

## Chapter 5

*How to behaue himself towards yong & old. 3. To bestow the Churches oblations vpon the needy widowes, 9. and not to admit the said Churches widowes vnder threescore yeares old. 17. In distribution to respect wel the Priests that are painful: 19. & how in his Confitorie to heare accusations against Priests. 22. To be strait in examining before he giue Orders. To be chaft, and to remit fomewhat of his drinking water.*

**A** Seniour rebuke not: but beseech as a father: yong men, as brethren: <sup>2</sup> old women, as mothers: yong women, as sisters, in al chastitie.

<sup>3</sup> Honour widowes, which are <sup>♠</sup>widowes indeed. <sup>4</sup> But if any widow haue children or nephewes; let her learne first to rule her owne house, & to render mutual dutie to her parents. For this is acceptable before God. <sup>5</sup> But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & <sup>a</sup>)prayers night and day. <sup>6</sup> For she that is in delicioufnes, living is dead. <sup>7</sup> And this command that they be blamelesse. <sup>8</sup> But if any man haue not care of his owne and especially of his domesticals, <sup>♠</sup>he hath denied the faith, and is worfe then an infidel. <sup>9</sup> <sup>♠</sup>Let a widow be chosen of no lesse then three-score yeares, which hath been the <sup>♠</sup>wife of one husband, <sup>10</sup> hauing testimony in good workes, if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue ministered to them that suffer tribulation, if she haue followed euery good worke. <sup>11</sup> But the yonger widowes auoid. For when they shal be <sup>♠</sup>wanton in Chrif, <sup>♠</sup>they wil marrie: <sup>12</sup> <sup>♠</sup>hauing damnation, because they haue made void <sup>♠</sup>their first faith. <sup>13</sup> And withal idle also they learne to goe about from house to house: not only idle,

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<sup>a</sup> Because of this continual prayer which standeth not with coniugal & carnal actes of matrimonie (as the Apostle signifieth *1. Cor. 7, 5.*) therefore were these widowes to liue in the state of perpetual continencie.

but also full of words & curious, speaking things which they ought not. <sup>14</sup> ¶ I will therefore the younger to marriage, to bring forth children, to be house-wives: to give no occasion to the aduersarie for to speake euill. <sup>15</sup> For now certaine are turned backe ¶ after Satan. <sup>16</sup> If any faithful man haue widowes, let him minister to them, and let not the Church be burdned: that there may be sufficient for them that are widowes indeed.

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

<sup>21</sup> I testifie before God and Christ IESVS, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. <sup>22</sup> Impose hands on no man <sup>c</sup>) lightly, neither doe thou communicate with other mens sinnes. Keep thy self chaste. <sup>23</sup> Drinke not yet ¶ water; but vse a litle wine for thy stomacke, and thy often infirmities. <sup>24</sup> Certaine mens sinnes be manifest, going before to iudgement: and certaine men they follow. <sup>25</sup> 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 desolate indeed, that might marriage, but to make themselves 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.*

<sup>a</sup> Double honour & liuelihood due to good Priests.

<sup>b</sup> Here the Apostles will 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.*

<sup>c</sup> Bishops must haue great care that they giue not Orders to any that is not well tried for his faith, learning, and good behaviour.

praiers 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. Ambrose and by S. Auguftin, who wrote bookes intituled thereof, and make in next to virginitie. *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, Acoluthi 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 anſwer) for their greater neceſſitie, or more leiſure, freedom, or expedition to ſerue, in that they be not cumbered with huſband and houſhold, but in reſpect of their vidual continencie, chaſtitie, and puritie. For els ſuch as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apoſtle, as wel as thoſe that were neuer to marrie againe.

Thirdly, we proue that ſecond marriage not only after admiſſion 3.  
to the almes or ſeruiſe of the Church, but before alſo, is diſagreeable & a ſigne of incontinencie or more luſt and fleſhlines then is agreeable or comely for any perſon belonging to the Church: and conſequently, that the Apoſtle in the laſt chapter treating of the holy functions of Biſhops, Prieſts, Deacons, and of the Churches reſuſing generally *bigamos* or twiſe married perſons, muſt needs much more meane that no man twiſe married ſhould be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid widowes) that intended to marrie againe. To receiue the body of Chriſt (ſaith S. Hierom *in Apolog. pro lib. cont Iouin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therfore Prieſts that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continually.

Fourthly, we proue that it is not vnlawful to annexe, by precept 4.  
or the parties promiſe, ſingle life or chaſtitie to a whole State or Order of the faithful: becauſe the Apoſtle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie. Fifthly, we proue hereby that to reſuſe and not to 5.  
accept the twiſe married or ſuch as wil not liue ſingle, into the State of widowes or holy Orders, is not to contemne or forbid ſecond marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſtes) doe blaſpheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who reſuſeth a twiſe married woman, and bindeth others by their entering 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 & conſter the Scriptures, and for this meaning we haue al the Doctours without exception. What ſhift then haue the Heretikes here? For marrie and remarrie they muſt, let the Scriptures, & al the Doctours in the world ſay nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, ſome one way & ſome another.

And of al other, their extremeſt and moſt ſhameful tergierſation is, that the Apoſtle here forbiddeth not the admiſſion of ſuch widowes as haue been twiſe married, but only them that haue had

*Beza vpō  
this place.*

The Caluinifts  
moſt abſurd  
expoſition of the  
Apoſtles wordes.

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 widows 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 use of all Writers, be all one with *Poligamus* and *Poligamia*. They give an example of such widows, in women divorced justly from their husbands in the old law. As though S. Paul here took order for the Jewes widows only, or that had been such a common case among the Jewes also, that the Apostles needed to take so careful order for it. Finally, they let not to say that if the Apostles should be understood to refuse a widow twice married at sundrie times, it were unreasonable and iniurious to second marriages, which have no more indecencie or signe of incontincencie (say they) then the first. Thus bold they are with the Apostles and all antiquitie.

Their blasphemie against the plaine text.

καταρην̄α 11 Wanton in Christ.) Widows waxing warme, idle, and well fedde by the Church, lust after husbands, as also Apostate Priests and Superintendents marrie, specially after they have gotten good Ecclesiastical livings. Which is to waxe wanton in Christ, or against Christ κατὰ Χριστοῦ. The Greek word signifieth to cast off the reins or bridle, that is, the bond or promise of continencie which they had put upon them.

11 They wil.) *In the chastitie of widowhood or Virginitie* (faith S. Augustine) *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 have the wil to marrie is damnable. Aug. li. de bono. viduit. cap. 9.*

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

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

12 Their first faith.) All the Ancient Fathers that ever wrote commentaries upon this Epistle, Greek and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylatus, Primasius, S. Ambrose, Ven. Bede, Anselme, & the rest: also all others that by occasion use 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. Augustine in exceeding many places: all these expound the Apostles words of the vow of Chastitie or the faith and promise made to Christ to live continently. *What is to*

Breaking of their first faith, is (by the content of all 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*. Againe in another place, They breake their first faith, that stand not in that which they vowed. *Li. de Sancta virgin. c. 33.* Againe he and al the Fathers with him in *Carthage Councel 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 Chafteitie which they vowed to our Lord. So faith he and 215. Fathers moe in that Councel.

Why this vow is called faith or fidelitie.

And this promife of chafteitie is called, *faith*, becaufe the fidelitie betwixt married perfons is ordinarily called of holy Writers, *faith*: and the vow of chafteitie 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 Councel, *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 refpect 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 Chriftian beleefe, and not the promife or vow of Chafteitie. 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 facriledge 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 chafteitie: God forbid fay they. But his fpeech containeth only a wife admonition to the frailer fort, that it were farre better for them not to haue vowed

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.

otherwife  
Ageruchia ep. 11.

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. Pauls 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 re- ceiued 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 fallfely affirme: but fhewing what was meet for that time and the beginning of Chriftianitie, when as yet there were no Monafteries builded, no prefcript rule, no exact order of obedience to Superiours: but the profeffed (as S. Paul here noteth) courfed and wandered vp and downe idly, as now our profeffed 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 vfe of car- nal copulation before, are more dangeroufly tempted, then virgins that are brought vp from their tender age in pietie and haue no ex- perience of fuch pleasures. See S. Ambrofe *lib. de viduit.* prouing by the example of holy Anna who liued a widow euen from her youth til 80. yeares of age, in fafting and praying night and day, that the Apoftle doth not here without exception forbid al yong widowes to vow, yea he efteemeth that profeffion in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduit in initio.*

Yong women may be profeffed and taken into religion.

15 After Satan.) We may here learne, that for thofe to marrie which are profeffed, is to turne backe after Satan. For he fpeaketh of fuch as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the reft) Apoftatae. More we learne, that fuch yong ones haue no excufe of their age, or that they be vehemently tempted and burne in their concupifcences, or that they haue not the giuft of Chaftitie. For notwithstanding al thefe excufes, thefe yong profeffed widowes if they marrie, goe backward after Satan, and be Apoftataes, and damned except they repent. For as for the Apoftles 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 perfons that be free and haue not vowed to the contrarie. As S. Ambrofe *li. ad virg. lapf. c. 5.* S. Auguftin *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it.

To marrie af- ter the vow of chaftitie, it to goe after Satan.

1. Cor. 7.

The Heretikes of our time thinke there is no remedie for forni- cation or burning, but marriage, and fo did S. Auguftin when he was yet a Manichee. *Putabam me miferum &c. I thought* (faith he *li. 6. Confef. c. 13.*) *that I should be an vnhappy and mifer- able man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the fame infirmitie I thought not vpon, becaufe I had not tried it: and I imagined that Continencie*

The heretikes only remedie againft concupifcence is marriage.

was in a mans owne power and libertie, which in my self I did not feele: being so foolish not to vnderstand that no man can be continent vnles thou giue it. Verily thou wouldest giue it, if with inward mourning I would knocke at thy eares, and with sound faith would cast my care vpon thee.

By al which you may easily proue, that chaſtitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chaſtification of mens concupiſcence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Clergie or in the Religious. Finally that it is most abominable to persuade the poore virgins or other professed to such sacrilegious wedlocke, which S. Auguſtin auoucheth to be worse then aduoutrie. *de bono vidu. c. 4. 11.* Iouinian was the first that euer made marriage equal with virginity or chaſt life, for which he was condemned of hereſie. *Aug. in argumento li. de bono Coniugal. De pec. merit. li. 3. c. 7. Li. de hæref. hæf. 82.* He was the first that persuaded professed virgins to marrie, which S. Auguſtin faith was so clerely and without question wicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Retract. cap. 22. The holy Church that is there (at Rome) most faithfully and stoutly refuted this monster.* S. Hierom called the said Heretike and his Complices, *Chriftian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambrose *ep. 82. ad Vercellenſem episcopum in initio.* But what would these holy Doctours haue said, if they had liued in our doleful time, when the Protestants goe quite away with this wickednes, and call it God's word?

17 In word and doctrine.) Such Priests specially 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 Bishops or Priests in those daies were not so well able to teach as some others, and yet for the ministration of the Sacraments, and for wisdom and gouernement were not vnmeet to be Bishops and Pastours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular gifts no lesse necessarie. S. Auguſtin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift. *Pofsid. in vit. Aug. c. 5.* And some times and countries require Preachers more then other. Al which we note, to discover the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

23 Water.) You see how lawful and how holy a thing it is, to fast from some meates or drinckes, either certaine daies, or alwaies, as this B. Bishop Timothee did: who was hardly induced

The vow of chaſtitie lawful, possible to be kept, more grateful to God.

Iouinians hereſie in this point, condemned of old, is called of the Protestants, Gods word.

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



by the Apofle to drinke a litle wine with his water in refpect of his infirmities. And marke withal, what a calumnious and ftale cauillation it is, that to abftaine 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.*