

Chapter 2

By his Apostolike authoritie he appointeth publike praiers to be made for al men without exception: 8. alfo men to pray in al places: 9. and women alfo in seemly attire, 11. to learne of men, and not to be Teachers in any wife, but to seeke saluation by that which to them belongeth.

I desire therefore first of al things that ^aobsecrations, praiers, postulations, thanks-giuinges be made for al men, ^{2 a}for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chaftitie. ³ For this is good and acceptable before our Sauour God, ⁴ ^awho wil al men to be faued, and to come to the knowledge of the truth. ⁵ For there is one God, ^aone alfo Mediatour of God and men, man Chrif IESVS: ⁶ who gaue himself a redemption for al, ‘whose teftimonie’ in due times is confirmed. ⁷ Wherin I am appointed a Preacher and an Apostle (I say the truth, I lie not) Doctour of the Gentils in faith and truth.

a teftimonie

2. *Tim.* 1, 11.

⁸ I wil therefore that men pray in euery place: lifting vp pure hands, without anger and altercation. ⁹ In like manner women alfo in comely attire: with demurneffe and fobrietie adorning themfelues, not in plaited haire, or gold, or pretious ftones, or gorgeous apparel, ¹⁰ but that which becommeth women profeffing pietie by good workes. ¹¹ Let a woman learne in filence, with al fubiection. ¹² But to teach ^aI permit not vnto a woman, nor to haue dominiõ ouer the man: but to be in filence.

1. *Cor.* 14, 34.

Gen. 1, 27.

3, 6.

¹³ For Adam was formed first; then Eue. ¹⁴ And Adam was not feduced: but the woman being feduced, was in preuarication. ¹⁵ Yet she shal be faued by generation of

^a Euen for heathen Kings and Emperours by whom the Church suffereth persecution: much more for al faithful Princes and Powers and people both fpiritual and temporal, for whom as members of Chriftes body, & therefore ioyning in praier and oblation with the Minifters of the Church, the Prieftes more properly and particularly offer the holy Sacrifice. See *S. Auguftin de orig. anima li. 1. c. 9.*

she children: if ‘they’ continue in faith and loue and sanctification with sobriety.

ANNOTATIONS

- 1 Obsecrations.) This order of the Apostle S. Augustin (*ep. 59.*) findeth to be fulfilled specially in the holy celebration of the Masse, which hath all these kinds, expressed here in four diuers words pertaining to four sorts of prayers. The difference wherof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth vs that the first kind of prayers which here be called, *Obsecrations*, are those that the Priest faith before the consecration: that the second called, *Praiers*, be all those which are said in and after the Consecration, and about the Receiuing, including specially the *Pater noster*, wherewith the whole Church (faith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. *Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster &c. Li. 3. cont. Pelag. cap. 5.* where he alludeth to the very words now used in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text, *Postulations*, be those which are used after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Thankes-giuings*, concludeth all, when the Priest and people giue thanks to God for so great a myserie then offered & receiued. Thus the said holy father handleth this text. *ep. 59. to Paulinus.*
- S. Epiphanius also insinuateth these words of the Apostle to pertain to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem. *When we accomplish our praiers after the rite of the holy Mysteries, we pray both for all others, and for all thee also. ep. 60. c. 2. ad Io. Hierosolim. apud Hieronymum.* And most of the other Fathers expound the foresaid words, of publike praiers made by the Priest, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that be in high dignitie, as Kings and others. See *S. Cryf. ho. 6. in 1. Tim. & S. Ambr. in hunc loc. Prosper de vocat. li. 1. c. 4.* So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skim ouer, that they can neither see nor endure the truth.
- 4 Who wil all men.) The perishing or damnation of men must not be imputed to God, who delighteth not in any mans
- The praiers and petitions in the Masse, deduced out of the Apostles wordes by S. Augustin & other fathers.
- PATER NOSTER in the Masse.
- Praier in the Masse for Kings and others.
- God wil no mans perdition but the saluation of all.

perdition, but hath provided a general medicine and redemption to faue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al faued by his conditional wil and ordinance: that is, if men wil themselues, by accepting, doing, or hauing done vnto them al things requirit by God's law. For God vfeth not his absolute wil or power towards al in this case. But he that list fee the manifold fenfes (al good and true) that these words may beare, let him see S. Auguftin, *ad articul. fibi falso impof. refp. 2. to. 7. Ench. c. 103. Ep. 107. Do. cor. & grat. c. 15. and S. Damascene li. 2. de orthod. fide. c. 29.*

5 One Mediatour.) The Proteftants are too peeuiſh and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Chrift our Sauour, in that they desire the Saints to pray for them, or to be their patrones and interceffours before God. We tel them therefore that they vnderftand not what it is to be a Mediatour, in this fenſe that S. Paul taketh the word, and in which it is properly and only attributed to Chrift. For, to be thus a Mediatour, is, by nature to be truly both God and man, to be that one eternal Prieft and Redeemer, which by his Sacrifice and death vpon the Croffe hath reconciled vs to God, and paid his blood as a full and fufficient ranſom for al our finnes, himſelf without need of any redemption, neuer ſubiect to poſſibilitie of finning: againe, to be the ſingular Aduocate and Patrone of mankind, that by himſelf alone and by his owne merits procureth al grace and mercie to mankind in the fight of his Father, none making any interceſſion for him, nor giuing any grace or force to his praies, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this fort then (as S. Auguftin truly faith, *Cont. ep. Parm. lib. 2. c. 8.*) neither Peter nor Paul, no not our B. Lady, nor any creature whatſoeuer, can be our Mediatour. The Aduerſaries thinke to baſely of Chriſtes mediation, if they imagin this to be his only prerogatiue, to pray for vs, or that we make the Saints our Mediatours in that fort as Chrift is, when we desire them to pray for vs. Which is ſo farre inferiour to the ſingular mediation of him, that no Catholike euer can or dare thinke or ſpeake ſo baſely vnto him, as to desire him to pray for vs: but we ſay, *Lord haue mercie vpon vs, Chrift haue mercie vpon vs:* and not, *Chrift pray for vs*, as we ſay to our Ladie and the reſt. Therefore to inuocate Saints in that fort as the Catholike Church doth, can not make them our Mediatours as Chrift is, whom we muſt not inuocate in that fort. And as wel make we the faithful yet liuing, our Mediatours (by the Aduerſaries arguments) when we desire their praies, as the departed Saints.

But now touching the word, *Mediatour*, though in that ſingular fenſe proper to our Sauour, it agreeth to no mere creature in Heauen or earth, yet taken in more large and common fort

How there is but one Mediatour, Chrift, & what it is to be ſuch a Mediatour.

The different manner of praying to Chrift, and to Saints.

How there be many Mediatours, as there be many Sauours, and Redeemers, euen in the Scriptures.

Aug. li. 9. de Ciu. ca. 15. De fid. ad Pet. c. 2.

Kyrie eleiſon, Chriſte eleiſon.

Iud. 3, 9.
2. Efd. 9, 17.
Act. 7, 35.

by the vse of Scriptures, Doctours, and vulgar fpeech, not only the Saints, but good men liuing, that pray for vs and help vs in the way of faluation, may and are rightly called Mediatours. As *S. Cyril li. 12. Thesaur. c. 10.* proueth, that Moyfes according to the Scriptures, and Ieremie, and the Apostles, and others be Mediatours. Read his owne words, for they plainly refute al the Aduerfaries cauillations in this cafe. And if the name of Sauour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the only Sauour of the world: what can they fay, why there may not be many Mediatours, in an inferiour degree to the only and fingular Mediatour? S. Bernard faith, *Opus est mediatore ad Mediatorem Chriftum, nec alter nobis vtilior Maria*; that is, *We haue need of a mediatour to Chrift the Mediatour, and there is none more for our profit then our Ladie.* Bernard Serm qui incipit, *Signum magnam apparuit &c. Poft. Ser. 5. de Affumpt.* S. Bafil alfo in the fame fenfe, writing to Iulian the Apostata, defireth the mediation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of God's mercie and remiffion of his finnes. His words are cited in *Con. Nic. 2. Act. 4. pag. 110. & 111.* Thus did and thus beleueed al the holy Fathers, moft agreeably to the Scriptures, and thus muft al the children of the Church doe, be the Aduerfaries neuer fo importunate and wilfully blind in thefe matters.

S. Chryf. Ho. 9.
in 1. Tim.

12 I permit not.) In times of licentioufnes, libertie, and herefie, women are much giuen to reading, difputing, chatting, and iangling of the holy Scriptures, yea and to teach alfo if they might be permitted. But S. Paul vtterly forbiddeth it, & the Greek Doctours vpon this place note that the woman taught but once, that was when after her reaſoning with Satan, ſhe perſuaded her husband to tranſgreſſion, and ſo ſhe vndid al mankind. And in the Eccleſiaſtical Writers we find that women haue been great promoters of euery fort of hereſie (whereof ſee a notable diſcourſe in S. Hierom *Ep. ad Crefibp. cont. Pelag. c. 2.*) which they would not haue done, if they had according to the Apoſtles rule, followed pietie and good workes, and liued in ſilence and ſubiectiō to their husbands.

Women great talkers of Scripture, and promoters of hereſie.