

1: Fourth Century Christianity » Against Remarriage

To ask other readers questions about *On Virginity; Against Remarriage*, please sign up. Be the first to ask a question about *On Virginity; Against Remarriage* *Sur la Virginité* (ἰ ἰμῖ•ά½ϣ ἰἔἰ±ἰῶ, ἰμῖ½ἰ±ἰ, / *Peri parthenias*) est un traité au quatriè^{me} siècle, en par Jean Chrysostome.

We move from the most general to the more specific. I also include sections at the end for important foreign language translations of patristic literature and the sources for the the original texts in Greek and Latin. The universe of patristic studies is large. Thus this is necessarily a small subset that I have culled based on my own experiences. General Dictionaries These general dictionaries provide brief articles on topics related to early church history and the fathers. They provide an excellent starting point for further study or a quick reference for important concepts. The Oxford dictionary of the Christian Church. Oxford University Press, Di Berardino, Angelo, ed. Encyclopedia of the early church. Translated by Adrian Walford. Ferguson, Everett, Michael P. McHugh, and Frederick W. Encyclopedia of early Christianity. Garland reference library of the humanities. Dictionary of early Christian literature. The Emergence of the Catholic Tradition A History of the Development of Doctrine. University of Chicago Press, Part one of the five volume series on covering the history of the Christian church from foundation to modern times. This covers the establishment of the church and the earliest theological controversies. The text is thoroughly cross-referenced to the contemporaneous works of the early church fathers indicated by name and book reference in the margin. This also contains an excellent scriptural index and extensive bibliography. The Spirit of Eastern Christendom Part two of the five volume series on covering the history of the Christian church from foundation to modern times. This volume covers only the Churches of the Eastern Empire. The west for this period is covered in volume three. The world of the New Testatment. Freyne provides a brief cultural history of the first centuries of the Christian era. The book covers the historical and cultural background of the Greek and Roman aspects of the empire. The Jewish background is dealt with as well. With this background the formation of Christian is discussed. This short hundred-page booklet provides a quick synopsis of Byzantine liturgical development. This provides both quick reference as to why we have our current liturgical tradition but also well documented footnotes for further study in any area of interest. The churches the apostles left behind. In this brief hundred and fifty-page study Brown collects what can be gleaned from scripture and primary sources about the church immediately after the death of the apostles. Hard information from this time period is very sparse. But Brown organizes what information is available and creates plausible pictures of the individual communities described. Cambridge ; New York: Cambridge University Press, This page volume in the Oxford series on church history focuses on the eastern churches. This is a collection of 23 essays by various authors covering the scope of eastern churches, time periods and issues. Brown, Peter, and Robert Lamont. The world of late antiquity, AD Harcourt Brace Jovanovich, This period in the western Roman empire marks the transition from the fall of Rome to the foundations for the medieval church. The book is divided into two sections, the first covering the transition from classic Roman authority to a rise in power for Christians. In the second section the book covers the political transitions in the west following the fall of Rome and how these created the rise of the medieval church. In the east a different dynamic is in effect as the capital city remains intact but the empire is still challenged at the edges. Faith in the Byzantine world. Thematically arranged with liturgy, architecture, iconography and relations with the Latin west. General Patristic Studies Amirav, Hagit. John Chrysostom on Noah and the flood. Translated by Thomas J. ATLA monograph preservation program. Herder and Herder, Geography and individual organize this classic introduction to the fathers. Bardenhewer provides a brief biographical sketch of the major fathers and an overview of their most important work. This is a great quick reference guide for placing names and works into context. The face of Christ in the Old Testament. Barrois creates a thematic introduction to the Old Testament from a patristic perspective. This is neither a patristic introduction nor an Old Testament introduction. Instead, the book explores the views of Christ common in patristic literature that have an Old Testament background. A brief outline of Syriac literature. Ephrem Ecumenical Research Institute, Spirituality in the Syriac tradition. An introduction to Syriac studies. Gorgias

handbooks ; v. This is designed as an introductory text for students intending to learn the Syriac language. However, this is not a language study or grammar. There are brief histories and background information on literature, society and the relationship of Syriac to Aramaic studies. Roughly half the book is devoted to a detailed tour of language resources that the student of Syriac will need. Instructions are provided in how to use the reference grammars and lexicon as well as other resources. The fathers of the Greek Church. Campenhausen provides short biographies of twelve Greek fathers. This three-part study contains a brief biography of Theodore then a treatise on order and one on holiness. This is not a translation of work by Theodore, but a study of the concepts of order and holiness throughout his writings. Orthodox Research Institute, Translated from the original Greek, these are topical papers on Greek Patristics. They cover the full range of patristic history, controversies and eras from the dawn of Christianity to the fall of Constantinople. Chrysostom, John, and Stephen Neill. Chrysostom and his message, a selection from the sermons of St. John Chrysostom of Antioch and Constantinople. Translated by Stephen Neill. The traditional interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church. University of Cambridge Press, The Byzantine ascetic and spiritual fathers. Translated by Raymond Miller. The Eastern Fathers of the fifth century. The Eastern Fathers of the fourth century. Translated by Catherine Edmunds. The Eastern Fathers of the sixth to eighth centuries. This series of books by Father Florovsky were originally delivered as lectures in Russian during the thirties. They provide a basic background, biography and history of the major fathers in the period. Mary and the fathers of the Church. This thematically arranged work exams how the fathers interpret Mary and her role in salvation history. Each theme is covered separately and various fathers are cited as examples of the applications. Greek Apologists of the second century.

2: Project MUSE - John Chrysostom on the Gaze

*On Virginitly Against Remarriage (Studies in Women and Religion, V. 9) [Saint John Chrysostom, Sally Rieger Shore, Elizabeth A. Clark] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

She castigates the Eastern Fathers for their neo-Platonic approach to bodily, especially feminine existence, citing their view that new human beings would not have been generated by sexual intercourse in Paradise. She quotes a long passage from Gregory of Nyssa in which he describes our spiritual resurrected body. We shall not only cast off brutish passion but "all the belongings that were round us of that skin of a brute; and such accretions are sexual intercourse, conception, parturition, impurities, suckling, feeding, evacuation, gradual growth to full size, prime of life, old age, disease and death. The exaltation of virginity from St. Paul onwards led in many instances to the disparagement of the earthly realities of married life if not of marriage itself. Gregory of Nyssa, who was himself, married is eloquent on the trials of married life that distract from serving the Lord. In his treatise "On Virginitly," he first describes the blissful state of a happy couple entering marriage, then the envy of others, the fear of misfortune, the, death of children, the invasion of relatives[2]. I pass over the ordinary factors known to all, the discomfort of pregnancy, the risk of childbirth, the toil of educating the child. According to the divine plan, the wife does not govern herself, but has her place of refuge in the one who has power over her through marriage, if she is separated from him for even a short time, it is as if she has been deprived of her head[3]. Nevertheless, Gregory of Nyssa was careful not to disparage the institution of marriage, since that would be a Gnostic heresy. John Chrysostom is similarly careful in his treatise on virginity not to condemn marriage, but simply to enumerate its lesser goods and some evils in order to extol virginity. The rhetorical training that students such as Chrysostom received in the ancient world tended towards a somewhat exaggerated contrast for effective speaking[4]. Chrysostom was not married and from an early age led an ascetic life[5]. Marriage, he calls a heavy bondage and begins by listing the faults of a wife: What if a husband is moderate but his wife is wicked, carping, a chatterbox, extravagant the affliction common to all womankind , filled with many other faults, how will that poor fellow endure this daily unpleasantness, this conceit, this impudence? What if she is discreet and gentle, on the other hand, but he is rash, contemptuous, irascible. What if he treats her as a slave, though she is free, and considers her no better than the maids-in-waiting? How will she endure such duress and violence? Paul as giving only two choices to the aggrieved wife, to train her husband patiently or to "endure nobly this unproclaimed war, this battle without a truce. The treatise On Virginitly was probably written when he was still a deacon. When he was ordained a priest at the age of 37 in AD , Chrysostom preached his first homily. The source for his homilies was Scripture. He had a particular love of St. His audience appears to have been the average congregation which is easily distracted he chides them for paying more attention to the lamplighters than to what he was saying His task is to strengthen them in their faith and right living. Since this passage with the admonition of St. Paul for wives to submit themselves to their husbands as to the Lord, creates great difficulties for modern-day feminists, I have selected it as the springboard for this article on feminism and marriage. The passage has been called a summa of Church teaching on marriage and has been interpreted in several ways through the centuries. Finally I shall show the application of the passage in the lives of some couples today. Chrysostom begins his commentary on 5: From the beginning God intended there to be a very close bond of love between the man and the woman. And he quotes Gen. It is to foster this harmony on which the whole household depends that St. Paul advises "Wives, submit yourselves to your own husbands, as unto the Lord. The husband occupies the place of the head and the wife of the body but the husband is head "as Christ is also of the Church, and He is the Saviour of the body. For she is his own body. The wife is a second authority; let not her then demand equality, for she is under the head; nor let him despise her as being in subjection, for she is the body; and if the head despise the body, it will itself also perish. But let him bring in love as a counterpoise to obedience. The wife possesses "an authority and a considerable equality of dignity but at the same time the husband has somewhat of superiority. Both, however, are admonished to submit to one another out of reverence for Christ. The Scriptural text influences Chrysostom towards elevating marriage and the

spousal relationship. When the couple pray together their house "is a little Church" and when they go to Church together, "the married [are] but little below the unmarried. Thomas Aquinas Turning to the medieval era, St. Thomas Aquinas in his commentary on Ephesians 5 accepts at face value the subjection of the wife. This is as to a lord since the relation of a husband to his wife, is in a certain way like that of a master to a servant. Note here how he interprets lord, not as Christ but as a lord. He modifies it by saying that the husband is not really a lord but "as to a lord. He devotes a lecture to the phrase, "He that loveth his wife loveth himself. For no man ever hated his own flesh. First man loves himself less than God, so he will love his wife less than God. A lesser love is in comparison with a greater a "certain hatred. They punish the flesh in order to subdue it. And that is really, he says, an act of love. He devotes only one paragraph to "they shall be two in one flesh," confining his remarks to the necessity of union for procreation. Because Paul uses the term a "great sacrament," Aquinas interprets the man leaving his father and mother as mainly Christ leaving his father to cleave to his wife the Church. Yet the text explicitly admonishes the husband to love his wife. Aquinas says that he is to love his wife as he loves himself in relation to God and not "as she draws him into sin. Fortunately Western Christianity offers other models of marriage, particularly springing from popular ethics manuals and liturgical celebration of marriage which praised human spousal love. So in the late Middle Ages, the Book of Vices and Virtues stressed marriage as "fundamentally and principally a bond of love, carnal as well as spiritual. He called the love between husband and wife both friendship, and delight. He must accord her respect in all his dealings with her. He demands an even greater fidelity from the husband. Contemporary Interpretations Modern scholars have paid great attention to the language of a scriptural text, taking into consideration both word and context but their interpretations still vary greatly. Where other contemporary scholars have seen mutual subordination of husband and wife from admonishment to both to submit to one another in Christ in Ephesians 5: Clark in Man and Woman in Christ discounts this. What makes it Christian is that "Christ stands behind the authority of the husband. Both are filled with the Holy Spirit from their Baptism. The Sacrament of Marriage incorporates them into the Church as a couple "two in one flesh. Scripture scholars have looked at the meaning of the word *hupotassomai* in other contexts. No one disputes that it means submission but depending on a number of factors its meaning can range from subordination to voluntary submission. The majority of statements in the active voice are Christological with particular reference to Ps. Paul uses it for important theological statements. When it is used in the form of an exhortation, it denotes submission to a divinely willed order, such as Heb. It is noteworthy that although the word can be used of the submission of slaves to their masters, the word *hupakouo* is used for children obeying parents and slaves their masters in Ephesians 6 [26] as if to highlight the difference of quality between the two kinds of submission. It is generally an exhortation to the person to give up their own will for the sake of others in agape love. Clearly the text signifies that both the man and the woman are to voluntarily submit in love to each other in the Lord but specifically the wife is to lovingly submit to her husband. In turn the husband is to give himself up for his wife. His surrender is no less great than hers, perhaps more so but in the divinely willed order, a certain initiative belongs to the male and a response to the female. The Anthropology of John Paul II In looking at earlier theological descriptions of marriage and the marital relationship, several distortions were discovered. These related either to regarding the wife as innately inferior, or to associating bodily functions such as sexual intercourse, birth and breast feeding exclusively with animal nature and in some way tainted with sin. It is no longer acceptable to consider women as inferior to men. Attitudes toward the body are still ambivalent but advances have been made in seeing the body as the visible expression of the person made in the image of God. The great surprise is that while a number of feminist theologians such as Phyllis Trible and Phyllis Bird tend to equate fertility with animal nature, John Paul II has developed a theology of the body which elevates sexual intercourse and bodily existence generally to the sphere of the fulfillment of the person. He derives it from Gen 2: The first form of solitude precedes the second not chronologically but existentially. And it is only through an affirmation of everything that constitutes the person in solitude that a communion of persons can be brought about. This means that in any intimate relationship between a man and a woman, it must be recognized that each is a self-determining subject with bodily integrity in a unique relationship with God. Zizioulas, author of Being as Communion, W. He cannot fulfill himself except by becoming a gift to another.

His need to transcend himself comes from two sources, his human limitation which is in need of completion and his innate richness which seeks to communicate itself to others. The sexual urge is rooted in the spiritual drive for transcendence. John Paul II takes a positive view of eros and passion when it is directed towards the total gift of self in marriage. He speaks of the "nuptial" meaning of the body. Such a view of the body as an expression of the person allows for a positive attitude towards all sensual experience when it is integrated with the love of the person in truth. In the analogy of marriage and the "great mystery" of Christ and the Church, the redemptive and spousal dimensions of love are brought together. He gives himself up for the Church, and so redeeming love is transformed into spousal love. John Paul II interprets the head-body analogy as primarily of an organic nature. In the context of the man-woman relationship it seems to imply that the married couple form one organic union, the one-flesh union of Genesis 2: But it is clear from the Genesis text that the man and woman are "two distinct personal subjects who knowingly decide on their conjugal union. Paul is stressing here the union in one flesh of marriage not superiority and inferiority.

3: G Nther Knipp | Download eBook PDF/EPUB

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Marriage, Divorce, and Remarriage "But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery. So likewise, whoever of you does not forsake all that he has cannot be My disciple. Well, what does Jesus say, for that is really all that matters for those who are his disciples. Major or Key Principles: Love one another - that is look to serve and help one another, have compassion on one another, value and appreciate one another. Be faithful to one another all the days of our lives - live by the commitment we made. Forgive one another even as you desire to be forgiven. Minor or Failure Principles: If we fail in these things and thus our marriage fails, it would be best not to re-marry, but not prohibited if either we confess the sins that we committed in causing or contributing to the failure and commit not to repeat them; or we truly did not contribute to the failure fairly rare - this is more likely a matter of degree. Marriage is an institution created by God Gen. Marriage is a covenant of companionship. The "coming together" of the man and woman is comprised of two elements. First, the commitment of relationship lifelong faithfulness to each other, in the roles God has called each to - husband as the loving guide, wife as the loving supporter link to The Role of Women Disciples of Jesus. Second, the sexual union whereby the two become one flesh. The "one flesh" refers to both the intimate and unique union that a husband and wife experience in the sexual union, as well as the offspring of that union, children. The husband and wife two produce children one flesh. Sexual relations are NOT the primary purpose of the marriage, nor do they make "marriage", but rather a blessing bestowed and a privilege granted in the marriage relationship [see Human Sexuality]. Contrary to the traditions of men, the marriage relationship is entered into when a man and a woman commit themselves to each other as husband and wife and consummate that commitment by the sexual union. Jesus nor even the new testament offers NO precepts or guidelines for "marriage ceremonies". The New Testament contains accounts of marriage customs which should not be interpreted as approved examples, for they are merely cultural examples. There is NO command nor precept from Jesus nor even in the whole bible that says that some man "clergy" is to "marry" the couple. No man can marry a couple because it is God who created and ordains the marriage relationship, and He gives no command in the entire bible whereby He calls for a man to serve as the agent of approving the marriage. The couple is to be married before the heavenly Father first and foremost. There is also new testament support for the practice of a betrothal period before the man and the woman commit to the marriage relationship. Divorce Perhaps the most important thing to understand about divorce is that Jesus clearly addresses it in his teachings. As bad as divorce can be, and as much as it can bring pain and suffering, there is nonetheless some circumstances where Jesus allows for divorce. All divorce is brought about by sin of some kind by at least one of the parties, but not all divorces are sinful. However, more important is the principle of mercy and forgiveness. Even if there is sin on the part of their spouse, there is always forgiveness available, by the mercy of the Father, to allow for love wash away the pain of the sins. We will look at this issue in a bit more detail as we move on. First Exception Teaching Luke Loving God above all else is the greatest command, and if any person insists you disobey that command, then you are free to leave them, no matter what relationship you have with them. Of course that decision should not be made hastily, but after much soul searching. However, for a woman disciple married to a man who is an unbeliever, that man might seek to forcibly stop his wife from following Jesus, and in that case, the wife can leave if she cannot endure the persecution. Also, if an unbelieving husband seeks to force his wife to sin, she would also be free to leave him. For that matter, if a husband truly abuses his wife, she is free to leave, for he is not honoring the basic rules of marriage, thus a true marriage does not exist. Second Exception Teaching Matt. His command here is general and applies to all people. That exception is "except sexual immorality". The Greek word behind that phrase is "porneia" which is usually translated either sexual immorality or fornication.

The Greek word for adultery, "moikeia", is NOT used in this passage. Thus, this author believes this exception is best understood in the context of Deut. In this case, the exception to divorce a spouse would be if the woman whom a man married, lied to her husband in assuring him she was a virgin when in fact she was not. Thus, upon the first sexual union and discovering his wife was not a virgin, when she told him she was, would be grounds for him to divorce her. Again, lying is a sin, and if confessed by the one who lied, and repented from, there is no reason forgiveness could not be granted. However, in this case, it is allowable and legitimate before God for a husband who was lied to by his wife-to-be regarding her virginity, to divorce his wife. This author would modify that to say it would have to be unrepentant adultery, in which case Matt. If a disciple of Jesus who is married, goes into an adulterous relationship and does not repent after going through Family discipline as given in Matt. If a disciple gets caught in the flesh and stumbles and transgresses, but repents when confronted Matt. It is the mistake of those with a proud heart to place an unforgiving spirit above mercy Matt. So, what about those who divorce for reasons other than sexual immorality? Jesus says that in those circumstances, the man who divorces his wife causes her to commit adultery; and the man who marries a woman who was divorced commits adultery. Specifically, if a man divorces his wife for a reason other than her adultery, then he needs to ask for forgiveness for that sin from both his ex-wife and God. If possible if it would not cause more sin against others, it would be best to remarry her as well if his former wife will take him back, as this would indicate true repentance on his part. For the man who marries a divorced woman where she was the cause of the divorce, he should repent as well and ask for forgiveness from his spouse and from God. The repentance in this situation would be to never divorce again, for Jesus explicitly says that the sin of adultery is caused by the act of marrying, while marriage is consummated by the initial sexual union i. Thus, he should repent of marrying multiple times and never divorce again, nor never marry a divorced woman again. Some insist that the new marriage must be dissolved because every time the new husband and wife come together sexually, they are committing adultery. But this is clearly NOT what Jesus says. Jesus explicitly says the act of adultery is the initial consummating which comprises "the marriage", not sexual unions after that. It is the act of marrying in view here, not primarily the sexual union, although the two are related. But Jesus does not say that. In fact, he says elsewhere, "Therefore I say to you, any sin and blasphemy shall be forgiven people Divorce Summary The teachings of Jesus are that divorce is not to be an option for disciples of Jesus who are husband and wife. Every effort to overcome sin, by the love of the Father and the power of the Holy Spirit, should be made to maintain and grow a marriage between two disciples of Jesus. However, there are two exceptions given by God wherein a disciple may legitimately divorce his or her spouse without sinning in doing so. The first is when a disciple is married to a non-disciple the disciple became a disciple after the beginning of the marriage and that non-disciple does not repent and consistently tries to hinder the disciple from obeying Jesus. The second exception is for sexual immorality, either before the marriage and lied about thereby deceiving their future spouse on the issue of virginity; or after marriage by unrepentant adultery thus proving that the unrepentant adulterer is not a disciple of Jesus. A Word of Warning To the Quick to Condemn At this point I must pause and address those who condemn all divorce as sinful, evil, an abomination, and worse. Surely this tendency exists due to, in most cases, self-righteousness. It seems those the quickest to condemn have, of course, never been divorced. They are the ones who boast of being married for 30 years or more. There are two truths regarding our personal sin. First, our sin always looks worse when committed by others [link to Ignoring the One You Love? In all the lists of sins in the New Testament - Mark 7: Yes, divorce and remarriage! None of the lists list "divorce" or "remarriage". Yes they do, and for the illegitimately AND unrepentant divorcee, the warnings of adultery apply. They are quick to look at the lists of sins in the New Testament and try to group all divorce under "the same group" as the adulterer or murderer. They fail to take a hard look at the other sins listed with adulterer and murderer, such as "covetous, drunkard, reviler, lewd, hatred, contentious, jealous, those with selfish ambition, dissenters, and the envious". Please tell me, how is a legitimately divorced person who is remarried and faithful to their new spouse, an "adulterer" or "sexually immoral"? God, I thank You that I am not as other men are, extortioners, unjust, adulterers, or even like this tax-collector. I fast twice on the Sabbath, I give tithes of all that I possess. And standing afar off, the tax-collector would not even lift up his eyes to Heaven, but struck on his breast,

saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other. For everyone who exalts himself shall be abased, and he who humbles himself shall be exalted. So, are those who condemn all divorce or remarriage as "adultery" consistent in their condemnation of men who lust after women? Are they telling the men who struggle with this sin, that they are heading for hell, as they do all divorced and remarried brethren? If they are not, then they are both inconsistent, and hypocritical in their judgment. Of course most would also deny that they have ever lusted after a woman, so they would also be liars. Remarriage This author understands the concern of the remnant believing communities regarding divorce. It is not uncommon for someone claiming to be born again, to be on their second or third "marriage" while believing that their former spouses were also born again believers. The error practiced among bible believers and christians should give disciples of Jesus reason to pause and to look at those teachings that are being disobeyed and abused by those folks. Certainly marriage, divorce and remarriage are important concepts which disciples need to understand and obey. The classic error of "throwing the baby out with the bath water" is often made regarding "divorce". As it was said before, All divorce is brought about by sin of some kind, but not all divorces are sinful. And divorce or remarriage are not the unforgiveable sins, but rather blasphemy of the Holy Spirit is. Just because the world and most christians accepts all or many reasons for divorce does not mean that God did not approve of divorce in certain circumstances. As we have seen, He has in fact approved of divorce in two circumstances where nothing else is wrong between the two people.

4: On Virginity; Against Remarriage by John Chrysostom

Christianity, Virginity, Religious aspects of Virginity, Religious aspects of Remarriage, Remarriage, Celibacy About the Book There's no description for this book yet.

She moved to Delhi, New York , when she was nine. Ross, and Religion by Jack Glasse. Career[edit] As a graduate student, Clark studied Early Christianity alongside philosophy , including a course run by Paul Oskar Kristeller on Hellenic philosophy after Aristotle. Clark was awarded an honorary degree by Uppsala University in Clark has served on the boards of many academic journals, including Signs: Journal of Women in Culture and Society. Her research has focused on Augustine, John Chrysostom, Origen, social networks, early ascetic practices, and women in the early church. She was awarded a Guggenheim Fellowship in She has been the recipient of grants from the National Endowment for the Humanities award, and the American Council of Learned Societies. Professor Clark was also responsible for launching the Journal of Early Christian Studies, which is now a flagship journal in the field. Early Christianity through the Life of One Family, Scholars Press, Jerome, Chrysostom, and Friends: Essays and Translations Lewiston: Introduction, Translation, and Commentary New York: Essays on Late Ancient Christianity Lewiston: Princeton University Press, Women and Religion: Richardson, with assistant editors G. Harper San Francisco, St. Augustine on Marriage and Sexuality, edited by E. Asceticism and Scripture in Early Christianity Princeton: Historians and the Linguistic Turn Cambridge, Mass.: Harvard University Press, Founding the Fathers: Sex, Shame, and Rhetoric: Ashbrook Harvey and D. Clark, St Augustine on Marriage and Sexuality

5: Feminism and Marriage

John Chrysostom: On Virginity; Against Remarriage. Translated by Sally Rieger Shore. Introduction by Elizabeth A. Clark. Studies in Women and Religion 9. New York: Edwin Mellen Press, xlii + pp. \$

Isaiah Gillette Is marriage forever? Well, yes and no. In penning a few thoughts about the Orthodox understanding of marriage, and how it does and does not carry over into the Kingdom of Heaven, I found the single best source for scriptural and patristic teaching to be a recently-published book by Archpriest Josiah Trenham: *Marriage and Virginity According to St. Life in the Eschaton*. His preaching and teaching were always pastoral, directly concerned with the salvation of his hearers. Josiah Trenham has distilled St. To properly understand marriage, one must develop a proper anthropology: What is a human being? Chrysostom found and expounded the deep connection between the creation of the world and its resurrection, and a deep Christian conviction of the resurrection of the body in particular. The Transfiguration of Christ Mt. Chrysostom uses the well-known patristic analogy of a sword thrust into a fire: As iron, it cuts; but it also burns like fire. In His human nature, Christ eats, sleeps, and mourns for Lazarus. In His divine nature, He walks on water and raises the dead. In understanding the state of resurrected humanity in the Kingdom of God, and how that relates to marriage, it is helpful to think in terms of continuity and discontinuity. The scars from the nails and spear were still visible. The body that died on the cross was the same body that was raised. Our human nature remains human nature, even after the attributes are changed vs. On the other hand, the risen Christ passed through locked doors on the day of His resurrection. This is the discontinuity side. What is sown perishable is raised imperishable; the mortal puts on immortality. If you have stayed with me so far, here is the application of a biblical anthropology and theology of the resurrection, for marriage: When the Lord spoke to the Sadducees about marriage in heaven Mt. All the earthly concerns of a married couple: But there is one aspect of marriage that is eternal: John Chrysostom reminds us that married Christians are known to be such in the Judgment and in the Kingdom. We will recognize and delight in our spouses and in our children. We will be restored, not to marriage, but to something better, a union of souls, rather than bodies, a union that begins in marriage and reaches a far more sublime condition cf. This is why the Orthodox Church discourages but does not prohibit re-marriage after the death of a spouse. A second or third wedding ceremony no fourth is allowed has a somewhat penitential character, recognizing human weakness. The Orthodox Church forbids re-marriage to widowed clergy, as a way of upholding this ideal. *Till Death Do Us Part?* A couple of notes about the Orthodox wedding ceremony: Second, the climax of an Orthodox wedding ceremony is the crowning, when crowns are placed upon the heads of the bride and groom, signifying the formation of a little outpost of the Kingdom of God in their home, and the crowns of martyrdom, which must be their daily goal, to take up their cross and follow Christ. Near the end of the wedding the crowns are removed with these words: Closing Thought All that is strictly earthly in a marriage will pass away. Isaiah Gillette Recommended Reading: Herman of Alaska Brotherhood. *Homilies on First Corinthians*. Edited by Herbert Mursurillo and Bernard Grillet. Sally Rieger Shore *On Virginity, Against Remarriage*. *Studies in Women and Religion 9*. To a Young Widow. *A une jeune veuve, Sur Le mariage unique* Edited by Bernard Grillet. Other articles by Fr.

6: Fourth Century Christianity » On Virginity

The first English translation of these treatises. Enhanced by Elizabeth Clark's superb introduction, which sets forth the context of the treatises and makes an extended comparison between John's teaching and that of Paul in 1 Corinthians.

Introduction Tertullian of Carthage has often offended the sensibilities of his modern readers. Over the last hundred years, scholars have at once acknowledged his place in the history of Christian thought, and simultaneously cast his writings as mired in inconsistencies, claiming that at times they even reveal the workings of an irrational mind, certainly a disagreeable personality Osborn , 5â€”6. Together they pray, together they prostrate themselves, together they perform their fasts. His philosophical and theological commitments to Stoic materialism as well as to a cosmological aesthetic in which beginning and end converge ultimately give shape to his view of a sexed, but sexless resurrection body. Such a view makes sexual difference a productive part of his soteriological equation. Such speculation was not an abstract enterprise. Resurrection operated as a means by which early Christians negotiated the boundaries of their communities in ways that served productively in their attempts at self-legitimation and the assertion of difference, as Claudia Setzer has shown. Arguing the Resurrection of the Flesh While early Christians variously proclaimed the resurrection of the dead, not all, perhaps a minority in the ante-Nicene period, insisted on the resurrection of the flesh Walker Bynum , Tertullian ranked among this group as one of its most persistent and vehement spokesmen. Tertullian, however, was aware that he promoted such a view in a competitive landscape in which other possibilities for what resurrection might entail proliferated. This perspective led them to conclude that Christ prefigured this glorified body, appearing on earth perhaps donning a star-like body or something comprised entirely of soul for instance, Carn. Indeed, Paul goes even further and states explicitly: Over the course of his writings Tertullian not only insists on the biblical foundation for his views, he also strikes out against views that reject the salvation of the material flesh as the product of philosophizing. With our faith, we desire nothing more except to believe! Deeply informed by Stoic metaphysics, Tertullian holds fast to the notion that the material world furnishes evidence of divine providence, which deeply shapes his conception of salvation of the fleshly body. In his cosmology, God is alpha and omega, both creator and judge, who stands at the beginning and end of all things see Apol. Tertullian links birth and death, creation and resurrection as bookends of the soteriological drama in which Christians all find themselves. What God creates in the beginning, he insists, must endure in the end. Supported by Stoic physics, Tertullian repeatedly highlights the mutual interdependence of the soul and the body. For Stoics, material and immaterial substances cannot be distinguished in terms of corporeality and incorporeality. They held that all the cosmos was comprised of bodies acting upon one anotherâ€”infused to greater and lesser degrees with spirit see Tertullian, An. Though the flesh and soul are differentiated, they are deeply bound to one another. Tertullian concludes that in the final judgment soul and body will be reunited, altered not in substance, but in kind: He mentions the digestive organs, stomach, entrails, and shining rows of teeth as parts that will be retained Res. God judges a person entire, he explains: He turns then to the corporeal markers of sexual difference, the generative parts, womb, and testes, noting that they too will persist in the kingdom, but have no utility Res. Yet Tertullian insists that desire, which moves the generative organs, will be eradicated in the resurrected state Res. Here too we see the influence of Stoicism, in this case in his account of the duplicity of the passions. In short, I put modesty to the test in order to find the truth, by asking whether we do not, in that heat of our desire voluptas when that potent fluid virus is ejected, feel that somewhat of our soul has gone out? Do we not experience faintness and prostration as well as the dimness of sight? Yet this view implies a further question: Should, in other words, Christians rather be virgins than widows and in so doing live an embodied existence imitative of their future heavenly glory? Divorce, even of a non-Christian spouse, and a second marriage are, conversely, treated as adulterous practices to be avoided by the faithful. It is, he notes, a mode of life in which women give up the comforts that they have known Ux. Linking beginning and end, he indicates that monogamy must likewise apply to the resurrection, just as it was established in creation. This theological presumptionâ€”that beginning and end convergeâ€”shapes his conception of the nature of a marital bond, and its endurance into the afterlife

as well. In fact, we can even trace a shift over the course of his writings on remarriage on precisely this point. Its effects are necessarily spiritual as well. Shaming such a spectacle, Tertullian questions how such a man could ever declare his second marriage respectably chaste—it is inherently adulterous Exh. It must be so, Tertullian writes: The first reflects his social context: We might consider, for instance, the practicalities that Tertullian has to address with his community in his effort to promote chastity and widowhood. Men, he admits, have need of someone to care for the house and children, distribution of clothing, and management of funds and supplies Exh. Women and men alike feel the pressures of producing heirs, and ensuring the success of the following generations Ux. As we have seen, Tertullian shares with the Stoics a metaphysics in which all that exists is material and held together, structured, and ordered by greater and lesser degrees of spirit. Such a perspective works against a view of the resurrection as radical change, which would imply discontinuity between the cosmos God creates and the one he redeems. He directly appeals to Genesis 2 as scriptural evidence of the naturalness and endurance of this gendered hierarchy, explaining: Adam was first prior enim Adam , and the female was formed some considerable time later femina aliquanto serius , for Eve came after posterior enim Eva. Indeed, given the interdependence of soul and body created at the same moment , Tertullian insists that sexual difference marks both soul and body equally. Nor can sexual difference be a property of the soul alone, imprinting the flesh, for again, that would complicate their interdependence. It must, therefore, be a distinction that obtains to soul and flesh alike An. Thus, sexual difference persists, even into the afterlife. Daniel Boyarin , states: As we have seen, he insists that sexual difference inheres in creation, and so too in the resurrection. Yet precisely how can sexual difference be retained in the resurrection, when, as Tertullian asserts, there is the absence of sexual desire and the genital organs will be stripped of their erotic content? What, in short, will be the indicator of that difference, the guarantor of that created order of male over female? Feminizing the Flesh When Tertullian writes about flesh and soul, the two constituents of the self, his terminology is commonly gendered. Often the soul takes the dominant, masculine role, while the flesh takes the passive, feminine role. The flesh is persistently coded as feminine, a receptacle, queen, priestess, bride, and sister e. For Tertullian, marriage is a testing ground, a discipline for Christian men. In doing so, Tertullian necessarily recites and repeats the connection between femininity and the flesh. Having gendered this component of the self as feminine throughout his writings, we find him also shifting its semiotic burden onto female bodies see Dunning , Affiliation with these orders seems to have been flexible in practice, as were the duties and honors due women in them. Indeed, Tertullian himself complains about a virgin widow, that is a young unmarried girl, who has joined the order of widows Virg. Where our sources, such as the letters of Ignatius or church orders, highlight flexibility and overlap in these categories widow and virgin, Tertullian insists on firm boundaries: Virginity, Tertullian asserts, is all too often a cover, an attempt to hide unwanted bastard children Virg. Appearing in public, with heads uncovered, a virgin is easily dissuaded from her chastity; he writes: She is necessarily put to the test by public exposure, at the moment she is penetrated by undetermined, numerous eyes; titillated by pointing fingers; loved excessively and grows hot among embraces and ardent kisses. So her forehead hardens, so her shame wears away: Female virgins and widows, on the other hand, are described with gendered and domestic language, which readily subordinates them to Christ, rather than equating their chastity with his own. These women are not voluntary eunuchs: For in them, we find little support for the expression of carnal union, and instead, arguments that promote an end to sexuality and childrearing altogether. Such a link, finally, undermines the utility of virginity for him and finds him promoting monogamy to his community in its stead. We better understand the passion with which Tertullian pursues this enterprise when we keep in view the presence of female virgins within his community. On three occasions, Tertullian complains that these virgins were casting off their veils in the ecclesia, insisting upon a place of honor in that context. To remove the veil was to expose the possibility that by means of sexual chastity that link could be easily unsettled. To suit down this possibility, Tertullian insisted that the veil be signified as a marker of shame, of sinfulness, a status that they share with all women Virg. Donning the veil, he imagines, these women perform not exaltation and glory, but rather subordination—and in so doing, shore up, rather than undermine, a creational hierarchy of male over female. When it comes to envisioning a sexual ethics for his community in his writings on marriage the concept of monogamy serves him more readily.

Unlike virginity, monogamy easily retains the gendered language of husband and wife, of marital union, of a binary in which one side takes the lead. As a concept, monogamy does not prohibit sexual renunciation, but rather enables it to fall safely with this gendered framework. Monogamy, Tertullian explains, is a law established in creation that persists into the resurrection. So pervasive is it that virginity and marriage are both species of it—“one spiritual, and the other earthly Mon. A Historical and Literary Study. Edited by Mark C. University of Chicago Press. Patout, and Robin Jensen. Christianity in Roman Africa: The Development of Its Practices and Beliefs. Martyrs, Saints, and Other Abject Subjects. University of Pennsylvania Press. University of California Press. The Salvation of the Flesh in Tertullian of Carthage: Dressing for the Resurrection. Quinti Septimi Florentis Tertulliani Opera. Edited by Lisa M. Bitel and Felice Lifshitz. The Making of Asceticism in Late Antiquity. Tertullian on the Nativity.

7: Celibacy (11 books)

S. Rieger Shore, John Chrysostom, On Virginity, Against Remarriage (Studies in Women and Religion 9), New York: Edwin Mellen Press, ,

8: Introduction to Patristics in English Bibliography – Steve Puluka

We use cookies to make interactions with our website easy and meaningful, to better understand the use of our services, and to tailor advertising.

9: Marriage, Divorce, and Remarriage: What the Bible REALLY Says

On Virginity Against Remarriage (Studies in Women and Religion, V. 9) by Saint John Chrysostom, Sally Rieger Shore (Translator), Elizabeth A. Clark, Elizabeth Clark (Editor) Hardcover, Pages, Published

Enhancing the image Manual physical therapy of the spine 2e The Prentice Hall illustrated handbook of advanced manufacturing methods Application and theory of Petri nets Mrs Vole the Vet (Happy Families) Testing and assessment in translation and interpreting studies Developing talent Redlandsusd.net cp economics atlas 3 weeks The corrosion of iron Gleanings from Indian classics. Carlo ginzburg the cheese and the worms Kamasutra book in urdu language with photo And when she combs my hair, HRM in China Fang Lee Cooke Official sat blue book Empowerment versus hierarchy What is executive functioning? Introduction: International relations, history, and images Three Pioneering Egyptian Novels The 7 steps of rebirth Gymnast Commandos (Gymnasts, No 17) Easy walks in Israel Map of the District To face Half-title Enhancing development cooperation effectiveness to implement the National Strategic Development Plan 2006 Gas-assist injection molding The Illustrated Book of Houseplants Zero-Range Potentials and Their Applications in Atomic Physics (Physics of Atoms and Molecules) Mad about the movies Consolidation of railroads into strong competing systems. Linear models for unbalanced data Americas Tyrant: The CIA and Mobutu of Zaire You Cant Apologize to a Dawg Voyeurism and the postwar crisis of masculinity in Rear window Elise Lemire Pengertian central business district Psychological issues in genetic testing J. Scott Roberts Language poets use. Ali baba and the forty thieves short story Nelson mathematics grade 7 student text Was Iraq a humanitarian intervention? And what are our responsibilities today? Kenneth Roth An Iron Cage or a Gateway to Utopia? 8