

The Normal Christian Life

*Very little is known or recorded about the life of ordinary Christians in the Roman Empire. Most of what we know can be gleaned by discussions about Christian engagement in society. The anonymous work, *The Epistle to Diognetus* (c.130), promotes the spirituality of the Christian community amidst a physical world. Meanwhile, Clement of Alexandria (150-215) provided numerous instructions in his book, *Paedagogus*. Clement had a more relaxed view towards pagan Alexandrian society, as opposed to the austerity of someone like Origen.*

Epistle to Diognetus

Chapter 5: The Christian Community

Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead a life marked out by any curiosity. The course of conduct they follow has not been devised by the speculation and deliberation of inquisitive men. They do not, like some, proclaim themselves the advocates of merely human doctrines.

Instead, they inhabit both Greek and barbarian cities, however things have fallen to each of them. And it is while following the customs of the natives in clothing, food, and the rest of ordinary life that they display to us their wonderful and admittedly striking way of life. They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners. Every foreign land is like their homeland to them, and every land of their birth is like a land of strangers. They marry, like everyone else, and they have children, but they do not destroy their offspring. They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are unknown and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred.

Clement of Alexandria

Chapter 3: On Costly Vessels

For in fine, in food, and clothes, and vessels, and everything else belonging to the house, I say comprehensively, that one must follow the institutions of the Christian man, as is serviceable and suitable to one's person, age, pursuits, time of life. For it becomes those that are servants of one God, that their possessions and furniture should exhibit the tokens of one beautiful life; and that each individually should be seen in faith, which shows no difference, practicing all other things which are conformable to this uniform mode of life, and harmonious with this one scheme. What we acquire without difficulty, and use with ease, we praise, keep easily, and communicate freely. The things which are useful are preferable, and consequently cheap things are better than dear. In fine, wealth, when not properly governed, is a stronghold of evil, about which many casting their eyes, they will never reach the kingdom of heaven, sick for the things of the world, and living proudly through luxury. But those who are in earnest about salvation must settle this beforehand in their mind, "that all that we possess is given to us for use, and use for sufficiency, which one may attain to by a few things."

Chapter 5: On Laughter

Pleasantry is allowable, not waggery. Besides, even laughter must be kept in check; for when given vent to in the right manner it indicates orderliness, but when it issues differently it shows a want of restraint. For, in a word, whatever things are natural to men we must not eradicate from them, but rather impose on them limits and suitable times. For man is not to laugh on all occasions because he is a laughing animal, any more than the horse neighs on all occasions because he is a neighing animal. But as rational beings, we are to regulate ourselves suitably, harmoniously relaxing the austerity and over-tension of our serious pursuits, not inharmoniously breaking them up altogether.

Chapter 10: On Health

The gymnasium is sufficient for boys, even if a bath is within reach. And even for men to prefer gymnastic exercises by far to the baths, is perchance not bad, since they are in some respects conducive to the health of young men, and produce exertion-emulation to aim at not only a healthy habit of body, but courageousness of soul. When this is done without dragging a man away from better employments, it is pleasant, and not unprofitable. Nor are women to be deprived of bodily exercise. But they are not to be encouraged to engage in wrestling or running, but are to exercise themselves in spinning, and weaving, and superintending the cooking if necessary. And they are, with their own hand, to fetch from the store what we require. And it is no disgrace for them to apply themselves to the mill. Nor is it a reproach to a wife-housekeeper and helpmeet to occupy herself in cooking, so that it may be palatable to her husband. And if she shake up the couch, reach drink to her husband when thirsty, set food on the table as neatly as possible, and so give herself exercise tending to sound health, the Instructor will approve of a woman like this, who "stretches forth her arms to useful tasks, rests her hands on the distaff, opens her hand to the pool, and extends her wrist to the beggar."

Chapter 12: On Shoes

Women fond of display act in the same manner with regard to shoes, showing also in this matter great luxuriousness. Base, in truth, are those sandals on which golden ornaments are fastened; but they are thought worth having nails driven into the soles in winding rows. Many, too, carve on them amorous embraces, as if they would by their walk communicate to the earth harmonious movement, and impress on it the wantonness of their spirit. Farewell, therefore, must be bidden to gold-plated and jeweled mischievous devices of sandals, and Attic and Sicyonian half-boots, and Persian and Tyrrhenian buskins; and setting before us the right aim, as is the habit with our truth, we are bound to select what is in accordance with nature. For the use of shoes is partly for covering, partly for defense in case of stumbling against objects, and for saving the sole of the foot from the roughness of hilly paths. To go with bare feet is most suitable for exercise, and best adapted for health and ease, unless where necessity prevents. But if we are not on a journey, and cannot endure bare feet, we may use slippers or white shoes; dusty-foots the Attics called them, on account of their bringing the feet near the dust, as I think. As a witness for simplicity in shoes let John suffice, who avowed that "he was not worthy to unloose the latchet of the Lord's shoes." For he who exhibited to the Hebrews the type of the true philosophy wore no elaborate shoes. What else this may imply, will be shown elsewhere.