

Class 4a

## THE LEGACY OF PAUL: THE IDEAL WIFE

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### Outline

- Taking Paul two ways
  - Pro-marriage
  - Pro-celibacy (anti-marriage, or at least anti-sex)
- The Pro-marriage track
  - Ephesians 5:21-33
  - Research clusters: Ephesus
  - 1 Timothy 2:8-15
- Women's Ordination in the Catholic Church

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## TAKING PAUL TWO WAYS: THE PRO-MARRIAGE TRACK

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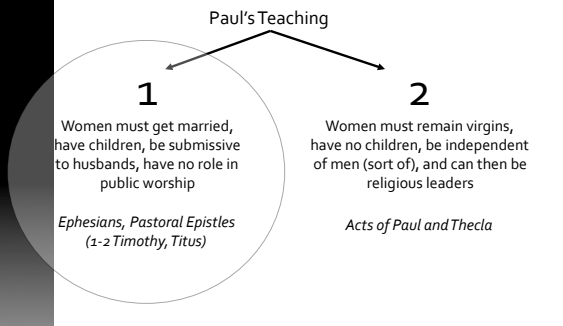
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## Making Paul Two Ways Two Opposite Traditions in the Early Church




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## The Pro-Marriage Track

Ephesians 5:21-33

- **Date**            90s CE
- **Place**            Unknown; Ephesus?
- **Author**            It says Paul, but it probably isn't  
(style, vocabulary, theological themes differ)
- **Audience**        Christians in Ephesus, one of the top four cities in the Roman Empire

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## Ephesians 5:21-33

<sup>21</sup> Be subject to one another out of reverence for Christ.<sup>22</sup> Wives, be subject to your husbands as you are to the Lord. <sup>23</sup> For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. <sup>24</sup> Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.<sup>25</sup> Husbands, love your wives, just as Christ loved the church and gave himself up for her, <sup>26</sup> in order to make her holy by cleansing her with the washing of water by the word, <sup>27</sup> so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. <sup>28</sup> In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. <sup>29</sup> For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, <sup>30</sup> because we are members of his body. <sup>31</sup> For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. <sup>32</sup> This is a great mystery, and I am applying it to Christ and the church. <sup>33</sup> Each of you, however, should love his wife as himself, and a wife should respect her husband.

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## The Pro-Marriage Track

Ephesians 5:21-33

1. Does this conform to or depart from Xenophon's notions of men's and women's roles in the household?
2. Does this conform to or depart from Paul's discussion of women's roles in worship in 1 Corinthians 11?
3. How did Roman propaganda influence the presentation of women's roles in this passage?

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## The Pro-Marriage Track

The Pastoral Epistles

▪ Date	905-110 CE	WHEN
▪ Place	Unknown	WHERE
▪ Author	It says Paul, but it probably isn't (style, vocabulary, theological themes differ)	WHO
▪ Audience	Timothy and Titus and their communities; these men are Paul's apprentices and shepherds (= pastors) of their communities, thus the letters are called "pastoral"	FOR WHOM

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### 1 Timothy 2:8-15

<sup>8</sup>I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; <sup>9</sup>also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, <sup>10</sup>but with good works, as is proper for women who profess reverence for God. <sup>11</sup>Let a woman learn in silence with full submission. <sup>12</sup>I permit no woman to teach or to have authority over a man; she is to keep silent. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

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# WOMEN'S ORDINATION IN THE CATHOLIC CHURCH

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## Women's Ordination In the Catholic Church

- Pauline texts indicate a subordinate place for women in the church
  - The apostles regarded this as part of the divine plan (it's how it was in Eden, Genesis 2-3)
- The historical question remains open whether women were in fact deaconesses
- The constant tradition and practice of the church not to ordain women is divine law

*Sacerdotalis (1994)*

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*U.S. Catholic Bishops 1972 statement*  
*CDF document, Inter Insigniores (1977)*  
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*CDF, Inter Insigniores (1977)*  
*Pope John Paul II, Ordinatio Sacerdotalis (1994)*

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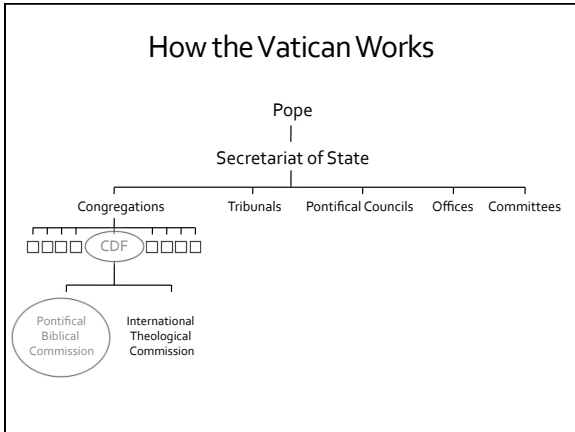
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### Women's Ordination In the Catholic Church

<p><b>Pontifical Biblical Commission</b> April 1976</p> <ul style="list-style-type: none"> <li>▪ the New Testament does not settle in a clear way once and for all whether women can be ordained priests (unanimous)</li> <li>▪ scriptural grounds alone are not enough to exclude the possibility of ordaining women (12-5 vote in favor)</li> <li>▪ Christ's plan would not be transgressed by permitting the ordination of women (12-5 vote in favor)</li> </ul>	<p><b>Congregation for the Doctrine of the Faith</b> 27 January 1977</p> <ul style="list-style-type: none"> <li>▪ Pauline texts indicate a subordinate place for women in the church, and the apostles regarded this as part of the divine plan</li> <li>▪ The constant tradition and practice of the church not to ordain women is divine law; only heretical sects allowed this</li> <li>▪ Jesus didn't "entrust the apostolic charge" to women, and in this he was not simply conforming to the patriarchal culture of his time, since he radically broke with his culture by curing and speaking to women and allowing them to accompany his movement</li> </ul>
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Donahue, John R., S.J. "A Tale of Two Documents." In *Women Priests: A Catholic Commentary on the Vatican Declaration* (ed. Leonard Swidler and Arlene Swidler; New York: Paulist, 1977) 25-34.

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