

1: 15 Heresies and the Manly Saints Who Fought Them | The Catholic Gentleman

There, its most illustrious convert was Tertullian, who became interested in Montanism c. and finally left the Catholic Church in He primarily supported the moral rigorism of the movement against what he considered the moral laxity of the Catholic bishops.

Contact me [63] influence of Gnosticism was in fact strictly negative. In using the faith and the apostolic writings against heresy, the Church became more clearly aware of its creed and its Scriptures. The Gnostics preached a false spiritualism and made war on the Old Testament: Montanus was a Phrygian, an ex-priest of Cybele, it was said, and about he began to proclaim the beginning of a new era. The Father, he said, had been known to the Jews; the Incarnation revealed the Son; the last age, that of the Paraclete, was now to come. A new revelation was to be given: Such a passive organ of the Spirit, Montanus, with the prophetesses Prisca and Maximilla, claimed to be. Montanism came at an opportune moment. The severity of persecution seemed everywhere a presage of the coming end, while the expansion of the Church had brought with it enough moral laxity to pave the way for a Puritan reaction. But although Montanism was widely felt to be irregular, it was not formally repudiated; those who sympathised with it were not forced into schism before the beginning of the third century. If the disorders of Pepuza and Tymion had disfigured the movement elsewhere, the breach with the Church must have come much sooner. But the influence of the Montanists in the west was greatest after A. Montanism was then little more than a zealous reforming movement, which seemed more likely than common Christianity to promote spiritual freedom and purity of life. To this promise it owed its greatest convert, Tertullian of Carthage A. Tertullian was a vehement and uncompromising enthusiast, who felt deeply the need of a militant and purified Church which would make no terms with heathenism without or human frailty within. Thus it refused to allow absolution for deadly sins committed after baptism, treated [65] second marriages as sinful, required scrupulous abstinence from contact with heathen customs, forbade its members to escape from persecution. To the ordinary fasts on Wednesday and Friday it added other compulsory times of fasting. The Church had come to see a distinction in these matters between what was necessary for all and what was good in special cases, arid to enjoin a stricter rule on the clergy than on the laity. The Montanists rejected this distinction, and their ideal of the Church was hostile to clericalism. The seriousness and fervour of the Montanists taught the Church a useful lesson at a critical time. They were moved by the same desire for perfection that has created all the great movements of reformation. But at a certain point they ceased to be true reformers: They started as apostles of freedom: Yet their new order brought not liberty so much as a change of masters; it subjected men to the arbitrariness of prophetic ecstasy and to a rigour that made no allowances for human weakness. The result was, that whatever was really novel in Montanism soon ceased to exercise real influence upon the Church.

2: www.enganchecubano.com: H.N. Bate on Montanism

Montanism / ˈmɒntənɪzəm /, known by its adherents as the New Prophecy, was an early Christian movement of the late 2nd century, later referred to by the name of its founder, Montanus / ˈmɒntənəs /.

AD to as late as AD No proconsul named Gratus or village named Ardabau have been identified, however. Montanus proclaimed the towns of Pepuza and Tymion in west-central Phrygia as the site of the New Jerusalem, making the larger Pepuza his headquarters. Their followers claimed they received the prophetic gift from the prophets Quadratus and Ammia of Philadelphia, figures believed to have been part of a line of prophetic succession stretching all the way back to Agabus and the daughters of Philip the Evangelist. The response to the New Prophecy split the Christian communities, and the more orthodox clergy mostly fought to suppress it. It was believed that the Phrygian prophets were possessed by evil spirits, and both Maximilla and Priscilla were the targets of failed exorcisms. Their decision was communicated to the churches in Asia and Eleuterus, the Bishop of Rome, but it is not known what this consisted of, only that it was "prudent and most orthodox". There was real doubt at Rome, and its bishop either Eleuterus or Victor I even wrote letters in support of Montanism, although he was later persuaded by Praxeas to recall them. There was never a uniform excommunication of New Prophecy adherents, and in many places they maintained their standing within the orthodox community. This was the case at Carthage. While not without tension, the church there avoided schism over the issue. There were women prophesying at Carthage, and prophecy was considered a genuine charism. It was the responsibility of the council of elders to test all prophecy and to determine genuine revelation. A common misconception is that Tertullian decisively left the orthodox church and joined a separate Montanist sect; in fact, he remained a catholic Christian. A letter of Jerome to Marcella, written in, refutes the claims of Montanists that had been troubling her. The anonymous author of Praedestinatus records that a preacher came to Rome in where he made many converts and obtained the use of a church for his congregation on the grounds that the martyrs to whom it was dedicated had been Montanists. Augustine records that the Tertullianist group dwindled to almost nothing in his own time, and finally was reconciled to the church and handed over their basilica. In the 6th century, on the orders of the emperor Justinian, John of Ephesus led an expedition to Pepuza to destroy the Montanist shrine there, which was based on the tombs of Montanus, Priscilla and Maximilla. Beliefs Because much of what is known about Montanism comes from anti-Montanist sources, it is difficult to know what they actually believed and how those beliefs differed from the Christian mainstream of the time. In the Apocalypse, John was taken by an angel to the top of a mountain where he sees the New Jerusalem descend to earth. Montanus identified this mountain as being located in Phrygia near Pepuza. The man sleepeth, while I watch. However, scholars agree that these words of Montanus exemplify the general practice of religious prophets to speak as the passive mouthpieces of the divine, and to claim divine inspiration similar to modern prophets stating "Thus saith the Lord". That practice occurred in Christian as well as in pagan circles with some degree of frequency. The orthodox Church believed that God forgave sins through bishops and presbyters and those martyrs recognized by legitimate ecclesiastical authority. These included prohibitions against remarriage following divorce or the death of a spouse. They also emphasized keeping fasts strictly and added new fasts. The Church also forbade usury. Some of the Montanists were also "Quartodeciman" "fourteeners", preferring to celebrate Easter on the Hebrew calendar date of 14 Nisan, regardless of what day of the week it landed on. Mainstream Christians held that Easter should be commemorated on the Sunday following 14 Nisan. Irenaeus convinced the Pope to refrain from making the issue of the date of Easter a divisive issue. Later, the Catholic Church established a fixed way of calculating Easter according to the Julian and later the Gregorian calendar.

3: Was the Church Right to Condemn Montanism?

Montanism, in the first place, sought a forced continuance of the miraculous gifts of the apostolic church, which gradually disappeared as Christianity became settled in humanity, and its supernatural principle was naturalized on earth.

Montanism, known by its adherents as the New Prophecy, was an early Christian movement of the late 2nd century, later referred to by the name of its founder, Montanus. Montanism held similar views about the basic tenets of Christian doctrine to those of the wider Christian Church, but it was labelled a heresy for its belief in new prophetic revelations. The prophetic movement called for a reliance on the spontaneity of the Holy Spirit and a more conservative personal ethic. Parallels have been drawn between Montanism and modern-day movements such as Pentecostalism and the charismatic movement. It persisted in some isolated places into the 6th century. Foundation Scholars debate as to when Montanus first began his prophetic activity, having chosen dates varying from c. AD 140 to as late as AD 160. Montanus proclaimed the towns of Pepuza and Tymion in west-central Phrygia as the site of the New Jerusalem, making the larger - Pepuza - his headquarters. Hellenization never fully took root in Phrygia, unlike many of the surrounding Eastern regions of the Roman Empire. This sense of difference, while simultaneously having easy access to the rest of the Mediterranean Christian world, encouraged the foundation of this separate sect of Christianity. Their followers claimed they received the prophetic gift from the prophets Quadratus and Ammia of Philadelphia, figures believed to have been part of a line of prophetic succession stretching all the way back to Agabus 1st century AD and to the daughters of Philip the Evangelist. Aftermath The response to the New Prophecy split the Christian communities, and the proto-orthodox clergy mostly fought to suppress it. Opponents believed that evil spirits possessed the Phrygian prophets, and both Maximilla and Priscilla were the targets of failed exorcisms. Their decision was communicated to the churches in Asia and Pope Eleuterus, but it is not known what this consisted of, only that it was "prudent and most orthodox". There was real doubt at Rome, and its bishop either Eleuterus or Victor I even wrote letters in support of Montanism, although he was later persuaded by Praxeas to recall them. Thus, fears concerning the appearance of Montanist practices to their non-Christian rulers fueled anti-Montanist sentiment. There was never a uniform excommunication of New Prophecy adherents, and in many places they maintained their standing within the orthodox community. This was the case at Carthage. While not without tension, the church there avoided schism over the issue. There were women prophesying at Carthage, and prophecy was considered a genuine charism. It was the responsibility of the council of elders to test all prophecy and to determine genuine revelation. A common misconception is that Tertullian decisively left the orthodox church and joined a separate Montanist sect; in fact, he remained an early-catholic Christian. Speros Vryonis considers these inscriptions remarkable in that they are the only set of inscriptions which openly reveal the religious affiliations of the deceased before the period of toleration, when Christians dared not to do so. The anonymous author of Praedestinatus records that a preacher came to Rome in where he made many converts and obtained the use of a church for his congregation on the grounds that the martyrs to whom it was dedicated had been Montanists. In his own time, Augustine records that the Tertullianist group had dwindled to almost nothing and, finally, was reconciled to the church and handed over its basilica. In the 6th century, on the orders of the Emperor Justinian, John of Ephesus led an expedition to Pepuza to destroy the Montanist shrine there, which was based on the tombs of Montanus, Priscilla and Maximilla. A sect called "Montanist" existed in the 8th century; the Emperor Leo III ordered the conversion and baptism of its members. These Montanists refused, locked themselves in their houses of worship, set the buildings on fire and perished. In the Apocalypse, John was taken by an angel to the top of a mountain where he sees the New Jerusalem descend to earth. Montanus identified this mountain as being located in Phrygia near Pepuza. The man sleepeth, while I watch. However, scholars agree that these words of Montanus exemplify the general practice of religious prophets to speak as the passive mouthpieces of the divine, and to claim divine inspiration similar to modern prophets stating "Thus saith the Lord". That practice occurred in Christian as well as in pagan circles with some degree of frequency. The mainstream

church believed that God forgave sins through bishops and presbyters and those martyrs recognized by legitimate ecclesiastical authority. These included prohibitions against remarriage following divorce or the death of a spouse. They also emphasized keeping fasts strictly and added new fasts. Mainstream Christians held that Easter should be commemorated on the Sunday following 14 Nisan. Irenaeus convinced Victor, then Bishop of Rome, to refrain from making the issue of the date of Easter a divisive one.

4: Session 02A: Montanism - Robert A. Ratcliff, Editor and Teacher

The church's stance towards Montanism became more condemnatory and official over the ensuing years: Montanism took its place in the increasingly long heresy lists. From Constantine on, the Christian emperors enacted more and more legislation against the Montanists.

General Information Montanism was a Christian apocalyptic movement that arose in the 2d century. It took its name from Montanus, a Phrygian, who, shortly after his baptism as a Christian or AD , claimed to have received a revelation from the Holy Spirit to the effect that he, as representative prophet of the Spirit, would lead the Christian church into its final stage. Aided by two women, Maximilla and Priscilla or Prisca , Montanus founded a sect of enthusiasts who preached the imminent end of the world, austere morality, and severe penitential discipline. They forbade second marriages, denied the divine nature of the church, and refused forgiveness for sins that persons committed after baptism. Montanus called for less church hierarchy and more charismatic prophecy. He regarded a life of seclusion and contempt of the world as the only true Christian ideal. The Montanists seem to have sought renewal of the church from within through a rebirth of the religious enthusiasm that had marked Christian beginnings. By the 3d century, however, they had established separate communities in which women and men were admitted to presbyterate and episcopacy. As a spiritual and charismatic movement, Montanism posed a threat to the emerging church hierarchy. Despite a series of condemnations and continued opposition from orthodox Christian writers, however, Montanism did not disappear until about the 6th century. It attracted a wide following, chiefly in the East, but won its most distinguished adherent in Tertullian. After a period of uncertainty, especially at Rome, it was condemned by synods of bishops in Asia and elsewhere. A residual sect persisted in Phrygia for some centuries. The main associates of Montanus, who was a recent convert and held no church office, were the prophetesses Prisca Priscilla and Maximilla. What they called "the New Prophecy" was basically a summons to prepare for the return of Christ by heeding the voice of the Paraclete speaking, often in the first person, through his prophetic mouthpieces. They claimed to stand in the line of Christian prophecy well attested in Asia, e. Nothing strictly heretical could be charged against Montanism. Any link with monarchianism was accidental. Although none of its catholic opponents doubted the continuance of prophecy in the church, Montanism erupted at a time when consolidation of catholic order and conformity to apostolic tradition preoccupied the bishops. Recognition of the Paraclete in the New Prophecy was their touchstone of authenticity. The "greater things" to come from the Paraclete were the more demanding standards of discipline required of spiritual Christians, such as the denial of remarriage to the widowed and of postbaptismal forgiveness for serious sins. The contemporary African Passion of Perpetua similarly exalted recent happenings, especially fearless martyrdoms, as evidence of the superabundant grace of the Spirit decreed for the last days. The New Prophecy seemed almost to claim for itself a special place in salvation history.

5: Montanism | www.enganchecubano.com

Among the topics are the outbreak of Montanism, the meaning of witness in the Apocalypse, martyrdom as a gift, and the hagiographic dossier of a saint. Montanism appealed to Tertullian's zealous moral and ascetic rigorism and his antagonism towards secular culture.

Although there are various reports e. Even the writings of the adversaries of Montanism have disappeared and are known to us only from citations by the fathers of the church. By contrast, what we know of Montanism from Jerome and Augustine has significantly less value as a source. Its founder was Montanus, but he was evidently accompanied from an early date by prophetesses, among whom Priscilla or Prisca and especially Maximilla were particularly important. After they had first attracted attention by speaking in tongues, Montanus and his associates made use of intelligible oracles and prophecies to proclaim the final revelation and the will of the Holy Spirit. The Spirit was calling for an intensified expectation of the end, since the Parousia the second coming of Christ was imminent. The thousand-year reign would descend to earth at Pepuza and Tymion? They were to prepare themselves by intensified asceticism. Glossolalia and the claim of a communication of the Spirit were at this time just as suspect to the official church in Asia Minor as was the expectation of an imminent end. The bishops endeavored in vain through exorcisms to resist the "new prophecy," as the apparently tightly organized movement was called, and they tried to coordinate their activity against the "Cataphrygians" so called after their place of origin at the first provincial synods. Despite these efforts, Montanism spread far beyond Asia Minor. Only with great difficulty was its recognition by the bishop of Rome prevented, and approximately in the year in North Africa it made a convert of Tertullian, who became a passionate proselytizer for Montanism. The fight against the movement was difficult because early Montanism was orthodox in its doctrine and exemplary in its ethics. Its characteristic traitsâ€”a heightened expectation of an imminent Parousia and a resultant intense asceticism to the point of seeking martyrdom â€”were basic elements of early Christianity, as were speaking in tongues and the claim to immediate revelation from the Holy Spirit. Montanus claimed that in him the Paraclete had made his appearance. After all, the coming of the Spirit was expressly announced in the Gospel of John. In addition, millenarianism found justification in the Revelation to John and was especially widespread in Asia Minor, and this even in the subsequent period. The Revelation to John and the Gospel of John were evidently among the spiritual sources from which Montanism was derived. By the second half of the second century the official church and its theology had moved beyond the expectation of an imminent Parousia and had made room for the idea of postponement of the end. In the community at large, however, the expectation of an imminent end was still alive, at least in a latent form, and was given new life by Montanism. It was this expectation that made it possible for the movement to spread so quickly and so widely. During the second half of the second century, Montanism underwent the same kind of development that official Christianity had experienced: It was the ethical rigorism of Montanism that converted Tertullian. When he became a Montanist in about , he evidently had been in conflict with the official church, which in his opinion was too lax, for some time. The gift of prophecy was still alive in Montanism at that time, as was eschatological expectation, though this was no longer as intense as in the beginning. It is not possible to say for certain to what extent Montanism had spread in the West and how long it persisted there. Modern writers often rely too much on the lists of heresies, in which Montanism soon acquired its fixed place, as proof that the movement actually existed in a given area. Although Augustine wrote of "Tertullianists" in Africa, it is uncertain to what extent they are to be identified with Montanism. On the other hand, in the East the laws against heretics give the impression down to the beginning of the fifth century that Montanism was still a living reality there. The attempt by Wilhelm E. Schepelern and, later, B. What these writers view as a tradition peculiar to Asia Minor e.

6: Tertullian - Wikipedia

Chapter 3 examines the Passion for evidence of Montanism, specifically "prophecy, women's authority, eschatological expectation, rigorism and the exaltation of martyrdom" (p. 2). What makes Butler's reading interesting, though not entirely convincing, is his careful attention to currents and texts influential in Africa which influence the.

The prophetic utterances of Montanus, Prisca or Priscilla and Maximilla, scattered through Tertullian and other writers, collected by F. His seven books On Ecstasy, mentioned by Jerome, are lost. In his later anti-heretical writings Adv. Praxean; De Anima; De Resurr. Carnis, Tertullian occasionally refers to the new dispensation of the Spirit. On the chronology of his writings see Uhlhorn: The references to Montanism are somewhat doubtful. Commentatio de Montanistis Saeculi II. A vindication of Montanism as being essentially agreed with the doctrines of the primitive church and unjustly condemned. Mosheim differs, but speaks favorably of it. Arnold had espoused the cause of M. Berlin, 2d ed. Neander was the first to give a calm and impartial philosophical view of Montanism as the realistic antipode of idealistic Gnosticism. Der Montanismus und die christl. Kirche des 2ten Jahrh. Schwegler denies the historical existence of Montanus, wrongly derives the system from Ebionism, and puts its essence in the doctrine of the Paraclete and the new supernatural epoch of revelation introduced by him. Die Glossolalie in der alten Kirche. Das Wesen des Montanismus nach den neusten Forschungen, in the "Theol. Baur, like Schwegler, lays the chief stress on the doctrinal element, but refutes his view on the Ebionitic origin of Mont. Tertullien et le Montanisme, in the "Revue des deux mondes," Nov. Also his essay in the "Nouvelle Revue de Theologie" for Zur Quellenkritik des Epiphanius. Essai sur le Montanisme. Montanism and the Primitive Church Hulsean prize essay. Cambridge, pa-es. With a useful chronological table. Nathanael Bonwetsch of Dorpat: Die Geschichte des Montanismus. Erlangen, pages. The best book on the subject. Also his essay Le Montanisme, in the "Revue des deux mondes," Feb. The subject is well treated by Dr. External History of Montanism. All the ascetic, rigoristic, and chiliastic elements of the ancient church combined in Montanism. They there asserted a claim to universal validity, which the catholic church was compelled, for her own interest, to reject; since she left the effort after extraordinary holiness to the comparatively small circle of ascetics and priests, and sought rather to lighten Christianity than add to its weight, for the great mass of its professors. Here is the place, therefore, to speak of this remarkable phenomenon, and not under the head of doctrine, or heresy, where it is commonly placed. For Montanism was not, originally, a departure from the faith, but a morbid overstraining of the practical morality and discipline of the early church. It was an excessive supernaturalism and puritanism against Gnostic rationalism and Catholic laxity. It is the first example of an earnest and well-meaning, but gloomy and fanatical hyper-Christianity, which, like all hyper-spiritualism, is apt to end in the flesh. Montanism originated in Asia Minor, the theatre of many movements of the church in this period; yet not in Ephesus or any large city, but in some insignificant villages of the province of Phrygia, once the home of a sensuously mystic and dreamy nature-religion, where Paul and his pupils had planted congregations at Colossae, Laodicea, and Hierapolis. He fell into somnambulistic ecstasies, and considered himself the inspired organ of the promised Paraclete or Advocate, the Helper and Comforter in these last times of distress. His adversaries wrongly inferred from the use of the first person for the Holy Spirit in his oracles, that he made himself directly the Paraclete, or, according to Epiphanius, even God the Father. Connected with him were two prophetesses, Priscilla and Maximilla, who left their husbands. During the bloody persecutions under the Antonines, which raged in Asia Minor, and caused the death of Polycarp, all three went forth as prophets and reformers of the Christian life, and proclaimed the near approach of the age of the Holy Spirit and of the millennial reign in Pepuza, a small village of Phrygia, upon which the new Jerusalem was to come down. Scenes took place similar to those under the preaching of the first Quakers, and the glossolalia and prophesying in the Irvingite congregations. The frantic movement soon far exceeded the intention of its authors, spread to Rome and North Africa, and threw the whole church into commotion. It gave rise to the first Synods which are mentioned after the apostolic age. The followers of Montanus were called Montanists, also Phrygians, Cataphrygians from the province of their origin, Pepuziani, Priscillianists from Priscilla, not to be

confounded with the Priscillianists of the fourth century. They called themselves spiritual Christians *pneumatikoiv*, in distinction from the psychic or carnal Christians *psychikoiv*. The bishops and synods of Asia Minor, though not with one voice, declared the new prophecy the work of demons, applied exorcism, and cut off the Montanists from the fellowship of the church. All agreed that it was supernatural a natural interpretation of such psychological phenomena being then unknown, and the only alternative was to ascribe it either to God or to his great Adversary. Prejudice and malice invented against Montanus and the two female prophets slanderous charges of immorality, madness and suicide, which were readily believed. Epiphanius and John of Damascus tell the absurd story, that the sacrifice of an infant was a part of the mystic worship of the Montanists, and that they made bread with the blood of murdered infants. The Roman church, during the episcopate of Eleutherus " , or of Victor " , after some vacillation, set itself likewise against the new prophets at the instigation of the presbyter Caius and the confessor Praxeas from Asia, who, as Tertullian sarcastically says, did a two-fold service to the devil at Rome by driving away prophecy and bringing in heresy *patripassianism*, or by putting to flight the Holy Spirit and crucifying God the Father. Yet the opposition of Hippolytus to Zephyrinus and Callistus, as well as the later Novatian schism, show that the disciplinary rigorism of Montanism found energetic advocates in Rome till after the middle of the third century. The Gallic Christians, then severely tried by persecution, took a conciliatory posture, and sympathized at least with the moral earnestness, the enthusiasm for martyrdom, and the chiliastic hopes of the Montanists. They sent their presbyter afterwards bishop Irenaeus to Eleutherus in Rome to intercede in their behalf. This mission seems to have induced him or his successor to issue letters of peace, but they were soon afterwards recalled. This sealed the fate of the party. Their greatest conquest was the gifted and fiery, but eccentric and rigoristic Tertullian. He became in the year or , from ascetic sympathies, a most energetic and influential advocate of Montanism, and helped its dark feeling towards a twilight of philosophy, without, however, formally seceding from the Catholic Church, whose doctrines he continued to defend against the heretics. At all events, he was not excommunicated, and his orthodox writings were always highly esteemed. He is the only theologian of this schismatic movement, which started in purely practical questions, and we derive the best of our knowledge of it from his works. Through him, too, its principles reacted in many respects on the Catholic Church; and that not only in North Africa, but also in Spain, as we may see from the harsh decrees of the Council of Elvira in . It is singular that Cyprian, who, with all his high-church tendencies and abhorrence of schism, was a daily reader of Tertullian, makes no allusion to Montanism. At the time of Epiphanius the sect had many adherents in Phrygia, Galatia, Cappadocia, Cilicia, and in Constantinople. The successors of Constantine, down to Justinian , repeatedly enacted laws against them. Synodical legislation about the validity of Montanist baptism is inconsistent. Character and Tenets of Montanism. In doctrine, Montanism agreed in all essential points with the Catholic Church, and held very firmly to the traditional rule of faith. He opposed infant baptism on the assumption that mortal sins could not be forgiven after baptism; but infant baptism was not yet a catholic dogma, and was left to the discretion of parents. He contributed to the development of the orthodox doctrine of the Trinity, by asserting against *Patripassianism* a personal distinction in God, and the import of the Holy Spirit. Montanism was rooted neither, like *Ebionism*, in Judaism, nor, like *Gnosticism*, in heathenism, but in Christianity; and its errors consist in a morbid exaggeration of Christian ideas and demands. Tertullian says, that the administration of the Paraclete consists only in the reform of discipline, in deeper understanding of the Scriptures, and in effort after higher perfection; that it has the same faith, the same God, the same Christ, and the same sacraments with the Catholics. The sect combated the Gnostic heresy with all decision, and forms the exact counterpart of that system, placing Christianity chiefly in practical life instead of theoretical speculation, and looking for the consummation of the kingdom of God on this earth, though not till the millennium, instead of transferring it into an abstract ideal world. Yet between these two systems, as always between opposite extremes, there were also points of contact; a common antagonism, for example, to the present order of the world, and the distinction of a pneumatic and a psychical church. Tertullian conceived religion as a process of development, which he illustrates by the analogy of organic growth in nature. He distinguishes in this process four stages: Natural religion, or the innate idea of God; 2. The legal religion of the Old Testament; 3. The gospel during the earthly

life of Christ; and 4. Tertullian, however, was by no means rationalistic in his view. On the contrary, he demanded for all new revelations the closest agreement with the traditional faith of the church, the *regula fidei*, which, in a genuine Montanistic work, he terms "immobilis et irreformabilis. In the field of practical life and discipline, the Montanistic movement and its expectation of the near approach of the end of the world came into conflict with the reigning Catholicism; and this conflict, consistently carried out, must of course show itself to some extent in the province of doctrine. Every schismatic tendency is apt to become in its progress more or less heretical. Montanism, in the first place, sought a forced continuance of the miraculous gifts of the apostolic church, which gradually disappeared as Christianity became settled in humanity, and its supernatural principle was naturalized on earth. It appealed to Scriptural examples, John, Agabus, Judas, and Silas, and for their female prophets, to Miriam and Deborah, and especially to the four daughters of Philip, who were buried in Hierapolis, the capital of Phrygia. Ecstatic oracular utterances were mistaken for divine inspirations. Tertullian calls the mental status of those prophets an "amentia," an "excidere sensu," and describes it in a way which irresistibly reminds one of the phenomena of magnetic clairvoyance. Montanus compares a man in the ecstasy with a musical instrument, on which the Holy Spirit plays his melodies. The man sleeps; I wake. Behold, it is the Lord who puts the hearts of men out of themselves, and who gives hearts to men. The Catholic church did not deny, in theory, the continuance of prophecy and the other miraculous gifts, but was disposed to derive the Montanistic revelations from satanic inspirations, and mistrusted them all the more for their proceeding not from the regular clergy, but in great part from unauthorized laymen and fanatical women. This brings us to another feature of the Montanistic movement, the assertion of the universal priesthood of Christians, even of females, against the special priesthood in the Catholic church. Under this view it may be called a democratic reaction against the clerical aristocracy, which from the time of Ignatius had more and more monopolized all ministerial privileges and functions. The Montanists found the true qualification and appointment for the office of teacher in direct endowment by the Spirit of God, in distinction from outward ordination and episcopal succession. They everywhere proposed the supernatural element and the free motion of the Spirit against the mechanism of a fixed ecclesiastical order. Here was the point where they necessarily assumed a schismatic character, and arrayed against themselves the episcopal hierarchy. But they only brought another kind of aristocracy into the place of the condemned distinction of clergy and laity.

7: 5 Things to Know About Montanism | Transformed

The prevalence of rigorism in this age. MONTANISM Montanism and its influence for rigorism. Scanner Internet Archive HTML5 Uploader

Tertullian of Carthage Part 3 Around the year AD, Tertullian, that staunch enemy of heresy, that untiring advocate of the authority of the church, joined the Montanist movement. Why Tertullian took this step is one of the many mysteries of church history, for there is little in his own writings or in other contemporaneous documents that tells us of his motives. It is impossible to give a categorical answer to the question of why Tertullian became a Montanist. Montanism is named after its founder, Montanus, who had been a pagan priest until his conversion to Christianity in AD. At a later time he began prophesying, declaring that he had been possessed by the Holy Spirit. Soon two women, Priscilla and Maximilla, also began prophesying. This in itself was not new, for at that time, at least in some churches, women were allowed to preach or prophesy. What was new, and gave rise to serious misgivings, was that Montanus and his followers claimed that their movement was the beginning of a new age. Just as in Jesus Christ new age had begun, so was a still newer age beginning in the outpouring of the Spirit. This new age was characterized by a more rigorous moral life, just as the Sermon on the Mount was itself more demanding than the Law of the Old Testament. At least some Montanists affirmed that this more rigorous law included celibacy. The rest of the church opposed the preaching of the Montanists not because they prophesied, but because they claimed that with them the last age of history had dawned. According to the New Testament, the last days began with the advent and resurrection of Jesus, and with the giving of the Holy Spirit in Pentecost. As years went by, this emphasis on the last days being already here was progressively forgotten, to the point that in the twenty-first century many find it surprising. But in the second century the conviction of the church was very much alive, that the last days had already begun in Jesus Christ. Therefore to claim, as the Montanists did, that the end was beginning then, with the giving of the Spirit to Montanus and his followers, was to diminish the significance of the events of the New Testament, and to make of the Gospel one more stage in the history of salvation. These were the consequences of Montanism that the church could not accept. Tertullian seems to have been attracted by Montanist rigorism. His legal mind sought perfect order, where everything was properly done. The only way to explain the continuing sin of Christians was to see the church as an intermediate stage, to be superseded by the new age of the Spirit. Naturally, such dreams were doomed to failure, and some ancient writers tell us that toward the end of his days Tertullian was sufficiently disappointed with Montanism to found his own sect, which those ancient writers call the Tertullianists. Next time, we will continue looking at The Teachers of the Church:

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Montanism derives its name from its founder, a man named Montanus who converted to Christianity from paganism in A.D. Shortly thereafter, he began prophesying and delivering oracles, teaching that the Paraclete, or Holy Spirit, was speaking through him and delivering new teachings in line with Jesus' promises in John

The Early Church Session 2A: Use the following password: As we have discussed, the main problem facing Christianity in the first cent. The problem for the second cent. The answer at which they would eventually arrive by the end of the 2nd cent. What we looked at last time were the beginnings of the process by which the early Christians came to rely on duly appointed and organized ministers as authoritative guides. Now we will look at the controversy in the mid to late-2nd cent. Lip service importance of expectation of parousia and charismata visions, prophetic utterances, ecstatic speech B. In reality, these had been declining in frequency and fervor. Began in Phrygia, a rural province in Asia Minor, sometime between and Note the importance and of its rural origins. A Phrygian presbyter, who apparently had several visionary experiences. Very little else known about him. Stories circulated about him that he believed the Holy Spirit to be speaking directly through him, often in 1st person. Maximilla and Prisca, 2 female prophets. On the importance of women in Montanism, more in a moment. Emphasis on the imminent return of the Lord. As in many subsequent movements of similar nature, they expected him to return there in Phrygia. For example, they criticized the church for allowing widows and widowers to remarry. The loss of these elements in the life of the church had resulted from the process of settling down to the long haul of life in the world. Importance of women in Montanism; the Spirit spoke through whomever it wanted to, and this often included women. Note that this has been an element throughout th history of the church in reform movements that center on a direct experience of the Holy Spirit. Willing acceptance of martyrdom. Not as successful in the cities. Many opponents tried to claim that charismata took place in their churches too, and that those of the Montanists were demonic rather than divine. This did not go. Hippolytus of Rome faced the problem head-on, with arguments that were at least tacitly accepted by other orthodox Christians in the 2nd cent. Pushed the second coming into the future. Hippolytus admitted that the Lord may indeed not be coming back at any time. The operation of the Spirit now took place in the office of the ministers, and particularly of the bishops. With the rejection of the Montanist attempt to restore the old importance of the expectation of the parousia and particularly the charismatic form of ministry, the process of vesting authority in the office of the minister most importantly, the bishop , which had begun in the Pastorals, now reached its culmination. The first of the 3-fold system of apostolic authority in the early church was now in place. Implications for contemporary ministry: Like we saw last time, this raises the tension between spiritual and charismatic authority on the one hand, and institutional authority on the other. When, in theology, we talk about tensions like these, we mean: Two elements or ideas; 2. This leads us to extremes, and impoverishes our understanding of the gospel and our ability to lead. When we see the ideas as complementary, we have to affirm both of them without allowing either one to dominate, which they inevitably try to do. The tension we must maintain today is between an unexamined call to ministry and a stultifying oversight by the denomination. Locating the activity of the Holy Spirit in the past, and primarily in the leadership of the church was, in my opinion, a problem. Online resources for the study of our subject A.

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18 Jaroslav Pelikan, "Montanism and its Trinitarian Significance," Church History 25, no. 2 (): v prophecy that resulted in its rejection by the early orthodox authors of the sources upon which.

See Article History Alternative Titles: Cataphrygian heresy, New Prophecy Montanism, also called Cataphrygian heresy, or New Prophecy, a heretical movement founded by the prophet Montanus that arose in the Christian church in Phrygia , Asia Minor , in the 2nd century. Subsequently it flourished in the West, principally in Carthage under the leadership of Tertullian in the 3rd century. It had almost died out in the 5th and 6th centuries, although some evidence indicates that it survived into the 9th century. The Montanist writings have perished, except for brief references preserved by ecclesiastical writers. According to the known history, Montanus, a recent Christian convert, appeared at Ardabau, a small village in Phrygia, about The movement spread throughout Asia Minor. Inscriptions have indicated that a number of towns were almost completely converted to Montanism. After the first enthusiasm had waned, however, the followers of Montanus were found predominantly in the rural districts. The essential principle of Montanism was that the Paraclete , the Spirit of truth, whom Jesus had promised in the Gospel According to John , was manifesting himself to the world through Montanus and the prophets and prophetesses associated with him. This did not seem at first to deny the doctrines of the church or to attack the authority of the bishops. Prophecy from the earliest days had been held in honour, and the church acknowledged the charismatic gift of some prophets. It soon became clear, however, that the Montanist prophecy was new. True prophets did not, as Montanus did, deliberately induce a kind of ecstatic intensity and a state of passivity and then maintain that the words they spoke were the voice of the Spirit. It also became clear that the claim of Montanus to have the final revelation of the Holy Spirit implied that something could be added to the teaching of Christ and the Apostles and that, therefore, the church had to accept a fuller revelation. Another important aspect of Montanism was the expectation of the Second Coming of Christ, which was believed to be imminent. This belief was not confined to Montanists, but with them it took a special form that gave their activities the character of a popular revival. They believed the heavenly Jerusalem was soon to descend on the Earth in a plain between the two villages of Pepuza and Tymion in Phrygia. The prophets and many followers went there, and many Christian communities were almost abandoned. In addition to prophetic enthusiasm, Montanism taught a legalistic moral rigorism. The time of fasting was lengthened, followers were forbidden to flee from martyrdom, marriage was discouraged, and second marriages were prohibited. When it became obvious that the Montanist doctrine was an attack on the Catholic faith , the bishops of Asia Minor gathered in synods and finally excommunicated the Montanists, probably c. Montanism then became a separate sect with its seat of government at Pepuza. It maintained the ordinary Christian ministry but imposed on it higher orders of patriarchs and associates who were probably successors of the first Montanist prophets. It continued in the East until severe legislation against Montanism by Emperor Justinian I reigned " essentially destroyed it, but some remnants evidently survived into the 9th century. The earliest record of any knowledge of Montanism in the West dates from , and 25 years later there was a group of Montanists in Rome. It was in Carthage in Africa, however, that the sect became important. There, its most illustrious convert was Tertullian , who became interested in Montanism c. He primarily supported the moral rigorism of the movement against what he considered the moral laxity of the Catholic bishops. Montanism declined in the West early in the 5th century. Learn More in these related Britannica articles:

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