

## Chapter 2

*By his Apoftolike 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 feemly attire, 11. to learne of men, and not to be Teachers in any wife, but to feeke faluation by that which to them belongeth.*

**I** desire therefore firft of al things that <sup>1</sup>obsecrations, praiers, poftulations, thankes-giuings be made for al men, <sup>2 a)</sup>for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chaftitie. <sup>3</sup> For this is good and acceptable before our Sauour God, <sup>4</sup> <sup>1</sup>who wil al men to be faued, and to come to the knowledge of the truth. <sup>5</sup> For there is one God, <sup>1</sup>one alfo Mediatour of God and men, man Chrift IESVS: <sup>6</sup> who gaue himfelf a redemption for al, ‘<sup>a</sup>whofe teftimonie’ in due times is confirmed. <sup>7</sup> Wherin I am appointed a Preacher and an Apoftle (I fay the truth, I lie not) Doctour of the Gentils in faith and truth.

a teftimonie  
2. *Tim.* 1, 11.

<sup>8</sup> I wil therefore that men pray in euery place: lifting vp pure hands, without anger and altercation. <sup>9</sup> 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, <sup>10</sup> but that which becommeth women profeffing pietie by good workes. <sup>11</sup> Let a woman learne in filence, with al fubiection. <sup>12</sup> But to teach <sup>1</sup>I 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.

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

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<sup>a</sup> Euen for heathen Kings and Emperours by whom the Church fuffereth perfecution: 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 fanctification with fobrietic.

## ANNOTATIONS

1 Obfecrations.) This order of the Apofte S. Auguftin (*ep. 59.*) findeth to be fulfilled fpecially in the holy celebration of the Maffe, which hath al thefe kinds, expreffed here in foure diuers words pertaining to foure forts of praier. The difference wherof he exactly feeketh out of the proper fignification and difference of the Greek words. And he teacheth vs that the firft kind of prayers which here be called, *Obfecrations*, are thofe that the Prieft faith before the confecration: that the fecond called, *Praiers*, be al thofe which are faid in and after the Confecration, and about the Receiuing, including fpecially the *Pater nofter*, wherwith the whole Church (faith he) in a manner endeth that part, as S. Hierom alfo affirmeth, that Chrift taught his Apoftles to vfe the *Pater nofter* in the Maffe. *Sic docuit, &c. So taught he his Apoftles, that daily in the Sacrifice of his body the faithful should be bold to fay, Pater nofter &c. Li. 3. cont. Pelag. cap. 5.* where he alludeth to the very words now vfed in the preface to the faid *Pater nofter* in the faid Sacrifice, *audemus dicere, Pater nofter*. The third fort called here in the text, *Poftulations*, be thofe which are vfed after the Communion, as it were for dimiffing of the people with benediction, that is, with the Bifhops or Priefts bleffing. Finally the laft kind, which is *Thankes-giuings*, concludeth al, when the Prieft and people giue thanks to God for fo great a myfterie then offered & receiued. Thus the faid holy father handleth this text. *ep. 59. to Paulinus.*

δεδήσεις  
προσευχάς  
  
ἐντεύξεις  
  
εὐχαριστίας  
Theo. in  
hunc. loc.

S. Epiphanius alfo infinuateth thefe words of the Apofte to pertaine to the Liturgie or Maffe, when he thus writeth to Iohn Bifhop of Hierufalem. *When we accomplish our praier after the rite of the holy Myfteries, we pray both for al others, and for al thee alfo. ep. 60. c. 2. ad Io. Hierofolim. apud Hieronymum.* And moft of the other Fathers expound the forefaid words, of publike praier made by the Prieft, which are faid in al Liturgies or Maffes both Greek and Latin, for the good eftate of al that be in high dignitie, as Kings and others. See *S. Cryf. ho. 6. in 1. Tim. & S. Ambr. in hunc loc. Profper de vocat. li. 1. c. 4.* So exactly doth the practife of the Church agree with the precepts of the Apofte and the Scriptures, and fo profoundly doe the holy Fathers feeke out the proper fenfe of the Scriptures, which our Proteftants doe fo prophanely, popularly, and lightly skim ouer, that they can neither fee nor endure the truth.

4 Who wil al men.) The perifhing or damnation of men muft not be imputed to God, who delighteth not in any man’s

The praier and petitions in the Maffe, deduced out of the Apoftles wordes by S. Auguftin & other fathers.

PATER NOSTER in the Maffe.

Praier in the Maffe for Kings and others.

God wil no mans perdition but the faluation of al.

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 fo would haue al faued by his conditional wil and ordinance: that is, if men wil themfelues, 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 cafe. But he that lift 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. Damafcene 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 defire 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 truely 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 paied his bloud as a ful 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 Patrones 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 praiers, 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 truely 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 defire them to pray for vs. Which is fo farre inferiour to the ſingular mediation of him, that no Catholike euer can or dare thinke or ſpeake fo baſely vnto him, as to defire 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 defire their praiers, as the departed Saints.

But now touching the word, *Mediatour*, though in that ſingular ſenſe 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 speach, not only the Saints, but good men liuing, that pray for vs and help vs in the way of saluation, may and are rightly called Mediatours. As *S. Cyril li. 12. Thefaur. c. 10.* proueth, that Moyfes according to the Scriptures, and Ieremie, and the Apostles, and others be Mediatours. Read his owne words, for they plainely refute al the Aduerfaries cauillations in this case. 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 say, why there may not be many Mediatours, in an inferiour degree to the only and singular Mediatour? S. Bernard faith, *Opus est mediatore ad Mediatorem Christum, nec alter nobis vtilior Maria;* that is, *We haue need of a mediatour to Christ the Mediatour, and there is none more for our profit then our Ladie.* Bernard Serm qui incipit, *Signum magnam apparuit &c. Post. Ser. 5. de Affumpt.* S. Basil also in the same sense, writing to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of God's mercie and remission of his finnes. His words are cited in *Con. Nic. 2. Act. 4. pag. 110. & 111.* Thus did and thus beleued al the holy Fathers, most agreeably to the Scriptures, and thus must al the children of the Church doe, be the Aduerfaries neuer so importunate and wilfully blind in these matters.

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

12 I permit not.) In times of licentiousnes, libertie, and heresie, women are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also 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 sort of heresie (wherof see a notable discourse in S. Hierom *Ep. ad Cresibp. 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 subiection to their husbands.

Women great talkers of Scripture, and promoters of heresie.