time as the body, receives likewise along with it its sex; and this indeed so simultaneously, that neither of the two substances can be alone regarded as the cause of the sex. Now, if in the semination of these substances any interval were admissible in their conception, in such wise that either the flesh or the soul should be the first to be conceived, one might then ascribe an especial sex to one of the substances, owing to the difference in the time of the impregnations, so that either the flesh would impress its sex upon the soul, or the soul upon the sex; even as Apelles (the heretic, not the painter) gives the priority over their bodies to the souls of men and women, as he had been taught by Philumena, and in consequence makes the flesh, as the later, receive its sex from the soul. They also who make the soul supervene after birth on the flesh predetermine, of course, the sex of the previously formed soul to be male or female, according to (the sex of) the flesh. But the truth is, the seminations of the two substances are inseparable in point of time, and their effusion is also one and the same, in consequence of which a community of gender is secured to them; so that the course of nature, whatever that be, shall draw the line (for the distinct sexes). Certainly in this view we have an attestation of the method of the first

³⁴⁸ Jeremiah 1:5

³⁴⁹ Jeremiah 1:5

³⁵⁰ Tertullian [born 145, died 220], Chapter 36: “The Main Points of our Author’s Subject. On the Sexes of the Human Race”, in “9. A Treatise on the Soul” of *Tertullian: Part First*, Peter Holmes (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 393-394, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

two formations, when the male was molded and tempered in a completer way, for Adam was first formed; and the woman came far behind him, for Eve was the later formed. So that **her flesh was for a long time without specific form** (such as she afterwards assumed when taken out of Adam's side); **but she was even then herself a living being**, because I should regard her at that time in soul as even a portion of Adam. Besides, **God's afflatus** would have animated her too, if there had not been in the woman a transmission from Adam of his soul also as well as of his flesh.

{CIC: Tertullian suggests Eve was alive in Adam's flesh before separation from Adam, yet Scripture says it was not good that Adam be alone. If she existed (even within Adam), God would not have had to "make" her (Genesis 2:18). Elizabeth and Mary understood they were not alone when their wombs were growing John and Jesus (Luke 1:41-44). Tertullian implies that the soul is inherited from the father. Tertullian's speculation is not reflected in Adam's exclamation, "bone of my bones, flesh of my flesh" (Genesis 2:23). The independent assignment of gender and soul negates validity of the claim that there is a gender-dependent soul orientation at conception.}

ABORTION

Defense of Christians Against False Accusation of Cannibalism, Murder, Abortion³⁵¹

What man of sound mind, therefore, will affirm, while such is our character, that we are murderers? For we cannot eat human flesh till we have killed some one. The former charge, therefore, being false, if any one should ask them in regard to the second, whether they have seen what they assert, not one of them would be so barefaced as to say that he had. And yet **we have slaves, some more and some fewer, by whom we could not help being seen; but even of these, not one has been found to invent even such things against us.** For when they know that we cannot endure even to see a man put to death, though justly; **who of them can accuse us of murder or cannibalism?** Who does not reckon among the things of greatest interest the contests of gladiators and wild beasts, especially those which are given by you? But we, deeming that to see a man put to death is much the same as killing him, have abjured such spectacles. How, then, when we do not even look on, lest we should contract guilt and pollution, can we put people to death? **And when we say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God for the abortion, on what principle should we commit murder? For it does not belong to the same person to regard the very fetus in the womb as a created being, and therefore an**

³⁵¹ Athenagoras the Athenian: Philosopher and Christian [177 AD], Chapter 35: "The Christians Condemn and Detest All Cruelty", in *A Plea for the Christians*, B. P. Pratten (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 283-284, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

object of God's care, and when it has passed into life, to kill it; and not to expose an infant, because those who expose them are chargeable with child-murder, and on the other hand, when it has been reared to destroy it. But we are in all things always alike and the same, submitting ourselves to reason, and not ruling over it.

MARRIAGE BETWEEN CHRISTIAN AND NON-CHRISTIAN

Unbelieving Wife Sanctified by Her Believing Husband³⁵²

12. However, it was not by means of visions alone which were seen, and words which were proclaimed, but also in actual works, that He was beheld by the prophets, in order that through them He might prefigure and show forth future events beforehand. For this reason did **Hosea** the prophet take "a wife of whoredoms," prophesying by means of the action, "that in committing fornication the earth should fornicate from the LORD," that is, the men who are upon the earth; and from men of this stamp it will be God's good pleasure to take out a Church which shall be sanctified by fellowship with His Son, just as that woman was sanctified by intercourse with the prophet. And for this reason, Paul declares that the "unbelieving wife is sanctified by the believing husband." Then again, the prophet names his children, "Not having obtained mercy," and "Not a people," in order that, as says the apostle, "what was not a people may become a people; and she who did not obtain mercy may obtain mercy.

MAN'S LUST

Hankering Over Women, Overreaching, Pride are Works of the Angel of Iniquity³⁵³

"Hear now," said he, "in regard to faith. There are two angels with a man — one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you

³⁵² Irenaeus [120-202 AD], Chapter 20: "That One God Formed All Things in the World, by Means of the Word and the Holy Spirit: and That Although He is to Us in This Life Invisible and Incomprehensible, Nevertheless He is not Unknown, Inasmuch as His Works Do Declare Him, and His Word has Shown that in Many Modes He may be Seen and Known", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 981-982, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁵³ Hermas [160 AD: Muratorian Canon], Chapter 2 in Commandment Sixth: "How to Recognize the Two Spirits Attendant on Each Man, and How to Distinguish the Suggestions of the One from Those of the Other", F. Crombie (translator), in *The Pastor*, Book Second – Commandments, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 41-42, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works.” And I said to him, “How, sir, I shall perceive him, I do not know.” “Hear and understand” said he. “When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity. “This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God.”

Workers on the House of God Still Tempted by Lust³⁵⁴

After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair disheveled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have,” he said, “the explanation of those who were rejected.”

³⁵⁴ Hermas [160 AD: Muratorian Canon], Chapter 13 in Similitude Ninth: “The Great Mysteries in the Building of the Militant and Triumphant Church”, F. Crombie (translator), in *The Pastor*, Book Third – Similitudes, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 90, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Fatherly Instruction to Not Gaze Upon the Beauty of Women³⁵⁵

17. I charge you, therefore, my children, not to love money, nor to gaze upon the beauty of women.

Enoch Prophecy of Time of Evil Fornication of Sodom and Inordinate Lusts with Women³⁵⁶

9. Now I suppose, from the words of the righteous Enoch, that there will be also evil-doings among you: for **ye will commit fornication with the fornication of Sodom**, and shall perish all save a few, **and will multiply inordinate lusts with women**; and the kingdom of the Lord shall not be among you, for forthwith He will take it away.

Guard Carefully, Even Elders and Judges Corruptible by Innocent Beauty³⁵⁷

Hast thou not read, and dost thou not know, concerning those **elders who were in the days of Susanna**, who, **because they were constantly with women**, and **looking upon the beauty** which was another's, **fell into the depths of wantonness**, and were not able to keep themselves in a chaste mind, but were overcome by a depraved disposition, and **came suddenly upon the blessed Susanna to corrupt her**. But **she did not consent** to their foul passion, but cried unto God, and God saved her out of the hands of the bad old men. Does it not, therefore, behoove us to tremble and be afraid, forasmuch as **these old men, judges and elders of the people of God, fell from their dignity because of a woman?** For they did not keep in mind that which is said: "Look thou not on the beauty which is another's" and, "The beauty of woman has destroyed many;" and "With a married woman do not sit;" and that, again, in which it says: "Is there any one that puts fire in his bosom, and does not burn his clothes;" or, "Does a man walk on fire, and his feet are not scorched? So whosoever goeth in to another man's wife is not pure from

³⁵⁵ Section 17 in "4. The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication", in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 28, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁵⁶ Section 9 in "12. The Testament of Benjamin Concerning a Pure Mind", in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 63, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁵⁷ Clement of Rome, Chapter 13: "The History of Susanna Teaches Circumspection with the Eyes and in Society", in *The Second Epistle of the Same Clement*, in *Two Epistles Concerning Virginité*, B. P. Pratten (translator), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 103-104, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

evil, and whosoever comes near to her shall not escape.” And again it says: “Thou shalt not long after the beauty a woman, lest she take thee captive with her eyelids;” and, “Thou shalt not look upon a maiden, lest thou perish through desire of her;” and, “With a woman that sings beautifully thou shalt not constantly be;” and, “Let him that thinketh he standeth take heed lest he fall.”

AN ENTICED MAN CAN RESIST TEMPTATION

An Enticed Man Can Bridle Lust³⁵⁸

If, to a man who has determined to live continently and chastely, and to keep himself free from all pollution with women, a woman should happen to present herself, inciting and alluring him to act contrary to his purpose, that woman is not a complete and absolute cause or necessity of his transgressing, since it is in his power, by remembering his resolution, to bridle the incitements to lust, and by the stern admonitions of virtue to restrain the pleasure of the allurements that solicits him; so that, all feeling of indulgence being driven away, his determination may remain firm and enduring.

Men to Not Heed Beauty of Women or Muse Upon Their Doings³⁵⁹

4. Pay no heed, therefore, to the beauty of women, and muse not upon their doings; but walk in singleness of heart in the fear of the Lord, and be laboring in works, and roaming in study and among your flocks, until the Lord give to you a wife whom He will.

WOMEN'S LUST

Women Overcome by Spirit of Fornication More than Men³⁶⁰

5. Hurtful are women, my children; because, since they have no power or strength over the man, they act subtly through outward guise how they may draw him to themselves; and whom they cannot overcome by strength, him they

³⁵⁸ Origen [Born 185, Died 254 AD], in Section 4, Chapter 1: “On the Freedom of the Will”, Translated from the Latin of Rufinus, of Book 3 of *Origen de Principiis*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 584-585, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁵⁹ Section 1 in “1. The Testament of Reuben Concerning Thoughts”, in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementine, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 9, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁶⁰ Section 5 in “1. The Testament of Reuben Concerning Thoughts”, in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementine, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 9-10, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

overcome by craft. For moreover the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men; and by means of their adornment they deceive first their minds, and instill the poison by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force.

FORGIVENESS FOR THOSE WHO REPENT OF LUST

Believers That Succumb to Lust and Repent Will Enter the House of God³⁶¹

“What, then, sir,” I said, “if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? “They shall enter in,” he said, “if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out.

Holy Modesty and Purity to be for Every Sex and Every Age³⁶²

“Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”

He gives the course of life, He gives the law of innocency after He has conferred health, nor suffers the man afterwards to wander with free and unchecked reins, but more severely threatens him who is again enslaved by those same things of which he had been healed, because it is doubtless a smaller fault to have sinned before, while as yet you had not known God’s discipline; but there is no further pardon for sinning after you have begun to know God. And, indeed, let as well men as women, as well boys as girls; let each sex and every age observe this, and take care in this respect, according to the religion and faith which they owe to God, that what is received holy and pure from the condescension of the Lord be preserved with a no less anxious fear.

³⁶¹ Hermas [160 AD: Muratorian Canon], Chapter 14 in Similitude Ninth: “The Great Mysteries in the Building of the Militant and Triumphant Church”, F. Crombie (translator), in *The Pastor*, Book Third – Similitudes, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 90-91, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁶² Cyprian [Born 200, Died 258 AD], Paragraph 2 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 883, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Repentance Not Believable if Person Continues in Sin³⁶³

30. Do we believe that a man is lamenting with his whole heart, that he is entreating the Lord with fasting, and with weeping, and with mourning, who from the first day of his sin daily frequents the bathing-places with women; who, feeding at rich banquets, and puffed out with fuller dainties, belches forth on the next day his indigestions, and does not dispense of his meat and drink so as to aid the necessity of the poor? How does he who walks with joyous and glad step mourn for his death? And although it is written, “Ye shall not mar the figure of your beard,” he plucks out his beard, and dresses his hair; and does he now study to please any one who displeases God? Or does she groan and lament who has time to put on the clothing of precious apparel, and not to consider the robe of Christ which she has lost; to receive valuable ornaments and richly wrought necklaces, and not to bewail the loss of divine and heavenly ornament? Although thou clothest thyself in foreign garments and silken robes, thou art naked; although thou adornest thyself to excess both in pearls, and gems, and gold, yet without the adornment of Christ thou art unsightly. And you who stain your hair, now at least cease in the midst of sorrows; and you who paint the edges of your eyes with a line drawn around them of black powder, now at least wash your eyes with tears. If you had lost any dear one of your friends by the death incident to mortality, you would groan grievously, and weep with disordered countenance, with changed dress, with neglected hair, with clouded face, with dejected appearance, you would show the signs of grief.

ADULTERY**Jesus Taught the Heart of the Matter: Lust, Adultery, Divorce³⁶⁴**

Concerning chastity, He uttered such sentiments as these: “Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart before God.” And, “If thy right eye offend thee, cut it out; for it is better for thee to enter into the kingdom of heaven with one eye, than, having two eyes, to be cast into everlasting fire.” And, “Whosoever shall marry her that is divorced from another husband, committeth adultery.” And, “There are some who have been made eunuchs of men, and some who were born eunuchs, and some who have made themselves eunuchs for the kingdom of heaven’s sake; but all cannot receive this saying.” So that all who, by human law, are twice married, are in the

³⁶³ Cyprian [Born 200, Died 258 AD], Paragraph 30 in Treatise 3: “On the Lapsed”, of *The Treatises of Cyprian*, in Cyprian, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 912-913, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁶⁴ Justin Martyr [110-165 AD], Chapter 15: “What Christ Himself Taught”, of “First Apology of Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 302, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

eye of our Master sinners, and those who look upon a woman to lust after her. For not only he who in act commits adultery is rejected by Him, but also he who desires to commit adultery: since not only our works, but also our thoughts, are open before God. And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I boast that I could produce such from every race of men.

Adultery of David and Bathsheba³⁶⁵

I. As I have heard from a certain presbyter, who had heard it from those who had seen the apostles, and from those who had been their disciples, the punishment [declared] in Scripture was sufficient for the ancients in regard to what they did without the Spirit's guidance. For as God is no respecter of persons, He inflicted a proper punishment on deeds displeasing to Him. As in the case of David, when he suffered persecution from Saul for righteousness' sake, and fled from King Saul, and would not avenge himself of his enemy, he both sung the advent of Christ, and instructed the nations in wisdom, and did everything after the Spirit's guidance, and pleased God.

But when his lust prompted him to take Bathsheba, the wife of Uriah, the Scripture said concerning him, "Now, the thing (*sermo*) which David had done appeared wicked in the eyes of the LORD;" and Nathan the prophet is sent to him, pointing out to him his crime, in order that he, passing sentence upon and condemning himself, might obtain mercy and forgiveness from Christ: "And [Nathan] said to him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe-lamb, which he possessed, and nourished up; and it had been with him and with his children together: it did eat of his own bread, and drank of his cup, and was to him as a daughter. And there came a guest unto the rich man; and he spared to take of the flock of his own ewe-lambs, and from the herds of his own oxen, to entertain the guest; but he took the ewe-lamb of the poor man, and set it before the man that had come unto him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die (*filius mortis est*): and he shall restore the lamb fourfold, because he hath done this thing, and because he had

³⁶⁵ Irenaeus [120-202 AD], Chapter 27: "The Sins of the Men of Old Time, Which Incurred the Displeasure of God, Were, by His Providence, Committed to Writing, That We Might Derive Instruction Thereby, and not be Filled with Pride. We Must not, Therefore, Infer that there was Another God than He Whom Christ Preached; We Should Rather Fear, Lest the One and the Same God Who Inflicted Punishment on the Ancients, Shouls Bring Down Heavier Upon Us", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 995-996, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

no pity for the poor man. And Nathan said unto him, Thou art the man who hast done this.” And then he proceeds with the rest [of the narrative], upbraiding him, and recounting God’s benefits towards him, and [showing him] how much his conduct had displeased the Lord. For [he declared] that works of this nature were not pleasing to God, but that great wrath was suspended over his house. David, however, was struck with remorse on hearing this, and exclaimed, “I have sinned against the Lord;” and he sung a penitential psalm, waiting for the coming of the Lord, who washes and makes clean the man who had been fast bound with [the chain of] sin.

POLYGAMY

Polygamy Wrong, not Trajectory to Monogamy³⁶⁶

“If, then, the teaching of the prophets and of Himself moves you, it is better for you to follow God than your imprudent and blind masters, who even till this time permit each man to have four or five wives; and if any one see a beautiful woman and desire to have her, they quote the doings of Jacob [called] Israel, and of the other patriarchs, and maintain that it is not wrong to do such things; for they are miserably ignorant in this matter. For, as I before said, certain dispensations of weighty mysteries were accomplished in each act of this sort. For in the marriages of Jacob I shall mention what dispensation and prophecy were accomplished, in order that you may thereby know that your teachers never looked at the divine motive which prompted each act, but only at the groveling and corrupting passions. Attend therefore to what I say. The marriages of Jacob were types of that which Christ was about to accomplish. For it was not lawful for Jacob to marry two sisters at once. And he serves Laban for [one of] the daughters; and being deceived in [the obtaining of] the younger, he again served seven years. Now Leah is your people and synagogue; but Rachel is our Church. And for these, and for the servants in both, Christ even now serves. For while Noah gave to the two sons the seed of the third as servants, now on the other hand Christ has come to restore both the free sons and the servants amongst them, conferring the same honor on all of them who keep His commandments; even as the children of the free women and the children of the bond women born to Jacob were all sons, and equal in dignity. And it was foretold what each should be according to rank and according to foreknowledge. Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross. Leah was weak-

³⁶⁶ Justin Martyr [110-165 AD], Chapter 134: “The Marriages of Jacob are a Figure of the Church”, of “Dialogue of Justin with Trypho, a Jew”, in “Justin Martyr”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 523, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

eyed; for the eyes of your souls are excessively weak. Rachel stole the gods of Laban, and has hid them to this day; and we have lost our paternal and material gods. Jacob was hated for all time by his brother; and we now, and our Lord Himself, are hated by you and by all men, though we are brothers by nature. Jacob was called Israel; and Israel has been demonstrated to be the Christ, who is, and is called, Jesus.

Jesus Taught that Sequential Polygamy is Wrong³⁶⁷

Our Lord compassionating **that erring Samaritan woman** — who did not remain with one husband, but **committed fornication by [contracting] many marriages** — by pointing out, and promising to her living water, so that she should thirst no more, nor occupy herself in acquiring the refreshing water obtained by labor, having in herself water springing up to eternal life.

Dispensation for Polygamy and Concubinage Past³⁶⁸

“But withal **the blessed patriarchs,**” you say, “made **mingled alliances not only with more wives (than one), but with concubines likewise.**” Shall that, then, make it lawful for us also to marry without limit? I grant that it will, if there still remain types — sacraments of something future — for your nuptials to figure; or if even now there is room for that command, “Grow and multiply;” that is, if no other command has yet supervened: “The time is already wound up; it remains that both they who have wives act as if they had not:” for, of course, by enjoining continence, and restraining concubinance, the seminary of our race, (this latter command) has abolished that “Grow and multiply.” As I think, moreover, each pronouncement and arrangement is (the act) of one and the same God; who did then indeed, in the beginning, send forth a sowing of the race by an indulgent laxity granted to the reins of connubial alliances, until the world should be replenished, until the material of the new discipline should attain to forwardness: **now, however, at the extreme boundaries of the times, has checked (the command) which He had sent out, and recalled the indulgence which He had granted;** not without a reasonable ground for the extension (of that indulgence) in the beginning, and the limitation of it in the end. **Laxity is always**

³⁶⁷ Irenaeus [120-202 AD], Chapter 17: “The Apostles Teach that it was Neither Christ nor the Savior, but the Holy Spirit, Who Did Descend Upon Jesus. The Reason for this Descent”, of “Book 3”, in “Irenaeus Against Heresies”, Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 887, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁶⁸ Tertullian [born 145, died 220], Chapter 6: “The Objection from the Polygamy of the Patriarchs Answered” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 107-108, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

allowed to the beginning (of things). The reason why any one plants a wood and lets it grow, is that at his own time he may cut it. The wood was the old order, which is being pruned down by the new Gospel, in which withal “the axe has been laid at the roots.” So, too, “Eye for eye, and tooth for tooth,” has now grown old, ever since “Let none render evil for evil” grew young. I think, moreover, that even with a view to *human* institutions and decrees, things later prevail over things primitive.

Clerics Must not be Polygamist³⁶⁹

Why, moreover, should we not rather recognize, from among (the store of) primitive precedents, those which communicate with the later (order of things) in respect of discipline, and transmit to novelty the typical form of antiquity? For look, in the old law I find the pruning-knife applied to the license of repeated marriage. There is a caution in Leviticus: “My priests shall not pluralize marriages.”³⁷⁰ I may affirm even that that is plural which is not once for all. That which is not unity is number. In short, after unity begins number. Unity, moreover, is everything which is once for all. But for Christ was reserved, as in all other points so in this also, the “fulfilling of the law.” Thence, therefore, among us the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage;³⁷¹ which rule is so rigidly observed, that I remember some removed from their office for bigamy.

But you will say, “Then all others may (marry more than once), whom he excepts.” Vain shall we be if we think that what is not lawful for priests is lawful for laics. Are not even we laics priests? It is written: “A kingdom also, and priests to His God and Father, hath He made us.” It is the authority of the Church, and the honor which has acquired sanctity through the joint session of the Order, which has established the difference between the Order and the laity. Accordingly, where there is no joint session of the ecclesiastical Order, you offer, and baptize, and are priest, alone for yourself. But where three are, a church is, albeit they be laics. For each individual lives by his own faith, nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.

³⁶⁹ Tertullian [born 145, died 220], Chapter 7: “Even the Old Discipline was not Without Precedents to Enforce Monogamy. But in This as in Other Respects, the New has Brought in a Higher Perfection” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 108-109, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁷⁰ CIC: I have not found explicit reference to monogamy in Leviticus, or this phrase in the Bible. Maybe from the sense of LEV 18:18?

³⁷¹ I Timothy 3:2, 1 Timothy 3:12

Therefore, if you have the *right* of a priest in your own person, in cases of necessity, it behooves you to have likewise the *discipline* of a priest whenever it may be necessary to have the right of a priest. If you are a bigamist, do you baptize? If you are a bigamist, do you offer? How much more capital (a crime) is it for a bigamist laic to act as a priest, when the priest himself, if he turn bigamist, is deprived of the power of acting the priest! “But to necessity,” you say, “indulgence is granted.” No necessity is excusable which is avoidable. In a word, shun to be found guilty of bigamy, and you do not expose yourself to the necessity of administering what a bigamist may not lawfully administer. God wills us all to be so conditioned, as to be ready at all times and places to undertake (the duties of) His sacraments. There is “one God, one faith,” one discipline too. So truly is this the case, that unless the laics as well observe the rules which are to guide the choice of presbyters, how will there be presbyters at all, who are chosen to that office from among the laics? Hence we are bound to contend that the command to abstain from second marriage relates *first* to the laic; so long as no other can be a presbyter than a laic, provided he have been *once for all* a husband.

{CIC: Tertullian was written in the context of the great persecutions. When living in times of annihilation, it makes sense to refrain from producing dependent relationships such as marriage and children and focus on the immediate issue of last-moment preparation for eternity. Hence, the emphasis on celibacy, and the adoration of martyrdom. Extreme hardship makes a bad model for steady state peaceful living, but it helps crystallize issues of eternal importance. It does bring a focus of simplicity of life and devotion to God, both of which are helpful preparation for eternal life, and are good for the present life.}

Against Sequential Polygamy³⁷²

Be thankful if God has once for all granted you indulgence to marry. Thankful, moreover, you will be if you know not that He has granted you that indulgence a second time. But you abuse indulgence if you avail yourself of it without moderation. Moderation is understood (to be derived) from *modus*, a limit. It does not suffice you to have fallen back, by marrying, from that highest grade of immaculate virginity; but you roll yourself down into yet a third, and into a fourth, and perhaps into more, after you have failed to be continent in the second stage; inasmuch as he who has treated about contracting second marriages has not willed to prohibit even more. Marry we, therefore, daily. And marrying, let

³⁷² Tertullian [born 145, died 220], Chapter 9: “Second Marriage a Species of Adultery. Marriage Itself Impugned, as Akin to Adultery” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 112, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

us be overtaken by the last day, like Sodom and Gomorrah; that day when the “woe” pronounced over “such as are with child and giving suck” shall be fulfilled, that is, over the married and the incontinent: for from marriage result wombs, and breasts, and infants. And when an end of marrying? I believe after the end of living!

The More the Wives, The Greater the Distraction of the Spirit³⁷³

For (in that case) the shame is double; inasmuch as, in second marriage, two wives beset the same husband — one in spirit, one in flesh. For the first wife you cannot hate, for whom you retain an even more religious affection, as being already received into the Lord’s presence; for whose spirit you make request; for whom you render annual oblations. Will you stand, then, before the Lord with as many wives as you commemorate in prayer; and will you offer for two; and will you commend those two (to God) by the ministry of a priest ordained (to his sacred office) on the score of monogamy, or else consecrated (thereto) on the score even of virginity, surrounded by widows married but to one husband? And will your sacrifice ascend with unabashed front, and — among all the other (graces) of a good mind — will you request for yourself and for your wife chastity?

Parallel and Sequential Polygamy the Same³⁷⁴

For it makes no difference whether a man have had two wives singly, or whether individuals (taken) at the same time have made two. The number of (the individuals) conjoined and separate is the same.

Women Surviving War Seeking Polygamous Marriage with Man³⁷⁵

Behold the seven horns of the Lamb, the seven eyes of God — the seven eyes are the seven spirits of the Lamb; seven torches burning before the throne of God

³⁷³ Tertullian [born 145, died 220], Chapter 11: “The More the Wives, The Greater the Distraction of the Spirit” in “5. An Exhortation to Chastity” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 113-114, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁷⁴ Tertullian [born 145, died 220], Chapter 4: “Waiving Allusion to the Paraclete, Tertullian Comes to the Consideration of the Ancient Scriptures, and Their Testimony on the Subject in Hand” in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 123, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁷⁵ Victorinus, *On the Creation of the World*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor), page 700, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

seven golden candlesticks, seven young sheep, the **seven women in Isaiah**³⁷⁶, the seven churches in Paul, seven deacons, seven angels, seven trumpets, seven seals to the book, seven periods of seven days with which Pentecost is completed, the seven weeks in Daniel, with Noah, seven of all clean things in the ark; seven revenges of Cain, seven years for a debt to be acquitted, the lamp with seven orifices, seven pillars of wisdom in the house of Solomon.

{CIC: In this case, polygamy is not for the sake of lust, but rather for replacing a lost generation and security for the widows.}

Explanation of Allegory of Seven Women and One Man of Isaiah³⁷⁷

We read also that this typical number is announced by the Holy Spirit by the month of Isaiah: “Of seven women which took hold of one man.” The one man is Christ, not born of seed; but the seven women are seven churches.

VARIETY OF MATING ARRANGEMENTS IN PAGAN WORLD

Different Mating and Family Arrangement Customs of Different Countries³⁷⁸

“In the regions of **Britain** several men have one wife; in **Parthia** many women have one husband; and each part of the world adheres to its own manners and institutions. None of the **Amazons**³⁷⁹ have husbands, but, like animals, they go out from their own territories once a year about the vernal equinox, and live with the men of the neighboring nation, observing a sort of solemnity the while, and when they have conceived by them they return; and if they bring forth a male child, they cast him away, and rear only females.

³⁷⁶ Isaiah 4:1

³⁷⁷ Paragraph 16, From the First Chapter, *Commentary on the Apocalypse of the Blessed John*, (translator not named), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor), page 705, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁷⁸ Clement of Rome, Chapter 24: “Different Customs of Different Countries”, in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 387, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁷⁹ Greek mythology (Encyclopaedia Britannica, Second Edition).

Variety of Customs in World Extreme³⁸⁰

“The Medes alone in all the world, with the greatest care, throw men still breathing to be devoured by dogs; yet they have not Mars with the Moon placed in Cancer all through their daily GENESIS. **The Indians burn their dead, and the wives of the dead voluntarily offer themselves, and are burned with them.** But all the Indian women who are burned alive have not the Sun under the earth in nightly GENESIS, with Mars in the regions of Mars. Very many of the Germans end their lives by the halter; but all have not therefore the Moon with Hora begirt by Saturn and Mars. From all this it appears that the fear of the laws bears sway in every country, and the freedom of will which is implanted in man by the Spirit complies with the laws; and GENESIS Can neither compel the Seres to commit murder, nor the Brahmins to eat flesh, **nor the Persians to shun incest, nor the Indians to refrain from burning,** nor the Medes from being devoured by dogs, **nor the Parthians from having many wives, nor the women of Mesopotamia from preserving their chastity,** nor the Greeks from athletic exercises, nor the Gallic boys from being abused; nor can it compel the barbarous nations to be instructed in the studies of the Greeks; but, as we have said, each nation observes its own laws according to free-will, and annuls the decrees of GENESIS by the strictness of laws.

The Gospel More Powerful than Culture³⁸¹

“But I shall give a still stronger proof of the matters in hand. For, behold, scarcely seven years have yet passed since the advent of the righteous and true Prophet; and in the course of these, inert of all nations coming to Judaea, and moved both by the signs and miracles Which they saw, and by the grandeur of His doctrine, received His faith; and then going back to their own countries, **they rejected the lawless rites of the Gentiles, and their incestuous marriages.** In short, among the Parthians — as Thomas, who is preaching the Gospel amongst them, has written to us — **not many now are addicted to polygamy;** nor among the Medes do many throw their dead to dogs; **nor are the Persians pleased with intercourse with their mothers, or incestuous marriages with their daughters; nor do the**

³⁸⁰ Clement of Rome, Chapter 25: “Not Genesis, but Free-Will”, in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 388, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸¹ Clement of Rome, Chapter 29: “The Gospel More Powerful than ‘Genesis’”, in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), pages 390-391, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Susian women practice the adulteries that were allowed them; nor has GENESIS been able to force those into crimes whom the teaching of religion restrained.

ROLE REVERSAL OF SEXES IMMORAL

Immortality of Greek Divinities³⁸²

And I say nothing of the masculine character of Minerva, nor of the feminine nature of Bacchus, nor of the fornicating disposition of Venus. Read to Jupiter, ye Greeks, the law against parricides, and the penalty of adultery, and the ignominy of paederasty. Teach Minerva and Diana the works of women, and Bacchus the works of men. What seemliness is there in a woman's girding herself with armor, or in a man's decorating himself with cymbals, and garlands, and female attire, and accompanied by a herd of bacchanalian women?

HOMOSEXUAL SEX

Christians Abhor Homosexual Sex³⁸³

But though such is our character (Oh! why should I speak of things unfit to be uttered?), the things said of us are an example of the proverb, "The harlot reproves the chaste." For those who have set up a market for fornication and established infamous resorts for the young for every kind of vile pleasure, — who do not abstain even from males, males with males committing shocking abominations, outraging all the noblest and comeliest bodies in all sorts of ways, so dishonoring the fair workmanship of God (for beauty on earth is not self-made, but sent hither by the hand and will of God), — these men, I say, revile us for the very things which they are conscious of themselves, and ascribe to their own gods, boasting of them as noble deeds, and worthy of the gods. These adulterers and pederasts defame the eunuchs and the once-married (while they themselves live like fishes; for these gulp down whatever fails in their way, and the stronger chases the weaker; and, in fact, this is to feed upon human flesh, to do violence in contravention of the very laws which you and your ancestors, with due care for all that is fair and right, have enacted).

³⁸² Justin Martyr [110-165 AD], Chapter 2: "The Greek Theogony Exposed", of "The Discourse to the Greeks", M. Dods (translator), in "Justin Martyr", in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, pages 533-534, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸³ Athenagoras the Athenian: Philosopher and Christian [177 AD], Chapter 34: "The Vast Difference in Morals Between the Christians and Their Accusers", in *A Plea for the Christians*, B. P. Pratten (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 283, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Men Deformed Into Women are not Kosher³⁸⁴

Or when it forbids the hare? It rebukes men deformed into women.

SPECIAL MARRIAGES**Ethiopian Wife of Moses is Pre-image of Christ with Church in Ethiopia³⁸⁵**

Thus, too, did Moses also take to wife an Ethiopian woman, whom he thus made an Israelitish one, showing by anticipation that the wild olive tree is grafted into the cultivated olive, and made to partake of its fatness. For as He who was born Christ according to the flesh, had indeed to be sought after by the people in order to be slain, but was to be set free in Egypt, that is, among the Gentiles, to sanctify those who were there in a state of infancy, from whom also He perfected His Church in that place (for Egypt was Gentile from the beginning, as was Ethiopia also); for this reason, by means of the marriage of Moses, was shown forth the marriage of the Word; and by means of the Ethiopian bride, the Church taken from among the Gentiles was made manifest; and those who do detract from, accuse, and deride it, shall not be pure. For they shall be full of leprosy, and expelled from the camp of the righteous.

PUBLIC BATHING**Men and Women to Use Separate Public Baths to Avoid Temptation³⁸⁶**

Moreover, when thou walkest abroad in public, and hast a mind to bathe, make use of that bath which is appropriated to men, lest, by discovering thy body in an unseemly manner to women, or by seeing a sight not seemly for men, either thou beest ensnared, or thou ensnarest and enticest to thyself those women who easily yield to such temptations. Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.

³⁸⁴ Novatian [Born 210, Died 280 AD], Chapter 3, *On the Jewish Meats*, in *Novatian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1301, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸⁵ Irenaeus [120-202 AD], Chapter 20: "That One God Formed All Things in the World, by Means of the Word and the Holy Spirit: and That Although He is to Us in This Life Invisible and Incomprehensible, Nevertheless He is not Unknown, Inasmuch as His Works Do Declare Him, and His Word has Shown that in Many Modes He may be Seen and Known", of "Book 4", in "Irenaeus Against Heresies", Alexander Roberts and James Donaldson (translators), in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 982, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸⁶ "VI. That We Ought to Abstain from All the Books of Those That are Out of the Church", in Section 2, Book 1 "Concerning the Laity", *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 779, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women to not Publicly Bathe with Men or Hermaphrodites³⁸⁷

Avoid also that disorderly practice of **bathing in the same place with men**; for many are the nets of the evil one. And **let not a Christian woman bathe with an hermaphrodite**; for if she is to veil her face, and conceal it with modesty from strange men, how can she bear to enter naked into the bath together with men? But if the bath be appropriated to women, let her bathe orderly, modestly, and moderately. But let her not bathe without occasion, nor much, nor often, nor in the middle of the day, nor, if possible, every day; and let the tenth hour of the day be the set time for such seasonable bathing. For it is convenient that thou, who art a Christian woman, shouldst ever constantly avoid a curiosity which has many eyes.

MEN GROOMING HAIR AND BEARDS**Men and Hair Grooming³⁸⁸**

To **cut** the beard too sharply; to pluck it out here and there; to **shave** round about (the mouth); to **arrange** the hair, and **disguise** its hoariness **by dyes**; to **remove** all the incipient down all over the body; **to fix (each particular hair) in its place with (some) womanly pigment**; to smooth all the rest of the body by the aid of some rough **powder** or other: then, further, **to take every opportunity for consulting the mirror.**

Men Not to Groom Hair or Beards or Use Clothing to Attract Women³⁸⁹

That beauty which God and nature has bestowed on thee, do not further beautify; but modestly diminish it before men. Thus, **do not thou permit the hair of thy head to grow too long, but rather cut it short; lest by a nice combing thy hair, and wearing it long, and anointing thyself, thou draw upon thyself such ensnared or ensnaring women. Neither do thou wear over-fine garments** to

³⁸⁷ "IX. That a Woman Must not Bathe with Men", in Section 3, Book 1 "Concerning the Laity", *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 783, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸⁸ Tertullian [born 145, died 220], Chapter 8: "Men Not Excluded from These Remarks on Personal Adornment" in Book 2 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 43, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁸⁹ "Commandments to Men Concerning the Adornment of Ourselves, and the Sin Which Arises from Thence", in Section 2, Book 1 "Concerning the Laity", *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 777, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

seduce any; neither do thou, with an evil subtilty, affect over-fine stockings or shoes for thy feet, but only such as suit the measures of decency and usefulness. Neither do thou put a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness, which if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man: for it is not lawful for thee, a believer and a man of God, to permit the hair of thy head to grow long, and to brush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing and platting to make it curl and shine; since that is contrary to the law, which says thus, in its additional precepts: "You shall not make to yourselves curls and round rasures." Nor may men destroy the hair of their beards, and unnaturally change the form of a man. For the law says: "Ye shall not mar your beards."

{CIC: The Christian Ancient Fathers, much closer to the time of Christ, did not cast off all of the commandments from the Old Testament.}

VIRTUE FOR WOMEN

Hermas Allegory of Stone Tower. Seven Women of Virtue: Faith, Self-restraint, Simplicity, Guilelessness, Chastity, Intelligence, Love³⁹⁰

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved. Another, who has her garments tucked up and acts with vigor, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine.

³⁹⁰ Hermas [160 AD: Muratorian Canon], Chapter 8 in Vision Third: "Concerning the Building of the Triumphant Church, and the Various Classes of Reprobate Men", F. Crombie (translator), in *The Pastor*, Book First – Visions, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 26-27, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God.” Then I asked her **in regard to the ages, if now there is the conclusion.** She cried out with a loud voice, “Foolish man! do you not see the **tower yet building? When the tower is finished and built, then comes the end;** and I assure you it will be soon finished. Ask me no more questions. **Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.** But observe that it is not for your own sake only that **these revelations** have been made to you, but they **have been given you that you may show them to all.** For after three days — this you will take care to remember — I command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them.”

Women used in Allegory to Represent Good and Evil Qualities³⁹¹

“Explain to me, sir,” I said, “the names of these virgins, and of those women who were clothed in black raiment.” “Hear,” he said, “the names of **the stronger virgins who stood at the corners.** The first is **Faith**, the second **Continence**, the third **Power**, the fourth **Patience.** And the **others** standing in the midst of these have the following names: **Simplicity, Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love.** He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also,” he continued, “the names of **the women who had the black garments;** and of these **four are stronger than the rest.** The first is **Unbelief**, the second: **Incontinence**, the third **Disobedience**, the fourth **Deceit.** And **their followers** are called **Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred.**

Esther Used Her Beauty for Good Cause³⁹²

Esther alone we find justly adorned. The spouse adorned herself mystically for her royal husband; but **her beauty turns out the redemption price of a people that were about to be massacred.**

³⁹¹ Hermas [160 AD: Muratorian Canon], Chapter 15 in Similitude Ninth: “The Great Mysteries in the Building of the Militant and Triumphant Church”, F. Crombie (translator), in *The Pastor*, Book Third – Similitudes, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 91-92, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 536, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

{CIC: There is a lot of good wisdom in Clement of Alexandria. It appears that some things just don't change. Most of the jewels found have been deleted as off the topic of women's ordination. The material is still useful for teaching.}

Gracing and Disgracing, Humility and Chastity³⁹³

Female habit carries with it a twofold idea — dress and ornament. By “dress” we mean what they call “womanly gracing;” by “ornament,” what it is suitable should be called “womanly disgracing.” The former is accounted (to consist) in gold, and silver, and gems, and garments; the latter in care of the hair, and of the skin, and of those parts of the body which attract the eye. Against the one we lay the charge of ambition, against the other of prostitution; so that even from this early stage (of our discussion) you may look forward and see what, out of (all) these, is suitable, handmaid of God, to your discipline, inasmuch as you are assessed on different principles (from other women), — those, namely, of humility and chastity.

Use of Beauty is to Sensually Attract³⁹⁴

For, where modesty is, there beauty is idle; because properly the use and fruit of beauty is voluptuousness, unless any one thinks that there is some other harvest for bodily grace to reap. Are women who think that, in furnishing to their neighbor that which is demanded of beauty, they are furnishing it to themselves also, to augment that (beauty) when (naturally) given them, and to strive after it when not (thus) given?

Attractiveness Associated with Prostitution In Daily Increasing Depravity of the Age³⁹⁵

Now, at all events, the daily increasing depravity of the age has raised so nearly to an equality with all the most honorable women, that the difficulty is to distinguish them. And yet, even the Scriptures suggest (to us the reflection), that

³⁹³ Tertullian [born 145, died 220], Chapter 4: “Waiving the Question of the Authors, Tertullian Proposes to Consider the Things on Their Own Merits” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 29, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹⁴ Tertullian [born 145, died 220], Chapter 3: “Grant that Beauty be not to be Feared: Still it is to be Shunned as Unnecessary and Vainglorious” in Book 2 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 38, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹⁵ Tertullian [born 145, died 220], Chapter 12: “Such Outward Adornments Meretricious, and Therefore Unsuitable to Modest Women” in Book 2 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 47, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

meretricious attractivenesses of form are invariably conjoined with and appropriate to bodily prostitution.

Pursue Self-Restraint, Industry, Frugality³⁹⁶

Pursue earnestly, therefore, **the virtue of continence**, which is modesty's agent; **industry**, which allows not women to be "wanderers;" **frugality**, which scorns the world. Follow companies and conversations worthy of God, mindful of that short verse, sanctified by the apostle's quotation of it, "Ill interviews good morals do corrupt." Talkative, idle, winebibbing, curious tent-fellows, do the very greatest hurt to the purpose of widowhood. Through **talkativeness** there creep in words unfriendly to modesty; through **idleness** they seduce one from strictness; through **winebibbing** they insinuate any and every evil; through **curiosity** they convey a spirit of rivalry in lust.

Allurements of Beauty Only for Prostitutes and Immodest Women³⁹⁷

12. The characteristics of ornaments, and of garments, and the allurements of beauty, are not fitting for any but prostitutes and immodest women; and the dress of none is more precious than of those whose modesty is lowly.

Women to Dress Modestly to not be Mistaken for a Whore³⁹⁸

In the Apocalypse: "And there came one of the seven angels having vials, and approached me, saying, Come, I will show thee the condemnation of the great whore, who sitteth upon many waters, with whom the kings of the earth have committed fornication. And I saw a woman who sat upon a beast. And that woman was clothed with a purple and scarlet robe; and she was adorned with gold, and precious stones, and pearls, holding a golden cup in her hand full of curses, and impurity, and fornication of the whole earth." Also to Timothy: "**Let your women be such as adorn themselves with shamefacedness and modesty, not with twisted hair, nor with gold, nor with pearls, or precious garments, but**

³⁹⁶ Tertullian [born 145, died 220], Chapter 6: "Conclusion" in "Book 1" of "4. To His Wife" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 86-87, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹⁷ Cyprian [Born 200, Died 258 AD], Paragraph 12 in Treatise 2: "On the Dress of Virgins", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 888, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

³⁹⁸ Cyprian [Born 200, Died 258 AD], Testimony 36: "That a Woman Ought not to be Adorned in a Worldly Fashion", in Third Book, "Testimonies", of Treatise 12: "Three Books of Testimonies Against the Jews", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 1114, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

as becometh women professing chastity, with a good conversation.”³⁹⁹ Of this same thing in the Epistle of Peter to the people at Pontus: “Let there be in a woman not the outward adorning of ornament, or of gold, or of apparel, but the adorning of the heart.”⁴⁰⁰ Also in Genesis: “Tamar covered herself with a cloak, and adorned herself; and when Judah beheld her, she appeared to him to be a harlot.”⁴⁰¹

Chastity is a Virtuous Mind Added to Modesty in Respect to Sexual Relations⁴⁰²

12. For what is chastity but a virtuous mind added to watchfulness over the body; so that modesty observed in respect of the sexual relations, attested by strictness (of demeanor), should maintain honorable faith by an uncorrupted offspring? Moreover, to chastity, brethren, are suited and are known first of all divine modesty, and the sacred meditation of the divine precepts, and a soul inclined to faith, and a mind attuned to the sacredness of religion: then carefulness that nothing in itself should be elaborated beyond measure, or extended beyond propriety; that nothing should be made a show of, nothing artfully colored; that there should be nothing to pander to the excitement or the renewal of wiles. She is not a modest woman who strives to stir up the fancy of another, even although her bodily chastity be preserved. Away with such as do not adorn, but prostitute their beauty. For anxiety about beauty is not only the wisdom of an evil mind, but belongs to deformity. Let the bodily nature be free, nor let any sort of force be intruded upon God’s works. She is always wretched who is not satisfied to be such as she is. Wherefore is the color of hair changed? Why are the edges of the eyes darkened? Why is the face molded by art into a different form? Finally, why is the looking-glass consulted, unless from fear lest a woman should be herself? Moreover, the dress of a modest woman should be modest; a believer should not be conscious of adultery even in the mixture of colors. To wear gold in one’s garments is as if it were desirable to corrupt one’s garments. What do rigid metals do among the delicate threads of the woven textures, except to press upon the enervated shoulders, and unhappily to show the extravagance of a boastful soul? Why are the necks oppressed and hidden by outlandish stones, the prices of which, without workmanship, exceed the entire fortune of many a one? It is not the woman that is adorned, but the woman’s vices that are manifested. What, when the fingers laden with so much gold can

³⁹⁹ I Timothy 2:9

⁴⁰⁰ I Peter 3:3-4

⁴⁰¹ Genesis 38:15

⁴⁰² Cyprian [Born 200, Died 258 AD], Paragraph 12, treatise “On the Discipline and Advantage of Chastity”, in *Treatises Attributed to Cyprian on Questionable Authority*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1202-1203, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

neither close nor open, is there any advantage sought for, or is it merely to show the empty parade of one's estate? It is a marvelous thing that women, tender in all things else, in bearing the burden of their vices are stronger than men.

{CIC: High heels and stilettos were not invented yet.}

APPEARANCES IN PUBLIC

Women to Appear in Public for Serious Occasions Only, Modestly Attired⁴⁰³

You, however, have no cause of appearing in public, except such as is serious. Either some brother who is sick is visited, or else the sacrifice is offered, or else the word of God is dispensed. Whichever of these you like to name is a business of **sobriety and sanctity, requiring no extraordinary attire**, with (studious) arrangement and (wanton) negligence. And if the requirements of Gentile friendships and of kindly offices call you, why not go forth clad in your own armor; (and) all the more, in that (you have to go) to such as are strangers to the faith? so that between the handmaids of God and of the devil there may be a difference; so that you may be an example to them, and they may be edified in you; so that (as the apostle says) "God may be magnified in your body." But **magnified He is in the body through modesty**; of course, too, **through attire suitable to modesty**. Well, but it is urged by some, "Let not the Name be blasphemed in us, if we make any derogatory change from our old style and dress."

MODESTY IN PUBLIC

Christian Women to Shun Vanity and Shine in Godliness⁴⁰⁴

Thou wishest, **O Christian woman**, that the matrons should be as the ladies of the world. **Thou surroundest thyself with gold, or with the modest silken garment.** Thou givest the terror of the law from thy ears to the wind. Thou affectest vanity with all the pomp of the devil. Thou art adorned at the looking-glass with thy **curled hair** turned back from thy brow. And moreover, with evil purposes, thou puttest on **false medicaments**, on thy pure **eyes** the stibium, with painted beauty, or thou **dyest thy hair** that it may be always black. God is the overlooker, who dives into each heart. But **these things are not necessary for modest women.**

⁴⁰³ Tertullian [born 145, died 220], Chapter 11: "Christian Women, Further, Have not the Same Causes for Appearing in Public, And Hence for Dressing in Fine Array as Gentiles. On the Contrary, Their Appearance Should Always Distinguish Them from Such" in Book 2 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 46-47, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁰⁴ Commodianus [240 AD], in "59. To the Matrons of the Church of the Living God" of *Instructions of Commodianus*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 420-421, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Pierce thy breast with chaste and modest feeling. The law of God bears witness that such laws fail from the heart which believes; **to a wife approved of her husband, let it suffice that she is so, not by her dress, but by her good disposition.** To put on clothes which the cold and the heat or too much sun demands, only that thou mayest **be approved modest, and show forth the gifts of thy capacity among the people of God.** Thou who wast formerly most illustrious, givest to thyself the guise of one who is contemptible. She who lay without life, was raised by the prayers of the widows. She deserved this, that she should be raised from death, not by her costly dress, but by her gifts. Do ye, O good matrons, flee from the adornment of vanity; such attire is fitting for women who haunt the brothels. Overcome the evil one, O modest women of Christ. Show forth all your wealth in giving.

Christian Women to Shun Adornment and Sing Psalms⁴⁰⁵

Hear my voice, **thou who wishest to remain a Christian woman,** in what way the blessed Paul commands you to be adorned. Isaiah, moreover, the teacher and author that spoke from heaven, for he detests those who follow the wickedness of the world, says: The daughters of Zion that are lifted up shall be brought low. **It is not right in God that a faithful Christian woman should be adorned.** Dost thou seek to go forth after the fashion of the Gentiles, O thou who art consecrated to God? God's heralds, crying aloud in the law, condemn such to be unrighteous women, who in such wise adorn themselves. **Ye stain your hair; ye paint the opening of your eyes with black; ye lift up your pretty hair one by one on your painted brow; ye anoint your cheeks with some sort of ruddy color laid on; and, moreover, earrings hang down with very heavy weight. Ye bury your neck with necklaces; with gems and gold ye bind hands worthy of God with an evil presage.** Why should I tell of your dresses, or of the whole pomp of the devil? Ye are rejecting the law when ye wish to please the world. **Ye dance in your houses; instead of psalms, ye sing love songs.** Thou, although thou mayest be chaste, dost not prove thyself so by following evil things. Christ therefore makes you, such as you are, equal with the Gentiles. Be pleasing to the hymned chorus, and to an appeased Christ with ardent love fervently offer your savor to Christ.

⁴⁰⁵ Commodianus [240 AD], in "60. To the Same Again" of *Instructions of Commodianus*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 421-422, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

CONTROL OF AMOUNT OF TALKING

Silence of Women is Valued⁴⁰⁶

“For **silence is the excellence of women**, and the safe prize of the young; but good speech is characteristic of experienced, mature age.”

SLANDER, GOSSIP

Women have Reputation of Slandering One Another⁴⁰⁷

Observe now with regard to the following statement of Celsus, “We see also those persons who in the market-places perform most disreputable tricks, and collect crowds around them,⁴⁰⁸⁴⁰⁹” whether a manifest falsehood has not been uttered, and things compared which have no resemblance. He says that these individuals, to whom he compares us, who “perform the most disreputable tricks in the market-places and collect crowds, would never approach an assembly of wise men, nor dare to show off their tricks before them; but wherever they see young men, and a mob of slaves, and a gathering of foolish people, thither do they thrust themselves in and make a display.” Now, in speaking thus **he does nothing else than simply load us with abuse, like the women upon the public streets, whose object is to slander one another;⁴¹⁰ for we do everything in our power to secure that our meetings should be composed of wise men, and those things among us which are especially excellent and divine we then venture to bring forward publicly in our discussions when we have an abundance of intelligent hearers, while we conceal and pass by in silence the truths of deeper import when we see that our audience is composed of simpler minds, which need such instruction as is figuratively termed “milk.”⁴¹¹**

⁴⁰⁶ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 7: “Directions for Those Who Live Together”, in “Book 2” of *The Instructor* [*Paedagogus*], William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 492, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁰⁷ Origen [Born 185, Died 254 AD], in Chapter 52, of Book 3 of *Origen Against Celsus*, in *Origen*, Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 948-949, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁰⁸ Simony, Acts 8:18-19. This comes in many varieties, born of the ego of the evangelist. Televangelism is a modern day example, particularly with prosperity gospel preachers. Of course, there is Jimmy and Tammy Bakker.

⁴⁰⁹ CIC: Unfortunately, I have seen such evangelization tactics, and they do justly bring repute. It is important that the Christian community exercise internal discipline according to Matthew 18.

⁴¹⁰ CIC: In the USA in 2009, women are expected to be educated. The stereotype expressed about women as uneducated has many counterexamples. The stereotype of women seeking to slander is perhaps unfairly supported by magazine racks at grocery store check-out stands. Why? People (mostly women) buy it.

⁴¹¹ CIC: It makes sense to tailor instruction to the level of the students.

VIRGIN MODESTY

Fatherly Begging of Virgins to Modesty, Avoid Piercing Ears, Jewelry, Dying Hair, Cosmetics, Revealing Clothes, Immodest Bathing, Parties⁴¹²

21. Therefore hear me, O virgins, as a parent; hear, I beseech you, one who fears while he warns; hear one who is faithfully consulting for your advantage and your profit. Be such as God the Creator made you; be such as the hand of your Father ordained you. Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God. Let your baths be performed with women, among whom your bathing is modest. Let the shameless feasts and lascivious banquets of marriages be avoided, the contagion of which is perilous.

VEILS

Scripture, Tradition, Custom, Faith, Reason, Ancients Regarding Veils⁴¹³

If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognized. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognized their destined husband. If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. She had come accused, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her

⁴¹² Cyprian [Born 200, Died 258 AD], Paragraph 21 in Treatise 2: "On the Dress of Virgins", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 893, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴¹³ Tertullian [born 145, died 220], Chapter 4 in "4. The Chaplet, or De Corona" of *Tertullian: Part First*, S. Thelwall (translator), contained in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 173-174, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

aim to please, she took walks with a veil on in her husband's avenue. Grant, now, that she was always veiled. In this particular case, too, or, in fact, in that of any other, I demand the dress-law. If I nowhere find a law, it follows that tradition has given the fashion in question to custom, to find subsequently (its authorization in) the apostle's sanction, from the true interpretation of reason. This instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition established by custom; the proper witness for tradition when demonstrated by long-continued observance. But even in civil matters custom is accepted as law, when positive legal enactment is wanting; and it is the same thing whether it depends on writing or on reason, since reason is, in fact, the basis of law.

Virgin Women Past Puberty, Women Devoted to God, and Women Betrothed, are to be Veiled⁴¹⁴

They who make this concession ought to reflect on the nature of the word itself — what is the meaning of “woman” from the very first records of the sacred writings. Here they find it to be the name of the sex, not a class of the sex: if, that is, God gave to Eve, when she had not yet known a man, the surname “woman” and “female” — (“female,” whereby the sex generally; “woman,” hereby a class of the sex, is marked). So, since at that time the as yet unwedded Eve was called by the word “woman,” that word has been made common even to a virgin. Nor is it wonderful that the apostle — guided, of course, by the same Spirit by whom, as all the divine Scripture, so that book Genesis, was drawn up — has used the selfsame word in writing “women,” which, by the example of Eve unwedded, is applicable too to a “virgin.” In fact, all the other passages are in consonance herewith. For even by this very fact, that he has not named “virgins” (as he does in another place where he is teaching touching marrying), he sufficiently predicates that his remark is made touching every woman, and touching the whole sex; and that there is no distinction made between a “virgin” and any other, while he does not name her at all. For he who elsewhere — namely, where the difference requires — remembers to make the distinction, (moreover, he makes it by designating each species by their appropriate names,) wishes, where he makes no distinction (while he does not name each), no difference to be understood. What of the fact that in the Greek speech, in which the apostle wrote his letters, it is usual to say, “women” rather than “females;” that is, *gunaikav* (*gunaikas*) rather than *qhleiaiv* (*theleias*)? Therefore if that word, which by interpretation represents what “female” (*femina*) represents, is frequently used instead of the name of the sex? he has named the sex in saying *gunaiika*; but in the

⁴¹⁴ Tertullian [born 145, died 220], Chapter 22: “Answer to the Foregoing Arguments”, of “3. On Prayer” of *Tertullian: Part Third*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), pages 1247-1250, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

sex even the *virgin* is embraced. But, withal, the declaration is plain: “*Every woman*,” saith he, “praying and prophesying with head uncovered, dishonoreth her own head.” What is “*every woman*,” but *woman* of every age, of every rank, of every condition? By saying “*every*” he excepts nought of womanhood, just as he excepts nought of manhood either from *not* being covered; for just so he says, “*Every man*.” As, then, in the masculine sex, under the name of “*man*” even the “*youth*” is *forbidden* to be veiled; so, too, in the feminine, under the name of “*woman*,” even the “*virgin*” is *bidden* to be veiled. Equally in each sex let the younger age follow the discipline of the elder; or else let the male “*virgins*,” too, be *veiled*, if the female virgins withal are *not* veiled, because *they* are not mentioned by *name*. Let “*man*” and “*youth*” be different, if “*woman*” and “*virgin*” are different. For indeed it is “on account of the angels” that he saith women must be veiled, because on account of “the daughters of men” angels revolted from God. Who then, would contend that “*women*” *alone* — that is, such as were already wedded and had lost their virginity — were the objects of angelic concupiscence, unless “*virgins*” are incapable of excelling in beauty and finding lovers? Nay, let us see whether it were not *virgins alone* whom they lusted after; since Scriptures saith “*the daughters of men*,” inasmuch as it might have named “*wives of men*,” or “*females*,” indifferently. Likewise, in that it saith, “*And they took them to themselves for wives*,” it does so on this ground, that, of course, such are “*received for wives*” as are devoid of that title. But it would have expressed itself differently concerning such as were *not* thus devoid. *And so* (they who are named) are devoid as much of *widowhood* as of *virginity*. So completely has *Paul* by naming the sex generally, mingled “*daughters*” and species together in the genus. Again, while he says that “*nature herself*,” which has assigned hair as a tegument⁴¹⁵ and ornament to women, “teaches that veiling is the duty of females,” has not the same tegument and the same honor of the head been assigned also to virgins? If “*it is shameful*” for a woman to be shorn it is similarly so to a virgin too. From them, then, to whom is assigned one and the same law of the head, one and the same discipline of the head is exacted, — (which extends) even unto those virgins whom their childhood defends, for from the first a virgin was named “*female*.” This custom, in short, even *Israel* observes; but if *Israel* did not observe it, *our* Law, amplified and supplemented, would vindicate the addition for itself; let it be excused for imposing the veil on virgins also. Under *our* dispensation⁴¹⁶, let that age which is ignorant of its sex retain the privilege of simplicity. For both *Eve* and *Adam*, when it befell them to be “*wise*,” forthwith veiled what they had learnt to know. At all events, with regard to those in whom girlhood has changed (into maturity), their age ought to remember its duties as to nature, so also, to discipline; for they are being transferred to the rank of “*women*” both in their persons and in their functions.

⁴¹⁵ “covering”, Oxford English Dictionary, Second Edition

⁴¹⁶ CIC: The idea of ages delineated into “dispensations” existed with the Early Fathers of Christianity.

No one is a “virgin” from the time when she is capable of marriage; seeing that, in her, age has by that time been wedded to its own husband, that is, to time. “But some particular *virgin* has devoted herself to God. From that very moment she both changes the fashion of her hair, and converts all her garb into that of a ‘woman.’” Let her, then, maintain the character wholly, and perform the whole function of a “virgin:” what she conceals for the sake of God, let her cover quite over. It is our business to entrust to the knowledge of God alone that which the grace of God effects in us, lest we receive from man the reward we hope for from God. Why do you denude before God what you cover before men? Will you be more modest in public than in the church? If *your self-devotion* is a grace of God, and you have received it, “why do you boast,” saith he, “as if you have not received it?” Why, by your ostentation of yourself, do you judge others? Is it that, by your boasting, you invite others unto good? Nay, but even you yourself run the risk of losing, if you boast; and you drive others unto the same perils! What is assumed from love of boasting is easily destroyed. Be veiled, virgin, if virgin you are; for you ought to blush. If you are a virgin, shrink from (the gaze of) many eyes. Let no one wonder at your face; let no one perceive your falsehood. You do well in falsely assuming the married character, if you veil your head; nay, you do not seem to assume it *falsely*, for you are wedded to Christ: to Him you have surrendered your body; act as becomes your Husband’s discipline. If He bids the brides of others to be veiled, His own, of course, much more. “But each individual man is not to think that the institution of his predecessor is to be overturned.” Many yield up their own judgment, and its consistency, to the custom of others. Granted that *virgins* be not *compelled* to be veiled, at all events such as *voluntarily* are so should not be prohibited; who, likewise, cannot deny themselves to be virgins, content, in the security of a good conscience before God, to damage their own fame. Touching such, however, as are *betrothed*, I can with constancy “above my small measure” pronounce and attest that they are to be veiled from that day forth on which they shuddered at the first bodily touch of a man by kiss and hand. For in them everything has been forewedded: their age, through maturity; their flesh, through age; their spirit, through consciousness; their modesty, through the experience of the kiss; their hope, through expectation; their mind through volition. And Rebecca is example enough for us, who, when her betrothed had been pointed out, veiled herself for marriage merely on recognition of him.

Until About 200 AD, Veil Virgins According to Local Custom and Woman's Choice⁴¹⁷

But not even between customs have those most chaste teachers chosen to examine. Still, **until very recently**, among us, either custom was, with comparative indifference, admitted to communion. **The matter had been left to choice, for each virgin to veil herself or expose herself, as she might have chosen, just as (she had equal liberty) as to marrying,** which itself withal is neither enforced nor prohibited. Truth had been content to **make an agreement with custom**, in order that under the name of custom it might enjoy itself even partially.

Virgins Included in Requirement for Women to Veil to Pray or Prophecy⁴¹⁸

But in so far as **it is the custom to argue even from the Scriptures in opposition to truth, there is immediately urged against us** the fact that “no mention of virgins is made by the apostle where he is prescribing about the veil, but that ‘women’ only are named; whereas, if he had willed virgins as well to be covered, he would have pronounced concerning ‘virgins’ also together with the ‘women’ named.

Veiling Consistent with the Other Rules of Discipline Observed by Virgins and Women in General⁴¹⁹

Let us now see whether, as we have shown the arguments drawn from nature and the matter itself to be applicable to the virgin as well (as to other females), so likewise the precepts of ecclesiastical discipline concerning women have an eye to the virgin.

It is not permitted to a woman to speak in the church; but neither (is it permitted her) to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say (in any) sacerdotal office. Let us inquire whether any

⁴¹⁷ Tertullian [born 145, died 220], Chapter 3: “Gradual Development of Custom, and its Results. Passionate Appeal to Truth” of “3. On the Veiling of Virgins” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 55, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴¹⁸ Tertullian [born 145, died 220], Chapter 4: “Of the Argument Drawn from 1 Corinthians. 11:5-16” of “3. On the Veiling of Virgins” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 56, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴¹⁹ Tertullian [born 145, died 220], Chapter 9: “Veiling Consistent with the Other Rules of Discipline Observed by Virgins and Women in General” of “3. On the Veiling of Virgins” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 65-66, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of these be lawful to a virgin. If it is not lawful to a virgin, but she is subjected on the selfsame terms (as the woman), and the necessity for humility is assigned her together with the woman, whence will this one thing be lawful to her which is not lawful to any and every female? If any is a virgin, and has proposed to sanctify her flesh, what prerogative does she (thereby) earn adverse to her own condition? Is the reason why it is granted her to dispense with the veil, that she may be notable and marked as she enters the church? that she may display the honor of sanctity in the liberty of her head? More worthy distinction could have been conferred on her by according her some prerogative of manly rank or office! I know plainly, that in a certain place a virgin of less than twenty years of age has been placed in the order of widows! whereas if the bishop had been bound to accord her any relief, he might, of course, have done it in some other way without detriment to the respect due to discipline; that such a miracle, not to say monster, should not be pointed at in the church, a virgin-widow! the more portentous indeed, that not even as a widow did she veil her head; denying herself either way; both as virgin, in that she is counted a widow, and as widow, in that she is styled a virgin. But the authority which licenses her sitting in that seat uncovered is the same which allows her to sit there as a virgin: a seat to which (besides the “sixty years” not merely “single-husbanded “ (women) — that is, married women — are at length elected, but “mothers” to boot, yes, and “educators of children;” in order, forsooth, that their experimental training in all the affections may, on the one hand, have rendered them capable of readily aiding all others with counsel and comfort, and that, on the other, they may none the less have traveled down the whole course of probation whereby a female can be tested. So true is it, that, on the ground of her position, nothing in the way of public honor is permitted to a virgin.

{CIC: Tertullian is making a big deal out of the difference of “women” and “virgins”. Begin skipping over material not related to roles of women in church leadership.}

Arab Heathen Women Veil More than Christian Women are Required⁴²⁰

Arabia's heathen females will be your judges, who cover not only the head, but the face also, so entirely, that they are content, with one eye free, to enjoy rather half the light than to prostitute the entire face. A female would rather see than be seen. And for this reason a certain Roman queen said that they were most unhappy, in that they could more easily fall in love than be fallen in love with; whereas they are rather happy, in their immunity from that second (and indeed more frequent) infelicity, that females are more apt to be fallen in love with than to fall in love.

⁴²⁰ Tertullian [born 145, died 220], Chapter 17: “An Appeal to the Married Women” of “3. On the Veiling of Virgins” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 74, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

{CIC: Note: This approx. 200 AD writing predates Islam.}

Veiling of Women in Acts of Worship⁴²¹

There are fragments of the Apostle's ([paradoxeiv](#)) instructions everywhere scattered through his Epistles, such as the [minute canon concerning the veiling of women in acts of worship](#), insisting upon it with a length of argument which in one of the Apostolic Fathers would be considered childish.

CLOTHING FOR PROTECTION

Men and Women May Wear Identical Protective Clothes⁴²²

I say, then, that man requires clothes for nothing else than the [covering of the body, for defense against excess of cold and intensity of heat](#), lest the inclemency of the air injure us. And [if this is the object of clothing, see that one kind be not assigned to men and another to women](#). For it is common to both to be covered, as it is to eat and drink. [The necessity, then, being common, we judge that the provision ought to be similar](#). For as it is common to both to require things to cover them, so also their coverings ought to be similar; although such a covering ought to be assumed as is requisite for covering the eyes of women.

SHOES

Wear Simple Modest Shoes to Protect Feet and Provide Stability⁴²³

For [the use of shoes is partly for covering, partly for defense in case of stumbling against objects, and for saving the sole of the foot from the roughness of hilly paths](#).

[Women, are to be allowed a white shoe, except when on a journey](#), and then a greased shoe must be used. When on a journey, they require nailed shoes.

⁴²¹ A. Cleveland Coxe, Elucidations set I, on "7. Communion", to *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), page 1010, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴²² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: "On Clothes", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 516-517, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴²³ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 12: "On Shoes", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 522, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Further, they ought for the most part to wear shoes; **for it is not suitable for the foot to be shown naked**; besides, woman is a tender thing, easily hurt. But **for a man bare feet are quite in keeping, except when he is on military service**. “For being shod is near neighbor to being bound.”

To go with bare feet is most suitable for exercise, and best adapted for health and ease, unless where necessity prevents. But if we are not on a journey, and cannot endure bare feet, we may use slippers or white shoes; dusty-foots the Attics called them, on account of their bringing the feet near the dust, as I think. **As a witness for simplicity in shoes let John suffice, who avowed that “he was not worthy to unloose the latchet of the Lord’s shoes.”** For he who exhibited to the Hebrews the type of the true philosophy wore **no elaborate shoes**.

MEN TO NOT DRESS EFFEMINATELY

Men to Avoid Wearing Effeminate Clothes⁴²⁴

For if the female sex, on account of their weakness, desire more, we ought to blame the habit of that evil training, by which **often men reared up in bad habits become more effeminate than women**. But this must not be yielded to.

ADORN BODY ONLY FOR HUSBAND

Peter and Paul: Women to Adorn the Heart, Adorn the Body Only for Husband⁴²⁵

8. You call yourself wealthy and rich; but **Paul** meets your riches, and with his own voice prescribes for the moderating of your dress and ornament within a just limit. “Let women,” said he, **“adorn themselves with shamefacedness and sobriety, not with broidered hair, nor gold, nor pearls, nor costly array, but as becometh women professing chastity, with a good conversation.”**⁴²⁶ Also Peter consents to these same precepts, and says, **“Let there be in the woman not the outward adorning of array, or gold, or apparel, but the adorning of the heart.”**⁴²⁷ But if these also warn us that the **women who are accustomed to make an excuse for their dress by reference to their husband**⁴²⁸, should be restrained and limited

⁴²⁴ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 517, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴²⁵ Cyprian [Born 200, Died 258 AD], Paragraph 8 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 886, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴²⁶ I Timothy 2:9

⁴²⁷ I Peter 3:3

⁴²⁸ Revelation 21:2

by religious observance to the Church's discipline, how much more is it right that the virgin should keep that observance, who has no excuse for adorning herself, nor can the deceitfulness of her fault be laid upon another, but she herself remains in its guilt!

Married Women to not Use Husbands as Excuse for Immodesty; Separate Virgins Who Adorn Themselves from Other Virgins⁴²⁹

Let married women see to it, in what respect they are flattering themselves concerning the solace of their husbands with the desire of pleasing them, and while they put them forward indeed as their excuse, they make them partners in the association of guilty, consent. Virgins, assuredly, to whom this address is intended to appeal, who have adorned themselves with arts of this kind, I should think ought not to be counted among virgins, but, like infected sheep and diseased cattle, to be driven from the holy and pure flock of virginity, lest by living together they should pollute the rest with their contagion; lest they ruin others even as they have perished themselves.

WOMEN TO CHOOSE SHAPE AND TEXTURE OF DRESS MODESTLY

{CIC: If this were not important, Victoria's Secret would go out of business.}

Women May Wear Softer, but not Luxurious or Sexually Attractive, Clothes⁴³⁰

And if some accommodation is to be made, they may be permitted to use softer clothes, provided they put out of the way fabrics foolishly thin, and of curious texture in weaving; bidding farewell to embroidery of gold and Indian silks and elaborate Bombyces (silks), which is at first a worm, then from it is produced a hairy caterpillar; after which the creature suffers a new transformation into a third form which they call larva, from which a long filament is produced, as the spider's thread from the spider. For these superfluous and diaphanous materials are the proof of a weak mind, covering as they do the shame of the body with a slender veil. For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing, falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks

⁴²⁹ Cyprian [Born 200, Died 258 AD], Paragraph 17 in Treatise 2: "On the Dress of Virgins", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 891, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³⁰ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: "On Clothes", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 517, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself.

Clothing Style Known to Suggest Virtue and Vice⁴³¹

Virtue, standing simply, white-robed and pure, adorned with modesty alone (for such ought to be the true wife, dowered with modesty). But the other, viz. Vice, on the contrary, he introduces dressed in superfluous attire, brightened up with color not her own; and her gait and mien are depicted as studiously framed to give pleasure, forming a sketch of wanton women.

Hide Beauty to Avoid Being Snare to Men⁴³²

As, then, in the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For **neither is it seemly for the clothes to be above the knee**, as they say was the case with the Lacedaemonian virgins; **nor is it becoming for any part of a woman to be exposed**. Though you may with great propriety use the language addressed to him who said, "Your arm is beautiful; yes, but it is not for the public gaze. Your thighs are beautiful; but, was the reply, for my husband alone. And your face is comely. Yes; but only for him who has married me." But I do not wish chaste women to afford cause for such praises to those who, by praises, hunt after grounds of censure; and not only because **it is prohibited to expose the ankle**, but because it has also been enjoined that **the head should be veiled and the face covered**; for **it is a wicked thing for beauty to be a snare to men**.

Clothing of Licentious Women Addressed in Roman Senate⁴³³

Turn, again, to women. You have to behold what Caecina Severus pressed upon the grave attention of the **senate** — **matrons stoleless in public**. In fact, the **penalty** inflicted by the decrees of the augur Lentulus upon any matron who had thus cashiered herself was the **same as for fornication**; inasmuch as certain

⁴³¹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: "On Clothes", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 518-519, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: "On Clothes", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 520, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³³ Tertullian [born 145, died 220], Chapter 4: "Change Not Always Improvement" in "1. On the Pallium" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 17-18, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

matrons had sedulously promoted the disuse of garments which were the evidences and guardians of dignity, as being impediments to the practicing of prostitution. But now, in their self-prostitution, in order that they may the more readily be approached, they have abjured stole, and chemise, and bonnet, and cap; yes, and even the very litters and sedans in which they used to be kept in privacy and secrecy even in public. But while one extinguishes her proper adornments, another blazes forth such as are not hers. Look at the street-walkers, the shambles of popular lusts; also at the female self-abusers with their sex; and, if it is better to withdraw your eyes from such shameful spectacles of publicly slaughtered chastity, yet do but look with eyes askance, (and) you will at once see (them to be) matrons! And, while the overseer of brothels airs her swelling silk, and consoles her neck — more impure than her haunt — with necklaces, and inserts in the armlets (which even matrons themselves would, of the guerdons bestowed upon brave men, without hesitation have appropriated) hands privy to all that is shameful, (while) she fits on her impure leg the pure white or pink shoe; why do you not stare at such garbs? or, again, at those which falsely plead religion as the supporter of their novelty? while for the sake of an all-white dress.

WOMEN TO CHOOSE COLOR AND DESIGN TO DRESS MODESTLY

Use White and Simple Garments⁴³⁴

Dyeing of clothes is also to be rejected. For it is remote both from necessity and truth, in addition to the fact that reproach in manners spring from it. For the use of colors is not beneficial, for they are of no service against cold; nor has it anything for covering more than other clothing, except the opprobrium alone. And the agreeableness of the color afflicts greedy eyes, inflaming them to senseless blindness. But for those who are white and unstained within, it is most suitable to use white and simple garments.

Reference to Suggestive Female Garments in Greek Comedy⁴³⁵

“For what prudent thing can these women have done,” says the comedy, “who sit covered with flowers, wearing a saffron colored dress, painted?”

⁴³⁴ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 517, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³⁵ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 518, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Dyes Fade and Weaken Cloth⁴³⁶

And if such must be woven for the women, let us weave apparel pleasant and soft to the touch, not flowered, like pictures, to delight the eye. For the picture fades in course of time, and the washing and steeping in the medicated juices of the dye wear away the wool, and render the fabrics of the garments weak; and this is not favorable to economy.

Homer Ashamed of Luxurious Clothing⁴³⁷

It is the height of foolish ostentation to be in a flutter about peploi {plural of peplos, an outer robe or shawl worn by women in ancient Greece⁴³⁸ }, and xystides, and ephaptides, and “cloaks,” and tunics, and “what covers shame,” says Homer. For, in truth, I am ashamed when I see so much wealth lavished on the covering of the nakedness.

Avoid Luxurious Colors and Dainty Fabrics⁴³⁹

Nor is it seemly for a woman to wish to make herself conspicuous, by using a purple veil. Would it were possible to abolish purple in dress, so as not to turn the eyes of spectators on the face of those that wear it! But the women, in the manufacture of all the rest of their dress, have made everything of purple, thus inflaming the lusts. And, in truth, those women who are crazy about these stupid and luxurious purples, “purple (dark) death has seized,” according to the poetic saying. On account of this purple, then, Tyre and Sidon, and the vicinity of the Lacedaemonian Sea, are very much desired; and their dyers and purple-fishers, and the purple fishes themselves, because their blood produces purple, are held in high esteem. But crafty women and effeminate men, who blend these deceptive dyes with dainty fabrics, carry their insane desires beyond all bounds, and export their fine linens no longer from Egypt, but some other kinds from the

⁴³⁶ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 519, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³⁷ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 519, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴³⁸ Oxford English Dictionary, Second Edition

⁴³⁹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 11: “On Clothes”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 520-521, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

land of the Hebrews and the Cilicians {Cilicia in Asia Minor, adjacent to Syria⁴⁴⁰}. I say nothing of the linens made of Amorgos and Byssus. Luxury has outstripped nomenclature.

{CIC: Tyrian purple was a highly valued naturally occurring dye.⁴⁴¹ Purple or Crimson dye made in ancient Tyre from molluscs.⁴⁴² This color now distinguishes the clothing of bishops.}

Man is not Free to Sinfully Enjoy what God has Made⁴⁴³

What legitimate honor can garments derive from adulteration with illegitimate colors? That which He Himself has not produced is not pleasing to God⁴⁴⁴, unless He was *unable* to order sheep to be born with purple and sky-blue fleeces! If He was *able*, then plainly He was *unwilling*: what God willed not, of course ought not to be fashioned. Those things, then, are not the best by *nature* which are not from God, the *Author* of nature. Thus they are understood to be from the devil, from the corrupter of nature: for there is no other whose they *can* be, if they are not God's; because what are not God's must necessarily be His rival's. But, beside the devil and his angels, other rival of God there is none. Again, if the material substances are of God, it does not immediately follow that such ways of enjoying them among men (are so too). It is matter for inquiry not only whence come conchs, but what sphere of embellishment is assigned them, and where it is that they exhibit their beauty. For all those profane pleasures of worldly shows — as we have already published a volume of their own about them — (ay, and) even idolatry itself, derive their material causes from the creatures of God. Yet a Christian ought not to attach himself to the frenzies of the racecourse, or the atrocities of the arena, or the turpitudes of the stage, simply because God has given to man the horse, and the panther, and the power of speech: just as a Christian cannot commit idolatry with impunity either, because the incense, and the wine, and the fire which feeds (thereon), and the animals which are made the victims, are God's workmanship; since even the material thing which is adored is God's (creature). Thus then, too, with regard to their active use, does the *origin* of the material substances, which descends from God, excuse (that use) as foreign to God, as guilty forsooth of worldly glory!

⁴⁴⁰ Oxford English Dictionary, Second Edition

⁴⁴¹ Encyclopaedia Britannica 2003, Deluxe Edition CD- ROM

⁴⁴² Oxford English Dictionary, Second Edition

⁴⁴³ Tertullian [born 145, died 220], Chapter 8: "The Same Rule Holds with Regard to Colors. God's Creatures Generally not to be Used, Except for the Purposes to Which He has Appointed Them" in Book 1 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 32-33, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁴⁴ CIC: Things produced by God please God. That is "implication". This, by itself, cannot imply that what God did not produce is displeasing to God.

Women's Modesty in Dress and Gait Affects Salvation of Women and Men⁴⁴⁵

Handmaids of the living God, my fellow-servants and sisters, the right which I enjoy with you — I, the most meanest in that right of fellow-servantship and brotherhood — emboldens me to address to you a discourse, not, of course, of affection, but paving the way for affection in the cause of your salvation. **That salvation — and not (the salvation) of women only, but likewise of men — consists in the exhibition principally of modesty.** For since, by the introduction into an appropriation (in) us of the Holy Spirit, we are all “the temple of God,” Modesty is the sacristan and priestess of that temple, who is to suffer nothing unclean or profane to be introduced (into it), for fear that the God who inhabits it should be offended, and quite forsake the polluted abode. But on the present occasion we (are to speak) not about modesty, for the enjoining and exacting of which the divine precepts which press (upon us) on every side are sufficient; but about the matters which pertain to it, that is, the manner in which it behooves you to walk. For most women (which very thing I trust God may permit me, with a view, of course, to my own personal censure, to censure in all), either from simple ignorance or else from dissimulation, have the hardihood so to **walk as if modesty consisted only in the (bare) integrity of the flesh, and in turning away from (actual) fornication; and there were no need for anything extrinsic to boot** — in the matter (I mean) of **the arrangement of dress and ornament, the studied graces of form and brilliance: — wearing in their gait the selfsame appearance as the women of the nations,** from whom the sense of *true* modesty is absent, because in those who know not God, the Guardian and Master of truth, there is *nothing* true. For if any modesty can be believed (to exist) in Gentiles, it is plain that it must be imperfect and undisciplined to such a degree that, although it be actively tenacious of itself in the *mind* up to a certain point, it yet allows itself to relax into licentious extravagances of attire; just in accordance with Gentile perversity, in craving after that of which it carefully shuns the effect. **How many a one, in short, is there who does not earnestly desire even to look pleasing to strangers? who does not on that very account take care to have herself painted out, and denies that she has (ever) been an object of (carnal) appetite? And yet, granting that even this is a practice familiar to Gentile modesty — (namely,) not actually to *commit* the sin, but still to be *willing* to do so; or even not to be *willing*, yet still not *quite* to refuse — what wonder?** for all things which are not God's are perverse. Let those women therefore look to it, who, **by not holding fast the whole good, easily mingle with evil even what they do hold fast.** Necessary it is that you

⁴⁴⁵ Tertullian [born 145, died 220], Chapter 1: “Introduction. Modesty to be Observed Not Only in its Essence, but in its Accessories” in Book 2 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 35-36, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

turn aside from them, as in all other things, so also in your gait; since you ought to be “perfect, as (is) your Father who is in the heavens.”

JEWELRY

Silly Women Wear Jewels in Chains and Necklaces⁴⁴⁶

Such is the case with the stones which silly women wear fastened to chains and set in necklaces, amethysts, ceraunites {meteoric iron⁴⁴⁷}, jaspers, topaz.

Symbolism of Precious Stones in Scripture not Understood by Women⁴⁴⁸

But these women, who comprehend not the symbolism of Scripture⁴⁴⁹⁴⁵⁰, gape all they can for jewels, adducing the astounding apology, “Why may I not use what God hath exhibited?” and, “I have it by me, why may I not enjoy it?” and, “For whom were these things made, then, if not for us?”

Applying Things Unsuitable to the Body Begets Falsehood⁴⁵¹

But the love of ornament, which is far from caring for virtue, but claims the body for itself, when the love of the beautiful has changed to empty show, is to be utterly expelled. For applying things unsuitable to the body, as if they were suitable, begets a practice of lying and a habit of falsehood; and shows not what is decorous, simple, and truly childlike, but what is pompous, luxurious, and effeminate. But these women obscure true beauty, shading it with gold. And they know not how great is their transgression, in fastening around themselves ten thousand rich chains; as they say that among the barbarians malefactors are bound with gold. The women seem to me to emulate these rich prisoners. For is

⁴⁴⁶ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 13: “Against Excessive Fondness for Jewels and Gold Ornaments”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 522, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁴⁷ Oxford English Dictionary, Second Edition

⁴⁴⁸ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 13: “Against Excessive Fondness for Jewels and Gold Ornaments”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 523, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁴⁹ Revelation 21:18-21, Foundations of the wall of the New Jerusalem.

⁴⁵⁰ “Precious Stones of Sacred Scripture”, <http://www.fisheaters.com/preciousstones.html>; “Passage from ‘The Cathedral,’ by J.K. Huysmans, <http://www.fisheaters.com/preciousstones2.html>

⁴⁵¹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 13: “Against Excessive Fondness for Jewels and Gold Ornaments”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 525, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

not the golden necklace a collar, and do not the necklets which they call catheters occupy the place of chains? and indeed among the Attics they are called by this very name. The ungraceful things round the feet of women, Philemon in the *Synephebus* called ankle-fetters: —

“Conspicuous garments, and a kind of a golden fetter.”

What else, then, is this coveted adorning of yourselves, O ladies, but the exhibiting of yourselves fettered?

Women to Adorn Ears with Words of God Rather than Ornaments⁴⁵²

Moses was apart with God on the mountain, when the people, not brooking his absence, which was so needful, seek to make gods for themselves, which, for his own part, he will prefer to destroy. Aaron is importuned, and commands that the earrings of their women be brought together, that they may be thrown into the fire. For the people were about to lose, as a judgment upon themselves, the true ornaments for the ears, the words of God. The wise fire makes for them the molten likeness of a calf, reproaching them with having the heart where they have their treasure also, — in Egypt, to wit, which clothed with sacredness, among the other animals, a certain ox likewise.

Gold and Silver Not Superior in Origin or In Utility to Other Metals⁴⁵³

We must judge whence it is that so high dignity accrues to gold and silver, since they get precedence over material substances which are not only cousin-germane to them in point of origin, but more powerful in point of usefulness.

{CIC Précis: Tertullian compares Gold and silver to brass and iron. Brass and iron are useful. Gold and silver do not have the strength to be useful in agriculture or construction. He then questions the value seen by women of gold and silver.}

⁴⁵² Tertullian [born 145, died 220], Chapter 3, of “8. Scorpiace: Antidote for the Scorpion’s Sting” of *Tertullian: Part Second*, S. Thelwall (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 1153, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁵³ Tertullian [born 145, died 220], Chapter 5: “Gold and Silver Not Superior in Origin or In Utility to Other Metals” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 30, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Of Precious Stones and Pearls⁴⁵⁴

This silly pride of women: because they require slow rubbing that they may shine, and artful underlaying that they may show to advantage, and careful piercing that they may hang; and (because they) render to gold a mutual assistance in meretricious allurements. But whatever it is that ambition fishes up from the British or the Indian sea, it is a kind of conch not more pleasing in savor than — I do not say the oyster and the sea-snail, but — even the giant muscle. For let me add that I know conchs (which are) sweet fruits of the sea. But if that (foreign) conch suffers from some internal pustule, that ought to be regarded rather as its defect than as its glory; and although it be called “pearl,” still something else must be understood than some hard, round excrescence of the fish.

Rarity the Only Cause Which Makes Such Things Valuable⁴⁵⁵

It is only from their rarity and outlandishness that all these things possess their grace; in short, within their own native limits they are not held of so high worth. Abundance is always contumelious toward itself.

{CIC: The low melting point and malleability make gold and silver easier than other metals to purify and shape. When gold and silver first came into use, brass and iron in purified form for use were more rare. Rarity alone does not account for the value of gold and silver in Genesis, which is pre-iron age. The usefulness for art must be its value. CIC: *Rarity* must be coupled by *demand* in order to establish *value*.}

Ambitious Display of Luxury for Desire of Glory⁴⁵⁶

For, as some particular things distributed by God over certain individual lands, and some one particular tract of sea, are mutually foreign one to the other, they are reciprocally either neglected or desired: (desired) among foreigners, as being rarities; neglected (rightly), if anywhere, among their own compatriots, because

⁴⁵⁴ Tertullian [born 145, died 220], Chapter 6: “Of Precious Stones and Pearls” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 31, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁵⁵ Tertullian [born 145, died 220], Chapter 7: “Rarity the Only Cause Which Makes Such Things Valuable” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 32, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁵⁶ Tertullian [born 145, died 220], Chapter 9: “God’s Distribution Must Regulate Our Desires, Otherwise We Become the Prey of Ambition and its Attendant Evils” in Book 1 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 33-34, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

in *them* there is no such fervid longing for a glory which, among its own home-folk, is frigid. But, however, the rareness and outlandishness which arise out of that distribution of possessions which God has ordered as He willed, ever finding favor in the eyes of strangers, excites, from the simple fact of *not having* what God has made native to other places, the concupiscence of *having* it.

Hence is educed another vice — that of *immoderate having*; because although, perhaps, *having* may be permissible, still a limit is bound (to be observed). This (second vice) will be ambition; and hence, too, its name is to be interpreted, in that from concupiscence *ambient* in the mind it is born, with a view to the desire of glory, — a grand desire, forsooth, which (as we have said) is recommended neither by nature nor by truth, but by a vicious passion of the mind, — (namely,) concupiscence. And there are other vices connected with ambition and glory.

Thus they have withal enhanced the cost of things, in order that (thereby) they might add fuel to themselves also; for concupiscence becomes proportionally greater as it has set a higher value upon the thing which it has eagerly desired. From the smallest caskets is produced an ample patrimony. On a single thread is suspended a million of sesterces.⁴⁵⁷ One delicate neck carries about it forests and islands. The slender lobes of the ears exhaust a fortune; and the left hand, with its every finger, sports with a several money-bag. Such is the strength of ambition — (equal) to bearing on one small body, and that a woman's, the product of so copious wealth.

COSMETICS

The Cosmetic Life Bad for Skin, Character, and Discipline⁴⁵⁸

For love of display is not for a lady, but a courtesan. Such women care little for keeping at home with their husbands; but loosing their husbands' purse-strings, they spend its supplies on their lusts, that they may have many witnesses of their seemingly fair appearance; and, devoting the whole day to their toilet, they spend their time with their bought slaves. Accordingly they season the flesh like a pernicious sauce; and the day they bestow on the toilet shut up in their rooms, so as not to be caught decking themselves. But in the evening this spurious beauty creeps out to candle-light as out of a hole; for drunkenness and the dimness of the light aid what they have put on. The woman who dyes her hair yellow, Menander the comic poet expels from the house: —
“Now get out of this house, for no chaste

⁴⁵⁷ Oxford English Dictionary: Quarter of a Denarius.

⁴⁵⁸ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 532, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Woman ought to make her hair yellow,”

nor, I would add, stain her cheeks, nor paint her eyes. Unawares the poor wretches destroy their own beauty, by the introduction of what is spurious. At the dawn of day, mangling, racking, and plastering themselves over with certain compositions, they chill the skin, furrow the flesh with poisons, and with curiously prepared washes, thus blighting their own beauty. Wherefore they are seen to be yellow from the use of cosmetics, and susceptible to disease, their flesh, which has been shaded with poisons, being now in a melting state. So they dishonor the Creator of men, as if the beauty given by Him were nothing worth. As you might expect, they become lazy in housekeeping, sitting like painted things to be looked at, not as if made for domestic economy.

Ode to the Cosmetic Woman⁴⁵⁹

Then she ruins her husband.

***“For first, in comparison with gain and the spoiling of neighbors,
All else is in their eyes superfluous.”***

“Is one of them little? She stitches cork into her shoesole.

Is one tall? She wears a thin sole,

And goes out keeping her head down on her shoulder:

This takes away from her height. Has one no flanks?

She has something sewed on to her, so that the spectators

May exclaim on her fine shape behind. Has she a prominent stomach?

By making additions, to render it straight,

such as the nurses we see in the comic poets,

She draws back, as it were, by these poles,

the protuberance of the stomach in front.

Has one yellow eyebrows? She stains them with soot.

Do they happen to be black? She smears them with ceruse.

Is one very white-skinned? She rouges.

Has one any part of the body beautiful? She shows it bare.

Has she beautiful teeth? She must needs laugh,

That those present may see what a pretty mouth she has;

But if not in the humor for laughing, she passes the day within,

With a slender sprig of myrtle between her lips,

Like what cooks have always at hand when they have goats' heads to sell,

So that she must keep them apart the whilst, whether she will or not.”

⁴⁵⁹ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 533, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

The Cosmetic Woman Works to be Seen Conspicuously by All⁴⁶⁰

Having, then, no limit to their lust, they push on to shamelessness. For the theater, and pageants, and many spectators, and strolling in the temples, and loitering in the streets, that they may be seen conspicuously by all, are necessary to them. For those that glory in their looks, not in heart, dress to please others. For as the brand shows the slave, so do gaudy colors the adulteress.

Women Colored Eyes and Hair; Priests Married Unbelievers, Bishops Sought Riches⁴⁶¹

6. Each one was desirous of increasing his estate; and forgetful of what believers had either done before in the times of the apostles, or always ought to do, they, with the insatiable ardor of covetousness, devoted themselves to the increase of their property. Among the priests there was no devotedness of religion; among the ministers there was no sound faith; in their works there was no mercy; in their manners there was no discipline. In men, their beards were defaced; in women, their complexion was dyed: the eyes were falsified from what God's hand had made them; their hair was stained with a falsehood. Crafty frauds were used to deceive the hearts of the simple, subtle meanings for circumventing the brethren. They united in the bond of marriage with unbelievers; they prostituted the members of Christ to the Gentiles. They would swear not only rashly, but even more, would swear falsely; would despise those set over them with haughty swelling, would speak evil of one another with envenomed tongue, would quarrel with one another with obstinate hatred. Not a few bishops who ought to furnish both exhortation and example to others, despising their divine charge, became agents in secular business, forsook their throne, deserted their people, wandered about over foreign provinces, hunted the markets for gainful merchandise, while brethren were starving in the Church. They sought to possess money in hoards, they seized estates by crafty deceits, they increased their gains by multiplying usuries. What do not such as we deserve to suffer for sins of this kind, when even already the divine rebuke has forewarned us, and said, "If they shall forsake my law, and walk not in my judgments; if they shall profane my statutes, and shall not observe my precepts, I will visit their offenses with a rod, and their sins with scourges?"

⁴⁶⁰ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: "Against Embellishing the Body", in "Book 3" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 534, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁶¹ Cyprian [Born 200, Died 258 AD], Paragraph 6 in Treatise 3: "On the Lapsed", of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 898-899, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

USE OF PERFUMES

Women's Use of Perfume and Oils⁴⁶²

But the dog and horse take no account of the ointment, whilst in the case of those whose perceptions are more rational, applying **girlish scents** to their persons, its use is more censurable. Of **these ointments there are endless varieties**, such as the Brenthian, the Metallian, and the royal; the Plangonian and the Psagdian of Egypt. Simonides is not ashamed in Iambic lines to say, —

***“I was anointed with ointments and perfumes,
And with nard.”***

For a merchant was present. They use, too, the unguent made from lilies, and that from the cypress. Nard is in high estimation with them, and the ointment prepared from roses and the others which women use besides, **both moist and dry**, scents **for rubbing and for fumigating**; for day by day their thoughts are directed to the gratification of insatiable desire, to the exhaustless variety of fragrance. Wherefore also they are redolent of an excessive luxuriousness. And **they fumigate and sprinkle their clothes, their bed-clothes, and their houses**. Luxury all but compels vessels for the meanest uses to smell of perfume.

There are some who, annoyed at the attention bestowed on this, appear to me to be rightly so averse to perfumes on account of their **rendering manhood effeminate**, as to banish their compounders and vendors from well-regulated states, and banish, too, the **dyers of flower-colored wools**. For it is not right that ensnaring garments and unguents [ointment or salve] should be admitted into the city of truth; but it is highly requisite for the men who belong to us to give forth the odor not of ointments, but of nobleness and goodness. And let woman breathe the odor of the true royal ointment, that of Christ, not of unguents and scented powders; and let her always be anointed with the ambrosial chrism of modesty, and find delight in the holy unguent, the Spirit. This ointment of pleasant fragrance Christ prepares for His disciples, compounding the ointment of celestial aromatic ingredients.

Wherefore also the Lord Himself is anointed with an ointment, as is mentioned by David: “Wherefore God, thy God, hath anointed thee with the **oil of gladness** above thy fellows; myrrh, and stacte [finest myrrh], and cassia [type of cinnamon] from thy garments.” But let us not unconsciously abominate unguents, like vultures or like beetles (for these, they say, when smeared with ointment, die); and **let a few unguents be selected by women, such as will not be**

⁴⁶² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “On the Use of Ointments and Crowns”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 495-496, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

overpowering to a husband. For excessive anointings with unguents savor of a funeral and not of connubial life. Yet oil itself is inimical to bees and insects; and some men it benefits, and some it summons to the fight; and those who were formerly friends, when anointed with it, it turns out to deadly combat.

USE OF HAIR DYE

Women Dye Hair to Escape Gray Hair⁴⁶³

And silly women, who dye their gray hair and anoint their locks, grow speedily grayer by the perfumes they use, which are of a drying nature. Wherefore also those that anoint themselves become drier, and the dryness makes them grayer. For if grayness is an exsiccation of the hair, or defect of heat, the dryness drinking up the moisture which is the natural nutriment of the hair, and making it gray, how can we any longer retain a liking for unguents, through which ladies, in trying to escape gray hair, become gray? And as dogs with fine sense of smell track the wild beasts by the scent, so also the temperate scent the licentious by the superfluous perfume of unguents.

Dyeing Hair Implies Dissatisfaction with Appearance of Natural Heritage⁴⁶⁴

I see some (women) turn (the color of) their hair with saffron. They are ashamed even of their own nation, (ashamed) that their procreation did not assign them to Germany and to Gaul: thus, as it is, they transfer their *hair* (thither)!

Attempt to Hide Old Age Reveals It⁴⁶⁵

The more old age tries to conceal itself, the more will it be detected.

⁴⁶³ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: "On the Use of Ointments and Crowns", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 498, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁶⁴ Tertullian [born 145, died 220], Chapter 6: "Of Dyeing the Hair" in Book 2 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 40-41, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁶⁵ Tertullian [born 145, died 220], Chapter 6: "Of Dyeing the Hair" in Book 2 of "2. On the Apparel of Women" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 41, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Cosmetics and Hair Dye Wrong Because Appearance Given by God is Altered⁴⁶⁶

15. And indeed in that very matter, for the sake of the fear which faith suggests to me, for the sake of the love which brotherhood requires, I think that not virgins only and widows, but married **women** also, and all of the sex alike, **should be admonished**, that **the work of God and His fashioning and formation ought in no manner to be adulterated, either with the application of yellow color, or with black dust or rouge, or with any kind of medicament which can corrupt the native lineaments.** God says, “Let us make man in our image and likeness; and does any one dare to alter and to change what God has made? They are laying hands on God when they try to re-form that which He formed, and to transfigure it, not knowing that **everything which comes into being is God’s work, everything that is changed is the devil’s.** If any artist, in painting, were to delineate in envious coloring the countenance and likeness and bodily appearance of any one; and the likeness being now painted and completed, another person were to lay hands on it, as if, when it was already formed and already painted, he, being more skilled, could amend it, a serious wrong and a just cause of indignation would seem natural to the former artist. And do you think yourself likely with impunity to commit a boldness of such wicked temerity, an offense to God the artificer? For although you may not be immodest among men, and are not unchaste with your seducing dyes, yet when those things which belong to God are corrupted and violated, you are engaged in a worse adultery. **That you think yourself to be adorned, that you think your hair to be dressed, is an assault upon the divine work, is a prevarication of the truth.**

HAIR DRESSING

Women Using Make-up and Lotions and Curl Hair to Attract Lovers⁴⁶⁷

So those women who wear gold, occupying themselves in **curling at their locks**, and engaged in **anointing their cheeks**, **painting their eyes**, and **dyeing their hair**, and practicing the other pernicious arts of luxury, **decking the covering of flesh**, — in truth, imitate the Egyptians, in order to attract their infatuated lovers.

⁴⁶⁶ Cyprian [Born 200, Died 258 AD], Paragraph 15 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 890, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁶⁷ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 531, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Hair Braiding, Dressing Hair, Mirrors, Crazy About Their Figures⁴⁶⁸

Head-dresses and varieties of **head-dresses**, and **elaborate braidings**, and infinite modes of dressing the hair, and costly specimens of **mirrors**, in which they arrange their costume, — hunting after those that, like silly children, are **crazy about their figures**, — are characteristic of women who have lost all sense of shame.

Arranging Hair⁴⁶⁹

What service, again, does all the labor spent in **arranging the hair** render to salvation? Why is no rest allowed to your hair, which must now be bound, now loosed, now cultivated, now thinned out? Some are anxious to force their hair into curls, some to let it hang loose and flying; not with good simplicity: beside which,⁴⁷⁰

WIGS**False Hair**⁴⁷¹

You affix I know not what enormities of subtle and textile perukes. ... In vain do you labor to seem adorned: in vain do you call in the aid of all the most skillful manufacturers of **false hair**.

⁴⁶⁸ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 535, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁶⁹ Tertullian [born 145, died 220], Chapter 7: “Of Elaborate Dressing of the Hair in Other Ways, and its Bearing Upon Salvation” in Book 2 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 41, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷⁰ Oxford English Dictionary, Second Edition: Skullcap covered with hair.

⁴⁷¹ Tertullian [born 145, died 220], Chapter 7: “Of Elaborate Dressing of the Hair in Other Ways, and its Bearing Upon Salvation” in Book 2 of “2. On the Apparel of Women” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), pages 41-42, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

MIRRORS

Invented Mirrors for Their Artificial Shape⁴⁷²

But what passes beyond the bounds of absurdity, is that **they have invented mirrors for this artificial shape of theirs**, as if it were some excellent work or masterpiece.

EYE CONTACT AND LICENTIOUSNESS

Woman can Ward Off Approaches of Licentiousness by a Mere Look⁴⁷³

For to children and **women** especially **laughter is the cause of slipping into scandal**. And even to appear stern serves to keep those about us at their distance. For **gravity can ward off the approaches of licentiousness by a mere look**.

INTOXICATION AND LICENTIOUSNESS

Intoxicated Woman is Drawn to Licentiousness⁴⁷⁴

But **women, making a profession**, forsooth, **of aiming at the graceful**, that their lips may not be rent apart by stretching them on broad drinking cups, and so widening the mouth, drinking in an unseemly way out of alabastra quite too narrow: in the mouth, throw back their heads and **bare their necks indecently**, as I think; and distending the throat in swallowing, gulp down the liquor as if **to make bare all they can to their boon companions**; and drawing hiccups like men, or rather like slaves, revel in luxurious riot. For nothing disgraceful is proper for man, who is endowed with reason; much less for woman to whom it brings modesty even to reflect of what nature she is. **“An intoxicated woman is great wrath,”** it is said, as if a drunken woman were the wrath of God. Why? **“Because she will not conceal her shame.”** For a woman is quickly drawn down to **licentiousness**, if she only set her choice on pleasures. And we have not prohibited drinking from alabastra; but **we forbid studying to drink from them**

⁴⁷² Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “Against Embellishing the Body”, in “Book 3” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 535, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷³ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 5: “On Laughter”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 487, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷⁴ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 2: “On Drinking”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 478-479, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

alone, as arrogant; counseling women to use with indifference what comes in the way, and cutting up by the roots the dangerous appetites that are in them. Let the rush of air, then, which regurgitates so as to produce hiccup, be emitted silently. But by no manner of means are women to be allotted to uncover and exhibit any part of their person, lest both fall, — the men by being excited to look, they by drawing on themselves the eyes of the men.

The Church Gives Practical Guidance to Avoid Scandal⁴⁷⁵

On the whole, let young men and young women altogether keep away from such festivals, that they may not make a slip in respect to what is unsuitable. For things to which their ears are unaccustomed, and unseemly sights, inflame the mind, while faith within them is still wavering; and the instability of their age conspires to make them easily carried away by lust. Sometimes also they are the cause of others stumbling, by displaying the dangerous charms of their time of life. For Wisdom appears to enjoin well: “Sit not at all with a married woman, and recline not on the elbow with her;” that is, do not sup nor eat with her frequently. Wherefore he adds, “And do not join company with her in wine, lest thy heart incline to her, and by thy blood slide to ruin.” For the license of intoxication is dangerous, and prone to deflower. And he names “a married woman,” because the danger is greater to him who attempts to break the connubial bond. But if any necessity arises, commanding the presence of married women, let them be well clothed — without by raiment, within by modesty. But as for such as are unmarried, it is the extremest scandal for them to be present at a banquet of men, especially men under the influence of wine.

WOMEN AND WEALTH

Eternal Riches Versus Temporal Wealth⁴⁷⁶

7. But there are some rich women, and wealthy in the fertility of means, who prefer their own wealth, and contend that they ought to use these blessings. Let them know first of all that she is rich who is rich in God; that she is wealthy who is wealthy in Christ; that those are blessings which are spiritual, divine, heavenly, which lead us to God, which abide with us in perpetual possession with God. But whatever things are earthly, and have been received in this world,

⁴⁷⁵ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 7: “Directions for Those Who Live Together”, in “Book 2” of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 490, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷⁶ Cyprian [Born 200, Died 258 AD], Paragraph 7 in Treatise 2: “On the Dress of Virgins”, of *The Treatises of Cyprian*, in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 885, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

and **will remain here with the world**, ought so to be contemned even as the world itself is contemned,

WOMEN TO BE INDUSTRIOUS

Women to be Industrious⁴⁷⁷

For those who have the sleepless Word dwelling in them, ought not to sleep the livelong night; but they ought to rise by night, especially when the days are coming to an end, and one devote himself to literature, another begin his art, **the women handle the distaff** {a cleft staff for ancient method of making wool or flax cloth, the work of women}, and all of us should, so to speak, fight against sleep, accustoming ourselves to this gently and gradually, so that through wakefulness we may partake of life for a longer period.

WOMEN AND GOOD WORKS

Christian Old Women Exhibit Good Works⁴⁷⁸

But among us you will find uneducated persons, and artisans, and **old women**, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth: they do not rehearse speeches, but **exhibit good works**; when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbors as themselves.

WOMEN OF THE WORLD

Warlike Women Referenced by Ancients⁴⁷⁹

Who would not laugh when you tell us that **the Amazons, and Semiramis, and certain other warlike women existed**.

⁴⁷⁷ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 9: "On Sleep", in "Book 2" of *The Instructor [Paedagogus]*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 504-505, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷⁸ Athenagoras the Athenian: Philosopher and Christian [177 AD], Chapter 11: "The Moral Teaching of the Christians Repels the Charge Brought Against Them", in *A Plea for the Christians*, B. P. Pratten (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 254, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁷⁹ Tatian [110-172 AD], Chapter 32: "The Doctrine of the Christians, is Opposed to Dissensions, and Fitted for All", J. E. Ryland (translator), in *Tatian's Address to the Greeks*, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 145, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Examples of Women Warriors and Workers⁴⁸⁰

Further, manliness is to be assumed in order to produce confidence and forbearance, so as “to him that strikes on the one cheek, to give to him the other; and to him that takes away the cloak, to yield to him the coat also,” strongly, restraining anger. For we do not train our women like Amazons to manliness in war; since we wish the men even to be peaceable. I hear that the Sarmatian women practice war no less than the men; and the women of the Sacae⁴⁸¹ besides, who shoot backwards, feigning flight as well as the men. I am aware, too, that the women near Iberia practice manly work and toil, not refraining from their tasks even though near their delivery; but even in the very struggle of her pains, the woman, on being delivered, taking up the infant, carries it home. Further, the females no less than the males manage the house, and hunt, and keep the flocks:

“Cressa the hound ran keenly in the stag’s track.”

Women are therefore to philosophize equally with men, though the males are preferable at everything, unless they have become effeminate. To the whole human race, then, discipline and virtue are a necessity, if they would pursue after happiness.

Women Warriors of Marcion’s Homeland Used as Evidence of Cultural Environment for Heresy⁴⁸²

Their women are not by their sex softened to modesty. They uncover the breast, from which they suspend their battle-axes, and prefer warfare to marriage.

⁴⁸⁰ Clement of Alexandria (Titus Flavius Clemens) [born 153, Catechetical School in Alexandria-193, died 217], Chapter 8: “Women as Well as Men, Slaves as Well as Freeman, Candidates for the Martyr’s Crown”, in “Book 4” of *The Stromata, or Miscellanies*, William Wilson (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 838, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁸¹ Scythian Art, Encyclopaedia Britannica 2003 Deluxe Edition CD-ROM: “...Nomadic tribes that roamed Central Asia from slightly east of the Altai Mountains in Inner Mongolia to European Russia. What little is known of these tribes, called Scyths, or Sacae, in the classical sources, indicates that they established control of the plain north of the Black Sea over a period of several centuries, from the 7th–6th century BC until they were gradually supplanted by the Sarmatians during the 4th century BC–2nd century AD.”

⁴⁸² Tertullian [born 145, died 220], Chapter 1: “Preface. Reason for a New Work. Pontus Lends its Rough Character to the Heretic Marcion, a Native. His Heresy Characterized in a Brief Invective”, of Book 1: “Wherein is Described the God of Marcion. He is Shown to be Utterly Wanting in all the Attributes of the True God”, contained in “2. The Five Books Against Marcion” of *Tertullian: Part Second*, Peter Holmes (translator), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 490, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Women of Enemy in Battle Defended City by Rolling Stones Upon Attackers⁴⁸³

And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood.

INSANITY AND IMMORALITY OF PAGAN SOCIETY**Some Virtuous Christian Women Pursue Philosophy, Contrasted to Licentious and Lesbian Women Honored by Greeks in Statuary**⁴⁸⁴

Therefore I have been desirous to prove from the things which are esteemed honorable among you, that our institutions are marked by sobermindedness, but that yours are in close affinity with madness. You who say that we talk nonsense among women and boys, among maidens and old women, and scoff at us for not being with you, hear what silliness prevails among the Greeks. For their works of art are devoted to worthless objects, while they are held in higher estimation by you than even your gods; and you behave yourselves unbecomingly in what relates to woman. For Lysippus cast a statue of Praxilla, whose poems contain nothing useful, and Menestratus one of Learchis, and Selanion one of Sappho the courtesan, and Naucydes one of Erinna the Lesbian, and Boiscus one of Myrtis, and Cephisodotus one of Myro of Byzantium, and Gomphus one of Praxigoris, and Amphistratus one of Clito. And what shall I say about Anyta, Telesilla, and Mystis? Of the first Euthykrates and Cephisodotus made a statue, and of the second Niceratus, and of the third Aristodotus; Euthykrates made one of Mnesiarchis the Ephesian, Selanion one of Corinna, and Euthykrates one of Thalarchis the Argive. My object in referring to these women is, that you may not regard as something strange what you find among us, and that, comparing the statues which are before your eyes, you may not treat the women with scorn who among us pursue philosophy. This Sappho is a lewd, love-sick female, and sings her own wantonness; but all our women are chaste, and the maidens at their distaffs sing of divine things more nobly than that damsel of yours. Wherefore be ashamed, you who are professed disciples of women yet scoff at those of the sex who hold our doctrine, as well as at the solemn assemblies they frequent. What a noble infant did Glaucippe present to you, who brought forth a prodigy, as is shown by her statue cast by Niceratus, the son of Euctemon the Athenian! But, if Glaucippe brought forth an elephant, was that a reason why she should enjoy public honors? Praxiteles and Herodotus made for you Phryne the courtesan,

⁴⁸³ Section 6 in "4. The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication", in *The Testaments of the Twelve Patriarchs*, (translator unnamed), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor), 1886), page 24, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁸⁴ Tatian [110-172 AD], Chapter 33: "Vindication of Christian Women", J. E. Ryland (translator), in *Tatian's Address to the Greeks*, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 146-147, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

and Euthykrates cast a brazen statue of Panteuchis, who was pregnant by a whoremonger; and Dinomenes, because Besantis queen of the Paeonians gave birth to a black infant, took pains to preserve her memory by his art. I condemn Pythagoras too, who made a figure of Europa on the bull; and you also, who honor the accuser of Zeus on account of his artistic skill. And I ridicule the skill of Myron, who made a heifer and upon it a Victory because by carrying off the daughter of Agenor it had borne away the prize for adultery and lewdness. The Olynthian Herodotus made statues of Glycera the courtesan and Argeia the harper. Bryaxis made a statue of Pasiphae; and, by having a memorial of her lewdness, it seems to have been almost your desire that the women of the present time should be like her. A certain Melanippe was a wise woman, and for that reason Lysistratus made her statue. But, forsooth, you will not believe that among us there are wise women!

Greek Adulation of Cannibalism, Adultery, Prostitution, Homosexuals, Hermaphrodites, while Criticizing Christian Women⁴⁸⁵

Worthy of very great honor, certainly, was the tyrant Bhalaris, who devoured sucklings, and accordingly is exhibited by the workmanship of Polystratus the Ambraciot, even to this day, as a very wonderful man! The Agrigentines dreaded to look on that countenance of his, because of his cannibalism; but people of culture now make it their boast that they behold him in his statue! Is it not shameful that fratricide is honored by you who look on the statues of Polynices and Eteocles, and that you have not rather buried them with their maker Pythagoras? Destroy these memorials of iniquity! Why should I contemplate with admiration the figure of the woman who bore thirty children, merely for the sake of the artist Periclymenus? One ought to turn away with disgust from one who bore off the fruits of great incontinence, and whom the Romans compared to a sow, which also on a like account, they say, was deemed worthy of a mystic worship. Ares committed adultery with Aphrodite, and Andron made an image of their offspring Harmonia. Sophron, who committed to writing trifles and absurdities, was more celebrated for his skill in casting metals, of which specimens exist even now. And not only have his tales kept the fabulist Aesop in everlasting remembrance, but also the plastic art of Aristodemus has increased his celebrity. How is it then that you, who have so many poetesses whose productions are mere trash, and innumerable courtesans, and worthless men, are not ashamed to slander the reputation of our women? What care I to know that Euanthe gave birth to an infant in the Peripatus, or to gape with wonder at the art of Callistratus, or to fix my gaze on the Neaera of Calliades? For she was a

⁴⁸⁵ Tatian [110-172 AD], Chapter 34: "Ridicule of the Statues Erected by the Greeks", J. E. Ryland (translator), in *Tatian's Address to the Greeks*, contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), pages 147-148, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

courtesan. Lais was a prostitute, and Turnus made her a monument of prostitution. Why are you not ashamed of the fornication of Hephaestion, even though Philo has represented him very artistically? And for what reason do you honor the hermaphrodite Ganymede by Leochares, as if you possessed something admirable? Praxiteles even made a statue of a woman with the stain of impurity upon it. It behooved you, repudiating everything of this kind, to seek what is truly worthy of attention, and not to turn with disgust from our mode of life while receiving with approval the shameful productions of Philaenis and Elephantis.

{CIC: Compare to USA National Endowment for the Arts, Robert Mapplethorpe, Andres Serrano, Chris Ofili.}

Insane Behavior of Women at Pagan Rituals⁴⁸⁶

If these things have been invented for the purpose of lightening sorrow and affording enjoyment, how is it that the invocations of demons are performed in groves and woods? What is the meaning of the insane whirlings, and the slashing of limbs, and the cutting off of members? How is it that mad rage is produced in them? How is insanity produced? How is it that women are driven violently, raging with disheveled hair? Whence the shrieking and gnashing of teeth? Whence the bellowing of the heart and the bowels.

Pagans Worship Supposed Producer of Manly Women Ready to Commit Adultery and Effeminate Men⁴⁸⁷

Venus with the Moon, in the borders and houses of Saturn, if she was with Saturn, and Mars looking on, produces women that are viragos, ready for agriculture, building, and every manly work, to commit adultery with whom they please, and not to be convicted by their husbands, to use no delicacy, no ointments, nor feminine robes and shoes, but to live after the fashion of men. But the unpropitious Venus makes men to be as women, and not to act in any respect as men.

⁴⁸⁶ Clement of Rome, Chapter 31: "Paganism, Its Enormities", in Book 5 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 294, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁸⁷ Clement of Rome, Chapter 17: "Astrological Lore", in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 384, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Geli Culture of Promiscuous Manly Women and Warlike Effeminate Men Who Hunt Incongruent with Chaldean Astrology⁴⁸⁸

“Amongst the Geli also there is a custom, that women cultivate the fields, build, and do every manly work; and they are also allowed to have intercourse with whom they please, and are not found fault with by their husbands, or called adulteresses: for they have promiscuous intercourse everywhere, and especially with strangers; they do not use ointments; they do not wear dyed garments, nor shoes. On the other hand, the men of the Gelones are adorned, combed, clothed in soft and various-colored garments, decked with gold, and besmeared with ointments, and that not through lack of manliness, for they are most warlike, and most keen hunters. Yet the whole women of the Gelones had not at their birth the unfavorable Venus in Capricornus or Aquarius; nor had all their men Venus placed with Mars in Aries, by which configuration the Chaldean science asserts that men are born effeminate and dissolute.

Variation of Immoral Pagan Customs of Women and Acceptance of Pedophiles⁴⁸⁹

“But, further, in Susae the women use ointments, and indeed of the best sort, being decked with ornaments and precious stones; also they go abroad supported by the aid of their maidservants, with much greater ambition than the men. They do not, however, cultivate modesty, but have intercourse indifferently with whomsoever they please, with slaves and guests, such liberty being allowed them by their husbands; and not only are they not blamed for this, but they also rule over their husbands. And yet the GENESIS of all the Susian women has not Venus, with Jupiter and Mars in the middle of the heaven in the houses of Jupiter. In the remoter parts of the East, if a boy be treated unnaturally, when it is discovered, he is killed by his brothers, or his parents, or any of his relations, and is left unburied. And again, among the Gauls, an old law allows boys to be thus treated publicly; and no disgrace is thought to attach to it. And is it possible, that all those who are so basely treated among the Gauls, have had Lucifer with Mercury in the houses of Saturn and the confines of Mars?

⁴⁸⁸ Clement of Rome, Chapter 22: “Customs of the Gelones”, in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 386, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁸⁹ Clement of Rome, Chapter 23: “Manners of the Susidae”, in Book 9 of *Recognitions of Clement*, in *Pseudo-Clementine Literature*, Rufinus (Presbyter of Aquileia, translator from Greek to Latin), B. P. Pratten (translator unnamed, assumed it to be Pratten), collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 387, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

The Philosophers Advocates of Adultery⁴⁹⁰

“But why? Do not the celebrated philosophers extol pleasure, and have they not had intercourse with what women they would? Of these the first was that teacher of Greece, of whom Phoebus himself said, “Of all men, Socrates is the wisest.” Does not he teach that in a well-regulated state women should be common?

Persian Incest⁴⁹¹

For is it not the habit of the Persians to marry their own mothers, sisters and daughters, while marriage with other women is prohibited as most barbarous? Wherefore, if it is not settled what things are evil, it is not possible for all to look forward to the judgment of God.”

AUTHOR INTRODUCTIONS**Introduction to Clement⁴⁹²**

[A.D. 30-100] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (A.D. 57) when that first-born of the Western churches was passing through great trials of faith. There, with holy women and others, he ministered to the apostle and to the saints.

Ignatius (Theophorus) Bishop of Antioch and Polycarp Bishop of Smyrna⁴⁹³**[SHORTER]**

Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness.

⁴⁹⁰ Clement of Rome, Chapter 18: “The Philosophers Advocates of Adultery”, in Homily 5, Thomas Smith (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 558, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹¹ Clement of Rome, Chapter 19: “Some Actions Really wicked”, in Homily 19, Donaldson (translator), of *The Clementine Homilies*, in *Pseudo-Clementine Literature*, collected in *Fathers of the Third and Fourth Centuries: The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages*, American Edition, A. Cleveland Coxe (editor, 1886), page 749, Volume 8 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹² A. Cleveland Coxe, “Introductory Note to the First Epistle of Clement to the Corinthians”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 11, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹³ Ignatius [30 – 107 AD], Salutation of “Epistle of Ignatius to Polycarp”, in *The Apostolic Fathers with Justin Martyr and Irenaeus*, American Edition, A. Cleveland Coxe (editor), contained in Volume 1: *The Apostolic Fathers, Justin Martyr, Irenaeus*, page 183, of *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

[LONGER]

Ignatius, bishop of Antioch, and a witness for Jesus Christ, to Polycarp, Bishop of the Church of the Smyrnaeans, or rather, who has, as his own bishop, God the Father, and Jesus Christ: [wishes] abundance of happiness.

Apocryphal Status of Writings of Hermas⁴⁹⁴

A qualified inspiration would thus be attributed to them, precisely such as the guarded language of Origen suggested afterwards: hence the deuterocanonical repute of the book, read, like the Apocrypha, for instruction and edification, but not cited to establish any doctrine as of the faith.

Status of Tatian⁴⁹⁵

[A.D. 110-172] It was my first intention to make this author a mere appendix to his master, Justin Martyr; for he stands in an equivocal position, as half Father and half heretic. His good seems to have been largely due to Justin's teaching and influence. One may trust that his falling away, in the decline of life, is attributable to infirmity of mind and body; his severe asceticism countenancing this charitable thought.

Fall of Tatian from Status of Church Father⁴⁹⁶

His fall is to be attributed to extravagant ideas of that encraty which is a precept of the Gospel, and which a pure abhorrence of pagan abominations led many of the orthodox to practice with extreme rigidity.

Introductory Note to Theophilus of Antioch⁴⁹⁷

Theophilus occupies an interesting position, after Ignatius, in the succession of faithful men who represented Barnabas and other prophets and teachers of Antioch, in that ancient seat, from which comes our name as Christians.

⁴⁹⁴ F. Crombie, "Introductory Note to 'The Pastor of Hermas'", contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 8, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹⁵ J. E. Ryland, "Introductory note to Tatian the Assyrian", in *Tatian's Address to the Greeks*, J. E. Ryland (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 112, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹⁶ J. E. Ryland, "Introductory note to Tatian the Assyrian", in *Tatian's Address to the Greeks*, J. E. Ryland (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 113, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹⁷ Marcus Dods, "Introductory Note to Theophilus of Antioch", in *Theophilus of Antioch*, Marcus Dods (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 158, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Athenagoras the Athenian to Intended Audience⁴⁹⁸

To the Emperors Marcus Aurelius Anoninus and Lucius Aurelius Commodus, conquerors of Armenia and Sarmatia, and more than all, philosophers.

Editor's Introduction to Tertullian, Part Second, *Against Marcion*, Book 4⁴⁹⁹

In which Tertullian pursues his argument.

Jesus is the Christ of the Creator. He derives his proofs from St. Luke's gospel; that being the only historical portion of the New Testament partially accepted by Marcion. This book may also be regarded as a commentary on St. Luke. It gives remarkable proof of Tertullian's grasp of scripture, and proves that "the Old Testament is not contrary to the New." It also abounds in striking expositions of scriptural passages, embracing profound views of revelation, in connection with the nature of man.

Introduction to Book 5⁵⁰⁰

Wherein Tertullian proves, with respect to St. Paul's epistles, what he had proved in the preceding book with respect to St. Luke's gospel. Far from being at variance, they were in perfect unison with the writings of the old testament, and therefore testified that the creator was the only God, and that the Lord Jesus was His Christ. As in the preceding books, Tertullian supports his argument with profound reasoning, and many happy illustrations of holy scripture.

Editor's Introduction to Tertullian's "On the Flesh of Christ"⁵⁰¹

This was written by our author in confutation of certain heretics who denied the reality of Christ's flesh, or at least its identity with human flesh — fearing that, if they admitted

⁴⁹⁸ Athenagoras the Athenian: Philosopher and Christian [177 AD], prologue: in *A Plea for the Christians*, B. P. Pratten (translator), contained in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, Clement of Alexandria (Entire)*, American Edition, A. Cleveland Coxe (editor), page 243, Volume 2 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁴⁹⁹ A. Cleveland Coxe, Introduction to Tertullian [born 145, died 220], Book 4, contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 623, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁰⁰ A. Cleveland Coxe, Introduction to Tertullian [born 145, died 220], Book 5, contained in "2. The Five Books Against Marcion" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 769, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁰¹ A. Cleveland Coxe, Introduction to Tertullian [born 145, died 220], "5. On the Flesh of Christ" of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 936, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

the reality of Christ's flesh, they must also admit his resurrection in the flesh; and, consequently, the resurrection of the human body after death.

Editor Remarks that Tertullian Claims Blessedness of Mary Mother of Jesus Derives from Her Faith and Her Works, not Her Maternity⁵⁰²

It is not possible that the author of this Chapter had ever conceived of the Blessed Virgin otherwise than as “Blessed among women,” indeed, but enjoying no especial prerogative as the mother of our Lord. He speaks of “denying her” and “putting her away” after He began His Ministry, as He requires His ministers to do, after His example. How extraordinary this language — “the repudiation of carnal relationship.” According to our author, never charged with heresy on this point, the high rewards of the holy Mary, in the world to come will be those due to her faith, not to the blessing of “her breasts and of her womb.” Christ designates those as “more blessed,” who hear His word and keep it. This the Blessed Virgin did pre-eminently, and herein was her own greater blessedness; that is, (our author shews) her crown of glory depends chiefly, like that of other saints, on her faith and works, not on her mere Maternity.

{CIC: The amount of writing Tertullian does is amazing. He has drawn from many examples, and drawn connections between many events and ideas. His knowledge is encyclopedic, though not perfect (re Leviticus). We don't have this productivity from professors at Harvard, with the world's largest academic library, with computers to help organize and compose.}

Tertullian Writing 160 Years After Origin of Scripture he Expounds⁵⁰³

If the First Epistle to the Corinthians was written A.D. 57, and if our author speaks with designed precision, and not in round numbers, the date of this treatise should be A.D. 217 — a date which I should prefer to accept. Bishop Kaye, however, instances chaps. 7 and 9 in the *Ad Nationes* as proving his disposition to give his numbers in loose rhetoric, and not with arithmetical accuracy. Pamelius, on the other hand, gives A.D. 213.⁵⁰⁴

⁵⁰² A. Cleveland Coxe, “2. His Mother and His Brethren (Chap. 7): Explanation of The Lord's Question About His Mother and His Brethren. Answer to the Cavils of Apelles and Marcion, Who Support Their Denial of Christ's Nativity by It” in “Elucidations” to Tertullian [born 145, died 220], contained in “5. On the Flesh of Christ” of *Tertullian: Part Second*, Peter Holmes (translator) (March 1868), collected in *Latin Christianity: Its Founder, Tertullian*, American Edition, A. Cleveland Coxe (editor), page 978, Volume 3 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁰³ A. Cleveland Coxe, “Elucidations. 1: (About 160 Years Having Elapsed)” on Tertullian [born 145, died 220], in “6. On Monogamy” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 148, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵⁰⁴ CIC: This is similar to writing in 2009 about authoritative Literature written one decade before the American Civil War.

On the general subject Kaye bids us read chap. 3, with chap. 14, to grasp the argument of our enthusiast. In few words, our author holds that St. Paul condescends to human infirmity in permitting any marriage whatever, pointing to a better way. The apostle himself says, "The time is short;" but a hundred and sixty years have passed since then, and why may not the Spirit of truth and righteousness now, after so long a time, be given to animate the adult Church to that which is pronounced the better way in Scripture itself?

Our author seems struggling here, according to my view, with his own rule of *prescription*. He would free the doctrine from the charge of novelty by pointing it out in the Scripture of a hundred and sixty years before. But how instinctively the Church ruled against this sophistry, condemning in advance that whole system of "development"⁵⁰⁵ which a modern Tertullian⁵⁰⁶ defends on grounds quite as specious, under a Montanistic subjection that makes a Priscilla of the Roman pontiff. Let me commend the reader to the remarks upon Tertullian of the "judicious Hooker," in book 2, chap. 5. 5, 6; also book 4, chap. 7. 4, 5, and elsewhere.

{CIC: Editor A. Cleveland Coxe may have had some of the same questions I have about Tertullian extrapolating beyond the boundaries of Holy Scripture.

I wonder if Coxe's citation of Book 2 and Book 4 are Parts 2 and 4?}

Assessment of Tertullian Remarks About Clergy Marriage⁵⁰⁷

Poor Tertullian is at war with himself in all the works which he indites against Catholic orthodoxy. In the tract *De Exhort. Castitatis* he gives one construction to 1 Corinthians 9:5, which in this he explains away; and now he patches up his conclusion by referring to his Montanistic "Paraclete." In fighting Marcion, how thoroughly he agrees with Clement of Alexandria as to the sanctity of marriage. In the second epistle to his wife, how beautiful his tribute to the married state, blessed by the Church, and enjoyed in chastity. But here how fanatically he would make out that marriage is but tolerated adultery! From Tertullian himself we may prove the marriage of the clergy, and that (*de Exhort. Cast.*, last chapter) abstinence was voluntary and exceptional, however praiseworthy. Also, if he here urges that (chap. 12) even laymen should abstain from second marriages, he allows the liberty of the clergy to marry once. He admits St. Peter's marriage.

⁵⁰⁵ CIC: The term "development" may also be the concept of "trajectory".

⁵⁰⁶ CIC: The word "modern" here was written around 1886.

⁵⁰⁷ A. Cleveland Coxe, "Elucidations. 2: (Abrogated Indulgence (Comp. Chaps. 2 and 3))" on Tertullian [born 145, died 220], in "6. On Monogamy" of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 149, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Eusebius proves the marriage of St. Jude. Concerning “the grave dignity” of a single marriage, we may concede that Tertullian proves his point, but no further.

In England the principles of the *Monogamia* were revived by the eccentric Whiston (*circa* A.D. 1750)⁵⁰⁸, and attracted considerable attention among the orthodox, — a fact pleasantly satirized by Goldsmith in his *Vicar of Wakefield*. On the general subject comp. Chrysost., tom. 3. p. 226: “Laus Maximi, et quales ducendae sint uxores?”

Role of the Extreme Enthusiast and Rigorist⁵⁰⁹

IN this treatise, which is designed to justify the extremes of Montanistic fasts, Tertullian’s genius often surprises us by his ingenuity. This is one of the instances where the forensic orator comes out, trying to outflank and turn the position of an antagonist who has gained an advantage. The fallacy is obvious. Kaye cites, in comparison, a passage from “The Apparel of Women,” and another from “The Exhortation to Chastity.” He remarks, “Were we required to produce an instance [i.e. to prove the tendency of mankind to run into extremes], we should without hesitation refer the reader to this treatise.”

Fasting was ordained of Christ Himself as a means to an end. It is here reduced from its instrumental character, and made an excuse for dividing the household of faith, and for cruel accusations against brethren.

In our age of an entire relaxation of discipline, the enthusiast may nevertheless awaken us, perhaps, to honest self-examination as to our manner of life, in view of the example of Christ and His apostles, and their holy precepts.

Introduction to Minucius Felix⁵¹⁰

[A.D. 210] Though Tertullian is the founder of Latin Christianity, his contemporary Minucius Felix gives to Christian thought its earliest clothing in Latinity.

⁵⁰⁸ CIC: This is the same William Whiston, mathematician, who followed Newton as Lucasian Professor at Cambridge, and translated Flavius Josephus, *The Complete Works of Josephus*, (1737).

⁵⁰⁹ S. Thelwall, “Elucidations. 1: (Greater License, CH 4)” on Tertullian [born 145, died 220], in “8. On Fasting in Opposition to the Psychics” of *Tertullian: Part Fourth*, S. Thelwall (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 235, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵¹⁰ A. Cleveland Coxe, Introduction to *Minucius Felix*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 335, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

Introduction to Bishop Commodianus in North Africa⁵¹¹

[A.D. 240] Our author seems to have been a North-African bishop, of whom little is known save what we learn from his own writings. He has been supposed to incline to some ideas of Praxeas, and also to the Millenarians, but perhaps on insufficient grounds. His Millenarianism reflects the views of a very primitive age, and that without the corrupt Chiliasm of a later period, which brought about a practical repudiation of the whole system.

Introduction to Origen⁵¹²

[A.D. 185-230-254] The reader will remember the rise and rapid development of the great Alexandrian school, and the predominance which was imparted to it by the genius of the illustrious Clement. But in Origen, his pupil, who succeeded him at the surprising age of eighteen, a new sun was to rise upon its noontide. Truly was Alexandra “the mother and mistress of churches” in the benign sense of a nurse and instructress of Christendom, not its arrogant and usurping imperatrix⁵¹³.

Origen and Tertullian Transmitted the Faith Corrected by Scripture and Safeguarded by Councils⁵¹⁴

To no single teacher did the Church defer. Holy Scripture and the *quod ab omnibus*⁵¹⁵ were the grand prescription, against which no individual prelate or doctor could prevail, against which no see could uplift a voice, without chastisement and subjection. Over and over again were the bishops of patriarchal and apostolic sees, including Rome adjudged heretics, and anathematized by the inexorable law of truth, and of “the faith once delivered to the saints,” which not even “an angel from heaven” might presume to change or to enlarge. But before the great Synodical period (A.D. 325 to 451), while orthodoxy is marvelously maintained and witnessed to by Origen and Tertullian themselves, their errors,

⁵¹¹ A. Cleveland Coxe, Introduction to Commodianus [240 AD], in *Instructions of Commodianus*, Robert Ernest Wallis (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 393, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵¹² A. Cleveland Coxe, “Introductory Note to the Works of Origen” Origen [Born 185, Died 254], Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 432, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵¹³ Oxford English Dictionary, Second Edition: Empress

⁵¹⁴ A. Cleveland Coxe, “Introductory Note to the Works of Origen” Origen [Born 185, Died 254], Frederick Crombie (translator), collected in *Fathers of the Third Century: Tertullian Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, American Edition, A. Cleveland Coxe (editor), page 433, Volume 4 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵¹⁵ “quod semper, quod ubique, quod ab omnibus”: Latin, meaning “what (has been held) always, everywhere, by everybody”. (2009). In Merriam-Webster Online Dictionary. Retrieved February 16, 2009, from [http://www.merriam-webster.com/dictionary/quod semper, quod ubique, quod ab omnibus](http://www.merriam-webster.com/dictionary/quod%20semper,%20quod%20ubique,%20quod%20ab%20omnibus).

however serious, have never separated them from the grateful and loving regard of those upon whom their lives of heroic sorrow and suffering have conferred blessings unspeakable. The Church cannot leave their errors uncorrected. Their persons she leaves to the Master's award: their characters she cherishes, while their faults she deplores.

The great feature of the ante-Nicene theology, even in the mistakes of the writers, is its reliance on the Holy Scripture. What wealth of Scripture they lavish in their pages! We identify the Scriptures by their aid; but, were they lost in other forms, we might almost restore them from their pages. And forever is the Church indebted to Origen for the patient and encyclopedic labor and learning which he bestowed on the Scriptures in producing his *Hexapla*. Would that in his interpretations of the inspired text, he had more strictly adhered to the counsels of Leonides, who was of Bacon's opinion, that the meanings which flow naturally from the holy text are sweetest and best, even as that wine is best which is not crushed out and extorted from the grape, but which trickles of itself from the ripe and luscious cluster in all its purity and natural flavor. So Hooker remarks; and his view is commonly accepted by critics, that the interpretation of a text which departeth most from its natural rendering is commonly the worst.

Origen Against Celsus⁵¹⁶ Book 1

Introduction to Hippolytus⁵¹⁷

The first great Christian Father whose history is Roman is, nevertheless, not a Roman, but a Greek. He is the disciple of Irenaeus, and the spirit of his life-work reflects that of his master. In his personal character he so much resembles Irenaeus risen again, that the great Bishop of Lyons must be well studied and

⁵¹⁶ CIC: The introduction does not identify Celsus, other than being a Greek philosopher whose attack on Christianity in his work, *A True Discourse* (Chapter 1, Book 3, page 906) was little more than "sophistry and slander" (page 449). That eight books were written by a serious scholar at the request of Ambrose (Book 1, Preface, page 755), who wrote a 6-column parallel edition of the Old Testament with comments, (Coxe Introduction to Origen re *Hexapla*, page 444) to refute Celsus implies that Celsus was an influential threat to Christianity. There was a Celsus in 1st Century AD in Rome during the time of Nero who was a prodigious writer (Book 1, Chapter 8, page 765), from whom we have an early medical book, *De medicina*, agriculture, military art, rhetoric, philosophy, and law. Only of the medical writings have survived. (Encyclopaedia Britannica, Second Edition) Origen appears familiar with the state of medical knowledge. (*Origin de Principiis*, Book 1, Chapter 1, page 463), and therefore possibly familiar with the earlier Celsus' medical writings. Is it possible Origen is responding to the earlier Celsus' writings in philosophy? Origen lived about 100 years later than the Nero era Celsus. This is long enough for educated people to have given thought to the works of Celsus. This Celsus would have been important enough for Origen to spend much effort to refute. Origen (Book 1, Chapter 8, page 765) also notes a second anti-Christian philosopher "Celsus" in the time of Adrian (Hadrian, 117-138 AD), but says nothing more about him. As an aside, Origen treats Josephus as an authority (Book 2, Chapter 13, page 846).

⁵¹⁷ A. Cleveland Coxe, "Introductory Notice to Hippolytus", in *Hippolytus*, J. H. MacMahon (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 8, Volume 5 of The Ante-Nicene Fathers, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

understood if we would do full justice to the conduct of Hippolytus. Especially did he follow his master's example in withstanding contemporary bishops of Rome, who, like Victor, "deserved to be blamed," but who, much more than any of their predecessors, merited rebuke alike for error in doctrine and viciousness of life.

Introduction to Cyprian⁵¹⁸

(A.D. 200-258) If Hippolytus reflects the spirit of Irenaeus in all his writings, it is not remarkable. He was the spiritual son of the great Bishop of Lyons, and deeply imbued with the family character imparted to his disciples by the blessed presbyter of Patmos and Ephesus. But while **Cyprian is the spiritual son and pupil of Tertullian**, we must seek his characteristics and the key to his whole ministry in the far-off See and city where the disciples were first called Christians. **Cyprian is the Ignatius of the West**. We see in his works how truly historical are the writings of Ignatius, and how diffused was his simple and elementary system for organic unity. It embodies no hierarchical assumption, no "lordship over God's heritage," but is conceived in the spirit of St. Peter when he disclaimed all this, and said, "The *presbyters* who are among you I exhort, who am also a *presbyter*." **Cyprian was indeed a strenuous assertor of the responsibilities of his office; but he built upon that system universally recognized by the Great Councils**, which the popes and their adherents have ever labored to destroy. Nothing can be more delusive than the idea that the mediaeval system derives any support from **Cyprian's theory of the episcopate or of Church organization**. His was the system of the universal parity and community of bishops. In his scheme the apostolate was perpetuated in the episcopate, and the *presbyterate* was an apostolic institution, by which others were associated with bishops in all their functions as *co-presbyters*.

Introduction to Novation and Trinity, Heresy of Unforgiveness During Decian Persecution, the Critical Issue of the Day⁵¹⁹

[A.D. 210-280] When we reflect upon the history of **Solomon**, and his marvelous contributions to the sacred canon of Scripture, we must not be surprised to find a **Tatian, a Tertullian, and a Novatian** among the Fathers. **We deplore the lapse of such characters, but after death they are not subject to human judgment.**

⁵¹⁸ A. Cleveland Coxe, "Introductory Notice to Cyprian", in *Cyprian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), page 542, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in *The Master Christian Library*, Version 5, AGES Digital Software (1997).

⁵¹⁹ A. Cleveland Coxe, Introduction to Novatian [Born 210, Died 280 AD], in *Novatian*, Robert Ernest Wallis (translator), collected in *Fathers of the Third and Fourth Centuries: Hippolytus, Cyprian, Caius, Novatian, Appendix*, American Edition, A. Cleveland Coxe (editor), pages 1223-12243, Volume 5 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in *The Master Christian Library*, Version 5, AGES Digital Software (1997).

...

We find Novatian apparently exercising jurisdiction, *sede vacante*, in Rome, with his co-presbyters, and as *vicar-general* (to use a later term) corresponding with Cyprian. This was about A.D. 250, after the death of Fabian. His marked abilities and real services had fitted him to preside thus over the Roman presbytery, and to be their “secretary for foreign affairs.” But he labored under the impediment of clinic baptism, and had not an unblemished record, if we credit Eusebius, in his conduct during persecution.

...

He was not called, therefore, to the episcopate. Cornelius was made bishop June 4, A.D. 251; and, apparently, disappointed ambition soon bore its thorny fruits. “Emulation of the episcopal office is the mother of schisms,” said Tertullian; even in that period when to be a bishop was so often to be a martyr. And we find Novatian grasping a shadowy titular bishopric, which, wholly irregular and universally disowned, could have been to such a man the source of nothing but misery. I say, “to such a man,” for, *without hearing the other side*, I cannot accept what was unquestionably supposed to be fact amid the excitements of the times.

...

The work upon the Trinity, which is a most valuable contribution to ante-Nicene theology, is said by Cave to have been written about A.D. 257; and that upon the Jewish meats seems to have been composed during the Decian persecution. His heresy, such as it was, turned upon unrelenting discipline, and was a sin against charity, which is greater than faith itself. It violated the “seventy times seven” maxim of our Lord, and the comprehensive precept, “Forgive, and ye shall be forgiven.” It wounded Christian unity at a perilous period, and when every breach in the wall of the fold was sure to let in the wolves.

Malchion Translator’s Biographical Notice⁵²⁰

[A.D. 270.] Eusebius speaks of Malchion as a man accomplished in other branches of learning and well-versed in Greek letters in particular, and as holding the presidency of the Sophists’ school at Antioch. Jerome says that he taught rhetoric most successfully in the same city. Nor was it only that he excelled in secular erudition; but for the earnest sincerity of his Christian faith he obtained the dignity of presbyter in the church of that place, as Eusebius also tells us. He took part in the Synod of Antioch, which Eusebius calls the final council, and which Gallandi and others call the second, in opposition to Pearson, who holds that there was but one council at Antioch. This synod met apparently about A.D. 269, and dealt with Paul of Samosata, who had introduced the heresy

⁵²⁰ S. D. Salmond, “Translator’s Biographical Notice” to Malchion [270 AD], in *Malchion*, (translator not named), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 318, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

of Artemon into the church of Antioch; and Eusebius says that Malchion was the only one who, in the discussion which took place there with the arch-heretic, and which was taken down by stenographers who were present, was able to detect the subtle and crafty sentiments of the man. Paul's real opinions being thus unveiled, after he had baffled the acuteness of his ecclesiastical judges for some time, he was at length convicted; and the discussion was published, and a synodical epistle was sent on the subject to Dionysius, bishop of Rome, and to Maximus of Alexandria, and to all the provinces, which, according to Jerome (*De vir. illustr.*, ch. 71), was written by Malchion, and of which we have extracts in Eusebius.

Introduction to Methodius⁵²¹

Methodius, who is also called Eubulius, was, first of all bishop, simultaneously of Olympus and Patara, in Lycia, as is testified by several ancient writers. He was afterwards removed, according to St. Jerome, to the episcopal See of Tyre in Phoenicia, and at the end of the latest of the great persecutions of the Church, about the year 312, he suffered martyrdom at Chalcis in Greece.

Introduction to Constitutions of the Holy Apostles⁵²²

We may accept as established the following positions: —

1. The *Apostolic Constitutions* are a compilation, the material being derived from sources differing in age.
2. The first six books are the oldest; the seventh, in its present form, somewhat later, but, from its connection with the *Teaching*, proven to contain matter of a very ancient date. The eighth book is of latest date.
3. It now seems to be generally admitted that the entire work is not later than the fourth century, although the usual allowance must be made for later textual changes, whether by accident or design.

About "On The Apparel of Women"

{CIC: There are two books on this topic. Book 1 has 9 chapters, Book 2 has 13 chapters. There is also an appendix of Elucidations. This was not a minor consideration in the Church at this time.}

⁵²¹ William R. Clark, Introduction to Methodius (also called Eubulius) [Born 260, Bishop, Died 312 AD], in *Methodius*, William R. Clark (translator), collected in *Fathers of the Third and Fourth Centuries: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, American Edition, A. Cleveland Coxe (editor), page 558, Volume 6 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).

⁵²² James Donaldson, Introduction to: *Constitutions of the Holy Apostles*, James Donaldson (translator), collected in *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies*, American Edition, A. Cleveland Coxe (editor, 1886), pages 769-770, Volume 7 of *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson (editors), in The Master Christian Library, Version 5, AGES Digital Software (1997).