

Chapter 1 : Tertullian's Apology and de Spectaculis: Latin Text - Logos Bible Software

G. CURREY, Tertulliani Libri tres, de spectaculis, de idololatria, et de corona militis. Three treatises of Tertullian, with English notes, an introduction and indexes. Edited by G. Currey.

The Shows, or De Spectaculis. Ye who have testified and confessed that you have done so already, review the subject, that there may be no sinning whether through real or wilful ignorance. That these things are not consistent with true religion and true obedience to the true God. They regard it as an art of quenching all desire for that which, so far as they are concerned, they have emptied of all that is desirable; and so it is thought to be rather a thing of human planning and foresight, than clearly laid down by divine command. It is not as they say; though, if it were, even Christian obstinacy might well give all submission to a plan so suitable, to a rule so excellent. How skilful a pleader seems human wisdom to herself, especially if she has the fear of losing any of her delights--any of the sweet enjoyments of worldly existence! For even the weakling has no strong dread of death as a debt he knows is due by him; while the wise man does not look with contempt on pleasure, regarding it as a precious gift-in fact, the one blessedness of life, whether to philosopher or fool. They must be ignorant, too, of the hostile power which works against Him, and perverts to wrong uses the things His hand has formed; for you cannot know either the will or the adversary of a God you do not know. We shall find out for what use they were made at first, when we find for what they were not. Why, all sorts of evils, which as indubitably evils even the heathens prohibit, and against which they guard themselves, come from the works of God. Iron and herbs and demons are all equally creatures of God. Nay, He puts His interdict on every sort of man-killing by that one summary precept, "Thou shalt not kill. Yet has He done this that men may set up a worship in opposition to Himself? On the contrary idolatry in His eyes is the crowning sin. But in offending Him, it ceases to be His; and in ceasing to be His, it is in His eyes an offending thing. Are the heathens less impious, less sinners, less enemies of Christ, than the Jews were then? For at the shows they also stand in the way. For they call the spaces between the seats going round the amphitheatre, and the passages which separate the people running down, ways. The place in the curve where the matrons sit is called a chair. We may understand a thing as spoken generally, even when it requires a certain special interpretation to be given to it. For some things spoken with a special reference contain in them general truth. If, reasoning from species to genus, every nation that sins against them is an Egypt and Ethiopia; so also, reasoning from genus to species, with reference to the origin of shows, every show is an assembly of the wicked. When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony that we have renounced the devil, his pomp, and his angels. If any of these shall be found to have had no connection with an idol-god, it will be held as free at once from the taint of idolatry, and as not coming within the range of our baptismal abjuration. The origin of the games as given by them is this. Timaeus tells us that immigrants from Asia, under the leadership of Tyrrhenus, who, in a contest about his native kingdom, had succumbed to his brother, settled down in Etruria. Well, among other superstitious observances under the name of religion, they set up in their new home public shows. The Romans, at their own request, obtain from them skilled performers--the proper seasons--the name too, for it is said they are called Ludi, from Lydi. The Liberalia, under the general designation of Ludi, clearly declared the glory of Father Bacchus; for to Bacchus these festivities were first consecrated by grateful peasants, in return for the boon he conferred on them, as they say, making known the pleasures of wine. Thereafter Romulus dedicated the Equiria to Mars, though they claim the Consualia too for Romulus, on the ground that he consecrated them to Consus, the god, as they will have it, of counsel; of the counsel, forsooth, in which he planned the rape of the Sabine virgins for wives to his soldiers. This goes also to taint the origin: After him Numa Pompilius instituted games to Mars and Robigo for they have also invented a goddess of rust; then Tullus Hostilius; then Ancus Martius; and various others in succession did the like. As to the idols in whose honour these games were established, ample information is to be found in the pages of Suetonius Tranquillus. But we need say no more to prove the accusation of idolatrous origin. For from the first the "Ludi" were regarded as of two sorts, sacred and funereal, that is in honour of the heathen deities and of the dead. If it is lawful to offer homage to the dead, it will be just as lawful to offer it to

their gods: So, too, as they are equally tainted with the sin of idolatry, their foundress, they must needs be like each other in their pomp. How many guilds, how many priesthoods, how many offices are set astir, is known to the inhabitants of the great city in which the demon convention has its headquarters. The tiny streamlet from its very spring-head, the little twig from its very budding, contains in it the essential nature of its origin. Though there be few images to grace it, there is idolatry in one; though there be no more than a single sacred car, it is a chariot of Jupiter: Plainly, then, the enchantress did this in the name of the parties whose priestess she was--I mean the demons and spirits of evil. What an aggregation of idolatries you see, accordingly, in the decoration of the place! The eggs are regarded as sacred to the Castors, by men who are not ashamed to profess faith in their production from the egg of a swan, which was no other than Jupiter himself. The Dolphins vomit forth in honour of Neptune. Images of Sessia, so called as the goddess of sowing; of Messia, so called as the goddess of reaping; of Tutulina, so called as the fruit-protecting deity-load the pillars. They reckon these of Samo-Thrace. Cheerless were the demon-gathering without their Mater Magna; and so she presides there over the Euripus. These two sprang from an idol. For they will have it that Murcia is the goddess of love; and to her, at that spot, they have consecrated a temple. You have nothing to do with a sacred place which is tenanted by such multitudes of diabolic spirits. And speaking of places, this is the suitable occasion for some remarks in anticipation of a point that some will raise. There is no law forbidding the mere places to us. For not only the places for show-gatherings, but even the temples, may be entered without any peril of his religion by the servant of God, if he has only some honest reason for it, unconnected with their proper business and official duties. Satan and his angels have filled the whole world. I shall break with my Maker, that is, by going to the Capitol or the temple of Serapis to sacrifice or adore, as I shall also do by going as a spectator to the circus and the theatre. The places in themselves do not contaminate, but what is done in them; from this even the places themselves, we maintain, become defiled. The polluted things pollute us. In former days equestrianism was practised in a simple way on horseback, and certainly its ordinary use had nothing sinful in it; but when it was dragged into the games, it passed from the service of God into the employment of demons. And Neptune, too, is an equestrian deity, by the Greeks called Hippius. But, as the poet has it, "Erichthonius first dared to yoke four horses to the chariot, and to ride upon its wheels with victorious swiftness. If Romulus first exhibited the four-horse chariot at Rome, he too, I think, has a place given him among idols, at least if he and Quirinus are the same. At first the theatre was properly a temple of Venus; and, to speak briefly, it was owing to this that stage performances were allowed to escape censure, and got a footing in the world. But Venus and Bacchus are close allies. These two evil spirits are in sworn confederacy with each other, as the patrons of drunkenness and lust. That immodesty of gesture and attire which so specially and peculiarly characterizes the stage are consecrated to them--the one deity wanton by her sex, the other by his drapery; [9] while its services of voice, and song, and lute, and pipe, belong to Apollos, and Muses, and Minervas, and Mercuries. You will hate, O Christian, the things whose authors must be the objects of your utter detestation. We know that the names of the dead are nothing, as are their images; but we know well enough, too, who, when images are set up, under these names carry on their wicked work, and exult in the homage rendered to them, and pretend to be divine--none other than spirits accursed, than devils. Their origin is akin to that of the games ludi. Hence they are kept as either sacred or funereal, as they have been instituted in honour of the idol-gods of the nations or of the dead. Thus, too, they are called Olympian in honour of Jupiter, known at Rome as the Capitoline; Nemean, in honour of Hercules; Isthmian, in honour of Neptune; the rest mortuarii, as belonging to the dead. It is called a dutiful service munus, from its being an office, for it bears the name of "officium" as well as "munus. They alleviated death by murders. Offerings to propitiate the dead then were regarded as belonging to the class of funeral sacrifices; and these are idolatry: For the amphitheatre 12 is consecrated to names more numerous and more dire 13 than is the Capitol itself, temple of all demons as it is. There are as many unclean spirits there as it holds men. To conclude with a single remark about the arts which have a place in it, we know that its two sorts of amusement have for their patrons Mars and Diana. For as there is a lust of money, or rank, or eating, or impure enjoyment, or glory, so there is also a lust of pleasure. But the show is just a sort of pleasure. For the show always leads to spiritual agitation, since where there is pleasure, there is keenness of feeling giving pleasure its zest; and where there is

keenness of feeling, there is rivalry giving in turn its zest to that. These lapses, again, create passionate desire. Moreover, a man pronounces his own condemnation in the very act of taking his place among those with whom, by his disinclination to be like them, he confesses he has no sympathy. See the people coming to it already under strong emotion, already tumultuous, already passion-blind, already agitated about their bets. I have clearest evidence of their blindness; they do not see what is really thrown. They think it a "signal cloth," but it is the likeness of the devil cast headlong from on high. Then there are curses and reproaches, with no cause of hatred; there are cries of applause, with nothing to merit them. Whatever they desire on the one hand, or detest on the other, is entirely foreign to themselves. So love with them is a useless thing, and hatred is unjust. God certainly forbids us to hate even with a reason for our hating; for He commands us to love our enemies. God forbids us to curse, though there be some ground for doing so, in commanding that those who curse us we are to bless. If any of its madnesses are becoming elsewhere in the saints of God, they will be seemly in the circus too; but if they are nowhere right, so neither are they there. I say nothing about other matters, which it were good to hide away in their own darkness and their own gloomy caves, lest they should stain the light of day. For all licentiousness of speech, nay, every idle word, is condemned by God. Why, in the same way, is it right to look on what it is disgraceful to do? How is it that the things which defile a man in going out of his mouth, are not regarded as doing so when they go in at his eyes and ears--when eyes and ears are the immediate attendants on the spirit--and that can never be pure whose servants-in-waiting are impure? What you reject in deed, you are not to bid welcome to in word. But you will not refuse to admit that the things which are done there are not for you to look upon: The devil wrestled with, and crushed to death, the first human beings. Its very attitude has power in it of the serpent kind, firm to hold--tortures to clasp--slippery to glide away. You have no need of crowns; why do you strive to get pleasures from crowns?

Chapter 2 : De spectaculis - Wikipedia

The Latin text of the Apologeticum is the rather elderly Oehler text; the text of De Spectaculis is that from the serviceable Vienna edition (CSEL 20).

De spect In margin of Ottobonianus 25 O in 18th C hand. The MSS have the overscore above the letter, but this requires a modern browser to see it. It signifies an abbreviation. In addition there are chapter titles. They are given in the Codex Agobardinus for chapters In the edition titles also appear for chapters , presumably from the lost Corbie-class manuscript. Finally the inventories for Corbie and Cologne give some information confirming that De munere was the title of chapter 12 in both collections. See also Editions page and Critical Editions page for more information. Three treatises of Tertullian, with English notes, an introduction and indexes. Cambridge, printed, and London, Details from BL online catalogue E. Septimii Florentis Tertulliani libellus de spectaculis, recens. Details from Bodleian online catalogue A. London-New York pp. Corpus scriptorum Latinorum Paravianum. Firenze La Nuova Italia , Details APh33; PK gives details of 2nd edition, but dates 1st to Les Spectacles, Sources Chretiennes French critical edition with copious excellent notes. According to CTC this is the Dekker-text with a readable german translation and some informed notes, literature and a short introduction at a very low price DM6. Oscar classici greci e latini Details from CTC 97,3. Latin text without apparatus from Turcan, with printer errors, with excellent Italian translation. Details from CTC 03,3. Latin text without apparatus from Dekkers, Castilian Spanish translation, with notes translated mainly from Turcan. Also the similar work by Novatian, text by Diercks, translated but without notes. Prescriptions contre les gentils. De la Couronne du soldat. Another title page has the address: De Spectaculis is pp. Details from BNF catalogue. Apologeticum en andere geschriften I classici cristiani ; I classici italiani ; Udvalgte Skrifter af Tertullian. De testimonio animae - De spectaculis - De praescriptione haereticorum? Details from Holger Villadsen. Lisbon Details from Petr Kitzler. Details from Petr Kitzler. Chapters are online here ; are online here. Septimii Florentis Tertulliani librum de spectaculis. Hermes 26, , s. Band 6, 2 pp. Theologie 37 idem, Tertullian und der Agon: Programm Teschen , s. RSR 1, , s. Quasten, more details PK J. CJ 23 VChr 1, , s. VC 2 Journal of Ecclesiastical History 2 Discovery of Ottobonianus codex, incl Spect. JEH 2, , s. Details from APh Highlighting the importance of the discoveries of Borleffs and Leiftinck for De Spectaculis. Eranos 59, , s. REL 36, , s. Gnomon 35, , s. Some readings from Agob. VChr 18, , s. AFLM 1, , s. PAN 6, , s. Journal of Theological Studies, New Series 29 , pp. In verbis verum amare: Details CTC 82, Maynooth Review 7, , s. Giner, Salamanca , s. Rivista di Storia e Letteratura Religiosa 25 , pp. Detailed analysis of passages, generally moving towards the Agobardinus text. Ediciones Universidad de Salamanca , pp. Use of De Spectaculis by Isidore of Seville. RPL 12, , s. PP 44, , s. Helmantica 40, , s. Gladiateurs et amphitheatres, Paris , s. Zur Semantik von voluptas in de spectaculis. DHA 18 2 , , s. Lexis , , s. FZPhTh 41, , s. Eine Tertullianreminiscenz bei Hieronymus und Augustin. Latomus 53, , s. Cultura classica e cristianesimo nella polemica dei Padri della Chiesa contro gli spettacoli. Rivista di storia delle religioni 8, Details CTC , The author debunks Spect. Analecta Bollandiana 16, , s. Des origines a la mort de Domitien. Arena Sport and Political Suicide. Details PK This page has been accessed by people since 11th December

Tertullian has been called "the father of Latin Chri He is the first Christian author to produce an extensive corpus of Latin Christian literature. He also was a notable early Christian apologist and a polemicist against heresy.

Roman Africa was famous as the home of orators and this influence can be seen in his writing style with its archaisms or provincialisms, its glowing imagery and its passionate temper. He was a scholar with an excellent education. He wrote at least three books in Greek. In them he refers to himself, but none of these is extant. According to church tradition, Tertullian was raised in Carthage [15] and was thought to be the son of a Roman centurion; Tertullian has been claimed to have been a trained lawyer and an ordained priest. Although Tertullian used a knowledge of Roman law in his writings, his legal knowledge does not demonstrably exceed that of what could be expected from a sufficient Roman education. Tertullianus was misidentified only much later with the Christian Tertullian by church historians. In his extant writings, he never describes himself as ordained [17] in the church and seems to place himself among the laity. Adolf Harnack , Bonwetsch , and others , but its immediate antecedents are unknown except as they are conjectured from his writings. The event must have been sudden and decisive, transforming at once his own personality. He said of himself that he could not imagine a truly Christian life without such a conscious breach, a radical act of conversion: Two books addressed to his wife confirm that he was married to a Christian wife. Since no ancient writer was more definite if not indeed fanatical on this subject of schism than Cyprian, the question must surely be answered in the negative. It is unclear whether the name was merely another for the Montanists [c] or that this means Tertullian later split with the Montanists and founded his own group. Jerome [25] says that Tertullian lived to a great age, but there is no reliable source attesting to his survival beyond the estimated year AD. By the doctrinal works he published, Tertullian became the teacher of Cyprian and the predecessor of Augustine , who, in turn, became the chief founder of Latin theology. General character[edit] Thirty-one works are extant, together with fragments of more. Some fifteen works in Latin or Greek are lost, some as recently as the 9th century De Paradiso, De superstitione saeculi, De carne et anima were all extant in the now damaged Codex Agobardinus in AD. Tertullian did not hesitate to call his opponents blind, utterly perverse, or utterly stupid. In his work against Marcion , which he calls his third composition on the Marcionite heresy, he gives its date as the fifteenth year of the reign of Severus Adv. Following the latter mode, which is of a more practical interest, the writings fall into two groups. Hermogenem, De praescriptione hereticorum, and Scorpiace were written to counteract Gnosticism and other religious or philosophical doctrines. The other group consists of practical and disciplinary writings, e. Among his apologetic writings, the Apologeticus, addressed to the Roman magistrates, is a most pungent defense of Christianity and the Christians against the reproaches of the pagans, and an important legacy of the ancient Church, proclaiming the principle of freedom of religion as an inalienable human right and demands a fair trial for Christians before they are condemned to death. He pointed to the commission of such crimes in the pagan world and then proved by the testimony of Pliny the Younger that Christians pledged themselves not to commit murder, adultery, or other crimes. He adduced also the inhumanity of pagan customs such as feeding the flesh of gladiators to beasts. He argued that the gods have no existence and thus there is no pagan religion against which Christians may offend. Christians do not engage in the foolish worship of the emperors, that they do better: In the De Praescriptione he develops as its fundamental idea that, in a dispute between the Church and a separating party, the whole burden of proof lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guarantee of its truth. The five books against Marcion, written in or , are the most comprehensive and elaborate of his polemical works, invaluable for gauging the early Christian view of Gnosticism. Of the moral and ascetic treatises, the De patientia and De spectaculis are among the most interesting, and the De pudicitia and De virginibus velandis among the most characteristic. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. August Learn how and when to remove this template message Though thoroughly conversant with the Greek theology, Tertullian remained independent of its metaphysical speculations. He had learned from the Greek apologies, and offered

a direct contrast to Origen of Alexandria , who drew many of his theories regarding creation from Middle Platonism. Tertullian carried his realism to the verge of materialism. This is evident from his ascription to God of corporeity and his acceptance of the traducian theory of the origin of the soul. He despised Greek philosophy, and, far from looking at Plato , Aristotle , and other Greek thinkers whom he quotes as forerunners of Christ and the Gospel, he pronounces them the patriarchal forefathers of the heretics De anima, iii. He held up to scorn their inconsistency when he referred to the fact that Socrates in dying ordered a cock to be sacrificed to Aesculapius De anima, i. Tertullian always wrote under stress of a felt necessity. He was never so happy as when he had opponents like Marcion and Praxeas , and, however abstract the ideas may be which he treated, he was always moved by practical considerations to make his case clear and irresistible. It was partly this element which gave to his writings a formative influence upon the theology of the post-Nicene period in the West and has rendered them fresh reading to this day. Although he was by nature a polemicist no mention is made of his name by other authors during the 3rd century. Lactantius at the opening of the 4th century is the first to do so: Augustine, however, treats him with respect. The soul was not preexistent, as Plato affirmed, nor subject to metempsychosis or reincarnation , as the Pythagoreans held. In each individual it is a new product, proceeding equally with the body from the parents, and not created later and associated with the body De anima, xxvii. It is in bondage to Satan whose works it renounces in baptism , but has seeds of good De anima, xli , and when awakened, it passes to health and at once calls upon God Apol. Tertullian reserves the appellation God, in the sense of the ultimate originator of all things, to the Father, [12] who made the world out of nothing through his Son, the Word, has corporeity though he is a spirit De praescriptione, vii. Tertullian is often considered an early proponent of the Nicene doctrine , approaching the subject from the standpoint of the Logos doctrine , though he did not state the later doctrine of the immanent Trinity. In his treatise against Praxeas, who taught patripassianism in Rome, he used the words "trinity", "economy" used in reference to the three persons , "persons", and "substance," maintaining the distinction of the Son from the Father as the unoriginate God, and the Spirit from both the Father and the Son Adv. The Father is one, the Son is another, and the Spirit is another "dico alium esse patrem et alium filium et alium spiritum" Adv. Praxeam, ix , and yet in defending the unity of God, he says the Son is not other "alius a patre filius non est", Adv. Thus, for example, his teaching on the Trinity reveals a subordination of Son to Father that in the later crass form of Arianism the Church rejected as heretical. Warfield, he went a long distance in the way of approach to it. In the water of baptism , which upon a partial quotation of John 3: Humans are little fishesâ€”after the example of the ichthys , fish, Jesus Christâ€”are born in water De baptismo, i. In discussing whether sins committed subsequent to baptism may be forgiven, Tertullian calls baptism and penance "two planks" on which the sinner may be saved from shipwreckâ€”language which he gave to the Church De penitentia, xii. While he nowhere gives a list of the books of Scripture, he divides them into two parts and calls them the instrumentum and testamentum Adv. He distinguishes between the four Gospels and insists upon their apostolic origin as accrediting their authority De praescriptione, xxxvi; Adv. The Scripture, the rule of faith, is for him fixed and authoritative De corona, iii-iv. As opposed to the pagan writings they are divine De testimonio animae, vi. They contain all truth De praescriptione, vii, xiv and from them the Church drinks potat her faith Adv. The prophets were older than the Greek philosophers and their authority is accredited by the fulfilment of their predictions Apol. The Scriptures and the teachings of philosophy are incompatible, insofar as the latter are the origins of sub-Christian heresies. Philosophy as pop-paganism is a work of demons De anima, i ; the Scriptures contain the wisdom of heaven. However, Tertullian was not averse to using the technical methods of Stoicism to discuss a problem De anima. The rule of faith, however, seems to be also applied by Tertullian to some distinct formula of doctrine, and he gives a succinct statement of the Christian faith under this term De praescriptione, xiii. Tertullian was a defender of the necessity of apostolicity. In his Prescription Against Heretics, he explicitly challenges heretics to produce evidence of the apostolic succession of their communities. For this is the manner in which the apostolic churches transmit their registers: In exactly the same way the other churches likewise exhibit their several worthies , whom, as having been appointed to their episcopal places by apostles, they regard as transmitters of the apostolic seed. In De pudicitia, Tertullian condemns Pope Callixtus I for allowing such people to be readmitted if they show repentance. Eschatology[

edit] Resurrection at the Second Coming Tertullian was a premillennialist , affirming a literal resurrection at the second advent of Jesus at the end of the world, not at death. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed. He expected a specific Antichrist to appear as a persecutor of the church just before the resurrection, under whom a second company of martyrs will be slain. Unlike Irenaeus, however, Tertullian does not consider the Antichrist to be a Jew sitting in a Jewish temple at Jerusalem. Rather, the Antichrist comes out of the church. He portrayed Rome as drunk with the blood of martyred saints. The earth is destroyed after the one thousand years and the saints moved to the kingdom of heaven. It is sealed by the advent of Christ, which he places at the end of the sixty-two and one-half weeks. July Learn how and when to remove this template message Tertullian was a determined advocate of strict discipline and an austere code of practise, and like many of the African fathers, one of the leading representatives of the rigorist element in the early Church. These views may have led him to adopt Montanism with its ascetic rigor and its belief in chiliasm and the continuance of the prophetic gifts. In his writings on public amusements, the veiling of virgins, the conduct of women, and the like, he gives expression to these views. On the principle that we should not look at or listen to what we have no right to practise, and that polluted things, seen and touched, pollute *De spectaculis*, viii, xvii , he declared a Christian should abstain from the theater and the amphitheater. There pagan religious rites were applied and the names of pagan divinities invoked; there the precepts of modesty, purity, and humanity were ignored or set aside, and there no place was offered to the onlookers for the cultivation of the Christian graces. Women should put aside their gold and precious stones as ornaments, [41] and virgins should conform to the law of St. Paul for women and keep themselves strictly veiled *De virginibus velandis*. He praised the unmarried state as the highest *De monogamia*, xvii; *Ad uxorem*, i. He even labeled second marriage a species of adultery *De exhortationis castitatis*, ix , but this directly contradicted the Epistles of the Apostle Paul. He, instead, favored the Montanist sect where they also condemned second marriage. He believed that marital relations coarsened the body and the soul and would dull their spiritual senses and avert the Holy Spirit since husband and wife became one flesh once married. I, part 2 trans. The judgment of God upon this sex lives on in this age; therefore, necessarily the guilt should live on also. You are the gateway of the devil; you are the one who unseals the curse of that tree, and you are the first one to turn your back on the divine law; you are the one who persuaded him whom the devil was not capable of corrupting; you easily destroyed the image of God, Adam. Because of what you deserve, that is, death, even the Son of God had to die. He believed that heaven and earth intersected at many points and that it was possible for there to be sexual relations with supernatural beings.

Chapter 4 : Tertullian - WikiVividly

Tertullian De Spectaculis. I. Qui status fidei, quae ratio veritatis, quod praescriptum disciplinae inter cetera saecularium errorum etiam spectaculorum voluptates adimat, dei servi, cognoscite, qui cum maxime ad deum acceditis, recognoscite, qui iam accessisse vos testificati et confessi estis, ne aut ignorando aut dissimulando quis peccet.

Amazingly, some Christians frequented the Roman public events the "shows," or, "entertainments". For example, the theater—which featured inappropriately dressed women and unsuitable language sound familiar? This made them extremely popular to the masses, just as are gore-filled movies today. Tertullian a Christian writer who lived from AD attempted to logically explain why Christians should have no part in attending these events. A popular example of Roman "Shows": The amphitheater The live combat and other amphitheater events was considered by Tertullian to be the most popular "show" of them all. The amphitheater was essentially a display of the blood of men and animals, often made more interesting by being couched into a theatrical performance to further delight the crowds. Tertullian called it the "place of horrors. A typical amphitheater schedule came to be standardly split into morning, noon, and afternoon venues. The morning typically whet the appetite of the bloodthirsty observer by featuring the pitting of different types of animals in fights to the death, the killing of animals by people Roman name??? This was reserved for executions of criminals and those considered enemies of the Roman state, such as Christians. They called such people "noxii" "poisonous" , and therefore one could feel good about watching such "death-worthy" unfortunates being ripped apart by various sorts of wild beasts, killed by one another in combats, crucifixion, or whatever else met the imagination of the dark-minded event organizers. Whether or not the floor was cleaned up for the "main events" of the afternoon--the combats--this author does not know. But the climacting events of the day were those reserved for last: Although not nearly as bloody as early day performances, these often were fought to the death. Attendance to these events had many similarities to modern football events. Ticket scalpers were common, the best seats were reserved for the wealthy, and political popularity was milked from them. The Roman Coliseum, the largest and most prestigious of them all, reportedly seated 50, spectators. Completed in a record-setting 10 years, it is said that on the very first day of the Coliseum? Some have suggested the stadium, from which every occupant could exit within 12 minutes, could actually hold up to 87, standing room included. Each day would typically feature a "main event" which was designed to be particularly impressive, sometimes attended by the emperor. Contrary to common legend, thumbs up from the emperor meant death, not life symbolic of the typical, fatal death blow, an upward stabbing motion from the sword or weapon. Thumbs down meant life. The Coliseum featured at least two huge restrooms, a retractable cloth dome, and an underground complex from which animals as large as elephants could be hoisted on elevators to the spectator floor. Gladiators battled vicious animals and one another. The Coliseum floor could be flooded with water so that live, lethal ship battles could be witnessed. Thousands of criminals, who were often given the option of participating in "death dramas," met their fates before the bloodthirsty, cheering crowds. Many Christians almost certainly perished in the Roman Coliseum, since they were criminal by Roman definition most Christians refused to perform ritualistic sacrifices to the Roman gods, and strongly opposed gladiatorial combats. Many Jews also met their fate here, some of which were survivors transported from the destruction of Jerusalem to Rome for sport. This is remanescent of several popularly observed modern holidays, that heavily reek of satanic origins in their ample inclusion of past idol worship. Is Christ "honored" by such birthday celebrations, since much Christmas celebration involves worship to Christ as well? Or would He be rather properly honored by the removal of idol-references in our "celebrations" to Him, and with celebrations at the time of His actual birth? Instead, modern Christians, like Christians of old, seek to "glorify" God and Christ with "honor" they would not even accept for themselves. For not only the places for show-gatherings, but even the temples, may be entered without any peril of his religion by the servant of God, if he has only some honest reason for it, unconnected with their proper business and official duties. Why, even the streets and the market-place, and the baths, and the taverns, and our very dwelling-places, are not altogether free from idols. Satan and his angels have filled the whole world. I shall break with my Maker, that is, by going to the

Capitol or the temple of Serapis to sacrifice or adore, as I shall also do by going as a spectator to the circus and the theatre. The places in themselves do not contaminate, but what is done in them; from this even the places themselves, we maintain, become defiled. The polluted things pollute us. It is on this account that we set before you to whom places of the kind are dedicated, that we may prove the things which are done in them to belong to the idol-patrons to whom the very places are sacred. Tertullian also pointed out that there was nothing inherently evil about a race, but when it has been enlisted to the honor of demons, it becomes another matter. Now as to the kind of performances peculiar to the circus exhibitions. In former days equestrianism was practised in a simple way on horseback, and certainly its ordinary use had nothing sinful in it; but when it was dragged into the games, it passed from the service of God into the employment of demons. The same could be said of modern holidays. A holiday is certainly permissible. However, when the holiday is either a

Bing put into the service of demons, or, b Understandably viewed as such by Christians, and c Is not something God has commanded us to do, then, d We are forbidden to partake of that activity; for, as Paul said Romans 14? Looked much like modern stadiums. During Augustus and beyond, the schedule for the arena was as follows: This combined venationes animal fights or animal hunts in the morning: The day of the munus began with venationes beast hunts and bestiarii beast fighting gladiators. The content of ludi meridiani was variable, but usually involved executions of noxii sometimes as "mythological" re-enactments or others condemned damnati to the arena. Gladiators may have been involved in these though the crowd? There were also comedy fights; some may have been lethal. A crude Pompeian graffito suggests a burlesque of musicians, dressed as animals named Ursus tibicen flute-playing bear and Pullus cornicen horn-blowing chicken, perhaps as accompaniment to clowning by paegniarii during a "mock" contest of the ludi meridiani. Tertullian seems to suggest Christians were killed in the ludi meridiani at which most noxii which Christians would be considered, i. Possibly as many as K Christians were martyred between 30 and, although some put this figure at less than 2K, although much is speculation. Jews killed by the Romans in Jewish wars: Revolt of CE: Adding and averaging gives a total of 1,, k. For all licentiousness of speech, nay, every idle word, is condemned by God. Why, in the same way, is it right to look on what it is disgraceful to do? How is it that the things which defile a man in going out of his mouth, are not regarded as doing so when they go in at his eyes and ears--when eyes and ears are the immediate attendants on the spirit--and that can never be pure whose servants-in-waiting are impure? You have the theatre forbidden, then, in the forbidding of immodesty. If tragedies and comedies are the bloody and wanton, the impious and licentious inventors of crimes and lusts, it is not good even that there should be any calling to remembrance the atrocious or the vile. What you reject in deed, you are not to bid welcome to in word. Chapter 9 Now as to the kind of performances peculiar to the circus exhibitions. But as idolatry of every kind is condemned by God, that form of it surely shares the condemnation which is offered to the elements of nature. Chapter 10 [regarding the Roman theater]: That immodesty of gesture and attire which so specially and peculiarly characterizes the stage are consecrated to them--the one deity wanton by her sex, the other by his drapery You will hate, O Christian, the things whose [satanic] authors must be the objects of your utter detestation. Chapter 17 [Regarding the theater]: Chapter 19 But I mean these remarks for heathen. As to Christians, I shall not insult them by adding another word as to the aversion with which they should regard this sort of exhibition; though no one is more able than myself to set forth fully the whole subject, unless it be one who is still in the habit of going to the shows. I would rather withal be incomplete than set memory a-working. Yes and he must have the poor victim back again, that he may get a sight of his face--with zest inspecting near at hand the man whom he wished torn in pieces at safe distance from him: Chapter 25 And when the athletes are hard at struggle, will he be ready to proclaim that there must be no striking again? And with his eye fixed on the bites of bears, and the sponge-nets of the net-fighters, can he be moved by compassion? May God avert from His people any such passionate eagerness after a cruel enjoyment! What will you do if you are caught in that heaving tide of impious judgments? Not that there any harm is likely to come to you from men: Shall you not then shun those tiers where the enemies of Christ assemble, that seat of all that is pestilential, and the very super incumbent atmosphere all impure with wicked cries? Grant that you have there things that are pleasant, things both agreeable and innocent in themselves; even some things that are excellent. Nobody dilutes poison with gall and hellebore: So, too, the

devil puts into the deadly draught which he prepares, things of God most pleasant and most acceptable. Everything there, then, that is either brave, noble, loud-sounding, melodious, or exquisite in taste, hold it but as the honey drop of a poisoned cake; nor make so much of your taste for its pleasures, as of the danger you run from its attractions. Chapter 30 Yes, and there are other sights:

Chapter 5 : Ante-Nicene Fathers, Vol. III : The Shows, or De Spectaculis.

A primary source is a work that is being studied, or that provides first-hand or direct evidence on a topic. Common types of primary sources include works of literature, historical documents, original philosophical writings, and religious texts.

See Article History Alternative Title: Life Knowledge of the life of Tertullian is based almost wholly on documents written by men living more than a century after him and from obscure references in his own works. On this basis a general outline of his life has been constructed, but most of the details have been continually disputed by modern scholars. He was born in Carthage, which, at that time approximately ad 150, was second only to Rome as a cultural and educational centre in the West. Tertullian received an exceptional education in grammar, rhetoric, literature, philosophy, and law. Little is known of his early life. His parents were pagan, and his father may have been a centurion. After completing his education in Carthage, he went to Rome, probably in his late teens or early 20s, to study further and perhaps begin work as a lawyer. He is most likely not the jurist Tertullian mentioned in the Digest, a collection of Roman legal opinion compiled under the aegis of the 6th-century Byzantine emperor Justinian, though this is disputed. While in Rome, he became interested in the Christian movement, but not until he returned to Carthage toward the end of the 2nd century was he converted to the Christian faith. By the end of the 2nd century the church in Carthage had become large, firmly established, and well organized and was rapidly becoming a powerful force in North Africa. By the year there were approximately 70 bishops in Numidia and Proconsularis, the two provinces of Roman Africa. Tertullian emerged as a leading member of the African church, using his talents as a teacher in instructing the unbaptized seekers and the faithful and as a literary defender apologist of Christian beliefs and practices. According to Jerome, a 4th-century biblical scholar, Tertullian was ordained a priest. This view, however, has been challenged by some modern scholars. During the next 20 to 25 years. Developing an original Latin style, the fiery and tempestuous Tertullian became a lively and pungent propagandist though not the most profound writer in Christian antiquity. His works abound with arresting and memorable phrases, ingenious aphorisms, bold and ironic puns, wit, sarcasm, countless words of his own coinage, and a constant stream of invective against his opponents. Yet, he could be gentle and sensitive, as in a treatise to his wife *Ad uxorem*, and he could be self-critical and reflective, as in his treatise on patience *De patientia*, a virtue that he admitted was conspicuously absent from his life. As a historical personage Tertullian is known less for what he did than for what he wrote. The range of his interests and the vigour with which he pursued them, however, encouraged other Christians to explore previously uninvestigated areas of life and thought. Like his contemporaries, he wrote works in defense of the faith. In addition to apologetical and polemical works, he addressed himself to a whole range of moral and practical problems on issues facing Christians of his day: Tertullian as a Montanist Sometime before Tertullian left the orthodox church to join a new prophetic sectarian movement known as Montanism founded by the 2nd-century Phrygian prophet Montanus, which had spread from Asia Minor to Africa. His own dissatisfaction with the laxity of contemporary Christians was congenial with the Montanist message of the imminent end of the world combined with a stringent and demanding moralism. Montanism stood in judgment on any compromise with the ways of the world, and Tertullian gave himself fully to the defense of the new movement as its most articulate spokesman. Even the Montanists, however, were not rigorous enough for Tertullian. He eventually broke with them to found his own sect, a group that existed until the 5th century in Africa. According to tradition, he lived to be an old man. His last writings date from approximately 210, but the date of his death is unknown. Legacy In antiquity most Christians never forgave him for his apostasy rejection of his earlier faith to Montanism. Later Christian writers mention him only infrequently, and then mostly unfavourably. Somewhat grudgingly, however, they acknowledged his literary gifts and acute intelligence. Modern scholars, however, do not share this earlier view. In the 19th and 20th centuries Tertullian has been widely read and studied and is considered one of the formative figures in the development of Christian life and thought in the West. Tertullian is usually considered the outstanding exponent of the outlook that Christianity must stand uncompromisingly against its surrounding culture. Recent scholarship has tended to qualify this interpretation, however. Like most educated Christians of his day, he

recognized and appreciated the values of the Greco-Roman culture, discriminating between those he could accept and those he had to reject.

*The Apology [Tertullian] on calendrierdelascience.com *FREE* shipping on qualifying offers. The Apology of Tertullian is an important work from this great Latin father. Enjoy this classic work!*

The Oxford Dictionary of the Christian Church, 3rd ed. Livingstone Oxford; New York: Oxford University Press, , p. Tertullian, Quintus Septimius Florens c. Brought up in Carthage as a pagan, Tertullian received a good education in literature and rhetoric; he may have practised as a lawyer, though identification with the jurist Tertullian is improbable. He was converted to Christianity before Eventually he joined the Montanist sect. The detailed chronology of his life and works has recently been much disputed. Tertullian was the author of a long list of apologetic, theological, controversial, and ascetic works in Latin, as well as of a few writings in Greek. In moral and disciplinary works addressed to Christians e. Many occupations including military service and social institutions are barred, and in the last resort martyrdom must be accepted; the blood of martyrs is the seed of the Church. His theological writings are mostly polemical in origin and form. It need not argue. Yet he himself frequently argued against Gnostic dualism and spiritualism: Against Marcion he defended the identity of the one God of the Old and New Testaments and His activity throughout history, both just and loving, and the identity of Jesus Christ, truly the incarnate Word of God, with the Messiah of prophecy. In these respects his thought and language powerfully influenced Christianity. The rigorist strain in Tertullian, and the opposition which it evoked in Carthage, took him into Montanism, with its heightened eschatological expectations, its emphasis upon the immediacy of the Spirit Paraclete and ecstatic prophecy, its asceticism, and, at least by implication, a perfectionist and potentially sectarian doctrine of the Church which challenged the more institutional one that he had earlier helped to establish against Gnosticism. All this, but especially the rigorism, is evident in the extant Montanist works, e. This last was written in the s against the disciplinary leniency with sexual sin of a Bp. In argument he employs every rhetorical and sophistical device his ambience is the elaborate Second Sophistic ; he devastates opponents with ridicule and cleverly undermines their reasoning. Yet, though often unfair and superficial in controversy, he grapples thoughtfully with the moral and religious problems of his time. Legal knowledge may have helped him to formulate, but did little to determine, his theology, except perhaps in his legalistic conception of reward and punishment. Though influenced by Stoicism and willing to use philosophy as a tool, he distrusted it as a source of truth. Christianity is revelation, act and gift of God. So his theology is fundamentally scriptural, and, while his exegesis can be perverse in attack, for theological construction he generally prefers a literal and historical interpretation to an allegorical one. If, as seems probable, a Latin Bible was available to him, the creation of a Latin theological terminology must not be too readily attributed to him. But his influence upon language and thought was sufficient to justify the title of Father of Latin theology. Except for the Apologeticum, MSS are scarce. Collected writings containing 22 works, by Beatus Rhenanus Basle, ; edn. Gagnaeus Paris, added 9. Good notes in edn. Reifferscheid and others CSEL 20, 47, 69, 70, 76, etc. Holmes and others ANCL 7, 11, 15, and 18; â€” Wazink Amsterdam, ; valuable for Tertullian generally ; and De idololatria, ed. Evans all with Eng. There are also comm. Le Saint, SJ ibid. Several works are also ed. Werden und Leistung Munich, ; R. Recherches sur le vocabulaire doctrinale de Tertullien Paris thesis; ; 2nd edn. A Historical and Literary Study Oxford, ; repr. Sider, Ancient Rhetoric and the Art of Tertullian ibid. Rankin, Tertullian and the Church Cambridge, ; E. Alexandre, Une Chair pour la Gloire: Claesson, Index Tertullianus 3 vols. Quasten, Patrology, 2 Utrecht, , pp. Siniscalco in DPAC 2 , cols. Butterweck in TRE 33 , pp. He started the use of theology in Latin. His work brought decisive benefits which it would be unforgivable to underestimate. His influence covered different areas: We do not know the exact dates of his birth and death. Instead, we know that at Carthage, toward the end of the second century, he received a solid education in rhetoric, philosophy, history and law from his pagan parents and tutors. He then converted to Christianity, attracted, so it seems, by the example of the Christian martyrs. He began to publish his most famous writings in But a too individualistic search for the truth, together with his intransigent character - he was a rigorous man - gradually led him away from communion with the Church to belong to the Montanist sect. The originality of his

thought, however, together with an incisive efficacy of language, assured him a high position in ancient Christian literature. His apologetic writings are above all the most famous. They manifest two key intentions: His most famous work, Apologeticus, denounces the unjust behaviour of political authorities toward the Church; explains and defends the teachings and customs of Christians; spells out differences between the new religion and the main philosophical currents of the time; and manifests the triumph of the Spirit that counters its persecutors with the blood, suffering and patience of the martyrs: On the contrary, for our community, it is an invitation. We multiply every time one of us is mowed down. Martyrdom, suffering for the truth, is in the end victorious and more efficient than the cruelty and violence of totalitarian regimes. But Tertullian, as every good apologist, at the same time sensed the need to communicate the essence of Christianity positively. This is why he adopted the speculative method to illustrate the rational foundations of Christian dogma. And he continued, using antitheses and paradoxes characteristic of his language: Furthermore, Tertullian takes an enormous step in the development of Trinitarian dogma. In a similar way, he also greatly developed the correct language to express the mystery of Christ, Son of God and true Man. Even after his acceptance of Montanism, he did not forget that the Church is the Mother of our faith and Christian life. He even considers the moral conduct of Christians and the future life. His writings are important as they also show the practical trends in the Christian community regarding Mary Most Holy, the Sacraments of the Eucharist, Matrimony and Reconciliation, Petrine primacy, prayer In a special way, in those times of persecution when Christians seemed to be a lost minority, the Apologist exhorted them to hope, which in his treatises is not simply a virtue in itself, but something that involves every aspect of Christian existence. With the passing of years he became increasingly exigent in regard to the Christians. He demanded heroic behaviour from them in every circumstance, above all under persecution. Rigid in his positions, he did not withhold blunt criticism and he inevitably ended by finding himself isolated. This great moral and intellectual personality, this man who made such a great contribution to Christian thought, makes me think deeply. One sees that in the end he lacked the simplicity, the humility to integrate himself with the Church, to accept his weaknesses, to be forbearing with others and himself. When one only sees his thought in all its greatness, in the end, it is precisely this greatness that is lost. We, instead, always need forgiveness. Indeed, no one can escape the dramatic aptness of this teaching, also in light of the heated debate on religions. In summary, the treatises of this African trace many themes that we are still called to face today. Concerning the Prescription of Heretics,

Chapter 7 : Bible Library: Tertullian

Tertullian (c. CE) founded a Christian Latin language and literature, strove to unite the demands of the Bible with Church practice, defended Christianity, attacked heresy, and pondered morality.

Chapter 8 : Tertullian – Delphi Classics

Tertullian was a determined advocate of strict discipline and an austere code of practise, and like many of the African fathers, one of the leading representatives of the rigorist element in the early Church.

Chapter 9 : Tertullian (Author of The Apology)

The Shows, or De Spectaculis. 1 [Translated by the Rev. S. Thelwall.]Chapter I. [1] Ye Servants of God, about to draw near to God. that you may make solemn consecration of yourselves to Him, 2 seek well to understand the condition of faith, the reasons of the Truth, the laws of Christian Discipline, which forbid among other sins of the world, the pleasures of the public shows.