



STUDENT READER

Dave Raymond's Christendom



Dave Raymond's
Christendom

S E M E S T E R I

Student Reader

Assignments & Exams

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LESSON 2

Eternity in Operation: The Roman Principate and the New Testament Church

LECTURE 2.1

Tiberius & Pentecost

ASSIGNMENT — Read Acts 1-2. How does Peter's sermon show the fulfillment of Old Testament Prophecy?

N.B. When passages of scripture are not included in this Student Reader for length, students should use their own Bibles.

LECTURE 2.3

Claudius, James & Paul

ASSIGNMENT — Read Acts 8:1-8, 9:1-31, and 15:1-41. How does Paul encounter Jesus? How does the leadership of Paul and James direct the first church council at Jerusalem?

LECTURE 2.2

Caligula and the Early Church

ASSIGNMENT — Read Acts 6-7. How does Stephen confront the people's misunderstanding of the temple? What vision does he receive at the end of his life?

LECTURE 2.4

The Missions of Paul

ASSIGNMENT — Read the entirety of Paul's letter to the Philippians. How does Paul encourage the church in Philippi to live as Christ, to be humble and thankful, to be citizens of heaven, and to trust in God's provision?

LECTURE 2.5

Nero and the 12 Apostles

ASSIGNMENT — Complete Exam #2

EXAM #2

1. How is theology the measurement of “eternity in operation,” according to Charles Williams? Which *historical events* were the disciples primarily concerned with giving testimony to?
2. Name one fact about the reign of *either* Emperor Tiberius *or* Emperor Caligula.
3. What does the name *Pentecost* mean?
4. How is Pentecost the beginning of the church? What did Christians receive at Pentecost?
5. Describe three or more characteristics of the early church, according to Acts.
6. Who was Stephen? Why was he martyred?
7. Name one fact about the reign of *either* Emperor Claudius *or* Emperor Nero.
8. Who was James the Just? Why was he called “Old Camel Knees?”
9. How was Paul prepared to address Jewish, Greek, and Roman cultures?
10. What was decided by the Council of Jerusalem?
11. What kinds of trials did Paul face on his missions?
12. Choose one of the twelve Apostles. Define the meaning of his name and describe his missionary work.

LESSON 4

The World That Died in the Night: Christianity, the Church Fathers, and the Transformation of Culture

LECTURE 4.1

The Spread of Christianity

ASSIGNMENT — Read the following selection from the *Didache*. How does the *Didache* present the way of life and the way of death? How does the *Didache* emphasize the importance of regular, congregational worship?

.....
Didache, chs. 1-2, 5, 7-10, 14 & 16
.....

CHAPTER 1. THE TWO WAYS; THE FIRST COMMANDMENT

There are two ways, one of life and one of death; but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, your neighbor as yourself; and all things whatsoever you would should not occur to you, do not also do to another. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there, if you love those who love you? Do not also the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone gives you a blow upon your right cheek, turn to him the other also, and you shall be perfect.

If someone impresses you for one mile, go with him two. If someone takes away your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one that asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he that gives according to the commandment; for he is guiltless. Woe to him that receives; for if one having need receives, he is guiltless; but he that receives not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement), he shall be examined concerning the things which he has done, and he shall not escape thence until he pay back the last farthing. [Matthew 5:26] But also now concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

CHAPTER 2. THE SECOND COMMANDMENT: GROSS SIN FORBIDDEN

And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, [Exodus 20:13-14] you shall not commit pederasty, you shall not commit fornication, you shall not steal, [Exodus 20:15] you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is begotten. You shall not covet the things of your neighbor, [Exodus 20:17] you shall not forswear yourself, [Matthew 5:34] you shall not bear false witness, [Exodus 20:16] you shall not

speaking evil, you shall bear no grudge. You shall not be double-minded nor double-tongued; for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

CHAPTER 5. THE WAY OF DEATH

And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

CHAPTER 7. CONCERNING BAPTISM

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, [Matthew 28:19] in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before

the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.

CHAPTER 8. CONCERNING FASTING AND PRAYER (THE LORD'S PRAYER)

But let not your fasts be with the hypocrites; [Matthew 6:16] for they fast on the second and fifth day of the week; but fast on the fourth day and the Preparation (Friday). Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray: Our Father who art in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Yours is the power and the glory forever. Thrice in the day thus pray.

CHAPTER 9. THE THANKSGIVING (EUCHARIST)

Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs. [Matthew 7:6]

**CHAPTER 10. PRAYER AFTER
COMMUNION**

But after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Your Servant; to You be the glory forever. You, Master almighty, created all things for Your name's sake; You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory forever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory forever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen. But permit the prophets to make Thanksgiving as much as they desire.

**CHAPTER 14. CHRISTIAN ASSEMBLY ON
THE LORD'S DAY**

But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations.

**CHAPTER 16. WATCHFULNESS; THE
COMING OF THE LORD**

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord comes. [Matthew 24:42] But often shall you come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you be not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; [Matthew 24:11-12] for when lawlessness increases, they shall hate and persecute and betray one another, [Matthew 24:10] and then shall appear the world-deceiver as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.

LECTURE 4.2

The Effects of Christianity on Culture

ASSIGNMENT — Read the following selection by W.E.H. Lecky. How does Lecky show the difference between Christianity and paganism? How did Christianity change ancient culture?

.....

Excerpt from *A History of European Morals*, ch. 4, by W.E.H. Lecky

.....

But it was the distinguishing characteristic of Christianity that its moral influence was not indirect, casual, remote, or spasmodic. Unlike all Pagan religions, it made moral teaching a main function of its clergy, moral discipline the leading object of its services, moral dispositions the necessary condition of the due performance of its rites. By the pulpit, by its ceremonies, by all the agencies of power it possessed, it labored systematically and perseveringly for the regeneration of mankind. Under its influence, doctrines concerning the nature of God, the immortality of the soul, and the duties of man, which the noblest intellects of antiquity could barely grasp, have become the truisms of the village school, the proverbs of the cottage and of the alley.

The first aspect in which Christianity presented itself to the world was as a declaration of the fraternity of men in Christ. Considered as immortal beings, destined for the extremes of happiness or of misery, and united to one another by a special community of redemption, the first and most manifest duty of a Christian man was to look upon his fellow men as sacred beings, and from this notion grew up the eminently Christian idea of the sanctity of all human life. I have already endeavored to show—and

the fact is of such capital importance in meeting the common objections to the reality of natural moral perceptions, that I venture, at the risk of tediousness, to recur to it—that nature does not tell man that it is wrong to slay without provocation his fellow men. Not to dwell upon those early stages of barbarism in which the higher faculties of human nature are still undeveloped, and almost in the condition of embryo, it is an historical fact beyond all dispute, that refined, and even moral societies have existed, in which the slaughter of men of some particular class or nation has been regarded with no more compunction than the slaughter of animals in the chase. The early Greeks, in their dealings with the barbarians the Romans, in their dealings with gladiators, and in some periods of their history, with slaves; the Spaniards, in their dealings with Indians; nearly all colonists removed from European supervision, in their dealings with an inferior race an immense proportion of the nations of antiquity, in their dealings with new-born infants, display this complete and absolute callousness, and we may discover traces of it even in our own islands and within the last three hundred years. And difficult as it may be to realize it in our day, when the atrocity of all wanton slaughter of men has become an essential part of our moral feelings, it is nevertheless an incontestable fact that this callousness has been continually shown by good men, by men who in all other respects would be regarded in any age conspicuous for their humanity. In the days of the Tudors, the best Englishmen delighted in what we should now deem the most barbarous sports, and it is absolutely certain that in antiquity men of genuine humanity—tender relations, loving friends, charitable neighbours—men in whose eyes the murder of a fellow-citizen would have appeared as atrocious as in our own, attended, instituted, and applauded gladiatorial games, or counselled without a scruple the exposition of infants. But it is, as I conceive, a complete confusion of thought to imagine, as is so commonly done, that any accumulation of facts of this nature throws

the smallest doubt upon the reality of innate moral perceptions. All that the intuitive moralist asserts is that we know by nature that there is a distinction between humanity and cruelty; that the first belongs to the higher or better part of our nature, and that it is our duty to cultivate it. The standard of the age, which is itself determined by the general condition of society, constitutes the natural line of duty for he who falls below it contributes to depress it. Now, there is no fact more absolutely certain than that nations and ages which have differed most widely as to the standard have been perfectly unanimous as to the excellence of humanity. Plato, who recommended infanticide; Cato, who sold his aged slaves; Pliny, who applauded the games of the arena the old generals, who made their prisoners slaves or gladiators, as well as the modern generals, who refuse to impose upon them any degrading labour the old legislators, who filled their codes with sentences of torture, mutilation, and hideous forms of death, as well as the modern legislators, who are continually seeking to abridge the punishment of the most guilty; the old disciplinarian, who governed by force, as well as the modern instructor, who governs by sympathy; the Spanish girl, whose dark eye glows with rapture as she watches the frantic bull, while the fire streams from the explosive dart that quivers in its neck as well as the reformers We sometimes meet, who are scandalized by all field sports, or by the sacrifice of animal life for food or who will eat only the larger animals, in order to reduce the sacrifice of life to minimum or who are continually inventing new methods of quickening animal death—all these persons, widely as they differ in their acts and in their judgments of what things should be called ‘brutal,’ and of what things should be called ‘fantastic,’ agree in believing humanity to be better than cruelty, and in attaching a definite condemnation to acts that fall below the standard of their country and their time. Now, it was one of the most important services of Christianity, that besides quickening greatly our benevolent affections it definitely and dogmatically as-

serted the sinfulness of all destruction of human life as a matter of amusement, or of simple convenience, and thereby formed a new standard higher than any which then existed in the world.

LECTURE 4.3

The Sanctity of Life, Marcus Aurelius and Justin Martyr

ASSIGNMENT — Read Chapters 1-13 from the *First Apology* of Justin Martyr. What are his arguments for Christianity and against persecution?

.....
1st Apology, Chapters 1-13, by Justin Martyr

CHAPTER 1. ADDRESS

To the Emperor Titus Aelius Adrianus Antoninus Pius Augustus Cæsar, and to his son Verissimus the Philosopher, and to Lucius the Philosopher, the natural son of Cæsar, and the adopted son of Pius, a lover of learning, and to the sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition on behalf of those of all nations who are unjustly hated and wantonly abused, myself being one of them.

CHAPTER 2. JUSTICE DEMANDED

Reason directs those who are truly pious and philosophical to honor and love only what is true, declining to follow traditional opinions, if these be worthless. For not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong, but it is incumbent on the lover

of truth, by all means, and if death be threatened, even before his own life, to choose to do and say what is right. Do you, then, since you are called pious and philosophers, guardians of justice and lovers of learning, give good heed, and hearken to my address; and if you are indeed such, it will be manifested. For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumors which have long been prevalent, to give a decision which will prove to be against yourselves. For as for us, we reckon that no evil can be done us, unless we be convicted as evil-doers or be proved to be wicked men; and you, you can kill, but not hurt us.

CHAPTER 3. CLAIM OF JUDICIAL INVESTIGATION

But lest any one think that this is an unreasonable and reckless utterance, we demand that the charges against the Christians be investigated, and that, if these be substantiated, they be punished as they deserve; [or rather, indeed, we ourselves will punish them.] But if no one can convict us of anything, true reason forbids you, for the sake of a wicked rumor, to wrong blameless men, and indeed rather yourselves, who think fit to direct affairs, not by judgment, but by passion. And every sober-minded person will declare this to be the only fair and equitable adjustment, namely, that the subjects render an unexceptional account of their own life and doctrine; and that, on the other hand, the rulers should give their decision in obedience, not to violence and tyranny, but to piety and philosophy. For thus would both rulers and ruled reap benefit. For even one of the ancients somewhere said, Unless both rulers and ruled philosophize, it is impossible to make states blessed. It is our task, therefore, to afford to all an opportunity of inspecting our life and teachings, lest, on account of those who are accus-

tomed to be ignorant of our affairs, we should incur the penalty due to them for mental blindness; and it is your business, when you hear us, to be found, as reason demands, good judges. For if, when you have learned the truth, you do not what is just, you will be before God without excuse.

CHAPTER 4. CHRISTIANS UNJUSTLY CONDEMNED FOR THEIR MERE NAME

By the mere application of a name, nothing is decided, either good or evil, apart from the actions implied in the name; and indeed, so far at least as one may judge from the name we are accused of, we are most excellent people. But as we do not think it just to beg to be acquitted on account of the name, if we be convicted as evil-doers, so, on the other hand, if we be found to have committed no offense, either in the matter of thus naming ourselves, or of our conduct as citizens, it is your part very earnestly to guard against incurring just punishment, by unjustly punishing those who are not convicted. For from a name neither praise nor punishment could reasonably spring, unless something excellent or base in action be proved. And those among yourselves who are accused you do not punish before they are convicted; but in our case you receive the name as proof against us, and this although, so far as the name goes, you ought rather to punish our accusers. For we are accused of being Christians, and to hate what is excellent is unjust. Again, if any of the accused deny the name, and say that he is not a Christian, you acquit him, as having no evidence against him as a wrong-doer; but if any one acknowledge that he is a Christian, you punish him on account of this acknowledgment. Justice requires that you inquire into the life both of him who confesses and of him who denies, that by his deeds it may be apparent what kind of man each is. For as some who have been taught by the Master, Christ, not to deny Him, give encouragement to others when they are put to the question, so in all probability do those who lead wicked lives give occasion to those who, with-

out consideration, take upon them to accuse all the Christians of impiety and wickedness. And this also is not right. For of philosophy, too, some assume the name and the garb who do nothing worthy of their profession; and you are well aware, that those of the ancients whose opinions and teachings were quite diverse, are yet all called by the one name of philosophers. And of these some taught atheism; and the poets who have flourished among you raise a laugh out of the uncleanness of Jupiter with his own children. And those who now adopt such instruction are not restrained by you; but, on the contrary, you bestow prizes and honors upon those who euphoni-ously insult the gods.

CHAPTER 5. CHRISTIANS CHARGED WITH ATHEISM

Why, then, should this be? In our case, who pledge ourselves to do no wickedness, nor to hold these atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons, you punish us without consideration or judgment. For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself. And when Socrates endeavored, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that he was introducing new divinities; and in our case they display a similar activity. For not only among the Greeks did reason (*Logos*) prevail to condemn these things through Socrates, but also among the Barbarians were they

condemned by Reason (or the Word, the *Logos*) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods, but assert that they are wicked and impious demons, whose actions will not bear comparison with those even of men desirous of virtue.

CHAPTER 6. CHARGE OF ATHEISM REFUTED

Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught.

CHAPTER 7. EACH CHRISTIAN MUST BE TRIED BY HIS OWN LIFE

But someone will say, Some have ere now been arrested and convicted as evil-doers. For you condemn many, many a time, after inquiring into the life of each of the accused severally, but not on account of those of whom we have been speaking. And this we acknowledge, that as among the Greeks those who teach such theories as please themselves are all called by the one name Philosopher, though their doctrines be diverse, so also among the Barbarians this name on which accusations are accumulated is the common property of those who are and those who seem wise. For all are called Christians. Wherefore we demand that the deeds of all those who are accused to you be judged, in order that each one who is convicted may be punished as an evil-doer, and not as a Christian; and if it is clear

that any one is blameless, that he may be acquitted, since by the mere fact of his being a Christian he does no wrong. For we will not require that you punish our accusers; they being sufficiently punished by their present wickedness and ignorance of what is right.

CHAPTER 8. CHRISTIANS CONFESS THEIR FAITH IN GOD

And reckon that it is for your sakes we have been saying these things; for it is in our power, when we are examined, to deny that we are Christians; but we would not live by telling a lie. For, impelled by the desire of the eternal and pure life, we seek the abode that is with God, the Father and Creator of all, and hasten to confess our faith, persuaded and convinced as we are that they who have proved to God by their works that they followed Him, and loved to abide with Him where there is no sin to cause disturbance, can obtain these things. This, then, to speak shortly, is what we expect and have learned from Christ, and teach. And Plato, in like manner, used to say that Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years. And if any one say that this is incredible or impossible, this error of ours is one which concerns ourselves only, and no other person, so long as you cannot convict us of doing any harm.

CHAPTER 9. FOLLY OF IDOL WORSHIP

And neither do we honor with many sacrifices and garlands of flowers such deities as men have formed and set in shrines and called gods; since we see that these are soulless and dead, and have not the form of God (for we do not consider that God has such a form as some say that they imitate to

His honor), but have the names and forms of those wicked demons which have appeared. For why need we tell you who already know, into what forms the craftsmen, [Isaiah 44:9-20; Jeremiah 10:3]. carving and cutting, casting and hammering, fashion the materials? And often out of vessels of dishonor, by merely changing the form, and making an image of the requisite shape, they make what they call a god; which we consider not only senseless, but to be even insulting to God, who, having ineffable glory and form, thus gets His name attached to things that are corruptible, and require constant service. And that the artificers of these are both intemperate, and, not to enter into particulars, are practiced in every vice, you very well know; even their own girls who work along with them they corrupt. What infatuation! That dissolute men should be said to fashion and make gods for your worship, and that you should appoint such men the guardians of the temples where they are enshrined; not recognising that it is unlawful even to think or say that men are the guardians of gods.

CHAPTER 10. HOW GOD IS TO BE SERVED

But we have received by tradition that God does not need the material offerings which men can give, seeing, indeed, that He Himself is the provider of all things. And we have been taught, and are convinced, and do believe, that He accepts those only who imitate the excellences which reside in Him, temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name. And we have been taught that He in the beginning did of His goodness, for man's sake, create all things out of unformed matter; and if men by their works show themselves worthy of this His design, they are deemed worthy, and so we have received—of reigning in company with Him, being delivered from corruption and suffering. For as in the beginning He created us when we were not, so do we consider that, in like manner, those who

choose what is pleasing to Him are, on account of their choice, deemed worthy of incorruption and of fellowship with Him. For the coming into being at first was not in our own power; and in order that we may follow those things which please Him, choosing them by means of the rational faculties He has Himself endowed us with, He both persuades us and leads us to faith. And we think it for the advantage of all men that they are not restrained from learning these things, but are even urged thereto. For the restraint which human laws could not effect, the Word, inasmuch as He is divine, would have effected, had not the wicked demons, taking as their ally the lust of wickedness which is in every man, and which draws variously to all manner of vice, scattered many false and profane accusations, none of which attach to us.

CHAPTER 11. WHAT KINGDOM CHRISTIANS LOOK FOR

And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid.

CHAPTER 12. CHRISTIANS LIVE AS UNDER GOD'S EYE

And more than all other men are we your helpers and allies in promoting peace, seeing that we hold this view, that it is alike impossible for the wicked, the covetous, the conspirator, and for the

virtuous, to escape the notice of God, and that each man goes to everlasting punishment or salvation according to the value of his actions. For if all men knew this, no one would choose wickedness even for a little, knowing that he goes to the everlasting punishment of fire; but would by all means restrain himself, and adorn himself with virtue, that he might obtain the good gifts of God, and escape the punishments. For those who, on account of the laws and punishments you impose, endeavor to escape detection when they offend (and they offend, too, under the impression that it is quite possible to escape your detection, since you are but men), those persons, if they learned and were convinced that nothing, whether actually done or only intended, can escape the knowledge of God, would by all means live decently on account of the penalties threatened, as even you yourselves will admit. But you seem to fear lest all men become righteous, and you no longer have any to punish. Such would be the concern of public executioners, but not of good princes. But, as we before said, we are persuaded that these things are prompted by evil spirits, who demand sacrifices and service even from those who live unreasonably; but as for you, we presume that you who aim at [a reputation for] piety and philosophy will do nothing unreasonable. But if you also, like the foolish, prefer custom to truth, do what you have power to do. But just so much power have rulers who esteem opinion more than truth, as robbers have in a desert. And that you will not succeed is declared by the Word, than whom, after God who begot Him, we know there is no ruler more kingly and just. For as all shrink from succeeding to the poverty or sufferings or obscurity of their fathers, so whatever the Word forbids us to choose, the sensible man will not choose. That all these things should come to pass, I say, our Teacher foretold, He who is both Son and Apostle of God the Father of all and the Ruler, Jesus Christ; from whom also we have the name of Christians. Whence we become more assured of all the things He taught us, since

whatever He beforehand foretold should come to pass, is seen in fact coming to pass; and this is the work of God, to tell of a thing before it happens, and as it was foretold so to show it happening. It were possible to pause here and add no more, reckoning that we demand what is just and true; but because we are well aware that it is not easy suddenly to change a mind possessed by ignorance, we intend to add a few things, for the sake of persuading those who love the truth, knowing that it is not impossible to put ignorance to flight by presenting the truth.

CHAPTER 13. CHRISTIANS SERVE GOD RATIONALLY

What sober-minded man, then, will not acknowledge that we are not atheists, worshiping as we do the Maker of this universe, and declaring, as we have been taught, that He has no need of streams of blood and libations and incense; whom we praise to the utmost of our power by the exercise of prayer and thanksgiving for all things wherewith we are supplied, as we have been taught that the only honor that is worthy of Him is not to consume by fire what He has brought into being for our sustenance, but to use it for ourselves and those who need, and with gratitude to Him to offer thanks by invocations and hymns for our creation, and for all the means of health, and for the various qualities of the different kinds of things, and for the changes of the seasons; and to present before Him petitions for our existing again in incorruption through faith in Him. Our teacher of these things is Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judaea, in the times of Tiberius Caesar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all;

for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.

**LECTURE 4.4
Persecutions, the Gnostics and Irenaeus of Lyon**

ASSIGNMENT — Read the prison diary of Perpetua, a young woman martyred in Carthage. How does Perpetua show faithfulness in the face of martyrdom?

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Excerpt from *The Acts of the Christian Martyrs*, compiled and translated by Herbert Musurillo

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A number of young catechumens were arrested, Revocatus and his fellow slave Felicitas, Saturninus and Secundulus, and with them Vibia Perpetua, a newly married woman of good family and upbringing. Her mother and father were still alive and one of her two brothers was a catechumen like herself. She was about twenty-two years old and had an infant son at the breast. (Now from this point on the entire account of her ordeal is her own, according to her own ideas and in the way that she herself wrote it down.)

While we were still under arrest (she said) my father out of love for me was trying to persuade me and shake my resolution. ‘Father,’ said I, ‘do you see this vase here, for example, or waterpot or whatever?’

‘Yes, I do’, said he.

And I told him: ‘Could it be called by any other name than what it is?’

And he said: ‘No.’

‘Well, so too I cannot be called anything other than what I am, a Christian.’

At this my father was so angered by the word 'Christian' that he moved towards me as though he would pluck my eyes out. But he left it at that and departed, vanquished along with his diabolical arguments.

For a few days afterwards I gave thanks to the Lord that I was separated from my father, and I was comforted by his absence. During these few days I was baptized, and I was inspired by the Spirit not to ask for any other favor after the water but simply the perseverance of the flesh. A few days later we were lodged in the prison; and I was terrified, as I had never before been in such a dark hole. What a difficult time it was! With the crowd the heat was stifling; then there was the extortion of the soldiers; and to crown all, I was tortured with worry for my baby there.

Then Tertius and Pomponius, those blessed deacons who tried to take care of us, bribed the soldiers to allow us to go to a better part of the prison to refresh ourselves for a few hours. Everyone then left that dungeon and shifted for himself. I nursed my baby, who was faint from hunger. In my anxiety I spoke to my mother about the child, I tried to comfort my brother, and I gave the child in their charge. I was in pain because I saw them suffering out of pity for me. These were the trials I had to endure for many days. Then I got permission for my baby to stay with me in prison. At once I recovered my health, relieved as I was of my worry and anxiety over the child. My prison had suddenly become a palace, so that I wanted to be there rather than anywhere else.

Then my brother said to me: 'Dear sister, you are greatly privileged; surely you might ask for a vision to discover whether you are to be condemned or freed.'

Faithfully I promised that I would, for I knew that I could speak with the Lord, whose great blessings I had come to experience. And so I said: 'I shall tell you tomorrow.' Then I made my request and this was the vision I had.

I saw a ladder of tremendous height made of bronze, reaching all the way to the heavens, but it was so narrow that only one person could climb up at a time. To the sides of the ladder were attached all sorts of metal weapons: there were swords, spears, hooks, daggers, and spikes; so that if anyone tried to climb up carelessly or without paying attention, he would be mangled and his flesh would adhere to the weapons.

At the foot of the ladder lay a dragon of enormous size, and it would attack those who tried to climb up and try to terrify them from doing so. And Saturus was the first to go up, he who was later to give himself up of his own accord. He had been the builder of our strength, although he was not present when we were arrested. And he arrived at the top of the staircase and he looked back and said to me: 'Perpetua, I am waiting for you. But take care; do not let the dragon bite you.'

'He will not harm me,' I said, 'in the name of Christ Jesus.'

Slowly, as though he were afraid of me, the dragon stuck his head out from underneath the ladder. Then, using it as my first step, I trod on his head and went up.

Then I saw an immense garden, and in it a gray-haired man sat in shepherd's garb; tall he was, and milking sheep. And standing around him were many thousands of people clad in white garments. He raised his head, looked at me, and said: 'I am glad you have come, my child.'

He called me over to him and gave me, as it were, a mouthful of the milk he was drawing; and I took it into my cupped hands and consumed it. And all those who stood around said: 'Amen!' At the sound of this word I came to, with the taste of something sweet still in my mouth. I at once told this to my brother, and we realized that we would have to suffer, and that from now on we would no longer have any hope in this life.

A few days later there was a rumor that we were going to be given a hearing. My father also arrived

from the city, worn with worry, and he came to see me with the idea of persuading me.

'Daughter,' he said, 'have pity on my gray head—have pity on me your father, if I deserve to be called your father, if I have favored you above all your brothers, if I have raised you to reach this prime of your life. Do not abandon me to be the reproach of men. Think of your brothers, think of your mother and your aunt, think of your child, who will not be able to live once you are gone. Give up your pride! You will destroy all of us! None of us will ever be able to speak freely again if anything happens to you.'

This was the way my father spoke out of love for me, kissing my hands and throwing himself down before me. With tears in his eyes he no longer addressed me as his daughter but as a woman. I was sorry for my father's sake, because he alone of all my kin would be unhappy to see me suffer.

I tried to comfort him saying: 'It will all happen in the prisoner's dock as God wills; for you may be sure that we are not left to ourselves but are all in his power.'

And he left me in great sorrow.

One day while we were eating breakfast we were suddenly hurried off for a hearing. We arrived at the forum, and straight away the story went about the neighborhood near the forum and a huge crowd gathered. We walked up to the prisoner's dock. All the others when questioned admitted their guilt. Then, when it came my turn, my father appeared with my son, dragged me from the step, and said: 'Perform the sacrifice—have pity on your baby!'

Hilarius the governor, who had received his judicial powers as the successor of the late proconsul Minucius Timinianus, said to me: 'Have pity on your father's gray head; have pity on your infant son. Offer the sacrifice for the welfare of the emperors.'

'I will not', I retorted.

'Are you a Christian?' said Hilarius.

And I said: 'Yes, I am.'

When my father persisted in trying to dissuade

me, Hilarius ordered him to be thrown to the ground and beaten with a rod. I felt sorry for father, just as if I myself had been beaten. I felt sorry for his pathetic old age.

Then Hilarius passed sentence on all of us: we were condemned to the beasts, and we returned to prison in high spirits. But my baby had got used to being nursed at the breast and to staying with me in prison. So I sent the deacon Pomponius straight away to my father to ask for the baby. But father refused to give him over. But as God willed, the baby had no further desire for the breast, nor did I suffer any inflammation; and so I was relieved of any anxiety for my child and of any discomfort in my breasts . . .

Some days later, an adjutant named Pudens, who was in charge of the prison, began to show us great honor, realizing that we possessed some great power within us. And he began to allow many visitors to see us for our mutual comfort.

Now the day of the contest was approaching, and my father came to see me overwhelmed with sorrow. He started tearing the hairs from his beard and threw them on the ground; he then threw himself on the ground and began to curse his old age and to say such words as would move all creation. I felt sorry for his unhappy old age.

The day before we were to fight with the beasts I saw the following vision. Pomponius the deacon came to the prison gates and began to knock violently. I went out and opened the gate for him. He was dressed in an unbelted white tunic, wearing elaborate sandals. And he said to me: 'Perpetua, come; we are waiting for you.'

Then he took my hand and we began to walk through rough and broken country. At last we came to the amphitheater out of breath, and he led me into the center of the arena.

Then he told me: 'Do not be afraid. I am here, struggling with you.' Then he left.

I looked at the enormous crowd who watched in astonishment. I was surprised that no beasts were

let loose on me; for I knew that I was condemned to die by the beasts. Then out came an Egyptian against me, of vicious appearance, together with his seconds, to fight with me. There also came up to me some handsome young men to be my seconds and assistants.

My clothes were stripped off, and suddenly I was a man. My seconds began to rub me down with oil (as they are wont to do before a contest). Then I saw the Egyptian on the other side rolling in the dust. Next there came forth a man of marvelous stature, such that he rose above the top of the amphitheater. He was clad in a beltless purple tunic with two stripes (one on either side) running down the middle of his chest. He wore sandals that were wondrously made of gold and silver, and he carried a wand like an athletic trainer and a green branch on which there were golden apples.

And he asked for silence and said: 'If this Egyptian defeats her he will slay her with the sword. But if she defeats him, she will receive this branch.' Then he withdrew.

We drew close to one another and began to let our fists fly. My opponent tried to get hold of my feet, but I kept striking him in the face with the heels of my feet. Then I was raised up into the air and I began to pummel him without as it were touching the ground. Then when I noticed there was a lull, I put my two hands together linking the fingers of one hand with those of the other and thus I got hold of his head. He fell flat on his face and I stepped on his head.

The crowd began to shout and my assistants started to sing psalms. Then I walked up to the trainer and took the branch. He kissed me and said to me: 'Peace be with you, my daughter!' I began to walk in triumph towards the Gate of Life. Then I awoke. I realized that it was not with wild animals that I would fight but with the Devil, but I knew that I would win the victory. So much for what I did up until the eve of the contest. About what happened at the contest itself, let him write of it who

will.

Such were the remarkable visions of these martyrs, Saturus and Perpetua, written by themselves. As for Secundulus, God called him from this world earlier than the others while he was still in prison, by a special grace that he might not have to face the animals. Yet his flesh, if not his spirit, knew the sword.

As for Felicitas, she too enjoyed the Lord's favor in this wise. She had been pregnant when she was arrested, and was now in her eighth month. As the day of the spectacle drew near she was very distressed that her martyrdom would be postponed because of her pregnancy; for it is against the law for women with child to be executed. Thus she might have to shed her holy, innocent blood afterwards along with others who were common criminals. Her comrades in martyrdom were also saddened; for they were afraid that they would have to leave behind so fine a companion to travel alone on the same road to hope. And so, two days before the contest, they poured forth a prayer to the Lord in one torrent of common grief. And immediately after their prayer the birth pains came upon her. She suffered a good deal in her labor because of the natural difficulty of an eight months' delivery.

Hence one of the assistants of the prison guards said to her: 'You suffer so much now—what will you do when you are tossed to the beasts? Little did you think of them when you refused to sacrifice.'

'What I am suffering now', she replied, 'I suffer by myself. But then another will be inside me who will suffer for me, just as I shall be suffering for him.'

And she gave birth to a girl; and one of the sisters brought her up as her own daughter.

Therefore, since the Holy Spirit has permitted the story of this contest to be written down and by so permitting has willed it, we shall carry out the command or, indeed, the commission of the most saintly Perpetua, however unworthy I might be to add anything to this glorious story. At the same time I shall add one example of her perseverance and nobility of soul.

The military tribune had treated them with extraordinary severity because on the information of certain very foolish people he became afraid that they would be spirited out of the prison by magical spells.

Perpetua spoke to him directly. 'Why can you not even allow us to refresh ourselves properly? For we are the most distinguished of the condemned prisoners, seeing that we belong to the emperor; we are to fight on his very birthday. Would it not be to your credit if we were brought forth on the day in a healthier condition?'

The officer became disturbed and grew red. So it was that he gave the order that they were to be more humanely treated; and he allowed her brothers and other persons to visit, so that the prisoners could dine in their company. By this time the adjutant who was head of the gaol was himself a Christian.

On the day before, when they had their last meal, which is called the free banquet, they celebrated not a banquet but rather a love feast. They spoke to the mob with the same steadfastness, warned them of God's judgment, stressing the joy they would have in their suffering, and ridiculing the curiosity of those that came to see them. Satorus said: 'Will not tomorrow be enough for you? Why are you so eager to see something that you dislike? Our friends today will be our enemies on the morrow. But take careful note of what we look like so that you will recognize us on the day.' Thus everyone would depart from the prison in amazement, and many of them began to believe.

The day of their victory dawned, and they marched from the prison to the amphitheater joyfully as though they were going to heaven, with calm faces, trembling, if at all, with joy rather than fear. Perpetua went along with shining countenance and calm step, as the beloved of God, as a wife of Christ, putting down everyone's stare by her own intense gaze. With them also was Felicitas, glad that she had safely given birth so that now she could fight the beasts, going from one blood bath to another, from the midwife to the gladiator, ready to wash after

childbirth in a second baptism.

They were then led up to the gates and the men were forced to put on the robes of priests of Saturn, the women the dress of the priestesses of Ceres. But the noble Perpetua strenuously resisted this to the end.

'We came to this of our own free will, that our freedom should not be violated. We agreed to pledge our lives provided that we would do no such thing. You agreed with us to do this.'

Even injustice recognized justice. The military tribune agreed. They were to be brought into the arena just as they were. Perpetua then began to sing a psalm: she was already treading on the head of the Egyptian. Revocatus, Saturninus, and Satorus began to warn the on looking mob. Then when they came within sight of Hilarianus, they suggested by their motions and gestures: 'You have condemned us, but God will condemn you' was what they were saying.

At this the crowds became enraged and demanded that they be scourged before a line of gladiators. And they rejoiced at this that they had obtained a share in the Lord's sufferings.

But he who said, Ask and you shall receive, answered their prayer by giving each one the death he had asked for. For whenever they would discuss among themselves their desire for martyrdom, Saturninus indeed insisted that he wanted to be exposed to all the different beasts, that his crown might be all the more glorious. And so at the outset of the contest he and Revocatus were matched with a leopard, and then while in the stocks they were attacked by a bear. As for Satorus, he dreaded nothing more than a bear, and he counted on being killed by one bite of a leopard. Then he was matched with a wild boar; but the gladiator who had tied him to the animal was gored by the boar and died a few days after the contest, whereas Satorus was only dragged along. Then when he was bound in the stocks awaiting the bear, the animal refused to come out of the cages, so that Satorus was called back once more unhurt.

For the young women, however, the Devil had prepared a mad heifer. This was an unusual animal,

but it was chosen that their sex might be matched with that of the beast. So they were stripped naked, placed in nets and thus brought out into the arena. Even the crowd was horrified when they saw that one was a delicate young girl and the other was a woman fresh from childbirth. And so they were brought back again and dressed in unbelted tunics.

First the heifer tossed Perpetua and she fell on her back. Then sitting up she pulled down the tunic that was ripped along the side so that it covered her thighs, thinking more of her modesty than of her pain. Next she asked for a pin to fasten her untidy hair: for it was not right that a martyr should die with her hair in disorder, lest she might seem to be mourning in her hour of triumph.

Then she got up. And seeing that Felicitas had been crushed to the ground, she went over to her, gave her hand, and lifted her up. Then the two stood side by side. But the cruelty of the mob was by now appeased, and so they were called back through the Gate of Life.

There Perpetua was held up by a man named Rusticus who was at the time a catechumen and kept close to her. She awoke from a kind of sleep (so absorbed had she been in ecstasy in the Spirit) and she began to look about her. Then to the amazement of all she said: 'When are we going to be thrown to that heifer or whatever it is?'

When told that this had already happened, she refused to believe it until she noticed the marks of her rough experience on her person and her dress. Then she called for her brother and spoke to him together with the catechumens and said: 'You must all stand fast in the faith and love one another, and do not be weakened by what we have gone through.'

At another gate Saturus was earnestly addressing the soldier Pudens. 'It is exactly', he said, 'as I foretold and predicted. So far not one animal has touched me. So now you may believe me with all your heart: I am going in there and I shall be finished off with one bite of the leopard.' And immediately as the contest was coming to a close a leopard was

let loose, and after one bite Saturus was so drenched with blood that as he came away the mob roared in witness to his second baptism: 'Well washed! Well washed!' For well washed indeed was one who had been bathed in this manner.

Then he said to the soldier Pudens: 'Good-bye. Remember me, and remember the faith. These things should not disturb you but rather strengthen you.'

And with this he asked Pudens for a ring from his finger, and dipping it into his wound he gave it back to him again as a pledge and as a record of his bloodshed.

Shortly after he was thrown unconscious with the rest in the usual spot to have his throat cut. But the mob asked that their bodies be brought out into the open that their eyes might be the guilty witnesses of the sword that pierced their flesh. And so the martyrs got up and went to the spot of their own accord as the people wanted them to, and kissing one another they sealed their martyrdom with the ritual kiss of peace. The others took the sword in silence and without moving, especially Saturus, who being the first to climb the stairway was the first to die. For once again he was waiting for Perpetua, however, had yet to taste more pain. She screamed as she was struck on the bone; then she took the trembling hand of the young gladiator and guided it to her throat. It was as though so great a woman, feared as she was by the unclean spirit, could not be dispatched unless she herself were willing.

Ah, most valiant and blessed martyrs! Truly are you called and chosen for the glory of Christ Jesus our Lord! And any man who exalts, honors, and worships his glory should read for the consolation of the Church these new deeds of heroism which are no less significant than the tales of old. For these new manifestations of virtue will bear witness to one and the same Spirit who still operates, and to God the Father almighty, to his Son Jesus Christ our Lord, to whom is splendor and immeasurable power for all the ages. Amen.

LECTURE 4.5

The Five Patriarchates, Origen & Tertullian

ASSIGNMENT — Complete Exam #4

EXAM #4

1. Why did Christianity spread so rapidly and thoroughly in the known world? What was attractive about it?
2. List at least five regions where Christianity existed by the end of the second century A.D.
3. How did Christianity promote freedom of religion, or how did it promote obedience to and limitation of government?
4. How did Christianity promote charity?
5. How did Christianity change slavery?
6. How did Christianity change the role of women and the view of marriage?
7. How did Christianity promote the sanctity of life?
8. What was the worldview of Marcus Aurelius? How was it empty or hollow, compared to Christianity?
9. How did Justin Martyr defend the faith?
10. Who were the Gnostics? What did they teach?
11. Briefly describe the life and work of *either* Irenaeus of Lyon, Origen of Alexandria, *or* Tertullian of Carthage.
12. List the five patriarchates.