

0160-0220 – Tertullianus – De Oratione

On Prayer

this file has been downloaded from <http://www.ccel.org/ccel/schaff/anf03.html>



III.

On Prayer.

[Translated by the Rev. S. Thelwall.]

Chapter I.—General Introduction.⁸⁷⁶⁰

THE Spirit of God, and the Word of God, and the Reason of God—Word of Reason, and Reason and Spirit of Word—Jesus Christ our Lord, namely, who is both the one and the other,⁸⁷⁶¹—has determined for us, the disciples of the New Testament, a new form of prayer; for in this particular also it was needful that new wine should be laid up in new skins, and a new breadth be sewn to a new garment.⁸⁷⁶² Besides, whatever had been in bygone days, has either been quite changed, as circumcision; or else supplemented, as the rest of the Law; or else fulfilled, as Prophecy; or else perfected, as faith itself. For the new grace of God has renewed all things from carnal unto spiritual, by superinducing the Gospel, the obliterator of the whole ancient bygone system; in which our Lord Jesus Christ has been approved as the Spirit of God, and the Word of God, and the Reason of God: the Spirit, by which He was mighty; the Word, by which He taught; the Reason, by which He came.⁸⁷⁶³ So the prayer composed by Christ has been composed of three parts. In speech,⁸⁷⁶⁴ by which *prayer* is enunciated, in spirit, by which alone it prevails, even John had taught his disciples to pray,⁸⁷⁶⁵ but all John's doings were laid as groundwork for Christ, until, when "He had

⁸⁷⁶⁰ [After the discipline of Repentance and of Baptism the Laws of Christian Living come into view. Hence this is the logical place for this treatise. See the *Prolegomena* of Muratori and learned annotations, in Routh, *Opuscula* I. p. 173, et sqq. We may date it *circa* A.D. 192. For much of the Primitive Discipline, concerning Prayer, see Bunsen, *Hippol.* III. pp. 88–91, etc.]

⁸⁷⁶¹ Oehler's punctuation is followed here. The sentence is difficult, and has perplexed editors and commentators considerably.

⁸⁷⁶² Matt. ix. 16, 17; Mark ii. 21, 22; Luke v. 36, 37.

⁸⁷⁶³ Routh suggests, "fortase *quâ sensit*," referring to the *Adv. Praxeam*, c. 5.

⁸⁷⁶⁴ Sermones.

⁸⁷⁶⁵ This is Oehler's punctuation. The edition of Pamelius reads: "So the prayer composed by Christ was composed of three parts: of the speech, by which it is enunciated; of the spirit, by which alone it prevails; of the reason, by which it is taught." Rigaltius and subsequent editors read, "of the reason, by which it is conceived;" but this last clause is lacking in the mss., and Oehler's reading appears, as he says, to "have healed the words." [Oehler's punctuation must stand; but, the preceding sentence justifies the interpolation of Rigaltius and *heals* more effectually.]

increased”—just as the same John used to fore-announce “that it was needful” that “He should increase and himself decrease”⁸⁷⁶⁶—the whole work of the forerunner passed over, together with his spirit itself, unto the Lord. Therefore, after what form of words John taught to pray is not extant, because earthly things have given place to heavenly. “He who is from the earth,” says John, “speaketh earthly things; and He who is here from the heavens speaketh those things which He hath seen.”⁸⁷⁶⁷ And what is the Lord Christ’s—as this method of praying is—*that is not* heavenly? And so, blessed *brethren*, let us consider His heavenly wisdom: first, touching the precept of praying secretly, whereby He exacted man’s faith, that he should be confident that the sight and hearing of Almighty God are present beneath roofs, and extend even into the secret place; and required modesty in faith, that it should offer its religious homage to Him alone, whom it believed to see and to hear everywhere. Further, since wisdom succeeded in the following precept, let it in like manner appertain unto faith, and the modesty of faith, that we think not that the Lord must be approached with a train of words, who, we are certain, takes unsolicited foresight for His own. And yet that very brevity—and let this make for the third grade of wisdom—is supported on the substance of a great and blessed interpretation, and is as diffuse in meaning as it is compressed in words. For it has embraced not only the special duties of prayer, be it veneration of God or petition for man, but almost every discourse of the Lord, every record of *His* Discipline; so that, in fact, in the Prayer is comprised an epitome of the whole Gospel.



Chapter II.—The First Clause.

The prayer begins with a testimony to God, and with the reward of faith, when we say, “Our Father who art in the heavens;” for (in so saying), we at once pray to God, and commend faith, whose reward this appellation is. It is written, “To them who believed on Him He gave power to be called sons of God.”⁸⁷⁶⁸ However, our Lord very frequently proclaimed God as a Father to us; nay, even gave a precept “that we call no one on earth father, but the Father whom we have in the heavens:”⁸⁷⁶⁹ and so, in thus praying, we are likewise obeying the precept. Happy they who recognize their Father! This is the reproach that is brought against Israel, to which the Spirit attests heaven and earth, saying, “I have begotten sons, and they have not recognized me.”⁸⁷⁷⁰ Moreover, in saying “Father,” we also call Him “God.” That appellation is one both of filial duty and of power. Again,

⁸⁷⁶⁶ John iii. 30.

⁸⁷⁶⁷ John iii. 31, 32.

⁸⁷⁶⁸ John i. 12.

⁸⁷⁶⁹ Matt. xxiii. 9.

⁸⁷⁷⁰ Isa. i. 2.

in the Father the Son is invoked; “for I,” saith He, “and the Father are One.”⁸⁷⁷¹ Nor is even our mother the Church passed by, if, that is, in the Father and the Son is recognized the mother, from whom arises the name both of Father and of Son. In one general term, then, or word, we both honour God, together with His own,⁸⁷⁷² and are mindful of the precept, and set a mark on such as have forgotten their Father.

Chapter III.—The Second Clause.

The name of “God the Father” had been published to none. Even Moses, who had interrogated Him on that very point, had heard a different name.⁸⁷⁷³ To us it has been revealed in the Son, for the Son is now the Father’s new name. “I am come,” saith He, “in the Father’s name;”⁸⁷⁷⁴ and again, “Father, glorify Thy name;”⁸⁷⁷⁵ and more openly, “I have manifested Thy name to men.”⁸⁷⁷⁶ That *name*, therefore, we pray may “be hallowed.” Not that it is becoming for men to *wish* God *well*, as if there were any other⁸⁷⁷⁷ by whom He may be wished well, or as if He would suffer unless we do so wish. Plainly, it is universally becoming for God to be *blessed*⁸⁷⁷⁸ in every place and time, on account of the memory of His benefits ever due from every man. But this petition also serves the turn of a blessing. Otherwise, when is the name of God not “holy,” and “hallowed” through Himself, seeing that of Himself He sanctifies all others—He to whom that surrounding circle of angels cease not to say, “Holy, holy, holy?”⁸⁷⁷⁹ In like wise, therefore, we too, candidates for angelhood, if we succeed in deserving it, begin even here on earth to learn by heart that strain hereafter to be raised unto God, and the function of future glory. So far, for the glory of God. On the other hand, for our own petition, when we say, “Hallowed be Thy name,” we pray this; that it may be hallowed *in us* who are in Him, as well in all others for whom the grace of God is still waiting;⁸⁷⁸⁰ that we may

⁸⁷⁷¹ John x. 30.

⁸⁷⁷² “i.e., together with the Son and the Holy Spirit” (Oehler); “His Son and His church” (Dodgson).

⁸⁷⁷³ Ex. iii. 13–16.

⁸⁷⁷⁴ John v. 43.

⁸⁷⁷⁵ John xii. 28.

⁸⁷⁷⁶ John xvii. 6.

⁸⁷⁷⁷ i.e., “any other *god*.”

⁸⁷⁷⁸ Ps. ciii. 22.

⁸⁷⁷⁹ Isa. vi. 3; Rev. iv. 8.

⁸⁷⁸⁰ Isa. xxx. 18.

obey this precept, too, in “praying for all,”⁸⁷⁸¹ even for our personal enemies.⁸⁷⁸² And therefore with suspended utterance, not saying, “Hallowed be it *in us*,” we say,—“*in all*.”

Chapter IV.—The Third Clause.

According to this model,⁸⁷⁸³ we subjoin, “Thy will be done in the heavens and on the earth;”⁸⁷⁸⁴ not that there is some power withstanding⁸⁷⁸⁵ to prevent God’s will being done, and we pray for Him the successful achievement of His will; but we pray for His will to be done *in all*. For, by figurative interpretation of *flesh* and *spirit*, we are “heaven” and “earth;” albeit, even if it is to be understood simply, still the sense of the petition is the same, that *in us* God’s will be done on earth, to make it possible, namely, for it to be done also in the heavens. What, moreover, *does* God will, but that we should walk according to His Discipline? We make petition, then, that He supply us with the substance of His will, and the capacity to do it, that we may be saved both in the heavens and on earth; because the sum of His will is the salvation of them whom He has adopted. There is, too, that will of God which the Lord accomplished in preaching, in working, in enduring: for if He Himself proclaimed that He did not His own, but the Father’s will, without doubt those things which He used to do *were* the Father’s will;⁸⁷⁸⁶ unto which things, as unto exemplars, we are now provoked;⁸⁷⁸⁷ to preach, to work, to endure even unto death. And we *need* the will of God, that we may be able to fulfil these duties. Again, in saying, “Thy will be done,” we are even wishing well to ourselves, in so far that there is nothing of *evil* in the will of God; even if, proportionably to each one’s deserts, somewhat other⁸⁷⁸⁸ is imposed on us. So by this expression we premonish our own selves unto patience. The Lord also, when He had wished to demonstrate to us, even in His own flesh, the flesh’s infirmity, by the reality of suffering, said, “Father, remove this Thy cup;” and remembering Himself, *added*, “save that not my will, but Thine be done.”⁸⁷⁸⁹ Himself *was* the Will

683

⁸⁷⁸¹ 1 Tim. ii. 1.

⁸⁷⁸² Matt. v. 44.

⁸⁷⁸³ Mr. Dodgson renders, “next to this clause;” but the “*forma*” referred to seems, by what Tertullian proceeds to add, to be what he had said above, “not that it becomes us to wish God well,” etc.

⁸⁷⁸⁴ We learn from this and other places, that the comparative adverb was wanting in some ancient *formulae* of the Lord’s Prayer. [See Routh, *Opuscula* I. p. 178.]

⁸⁷⁸⁵ See note 3.

⁸⁷⁸⁶ John vi. 38.

⁸⁷⁸⁷ For this use of the word “provoke,” see Heb. x. 24, Eng. ver.

⁸⁷⁸⁸ [Something we might think *other* than good.]

⁸⁷⁸⁹ Luke xxii. 42.

and the Power of the Father: and yet, for the demonstration of the patience which was due, He gave Himself up *to* the Father's Will.

Chapter V.—The Fourth Clause.

“Thy kingdom come” has also reference to that whereto “Thy will be done” refers—*in us*, that is. For when does God not reign, in whose hand is the heart of all kings?⁸⁷⁹⁰ But whatever we wish for ourselves we augur for Him, and *to* Him we attribute what *from* Him we expect. And so, if the *manifestation* of the Lord's kingdom pertains unto the will of God and unto our anxious expectation, how do some pray for some protraction of the age,⁸⁷⁹¹ when the kingdom of God, which we pray may arrive, tends unto the consummation of the age?⁸⁷⁹² Our wish is, that our reign be hastened, not our servitude protracted. Even if it had not been prescribed in the Prayer that we should ask for the advent of the kingdom, we should, unbidden, have sent forth that cry, hastening toward the realization of our hope. The souls of the martyrs beneath the altar⁸⁷⁹³ cry in jealousy unto the Lord, “How long, Lord, dost Thou not avenge our blood on the inhabitants of the earth?”⁸⁷⁹⁴ for, of course, their avenging is regulated by⁸⁷⁹⁵ the end of the age. Nay, Lord, Thy kingdom come with all speed,—the prayer of Christians the confusion of the heathen,⁸⁷⁹⁶ the exultation of angels, for the sake of which we suffer, nay, rather, for the sake of which we pray!

Chapter VI.—The Fifth Clause.

But how gracefully has the Divine Wisdom arranged the order of the prayer; so that *after* things heavenly—that is, after the “Name” of God, the “Will” of God, and the “Kingdom” of God—it

⁸⁷⁹⁰ Prov. xxi. 1.

⁸⁷⁹¹ Or, “world,” *sæculo*.

⁸⁷⁹² Or, “world,” *sæculi*. See Matt. xxiv. 3, especially in the Greek. By “praying for some protraction in the age,” Tertullian appears to refer to some who used to pray that the end might be deferred (Rigalt.).

⁸⁷⁹³ *altari*.

⁸⁷⁹⁴ Rev. vi. 10.

⁸⁷⁹⁵ So Dodgson aptly renders “*dirigitur a*.”

⁸⁷⁹⁶ [See *Ad Nationes*, p. 128, *supra*.]

should give earthly necessities also room for a petition! For the Lord had⁸⁷⁹⁷ withal issued His edict, “Seek ye first the kingdom, and then even these shall be added:”⁸⁷⁹⁸ albeit we may rather understand, “Give us this day our daily bread,” *spiritually*. For *Christ* is our Bread; because Christ is Life, and bread is life. “I am,” saith He, “the Bread of Life;”⁸⁷⁹⁹ and, a little above, “The Bread is the Word of the living God, who came down from the heavens.”⁸⁸⁰⁰ Then *we find*, too, that His body is reckoned in bread: “This is my body.”⁸⁸⁰¹ And so, in petitioning for “daily bread,” we ask for perpetuity in Christ, and indivisibility from His body. But, because that word is admissible in a carnal sense too, it cannot be so used without the religious remembrance withal of spiritual Discipline; for (the Lord) commands that *bread* be prayed for, which is the only *food* necessary for believers; for “all other things the nations seek after.”⁸⁸⁰² The like lesson He both inculcates by examples, and repeatedly handles in parables, when He says, “Doth a father take away *bread* from his children, and hand it to dogs?”⁸⁸⁰³ and again, “Doth a father give his son a stone when he asks for *bread*?”⁸⁸⁰⁴ For He *thus* shows what it is that sons expect from their father. Nay, even that nocturnal knocker knocked for “*bread*.”⁸⁸⁰⁵ Moreover, He justly added, “Give us *this day*,” seeing He had previously said, “Take no careful thought about the morrow, what ye are to eat.”⁸⁸⁰⁶ To which subject He also adapted the parable of the man who pondered on an enlargement of his barns for his forthcoming fruits, and on seasons of prolonged security; but that very night he dies.⁸⁸⁰⁷

Chapter VII.—The Sixth Clause.

⁸⁷⁹⁷ This is a slight mistake of Tertullian. The words referred to, “Seek ye first,” etc., do not occur till the *end* of the chapter in which the prayer is found, so that his pluperfect is out of place. [He must have been aware of this: he only gives logical order to the thought which existed in the divine mind. See note 10, p. 682.]

⁸⁷⁹⁸ Matt. vi. 33.

⁸⁷⁹⁹ John vi. 35.

⁸⁸⁰⁰ John vi. 33.

⁸⁸⁰¹ Matt. xxvi. 26.

⁸⁸⁰² Matt. vi. 32.

⁸⁸⁰³ Tertullian seems to refer to Matt. xv. 26; Mark vii. 27.

⁸⁸⁰⁴ Matt. vii. 9; Luke xi. 11.

⁸⁸⁰⁵ Luke xi. 5–9.

⁸⁸⁰⁶ Matt. vi. 34 and Luke xii. 29 seem to be referred to; but the same remark applies as in note 10 on the preceding page.

⁸⁸⁰⁷ Luke xii. 16–20.



It was suitable that, after contemplating the liberality of God,⁸⁸⁰⁸ we should likewise address His clemency. For what will aliments⁸⁸⁰⁹ profit us, if we are really *consigned* to them, as it were a bull destined for a victim?⁸⁸¹⁰ The Lord knew Himself to be the only guiltless One, and so He teaches that we beg “to have our debts remitted us.” A petition for pardon is a full confession; because he who begs for pardon fully admits his guilt. Thus, too, penitence is demonstrated acceptable to God who desires it rather than the death of the sinner.⁸⁸¹¹ Moreover, *debt* is, in the Scriptures, a figure of *guilt*; because it is equally due to the sentence of judgment, and is exacted by it: nor does it evade the justice of exaction, unless the exaction be remitted, just as the lord remitted to that slave *in the parable* his debt;⁸⁸¹² for hither does the scope of the whole parable tend. For the fact withal, that the same servant, after liberated by his lord, does not equally spare his own debtor; and, being on that account impeached before his lord, is made over to the tormentor to pay the uttermost farthing—that is, every guilt, however small: corresponds with our profession that “we also remit to our debtors;” indeed elsewhere, too, in conformity with this Form of Prayer, He saith, “Remit, and it shall be remitted you.”⁸⁸¹³ And when Peter had put the question whether remission were to be granted to a brother seven times, “Nay,” saith He, “seventy-seven times;”⁸⁸¹⁴ in order to remould the Law for the better; because in Genesis *vengeance* was assigned “seven times” in the case of Cain, but in that of Lamech “seventy-seven times.”⁸⁸¹⁵

Chapter VIII.—The Seventh or Final Clause.

For the completeness of so brief a prayer He added—in order that we should supplicate not touching the remitting merely, but touching the entire averting, of acts of guilt—“Lead us not into temptation:” that is, suffer us not to be led into it, by him (of course) who tempts; but far be the thought that the Lord should seem to tempt,⁸⁸¹⁶ as if He either were ignorant of the faith of any, or

⁸⁸⁰⁸ In the former petition, “Give us this day our daily bread.”

⁸⁸⁰⁹ Such as “daily bread.”

⁸⁸¹⁰ That is, if we are just to be fed and fattened by them in *body*, as a bull which is destined for sacrifice is, and then, like him, *slain*—handed over to *death*?

⁸⁸¹¹ Ex. xviii. 23, 32; xxxiii. 11.

⁸⁸¹² Matt. xviii. 21–35.

⁸⁸¹³ Luke vi. 37.

⁸⁸¹⁴ Matt. xviii. 21–22.

⁸⁸¹⁵ Gen. iv. 15, 24.

⁸⁸¹⁶ See James i. 13.

else were eager to overthrow it. Infirmity⁸⁸¹⁷ and malice⁸⁸¹⁸ are characteristics of the devil. For *God* had commanded even Abraham to make a sacrifice of his son, for the sake not of tempting, but proving, his faith; in order through him to make an example for that precept of His, whereby He was, by and by, to enjoin that he should hold no pledges of affection dearer than God.⁸⁸¹⁹ He Himself, when tempted by the devil, demonstrated who it is that presides over and is the originator of temptation.⁸⁸²⁰ This passage He confirms by subsequent ones, saying, “Pray that ye be not tempted;”⁸⁸²¹ yet they *were* tempted, (as they showed) by deserting their Lord, because they had given way rather to sleep than prayer.⁸⁸²² The final clause, therefore, is consonant, and interprets the sense of “Lead us not into temptation;” for this *sense* is, “But convey us away from the Evil One.”

Chapter IX.—Recapitulation.⁸⁸²³

In summaries of so few words, how many utterances of the prophets, the Gospels, the apostles—how many discourses, examples, parables of the Lord, are touched on! How many duties are simultaneously discharged! The honour of God in the “Father;” the testimony of faith in the “Name;” the offering of obedience in the “Will;” the commemoration of hope in the “Kingdom;” the petition for life in the “Bread;” the full acknowledgment of debts in the prayer for their “Forgiveness;” the anxious dread of temptation in the request for “Protection.” What wonder? God alone could teach how he wished Himself prayed to. The religious rite of prayer therefore, ordained by Himself, and animated, even at the moment when it was issuing out of the Divine mouth, by His own Spirit, ascends, by its own prerogative, into heaven, commending to the Father what the Son has taught.

⁸⁸¹⁷ Implied in the one hypothesis—ignorance.

⁸⁸¹⁸ Implied in the other—wishing to overthrow faith.

⁸⁸¹⁹ i.e. no children even. The reference is apparently to Matt. x. 37 and Luke xiv. 26, with which may be compared Deut. xiii. 6–10 and xxxiii. 9. If Oehler’s reading, which I have followed, be correct, the precept, which is not verbally given till ages after Abraham, is made to have a retrospective force on him.

⁸⁸²⁰ See Matt. iv. 10; Luke iv. 8.

⁸⁸²¹ Luke xxii. 40; Matt. xxvi. 41; Mark xiv. 31.

⁸⁸²² Routh refers us to *De Bapt.* c. 20, where Tertullian refers to the same event. [Note also his reference to *De Fuga*, cap. ii.]

⁸⁸²³ Here comes in the Codex Ambrosianus, with the title, “Here begins a treatise of Tertullian of divers necessary things;” and from it are taken the headings of the remaining chapters. (See Oehler and Routh.)

Chapter X.—We May Superadd Prayers of Our Own to the Lord’s Prayer.

Since, however, the Lord, the Foreseer of human necessities,⁸⁸²⁴ said separately, after delivering His Rule of Prayer, “Ask, and ye shall receive;”⁸⁸²⁵ and *since* there are petitions which are made according to the circumstances of each individual; our additional wants have the right—after beginning with the legitimate and customary prayers as a foundation, as it were—of rearing an outer superstructure of petitions, yet with remembrance of *the Master’s* precepts.



Chapter XI.—When Praying the Father, You are Not to Be Angry with a Brother.

That we may not be as far from the ears of God as we are from His precepts,⁸⁸²⁶ the memory of His precepts paves for our prayers a way unto heaven; of which *precepts* the chief is, that we go not up unto God’s altar⁸⁸²⁷ before we compose whatever of discord or offence we have contracted with our brethren.⁸⁸²⁸ For what sort of deed is it to approach the peace of God⁸⁸²⁹ without peace? the remission of debts⁸⁸³⁰ while you retain them? How will he appease his *Father* who is angry with his *brother*, when from the beginning “all anger” is forbidden us?⁸⁸³¹ For even Joseph, when dismissing his brethren for the purpose of fetching their father, said, “And be not angry in the way.”⁸⁸³² He warned *us*, to be sure, at that time (for elsewhere our Discipline is called “the Way”⁸⁸³³), that when, set in “the way” of prayer, we go not unto “the Father” with anger. After that, the Lord, “amplifying the Law,”⁸⁸³⁴ openly adds *the prohibition of anger* against a brother to *that of murder*.⁸⁸³⁵ Not even by an evil word does He permit it to be vented.⁸⁸³⁶ Ever if we *must* be angry, our anger

⁸⁸²⁴ See Matt. vi. 8.

⁸⁸²⁵ Matt. vii. 7; Luke xi. 9.

⁸⁸²⁶ Oehler divides these two chapters as above. The generally adopted division unites this sentence to the preceding chapter, and begins the new chapter with, “The memory of His precepts;” and perhaps this is the preferable division.

⁸⁸²⁷ *altare*. [Heb. xiii. 10.]

⁸⁸²⁸ Matt. v. 22, 23.

⁸⁸²⁹ Perhaps there may be an allusion to Phil. iv. 6, 7.

⁸⁸³⁰ See chap. vii. above, and compare Matt. vi. 14, 15.

⁸⁸³¹ “Ab initio” probably refers to the book of Genesis, the *initium*, or beginning of Scripture, to which he is about to refer.

But see likewise Eph. iv. 31, Matt. v. 21, 22. [Gen. iv. 6, 7.]

⁸⁸³² Gen. xlv. 24: so the LXX.

⁸⁸³³ See Acts ix. 2; xix. 9, 23, in the Greek.

⁸⁸³⁴ See Matt. v. 17.

⁸⁸³⁵ Matt. v. 21, 22.

⁸⁸³⁶ Matt. v. 21, 22; 1 Pet. iii. 9, etc.

must not be maintained beyond sunset, as the apostle admonishes.⁸⁸³⁷ But how rash is it either to pass a day without prayer, while you refuse to make satisfaction to your brother; or else, by perseverance in anger, to lose your prayer?

Chapter XII.—We Must Be Free Likewise from All Mental Perturbation.

Nor merely from anger, but altogether from *all* perturbation of mind, ought the exercise of prayer to be free, uttered from a spirit such as the Spirit unto whom it is sent. For a defiled spirit cannot be acknowledged by a holy Spirit,⁸⁸³⁸ nor a sad by a joyful,⁸⁸³⁹ nor a fettered by a free.⁸⁸⁴⁰ No one grants reception to his adversary: no one grants admittance except to his compeer.

Chapter XIII.—Of Washing the Hands.

But what reason is there in going to prayer with hands indeed washed, but the spirit foul?—inasmuch as to our hands themselves spiritual purities are necessary, that they may be “lifted up pure”⁸⁸⁴¹ from falsehood, from murder, from cruelty, from poisonings,⁸⁸⁴² from idolatry, and all the other blemishes which, conceived by the spirit, are effected by the operation of the hands. These are the true purities;⁸⁸⁴³ not those which most are superstitiously careful about, taking water at every prayer, even when they are coming from a bath of the whole body. When I was scrupulously making a thorough investigation of this practice, and searching into the reason of it, I ascertained it to be a commemorative act, bearing on the surrender⁸⁸⁴⁴ of our Lord. We, *however*, pray to the Lord: we do not *surrender* Him; nay, we ought even to set ourselves in opposition to the example of His surrenderer, and not, on that account, wash our hands. Unless any defilement contracted in human intercourse be a conscientious cause *for washing them*, they are otherwise clean enough, which together with our whole body we once washed in Christ.⁸⁸⁴⁵

⁸⁸³⁷ Eph. iv. 26.

⁸⁸³⁸ Eph. iv. 30.

⁸⁸³⁹ John xvii. 14; Rom. xiv. 17.

⁸⁸⁴⁰ Ps. li. 12.

⁸⁸⁴¹ 1 Tim. ii. 8.

⁸⁸⁴² Or, “sorceries.”

⁸⁸⁴³ See Matt. xv. 10, 11, 17–20; xxiii. 25, 26.

⁸⁸⁴⁴ By Pilate. See Matt. xxvii. 24. [N. B. *quoad Ritualia*.]

⁸⁸⁴⁵ i.e. in baptism.

Chapter XIV.—Apostrophe.

Albeit Israel washed daily all his limbs over, yet is he never clean. His *hands*, at all events, are ever unclean, eternally dyed with the blood of the prophets, and of the Lord Himself; and on that account, as being hereditary culprits from their privity to their fathers' crimes,⁸⁸⁴⁶ they do not dare even to raise them unto the Lord,⁸⁸⁴⁷ for fear some Isaiah should cry out,⁸⁸⁴⁸ for fear Christ should utterly shudder. We, however, not only raise, but even expand them; and, taking our model from the Lord's passion⁸⁸⁴⁹ even in prayer we confess⁸⁸⁵⁰ to Christ.

Chapter XV.—Of Putting Off Cloaks.

But since we have touched on one special point of empty observance,⁸⁸⁵¹ it will not be irksome to set our brand likewise on the other points against which the reproach of vanity may deservedly be laid; if, that is, they are observed without the authority of any precept either of the Lord, or else of the apostles. For matters of this kind belong not to religion, but to superstition, being studied, and forced, and of curious rather than rational ceremony;⁸⁸⁵² deserving of restraint, at all events, even on this ground, that they put us on a level with Gentiles.⁸⁸⁵³ As, *e.g.*, it is the custom of some to make prayer with cloaks doffed, for so do the nations approach their idols; which practice, of course, were its observance becoming, the apostles, who teach concerning the garb of prayer,⁸⁸⁵⁴ would have comprehended *in their instructions*, unless any think that it was in prayer that Paul had left his cloak with Carpus!⁸⁸⁵⁵ God, forsooth, would not hear cloaked suppliants, who plainly heard the three saints in the Babylonian king's furnace praying in their trousers and turbans.⁸⁸⁵⁶

686

⁸⁸⁴⁶ See Matt. xxiii. 31; Luke xi. 48.

⁸⁸⁴⁷ I do not know Tertullian's authority for this statement. Certainly Solomon *did* raise *his* hands (1 Kings viii. 54), and David apparently his (see Ps. cxliii. 6; xxviii. 2; lxii. 4, etc.). Compare, too, Ex. xvii. 11, 12. But probably he is speaking only of the Israel of his own day. [Evidently.]

⁸⁸⁴⁸ Isa. i. 15.

⁸⁸⁴⁹ i.e. from the expansion of the hands on the cross.

⁸⁸⁵⁰ Or, "give praise."

⁸⁸⁵¹ i.e. the hand-washing.

⁸⁸⁵² Or, "reasonable service." See Rom. xii. 1.

⁸⁸⁵³ Or, "Gentile practices."

⁸⁸⁵⁴ See 1 Cor. xi. 3–16.

⁸⁸⁵⁵ 2 Tim. iv. 13.

⁸⁸⁵⁶ Dan. iii. 21, etc.

Chapter XVI.—Of Sitting After Prayer.

Again, for the custom which some have of sitting when prayer is ended, I perceive no reason, except that which children give.⁸⁸⁵⁷ For what if that Hermas,⁸⁸⁵⁸ whose writing is generally inscribed with the title *The Shepherd*, had, after finishing his prayer, not sat down on his bed, but done some other thing: should we maintain that also as a matter for observance? Of course not. Why, even as it is the sentence, “When I had prayed, and had sat down on my bed,” is simply put with a view to the order of the narration, not as a model of discipline. Else we shall have to pray nowhere except where there is a bed! Nay, whoever sits in a *chair* or on a *bench*, will act contrary to that writing. Further: inasmuch as the nations do the like, in sitting down after adoring their petty images; even on this account the practice deserves to be censured in us, because it is observed in the worship of idols. To this is further added the charge of *irreverence*,—intelligible even to the nations themselves, if they had any sense. If, on the one hand, it is irreverent to sit under the eye, and over against the eye, of him whom you most of all revere and venerate; how much more, on the other hand, is that deed *most* irreligious under the eye of the living God, while the angel of prayer is still *standing by*⁸⁸⁵⁹ unless we are upbraiding God that prayer has wearied us!

Chapter XVII.—Of Elevated Hands.

But we more commend our prayers to God when we pray with modesty and humility, with not even our hands too loftily elevated, but elevated temperately and becomingly; and not even our countenance over-boldly uplifted. For that publican who prayed with humility and dejection not merely in his supplication, but in his countenance too, went his way “more justified” than the shameless Pharisee.⁸⁸⁶⁰ The sounds of our voice, likewise, should be subdued; else, if we are to be heard for our noise, how large windpipes should we need! But God is the hearer not of the *voice*, but of the *heart*, just as He is its inspector. The demon of the Pythian oracle says:

“And I do understand the mute, and plainly hear the speechless one.”⁸⁸⁶¹

⁸⁸⁵⁷ i.e. that they have seen it done; for children imitate anything and everything (Oehler).

⁸⁸⁵⁸ [Vol. II. p. 18 (Vision V.), this Series. Also, *Ib.* p. 57, note 2. See Routh’s quotation from Cotelerius, p. 180, in Volume before noted.]

⁸⁸⁵⁹ Routh and Oehler (after Rigaltius) refer us to Tob. xii. 12. They also, with Dodgson, refer to Luke i. 11. Perhaps there may be a reference to Rev. viii. 3, 4.

⁸⁸⁶⁰ Luke xviii. 9–14.

⁸⁸⁶¹ Herod. i. 47.

Do the ears of God wait for sound? How, then, could Jonah's prayer find way out unto heaven from the depth of the whale's belly, through the entrails of so huge a beast; from the very abysses, through so huge a mass of sea? What superior advantage will they who pray too loudly gain, except that they annoy their neighbours? Nay, by making their petitions audible, what less error do they commit than if they were to pray in public?⁸⁸⁶²

Chapter XVIII.—Of the Kiss of Peace.

Another custom has now become prevalent. Such as are fasting withhold the kiss of peace, which is the seal of prayer, after prayer made with brethren. But when is peace more to be concluded with brethren than when, at the time of some religious observance,⁸⁸⁶³ our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching their own peace? What prayer is complete if divorced from the "holy kiss?"⁸⁸⁶⁴ Whom does peace impede when rendering service to his Lord? What kind of sacrifice is that from which men depart without peace? Whatever our prayer be, it will not be better than the observance of the precept by which we are bidden to conceal our fasts;⁸⁸⁶⁵ for *now*, by abstinence from the kiss, we are known to be fasting. But even if there be some reason *for this practice*, still, lest you offend against this precept, you may perhaps defer your "peace" *at home*, where it is not possible for your fast to be entirely kept secret. But wherever else you can conceal your observance, you ought to remember the precept: thus you may satisfy the requirements of Discipline abroad and of custom at home. So, too, on the day of the passover,⁸⁸⁶⁶ when the religious observance of a fast is general, and as it were public, we justly forego the kiss, caring nothing to conceal anything which we do in common with all.

687

Chapter XIX.—Of Stations.

Similarly, too, touching the days of Stations,⁸⁸⁶⁷ most think that they must not be present at the sacrificial prayers, on the ground that the Station must be dissolved by reception of the Lord's

⁸⁸⁶² Which is forbidden, Matt. vi. 5, 6.

⁸⁸⁶³ Such as fasting.

⁸⁸⁶⁴ See Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. [The sexes apart.]

⁸⁸⁶⁵ Matt. vi. 16–18.

⁸⁸⁶⁶ i.e. "Good Friday," as it is now generally called.

⁸⁸⁶⁷ The word *Statio* seems to have been used in more than one sense in the ancient Church. A passage in the *Shepherd of Hermas*, referred to above (B. iii. Sim. 5), appears to make it ="fast."

Body. Does, then, the Eucharist cancel a service devoted to God, or bind it more to God? Will not your *Station* be more solemn if you have withal *stood* at God's *altar*?⁸⁸⁶⁸ When the Lord's Body has been received and reserved⁸⁸⁶⁹ each point is secured, both the participation of the sacrifice and the discharge of duty. If the "Station" has received its name from the example of military life—for we withal are God's military⁸⁸⁷⁰—of course no gladness or sadness chanting to the camp abolishes the "stations" of the soldiers: for gladness will carry out discipline more willingly, sadness more carefully.

Chapter XX.—Of Women's Dress.

So far, however, as regards the dress of women, the variety of observance compels us—men of no consideration whatever—to treat, presumptuously indeed, after the most holy apostle,⁸⁸⁷¹ except in so far as it will not be presumptuously if we treat the subject in accordance with the apostle. Touching modesty of dress and ornamentation, indeed, the prescription of Peter⁸⁸⁷² likewise is plain, checking as he does with the same mouth, because with the same Spirit, as Paul, the glory of garments, and the pride of gold, and the meretricious elaboration of the hair.

Chapter XXI.—Of Virgins.

But that point which is promiscuously observed throughout the churches, whether virgins ought to be veiled or no, must be treated of. For they who allow to virgins immunity from head-covering, appear to rest on this; that the apostle has not defined "virgins" by name, but "women,"⁸⁸⁷³ as "to be veiled;" nor the sex generally, so as to say "females," but a *class* of the sex, by saying "women:" for if he had named the sex by saying "females," he would have made his limit absolute for *every* woman; but while he names one class of the sex, he separates another class by being silent. For, they say, he might either have named "virgins" specially; or generally, by a compendious term, "females."

⁸⁸⁶⁸ "Ara," not "altare."

⁸⁸⁶⁹ For receiving at home apparently, when your *station* is over.

⁸⁸⁷⁰ See 2 Tim. ii. 1, etc. [See *Hermas*, Vol. I., p. 33.]

⁸⁸⁷¹ See 1 Cor. xi. 1–16; 1 Tim. ii. 9, 10.

⁸⁸⁷² 1 Pet. iii. 1–6.

⁸⁸⁷³ 1 Cor. xi. 5.

Chapter XXII.—Answer to the Foregoing Arguments.

They who make this concession⁸⁸⁷⁴ ought to reflect on the nature of the word itself—what is the meaning of “woman” from the very first records of the sacred writings. Here they find it to be the *name of the sex*, not a *class of the sex*: if, that is, God gave to Eve, when she had not yet known a man, the surname “woman” and “female”⁸⁸⁷⁵—(“female,” whereby the sex generally; “woman,” hereby a class of the sex, is marked).⁸⁸⁷⁶ So, since at that time the as yet unwedded Eve was called by the word “woman,” that word has been made common even to a virgin.⁸⁸⁷⁷ Nor is it wonderful that the apostle—guided, of course, by the same Spirit by whom, as all the divine Scripture, so that book Genesis, was drawn up—has used the selfsame word in writing “women,” which, by the example of Eve unwedded, is applicable too to a “virgin.” In fact, all the other passages are in consonance herewith. For even by this very fact, that he has not *named* “virgins” (as he does in another place⁸⁸⁷⁸ where he is teaching touching marrying), he sufficiently predicates that his remark is made touching *every* woman, and touching *the whole* sex; and that there is no distinction made between a “virgin” *and any other*, while he does not name her at all. For he who elsewhere—namely, where the difference requires—remembers to make the distinction, (moreover, he makes it by designating each species by their appropriate names,) wishes, where he makes *no* distinction (while he does not name each), *no* difference to be understood. What of the fact that in the Greek speech, in which the apostle wrote his letters, it is usual to say, “women” rather than “females;” that is, γυναικας (*gunaikas*) rather than θηλείας (*theleias*)? Therefore if that word,⁸⁸⁷⁹ which by interpretation represents what “female” (*femina*) represents,⁸⁸⁸⁰ is frequently used *instead* of the name of the sex,⁸⁸⁸¹ he has named the *sex* in saying γυναικας; but in the *sex* even the *virgin* is embraced. But, withal, the declaration is plain: “*Every* woman,” saith he, “praying and prophesying with head

688

⁸⁸⁷⁴ As to the distinction between “women” and “virgins.”

⁸⁸⁷⁵ Gen. ii. 23. In the LXX. and in the Eng. ver. there is but the one word “woman.”

⁸⁸⁷⁶ These words are regarded by Dr. Routh as spurious, and not without reason. Mr. Dodgson likewise omits them, and refers to *de Virg. Vel. cc. 4 and 5*.

⁸⁸⁷⁷ In *de Virg. Vel. 5*, Tertullian speaks even more strongly: “And so you have the name, I say not now *common*, but *proper* to a virgin; a name which from the beginning a *virgin* received.”

⁸⁸⁷⁸ 1 Cor. vii. 34 et seq.

⁸⁸⁷⁹ γυνή.

⁸⁸⁸⁰ Mr. Dodgson appears to think that there is some transposition here; and at first sight it may appear so. But when we look more closely, perhaps there is no need to make any difficulty: the stress is rather on the words “by *interpretation*,” which, of course, is a different thing from “*usage*,” and by *interpretation* γυνή appears to come *nearer* to “*femina*” than to “*mulier*.”

⁸⁸⁸¹ θηλεία.

uncovered,⁸⁸⁸² dishonoureth her own head.”⁸⁸⁸³ What is “every woman,” but *woman* of every age, of every rank, of every condition? By saying “every” he excepts nought of womanhood, just as he excepts nought of manhood either from *not* being covered; for just so he says, “Every man.”⁸⁸⁸⁴ As, then, in the masculine sex, under the name of “man” even the “youth” is *forbidden* to be veiled; so, too, in the feminine, under the name of “woman,” even the “virgin” is *bidden* to be veiled. Equally in each sex let the younger age follow the discipline of the elder; or else let the male “virgins,”⁸⁸⁸⁵ too, be *veiled*, if the female virgins withal are *not* veiled, because *they* are not mentioned by *name*. Let “man” and “youth” be different, if “woman” and “virgin” are different. For indeed it is “on account of the angels”⁸⁸⁸⁶ that he saith women must be veiled, because on account of “the daughters of men” angels revolted from God.⁸⁸⁸⁷ Who then, would contend that “*women*” *alone*—that is,⁸⁸⁸⁸ such as were already wedded and had lost their virginity—were the objects of angelic concupiscence, unless “virgins” are incapable of excelling in beauty and finding lovers? Nay, let us see whether it were not *virgins alone* whom they lusted after; since Scriptures saith “*the daughters of men*,”⁸⁸⁸⁹ inasmuch as it might have named “*wives of men*,” or “*females*,” indifferently.⁸⁸⁹⁰ Likewise, in that it saith, “And they took them to themselves for wives,”⁸⁸⁹¹ it does so on this ground, that, of course, such are “received *for wives*” as are devoid of that title. But it would have expressed itself differently concerning such as were *not* thus devoid. And so (they who are named) are devoid as much of *widowhood* as of *virginity*. So completely has *Paul* by naming the sex generally, mingled “daughters” and species together in the genus. Again, while he says that “nature herself,”⁸⁸⁹² which has assigned hair as a tegument and ornament to women, “teaches that veiling is the duty of females,” has not the same tegument and the same honour of the head been assigned also to virgins? If “it is shameful” for a woman to be shorn it is similarly so to a virgin too. From them, then, to whom is assigned one and the same *law* of the head,⁸⁸⁹³ one and the same *discipline*⁸⁸⁹⁴ of the head is

⁸⁸⁸² Or, “unveiled.”

⁸⁸⁸³ 1 Cor. xi. 5.

⁸⁸⁸⁴ 1 Cor. xi. 4.

⁸⁸⁸⁵ For a similar use of the word “virgin,” see Rev. xiv. 4.

⁸⁸⁸⁶ 1 Cor. xi. 10.

⁸⁸⁸⁷ See Gen. vi. 2 in the LXX., with the *v. l.* ed. Tisch. 1860; and compare Tertullian, *de Idol.* c. 9, and the note there. Mr. Dodgson refers, too, to *de Virg. Vel.* c. 7, where this curious subject is more fully entered into.

⁸⁸⁸⁸ i.e. according to *their* definition, whom Tertullian is refuting.

⁸⁸⁸⁹ Gen. iv. 2.

⁸⁸⁹⁰ i.e. If *married women* had been meant, either word, “uxores” or “feminæ,” could have been used indifferently.

⁸⁸⁹¹ Gen. vi. 2.

⁸⁸⁹² 1 Cor. xi. 14.

⁸⁸⁹³ i.e. long hair.

⁸⁸⁹⁴ i.e. veiling.

exacted,—(which extends) even unto those virgins whom their childhood defends,⁸⁸⁹⁵ for from the first⁸⁸⁹⁶ *a virgin* was named “female.” This custom,⁸⁸⁹⁷ in short, even Israel observes; but if *Israel* did *not* observe it, *our* Law,⁸⁸⁹⁸ amplified and supplemented, would vindicate the addition for itself; let it be excused for imposing the veil on virgins also. Under *our* dispensation, let that age which is ignorant of its sex⁸⁸⁹⁹ retain the privilege of simplicity. For both Eve and Adam, when it befell them to be “wise,”⁸⁹⁰⁰ forthwith veiled what they had learnt to know.⁸⁹⁰¹ At all events, with regard to those in whom girlhood has changed (into maturity), their age ought to remember its duties as to nature, so also, to discipline; for they are being transferred to the rank of “women” both in their persons and in their functions. No one is a “virgin” from the time when she is capable of marriage; seeing that, in her, age has by that time been wedded to its own husband, that is, to time.⁸⁹⁰² “But some particular *virgin* has devoted herself to God. From that very moment she both changes the fashion of her hair, and converts all her garb into that of a ‘woman.’” Let her, then, maintain the character wholly, and perform the whole function of a “virgin:” what she conceals⁸⁹⁰³ for the sake of God, let her cover quite over.⁸⁹⁰⁴ It is our business to entrust to the knowledge of God alone that which the grace of God effects in us, lest we receive from man the reward we hope for from God.⁸⁹⁰⁵ Why do you denude before God⁸⁹⁰⁶ what you cover before men?⁸⁹⁰⁷ Will you be more modest in public than in the church? If *your self-devotion* is a grace of God, and you have received it, “why do you boast,” saith he, “as if you have not received it?”⁸⁹⁰⁸ Why, by your ostentation of yourself, do you judge others? Is it that, by your boasting, you invite others unto good? Nay, but even you yourself run the risk of losing, if you boast; and you drive others unto the same perils! What is assumed from love of boasting is easily destroyed. Be veiled, virgin, if virgin you are; for you ought



⁸⁸⁹⁵ i.e. “exempts.”

⁸⁸⁹⁶ i.e. from her creation.

⁸⁸⁹⁷ Of the “universal veiling of women.”

⁸⁸⁹⁸ i.e. as above, the Sermon on the Mount.

⁸⁸⁹⁹ i.e. mere infancy.

⁸⁹⁰⁰ Gen. iii. 6.

⁸⁹⁰¹ Gen. ii. 27 (or in the LXX. iii. 1), and iii. 7, 10, 11.

⁸⁹⁰² Routh refers us to *de Virg. Vel.* c. 11.

⁸⁹⁰³ i.e. the redundancy of her hair.

⁸⁹⁰⁴ i.e. by a veil.

⁸⁹⁰⁵ i.e. says Oehler, “lest we postpone the eternal favour of God, which we hope for, to the temporal veneration of men; a risk which those virgins seemed likely to run who, when devoted to God, used to go veiled in public, but bareheaded in the church.”

⁸⁹⁰⁶ i.e. in church.

⁸⁹⁰⁷ i.e. in public; see note 27, *supra*.

⁸⁹⁰⁸ 1 Cor. iv. 7.

to blush. If you are a virgin, shrink from (the gaze of) many eyes. Let no one wonder at your face; let no one perceive your falsehood.⁸⁹⁰⁹ You do well in falsely assuming the married character, if you veil your head; nay, you do not seem to assume it *falsely*, for you *are* wedded to Christ: to Him you have surrendered your body; act as becomes your Husband's discipline. If He bids the brides of others to be veiled, His own, of course, much more. "But each individual man⁸⁹¹⁰ is not to think that the institution of his predecessor is to be overturned." Many yield up their own judgment, and its consistency, to the custom of others. Granted that *virgins* be not *compelled* to be veiled, at all events such as *voluntarily are* so should not be prohibited; who, likewise, cannot deny themselves to be virgins,⁸⁹¹¹ content, in the security of a good conscience before God, to damage their own fame.⁸⁹¹² Touching such, however, as are betrothed, I can with constancy "above my small measure"⁸⁹¹³ pronounce and attest that they are to be veiled from that day forth on which they shuddered at the first bodily touch of a man by kiss and hand. For in them everything has been forewedded: their age, through maturity; their flesh, through age; their spirit, through consciousness; their modesty, through the experience of the kiss their hope, through expectation; their mind through volition. And Rebecca is example enough for us, who, when her betrothed had been pointed out, veiled herself for marriage merely on recognition of him.⁸⁹¹⁴

Chapter XXIII.—Of Kneeling.

In the matter of *kneeling* also prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give His grace that the dissentients may either yield, or else indulge their opinion without offence to others. We, however (just as we have received), only on the day of the Lord's Resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses lest we give any place to the devil.⁸⁹¹⁵ Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of

⁸⁹⁰⁹ i.e. as Muratori, quoted by Oehler, says, your "pious" (?) fraud in pretending to be married when you are a virgin; because "devoted" virgins used to dress and wear veils like married women, as being regarded as "wedded to Christ."

⁸⁹¹⁰ i.e. each president of a church, or bishop.

⁸⁹¹¹ i.e. "are known to be such through the chastity of their manner and life" (Oehler).

⁸⁹¹² "By appearing in public as married women, while in heart they are virgins" (Oehler).

⁸⁹¹³ Does Tertullian refer to 2 Cor. x. 13? or does "modulus" mean, as Oehler thinks, "my rule?" [It seems to me a very plain reference to the text before mentioned, and to the Apostolic Canon of not exceeding one's Mission.]

⁸⁹¹⁴ Gen. xxiv. 64, 65.

⁸⁹¹⁵ Eph. iv. 27.

exultation.⁸⁹¹⁶ But who would hesitate *every* day to prostrate himself before God, at least in the first prayer with which we enter on the daylight? At fasts, moreover, and Stations, no prayer should be made without kneeling, and the remaining customary marks of humility; for (then)⁸⁹¹⁷ we are not only *praying*, but *deprecating*, and making satisfaction to God our Lord.⁸⁹¹⁸ Touching *times* of prayer nothing at all has been prescribed, except clearly “to pray at every time and every place.”⁸⁹¹⁹

Chapter XXIV.—Of Place for Prayer.

But how “in every place,” since we are prohibited⁸⁹²⁰ (from praying) in public? In every place, he means, which opportunity or even necessity, may have rendered suitable: for that which was done by the apostles⁸⁹²¹ (who, in gaol, in the audience of the prisoners, “began praying and singing to God”) is not considered to have been done contrary to the precept; nor yet that which was done by Paul,⁸⁹²² who in the ship, in presence of all, “made thanksgiving to God.”⁸⁹²³

Chapter XXV.—Of Time for Prayer.

Touching the *time*, however, the extrinsic⁸⁹²⁴ observance of certain hours will not be unprofitable—those common hours, I mean, which mark the intervals of the day—the third, the sixth, the ninth—which we may find in the Scriptures to have been more solemn than the rest. The first infusion of the Holy Spirit into the congregated disciples took place at “the third hour.”⁸⁹²⁵



⁸⁹¹⁶ i.e. abstaining from kneeling: *kneeling* being more “a posture of solicitude” and of humility; *standing*, of “exultation.”

⁸⁹¹⁷ i.e. at fasts and Stations. [Sabbath = Saturday, *supra*.]

⁸⁹¹⁸ For the meaning of “satisfaction” as used by the Fathers, see Hooker, *Eccl. Pol.* vi. 5.

⁸⁹¹⁹ Eph. vi. 18; 1 Thess. v. 17; 1 Tim. ii. 8.

⁸⁹²⁰ Matt. vi. 5, 6, which forbids praying in public.

⁸⁹²¹ Paul and Silas (Acts xvi. 25).

⁸⁹²² I have followed Muratori’s reading here.

⁸⁹²³ Mr. Dodgson renders “celebrated the Eucharist;” but that rendering appears very doubtful. See Acts xxvii. 35.

⁸⁹²⁴ Mr. Dodgson supposes this word to mean “outward, as contrasted with the inward, ‘praying always.’” Oehler interprets, “*ex vita communi*.” But perhaps what Tertullian says lower down in the chapter, “albeit they stand *simply without any precept enjoining their observance*,” may give us the true clue to his meaning; so that “*extrinsecus*” would = “extrinsic to any direct injunction of our Lord or His apostles.”

⁸⁹²⁵ Acts ii. 1–4, 14, 15.

Peter, on the day on which he experienced the vision of Universal Community,⁸⁹²⁶ (exhibited) in that small vessel,⁸⁹²⁷ had ascended into the more lofty parts of *the house*, for prayer's sake "at the sixth hour."⁸⁹²⁸ The same (apostle) was going into the temple, with John, "at the ninth *hour*,"⁸⁹²⁹ when he restored the paralytic to his health. Albeit these *practices* stand simply without any *precept* for their observance, still it may be granted a good thing to establish some definite presumption, which may both add stringency to the admonition to pray, and may, as it were by a law, tear us out from our businesses unto such a duty; so that—what we read to have been observed by Daniel also,⁸⁹³⁰ in accordance (of course) with Israel's discipline—we pray at least not less than thrice in the day, debtors as we are to Three—Father, Son, and Holy Spirit: of course, in addition to our regular prayers which are due, without any admonition, on the entrance of light and of night. But, withal, it becomes believers not to take food, and not to go to the bath, before interposing a prayer; for the refreshments and nourishments of the spirit are to be held prior to those of the flesh, and things heavenly prior to things earthly.

Chapter XXVI.—Of the Parting of Brethren.

You will not dismiss a brother who has entered your house without prayer.—“Have you seen,” says *Scripture*, “a brother? you have seen your Lord;”⁸⁹³¹—especially “a stranger,” lest perhaps he be “an angel.” But again, when received yourself by brethren, you will not make⁸⁹³² earthly refreshments prior to heavenly, for your faith will forthwith be judged. Or else how will you—according to the precept⁸⁹³³—say, “Peace to this *house*,” unless you exchange mutual peace with them who are *in the house*?

⁸⁹²⁶ Communitatis omnis (Oehler). Mr. Dodgson renders, “of every sort of common thing.” Perhaps, as Routh suggests, we should read “omnium.”

⁸⁹²⁷ Vasculo. But in Acts it is, σκεῦός τι ὡς ὀθόνην μεγάλην [*Small* is here comparatively used, with reference to *Universality* of which it was the symbol.]

⁸⁹²⁸ Acts x. 9.

⁸⁹²⁹ Acts iii. 1: but the man is not said to have been “paralytic,” but “lame from his mother's womb.”

⁸⁹³⁰ Dan. vi. 10; comp. Ps. lv. 17 (in the LXX. it is liv. 18).

⁸⁹³¹ I have ventured to turn the first part of the sentence into a question. What “scripture” this may be, no one knows. [It seems to me a clear reference to Matt. xxv. 38, amplified by the 45th verse, in a way not unusual with our author.] Perhaps, in addition to the passages in Gen. xviii. and Heb. xiii. 2, to which the editors naturally refer, Tertullian may allude to such passages as Mark. ix. 37; Matt. xxv. 40, 45. [Christo in pauperibus.]

⁸⁹³² I have followed Routh's conjecture, “feceris” for “fecerit,” which Oehler does not even notice.

⁸⁹³³ Luke x. 5.

Chapter XXVII.—Of Subjoining a Psalm.

The more diligent in prayer are wont to subjoin in their prayers the “Hallelujah,”⁸⁹³⁴ and such kind of psalms, in the closes of which the company respond. And, of course, every institution is excellent which, for the extolling and honouring of God, aims unitedly to bring Him enriched prayer as a choice victim.⁸⁹³⁵

Chapter XXVIII.—Of the Spiritual Victim, Which Prayer is.

For this is the spiritual victim⁸⁹³⁶ which has abolished the pristine sacrifices. “To what purpose,” saith He, “(bring ye) me the multitude of your sacrifices? I am full of holocausts of rams, and I desire not the fat of rams, and the blood of bulls and of goats. For who hath required these from your hands?”⁸⁹³⁷ What, then, God *has* required the Gospel teaches. “An hour will come,” saith He, “when the true adorers shall adore the Father in spirit and truth. For God is a Spirit, and accordingly requires His adorers to be such.”⁸⁹³⁸ We are the true adorers and the true priests,⁸⁹³⁹ who, praying in spirit,⁸⁹⁴⁰ sacrifice, in spirit, prayer,—a victim proper and acceptable to God, which assuredly He has required, which He has looked forward to⁸⁹⁴¹ for Himself! This *victim*, devoted from the whole heart, fed on faith, tended by truth, entire in innocence, pure in chastity, garlanded with love,⁸⁹⁴² we ought to escort with the pomp⁸⁹⁴³ of good works, amid psalms and hymns, unto God’s altar,⁸⁹⁴⁴ to obtain for us all things from God.

Chapter XXIX.—Of the Power of Prayer.

-
- ⁸⁹³⁴ Perhaps “the great Hallelujah,” i.e. the last five psalms.
⁸⁹³⁵ [The author seems to have in mind (Hos. xiv. 2) “the calves of our lips.”]
⁸⁹³⁶ 1 Pet. ii. 5.
⁸⁹³⁷ Isa. i. 11. See the LXX.
⁸⁹³⁸ John iv. 23, 24.
⁸⁹³⁹ Sacerdotes; comp. *de Ex. Cast.* c. 7.
⁸⁹⁴⁰ 1 Cor. xiv. 15; Eph. vi. 18.
⁸⁹⁴¹ Or, “provided.”
⁸⁹⁴² “*Agape*,” perhaps “the love-feast.”
⁸⁹⁴³ Or, “procession.”
⁸⁹⁴⁴ Altare.

For what has God, who exacts it *ever* denied⁸⁹⁴⁵ to prayer coming from “spirit and truth?” How mighty specimens of its efficacy do we read, and hear, and believe! *Old-world* prayer, indeed, used to free from fires,⁸⁹⁴⁶ and from beasts,⁸⁹⁴⁷ and from famine;⁸⁹⁴⁸ and yet it had not (then) received its form from Christ. But how far more amply operative is *Christian* prayer! It does not station the angel of dew in mid-fires,⁸⁹⁴⁹ nor muzzle lions, nor transfer to the hungry the rustics’ bread;⁸⁹⁵⁰ it has no delegated grace to avert any sense of suffering;⁸⁹⁵¹ but it supplies the suffering, and the feeling, and the grieving, with endurance: it amplifies grace by virtue, that faith may know what she obtains from the Lord, understanding what—for God’s name’s sake—she suffers. But in days gone by, withal prayer used to call down⁸⁹⁵² plagues, scatter the armies of foes, withhold the wholesome influences of the showers. Now, however, the prayer of righteousness averts all God’s anger, keeps bivouac on behalf of personal enemies, makes supplication on behalf of persecutors. Is it wonder if *it* knows how to extort the *rains* of heaven⁸⁹⁵³—(prayer) which was *once* able to procure its *fires*?⁸⁹⁵⁴ Prayer is alone that which vanquishes⁸⁹⁵⁵ God. But Christ has willed that it be operative for no evil: He had conferred on it all its virtue in the cause of good. And so it knows nothing save how to recall the souls of the departed from the very path of death, to transform the weak, to restore the sick, to purge the possessed, to open prison-bars, to loose the bonds of the innocent. Likewise it washes away faults, repels temptations, extinguishes persecutions, consoles the faint-spirited, cheers the high-spirited, escorts travellers, appeases waves, makes robbers stand aghast, nourishes the poor, governs the rich, upraises the fallen, arrests the falling, confirms the standing. Prayer is the wall of faith: her arms and missiles⁸⁹⁵⁶ against the foe who keeps watch over us on all sides. And, so never walk we unarmed. By day, be we mindful of Station; by night, of vigil. Under the arms of prayer guard we the standard of our General; await we in prayer the angel’s trump.⁸⁹⁵⁷ The angels, likewise, all pray; every creature prays; cattle and wild beasts pray and bend

691

⁸⁹⁴⁵ Routh would read, “What *will* God *deny*?”

⁸⁹⁴⁶ Dan. iii.

⁸⁹⁴⁷ Dan. vi.

⁸⁹⁴⁸ 1 Kings xviii.; James v. 17, 18.

⁸⁹⁴⁹ i.e. “the angel who preserved in the furnace the three youths besprinkled, as it were, with dewy shower” (Muratori quoted by Oehler). [Apocrypha, *The Song, etc.*, verses 26, 27.]

⁸⁹⁵⁰ 2 Kings iv. 42–44.

⁸⁹⁵¹ i.e. in brief, its *miraculous* operations, as they are called, are suspended in these ways.

⁸⁹⁵² Or, “inflict.”

⁸⁹⁵³ See *Apolog.* c. 5 (Oehler).

⁸⁹⁵⁴ See 2 Kings i.

⁸⁹⁵⁵ [A reference to Jacob’s wrestling. Also, probably, to Matt. xi. 12.]

⁸⁹⁵⁶ Or, “her armour defensive and offensive.”

⁸⁹⁵⁷ 1 Cor. xv. 52; 1 Thess. iv. 16.

their knees; and when they issue from their layers and lairs,⁸⁹⁵⁸ they look up heavenward with no idle mouth, making their breath vibrate⁸⁹⁵⁹ after their own manner. Nay, the birds too, rising out of the nest, upraise themselves heavenward, and, instead of hands, expand the cross of their wings, and say somewhat to seem like prayer.⁸⁹⁶⁰ What more then, touching the office of prayer? Even the Lord Himself prayed; to whom be honour and virtue unto the ages of the ages!



IV.

Ad Martyras.⁸⁹⁶¹

[Translated by the Rev. S. Thelwall.]

Chapter I.

BLESSED Martyrs Designate,— Along with the provision which our lady mother the Church from her bountiful breasts, and each brother out of his private means, makes for your bodily wants in the prison, accept also from me some contribution to your spiritual sustenance; for it is not good that the flesh be feasted and the spirit starve: nay, if that which is weak be carefully looked to, it is but right that that which is still weaker should not be neglected. Not that I am specially entitled to exhort you; yet not only the trainers and overseers, but even the unskilled, nay, all who choose, without the slightest need for it, are wont to animate from afar by their cries the most accomplished gladiators, and from the mere throng of onlookers useful suggestions have sometimes come; first, then, O blessed, grieve not the Holy Spirit,⁸⁹⁶² who has entered the prison with you; for if He had

⁸⁹⁵⁸ Or, “pens and dens.”

⁸⁹⁵⁹ As if in prayer.

⁸⁹⁶⁰ This beautiful passage should be supplemented by a similar one from St. Bernard: “Nonne et aviculas levat, non onerat pennarum numerositas ipsa? Tolle eas, et reliquum corpus pondere suo fertur ad ima. Sic disciplinam Christi, sic suave jugum, sic onus leve, quo deponimus, eo deprimimur ipsi: quia portat potius quam portatur.” Epistola, ccclxxxv. Bernardi Opp. Tom. i. p. 691. Ed. (Mabillon.) Gaume, Paris, 1839. Bearing the cross uplifts the Christian.]

⁸⁹⁶¹ Written in his early ministry, and strict orthodoxy. [It may be dated *circa* A.D. 197, as external evidence will shew.]

⁸⁹⁶² Eph. iv. 30. [Some differences had risen between these holy sufferers, as to the personal merits of offenders who had appealed to them for their interest in restoring them to communion.]