

LETTER OF CLEMENT

To Theodore.

- 1. You did well in silencing the unspeakable teachings of the Carpocrations. For these are "wandering stars" referred to in the prophecy, who wander from the narrow road of the commandments into a boundless abyss of the carnal and bodily sins. For, priding themselves in knowledge, as they say, "of the deep things of Satan, they do not know that they are casting themselves away into "the netherworld of the darkness" of falseness, and boasting that they are free, they have become slaves of servile desires.**
- 2. 2. Such men are to be opposed in all ways and altogether. For, even if they should say something true, one who loves the truth should not, even so, agree with them. For not all true things are the truth, nor should that truth which merely seems true according to human opinions be preferred to the true truth, that according to the faith.**
- 3. Now of the things they keep saying about the divinely inspired Gospel according to Mark, some are altogether falsifications, and others, even if they do contain some true elements, nevertheless are not reported truly. For the true things being mixed with inventions, are falsified, so that, as the saying goes, even the salt loses its savor.**
- 4. As for Mark, then, during Peter`s stay in Rome he wrote an account of the Lord`s doings, not, however, declaring all of them, nor yet hinting at the secret ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former books the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected.**

5. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of truth hidden by seven veils. Thus, in sum, he prepared matters, neither grudgingly nor incautiously, in my opinion, and, dying, he left his composition to the church in, verso Alexandria, where it even yet is most carefully guarded, being read only to those who are being initiated into the great mysteries.
6. But since the foul demons are always devising destruction for the race of men, Carpocrates, instructed by them and using deceitful arts, so enslaved a certain presbyter of the church in Alexandria that he got from him a copy of the secret Gospel, which he both interpreted according to his blasphemous and carnal doctrine and, moreover, polluted, mixing with the spotless and holy words utterly shameless lies. From this mixture is withdrawn off the teaching of the Carpocratians.
7. To them, therefore, as I said above, one must never give way; nor, when they put forward their falsifications, should one concede that the secret Gospel is by Mark, but should even deny it on oath. For, "For not all true things are to be said to all men". For this reason the Wisdom of God, through Solomon, advises, "Answer the fool with his folly," , teaching that the light of the truth should be hidden from those who are mentally blind. Again it says, "From him who has not shall be taken away" and "Let the fool walk in darkness". But we are "children of Light" having been illuminated by "the dayspring" of the spirit of the Lord "from on high", and "Where the Spirit of the Lord is" , it says, "there is liberty", for "All things are pure to the pure".
8. To you, therefore, I shall not hesitate to answer the questions you have asked, refuting the falsifications by the very words of the Gospel. For example, after "And they were in the road

going up to Jerusalem" and what follows, until "After three days he shall arise", the secret Gospel brings the following material word for word:

THE SECRET GOSPEL OF MARK (ONLY EXCERPT TO EXIST)

1 They come into Bethany, and there was a woman whose brother had died

2 and [she] approaches and bows down before Jesus and says to him, "Son of David, have mercy on me."

3 But the disciples scolded her.

4 And Jesus got angry and went with her into the garden where the tomb was.

5 Right away there was a loud voice from the tomb.

6 Then Jesus went up and rolled the stone away from the opening of the tomb.

7 He went right in where the youth was, reached out a hand and raised him, taking hold of [his] hand.

8 The youth loved him at first sight and began to plead with him to stay.

9 And coming out of the tomb, they go to the young man's home for he was rich.

10 And six days later Jesus called him.

11 And when evening came, the young man went to him wearing a shroud over his nude body.

12 And he stayed all night as Jesus taught him the secret of the kingdom of God.

13 From there he gets up and goes back across the Jordan.

And these words follow the text, "And James and John come to him" and all that section. But "naked man with naked man" and the other things about which you wrote, are not found.

And after the words, "And he comes into Jericho," the secret Gospel adds only,

14 "And the sister of the young man whom Jesus loved was there, along with his mother and Salome, but Jesus did not receive them."

But many other things about which you wrote both seem to be and are falsifications.