

HOMEWORK FROM CONF 4

1. Definition of ESOTERIC
2. was Mary Magdalene the wife of Jesus?
3. why no more married priests?
4. historic purging of women from responsibilities and positions of leadership
5. Declaration of DOMINUS IESUS (JESUS) on the unicity and salvific universality of Jesus Christ and the church

DELAYED FROM LAST SESSION

How many Gospels are there and who wrote them?

Matthew, Mark, Luke & John and the Acts of the Apostles which is the Book of Luke, continued

Bible scholars believe that the Gospels were written in the following order:

Mark - Matthew - Luke - John

Matthew was a hated tax collector

Mark was the travelmate of Peter and was not part of the original disciples of Jesus

Luke was the travelmate of Paul and was also not part of the original disciples.

In *The Four Gospels: A Study of Origins* (1924), [Burnett Hillman Streeter](#) argued that a third source, referred to as *M* and also hypothetical, lies behind the material in Matthew that has no parallel in Mark or Luke. Furthermore, some material present only in Luke might have come from an also unknown *L* source. This Four Source Hypothesis posits that there were at least four sources to the *Gospel of Matthew* and the *Gospel of Luke*: the *Gospel of Mark*, and three lost sources: *Q*, *M*, and *L*.

Canonical gospels

Gospel of Mark

Gospel of Matthew

Gospel of Luke

Gospel of John

The [gospels](#) of [Matthew](#), [Mark](#), and [Luke](#) are referred to as the **Synoptic Gospels** because they include many of the same stories, often in a similar sequence and in similar wording.

Controversial gospels

Gospel of Thomas (arguably a Gnostic or proto-Gnostic gospel) – 1st to mid 2nd century; collection of 114 sayings attributed to Jesus, 31 of them with no parallel in the canonical gospels

The Gospel of Peter

Apocrypha are statements or claims that are of dubious authenticity. The word's origin is the medieval Latin adjective apocryphus, "secret, or non-canonical"

- Luke and the Acts
- "At the earliest, Acts cannot have been written prior to the latest firm chronological marker recorded in the book—Festus's appointment as procurator (24:27), which, on the basis of independent sources, appears to have occurred between A.D. 55 and 59."
- "It is increasingly admitted that the Logia [Q] was very early, before 50 A.D., and Mark likewise if Luke wrote the Acts while Paul was still alive. Luke's Gospel comes before the Acts (Acts 1:1). The date of Acts is still in dispute, but the early date (about A.D. 63) is gaining support constantly."

For clarity, Q is supposedly one of the source documents used by both Matthew and Luke in writing their gospels. If Q actually existed then that would push the first writings of Christ's words and deeds back even further lessening the available time for myth to creep in and adding to the validity and accuracy of the gospel accounts. If what is said of Acts is true, this would mean that Luke was written at least before A.D. 63 and possibly before 55 - 59 since Acts is the second in the series of writings by Luke. This means that the gospel of Luke was written within 30 years of Jesus' death.

Matthew

The early church unanimously held that the gospel of Matthew was the first written gospel and was penned by the apostle of the same name. Lately, the priority of Matthew as the first written gospel has come under suspicion with Mark being considered by many to be the first written gospel. The debate is far from over.

The historian Papias mentions that the gospel of Matthew was originally in Aramaic or Hebrew and attributes the gospel to Matthew the apostle.

"Irenaeus (ca. a.d. 180) continued Papias's views about Matthew and Mark and added his belief that Luke, the follower of Paul, put down in a book the gospel preached by that apostle, and that John, the Beloved Disciple, published his Gospel while residing in Asia. By the time of Irenaeus, Acts was also linked with Luke, the companion of Paul."

This would mean that if Matthew did write in Aramaic originally, that he may have used Mark as a map, adding and clarifying certain events as he remembered them. But, this is not known for sure.

The earliest quotation of Matthew is found in Ignatius who died around 115 A.D. Therefore, Matthew was in circulation well before Ignatius came on the scene. The various dates most widely held as possible writing dates of the Gospel are between A.D. 40 - 140. But Ignatius died around 115 A.D. and he quoted Matthew. Therefore Matthew had to be written before he died. Nevertheless, it is generally believed that Matthew was written before A.D. 70 and as early as A.D. 50.

Mark

Mark was not an eyewitness to the events of Jesus' life. He was a disciple of Peter and undoubtedly it was Peter who informed Mark of the life of Christ and guided him in writing the Gospel known by his name. "Papias claimed that Mark, the Evangelist, who had never heard Christ, was the interpreter of Peter, and that he carefully gave an account of everything he remembered from the preaching of Peter." Generally, Mark is said to be the earliest gospel with an authorship of between A.D. 55 to A.D. 70.

John

The writer of the gospel of John was obviously an eyewitness of the events of Christ's life since he speaks from a perspective of having been there during many of the events of Jesus' ministry and displays a good knowledge of Israeli geography and customs.

The John Rylands papyrus fragment 52 of John's gospel dated in the year 125-135 contains portions of John 18, verses 31-33,37-38. This fragment was found in Egypt. It is the last of the gospels and appears to have been written in the 80's to 90's. Most scholars say it was written in the early 90's. This means that the time span between the original writing of John and its earliest copy (fragment) is approximately 35-45 years.

John does not mention the destruction of the Jewish temple in 70 A.D. Some say this is because John was not focusing on historical events. Instead, John focused on the theological aspect of the person of Christ and listed His miracles and words that affirmed Christ's deity. This is a possibility, but like the reasoning used regarding Matthew, Mark, and Luke, the lack of significant historical markers is also evidence that it was written early on.

Though there is still some debate on the dates of when the gospels were written, they were most assuredly completed before the close of the first century and written by eyewitnesses or under the direction of eyewitnesses.

Definition of ESOTERIC

1 a : designed for or understood by the specially initiated alone <a body of esoteric legal doctrine — B. N. Cardozo> b : requiring or exhibiting knowledge that is restricted to a small group <esoteric terminology>; broadly : difficult to understand <esoteric subjects>

2

a : limited to a small circle <engaging in esoteric pursuits> b : private, confidential <an esoteric purpose>

3

: of special, rare, or unusual interest <esoteric building materials>

— es·o·ter·i·cal·ly adverb

See esoteric defined for English-language learners »

See esoteric defined for kids »

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es·o·ter·ic (s-trk)

adj.

1.

a. Intended for or understood by only a particular group: an esoteric cult. See Synonyms at mysterious.

b. Of or relating to that which is known by a restricted number of people.

2.

a. Confined to a small group: esoteric interests.

b. Not publicly disclosed; confidential.

[Greek esterikos, from ester, comparative of es, within; see en in Indo-European roots.]

eso·teri·cal·ly adv.

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esoteric [??s??t?r?k]

adj

1. restricted to or intended for an enlightened or initiated minority, esp because of abstruseness or obscurity an esoteric cult Compare exoteric

2. difficult to understand; abstruse an esoteric statement

3. not openly admitted; private esoteric aims

[from Greek esterikos, from es?ter? inner]

esoterically adv

esotericism n

Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003

esoteric - Its root sense is "for the initiates of a religious mystery," and it means "confined to or understood by just a few people."

See also related terms for understood.

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ThesaurusLegend: Synonyms Related Words Antonyms

Adj. 1. esoteric - confined to and understandable by only an enlightened inner circle; "a compilation of esoteric philosophical theories"

private - confined to particular persons or groups or providing privacy; "a private place";

"private discussions"; "private lessons"; "a private club"; "a private secretary"; "private

property"; "the former President is now a private citizen"; "public figures struggle to maintain a private life"

exoteric - suitable for the general public; "writings of an exoteric nature"

2 Mary Magdalene the wife of Jesus?

She is usually thought of as the second-most important woman in the New Testament after Mary, the mother of Jesus. Mary Magdalene traveled with Jesus as one of his followers. She was present at Jesus' two most important moments: the crucifixion and the resurrection. Within the four Gospels, the oldest historical record mentioning her name, she is named at least 12 times, more than most of the apostles. The Gospel references describe her as courageous, brave enough to stand by Jesus in his hours of suffering, death and beyond.

Most scholars will concur that Mary M was an apostle also, since apostles were:

- 1 with Jesus during his ministry
- 2 with Jesus at his crucifixion
- 3 with Jesus after resurrection

She was at his burial, and she is the only person that all four Gospels say was first to realize that Jesus had risen and to testify to that central teaching of faith. John 20 and Mark 16:9 specifically name her as the first person to see Jesus after his Resurrection. She was there at the "beginning of a movement that was going to transform the West". She was the "Apostle to the Apostles", an honorific that fourth-century orthodox theologian Augustine gave her and that others earlier had possibly conferred on her.

Throughout the centuries there have been many extra-biblical speculations about her role before and after she met Jesus. These have included harlot, wife, mother and secret lover. Her true role seems to have been of leadership among the women following Jesus, similar to the role of Simon Peter among the men. St. Mary Magdalene is considered to be a saint by the Catholic, Orthodox, Anglican and Lutheran churches—with a feast day of July 22.

3. why no more married priests?
4. historic purging of women from responsibilities and positions of leadership

these are linked ideas. if women were to be purged from being notable in the catholic church. MM had to be downgraded to something less than apostle, something less than a cured peasant devoted to Jesus, and in most cases relegated to at least wayward and loose and at worst, a prostitute. If MM was an apostle that had to be trashed when Pope X decided that priests would no longer be married, that they would follow the life of Jesus (consequently it was written or rewritten that Jesus was single) Theologically, it may be pointed out that priests serve in the place of Christ and therefore, their ministry specially configures them to Christ. As is clear from Scripture, Christ was not married

(except in a mystical sense, to the Church). By remaining celibate and devoting themselves to the service of the Church, priests more closely model, configure themselves to, and consecrate themselves to Christ.

A Brief History of Celibacy in the Catholic Church

HistoryNewsNetwork, HNN.COM in this text <http://hnn.us/article/696>

First Century

Peter, the first pope, and the apostles that Jesus chose were, for the most part, married men. The New Testament implies that women presided at eucharistic meals in the early church.

Second and Third Century

Age of Gnosticism: light and spirit are good, darkness and material things are evil. A person cannot be married and be perfect. However, most priests were married.

Fourth Century

306-Council of Elvira, Spain, decree #43: a priest who sleeps with his wife the night before Mass will lose his job.

325-Council of Nicea: decreed that after ordination a priest could not marry. Proclaimed the Nicene Creed.

352-Council of Laodicea: women are not to be ordained. This suggests that before this time there was ordination of women.

385-Pope Siricius left his wife in order to become pope. Decreed that priests may no longer sleep with their wives.

The first written mandate requiring priests to be chaste came in AD 304. Canon 33 of the Council of Elvira stated that all "bishops, presbyters, and deacons and all other clerics" were to "abstain completely from their wives and not to have children." A short time later, in 325, the Council of Nicea, convened by Constantine, rejected a ban on priests marrying requested by Spanish clerics. - See more at: <http://hnn.us/article/696#sthash.pfensqkq.dpuf>

Fifth Century

401-St. Augustine wrote, "Nothing is so powerful in drawing the spirit of a man downwards as the caresses of a woman."

Sixth Century

567-2nd Council of Tours: any cleric found in bed with his wife would be excommunicated for a year and reduced to the lay state.

580-Pope Pelagius II: his policy was not to bother married priests as long as they did not hand over church property to wives or children.

590-604-Pope Gregory "the Great" said that all sexual desire is sinful in itself (meaning that sexual desire is intrinsically evil?).

Seventh Century

France: documents show that the majority of priest were married.

Eighth Century

St. Boniface reported to the pope that in Germany almost no bishop or priest was celibate.

Ninth Century

836-Council of Aix-la-Chapelle openly admitted that abortions and infanticide took place in convents and monasteries to cover up activities of uncelibate clerics. St. Ulrich, a holy bishop, argued from scripture and common sense that the only way to purify the church from the worst excesses of celibacy was to permit priests to marry.

Eleventh Century

10xx Benedict VIII (see below)

1045-Benedict IX dispensed himself from celibacy and resigned in order to marry.

1074-Pope Gregory VII said anyone to be ordained must first pledge celibacy:

'priests [must] first escape from the clutches of their wives.'

1095-Pope Urban II had priests' wives sold into slavery, children were abandoned.

The practice of priestly celibacy began to spread in the Western Church in the early Middle Ages. In the early 11th century Pope Benedict VIII responded to the decline in priestly morality by issuing a rule prohibiting the children of priests from inheriting property. A few decades later Pope Gregory VII issued a decree against clerical marriages. -

See more at: <http://hnn.us/article/696#sthash.pfensqkq.dpuf>

Twelfth Century

1123-Pope Calistus II: **First Lateran Council** decreed that clerical marriages were invalid.

1139-Pope Innocent II: Second Lateran Council confirmed the previous council's decree and voided all marriages of priests; and all new priests had to divorce their wives.

Fourteenth Century

Bishop Pelagio complains that women are still ordained and hearing confessions.

Fifteenth Century

Transition; 50% of priests are married and accepted by the people.

Sixteenth Century

1545-63-Council of Trent states that celibacy and virginity are superior to marriage.

1517-Martin Luther.

1530-Henry VIII.

Seventeenth Century

Inquisition. Galileo. Newton.

Eighteenth Century

1776-American Declaration of Independence.

1789-French Revolution.

Nineteenth Century

1804-Napoleon.

1882-Darwin.

1847-Marx, Communist Manifesto.

1858-Freud.

1869-First Vatican Council; infallibility of pope.

Twentieth Century

1930-Pope Pius XI: sex can be good and holy.

1951-Pope Pius XII: married Lutheran pastor ordained catholic priest in Germany.

1962-Pope John XXIII: Vatican Council II; vernacular; marriage is equal to virginity.

1966-Pope Paul VI: celibacy dispensations.

1970s-Ludmilla Javorova and several other Czech women ordained to serve needs of women imprisoned by Communists.

1978-Pope John Paul II: puts a freeze on dispensations.

1983-New Canon Law.

1980-Married Anglican/Episcopal pastors are ordained as catholic priests in the U.S.; also in Canada and England in 1994.

Popes who were married

St. Peter, Apostle

St. Felix III 483-492 (2 children)

St. Hormidas 514-523 (1 son)

St. Silverus (Antonia) 536-537

Hadrian II 867-872 (1 daughter)

Clement IV 1265-1268 (2 daughters)

Felix V 1439-1449 (1 son)

<http://futurechurch.org/brief-history-of-celibacy-in-catholic-church>

History sources:

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5. Declaration of DOMINUS IESUS (JESUS) on the unicity and salvific universality of Jesus Christ and the church

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