

COLLECTION

Apostolic Constitutions

Unknown (Early Church)

8 texts

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Apostolic Constitutions, Book I

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 341

INTRODUCTION

Compiled in Syria toward the end of the fourth century, the Constitutions gather older church orders — the Didache, the Didascalia, and Hippolytus among them — into a single sweeping manual attributed, by pious fiction, to the apostles themselves through Clement of Rome. Book I opens the collection with instruction directed at the laity: how the baptized are to govern desire, conduct their households, and comport themselves before God and neighbor. The tradition of canon law and liturgical regulation that would occupy the Eastern churches for centuries takes much of its shape from compilations like this one. Expect the cadence of exhortation rather than argument — commandments unfolded through Scripture, applied to daily life, and pressed home with the authority of a voice claiming apostolic warrant.

Concerning the Laity.

Section 1. General Commandments

The apostles and elders to all those who from among the Gentiles have believed in the Lord Jesus Christ; grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto you in the acknowledgment of Him.

The Catholic Church is the plantation of God and His beloved vineyard; Isaiah 5:7, 2 containing those who have believed in His unerring divine religion; who are the heirs by faith of His everlasting kingdom; who are partakers of His divine influence, and of the communication of the Holy Spirit; who are armed through Jesus, and have received His fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ; who have free liberty to call Almighty God, Father; being fellow-heirs and joint-partakers of His beloved Son: hearken to this holy doctrine, you who enjoy His promises, as being delivered by the command of your Saviour, and agreeable to His glorious words. Take care, you children of God, to do all things in obedience to God; and in all things please Christ our Lord. For if any man follows unrighteousness, and does those things that are contrary to the will of God, such a one will be esteemed by God as the disobedient heathen.

Concerning Covetousness.

I. Abstain, therefore, from all unlawful desires and injustice. For it is written in the law, You shall not covet your neighbour's wife, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his

ass, nor anything that is your neighbour's; Exodus 20:17 for all coveting of these things is from the evil one. For he that covets his neighbour's wife, or his man-servant, or his maid-servant, is already in his mind an adulterer and a thief; and if he does not repent, is condemned by our Lord Jesus Christ: through whom glory be to God for ever, Amen. For He says in the Gospel, recapitulating, and confirming, and fulfilling the ten commandments of the law: It is written in the law, You shall not commit adultery: but I say unto you, that is, I said in the law, by Moses. But now I say unto you myself, Whosoever shall look on his neighbour's wife to lust after her, has committed adultery with her already in his heart. Such a one is condemned of adultery, who covets his neighbour's wife in his mind. But does not he that covets an ox or an ass design to steal them? To apply them to his own use, and to lead them away? Or, again, does not he that covets a field, and continues in such a disposition, wickedly contrive how to remove the landmarks, and to compel the possessor to part with somewhat for nothing? For as the prophet somewhere speaks: Woe to those who join house to house, and lay field to field, that they may deprive their neighbour of somewhat which was his. Wherefore he says: Must you alone inhabit the earth? For these things have been heard in the ears of the Lord of hosts. And elsewhere: Cursed be he who removes his neighbour's landmarks: and all the people shall say, Amen. Deuteronomy 27:17 Wherefore Moses says: You shall not remove your neighbour's landmarks Deuteronomy 19:14 which your fathers have set . Upon this account, therefore, terrors, death, tribunals, and condemnations follow such as these from God. But as to those who are obedient to God, there is one law of God, simple, true, living, which is this: Do not that to another which you hate another should do to you. Tobit 4:16 You would not that any one should look upon your wife with an evil design to corrupt her; do not, therefore, look upon your neighbour's wife with a wicked intention. You would not that your garment should be taken away; do not, therefore, take away another's. You would not be beaten, reproached, affronted; do not, therefore, serve any other in the like manner.

That We Ought Not to Return Injuries, Nor Revenge Ourselves on Him that Does Us Wrong.

II. But if any one curse you, bless him. For it is written in the book of Numbers: He that blesses you is blessed, and he that curses you is cursed. Numbers 24:9 In the same manner it is written in the Gospel: Bless those who curse you. Luke 6:28 Being injured, do not avenge yourselves, but bear it with patience; for the Scripture speaks thus: Say not, I will avenge myself on my enemy for what injuries he has offered me; but acquiesce under them, that the Lord may right you, and bring vengeance upon him who injures you. Proverbs 20:22 For so says He again in the Gospel: Love your enemies, do good to those who hate you, and pray for them which despitefully use you and persecute you; and you shall be the children of your Father which is in heaven: for He makes His sun to shine on the evil and on the good, and rains on the just and unjust. Matthew 5:44-45 Let us therefore, beloved, attend to these commandments, that we may be found to be the children of light by doing them. Bear, therefore, with one another, you servants and sons of God.

Section 2. Commandments to Men

Concerning the Adornment of Ourselves, and the Sin Which Arises from Thence.

Let the husband not be insolent nor arrogant towards his wife; but compassionate, bountiful, willing to please his own wife alone, and treat her honourably and obligingly, endeavouring to be agreeable to her; (III.) not adorning yourself in such a manner as may entice another woman to you. For if you are overcome by her, and sinnest with her, eternal death will overtake you from God; and you will be punished with sensible and bitter torments. Or if you do not perpetrate such a wicked act, but shakest her off, and refusest her, in this case you are not wholly innocent, even though you are not guilty of the crime itself, but only in so far as through your adorning you enticed the woman to desire you. For you are the cause that the woman was so affected, and by her lusting after you was guilty of adultery with you: yet are you not so guilty, because you did not send to her, who was ensnared by you; nor did you desire her. Since, therefore, you did not deliver up yourself to her, you shall find mercy with the Lord your God, who has said, You shall not commit adultery, and, You shall not covet. For if such a woman, upon sight of you, or unseasonable meeting with you, was smitten in her mind, and sent to you, but you as a religious person refused her, if she was wounded in her heart by your beauty, and youth, and adorning, and fell in love with you, you will be found guilty of her transgressions, as having been the occasion of scandal to her, Matthew 18:7 and shall inherit a woe. Wherefore pray to the Lord God that no mischief may befall you upon this account: for you are not to please men, so as to commit sin; but God, so as to attain holiness of life, and be partaker of everlasting rest. That beauty which God and nature has bestowed on you, do not further beautify; but modestly diminish it before men. Thus, do not permit the hair of your head to grow too long, but rather cut it short; lest by a nice combing your hair, and wearing it long, and anointing yourself, you draw upon yourself such ensnared or ensnaring women. Neither do you wear over-fine garments to seduce any; neither do you, with an evil subtlety, affect over-fine stockings or shoes for your feet, but only such as suit the measures of decency and usefulness. Neither do you put a gold ring upon your fingers; for all these ornaments are the signs of lasciviousness, which if you be solicitous about in an indecent manner, you will not act as becomes a good man: for it is not lawful for you, a believer and a man of God, to permit the hair of your head to grow long, and to brush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing and platting to make it curl and shine; since that is contrary to the law, which says thus, in its additional precepts: You shall not make to yourselves curls and round rasures. Nor may men destroy the hair of their beards, and unnaturally change the form of a man. For the law says: You shall not mar your beards. For God the Creator has made this decent for women, but has determined that it is unsuitable for men. But if you do these things to please men, in contradiction to the law, you will be abominable with God, who created you after His own image. If, therefore, you will be acceptable to God, abstain from all those things which He hates, and do none of those things that are displeasing to Him.

That We Ought Not to Be Over-Curious About Those Who Live Wickedly, But to Be Intent Upon Our Own Proper Employment.

IV. You shall not be as a wanderer and drifter abroad, rambling about the streets, without just cause, to spy out such as live wickedly. But by minding your own trade and employment, endeavour to do what is acceptable to God. And keeping in mind the oracles of Christ, meditate in the same continually. For so the Scripture says to you: You shall meditate in His law day and night; when you walk in the field, and when you sit in your house, and when you lie down, and when you rise up, that you may

have understanding in all things. Joshua 1:8; Deuteronomy 6:7 Nay, although you are rich, and so do not want a trade for your maintenance, be not one that wanders about, and walks abroad at random; but either go to some that are believers, and of the same religion, and confer and discourse with them about the lively oracles of God: —

What Books of Scripture We Ought to Read.

V. Or if you stay at home, read the books of the Law, of the Kings, with the Prophets; sing the hymns of David; and peruse diligently the Gospel, which is the completion of the other.

That We Ought to Abstain from All the Books of Those that are Out of the Church.

VI. Abstain from all the heathen books. For what have you to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect do you find in the law of God, that you should have recourse to those heathenish fables? For if you have a mind to read history, you have the books of the Kings; if books of wisdom or poetry, you have those of the Prophets, of Job, and the Proverbs, in which you will find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If you desire something to sing, you have the Psalms; if the origin of things, you have Genesis; if laws and statutes, you have the glorious law of the Lord God. Therefore utterly abstain from all strange and diabolical books. Nay, when you read the law, think not yourself bound to observe the additional precepts; though not all of them, yet some of them. Read those barely for the sake of history, in order to the knowledge of them, and to glorify God that He has delivered you from such great and so many bonds. Propose to yourself to distinguish what rules were from the law of nature, and what were added afterwards, or were such additional rules as were introduced and given in the wilderness to the Israelites after the making of the calf; for the law contains those precepts which were spoken by the Lord God before the people fell into idolatry, and made a calf like the Egyptian Apis — that is, the ten commandments. But as to those bonds which were further laid upon them after they had sinned, do not draw them upon yourself: for our Saviour came for no other reason but that He might deliver those that were obnoxious thereto from the wrath which was reserved for them, that He might fulfil the Law and the Prophets, and that He might abrogate or change those secondary bonds which were superadded to the rest of the law. For therefore did He call to us and say, Come _unto me_, all you that labour and are heavy laden, and I will give you rest. Matthew 11:28 When, therefore, you have read the Law, which is agreeable to the Gospel and to the Prophets, read also the books of the Kings, that you may thereby learn which of the kings were righteous, and how they were prospered by God, and how the promise of eternal life continued with them from Him; but those kings which went a-whoring from God did soon perish in their apostasy by the righteous judgment of God, and were deprived of His life, inheriting, instead of rest, eternal punishment. Wherefore by reading these books you will be mightily strengthened in the faith, and edified in Christ, whose body and member you are. Moreover, when you walk abroad in public, and have a mind to bathe, make use of that bath which is appropriated to men, lest, by discovering your body in an unseemly manner to women, or by seeing a sight not seemly for men, either you get ensnared, or you ensnare and entice to yourself those women who easily yield to such temptations. Take care, therefore, and avoid such things, lest you admit a snare upon your own soul.

Concerning a Bad Woman.

VII. For let us learn what the sacred word says in the book of Wisdom: My son, keep my words, and hide my commandments with you. Say unto Wisdom, You are my sister; and make understanding familiar with you: that she may keep you from the strange and wicked woman, in case such a one accost you with sweet words. For from the window of her house she looks into the street, to see if she can espy some young man among the foolish children, without understanding, walking in the market-place, in the meeting of the street near her house, and talking in the dusk of the evening, or in the silence and darkness of the night. A woman meets him in the appearance of an harlot, who steals away the hearts of young persons. She rambles about, and is dissolute; her feet abide not in her house: sometimes she

is without, sometimes in the streets, and lies in wait at every corner. Then she catches him, and kisses him, and with an impudent face says unto him, I have peace-offerings with me; this day do I pay my vows: therefore came I forth to meet you; earnestly I have desired your face, and I have found you. I have decked my bed with coverings; with tapestry from Egypt have I adorned it. I have perfumed my bed with saffron, and my house with cinnamon. Come, let us take our fill of love until the morning; come, let us solace ourselves with love, etc. To which he adds: With much discourse she seduced him, with snares from her lips she forced him. He goes after her like a silly bird. And again: Do not hearken to a wicked woman; for though the lips of an harlot are like drops from an honey-comb, which for a while is smooth in your throat, yet afterwards you will find her more bitter than gall, and sharper than any two-edged sword. And again: But get away quickly, and tarry not; fix not your eyes upon her: for she has thrown down many wounded; yea, innumerable multitudes have been slain by her. If not, says he, yet you will repent at the last, when your flesh and your body are consumed, and will say, How have I hated instruction, and my heart has avoided the reproofs of the righteous! I have not hearkened to the voice of my instructor, nor inclined mine ear to my teacher. I have almost been in all evil. But we will make no more quotations; and if we have omitted any, be so prudent as to select the most valuable out of the Holy Scriptures, and confirm yourselves with them, rejecting all things that are evil, that so you may be found holy with God in eternal life.

Section 3. Commandments to Women

Concerning the Subjection of a Wife to Her Husband, and that She Must Be Loving and Modest.

VIII. Let the wife be obedient to her own proper husband, because the husband is the head of the wife. 1 Corinthians 11:3 But Christ is the head of that husband who walks in the way of righteousness; and the head of Christ is God, even His Father. Therefore, O wife, next after the Almighty, our God and Father, the Lord of the present world and of the world to come, the Maker of everything that breathes, and of every power; and after His beloved Son, our Lord Jesus Christ, through whom glory be to God, you fear your husband, and reverence him, pleasing him alone, rendering yourself acceptable to him in the several affairs of life, that so on your account your husband may be called blessed, according to the Wisdom of Solomon, which thus speaks: Who can find a virtuous woman? For such a one is more precious than costly stones. The heart of her husband does safely trust in her, so that she shall have no need of spoil: for she does good to her husband all the days of her life. She buys wool and flax, and works profitable things with her hands. She is like the merchants' ships, she brings her food from far. She rises also while it is yet night, and gives meat to her household, and food to her maidens. She considers a field, and buys it; with the fruit of her hands she plants a vineyard. She girds her loins with strength, and strengthens her arms. She tastes that it is good to labour; her lamp goes not out all the whole night. She stretches out her arms for useful work, and lays her hands to the spindle. She opens her hands to the needy; yea, she reaches forth her hands to the poor. Her husband takes no care of the affairs of his house; for all that are with her are clothed with double garments. She makes coats for her husband, clothings of silk and purple. Her husband is eminent in the gates, when he sits with the elders of the land. She makes fine linen, and sells it to the Phœnicians, and girdles to the Canaanites. She is clothed with glory and beauty, and she rejoices in the last days. She opens her mouth with wisdom and

discretion, and puts her words in order. The ways of her household are strict; she eats not the bread of idleness. She will open her mouth with wisdom and caution, and upon her tongue are the laws of mercy. Her children arise up and praise her for her riches, and her husband joins in her praises. Many daughters have obtained wealth and done worthily, but you surpass and excellest them all. May lying flatteries and the vain beauty of a wife be far from you. For a religious wife is blessed. Let her praise the fear of the Lord: give her of the fruits of her lips, and let her husband be praised in the gates. And again: A virtuous wife is a crown to her husband. And again: Many wives have built a house. You have learned what great commendations a prudent and loving wife receives from the Lord God. If you desire to be one of the faithful, and to please the Lord, O wife, do not superadd ornaments to your beauty, in order to please other men; neither affect to wear fine brodering, garments, or shoes, to entice those who are allured by such things. For although you do not do these wicked things with design of sinning yourself, but only for the sake of ornament and beauty, yet will you not so escape future punishment, as having compelled another to look so hard at you as to lust after you, and as not having taken care both to avoid sin yourself, and the affording scandal to others. But if you yield yourself up, and commit the crime, you are both guilty of your own sin, and the cause of the ruin of the other's soul also. Besides, when you have committed lewdness with one man, and beginnest to despair, you will again turn away from your duty, and follow others, and grow past feeling; as says the divine word: When a wicked man comes into the depth of evil, he becomes a scorner, and then disgrace and reproach come upon him. Proverbs 18:3 For such a woman afterward being wounded, ensnares without restraint the souls of the foolish. Let us learn, therefore, how the divine word triumphs over such women, saying: I hated a woman who is a snare and net to the heart of men worse than death; her hands are fetters. Ecclesiastes 7:26 And in another passage: As a jewel of gold in a swine's snout, so is beauty in a wicked woman. Proverbs 11:22 And again: As a worm in wood, so does a wicked woman destroy her husband. And again: It is better to dwell in the corner of the house-top, than with a contentious and an angry woman. You, therefore, who are Christian women, do not imitate such as these. But you who design to be faithful to your own husband, take care to please him alone. And when you are in the streets, cover your head; for by such a covering you will avoid being viewed of idle persons. Do not paint your face, which is God's workmanship; for there is no part of you which wants ornament, inasmuch as all things which God has made are very good. But the lascivious additional adorning of what is already good is an affront to the bounty of the Creator. Look downward when you walk abroad, veiling yourself as becomes women.

That a Woman Must Not Bathe with Men.

IX. Avoid also that disorderly practice of bathing in the same place with men; for many are the nets of the evil one. And let not a Christian woman bathe with an hermaphrodite; for if she is to veil her face, and conceal it with modesty from strange men, how can she bear to enter naked into the bath together with men? But if the bath be appropriated to women, let her bathe orderly, modestly, and moderately. But let her not bathe without occasion, nor much, nor often, nor in the middle of the day, nor, if possible, every day; and let the tenth hour of the day be the set time for such seasonable bathing. For it is convenient that you, who are a Christian woman, should ever constantly avoid a curiosity which has many eyes.

Concerning a Contentious and Brawling Woman.

X. But as to a spirit of contention, be sure to curb it as to all men, but principally as to your husband; lest, if he be an unbeliever or an heathen, he may have an occasion of scandal or of blaspheming God, and you be partaker of a woe from God. For, says He, Woe to him by whom My name is blasphemed among the Gentiles; and lest, if your husband be a Christian, he be forced, from his knowledge of the Scriptures, to say that which is written in the book of Wisdom: It is better to dwell in the wilderness, than with a contentious and an angry woman. You wives, therefore, demonstrate your piety by your modesty and meekness to all without the Church, whether they be women or men, in order to their conversion and improvement in the faith. And since we have warned you, and instructed you briefly, whom we do esteem our sisters, daughters, and members, as being wise yourselves, persevere all your lives in an unblameable course of life. Seek to know such kinds of learning whereby you may arrive at the kingdom of our Lord, and please Him, and so rest for ever and ever. Amen.

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Apostolic Constitutions, Book II

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 342

INTRODUCTION

Compiled in Syria around 380, the Constitutions gather earlier church orders — the Didascalia, the Didache, and Hippolytus among them — into a single sprawling manual purporting to come from the apostles through Clement of Rome. Book II lays out the qualifications, duties, and daily bearing of the bishop, presbyters, and deacons, and became one of the most influential sources for later canon law in the East before the Council in Trullo formally curtailed its authority. Read it as a working handbook: prescriptive, scripturally saturated, and unembarrassed about the practical shape of ecclesial power in the fourth century.

Of Bishops, Presbyters, and Deacons.

Section 1. On Examining Candidates for the Episcopal Office

That a Bishop Must Be Well Instructed and Experienced in the Word.

I. But concerning bishops, we have heard from our Lord, that a pastor who is to be ordained a bishop for the churches in every parish, must be unblameable, unreprouvable, free from all kinds of wickedness common among men, not under fifty years of age; for such a one is in good part past youthful disorders, and the slanders of the heathen, as well as the reproaches which are sometimes cast upon many persons by some false brethren, who do not consider the word of God in the Gospel: Whosoever speaks an idle word shall give an account thereof to the Lord in the day of judgment. Matthew 12:36 And again: By your words you shall be justified, and by your words you shall be condemned. Matthew 12:37 Let him therefore, if it is possible, be well educated; but if he be unlettered, let him at any rate be skilful in the word, and of competent age. But if in a small parish one advanced in years is not to be found, let some younger person, who has a good report among his neighbours, and is esteemed by them worthy of the office of a bishop — who has carried himself from his youth with meekness and regularity, like a much elder person, — after examination, and a general good report, be ordained in peace. For Solomon at twelve years of age was king of Israel, and Josiah at eight years of age reigned righteously, 2 Kings 22:1 and in like manner Joash governed the people at seven years of age. 2 Chronicles 24:1; 2 Kings 11:3-4 Wherefore, although the person be young, let him be meek, gentle, and quiet. For the Lord God says by Esaias: Upon whom will I look, but upon him who is humble and quiet, and always trembles at my words? Isaiah 66:2 In like manner it is in the Gospel also: Blessed are the meek: for they shall inherit the earth. Matthew 5:5 Let him also be merciful; for again it is said: Blessed are the

merciful: for they shall obtain mercy. Matthew 5:7 Let him also be a peacemaker; for again it is said: Blessed are the peacemakers: for they shall be called the sons of God. Let him also be one of a good conscience, purified from all evil, and wickedness, and unrighteousness; for it is said again: Blessed are the pure in heart: for they shall see God. Matthew 5:8

What Ought to Be the Characters of a Bishop and of the Rest of the Clergy.

II. Let him therefore be sober, prudent, decent, firm, stable, not given to wine; no striker, but gentle; not a brawler, not covetous; not a novice, lest, being puffed up with pride, he fall into condemnation, and the snare of the devil: for every one that exalts himself shall be abased. 1 Timothy 3:6; Luke 14:11 Such a one a bishop ought to be, who has been the husband of one wife, 1 Timothy 3:2 who also has herself had no other husband, ruling well his own house. 1 Timothy 3:4 In this manner let examination be made when he is to receive ordination, and to be placed in his bishopric, whether he be grave, faithful, decent; whether he has a grave and faithful wife, or has formerly had such a one; whether he has educated his children piously, and has brought them up in the nurture and admonition of the Lord; Ephesians 6:4 whether his domestics do fear and reverence him, and are all obedient to him: for if those who are immediately about him for worldly concerns are seditious and disobedient, how will others not of his family, when they are under his management, become obedient to him?

In What Things a Bishop is to Be Examined Before He is Ordained.

III. Let examination also be made whether he be unblameable as to the concerns of this life; for it is written: Search diligently for all the faults of him who is to be ordained for the priesthood.

Section 2. On the Character and Teaching of the Bishop

On which account let him also be void of anger; for Wisdom says: Anger destroys even the prudent. Let him also be merciful, of a generous and loving temper; for our Lord says: By this shall all men know that you are my disciples, if you love one another. John 13:35 Let him be also ready to give, a lover of the widow and the stranger; ready to serve, and minister, and attend; resolute in his duty; and let him know who is the most worthy of his assistance.

That Charitable Distributions are Not to Be Made to Every Widow, But that Sometimes a Woman Who Has a Husband is to Be Preferred: and that No Distributions are to Be Made to Any One Who is Given to Gluttony, Drunkenness, and Idleness.

IV. For if there be a widow who is able to support herself, and another woman who is not a widow, but is needy by reason of sickness, or the bringing up many children, or infirmity of her hands, let him stretch out his hand in charity rather to this latter. But if any one be in want by gluttony, drunkenness, or idleness, he does not deserve any assistance, or to be esteemed a member of the Church of God. For the Scripture, speaking of such persons, says: The slothful hides his hand in his bosom, and is not able to bring it to his mouth again. Proverbs 19:24 And again: The sluggard folds up his hands, and eats his own flesh. Ecclesiastes 4:5 For every drunkard and whoremonger shall come to poverty, and every

drowsy person shall be clothed with tatters and rags . And in another passage: If you give your eyes to drinking and cups, you shall afterwards walk more naked than a pestle. For certainly idleness is the mother of famine.

That a Bishop Must Be No Acceptor of Persons in Judgment; That He Must Possess a Gentle Disposition, and Be Temperate in His Mode of Life.

V. A bishop must be no acceptor of persons; neither revering nor flattering a rich man contrary to what is right, nor overlooking nor domineering over a poor man. For, says God to Moses, You shall not accept the person of the rich, nor shall you pity a poor man in his cause: for the judgment is the Lord's. Leviticus 19:15; Exodus 23:3 And again: You shall with exact justice follow that which is right. Let a bishop be frugal, and contented with a little in his meat and drink, that he may be ever in a sober frame, and disposed to instruct and admonish the ignorant; and let him not be costly in his diet, a pamperer of himself, given to pleasure, or fond of delicacies. Let him be patient and gentle in his admonitions, well instructed himself, meditating in and diligently studying the Lord's books, and reading them frequently, that so he may be able carefully to interpret the Scriptures, expounding the Gospel in correspondence with the prophets and with the law; and let the expositions from the law and the prophets correspond to the Gospel. For the Lord Jesus says: Search the Scriptures; for they are those which testify of me. John 5:39 And again: For Moses wrote of me. John 5:46 But, above all, let him carefully distinguish between the original law and the additional precepts, and show which are the laws for believers, and which the bonds for the unbelievers, lest any should fall under those bonds. Be careful, therefore, O bishop, to study the word, that you may be able to explain everything exactly, and that you may copiously nourish your people with much doctrine, and enlighten them with the light of the law; for God says: Enlighten yourselves with the light of knowledge, while we have yet opportunity. Hosea 10:12

That a Bishop Must Not Be Given to Filthy Lucre, Nor Be a Surety Nor an Advocate.

VI. Let not a bishop be given to filthy lucre, especially before the Gentiles, rather suffering than offering injuries; not covetous, nor rapacious; no purloiner; no admirer of the rich, nor hater of the poor; no evil-speaker, nor false witness; not given to anger; no brawler; not entangled with the affairs of this life; not a surety for any one, nor an accuser in suits about money; not ambitious; not double-minded, nor double-tongued; not ready to hearken to calumny or evil-speaking; not a dissembler; not addicted to the heathen festivals; not given to vain deceits; not eager after worldly things, nor a lover of money. For all these things are opposite to God, and pleasing to demons. Let the bishop earnestly give all these precepts in charge to the laity also, persuading them to imitate his conduct. For, says He, Make the children of Israel pious. Leviticus 15:31 Let him be prudent, humble, apt to admonish with the instructions of the Lord, well-disposed, one who has renounced all the wicked projects of this world, and all heathenish lusts; let him be orderly, sharp in observing the wicked, and taking heed of them, but yet a friend to all; just, discerning; and whatsoever qualities are commendable among men, let the bishop possess them in himself. For if the pastor be unblameable as to any wickedness, he will compel his own disciples, and by his very mode of life press them to become worthy imitators of his own actions. As the prophet somewhere says, And it will be, as is the priest, so is the people; Hosea 4:9 for our Lord and Teacher Jesus Christ, the Son of God, began first to do, and then to teach, as Luke somewhere says: Acts 1:1 which Jesus began to do and to teach . Wherefore he says: Whosoever shall do and teach, he shall be called great in the kingdom of God. Matthew 5:19 For you bishops are to be guides and watchmen to the people, as you yourselves have Christ for your guide and watchman. You should therefore become good guides and watchmen to the people of God. For the Lord says by Ezekiel, speaking to every one of you: Son of man, I have given you for a watchman to the house of Israel; and you shall hear the word from my mouth, and shall observe, and shall declare it from me. When I say unto the wicked, You shall surely die; if you do not speak to warn the wicked from his wickedness, that wicked man shall die in his iniquity, and his blood will I require at your hand. But if you warn the wicked from his way, that he may turn from it, and he does not turn from it, he shall die in his iniquity, and you have delivered your soul. In the same manner, if the sword of war be approaching, and the people set a watchman to watch, and he see the same approach, and does not forewarn them, and the sword come and take one of them, he is taken away in his iniquity; but his blood shall be required at the watchman's hand, because he did not blow the trumpet. But if he blew the trumpet, and he who heard it would not take warning, and the sword come and take him away, his blood shall be upon him, because he heard the trumpet and took not warning. But he who took warning has delivered his soul; and the watchman, because he gave warning, shall surely live. The sword here is the judgment; the trumpet is the holy Gospel; the watchman is the bishop, who is set in the Church, who is obliged by his preaching to testify and vehemently to forewarn concerning that judgment. If you do not declare and testify this to the people, the sins of those who are ignorant of it will be found upon you. Wherefore do you warn and reprove the uninstructed with boldness, teach the ignorant, confirm those that understand, bring back those that go astray. If we repeat the very same things on the same occasions, brethren, we shall not do amiss. For by frequent hearing it is to be hoped that some will be made ashamed, and at least do some good action, and avoid some wicked one. For says God by the prophet: Testify those things to them; perhaps they will hear your voice. And again: If perhaps they will hear, if perhaps they will submit. Moses also says to the people: If hearing you will hear the Lord God, and do that which is good and right in His eyes .

Exodus 15:26 And again: Hear, O Israel; the Lord our God is one Lord. Deuteronomy 6:4; Mark 12:29 And our Lord is often recorded in the Gospel to have said: He that has ears to hear, let him hear. And wise Solomon says: My son, hear the instruction of your father, and reject not the laws of your mother. Proverbs 1:8 And, indeed, to this day men have not heard; for while they seem to have heard, they have not heard aright, as appears by their having left the one and only true God, and their being drawn into destructive and dangerous heresies, concerning which we shall speak again afterwards.

Section 3. How the Bishop is to Treat the Innocent, the Guilty, and the Penitent

What Ought to Be the Character of the Initiated.

VII. Beloved, be it known to you that those who are baptized into the death of our Lord Jesus are obliged to go on no longer in sin; for as those who are dead cannot work wickedness any longer, so those who are dead with Christ cannot practice wickedness. We do not therefore believe, brethren, that any one who has received the washing of life continues in the practice of the licentious acts of transgressors. Now he who sins after his baptism, unless he repent and forsake his sins, shall be condemned to hell-fire.

Concerning a Person Falsely Accused, or a Person Convicted.

VIII. But if any one be maliciously prosecuted by the heathen, because he will not still go along with them to the same excess of riot, let him know that such a one is blessed of God, according as our Lord says in the Gospel: Blessed are you when men shall reproach you, or persecute you, or say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for your reward is great in heaven. Matthew 5:11-12 If, therefore, any one be slandered and falsely accused, such a one is blessed; for the Scripture says, A man that is a reprobate is not tried by God. But if any one be convicted as having done a wicked action, such a one not only hurts himself, but occasions the whole body of the Church and its doctrine to be blasphemed; as if we Christians did not practice those things that we declare to be good and honest, and we ourselves shall be reproached by the Lord, that they say and do not. Matthew 23:3 Wherefore the bishop must boldly reject such as these upon full conviction, unless they change their course of life.

That a Bishop Ought Not to Receive Bribes.

IX . For the bishop must not only himself give no offense, but must be no respecter of persons; in meekness instructing those that offend. But if he himself has not a good conscience, and is a respecter of persons for the sake of filthy lucre, and receiving of bribes, and spares the open offender, and permits him to continue in the Church, he disregards the voice of God and of our Lord, which says, You shall exactly execute right judgment. You shall not accept persons in judgment: you shall not justify the ungodly. You shall not receive gifts against any one's life; for gifts do blind the eyes of the wise, and pervert the words of the righteous. Exodus 23:8 And elsewhere He says: Take away from among yourselves that wicked person. And Solomon says in his Proverbs: Cast out a pestilent fellow from the congregation, and strife will go out along with him. Proverbs 22:10

That a Bishop Who by Wrong Judgment Spares an Offender is Himself Guilty.

X . But he who does not consider these things, will, contrary to justice, spare him who deserves punishment; as Saul spared Agag, and Eli his sons, who knew not the Lord. Such a one profanes his own dignity, and that Church of God which is in his parish. Such a one is esteemed unjust before God and holy men, as affording occasion of scandal to many of the newly baptized, and to the catechumens; as also to the youth of both sexes, to whom a woe belongs, add a mill-stone about his neck, Matthew 18:6-7 and drowning, on account of his guilt. For, observing what a person their governor is, through his wickedness and neglect of justice they will grow sceptical, and, indulging the same disease, will be compelled to perish with him; as was the case of the people joining with Jeroboam, and those which were in the conspiracy with Corah. But if the offender sees that the bishop and deacons are innocent and unblameable, and the flock pure, he will either not venture to despise their authority, and to enter into the Church of God at all, as one smitten by his own conscience: or if he values nothing, and ventures to enter in, either he will be convicted immediately, as Uzza at the ark, when he touched it to support it; and as Achan, when he stole the accursed thing; and as Gehazi, when he coveted the money of Naaman, and so will be immediately punished: or else he will be admonished by the pastor, and drawn to repentance. For when he looks round the whole Church one by one, and can spy no blemish, neither in the bishop nor in the people who are under his care, he will be put to confusion, and pricked at the heart, and in a peaceable manner will go his way with shame and many tears, and the flock will remain pure. He will apply himself to God with tears, and will repent of his sins, and have hope. Nay, the whole flock, at the sight of his tears, will be instructed, because a sinner avoids destruction by repentance.

How a Bishop Ought to Judge Offenders.

XI. Upon this account, therefore, O bishop, endeavour to be pure in your actions, and to adorn your place and dignity, which is that of one sustaining the character of God among men, as being set over all men, over priests, kings, rulers, fathers, children, teachers, and in general over all those who are subject to you: and so sit in the Church when you speak, as having authority to judge offenders. For to you, O bishops, it is said: Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven. Matthew 18:18

Instruction as to How a Bishop Ought to Behave Himself to the Penitent.

XII. Therefore, O bishop, judge with authority like God, yet receive the penitent; for God is a God of mercy. Rebuke those that sin, admonish those that are not converted, exhort those that stand to persevere in their goodness, receive the penitent; for the Lord God has promised with an oath to afford remission to the penitent for what things they have done amiss. For He says by Ezekiel: Speak unto them, As I live, says the Lord, I would not the death of a sinner, but that the wicked turn from his evil way, and live. Turn therefore from your evil ways; for why will you die, O house of Israel? Ezekiel 33:11 Here the word affords hope to sinners, that if they will repent they shall have hope of salvation, lest otherwise out of despair they yield themselves up to their transgressions; but that, having hope of salvation, they may be converted, and may address to God with tears, on account of their sins, and may repent from

their hearts, and so appease His displeasure towards them; so shall they receive a pardon from Him, as from a merciful Father.

That We Ought to Beware How We Make Trial of Any Sinful Course.

XIII. Yet it is very necessary that those who are yet innocent should continue so, and not make an experiment what sin is, that they may not have occasion for trouble, sorrow, and those lamentations which are in order to forgiveness. For how do you know, O man, when you sin, whether you shall live any number of days in this present state, that you may have time to repent? For the time of your departure out of this world is uncertain; and if you die in sin, there will remain no repentance for you; as God says by David, In the grave who will confess to You? It behooves us, therefore, to be ready in the doing of our duty, that so we may await our passage into another world without sorrow. Wherefore also the Divine Word exhorts, speaking to you by the wise Solomon, Prepare your works against your exit, and provide all beforehand in the field, Proverbs 24:27 lest some of the things necessary to your journey be wanting; as the oil of piety was deficient in the five foolish virgins mentioned in the Gospel, when they, on account of their having extinguished their lamps of divine knowledge, were shut out of the bride-chamber. Wherefore he who values the security of his soul will take care to be out of danger, by keeping free from sin, that so he may preserve the advantage of his former good works to himself. Therefore, so judge as executing judgment for God. For, as the Scripture says, the judgment is the Lord's. Deuteronomy 1:17 In the first place, therefore, condemn the guilty person with authority; afterwards try to bring him home with mercy and compassion, and readiness to receive him, promising him salvation if he will change his course of life, and become a penitent; and when he does repent, and has submitted to his chastisement, receive him: remembering that our Lord has said, There is joy in heaven over one sinner that repents. Luke 15:7

Concerning Those Who Affirm that Penitents are Not to Be Received into the Church. That a Righteous Person, Although He Converse with a Sinner, Will Not Perish with Him. That No Person is Punished for Another, But Every One Must Give an Account of Himself. That We Must Assist Those Who are Weak in the Faith; And that a Bishop Must Not Be Governed by Any Turbulent Person Among the Laity.

XIV. But if you refuse to receive him that repents, you expose him to those who lie in wait to destroy, forgetting what David says: Deliver not my soul, which confesses to You, unto destroying beasts. Wherefore Jeremiah, when he is exhorting men to repentance, says thus: Shall not he that falls arise? Or he that turns away, cannot he return? Wherefore have my people gone back by a shameless backsliding? And they are hardened in their purpose. Jeremiah 8:4-5 Turn, you backsliding children, and I will heal your backslidings. Jeremiah 3:22 Receive, therefore, without any doubting, him that repents. Be not hindered by such unmerciful men, who say that we must not be defiled with such as those, nor so much as speak to them: for such advice is from men that are unacquainted with God and His providence, and are unreasonable judges, and unmerciful brutes. These men are ignorant that we ought to avoid society with offenders, not in discourse, but in actions: for the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezekiel 18:20 And again: If a land sins against me by trespassing grievously, and I stretch out my hand upon it, and break the staff of bread upon it, and send famine upon it, and destroy man and beast therein: though these three men, Noah, Job, and Daniel, were in the midst of it, they shall only save their own souls by their righteousness, says the Lord God. Ezekiel 14:13-14 The Scripture most clearly shows that a righteous man that converses with a wicked man does not perish with him. For in the present world the righteous and the wicked are

mingled together in the common affairs of life, but not in holy communion: and in this the friends and favourites of God are guilty of no sin. For they do but imitate their Father which is in heaven, who makes His sun to rise on the righteous and unrighteous, and sends His rain on the evil and on the good; Matthew 5:45 and the righteous man undergoes no peril on this account. For those who conquer and those who are conquered are in the same place of running, but only those who have bravely undergone the race are where the garland is bestowed; and no one is crowned, unless he strive lawfully. 2 Timothy 2:5 For every one shall give account of himself, and God will not destroy the righteous with the wicked; for with Him it is a constant rule, that innocence is never punished. For neither did He drown Noah, nor burn up Lot, nor destroy Rahab for company. And if you desire to know how this matter was among us, Judas was one of us, and took the like part of the ministry which we had; and Simon the Magician received the seal of the Lord. Yet both the one and the other proving wicked, the former hanged himself, and the latter, as he flew in the air in a manner unnatural, was dashed against the earth. Moreover, Noah and his sons with him were in the ark; but Ham, who alone was found wicked, received punishment in his son. But if fathers are not punished for their children, nor children for their fathers, it is thence clear that neither will wives be punished for their husbands, nor servants for their masters, nor one relation for another, nor one friend for another, nor the righteous for the wicked. But every one will be required an account of his own doing. For neither was punishment inflicted on Noah for the world, nor was Lot destroyed by fire for the Sodomites, nor was Rahab slain for the inhabitants of Jericho, nor Israel for the Egyptians. For not the dwelling together, but the agreement in their sentiments, alone could condemn the righteous with the wicked. We ought not therefore to hearken to such persons who call for death, and hate mankind, and love accusations, and under fair pretences bring men to death. For one man shall not die for another, but every one is held with the chains of his own sins. Proverbs 5:22 And, behold, the man and his work is before his face. Isaiah 62:11 Now we ought to assist those who are with us, and are in danger, and fall, and, as far as lies in our power, to reduce them to sobriety by our exhortations, and so save them from death. For the whole have no need of the physician, but the sick; Matthew 9:12 since it is not pleasing in the sight of your Father that one of these little ones should perish. Matthew 18:14 For we ought not to establish the will of hard-hearted men, but the will of the God and Father of the universe, which is revealed to us by Jesus Christ our Lord, to whom be glory forever. Amen.

For it is not equitable that you, O bishop, who art the head, should submit to the tail, that is, to some seditious person among the laity, to the destruction of another, but to God alone. For it is your privilege to govern those under you, but not to be governed by them. For neither does a son, who is subject by the course of generation, govern his father; nor a slave, who is subject by law, govern his master; nor does a scholar govern his teacher, nor a soldier his king, nor any of the laity his bishop. For that there is no reason to suppose that such as converse with the wicked, in order to their instruction in the word, are defiled by or partake of their sins, Ezekiel, as it were on purpose preventing the suspicions of ill-disposed persons, says thus: Why do you speak this proverb concerning the land of Israel? The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, says the Lord God, you shall not henceforth have occasion to use this proverb in Israel. For all souls are mine, in like manner as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die. But the man who is righteous, and does judgment and justice (and so the prophet reckons up the rest of the virtues, and

then adds for a conclusion, Such a one is just), he shall surely live, says the Lord God. And if he beget a son who is a robber, a shedder of blood, and walks not in the way of his righteous father (and when the prophet had added what follows, he adds in the conclusion), he shall certainly not live: he has done all this wickedness; he shall surely die; his blood shall be upon him. Yet they will ask you, Why? Does not the son bear the iniquity of the father; or his righteousness, having exercised righteousness and mercy himself? And you shall say unto them, The soul that sins, it shall die. The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. And a little after he says: When the righteous turns away from his righteousness, and commits iniquity, all his righteousness, by reason of all his wickedness which he has committed, shall not be mentioned to him: in his iniquity which he has committed, and in his sin which he has sinned, in them shall he die. And a little after he adds: When the wicked turns away from his wickedness which he has committed, and does judgment and justice, he has preserved his soul, he has turned away from all his ungodliness which he has done; he shall surely live, he shall not die. And afterwards: I will judge every one of you according to his ways, O house of Israel, says the Lord God.

That a Priest Must Neither Overlook Offences, Nor Be Rash in Punishing Them.

XV. Observe, you who are our beloved sons, how merciful yet righteous the Lord our God is; how gracious and kind to men; and yet most certainly He will not acquit the guilty: Nahum 1:3 though He welcomes the returning sinner, and revives him, leaving no room for suspicion to such as wish to judge sternly and to reject offenders entirely, and to refuse to vouchsafe to them exhortations which might bring them to repentance. In contradiction to such, God by Isaiah says to the bishops: Comfort, comfort my people, you priests: speak comfortably to Jerusalem. It therefore behooves you, upon hearing those words of His, to encourage those who have offended, and lead them to repentance, and afford them hope, and not vainly to suppose that you shall be partakers of their offenses on account of such your love to them. Receive the penitent with alacrity, and rejoice over them, and with mercy and bowels of compassion judge the sinners. For if a person was walking by the side of a river, and ready to stumble, and you should push him and thrust him into the river, instead of offering him your hand for his assistance, you would be guilty of the murder of your brother; whereas you ought rather to lend your helping hand as he was ready to fall, lest he perish without remedy, that both the people may take warning, and the offender may not utterly perish. It is your duty, O bishop, neither to overlook the sins of the people, nor to reject those who are penitent, that you may not unskillfully destroy the Lord's flock, or dishonour His new name, which is imposed on His people, and you yourself beest reproached as those ancient pastors were, of whom God speaks thus to Jeremiah: Many shepherds have destroyed my vineyard; they have polluted my heritage. Jeremiah 12:10 And in another passage: My anger is growing hot against the shepherds, and against the lambs shall I have indignation. Zechariah 10:3 And elsewhere: You are the priests that dishonour my name. Malachi 1:6

Of Repentance, the Manner of It, and Rules About It.

XVI. When you see the offender, with severity command him to be cast out; and as he is going out, let the deacons also treat him with severity, and then let them go and seek for him, and detain him out of the Church; and when they come in, let them entreat you for him. For our Saviour Himself entreated His Father for those who had sinned, as it is written in the Gospel: Father, forgive them; for they know not what they do. Luke 23:34 Then order the offender to come in; and if upon examination you find that he is penitent, and fit to be received at all into the Church when you have afflicted him his days of fasting, according to the degree of his offense — as two, three, five, or seven weeks — so set him at liberty, and speak such things to him as are fit to be said in way of reproof, instruction, and exhortation to a sinner for his reformation, that so he may continue privately in his humility, and pray to God to be merciful to him, saying: If You, O Lord, should mark iniquities, O Lord, who should stand? For with You there is propitiation. Of this sort of declaration is that which is said in the book of Genesis to Cain: You have sinned; be quiet; that is, do not go on in sin. For that a sinner ought to be ashamed for his own sin, that oracle of God delivered to Moses concerning Miriam is a sufficient proof, when he prayed that she might be forgiven. For says God to him: If her father had spit in her face, should she not be ashamed? Let her be shut out of the camp seven days, and afterwards let her come in again. We therefore ought to do so with offenders, when they profess their repentance, — namely, to separate them some determinate time, according to the proportion of their offense, and afterwards, like fathers to children, receive them again upon their repentance.

That a Bishop Must Be Unblameable, and a Pattern for Those Who are Under His Charge.

XVII. But if the bishop himself be an offender, how will he be able any longer to prosecute the offense of another? Or how will he be able to reprove another, either he or his deacons, if by accepting of persons, or receiving of bribes, they have not all a clear conscience? For when the ruler asks, and the judge receives, judgment is not brought to perfection; but when both are companions of thieves, and regardless of doing justice to the widows, Isaiah 1:23 those who are under the bishop will not be able to support and vindicate him: for they will say to him what is written in the Gospel, Why do you behold the mote that is in your brother's eye, but considerest not the beam that is in your own eye? Luke 6:41 Let the bishop, therefore, with his deacons, dread to bear any such thing; that is, let him give no occasion for it. For an offender, when he sees any other doing as bad as himself, will be encouraged to do the very same things; and then the wicked one, taking occasion from a single instance, works in others, which God forbid: and by that means the flock will be destroyed. For the greater number of offenders there are, the greater is the mischief that is done by them: for sin which passes without correction grows worse and worse, and spreads to others; since a little leaven infects the whole lump, Galatians 5:9 and one thief spreads the abomination over a whole nation and dead flies spoil the whole pot of sweet ointment; Ecclesiastes 10:1 and when a king hearkens to unrighteous counsel, all the servants under him are wicked. Proverbs 29:12 So one scabbed sheep, if not separated from those that are whole, infects the rest with the same distemper; and a man infected with the plague is to be avoided by all men; and a mad dog is dangerous to every one that he touches. If, therefore, we neglect to separate the transgressor from the Church of God, we shall make the Lord's house a den of thieves. Matthew 21:13 For it is the bishop's duty not to be silent in the case of offenders, but to rebuke them, to exhort them, to beat them down, to afflict them with fastings, that so he may strike a pious dread into the rest: for, as He

says, make the children of Israel pious. Leviticus 15:31 For the bishop must be one who discourages sin by his exhortations, and sets a pattern of righteousness, and proclaims those good things which are prepared by God, and declares that wrath which will come at the day of judgment, lest he condemn and neglect the plantation of God; and, on account of his carelessness, hear that which is said in Hosea: Why have you held your peace at impiety, and have reaped the fruit thereof?

That a Bishop Must Take Care that His People Do Not Sin, Considering that He is Set for a Watchman Among Them.

XVIII. Let the bishop, therefore, extend his concern to all sorts of people: to those who have not offended, that they may continue innocent; to those who offend, that they may repent. For to you does the Lord speak thus: Take heed that you offend not one of these little ones. Matthew 18:10 It is your duty also to give remission to the penitent. For as soon as ever one who has offended says, in the sincerity of his soul, I have sinned against the Lord, the Holy Spirit answers, The Lord also has forgiven your sin; be of good cheer, you shall not die. Be sensible, therefore, O bishop, of the dignity of your place, that as you have received the power of binding, so have you also that of loosing. Having therefore the power of loosing, know yourself, and behave yourself in this world as becomes your place, being aware that you have a great account to give. For to whom, as the Scripture says, men have entrusted much, of him they will require the more. Luke 12:48 For no one man is free from sin, excepting Him that was made man for us; since it is written: No man is pure from filthiness; no, not though he be but one day old. Upon which account the lives and conduct of the ancient holy men and patriarchs are described; not that we may reproach them from our reading, but that we ourselves may repent, and have hope that we also shall obtain forgiveness. For their blemishes are to us both security and admonition, because we hence learn, when we have offended, that if we repent we shall have pardon. For it is written: Who can boast that he has a clean heart? And who dare affirm that he is pure from sin? Proverbs 20:9 No man, therefore, is without sin. Therefore labour to the utmost of your power to be unblameable; and be solicitous of all the parts of your flock, lest any one be scandalized on your account, and thereby perish. For the layman is solicitous only for himself, but you for all, as having a greater burden, and carrying a heavier load. For it is written: And the Lord said to Moses, You and Aaron shall bear the sins of the priesthood. Numbers 18:1 Since, therefore, you are to give an account of all, take care of all. Preserve those that are sound, admonish those that sin; and when you have afflicted them with fasting, give them ease by remission; and when with tears the offender begs readmission, receive him, and let the whole Church pray for him; and when by imposition of your hand you have admitted him, give him leave to abide afterwards in the flock. But for the drowsy and the careless, endeavour to convert and confirm, and warn and cure them, as sensible how great a reward you shall have for doing so, and how great danger you will incur if you are negligent therein. For Ezekiel speaks thus to those overseers who take no care of the people: Woe unto the shepherds of Israel, for they have fed themselves; the shepherds feed not the sheep, but themselves. You eat the milk, and are clothed with the wool; you slay the strong, you do not feed the sheep. The weak you have not strengthened, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you brought again that which was driven away, neither have you sought that which was lost; but, violently you chastised them with insult: and they were scattered, because there was no shepherd; and they became meat to

all the beasts of the forest. And again: The shepherds did not search for my sheep; and the shepherds fed themselves, but they fed not my sheep. And a little after: Behold, I am against the shepherds, and I will require my sheep at their hands, and cause them to cease from feeding my sheep, neither shall the shepherds feed themselves any more; and I will deliver my sheep out of their hands, and they shall not be meat for them. And he also adds, speaking to the people: Behold, I will judge between sheep and sheep, and between rams and rams. Seemed it a small thing unto you to have eaten up the good pasture, and to have trodden down with your feet the residue of your pasture, and that the sheep have eaten what was trodden down with your feet? And a little after He adds: And you shall know that I am the Lord, and you the sheep of my pasture; you are my men, and I am your God, says the Lord God.

That a Shepherd Who is Careless of His Sheep Will Be Condemned, and that a Sheep Which Will Not Be Led by the Shepherd is to Be Punished.

XIX . Hear, O you bishops; and hear, O you of the laity, how God speaks: I will judge between ram and ram, and between sheep and sheep. And He says to the shepherds: You shall be judged for your unskilfulness, and for destroying the sheep. That is, I will judge between one bishop and another, and between one lay person and another, and between one ruler and another (for these sheep and these rams are not irrational, but rational creatures): lest at any time a lay person should say, I am a sheep and not a shepherd, and I am not concerned for myself; let the shepherd look to that, for he alone will be required to give an account for me. For as that sheep that will not follow its good shepherd is exposed to the wolves, to its destruction; so that which follows a bad shepherd is also exposed to unavoidable death, since his shepherd will devour him. Wherefore care must be had to avoid destructive shepherds.

How the Governed are to Obey the Bishops Who are Set Over Them.

XX . As to a good shepherd, let the lay person honour him, love him, reverence him as his lord, as his master, as the high priest of God, as a teacher of piety. For he that hears him, hears Christ; and he that rejects him, rejects Christ; and he who does not receive Christ, does not receive His God and Father: for, says He, He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects Him that sent me. Luke 10:16 In like manner, let the bishop love the laity as his children, fostering and cherishing them with affectionate diligence; as eggs, in order to the hatching of young ones; or as young ones, taking them in his arms, to the rearing them into birds: admonishing all men; reproving all who stand in need of reproof; reproving, that is, but not striking; beating them down to make them ashamed, but not overthrowing them; warning them in order to their conversion: chiding them in order to their reformation and better course of life; watching the strong, that is, keeping him firm in the faith who is already strong; feeding the people peaceably; strengthening the weak, that is, confirming with exhortation that which is tempted; healing that which is sick, that is, curing by instruction that which is weak in the faith through doubtfulness of mind; binding up that which is broken, that is, binding up by comfortable admonitions that which is gone astray, or wounded, bruised, or broken by their sins, and put out of the way; leasing it of its offenses, and giving hope: by this means restore it in strength to the Church, bringing it back into the flock. Bring again that which is driven away, that is, do not permit that which is in its sins, and is cast out by way of punishment, to continue excluded; but receiving it, and bringing it back, restore it to the flock, that is, to the people of the undefiled Church. Seek for that which is lost, that is, do not suffer that which desponds of its salvation, by reason of the multitude of its offenses, utterly to perish. Search for that which is grown sleepy, drowsy, and sluggish, and that which is unmindful of its own life, through the depth of its sleep, and which is at a great distance from its own flock, so as to be in danger of falling among the wolves, and being devoured by them. Bring it back by admonition, exhort it to be watchful; and insinuate hope, not permitting it to say that which was said by some: Our impieties are upon us, and we pine away in them; how shall we then live? As far as possible, therefore, let the bishop make the offense his own, and say to the sinner, Do thou but return, and I will undertake to suffer death for you, as our Lord suffered death for me, and for all men. For the good shepherd lays down his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, that is, the devil, and he leaves the sheep, and flees, and the wolf seizes upon them. John 10:11-12 We must know, therefore, that God is very merciful to those who have offended, and has promised repentance with an oath. But he who has offended, and is unacquainted with this promise of God concerning repentance, and does not understand His long-suffering and forbearance, and besides is ignorant of the Holy Scriptures, which proclaim repentance, inasmuch as he has never learned them from you, perishes through his folly. But — like a compassionate shepherd, and a diligent feeder of the flock — search out, and keep an account of your flock. Seek that which is wanting; Matthew 18:12 as the Lord God our gracious Father has sent His own Son, the good Shepherd and Saviour, our Master Jesus, and has commanded Him to leave the ninety-nine upon the mountains, and to go in search after that which was lost, and when He had found it, to take it upon His shoulders, and to carry it into the flock, rejoicing that He had found that which was lost. In like manner, be obedient, O bishop, and seek that which was lost, guide that which has wandered out of the right way, bring back that which is gone astray: for you have authority to bring them back, and to deliver those that are broken-hearted by remission. For by you does our Saviour say

to him who is discouraged under the sense of his sins, Your sins are forgiven you: your faith has saved you; go in peace. But this peace and haven of tranquillity is the Church of Christ, into which do you, when you have loosed them from their sins, restore them, as being now sound and unblameable, of good hope, diligent, laborious in good works. As a skilful and compassionate physician, heal all such as have wandered in the ways of sin; for they that are whole have no need of a physician, but they that are sick. For the Son of man came to save and to seek that which was lost. Matthew 9:12; Luke 19:10 Since you are therefore a physician of the Lord's Church, provide remedies suitable to every patient's case. Cure them, heal them by all means possible; restore them sound to the Church. Feed the flock, not with insolence and contempt, as lording it over them, Ezekiel 34:4 but as a gentle shepherd, gathering the lambs into your bosom, and gently leading those which are with young. Matthew 20:25; Isaiah 40:11

That It is a Dangerous Thing to Judge Without Hearing Both Sides, or to Determine of Punishment Against a Person Before He is Convicted.

XXI. Be gentle, gracious, mild, without guile, without falsehood; not rigid, not insolent, not severe, not arrogant, not unmerciful, not puffed up, not a man-pleaser, not timorous, not double-minded, not one that insults over the people that are under you, not one that conceals the divine laws and the promises to repentance, not hasty in thrusting out and expelling, but steady, not one that delights in severity, not heady. Do not admit less evidence to convict any one than that of three witnesses, and those of known and established reputation; inquire whether they do not accuse out of ill-will or envy: for there are many that delight in mischief, forward in discourse, slanderous, haters of the brethren, making it their business to scatter the sheep of Christ; whose affirmation if you admit without nice scanning the same, you will disperse your flock, and betray it to be devoured by wolves, that is, by demons and wicked men, or rather not men, but wild beasts in the shape of men — by the heathen, by the Jews, and by the atheistic heretics. For those destroying wolves soon address themselves to any one that is cast out of the Church, and esteem him as a lamb delivered for them to devour, reckoning his destruction their own gain. For he that is their father, the devil, is a murderer. John 8:44 He also who is separated unjustly by your want of care in judging will be overwhelmed with sorrow, and be disconsolate, and so will either wander over to the heathen, or be entangled in heresies, and so will be altogether estranged from the Church and from hope in God, and will be entangled in impiety, whereby you will be guilty of his perdition: for it is not fair to be too hasty in casting out an offender, but slow in receiving him when he returns; to be forward in cutting off, but unmerciful when he is sorrowful, and ought to be healed. For of such as these speaks the divine Scripture: Their feet run to mischief; they are hasty to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. The fear of God is not before their eyes. Now the way of peace is our Saviour Jesus Christ, who has taught us, saying: Forgive, and you shall be forgiven. Give, and it shall be given to you; Luke 6:37-38 that is, give remission of sins, and your offenses shall be forgiven you. As also He instructed us by His prayer to say unto God: Forgive us our debts, as we forgive our debtors. Matthew 6:12 If, therefore, you do not forgive offenders, how can you expect the remission of your own sins? Do not you rather bind yourselves faster, by pretending in your prayers to forgive, when you really do not forgive? Will you not be confronted with your own words, when you say you forgive and do not forgive? For know that he who casts out one who has not behaved himself wickedly, or who will not receive him that returns,

is a murderer of his brother, and sheds his blood, as Cain did that of his brother Abel, and his blood cries to God, Genesis 4:10 and will be required. For a righteous man unjustly slain by any one will be in rest with God forever. The same is the case of him who without cause is separated by his bishop. He who has cast him out as a pestilent fellow when he was innocent, is more furious than a murderer. Such a one has no regard to the mercy of God, nor is mindful of His goodness to those that are penitent, nor keeping in his eye the examples of those who, having been once great offenders, received forgiveness upon their repentance. Upon which account, he who casts off an innocent person is more cruel than he that murders the body. In like manner, he who does not receive the penitent, scatters the flock of Christ, being really against Him. For as God is just in judging of sinners, so is He merciful in receiving them when they return. For David, the man after God's own heart, in his hymns ascribes both mercy and judgment to Him.

That David, the Ninevites, Hezekiah, and His Son Manasseh, are Eminent Examples of Repentance, the Prayer of Manasseh King of Judah.

XXII. It is also your duty, O bishop, to have before your eyes the examples of those that have gone before, and to apply them skilfully to the cases of those who want words of severity or of consolation. Besides, it is reasonable that in your administration of justice you should follow the will of God; and as God deals with sinners, and with those who return, that you should act accordingly in your judging. Now, did not God by Nathan reproach David for his offense? And yet as soon as he said he repented, He delivered him from death, saying, Be of good cheer; you shall not die. 2 Samuel 12:13 So also, when God had caused Jonah to be swallowed up by the sea and the whale, upon his refusal to preach to the Ninevites, when yet he prayed to Him out of the belly of the whale, He retrieved his life from corruption. And when Hezekiah had been puffed up for a while, yet, as soon as he prayed with lamentation, He remitted his offense. But, O you bishops, hearken to an instance useful upon this occasion. For it is written thus in the fourth book of Kings and the second book of Chronicles: And Hezekiah died; and Manasseh his son reigned. He was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem; and his mother's name was Hephzibah. And he did evil in the sight of the Lord: he did not abstain from the abominations of the heathen, whom the Lord destroyed from the face of the children of Israel. And Manasseh returned and built the high places which Hezekiah his father had overthrown; and he reared pillars for Baal, and set up an altar for Baal, and made groves, as did Ahab king of Israel. And he made altars in the house of the Lord, of which the Lord spoke to David and to Solomon his son, saying, Therein will I put my name. And Manasseh set up altars, and by them served Baal, and said, My name shall continue forever. And he built altars to the host of heaven in the two courts of the house of the Lord; and he made his children pass through the fire in a place named Ge Benennom; and he consulted enchanter, and dealt with wizards and familiar spirits, and with conjurers and observers of times, and with teraphim. And he sinned exceedingly in the eyes of the Lord, to provoke Him to anger. And he set a molten and a graven image, the image of his grove, which he made in the house of the Lord, wherein the Lord had chosen to put His name in Jerusalem, the holy city, for ever, and had said, I will no more remove my foot from the land of Israel, which I gave to their fathers; only if they will observe to do according to all that I have commanded them, and according to all the precepts that my servant Moses commanded them. And they hearkened not. And Manasseh seduced them to do more evil before the Lord than did the nations whom the Lord cast out from the face of the children of Israel. And the Lord spoke concerning Manasseh and concerning His people by the hand of His servants the prophets, saying, Because Manasseh king of Judah has done all these wicked abominations in a higher degree than the Amorite did which was before him, and has made Judah to sin with his idols, thus says the Lord God of Israel, Behold, I bring evils upon Jerusalem and Judah, that whosoever hears of them, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will blot out Jerusalem as a table-book is blotted out by wiping it. And I will turn it upside down; and I will give up the remnant of my inheritance, and will deliver them into the hands of their enemies, and they shall become a prey and a spoil to all their enemies, because of all the evils which they have done in my eyes, and have provoked me to anger from the day that I brought their fathers out of the land of Egypt even until this day. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another, beside his sins wherewith he made Judah to sin in doing evil in the sight of the Lord. And the Lord brought upon him the captains of the host of the king of Assyria, and they caught Manasseh in bonds, and they bound him

in fetters of brass, and brought him to Babylon; and he was bound and shackled with iron all over in the house of the prison. And bread made of bran was given unto him scantily, and by weight, and water mixed with vinegar but a little and by measure, so much as would keep him alive; and he was in straits and sore affliction. And when he was violently afflicted, he besought the face of the Lord his God, and humbled himself greatly before the face of the Lord God of his fathers. And he prayed unto the Lord, saying, O Lord, almighty God of our fathers Abraham, Isaac, and Jacob, and of their righteous seed, who has made heaven and earth, with all the ornament thereof, who has bound the sea by the word of Your commandment, who has shut up the deep, and sealed it by Your terrible and glorious name, whom all men fear and tremble before Your power; for the majesty of Your glory cannot be borne, and Your angry threatening towards sinners is insupportable. But Your merciful promise is unmeasurable and unsearchable; for You are the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. You, O Lord, according to Your great goodness, have promised repentance and forgiveness to those who have sinned against You, and of Your infinite mercy have appointed repentance unto sinners, that they may be saved. You therefore, O Lord, that art the God of the just, has not appointed repentance to the just as to Abraham and Isaac and Jacob, which have not sinned against You; but You have appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquity. I am bowed down with many iron bands; for I have provoked Your wrath, and done evil before You, setting up abominations, and multiplying offenses. Now, therefore, I bow the knee of mine heart, beseeching You of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities; wherefore I humbly beseech You, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower part of the earth. For You are the God, even the God of those who repent, and in me You will show Your goodness; for You will save me that am unworthy, according to Your great mercy. Therefore I will praise You for ever all the days of my life; for all the powers of the heavens do praise You, and Yours is the glory for ever and ever. Amen. And the Lord heard his voice, and had compassion upon him. And there appeared a flame of fire about him, and all the iron shackles and chains which were about him fell off; and the Lord healed Manasseh from his affliction, and brought him back to Jerusalem unto his kingdom: and Manasseh knew that the Lord He is God alone. And he worshipped the Lord God alone with all his heart, and with all his soul, all the days of his life; and he was esteemed righteous. And he took away the strange gods and the graven image out of the house of the Lord, and all the altars which he had built in the house of the Lord, and all the altars in Jerusalem, and he cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings. And Manasseh spoke to Judah to serve the Lord God of Israel. And he slept in peace with his fathers; and Amon his son reigned in his stead. And he did evil in the sight of the Lord according to all things that Manasseh his father had done in the former part of his reign. And he provoked the Lord his God to anger.

You have heard, our beloved children, how the Lord God for a while punished him that was addicted to idols, and had slain many innocent persons; and yet that He received him when he repented, and forgave him his offenses, and restored him to his kingdom. For He not only forgives the penitent, but reinstates them in their former dignity.

Amon May be an Example to Such as Sin with an High Hand.

XXIII. There is no sin more grievous than idolatry, for it is an impiety against God: and yet even this sin has been forgiven, upon sincere repentance. But if any one sin in direct opposition, and on purpose to try whether God will punish the wicked or not, such a one shall have no remission, although he say with himself, All is well, and I will walk according to the conversation of my evil heart. Such a one was Amon the son of Manasseh. For the Scripture says: And Amon reasoned an evil reasoning of transgression, and said, My father from his childhood was a great transgressor, and repented in his old age; and now I will walk as my soul lusts, and afterwards I will return unto the Lord. And he did evil in the sight of the Lord above all that were before him. And the Lord God soon destroyed him utterly from His good land. And his servants conspired against him, and slew him in his own house, and he reigned two years only.

That Christ Jesus Our Lord Came to Save Sinners by Repentance.

XXIV. Take heed, therefore, you of the laity, lest any one of you fix the reasoning of Amon in his heart, and be suddenly cut off, and perish. In the same manner, let the bishop take all the care he can that those which are yet innocent may not fall into sin; and let him heal and receive those which turn from their sins. But if he is pitiless, and will not receive the repenting sinner, he will sin against the Lord his God, pretending to be more just than God's justice, and not receiving him whom He has received, through Christ; for whose sake He sent His Son upon earth to men, as a man; for whose sake God was pleased that He, who was the Maker of man and woman, should be born of a woman; for whose sake He did not spare Him from the cross, from death, and burial, but permitted Him to die, who by nature could not suffer, His beloved Son, God the Word, the Angel of His great council, that he might deliver those from death who were obnoxious to death. Him do those provoke to anger who do not receive the penitent. For He was not ashamed of me, Matthew, who had been formerly a publican; and admitted of Peter, when he had through fear denied Him three times, but had appeased Him by repentance, and had wept bitterly; nay, He made him a shepherd to His own lambs. Moreover, He ordained Paul, our fellow-apostle, to be of a persecutor an apostle, and declared him a chosen vessel, even when he had heaped many mischiefs upon us before, and had blasphemed His sacred name. He says also to another, a woman that was a sinner: Your sins, which are many, are forgiven, for you love much. Luke 7:47 And when the elders had set another woman which had sinned before Him, and had left the sentence to Him, and had gone out, our Lord, the Searcher of the hearts, inquiring of her whether the elders had condemned her, and being answered No, He said to her: Go your way therefore, for neither do I condemn you. John 8:11 This Jesus, O you bishops, our Saviour, our King, and our God, ought to be set before you as your pattern; and Him you ought to imitate, in being meek, quiet, compassionate, merciful, peaceable, without passion, apt to teach, and diligent to convert, willing to receive and to

comfort; no strikers, not soon angry, not injurious, not arrogant, not supercilious, not wine-bibbers, not drunkards, not vainly expensive, not lovers of delicacies, not extravagant, using the gifts of God not as another's, but as their own, as good stewards appointed over them, as those who will be required by God to give an account of the same.

Section 4. On the Management of the Resources Collected for the Support of the Clergy, and the Relief of the Poor

Let the bishop esteem such food and raiment sufficient as suits necessity and decency. Let him not make use of the Lord's goods as another's, but moderately; for the labourer is worthy of his reward. Luke 10:7 Let him not be luxurious in diet, or fond of idle furniture, but contented with so much alone as is necessary for his sustenance.

Of First-Fruits and Tithes, and After What Manner the Bishop is Himself to Partake of Them, or to Distribute Them to Others.

XXV. Let him use those tenths and first-fruits, which are given according to the command of God, as a man of God; as also let him dispense in a right manner the free-will offerings which are brought in on account of the poor, to the orphans, the widows, the afflicted, and strangers in distress, as having that God for the examiner of his accounts who has committed the disposition to him. Distribute to all those in want with righteousness, and yourselves use the things which belong to the Lord, but do not abuse them; eating of them, but not eating them all up by yourselves: communicate with those that are in want, and thereby show yourselves unblameable before God. For if you shall consume them by yourselves, you will be reproached by God, who says to such unsatiable people, who alone devour all, You eat up the milk, and clothe yourselves with the wool; Ezekiel 34:3 and in another passage, Must you alone live upon the earth? Isaiah 5:8 Upon which account you are commanded in the law, You shall love your neighbour as yourself. Leviticus 19:18 Now we say these things, not as if you might not partake of the fruits of your labours; for it is written, You shall not muzzle the mouth of the ox which treads out the grain; Deuteronomy 25:4; 1 Corinthians 9:9 but that you should do it with moderation and righteousness. As, therefore, the ox that labours in the threshing-floor without a muzzle eats indeed, but does not eat all up; so do you who labour in the threshing-floor, that is, in the Church of God, eat of the Church: which was also the case of the Levites, who served in the tabernacle of the testimony, which was in all things a type of the Church. Nay, further, its very name implied that that tabernacle was fore-appointed for a testimony of the Church. Here, therefore, the Levites also, who attended upon the tabernacle partook of those things that were offered to God by all the people — namely, gifts, offerings, and first-fruits, and tithes, and sacrifices, and oblations, without disturbance, they and their wives, and their sons and their daughters. Since their employment was the ministration to the tabernacle, therefore they had not any lot or inheritance in the land among the children of Israel, because the oblations of the people were the lot of Levi, and the inheritance of their tribe. You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to Him reasonable and unbloody sacrifices through Jesus the great High Priest. You are to the laity prophets, rulers, governors, and kings; the mediators between God and His faithful people, who receive and declare His word, well acquainted with the Scriptures. You are the voice of God, and witnesses of His will, who bear the sins of all, and intercede for all; whom, as you have heard, the word severely threatens if you hide the key of knowledge from men, who are liable to perdition if you do not declare His will to the people that are under you; who shall have a certain reward from God, and unspeakable honour and glory, if you duly minister to the holy tabernacle. For as yours is the burden, so you receive as your fruit the supply of food and other necessities. For you imitate Christ the Lord; and as He bare the sins of us all upon the tree at His crucifixion, the innocent for those who deserved punishment, so also you ought to make the sins of the people your own. For

concerning our Saviour it is said in Isaiah, He bears our sins, and is afflicted for us. Isaiah 53:4 And again: He bare the sins of many, and was delivered for our offenses. Isaiah 53:12 As, therefore, you are patterns for others, so have you Christ for your pattern. As, therefore, He is concerned for all, so be you for the laity under you. For do you not imagine that the office of a bishop is an easy or light burden. As, therefore, you bear the weight, so have you a right to partake of the fruits before others, and to impart to those that are in want, as being to give an account to Him, who without bias will examine your accounts. For those who attend upon the Church ought to be maintained by the Church, as being priests, Levites, presidents, and ministers of God; as it is written in the book of Numbers concerning the priests: And the Lord said to Aaron, You, and your sons, and the house of your family, shall bear the iniquities of the holy things of priesthood. Numbers 18:1 Behold, I have given unto you the charge of the first-fruits, from all that are sanctified to me by the children of Israel; I have given them for a reward to you, and to your sons after you, by an ordinance forever. This shall be yours out of the holy things, out of the oblations, and out of the gifts, and out of all the sacrifices, and out of every trespass-offering, and sin-offerings; and all that they render unto me out of all their holy things, they shall belong to you, and to your sons: in the sanctuary shall they eat them. And a little after: All the first-fruits of the oil, and of the wine, and of the wheat, all which they shall give unto the Lord, to you have I given them; and all that is first ripe, to you have I given it, and every devoted thing. Every first-born of man and of beast, clean and unclean, and of sacrifice, with the breast, and the right shoulder, all these appertain to the priests, and to the rest of those belonging to them, even to the Levites.

Hear this, you of the laity also, the elect Church of God. For the people were formerly called the people of God, Exodus 19:5-6 and an holy nation. Hebrews 12:23 You, therefore, are the holy and sacred Church of God, enrolled in heaven, a royal priesthood, an holy nation, a peculiar people, a bride adorned for the Lord God, a great Church, a faithful Church. Hear attentively now what was said formerly: oblations and tithes belong to Christ our High Priest, and to those who minister to Him. Tenthhs of salvation are the first letter of the name of Jesus. Hear, O Holy Catholic Church, who has escaped the ten plagues, and has received the ten commandments, and has learned the law, and has kept the faith, and has believed in Jesus, and has known the decalogue, and has believed in the iota which is the first letter of the name of Jesus, and art named after His name, and art established, and shinest in the consummation of His glory. Those which were then the sacrifices now are prayers, and intercessions, and thanksgivings. Those which were then first-fruits, and tithes, and offerings, and gifts, now are oblations, which are presented by holy bishops to the Lord God, through Jesus Christ, who has died for them. For these are your high priests, as the presbyters are your priests, and your present deacons instead of your Levites; as are also your readers, your singers, your porters, your deaconesses, your widows, your virgins, and your orphans: but He who is above all these is the High Priest.

According to What Patterns and Dignity Every Order of the Clergy is Appointed by God.

XXVI. The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety; and, next after God, he is your father, who has begotten you again to the adoption of sons by water and the Spirit. He is your ruler and governor; he is your king and potentate; he is, next after God, your earthly god, who

has a right to be honoured by you. For concerning him, and such as he, it is that God pronounces, I have said, You are gods; and you are all children of the Most High. And, You shall not speak evil of the gods. Exodus 22:28 For let the bishop preside over you as one honoured with the authority of God, which he is to exercise over the clergy, and by which he is to govern all the people. But let the deacon minister to him, as Christ does to His Father; and let him serve him unblameably in all things, as Christ does nothing of Himself, but does always those things that please His Father. Let also the deaconess be honoured by you in the place of the Holy Ghost, and not do or say anything without the deacon; as neither does the Comforter say or do anything of Himself, but gives glory to Christ by waiting for His pleasure. And as we cannot believe in Christ without the teaching of the Spirit, so let not any woman address herself to the deacon or bishop without the deaconess. Let the presbyters be esteemed by you to represent us the apostles, and let them be the teachers of divine knowledge; since our Lord, when He sent us, said, Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. Matthew 28:19 Let the widows and orphans be esteemed as representing the altar of burnt-offering; and let the virgins be honoured as representing the altar of incense, and the incense itself.

That It is a Horrible Thing for a Man to Thrust Himself into Any Sacerdotal Office, as Did Corah and His Company, Saul and Uzziah.

XXVII. As, therefore, it was not lawful for one of another tribe, that was not a Levite, to offer anything, or to approach the altar without the priest, so also do you do nothing without the bishop; for if any one does anything without the bishop, he does it to no purpose. For it will not be esteemed as of any avail to him. For as Saul, when he had offered without Samuel, was told, It will not avail for you; 1 Samuel 13:13 so every person among the laity, doing anything without the priest, labours in vain. And as Uzziah the king, who was not a priest, and yet would exercise the functions of the priests, was smitten with leprosy for his transgression; so every lay person shall not be unpunished who despises God, and is so mad as to affront His priests, and unjustly to snatch that honour to himself: not imitating Christ, who glorified not Himself to be made an high priest; Hebrews 5:5 but waited till He heard from His Father, The Lord swore, and will not repent, You are a priest for ever, after the order of Melchizedek. If, therefore, Christ did not glorify Himself without the Father, how dare any man thrust himself into the priesthood who has not received that dignity from his superior, and do such things which it is lawful only for the priests to do? Were not the followers of Corah, even though they were of the tribe of Levi, consumed with fire, because they rose up against Moses and Aaron, and meddled with such things as did not belong to them? And Dathan and Abiram went down quick into hell; and the rod that budded put a stop to the readiness of the multitude, and demonstrated who was the high priest ordained by God. You ought therefore, brethren, to bring your sacrifices and your oblations to the bishop, as to your high priest, either by yourselves or by the deacons; and do you bring not those only, but also your first-fruits, and your tithes, and your free-will offerings to him. For he knows who they are that are in affliction, and gives to every one as is convenient, that so one may not receive alms twice or oftener the same day, or the same week, while another has nothing at all. For it is reasonable rather to supply the wants of those who really are in distress, than of those who only appear to be so.

Of an Entertainment, and After What Manner Each Distinct Order of the Clergy is to Be Treated by Those Who Invite Them to It.

XXVIII. If any determine to invite elder women to an entertainment of love, or a feast, as our Saviour calls it, Luke 14:13 let them most frequently send to such a one whom the deacons know to be in distress. But let what is the pastor's due, I mean the first-fruits, be set apart in the feast for him, even though he be not at the entertainment, as being your priest, and in honour of that God who has entrusted him with the priesthood. But as much as is given to every one of the elder women, let double so much be given to the deacons, in honour of Christ. Let also a double portion be set apart for the presbyters, as for such who labour continually about the word and doctrine, upon the account of the apostles of our Lord, whose place they sustain, as the counsellors of the bishop and the crown of the Church. For they are the Sanhedrin and senate of the Church. If there be a reader there, let him receive a single portion, in honour of the prophets, and let the singer and the porter have as much. Let the laity, therefore, pay proper honours in their presents, and utmost marks of respect to each distinct order. But let them not on all occasions trouble their governor, but let them signify their desires by those who minister to him, that is, by the deacons, with whom they may be more free. For neither may we address ourselves to Almighty God, but only by Christ. In the same manner, therefore, let the laity make known all their desires to the bishop by the deacon, and accordingly let them act as he shall direct them. For there was no holy thing offered or done in the temple formerly without the priest. For the priest's lips shall keep knowledge, and they shall seek the law at his mouth, as the prophet somewhere says, for he is the messenger of the Lord Almighty. Malachi 2:7 For if the worshippers of demons, in their hateful, abominable, and impure performances, imitate the sacred rules till this very day (it is a wide comparison indeed, and there is a vast distance between their abominations and God's sacred worship), in their mockeries of worship they neither offer nor do anything without their pretended priest, but esteem him as the very mouth of their idols of stone, waiting to see what commands he will lay upon them. And whatsoever he commands them, that they do, and without him they do nothing; and they honour him, their pretended priest, and esteem his name as venerable in honour of lifeless statues, and in order to the worship of wicked spirits. If these heathens, therefore, who give glory to lying vanities, and place their hope upon nothing that is firm, endeavour to imitate the sacred rules, how much more reasonable is it that you, who have a most certain faith and undoubted hope, and who expect glorious, and eternal, and never-failing promises, should honour the Lord God in those set over you, and esteem your bishop to be the mouth of God!

What is the Dignity of a Bishop and of a Deacon.

XXIX . For if Aaron, because he declared to Pharaoh the words of God from Moses, is called a prophet; and Moses himself is called a god to Pharaoh, on account of his being at once a king and a high priest, as God says to him, I have made you a god to Pharaoh, and Aaron your brother shall be your prophet; Exodus 7:1 why do you not also esteem the mediators of the word to be prophets, and reverence them as gods?

After What Manner the Laity are to Be Obedient to the Deacon.

XXX . For now the deacon is to you Aaron, and the bishop Moses. If, therefore, Moses was called a god by the Lord, let the bishop be honoured among you as a god, and the deacon as his prophet. For

as Christ does nothing without His Father, so neither does the deacon do anything without his bishop; and as the Son without His Father is nothing, so is the deacon nothing without his bishop; and as the Son is subject to His Father, so is every deacon subject to his bishop; and as the Son is the messenger and prophet of the Father, so is the deacon the messenger and prophet of his bishop. Wherefore let all things that he is to do with any one be made known to the bishop, and be finally ordered by him.

That the Deacon Must Not Do Anything Without the Bishop.

XXXI. Let him not do anything at all without his bishop, nor give anything without his consent. For if he gives to any one as to a person in distress without the bishop's knowledge, he gives it so that it must tend to the reproach of the bishop, and he accuses him as careless of the distressed. But he that casts reproach on his bishop, either by word or deed, opposes God, not hearkening to what He says: You shall not speak evil of the gods. Exodus 22:28 For He did not make that law concerning deities of wood and of stone, which are abominable, because they are falsely called gods, but concerning the priests and the judges, to whom He also said, You are gods, and children of the Most High.

That the Deacon Must Not Make Any Distributions Without the Consent of the Bishop, Because that Will Turn to the Reproach of the Bishop.

XXXII. If therefore, O deacon, you know any one to be in distress, put the bishop in mind of him, and so give to him; but do nothing in a clandestine way, so as may tend to his reproach, lest you raise a murmur against him; for the murmur will not be against him, but against the Lord God: and the deacon, with the rest, will hear what Aaron and Miriam heard, when they spoke against Moses: How is it that you were not afraid to speak against my servant Moses? Numbers 12:8 And again, Moses says to those who rose up against him: Your murmuring is not against us, but against the Lord our God. Exodus 16:8 For if he that calls one of the laity Raka, Matthew 5:22 or fool, shall not be unpunished, as doing injury to the name of Christ, how dare any man speak against his bishop, by whom the Lord gave the Holy Spirit among you upon the laying on of his hands, by whom you have learned the sacred doctrines, and have known God, and have believed in Christ, by whom you were known of God, by whom you were sealed with the oil of gladness and the ointment of understanding, by whom you were declared to be the children of light, by whom the Lord in your illumination testified by the imposition of the bishop's hands, and sent out His sacred voice upon every one of you, saying, You are my son, this day have I begotten you? By your bishop, O man, God adopts you for His child. Acknowledge, O son, that right hand which was a mother to you. Love him who, after God, has become a father to you, and honour him.

After What Manner the Bishops are to Be Honoured, and to Be Reverenced as Our Spiritual Parents.

XXXIII. For if the divine oracle says, concerning our parents according to the flesh, Honour your father and your mother, that it may be well with you; Exodus 20:12 and, He that curses his father or his mother, let him die the death; Exodus 21:17 how much more should the word exhort you to honour your spiritual parents, and to love them as your benefactors and ambassadors with God, who have regenerated you by water, and endued you with the fullness of the Holy Spirit, who have fed you with the word as with

milk, who have nourished you with doctrine, who have confirmed you by their admonitions, who have imparted to you the saving body and precious blood of Christ, who have loosed you from your sins, who have made you partakers of the holy and sacred eucharist, who have admitted you to be partakers and fellow-heirs of the promise of God! Reverence these, and honour them with all kinds of honour; for they have obtained from God the power of life and death, in their judging of sinners, and condemning them to the death of eternal fire, as also of loosing returning sinners from their sins, and of restoring them to a new life.

That Priests are to Be Preferred Before Rulers and Kings.

XXXIV. Account these worthy to be esteemed your rulers and your kings, and bring them tribute as to kings; for by you they and their families ought to be maintained. As Samuel made constitutions for the people concerning a king, in the first book of Kings, and Moses did so concerning priests in Leviticus, so do we also make constitutions for you concerning bishops. For if there the multitude distributed the inferior services in proportion to so great a king, ought not therefore the bishop much more now to receive of you those things which are determined by God for the sustenance of himself and of the rest of the clergy belonging to him? But if we may add somewhat further, let the bishop receive more than the other received of old: for he only managed the affairs of the soldiery, being entrusted with war and peace for the preservation of men's bodies; but the other is entrusted with the exercise of the priestly office in relation to God, in order to preserve both body and soul from dangers. By how much, therefore, the soul is more valuable than the body, so much the priestly office is beyond the kingly. For it binds and looses those that are worthy of punishment or of remission. Wherefore you ought to love the bishop as your father, and fear him as your king, and honour him as your lord, bringing to him your fruits and the works of your hands, for a blessing upon you, giving to him your first-fruits, and your tithes, and your oblations, and your gifts, as to the priest of God; the first-fruits of your wheat, and wine, and oil, and autumnal fruits, and wool, and all things which the Lord God gives you. And your offering shall be accepted as a savour of a sweet smell to the Lord your God; and the Lord will bless the works of your hands, and will multiply the good things of the land. For a blessing is upon the head of him that gives. Proverbs 11:26

That Both the Law and the Gospel Prescribe Offerings.

XXXV. Now you ought to know, that although the Lord has delivered you from the additional bonds, and has brought you out of them to your refreshment, and does not permit you to sacrifice irrational creatures for sin-offerings, and purifications, and scapegoats, and continual washings and sprinklings, yet has He nowhere freed you from those oblations which you owe to the priests, nor from doing good to the poor. For the Lord says to you in the Gospel: Unless your righteousness abound more than that of the scribes and Pharisees, you shall by no means enter into the kingdom of heaven. Matthew 5:20 Now herein will your righteousness exceed theirs, if you take greater care of the priests, the orphans, and the widows; as it is written: He has scattered abroad; he has given to the poor; his righteousness remains forever. And again: By acts of righteousness and faith iniquities are purged. Proverbs 16:6 And again: Every bountiful soul is blessed. Proverbs 11:25 So therefore shall you do as the Lord has appointed, and

shall give to the priest what things are due to him, the first-fruits of your floor, and of your wine-press, and sin-offerings, as to the mediator between God and such as stand in need of purgation and forgiveness. For it is your duty to give, and his to administer, as being the administrator and disposer of ecclesiastical affairs. Yet shall you not call your bishop to account, nor watch his administration, how he does it, when, or to whom, or where, or whether he do it well or ill, or indifferently; for he has One who will call him to an account, the Lord God, who put this administration into his hands, and thought him worthy of the priesthood of so great dignity.

The Recital of the Ten Commandments, and After What Manner They Do Here Prescribe to Us.

XXXVI. Have before your eyes the fear of God, and always remember the ten commandments of God — to love the one and only Lord God with all your strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or dæmons. Consider the manifold workmanship of God, which received its beginning through Christ. You shall observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands. Reject every unlawful lust, everything destructive to men, and all anger. Honour your parents, as the authors of your being. Love your neighbour as yourself. Communicate the necessities of life to the needy. Avoid swearing falsely, and swearing often, and in vain; for you shall not be held guiltless. Do not appear before the priests empty, and offer your free-will offerings continually. Moreover, do not leave the church of Christ; but go there in the morning before all your work, and again meet there in the evening, to return thanks to God that He has preserved your life. Be diligent, and constant, and laborious in your calling. Offer to the Lord your free-will offerings; for says He, Honour the Lord with the fruit of your honest labours. Proverbs 3:9 If you are not able to cast anything considerable into the Corban, yet at least bestow upon the strangers one, or two, or five mites. Lay up to yourself heavenly treasure, which neither the moth nor thieves can destroy. Matthew 6:20 And in doing this, do not judge your bishop, or any of your neighbours among the laity; for if you judge your brother, you become a judge, without being constituted such by anybody, for the priests are only entrusted with the power of judging. For to them it is said, Judge righteous judgment; and again Approve yourselves to be exact money-changers. Zechariah 7:9 For to you this is not entrusted; for, on the contrary, it is said to those who are not of the dignity of magistrates or ministers: Judge not, and you shall not be judged.

Section 5. On Accusations, and the Treatment of Accusers

Concerning Accusers and False Accusers, and How a Judge is Not Rashly Either to Believe Them or Disbelieve Them, But After an Accurate Examination.

XXXVII. But it is the duty of the bishop to judge rightly, as it is written, Judge righteous judgment; John 7:24 and elsewhere, Why do you not even of yourselves judge what is right? Luke 12:57 Be therefore as skilful dealers in money: for as these reject bad money, but take to themselves what is current, in the same manner it is the bishops's duty to retain the unblameable, but either to heal, or, if they be past cure, to cast off those that are blameworthy, so as not to be hasty in cutting off, nor to believe all accusations; for it sometimes happens that some, either through passion or envy, do insist on a false accusation against a brother, as did the two elders in the case of Susanna in Babylon, and the Egyptian woman in the case of Joseph. Therefore, as a man of God, do not rashly receive such accusations, lest you take away the innocent and slay the righteous; for he that will receive such accusations is the author of anger rather than of peace. But where there is anger, there the Lord is not; for that anger, which is the friend of Satan— I mean that which is excited unjustly by the means of false brethren — never suffers unanimity to be in the Church. Wherefore, when you know such persons to be foolish, quarrelsome, passionate, and such as delight in mischief, do not give credit to them; but observe such as they are, when you hear anything from them against their brother: for murder is nothing in their eyes, and they cast a man down in such a way as one would not suspect. Therefore consider diligently the

accuser, wisely observing his mode of life, what, and of what sort it is; and in case you find him a man of veracity, do according to the doctrine of our Lord, Matthew 18:15 and taking him who is accused, rebuke him, that he may repent, when nobody is by. But if he be not persuaded, take with you out or two more, and so show him his fault, and admonish him with mildness and instruction; for wisdom will rest upon an heart that is good, but is not understood in the heart of the foolish. Proverbs 14:32

That Sinners are Privately to Be Reproved, and the Penitent to Be Received, According to the Constitution of Our Lord.

XXXVIII. If, therefore, he be persuaded by the mouth of you three, it is well. But if any one hardens himself, tell it to the Church: but if he neglects to hear the Church, let him be to you as an heathen man and a publican; Matthew 18:17 and receive him no longer into the Church as a Christian, but reject him as an heathen. But if he be willing to repent, receive him. For the Church does not receive an heathen or a publican to communion, before they every one repent of their former impieties; for our Lord Jesus, the Christ of God, has appointed place for the acceptance of men upon their repentance.

Examples of Repentance.

XXXIX . For I Matthew, one of those twelve which speak to you in this doctrine, am an apostle, having myself been formerly a publican, but now have obtained mercy through believing, and have repented of my former practices, and have been vouchsafed the honour to be an apostle and preacher of the word. And Zacchæus, whom the Lord received upon his repentance and prayers to Him, was also himself in the same manner a publican at first. And, besides, even the soldiers and multitude of publicans, who came to hear the word of the Lord about repentance, heard this from the prophet John, after he had baptized them: Do nothing more than that which is appointed you. Luke 3:13 In like manner, life is not refused to the heathen, if they repent and cast away their unbelief. Esteem, therefore, every one that is convicted of any wicked action, and has not repented, as a publican or an heathen. But if he afterward repents, and turns from his error, then, as we receive the heathen, when they wish to repent, into the Church indeed to hear the word, but do not receive them to communion until they have received the seal of baptism, and are made complete Christians; so do we also permit such as these to enter only to hear, until they show the fruit of repentance, that by hearing the word they may not utterly and irrecoverably perish. But let them not be admitted to communion in prayer; and let them depart after the reading of the law, and the prophets, and the Gospel, that by such departure they may be made better in their course of life, by endeavouring to meet every day about the public assemblies, and to be frequent in prayer, that they also may be at length admitted, and that those who behold them may be affected, and be more secured by fearing to fall into the same condition.

That We are Not to Be Implacable to Him Who Has Once or Twice Offended.

XL . But yet do not you, O bishop, presently abhor any person who has fallen into one or two offenses, nor shall you exclude him from the word of the Lord, nor reject him from common intercourse, since neither did the Lord refuse to eat with publicans and sinners; and when He was accused by the Pharisees on this account, He said: They that are well have no need of the physician, but they that are sick.

Matthew 9:12 Do you, therefore, live and dwell with those who are separated from you for their sins; and take care of them, comforting them, and confirming them, and saying to them: Be strengthened, you weak hands and feeble knees. Isaiah 35:3 For we ought to comfort those that mourn, and afford encouragement to the fainthearted, lest by immoderate sorrow they degenerate into distraction, since he that is fainthearted is exceedingly distracted.

After What Manner We Ought to Receive a Penitent; How We Ought to Deal with Offenders, and When They are to Be Cut Off from the Church.

XLI. But if any one returns, and shows forth the fruit of repentance, then do you receive him to prayer, as the lost son, the prodigal, who had consumed his father's substance with harlots, who fed swine, and desired to be fed with husks, and could not obtain it. This son, when he repented, and returned to his father, and said, I have sinned against Heaven, and before you, and am no more worthy to be called your son; Luke 15:21 the father, full of affection to his child, received him with music, and restored him his old robe, and ring, and shoes, and slew the fatted calf, and made merry with his friends. Therefore, O bishop, act in the same manner. And as you receive an heathen after you have instructed and baptized him, so do you let all join in prayers for this man, and restore him by imposition of hands to his ancient place among the flock, as one purified by repentance; and that imposition of hands shall be to him instead of baptism: for by the laying on of our hands the Holy Ghost was given to believers. And in case some one of those brethren who had stood immoveable accuse you, because you are reconciled to him, say to him: You are always with me, and all that I have is yours. It was meet to make merry and be glad: for this your brother was dead, and is alive again; he was lost, and is found. For that God does not only receive the penitent, but restores them to their former dignity, holy David is a sufficient witness, who, after his sin in the matter of Uriah, prayed to God, and said: Restore unto me the joy of Your salvation, and uphold me with Your free Spirit. And again: Turn Your face from my sins, and blot out all mine offenses. Create in me a clean heart, O God, and renew a right spirit in my inward parts. Cast me not away from Your presence, and take not Your Holy Spirit from me. Therefore, as a compassionate physician, heal all that have sinned, making use of saving methods of cure; not only cutting and searing, or using corrosives, but binding up, and putting in tents, and using gentle healing medicines, and sprinkling comfortable words. If it be an hollow wound, or great gash, nourish it with a suitable plaister, that it may be filled up, and become even with the rest of the whole flesh. If it be foul, cleanse it with corrosive powder, that is, with the words of reproof. If it have proud flesh, eat it down with a sharp plaister — the threats of judgment. If it spreads further, sear it, and cut off the putrid flesh, mortifying him with fastings. But if, after all that you have done, you perceive that from the feet to the head there is no room for a fomentation, or oil, or bandage, but that the malady spreads and prevents all cure, as a gangrene which corrupts the entire member; then, with a great deal of consideration, and the advice of other skilful physicians, cut off the putrefied member, that the whole body of the Church be not corrupted. Be not therefore ready and hasty to cut off, nor do you easily have recourse to the saw, with its many teeth; but first use a lancet to lay open the wound, that the inward cause whence the pain is derived being drawn out, may keep the body free from pain. But if you see any one past repentance, and he has become insensible, then cut off the incurable from the Church with sorrow and lamentation. For: Take out from among yourselves that wicked person. Deuteronomy 17:7 And: You

shall make the children of Israel to fear. Leviticus 15:31 And again: You shall not accept the persons of the rich in judgment. Deuteronomy 1:17; Leviticus 19:15 And: You shall not pity a poor man in his cause: for the judgment is the Lord's. Exodus 23:3

That a Judge Must Not Be a Respector of Persons.

XLII. But if the slanderous accusation be false, and you that are the pastors, with the deacons, admit of that falsehood for truth, either by acceptance of persons or receiving of bribes, as willing to do that which will be pleasing to the devil, and so you thrust out from the Church him that is accused, but is clear of the crime, you shall give an account in the day of the Lord. For it is written: The innocent and the righteous you shall not slay. Exodus 23:7-8 You shall not take gifts to smite the soul: for gifts blind the eyes of the wise, and destroy the words of the righteous. And again: They that justify the wicked for gifts, and take away the righteousness of the righteous from him. Isaiah 5:23 Be careful, therefore, not to condemn any persons unjustly, and so to assist the wicked. For woe to him that calls evil good, and good evil; bitter sweet, and sweet bitter; that puts light for darkness, and darkness for light. Isaiah 5:20 Take care, therefore, lest by any means you become acceptors of persons, and thereby fall under this voice of the Lord. For if you condemn others unjustly, you pass sentence against yourselves. For the Lord says: With what judgment you judge, you shall be judged; and as you condemn, you shall be condemned. Matthew 7:2; Luke 6:37 If, therefore, you judge without respect of persons, you will discover that accuser who bears false witness against his neighbour, and will prove him to be a sycophant, a spiteful person, and a murderer, causing perplexity by accusing the man as if he were wicked, inconstant in his words, contradicting himself in what he affirms, and entangled with the words of his own mouth; for his own lips are a dangerous snare to him: whom, when you have convicted him of speaking falsely, you shall judge severely, and shall deliver him to the fiery sword, and you shall do to him as he wickedly proposed to do to his brother; for as much as in him lay he slew his brother, by forestalling the ears of the judge. Deuteronomy 19:19 Now it is written, that he that sheds man's blood, for that his own blood shall be shed. Genesis 9:6 And: You shall take away that innocent blood, which was shed without cause, from you. Deuteronomy 19:13

After What Manner False Accusers are to Be Punished.

XLIII. You shall therefore cast him out of the congregation as a murderer of his brother. Some time afterwards, if he says that he repents, mortify him with fastings, and afterwards you shall lay your hands upon him and receive him, but still securing him, that he does not disturb anybody a second time. But if, when he is admitted again, he be alike troublesome, and will not cease to disturb and to quarrel with his brother, spying faults out of a contentious spirit, cast him out as a pernicious person, that he may not lay waste the Church of God. For such a one is the raiser of disturbances in cities; for he, though he be within, does not become the Church, but is a superfluous and vain member, casting a blot, as far as in him lies, on the body of Christ. For if such men as are born with superfluous members of their body, which hang to them as fingers, or excrescences of flesh, cut them away from themselves on account of their indecency, whereby the unseemliness vanishes, and the man recovers his natural good shape by the means of the surgeon; how much more ought you, the pastors of the Church (for the Church is a perfect body, and sound members; of such as believe in God, in the fear of the Lord, and in love), to do the like when there is found in it a superfluous member with wicked designs, and rendering the rest of the body unseemly, and disturbing it with sedition, and war, and evil-speaking; causing fears, disturbances, blots, evil-speaking, accusations, disorders, and doing the like works of the devil, as if he were ordained by the devil to cast a reproach on the Church by calumnies, and mighty disorders, and strife, and division! Such a one, therefore, when he is a second time cast out of the Church, is

justly cut off entirely from the congregation of the Lord. And now the Church of the Lord will be more beautiful than it was before, when it had a superfluous, and to itself a disagreeable member. Wherefore henceforward it will be free from blame and reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traitorous persons; of such as are haters of those that are good, lovers of pleasure, 2 Timothy 3:3-4 affecters of vainglory, deceivers, and pretenders to wisdom; of such as make it their business to scatter, or rather utterly to disperse, the lambs of the Lord.

Section 6. The Disputes of the Faithful to Be Settled by the Decisions of the Bishop, and the Faithful to Be Reconciled

Therefore, O bishop, together with your subordinate clergy, endeavour rightly to divide the word of truth. For the Lord says: If you walk cross-grained to me, I will walk cross-grained to you. Leviticus 26:27-28 And elsewhere: With the holy You will be holy, and with the perfect man You will be perfect, and with the froward You will be froward. Walk therefore holily, that you may rather appear worthy of praise from the Lord than of complaint from the adversary.

That the Deacon is to Ease the Burden of the Bishops, and to Order the Smaller Matters Himself.

XLIV. Be of one mind, O you bishops, one with another, and be at peace with one another; sympathize with one another, love the brethren, and feed the people with care; with one consent teach those that are under you to be of the same sentiments and to be of the same opinions about the same matters, that there may be no schisms among you; that you may be one body and one spirit, perfectly joined together in the same mind and in the same judgment, 1 Corinthians 1:10; Ephesians 4:4 according to the appointment of the Lord. And let the deacon refer all things to the bishop, as Christ does to His Father. But let him order such things as he is able by himself, receiving power from the bishop, as the Lord did from His Father the power of creation and of providence. But the weighty matters let the bishop judge; but let the deacon be the bishop's ear, and eye, and mouth, and heart, and soul, that the bishop may not be distracted with many cares, but with such only as are more considerable, as Jethro did appoint for Moses, and his counsel was received.

That Contentions and Quarrels are Unbecoming Christians.

XLV. It is therefore a noble encomium for a Christian to have no contest with any one; but if by any management or temptation a contest arises with any one, let him endeavour that it may be composed, though thereby he be obliged to lose somewhat; and let it not come before an heathen tribunal. Nay, indeed, you are not to permit that the rulers of this world should pass sentence against your people; for by them the devil contrives mischief to the servants of God, and occasions a reproach to be cast upon us, as though we had not one wise man that is able to judge between his brethren, or to decide their controversies.

That Believers Ought Not to Go to Law Before Unbelievers; Nor Ought Any Unbeliever to Be Called for a Witness Against Believers.

XLVI. Let not the heathen therefore know of your differences among one another, nor do you receive unbelievers as witnesses against yourselves, nor be judged by them, nor owe them anything on account of tribute or fear; but render to Cæsar the things that are Cæsar's, and unto God the things that are God's, Matthew 22:21 as tribute, taxes, or poll-money, as our Lord by giving a piece of money was freed from disturbance. Choose therefore rather to suffer harm, and to endeavour after those things that make for peace, not only among the brethren, but also among the unbelievers. For by suffering loss in the affairs of this life, you will be sure not to suffer in the concerns of piety, and will live religiously, and according to the command of Christ. But if brethren have lawsuits one with another, which God forbid, you who are the rulers ought thence to learn that such as these do not do the work of brethren in the Lord, but rather of public enemies; and one of the parties will be found to be mild, gentle, and the child of light; but the other unmerciful, insolent, and covetous. Let him, therefore, who is condemned be rebuked, let him be separated, let him undergo the punishment of his hatred to his brother. Afterwards, when he repents, let him be received; and so, when they have learned prudence, they will ease your judicatures. It is also a duty to forgive each other's trespasses — not the duty of those that judge, but of those that have quarrels; as the Lord determined when I Peter asked Him, How oft shall my brother sin against me, and I forgive him? Till seven times? He replied, I say not unto you, Until seven times, but until seventy times seven. Matthew 18:21-22 For so would our Lord have us to be truly His disciples, and never to have anything against anybody; as, for instance, anger without measure, passion without mercy, covetousness without justice, hatred without reconciliation. Draw by your instruction those who are angry to friendship, and those who are at variance to agreement. For the Lord says: Blessed are the peacemakers, for they shall be called the children of God. Matthew 5:9

That the Judicatures of Christians Ought to Be Held on the Second Day of the Week.

XLVII. Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's day. Let also the deacons and presbyters be present at your judicatures, to judge without acceptance of persons, as men of God, with righteousness. When, therefore, both the parties have come, according as the law says, Deuteronomy 19:17 those that have the controversy shall stand severally in the middle of the court; and when you have heard them, give your votes holily, endeavouring to make them both friends before the sentence of the bishop, that judgment against the offender may not go abroad into the world; knowing that he has in the court the Christ of God as conscious of and confirming his judgment. But if any persons are accused by any one, and their fame suffers as if they did not walk uprightly in the Lord, in like manner you shall hear both parties — the accuser and accused; but not with prejudice, nor with hearkening to one part only, but with righteousness, as passing a sentence concerning eternal life or death. For says God: He shall prosecute that which is right justly. Deuteronomy 16:20 For he that is justly punished and separated by you is rejected from eternal life and glory; he becomes dishonourable among holy men, and one condemned of God.

That the Same Punishment is Not to Be Inflicted for Every Offence, But Different Punishments for Different Offenders.

XLVIII. Do not pass the same sentence for every sin, but one suitable to each crime, distinguishing all the several sorts of offenses with much prudence, the great from the little. Treat a wicked action after one manner, and a wicked word after another; a bare intention still otherwise. So also in the case of a contumely or suspicion. And some you shall curb by threatenings alone; some you shall punish with fines to the poor; some you shall mortify with fastings; and others you shall separate according to the greatness of their several crimes. For the law did not allot the same punishment to every offense, but had a different regard to a sin against God, against the priest, against the temple, or against the sacrifice; from a sin against the king, or ruler, or a soldier, or a fellow-subject; and so were the offenses different which were against a servant, a possession, or a brute creature. And again, sins were differently rated according as they were against parents and kinsmen, and those differently which were done on purpose from those that happened involuntarily. Accordingly the punishments were different: as death either by crucifixion or by stoning, fines, scourgings, or the suffering the same mischiefs they had done to others. Wherefore do you also allot different penalties to different offenses, lest any injustice should happen, and provoke God to indignation. For of what unjust judgment soever you are the instruments, of the same you shall receive the reward from God. For with what judgment you judge you shall be judged. Matthew 7:2

What are to Be the Characters of Accusers and Witnesses.

XLIX . When, therefore, you are set down at your tribunal, and the parties are both of them present (for we will not call them brethren until they receive each other in peace), examine diligently concerning those who appear before you; and first concerning the accuser, whether this be the first person he has accused, or whether he has advanced accusations against some others before, and whether this contest and accusation of theirs does not arise from some quarrel, and what sort of life the accuser leads. Yet, though he be of a good conscience, do not give credit to him alone, for that is contrary to the law; but let him have others to join in his testimony, and those of the same course of life. As the law says: At the mouth of two or three witnesses everything shall be established. Deuteronomy 19:15 But why did we say that the character of the witnesses was to be inquired after, of what sort it is? Because it frequently happens that two and more testify for mischief, and with joint consent prefer a lie; as did the two elders against Susanna in Babylon, and the sons of transgressors against Naboth in Samaria, and the multitude of the Jews against our Lord at Jerusalem, and against Stephen His first martyr. Let the witnesses therefore be meek, free from anger, full of equity, kind, prudent, continent, free from wickedness, faithful, religious; for the testimony of such persons is firm on account of their character, and true on account of their mode of life. But as to those of a different character, do not receive their testimony, although they seem to agree together in their evidence against the accused; for it is ordained in the law: You shall not be with a multitude for wickedness; you shall not receive a vain report; you shall not consent with a multitude to pervert judgment. Exodus 23:2 You ought also particularly to know him that is accused; what he is in his course and mode of life; whether he have a good report as to his life; whether he has been unblameable; whether he has been zealous in holiness; whether he be a lover of the widows, a lover of the strangers, a lover of the poor, and a lover of the brethren; whether he be not given to filthy lucre; whether he be not an extravagant person, or a spendthrift; whether he be sober, and free from luxury, or a drunkard, or a glutton; whether he be compassionate and charitable.

That Former Offences Do Sometimes Render After Accusations Credible.

L . For if he has been before addicted to wicked works, the accusations which are now brought against him will thence in some measure appear to be true, unless justice do plainly plead for him. For it may be, that though he had formerly been an offender, yet that he may not be guilty of this crime of which he is accused. Wherefore be exactly cautious about such circumstances, and so render your sentences, when pronounced against the offender convicted, safe and firm. And if, after his separation, he begs pardon, and falls down before the bishop, and acknowledges his fault, receive him. But neither do you suffer a false accuser to go unpunished, that he may not calumniate another who lives well, or encourage some other person to do like him. Nor, to be sure, do you allow a person convicted to go off clear, lest another be ensnared in the same crimes. For neither shall a witness of mischiefs be unpunished, nor shall he that offends be without censure.

Against Judging Without Hearing Both Sides.

LI. We said before that judgment ought not to be given upon hearing only one of the parties; for if you hear one of them when the other is not there, and so cannot make his defense to the accusation brought against him, and rashly give your votes for condemnation, you will be found guilty of that

man's destruction, and partaker with the false accuser before God, the just Judge. For as he that holds the tail of a dog, so is he that presides at unjust judgment. Proverbs 26:17 But if you become imitators of the elders in Babylon, who, when they had borne witness against Susanna, unjustly condemned her to death, you will become obnoxious to their judgment and condemnation. For the Lord by Daniel delivered Susanna from the hand of the ungodly, but condemned to the fire those elders who were guilty of her blood, and reproaches you by him, saying: Are you so foolish, you children of Israel? Without examination, and without knowing the truth, have you condemned a daughter of Israel? Return again to the place of judgment, for these men have borne false witness against her.

The Caution Observed at Heathen Tribunals Before the Condemnation of Criminals Affords Christians a Good Example.

LII. Consider even the judicatures of this world, by whose power we see murderers, adulterers, wizards, robbers of sepulchres, and thieves brought to trial; and those that preside, when they have received their accusations from those that brought them, ask the malefactor whether those things be so. And though he does not deny the crimes, they do not presently send him out to punishment; but for several days they make inquiry about him with a full council, and with the veil interposed. And he that is to pass the final decree and suffrage of death against him, lifts up his hands to the sun, and solemnly affirms that he is innocent of the blood of the man. Though they be heathens, and know not the Deity, nor the vengeance which will fall upon men from God on account of those that are justly condemned, they avoid such unjust judgments.

That Christians Ought Not to Be Contentious One with Another.

LIII. But you who know who our God is, and what are His judgments, how can you bear to pass an unjust judgment, since your sentence will be immediately known to God? And if you have judged righteously, you will be deemed worthy of the recompenses of righteousness, both now and hereafter; but if unrighteously, you will partake of the like. We therefore advise you, brethren, rather to deserve commendation from God than rebukes; for the commendation of God is eternal life to men, as is His rebuke everlasting death. Be therefore righteous judges, peacemakers, and without anger. For he that is angry with his brother without a cause is obnoxious to the judgment. Matthew 5:22 But if it happens that by any one's contrivance you are angry at anybody, let not the sun go down upon your wrath; Ephesians 4:26 for says David, Be angry and sin not; that is, be soon reconciled, lest your wrath continue so long that it turn to a settled hatred, and work sin. For the souls of those that bear a settled hatred are to death, says Solomon. But our Lord and Saviour Jesus Christ says in the Gospels: If you bring your gift to the altar, and there rememberest that your brother has anything against you, leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift to God. Matthew 5:23-24 Now the gift to God is every one's prayer and thanksgiving. If, therefore, you have anything against your brother, or he has anything against you, neither will your prayers be heard, nor will your thanksgivings be accepted, by reason of that hidden anger. But it is your duty, brethren, to pray continually. Yet, because God hears not those which are at enmity with their brethren by unjust quarrels, even though they should pray three times an hour, it is our duty to

compose all our enmity and littleness of soul, that we may be able to pray with a pure and unpolluted heart. For the Lord commanded us to love even our enemies, and by no means to hate our friends. And the lawgiver says: You shall not hate any man; you shall not hate your brother in your mind. You shall certainly reprove your brother, and not incur sin on his account. Leviticus 19:17 You shall not hate an Egyptian, for you were a sojourner with him. You shall not hate an Idumæan, for he is your brother. Deuteronomy 23:7 And David says: If I have repaid those that requited me evil. Wherefore, if you will be a Christian, follow the law of the Lord: Loose every band of wickedness; Isaiah 58:6 for the Lord has given you authority to remit those sins to your brother which he has committed against you as far as seventy times seven, Matthew 18:22 that is, four hundred and ninety times. How oft, therefore, have you remitted to your brother, that you are unwilling to do it now, when you also have heard Jeremiah saying, Do not any of you impute the wickedness of his neighbour in your hearts? Zechariah 8:17 But you remember injuries, and keepest enmity, and comest into judgment, and art suspicious of His anger, and your prayer is hindered. Nay, if you have remitted to your brother four hundred and ninety times, multiply your acts of gentleness still more, to do good for your own sake. Although he does not do so, yet, however, endeavour to forgive your brother for God's sake, that you may be the son of your Father which is in heaven, Matthew 5:45 and when you pray, may be heard as a friend of God.

That the Bishops Must by Their Deacon Put the People in Mind of the Obligation They are Under to Live Peaceably Together.

LIV. Wherefore, O bishop, when you are to go to prayer after the lessons, and the psalmody, and the instruction out of the Scriptures, let the deacon stand near you, and with a loud voice say: Let none have any quarrel with another; let none come in hypocrisy; that if there be any controversy found among any of you, they may be affected in conscience, and may pray to God, and be reconciled to their brethren. For if, upon coming into any one's house, we are to say, Peace be to this house, Matthew 10:12 like sons of peace bestowing peace on those who are worthy, as it is written, He came and preached peace to you that are near, and those who are far off, whom the Lord knows to be His, much more is it incumbent on those that enter into the Church of God before all things to pray for the peace of God. But if he prays for it upon others, much more let himself be within the same, as a child of light; for he that has it not within himself is not fit to bestow it upon others. Wherefore, before all things, it is our duty to be at peace in our own minds; for he that does not find any disorder in himself will not quarrel with another, but will be peaceable, friendly, gathering the Lord's people, and a fellow-worker with him, in order to the increasing the number of those that shall be saved in unanimity. For those who contrive enmities, and strifes, and contests, and lawsuits, are wicked, and aliens from God.

An Enumeration of the Several Instances of Divine Providence, and How in Every Age from the Beginning of the World God Has Invited All Men to Repentance.

LV. For God, being a God of mercy from the beginning, called every generation to repentance by righteous men and prophets. He instructed those before the flood by Abel and Sem, and Seth, also by Enos, and by Enoch that was translated; those at the flood by Noah; the inhabitants of Sodom by hospitable Lot; those after the flood by Melchizedek, and the patriarchs, and Job the beloved of God; the Egyptians by Moses; the Israelites by him, and Joshua, and Caleb, and Phineas, and the rest; those after the law by angels and prophets, and the same by His own incarnation of the Virgin; those a little before His bodily appearance by John His forerunner, and the same by the same person after Christ's birth, saying, Repent, for the kingdom of heaven is at hand; Matthew 3:2 those after His passion by us, the twelve apostles, and Paul the chosen vessel. We therefore, who have been vouchsafed the favour of being the witnesses of His appearance, together with James the brother of our Lord, and the other seventy-two disciples, and his seven deacons, have heard from the mouth of our Lord Jesus Christ, and by exact knowledge declare what is the will of God, that good, and acceptable, and perfect will Romans 12:2 which is made known to us by Jesus; that none should perish, but that all men with one accord should believe in Him, and send unanimously praise to Him, and thereby live forever.

That It is the Will of God that Men Should Be of One Mind in Matters of Religion, in Accord with the Heavenly Powers.

LVI. For this is that which our Lord taught us when we pray to say to His Father, Your will be done, as in heaven, so upon earth; Matthew 6:10 that as the heavenly natures of the incorporeal powers do all glorify God with one consent, so also upon earth all men with one mouth and one purpose may glorify the only, the one, and the true God, by Christ His only-begotten. It is therefore His will that men should praise Him with unanimity, and adore Him with one consent. For this is His will in Christ, that those who are saved by Him may be many; but that you do not occasion any loss or diminution to Him, nor

to the Church, or lessen the number by one soul of man, as destroyed by you, which might have been saved by repentance; and which therefore perishes not only by its own sin, but also by your treachery besides, whereby you fulfil that which is written, He that gathers not with me, scatters. Matthew 12:30 Such a one is a disperser of the sheep, an adversary, an enemy of God, a destroyer of those lambs whose Shepherd was the Lord, and we were the collectors out of various nations and tongues, by much pains and danger, and perpetual labour, by watchings, by fastings, by lyings on the ground, by persecutions, by stripes, by imprisonments, that we might do the will of God, and fill the feast-chamber with guests to sit down at His table, that is, the holy and Catholic Church, with joyful and chosen people, singing hymns and praises to God that has called them by us to life. And you, as much as in you lies, have dispersed them. Do you also of the laity be at peace with one another, endeavouring like wise men to increase the Church, and to turn back, and tame, and restore those which seem wild. For this is the greatest reward by His promise from God, If you fetch out the worthy and precious from the unworthy, you shall be as my mouth. Jeremiah 15:19

Section 7. On Assembling in the Church

An Exact Description of a Church and the Clergy, and What Things in Particular Every One is to Do in the Solemn Assemblies of the Clergy and Laity For Religious Worship.

LVII. But be, O bishop, holy, unblameable, no striker, not soon angry, not cruel; but a builder up, a converter, apt to teach, forbearing of evil, of a gentle mind, meek, long-suffering, ready to exhort, ready to comfort, as a man of God.

When you call an assembly of the Church as one that is the commander of a great ship, appoint the assemblies to be made with all possible skill, charging the deacons as mariners to prepare places for the brethren as for passengers, with all due care and decency. And first, let the building be long, with its head to the east, with its vestries on both sides at the east end, and so it will be like a ship. In the middle let the bishop's throne be placed, and on each side of him let the presbytery sit down; and let the deacons stand near at hand, in close and small girt garments, for they are like the mariners and managers of the ship: with regard to these, let the laity sit on the other side, with all quietness and good order. And let the women sit by themselves, they also keeping silence. In the middle, let the reader stand upon some high place: let him read the books of Moses, of Joshua the Son of Nun, of the Judges, and of the Kings and of the Chronicles, and those written after the return from the captivity; and besides these, the books of Job and of Solomon, and of the sixteen prophets. But when there have been two lessons severally read, let some other person sing the hymns of David, and let the people join at the conclusions of the verses. Afterwards let our Acts be read, and the Epistles of Paul our fellow-worker, which he sent to the churches under the conduct of the Holy Spirit; and afterwards let a deacon or a presbyter read the Gospels, both those which I Matthew and John have delivered to you, and those which the fellow-workers of Paul received and left to you, Luke and Mark. And while the Gospel is read, let all the presbyters and deacons, and all the people, stand up in great silence; for it is written: Be silent, and hear, O Israel. Deuteronomy 27:9 And again: But stand there, and hear. Deuteronomy 5:31 In the next place, let the presbyters one by one, not all together, exhort the people, and the bishop in

the last place, as being the commander. Let the porters stand at the entries of the men, and observe them. Let the deaconesses also stand at those of the women, like shipmen. For the same description and pattern was both in the tabernacle of the testimony and in the temple of God. But if any one be found sitting out of his place, let him be rebuked by the deacon, as a manager of the foreship, and be removed into the place proper for him; for the Church is not only like a ship, but also like a sheepfold. For as the shepherds place all the brute creatures distinctly, I mean goats and sheep, according to their kind and age, and still every one runs together, like to his like; so is it to be in the Church. Let the young persons sit by themselves, if there be a place for them; if not, let them stand upright. But let those that are already stricken in years sit in order. For the children which stand, let their fathers and mothers take them to them. Let the younger women also sit by themselves, if there be a place for them; but if there be not, let them stand behind the women. Let those women which are married, and have children, be placed by themselves; but let the virgins, and the widows, and the elder women, stand or sit before all the rest; and let the deacon be the disposer of the places, that every one of those that comes in may go to his proper place, and may not sit at the entrance. In like manner, let the deacon oversee the people, that nobody may whisper, nor slumber, nor laugh, nor nod; for all ought in the church to stand wisely, and soberly, and attentively, having their attention fixed upon the word of the Lord. After this, let all rise up with one consent, and looking towards the east, after the catechumens and penitents are gone out, pray to God eastward, who ascended up to the heaven of heavens to the east; remembering also the ancient situation of paradise in the east, from whence the first man, when he had yielded to the persuasion of the serpent, and disobeyed the command of God, was expelled. As to the deacons, after the prayer is over, let some of them attend upon the oblation of the Eucharist, ministering to the Lord's body with fear. Let others of them watch the multitude, and keep them silent. But let that deacon who is at the high priest's hand say to the people, Let no one have any quarrel against another; let no one come in hypocrisy. Then let the men give the men, and the women give the women, the Lord's kiss. But let no one do it with deceit, as Judas betrayed the Lord with a kiss. After this let the deacon pray for the whole Church, for the whole world, and the several parts of it, and the fruits of it; for the priests and the rulers, for the high priest and the king, and the peace of the universe. After this let the high priest pray for peace upon the people, and bless them, as Moses commanded the priests to bless the people, in these words: The Lord bless you, and keep you: the Lord make His face to shine upon you, and give you peace. Let the bishop pray for the people, and say: Save Your people, O Lord, and bless Your inheritance, which You have obtained with the precious blood of Your Christ, and hast called a royal priesthood, and an holy nation. After this let the sacrifice follow, the people standing, and praying silently; and when the oblation has been made, let every rank by itself partake of the Lord's body and precious blood in order, and approach with reverence and holy fear, as to the body of their king. Let the women approach with their heads covered, as is becoming the order of women; but let the door be watched, lest any unbeliever, or one not yet initiated, come in.

Of Commendatory Letters in Favour of Strangers, Lay Persons, Clergymen, and Bishops; And that Those Who Come into the Church Assemblies are to Be Received Without Regard to Their Quality.

LVIII. If any brother, man or woman, come in from another parish, bringing commendatory letters, let the deacon be the judge of that affair, inquiring whether they be of the faithful, and of the Church? Whether they be not defiled by heresy? And besides, whether the party be a married woman or a widow? And when he is satisfied in these questions, that they are really of the faithful, and of the same sentiments in the things of the Lord, let him conduct every one to the place proper for him. And if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the deacons; if a bishop, let him sit with the bishop, and be allowed the same honour with himself; and you, O bishop, shall desire him to speak to the people words of instruction: for the exhortation and admonition of strangers is very acceptable, and exceeding profitable. For, as the Scripture says, no prophet is accepted in his own country. You shall also permit him to offer the Eucharist; but if, out of reverence to you, and as a wise man, to preserve the honour belonging to you, he will not offer, at least you shall compel him to give the blessing to the people. But if, after the congregation is sat down, any other person comes upon you of good fashion and character in the world, whether he be a stranger, or one of your own country, neither do you, O bishop, if you are speaking the word of God, or hearing him that sings or reads, accept persons so far as to leave the ministry of the word, that you may appoint an upper place for him; but continue quiet, not interrupting your discourse, nor your attention. But let the brethren receive him by the deacons; and if there be not a place, let the deacon by speaking, but not in anger, raise the junior, and place the stranger there. And it is but reasonable that one that loves the brethren should do so of his own accord; but if he refuse, let him raise him up by force, and set him behind all, that the rest may be taught to give place to those that are more honourable. Nay, if a poor man, or one of a mean family, or a stranger, comes upon you, whether he be old or young, and there be no place, the deacon shall find a place for even these, and that with all his heart; that, instead of accepting persons before men, his ministration towards God may be well-pleasing. The very same thing let the deaconess do to those women, whether poor or rich, that come unto them.

That Every Christian Ought to Frequent the Church Diligently Both Morning and Evening.

LIX . When you instruct the people, O bishop, command and exhort them to come constantly to church morning and evening every day, and by no means to forsake it on any account, but to assemble together continually; neither to diminish the Church by withdrawing themselves, and causing the body of Christ to be without its member. For it is not only spoken concerning the priests, but let every one of the laity hearken to it as concerning himself, considering that it is said by the Lord: He that is not with me is against me, and he that gathers not with me scatters abroad. Matthew 12:30 Do not you therefore scatter yourselves abroad, who are the members of Christ, by not assembling together, since you have Christ your head, according to His promise, present, and communicating to you. Be not careless of yourselves, neither deprive your Saviour of His own members, neither divide His body nor disperse His members, neither prefer the occasions of this life to the word of God; but assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second Psalm, and in the evening the hundred and fortieth, but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that

day to hear the saving word concerning the resurrection, on which we pray thrice standing in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the Gospel, the oblation of the sacrifice, the gift of the holy food?

The Vain Zeal Which the Heathens and Jews Show in Frequenting Their Temples and Synagogues is a Proper Example and Motive to Excite Christians to Frequent the Church.

LX . And how can he be other than an adversary to God, who takes pains about temporary things night and day, but takes no care of things eternal? Who takes care of washings and temporary food every day, but does not take care of those that endure for ever? How can such a one even now avoid hearing that word of the Lord, The Gentiles are justified more than you? Ezekiel 16:52 as He says, by way of reproach, to Jerusalem, Sodom is justified rather than you. For if the Gentiles every day, when they arise from sleep, run to their idols to worship them, and before all their work and all their labours do first of all pray to them, and in their feasts and in their solemnities do not keep away, but attend upon them; and not only those upon the place, but those living far distant do the same; and in their public shows all come together, as into a synagogue: in the same manner those which are vainly called Jews, when they have worked six days, on the seventh day rest, and come together into their synagogue, never leaving nor neglecting either rest from labour or assembling together, while yet they are deprived of the efficacy of the word in their unbelief, nay, and of the force of that name Judah, by which they call themselves — for Judah is interpreted Confession, — but these do not confess to God (having unjustly occasioned the suffering on the cross), so as to be saved on their repentance;— if, therefore, those who are not saved frequently assemble together for such purposes as do not profit them, what apology will you make to the Lord God who forsakest His Church, not imitating so much as the heathen, but by such your absence growest slothful, or turnest apostate, or actest wickedness? To whom the Lord says by Jeremiah: You have not kept my ordinances; nay, you have not walked according to the ordinances of the heathen, and you have in a manner exceeded them. And again: Israel has justified his soul more than treacherous Judah. Jeremiah 3:11 And afterwards: Will the Gentiles change their gods which are not gods? Wherefore pass over to the isles of Chittim, and behold, and send to Kedar, and observe diligently whether such things have been done. For those nations have not changed their ordinances; but, says He, my people has changed its glory for that which will not profit. How, therefore, will any one make his apology who has despised or absented himself from the church of God?

That We Must Not Prefer the Affairs of This Life to Those Which Concern the Worship of God.

LXI. But if any one allege the pretence of his own work, and so is a despiser, offering pretences for his sins, let such a one know that the trades of the faithful are works by the by, but the worship of God is their great work. Follow therefore your trades as by the by, for your maintenance, but make the worship of God your main business; as also our Lord said: Labour not for the meat which perishes, but for that which endures unto everlasting life. John 6:27 And again: This is the work of God, that you believe in Him whom He has sent. John 6:29 Endeavour therefore never to leave the Church of God; but if any one overlooks it, and goes either into a polluted temple of the heathens, or into a synagogue of the Jews or heretics, what apology will such a one make to God in the day of judgment, who has forsaken the

oracles of the living God, and the living and quickening oracles, such as are able to deliver from eternal punishment, and has gone into a house of demons, or into a synagogue of the murderers of Christ, or the congregation of the wicked?— not hearkening unto him that says: I have hated the congregation of the wicked, and I will not enter with the ungodly. I have not sat with the assembly of vanity, neither will I sit with the ungodly. And again: Blessed is the man that has not walked in the counsel of the ungodly, nor stood in the way of sinners, and has not sat in the seat of the scornful; but his delight is in the law of the Lord, and in His law will he meditate day and night. But you, forsaking the gathering together of the faithful, the Church of God, and His laws, hast respect to those dens of thieves, calling those things holy which He has called profane, and making such things unclean which He has sanctified. And not only so, but you already run after the pomps of the Gentiles, and hasten to their theatres, being desirous to be reckoned one of those that enter into them, and to partake of unseemly, not to say abominable words; not hearkening to Jeremiah, who says, O Lord, I have not sat in their assemblies, for they are scorers; but I was afraid because of Your hand; Jeremiah 15:17 nor to Job, who speaks in like manner, If I have gone at any time with the scornful; for I shall be weighed in a just balance. Job 31:5-6 But why will you be a partaker of the heathen oracles, which are nothing but dead men declaring by the inspiration of the devil deadly things, and such as tend to subvert the faith, and to draw those that attend to them to polytheism? Therefore, you who attend to the laws of God should esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, which He has purchased with the blood of Christ, the beloved, the first-born of every creature. For this Church is the daughter of the Highest, which has been in travail of you by the word of grace, and has formed Christ in you, of whom you are made partakers, and thereby become His holy and chosen members, not having spot or wrinkle, or any such thing; but as being holy and unspotted in the faith, you are complete in Him, after the image of God that created you. Ephesians 5:27

That Christians Must Abstain from All the Impious Practices of the Heathens.

LXII. Take heed, therefore, not to join yourselves in your worship with those that perish, which is the assembly of the Gentiles, to your deceit and destruction. For there is no fellowship between God and the devil; for he that assembles himself with those that favour the things of the devil, will be esteemed one of them, and will inherit a woe. Avoid also indecent spectacles: I mean the theatres and the pomps of the heathens; their enchantments, observations of omens, soothsayings, purgations, divinations, observations of birds; their necromancies and invocations. For it is written: There is no divination in Jacob, nor soothsaying in Israel. Numbers 23:23 And again: Divination is iniquity. And elsewhere: You shall not be soothsayers, and follow observers of omens, nor diviners, nor dealers with familiar spirits. You shall not preserve alive wizards. Leviticus 19:26; Deuteronomy 18:10 Wherefore Jeremiah exhorts, saying: Walk not according to the ways of the heathen, and be not afraid of the signs of heaven. So that it is the duty of a believer to avoid the assemblies of the ungodly, of the heathen, and of the Jews, and of the rest of the heretics, lest by uniting ourselves to them we bring snares upon our own souls; that we may not by joining in their feasts, which are celebrated in honour of demons, be partakers with them in their impiety. You are also to avoid their public meetings, and those sports which are celebrated in them. For a believer ought not to go to any of those public meetings, unless to purchase a slave, and save a soul, and at the same time to buy such other things as suit their necessities. Abstain, therefore, from all idolatrous pomp and state, all their public meetings, banquets, duels, and all shows belonging to demons.

Section 8. On the Duty of Working for a Livelihood

That a Christian Who Will Not Work Must Not Eat, as Peter and the Rest of the Apostles Were Fishermen, But Paul and Aquila Tentmakers, Jude the Son of James an Husbandman.

LXIII. Let the young persons of the Church endeavour to minister diligently in all necessities: mind your business with all becoming seriousness, that so you may always have sufficient to support yourselves and those that are needy, and not burden the Church of God. For we ourselves, besides our attention to the word of the Gospel, do not neglect our inferior employments. For some of us are fishermen, some tentmakers, some husbandmen, that so we may never be idle. So says Solomon somewhere: Go to the ant, you sluggard; consider her ways diligently, and become wiser than she. For she, having neither field, overseer, nor ruler, prepares her food in the summer, and lays up a great store in the harvest. Or else go to the bee, and learn how laborious she is, and her work how valuable it is, whose labours both kings and mean men make use of for their health. She is desirable and glorious, though she be weak in strength, yet by honouring wisdom she is improved, etc. How long will you lie on your bed, O sluggard? When will you wake out of your sleep? You sleep awhile, you lie down awhile, you slumber awhile, you fold your hands on your breast to sleep awhile. Then poverty comes on you like an evil traveller, and want as a swift racer. But if you are diligent, your harvest shall come as a fountain, and want shall fly from you as an evil renegade. And again: He that manages his own land shall be filled with bread. Proverbs 12:11 And elsewhere he says: The slothful has folded his own hands together, and has eaten his own flesh. Ecclesiastes 4:5 And afterwards: The sluggard hides his hand; he will not be able to bring it to his mouth. Proverbs 19:24 And again: By slothfulness of the hands a floor will be brought low. Ecclesiastes 10:18 Labour therefore continually; for the blot of the slothful is not to be

healed. But if any one does not work, let not such a one eat 2 Thessalonians 3:10 among you. For the Lord our God hates the slothful. For no one of those who are dedicated to God ought to be idle.

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Apostolic Constitutions, Book III

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 343

INTRODUCTION

Compiled in Syria around the late fourth century, the *Apostolic Constitutions* gather older church orders — the *Didache*, the *Didascalia*, and the *Apostolic Tradition* — into a single sprawling manual attributed, by pious fiction, to the apostles themselves through Clement of Rome. Book III turns to the widows: who may be enrolled, how they should conduct themselves, what they may and may not do in ministry, and how the community owes them care. The prose is regulatory rather than reflective, and the reader watches an early church working out, in unusually concrete terms, how to order the lives of women who had chosen not to remarry. Read it as legislation — occasionally severe, occasionally tender — from a Christianity still negotiating the shape of its own household.

Section 1. Concerning Widows

The Age at Which Widows Should Be Chosen.

I. Choose your widows not under sixty years of age, that in some measure the suspicion of a second marriage may be prevented by their age. But if you admit one younger into the order of widows, and she cannot bear her widowhood in her youth, and marries, she will procure indecent reflections on the glory of the order of the widows, and shall give an account to God; not because she married a second time, but because she has grown wanton against Christ, 1 Timothy 5:11 and not kept her promise, because she did not come and keep her promise with faith and the fear of God. Wherefore such a promise ought not to be rashly made, but with great caution: for it is better for her not to vow, than to vow and not to pay. Ecclesiastes 5:5 But if any younger woman, who has lived but a while with her husband, and has lost him by death or some other occasion, and remains by herself, having the gift of widowhood, she will be found to be blessed, and to be like the widow of Sarepta, belonging to Sidon, with whom the holy prophet of God, Elijah, 1 Kings 17:9 lodged. Such a one may also be compared to Anna, the daughter of Phanuel, of the tribe of Aser, which departed not from the temple, but continued in supplications and prayers night and day, who was fourscore years old, and had lived with an husband seven years from her virginity, who glorified the coming of Christ, and gave thanks to the Lord, and spoke concerning Him to all those who looked for redemption in Israel. Such a widow will have a good report, and will be honoured, having both glory with men upon earth, and eternal praise with God in heaven.

That We Must Avoid the Choice of Younger Widows, Because of Suspicion.

II. But let not the younger widows be placed in the order of widows, lest, under pretence of inability to contain in the flower of their age, they come to a second marriage, and become subject to imputation. But let them be assisted and supported, that so they may not, under pretence of being deserted, come to a second marriage, and so be ensnared in an unseemly imputation. For you ought to know this, that once marrying according to the law is righteous, as being according to the will of God; but second marriages, after the promise, are wicked, not on account of the marriage itself, but because of the falsehood. Third marriages are indications of incontinency. But such marriages as are beyond the third are manifest fornication, and unquestionable uncleanness. For God in the creation gave one woman to one man; for they two shall be one flesh. Genesis 2:24 But to the younger women let a second marriage be allowed after the death of their first husband, lest they fall into the condemnation of the devil, and many snares, and foolish lusts, which are hurtful to souls, and which bring upon them punishment rather than rest.

What Character the Widows Ought to Be Of, and How They Ought to Be Supported by the Bishop.

III. But the true widows are those which have had only one husband, having a good report among the generality for good works; widows indeed, sober, chaste, faithful, pious, who have brought up their children well, and have entertained strangers unblameably, which are to be supported as devoted to God. Besides, O bishop, be mindful of the needy, both reaching out your helping hand and making provision for them as the steward of God, distributing seasonably the oblations to every one of them, to the widows, the orphans, the friendless, and those tried with affliction.

That We Ought to Be Charitable to All Sorts of Persons in Want.

IV. For what if some are neither widows nor widowers, but stand in need of assistance, either through poverty or some disease, or the maintenance of a great number of children? It is your duty to oversee all people, and to take care of them all. For they that give gifts do not of their own head give them to the widows, but barely bring them in, calling them free-will offerings, that so you who know those that are in affliction may as a good steward give them their portion of the gift. For God knows the giver, though you distribute it to those in want when he is absent. And he has the reward of well-doing, but you have the blessedness of having dispensed it with a good conscience. But tell them who was the giver, that they may pray for him by name. For it is our duty to do good to all men, not fondly preferring one or another, whoever they be. For the Lord says: Give to every one that asks of you. It is evident that it is meant of every one that is really in want, whether he be friend or foe, whether he be a kinsman or a stranger, whether he be single or married. For in all the Scripture the Lord gives us exhortations about the needy, saying first by Isaiah: Deal your bread to the hungry, and bring the poor which have no covering into your house. If you see the naked, cover him; and you shall not overlook those which are of your own family and seed. And then by Daniel He says to the potentate: Wherefore, O king, let my counsel please you, and purge your sins by acts of mercy, and your iniquities by bowels of compassion to the needy. And He says by Solomon: By acts of mercy and of faith iniquities are purged. And He says again by David: Blessed is he that has regard to the poor and needy; the Lord shall deliver him in the evil day. And again: He has dispersed abroad, he has given to the needy, his righteousness remains forever. And Solomon says: He that has mercy on the poor lends to the Lord; according to his gift it

shall be repaid him again. Proverbs 19:17 And afterwards: He that stops his ear, that he may not hear him that is in want, he also shall call himself, and there shall be none to hear him. Proverbs 21:13

That the Widows are to Be Very Careful of Their Behavior.

V. Let every widow be meek, quiet, gentle, sincere, free from anger, not talkative, not clamorous, not hasty of speech, not given to evil-speaking, not captious, not double-tongued, not a busybody. If she see or hear anything that is not right, let her be as one that does not see, and as one that does not hear. And let the widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked anything by any one, let her not easily answer, excepting questions concerning the faith, and righteousness, and hope in God, remitting those that desire to be instructed in the doctrines of godliness to the governors. Let her only answer so as may tend to the subversion of the error of polytheism, and let her demonstrate the assertion concerning the monarchy of God. But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed. For the Lord has taught us that the word is like a grain of mustard seed, Matthew 13:31 which is of a fiery nature, which if any one uses unskilfully, he will find it bitter. For in the mystical points we ought not to be rash, but cautious; for the Lord exhorts us, saying: Cast not your pearls before swine, lest they trample them with their feet, and turn again and rend you. Matthew 7:6 For unbelievers, when they hear the doctrine concerning Christ not explained as it ought to be, but defectively, and especially that concerning His incarnation or His passion, will rather reject it with scorn, and laugh at it as false, than praise God for it. And so the aged women will be guilty of rashness, and of causing blasphemy, and will inherit a woe. For says He, Woe to him by whom my name is blasphemed among the Gentiles. Isaiah 52:5

That Women Ought Not to Teach, Because It is Unseemly; And What Women Followed Our Lord.

VI. We do not permit our women to teach in the Church, 1 Corinthians 14:34 but only to pray and hear those that teach; for our Master and Lord, Jesus Himself, when He sent us the twelve to make disciples of the people and of the nations, did nowhere send out women to preach, although He did not want such. For there were with us the mother of our Lord and His sisters; also Mary Magdalene, and Mary the mother of James, and Martha and Mary the sisters of Lazarus; Salome, and certain others. For, had it been necessary for women to teach, He Himself had first commanded these also to instruct the people with us. For if the head of the wife be the man, 1 Corinthians 11:3 it is not reasonable that the rest of the body should govern the head. Let the widow therefore own herself to be the altar of God, and let her sit in her house, and not enter into the houses of the faithful, under any pretence, to receive anything; for the altar of God never runs about, but is fixed in one place. Let, therefore, the virgin and the widow be such as do not run about, or wander to the houses of those who are alien from the faith. For such as these are wanderers and impudent: they do not make their feet to rest in one place, because they are not widows, but purses ready to receive, triflers, evil-speakers, counsellors of strife, without shame, impudent, who being such, are not worthy of Him that called them. For they do not come to the common station of the congregation on the Lord's day, as those that are watchful; but either they slumber, or trifle, or allure men, or beg, or ensnare others, bringing them to the evil one; not suffering

them to be watchful in the Lord, but taking care that they go out as vain as they came in, because they do not hear the word of the Lord either taught or read. For of such as these the prophet Isaiah says: Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for the heart of this people is waxen gross, Isaiah 6:9-10 and they hear heavily with their ears .

What are the Characters of Widows Falsely So Called.

VII. In the same manner, therefore, the ears of the hearts of such widows as these are stopped, that they will not sit within in their cottages to speak to the Lord, but will run about with the design of getting, and by their foolish prattling fulfil the desires of the adversary. Such widows, therefore, are not affixed to the altar of Christ: for there are some widows which esteem gain their business; and since they ask without shame, and receive without being satisfied, render the generality more backward in giving. For when they ought to be content with their subsistence from the Church, as having moderate desires, on the contrary, they run from one of their neighbours' houses to another, and disturb them, heaping up to themselves plenty of money, and lend at bitter usury, and are only solicitous about mammon, whose bag is their god; who prefer eating and drinking before all virtue, saying, Let us eat and drink, for tomorrow we die; who esteem these things as if they were durable and not perishing things. For she that uses herself to nothing but talking of money, worships mammon instead of God — that is, is a servant to gain, but cannot be pleasing to God, nor resigned to His worship; not being able to intercede with Him continuously on account that her mind and disposition run after money: for where the treasure is, there will the heart be also. For she is thinking in her mind whither she may go to receive, or that a certain woman her friend has forgot her, and she has somewhat to say to her. She that thinks of such things as these will no longer attend to her prayers, but to that thought which offers itself; so that though sometimes she would pray for anybody, she will not be heard, because she does not offer her petition to the Lord with her whole heart, but with a divided mind. But she that will attend to God will sit within, and mind the things of the Lord day and night, offering her sincere petition with a mouth ready to utter the same without ceasing. As therefore Judith, most famous for her wisdom, and of a good report for her modesty, prayed to God night and day for Israel; so also the widow who is like to her will offer her intercession without ceasing for the Church to God. And He will hear her, because her mind is fixed on this thing alone, and is not disposed to be either insatiable, or covetous, or expensive; when her eye is pure, and her hearing clean, and her hands undefiled, and her feet quiet, and her mouth prepared for neither gluttony nor trifling, but speaking the things that are fit, and partaking of only such things as are necessary for her maintenance. So, being grave, and giving no disturbance, she will be pleasing to God; and as soon as she asks anything, the gift will come to her: as He says, While you are speaking, I will say, Behold, I am here. Let such a one also be free from the love of money, free from arrogance, not given to filthy lucre, not insatiable, not gluttonous, but continent, meek, giving nobody disturbance, pious, modest, sitting at home, singing, and praying, and reading, and watching, and fasting; speaking to God continually in songs and hymns. And let her take wool, and rather assist others than herself want from them; being mindful of that widow who is honoured in the Gospel with the Lord's testimony, who, coming into the temple, cast into the treasury two mites, which make a farthing. And Christ our Lord and Master, and Searcher of hearts, saw her, and said, Verily I say unto you, that this widow has cast into the treasury more than they all: for all they have cast in of their abundance, but this woman of her penury has cast in all the living that she had.

The widows therefore ought to be grave, obedient to their bishops, and their presbyters, and their deacons, and besides these to the deaconesses, with piety, reverence, and fear; not usurping authority, nor desiring to do anything beyond the constitution without the consent of the deacon: as, suppose, the going to any one to eat or drink with him, or to receive anything from anybody. But if without direction

she does any one of these things, let her be punished with fasting, or else let her be separated on account of her rashness.

That the Widows Ought Not to Accept of Alms from the Unworthy No More Than the Bishop, or Any Other of the Faithful.

VIII. For how does such a one know of what character the person is from whom she receives? Or from what sort of ministration he supplies her with food, whether it does not arise from rapine or some other ill course of life? While the widow does not remember that if she receives in a way unworthy of God, she must give an account for every one of these things. For neither will the priests at any time receive a free-will offering from such a one, as, suppose, from a rapacious person or from a harlot. For it is written, You shall not covet the goods that are your neighbour's; and, You shall not offer the hire of an harlot to the Lord God. From such as these no offerings ought to be accepted, nor indeed from those that are separated from the Church. Let the widows also be ready to obey the commands given them by their superiors, and let them do according to the appointment of the bishop, being obedient to him as to God; for he that receives from such a one who is worthy of blame, or from one excommunicated, and prays for him, while he purposes to go on in a wicked course, and while he is not willing at any time to repent, holds communion with him in prayer, and grieves Christ, who rejects the unrighteous, and confirms them by means of the unworthy gift, and is defiled with them, not suffering them to come to repentance, so as to fall down before God with lamentation, and pray to Him.

That Women Ought Not to Baptize, Because It is Impious, and Contrary to the Doctrine of Christ.

IX. Now, as to women's baptizing, we let you know that there is no small peril to those that undertake it. Therefore we do not advise you to it; for it is dangerous, or rather wicked and impious. For if the man be the head of the woman, and he be originally ordained for the priesthood, it is not just to abrogate the order of the creation, and leave the principal to come to the extreme part of the body. For the woman is the body of the man, taken from his side, and subject to him, from whom she was separated for the procreation of children. For says He, He shall rule over you. Genesis 3:16 For the principal part of the woman is the man, as being her head. But if in the foregoing constitutions we have not permitted them to teach, how will any one allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the Gentile atheism, to ordain women priests to the female deities, not one of the constitutions of Christ. For if baptism were to be administered by women, certainly our Lord would have been baptized by His own mother, and not by John; or when He sent us to baptize, He would have sent along with us women also for this purpose. But now He has nowhere, either by constitution or by writing, delivered to us any such thing; as knowing the order of nature, and the decency of the action; as being the Creator of nature, and the Legislator of the constitution.

That a Layman Ought Not to Do Any Office of the Priesthood: He Ought Neither to Baptize, Nor Offer, Nor Lay on Hands, Nor Give the Blessing.

X. Neither do we permit the laity to perform any of the offices belonging to the priesthood; as, for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the

smaller or the greater: for no one takes this honour to himself, but he that is called of God. Hebrews 5:4 For such sacred offices are conferred by the laying on of the hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah.

That None But a Bishop and Presbyter, None Even of the Inferior Ranks of the Clergy, are Permitted to Do the Offices of the Priests; That Ordination Belongs Wholly to the Bishop, and to Nobody Else.

XI. Nay, further, we do not permit to the rest of the clergy to baptize — as, for instance, neither to readers, nor singers, nor porters, nor ministers, — but to the bishops and presbyters alone, yet so that the deacons are to minister to them therein. But those who venture upon it shall undergo the punishment of the companions of Corah. Numbers xvi We do not permit presbyters to ordain deacons, or deaconesses, or readers, or ministers, or singers, or porters, but only bishops; for this is the ecclesiastical order and harmony.

The Rejection of All Uncharitable Actions.

XII. Now, as concerning envy, or jealousy, or evil-speaking, or strife, or the love of contention, we have said already to you, that these are alien from a Christian, and chiefly in the case of widows. But because the devil, who works in men, is in his conduct cunning, and full of various devices, he goes to those that are not truly widows, as formerly to Cain (for some say they are widows, but do not perform the injunctions agreeable to the widowhood; as neither did Cain discharge the duties due to a brother: for they do not consider how it is not the name of widowhood that will bring them to the kingdom of God, but true faith and holy works). But if any one possesses the name of widowhood, but does the works of the adversary, her widowhood will not be imputed, but she will be thrust out of the kingdom, and delivered to eternal punishment. For we hear that some widows are jealous, envious calumniators, and envious at the quiet of others. Such widows as these are not the disciples of Christ, nor of His doctrine; for it becomes them, when one of their fellow widows is clothed by any one, or receives money, or meat, or drink, or shoes, at the sight of the refreshment of their sister to say:—

How the Widows are to Pray for Those that Supply Their Necessities.

XIII. You are blessed, O God, who hast refreshed my fellow widow. Bless, O Lord, and glorify him that has bestowed these things upon her, and let his good work ascend in truth to You, and remember him for good in the day of his visitation. And as for my bishop — who has so well performed his duty to You, and has ordered such a seasonable alms to be bestowed on my fellow-widow, who was naked — increase his glory, and give him a crown of rejoicing in the day of the revelation of Your visitation. In the same manner, let the widow who has received the alms join with the other in praying for him who ministered to her.

That She Who Has Been Kind to the Poor Ought Not to Make a Stir and Tell Abroad Her Name, According to the Constitution of the Lord.

XIV. But if any woman has been good, let her, as a prudent person, conceal her own name, not sounding a trumpet before her, that her alms may be with God in secret, as the Lord says: You, when you do your alms, let not your left hand know what your right hand is doing, that your alms may be in secret. Matthew 6:3-4 And let the widow pray for him that gave her the alms, whosoever he be, as being the holy altar of Christ; and the Father, who sees in secret, will render to him that did good openly. But those widows which will not live according to the command of God, are solicitous and inquisitive what deaconess it is that gives the charity, and what widows receive it. And when she has learned those things, she murmurs at the deaconess who distributed the charity, saying, Do you not see that I am in more distress, and want of your charity? Why, therefore, have you preferred her before me? She says these things foolishly, not understanding that this does not depend on the will of man, but the appointment of God. For if she is herself a witness that she was nearer, and, upon inquiry, was in greater want, and more naked than the other, she ought to understand who it is that made this constitution, and to hold her peace, and not to murmur at the deaconess who distributed the charity, but to enter into her own house, and to cast herself prostrate on her face to make supplication to God that her sin may be forgiven her. For God commanded the deaconess who brought the charity not to proclaim the same, and this widow murmured because she did not publish her name, that so she might know it, and run to receive; nay, did not only murmur, but also cursed her, forgetting Him that said: He that blesses you is blessed, and he that curses you is cursed. Genesis 27:29 But the Lord says: When you enter into a house, say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; but if it be not worthy, your peace shall return to you. Luke 10:5-6; Matthew 10:12-13

That It Does Not Become Us to Revile Our Neighbours, Because Cursing is Contrary to Christianity.

XV. If, therefore, peace returns upon those that sent it, nay, upon those that before had actually given it, because it did not find persons fit to receive it, much rather will a curse return upon the head of him that unjustly sent it, because he to whom it was sent was not worthy to receive it: for all those who abuse others without a cause curse themselves, as Solomon says: As birds and sparrows fly away, so the curse causeless shall not come upon any one. Proverbs 26:2 And again he says: Those that bring reproaches are exceeding foolish. Proverbs 10:18 But as the bee, a creature as to its strength feeble, if she stings any one, loses her sting, and becomes a drone; in the same manner you also, whatsoever injustice you do to others, will bring it upon yourselves. He has graven and dug a pit, and he shall fall into the same ditch that he has made. And again: He that digs a pit for his neighbour, shall fall into it. Proverbs 26:27 Wherefore he that avoids a curse, let him not curse another; for what you hate should be done to you, do not do to another. Tobit 4:16 Wherefore admonish the widows that are feeble-minded, strengthen those of those who are weak, and praise such of them as walk in holiness. Let them rather bless, and not calumniate. Let them make peace, and not stir up contention.

Section 2. On Deacons and Deaconesses, the Rest of the Clergy, and on Baptism

Let not therefore either a bishop, or a presbyter, or a deacon, or any one else of the sacerdotal catalogue, defile his tongue with calumny, lest he inherit a curse instead of a blessing; and let it also be the bishop's

business and care that no lay person utter any curse: for he ought to take care of all — of the clergy, of the virgins, of the widows, of the laity. For which reason, O bishop, ordain your fellow-workers, the labourers for life and for righteousness, such deacons as are pleasing to God, such whom you prove to be worthy among all the people, and such as shall be ready for the necessities of their ministration. Ordain also a deaconess who is faithful and holy, for the ministrations towards women. For sometimes he cannot send a deacon, who is a man, to the women, on account of unbelievers. You shall therefore send a woman, a deaconess, on account of the imaginations of the bad. For we stand in need of a woman, a deaconess, for many necessities; and first in the baptism of women, the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them: for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head, as the priests and kings were formerly anointed, not because those which are now baptized are ordained priests, but as being Christians, or anointed, from Christ the Anointed, a royal priesthood, and an holy nation, the Church of God, the pillar and ground of the marriage-chamber, 1 Peter 2:9; 1 Timothy 3:15 who formerly were not a people, but now are beloved and chosen, upon whom is called His new name as Isaiah the prophet witnesses, saying: And they shall call the people by His new name, which the Lord shall name for them.

Concerning the Sacred Initiation of Holy Baptism.

XVI. You therefore, O bishop, according to that type, shall anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either you, O bishop, or a presbyter that is under you, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman, that so the conferring of this inviolable seal may take place with a becoming decency. And after that, let the bishop anoint those that are baptized with ointment.

What is the Meaning of Baptism into Christ, and on What Account Everything is There Said or Done.

XVII. This baptism, therefore, is given into the death of Jesus: the water is instead of the burial, and the oil instead of the Holy Ghost; the seal instead of the cross; the ointment is the confirmation of the confession; the mention of the Father as of the Author and Sender; the joint mention of the Holy Ghost as of the witness; the descent into the water the dying together with Christ; the ascent out of the water the rising again with Him. The Father is the God over all; Christ is the only-begotten God, the beloved Son, the Lord of glory; the Holy Ghost is the Comforter, who is sent by Christ, and taught by Him, and proclaims Him.

Of What Character He Ought to Be Who is Initiated.

XVIII. But let him that is to be baptized be free from all iniquity; one that has left off to work sin, the friend of God, the enemy of the devil, the heir of God the Father, the fellow-heir of His Son; one that has renounced Satan, and the demons, and Satan's deceits; chaste, pure, holy, beloved of God, the son of God, praying as a son to his father, and saying, as from the common congregation of the faithful,

thus: Our Father, which art in heaven, hallowed be Your name; Your kingdom come; Your will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one: for Yours is the kingdom, and the power, and the glory, forever. Amen.

What are the Characters of a Deacon.

XIX. Let the deacons be in all things unspotted, as the bishop himself is to be, only more active; in number according to the largeness of the Church, that they may minister to the infirm as workmen that are not ashamed. And let the deaconess be diligent in taking care of the women; but both of them ready to carry messages, to travel about, to minister, and to serve, as spoke Isaiah concerning the Lord, saying: To justify the righteous, who serves many faithfully. Let every one therefore know his proper place, and discharge it diligently with one consent, with one mind, as knowing the reward of their ministration; but let them not be ashamed to minister to those that are in want, as even our Lord Jesus Christ came not to be ministered unto, but to minister and to give His life a ransom for many. Matthew 20:28 So therefore ought they also to do, and not to scruple it, if they should be obliged to lay down their life for a brother. For the Lord and our Saviour Jesus Christ did not scruple to lay down His life, as Himself says, for His friends. John 15:13 If, therefore, the Lord of heaven and earth underwent all His sufferings for us, how then do you make a difficulty to minister to such as are in want, who ought to imitate Him who underwent servitude, and want, and stripes, and the cross for us? We ought therefore also to serve the brethren, in imitation of Christ. For says He: He that will be great among you, let him be your minister; and he that will be first among you, let him be your servant. Matthew 20:26-27 For so did He really, and not in word only, fulfil the prediction of, serving many faithfully. Isaiah 53:11 For when He had taken a towel, He girded Himself. Afterward He puts water into a bason; and as we were sitting at meat, He came and washed the feet of us all, and wiped them with the towel. John 13:4-5 By doing this He demonstrated to us His kindness and brotherly affection, that so we also might do the same to one another. If, therefore, our Lord and Master so humbled Himself, how can you, the labourers of the truth, and administrators of piety, be ashamed to do the same to such of the brethren as are weak and infirm? Minister therefore with a kind mind, not murmuring nor mutinying; for you do not do it on the account of man, but on the account of God, and shall receive from Him the reward of your ministry in the day of your visitation. It is your duty who are deacons to visit all those who stand in need of visitation. And tell your bishop of all those that are in affliction; for you ought to be like his soul and senses — active and attentive in all things to him as to your bishop, and father and master.

That a Bishop Ought to Be Ordained by Three or by Two Bishops, But Not by One; For that Would Be Invalid.

XX. We command that a bishop be ordained by three bishops, or at least by two; but it is not lawful that he be set over you by one; for the testimony of two or three witnesses is more firm and secure. But a presbyter and a deacon are to be ordained by one bishop and the rest of the clergy. Nor must either a presbyter or a deacon ordain from the laity into the clergy; but the presbyter is only to teach, to offer,

to baptize, to bless the people, and the deacon is to minister to the bishop, and to the presbyters, that is, to do the office of a ministering deacon, but not to meddle with the other offices.

Source: Translated by James Donaldson (ANF, Vol. VII).

Text sourced from New Advent (newadvent.org). Accessed September 2026.

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<https://www.therstromata.com/texts/apostolic-constitutions-book-iii>

Apostolic Constitutions, Book IV

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 344

INTRODUCTION

Compiled in Syria around the late fourth century, Book IV of the Apostolic Constitutions turns from liturgy and clerical order to the concrete economics of Christian charity — who receives alms, who administers them, and who has no right to accept them. The compiler draws on the earlier Didascalia Apostolorum but sharpens its rulings into a working manual for bishops managing orphans, widows, tradesmen, and the ambiguous poor. What emerges is a portrait of the pre-Constantinian church as a functioning welfare society, with the bishop as its almoner and moral auditor. Read it as ecclesiastical case law rather than devotion: prescriptive, unsentimental, and unusually candid about the temptations of both giving and receiving.

Section 1. On Helping the Poor

Those Who Have No Children Should Adopt Orphans, and Treat Them as Their Own Children.

I. When any Christian becomes an orphan, whether it be a young man or a maid, it is good that some one of the brethren who is without a child should take the young man, and esteem him in the place of a son; and he that has a son about the same age, and that is marriageable, should marry the maid to him: for they which do so perform a great work, and become fathers to the orphans, and shall receive the reward of this charity from the Lord God. But if any one that walks in the way of man-pleasing is rich, and therefore is ashamed of orphans, the Father of orphans and Judge of widows will make provision for the orphans, but himself shall have such an heir as will spend what he has spared; and it shall happen to him according as it is said: What things the holy people have not eaten, those shall the Assyrians eat. As also Isaiah says: Your land, strangers devour it in your presence. Isaiah 1:7

How the Bishop Ought to Provide for the Orphans.

II. You should therefore, O bishops, be solicitous about their maintenance, being in nothing wanting to them; exhibiting to the orphans the care of parents; to the widows the care of husbands; to those of suitable age, marriage; to the artificer, work; to the unable, commiseration; to the strangers, a house; to the hungry, food; to the thirsty, drink; to the naked, clothing; to the sick, visitation; to the prisoners, assistance. Besides these, have a greater care of the orphans, that nothing may be wanting to them; and that as to the maiden, till she arrives at the age of marriage, and you give her in marriage to a brother: to the young man assistance, that he may learn a trade, and may be maintained by the advantage arising

from it; that so, when he is dextrous in the management of it, he may thereby be enabled to buy himself the tools of his trade, that so he may no longer burden any of the brethren, or their sincere love to him, but may support himself: for certainly he is a happy man who is able to support himself, and does not take up the place of the orphan, the stranger, and the widow.

Who Ought to Be Supported According to the Lord's Constitution.

III. Since even the Lord said: The giver was happier than the receiver. Acts 20:35 For it is again said by Him: Woe to those that have, and receive in hypocrisy; or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of judgment. But an orphan who, by reason of his youth, or he that by the feebleness of old age, or the incidence of a disease, or the bringing up of many children, receives alms, such a one shall not only not be blamed, but shall be commended: for he shall be esteemed an altar to God, and be honoured by God, because of his zealous and constant prayers for those that give to him; not receiving idly, but to the uttermost of his power recompensing what is given him by his prayer Such a one therefore shall be blessed by God in eternal life. But he that has, and receives in hypocrisy or through idleness, instead of working and assisting others, shall be obnoxious to punishment before God, because he has snatched away the morsel of the needy.

Of the Love of Money.

IV. For he that has money and does not bestow it upon others, nor use it himself, is like the serpent, which they say sleeps over the treasures; and of him is that scripture true which says, He has gathered riches of which he shall not taste; and they will be of no use to him when he perishes justly. For it says, Riches will not profit in the day of wrath. For such a one has not believed in God, but in his own gold; esteeming that his God, and trusting therein. Such a one is a dissembler of the truth, an acceptor of persons, unfaithful, cheating, fearful, unmanly, light, of no value, a complainer, ever in pain, his own enemy, and nobody's friend. Such a one's money shall perish, and a man that is a stranger shall consume it, either by theft while he is alive, or by inheritance when he is dead. For riches unjustly gotten shall be vomited up.

With What Fear Men Ought to Partake of the Lord's Oblations.

V. We exhort, therefore, the widows and orphans to partake of those things that are bestowed upon them with all fear, and all pious reverence, and to return thanks to God who gives food to the needy, and to lift up their eyes to Him. For, says He, Which of you shall eat, or who shall drink without Him? For He opens His hand, and fills every living thing with His kindness: giving wheat to the young men, and wine to the maidens, and oil for the joy of the living, grass for the cattle, and green herb for the service of men, flesh for the wild beasts, seeds for the birds, and suitable food for all creatures. Wherefore the Lord says: Consider the fowls of heaven, that they sow not, neither do they reap nor gather into barns, and your Father feeds them. Are you not much better than they? Be not therefore solicitous, saying, What shall we eat? Or what shall we drink? For your Father knows that you have need of all these things. Since you therefore enjoy such a providential care from Him, and are partakers of the good

things that are derived from Him, you ought to return praise to Him that receives the orphan and the widow, to Almighty God, through His beloved Son Jesus Christ our Lord; through whom glory be to God in spirit and truth forever. Amen.

Whose Oblations are to Be Received, and Whose Not to Be Received.

VI. Now the bishop ought to know whose oblations he ought to receive, and whose he ought not. For he is to avoid corrupt dealers, and not receive their gifts. For, a corrupt dealer shall not be justified from sin. For of them it was that Isaiah reproached Israel, and said, Your corrupt dealers mingle wine with water. He is also to avoid fornicators, for you shall not offer the hire of an harlot to the Lord. Deuteronomy 23:18 He is also to avoid extortioners, and such as covet other men's goods, and adulterers; for the sacrifices of such as these are abominable with God. Also those that oppress the widow and overbear the orphan, and fill prisons with the innocent, and abuse their own servants wickedly, I mean with stripes, and hunger, and hard service, nay, destroy whole cities — O bishop, avoid such as these, and their odious oblations. You shall also refuse rogues, and such pleaders that plead on the side of injustice, and idol-makers, and thieves, and unjust publicans, and those that deceive by false balances and deceitful measures, and a soldier who is a false accuser and not content with his wages, but does violence to the needy, a murderer, a cut-throat, and an unjust judge, a subverter of causes, him that lies in wait for men, a worker of abominable wickedness, a drunkard, a blasphemer, a sodomite, an usurer, and every one that is wicked and opposes the will of God. For the Scripture says that all such as these are abominable with God. For those that receive from such persons, and thereby support the widows and orphans, shall be obnoxious to the judgment-seat of God; as Adonias the prophet, in the book of Kings, when he disobeyed God, and both eat bread and drank water in the place which the Lord had forbid him, 1 Kings 13 because of the impiety of Jeroboam, was slain by a lion. For the bread which is distributed to the widows from labour is better, though it be short and little, than that from injustice and false accusation, though it be much and fine. For the Scripture says: Better is a little to the righteous, than much riches of the sinners. Now, although a widow, who eats and is filled from the impious, pray for them, she shall not be heard. For God, who knows the heart, with judgment has declared concerning the impious, saying, If Moses and Samuel stand before my face in their behalf, I will not hear them; Jeremiah 15:1 and, Pray not for this people, and do not ask mercy for them, and do not intercede with me for them, for I will not hear you. Jeremiah 7:16

That the Oblations of the Unworthy, While They are Such, Do Not Only Not Propitiate God, But on the Contrary Provoke Him to Indignation.

VII. And not these only, but those that are in sin and have not repented, will not only not be heard when they pray, but will provoke God to anger, as putting Him in mind of their own wickedness. Avoid therefore such ministrations, as you would the price of a dog and the hire of an harlot; for both of them are forbidden by the laws. For neither did Elisha receive the presents which were brought by Hazael, nor Ahijah those from Jeroboam; 1 Kings 14 but if the prophets of God did not admit of presents from the impious, it is reasonable, O bishops, that neither should you. Nay, when Simon the Magician offered money to me Peter and John, Acts viii and tried to obtain the invaluable grace by purchase, we did not

admit it, but bound him with everlasting maledictions, because he thought to possess the gift of God, not by a pious mind towards God, but by the price of money. Avoid therefore such oblations to God's altar as are not from a good conscience. For says He: Abstain from all injustice, and you shall not fear, and trembling shall not come near you. Isaiah 54:14

That It is Better to Afford, Though It Be Inconsiderable and Few, Contributions to the Widows from Our Own Labours, Than Those Which are Many and Large Received from the Ungodly; For It is Better to Perish by Famine Than to Receive an Oblation from the Ungodly.

VIII. But if you say that those who give alms are such as these, and if we do not receive from them, whence shall we administer to the widows? And whence shall the poor among the people be maintained? You shall hear from us, that therefore have you received the gift of the Levites, the oblations of your people, that you might have enough for yourselves, and for those that are in want; and that you might not be so straitened as to receive from the wicked. But if the churches be so straitened, it is better to perish than to receive anything from the enemies of God, to the reproach and abuse of His friends. For of such as these the prophet speaks: Let not the oil of a sinner moisten my head. Therefore examine such persons, and receive from such as walk holily, and supply the afflicted. But receive not from those that are excommunicated, until they are thought worthy to become the members of the Church. But if a gift be wanting, inform the brethren, and make a collection from them, and thence minister to the orphans and widows in righteousness.

That the People Ought to Be Exhorted by the Priest to Do Good to the Needy, as Says Solomon the Wise.

IX . Say unto the people under you what Solomon the wise says: Honour the Lord out of your just labours, and pay your first-fruits to Him out of your fruits of righteousness, that your garners may be filled with fullness of wheat, and your presses may burst out with wine. Therefore maintain and clothe those that are in want from the righteous labour of the faithful. And such sums of money as are collected from them in the manner aforesaid, appoint to be laid out in the redemption of the saints, the deliverance of slaves, and of captives, and of prisoners, and of those that have been abused, and of those that have been condemned by tyrants to single combat and death on account of the name of Christ. For the Scripture says: Deliver those that are led to death, and redeem those that are ready to be slain, do not spare.

A Constitution, that If Any One of the Ungodly by Force Will Cast Money to the Priests, They Spend It in Wood and Coals, But Not in Food.

X . But if at any time you be forced unwillingly to receive money from any ungodly person, lay it out in wood and coals, that so neither the widow nor the orphan may receive any of it, or be forced to buy with it either meat or drink, which it is unfit to do. For it is reasonable that such gifts of the ungodly should be fuel for the fire, and not food for the pious. And this method is plainly appointed by the law, when it calls a sacrifice kept too long a thing not fit to be eaten, and commands it to be consumed with fire. For such oblations are not evil in their nature, but on account of the mind of those that bring them. And this we ordain, that we may not reject those that come to us, as knowing that the common conversation of the pious has often been very profitable to the ungodly, but religious communion with them is alone hurtful. And so much, beloved, shall suffice to have spoken to you in order to your security.

Section 2. On Domestic and Social Life

Of Parents and Children.

XI. You fathers, educate your children in the Lord, bringing them up in the nurture and admonition of the Lord; and teach them such trades as are agreeable and suitable to the word, lest they by such opportunity become extravagant, and continue without punishment from their parents, and so get relaxation before their time, and go astray from that which is good. Wherefore be not afraid to reprove them, and to teach them wisdom with severity. For your corrections will not kill them, but rather preserve them. As Solomon says somewhere in the book of Wisdom: Chasten your son, and he will refresh you; so will you have good hope of him. You verily shall smite him with the rod, and shall deliver his soul from death. And again, says the same Solomon thus, He that spares his rod, hates his son; and afterwards, Beat his sides while he is an infant, lest he be hardened and disobey you. He, therefore, that neglects to admonish and instruct his own son, hates his own child. You should therefore teach your children the word of the Lord. Bring them under with cutting stripes, and make them subject from their infancy, teaching them the Holy Scriptures, which are Christian and divine, and delivering to them every sacred writing, not giving them such liberty that they get the mastery, and act against your opinion, not permitting them to club together for a treat with their equals. For so they will be turned to disorderly courses, and will fall into fornication; and if this happen by the carelessness of their parents, those that begot them will

be guilty of their souls. For if the offending children get into the company of debauched persons by the negligence of those that begot them, they will not be punished alone by themselves; but their parents also will be condemned on their account. For this cause endeavour, at the time when they are of an age fit for marriage, to join them in wedlock, and settle them together, lest in the heat and fervour of their age their course of life become dissolute, and you be required to give an account by the Lord God in the day of judgment.

Of Servants and Masters.

XII. But as to servants, what can we say more than that the slave bring a good will to his master, with the fear of God, although he be impious and wicked, but yet not to yield any compliance as to his worship? And let the master love his servant, although he be his superior. Let him consider wherein they are equal, even as he is a man. And let him that has a believing master love him both as his master, and as of the same faith, and as a father, but still with the preservation of his authority as his master: not as an eye-servant, but as a lover of his master; as knowing that God will recompense to him for his subjection. In like manner, let a master who has a believing servant love him as a son or as a brother, on account of their communion in the faith, but still preserving the difference of a servant.

In What Things We Ought to Be Subject to the Rulers of This World.

XIII. Be subject to all royal power and dominion in things which are pleasing to God, as to the ministers of God, and the punishers of the ungodly. Render all the fear that is due to them, all offerings, all customs, all honour, gifts, and taxes. For this is God's command, that you owe nothing to any one but the pledge of love, which God has commanded by Christ.

Of Virgins.

XIV. Concerning virginity we have received no commandment; but we leave it to the power of those that are willing, as a vow: exhorting them so far in this matter that they do not promise anything rashly; since Solomon says, It is better not to vow, than to vow and not pay. Ecclesiastes 5:5 Let such a virgin, therefore, be holy in body and soul, as the temple of God, 1 Corinthians 7:34 as the house of Christ, as the habitation of the Holy Spirit. For she that vows ought to do such works as are suitable to her vow; and to show that her vow is real, and made on account of leisure for piety, not to cast a reproach on marriage. Let her not be a wanderer abroad, nor one that rambles about unseasonably; not double-minded, but grave, continent, sober, pure, avoiding the conversation of many, and especially of those that are of ill reputation.

Source: Translated by James Donaldson (ANF, Vol. VII).

Text sourced from New Advent (newadvent.org). Accessed September 2026.

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Apostolic Constitutions, Book V

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 345

INTRODUCTION

Compiled in Syria around the late fourth century, the *Apostolic Constitutions* present themselves as direct instruction from the apostles, transmitted through Clement of Rome — a pseudonymous frame that allowed the anonymous compiler to gather older church orders, including the *Didascalia* and the *Didache*, into a single sweeping manual for Christian life. Book V turns to the martyrs: how the faithful are to support those imprisoned for Christ, how to reckon the calendar of fasts and feasts around the Pascha, and how to distinguish Christian observance from Jewish practice. The tone is directive throughout, addressing bishops and laity as if from apostolic mouths, and the pages on almsgiving to the condemned carry the moral weight of a church still living within memory of persecution. Read it as a window into how the post-Constantinian church remembered, ritualized, and legislated its own suffering.

Section 1. Concerning the Martyrs

That It is Reasonable for the Faithful to Supply the Wants of Those Who are Afflicted for the Sake of Christ by the Unbelievers, According to the Constitution of the Lord.

I. If any Christian, on account of the name of Christ, and love and faith towards God, be condemned by the ungodly to the games, to the beasts, or to the mines, do not overlook him; but send to him from your labour and your very sweat for his sustenance, and for a reward to the soldiers, that he may be eased and be taken care of; that, as far as lies in your power, your blessed brother may not be afflicted: for he that is condemned for the name of the Lord God is an holy martyr, a brother of the Lord, the son of the Highest, a receptacle of the Holy Spirit, by whom every one of the faithful has received the illumination of the glory of the holy Gospel, by being vouchsafed the incorruptible crown, and the testimony of Christ's sufferings, and the fellowship of His blood, to be made conformable to the death of Christ for the adoption of children. For this cause do you, all you of the faithful, by your bishop, minister to the saints of your substance and of your labour. But if any one has not, let him fast a day, and set apart that, and order it for the saints. But if any one has superfluities, let him minister more to them according to the proportion of his ability. But if he can possibly sell all his livelihood, and redeem them out of prison, he will be blessed, and a friend of Christ. For if he that gives his goods to the poor be perfect, supposing his knowledge of divine things, much more is he so that does it on account of the martyrs. For such a one is worthy of God, and will fulfil His will by supplying those who

have confessed Him before nations and kings, and the children of Israel; concerning whom our Lord declared, saying: Whosoever shall confess me before men, him will I also confess before my Father. Matthew 10:32 And if these be such as to be attested to by Christ before His Father, you ought not to be ashamed to go to them in the prisons. For if you do this, it will be esteemed to you for a testimony, because the real trial was to them a testimony; and your readiness will be so to you, as being partakers of their combat: for the Lord speaks somewhere to such as these, saying: Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungry, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me. Then shall the righteous answer, and say, Lord, when saw we You an hungered, and fed You? Or thirsty, and gave You drink? When saw we You naked, and clothed You? Or sick, and visited You? When saw we You a stranger, and took You in? Or in prison, and came unto You? And He will answer and say unto them, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. And these shall go away into life everlasting. Then shall He say unto them on His left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and you gave me no meat; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not. Then shall they also answer and say, Lord when saw we You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto You? Then shall He answer and say unto them, Verily I say unto you, Inasmuch as you have not done it unto one of the least of these, neither have you done it unto me. And these shall go away unto everlasting punishment.

That We are to Avoid Intercourse with False Brethren When They Continue in Their Wickedness.

II. But if any one who calls himself a brother is seduced by the evil one, and acts wickedness, and is convicted and condemned to death as an adulterer, or a murderer, depart from him, that you may be secure, and none of you may be suspected as a partner in such an abominable practice; and that no evil report may be spread abroad, as if all Christians took a pleasure in unlawful actions. Wherefore keep far from them. But do you assist with all diligence those that for the sake of Christ are abused by the ungodly and shut up in prison, or who are given over to death, or bonds, or banishment, in order to deliver your fellow-members from wicked hands. And if any one who accompanies with them is caught, and falls into misfortune, he is blessed, because he is partaker with the martyr, and is one that imitates the sufferings of Christ; for we ourselves also, when we oftentimes received stripes from Caiaphas, and Alexander, and Annas, for Christ's sake, went out rejoicing that we were counted worthy to suffer such things for our Saviour. Do you also rejoice when you suffer such things, for you shall be blessed in that day.

That We Ought to Afford an Helping Hand to Such as are Spoiled for the Sake of Christ, Although We Should Incur Danger Ourselves.

III. Receive also those that are persecuted on account of the faith, and who fly from city to city Matthew 10:23 on account of the Lord's commandment; and assist them as martyrs, rejoicing that you

are made partakers of their persecution, as knowing that they are esteemed blessed by the Lord; for Himself says: Blessed are you when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, because your reward is great in heaven: for so persecuted they the prophets which were before us. Matthew 5:11-12 And again: If they have persecuted me, they will also persecute you. John 15:20 And afterwards: If they persecute you in this city, flee to another. For in the world you have tribulation: for they shall deliver you into the synagogues; and you shall be brought before rulers and kings for my sake, and for a testimony to them. And, He that endures unto the end, the same shall be saved. Matthew 10:22 For he that is persecuted for the sake of the faith, and bears witness in regard to Him, Christ, and endures, is truly a man of God.

That It is an Horrible and Destructive Thing to Deny Christ.

IV. But he that denies himself to be a Christian, that he may not be hated of men, and so loves his own life more than he does the Lord, in whose hand his breath is, is wretched and miserable, as being detestable and abominable, who desires to be the friend of men, but is the enemy of God, having no longer his portion with the saints, but with those that are accursed; choosing instead of the kingdom of the blessed, that eternal fire which is prepared for the devil and his angels: not being any longer hated by men, but rejected by God, and cast out from His presence. For of such a one our Lord declared, saying: Whosoever shall deny me before men, and shall be ashamed of my name, I also will deny and be ashamed of him before my Father which is in heaven. Matthew 10:33; Luke 9:26 And again He speaks thus to us ourselves, His disciples: He that loves father or mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me; and he that takes not his cross, and follows after me, is not worthy of me. He that finds his life, shall lose it; and he that loses his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? And afterwards: Fear not those who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Matthew 10:28

That We Ought to Imitate Christ in Suffering, and with Zeal to Follow His Patience.

V. Every one therefore who learns any art, when he sees his master by his diligence and skill perfecting his art, does himself earnestly endeavour to make what he takes in hand like to it. If he is not able, he is not perfected in his work. We therefore who have a Master, our Lord Jesus Christ, why do we not follow His doctrine? — since He renounced repose, pleasure, glory, riches, pride, the power of revenge, His mother and brethren, nay, and moreover His own life, on account of His piety towards His Father, and His love to us the race of mankind; and suffered not only persecution and stripes, reproach and mockery, but also crucifixion, that He might save the penitent, both Jews and Gentiles. If therefore He for our sakes renounced His repose, was not ashamed of the cross, and did not esteem death inglorious, why do not we imitate His sufferings, and renounce on His account even our own life, with that patience which He gives us? For He did all for our sakes, but we do it for our own sakes: for He does not stand in need of us, but we stand in need of His mercy. He only requires the sincerity and readiness of our

faith, as the Scripture says: If you are righteous, what do you give to Him? Or what will He receive at your hand? Your wickedness is to a man like yourself, and your righteousness to a son of man.

That a Believer Ought Neither Rashly to Run into Danger Through Security, Nor to Be Over-Timorous Through Pusillanimity, But to Fly Away for Fear; Yet that If He Does Fall into the Enemy's Hand, to Strive Earnestly, Upon Account of the Crown that is Laid Up for Him.

VI. Let us therefore renounce our parents, and kinsmen, and friends, and wife, and children, and possessions, and all the enjoyments of life, when any of these things become an impediment to piety. For we ought to pray that we may not enter into temptation; but if we be called to martyrdom, with constancy to confess His precious name, and if on this account we be punished, let us rejoice, as hastening to immortality. When we are persecuted, let us not think it strange; let us not love the present world, nor the praises which come from men, nor the glory and honour of rulers, according as some of the Jews wondered at the mighty works of our Lord, yet did not believe in Him, for fear of the high priests and the rest of the rulers: For they loved the praise of men more than the praise of God. John 12:43 But now, by confessing a good confession, we not only save ourselves, but we confirm those who are newly illuminated, and strengthen the faith of the catechumens. But if we remit any part of our confession, and deny godliness by the faintness of our persuasion, and the fear of a very short punishment, we not only deprive ourselves of everlasting glory, but we shall also become the causes of the perdition of others; and shall suffer double punishment, as affording suspicion, by our denial that that truth which we gloried in so much before is an erroneous doctrine. Wherefore neither let us be rash and hasty to thrust ourselves into dangers, for the Lord says: Pray that you fall not into temptation: the spirit indeed is willing, but the flesh is weak. Nor let us, when we do fall into dangers, be fearful or ashamed of our profession. For if a person, by the denial of his own hope, which is Jesus the Son of God, should be delivered from a temporary death, and the next day should fall dangerously sick upon his bed, with a distemper in his bowels, his stomach, or his head, or any of the incurable diseases, as a consumption, or gangrene, or looseness, or iliac passion, or dropsy, or colic, and has a sudden catastrophe, and departs this life; is not he deprived of the things present, and loses those eternal? Or rather, he is within the verge of eternal punishment, and goes into outer darkness, where is weeping and gnashing of teeth. Matthew 8:12 But let him who is vouchsafed the honour of martyrdom rejoice with joy in the Lord, as obtaining thereby so great a crown, and departing out of this life by his confession. Nay, though he be but a catechumen, let him depart without trouble; for his suffering for Christ will be to him a more genuine baptism, because he does really die with Christ, but the rest only in a figure. Let him therefore rejoice in the imitation of his Master, since is it thus ordained: Let every one be perfect, as his Master is. Luke 6:40 Now his and our Master, Jesus the Lord, was smitten for our sake: He underwent reproaches and revilings with long-suffering. He was spit upon, He was smitten on the face, He was buffeted; and when He had been scourged, He was nailed to the cross. He had vinegar and gall to drink; and when He had fulfilled all things that were written, He said to His God and Father, Into Your hands I commend my spirit. Luke 23:46 Wherefore let him that desires to be His disciple earnestly follow His conflicts: let him imitate His patience, knowing that, although he be burned in the fire by men, he will suffer nothing, like the three children; Daniel iii or if he does suffer anything, he shall receive a reward from the Lord, believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings. To whom be glory forever. Amen.

Several Demonstrations Concerning the Resurrection, Concerning the Sibyl, and What the Stoics Say Concerning the Bird Called the Phoenix.

VII. For the Almighty God Himself will raise us up through our Lord Jesus Christ, according to His infallible promise, and grant us a resurrection with all those that have slept from the beginning of the

world; and we shall then be such as we now are in our present form, without any defect or corruption. For we shall rise incorruptible: whether we die at sea, or are scattered on the earth, or are torn to pieces by wild beasts and birds, He will raise us by His own power; for the whole world is held together by the hand of God. Now He says: An hair of your head shall not perish. Luke 21:18 Wherefore He exhorts us, saying: In your patience you possess your souls. Luke 21:19 But as concerning the resurrection of the dead, and the recompense of reward for the martyrs, Gabriel speaks to Daniel: And many of them that sleep shall arise out of the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. And they that understand shall shine as the sun, and as the firmament, and as the stars. Daniel 12:2-3 Therefore the most holy Gabriel foretold that the saints should shine like the stars: for His sacred name did witness to them, that they might understand the truth. Nor is a resurrection only declared for the martyrs, but for all men, righteous and unrighteous, godly and ungodly, that every one may receive according to his desert. For God, says the Scripture, will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Ecclesiastes 12:14 This resurrection was not believed by the Jews, when of old they said, Our bones are withered, and we are gone. To whom God answered, and said: Behold, I open your graves, and will bring you out of them; and I will put my Spirit into you, and you shall live: and you shall know that I the Lord have spoken it, and will do it. And He says by Isaiah: The dead shall rise, and those that are in the graves shall be raised up. And those that rest in the earth shall rejoice, for the dew which is from You shall be healing to them. Isaiah 26:19 There are indeed many and various things said concerning the resurrection, and concerning the continuance of the righteous in glory, and concerning the punishment of the ungodly, their fall, rejection, condemnation, shame, eternal fire, and endless worm. Isaiah 66:24 Now that, if it had pleased Him that all men should be immortal, it was in His power, He showed in the examples of Enoch and Elijah, while He did not suffer them to have any experience of death. Or if it had pleased Him in every generation to raise those that died, that this also He was able to do He has made manifest both by Himself and by others; as when He raised the widow's son 1 Kings xvii by Elijah, and the Shunammite's son 2 Kings iv by Elisha. But we are persuaded that death is not a retribution of punishment, because even the saints have undergone it; nay, even the Lord of the saints, Jesus Christ, the life of them that believe, and the resurrection of the dead. Upon this account, therefore, according to the ancient practice, for those who live in the great city, after the combats He brings a dissolution for a while, that, when He raises up every one, He may either reject him or crown him. For He that made the body of Adam out of the earth will raise up the bodies of the rest, and that of the first man, after their dissolution, (to pay what is owing to the rational nature of man; we mean the continuance in being through all ages. He, therefore, who brings on the dissolution, will Himself procure the resurrection. And He that said, The Lord took dust from the ground, and formed man, and breathed into his face the breath of life, and man became a living soul, Genesis 2:7 added after the disobedience, Earth you are, and unto earth shall you return; Genesis 3:19 the same promised us a resurrection afterwards.) For says He: All that are in the graves shall hear the voice of the Son of God, and they that hear shall live. John 5:25 Besides these arguments, we believe there is to be a resurrection also from the resurrection of our Lord. For it is He that raised Lazarus, when he had been in the grave four days, John 11 and Jairus' daughter, Mark v and the widow's son. Luke vii It is He that raised Himself by the command of the Father in the space of three days, who is the pledge of our resurrection. For says He: I am the resurrection and the life. John 11:25 Now He

that brought Jonas Jonah ii in the space of three days, alive and unhurt, out of the belly of the whale, and the three children out of the furnace of Babylon, and Daniel out of the mouth of the lions, does not want power to raise us up also. But if the Gentiles laugh at us, and disbelieve our Scriptures, let at least their own prophetess Sibylla oblige them to believe, who says thus to them in express words:—

But when all things shall be reduced to dust and ashes, And the immortal God who kindled the fire shall have quenched it, God shall form those bones and that ashes into a man again, And shall place mortal men again as they were before. And then shall be the judgment, wherein God will do justice, And judge the world again. But as many mortals as have sinned through impiety Shall again be covered under the earth; But so many as have been pious shall live again in the world. When God puts His Spirit into them, and gives those at once that are godly both life and favour, Then shall all see themselves.

If, therefore, this prophetess confesses the resurrection, and does not deny the restoration of all things, and distinguishes the godly from the ungodly, it is in vain for them to deny our doctrine. Nay, indeed, they say they can show a resemblance of the resurrection, while they do not themselves believe the things they declare: for they say that there is a bird single in its kind which affords a copious demonstration of the resurrection, which they say is without a mate, and the only one in the creation. They call it a phoenix, and relate that every five hundred years it comes into Egypt, to that which is called the altar of the sun, and brings with it a great quantity of cinnamon, and cassia, and balsam-wood, and standing towards the east, as they say, and praying to the sun, of its own accord is burnt, and becomes dust; but that a worm arises again out of those ashes, and that when the same is warmed it is formed into a new-born phoenix; and when it is able to fly, it goes to Arabia, which is beyond the Egyptian countries. If, therefore, as even themselves say, a resurrection is exhibited by the means of an irrational bird, wherefore do they vainly disparage our accounts, when we profess that He who by His power brings that into being which was not in being before, is able to restore this body, and raise it up again after its dissolution? For on account of this full assurance of hope we undergo stripes, and persecutions, and deaths. Otherwise we should to no purpose undergo such things if we had not a full assurance of these promises, whereof we profess ourselves to be the preachers. As, therefore, we believe Moses when he says, In the beginning God made the heaven and the earth; Genesis 1:1 and we know that He did not want matter, but by His will alone brought those things into being which Christ was commanded to make; we mean the heaven, the earth, the sea, the light, the night, the day, the luminaries, the stars, the fowls, the fishes, and four-footed beasts, the creeping things, the plants, and the herbs; so also will He raise all men up by His will, as not wanting any assistance. For it is the work of the same power to create the world and to raise the dead. And then He made man, who was not a man before, of different parts, giving to him a soul made out of nothing. But now He will restore the bodies, which have been dissolved, to the souls that are still in being: for the rising again belongs to things laid down, not to things which have no being. He therefore that made the original bodies out of nothing, and fashioned various forms of them, will also again revive and raise up those that are dead. For He that formed man in the womb out of a little seed, and created in him a soul which was not in being before — as He Himself somewhere speaks to Jeremiah, Before I formed you in the womb I knew you; Jeremiah 1:5 and elsewhere, I am the Lord who established the heaven, and laid the foundations of the earth, and formed the spirit of man in him, Zechariah 12:1 — will also raise up all men, as being His workmanship; as also the divine Scripture testifies that God said to Christ, His only-begotten, Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them. Genesis 1:26-27 And the most divine and patient Job, of whom the Scripture says that it is written, that he was to rise again with those whom the Lord raises up, speaks to God thus: Have you not milked me like milk, and curdled me like cheese? You have clothed me with skin and flesh, and hast fenced me with bones and sinews. You have granted me life and favour, and Your visitation has preserved my spirit. Having these things within me, I know that You can do all things, and that nothing is impossible with You. Job 10:10 Wherefore also our Saviour and Master Jesus Christ says, that what is impossible with men is possible with God. Luke 18:27 And David, the beloved of God, says: Your hands have made me, and fashioned me. And again: You know my frame. And afterward: You have fashioned me, and laid Your hand upon me. The knowledge of

You is declared to be too wonderful for me; it is very great, I cannot attain unto it. Your eyes did see my substance, being yet imperfect; and all men shall be written in Your book. Nay, and Isaiah says in his prayer to Him: We are the clay, and You are the framer of us. Isaiah 64:8 If, therefore, man be His workmanship, made by Christ, by Him most certainly will he after he is dead be raised again, with intention either of being crowned for his good actions or punished for his transgressions. But if He, being the legislator, judges with righteousness; as He punishes the ungodly, so does He do good to and saves the faithful. And those saints who for His sake have been slain by men, some of them He will make light as the stars, and make others bright as the luminaries, Daniel 12:3 as Gabriel said to Daniel. All we of the faithful, therefore, who are the disciples of Christ, believe His promises. For He that has promised it cannot lie; as says the blessed prophet David: The Lord is faithful in all His words, and holy in all His works. For He that framed for Himself a body out of a virgin, is also the Former of other men. And He that raised Himself from the dead, will also raise again all that are laid down. He who raises wheat out of the ground with many stalks from one grain, He who makes the tree that is cut down send forth fresh branches, He that made Aaron's dry rod put forth buds, will raise us up in glory; He that raised Him up that had the palsy whole, and healed him that had the withered hand, He that supplied a defective part to him that was born blind from clay and spittle, will raise us up; He that satisfied five thousand men with five loaves and two fishes, and caused a remainder of twelve baskets, and out of water made wine, and sent a piece of money out of a fish's mouth by me Peter to those that demanded tribute, will raise the dead. For we testify all these things concerning Him, and the prophets testify the other. We who have eaten and drunk with Him, and have been spectators of His wonderful works, and of His life, and of His conduct, and of His words, and of His sufferings, and of His death, and of His resurrection from the dead, and who associated with Him forty days after His resurrection, Acts 1:3 and who received a command from Him to preach the Gospel to all the world, and to make disciples of all nations, Matthew 28:19 and to baptize them into His death by the authority of the God of the universe, who is His Father, and by the testimony of the Spirit, who is His Comforter, — we teach you all these things which He appointed us by His constitutions, before He was received up in our sight into heaven, Acts 1:9 to Him that sent Him. And if you will believe, you shall be happy; but if you will not believe, we shall be found innocent, and clear from your incredulity.

Concerning James the Brother of the Lord, and Stephen the First Martyr.

VIII. Now concerning the martyrs, we say to you that they are to be had in all honour with you, as we honour the blessed James the bishop, and the holy Stephen our fellow-servant. For these are reckoned blessed by God, and are honoured by holy men, who were pure from all transgressions, immoveable when tempted to sin, or persuaded from good works, without dispute deserving encomiums: of whom also David speaks, Precious in the sight of the Lord is the death of His holy ones; and Solomon says, The memory of the just is with encomiums: Proverbs 10:7 of whom also the prophet speaks, Righteous men are taken away.

Concerning False Martyrs.

IX. These things we have said concerning those that in truth have been martyrs for Christ, but not concerning false martyrs, concerning whom the oracle speaks, The name of the ungodly is extinguished. Proverbs 10:7 For a faithful witness will not lie, but an unjust witness inflames lies. Proverbs 14:5 For he that departs this life in his testimony without lying, for the sake of the truth, is a faithful martyr, worthy to be believed in such things wherein he strove for the word of piety by his own blood.

Section 2. All Association with Idols is to Be Avoided

A Moral Admonition, that We are to Abstain from Vain Talking, Obscene Talking, Jestings, Drunkenness, Lasciviousness, and Luxury.

X. Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly; for the Scripture somewhere says: Serve the Lord with fear, and rejoice unto Him with trembling. Even your very rejoicings therefore ought to be done with fear and trembling; for a Christian who is faithful ought neither to repeat an heathen hymn nor an obscene song, because he will be obliged by that hymn to make mention of the idolatrous names of demons; and instead of the Holy Spirit, the wicked one will enter into him.

An Admonition Instructing Men to Avoid the Abominable Sin of Idolatry.

XI. You are also forbidden to swear by them, or to utter their abominable names through your mouth, and to worship them, or fear them as gods; for they are not gods, but either wicked demons or the ridiculous contrivances of men. For somewhere God says concerning the Israelites: They have forsaken me, and sworn by them that are no gods. Jeremiah 5:7 And afterwards: I will take away the names of your idols out of their mouth. Zechariah 13:2 And elsewhere: They have provoked me to jealousy with them that are no gods; they have provoked me to anger with their idols. And in all the Scriptures these things are forbidden by the Lord God.

That We Ought Not to Sing an Heathen or an Obscene Song, Nor to Swear by an Idol; Because It is an Impious Thing, and Contrary to the Knowledge of God.

XII. Nor do the legislators give us only prohibitions concerning idols, but also warn us concerning the luminaries, not to swear by them, nor to serve them. For they say: Lest, when you see the sun, and the moon, and the stars, you should be seduced to worship them. And elsewhere: Do not learn to walk after the ways of the heathen, and be not afraid of the signs of heaven. For the stars and the luminaries were given to men to shine upon them, but not for worship; although the Israelites, by the perverseness of their temper, worshipped the creature instead of the Creator, and acted insultingly to their Maker, and admired the creature more than is fit. And sometimes they made a calf, as in the wilderness; sometimes they worshipped Baalpeor; another time Baal, and Thamuz, Ezekiel 8:14 and Astarte of Sidon; 1 Kings 11:5 and again Moloch and Chamos; 1 Kings 11:7 another time the sun, Ezekiel 8:16 as it is written in Ezekiel; nay, and besides, brute creatures, as among the Egyptians Apis, and the Mendesian goat, and gods of silver and gold, as in Judea. On account of all which things He threatened them, and said by the prophet: Is it a small thing to the house of Judah to do these abominations which they have done? For they have filled the land with their wickedness, to provoke me to anger: and, behold, they are as those that mock. And I will act with anger. My eye shall not spare, neither will I have mercy; and they shall cry in mine ears with a great voice, and I will not hearken unto them. Ezekiel 8:17-18 Consider, beloved, how many things the Lord declares against idolaters, and the worshippers of the sun and moon. Wherefore it is the duty of a man of God, as he is a Christian, not to swear by the sun, or by the moon, or by the stars; nor by the heaven, nor by the earth, by any of the elements, whether small or great. For if our Master charged us not to swear by the true God, that our word might be firmer than an oath, nor by heaven itself, for that is a piece of heathen wickedness, nor by Jerusalem, nor by the sanctuary of God, nor the altar, nor the gift, nor the gilding of the altar, nor one's own head, for this custom is a piece of Judaic corruption, and on that account was forbidden; and if He exhorts the faithful that their yea be yea, and their nay, nay, and says that what is more than these is of the evil one, how much more blameable are those who appeal to deities falsely so called as the objects of an oath, and who glorify imaginary beings instead of those that are real, whom God for their perverseness delivered over to foolishness, to do those things that are not convenient! Romans 1:28

Section 3. On Feast Days and Fast Days

A Catalogue of the Feasts of the Lord Which are to Be Kept, and When Each of Them Ought to Be Observed.

XIII. Brethren, observe the festival days; and first of all the birthday which you are to celebrate on the twenty-fifth of the ninth month; after which let the Epiphany be to you the most honoured, in which the Lord made to you a display of His own Godhead, and let it take place on the sixth of the tenth month; after which the fast of Lent is to be observed by you as containing a memorial of our Lord's mode of life and legislation. But let this solemnity be observed before the fast of the passover, beginning from the second day of the week, and ending at the day of the preparation. After which solemnities, breaking off your fast, begin the holy week of the passover, fasting in the same all of you with fear and trembling, praying in them for those that are about to perish.

Concerning the Passion of Our Lord, and What Was Done on Each Day of His Sufferings; And Concerning Judas, and that Judas Was Not Present When the Lord Delivered the Mysteries to His Disciples.

XIV. For they began to hold a council against the Lord on the second day of the week, in the first month, which is Xanthicus; and the deliberation continued on the third day of the week; but on the fourth day they determined to take away His life by crucifixion. And Judas knowing this, who for a long time had been perverted, but was then smitten by the devil himself with the love of money, although he had been long entrusted with the purse, John 12:6 and used to steal what was set apart for the needy, yet was he not cast off by the Lord, through much long-suffering; nay, and when we were once feasting with Him, being willing both to reduce him to his duty and instruct us in His own foreknowledge, He said: Verily, verily, I say unto you, that one of you will betray me; and every one of us saying, Is it I? And the Lord being silent, I, who was one of the twelve, and more beloved by Him than the rest, arose up from lying in His bosom, and besought Him to tell who it should be that should betray Him. Yet neither then did our good Lord declare His name, but gave two signs of the betrayer: one by saying, he that dips with me in the dish; a second, to whom I shall give the sop when I have dipped it. Nay, although he himself said, Master, is it I? the Lord did not say Yes, but, You have said. And being willing to affright him in the matter, He said: Woe to that man by whom the Son of man is betrayed! good were it for him if he had never been born. Who, when he had heard that, went his way, and said to the priests, What will you give me, and I will deliver Him unto you? And they bargained with him for thirty pieces of silver. Matthew 26:15 And the scripture was fulfilled, which said, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the house of the potter. Matthew 27:9-10 And on the fifth day of the week, when we had eaten the passover with Him, and when Judas had dipped his hand into the dish, and received the sop, and had gone out by night, the Lord said to us: The hour has come that you shall be dispersed, and shall leave me alone; John 16:32; Matthew 26:31 and every one vehemently affirming that they would not forsake Him, I Peter adding this promise, that I would even die with Him, He said, Verily I say unto you, Before the cock crows, you shall thrice deny that you know me. Luke 22:34 And when He had delivered to us the representative mysteries of His precious body and blood, Judas not being present with us, He went out to the Mount of Olives, near the brook Cedron, where there was a garden; John 18:1 and we were with Him, and sang an hymn according to the custom. Matthew 26:30 And being separated not far from us, He prayed to His Father, saying: Father, remove this cup away from me; yet not my will, but Yours be done. And when He had done this thrice, while we out of despondency of mind were fallen asleep, He came and said: The hour has come, and the Son of man is betrayed into the hands of sinners. And behold Judas, and with him a multitude of ungodly men, Luke 22:47; Matthew 26:47 to whom he shows the signal by which he was to betray Him — a deceitful kiss. But they, when they had received the signal agreed on, took hold of the Lord; and having bound Him, they led Him to the house of Caiaphas the high priest, wherein were assembled many, not the people, but a great rout, not an holy council, but an assembly of the wicked and council of the ungodly, who did many things against Him, and left no kind of injury untried, spitting upon Him, cavilling at Him, beating Him, smiting Him on the face, reviling Him, tempting Him, seeking vain divination instead of true prophecies from Him, calling Him a deceiver, a blasphemer, a transgressor of Moses, a destroyer of the temple, a taker away

of sacrifices, an enemy to the Romans, an adversary to Cæsar. And these reproaches did these bulls and dogs in their madness cast upon Him, till it was very early in the morning, and then they lead Him away to Annas, who was father-in-law to Caiaphas; and when they had done the like things to Him there, it being the day of the preparation, they delivered Him to Pilate the Roman governor, accusing Him of many and great things, none of which they could prove. Whereupon the governor, as out of patience with them, said: I find no cause against Him. Luke 23:14; John 18:38 But they bringing two lying witnesses, wished to accuse the Lord falsely; but they being found to disagree, and so their testimony not conspiring together, they altered the accusation to that of treason, saying, This fellow says that He is a king, and forbids to give tribute to Cæsar. Luke 23:2 And themselves became accusers, and witnesses, and judges, and authors of the sentence, saying, Crucify Him, crucify Him; Luke 23:21 that it might be fulfilled which is written by the prophets concerning Him, Unjust witnesses were gathered together against me, and injustice lied to itself; and again, Many dogs compassed me about, the assembly of the wicked laid siege against me; and elsewhere, My inheritance became to me as a lion in a wood, and has sent forth her voice against me. Jeremiah 12:8 Pilate therefore, disgracing his authority by his pusillanimity, convicts himself of wickedness by regarding the multitude more than this just person, and bearing witness to Him that He was innocent, yet as guilty delivering Him up to the punishment of the cross, although the Romans had made laws that no man unconvicted should be put to death. But the executioners took the Lord of glory and nailed Him to the cross, crucifying Him indeed at the sixth hour, but having received the sentence of His condemnation at the third hour. After this they gave to Him vinegar to drink, mingled with gall. Then they divided His garments by lot. Then they crucified two malefactors with Him, on each side one, that it might be fulfilled which was written: They gave me gall to eat, and when I was thirsty they gave me vinegar to drink. And again: They divided my garment among themselves, and upon my vesture have they cast lots. And in another place: And I was reckoned with the transgressors. Isaiah 53:12 Then there was darkness for three hours, from the sixth to the ninth, and again light in the evening; as it is written: It shall not be day nor night, and at the evening there shall be light. All which things, when those malefactors saw that were crucified with Him, the one of them reproached Him as though He was weak and unable to deliver Himself; but the other rebuked the ignorance of his fellow and turning to the Lord, as being enlightened by Him, and acknowledging who He was that suffered, he prayed that He would remember him in His kingdom hereafter. He then presently granted him the forgiveness of his former sins, and brought him into paradise to enjoy the mystical good things; who also cried out about the ninth hour, and said to His Father: My God! My God! Why have You forsaken me? And a little afterward, when He had cried with a loud voice, Father, forgive them, for they know not what they do, and had added, Into Your hands I commit my spirit, He gave up the ghost, and was buried before sunset in a new sepulchre. But when the first day of the week dawned He arose from the dead, and fulfilled those things which before His passion He foretold to us, saying: The Son of man must continue in the heart of the earth three days and three nights. And when He was risen from the dead, He appeared first to Mary Magdalene, and Mary the mother of James, then to Cleopas in the way, and after that to us His disciples, who had fled away for fear of the Jews, but privately were very inquisitive about Him. But these things are also written in the Gospel.

Of the Great Week, and on What Account They Enjoin Us to Fast on Wednesday and Friday.

XV. He therefore charged us Himself to fast these six days on account of the impiety and transgression of the Jews, commanding us withal to bewail over them, and lament for their perdition. For even He Himself wept over them, because they knew not the time of their visitation. But He commanded us to fast on the fourth and sixth days of the week; the former on account of His being betrayed, and the latter on account of His passion. But He appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath day. Not that the Sabbath day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth. For on their very feast-day they apprehended the Lord, that oracle might be fulfilled which says: They placed their signs in the middle of their feast, and knew them not. You ought therefore to bewail over them, because when the Lord came they did not believe in Him, but rejected His doctrine, judging themselves unworthy of salvation. You therefore are happy who once were not a people, but are now an holy nation, delivered from the deceit of idols, from ignorance, from impiety, who once had not obtained mercy, but now have obtained mercy through your hearty obedience: for to you, the converted Gentiles, is opened the gate of life, who formerly were not beloved, but are now beloved; a people ordained for the possession of God, to show forth His virtues, concerning whom our Saviour said, I was found of them that sought me not; I was made manifest to them that asked not after me. I said, Behold me, to a nation which did not call upon my name. For when you did not seek after Him, then were you sought for by Him; and you who have believed in Him have hearkened to His call, and have left the madness of polytheism, and have fled to the true monarchy, to Almighty God, through Christ Jesus, and have become the completion of the number of the saved — ten thousand times ten thousand, and thousands of thousands; Daniel 7:10 as it is written in David, A thousand shall fall beside you, and ten thousand at your right hand; and again, The chariots of God are by tens of thousands, and thousands of the prosperous. But unto unbelieving Israel He says: All the day long have I stretched out mine hands to a disobedient and gainsaying people, which go in a way that is not good, but after their own sins, a people provoking me before my face. Isaiah 65:2

An Enumeration of the Prophetical Predictions Which Declare Christ, Whose Completion Though the Jews Saw, Yet Out of the Evil Temper of Their Mind They Did Not Believe He Was the Christ of God, and Condemned the Lord of Glory to the Cross.

XVI. See how the people provoked the Lord by not believing in Him! Therefore He says: They provoked the Holy Spirit, and He was turned to be their enemy. Isaiah 63:10 For blindness is cast upon them, by reason of the wickedness of their mind, because when they saw Jesus they did not believe Him to be the Christ of God, who was before all ages begotten of Him, His only-begotten Son, God the Word, whom they did not own through their unbelief, neither on account of His mighty works, nor yet on account of the prophecies which were written concerning Him. For that He was to be born of a virgin, they read this prophecy: Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emanuel. For to us a Child is born, to us a Son is given, whose government is upon His shoulders; and His name is called the Angel of His Great Council, the Wonderful Counsellor, the Mighty God, the Potentate, the Prince of Peace, the Father of the Future Age. Now, that because of their exceeding great wickedness they would not believe in Him, the Lord shows in these words: Who has believed our report? And to whom has the arm of the Lord been revealed? And afterward: Hearing you shall hear,

and shall not understand; and seeing you shall see, and shall not perceive: for the heart of this people has grown gross. Wherefore knowledge was taken from them, because seeing they overlooked, and hearing they heard not. But to you, the converted of the Gentiles, is the kingdom given, because you, who knew not God, have believed by preaching, and have known Him, or rather are known of Him, through Jesus, the Saviour and Redeemer of those that hope in Him. For you are translated from your former vain and tedious mode of life and have contemned the lifeless idols, and despised the demons, which are in darkness, and have run to the true light, John 1:9 and by it have known the one and only true God and Father, John 17:3 and so are owned to be heirs of His kingdom. For since you have been baptized into the Lord's death, Romans 6:3 and into His resurrection, as new-born babes, 1 Peter 2:2 you ought to be wholly free from all sinful actions; for you are not your own, but His that bought you 1 Corinthians 6:19-20 with His own blood. For concerning the former Israel the Lord speaks thus, on account of their unbelief: The kingdom of God shall be taken from them, and given to a nation bringing forth the fruits thereof; Matthew 21:43 that is to say, that having given the kingdom to you, who were once far estranged from Him, He expects the fruits of your gratitude and probity. For you are those that were once sent into the vineyard, and did not obey, but these they that did obey; but you have repented of your denial, and you work therein now. But they, being uneasy on account of their own covenants, have not only left the vineyard uncultivated, but have also killed the stewards of the Lord of the vineyard, — one with stones, another with the sword; one they sawed asunder, another they slew in the holy place, between the temple and the altar; nay, at last they cast the Heir Himself out of the vineyard, and slew Him. And by them He was rejected as an unprofitable stone, Matthew 21:42 but by you was received as the corner-stone. Wherefore He says concerning you: A people whom I knew not have served me, and at the hearing of the ear have they obeyed me.

How the Passover Ought to Be Celebrated.

XVII. It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the passover exactly, with all care, after the vernal equinox, lest you be obliged to keep the memorial of the one passion twice in a year. Keep it once only in a year for Him that died but once.

Do not you yourselves compute, but keep it when your brethren of the circumcision do so: keep it together with them; and if they err in their computation, be not you concerned. Keep your nights of watching in the middle of the days of unleavened bread. And when the Jews are feasting, do you fast and wail over them, because on the day of their feast they crucified Christ; and while they are lamenting and eating unleavened bread in bitterness, do you feast. But no longer be careful to keep the feast with the Jews, for we have now no communion with them; for they have been led astray in regard to the calculation itself, which they think they accomplish perfectly, that they may be led astray on every hand, and be fenced off from the truth. But do you observe carefully the vernal equinox, which occurs on the twenty-second of the twelfth month, which is Dystros (March), observing carefully until the twenty-first of the moon, lest the fourteenth of the moon shall fall on another week, and an error being committed, you should through ignorance celebrate the passover twice in the year, or celebrate the day of the resurrection of our Lord on any other day than a Sunday.

A Constitution Concerning the Great Passover Week.

XVIII. You should therefore fast on the days of the passover, beginning from the second day of the week until the preparation, and the Sabbath, six days, making use of only bread, and salt, and herbs, and water for your drink; but do you abstain on these days from wine and flesh, for they are days of lamentation and not of feasting. You who are able should fast the day of the preparation and the Sabbath day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath day; for the Lord says somewhere, speaking of Himself: When the bridegroom shall be taken away from them, in those days shall they fast. In these days, therefore, He was taken from us by the Jews, falsely so named, and fastened to the cross, and was numbered among the transgressors. Isaiah 53:12

Concerning the Watching All the Night of the Great Sabbath, and Concerning the Day of the Resurrection.

XIX. Wherefore we exhort you to fast on those days, as we also fasted till the evening, when He was taken away from us; but on the rest of the days, before the day of the preparation, let every one eat at the ninth hour, or at the evening, or as every one is able. But from the even of the fifth day till cock-crowing break your fast when it is daybreak of the first day of the week, which is the Lord's day. From the even till cock-crowing keep awake, and assemble together in the church, watch and pray, and entreat God; reading, when you sit up all night, the Law, the Prophets, and the Psalms, until cock-crowing, and baptizing your catechumens, and reading the Gospel with fear and trembling, and speaking to the people such things as tend to their salvation: put an end to your sorrow, and beseech God that Israel may be converted, and that He will allow them place of repentance, and the remission of their impiety; for the judge, who was a stranger, washed his hands, and said, I am innocent of the blood of this just person: see to it. But Israel cried out, His blood be on us, and on our children. Matthew 27:24-25 And when Pilate said, Shall I crucify your king? They cried out, We have no king but Cæsar: crucify Him, crucify Him; for every, one that makes himself a king speaks against Cæsar. And, If you let this man go, you are not Cæsar's friend. And Pilate the governor and Herod the king commanded Him to be crucified; and that oracle was fulfilled which says, Why did the Gentiles rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers were gathered together against the Lord, and against His Christ; and, They cast away the Beloved, as a dead man, who is abominable. Isaiah 14:19 And since He was crucified on the day of the Preparation, and rose again at break of day on the Lord's day, the scripture was fulfilled which says, Arise, O God; judge the earth: for You shall have an inheritance in all the nations; and again, I will arise, says the Lord; I will put Him in safety, I will wax bold through Him; and, But You, Lord, have mercy upon me, and raise me up again, and I shall requite them. For this reason you should also, now that the Lord is risen, offer your sacrifice, concerning which He made a constitution by us, saying, Do this for a remembrance of me; Luke 22:19 and thenceforward leave off your fasting, and rejoice, and keep a festival, because Jesus Christ, the pledge of our resurrection, is risen from the dead. And let this be an everlasting ordinance till the consummation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians He is risen: to the former, by their unbelief; to the latter, by their full assurance of faith. For the hope in Him is immortal and eternal life. After eight days let there be another feast observed with honour, the eighth day itself, on which He gave me Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in His side by the spear. John 20:25 And again, from the first Lord's day count forty days, from the Lord's day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon He finished all His dispensation and constitution, and returned to that God and Father that sent Him, and sat down at the right hand of power, and remains there until His enemies are put under His feet; who also will come at the consummation of the world with power and great glory, to judge the quick and the dead, and to recompense to every one according to his works. And then shall they see the beloved Son of God whom they pierced; Zechariah 12:10; John 19:37 and when they know Him, they shall mourn for themselves, tribe by tribe, and their wives apart.

A Prophetic Prediction Concerning Christ Jesus.

XX. For even now, on the tenth day of the month Gorpiaëus, when they assemble together, they read the Lamentations of Jeremiah, in which it is said, The Spirit before our face, Christ the Lord was

taken in their destructions; Lamentations 4:20 and Baruch, in whom it is written, This is our God; no other shall be esteemed with Him. He found out every way of knowledge, and showed it to Jacob His son, and Israel His beloved. Afterwards He was seen upon earth, and conversed with men. And when they read them, they lament and bewail, as themselves suppose, that desolation which happened by Nebuchadnezzar; but, as the truth shows, they unwillingly make a prelude to that lamentation which will overtake them. But after ten days from the ascension, which from the first Lord's day is the fiftieth day, keep a great festival: for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost, and we were filled with His energy, and we spoke with new tongues, as that Spirit did suggest to us; Acts 2:4 and we preached both to Jews and Gentiles, that He is the Christ of God, who is determined by Him to be the Judge of quick and dead. Acts 10:42 To Him did Moses bear witness, and said: The Lord received fire from the Lord, and rained it down. Genesis 19:24 Him did Jacob see as a man, and said: I have seen God face to face, and my soul is preserved. Him did Abraham entertain, and acknowledge to be the Judge, and his Lord. Him did Moses see in the bush; concerning Him did he speak in Deuteronomy: A Prophet will the Lord your God raise up unto you out of your brethren, like me; Him shall you hear in all things, whatsoever He shall say unto you. And it shall be, that every soul that will not hear that Prophet, shall be destroyed from among his people. Deuteronomy 18:15 Him did Joshua the Son of Nun see, as the captain of the Lord's host, in armour, for their assistance against Jericho; to whom he fell down, and worshipped, as a servant does to his master. Joshua 5:14 Him Samuel knew as the Anointed of God, 1 Samuel 12:3 and thence named the priests and the kings the anointed. Him David knew, and sung an hymn concerning Him, A song concerning the Beloved; and adds in his person, and says, Gird Your sword upon Your thigh, O You who are mighty in Your beauty and renown: go on, and prosper, and reign, for the sake of truth, and meekness, and righteousness; and Your right hand shall guide You after a wonderful manner. Your darts are sharpened, O You that are mighty; the people shall fall under You in the heart of the king's enemies. Wherefore God, Your God, has anointed You with the oil of gladness above Your fellows. Concerning Him also spoke Solomon, as in His person: The Lord created me the beginning of His ways, for His works: before the world He founded me, in the beginning before He made the earth, before the fountains of waters came, before the mountains were fastened; He begot me before all the hills. Proverbs 8:22-25 And again: Wisdom built herself a house. Proverbs 9:1 Concerning Him also Isaiah said: A Branch shall come out of the root of Jesse, and a Flower shall spring out of his root. And, There shall be a root of Jesse; and He that is to rise to reign over the Gentiles, in Him shall the Gentiles trust. And Zechariah says: Behold, your King comes unto you, just, and having salvation; meek, and riding upon an ass, and upon a colt, the foal of an ass. Him Daniel describes as the Son of man coming to the Father, and receiving all judgment and honour from Him; and as the stone cut out of the mountain without hands, and becoming a great mountain, and filling the whole earth, dashing to pieces the many governments of the smaller countries, and the polytheism of gods, but preaching the one God, and ordaining the monarchy of the Romans. Concerning Him also did Jeremiah prophesy, saying: The Spirit before His face, Christ the Lord, was taken in their snares: of whom we said, Under His shadow we shall live among the Gentiles. Ezekiel also, and the following prophets, affirm everywhere that He is the Christ, the Lord, the King, the Judge, the Lawgiver, the Angel of the Father, the only-begotten God. Him therefore do we also preach to you, and declare Him to be God the Word, who ministered to His God and Father for the

creation of the universe. By believing in Him you shall live, but by disbelieving you shall be punished. For he that is disobedient to the Son shall not see life, but the wrath of God abides on him. John 3:36 Therefore, after you have kept the festival of Pentecost, keep one week more festival, and after that fast; for it is reasonable to rejoice for the gift of God, and to fast after that relaxation: for both Moses and Elijah fasted forty days, and Daniel for three weeks of days did not eat desirable bread, and flesh and wine did not enter into his mouth. And blessed Hannah, when she asked for Samuel, said: I have not drunk wine nor strong drink, and I pour out my soul before the Lord. 1 Samuel 1:15 And the Ninevites, when they fasted three days and three nights, Jonah 3:5 escaped the execution of wrath. And Esther, and Mordecai, and Judith, by fasting, escaped the insurrection of the ungodly Holofernes and Haman. And David says: My knees are weak through fasting, and my flesh fails for want of oil. You should therefore fast, and ask your petitions of God. We enjoin you to fast every fourth day of the week, and every day of the preparation, and the surplusage of your fast bestow upon the needy; every Sabbath day excepting one, and every Lord's day, hold your solemn assemblies, and rejoice: for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or, in general, who is sad on a festival day to the Lord. For on them we ought to rejoice, and not to mourn.

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Apostolic Constitutions, Book VI

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 346

INTRODUCTION

Compiled in Syria toward the end of the fourth century, the sixth book of this sprawling church order turns from liturgical and moral instruction to the perils of schism, offering one of the earliest sustained heresiological catalogues within a legislative framework rather than a polemical treatise. The compiler—likely the same hand responsible for the longer recension of the Ignatian epistles—treats false teachers and rebellious factions alongside Old Testament rebels, binding scriptural precedent to ecclesial discipline in a way that would shape canon law for centuries. Later scholarship judged much of the collection pseudo-apostolic, and the Quinisext Council of 692 formally set it aside, yet it remains the fullest window we possess onto how a late-antique church imagined its own government. Expect the cadence of a manual rather than a meditation: authoritative, catalogical, and unembarrassed in its warnings.

Section 1. On Heresies

Who They Were that Ventured to Make Schisms, and Did Not Escape Punishment.

I. Above all things, O bishop, avoid the sad and dangerous and most atheistical heresies, eschewing them as fire that burns those that come near to it. Avoid also schisms: for it is neither lawful to turn one's mind towards wicked heresies, nor to separate from those of the same sentiment out of ambition. For some who ventured to set up such practices of old did not escape punishment. For Dathan and Abiram, who set up in opposition to Moses, were swallowed up into the earth. But Corah, and those two hundred and fifty who with him raised a sedition against Aaron, were consumed by fire. Miriam also, who reproached Moses, was cast out of the camp for seven days; for she said that Moses had taken an Ethiopian to wife. Nay, in the case of Azariah and Uzziah, 2 Chronicles xxvi the latter of which was king of Judah, but venturing to usurp the priesthood, and desiring to offer incense, which it was not lawful for him to do, was hindered by Azariah the high priest, and the fourscore priests; and when he would not obey he found the leprosy to arise in his forehead, and he hastened to go out, because the Lord had reproved him.

That It is Not Lawful to Rise Up Either Against the Kingly or the Priestly Office.

II. Let us therefore, beloved, consider what sort of glory that of the seditious is, and what their condemnation. For if he that rises up against kings is worthy of punishment, even though he be a son or a friend,

how much more he that rises up against the priests! For by how much the priesthood is more noble than the royal power, as having its concern about the soul, so much has he a greater punishment who ventures to oppose the priesthood, than he who ventures to oppose the royal power, although neither of them goes unpunished. For neither did Absalom nor Abdadan 2 Samuel xviii.-xx escape without punishment; nor Corah and Dathan. Numbers xvi The former rose against David, and strove concerning the kingdom; the latter against Moses, concerning pre-eminence. And they both spoke evil; Absalom of his father David, as of an unjust judge, saying to every one: Your words are good, but there is no one that will hear you, and do you justice. Who will make me a ruler? 2 Samuel 15:3 But Abdadan: I have no part in David, nor any inheritance in the son of Jesse. 2 Samuel 20:1 It is plain that he could not endure to be under David's government, of whom God spoke: I have found David the son of Jesse, a man after my heart, who will do all my commands. Acts 13:22 But Dathan and Abiram, and the followers of Corah, said to Moses: Is it a small thing that you have brought us out of the land of Egypt, out of a land flowing with milk and honey? And why have you put out our eyes? And will you rule over us? And they gathered together against him a great congregation; and the followers of Corah said: Has God spoken alone to Moses? Why is it that He has given the high-priesthood to Aaron alone? Is not all the congregation of the Lord holy? And why is Aaron alone possessed of the priesthood? And before this, one said: Who made you a ruler and a judge over us? Exodus 2:14

Concerning the Virtue of Moses and the Incredulity of the Jewish Nation, and What Wonderful Works God Did Among Them.

III. And they raised a sedition against Moses the servant of God, the meekest of all men, Numbers 12:3 and faithful, and affronted so great a man with the highest ingratitude; him who was their lawgiver, and guardian, and high priest, and king, the administrator of divine things; one that showed as a creator the mighty works of the Creator; the meekest man, freest from arrogance, and full of fortitude, and most benign in his temper; one who had delivered them from many dangers, and freed them from several deaths by his holiness; who had done so many signs and wonders from God before the people, and had performed glorious and wonderful works for their benefit; who had brought the ten plagues upon the Egyptians; who had divided the Red Sea, and had separated the waters as a wall on this side and on that side, and had led the people through them as through a dry wilderness, and had drowned Pharaoh and the Egyptians, and all that were in company with them; and had made the fountain sweet for them with wood, and had brought water out of the stony rock for them when they were thirsty; and had given them manna out of heaven, and had distributed flesh to them out of the air; and had afforded them a pillar of fire in the night to enlighten and conduct them, and a pillar of a cloud to shadow them in the day, by reason of the violent heat of the sun; and had exhibited to them the law of God, engraven from the mouth, and hand, and writing of God, in tables of stone, the perfect number of ten commandments; to whom God spoke face to face, as if a man spoke to his friend; of whom He said, And there arose not a prophet like Moses. Against him arose the followers of Corah, and the Reubenites, and threw stones at Moses, who prayed, and said: Accept not their offering. And the glory of God appeared, and sent some down into the earth, and burnt up others with fire; and so, as to those ringleaders of this schismatical deceit which said, Let us make ourselves a leader, the earth opened its mouth, and swallowed them up,

and their tents, and what appertained to them, and they went down alive into hell; but he destroyed the followers of Corah with fire.

Section 2. History and Doctrines of Heresies

That Schism is Made, Not by Him Who Separates Himself from the Ungodly, But Who Departs from the Godly.

IV. If therefore God inflicted punishment immediately on those that made a schism on account of their ambition, how much rather will He do it upon those who are the leaders of impious heresies! Will not He inflict severer punishment on those that blaspheme His providence or His creation? But you, brethren, who are instructed out of the Scripture, should take care not to make divisions in opinion, nor divisions in unity. For those who set up unlawful opinions are marks of perdition to the people. In like manner, you of the laity should not come near to such as advance doctrines contrary to the mind of God; nor should you be partakers of their impiety. For says God: Separate yourselves from the midst of these men, lest you perish together with them. And again: Depart from the midst of them, and separate yourselves, says the Lord, and touch not the unclean thing, and I will receive you.

Upon What Account Israel, Falsely So Named, is Rejected by God, Demonstrated from the Prophetic Predictions.

V. For those are most certainly to be avoided who blaspheme God. The greatest part of the ungodly, indeed, are ignorant of God; but these men, as fighters against God, are possessed with a wilful evil disposition, as with a disease. For from the wickedness of these heretics pollution is gone out upon all the earth, as says the prophet Jeremiah. For the wicked synagogue is now cast off by the Lord God, and His house is rejected by Him, as He somewhere speaks: I have forsaken mine house, I have left mine inheritance. And again, says Isaiah: I will neglect my vineyard, and it shall not be pruned nor dug, and thorns shall spring up upon it, as upon a desert; and I will command the clouds that they rain no rain upon it. Isaiah 5:6 He has therefore left His people as a tent in a vineyard, and as a garner in a fig or olive yard, and as a besieged city. Isaiah 1:8 He has taken away from them the Holy Spirit, and the prophetic rain, and has replenished His Church with spiritual grace, as the river of Egypt in the time of first-fruits; and has advanced the same as a house upon an hill, or as an high mountain; as a mountain fruitful for milk and fatness, wherein it has pleased God to dwell. For the Lord will inhabit therein to the end. And He says in Jeremiah: Our sanctuary is an exalted throne of glory. Jeremiah 17:12 And He says in Isaiah: And it shall come to pass in the last days, that the mountain of the Lord shall be glorious, and the house of the Lord shall be upon the top of the mountains, and shall be advanced above the hills. Isaiah 2:2 Since, therefore, He has forsaken His people, He has also left His temple desolate, and rent the veil of the temple, and took from them the Holy Spirit; for says He, Behold, your house is left unto you desolate. Matthew 23:38 And He has bestowed upon you, the converted of the Gentiles, spiritual grace, as He says by Joel: And it shall come to pass after these things, says God, that I will pour out of my Spirit upon all flesh; and your sons shall prophesy, and your daughters shall see visions, and your old men shall dream dreams. Joel 2:28 For God has taken away all the power and efficacy of His word,

and such like visitations, from that people, and has transferred it to you, the converted of the Gentiles. For on this account the devil himself is very angry at the holy Church of God: he is removed to you, and has raised against you adversities, seditions, and reproaches, schisms, and heresies. For he had before subdued that people to himself, by their slaying of Christ. But you who have left his vanities he tempts in different ways, as he did the blessed Job. For indeed he opposed that great high priest Joshua the son of Josedek; Zechariah 3:1 and he oftentimes sought to sift us, that our faith might fail. But our Lord and Master, having brought him to trial, said to him: The Lord rebuke you, O devil; and the Lord, who has chosen Jerusalem, rebuke you. Is not this plucked out of the fire as a brand? And who said then to those that stood by the high priest, Take away his ragged garments from him; and added, Behold, I have taken your iniquities away from you; He will say now, as He said formerly of us when we were assembled together, I have prayed that your faith may not fail. Luke 22:32

That Even Among the Jews There Arose the Doctrine of Several Heresies Hateful to God.

VI. For even the Jewish nation had wicked heresies: for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; and the Basmotheans, who deny providence, and say that the world is made by spontaneous motion, and take away the immortality of the soul; and the Hemerobaptists, who every day, unless they wash, do not eat — nay, and unless they cleanse their beds and tables, or platters and cups and seats, do not make use of any of them; and those who are newly risen among us, the Ebionites, who will have the Son of God to be a mere man, begotten by human pleasure, and the conjunction of Joseph and Mary. There are also those that separate themselves from all these, and observe the laws of their fathers, and these are the Essenes. These, therefore, arose among the former people. And now the evil one, who is wise to do mischief, and as for goodness, knows no such good thing, has cast out some from among us, and has wrought by them heresies and schisms.

Whence the Heresies Sprang, and Who Was the Ringleader of Their Impiety.

VII. Now the original of the new heresies began this way: the devil entered into one Simon, of a village called Gitthæ, a Samaritan, by profession a magician, and made him the minister of his wicked design. Acts viii For when Philip our fellow-apostle, by the gift of the Lord and the energy of His Spirit, performed the miracles of healing in Samaria, insomuch that the Samaritans were affected, and embraced the faith of the God of the universe, and of the Lord Jesus, and were baptized into His name; nay, and that Simon himself, when he saw the signs and wonders which were done without any magic ceremonies, fell into admiration, and believed, and was baptized, and continued in fasting and prayer — we heard of the grace of God which was among the Samaritans by Philip, and came down to them; and enlarging much upon the word of doctrine, we laid our hands upon all that were baptized, and we conferred upon them the participation of the Spirit. But when Simon saw that the Spirit was given to believers by the imposition of our hands, he took money, and offered it to us, saying, Give me also the power, that on whomsoever I also shall lay my hand, he may receive the Holy Ghost; Acts 8:19 being desirous that as the devil deprived Adam by his tasting of the tree of that immortality which was promised him, so also that Simon might entice us by the receiving of money, and might thereby cut us off from the gift of God, that so by exchange we might sell to him for money the inestimable gift of the Spirit. But as we were all troubled at this offer, I Peter, with a fixed attention on that malicious serpent which was in him, said to Simon: Let your money go with you to perdition, because you have thought to purchase the gift of God with money. You have no part in this matter, nor lot in this faith; for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray to the Lord, if perhaps the thought of your heart may be forgiven you. For I perceive you are in the gall of bitterness and the bond of iniquity. But then Simon was terrified, and said: I entreat you, pray to the Lord for me, that none of those things which you have spoken come upon me. Acts 8:24

Who Were the Successors of Simon's Impiety, and What Heresies They Set Up.

VIII. But when we went forth among the Gentiles to preach the word of life, then the devil wrought in the people to send after us false apostles to the corrupting of the word; and they sent forth one Cleobius, and joined him with Simon, and these became disciples to one Dositheus, whom they despising, put

him down from the principality. Afterwards also others were the authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. Of these some own the doctrine of many gods, some only of three, but contrary to each other, without beginning, and ever with one another, and some of an infinite number of them, and those unknown ones also. And some reject marriage; and their doctrine is, that it is not the appointment of God; and others abhor some kinds of food: some are impudent in uncleanness, such as those who are falsely called Nicolaitans. And Simon meeting me Peter, first at Cæsarea Stratonis (where the faithful Cornelius, a Gentile, believed on the Lord Jesus by me), endeavoured to pervert the word of God; there being with me the holy children, Zacchæus, who was once a publican, and Barnabas; and Nicetas and Aquila, brethren of Clement the bishop and citizen of Rome, who was the disciple of Paul, our fellow-apostle and fellow-helper in the Gospel. I thrice discoursed before them with him concerning the true Prophet, and concerning the monarchy of God; and when I had overcome him by the power of the Lord, and had put him to silence, I drove him away into Italy.

How Simon, Desiring to Fly by Some Magical Arts, Fell Down Headlong from on High at the Prayers of Peter, and Brake His Feet, and Hands, and Ankle-Bones.

IX . Now when he was in Rome, he mightily disturbed the Church, and subverted many, and brought them over to himself, and astonished the Gentiles with his skill in magic, insomuch that once, in the middle of the day, he went into their theatre, and commanded the people that they should bring me also by force into the theatre, and promised he would fly in the air; and when all the people were in suspense at this, I prayed by myself. And indeed he was carried up into the air by demons, and did fly on high in the air, saying that he was returning into heaven, and that he would supply them with good things from thence. And the people making acclamations to him, as to a god, I stretched out my hands to heaven, with my mind, and besought God through the Lord Jesus to throw down this pestilent fellow, and to destroy the power of those demons that made use of the same for the seduction and perdition of men, to dash him against the ground, and bruise him, but not to kill him. And then, fixing my eyes on Simon, I said to him: If I be a man of God, and a real apostle of Jesus Christ, and a teacher of piety, and not of deceit, as you are, Simon, I command the wicked powers of the apostate from piety, by whom Simon the Magician is carried, to let go their hold, that he may fall down headlong from his height, that he may be exposed to the laughter of those that have been seduced by him. When I had said these words, Simon was deprived of his powers, and fell down headlong with a great noise, and was violently dashed against the ground, and had his hip and ankle-bones broken; and the people cried out, saying, There is one only God, whom Peter rightly preaches in truth. And many left him; but some who were worthy of perdition continued in his wicked doctrine. And after this manner the most atheistical heresy of the Simonians was first established in Rome; and the devil wrought by the rest of the false apostles also.

How the Heresies Differ from Each Other, and from the Truth.

X . Now all these had one and the same design of atheism, to blaspheme Almighty God, to spread their doctrine that He is an unknown being, and not the Father of Christ, nor the Creator of the world; but one who cannot be spoken of, ineffable, not to be named, and begotten by Himself; that we are not to

make use of the law and the prophets; that there is no providence and no resurrection to be believed; that there is no judgment nor retribution; that the soul is not immortal; that we must only indulge our pleasures, and turn to any sort of worship without distinction. Some of them say that there are many gods, some that there are three gods without beginning, some that there are two unbegotten gods, some that there are innumerable Æons. Further, some of them teach that men are not to marry, and must abstain from flesh and wine, affirming that marriage, and the begetting of children, and the eating of certain foods, are abominable; that so, as sober persons, they may make their wicked opinions to be received as worthy of belief. And some of them absolutely prohibit the eating of flesh, as being the flesh not of brute animals, but of creatures that have a rational soul, as though those that ventured to slay them would be charged with the crime of murder. But others of them affirm that we must only abstain from swine's flesh, but may eat such as are clean by the law; and that we ought to be circumcised, according to the law, and to believe in Jesus as in an holy man and a prophet. But others teach that men ought to be impudent in uncleanness, and to abuse the flesh, and to go through all unholy practices, as if this were the only way for the soul to avoid the rulers of this world. Now all these are the instruments of the devil, and the children of wrath.

Section 3. The Heresies Attacked by the Apostles

An Exposition of the Preaching of the Apostles.

XI. But we, who are the children of God and the sons of peace, do preach the holy and right word of piety, and declare one only God, the Lord of the law and of the prophets, the Maker of the world, the Father of Christ; not a being that caused Himself, or begot Himself, as they suppose, but eternal, and without original, and inhabiting light inaccessible; not two or three, or manifold, but eternally one only; not a being that cannot be known or spoken of, but who was preached by the law and the prophets; the Almighty, the Supreme Governor of all things, the All-powerful Being; the God and Father of the Only-begotten, and of the First-born of the whole creation; one God, the Father of one Son, not of many; the Maker of one Comforter by Christ, the Maker of the other orders, the one Creator of the several creatures by Christ, the same their Preserver and Legislator by Him; the cause of the resurrection, and of the judgment, and of the retribution which shall be made by Him: that this same Christ was pleased to become man, and went through life without sin, and suffered, and rose from the dead, and returned to Him that sent Him. We also say that every creature of God is good, and nothing abominable; that everything for the support of life, when it is partaken of righteously, is very good: for, according to the Scripture, all things were very good. Genesis 1:31 We believe that lawful marriage, and the begetting of children, is honourable and undefiled; for difference of sexes was formed in Adam and Eve for the increase of mankind. We acknowledge with us a soul that is incorporeal and immortal — not corruptible as bodies are, but immortal, as being rational and free. We abhor all unlawful mixtures, and that which is practised by some against nature as wicked and impious. We profess there will be a resurrection both of the just and unjust, and a retribution. We profess that Christ is not a mere man, but God the Word, and man the Mediator between God and men, the High Priest of the Father; nor are we circumcised with the Jews, as knowing that He has come to whom the inheritance was reserved, Genesis 49:10 and on whose account the families were kept distinct — the expectation of the Gentiles, Jesus Christ, who

sprang out of Judah, the Son from the branch, the flower from Jesse, whose government is upon His shoulder.

For Those that Confess Christ, But are Desirous to Judaize.

XII. But because this heresy did then seem the more powerful to seduce men, and the whole Church was in danger, we the twelve assembled together at Jerusalem (for Matthias was chosen to be an apostle in the room of the betrayer, and took the lot of Judas; as it is said, His bishopric let another take). We deliberated, together with James the Lord's brother, what was to be done; and it seemed good to him and to the elders to speak to the people words of doctrine. For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying: Unless you are circumcised after the manner of Moses, and walk according to the other customs which he ordained, you cannot be saved. Acts 15:1 When, therefore, there had been no small dissension and disputation, the brethren which were at Antioch, when they knew that we were all met together about this question, sent out unto us men who were faithful and understanding in the Scriptures to learn concerning this question. And they, when they had come to Jerusalem, declared to us what questions were arisen in the church of Antioch — namely, that some said men ought to be circumcised, and to observe the other purifications. And when some said one thing, and some another, I Peter stood up, and said to them: Men and brethren, you know how that from ancient days God made choice among you that the Gentiles should hear the word of the Gospel by my mouth, and believe; and God, which knows the hearts, bare them witness. Acts 15:7-8 For an angel of the Lord appeared on a certain time to Cornelius, Acts x who was a centurion of the Roman government, and spoke to him concerning me, that he should send for me, and hear the word of life from my mouth. He therefore sent for me from Joppa to Cæsarea Stratonis; and when I was ready to go to him, I would have eaten. And while they made ready I was in the upper room praying; and I saw heaven opened, and a vessel, knit at the four corners like a splendid sheet, let down to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the heaven. And there came a voice out of heaven to me, saying, Arise, Peter; kill, and eat. And I said, By no means, Lord: for I have never eaten anything common or unclean. And there came a voice a second time, saying, What God has cleansed, call not common. And this was done thrice, and the vessel was received up again into heaven. But as I doubted what this vision should mean, the Spirit said to me, Behold, men seek you; but rise up, and go your way with them, nothing doubting, for I have sent them. These men were those which came from the centurion, and so by reasoning I understood the word of the Lord which is written: 'Whosoever shall call on the name of the Lord shall be saved.' And again: 'All the ends of the earth shall remember, and turn unto the Lord, and all the families of the heathen shall worship before Him: for the kingdom is in the Lord's, and He is the governor of the nations.' And observing that there were expressions everywhere concerning the calling of the Gentiles, I rose up, and went with them, and entered into the man's house. And while I was preaching the word, the Holy Spirit fell upon him, and upon those that were with him, as it did upon us at the beginning; and He put no difference between us and them, purifying their hearts by faith. And I perceived that God is no respecter of persons; but that in every nation he that fears Him, and works righteousness, will be accepted with Him. But even the believers which were of the circumcision were astonished at this. Now therefore why do you tempt God, to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But by the grace of the Lord, we believe we shall be saved, even as they. For the Lord has loosed us from our bonds, and has made our burden light, and has loosed the heavy yoke from us by His clemency. While I spoke these things, the whole multitude kept silence. But James the Lord's brother answered and said: Men and brethren, hearken unto me; Simeon has declared

how God at first visited to take out a people from the Gentiles for His name. And to this agree the words of the prophets; as it is written: 'Afterwards I will return, and will raise again and rebuild the tabernacle of David, which is fallen down; and I will rebuild its ruins, and will again set it up, that the residue of men may seek after the Lord, and all the nations upon whom my name is called, says the Lord, who does these things.' Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God: but to charge them that they abstain from the pollutions of the Gentiles, and from what is sacrificed to idols, and from blood, and from things strangled, and from fornication; which laws were given to the ancients who lived before the law, under the law of nature, Enos, Enoch, Noah, Melchizedek, Job, and if there be any other of the same sort. Then it seemed good to us the apostles, and to James the bishop, and to the elders, with the whole Church, to send men chosen from among our own selves, with Barnabas, and Paul of Tarsus, the apostle of the Gentiles, and Judas who was called Barsabbas, and Silas, chief men among the brethren, and wrote by their hand, as follows: The apostles, and elders, and brethren, to the brethren of Antioch, Syria, and Cilicia of the Gentiles, send greeting: Since we have heard that some from us have troubled you with words, subverting your souls, to whom we gave no such commandment, it has seemed good to us, when we were met together with one accord, to send chosen men to you, with our beloved Barnabas and Paul, men that have hazarded their lives for our Lord Jesus Christ, by whom you sent unto us. We have sent also with them Judas and Silas, who shall themselves declare the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay no other burden upon you than these necessary things; that you abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which things if you keep yourselves, you shall do well. Fare well. We accordingly sent this epistle; but we ourselves remained in Jerusalem many days, consulting together for the public benefit, for the well ordering of all things.

That We Must Separate from Heretics.

XIII. But after a long time we visited the brethren, and confirmed them with the word of piety, and charged them to avoid those who, under the name of Christ and Moses, war against Christ and Moses, and in the clothing of sheep hide the wolf. For these are false Christs, and false prophets, and false apostles, deceivers and corrupters, portions of foxes, the destroyers of the herbs of the vineyards: for whose sake the love of many will wax cold. But he that endures steadfast to the end, the same shall be saved. Matthew 24:12-13 Concerning whom, that He might secure us, the Lord declared, saying: There will come to you men in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits; take care of them. For false Christs and false prophets shall arise and shall deceive many.

Who Were the Preachers of the Catholic Doctrine, and Which are the Commandments Given by Them.

XIV. On whose account also we, who are now assembled in one place — Peter and Andrew; James and John, sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James the son of Alphæus, and Lebbæus who is surnamed Thaddæus; and Simon the Canaanite, Matthew 10:2 and Matthias, who

instead of Judas was numbered with us; and James the brother of the Lord and bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel, having all met together, have written to you this Catholic doctrine for the confirmation of you, to whom the oversight of the universal Church is committed: wherein we declare unto you, that there is only one God Almighty, besides whom there is no other, and that you must worship and adore Him alone, through Jesus Christ our Lord, in the most holy Spirit; that you are to make use of the sacred Scriptures, the law, and the prophets; to honour your parents; to avoid all unlawful actions; to believe the resurrection and the judgment, and to expect the retribution; and to use all His creatures with thankfulness, as the works of God, and having no evil in them; to marry after a lawful manner, for such marriage is unblameable. For the woman is suited to the man by the Lord; Proverbs 19:14 and the Lord says: He that made them from the beginning, made them male and female; and said, For this cause shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh. Matthew 19:4-5 Nor let it be esteemed lawful after marriage to put her away who is without blame. For says He: You shall take care to your spirit, and shall not forsake the wife of your youth; for she is the partner of your life, and the remains of your spirit. I and no other have made her. For the Lord says: What God has joined together, let no man put asunder. For the wife is the partner of life, united by God unto one body from two. But he that divides that again into two which has become one, is the enemy of the creation of God, and the adversary of His providence. In like manner, he that retains her that is corrupted is a transgressor of the law of nature; since he that retains an adulteress is foolish and impious. For says He, Cut her off from your flesh; for she is not an help, but a snare, bending her mind from you to another. Nor be circumcised in your flesh, but let the circumcision which is of the heart by the Spirit suffice for the faithful; for He says, Be circumcised to your God, and be circumcised in the foreskin of your heart.

That We Ought Not to Rebaptize, Nor to Receive that Baptism Which is Given by the Ungodly, Which is Not Baptism, But a Pollution.

XV. Be likewise contented with one baptism alone, that which is into the death of the Lord; not that which is conferred by wicked heretics, but that which is conferred by unblameable priests, in the name of the Father, and of the Son, and of the Holy Ghost: Matthew 28:19 and let not that which comes from the ungodly be received by you, nor let that which is done by the godly be disannulled by a second. For as there is one God, one Christ, and one Comforter, and one death of the Lord in the body, so let that baptism which is unto Him be but one. But those that receive polluted baptism from the ungodly will become partners in their opinions. For they are not priests. For God says to them: Because you have rejected knowledge, I will also reject you from the office of a priest to me. Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety. And, besides, they that attempt to baptize those already initiated crucify the Lord afresh, slay Him a second time, laugh at divine and ridicule holy things, affront the Spirit, dishonour the sacred blood of Christ as common blood, are impious against Him that sent, Him that suffered, and Him that witnessed. Nay, he that, out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish. For the Lord says: Unless a man be baptized of water and of the Spirit, he shall by no means enter into the kingdom of heaven. John 3:5 And again: He that believes and is baptized shall be saved; but he that believes not shall be damned. Mark 16:16 But he that says, When I am dying I will be baptized, lest I should sin and defile my baptism, is ignorant of God, and forgetful of his own nature. For do not delay to turn unto the Lord, for you know not what the next day will bring forth. Do you also baptize your infants, and bring them up in the nurture and admonition of God. For says He: Suffer the little children to come unto me, and forbid them not. Matthew 19:14

Concerning Books with False Inscriptions.

XVI. We have sent all these things to you, that you may know our opinion, what it is; and that you may not receive those books which obtain in our name, but are written by the ungodly. For you are not to attend to the names of the apostles, but to the nature of the things, and their settled opinions. For we know that Simon and Cleobius, and their followers, have compiled poisonous books under the name of Christ and of His disciples, and do carry them about in order to deceive you who love Christ, and us His servants. And among the ancients also some have written apocryphal books of Moses, and Enoch, and Adam, and Isaiah, and David, and Elijah, and of the three patriarchs, pernicious and repugnant to the truth. The same things even now have the wicked heretics done, reproaching the creation, marriage, providence, the begetting of children, the law, and the prophets; inscribing certain barbarous names, and, as they think, of angels, but, to speak the truth, of demons, which suggest things to them: whose doctrine eschew, that you may not be partakers of the punishment due to those that write such things for the seduction and perdition of the faithful and unblameable disciples of the Lord Jesus.

Matrimonial Precepts Concerning Clergymen.

XVII. We have already said, that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married, whether their wives be alive or whether they be dead; and that it is not lawful for them, if they are unmarried when they are ordained, to be married afterwards; or if they be then married, to marry a second time, but to be content with that wife which they had when they came to

ordination. We also appoint that the ministers, and singers, and readers, and porters, shall be only once married. But if they entered into the clergy before they were married, we permit them to marry, if they have an inclination thereto, lest they sin and incur punishment. But we do not permit any one of the clergy to take to wife either a courtesan, or a servant, or a widow, or one that is divorced, as also the law says. Let the deaconess be a pure virgin; or, at the least, a widow who has been but once married, faithful, and well esteemed. Leviticus 21:7, 14; 1 Timothy 5:9

An Exhortation Commanding to Avoid the Communion of the Impious Heretics.

XVIII. Receive the penitent, for this is the will of God in Christ. Instruct the catechumens in the elements of religion, and then baptize them. Eschew the atheistical heretics, who are past repentance, and separate them from the faithful, and excommunicate them from the Church of God, and charge the faithful to abstain entirely from them, and not to partake with them either in sermons or prayers: for these are those that are enemies to the Church, and lay snares for it; who corrupt the flock, and defile the heritage of Christ, pretenders only to wisdom, and the vilest of men; concerning whom Solomon the wise said: The wicked doers pretend to act piously. For, says he, there is a way which seems right to some, but the ends thereof look to the bottom of hell. Proverbs 14:12 These are they concerning whom the Lord declared His mind with bitterness and severity, saying that they are false Christs and false teachers; Matthew 24:24 who have blasphemed the Spirit of grace, and done despite to the gift they had from Him after the grace of baptism, to whom forgiveness shall not be granted, neither in this world nor in that which is to come; Matthew 12:32 who are both more wicked than the Jews and more atheistical than the Gentiles; who blaspheme the God over all, and tread under foot His Son, and do despite to the doctrine of the Spirit; who deny the words of God, or pretend hypocritically to receive them, to the affronting of God, and the deceiving of those that come among them; who abuse the Holy Scriptures, and as for righteousness, they do not so much as know what it is; who spoil the Church of God, as the little foxes do the vineyard; whom we exhort you to avoid, lest you lay traps for your own souls. For he that walks with wise men shall be wise, but he that walks with the foolish shall be known. For we ought neither to run along with a thief, nor put in our lot with an adulterer; since holy David says: O Lord, I have hated them that hate You, and I am withered away on account of Your enemies. I hated them with a perfect hatred: they were to me as enemies. And God reproaches Jehoshaphat with his friendship towards Ahab, and his league with him and with Ahaziah, by Jonah the prophet: Are you in friendship with a sinner? Or do you aid him that is hated by the Lord? For this cause the wrath of the Lord would be upon you suddenly, but that your heart is found perfect with the Lord. For this cause the Lord has spared you; yet are your works shattered, and your ships broken to pieces. Eschew therefore their fellowship, and estrange yourselves from their friendship. For concerning them did the prophet declare, and say: It is not lawful to rejoice with the ungodly, says the Lord. For these are hidden wolves, dumb dogs, that cannot bark, who at present are but few, but in process of time, when the end of the world draws near, will be more in number and more troublesome, of whom said the Lord, Will the Son of man, when He comes, find faith on the earth? Luke 18:8 and, Because iniquity shall abound, the love of many shall wax cold; and, There shall come false Christs and false prophets, and shall show signs in the heaven, so as, if it were possible, to deceive the elect: from whose deceit God, through Jesus Christ, who is our hope, will deliver us. For we ourselves, as we passed through the nations, and confirmed the

churches, curing some with much exhortation and healing words, restored them again when they were in the certain way to death. But those that were incurable we cast out from the flock, that they might not infect the lambs, which were found with their scabby disease, but might continue before the Lord God pure and undefiled, sound and unspotted. And this we did in every city, everywhere through the whole world, and have left to you the bishops and to the rest of the priests this very Catholic doctrine worthily and righteously, as a memorial or confirmation to those who have believed in God; and we have sent it by our fellow-minister Clement, our most faithful and intimate son in the Lord, together with Barnabas, and Timothy our most dearly beloved son, and the genuine Mark, together with whom we recommend to you also Titus and Luke, and Jason and Lucius, and Sosipater. Romans 16:21

Section 4. Of the Law

By whom also we exhort you in the Lord to abstain from your old conversation, vain bonds, separations, observances, distinction of meats, and daily washings: for old things are passed away; behold, all things have become new. 2 Corinthians 5:17

To Those that Speak Evil of the Law.

XIX . For since you have known God through Jesus Christ, and all His dispensation, as it has been from the beginning, that He gave a plain law to assist the law of nature, such a one as is pure, saving, and holy, in which His own name was inscribed, perfect, which is never to fail, being complete in ten commands, unspotted, converting souls; which, when the Hebrews forgot, He put them in mind of it by the prophet Malachi, saying, Remember the law of Moses, the man of God, who gave you in charge commandments and ordinances. Which law is so very holy and righteous, that even our Saviour, when on a certain time He healed one leper, and afterwards nine, said to the first, Go, show yourself to the high priest, and offer the gift which Moses commanded for a testimony unto them; and afterwards to the nine, Go, show yourselves to the priests. Luke 17:14 For He nowhere has dissolved the law, as Simon pretends, but fulfilled it; for He says: One iota, or one tittle, shall not pass from the law until all be fulfilled. For says He, I come not to dissolve the law, but to fulfil it. For Moses himself, who was at once the lawgiver, and the high priest, and the prophet, and the king, and Elijah, the zealous follower of the prophets, were present at our Lord's transfiguration in the mountain, and witnesses of His incarnation and of His sufferings, as the intimate friends of Christ, but not as enemies and strangers. Whence it is demonstrated that the law is good and holy, as also the prophets.

Which is the Law of Nature, and Which is that Afterwards Introduced, and Why It Was Introduced.

XX . Now the law is the decalogue, which the Lord promulgated to them with an audible voice, before the people made that calf which represented the Egyptian Apis. And the law is righteous, and therefore is it called the law, because judgments are thence made according to the law of nature, which the followers of Simon abuse, supposing they shall not be judged thereby, and so shall escape punishment. This law is good, holy, and such as lays no compulsion in things positive. For He says: If you will make me an altar, you shall make it of earth. It does not say, Make one, but, If you will make. It does not impose a necessity, but gives leave to their own free liberty. For God does not stand in need of sacrifices, being by nature above all want. But knowing that, as of old, Abel, beloved of God, and Noah and Abraham, and those that succeeded, without being required, but only moved of themselves by the law of nature, did offer sacrifice to God out of a grateful mind; so He did now permit the Hebrews, not commanding, but, if they had a mind, permitting them; and if they offered from a right intention, showing Himself pleased with their sacrifices. Therefore He says: If you desire to offer, do not offer to me as to one that stands in need of it, for I stand in need of nothing; for the world is mine, and the fullness thereof. But when this people became forgetful of that, and called upon a calf as God, instead of the true God, and to him did ascribe the cause of their coming out of Egypt, saying, These are your gods, O Israel, which have brought you out of the land of Egypt; and when these men had committed wickedness with the similitude of a calf that eats hay; and denied God who had visited them by Moses in their afflictions, and had done signs with his hand and rod, and had smitten the Egyptians with ten plagues; who had divided the waters of the Red Sea into two parts; who had led them in the midst of the water, as a horse upon the ground; who had drowned their enemies, and those that laid wait for them; who at Marah had made sweet the bitter fountain; who had brought water out of the sharp rock till they were satisfied; who had overshadowed them with a pillar of a cloud on account of the immoderate heat, and with a pillar of fire which enlightened and guided them when they knew not which way they were to go; who gave them manna from heaven, and gave them quails for flesh from the sea; who gave them the law in the mountain; whose voice He had vouchsafed to let them hear; Him did they deny, and said to Aaron, Make us gods who shall go before us; and they made a molten calf, and sacrificed to an idol;— then was God angry, as being ungratefully treated by them, and bound them with bonds which could not be loosed, with a mortifying burden and a hard collar, and no longer said, If you make but, Make an altar, and sacrifice perpetually; for you are forgetful and ungrateful. Offer burnt-offerings therefore continually, that you may be mindful of me. For since you have wickedly abused your power, I lay a necessity upon you for the time to come, and I command you to abstain from certain meats; and I ordain you the distinction of clean and unclean creatures, although every creature is good, as being made by me; and I appoint you several separations, purgations, frequent washings and sprinklings, several purifications, and several times of rest; and if you neglect any of them, I determine that punishment which is proper to the disobedient, that being pressed and galled by your collar, you may depart from the error of polytheism, and laying aside that, These are your gods, O Israel, may be mindful of that, Hear, O Israel, the Lord your God is one Lord; and may run back again to that law which is inserted by me in the nature of all men, that there is only one God in heaven and on earth, and to love Him with all your heart, and all your might, and all your mind, and to fear none but Him, nor to admit the names of other gods into your mind, nor to let your tongue utter them out of your mouth. He bound them for

the hardness of their hearts, that by sacrificing, and resting, and purifying themselves, and by similar observances, they might come to the knowledge of God, who ordained these things for them.

That We Who Believe in Christ are Under Grace, and Not Under the Servitude of that Additional Law.

XXI. But blessed are your eyes, for they see; and your ears, for they hear. Matthew 13:16 Yours, I say, who have believed in the one God, not by necessity, but by a sound understanding, in obedience to Him that called you. For you are released from the bonds, and freed from the servitude. For says He: I call you no longer servants, but friends; for all things that I have heard of my Father have I made known unto you. John 15:15 For to them that would not see nor hear, not for the want of those senses, but for the excess of their wickedness, I gave statutes that were not good, and judgments whereby they would not live; Ezekiel 20:25 they are looked upon as not good, as burnings and a sword, and medicines are esteemed enemies by the sick, and impossible to be observed on account of their obstinacy: whence also they brought death upon them being not obeyed.

That the Law for Sacrifices is Additional, Which Christ When He Came Took Away.

XXII. You therefore are blessed who are delivered from the curse, For Christ, the Son of God, by His coming has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the more grievous ones; having confirmed the former, and abolished the latter, and has again set the free-will of man at liberty, not subjecting him to the penalty of a temporal death, but giving laws to him according to another constitution. Wherefore He says: If any man will come after me, let him come. Matthew 16:24 And again: Will you also go away? John 6:67 And besides, before His coming He refused the sacrifices of the people, while they frequently offered them, when they sinned against Him, and thought He was to be appeased by sacrifices, but not by repentance. For thus He speaks: Why do you bring to me frankincense from Saba, and cinnamon from a remote land? Your burnt-offerings are not acceptable, and your sacrifices are not sweet to me. And afterwards: Gather your burnt-offerings, together with your sacrifices, and eat flesh. For I did not command you, when I brought you out of the land of Egypt, concerning burnt-offerings and sacrifices. Jeremiah 7:21-22 And He says by Isaiah: To what purpose do you bring me a multitude of sacrifices? Says the Lord. I am full of the burnt-offerings of rams, and I will not accept the fat of lambs, and the blood of bulls and of goats. Nor do you come and appear before me; for who has required these things at your hands? Do not go on to tread my courts any more. If you bring me fine flour, it is vain: incense is an abomination unto me: your new moons, and your Sabbaths, and your great day, I cannot bear them: your fasts, and your rests, and your feasts, my soul hates them; I am over-full of them. And He says by another: Depart from me; the sound of your hymns, and the psalms of your musical instruments, I will not hear. And Samuel says to Saul, when he thought to sacrifice: Obedience is better than sacrifice, and hearkening than the fat of rams. For, behold, the Lord does not so much delight in sacrifice, as in obeying Him. And He says by David: I will take no calves out of your house, nor he-goats out of your flock. If I should be hungry, I would not tell you; for the whole world is mine, and the fullness thereof. Shall I eat the flesh of bulls, or drink the blood of goats? Sacrifice to God the sacrifice of praise, and pay your vows to the Most High.

And in all the Scriptures in like manner He refuses their sacrifices on account of their sinning against Him. For the sacrifices of the impious are an abomination with the Lord, since they offer them in an unlawful manner. And again: Their sacrifices are to them as bread of lamentation; all that eat of them shall be defiled. If, therefore, before His coining He sought for a clean heart and a contrite spirit more than sacrifices, much rather would He abrogate those sacrifices, I mean those by blood, when He came. Yet He so abrogated them as that He first fulfilled them. For He was both circumcised, and sprinkled, and offered sacrifices and whole burnt-offerings, and made use of the rest of their customs. And He that was the Lawgiver became Himself the fulfilling of the law; not taking away the law of nature, but abrogating those additional laws that were afterwards introduced, although not all of them neither.

How Christ Became a Fulfiller of the Law, and What Parts of It He Put a Period To, or Changed, or Transferred.

XXIII. For He did not take away the law of nature, but confirmed it. For He that said in the law, The Lord your God is one Lord; the same says in the Gospel, That they might know You, the only true God. John 17:3 And He that said, You shall love your neighbour as yourself, Leviticus 19:18 says in the Gospel, renewing the same precept, A new commandment I give unto you, that you love one another. John 13:34 He who then forbade murder, does now forbid causeless anger. Matthew 5:22 He that forbade adultery, does now forbid all unlawful lust. He that forbade stealing, now pronounces him most happy who supplies those that are in want out of his own labours. Acts 20:35 He that forbade hatred, now pronounces him blessed that loves his enemies. Matthew 5:7 He that forbade revenge, now commands long-suffering; Matthew 5:43 not as if just revenge were an unrighteous thing, but because long-suffering is more excellent. Nor did He make laws to root out our natural passions, but only to forbid the excess of them. Matthew 5:38 He who had commanded to honour our parents, was Himself subject to them. Luke 2:51 He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God. He abrogated circumcision when He had Himself fulfilled it. For He it was to whom the inheritance was reserved, who was the expectation of the nations. Genesis 49:10 He who made a law for swearing rightly, and forbade perjury, has now charged us not to swear at all. Matthew 5:33 He has in several ways changed baptism, sacrifice, the priesthood, and the divine service, which was confined to one place: for instead of daily baptisms, He has given only one, which is that into His death. Instead of one tribe, He has appointed that out of every nation the best should be ordained for the priesthood; and that not their bodies should be examined for blemishes, but their religion and their lives. Instead of a bloody sacrifice, He has appointed that reasonable and unbloody mystical one of His body and blood, which is performed to represent the death of the Lord by symbols. Instead of the divine service confined to one place, He has commanded and appointed that He should be glorified from sunrising to sunsetting in every place of His dominion. He did not therefore take away the law from us, but the bonds. For concerning the law Moses says: You shall meditate on the word which I command you, sitting in your house, and rising up, and walking in the way. And David says: His delight is in the law of the Lord, and in His law will he meditate day and night. For everywhere would he have us subject to His laws, but not transgressors of them. For says He: Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search out His

testimonies; with their whole heart shall they seek Him. And again: Blessed are we, O Israel, because those things that are pleasing to God are known to us. Baruch 4:4 And the Lord says: If you know these things, happy are you if you do them. John 13:17

That It Pleased the Lord that the Law of Righteousness Should Be Demonstrated by the Romans.

XXIV. Nor does He desire that the law of righteousness should only be demonstrated by us; but He is pleased that it should appear and shine by means of the Romans. For these Romans, believing in the Lord, left off their polytheism and injustice, and entertain the good, and punish the bad. But they hold the Jews under tribute, and do not suffer them to make use of their own ordinances.

How God, on Account of Their Impiety Towards Christ, Made the Jews Captives, and Placed Them Under Tribute.

XXV. Because, indeed, they drew servitude upon themselves voluntarily, when they said, We have no king but Cæsar; John 19:15 and, If we do not slay Christ, all men will believe in Him, and the Romans will come and will take away both our place and nation. John 11:48 And so they prophesied unwittingly. For accordingly the nations believed on Him, and they themselves were deprived by the Romans of their power, and of their legal worship; and they have been forbidden to slay whom they please, and to sacrifice when they will. Wherefore they are accursed, as not able to perform the things they are commanded to do. For says He: Cursed be he that does not continue in all things that are written in the book of the law to do them. Now it is impossible in their dispersion, while they are among the heathen, for them to perform all things in their law. For the divine Moses forbids both to rear an altar out of Jerusalem, and to read the law out of the bounds of Judea. Let us therefore follow Christ, that we may inherit His blessings. Let us walk after the law and the prophets by the Gospel. Let us eschew the worshippers of many gods, and the murderers of Christ, and the murderers of the prophets, and the wicked and atheistical heretics. Let us be obedient to Christ as to our King, as having authority to change several constitutions, and having, as a legislator, wisdom to make new constitutions in different circumstances; yet so that everywhere the laws of nature be immutably preserved.

Section 5. The Teaching of the Apostles in Opposition to Jewish and Gentile Superstitions, Especially in Regard to Marriage and Funerals

That We Ought to Avoid the Heretics as the Corrupters of Souls.

XXVI. You should therefore, O bishops, and you of the laity, avoid all heretics who abuse the law and the prophets. For they are enemies to God Almighty, and disobey Him, and do not confess Christ to be the Son of God. For they also deny His generation according to the flesh; they are ashamed of the cross; they abuse His passion and His death; they know not His resurrection; they take away His generation before all ages. Nay, some of them are impious after another manner, imagining the Lord to be a mere man, supposing Him to consist of a soul and body. But others of them suppose that Jesus Himself is the God over all, and glorify Him as His own Father, and suppose Him to be both the Son and the Comforter; than which doctrines what can be more detestable? Others, again, of them do refuse certain meats, and say that marriage with the procreation of children is evil, and the contrivance of the devil; and being ungodly themselves, they are not willing to rise again from the dead on account of their wickedness. Wherefore also they ridicule the resurrection, and say, We are holy people, unwilling to

eat and to drink; and they fancy that they shall rise again from the dead demons without flesh, who shall be condemned for ever in eternal fire. Fly therefore from them, lest you perish with them in their impieties.

Of Some Jewish and Gentile Observances.

XXVII. Now if any persons keep to the Jewish customs and observances concerning the natural emission and nocturnal pollutions, and the lawful conjugal acts, Leviticus xv let them tell us whether in those hours or days, when they undergo any such thing, they observe not to pray, or to touch a Bible, or to partake of the Eucharist? And if they own it to be so, it is plain they are void of the Holy Spirit, which always continues with the faithful. For concerning holy persons Solomon says: That every one may prepare himself, that so when he sleeps it may keep him, and when he arises it may talk with him. Proverbs 6:22 For if you think, O woman, when you are seven days in your separation, that you are void of the Holy Spirit, then if you should die suddenly you will depart void of the Spirit, and without assured hope in God; or else you must imagine that the Spirit always is inseparable from you, as not being in a place. But you stand in need of prayer and the Eucharist, and the coming of the Holy Ghost, as having been guilty of no fault in this matter. For neither lawful mixture, nor child-bearing, nor the menstrual purgation, nor nocturnal pollution, can defile the nature of a man, or separate the Holy Spirit from him. Nothing but impiety and unlawful practice can do that. For the Holy Spirit always abides with those that are possessed of it, so long as they are worthy; and those from whom it is departed, it leaves them desolate, and exposed to the wicked spirit. Now every man is filled either with the holy or with the unclean spirit; and it is not possible to avoid the one or the other, unless they can receive opposite spirits. For the Comforter hates every lie, and the devil hates all truth. But every one that is baptized agreeably to the truth is separated from the diabolical spirit, and is under the Holy Spirit; and the Holy Spirit remains with him so long as he is doing good, and fills him with wisdom and understanding, and suffers not the wicked spirit to approach him, but watches over his goings. You therefore, O woman, if, as you say, in the days of your separation you are void of the Holy Spirit, you are then filled with the unclean one; for by neglecting to pray and to read you will invite him to you, though he were unwilling. For this spirit, of all others, loves the ungrateful, the slothful, the careless, and the drowsy, since he himself by ingratitude was distempered with evil mind, and was thereby deprived by God his dignity; having rather chosen to be a devil than an archangel. Wherefore, O woman, eschew such vain words, and be ever mindful of God that created you, and pray to Him. For He is your Lord, and the Lord of the universe; and meditate in His laws without observing any such things, such as the natural purgation, lawful mixture, child-birth, a miscarriage, or a blemish of the body; since such observations are the vain inventions of foolish men, and such inventions as have no sense in them. Neither the burial of a man, nor a dead man's bone, nor a sepulchre, nor any particular sort of food, nor the nocturnal pollution, can defile the soul of man; but only impiety towards God, and transgression, and injustice towards one's neighbour; I mean rapine, violence, or if there be anything contrary to His righteousness, adultery or fornication. Wherefore, beloved, avoid and eschew such observations, for they are heathenish. For we do not abominate a dead man, as do they, seeing we hope that he will live again. Nor do we hate lawful mixture; for it is their practice to act impiously in such instances. For the conjunction of man and wife, if it be with righteousness, is agreeable to the mind of God. For He that made them at the beginning

made them male and female; and He blessed them, and said, Increase and multiply, and fill the earth. Matthew 19:4; Genesis 1:28 If, therefore, the difference of sexes was made by the will of God for the generation of multitudes, then must the conjunction of male and female be also acceptable to His mind.

Of the Love of Boys, Adultery, and Fornication.

XXVIII. But we do not say so of that mixture that is contrary to nature, or of any unlawful practice; for such are enmity to God. For the sin of Sodom is contrary to nature, as is also that with brute beasts. But adultery and fornication are against the law; the one whereof is impiety, the other injustice, and, in a word, no other than a great sin. But neither sort of them is without its punishment in its own proper nature. For the practisers of one sort attempt the dissolution of the world, and endeavour to make the natural course of things to change for one that is unnatural; but those of the second sort — the adulterers — are unjust by corrupting others' marriages, and dividing into two what God has made one, rendering the children suspected, and exposing the true husband to the snares of others. And fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake of pleasure, which is a mark of incontinency, and not a sign of virtue. All these things are forbidden by the laws; for thus say the oracles: You shall not lie with mankind as with womankind. For such a one is accursed, and you shall stone them with stones: they have wrought abomination. Every one that lies with a beast, slay him: he has wrought wickedness in his people. And if any one defile a married woman, slay them both: they have wrought wickedness; they are guilty; let them die. And afterwards: There shall not be a fornicator among the children of Israel, and there shall not be an whore among the daughters of Israel. You shall not offer the hire of an harlot to the Lord your God upon the altar, nor the price of a dog. For the vows arising from the hire of an harlot are not clean. These things the laws have forbidden, but they have honoured marriage, and have called it blessed, since God has blessed it who joined male and female together. And wise Solomon somewhere says: A wife is suited to her husband by the Lord. And David says: Your wife is like a flourishing vine in the sides of your house; your children like olive-branches round about your table. Behold, thus shall the man be blessed that fears the Lord. Wherefore marriage is honourable and comely, and the begetting of children pure, for there is no evil in that which is good. Therefore neither is the natural purgation abominable before God, who has ordered it to happen to women within the space of thirty days for their advantage and healthful state, who do less move about, and keep usually at home in the house. Nay, moreover, even in the Gospel, when the woman with the perpetual purgation of blood touched the saving border of the Lord's garment in hope of being healed, He was not angry at her, nor did complain of her at all; but, on the contrary, He healed her, saying, Your faith has saved you. When the natural purgations do appear in the wives, let not their husbands approach them, out of regard to the children to be begotten; for the law has forbidden it, for it says: You shall not come near your wife when she is in her separation. Leviticus 18:19; Ezekiel 18:6 Nor, indeed, let them frequent their wives' company when they are with child. For they do this not for the begetting of children, but for the sake of pleasure. Now a lover of God ought not to be a lover of pleasure.

How Wives Ought to Be Subject to Their Own Husbands, and Husbands Ought to Love Their Own Wives.

XXIX. You wives, be subject to your own husbands, and have them in esteem, and serve them with fear and love, as holy Sarah honoured Abraham. For she could not endure to call him by his name, but called him lord, when she said, My lord is old. In like manner, you husbands, love your own wives as your own members, as partners in life, and fellow-helpers for the procreation of children. For says He, Rejoice with the wife of your youth. Let her conversation be to you as a loving hind, and a pleasant foal; let her alone guide you, and be with you at all times: for if you are every way encompassed with her friendship, you will be happy in her society. Love them therefore as your own members, as your very bodies; for so it is written, The Lord has testified between you and between the wife of your youth; and she is your partner, and another has not made her: and she is the remains of your spirit; and, Take heed to your spirit, and do not forsake the wife of your youth. An husband, therefore, and a wife, when they company together in lawful marriage, and rise from one another, may pray without any observations, and without washing are clean. But whosoever corrupts and defiles another man's wife, or is defiled with an harlot, when he arises up from her, though he should wash himself in the entire ocean and all the rivers, cannot be clean.

Section 6 100onclusion of the Work

That It is the Custom of Jews and Gentiles to Observe Natural Purgations, and to Abominate the Remains of the Dead; But that All This is Contrary to Christianity.

XXX . Do not therefore keep any such observances about legal and natural purgations, as thinking you are defiled by them. Neither do you seek after Jewish separations, or perpetual washings, or purifications upon the touch of a dead body. But without such observations assemble in the dormitories, reading the holy books, and singing for the martyrs which are fallen asleep, and for all the saints from the beginning of the world, and for your brethren that are asleep in the Lord, and offer the acceptable Eucharist, the representation of the royal body of Christ, both in your churches and in the dormitories; and in the funerals of the departed, accompany them with singing, if they were faithful in Christ. For precious in the sight of the Lord is the death of His saints. And again: O my soul, return unto your rest, for the Lord has done you good. And elsewhere: The memory of the just is with encomiums. Proverbs 10:7 And, The souls of the righteous are in the hands of God. Wisdom 3:1 For those that have believed in God, although they are asleep, are not dead. For our Saviour says to the Sadducees: But concerning the resurrection of the dead, have you not read that which is written, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God, therefore, is not the God of the dead, but of the living; for all live to Him. Exodus 3:6; Luke 20:38 Wherefore, of those that live with God, even their very relics are not without honour. For even Elisha the prophet, after he was fallen asleep, raised up a dead man who was slain by the pirates of Syria. For his body touched the bones of Elisha, and he arose and revived. Now this would not have happened unless the body of Elisha were holy. And chaste Joseph embraced Jacob after he was dead upon his bed; and Moses and Joshua the Son of Nun carried away the relics of Joseph, and did not esteem it a defilement. Whence you also, O bishops, and the rest, who without such observances touch the departed, ought not to think yourselves defiled. Nor abhor the relics of such persons, but avoid such observances, for they are foolish. And adorn yourselves with

holiness and chastity, that you may become partakers of immortality, and partners of the kingdom of God, and may receive the promise of God, and may rest for ever, through Jesus Christ our Saviour.

To Him, therefore, who is able to open the ears of your hearts to the receiving the oracles of God administered to you both by the Gospel and by the teaching of Jesus Christ of Nazareth; who was crucified under Pontius Pilate and Herod, and died, and rose again from the dead, and will come again at the end of the world with power and great glory, and will raise the dead, and put an end to this world, and distribute to every one according to his deserts: to Him that has given us Himself for an earnest of the resurrection; who was taken up into the heavens by the power of His God and Father in our sight, who ate and drank with Him for forty days after He arose from the dead; who is sat down on the right hand of the throne of the majesty of Almighty God upon the cherubim; to whom it was said, Sit on my right hand, until I make Your enemies Your footstool; whom the most blessed Stephen saw standing at the right hand of power, and cried out, and said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God, Acts 7:56 as the High Priest of all the rational orders — through Him, worship, and majesty, and glory be given to Almighty God, both now and for evermore. Amen.

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Apostolic Constitutions, Book VII

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 347

INTRODUCTION

Book VII of the fourth-century compilation known as the Apostolic Constitutions opens with a recension of the "Two Ways" catechesis — the same primitive moral instruction preserved in the Didache, here expanded and folded into a larger church order. What follows moves from ethical formation into baptismal preparation and eucharistic prayer, offering one of the fullest windows we have into how a Syrian congregation of the period taught converts to live, pray, and worship. The Greek prayers in the latter half preserve older Jewish-Christian liturgical material, including hymns that would later shape the daily offices of the East. Read it slowly and in order: it is less a treatise than a manual, and rewards the patience of someone willing to overhear a church instructing its own.

Concerning the Christian Life, and the Eucharist, and the Initiation into Christ.

Section 1. On the Two Ways, — The Way of Life and the Way of Death

That There are Two Ways — The One Natural, of Life, and the Other Introduced Afterwards, of Death; And that the Former is from God, and the Latter of Error, from the Snares of the Adversary.

I. The lawgiver Moses said to the Israelites, Behold, I have set before your face the way of life and the way of death; and added, Choose life, that you may live. Elijah the prophet also said to the people: How long will you halt with both your legs? If the Lord be God, follow Him. 1 Kings 18:21 The Lord Jesus also said justly: No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Matthew 6:24 We also, following our teacher Christ, who is the Saviour of all men, especially of those that believe, 1 Timothy 4:10 are obliged to say that there are two ways — the one of life, the other of death; which have no comparison one with another, for they are very different, or rather entirely separate; and the way of life is that of nature, but that of death was afterwards introduced — it not being according to the mind of God, but from the snares of the adversary.

Moral Exhortations of the Lord's Constitutions Agreeing with the Ancient Prohibitions of the Divine Laws. The Prohibition of Anger, Spite, Corruption, Adultery, and Every Forbidden Action.

II. The first way, therefore, is that of life; and is this, which the law also does appoint: To love the Lord God with all your mind, and with all your soul, who is the one and only God, besides whom there is no

other; and your neighbour as yourself. And whatsoever you would not should be done to you, do not do to another. Tobit 4:15 Bless them that curse you; pray for them that despitefully use you. Matthew 5:44 Love your enemies; for what thanks is it if you love those that love you? For even the Gentiles do the same. Luke 6:32; Matthew 5:46-47 But love those that hate you, and you shall have no enemy. For says He, You shall not hate any man; no, not an Egyptian, nor an Edomite; for they are all the workmanship of God. Avoid not the persons, but the sentiments, of the wicked. Abstain from fleshly and worldly lusts. If any one gives you a stroke on your right cheek, turn to him the other also. Not that revenge is evil, but that patience is more honourable. For David says, If I have made returns to them that repaid me evil. If anyone compels you to go one mile, go with him two. And, He that will sue you at the law, and take away your coat, let him have your cloak also. Matthew 5:40; Luke 6:29 And from him that takes your goods, require them not again. Luke 6:30 Give to him that asks you, and from him that would borrow of you do not shut your hand. Matthew 5:42 For the righteous man is pitiful, and lends. For your Father would have you give to all, who Himself makes His sun to rise on the evil and on the good, and sends His rain on the just and on the unjust. Matthew 5:45 It is therefore reasonable to give to all out of your own labours; for says He, Honour the Lord out of your righteous labours, but so that the saints be preferred. You shall not kill; that is, you shall not destroy a man like yourself: for you dissolve what was well made. Not as if all killing were wicked, but only that of the innocent: but the killing which is just is reserved to the magistrates alone. You shall not commit adultery: for you divide one flesh into two. They two shall be one flesh: Genesis 2:24 for the husband and wife are one in nature, in consent, in union, in disposition, and the conduct of life; but they are separated in sex and number. You shall not corrupt boys: Leviticus 18:22 for this wickedness is contrary to nature, and arose from Sodom, which was therefore entirely consumed with fire sent from God. Genesis 19 Let such a one be accursed: and all the people shall say, So be it. Deuteronomy xxvii You shall not commit fornication: for says He, There shall not be a fornicator among the children of Israel. Deuteronomy 23:17 You shall not steal: for Achan, when he had stolen in Israel at Jericho, was stoned to death; Joshua vii and Gehazi, who stole, and told a lie, inherited the leprosy of Naaman; 2 Kings v and Judas, who stole the poor's money, betrayed the Lord of glory to the Jews, John 12:6 and repented, and hanged himself, and burst asunder in the midst, and all his bowels gushed out; Matthew 27:5; Acts 1:18 and Ananias, and Sapphira his wife, who stole their own goods, and tempted the Spirit of the Lord, were immediately, at the sentence of Peter our fellow-apostle, struck dead. Acts v

The Prohibition of Conjuring, Murder of Infants, Perjury, and False Witness.

III. You shall not use magic. You shall not use witchcraft; for He says, You shall not suffer a witch to live. You shall not slay your child by causing abortion, nor kill that which is begotten; for everything that is shaped, and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed. You shall not covet the things that belong to your neighbour, as his wife, or his servant, or his ox, or his field. You shall not forswear yourself; for it is said, You shall not swear at all. Matthew 5:34 But if that cannot be avoided, you shall swear truly; for every one that swears by Him shall be commended. You shall not bear false witness; for he that falsely accuses the needy provokes to anger Him that made him. Proverbs 14:31

The Prohibition of Evil-Speaking and Passion, of Deceitful Conduct, or Idle Words, Lies, Covetousness, and Hypocrisy.

IV. You shall not speak evil; for says He, Love not to speak evil, lest you beest taken away. Nor shall you be mindful of injuries; for the ways of those that remember injuries are unto death. You shall not be double-minded nor double-tongued; for a man's own lips are a strong snare to him, Proverbs 6:2 and a talkative person shall not be prospered upon earth. Your words shall not be vain; for you shall give an account of every idle word. Matthew 12:36; Leviticus 19:11 You shall not tell lies: for says He, You shall destroy all those that speak lies. You shall not be covetous nor rapacious: for says He, Woe to him that is covetous towards his neighbour with an evil covetousness. Habakkuk 2:9

The Prohibition of Malignity, Acceptation of Persons, Wrath, Malice, and Envy.

V. You shall not be an hypocrite, lest your portion be with them. You shall not be ill-natured nor proud: for God resists the proud. You shall not accept persons in judgment; for the judgment is the Lord's. You shall not hate any man; you shall surely reprove your brother, and not become guilty on his account; and, Reprove a wise man, and he will love you. Eschew all evil, and all that is like it: for says He, Abstain from injustice, and trembling shall not come near you. Be not soon angry, nor spiteful, nor passionate, nor furious, nor daring, lest you undergo the fate of Cain, and of Saul, and of Joab: for the first of these slew his brother Abel, because Abel was found to be preferred before him with God, and because Abel's sacrifice was preferred; the second persecuted holy David, who had slain Goliath the Philistine, being envious of the praises of the women who danced; the third slew two generals of armies — Abner of Israel, and Amasa of Judah.

Concerning Augury and Enchantments.

VI. Be not a diviner, for that leads to idolatry; for says Samuel, Divination is sin; 1 Samuel 15:23 and, There shall be no divination in Jacob, nor soothsaying in Israel. Numbers 23:23 You shall not use enchantments or purgations for your child. You shall not be a soothsayer nor a diviner by great or little birds. Nor shall you learn wicked arts; for all these things has the law forbidden. Be not one that wishes for evil, for you will be led into intolerable sins. You shall not speak obscenely, nor use wanton glances, nor be a drunkard; for from such causes arise whoredoms and adulteries. Be not a lover of money, lest you serve mammon instead of God. Matthew 6:24 Be not vainglorious, nor haughty, nor high-minded. For from all these things arrogance does spring. Remember him who said: Lord, my heart is not haughty, nor my eyes lofty: I have not exercised myself in great matters, nor in things too high for me; but I was humble.

The Prohibition of Murmuring, Insolence, Pride, and Arrogance.

VII. Be not a murmurer, remembering the punishment which those underwent who murmured against Moses. Be not self-willed, be not malicious, be not hard-hearted, be not passionate, be not mean-spirited; for all these things lead to blasphemy. But be meek, as were Moses and David, since the meek shall inherit the earth. Matthew 5:5

Concerning Long-Suffering, Simplicity, Meekness, and Patience.

VIII. Be slow to wrath; for such a one is very prudent, since he that is hasty of spirit is a very fool. Be merciful; for blessed are the merciful: for they shall obtain mercy. Matthew 5:7 Be sincere, quiet, good, trembling at the word of God. Isaiah 66:2 You shall not exalt yourself, as did the Pharisee; for every one that exalts himself shall be abased, Luke 18:14 and that which is of high esteem with man is abomination with God. Luke 16:15 You shall not entertain confidence in your soul; for a confident man shall fall into mischief. You shall not go along with the foolish, but with the wise and righteous; for he that walks with wise men shall be wise, but he that walks with the foolish shall be known. Proverbs 13:20 Receive the afflictions that fall upon you with an even mind, and the chances of life without over-much sorrow, knowing that a reward shall be given to you by God, as was given to Job and to Lazarus.

That It is Our Duty to Esteem Our Christian Teachers Above Our Parents — The Former Being the Means of Our Well-Being, the Other Only of Our Being.

IX . You shall honour him that speaks to you the word of God, and be mindful of him day and night; and you shall reverence him, not as the author of your birth, but as one that is made the occasion of your well-being. For where the doctrine concerning God is, there God is present. You shall every day seek the face of the saints, that you may acquiesce in their words.

That We Ought Not to Divide Ourselves from the Saints, But to Make Peace Between Those that Quarrel, to Judge Righteously, and Not to Accept Persons.

X . You shall not make schisms among the saints, but be mindful of the followers of Corah. You shall make peace between those that are at variance, as Moses did when he persuaded them to be friends. You shall judge righteously; for the judgment is the Lord's. You shall not accept persons when you reprove for sins; but do as Elijah and Micaiah did to Ahab, and Ebedmelech the Ethiopian to Zedekiah, and Nathan to David, and John to Herod.

Concerning Him that is Double-Minded and Desponding.

XI. Be not of a doubtful mind in your prayer, whether it shall be granted or no. For the Lord said to me Peter upon the sea: O you of little faith, wherefore did you doubt? Matthew 14:31 Be not ready to stretch out your hand to receive, and to shut it when you should give. Sirach 4:31

Concerning Doing Good.

XII. If you have by the work of your hands, give, that you may labour for the redemption of your sins; for by alms and acts of faith sins are purged away. Proverbs 16:6; Daniel 4:27 You shall not grudge to give to the poor, nor when you have given shall you murmur; for you shall know who will repay you your reward. For says he: He that has mercy on the poor man lends to the Lord; according to his gift, so shall it be repaid him again. Proverbs 19:17 You shall not turn away from him that is needy; for says he: He that stops his ears, that he may not hear the cry of the needy, himself also shall call, and there shall be none to hear him. Proverbs 21:13 You shall communicate in all things to your brother, and shall not say your goods are your own; for the common participation of the necessities of life is appointed to all men by God. You shall not take off your hand from your son or from your daughter, but shall teach them the fear of God from their youth; for says he: Correct your son, so shall he afford you good hope. Proverbs 19:18

How Masters Ought to Behave Themselves to Their Servants, and How Servants Ought to Be Subject.

XIII. You shall not command your man-servant, or your maid-servant, who trust in the same God, with bitterness of soul, lest they groan against you, and wrath be upon you from God. And, you servants, be subject to your masters, Ephesians 6:5 as to the representatives of God, with attention and fear, as to the Lord, and not to men. Ephesians 6:7

Concerning Hypocrisy, and Obedience to the Laws, and Confession of Sins.

XIV. You shall hate all hypocrisy; and whatsoever is pleasing to the Lord, that shall you do. By no means forsake the commands of the Lord. But you shall observe what things you have received from Him, neither adding to them nor taking away from them. For you shall not add unto His words, lest He convict you, and you become a liar. Proverbs 30:6 You shall confess your sins unto the Lord your God; and you shall not add unto them, that it may be well with you from the Lord your God, who wills not the death of a sinner, but his repentance.

Concerning the Observance Due to Parents.

XV. You shall be observant to your father and mother as the causes of your being born, that you may live long on the earth which the Lord your God gives you. Do not overlook your brethren or your kinsfolk; for you shall not overlook those nearly related to you. Isaiah 58:7

Concerning the Subjection Due to the King and to Rulers.

XVI. You shall fear the king, knowing that his appointment is of the Lord. His rulers you shall honour as the ministers of God, for they are the revengers of all unrighteousness; to whom pay taxes, tribute, and every oblation with a willing mind.

Concerning the Pure Conscience of Those that Pray.

XVII. You shall not proceed to your prayer in the day of your wickedness, before you have laid aside your bitterness. This is the way of life, in which may you be found, through Jesus Christ our Lord.

That the Way Which Was Afterward Introduced by the Snares of the Adversary is Full of Impiety and Wickedness.

XVIII. But the way of death is known by its wicked practices: for therein is the ignorance of God, and the introduction of many evils, and disorders, and disturbances; whereby come murders, adulteries, fornications, perjuries, unlawful lusts, thefts, idolatries, magic arts, witchcrafts, rapines, false-witnesses, hypocrisies, double-heartedness, deceit, pride, malice, insolence, covetousness, obscene talk, jealousy, confidence, haughtiness, arrogance, impudence, persecution of the good, enmity to truth, love of lies, ignorance of righteousness. For they who do such things do not adhere to goodness, or to righteous judgment: they watch not for good, but for evil; from whom meekness and patience are far off, who love vain things, pursuing after reward, having no pity on the poor, not labouring for him that is in misery, nor knowing Him that made them; murderers of infants, destroyers of the workmanship of God, that turn away from the needy, adding affliction to the afflicted, the flatterers of the rich, the despisers of the poor, full of sin. May you, children, be delivered from all these.

That We Must Not Turn from the Way of Piety Either to the Right Hand or to the Left. An Exhortation of the Lawgiver.

XIX . See that no one seduce you from piety; for says He: You may not turn aside from it to the right hand, or to the left, that you may have understanding in all that you do. For if you do not turn out of the right way, you will not be ungodly.

Section 2. On the Formation of the Character of Believers, and on Giving of Thanks to God

That We Ought Not to Despise Any of the Sorts of Food that are Set Before Us, But Gratefully and Orderly to Partake of Them.

XX . Now concerning the several sorts of food, the Lord says to you, You shall eat the good things of the earth; and, All sorts of flesh shall you eat, as the green herb; but, You shall pour out the blood. For not those things that go into the mouth, but those that come out of it, defile a man; I mean blasphemies, evil-speaking, and if there be any other thing of the like nature. But eat the fat of the land with righteousness. For if there be anything pleasant, it is His; and if there be anything good, it is His. Wheat for the young men, and wine to cheer the maids. For who shall eat or who shall drink without Him? Wise

Ezra does also admonish you and say: Go your way, and eat the fat, and drink the sweet, and be not sorrowful. Nehemiah 8:10

That We Ought to Avoid the Eating of Things Offered to Idols.

XXI. But abstain from things offered to idols; 1 Corinthians 10:20 for they offer them in honour of demons, that is, to the dishonour of the one God, that you may not become partners with demons.

A Constitution of Our Lord, How We Ought to Baptize, and into Whose Death.

XXII. Now concerning baptism, O bishop, or presbyter, we have already given direction, and we now say, that you shall so baptize as the Lord commanded us, saying: Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (teaching them to observe all things whatsoever I have commanded you): Matthew 28:19 of the Father who sent, of Christ who came, of the Comforter who testified. But you shall beforehand anoint the person with the holy oil, and afterward baptize him with the water, and in the conclusion shall seal him with the ointment; that the anointing with oil may be the participation of the Holy Spirit, and the water the symbol of the death of Christ, and the ointment the seal of the covenants. But if there be neither oil nor ointment, water is sufficient both for the anointing, and for the seal, and for the confession of Him that is dead, or indeed is dying together with Christ. But before baptism, let him that is to be baptized fast; for even the Lord, when He was first baptized by John, and abode in the wilderness, did afterward fast forty days and forty nights. But He was baptized, and then fasted, not having Himself any need of cleansing, or of fasting, or of purgation, who was by nature pure and holy; but that He might testify the truth to John, and afford an example to us. Wherefore our Lord was not baptized into His own passion, or death, or resurrection — for none of those things had then happened — but for another purpose. Wherefore He by His own authority fasted after His baptism, as being the Lord of John. But he who is to be initiated into His death ought first to fast, and then to be baptized. For it is not reasonable that he who has been buried with Christ, and is risen again with Him, should appear dejected at His very resurrection. For man is not lord of our Saviour's constitution, since one is the Master and the other the servant.

Which Days of the Week We are to Fast, and Which Not, and for What Reasons.

XXIII. But let not your fasts be with the hypocrites; for they fast on the second and fifth days of the week. But do you either fast the entire five days, or on the fourth day of the week, and on the day of the Preparation, because on the fourth day the condemnation went out against the Lord, Judas then promising to betray Him for money; and you must fast on the day of the Preparation, because on that day the Lord suffered the death of the cross under Pontius Pilate. But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection. But there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast, but not a festival. For inasmuch as the Creator was then under the earth, the sorrow for Him is more forcible than the joy for the creation; for the Creator is more honourable by nature and dignity than His own creatures.

What Sort of People Ought to Pray that Prayer that Was Given by the Lord.

XXIV. Now, when you pray, be not as the hypocrites; but as the Lord has appointed us in the Gospel, so pray: Our Father which art in heaven, hallowed be Your name; Your kingdom come; Your will be done, as in heaven, so on earth; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Yours is the kingdom forever. Amen. Pray thus thrice in a day, preparing yourselves beforehand, that you may be worthy of the adoption of the Father; lest, when you call Him Father unworthily, you be reproached by Him, as Israel once His first-born son was told: If I be a Father, where is my glory? And if I be a Lord, where is my fear? Malachi 1:6 For the glory of fathers is the holiness of their children, and the honour of masters is the fear of their servants, as the contrary is dishonour and confusion. For says He: Through you my name is blasphemed among the Gentiles. Isaiah 52:5

A Mystical Thanksgiving.

XXXV. Be always thankful, as faithful and honest servants; and concerning the eucharistical thanksgiving say thus: We thank You, our Father, for that life which You have made known to us by Jesus Your Son, by whom You made all things, and takest care of the whole world; whom You have sent to become man for our salvation; whom You have permitted to suffer and to die; whom You have raised up, and been pleased to glorify, and hast set Him down on Your right hand; by whom You have promised us the resurrection of the dead. O Lord Almighty, everlasting God, gather together Your Church from the ends of the earth into Your kingdom, as this grain was once scattered, and is now become one loaf. We also, our Father, thank You for the precious blood of Jesus Christ, which was shed for us and for His precious body, whereof we celebrate this representation, as Himself appointed us, to show forth His death. 1 Corinthians 11:26 For through Him glory is to be given to You forever. Amen. Let no one eat of these things that is not initiated; but those only who have been baptized into the death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, he eats eternal damnation; because, being not of the faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own punishment. But if any one is a partaker through ignorance, instruct him quickly, and initiate him, that he may not go out and despise you.

A Thanksgiving at the Divine Participation.

XXVI. After the participation, give thanks in this manner: We thank you, O God and Father of Jesus our Saviour, for Your holy name, which You have made to inhabit among us; and that knowledge, faith, love, and immortality which You have given us through Your Son Jesus. You, O Almighty Lord, the God of the universe, hast created the world, and the things that are therein, by Him; and hast planted a law in our souls, and beforehand prepared things for the convenience of men. O God of our holy and blameless fathers, Abraham, and Isaac, and Jacob, Your faithful servants; You, O God, who art powerful, faithful, and true, and without deceit in Your promises; who sent upon earth Jesus Your Christ to live with men, as a man, when He was God the Word, and man, to take away error by the roots: even now, through Him, be mindful of this Your holy Church, which You have purchased with the precious blood of Your Christ, and deliver it from all evil, and perfect it in Your love and Your truth, and gather us all together into Your kingdom which You have prepared. Let this Your kingdom come. Hosanna to the Son of David. Blessed be He that comes in the name of the Lord — God the Lord, who was manifested to us in the flesh. If any one be holy, let him draw near; but if any one be not such, let him become such by repentance. Permit also to your presbyters to give thanks.

A Thanksgiving About the Mystical Ointment.

XXVII. Concerning the ointment give thanks in this manner: We give You thanks, O God, the Creator of the whole world, both for the fragrancy of the ointment, and for the immortality which You have made known to us by Your Son Jesus. For Yours is the glory and the power forever. Amen. Whosoever comes to you, and gives thanks in this manner, receive him as a disciple of Christ. But if he preach another doctrine, different from that which Christ by us has delivered to you, such a one you must not permit to give thanks; for such a one rather affronts God than glorifies Him.

That We Ought Not to Be Indifferent About Communicating.

XXVIII. But whosoever comes to you, let him be first examined, and then received: for you have understanding, and are able to know the right hand from the left, and to distinguish false teachers from true teachers. But when a teacher comes to you, supply him with what he wants with all readiness. And even when a false teacher comes, you shall give him for his necessity, but shall not receive his error. Nor indeed may you pray together with him, lest you be polluted as well as he. Every true prophet or teacher that comes to you is worthy of his maintenance, as being a labourer in the word of righteousness. Matthew 10:41

A Constitution Concerning Oblations.

XXIX . All the first-fruits of the winepress, the threshing-floor, the oxen, and the sheep, shall you give to the priests, Numbers xviii that your storehouses and garners and the products of your land may be blessed, and you may be strengthened with grain and wine and oil, and the herds of your cattle and flocks of your sheep may be increased. You shall give the tenth of your increase to the orphan, and to the widow, and to the poor, and to the stranger. All the first-fruits of your hot bread, of your barrels of wine, or oil, or honey, or nuts, or grapes, or the first-fruits of other things, shall you give to the priests; but those of silver, and of garments, and of all sort of possessions, to the orphan and to the widow.

How We Ought to Assemble Together, and to Celebrate the Festival Day of Our Saviour's Resurrection.

XXX . On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal Church: In every place shall incense and a pure sacrifice be offered unto me; for I am a great King, says the Lord Almighty, and my name is wonderful among the heathen.

What Qualifications They Ought to Have Who are to Be Ordained.

XXXI. Do you first ordain bishops worthy of the Lord, and presbyters and deacons, pious men, righteous, meek, free from the love of money, lovers of truth, approved, holy, not accepters of persons, who are able to teach the word of piety, and rightly dividing the doctrines of the Lord. 2 Timothy 2:15 And honour such as your fathers, as your lords, as your benefactors, as the causes of your well-being. Reprove one another, not in anger, but in mildness, with kindness and peace. Observe all things that are commanded you by the Lord. Be watchful for your life. Let your loins be girded about, and your lights burning, and you like men who wait for their Lord, when He will come, at even, or in the morning, or at cock-crowing, or at midnight. For at what hour they think not, the Lord will come; and if they open to Him, blessed are those servants, because they were found watching. For He will gird Himself, and will make them to sit down to meat, and will come forth and serve them. Luke 12:35, 37; Mark 13:35 Watch therefore, and pray, that you do not sleep unto death. For your former good deeds will not profit you, if at the last part of your life you go astray from the true faith.

A Prediction Concerning Futurities.

XXXII. For in the last days false prophets shall be multiplied, and such as corrupt the word; and the sheep shall be changed into wolves, and love into hatred: for through the abounding of iniquity the love of many shall wax cold. For men shall hate, and persecute, and betray one another. And then shall appear the deceiver of the world, the enemy of the truth, the prince of lies, 2 Thessalonians ii whom the Lord Jesus shall destroy with the spirit of His mouth, who takes away the wicked with His lips; and many shall be offended at Him. But they that endure to the end, the same shall be saved. And then shall appear the sign of the Son of man in heaven; Isaiah 11:4; Matthew xxiv and afterwards shall be the voice of a trumpet by the archangel; and in that interval shall be the revival of those that were asleep.

And then shall the Lord come, and all His saints with Him, with a great concussion above the clouds, with the angels of His power, Matthew 16:27 in the throne of His kingdom, to condemn the devil, the deceiver of the world, and to render to every one according to his deeds. Then shall the wicked go away into everlasting punishment, but the righteous shall go into life eternal, Matthew 25:46 to inherit those things which eye has not seen, nor ear heard, nor have entered into the heart of man, such things as God has prepared for them that love Him; 1 Corinthians 2:9 and they shall rejoice in the kingdom of God, which is in Christ Jesus. Since we are vouchsafed such great blessings from Him, let us become His suppliants, and call upon Him by continual prayer, and say:—

A Prayer Declarative of God's Various Providence.

XXXIII. Our eternal Saviour, the King of gods, who alone art almighty, and the Lord, the God of all beings, and the God of our holy and blameless fathers, and of those before us; the God of Abraham, and of Isaac, and of Jacob; who art merciful and compassionate, long-suffering, and abundant in mercy; to whom every heart is naked, and by whom every heart is seen, and to whom every secret thought is revealed: to You do the souls of the righteous cry aloud, upon You do the hopes of the godly trust, You Father of the blameless, You hearer of the supplication of those that call upon You with uprightness, and who know the supplications that are not uttered: for Your providence reaches as far as the inmost parts of mankind; and by Your knowledge You search the thoughts of every one, and in every region of the whole earth the incense of prayer and supplication is sent up to You. O You who hast appointed this present world as a place of combat to righteousness, and hast opened to all the gate of mercy, and hast demonstrated to every man by implanted knowledge, and natural judgment, and the admonitions of the law, how the possession of riches is not everlasting, the ornament of beauty is not perpetual, our strength and force are easily dissolved; and that all is vapour and vanity; and that only the good conscience of faith unfeigned passes through the midst of the heavens, and returning with truth, takes hold of the right hand of the joy which is to come. And withal, before the promise of the restoration of all things is accomplished, the soul itself exults in hope, and is joyful. For from that truth which was in our forefather Abraham, when he changed his way You guided him by a vision, and taught him what kind of state this world is; and knowledge went before his faith, and faith was the consequence of his knowledge; and the covenant did follow after his faith. For You said: I will make your seed as the stars of heaven, and as the sand which is by the seashore. Moreover, when You had given him Isaac, and knew him to be like him in his mode of life, You were then called his God, saying: I will be a God to you, and to your seed after you. Genesis 26:3 And when our father Jacob was sent into Mesopotamia, You showed him Christ, and by him speak, saying: Behold, I am with you, and I will increase you, and multiply you exceedingly. And so You spoke to Moses, Your faithful and holy servant, at the vision of the bush: I am He that is; this is my name for ever, and my memorial for generations of generations. Exodus 3:14-15 O You great protector of the posterity of Abraham, You are blessed forever.

A Prayer Declarative of God's Various Creation.

XXXIV. You are blessed, O Lord, the King of ages, who by Christ hast made the whole world, and by Him in the beginning reduced into order the disordered parts; who divided the waters from the waters by a firmament, and put into them a spirit of life; who fixed the earth, and stretch out the heaven, and disposed every creature by an accurate constitution. For by Your power, O Lord, the world is beautified, the heaven is fixed as an arch over us, and is rendered illustrious with stars for our comfort in the darkness. The light also and the sun were begotten for days and the production of fruit, and the moon for the change of seasons, by its increase and diminutions; and one was called Night, and the other Day. And the firmament was exhibited in the midst of the abyss, and You commanded the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it, which comes with fury from the ocean, yet runs back again, being stopped by the sand at Your command? For You have said: Thereby shall her waves be broken. Job 38:11 You have also made it capable of supporting little and great creatures, and made it navigable for ships. Then did the earth become green, and was planted with all sorts of flowers, and the variety of several trees; and the shining luminaries, the nourishers of those plants, preserve their unchangeable course, and in nothing depart from Your command. But where You bid them, there do they rise and set for signs of the seasons and of the years, making a constant return of the work of men. Afterwards the kinds of the several animals were created — those belonging to the land, to the water, to the air, and both to air and water; and the artificial wisdom of Your providence does still impart to every one a suitable providence. For as He was not unable to produce different kinds, so neither has He disdained to exercise a different providence towards every one. And at the conclusion of the creation You gave direction to Your Wisdom, and formed a reasonable creature as the citizen of the world, saying, Let us make man after our image, and after our likeness; Genesis 1:26 and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies, but had prepared a soul out of nothing, and bestowed upon him his five senses, and set over his sensations a mind as the conductor of the soul. And besides all these things, O Lord God, who can worthily declare the motion of the rain clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air? But when man was disobedient, You deprived him of the life which should have been his reward. Yet You did not destroy him for ever, but laid him to sleep for a time; and You by oath called him to a resurrection, and loosened the bond of death, O You reviver of the dead, through Jesus Christ, who is our hope.

A Prayer, with Thanksgiving, Declarative of God's Providence Over the Beings He Has Made.

XXXV. Great are you, O Lord Almighty, and great is Your power, and of Your understanding there is no number. Our Creator and Saviour, rich in benefits, long-suffering, and the bestower of mercy, who does not take away Your salvation from Your creatures: for You are good by nature, and sparest sinners, and invitest them to repentance; for admonition is the effect of Your bowels of compassion. For how should we abide if we were required to come to judgment immediately, when, after so much long-suffering, we hardly get clear of our miserable condition? The heavens declare Your dominion, and the earth shakes with earthquakes, and, hanging upon nothing, declares Your unshaken steadfastness. The sea raging with waves, and feeding a flock of ten thousand creatures, is bounded with sand, as standing in awe at Your command, and compels all men to cry out: How great are Your works, O Lord! In wisdom have

You made them all: the earth is full of Your creation. And the bright host of angels and the intellectual spirits say to Palmoni, There is but one holy Being; and the holy seraphim, together with the six-winged cherubim, who sing to You their triumphal song, cry out with never-ceasing voices, Holy, holy, holy, Lord God of hosts! heaven and earth are full of Your glory; Isaiah 6:3 and the other multitudes of the orders, angels archangels, thrones, dominions, principalities, authorities, and powers cry aloud, and say, Blessed be the glory of the Lord out of His place. Ezekiel 3:12 But Israel, Your Church on earth, taken out of the Gentiles, emulating the heavenly powers night and day, with a full heart and a willing soul sings, The chariot of God is ten thousandfold thousands of them that rejoice: the Lord is among them in Sinai, in the holy place. The heaven knows Him who fixed it as a cube of stone, in the form of an arch, upon nothing, who united the land and water to one another, and scattered the vital air all abroad, and conjoined fire therewith for warmth, and the comfort against darkness. The choir of stars strikes us with admiration, declaring Him that numbers them, and showing Him that names them; the animals declare Him that puts life into them; the trees show Him that makes them grow: all which creatures, being made by Your word, show forth the greatness of Your power. Wherefore every man ought to send up an hymn from his very soul to You, through Christ, in the name of all the rest, since He has power over them all by Your appointment. For You are kind in Your benefits, and beneficent in Your bowels of compassion, who alone art almighty: for when You will, to be able is present with You; for Your eternal power both quenches flame, and stops the mouths of lions, and tames whales, and raises up the sick, and overrules the power of all things, and overturns the host of enemies, and casts down a people numbered in their arrogance. You are He who art in heaven, He who art on earth, He who art in the sea, He who art in finite things, Yourself unconfined by anything. For of Your majesty there is no boundary; for it is not ours, O Lord, but the oracle of Your servant, who said, And you shall know in your heart that the Lord your God He is God in heaven above, and on earth beneath, and there is none other besides You: Deuteronomy 4:39 for there is no God besides You alone, there is none holy besides You, the Lord, the God of knowledge, the God of the saints, holy above all holy beings; for they are sanctified by Your hands. You are glorious, and highly exalted, invisible by nature, and unsearchable in Your judgments; whose life is without want, whose duration can never alter or fail, whose operation is without toil, whose greatness is unlimited, whose excellency is perpetual, whose habitation is inaccessible, whose dwelling is unchangeable, whose knowledge is without beginning, whose truth is immutable, whose work is without assistants, whose dominion cannot be taken away, whose monarchy is without succession, whose kingdom is without end, whose strength is irresistible, whose army is very numerous: for You are the Father of wisdom, the Creator of the creation, by a Mediator, as the cause; the Bestower of providence, the Giver of laws, the Supplier of want, the Punisher of the ungodly, and the Rewarder of the righteous; the God and Father of Christ, and the Lord of those that are pious towards Him, whose promise is infallible, whose judgment without bribes, whose sentiments are immutable, whose piety is incessant, whose thanksgiving is everlasting, through whom adoration is worthily due to You from every rational and holy nature.

A Prayer Commemorative of the Incarnation of Christ, and His Various Providence to the Saints.

XXXVI. O Lord Almighty You have created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day You have made us rest from our works, for the meditation

upon Your laws. You have also appointed festivals for the rejoicing of our souls, that we might come into the remembrance of that wisdom which was created by You; how He submitted to be made of a woman on our account; He appeared in life, and demonstrated Himself in His baptism; how He that appeared is both God and man; He suffered for us by Your permission, and died, and rose again by Your power: on which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day, and rejoice on account of Him who has conquered death, and has brought life and immortality to light. For by Him You have brought home the Gentiles to Yourself for a peculiar people, the true Israel beloved of God, and seeing God. For You O Lord, brought our fathers out of the land of Egypt, and delivered them out of the iron furnace, from clay and brick-making, and redeemed them out of the hands of Pharaoh, and of those under him, and led them through the sea as through dry land, and bore their manners in the wilderness, and bestowed on them all sorts of good things. You gave them the law or decalogue, which was pronounced by Your voice and written with Your hand. You enjoined the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of Your power, and the prohibition of evils; having limited them as within an holy circuit for the sake of doctrine, for the rejoicing upon the seventh period. On this account was there appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of these, the jubilee, which is the fiftieth year for remission, that men might have no occasion to pretend ignorance. On this account He permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings He has bestowed upon men. All which the Lord's day excels, and shows the Mediator Himself, the Provider, the Lawgiver, the Cause of the resurrection, the First-born of the whole creation, God the Word, and man, who was born of Mary alone, without a man, who lived holily, who was crucified under Pontius Pilate, and died, and rose again from the dead. So that the Lord's day commands us to offer unto You, O Lord, thanksgiving for all. For this is the grace afforded by You, which on account of its greatness has obscured all other blessings.

A Prayer Containing the Memorial of His Providence, and an Enumeration of the Various Benefits Afforded the Saints by the Providence of God Through Christ.

XXXVII. You who has fulfilled Your promises made by the prophets, and has had mercy on Zion, and compassion on Jerusalem, by exalting the throne of David, Your servant, in the midst of her, by the birth of Christ, who was born of his seed according to the flesh, of a virgin alone; do You now, O Lord God, accept the prayers which proceed from the lips of Your people which are of the Gentiles, which call upon You in truth, as You accepted of the gifts of the righteous in their generations. In the first place You respected the sacrifice of Abel, Genesis iv and accept it as You accepted of the sacrifice of Noah when he went out of the ark; Genesis viii of Abraham, when he went out of the land of the Chaldeans; Genesis 12 of Isaac at the Well of the Oath; of Jacob in Bethel; of Moses in the desert; of Aaron between the dead and the living; Numbers xvi of Joshua the Son of Nun in Gilgal; Joshua v of Gideon at the rock, and the fleeces, before his sin; of Manoah and his wife in the field; of Samson in his thirst before the transgression; of Jephtha in the war before his rash vow; of Barak and Deborah in the days of Sisera; of Samuel in Mizpeh; 1 Samuel vii of David in the threshing-floor of Ornan the Jebusite; of Solomon in Gibeon and in Jerusalem: of Elijah in Mount Carmel; 1 Kings xviii of Elisha at the barren fountain; 2 Kings ii of Jehoshaphat in war; of Hezekiah in his sickness, and concerning Sennacherib; of Manasseh in the land of the Chaldeans, after his transgression; 2 Chronicles xxxiii of Josiah in Phassa; of Ezra at the return; Ezra viii of Daniel in the den of lions; of Jonah in the whale's belly; Jonah ii of the three children in the fiery furnace; Daniel iii of Hannah in the tabernacle before the ark; 1 Samuel i of Nehemiah at the rebuilding of the walls; of Zerubbabel; of Mattathias and his sons in their zeal; of Jael in blessings. Now also do You receive the prayers of Your people which are offered to You with knowledge, through Christ in the Spirit.

A Prayer for the Assistance of the Righteous.

XXXVIII. We give You thanks for all things, O Lord Almighty, that You have not taken away Your mercies and Your compassions from us; but in every succeeding generation You save, and deliver, and assist, and protect: for You assisted in the days of Enos and Enoch, in the days of Moses and Joshua, in the days of the judges, in the days of Samuel and of Elijah and of the prophets, in the days of David and of the kings, in the days of Esther and Mordecai, in the days of Judith, in the days of Judas Maccabeus and his brethren, and in our days have You assisted us by Your great High Priest, Jesus Christ Your Son. For He has delivered us from the sword, and has freed us from famine, and sustained us; has delivered us from sickness, has preserved us from an evil tongue. For all which things do we give You thanks through Christ, who has given us an articulate voice to confess withal, and added to it a suitable tongue as an instrument to modulate withal, and a proper taste, and a suitable touch, and a sight for contemplation, and the hearing of sounds, and the smelling of vapours, and hands for work, and feet for walking. And You form all these members from a little drop in the womb; and after the formation You bestow on it an immortal soul, and produce it into the light as a rational creature, even man. You have instructed him by Your laws, improved him by Your statutes; and when You bring on a dissolution for a while, You have promised a resurrection. Wherefore what life is sufficient, what length of ages will be long enough, for men to be thankful? To do it worthily it is impossible, but to do it according to our ability is just and right. For You have delivered us from the impiety of polytheism, and from the heresy of the murderers of Christ; You have delivered us from error and ignorance; You have sent Christ among men as a man, being the only begotten God; You have made the Comforter to inhabit among us; You

have set angels over us; You have put the devil to shame; You have brought us into being when we were not. You take care of us when made; You measure out life to us; You afford us food; You have promised repentance. Glory and worship be to You for all these things, through Jesus Christ, now and ever, and through all ages. Amen. Meditate on these things, brethren; and the Lord be With you upon earth, and in the kingdom of His Father, who both sent Him, and has delivered us by Him from the bondage of corruption into His glorious liberty; Romans 8:21 and has promised life to those who through Him have believed in the God of the whole world.

Section 3. On the Instruction of Catechumens, and Their Initiation into Baptism

Now, after what manner those ought to live that are initiated into Christ, and what thanksgivings they ought to send up to God through Christ, has been said in the foregoing directions. But it is reasonable not to leave even those who are not yet initiated without assistance.

How the Catechumens are to Be Instructed in the Elements.

XXXIX . Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of His only begotten Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of Your laws. Let him be instructed why the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and did glorify the saints in every generation — I mean Seth, and Enos, and Enoch, and Noah, and Abraham and his posterity, and Melchizedek, and Job, and Moses, and Joshua, and Caleb, and Phineas the priest, and those that were holy in every generation; and how God still took care of and did not reject mankind, but called them from their error and vanity to the acknowledgment of the truth at various seasons, reducing them from bondage and impiety unto liberty and piety, from injustice to righteousness, from death eternal to everlasting life. Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen; and let him who lays his hands upon him adore God, the Lord of the whole world, and thank Him for His creation, for His sending Christ His only begotten Son, that He might save man by blotting out his transgressions, and that He might remit ungodliness and sins, and might purify him from all filthiness of flesh and spirit, 2 Corinthians 7:1 and sanctify man according to the good pleasure of His kindness, that He might inspire him with the knowledge of His will, and enlighten the eyes of his heart to consider of His wonderful works, and make known to him the judgments of righteousness, that so he might hate every way of iniquity, and walk in the way of truth, that he might be thought worthy of the laver of regeneration, to the adoption of sons, which is in Christ, that being planted together in the likeness of the death of Christ, Romans 6:5 in hopes of a glorious communication, he may be mortified to sin, and may live to God, as to his mind, and word, and deed, and may be numbered together in the book of the living. And after this thanksgiving, let him instruct him in the doctrines concerning our Lord's incarnation, and in those concerning His passion, and resurrection from the dead, and assumption.

A Constitution How the Catechumens are to Be Blessed by the Priests in Their Initiation, and What Things are to Be Taught Them.

XL . And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the devil, and the joining himself with Christ; for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries. He must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things; for as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat, so ought you also to take away all impiety from them, and then to sow the seeds of piety in them, and vouchsafe them baptism. For even our Lord did in this manner exhort us, saying first, Make disciples of all nations; Matthew 28:19 and then He adds this, and baptize them into the name of the Father, and of the Son, and of the Holy Ghost. Let, therefore, the candidate for baptism declare thus in his renunciation: —

The Renunciation of the Adversary, and the Dedication to the Christ of God.

XLI. I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him. And after his renunciation let him in his consociation say: And I associate myself to Christ, and believe, and am baptized into one unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things, from whom are all things; and into the Lord Jesus Christ, His only begotten Son, the First-born of the whole creation, who before the ages was begotten by the good pleasure of the Father, by whom all things were made, both those in heaven and those on earth, visible and invisible; who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holily according to the laws of His God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after His passion the third day, and ascended into the heavens, and sits at the right hand of the Father, and again is to come at the end of the world with glory to judge the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Ghost, that is, the Comforter, who wrought in all the saints from the beginning of the world, but was afterwards sent to the apostles by the Father, according to the promise of our Saviour and Lord, Jesus Christ; and after the apostles, to all those that believe in the Holy Catholic Church; into the resurrection of the flesh, and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come. And after this vow, he comes in order to the anointing with oil.

A Thanksgiving Concerning the Anointing with the Mystical Oil.

XLII. Now this is blessed by the high priest for the remission of sins, and the first preparation for baptism. For he calls thus upon the unbegotten God, the Father of Christ, the King of all sensible and intelligible natures, that He would sanctify the oil in the name of the Lord Jesus, and impart to it spiritual grace and efficacious strength, the remission of sins, and the first preparation for the confession of baptism, that so the candidate for baptism, when he is anointed may be freed from all ungodliness, and may become worthy of initiation, according to the command of the Only-begotten.

A Thanksgiving Concerning the Mystical Water.

XLIII. After this he comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the only begotten God; and the priest returns thanks that He has sent His Son to become man on our account, that He might save us; that He has permitted that He should in all things become obedient to the laws of that incarnation, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. Moreover, he adores the only begotten God Himself, after His Father, and for Him, giving Him thanks that He undertook to die for all men by the cross, the type of which He has appointed to be the baptism of regeneration. He glorifies Him also, for that God who is the Lord of the whole world, in the name of Christ and by His Holy Spirit, has not cast off mankind but has suited His providence to the difference of seasons: at first giving to Adam himself paradise for an habitation of pleasure, and afterwards giving a command on account of providence, and casting out the offender justly, but through His goodness not utterly casting him off, but instructing his posterity in succeeding ages after various manners; on whose account, in the conclusion of the world, He has sent His Son to become man for man's sake, and to undergo all human passions without sin. Him, therefore, let the priest even now call upon in baptism, and let him say: Look down from heaven, and sanctify this water, and give it grace and power, that so he that is to be baptized, according to the command of Your Christ, may be crucified with Him, and may die with Him, and may be buried with Him, and may rise with Him to the adoption which is in Him, that he may be dead to sin and live to righteousness. And after this, when he has baptized him in the name of the Father, and of the Son, and of the Holy Ghost, he shall anoint him with ointment, and shall add as follows:—

A Thanksgiving Concerning the Mystical Ointment.

XLIV. O Lord God, who is without generation, and without a superior, the Lord of the whole world, who has scattered the sweet odour of the knowledge of the Gospel among all nations, grant at this time that this ointment may be efficacious upon him that is baptized, that so the sweet odour of Your Christ may continue upon him firm and fixed; and that now he has died with Him, he may arise and live with Him. Let him say these and the like things, for this is the efficacy of the laying on of hands on every one; for unless there be such a recital made by a pious priest over every one of these, the candidate for baptism does only descend into the water as do the Jews, and he only puts off the filth of the body, not the filth of the soul. After this let him stand up, and pray that prayer which the Lord taught us. But, of necessity, he who is risen again ought to stand up and pray, because he that is raised up stands upright. Let him, therefore, who has been dead with Christ, and is raised up with Him, stand up. But let him pray towards the east. For this also is written in the second book of the Chronicles, that after the temple of the Lord was finished by King Solomon, in the very feast of dedication the priests and the Levites and the singers stood up towards the east, praising and thanking God with cymbals and psalteries, and saying, Praise the Lord, for He is good; for His mercy endures forever. 2 Chronicles 5:13

A Prayer for the New Fruits.

XLV. But let him pray thus after the foregoing prayer, and say: O God Almighty, the Father of Your Christ, Your only begotten Son, give me a body undefiled, a heart pure, a mind watchful, an unerring knowledge, the influence of the Holy Ghost for the obtaining and assured enjoying of the truth, through

Your Christ, by whom glory be to You, in the Holy Spirit, forever. Amen. We have thought it reasonable to make these constitutions concerning the catechumens.

Section 4. Enumeration Ordained by Apostles

Who Were They that the Holy Apostles Sent and Ordained?

XLVI. Now concerning those bishops which have been ordained in our lifetime, we let you know that they are these:— James the bishop of Jerusalem, the brother of our Lord; upon whose death the second was Simeon the son of Cleopas; after whom the third was Judas the son of James. Of Cæsarea of Palestine, the first was Zacchæus, who was once a publican; after whom was Cornelius, and the third Theophilus. Of Antioch, Euodius, ordained by me Peter; and Ignatius by Paul. Of Alexandria, Annianus was the first, ordained by Mark the evangelist; the second Avilius by Luke, who was also an evangelist. Of the church of Rome, Linus the son of Claudia was the first, ordained by Paul; 2 Timothy 4:21 and Clemens, after Linus' death, the second, ordained by me Peter. Of Ephesus, Timotheus, ordained by Paul; and John, by me John. Of Smyrna, Aristo the first; after whom Stratæas the son of Lois; 2 Timothy 1:5 and the third Aristo. Of Pergamus, Gaius. Of Philadelphia, Demetrius, by me. Of Cenchrea, Lucius, by Paul. Of Crete, Titus. Of Athens, Dionysius. Of Tripoli in Phœnicia, Marathones. Of Laodicea in Phrygia, Archippus. Of Colossæ, Philemon. Of Borea in Macedonia, Onesimus, once the servant of Philemon. Of the churches of Galatia, Crescens. Of the parishes of Asia, Aquila and Nicetas. Of the church of Æginæ, Crispus. These are the bishops who are entrusted by us with the parishes in the Lord; whose doctrine keep always in mind, and observe our words. And may the Lord be with you now, and to endless ages, as Himself said to us when He was about to be taken up to His own God and Father. For says He, Lo, I am with you all the days, until the end of the world. Amen. Matthew 28:20

Section 5. Daily Prayers

A Morning Prayer.

XLVII. Glory be to God in the highest, and upon earth peace, good-will among men. Luke 2:14 We praise You, we sing hymns to You, we bless You; we glorify You, we worship You by Your great High Priest; You who art the true God, who art the One Unbegotten, the only inaccessible Being. For Your great glory, O Lord and heavenly King, O God the Father Almighty, O Lord God, takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy upon us, for Thou only art holy; Thou only art Christ, Jesus Christ, to the glory of God the Father. Amen."}}--> the Father of Christ the immaculate Lamb, who takes away the sin of the world, receive our prayer, You that sits upon the cherubim. For You alone are holy, You alone are the Lord Jesus, the Christ of the God of all created nature, and our King, by whom glory, honour, and worship be to You.

An Evening Prayer.

XLVIII. You children, praise the Lord: praise the name of the Lord. We praise You, we sing hymns to You, we bless You for Your great glory, O Lord our King, the Father of Christ the immaculate Lamb, who takes away the sin of the world. Praise becomes You, hymns become You, glory becomes You, the God and Father, through the Son, in the most holy Spirit, for ever and ever. Amen. Now, O Lord, let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all people, a light for the revelation to the Gentiles, and the glory of Your people Israel.

A Prayer at Dinner.

XLIX . You are blessed, O Lord, who nourishest me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that having always what is sufficient for us, we may abound to every good work, in Christ Jesus our Lord, through whom glory, honour, and power be to You forever. Amen.

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Apostolic Constitutions, Book VIII

Unknown (Early Church)

Early Church (pre-Nicene) · Rule

STROMATA 348

INTRODUCTION

Compiled in Syria around the late fourth century, the eighth book of the *Apostolic Constitutions* preserves the fullest surviving portrait of how an early Christian community ordered its worship, ordained its clergy, and understood the charismatic gifts still circulating in its midst. Its liturgy — often called the Clementine Liturgy, since the whole collection was pseudonymously ascribed to Clement of Rome — stands behind much subsequent Eastern eucharistic practice and remains a primary source for reconstructing pre-Nicene rites. The book closes with the eighty-five Canons that would shape Eastern church law for centuries. Expect the measured, prescriptive cadence of a church manual, interrupted by prayers of considerable beauty and by frank reflection on why miracles attend some believers and not others.

Concerning Gifts, and Ordinations, and the Ecclesiastical Canons.

Section 1. On the Diversity of Spiritual Gifts

On Whose Account the Powers of Miracles are Performed.

I. Jesus Christ, our God and Saviour, delivered to us the great mystery of godliness, and called both Jews and Gentiles to the acknowledgment of the one and only true God His Father, as Himself somewhere says, when He was giving thanks for the salvation of those that had believed, I have manifested Your name to men, I have finished the work You gave me; John 17:6, 4 and said concerning us to His Father, Holy Father, although the world has not known You, yet have I known You; and these have known You. With good reason did He say to all of us together, when we were perfected concerning those gifts which were given from Him by the Spirit: Now these signs shall follow them that have believed in my name: they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall by no means hurt them: they shall lay their hands on the sick, and they shall recover. Mark 16:17-18 These gifts were first bestowed on us the apostles when we were about to preach the Gospel to every creature, and afterwards were of necessity afforded to those who had by our means believed; not for the advantage of those who perform them, but for the conviction of the unbelievers, that those whom the word did not persuade, the power of signs might put to shame: for signs are not for us who believe, but for the unbelievers, both for the Jews and Gentiles. For neither is it any profit to us to cast out demons, but to those who are so cleansed by the power of the Lord; as the Lord Himself somewhere instructs us, and shows, saying: Rejoice not because the spirits are subject

unto you; but rejoice, because your names are written in heaven. Luke 10:20 Since the former is done by His power, but this by our good disposition and diligence, yet (it is manifest) by His assistance. It is not therefore necessary that every one of the faithful should cast out demons, or raise the dead, or speak with tongues; but such a one only who is vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers, who are often put to shame, not with the demonstration of the world, but by the power of the signs; that is, such as are worthy of salvation: for all the ungodly are not affected by wonders; and hereof God Himself is a witness, as when He says in the law: With other tongues will I speak to this people, and with other lips, and yet will they by no means believe. Isaiah 28:11; 1 Corinthians 14:21 For neither did the Egyptians believe in God, when Moses had done so many signs and wonders; nor did the multitude of the Jews believe in Christ, as they believed Moses, who yet had healed every sickness and every disease among them. Nor were the former shamed by the rod which was turned into a living serpent, nor by the hand which was made white with leprosy, nor by the river Nile turned into blood; nor the latter by the blind who recovered their sight, nor by the lame who walked, nor by the dead who were raised. The one was resisted by Jannes and Jambres, the other by Annas and Caiaphas. Thus signs do not shame all into belief, but only those of a good disposition; for whose sake also it is that God is pleased, as a wise steward of a family, to appoint miracles to be wrought, not by the power of men, but by His own will. Now we say these things, that those who have received such gifts may not exalt themselves against those who have not received them; such gifts, we mean, as are for the working of miracles. For otherwise there is no man who has believed in God through Christ, that has not received some spiritual gift: for this very thing, having been delivered from the impiety of polytheism, and having believed in God the Father through Christ, this is a gift of God. And the having cast off the veil of Judaism, and having believed that, by the good pleasure of God, His only begotten Son, who was before all ages, was in the last time born of a virgin, without the company of a man, and that He lived as a man, yet without sin, and fulfilled all that righteousness which is of the law; and that, by the permission of God, He who was God the Word endured the cross, and despised the shame; and that He died, and was buried, and rose within three days; and that after His resurrection, having continued forty days with His apostles, and completed His whole constitutions, He was taken up in their sight to His God and Father, who sent Him: he who has believed these things, not at random and irrationally, but with judgment and full assurance, has received the gift of God. So also has He who is delivered from every heresy. Let not, therefore, any one that works signs and wonders judge any one of the faithful who is not vouchsafed the same: for the gifts of God which are bestowed by Him through Christ are various; and one man receives one gift, and another another. For perhaps one has the word of wisdom, and another the word of knowledge; another, discerning of spirits; another, foreknowledge of things to come; another, the word of teaching; another, long-suffering; another, continence according to the law: for even Moses, the man of God, when he wrought signs in Egypt, did not exalt himself against his equals: and when he was called a god, he did not arrogantly despise his own prophet Aaron. Nor did Joshua the Son of Nun, who was the leader of the people after him, though in the war with the Jebusites he had made the sun stand still over against Gibeon, and the moon over against the valley of Ajalon, because the day was not long enough for their victory, insult over Phineas or Caleb. Nor did Samuel, who had done so many surprising things, disregard David the beloved of God: yet they were both prophets, and the one was high priest, and the other was king. And when there were only seven

thousand holy men in Israel who had not bowed the knee to Baal, 1 Kings 19:18; Romans 11:4 Elijah alone among them, and his disciple Elisha, were workers of miracles. Yet neither did Elijah despise Obadiah the steward, who feared God, but wrought no signs; nor did Elisha despise his own disciple when he trembled at the enemies. 2 Kings vi Moreover, neither did the wise Daniel who was twice delivered from the mouths of the lions, nor the three children who were delivered from the furnace of fire, despise the rest of their fellow Israelites: for they knew that they had not escaped these terrible miseries by their own might; but by the power of God did they both work miracles, and were delivered from miseries. Wherefore let none of you exalt himself against his brother, though he be a prophet, or though he be a worker of miracles: for if it happens that there be no longer an unbeliever, all the power of signs will thenceforwards be superfluous. For to be pious is from any one's good disposition; but to work wonders is from the power of Him that works them by us: the first of which respects ourselves; but the second respects God that works them, for the reasons which we have already mentioned. Wherefore neither let a king despise his officers that are under him, nor the rulers those who are subject. For where there are none to be ruled over, rulers are superfluous; and where there are no officers, the kingdom will not stand. Moreover, let not a bishop be exalted against his deacons and presbyters, nor the presbyters against the people: for the subsistence of the congregation depends on each other. For the bishops and the presbyters are the priests with relation to the people; and the laity are the laity with relation to the clergy. And to be a Christian is in our own power; but to be an apostle, or a bishop, or in any other such office, is not in our own power, but at the disposal of God, who bestows the gifts. And thus much concerning those who are vouchsafed gifts and dignities.

Concerning Unworthy Bishops and Presbyters.

II. We add, in the next place, that neither is every one that prophesies holy, nor every one that casts out devils religious: for even Balaam the son of Beor the prophet did prophesy, though he was himself ungodly; as also did Caiaphas, the falsely-named high priest. Nay, the devil foretells many things, and the demons, about Him; and yet for all that, there is not a spark of piety in them: for they are oppressed with ignorance, by reason of their voluntary wickedness. It is manifest, therefore, that the ungodly, although they prophesy, do not by their prophesying cover their own impiety; nor will those who cast out demons be sanctified by the demons being made subject to them: for they only mock one another, as they do who play childish tricks for mirth, and destroy those who give heed to them. For neither is a wicked king any longer a king, but a tyrant; nor is a bishop oppressed with ignorance or an evil disposition a bishop, but falsely so called, being not one sent out by God, but by men, as Ananias and Sapphira in Jerusalem, and Zedekiah and Achiah the false prophets in Babylon. And indeed Balaam the prophet, when he had corrupted Israel by Baal-peor, suffered punishment; and Caiaphas at last was his own murderer; and the sons of Sceva, endeavouring to cast out demons, were wounded by them, and fled away in an unseemly manner; and the kings of Israel and of Judah, when they became impious, suffered all sorts of punishments. It is therefore evident how bishops and presbyters, also falsely so called, will not escape the judgment of God. For it will be said to them even now: O you priests that despise my name, I will deliver you up to the slaughter, as I did Zedekiah and Achiah, whom the king of Babylon fried in a frying-pan, as says Jeremiah the prophet. We say these things, not in contempt of true prophecies, for we know that they are wrought in holy men by the inspiration of God, but to put a

stop to the boldness of vainglorious men; and add this withal, that from such as these God takes away His grace: for God resists the proud, but gives grace to the humble. Now Silas and Agabus prophesied in our times; yet did they not equal themselves to the apostles, nor did they exceed their own measures though they were beloved of God. Now women prophesied also. Of old, Miriam the sister of Moses and Aaron, Exodus 15:20 and after her Deborah, Judges 4:4 and after these Huldah 2 Kings 22:14 and Judith Judith 8 — the former under Josiah, the latter under Darius. The mother of the Lord did also prophesy, and her kinswoman Elisabeth, and Anna; and in our time the daughters of Philip; Acts 21:9 yet were not these elated against their husbands, but preserved their own measures. Wherefore if among you also there be a man or a woman, and such a one obtains any gift, let him be humble, that God may be pleased with him. For says He: Upon whom will I look, but upon him that is humble and quiet, and trembles at my words? Isaiah 66:2

Section 2. Election and Ordination of Bishops: Form of Service on Sundays

That to Make Constitutions About the Offices to Be Performed in the Churches is of Great Consequence.

III. We have now finished the first part of this discourse concerning gifts, whatever they be, which God has bestowed upon men according to His own will; and how He rebuked the ways of those who either attempted to speak lies, or were moved by the spirit of the adversary; and that God often employed the wicked for prophecy and the performance of wonders. But now our discourse hastens as to the principal part, that is, the constitution of ecclesiastical affairs, that so, when you have learned this constitution from us, you who are ordained bishops by us at the command of Christ, may perform all things according to the commands delivered you, knowing that he that hears us hears Christ, and he that hears Christ hears His God and Father, Luke 10:16 to whom be glory forever. Amen.

Concerning Ordinations.

IV. Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge those divine constitutions concerning every ecclesiastical form, there being present with us Paul the chosen vessel, our fellow-apostle, and James the bishop, and the rest of the presbyters, and the seven deacons. In the first place, therefore, I Peter say, that a bishop to be ordained is to be, as we have already, all of us, appointed, unblameable in all things, a select person, chosen by the whole people, who, when he is named and approved, let the people assemble, with the presbytery and bishops that are present, on the Lord's day, and let them give their consent. And let the principal of the bishops ask the presbytery and people whether this be the person whom they desire for their ruler. And if they give their consent, let him ask further whether he has a good testimony from all men as to his worthiness for so great and glorious an authority; whether all things relating to his piety towards God be right; whether justice towards men has been observed by him; whether the affairs of his family have been well ordered by him; whether he has been unblameable in the course of his life. And if all the assembly together do according to truth, and not according to prejudice, witness that he is such a one, let them the third time, as before God the Judge, and Christ, the Holy Ghost being also present, as well as all the holy and ministering spirits, ask again whether he be truly worthy of this ministry, that so in the mouth of two or three witnesses every word may be established. Matthew 18:16 And if they agree the third time that he is worthy, let them all be demanded their vote; and when they all give it willingly, let them be heard. And silence being made, let one of the principal bishops, together with two others, stand near to the altar, the rest of the bishops and presbyters praying silently, and the deacons holding the divine Gospels open upon the head of him that is to be ordained, and say to God thus :—

The Form of Prayer for the Ordination of a Bishop.

V. O You the great Being, O Lord God Almighty, who alone art unbegotten, and ruled over by none; who always is, and was before the world; who stands in need of nothing, and art above all cause and beginning; who only art true, who only art wise; who alone art the most high; who art by nature invisible; whose knowledge is without beginning; who only art good, and beyond compare; who know all things before they are; who art acquainted with the most secret things; who art inaccessible, and without a superior; the God and Father of Your only begotten Son, of our God and Saviour; the Creator of the

whole world by Him; whose providence provides for and takes the care of all; the Father of mercies, and God of all consolation; 2 Corinthians 1:3 who dwellest in the highest heavens, and yet lookest down on things below: You who appointed the rules of the Church, by the coming of Your Christ in the flesh; of which the Holy Ghost is the witness, by Your apostles, and by us the bishops, who by Your grace are here present; who hast fore-ordained priests from the beginning for the government of Your people — Abel in the first place, Seth and Enos, and Enoch and Noah, and Melchisedec and Job; who appointed Abraham, and the rest of the patriarchs, with Your faithful servants Moses and Aaron, and Eleazar and Phineas; who chose from among them rulers and priests in the tabernacle of Your testimony; who chose Samuel for a priest and a prophet; who did not leave Your sanctuary without ministers; who delighted in those whom You chose to be glorified in. Pour down, by us, the influence of Your free Spirit, through the mediation of Your Christ, which is committed to Your beloved Son Jesus Christ; which He bestowed according to Your will on the holy apostles of You the eternal God. Grant by Your name, O God, who search the hearts, that this Your servant, whom You have chosen to be a bishop, may feed Your holy flock, and discharge the office of an high priest to You, and minister to You, unblameably night and day; that he may appease You, and gather together the number of those that shall be saved, and may offer to You the gifts of Your holy Church. Grant to him, O Lord Almighty, through Your Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins according to Your command; to give forth lots according to Your command; to loose every bond, according to the power which You gave the apostles; that he may please You in meekness and a pure heart, with a steadfast, unblameable, and unreprouvable mind; to offer to You a pure and unbloody sacrifice, which by Your Christ You have appointed as the mystery of the new covenant, for a sweet savour, through Your holy child Jesus Christ, our God and Saviour, through whom glory, honour, and worship be to You in the Holy Spirit, now and always, and for all ages. And when he has prayed for these things, let the rest of the priests add, Amen; and together with them all the people. And after the prayer let one of the bishops elevate the sacrifice upon the hands of him that is ordained, and early in the morning let him be placed in his throne, in a place set apart for him among the rest of the bishops, they all giving him the kiss in the Lord. And after the reading of the Law and the Prophets, and our Epistles, and Acts, and the Gospels, let him that is ordained salute they Church, saying, The grace of our Lord Jesus Christ , the love of God and the Father, and the fellowship of the Holy Ghost, be with you all; and let them all answer, And with Your Spirit. And after these words let him speak to the people the words of exhortation; and when he has ended his word of doctrine (I Andrew the brother of Peter speak), all standing up, let the deacon ascend upon some high seat, and proclaim, Let none of the hearers, let none of the unbelievers stay; and silence being made, let him say:—

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V. God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who know all things before they take place; You who appointed the rules of the Church through the word of Your grace; who appointed beforehand the race righteous from the beginning that came from Abraham to be rulers, and constituted them priests, not leaving Your sanctuary without ministers; who from the foundation of the world delighted in those whom You chose to be glorified in; and now pour down the influence of Your free Spirit, which through Your beloved Son Jesus Christ You have bestowed on Your

holy apostles, who set up the Church in the place of the sanctuary, to unending glory and praise of Your name: O You, who knows the hearts of all, grant that this Your servant whom You have chosen to the holy office of Your bishop, may discharge the duty of a high priest to You, and minister to You unblameably night and day; that he may appease You unceasingly, and present to You the gifts of Your holy Church, and in the spirit of the high-priesthood have power to remit sins according to Your commandment, to give lots according to Your injunction, to loose every bond according to the power which You have given to the apostles, and be well-pleasing to You, in meekness and a pure heart offering a smell of sweet savour through Your Son Jesus Christ our Lord, with whom to You be glory, power, and honour, along with the Holy Spirit, now and forever. Amen.

The Divine Liturgy, Wherein is the Bidding Prayer for the Catechumens.

VI. You catechumens, pray, and let all the faithful pray for them in their mind, saying: Lord, have mercy upon them. And let the deacon bid prayers for them, saying: Let us all pray unto God for the catechumens, that He that is good, He that is the lover of mankind, will mercifully hear their prayers and their supplications, and so accept their petitions as to assist them and give them those desires of their hearts which are for their advantage, and reveal to them the Gospel of His Christ; give them illumination and understanding, instruct them in the knowledge of God, teach them His commands and His ordinances, implant in them His pure and saving fear, open the ears of their hearts, that they may exercise themselves in His law day and night; strengthen them in piety, unite them to and number them with His holy flock; vouchsafe them the laver of regeneration, and the garment of incorruption, which is the true life; and deliver them from all ungodliness, and give no place to the adversary against them; and cleanse them from all filthiness of flesh and spirit, and dwell in them, and walk in them, by His Christ; bless their goings out and their comings in, and order their affairs for their good. Let us still earnestly put up our supplications for them, that they may obtain the forgiveness of their transgressions by their admission, and so may be thought worthy of the holy mysteries, and of constant communion with the saints. Rise up, you catechumens, beg for yourselves the peace of God through His Christ, a peaceable day, and free from sin, and the like for the whole time of your life, and your Christian ends of it; a compassionate and merciful God; and the forgiveness of your transgressions. Dedicate yourselves to the only unbegotten God, through His Christ. Bow down your heads, and receive the blessing. But at the naming of every one by the deacon, as we said before, let the people say, Lord, have mercy upon him; and let the children say it first. And as they have bowed down their heads, let the bishop who is newly ordained bless them with this blessing: O God Almighty, unbegotten and inaccessible, who only art the true God, the God and Father of Your Christ, Your only begotten Son; the God of the Comforter, and Lord of the whole world; who by Christ appointed Your disciples to be teachers for the teaching of piety; do Thou now also look down upon Your servants, who are receiving instruction in the Gospel of Your Christ, and give them a new heart, and renew a right spirit in their inward parts, that they may both know and do Your will with full purpose of heart, and with a willing soul. Vouchsafe them a holy admission, and unite them to Your holy Church, and make them partakers of Your divine mysteries, through Christ, who is our hope, and who died for them; by whom glory and worship be given to You in the Holy Spirit forever. Amen. And after this, let the deacon say: Go out, you catechumens, in peace. And after they are gone out, let him say: You energumens, afflicted with unclean spirits, pray, and let us all earnestly pray for them, that God, the lover of mankind, will by Christ rebuke the unclean and wicked spirits, and deliver His supplicants from the dominion of the adversary. May He that rebuked the legion of demons, and the devil, the prince of wickedness, Mark 5:9; Zechariah 3:2 even now rebuke these apostates from piety, and deliver His own workmanship from his power, and cleanse those creatures which He has made with great wisdom. Let us still pray earnestly for them. Save them, O God, and raise them up by Your power. Bow down your heads, you energumens, and receive the blessings. And let the bishop add this prayer, and say:—

For the Energumens.

VII. You, who has bound the strong man, and spoiled all that was in his house, who has given us power over serpents and scorpions to tread upon them, and upon all the power of the enemy; Matthew 12:29;

Luke 10:19 who has delivered the serpent, that murderer of men, bound to us, as a sparrow to children, whom all things dread, and tremble before the face of Your power; who has cast him down as lightning from heaven to earth, not with a fall from a place, but from honour to dishonour, on account of his voluntary evil disposition; whose look dries the abysses, and threatening melts the mountains, and whose truth remains for ever; whom the infants praise, and nursing babies bless; whom angels sing hymns to, and adore; who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke; who threatens the sea, and dries it up, and makes all its rivers as desert, and the clouds are the dust of His feet; who walks upon the sea as upon the firm ground; You only begotten God, the Son of the great Father, rebuke these wicked spirits, and deliver the works of Your hands from the power of the adverse spirit. For to You is due glory, honour, and worship, and by You to Your Father, in the Holy Spirit, forever. Amen. And let the deacon say: Go out, you energumens. And after them, let him cry aloud: You that are to be illuminated, pray. Let all us, the faithful, earnestly pray for them, that the Lord will vouchsafe that, being initiated into the death of Christ, they may rise with Him, and become partakers of His kingdom, and may be admitted to the communion of His mysteries; unite them to, number them among, those that are saved in His holy Church. Save them, and raise them up by Your grace. And being sealed to God through His Christ, let them bow down their heads, and receive this blessing from the bishop:—

For the Baptized.

VIII. You who has formerly said by Your holy prophets to those that be initiated, Wash and become clean, Isaiah 1:16 and hast appointed spiritual regeneration by Christ, do Thou now also look down upon these that are baptized, and bless them, and sanctify them, and prepare them that they may become worthy of Your spiritual gift, and of the true adoption of Your spiritual mysteries, of being gathered together with those that are saved through Christ our Saviour; by whom glory, honour, and worship be to You, in the Holy Ghost, forever. Amen. And let the deacon say: Go out, you that are preparing for illumination. And after that let him proclaim: You penitents, pray; let us all earnestly pray for our brethren in the state of penitence, that God, the lover of compassion, will show them the way of repentance, and accept their return and their confession, and bruise Satan under their feet suddenly, Romans 16:20 and redeem them from the snare of the devil, and the ill-usage of the demons, and free them from every unlawful word, and every absurd practice and wicked thought; forgive them all their offenses, both voluntary and involuntary, and blot out that handwriting which is against them, Colossians 2:13-14 and write them in the book of life; Philippians 4:3 cleanse them from all filthiness of flesh and spirit, 2 Corinthians 7:1 and restore and unite them to His holy flock. For He knows our frame. For who can glory that he has a clean heart? And who can boldly say, that he is pure from sin? Proverbs 20:9 For we are all among the blameworthy. Let us still pray for them more earnestly, for there is joy in heaven over one sinner that repents, Luke 15:7 that, being converted from every evil work, they may be joined to all good practice; that God, the lover of mankind, will suddenly accept their petitions, will restore to them the joy of His salvation, and strengthen them with His free Spirit; that they may not be any more shaken, but be admitted to the communion of His most holy things, and become partakers of His divine mysteries, that appearing worthy of His adoption, they may obtain eternal life. Let us all still earnestly say on their account: Lord, have mercy upon them. Save them, O God, and raise them up by

Your mercy. Rise up, and bow your heads to God through His Christ, and receive the blessings. Let the bishop then add this prayer:—

Imposition of Hands; Prayer for Penitents.

IX . Almighty, eternal God, Lord of the whole world, the Creator and Governor of all things, who hast exhibited man as the ornament of the world through Christ, and gave him a law both naturally implanted and written, that he might live according to law, as a rational creature; and when he had sinned, You gave him Your goodness as a pledge in order to his repentance: Look down upon these persons who have bended the neck of their soul and body to You; for You desire not the death of a sinner, but his repentance, that he turn from his wicked way, and live. Ezekiel 18 and 33 You who accepted the repentance of the Ninevites, who wills that all men be saved, and come to the acknowledgment of the truth; Jonah 3; 1 Timothy 2:4 who accepted of that son who had consumed his substance in riotous living, Luke xv with the bowels of a father, on account of his repentance; accept now the repentance of Your supplicants: for there is no man that will not sin; for if You, O Lord, mark iniquities, O Lord, who shall stand? For with You there is propitiation. And restore them to Your holy Church, into their former dignity and honour, through Christ our God and Saviour, by whom glory and adoration be to You, in the Holy Ghost, forever. Amen. Then let the deacon say, Depart, you penitents; and let him add, Let none of those who ought not to come draw near. All we of the faithful, let us bend our knee: let us all entreat God through His Christ; let us earnestly beseech God through His Christ.

The Bidding Prayer for the Faithful.

X . Let us pray for the peace and happy settlement of the world, and of the holy churches; that the God of the whole world may afford us His everlasting peace, and such as may not be taken away from us; that He may preserve us in a full prosecution of such virtue as is according to godliness. Let us pray for the Holy Catholic and Apostolic Church which is spread from one end of the earth to the other; that God would preserve and keep it unshaken, and free from the waves of this life, until the end of the world, as founded upon a rock; and for the holy parish in this place, that the Lord of the whole world may vouchsafe us without failure to follow after His heavenly hope, and without ceasing to pay Him the debt of our prayer. Let us pray for every episcopacy which is under the whole heaven, of those that rightly divide the word of Your truth. And let us pray for our bishop James, and his parishes; let us pray for our bishop Clement, and his parishes; let us pray for our bishop Euodius, and his parishes; let us pray for our bishop Annianus, and his parishes: that the compassionate God may grant them to continue in His holy churches in health, honour, and long life, and afford them an honourable old age in godliness and righteousness. And let us pray for our presbyters, that the Lord may deliver them from every unreasonable and wicked action, and afford them a presbyterate in health and honour. Let us pray for all the deacons and ministers in Christ, that the Lord may grant them an unblameable ministration. Let us pray for the readers, singers, virgins, widows, and orphans. Let us pray for those that are in marriage and in child-bearing, that the Lord may have mercy upon them all. Let us pray for the eunuchs who walk holily. Let us pray for those in a state of continence and piety. Let us pray for those that bear fruit in the holy Church, and give alms to the needy. And let us pray for those who offer sacrifices and oblations to the Lord our God, that God, the fountain of all goodness, may recompense them with His heavenly gifts, and give them in this world an hundredfold, and in the world to come life everlasting; Matthew 19:29 and bestow upon them for their temporal things, those that are eternal; for earthly things, those that are heavenly. Let us pray for our brethren newly enlightened, that the Lord may strengthen and confirm them. Let us pray for our brethren exercised with sickness, that the Lord may deliver them from every sickness and every disease, and restore them sound into His holy Church. Let us pray for those that travel by water or by land. Let us pray for those that are in the mines, in banishments, in prisons, and in bonds, for the name of the Lord. Let us pray for those that are afflicted with bitter servitude. Let us pray for our enemies, and those that hate us. Let us pray for those that persecute us for the name of the Lord, that the Lord may pacify their anger, and scatter their wrath against us. Let us pray for those that are without, and are wandered out of the way, that the Lord may convert them. Let us be mindful of the infants of the Church, that the Lord may perfect them in His fear, and bring them to a complete age. Let us pray one for another, that the Lord may keep us and preserve us by His grace to the end, and deliver us from the evil one. and from all the scandals of those that work iniquity, and preserve us unto His heavenly kingdom. Let us pray for every Christian soul. Save us, and raise us up, O God, by Your mercy. Let us rise up, and let us pray earnestly, and dedicate ourselves and one another to the living God, through His Christ. And let the high priest add this prayer, and say:—

The Form of Prayer for the Faithful.

XI. O Lord Almighty, the Most High, who dwellest on high, the Holy One, that retest among the saints, without beginning, the Only Potentate, who hast given to us by Christ the preaching of knowledge,

to the acknowledgment of Your glory and of Your name, which He has made known to us, for our comprehension, do Thou now also look down through Him upon this Your flock, and deliver it from all ignorance and wicked practice, and grant that we may fear You in earnest, and love You with affection, and have a due reverence of Your glory. Be gracious and merciful to them, and hearken to them when they pray unto You; and keep them, that they may be unmoveable, unblameable, and unreprouable, that they may be holy in body and spirit, not having spot or wrinkle, or any such thing; but that they may be complete, and none of them may be defective or imperfect. O our support, our powerful God, who does not accept persons, be the assister of this Your people, which You have redeemed with the precious blood of Your Christ; be their protector, aider, provider, and guardian, their strong wall of defense, their bulwark and security. For none can snatch out of Your hand: John 10:29 for there is no other God like You; for on You is our reliance. Sanctify them by Your truth: for Your word is truth. John 17:17 You who does nothing for favour, You whom none can deceive, deliver them from every sickness, and every disease, and every offense, every injury and deceit, from fear of the enemy, from the dart that flies in the day, from the mischief that walks about in darkness; and vouchsafe them that everlasting life which is in Christ Your only begotten Son, our God and Saviour, through whom glory and worship be to You, in the Holy Spirit, now and always, and for ever and ever. Amen. And after this let the deacon say, Let us attend. And let the bishop salute the church, and say, The peace of God be with you all. And let the people answer, And with your spirit; and let the deacon say to all, Salute one another with the holy kiss. And let the clergy salute the bishop, the men of the laity salute the men, the women the women. And let the children stand at the reading-desk; and let another deacon stand by them, that they may not be disorderly. And let other deacons walk about and watch the men and women, that no tumult may be made, and that no one nod, or whisper, or slumber; and let the deacons stand at the doors of the men, and the sub-deacons at those of the women, that no one go out, nor a door be opened, although it be for one of the faithful, at the time of the oblation. But let one of the sub-deacons bring water to wash the hands of the priests, which is a symbol of the purity of those souls that are devoted to God.

The Constitution of James the Brother of John, the Son of Zebedee.

XII. And I James, the brother of John, the son of Zebedee, say, that the deacon shall immediately say, Let none of the catechumens, let none of the hearers, let none of the unbelievers, let none of the heterodox, stay here . You who have prayed the foregoing prayer, depart. Let the mothers receive their children; let no one have anything against any one; let no one come in hypocrisy; let us stand upright before the Lord with fear and trembling, to offer. When this is done, let the deacons bring the gifts to the bishop at the altar; and let the presbyters stand on his right hand, and on his left, as disciples stand before their Master. But let two of the deacons, on each side of the altar, hold a fan, made up of thin membranes, or of the feathers of the peacock, or of fine cloth, and let them silently drive away the small animals that fly about, that they may not come near to the cups. Let the high priest, therefore, together with the priests, pray by himself; and let him put on his shining garment, and stand at the altar, and make the sign of the cross upon his forehead with his hand, and say: The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all. And let all with one voice say: And with your spirit. The high priest: Lift up your mind. All the people: We lift it up unto the Lord. The high priest: Let us give thanks to the Lord. All the people: It is meet and right so to do. Then let the high priest say: It is very meet and right before all things to sing an hymn to You, who art the true God, who art before all beings, from whom the whole family in heaven and earth is named; Ephesians 3:15 who only art unbegotten, and without beginning, and without a ruler, and without a master; who standest in need of nothing; who art the bestower of everything that is good; who art beyond all cause and generation; who art always and immutably the same; from whom all things came into being, as from their proper original. For You are eternal knowledge, everlasting sight, unbegotten hearing, untaught wisdom, the first by nature, and the measure of being, and beyond all number; who brought all things out of nothing into being by Your only begotten Son, but begot Him before all ages by Your will, Your power, and Your goodness, without any instrument, the only begotten Son, God the Word, the living Wisdom, the First-born of every creature, the angel of Your Great Counsel, and Your High Priest, but the King and Lord of every intellectual and sensible nature, who was before all things, by whom were all things. For You, O eternal God, made all things by Him, and through Him it is that You vouchsafe Your suitable providence over the whole world; for by the very same that You bestowed being, did You also bestow well-being: the God and Father of Your only begotten Son, who by Him made before all things the cherubim and the seraphim, the æons and hosts, the powers and authorities, the principalities and thrones, the archangels and angels; and after all these, by Him made this visible world, and all things that are therein. For You are He who framed the heaven as an arch, and stretch it out like the covering of a tent, and founded the earth upon nothing by Your mere will; who fixed the firmament, and prepare the night and the day; who brought the light out of Your treasures, and on its departure brought on darkness, for the rest of the living creatures that move up and down in the world; who appointed the sun in heaven to rule over the day, and the moon to rule over the night, and inscribed in heaven the choir of stars to praise Your glorious majesty; who made the water for drink and for cleansing, the air in which we live for respiration and the affording of sounds, by the means of the tongue, which strikes the air, and the hearings which co-operates therewith, so as to perceive speech when it is received by it, and falls upon it; who made fire for our consolation in darkness, for the supply of our want, and that we might be warmed and enlightened by it; who separated the great sea from the land, and rendered the former navigable and the latter fit for walking, and replenished the

former with small and great living creatures, and filled the latter with the same, both tame and wild; furnished it with various plants, and crown it with herbs, and beautify it with flowers, and enrich it with seeds; who ordained the great deep, and on every side made a mighty cavity for it, which contains seas of salt waters heaped together, Job xxxviii yet You every way bounded them with barriers of the smallest sand; Jeremiah 5:22 who sometimes raises it to the height of mountains by the winds, and sometimes smooths it into a plain; sometimes enrages it with a tempest, and sometimes stills it with a calm, that it may be easy to seafaring men in their voyages; who encompassed this world, which was made by You through Christ, with rivers, and water it with currents, and moisten it with springs that never fail, and bound it round with mountains for the immoveable and secure consistence of the earth: for You have replenished Your world, and adorned it with sweet-smelling and with healing herbs, with many and various living creatures, strong and weak, for food and for labour, tame and wild; with the noises of creeping things, the sounds of various sorts of flying creatures; with the circuits of the years, the numbers of months and days, the order of the seasons, the courses of the rain clouds, for the production of the fruits and the support of living creatures. You have also appointed the station of the winds, which blow when commanded by You, and the multitude of the plants and herbs. And You have not only created the world itself, but hast also made man for a citizen of the world, exhibiting him as the ornament of the world; for You said to Your Wisdom: Let us make man according to our image, and according to our likeness; and let them have dominion over the fish of the sea, and over the fowls of the heaven. Genesis 1:26 Wherefore also You have made him of an immortal soul and of a body liable to dissolution — the former out of nothing, the latter out of the four elements — and hast given him as to his soul rational knowledge, the discerning of piety and impiety, and the observation of right and wrong; and as to his body, You have granted him five senses and progressive motion: for You, O God Almighty, by Your Christ planted a paradise in Eden, Genesis 2:8 in the east, adorned with all plants fit for food, and introduced him into it, as into a rich banquet. And when You made him, You gave him a law implanted within him, that so he might have at home and within himself the seeds of divine knowledge; and when You had brought him into the paradise of pleasure, You allowed him the privilege of enjoying all things, only forbidding the tasting of one tree, in hopes of greater blessings; that in case he would keep that command, he might receive the reward of it, which was immortality. But when he neglected that command, and tasted of the forbidden fruit, by the seduction of the serpent and the counsel of his wife, You justly cast him out of paradise.

Yet of Your goodness You did not overlook him, nor allow him to perish utterly, for he was Your creature; but You subjected the whole creation to him, and granted him liberty to procure himself food by his own sweat and labours, while You caused all the fruits of the earth to spring up, to grow, and to ripen. But when You had laid him asleep for a while, You with an oath called him to a restoration again, loosed the bond of death, and promise him life after the resurrection. And not this only; but when You had increased his posterity to an innumerable multitude, those that continued with You You glorified, and those who did apostatize from You You punished. And while You accepted of the sacrifice of Abel Genesis iv as of an holy person, You rejected the gift of Cain, the murderer of his brother, as of an abhorred wretch. And besides these, You accepted of Seth and Enos, Sirach 49:16 and translated Enoch: for You are the Creator of men, and the giver of life, and the supplier of want, and the giver of laws, and the rewarder of those that observe them, and the avenger of those that transgress them; who brought the great flood upon the world by reason of the multitude of the ungodly, and delivered righteous Noah from that flood by an ark, 1 Peter 3:20 with eight souls, the end of the foregoing generations, and the beginning of those that were to come; who kindled a fearful fire against the five cities of Sodom, and turned a fruitful land into a salt lake for the wickedness of them that dwelt therein, but snatched holy Lot out of the conflagration. You are He who delivered Abraham from the impiety of his fore-fathers, and appointed him to be the heir of the world, and discovered to him Your Christ; who aforehand ordained Melchisedec an high priest for Your worship; who rendered Your patient servant Job the conqueror of that serpent who is the patron of wickedness; who made Isaac the son of the promise, and Jacob the father of twelve sons, and increased his posterity to a multitude, and bring him into Egypt with seventy-five souls. You, O Lord, did not overlook Joseph, but granted him, as a reward of his chastity for Your sake, the government over the Egyptians. You, O Lord, did not overlook the Hebrews when they were afflicted by the Egyptians, on account of the promises made unto their fathers; but You delivered them and punish the Egyptians. And when men had corrupted the law of nature, and had sometimes esteemed the creation the effect of chance, and sometimes honoured it more than they ought, and equalled it to the God of the universe, You did not, however, suffer them to go astray, but raised up Your holy servant Moses, and by him gave the written law for the assistance of the law of nature, and showed that the creation was Your work, and banished away the error of polytheism. You adorned Aaron and his posterity with the priesthood, and punished the Hebrews when they sinned, and receive them again when they returned to You. You punished the Egyptians with a judgment of ten plagues, and divided the sea, and bring the Israelites through it, and drown and destroy the Egyptians who pursued after them. You sweetened the bitter water with wood; You brought water out of the rock of stone; You rained manna from heaven, and quails, as meat out of the air; You afforded them a pillar of fire by night to give them light, and a pillar of a cloud by day to overshadow them from the heat; You declared Joshua to be the general of the army, and overthrew the seven nations of Canaan by him; You divided Jordan, and dry up the rivers of Etham; You overthrew walls without instruments or the hand of man. For all these things, glory be to You, O Lord Almighty. You do the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, and powers, Your everlasting armies, adore. The cherubim and the six-winged seraphim, with two covering their feet, with two their heads, and with two flying, say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, incessantly, and with constant and loud voices, and let all the people say it with

them: Holy, holy, holy, Lord of hosts, heaven and earth are full of His glory: be blessed forever. Amen. Isaiah 6:3; Romans 1:25 And afterwards let the high priest say: For You are truly holy, and most holy, the highest and most highly exalted forever. Holy also is Your only begotten Son our Lord and God, Jesus Christ, who in all things ministered to His God and Father, both in Your various creation and Your suitable providence, and has not overlooked lost mankind. But after the law of nature, after the exhortations in the positive law, after the prophetic reproofs and the government of the angels, when men had perverted both the positive law and that of nature, and had cast out of their mind the memory of the flood, the burning of Sodom, the plagues of the Egyptians, and the slaughters of the inhabitants of Palestine, and being just ready to perish universally after an unparalleled manner, He was pleased by Your good will to become man, who was man's Creator; to be under the laws, who was the Legislator; to be a sacrifice, who was an High Priest; to be a sheep, who was the Shepherd. And He appeased You, His God and Father, and reconciled You to the world, and freed all men from the wrath to come, and was made of a virgin, and was in flesh, being God the Word, the beloved Son, the first-born of the whole creation, and was, according to the prophecies which were foretold concerning Him by Himself, of the seed of David and Abraham, of the tribe of Judah. And He was made in the womb of a virgin, who formed all mankind that are born into the world; He took flesh, who was without flesh; He who was begotten before time, was born in time; He lived holily, and taught according to the law; He drove away every sickness and every disease from men, and wrought signs and wonders among the people; and He was partaker of meat, and drink, and sleep, who nourishes all that stand in need of food, and fills every living creature with His goodness; He manifested His name to those that knew it not; John 17:6, 4 He drove away ignorance; He revived piety, and fulfilled Your will; He finished the work which You gave Him to do; and when He had set all these things right, He was seized by the hands of the ungodly, of the high priests and priests, falsely so called, and of the disobedient people, by the betraying of him who was possessed of wickedness as with a confirmed disease; He suffered many things from them, and endured all sorts of ignominy by Your permission; He was delivered to Pilate the governor, and He that was the Judge was judged, and He that was the Saviour was condemned; He that was impassible was nailed to the cross, and He who was by nature immortal died, and He that is the giver of life was buried, that He might loose those for whose sake He came from suffering and death, and might break the bonds of the devil, and deliver mankind from his deceit. He arose from the dead the third day; and when He had continued with His disciples forty days, He was taken up into the heavens, and is sat down on the right hand of You, who art His God and Father.

Being mindful, therefore, of those things that He endured for our sakes, we give You thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil His constitution: For in the same night that He was betrayed, He took bread 1 Corinthians 11:23 in His holy and undefiled hands, and, looking up to You His God and Father, He broke it, and gave it to His disciples, saying, This is the mystery of the new covenant: take of it, and eat. This is my body, which is broken for many, for the remission of sins. In like manner also He took the cup, and mixed it of wine and water, and sanctified it, and delivered it to them, saying: Drink all of this; for this is my blood which is shed for many, for the remission of sins: do this in remembrance of me. For as often as you eat this bread and drink this cup, you do show forth my death until I come. Being mindful, therefore, of His passion, and death, and resurrection from the dead, and return into the heavens, and His future second appearing, wherein He is to come with glory and power to judge the quick and the dead, and to recompense to every one according to his works, we offer to You, our King and our God, according to His constitution, this bread and this cup, giving You thanks, through Him, that You have thought us worthy to stand before You, and to sacrifice to You; and we beseech You that You will mercifully look down upon these gifts which are here set before You, O God, who standest in need of none of our offerings. And accept them, to the honour of Your Christ, and send down upon this sacrifice Your Holy Spirit, the Witness of the Lord Jesus' sufferings, that He may show this bread to be the body of Your Christ, and the cup to be the blood of Your Christ, that those who are partakers thereof may be strengthened for piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of Your Christ, and may obtain eternal life upon Your reconciliation to them, O Lord Almighty. We further pray unto You, O Lord, for your holy Church spread from one end of the world to another, which You have purchased with the precious blood of Your Christ, that You will preserve it unshaken and free from disturbance until the end of the world; for every episcopate who rightly divides the word of truth. We further pray to You for me, who am nothing, who offer to You, for the whole presbytery, for the deacons and all the clergy, that You will make them wise, and replenish them with the Holy Spirit. We further pray to You, O Lord, for the king and all in authority, 1 Timothy 2:2 for the whole army, that they may be peaceable towards us, that so, leading the whole time of our life in quietness and unanimity, we may glorify You through Jesus Christ, who is our hope. We further offer to You also for all those holy persons who have pleased You from the beginning of the world — patriarch, prophets, righteous men, apostles, martyrs, confessors, bishops, presbyters, deacons, sub-deacons, readers, singers, virgins, widows, and lay persons, with all whose names You know. We further offer to You for this people, that You will render them, to the praise of Your Christ, a royal priesthood and an holy nation; 1 Peter 2:9 for those that are in virginity and purity; for the widows of the Church; for those in honourable marriage and child-bearing; for the infants of Your people, that You will not permit any of us to become castaways. We further beseech You also for this city and its inhabitants; for those that are sick; for those in bitter servitude; for those in banishments; for those in prison; for those that travel by water or by land; that You, the helper and assister of all men, will be their supporter. We further also beseech You for those that hate us and persecute us for Your name's sake; for those that are without, and wander out of the way; that You will convert them to goodness, and pacify their anger. We further also beseech You for the catechumens of the Church, and for those that are vexed by the adversary, and for our brethren the penitents, that You will perfect the first in

the faith, that You will deliver the second from the energy of the evil one, and that You will accept the repentance of the last, and forgive both them and us our offenses. We further offer to You also for the good temperature of the air, and the fertility of the fruits, that so, partaking perpetually of the good things derived from You, we may praise You without ceasing, who gave food to all flesh. We further beseech You also for those who are absent on a just cause, that You will keep us all in piety, and gather us together in the kingdom of Your Christ, the God of all sensible and intelligent nature, our King that You would keep us immoveable, unblameable, and unreprouable: for to You belongs all glory and worship, and thanksgiving, honour and adoration, the Father, with the Son, and to the Holy Ghost, both now and always, and for everlasting, and endless ages forever. And let all the people say, Amen. And let the bishop say, The peace of God be with you all. And let all the people say, And with your spirit. And let the deacon proclaim again:—

The Bidding Prayer for the Faithful After the Divine Oblation.

XIII. Let us still further beseech God through His Christ, and let us beseech Him on account of the gift which is offered to the Lord God, that the good God will accept it, through the mediation of His Christ, upon His heavenly altar, for a sweet-smelling savour. Let us pray for this church and people. Let us pray for every episcopate, every presbytery, all the deacons and ministers in Christ, for the whole congregation, that the Lord will keep and preserve them all. Let us pray for kings and those in authority, that they may be peaceable toward us, that so we may have and lead a quiet and peaceable life in all godliness and honesty. 1 Timothy 2:2 Let us be mindful of the holy martyrs, that we may be thought worthy to be partakers of their trial. Let us pray for those that are departed in the faith. Let us pray for the good temperature of the air, and the perfect maturity of the fruits. Let us pray for those that are newly enlightened, that they may be strengthened in the faith, and all may be mutually comforted by one another. Raise us up, O God, by Your grace. Let us stand up, and dedicate ourselves to God, through His Christ. And let the bishop say: O God, who art great, and whose name is great, who art great in counsel and mighty in works, the God and Father of Your holy child Jesus, our Saviour; look down upon us, and upon this Your flock, which You have chosen by Him to the glory of Your name; and sanctify our body and soul, and grant us the favour to be made pure from all filthiness of flesh and spirit, 2 Corinthians 7:1 and may obtain the good things laid up for us, and do not account any of us unworthy; but be our comforter, helper, and protector, through Your Christ, with whom glory, honour, praise, doxology, and thanksgiving be to You and to the Holy Ghost forever. Amen. And after that all have said Amen, let the deacon say: Let us attend. And let the bishop speak thus to the people: Holy things for holy persons. And let the people answer: There is One that is holy; there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. Amen. Glory to God in the highest, and on earth peace, good-will among men. Hosanna to the son of David! Blessed be He that comes in the name of the Lord, being the Lord God who appeared to us, Hosanna in the highest. Luke 2:14; Matthew 21:9 And after that, let the bishop partake, then the presbyters, and deacons, and sub-deacons, and the readers, and the singers, and the ascetics; and then of the women, the deaconesses, and the virgins, and the widows; then the children; and then all the people in order, with reverence and godly fear, without tumult. And let the bishop give the oblation, saying, The body of Christ; and let him that receives say, Amen. And let the deacon take the cup; and when he gives it, say, The blood of Christ, the

cup of life; and let him that drinks say, Amen. And let the thirty-third psalm be said, while the rest are partaking; and when all, both men and women, have partaken, let the deacons carry what remains into the vestry. And when the singer has done, let the deacon say:—

The Bidding Prayer After the Participation.

XIV. Now we have received the precious body and the precious blood of Christ, let us give thanks to Him who has thought us worthy to partake of these His holy mysteries; and let us beseech Him that it may not be to us for condemnation, but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come. Let us arise, and by the grace of Christ let us dedicate ourselves to God, to the only unbegotten God, and to His Christ. And let the bishop give thanks:—

The Form of Prayer After the Participation.

XV. O Lord God Almighty, the Father of Your Christ, Your blessed Son, who hear those who call upon You with uprightness, who also know the supplications of those who are silent; we thank You that You have thought us worthy to partake of Your holy mysteries, which You have bestowed upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, for the remission of our offenses; for the name of your Christ is called upon us, and we are joined To You. O You who has separated us from the communion of the ungodly, unite us with those that are consecrated to You in holiness; confirm us in the truth, by the assistance of Your Holy Spirit; reveal to us what things we are ignorant of, supply what things we are defective in, confirm us in what things we already know, preserve the priests blameless in Your worship; keep the kings in peace, and the rulers in righteousness, the air in a good temperature, the fruits in fertility, the world in an all-powerful providence; pacify the warring nations, convert those that are gone astray, sanctify Your people, keep those that are in virginity, preserve those in the faith that are in marriage, strengthen those that are in purity, bring the infants to complete age, confirm the newly admitted; instruct the catechumens, and render them worthy of admission; and gather us all together into Your kingdom of heaven, by Jesus Christ our Lord, with whom glory, honour, and worship be to You, in the Holy Ghost, forever. Amen. And let the deacon say: Bow down to God through His Christ, and receive the blessing . And let the bishop add this prayer, and say: O God Almighty, the true God, to whom nothing can be compared, who art everywhere, and present in all things, and art in nothing as one of the things themselves; who art not bounded by place, nor grown old by time; who art not terminated by ages, nor deceived by words; who art not subject to generation, and wantest no guardian; who art above all corruption, free from all change, and invariable by nature; who inhabitest light inaccessible; 1 Timothy 6:16 who art by nature invisible, and yet art known to all reasonable natures who seek You with a good mind, and art comprehended by those that seek after You with a good mind; the God of Israel, Your people which truly see, and which have believed in Christ: Be gracious to me, and hear me, for Your name's sake, and bless those that bow down their necks unto You, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from Your kingdom; but sanctify, guard, cover, and assist them; deliver them from the adversary and every enemy; keep their houses, and guard their comings in and their goings out. For to You belongs the glory, praise, majesty, worship, and adoration, and to Your Son Jesus, Your Christ, our Lord and God and King, and to the Holy Ghost, now and always, for ever and ever. Amen. And the deacon shall say, Depart in peace. These constitutions concerning this mystical worship, we, the apostles, do ordain for you, the bishops, presbyters, and deacons.

Section 3. Ordination and Duties of the Clergy

Concerning the Ordination of Presbyters — The Constitution of John, Who Was Beloved by the Lord.

XVI. Concerning the ordination of presbyters, I who am loved by the Lord make this constitution for you the bishops: When you ordain a presbyter, O bishop, lay your hand upon his head, in the presence of the presbyters and deacons, and pray, saying: O Lord Almighty, our God, who hast created all things by Christ, and in like manner takes care of the whole world by Him; for He who had power to make different creatures, has also power to take care of them, according to their different natures; on which

account, O God, You take care of immortal beings by bare preservation, but of those that are mortal by succession — of the soul by the provision of laws, of the body by the supply of its wants. Do Thou therefore now also look down upon Your holy Church, and increase the same, and multiply those that preside in it, and grant them power, that they may labour both in word and work for the edification of Your people. Now look down also upon this Your servant, who is put into the presbytery by the vote and determination of the whole clergy; and replenish him with the Spirit of grace and counsel, to assist and govern Your people with a pure heart, in the same manner as You looked down upon Your chosen people, and commanded Moses to choose elders, whom You filled with Your Spirit. Do Thou also now, O Lord, grant this, and preserve in us the Spirit of Your grace, that this person, being filled with the gifts of healing and the word of teaching, may in meekness instruct Your people, and sincerely serve You with a pure mind and a willing soul, and may fully discharge the holy ministrations for Your people, through Your Christ, with whom glory, honour, and worship be to You, and to the Holy Ghost, forever. Amen.

Concerning the Ordination of Deacons — The Constitution of Philip.

XVII. Concerning the ordination of deacons, I Philip make this constitution: You shall ordain a deacon, O bishop, by laying your hands upon him in the presence of the whole presbytery, and of the deacons, and shall pray, and say:—

The Form of Prayer for the Ordination of a Deacon.

XVIII. O God Almighty, the true and faithful God, who art rich unto all that call upon You in truth, who art fearful in counsels, and wise in understanding, who art powerful and great, hear our prayer, O Lord, and let Your ears receive our supplication, and cause the light of Your countenance to shine upon this Your servant, who is to be ordained for You to the office of a deacon; and replenish him with Your Holy Spirit, and with power, as You replenished Stephen, who was Your martyr, and follower of the sufferings of Your Christ. Render him worthy to discharge acceptably the ministration of a deacon, steadily, unblameably, and without reproof, that thereby he may attain an higher degree, through the mediation of Your only begotten Son, with whom glory, honour, and worship be to You and the Holy Spirit forever. Amen.

Concerning the Diaconess — The Constitution of Bartholomew.

XIX. Concerning a diaconess, I Bartholomew make this constitution: O bishop, you shall lay your hands upon her in the presence of the presbytery, and of the deacons and diaconesses, and shall say:—

The Form of Prayer for the Ordination of a Diaconess.

XX . O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who replenished with the Spirit Miriam, and Deborah, and Anna, and Huldah; who did not disdain that Your only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, ordained women to be keepers of Your holy gates — do Thou now also look down upon this Your servant, who is to be ordained to the office of a diaconess, and grant her Your Holy Spirit, and

cleanse her from all filthiness of flesh and spirit, 2 Corinthians 7:1 that she may worthily discharge the work which is committed to her to Your glory, and the praise of Your Christ, with whom glory and adoration be to You and the Holy Spirit forever. Amen.

Concerning the Sub-Deacons — The Constitution of Thomas.

XXI. Concerning the sub-deacons, I Thomas make this constitution for you the bishops: When you ordain a subdeacon, O bishop, you shall lay your hands upon him, and say: O Lord God, the Creator of heaven and earth, and of all things that are therein; who also in the tabernacle of the testimony appointed overseers and keepers of Your holy vessels; do Thou now look down upon this Your servant, appointed a subdeacon; and grant him the Holy Spirit, that he may worthily handle the vessels of Your ministry, and do Your will always, through Your Christ, with whom glory, honour, and worship be to You and to the Holy Spirit forever. Amen.

Concerning the Readers — The Constitution of Matthew.

XXII. Concerning readers, I Matthew, also called Levi, who was once a tax-gatherer, make a constitution: Ordain a reader by laying your hands upon him, and pray unto God, and say: O Eternal God, who art plenteous in mercy and compassions, who hast made manifest the constitution of the world by Your operations therein, and keepest the number of Your elect, do Thou also now look down upon Your servant, who is to be entrusted to read Your Holy Scriptures to Your people, and give him Your Holy Spirit, the prophetic Spirit. You who instructed Esdras Your servant to read Your laws to the people, do Thou now also at our prayers instruct Your servant, and grant that he may without blame perfect the work committed to him, and thereby be declared worthy of an higher degree, through Christ, with whom glory and worship be to You and to the Holy Ghost forever. Amen.

Concerning the Confessors — The Constitution of James the Son of Alphaeus.

XXIII. And I James, the son of Alphaeus, make a constitution in regard to confessors: A confessor is not ordained; for he is so by choice and patience, and is worthy of great honour, as having confessed the name of God, and of His Christ, before nations and kings. But if there be occasion, he is to be ordained either a bishop, priest, or deacon. But if any one of the confessors who is not ordained snatches to himself any such dignity upon account of his confession, let the same person be deprived and rejected; for he is not in such an office, since he has denied the constitution of Christ, and is worse than an infidel.
1 Timothy 5:8

The Same Apostle's Constitution Concerning Virgins.

XXIV. I, the same, make a constitution in regard to virgins: A virgin is not ordained, for we have no such command from the Lord; 1 Corinthians 7:25 for this is a state of voluntary trial, not for the reproach of marriage, but on account of leisure for piety.

The Constitution of Lebbeus, Who Was Surnamed Thaddaeus, Concerning Widows.

XXV. And I Lebbæus, surnamed Thaddæus, make this constitution in regard to widows: A widow is not ordained; yet if she has lost her husband a great while, and has lived soberly and unblameably, and has taken extraordinary care of her family, as Judith and Anna — those women of great reputation— let her be chosen into the order of widows. But if she has lately lost her yokefellow, let her not be believed, but let her youth be judged of by the time; for the affections do sometimes grow aged with men, if they be not restrained by a better bridle.

The Same Apostle Concerning the Exorcist.

XXVI. I the same make a constitution in regard to an exorcist. An exorcist is not ordained. For it is a trial of voluntary goodness, and of the grace of God through Christ by the inspiration of the Holy Spirit. For he who has received the gift of healing is declared by revelation from God, the grace which is in him being manifest to all. But if there be occasion for him, he must be ordained a bishop, or a presbyter, or a deacon.

Simon the Canaanite Concerning the Number Necessary for the Ordination of a Bishop.

XXVII. And I Simon the Canaanite make a constitution to determine by how many a bishop ought to be elected. Let a bishop be ordained by three or two bishops; but if any one be ordained by one bishop, let him be deprived, both himself and he that ordained him. But if there be a necessity that he have only one to ordain him, because more bishops cannot come together, as in time of persecution, or for such like causes, let him bring the suffrage of permission from more bishops.

The Same Apostle's Canons Concerning Bishops, Presbyters, Deacons, and the Rest of the Clergy.

XXVIII. Concerning the canons I the same make a constitution. A bishop blesses, but does not receive the blessing. He lays on hands, ordains, offers, receives the blessing from bishops, but by no means from presbyters. A bishop deprives any clergyman who deserves deprivation, excepting a bishop; for of himself he has not power to do that. A presbyter blesses, but does not receive the blessing; yet does he receive the blessing from the bishop or a fellow presbyter. In like manner does he give it to a fellow presbyter. He lays on hands, but does not ordain; he does not deprive, yet does he separate those that are under him, if they be liable to such a punishment. A deacon does not bless, does not give the blessing, but receives it from the bishop and presbyter: he does not baptize, he does not offer; but when a bishop or presbyter has offered, he distributes to the people, not as a priest, but as one that ministers to the priests. But it is not lawful for any one of the other clergy to do the work of a deacon. A deaconess does not bless, nor perform anything belonging to the office of presbyters or deacons, but only is to keep the doors, and to minister to the presbyters in the baptizing of women, on account of decency. A deacon separates a subdeacon, a reader, a singer, and a deaconess, if there be any occasion, in the absence of a presbyter. It is not lawful for a subdeacon to separate either one of the clergy or laity; nor for a reader, nor for a singer, nor for a deaconess, for they are the ministers to the deacons.

Section 4. Certain Prayers and Laws

Concerning the Blessing of Water and Oil — The Constitution of Matthias.

XXIX . Concerning the water and the oil, I Matthias make a constitution. Let the bishop bless the water, or the oil. But if he be not there, let the presbyter bless it, the deacon standing by. But if the bishop be present, let the presbyter and deacon stand by, and let him say thus: O Lord of hosts, the God of powers, the creator of the waters, and the supplier of oil, who art compassionate, and a lover of mankind, who hast given water for drink and for cleansing, and oil to give man a cheerful and joyful countenance; do Thou now also sanctify this water and this oil through Your Christ, in the name of him or her that has offered them, and grant them a power to restore health, to drive away diseases, to banish demons, and to disperse all snares through Christ our hope, with whom glory, honour, and worship be to You, and to the Holy Ghost, forever. Amen.

The Same Apostle's Constitution Concerning First-Fruits and Tithes.

XXX . I the same make a constitution in regard to first-fruits and tithes. Let all first-fruits be brought to the bishop, and to the presbyters, and to the deacons, for their maintenance; but let all the tithe be for the maintenance of the rest of the clergy, and of the virgins and widows, and of those under the trial of poverty. For the first-fruits belong to the priests, and to those deacons that minister to them.

The Same Apostle's Constitutions Concerning the Remaining Oblations.

XXXI. I the same make a constitution in regard to remainders. Those eulogies which remain at the mysteries, let the deacons distribute them among the clergy, according to the mind of the bishop or the presbyters: to a bishop; four parts; to a presbyter, three parts; to a deacon, two parts; and to the rest of the sub-deacons, or readers, or singers, or deaconesses, one part. For this is good and acceptable in the

sight of God, that every one be honoured according to his dignity; for the Church is the school, not of confusion, but of good order.

Various Canons of Paul the Apostle Concerning Those that Offer Themselves to Be Baptized — Whom We are to Receive, and Whom to Reject.

XXXII. I also, Paul, the least of the apostles, do make the following constitutions for you, the bishops, and presbyters, and deacons, concerning canons . Those that first come to the mystery of godliness, let them be brought to the bishop or to the presbyters by the deacons, and let them be examined as to the causes wherefore they come to the word of the Lord; and let those that bring them exactly inquire about their character, and give them their testimony. Let their manners and their life be inquired into, and whether they be slaves or freemen. And if any one be a slave, let him be asked who is his master. If he be slave to one of the faithful, let his master be asked if he can give him a good character. If he cannot, let him be rejected, until he show himself to be worthy to his master. But if he does give him a good character, let him be admitted. But if he be household slave to an heathen, let him be taught to please his master, that the word be not blasphemed. If, then, he have a wife, or a woman has an husband, let them be taught to be content with each other; but if they be unmarried, let them learn not to commit fornication, but to enter into lawful marriage. But if his master be one of the faithful, and knows that he is guilty of fornication, and yet does not give him a wife, or to the woman an husband, let him be separated; but if anyone has a demon, let him indeed be taught piety, but not received into communion before he be cleansed; yet if death be near, let him be received. If any one be a maintainer of harlots, let him either leave off to prostitute women, or else let him be rejected. If a harlot come, let her leave off whoredom, or else let her be rejected. If a maker of idols come, let him either leave off his employment, or let him be rejected. If one belonging to the theatre come, whether it be man or woman, or charioteer, or dueller, or racer, or player of prizes, or Olympic gamester, or one that plays on the pipe, on the lute, or on the harp at those games, or a dancing-master or an huckster, either let them leave off their employments, or let them be rejected. If a soldier come, let him be taught to do no injustice, to accuse no man falsely, and to be content with his allotted wages: Luke 3:14 if he submit to those rules, let him be received; but if he refuse them, let him be rejected. He that is guilty of sins not to be named, a sodomite, an effeminate person, a magician, an enchanter, an astrologer, a diviner, an user of magic verses, a juggler, a mountebank, one that makes amulets, a charmer, a soothsayer, a fortune-teller, an observer of palmistry; he that, when he meets you, observes defects in the eyes or feet of the birds or cats, or noises, or symbolic sounds: let these be proved for some time, for this sort of wickedness is hard to be washed away; and if they leave off those practices, let them be received; but if they will not agree to that, let them be rejected. Let a concubine, who is slave to an unbeliever, and confines herself to her master alone, be received; but if she be incontinent with others, let her be rejected. If one of the faithful has a concubine, if she be a bond-servant, let him leave off that way, and marry in a legal manner: if she be a free woman, let him marry her in a lawful manner; if he does not, let him be rejected. Let him that follows the Gentile customs, or Jewish fables, either reform, or let him be rejected. If any one follows the sports of the theatre, their huntings, or horse-races, or combats, either let him leave them off, or let him be rejected. Let him who is to be a catechumen be a catechumen for three years; but if any one be diligent, and has a good-will to his business, let him be admitted: for

it is not the length of time, but the course of life, that is judged. Let him that teaches, although he be one of the laity, yet, if he be skilful in the word and grave in his manners, teach; for they shall be all taught of God. John 6:45 Let all the faithful, whether men or women, when they rise from sleep, before they go to work, when they have washed themselves, pray; but if any catechetical instruction be held, let the faithful person prefer the word of piety before his work. Let the faithful person, whether man or woman, treat servants kindly, as we have ordained in the foregoing books, and have taught in our epistles.

Upon Which Days Servants are Not to Work.

XXXIII. I Peter and Paul do make the following constitutions. Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection. Let slaves rest from their work all the great week, and that which follows it — for the one in memory of the passion, and the other of the resurrection; and there is need they should be instructed who it is that suffered and rose again, and who it is permitted Him to suffer, and raised Him again. Let them have rest from their work on the Ascension, because it was the conclusion of the dispensation by Christ. Let them rest at Pentecost, because of the coming of the Holy Spirit, which was given to those that believed in Christ. Let them rest on the festival of His birth, because on it the unexpected favour was granted to men, that Jesus Christ, the Logos of God, should be born of the Virgin Mary, for the salvation of the world. Let them rest on the festival of Epiphany, because on it a manifestation took place of the divinity of Christ, for the Father bore testimony to Him at the baptism; and the Paraclete, in the form of a dove, pointed out to the bystanders Him to whom testimony was borne. Let them rest on the days of the apostles: for they were appointed your teachers to bring you to Christ, and made you worthy of the Spirit. Let them rest on the day of the first martyr Stephen, and of the other holy martyrs who preferred Christ to their own life.

At What Hours, and Why, We are to Pray.

XXXIV. Offer up your prayers in the morning, at the third hour, the sixth, the ninth, the evening, and at cock-crowing: in the morning, returning thanks that the Lord has sent you light, that He has brought you past the night, and brought on the day; at the third hour, because at that hour the Lord received the sentence of condemnation from Pilate; at the sixth, because at that hour He was crucified; at the ninth, because all things were in commotion at the crucifixion of the Lord, as trembling at the bold attempt of the impious Jews, and not bearing the injury offered to their Lord; in the evening, giving thanks that He has given you the night to rest from the daily labours; at cock-crowing, because that hour brings the good news of the coming on of the day for the operations proper for the light. But if it be not possible to go to the church on account of the unbelievers, you, O bishop, shall assemble them in a house, that a godly man may not enter into an assembly of the ungodly. For it is not the place that sanctifies the man, but the man the place. And if the ungodly possess the place, avoid it, because it is profaned by them. For as holy priests sanctify a place, so do the profane ones defile it. If it be not possible to assemble either in the church or in a house, let every one by himself sing, and read, and pray, or two or three

together. For where two or three are gathered together in my name, there am I in the midst of them. Let not one of the faithful pray with a catechumen, no, not in the house: for it is not reasonable that he who is admitted should be polluted with one not admitted. Let not one of the godly pray with an heretic, no, not in the house. For what fellowship has light with darkness? Let Christians, whether men or women, who have connections with slaves, either leave them off, or let them be rejected.

The Constitution of James the Brother of Christ Concerning Evening Prayer.

XXXV. I James, the brother of Christ according to the flesh, but His servant as the only begotten God, and one appointed bishop of Jerusalem by the Lord Himself, and the Apostles, do ordain thus: When it is evening, you, O bishop, shall assemble the church; and after the repetition of the psalm at the lighting up the lights, the deacon shall bid prayers for the catechumens, the energumens, the illuminated, and the penitents, as we have formerly said. But after the dismissal of these, the deacon shall say: So many as are of the faithful, let us pray to the Lord. And after the bidding prayer, which is formerly set down, he shall say:—

The Bidding Prayer for the Evening.

XXXVI. Save us, O God, and raise us up by Your Christ. Let us stand up, and beg for the mercies of the Lord, and His compassions, for the angel of peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God through His Christ. And let the bishop add this prayer, and say:—

The Thanksgiving for the Evening.

XXXVII. O God, who art without beginning and without end, the Maker of the whole world by Christ, and the Provider for it, but before all His God and Father, the Lord of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity — for the day is Yours, the night also is Yours: You have prepared the light and the sun, — do Thou now, O Lord, Thou lover of mankind, and Fountain of all good, mercifully accept of this our evening thanksgiving. You who has brought us through the length of the day, and hast brought us to the beginnings of the night, preserve us by Your Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life by Your Christ, through whom glory, honour, and worship be to You in the Holy Spirit forever. Amen. And let the deacon say: Bow down for the laying on of hands. And let the bishop say: O God of our fathers, and Lord of mercy, who formed man of Your wisdom a rational creature, and beloved of God more than the other beings upon this earth, and gave him authority to rule over the creatures upon the earth, and ordained by Your will rulers and priests—the former for the security of life, the latter for a regular worship, — do Thou now also look down, O Lord Almighty, and cause Your face to shine upon Your people, who bow down the neck of their heart, and bless them by Christ; through whom You have enlightened us with the light of knowledge, and have revealed Yourself to us; with whom worthy adoration is due from every rational and holy nature to You, and to the Spirit, who is the Comforter, forever. Amen. And let the deacon say: Depart in peace. In like manner, in the morning, after the repetition of the morning psalm, and his dismissal of the catechumens, the energumens, the candidates for baptism, and the penitents, and after the usual bidding of prayers, that we may not again repeat the same things, let the deacon add after the words, Save us, O God, and raise us up by Your grace: Let us beg of the Lord His mercies and His compassions, that this morning and this day may be with peace and without sin, as also all the time of our sojourning; that He will grant us His angel of peace, a Christian departure out of this life, and that God will be merciful

and gracious. Let us dedicate ourselves and one another to the living God through His Only-begotten. And let the bishop add this prayer, and say:—

The Thanksgiving for the Morning.

XXXVIII. O God, the God of spirits and of all flesh, who is beyond compare, and stands in need of nothing, who has given the sun to have rule over the day, and the moon and the stars to have rule over the night, do Thou now also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us; for we have not spread out our hands unto a strange God; for there is not among us any new God, but You, the eternal God, who is without end, who has given us our being through Christ, and given us our well-being through Him. Vouchsafe us also, through Him, eternal life; with whom glory, and honour, and worship be to You and to the Holy Spirit forever. Amen. And let the deacon say: Bow down for the laying on of hands. And let the bishop add this prayer, saying:—

The Imposition of Hands for the Morning.

XXXIX . O God, who art faithful and true, who has mercy on thousands and ten thousands of them that love You, the lover of the humble, and the protector of the needy, of whom all things stand in need, for all things are subject to You; look down upon this Your people, who bow down their heads to You, and bless them with spiritual blessing. Keep them as the apple of an eye, preserve them in piety and righteousness, and vouchsafe them eternal life in Christ Jesus Your beloved Son, with whom glory, honour, and worship be to You and to the Holy Spirit, now and always, and for ever and ever. Amen. And let the deacon say: Depart in peace. And when the first-fruits are offered, the bishop gives thanks in this manner:—

The Form of Prayer for the First-Fruits.

XL . We give thanks to You, O Lord Almighty, the Creator of the whole world, and its Preserver, through Your only begotten Son Jesus Christ our Lord, for the first-fruits which are offered to You, not in such a manner as we ought, but as we are able. For what man is there that can worthily give You thanks for those things You have given them to partake of? The God of Abraham, and of Isaac, and of Jacob, and of all the saints, who made all things fruitful by Your word, and commanded the earth to bring forth various fruits for our rejoicing and our food; who hast given to the duller and more sheepish sort of creatures juices — herbs to them that feed on herbs, and to some flesh, to others seeds, but to us grain, as advantageous and proper food, and many other things — some for our necessities, some for our health, and some for our pleasure. On all these accounts, therefore, are You worthy of exalted hymns of praise for Your beneficence by Christ, through whom glory, honour, and worship be to You, in the Holy Spirit, forever. Amen. Concerning those that are at rest in Christ: After the bidding prayer, that we may not repeat it again, the deacon shall add as follows:—

The Bidding Prayer for Those Departed.

XLI. Let us pray for our brethren that are at rest in Christ, that God, the lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary, and may be merciful and gracious

to him, and give him his lot in the land of the pious that are sent into the bosom of Abraham, and Isaac, and Jacob, with all those that have pleased Him and done His will from the beginning of the world, whence all sorrow, grief, and lamentation are banished. Let us arise, let us dedicate ourselves and one another to the eternal God, through that Word which was in the beginning. And let the bishop say: O You who is by nature immortal, and has no end of Your being, from whom every creature, whether immortal or mortal, is derived; who made man a rational creature, the citizen of this world, in his constitution mortal, and added the promise of a resurrection; who did not suffer Enoch and Elijah to taste of death: the God of Abraham, the God of Isaac, and the God of Jacob, who art the God of them, not as of dead, but as of living persons: for the souls of all men live with You, and the spirits of the righteous are in Your hand, which no torment can touch; Matthew 22:32; Wisdom 3:1 for they are all sanctified under Your hand: do Thou now also look upon this Your servant, whom You have selected and received into another state, and forgive him if voluntarily or involuntarily he has sinned, and afford him merciful angels, and place him in the bosom of the patriarchs, and prophets, and apostles, and of all those that have pleased You from the beginning of the world, where there is no grief, sorrow, nor lamentation; but the peaceable region of the godly, and the undisturbed land of the upright, and of those that therein see, the glory of Your Christ; by whom glory, honour, and worship, thanksgiving, and adoration be to You, in the Holy Spirit, forever. Amen. And let the deacon say: Bow down, and receive the blessing. And let the bishop give thanks for them, saying as follows: O Lord, save Your people, and bless Your inheritance, which You have purchased with the precious blood of Your Christ. Feed them under Your right hand, and cover them under Your wings, and grant that they may fight the good fight, and finish their course, and keep the faith 2 Timothy 4:7 immutably, unblameably, and unrepovably, through our Lord Jesus Christ, Your beloved Son, with whom glory, honour, and worship be to You and to the Holy Spirit forever. Amen.

How and When We Ought to Celebrate the Memorials of the Faithful Departed, and that We Ought Then to Give Somewhat Out of Their Goods to the Poor.

XLII. Let the third day of the departed be celebrated with psalms, and lessons, and prayers, on account of Him who arose within the space of three days; and let the ninth day be celebrated in remembrance of the living, and of the departed; and the fortieth day according to the ancient pattern: for so did the people lament Moses, and the anniversary day in memory of him. And let alms be given to the poor out of his goods for a memorial of him.

That Memorials or Mandates Do Not at All Profit the Ungodly Who are Dead.

XLIII. These things we say concerning the pious; for as to the ungodly, if you give all the world to the poor, you will not benefit him at all. For to whom the Deity was an enemy while he was alive, it is certain it will be so also when he is departed; for there is no unrighteousness with Him. For the Lord is righteous, and has loved righteousness. And, Behold the man and his work. Isaiah 62:11

Concerning Drunkards.

XLIV. Now, when you are invited to their memorials, do you feast with good order, and the fear of God, as disposed to intercede for those that are departed. For since you are the presbyters and deacons of Christ, you ought always to be sober, both among yourselves and among others, that so you may be able to warn the unruly. Now the Scripture says, The men in power are passionate. But let them not drink wine, lest by drinking they forget wisdom, and are not able to judge aright. Wherefore both the presbyters and the deacons are those of authority in the Church next to God Almighty and His beloved Son. We say this, not they are not to drink at all, otherwise it would be to the reproach of what God has made for cheerfulness, but that they be not disordered with wine. For the Scripture does not say, Do not drink wine; but what says it? Drink not wine to drunkenness; and again, Thorns spring up in the hand of the drunkard. Nor do we say this only to those of the clergy, but also to every lay Christian, upon whom the name of our Lord Jesus Christ is called. For to them also it is said, Who has woe? Who has sorrow? Who has uneasiness? Who has babbling? Who has red eyes? Who has wounds without cause? Do not these things belong to those that tarry long at the wine, and that go to seek where drinking meetings are? Proverbs 23:29-30

Concerning the Receiving Such as are Persecuted for Christ's Sake.

XLV. Receive those that are persecuted on account of the faith, and who fly from city to city, Matthew 10:23 as mindful of the words of the Lord. For, knowing that though the spirit be willing, the flesh is weak, Matthew 26:41 they fly away, and prefer the spoiling of their goods, that they may preserve the name of Christ in themselves without denying it. Supply them therefore with what they want, and thereby fulfil the commandment of the Lord.

Section 5. All the Apostles Urge the Observance of the Order of the Church

That Every One Ought to Remain in that Rank Wherein He is Placed, But Not Snatch Such Offices to Himself Which are Not Entrusted to Him.

XLVI. Now this we all in common do charge you, that every one remain in that rank which is appointed him, and do not transgress his proper bounds; for they are not ours, but God's. For says the Lord: He that hears you, hears me; and he that hears me, hears Him that sent me. And, He that despises you, despises me; and he that despises me, despises Him that sent me. For if those things that are without life do observe good order, as the night, the day, the sun, the moon, the stars, the elements, the seasons, the months, the weeks, the days, and the hours, and are subservient to the uses appointed them, according to that which is said, You have set them a bound which they shall not pass; and again, concerning the sea, I have set bounds thereto, and have encompassed it with bars and gates; and I said to it, Hitherto shall you come, and you shall go no farther; Job 38:10-11 how much more ought you not to venture to remove those things which we, according to God's will, have determined for you! But because many think this a small matter, and venture to confound the orders, and to remove the ordination which belongs to them severally, snatching to themselves dignities which were never given them, and allowing themselves to bestow that authority in a tyrannical manner which they have not themselves, and thereby provoke God to anger (as did the followers of Corah and King Uzziah, who, having no authority, usurped the high-priesthood without commission from God; and the former were burnt with fire, and the latter was struck with a leprosy in his forehead); and provoke Christ Jesus to anger, who has made this constitution; and also grieve the Holy Spirit, and make void His testimony: therefore, foreknowing the danger that hangs over those who do such things, and the neglect about the sacrifices and eucharistical offices which will arise from their being impiously offered by those who ought not to offer them; who think the honour of the high-priesthood, which is an imitation of the great High Priest Jesus Christ our King, to be a matter of sport; we have found it necessary to give you warning in this matter also. For some are already turned aside after their own vanity. We say that Moses the servant of God (to whom God spoke face to face, as if a man spoke to his friend; to whom He said, I know you above all men; to whom He spoke directly, and not by obscure methods, or dreams, or angels, or riddles) — this person, when he made constitutions and divine laws, distinguished what things were to be performed by the high priests, what by the priests, and what by the Levites; distributing to every one his proper and suitable office in the divine service. And those things which are allotted for the high priests to do, those might not be meddled with by the priests; and what things were allotted to the priests, the Levites might not meddle with; but every one observed those ministrations which were written down and appointed for them. And if any would meddle beyond the tradition, death was his punishment. And Saul's example does show this most plainly, who, thinking he might offer sacrifice without the prophet and high priest Samuel, drew upon himself a sin and a curse without remedy. Nor did even his having anointed him king discourage the prophet. But God showed the same by a more visible effect in the case of Uzziah, 2 Chronicles xxvi when He without delay exacted the punishment due to this transgression, and he that madly coveted after the high-priesthood was rejected from his kingdom also. As to those things that have happened among us, you yourselves are not ignorant of them. For you know undoubtedly that

those that are by us named bishops, and presbyters, and deacons, were made by prayer, and by the laying on of hands; and that by the difference of their names is showed the difference of their employments. For not every one that will is ordained, as the case was in that spurious and counterfeit priesthood of the calves under Jeroboam; 1 Kings 13:33 but he only who is called of God. For if there were no rule or distinction of orders, it would suffice to perform all the offices under one name. But being taught by the Lord the series of things, we distributed the functions of the high-priesthood to the bishops, those of the priesthood to the presbyters, and the ministration under them both to the deacons; that the divine worship might be performed in purity. For it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give either the greater or the lesser blessing. Nor may a presbyter perform ordination; for it is not agreeable to holiness to have this order perverted. For God is not the God of confusion, that the subordinate persons should tyrannically assume to themselves the functions belonging to their superiors, forming a new scheme of laws to their own mischief, not knowing that it is hard for them to kick against the pricks; for such as these do not fight against us, or against the bishops, but against the universal Bishop and the High Priest of the Father, Jesus Christ our Lord. High priests, priests, and Levites were ordained by Moses, the most beloved of God. By our Saviour were we apostles, thirteen in number, ordained; and by the apostles I James, and I Clement, and others with us, were ordained, that we may not make the catalogue of all those bishops over again. And in common, presbyters, and deacons, and sub-deacons, and readers, were ordained by all of us. The great High Priest therefore, who is so by nature, is Christ the only begotten; not having snatched that honour to Himself, but having been appointed such by the Father; who being made man for our sake, and offering the spiritual sacrifice to His God and Father, before His suffering gave it us alone in charge to do this, although there were others with us who had believed in Him. But he that believes is not presently appointed a priest, or obtains the dignity of the high-priesthood. But after His ascension we offered, according to His constitution, the pure and unbloody sacrifice; and ordained bishops, and presbyters, and deacons, seven in number: one of which was Stephen, that blessed martyr, who was not inferior to us as to his pious disposition of mind towards God; who showed so great piety towards God, by his faith and love towards our Lord Jesus Christ, as to give his life for Him, and was stoned to death by the Jews, the murderers of the Lord. Yet still this so great and good a man, who was fervent in spirit, who saw Christ on the right hand of God, and the gates of heaven opened, does nowhere appear to have exercised functions which did not appertain to his office of a deacon, nor to have offered the sacrifices, nor to have laid hands upon any, but kept his order of a deacon unto the end. For so it became him, who was a martyr for Christ, to preserve good order. But if some do blame Philip our deacon, and Ananias our faithful brother, that the one did baptize the eunuch, and the other me Paul, these men do not understand what we say. For we have affirmed only that no one snatches the sacerdotal dignity to himself, but either receives it from God, as Melchisedec and Job, or from the high priest, as Aaron from Moses. Wherefore Philip and Ananias did not constitute themselves, but were appointed by Christ, the High Priest of that God to whom no being is to be compared.

The Ecclesiastical Canons of the Same Holy Apostles.

XLVII .1. Let a bishop be ordained by two or three bishops.

2\ A presbyter by one bishop, as also a deacon, and the rest of the clergy.

3\ If any bishop or presbyter, otherwise than our Lord has ordained concerning the sacrifice, offer other things at the altar of God, as honey, milk, or strong beer instead of wine, any necessities, or birds, or animals, or pulse, otherwise than is ordained, let him be deprived; excepting grains of new grain, or ears of wheat, or bunches of grapes in their season.

4\ For it is not lawful to offer anything besides these at the altar, and oil for the holy lamp, and incense in the time of the divine oblation.

5\ But let all other fruits be sent to the house of the bishop, as first-fruits to him and to the presbyters, but not to the altar. Now it is plain that the bishop and presbyters are to divide them to the deacons and to the rest of the clergy.

6\ Let not a bishop, a priest, or a deacon cast off his own wife under pretence of piety; but if he does cast her off, let him be suspended. If he go on in it, let him be deprived.

7\ Let not a bishop, a priest, or deacon undertake the cares of this world; but if he do, let him be deprived.

8\ If any bishop, or presbyter, or deacon shall celebrate the holiday of the passover before the vernal equinox with the Jews, let him be deprived.

9\ If any bishop, or presbyter, or deacon, or any one of the catalogue of the priesthood, when the oblation is over, does not communicate, let him give his reason; and if it be just, let him be forgiven; but if he does not do it, let him be suspended, as becoming the cause of damage to the people, and occasioning a suspicion against him that offered, as of one that did not rightly offer.

10\ All those of the faithful that enter into the holy church of God, and hear the sacred Scriptures, but do not stay during prayer and the holy communion, must be suspended, as causing disorder in the church.

11\ If any one, even in the house, prays with a person excommunicate, let him also be suspended.

12\ If any clergyman prays with one deprived as with a clergyman, let himself also be deprived.

13\ If any clergyman or layman who is suspended, or ought not to be received, goes away, and is received in another city without commendatory letters, let both those who received him and he that was received be suspended. But if he be already suspended, let his suspension be lengthened, as lying to and deceiving the Church of God.

14\ A bishop ought not to leave his own parish and leap to another, although the multitude should compel him, unless there be some good reason forcing him to do this, as that he can contribute much greater profit to the people of the new parish by the word of piety; but this is not to be settled by himself, but by the judgment of many bishops, and very great supplication.

15\ If any presbyter or deacon, or any one of the catalogue of the clergy, leaves his own parish and goes to another, and, entirely removing himself, continues in that other parish without the consent of his own bishop, him we command no longer to go on in his ministry, especially in case his bishop calls

upon him to return, and he does not obey, but continues in his disorder. However, let him communicate there as a layman.

16\.. But if the bishop with whom they are undervalues the deprivation decreed against them, and receives them as clergymen, let him be suspended as a teacher of disorder.

17\.. He who has been twice married after his baptism, or has had a concubine, cannot be made a bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue.

18\.. He who has taken a widow, or a divorced woman, or an harlot, or a servant, or one belonging to the theatre, cannot be either a bishop, priest, or deacon, or indeed any one of the sacerdotal catalogue.

19\.. He who has married two sisters, or his brother's or sister's daughter, cannot be a clergyman.

20\.. Let a clergyman who becomes a surety be deprived.

21\.. Let an eunuch, if he be such by the injury of men, or his *_virilia_* were taken away in the persecution, or he was born such, and yet is worthy of episcopacy, be made a bishop.

22\.. Let not him who has disabled himself be made a clergyman; for he is a self-murderer, and an enemy to the creation of God.

23\ If any one who is of the clergy disables himself, let him be deprived, for he is a murderer of himself.

24\ Let a layman who disables himself be separated for three years, for he lays a snare for his own life.

25\ Let a bishop, or presbyter, or deacon who is taken in fornication, or perjury, or stealing, be deprived, _but not suspended; for the Scripture says: You shall not avenge twice for the same crime by affliction._

26\ In like manner also as to the rest of the clergy.

27\ Of those who come into the clergy unmarried, we permit only the readers and singers, if they have a mind, to marry afterward.

28\ We command that a bishop, or presbyter, or deacon who strikes the faithful that offend, or the unbelievers who do wickedly, and thinks to terrify them by such means, be deprived, for our Lord has nowhere taught us such things. On the contrary, when Himself was stricken, He did not strike again; when He was reviled, He reviled not again; when He suffered, He threatened not.

29\ If any bishop, or presbyter, or deacon who is deprived justly for manifest crimes, does venture to meddle with that ministration which was once entrusted to him, let the same person be entirely cut off from the Church.

30\ If any bishop obtains that dignity by money, or even a presbyter or deacon, let him and the person that ordained him be deprived; and let him be entirely cut off from communion, as Simon Magus was by me Peter.

31\ If any bishop makes use of the rulers of this world, and by their means obtains to be a bishop of a church, let him be deprived and suspended, and all that communicate with him.

32\ If any presbyter despises his own bishop, and assembles separately, and fixes another altar, when he has nothing to condemn in his bishop either as to piety or righteousness, let him be deprived as an ambitious person; for he is a tyrant, and the rest of the clergy, whoever join themselves to him. And let the laity be suspended. But let these things be done after one, and a second, or even a third admonition from the bishop.

33\ If any presbyter or deacon be put under suspension by his bishop, it is not lawful for any other to receive him, but for him only who put him under suspension, unless it happens that he who put him under suspension die.

34\ Do not receive any stranger, whether bishop, or presbyter, or deacon, without commendatory letters; and when such are offered, let them be examined. And if they be preachers of piety, let them be received; but if not, supply their wants, but do not receive them to communion: for many things are done by surprise.

35\ The bishops of every country ought to know who is the chief among them, and to esteem him as their head, and not to do any great thing without his consent; but every one to manage only the affairs that belong to his own parish, and the places subject to it. But let him not do anything without the

consent of all; for it is by this means there will be unanimity, and God will be glorified by Christ, in the Holy Spirit.

36\ A bishop must not venture to ordain out of his own bounds for cities or countries that are not subject to him. But if he be convicted of having done so without the consent of such as governed those cities or countries, let him be deprived, both the bishop himself and those whom he has ordained.

37\ If any bishop that is ordained does not undertake his office, nor take care of the people committed to him, let him be suspended until he do undertake it; and in the like manner a presbyter and a deacon. But if he goes, and is not received, not because of the want of his own consent, but because of the ill temper of the people, let him continue bishop; but let the clergy of that city be suspended, because they have not taught that disobedient people better.

38\ Let a synod of bishops be held twice in the year, and let them ask one another the doctrines of piety; and let them determine the ecclesiastical disputes that happen — once in the fourth week of Pentecost, and again on the twelfth of the month Hyperberetæus.

39\ Let the bishop have the care of ecclesiastical revenues, and administer them as in the presence of God. But it is not lawful for him to appropriate any part of them to himself, or to give the things of God to his own kindred. But if they be poor, let him support them as poor; but let him not, under such pretences, alienate the revenues of the Church.

40\ Let not the presbyters and deacons do anything without the consent of the bishop, for it is he who is entrusted with the people of the Lord, and will be required to give an account of their souls. Let the proper goods of the bishop, if he has any, and those belonging to the Lord, be openly distinguished, that he may have power when he dies to leave his own goods as he pleases, and to whom he pleases; that, under pretence of the ecclesiastical revenues, the bishop's own may not come short, who sometimes has a wife and children, or kinsfolk, or servants. For this is just before God and men, that neither the Church suffer any loss by the not knowing which revenues are the bishop's own, nor his kindred, under pretence of the Church, be undone, or his relations fall into lawsuits, and so his death be liable to reproach.

41\ We command that the bishop have power over the goods of the Church; for if he be entrusted with the precious souls of men, much more ought he to give directions about goods, that they all be distributed to those in want, according to his authority, by the presbyters and deacons, and be used for their support with the fear of God, and with all reverence. He is also to partake of those things he wants, if he does want them, for his necessary occasions, and those of the brethren who live with him, that they may not by any means be in straits: for the law of God appointed that those who waited at the altar should be maintained by the altar; since not so much as a soldier does at any time bear arms against the enemies at his own charges.

42\ Let a bishop, or presbyter, or deacon who indulges himself in dice or drinking, either leave off those practices, or let him be deprived.

43\ If a subdeacon, a reader, or a singer does the like, either let him leave off, or let him be suspended; and so for one of the laity.

44\ Let a bishop, or presbyter, or deacon who requires usury of those he lends to, either leave off to do so, or let him be deprived.

45\ Let a bishop, or presbyter, or deacon who only prays with heretics, be suspended; but if he also permit them to perform any part of the office of a clergyman, let him be deprived.

46\ We command that a bishop, or presbyter, or deacon who receives the baptism, or the sacrifice of heretics, be deprived: For what agreement is there between Christ and Belial? Or what part has a believer with an infidel?

47\ If a bishop or presbyter rebaptizes him who has had true baptism, or does not baptize him who is polluted by the ungodly, let him be deprived, as ridiculing the cross and the death of the Lord, and not distinguishing between real priests and counterfeit ones.

48\ If a layman divorces his own wife, and takes another, or one divorced by another, let him be suspended.

49\ If any bishop or presbyter does not baptize according to the Lord's constitution, into the Father, the Son, and the Holy Ghost, but into three beings without beginning, or into three Sons, or three Comforters, let him be deprived.

50\ If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion, which is given into the death of Christ, let him be deprived; for the Lord did not say, Baptize into my death, but, Go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Therefore, O bishops, baptize thrice into one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit.

51\ If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, abstains from marriage, flesh, and wine, not for his own exercise, but because he abominates these things, forgetting that all things were very good, Genesis 1:31 and that God made man male and female, Genesis 1:26 and blasphemously abuses the creation, either let him reform, or let him be deprived, and be cast out of the Church; and the same for one of the laity.

52\ If any bishop or presbyter does not receive him that returns from his sin, but rejects him, let him be deprived; because he grieves Christ, who says, There is joy in heaven over one sinner that repents. Luke 15:7

53\ If any bishop, or presbyter, or deacon does not on festival days partake of flesh or wine, let him be deprived, as having a seared conscience, 1 Timothy 4:2 and becoming a cause of scandal to many.

54\ If any one of the clergy be taken eating in a tavern, let him be suspended, excepting when he is forced to bait at an inn upon the road.

55\ If any one of the clergy abuses his bishop unjustly, let him be deprived; for says the Scripture, You shall not speak evil of the ruler of your people. Exodus 22:28

56\ If any one of the clergy abuses a presbyter or a deacon, let him be separated.

57\ If any one of the clergy mocks at a lame, a deaf, or a blind man, or at one maimed in his feet, let him be suspended; and the like for the laity.

58\ Let a bishop or presbyter who takes no care of the clergy or people, and does not instruct them in piety, be separated; and if he continues in his negligence, let him be deprived.

59\ If any bishop or presbyter, when any one of the clergy is in want, does not supply his necessity, let him be suspended; and if he continues in it, let him be deprived, as having killed his brother.

60\ If any one publicly reads in the Church the spurious books of the ungodly, as if they were holy, to the destruction of the people and of the clergy, let him be deprived.

61\ If there be an accusation against a Christian for fornication, or adultery, or any other forbidden action, and he be convicted, let him not be promoted into the clergy.

62\ If any one of the clergy for fear of men, as of a Jew, or a Gentile, or an heretic, shall deny the name of Christ, let him be suspended; but if he deny the name of a clergyman, let him be deprived; but when he repents, let him be received as one of the laity.

63\ If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, eats flesh with the blood of its life, or that which is torn by beasts, or which died of itself, let him be deprived; for this the law itself has forbidden. But if he be one of the laity, let him be suspended.

64\ If any one of the clergy be found to fast on the Lord's day, or on the Sabbath day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended.

65\ If any one, either of the clergy or laity, enters into a synagogue of the Jews or heretics to pray, let him be deprived and suspended.

66\ If any one of the clergy strikes one in a quarrel, and kills him by that one stroke, let him be deprived, on account of his rashness; but if he be one of the laity, let him be suspended.

67\ If any one has offered violence to a virgin not betrothed, and keeps her, let him be suspended. But it is not lawful for him to take another to wife; but he must retain her whom he has chosen, although she be poor.

68\ If any bishop, or presbyter, or deacon, receives a second ordination from any one, let him be deprived, and the person who ordained him, unless he can show that his former ordination was from the heretics; for those that are either baptized or ordained by such as these, can be neither Christians nor clergymen.

69\ If any bishop, or presbyter, or deacon, or reader, or singer, does not fast the fast of forty days, or the fourth day of the week, and the day of the Preparation, let him be deprived, except he be hindered by weakness of body. But if he be one of the laity, let him be suspended.

70\ If any bishop, or any other of the clergy, fasts with the Jews, or keeps the festivals with them, or accepts of the presents from their festivals, as unleavened bread or some such thing, let him be deprived; but if he be one of the laity, let him be suspended.

71\ If any Christian carries oil into an heathen temple, or into a synagogue of the Jews, or lights up lamps in their festivals, let him be suspended.

72\ If any one, either of the clergy or laity, takes away from the holy Church an honeycomb, or oil, let him be suspended, and let him add the fifth part to that which he took away.

73\ A vessel of silver, or gold, or linen, which is sanctified, let no one appropriate to his own use, for it is unjust; but if any one be caught, let him be punished with suspension.

74\ If a bishop be accused of any crime by credible and faithful persons, it is necessary that he be cited by the bishops; and if he comes and makes his apology, and yet is convicted, let his punishment be determined. But if, when he is cited, he does not obey, let him be cited a second time, by two bishops sent to him. But if even then he despises them, and will not come, let the synod pass what sentence they please against him, that he may not appear to gain advantage by avoiding their judgment.

75\ Do not receive an heretic in a testimony against a bishop; nor a Christian if he be single. For the law says, In the mouth of two or three witnesses every word shall be established.

76\ A bishop must not gratify his brother, or his son, or any other kinsman, with the episcopal dignity, or ordain whom he pleases; for it is not just to make heirs to episcopacy, and to gratify human affections in divine matters. For we must not put the Church of God under the laws of inheritance; but if any one shall do so, let his ordination be invalid, and let him be punished with suspension.

77\ If any one be maimed in an eye, or lame of his leg, but is worthy of the episcopal dignity, let him be made a bishop; for it is not a blemish of the body that can defile him, but the pollution of the soul.

78\ But if he be deaf and blind, let him not be made a bishop; not as being a defiled person, but that the ecclesiastical affairs may not be hindered.

79\ If any one has a demon, let him not be made one of the clergy. Nay, let him not pray with the faithful; but when he is cleansed, let him be received; and if he be worthy, let him be ordained.

80\ It is not right to ordain him bishop presently who is just come in from the Gentiles, and baptized; or from a wicked mode of life: for it is unjust that he who has not yet afforded any trial of himself should be a teacher of others, unless it anywhere happens by divine grace.

81\ We have said that a bishop ought not to let himself into public administrations, but to attend on all opportunities upon the necessary affairs of the Church. Either therefore let him agree not to do so, or let him be deprived. For, no one can serve two masters, Matthew 6:24 according to the Lord's admonition.

82\ We do not permit servants to be ordained into the clergy without their masters' consent; for this would grieve those that owned them. For such a practice would occasion the subversion of families. But if at any time a servant appears worthy to be ordained into an high office, such as our Onesimus

appeared to be, and if his master allows of it, and gives him his freedom, and dismisses him from his house, let him be ordained.

83\.. Let a bishop, or presbyter, or deacon, who goes to the army, and desires to retain both the Roman government and the sacerdotal administration, be deprived. For the things of Cæsar belong to Cæsar, and the things of God to God.

84\.. Whosoever shall abuse the king or the governor unjustly, let him suffer punishment; and if he be a clergyman, let him be deprived; but if he be a layman, let him be suspended.

85\.. Let the following books be esteemed venerable and holy by you, both of the clergy and laity. Of the Old Covenant: the five books of Moses— Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; one of Joshua the Son of Nun, one of the Judges, one of Ruth, four of the Kings, two of the Chronicles, two of Ezra, one of Esther, one of Judith, three of the Maccabees, one of Job, one hundred and fifty psalms; three books of Solomon — Proverbs, Ecclesiastes, and the Song of Songs; sixteen prophets. And besides these, take care that your young persons learn the Wisdom of the very learned Sirach. But our sacred books, that is, those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke, and John; the fourteen Epistles of Paul; two Epistles of Peter, three of John, one of James, one of Jude; two Epistles of Clement; and the Constitutions dedicated to you the bishops by me Clement, in eight books; which it is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles.

Let these canonical rules be established by us for you, O you bishops; and if you continue to observe them, you shall be saved, and shall have peace; but if you be disobedient, you shall be punished, and have everlasting war one with another, and undergo a penalty suitable to your disobedience.

Now, God who alone is unbegotten, and the Maker of the whole world, unite you all through His peace, in the Holy Spirit; perfect you unto every good work, immoveable, unblameable, and unreprouvable; and vouchsafe to you eternal life with us, through the mediation of His beloved Son Jesus Christ our God and Saviour; with whom glory be to You, the God over all, and the Father, in the Holy Spirit the Comforter, now and always, and for ever and ever. Amen.

The end of the Constitutions of the Holy Apostles by Clement, which are the Catholic doctrine.

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