

Chapter 5

How to behaue himfelf towardes yong & old. 3. To beftow the Churches oblations vpon the needy widowes, 9. and not to admit the faid Churches widowes vnder threefcore yeares old. 17. In diftribution to respect wel the Priests that are painful: 19. & how in his Confitorie to heare accufations againft Priests. 22. To be ftrait in examining before he giue Orders. To be chaft, and to remit fomewhat of his drinking water.

A Seniouer rebuke not: but befeech as a father: yong men, as brethren: ²old women, as mothers: yong women, as fifters, in al chaftitie.

³Honour widowes, which are ⁴widowes indeed. ⁴But if any widow haue children or nephewes; let her learne firft to rule her owne houfe, & to render mutual dutie to her parents. For this is acceptable before God. ⁵But fhe that is a widow indeed and defolate, let her hope in God, and continue in obfecrations & ^a)praiers night and day. ⁶For she that is in delicioufnes, liuing is dead. ⁷And this command that they be blameleffe. ⁸But if any man haue not care of his owne and efppecially of his domefticals, ⁹he hath denied the faith, and is worfe then an infidel. ⁹¹Let a widow be chofen of no leffe then three-fcore yeares, which hath been the ¹⁰wife of one hufband, ¹⁰hauing teftimonie in good workes, if fhe haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue miniftred to them that fuffer tribulation, if she haue followed euery good worke. ¹¹But the yonger widowes auoid. For when they fhall be ¹²wanton in Chrift, ¹²they wil marrie: ¹²hauing damnation, becaufe they haue made void ¹³their firft faith. ¹³And withal idle alfo they learne to goe about from houfe to houfe: not only idle,

^a Becaufe of this continual prayer which ftandeth not with coniugal & carnal actes of matrimonie (as the Apofle fignifieth *1. Cor. 7, 5.*) therefore were thefe widowes to liue in the ftate of perpetual continencie.

but also full of words & curious, speaking things which they ought not. ¹⁴ ¶ I will therefore the younger to marrye, to bring forth children, to be house-wiues: to giue no occasion to the aduerfarie for to speake euil. ¹⁵ For now certaine are turned backe ¶ after Satan. ¹⁶ If any faithful man haue widowes, let him minister to them, and let not the Church be burnd: that there may be sufficient for them that are widowes indeed.

¹⁷ The Priests that rule wel, let them be esteemed, ^a) worthie of double honour: especially they that labour *Deut. 25.* ¶ in the word and doctrine. ¹⁸ For the Scripture faith: *1. Cor. 9.* *Thou shalt not moouel the mouth to the oxe that treadeth out the corne;* and, *The worke-man is worthie of his hire.* ¹⁹ ^b) Against a Priest receiue not accusation, but vnder two or three witnesses. ²⁰ Them that finne, reprove before al: that the rest also may haue feare.

²¹ I testify before God and Christ IESVS, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. ²² Impose hands on no man ^c) lightly, neither doe thou communicate with other mens finnes. Keep thy self chaste. ²³ Drinke not yet ¶ water; but vse a litle wine for thy stomack, and thy often infirmities. ²⁴ Certaine mens finnes be manifest, going before to iudgement: and certaine men they follow. ²⁵ In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

ANNOTATIONS

Ambr. in hunc loc.

3 Widowes indeed.) S. Ambrose calleth them widowes and defolate indeed, that might marrye, but to make themselues better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating holy Anne, who in fasting and

Widowhood.

Luc. c. 2, 37.

^a Double honour & liuelihood due to good Priests.

^b Here the Apostle wil not haue euery light fellow to be heard against a Priest. So S. Aug. for the like reuerence of priesthood, admonisheth Pancarius that in no wise he admit any testimonies or accusations of Heretikes against a Catholike Priest. *ep. 212.*

^c Bishops must haue great care that they giue not Orders to any that is not wel tried for his faith, learning, and good behauiour.

prayers ferued God night and day, neuer knowing but one hufband. Such professed widowes then are to be honoured and fuccoured. Neither doth he fpeake only of the Churches widowes (of whom fpecially afterward) but of al that by profeffion kept their widowhood, exhorting them to paffe their time in praier and fasting, *v. 5.* Which was an honourable and holy ftate, much written of and commended in the primitiue Church, namely by S. Ambrofe and by S. Auguftin, who wrote bookes intituled thereof, and make in next to virginities. *Ambr. de uiduit. Auguft. de bono uiduitatis.*

8 He hath denied.) Not that by this or by any other deadly finne (except incredulitie or doubtfulnes in beleefe) they lofe their faith: but that their facts be not anfwerable to their faith and to Chriftian religion, which prefcribeth al fuch duties.

9 Let a widow be chofen.) Now he fpeaketh more particularly and fpecially of fuch widowes as were nourifhed and found by the oblations of the faithful and the almes of the Church, and did withal fome neceffarie feruices about women that were to be professed or baptized, for their inftruction and addreffing to that and other Sacraments, and alfo about the ficke and impotent: and withal fometimes they had charge of the Church goods or the difpofition of them vnder the Deacons: in refpect whereof they alfo and the like are called *Diaconiffæ*. Eufebius *li. 6. c. 35.* reciteth out of Cornelius Epiftle, that in the Church of Rome there is one Bifhop, 40. Priests, fixe Deacons, feuen Subdeacons, Acolithi 42, Exorciftes, Lectors, & Oftiarij 52, widowes together with the poore 150, al which God nourifheth in his Church. See *Act. Apoft. c. 6. S. Chryfoftom li. 2. de Sacerdotio propius finem. S. Epiphanius in hærefi 39. Collyridianorum.* Now then, what manner of women fhould be taken into the fellowfhip of fuch as were found of the Church, he further declareth.

9 The wife of one husband.) If you would haue a plaine patterne of Heretical fraud, corruption, and adulteration of the natiue fenfe of God's word, and an inuincible demonftration that thefe new Gloffers haue their confciences feared and harts obdurate, willingly peruerting the Scriptures againft that which they know is the meaning thereof, to the maintenance of their Sects: marke wel their handling of this place about thefe widowes of the Church. S. Paul prefcribeth fuch only to be admitted as haue been the wiues of one hufbād, that is to fay, once only married, not admitting any that hath been twife married. By which words the

c. 3, 2.

Widowes called *Diaconiffæ*, and their office.

Thefe widowes muft haue had but one hufbād: wherof many Catholike conclufions are deduced.

1.

2.

And that not only (as the Aduerfaries perhaps may anfwer) for their greater neceffitie, or more leifure, freedom, or expedition to ferue, in that they be not cumbered with hufband and houfhold, but in refpect of their vidual continencie, chaftitie, and puritie. For els fuch as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apoftle, as wel as thofe that were neuer to marrie againe.

3. Thirdly, we proue that fecond marriage not only after admiffion to the almes or feruice of the Church, but before alfo, is difagreeable & a figne of incontinenzie or more luft and flefhlines then is agreeable or comely for any perfon belonging to the Church: and confequently, that the Apoftle in the laft chapter treating of the holy functions of Bifhops, Priefts, Deacons, and of the Churches refufing generally *bigamos* or twife married perfons, muft needs much more meane that no man twife married fhould be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, fo none fhould euer be receiued to minifter the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ftate of the faid widowes) that intended to marrie againe. To receiue the body of Chrift (faith S. Hierom *in Apolog. pro lib. cont Iouin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therfore Priefts that muft both continually pray and alfo be occupied about the receiuing or miniftring the holy Sacrament daily, muft liue continently.

4. Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promife, fingle life or chaftitie to a whole State or Order of the faithful: becaufe the Apoftle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie. 5. Fifthly, we proue hereby that to refufe and not to accept the twife married or fuch as wil not liue fingle, into the State of widowes or holy Orders, is not to contemne or forbid fecond marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Proteftants (and before them the old condemned Iouinianiftes) doe blaſpheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who refufeth a twife married woman, and bindeth others by their entring into this State, neuer to marrie againe: as no doubt he did the Clergie men much more in the *3. chapter before*. Thus loe we Catholikes conferre & confter the Scriptures, and for this meaning we haue al the Doctours without exception. What fhift then haue the Heretikes here? For marrie and remarrie they muft, let the Scriptures, & al the Doctours in the world fay nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, fome one way & fome another.

And of al other, their extremeft and moft shameful tergieruation is, that the Apoftle here forbiddeth not the admiffion of fuch widowes as haue been twife married, but only them that haue

The Caluinifts moft abfurd expofition of the Apoftles wordes.

*Beza vpō
this place.*

had two husbands at once. Which was a very vnprobable and extorted exposition before, concerning Bishops and Deacons, *c. 3.* and (as S. Hierom faith *ep. 83.*) *malo nodo malus cuneus*: but here that an exception should be made only against widowes that had two husbands together (which was a thing neuer lawful nor neuer heard of) that is a most intolerable impudencie, and a construction that neuer came to any wife mans cogitation before; & yet these their fantasies must be God's word, and *bigamus* or *bigamia* must against their old natures, and vse of al Writers, be al one with *Poligamus* and *Poligamia*. They giue an example of such widowes, in women diuorced iustly from their husbands in the old law. As though S. Paul here tooke order for the Iewes widowes only, or that had been such a common case among the Iewes also, that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be vnderstood to refuse a widow twice married at sundrie times, it were vnreasonable and iniurious to second marriages, which haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are with the Apostle and al antiquitie.

Their blasphemie against the plaine text.

11 Wanton in Christ.) Widowes waxing warme, idle, and wel fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marrie, specially after they haue gotten good Ecclesiastical liuings. Which is to waxe wanton in Christ, or against Christ *κατὰ Χριστοῦ*. The Greek word signifieth to cast off the raine or bridle, that is, the bond or promise of continencie which they had put vpon them.

καταρηιά

11 They wil.) *In the chastitie of widowhood or Virginitie (faith S. Augustin) the excellencie of a greater gift is fought for. Which being once desired, chosen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to haue the wil to marrie is damnable. Aug. li. de bono. viduit. cap. 9.*

There very wil to breake the vow of chastitie, is damnable.

12 Hauing damnation.) It signifieth not blame, check, or reprehension of men, as some to make the fault seeme lesse, would haue it: but iudgement or eternal damnation, which is a heauy sentence. God grant al married Priests and Religious may consider their lamentable case. What a grieuous sinne it is, see S. Ambrose *ad virginem lapsam cap. 5. & 8.*

κρίμα

12 Their first faith.) Al the Ancient Fathers that euer wrote commentaries vpon this Epistle, Greek and Latin, as S. Chrysofom, Theodoret, Oecumenius, Theophylatus, Primasius, S. Ambrose, Ven. Bede, Anselme, & the rest: also al others that by occasion vse this place, as the *4. Councel of Carthage cap. 104.* & the *4. of Tolet.* *cap. 55.* S. Athanasius *li. de virginitate.* S. Epiphanius *hær. 48.* S. Hierom *cont. Iovinianum li. 1. c. 7.* & in *c. 44. Ezech. Prope finem.* S. Augustin in exceeding many places: al these expound the Apostles words of the vow of Chastitie or the faith and promise made to Christ to liue continently. *What is to*

Breaking of their first faith, is (by the content of al antiquitie) when they breake their vow of chastitie.

breake their first faith? faith S. Auguftin. They vowed, and performed not. In Pf. 75. *prope finem*. Again in another place, They breake their first faith, that stand not in that which they vowed. *Li. de Sancta virgin. c. 33*. Again he and al the Fathers with him in *Carthage Council before named*: If any widowes, how yongue fo euer they were left of their husbands deceafed, haue vowed themfelues to God, left their laical habit, and vnder the teftimonie of the Bishop and Church haue appeared in religious weed, & afterward got any more to fecular marriage, according to the Apoftles fentence they shal be damned, becaufe they were fo bold to make void the faith or promife of Chaftitie which they vowed to our Lord. So faith he and 215. Fathers moe in that Council.

Why this vow is called faith or fidelitie.

And this promife of chaftitie is called, *faith*, becaufe the fidelitie betwixt married perfons is ordinarily called of holy Writers, *faith*: and the vow of chaftitie made to God, ioyneth him and the perfons, fo vowing, as it were in marriage, fo farre, that if the faid perfons breake promife, they are counted and called in the laft alleaged Council, *God's adulterers*. In the 3. *to the Romanes* alfo and often els where, faith is taken for promife or fidelitie. And that it is fo taken here, the words *irritam fecere* (to frustrate and make void) doe proue: for that terme is commonly vfed in matter of vow, promife, or compact. *Gen. 17. Num. 30*. This promife is called here *prima fides* (the first faith) in respect of the later promife which vow-breakers make to them with whom they pretend to marrie. So faith S. Auguftin *lib. de bono viduit. c. 8. & 9*. and Innocentius 1. *ep. 2. cap. 23. to. 1. Conc.* And this is the only natiue, euident, and agreable fenfe to the circumftance of the letter. And the vaine euafion of the Heretikes to faue the Apoftate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is friuolous: to wit, that *first faith* here fignifieth the faith of Baptifme or Christian beleefe, and not the promife or vow of Chaftitie. But we afke them if this faith or Baptifme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way fo euer they writh themfelues to defend their facrilege or pretended marriages, they lofe their labour and ftuggle againft their owne confcience and plaine Scripture.

Why the first faith.

The heretikes expofition of this first faith, impoffible and againft the text.

14 I wil the yonger.) He fpeaketh of fuch yong ones as were yet free. For fuch as had already made vow, neither could they without damnation marrie, were they yong or old, nor he without finne command or counfel them to it. Neither (as S. Hierom proueth to Gerontia, and S. Chryfoftom *vpon this place*) doth he precifely command or counfel the yong ones that were free, to marrie, or abfolutely forbid them to vow chaftitie: God forbid fay they. But his fpeech conteineth only a wife admonition to the frailer fort, that it were farre better for them not to haue

S. Paul meaneth not that widowes professed should marrie.

It is better for the fraile fort, that are in dāger of falling, to marrie rather then to vow.

otherwise
Ageruchia ep. 11.

vowed at al, but to haue married againe, then to haue fallen to aduoutrie and Apoftafie after profeffion. Which is no more but to preferre fecond marriage before fornication: and a good warning, that they which are to profeffe, looke wel what they doe. S. Paules experience of the fal of fome yong ones to marriage, caufed him to giue this admonition here: as alfo that before, that none fhould be receiued to the Churches almes vnder threefcore yeares of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falſely affirme: but fhewing what was meet for that time and the beginning of Chriftianitie, when as yet there were no Monaſteries builded, no preſcript rule, no exact order of obedience to Superiours: but the profeſſed (as S. Paul here noteth) courſed and wandered vp and downe idly, as now our profeſſed virgins or Nunnes doe not, neither can doe. Of whom therefore, where difcipline is obſerued, there is no caufe of fuch danger. Befides that widowes hauing had the vſe of carnal copulation before, are more dangerouſly tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of fuch pleaſures. See S. Ambroſe *lib. de viduit.* prouing by the example of holy Anna who liued a widow euen from her youth til 80. yeares of age, in faſting and praying night and day, that the Apoſtle doth not here without exception forbid al yong widowes to vow, yea he eſteemeth that profeſſion in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduit in initio.*

Yong women may be profeſſed and taken into religion.

15 After Satan.) We may here learne, that for thoſe to marrie which are profeſſed, is to turne backe after Satan. For he ſpeaketh of fuch as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the reſt) Apoſtatae. More we learne, that fuch yong ones haue no excuſe of their age, or that they be vehemently tempted and burne in their concupiſcences, or that they haue not the giſt of Chaſtitie. For notwithstanding al theſe excuſes, theſe yong profeſſed widowes if they marrie, goe backward after Satan, and be Apoſtataes, and damned except they repent. For as for the Apoſtles words to the Corinthians, *It is better to marrie then to burne*, we haue before declared out of the Fathers, and here we adde, that it pertaineth only to perſons that be free and haue not vowed to the contrarie. As S. Ambroſe *li. ad virg. lapf. c. 5.* S. Auguſtin *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it.

To marrie after the vow of chaſtitie, it to goe after Satan.

1. Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and ſo did S. Auguſtin when he was yet a Manichee. *Putabam me miſerum &c. I thought* (faith he *li. 6. Confef. c. 13.*) *that I ſhould be an vnhappy and miſerable man if I ſhould lacke the companie of a woman, and the medicine of thy mercie to heale the fame infirmitie I thought*

The heretikes only remedie againſt concupiſcence is marriage.

not vpon, becaufe I had not tried it: and I imagined that Continencie was in a mans owne power and libertie, which in my felf I did not feele: being fo foolish not to vnderftand that no man can be continent vntill thou giue it. Verily thou wouldeft giue it, if with inward mourning I would knocke at thy eares, and with found faith would caft my care vpon thee.

By al which you may eafily proue, that chaftitie is a thing that may lawfully be vowed, that it is not impoffible to be fulfilled by praier, fafting, and chaftifement of mens concupifcence, that it is a thing more grateful to God then the condition of married perfons: for els it fhould not be required either in the Clergie or in the Religious. Finally that it is moft abominable to perfuade the poore virgins or other professed to fuch facrilegious wedlocke, which S. Auguftin auoucheth to be worfe then aduoutrie. *de bono vidu. c. 4. 11.* Iouinian was the firft that euer made marriage equal with virginity or chaft life, for which he was condemned of herefie. *Aug. in argumento li. de bono Coniugalis. De pec. merit. li. 3. c. 7. Li. de hæref. hæf. 82.* He was the firft that perfuaded professed virgins to marrie, which S. Auguftin faith was fo clerely and without queftion wicked, that it could neuer infect any Prieft, but certaine miferable Nunnes. Yea for this ftrange perfuafion he calleth Iouinian a monfter, faying of him thus *Retract. cap. 22. The holy Church that is there (at Rome) moft faithfully and ftoutly refifted this monfter.* S. Hierom called the faid Heretike and his Complices, *Chriftian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambrofe *ep. 82. ad Vercellenfem epifcorum in initio.* But what would thefe holy Doctours haue faid, if they had liued in our doleful time, when the Proteftants goe quite away with this wickednes, and cal it God's word?

17 In word and doctrine.) Such Priefts fpecially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therein. Where we may note, that al good Bifhops or Priefts in thofe daies were not fo wel able to teach as fome others, and yet for the minifterie of the Sacraments, and for wifedom and gouernement were not vnmeet to be Bifhops and Pafours. For though it be one high commendation in a Prelate, to be able to teach, as the Apoftle before noted: yet al can not haue the like grace therein, and it is often recompensed by other fingular gifts no leffe neceffarie. S. Auguftin laboured in word and doctrine, Alipius and Valerius were good Bifhops, and yet had not that gift. *Pofsid. in vit. Aug. c. 5.* And fome times and countries require Preachers more then other. Al which we note, to difcouer the pride of Heretikes, that contemne fome of the Catholike Priefts or Bifhops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

23 Water.) You fee how lawful and how holy a thing it is, to faft from fome meates or drinckes, either certaine daies, or

The vow of chaftitie lawful, poffible to be kept, more grateful to God.

Iouinians herefie in this point, cōdemned of old, is called of the Proteftants, Gods word.

Many good and worthy Bifhops, that haue not the gift of preaching and teaching.

alwaies, as this B. Bifhop Timothee did: who was hardly induced by the Apofhle to drinke a litle wine with his water in respect of his infirmities. And marke withal, what a calumnious and ftale cauillation it is, that to abtaine from certaine meates and drinks for punifhment of the body or deuotion, is to condemne God's creatures. See an homilie of S. Chryfoftom *vpon thefe words, to. 5.*