

Institute for Christian Teaching
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THE CHRISTIAN AND PUBLIC ENTERTAINMENT.
An Adventist Perspective on Tertullian's Views.

by

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Introduction.

Dealing with the tension between the sacred and the secular side of human life, H. Richard Niebuhr describes in his outstanding book, "Christ and Culture", Tertullian as "the greatest representative in early Christianity of the Christ-against-culture type". He also writes that Tertullian "is as strict a Puritan in his interpretation of what Christian faith demands in conduct as one can find". Therefore being a Latin teacher and an Adventist with a puritan background, I think it may be interesting to discover what arguments Tertullian uses in rejecting culture. Although it could also be interesting to examine how he writes against participating in political life, against being a soldier, against studying philosophy and the arts, I have as a teacher working with young people chosen to examine how he approaches public entertainment and compare this with the Adventist tradition. Tertullian is not only the strictest, but also the first Christian author who writes about this important subject. His treatise is called DE SPECTACULIS and it is accepted to have been written before 200 A.D.

A brief biography.

Quintus Septimus Florens Tertullianus.

Very little is known about his life, but we know that he was born in Carthage about 150 - 155 A.D., and that he after having studied rhetoric probably became a lawyer. About 195 A.D. he was converted to Christianity, but we don't know how. Shortly afterwards he started writing many fervent treatises against the attacking heathens, and the most well known is APOLEGETICUM (apology) written in 197 A.D. He was so fervent in his faith that he became enthusiastic about the doctrines of the Phrygian prophet Montanus, who waited for the soon coming of Jesus Christ and established a very strict code of ethics with many ascetic features. In 207 A.D. he left his church and joined the Montanus-sect, but after about ten years he broke away to found his own Tertullianist church. He died about 220 A.D.

A short evaluation of Tertullian's writings.

Although Augustine considers him to be too zealous and too puritan he was the founder of the Latin patristic tradition. For many centuries he was the source of arguments for other Christian writers, when they were

forced to deal with the continuous attraction of public entertainment.

Public entertainment.

For many heathens the rejecting attitude toward public entertainment was a sign of their Christian membership.

Does it remain for us to ask the heathen for an answer to our question? Let them inform us, whether a Christian may go to the spectacles. Why, it is above all things from this that they understand a man to have become a Christian, that he will have nothing more to do with games!

De sp.24,3b

Many Christians didn't want to reject the SPECTACULA which were very popular within all classes of society. And the Bible didn't speak explicitly against them.

How vain, then, - yes! how desperate is the reasoning of those who, obviously to dodge the loss of pleasure put forward the plea that no mention of such self-denial is made in Scripture,...

De sp.20,1a

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The SPECTACULA were popular not only in Rome, but all over the Roman Empire, where remains of buildings used for that purpose still can be seen. It was simply a central part of Roman life. But what were those SPECTACULA? There were four different types:

- 1 CIRCUS, the place for horse races.
- 2 THEATRUM, the place for theatre performances, not the Greek tragedies, not even the Roman comedies, but mimes and pantomimes with obscene elements (impudicitia theatri).
- 3 STADIUM, the place for athlete competitions more or less following the Greek tradition.
- 4 AMPHITHEATRUM, the place for gladiator- and animal fights.

Most people went to the amphitheatre, according to the De spectaculis:

It remains to examine the most famous, the most popular spectacle of all.

De sp.12,1a

Not so many went to the indelicate mimes and pantomimes in the theatre, but it is interesting to notice, that it is only here, he found some positive elements:

Granted that you have there something that is sweet, agreeable and innocent, some things that are excellent.

De sp.27,4b

Tertullian doesn't explicitly speak about theatre in this quotation, but the choice of the adjectives makes it more than likely that he doesn't speak about the other three types of public entertainment.

The origin of SPECTACULA.

Tertullian's first argument against SPECTACULA consists in unveiling their pagan origin. In that way they are not only entertainment, but idolatry, according to De spectaculis:

But the verbal issue does not matter, when the real issue is idolatry.

De sp.5,4a

a) The first SPECTACULUM he deals with is the circus. To show that their pagan origin is not completely forgotten, he mentions the procession which preceded a horse race:

The pomp (procession) comes first and shows in itself to whom it belongs, with the long line of images,...

De sp.7,2b

Tertullian then draws our attention to the fact that there was still an altar in the circus:

There is still (I might add) an underground altar, dedicated to that Consus, in the Circus, at the first turning-point,...

De sp.5,7a

Further, he tells us about the meaning of the original rites:

For from the very beginning games were classed under two heads, sacred and funereal, - in other words games in honour of heathen gods and of dead men.

De sp.6,3b

After having mentioned that the circus is primarily dedicated to the sun (De sp.8,1b), he makes an appeal, which is typical of his style:

Mark well, O Christian, how many unclean names have made the circus their own. It is

an alien religion, none of thine, possessed
by all those spirits of the devil.

De sp.8,7a

b) The theatre which he calls a "citadel of all
uncleanness" (De sp.10,5) was attached to the worship of
Dionysus:

For there were other stage plays to which
they suitably gave the name Liberalia (Dionysia
among the Greeks), not only dedicated to Liber,
but instituted by Liber.

De sp.10,7b

Therefore the theatre must be rejected:

You, O Christian, will hate the things, when
you cannot but hate the authors of them.

De sp.10,9b

c) The stadium is also attached to pagan gods:

Take their titles - Olympian games in honour
of Jupiter (these at Rome are Capitoline games),
Nemean for Hercules, Isthmian for Neptune; the
rest are contests in honour of the dead.

De sp.11,1b

The gymnastic acts in their turn originated
with their Castors and Herculeses and
Mercuries.

De sp.11,4

d) Finally he describes the origin of the SPECTACULUM he
abhors most of all, the amphitheatre. It is the place where
human beings were sacrificed:

For of old, in the belief that the souls of the
dead are propitiated with human blood, they
used at funerals to sacrifice captives or
slaves of poor quality whom they bought.
Afterwards it seemed good to obscure their
impiety by making it a pleasure.

De sp.12,1b

In his fervent style he underlines, that we can have really
nothing to do with that "temple of all demons" (12,7b):

Temples or tombs, we abominate both equally;
we know neither sort of altar; we adore neither
sort of image; we pay no sacrifice; we pay no
funeral rite. No, and we do not eat of what is
offered in sacrificial or funeral rite, because

"we cannot eat of the Lord's supper and the supper of demons."If then we try to keep our gullet and belly free from defilement,how much more our nobler parts,our eyes and ears,do we guard from the pleasures of idol sacrifice and sacrifice to the dead - pleasures not of gut and digestion, but of spirit,soul and suggestion - and it is purity of these far more than of the intestines that God has a right to claim of us.

De sp.13,4-5

Later in the passage he sums up by saying:

So much,then,for the chief count in the indictment - idolatry.

De sp.15,1b

The moral dimension of SPECTACULA.

Tertullian's second argument against SPECTACULA consists in describing the fury of the circus,the cruelty of the amphitheatre,the uselessness and recklessness of the stadium and the immorality of the theatre.Before calling attention to more specific points he maintains that there is no public spectacle without violence (De sp.15,3b).He also gives a kind of psychogram (as I understand it) of both participants and spectators:

For where there is pleasure,there is eagerness,which gives pleasure its flavour. Where there is eagerness,there is rivalry which gives its flavour to eagerness.Yes and then,where there is rivalry,there also are madness,bile,anger,pain,and all the things that follow from them,and (like them) are incompatible with moral discipline.

De sp.15,4

a) That such an activity is incompatible with the life of a dedicated Christian is stressed in the two following quotations:

But,I think,the empty minded is foreign to us.

De sp.15,7a

Seeing then that madness is forbidden us, we keep ourselves from every public spectacle - including the circus,where madness of its own right rules.

De sp.16,1a

b) Having judged the circus, he continues attacking the theatre:

...the proper home of all impurity, where nothing wins approval but what elsewhere has no approval.

De sp.17,1b

Asking two questions he points out a dilemma which many Christians have had at all times:

But all impurity is to be abominated by us, why should it be lawful to hear what we may not speak,...

De sp.17,5b

Why in like manner should it be lawful to see what it is sin to do?

De sp.17,5c

During the Floralia celebration once a year the Romans had a prostitute-parade on the stage:

The very prostitutes, the victims of public lust, are produced on the stage,...

De sp.17,3a

He of course finds this abominable:

Let the senate blush; let all ranks blush together.

De sp.17,4a

It is also interesting to note how Tertullian reacts to the fact that the actors were wearing masks and that some of them were dressed in women's clothes:

And then all this business of masks, I ask if God can be pleased with it, who forbids the likeness of anything to be made, how much more of His own image?

De sp.23,5a
(Exod.20,5)

In His law He denounces that man as accursed who shall go dressed in women's clothes; what then will be His judgement upon the pantomime who is trained to play the woman?

De sp.23,6b
(Deut.22,5)

c) What is going on in the stadium is also against God's law:

But the things done in the stadium - you will not deny that they are unfit for you to see, blow, kick, cuff, all the recklessness of the fist, any and every disfigurement of the human face, God's image.

De sp.18,1b

You can never be pleased with injurious or useless displays of strength, nor with the care that develops an unnatural frame (outdoing God's handiwork).

De sp.18,2b

d) When Tertullian once more comes to his favourite stumbling-block he gets so angry that he gets ironical:

If we can plead that cruelty is allowed us, if impiety, if brute savagery, by all means let us go to the amphitheatre.

De sp.19,1b

In the second century A.D., where not only normal gladiator fights took place in the amphitheatre, but also shows of the most bestial and perverted kind, the Romans normally used criminals. This fact prompts him to write:

And yet the innocent cannot take pleasure in the punishment of another,...

De sp.19,2b

Even in the case of those condemned to the games, what can you say to the fact that punishment for the smaller offence should carry them on to murder?

De sp.19,4b

There was not only immorality in what was shown, but also among the spectators, and this leads to another typical, ironical description from Tertullian's writings:

So it comes about that a man who will scarcely lift his tunic in public for the necessities of nature, will take it off in the circus in such way as to make a full display of himself before all; that a man who guards the ears of his maiden daughter from every smutty word will himself take her to the theatre to hear words of that sort and to see gestures to match; that the man who when he sees a quarrel on the streets coming to blows will try to quiet it or expresses his strong disapproval, will in the stadium applaud fights far more dangerous; that he who shudders at

the body of a man who died by nature's law the common death of all, will, in the amphitheatre, gaze down with most tolerant eyes on the bodies of men mangled, torn in pieces, defiled with their own blood; yes, and that he who comes to the spectacle to signify his approval of murder being punished, will have a reluctant gladiator hounded on with lash and rod to do murder;...

De sp.21,2-4a

Even vanity played a role:

...nobody going to the games thinks of anything else but seeing and being seen.

De sp.25,3

Tertullian, who like many other Christians fervently wants to protect his fellow believers, is also tempted to threaten his readers:

What is to save such people from demon possession? For we have in fact the case (and the Lord is witness) of that woman, who went to the theatre and returned devil-possessed. So, when the unclean spirit was being exorcised was pressed with the accusation that he had dared to enter a woman who believed; "and I was quite right, too," said he boldly; "for I found her on my own ground."

De sp.26,1-2

What will you do when you are caught in that heaving tide of guilty voices? I do not suggest that you can run any risk there of suffering from men - nobody recognizes you for a Christian; but think well over it, what it means for you in heaven.

De sp.27,2

He also reminds his readers of their baptismal promise:

But lest anyone suppose us to be quibbling, I will turn to authority, the initial and primary authority of our "seal". When we enter the water and profess the Christian faith in the terms prescribed by its law, we profess with our mouths that we have renounced the devil, his pomp and his angels.

De sp.4,1

But Tertullian knows like a poet not only the forte fortissimo, but also the pianissimo, and he combines them perfectly in the following passage, when he describes what the life of a Christian could and should be:

God has instructed us to approach the Holy Spirit, - in its very nature tender and sensitive, - in tranquillity, gentleness, quiet and peace; not in madness, bile, anger and pain to vex it.

De sp.15,2

The Adventist Perspective.

After having presented Tertullian's most essential views on public entertainment based on DE SPECTACULIS, I find it interesting to examine the differences and similarities between his views and those of the Adventist puritan tradition which are mainly based on Ellen G. White's writings. Although there are many differences between the second century of the Roman empire and the nineteenth century of North America, there are also similarities as far as entertainment is concerned.

1. DIFFERENCES: The main difference is that the pagan origin of sports, theatre and dance doesn't have any importance in the passages I have found. She attaches the greatest importance to the role the different forms of amusement play in her contemporaries. But other areas within culture could be found where such considerations have been brought in, e.g. the heated discussions in different countries of Europe about having a Christmas tree or not. Not to speak of the Protestant aversion against everything that had a Catholic flavour. E.G. White deals not only with the spectator's role, but also with that of the participant, and her arguments are not so restricted as Tertullian's. This can be seen in the following quotation:

Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life's true success.

ED 207

Public dancing didn't exist as entertainment in Rome, as it did in North America, and this makes the difference. But Tertullian can be heard behind these warnings:

The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind.

To those who plead for these diversions, we answer, We cannot indulge in them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theater or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come.

MYP 398

2. SIMILARITIES: Not only Romans were fond of horse races; that was also the case of American farmers, who received the following advice:

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing His will in obedience to His commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, having nothing to do with horse racing or similar sports, and then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain.

FE 319

When she begins writing about sports, such as football and boxing, she has the Roman scene before her eyes, and one can feel a slight echo of Tertullian's ardent style:

Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling. Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.

ED 210-11

She is even able to threaten as Tertullian did:

Be sober, be vigilant (not in kicking football and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the afterthoughts) be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Yes, he is on your playground watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds, and controlling the human intellect.

FE 225

But E.G.White also suggests a means to restore the students who are attacked by the passion for sports and amusements:

In His teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

FE 512

Although she doesn't say it explicitly, the radical puritan assertion lies in wait in the background, Jesus never laughed:

I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great Educator for the present and the future life. I have not been able to find one instance where He educated His disciples to engage in amusement of football or pugilistic games, to obtain physical exercise, or in theatrical performances; and yet Christ was our pattern in all things. Christ, the world's Redeemer, gave to every man his work and bids them "occupy till I come."

FE 229

The most dangerous form of entertainment is the theatre, which poisons the imagination. Although American theatre of the nineteenth century could't be worse than the Roman mimes. E.G.White can't see any positive elements as Tertullian did:

Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits

and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.

T 652-53

3. An example of radical puritan thinking which I haven't been able to find in E.G.White's books, but which has played and somewhere still plays a role among Adventists is, that it is not what you do or see there, it is the place. To this statement Tertullian remarks:

And speaking of places, this will be the place for some words to anticipate the question that some will raise. What, say you, suppose that at some other time I approach the circus, shall I be in danger of pollution? There is no law laid down for us as to places. For not merely those places where men gather for the shows, but even temples, the servant of God may approach without risk to his Christian loyalty, if there be cause sufficient and simple, to be sure, unconnected with the business or character of the place.

De sp.8,7b-8

Places do not of themselves defile us, but the things done in the places,...

De sp.8,10b

CONCLUSION (with some integrated aphoristic elements).

Having compared the counsels on public entertainment from two important centuries of Christian history, I conclude that both Tertullian and E.G.White gave valuable contributions to the difficult task of guiding people, especially the young, toward a richer, more beautiful, more harmonious life. Although both had favourite themes that led to exaggerations, they wrote from the bottom of their hearts.

One of the problems among people with a puritan background is that good counsels given in a certain cultural context gradually take on a dogmatic value, and the result is what I would like to call "ritualized behaviour". For example one sits at home looking at a mediocre entertainment program on television, but one doesn't go to the theatre to see a play with the message of a sermon. Why? Because a sound piece of advice given in a certain context has become part of an unshakable creed.

When Michael Pearson in his lecture "Word made Flesh" (p.4) says, "I want to argue ... against the enervating preservation of the status quo for its own sake ...", I find it a salutary reaction on what I just called "ritualized behaviour". He underlines it in saying (p.6), "... tradition must be respected but not rendered infallible". And in a teacher's work with his or her students, it should be possible for every generation or maybe every decade to build up criteria that fit in the cultural pattern of that specific country at that specific moment. (Here I feel it appropriate to mention Humberto Rasi's invaluable contribution, "A Christian Critique of Film. Seven Biblical Criteria.") In this way a teacher could really help the students to find their own Christian way through the jungle of modern entertainment.

Entertainment can be recreation and Man needs it. Why not choose those forms of recreation, which in the most effective way strengthen and edify mind, emotion and spirit as well as body, so that we as whole "recreated" human beings will be able to communicate the gospel in a relevant way to the world that God so loved - and still loves so much?

I

Appendix

The quoted passages from De Spectaculis in the original Latin version.

Page 2

Numquid ergo superest, ut ab ipsis ethnicis responsum flagitemus? Illi nobis iam renuntient, an liceat Christianis spectaculo uti. Atquin hinc vel maxime intelligunt factum Christianum, de repudio spectaculorum.

De sp. 24,3b

Quam vana igitur, immo desperata argumentatio eorum, qui sine dubio tergiversatione amittendae voluptatis optendunt nullam eius abstinentiae mentionem specialiter vel localiter in scripturis determinari, ...

De sp. 20,1a

Superest illius insignissimi spectaculi ac receptissimi recognitio.

De sp. 12,1a

Sint dulcia licebit et grata et simplicia, etiam honesta quaedam.

De sp. 27,4b

Page 3

Nihil iam de caussa vocabuli, cum rei caussa idolatria ...

De sp. 5,4a

... pompa praecedens, quorum sit in semetipsa probans de simulacrorum serie, ...

De sp. 7,2b

Et nunc ara Conso illi in circo demersa est ad primas metas sub terra ...

De sp. 5,7a

Nam et a primordio bifarium ludi censebantur, sacri et funebres id est deis nationum et mortuis.

De sp. 6,3b

II

Animadvertite, Christiane, quot nomina inmundata possederint circum. Aliena est tibi regio, quam tot diaboli spiritus occupaverunt.

De sp. 8,7a

Nam et alios ludos scaenicos Liberalia proprie vocabant, praeterquam Libero devotos, quae sunt Dionysia penes Graecos, etiam a Libero institutos.

De sp. 10,7b

Oderis, Christiane, quorum auctores non potes non odisse.

De sp. 10,9b

Perinde tituli: Olympia Iovi, quae sunt Romae Capitolina, item Herculi Nemea. Neptuno Isthmia, ceteri mortuorum varii agones.

De sp. 11,1b

Sed et gymnicas artes Castorum et Herculum et Mercuriorum disciplinae prodiderunt.

De sp. 11,4

Nam olim, quoniam animas defunctorum humano sanguine propitiari creditum erat, captivos vel mali status servos mercati in exequiis immolabant. Postea placuit impietatem voluptate adumbrare.

De sp. 12,1b

Page 4

Nec minus templa quam monumenta despuimus, neutram aram novimus, neutram effigiem adoramus, non sacrificamus, non parentamus. Sed neque de sacrificio et parentato edimus, quia non possumus cenam dei edere et cenam daemoniorum. Si ergo gulam et ventrem ab inquinamentis liberamus, quanto magis augustiora nostra, et aures et oculos, ab idolothytis et necrothytis voluptatibus abstinemus, quae non intestinis transiguntur, sed in ipso spiritu et anima digeruntur, quorum munditia magis ad deum pertinet quam intestinorum.

De sp. 13,4-5

Viderit ergo, ut diximus, principalis titulus, idolatria;...

De sp. 15,1b

Ubi enim voluptas, ibi et studium, per quod scilicet voluptas sapit; ubi studium, ibi et aemulatio, per quam studium sapit. Porro et ubi aemulatio, ibi et furor et

III

ira et dolor et cetera ex his, quae cum his non competunt disciplinae.

De sp. 15,4

Puto autem etiam vanitas extranea est nobis.

De sp. 15,7a

Cum ergo furor interdicitur nobis, ab omni spectaculo auferimur, etiam a circo. ubi proprie furor praesidet.

De sp. 16,1a

... quod est privatum consistorium impudicitiae, ubi nihil probatur quam quod alibi non probatur.

De sp. 17,1b

Quodsi nobis omnis impudicitia execranda est, cur liceat audire quod loqui non licet,...

De sp. 17,5b

Cur aequae liceat videre quae facere flagitium est?

De sp. 17,5c

Page 5

Ipsa etiam prostibula, publicae libidinis hostiae. in scaena proferuntur,...

De sp. 17,3a

Erubescat senatus, erubescant ordines omnes!

De sp. 17,4a

Iam vero ipsum opus personarum quaero an deo placeat, qui omnem similitudinem vetat fieri, quanto magis imaginis suae?

De sp. 23,5a

Ceterum cum in lege praescribit maledictum esse qui muliebribus vestietur, quid de pantomimo iudicabit, qui etiam muliebribus curatur?

De sp. 23,6b

Sed quae in stadio geruntur, indigna conspectu tuo non negabis, pugnos et calces et colaphos et omnem

IV

petulantiam manus et quamcumque humani oris, id est
divinae imaginis, depugnationem.

De sp. 18.1b

..., nusquam tibi vires aut iniuriosae aut vanae
placebunt, sed nec cura facticii corporis, ut plasticam
dei supergressa,...

De sp. 18.2b

Si saevitiam, si impietatem, si feritatem permissam nobis
contendere possumus, eamus in amphitheatrum.

De sp. 19.1b

Et tamen innocentes de supplicio alterius laetari non
oportet,...

De sp. 19.2b

Etiam qui damnantur in ludum, quale est ut de levio-
re delicto in homicidas emendatione proficiant?

De sp. 19.4b

Page 6

Sic ergo evenit, ut, qui in publico vix necessitate
vesicae tunicam levet, idem in circo aliter non exuat,
nisi totum pudorem in faciem omnium intentet, ut et qui
filiae virginis ab omni spurco verbo aures tuetur, ipse
eam in theatrum ad illas voces gesticulationesque
deducat, et qui in plateis litem manu agentem aut
compescit aut detestatur, idem in stadio gravioribus
pugnis suffragium ferat, et qui ad cadaver hominis
communi lege defuncti exhorret, idem in amphitheatro
derosa et dissipata et in suo sanguine squalentia corpora
patientissimis oculis desuper incumbat, immo qui propter
homicidae poenam probandam ad spectaculum veniat, idem
gladiatorem ad homicidium flagellis et virgis compellat
invitum,...

De sp. 21.2-4a

Nemo denique in spectaculo ineundo prius cogitat nisi
videri et videre.

De sp. 25.3

Cur ergo non eiusmodi etiam daemoniis penetrabiles fiant?
Nam et exemplum accidit domino teste eius mulieris, quae
theatrum adiit, et inde cum daemonio rediit. Itaque in
exorcismo cum oneraretur immundus spiritus, quod ausus

V

esset fidelem aggredi. constanter: "et iustissime quidem"
inquit "feci: in meo eam inveni".

De sp. 26,1-2

Quid facies in illo suffragiorum impiorum aestuario
reprehensus? Non quasi aliquid illic pati possis ab
hominibus (nemo te cognoscit Christianum), sed recogita,
quid de te fiat in caelo.

De sp. 27,2

Ne quis argutari nos putet, ad principalem auctoritatem
convertar ipsius signaculi nostri. Cum aquam ingressi
Christianam fidem in legis suae verba profiteamur,
renuntiasset nos diabolo et pompae et angelis eius ore
nostro contestamur.

De sp. 4,1

Deus praecepit spiritum sanctum, utpote pro naturae suae
bono tenerum et delicatum, tranquillitate et lenitate et
quiete et pace tractare, non furore, non bile, non ira,
non dolore inquietare.

De sp. 15,2

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De locis quidem locus est retractandi ad praeveniendam
quorundam interrogationem. Quid enim, inquis, si alio in
tempore circum adiero, periclitabor de inquinamento?
Nulla est praescriptio de locis. Nam non sola ista
conciliabula spectaculorum, sed etiam templa sine
periculo disciplinae adire servus dei potest urgente
causa simplici dumtaxat, quae non pertineat ad proprium
eius loci negotium vel officium.

De sp. 8,7b-8

Loca nos non contaminant per se, sed quae in locis
fiunt,...

De sp. 8,10b

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