

= Pontius Pilate 's wife =

Pontius Pilate 's wife (Greek : ???????? (Pilate) , ????? ????? (his wife) ; Latin : uxor Pilati ; fl . 1st century) is unnamed in the New Testament , where she appears in a single verse of the Gospel of Matthew . In later Christian tradition , she is known variously as Saint Procula (also spelled Proculla or Procla) , Saint Claudia , Claudia Procles or Claudia Procula . Christian literature and legends have amplified the brief anecdote about Pilate 's wife in the New Testament .

= = Account in the Gospel of Matthew = =

In the New Testament , the only reference to Pilate 's wife exists in a single sentence by Matthew . According to Matthew 27 : 19 , she sent a message to her husband asking him not to condemn Jesus Christ to death :

While Pilate was sitting in the judgment hall , his wife sent him a message : " Have nothing to do with that innocent man , because in a dream last night , I suffered much on account of him . "

Pilate did not heed the warning of his wife , who is not named in the Gospel .

The name " Claudia " appears only once in the New Testament , apparently referring to a different person , in the Second Epistle to Timothy 4 : 21 : " Eubulus , Pudens , Linus and Claudia send their greetings , and so all the other Christians . "

= = Christian legends , traditions and theology = =

Pilate 's wife is referred to in the apocryphal Gospel of Nicodemus (probably written around the middle of the 4th century , although it is mentioned by Justin Martyr) , which gives a more elaborate version of the episode of the dream than Matthew . She is first named as Claudia in 1619 , in the chronicle of Pseudo @-@ Dexter . In later Christian tradition she is known as Claudia Procula .

In the 3rd century , Origen suggested in his Homilies on Matthew that the wife of Pilate had become a Christian , or at least that God sent her the dream mentioned by Matthew so that she would convert . This interpretation was shared by several theologians of Antiquity and the Middle Ages . Rival theologians contended the dream was sent by Satan in an attempt to thwart the salvation that was going to result from Christ 's death .

= = = Sainthood = = =

Procula is recognized as a saint in two churches within the Eastern Christian tradition : the Eastern Orthodox Church and the Ethiopian Orthodox Church . In the Eastern Orthodox Church , she is celebrated on 27 October . The Ethiopian Orthodox Church celebrates Pilate and Procula together on 25 June .

= = Purported letter by Pilate 's wife = =

A letter , purportedly written in Latin by Pilate 's wife from " a little Gallic mountain town " several years after Pilate left Jerusalem , was first published in 1865 in Slovenian in the Catholic journal Kmetijske in rokodelske novice , volume 23 , number 15 , pages 117 @-@ 120 .

An English translation by Catherine Van Dyke was published by Pictorial Review magazine in April 1929 . The letter states that Pilate 's wife successfully sought Jesus ' aid to heal the crippled foot of her son Pilo .

= = Depictions = =

= = = Art and literature to 1800 = = =

Pilate's wife is sometimes shown in medieval depictions of scenes including her husband . She typically stands behind him , sometimes whispering in his ear .

The seventeenth @-@ century English poet Aemilia Lanyer (whom A. L. Rowse believed to be the dark lady of Shakespeare's sonnets) wrote a poem , *Salve Deus Rex Judaeorum* (1611) , in which Pilate's wife is the main speaker . She makes reference to the Fall of Adam and Eve and argues that Pilate's sin in killing Christ abrogates the curse on Eve , since Pilate sinned by not listening to his wife (unlike Adam , who sinned by hearkening to the voice of Eve) . Pilate's wife (who is never named in Lanyer's poem) thereby becomes a champion of women's emancipation .

She is a major character in the Tapisters' and Couchers' Play of the York Mystery Plays cycle , where she introduces herself as " Dame Precious Percula " . Her dream is dictated by the Devil . He first soliloquises to the effect that if Jesus dies , he , the Devil , will lose control of men's souls . He then tells the sleeping Percula that Jesus is innocent , and that if he is condemned , she and Pilate will lose their privileged position . She wakes and sends a message to Pilate , but Annas and Caiaphas succeed in convincing him that her dream was inspired by Jesus's witchcraft .

= = = Modern literature = = =

Charlotte Brontë wrote the poem " Pilate's Wife's Dream " in 1846 . The biblical scholar Paul Maier , in *Pontius Pilate : A Biographical Novel* (1968) , attempts to take what is known from the documented record and from there construct a fictional narrative as connective material . Maier refers to Pilate's wife as " Procula , " arguing that the name " Claudia " only comes from a later tradition . In his historical novel " *The Advocate* " , Randy Singer refers to Pilate's wife as " Procula " and tells of an earlier vision in which she had seen and been healed by Jesus .

Novels inspired by Pilate's wife include *The Bride of Pilate* (1959) by Esther Kellner ; and *Pilate's Wife : A Novel of the Roman Empire* (2006) , & *Claudia : Daughter of Rome* (2008) , both by Antoinette May . All books use the name Claudia , and May's book depicts her parents as Roman aristocrats related by blood to Emperor Augustus . *Pilate's Wife* by H.D. (Hilda Doolittle) , written between 1929 and 1934 but posthumously published in 2000 , presents Pilate's wife with the name Veronica . Carol Ann Duffy's 1999 poetry collection ' *The World's Wife* ' also contains a poem titled ' *Pilate's Wife* ' .

= = = Modern theatre , film , and television = = =

In theater , the life of Pilate's wife has been the subject of the dramas ? *A Play for Easter* ? by Jewell Ellen Smith and ? *Claudia Procula* ? by Curt M. Joseph . Andrew Lloyd Webber's *Jesus Christ Superstar* attributes the dream to Pontius Pilate instead of his wife in the song " *Pilate's Dream* " .

In films , Pilate's wife was called " Procula " in the Cecil B. DeMille epic *The King of Kings* (1927) ; Majel Coleman played the role . She had a major part in Julien Duvivier's *Golgotha* (1935) , played by Edwige Feuillère . She is mentioned briefly in Pilate's hand @-@ washing scene in *The Robe* (1953) (" Even my wife had an opinion ") . Other notable cinematic references include Barbara Billingsley in *The Day of Triumph* (1954) , Viveca Lindfors in *The King of Kings* (1961) (where she is identified as the daughter of the Emperor Tiberius) , Jeanne Crain in the Italian film *Ponzio Pilato* (1962) , and Angela Lansbury in the epic *The Greatest Story Ever Told* (1965) . She is also depicted in the film *The Inquiry* (1986) , where she is played by Phyllis Margaret Logan , as well as in the remake of *The Inquiry* (2006) , played by Anna Kanakis .

In the film *The Passion of the Christ* (2004) , she is known as Claudia Procles (played by Claudia Gerini) . In this film , Claudia fails in her effort to lobby her husband to save Jesus , and consoles Jesus' mother Mary and Mary Magdalene as she generously hands them towels to clean up the blood from his scourging .

Pontius Pilate's wife also has appeared in comedy : John Case played her in Monty Python's 1979 *Life of Brian* .

On television , Pilate's wife was played by Joan Leslie in the 1951 Family Theater episode " Hill

Number One " (also starring James Dean as John the Apostle) , and by Geraldine Fitzgerald in the 1952 Studio One episode " Pontius Pilate " (where Procula is depicted as half @-@ Jewish , and is brought before Pilate as a Christian rebel herself , fifteen years after Jesus ' death .) Hope Lange played her in the 1980 made @-@ for @-@ television film The Day Christ Died . More recently , Pilate 's wife is featured in the 2008 TV serial The Passion , played by Esther Hall , and in the 2013 miniseries The Bible , portrayed by Louise Delamere . Delamere reprised her role in 2014 's Son of God . Joanne Whalley portrayed Pilate 's wife in the 2015 series A.D. The Bible Continues .

= = = Conspiracy theories = = =

The purported letter of Procula in recent times has become associated with the alleged mystery of Rennes @-@ le @-@ Château by French authors Christian Doumergue and Kris Darquis .