

Anonymous, Apostolic Constitutions

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This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/Apostolic>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

RULES OF THE HOLY APOSTLES (ΔΙΑΤΑΓΑΙ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ)

ΔΙΑ ΚΛΗΜΕΝΤΟΣ ΤΟΥ ΡΩΜΑΙΩΝ
ΕΠΙΣΚΟΠΟΥ ΤΕ ΚΑΙ ΠΟΛΙΤΟΥ Η
ΚΑΘΟΛΙΚΗ ΔΙΔΑΣΚΑΛΙΑ

BY CLEMENT, BISHOP OF THE ROMANS
AND CITIZEN, THE CATHOLIC TEACHING

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Chapters of the First Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΠΡΩΤΟΥ ΒΙΒΛΙΟΥ)

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and Temperate.**

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**Chapter 9. About a Woman Not Being
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ι'. Περὶ μαχίμου καὶ γλωσσώδους
γυναικός.

**Chapter 10. About a Quarrelsome and
Talkative Woman.**

Book One. (ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.)

ΠΕΡΙ ΛΑΪΚΩΝ.

About the Laity.

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς
ἐξ ἔθνων πιστεύσασιν εἰς τὸν (4) Κύριον
Ἰησοῦν Χριστὸν, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
τοῦ παντοκράτορος Θεοῦ, διὰ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, πληθυνθεῖν ἐν
ἐπιγνώσει αὐτοῦ.

The apostles and the elders to all who have
believed from the nations in the Lord Jesus
Christ, grace to you and peace from God the
Almighty, through our Lord Jesus Christ,
may it increase in your knowledge of him.

Θεοῦ φυτεία ἡ καθολικὴ Ἐκκλησία, καὶ
ἀμπελῶν αὐτοῦ ἐκλεκτὸς (5), οἱ
πεπιστευκότες εἰς τὴν ἀπλανῆ θεοσέβειαν
αὐτοῦ, οἱ τὴν αἰώνιον καρποῦμενοι διὰ
πίστεως βασιλείαν αὐτοῦ, οἱ δύνανται
αὐτοῦ εἰληφότες καὶ μετουσίαν τοῦ ἁγίου
Πνεύματος, ὡπλισμένοι διὰ Ἰησοῦ, καὶ
ἐνστερνισμένοι τὸν φόβον αὐτοῦ (6),
ῥαντίσματος μέτοχοι τοῦ τιμίου καὶ ἀθώου
αἵματος τοῦ Χριστοῦ, οἱ παρρησίαν
εἰληφότες τὸν παντοκράτορα Θεὸν πατέρα
καλεῖν, συγκληρονόμοι καὶ συμμέτοχοι τοῦ
ἡγαπημένου Παιδὸς αὐτοῦ· ἀκούσατε
διδασκαλίαν ἱερὰν οἱ ἀντεχόμενοι τῆς

The universal Church is the planting of God,
and his chosen vineyard, those who have
believed in his unwavering godliness, those
who through faith enjoy his eternal
kingdom, those who have received his
power and the participation of the Holy
Spirit, armed through Jesus, and who have
embraced his fear, sharers in the sprinkling
of the precious and innocent blood of
Christ, those who have received the
boldness to call God the Almighty Father,
co-heirs and sharers with his beloved Son;
hear the holy teaching, you who hold fast to
his promise by the command of the Savior,

ἐπαγγελίας αὐτοῦ ἐκ προστάγματος τοῦ Σωτῆρος, ὁμόστοιχον (7) ταῖς ἐνδόξοις φθογγαῖς αὐτοῦ. Φυλάσσεσθε, οἱ Θεοῦ υἱοί, ἅπαντα εἰς ὑπακοὴν Θεοῦ πράσσειν· καὶ γένεσθε ἄρεστοὶ ἐν πᾶσι Χριστῷ τῷ Θεῷ (8) ἡμῶν· ἐὰν γάρ τις ἀνομίαν μεταδιώκη {{p560}} καὶ τὰ ἐναντία τῷ θελήματι τοῦ Θεοῦ ποιῇ, ὡς παράνομον ἔθνος, τῷ Θεῷ ὁ τοιοῦτος λογισθήσεται.

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Περὶ πλεονεξίας.

Ἀπέχεσθε οὖν πάσης πλεονεξίας καὶ ἀδικίας· καὶ γὰρ ἐν τῷ νόμῳ γέγραπται· «Οὐκ ἐπιθυμήσεις (9) τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν αὐτοῦ, οὐδὲ τὸν παῖδα αὐτοῦ, οὔτε τὴν παιδίσκην αὐτοῦ, οὔτε τὸν βοῦν αὐτοῦ, οὔτε τὸ ὑποζύγιον αὐτοῦ, οὔτε ὅσα τοῦ πλησίον σου ἐστίν·» ὅτι ἡ πᾶσα τούτων ἐπιθυμία ἐκ τοῦ πονηροῦ ὑπάρχει. Ὁ γὰρ ἐπιθυμήσας τὴν γυναῖκα, ἢ τὸν παῖδα, ἢ τὴν παιδίσκην τοῦ πλησίον, ἥδη κατὰ διάνοιαν μοιχὸς καὶ κλέπτης ἐστίν. Ἐὰν μὴ μεταγνῶ, κέκριται (10) ὑπὸ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ (11) ἡ δόξα τῷ Θεῷ (12) εἰς τοὺς αἰῶνας. Ἀμήν. Λέγει γὰρ ἐν τῷ Εὐαγγελίῳ, ἀνακεφαλαιούμενος καὶ στηρίζων καὶ πληρῶν τὴν Δεκάλογον τοῦ νόμου· «Ὅτι ἐν τῷ νόμῳ γέγραπται· Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν·» τοῦτέστιν, ἐν τῷ νόμῳ διὰ Μωσέως ἐγὼ ἐλάλησα, νῦν δὲ ὁ αὐτὸς ὑμῖν λέγω· «Πᾶς ὅστις ἐμβλέψει εἰς τὴν γυναῖκα τοῦ πλησίον πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἥδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ·» οὗτος ἐκρίθη μοιχὸς κατ' ἐννοιαν, ὁ ἐπιθυμήσας. Ὁ δὲ τὸν βοῦν ἢ τὸν ὄνον ἐπιθυμήσας, οὐκ ἐπὶ τῷ κλέψαι, καὶ ἰδιοποιήσασθαι, ἢ καὶ ἀπαγαγεῖν αὐτὰ

aligned with his glorious words. Guard yourselves, sons of God, to do everything in obedience to God; and be pleasing in all things to Christ our God. For if anyone pursues lawlessness {{p560}} and does what is against the will of God, as an unlawful people, such a one will be reckoned by God.

About greed.

Therefore, keep away from all greed and injustice. For it is also written in the law. “You shall not covet (9) your neighbor’s wife, nor his field, nor his servant boy, nor his servant girl, nor his ox, nor his donkey, nor anything that belongs to your neighbor.” Because all desire for these things comes from evil. For whoever desires the wife, or the servant boy, or the servant girl of the neighbor, is already in mind an adulterer and a thief. If he does not repent, he is judged by our Lord Jesus Christ, through whom the glory belongs to God forever. Amen For he says in the Gospel, summing up, confirming, and fulfilling the Ten Commandments of the law. «For it is written in the law You shall not commit adultery But I say to you: That is, I spoke to you through Moses in the law, but now I say the same to you “Everyone who looks at a neighbor’s wife with desire has already committed adultery with her in his heart; This one is judged an adulterer in thought, the one who has desired. But the one who desires a ox or a donkey does not intend to steal it, take it for himself, or even carry it away. Or the one who desires a

διανοεῖται; ἢ ὁ τὸν ἀγρὸν πάλιν ἐπιθυμήσας, καὶ ἐπιμείνας τῇ τοιᾷδε διαθέσει, οὐ πονηρεύεται, ὅπως ὀρογλυφήσας ἀναγκάσῃ τὸν ἔχοντα τοῦ μηδενὸς ἀποδόσθαι αὐτῷ; φησὶ γάρ που ὁ προφήτης (13)· «Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνταί τι.» διὸ λέγει· «Μὴ οἰκήσητε μόνοι ἐπὶ τῆς γῆς; ἡκούσθη γὰρ εἰς τὰ ὦτα Κυρίου Σαβαώθ ταῦτα.» Καὶ ἄλλαχοῦ· «Ἐπικατάρατος ὁ μετατιθεὶς ὅρια τοῦ πλησίον αὐτοῦ, καὶ ἐρεῖ πᾶς ὁ λαὸς, γένοιτο.» Διὸ φησι καὶ (14) ὁ Μωσῆς· «Οὐ μετακινήσεις ὅρια τοῦ πλησίον σου, ἃ ἔθεντο πατέρες σου (15).» Διὰ τοῦτο οὖν φόβοι, θάνατοι, δικαστήρια, καταδίκαι, παρὰ τοῦ Θεοῦ τοῖς τοιούτοις ἐπακολουθοῦσι· τοῖς δὲ ὑπηκόοις Θεῷ ἀνθρώποις εἷς νόμος Θεοῦ ἀπλοῦς, ἀληθής, ζῶν, οὗτος ἐνυπάρχει· «Ὁ σὺ μισεῖς ὑφ' ἐτέρου σοι γενέσθαι, σὺ ἄλλω οὐ ποιήσεις (16).» Οὐ βούλει τῇ γυναικὶ σου τινὰ ἐμβλέψαι κακῶς εἰς διαφθοράν αὐτῆς, μηδὲ σὺ τῇ τοῦ πλησίον σου γυναικὶ κακοήθως ἀτενίσῃς. Οὐ βούλει σου τὸ ἱμάτιον ἀρθῆναι, μηδὲ σὺ τὸ τοῦ ἐτέρου ἄρῃς. Οὐ θέλεις πληγῆναι, λοιδορηθῆναι, ὑβρισθῆναι, μηδὲ σὺ ἄλλω ταῦτα διαθῇς.

field again, and remains in this kind of attitude, does not plan evil, like the one who, having engraved a false boundary, forces the owner to give up what is not his. For the prophet says somewhere (13) “Woe to those who join house to house, and bring field to field, to take away something from their neighbor; Therefore he says “Do not live alone on the earth For these things were heard by the ears of the Lord of Hosts. And elsewhere “Cursed is the one who moves the boundary of his neighbor, and all the people shall say, ‘May it be so.’” Therefore Moses also says (14) “You shall not move the boundaries of your neighbor, which your fathers set (15). Therefore, for this reason, fears, deaths, trials, and condemnations from God follow such people. But for those who obey God, one simple, true, living law of God exists within them. «What you hate to happen to you from another, you shall not do to another (16). You do not want to look upon your wife with evil intent to harm her, nor should you look with ill will upon your neighbor’s wife. You do not want your cloak to be taken from you, nor should you take another’s cloak. You do not want to be struck, insulted, or abused, nor should you do these things to another.

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Περὶ τοῦ μὴ ἀνθυβρίζειν, ἢ ἀμύνασθαι τὸν ἀδικοῦντα

On not insulting back, or defending oneself against the wrongdoer

Ἀλλὰ καταρᾶται σέ τις; σὺ εὐλόγησον αὐτόν· ὅτι γέγραπται ἐν τῇ βίβλῳ τῶν Ἀριθμῶν· «Ὁ εὐλογῶν σε εὐλόγηται· καὶ ὁ καταρώμενός σε, κεκατήραται.» Ὁμοίως καὶ ἐν τῷ Εὐαγγελίῳ γέγραπται·

But someone curses you? Bless him; for it is written in the book of Numbers: “The one who blesses you is blessed; and the one who curses you is cursed.” Likewise, it is written in the Gospel: “Bless those who

«Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς·» ἀδικούμενοι μὴ ἀνταδικήσητε, ἀλλ' ὑπομείνατε· ὅτι λέγει ἡ Γραφή· «Μὴ εἴπης, Τίσομαι τὸν ἐχθρόν, ἃ με ἠδίκησεν· ἀλλ' ὑπόμεινον, ἵνα σε ἐκδικήσῃ (17) ὁ Κύριος, καὶ ἐκδικίαν ἐπαγάγῃ τῷ ἀδικοῦντί σε.» Καὶ γὰρ πάλιν ἐν τῷ Εὐαγγελίῳ λέγει· «Ἀγαπᾶτε (18) τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων· καὶ ἔσεσθε υἱοὶ τοῦ Πατρὸς ἡμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.» Προσέχωμεν οὖν, ἀγαπητοί, ταῖς ἐντολαῖς ταύταις, ἵνα τέκνα φωτὸς εὐρεθῶμεν πρᾶσσοντες αὐτάς. Βαστάζετε οὖν, οἱ δοῦλοι καὶ υἱοὶ τοῦ Θεοῦ, ἀλλήλους. Ὁ μὲν ἀνὴρ πρὸς τὴν ἑαυτοῦ γυναῖκα ἔστω μὴ ὑπερήφανος, {{p564}} μὴδὲ ἀλαζών, ἀλλ' εὐσπλαγχνος, εὐμετάδοτος, τῇ ἰδίᾳ γυναικὶ μόνον (19) βουλόμενος ἀρέσκειν, καὶ ταύτην κολακεύειν ἐντίμως, σπουδάζων καταθύμιος εἶναι αὐτῇ.

curse you.” When wronged, do not take revenge, but endure; for Scripture says: “Do not say, ‘I will repay the enemy who wronged me,’ but endure, so that the Lord will repay you, and bring justice to the one who wrongs you.” And again in the Gospel it says: “Love your enemies; do good to those who hate you, and pray for those who mistreat and persecute you; and you will be children of our Father in heaven, for he makes his sun rise on the evil and the good, and sends rain on the just and the unjust.” Therefore, let us pay attention, beloved, to these commands, so that by practicing them we may be found children of light. So bear with one another, servants and sons of God. Let a husband not be proud or arrogant toward his own wife, {{p564}} but compassionate and generous, wishing to please only his own wife, and honoring her with flattery, eagerly striving to be gentle with her.

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Περὶ καλλωπισμοῦ, κὶὰ τῆς ἐκεῖθεν ἁμαρτίας.

On adornment, and the sin that comes from it.

Μὴ καλλωπιζόμενος εἰς τὸ ἀγρευθῆναί τινα ἑτέραν (20) ἐπὶ σοί. Εἴτε γὰρ ἀναγκασθεὶς (21) ὑπ' αὐτῆς, ἁμαρτήσης εἰς αὐτήν, θάνατος παρὰ Θεοῦ ἐπελεύσεται σοι αἰώνιος, ἐν αἰσθήσει πικρῶς κολαζομένῳ. Εἴτε μὴ ποιήσης τὸ μύσος, ἀλλ' ἀποσεισάμενος αὐτήν, ἀρνήσῃ αὐτήν, καὶ τοῦτο ἥμαρτες, εἰ καὶ μὴ ποιήσης (22), μόνον δὲ τὸ διὰ τοῦ καλλωπισμοῦ σου παγιδεῦσαι γυναῖκα εἰς τὸ ἐπιθυμῆσαί σου· ἐποίησας γὰρ τὴν τοῦτο παθοῦσαν, διὰ τῆς

Do not adorn yourself in order to attract someone else to you (20). For if, being compelled (21) by her, you sin against her, eternal death from God will come upon you, punished bitterly in feeling. Whether you do not commit the sin itself, but shake it off, reject it, and even this you have sinned, if you do not commit it (22), yet only by your adornment you trap a woman into desiring you. For you have made the one who suffered this, through desire, to be

ὀρέξεως μοιχευθῆναι ἐπὶ σοί· ἀλλ' οὐχ οὕτως ὑπάρχεις, διὰ τὸ μὴ προσαιοστέῃαι σε τῇ ἐπὶ σέ πεπαγιδευμένῃ· οὐ γὰρ σὺ ἐπεθύμησας αὐτῆς· μὴ συνεπιδιδούς δὲ αὐτῇ ἑαυτὸν, ἐλεηθήσῃ ὑπὸ Κυρίου τοῦ Θεοῦ τοῦ εἰπόντος· «Οὐ μοιχεύσεις,» καὶ, «Οὐκ ἐπιθυμήσεις.» Εἰ γὰρ ἐκείνη θεασαμένη σε, ἡ ἀκαίρως συναντήσασα, ἐπλήγη τὴν διάνοιαν, καὶ προσέπεμψε σοί, σὺ δὲ ὡς θεοσεβῆς ἡρνήσω (23) αὐτὴν (24), ἐκείνη μέντοι τὴν καρδίαν ἐτραυματίσθη, εὐμόρφου νεωτέρου ὑπάρχοντός σου καὶ καλλωπισμένου, ὥστε ἐρασθῆναι σου, ἔνοχος εὐρίσκη σὺ τοῦ ἐκείνης παραπτώματος, ὡς αἷτιος αὐτῆς σκανδάλου γενόμενος, καὶ τοῦ οὐαὶ κληρονόμος (25). Διὸ δεήθητι Κυρίου τοῦ Θεοῦ, ὅπως μηδὲν σοὶ διὰ τούτου κακὸν στηριχθῇ. Οὐ γὰρ ἀνθρώποις σε χρὴ ἀρέσκειν εἰς ἁμαρτίαν, ἀλλὰ Θεῷ εἰς ὁσιότητα ζωῆς τε καὶ ἀναπαύσεως τῆς αἰωνίου ἀντέχεσθαι. Τὸ ὑπὸ τῆς φύσεώς σοι δεδομένον ἐκ Θεοῦ κάλλος μὴ προσεπικαλλώπιζε, ἀλλὰ ταπεινοφρόνως μετρίασον αὐτὸ πρὸς ἀνθρώπους, οὕτως τὴν τρίχα σου τῆς κόμης μὴ παρατρέφων, μᾶλλον δὲ συγκόπτων καὶ καθαίρων αὐτήν· ἵνα μὴ κατακτενιζομένου (26) σου καὶ ἄσκυλτον τηροῦντος τὴν κεφαλὴν, ἡ καταμεμυρισμένου σου, ἐπαγάγῃς σεαυτῷ τὰς οὕτως ἀγρευόμενας ἢ ἀγρευούσας γυναῖκας. Μηδὲ ἐπιτετηδευμένη σὺ τῇ ἐσθῇτι χρῆσις εἰς ἀπάτην, μηδὲ ἀναξυρίδας (27), ἢ κρηπίδας σου τοῖς ποσὶ κακοτέχνως ὑπορράψης (28)· ἀλλὰ τὸ τῆς σεμνότητος καὶ τῆς χρείας μόνον· μηδὲ χρυσήλατον σφενδόνην τοῖς δακτύλοις σου περιθῇς, ὅτι ταῦτα πάντα ἐταιρισμοῦ τεκμήρια ὑπάρχει (29), ἅπερ παρὰ τὸ προσῆκον ἐπιτηδεύων οὐ ποιήσεις δικαίως. Πιστῷ γὰρ σοὶ ὄντι καὶ ἀνθρώπῳ τοῦ Θεοῦ οὐκ ἔξεστί σοι τρέφειν τὰς τρίχας (30) τῆς κεφαλῆς, καὶ ποιεῖν εἰς ἓν (31), ὃ ἐστὶ

unfaithful to you. But you do not exist in this way, because you have not sent away the one who is trapped by desire for you. For it was not you who desired her. Not withholding yourself from her, you will be shown mercy by the Lord God who said "You shall not commit adultery, and, "You shall not covet. For if she, having looked at you or met you at an unseasonable time, was struck in her mind and sent for you, and you, as one who fears God, denied her (23) (24), yet her heart was wounded, because you were a younger and more handsome man, so that she came to desire you, you will be found guilty of her sin, as the cause of her stumbling, and will inherit the woe (25). Therefore, pray to the Lord God that no harm may come to you because of this. For you must not please people by sinning, but God by living in holiness and enduring eternal rest. Do not add extra beauty to the natural beauty given to you by God, but humbly keep it modest before people; do not let your hair grow too long, but rather cut and clean it. So that when your head is shaved (26) and kept unwashed, or when it is full of bad smell, you do not bring upon yourself the women who are thus attracted or who seek to attract. Do not use your clothing to deceive, nor wear an unshaven face (27), or poorly sew your hems to your feet (28). But only what is necessary for modesty and need. Do not put a gold ring on your fingers, because all these are signs of companionship (29), which you will not rightly do if you practice beyond what is proper. For being faithful to yourself and a person of God, it is not allowed for you to grow the hair (30) of your head and to make it into one (31), which is wasteful. Either to keep it poured out (32), or divided. Nor to make it bulky, or to cut it (33) and shape it with a scar, or

σπατάλιον· ἡ ἀπόχυμα (32), ἡ μεμερισμένην τηρεῖν· οὐδὲ μὲν ὀγκοποιεῖν, ἡ διαξαίνοντά (33) τε καὶ πλάσσοντα οὔλην διατιθεῖν, ἡ ξανθοποιεῖν αὐτήν· ἐπεὶ περ καὶ ὁ νόμος ἀπαγορεύει φάσκων ἐν τῷ Δευτερονομίῳ· «Οὐ ποιήσετε ὑμῖν σεισόην (34), οὐδὲ ἀναξυρίδας (35).» Χρὴ δὲ οὐδὲ γενείου {{p568}} τρίχα διαφθεῖρειν, καὶ τὴν μορφήν τοῦ ἀνθρώπου παρὰ φύσιν ἐξαλλάσσειν. «Οὐκ ἀπομαδάρωσετε γὰρ, φησὶν ὁ νόμος, τοὺς πώγωνας ὑμῶν (36).» Τοῦτο γὰρ γυναιξὶν εὐπρεπὲς ὁ κτίσας ἐποίησε Θεός· ἀνδράσι δὲ ἀνάρμοστον ἐδικαίωσε. Σὺ δὲ ταῦτα ποιῶν διὰ ἀρέσκειαν, ἐναντιούμενος τῷ νόμῳ, βδελυκτὸς γενήσῃ παρὰ Θεῷ τῷ κτίσαντί σε κατ’ εἰκόνα ἑαυτοῦ. Ἐάν οὖν θέλῃς Θεῷ ἀρέσκειν, ἀπόσχου πάντων ὧν μισεῖ αὐτός, καὶ μηδὲν πρᾶσσε τῶν αὐτῷ ἀπαρεσκόντων.

{{p569}}

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Ὅτι οὐ δεῖ περιεργάζεσθαι τοὺς κακῶς ζῶντας, ἀλλὰ τῷ οἰκείῳ ἔργῳ σχολάζειν.

Οὐκ ἔση ὡς πετόμενος (37) καὶ ἐμπεριπατῶν καὶ ἀλώμενος ἐν ταῖς ρύμαις, ἀκαιροεπόπτῃς τῶν κακῶς ζώντων· ἀλλὰ τῇ τέχνῃ σου καὶ τῷ ἔργῳ σου προσέχων, τὰ τῷ Θεῷ φίλα ἀναζητεῖν ποιεῖν, καὶ τὰ τοῦ Χριστοῦ λόγια ἀναμνησκόμενος διηνεκῶς μελέτα. Λέγει γὰρ ἡ Γραφή σοι, ὅτι «Ἐν τῷ νόμῳ αὐτοῦ μελετήσεις ἡμέρας καὶ νυκτός, περιπατῶν ἐν ἀγρῷ, καὶ ἐν οἴκῳ καθήμενος, κοιταζόμενος, καὶ

to dye it blonde. Since the law also forbids, saying in Deuteronomy “You shall not make yourselves bald spots (34), nor shave around (35). It is also necessary not to destroy the hair of the beard {{p568}}, nor to change the form of a person against nature. “For you shall not completely shave off, the law says, your beards (36). For this, the Creator God made it proper for women. But for men, he declared it improper. But you, doing these things to please yourself, opposing the law, will become hateful before God who created you in his own image. If then you want to please God, abstain from all that he hates, and do nothing that is displeasing to him.

{{p569}}

That one should not be overly concerned with those who live badly, but should focus on one’s own work.

You will not be like one flying (37) and walking around and wandering in the gutters, a careless observer of those living badly; but paying attention to your craft and your work, seek to do what is pleasing to God, and constantly remember and study the words of Christ. For the Scripture says to you, «In his law you will meditate day and night, walking in the field, and sitting at home, looking carefully, and rising up; so

διανιστάμενος· ἵνα συνιῇς ἐν πᾶσιν.» Ἄλλ' εἰ καὶ πλούσιος ὑπάρχεις, χρειᾶν τέχνης πρὸς τὸ τρέφεσθαι οὐκ ἔχων, μὴ ῥεμβὸς γίνου, μηδὲ ἀκαιροπεριπάτητος (38)· ἀλλ' εἴτε προσέρχῃ τοῖς πιστοῖς τε καὶ ὁμοδόξοις, συμβάλλων τὰ ζωοποιὰ προσομίλει ῥήματα.

that you may understand in all things.» But even if you are rich, having no need of skill to support yourself, do not become idle, nor a careless wanderer (38); but whether you come to the faithful and those of the same faith, join in sharing the life-giving words.

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

Ποῖα τῆς Γραφῆς βιβλία δεῖ ἀναγινώσκειν.

Which books of Scripture one should read.

Εἰ δὲ μὴ, καθεζόμενος ἔνδον ἀναγίνωσκε τὸν Νόμον, τὰς Βασιλείους, τοὺς Προφῆτας· ψάλλε τοὺς ὕμνους Δαβὶδ (39)· διέρχου ἐπιμελῶς τὸ Εὐαγγέλιον τὸ τούτων συμπλήρωμα.

But if not, sitting inside, read the Law, the Books of the Kings, the Prophets; sing the hymns of David (39); carefully go through the Gospel, which completes these.

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

Περὶ τοῦ ἀπέχεσθαι πάντων τῶν ἔξωθεν βιβλίων.

About avoiding all external books.

Τῶν ἐθνικῶν βιβλίων πάντων ἀπέχου (40). Τί (41) {{p572}} γάρ σοι καὶ ἀλλοτρίοις λόγοις, ἢ νόμοις, ἢ ψευδοπροφήταις, ἃ δὴ καὶ παρατρέπει τῆς πίστεως τοὺς ἐλαφρούς; τί γάρ σοι καὶ λείπει ἐν τῷ νόμῳ τοῦ Θεοῦ, ἵνα ἐπ' ἐκεῖνα τὰ ἐθνόμυθα ὀρμήσεις; εἴτε γὰρ ἱστορικὰ θέλεις διέρχεσθαι, ἔχεις τὰς Βασιλείους (42)· εἴτε σοφιστικὰ καὶ ποιητικὰ, ἔχεις τοὺς Προφῆτας, τὸν Ἰώβ, τὸν Παροιμιστήν, ἐν οἷς πάσης ποιήσεως καὶ σοφιστείας πλείονα ἀγχίνοιαν εὐρήσεις, ὅτι Κυρίου τοῦ μόνου σοφοῦ Θεοῦ φθογγαί εἰσιν· εἴτε ἄσματικῶν ὀρέγῃ, ἔχεις τοὺς Ψαλμούς· εἴτε

Avoid all books of the Gentiles (40) What (41) {{p572}} are foreign words, or laws, or false prophets, to you, which indeed also lead the weak away from the faith? For what lack do you have in the law of God, that you rush toward those myths of the nations? For if you want to go through historical matters, you have the Basil texts (42) Whether you want sophistic and poetic works, you have the Prophets, Job, and the Proverbs, in whom you will find a clearer understanding of every kind of poetry and wisdom, because their words are those of the Lord, the only wise God. If

ἀρχαιογονίας, ἔχεις τὴν Γένεσιν· εἴτε νομίμων καὶ παραγγελιῶν, τὸν ἑνδοξον Κυρίου τοῦ Θεοῦ νόμον. Πάντων οὖν τῶν ἀλλοτριῶν καὶ διαβολικῶν ἰσχυρῶς ἀπόσχου. Πλὴν καὶ τὸν νόμον ἀναγινώσκων, τῶν ἐν αὐτῷ ἐπεισάκτων ἀπόσχου· εἰ καὶ μὴ πάντων, ἀλλὰ τινων, τῶν τῆς Δευτερώσεως (43)· μόνον δὲ πρὸς ἱστορίαν ἀναγίνωσκε, εἰς {{p573}} τὸ γινώσκειν σε, καὶ δοξάζειν τὸν Θεόν, ὅτι ἀπὸ τοιούτων καὶ τοσούτων ἐρρύσατό σε δεσμῶν. Ἔστω δέ σοι πρὸ ὀφθαλμῶν γινώσκειν, τί νόμος φυσικὸς, καὶ τί τὰ τῆς Δευτερώσεως (44), τὰ τε ἐν τῇ ἐρήμῳ τοῖς μοσχοποιήσασι δοθέντα ἐπέισακτα. Νόμος γάρ ἐστι, τίνα (45) ἐλάλησε Κύριος ὁ Θεὸς πρὸ τοῦ τὸν λαὸν εἰδωλολατρῆσαι καὶ μοσχοποιῆσαι τὸν παρ' Αἰγυπτίους Ἄπιν, τουτέστιν (46) ἡ Δεκάλογος· ἃ δὲ ἁμαρτήσασιν αὐτοῖς ἐπετέθη δεσμὰ, σὺ σεαυτῷ μὴ ἐπισπάσῃ. Ὁ γὰρ Σωτὴρ ἡμῶν οὐ δὶ' ἑτερόν τι ἦλθεν, ἢ ἵνα ρύσῃται τοὺς ὑποδίκους τῆς ἀποκειμένης ὀργῆς, {{p576}} καὶ (47) πληρώσῃ τὸν νόμον καὶ τοὺς προφῆτας, καὶ τὰ δεσμὰ τῆς Δευτερώσεως τῶν ἐπεισάκτων ἢ παύσῃ ἢ μεταθῇ. Διὰ γὰρ τοῦτο προσκαλούμενος ἡμᾶς ἔλεγε· «Δεῦτε πρὸς με (48) πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.» Σὺ οὖν ἀναγνοὺς τὸν νόμον σύμφωνον ὄντα τῷ Εὐαγγελίῳ καὶ τοῖς προφήταις, ἀναγίνωσκε καὶ τὰς Βασιλείους, ὅπως εἰδέναι ἔχοις, ὅποσοι δίκαιοι ἐγένοντο βασιλεῖς, καὶ ἡυξήθησαν ὑπὸ Θεοῦ, καὶ ἡ ἐπαγγελία τῆς αἰωνίου ζωῆς αὐτοῖς διέμεινε παρ' αὐτῷ· ὅσοι δὲ βασιλεῖς ἐξεπόρνευσαν ἀπὸ Θεοῦ, ἐν ἀποστασίᾳ αὐτῶν συντόμως ἀπώλοντο τῇ τοῦ Θεοῦ δικαιοκρίσει, καὶ τῆς αὐτοῦ ζωῆς ἐστερήθησαν, ἀντὶ ἀναπαύσεως αἰωνίαν κόλασιν κληρωσάμενοι. Ταῦτα οὖν ἀναγινώσκων, πολὺ τῇ πίστει αὐξηθεῖς, προσοικοδομηθῇ Χριστῷ, οὗ σῶμα καὶ

you desire songs, you have the Psalms. If you want ancient origins, you have Genesis. If you want laws and commandments, [you have] the glorious law of the Lord God. Therefore, strongly keep away from all foreign and devilish things. But also, when reading the law, keep away from the things introduced into it. Even if not all, but some, of those in Deuteronomy (43). But read only for history, so that you may know, and praise God, because he saved you from such and so many bonds. Let it be before your eyes to know what the natural law is, and what those of Deuteronomy (44) are, as well as the added commands given to those who made incense in the wilderness. For the law is what the Lord God spoke before the people worshiped idols and made incense to Apis among the Egyptians, that is, the Decalogue. The bonds were added for those who sinned against them; do not bring them upon yourself. For our Savior did not come for any other reason than to rescue those under sentence of the coming wrath, {{p576}} and to fulfill the law and the prophets, and either to end or change the bonds of the added commands of Deuteronomy. For for this reason, calling us, he said "Come to me, all who are weary and burdened, and I will give you rest. Therefore, you who read the law, which agrees with the Gospel and the prophets, also read the Basilian [laws], so that you may know how many righteous men became kings, and were increased by God, and the promise of eternal life remained with them from him. But as for the kings who prostituted themselves away from God, in their rebellion they were quickly destroyed by the righteous judgment of God, and they were deprived of his life, receiving eternal punishment instead of rest. Therefore, reading these things, you

μέλος τυγχάνεις. Περιπατῶν δὲ ἐν τῇ ἀγορᾷ, καὶ λούσασθαι βουλόμενος, χρήσῃ βαλανείῳ ἀνδρείῳ (49), ἵνα μὴ διὰ τὸ ἐπιδεικνύναι σε σῶμα ἐν ἀσχήμῳ ἀποκαλύψει γυναιξίν, ἢ θεάσασθαι θέαν οὐχ ἄρμόζουσαν ἀνδράσιν, ἢ σὺ παγιδευθῇς, ἢ παγιδεύσης ἐπὶ σαυτῷ τὰς οὕτως εὐαλῶτους γυναικας (50). Φυλάσσου οὖν τὰ τοιαῦτα, ἵνα μὴ λάβῃς βρόχους τῇ ἑαυτοῦ ψυχῇ.

will grow greatly in faith and be built up in Christ, of whom you are a body and a member. When walking in the marketplace and wanting to bathe, use a strong bathhouse (49), so that you do not reveal your body in an improper way to women, or show a sight not fitting for men to see, or so that you yourself are not trapped, or do not trap those women who are so vulnerable (50) because of you. Therefore, guard against such things, so that you do not take traps for your own soul.

Chapter 7 (ΚΕΦΑΛΑΙΟΝ Ζ')

Περὶ γυναικὸς φαύλης.

About a bad woman.

Μάθωμεν γάρ, ἐν τῇ Σοφίᾳ τί λέγει ὁ ἅγιος λόγος· «Γιέ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ. Εἰπὼν τὴν σοφίαν σὴν ἀδελφὴν εἶναι, τὴν δὲ φρόνησιν γνώριμον περιποίησαι σεαυτῷ, ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς, ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάλληται. Ἀπὸ γὰρ θυρίδος οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα, ὃν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῇ φρενῶν, παραπορευόμενον ἐν ἀγορᾷ, ἐν διόδοις οἴκων αὐτῆς, καὶ λαλοῦντα ἐν σκότει ἐσπερινῷ (51), ἠνίκα ἂν ᾖ ἡ συχία νυκτερινὴ καὶ γνοφώδης· {{p577}} ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικὸν, ἢ ποιεῖ νέων ἐξίπτασθαι καρδίας. Ἀνεπτρωμένη δὲ ἐστὶ καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς· χρόνον γάρ τινα ἔξω ῥέμβεται, χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει (52)· εἴτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτόν· Θυσία εἰρηνικὴ μοι ἐστὶ, σήμερον ἀποδίδωμι τὰς εὐχάς μου· ἕνεκα τούτου

For let us learn what the holy word says in Wisdom. “Son, keep my words, and hide my commands within yourself. Say that wisdom is your sister, and keep understanding as a close friend to yourself, so that it may protect you from a strange and evil woman, if she tries to win you over with flattering words. For from the window of her house, she looks out into the streets; whoever she sees among the foolish children, a young man lacking sense, passing through the marketplace, in the paths near her house, and speaking in the darkness of evening (51), when the night is quiet and gloomy, {{p577}} The woman meets him, having the appearance of a prostitute, who makes the hearts of young men leap out. She is winged and reckless, and in her house her feet do not rest. For she wanders outside for a time, and for a time she waits in the broad streets by every corner. (52) Then, having seized him, she kissed him, and shamelessly spoke to him face to face. A peace offering is mine; today

ἐξῆλθον εἰς συνάντησίν σου, ποθοῦσα (53)
τὸ σὸν πρόσωπον, εὖρηκά σε· κειρίαις
τέτακα τὴν κλίνην μου, ἀμφιτάπησι δὲ
ἔστρωκα τοῖς ἀπ’ Αἰγύπτου· διέβραγκα τὴν
κοίτην μου κρόκῳ, τὸν δὲ οἶκόν μου
κιναμώμῳ· ἔλθε καὶ ἀπολαύσωμεν φιλίας
ἕως ὄρθρου, δεῦρο καὶ ἐγκυλισθῶμεν
ἔρωτι,» καὶ τὰ ἐξῆς, οἷς ἐπιφέρει·
«Ἀπεπλάνησε δὲ αὐτὸν πολλῇ ὁμιλίᾳ,
βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν
αὐτόν· ὁ δὲ ἐπηκολούθησεν αὐτῇ
κεπρωθεὶς (54).» Καὶ πάλιν λέγει· «Μὴ
πρόσεχε φαύλῃ γυναικί· μέλι γὰρ
ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, ἢ
πρὸς καιρὸν λιπαίνει σὸν φάρυγγα,
ὑστερον μὲν τοι πικρότερον χολῆς
εὕρησεις, καὶ ἡκονημένον μᾶλλον μαχαίρας
διστόμου.» Καὶ πάλιν· «Ἀλλὰ ἀποπήδησον,
καὶ μὴ (55) ἐγχρονίσῃς, μηδὲ ἐπιστήσῃς
σὸν ὄμμα πρὸς αὐτήν. Πολλοὺς γὰρ
τρώσασα καταβέβληκε, καὶ ἀναρίθμητοί
εἰσιν, οὓς πεφόνευκεν. Εἰ δὲ μὴ, φησὶ,
μεταμελήσῃ ἐπ’ ἐσχάτων σου, ἡνίκα ἂν
κατατριβῶσι σάρκες σώματός σου, καὶ
ἐρεῖς· Πῶς ἐμίσησα παιδείαν, καὶ ἐλέγχους
δικαίων (56) ἐξέκλινεν ἡ καρδίᾳ μου; οὐκ
ἤκουον φωνῆς παιδεύοντός με καὶ
διδάσκοντός με, οὐ παρέβαλλον τὸ οὖς μου,
παρ’ ὀλίγον ἐγενόμην ἐν παντὶ κακῷ.» Ἵνα
μὴ δὲ διὰ πλειόνων παρεκτείνωμεν τὰς
μαρτυρίας· καὶ εἴ τινα παρήκαμεν, οἱ σοφοὶ
ἑαυτοῖς τὰ καλὰ ἐπιλέγοντες, ἐκ τῶν ἱερῶν
Γραφῶν ἐπιστερεοῦσθε, παραιτούμενοι
πάντα τὰ φαῦλα εἰς τὸ ὁσίους εὐρεθῆναι
ὑμᾶς ἐν ζωῇ αἰωνίῳ παρὰ Θεῶ.

I pay back my vows. Because of this, I went
out to meet you, longing for your face; I
have found you. I have spread my bed with
sheets, and I have covered it with a carpet
from Egypt. I have spread my couch with
saffron, and my house with cinnamon.
Come, let us enjoy love until morning;
come, and let us be wrapped in desire, And
the following things, with which he brings
forth, “He led him astray with much talk,
and with snares from his lips he caught
him,” But he followed her, being blinded
(54). And again he says “Do not pay
attention to a worthless woman “For honey
drips from the lips of a prostitute woman,
who for a time smooths your throat, but
later you will find it more bitter than gall,
and sharper than a double-edged sword.”
And again “But jump away, and do not
delay, nor fix your eye on her.” For having
bitten many, she has brought them down,
and they are countless whom she has
killed. But if, he says, you do not regret at
your end, when the flesh of your body is
being worn away, and you say “How I hated
discipline, and my heart turned away from
the reproof of the righteous.” (56) I did not
listen to the voice of the one disciplining
and teaching me; I did not incline my ear,
and I almost became completely corrupt.
But so that we do not prolong the
testimonies too much, And if we have said
anything wrong, the wise, choosing the
good for themselves, are deprived of it
from the sacred Scriptures, refusing all evil
so that you may be found holy in eternal
life before God.

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

Περὶ ὑποταγῆς γυναικὸς πρὸς ἄνδρα

**On the submission of a wife to her
husband and on being loving and**

καὶ φιλάνδρου καὶ σώφρονος.

sensible.

Ἡ δὲ γυνὴ ὑποτασσέσθω τῷ ἑαυτῆς (57) ἀνδρί· ὅτι {{p580}} κεφαλὴ τῆς γυναικὸς ὁ ἀνὴρ ὑπάρχει· τοῦ δὲ ἀνδρὸς τοῦ πορευομένου ἐν ὁδῷ δικαιοσύνης, κεφαλὴ ἐστὶν ὁ Χριστός· τοῦ Χριστοῦ δὲ κεφαλὴ ὁ Θεὸς (58) καὶ Πατὴρ αὐτοῦ. Μετὰ οὖν τὸν παντοκράτορα Θεὸν ἡμῶν, καὶ Πατέρα, τοῦ τε ἐνεστῶτος καὶ τοῦ μέλλοντος αἰῶνος Κύριον, πάσης τε πνοῆς καὶ δυνάμεως δημιουργόν, καὶ τὸν ἡγαπημένον αὐτοῦ Υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν, οὗ ἡ δόξα τῷ Θεῷ (59), φοβήθητί σου τὸν ἄνδρα, ὃ γύναι, καὶ ἐντράπηθι (60), αὐτῷ μόνῳ ἀρέσκουσα, αὐτῷ ὑπάρχουσα εὐάρεστος ἐν ταῖς διακονίαις αὐτοῦ, ἵνα καὶ ἐπὶ σοὶ μακαρισθῇ ὁ ἀνὴρ διὰ τῆς σοφίας τῆς λεγούσης διὰ Σολομῶντος τάδε· «Γυναῖκα ἀνδρείαν τίς εὐρήσει; τιμιωτέρα δέ ἐστι λίθων πολυτελῶν ἢ τοιαύτη· θαρσεῖ ἐπ’ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς· ἡ τοιαύτη σκύλων οὐκ ἀπορήσει (61)· ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ κατὰ πάντα τὸν βίον· μηρυσάμενη ἔριον (62) καὶ λίνον, ἐποίησεν εὐχρησता ταῖς χερσὶν αὐτῆς· ἐγένετο ὡς ναὺς ἐμπορευομένη, μακρόθεν συνάγουσα αὐτῷ τὸν βίον· καὶ ἀνίσταται ἐκ νυκτῶν, καὶ ἔδωκε βρώματα τῷ οἴκῳ, καὶ ἔργα ταῖς θεραπαινίδας· θεωρήσασα γεώργιον ἐπρίατο, ἀπὸ δὲ καρπῶν τῶν χειρῶν αὐτῆς ἐφύτευσε κτῆμα· ἀναζωσαμένη τὴν ὄσφυν (63) αὐτῆς, ἥρεισε τοὺς ἑαυτῆς βραχίονας· καὶ ἐγέυσατο ὅτι καλὸν τὸ ἐργάζεσθαι, καὶ οὐκ ἀποσβέννυται ὁ λύχνος αὐτῆς ὅλην τὴν νύκτα· τοὺς πῆχεις αὐτῆς ἐκτείνει εἰς τὰ χρήσιμα (64), τὰς χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον· χεῖρας δὲ αὐτῆς διήνοιξε πένητι, καρπὸν δὲ ἐξέτεινε πτωχῷ· οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς (65), πάντες γὰρ οἱ παρ’ αὐτῇ εἰσιν ἐνδεδυμένοι δισσοῦς

Let the wife be submissive to her own husband (57) because {{p580}} the husband is the head of the wife. But the head of the man who walks in the way of righteousness is Christ. And the head of Christ is God (58) and his Father. After our almighty God and Father, the Lord of the present and the coming age, the creator of all breath and power, and his beloved Son, our Lord Jesus Christ, to whom be the glory with God (59), fear your husband, woman, and be ashamed (60), pleasing only him, being agreeable to him in his services, so that the husband may also be blessed through you by the wisdom that says these things through Solomon. “Who can find a woman of strength?” “Such a one is more precious than costly stones.” “The heart of her husband trusts in her.” “Such a woman will not lack for dogs.” (61) For she works good for her husband in every way all her life. Having spun wool (62) and flax, she made useful things with her hands. She became like a ship trading, gathering his livelihood from afar. And she rises while it is still night, and gives food to the household, and tasks to the servants. Having looked at a field, she bought it, and from the fruit of her hands she planted an estate. Girding up her loins, she raised her own arms. And she tasted that working is good, and her lamp does not go out all night long. She stretches out her arms to the tasks, and her hands grasp the spindle. She opened her hands to the poor, and extended her fruit to the needy. Her husband does not worry about things at home, for all those with her are dressed in double garments. And she made cloaks for her husband, garments of fine linen and

στολάς· καὶ χλαίνας ἐποίησε τῷ ἀνδρὶ αὐτῆς, ἐκ βύσσου καὶ πορφύρας ἐνδύματα· περιβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς, ἡνίκα ἂν κάθεται ἐν συνεδρίῳ μετὰ τῶν πρεσβυτέρων τῶν κατοικούντων (66)· {{p581}} σινδόνας ἐποίησε, καὶ ἀπέδοτο τοῖς Φοίνιξι, περιζώματα δὲ τοῖς Χαναναίοις· δόξαν καὶ εὐπρέπειαν ἐνεδύσατο, καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις· στόμα αὐτῆς διήνοιξε σοφῶς καὶ προσηκόντως (67), καὶ τάξιν ἐστείλατο τῇ γλώσσει αὐτῆς. Στεγναὶ δὲ (68) διατριβαὶ οἴκων αὐτῆς, σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγε· τὸ στόμα αὐτῆς ἀνοίξει σοφῶς καὶ ἐννόμως, θεσμοὶ δὲ ἐλεημοσύνης (69) ἐπὶ τῆς γλώσσης αὐτῆς· ἀνέστησαν τὰ τέκνα αὐτῆς, καὶ πλουτήσαντα ἤνεσαν αὐτήν, καὶ ὁ ἀνὴρ αὐτῆς ἐπῆνεσεν αὐτήν· Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, πολλαὶ (70) ἐποίησαν δύναμιν· σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας. Ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικὸς μὴ ἔστω σοι· γυνὴ γὰρ εὐσεβῆς εὐλογεῖται, φόβον δὲ Κυρίου αὐτὴ αἰνείτω (71). Δότε αὐτῇ ἀπὸ καρπῶν χειλέων αὐτῆς, καὶ αἰνέισθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.» Καὶ πάλιν· «Γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς.» Καὶ πάλιν· «Πολλαὶ (72) γυναῖκες ὠκοδόμησαν οἶκον.» Μεμαθήκατε, ὅποια ἐγκώμια γυνὴ σώφρων καὶ φίλανδρος λαμβάνει ἀπὸ Κυρίου τοῦ Θεοῦ. Εἰ πιστὴ καὶ ἀρεστὴ Κυρίῳ βούλει εἶναι, ὦ γύναι, μὴ καλλωπίζου ἐπὶ τῷ ἀρέσκειν σε ἄλλοτριῶν ἀνδράσι, μηδὲ τὰ τῆς ἐταιριζομένης ἐμπλέγματα, ἢ ἐνδύματα, ἢ ὑποδήσεις μιμοῦ φορεῖν, ἐπὶ τὸ ὑπάγεσθαί σε τοὺς εἰς τὰ τοιαῦτα παγιδευομένους. Καὶ γὰρ εἰ σὺ οὐκ ἐπὶ τὸ ἁμαρτάνειν ταῦτα ποιεῖς τὰ μύση, ἐπὶ δὲ τὸ μόνον καλλωπίζεσθαι, οὐδ' οὕτως ἐκφεύξῃ τὴν δίκην εἰς τὰ μετὰ ταῦτα, ἀναγκάσασα ἐπενεχθῆναί σοί τινα, εἰς τὸ ἐπιθυμῆσαί σου, καὶ μὴ ἑαυτήν φυλάξασα ἐπὶ τὸ μήτε σε ὑποπeseῖν

purple. Her husband becomes well known at the city gates, whenever he sits in the council with the elders of the land. {{p581}} She made fine linen garments and gave them to the Phoenicians, and belts to the Canaanites. She put on glory and honor, and was glad in her later days. Her mouth opened wisely and fittingly (67), and she set order for her tongue. Her household tasks were done diligently (68), and she did not eat the bread of idleness. Her mouth opened wisely and properly, and laws of mercy (69) were on her tongue. Her children rose up and praised her as one who had grown rich, and her husband praised her. Many daughters have gained wealth, many (70) have shown strength. But you surpass and excel all. False charms and empty beauty of a woman shall not be yours. For a godly woman is blessed, and she praises the fear of the Lord. Give her from the fruit of her lips, and let her husband be praised at the gates. And again "A brave wife is a crown to her husband. And again "Many (72) women have built a house. You have learned what praises a sensible and loving wife receives from the Lord God. If you want to be faithful and pleasing to the Lord, woman, do not dress up to please other men, nor wear the entanglements of companionship, such as clothes or shoes, as if imitating those who are caught up in such things. For even if you do not do these things to sin, but only to adorn yourself, you will not escape punishment for what follows, having forced someone to be drawn to you because of your desire, and not having guarded yourself so that you neither fall into sin nor become a stumbling block to others. But if you sin by dressing yourself this way, you are also at fault, and you become responsible for the soul of that person.

ἀμαρτία, μήτε μὲν ἐτέρους σκανδάλω. Εἰ δὲ ἀμαρτήσεις ἐνδοῦσα ἑαυτήν, καὶ σὺ ἐπλημέλησας, κάκείνου ἔνοχος τῆς ψυχῆς ἐγένου· εἴτα ἀμαρτήσασα ἐφ' ἐνὶ, ὥσπερ ἀπογνοῦσα {{p584}} (73) εἰσάπαξ, ἐφ' ἐτέροις ἐκτραπήσῃ πάλιν ἀπηλγηκυῖα· καθά φησιν ὁ θεῖος λόγος· «Ὅταν ἔλθῃ ἀσεβῆς εἰς βάθος κακῶν, καταφρονεῖ. Ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος.» Ἡ γὰρ τοιαύτη λοιπὸν ἀφειδῶς τετρωμένη παγιδεύει ψυχὰς ἀφρόνων. Μάθωμεν οὖν καὶ τὰς τοιαύτας πῶς θριαμβεύει ὁ θεῖος λόγος, φάσκων· «Ἐμίσησα ὑπὲρ τὸν θάνατον σὺν τὴν γυναῖκα (74), ἥτις ἐστὶ θήρευμα καὶ σαγήνη καρδίας, δεσμοὶ δὲ χεῖρες αὐτῆς.» Καὶ ἐν ἄλλοις· «Ὡσπερ ἐνώτιον χρυσοῦν ἐν ῥινὶ ὑὸς, οὕτως γυναικὶ κακόφρονι κάλλος.» Καὶ πάλιν· «Ὡσπερ ἐν ξύλῳ σκώληξ (75), οὕτως ἀπόλλυσιν ἄνδρας (76) γυνὴ κακοποιός.» Καὶ πάλιν· «Κρεῖσσον οἰκεῖν ἐπὶ γωνίας (77) ὑπαίθρου, ἢ μετὰ γυναικὸς γλωσσώδους καὶ μαχίμης.» Μὴ οὖν μιμεῖσθε τὰς τοιαύτας γυναῖκας, ὑμεῖς αἱ Χριστιαναὶ ὑπάρχουσαι. Πιστὴ δὲ θέλουσα εἶναι τῷ σῶ ἀνδρὶ, πρόσεχε ἐπὶ τὸ ἀρέσκειν αὐτῷ μόνῳ· ἐν δὲ ταῖς πλατείαις σκέπουσα τὴν κεφαλὴν (78) σου, διὰ γὰρ τῆς ἐπικαλύψεως ἀποκλείσεις τὴν θέαν τοῖς περιεργότεροις· μὴ καταζωγράφει σου τὸ ὑπὸ Θεοῦ πεποιημένον πρόσωπον· οὐδὲν γὰρ ἐν σοὶ, ὃ κοσμήσεως δέεται, ἐπείπερ πάντα ὅσα ἐποίησεν ὁ Θεός, καλὰ λίαν· ἀσελγῆς δ' ἐν καλῷ ἐπικόσμησις, τεχνίτου χάριν ἐνυβρίζει· κάτω βλέπουσα τὴν ὁδοιπορίαν σου ποιοῦ, περικαλύπτουσα ἑαυτήν, καθὼς πρέπει γυναιξίν.

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Then, having sinned once, as if having cut off (73) completely, you will turn again to others, hardened once more. As the divine word says “When the wicked person comes to the depths of evils, he despises Dishonor and disgrace come upon him. For such a wound, carelessly inflicted, traps the souls of the foolish. Let us then learn how the divine word triumphs over such things, claiming “I hated her more than death, along with the woman (74), who is a prey and a snare to the heart, and whose hands are chains. And in other places “As a golden earring in a pig’s snout, so is beauty to a foolish woman. And again “As a worm in wood, so a wicked woman destroys her husband.” And again “It is better to live on a street corner outdoors than with a wife who is talkative and quarrelsome.” Therefore, do not imitate such women, you who are Christians. But if you want to be faithful to your husband, focus on pleasing him alone. And when you are in the public squares, cover your head, for by the covering you will block the view of those who are too curious. Do not paint over the face made by God. For there is nothing in you that needs decoration, since everything God made is very beautiful. Excessive decoration on beauty is shameful; it insults the skill of the artist. Looking down on your journey, you cover yourself, as is proper for women.

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Chapter 9 (79) (ΚΕΦΑΛΑΙΟΝ Θ' (79))

Περὶ τοῦ μὴ συλλοῦεσθαι γυναῖκα ἀνδράσιν.

Περίστασο καὶ τὴν ἐν βαλανείῳ μετὰ ἀνδρῶν ἄτακτον γινομένην λοῦσιν· πολλὰ γὰρ τὰ δίκτυα τοῦ πονηροῦ. Ἀνδρόγυνον γυνὴ πιστὴ μὴ λουέσθω. Εἰ γὰρ περικαλύπτεται τὸ πρόσωπον, τὴν ἀπ' ἄλλοτρίων ἀνδρῶν ὄψιν μετὰ αἰδοῦς κρύπτουσα, πῶς γυμνὴ μετὰ ἀνδρῶν ἢ τοιαύτῃ εἰς λουτρὸν εἰσελεύσεται; Γυναικείου δὲ ὄντος βαλανείου, εὐτάκτως μετὰ αἰδοῦς μεμετρημένως λουέσθω. Μὴ περισσοτέραν δὲ λοῦσιν (80) ποιείσθω (81), μὴδὲ ἐν μέσῃ τῇ ἡμέρᾳ, {{p588}} ἀλλ' εἰ δυνατόν, μὴδὲ καθημέραν. Ὡρα δέ σοι ἔστω τακτὴ ἢ τῆς καιρολousίας δεκάτῃ· δεῖ γὰρ σε, πιστὴν οὖσαν, ἐκ παντὸς καὶ πάντοτε τὴν πολυόφθαλμον περιεργίαν φεύγειν.

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Περὶ μαχίμου καὶ γλωσσώδους γυναικός.

Τὸ δὲ μάχιμόν σου πρὸς πάντας, μάλιστα δὲ καὶ πρὸς τὸν ἄνδρα σου περίκοψον, πιστὴ ὑπάρχουσα, ἵνα σου ὁ ἀνὴρ ἐὰν ᾗ ἄπιστος (82), ἢ ἐθνικὸς, μὴ διὰ σὲ σκανδαλισθεῖς βλασφημήσῃ Θεὸν, καὶ σὺ τοῦ οὐαὶ κληρονόμος εὐρεθῇς παρὰ Θεῷ. «Οὐαὶ, γὰρ, φησὶ, δι' οὗ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν (83).» εἰ δὲ πιστὸς ὑπάρχει σου ὁ ἀνὴρ, ἀναγκασθήσεται, ὡς εἰδὼς τὰς Γραφάς, εἰπεῖν τὸ ῥῆμα τὸ γεγραμμένον ἐν τῇ Σοφίᾳ· «Κρεῖσσον οἰκεῖν ἐν ἐρήμῳ, ἢ

On the prohibition of a woman being gathered with men.

Avoid also the disorderly practice of bathing with men in the bathhouse; for the traps of the evil one are many. A faithful woman should not bathe with her husband. For if she covers her face, hiding from the eyes of other men with modesty, how could such a woman enter the bath naked among men? Since it is a woman's bathhouse, she should bathe properly, with modesty and restraint. She should not bathe too often, nor in the middle of the day, {{p588}} but if possible, not every day. Let the proper time for her monthly flow be the tenth day; for you must, being faithful, always avoid the many-eyed curiosity.

On a quarrelsome and talkative woman.

Be strong against everyone, but especially against your husband, being faithful, so that if your husband is unbelieving (82) or a pagan, he will not, being scandalized because of you, blaspheme God, and you will not be found a heir of woe before God. «Woe, he says, through whom my name is blasphemed among the nations (83).» But if your husband is faithful, he will be compelled, knowing the Scriptures, to say the written word in Wisdom: «Better to live

μετὰ γυναικὸς γλωσσώδους καὶ μαχίμης.» Αἱ οὖν γυναῖκες, διὰ τῆς αἰδοῦς καὶ πραότητος τὴν θεοσέβειαν ἐνδείκνυσθε, εἰς ἐπιστροφὴν καὶ προτροπὴν πίστεως, καὶ τοῖς ἐκτὸς πᾶσιν, εἴτε γυναῖξιν, εἴτε ἀνδράσι. Καὶ εἰ δι' ὀλίγων νουθετήσαντες ἐπαιδεύσαμεν ὑμᾶς, ἀδελφαὶ καὶ θυγατέρες καὶ μέλη ἡμῶν, ὡς σοφαὶ καὶ αὐταὶ ἀλοιδόρητοι τοῦ βίου διαμείνατε (84)· ἐκζητεῖτε μαθήματα γινώσκειν, δι' ὧν δυνήσεσθε τῇ τοῦ Κυρίου ἡμῶν ἐγγίσαι βασιλείᾳ εὐαρέστως, καὶ ἀναπαύσεσθαι (85) εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

in a desert than with a talkative and quarrelsome woman.» Therefore, women, show your godliness through modesty and gentleness, for turning and encouragement to faith, both to those outside, whether women or men. And if by a few admonitions we have corrected and taught you, sisters and daughters and members of ours, so that you yourselves live wisely and without reproach (84), seek to learn lessons by which you will be able to approach the kingdom of our Lord pleasingly, and to rest (85) in the ages of ages. Amen.

Chapters of the Second Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΔΕΥΤΕΡΟΥ ΒΙΒΛΙΟΥ)

α'. Ὅτι χρὴ τὸν ἐπίσκοπον εἶναι πεπαιδευμένον, καὶ ἔμπειρον τοῦ λόγου.

Chapter 1. That the bishop must be educated and experienced in speech.

β'. Οἷον εἶναι χρὴ τὸν ἐπίσκοπον, καὶ τοὺς λοιποὺς κληρικούς.

Chapter 2. What kind of person the bishop and the other clergy must be.

γ'. Τίνα χρὴ δοκιμάζεσθαι τὸν ἐπίσκοπον προχειριζόμενον.

Chapter 3. What kind of person the bishop chosen must be tested for.

δ'. Ὅτι οὐχ ἐκάστη χήρα δεῖ μεταδιδόναι, ἀλλ' ἔσθ' ὅτε καὶ τὴν ὑπανδρον προκρίνειν, καὶ ὅτι καταφαγῇ, μεθύσῃ, ἀργῷ, οὐ μεταδιδόναι χρή.

Chapter 4. That not every widow should be given support, but sometimes the unmarried woman is preferred, and that one who is a glutton, drunkard, or lazy should not be given support.

ε'. Ὅτι χρὴ ἀπροσωπόληπτον εἶναι τὸν ἐπίσκοπον ἐν τῷ κρίνειν, καὶ τὸ ἥθος μέτριον, καὶ τὴν δίαιταν

Chapter 5. That the bishop must be impartial in judging, of moderate

συνεσταλμένον.

character, and disciplined in conduct.

{{p589}} ζ'. Περὶ τοῦ μὴ εἶναι τὸν ἐπίσκοπον αἰσχροκερδῆ, μήτε δὲ ἐγγυᾶσθαι, ἢ συνηγορεῖν.

{{p589}} Chapter 6. About the bishop not being greedy for gain, nor giving guarantees, nor acting as a surety.

ζ'. Οἷον χρὴ εἶναι τὸν μεμνημένον.

Chapter 7. What kind of person the initiated one must be.

η'. Περὶ συκοφαντουμένου, ἥτοι ἐλεγχομένου.

Chapter 8. About one who is accused, or rather examined.

θ'. Ὅτι ἀδωροδόκητον εἶναι χρὴ τὸν ἐπίσκοπον.

Chapter 9. That the bishop must be free from bribery.

ι'. Ὅτι ὁ ἐπίσκοπος, ἀκρίτως φειδόμενος τοῦ ἡμαρτηκότος, ὑπαίτιος γίνεται.

Chapter 10. That the bishop, being strictly sparing of the one who has sinned, becomes responsible.

ια'. Ὅπως χρὴ τὸν ἐπίσκοπον κρίνειν τοὺς ἀμαρτάνοντας.

Chapter 11. How the bishop must judge those who sin.

ιβ'. Διδασκαλία, ὅπως χρὴ προσφέρεσθαι τοῖς μετανοοῦσι.

Chapter 12. Teaching on how to be offered to those who repent.

ιγ'. Ὅτι φεύγειν χρὴ τῶν ἀμαρτημάτων τὴν πεῖραν.

Chapter 13. That one must avoid the occasion of sins.

ιδ'. Περὶ τῶν λεγόντων μὴ δέχεσθαι μετανοοῦντα, καὶ ὅτι δίκαιος, κἂν σύνεστιν ἀμαρτωλῷ, οὐ συναπόλλυται

Chapter 14. About those who say not to accept a repentant person, and that a righteous person, even if he is kind to a

αὐτῷ.

sinner, is not destroyed along with him.

ιε'. Ὅτι οὐ χρή τὸν ἱερέα μήποτε παρορᾶν τὰ ἁμαρτήματα, μήτε πρόχειρον εἶναι ἐν τῷ τιμωρεῖσθαι.

Chapter 15. That the priest must never overlook sins, nor be quick to punish.

ις'. Περὶ μετανοίας, καὶ τίς αὐτῆς ὁ τρόπος, καὶ ὅπως κατορθοῦται.

Chapter 16. About repentance, what its nature is, and how it is accomplished.

ιζ'. Ὅτι ἀνεπίληπτον εἶναι χρή τὸν ἐπίσκοπον, ὡς τύπον τῶν ἀρχομένων.

Chapter 17. That the bishop must be blameless, as a model for those who lead.

ιη'. Ὅτι χρή τὸν ἐπίσκοπον φροντίζειν, ὅπως ὁ λαὸς μὴ πλημμελῇ, διὰ τὸ εἶναι αὐτὸν σκοπόν.

Chapter 18. That the bishop must take care so that the people do not sin, because he is their overseer.

ιθ'. Ὅτι καὶ ὁ ποιμὴν ἀμελῶς φερόμενος περὶ τὰ πρόβατα, δίκην τίνυσιν, καὶ τὸ πρόβατον μὴ πειθαρχοῦν τῷ ποιμένι, κολάζεται.

Chapter 19. That the shepherd who is careless about the sheep suffers punishment, and the sheep that do not obey the shepherd are also punished.

κ'. Ὅπως χρή τοὺς ἀρχομένους πειθαρχεῖν τοῖς ἄρχουσιν ἐπισκόποις.

Chapter 20. How those who are ruled must obey the ruling bishops.

κα'. Ὅτι κίνδυνος μονομερῇ κρίσιν ποιήσασθαι, καὶ τιμωρίαν ὀρίσαι κατὰ τοῦ μηδέπω ἐλεγχθέντος.

Chapter 21. That it is dangerous to make a one-sided judgment and to set punishment against one who has not yet been examined.

κβ'. Ὅτι μέγα παράδειγμα μετανοίας πρόκειται Δαβὶδ, καὶ Νινευῖται, Ἐζεχίας

Chapter 22. That David, the Ninevites, Hezekiah, and his son Manasseh offer a

τε καὶ ὁ τούτου υἱὸς Μανασσῆς.

great example of repentance.

κγ'. Πρὸς τοὺς ἐκ καταφρονήσεως
ἁμαρτάνοντας ἔστω παράδειγμα Ἀμών.

Chapter 23. Let Amon be an example for
those who sin out of contempt.

κδ'. Ὅτι Χριστὸς Ἰησοῦς Κύριος
παρεγένετο ἁμαρτωλοὺς σῶσαι διὰ
μετανοίας.

Chapter 24. That Christ Jesus the Lord
came to save sinners through
repentance.

κε'. Περὶ ἀπαρχῶν καὶ δεκατῶν, καὶ
ὅπως ὀφείλει ὁ ἐπίσκοπος, ἢ αὐτὸς
μεταλαμβάνειν ἐξ αὐτῶν, ἢ ἑτέροις
διανέμειν.

Chapter 25. About firstfruits and tithes,
and how the bishop ought either to
partake of them himself or to distribute
them to others.

κς'. Εἰς τίνος τύπον καὶ ἀξίαν ἕκαστος
τῶν ἐν τῷ κλήρῳ τέτακται παρὰ Θεῷ.

Chapter 26. To what pattern and worth
each of those in the clergy is appointed
by God.

κζ'. Ὅτι φρικῶδες, ἄνθρωπον σαυτὸν
ἐπιρρίπτειν ἀξιώματί τινι ἱερατικῷ· ὥς
οἱ Κορεῖται, ὥς Σαοὺλ, ὥς Ὀζίας.

Chapter 27. That it is terrible to throw
oneself into some priestly office
unworthily; as the Koreites, as Saul, as
Uzziah.

κη'. Περὶ δοχῆς, καὶ ὅπως χρή ἕκαστον
τάγμα τοῦ κλήρου ὑπὸ τῶν
προσκαλουμένων τιμᾶσθαι.

Chapter 28. About the reception, and
how each order of the clergy must be
honored by those who call them.

κθ'. Τίς ἡ ἀξία τοῦ ἐπισκόπου, καὶ τοῦ
διακόνου.

Chapter 29. What is the worth of the
bishop, and of the deacon.

λ'. Ὅπως χρή τοὺς λαϊκοὺς πειθαρχεῖν
τοῖς διακόνοις.

Chapter 30. How the laypeople must
obey the deacons.

λα'. Ὅτι μὴ χρή τὸν διάκονον ἄνευ τοῦ ἐπισκόπου τι πράττειν.

Chapter 31. That the deacon must not act without the bishop.

{{p592}} λβ'. Ὅτι μὴ χρή τὸν διάκονον παρὰ γνώμην τοῦ ἐπισκόπου διδόναι τινὶ, ἐπὶ διαβολῇ γὰρ τοῦ ἐπισκόπου τοῦτο πράξει.

{{p592}} Chapter 32. That the deacon must not give anything to anyone without the bishop's approval, for this would be an act of slander against the bishop.

λγ'. Ὅπως χρή τιμᾶσθαι τοὺς ἱερεῖς, καὶ σεπτοὺς ἡγεῖσθαι, πνευματικούς ὄντας γονεῖς.

Chapter 33. How the priests must be honored and regarded as venerable, being spiritual parents.

λδ'. Ὅτι τῶν ἀρχόντων καὶ βασιλέων εἰσὶ κρείττους οἱ ἱερεῖς.

Chapter 34. That the priests are superior to rulers and kings.

λε'. Ὅτι παρακελεύονται οἱ νόμοι καρποφορεῖν· ὡσαύτως καὶ τὸ Εὐαγγέλιον.

Chapter 35. That the laws urge to bear fruit; likewise, so does the Gospel.

λς'. Ὑπόμνησις τῶν δέκα τοῦ Θεοῦ λογίων, καὶ ὅπως αὐτὰ ἐνταῦθα διαγορεύουσι.

Chapter 36. A reminder of the ten sayings of God, and how they are explained here.

λζ'. Περὶ κατηγορῶν καὶ συκοφαντῶν· καὶ ὅπως χρή μὴ προχείρως πιστεύειν ἢ ἀπιστεῖν τούτοις τὸν κριτὴν, ἀλλὰ μετὰ ἀκριβοῦς ἐξετάσεως.

Chapter 37. About accusers and slanderers; and how one must not quickly believe or disbelieve the judge, but examine carefully.

λη'. Ὅτι χρή τοὺς ἁμαρτάνοντας ἰδιαζόντως ἐξελέγχειν, καὶ τοὺς μετανοοῦντας προσδέχεσθαι, κατὰ τὴν

Chapter 36. That it is necessary to specifically rebuke those who sin, and to accept those who repent, according to

τοῦ Κυρίου διάταξιν.

the Lord's command.

λθ'. Παραδείγματα περὶ μετανοίας.

Chapter 39. Examples concerning repentance.

μα'. Ὅτι οὐ χρή ἐχθρῶδῶς διακεῖσθαι, περὶ τὸν ἅπαξ ἢ δεύτερον ἁμαρτάνοντα.

Chapter 40. That one should not be harshly disposed toward the one who sins once or twice.

μα'. Ὅπως δεῖ προσίεσθαι τὸν μετανοοῦντα, καὶ ὅπως διαγίνεσθαι πρὸς ἁμαρτάνοντας, καὶ πότε ἐκκόπτειν τῆς ἐκκλησίας.

Chapter 41. How one must forgive the one who repents, how to deal with those who sin, and when to cut off from the church.

μβ'. Ὅτι χρή ἀπροσωπόληπτον εἶναι τὸν κριτήν.

Chapter 42. That the judge must be impartial.

μγ'. Ὅπως χρή τοὺς συκοφάντας τιμωρεῖσθαι.

Chapter 43. How one must punish slanderers.

μδ'. Ὅτι χρή τὸν διάκονον ἐπικουφίζειν τὸ βάρος τῶν ἐπισκόπων, καὶ διευθύνειν τὰ κουφότερα.

Chapter 44. That one must lighten the burden of the bishops by helping the deacon, and manage the lighter tasks.

με'. Ὅτι μὴ προσῆκον Χριστιανοῖς ἀντιλογίαι καὶ διαπληκτισμοί.

Chapter 45. That disputes and quarrels are not fitting for Christians.

μς'. Ὅτι οὐ χρή τοὺς πιστοὺς ἐπὶ τῶν ἀπίστων δικάζεσθαι, οὔτε μὴν ἐξ αὐτῶν τινα καλεῖν εἰς μαρτυρίαν τῶν Χριστιανῶν.

Chapter 46. That the faithful should not be judged by unbelievers, nor should any of them be called as witnesses against Christians.

μζ'. Ὅτι χρή ἐν δευτέρῳ σαββάτων
ποιεῖσθαι τὰς δίκας.

Chapter 47. That trials should be held on
the second day of the week.

μη'. Ὅτι μὴ χρή ταύτην ἐπάγειν
τιμωρίαν ἐπὶ πάσης πλημμελείας, ἀλλὰ
διάφορον, πρὸς τὸ διάφορον τοῦ
ἁμαρτάνοντος.

Chapter 48. That punishment should not
be applied the same way for every
offense, but should differ according to
the difference of the one who sinned.

μθ'. Ὅποιους εἶναι χρή τοὺς
κατηγόρους, καὶ μάρτυρας.

Chapter 49. Who the accusers and
witnesses should be.

ν'. Ὅτι ἐγχωρεῖ, τινὰ καὶ ἐκ προτέρων
κακῶν μὴ ἀπιστεῖσθαι τὰ δεύτερα.

Chapter 50. That it is allowed not to
distrust later faults because of earlier
ones.

να'. Ὅτι οὐ χρή μονομερεῖς τὰς κρίσεις
ποιεῖσθαι.

Chapter 51. That judgments should not
be made one-sidedly.

νβ'. Παράδειγμα τοῦ δικαίου κρίματος
ἢ τῶν ἔξωθεν δικαστῶν περὶ τὰς
ἀποφάσεις ἀσφάλεια.

Chapter 52. The security of decisions by
outside judges as an example of just
judgment.

νγ'. Ὅτι μὴ χρή κατ' ἀλλήλων ἔχειν
τοὺς πιστούς.

Chapter 53. That the faithful should not
be suspicious of one another.

νδ'. Ὅτι χρή τοὺς ἐπισκόπους τὰ περὶ
εἰρήνης διὰ τοῦ διακόνου
ὑπομιμνήσκειν τῷ λαῷ.

Chapter 54. That the bishops must
remind the people about peace through
the deacon.

νε'. Ἀπαρίθμησις διαφόρου προνοίας,
καὶ ὅπως ἐξ ἀρχῆς καθ' ἐκάστην γενεάν

Chapter 55. A listing of various
providences, and how from the

ἐκάλεσεν ὁ Θεὸς εἰς μετάνοιαν πάντας.

beginning God called every generation to repentance.

νζ'. Ὅτι θέλημα τοῦ Θεοῦ, ὁμόφρονας εἶναι τοὺς ἀνθρώπους περὶ τὴν εὐσέβειαν, παραπλησίως ταῖς ἐν οὐρανῷ δυνάμεσι.

Chapter 56. That it is God's will for people to be of one mind about piety, similar to the powers in heaven.

{{p593}} νζ'. Διατύπωσις ἐκκλησίας καὶ κλήρου, καὶ τί ἕκαστος ἐπιτελεῖν ὀφείλει τῶν συναθροιζομένων κληρικῶν ἢ λαϊκῶν, ἐν τῇ συνάξει.

{{p593}} Chapter 57. The arrangement of the church and clergy, and what each must do among the gathered clergy or laity in the assembly.

νη'. Περὶ συστατικῶν, ἥτοι ξένων, λαϊκῶν, κληρικῶν, ἐπισκόπων· καὶ ὡς οὐ χρεία διαφορεῖν.

Chapter 58. About the members, that is, strangers, laity, clergy, bishops; and how there is no need for difference.

νθ'. Ὅτι χρὴ ἕκαστον ὀρθροῦ καὶ ἐσπέρας σπουδαῖον εἶναι περὶ τὰς συνάξεις.

Chapter 59. That each person must be diligent about the assemblies both morning and evening.

ξ'. Παράδειγμα πρὸς ζῆλον ἐνάγον. Ἡ Ἑλλήνων καὶ Ἰουδαίων μάταιος συνδρομὴ ἐπὶ τοὺς νεῶς καὶ τὰς συναγωγάς.

Chapter 60. I offer an example to encourage zeal. The futile attendance of Greeks and Jews at temples and synagogues.

ξα'. Ὅτι οὐχ ὅσιον προκρίνειν τὰ βιωτικὰ τῶν θείων.

Chapter 61. That it is not pious to prefer worldly matters over divine ones.

ξβ'. Ὅτι πάντα τὰ Ἑλλήνων ἀσεβήματα ἀποστρέφεσθαι χρὴ.

Chapter 62. That all the impieties of the Greeks must be turned away from.

ξγ'. Ὅτι ἀργὸν οὐ χρὴ ἐσθίειν τινὰ τῶν πιστῶν· ὥς οἱ περὶ Πέτρον ἀλιεῖς, καὶ οἱ λοιποὶ ἀπόστολοι, οἱ δὲ περὶ Παῦλον καὶ Ἀκύλαν σκηνοποιοί, οἱ δὲ περὶ Ἰούδαν Ἰακώβου γῆς ἐργάται.

Chapter 63. That it is not right for any of the faithful to be idle; as those around Peter were fishermen, and the other apostles likewise, those around Paul and Aquila were tentmakers, and those around Jude and James were laborers of the land.

Book Two. (BIBLION ΔΕΥΤΕΡΟΝ.)

ΠΕΡΙ ΕΠΙΣΚΟΠΩΝ, ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΔΙΑΚΟΝΩΝ

On Bishops, Elders, and Deacons

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Ὅτι χρὴ τὸν ἐπίσκοπον εἶναι πεπαιδευμένον, καὶ ἔμπειρον τοῦ λόγου.

That the bishop must be educated and experienced in the word.

Περὶ δὲ τῶν ἐπισκόπων ἠκούσαμεν (86) παρὰ τοῦ Κυρίου ἡμῶν, τὸν ποιμένα τὸν καθιστάμενον ἐπίσκοπον εἰς τὰς ἐκκλησίας ἐν πάσῃ παροικίᾳ, δεῖ ὑπάρχειν ἀνέγκλητον, ἀνεπίληπτον, ἀνέπαφον πάσης ἀδικίας ἀνθρώπων, οὐκ ἔλαττον (87) ἐτῶν πεντήκοντα· ^{p596} ὅτι τρόπῳ τινὶ τὰς νωτερικὰς ἀταξίας καὶ τὰς ἔξωθεν διαβολὰς ἐκπεφευγὼς ὑπάρχει, πρὸς τὰς τινῶν ψευδαδελφῶν εἰς πολλοὺς ἐπιφερομένας βλασφημίας, οὐ γινωσκόντων ῥῆμα Θεοῦ τὸ ἐν τῷ Εὐαγγελίῳ (88)· «Ὁς ἂν λαλήσῃ ῥῆμα ἀργὸν, ἀποδώσει περὶ αὐτοῦ λόγον τῷ Κυρίῳ ἐν ἡμέρᾳ κρίσεως.» Καὶ πάλιν· «Ἐκ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.» Ἔστω οὖν πεπαιδευμένος (89) καὶ ἔμπειρος τοῦ λόγου, καθήκων τῇ ἡλικίᾳ. Εἰ δὲ καὶ ἐν παροικίᾳ μικρᾷ ὑπαρχούσῃ που προβεβηκὼς τῷ χρόνῳ μὴ εὗρίσκηται,

Concerning bishops, we have heard from our Lord (86) that the shepherd appointed as bishop over the churches in every community must be blameless, without reproach, free from all human wrongdoing, not less than fifty years old; ^{p596} for in some way he must have escaped youthful disorders and external slanders, which are brought against many false brothers with blasphemies, not knowing the word of God in the Gospel (88): «Whoever speaks an idle word will give account for it to the Lord on the day of judgment.» And again: «By your words you will be justified, and by your words you will be condemned.» Therefore, let him be educated (89) and experienced in the word, fitting his age. But if he is found in a small community, having advanced in years but not yet reaching fifty, proven (90) by those living with him as worthy of the episcopate, showing old age

μεμαρτυρημένος (90) ὑπὸ τῶν συνόντων αὐτῷ, ὡς ἄξιος ἐπισκοπῆς, διὰ τῆς νεότητος ἐν πραότητι καὶ εὐταξίᾳ γῆρας ἐπιδεικνύμενος δοκιμασθεὶς, εἰ ὑπὸ τῶν τοιούτων (91) μαρτυρεῖται, καθιστάσθω ἐν εἰρήνῃ. Καὶ γὰρ Σολομὼν δωδεκαετῆς τοῦ Ἰσραὴλ ἐβασίλευσε (92), καὶ Ἰωσίας ἐν δικαιοσύνῃ ὅκτῳ ἐτῶν ἐβασίλευσεν, ὁμοίως δὲ καὶ Ἰωὰς ἐπτὰ ἐτῶν ἤρξε τοῦ λαοῦ. Ὡστε εἰ καὶ νέος, ἀλλὰ πρῶτος ὑπαρχέτω, δεῖλός τε καὶ ἡσύχιος· ὅτι λέγει διὰ τοῦ Ἡσαΐου Κύριος ὁ Θεός «Ἐπὶ τίνα ἐπιβλέψω, ἀλλ’ ἢ ἐπὶ τὸν ταπεινὸν (93) καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους διαπαντός (94);» ὁμοίως καὶ ἐν τῷ Εὐαγγελίῳ οὕτω· «Μακάριοι {{p597}} πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.» Ἔστω δὲ (95) καὶ ἐλεήμων, ὅτι πάλιν εἴρηται· «Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται (96).» Γινέσθω δὲ καὶ εὐσυνείδητος, πάσης κακίας καὶ πονηρίας καὶ ἀδικίας κεκαθαρισμένος· ὅτι πάλιν εἴρηται· «Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ Θεὸν ὄψονται.»

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Οἷον εἶναι χρὴ τὸν ἐπίσκοπον, καὶ τοὺς λοιποὺς κληρικούς.

Ἔστω οὖν καὶ νηφάλιος, σώφρων, κόσμιος, εὐσταθής, ἀτάραχος, μὴ πάροινος, μὴ πλήκτης, ἀλλ’ ἐπιεικής, ἄμαχος, ἀφιλάργυρος, μὴ νεόφυτος· ἵνα μὴ τυφωθεὶς, εἰς κρῖμα ἐμπέσῃ, καὶ παγίδα (97) τοῦ διαβόλου· ὅτι «πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται.» Τοιοῦτον δὲ δεῖ εἶναι τὸν ἐπίσκοπον, μιᾶς ἄνδρα γεγεννημένον (98) γυναικὸς μονογάμου (99), καλῶς τοῦ ἰδίου οἴκου προεστῶτα. Οὕτω γὰρ δοκιμαζέσθω, ὁπότε αὐτὴν

through gentleness and good order, tested and attested by such witnesses (91), let him be appointed in peace. For Solomon reigned over Israel at twelve years old (92), and Josiah reigned in righteousness at eight years old, and likewise Joash began to rule the people at seven years old. So even if young, let him be gentle, timid, and quiet; for the Lord God says through Isaiah, «On whom shall I look, if not on the humble (93), the quiet, and those who tremble at my words forever?» (94) Similarly, in the Gospel it is said: «Blessed are the meek, for they shall inherit the earth.» Let him also be merciful (95), for it is said again: «Blessed are the merciful, for they shall receive mercy (96).» Let him be conscientious, cleansed from all evil, wickedness, and injustice; for it is said again: «Blessed are the pure in heart, for they shall see God.»

What kind of person the bishop must be, and the other clergy.

Let him also be sober, sensible, respectable, steady, calm, not a drunkard, not a brawler, but gentle, uncontentious, free from love of money, not a recent convert; so that, not being blinded, he may not fall into judgment and the devil’s trap; for «everyone who exalts himself will be humbled.» Such a one the bishop must be, a man of one wife, well ruling his own household. Let him be tested in this way when he receives ordination and takes his

χειροτονίαν λαμβάνων καθίσταται ἐν τῷ
τόπῳ τῆς ἐπισκοπῆς, εἴ ἔστι σεμνὸς,
πιστὸς, καὶ κόσμιος· εἴ γυναῖκα σεμνὴν καὶ
πιστὴν ἔχοι, ἢ ἔσχηκεν· εἴ τέκνα θεοσεβῶς
ἀναθρέψας καὶ ἐν νοουθεσίᾳ Κυρίου
παιδεύσας προήγαγεν· εἴ οἱ κατ' οἶκον
αὐτοῦ εὐλαβούμενοι καὶ ἐντρεπόμενοι
αὐτὸν ὑπήκοοι πάντες εἰσὶν αὐτῷ· εἴ γὰρ οἱ
κατὰ σάρκα ἴδιοι αὐτοῦ, πρὸς αὐτὸν
στασιάζουσι καὶ ἀπειθοῦσι, πῶς οἱ ἔξω τῆς
οἰκίας αὐτοῦ ἴδιοι γενόμενοι αὐτῷ
ὑποταγήσονται;

place in the bishopric, whether he is
dignified, trustworthy, and respectable;
whether he has a dignified and faithful
wife, or has had one; whether he has
brought up his children in the fear of God
and trained them in the Lord's discipline;
whether all those in his household respect
him and obey him. For if his own flesh and
blood rebel against him and disobey, how
will those outside his household, who have
become his own, obey him?

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

**Τίνα χρή δοκιμάζεσθαι τὸν ἐπίσκοπον
προχειριζόμενον.**

**What kind of person the bishop to be
appointed must be tested.**

Δοκιμαζέσθω οὖν, εἴ ἄμωμός ἐστι περὶ
(100) βιωτικὰς {{p600}} χρεῖας. Γέγραπται
γάρ· «Μωμοσκοπεῖσθε τὸν μέλλοντα εἰς
ἱερωσύνην προχειρίζεσθαι.» Ὑπαρχέτω
οὖν καὶ ἀόργητος· ὅτι λέγει ἡ Σοφία· «Ὅργη
καὶ φρονίμους ἀπόλλυσιν.» Ἔστω δὲ
εὖσπλαγχνος, ἀβάνανσος, ἀγαπητικός· ὅτι
λέγει Κύριος· «Ἐν τούτῳ γνώσονται
πάντες, ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγαπᾶτε
ἀλλήλους.» Ἔστω καὶ εὐμετάδοτος,
φιλόχηρος, φιλόξενος, ὑπηρετικός,
εὐδιάκονος, εὐσκυλτος, ἀνεπαίσχυντος,
εἰδὼς τὸν μᾶλλον ὄντα ἄξιον ὑπολήψεως.

Let him be tested, then, to see if he is
blameless in his daily needs. For it is
written: «Examine the one who is about to
be appointed to the priesthood.» Let him
also be slow to anger; for Wisdom says:
«Anger destroys the wise.» Let him be
compassionate, gentle, and loving; for the
Lord says: «By this everyone will know that
you are my disciples, if you love one
another.» Let him also be generous,
cheerful, hospitable, helpful, ready to serve,
easy to speak with, without shame,
knowing who is truly worthy of respect.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

**Ὅτι οὐχ ἐκάστη χήρᾳ δεῖ μεταδιδόναι,
ἀλλ' ἔσθ' ὅτε καὶ τὴν ὑπανδρον
προκρίνειν, καὶ ὅτι καταφαγῇ, μεθύσῃ,
ἀργῇ οὐ μεταδιδόναι χρή.**

**That not every widow must be given
support, but there are times when even
a married woman is preferred, and that
one who is gluttonous, drunk, or lazy
should not be given support.**

Εἰ γὰρ χήρα τις ὑπάρχουσα ἢ δυναμένη ἐπαρκεῖν ἐν τῷ βίῳ τὰ χρηστήρια, ἑτέρα δὲ οὐ χήρα, ἀλλ' ἐνδεὴς ὑπάρχει διὰ νόσον, ἢ τεκνοτροφίαν, ἢ δι' ἀσθενείαν χειρῶν, ἐπὶ ταύτην μᾶλλον ἐκτεινάτω τὴν χεῖρα. Εἰ δέ τις (1) ὡς καταφαγῆς, ἢ μέθυσος, ἢ ἀργός, ἐν τοῖς βιωτικοῖς θλίβεται, οὐκ ἔστιν ἄξιος ἐπικουρίας οὔτε μὴν Ἐκκλησίας Θεοῦ. Λέγει γὰρ ἡ Γραφή περὶ τούτων φάσκουσα, ὅτι «κρύψας ὀκνηρὸς τὴν χεῖρα αὐτοῦ ὑπὸ τὸν κόλπον, οὐ δυνήσεται ἀπενεγκεῖν αὐτὴν εἰς τὸ στόμα αὐτοῦ.» Καὶ πάλιν· «Ὁ ἀργὸς περιέλαβεν τὰς χεῖρας αὐτοῦ, καὶ ἔφαγε τὰς σάρκας αὐτοῦ. Πᾶς γὰρ μέθυσος, καὶ πορνόκοπος, πτωχεύσει, καὶ ἐνδύσεται (2) διεσπασμένα καὶ ῥακώδη (3) πᾶς ὑπνώδης.» Καὶ ἐν ἄλλοις· «Ἐὰν δὲ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῶς τοὺς ὀφθαλμούς σου, ὕστερον περιπατήσεις γυμνότερος ὑπέρου (4).» Ὡς ἀληθῶς γὰρ μήτηρ ἔστιν ἡ ἀργία τοῦ λιμοῦ.

For if there is a widow who is able to provide for her daily needs, and another who is not a widow but is in need because of illness, or caring for children, or weakness of the hands, she should stretch out her hand to this one rather. But if someone (1) suffers in life as a glutton, or a drunkard, or lazy, she is not worthy of help, not even from the Church of God. For Scripture says about these, declaring, «The lazy one hides his hand under his bosom; he will not be able to bring it to his mouth.» And again: «The lazy one has caught his hands, and he ate his own flesh. For every drunkard and fornicator will become poor, and will clothe himself (2) with torn and ragged (3) clothes, every sleepy one.» And elsewhere: «But if you give your eyes to the cups and the goblets, later you will walk more naked than before (4).» Truly, idleness is the mother of hunger.

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Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

Ὅτι χρὴ ἀπροσωπώληπτον εἶναι τὸν ἐπίσκοπον ἐν τῷ κρίναι, καὶ τὸ ἥθος μέτριον, καὶ τὴν δίαιταν συνεσταλμένον.

That the bishop must be impartial in judging, and have a moderate character, and a restrained way of life.

Ἔστω δὲ ὁ ἐπίσκοπος ἀπροσωπώληπτος, μήτε πλούσιον ἐντρεπόμενος ἢ κολακεύων παρὰ τὸ προσῆκον, μήτε πένητα παρορῶν, ἢ καταδυναστεύων. «Οὐ λήψῃ» γὰρ, φησὶν ὁ Θεὸς τῷ Μωσεῖ, «πρόσωπον πλουσίου, καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσει. Ὅτι τοῦ Κυρίου ἡ κρίσις.» Καὶ πάλιν· «Δικαίως

Let the bishop be impartial, neither fearing nor flattering the rich beyond what is proper, nor overlooking the poor, nor oppressing them. For God says to Moses, «You shall not show partiality to a rich man, nor honor a poor man in judgment. For the judgment belongs to the Lord.» And

διώξεις τὸ δίκαιον.» Τροφῇ καὶ ποτῶ
 λυσιτελῆς καὶ αὐτάρκης ὑπαρχέτω ὁ
 ἐπίσκοπος, ἵνα δυνηθῇ νήφειν πρὸς τὸ
 νουθετεῖν τοὺς ἀπαιδεύτους. Ἔστω δὲ μὴ
 δάπανος, μὴ τρυφητῆς, μὴ ἡδύβιος, μὴ
 χρηστοφάγος. Ἔστω δὲ ἀνεξίκακος,
 μακρόθυμος ἐν ταῖς νουθεσίαις,
 πολυδίδακτος (5), μελετῶν καὶ σπουδάζων
 ἐν ταῖς Κυριακαῖς βίβλοις, πολὺς ἐν
 ἀναγνώσμασιν, ἵνα τὰς Γραφὰς ἐπιμελῶς
 ἐρμηνεύῃ, ὁμοστοίχως τοῖς προφήταις καὶ
 τῷ νόμῳ τὸ Εὐαγγέλιον ἐρμηνεύων (6).
 ὁμοίως τῷ Εὐαγγελίῳ στοιχεῖτωσαν αἱ ἐκ
 νόμου καὶ προφητῶν ἐρμηνεῖαι. Λέγει γὰρ
 ὁ Κύριος Ἰησοῦς· «Ἐρευνᾶτε τὰς Γραφάς·
 ὅτι αὐταὶ εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.»
 Καὶ πάλιν· «Περὶ γὰρ ἐμοῦ Μωσῆς ἔγραψε.»
 Πρὸ πάντων δὲ διαστολεὺς ἀγαθὸς
 γινέσθω, νόμον καὶ δευτέρωσιν διαιρῶν,
 καὶ δεικνύων τί ἐστὶ νόμος πιστῶν, καὶ τί
 δεσμὰ ἀπίστων, ἵνα μὴ τις ὑποπέσῃ τοῖς
 δεσμοῖς. Ἐπιμελοῦ οὖν τοῦ λόγου,
 ἐπίσκοπε, ἵνα ἢ δυνατόν σοι πάντα κατὰ
 λέξιν ἐρμηνεύειν (7), καὶ ἐν πολλῇ διδαχῇ
 πλουσίως τρέφῃς καὶ φωτίζῃς τὸν λαόν
 σου τὸν φωτισμὸν τοῦ νόμου. «Φωτίσατε»
 γὰρ, φησὶν ὁ Θεὸς, «ἐαυτοῖς φῶς γνώσεως,
 ὥς ἔτι καιρὸς.»

again, «You shall pursue justice rightly.»
 Let the bishop be useful and self-sufficient
 in food and drink, so that he may be able to
 be sober in order to admonish the
 uneducated. Let him not be wasteful, nor
 luxurious, nor fond of pleasure, nor a
 glutton. Let him be patient, long-suffering
 in admonitions, well taught (5), studying
 and applying himself to the Lord's books,
 much in reading, so that he may carefully
 interpret the Scriptures, explaining the
 Gospel in harmony with the prophets and
 the law (6); likewise, let the interpretations
 from the law and the prophets correspond
 to the Gospel. For the Lord Jesus says,
 «Search the Scriptures; for these are they
 that testify about me.» And again, «Moses
 wrote about me.» Above all, let him be a
 good discerner, distinguishing the law and
 the second law, and showing what is the
 law for the faithful and what are the bonds
 for the unbelievers, so that no one may fall
 under the bonds. Therefore, take care of
 the word, bishop, so that you may be able
 to interpret everything word for word (7),
 and richly nourish and enlighten your
 people with the light of the law through
 much teaching. For God says, «Give
 yourselves the light of knowledge, while
 there is still time.»

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

**Περὶ ποῦ μὴ εἶναι τὸν ἐπίσκοπον
 αἰσχροκερδῇ, μήτε δὲ ἐγγυᾶσθαι, ἢ
 συνηγορεῖν.**

**On the bishop not being greedy for gain,
 nor acting as a guarantor, nor
 supporting others.**

Ἔστω δὲ ὁ ἐπίσκοπος μὴ αἰσχροκερδῆς, καὶ
 μάλιστα ἐπὶ τῶν ἐθνῶν, βλαπτόμενος
 μᾶλλον, ἢ βλάπτων· μὴ πλεονέκτης, μὴ
 ἄρπαξ, μὴ ἀποστερητῆς, μὴ φιλοπλούσιος

Let the bishop not be greedy for gain,
 especially toward the Gentiles, being
 harmed rather than harming. Not greedy,
 not a grabber, not a taker away, not a lover

(8), μὴ μισόπτωχος, μὴ κατάλαλος, μὴ
ψευδομάρτυς, μὴ θυμώδης, μὴ φιλόμαχος,
μὴ ταῖς τοῦ βίου πραγματείαις
συμπεπλεγμένος, μὴ ἐγγυώμενός τινα, ἢ
συνηγορῶν δίκαις Χρηματικάς (9),
{p604} μὴ φίλαρχος, μὴ δίγνωμος, μὴ
δίγλωσσος, μὴ πρὸς διαβολὴν ἢ
καταλαλιὰν φιλήκοος, μὴ ὑποκριτής, μὴ
ταῖς ἑορταῖς τῶν ἔθνων ἐπορευόμενος,
ἀπάταις κεναῖς (10) μὴ χρώμενος, μηδὲ
ἐπιθυμητικός, μηδὲ φιλάργυρος· ὅτι πάντα
τὰ τοιαῦτα ἐχθρὰ τοῦ Θεοῦ ὑπάρχει, καὶ
δαιμόνων φίλα. Ταῦτα δὲ πάντα ὁ
ἐπίσκοπος καὶ τοῖς λαϊκοῖς
διαβεβαιούμενος παραγγελλέτω, ἐνάγων
αὐτοὺς μιμητὰς γίνεσθαι τοῦ ἑαυτοῦ
τρόπου. «Εὐλαβεῖς» γὰρ, φησὶ, «ποιήσατε
τοὺς υἱοὺς Ἰσραὴλ.» Ἔστω δὲ σοφός,
ταπεινόφρων, νουθετητικός ἐν ταῖς
Κυριακαῖς παιδείαις, καλογνώμων,
ἀποτεταγμένος πᾶσι τοῖς ἐν τῷ βίῳ
πονηροῖς ἐπιτηδεύμασι, καὶ πάσαις
ἐθνικαῖς ἐπιθυμίαις. Ἔστω εὐπρόστακτος,
ὄξυς πρὸς τὸ γινῶναι τοὺς φαύλους, καὶ
φυλάσσεσθαι ἀπ’ αὐτῶν, φίλος δὲ ὦν
πάντων, δίκαιος (11), κριτικός, καὶ ὅσα
καλὰ ἐν ἀνθρώποις ἐστὶν, ἢ ὑπάρχει, ταῦτα
ὁ ἐπίσκοπος ἐν ἑαυτῷ κεκτήσθω· ὅτι
ἀνεπίληπτος ἀδικίας ὦν ποιμὴν, τοὺς
ιδίους αὐτοῦ μαθητὰς ἀναγκάσει καὶ διὰ
τῆς ἀναστροφῆς αὐτοῦ προτρέψασθαι τῶν
ιδίων αὐτοῦ ποιημάτων μιμητὰς ἀξιους
γεννηθῆναι· ὡς λέγει πού καὶ ὁ προφήτης
(12)· «Καὶ ἔσται καθὼς ὁ ἱερεὺς, οὕτως καὶ
ὁ λαός.» Καὶ γὰρ ὁ Κύριος ἡμῶν (13) καὶ
διδάσκαλος Ἰησοῦς Χριστὸς ὁ Υἱὸς (14) τοῦ
{p605} Θεοῦ ἤρξατο πρῶτον ποιεῖν, καὶ
τότε διδάσκειν· ὡς πού λέγει (15) ὁ
Λουκᾶς· «Ἦν ἡρξατο ὁ Ἰησοῦς ποιεῖν καὶ
διδάσκειν.» Διό φησιν· «Ὁς δ’ ἂν ποιήσῃ
καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ.» Σκοποὺς γὰρ εἶναι δεῖ
ὑμᾶς τῷ λαῷ τοὺς ἐπισκόπους, ὅτι καὶ

of wealth (8), not hating the poor, not a
slanderer, not a false witness, not quick-
tempered, not quarrelsome, not entangled
in worldly affairs, not acting as a guarantor
for anyone, nor supporting just financial
claims (9), {p604} not fond of power, not
double-minded, not double-tongued, not
listening to slander or gossip, not a
hypocrite, not participating in the festivals
of the Gentiles, not using empty deceits
(10), nor being lustful, nor loving money.
Because all such things are enemies of God
and are loved by demons. The bishop must
also firmly command all these things to the
laypeople, urging them to become imitators
of his own way. “Reverent For, he says,
“Make the sons of Israel. Let him be wise,
humble, instructive in the Lord’s teachings,
discerning, appointed over all the evil
practices in life, and over all the desires of
the nations. Let him be well-ordered, sharp
to recognize the wicked and to guard
against them, a friend to all, just (11),
discerning, and whatever good there is or
exists in people, let the bishop possess
these within himself. Because being a
shepherd without blame in wrongdoing, he
will compel his own disciples and, through
his conduct, encourage them to become
worthy imitators of his own actions. As the
prophet also says somewhere (12) “And
the people will be like the priest.” For even
our Lord (13) and teacher Jesus Christ, the
Son (14) of God, began first by acting, and
then by teaching. As Luke somewhat says
(15) “Which Jesus began to do and to teach.
Therefore he says “Whoever does and
teaches these things will be called great in
the kingdom of God. For you must be
overseers for the people, because you
yourselves have Christ as your overseer.
And so you too become good overseers for
the people of God. For the Lord says

ὕμεῖς σκοπὸν ἔχετε τὸν Χριστόν. Καὶ ὕμεῖς οὖν γίνεσθε σκοποὶ ἀγαθοὶ τῷ λαῷ τοῦ Θεοῦ· ὅτι λέγει Κύριος διὰ τοῦ Ἰεζεκιήλ πρὸς ἕκαστον ὑμῶν φάσκων· «Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραήλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον καὶ διαφυλάξεις, καὶ διαγγελεῖς αὐτὸν παρ' ἐμοῦ· ἐν τῷ λέγειν με τῷ ἀνόμῳ· Θανάτῳ ἀποθανῇ, καὶ οὐκ ἐλάλησας τοῦ διαστεῖλαι ἄνομον ἐκ τῆς ἀνομίας αὐτοῦ, ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, καὶ τὸ αἷμα αὐτοῦ ἐκ τῆς χειρὸς σου ἐκζητήσω· σὺ δὲ ἐὰν διαστείλῃ τῷ ἀνόμῳ ἀπὸ τῆς ὁδοῦ αὐτοῦ ἀποστρέψαι ἀπ' αὐτῆς, καὶ μὴ ἀποστρέψῃ, αὐτὸς ἐν τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχὴν σου ἐρρύσω. Ὡσαύτως δὲ (16) μάχαιρα πολέμου ἐὰν ᾗ ἐρχομένη, καὶ στήσῃ ὁ λαὸς σκοπὸν εἰς προφυλακὴν, καὶ ἰδὼν αὐτὴν ἐρχομένην, μὴ προμηνύσῃ, καὶ λάβῃ ψυχὴν, ἡ μὲν ψυχὴ τῇ ἁμαρτίᾳ αὐτῆς ἐλήφθη, τὸ δὲ αἷμα ἐκ χειρὸς τοῦ σκοποῦ ἐκζητηθήσεται, ὅτι οὐκ ἐσήμανε τῇ σάλπιγγι· ἐὰν δὲ σημάνῃ τῇ κερατίνῃ, καὶ μὴ φυλάξῃται ὁ ἀκούσας, καὶ ἔλθῃ ἡ μάχαιρα, καὶ λάβῃ αὐτὸν, τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται, ὅτι οὐκ ἐφυλάξατο ἀκούσας τῆς κερατίνης, ὁ δὲ φυλαξάμενος, τὴν ψυχὴν αὐτοῦ ἐρρύσατο, καὶ ὁ σκοπὸς ὅτι ἐσήμανε, ζῶν ζήσεται.» Μάχαιρα μὲν ἐστὶν ἡ κρίσις· σάλπιγξ δὲ (17), τὸ ἱερὸν Εὐαγγέλιον· σκοπὸς δὲ, ὁ κατασταθεὶς τῇ Ἐκκλησίᾳ ἐπίσκοπος, ὃν δεῖ κηρύσσοντα διαμαρτύρασθαι καὶ (18) διαβεβαιοῦσθαι περὶ τῆς κρίσεως. Ἐὰν μὴ διαγγεῖλητε, καὶ διαμαρτύρησθε τῷ λαῷ, εἰς ὑμᾶς ἡ ἁμαρτία τῶν ἀγνοούντων εὐρεθήσεται. Διὸ τοὺς ἀναστρεφόμενους ἐν ἀπαιδευσίᾳ (19) νουθετεῖτε, καὶ ἐλέγχετε μετὰ παρρησίας, τοὺς ἀγνοοῦντας διδάσκετε, τοὺς ἐπισταμένους στηρίζετε, τοὺς πεπλανημένους ἐπιστρέφετε. Τὰ αὐτὰ περὶ τῶν αὐτῶν λέγοντες, ἀδελφοὶ, οὐχ

through Ezekiel to each one of you, saying “Son of man, I have made you a watchman for the house of Israel, so that you may hear a word from my mouth and keep it, and declare it to them from me. in the matter of speaking to the wicked person If the wicked person dies, and you did not speak to warn the wicked to turn away from their wickedness, that wicked person will die in their wickedness, and I will require their blood from your hand. But if you warn the wicked person to turn away from their way and they do not turn away, they will die in their wickedness, and you will save your own life. Likewise, if a sword of war is coming, and the people set a watch as a guard, and the watchman sees the sword coming but does not warn, and someone’s life is taken, that life is taken because of their own sin, but the blood will be required from the hand of the watchman, because he did not sound the trumpet. But if the watchman sounds the horn, and the one who hears it does not keep watch, and the sword comes and takes him, his blood will be on his own head, because he did not keep watch after hearing the horn. But the one who kept watch will save his life, and the watchman who sounded the alarm will live. The sword is judgment. The trumpet (17) is the holy Gospel. The watchman is the bishop appointed over the Church, who must preach, bear witness, and (18) confirm the judgment. If you do not announce and bear witness to the people, the sin of those who are ignorant will be found on you. Therefore, you must admonish those living in ignorance (19), and rebuke with boldness, teach those who are unaware, support those who understand, and turn back those who have gone astray. Saying the same things about the same people, brothers, we will not sin.

ἀμαρτησόμεθα. Ἐκ γὰρ τοῦ πολλάκις ἀκούειν, εἰκὸς τινὰς δυσωπηθέντας κἂν ἅπαξ τι τῶν καλῶν ποιῆσαι καὶ τῶν πονηρῶν παραιτήσασθαι. Λέγει γὰρ διὰ προφήτου ὁ Θεός· «Διαμαρτύρει αὐτοῖς ταῦτα, ἵσως ἀκούσονται σου τῆς φωνῆς.» Καὶ πάλιν· «Ἐὰν ἄρα ἀκούσωσιν, Ἐὰν ἄρα ἐνδῶσι.» Καὶ ὁ Μωσῆς φησι τῷ λαῷ· «Ἐὰν (20) ἀκοῇ ἀκούσης Κυρίου τοῦ Θεοῦ, καὶ ποιήσης τὸ ἀγαθὸν καὶ τὸ εὐθεὲς ἐν ὀφθαλμοῖς αὐτοῦ.» Καὶ πάλιν· «Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεός σου, Κύριος εἷς ἐστι.» Καὶ ὁ Κύριος ἐν τῷ Εὐαγγελίῳ πολλάκις {{p608}} μνημονεύεται λέγων· «Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.» Καὶ ὁ σοφὸς Σολομών φησιν· «Ἄκουε, υἱέ, παιδείαν πατρός σου, καὶ μὴ ἀπόση θεσμούς μητρός σου.» Καὶ μέχρι σήμερον οὐκ ἤκουσαν· καὶ δοκοῦντες γὰρ (21) ἀκηκοέναι, παρήκουσαν, καταλεί. ψαντες τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν, καὶ εἰς τὰς ὀλεθρίους καὶ δεινὰς αἰρέσεις κατασυρέντες, περὶ ὧν αὐθις ἐροῦμεν.

Chapter 7 (ΚΕΦΑΛΑΙΟΝ Ζ')

Οἷον χρὴ εἶναι τὸν μεμνημένον.

Γνωστὸν δὲ ἔστω ὑμῖν, ἀγαπητοί, ὅτι οἱ βαπτισθέντες εἰς τὸν θάνατον τοῦ Κυρίου Ἰησοῦ, οὐκέτι ὀφείλουσιν ἀμαρτάνειν οἱ τοιοῦτοι. Ὡς γὰρ οἱ ἀποθανόντες ἀνενέργητοι πρὸς ἀμαρτίαν ὑπάρχουσιν, οὕτω καὶ οἱ συναποθανόντες τῷ Χριστῷ ἄπρακτοι πρὸς ἀμαρτίαν. Οὐ πιστεύομεν οὖν, ἀδελφοί, λουσάμενόν τινα τὸ τῆς ζωῆς λουτρὸν, ἔτι πράσσειν τὰ τῶν ἀνόμων ἀσελήματα. Ὁ δὲ ἀμαρτήσας μετὰ τὸ βάπτισμα, οὗτος ἐὰν μὴ μεταγνῶ, καὶ παύσῃται τοῦ πλημμελεῖν, εἰς γέενναν

For from hearing many times, it is likely that some become discouraged, even if they do good once and avoid evil. For God says through the prophet "He warns them of these things, perhaps they will listen to your voice. And again "If then they listen, if then they obey. And Moses says to the people "If you listen to the voice of the Lord your God, and do what is good and right in his eyes." And again "Listen, Israel, the Lord your God, the Lord is one." And the Lord is often mentioned in the Gospel, saying {{p608}} "Let anyone who has ears to hear, listen." And the wise Solomon says "Listen, son, to the instruction of your father, and do not reject the laws of your mother." And even to this day they have not listened And for they seem to have heard, but they have disobeyed, leaving behind having rejected the one and only true God, and being dragged into destructive and terrible heresies, about which we will speak again.

What the initiated person ought to be like.

Let it be known to you, beloved, that those who have been baptized into the death of the Lord Jesus no longer owe to sin. Just as those who have died are inactive toward sin, so also those who have died with Christ are powerless toward sin. Therefore, we do not believe, brothers, that anyone who has been washed in the bath of life still practices the lustful acts of the wicked. But whoever sins after baptism, if he does not repent and stop doing wrong, will be

κατακριθήσεται.

condemned to Gehenna.

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

**Περὶ συκοφαντουμένου, ἥτοι
ἐλεγχομένου.**

**About being accused, or rather, being
corrected.**

Εἰ δέ τις ὑπὸ ἀπίστων συκοφαντηθῇ διὰ τὸ μηκέτι αὐτοῖς συνασελγαίνειν, γινωσκέτω ὅτι μακάριος ὁ τοιοῦτος ὑπάρχει Θεῷ (22)· καθὼς καὶ ὁ Κύριος ἐν τῷ Εὐαγγελίῳ λέγει· «Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς, ἢ διώξωσιν, ἢ εἴπωσι καθ' ὑμῶν πᾶν πονηρὸν ῥῆμα, ψευδόμενοι, ἕνεκεν ἐμοῦ· χαίrete, καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.» Εἰ οὖν τις βλασφημηθεῖ ἐπὶ ψεύσματι, μακάριος ὁ τοιοῦτος. Λέγει γὰρ ἡ Γραφή· «Ἄνὴρ ἀδόκιμος, ἀπείραστος παρὰ Θεῷ.» Εἰ δέ τις ἐλεγχθῇ πράξας τι ἄνομον, ὁ τοιοῦτος οὐ μόνον ἑαυτὸν ἔβλαψεν, ἀλλὰ καὶ βλασφημίαν προσέτριψε τῷ κοινῷ τῆς Ἐκκλησίας σώματι, καὶ τῇ διδασκαλίᾳ, ὡς μὴ ποιούντων ἐκεῖνα, ἃ λέγομεν εἶναι καλὰ, καὶ ὀνειδισθησόμεθα καὶ ἡμεῖς ὑπὸ τοῦ Κυρίου, ὅτι «Λέγουσι, καὶ οὐ ποιοῦσιν.» Ὅθεν τοὺς τοιούτους ἐλεγχθέντας ἀληθῶς, παραιτήσεται μετὰ παύρησias ὁ ἐπίσκοπος, εἰ μὴ μεταβάλονται τὸν τρόπον.

If someone is accused by unbelievers because they no longer join in their evil deeds, let them know that such a person is blessed before God (22); just as the Lord says in the Gospel: "Blessed are you when they insult you, or persecute you, or say every evil word against you falsely because of me. Rejoice and be glad, for your reward is great in heaven." Therefore, if someone is slandered with falsehood, that person is blessed. For Scripture says, "A worthless man is tested by God." But if someone is convicted of doing something unlawful, that person has not only harmed themselves but has also brought disgrace upon the common body of the Church and its teaching, as if those things we say are good are not actually done. And we too will be reproached by the Lord, because "They say, but do not do." Therefore, the bishop will truly rebuke such people openly, unless they change their ways.

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

**Ὅτι ἀδωροδόκητον εἶναι χρὴ τὸν
ἐπίσκοπον (23).**

**That the bishop must be free from
bribery (23).**

Οὐ γὰρ μόνον ἀπρόσκοπον εἶναι χρὴ τὸν ἐπίσκοπον, ἀλλὰ καὶ ἀπροσωπόληπτον, ἐν

For the bishop must be not only without fault but also impartial, correcting sinners

χρηστότητι σωφρονίζοντα τοὺς ἁμαρτάνοντας. Εἰ δὲ καὶ αὐτὸς οὐκ εὐσυνείδητος ὑπάρχων, προσωπολήπτης γενόμενος, διὰ τινα αἰσχροκερδῆ δωροληψίαν, φείσεται τοῦ ἀνόμως ἁμαρτόντος, ἐάσας ἐν τῇ Ἐκκλησίᾳ μένειν αὐτόν, παρακούσας τῆς θείας καὶ Κυριακῆς φωνῆς τῆς (24) {{p609}} λεγούσης· «Δικαίως διώξεις τὸ δίκαιον (25). Οὐ λήψῃ πρόσωπον ἐν κρίσει. Οὐ δικαιώσεις τὸν ἄσεβῃ (26). Οὐ λήψῃ δῶρα ἐπὶ ψυχῇ· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν, καὶ λυμαίνεται ῥήματα δικαίων.» Καὶ ἐν ἄλλοις φησίν· «Ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.» Καὶ ὁ Σολομὼν λέγει ἐν Παροιμίαις· «Ἐκβαλε λοιμὸν συνεδρίου (27), καὶ συνεξελεύσεται αὐτῷ νεῖκος.»

with kindness. But if he himself is not conscientious, becoming partial through some greedy bribery, and spares the one who has sinned unlawfully, allowing him to remain in the Church, he disobeys the divine and Lordly voice that says: «You shall rightly judge the righteous. You shall not show partiality in judgment. You shall not justify the wicked. You shall not accept a bribe, for bribes blind the eyes of the wise and pervert the words of the righteous.» And elsewhere it says: «Remove the wicked from among you.» And Solomon says in Proverbs: «Drive out the plague from the council, and quarrels will cease with him.» {{p609}} (24) (25) (26) (27)

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Ὅτι (28) ὁ ἐπίσκοπος ἀκρίτως φειδόμενος τοῦ ἡμαρτηκότος, ὑπαίτιος γίνεται.

That (28) the bishop who is sparing without judgment toward the sinner becomes responsible.

Ὁ δὲ μὴ προσέχων τούτοις, ἀκρίτως φείσεται ἐπὶ τῷ ὀφείλοντι τιμωρίαν, ὡς ὁ Σαουλ ἐπὶ τῷ Ἀγὰγ, καὶ ὁ Ἥλεις τοῖς υἱοῖς οὐκ εἰδόσι τὸν Κύριον. Ὅτι οὗτος (29) ἐβεβήλωσε καὶ τὴν οἰκείαν ἀξίαν, καὶ τὴν τοῦ Θεοῦ Ἐκκλησίαν τὴν κατὰ τὴν παροικίαν αὐτοῦ· ἄδικος οὖν οὗτος καὶ Θεῷ, καὶ ὁσίοις ἀνθρώποις, ὡς αἴτιος σκανδάλου πολλοῖς νεοφωτίστοις (30) καὶ κατηχουμένοις γενόμενος, ἔτι δὲ νέοις καὶ νέαις τῇ ἡλικίᾳ, ὃν τὸ οὐαὶ περιμένει, καὶ ὀνικὸς μύλος ἐν τῷ τραχήλῳ, καὶ ὁ βυθὸς, ἐν ᾧ ὑπόδικος ὑπάρχει. Διὰ γὰρ τὴν τῆς ἀκρισίας ἀνομίαν βλέποντες τὸν τοιοῦτον αὐτῶν ἄρχοντα, ἐν ἑαυτοῖς διακριθήσονται, καὶ χρησάμενοι τῇ αὐτῇ νόσῳ, συναπολέσθαι αὐτῷ

But the one who does not pay attention to these things will spare without judgment the one who deserves punishment, like Saul with Agag, and Eli with his sons who did not know the Lord. For this person (29) has dishonored both his own dignity and the Church of God in his community; therefore, he is unjust both to God and to holy people, being the cause of scandal to many newly baptized (30) and catechumens, and even to young men and young women of that age, for whom the woe awaits, and he is a millstone around the neck, and a deep pit in which he stands condemned. Because of the lawlessness of his lack of judgment, when they see such a leader among them, they will be divided among themselves,

ἀναγκασθήσονται, ὡς τῷ Ἰεροβοὰμ ὁ λαὸς, καὶ τῷ Κορὲ οἱ συναράμενοι αὐτῷ. Εἰ δὲ βλέποι ὁ ἁμαρτῶν τὸν ἐπίσκοπον καὶ τοὺς διακόνους ἁθώους ἐγκλήματος, καὶ τὸ ποίμνιον καθαρὸν ὑπάρχον, πρῶτον μὲν, οὐ τολμήσει, καταφρονήσας (31), εἰς Ἐκκλησίαν Θεοῦ εἰσελθεῖν, πλησσομένης τῇ συνειδήσει (32) αὐτοῦ· εἰ δὲ παρ' οὐδὲν ἡγησάμενος εἰσελθοί, ἢ παραχρῆμα ἐλεγχθήσεται, ὡς Ὀζὰ ἐπὶ τῆς κιβωτοῦ ἁψάμενος, ὥστε ἐδράσαι, καὶ ὡς Ἀχαρ (33), ἐπὶ τῇ κλοπῇ τοῦ ἀναθέματος, {{p612}} καὶ ὡς Γιεζὶ ἐπὶ τοῖς τοῦ Νεεμὰν χρήμασιν, καὶ παραυτίκα (34) τιμωρηθήσεται, ἢ νουθετούμενος ὑπὸ τοῦ ποιμένος, εἰς μετάνοιαν ὑπαχθήσεται· περιβλεψάμενος γὰρ τοὺς καθ' ἓνα, καὶ ἐν οὐδενὶ μῶμον εὐρίσκων, οὔτε παρὰ ἐπισκόπῳ, οὔτε μὴν παρὰ τῷ ὑπ' αὐτὸν τεταγμένῳ λαῷ, αἰσχυνοί, μετὰ αἰδοῦς καὶ πολλῶν δακρύων ἐξελεύσεται εἰρηνικῶς, κατανενυγμένος, καὶ μενεῖ κεκαθαρισμένον τὸ ποίμνιον· προσκλαύσει τε τῷ Θεῷ, καὶ μετανοήσῃ ἐφ' οἷς ἥμαρτε· καὶ ἔξει ἐλπίδα, καὶ τὸ ποίμνιον ὅλον θεασάμενον ἐκείνου τὰ δάκρυα, νουθεσίαν ἔξει, ὅτι ἁμαρτῶν διὰ μετάνοιαν οὐκ ἀπόλλυται.

and, sharing the same disease, they will be forced to perish together with him, just as the people did with Jeroboam, and those who were caught up with Kore. But if the sinner sees the bishop and the deacons innocent of blame, and the flock pure, first of all he will not dare, despising (31), to enter the Church of God, being struck by his own conscience (32); but if he enters without regard for anything, he will immediately be rebuked, like Uzzah who touched the ark to steady it, and like Achan (33) for stealing the devoted things, {{p612}} and like Gehazi for the money of Naaman, and he will be punished at once (34), or, being admonished by the shepherd, he will be led to repentance. For looking carefully at each one, and finding no fault either with the bishop or with the people assigned under him, ashamed, he will leave peacefully with shame and many tears, softened, and the flock will remain cleansed; he will weep before God and repent for his sins; and he will have hope, and the whole flock, seeing his tears, will have instruction, that one who sins through repentance is not lost.

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Ὅπως χρὴ τὸν ἐπίσκοπον κρίνειν τοὺς ἁμαρτάνοντας.

How the bishop must judge those who sin.

Διὰ τοῦτο οὖν, ἐπίσκοπε (35), σπουδαζε καθαρὸς εἶναι τοῖς ἔργοις, γνωρίζων τὸν τρόπον σου καὶ τὴν ἀξίαν, ὡς Θεοῦ τύπον ἔχων ἐν ἀνθρώποις, τῷ πάντων ἄρχειν ἀνθρώπων, ἱερέων, βασιλέων (36), ἀρχόντων, {{p613}} πατέρων, υἱῶν, διδασκάλων, καὶ πάντων ὁμοῦ τῶν

Therefore, bishop (35), strive to be pure in your actions, knowing your role and your worth, as one who holds the image of God among people, who rules over all people—priests, kings (36), rulers, fathers, sons, teachers, and all the subjects together. And so, sit in the church, speaking as one who

ὑπηκόων. Καὶ οὕτως ἐν ἐκκλησίᾳ καθέζου, τὸν λόγον ποιούμενος, ὡς ἐξουσίαν ἔχων κρίνειν τοὺς ἡμαρτηκότας· ὅτι ὑμῖν τοῖς ἐπισκόποις εἴρηται· «Ὁ ἐὰν δείσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τῷ οὐρανῷ· καὶ ὁ ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τῷ οὐρανῷ.»

has the authority to judge those who have sinned; for it has been said to you bishops: “Whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven.” {{p613}}

Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ΄)

Διδασκαλία, ὅπως χρή προσφέρεισθαι τοῖς μετανοοῦσι.

Teaching on how one must offer to those who repent.

Κρίνε οὖν, ὡς ἐπίσκοπε, μετὰ ἐξουσίας, ὡς ὁ Θεός, ἀλλὰ τοὺς μετανοοῦντας προσλαμβάνου (37). Ὁ γὰρ Θεός (38), Θεός ἐστιν ἐλέους. Ἐπίπλησσε τοῖς ἁμαρτάνουσι, νουθετεῖ τοὺς μὴ ἐπιστρέφοντας, παρακάλει τοὺς ἐστῶτας ἐμμένειν τοῖς καλοῖς, τοὺς μετανοοῦντας προσδέχου· ὅτι Κύριος ὁ Θεός μετὰ ὅρκου ἐπηγγείλατο ἄφεσιν παρασχεῖν τοῖς μετανοοῦσιν, ἐφ’ οἷς ἡμαρτον. Λέγει γὰρ διὰ τοῦ Ἰεζεκιήλ· «Εἶπον πρὸς αὐτούς, ζῶ ἐγὼ, λέγει Ἀδωναΐ Κύριος (39), εἰ θελήσω {{p616}} τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλ’ ἦ (40) ἐν τῷ ἀποστρέψαι τὸν ἀσεβῆ ἐκ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. Ἐπιστράφητε οὖν ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν, καὶ ἵνα τί ἀποθνήσκειται (41) οἶκος Ἰσραήλ;» Ἐνταῦθα ὁ λόγος (42) εὐέλπιδας ἐποίησε τοὺς ἡμαρτηκότας, ὅτι ἐὰν μετανοήσωσιν, ἐλπίδα σωτηρίας ἔξουσι· μήποτε ὡς ἀπηλγνότες αὐτοὺς (43) ἐκδῶσι ταῖς παρανομίαις, ἀλλ’ ἔχοντες ἐλπίδα σωτηρίας ἐπιστραφέντες προσκλαύσωσι Θεῷ περὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ (44) λήψωνται παρ’ αὐτοῦ τὴν ἀμνηστίαν, ὡς παρὰ πατρός ἀγαθοῦ.

Judge then, bishop, with authority, as God does, but receive those who repent (37). For God (38) is a God of mercy. Rebuke those who sin, warn those who do not turn back, encourage those who stand firm to hold to what is good, and welcome those who repent; because the Lord God has promised by oath to grant forgiveness to those who repent for the sins they have committed. For he says through Ezekiel: «I said to them, ‘As surely as I live,’ says the Lord Adonai (39), ‘I do not want the death of the sinner, but rather that the wicked turn away from their evil way and live. Turn back, then, from your evil ways, and why should the house of Israel die?’» {{p616}} Here the word (42) gave hope to those who had sinned, that if they repent, they will have hope of salvation; so that they might not, as if abandoned, be handed over to lawlessness (43), but having hope of salvation, turn back and weep before God over their sins, and (44) receive from him forgiveness, as from a good father.

**Ὅτι φεύγειν χρή τῶν ἀμαρτημάτων
τὴν πείραν.**

Τοὺς μὲν τοι ἀναμαρτήτους, τοίους μένειν
χρή, καὶ μὴ χρειάν ἔχειν τῆς πείρας τῶν
ἀμαρτιῶν, ὅπως μὴ δέωνται ὀδύνης, λύπης,
καὶ κλαυθμῶν ἀφέσεως. Τί γὰρ οἶδας,
ἄνθρωπε, ἀμαρτήσας, εἰ ἡμέρας ζήσεις ἐν
τῷδε τῷ βίῳ, ἵνα καὶ μετανοήσης; ὅτι
ἄδηλος ἡ ἔξοδος σου ἐκ τοῦ βίου ὑπάρχει,
καὶ ἐν ἀμαρτία τελευτήσαντι μετάνοια οὐκ
ἔσται· ὡς λέγει διὰ τοῦ Δαβίδ· «Ὡς δὲ τῷ
ἄδῃ τίς ἐξομολογήσεται σοι;» Δεῖ οὖν
ἔτοιμον εἶναι ἐν ἀγαθοῖς· ἵνα ἄνευ λύπης
τὴν ὁδὸν (45) ἐκείνην στείλωμεθα. Διὸ καὶ
παραίνει ὁ θεὸς λόγος διὰ (46)
Σολομώντος τοῦ σοφοῦ λέγων σοι·
«Ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου, καὶ
παρασκευάζου εἰς τὸν ἀγρὸν,» ἵνα μὴ
ἐπλείψῃ ἡμῖν τι τῶν καλῶν· ὥσπερ καὶ
ταῖς πέντε ἐν τῷ Εὐαγγελίῳ παρθένοις διὰ
μωρίαν ἐπέλειπε τὸ τῆς εὐσεβείας ἔλαιον,
καὶ ἀποσβέσασαι (47) τὰς λαμπάδας τῆς
θεογνωσίας ἀπεβλήθησαν τοῦ νυμφῶνος.
Διὰ τοῦτο ἀκίνδυνος μένει πᾶς ὁ
φειδόμενος τῆς ἑαυτοῦ ζωῆς, καὶ μένων
ἀναμάρτητος, ὅπως καὶ τὰς προγεγονυίας
ὑπ' αὐτοῦ δικαιοσύνας αὐτῷ συντηρήσῃ.
Σὺ οὖν οὕτω κρίνε, ὡς θεῶς δικάζων. «Τοῦ
γὰρ Κυρίου, φησὶν, ἡ κρίσις.» Πρῶτον οὖν
ἀπ' ἐξουσίας τὸν ἔνοχον καταδίκασε·
ἔπειτα μετὰ ἐλέου καὶ οἰκτιρμοῦ καὶ
προσλήψεως οἰκτιροῦ, ὑπισχνούμενος αὐτῷ
σωτηρίαν, εἰ μεταθίκοιτο τοῦ
τρόπου, καὶ πρὸς μετάνοιαν χωρήσῃ·
μεταμελόμενον δὲ στύφων προσδέχου,
μεμνημένος τοῦ Κυρίου εἰπόντος, «ὅτι χαρὰ
γίνεται ἐν οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ

**That one must flee from the occasion of
sins.**

The blameless must remain as such, and
have no need for the occasion of sins, so
that they do not lack the pain, sorrow, and
tears of forgiveness. For what do you know,
man, if you sin, whether you will live days
in this life to repent? Because your
departure from life is uncertain, and if you
die in sin, there will be no repentance; as
David says: «Who will confess to you in
Hades?» Therefore, we must be ready in
good things, so that we may take that path
without sorrow. For this reason, the divine
word encourages through Solomon the
wise, saying to you: «Prepare your works
for your departure, and make ready for the
field,» so that none of the good things may
be lacking to us; just as the five virgins in
the Gospel lacked the oil of piety through
foolishness, and having extinguished the
lamps of divine knowledge, they were cast
out of the bridal chamber. For this reason,
everyone who spares their own life
remains safe and blameless, so that he may
also preserve for himself the
righteousnesses he has already gained.
Therefore, judge in this way, as judging
God. «For the Lord's is the judgment,» he
says. First, condemn the guilty by
authority; then, with mercy and
compassion and a personal acceptance,
promising him salvation if he changes his
way and turns to repentance. Receive the
one who is sorry with eagerness,
remembering the Lord's saying, «There is
joy in heaven over one sinner who

μετανοοῦντι.»

repents.» {{p617}}

Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Περὶ τῶν (48) λεγόντων μὴ δέχεσθαι μετανοοῦντα, καὶ ὅτι δίκαιος, κἂν σύνεστιν ἁμαρτωλῷ, οὐ συναπόλλυται αὐτῷ.

On those who say not to accept a repentant person, and that the righteous, even if he is with a sinner, is not destroyed along with him.

Ἐὰν δὲ τὸν μετανοοῦντα μὴ προσδέξῃ, ἐπιβούλοις αὐτὸν ἔκδοτον παρέχεις, ἐπιλαθόμενος τοῦ Δαβὶδ λέγοντος· «Μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἔξομολογουμένην σοι.» Διὸ παρορμῶν εἰς μετάνοιαν ὁ Ἰερεμίας λέγει· «Μὴ ὁ πίπτων οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει; τί, ὅτι ἀπέστρεψεν (49) ὁ λαός μου ἀποστροφὴν ἀναιδῆ, καὶ κατεκρατήθησαν ἐν τῇ προαιρέσει αὐτῶν; Ἐπιστράφητε, υἱοὶ ἀφεστηκότες, καὶ ἐγὼ ἰάσομαι τὰ συντρίμματα ὑμῶν.» Δέξαι οὖν τὸν μετανοοῦντα, μὴ διστάζων ὅλως, μηδὲ παρεμποδιζόμενος ὑπὸ τῶν ἀνηλεῶς λεγόντων (50), μὴ δεῖν τοιοῦτοις συμμολύνεσθαι (51), μήτε λόγου κοινωνεῖν· αὐταὶ (52) γὰρ αἱ συμβουλίαι ἀγνοούντων εἰσὶ θεὸν, καὶ τὴν αὐτοῦ πρόνοιαν, ἀλόγων δὲ κριτῶν καὶ θηρίων ἀμελίκτων· οὐ γὰρ γινώσκουσιν, ὅτι χρὴ φυλάσσεσθαι, οὐ τὴν ἐν λόγῳ (53) κοινωνίαν πρὸς τοὺς ἁμαρτάνοντας, ἀλλὰ τὴν ἐν ἔργῳ. «Δικαιοσύνη γὰρ δικαίου ἐπ' αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ' αὐτὸν ἔσται.» Καὶ πάλιν· «Γῆ ἐὰν ἁμάρτη μοι τοῦ ἀδικῆσαι ἀδίκημα, καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ' αὐτήν, καὶ συντρίψω ἐπ' (54) αὐτῆς στήριγμα ἄρτου, καὶ ἐξαποστελῶ εἰς αὐτήν λιμὸν, καὶ ἐξολοθρεύσω αὐτῆς ἄνθρωπον καὶ κτῆνος· κἂν ᾧσιν οἱ (55) τρεῖς ἄνδρες {{p620}} ἐν μέσῳ αὐτῆς, Νῶε, καὶ Ἰώβ, καὶ Δανιήλ, οὗτοι (56) ἐν τῇ

But if you do not accept the repentant person, you hand him over to his enemies, forgetting what David says: “Do not give up to the beasts a soul that confesses to you. Therefore, urging toward repentance, Jeremiah says: “Does not the one who falls rise again? Or does the one who turns away not return? What then, because my people have turned away with shameless rebellion, and have been held fast in their own choice, Return, you sons who have rebelled, and I will heal your brokenness. Therefore, accept the one who repents, not hesitating at all, nor being stopped by those who cruelly say that one must not be defiled by such people, nor share in their words. For these (52) counsels come from those who do not know God, nor his providence, but are merciless judges like irrational beasts. For they do not understand that one must avoid fellowship not in words (53) with sinners, but in deeds. “For the righteousness of the righteous will be upon him, and the lawlessness of the lawless will be upon him. And again “If the earth sins against me by an injustice, and I stretch out my hand against it, and break the support of bread upon it, and send famine into it, and destroy from it both man and beast, And if there are three men in its midst, Noah, Job, and Daniel, these by their righteousness

δικαιοσύνη αὐτῶν σώσουσι τὰς ψυχὰς αὐτῶν, λέγει Ἄδωναϊ Κύριος.» Σαφέστατα (57) δεδήλωκεν ἡ Γραφή, ὅτι συνὼν δίκαιος ἀδίκῳ οὐ συναπόλλυται μετ' αὐτοῦ. Ἐν γὰρ τῷ κόσμῳ τούτῳ καὶ δίκαιοι καὶ ἄδικοι ἀλλήλοις συναγελάζονται κοινωνίᾳ βίου, οὐ μὴν καὶ ὁσιότητος· καὶ τούτῳ οὐχ ἁμαρτάνουσιν οἱ θεοφιλεῖς· μιμηταὶ γὰρ εἰσι τοῦ Πατρὸς αὐτῶν τοῦ ἐν τοῖς οὐρανοῖς, τοῦ τὸν ἥλιον αὐτοῦ ἀνατέλλοντος ἐπὶ δικαίους καὶ ἀδίκους, καὶ βρέχοντος αὐτοῦ τὸν ὑετὸν ἐπὶ πονηροῦς, καὶ ἀγαθούς. Καὶ οὐδὲν κινδυνεύσει ὁ δίκαιος ἐκ τούτου· ἐν γὰρ τῷ σταδίῳ καὶ νικηταὶ, καὶ νικώμενοί εἰσιν, ἐν δὲ τῷ στεφάνῳ μόνοι οἱ γενναίως ἀγωνισάμενοι, οὐδεὶς δὲ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. Ἐκαστος γὰρ περὶ ἑαυτοῦ ἐξομολογήσεται, καὶ οὐ μὴ συναπολέσῃ ὁ Θεὸς τὸν δίκαιον μετὰ τοῦ ἀδίκου, ἐπεὶ περ παρ' αὐτῷ τὸ ἀναμάρτητον ἀτιμώρητον. Οὔτε γὰρ τὸν Νῶε κατέκλυσεν, οὔτε τὸν Λῶτ κατέφλεξεν, οὔτε τὴν Ῥαὰβ συναπώλεσε· εἰ δὲ βούλεσθε γινῶναι καὶ τὰ ἐφ' ἡμῶν γενόμενα, Ἰούδας σὺν ἡμῖν ὦν, ἔλαβε τὸν κλῆρον τῆς διακονίας, ὃν καὶ ἡμεῖς, καὶ Σίμων ὁ Μάγος τὴν ἐν Κυρίῳ σφραγίδα· ἀλλ' ἐκάτερος αὐτῶν ἀναδειχθεὶς φαῦλος, ὁ μὲν ἀπήγγατο (58), ὁ δὲ παρὰ φύσιν ἱπτάμενος, συνετρίβη (59). Καὶ ἐν τῇ κιβωτῷ, Νῶε καὶ οἱ υἱοὶ αὐτοῦ ὑπῆρχον· ἀλλὰ πονηρὸς ὁ Χάμ εὗρεθεις μόνος, εἰς τὸν υἱὸν ἐδέξατο τιμωρίαν (60). Εἰ δὲ (61) καὶ πατέρες ὑπὲρ παίδων οὐ τιμωροῦνται, οὔτε υἱοὶ ὑπὲρ πατέρων, δῆλον, ὥς οὔτε γυναῖκες ὑπὲρ ἀνδρῶν, οὔτε οἰκέται ὑπὲρ δεσποτῶν, οὔτε συγγενεῖς ὑπὲρ συγγενῶν, οὔτε φίλοι ὑπὲρ φίλων, οὔτε δίκαιοι ὑπὲρ ἀδίκων· ἀλλ' ἕκαστος ὑπὲρ τοῦ οἰκείου ἔργου τὸν λόγον ἀπαιτηθήσεται. Οὔτε γὰρ Νῶε ὑπὲρ τοῦ κόσμου δίκην εἰσεπράχθη, οὔτε Λῶτ ὑπὲρ Σοδόμων ἐπυρπολήθη, οὔτε Ῥαὰβ, ὑπὲρ

will save their souls, says the Lord Adonai. The Scripture has clearly shown that a righteous person living with a wicked one does not perish together with him. For in this world, both the righteous and the wicked gather together in the fellowship of life, and indeed also in holiness. And in this, those who love God do not sin. For they are imitators of their Father in heaven, who causes his sun to rise on both the righteous and the wicked, and sends rain on the evil and the good. And the righteous will suffer no harm from this. For in the race there are both winners and those defeated, but in the crown only those who have fought bravely; no one is crowned unless he competes according to the rules. For each will give an account for himself, and God will not destroy the righteous along with the wicked, since with him the blameless is not left unpunished. For neither did he flood Noah, nor burn Lot, nor destroy Rahab completely. But if you want to know what happened to us, Judas, being with us, took the lot of the ministry, which both we and Simon the Magician received, the seal in the Lord. But each of them, having been shown to be worthless, one hanged himself (58), and the other, flying against nature, was destroyed (59). And in the ark, Noah and his sons were present. But Ham was found to be wicked alone, and he received punishment from his son (60). If (61) even fathers are not punished for the sake of their children, nor sons for the sake of their fathers, it is clear that neither wives for their husbands, nor servants for their masters, nor relatives for relatives, nor friends for friends, nor the just for the unjust, are punished. But each one will be held accountable for their own actions. For neither Noah was punished for the world, nor Lot burned for Sodom, nor Rahab

Ἱεριχουντείων ἐσφάγη, οὔτε ὁ Ἰσραὴλ (62) ὑπὲρ Αἰγυπτίων· οὐ γὰρ ἡ συνοίκησις κατακρίνει τοὺς δικαίους σὺν τοῖς ἀδίκους, ἀλλ' ἡ τῆς γνώμης ὁμόνοια. Οὐ χρὴ οὖν τοῖς ἐτοιμοθανάτοις, καὶ (63) μισανθρώποις, καὶ φιλεγκλήμοσι, καὶ μετὰ προφάσεως θανατοποιοῖς προσέχειν (64). Ἄλλος γὰρ ὑπὲρ ἑτέρου οὐκ ἀποθανεῖται (65)· ἀλλὰ «σειραῖς τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται.» Καί· «Ἴδου ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ πρὸ προσώπου αὐτοῦ.» Δεῖ δὲ ἡμᾶς βοηθεῖν τοῖς συνοῦσι (66) {{p621}} καὶ κινδυνεύουσι, καὶ σφαλλομένοις, καὶ ὅσον οἷόν τε τῇ παραινέσει τοῦ λόγου ὑγιάζειν αὐτοὺς, καὶ ῥύεσθαι ἐκ θανάτου. «Οὐ χρεῖαν γὰρ ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες (67).» Ἐπειδὴ «οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς, ἵνα ἀπόληται εἷς τῶν μικρῶν.» Οὐ γὰρ τὴν τῶν σκληροκαρδίων ἀνδρῶν βούλησιν ἰστᾶν χρὴ, ἀλλὰ τὴν τοῦ Θεοῦ καὶ Πατρὸς τῶν ὅλων τὴν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. Οὐδὲ γὰρ δίκαιον κεφαλὴν ὄντα σε, ᾧ ἐπίσκοπε, οὐρᾷ προσέχειν, τουτέστι λαϊκῷ στασιώδει ἀνθρώπῳ, εἰς ἑτέρου ἀπώλειαν, ἀλλὰ Θεῷ μόνῳ. Ἄρχειν γὰρ σε χρὴ τῶν ὑπηκόων, οὐ μὴν καὶ ὑπ' αὐτῶν ἄρχεσθαι· οὔτε γὰρ υἱὸς ἄρχει πατὴρ, κατὰ τὸν τῆς γενέσεως λόγον, οὔτε δοῦλος τοῦ κυρίου αὐτοῦ, κατὰ τὸν τῆς ἐξουσίας, οὔτε μαθητὴς διδασκάλου, οὔτε στρατιώτης βασιλέως, οὔτε μὴν λαϊκὸς ἐπισκόπου. Περὶ γὰρ τοῦ μὴ δοκεῖν τοὺς πλησιάζοντας ἀδίκους, τῇ τοῦ λόγου διδαχῇ (68) συμμολύνεσθαι ἢ κοινωνεῖν ταῖς (69) ἁμαρτίαις, ὁ Ἰεζεκιὴλ ἐκκόπτων τὴν τῶν κακοήθων ὑπόνοιαν λέγει· «Τί ὑμεῖς λέγετε αὐτοῖς τὴν παραβολὴν ταύτην ἐπὶ γῆς Ἰσραὴλ· Οἱ πατέρες ἔφαγον ὄμφακα (70), καὶ οἱ ὀδόντες τῶν τέκνων ἡμῶν δίασαν; ὣς ἐγὼ, λέγει Ἀδωναὶ Κύριος, εἰ ἔτι (71) ἔσται ἐν ὑμῖν λεγομένη ἡ παραβολὴ αὕτη ἐν τῷ

slaughtered for the people of Jericho, nor Israel (62) for the Egyptians. For it is not living together that condemns the just along with the unjust, but the agreement of the mind. Therefore, it is not right to pay attention to those ready to die, and those who hate people, and those who are cruel, and those who kill under false pretenses. For one will not die for another. (65) But «each one is bound by the chains of his own sins.» And «Behold a man, and his work is before his face.» We must help those who are with us (66) {{p621}} and in danger, and those who stumble, and as much as possible, by the encouragement of the word, make them well, and rescue them from death. «For those who are strong do not need a doctor, but those who are sick do (67).» Since «it is not the will of the Father that one of the little ones should perish. For it is not right to stand by the will of hard-hearted men, but rather the will of God and Father of all, through Jesus Christ our Lord, to whom be glory forever. Amen For it is not right, since you are a leader, bishop, to pay attention to a rebellious layperson, causing the ruin of another, but only to God. For it is necessary for you to rule over your subjects, but not to be ruled by them. For neither is a son master over his father, according to the order of birth, nor is a slave master over his lord, according to the order of authority, nor is a student over his teacher, nor a soldier over the king, nor, indeed, a layperson over a bishop. About not seeming to join in the teaching of the word with those who come near unjustly, or to share in their sins, Ezekiel, cutting off the suspicion of the evil-minded, says “What do you say to them this parable upon the land of Israel?” The fathers ate sour grapes, and the teeth of the children were set on edge.

Ἰσραήλ· ὅτι πᾶσαι αἱ ψυχαὶ ἐμαί εἰσιν· ὃν τρόπον ἡ ψυχὴ τοῦ πατρὸς, οὕτως ἡ ψυχὴ τοῦ υἱοῦ ἐμή ἐστίν· ἡ ψυχὴ ἡ ἀμαρτάνουσα αὕτη (72) ἀποθανεῖται. Ὁ δὲ ἄνθρωπος, ὃς ἔσται δίκαιος, ποιῶν κρῖμα καὶ δικαιοσύνην,» καὶ ἐξῆς ἐπιλέγων τὰς λοιπὰς ἀρετὰς, ἐπισφραγίζεται λέγων· «Ὁ τοιοῦτος δίκαιος ὑπάρχει, ζωῇ ζήσεται, λέγει Ἀδωναΐ Κύριος· καὶ ἐὰν γεννήσῃ υἱὸν λοιμὸν, ἐκχέοντα αἷμα, ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη·» καὶ ἐπαγαγὼν τὰ ἐξῆς, ἐπάγει τοῖς τελευταίοις· «Ζωῇ οὐ ζήσεται· πάσας τὰς ἀνομίας ταύτας ἐποίησε, θανάτῳ ἀποθανεῖται· τὸ αἷμα αὐτοῦ ἐπ’ αὐτὸν ἔσται· καὶ ἐρεῖται· ὅτι (73) οὐκ ἔλαβεν ὁ υἱὸς τὴν ἀδικίαν τοῦ πατρὸς, ἢ τὴν δικαιοσύνην αὐτοῦ, δικαιοσύνην καὶ ἔλεος πεποιηκώς; καὶ ἐρεῖς αὐτοῖς· Ἡ ψυχὴ ἡ ἀμαρτάνουσα αὕτη ἀποθανεῖται· υἱὸς οὐ λήψεται ἀδικίαν πατρὸς, καὶ πατὴρ οὐ λήψεται ἀδικίαν υἱοῦ· δικαιοσύνη δικαίου ἐπ’ αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ’ αὐτὸν ἔσται.» Καὶ μετ’ ὀλίγα φησὶν· «Ἐν τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ, καὶ ποιήσῃ ἀδικίαν, πᾶσαι (74) αἱ δικαιοσύναι αὐτοῦ, κατὰ πάσας τὰς ἀνομίας αὐτοῦ, ἃς {{p624}} ἐποίησεν, οὐ μὴ μνησθῶσιν, ἐν τῇ ἀδικίᾳ αὐτοῦ, ἣ ἡδίκησεν, καὶ ἐν τῇ ἀμαρτίᾳ αὐτοῦ, ἣ ἥμαρτεν, ἐν αὐτῇ ἀποθανεῖται.» Καὶ μετ’ ὀλίγα ἐπάγει· «Ἐν τῷ ἀποστρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτοῦ ἣς ἐποίησε, καὶ ποιήσῃ κρῖμα καὶ δικαιοσύνην, οὗτος τὴν ψυχὴν αὐτοῦ ἐφύλαξε, καὶ ἀπέστρεψεν ἀπὸ πασῶν τῶν ἀσεβειῶν αὐτοῦ ὧν ἐποίησε, ζωῇ ζήσεται, καὶ οὐκ ἀποθανεῖται.» Καὶ ἐξῆς· «Ἐκαστον κατὰ τὰς ὁδοὺς ὑμῶν κρινῶ ὑμᾶς, οἶκος Ἰσραὴλ (75), λέγει Ἀδωναΐ Κύριος.»

“As I live,” says the Lord Adonai, “if this parable is still spoken among you in Israel.” For all souls are mine. Just as the soul of the father is mine, so also the soul of the son is mine. The soul that sins, it itself will die. (72) But the person who will be righteous, doing judgment and justice, And afterward choosing the remaining virtues, is sealed by saying “This kind of righteous person exists; he will live by life, says Adonai the Lord. And if he should beget a son who is a plague, shedding blood, he did not walk in the way of his righteous father; And bringing forward the following things, he leads to the last ones. «He will not live by life He committed all these lawless acts; he will die by death. His blood will be upon him. And it will be said. Because (73) the son did not receive the injustice of the father, nor his righteousness, having done righteousness and mercy. And you will say to them. The soul that sins shall die. The son will not receive the injustice of the father, nor will the father receive the injustice of the son. The righteousness of the righteous will be upon him, and the lawlessness of the lawless will be upon him. And after a little, he says “When he turns away the righteous from his righteousness and does injustice, all his righteousnesses, according to all his lawlessnesses which he has done, will not be remembered; in his injustice, by which he wronged, and in his sin, by which he sinned, he will die.” And after a little, he brings forward “When the lawless one turns away from his lawlessness which he has done, and does judgment and righteousness, he has kept his soul, and turned away from all his wickedness which he has done; he will live by life, and will not die.” And next “Each one according to your ways I judge you, house of Israel (75), says

the Lord Adonai.”

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

Ὅτι χρή τὸν ἱερέα μήποτε παρορᾶν τὰ ἁμαρτήματα, μήτε πρόχειρον εἶναι ἐν τῷ τιμωρεῖσθαι.

That the priest must never overlook sins, nor be quick to punish.

Ὁρᾶτε, τέκνα ἡμῶν ἡγαπημένα, πῶς εὖσπλαγχνος μετὰ δικαιοσύνης Κύριος ὁ Θεὸς ἡμῶν, ἀγαθὸς καὶ φιλάνθρωπος, «καὶ ἄθωων οὐκ ἄθωώσει τὸν ἔνοχον (76),» καὶ τὸν ἐπιστρέφοντα προσιέμενος καὶ ζωοποιῶν, μὴ καταλιπὼν τόπον ὑπονοίας τοῖς ἀπηνῶς βουλομένοις κρίνειν, καὶ τέλεον ἀποστρέφεσθαι τοὺς ἁμαρτάνοντας, καὶ μὴ κοινωνεῖν αὐτοῖς λόγων παρακλητικῶν πρὸς μετάνοιαν ἐναγαγεῖν δυναμένων· οἷς ἐκ τῶν ἐναντίων ὁ Θεὸς διὰ Ἡσαΐου λέγει πρὸς τοὺς ἐπισκόπους· «Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλήμ.» Χρὴ οὖν ὑμᾶς αὐτοῦ ἀκούοντας, παρακαλεῖν τοὺς ἡμαρτηκότας, καὶ (77) πρὸς μετάνοιαν παρορμᾶν, καὶ εὐέλπιδας ποιεῖν, καὶ μὴ ὑπονοεῖν, ὡς κοινωνοὺς γινομένους τῶν πλημμεληθέντων αὐτοῖς, ἔνεκεν τῆς εἰς αὐτοὺς ἀγάπης. Ἀσμένως δὲ τοὺς μετανοοῦντας προσδέχεσθε, χαίροντες ἐπ' αὐτοῖς, μετὰ ἐλέους καὶ οἰκτιρμῶν κρίνοντες τοὺς ἁμαρτάνοντας. Ἐὰν γὰρ τὸν παρὰ ποταμὸν βαδίζοντα καὶ μέλλοντα ὀλισθαίνειν κερααίαις (78) ὥσας (79) εἰς τὸν ποταμὸν ἐμβάλης ἀντὶ τοῦ χειῖρα μᾶλλον ὀρέξαι, ἐφόνευσάς σου τὸν ἀδελφόν· δέον μᾶλλον τῷ ὀλισθαίνοντι ἐπιδοῦναι δεξιάν, ἵνα μὴ τελείως ἀπόληται, ὅπως καὶ ὁ λαὸς νουθετῆται, καὶ ὁ ἁμαρτήσας μὴ κατὰ πᾶν ἀπόληται. Δεῖ δέ σε, ὦ ἐπίσκοπε, μήτε παρορᾶν τὰ

See, beloved children of ours, how merciful with justice the Lord our God is, good and loving, «and he will not acquit the guilty (76),» and how he welcomes and gives life to the one who turns back, not leaving a place for suspicion to those harshly willing to judge, and completely turning away sinners, and not sharing with them words of encouragement that can lead to repentance. To these, God says through Isaiah to the bishops: «Comfort, comfort my people, priests, speak to the heart of Jerusalem.» Therefore, it is necessary for you who hear him to encourage those who have sinned, and (77) to urge them to repentance, to give hope, and not to suspect that you become partners in the faults committed by them, because of your love for them. Joyfully welcome those who repent, rejoicing over them, judging sinners with mercy and compassion. For if you push the one walking by the river and about to slip into the river with sticks (78) or rods (79) instead of reaching out your hand, you have killed your brother; rather, you must give your right hand to the one slipping, so that he may not be completely lost, so that the people may be admonished, and the sinner may not be lost utterly. It is necessary for you, bishop, neither to overlook the sins of the people nor to turn away from those who repent, so that you do not destroy, as inexperienced, the flock

ἁμαρτήματα τοῦ λαοῦ, μήτε τοὺς μετανοοῦντας ἀποστρέφεισθαι, ὅπως μὴ διαφθείρῃς, ὡς ἄπειρος, τὸ ποίμνιον {{p625}} Κυρίου, καὶ φαυλίσῃς αὐτοῦ τὸ ὄνομα τὸ καινὸν τὸ εἰς τὸν λαὸν αὐτοῦ ἐπιτεθὲν, καὶ ὀνειδισθῇ, καθάπερ καὶ οἱ παλαιοὶ ποιμένες, περὶ ὧν ἔλεγεν ὁ Θεὸς τῷ Ἱερεμίᾳ· «Ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν κληρονομίαν μου.» Καὶ ἐν ἄλλοις· «Ἐπὶ τοὺς ποιμένας παρωξύνθη ὁ θυμὸς μου, καὶ ἐπὶ τοὺς ἀμνοὺς ὀργισθήσομαι.» Καὶ ἐν ἑτέροις· «Ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες τὸ ὄνομά μου.»

{{p625}} of the Lord, and spoil his new name given to his people, and be reproached, just as the old shepherds were, about whom God said to Jeremiah: «Many shepherds have destroyed my vineyard, they have defiled my inheritance.» And elsewhere: «My anger is kindled against the shepherds, and I will punish the lambs.» And in another place: «You priests who defile my name.»

Chapter 16 (ΚΕΦΑΛΑΙΟΝ ΙΣ')

Περὶ μετανοίας, καὶ τίς αὐτῆς ὁ τρόπος, καὶ ὅπως κατορθοῦται.

On repentance, what its way is, and how it is accomplished.

Ἰδὼν δὲ σὺ τὸν ἡμαρτηκότα, πικρανθεὶς κέλευσον αὐτὸν ἔξω βληθῆναι, καὶ ἐξελθόντι αὐτῷ πικραινέσθωσαν οἱ διάκονοι, καὶ ἐπιζητοῦντες κατεχέτωσαν αὐτὸν ἔξω τῆς ἐκκλησίας, καὶ εἰσελθόντες ὑπὲρ αὐτοῦ σε (80) ἐρωτάτωσαν. Καὶ γὰρ ὑπὲρ τῶν ἡμαρτηκόντων ὁ Σωτὴρ τὸν Πατέρα ἠξίου, ὡς γέγραπται ἐν τῷ Εὐαγγελίῳ· «Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν ὃ ποιοῦσι.» Τότε σὺ κελεύσεις εἰσελθεῖν αὐτὸν, καὶ ἀνακρίνας εἰ μετανοεῖ, καὶ ἅγιός ἐστιν εἰς ἐκκλησίαν ὅλως παραδεχθῆναι, στιβώσας αὐτὸν ἡμέρας νηστειῶν (81) κατὰ τὸ ἁμάρτημα, ἐβδομάδας δύο, ἢ τρεῖς, ἢ πέντε, ἢ ἑπτὰ, οὕτως αὐτὸν ἀπόλυσον, εἰπὼν αὐτῷ ὅσα ἀρμόζει ἡμαρτηκότι εἰς νουθεσίαν ἐπιπλήσσοντα διδάσκειν καὶ παραινεῖν, ὅπως μείνῃ παρ' ἐαυτῷ ταπεινοφρονῶν, καὶ δεόμενος τοῦ Θεοῦ τυχεῖν αὐτοῦ εὐμενοῦς (82), καὶ λέγειν· «Ἐὰν ἀνομίας

When you see someone who has sinned, and you are grieved, order him to be put outside, and when he goes out, let the deacons be grieved as well, and seeking him, hold him outside the church, and when they come in, let them ask you about him. For the Savior also pleaded with the Father on behalf of sinners, as it is written in the Gospel: «Father, forgive them, for they do not know what they are doing.» Then you will order him to come in, and question whether he repents, and if he is worthy to be fully accepted into the church, having made him fast for days according to the sin—two weeks, or three, or five, or seven—then release him, telling him whatever is fitting for one who has sinned, to admonish, rebuke, teach, and encourage him, so that he may remain humble before himself, and pray to God to find favor with him, and say: «If iniquity is noticed, Lord,

παρατηρήση, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἰλασμός ἐστι.» Τοιοῦτον γάρ τι ὑπεμφαίνει καὶ τὸ ἐν τῇ Γενέσει εἰρημένον τῷ Καῖν· «Ἥμαρτες; ἡσύχασον·» τουτέστι, μὴ προσθῆς. Ὅτι γὰρ τὸν ἁμαρτήσαντα δεῖ ὑπὲρ τοῦ οἰκείου πλημμελήματος αἰσχύνεσθαι, ἱκανὸν τὸ λόγιον τῷ Μωσεῖ ὑπὲρ Μαρίας εἰρημένον, ἡνίκα ἡξίου ἀφεθῆναι αὐτῇ· Φησὶ γὰρ αὐτῷ ὁ Θεός· «Εἰ ὁ πατήρ αὐτῆς πτύων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ (83) ἐνεδράπη; ἑπτὰ ἡμέρας ἀφορισθήτω ἔξω τῆς παρεμβολῆς, καὶ μετὰ ταῦτα εἰσελεύσεται.» Οὕτως οὖν καὶ ἡμᾶς δέον ἐστὶ ποιεῖν, τοὺς ἐφ' ἁμαρτίας λέγοντας μετανοεῖν, ἀφορίζειν {{p628}} χρόνον ὠρισμένον κατὰ τὴν ἀναλογίαν τοῦ ἁμαρτήματος, ἔπειτα μετανοοῦντας προσλαμβάνεσθαι, ὡς πατέρες υἱοῦς (84).

Lord, who will stand? For with you is forgiveness.» For such a thing is also implied in what was said to Cain in Genesis: «Have you sinned? Be still,» that is, do not add to it. For the sinner must be ashamed of his own fault; enough is the word said by Moses about Mary, when he ordered her to be forgiven: For God said to him, «If her father had spit in her face, would she not be ashamed? Let her be separated outside the camp for seven days, and after that she shall enter.» So we too must do this: to those who say they repent of their sins, set a fixed time according to the measure of the sin, then accept those who repent, as fathers accept sons. {{p628}}

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

Ὅτι ἀνεπίληπτον εἶναι χρὴ τὸν ἐπίσκοπον, ὡς τύπον τῶν ἀρχομένων.

That the bishop must be blameless, as a model for those who lead.

Εἰ δὲ ὁ ἐπίσκοπος αὐτὸς ἐν προσκόμματι ὑπάρχει, πῶς ἔτι ἐπεξέλθοι ἐκζητῆσαι ἀδίκημά τινος, ἢ ἐπιτιμῆσαι τινι, διὰ προσωποληψίαν, ἢ διὰ δωροληψίαν (85), ἢ αὐτὸς, ἢ οἱ διάκονοι, οὐχ ὑπάρχοντες εὐσυνείδητοι; ὅταν γὰρ ὁ ἄρχων αἰτῇ, καὶ ὁ κριτὴς λαμβάνῃ, καὶ οὐ διεξάγεται εἰς τέλος κρίσις. «Κοινωνοὶ δὲ κλεπτῶν καὶ κρίσει χερῶν οὐ προσέχοντες,» οὐ δυνήσονται οἱ ὑπὸ τὸν ἐπίσκοπον συνεπιμαχεῖν τῷ ἐπισκόπῳ· ἐροῦσι γὰρ αὐτῷ τὸ ἐν τῷ Εὐαγγελίῳ γεγραμμένον· «Τί βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;» Εὐλαβείσθω οὖν ὁ ἐπίσκοπος, σὺν τοῖς διακόνοις αὐτοῦ,

If the bishop himself is involved in a fault, how can he still go out to investigate some wrongdoing or to rebuke someone, without showing favoritism or taking bribes (85), whether he himself or the deacons, not having a clear conscience? For when the ruler asks, and the judge accepts, the judgment does not reach a proper conclusion. «Partners with thieves and not paying attention to the judgment of widows, Those under the bishop will not be able to defend the bishop alongside him. For they will say to him what is written in the Gospel, “Why do you see the speck in your brother’s eye, but do not notice the beam in your own eye? Let the bishop,

ἀκοῦσαι ῥῆμά τι τοιοῦτον· τουτέστι, μὴ
διδότω ἀφορμὴν. Ὁ γὰρ ἁμαρτάνων ἐπὶ
ἴδῃ τινὰ ὁμοία αὐτῷ δρῶντα,
οἰκοδομηθήσεται εἰς τὸ τὰ αὐτὰ ποιεῖν·
εἴτα ὁ πονηρὸς δι' ἐνὸς ἀφορμὴν λαβὼν, εἰς
ἐτέρους ἐνεργεῖ· ὃ μὴ γένοιτο (86)· καὶ
οὕτως διαστραφήσεται τὸ ποίμνιον·
πλειόνων γὰρ ὄντων τῶν ἁμαρτανόντων,
πλειὼν ἔσται καὶ ἡ δι' αὐτῶν ἐπιτελουμένη
κακία. Ἀμαρτία γὰρ ἀνέλεγκτος (87),
χείρων ἑαυτῆς γίνεται, καὶ εἰς ἄλλους (88)
τὴν διανομὴν λαμβάνει (89), ἐπεὶ καὶ «ζύμη
μικρὰ πλήρωμα φυράματος δολοῖ (90),»
καὶ εἰς κλέπτῃς εἰς ὅλον ἔθνος τὸ μύσος
(91) ἐπήγαγε, «καὶ μυῖαι θανοῦσαι
σαπριοῦσι σκευασίαν ἡδύσματος ἐλαίου,
καὶ βασιλέως ὑπακούοντος λόγον ἄδικον,
πάντες οἱ ὑπ' αὐτὸν ὑπηρέται παράνομοι·»
οὕτω καὶ πρόβατον ψωραλέον
μεταδίδωσιν ἐτέροις τῆς νόσου, μὴ
χωρισθὲν τῶν ὑγιεινῶν προβάτων, καὶ
ἄνθρωπος λοιμώσων πολλοῖς
φυλακταῖος, καὶ κύων λύσση συσχεθεὶς
ἐπικίνδυνος παντὶ, ὃ δ' ἂν προσάψῃ (92).
Ἐὰν οὖν καὶ ἄνθρωπον (93) παράνομον μὴ
τῆς Ἐκκλησίας τοῦ Θεοῦ χωρίσωμεν,
ποιήσωμεν τὸν οἶκον Κυρίου σπήλαιον
ληστῶν. Δεῖ γὰρ ἐπὶ (94) τῶν
ἁμαρτανόντων μὴ παρασιωπᾶν, ἀλλ'
ἐλέγχειν, νουθετεῖν, {{p629}} ὑποπιέζειν,
στιβοῦν νηστεύειν, ὅπως καὶ τοῖς ἐτέροις
εὐλάβειαν ἐμποιήσῃ. «Εὐλαβεῖς γὰρ, φησὶν,
ποιήσατε τοὺς υἱοὺς Ἰσραὴλ.» Χρὴ γὰρ τὸν
ἐπίσκοπον καὶ τὸν ἁμαρτιῶν κωλυτὴν διὰ
τῆς νουθεσίας γίνεσθαι, καὶ τῆς
δικαιοσύνης σκοπὸν, καὶ τῶν
ἡτοιμασμένων ὑπὸ Θεοῦ ἀγαθῶν κήρυκα,
καὶ τῆς μελλούσης ὀργῆς ἐν τῇ κρίσει
διαγγελτῆρα· ὅπως μὴ καταφρονήσας τῆς
τοῦ Θεοῦ φυτουργίας, ἀκούσῃ διὰ
ἀμέλειαν, τὸ ἐν τῷ Ὡσηὲ εἰρημένον· «Ἵνα τί
παρεσιωπήσατε ἀσέβειαν, καὶ τὸν καρπὸν
αὐτῆς ἐτρυγήσατε;»

together with his deacons, be careful to
hear such a saying. That is, let him not give
cause for it. For when a sinner sees
someone doing the same thing as himself,
he will be encouraged to do the same. Then
the evil one, taking advantage of one
opportunity, works upon others. May this
never happen (86) And thus the flock will
be led astray. For since there are more who
sin, the evil carried out through them will
also be greater. For sin, when unchecked
(87), becomes worse than itself, and it
spreads to others (88), since even «a little
yeast leavens the whole batch of dough»
(90), And one thief brought disgrace (91)
upon an entire nation, «and flies that kill
corrupt the containers of sweet oil, and a
king who listens to an unjust word, all his
servants are lawless under him; Just so, a
scabby sheep passes its disease to others,
not separated from the healthy sheep, and
a man who spreads infection is a danger to
many, and a dog mad with rabies is
dangerous to everyone it attacks (92). If
then we do not separate an unlawful
person (93) from the Church of God, we
will make the house of the Lord a den of
robbers. For it is necessary not to remain
silent about those who sin, but to rebuke,
admonish, {{p629}} press upon them, and
tread upon them with fasting, so that it may
also instill reverence in others. “For you
must be careful,” he says, “to treat the sons
of Israel with reverence.” For the bishop
must become both a restrainer of sinners
through admonition, a guardian of justice, a
preacher of the goods prepared by God, and
a herald of the coming wrath in judgment.
So that, not despising the work of God, he
may not hear through neglect what is said
in Hosea. «Why did you overlook
wickedness, and reap its fruit?»

**Ὅτι χρή τὸν ἐπίσκοπον φροντίζειν,
ὅπως ὁ λαὸς μὴ πλημμελῇ, διὰ τὸ εἶναι
αὐτὸν σκοπόν.**

**That the bishop must take care so that
the people do not sin, because he is their
guardian.**

Πάντων οὖν φροντιζέτω ὁ ἐπίσκοπος, καὶ τῶν μὴ ἡμαρτηκότων, ἵνα μείνωσιν ἀναμάρτητοι, καὶ τῶν ἁμαρτανόντων, ἵνα μετανοῶσι. Λέγει γὰρ ὁ Κύριος πρὸς ὑμᾶς (95)· «Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων.» Καὶ (96) τοῖς μετανοοῦσιν ἄφεσιν διδόναι χρή. Ἄμα γὰρ τῷ εἰπεῖν τινα τῶν πλημμελησάντων γνησίᾳ διαθέσει· «Ἠμάρτηκα τῷ Κυρίῳ·» ἀποκρίνεται τὸ ἅγιον Πνεῦμα· «Καὶ Κύριος ἀφῆκέ σοι τὴν ἁμαρτίαν, θάρσει, οὐ μὴ ἀποθάνῃς.» Γνώριζε οὖν, ὦ ἐπίσκοπε, τὸ ἀξίωμά σου, ὅτι ὡς τοῦ δεσμεῖν ἐκκληρώσω τὴν ἐξουσίαν, οὕτω καὶ τοῦ λύειν. Ἐξουσίαν οὖν ἔχων τοῦ λύειν, γνώριζε σεαυτὸν, καὶ ἀξίως τοῦ τόπου σου ἐν τῷδε τῷ βίῳ ἀναστρέφου, εἰδὼς ὅτι πλείονα αὐτὸς ἀπαιτηθήσῃ τὸν λόγον· «Ἴδὲ γὰρ, φησὶ, παρέθεντο πολὺ, περισσότερον ἀπαιτήσουσι παρ' αὐτοῦ.» Ἀναμάρτητος μὲν γὰρ ἀνθρώπων οὐδεὶς παρὲξ τοῦ γενομένου δι' ἡμᾶς ἀνθρώπου· ἐπεὶ γέγραπται· «Οὐδεὶς καθαρὸς ἀπὸ ῥύπου, οὐδ' ἂν μία ἡμέρα (97) ἡ ζωὴ αὐτοῦ.» Διὰ τοῦτο καὶ τῶν προγεγενημένων (98) δικαίων τε καὶ πατριαρχῶν οἱ βίοι καὶ αἱ ἀναστροφαὶ ἀνεγράφησαν· οὐχ ἵνα ἐκείνους ὀνειδίζωμεν ἀναγινώσκοντες, ἀλλ' ἵνα ἡμεῖς μετανοῶμεν, καὶ εὐέλπιδες γενώμεθα ὡς ἀφέσεως τευξόμενοι. Τὰ γὰρ ἐκείνων ῥύπη, ἡμετέρα ἀσφάλεια καὶ παραίνεσις, ὅτι καὶ ἡμεῖς ἁμαρτήσαντες, ἐὰν μετανοήσωμεν, συγγνώμην ἔξομεν· ἐπεὶ γέγραπται· «Τίς καυχήσεται ἀγνήν ἔχειν τὴν καρδίαν, ἢ τίς παρρησιάσεται

Therefore, the bishop must take care of everyone, both those who have not sinned, so that they remain without sin, and those who have sinned, so that they repent. For the Lord says to you (95) "See that you do not despise one of these little ones. And (96) it is necessary to grant forgiveness to those who repent. For at the same time as saying something to one who has sinned, with genuine intention, "I have sinned against the Lord; the Holy Spirit answers, "And the Lord has forgiven you the sin; be confident, you will not die." Know then, bishop, your dignity, that just as I have given you the authority to bind, so also to loose. Therefore, having the authority to loose, know yourself, and live worthily of your position in this life, knowing that you yourself will be held more accountable. "For to whom much is given, more will be demanded from him." For no one among humans is without sin except the one who became a human for us. Since it is written "No one is pure from defilement, not even for one day (97) is his life." For this reason, the lives and conduct of the righteous and patriarchs who came before were also recorded not so that by reading about them we may blame them, but so that we may repent, and become hopeful that we will receive forgiveness. For their stains are our security and encouragement, showing that even we, having sinned, if we repent, will receive forgiveness. since it is written "Who will boast of having a pure heart, or who

καθαρός εἶναι ἀπὸ ἀμαρτίας;» Οὐδεὶς οὖν ἀναμάρτητος. Σὺ οὖν κατὰ δύναμιν, σπούδαζε ἀνεπίληπτος εἶναι· καὶ περὶ πάντων μερίμνα, μὴ διὰ σέ τις σκανδαλισθεὶς ἀπόληται. Ὁ γὰρ λαϊκὸς περὶ ἑαυτοῦ μόνου μεριμνᾷ, σὺ δὲ περὶ πάντων, ὡς πλεῖον {{p632}} ἔχων βάρος (99), καὶ μεῖζον βαστάζων φορτίον· γέγραπται γάρ· «Καὶ εἶπε Κύριος πρὸς Μωϋσῆν· Σὺ καὶ Ἀαρὼν λήψεσθε ἀμαρτίας τῆς ἱερατείας.» Ὡς περὶ πλειόνων οὖν ἀπολογούμενος, περὶ πάντων φρόντιζε, καὶ τοὺς μὲν ὑγιεῖς, συντήρει· τοὺς δὲ ἡμαρτηκότας, νουθέτει, καὶ στιβῶν ἐν τῇ νηστείᾳ, ἐν τῇ ἀφέσει ἐλάφρυνον καὶ προσκλαύσαντα εἰσδέχου (100), πάσης τῆς Ἐκκλησίας ὑπὲρ αὐτοῦ δεομένης, καὶ χειροθετήσας αὐτὸν, ἕα λοιπὸν εἶναι ἐν τῷ ποιμνίῳ. Τοὺς δὲ ὑπνώδεις καὶ παρειμένους ἐπίστρεφε, ὑποστήριζε, παρακάλει, θεράπευε, ἐπιστάμενος ἡλίκον μισθὸν ἔχεις ταῦτα ἐπιτελῶν (1), ὥσπερ οὖν καὶ κίνδυνον ἐὰν ἀμελήσης (2) τούτων. Λέγει γὰρ πρὸς τοὺς ἀμελοῦντας τοῦ λαοῦ ἐπισκόπους Ἰεζεκιήλ· «Οὐαὶ τοῖς ποιμέσι τοῦ Ἰσραὴλ, ὅτι (3–4) ἐποίμεινον ἑαυτούς· οὐ τὰ πρόβατα ποιμαίνουσιν οἱ ποιμένες, ἀλλ’ ἑαυτούς· Τὸ γάλα κατεσθίετε, καὶ τὰ ἔρια περιβάλλεσθε, τὸ ἰσχυρὸν σφάζετε, τὰ πρόβατα οὐ ποιμαίνετε, τὸ ἐνοχλούμενον οὐκ ἐνισχύσατε, καὶ τὸ ἄρρωστον οὐκ ἰάσασθε, καὶ τὸ συντετριμμένον οὐ κατεδήσατε, τὸ ἐξωσμένον οὐ κατεπεστρέψατε, καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε· καὶ ἐν κράτει ἐπαιδεύσατε αὐτὰ μετὰ ἐμπαιγμοῦ· καὶ διεσπάρησαν παρὰ τὸ μὴ εἶναι ποιμένα, καὶ ἐγένοντο εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ δρυμοῦ (5).» Καὶ πάλιν· «Καὶ οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου, καὶ ἐποίμεινον οἱ ποιμένες ἑαυτούς, τὰ δὲ πρόβατά μου οὐκ ἐποίμεινον.» Καὶ μετ’ ὀλίγον· «Ἴδου ἐγὼ πρὸς τοὺς ποιμένας, καὶ ἐκζητήσω ἐγὼ

will speak boldly of being free from sin? Therefore, no one is without sin So then, do your best, as far as you can, to be blameless. And take care above all else, that no one is lost because of you through stumbling. For the layperson cares only for himself, but you care for all, as one who carries a greater burden and bears a heavier load. For it is written “And the Lord said to Moses “You and Aaron will take on the sins of the priesthood. Therefore, as one defending many, take care of all, and preserve the healthy ones, but correct those who have sinned, and by pressing them with fasting, lighten their burden with forgiveness and receive them when they repent (100), while the whole Church prays for him, and after laying hands on him, allow him to remain in the flock. Turn back those who are sleepy and absent, support them, encourage them, heal them, knowing how great a reward you have for doing these things (1). Therefore, just as you would face danger if you neglect (2) these, For Ezekiel says to the bishops who neglect the people, “Woe to the shepherds of Israel, because (3–4) they have fed themselves for the shepherds do not feed the sheep, but themselves You eat the milk, and you clothe yourselves with the wool; you slaughter the strong, but you do not feed the sheep. You have not strengthened the weak, nor healed the sick, nor bound up the broken, nor brought back the strayed, nor sought the lost. And you have ruled over them harshly with mockery. And they were scattered because there was no shepherd, and they became food for all the beasts of the forest (5). And again “And my shepherds did not seek out my sheep, but the shepherds cared for themselves, and they did not care for my sheep. And after a little while “Behold, I myself will go to the

τὰ πρόβατά μου ἐκ χειρὸς αὐτῶν, καὶ καταπαύσω αὐτοὺς τοῦ ποιμαίνειν τὰ πρόβατά μου, καὶ οὐ ποιμανοῦσιν ἔτι οἱ ποιμένες ἑαυτοὺς, καὶ ῥύσομαι τὰ πρόβατά μου ἐκ χειρὸς αὐτῶν, καὶ οὐκ ἔσονται αὐτοῖς εἰς κατάβρωμα.» Καὶ (6) ἐπιφέρει καὶ πρὸς τὸν λαὸν λέγων· «Ἴδου ἐγὼ κρινῶ ἀνὰ μέσον προβάτου εἰς πρόβατον, καὶ κριὸν πρὸς κριόν. Μὴ μικρὸν ἦν ὑμῖν, ὅτι τὴν νομὴν τὴν καλὴν ἐνέμεσθε, καὶ τὰ κατάλοιπα τῆς νομῆς κατεπατεῖτε τοῖς ποσὶν ὑμῶν, καὶ τὰ πρόβατα τὰ πατήματα τῶν ποδῶν ὑμῶν ἤσθιον;» Καὶ ἐπιφέρει μετ’ ὀλίγα· «Καὶ {{p633}} γνώσεσθε, ὅτι ἐγὼ Κύριος, καὶ ὑμεῖς πρόβατα τῆς νομῆς μου, ἄνθρωποι μου ἐστέ, καὶ ἐγὼ Θεὸς ὑμῶν, λέγει Ἀδωναὶ Κύριος.»

shepherds, and I will seek out my sheep from their hands, and I will stop them from feeding my sheep. The shepherds will no longer feed themselves, and I will rescue my sheep from their hands, and they will no longer be food for them. And (6) he also brings it before the people, saying “Behold, I will judge between sheep and sheep, and between ram and ram Was it not enough for you that you have fed on the good pasture, but you trampled down the rest of the pasture with your feet, and you ate the sheep that were trampled by your feet? And after a little while he brings forward “And {{p633}} you will know that I am the Lord, and you are the sheep of my pasture, you are my people, and I am your God, says Adonai the Lord.”

Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ')

Ὅτι καὶ ὁ ποιμὴν, ἀμελῶς φερόμενος περὶ τὰ πρόβατα, δίκην τίνυσιν, καὶ τὸ πρόσατον μὴ (7) πειθαρχοῦν τῷ ποιμένι, κολάζεται.

That even the shepherd, if careless about the sheep, suffers loss, and the flock, not obeying the shepherd, is punished.

Ἀκούσατε οἱ ἐπίσκοποι, καὶ ἀκούσατε οἱ λαῖκοι, ὥς (8) φησὶν ὁ Θεός· «Κρινῶ κριὸν πρὸς κριόν, καὶ πρόβατον πρὸς πρόβατον.» καὶ πρὸς τοὺς ποιμένας λέγει· Κριθήσεσθε ἕνεκεν τῆς ἀπειρίας αὐτῶν καὶ τῆς εἰς τὰ πρόβατα διαφθορᾶς· τουτέστιν, ἐπίσκοπον πρὸς ἐπίσκοπον κρινῶ, καὶ λαϊκὸν πρὸς λαϊκόν, καὶ ἄρχοντα πρὸς ἄρχοντα. Λογικὰ γὰρ τὰ πρόβατα, καὶ οἱ κριοὶ οὗτοι, ἀλλ’ οὐκ ἄλογα· ἵνα μήποτε εἴπῃ ὁ λαϊκός, Ὅτι ἐγὼ πρόβατόν εἰμι, καὶ οὐ ποιμὴν, καὶ οὐδένα λόγον (9) ἑμαυτοῦ πεποίημαι, ἀλλ’ ὁ ποιμὴν ὀψεται, καὶ αὐτὸς μόνος εἰσπραχθήσεται τὴν ὑπὲρ ἐμοῦ δίκην. Ὡσπερ γὰρ τῷ καλῷ ποιμένι τὸ μὴ

Listen, you bishops, and listen, you laypeople, as God says: «I will judge a ram against a ram, and a sheep against a sheep.» And he says this to the shepherds: You will be judged because of their neglect and the destruction of the sheep; that is, I judge bishop against bishop, layperson against layperson, and ruler against ruler. For the sheep are reasonable, and these rams are not without reason; so that the layperson will never say, «I am a sheep, not a shepherd, and I have made no account for myself,» but the shepherd will see, and he alone will be held accountable for the judgment concerning me. Just as for a good

ἀκολουθοῦν πρόβατον, λύκοις ἔκκειται εἰς διαφθοράν, οὕτω τῷ πονηρῷ ποιμένι τὸ ἀκολουθοῦν, πρόδηλον ἔχει τὸν θάνατον, ὅτι κατατρώζεται αὐτό. Διὸ φευκτέον ἀπὸ τῶν φθορέων ποιμένων.

shepherd, a sheep that does not follow is exposed to destruction by wolves, so for an evil shepherd, the one who follows him clearly faces death, because he will be devoured. Therefore, one must flee from destructive shepherds.

Chapter 20 (ΚΕΦΑΛΑΙΟΝ Κ')

Ὅπως χρή τοὺς ἀρχομένους πειθαρχεῖν τοῖς ἄρχουσιν ἐπισκόποις.

How those who are ruled must obey the ruling bishops.

Τὸν μέντοι ποιμένα τὸν ἀγαθὸν ὁ λαϊκὸς τιμάτω, ἀγαπάτω, φοβείσθω, ὡς κύριον (10), ὡς δεσπότην, ὡς ἀρχιερέα Θεοῦ, ὡς διδάσκαλον εὐσεβείας. Ὁ γὰρ αὐτοῦ ἀκούων, Χριστοῦ ἀκούει, καὶ ὁ αὐτὸν ἀθετῶν, Χριστὸν ἀθετεῖ, καὶ ὁ τὸν Χριστὸν μὴ δεχόμενος, οὐ δέχεται τὸν αὐτοῦ Θεὸν καὶ Πατέρα. «Ὁ ὑμῶν, γάρ, φησιν, ἀκούων, ἐμοῦ ἀκούει, καὶ ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ, καὶ ὁ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.» Ὁμοίως ὁ ἐπίσκοπος ὡς τέκνα τοὺς λαϊκοὺς ἀγαπάτω, θάλπων καὶ στέργων (11) τῇ σπουδῇ τῆς ἀγάπης, ὡς ὡὰ, εἰς περιποίησιν νοσσίων, ἢ ὡς νοσσία, ἀγκαλιζόμενος εἰς περιποίησιν ὀρνίθων· πάντας νουθετῶν, πᾶσι τοῖς πληκτισμοῦ (12) ἐπιδεομένοις ἐπιπλήσσω, ἀλλὰ μὴ πλήσσω, ὑποπιέζων εἰς ἐντροπὴν, ἀλλὰ (13) μὴ εἰς ἀνατροπὴν, νουθετῶν εἰς ἐπιστροφὴν, ἐπιτιμῶν εἰς διόρθωσιν, καὶ εὐθύτητα πορείας· τὸ ἰσχυρὸν φυλάσσω, τουτέστι, τὸ ἐδραῖον τῇ πίστει ἀσφαλὲς τηρῶν· τὸν λαὸν εἰρηνικῶς ποιμαίνων· τὸ ἐνοχλούμενον ἐνισχύων, τουτέστι, τὸ πειραζόμενον ἐν τῇ νουθεσίᾳ στερρόποιῶν· τὸ ἀρρώστοῦν ἰώμενος, τουτέστι, τὸ νοσοῦν ἐκ τῆς πίστεως ἐν διχονοίᾳ, διὰ τῆς διδασκαλίας θεραπεύων· τὸ συντετριμμένον καταδεσμῶν, τουτέστι,

But the layperson should honor, love, and fear the good shepherd as lord (10), as master, as high priest of God, as teacher of piety. For the one who listens to him listens to Christ, and the one who rejects him rejects Christ, and the one who does not accept Christ does not accept his God and Father. “For the one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me.” Likewise, let the bishop love the laypeople as his children, warming and cherishing them (11) with the eagerness of love, like eggs, for the care of the sick, or like a mother bird, embracing them for the care of her young. Admonishing all, reprimanding all who need correction (12), but not striking, pressing gently toward shame, but (13) not toward overthrow, advising toward turning back, rebuking for improvement, and upright conduct. Guarding the strong thing, that is, holding securely the firm foundation of faith. Shepherding the people peacefully. Strengthening the one who is troubled, that is, making firm the one being tested through admonition. Healing the one who is sick, that is, curing the one suffering from the faith through discord, by means of

τὸ πεπλανημένον, ἢ τὸ τεθραυσμένον, {{p636}} ἢ τὸ κατεαγμένον ἐν ἁμαρτίαις εἰς χωλείαν ὁδοῦ, ἐπιδέννων (14) διὰ παρακλητικῆς νοουθεσίας, ἐλαφρύνων ἀπὸ παραπτωμάτων, καὶ εὖελπιν ποιῶν, οὕτω, ῥωμαλέον ἐν τῇ Ἐκκλησίᾳ ἀποκαθίστα, ἐπανάγων ἐν τῇ ποιμνῇ. Τὸ ἐξωσμένον ἐπίστρεφε, τουτέστι, τὸ ἐν ἁμαρτίαις γενόμενον καὶ εἰς ἐπιτίμησιν ἐκβεβλημένον μὴ ἔων ἔξω διαμένειν, ἀλλὰ προσλαμβάνόμενος καὶ ἐπιστρέφων ἀποκαθίστα ἐν τῇ ποιμνῇ, τουτέστιν, ἐν τῷ λαῷ τῆς ἀμώμου ἐκκλησίας· τὸ δὲ ἀπολωλὸς ἐκζητεῖ, τουτέστι, τὸ ὑπὸ πλήθους παραπτωμάτων ἑαυτοῦ (15) ἀπελπίσαν τῆς σωτηρίας, μὴ ἐάσης τελέως ἀπολέσθαι· τὸ ὑπὸ πολλῆς ψύξεως ψυχικῆς (16) καὶ νωχελίας κάθυπνον γενόμενον, καὶ διὰ βαρέος ὕπνου τῆς ἑαυτοῦ ζωῆς ἐπिलाθόμενον, καὶ μακρὰν ἀποστατήσαν τῆς ἰδίας ποιμνῆς, ὡς καὶ λύκοις περιπεσεῖν εἰς βορὰν (17), σὺ ἀναζητεῖ, καὶ νοουθετῶν ἐπίστρεφε, καὶ νήφειν παρακάλει, καὶ ἐλπίδα ὑπόσπειρε, μὴ συγχωρῶν αὐτῷ λέγειν τὸ ὑπὸ τινων (18) εἰρημένον, ὅτι «Τὰ ἄσεβήματα ἡμῶν ἐφ’ ἡμῖν, καὶ ἡμεῖς ἐν αὐτοῖς τηκόμεθα, καὶ πῶς ζησόμεθα;» Εἰ οἷόν τε οὖν, ἰδιοποιεῖσθω ὁ ἐπίσκοπος τὸ πλημμέλημα, καὶ λεγέτω τῷ ἡμαρτηκότῃ, ὅτι σὺ μόνον ἐπίστρεψον, κάγω τὸν ὑπὲρ σοῦ θάνατον ἀναδέξομαι, ὡς ὁ Κύριος τὸν ὑπὲρ ἐμοῦ καὶ πάντων. «Ὁ ποιμὴν γὰρ ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ δὲ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστι τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον,» τουτέστι, τὸν διάβολον, (19), «καὶ ἀφήσιν τὰ πρόβατα, καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτά.» Εἰδέναι οὖν προσήκει, ὅτι τοῖς ἡμαρτηκόσιν εὐσπλαγχνος ὢν ὁ Θεὸς, μετὰ ὀρκου μετάνοιαν ἐπηγγείλατο· ὁ δὲ ἁμαρτήσας καὶ τὴν ἐπαγγελίαν τοῦ Θεοῦ τὴν περὶ μετάνοιαν ἀγνοῶν, καὶ τὸ

teaching. Binding up the broken, that is, the one who has gone astray, or the one who is shattered, {{p636}} or the one weighed down by sins into a lame path, healing through comforting admonition, easing from faults, and giving hope, thus restoring him strong in the Church, bringing him back into the flock. Turn back the one who has been cast out, that is, the one who has fallen into sin and has been thrown out as a punishment, not allowing him to remain outside, but receiving him and restoring him by turning him back into the flock, that is, into the people of the pure Church. Seek out the lost, that is, the one who has lost hope of salvation because of many faults, not allowing him to be completely destroyed. The one who has become spiritually cold and sluggish, fallen asleep through great laziness, and forgotten his own life because of a heavy sleep, and having strayed far from his own flock, so as to fall into the jaws of wolves, you must seek out, and by admonishing turn him back, and urge him to be sober, and plant hope in him, not allowing him to say what some have said, that «Our sins are upon us, and we are melting away in them, so how can we live?» If it is possible, let the bishop take the fault upon himself, and say to the one who has sinned, «You alone turn back, and I will take upon myself the death for you, just as the Lord took upon himself death for me and for all.» «For the good shepherd lays down his life for the sheep.» But the hired man, who is not a shepherd and whose sheep are not his own, sees the wolf coming, that is, the devil, (19), «and he leaves the sheep, and flees, and the wolf seizes them. It is fitting, then, to know that God, being merciful to those who have sinned, promised repentance with an oath But the one who has sinned and does not

μακρόθυμον καὶ ἀνεξίκακον αὐτοῦ μὴ ἐπιστάμενος, ἔτι μὴν καὶ τὰς ἀγίας Γραφὰς τὰς ταύτην κηρυσσούσας οὐ γινώσκων, ἄτε μὴ μεμαθηκὼς παρὰ σοῦ, ἀπόλλυται, σὺ δὲ ὡς φιλόστοργος ποιμὴν καὶ ὡς σπουδαῖος νομεὺς ἀναζητεῖ, ἀριθμῶν τὴν ποίμνην· τὸ λείπον ἐκζητεῖ, ὡς Κύριος ὁ Θεὸς ὁ ἀγαθὸς Πατὴρ ἡμῶν, ἀποστείλας τὸν ἑαυτοῦ Υἱὸν ποιμένα καλὸν καὶ Σωτῆρα τὸν διδάσκαλον ἡμῶν Ἰησοῦν, ἐπιτρέψας αὐτῷ ἑάσαι τὰ ἐννενηκονταεννέα ἐπὶ (20) τὰ ὄρη, καὶ πορευθῆναι ἐπὶ τὴν ζήτησιν τοῦ πεπλανημένου, καὶ εὐρόντα ἄραι ἐπὶ τοὺς ἑαυτοῦ ὠμούς, καὶ φέρειν ἐν τῇ ποίμνῃ, χαίροντα ἐπὶ τῇ εὐρέσει τοῦ ἀπολωλὸτος. Οὕτως οὖν ὑπήκοος γίνου καὶ σὺ, ὧ ἐπίσκοπε, ἐκζητῶν τὸ ἀπολωλὸς, κατευθύνων τὸ πεπλανημένον, ἐπιστρέφων τὸ {{p637}} ἀφεστός· ἐξουσίαν γὰρ ἔχεις ἐπιστρέφειν, καὶ ἀποστέλλειν τεθραυσμένους ἐν ἀφέσει· διὰ σοῦ ὁ Σωτὴρ λέγει τῷ παρειμένῳ ἐν ἁμαρτίαις· «Ἀφένονται σου αἱ ἁμαρτίαι. Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.» Εἰρήνη δὲ καὶ γαλήνη (21) γαληνός ἐστιν ἡ τοῦ Χριστοῦ Ἐκκλησία· εἰς ἣν λύων τοὺς ἡμαρτηκότας ἀποκαθίστα ὑγιεῖς καὶ ἀμώμους, εὐέλπιδας, σπουδαίους, ἐργοπόνους ἐν τοῖς ἀγαθοῖς ἔργοις· ὡς ἔμπειρος καὶ συμπαθὴς ἰατρός πάντας ἰῶ (22) τοὺς ἐν ἁμαρτίᾳ πεπληγμένους. «Οὐ γὰρ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Ἦλθεν γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου σῶσαι καὶ ζητῆσαι τὸ πεπλανημένον.» Ἰατρός οὖν ὢν (23) τῆς Ἐκκλησίας τοῦ Κυρίου, πρόσαγε θεραπείαν κατὰλληλον ἐκάστῳ τῶν νοσοῦντων, παντὶ τρόπῳ, θεράπευε, ὑγίαζε, σώους ἀποκαθίστα τῇ Ἐκκλησίᾳ· ποίμαινε τὸ ποίμνιον, μὴ ἐν κράτει μετὰ ἐμπαιγμοῦ, ὡς κατεξουσιάζων, ἀλλ' ὡς ποιμὴν χρηστὸς τῷ κόλπῳ συνάγων τὰ ἀρνία (24), καὶ τὰς ἐν

know God's promise about repentance, and not knowing his patience and forgiveness, and still not knowing the holy Scriptures that proclaim this—because he has not learned from you—perishes. But you, as a loving shepherd and a diligent herdsman, seek him out, counting the flock. Seek out the one who is missing, just as the Lord God, our good Father, sent his own Son, a good shepherd and Savior, our teacher Jesus, allowing him to leave the ninety-nine on the mountains and go in search of the lost one. And when he finds him, he lifts him onto his own shoulders and carries him back to the flock, rejoicing over the finding of the lost one. So then, be obedient yourself, bishop, seeking out the lost one, guiding the one who has gone astray, and bringing back the one who has departed {{p637}}. For you have the authority to bring back, and to send away those who are broken with forgiveness. Through you the Savior says to the one who has fallen into sins, “Your sins are forgiven you.” “Your faith has saved you.” “Go in peace.” Peace and full calm (21) is the Church of Christ. Into which, by forgiving those who have sinned, he restores them healthy and blameless, hopeful, eager, and hardworking in good works. Like an experienced and compassionate doctor, he heals all who have been struck by sin (22). «For those who are strong do not need a doctor, but those who are sick do.» For the Son of Man came to save and to seek the lost. Being then a doctor (23) of the Lord’s Church, he brought suitable healing to each of the sick, in every way he treated, made healthy, and restored the Church’s members to safety. He shepherded the flock, not with force and mockery, as one who rules by power, but as a good shepherd gathering the lambs in his arms (24), and gently encouraging those

γαστρὶ ἐχούσας παρακαλῶν.

who were with child.

Chapter 21 (ΚΕΦΑΛΑΙΟΝ ΚΑ')

Ὅτι κίνδυνος μονομερῇ κρίσιν ποιήσασθαι, καὶ τιμωρίαν ὀρίσαι κατὰ τοῦ μηδέπω ἐλεγχθέντος.

That it is dangerous to make a one-sided judgment and to set punishment against one who has not yet been proven guilty.

Ἔσο δὲ χρηστὸς, ἀγαθὸς, ἡπιος, ἄδολος (25), ἀψευδής, μὴ σκληρὸς, μὴ αὐθάδης, μὴ ἀπότομος, μὴ ἀλαζών, μὴ ἀνηλεής, μὴ τετυφωμένος, μὴ ἀνθρωπάρεσκος, μὴ δειλὸς, μὴ δίγνωμος, ἐμπαίζων τοῖς ὑπὸ σὲ λαοῖς, μὴ ἀποκρύπτων ἀπ' αὐτῶν τὰ τοῦ Θεοῦ νόμιμα καὶ τοὺς περὶ μετανοίας λόγους, μὴ πρόχειρος πρὸς τὸ ἐξῶσαι καὶ ἐκβαλεῖν, ἀλλ' ἀσφαλής, μὴ φιλεπιτιμητῆς (26) προπετῆς, μὴ παραδεχόμενος κατὰ τινος μαρτυρίαν ἄνευ τριῶν πιστῶν (27) μαρτύρων, καὶ τούτων ὧν ὁ τρόπος ἦ μεμαρτυρημένος πάλαι, καὶ εἰ μὴ ἀπ' ἔχθρας κινούμενοι ἢ φθόνου. Εἰσὶ γὰρ πολλοὶ ἐπιχαιρεσίσκακοι, πρόγλωσσοι, τριττὴν γλῶσσαν ἔχοντες (28), μισάδελφοι, ἔργον τιθέμενοι σκορπίζειν τὰ Χριστοῦ πρόβατα· ὧν εἰ παραδέχεσθαι θέλεις τοὺς λόγους ἀκρίτως, διασπερεῖς σου τὸ ποῖμνιον, καὶ παραδώσεις λύκοις εἰς κατάβρωμα, τουτέστι {{p640}} δαίμοσι, καὶ πονηροῖς ἀνθρώποις, μᾶλλον δὲ οὐκ ἀνθρώποις, ἀλλὰ θηρίοις ἀνθρωποειδέσιν, ἐθνικοῖς (29), καὶ Ἰουδαῖσταῖς, καὶ αἰρεσιώταις ἀθέοις· τῷ γὰρ ἐκβληθέντι τῆς Ἐκκλησίας, εὐθὺς προσπελάζουσιν (30) οἱ λυμεῶνες λύκοι, καὶ ὡς ἄρνα βορὰν ἡγοῦνται, κέρδος ἴδιον ἡγούμενοι τὴν ἐκείνου ἀπώλειαν· καὶ γὰρ ὁ τούτων πατὴρ διάβολος ἀνθρωποκτόνος ἐστί· καὶ ὁ διὰ τῆς σῆς ἀκρισίας, ἀδίκως ἀφορισθεὶς, καὶ ἀθυμία συσχεθεὶς, καὶ ὀλιγοψυχήσας, ἢ εἰς ἔθνη ἀποπλανηθήσεται, ἢ εἰς αἰρέσεις

Be kind, good, gentle, sincere (25), truthful, not harsh, not stubborn, not abrupt, not arrogant, not merciless, not blinded, not a people-pleaser, not cowardly, not double-minded, not mocking those under your care, not hiding from them the lawful things of God and the words about repentance, not quick to cast out and expel, but steady, not eager for honor (26), not rash, not accepting the testimony of one person without three faithful (27) witnesses, and these witnesses whose character has long been proven, and not moved by hatred or envy. For there are many who are glad at others' misfortune, quick to speak, having a third tongue (28), hateful toward their brothers, working to scatter the sheep of Christ. If you are willing to accept their words without careful judgment, you will scatter your flock and hand them over to wolves for devouring, that is, to demons, and to wicked men, but rather not men, but to man-like beasts, to pagans (29), to Judaizers, and to godless heretics. For when one is cast out from the Church, the attacking wolves immediately come near (30), and they treat him as a lamb for food, considering his loss their own gain. For the father of these is the devil, a murderer of men. And the one who, through your lack of judgment, is unjustly cut off, and discouraged, and faint-hearted, will either

συμποδισθήσεται, καὶ παντελῶς τῆς Ἐκκλησίας καὶ τῆς εἰς Θεὸν ἐλπίδος ἀπαλλοτριωθήσεται, καὶ συμποδισθήσεται ὑπὸ ἀσεβείας, καὶ γενήσῃ σὺ τῆς ἐκείνου ἀπωλείας ἔνοχος. Οὐ γὰρ δίκαιόν ἐστιν, ἔτοιμον μὲν εἶναι ἐκβάλλειν τὸν ἡμαρτηκότα, ὀκνηρὸν δὲ ὑπάρχειν εἰς τὸ προσδέχεσθαι τὸν ἐπιστρέφοντα, καὶ πρόχειρον μὲν εἰς τὸ ἀποκόπτειν, ἀνηλεῆ δὲ εἰς τὸ τὸν ἀλγοῦντα ἰᾶσθαι· περὶ γὰρ τῶν τοιούτων λέγει ἡ θεία Γραφή· «Οἱ πόδες αὐτῶν εἰς κακίαν τρέχουσι· ταχινοὶ εἰσι τοῦ ἐκχέειν αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.» Ὁδὸς δὲ εἰρήνης ἐστὶν ὁ Σωτὴρ ἡμῶν Ἰησοῦς ὁ Χριστὸς, ὃς καὶ ἐδίδαξεν ἡμᾶς λέγων· «Ἄφετε, καὶ ἀφεθήσεται ὑμῖν, δίδοτε, καὶ δοθήσεται ὑμῖν·» τουτέστι, δίδοτε ἄφεσιν ἁμαρτιῶν, καὶ ἀφεθήσεται ὑμῖν τὰ παραπτώματα (31)· ὡς καὶ διὰ τῆς εὐχῆς ἡμᾶς ἐπαίδευσεν λέγειν πρὸς τὸν Θεόν· «Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.» Ἐὰν οὖν μὴ ἀφῆτε τοῖς ἡμαρτηκόσι, πῶς ὑμεῖς λήψεσθε τὴν ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν; οὐχὶ τοῦναντίον ἑαυτοὺς (32) δεσμεύετε, λέγοντες ἀφιέναι, καὶ μὴ ἀφιέντες; οὐ τῷ ἑαυτῶν στόματι ἐναντιωθήσεσθε, λέγοντες ἀφιέναι, καὶ μὴ ἀφιέντες; γινώσκετε γὰρ ὅτι ὁ τὸν μὴ ἀδικήσαντα ἐκβάλλων, ἢ τὸν ἐπιστρέφοντα μὴ προσδεχόμενος, φονεὺς (33) τοῦ ἀδελφοῦ αὐτοῦ ἐστὶ, καὶ αἷμα ἐκχέει, ὡς Καὶν Ἀβελ τοῦ ἀδελφοῦ (34), καὶ τὸ αἷμα αὐτοῦ βοῶν πρὸς Θεὸν ἐκζητηθήσεται· δίκαιος γὰρ ἀδίκως φονευθεὶς ὑπὸ τινος, παρὰ Θεῷ ἐν ἀναπαύσει ἔσται εἰς τὸν αἰῶνα· ὡσαύτως καὶ ὁ ματαίως (35) ἀφορισθεὶς ὑπὸ τοῦ ἐπισκόπου. Ὁ μὲν ἐκβαλὼν ὡς λοιμὸν τὸν ἀνάτιον, πικρότερος φονέως ὁ τοιοῦτος, οὐκ ἀφορῶν εἰς τὸ τοῦ Θεοῦ ἔλεος, οὐδὲ

be led astray to the Gentiles, or be trapped by heresies, and will be completely alienated from the Church and the hope in God, and will be trampled underfoot by godlessness, and you will become responsible for his destruction. For it is not right to be ready to cast out the one who has sinned, but lazy in receiving the one who turns back, and quick to cut off, but merciless in healing the one who is suffering. For concerning such people, the divine Scripture says "Their feet run to evil they are quick to shed blood destruction and misery are in their paths, and they have not known the way of peace. There is no fear of God before their eyes. The way of peace is our Savior Jesus Christ, who also taught us saying "Give, and it will be given to you; forgive, and you will be forgiven; That is, give forgiveness of sins, and your offenses will be forgiven. (31) Just as he also taught us to pray to God by saying "Forgive us our debts, as we also forgive our debtors. If then you do not forgive those who have sinned, how will you receive the forgiveness of your own sins? Are you not rather binding yourselves, saying you forgive, and yet not forgiving? Will you not oppose yourselves with your own mouth, saying you forgive, and yet not forgiving? For you know that the one who drives out someone who has not wronged him, or who does not accept the one who turns back, is a murderer of his brother, and sheds blood, like Cain did Abel his brother, and his blood will cry out to God for justice. For the righteous man who is unjustly killed by someone will be at rest with God forever. In the same way, the one who is vainly (35) excommunicated by the bishop will also be at rest. The one who drives out the innocent as if a plague is more bitter than a murderer, not looking to

μνημονεύων αὐτοῦ τὴν ἐπὶ τοῖς {{p641}} μετανοοῦσιν ἀγαθωσύνην, οὐδὲ λαμβάνων σκοποὺς (36) τῶν τοιούτων τοὺς ἐκ πλήθους παραπτωμάτων ἐν μετανοίᾳ εἰληφότας ἄφεςιν. Διὰ τοῦτο ἰταμώτερος σωματικοῦ φονέως ὁ τὸν ἀναίτιον ἀπορρίπτων. Ὡσαύτως καὶ ὁ μὴ προσδεχόμενος τοὺς μετανοοῦντας, σκορπίζει τὰ τοῦ Χριστοῦ, κατ' αὐτοῦ γινόμενος. Ὡς γὰρ δίκαιός ἐστιν ὁ θεὸς ἐν τῷ κρίνειν τοὺς ἁμαρτωλοὺς, οὕτως ἐλεήμων ἐν τῷ προσδέχεσθαι τοὺς ἐπιστρέφοντας. Ἐλεος γὰρ καὶ κρίσιν ᾗδεν αὐτῷ ὁ θεοφιλὴς Δαβίδ.

the mercy of God, nor remembering his goodness toward those who repent, nor taking into account the purposes (36) of such people who, having received forgiveness for many sins through repentance, are granted pardon. Therefore, the one who casts out the innocent is more cruel than a physical murderer. In the same way, the one who does not accept those who repent scatters the things of Christ, becoming an enemy to him. For just as God is righteous in judging sinners, so he is merciful in accepting those who turn back. For mercy and judgment, the God-loving David sang to him.

Chapter 22 (ΚΕΦΑΛΑΙΟΝ ΚΒ')

Ὅτι μέγα παράδειγμα μετανοίας πρόκειται Δαβὶδ, καὶ Νινευῖται, Ἐζεχίας τε καὶ ὁ τούτου υἱὸς Μανασσῆς.

That David, the Ninevites, Hezekiah, and his son Manasseh provide a great example of repentance.

Χρὴ δὲ, ἐπίσκοπε, πρὸ ὀφθαλμῶν ἔχειν καὶ τὰ προωδευκότα (37), καὶ ἐμπείρως αὐτοῖς κεχρηῆσθαι πρὸς νοουθεσίαν τῶν στυπτικῶν ἢ παρακλητικῶν δεομένων λόγων. Ἔτι καὶ ἐν τῷ κρίνειν σε, δίκαιον (38) τῷ τοῦ Θεοῦ ἔξακολουθεῖν θελήματι, καὶ ᾗ Θεὸς δικάζει τοὺς ἁμαρτάνοντας, ἢ ἐπιστρέφοντας, παραπλησίως καὶ σὲ κρίνειν. Ἥ γὰρ οὐχὶ καὶ τὸν Δαβὶδ ὀλισθήσαντα ὀνειδίσας διὰ τοῦ Νάθαν, καὶ εἰπόντα μετανοεῖν, εὐθὺς καὶ τοῦ θανάτου λυτροῦται, λέγων (39)· «Θάρσει, οὐ μὴ ἀποθανεῖς;» Ἰωνᾶν μὴ θελήσαντα Νινευῖταις κηρύξαι, ὑπὸ θαλάσσης καὶ κήτους καταποθῆναι ποιήσας, εὐξαμένου ἐν κοιλίᾳ (40), ἀνήγαγεν ἐκ φθορᾶς τὴν ζωὴν αὐτοῦ; Ἐζεκίαν πρὸς ὀλίγον τυφωθέντα, εὐξάμενον μετὰ δακρύνων, ἀφῆκε τοῦ ἐγκλήματος; Ἀκούσατε δὲ, ὦ ἐπίσκοποι,

It is necessary, bishop, to keep before your eyes even those who have gone ahead (37), and to use them skillfully for the purpose of admonishing with harsh or comforting words as needed. Also, when you judge, it is right to follow the will of God, and just as God judges sinners or those who repent, so you should judge in a similar way. For did not Nathan rebuke David when he slipped, and tell him to repent, and immediately he was freed from death, saying (39) "Take heart; you will not die." Jonah, unwilling to preach to the Ninevites, was swallowed by the sea and a sea monster. While praying in the belly (40), he was brought up from destruction to life. Hezekiah, who was blind for a short time, prayed with tears, and his sin was forgiven. Listen, bishops, to a useful example for such matters. For it is written

πρὸς τὰ τοιαῦτα ὠφέλιμον ὑπόδειγμα.
Γέγραπται γὰρ ἐν τῇ τετάρτῃ τῶν
Βασιλειῶν, καὶ ἐν τῇ δευτέρᾳ τῶν
Παραλειπομένων (41), τῇ τῶν Ἡμερῶν
(42), οὕτως· «Καὶ ἀπέθανεν Ἑζεκίας· καὶ
ἐβασίλευσεν ὁ υἱὸς αὐτοῦ Μανασσῆς, ἐτῶν
δώδεκα ἐν τῷ βασιλεύειν αὐτόν, καὶ
πεντήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν
Ἱερουσαλήμ· καὶ ὄνομα τῇ μητρὶ αὐτοῦ
Ἑψιβά (43)· καὶ ἐποίησε τὸ πονηρὸν
ἐνώπιον Κυρίου, οὐκ ἀπέσχετο {{p644}}
ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν ὧν
ἐξωλόθρευσε Κύριος ἀπὸ προσώπου υἱῶν
Ἰσραὴλ· καὶ ἐπέστρεψε Μανασσῆς, καὶ
ὠκοδόμησε τὰ ὑψηλὰ, ἃ κατέσπασεν
Ἑζεκίας ὁ πατὴρ αὐτοῦ· καὶ ἔστησε στήλας
τῇ Βάαλ, καὶ ἀνέστησε θυσιαστήριον τῇ
Βάαλ· καὶ ἐποίησεν ἄλσιν, καθὼς ἐποίησεν
Ἀχαάβ βασιλεὺς Ἰσραὴλ καὶ ἐποίησε
θυσιαστήρια (44) ἐν οἴκῳ Κυρίου, ἐν ᾧ εἶπε
Κύριος πρὸς Δαβὶδ, καὶ πρὸς Σολομῶντα
τὸν υἱὸν αὐτοῦ, λέγων, ὅτι Ἐν αὐτῷ θήσω
τὸ ὄνομά μου. Καὶ ἔστησε Μανασσῆς
θυσιαστήρια, καὶ ἐν αὐτοῖς ἐδούλευσε τῇ
Βάαλ. Καὶ εἶπεν· Ἔσται τὸ ὄνομά μου εἰς
τὸν αἰῶνα. Καὶ ὠκοδόμησε θυσιαστήρια ἐν
ταῖς δυσὶν ἀυλαῖς οἴκου Κυρίου, τῇ στρατιᾷ
τοῦ οὐρανοῦ· καὶ αὐτὸς διήγαγε τὰ τέκνα
αὐτοῦ ἐν πυρὶ ἐν Γεβαναί (45) ἐν ὀνόματι·
καὶ ἐκκληδονίζετο, καὶ ἐφάρμακεύετο· καὶ
ἐποίησεν ἐγγαστριμύθους, καὶ ἐπαιδοὺς,
καὶ γνώστας, καὶ θεραφεῖν· καὶ ἐπλήθυνε
τοῦ ποιῆσαι (46) τὸ πονηρὸν ἐν ὀφθαλμοῖς
Κυρίου, τοῦ παροργίσει αὐτόν· καὶ ἔθηκε
τὸ χωνευτὸν καὶ τὸ γλυπτὸν τοῦ ἄλσους,
τὴν εἰκόνα, ἣν ἐποίησεν ἐν οἴκῳ Κυρίου, ἐν
ᾧ ἐξελέξατο Κύριος θέσθαι τὸ ὄνομα
αὐτοῦ, ἐκεῖ ἐν Ἱερουσαλήμ τῇ ἀγίᾳ πόλει
εἰς τὸν αἰῶνα, καὶ εἶπεν· Οὐ προσθήσω τὸν
πόδα μου σαλεῦσαι ἀπὸ τῆς γῆς τοῦ
Ἰσραὴλ, ἣν ἔδωκα τοῖς πατράσιν αὐτῶν,
πλὴν ἐὰν φυλάζωνται κατὰ πάντα ὅσα
ἐνετειλάμην αὐτοῖς, κατὰ παῖσαν ἐντολήν,

in the Fourth Book of Kings, and in the
Second Book of Chronicles (41), in the Book
of Days (42), as follows. "And Hezekiah
died and his son Manasseh reigned, being
twelve years old when he began to reign,
and he reigned fifty-five years in Jerusalem.
and the name of his mother was Hephzibah
(43). And he did evil in the sight of the
Lord; he did not turn away {{p644}} from
the abominations of the nations which the
Lord had destroyed before the face of the
sons of Israel. And Manasseh returned, and
he rebuilt the high places which Hezekiah
his father had broken down. And he set up
pillars for Baal, and he raised an altar for
Baal. And he made groves, just as Ahab king
of Israel did, and he made altars (44) in the
house of the Lord, where the Lord said to
David, and to Solomon his son, saying, "In
this place I will put my name." And
Manasseh set up altars, and in them he
served Baal. And he said My name will be
forever. And he built altars in the two
courtyards of the house of the Lord, for the
army of heaven. And he himself led his
children through fire in Geba (45) in the
name of And he was practicing witchcraft
and using poison. And he made
soothsayers, and charmers, and diviners,
and healers. And he increased doing evil in
the sight of the Lord, to anger him. And he
set up the molten and carved image of the
grove, the figure which he made in the
house of the Lord, where the Lord chose to
put his name, there in Jerusalem, the holy
city, forever, and he said I will not put my
foot to shake the land of Israel, which I gave
to their fathers, only if they keep all that I
commanded them, according to every
command that my servant Moses
commanded. And they did not listen, and
Manasseh led them astray to do evil in the
sight of the Lord, more than the nations

ἦν ἐνετείλατο ὁ δοῦλός μου Μωσῆς. Καὶ οὐκ ἤκουσαν, καὶ ἐπλάνησεν αὐτοὺς Μανασσῆς τοῦ ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου, ὑπὲρ τὰ ἔθνη ἃ ἐξῆρε Κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ. Καὶ ἐλάλησε Κύριος ἐπὶ Μανασσῆ, καὶ ἐπὶ τὸν λαὸν αὐτοῦ, ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν, λέγων· Ἄνθ' ὧν ὅσα ἐποίησε Μανασσῆς ὁ βασιλεὺς Ἰούδα τὰ βδελύγματα τὰ πονηρὰ ταῦτα, ἀπὸ πάντων ὧν ἐποίησεν ὁ Ἀμορραῖος ἔμπροσθεν αὐτοῦ, καὶ ἐξήμαρτε τὸν Ἰούδαν ἐν τοῖς εἰδώλοις αὐτοῦ, τάδε λέγει Κύριος ὁ Θεὸς Ἰσραὴλ· Ἰδοὺ ἐγὼ φέρω κακὰ ἐπὶ Ἱερουσαλὴμ, καὶ Ἰούδαν, ὥστε παντὸς ἀκούοντος αὐτὰ, ἡχῆσαι ἀμφοτέρω τὰ ὦτα αὐτοῦ, καὶ ἐκτενῶ ἐπὶ Ἱερουσαλὴμ τὸ μέτρον Σαμαρείας, καὶ τὸν σταθμὸν οἴκου Ἀχαάβ, καὶ ἀπαλείψω τὴν Ἱερουσαλὴμ καθὼς ἀπαλείφεται τὸ πυξίον ἀπαλειφόμενον (47–19), καὶ καταστρέψω ἐπὶ (20) πρόσωπον {{p645}} αὐτοῦ, καὶ ἀποδώσομαι τὸ ὑπόλειμμα τῆς κληρονομίας μου, καὶ παραδώσω αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ ἔσονται εἰς προνομὴν καὶ δι' ἄρπαγὴν πᾶσι τοῖς ἐχθροῖς αὐτῶν, ἀνθ' ὧν ὅσα ἐποίησαν πονηρὰ ἐν ὀφθαλμοῖς μου, καὶ ἦσαν παροργίζοντές με, ἀφ' ἧς ἡμέρας ἐξήγαγον τοὺς πατέρας αὐτῶν ἐκ γῆς Αἰγύπτου, καὶ ἕως τῆς ἡμέρας ταύτης. Καί γε αἶμα ἀθῶων ἐξέχεε Μανασσῆς πολὺ σφόδρα, ἕως οὗ ἔπλησε (21) τὴν Ἱερουσαλὴμ στόμα ἐπὶ στόματι· πλὴν ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐξήμαρτε τὸν Ἰούδαν, ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς Κυρίου. Καὶ ἦγαγε Κύριος ἐπ' αὐτὸν τοὺς ἄρχοντας τῆς δυνάμεως τοῦ βασιλέως Ἀσοῦρ, καὶ κατελάβοντο τὸν Μανασσῆν ἐν δεσμοῖς, καὶ ἔδησαν αὐτὸν ἐν πέδαις χαλκαῖς, καὶ ἦγαγον αὐτὸν εἰς Βαβυλῶνα· καὶ ἦν δεδεμένος (22) καὶ κατασεσιδηρωμένος ὅλος ἐν οἴκῳ φυλακῆς, καὶ ἐδίδοτο αὐτῷ ἐκ

whom the Lord had destroyed from before the children of Israel. And the Lord spoke against Manasseh and against his people, through the hands of his servants the prophets, saying Because of all the evil detestable things that Manasseh, king of Judah, did—more than all that the Amorite did before him—and he sinned against Judah with his idols, the Lord God of Israel says this: Behold, I am bringing evil upon Jerusalem and Judah, so that everyone who hears of it will have both ears ringing. I will measure out to Jerusalem the measure of Samaria and the weight of the house of Ahab. I will wipe out Jerusalem as one wipes a dish, wiping it clean. (47–19) I will overthrow it face down {{p645}}, and I will give over the remnant of my inheritance. I will deliver them into the hands of their enemies, and they will become a spoil and a prey to all their enemies, because of all the evil they have done in my sight, and because they have angered me, since the day their ancestors were brought out of the land of Egypt until this day. And indeed, Manasseh shed much innocent blood, until he filled Jerusalem from end to end. Besides his sins by which he sinned against Judah, he did evil in the sight of the Lord. And the Lord brought against him the commanders of the king of Assyria's army, and they captured Manasseh in chains, bound him with bronze fetters, and took him to Babylon. And he was bound (22) and completely ironed in a prison house, and he was given a small amount of bread made from bran by measure, and a little water with vinegar in a measure, just enough for him to live, and he was constantly suffering and in great pain. And when he was severely oppressed, he sought the face of the Lord his God, {{p648}} and he humbled himself greatly before the Lord God of his

πιτύρων ἄρτος ἐν σταθμῷ βραχύς, καὶ ὕδωρ σὺν ὄξει ὀλίγον ἐν μέτρῳ, ὥστε ζῆν αὐτόν, καὶ ἦν συνεχόμενος καὶ ὀδυνώμενος σφόδρα. Καὶ ὡς βιαίως ἐθλίβη, ἐζήτησε τὸ πρόσωπον Κυρίου τοῦ Θεοῦ αὐτοῦ, {{p648}} καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπου Κυρίου τοῦ Θεοῦ τῶν πατέρων αὐτοῦ, καὶ προσηύξατο πρὸς Κύριον, λέγων (23)· Κύριε παντόκρατορ, ὁ Θεὸς τῶν πατέρων ἡμῶν, τοῦ Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, καὶ τοῦ σπέρματος αὐτῶν τοῦ δικαίου. Ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν (24), σὺν παντὶ τῷ κόσμῳ αὐτῶν, ὁ πεδήσας τὴν θάλασσαν τῷ λόγῳ τοῦ προστάγματός σου, ὁ κλείσας τὴν ἄβυσσον, καὶ σφραγισάμενος αὐτὴν τῷ φοβερῷ καὶ ἐνδόξῳ ὀνόματί σου. Ὁν πάντα φρίσσει, καὶ τρέμει ἀπὸ προσώπου τῆς δυνάμεώς σου, ὅτι ἄστεκτος ἡ μεγαλοπρέπεια τῆς δόξης σου, καὶ (25) ἀνυπόστατος ἡ ὀργὴ τῆς ἐπὶ ἁμαρτωλοῦς ἀπειλῆς σου. Ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου. Ὅτι σὺ εἶ Κύριος εὐσπλαγχνος (26), μακρόθυμος, πολυέλεος, καὶ μετανοῶν ἐπὶ ταῖς κακίαις τῶν ἀνθρώπων. Ὅτι σὺ ὁ Θεὸς, κατὰ τὴν χρηστότητα τῆς ἀγαθωσύνης σου ἐπηγγείλω μετανοίας (27) ἄφεσιν τοῖς ἡμαρτηκόσι, καὶ τῷ πλήθει τῶν οἰκτιρμῶν σου ὥρισας μετάνοιαν ἁμαρτωλοῖς εἰς σωτηρίαν. Σὺ οὖν, Κύριε ὁ Θεὸς τῶν δικαίων, οὐκ ἔθου μετάνοιαν δικαίοις, τῷ Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, τοῖς οὐχ ἡμαρτηκόσι σοι· ἀλλ' ἔθου μετάνοιαν ἐπ' ἐμοὶ τῷ ἁμαρτωλῷ, διότι ἡμαρτον ὑπὲρ ἀριθμὸν ψάμμου θαλάσσης. Ἐπλήθυναν αἱ ἀνομίαι μου, Κύριε, ἐπλήθυναν αἱ ἀνομίαι μου, καὶ οὐκέτι εἰμὶ ἄξιος ἀτενίσαι καὶ ἰδεῖν τὸ ὕψος τοῦ οὐρανοῦ (28), ἀπὸ πλήθους τῶν ἀδικιῶν μου, κατακαμπτόμενος πολλῷ δεσμῷ σιδήρου. Διότι παρώργισα τὸν θυμὸν σου, καὶ τὸ πονηρὸν ἐνώπιόν σου

fathers, and he prayed to the Lord, saying (23) Lord Almighty, God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous offspring He who made the heaven and the earth (24), along with all their world, who bound the sea by the word of your command, who closed the abyss, and sealed it with your fearful and glorious name Before whom all shudder and tremble at the face of your power, because the majesty of your glory is unshakable, and the anger of your threat against sinners is unstoppable (25) Your mercy of the promise is both immeasurable and unfathomable. For you alone are Lord, compassionate (26), patient, full of mercy, and repentant concerning the evils of men. For you, God, according to the kindness of your goodness, promised repentance (27) and forgiveness to those who have sinned, and by the abundance of your mercies you have appointed repentance for sinners unto salvation. You, then, Lord God of the righteous, did not grant repentance to the righteous, to Abraham, Isaac, and Jacob, who did not sin against you. But you granted repentance to me, the sinner, because I have sinned beyond number, like the sand of the sea. My sins have multiplied, Lord, my sins have multiplied, and I am no longer worthy to look up and see the height of heaven (28), bowed down by the weight of my many wrongs, bound by heavy iron chains. For I have provoked your anger, and I have done evil before you, setting up abominations and increasing offenses. {{p649}} And now I bend the knee of my heart, begging for your kindness. I have sinned, Lord, I have sinned, and I know my lawlessness. But (29) I ask, begging you. Have mercy on me, Lord, have mercy on me (30), and do not destroy me along with my lawlessness, nor keep your

ἐποίησα, στήσας βδελύγματα, καὶ
πληθύνας προσοχίσματα. {{p649}} Καὶ
νῦν κλίνω γόνυ καρδίας μου, δεόμενος τῆς
παρὰ σοῦ χρηστότητος. Ἠμάρτηκα, Κύριε,
ἡμάρτηκα, καὶ τὰς ἀνομίας μου ἐγὼ
γινώσκω· ἀλλ' (29) αἰτοῦμαι δεόμενός σου·
Ἄνες μοι, Κύριε, ἄνες μοι (30), καὶ μὴ
συναπολέσης με ταῖς ἀνομίαις μου, μηδὲ εἰς
τὸν αἰῶνα μηνίσας τηρήσης τὰ κακά μοι,
μηδὲ καταδικάσης με ἐν τοῖς κατωτάτοις
τῆς γῆς. Ὅτι σὺ Θεὸς, Θεὸς τῶν
μετανοούντων, καὶ ἐπ' ἐμοὶ δείξεις τὴν (31)
ἀγαθωσύνην σου· ὅτι ἀνάξιον ὄντα σώσεις
(32) κατὰ τὸ πολὺ ἔλεός σου· καὶ αἰνέσω
σε διαπαντός ἐν πάσαις ταῖς ἡμέραις τῆς
ζωῆς μου. Ὅτι σε ὑμνεῖ πᾶσα ἡ δύναμις τῶν
οὐρανῶν, καὶ σοῦ ἐστὶν ἡ δόξα, εἰς τοὺς
αἰῶνας. Ἀμήν. Καὶ ἐπήκουσε τῆς φωνῆς
αὐτοῦ Κύριος, καὶ ὤκτειρήσεν αὐτόν. Καὶ
ἐγένετο περὶ αὐτὸν φλόξ πυρὸς (33), καὶ
ἐτάκησαν πάντα τὰ περὶ αὐτὸν σίδηρα· καὶ
ιάσατο Κύριος τὸν Μανασσῆν ἐκ τῆς
θλίψεως αὐτοῦ, καὶ ἐπέστρεψεν αὐτὸν εἰς
Ἱερουσαλὴμ ἐπὶ τὴν βασιλείαν αὐτοῦ. Καὶ
ἔγνω Μανασσῆς, ὅτι Κύριος αὐτός ἐστι
Θεὸς μόνος, καὶ ἐλάτρευσεν μόνῳ Κυρίῳ
τῷ Θεῷ ἐν ὅλῃ καρδίᾳ αὐτοῦ, καὶ ἐν ὅλῃ τῇ
ψυχῇ αὐτοῦ, πάσας τὰς ἡμέρας τῆς ζωῆς
αὐτοῦ, καὶ ἐλογίσθη δίκαιος. Καὶ περιεῖλε
τοὺς θεοὺς τοὺς ἄλλοτρίους, καὶ τὸ
γλυπτὸν ἐξ οἴκου Κυρίου, καὶ πάντα τὰ
θυσιαστήρια ἃ ὤκοδόμησεν ἐν οἴκῳ (34)
Κυρίου, καὶ πάντα τὰ θυσιαστήρια τὰ ἐν
Ἱερουσαλὴμ, καὶ ἐξέβαλεν ἔξω τῆς πόλεως,
καὶ κατῶρθωσε τὸ θυσιαστήριον, καὶ
ἐθυσίασεν ἐπ' αὐτὸ θυσίαν σωτηρίου καὶ
αἰνέσεως. Καὶ εἶπε Μανασσῆς τῷ Ἰούδα,
τοῦ δουλεύειν Κυρίῳ τῷ Θεῷ Ἰσραὴλ. Καὶ
ἐκοιμήθη ἐν εἰρήνῃ μετὰ τῶν πατέρων
αὐτοῦ. Καὶ ἐβασίλευσεν Ἀμὼν ὁ υἱὸς αὐτοῦ
ἀντ' αὐτοῦ· καὶ ἐποίησε τὸ πονηρὸν
ἐνώπιον Κυρίου, κατὰ πάντα ὅσα ἐποίησε
Μανασσῆς ὁ πατὴρ αὐτοῦ ἐν πρώτοις, καὶ

anger against me forever, nor condemn me
to the lowest parts of the earth. For you are
God, God of those who repent, and you will
show your (31) goodness to me. For, being
unworthy, you will save me according to
your great mercy (32). And I will praise you
forever in all the days of my life. For all the
power of the heavens praises you, and the
glory is yours forever. Amen And the Lord
heard his voice and had compassion on
him. And a flame of fire appeared around
him (33), and all the iron around him
melted. And the Lord healed Manasseh
from his distress, and brought him back to
Jerusalem to his kingdom. And Manasseh
knew that the Lord alone is God, and he
worshiped only the Lord God with all his
heart and with all his soul all the days of his
life, and he was counted righteous. And he
removed the foreign gods, and the carved
image from the house of the Lord, and all
the altars that he had built in the house
(34) of the Lord, and all the altars in
Jerusalem, and he threw them outside the
city, and he repaired the altar, and offered
on it a sacrifice of salvation and praise. And
Manasseh said to Judah, to serve the Lord
God of Israel. And he fell asleep in peace
with his ancestors. And Amon, his son,
reigned in his place. And he did evil before
the Lord, in all things just as Manasseh his
father had done at first, and he provoked
the Lord his God. Listen, dear children of
ours, how the Lord God, after enduring
idols (35) and killing many innocent
people, quickly punished, then changed his
mind and received him back, and after
forgiving his faults, restored him to the
kingdom (36). For he not only forgives
those who repent, but also restores them to
their former status.

παρώξυνε Κύριον τὸν Θεὸν αὐτοῦ.»
Ἦκούσατε, τέκνα ποθητὰ ἡμῶν, ὅπως
Κύριος ὁ Θεὸς εἰδώλοις (35)
προσανασχόντα καὶ πολλοὺς ἀθώους
φονεύσαντα, βραχέως τιμωρησάμενος,
μεταγνόντα προσελάβετο, καὶ ἀφείς αὐτῶ
τὰ πλημμελήματα, ἐπέστρεψεν αὐτὸν περὶ
(36) τὴν βασιλείαν. Οὐ μόνον γὰρ ἀφίησι
τοῖς μετανοοῦσιν, ἀλλὰ καὶ εἰς τὴν
προτέραν ἀξίαν αὐτοὺς ἐπανάγει.

Chapter 23 (ΚΕΦΑΛΑΙΟΝ ΚΓ')

**Πρὸς τοὺς ἐκ καταφρονήσεως
ἀμαρτάνοντας ἔστω παράδειγμα Ἀμών
(37).**

**Let Amon be an example for those who
sin out of contempt (37).**

Μείζων εἰδωλολατρείας οὐκ ἔστιν ἀμαρτία·
εἰς Θεὸν γὰρ ἔστι δυσσέβεια· ἀλλ' ὅμως καὶ
αὕτη διὰ γνησίας μετανοίας
συγκεχώρηται. Ἐὰν δέ τις ἐκ παρατάξεως
ἀμαρτάνῃ (38), πειράζων τὸν Θεὸν, ὡς μὴ
ἐπεξιόντα τοῖς πονηροῖς, ὁ τοιοῦτος ἄφεσιν
οὐχ ἔξει, κἂν λέγῃ παρ' ἑαυτῶ, Ὅσιά μοι
γένοιτο, ὅτι πορεύσομαι ἐν τῇ ἀναστροφῇ
τῆς καρδίας μου τῆς πονηρᾶς. Τοιοῦτος
γὰρ τις ἐγένετο καὶ Ἀμών ὁ τοῦ Μανασσή
υἱός. Φησὶ γὰρ ἡ Γραφή (39)· «Καὶ
παρελογίσατο Ἀμών λογισμὸν
παραβάσεως κακὸν, καὶ εἶπεν· Ὁ πατήρ
μου ἐκ νεότητος πολλὰ παρηνόμησε, καὶ ἐν
γῆρᾳ μετέγνων· καὶ νῦν ἐγὼ πορεύσομαι
καθὰ ἐπιθυμεῖ ἡ ψυχὴ μου, καὶ ὕστερον
ἐπιστρέψω πρὸς Κύριον. Καὶ ἐποίησε τὸ
πονηρὸν ἐνώπιον Κυρίου, παρὰ (40)
πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ.
Καὶ ἐξωλόθρευσεν αὐτὸν Κύριος ὁ Θεὸς ἐν
τάχει ἐκ τῆς γῆς τῆς ἀγαθῆς αὐτοῦ. Καὶ
ἐπέθεντο αὐτῶ οἱ παῖδες αὐτοῦ, καὶ
ἐθανάτωσαν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ· καὶ

There is no greater sin than idolatry; for it
is impiety against God. Yet even this is
forgiven through genuine repentance. But if
someone sins out of stubbornness (38),
testing God as if He will not punish the
wicked, such a person will not receive
forgiveness, even if he says to himself, “May
I be made holy, for I will walk in the way of
my evil heart.” For such a person was
Amon, the son of Manasseh. Scripture says
(39): “And Amon thought an evil plan of
rebellion, and he said, ‘My father sinned
greatly in his youth, and repented in old
age; but now I will walk as my soul desires,
and afterward I will return to the Lord.’
And he did evil before the Lord, more than
all who came before him. And the Lord God
quickly destroyed him from his good land.
And his own children conspired against
him and killed him in his house; and he
reigned only two years.” (40)

έβασίλευσεν ἔτη δύο μόνα.»

Chapter 24 (ΚΕΦΑΛΑΙΟΝ ΚΔ')

**Ὅτι Χριστὸς (41) Ἰησοῦς Κύριος
παρεγένετο ἁμαρτωλοὺς σῶσαι διὰ
μετανοίας.**

**That Christ Jesus the Lord came to save
sinners through repentance.**

Προσέχετε οὖν, οἱ λαϊκοὶ, μή τις ἐξ ὑμῶν τὸν
λογισμὸν τοῦ Ἀμὼς ἐπὶ καρδίαν αὐτοῦ
στηρίξῃ (42), καὶ ἔσται συντόμως (43)
ἀπολλύμενος· ὁμοίως ὁ ἐπίσκοπος
συντηρεῖτω (44) καθὼ δύνатаι, τοὺς μὴ
ἡμαρτηκότας {{p653}} ἀναμαρτήτους
μεῖναι· καὶ τοὺς ἀπὸ ἁμαρτιῶν
ἐπιστρέφοντας θεραπεύων δεχέσθω· ἔαν
δὲ τὸν μετεγνώκοντα, ἀνηλεὲς ὢν, μὴ
προσδέξηται, ἁμαρτήσῃ εἰς Κύριον τὸν
Θεὸν αὐτοῦ, δικαιοῦν ἑαυτὸν ὑπὲρ τὴν
ἐκείνου δικαιοσύνην, καὶ μὴ
προσλαμβάνόμενος ὃν προσεδέξατο διὰ
Χριστοῦ, δι' ὃν ἀπέστειλε τὸν Υἱὸν αὐτοῦ
ἐπὶ γῆς τοῖς ἀνθρώποις ὡς ἄνθρωπον, δι'
ὃν εὐδόκησεν ἐκ γυναικὸς αὐτὸν
γεννηθῆναι, τὸν ποιητὴν ἄνδρὸς καὶ
γυναικὸς, οὗ χάριν μὴ φεισάμενος σταυροῦ
(45) καὶ θανάτου καὶ ταφῆς, συνεχώρησε
παθεῖν τὸν τῇ φύσει ἀπαθῆ, τὸν Υἱὸν τὸν
ἀγαπητὸν, τὸν Θεὸν Λόγον (46), τὸν τῆς
μεγάλης αὐτοῦ βουλῆς ἄγγελον, ὅπως τοὺς
ὑποκειμένους θανάτῳ ῥύσῃται τοῦ
θανάτου. Τοῦτον (47) παροργίζουσιν οἱ μὴ
προσδεχόμενοι τοὺς μετανοοῦντας· οὗτος
γὰρ Ματθαῖον ἐμὲ τελώνην ὄντα πρότερον
(48), οὐκ ἐπαισχύνθη, καὶ Πέτρον
ἀρνησάμενον αὐτὸν διὰ δέος τρίτον, καὶ
διὰ μετανοίας ἐξλεωσάμενον καὶ
προσκλάσαντα πικρῶς, προσήκατο, καὶ
ποιμένα τῶν ἰδίων ἀρνῶν κατέστησε, καὶ
Παῦλον δὲ τὸν συναπόστολον ἡμῶν, πολλὰ
τὸ πρότερον εἰς ἡμᾶς ἐπιτριψάμενον κακὰ,

Pay attention then, you common people,
lest any of you fix the thought of Amon
firmly in your heart, and will soon be
destroyed. Likewise, let the bishop keep, as
he is able, those who have not sinned to
remain without sin. And let him receive
those who turn back from sins, healing
them. But if he does not accept the one who
has repented, being merciless, he will sin
against the Lord his God, justifying himself
above that righteousness, and not
accepting the one whom he accepted
through Christ, through whom he sent his
Son to earth to men as a man, through
whom he was pleased to be born from a
woman, the creator of man and woman, for
whose sake, sparing no expense, he
endured the cross (45) and death and
burial, allowing to suffer the one naturally
impassible, the beloved Son, the Word of
God (46), the angel of his great counsel, so
that he might save those subject to death
from death. They anger this one (47), those
who do not accept the repentant. For he did
not shame Matthew, who was a tax
collector before (48), and Peter, who
denied him three times out of fear, but
through repentance was forgiven and wept
bitterly, he accepted him and made him
shepherd of his own sheep. And Paul, our
fellow apostle, who before troubled us
greatly and blasphemed the holy name, he
appointed as an apostle instead of a

καὶ βλασφημήσαντα εἰς τὸ ὄνομα τὸ ἅγιον, ἀπόστολον ἀντὶ διώκτου προεχειρίσατο, σκευὸς αὐτὸν ἐκλογῆς ἀναδείξας· καὶ ἄλλη τινὶ ἁμαρτωλῷ γυναικὶ λέγει· «Ἀφέωνταί σου αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἡγάπησας πολὺ.» ἑτέραν δὲ τινὰ ἡμαρτηκυῖαν (49) ἔστησαν οἱ {{p656}} πρεσβύτεροι ἔμπροσθεν αὐτοῦ, καὶ ἐπ’ αὐτῷ θέμενοι τὴν κρίσιν, ἐξῆλθον, ὁ δὲ καρδιογνώστης Κύριος πυθόμενος αὐτῆς, εἰ κατέκριναν αὐτήν οἱ πρεσβύτεροι, καὶ εἰπούσης ὅτι οὐ, ἔφη πρὸς αὐτήν· «Ὑπαγε οὖν, {{p657}} οὐδὲ ἐγὼ σε κατακρίνω.» Τοῦτον τὸν Σωτῆρα, βασιλέα, καὶ Θεὸν ἡμῶν Ἰησοῦν, ὃ ἐπίσκοποι, σκοπὸν {{p660}} ἔχειν δεῖ, τούτου μιμητὰς (50) εἶναι (51), πραεῖς, ἡσυχίους, εὐσπλάγχχνους, ἐλεήμονας, εἰρηνικοὺς, ἀορ, γήτους, διδακτικούς, ἐπιστρεπτικούς, εἰσδεκτικούς, παρακλητικούς, μὴ πλήκτας, μὴ ὀργίλους, μὴ ὑβριστὰς, μὴ ἀλαζόνας, μὴ ὑπεροπτικούς, μὴ οἰνόφλυγας, μὴ μεθύσους, μὴ εἰκαιοδαπάνους, μὴ τρυφητὰς, μὴ πολυδαπάνους, μὴ ὡς ἄλλοτρίοις ἀλλ’ ὡς ἰδίους τοῖς τοῦ Θεοῦ δόμασι χρωμένους, ὡς ἀγαθοὺς οἰκονόμους καθεστῶτας, ὡς μέλλοντας ἀπαιτεῖσθαι παρὰ τοῦ Θεοῦ τὸν λόγον. Αὐτάρκη ἐχέτω τροφήν, καὶ ἀμφιασμόν, ὁ ἐπίσκοπος, τὸν τῇ χρεῖα καὶ τῇ σεμνότητι προσήκοντα· μὴ τοῖς Κυριακοῖς ὡς ἄλλοτρίοις κεχρήσθω, ἀλλὰ μεμετρημένως. «Ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι.» Μὴ σπάταλος (52), μὴ πέρπερος, ἀλλὰ μόνων (53) τῶν πρὸς σύστασιν ἐφιεμένος.

persecutor, choosing him as a vessel of election. And to another sinful woman he says, “Your many sins are forgiven you, because you loved much.” And they brought another woman who had sinned (49) before him, and setting the judgment on her, the elders went out. But the Lord, who knows the heart, asked her if the elders had condemned her, and when she said no, he said to her, “Go then, and I do not condemn you either.” This Savior, king, and God of ours, Jesus, bishops, you must keep in view; you must be his imitators (50), gentle, calm, compassionate, merciful, peaceful, patient, teachable, repentant, welcoming, comforting, not harsh, not quick-tempered, not insulting, not arrogant, not proud, not drunkards, not wasteful, not indulgent, not extravagant, not using what belongs to others but as your own the possessions of God, standing as good stewards, as those who will have to give an account to God. Let the bishop have sufficient food and clothing, suitable for his need and dignity. Let him not use the Lord’s things as if they were someone else’s, but with moderation. “For the worker is worthy of his wages.” Do not be wasteful (52), nor showy, but only eager for what is necessary for support (53).

Chapter 25 (ΚΕΦΑΛΑΙΟΝ ΚΕ')

Περὶ ἀπαρχῶν καὶ δεκατῶν, καὶ ὅπως ὀφείλει ὁ ἐπίσκοπος, ἢ αὐτὸς μεταλαμβάνειν ἐξ αὐτῶν, ἢ ἑτέροις

On first fruits and tithes, and how the bishop ought either to partake of them

διανέμειν.

Τὰ διδόμενα κατ' ἐντολὴν Θεοῦ τῶν δεκατῶν καὶ τῶν ἀπαρχῶν, ὡς Θεοῦ ἄνθρωπος ἀναλίσκεται· τὰ εἰσφερόμενα ἐπὶ προφάσει πενήτων ἐκούσια, καλῶς οἰκονομεῖται, ὀρφανοῖς, καὶ χήραις, καὶ θλιβομένοις, καὶ ξένοις ἀπορουμένοις, ὡς ἔχων Θεὸν λογιστευτὴν τούτων, τὸν ἐγχειρίσαντα αὐτῷ ταύτην τὴν οἰκονομίαν· πᾶσι δὲ (54) τοῖς δεομένοις μετὰ δικαιοσύνης ἐπιμερίζοντες (55), καὶ ὑμεῖς αὐτοὶ χρώμενοι ἐκ τῶν Κυριακῶν, ἀλλὰ μὴ παραχρώμενοι, ἐσθίωντες ἐξ αὐτῶν, ἀλλὰ μὴ κατεσθίωντες αὐτὰ μόνοι, κοινωνοῦντες δὲ τοῖς χρήζουσιν, ἀπρόσκοποι Θεῷ γίνεσθε· ἐὰν γὰρ μόνοι αὐτὰ ἀναλώσητε, ὀνειδισθήσεσθε παρὰ Θεοῦ, λέγοντος ὡς πρὸς ἀπλήστους καὶ μονοφάγους· «Τὸ γάλα κατεσθίετε, καὶ τὰ ἔρια περιβάλλεσθε.» Καὶ ἐν ἄλλοις· «Μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;» Διὸ καὶ ἐν τῷ νόμῳ προστέτακται ὑμῖν (56)· «Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.» Καὶ ταῦτα (57) λέγομεν, οὐχ ἵνα μὴ μεταλαμβάνητε ὑμῶν τῶν πόνων· γέγραπται γάρ· «Οὐ φιμώσεις βοῦν ἀλοῶντα·» ἀλλ' ἵνα μεμετρημένως μετὰ δικαιοσύνης, ὅν τρόπον οὖν (58) ὁ βοῦς ἐργαζόμενος ἐν τῇ ἄλῳ ἀκήμωτος (59), ἐσθίει μὲν, ἀλλ' οὐ τὸ πᾶν κατεσθίει· οὕτω καὶ ὑμεῖς ἐργαζόμενοι εἰς τὴν ἄλῳ, τοῦτέστιν εἰς τὴν Ἐκκλησίαν τοῦ Θεοῦ, ἐκ τῆς ἐκκλησίας ἐσθίετε (60)· ὃν τρόπον καὶ οἱ λευῖται οἱ λειτουργοῦντες τῇ σκηνῇ τοῦ μαρτυρίου, ἡτις ἦν τύπος τῆς Ἐκκλησίας κατὰ πάντα· προσέτι δὲ {{p661}} καὶ (61) ἐκ τοῦ ὀνόματος μαρτύριον, τῆς ἐκκλησίας ἡ σκηνὴ προωρίζετο. Ἐνταῦθα γοῦν καὶ Λευῖται τῇ σκηνῇ προσεδρεύοντες, ἐκ τῶν εἰς τὴν προσφορὰν (62) τοῦ Θεοῦ διδομένων ὑπὸ παντὸς τοῦ λαοῦ δώρων, καὶ

himself or to distribute them to others.

Let the tithes and first fruits given by God's command be used as by a man of God. Let what is brought voluntarily under the pretense of the poor be well managed for orphans, widows, those in distress, and strangers in need, as one who has God as the accountant of these things, the one who has entrusted him with this stewardship. To all those in need, distribute with justice, and you yourselves also use from the Lord's gifts, but do not misuse them, eating from them but not consuming them alone, sharing with those who need, so that you may be blameless before God. For if you consume them alone, you will be reproached by God, who says this to the greedy and those who eat alone. "You eat the milk, and you wear the wool. And in other places "Will you not live alone on the earth? Therefore, it is also commanded to you in the law (56) "You shall love your neighbor as yourself." And we say these things (57), not so that you will not share in your sufferings, for it is written "You shall not muzzle an ox while it is threshing; but so that with fairness and righteousness measured out In the same way, then, (58) just as the ox works tirelessly (59) in the threshing floor, it does eat, but it does not eat everything. In the same way, you who work in the threshing floor—that is, in the Church of God—eat from the church (60). Just as the Levites who served at the tent of testimony, which was a type of the Church in every way, did likewise. Moreover, {{p661}} (61) even from the name "testimony," the tent of the church was prefigured. Here, then, the Levites serving at the tent shared freely in the offerings (62) given to God by all the people—gifts,

ἀφαιρεμάτων, καὶ ἀπαρχῶν, καὶ δεκατῶν, καὶ θυσιῶν, καὶ προσφορῶν, μετεῖχον ἀκωλύτως, αὐτοὶ, καὶ (63) γυναῖκες αὐτῶν, καὶ υἱοὶ καὶ θυγατέρες αὐτῶν. Ἐπειδὴ δὲ (64) τὸ ἔργον αὐτῶν ἦν λειτουργία τῆς σκηνῆς, διὰ τοῦτο κληροδοσίαν γῆς οὐκ ἔλαβον ἐν τοῖς υἱοῖς Ἰσραὴλ· ὅτι αἱ εἰσφοραὶ τοῦ λαοῦ, κληροδοσία τοῦ Λευὶ, καὶ κληρονομία τῆς φυλῆς αὐτῶν. Ὑμεῖς (65) οὖν σήμερον, ὧς ἐπίσκοποι, ἐστὲ τῷ λαῷ ὑμῶν ἱερεῖς, λευῖται, οἱ λειτουργοῦντες τῇ ἱερᾷ σκηνῇ, τῇ ἁγίᾳ καθολικῇ Ἐκκλησίᾳ, καὶ παρεστῶτες τῷ θυσιαστηρίῳ Κυρίου τοῦ Θεοῦ ἡμῶν, καὶ προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναιμάκτους θυσίας διὰ Ἰησοῦ, τοῦ (66) μεγάλου ἀρχιερέως· ὑμεῖς τοῖς ἐν ὑμῖν λαϊκοῖς ἐστε προφηταὶ, ἄρχοντες, καὶ ἡγούμενοι, καὶ βασιλεῖς, οἱ μεσῖται Θεοῦ καὶ τῶν πιστῶν αὐτοῦ (67), οἱ δοχεῖς τοῦ λόγου καὶ ἀγγελτῆρες, οἱ γινώσκοντες τῶν Γραφῶν, καὶ φθόγγοι (68) τοῦ Θεοῦ, καὶ μάρτυρες τοῦ θελήματος αὐτοῦ· οἱ πάντων τὰς ἀμαρτίας βαστάζοντες, καὶ περὶ πάντων ἀπολογούμενοι· οἷς, ὡς ἠκούσατε, ἐμβριθῶς ὁ λόγος ἀπειλεῖ, ἐὰν κρύψητε ἐξ ἀνθρώπων τὴν τῆς γνώσεως κλεῖδα· οἷς κίνδυνος ὀλέθριος, ἐὰν μὴ διαγγείλητε τὸ θέλημα αὐτοῦ τῷ ὑφ' ὑμᾶς λαῷ· οἷς παρὰ Θεοῦ μισθὸς ἀψευδὴς καὶ κλέος ἀνεκδιήγητον ἐν δόξῃ, καλῶς λειτουργήσασι τῇ σκηνῇ τῇ ἁγίᾳ. Ὡς γὰρ τὸ βάρος ὑμέτερον, οὕτω καὶ τὰς διακονίας τῶν τροφῶν, καὶ τὰς ἄλλας χρείας ὑμεῖς {{p664}} καρποῦσθε. Μιμηταὶ γὰρ ἐστε Χριστοῦ τοῦ Κυρίου· καὶ ὡσαύτως (69) πάντων τὰς ἀμαρτίας ἀνήνεγκεν ἐπὶ τὸ ξύλον, σταυρωθεὶς ὁ ἄμωμος ὑπὲρ τῶν κολάσεως ἀξίων, οὕτω καὶ ὑμᾶς τοῦ λαοῦ τὰς ἀμαρτίας ἐξιδιοποιεῖσθαι χρή· εἴρηται γὰρ περὶ τοῦ Σωτῆρος ἐν Ἡσαΐᾳ, ὅτι «Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται.» Καὶ πάλιν· «Αὐτὸς

firstfruits, tithes, sacrifices, and offerings— along with (63) their wives, sons, and daughters. Since (64) their work was the service of the tent, for this reason they did not receive a land inheritance among the sons of Israel. Because the contributions of the people were the inheritance of Levi and the possession of their tribe. You (65) then, today, bishops, are priests to your people, Levites, serving the holy tent, the holy catholic Church, and standing before the altar of the Lord our God, offering to him the reasonable and bloodless sacrifices through Jesus, the (66) great high priest. You are prophets, rulers, leaders, and kings to the laypeople among you, mediators between God and his faithful (67), bearers of the word and messengers, those who know the Scriptures, and voices (68) of God, and witnesses to his will. Bearing the sins of all, and making defense for all. To whom, as you have heard, the word strictly threatens if you hide from people the key of knowledge. To whom there is deadly danger if you do not announce his will to the people under your care. To whom from God comes an unfailing reward and an unspeakable glory, for having served well the holy tabernacle. For just as your burden, so also the duties of the caretakers and the other needs you reap. {{p664}} For you are imitators of Christ the Lord. And likewise (69) he bore all the sins on the wood, the blameless one being crucified for those worthy of punishment; so also it is necessary for you to take away the sins of the people. For it is said about the Savior in Isaiah, that «He bears our sins, and suffers for us.» And again «He himself carried the sins of many, and was handed over because of their lawlessness.» Just as you are watchmen, so also have Christ as your watchman. Just as he is the one for all of

ἀμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.» Ὡςπερ οὖν ὑμεῖς σκοποὶ ἐστε, οὕτω καὶ σκοπὸν ἔχετε τὸν Χριστόν· ὡς οὖν αὐτὸς πάντων ὑμῶν, οὕτως καὶ ὑμεῖς τῶν ὑφ' ὑμᾶς λαϊκῶν. Μὴ γὰρ νόμιζε (70), ὅτι εὐχερὲς ἡ ἐλαφρὸν φορτίον ἐστὶν ἡ ἐπισκοπή. Χρὴ οὖν ὡς τὸ βάρος φέρετε, οὕτως καὶ τῶν καρπῶν πρῶτους μεταλαμβάνειν, καὶ τοῖς δεομένοις μεταδιδόναι, ὡς λόγον ὑφέροντες τῷ ἀπαρалоγίστως ὑμᾶς μέλλοντι λογιστεύειν. Δεῖ γὰρ τοὺς τῇ Ἐκκλησίᾳ προσεδρεύοντας, ἐκ τῆς ἐκκλησίας διατρέφεσθαι, ἅτε ἱερεῖς, λευίτας, προέδρους, λειτουργοὺς Θεοῦ· καθὼς ἐν βίβλῳ τῶν Ἀριθμῶν γέγραπται περὶ τῶν ἱερέων· «Καὶ εἶπε Κύριος πρὸς Ἀαρών· Σὺ, καὶ οἱ υἱοί σου, καὶ ὁ οἶκος πατριᾶς σου λήψετε τὰς ἀμαρτίας τῶν ἁγίων, τῆς ἱερατείας ὑμῶν. Ἰδοὺ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν· ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν Ἰσραὴλ, σοὶ δέδωκα αὐτὰ εἰς γέρας, καὶ τοῖς υἱοῖς σου μετὰ σέ, νόμιμον αἰώνιον. Καὶ τοῦτο ἔσται ὑμῖν ἀπὸ τῶν ἡγιασμένων, ἐκ τῶν καρπωμάτων, καὶ ἀπὸ τῶν δώρων, καὶ ἀπὸ πάντων (71) τῶν θυσιῶν, καὶ ἀπὸ πάσης πλημμελείας, καὶ περὶ ἀμαρτιῶν· καὶ ὅσα ἀποδιδόασί μοι ἀπὸ πάντων τῶν ἁγίων, σοὶ ἔσται καὶ τοῖς υἱοῖς σου. Ἐν τῷ ἁγίῳ φάγεσθε (72) αὐτά.» Καὶ μετ' ὀλίγα· «Πᾶσα ἀπαρχὴ ἐλαίου καὶ οἴνου καὶ σίτου, ὅσα ἂν δῶσι Κυρίῳ, σοὶ δέδωκα αὐτά· καὶ τὰ πρωτογεννήματα πάντα σοὶ δέδωκα. Καὶ συνέρρει πᾶν ἀνάθεμα· πᾶν πρωτότοκον ἀνθρώπου καὶ κτήνους καθαροῦ καὶ ἀκαθάρτου, καὶ θυσίας (73), καὶ στηθηνίου, καὶ βραχίονος δεξιοῦ τοῖς ἱερεῦσι προσανήκει, καὶ τοῖς λοιποῖς τοῖς παραμένουσιν αὐτοῖς λευίταις.» Ἀκούετε ταῦτα καὶ ὑμεῖς οἱ λαϊκοί, ἐκλεκτὴ Ἐκκλησία τοῦ Θεοῦ. Καὶ γὰρ ὁ λαὸς πρότερον «Θεοῦ λαὸς καὶ ἔθνος ἅγιον»

you, so also you are for the people under your care. Do not think, (70) that the office of bishop is an easy or light burden. Therefore, just as you bear the burden, so also you must be the first to share in the fruits, and to give to those in need, giving an account to the one who will judge you without favor. For those who serve the Church must be supported by the Church, as they are priests, Levites, elders, ministers of God. Just 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 father's family will bear the sins of the holy ones, your priesthood. Behold, I have given you the charge of keeping the firstfruits. From all the things consecrated to me by the sons of Israel, I have given them to you as a gift, and to your sons after you, as an eternal law. And this shall be for you from the consecrated things, from the fruits, and from the gifts, and from all (71) the sacrifices, and from every mistake, and concerning sins. And whatever is given to me from all the holy things will be yours and your sons'. Eat them in the holy place (72). And after a little while «Every first fruit of oil and wine and grain, whatever they give to the Lord, I have given to you. and all the firstborn I have given to you. And every curse gathered together Every firstborn of man and beast, both clean and unclean, and sacrifices (73), and the breast and right arm belong to the priests, and to the rest who remain with them, the Levites. Hear these things, you also, the laypeople, the chosen Church of God. For indeed the people formerly were called «the people of God and a holy nation». was called and so you also are a holy and sacred Church of God, registered in heaven, «a royal priesthood, a holy nation, a people for

ώνομάζετο· καὶ ὑμεῖς οὖν ἐστε ἁγία τοῦ Θεοῦ ἱερὰ Ἐκκλησία ἀπογεγραμμένη ἐν οὐρανῷ, «βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,» νύμφη κεκαλλωπισμένη Κυρίῳ τῷ Θεῷ· Ἐκκλησία μεγάλη, Ἐκκλησία πιστὴ, ἃ πρότερον ἐρρέθη, νῦν ἐνωτίζου· ἀφαιρέματα, καὶ δεκάται, ἀπαρχαὶ τῷ ἀρχιερεῖ Χριστῷ καὶ τοῖς λειτουργοῦσιν αὐτῷ, δεκάται σωτηρίου, ἀρχὴ ὀνόματος Ἰησοῦ (74). Ἄκουε, ἱερὰ καθολικὴ Ἐκκλησία, {{p665}} ἢ τὴν δεκάπληγον ἐκπεφευγυῖα, καὶ τὴν Δεκάλογον εἰληφυῖα, καὶ τὸν νόμον μεμαθηκυῖα (75), καὶ ἐπὶ τὸν Ἰησοῦν πεπιστευκυῖα (76), καὶ τὸ ὄνομα αὐτοῦ ἐπονομαζομένη, καὶ ἐπὶ τῇ τελειώσει τῆς δόξης αὐτοῦ ἐστηριγμένη καὶ λάμπουσα (77)· αἱ τότε θυσίαι, νῦν εὐχαὶ, καὶ δεήσεις, καὶ εὐχαριστίαι· αἱ τότε ἀπαρχαὶ, καὶ δεκάται, καὶ ἀφαιρέματα, καὶ δῶρα, νῦν προσφοραὶ, αἱ διὰ τῶν ὁσίων ἐπισκόπων προσφερόμεναι Κυρίῳ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ ὑπὲρ αὐτῶν ἀποθανόντος· οὗτοι γάρ εἰσιν ὑμῶν οἱ ἀρχιερεῖς· οἱ δὲ ἱερεῖς ὑμῶν, οἱ πρεσβύτεροι· καὶ οἱ λευῖται ὑμῶν, οἱ νῦν διάκονοι, καὶ οἱ ἀναγινώσκοντες (78) ὑμῖν, καὶ οἱ ῥδοὶ, καὶ οἱ πυλωροὶ, αἱ διάκονοι ὑμῶν, καὶ αἱ χῆραι, καὶ αἱ παρθένοι, καὶ οἱ ὀρφανοὶ ὑμῶν· ὁ δὲ τούτων πάντων ἀνώτερος ὁ ἀρχιερεὺς ἐστι.

Chapter 26 (ΚΕΦΑΛΑΙΟΝ ΚΣ')

Εἰς τίνος τύπον καὶ ἀξίαν (79) ἕκαστος τῶν ἐν τῷ κλήρῳ τέτακται παρὰ Θεῷ.

Ὁ ἐπίσκοπος, οὗτος λόγου διάκονος, γνώσεως (80) φύλαξ, μεσίτης Θεοῦ καὶ ὑμῶν ἐν ταῖς πρὸς αὐτὸν {{p668}}

possession, a bride adorned for the Lord God A great Church, a faithful Church, what was said before, now listen carefully. tithes and offerings, first fruits to the high priest Christ and to those serving him, tithes of salvation, the beginning of the name Jesus (74) Listen, holy catholic Church, {{p665}} who has escaped the ten plagues, and has received the Decalogue, and has learned the law (75), and has believed in Jesus (76), and is called by his name, and is established and shining in the completion of his glory (77). The sacrifices then, now prayers, and petitions, and thanksgivings The first fruits then, and tithes, and deductions, and gifts, now offerings, which are offered to the Lord God through the holy bishops through Jesus Christ, who died for them. For these are your high priests. But your priests are the elders. And your Levites, who now serve as deacons, and those who read to you, (78) and the singers, and the gatekeepers, your deacons, and the widows, and the virgins, and your orphans. But the chief priest is above all these.

To what type and worth (79) each one appointed in the clergy by God corresponds.

The bishop, he is the servant of the word, the guardian of knowledge (80), the mediator between God and you in the

λατρείαις· οὗτος διδάσκαλος εὐσεβείας· οὗτος μετὰ Θεὸν πατὴρ ὑμῶν, δι' ὕδατος καὶ πνεύματος ἀναγεννήσας ὑμᾶς εἰς υἱοθεσίαν· οὗτος ἄρχων καὶ ἡγούμενος ὑμῶν, οὗτος ὑμῶν βασιλεὺς καὶ δυνάστης· οὗτος ὑμῶν ἐπίγειος θεὸς (81) μετὰ Θεὸν, ὃς ὀφείλει τῆς παρ' ὑμῶν τιμῆς ἀπολαύειν· περὶ γὰρ τούτου καὶ τῶν ὁμοίων αὐτῶν [f. αὐτῶ] ὁ Θεὸς ἔλεγεν· «Ἐγὼ εἶπα, Θεοὶ ἐστε, καὶ υἱοὶ Ὑψίστου πάντες.» Καὶ (82)· «Θεοὺς οὐ κακολογήσεις.» Ὁ γὰρ ἐπίσκοπος προκαθεζέσθω ὑμῶν, ὡς Θεοῦ ἀξία τετιμημένος, ἣ κρατεῖ τοῦ κλήρου, καὶ τοῦ λαοῦ παντὸς ἄρχει. Ὁ δὲ διάκονος τούτῳ παριστάσθω, ὡς ὁ Χριστὸς τῷ Πατρὶ (83), καὶ λειτουργεῖτω αὐτῷ ἐν πᾶσιν ἀμέμπτως, ὡς ὁ Χριστὸς ἀφ' ἑαυτοῦ ποιῶν οὐδὲν, τὰ ἀρεστὰ ποιεῖ τῷ Πατρὶ πάντοτε. Ἡ δὲ διάκονος (84) εἰς τύπον τοῦ ἁγίου Πνεύματος τετιμήσθω ὑμῖν, μηδὲν ἄνευ τοῦ διακόνου πράττουσα, ἣ φθεγγομένη, ὡς οὐδὲ ὁ Παράκλητος ἀφ' ἑαυτοῦ τι λαλεῖ ἢ ποιεῖ, ἀλλὰ δοξάζων τὸν Χριστὸν περιμένει τὸ ἐκείνου θέλημα· καὶ ὡς οὐκ ἔστιν εἰς τὸν Χριστὸν πιστεῦσαι ἄνευ τῆς τοῦ Πνεύματος διδασκαλίας, οὕτως ἄνευ τῆς διακόνου μηδεμία προσίτω γυνὴ τῷ διακόνῳ, ἢ τῷ ἐπισκόπῳ. Οἱ τε πρεσβύτεροι εἰς τύπον ἡμῶν τῶν ἀποστόλων ὑμῖν νενομίσθωσαν, διδάσκαλοι ἔστωσαν θεογνωσίας· ἐπειδὴ καὶ ὁ Κύριος ἡμᾶς ἀποστέλλων ἔλεγε· «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.» Αἱ τε χῆραι καὶ ὀρφανοὶ (85) εἰς {p669} τύπον τοῦ θυσιαστηρίου (86) λελογίσθωσαν ὑμῖν, αἱ τε παρθένοι εἰς τύπον τοῦ θυμιατηρίου (87) τετιμήσθωσαν, καὶ τοῦ θυμιάματος.

services offered to him {p668}; he is the teacher of piety; he is, after God, your father, having reborn you through water and spirit into sonship; he is your ruler and leader, your king and lord; he is your earthly god (81) after God, who must enjoy the honor given by you. For concerning this and those like him, God said: «I said, You are gods, and all of you are sons of the Most High.» And (82) «You shall not blaspheme gods.» Therefore, the bishop must be seated above you, honored as worthy of God, who holds authority over the clergy and rules over all the people. The deacon must stand by him, as Christ stands by the Father (83), and serve him in all things blamelessly, just as Christ, doing nothing from himself, always does what pleases the Father. The deaconess (84) should be honored by you as a type of the Holy Spirit, doing nothing without the deacon or speaking without him, just as the Paraclete neither speaks nor acts from himself, but glorifies Christ and waits for his will; and just as it is impossible to believe in Christ without the teaching of the Spirit, so no woman should approach the deacon or the bishop without the deaconess. The elders, appointed to you as types of us the apostles, should be teachers of the knowledge of God; since the Lord, sending 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 Spirit; teaching them to observe all that I have commanded you.» Widows and orphans (85) should be considered by you as types of the altar (86), and virgins should be honored as types of the censer (87) and of the incense.

Ὅτι φρικῶδες, ἄνθρωπον σαυτὸν ἐπιρρίπτειν ἀξιώματί τινι ἱερατικῷ· ὡς οἱ Κορεῖται, ὡς Σαούλ, ὡς Ὀζίας.

That it is dreadful to cast oneself into some priestly office; like the Koreites, like Saul, like Uzziah.

Ὡς οὖν οὐκ ἦν ἐξὸν ἀλλογενῇ, μὴ ὄντα λευίτην, προσενέγκαι τι, ἢ προσελθεῖν εἰς τὸ θυσιαστήριον ἄνευ τοῦ ἱερέως, οὕτω καὶ ὑμεῖς ἄνευ τοῦ ἐπισκόπου μηδὲν ποιεῖτε (88). Εἰ δέ τις ἄνευ τοῦ ἐπισκόπου (89) ποιεῖ τι, εἰς μάτην ποιεῖ αὐτό· οὐ γὰρ αὐτῷ εἰς ἔργον λογισθήσεται. Ὡς γὰρ ὁ Σαούλ ἄνευ τοῦ Σαμουὴλ προσενέγκας, ἤκουσεν, ὅτι «μεματαίωταί σοι·» οὕτω καὶ πᾶς λαϊκὸς ἄνευ τοῦ ἱερέως ἐπιτελῶν τι, μάταια πονεῖ. Καὶ ὡς Ὀζίας ὁ βασιλεὺς, οὐκ ὦν ἱερεὺς τὰ τῶν ἱερέων ἐπιτελῶν, ἐλεπρώθη διὰ παρανομίαν· οὕτω καὶ πᾶς λαϊκὸς οὐκ ἀτιμώρητος ἔσται, καταφρονήσας Θεοῦ, καὶ τῶν αὐτοῦ καταμανεῖς ἱερέων, καὶ τὴν τιμὴν ἀρπάσας ἑαυτῷ, μὴ μιμησάμενος Χριστὸν, ὃς «οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερεὺς,» ἀλλὰ περιέμεινεν ἀκοῦσαι τοῦ Πατρὸς· «Ἦμοσε Κύριος, καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.» Εἰ οὖν ἄνευ τοῦ Πατρὸς ὁ Χριστὸς οὐ δοξάζει ἑαυτὸν, πῶς οἶόν τε ἄνθρωπον ἑαυτὸν εἰς ἱερωσύνην ἐπιρρίπτειν (90), μὴ λαβόντα τὸ ἀξίωμα παρὰ κρείττονος, καὶ ποιεῖν ἐκεῖνα, ἃ μόνοις τοῖς ἱερεῦσιν ἔξεστιν; ἢ οὐχὶ οἱ Κορεῖται (91), καίτοι τῆς Λευὶ φυλῆς ὄντες, πυρίκαυστοι ^{p672} ἐγένοντο, ἐπαναστάντες Μωσεῖ καὶ Ἀαρὼν, καὶ περὶ τῶν μὴ καθηκόντων αὐτοῖς ἀμιλλώμενοι; καὶ Δαθὰν καὶ Ἀβειρών, ζῶντες κατέβησαν εἰς ᾗδου; καὶ ῥάβδος βλαστήσασα, ἔστειλε τῶν πολλῶν τὴν ἄνοιαν, καὶ τὸν ὑπὸ Θεοῦ χειροτονηθέντα ἀρχιερέα ἀνέδειξε. Προσῆκει οὖν καὶ ὑμᾶς, ἀδελφοί, τὰς

Just as it was not allowed for a foreigner, not being a Levite, to offer anything or to approach the altar without the priest, so you must do nothing without the bishop (88). If anyone does something without the bishop (89), he does it in vain; for it will not be counted as a work for him. Just as Saul, offering a sacrifice without Samuel, heard that «it is in vain for you,» so every layperson who does something without the priest works in vain. And just as King Uzziah, not being a priest, performed the duties of the priests and was struck with leprosy for his lawlessness, so every layperson will not go unpunished who despises God and his priests, and seizes honor for himself without imitating Christ, who «did not glorify himself to be made high priest,» but remained to hear the Father: «The Lord swore and will not change his mind, You are a priest forever according to the order of Melchizedek.» If Christ does not glorify himself without the Father, how can a man cast himself into priesthood (90) without receiving the office from a superior, and do those things which only priests are allowed to do? Were not the Koreites (91), though of the tribe of Levi, consumed by fire, because they rebelled against Moses and Aaron and contended over things not proper for them? And Dathan and Abiram, while alive, went down to Hades; and the rod that budded sent many into madness and showed who was appointed high priest by

θυσίας ὑμῶν ἥτοι προσφορὰς τῷ ἐπισκόπῳ προσφέρειν ὡς ἀρχιερεῖ, ἢ δι' ἐαυτῶν, ἢ διὰ τῶν διακόνων· οὐ μὴν δέ, ἀλλὰ καὶ τὰς ἀπαρχὰς, καὶ τὰς δεκάτας, καὶ τὰ ἐκούσια αὐτῷ προσάγετε· αὐτὸς γὰρ (92) γινώσκει τοὺς θλιβομένους, καὶ ἐκάστῳ δίδωσι πρὸς τὸ ἀρμόζον, ὅπως μὴ δις ἢ πλειστάκις τῇ αὐτῇ ἡμέρᾳ, ἢ τῇ αὐτῇ ἐβδομάδι λαμβάνῃ, ἕτερος (93) δὲ οὐδὲ ὅλως· δίκαιον γάρ ἐστι μᾶλλον τοῖς θλιβομένοις κατ' ἀλήθειαν ἐπαρκεῖν, ἢ τοῖς νομιζομένοις (94) θλίβεσθαι.

God. Therefore, it is fitting for you also, brothers, to offer your sacrifices or offerings to the bishop as high priest, either through yourselves or through the deacons; and also bring to him your first fruits, tithes, and freewill offerings. For he (92) knows those who are in need and gives to each what is fitting, so that no one receives twice or many times on the same day or in the same week, while another receives nothing at all. It is just that those who are truly in need be sufficiently helped rather than those who are only thought to be in need (94) be burdened.

Chapter 28 (ΚΕΦΑΛΑΙΟΝ ΚΗ')

Περὶ δοχῆς, καὶ ὅπως χρῆ ἕκαστον τάγμα τοῦ κλήρου ὑπὸ τῶν προσκαλουμένων τιμασθαι.

On the chalice, and how each rank of the clergy must be honored by those who call them.

Τοῖς εἰς ἀγάπην, ἥτοι δοχὴν (95), ὡς ὁ Κύριος ὠνόμασε, {{p673}} προαιρουμένοις καλεῖν πρεσβυτέρας (96), ἣν ἐπίστανται οἱ διάκονοι θλιβομένην, αὐτῇ πλειστάκις πεμπέτωσαν. Ἀφοριζέσθω δὲ ἐν τῇ δοχῇ τὸ τῷ ποιμένι ἐθίμιον (97), λέγω δὲ τὸ τῆς ἀπαρχῆς, ὡς ἱερεῖ, κἂν μὴ παρῇ τῇ δοχῇ, εἰς τιμὴν Θεοῦ τοῦ τὴν ἱερατείαν αὐτῷ ἐγχειρίσαντος· ὅσεν δὲ ἐκάστη τῶν πρεσβυτίδων δίδεται, διπλοῦν διδόσθω τοῖς διακόνοις εἰς γέρας Χριστοῦ (98). Τοῖς δὲ πρεσβυτέροις, ὡς ἂν κάμνουσι περὶ τὸν τῆς διδασκαλίας λόγον διηνεκῶς (99), διπλῇ καὶ αὐτοῖς ἀφοριζέσθω ἡ μοῖρα, εἰς χάριν τῶν τοῦ Κυρίου ἀποστόλων, ὧν καὶ τὸν τόπον (100) φυλάσσουσιν, ὡς σύμβουλοι τοῦ ἐπισκόπου, καὶ τῆς Ἐκκλησίας στέφανος· εἰσὶ γὰρ συνέδριον καὶ βουλὴ τῆς Ἐκκλησίας· εἰ δὲ καὶ ἀναγνώστης ἐστὶ, λαμβανέτω καὶ αὐτὸς

To those invited to the love feast, or chalice (95), as the Lord called it, when they choose to call the presbyters (96), whom the deacons know are troubled, let them send many to her often {{p673}}. Let it be set apart in the chalice what is customary for the shepherd (97), I mean the first fruits, as a priest, even if he is not present at the chalice, as an honor to God who entrusted him with the priesthood. And as much as is given to each of the presbyters, let twice as much be given to the deacons as a gift of Christ (98). To the presbyters, as much as they labor continuously in the word of teaching (99), let their portion also be set apart double, as a grace for the apostles of the Lord, whose place (100) they also keep, as counselors of the bishop and as the crown of the Church. For they are the council and the assembly of the

μοῖραν μίαν, εἰς τιμὴν τῶν προφητῶν·
ὥσαύτως καὶ ψαλτωδὸς, καὶ πυλωρός.
Ἐκάστῳ οὖν ἀξιώματι οἱ λαϊκοὶ τὴν
προσέηκουσαν τιμὴν νεμέτωσαν ἐν τοῖς
δόμασι καὶ τῇ κατὰ τὸν βίον ἐντροπῇ· μὴ
ῥαδίως δὲ ἐνοχλείτωσαν τῷ ἄρχοντι, ἀλλὰ
διὰ τῶν ὑπηρετῶν ἃ βούλονται
σημαινέτωσαν, τουτέστι διὰ τῶν διακόνων
(1), πρὸς οὓς {{p676}} πλέον
παρρησιαζέσθωσαν. Οὐδὲ γὰρ τῷ
παντοκράτορι Θεῷ προσελθεῖν ἔστιν, ἐὰν
μὴ διὰ τοῦ Χριστοῦ. Οὕτως καὶ οἱ λαϊκοὶ
πάντα ὅσα βούλονται, διὰ τοῦ διακόνου
φανερὰ τῷ ἐπισκόπῳ ποιείτωσαν, καὶ
οὕτω κατὰ τὸ δοκοῦν ἐκείνῳ
ἐπιτελείτωσαν· οὐδὲ γὰρ πρότερον ἐν τῷ
ιερωῷ ἀγίασμά τι προσεφέρετο ἢ ἐγίνετο
ἄνευ τοῦ ιερέως. «Χεῖλη γὰρ ιερέως
φυλάσσεται γνῶσιν, καὶ νόμον ἐκζητήσουσιν
ἐκ τοῦ στόματος αὐτοῦ,» φησί που ὁ
προφήτης, «ὅτι ἄγγελος Κυρίου
παντοκράτορός ἐστιν.» Εἰ γὰρ οἱ τῶν
δαιμόνων θεραπευταὶ ἐν τοῖς μυσaroῖς καὶ
βδελυκτοῖς καὶ ἀκαθάρτοις
προσοχθίσμασιν αὐτῶν ἄχρι τοῦ δεῦρο τὰ
ἅγια μιμοῦνται· καὶ μακρὰν μὲν ἐπὶ
συγκρίσεως τὸ βδέλυγμα κεχωρίσθω τῶν
ἀγίων· πλὴν ἐν τοῖς ἐμπαίγμασιν αὐτῶν,
ἄνευ τοῦ μηερέως (2) οὐδὲν
προσφέρουσιν, οὐδὲ ἐπιτελοῦσιν, ἀλλὰ
στόμα νομίζουσι τῶν λίθων τὸν μηερέα,
περιμένοντες τί προστάξει ποιεῖν αὐτοῖς,
καὶ πάντα ἃ ἂν προστάξῃ αὐτοῖς, ἐκεῖνα
ἐπιτελοῦσι, καὶ ἄνευ αὐτοῦ ποιοῦσιν οὐθέν,
καὶ τιμῶσιν αὐτὸν τὸν μηερέα, καὶ σεπτὸν
αὐτοῦ ἡγοῦνται τὸ ὄνομα, εἰς τιμὴν τῶν
ἀψύχων ξοάνων, καὶ εἰς λατρείαν τῶν
πονηρῶν πνευ· μάτων. Εἰ οὖν ἐκεῖνοι
μάταια καὶ διεψευσμένα (3) δοξάζοντες,
καὶ ἐπ' οὐδενὶ βεβαίῳ ἔχοντες τὴν ἐαυτῶν
ἐλπίδα, ἐπιτηδεύουσι μιμεῖσθαι τὰ ἅγια·
πόσῳ δίκαιον ὑμᾶς τοὺς φανοτάτην πίστιν
καὶ ἀψευδῇ ἐλπίδα ἔχοντας, καὶ ἔνδοξον

Church. But if he is also a reader, let him
receive one portion as well, in honor of the
prophets. Likewise, the psalmist and the
doorkeeper. Therefore, let the laypeople
receive the honor fitting to each rank in the
houses and in their proper conduct
throughout life. But let them not easily
trouble the ruler, but let them make known
what they want through the servants, that
is, through the deacons (1), to whom they
should speak more freely. For no one can
come to the Almighty God except through
Christ. In the same way, the laypeople
should make known to the bishop
everything they want through the deacon,
and thus it should be carried out according
to what seems right to him. For nothing
was ever offered or made holy in the
temple before without the priest. "For the
lips of a priest will guard knowledge, and
they will seek the law from his mouth, The
prophet says somewhere, "For the angel of
the Lord is almighty." For if the healers of
demons, by their foul, detestable, and
unclean sacrifices, have so far imitated the
holy things, and let the abomination be
kept far away from the holy things by
comparison, but in their mockeries,
without the mehereus (2), they offer
nothing and accomplish nothing. Instead,
they consider the mehereus of the stones to
be a mouth, waiting to see what command
it will give them. Whatever it commands,
they carry out, and without it they do
nothing. They honor the mehereus and
regard its name as sacred, as a tribute to
lifeless idols and as worship of evil spirits.
of spirits. If then those people, vainly and
falsely (3) boasting, and having no sure
hope for themselves, practice imitating the
holy things, How much more just is it for
you, who have the clearest faith and
unfailing hope, and who await a glorious

(4) καὶ αἰώνιον καὶ ἀδιάπτωτον
ἐπαγγελίαν ἀπεκδεχομένους, τιμᾶν διὰ τῶν
προεστώτων Κύριον τὸν Θεὸν, ἡγουμένους
στόμα Θεοῦ εἶναι τοὺς ἐπισκόπους;

(4), eternal, and unbreakable promise, to
honor the Lord God through your leaders,
considering the bishops to be the mouth of
God?

Chapter 29 (ΚΕΦΑΛΑΙΟΝ ΚΘ')

**Τίς ἡ ἀξία τοῦ ἐπισκόπου, καὶ τοῦ
διακόνου.**

**What is the worth of the bishop and the
deacon?**

Εἰ γὰρ Ἀαρὼν (5), ἐπειδὴ ἤγγειλε τῷ
Φαραῶ παρὰ {{p677}} Μωσέως τοὺς
λόγους, προφήτης εἴρηται, Μωσῆς δὲ θεὸς
τοῦ Φαραῶ, ὡς βασιλεὺς ὁμοῦ καὶ
ἀρχιερεὺς, ὡς φησιν ὁ Θεὸς πρὸς αὐτόν·
«Θεὸν τέθεικά σε τῷ Φαραῶ, καὶ Ἀαρὼν ὁ
ἀδελφός σου ἔσται σου προφήτης·» διατί
μὴ καὶ ὑμεῖς τοὺς μεσίτας ὑμῶν τοῦ λόγου,
προφήτας εἶναι νομίζετε, καὶ ὡς θεοὺς
σεβασθήσεσθε;

For if Aaron (5), when he announced to
Pharaoh the words from Moses, is called a
prophet, and Moses is called God to
Pharaoh, as both king and high priest, as
God says to him: «I have made you a god to
Pharaoh, and Aaron your brother will be
your prophet,» why would you not also
consider your mediators of the word to be
prophets, and honor them as gods?

Chapter 30 (ΚΕΦΑΛΑΙΟΝ Λ')

**Ὅπως χρή τοὺς λαϊκοὺς πειθαρχεῖν τοῖς
διακόνους.**

**How the laypeople must obey the
deacons.**

Νῦν γὰρ ὑμῖν μὲν (6) ὁ Ἀαρὼν ἐστὶν ὁ
διάκονος, Μωσῆς δὲ ὁ ἐπίσκοπος· εἰ οὖν
ἐρρέθη Μωϋσῆς ὑπὸ Κυρίου θεὸς (7), καὶ
ὑμῖν ὁ ἐπίσκοπος εἰς θεὸν τετιμῆσθω, καὶ ὁ
διάκονος ὡς προφήτης αὐτοῦ. Ὡς γὰρ ὁ
Χριστὸς ἄνευ τοῦ Πατρὸς οὐδὲν ποιεῖ,
οὕτως οὐδὲ ὁ διάκονος ἄνευ τοῦ
ἐπισκόπου· καὶ ὥσπερ Υἱὸς ἄνευ τοῦ
Πατρὸς οὐκ ἔστιν (8), οὕτως οὐδὲ διάκονος
ἄνευ τοῦ ἐπισκόπου· καὶ ὥσπερ ὑπόχρεως
Υἱὸς (9) Πατρὶ, οὕτω καὶ πᾶς διάκονος
ἐπισκόπῳ· καὶ ὥσπερ ὁ Υἱὸς ἄγγελός ἐστι

Now for you, Aaron is the deacon, and
Moses is the bishop; therefore, if Moses is
called God by the Lord, then let your bishop
be honored as God, and the deacon as his
prophet. Just as Christ does nothing
without the Father, so the deacon does
nothing without the bishop; and just as the
Son is not without the Father, so the deacon
is not without the bishop; and just as the
Son is subject to the Father, so every
deacon is subject to the bishop; and just as
the Son is the angel and prophet of the

καὶ προφήτης τοῦ Πατρὸς, οὕτως καὶ ὁ
διάκονος ἄγγελος καὶ προφήτης ἐστὶ τοῦ
ἐπισκόπου (10). Διὸ καὶ πάντα τὰ
ἐπιτελούμενα ὑπ’ αὐτοῦ εἴς τινα, ἐμφανῆ
τῷ ἐπισκόπῳ γινέσθω, καὶ (11) δι’ αὐτοῦ
τελειούσθω.

Father, so the deacon is the angel and
prophet of the bishop. Therefore, let all
things done by him be made clear to the
bishop, and be completed through him.

Chapter 31 (ΚΕΦΑΛΑΙΟΝ ΛΑ')

**Ὅτι μὴ χρή τὸν διάκονον ἄνευ τοῦ
ἐπισκόπου τι πράττειν.**

**That the deacon must not do anything
without the bishop.**

Μηδὲν δὲ ποιείτω τὸ σύνολον ἄνευ τοῦ
ἐπισκόπου, μηδέ τινι διδότω τι ἄνευ τῆς
ἐκείνου γνώμης· ἐὰν γὰρ ὡς θλιβομένου
τινὸς λάθρα τοῦ ἐπισκόπου διδῶ τινι, εἰς
λοιδορίαν τοῦ ἐπισκόπου δώσει, καὶ
διαβάλλει αὐτὸν ὡς ἀμελοῦντα τῶν
θλιβομένων· ὁ δὲ ἐπίσκοπον ἢ λόγῳ ἢ ἔργῳ
κακολογῶν, Θεῷ προσπταίει, οὐκ ἀκούσας
αὐτοῦ εἰπόντος· «Θεοὺς οὐ κακολογήσεις.»
Οὐ γὰρ περὶ λίθων ἢ ξύλων
προσοχισμάτων ἐνομοθέτει, βδελυκτῶν
ὄντων (12) διὰ τὴν ψευδωνυμίαν, ἀλλὰ
περὶ τῶν ἱερέων καὶ τῶν κριτῶν, οἷς καὶ
εἶπεν, ὅτι «Θεοὶ ἐστε καὶ υἱοὶ Ὑψίστου.»

Let the whole group do nothing without the
bishop, nor give anything to anyone
without his approval; for if, as someone is
suffering, he secretly gives something to
someone without the bishop, he will bring
disgrace on the bishop and slander him as
neglecting those who suffer. But whoever
speaks badly of the bishop, either in word
or deed, sins against God, not having
listened to what was said: «You shall not
speak evil of gods.» For this law was not
made about stones or wood, which are
detestable because of false names, but
about priests and judges, to whom it was
also said, «You are gods and sons of the
Most High.»

Chapter 32 (ΚΕΦΑΛΑΙΟΝ ΛΒ')

**Ὅτι μὴ χρή τὸν διάκονον παρὰ γνώμην
τοῦ ἐπισκόπου διδόναι τινὶ, ἐπὶ διαβολῇ
γὰρ τοῦ ἐπισκόπου τοῦτο πράξει.**

**That the deacon must not give anything
to anyone without the bishop's
approval, for this would cause slander
against the bishop.**

Εἰ οὖν γινώσκεις, ὦ διάκονε, θλιβόμενόν
τινα, ὑπομνήσας τὸν ἐπίσκοπον, οὕτω

If then you know, deacon, that someone is
suffering, remind the bishop, and give

δίδου· ἀλλὰ μὴ λαθραίως εἰς λοιδορίαν αὐτοῦ τι ἐπιτέλει, ἵνα μὴ καταγογγυσμὸν ἐγείρῃς κατ' αὐτοῦ· οὐ γὰρ κατ' αὐτοῦ {{p680}} ὁ γογγυσμὸς γενήσεται, ἀλλὰ κατὰ Κυρίου τοῦ Θεοῦ, καὶ ἀκούσεται ὁ διάκονος καὶ οἱ λοιποὶ, ὡς Ἀαρὼν καὶ Μαρία καταλαλήσαντες Μωσέως ἤκουσαν· «Πῶς οὐκ ἐφοβήθητε καταλαλῆσαι κατὰ Μωσῆ τοῦ θεράποντός μου;» Καὶ πάλιν αὐτὸς Μωσῆς φησι τοῖς ἐπισυναχθεῖσιν αὐτῷ· «Οὐ γὰρ καθ' ἡμῶν ὁ γογγυσμὸς ὑμῶν ἐστίν, ἀλλὰ κατὰ Κυρίου τοῦ Θεοῦ ἡμῶν.» Εἰ γὰρ ὁ λαϊκὸς εἰρηκῶς ῥακὰν ἢ μωρὸν, οὐκ ἀτιμώρητος, ὡς ὑβρίσας τὸ τοῦ Χριστοῦ ὄνομα (13), τί ἂν τις κατ' ἐπισκόπου εἴπῃ; δι' οὗ τὸ ἅγιον Πνεῦμα ὁ Κύριος ἐν ὑμῖν (14) ἔδωκεν ἐν τῇ χειροθεσίᾳ, δι' οὗ ἅγια δόγματα μεμαθήκατε, καὶ Θεὸν ἐγνώκατε, καὶ εἰς Χριστὸν πεπιστεύκατε, δι' οὗ ἐγνώσθητε ὑπὸ Θεοῦ, δι' οὗ ἐσφραγίσθητε ἐλαίῳ ἀγαλλιάσεως καὶ μύρῳ συνέσεως, δι' οὗ υἱοὶ φωτὸς ἀνεδείχθητε, δι' οὗ Κύριος ἐν τῷ φωτισμῷ ὑμῶν τῇ τοῦ ἐπισκόπου χειροθεσίᾳ μαρτυρῶν, ἐφ' ἑκάστον ὑμῶν τὴν ἱερὰν ἐξέτεινε φωνὴν (15), λέγων· «Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.» Διὰ τοῦ ἐπισκόπου σου ὁ Θεὸς υἱοποιεῖταί σε, ἄνθρωπε· γινώριζε, υἱέ, τὴν δεξιὰν τὴν μητέρα σου, στέργε τὸν μετὰ Θεὸν γενόμενόν σου πατέρα, καὶ σέβου τοῦτον (16).

accordingly; but do not secretly do anything that would bring insult on him, so that you do not raise a complaint against him. For the complaint will not be against him {{p680}}, but against the Lord God, and the deacon and the others will hear it, just as Aaron and Miriam heard when they spoke against Moses: «How is it that you did not fear to speak against Moses, my servant?» And again Moses himself says to those gathered with him: «Your complaint is not against us, but against the Lord our God.» For if a layperson, having spoken a harsh or foolish word, is not unpunished, as if insulting the name of Christ (13), what would someone say against the bishop? Through him the holy Spirit, the Lord, gave to you by the laying on of hands, through whom you have learned holy teachings, and have known God, and have trusted in Christ, through whom you were recognized by God, through whom you were sealed with the oil of joy and the myrrh of understanding, through whom you were shown to be sons of light, through whom the Lord, in your enlightenment by the bishop's laying on of hands, testified with a voice for each of you (15), saying: «You are my son; today I have begotten you.» Through your bishop God makes you a son, man; know, son, your mother's right hand, love the father who became your father after God, and honor him (16).

Chapter 33 (ΚΕΦΑΛΑΙΟΝ ΛΓ')

Ὅπως χρή τιμᾶσθαι τοὺς ἱερεῖς, καὶ σεπτοὺς ἡγεῖσθαι, πνευματικούς ὄντας γονεῖς.

How priests must be honored and regarded as sacred, spiritual parents.

Εἰ γὰρ περὶ τῶν κατὰ σάρκα γονέων φησὶ

For if the divine Scripture says about

τὸ θεῖον (17) λόγιον· «Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται.» Καί· «Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· πόσω {{p681}} μᾶλλον περὶ τῶν πνευματικῶν γονέων ὑμῖν ὁ λόγος παραινέσει τιμᾶν αὐτούς, καὶ στέργειν, ὡς εὐεργέτας, καὶ πρεσβευτὰς πρὸς Θεὸν, τοὺς δι' ὕδατος ὑμᾶς ἀναγεννήσαντας, τοὺς τῷ ἁγίῳ Πνεύματι πληρώσαντας, τοὺς τῷ λόγῳ γαλακτοτροφήσαντας, τοὺς ἐν τῇ διδασκαλίᾳ ἀναθρεψαμένους, τοὺς ἐν ταῖς νοουθεσίαις στηρίζαντας, τοὺς τοῦ σωτηρίου σώματος καὶ τοῦ τιμίου αἵματος ἀξιώσαντας ὑμᾶς (18), τοὺς τῶν ἁμαρτιῶν λύσαντας, καὶ τῆς ἁγίας καὶ ἱερᾶς εὐχαριστίας μετόχους ποιήσαντας, καὶ τῆς ἐπαγγελίας τοῦ Θεοῦ κοινωνοὺς καὶ συγκληρονόμους θεμένους ὑμᾶς; τούτους εὐλαβούμενοι τιμᾶτε παντοίαις τιμαῖς· οὗτοι γὰρ παρὰ Θεῶ ζῶης καὶ θανάτου ἐξουσίαν εἰλήφασιν ἐν τῷ δικάζειν τοὺς ἡμαρτηκότας καὶ καταδικάζειν εἰς θάνατον πυρὸς αἰωνίου, καὶ λύειν ἁμαρτιῶν τοὺς ἐπιστρέφοντας, καὶ ζωογονεῖν αὐτούς.

Chapter 34 (ΚΕΦΑΛΑΙΟΝ ΛΔ')

Ὅτι τῶν ἀρχόντων καὶ βασιλέων εἰσὶ κρείττους οἱ ἱερεῖς.

Τούτους ἄρχοντας ὑμῶν καὶ βασιλεῖς (19) ἡγεῖσθαι νομίζετε (20), καὶ δασμοὺς ὡς βασιλεῦσι προσφέρετε· ἐξ ὑμῶν γὰρ αὐτούς τε καὶ τοὺς συνοίκους αὐτῶν τρέφεσθαι χρή. Ὡς Σαμουὴλ διετάξατο πρὸς τὸν λαὸν περὶ τοῦ βασιλέως, ἐν τῇ πρώτῃ τῶν Βασιλειῶν, καὶ Μωσῆς περὶ τῶν ἱερέων, ἐν τῷ Λευϊτικῷ (21)· οὕτω καὶ ἡμεῖς ὑμῖν περὶ τῶν ἐπισκόπων διατασσόμεθα. Εἰ γὰρ ἐκεῖ πλῆθος

parents according to the flesh, «Honor your father and your mother, so that it may go well with you,» and, «Let the one who speaks evil of father or mother die,» how much more will the word encourage you to honor and love your spiritual parents as benefactors and intercessors before God? They are the ones who have reborn you through water, filled you with the holy Spirit, nourished you with the word like milk, raised you in teaching, supported you with admonitions, made you worthy of the saving body and precious blood, freed you from sins, made you sharers in the holy and sacred Eucharist, and made you partners and co-heirs of the promise of God. Revering these, honor them with all kinds of respect. For they have received from God the authority over life and death in judging those who have sinned and condemning them to the fire of eternal punishment, and in forgiving the sins of those who turn back, and in giving them new life.

That priests are greater than rulers and kings.

You think of these as your rulers and kings (19), and you pay taxes to them as to kings; for they must be supported by you and their household. Just as Samuel gave instructions to the people about the king, in the first book of Kings, and Moses about the priests, in Leviticus (21), so we also give you orders concerning the bishops. For if there there the king received a large amount according to his services, how

τηλικούτου βασιλέως ἀναλόγως τὰς ὑπηρεσίας ἐδίδου, πόσω μᾶλλον οὐχὶ καὶ νῦν ὁ ἐπίσκοπος λαμβάνειν ὀφείλει παρ' ὑμῶν τὰ ἐκ τοῦ Θεοῦ αὐτῷ ὠρισμένα πρὸς διατροφήν αὐτοῦ τε καὶ τῶν σὺν αὐτῷ κληρικῶν; Εἰ δὲ δεῖ καὶ τι προσθεῖναι τῷ λόγῳ, πλεῖον οὗτος λαμβανέτω, ἢ ἐκεῖνος τὸ παλαιόν· ὁ μὲν γὰρ στρατιωτικὰ μόνον διεῖπε, πόλεμον καὶ εἰρήνην ἀναδεγμένος εἰς φυλακὴν σωμάτων, ὁ δὲ τὴν εἰς Θεὸν ἱερωσύνην, σῶμα καὶ ψυχὴν παραιτούμενος κινδύνων. Ὅσῳ τοίνυν ψυχὴ σώματος κρείττων (22), τοσούτῳ ἱερωσύνη βασιλείας· δεσμεύει γὰρ αὐτὴ καὶ λύει τοὺς τιμωρίας ἢ ἀφέσεως ἀξίους. Διὸ τὸν ἐπίσκοπον στέργειν ὀφείλετε ὡς πατέρα, φοβεῖσθαι ὡς βασιλέα, τιμᾶν ὡς κύριον, τοὺς καρποὺς ὑμῶν καὶ τὰ ἔργα τῶν χειρῶν ὑμῶν εἰς εὐλογίαν {{p684}} ὑμῶν προσφέροντες αὐτῷ, τὰς ἀπαρχὰς ὑμῶν, καὶ τὰς δεκάτας ὑμῶν, καὶ τὰ ἀφαιρέματα ὑμῶν, καὶ τὰ δῶρα ὑμῶν διδόντες αὐτῷ ὡς ἱερεῖ Θεοῦ, ἀπαρχὴν σίτου, οἴνου, ἐλαίου, ὀπώρας, ἐρέας (23), καὶ πάντων ὧν Κύριος ὁ Θεὸς ἐπιχορηγεῖ ὑμῖν· καὶ ἔσται σοι ἡ προσφορά σου δεκτὴ εἰς ὁσμὴν εὐωδίας Κυρίῳ τῷ Θεῷ σου, καὶ εὐλογήσει Κύριος τὰ ἔργα τῶν χειρῶν σου, καὶ πληθυνεῖ τὰ ἀγαθὰ τῆς γῆς σου· ἐπεὶ περ «εὐλογία εἰς κεφαλὴν τοῦ μεταδιδόντος.»

Chapter 35 (ΚΕΦΑΛΑΙΟΝ ΛΕ')

Ὅτι παρακελεύονται οἱ νόμοι καρποφορεῖν· ὡσαύτως καὶ τὸ Εὐαγγέλιον.

Χρὴ δὲ ὑμᾶς γινώσκειν, ὅτι εἰ καὶ ἐρρύσατο ὑμᾶς Κύριος τῆς δουλείας τῶν ἐπεισάκτων δεσμῶν, καὶ ἐξήγαγεν ὑμᾶς εἰς ἀνάψυξιν,

much more now ought the bishop to receive from you what God has appointed for him for the support of himself and the clergy with him? And if anything should be added to the word, let him receive more than that former king; for the one dealt only with military matters, war and peace, guarding the bodies, but the other holds the priesthood toward God, offering his body and soul to dangers. Since the soul is better than the body (22), so much greater is the priesthood than the kingdom; for it binds and loosens those worthy of punishment or forgiveness. Therefore you owe love to the bishop as to a father, fear as to a king, honor as to a lord, offering him the fruits of your labor and the works of your hands for your blessing {{p684}}, giving him your firstfruits, your tithes, your deductions, and your gifts as a priest of God, the firstfruits of grain, wine, oil, fruit, cattle (23), and all that the Lord God provides to you; and your offering will be acceptable to you as a pleasing aroma to the Lord your God, and the Lord will bless the works of your hands and will increase the good things of your land; since “a blessing is on the head of the one who gives.”

That the laws encourage bearing fruit; likewise the Gospel.

You must know that even though the Lord has saved you from the slavery of imposed bonds and has brought you out to

μηκέτι έάσας ύμᾱς θύειν ἄλογα ζῶα περὶ ἁμαρτιῶν, καὶ καθαρισμοῦ καὶ ἀποπομπαίων καὶ λουτρῶν συνεχῶν καὶ περιόραντηρίων· οὐ δήπου καὶ τῶν εἰσφορῶν ύμᾱς ἡλευθέρωσεν (24), ὧν ὀφείλετε τοῖς ἱερεῦσι, καὶ τῶν εἰς τοὺς δεομένους εὐποιῶν. Λέγει γὰρ ὁ Κύριος ύμῖν ἐν τῷ Εὐαγγελίῳ· «Ἐὰν μὴ περισσεύσῃ ύμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.» Οὕτως οὖν πλεονάσει ἡ δικαιοσύνη ύμῶν, ἐν τῷ πλεόν ύμᾱς πρόνοιαν ποιεῖσθαι τῶν ἱερέων καὶ τῶν ὀρφανῶν καὶ τῶν χηρῶν καὶ πάντων δεομένων (25)· ὡς γέγραπται· «Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τοὺς αἰῶνας.» Καὶ πάλιν· «Ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.» Καὶ πάλιν· «Ψυχὴ εὐλογημένη, πᾶσα ἀπλῇ (26).» Οὕτως οὖν ποιήσεις σὺ, ὡς ὁ Κύριος διετάξατο· {{p685}} καὶ δώσεις τῷ ἱερεῖ τὰ ὀφειλόμενα αὐτῷ, ἀπαρχὴν ἄλωνος καὶ ληνοῦ καὶ περὶ ἁμαρτιῶν, ὡς μεσίτη Θεοῦ καὶ τῶν δεομένων καθάρσεως καὶ παραιτήσεως. Σὲ μὲν γὰρ διδόναι προσήκει, οἰκονομεῖν δὲ ἐκεῖνον, ἅτε οἰκονόμον καὶ διοικητὴν τῶν ἐκκλησιαστικῶν πραγμάτων. Οὐ μέντοι λογιστεύσεις σου τὸν ἐπίσκοπον (27), οὐδὲ παρατηρήσεις τὴν οἰκονομίαν αὐτοῦ, πῶς ἐπιτελεῖ, ἢ πότε, ἢ τίσιν, ἢ ποῦ, ἢ εἰ καλῶς, ἢ φαύλως, ἢ δεόντως. Ἔχει γὰρ λογιστὴν Κύριον τὸν Θεὸν τὸν ἐγχειρίσαντα εἰς τὰς χεῖρας αὐτοῦ τὴν οἰκονομίαν ταύτην, καὶ καταξιώσαντα αὐτὸν τῆς ἱερωσύνης τοῦ τηλικούτου τόπου.

Chapter 36 (ΚΕΦΑΛΑΙΟΝ ΛΖ')

Ὑπόμνησις τῶν δέκα τοῦ Θεοῦ λογίων,

refreshment, no longer allowing you to offer sacrifices of irrational animals for sins, and no longer requiring purification, sending away, constant baths, and sprinklings; surely he has not freed you from the contributions you owe to the priests, and from the acts of kindness owed to those in need. For the Lord says to you in the Gospel: "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." Therefore, your righteousness will increase by your greater care for the priests and for orphans and widows and all in need; as it is written: "He has scattered, he has given to the poor; his righteousness remains forever." And again: "Through almsgiving and faith sins are cleansed." And again: "A blessed soul, simple in all things." So you will act as the Lord commanded; {{p685}} and you will give to the priest what is owed to him, the firstfruits of the threshing floor and the winepress, and for sins, as a mediator of God and of those needing cleansing and forgiveness. It is fitting for you to give, and for him to manage, since he is the steward and administrator of the church's affairs. Yet do not judge your bishop, nor watch over his management—how he performs, or when, or with whom, or where, or whether well or badly, or properly. For the Lord God, who entrusted this stewardship into his hands and made him worthy of the priesthood of such a place, is the true accountant.

A summary of the ten sayings of God,

καὶ ὅπως αὐτὰ ἐνταῦθα διαγορεύουσι.

Πρὸ ὀφθαλμῶν ἔχε τὸν τοῦ Θεοῦ φόβον, πάντοτε μεμνημένος τῶν δέκα τοῦ Θεοῦ λογίων. Ἀγαπᾶν Κύριον τὸν Θεὸν τὸν ἕνα καὶ μόνον ἐξ ὅλης τῆς ἰσχύος (28). Μὴ προσανέχειν εἰδώλοις, ἢ τισιν ἐτέροις, ὡς θεοῖς ἀψύχοις, ἢ ἀλόγοις, ἢ δαίμοσιν. Γίνωσκε δημιουργίαν Θεοῦ διάφορον, ἀρχὴν λαβοῦσαν διὰ Χριστοῦ, καὶ σαββατιεῖς διὰ τὸν παυσάμενον μὲν τοῦ ποιεῖν, οὐ παυσάμενον δὲ τοῦ προνοεῖν, σαββατισμὸν μελέτης νόμων, οὐ χειρῶν ἀργίαν. Πᾶσαν ἔκνομον ἐπιθυμίαν ἄπωσαι, πᾶσαν λύμην τὴν ἐπὶ διαφθορᾷ ἀνθρώπων, πᾶσαν ὀργήν. Γονεῖς τίμα, ὡς αἰτίους γενέσεως. «Ἀγάπα τὸν πλησίον σου ὡς σεαυτόν.» Κοινώνει βίου τοῖς δεομένοις. Ἐπιορκίαν καὶ πολυορκίαν μάταιον φεῦγε· οὐ γὰρ ἀθωωθήσῃ. Μὴ ὀφθῇς παρὰ τοῖς ἱερεῦσι κενὸς (29), καὶ τὰ ἐκούσιά σου ἐνδελεχίζων πρόσφερε· καὶ τῆς Χριστοῦ ἐκκλησίας μὴ ἀπολείπου, ὀρθρίζων εἰς αὐτὴν πρὸ παντὸς ἔργου, καὶ πάλιν ἑσπέρας εἰς αὐτὴν ἀπάντα, εὐχαριστῶν Θεῷ ὑπὲρ ὧν σοι τὴν ζωὴν κεχάρισται. Ἐργοπύνη, ἐνδελέχιζε, κοπία, πρόσφερε Κυρίῳ τὰ ἐκούσιά σου. «Τίμα, γὰρ φησι, τὸν Κύριον ἀπὸ σῶν δικαίων πόνων.» Εἰ εἰς τὸν Κορβανᾶν (30) οὐ δύνασαι βάλλειν, καὶ κοινώνει τοῖς {{p688}} ξένοις ἐν, ἢ δύο, ἢ πέντε λεπτά. Θησαύριζε σαυτῷ τὸν οὐράνιον πλοῦτον, ὃν οὔτε σὴς, οὔτε κλέπτει λυμανοῦνται. Καὶ ποιῶν οὕτω, μὴ κρίναι τὸν ἐπίσκοπόν σου ἢ τὸν συλλαϊκόν· ἐὰν γὰρ κρίνης τὸν ἀδελφόν, κριτὴς ἐγένου, μηδενὸς σε προχειρισαμένου· τοῖς γὰρ ἱερεῦσιν ἐπετράπη κρίνειν μόνοις· ὅτι εἴρηται αὐτοῖς· «Κρῖμα δίκαιον κρίνατε.» Καὶ πάλιν· «Γίνεσθε τραπεζίται δόκιμοι (31).» Ὑμῖν γὰρ οὐκ ἐπιτέτραπται. {{p689}} Τούναντίον γὰρ εἴρηται τοῖς ἔξω

and how they are explained here.

Keep before your eyes the fear of God, always remembering the ten sayings of God. Love the Lord God, the one and only, with all your strength (28). Do not tolerate idols, or any others, as lifeless gods, or irrational beings, or demons. Know that creation is different from God, having its origin through Christ, and observe the Sabbaths because of the one who rested from making, but did not rest from caring; the Sabbath is a rest for studying the laws, not idleness of the hands. Reject every unlawful desire, every sorrow caused by the corruption of people, every anger. Honor your parents as the causes of your birth. «Love your neighbor as yourself.» Share your life with those in need. Avoid false oath-taking and many oaths; for you will not be acquitted. Do not appear empty before the priests (29), and offer your voluntary gifts without fail; and do not neglect the church of Christ, going to it early in the morning before any work, and again in the evening, giving thanks to God for the life granted to you. Work hard, persevere, toil, offer your voluntary gifts to the Lord. «Honor, for he says, the Lord with your rightful labors.» If you cannot give to the treasury (30), even sharing one, or two, or five small coins with strangers is enough. Store up for yourself the heavenly wealth, which neither moth nor thieves destroy. And doing this, do not judge your bishop or your fellow believer; for if you judge your brother, you become a judge, though no one appointed you; for it has been entrusted to the priests alone to judge, because it is said to them: «Judge justly.» And again: «Be proven stewards (31).» For you have not been permitted (to

τοῦ ἀξιώματος τοῦ δικαστικοῦ, ἢ διδασκαλικοῦ (32) ὑπάρχουσι· «Μὴ κρίνετε, καὶ οὐ μὴ κριθήσεσθε.»

judge). {{p689}} On the contrary, it has been said to those outside the office of judge or teacher (32): «Do not judge, and you will not be judged.»

Chapter 37 (ΚΕΦΑΛΑΙΟΝ ΛΖ')

Περὶ κατηγορῶν καὶ συκοφαντῶν· καὶ ὅπως (33) χρὴ μὴ προχείρως πιστεύειν ἢ ἀπιστεῖν τούτοις τὸν κριτὴν, ἀλλὰ μετὰ ἀκριβοῦς ἐξετάσεως.

About accusers and slanderers; and how one must not quickly believe or disbelieve these before the judge, but rather with careful examination.

Τὸν μέντοι ἐπίσκοπον δεῖ κρίνειν ὀρθῶς, καθὼς γέγραπται· «Τὴν δικαίαν κρίσιν κρίνετε.» Καὶ ἀλλαχοῦ· «Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον;» Γίνεσθε οὖν ὡς ἀργυρονόμοι ἐπιστήμονες. Καθάπερ γὰρ οὗτοι τὰ φαῦλα τῶν νομισμάτων ἀποκρίνουσι, τὰ δὲ δόκιμα οἰκειοῦνται· τὸν αὐτὸν δὲ τρόπον καὶ τὸν ἐπίσκοπον χρὴ, τὰ μὲν ἄμωμα κατέχειν, τὰ δὲ ἐπίμωμα ἢ θεραπεύειν, ἢ ἀνιάτως νοσοῦντα ἀπορρίπτειν· καὶ μὴ ταχέως κόπτειν, μηδὲ οἷς δήποτε πιστεύειν· ἐγχωρεῖ γὰρ τινὰς καὶ διὰ ζῆλον, ἢ φθόνον κατὰ τινος ἀδελφοῦ ἐνστήσασθαι ψευδῆ κατηγορίαν· ὡς οἱ δύο πρεσβύτεροι ἐπὶ τῆς Σωσάννης ἐν Βαβυλῶνι, καὶ ἡ Αἴγυπτία ἐπὶ τῷ Ἰωσήφ. Σὺ οὖν, ὡς Θεοῦ ἄνθρωπος, τὰ τοιαῦτα μὴ προχείρως παραδέχου, ἵνα μὴ ἀνέλης τὸν ἀθῶον καὶ ἀποκτείνῃς τὸν δίκαιον. Ὁ γὰρ τοιαῦτα παραδέχεσθαι θέλων, ὀργῆς πατήρ ἐστι μᾶλλον ἢ εἰρήνης· ὅπου δὲ ὀργή, ἐκεῖ ὁ Κύριος οὐκ ἔστιν· ἡ γὰρ ὀργὴ τοῦ Σατανᾶ ὑπάρχουσα φίλη, λέγω δὲ, ἡ παρὰ τὸ δίκαιον κινουμένη διὰ τῶν ψευδαδελφῶν, οὐδέποτε ἀφήσι γενέσθαι ὁμόνοιαν ἐν τῇ Ἐκκλησίᾳ. Ὅθεν ἐπιγινώσκοντες τοὺς τοιούτους ἄφρονες, ἐριστὰς, ζηλωτὰς, χαιρεσικακοὺς (34), μὴ πιστεύετε αὐτοῖς· ἀλλὰ καὶ παρατηρεῖσθε

The bishop, however, must judge rightly, as it is written: «Judge with righteous judgment.» And elsewhere: «Why do you not judge what is right among yourselves?» Therefore, become like skilled assayers of silver. Just as they reject counterfeit coins and keep the genuine ones, so too must the bishop hold what is without fault, and either heal what is faulty or cast away what is hopelessly diseased; and not strike quickly, nor believe just anything. For some may act out of jealousy, which is envy against a brother, and bring false accusations—like the two elders against Susanna in Babylon, and the Egyptian against Joseph. So you, as a man of God, do not accept such things lightly, lest you remove the innocent and kill the just. For one who wishes to accept such things is more a father of anger than of peace; and where there is anger, the Lord is not there. For anger is a friend of Satan, I mean the anger that moves unjustly through false brothers; it never allows unity to be in the Church. Therefore, knowing such foolish, quarrelsome, jealous, and spiteful people, do not believe them; but also watch such people carefully, listening to what they say about a brother; for there is no murder in

τοὺς τοιούτους, ἀκούοντές τι παρ' αὐτῶν
κατὰ ἀδελφοῦ· ὅτι οὐδὲν ἐν ὀφθαλμοῖς
αὐτῶν φόνος· καὶ οὐ τις οὐχ ὑπονοεῖ,
καταβάλλουσιν ἄνδρα. Σὺ οὖν πρόσεχε τῷ
κατηγορηθέντι, ἐν σοφίᾳ παρατηρῶν τὴν
ἀναστροφὴν αὐτοῦ, τίς καὶ ὁποῖα τυγχάνει·
καὶ εἰ εὖροις αὐτὸν ἀληθεύοντα, κατὰ τὴν
τοῦ Κυρίου διδαχὴν ποιήσον, καὶ μόνον
παραλαβὼν τὸν κατηγορηθέντα, ἔλεγξον
αὐτὸν, ὅπως μεταγνῶ, μηδενός σοι
συμπαρόντος. Εἰ δὲ οὐ πεισθῇ, γενόμενος
δεύτερος, ἢ τρίτος, οὕτως αὐτῷ ὑπόδειξον
τὸ πλημμέλημα, νουθετήσας αὐτὸν ἐν
πραότητι καὶ παιδείᾳ· ὅτι «ἐν καρδίᾳ
ἀγαθῇ ἀναπαύσεται σοφία· ἐν δὲ καρδίᾳ
ἀφρόνων οὐ διαγινώσκεται.»

{{p692}}

Chapter 38 (ΚΕΦΑΛΑΙΟΝ ΛΗ')

**Ὅτι χρή (35) τοὺς ἀμαρτάνοντας
ἰδιαζόντως ἐξελέγχειν, καὶ τοὺς
μετανοοῦντας προδέχεσθαι, κατὰ τὴν
τοῦ Κυρίου διάταξιν.**

Ἐὰν οὖν πεισθῇ ἐπὶ στόματος τῶν τριῶν
ὑμῶν, εὖ ἂν ἔχοι· εἰ δὲ τις σκληρύνοιτο,
εἰπὲ τῇ Ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς
Ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς ὁ
ἐθνικός καὶ ὁ τελώνης· καὶ μηκέτι αὐτὸν ὡς
Χριστιανὸν παραδέχου ἐν τῇ Ἐκκλησίᾳ,
ἀλλ' ὡς ἐθνικὸν παραιτοῦ· εἰ δὲ βούλοιο
μετανοεῖν, προσλαμβάνου· οὐδὲ γὰρ τὸν
ἐθνικὸν, ἢ τὸν τελώνην εἰς κοινωνίαν
παραδέχεται (36) ἡ Ἐκκλησία, πρὶν ἢ
μεταγνῶ ἕκαστος αὐτῶν ἐκ τῶν προτέρων
ἀσεβημάτων· τοῖς γὰρ μεταμελομένοις
τόπον μετανοίας ὥρισεν ὁ Κύριος ἡμῶν

their eyes, and where no one suspects it,
they bring down a man. So you pay
attention to the accused, wisely observing
his behavior, who and what he is; and if you
find him truthful, act according to the
Lord's teaching, and having only taken the
accused, rebuke him so that he may repent,
with no one else present. But if he is not
persuaded, becoming the second or third
time, thus show him his fault, admonishing
him with gentleness and instruction; for
«wisdom rests in a good heart, but is not
discerned in a heart of fools.»

{{p692}}

**That it is necessary (35) to rebuke
sinners privately, and to welcome those
who repent, according to the Lord's
command.**

If he listens to the three of you, that would
be good; but if someone becomes stubborn,
tell it to the church. If he disobeys the
church as well, let him be to you like a
Gentile and a tax collector; and no longer
accept him as a Christian in the church, but
as a Gentile, reject him. But if he wishes to
repent, receive him. For the church does
not accept even the Gentile or the tax
collector into fellowship (36) before each of
them changes from their former sins; for to
those who regret, our Lord Jesus Christ, the
Christ of God, has appointed a place for

Ἰησοῦς, ὁ Χριστὸς (37) τοῦ Θεοῦ.

repentance (37).

Chapter 39 (ΚΕΦΑΛΑΙΟΝ ΛΘ')

Παραδείγματα ἐπὶ μετανοίας.

Examples concerning repentance.

Καὶ γὰρ ἐγὼ Ματθαῖος, εἷς τῶν δώδεκα τῶν ἐν τῇδε τῇ διδασκαλίᾳ λαλούντων ὑμῖν, εἰμὶ ἀπόστολος· καὶ αὐτὸς ὢν τελώνης μὲν πρότερον, νῦν δὲ διὰ τοῦ πιστεῦειν ἡλεημένος, μετεγνώκως τε τῶν προτέρων πράξεων, καὶ ἡξιωμένος ἀπόστολος εἶναι καὶ κήρυξ τοῦ λόγου, καὶ Ζακχαῖος, ὃν ὁ Κύριος προσελάβετο ἐν μετανοίᾳ δεηθέντα αὐτοῦ, ὁμοίως καὶ αὐτὸς τελώνης τὸ πρότερον ὑπῆρχεν. Ἦδη δὲ καὶ στρατιῶται καὶ τελωνῶν ὄχλος προσελθόντες τῷ Κυριακῷ περὶ μετανοίας λόγῳ, ἀκούουσι παρὰ τοῦ προφήτου Ἰωάννου μετὰ τὸ βάπτισμα· «Μηθὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν ποιεῖτε.» Ὅμοίως δὲ καὶ τοῖς ἐθνικοῖς οὐκ ἀπέγνωσται ἡ ζωὴ, ἐὰν μετανοήσαντες, τὴν ἀπιστίαν ἀποβάλλωσιν. Ὡς τελώνην οὖν ἡ ἐθνικὸν ἔχε τὸν ἐπὶ κακῷ ἔργῳ ἐλεγχθέντα, καὶ μὴ μεταγινώσκοντα. Ἐὰν δὲ ὕστερον μετανοῇ καὶ ἐπιστρέφῃ ἐκ τῆς πλάνης (38)· ὥς καὶ τοὺς ἐθνικοὺς (39) ὁπότεν {{p693}} θέλουσι μετανοεῖν, εἰς ἐκκλησίαν προσδεχόμεθα, ὅπως τοῦ λόγου ἀκούωσιν, οὐ μὴν κοινωνοῦμεν αὐτοῖς, μέχρις οὗ τὴν σφραγίδα λαβόντες τελειωθῶσιν (40)· οὕτω καὶ τοῖς τοιοῦτοις, μέχρις οὗ μετανοίας καρπὸν ἐπιδείξωσιν ἐπιτρέπομεν εἰσερχεσθαι, ὅπως τοῦ λόγου ἀκούοντες, μὴ τελέως ἄρδην ἀπόλυνται· μὴ κοινωνεῖτωσαν δὲ ἐν τῇ προσευχῇ (41), ἀλλ' ἐξερχέσθωσαν μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν καὶ τοῦ Εὐαγγελίου, ὅπως διὰ τοῦ ἐξιέναι βελτιωθῶσι (42) τὴν ἀναστροφὴν τοῦ

For I, Matthew, one of the twelve who speak to you in this teaching, am an apostle; and I myself, being a tax collector before, now through believing have been shown mercy, having repented of my former actions, and have been made worthy to be an apostle and preacher of the word. And Zacchaeus, whom the Lord took to himself after he asked for repentance, was also a tax collector before. Already, a crowd of soldiers and tax collectors, having come to the Lord concerning the word of repentance, hear from the prophet John after baptism: "Do nothing more than what has been commanded to you." Likewise, life has not been lost even to the Gentiles, if after repenting they put away their unbelief. Therefore, regard the one who is rebuked for evil deeds as a tax collector or a Gentile, and who does not repent. But if later he repents and turns back from error (38), just as we receive the Gentiles (39) whenever they wish to repent into the church, so that they may hear the word, yet we do not share fellowship with them until, having received the seal, they are perfected (40). In the same way, we allow such people to enter only when they show the fruit of repentance, so that, hearing the word, they are not completely lost. But let them not join in prayer (41); rather, let them leave after the reading of the law and the prophets and the Gospel, so that through going out they may improve their way of life (42), eagerly attending the

βίου, σπουδάζοντες περὶ τὰς συνάξεις ἀπαντᾶν ὁσημέραι, καὶ τῇ δεήσει σχολάζειν, ὅπως καὶ αὐτοὶ δυνηθῶσιν εἰσδεχθῆναι, καὶ οἱ θεώμενοι αὐτοῦς κατανυγῶσι, καὶ ἀσφαλέστεροι γένωνται, εὐλαβούμενοι τοῖς ὁμοίοις περιπεσεῖν.

gatherings every day and devoting themselves to prayer, so that they themselves may be able to be received, and those who see them may be moved, and they may become more secure, fearing to fall into similar faults.

Chapter 40 (ΚΕΦΑΛΑΙΟΝ Μ')

Ὅτι οὐ χρή ἐχθρῶδῶς διακεῖσθαι περὶ τὸν ἅπαξ ἢ δεύτερον ἁμαρτάνοντα.

That it is not right to be harshly disposed toward one who sins once or twice.

Οὐ μέντοι γε βδελύξῃ τὸν περιπεσόντα ἐνὶ καὶ δευτέρῳ σφάλματι, ὃ ἐπίσκοπε, οὐδὲ κωλύσεις αὐτὸν τοῦ Κυριακοῦ λόγου, οὐδὲ κοινῆς διαίτης αὐτὸν ἐξώσεις· ἐπεὶ περ οὐδὲ ὁ Κύριος παρητεῖτο μετὰ τῶν τελωνῶν ἐσθίειν καὶ τῶν ἁμαρτωλῶν, καὶ (43) ὑπὸ τῶν Φαρισαίων ἐγκαλούμενος περὶ τούτου, ἔλεγεν· «Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.» Τοῖς οὖν δι' ἁμαρτίας ἀφορισθεῖσι παρ' ὑμῶν, καὶ συναναστρέφεσθε καὶ συναυλίζεσθε (44), ἐπιμελούμενοι, παρακαλοῦντες, ὑποστηρίζοντες, λέγοντες αὐτοῖς· «Ἰσχύσατε χεῖρες ἀνεμέναι, καὶ γόνατα παραλελυμένα.» Παρακαλεῖν γὰρ χρή τοὺς πενθοῦντας, καὶ τοῖς ὀλιγοψυχοῦσι προθυμίαν διδόναι, ὅπως μὴ τῇ ἀμετρίᾳ τῆς λύπης εἰς ἀφροσύνην χωρήσωσιν· ἐπεὶ περ «ὀλιγόψυχος ἰσχυρῶς ἄφρων.»

Do not, however, reject the one who has fallen into one or two sins, bishop, nor prevent him from the Lord's word, nor cast him out from the common way of life; for even the Lord did not refuse to eat with tax collectors and sinners, and when accused by the Pharisees about this, he said, "Those who are well do not need a doctor, but those who are sick." Therefore, those of you who have been separated because of sins, associate with them and gather with them, caring for them, encouraging them, supporting them, saying to them, "Be strong, hands that are weak, and knees that have been loosened." For it is necessary to encourage those who mourn and to give eagerness to the faint-hearted, so that they do not fall into foolishness through excessive grief; for "the faint-hearted is very foolish."

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Chapter 41 (ΚΕΦΑΛΑΙΟΝ ΜΑ')

**Ὅπως δεῖ προσίεσθαι τὸν
μετανοοῦντα, καὶ ὅπως διαγίνεσθαι
πρὸς τοὺς ἁμαρτάνοντας, καὶ πότε
ἐκκόπτειν τῆς Ἐκκλησίας.**

**How one should receive the one who
repents, and how to deal with those who
sin, and when to cut off from the Church.**

Εἰ δέ τις ἐπιστραφεὶς μετανοίας καρπὸν ἐπιδείξει, τότε καὶ εἰς προσευχὴν εἰσδέξασθε αὐτόν· ὥς τὸν υἱὸν τὸν ἀπολωλότα, τὸν ἄσωτον, τὸν μετὰ πορνῶν μειώσαντα τὴν πατρικὴν οὐσίαν, τὸν χοίρους βόσκοντα, καὶ κερατίων ἐμπλησθῆναι ἐπιθυμοῦντα, καὶ μὴ τυγχάνοντα, μεταγνόντα καὶ παλινδρομήσαντα πρὸς τὸν πατέρα, καὶ εἰπόντα· «Ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἅγιος καλεῖσθαι υἱός σου,» μετὰ μουσικῶν ὁ φιλότεκνος πατὴρ προσελάβετο, καὶ τὴν ἀρχαίαν στολὴν, καὶ τὸν δακτύλιον, καὶ τὰ ὑποδήματα ἀποδοὺς, σφάξας τε τὸν σιτευτὸν μόσχον ἠύφραίνετο μετὰ τῶν φίλων. Οὕτως οὖν καὶ σὺ ποίει, ὡς ἐπίσκοπε· ἀλλ' (45) ὥσπερ τὸν ἐθνικὸν λούσας εἰσδέχη μετὰ τὴν διδασκαλίαν, οὕτω καὶ τοῦτον χειροθετήσας (46), ὥς ἂν μετανοίᾳ κεκαθαρσμένον, πάντων ὑπὲρ αὐτοῦ προσευχομένων, ἀποκαταστήσεις αὐτόν εἰς τὴν ἀρχαίαν αὐτοῦ νομὴν· καὶ ἔσται αὐτῷ ἀντὶ τοῦ λούματος ἡ χειροθεσία· καὶ γὰρ διὰ τῆς ἐπιθέσεως τῶν ἡμετέρων χειρῶν ἐδίδοτο Πνεῦμα ἅγιον τοῖς πιστεύουσι. Κἂν τις τῶν μὴ σεσαλευμένων ἀδελφῶν αὐτοῦ ἐπεγκαλέσῃ σοι, ὅτι δὴ κατηλλάγης αὐτῷ, εἰπὲ πρὸς αὐτόν· «Σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ τὰ ἐμὰ πάντα σὰ ἐστίν· εὐφρανθῆναι δὲ ἔδει καὶ χαρῆναι, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, καὶ ἀπολωλώς, καὶ εὗρέθη.» Ὅτι γὰρ οὐ μόνον προσδέχεται ὁ Θεὸς τοὺς μετανοοῦντας, ἀλλὰ καὶ εἰς τὴν προτέραν ἀξίαν ἀποκαθίστησιν (47), ἱκανὸς μάρτυς ὁ ἅγιος Δαβὶδ, ὃς

If someone turns back and shows the fruit of repentance, then also receive him into prayer. like the son who was lost, the prodigal, who after living with prostitutes wasted his father's wealth, feeding pigs and longing to fill himself with pods but not finding any, having changed his mind and returned to his father, and saying "I have sinned against heaven and before you, and I am no longer worthy to be called your son, the loving father welcomed him with music, and gave him back the old robe, the ring, and the sandals, and after slaughtering the fattened calf, he rejoiced with his friends. So then, do likewise, bishop, But just as you receive the pagan after washing him and teaching him, so also, having laid hands on this one, who has been cleansed by repentance and for whom all are praying, you will restore him to his former position. And the laying on of hands will be to him instead of the washing. For indeed, through the laying on of our hands, the Holy Spirit was given to those who believe. And if one of his brothers who has not been shaken accuses you, saying that you have been reconciled to him, say to him "You are always with me, and all that is mine is yours." But it was necessary to be glad and rejoice, because your brother was dead and has come back to life, and was lost and has been found. For God not only welcomes those who repent, but also restores them to their former worth (47). A sufficient witness is the holy David, who, after the sin concerning Uriah, prayed to God saying {{p697}} "Restore to me the joy of your

μετὰ τὴν εἰς τὸν Οὐρίαν ἀμαρτίαν, ἠύχετο τῷ Θεῷ λέγων· «Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῷ στήριξόν με.» Καὶ πάλιν· «Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἀμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον. Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεὸς, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου. Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ’ ἐμοῦ.» Καὶ σὺ οὖν ὡς συμπαθὴς ἰατρός, τοὺς ἡμαρτηκότας πάντας θεράπευε, χρώμενος σωτηρίοις πρὸς βοήθειαν ἀγωγαῖς, μὴ μόνον τέμνων, ἢ καίων, ἢ ξήρια προσφέρων (48), ἀλλὰ καὶ ἐπιδεσμῶν, καὶ μοτῶν καὶ ἐνίεις γλυκέα φάρμακα ἐπουλωτικά (49), καὶ καταβρέχων λόγοις παρακλητικοῖς. Ἐὰν δὲ κοῖλον ᾖ τὸ τραῦμα, θρέψον αὐτὸ (50) ἡδεῖ ἐμπλάστρω, ἵνα γεμισθὲν, ἴσον τῷ ἀρτίῳ ἀποτελεσθῇ· ἐὰν δὲ ρυπανθῇ, τότε κάθαρον ξηρίῳ, τουτέστι λόγῳ ἐπιτιμητικῷ· ἐὰν δὲ ὑπέρογκον γένηται, δριμεῖ κολλυρίῳ ἐξομάλισον αὐτὸ ἀπειλῇ κρίσεως· κὰν νομὴ γένηται, καυτηρίασον αὐτὸ, καὶ τὴν σηπεδόνα ἔκκοψον, στιβώσας νηστείαις· ἐὰν δὲ ταῦτα ποιήσης, καὶ γνῶς, ὅτι ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους, ἀλλ’ ἐπεκτείνεται ἡ νομὴ καὶ προλαμβάνει πᾶσαν ἱάσιν, ὡς ἡ γάγγραινα πᾶν μέλος σήπουσα· τότε μετὰ πολλῆς σκέψεως καὶ συμβουλίας καὶ ἐτέρων ἰατρῶν ἐμπείρων, ἀπόκοψον τὸ διασαπὲν μέλος, ἵνα μὴ τὸ πᾶν διαφθαρῇ (51) σῶμα τῆς Ἐκκλησίας. Μὴ ῥαδίως οὖν ἴσθι πρόχειρος εἰς τὸ ἀποκόπτειν, μηδὲ ταχέως ἐπὶ τὸν μυριόδοντα πρίονα (52) ὄρμα· ἀλλὰ πρῶτα χρῶ σμίλῃ, τὰ ἀποστέματα διαιρῶν, ὅπως τὸ ἐντὸς ἐγκείμενον αἷτιον τὸ τὸν πόνον (53) ποιοῦν ἐκκριθὲν, ἀναλγὲς τὸ σῶμα τηρήσῃ. Ἐὰν δὲ τινα ἀμετανοήτως

salvation, and uphold me with a willing spirit. And again “Turn your face away from my sins, and erase all my lawlessness. Create in me a clean heart, O God, and renew a right spirit within my inmost being. Do not cast me away from your presence, and do not take your holy spirit from me. And you, therefore, like a compassionate doctor, heal all who have sinned, using saving remedies to help them, not only cutting, or burning, or applying dry treatments, but also using bandages, and ointments, and sometimes applying sweet healing medicines, and sprinkling with comforting words. But if the wound is hollow, nourish it with a sweet plaster, so that, being filled, it may heal evenly with the healthy tissue. But if it becomes infected, then cleanse it with a dry treatment, that is, with a rebuking word. But if it becomes swollen, smooth it with a sharp eye-salve, threatening it with the judgment of punishment. And if it becomes gangrenous, cauterize it, and cut away the rotten flesh, treating it with fasting. But if you do these things, and realize that there is no ointment to apply from head to foot, neither oil nor bandages, but that the gangrene spreads and prevents all healing, like gangrene rotting an entire limb, Then, after much thought and advice and consultation with other experienced doctors, cut off the decayed limb, so that the whole body of the Church may not be destroyed. (51) Therefore, do not be quick to cut off, nor rush to the many-toothed saw (52). But first use a chisel to separate the pus, so that the cause lying inside, which produces the pain, may be drained, and the body may be kept free from pain. But if you see someone who is unrepentant and hardened, then with sorrow and mourning, holding them as incurable

ἔχοντα βλέπης καὶ ἀπεσκληρωκότα, τότε μετὰ λύπης καὶ πένθους ἀνιάτως {{p700}} ἔχοντα, τῆς Ἐκκλησίας ἀπόκοπτε. Λέγει γὰρ ἡ Γραφή· «Ἐξαρεῖτε γὰρ τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.» Καί· «Εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ.» Καὶ πάλιν· «Οὐ λήψῃ πρόσωπον πλουσίου ἐν κρίσει, καὶ πένητα οὐκ ἐλέησεις ἐν κρίσει, ὅτι τοῦ Κυρίου ἡ κρίσις.»

Chapter 42 (ΚΕΦΑΛΑΙΟΝ ΜΒ')

Ὅτι χρή (54) ἀπροσωπόληπτον εἶναι τὸν κριτήν.

Ἐὰν δὲ ψευδὴς ᾖ ἡ κατηγορία τῆς διαβολῆς, καὶ ὑμεῖς οἱ ποιμένες σὺν τοῖς διακόνοις (55) τὸ ψεῦδος ὡς ἀλήθειαν παραδέξησθε, ἢ διὰ προσωποληψίαν, ἢ διὰ δώρων ἐξαλλαγήν, βουλόμενοι τὸ ἀρεστὸν τῷ διαβόλῳ ποιεῖν, τὸν κατηγορούμενον μὲν, ὑπάρχοντα δὲ τοῦ ἐγκλήματος ἀλλότριον, ἀπόσθησθε τῆς Ἐκκλησίας, λόγον ὑφέξετε ἐν τῇ ἡμέρᾳ Κυρίου· ὅτι γέγραπται· «Ἀθῶν καὶ δίκαιον οὐκ ἀποκτενεῖς· οὐ λήψῃ δῶρα, πατάξει ψυχὴν· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν, καὶ λυμαίνεται ῥήματα δικαίων.» Καὶ πάλιν· «Οἱ δικαιοῦντες τὸν ἀσεβῆ ἔνεκεν δώρων, καὶ τὸ δίκαιον τοῦ δικαίου αἴρουντες.» Προσέχετε (56) οὖν, μήπως προσωπολῆπται γενόμενοι ὑποπέσητε τῇ φωνῇ τοῦ Κυρίου ταύτῃ. Φυλάσσεσθε οὖν τὸ κατακρίνειν τινὰς ἀδίκως, καὶ συνηγορεῖν τοῖς πονηροῖς. «Οὐαὶ γὰρ τῷ λέγοντι τὸ πονηρὸν καλὸν, καὶ τὸ καλὸν πονηρὸν, τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν, τῷ τιθέντι τὸ φῶς σκότος, καὶ τὸ σκότος φῶς.» Ἐὰν (57) γὰρ ἐτέρους ἀδίκως κατακρίνητε, καθ' ἑαυτῶν ἀποφαίνεσθε· ὅτι λέγει Κύριος· «Ἵν' ὡς κρίματι

{{p700}}, cut them off from the Church. For Scripture says “For remove the wicked person from among you.” And “You shall treat the sons of Israel with reverence.” And again “You shall not show partiality to the rich in judgment, nor shall you show mercy to the poor in judgment, because the judgment belongs to the Lord.”

That the judge must be impartial.

If the accusation of slander is false, and you shepherds together with the deacons accept the falsehood as truth, either through partiality or through bribery, wanting to please the slanderer, you will give an account before the Church on the day of the Lord for rejecting the accused, who is innocent of the charge. For it is written: “You shall not kill the innocent and righteous; you shall not accept bribes to strike down a soul; for bribes blind the eyes of the wise and pervert the words of the righteous.” And again: “Those who justify the wicked because of gifts, and take away the right of the righteous.” Therefore, be careful lest, by becoming partial, you fall under this word of the Lord. Guard yourselves against condemning anyone unjustly and siding with the wicked. “Woe to the one who calls evil good, and good evil; bitter sweet, and sweet bitter; who puts light for darkness, and darkness for light.” For if you judge others unjustly, you condemn yourselves; for the Lord says: “With the judgment you judge, you will be judged; and with the measure you measure,

κρίνετε, κριθήσεσθε, καὶ ὧ καταδικάζετε, καταδικασθήσεσθε.» Εἰ οὖν ἀπροσωπολήπτως κρίνετε, ἐπιγνώσεσθε τὸν κατηγοροῦντα κατὰ τοῦ πλησίον αὐτοῦ μαρτυρήσαντα (58) ψευδῆ, καὶ ἐπιδείξας αὐτὸν συκοφάντην, βάσκανον, φονέα, τaráσσοντα ὡς κακὸν ἀντιλογίαις, ἄστατον ἐν τοῖς λόγοις, ἐαυτῷ ἐναντίον ἐφ' οἷς φθέγγεται, καὶ ἀλισκόμενον ῥήμασιν ἰδίου στόματος· παγὶς γὰρ αὐτῷ ἰσχυρὰ ἐφέστηκε, τὰ ἴδια χεῖλη. Ὅν μετὰ τοὺς ἐλέγχους τῆς ψευδολογίας κρινεῖς ἀποτόμως, καὶ τῇ μαχαίρᾳ τοῦ πυρὸς παραδώσεις· καὶ ποιήσεις αὐτῷ, ὃν τρόπον ἐπονηρεύσατο ποιῆσαι τῷ πλησίον· ὅσον γὰρ ἐλάλησεν ἐπ' αὐτῷ, ἐφόνευσεν τὸν ἀδελφὸν, προλαβὼν τὰ ὥτα τοῦ κριτοῦ· γέγραπται δέ, ὅτι «ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται· (59) καὶ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἀπὸ σοῦ, τὸ ἐκχυθὲν μάτην.»

it will be measured to you.” But if you judge impartially, you will recognize the accuser against his neighbor as bearing false witness, and you will show him to be a slanderer, a malicious person, a murderer, disturbing with evil arguments, unstable in his words, speaking against himself by what he utters, and caught by the words of his own mouth; for a strong trap has been set for him by his own lips. After exposing the falsehood, if you judge him sharply and hand him over to the sword of fire, you will do to him as he wickedly intended to do to his neighbor. For as much as he spoke against him, he murdered his brother, having anticipated the ears of the judge. It is written that “Whoever sheds the blood of a man, by man shall his blood be shed; and you will take away innocent blood from yourself, which was shed in vain.”

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Chapter 43 (ΚΕΦΑΛΑΙΟΝ ΜΓ')

Ὅπως χρή τοὺς συκοφάντας τιμωρεῖσθαι.

How the slanderers must be punished.

Ποιήσεις οὖν αὐτὸν ἀποσυνάγωγον, ὡς φονέα ἀδελφοῦ. Ἐπειτα χρόνου διαστάντος, ἐὰν λέγῃ μετανοεῖν, στιβώσατε αὐτὸν νηστείαις· καὶ μετὰ ταῦτα χειροθετήσαντες αὐτὸν προσδέξασθε, ἀσφαλίσάμενοι μέντοι αὐτὸν, μὴ τινα τaráξη πάλιν. Εἰ δὲ πάλιν (60) εἰσελθὼν, ὁμοίως στασιάζει, οὐ παυόμενος τοῦ τaráσσειν, καὶ κατακερτομεῖν τὸν ἀδελφὸν, ἐκ

You shall then treat him as one cut off from the assembly, like a murderer of a brother. Then, after some time has passed, if he says he repents, press him with fasting. And after that, having appointed him by laying on hands, receive him back, but keep him guarded so that he does not cause any trouble again. But if he enters again and causes the same trouble, not stopping from disturbing and mocking his brother,

φιλονεικίας μώμους (61) ἐπιτηδεύων, ἐκβαλεῖτε αὐτὸν ὡς λοιμὸν, ἵνα μὴ τὴν Ἐκκλησίαν λυμαινηται τοῦ Θεοῦ. Ὁ τοιοῦτος γὰρ ταραχὰς συνίστησι πόλεσιν (62)· οὗτος γὰρ κἂν ἔσω ᾖ, μὴ πρέπων τῇ Ἐκκλησίᾳ, περισσὸς καὶ μάταιος τυγχάνει, σπιλῶν, ὅσον τὸ ἐπ' αὐτῷ (63), τὸ σῶμα τοῦ Χριστοῦ. Εἰ γάρ τινες τῶν ἀνθρώπων γεννώμενοι καὶ περισσὰ τῶν σωμάτων μέλη προσηρτημένα ἔχοντες, οἷον δακτύλους, ἢ ὑπερσαρκώματα, περικόπτουσιν ἀφ' ἑαυτῶν ταῦτα, διὰ τὴν ἀπρέπειαν, καὶ οὐδεμία προσγίνεται ἀπρέπεια, ἀπολαβόντος τοῦ ἀνθρώπου διὰ τοῦ τεχνίτου τὴν φυσικὴν εὐκοσμίαν· πόσω μᾶλλον ὑμεῖς οἱ ποιμένες τῆς Ἐκκλησίας, ὑπαρχούσης σώματος ἀρτίου καὶ μελῶν ὑγιεινῶν, ἐπὶ (64) Θεὸν πιστευόντων ἐν φόβῳ Κυρίου καὶ ἀγάπῃ, ὅταν εὗρεθῇ ἐν μέλος περισσόν, πονηρὰ φρονοῦν, καὶ τῷ λοιπῷ σώματι ἀπρέπειαν ἐμποιοῦν, καὶ χειμάζον αὐτὸ στάσει καὶ μάχῃ καὶ καταλαλιᾷ, παρέχον αὐτῷ φόβους (65), πράγματα, μώμους, καταλαλίας, ἐγκλήματα, ἀκαταστασίας, καὶ τὰ τοιαῦτα τοῦ διαβόλου ἐνεργήματα ἐκτελῶν, ὡσὰν κεχειροτονημένος ὑπὸ τοῦ διαβόλου σκυβαλίζειν τὴν Ἐκκλησίαν διὰ βλασφημιῶν καὶ πολλῆς ἀκαταστασίας καὶ ἔριδος καὶ διχοστασίας. Οὗτος (66) οὖν δεύτερον ἔξω τῆς Ἐκκλησίας βληθεὶς, ἀξίως ἀπετμήθη τῆς τοῦ Κυρίου συναγωγῆς· καὶ μᾶλλον νῦν κεκόσμηται ἡ τοῦ Κυρίου Ἐκκλησία, ἢ τὸ πρῶτον, ὅτε τὸ περιττὸν ἐκέκτητο καὶ ἑαυτῇ ἀνοίκειον μέλος· διὸ ἀπὸ τοῦ νῦν ἀβλασφήμητός ἐστι καὶ ἀσκυβάλιστος, {{p704}} πονηρῶν ἀπαλλαγεῖσα, δολίων, λοιδόρων, ἀνημέρων, προδοτῶν, μισοκάλων, φιληδόνων, κενοδόξων, ἀπατηλῶν, δοξοσόφων, ἔργον θεμένων διασπείρειν, μᾶλλον δὲ διασκορπίζειν τὰ τοῦ Κυρίου ἀρνία. Σὺ οὖν, ὦ ἐπίσκοπε, σπούδαζε ἅμα

practicing fault-finding out of quarrelsomeness, cast him out like a plague, so that he does not harm the Church of God. For such a person causes disturbances like wars in cities. For even if he is inside, he is unworthy of the Church, becoming excessive and useless, defiling, as much as the body of Christ is on him. For if some people are born with extra parts of the body, like fingers or extra flesh, they cut these off because of their unseemliness, and no unseemliness attaches to them when the person receives natural order through the skill of the craftsman. How much more should you, the shepherds of the Church, with a complete body and healthy members, trusting in God with the fear of the Lord and love, when one extra member is found, thinking evil, and causing unseemliness to the rest of the body, and troubling it with division, battle, and slander, bringing it fears (65), troubles, faults, slanders, crimes, disorder, and such works of the devil, as if appointed by the devil to defile the Church through blasphemies and much disorder and strife and division. This one (66), therefore, having been cast out a second time from the Church, was rightly cut off from the assembly of the Lord. And now the Church of the Lord is more adorned than before, when it had gained an extra and inappropriate member for itself. Therefore, from now on it is without blasphemy and without reproach, {{p704}} having been freed from the evil, the deceitful, the slanderers, the unholy, the traitors, the hating-good, the pleasure-lovers, the vain-glorious, the deceitful, the glory-wise, who make it their work to scatter, and even more to scatter abroad the Lord's lambs. Therefore, you, bishop, be eager together with the clergy under you to rightly divide

τῷ ὑπὸ σὲ κλήρῳ, ὀρθοτομεῖν τὸν λόγον
τῆς ἀληθείας· ὅτι λέγει Κύριος· «Ἐὰν
πλάγιοι πορεύησθε πρὸς με, κάγῳ πρὸς
ὑμᾶς πλαγίως πορεύσομαι.» Καὶ ἄλλαχοῦ·
«Μετὰ ὁσίου ὀσιωθήσῃ, καὶ μετὰ ἀθώου
ἀθῶος ἔσῃ, καὶ μετὰ στρεβλοῦ
διαστρέψεις.» Ὅσίως οὖν πορεύεσθε, ἵνα
μᾶλλον ἐπαίνου καταξιωθῆτε (67) ὑπὸ τοῦ
Κυρίου, ἢ μέμψεως ἐκ τοῦ ἐναντίου.

the word of truth. because the Lord says “If
you come to me by a crooked way, I will
also come to you by a crooked way. And
elsewhere “After the holy one has been
made holy, and with the innocent you will
be innocent, and with the crooked you will
twist.” Therefore, walk in holiness, so that
you may be more worthy of praise (67)
from the Lord, rather than blame from the
opponent.

Chapter 44 (ΚΕΦΑΛΑΙΟΝ ΜΔ')

**Ὅτι χρὴ τὸν διάκονον ἐπικουφίζειν τὸ
βάρος τῶν ἐπισκόπων, καὶ διευθύνειν
τὰ κουφότερα (68).**

**That the deacon must lighten the
burden of the bishops and manage the
lighter matters (68).**

Ὅμοφρονες οὖν ὄντες πρὸς ἀλλήλους, ὧ
ἐπίσκοποι, εἰρηνεύετε μετ' ἀλλήλων,
συμπαθεῖς, φιλάδελφοι (69), μετὰ
ἀκριβείας ποιμαίνετε τὸν λαὸν, ὁμοφρόνως
διδάσκοντες τοὺς ὑφ' ὑμᾶς ὁμογνωμονεῖν,
καὶ τὸ αὐτὸ περὶ τῶν αὐτῶν δοξάζειν, ὅπως
«μὴ ᾗ ἐν ὑμῖν σχίσματα,» ἥτε δὲ «ἐν σῶμα
καὶ ἐν πνεῦμα, κατηρτισμένοι τῷ αὐτῷ νοί,
καὶ τῇ αὐτῇ γνώμῃ» κατὰ τὴν Κυριακὴν
θέσιν (70). Καὶ πάντα μὲν ὁ διάκονος τῷ
ἐπισκόπῳ ἀναφερέτω, ὡς ὁ Χριστὸς τῷ
Πατρί· ἀλλ' ὅσα δὲ (71) δύναται, εὐθυνέτω
δι' ἑαυτοῦ, λαβὼν παρὰ τοῦ ἐπισκόπου τὴν
ἐξουσίαν, ὡς ὁ Κύριος παρὰ τοῦ Πατρὸς τὸ
δημιουργεῖν (72), τὸ προνοεῖν· τὰ δ'
ὑπέρογκα (73) ὁ ἐπίσκοπος κρινέτω. Πλήν
ἔστω ὁ διάκονος ἐπισκόπου ἀκοή, καὶ
ὀφθαλμός, καὶ στόμα, καρδιά τε καὶ ψυχὴ
(74), ἵνα μὴ ᾗ τὰ πολλὰ μεριμνῶν ὁ
{p705} ἐπίσκοπος, ἀλλὰ μόνον τὰ
κυριώτερα· ὥσπερ καὶ ὁ Ἰωθὼρ (75) τῷ
Μωϋσεῖ διετάξατο, καὶ ἀπεδέχθη αὐτοῦ ἡ
συμβουλία.

Being of one mind toward each other,
therefore, bishops, live in peace with one
another, compassionate, loving brothers
(69), shepherd the people carefully,
teaching those under you to be of one mind,
and to honor the same thing about the
same matters, so that «there may be no
divisions among you,» but you may be «one
body and one spirit, prepared with the
same mind and the same judgment»
according to the Lord's will (70). And let
the deacon bring everything to the bishop,
as Christ to the Father; but whatever he
can, let him manage on his own, having
received authority from the bishop, as the
Lord received to create (72) and to provide
from the Father. But the bishop should
judge the excessive matters (73). Let the
deacon be the bishop's hearing, and eyes,
and mouth, and also heart and soul (74), so
that the bishop does not have to worry
about many things, but only the most
important ones; just as Jethro (75) ordered

Moses, and accepted his advice. {{p705}}

Chapter 45 (ΚΕΦΑΛΑΙΟΝ ΜΕ')

**Ὅτι μὴ προσῆκον (76) Χριστιανοῖς
ἀντιλογίαι καὶ διαπληκτισμοί.**

**That disputes and quarrels are not
fitting for Christians (76).**

Καλὸν μὲν οὖν ἐστὶ τῷ Χριστιανῷ
ἐγκώμιον, πρὸς μηδένα ἔχειν πράγματα· εἰ
δὲ ἔκ τινος ἐνεργείας ἢ πειρασμοῦ
ἐπισυμβῇ τινι πρᾶγμα, σπουδαζέτω
διαλύεσθαι αὐτὸ, κἂν δέῃ βλαβῆναί τι, καὶ
μὴ ἐρχέσθω ἐπὶ κριτήριον ἐθνικόν (77).
Ἀλλὰ μὲν μηδὲ ἀνέχεσθε κοσμικοὺς
ἄρχοντας κατὰ τῶν ὑμετέρων δικάζειν· διὰ
γὰρ αὐτῶν ὁ διάβολος ἐπιτηδεύει (78) τοῖς
δούλοις τοῦ Θεοῦ, καὶ ὄνειδος ἐπεγείρει
(79), ὥς μὴ ἐχόντων ἡμῶν ἓνα σοφὸν τὸν
δυνάμενον μεταξὺ βραβεῦσαι τὸ δίκαιον, ἢ
τὰς ἀντιλογίας διαλύσαι.

It is good, then, for a Christian to have
praise for holding no disputes with anyone;
but if by some action or trial a matter
comes up, let him be eager to resolve it,
even if it means suffering some loss, and let
him not go to a pagan court (77). Yet do not
tolerate secular rulers judging against you;
for through them the devil schemes (78)
against the servants of God and raises up
shame (79), as if we did not have one wise
person able to judge rightly among us or to
settle disputes.

Chapter 46 (ΚΕΦΑΛΑΙΟΝ ΜΖ')

**Ὅτι οὐ χρή τοὺς πιστοὺς ἐπὶ τῶν
ἀπίστων δικάζεσθαι, οὔτε μὲν ἐξ αὐτῶν
τινα καλεῖν εἰς μαρτυρίαν τὴν κατὰ
Χριστιανῶν.**

**That the faithful should not be judged by
the unfaithful, nor call any of them as
witnesses against Christians.**

Μὴ οὖν γινωσκέτωσαν τὰ ἔθνη τὰς πρὸς
ἀλλήλους ὑμῶν διαφορὰς, μήτε καθ'
ἐαυτῶν εἰς (80) μαρτυρίαν παραδέχεσθε
τοὺς ἀπίστους, μήτε κρίνεσθε ἐπ' αὐτῶν·
μήτε ὀφείλετέ τι τούτοις πρὸς συντέλειαν ἢ
φόβον (81)· ἀλλὰ «ἀπόδοτε τὰ Καίσαρος
Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ» οἷον
φόρον, ἢ κῆνσον, ἢ δίδραχμον, ὥς καὶ ὁ
Κύριος ἡμῶν δοὺς τὸν στατήρα, ἀπηλλάγη
πραγμάτων. Αἰροῦ οὖν μᾶλλον βλάπτεσθαι,

Let the nations not know the disputes
among you, nor accept the unfaithful as
witnesses against one another, nor be
judged by them; nor owe them anything for
payment or fear. But «Render to Caesar the
things that are Caesar's, and to God the
things that are God's,» such as tax, tribute,
or a two-drachma coin, just as our Lord,
giving the statēr, was freed from such
matters. Therefore, choose rather to suffer

καὶ τὰ πρὸς εἰρήνην σπουδάζειν, οὐ μόνον πρὸς τοὺς ἀδελφοὺς, ἀλλὰ καὶ πρὸς τοὺς ἀπίστους. Βλαβεῖς γὰρ τῶν βιωτικῶν τι, τὰ πρὸς Θεὸν οὐ ζημιωθήσῃ, ἅτε θεοσεβῆς ὑπάρχων, καὶ κατ' ἐντολὴν Χριστοῦ (82) ζῶν. Εἰ δὲ ἀδελφοὶ εἰς ἀλλήλους ἔχουσιν, ὃ μὴ γένοιτο, αὐτόθεν νοεῖν ὀφείλετε οἱ προηγούμενοι, ὅτι οἱ τοιοῦτοι οὐκ ἀδελφῶν ἐν Κυρίῳ (83) ἔργον ἐπιτελοῦσιν, ἀλλὰ μάλλον ἐχθρῶν πολεμίων. Καὶ εἷς μὲν αὐτῶν εὐρεθήσεται ἡπιος, ἐπιεικὴς, φωτὸς τέκνον, ἕτερος δὲ ἀνήμερος, αὐθάδης, πλεονέκτης· ὁ οὖν καταγινωσκόμενος ἐπιτιμᾶσθω, ἀφοριζέσθω, δίκην τῆς μισαδελφίας {{p708}} τιννύτω· εἴτα μεταμελόμενος προσλαμβάνέσθω· καὶ οὕτω σωφρονιζόμενοι, ἐπικουφίσουσιν ὑμῖν τὰ κριτήρια. Χρὴ δὲ καὶ συγχωρεῖν τὰ εἰς ἀλλήλους ἀδικήματα· οὐ τοὺς κρίνοντας, ἀλλὰ τοὺς ἔχοντας εἰς ἑαυτούς· καθὼς ὁ Κύριος ἀπεφώνηκε, ἐμοῦ Πέτρου ἐρωτήσαντος αὐτόν· «Ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;» καὶ εἰπόντος· «Οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά.» Οὕτως γὰρ θέλει ὁ Κύριος ἀληθῶς εἶναι αὐτοῦ μαθητὰς, καὶ μηδὲν ἔχειν κατὰ μηδενὸς πώποτε, οἷον ὀργὴν ἄμετρον, ἢ θυμὸν ἀνήμερον, ἢ ἐπιθυμίαν ἄδικον, ἢ μῖσος ἄσπονδον. Τοὺς οὖν ὀργιζομένους συμβιβάζετε εἰς φιλίαν, τοὺς ἐχθραίνοντας εἰς ὁμόνοιαν· ὅτι λέγει Κύριος· «Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.»

loss and strive for peace, not only with brothers but also with the unfaithful. For if you lose something of this life, you will not be harmed in what concerns God, since you live in reverence and according to the command of Christ. But if brothers have disputes with one another—which may never happen—you who are ahead must understand that such people are not working as brothers in the Lord, but rather as enemies and opponents. One of them may be gentle, fair, a child of light; another may be wild, stubborn, greedy. Let the one who is found guilty be rebuked, separated, and punished with the penalty of hatred among brothers {{p708}}; then, if he repents, let him be received back. In this way, by being corrected, your judges will be helped. It is also necessary to forgive offenses against one another—not those who judge, but those who hold grudges—just as the Lord showed when Peter asked him, «How many times shall I forgive my brother who sins against me? Seven times?» And he said, «I do not say to you seven times, but seventy times seven.» For thus the Lord truly wants his disciples to be, never holding anything against anyone, such as uncontrolled anger, wild rage, unjust desire, or relentless hatred. So reconcile those who are angry to friendship, and those who are enemies to harmony; for the Lord says, «Blessed are the peacemakers, for they shall be called sons of God.»

Chapter 47 (ΚΕΦΑΛΑΙΟΝ ΜΖ')

Ὅτι χρὴ ἐν δευτέρῃ Σαββάτῳ ποιῆσθαι τὰς δίκας.

That it is necessary to hold trials on the second day of the week.

Τὰ δικαστήρια ἡμῶν γινέσθω δευτέρα Σαββάτων (84), ὅπως ἐὰν ἀντιλογία τῇ ἀποφάσει ὑμῶν γένηται, ἕως Σαββάτου ἔχοντες ἄδειαν, δυνηθῇτε εὐθῦναι τὴν ἀντιλογίαν, καὶ εἰρηνεῦσαι εἰς τὴν Κυριακὴν τοὺς διαφερομένους πρὸς ἀλλήλους. Συμπαρέστωσαν δὲ τῷ δικαστηρίῳ καὶ οἱ διάκονοι καὶ οἱ πρεσβύτεροι (85), ἀπροσωπολήπτως κρίνοντες, ὡς Θεοῦ ἄνθρωποι, μετὰ δικαιοσύνης. Παραγενομένων οὖν ἐκατέρων τῶν προσώπων, καθὼς καὶ ὁ νόμος λέγει, στήσονται ἐκάτεροι ἐν μέσῳ τῷ κριτηρίῳ, οἷς ἐστὶν ἡ ἀντιλογία· καὶ ἀκούσαντες αὐτῶν, ὁσίως ἀνενέγκατε τὰς ψήφους, σπουδάζοντες αὐτοὺς φίλους ἀμφοτέρους ποιῆσαι, πρὶν ἀποφάσεως τῆς τοῦ ἐπισκόπου, ὅπως μὴ ἐξέλθοι ἐπὶ γῆς κρίσις κατὰ τοῦ ἁμαρτήσαντος· καθότι καὶ ἐν τῷ δικαστηρίῳ σύμψηφον ἔχει καὶ συνίστορα τῆς δίκης τὸν Χριστὸν τοῦ Θεοῦ. Εἰ δέ τινες ἐν βλασφημίαις τοῦ μὴ καλῶς ὁδεύειν ἐν Κυρίῳ ἐλέγχονται ὑπό τινος, ὁμοίως ἀκούσαντες ἐκατέρων τῶν προσώπων, τοῦ τε κατηγοροῦντος, καὶ τοῦ κατηγορουμένου, ἀλλὰ μὴ προλήψει, μηδὲ μονομερῶς, ἀλλὰ μετὰ δικαιοσύνης, ὡς ὑπὲρ ζωῆς αἰωνίου ἢ θανάτου διδόντες ἀπόφασιν. «Δικαίως» γὰρ, φησὶν ὁ Θεός, «διώξει τὸ δίκαιον.» Ὁ γὰρ δικαίως τιμωρηθεὶς καὶ ἀφορισθεὶς παρ' ὑμῶν, αἰωνίου ζωῆς καὶ δόξης ἀπόβλητος γέγονε, καὶ παρ' ἀνθρώποις ὁσίοις ἄτιμος, καὶ παρὰ Θεῷ κατάδικος.

Chapter 48 (ΚΕΦΑΛΑΙΟΝ ΜΗ')

Ὅτι μὴ χρὴ ταύτην (86) ἐπάγειν τιμωρίαν ἐπὶ πάσης πλημμελείας, ἀλλὰ διάφορον, πρὸς τὸ διάφορον τοῦ ἁμαρτάνοντος.

Let our courts be held on the second day of the week (84), so that if there is a dispute against your decision, having permission until the Sabbath, you may be able to answer the dispute and bring peace to those who differ with one another by the Lord's day. Let the deacons and the elders also be present at the court (85), judging without partiality, as men of God, with justice. When both parties have come, as the law also says, each will stand in the middle of the court, those who have the dispute; and having heard them, you shall reverently cast your votes, striving to make both friends before the decision of the bishop, so that judgment does not go against the one who has sinned on earth; since in the court Christ of God holds the unanimous vote and is the witness of the trial. But if some are accused by someone of blasphemies for not walking rightly in the Lord, similarly, having heard both parties, both the accuser and the accused, do not take sides or act unilaterally, but with justice, as if giving a decision about eternal life or death. For God says, «The just will be rightly pursued.» For the one who is justly punished and excommunicated by you has become rejected from eternal life and glory, dishonored among holy men, and condemned before God.

That it is not necessary to bring this (86) punishment upon every fault, but a different one, according to the difference of the sinner.

Μὴ πάσης δὲ ἁμαρτίας τὴν αὐτὴν ποιεῖσθε ἀπόφασιν, {{p709}} ἀλλ' ἐκάστης ἰδίαν· μετὰ πολλῆς φρονήσεως κρίνοντες ἕκαστα τῶν πλημμελημάτων, τὰ τε μικρὰ, καὶ τὰ μεγάλα, καὶ ἄλλως (87) ἔργου, καὶ λόγου πάλιν ἑτέρως, καὶ προθέσεως (88), ἢ λοιδορίας, ἢ ὑπολήψεως διαφόρως, καὶ τοὺς μὲν ὑποβαλεῖς μόναις ἀπειλαῖς, τοὺς δὲ πενήτων χορηγίαις, ἄλλους δὲ νηστείαις στιβώσεις, καὶ ἑτέρους ἀφορίσεις, πρὸς τὸ μέγεθος τοῦ ἐγκλήματος αὐτῶν. Καὶ γὰρ καὶ ὁ νόμος οὐ παντὸς ἁμαρτήματος τὴν αὐτὴν ἐποιεῖτο τιμωρίαν, ἀλλὰ ἄλλως μὲν τὰ εἰς Θεὸν καὶ εἰς ἱερέα καὶ εἰς ἱερὸν καὶ εἰς ἱερεῖον, ἑτέρως τὰ εἰς βασιλέα καὶ ἄρχοντα καὶ στρατιώτην καὶ ὑπήκοον, ὁμότιμον, ἢ οἰκέτην, ἢ εἰς κτῆμα, ἢ εἰς ἄλογον, καὶ πάλιν παρηλλαγμένως τὰ εἰς γονεῖς καὶ συγγενεῖς, ἄλλως τὰ ἐξ ἐφόδου, καὶ τὰ ἀκουσίως ἑτέρως· καὶ τοῖς μὲν θάνατον ἢ διὰ σταυροῦ, ἢ τὸν διὰ λίθων, τοῖς δὲ ζημίαν, ἢ μάστιγας, ἢ τὸ τὰ ὅμοια παθεῖν οἷς ἔδρασεν. Οὐκοῦν καὶ ὑμεῖς τῶν διαφόρων ἁμαρτημάτων διαφόρους ποιεῖσθε καὶ τὰς τιμωρίας, ἵνα μὴ τις ἀδικία παρεμπεσοῦσα κινήσῃ τὸν Θεὸν πρὸς ἀγανάκτησιν. Ἦς γὰρ ἂν ἀδίκου κρίσεως μεσῆται γέννησθε, ταύτης καὶ τὸν ἀπὸ Θεοῦ λήψετε μισθόν· «Ὡ γὰρ κρίματι κρίνετε, κριθήσεσθε.»

Do not make the same decision for every sin, {{p709}} but a different one for each; judging each fault with much thought, both the small and the great, and also differently for actions and words, and according to intention (88), or insult, or suspicion in different ways; and some who bring accusations only with threats, others with aid to the poor, others with fasting and strict discipline, and others with exclusion, according to the seriousness of their offense. For even the law did not impose the same punishment for every sin, but differently for offenses against God, the priest, the temple, and the priesthood; differently for offenses against the king, ruler, soldier, subject, equal, servant, property, or irrational creature; and again differently for offenses against parents and relatives; differently for offenses done by attack and those done unwillingly. Some were punished with death by crucifixion or by stoning, others with fines, lashes, or suffering the same harm they caused. Therefore, you too should assign different punishments for different sins, so that no injustice leads God to anger. For if you become an agent of unjust judgment, you will receive the reward from God for it: «By the judgment you give, you will be judged.»

Chapter 49 (ΚΕΦΑΛΑΙΟΝ ΜΘ')

Ὅποίους εἶναι χρὴ τοὺς κατηγοροὺς, καὶ μάρτυρας.

Who the accusers and witnesses must be.

Καθίσαντες οὖν ἐπὶ τὸ κριτήριον, παρόντων ἑκατέρων τῶν προσώπων, οὐ γὰρ ἐροῦμεν ἀδελφῶν, μέχρις οὗ ἑαυτοὺς

Having sat down at the judgment seat, with both parties present — for we will not call them brothers until they have restored

ἐν εἰρήνῃ ἀπολάβωσιν, ἐρευνᾶτε ἀκριβῶς
περὶ τῶν ἐνεχομένων· καὶ πρῶτον περὶ τοῦ
κατηγοροῦντος, εἰ πρώτου (89) τοῦτου
κατηγορεῖ, ἢ καὶ ἑτέροις τισὶν ἐγκλήματα
κατενήνοχε, καὶ εἰ μὴ ἐκ μέμψεως αὐτῶν ἢ
φιλονεικία καὶ τὸ ἔγκλημα ὑπόκειται, καὶ
ὁποῖα τις ἡ ἀναστροφή αὐτοῦ ὑπάρχει· καὶ
τοιοῦτος δὲ ὢν εὐσυνείδητος, μὴ
πιστευέσθω μόνος· παράνομον γὰρ τὸ
τοιοῦτον· ἀλλ' ἐχέτω καὶ ἑτέρους
μάρτυρας, ὁμοίους αὐτῷ τὸν τρόπον·
καθὼς ὁ νόμος λέγει· «Ἐπὶ στόματος δύο
καὶ τριῶν μαρτύρων σταθήσεται πᾶν
ῥῆμα.» Διὰ δὲ εἵπομεν, τὸν τρόπον αὐτῶν
ἐπιζητεῖσθαι, ὁποῖος (90) τυγχάνει; ἐπειδὴ
πολλάκις ἐγχωρεῖ, καὶ τοὺς δύο καὶ τοὺς
πλείονας ἐπὶ κακῷ μαρτυρῆσαι, καὶ
συμφώνως προστῆναι τοῦ ψεύδους· ὥς
τοὺς δύο πρεσβυτέρους κατὰ Σωσάννης ἐν
Βαβυλῶνι, καὶ τοὺς υἱοὺς τῶν παρανόμων
κατὰ τοῦ Ναβουθαί ἐν Σαμαρείᾳ, καὶ τὸ
πλήθος τῶν Ἰουδαίων κατὰ τοῦ Κυρίου ἐν
Ἱερουσαλὴμ, καὶ κατὰ Στεφάνου τοῦ
πρωτομάρτυρος αὐτοῦ. Ἔστωσαν {{p712}}
οὖν οἱ μάρτυρες πρᾶεῖς, ἀόργητοι,
ἐπιεικεῖς, ἀγαπητικοὶ, σώφρονες,
ἐγκρατεῖς, ἀπόνηροι, πιστοὶ, θεοσεβεῖς· ἢ
γὰρ τῶν τοιούτων μαρτυρία καὶ διὰ τοῦ
τρόπου αὐτῶν βεβαία, καὶ διὰ τῆς
ἀναστροφῆς αὐτῶν ἀληθὴς ὑπάρχει· τῶν
δὲ μὴ τοιούτων μὴ παραδέχεσθε τὴν
μαρτυρίαν (91), κἂν συμφωνεῖν δοκῶσιν
ἐπὶ τῇ καταμαρτυρίᾳ· προστέτακται γὰρ ἐν
τῷ νόμῳ· «Οὐκ ἔσῃ μετὰ πολλῶν ἐπὶ κακίᾳ·
οὐ παραδέξῃ ἀκοὴν ματαίαν· οὐ
συγκαταθήσῃ μετὰ πλήθους ἐκκλῖναι τὸ
δίκαιον.» Ἐν μέρει δὲ καὶ τὸν κρινόμενον
εἰδέναι ὀφείλετε, ὁποῖός ἐστι τῇ τοῦ βίου
συνηθείᾳ καὶ ἀναστροφῇ, εἰ
μεμαρτυρημένος τὸν βίον, εἰ ἀνέγκλητος, εἰ
ὁσιότητα ἐξηλωκώς, εἰ φιλόκληρος (92), καὶ
φιλόξενος, καὶ φιλόπτωχος, καὶ
φιλάδελφος, εἰ μὴ αἰσχροκερδὴς, καὶ μὴ

peace among themselves — examine
carefully the matters involved. First,
concerning the accuser: if this person
accuses first (89), or has brought charges
against others, and if the accusation is not
based on envy but on genuine fault, and
what kind of conduct this person has; and if
such a person is conscientious, do not
believe them alone. For this is unlawful. Let
them also have other witnesses, similar in
character to themselves, as the law says:
“On the testimony of two or three
witnesses every word shall be established.”
Why do we say that their character must be
sought, whatever it may be? Because often
even two or more can bear false witness,
agreeing together in falsehood — as the
two elders against Susanna in Babylon, and
the sons of the lawless against Naboth in
Samaria, and the crowd of Jews against the
Lord in Jerusalem, and against Stephen, his
first martyr. Therefore, let the witnesses be
gentle, not angry, fair, loving, sensible, self-
controlled, without malice, trustworthy,
and God-fearing. For the testimony of such
people is reliable both by their manner and
by their conduct; but do not accept the
testimony of those who are not such (91),
even if they seem to agree in their
accusation. The law commands: “You shall
not side with many in wrongdoing; you
shall not accept a worthless report; you
shall not bend justice by siding with the
crowd.” In part, you must also know the
one being judged — what sort of person
they are by their way of life and conduct, if
their life has been testified to, if they are
blameless, if they have shown zeal for piety,
if they are hospitable (92), and loving
toward others, and kind to the poor, and
brotherly; if they are not greedy, nor a
glutton or money-grubber; if they are
sensible and not wasteful, nor drunkards,

βρώτης καὶ χρηματολαίλαψ, εἰ σώφρων,
καὶ μὴ ἄσωτος, ἢ μέθυσος, ἢ ἀργοφάγος, εἰ
εὖσπλαγχνος, καὶ εὐμετάδοτος.

nor lazy; if they are compassionate and
generous.

Chapter 50 (ΚΕΦΑΛΑΙΟΝ Ν')

**Ὅτι ἐγχωρεῖ, τινὰ καὶ ἐκ προτέρων
κακῶν μὴ ἀπιστεῖσθαι τὰ δεύτερα.**

**That it is possible, and one should not
disbelieve later faults because of earlier
ones.**

Εἰ γὰρ αὐτῷ προϋπόκειται ἔργα φαῦλα,
ἤδη ἐκ μέρους ἀληθεῖς ἂν εἶεν καὶ νῦν
ἐπιφερόμεναι αὐτῷ κατηγορίαί, εἰ μὴ ἂν
αὐτῷ τὸ δίκαιον ἔχει συναγωνιζόμενον·
ἐγχωρεῖ γὰρ αὐτὸν ἡμαρτηκέναι μὲν ποτε,
τούτου δὲ τοῦ ἐγκλήματος ἀθῶον
ὑπάρχειν. Διὸ ἀκριβῶς περὶ τὰ τοιαῦτα
νήφοντες, ἀσφαλεῖς καὶ βεβαίας ποιεῖσθε
τὰς ἀποφάσεις κατὰ τοῦ ἐλεγχθέντος. Καὶ
ἐὰν μετὰ τὸν ἀφορισμὸν συγγνώμην αἰτῇ,
καὶ προσπέσῃ τῷ ἐπισκόπῳ, καὶ
ἡμαρτηκέναι ὁμολογῇ, προσδέξασθε αὐτόν.
Μήτε δὲ τὸν συκοφάντην ἀτιμώρητον
ἐάσητε, ἵνα μὴ καὶ ἕτερόν τινα καλῶς
βιοῦντα βλασφημήσῃ, ἢ ἕτερόν τινα (93)
προτρέψῃται τὰ ὅμοια αὐτῷ δρᾶσαι· μήτε
μὴν τὸν ἐλεγχθέντα ἀνύβριστον, ὅπως μὴ
ἕτερος (94) τοῖς αὐτοῖς ἐνσχεθῇ. Οὔτε γὰρ
«μάρτυς κακῶν ἀτιμώρητος ἔσται·» οὐθ' ὁ
πλημμελῶν δίκης ἐκτός (95).

If a person has previously committed bad
deeds, the accusations now brought against
them might partly be true, unless justice is
actively defending them. It is possible for
someone to have sinned once but to be
innocent of this particular charge.
Therefore, be careful and sober in such
matters, making your decisions about the
accused both safe and certain. And if, after
being condemned, the person asks for
forgiveness, and comes to the bishop, and
admits their fault, accept them. Do not
leave the slanderer unpunished, so that
they do not blaspheme another who lives
rightly, or encourage someone else to do
the same wrong. Nor should you let the one
who has been accused go without rebuke,
so that another person does not fall into the
same fault. For “a witness of evil will not go
unpunished,” nor will one who fails in
justice be left outside judgment.

Chapter 51 (ΚΕΦΑΛΑΙΟΝ ΝΑ')

**Ὅτι οὐ χρὴ μονομερεῖς τὰς κρίσεις
ποιεῖσθαι.**

**That one should not make one-sided
judgments.**

Εἵπομεν δὲ ὅτι τὰς κρίσεις οὐ δίκαιον

We have said that it is not just to make one-

μονομερεῖς ποιῆσθαι. Ἐὰν γὰρ τοῦ ἐνὸς προσώπου ἀκούσητε, μὴ παρόντος τοῦ ἑτέρου, μηδὲ ἀπολογησαμένου πρὸς τὸ ἐπιφερόμενον ἔγκλημα, προπετῶς (96) ἐξενέγκητε ψῆφον κατακρίσεως, ἔνοχοι τῆς ἀναιρέσεως, καὶ συμμετρηταὶ τῷ συκοφάντῃ, παρὰ Θεῷ εὐρεθήσεσθε τῷ δικαίῳ κριτῇ· «Ὡς γὰρ ὁ κρατῶν κέρκου κυνὸς, οὕτως ὁ προεστὼς ἀλλοτρίας κρίσεως.» Ἐὰν δὲ μιμηταὶ γένησθε τῶν ἐν Βαβυλῶνι πρεσβυτέρων, οἵτινες {{p713}} καταμαρτυρήσαντες τῆς Σωσάννης ἀδίκως κατεδίκασαν αὐτὴν εἰς θάνατον, ἔνοχοι τῆς ἐκείνων κρίσεως καὶ καταδίκης γένησθε. Ὅτι τὴν μὲν Σωσάνναν ὁ Κύριος διὰ τοῦ Δανιὴλ ἐρρύσατο ἐκ χειρὸς παρανόμων, τοὺς δὲ ἐνόχους τοῦ αἵματος αὐτῆς πρεσβυτέρους ἐν πυρὶ κατεδίκασεν (97), ὑμᾶς δὲ δι' αὐτοῦ ὠνείδισε λέγων· «Οὕτως μωροὶ οἱ υἱοὶ Ἰσραὴλ, οὐκ ἀνακρίναντες, οὐδὲ τὸ σαφὲς ἐπιγνόντες κατεκρίνατε θυγατέρα Ἰσραὴλ; Ἀναστρέψατε οὖν εἰς τὸ κριτήριον· ψευδῇ γὰρ οὗτοι κατεμαρτύρησαν αὐτῆς.»

sided judgments. For if you hear only one person, without the other being present or defending themselves against the charge brought, and you rashly pass a verdict of condemnation, you will be guilty of destruction and counted as partners with the slanderer before God the righteous judge: «For just as one who holds a dog by the neck, so is the one who leads a judgment that belongs to another.» But if you become imitators of the elders in Babylon, who, after giving false testimony, unjustly condemned Susanna to death, you will be guilty of their judgment and condemnation. For the Lord saved Susanna through Daniel from the hands of the lawless, but condemned the elders guilty of her blood to fire, and reproved you through him, saying: «So foolish are the sons of Israel, who did not investigate nor understand the clear truth, yet condemned the daughter of Israel; therefore, return to the judgment, for these have given false testimony against her.» {{p713}}

Chapter 52 (ΚΕΦΑΛΑΙΟΝ ΝΒ')

Παράδειγμα τοῦ δικαίου κρίματος ἡ τῶν ἔξωθεν δικαστῶν περὶ τὰς ἀποφάσεις ἀσφάλεια.

An example of just judgment is the certainty of decisions made by outside judges.

Θεάσασθε δὲ καὶ τὰ κοσμικὰ δικαστήρια, ὧν τῇ ἐξουσίᾳ ὁρῶμεν ἀγομένους φονεῖς, μοιχοὺς, φαρμακοὺς, τυμβωρύχους, ληστάς· καὶ τὰς ἀνακρίσεις (98) αὐτῶν λαβόντες οἱ ἡγούμενοι ὑπὸ τῶν προσαγόντων, λέγουσι τῷ κακούργῳ, εἰ ταῦτα οὕτως ἔχει· κἀκείνου συγκαταθιμένου, οὐκ εὐθέως ἐπὶ τὴν κόλασιν αὐτὸν ἐκπέμπουσιν, ἀλλὰ πλείουσιν ἡμέραις ποιοῦνται αὐτοῦ τὴν ἐξέτασιν

Look also at the secular courts, before whose authority we see murderers, adulterers, poisoners, grave robbers, and robbers brought. And after taking their interrogations (98) from those brought before them, the leaders ask the wrongdoer if these things are so. And with his agreement, they do not immediately send him to punishment, but for many days they conduct his examination with much

μετὰ συμβουλίου πολλοῦ, καὶ παραπετάσματος μέσου (99). Τελευταῖον (100) ὅρον καὶ ψῆφον {{p716}} θανάτου ὁ μέλλων ἐκφέρειν κατ’ αὐτοῦ, πρὸς τὸν ἥλιον ἐπάρας τὰς χεῖρας (1), διαμαρτύρεται ἄθῳς ὑπάρχειν τοῦ αἵματος τοῦ ἀνθρώπου. Καίτοι ὄντες ἐθνικοὶ, καὶ οὐ γινώσκοντες θειότητα, ἢ τὴν εἰς αὐτοὺς ἀπὸ Θεοῦ ἄμυναν ὑπὲρ τῶν ἀναιτίως κατακριθέντων, ἀποφεύγουσιν (2).

counsel, and behind a curtain in the middle (99). Finally (100), the one about to bring the death sentence against him, raising his hands to the sun (1), declares that he is innocent of the blood of the man. And although they are pagans, and do not know godliness, or the defense from God for those unjustly condemned, they avoid it (2). {{p716}}

Chapter 53 (ΚΕΦΑΛΑΙΟΝ ΝΓ’)

Ὅτι μὴ χρή κατ’ ἀλλήλων ἔχειν τοὺς πιστούς.

That the faithful should not hold grudges against one another.

Ὑμεῖς δὲ γινώσκοντες τίς ὁ Θεὸς ἡμῶν, καὶ ὅποια τὰ κρίματα αὐτοῦ, πῶς ἂν κατ’ ἐπήρειαν δυνήσεσθῃ τινὶ ἀπόφασιν δοῦναι, τῆς κρίσεως ὑμῶν παραχρῆμα γινωσκομένης Θεῷ; Καὶ εἰ μὲν δικαίως ἐκρίνατε, δικαίων ἀμοιβῶν καταξιωθήσεσθε καὶ νῦν καὶ εἰς αὖθις· εἰ δὲ ἀδίκως, πάλιν τῶν ὁμοίων τεύξεσθε. Ἡμεῖς μὲν οὖν, ἀδελφοί, συμβουλευόμεν ὑμῖν, μᾶλλον ἐπαινῶν ἀξιοῦσθαι παρὰ Θεῷ, ἢ ψόγων· ὅτι Θεοῦ ἔπαινος ζωὴ αἰώνιος ἀνθρώποις, ὥσπερ καὶ ὁ ψόγος θάνατος αἰδίου. Διὸ γίνεσθε δίκαιοι κριταί, εἰρηνοποιοί, ἀόργητοι. «Ὁ ὀργιζόμενος γὰρ τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει.» Εἰ δὲ καὶ συμβῇ ἐξ ἐνεργείας τινὸς ὀργισθῆναι ὑμᾶς κατὰ τινος, «ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῇ ὀργῇ (3) ὑμῶν. Ὀργίξεσθε γὰρ, φησὶν ὁ Δαβὶδ, καὶ μὴ ἁμαρτάνετε.» τουτέστι, ταχέως διαλλάσσεσθε, ὅπως μὴ ἡ ἐπίμονος ὀργὴ μνησικακία γένηται, καὶ ἁμαρτίαν ἀπεργάσῃται. «Ψυχαὶ γὰρ μνησικάκων εἰς θάνατον (4),» φησὶν ὁ Σολομών. Λέγει δὲ ὁ (5) Κύριος ἡμῶν καὶ

But you, knowing who our God is and what his judgments are, how could you possibly make a decision out of anger, when your judgment is immediately known to God? And if you have judged justly, you will be deemed worthy of rewards both now and again in the future. But if unjustly, you will receive the same in return. Therefore, brothers, we advise you to seek to be praised by God rather than blamed. For the praise of God is eternal life for people, just as blame is eternal death. Therefore, be just judges, peacemakers, and slow to anger. “For anyone who is angry with his brother without cause will be subject to judgment. But if it happens by someone’s action that you become angry with someone, “let not the sun go down on your anger (3). For David says, “Be angry, and do not sin.” That is, be reconciled quickly, so that persistent anger does not become resentment and work sin. “For the souls of the resentful lead to death,” Solomon says, Our Lord and Savior Jesus Christ says in the Gospels «If

Σωτὴρ Ἰησοῦς ὁ Χριστὸς ἐν Εὐαγγελίοις·
«Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ
θυσιαστήριον καὶ ἐκεῖ μνησθῇς ὅτι ὁ
ἀδελφός σου ἔχει τι κατὰ σοῦ,
ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ
θυσιαστηρίου, καὶ ὑπάγε, πρῶτον
διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε
έλθὼν πρόσφερε τὸ δῶρόν σου.» Δῶρον δέ
ἐστὶ Θεῷ ἢ ἐκάστου προσευχὴ καὶ
εὐχαριστία. Ἐὰν οὖν ἔχη τι κατὰ τοῦ
ἀδελφοῦ σου, ἢ αὐτὸς ἔχη τι κατὰ σοῦ,
οὔτε αἱ προσευχαί σου εἰσακουσθήσονται,
οὔτε αἱ εὐχαριστίαι σου προσδεχθήσονται,
διὰ τὴν ὑποκειμένην ὀργήν· χρηρὲς δὲ
συνεχῶς προσεύχεσθαι ὑμᾶς, ἀδελφοί· ἀλλ’
ἐπειδὴ τῶν ἐν ὀργαῖς ἀδίκως ἐχθραίνοντων
ἀδελφοῖς ὁ Θεὸς οὐκ ἐπακούει, καὶ ἐὰν τρεῖς
τῆς ὥρας προσεύξωνται, χρηρὲς διαλύειν
πᾶσαν ἐχθραν καὶ μικροψυχίαν, ἵνα
δυνώμεθα προσεύχεσθαι καθαρᾷ τῇ
καρδίᾳ καὶ ἀρρήτῳ. Καίτοι γε καὶ ἐχθροὺς
ὁ Κύριος ἀγαπᾷν προσέταξεν, οὐχὶ δὲ καὶ
τοὺς φίλους μισεῖν· καὶ ὁ νομοθέτης φησὶν·
«Οὐ μισήσεις πάντα ἄνθρωπον· οὐ
μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου·
ἐλεγμῷ ἐλέγξεις τὸν ἀδελφόν σου, καὶ οὐ
λήψῃ δι’ αὐτὸν ἁμαρτίαν· οὐ μισήσεις
Αἰγύπτιον, ὅτι πάροικος ἦσθα παρ’ αὐτῷ·
οὐ μισήσεις Ἰδουμαῖον, ὅτι ἀδελφός σου
ἐστὶ.» Καὶ ὁ Δαβὶδ λέγει· «Εἰ ἀνταπέδωκα
τοῖς ἀνταποδιδοῦσί μοι κακά.» Ὅθεν εἰ
Χριστιανὸς θέλεις εἶναι, ἐξακολουθεῖ τῷ
τοῦ Κυρίου νόμῳ· «Λύε πάντα σύνδεσμον
ἀδικίας.» Ἐπὶ σοὶ γὰρ ὁ Κύριος ἐξουσίαν
ἔθετο ἀφιέναι ἁμαρτίας τῷ ἀδελφῷ τὰς εἰς
σὲ γενομένας, ἕως ἐβδομηκοντάκις ἑπτὰ·
τουτέστι, τετρακοσίας ἐνενήκοντα.
Ποσάκις οὖν ἤδη ἀφῆκας τῷ ἀδελφῷ σου,
ἵνα μὴ (6) θελήσῃς αὐτῷ ἀφιέναι καὶ νῦν;
Καίτοι ἀκούσας τοῦ Ἱερεμίου λέγοντος, ὅτι
«ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ
λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν.» Σὺ δὲ
μνησικακεῖς, καὶ συντηρεῖς (7) ἐχθραν, καὶ

you bring your gift to the altar and there
remember that your brother has something
against you, leave your gift there in front of
the altar, and first go and be reconciled to
your brother, and then come and offer your
gift. But a gift to God is each person's
prayer and thanksgiving. If then you have
something against your brother, or he has
something against you, neither your
prayers will be heard, nor your
thanksgivings accepted, because of the
underlying anger. But you must pray
continually, brothers. But since God does
not listen to those who unjustly hate their
brothers in anger, even if they pray three
times a day, it is necessary to remove all
hatred and pettiness, so that we may be
able to pray with a pure and undefiled
heart. And yet the Lord commanded us to
love even our enemies, not to hate our
friends. And the lawgiver says «You shall
not hate any person at all You shall not hate
your brother in your mind You shall rebuke
your brother with correction, and you will
not be guilty because of him. You shall not
hate an Egyptian, because you were a
stranger living with him. You shall not hate
an Edomite, because he is your brother.
And David says “If I have repaid those who
repay me evil, Therefore, if you want to be
a Christian, follow the law of the Lord.
“Break every bond of injustice. For the Lord
has given you the authority to forgive the
sins done against you by your brother, up
to seventy times seven. That is, four
hundred ninety. How many times then have
you already forgiven your brother, so that
you do not (6) wish to forgive him even
now? And yet, having heard Jeremiah
saying, «Do not hold the evil of your
neighbor in your hearts.» But you hold a
grudge, and keep (7) hatred, and come to
judgment, and harbor anger (8), and your

ἐπὶ κρίσιν ἔρχῃ, καὶ μὴνιν ὑφορᾷς (8), καὶ ἡ προσευχή σου ἐμποδίζεται. Ἀλλ' εἰ καὶ τὰ τετρακόσια ἐνενήκοντα ἀφείς (9) τῷ ἀδελφῷ σου, πλεόνασον τὴν ἀοργησίαν ἐπὶ πλεῖον εἰς ἀγαθωσύνην δι' ἑαυτόν. Κἂν ἐκεῖνος μὴ ποιεῖ, ἀλλά γε σὺ διὰ τὸν Θεὸν σπούδαζε ἀφιέναι τῷ πλησίον, ὅπως γένη υἱὸς τοῦ Πατρὸς σου τοῦ ἐν οὐρανοῖς, καὶ προσευχόμενος ὑπακούῃ, ὡς φίλος Θεοῦ.

prayer is blocked. But even if you have forgiven your brother four hundred and ninety times (9), increase your lack of anger even more for your own good. And even if that person does not do so, still, for the sake of God, be eager to forgive your neighbor, so that you may become a son of your Father in heaven, and when you pray, you may be heard, as a friend of God.

Chapter 54 (ΚΕΦΑΛΑΙΟΝ ΝΔ')

Ὅτι χρή τοὺς ἐπισκόπους τὰ περὶ εἰρήνης διὰ τοῦ διακόνου ὑπομινῆσκειν τῷ λαῷ.

That it is necessary for the bishops to remind the people about matters of peace through the deacon.

Διὰ τοῦτο, ὧ ἐπίσκοποι, μελλόντων ὑμῶν εἰς προσευχὴν ἀπαντᾶν, μετὰ τὴν ἀνάγνωσιν καὶ τὴν Ψαλμωδίαν, καὶ τὴν ἐπὶ ταῖς Γραφαῖς διδασκαλίαν, ὁ διάκονος ἐστὼς πλησίον ὑμῶν, μετὰ ὑψηλῆς φωνῆς λεγέτω· «Μήτις κατὰ τινος· μήτις ἐν ὑποκρίσει (10)·» {{p720}} ἵνα ἐὰν εὗρεθῇ ἔν τισιν ἀντιλογία, συνειδήσει κρουσθέντες, δεηθῶσι τοῦ Θεοῦ, καὶ διαλλαγῶσι τοῖς ἀδελφοῖς. Εἰ γὰρ τοὺς ἐν οἰκίᾳ τινὸς εἰσερχομένους, πρὸ πάντων δεῖ λέγειν· «Εἰρήνη τῷ οἴκῳ τούτῳ·» ὡς υἱοὺς εἰρήνης εἰρήνην χαριζομένους τοῖς ἀξίοις, καθὼς γέγραπται· «Τοῖς ἐγγύς (11) καὶ τοῖς μακρὰν,» οὓς ἔγνω Κύριος ὄντας αὐτοῦ· πολὺ (12) μᾶλλον τοὺς ἐν ἐκκλησίᾳ Θεοῦ εἰσερχομένους χρή πρὸ πάντων ἐπεύχεσθαι (13) τὴν τοῦ Θεοῦ εἰρήνην. Εἰ δὲ ἄλλοις ταύτην ἐπεύχεται, πολὺ (14) μᾶλλον αὐτὸς αὐτῆς ἐντὸς ὑπαρχέτω, ὡς τέκνον φωτός. Ὁ γὰρ μὴ ἔχων αὐτὴν ἐν ἑαυτῷ, οὐκ ἔστιν ἀξιόπιστος, ἄλλοις αὐτὴν χαρίζεσθαι. Διὸ πρὸ πάντων χρή εἰς ἑαυτὸν εἰρηνεύειν αὐτόν. Ὁ γὰρ μὴ πρὸς ἑαυτὸν στασιάζων, οὐδ' ἂν πρὸς ἄλλον

Therefore, bishops, when you are about to lead the prayer, after the reading and the psalmody, and the teaching on the Scriptures, let the deacon, standing near you, say in a loud voice: "Is there anyone against anyone? Is there anyone acting hypocritically?" {{p720}} So that if any disagreement is found among some, having been struck in their conscience, they may pray to God and be reconciled with their brothers. For when entering a certain house, one must first say, "Peace to this house," as children of peace granting peace to those who deserve it, just as it is written: "To those near and to those far," whom the Lord knew to be his. Much more, those entering the church of God must first of all pray for the peace of God. And if one prays this for others, much more should he himself have it within, as a child of light. For he who does not have it within himself is not trustworthy to grant it to others. Therefore, above all, he must make peace with himself. For he who does not quarrel against himself will not fight against

διαμαχεσθήσεται· ἀλλ' ἔσται εἰρηνικός, φιλικός, συνάγων τὰ τοῦ Κυρίου, καὶ συνεργὸς αὐτοῦ γινόμενος πρὸς τὸ πλεονάσαι αὐτῷ τοὺς σωζομένους ἐν ὁμονοίᾳ. Οἱ γὰρ ἐπινοοῦντες ἔχθρας καὶ μάχας, ἀντιλογίας καὶ κρίσεις, πονηροὶ καὶ τοῦ Θεοῦ ἀλλότριοι τυγχάνουσι.

another; instead, he will be peaceful, friendly, gathering the things of the Lord, and becoming his coworker to increase the number of those saved in harmony. For those who plan enmities and battles, disputes and judgments, turn out to be evil and strangers to God.

Chapter 55 (ΚΕΦΑΛΑΙΟΝ ΝΕ')

Ἀπαρίθμησις διαφόρου προνοίας, καὶ ὅπως ἐξ ἀρχῆς καθ' ἐκάστην γενεὰν ἐκάλεσεν ὁ Θεὸς εἰς μετάνοιαν πάντας.

A listing of various providences, and how from the beginning God called every generation to repentance.

Ὁ γὰρ Θεὸς, Θεὸς ὢν ἐλέους, ἀπ' ἀρχῆς ἐκάστην γενεὰν ἐπὶ μετάνοιαν καλεῖ διὰ τῶν δικαίων καὶ τῶν προφητῶν. Καὶ τοὺς μὲν πρὸ τοῦ κατακλυσμοῦ, διὰ τοῦ Ἀβελ, καὶ Σήμ, καὶ Σήθ, ἔτι δὲ Ἐνῶς, καὶ τοῦ μετατεθέντος Ἐνῶχ ἐσωφρόνιζε· τοὺς δὲ ἐν τῷ κατακλυσμῷ, διὰ τοῦ Νῶε· τοὺς ἐν Σοδόμοις, διὰ τοῦ φιλοξένου Λώτ· τοὺς μετὰ τὸν κατακλυσμὸν, διὰ Μελχισεδεκ, καὶ τῶν πατριαρχῶν, καὶ τοῦ θεοφιλοῦς Ἰώβ· τοὺς ἐν Αἰγύπτῳ, διὰ Μωσέως· τοὺς Ἰσραηλίτας, δι' αὐτοῦ, καὶ Ἰησοῦ, καὶ Χαλεβ, καὶ Φινεῆς, καὶ τῶν λοιπῶν· τοὺς μετὰ νόμον, δι' ἀγγέλων καὶ προφητῶν· τοὺς αὐτοὺς διὰ τῆς ἰδίας ἐνανθρωπήσεως τῆς ἐκ Παρθένου (15) γενομένης· τοὺς πρὸ μικροῦ τῆς ἀναδείξεως αὐτοῦ τῆς σωματικῆς, διὰ Ἰωάννου τοῦ προδρόμου· τοὺς δ' αὐτοὺς, διὰ τοῦ αὐτοῦ, καὶ μετὰ {{p721}} τὴν γένεσιν αὐτοῦ, λέγων (16)· «Μετανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν»· τοὺς μετὰ τὸ πάθος αὐτοῦ, δι' ἡμῶν τῶν δώδεκα, καὶ τοῦ τῆς ἐκλογῆς σκεύους Παύλου. Ἡμεῖς οὖν οἱ καταξιωθέντες εἶναι μάρτυρες τῆς παρουσίας αὐτοῦ, σὺν Ἰακώβῳ τῷ τοῦ Κυρίου ἀδελφῷ (17), καὶ ἐτέροις

For God, being a God of mercy, from the beginning called every generation to repentance through the righteous and the prophets. And before the flood, through Abel, and Shem, and Seth, and still Enoch, and the translated Enoch, he warned them; those during the flood, through Noah; those in Sodom, through the hospitable Lot; those after the flood, through Melchizedek, and the patriarchs, and the God-loving Job; those in Egypt, through Moses; the Israelites, through him, and Joshua, and Caleb, and Phinehas, and the others; those after the law, through angels and prophets; the same ones through the very incarnation made from the Virgin (15); those shortly before his bodily manifestation, through John the Forerunner; and the same, through him, and after {{p721}} his birth, saying (16), "Repent, for the kingdom of heaven has come near"; those after his passion, through us the twelve, and through Paul, the chosen vessel. Therefore, we who have been deemed worthy to be witnesses of his presence, together with James, the brother of the Lord (17), and the other seventy-two disciples, and his seven

ἐβδομήκοντα δύο μαθηταῖς, καὶ τοῖς ἑπτά διακόνοις αὐτοῦ, ἐκ (18) στόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἠκούσαμεν, καὶ ἀκριβῶς εἰδότες λέγομεν· «Τί ἐστὶν τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον;» τὸ διὰ Ἰησοῦ γνωρισθὲν ἡμῖν, ἵνα μηδεὶς ἀπόληται, ἀλλὰ αἶνον σύμφωνον ἀναπέμψαντες αὐτῷ, ζήσωσιν αἰωνίως.

Chapter 56 (ΚΕΦΑΛΑΙΟΝ ΝΣ')

Ὅτι θέλημα Θεοῦ, ὁμόφρονας εἶναι τοὺς ἀνθρώπους περὶ τὴν εὐσέβειαν, παραπλησίως ταῖς ἐν οὐρανῷ δυνάμεσι.

Τοῦτο γάρ ἐστιν ὃ ἐδίδαξεν ἡμᾶς ὁ Κύριος προσευχομένους λέγειν τῷ Πατρὶ αὐτοῦ· «Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς (19).» ὅπως ὡς αἱ ἐπουράνιοι φύσεις τῶν ἀσωμάτων δυνάμεων (20) πᾶσαι δοξάζουσι τὸν Θεὸν συμφώνως, οὕτω καὶ ἐπὶ γῆς πάντες οἱ ἄνθρωποι ἐν ἐνὶ στόματι καὶ μιᾷ διαθέσει δοξάζουσι τὸν μόνον Θεόν, τὸν ἕνα καὶ ἀληθινόν, διὰ τοῦ μονογενοῦς Χριστοῦ. Θέλημα οὖν αὐτοῦ ἐστὶν αἰνεῖν αὐτὸν ὁμοφρόνως, καὶ προσκυνεῖν αὐτὸν συμφώνως (21). Τοῦτο γὰρ αὐτοῦ ἐστὶ θέλημα ἐν Χριστῷ, πολλοὺς εἶναι τοὺς σωζομένους ἐν αὐτῷ, ἀλλὰ μὴ ζημιοῦν αὐτὸν, μηδὲ ἐλαττονεῖν (22) ὑμᾶς τὴν Ἐκκλησίαν, ἣ συστέλλειν τὸν ἀριθμὸν, διὰ μιᾶς {{p724}} ψυχῆς ἀνθρώπου ὑφ' ὑμῶν ἀναιρεθείσης, ἥτις ἐδύνατο σωθῆναι διὰ μετανοίας, ἀπώλετο δὲ οὐ μόνον ἐξ ἰδίας ὀργῆς, ἀλλ' ἤδη καὶ ἐξ ὑμετέρας ἐπιβουλῆς· καὶ ἐπληρώσατε τὸ γεγραμμένον· «Ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.» Τοιοῦτος δὲ ὢν, σκορπιστὴς, προβάτων ἀντίδικος, Θεοῦ ἐχθρὸς, τῶν ἀρνίων φθορεὺς (23), ὧν ὁ Κύριος ποιμὴν ὑπῆρξε. Καὶ ἡμεῖς (24)

deacons, from (18) the mouth of our Lord Jesus Christ we have heard, and knowing exactly we say: "What is the good and pleasing and perfect will of God?" This was made known to us through Jesus, so that no one may perish, but offering him harmonious praise, they may live forever.

That the will of God is for people to be united in piety, like the powers in heaven.

For this is what the Lord taught us to say when praying to his Father: «Let your will be done, on earth as it is in heaven (19).» Just as all the heavenly beings of the incorporeal powers (20) praise God in harmony, so also on earth all people with one mouth and one mind praise the one and only true God through the only-begotten Christ. Therefore, his will is that we praise him with one mind and worship him in agreement (21). For this is his will in Christ, that many be saved in him, but that he not be harmed, nor that you reduce (22) the Church, or shrink its number, because of one human soul lost among you, which could have been saved through repentance, but was lost not only by its own anger, but also by your plotting; and you fulfilled the scripture: «Whoever is not with me scatters.» Such a one, being a scatterer, an opponent of the sheep, an enemy of God, a destroyer of the lambs (23), of whom the Lord was the shepherd. And we (24), gathered from various nations and languages, with much toil and danger, and continual labor, sleeplessness, hunger,

συναγωγοὶ ἐκ διαφόρων ἐθνῶν καὶ γλωσσῶν, ἐν πολλῷ μόχθῳ καὶ κινδύνῳ, καὶ κόπῳ διηνεκεῖ, ἀγρυπνίαις, ἀσιτίαις, χαμευνίαις, διωγμοῖς, πληγαῖς, φυλακαῖς, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες πληρώσωμεν τὸν τρίκλινον (25) τῶν ἀνακειμένων, τουτέστι τὴν ἱερὰν καὶ καθολικὴν Ἐκκλησίαν, εὐφραينوμένων τῶν κλητῶν, καὶ ἀγαλλιωμένων, ὑμνούντων καὶ δοξαζόντων τὸν καλέσαντα αὐτοὺς δι' ἡμῶν εἰς ζωὴν Θεόν. Ὑμεῖς ὅσον τὸ ἐφ' ὑμῖν διεσκορπίσατε. Καὶ ὑμεῖς δέ, οἱ λαϊκοί, εἰρηνεύετε πρὸς ἀλλήλους, σπουδάζοντες ὡς φρόνιμοι τὴν Ἐκκλησίαν αὖξιν, καὶ τὰ νομιζόμενα ἄγρια ἐπιστρέφειν εἰς αὐτήν, ἐξημεροῦν, καὶ ἀποκαθιστᾶν. Καὶ τοῦτό (26) ἐστὶν ὁ μέγιστος ἐξ ἐπαγγελίας μισθὸς παρὰ Θεοῦ (27). «Ἐὰν ἐξαγάγῃς ἐξ ἀναξίου ἄξιον καὶ (28) τίμιον, ὡς στόμα μου ἔσῃ.»

Chapter 57 (ΚΕΦΑΛΑΙΟΝ ΝΖ')

Διατύπωσις Ἐκκλησίας καὶ κλήρου, καὶ τί ἕκαστος ἐπιτελεῖν ὀφείλει τῶν συναθροιζομένων κληρικῶν ἢ λαϊκῶν ἐν τῇ συνάξει.

Σὺ δὲ ὁ ἐπίσκοπος, ἔσο ἅγιος, ἄμωμος, μὴ πλήκτης, μὴ ὀργίλος, μὴ ἀπηνής· ἀλλ' οἰκοδόμος, ἐπιστροφεὺς, διδακτικὸς, ἀνεξίκακος, ἡπιόθυμος (29), πρᾶος, μακρόθυμος, παραινετικὸς, παρακλητικὸς, ὡς Θεοῦ ἄνθρωπος. Ὅταν δὲ συναθροίζῃς τὴν τοῦ Θεοῦ Ἐκκλησίαν, ὡς ἂν κυβερνήτης νηὸς μεγάλης, μετ' ἐπιστήμης πάσης κέλευε ποιεῖσθαι τὰς συνόδους, παραγγέλλων τοῖς διακόνοις ὡσανεὶ ναύταις, τοὺς τόπους ἐκτάσσειν τοῖς ἀδελφοῖς, καθάπερ ἐπιβάταις (30) μετὰ πάσης ἐπιμελείας καὶ σεμνότητος. Καὶ πρῶτον μὲν ὁ οἶκος ἔστω ἐπιμήκης (31),

thirst, beatings, imprisonments, so that by doing the will of God we might complete the threefold couch (25) of those reclining, that is, the holy and universal Church, rejoicing in the called, and exulting, praising and glorifying the one who called them through us to life in God. You have scattered as far as it was in your power. And you, the laypeople, be at peace with one another, striving as wise ones to increase the Church, and to turn back the things considered wild to it, to tame and restore them. And this (26) is the greatest reward promised by God (27): «If you bring out from the unworthy the worthy and honorable, you will be as my mouth.» (28)

The arrangement of the Church and clergy, and what each one must do among the gathered clergy or laity in the assembly.

But you, the bishop, be holy, blameless, not a striker, not angry, not harsh but a builder, one who turns others back, instructive, patient, gentle-tempered (29), meek, long-suffering, encouraging, comforting, like a man of God. Whenever you gather the Church of God, as the captain of a large ship, with all knowledge command the meetings, ordering the deacons like sailors to assign places to the brothers, as passengers (30), with all care and dignity. And first, let the house be long (31), facing east (32), with the seats on each side facing east, like a ship. Let the bishop's throne be

κατ' ἀνατολὰς τετραμμένος (32), ἐξ
ἐκατέρων τῶν μερῶν τὰ παστοφόρια (33)
πρὸς ἀνατολήν, ὅς τις ἔοικε νηί. Κεῖσθω δὲ
μέσος οὗτοῦ ἐπισκόπου θρόνος (34), παρ'
ἐκάτερα δὲ αὐτοῦ καθεζέσθω τὸ
πρεσβύτεριον (35), καὶ οἱ διάκονοι
παριστάσθωσαν (36) εὐσταλεῖς (37) τῆς
πλείονος ἐσθῆτος (38)· εὐόκασιν γὰρ
ναύταις καὶ τοιχάρχοις. Προνοίᾳ δὲ τούτων
εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ
καθεζέσθωσαν μετὰ πάσης ἡσυχίας καὶ
εὐταξίας· καὶ αἱ γυναῖκες κεχωρισμένως
(39) καὶ αὐταὶ καθεζέσθωσαν, σιωπὴν
ἄγουσαι. {{p728}} Μέσος δ' ὁ ἀναγνώστης
ἐφ' ὑψηλοῦ τινος ἐστὼς, ἀναγινωσκέτω τὰ
Μωσέως (40) καὶ Ἰησοῦ τοῦ Ναυῆ, τὰ τῶν
Κριτῶν καὶ τῶν Βασιλειῶν, τὰ τῶν
Παραλειπομένων καὶ τὰ τῆς ἐπανόδου·
πρὸς τούτοις τὰ τοῦ Ἰωβ καὶ τοῦ
Σολομώντος, καὶ τὰ τῶν ἐκκαίδεκα
προφητῶν. Ἀνὰ δύο δὲ γενομένων
ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ
ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια
ὑποψαλλέτω (41). Μετὰ τοῦτο αἱ Πράξεις
αἱ ἡμέτεραι ἀναγινωσκέσθωσαν, καὶ
Ἐπιστολαὶ Παύλου {{p729}} τοῦ συνεργοῦ
ἡμῶν, ἃς ἐπέστειλε ταῖς Ἐκκλησίαις καθ'
ὑφήγησιν τοῦ ἁγίου Πνεύματος. Καὶ μετὰ
ταῦτα διάκονος ἢ πρεσβύτερος
ἀναγινωσκέτω τὰ Εὐαγγέλια (41·), ἃ ἐγὼ
Ματθαῖος, καὶ Ἰωάννης παρεδώκαμεν ὑμῖν,
καὶ ἃ οἱ συνεργοὶ Παύλου παρεληφότες
κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος (42).
Καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ
Εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ
διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν (43)
μετὰ πολλῆς ἡσυχίας, γέγραπται γάρ·
«Σιώπα, καὶ ἄκουε, Ἰσραὴλ,» καὶ πάλιν· «Σὺ
δὲ αὐτοῦ στηθι, καὶ ἀκούσῃ·» καὶ ἐξῆς
παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαόν
(44), ὁ καθεὶς αὐτῶν, ἀλλὰ μὴ ἅπαντες
(45)· {{p732}} καὶ τελευταῖος πάντων ὁ
ἐπίσκοπος, ὅς ἔοικε κυβερνήτῃ.

placed in the middle (34), and let the
presbytery sit on each side of him (35), and
let the deacons stand nearby (36), steady in
their best clothing (37, 38). For they
resemble sailors and officers of the ship. By
arrangement of these, let the laypeople sit
on the other side with all calm and order.
And let the women also sit separately (39),
keeping silence. {{p728}} In the middle, the
reader, standing on something high, should
read the books of Moses (40) and Joshua,
those of the Judges and the Kings, those of
the Chronicles, and those of the Return.
Along with these, the books of Job and
Solomon, and those of the twelve prophets.
When two readings have been made,
someone should sing the hymns of David,
and the people should sing the acrostics
along with him (41). After this, our Acts
should be read, and the Epistles of Paul
{{p729}} our coworker, which he sent to
the Churches under the guidance of the
Holy Spirit. And after these, a deacon or
elder should read the Gospels (41·), which
I, Matthew, and John have handed down to
you, and which Luke and Mark, having
received them from Paul's coworkers, have
left to you (42). And when the Gospel is
being read, all the elders, and the deacons,
and all the people should stand (43) with
much silence, for it is written "Be silent,
and listen, Israel, and again "You, however,
stand there yourself, and listen; And next,
let the elders each one of them, but not all
together, exhort the people (44) (45)
{{p732}} And last of all, the bishop, who is
like a pilot, Let the doorkeepers stand at
the entrances for the men, guarding them,
and the deacons at the entrances for the
women, like shipmasters (47). For even in
the tent of the testimony (48), the same
word and (49) pattern followed, and in the
temple of God If anyone is found sitting in

Στηκέτωσαν δὲ (46) οἱ μὲν πυλωροὶ εἰς τὰς εἰσόδους τῶν ἀνδρῶν, φυλάσσοντες αὐτάς, αἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν, δίκην ναυστολόγων (47). Καὶ γὰρ καὶ ἐν τῇ σκηνῇ τοῦ μαρτυρίου (48), ὁ αὐτὸς παρηκολούθει λόγος καὶ (49) τύπος, καὶ ἐν τῷ ναῷ τοῦ Θεοῦ. Εἰ δέ τις εὗρεθῇ παρὰ τόπον καθεζόμενος, ἐπιπλησέσθω ὑπὸ τοῦ διακόνου, ὡς πρωρεὺς (50), καὶ εἰς τὸν καθήκοντα αὐτῷ τόπον μεταγέσθω· οὐ μόνον γὰρ νηϊ, ἀλλὰ καὶ μάνδρῃ ὡμοίωται ἡ Ἐκκλησία. Ὡς γὰρ οἱ ποιμένες ἕκαστον τῶν ἀλόγων, αἰγῶν, φημὶ, καὶ προβάτων, κατὰ συγγένειαν καὶ ἡλικίαν ἱστῶσι, καὶ ἕκαστον αὐτῶν τὸ ὅμοιον τῷ ὁμοίῳ συντρέχει· οὕτω καὶ ἐν τῇ ἐκκλησίᾳ, οἱ μὲν νεώτεροι ἰδίᾳ καθεζέσθωσαν, ἐὰν ᾖ τόπος, εἰ δὲ μὴ, στηκέτωσαν ὀρθοί· οἱ δὲ τῇ ἡλικίᾳ ἤδη προβεβηκότες, καθεζέσθωσαν ἐν τάξει. Τὰ δὲ παιδιά ἐστῶτα προσλαμβάνέσθωσαν αὐτῶν οἱ πατέρες καὶ μητέρες (51)· αἱ {{p733}} δὲ νεώτεραι πάλιν ἰδίᾳ, ἐὰν ᾖ τόπος, εἰ δὲ μήγε, ὀπισθεν τῶν γυναικῶν ἱστάσθωσαν· αἱ δὲ ἤδη γεγαμηκυῖαι, καὶ τεκναρχοῦσαι, ἰδίᾳ ἱστάσθωσαν· αἱ παρθένοι δὲ καὶ αἱ χῆραι καὶ πρεσβύτειδες, πρῶται πασῶν στηκέτωσαν, ἢ καθεζέσθωσαν. Ἔστω δὲ τῶν τόπων προνοῶν ὁ διάκονος, ἵν' ἕκαστος τῶν εἰσερχομένων εἰς τὸν ἴδιον τόπον ὀρμᾷ, καὶ μὴ παρὰ τὸ ἰντροῖτον (52) καθέζωνται. Ὅμοίως ὁ διάκονος ἐπισκοπεῖτω τὸν λαὸν (53), ὅπως μὴ τις ψιθυρίσῃ, ἢ νυστάξῃ, ἢ γελάσῃ, ἢ νεύσῃ· χρὴ γὰρ ἐν ἐκκλησίᾳ ἐπιστημόνως, καὶ νηφαλέως, καὶ ἐγρηγορότως ἐστάναι, ἐκτεταμένην ἔχοντα τὴν ἀκοὴν ἐπὶ τὸν τοῦ Κυρίου λόγον. Καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες, καὶ ἐπ' ἀνατολὰς (54) κατανοήσαντες {{p736}} (55), μετὰ τὴν τῶν κατηχουμένων καὶ τὴν τῶν μετανοούντων ἔξοδον, προσευξάσθωσαν τῷ Θεῷ, «τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν

the wrong place, let him be reprimanded by the deacon, as the one in charge (50), and let him move to the place assigned to him. For the Church is like not only a ship but also a flock. For just as the shepherds arrange each of the irrational animals—goats, I say, and sheep—according to their kind and age, and each of them gathers the similar with the similar, Just so in the church, let the younger ones sit separately, if there is a place; if not, let them stand. But those who have already advanced in age should sit in order. Let the children, standing, be received by their fathers and mothers (51). The younger women, again, if there is a place, should be separate; if not, let them stand behind the women. But those already married and with children should stand separately. The virgins, widows, and elderly women should stand first of all, or let them sit down. Let the deacon be in charge of the places, so that each one entering the place goes to his own spot, and does not sit beside the entrance.{{p52}} Likewise, let the deacon watch over the people (53), so that no one whispers, or dozes off, or laughs, or nods. For it is necessary in the church to stand with knowledge, sobriety, and alertness, holding one's hearing fully focused on the word of the Lord. And after this, all standing up together in agreement, and facing east (54) attentively {{p736}} (55), after the dismissal of the catechumens and the penitents, let them pray to God, “to the one who has ascended above the heaven of heavens, toward the east, remembering also the ancient law of the paradise toward the east, from which the first man, having broken the commandment and persuaded by the counsel of the serpent, was cast out, The deacons, after the prayer, some should attend to the offering of the Eucharist,

τοῦ οὐρανοῦ, κατὰ ἀνατολὰς,»
ὑπομνησκόμενοι καὶ τῆς ἀρχαίας νομῆς
τοῦ κατὰ ἀνατολὰς παραδείσου, ὅθεν ὁ
πρῶτος ἄνθρωπος ἀθετήσας τὴν ἐντολὴν,
ὄφεως συμβουλία πεισθεὶς, ἀπεβλήθη. Οἱ
δὲ διάκονοι μετὰ τὴν προσευχὴν, οἱ μὲν τῇ
προσφορᾷ τῆς εὐχαριστίας σχολαζέτωσαν,
ὑπηρετοῦμενοι τῷ τοῦ Κυρίου σώματι
μετὰ φόβου, οἱ δὲ τοὺς ὄχλους
διασκοπεῖτωσαν, καὶ ἡσυχίαν αὐτοῖς
ἐμποιεῖτωσαν. Λεγέτω δὲ ὁ παρεστὼς τῷ
ἀρχιερεῖ (56) διάκονος τῷ λαῷ· Μὴ τις
κατὰ τινος· μὴ τις ἐν ὑποκρίσει. Εἴτα καὶ
ἀσπαζέσθωσαν ἀλλήλους (57) οἱ ἄνδρες,
καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν {{p737}}
Κυρίῳ φιλῆμα (58)· ἀλλὰ μὴ τις δολίως, ὡς
Ἰούδας τὸν Κύριον φιλήματι παρέδωκε. Καὶ
μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ
τῆς Ἐκκλησίας ἀπάσης, καὶ παντὸς τοῦ
κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ
ἐκφοριῶν, ὑπὲρ τῶν ἱερέων καὶ τῶν
ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως καὶ τοῦ
βασιλέως, καθόλου εἰρήνης. Καὶ μετὰ
τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ
εἰρήνην (59), εὐλογεῖτω τοῦτον· ὡς καὶ
Μωσῆς ἐνετείλατο ἱερεῦσιν εὐλογεῖν τὸν
λαὸν τούτοις τοῖς ῥήμασιν· «Εὐλογήσαι σε
Κύριος, καὶ φυλάξαι σε· ἐπιφάναι Κύριος τὸ
πρόσωπον αὐτοῦ ἐπὶ σέ, καὶ δόξη (60) σοι
εἰρήνην.» Ἐπευχέσθω οὖν καὶ ὁ ἐπίσκοπος,
καὶ λεγέτω· «Σῶσον τὸν λαόν σου, Κύριε,
καὶ εὐλόγησον τὴν κληρονομίαν σου· ἣν
ἐκτήσω, καὶ περιεποιήσω τῷ τιμίῳ αἵματι
τοῦ Χριστοῦ σου, καὶ ἐκάλεσας βασιλείον
ἱεράτευμα, καὶ ἔθνος ἅγιον.» Μετὰ δὲ
ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς
τοῦ λαοῦ, καὶ προσευχομένου ἡσύχως· καὶ
ὅταν ἀνενεχθῇ (61), μεταλαμβάνετω
ἐκάστη τάξις καθ' ἑαυτὴν τοῦ Κυριακοῦ
σώματος καὶ τοῦ τιμίου αἵματος, ἐν τάξει
(62), μετὰ αἰδοῦς καὶ εὐλαβείας, ὡς
βασιλέως προσερχόμενοι σώματι· καὶ αἱ
γυναῖκες κατακεκαλυμμέναι τὴν κεφαλὴν,

serving the body of the Lord with
reverence, while others should watch over
the crowds and bring them to quiet. Let the
deacon standing by say to the high priest to
the people Let no one be against anyone.
Let no one act in hypocrisy. Then let the
men greet one another, and the women
greet one another, with the kiss of the Lord
(58) {{p737}}. But let no one do so
deceitfully, as Judas handed over the Lord
with a kiss. And after this, the deacon shall
pray for the whole Church, and for all the
world, and for the parts and regions within
it, for the priests and rulers, for the high
priest and the king, for peace in general.
And after this, the high priest, praying for
peace to the people, shall bless them. Just
as Moses commanded the priests to bless
the people with these words. “May the Lord
bless you and keep you “May the Lord
make his face shine upon you, and give you
peace.” (60) Let the bishop also pray, then,
and say “Save your people, Lord, and bless
your inheritance, which you have acquired
and preserved by the precious blood of
your Christ, and called a royal priesthood,
and a holy nation. After these things, let the
sacrifice take place, with all the people
standing and praying quietly. And when it
is brought forward (61), let each order
partake in turn of the Lord’s body and
precious blood, in order, with reverence
and devotion, as approaching the king with
the body. And the women, with their heads
covered, as is fitting for the order of
women, should come forward. Let the
doors be guarded, so that no unbeliever or
uninitiated person may enter.

ὥς ἀρμόζει γυναικῶν τάξει,
προσερχέσθωσαν. Φυλαττέσθωσαν δὲ αἱ
θύραι, μή τις ἄπιστος εἰσέλθοι, ἢ ἀμύητος.

Chapter 58 (ΚΕΦΑΛΑΙΟΝ ΝΗ')

**Περὶ συστατικῶν, ἥτοι ξένων (63),
λαϊκῶν, κληρικῶν, ἐπισκόπων· κιά ὡς
οὐ χρεία διαφορεῖν.**

**Concerning members, that is, strangers
(63), laypeople, clerics, bishops; and
that there is no need for distinction.**

Εἰ δέ τις ἀπὸ παροικίας ἀδελφὸς ἢ ἀδελφὴ
ἐπέλθῃ, σύστασιν ἐπικομιζόμενοι (64)·
διάκονος ἐπικρινέτω {{p740}} τὰ κατ'
αὐτοὺς, ἀνακρίνων εἰ πιστοὶ, εἰ
ἐκκλησιαστικοὶ, εἰ μὴ ἀπὸ αἱρέσεως εἰσι
μεμολυσμένοι· καὶ πάλιν, εἰ ὕπανδρος, ἢ
χήρα· καὶ οὕτω γνοὺς τὰ κατ' αὐτοὺς, ὡς
εἰσιν ἀληθῶς πιστοὶ καὶ ὁμογνώμονες ἐν
τοῖς Κυριακοῖς, ἀπαγέτω ἕκαστον εἰς τὸν
προσῆκοντα αὐτῷ τόπον· εἰ δὲ καὶ
πρεσβύτερος (65) ἀπὸ παροικίας ἐπέλθοι,
προσδεχέσθω ὑπὸ τῶν πρεσβυτέρων
κοινωνικός· εἰ δὲ διάκονος, ὑπὸ τῶν
διακόνων· εἰ δὲ ἐπίσκοπος, σὺν τῷ
ἐπισκόπῳ καθεζέσθω, τῆς αὐτῆς
ἀξιούμενος ὑπ' αὐτοῦ τιμῆς· καὶ ἐρωτήσεις
αὐτὸν, ὧς ἐπίσκοπε, προσλαλήσαι τῷ λαῷ
λόγους διδακτικούς· ἢ γὰρ τῶν ξένων
παράκλησις καὶ νουθεσία εὐπαράδεκτος
(66) καὶ ὠφελιμωτάτη σφόδρα· «Οὐδεὶς
γὰρ προφήτης, φησὶν, δεκτὸς ἐν τῇ ἰδίᾳ
πατρίδι.» Ἐπιτρέψεις δ' αὐτῷ καὶ τὴν
εὐχαριστίαν ἀνοῖσαι· ἐὰν δὲ δι' εὐλάβειαν,
ὡς σοφὸς, τὴν τιμὴν σοι τηρῶν, μὴ θελήσῃ
ἀνενέγκαι, κἂν εἰς τὸν λαὸν εὐλογίαν αὐτὸν
ποιήσασθαι καταναγκάσεις. Εἰ δὲ ἐν τῷ
καθεζεσθαι (67), ἕτερός τις ἐπέλθοι
εὐσχήμων καὶ ἑνδοξος ἐν {{p741}} τῷ βίῳ,
ἢ ξένος, ἢ ἐγχώριος· σὺ δὲ ἐπίσκοπος ὁ
προσλαλῶν τὸν περὶ Θεοῦ λόγον, ἢ ὁ
ἀκούων τοῦ ψάλλοντος, ἢ τοῦ

If a brother or sister comes from a
neighboring community, bringing a letter of
introduction (64) Let a deacon examine
({{p740}}) the matters concerning them,
investigating whether they are
trustworthy, whether they belong to the
church, and whether they are not tainted
by heresy. And again, whether they are
unmarried, or a widow. And having learned
about them in this way, that they are truly
trustworthy and in agreement in the Lord's
matters, let each one be sent to the place
appropriate for him. But if an elder (65)
comes from another community, let him be
received by the elders as a fellow member.
But if a deacon, let him be received by the
deacons. But if a bishop, let him sit with the
bishop, being considered worthy of the
same honor by him. And you will ask him, O
bishop, to speak to the people words of
teaching. For the encouragement and
admonition of strangers is very welcome
(66) and most beneficial. "For no prophet,"
he says, "is accepted in his own country."
And you will also allow him to begin the
thanksgiving. But if, out of reverence, as a
wise man, he keeps the honor for you and
does not want to offer it, even if you force
him to give a blessing to the people, But if,
at the time of sitting down (67), some other
respectable and honorable person in life

ἀναγινώσκοντος, μὴ προσωποληπτῶν
καταλίπης τὴν διακονίαν τοῦ λόγου, ἵνα
διατάξῃ αὐτῷ προεδρίαν· ἀλλὰ μένε
ἡσύχιος, μὴ διακόπτων σου τὸν λόγον, ἢ
τὴν ἀκοήν· οἱ δὲ ἀδελφοὶ διὰ τῶν διακόνων
παραδεχέσθωσαν αὐτόν· εἰ δὲ τόπος οὐκ
ἔστιν, ὁ διάκονος τὸν μᾶλλον νεώτερον
ἐγείρας, μετὰ λόγου, ἀλλὰ μὴ μετ' ὀργῆς,
ἐκεῖνον καθισάτω· δίκαιον δὲ τοῦτο καὶ
ἀφ' ἑαυτοῦ τὸν φιλάδελφον (68) ποιήσαι·
ἐὰν δὲ ἀνανεύῃ, ἐγείρας αὐτόν
ἀναγκαστῶς, ὅπισω πάντων στῆσον (69),
ἵνα παιδευθῶσι καὶ οἱ λοιποὶ
ἀντιπαραχωρεῖν τοῖς ἐντιμοτέροις. Εἰ δὲ
πτωχὸς, ἢ ἀγενὴς (70), ἢ ξένος ἐπέλθοι,
πρεσβύτης ἢ νέος τῇ ἡλικίᾳ, καὶ τόπος οὐχ
ὑπάρχει, καὶ τούτοις τόπον ποιήσει ἐξ ὅλης
τῆς καρδίας αὐτοῦ ὁ διάκονος, ἵνα μὴ πρὸς
ἄνθρωπον αὐτοῦ γένηται ἡ
προσωπόληψις, ἀλλὰ πρὸς Θεὸν ἡ διακονία
εὐάρεστος. Τῷ δ' αὐτῷ ποιείτω καὶ ἡ
διάκονος, ταῖς ἐπερχομέναις γυναῖξι,
πτωχαῖς ἢ τοι πλουσίαις.

comes forward, either a stranger or a local,
{{p741}} You, the bishop who is speaking
the word about God, or the one listening to
the one singing, or the one reading, do not
show partiality by leaving the ministry of
the word, so that you may arrange a place
of honor for him. But remain calm, not
interrupting your own speech or the
hearing. But let the brothers receive him
through the deacons. But if there is no
place, the deacon should raise the younger
one more, with words, but not with anger,
and have him sit there. This is just and right
for the brotherly-loving one to do on his
own initiative. (68) But if he nods in
refusal, forcibly raise him and make him
stand behind everyone, (69) so that the
others may be taught to give way to those
who are more honored. If a poor person, or
someone of low birth (70), or a stranger
comes, whether an old man or a young one
by age, and there is no place, the deacon
should make a place for them with all his
heart, so that the service may be pleasing
not to a person by showing favoritism, but
to God. Let the deaconess do the same for
the women who come, whether poor or
rich.

Chapter 59 (ΚΕΦΑΛΑΙΟΝ ΝΘ')

**Ὅτι χρηὶ ἕκαστον ὄρθρου καὶ ἐσπέρας
σπουδαῖον εἶναι περὶ τὰς συνάξεις.**

**That everyone must be diligent about
the gatherings both morning and
evening.**

Διδάσκων δὲ, ὧ ἐπίσκοπε, κέλευε καὶ
παραίνει τῷ λαῷ, εἰς τὴν ἐκκλησίαν
ἐνδελεχίζειν ὄρθρου καὶ ἐσπέρας ἐκάστης
ἡμέρας (71), καὶ μὴ ἀπολείπεσθαι τὸ
{{p744}} σύνολον, ἀλλὰ συνέρχεσθαι
διηγεκῶς, καὶ μήτε τὴν Ἐκκλησίαν

Teaching, then, bishop, command and
encourage the people to attend the church
gatherings diligently every morning and
evening of each day (71), and not to miss
the assembly, but to come together
continually, and not to cut themselves off

κολοβοῦν ἑαυτὸν ὑφαιροῦντα, καὶ παρὰ μέλος ποιεῖν τὸ σῶμα τοῦ Χριστοῦ· οὐ γὰρ μόνον περὶ ἱερέων ἐρρέθη, ἀλλὰ καὶ ἕκαστος τῶν λαϊκῶν περὶ ἑαυτοῦ ἀκούετω, λογιζόμενος ὅτι εἴρηται ὑπὸ τοῦ Κυρίου· «Ὁ μὴ (72) ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.» Μὴ οὖν ἑαυτοὺς μέλη ὄντες τοῦ Χριστοῦ σκορπίζετε, μὴ συναθροιζόμενοι. Χριστὸν κεφαλὴν ἔχοντες (73), κατὰ τὴν ἐπαγγελίαν αὐτοῦ συνόντα καὶ κοινωνοῦντα (74) ὑμῖν, μὴ ἀμελεῖτε ἑαυτῶν, μηδὲ ἀποστερεῖτε τὸν Σωτῆρα τῶν οἰκεῖων μελῶν, μηδὲ διαιρεῖτε τὸ σῶμα αὐτοῦ, μηδὲ σκορπίζετε τὰ μέλη αὐτοῦ, μηδὲ προκρίνετε τοῦ θεοῦ λόγου τὰς βιωτικὰς χρείας· ἀλλ' ἐκάστης ἡμέρας συναθροίξεσθε ὄρθρου καὶ ἐσπέρας, ψάλλοντες καὶ προσευχόμενοι ἐν τοῖς Κυριακοῖς· ὄρθρου μὲν λέγοντες ψαλμὸν τὸν ξβ', ἐσπέρας δὲ τὸν ρμ' (75). Μάλιστα δὲ ἐν τῇ ἡμέρᾳ τοῦ Σαββάτου, καὶ ἐν τῇ τοῦ Κυρίου ἀναστασίμῳ, τῇ Κυριακῇ, σπουδαιοτέρως ἀπαντᾷτε, αἶνον ἀναπέμποντες τῷ Θεῷ τῷ ποιήσαντι τὰ ὅλα διὰ Ἰησοῦ, καὶ αὐτὸν εἰς ἡμᾶς (76) ἐξαποστείλαντι, καὶ συγχωρήσαντι παθεῖν, καὶ ἐκ νεκρῶν ἀναστήσαντι. Ἐπεὶ τί ἀπολογήσεται τῷ Θεῷ ὁ μὴ συνερχόμενος ἐν τῇδε τῇ ἡμέρᾳ ἀκούειν τοῦ σωτηρίου περὶ τῆς ἀναστάσεως λόγου; ἐν ᾗ καὶ τρις εὐχὰς ἐστῶτες ἐπιτελοῦμεν (77), μνήμης χάριν τοῦ διὰ τριῶν ἀναστάντος ἡμερῶν· ἐν ᾗ προφητῶν ἀνάγνωσις, καὶ Εὐαγγελίου κηρυκεία, καὶ θυσίας ἀναφορὰ, καὶ τροφῆς ἱερᾶς δωρεά.

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from the Church or make themselves a part apart from the body of Christ. For it was said not only about the priests, but also let each of the laity listen for himself, considering that the Lord said: «Whoever is not with me is against me, and whoever does not gather with me scatters.» Therefore, do not be members of Christ and scatter yourselves by not gathering. Having Christ as head (73), according to his promise, coming together and sharing with you (74), do not neglect yourselves, nor deprive the Savior of his own members, nor divide his body, nor scatter his members, nor prefer worldly needs over the divine word. But gather every day in the morning and evening, singing and praying in the Lord's house; in the morning saying Psalm 22, in the evening Psalm 140 (75). Especially on the day of the Sabbath, and on the Lord's resurrection day, the Lord's day, meet more eagerly, offering praise to God who made all things through Jesus, and sent him to us (76), who allowed himself to suffer, and rose from the dead. For what excuse will the one who does not come together on this day have before God to hear the saving word about the resurrection? On this day we also perform three prayers standing (77), in memory of the one who rose after three days; on this day there is reading of the prophets, preaching of the gospel, offering of sacrifice, and the gift of holy food.

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Παράδειγμα πρὸς ζῆλον ἐνάγον, ἡ Ἑλλήνων (78) καὶ Ἰουδαίων μάταιος συνδρομὴ ἐπὶ τοὺς νεῶς καὶ τὰς συναγωγάς.

An example to encourage zeal: the vain attendance of Greeks (78) and Jews at the temples and synagogues.

Πῶς δὲ οὐ πολέμιος Θεοῦ ὁ περὶ τὰ πρόσκαιρα μὲν νύκτα καὶ μεθ' ἡμέραν σπουδάζων, τῶν δὲ αἰωνίων ἀμελῶν; καὶ λουτρῶν μὲν καὶ προσκαίρου τροφῆς, ἐκάστης (79) μεταποιούμενος, τῶν δὲ ἀεὶ παραμενόνων οὐκ ἐπιστρεφόμενος; πῶς δ' οὐχὶ καὶ νῦν ἐρεῖ τῷ τοιούτῳ ὁ Κύριος· Ἐδικαιώθη τὰ ἔθνη ὑπὲρ ὑμᾶς (80)· ὥσπερ καὶ τὴν Ἱερουσαλὴμ ὀνειδίζων ἔλεγεν· «Ἐδικαιώθη Σόδομα ἐκ σοῦ.» Εἰ γὰρ τὰ ἔθνη ἐξ ὕπνου αὐτῶν καθ' ἡμέραν ἀναστάντα, τρέχει ἐπὶ τὰ εἰδωλα, τοῦ λατρεύειν αὐτοῖς, καὶ πρὸ παντὸς ἔργου καὶ πάσης πράξεως πρῶτον αὐτοῖς προσεύχονται, καὶ ἐν ταῖς ἑορταῖς, καὶ ἐν ταῖς πανηγύρεσιν αὐτῶν οὐκ ἀφυστεροῦσιν (81), ἀλλὰ σχολάζουσιν· οὐχ οἱ τοπικοὶ (82) μόνον, ἀλλὰ καὶ οἱ πόρρωθεν οἰκοῦντες· καὶ ἐν τοῖς θεάτροις αὐτῶν ὡς ἐν συναγωγῇ πάντες συνέρχονται. Ὅμοίως καὶ οἱ μάτην λεγόμενοι Ἰουδαῖοι, καθ' ἑξ ἡμέρας ἀργοῦντες, τῇ ἐβδόμῃ ἡμέρᾳ συνίασιν εἰς τὴν συναγωγὴν αὐτῶν (83), οὐδέποτε παραφίοντες (84) ἢ παραμελοῦντες, οὔτε τῆς ἀργίας αὐτῶν, οὔτε τῆς συναγωγῆς αὐτῶν· οἱ τῆς δυνάμεως τοῦ Λόγου ἐν τῇ {{p748}} ἀπιστίᾳ αὐτῶν κενωθέντες, προσέτι δὴ καὶ οὔ (85) ὀνόματος ἑαυτοῦς καλοῦσιν Ἰούδα· Ἰούδας γὰρ **ἐξομολόγησις** ἐρμηνεύεται (86)· οὗτοι δὲ οὐκ εἰσὶν ἐξομολογούμενοι Θεῷ, τὸ πάθημα (87) τοῦ Χριστοῦ παρανόμως πεποιηκότες, ἵνα καὶ (88) μεταγνόντες σωθῶσιν. Εἰ οὖν οἱ μὴ σωζόμενοι, ἐν οἷς οὐκ ὠφελοῦνται πυκνάζουσι (89)· σὺ τί ἂν ἀπολογήσῃ Κυρίῳ τῷ Θεῷ, ὁ τῆς Ἐκκλησίας αὐτοῦ

How can he not be an enemy of God who busies himself day and night with things that are temporary, but neglects the eternal? And changing baths and temporary food each time (79), but not turning to what always remains. And how will the Lord not even now say to such a person The Gentiles have been justified because of you (80). Just as he was reproaching Jerusalem, he said “Sodom has been justified because of you. For if the Gentiles, waking up from their sleep every day, run to the idols to worship them, and before every work and every action they first pray to them, and during their festivals and celebrations they do not fail to do so (81), but they take time off not only the locals (82), but also those living far away. And in their theaters, just like in a gathering place, they all come together. Likewise, the so-called Jews, resting for six days, on the seventh day gather in their synagogue (83), never neglecting (84) or ignoring either their day of rest or their assembly. Those who, in their unbelief, have been emptied of the power of the Word, moreover, even call themselves by that name (85), Judas. Judas is interpreted as **confession** (86). But these are not confessing to God, having unlawfully caused the suffering (87) of Christ, so that even by changing their mind they might be saved (88). If then those who are not saved, in whom they do not benefit, increase (89) So what will you answer to the Lord God, you who are abandoned by his Church, and do not even follow the nations, but through

ἀπολειπόμενος, καὶ μηδὲ τὰ ἔθνη
μιμούμενος, ἀλλὰ διὰ τοῦ ἀπολείπεσθαι
ῥαθυμῶν, ἢ ἀποστατῶν, ἢ κακοποιῶν; οἷς
λέγει ὁ Κύριος διὰ τοῦ Ἰερεμίου (90)· «Τὰ
δικαιώματά μου οὐκ ἐφυλάξατε, ἀλλ’ οὐδὲ
κατὰ τὰ δικαιώματα τῶν ἐθνῶν
ἐπορεύθητε, παρ’ ὀλίγον καὶ ὑπερβάλλετε
αὐτούς.» Καὶ πάλιν· «Ἐδικαίωσε τὴν ψυχὴν
αὐτοῦ Ἰσραὴλ ἀπὸ τῆς ἀσυνθέτου (91)
Ἰούδα.» Καὶ ἐξῆς· «Εἰ ἀλλάζονται ἔθνη
θεοὺς αὐτῶν, καὶ οὗτοι οὐκ εἰσὶ θεοί· διότι
(92) διέλθετε εἰς νήσους Χετιεὶμ, καὶ ἴδετε,
καὶ εἰς Κηδάρ ἀποστείλατε, καὶ νοήσατε
(93) σφόδρα, εἰ γέγονε τοιαῦτα·» ὅτι
ἐκεῖνα μὲν οὐκ ἀμείβουσι τὰ ἑαυτῶν
νόμιμα· «ὃ δὲ λαός μου, φησὶν, ἡλλάξατο
τὴν δόξαν αὐτοῦ, ἐξ ἧς οὐκ
ὠφελήθησεται.» Πῶς οὖν (94)
ἀπολογήσεται τις ὀλιγωρήσας ἢ ἐκστὰς
τῆς ἐκκλησίας τοῦ Θεοῦ;

Chapter 61 (ΚΕΦΑΛΑΙΟΝ ΕΑ')

**Ὅτι οὐχ ὅσιον προκρίνειν τὰ βιωτικά
τῶν θείων.**

Εἰ δέ τις τὴν τοῦ ἔργου τοῦ ἰδίου πρόφασιν
ἐπιφέρων, ὀλιγωρεῖ, «προφασιζόμενος
προφάσεις ἐν ἁμαρτίαις,» γινωσκέτω ὁ
τοιούτος, ὡς αἱ τέχναι τῶν πιστῶν ἐπέργια
εἰσιν· ἔργον δὲ ἡ θεοσέβεια. Τὰς οὖν τέχνας
ὑμῶν ὡς ἐν παρέργῳ ποιεῖτε, εἰς
διατροφὴν ὑμῶν· ἔργῳ δὲ τὴν θεοσέβειαν
ἀσκεῖτε· ὡς καὶ ὁ Κύριος ἔλεγεν·
«Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
ἀπολλυμένην, ἀλλὰ τὴν μένουσαν εἰς ζωὴν
αἰώνιον.» Καὶ πάλιν· «Τοῦτο δέ ἐστι τὸ
ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν
ἀπέστειλεν ἐκεῖνος.» Σπουδάζετε (95) οὖν
μηδέποτε τὴν Ἐκκλησίαν τοῦ Θεοῦ
καταλιπεῖν. Εἰ δέ τις ταύτην ὑπερίδοι, εἰς

being abandoned become lazy, or turn
away, or do evil? To whom the Lord says
through Jeremiah (90) «You did not keep
my laws, nor did you follow the laws of the
nations; in some ways, you almost even
went beyond them. And again «Israel
justified his soul against the unfaithful
Judah. (91) And next «If nations change
their gods, and these are not gods, for (92)
go through the islands of the Hittites, and
see, and send to Kedar, and consider (93)
carefully if such things have happened;
because there they do not change their own
customs “My people,” he says, “have
changed their glory, from which they will
not benefit. How then will anyone defend
himself who has neglected or left the
assembly of God?

**That it is not right to prefer worldly
things over divine things.**

But if someone, bringing forward the
excuse of his own work, neglects, «making
excuses as excuses in sins, Let such a
person know that the skills of the faithful
are secondary tasks. But the work is
godliness. Therefore, do your skills as a
side task, for your support. But in work,
practice godliness. Just as the Lord also
said, “Work not for the food that perishes,
but for the food that remains for eternal
life. And again “And this is the work of God,
that you believe in the one whom he has
sent.” Therefore, always strive never to
abandon the Church of God. But if anyone
looks down on it, or enters into a defiled

μιαρὸν δὲ ἐθνῶν εἰσέλθοι (96), ἢ {{p749}} εἰς συναγωγὴν Ἰουδαίων, ἢ αἰρετικῶν· ὁ τοιοῦτος τί ἀπολογήσεται τῷ Θεῷ, ἐν ἡμέρᾳ κρίσεως; λόγια Θεοῦ ζῶντος καταλιπὼν, ζῶντα καὶ ζωοποιοῦντα καὶ δυνάμενα ῥύσασθαι κολάσεως αἰωνίου· καὶ πορευθεὶς εἰς οἶκον δαιμόνων, ἢ εἰς (97) συναγωγὴν Χριστοκτόνων, ἢ ἐκκλησίαν πονηρευομένων· οὐκ ἀκούσας τοῦ εἰπόντος· «Ἐμίσησα ἐκκλησίαν πονηρευομένων, καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω· οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος, καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω.» Καὶ πάλιν· «Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καὶ ἐν ὁδῷ ἀμαρτωλῶν οὐκ ἔστη, καὶ ἐπὶ καθέδραν λοιμῶν (98) οὐκ ἐκάθισεν· ἀλλ’ ἢ ἐν τῷ νόμῳ Κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός.» Σὺ δὲ καταλιπὼν τῶν πιστῶν τὸ συνάθροισμα, τοῦ Θεοῦ τὴν Ἐκκλησίαν, τοὺς ἐκείνου νόμους, ἐπιβλέπεις ἐπὶ τὰ σπήλαια τῶν ληστῶν, ἅγια ἡγούμενος ἃ ἐκεῖνος βέβηλα ἀπεκάλεσε, καὶ κοινοποιῶν ἃ ἐκεῖνος ἀπεχώρισε (99)· καὶ οὐ τοῦτο μόνον, ἀλλ’ ἤδη καὶ πομπαῖς Ἑλλήνων συντρέχεις, καὶ ἐπὶ τὰ θέατρα ἐπείγῃ, ἐπιθυμήσας εἰς τῶν εἰσπορευομένων ἐκεῖ λογισθῆναι, καὶ μετασχεῖν ἀκροαμάτων ἀπρεπῶν, ἵνα μὴ λέγωμεν μυσαρῶν· μὴ ἀκούσας τοῦ Ἱερεμίου λέγοντος· «Κύριε, οὐκ ἐκάθισα ἐν συνεδρίῳ (100) αὐτῶν παιζόντων, ἀλλ’ εὐλαβούμην ἀπὸ προσώπου χειρός σου.» καὶ τοῦ Ἰὼβ φάσκοντος τὰ ὅμοια· «Εἰ δὲ καὶ μετὰ γελοιαστῶν ἐπορεύθην ποτέ· ἰστάμην (1) γὰρ ἐν ζυγῷ δικαίῳ.» Τί δὲ βούλῃ μετασχεῖν τῶν Ἑλληνικῶν λόγων, ὄντων νεκρῶν ἀνθρώπων ἐξ ἐπιπνοίας διαβόλου ἀποφανθέντων νεκροποιᾶ (2), καὶ πίστεως ἀνατρεπτικῆς, καὶ πρὸς πολυθεΐαν ἀπάγοντα τοὺς προσανέχοντας αὐτοῖς; Ὑμεῖς οὖν σχολάζοντες τοῖς τοῦ Θεοῦ

assembly of the Gentiles (96), or {{p749}} into a synagogue of the Jews, or of heretics, What will such a person say in defense before God on the day of judgment? Having left behind the words of the living God, who is living and life-giving and able to save from eternal punishment, and having gone into the house of demons, or into a synagogue of those who kill Christ, or into a church of evildoers, not having listened to the one who spoke “I hated the church of evildoers, and I will not enter with those who do wrong.” I did not sit with a council of emptiness, and I will not sit with the godless. And again “Blessed is the man who did not walk in the counsel of the wicked, nor stood in the way of sinners, nor sat on the seat of pestilence (98). But his desire is in the law of the Lord, and in his law he meditates day and night. But you, leaving the gathering of the faithful, the Church of God, you look toward the caves of robbers, considering holy what he called profane there, and sharing what he rejected (99). And not only this, but you also join in the processions of the Greeks, and hasten to the theaters, desiring to be counted among those who enter there, and to share in shameful spectacles, not to mention disgusting ones. Not having heard Jeremiah saying “Lord, I did not sit in the council (100) of those who mock, but I was careful to stay away from your hand.” and Job saying similar things «But even if I once walked among mockers» For I stood (1) in a just balance. But what do you want to share in Greek words, since they come from dead men, revealed by the breath of the devil as death-bringing (2), and are destructive of faith, and lead those who accept them toward polytheism? You, then, who devote yourselves to the laws of God, consider these things more honorable than

νόμοις, καὶ τῶν βιωτικῶν χρειῶν τούτους ἡμεῖσθε τιμιωτέρους· καὶ πλείονα τιμὴν νέμοντες αὐτοῖς, συντρέχετε εἰς τὴν Ἐκκλησίαν τοῦ Κυρίου· ἣν περιεποιήσατο τῷ αἵματι τοῦ Χριστοῦ, τοῦ ἡγαπημένου, τοῦ πρωτοτόκου πάσης κτίσεως. Αὕτη γὰρ θυγάτηρ ἐστὶ τοῦ Ὑψίστου, ἡ ὠδινήσασα ὑμᾶς διὰ τοῦ λόγου τῆς χάριτος, καὶ μορφώσασα ἐν ἡμῖν τὸν Χριστόν· οὗ μέτοχοι γενόμενοι, ἱερὰ μέλη ἐστὲ, καὶ ἐκλεκτὰ, μὴ ἔχοντα σπῖλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων· ἀλλ’ ἅγιοι καὶ ἄμωμοι ἐν πίστει τετελειωμένοι ἐστὲ ἐν αὐτῷ, κατ’ εἰκόνα τοῦ κτίσαντος ὑμᾶς Θεοῦ.

the needs of daily life. And giving them greater honor, you come together in the Church of the Lord. Which he preserved by the blood of Christ, the beloved, the firstborn of all creation. For this is the daughter of the Most High, who gave birth to you through the word of grace, and who formed Christ within us. Having become partakers of it, you are holy members, and chosen, without spot, or wrinkle, or anything like these. But you are holy and blameless, perfected in faith in him, according to the image of the God who created you.

Chapter 62 (ΚΕΦΑΛΑΙΟΝ ΕΒ’)

Ὅτι πάντα τὰ Ἑλλήνων ἀσεβήματα ἀποστρέφεσθαι χρή.

That all the impieties of the Greeks must be turned away from.

Φυλάσσεσθε οὖν τοῦ μὴ συσχολάζειν τοῖς ἀπολλυμένοις, ὃ ἐστὶ συναγωγὴ ἐθνῶν, εἰς ἀπάτην καὶ ἀπώλειαν· οὐδεμία γὰρ κοινωνία θεῷ πρὸς διάβολον. Ὁ γὰρ συναθροιζόμενος μετὰ τῶν τὰ διαβόλου φρονούντων, εἷς ἐξ αὐτῶν λογισθήσεται, καὶ τὸ οὐαὶ κληρονομήσει. Φεύγετε δὴ καὶ τὰ ἀπρεπῆ τῶν θεαμάτων· τὰ θεατρά φημι, καὶ τὰς Ἑλληνικὰς πομπὰς, ἐπαιοῖδας, κληδόνας, μαντείας, καθαρισμοὺς, οἰωνισμοὺς, ὀρνιθοσκοπίας, νεκρομαντείας, ἐπιφωνήσεις· ὅτι γέγραπται· «Οὐ γὰρ ἐστὶν οἰωνισμὸς ἐν Ἰακώβ, οὐδὲ μαντεία ἐν Ἰσραὴλ.» Καὶ πάλιν· «Οἰώνισμα ἁμαρτία ἐστὶ (3).» Καὶ ἄλλαχοῦ· «Οὐκ οἰωνιεῖσθε, καὶ κληδόσι καὶ μαντείαις καὶ ἐγγαστριμύθοις οὐκ ἐπακολουθήσετε, φαρμακοὺς οὐ περιποιήσετε.» Διὸ παραινεῖ καὶ ὁ Ἰερεμίας, λέγων· «Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ

Therefore, be careful not to associate with those who are perishing, which is the gathering of the nations, leading to deception and destruction; for there is no fellowship with God for those who are with the devil. For whoever gathers with those who think like the devil will be counted as one of them and will inherit the woe. So flee even the improper parts of the shows: I mean the theaters, the Greek processions, songs, rumors, divinations, purifications, omens, bird-watchings, necromancies, and cries; because it is written, “For there is no omen in Jacob, nor divination in Israel.” And again, “An omen is sin.” And elsewhere, “Do not practice divination, nor follow omens, rumors, or spells; do not keep sorcerers.” Therefore, Jeremiah also advises, saying, “Do not walk in the ways of the nations, and do not fear the signs of the

πορεύεσθε· καὶ ἀπὸ τῶν σημείων οὐρανοῦ
μὴ φοβεῖσθε.» Διόπερ (4) χρὴ τὸν πιστὸν
φεύγειν τὰς συνόδους τῶν ἀσεβῶν
Ἑλλήνων καὶ Ἰουδαίων καὶ τῶν λοιπῶν
αἱρετικῶν· ἵνα μὴ τῷ συσκολάζειν αὐτοῖς,
παγίδας (5) λάβωμεν ταῖς ἐαυτῶν ψυχαῖς·
ὅπως μὴ συστρεφόμενοι ταῖς ἐορταῖς
αὐτῶν, αἵτινες ἐπὶ τιμῇ τῶν δαιμόνων
ἐπιτελοῦνται, κοινωνήσωμεν αὐτοῖς καὶ
τῆς ἀσεβείας. Φευκτῖαι δὲ αὐτῶν καὶ αἱ
πανηγύρεις, καὶ τὰ ἐν αὐταῖς ἐπιτελούμενα.
Πιστὸν γὰρ ἐν πανηγύρει οὐ χρὴ
παραβάλλειν (6), πλεῖον (7) τοῦ σωματίον
πρίσθαι, καὶ ψυχὴν περιποιήσασθαι, καὶ
ἕτερά τινα συνωνήσασθαι τῶν πρὸς
σύστασιν ἁρμοζόντων. Ἀπέχεσθε οὖν
πάσης (8) τῆς τῶν εἰδώλων πομπῆς,
φαντασίας, πανηγύρεως, συμποσίων,
μονομαχίας, καὶ πάσης θέας δαιμονικῆς.

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Chapter 63 (ΚΕΦΑΛΑΙΟΝ ΕΓ')

Ὅτι ἀργὸν (9) οὐ χρὴ ἐσθίειν τινὰ τῶν
πιστῶν· ὥς οἱ (10) περὶ Πέτρον ἀλιεῖς
(11), καὶ οἱ λοιποὶ ἀπόστολοι, οἱ δὲ (12)
περὶ Παῦλον καὶ Ἀκύλαν σκηνοποιοὶ, οἱ
δὲ περὶ Ἰούδαν Ἰακώβου γῆς ἐργάται.

Οἱ δὲ νεώτεροι τῆς Ἐκκλησίας, ἐν πάσαις
ταῖς χρεαίαις ἀόκνως λειτουργεῖν
σπουδάζετε· μετὰ πάσης σεμνότητος τοῖς
ἔργοις ὑμῶν σχολάζετε, ὅπως ἐν παντὶ τῷ
χρόνῳ ὑμῶν ᾗτε ἐπαρκοῦντες καὶ ἐαυτοῖς
καὶ τοῖς πενομένοις, πρὸς τὸ μὴ ἐπιβαρεῖν
τὴν τοῦ Θεοῦ Ἐκκλησίαν. Καὶ γὰρ καὶ ἡμεῖς

sky.” For this reason, the faithful must
avoid the gatherings of the impious Greeks,
Jews, and other heretics, so that by
associating with them we do not trap our
own souls; so that by joining their feasts,
which are performed in honor of demons,
we do not share in their impiety. Avoid
their festivals and the things done in them.
It is not right for the faithful to join a
festival, to buy more than the body needs,
to guard the soul, or to associate with
others in things proper for fellowship.
Therefore, keep away from every
procession, image, festival, banquet,
contest, and all demonic shows.

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**That it is not right for any of the faithful
to eat while idle (9); just as those (10)
around Peter were fishermen (11), and
the other apostles, but those (12)
around Paul and Aquila were
tentmakers, and those around Jude and
James were workers of the land.**

But the younger members of the Church, in
all their needs, should work tirelessly; with
all dignity, you should give attention to
your tasks, so that at all times you may be
enough for yourselves and for those in
need, so as not to burden the Church of
God. For even we (13), while devoted

(13) σχολάζοντες {{p756}} τῷ λόγῳ τοῦ Εὐαγγελίου, ὅμως καὶ τῶν ἐπεργιῶν οὐκ ἀμελοῦμεν· οἱ μὲν γάρ εἰσιν ἐξ ἡμῶν ἀλιεῖς, οἱ δὲ σκηνοποιοὶ, οἱ δὲ γῆς ἐργάται, πρὸς τὸ μηδέποτε ἡμᾶς ἀργοὺς εἶναι. Λέγει δέ που καὶ ὁ Σολομών· «Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρὲ, καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ, καὶ γενοῦ ἐκείνου σοφώτερος. Ἐκεῖνῳ γὰρ γεωργίου μὴ ὑπάρχοντος, οὐδὲ τὸν ἀναγκάζοντα ἔχων, οὐδὲ ὑπὸ δεσπότην ὦν, ἐτοιμάζεται θέρους τὴν τροφήν, πολλήν τε ἐν τῷ ἀμητῷ ποιεῖται τὴν παράθεσιν (14). Ἡ πορεύθητι πρὸς τὴν μέλισσαν, καὶ μάθε ὡς ἐργάτης ἐστί· τὴν τε ἐργασίαν ὡς σεμνὴν ἐμπορεύεται· ἥς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγείαν προσφέρονται· ποθινή δέ ἐστι καὶ ἐπίδοξος· ὥσπερ οὖσα τῇ ῥώμῃ {{p757}} ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη (15).» Καὶ ἐξῆς· «Ἔως πότε, ὀκνηρὲ, κατὰκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ; Ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθησαι, μικρὸν δὲ νυστάξεις, ὀλίγον δὲ ἐναγκαλίζῃ χειρὶ στήθῃ· εἴτα παραγίνεται σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία, καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς. Ἐὰν δὲ ἄοκνος ᾖς, ἦξει ὥσπερ πηγὴ ὁ ἀμητός σου, καὶ ἡ ἔνδεια ὥσπερ κακὸς ἀνὴρ ἀπαυτομολήσει.» Καὶ πάλιν· «Ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν, πλησθήσεται ἄρτων.» Καὶ ἐν ἄλλοις φησὶν· «Ὁ ἀργὸς περιέλαβε τὰς χεῖρας ἑαυτοῦ, καὶ ἔφαγε τὰς σάρκας αὐτοῦ.» Καὶ ἐξῆς· «Κρύψας ὀκνηρὸς τὴν χεῖρα αὐτοῦ, οὐ δυνήσεται ἀπενεγκεῖν εἰς τὸ στόμα αὐτοῦ.» Καὶ πάλιν· «Δι' ἀργίαν χειρῶν ταπεινωθήσεται ἡ δόκωσις.» Ἐργάζεσθε οὖν ἐνδελεχῶς· ἀθεράπευτος γὰρ ἐστὶν ἀργοῦ μῶμος. Εἰ δέ τις μὴ ἐργάζεται, οὗτος παρ' ὑμῖν μὴ ἐσθιέτω. Ἀργοὺς γὰρ μισεῖ καὶ ὁ Κύριος ὁ Θεὸς ἡμῶν· ἀργὸς γὰρ εἶναι οὐκ ὀφείλει οὐδεὶς τῶν Θεῷ προσανεχόντων.

{{p756}} to the word of the Gospel, do not neglect our labors; some of us are fishermen, others tentmakers, others workers of the land, so that we may never be idle. Solomon also says somewhere: "Go to the ant, you sluggard, and observe its ways, and become wiser than it. For it has no commander, no overseer, no ruler, yet it prepares its food in summer and gathers its provision in harvest (14). Or go to the bee, and learn how it is a worker; it carries out its work with dignity; kings and commoners alike benefit from its toil for their health; it is desirable and respected; though weak in strength, it honors wisdom and advances (15)." And again: "How long will you lie there, you sluggard? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man. But if you are diligent, your harvest will be like a spring, and want will desert you like a bad man fleeing." And again: "The one who works his own land will have plenty of bread." And elsewhere it says: "The sluggard buries his hands in his own body and eats his own flesh." And again: "A sluggard hides his hand and cannot bring it to his mouth." And again: "Because of laziness of the hands, honor will be brought low." Therefore, work diligently; the fault of idleness is incurable. And if anyone does not work, let him not eat among you. For even the Lord our God hates the idle; no one who belongs to God ought to be idle.

Chapters of the Third Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΤΡΙΤΟΥ ΒΙΒΛΙΟΥ)

α'.	Chapter 1. The age at which widows should be appointed.
β'. Ὅτι παραιτητέον καθιστᾶν νεωτέρας χήρας, διὰ τὸ ὑποπτον.	Chapter 2. That it is necessary to refuse to appoint a younger widow, because of suspicion.
γ'. Ὅποιας εἶναι χρή τὰς χήρας, καὶ ὅπως ἐπικουρεῖσθαι παρὰ τοῦ ἐπισκόπου.	Chapter 3. What kind of widows are necessary, and how they should be supported by the bishop.
δ'. Ὅτι πάνθ' ὄντιναοῦν ἐνδεῇ εὐποιεῖν χρή.	Chapter 4. That it is necessary to do good to anyone in need.
ε'. Ὅτι καὶ τοῦ ἥθους ἐπιμελητέον τὴν χήραν.	Chapter 5. That the character of the widow must also be cared for.
ς'. Ὅτι οὐ χρή γυναῖκας διδάσκειν, ἀπρεπὲς γάρ· καὶ ποῖαι γυναῖκες εἶποντο τῷ Κυρίῳ.	Chapter 6. That it is not proper to teach women, for it is inappropriate; and what kind of women followed the Lord.
ζ'. Οἷαί εἰσιν αἱ ψευδοχήραι.	Chapter 7. What kind of women are false widows.
η'. Ὅτι οὐ χρή παρὰ ἀναξίων λαμβάνειν τὴν χήραν, ἢ τὸν ἐπίσκοπον, ἢ ἄλλον πιστόν.	Chapter 8. That it is not right to receive a widow from those who are unworthy, whether the bishop or another trustworthy person.

θ'. Ὅτι οὐ χρή γυναῖκας βαπτίζειν·
ἀσεβὲς γάρ, καὶ τῆς Χριστοῦ
διδασκαλίας ἀλλότριον.

Chapter 9. That it is not right to baptize women; for it is impious, and foreign to the teaching of Christ.

ι'. Ὅτι οὐ χρή λαϊκὸν ποιεῖν ἱερατικὸν
ἔργον· βάπτισμα, ἢ θυσίαν, ἢ
χειροθεσίαν, ἢ εὐλογίαν.

Chapter 10. That it is not right to make a layperson perform a priestly task: baptism, or sacrifice, or laying on of hands, or blessing.

ια'. Ὅτι πλὴν ἐπισκόπου ἢ
πρεσβυτέρου, οὐδενὶ τῶν λοιπῶν
κληρικῶν ἐπιτέτραπται τὰ τῶν ἱερέων
ἐνεργεῖν· τὸ δὲ χειροτονεῖν μόνῳ
ἐπισκόπῳ προσήκει, ἑτέρῳ δὲ οὐδενί.

Chapter 11. That except for the bishop or the presbyter, none of the other clergy are allowed to perform the duties of priests; and the laying on of hands belongs only to the bishop, and to no one else.

ιβ'. Ἀποτροπὴ βασκανίας.

Chapter 12. A warning against the evil eye.

ιγ'. Ὅπως δεῖ προσεύχεσθαι τὰς χηρας
ὕπὲρ τῶν διδόντων τὰ πρὸς τὰς χρείας.

Chapter 13. How widows should pray for those who give what is needed.

ιδ'. Ὅτι οὐ χρή κομπάζειν, καὶ
περιαγγέλλειν τὸ ἑαυτῆς ὄνομα, τὴν
καρποφοροῦσαν, κατὰ τὴν τοῦ Κυρίου
διάταξιν.

Chapter 14. That it is not right to boast or to announce one's own name when giving fruit, according to the Lord's command.

ιε'. Ὅτι ἀπρεπὲς τὸ λοιδορεῖν τὸν
πλησίον· ἀλλότριον γάρ Χριστιανῶν τὸ
καταρᾶσθαι.

Chapter 15. That it is improper to insult one's neighbor; for cursing belongs to those outside the Christians.

ις'. Περὶ μνήσεως θείας τοῦ ἁγίου
βαπτίσματος.

Chapter 16. About the initiation of the holy divine baptism.

ιζ'. Ποίαν αἰτίαν ἔχει τὸ εἰς Χριστὸν
βάπτισμα· καὶ διατί τῶν ἐν αὐτῷ
ἕκαστον λέγεται, καὶ πράττεται.

**Chapter 17. What reason baptism into
Christ has; and why each thing in it is
spoken of and performed.**

{{p760}} ιη'. Οἷος ὀφείλει εἶναι ὁ
μεμνημένος.

{{p760}} **Chapter 18. What kind of
person the initiated ought to be.**

ιθ'. Οἷος ὀφείλει εἶναι ὁ διάκονος.

**Chapter 19. What kind of person the
deacon ought to be.**

κ'. Ὅτι ὑπὸ τριῶν ἢ δύο ἐπισκόπων
ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος
ἄλλ' οὐχ ὑπὸ ἐνός· ἀβέβαιον γάρ.

**Chapter 20. That a bishop ought to be
ordained by three or two bishops, but
not by one alone; for that is uncertain.**

Book Three. (BIBΛION TPITON.)

ΠΕΡΙ ΧΗΡΩΝ (16).

On Widows (16).

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

**The age at which widows should be
appointed.**

Χήρας δὲ καθιστᾶτε (17) μὴ ἔλαττον ἐτῶν
τῶν ἐξήκοντα, ἵνα τρόπῳ τινὶ τὸ τῆς
διγαμίας αὐτῶν ἀνύποπτον βέβαιον ὑμῖν,
διὰ τῆς ἡλικίας (18), ὑπάρχη. Εἰ δὲ
νεωτέραν καταστήσητε εἰς τὸ χηρικόν, καὶ
μὴ φέρουσα τὴν ἐν νεότητι χηρείαν,
γαμηθῇ, ἀπρέπειαν ἐμποιήσῃ τῇ δόξῃ τοῦ
χηρικοῦ, καὶ λόγον ὑφέξει τῷ Θεῷ· οὐχ ὅτι
δευτέρῳ γάμῳ συνήφθη, ἀλλ' ὅτι τὴν
ἐαυτῆς ἐπαγγελίαν οὐκ ἐφύλαξε,
καταστρηνιάσασα τοῦ Χριστοῦ· διότι (19)

You should appoint widows (17) no
younger than sixty years old, so that in
some way their age will give you sure proof
that their avoidance of remarriage is
genuine. But if you appoint a younger
widow, and she does not bear her
widowhood in youth well, but remarries,
she will bring disgrace to the reputation of
widowhood and will have to give an
account to God—not because she married a
second time, but because she did not keep

μετὰ πίστεως καὶ φόβου Θεοῦ οὐκ ἤλθε φυλάξαι τὴν ἐπαγγελίαν· διὸ χρὴ μὴ προπετῶς ποιεῖσθαι (20) τὴν ἐπαγγελίαν, ἀλλὰ μετὰ ἀσφαλείας· κρεῖσσον γὰρ αὐτῇ ἐστὶ μὴ εὗξασθαι, ἢ εὗξασθαι καὶ μὴ ἀποδοῦναι. Εἰ δέ τις νεωτέρα ὀλίγον χρόνον σὺν τῷ ἀνδρὶ ποιήσασα, καὶ ἀποβαλοῦσα αὐτὸν διὰ τελευτῆς, ἢ δι' ἀφορμῆς τινος ἐτέρας (21), καὶ μείνῃ ἐφ' ἑαυτῆς, δῶρον ἔχουσα χηρείας, μακαρία εὖρεθήσεται, ὁμοιωθεῖσα τῇ ἐν Σαρεφθοῖς (22) Σιδωνίᾳ χήρᾳ, πρὸς ἣν ὁ ἅγιος τοῦ Θεοῦ {p761} προφήτης (23) Ἑλίας ἐξενώθη· ἡ τοιαύτη ἐξοιωθήσεται Ἄννη τῇ θυγατρὶ Φανουὴλ τῇ ἐκ φυλῆς Ἀσὴρ, ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ, νύκτωρ καὶ μεθ' ἡμέραν προσμένουσα ταῖς δεήσεσι, καὶ ταῖς προσευχαῖς, οὓσα μὲν ἐτῶν ὀγδοήκοντα τεσσάρων (24), ζήσασα δὲ μετὰ ἀνδρὸς ἐκ τῆς παρθενίας αὐτῆς ἔτη ἑπτὰ (25), καὶ τὴν τοῦ Χριστοῦ δοξάσασα παρουσίαν ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδοκῶσι (26) λύτρωσιν ἐν Ἰσραὴλ. Ἡ τοιαύτη μαρτύριον λαβοῦσα τιμηθήσεται, κλέος ἔχουσα καὶ παρὰ ἀνθρώποις ἐπὶ γῆς, καὶ παρὰ Θεῷ ἐν οὐρανοῖς τὸν αἰώνιον ἔπαινον.

her own promise, having grown cold toward Christ. For (19) she did not come with faith and fear of God to keep the promise; therefore, the promise must not be made rashly (20), but with certainty. It is better for her not to make the promise than to make it and not keep it. If someone younger has lived with her husband only a short time, and then lost him either by death or some other cause (21), and remains on her own, having the gift of widowhood, she will be found blessed, like the widow of Sarepta in Sidon (22), to whom the holy prophet of God, Elijah, was sent (23). Such a one will be like Anna, daughter of Phanuel, from the tribe of Asher, who did not leave the temple but worshiped night and day with fasting and prayer. She was eighty-four years old (24), having lived with her husband seven years from her virginity (25), and she praised the glorious presence of Christ, confessing him to the Lord and speaking about him to all who were waiting for the redemption of Israel (26). Such a one, having received this testimony, will be honored, having glory both among people on earth and before God in heaven with eternal praise.

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Ὅτι παραιτητέον καθιστᾶν νεωτέρας χήρας, διὰ τὸ ὑποπτὸν (27).

That younger widows must be refused because of suspicion (27).

Αἱ δὲ νεώτεραι χῆραι εἰς χηρικὸν μὲν μὴ ἐντασσεσθῶσαν, μήποτε προφάσει τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκμῆς, ἐπὶ δευτερογαμίαν ἐλθοῦσαι, ἐν πράγματι (28) γένωνται. Ἐπικουρεῖσθωσαν δὲ καὶ βοηθεῖσθωσαν, ἵνα μὴ προφάσει τοῦ λείπεσθαι, ἐπὶ δευτερογαμίαν ἐλθοῦσαι, ἐν

Younger widows must not be appointed to the order of widows, lest, using the excuse that they cannot control their prime years, they actually become second-time wives. They should be helped and supported so that, not having the excuse of being left alone, they do not fall into disgrace by

πράγματι ἀπρεπεῖ ἐνσχεθῶσι. Καὶ τοῦτο γὰρ εἶδέναι ὀφείλετε (29), ὅτι {{p764}} μονογαμία μὲν κατὰ νόμον γινομένη, δίκαια, ὡς ἂν κατὰ γνώμην Θεοῦ ὑπάρχουσα· διγαμία δὲ μετὰ ἐπαγγελίαν, παράνομον, οὐ διὰ τὴν συνάφειαν, ἀλλὰ διὰ τὸ ψεῦδος· τριγαμία δὲ, ἀκρασίας σημεῖον· τὸ δ' ὑπὲρ τὴν τριγαμίαν, προφανῆς πορνεία, καὶ ἀσέλγεια ἀναμφίβολος. Ὁ γὰρ Θεὸς μίαν γυναῖκα ἐνὶ ἀνδρὶ δέδωκεν ἐν τῇ δημιουργίᾳ· «Ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν.» Νεωτέραις δὲ μετὰ τὴν τοῦ πρώτου τελευτὴν συγκεχωρήσθω καὶ ὁ δεύτερος, ἵνα μὴ εἰς κρίμα τοῦ διαβόλου ἐμπέσωσι, καὶ παγίδας πολλὰς, καὶ ἐπιθυμίας ἀνοήτους, καὶ ἐπιζημίους ψυχᾶς, αἵτινες κόλασιν προξενοῦσι μᾶλλον ἢ ἄνεσιν

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remarrying. And you ought to know this: {{p764}} monogamy, done according to the law, is just, as it is in accordance with God's will; bigamy, however, after a promise, is unlawful, not because of the union itself, but because of the falsehood; trigamy is a sign of lack of self-control; and anything beyond trigamy is obvious fornication and undeniable licentiousness. For God gave one woman to one man in creation: «The two shall become one flesh.» Younger women, after the death of the first husband, may be allowed a second, so that they do not fall into the judgment of the devil, nor into many traps, foolish desires, and harmful passions that bring punishment rather than relief.

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Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Ὅποίας εἶναι χρή τὰς χήρας (30), καὶ ὅπως ἐπικουρεῖσθαι παρὰ τοῦ ἐπισκόπου.

Αἱ δὲ ἀληθιναὶ χῆραί εἰσιν, αἱ μόνανδροι ὑπάρξαι, μαρτυρούμεναι ὑπὸ πλειόνων ἐν ἔργοις ἀγαθοῖς, πῆραι τῷ ὄντι, σώφρονες, ἀγναί, πισταί, εὐσεβεῖς, τεκνοτροφήσασαι καλῶς, καὶ ξενοδοχήσασαι ἀμέμπτως· ὧν καὶ ἀντιλαμβάνεσθαι χρή ὡς Θεῷ ἀνακειμένων. Ἀλλὰ μὴν καὶ τῶν πενήτων, ὧ ἐπίσκοπε, μνημόνευε, καὶ αὐτοῖς χεῖρα ὀρέγων ἐπικουρίας, καὶ πρόνοιαν αὐτῶν ποιούμενος, ὡς Θεοῦ οἰκονόμος, εὐκαίρως ἐκάστῳ διανέμων τὰ πρόσφορα, χήραις καὶ

What kind of widows are necessary (30), and how they are to be supported by the bishop.

True widows are those who live alone, proven by many good works, truly pure, sensible, chaste, faithful, devout, having raised children well, and having shown hospitality without blame; these must be supported as those dedicated to God. But also remember the poor, bishop, reaching out a helping hand to them as well, and caring for them as the steward of God, distributing the proper things to each in due time—widows, orphans, the helpless, and those being tested in trouble.

ὀρφανοῖς καὶ (31) ἀπεριστάτοις καὶ τοῖς ἐν
θλίψει ἐξεταζομένοις.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

**Ὅτι πάνθ' ὄντινα οὖν ἐνδεῇ εὐποιεῖν
χρή.**

Τί γάρ, εἴ τινες μὴ εἰσι χῆραι ἢ χῆροι (32),
βοηθείας δὲ χρήζουσι διὰ πενίαν, ἢ διὰ
νόσον, ἢ διὰ τεκνοτροφίαν; Πάντας σε δεῖ
ἐφορᾶν, καὶ πάντων ἐπιμελεῖσθαι. Οἱ γὰρ
τὰ δόματα διδόντες, οὐκ αὐτοσχεδίως
αὐτὰ διδῶσι ταῖς χήραις, ἀλλὰ
συνεισφέρουσιν ἀπλῶς, ἐκούσια αὐτὰ
ὀνομάζοντες· ὅπως σὺ ὁ ἐπιστάμενος τοὺς
θλιβομένους, ἀκριβῶς ὡς ἀγαθὸς
οἰκονόμος μερίζῃς αὐτοῖς ἐκ τοῦ δόματος·
ὁ γὰρ Θεὸς γινώσκει τὸν δεδοκῶτα, κἂν
ἀπόντος αὐτοῦ, ὑπὸ σοῦ τοῖς δεομένοις
μερίζεται· καὶ ὃς μὲν ἔχει τὸν τῆς εὐποιίας
μισθόν, σὺ δὲ τὸν τῆς εὐσυνειδήτου
οἰκονομίας μακαρισμόν. Λέγε δὲ αὐτοῖς
(33), καὶ τίς (34) ὁ δεδοκῶς, ἵνα καὶ ἐξ
ὀνόματος ὑπὲρ αὐτοῦ προσεύχωνται. Χρὴ
γὰρ εὖ ποιεῖν πάντας ἀνθρώπους, μὴ
φιλοκρινοῦντας τοῦτον, ὅς τις ᾗ, ἢ ἐκεῖνον·
Ὁ γὰρ Κύριός φησι· «Παντὶ τῷ αἰτοῦντί σε
δίδου·» δῆλον δὲ ὡς τῷ χρήζοντι κατὰ
ἀλήθειαν, κἂν φίλος ᾗ κἂν ἐχθρὸς, κἂν
συγγενὴς κἂν ἀλλότριος, κἂν ἄγαμος κἂν
γεγαμηκῶς ὑπάρχῃ. Ἐν πάσῃ γὰρ Γραφῇ ὁ
Κύριος περὶ τῶν πενήτων παραινεῖ, λέγων,
διὰ μὲν Ἡσαΐου· «Διάθρυπτε πεινῶντι τὸν
ἄρτον σου· καὶ πτωχοὺς ἀστέγους
εἰσάγαγε εἰς τὸν οἶκόν σου. Ἐὰν δὲ ἴδῃς
γυμνόν, περιβάλε· καὶ ἀπὸ τῶν οἰκείων τοῦ
σπέρματός σου οὐχ ὑπερόψη·»
καὶ διὰ τοῦ Δανιὴλ λέγει τῷ δυνάστη· «Διό,
βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι, καὶ τὰς
ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι,

**That in every case it is necessary to do
good to those in need.**

For what if some are not widows or
widowers (32), but are in need of help
because of poverty, or illness, or raising
children? You must look after all of them
and take care of all. Those who give the
gifts do not give them to widows carelessly,
but they contribute simply, calling them
voluntary gifts; so that you, who know
those in trouble, may distribute to them
from the gift exactly as a good steward. For
God knows the one who gave, and even if
he is absent, through you the gifts are
distributed to those in need; and the one
who has the reward of doing good, you
have the blessing of conscientious
stewardship. Tell them (33) also who gave,
so that they may pray for him by name. For
it is necessary to do good to all people, not
judging who this one or that one is. For the
Lord says, "Give to everyone who asks
you;" it is clear that the one in need,
whether friend or enemy, relative or
stranger, unmarried or married, should be
helped. For in every Scripture the Lord
encourages care for the poor, saying
through Isaiah: "Break your bread to the
hungry, and bring the homeless poor into
your house. If you see someone naked,
clothe him; and do not despise your own
family seed" {{p768}}; and through Daniel
he says to the ruler: "Therefore, king, may
my counsel please you, and redeem your
sins with charity, and your wrongs with

καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς
πενήτων·» καὶ διὰ Σολομῶνός φησιν·
«Ἐλεημοσύναις καὶ πίστεσιν
ἀποκαθαίρονται ἁμαρτίαι·» καὶ διὰ τοῦ
Δαβὶδ πάλιν λέγει· «Μακάριος ὁ συνιὼν ἐπὶ
πτωχὸν καὶ πένητα· ἐν ἡμέρᾳ πονηρᾶ
ρύσεται αὐτὸν ὁ Κύριος·» καὶ πάλιν·
«Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ
δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·» καὶ
ὁ Σολομῶν φησὶν· «Ὁ ἐλεῶν πτωχὸν,
Κυρίῳ δανεῖζει· κατὰ δὲ τὸ δόμα αὐτοῦ
ἀνταποδοθήσεται αὐτῷ·» καὶ ἔξῃς· «Ὁς
φράσσει τὰ ὦτα αὐτοῦ μὴ εἰσακοῦσαι τοῦ
δεομένου, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ
ἔσται εἰσακούων αὐτοῦ.»

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

**Ὅτι καὶ τοῦ ἥθους ἐπιμελητέον τὴν
χήραν (35).**

Ὑπαρχέτω δὲ πᾶσα χήρα πραεῖα, ἡσυχος,
ἐπιεικής, ἄκακος, ἀόργητος, μὴ πολὺλαλος,
μὴ κραύγαστος, μὴ πρόγλωσσος, μὴ
κατάλαλος, μὴ λεξίθηρος, μὴ δισσολόγος,
μὴ φιλοπράγμων. Βλέπουσά τι σκολιὸν ἢ
καὶ ἀκούουσα γινόμενον, ἔστω (36) ὥς μὴ
βλέπουσα, καὶ ὥς μὴ ἀκούουσα ὑπαρχέτω·
καὶ μηδὲν ἕτερον τῇ χήρᾳ μελέτω, εἰ μὴ τὸ
προσεύχεσθαι ὑπὲρ τῶν διδόντων καὶ ὑπὲρ
ὅλης τῆς Ἐκκλησίας. Ἐπερωτωμένη δέ τι
ὑπὸ τινος, μὴ ῥαδίως ἀποκρινέσθω, πλὴν
ὅσα περὶ πίστεως, καὶ δικαιοσύνης, καὶ τῆς
εἰς Θεὸν ἐλπίδος· ἀποστέλλουσα τοῖς
ἡγουμένοις τοὺς θέλοντας κατηχεῖσθαι τὰ
τῆς εὐσεβείας δόγματα· μόνα δὲ
ἀποκρινέσθω τὰ περὶ ἀνατροπῆς πολυθεοῦ
πλάνης, ἀποδεικνύουσα τὸν περὶ
μοναρχίας Θεοῦ λόγον· περὶ δὲ τῶν ἔξῃς
προπετῶς τι μὴ ἀποκρινέσθω, ὅπως μὴ τι
ἀμαθῶς φθεγξαμένη βλασφημίαν

mercy for the poor;” and through Solomon
he says: “With charity and faith sins are
cleansed;” and again through David:
“Blessed is he who considers the poor and
needy; on a bad day the Lord will rescue
him;” and again: “He has scattered, he has
given to the poor, his righteousness
remains forever;” and Solomon says: “He
who shows mercy to the poor lends to the
Lord; and according to his gift it will be
repaid to him;” and further: “He who shuts
his ears not to hear the cry of the needy will
also call and not be heard.”

**That the character of the widow must
also be cared for (35).**

Let every widow be gentle, quiet,
reasonable, blameless, not quick to anger,
not talkative, not loud, not a gossip, not
forgetful of words, not a double-tongued
person, not meddlesome. If she sees
something wrong or hears something
happening, let her be as if she neither sees
nor hears it (36). Let her care for nothing
else except to pray for those who give and
for the whole Church. If asked anything by
someone, let her not answer easily, except
about matters of faith, justice, and hope in
God; sending those who want to be
instructed to the leaders for the teachings
of piety. Let her only answer about
correcting the error of many-gods belief,
showing the word about the one God who
rules; but about the following things, let her
not answer rashly, so that she does not
foolishly add blasphemy to the word. For

προστρίψῃ τῷ λόγῳ. Κόκκῳ γὰρ σινάπεως
 εἰκέναι τὸν λόγον ὁ Κύριος ἐδογμάτισε.
 Τοῦτο δ' ἐστὶ διάπυρον, ᾧ ἐάν τις ἀπείρως
 χρήσῃται, πικρὸν αὐτὸ εὐρήσει· χρὴ γὰρ ἐν
 τοῖς μυστικοῖς μὴ προδότην εἶναι, ἀλλ'
 ἀσφαλῆ· παραινεῖ γὰρ ἡμῖν ὁ Κύριος
 λέγων· «Μὴ βάλλετε τοὺς μαργαρίτας
 ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε
 καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶ
 αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.»
 Ἀκούσαντες γὰρ οἱ ἄπιστοι τὸν περὶ
 Χριστοῦ λόγον, οὐ δεόντως, ἀλλ' ἐνδεῶς
 (37), καὶ μάλιστα τὸν περὶ ἐνσωματώσεως,
 ἢ τοῦ πάθους αὐτοῦ, μυκτηρίσαντες
 χλευάσουσι μᾶλλον ὥς ψευδῆ, ἢ
 δοξάσουσι. Καὶ ἔνοχος (38) ἔσται τῆς
 προπετείας ἢ πρεσβυτίας καὶ τῆς
 βλασφημίας, καὶ τὸ οὐαὶ κληρονομήσει·
 «Οὐαὶ δέ, φησὶ, δι' οὗ τὸ ὄνομά μου
 βλασφημεῖται ἐν τοῖς ἔθνεσιν.»

{{p769}}

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

**Ὅτι οὐ χρὴ γυναῖκας διδάσκειν,
 ἀπρεπὲς γάρ· καὶ ποῖαι γυναῖκες
 εἶποντο τῷ Κυρίῳ.**

Οὐκ ἐπιτρέπομεν οὖν γυναῖκας διδάσκειν
 ἐν ἐκκλησίᾳ, ἀλλὰ μόνον προσεύχεσθαι, καὶ
 τῶν διδασκάλων ἐπακούειν. Καὶ γὰρ αὐτὸς
 ὁ διδάσκαλος ἡμῶν καὶ Κύριος Ἰησοῦς
 ἡμᾶς τοὺς δώδεκα πέμψας μαθητεῦσαι τὸν
 λαὸν καὶ τὰ ἔθνη, γυναῖκας οὐδαμοῦ
 ἐξαπέστειλεν εἰς τὸ κήρυγμα· καίτοι οὐκ
 ἀπορῶν· συνῆν γὰρ ἡμῖν ἡτε Μήτηρ τοῦ
 Κυρίου καὶ αἱ ἀδελφαὶ αὐτοῦ (39)· ἔτι δὲ
 Μαρία ἡ Μαгдаληνὴ {{p772}} καὶ Μαρία ἡ

the Lord has declared that the word is like
 a grain of mustard seed. This is fiery, and
 whoever uses it without experience will
 find it bitter. It is necessary not to be a
 betrayer in secret matters, but safe; for the
 Lord advises us saying, "Do not throw your
 pearls before swine, lest they trample them
 with their feet, and turning, tear you to
 pieces." When unbelievers hear the word
 about Christ, not properly but poorly (37),
 especially about his incarnation or his
 passion, they will mock and scorn it as false
 rather than honor it. And the old woman
 will be guilty (38) of rashness and
 blasphemy, and woe will be hers to inherit:
 "Woe, says the Lord, through whom my
 name is blasphemed among the nations."

{{p769}}

**That women should not teach, for it is
 improper; and what kind of women
 followed the Lord.**

We do not allow women to teach in the
 church, but only to pray and to listen to the
 teachers. For even our teacher and Lord
 Jesus, having sent the twelve to make
 disciples of the people and the nations, did
 not send women anywhere for preaching;
 and yet he was not lacking in women
 followers. For we had with us the mother of
 the Lord and his sisters (39); also Mary
 Magdalene {{p772}}, and Mary the mother

Ἰακώβου, καὶ Μάρθα καὶ {{p773}} Μαρία (40) αἱ ἀδελφαὶ Λαζάρου, Σαλώμη. καὶ ἑτεραί {{p776}} τινες (41). Εἰ γὰρ ἦν ἀναγκαῖον γυναιξὶ διδάσκειν, αὐτὸς ἂν ἐκέλευσε πρῶτος καὶ ταύταις σὺν ἡμῖν κατηχεῖν τὸν λαόν. Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὐκ ἔστι δίκαιον τὸ λοιπὸν σῶμα τῆς κεφαλῆς ἐξάρχειν. Γνωρίζετω (42) οὖν ἡ χήρα, ὅτι θυσιαστήριον ἐστὶ Θεοῦ, καὶ καθήσθω ἐν τῇ οἰκίᾳ αὐτῆς· μὴ μετὰ τινος προφάσεως ἐν ταῖς τῶν πιστῶν οἰκίαις ἐπὶ τῷ λαμβάνειν εἰσπορευομένη· οὐδὲ γὰρ ποτε τὸ θυσιαστήριον τοῦ Θεοῦ περιτρέχει, ἀλλ' ἐν ἐνὶ τόπῳ ἵδρυται· ὑπαρχέτω οὖν καὶ ἡ παρθένος καὶ ἡ χήρα μὴ περιτρέχουσα, ἢ ῥεμβομένη κατὰ τὰς τῶν ἀλλοτρίων οἰκίας· ὅτι ῥεμβοὶ καὶ ἀναιδεῖς (43), καὶ αἱ τοιαῦται οὐχ ἡσυχάζουσι τοὺς πόδας ἐν ἐνὶ τόπῳ, διὰ τὸ μὴ χήρας, ἀλλὰ πήρας αὐτὰς ὑπάρχειν, ἐτοίμους εἰς τὸ λαμβάνειν, φλυάρους, καταλάλους, μαχοσυμβούλους, ἀναιδεῖς, ἀναισχύντους· αἵτινες τοιαῦται ὑπάρχουσαι, οὐκ ἄξια τοῦ καλέσαντος τυγχάνουσιν. Οὐ γὰρ ἐπὶ τὸ κοινὸν τῆς συναγωγῆς ἀνάπαυμα ἐν τῇ Κυριακῇ (44) καταντῶσιν, {{p777}} ὥς οἱ ἐγρηγορότες· ἀλλ' ἢ νυστάζουσιν, ἢ φλυαροῦσιν, ἢ μαστροπεύουσιν (45), ἢ αἰτοῦσιν, ἢ ἐτέρους αἰχμαλωτίζουνσιν, προσάγοντες τῷ πονηρῷ, οὐκ ἐῶντες αὐτοὺς νήφειν ἐν Κυρίῳ, ἀλλὰ παρασκευάζοντες τοιούτους αὐτοὺς ἐξιέναι οἷοι καὶ εἰσίσαι, διάκενοι διὰ τὸ μὴ ἀκοῦειν τῶν διδασκόντων ἢ τῶν ἀναγινωσκόντων τὸν τοῦ Κυρίου λόγον. Περὶ γὰρ τῶν τοιούτων καὶ Ἡσαΐας ὁ προφήτης λέγει· «Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου (46).»

of James, and Martha and Mary (40), the sisters of Lazarus, Salome, and some others (41). If it had been necessary for women to teach, he himself would have first commanded them to instruct the people along with us. For if the husband is the head of the wife, it is not right for the rest of the body to rule over the head. Let the widow know, then, that she is the altar of God, and let her remain in her own house; not entering the houses of the faithful under any pretext to receive support. For the altar of God never moves, but is fixed in one place. So let the virgin and the widow also not wander about, nor roam through the houses of others; for wanderers and shameless women (43), and such as these do not keep their feet quiet in one place, because they are not widows but have a purse, ready to receive, talkative, slanderers, quarrelsome advisers, shameless, and shameless women. Such women, being present, do not deserve the one who called them. For they do not come to the common rest of the assembly on the Lord's day (44) like the watchful ones {{p777}}, but either they doze off, or chatter, or act as pimps (45), or beg, or capture others, bringing them to the evil one, not allowing them to be sober in the Lord, but preparing them to go out as they came in, empty because they do not listen to the teachers or to those reading the word of the Lord. About such people the prophet Isaiah says: "You will hear but not understand; you will look but not see; for the heart of this people has grown dull" (46).

Οἱ αἱ εἰσιν αἱ ψευδοχῆραι.

Τὸν αὐτὸν οὖν τρόπον καὶ τῶν τοιούτων χηρῶν ἐκλείσθη τὰ ὦτα τῆς καρδίας, εἰς τὸ μὴ καθεζομένης ἔνδον ἐν ταῖς στέγαις αὐτῶν, προσλαλεῖν τῷ Κυρίῳ, ἀλλὰ περιτρεχούσας, ἐν ἐπινοίᾳ πορισμοῦ, διὰ τῶν φλυαριῶν, τὰ τοῦ ἀντικειμένου ἐπιθυμήματα πράσσειν. Αἱ τοιαῦται οὖν χῆραι οὐ προσήρτηνται τῷ θυσιαστηρίῳ τοῦ Χριστοῦ. Εἰσὶ γὰρ ἔνιαι χῆραι ἐργασίαν ἡγουμέναι τὸ πρᾶγμα· καὶ ἐξ ὧν ἀναισχύντως αἰτοῦσι καὶ ἀπλήστως λαμβάνουσιν, ἥδη καὶ ὀκνηροτέρους τοὺς πολλοὺς πρὸς τὸ διδόναι κατέστησαν· δέον γὰρ αὐτὰς ἀρκεῖσθαι τοῖς ἐκκλησιαστικοῖς διὰ μετριότητα γνώμης, ἐκ τῶν ἐναντίων, ἐμπεριτρέχουσαι (47) τοὺς τῶν πλησίων οἴκους διασείουσιν, εὐπορίαν χρημάτων ἐαυταῖς ἐπισωρεύουσιν (48), καὶ ἐπὶ πικροῖς τόκοις δανείζουσι, καὶ μόνου τοῦ μαμμωνᾶ φροντίζουσιν· ὧν ὁ Θεὸς τὸ βαλάντιον· αἱ τὸ φαγεῖν καὶ τὸ πιεῖν προκρίνουσι πάσης ἀρετῆς, λέγουσαι· «Φάγωμεν καὶ πίωμεν, αὖριον γὰρ ἀποθνήσκομεν.» αἱ ὡς ἐστῶτα ταῦτα ἐλογίσαντο, καὶ οὐχ ὡς φεύγοντα· ἡ γὰρ ἡσκηκυῖα περὶ τὸ χρηματολογεῖν, ἀντὶ τοῦ Θεοῦ λατρεῦει τῷ μαμμωνᾶ, τουτέστι δουλεῦει τῷ κέρδει· τῷ δὲ Θεῷ εὐάρεστος εἶναι οὐ δύναται, οὐδὲ ταῖς λατρείαις αὐτοῦ ὑπήκοος, συνεχῶς οὐ δυναμένη ἐντυγχάνειν αὐτῷ, ἐπὶ τὸ ἀργυρολογεῖν τὸν νοῦν καὶ τὴν διάθεσιν ἔχουσα (49)· ἐπεὶ περ ὅπου ὁ θησαυρὸς, ἐκεῖ καὶ ἡ καρδία αὐτῆς· ἐν νῷ γὰρ διαλαμβάνει, ποῦ πορευθῇ λήμματος χάριν, ἢ ὅτι ἡ δεῖνα ἡ φίλη αὐτῆς ἐπιλέλησται, καὶ λόγον τίνα ταύτῃ προσενεγκεῖν ὀφείλει. Ἡ δὲ τοιαῦτα

What kind of women are false widows.

In the same way, then, the ears of the heart of such widows are closed, so that they do not sit quietly inside their homes to speak to the Lord, but run around, seeking gain through chatter, doing the desires of what opposes them. Such widows, then, are not attached to the altar of Christ. For there are some widows who consider work to be their business. And from those things they shamelessly ask for and receive greedily, they have already made most people more reluctant to give. For they ought to be satisfied with what the church provides, with moderation of mind; but on the contrary, running around, they disturb the houses of their neighbors, gathering wealth for themselves, and borrowing at harsh interest, caring only for money. The God of the wallet They who prefer eating and drinking over every virtue, saying “Let us eat and drink, for tomorrow we die; They who thought of these things as standing firm, and not as fleeing, For the habit of chasing after wealth, instead of serving God, serves mammon—that is, it serves gain. But it cannot be pleasing to God, nor obedient to his worship, since it is never able to meet him, having its mind and disposition fixed on money-making. (49) Since where the treasure is, there also is its heart. For it keeps in mind where it should go to gain profit, or that it has forgotten that dear one, and what reason it ought to offer her. But thinking such things, it no longer pays attention to prayer, but to the distracting thought that comes upon it. Therefore, even if it ever wishes to pray for

λογιζομένη, ούκέτι τῇ προσευχῇ προσέξει, ἀλλὰ τῇ ἐμπιπτούσῃ ἐννοίᾳ· διὸ κἂν ποτε θελήσῃ προσεύξασθαι ὑπὲρ τινος, οὐκ εἰσακουσθήσεται· οὐ γὰρ ἐξ ὅλης καρδίας προσφέρει τὴν δέησιν Κυρίῳ, ἀλλὰ μέμερισμένη διανοίᾳ· ἡ δὲ Θεῷ βουλομένη προσανέχειν, καθημένη ἔνδον, φρονεῖ τὰ τοῦ Κυρίου, νυκτὸς καὶ ἡμέρας ἀκαταπαύστῳ στόματι δέησιν προσφέρουσα εἰλικρινῇ. Ὡσπερ οὖν καὶ ἡ σοφωτάτη Ἰουδήθ, μαρτυρουμένη ἐπὶ σωφροσύνῃ, νυκτὸς καὶ ἡμέρας ἐδεῖτο τοῦ Θεοῦ ὑπὲρ τοῦ Ἰσραήλ· οὕτως οὖν καὶ ἡ ὁμοία αὐτῇ χήρα ἔντευξιν ἀκατάπαυστον ὑπὲρ τῆς Ἐκκλησίας {{p780}} προσοίσει Θεῷ, καὶ εἰσακούσεται αὐτῆς, διὰ τὸ τὴν διάνοιαν αὐτῆς πρὸς μόνῳ τούτῳ ἡρτῆσθαι, καὶ μήτε πρὸς ἀπλησίαν, μήτε πρὸς ἐπιθυμίαν πολυδάπανον ἐκκεῖσθαι· ὅτε ὀφθαλμὸς αὐτῆς ἀγνὸς, καὶ ἡ ἀκοὴ καθαρὰ, καὶ αἱ χεῖρες ἀμόλυντοι, καὶ οἱ πόδες ἡσυχοὶ (50), καὶ τὸ στόμα οὔτε πρὸς λαιμαργίαν, οὔτε πρὸς φλυαρίαν ἔτοιμον, ἀλλὰ λαλοῦν μὲν τὰ δέοντα, μεταλαμβάνον δὲ ὧν προσῆκε διὰ μόνην τὴν σύστασιν. Οὕτω σεμνὴ καὶ ἀτάραχος ὑπάρχουσα, εὐάρεστος ἔσται τῷ Θεῷ· καὶ ἅμα τῷ αἰτήσασθαι αὐτὴν τι, προφθάσει αὐτὴν ἡ δόσις· «Ἐτι γὰρ σοῦ, φησὶ, λαλοῦντος ἐρῶ· Ἰδοὺ πάρεμι.» Τοιαύτη δὲ οὖσα, ὑπαρχέτω ἀφιλάργυρος, ἄτυφος, μὴ αἰσχροκερδὴς, μὴ ἄπληστος, μὴ λίχνος· ἀλλ' ἐγκρατὴς, πραεὶς, ἀτάραχος, εὐλαβὴς, αἰδήμων, καθημένη ἐν τῇ οἰκίᾳ αὐτῆς, ψάλλουσα, προσευχομένη, ἀναγινώσκουσα, ἀγρυπνοῦσα, νηστεύουσα, Θεῷ πάντοτε προσομιλοῦσα ᾠδαῖς καὶ ὕμνοις· ἔρια τε ἐκλαμβάνουσα, ἐτέροις μᾶλλον ἐπιχορηγέτω, ἥπερ αὐτὴ τινος δεέσθω· μνησκειομένη τῆς ἐν τῷ Εὐαγγελίῳ μεμαρτυρημένης ὑπὸ τοῦ Κυρίου χήρας, ἥτις ἐλθοῦσα ἐν τῷ ἱερῷ, ἔβαλεν εἰς τὸ γαζοφυλάκιον τὰ δύο λεπτὰ, ὅπερ ἐστὶ

someone, it will not be heard. For it does not offer the petition to the Lord with a whole heart, but with a divided mind. But the one willing to offer to God, sitting within, thinks about the things of the Lord, offering prayer with a sincere mouth night and day without ceasing. Just as the most wise Judith, praised for her self-control, prayed to God night and day on behalf of Israel, So then, the widow like her will offer unceasing prayer on behalf of the Church to God, and she will be heard, because her mind is fixed on this alone, and she is not given over to greed or to costly desire. When her eyes are pure, and her hearing clean, and her hands undefiled, and her feet calm (50), and her mouth is ready neither for gluttony nor for foolish talk, but speaks what is proper, and shares only what is fitting because of her self-control alone, Being thus reverent and calm, she will be pleasing to God. And at the same time as asking for something, the gift will come before her request. "For I will love you even while you are still speaking," he says. "Behold, I am present." Being such, let her be without love of money, without stain, not greedy, not greedy for more, not a glutton. but self-controlled, gentle, calm, reverent, modest, staying at her home, singing, praying, reading, staying awake, fasting, always speaking to God with songs and hymns. Let her also take wool, and provide it to others more than she herself needs. Remembering the widow testified of by the Lord in the Gospel, who, coming into the temple, put two small coins into the treasury, which is a quadrans. And seeing her, Christ our Lord and teacher, the knower of hearts, said, "Amen, I say to you, this widow has put in more than all the others into the treasury. Because all of them put in out of their surplus, but she out

κοδράντης· καὶ θεασάμενος αὐτὴν ὁ καρδιογνώστης Χριστὸς ὁ Κύριος ἡμῶν καὶ διδάσκαλος, εἶπεν· «Ἀμὴν λέγω ὑμῖν, ὅτι αὕτη ἡ χήρα πλεῖον πάντων ἔβαλεν εἰς τὸ γαζοφυλάκιον· ὅτι οἱ πάντες ἐκ τοῦ περισσεύματος αὐτῶν ἔβαλον, αὕτη δὲ ἐκ τοῦ ὑστερήματος ὅλον αὐτῆς τὸν βίον ὃν εἶχε.» Σεμνὰς οὖν δεῖ εἶναι τὰς χήρας, πειθομένας τοῖς ἐπισκόποις καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνους, ἔτι μὴν καὶ ταῖς διακόνους, εὐλαβουμένας, ἐντρεπομένας, φοβουμένας, μὴ κατεξουσιαζούσας, μήτε παρὰ τὴν διαταγὴν τι ποιεῖν θελούσας δίχα γνώμης τοῦ διακόνου, οἷον τὸ πρὸς τινα ἀπελθούσας (51) ἐπὶ τὸ φαγεῖν παρ' αὐτῶ καὶ πιεῖν, ἢ λαβεῖν τι παρὰ τινος. Εἰ δὲ μὴ κελευσθεῖσα ποιήσῃ ἐν τι τούτων (52), ἐπιτιμάσθω νηστεία, ἢ ἀφοριζέσθω, ὡς προπετής.

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

Ὅτι οὐ χρή παρὰ ἀναξίων λαμβάνειν τὴν χήραν, ἢ τὸν ἐπίσκοπον (53), ἢ ἄλλον πιστόν.

Τί γὰρ ἐπίσταται, ὁποῖα τίς ἐστι, παρ' ἧς λαμβάνει, ἢ ἐκ ποταπῆς διακονίας παραβάλλει (54) τὴν τροφήν, πότερον ἐξ ἄρπαγῆς, ἢ ἐτέρας τινὸς οὐ καλῆς ἀγωγῆς; Οὐκ ἐπισταμένη (55) ἡ χήρα ὅτι ὑπὲρ ἐνὸς ἐκάστου τούτων δώσει λόγον Θεῷ, δεχομένη ἀναξίως Θεοῦ· οὔτε γὰρ οἱ ἱερεῖς τοιαύτης ἐκουσιασμόν δέξονται ποτε, οἷον ἄρπαγος, ἢ πόρνῆς. Γέγραπται γάρ· «Οὐκ ἐπιθυμήσεις τὰ τοῦ (56) πλησίον·» καί· «Οὐ προσοίσεις {{p781}} μίσθωμα πόρνῆς Κυρίῳ τῷ Θεῷ.» Οὐ δεῖ οὖν δέχεσθαι παρὰ τῶν τοιούτων (57), οὔτε μὴν παρὰ

of her lack put in all the life she had. Widows must be honorable, then, obedient to the bishops and the elders and the deacons, and especially to the deaconesses, reverent, modest, and respectful, not acting on their own authority, nor wanting to do anything outside the deacon's direction, such as going to someone to eat and drink with him, or to receive something from someone. But if she does any one of these things without being told, let her be reprimanded with fasting, or be put under discipline, as being reckless.

That it is not right to receive the widow from unworthy persons, neither the bishop (53), nor another trustworthy person.

For what does one know about the kind of person from whom one receives, or from what low service the support is taken—whether it comes from robbery or from some other bad behavior? The widow does not realize that she will give an account to God for each one of these, receiving unworthily from God. For neither do the priests ever accept such voluntary offerings from someone like a robber or a prostitute. It is written: «You shall not covet what belongs to your neighbor,» and also: «You shall not offer the wages of a prostitute to

ἀφωρισμένων. Γινέσθωσαν δὲ αἱ χῆραι ἕτοιμοι πρὸς ὑπακοὴν τῶν ἐντεταλμένων αὐταῖς ὑπὸ τῶν κρείττωνων, καὶ κατὰ τὴν διάταξιν τοῦ ἐπισκόπου ποιείτωσαν, ὡς Θεῷ ὑπακούουσιν· ὁ γὰρ ἀπὸ τοιοῦτου ἐπιρρήτου, ἢ ἀποσυναγώγου δεχόμενος, καὶ ὑπὲρ τούτου προσευχόμενος, ἐμμένειν τοῖς κακοῖς προαιρου μένου, καὶ μὴ θέλοντος μεταμεληθῆναι ποτε, κοινωνεῖ τούτῳ τῇ προσευχῇ, καὶ λυπεῖ Χριστὸν τὸν τοὺς ἀδίκους ἀποστρεφόμενον, καὶ οἰκοδομεῖ αὐτοὺς διὰ τῆς ἀναξίου δόσεως, καὶ συμμολύνεται αὐτοῖς, μὴ ἀφίων αὐτοὺς εἰς μετάνοιαν ἐλθεῖν, ὥστε προσκλαῦσαι, καὶ δεηθῆναι τοῦ Θεοῦ.

the Lord your God.» Therefore, it is not right to accept from such people, nor even from those who are excommunicated. Let the widows be ready to obey those appointed over them by the better ones, and let them act according to the bishop's arrangement, as obeying God. For the one who receives from such a cursed or excommunicated person, and even prays for them because of this, chooses to remain in evil and never wants to repent. He shares in their prayer and grieves Christ, who turns away from the unjust, and builds them up through the unworthy gift, and becomes defiled with them, not allowing them to come to repentance, to mourn, and to pray to God.

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Ὅτι οὐ χρή γυναῖκας βαπτίζειν· ἀσεβὲς γάρ, καὶ τῆς Χριστοῦ διδασκαλίας ἀλλότριον.

That it is not right for women to baptize; for it is impious and foreign to the teaching of Christ.

Περὶ δὲ τοῦ γυναῖκας βαπτίζειν, γνωρίζομεν ὑμῖν, ὅτι κίνδυνος οὐ μικρὸς ταῖς τοῦτο ἐπιχειρούσαις. Διὸ οὐ συμβουλεύομεν· ἐπισφαλὲς γάρ, μᾶλλον δὲ παράνομον καὶ ἀσεβές. Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὗτος δὲ προχειρίζεται εἰς ἱερωσύνην, οὐ δίκαιον, ἀθετῆσαι τὴν δημιουργίαν, καὶ καταλιπόντα τὴν ἀρχὴν, ἐπὶ τὸ ἔσχατον ἐλθεῖν σῶμα. Γυνὴ γὰρ σῶμα ἀνδρὸς, ἐκ πλευρᾶς ὄν, καὶ ὑποκείμενον ἐκείνῳ, ἐξ οὗπερ καὶ διηρέθη εἰς παίδων γένεσιν· «Αὐτὸς (58) γάρ σου, φησὶ, κυριεύσει·» ἀρχὴ γὰρ γυναικὸς ὁ ἀνὴρ, ἐπειδὴ καὶ κεφαλὴ. Εἰ δὲ ἐν τοῖς προλαβοῦσι διδάσκειν αὐταῖς οὐκ ἐπιτρέψομεν, πῶς ἱερατεῦσαι (59) ταύταις παρὰ φύσιν τις συγχωρήσει; τοῦτο γὰρ

Concerning women baptizing, we make clear to you that the danger is not small for those who attempt this. Therefore, we do not advise it; for it is risky, and even more so unlawful and impious. For if the head of a woman is the man, and he is appointed to the priesthood, it is not right to set aside creation and to leave the principle, reaching the extreme. For a woman is the body of a man, being from his side and subject to him, from whom also the birth of children was divided; «He shall rule over you,» it says; for the man is the beginning of the woman, since he is also the head. And if we do not allow them to teach in the earlier cases, how would anyone permit them to serve as priests against nature? For

{{p784}} τῆς τῶν Ἑλλήνων ἀθεότητος τὸ ἀγνόημα, θηλείαις θεαῖς {{p785}} ἱερείας (60) χειροτονεῖν, ἀλλ' οὐ τῆς Χριστοῦ διατάξεως. Εἰ δὲ καὶ ἔδει ὑπὸ γυναικῶν βαπτίζεσθαι, πάντως {{p788}} ἂν καὶ ὁ Κύριος ὑπὸ τῆς ἰδίας μητρὸς ἐβαπτίζετο, καὶ οὐχ ὑπὸ Ἰωάννου, ἢ καὶ ἡμᾶς ἀποστέλλων ἐπὶ τὸ βαπτίζειν, συναπέστειλεν ἂν ἡμῖν καὶ γυναῖκας ἐπὶ τούτῳ· νῦν δὲ οὐδαμοῦ, οὔτε προσέταξεν, οὔτε ἐγγράφως παρέδωκεν, εἰδῶς καὶ τὴν ἀκολουθίαν τῆς φύσεως, καὶ τὴν εὐπρέπειαν τοῦ πράγματος, ὥς καὶ τῆς φύσεως δημιουργὸς, καὶ τῆς διατάξεως νομοθέτης.

this is the ignorance of the impiety of the Greeks, to appoint female goddesses as priestesses, but not according to the order of Christ. And if it were necessary to be baptized by women, certainly the Lord himself would have been baptized by his own mother, and not by John; or when sending us to baptize, he would also have sent women for this; but now nowhere does he command or hand down in writing this, knowing both the order of nature and the propriety of the matter, as the creator of nature and the lawgiver of the order.

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Ὅτι οὐ χρή λαϊκὸν ποιεῖν ἱερατικὸν ἔργον, βάπτισμα, ἢ θυσίαν, ἢ χειροθεσίαν, ἢ εὐλογίαν.

That it is not right to make a layperson perform priestly work, whether baptism, sacrifice, laying on of hands, or blessing.

Ἀλλ' οὔτε λαϊκοῖς ἐπιτρέπομεν ποιεῖν τι τῶν ἱερατικῶν ἔργων· οἷον θυσίαν, ἢ βάπτισμα, ἢ χειροθεσίαν, ἢ εὐλογίαν μικρὰν ἢ μεγάλην (61). «Οὐχ ἑαυτῷ γάρ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ.» Διὰ γὰρ τῆς ἐπιθέσεως τῶν χειρῶν τοῦ ἐπισκόπου δίδοται ἡ τοιαύτη ἀξία· ὁ δὲ μὴ ἐγχειρισθεὶς ταύτην, ἀλλ' ἄρπάσας αὐτὴν ἑαυτῷ, τὴν τιμωρίαν τοῦ Ὁζία ὑποστήσεται.

But we do not allow laypeople to perform any of the priestly works, such as sacrifice, baptism, laying on of hands, or blessing, whether small or great (61). «No one takes this honor for himself, but only when called by God.» For through the laying on of the bishop's hands, such authority is given; but whoever has not been appointed in this way, and instead seizes it for himself, will suffer the punishment of Uzziah.

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Ὅτι, πλὴν ἐπισκόπου ἢ πρεσβυτέρου, οὐδενὶ τῶν λοιπῶν κληρικῶν ἐπιτέτραπται τὰ τῶν ἱερέων ἐνεργεῖν· τὸ δὲ χειροτονεῖν μόνῳ ἐπισκόπῳ

That, besides the bishop or presbyter, none of the other clergy are allowed to perform the works of priests; and that the laying on of hands belongs only to

προσέκει, ἐτέρῳ δὲ σὺδενί.

the bishop, and to no one else.

Ἀλλ' οὐτε τοῖς λοιποῖς κληρικοῖς ἐπιτρέπομεν βαπτίζειν· οἷον ἀναγνώσταις, ἢ ψάλταις, ἢ πυλωροῖς, ἢ ὑπηρέταις· ἢ μόνοις (62) ἐπισκόποις, καὶ πρεσβυτέροις, ἐξυπηρετουμένων αὐτοῖς τῶν διακόνων. Οἱ δὲ τολμῶντες τοῦτο, τῶν Κορειτῶν ὑποίσουσιν τὴν δίκην. Οὐκ ἐπιτρέπομεν δὲ πρεσβυτέροις {{p789}} χειροτονεῖν διακόνους, ἢ διακονίσσας, ἢ ἀναγνώστας, ἢ ὑπηρέτας, ἢ ὠδοῦς, ἢ πυλωροὺς, ἀλλὰ μόνοις τοῖς ἐπισκόποις. Αὕτη γάρ ἐστι τάξις ἐκκλησιαστικὴ καὶ ἀρμονία.

But we do not allow the other clergy to baptize; for example, readers, or singers, or door-keepers, or servers; only bishops and presbyters, with the deacons serving them. Those who dare to do this will suffer the punishment of the Koreites. We do not allow presbyters to ordain deacons, or deaconesses, or readers, or servers, or singers, or door-keepers, but only the bishops. For this is the order and harmony of the church. {{p789}}

Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

Ἀποτροπὴ βασκανίας.

Prevention of the evil eye.

Περὶ δὲ φθόνου, ἢ ζήλου, ἢ καταλαλιᾶς, ἢ ἔριδος, ἢ φιλονεικίας, προεῖρηται ὑμῖν, ὅτι ταῦτα Χριστιανοῦ (63) ἀλλότρια, καὶ μάλιστα ἐπὶ χηρῶν. Ἐπειδὴ δὲ ὁ ἐνεργῶν διάβολος πολύτροπος καὶ ποικίλος ὑπάρχων, εἰς τὰς μὴ χήρας ἐμπομπεῦει, ὥς καὶ ποτε εἰς τὸν Κάϊν. Ἐνταῦθα γὰρ λέγουσιν εἶναι χῆραι, τὰ δὲ τῆς χηρείας ἄξια παραγγέλματα οὐ ποιοῦσιν, ὥς οὐδ' ὁ Κάϊν τὰ ἀδελφικὰ δικαιώματα. Ἀγνοοῦσιν γὰρ ὥς οὐ τὸ ὄνομα τῆς χηρείας εἰς βασιλείαν αὐτὰς εἰσάξει, ἀλλ' ἡ ἀληθοῦς πίστις καὶ τὰ ὅσια (64) ἔργα. Εἰ δέ τις τὸ μὲν ὄνομα τῆς χηρείας κέκτηται, τὰ δὲ τοῦ ἀντικειμένου ἐπιτελεῖ ἐπιτηδεύματα, ἡ μὲν χηρεία αὐτῆς οὐ λογισθήσεται, ἐξωσθεῖσα δὲ τῆς βασιλείας, αἰωνίᾳ κολάσει παραδοθήσεται. Ἀκούομεν γὰρ τινὰς χήρας ζηλοτύπους, φθονεράς, διαβόλους, βασκαίνουσας ταῖς ἐτέρων ἀνέσεσιν· αἱ δὲ τοιαῦται οὐκ εἰσὶ

About envy, or jealousy, or gossip, or quarrels, or strife, it has already been said to you that these are foreign to a Christian, especially toward widows. Since the devil, who works in many ways and is varied, attacks those who are not widows, just as once he did Cain. For some say that they are widows, but they do not follow the worthy commands of widowhood, just as Cain did not keep brotherly rights. They do not understand that it is not the name of widowhood that will bring them into the kingdom, but true faith and holy works. If someone has only the name of widowhood but carries out the deeds of the opposite, her widowhood will not be counted; driven out of the kingdom, she will be handed over to eternal punishment. For we hear of some widows who are jealous, envious, slanderers, and who cast the evil eye on the

τοῦ Χριστοῦ, οὐδὲ τῆς ἐκείνου διδασκαλίας μαθήτριάι. Δέον γὰρ αὐτάς, ἐνδυθείσης αὐτῶν συγχήρας ὑπὸ τινος, ἢ λαβούσης ἀργύρια (65), ἢ τροφήν, ἢ πόμα, ἢ ὑπόδεσιν, θεασαμένας τὴν ἀδελφὴν αὐτῶν ἀναψύξασαν, εἰπεῖν·

comforts of others; such women are not of Christ, nor are they disciples of his teaching. It is necessary, when these women, clothed with some confusion, or having received money, or food, or drink, or clothing, are seen refreshing their sister, to say:

Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

Ὅπως δεῖ προσεύχεσθαι τὰς χήρας ὑπὲρ τῶν διδόντων τὰ πρὸς τὰς χρείας.

How widows should pray for those who give for their needs.

Εὐλογητὸς (66) εἶ, ὁ Θεὸς, ὁ ἀναψύξας τὴν συγχήραν· εὐλόγησον, Κύριε, καὶ δόξασον τὸν διακονήσαντα αὐτῇ, καὶ τὸ ἔργον αὐτοῦ ἀναβῆναι ἐν ἀληθείᾳ πρὸς σέ· καὶ μνησθήσῃ (67) αὐτοῦ εἰς ἀγαθὸν ἐν ἡμέρᾳ ἐπισκοπῆς αὐτοῦ (68). Καὶ τὸν ἐπίσκοπόν μου τὸν καλῶς σοι λειτουργήσαντα (69), καὶ διδάξαντα εὐκαιρον ἐλεημοσύνην γυμνῇ οὔσῃ τῇ συγγήρῳ μου γενέσθαι· προσθείης αὐτῷ δόξαν, καὶ δώῃς αὐτῷ στέφανον καυχήσεως ἐν ἡμέρᾳ ἀποκαλύψεως ἐπισκοπῆς σου. Ὅμοίως καὶ ἡ λαβοῦσα χήρα τὸ ἔλεος, συμπροσευχέσθω τῷ διδόντι αὐτῇ τὴν διακονίαν (70).

Blessed is the one, God, who has refreshed the widow; bless, Lord, and glorify the one who served her, and may his work rise in truth before you; and may you remember him for good on the day of his visitation. And my bishop, who has served you well, and taught timely mercy to my widow who was naked; add to him glory, and give him a crown of boasting on the day of the revelation of your visitation. Likewise, let the widow who has received mercy pray together for the one who gave her the service.

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Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Ὅτι οὐ χρή κομπάζειν, καὶ περιαγγέλλειν τὸ ἑαυτῆς ὄνομα, τὴν καρποφοροῦσαν, κατὰ τὴν τοῦ Κυρίου διάταξιν.

That it is not right to boast and proclaim one's own name, the one who bears fruit, according to the Lord's command.

Ἡ μέντοι εὖ ποιοῦσα, ἀποκρυψάτω τὸ οἰκεῖον ὄνομα, ὡς σοφὴ· μὴ σαλπίζουσα ἔμπροσθεν αὐτῆς· ἵνα γένηται ἡ ἐλεημοσύνη πρὸς τὸν Θεὸν ἐν κρυπτῷ· καθὼς φησιν ὁ Κύριος, ὅτι· «Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου (71), ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ.» Καὶ ἡ χήρα προσευχέσθω ὑπὲρ τοῦ δεδοκότος, ὅστις ποτ' ἂν ἦ, ἅγιον θυσιαστήριον Χριστοῦ (72) ὑπάρχουσα· «Καὶ ὁ Πατὴρ ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει» τῷ εὖ ποιοῦντι «ἐν τῷ φανερῷ.» Ἄλλ' αἱ μὴ κατ' ἐντολὴν Θεοῦ ζῆν θέλουσαι χῆραι, φροντίζουσι πολυπευστεῖν, τίς ἡ διακονησαμένη, καὶ τίνες αἱ λαβοῦσαι· καὶ μαθοῦσα, ἐπιμέμφεται τῇ διακονησαμένῃ, λέγουσα· Οὐκ ἴδης, ὅτι ἐγὼ σοι μᾶλλον παρ' (73) ἐκείνην θλιβομένη; Ὅτι οὖν προετίμησας ἐκείνην ἐμοῦ; Ταῦτα δὲ λέγει ἄφρων ὑπάρχουσα, οὐ νοοῦσα ὅτι οὐκ ἀνθρώπου τοῦτο θέλημα γέγονεν, ἀλλὰ Θεοῦ πρόσταγμα. Εἰ γὰρ μαρτυρεῖ αὕτη ὅτι ἐγγυτέρω ὑπῆρχε, καὶ ἐν πλείονι ἐνδεία ἐξητάζετο, καὶ μᾶλλον αὕτη γυμνὴ ἢ ἐκείνη, ὀφείλει νοεῖν τὸν διαταξάμενον, καὶ ἀποσιγήσασα, καὶ μὴ μεμψαμένη τὴν διακονήσασαν, εἰσελθοῦσα εἰς οἶκον ἑαυτῆς, καὶ ἐπὶ πρόσωπον ἑαυτὴν βαλοῦσα, ἱκετεῦσαι τὸν Θεὸν ἀφεθῆναι αὐτῇ τὸ πλημμέλημα. Ὁ γὰρ Θεὸς ἐνετείλατο τῇ εὖ ποιούσῃ μὴ τραγωδεῖν τὴν εὐποιίαν· ἡ δὲ ἐμέμφετο, ὅτι μὴ ἐκήρυξεν αὐτῆς (74) τὸ ὄνομα, ἵνα καὶ αὕτη μαθοῦσα δράμῃ εἰς τὸ λαβεῖν· καὶ οὐ μόνον ἐμέμφετο, ἀλλὰ γε καὶ κατηρᾶτο αὐτῇ, ἐπιλαθομένη τοῦ εἰπόντος· «Ὁ εὐλογῶν σε εὐλόγηται, καὶ ὁ καταρώμενός σε κεκατήραται.» Λέγει δὲ ὁ Κύριος· «Ὅταν εἰσέρχησθε εἰς οἶκον (75), λέγετε· Εἰρήνη τῷ οἴκῳ {{p793}} τούτῳ· καὶ ἐὰν ἦ ἐκεῖ

But the one who does well should hide her own name, as wise; not blowing a trumpet before herself, so that the almsgiving may be to God in secret; just as the Lord says, "But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret." And let the widow pray for the one who gave, whoever he may be, having a holy altar of Christ present: "And the Father who sees in secret will repay" the one who does well "in public." But widows who do not want to live according to God's command think to boast much about who is served and who has received; and having learned this, they blame the one who served, saying, "Do you not see that I suffer more than she does? Why then did you prefer her over me?" But she says these things foolishly, not understanding that this is not the will of a human, but the command of God. For if this one testifies that she was nearer and was examined in greater need, and was more naked than that one, she ought to consider the one who arranged this, and, keeping silent and not blaming the one who served, enter her own house, and throwing herself down on her face, beg God to forgive her fault. For God commanded the one who does well not to make a show of her good deed; but she blamed her because she did not proclaim her name, so that she herself, having learned, might run to receive; and not only did she blame her, but she even cursed her, forgetting what was said: "Blessed is the one who blesses you, and cursed is the one who curses you." The Lord says, "When you enter a house, say, 'Peace to this house.' {{p793}} And if there is a son of peace there, your peace will rest on him; but if he is not worthy, your peace will return to

υἱὸς εἰρήνης, ἡ εἰρήνη ὑμῶν
ἐπαναπαύσεται ἐπ' αὐτόν· ἐὰν δὲ μὴ ᾗ
ἄξιος, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρέψει.

you.”

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

**Ὅτι ἀπρεπὲς τὸ λοιδορεῖν τὸν πλησίον·
ἀλλότριον γὰρ (76) Χριστιανῶν τὸ
καταρᾶσθαι.**

**That it is improper to insult one's
neighbor; for cursing a fellow Christian
is foreign to us.**

Εἰ οὖν ἡ εἰρήνη ἐπὶ τοὺς (77) πέμψαντας
αὐτὴν ἐπ' ἐκείνους, πάλιν ἐπιστρέφει ἐπὶ
τοὺς προηκαμένους αὐτὴν, διὰ τὸ μὴ εὖρεῖν
ἄξιους αὐτῆς (78), πολὺ μᾶλλον ἢ κατὰρα
ἐπιστρέψει εἰς κεφαλὴν τοῦ ἀδίκως αὐτὴν
ἐκπέμψαντος, ὥς οὐκ ἀξίου ὄντος λαβεῖν
αὐτὴν ἐκείνου πρὸς ὃν περ ἐξαπεστάλη.
Πᾶς γὰρ ὁ μάτην λοιδορῶν, ἐαυτὸν ἀρᾶται
(79), καθά φησιν ὁ Σολομών· «Ὡς περ
ὄρνεα πέτονται καὶ στρουθοὶ, οὕτως ἀρὰ
ματαία οὐκ ἐπελεύσεται ἐπ' οὐδενί.» Καὶ
πάλιν λέγει· «Οἱ δὲ ἐκφέροντες λοιδορίας,
ἀφρονέστατοί εἰσιν.» Ὡς περ δὲ (80) ἡ
μέλισσα, ἐν τῇ δυνάμει αὐτῆς ἀσθενῆς
οὔσα, ἐπὰν πλήξῃ τινὰ, τὸ κέντρον
ἀποβάλλει, καὶ γίνεται στεῖρα (81)· τὸν
αὐτὸν τρόπον καὶ ὑμεῖς ὃ ἐὰν ποιήσητε
ἄδικον εἰς ἑτέρους, τοῦτο εἰς (82) ἑαυτοὺς
ἐνεργήσετε· «Λάκκον γὰρ ὥρυξε, καὶ
ἀνέσκαψεν αὐτόν, καὶ ἐμπεσεῖται εἰς
βόθρον ὃν εἰργάσατο.» Καὶ πάλιν (83)· «Ὁ
ὀρύσσων βόθρον τῷ πλησίον αὐτοῦ (84),
ἐμπεσεῖται εἰς αὐτόν.» Οὐκοῦν ὁ φεύγων
κατὰραν, ἕτερον μὴ καταρᾶσθω· ὁ γὰρ
μισεῖς σοι γενέσθαι, οὐδὲ ἄλλῳ σὺ
ποιήσεις. Διὸ νουθετεῖτε τὰς ἀπειθεῖς,
ἐπιπλήσσετε τὰς ἀναισχύντοις,
παρακαλεῖτε τὰς ὀλιγοψύχους,
ἰσχυροποιεῖτε τὰς ἀσθενούσας, ἐπαινεῖτε
τὰς ἐν ὁσιότητι ὀδευούσας. Εὐλογεῖτωσαν
μᾶλλον, καὶ μὴ λοιδορεῖτωσαν·

If then peace returns to those who sent it
because it did not find those worthy of it,
much more will the curse return to the
head of the one who unjustly sent it, since
the one to whom it was sent was not
worthy to receive it. For everyone who
insults in vain curses himself, as Solomon
says. «Just as birds and sparrows fly, so a
vain curse will not come upon anyone. And
again he says «But those who utter insults
are the most foolish. Just as the bee, though
weak in its power, when it stings someone,
loses its sting and becomes sterile, in the
same way, whatever wrong you do to
others, you will bring this upon yourselves.
“For he dug a pit and hollowed it out, and
he will fall into the pit that he made.” And
again (83) “He who digs a pit for his
neighbor (84) will fall into it.” Therefore,
the one who flees a curse should not curse
another. For what you hate to happen to
yourself, do not do to another. Therefore,
warn the disobedient, rebuke the
shameless, encourage the faint-hearted,
strengthen the weak, praise those who
walk in holiness. Let them rather be
blessed, and not insulted. Let them be
peacemakers, and not bring about war.
Therefore, neither bishop, nor elder, nor
deacon, nor anyone else from the list of the
clergy should stain their tongue with insult,

εἰρηνοποιεῖτωσαν, καὶ μὴ πόλεμον ἐμποιεῖτωσαν. Μήτε οὖν ἐπίσκοπος, μήτε πρεσβύτερος, μήτε διάκονος, μήτε ἄλλος τις ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ λοιδορίᾳ τὴν γλῶσσαν μολυνέτω, ἵνα μὴ ἀντὶ εὐλογίας κατάραν κληρονομήσῃ. Ἔστω δὲ σπουδὴ καὶ ἐπιμέλεια τῷ ἐπισκόπῳ, ὅπως μὴδὲ λαϊκὸς κατάραν ἐκφέρῃ· περὶ πάντων γὰρ αὐτῷ μέλλειν ὀφείλει, περὶ κληρικῶν, περὶ παρθένων, περὶ χηρῶν, περὶ λαϊκῶν. Διὰ τοῦτο, ὦ ἐπίσκοπε, τοὺς συνεργούς σου τῆς ζωῆς καὶ τῆς δικαιοσύνης ἐργάτας, διακόνους εὐαρέστους θεῷ προχειρίζου, οὓς ἐκ παντὸς τοῦ λαοῦ δοκιμάζεις εἶναι ἀξιούς, καὶ εἰς τὰς τῆς διακονίας {{p796}} χρείας εὐσκύλους. Προχειρίσαι δὲ καὶ διάκονον (85) πιστὴν καὶ ἀγίαν εἰς τὰς τῶν γυναικῶν ὑπηρεσίαν. Ἔστι γὰρ ὁπότεν ἔντισιν οἰκίαις ἄνδρα διάκονον γυναιξὶν οὐ δύναται πέμπειν, διὰ τοὺς ἀπίστους· ἀποστελεῖς οὖν γυναῖκα διάκονον, διὰ τὰς τῶν φαύλων διανοίας. Καὶ γὰρ εἰς πολλὰς χρείας, γυναικὸς χρῆζομεν διακόνου (86). Καὶ πρῶτον μὲν ἐν τῷ φωτίζεσθαι γυναῖκας, ὁ διάκονος χρίσει μὲν μόνον τὸ μέτωπον αὐτῶν τῷ ἁγίῳ ἐλαίῳ (87), καὶ μετ' αὐτὸν ἡ {{p797}} διάκονος ἀλείψει αὐτάς· οὐ γὰρ ἀνάγκη τὰς γυναῖκας ὑπὸ ἀνδρῶν κατοπτεύεσθαι· ἀλλὰ, μόνον ἐν τῇ χειροθεσίᾳ (88), τὴν κεφαλὴν αὐτῆς χρίσει ὁ ἐπίσκοπος, ὃν τρόπον οἱ ἱερεῖς καὶ οἱ βασιλεῖς τὸ πρότερον ἐχρίοντο· οὐχ ὅτι καὶ οἱ νῦν βαπτιζόμενοι, ἱερεῖς χειροτονοῦνται, ἀλλ' ὥς ἀπὸ τοῦ Χριστοῦ Χριστιανοὶ (89), βασιλῆιον ἱεράτευμα, καὶ ἔθνος ἅγιον, Ἐκκλησία Θεοῦ, στύλος καὶ ἐδραῖωμα τοῦ νυμφῶνος· οἱ ποτὲ οὐ λαὸς, νῦν δὲ ἡγαπημένοι (90) καὶ ἐκλεκτοί· οἷς ἐπεκλήθη (91) τὸ καινὸν αὐτοῦ ὄνομα· ὡς μαρτυρεῖ καὶ Ἡσαΐας ὁ προφήτης, λέγων· «Καὶ καλέσουσι τὸν λαὸν τὸ ὄνομα αὐτοῦ τὸ καινὸν, ὃ ὁ Κύριος ὀνομάσει αὐτόν.»

so that instead of a blessing they do not inherit a curse. Let there be diligence and care on the part of the bishop, so that not even a layperson may utter a curse. For he must be concerned about everything: about the clergy, about virgins, about widows, about laypeople. Therefore, bishop, appoint as your coworkers in life and righteousness workers, servants pleasing to God, whom you test from all the people to be worthy, and well-trained for the needs of the ministry. {{p796}} Also appoint a faithful and holy deaconess for the service of the women. (85) For there are times when in some households a man cannot send a servant to the women, because of the unbelievers. Therefore, send a woman servant, because of the evil thoughts. For indeed, in many needs, we require a woman servant. (86) And first, when women are being baptized, the servant will anoint only their foreheads with the holy oil (87), and after him the {{p797}} woman servant will anoint them. For it is not necessary for women to be examined by men. But only at the laying on of hands (88), the bishop will anoint her head, in the way that priests and kings were anointed before. Not that those who are now being baptized are also ordained priests, but as Christians from Christ, a royal priesthood, a holy nation, the Church of God, a pillar and foundation of the bridegroom. Those who once were not a people, but now are beloved (90) and chosen. To whom his new name was given (91). As Isaiah the prophet also testifies, saying “And they will call the people by his new name, which the Lord will name them.”

Chapter 16 (ΚΕΦΑΛΑΙΟΝ ΙΣ')

Περὶ μύσεως θείας τοῦ ἁγίου βαπτίσματος.

Σὺ οὖν, ὦ ἐπίσκοπε, ἐκείνῳ τῷ τύπῳ
χρίσεις τὴν κεφαλὴν τῶν βαπτιζομένων,
εἴτε ἀνδρῶν εἴτε γυναικῶν, τῷ ἁγίῳ ἐλαίῳ,
εἰς τύπον τοῦ πνευματικοῦ βαπτίσματος
(92)· ἔπειτα ἢ σὺ ὁ ἐπίσκοπος, ἢ ὁ ὑπὸ σέ
πρεσβύτερος τὴν ἱερὰν ἐπ' αὐτοῖς εἰπὼν
καὶ ἐπονομάσας ἐπὶ κλησὶν Πατρὸς καὶ Υἱοῦ
καὶ ἁγίου Πνεύματος, βαπτίσεις αὐτοὺς ἐν
τῷ ὕδατι· καὶ τὸν μὲν ἄνδρα ὑποδεχέσθω ὁ
διάκονος (93)· τὴν δὲ γυναῖκα ἡ διάκονος
(94)· ὅπως σεμνοπρεπῶς ἡ μετάδοσις τῆς
ἀθραύστου σφραγίδος γένηται. Καὶ μετὰ
τοῦτο ὁ ἐπίσκοπος χριέτω τοὺς
βαπτισθέντας τῷ μύρῳ (95).

{{p800}}

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

Ποίαν αἰτίαν ἔχει τὸ εἰς τὸν Χριστὸν βάπτισμα· καὶ διατί τῶν ἐν αὐτῷ ἕκαστον λέγεται τε καὶ πράττεται.

Ἔστι τοίνυν τὸ μὲν βάπτισμα, εἰς τὸν
θάνατον τοῦ Ἰησοῦ διδόμενον· τὸ δὲ ὕδωρ,
ἀντὶ ταφῆς· καὶ (96) τὸ ἔλαιον, ἀντὶ
Πνεύματος ἁγίου· ἡ σφραγίς, ἀντὶ τοῦ
σταυροῦ· τὸ μύρον, βεβαίωσις τῆς
ὁμολογίας· τοῦ Πατρὸς ἡ μνήμη, ὡς αἰτίου
καὶ ἀποστολέως· τοῦ Πνεύματος ἡ
συμπαράληψις, ὡς μάρτυρος (97)· ἡ
κατάδυσις, τὸ (98) συναποθανεῖν· ἡ

On the initiation of the divine holy baptism.

Therefore, bishop, you will anoint the head
of those being baptized, whether men or
women, with holy oil, as a sign of spiritual
baptism (92). Then either you, the bishop,
or the priest under you, after saying the
sacred invocation and naming the Father
and the Son and the Holy Spirit over them,
will baptize them in the water. The man is
to be received by the deacon (93); the
woman by the deaconess (94), so that the
giving of the unbreakable seal may be done
with reverence. And after this, the bishop
will anoint those baptized with the chrism
(95).

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What is the reason for baptism into Christ, and why is each thing in it both named and performed?

Baptism, then, is given into the death of
Jesus; the water stands for burial; (96) the
oil, for the Holy Spirit; the seal, for the
cross; the chrism, a confirmation of the
confession; the memory of the Father, as
the cause and sender; the assistance of the
Spirit, as a witness; (97) the immersion,
(98) dying together; the rising up, rising
together; the Father is God over all; Christ

άνადυσις, τὸ συναναστῆναι· Πατὴρ ὁ ἐπὶ πάντων Θεός· Χριστὸς ὁ μονογενὴς Θεὸς, ὁ ἀγαπητὸς Υἱὸς, ὁ τῆς δόξης Κύριος. Πνεῦμα ἅγιον, ὁ Παράκλητος, τὸ ὑπὸ Χριστοῦ πεμπόμενον, καὶ ὑπ' ἐκείνου διδασκόμενον (99), καὶ ἐκεῖνον κηρύττον.

is the only-begotten God, the beloved Son, the Lord of glory. The Holy Spirit is the Advocate, sent by Christ, taught by him, (99) and preaching him.

Chapter 18 (ΚΕΦΑΛΑΙΟΝ ΙΗ')

Οἷος ὀφείλει εἶναι ὁ μεμνημένος.

What kind of person the initiated ought to be.

Ὁ δὲ βαπτιζόμενος ὑπαρχέτω ἀλλότριος ἀσεβείας πάσης, ἀνενέργητος πρὸς ἁμαρτίαν, φίλος Θεοῦ, ἐχθρὸς διαβόλου, κληρονόμος Θεοῦ Πατρὸς, συγκληρονόμος δὲ τοῦ Υἱοῦ, ἀποτεταγμένος τῷ Σατανᾷ καὶ τοῖς δαίμοσι καὶ ταῖς ἀπάταις αὐτοῦ (100)· ἄγνός, καθαρὸς, ὁσιος, θεοφιλῆς, υἱὸς τοῦ Θεοῦ· προσευχόμενος, ὡς υἱὸς πατρὶ, καὶ λέγων ὡς ἀπὸ κοινοῦ τοῦ τῶν πιστῶν συναθροίσματος οὕτως· «Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία (1), καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.»

The one being baptized should be alien to all ungodliness, inactive toward sin, a friend of God, an enemy of the devil, an heir of God the Father, and a co-heir with the Son, assigned to Satan and the demons and their deceits (100); pure, clean, holy, God-loving, a son of God; praying as a son to the father, and saying together with the gathered assembly of the faithful as follows: «Our Father who 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 also forgive our debtors; and lead us not into temptation, but deliver us from evil; for yours is the kingdom (1), and the power, and the glory, forever. Amen.»

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Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ')

Οἷος ὀφείλει εἶναι ὁ διάκονος.

Ἔστωσαν δὲ καὶ οἱ διάκονοι ἐν πᾶσιν ἁμῶμοι, ὥς καὶ ὁ ἐπίσκοπος· μόνον δὲ εὐσχυλτότεροι· ἀνάλογοι πρὸς τὸ πλῆθος τῆς Ἐκκλησίας· ἵνα καὶ τοῖς (2) ἀδυνατοῖς ὑπηρετεῖσθαι (3) δύνωνται, ὥς ἐργάται ἀνεπαίσχυνται. Καὶ ἡ μὲν γυνὴ τὰς γυναικας σπουδάζουσα θεραπεύειν· ἀμφοτέρω δὲ τὰ πρὸς ἀγγελίαν (4), ἐκδημίαν, ὑπηρεσίαν, δουλείαν· ὥς καὶ περὶ τοῦ Κυρίου Ἡσαΐας ἔλεγε, φάσκων· «Δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς.» Ἐκαστος οὖν τὸν ἴδιον γνωρίζτω τόπον, καὶ ἐκτελείτω αὐτὸν σπουδαίως, ὁμοφρόνως, ὁμοψύχως· γινώσκοντες τὸν τῆς διακονίας μισθόν. Ἔστωσαν δὲ καὶ ἀνεπαίσχυνται εἰς τὸ ὑπηρετεῖσθαι τοῖς δεομένοις· ὥς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ, λύτρον ἀντὶ πολλῶν· οὕτως οὖν καὶ αὐτοὺς δεῖ ποιεῖν. Κἂν δέη (5) ψυχὴν ὑπὲρ (6) ἀδελφοῦ ἀποθέσθαι, μὴ διστάσωσιν· οὐδὲ γὰρ ὁ Κύριος καὶ Σωτὴρ ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐδίστασε τὴν ψυχὴν αὐτοῦ θεῖναι (7), ὥς αὐτὸς ἔφη, ὑπὲρ τῶν φίλων αὐτοῦ. Εἰ οὖν ὁ Κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς πάντα ὑπέμεινε δι' ἡμᾶς, πῶς ἂν ὑμεῖς διακονῆσαι τοῖς δεομένοις ἐνδοιάσητε· μιμηταὶ ὀφείλοντες αὐτοῦ εἶναι, τοῦ καὶ δουλείαν, καὶ ἔνδειαν (8), καὶ πληγὰς, καὶ σταυρὸν δι' ἡμᾶς ὑπομείναντες· Χρὴ οὖν καὶ ἡμᾶς δουλεύειν τοῖς ἀδελφοῖς, ὥς Χριστοῦ μιμητάς. «Ὁ θέλων γὰρ, φησὶν, ἐν ὑμῖν εἶναι μέγας, ἔστω ὑμῶν διάκονος· καὶ ὁ θέλων ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος.» Οὕτως γὰρ καὶ αὐτὸς ἔργῳ πεπλήρωκε τὸ εὖ δουλεύειν πολλοῖς, καὶ οὐ λόγῳ. Λαβὼν γὰρ λέντιον, διεζώσατο· εἴτα βάλλει (9)

What kind of person the deacon ought to be.

Let the deacons also be blameless in all things, just as the bishop is. Only let them be more gentle. Proportionate to the size of the Church. So that they may also serve the weak, as workers without shame. And the woman, eager to care for women. But both attend to matters of message, travel, service, and labor. Just as Isaiah also spoke about the Lord, saying "To justify the righteous who serves well for many. Therefore, let each one know his own place, and carry it out diligently, with one mind, and with one spirit. Knowing the reward of the ministry. Let them also be unashamed in serving those in need. Just as our Lord Jesus Christ did not come to be served, but to serve, and to give his life as a ransom for many. Therefore, they too must do the same. And if it is necessary (5) to lay down their life for a brother (6), let them not hesitate. For neither did our Lord and Savior Jesus Christ hesitate to lay down his life (7), as he himself said, for his friends. If then the Lord of heaven and earth endured everything for us, how could you hesitate to serve those in need? You ought to be imitators of him, who also endured slavery, poverty (8), wounds, and the cross for us. Therefore, we too must serve the brothers, as imitators of Christ. «For whoever wants to be great among you, let him be your servant,» he says. And whoever wants to be first among you, let him be your slave. For in this way he himself fulfilled by deed what it means to serve well many, and not just by word. For having taken a towel, he tied it around himself. Then he puts water into the basin. And coming to us who were reclining, he washed the feet of all of us,

ὑδωρ εἰς τὸν νιπτῆρα· καὶ ἡμῶν ἀνακειμένων ἐπελθὼν, πάντων ἡμῶν ἔνιψε τοὺς πόδας, καὶ τῷ λεντίῳ ἐξέμαξε. Τοῦτο δὲ ποιῶν, ἐπεδείκνυεν ἡμῖν τὸ τῆς φιλαδελφίας ἀγαπητικόν, ἵνα καὶ ἡμεῖς εἰς ἀλλήλους αὐτὸ ποιῶμεν. Εἰ οὖν ὁ Κύριος ἡμῶν, καὶ ὁ διδάσκαλος, οὕτως ἐταπείνωσεν ἑαυτόν· πῶς ἂν ὑμεῖς ἐπαισχυνθήσεσθε τοῦτο ποιῆσαι τοῖς ἀδυνάτοις καὶ ἀσθενέσι τῶν ἀδελφῶν, ἐργάται ὄντες ἀληθείας, καὶ τῆς εὐσεβείας προστάται; Ἐξυπηρετεῖτε οὖν ἀγαπητικῶς, μὴ ἐπιγογγύζοντες, {{p804}} μὴ δὲ διαστασιάζοντες, οὐ γὰρ διὰ ἄνθρωπον ποιεῖτε, ἀλλὰ διὰ τὸν Θεόν· καὶ τὸν μισθὸν τῆς διακονίας παρ' ἐκείνου ἀπολήψεσθε ἐν ἡμέρᾳ ἐπισκοπῆς ὑμῶν· χρηὶ οὖν ὑμᾶς τοὺς διακόνους ἐπισκέπτεσθαι πάντας τοὺς δεομένους ἐπισκέψεως· καὶ περὶ τῶν θλιβομένων ἀναγγέλλετε τῷ ἐπισκόπῳ ὑμῶν· ψυχὴ γὰρ αὐτοῦ, καὶ αἴσθησις εἶναι ὀφείλετε· εὐσκυλτοὶ καὶ εὐήκοοι (10) εἰς πάντα ὄντες αὐτῷ, ὡς ἐπισκόπῳ ὑμῶν, καὶ πατρὶ, καὶ διδασκάλῳ.

Chapter 20 (ΚΕΦΑΛΑΙΟΝ Κ')

Ὅτι ὑπὸ τριῶν ἢ δύο ἐπισκόπων ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος, ἀλλ' οὐχ ὑπὸ ἐνός· ἀβέβαιον γάρ.

Ἐπίσκοπον δὲ προστάσσομεν χειροτονεῖσθαι ὑπὸ τριῶν ἐπισκόπων (11)· ἢ τὸ γοῦν ἔλαττον, ὑπὸ δύο, μὴ ἐξεῖναι δὲ ὑπὸ ἐνός ὑμῖν καθίστασθαι. Ἡ γὰρ τῶν δύο καὶ τριῶν μαρτυρία βεβαιότερα καὶ ἀσφαλής. Πρεσβύτερον δὲ καὶ διάκονον ὑπὸ ἐνός ἐπισκόπου, καὶ τῶν λοιπῶν κληρικῶν (12)· μήτε δὲ καὶ πρεσβύτερον, μήτε διάκονον, χειροτονεῖν ἐκ λαϊκῶν κληρικών (13)· ἀλλὰ μόνον, τὸν μὲν

and wiped them with the towel. By doing this, he showed us the loving kindness of brotherly love, so that we too might do the same for one another. If then our Lord and teacher humbled himself in this way, how could you be ashamed to do this for the weak and sick among the brothers, being workers of truth and leaders of piety? Serve then with love, not grumbling, {{p804}} nor arguing, for you do not serve a human, but serve God. And you will receive the reward of your service from him on the day of your inspection. It is necessary then for you, the servants, to visit all those who need a visit. And concerning those who are suffering, report to your bishop. For you owe your soul to him, and you must have compassion. Be obedient and attentive (10) in all things to him, as your bishop, and father, and teacher.

That a bishop must be ordained by three or two bishops, but not by one alone; for that is uncertain.

We order that a bishop be ordained by three bishops (11); or at least by two, but not to be established by one alone among you. For the testimony of two or three is more certain and secure. A presbyter and a deacon are to be ordained by one bishop, along with the other clergy (12); but neither a presbyter nor a deacon should ordain clergy from among the laity (13). Instead, the presbyter alone is to teach,

πρεσβύτερον διδάσκειν, ἀναφέρειν,
βαπτίζειν, εὐλογεῖν τὸν λαόν (14)· τὸν δὲ
{p805} διάκονον ἐξυπηρετεῖσθαι τῷ
ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις· τουτέστι,
διακονεῖν· οὐ μὴν καὶ τὰ λοιπὰ διενεργεῖν
(15).

baptize, and bless the people (14); and the
deacon {p805} is to serve the bishop and
the presbyters—that is, to minister—but
not to perform the other functions (15).

Chapters of the Fourth Book (16) (ΚΕΦΑΛΑΙΑ ΤΟΥ ΤΕΤΑΡΤΟΥ ΒΙΒΛΙΟΥ (16))

α'.

**Chapter 1. Those who have no children
should adopt orphans.**

β'. Ὅπως χρὴ τὸν ἐπίσκοπον προνοεῖν
τῶν ὀρφανῶν.

**Chapter 2. How a bishop must take care
of orphans.**

γ'. Τίνες ὀφείλουσιν ἐπικουρεῖσθαι,
κατὰ τὴν Κυριακὴν διαταγὴν.

**Chapter 3. Who ought to be helped,
according to the Lord's command.**

δ'. Περὶ φιλαργυρίας.

Chapter 4. About love of money.

ε'. Μετὰ ποίου φόβου χρὴ τῶν
Κυριακῶν μετέχειν συνεισφορῶν.

**Chapter 5. With what kind of fear one
must take part in the Lord's
contributions.**

ς'. Τίνων αἱ καρποφορίαι δεκταὶ, καὶ
τίνων ἄδεκτοι.

**Chapter 6. Whose fruits are acceptable,
and whose are not.**

ζ'. Ὅτι αἱ τῶν ἀναξίων καρποφορίαι,
ἕως ἄν ᾧσι τοιοῦτοι, οὐ μόνον οὐκ
ἐξιλεοῦνται τὸν Θεόν, ἀλλ' ἐκ τῶν
ἐναντίων κινεοῦσιν αὐτὸν πρὸς

**Chapter 7. That the fruits of the
unworthy, as long as they remain such,
not only do not appease God, but also
move him toward anger because of their**

ἀγανάκτησιν.

opposites.

η'. Ὅτι βέλτιον ἐκ κόπου ἰδίου παρέχειν ταῖς χήραις, κἂν ᾗ εὐτελεῖ καὶ ὀλίγα, ἢ τὰ παρὰ τῶν ἀσεβῶν, κἂν πολλὰ καὶ μεγάλα τυγχάνη· βέλτιον γὰρ λιμῷ διαφθαρῆναι, ἢ παρὰ ἀσεβῶν συνεισφορὰν δέξασθαι.

Chapter 8. That it is better to give from one's own hard work to widows, even if it is small and humble, than to receive from the impious, even if it is much and great; for it is better to die of hunger than to accept contributions from the impious.

θ'. Ὅτι χρή προτρέπεσθαι τὸν λαὸν ὑπὸ τοῦ ἱερέως εὐποιεῖν τοὺς πένητας· ὥς καὶ ὁ Σολομὼν ὁ σοφός.

Chapter 9. That the people must be encouraged by the priest to do good to the poor; just as Solomon the wise did.

ι'. Διάταξις, ἵν' ἐάν τις τῶν ἀσεβῶν, βίᾳ προσρίψῃ χρήματα τοῖς ἱερεῦσιν, εἰς ξύλα καὶ ἀνθρακίαν ἀναλώσωσι ταῦτα, ἀλλὰ μὴ εἰς διατροφάς.

Chapter 10. A rule that if any of the impious forcibly give money to the priests, they should spend it on wood and charcoal, but not on food.

ια'. Περὶ γονέων, καὶ παίδων.

Chapter 11. Concerning parents and children.

ιβ'. Περὶ οἰκετῶν καὶ δεσποτῶν.

Chapter 12. Concerning servants and masters.

ιγ'. Ἐν τίσιν ὑποτάσσεσθαι χρή τοῖς κοσμικοῖς ἄρχουσιν.

Chapter 13. In what matters it is necessary to obey the secular rulers.

ιδ'. Περὶ παρθένων.

Chapter 14. Concerning virgins.

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Book Four. (ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ.)

ΠΕΡΙ ΟΡΦΑΝΩΝ.

Concerning Orphans.

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Those who have no children should adopt orphans.

Ὁρφανοῦ δέ τις γενομένου Χριστιανοῦ, ἥτοι παιδός, ἢ παρθένου, καλὸν μὲν, ἵνα τις τῶν ἀδελφῶν, οὐκ ἔχων τέκνον, προσλαβόμενος τοῦτο, ἔχη εἰς παιδὸς τόπον· τὴν δὲ παρθένον, ὃ ἔχων υἱὸν δυνάμενον αὐτῷ ταῖς τοῦ γάμου ὥραις συγχρονῆσαι, συζεύξῃ· τοῦτο γὰρ οἱ ποιοῦντες ἔργον μέγα ἐπιτελοῦσιν, ὀρφανῶν πατέρες ὑπάρξαντες, καὶ παρὰ Κυρίου τοῦ Θεοῦ λήψονται τὸν μισθὸν τῆς διακονίας ταύτης. Εἰ δέ τις κατὰ ἀνθρωπαρέσκειαν περιπατῶν, ἐπαισχύνοιτο, πλούσιος ὢν, τὰ τῆς ὀρφανίας μέλη· τοῦ μὲν ὀρφανοῦ πρόνοιαν ποιήσεται ὁ πατὴρ τῶν ὀρφανῶν, καὶ κριτὴς τῶν χρηρῶν· αὐτῷ δὲ ἐμπεσεῖται τοιοῦτος, ὅστις αὐτοῦ δαπανήσῃ τὴν φειδῶ· καὶ γενήσεται ἐπ' (17) αὐτῷ τὸ εἰρημένον (18)· Ἄ οὐκ ἔφαγον ἅγιοι, ταῦτα φάγονται Ἀσσύριοι· καθὼς καὶ Ἡσαΐας λέγει· «Τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν.»

When a Christian becomes an orphan, whether a child or a virgin, it is good that one of the brothers who has no child should take this one in and have them as a child. And the virgin, if someone has a son who can be of the same age for marriage, should marry her. For those who do this accomplish a great work, becoming fathers of orphans, and from the Lord God they will receive the reward for this service. But if someone walks according to human favor, being rich, he should be ashamed of the care of the orphan's affairs. The Father of orphans and judge of widows will take care of the orphan; and such a one will fall under this saying: (17) (18) "What the holy ones did not eat, the Assyrians will eat," just as Isaiah says: "Strangers will consume your land before your very eyes."

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Ὅπως χρή τὸν ἐπίσκοπον προνοεῖν τῶν ὀρφανῶν.

How the bishop must take care of the orphans.

Ὑμεῖς οὖν, ὧ ἐπίσκοποι, μεριμνήσατε τὰ περὶ τῆς ἀνατροφῆς αὐτῶν, μηδὲν ἐλλείποντες αὐτοῖς· τοῖς μὲν ὀρφανοῖς (19) παρέχοντες τὰ γονέων, ταῖς δὲ χήραις τὰ ἀνδρῶν, τοῖς ἀκμαίοις τοὺς γάμους, τεχνίτη ἔργον, ἀδρανεῖ ἔλεος, ξένοις στέγος, πεινῶσι ψωμὸν, διψῶσι ποτὸν, γυμνοῖς ἔνδυμα, νοσοῦσι θέαν, φυλακίταις (20) βοήθειαν· πρὸς τούτοις πλείων ὑμῖν ἔστω φροντίς περὶ τῶν ἐν ὀρφανίᾳ, ὅπως αὐτοῖς μηδὲν ἐνδέη· τῇ μὲν παρθένῳ, μέχρις ἂν ἔλθῃ εἰς ὥραν γάμου, καὶ ἐκδῶτε αὐτὴν ἀδελφῷ· τῷ δὲ παιδί χορηγίαν, πρὸς τὸ καὶ τέχνην ἐκμαθεῖν, καὶ διατρέφεσθαι ἐκ τῆς ἐπιχορηγίας· ἵν' ὅταν δεξιῶς τὴν τέχνην κατορθώσῃ, τὸ τηνικαῦτα δύνηται καὶ τὰ τῆς τέχνης ἐργαλεῖα ἑαυτῷ πρίασθαι (21), ὅπως μηκέτι βαρύνῃ τινὰ τῶν ἀδελφῶν ἀνυπόκριτον εἰς αὐτὸν ἀγάπην, ἀλλ' ἑαυτῷ ἐπιχορηγῇ. Καὶ γὰρ ἀληθῶς μακάριός ἐστιν, ὃς ἂν δυνάμενος βοηθεῖν ἑαυτῷ, μὴ θλίβῃ τόπον ὀρφανοῦ, ξένου τε καὶ χήρας.

Therefore, you, bishops, take care of their upbringing, leaving nothing lacking for them: to the orphans (19) provide what belongs to their parents, to the widows what belongs to their husbands, to the young adults marriage, to the skilled worker work, to the weak mercy, to strangers shelter, to the hungry bread, to the thirsty drink, to the naked clothing, to the sick care, to prisoners (20) help. In addition, have even greater concern for those in orphanhood, so that nothing is lacking for them. For the virgin, until the time of marriage comes, give her in marriage to a brother; for the child, provide support so that he may learn a craft and be maintained from the support; so that when he has rightly mastered the craft, he can then buy the tools of the craft for himself (21), so that he no longer burdens any of the brothers, but loves them sincerely and supports himself. For truly blessed is the one who, being able to help himself, does not oppress the place of an orphan, a stranger, or a widow.

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Τίνες ὀφείλουσιν ἐπικουρεῖσθαι, κατὰ τὴν Κυριακὴν διαταγὴν.

Who must be helped, according to the Lord's command.

Ἐπεὶ καὶ (22) ὁ Κύριος μακάριον εἶπεν εἶναι τὸν {{p809}} διδόντα, ἥπερ τὸν λαμβάνοντα· καὶ γὰρ εἴρηται πάλιν ὑπ' αὐτοῦ· Οὐαὶ τοῖς ἔχουσιν (23), καὶ ἐν ὑποκρίσει λαμβάνουσιν, ἢ δυναμένοις βοηθεῖν ἑαυτοῖς, καὶ λαμβάνειν παρ' ἐτέρων βουλομένοις· ἕκαστος γὰρ ἀποδώσει λόγον Κυρίῳ τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως. Ὁ μὲν γὰρ δι' ἡλικίαν ὀρφανίας, ἢ γήρως ἀτονίαν, ἢ νόσου πρόσπτωσιν, ἢ

Since the Lord also said that the one who gives is more blessed than the one who receives; for he also said again: Woe to those who have, and receive with hypocrisy, or to those able to help themselves but want to receive from others. Each will give an account to the Lord God on the day of judgment. For the one who receives because of age and orphanhood, or weakness from old age, or

τέκνων πολυτροφίαν λαμβάνων· ὁ τοιοῦτος οὐ μόνον οὐ μεμφθήσεται, ἀλλὰ καὶ ἐπαινεθήσεται· θυσιαστήριον γὰρ τῷ Θεῷ λελογισμένος, ὑπὸ τοῦ Θεοῦ τιμηθήσεται, ἀόκνως ὑπὲρ τῶν διδόντων αὐτῷ διηνεκῶς προσευχόμενος· οὐκ ἀργῶς λαμβάνων, ἀλλὰ τῆς (24) δόσεως αὐτοῦ, ὅση δύναμις, τὸν μισθὸν διδοὺς διὰ τῆς προσευχῆς· ὁ τοιοῦτος οὖν ἐν τῇ αἰωνίῳ ζωῇ ὑπὸ Θεοῦ μακαρισθήσεται· ὁ δὲ ἔχων, καὶ ἐν ὑποκρίσει λαμβάνων, ἢ δι' ἀργίαν, ἀντὶ τοῦ ἐργαζόμενον βοηθεῖν καὶ ἐτέροις, δίκην ὀφλήσει τῷ Θεῷ, ὅτι πενήτων ἥρπασε ψωμόν.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Περὶ φιλαργυρίας.

Ὁ γὰρ ἔχων ἀργύρια, καὶ μὴ μεταδιδούς ἐτέροις, μήτε μὴν αὐτὸς χρώμενος, τόπον ὄφεως κεκλήρωκεν, ὃν φασιν ἐν τοῖς θησαυροῖς καθεύδειν (25)· καὶ ἔστι καὶ (26) ἐπ' αὐτῷ ἀληθὴς ἡ Γραφή, ἡ φάσκουσα· «Συνήγαγε πλοῦτον ἐξ οὗ οὐ γεύσεται.» καὶ οὐδὲν αὐτῷ ὄφελος, ἀπολλυμένῳ παρὰ τῆς δίκης. «Οὐκ ὠφελήσει γὰρ, φησὶν, ὑπάρχοντα ἐν ἡμέρᾳ ὀργῆς.» Ὁ γὰρ τοιοῦτος οὐ τῷ Θεῷ πεπίστευκεν, ἀλλὰ τῷ ἑαυτοῦ χρυσίῳ, Θεὸν τοῦτο ἠγούμενος, καὶ ἐπ' αὐτῷ πεποιθώς. Ὑποκριτὴς ἀληθείας ὁ τοιοῦτος, προσωπολήπτης, ἄπιστος, εἴρων, δειλὸς, ἄνανδρος, κοῦφος, εὐχερὴς, μεμψίμοιρος, ἐπώδυνος (27), ἑαυτοῦ ἐχθρὸς καὶ οὐδενὸς φίλος. Τούτου τὰ χρήματα ὀλεῖται· καὶ ἀνὴρ ξένος ἔδεται αὐτὰ, ἢ ζῶντος ὑφελόμενος, ἢ θανόντος καρπωσάμενος. «Πλοῦτος γὰρ ἀδίκως συναγόμενος, ἐξεμεθήσεται.»

illness, or the many children he supports—such a person will not only not be blamed but will be praised; for he is considered an offering to God, honored by God, tirelessly praying continually for those who give to him. He does not receive idly, but gives back the reward through prayer as much as he is able. Such a one will be blessed by God in eternal life. But the one who has, and receives with hypocrisy, or through laziness instead of working to help others, will owe a debt to God, because he has taken the bread of the poor.

On love of money.

For the one who has money and does not share it with others, nor even uses it himself, has gained a place for a serpent, which they say sleeps in treasures (25); and the Scripture is true about him, which says: «He gathered wealth from which he will not taste;» and it is of no benefit to him, for he is lost by justice. «For it will not help, he says, to have it on the day of wrath.» For such a person has not trusted in God, but in his own gold, thinking this to be God, and relying on it. Such a one is a hypocrite of truth, a respecter of persons, unbelieving, a liar, cowardly, unmanly, shallow, easy to deceive, a fault-finder, painful (27), an enemy of himself and a friend to no one. His money will be lost; and a stranger will take it, either while he lives by stealing it, or after he dies by enjoying it. «For wealth gathered unjustly will be vomited up.»

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

**Μετὰ ποίου φόβου χρή τῶν Κυριακῶν
μετέχειν συνεισφορῶν.**

Παραינוῦμεν οὖν ταῖς χήραις καὶ τοῖς
ὀρφανοῖς, μετὰ παντὸς φόβου καὶ πάσης
εὐλαβείας μεταλαμβάνειν τῶν αὐτοῖς
χορηγούμενων, καὶ εὐχαριστεῖν Θεῷ, τῷ
διδόντι τοῖς πεινῶσι τροφήν, καὶ ἐπ' αὐτῷ
τοὺς ὀφθαλμοὺς ἐκτείνειν. «Τίς γὰρ, φησὶν,
ὕμῶν φάγεται, ἢ τίς πίεται, παρὲς αὐτοῦ;»
Αὐτὸς γὰρ {p812} ἀνοίγει τὴν χεῖρα
αὐτοῦ, καὶ ἐμπιπλᾷ πᾶν ζῶον εὐδοκίας·
σῖτον νεανίσκοις, καὶ οἶνον παρθένοις, καὶ
ἔλαιον εἰς εὐφροσύνην τῶν ζώντων·
χόρτον τοῖς κτήνεσι, καὶ χλόην τῇ δουλείᾳ
τῶν ἀνθρώπων, κρέα τοῖς θηρίοις,
σπέρματα τοῖς ὀρνέοις, καὶ πᾶσι τὴν
πρόσφορον τροφήν. Διὸ φησι καὶ ὁ Κύριος
(28)· «Καταμάθετε τὰ πετεινὰ τοῦ
οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ
θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας·
καὶ ὁ Πατὴρ ὑμῶν τρέφει αὐτά· οὐχ ὑμεῖς
μᾶλλον διαφέρετε αὐτῶν; Μὴ οὖν
μεριμνήσητε, λέγοντες· Τί φάγομεν, ἢ τί
πίομεν; Οἶδε γὰρ ὁ Πατὴρ ὑμῶν, ὅτι
χρήζετε τούτων ἀπάντων.» Τοσαύτης οὖν
τῆς παρ' αὐτοῦ προνοίας ἀπολαύοντες, καὶ
τῶν παρ' αὐτοῦ μεταλαμβάνοντες ἀγαθῶν,
αἶνον ἀναπέμπειν ὀφείλετε τῷ ὀρφανὸν
καὶ χήραν ἀναλαμβάνοντι παντοκράτορι
Θεῷ, διὰ τοῦ ἡγαπημένου Υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δι' οὗ
(29) ἡ δόξα τῷ Θεῷ, ἐν πνεύματι καὶ
ἀληθείᾳ, εἰς τοὺς αἰῶνας. Ἀμήν.

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

Τίνων αἱ καρποφορίαι δεκταὶ, καὶ

**With what fear one must take part in the
Lord's contributions.**

We encourage widows and orphans, with
all fear and reverence, to partake of what is
given to them, and to give thanks to God,
who provides food for the hungry, and to
lift their eyes to him. «Who among you will
eat or drink apart from him?» For he
{p812} opens his hand and fills every
living thing with good will: bread for young
men, wine for virgins, and oil for the joy of
those who live; grass for cattle, and green
plants for the work of humans, meat for
wild animals, seeds for birds, and all
suitable food. Therefore the Lord also says
(28): «Consider the birds of the sky, that
they neither sow nor reap nor gather into
barns; yet your Father feeds them. Are you
not more valuable than they? So do not
worry, saying, 'What will we eat?' or 'What
will we drink?' For your Father knows that
you need all these things.» Since you enjoy
such care from him and partake of the
goods from him, you owe praise to God the
almighty, who takes up the orphan and
widow, through his beloved Son Jesus
Christ our Lord, through whom (29) glory
is to God, in spirit and truth, forever. Amen.

Whose fruits are acceptable, and whose

τίνων ἄδεκτοι.

Χρὴ δὲ τὸν ἐπίσκοπον εἰδέναι τίνων
ὀφείλει δέχεσθαι καρποφορίας, καὶ τίνων
οὐκ ὀφείλει. Φυλακταῖοι γὰρ αὐτῷ πρὸς
δόσιν κάπηλοι (30). «Οὐ δικαιωθήσεται
γὰρ κάπηλος περὶ ἁμαρτίας.» περὶ αὐτῶν
γὰρ πού καὶ Ἡσαΐας, ὀνειδίζων τὸν Ἰσραὴλ,
ἔλεγεν· «Οἱ κάπηλοί σου μίσγουσι τὸν
οἶνον ὕδατι.» Φευκταῖοι δ' αὐτῷ καὶ
πόρνοι· «Οὐ προσοίσεις γὰρ τῷ Κυρίῳ
μίσθωμα πόρνης.» καὶ ἄρπαγες, καὶ τῶν
ἀλλοτρίων ἐπιθυμηταί, καὶ μοιχοί·
βδελυκταί γὰρ αἱ τούτων θυσίαι παρὰ Θεῷ.
Ἀλλὰ καὶ οἱ ἐκθλίβοντες χήραν, καὶ
ὀρφανὸν καταδυναστεύοντες, καὶ τὰς
φυλακὰς πληροῦντες ἀναιτίων, ἢ καὶ τοῖς
ἐαυτῶν οἰκέταις πονηρῶς χρώμενοι,
πληγαῖς φημι καὶ λιμῷ καὶ κακοδουλίᾳ, ἢ
καὶ πόλεις ὅλας λυμαινόμενοι, φευκταῖοι
ἔστωσάν σοι, ὦ ἐπίσκοπε, καὶ αἱ τούτων
προσφοραὶ μυσαραί. Παραίτηση δὲ καὶ
ῥαδιουργοὺς, καὶ ῥήτορας ἀδικίᾳ
συναγωνιζομένους, καὶ εἰδωλοποιοὺς (31),
καὶ κλέπτας, καὶ τελώνας ἀδίκους (32), καὶ
ζυγοκρούστας, {{p813}} καὶ δολομέτραις·
καὶ στρατιωτὴν συκοφάντην, μὴ
ἄρκουμενον τοῖς ὀψωνίοις, ἀλλὰ τοὺς
πένητας διασεύοντα· φονέα τε καὶ δῆμιον
(33), καὶ δικαστὴν παράνομον, πραγμάτων
ἀνατροπέα, ἀνθρώπων ἐπίβουλον, μιᾶν
ἐργάτην, μέθυσον, βλάσφημον, κίμαιον,
τοκογλύφον· καὶ πάντα ὀντινοῦν πονηρὸν
καὶ τῇ γνώμῃ τοῦ Θεοῦ διαμαχόμενον. Ὅτι
λέγει ἡ Γραφή βδελυκτοὺς εἶναι παρὰ Θεῷ
πάντας τοὺς τοιοῦτους. Οἱ γὰρ παρὰ τῶν
τοιοῦτων δεχόμενοι, καὶ τρέφοντες χήρας
καὶ ὀρφανοὺς, ὑπεύθυνοι τῷ κριτηρίῳ τοῦ
Θεοῦ γενήσονται. Ὡς περὶ καὶ Ἀδωνίας (34)
ὁ ἐν ταῖς Βασιλείαις προφήτης, {{p816}}
παρακούσας τοῦ Θεοῦ, καὶ φαγὼν ἄρτον
καὶ πιὼν ὕδωρ ἐν τῷ τόπῳ, ὃ ἀπέειπεν

are not.

It is necessary for the bishop to know
whose fruits he ought to accept, and whose
he ought not. For he is like a guard against
giving to peddlers (30). "For a peddler will
not be justified concerning sin; For about
them, perhaps even Isaiah, reproaching
Israel, said "Your peddlers mix wine with
water. Fleeing from him are also the
prostitutes "For you shall not offer the
wages of a prostitute to the Lord; and
robbers, and lovers of what belongs to
others, and adulterers, for the sacrifices of
these are detestable before God. But also
those who oppress widows, and tyrannize
over orphans, and fill the prisons with the
innocent, or who treat their own servants
badly—I say they are struck by blows,
famine, and hard labor; or even those who
ravage whole cities, let them be fugitives
before you, bishop, and the offerings of
these are filthy. Let him also reject
tricksters, and speakers competing through
injustice, and idol makers (31), and thieves,
and unjust tax collectors (32), and
extortioners, {{p813}} and deceivers. And a
soldier who is a slanderer, not content with
his pay, but shaking down the poor. A
murderer and an executioner (33), and an
unlawful judge, a disruptor of affairs, a
plotter against people, a worker of evil
deeds, a drunkard, a blasphemer, a
corrupter, a usurer. And anyone else who is
evil in any way and opposes the will of God.
Because Scripture says that all such people
are detestable before God. For those who
receive and care for widows and orphans
from such people will be held responsible
before the judgment of God. Just as
Adonijah (34), the prophet in the royal
palace, {{p816}} disobeyed God, and ate

αὐτῷ ὁ Κύριος, διὰ τὴν τοῦ Ἱεροβοάμ ἀσέβειαν, ὑπὸ (35) λέοντος ἀναιρεθεῖς. Ὁ γὰρ ἐκ κόπου διακονούμενος ἄρτος χήραις καὶ ὀρφανοῖς (36), δίκαιος μᾶλλον, κἂν ᾗ βραχὺς καὶ ὀλίγος, ἢ ἐξ ἀδικίας καὶ συκοφαντίας, κἂν ᾗ πολὺς καὶ ἐξησκημένος (37). Λέγει γὰρ ἡ Γραφή· «Κρεῖσσον ὀλίγον τῷ δικαίῳ, ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύν.» Εἰ δὲ καὶ ἐξ ἀσεβῶν φαγοῦσα χήρα, καὶ ἐμπλησθεῖσα, προσεύξεται ὑπὲρ αὐτῶν, οὐκ εἰσακουσθήσεται· ὅτι ὁ καρδιογνώστης Θεὸς μετὰ κρίσεως ἀπεφώνητο περὶ ἀσεβῶν, λέγων· «Ἐὰν στῇ Μωσῆς, καὶ Σαμουὴλ πρὸ προσώπου μου ὑπὲρ αὐτῶν, οὐκ εἰσακούσομαι αὐτῶν. Καὶ σὺ μὴ προσεύχου ὑπὲρ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου ἐλεηθῆναι αὐτοὺς, καὶ {{p817}} μὴ προσέλθῃς μοι περὶ αὐτῶν, ὅτι οὐκ εἰσακούσομαί σου.»

bread and drank water in the place where the Lord had forbidden him, because of the wickedness of Jeroboam, was killed by a lion (35). For the bread earned by hard work, served to widows and orphans (36), is more just, even if it is little and small, than that gained by injustice and slander, even if it is much and well-practiced (37). For the Scripture says “It is better for the righteous to have little than for sinners to have great wealth. But if a widow eats from the wealth of the ungodly and is filled, she will pray for them, but her prayer will not be heard. For the God who knows hearts has declared judgment concerning the ungodly, saying “If Moses and Samuel stand before me and pray for them, I will not listen to them. And you, do not pray for this people, and do not expect to be shown mercy for them, and do not come before me on their behalf, for I will not listen to you.”{{p817}}

Chapter 7 (ΚΕΦΑΛΑΙΟΝ Ζ')

Ὅτι αἱ τῶν ἀναξίων καρποφορίαι, ἕως ἃν ὥσι τοιοῦτοι, οὐ μόνον οὐκ ἐξιλεοῦνται τὸν Θεόν, ἀλλ' ἐκ τῶν ἐναντίων κινοῦσιν αὐτὸν πρὸς ἀγανάκτησιν.

That the fruit of the unworthy, as long as they remain such, not only does not appease God, but rather moves him to anger because of their opposite actions.

Οὐ μὴν δὲ, ἀλλὰ καὶ οἱ ἐν ἁμαρτίαις (38) γενόμενοι, καὶ μὴ μεταγνόντες, οὐ μόνον οὐκ εἰσακουσθήσονται προσευχόμενοι, ἀλλὰ καὶ τὸν Θεὸν παροξυνοῦσιν, ὑπομνήσκοντες αὐτὸν τῆς ἑαυτῶν μοχθηρίας. Περίστασθε οὖν τὰς τοιαύτας διακονίας, ὡς ἄλλαγμα κυνὸς, καὶ μίσθωμα πόρνης· ἐκάτερα γὰρ τοῖς νόμοις ἀπηγόρευται. Οὕτε (39) γὰρ Ἐλισσαῖος τὰ παρὰ {{p820}} τοῦ Ἀζαήλ κομισθέντα

Not only that, but even those who have fallen into sins (38) and have not repented will not only fail to be heard when they pray, but also provoke God, reminding him of their wickedness. Therefore, avoid such services, like the payment of a dog or the wage of a prostitute; for both are forbidden by the laws. For neither Elisha accepted what was brought from Ahab, nor Ahijah what came from Jeroboam. If the prophets

ἐδέξατο, οὔτε Ἀχίας τὰ παρὰ τοῦ Ἱεροβοάμ.
Εἰ δὲ οἱ τοῦ Θεοῦ προφηῖται τὰ παρὰ τῶν
ἀσεβῶν οὐ προσήκαντο ξένια, δίκαιον μὴδὲ
ὑμᾶς, ὧ ἐπίσκοποι. Ἀλλὰ καὶ Σίμων ὁ
Μάγος, ἐμοὶ Πέτρῳ καὶ Ἰωάννῃ χρήματα
προσενεγκὼν, ἐπειρᾶτο ὠνητὴν τὴν
ἀτίμητον χάριν λήψεσθαι· ἅπερ μὴ
προσηκάμενοι, ἀραῖς αἰωνίοις αὐτὸν
ἐδησάμεθα· ὅτι τὴν δωρεὰν τοῦ Θεοῦ, οὐκ
εὐνοίᾳ τῇ πρὸς Θεὸν, ἀλλὰ χρημάτων
ἐναλλαγῇ ἐνόμισε κτᾶσθαι (40). Φεύγετε
οὖν τὰς δυσσυνειδήτους εἰς τὸ
θυσιαστήριον τοῦ Θεοῦ εἰσφοράς. «Ἀπέχου
γὰρ, φησὶν, ἀπὸ ἀδίκου, καὶ οὐ φοβηθήσῃ,
καὶ τρόμος οὐκ ἐγγιεῖ σοι.»

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

**Ὅτι βέλτιον ἐκ κόπου ἰδίου παρέχειν
ταῖς χήραις, κἂν ἡ εὐτελεῖ καὶ ὀλίγα, ἢ
τὰ πορὰ τῶν ἀσεβῶν, κἂν πολλὰ καὶ
μεγάλα τυγχάνῃ· βέλτιον γὰρ λιμῶ
διαφθαρῆναι, ἢ παρὰ ἀσεβῶν
συνεισφορὰν δέξασθαι.**

Ἀλλ' ἐὰν (41) λέγοιτε, ὅτι οἱ διδόντες τὰς
ἐλεημοσύνας, οὗτοί εἰσι, κἂν μὴ λάβοιμεν
παρ' αὐτῶν, πόθεν αἱ χῆραι
ὑπηρετηθήσονται παρ' ἡμῶν (42), καὶ οἱ
ἐνδεεῖς τοῦ λαοῦ διατραφῶσιν (43);
ἀκούσεσθε παρ' ἡμῶν, ὅτι διὰ τοῦτο
ἐλάβετε δόμα Λευιτῶν, τὴν καρποφορίαν
τοῦ ἐν ὑμῖν λαοῦ, ἵνα ἐπαρκῆτε καὶ ἑαυτοῖς
καὶ τοῖς δεομένοις, καὶ μὴ ἐν (44) ἀπορίᾳ
συνεχόμενοι, παρὰ πονηρῶν λαμβάνητε. Εἰ
δὲ οὕτως ἀποροῦσιν αἱ ἐκκλησίαι,
λυσιτελεῖ διαφθαρῆναι (45), ἢ παρ' ἐχθρῶν
τοῦ Θεοῦ λαβεῖν τι, ἐφ' ὅβρει καὶ χλεύῃ τῶν
αὐτοῦ φίλων. Περὶ γὰρ τῶν τοιούτων καὶ ὁ
Προφήτης λέγει· «Ἐλαιον ἀμαρτωλοῦ μὴ

of God did not accept gifts from the
ungodly, it is right that you, bishops, should
not either. Moreover, Simon the Magus,
offering money to me, Peter, and John, tried
to buy the priceless grace; which, since it
was not fitting, we bound him with eternal
curses; because he thought to gain the gift
of God not by goodwill toward God, but by
the exchange of money (40). Therefore, flee
from conscienceless offerings brought to
the altar of God. «Keep away from the
unjust,» it says, «and you will not fear; and
terror will not come near you.»{{p820}}

**That it is better to provide for widows
through one's own hard work, even if it
is humble and small, than to accept the
wealth of the ungodly, even if it is much
and great; for it is better to perish by
hunger than to receive contributions
from the ungodly.**

But if you say, «Those who give alms are
these very people; and if we do not receive
from them, how will the widows be cared
for by us, and the needy among the people
be supported?» Hear from us that for this
reason you received the portion of the
Levites, the fruit of the people among you,
so that you may be sufficient both for
yourselves and for those in need, and not,
being in want, take from the wicked. And if
the churches are in such need, it is better to
perish than to receive anything from the
enemies of God, to the insult and mockery
of his own friends. For about such things
the Prophet also says, «Let not the oil of the

λιπανάτω τὴν κεφαλὴν μου.» Δοκιμασθαὶ οὖν γίνεσθε τῶν τοιούτων, καὶ παρὰ μὲν τῶν ὁσίως περιπατούντων λαμβάνετε, καὶ τοῖς θλιβομένοις χορηγεῖτε. Παρὰ δὲ ἀποσυναγώγων μὴ λαμβάνετε, πρὶν ἂν τῆς Ἐκκλησίας εἶναι μέλη καταξιωθῶσιν. Εἰ δὲ ἐπὶ λίποι δόμα, προσάγγελλε τοῖς ἀδελφοῖς, καὶ ἐξ αὐτῶν συλλογὴν ποιησάμενος, διακόνει τοῖς ὀρφανοῖς καὶ ταῖς χήραις ἐν δικαιοσύνῃ.

sinner anoint my head.» Therefore, be tested in such matters, and receive from those who walk in holiness, and provide for those who are suffering. But do not receive from outsiders before they are deemed members of the Church. If there is any leftover portion, report it to the brothers, and after gathering it from them, serve the orphans and widows in righteousness.

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Ὅτι χρὴ προτρέπεσθαι τὸν λαὸν ὑπὸ τοῦ ἱερέως εὐποιεῖν τοὺς πένητας· ὡς καὶ ὁ Σολομὼν ὁ σοφός.

That the people must be urged by the priest to do good to the poor; as Solomon the wise also taught.

Λέγε δὲ τῷ ὑπὸ σὲ λαῷ, ὃ καὶ Σολομὼν ὁ σοφός· {{p821}} «Τίμα τὸν Κύριον ἀπὸ σῶν δικαίων πόνων· καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης· ἵνα πιμπλάται τὰ ταμιεῖά σου πλησμονῆς σίτου· οἶνω δὲ αἱ ληνοὶ σου ἐκβλύζωσιν.» Ἐκ τοῦ δικαίου οὖν κόπου τῶν πιστῶν, τρέφετε καὶ ἀμφιέννυτε τοὺς ὑστερουμένους· καὶ τὰ ἐξ αὐτῶν, ὡς προειρήκαμεν, ἀθροιζόμενα χρήματα διατάσσετε, διακονοῦντες εἰς τοὺς ἀγορασμοὺς τῶν ἁγίων· ρυόμενοι δούλους, αἰχμαλώτους, δεσμίους, ἐπηρεαζομένους, ἡκοντας ἐκ καταδίκης διὰ τὸ ὄνομα τοῦ Χριστοῦ ὑπὸ τυράννων εἰς μονομαχίαν καὶ θάνατον. Λέγει γὰρ ἡ Γραφή· «Ῥῦσαι ἀγομένους εἰς θάνατον, καὶ ἐκπρίου κτεινομένους· μὴ φείσῃ.»

Say to the people under your care, as Solomon the wise also said: {{p821}} “Honor the Lord with your righteous work; and give him the first fruits of your acts of justice; so that your storehouses may be filled with plenty of grain, and your vats overflow with wine.” From the righteous labor of the faithful, then, feed and clothe those who are in need; and from what remains, as we said before, gather money and arrange it to serve the purchases of the holy ones; rescuing slaves, captives, prisoners, those who are oppressed, who have come out of punishment because of the name of Christ, under tyrants, facing combat and death. For Scripture says, “Rescue those being led to death, and ransom those being killed; do not spare.”

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Διάταξις, ἵν' ἐάν τις τῶν ἀσεβῶν, βία προσρίψῃ χρήματα τοῖς ἱερεῦσιν, εἰς

Regulation, so that if any of the ungodly forcibly give money to the priests, they

ξύλα καὶ ἀνθρακιὰν ἀναλώσωσι ταῦτα, ἀλλὰ μὴ εἰς διατροφάς.

may spend it on wood and charcoal, but not on food.

Ἐὰν δέ ποτε ἀνάγκη γένηται, παρά τινος δέξασθαι ἀνοσίου ἄκοντες ἀργύριον, εἰς ξύλα καὶ ἀνθρακιὰν αὐτὸ δαπανήσατε· ἵνα μὴ λαβοῦσα ἡ χήρα ἐξ αὐτῶ (46) τι, ἢ ὁ ὀρφανὸς, ἀναγκασθῇ ὠνήσασθαι τροφήν ἢ πόμα παρὰ τὸ προσήκον· δίκαιον γὰρ τὰ παρὰ ἀσεβῶν ταῦτα, πυρὸς εἶναι κατανάλωμα, οὐκ εὐσεβῶν βρῶμα. Ταῦτα δὲ καὶ ὁ νόμος διαγορεύει, θυσίαν ὀψισθεῖσαν ἄβρωτον ἀποκαλῶν, καὶ πυρὶ ταύτην ἀναλίσκεσθαι κελεύων. Οὐ γὰρ τῇ φύσει φαῦλα τὰ προσφερόμενα, ἀλλὰ τῇ γνώμῃ τῶν προσκομιζόντων (47) αὐτά. Τοῦτο δὲ προστάσσομεν, ἐπὶ τὸ μὴ ἀποστρέφειν τοὺς πλησιάζοντας ὑμῖν· εἰδότες καὶ τὴν συντυχίαν πολλάκις ἐπωφελῇ τοῖς ἀσεβέσι γεγενῆσθαι, τὴν πρὸς τοὺς εὐσεβεῖς (48), ἐπιβλαβῇ δὲ μόνην τὴν κατὰ τὴν θρησκείαν κοινωνίαν. Ταῦτα μὲν οὖν ἐπὶ τοσοῦτον, ἀγαπητοὶ, εἰρήσθω ὑμῖν πρὸς ἀσφάλειαν ὑμῶν.

If ever there is a need to accept money unwillingly from someone ungodly, spend it on wood and charcoal; so that the widow does not take anything from it, or the orphan be forced to buy food or drink beyond what is proper. For these things from the ungodly are rightly consumed by fire, not as food for the devout. The law also declares this, calling a late sacrifice unfit to eat, and ordering it to be consumed by fire. It is not by nature that what is offered is bad, but by the intention of those who bring it. We command this so that you do not turn away those who come to you, knowing that often association has been helpful to the ungodly, but harmful only to the fellowship according to religion with the devout. These things then, beloved, let be said to you for your safety.

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Περὶ γονέων καὶ παίδων.

About parents and children.

Οἱ μέντοι πατέρες, παιδεύετε τὰ τέκνα ὑμῶν, ἐν Κυρίῳ ἐκτρέφοντες αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου, καὶ διδάσκετε αὐτὰ ἐπιτηδεῖους καὶ ἄρμοζούσας τῷ λόγῳ τέχνας, ἵνα μὴ διὰ τῆς εὐκαιρίας στρηνιάσαντα, καὶ ἀνεπιτίμητα ὑπὸ τῶν γονέων μείναντα, πρὸ ὥρας ἀνέσεως τυχόντα, ἀφηνιάσωσι τοῦ καλοῦ. Διὸ μὴ εὐλαβεῖσθε αὐτοῖς ἐπιπλήσσειν, σωφρονίζοντες αὐτὰ μετὰ ἐμβριθείας· οὐ

Fathers, then, educate your children, raising them in the Lord with the training and instruction of the Lord, and teach them skills useful and fitting to the word, so that they do not, through opportunity, become stubborn and remain uncorrected by their parents, and so, before the time of relief, they may not lose their sense of what is good. Therefore, do not be afraid to rebuke them, disciplining them with severity; for

γὰρ ἀποκτενεῖτε αὐτὰ παιδεύοντες, μᾶλλον δὲ σώσετε αὐτά· καθὼς που καὶ ὁ Σολομὼν ἐν τῇ Σοφίᾳ φησί· «Παίδευε {{p824}} υἱόν σου, καὶ ἀναπαύσει σε· οὕτω γὰρ ἔσται σοι εὐελπὶς. Σὺ μὲν γὰρ ῥάβδῳ πατάξεις αὐτόν, τὴν δὲ ψυχὴν αὐτοῦ ῥύσῃ ἐκ θανάτου.» Καὶ πάλιν λέγει ὁ αὐτὸς οὕτως (49)· «Ὁς φείδεται τῆς ἑαυτοῦ βακτηρίας, μισεῖ τὸν ἑαυτοῦ υἱόν.» Καὶ ἐξῆς (50)· «Κλάσον τὰς πλευρὰς αὐτοῦ, ἕως ἐστὶ νήπιος, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.» Ὁς φείδεται οὖν παραινεῖν καὶ σωφρονίζει τὸν ἑαυτοῦ υἱόν, μισεῖ τὸν ἴδιον παῖδα Ἐκδιδάσκετε οὖν ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου· στύφετε δὲ αὐτὰ καὶ δαρμοῖς (51), καὶ ποιεῖτε ὑποτακτικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, ὑμέτερά (52) τε καὶ θεῖα, καὶ πᾶσαν Γραφὴν θείαν παραδιδόντες (53)· μὴ διδόντες ἄνεσιν αὐτοῖς, κατεξουσιάζειν ὑμῶν παρὰ τὴν ὑμέτεραν γνώμην· μετὰ ὁμηλικῶν εἰς συμπόσιον μὴ ἑὼντες αὐτὰ συμβάλλειν· οὕτω γὰρ εἰς ἀταξίαν ἐκτραπήσονται, καὶ εἰς πορνείαν περιπεσοῦνται. Καὶ ἐὰν παρὰ τὴν τῶν γονέων ἀμέλειαν τοῦτο πάθωσιν, ἔνοχοι τῶν ψυχῶν αὐτῶν οἱ γεννήσαντες ὑπάρξουσιν. Εἰ γὰρ τῇ τῶν γειναμένων (54) ῥαθυμίᾳ σύνεισιν ἀκολάστοις, οἱ παῖδες ἀμαρτήσαντες οὐκ αὐτοὶ μόνοι κολασθήσονται, ἀλλὰ καὶ ὑπὲρ αὐτῶν οἱ γονεῖς αὐτῶν κριθήσονται. Διὰ τοῦτο σπουδάζετε ὥρᾳ γάμου ζευγνύναι καὶ συναλλάσσειν αὐτὰ, ἵνα μὴ τῆς ἡλικίας ἐν τῇ ἀκμῇ ζεούσης, ἔθῃ πορνοκόπα (55) ἀποβῇ, καὶ ὑμεῖς ἀπαιτηθήσεσθε τὸν λόγον ἐν τῇ ἡμέρᾳ τῆς κρίσεως ὑπὸ Κυρίου τοῦ Θεοῦ.

you do not kill them by disciplining, but rather save them. As Solomon says in Wisdom: «Discipline your son, and he will give you rest; for he will be your hope. For you will strike him with a rod, but you will save his soul from death.» And again he says (49): «He who spares his rod hates his own son.» And further (50): «Break his ribs while he is still a child, lest when hardened he disobeys you.» Therefore, whoever spares to advise and discipline his own son hates his own child. Teach then your children the word of the Lord; restrain them also with blows (51), and make them obedient; from infancy teach them sacred letters, both yours (52) and divine, and hand down all the holy Scripture (53); do not give them freedom to rule over you against your will; do not allow them to join in feasts with peers; for thus they will be led into disorder and fall into fornication. And if, through the neglect of the parents, they suffer this, those who gave birth to them will be guilty of their souls. For if through the laziness of those born (54) they join with the unchaste, the children who sin will not be punished alone, but their parents will also be judged on their behalf. Therefore, be eager to join them in marriage at the right time and to arrange their affairs, so that in the prime of their youth, when passion is boiling, they do not become addicted to immoral habits (55), and you will be required to give an account on the day of judgment before the Lord God.

Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

Περὶ οἰκετῶν καὶ δεσποτῶν.

About servants and masters.

Περὶ δὲ οἰκετῶν τί ἂν εἴποιμεν πλεῖον, ἢ ὅτι καὶ ὁ δοῦλος εὖνοιαν εἰσφέρειτω πρὸς (56) τὸν δεσπότην, μετὰ φόβου Θεοῦ, κἂν ἄσεβης, κἂν πονηρὸς ὑπάρχῃ· οὐκέτι μέντοι καὶ ὁμόνοιαν κατὰ τὴν θρησκείαν· καὶ ὁ δεσπότης ἀγαπάτω τὸν οἰκέτην· κἂν διάφορος ᾖ, τὸ ἴσον κρινέτω, ἢ καθὼς (57) ἄνθρωπος ὑπάρχει· ὁ δὲ πιστὸν ἔχων δεσπότην, σωζομένης αὐτῷ τῆς κυρίας, ἀγαπάτω, καὶ ὡς δεσπότην, καὶ ὡς ὁμόπιστον, καὶ ὡς πατέρα· μὴ ὡς ὀφθαλμόδουλος, ἀλλ' ὡς φιλοδέσποτος, εἰδὼς, ὅτι ὁ Θεὸς αὐτῷ τὴν μισθαποδοσίαν ἀποτίσει τῆς ὑπηρεσίας. Ὡσαύτως καὶ ὁ κύριος ὁ πιστὸν ἔχων οἰκέτην, σωζομένης αὐτῷ τῆς θεραπείας, ἀγαπάτω ὡς υἱὸν, ἢ ὡς ἀδελφόν, διὰ τὴν τῆς πίστεως κοινωνίαν.

As for servants, what more can we say than that the slave should show goodwill toward the master, with the fear of God, even if he is irreligious or wicked? Yet not only should there be harmony according to religion; the master should also love the servant. Even if he is different, he should judge him equally, or as a fellow human being. And the servant who has a faithful master, as long as his authority is preserved, should love him both as master, and as a fellow believer, and as a father; not as a sycophant, but as one who loves his master, knowing that God will repay him the reward for his service. Likewise, the master who has a faithful servant, as long as the service is preserved, should love him as a son or as a brother, because of the fellowship of faith.

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Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

Ἐν τίσιν ὑποτάσσεσθαι χρὴ τοῖς κοσμικοῖς ἄρχουσιν.

In what ways one must submit to the earthly rulers.

Πάσῃ βασιλείᾳ καὶ ἀρχῇ ὑποτάγητε ἐν οἷς (58) ἀρέσκει Θεῷ, ὡς Θεοῦ διακόνους, καὶ τῶν ἄσεβων τιμωροῖς· πάντα φόβον τὸν ὀφειλόμενον αὐτοῖς ἀποπληρώσατε, πᾶσαν εἰσφορὰν, πᾶν τέλος, πᾶσαν τιμὴν, δόσιν, κῆνσον. Θεοῦ γὰρ τοῦτο διάταγμα, μηδενὶ τι χρεωστεῖν, εἰ μὴ τὸ τῆς φιλίας σύμβολον (59), ὃ ὁ Θεὸς διετάξατο διὰ Χριστοῦ.

Submit to every authority and power in what pleases God, as servants of God and punishers of the ungodly. Pay them all the fear that is owed, every tax, every tribute, every honor, gift, and custom. For this is God's command, that no one should owe anything except the bond of friendship, which God established through Christ.

Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Περὶ παρθένων.

Περὶ δὲ παρθενίας ἐντολὴν οὐκ ἐλάβομεν, τῇ δὲ τῶν βουλομένων ἐξουσίᾳ τοῦτο ἐπιτρέπομεν, ὡς εὐχήν· ἐκεῖνο μὲν οὖν (60) αὐτοῖς παραινούντες, μὴ προχείρως τι ἐπαγγείλασθαι· ἐπεὶ περ ὁ Σολομών φησιν· «Ἀγαθὸν τὸ μὴ εὗξασθαι, ἢ τὸ εὗξασθαι, καὶ μὴ ἀποδοῦναι.» Ἡ παρθένος οὖν αὕτη ἔστω ἁγία σώματι καὶ ψυχῇ, ὡς ναὸς Θεοῦ, ὡς οἶκος Χριστοῦ, ὡς Πνεύματος ἁγίου (61) καταγώγιον. Δεῖ γὰρ τὴν ἐπαγγειλαμένην, ἅξια τῆς ἐπαγγελίας ἔργα διαπρασσομένην, δεικνύειν τὸ ἐπάγγελμα αὐτῆς, ὅτι ἐστὶν ἀληθές, καὶ διὰ σχολὴν εὐσεβείας, οὐ κατὰ διαβολὴν γάμου γενόμενον. Ἔστω δὲ μὴ ῥεμβᾶς (62), μὴ δὲ ἀκαιροπεριπάτητος, μὴ δὲ ἰγνώμος· ἀλλὰ σεμνή, ἐγκρατὴς, σώφρων, ἀγνή, φεύγουσα τὰς τῶν πολλῶν συντυχίας, καὶ μάλιστα τῶν ἀσέμων (63).

About virgins.

About virginity, we have not received a command, but we leave it to the choice of those who wish it, as a vow. Therefore, we encourage them not to promise anything lightly. For Solomon says, «It is better not to vow than to vow and not pay.» Let this virgin be holy in body and soul, as a temple of God, as a house of Christ, as a dwelling place of the Holy Spirit. For she must show by worthy works the promise she has made, proving that her vow is true, and that it is made through devotion, not by the temptation of marriage. Let her not be careless, nor a wanderer at the wrong time, nor doubtful; but solemn, self-controlled, sensible, pure, avoiding the company of many, especially the unseemly.

Chapters of the Fifth Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΠΕΜΠΤΟΥ ΒΙΒΛΙΟΥ)

α'. Ὅτι τοῖς διὰ Χριστὸν θλιβομένοις παρὰ ἀπίστων, δίκαιον τοῖς πιστοῖς [f. τοὺς πιστοὺς] τὰ δέοντα παρέχειν, κατὰ τὴν τοῦ Κυρίου διάταξιν.

Chapter 1. That it is right for the faithful to provide what is necessary to those who suffer for Christ from unbelievers, according to the Lord's command.

β'. Ὅτι φευκτέον τῆς [f. τὰς] πρὸς τοὺς ψευδαδέλφους συνουσίας, ὅταν ἐπιμένωσι τῇ φαυλότητι.

Chapter 2. That the company of false brothers must be avoided when they persist in wickedness.

γ'. Ὅτι τοῖς διὰ Χριστὸν πορθουμένοις

Chapter 3. That it is necessary to reach out a hand to those who are suffering for

<p>χρὴ χεῖρα ὀρέγειν, κἂν κίνδυνος παρῇ.</p>	<p>Christ, even if danger is present.</p>
<p>δ'. Ὅτι φορικτὸν καὶ ὀλέθριον, τὸ ἀρνεῖσθαι Χριστόν.</p>	<p>Chapter 4. That it is dreadful and ruinous to deny Christ.</p>
<p>ε'. Ὅτι μιμητέον Χριστόν ἐν τῷ πάσχειν, καὶ ζηλωτέον τὴν αὐτοῦ ὑπομονήν.</p>	<p>Chapter 5. That Christ must be imitated in suffering, and his patience must be eagerly sought.</p>
<p>ς'. Ὅτι χρὴ τὸν πιστὸν μήτε ῥυποκίνδυνον εἶναι δι' ἀσφάλειαν, μήτε περιδεῖ δι' ἀνανδρίαν· ἀλλὰ καὶ φεύγειν δι' εὐλάβειαν, καὶ ἐμπεσόντα, ἀγωνίζεσθαι διὰ τὸν ἀποκείμενον στέφανον.</p>	<p>Chapter 6. That the faithful must be neither reckless for the sake of safety, nor fearful because of cowardice; but they must also flee out of reverence, and when fallen, struggle for the crown that awaits.</p>
<p>ζ'. Περὶ ἀναστάσεως ἀποδείξεις διάφοροι· περὶ Σιβύλλης· καὶ τί οἱ Στωϊκοὶ περὶ τοῦ φοίνικος τοῦ ὀρνέου·</p>	<p>Chapter 7. Various proofs concerning the resurrection; concerning the Sibyl; and what the Stoics say about the phoenix bird;</p>
<p>{{p828}} η'. Περὶ Ἰακώβου τοῦ ἀδελφοῦ τοῦ Κυρίου, καὶ Στεφάνου τοῦ πρωτομάρτυρος.</p>	<p>{{p828}} Chapter 8. Concerning James, the brother of the Lord, and Stephen, the first martyr.</p>
<p>θ'. Περὶ ψευδομαρτύρων.</p>	<p>Chapter 9. Concerning false witnesses.</p>
<p>ι'. Ἠθικὴ παραίνεσις, ὅτι δεῖφεύγειν ματαιολογίας, αἰσχρολογίας, εὐτραπελίας, μέθην, λαγνείαν, θρῦψιν.</p>	<p>Chapter 10. Ethical exhortation, that one must avoid vanity, foul language, wit, drunkenness, lust, and quarrels.</p>
<p>ια'. Παραίνεσις παιδεύουσα φεύγειν τῆς</p>	<p>Chapter 11. Exhortation instructing to</p>

εἰδωλολατρείας τὸ μύσος.

avoid the filth of idolatry.

ιβ'. Ὅτι μὴ καθήκει ὡδὴν ἐθνικὴν ἢ πορνικὴν ᾄδειν, οὔτε ἐπόμενυσθαι εἰδωλον· ἀσεβὲς γὰρ τοῦτο, καὶ τῆς τοῦ Θεοῦ γνώσεως ἐχθρόν.

Chapter 12. That it is not proper to sing a pagan or immoral song, nor to swear by an idol; for this is impious and hostile to the knowledge of God.

ιγ'. Κατάλογος τῶν τοῦ Κυρίου ἑορτῶν, ἃς δεῖ φυλάσσειν· καὶ πότε τούτων ἐκάστη ὀφείλει ἐπιτελεῖσθαι.

Chapter 13. A list of the Lord's feasts that must be observed; and when each of these ought to be celebrated.

ιδ'. Περὶ τοῦ πάθους τοῦ Κυρίου· καὶ τί ἐν ἐκάστη ἡμέρᾳ ἐπράχθη τῶν ἐν τῷ πάθει· καὶ περὶ τοῦ Ἰούδα· καὶ ὅτι οὐ συμπαρῆν Ἰούδας ἐν τῷ τὸν Κύριον τοῖς μαθηταῖς παραδιδόναι τὰ μυστήρια.

Chapter 14. About the passion of the Lord; and what was done each day during the passion; and about Judas; and that Judas was not present when the Lord gave the mysteries to the disciples.

ιε'. Περὶ τῆς μεγάλης ἐβδομάδος· καὶ διὰ τί τετράδα καὶ παρασκευὴν ἐπιτρέπουσιν ηστεύειν.

Chapter 15. About the Great Week; and why fasting is allowed on Thursday and Friday.

ις'. Ἀπαρίθμησις προφητικῶν προρρήσεων τὸν Χριστὸν κηρυττουσῶν, ὧν Ἰουδαῖοι τὴν ἔκβασιν θεασάμενοι, ἐκ κακονοίας ἠπίστησαν αὐτὸν εἶναι τὸν Χριστὸν τοῦ Θεοῦ, καὶ σταυρῷ κατέκριναν τὸν τῆς δόξης Κύριον.

Chapter 16. A list of prophetic predictions proclaiming Christ, by which the Jews, seeing the outcome, out of malice disbelieved that he was the Christ of God, and condemned the Lord of glory to the cross.

ιζ'. Ὅπως ὀφείλει γίνεσθαι τὸ Πάσχα.

Chapter 17. How the Passover ought to be observed.

ιη'. Διάταξις περὶ τῆς μεγάλης τοῦ

Chapter 18. Regulation concerning the

Πάσχα ἐβδομάδος.

great week of Passover.

ιθ'. Περὶ τῆς παννυχίδος τοῦ μεγάλου
Σαββάτου, καὶ περὶ τῆς Ἀναστασίμου
ἡμέρας.

Chapter 19. About the all-night vigil of
the great Sabbath, and about the day of
the Resurrection.

κ'. Πρόρρησις προφητείας περὶ Χριστοῦ
τοῦ Ἰησοῦ.

Chapter 20. A prophecy announcement
concerning Christ Jesus.

Book Five (ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ)

ΠΕΡΙ ΜΑΡΤΥΡΩΝ (64)

About the Witnesses (64)

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Ὅτι τοῖς διὰ Χριστὸν θλιβομένοις παρὰ
ἀπίστων, δίκαιον τοῖς πιστοῖς τὰ
δέοντα παρέχειν, κατὰ τὴν τοῦ Κυρίου
διάταξιν.

That it is right for the faithful to provide
what is due to those who are troubled
for Christ by unbelievers, according to
the Lord's command.

Εἴ τις Χριστιανὸς, διὰ τὸ ὄνομα τοῦ
Χριστοῦ, καὶ τὴν εἰς τὸν Θεὸν ἀγάπην καὶ
πίστιν, κατακριθῇ ὑπὸ ἀσεβῶν εἰς λοῦδον
(65), ἢ θηρία, ἢ μέταλλον, μὴ παρίδητε
αὐτὸν, ἀλλ' ἐκ τοῦ κόπου καὶ ἐκ τοῦ
ἰδρωτός (66) ὑμῶν πέμψατε αὐτῷ εἰς
διατροφήν αὐτοῦ, {{p829}} καὶ εἰς
μισθαποδοσίαν (67) τῶν στρατιωτῶν· ἵνα
ἐλαφρυνθῇ καὶ ἐπιμελείας τύχη· ἵν' ὅσον τὸ
ἐφ' ὑμῖν, μὴ θλίβηται ὁ μακάριος ἀδελφὸς
ὑμῶν. Ὁ γὰρ διὰ τὸ ὄνομα Κυρίου τοῦ Θεοῦ
καταδικαζόμενος, οὗτος μάρτυς ἅγιος,
ἀδελφὸς τοῦ Κυρίου, υἱὸς τοῦ Ὑψίστου,
δοχεῖον τοῦ ἁγίου Πνεύματος, δι' οὗ καὶ
τὸν φωτισμὸν τῆς δόξης τοῦ ἁγίου
Εὐαγγελίου ἔλαβεν ἕκαστος τῶν πιστῶν·
ἐν τῷ καταξιοθῆναι τοῦ ἀφθάρτου (68)

If any Christian, because of the name of
Christ and love and faith toward God, is
condemned by the ungodly to the lions
(65), or to wild beasts, or to the mines, do
not ignore him, but from your labor and
your sweat (66) send to him for his
support, {{p829}} and as a reward for the
soldiers (67). so that he may be relieved
and receive care. So that, as far as it
depends on you, your blessed brother may
not be troubled. For the one condemned
because of the name of the Lord God is a
holy martyr, a brother of the Lord, a son of
the Most High, a vessel of the holy Spirit,
through whom each of the faithful has
received the enlightenment of the glory of
the holy Gospel. In being deemed worthy of

στεφάνου, καὶ τῆς μαρτυρίας τῶν παθημάτων αὐτοῦ, καὶ τῆς κοινωνίας τοῦ αἵματος αὐτοῦ, συμμορφωθῆναι τῷ θανάτῳ τοῦ Χριστοῦ εἰς υἱοθεσίαν. Τούτου οὖν ἕνεκεν ἅπαντες οἱ πιστοὶ, διὰ τοῦ ἐπισκόπου ὑμῶν, ἐκ τῶν ὑπαρχόντων ὑμῶν καὶ ἐκ τοῦ κόπου διακονήσατε τοῖς ἁγίοις. Εἰ δὲ οὐκ ἔχει τις, νηστεύσας, τὸ τῆς ἡμέρας καὶ μερίσας, τοῦτο ἐκταξάτω τοῖς ἁγίοις. Εἰ δὲ τις ἐν περιουσίᾳ ὑπάρχει, καὶ πλεῖον τι κατὰ ἀναλογίαν τῆς δυνάμεως αὐτοῦ διακονεῖτω αὐτοῖς. Εἰ δὲ καὶ οἶός τέ ἐστὶν ἅπαντα τὸν βίον ἑαυτοῦ ἀποδόμενος ῥύσασθαι αὐτοὺς ἐκ τοῦ δεσμοτηρίου, μακάριος ἔσται, καὶ φίλος τοῦ Χριστοῦ. Εἰ γὰρ ὁ τὰ ὑπάρχοντα πτωχοῖς δοὺς, τέλειος, μετὰ τὴν περὶ τῶν θείων γνῶσιν (69)· πολλῷ μᾶλλον ὁ ὑπὲρ μαρτύρων. Ὁ γὰρ τοιοῦτος, ἄξιος Θεοῦ ὑπάρξας, πληρώσει τὸ θέλημα αὐτοῦ, χορηγήσας ἐκείνοις, οἵτινες αὐτὸν ὡμολόγησαν ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱὼν τε Ἰσραὴλ, περὶ ὧν ὁ Κύριος ἀπεφώνητο λέγων· «Ὅς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου (70).» Καὶ εἰ τοιοῦτοί εἰσιν, ὡς καὶ ὑπὸ Χριστοῦ ἐπὶ τοῦ Πατρὸς αὐτοὺς μαρτυρεῖσθαι, ὑμεῖς οὐκ ὀφείλετε ἐπαισχυνηθῆναι ἀπιέναι πρὸς αὐτοὺς ἐν ταῖς φυλακαῖς. Τοῦτο γὰρ ποιησάντων ὑμῶν, μαρτύριον ὑμῖν λογισθήσεται· ὅτι ἐκείνοις μὲν πείρα τὸ μαρτύριον ὑπῆρξεν, ὑμῖν δὲ ἐτέρως (71), προθυμία, ὡς κοινωνοῖς τῆς ἀθλήσεως αὐτῶν. Λέγει γάρ που ὁ Κύριος πρὸς τοὺς τοιούτους, φάσκων· «Δεῦτε οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα, καὶ ἐποτίσατέ με, ξένος ἦμην, καὶ συνηγάγετέ με, γυμνός, καὶ περιεβάλετέ με, ἀσθενὴς ἦμην, καὶ ἐπισκέψασθέ με· ἐν φυλακῇ

the imperishable (68) crown, and of the testimony of his sufferings, and of the fellowship of his blood, to be conformed to the death of Christ unto adoption as sons. For this reason, then, all the faithful, through your bishop, from among you and through your hard work, serve the saints. But if anyone does not have, having fasted, the portion of the day and has divided it, let him give this to the saints. But if anyone is wealthy, let him serve them with something more according to the measure of his ability. But if anyone is able to give his whole life to save them from prison, he will be blessed and a friend of Christ. For he who, giving what he has to the poor, is perfect, after the knowledge of divine things (69) much more so the one who suffers for the sake of the martyrs. For such a one, being worthy of God, will fulfill his will by providing for those who confessed him before the nations, and kings, and the sons of Israel, concerning whom the Lord declared, saying “Whoever confesses me before men, I will also confess him before my Father (70). And if they are such, as they are also testified to by Christ before the Father, you are not to be ashamed to go to them in prison. For if you do this, it will be counted as a testimony for you. For to them the testimony was a trial, but to you it is different (71), eagerness, as partners in their struggle. For the Lord says somewhere to such people, saying “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you welcomed me; I was naked, and you clothed me; I was sick, and you visited me. I was in prison, and you came to me. Then the righteous will answer him, saying,

ἤμην, καὶ ἦλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε ἵδομεν πεινῶντα, καὶ ἐθρέψαμεν, ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε δέ σε ἵδομεν γυμνόν, καὶ περιεβάλομεν; ἢ ἀσθενῆ, καὶ ἐπεσκεψάμεθα; πότε δέ σε ἵδομεν ξένον, καὶ συνηγάγομεν; ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σέ; Καὶ ἀποκριθεὶς ἐρεῖ αὐτοῖς· Ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς ζωὴν αἰώνιον. Τότε ἐρεῖ καὶ τοῖς ἐξ ᾗτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; τότε ἀποκριθήσεται καὶ αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον.»

Lord, when did we see you hungry and feed you, or thirsty and give you drink? When then did we see you naked and clothe you? Or sick, and we visited you? When then did we see you a stranger, and we welcomed you? Or in prison, and we came to you? And answering, he will say to them For as much as you did it to one of these least brothers of mine, you did it to me. And these will go away into eternal life. Then he will say also to those on the right side {{p832}}. “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.” “For I was hungry, and you did not give me anything to eat.” “I was thirsty, and you did not give me anything to drink.” “I was a stranger, and you did not welcome me.” “I was naked, and you did not clothe me.” “I was sick and in prison, and you did not visit me.” Then they themselves will answer, saying Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you? Then he will answer them, saying Truly I tell you, as much as you did not do it to one of the least of these, you did not do it to me. And these will go away into eternal punishment.”

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Ὅτι φευκτέον τῆς [f. τὰς] πρὸς τοὺς ψευδαδέλφους συνουσίας, ὅταν ἐπιμένωσι τῇ φαυλότητι (72).

That one must avoid [f. the] associations with false brothers, whenever they persist in wickedness (72).

Εἰ δέ τις ἀδελφὸν λέγων ἑαυτὸν εἶναι, ἀπατηθεὶς ὑπὸ τοῦ πονηροῦ κακοποιήσῃ, καὶ ἐλεγχθεὶς κατακριθῇ θανάτῳ ὡς μοιχὸς, ἢ φονεὺς, χωρίζεσθε ἀπ’ αὐτοῦ, ἵνα

If someone, calling himself a brother, is deceived by the evil one and does wrong, and after being corrected is condemned to death as an adulterer or a murderer,

ἤτε ἄσυλοι (73), καὶ μή τις ὑμῶν ὡς κοινωνὸς τοῦ μύσους ὑποπτευσθῇ, καὶ καταχέηται βλασφημίαν, ὡς πάντων Χριστιανῶν χαιρόντων ἐπὶ τοῖς παρανόμοις ἔργοις. Διὸ μακρὰν ἀπ' αὐτῶν χωρεῖτε. Τοῖς μὲν τοι διὰ Χριστὸν κατ' ἐπήρειαν παρὰ τῶν ἀσεβῶν συγκλειόμενοι εἰς φυλακὴν, ἢ πρὸς θάνατον ἐκδιδόμενοι, ἢ πρὸς δεσμὰ, καὶ ἐξορίαν, πάσῃ σπουδῇ βοηθεῖτε, τὰ μέλη ὑμῶν ῥυόμενοι ἐκ χειρῶν ἀθέσμων. Καὶ ἐάν τις αὐτοῖς συγκείμενος συλληφθῇ (74), καὶ αἰκίαις ὑποπέσοι, μακάριός ἐστιν, ὅτι κοινωνὸς μάρτυρος ἐγένετο, καὶ μιμητὴς τῶν τοῦ Χριστοῦ παθημάτων. Καὶ γὰρ καὶ ἡμεῖς ὑπὲρ Χριστοῦ πολλάκις ὑπὸ Καϊάφα καὶ Ἀλεξάνδρου καὶ Ἄννα πληγὰς λαβόντες, χαίροντες ἐξίημεν, ὅτι κατηξιώθημεν ὑπὲρ τοῦ Σωτῆρος ἡμῶν τοιαῦτα παθεῖν. Καὶ ὑμεῖς χαίρετε ταῦτα πάσχοντες· ὅτι μακάριοι γενήσεσθε ἐν ἐκείνῃ τῇ ἡμέρᾳ.

separate yourselves from him, so that you may be safe (73), and so that no one among you may be suspected as a partner in the crime, and so that blasphemy may not be poured out against you, as if all Christians rejoice in unlawful deeds. Therefore, keep far away from them. But to those who, for Christ's sake, are shut up in prison by the ungodly, or handed over to death, or to chains and exile, help with all eagerness, saving your members from the hands of lawless men. And if anyone is caught together with them (74) and suffers insults, he is blessed, because he has become a partner of a martyr and a follower of the sufferings of Christ. For we too, for Christ's sake, have often received blows from Caiaphas, Alexander, and Annas, and went away rejoicing, because we were considered worthy to suffer such things for our Savior. And you also rejoice in suffering these things; for you will be blessed on that day.

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Ὅτι τοῖς διὰ Χριστὸν πορθουμένοις χρὴ χεῖρα ὀρέγειν, κἂν κίνδυνος παρῇ.

That one must reach out a hand to those who are suffering for Christ, even if danger is present.

Καὶ τοὺς διωκομένους δὲ διὰ τὴν πίστιν, καὶ πόλιν ἐκ πόλεως φεύγοντας, διὰ τὴν ἐντολὴν τοῦ Κυρίου, προσλαμβάνεσθε αὐτοὺς, ἀντιλαμβάνόμενοι αὐτῶν, καὶ προσδεχόμενοι αὐτοὺς, ὡς μάρτυρας· χαίροντες ὅτι κοινωνοὶ αὐτῶν τοῦ διωγμοῦ γεγένησθε, γινώσκοντες αὐτοὺς ὑπὸ τοῦ Κυρίου μεμακαρίσθαι. Φησὶ γὰρ αὐτός· «Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ

And those who are persecuted for their faith, fleeing from city to city because of the Lord's command, receive them, taking their part and welcoming them as witnesses. Rejoice that you have become sharers in their persecution, knowing that they are blessed by the Lord. For he says: "Blessed are you when they insult you, and persecute you, and say every evil word against you falsely because of me. Rejoice and be glad, because your reward is great

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. Οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας, τοὺς πρὸ ὑμῶν.» Καὶ πάλιν· «Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν.» Καὶ ἐξῆς· «Ἐὰν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε {p833} εἰς τὴν ἄλλην (75), ὅτι ἐν τῷ κόσμῳ θλίψιν ἔχετε. Παραδώσουσι γὰρ ὑμᾶς εἰς συναγωγὰς, καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. Καὶ ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.» Ὁ γὰρ διωχθεὶς ἕνεκεν τῆς πίστεως, καὶ μαρτυρήσας περὶ αὐτοῦ, καὶ ὑπομείνας, οὗτος ἀληθῶς ἄνθρωπος Θεοῦ.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Ὅτι φρικτὸν καὶ ὀλέθριον, τὸ ἀρνεῖσθαι Χριστόν.

Ὁ δὲ ἀρνησάμενος ἑαυτὸν Χριστοῦ εἶναι, διὰ τὸ μὴ μισεῖσθαι ὑπὸ ἀνθρώπων, φιλήσας τὴν ἑαυτοῦ ψυχὴν μᾶλλον ἢ τὸν Κύριον, οὗ ἡ πνοὴ αὐτοῦ ἐν χειρὶ αὐτοῦ· οὗτος ἐλεινὸς, ἄθλιος (76), ὡς ἐναγῆς καὶ βδελυκτός· φίλος μὲν ἀνθρώπων θελήσας εἶναι, ἐχθρὸς δὲ τοῦ Θεοῦ· μερίδα λαβὼν οὐκέτι μετὰ τῶν ἁγίων, ἀλλὰ μετὰ τῶν κατηραμένων· ἀντὶ (77) βασιλείας εὐλογημένων, ποθήσας τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· οὐχ ὑπ' ἀνθρώπων ἔτι μισούμενος, ἀλλ' ὑπὸ τοῦ Θεοῦ ἀπωσμένος, καὶ ἀπὸ τοῦ προσώπου αὐτοῦ ἐκβεβλημένος. Περὶ γὰρ τούτου ἀπεφῆνατο ὁ Κύριος, λέγων· «Ὅστις ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, καὶ ἐπαισχυνθῇ (78) τὸ ὄνομά μου, ἀρνήσομαι αὐτὸν κάγω καὶ ἐπαισχυνθήσομαι (79) ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.» Καὶ πάλιν

in heaven. For in this way they persecuted the prophets who were before you.” And again: “If they persecuted me, they will also persecute you.” And again: “If they persecute you in this city, flee to another, for in the world you will have tribulation. They will hand you over to synagogues, and before rulers and kings you will be brought because of me, as a testimony to them. And the one who endures to the end will be saved.” For the one who is persecuted because of faith, who has witnessed about it, and has endured, this one is truly a man of God.

That it is dreadful and destructive to deny Christ.

But the one who denies that he belongs to Christ, because he does not want to be hated by people, loving his own soul more than the Lord, whose breath is in his hand—this one is pitiful, miserable (76), like a slave and detestable; wanting to be a friend of people, but an enemy of God; having taken a share no longer with the saints, but with the cursed; instead of the kingdom of the blessed, desiring the eternal fire, prepared for the devil and his angels; no longer hated by people, but rejected by God, and cast out from his presence. For about this the Lord declared, saying: “Whoever denies me before people, and my name is shamed, I will deny him also and will be ashamed before my Father who is in heaven.” And again he says to his disciples, to us ourselves, thus: “Whoever loves father or mother more than me is not worthy of me; and whoever loves son or

λέγει τοῖς μαθηταῖς αὐτοῦ, ἡμῖν αὐτοῖς, οὕτως· «Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος. Καὶ ὃς οὐ λαμβάνει (80) τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐτήν. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;» Καὶ ἐξῆς· «Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.»

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

Ὅτι μιμητέον Χριστὸν ἐν τῷ πάσχειν, καὶ ζηλωτέον τὴν αὐτοῦ ὑπομονήν.

Πᾶς οὖν μανθάνων τέχνην τινὰ, βλέπων τὸν διδάσκαλον αὐτοῦ, διὰ τῆς ἐνεργείας καὶ ἐμπειρίας (81) ἀπαρτίζοντα τὴν τέχνην αὐτοῦ, καὶ αὐτὸς ζηλοῖ (82), ὅμοιον αὐτῷ (83) ποιήσεσθαι τὸ ἐγχειρισθέν· ἐὰν {{p836}} μὴ ἐξισχύσῃ, οὐκ ἔστι τετελειωμένος ἐν τῷ ἔργῳ. Καὶ ἡμεῖς οὖν, ἔχοντες διδάσκαλον τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν, διὰ τί οὐ μιμούμεθα τὴν αὐτοῦ διδαχήν; ὅτι ἐκεῖνος μὲν ἀπετάξατο ἀνέσει, τρυφῇ, δόξῃ, πλούτῳ, τύφῳ, δυνάμει ἀμυντικῇ, μητρὶ καὶ ἀδελφοῖς, ἥδη δὲ καὶ τῇ οἰκείᾳ ζωῇ, διὰ τὴν πρὸς τὸν Πατέρα εὐσέβειαν (84), καὶ τὴν εἰς ἡμᾶς φιλανθρωπίαν, ὑπομείνας οὐ μόνον διωγμὸν καὶ (85) μάστιγας, ὀνειδισμὸν καὶ ἐμπαιγμὸν, ἀλλ' ἤδη καὶ τὴν

daughter more than me is not worthy of me. And whoever does not take up his own cross and follow me is not worthy of me. The one who finds his soul will lose it; and the one who loses his soul for my sake will find it. For what will a man gain if he wins the whole world but loses his own soul? Or what will a man give in exchange for his soul?" And again: "Do not be afraid of those who kill the body but cannot kill the soul; but rather fear the one who is able to destroy both soul and body in hell."

That Christ must be imitated in suffering, and his patience must be eagerly pursued.

Everyone who learns some craft, watching his teacher, completes his skill through practice and experience, and he himself desires to make what he is taught like his teacher. If he cannot do this, he is not perfected in the work. So we, having as our teacher the Lord Jesus Christ, why do we not imitate his teaching? For he rejected ease, luxury, glory, wealth, honor, defensive power, mother and brothers, and even his own life, for the sake of piety toward the Father and love for us. He endured not only persecution and lashes, insult and mockery, but also the nailing to the cross, so that he might save Jews and Greeks who repent. If he himself rejected rest for us, not ashamed of the cross, not dishonoring death, then

πρὸς τὸ ξύλον πρόσπηξιν (86), ὅπως Ἰουδαίους καὶ Ἑλλήνας μετανοήσαντας σώσῃ. Εἰ οὖν αὐτὸς δι' ἡμᾶς ἀπετάξατο ἀναπαύσει, μὴ ἐπαισχυνθῆς σταυρὸν, μὴ ἀδοξήσας τὸν θάνατον, τίνος ἔνεκεν ἡμεῖς (87) οὐ μιμούμεθα αὐτοῦ τὰ πάθη, καὶ ἀποτασσόμεθα ὑπὲρ αὐτοῦ καὶ αὐτῇ τῇ ζωῇ ἡμῶν, διδόντος αὐτοῦ ἡμῖν τὴν ὑπομονήν; Ἐκεῖνος μὲν γὰρ δι' ἡμᾶς (88), ἡμεῖς δὲ δι' ἑαυτούς. Οὐ γὰρ χρήζει ἡμῶν αὐτὸς, ἡμεῖς δὲ τοῦ ἐλέους αὐτοῦ (89). Μόνον δὲ τὸ τῆς πίστεως ἡμῶν γνήσιον ἐπιζητεῖ καὶ αὐθαίρετον (90). Ὡς φησιν ἡ Γραφή· «Εἰ δίκαιος εἶ, τί δώσεις αὐτῷ, ἢ τί ἐκ χειρὸς σου λήψεται; ἀνδρὶ τῷ ὁμοίῳ σου ἢ ἀσέβειά (91) σου, καὶ υἱῷ ἀνθρώπου ἢ δικαιοσύνη σου.»

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

Ὅτι χρὴ τὸν πιστὸν μήτε ῥιψοκίνδυνον εἶναι δι' ἀσφάλειαν, μήτε περιδεῖ δι' ἀνανδρίαν· ἀλλὰ καὶ φεύγειν δι' εὐλάβειαν, καὶ ἐμπεσόντα, ἀγωνίζεσθαι διὰ τὸν ἀποκείμενον στέφανον.

Ἀποταξώμεθα οὖν καὶ γονεῦσι, καὶ συγγενέσι, καὶ φίλοις, καὶ γυναικί, [τέκνοις] καὶ κτήμασι, καὶ σύμπαντι τῷ βίῳ, ὅταν ᾗ τι τούτων κώλυμα πρὸς εὐσέβειαν. Δεῖ γὰρ προσεύχεσθαι μὲν ἡμᾶς, ἵνα μὴ εἰσέλθωμεν εἰς πειρασμόν. Ἐὰν δὲ κληθῶμεν εἰς μαρτύριον, μετὰ ἐνστάσεως ὁμολογεῖν (92) τὸ τίμιον ὄνομα· καὶ ἐὰν τούτου χάριν κολασθῶμεν, χαίρωμεν ὡς ἐπὶ ἀθανασίαν σπεύδοντες (93). Διωκόμενοι, μὴ ξενιζώμεθα. Μὴ (94) ἀγαπήσωμεν τὸν νῦν αἰῶνα, μηδὲ τοὺς παρὰ ἀνθρώπων ἐπαίνους, μηδὲ τὴν τῶν ἀρχόντων δόξαν καὶ (95) τιμὴν, καθάπερ καὶ τινες τῶν Ἰουδαίων, θαυμάζοντες τοῦ Κυρίου τὰς

why do we not imitate his sufferings, and why do we not even give up our own lives for him, who gives us patience? For he suffered for us, but we suffer for ourselves. He does not need us, but we need his mercy. Only he seeks the genuine and free will of our faith. As Scripture says: "If you are righteous, what will you give him, or what will he receive from your hand? Your wickedness is against a man like yourself, and your righteousness is against the son of man." {{p836}}

That the faithful must be neither reckless out of boldness, nor fearful out of cowardice; but must also flee out of reverence, and when fallen, struggle for the crown that awaits.

Let us then renounce even parents, and relatives, and friends, and wife, [children], and possessions, and all of life, whenever any of these become a hindrance to piety. For we must pray that we do not enter into temptation. But if we are called to witness, we must confess the precious name with conviction. And if for this reason we are punished, let us rejoice as if hurrying toward immortality. Being persecuted, let us not become strangers. Let us not (94) love the present age, nor the praise of men, nor the glory and (95) honor of rulers, just as some of the Jews, admiring the works of the Lord, did not believe in him because of

ἐνεργείας, οὐκ ἐπίστευον εἰς αὐτὸν, φόβῳ τῷ πρὸς τοὺς ἀρχιερεῖς, καὶ τοὺς λοιποὺς τῶν ἀρχόντων· «Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.» Ὁμολογήσαντες δὲ τὴν καλὴν ὁμολογίαν, οὐ μόνον ἑαυτοὺς σώζομεν, ἀλλὰ καὶ τοὺς νεοφωτίστους βεβαιούμεν, καὶ τοὺς κατηχουμένους πιστοποιούμεθα. Εἰ δὲ καθυφωμέν τι τῆς ὁμολογίας, ἐξαρνησάμενοι τὴν εὐσέβειαν διὰ γνώμης χαυνότητα, καὶ φόβον βραχυτάτης τιμωρίας, οὐ μόνον ἑαυτοὺς ἀποστεροῦμεν {{p837}} τῆς αἰωνίου δόξης, ἀλλ' ἤδη καὶ ἐτέροις αἵτιοι ἀπωλείας γενησόμεθα, καὶ διπλοτέραν ὑποίσομεν τὴν τίσιν (96), ὡς ὑποψίαν δόσαντες (97) διὰ τῆς ἀρνήσεως, πλάνης διδαχὴν εἶναι τὴν ποτε ὑφ' ἡμῶν δοξαζομένην ἀλήθειαν. Διὸ μήτε πρόχειροι ὦμεν καὶ ῥιψοκίνδυνοι· λέγει γὰρ ὁ Κύριος· «Προσεύχεσθε, μὴ ἐμπεσεῖν (98) εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής·» μὴδὲ μὴν ἐμπεσόντες, δειλιά καταισχύνωμεν τὴν ὁμολογίαν. Εἰ γὰρ ἀρνησάμενός τις τὴν ἑαυτοῦ ἐλπίδα, ὃς ἐστὶν Ἰησοῦς ὁ τοῦ Θεοῦ Υἱός, ἀπολυθῇ τοῦ προσκαίρου θανάτου, αὖριον δ' ἐπὶ κλίνης νόσῳ περιπέσῃ ὀξυτάτῃ, κοιλίας, ἢ στομάχου, ἢ κεφαλῆς, ἢ τινι πάθει τῶν ἀνιάτων, σήψεως, ἢ γαγγραινῆς, ἢ ἀποστάσεως, ἢ ἰλεοῦ, ἢ ὑδέρου, ἢ κώλου, ταχεῖαν ποιήσεται τὴν καταστροφὴν, καὶ τοῦ ζῆν ὑπεξέλθοι, οὐχὶ καὶ τῶν ἐνταῦθα ἐστερήθη, καὶ τῶν αἰωνίων ἐκπέπτωκε, μᾶλλον δὲ τῆς αἰδίου κολάσεως ἐντὸς κατέστη, πορευθεὶς εἰς «τὸ σκότος τὸ ἐξώτερον, οὗ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων;» ὁ δὲ (99) ἀξιωθείς μαρτυρίου, χαίρετω τὴν ἐν Κυρίῳ χαρὰν, ὡς τηλικούτου ἐπιτυχὼν στεφάνου, καὶ δι' ὁμολογίας ποιούμενος τὴν ἔξοδον τοῦ βίου. Κἂν κατηχούμενος ᾗ, ἄλυπος ἀπίτω· τὸ γὰρ πάθος τὸ ὑπὲρ Χριστοῦ, ἔσται αὐτῷ γνησιώτερον βάπτισμα· ὅτι αὐτὸς μὲν

fear of the chief priests and the other rulers. «For they loved the glory of men more than the glory of God. By confessing the good confession, we not only save ourselves, but also strengthen the newly baptized, and we bear witness to those being taught. But if we despise the confession, denying godliness through a weak mind and fear of a brief punishment, we not only deprive ourselves {{p837}} of eternal glory, but we will also become the cause of destruction for others, and we will receive a double punishment (96), because we gave the suspicion (97) that the truth once glorified by us was a teaching of error through our denial. Therefore, let us be neither careless nor reckless. For the Lord says “Pray that you do not fall into temptation (98). The spirit indeed is willing, but the flesh is weak. And let us not, having fallen, disgrace the confession by cowardice. For if someone denies his own hope, who is Jesus, the Son of God, and is freed from temporary death, but tomorrow falls ill on his bed with a sharp disease of the belly, or stomach, or head, or some incurable suffering—decay, or gangrene, or separation, or ileus, or dropsy, or paralysis—then destruction will come quickly, and he will pass away from life. Will he not also be deprived of those here, and fall away from the eternal things? Even more, he will be placed inside eternal punishment, going into “outer darkness, where there is weeping and gnashing of teeth”? But he who is deemed worthy of martyrdom, let him rejoice in the joy in the Lord, as one who has gained so great a crown, and by confession makes the departure from life. And even if he is being instructed, let him be without pain or grief. For the suffering for Christ will be to him a more genuine baptism. Because he himself

πείρα συναποθνήσκει τῷ Κυρίῳ, οἱ δὲ
 λοιποὶ, τύπῳ. Χαίρετω οὖν μιμούμενος τὸν
 διδάσκαλον· ἐπειδὴ καὶ προστέτακται·
 «Κατηρτισμένος ἔστω πᾶς, ὡς ὁ
 διδάσκαλος αὐτοῦ.» Ὁ δὲ διδάσκαλος
 αὐτοῦ καὶ (100) ἡμῶν Ἰησοῦς ὁ Κύριος δι'
 ἡμᾶς ἐπλήγη, βλασφημίας (1) ὑπέμεινε καὶ
 ὀνειδισμοὺς μακροθύμως, ἐνεπτόσθη,
 ἐκολαφίσθη, ἐρράπίσθη, σταυρῷ μετὰ τὸ
 μαστιχθῆναι προσηλώθη, ὄξος καὶ χολὴν
 ἐποτίσθη· τελειώσας (2) πάντα
 γεγραμμένα, εἶπε τῷ Θεῷ καὶ Πατρί· «Εἰς
 χεῖράς σου παρατίθιμι τὸ πνεῦμά μου.» Διὸ
 καὶ ὁ εὐχόμενος ἐκείνου μαθητὴς εἶναι,
 ζηλούτω τοὺς αὐτοῦ ἀγῶνας, μιμείσθω τὴν
 ὑπομονήν, γινώσκων ὅτι κἂν ἐν πυρὶ ὑπὸ
 ἀνθρώπων καὶ, οὐθὲν πείσεται, ὡς οἱ τρεῖς
 παῖδες, ἢ εἰ καὶ πάθη τι, μισθὸν παρὰ
 Κυρίου λήψεται· πιστεύων τῷ ἐνὶ καὶ μόνῳ
 ἀληθινῷ Θεῷ καὶ Πατρὶ, διὰ Ἰησοῦ
 Χριστοῦ, τοῦ μεγάλου ἀρχιερέως, καὶ
 λυτρωτοῦ τῶν ψυχῶν, καὶ μισθαποδότου
 τῶν ἁθλῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας.
 Ἀμήν.

dies together with the Lord through trial,
 but the others, through punishment.
 Therefore, let him rejoice, imitating the
 teacher. Since it has also been commanded.
 "Let everyone be trained, just like their
 teacher. His teacher and ours, Jesus the
 Lord, was wounded for us, endured
 blasphemy (1) and insults patiently, was
 spat upon, was struck, was slapped, was
 nailed to the cross after being whipped, and
 was given vinegar and gall to drink. Having
 completed (2) all things written, he said to
 God and the Father "I commit my spirit into
 your hands. Therefore, whoever wishes to
 be his disciple should eagerly follow his
 struggles, imitate his patience, knowing
 that even if he is burned by fire from
 people, he will not give in, like the three
 children; or even if he suffers something, he
 will receive a reward from the Lord.
 Believing in the one and only true God and
 Father, through Jesus Christ, the great high
 priest, and redeemer of souls, and
 rewarder of struggles. To whom be the
 glory forever and ever. Amen.

Chapter 7 (3) (ΚΕΦΑΛΑΙΟΝ Ζ' (3))

**Περὶ ἀναστάσεως ἀποδείξεις διάφοροι·
 περὶ Σιβύλλης· καὶ τί οἱ Στωϊκοὶ (4) περὶ
 τοῦ φοίνικος τοῦ ὀρνέου.**

**Various proofs concerning the
 resurrection; about the Sibyl; and what
 the Stoics (4) say about the phoenix
 bird.**

Αὐτὸς γὰρ ἡμᾶς ἐγερεῖ ὁ παντοκράτωρ
 Θεός, διὰ {{p840}} τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, κατὰ τὴν ἐπαγγελίαν αὐτοῦ τὴν
 ἀψευδῆ· καὶ ἀναστήσει ἡμᾶς σὺν πᾶσι τοῖς
 ἀπ' αἰῶνος κοιμηθεῖσι, τοιούτους, ὅποιοι
 ὑπάρχομεν ἐν τῇ νῦν μορφῇ, μηδὲν
 ἐλλειπὲς ἔχοντας, ἢ τὴν φθοράν (5)·
 ἐπεὶ περ ἄφθαρτοι ἀναστήσόμεθα. Κἂν τε

For the almighty God himself will raise us
 up, through {{p840}} our Lord Jesus Christ,
 according to his unfailing promise. and he
 will raise us up along with all those who
 have fallen asleep from eternity, in the
 same kind of form as we now have, lacking
 nothing, nor subject to decay (5). Since we
 will be raised incorruptible. For even if we

γὰρ ἐν πελάγει τελευτήσωμεν, κἂν ἐν γῇ διασπαρῶμεν, κἂν ὑπὸ θηρίων ἢ ὀρνέων διασπασθῶμεν, ἀναστήσει ἡμᾶς τῇ ἐαυτοῦ δυνάμει· ὅτι ὁ πᾶς κόσμος τῇ τοῦ Θεοῦ συνέχεται χειρί. «Θορίξ δὲ, φησὶν, ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.» Διὸ παραινεῖ, λέγων· «Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.» Περὶ δὲ τῆς τῶν νεκρῶν ἀναστάσεως, καὶ τῆς τῶν μαρτύρων μισθαποδοσίας λέγει Γαβριήλ (6) τῷ Δανιήλ· «Καὶ πολλοὶ τῶν κεκοιμημένων ἐκ γῆς χώματος ἀναστήσονται· οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην καὶ ὄνειδισμὸν αἰώνιον. Καὶ οἱ συνιέντες, ἐκλάμπουσιν ὡς ὁ ἥλιος, καὶ ὡς τὸ στερέωμα (7) καὶ οἱ ἀστέρες.» Ὡς φωστῆρας τοίνυν ἐκλάμπειν τοὺς ἁγίους προεῖπεν ὁ πανάγιος Γαβριήλ. Αὐτοῖς γὰρ τὸ συνιέναι τὴν ἀλήθειαν ἐμαρτύρησε (8) καὶ τὸ ἱερὸν αὐτοῦ ὄνομα (9). Οὐ μόνον δὲ τοῖς μάρτυσιν ἐπήγγελλται τὴν ἀνάστασιν, ἀλλὰ καὶ πᾶσιν ἀνθρώποις, δικαίοις τε καὶ ἀδίκοις, εὐσεβέσι καὶ δυσσεβέσιν· ἵνα ἕκαστος τὰ πρὸς ἀξίαν τίσῃ (10). «Ἄξει γὰρ, φησὶν, ὁ Θεὸς σύμπαν τὸ ποίημα εἰς κρίσιν ἐν παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν, καὶ ἐὰν πονηρόν.» Ταύτην δὲ τὴν ἀνάστασιν μὴ πιστεύοντες Ἰουδαῖοι, τὸ παλαιὸν ἔλεγον· «Ξηρὰ γέγονε τὰ ὅσῃ ἡμῶν, διαπεφωνήκαμεν (11).» Οἷς ὁ Θεὸς ἀποκριθεὶς ἔφη· «Ἴδου ἐγὼ ἀνοίγω τοὺς τάφους ὑμῶν, καὶ ἀνάξω ὑμᾶς ἐξ αὐτῶν· καὶ δώσω τὸ πνεῦμά μου ἐν ὑμῖν, καὶ ζήσεσθε, καὶ γνώσεσθε ὅτι ἐγὼ Κύριος λελάληκα, καὶ ποιήσω.» Καὶ διὰ Ἡσαΐου φησὶν· «Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἡσυχάζοντες (12) ἐν τῇ γῇ· ὅτι ἡ ὁδὸς σοῦ ἵαμα αὐτοῖς ἐστί.» Πολλὰ μὲν οὖν καὶ ἕτερα περὶ τῆς ἀναστάσεως εἴρηται, καὶ περὶ τῆς τῶν δικαίων ἐν δόξῃ διαμονῆς, καὶ περὶ τῆς τῶν ἀσεβῶν τιμωρίας, πτώσεως, ἀποστροφῆς,

die at sea, or are scattered on land, or are torn apart by wild beasts or birds, he will raise us up by his own power. Because the whole world is held together by the hand of God. “Not a hair from your head will be lost,” he says. Therefore he encourages, saying “In your endurance, gain your souls.” Concerning the resurrection of the dead, and the reward of the martyrs, Gabriel says (6) to Daniel “And many of those who have fallen asleep in the dust of the earth will rise some to eternal life, and others to eternal shame and disgrace. And those who have insight will shine like the sun, and like the firmament and the stars. Therefore, the all-holy Gabriel foretold that the saints will shine like lights. For to them, understanding the truth and his holy name testified. But the resurrection is promised not only to the martyrs, but also to all people, both just and unjust, pious and impious. So that each one may give what is due according to their worth (10) “For God will bring every work into judgment, in every hidden thing, whether good or evil.” The Jews, not believing in this resurrection, spoke of the old (way). “Our bones have dried up; we have lost all hope.” (11) To them God answered and said “Behold, I open your tombs, and I will bring you up from them. And I will put my spirit in you, and you will live, and you will know that I, the Lord, have spoken and will do it. And through Isaiah he says “They will rise, the dead, and those who are in the tombs will be raised, and those who rest (12) in the earth will rejoice. because the dew from you is a healing for them. Many other things, then, have been said about the resurrection, and about the righteous living in glory, and about the punishment, downfall, rejection, condemnation, disgrace, eternal fire, and unending worm

καταδίκης, ἀδοξίας, πυρὸς αἰωνίου, καὶ
σκώληκος ἀτελευτήτου. Καὶ ὅτι εἰ
ἐβούλετο πάντας ἀνθρώπους εἶναι
ἀθανάτους, ἡδύνατο, ἔδειξε τὸν Ἐνῶχ καὶ
τὸν Ἡλίαν, μὴ ἑάσας θανάτου πεῖραν
λαβεῖν. Εἰ δὲ καὶ κατὰ γενεὰν τοὺς
τελευτῶντας ἀνιστᾶν ἤθελε, καὶ δι' ἑαυτοῦ
καὶ δι' ἑτέρων τοῦτο δῆλον (13) ἐποίησε·
τὸν μὲν υἱὸν τῆς χήρας, διὰ Ἡλίου
ἀναστήσας, καὶ τὸν τῆς Σωμανίτιδος διὰ
Ἑλισσαίου. Πειθόμεθα δὲ μὴ μισθὸν
τιμωρίας εἶναι τὸν θάνατον (14), ἐξ ὧν
αὐτὸν καὶ ἅγιοι ὑπέστησαν, ἢ καὶ αὐτὸς ὁ
τῶν ἀγίων Κύριος Ἰησοῦς ὁ Χριστὸς, ἡ ζωὴ
τῶν πιστῶν καὶ ἡ ἀνάστασις τῶν νεκρῶν·
διὰ τοῦτο οὖν τέως ὡς ἂν (15) ἐν
μεγαλοπόλει (16) πολιτευομένοις, μετὰ
τοὺς ἄθλους ἐπάγει πρὸς ὀλίγον τὴν
διάλυσιν, ἵνα ἀναστήσας ἕκαστον
ἀποκηρύξῃ (17) ἢ στεφανώσῃ. Ὁ γὰρ τοῦ
Ἀδὰμ τὸ σῶμα ἐκ γῆς ποιήσας (18), καὶ τῶν
λοιπῶν καὶ τοῦ πρώτου μετὰ διάλυσιν τὸ
σῶμα ἀναστήσει, πρὸς τὸ χρεωστεῖσθαι
(19) {{p844}} τοῦτο τῇ λογικῇ τῶν
ἀνθρώπων φύσει, λέγομεν δὴ τὸ
διαίωνίζειν. Ὁ τοίνυν τὴν διάλυσιν ἐπάγων,
αὐτὸς καὶ τὴν ἀνάστασιν ποιεῖται· καὶ ὁ
εἰπών· «Ὅτι ἔλαβε Κύριος χοῦν ἀπὸ τῆς
γῆς, καὶ ἔπλασε τὸν ἄνθρωπον, καὶ
ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν
ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν
ζῶσαν·» ὁ καὶ μετὰ τὴν ἀνηκουσίαν
ἐπειπών· «Γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ·»
αὐτὸς καὶ εἰς τὰ μετὰ ταῦτα ἐπηγγείλατο
ἡμῖν τὴν ἀνάστασιν. «Ἀκούσονται γὰρ,
φησὶ, πάντες οἱ ἐν τοῖς μνημείοις τῆς
φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ· καὶ οἱ
ἀκούσαντες ζήσονται.» Πρὸς δὲ τούτοις
πιστεύομεν τὴν ἀνάστασιν γίνεσθαι, καὶ ἐκ
τῆς τοῦ Κυρίου ἀναστάσεως. Αὐτὸς γάρ
ἐστιν ὁ καὶ Λάζαρον ἀναστήσας
τετραήμερον, καὶ τὴν θυγατέρα Ἰαείρου,
καὶ τὸν υἱὸν τῆς χήρας, καὶ ἑαυτὸν

of the wicked. And that if he wished all
people to be immortal, he could have done
so; he showed Enoch and Elijah, not
allowing them to experience death. But if
he wanted to raise up those who die in each
generation, he made this clear both
through himself and through others. (13)
He raised up the widow's son through
Elijah, and the son of the Shunammite
woman through Elisha. We are convinced
that death is not a punishment (14), since
even the holy ones suffered it, including the
Lord Jesus Christ himself, who is the life of
the faithful and the resurrection of the
dead. Therefore, as long as they live in a
great city (16), after their struggles, he
brings their release for a short time, so that
having raised each one, he may proclaim
(17) or crown them. For the one from
Adam made the body from the earth (18),
and he will raise the bodies of the rest and
of the first one after their dissolution, in
order to repay (19) {{p844}} this to the
rational nature of humans; indeed, we call
this eternal life. Therefore, the one who
brings dissolution also brings resurrection.
And the one saying "Because the Lord took
dust from the earth, and formed man, and
breathed into his face the breath of life, and
the man became a living soul; who also,
after the unheard-of event, said "You are
dust, and to dust you shall return; He
himself also promised us the resurrection
after these things. "For, he says, all who are
in the tombs will hear the voice of the Son
of God, and those who hear will live.
Besides these things, we believe that the
resurrection will happen, and from the
Lord's resurrection For he is the one who
raised Lazarus after four days, and the
daughter of Jairus, and the son of the
widow, and himself by the command of the
Father after three days, the pledge of our

προστάγματι τοῦ Πατρὸς διὰ τριῶν
ἡμερῶν ἀνεγείρας, ὁ ἀρβάρων τῆς
ἀναστάσεως ἡμῶν. «Ἐγὼ (20) γὰρ, φησὶν,
εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή.» Ὁ τὸν Ἰωνᾶν
διὰ τριῶν ἡμερῶν ζῶντα καὶ ἀπαθῆ
ἐξαγαγὼν ἐκ τῆς κοιλίας τοῦ κήτους καὶ
τοὺς τρεῖς παῖδας ἐκ καμίνου Βαβυλωνίας,
καὶ τὸν Δανιήλ ἐκ στόματος λεόντων, οὐκ
ἀπορήσει δυνάμεως καὶ ἡμᾶς ἀνεγεῖραι. Εἰ
δὲ χλευάζουσιν Ἕλληνες, ἀπιστοῦντες ταῖς
ἡμετέραις Γραφαῖς, πιστωσάτω αὐτοὺς,
κἂν ἡ αὐτῶν προφητὶς Ἀβύλλα [altera
editio Σίβυλλα. Sic etiam cod. Vind.] (21),
οὕτω πως αὐτοῖς λέγουσα κατὰ λέξιν·

resurrection. “For I (20) say, I am the
resurrection and the life. He who brought
Jonah out alive and unharmed from the
belly of the whale after three days, and the
three children from the furnace of Babylon,
and Daniel from the mouths of lions, will
not lack the power to raise us as well. But if
the Greeks mock, doubting our Scriptures,
let them believe, even if their own
prophetess, the Sibyl, Thus also the
manuscript Vindobonensis (21), somewhat
speaking to them word for word:

**Ἄλλ’ ὁπότ’ ἤδη πάντα τέφρα σποδόεσσα
γένηται,**

**But when everything has already
become ashes and dust,**

**Καὶ πῦρ κοιμίσῃ Θεὸς ἄφθιτος, ὅσπερ
ἀνῆψεν,**

**And God will put to rest the
imperishable fire, just as he kindled it,**

**Ὅστέα καὶ σποδιὴν αὐτὸς Θεὸς ἔμπαλιν
αὐτοῖς**

**God himself will restore to them bones
and ashes again**

**Ἀνδ’ ἄρα μορφώσῃ (22), στήσῃ δὲ
βροτοὺς πάλιν ὡς πάρος ἦσαν,**

**Then he will shape them, and will set up
mortals again as they were before,**

**Καὶ τότε δὴ κρίσις ἔσται, ἐφ’ ἣ δικάσει
Θεὸς αὐτὸς,**

**And then indeed there will be judgment,
on which God himself will judge,**

**Κρίνων ἔμπαλι κόσμον· ὅσοι δ’ ὑπὸ
δυσσεβίῃσιν**

**Judging the world again; but those who
are under impiety**

Ἦμαρτον θνητοὶ, τοὺς δ’ αὖ πάλι γαῖα

Mortals have sinned, but again the earth

καλύψει.

will cover them.

Ὅσοι δ' εὐσεβέουσι, πάλιν ζήσонт' ἐνὶ κόσμῳ,

But all who live piously will live again in the world,

Πνεῦμα Θεοῦ δόντος, ζωὴν θ' ἅμα καὶ χάριν αὐτοῖς

By the Spirit of God given, and life along with grace to them

Εὐσεβέσι. Πάντες τε τότε εἰσόψονται ἑαυτούς.

To the pious. And then all will see themselves.

Εἰ τοίνυν καὶ αὐτὴ τὴν ἀνάστασιν ὁμολογεῖ, καὶ τὴν παλιγγενεσίαν οὐκ ἀρνεῖται, διακρίνει δὲ τοὺς εὐσεβεῖς ἐκ τῶν (23) ἀσεβῶν, μάτην ἄρα τοῖς ἡμετέροις ἀπιστοῦσι (24). Καίτοι φασὶ (25) καὶ εἰδικὴν (26) δεικνύειν τὴν ἀνάστασιν, μὴ πιστεύοντες οἷς αὐτοὶ διηγοῦνται· φασὶ γὰρ ὄρνεν τι μονογενὲς (27) ὑπάρχειν, πλουσίαν τῆς ἀναστάσεως παρέχον τὴν ἀπόδειξιν· ὃ λέγουσιν ἄζυγον ὑπάρχειν, καὶ μόνον ἐν δημιουργίᾳ· {{p845}} φοίνικα δὲ τοῦτο προσαγορεύουσιν· οἱ (28) καὶ ἱστοροῦσι κατὰ πεντακόσια ἔτη ἔρχεσθαι εἰς Αἴγυπτον ἐπὶ τὸν λεγόμενον Ἥλιου Βωμὸν (29), φέροντα πλῆθος κινναμώμου, κασσίας τε καὶ ξυλοβαλσάμου· καὶ στὰν πρὸς ἀνατολὰς, ὡς αὐτοὶ φασι, τῷ ἡλίῳ προσευξάμενον (30), αὐτομάτως φλεχθῆναι καὶ γενέσθαι κόνιν· ἐκ δὲ τῆς σποδιᾶς, σκώληκα ἀναφυῆναι, καὶ τοῦτον θερμανθέντα μορφωθῆναι εἰς ἀρτιγενῆ φοίνικα, καὶ πτηνὸν γενόμενον ἐπ' Ἀραβίαν στείλασθαι, ἥπερ ἐστὶ περαιτέρω τοῦ Αἰγυπτιακοῦ νομοῦ (31). Εἰ τοίνυν, ὡς καὶ αὐτοὶ φασι, διὰ τοῦ ἀλόγου ὀρνέου δείκνυται ἡ ἀνάστασις, τί μάτην τὰ ἡμέτερα διαβάλλουσιν, ὅταν ὁμολογῶμεν,

If then it also confesses the resurrection and does not deny the rebirth, but distinguishes the pious from the (23) impious, then those who do not believe in our teaching do so in vain (24). And yet they say (25) that the resurrection is shown in a special way (26), but they do not believe what they themselves declare. For they say there is a certain unique bird (27), providing a rich proof of the resurrection. They say it exists without mating, and only in creation. {{p845}} They call this a phoenix. (28) They also record that every five hundred years it comes to Egypt to the so-called Altar of the Sun (29), bringing a large amount of cinnamon, cassia, and balsam wood. And standing facing east, as they say, praying to the sun (30), it is said to burn itself up spontaneously and turn into dust. From the ashes, a worm is said to come forth, and after being warmed, it is formed into a newly born phoenix, and having become a bird, it is sent to Arabia, which lies beyond the Egyptian territory (31). If then, as they themselves say, resurrection is shown through the irrational bird, why do they

ὅτι ὁ δυνάμει τὸ μὴ ὄν εἰς τὸ εἶναι παραγαγὼν, οὗτος ἰσχύει τοῦτο καὶ μετὰ τὴν διάλυσιν εἰς ἀνέγερσιν παραστήσαι; διὰ γὰρ ταύτην τὴν πληροφορίαν, καὶ μάστιγας, καὶ διωγμούς, καὶ θανάτους ὑπομένομεν· ἐπεὶ μάτην τὰ τοιαῦτα κατεδεξάμεθα, μὴ τούτων ἔχοντες τὴν πληροφορίαν ὧν κήρυκες ἐπαγγελλόμεθα εἶναι. Ὡς περ οὖν ἐπέισθημεν Μωσῇ εἰπόντι, ὅτι «Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν, καὶ τὴν γῆν·» καὶ γινώσκομεν ὅτι οὐχ ὕλης ἦν ἐνδεής, ἀλλὰ βουλήσει μόνῃ, ἃ προσετάγη (32) Χριστὸς (33), ταῦτα καὶ παρήγαγε· {{p848}} λέγομεν δὲ οὐρανὸν, γῆν, θάλασσαν, φῶς (34), νύκτα, ἡμέραν, φωστῆρας, ἄστρα, πετεινὰ, νηκτὰ, {{p849}} τετράποδα, ἐρπετὰ, φυτὰ, βοτάνας· τὸν αὐτὸν τρόπον, καὶ πάντας ἀναστήσει θελήματι, συνεργείας μὴ δεόμενος· τῆς γὰρ αὐτῆς δυνάμεως ἐστὶν ἔργον, τὸ δημιουργῆσαι κόσμον, καὶ τὸ νεκροὺς ἀναστήσαι. Καὶ τότε μὲν μὴ ὄντα (35) τὸν ἄνθρωπον, ἐκ διαφόρων ἐποίησεν ἄνθρωπον (36), δοὺς αὐτῷ τὴν ψυχὴν ἐκ τοῦ μὴ ὄντος· νῦν δὲ ταῖς οὐσαῖς ψυχαῖς τὰ διαλυθέντα σώματα ἀποτίσει. Κειμένων γὰρ ἐστὶν ἡ ἀνάστασις, οὐχὶ δὲ μὴ ὑπαρχόντων. Ὁ οὖν τὰ πρῶτα σώματα ἐκ μὴ ὄντων ποιήσας, καὶ ἐξ αὐτῶν διάφορα δημιουργήσας (37), οὗτος καὶ τοὺς θανόντας ζωοποιήσας ἀναστήσει. Ὁ γὰρ ἐν τῇ κοιλίᾳ τὸν ἄνθρωπον ἐκ μικροῦ σπέρματος μορφῶν, καὶ ψυχὴν αὐτῷ οὐκ οὔσαν ἐνδημιουργῶν· (38) καὶ ὡς αὐτὸς πού φησι τῷ Ἰερεμίᾳ· «Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε·» καὶ ἄλλαχοῦ· «Ἐγὼ Κύριος, στερεῶν οὐρανὸν, καὶ θεμελιῶν γῆν, καὶ πλάσσω πνεῦμα ἀνθρώπου ἐν αὐτῷ·» αὐτὸς καὶ πάντας ἀνθρώπους ἀναστήσει, αὐτοῦ ὄντας ποιήματα· καθὼς καὶ ἡ θεία Γραφὴ μαρτυρεῖ λέγοντα τὸν Θεὸν τῷ μονογενεῖ Χριστῷ· «Ποιήσωμεν ἄνθρωπον κατ’

slander us in vain, when we admit that the one who by power brings what is not into being does have the power to also raise up after dissolution? For because of this teaching, we endure both punishments, and persecutions, and deaths. Since we accepted such things in vain, not having the teaching of those things which we proclaim as heralds. Just as we were convinced by Moses saying, “In the beginning God made the heaven and the earth; And we know that it was not lacking in matter, but by will alone, which Christ commanded, these things were brought forth. {{p848}} So we say heaven, earth, sea, light (34), night, day, lights, stars, birds, fish, {{p849}} four-footed animals, creeping things, plants, and herbs. In the same way, he will raise all by his will, needing no cooperation. For it is the work of the same power both to create the world and to raise the dead. And then, when man did not exist (35), he made man from various things (36), giving him a soul out of non-existence. But now he will restore the bodies that have been dissolved to the souls that exist. For resurrection belongs to those who are laid to rest, not to those who do not exist. Therefore, the one who made the first bodies out of non-existence, and created various kinds from them (37), will also raise the dead by giving them life. For the one who forms a person in the womb from a tiny seed, and creates a soul for him that did not exist, (38) And as he himself says somewhere to Jeremiah, “Before I formed you in the womb, I knew you; and elsewhere “I am the Lord, who established the heavens, and founded the earth, and formed the spirit of man within him; He himself will also raise all men, being his own creations. Just as the divine Scripture also testifies, saying that God to the only-begotten Christ “Let us make man

εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν. Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.» Καὶ ὁ θειότατος καὶ καρτερικὸς Ἰώβ, περὶ οὗ φησὶν ἡ Γραφή, ὅτι «γέγραπται αὐτὸν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος ἀνίστησιν (39).» οὗτός φησι πρὸς τὸν Θεόν· «Ἡ οὐχ ὥσπερ γάλα με ἤμελξας, ἔπηξας (40) δέ με ἴσα τυρῶ; δέρμα καὶ κρέας με ἐνέδυσας· ὁστέοις δὲ καὶ νεύροις με ἐνείρας· ζωὴν δὲ καὶ ἔλεον ἔθου παρ' ἐμοί· ἡ δὲ ἐπισκοπὴ σου ἐφύλαξέ μου τὸ πνεῦμα· Ταῦτα ἔχων ἐν ἐμαυτῷ, οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐδέν.» Διὸ φησι (41) καὶ ὁ ἡμέτερος Σωτὴρ καὶ διδάσκαλος Ἰησοῦς ὁ Χριστός· «Ὅτι τὸ παρὰ ἀνθρώποις ἀδύνατον, δυνατόν παρὰ τῷ Θεῷ.» Λέγει δὲ καὶ ὁ θεοφιλὴς Δαβίδ (42)· «Αἱ χεῖρές σου ἐποίησάν με, καὶ ἔπλασάν με.» καὶ πάλιν· «Σὺ ἔγνωσ τὸ πλάσμα ἡμῶν.» καὶ ἐξῆς· «Σὺ ἔπλασάς με, καὶ ἔθηκας ἐπ' ἐμὲ τὴν χεῖρά σου· ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν. Τὸ ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου, καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται.» Ἀλλὰ καὶ ὁ Ὑσαΐας λέγει προσευχόμενος αὐτῷ, ὅτι «Ἡμεῖς ὁ πηλὸς, καὶ σὺ ὁ πλάστης ἡμῶν (44).» Εἰ τοίνυν αὐτοῦ δημιουργητὴς ὁ ἄνθρωπος, διὰ Χριστοῦ γενόμενος, πάντως ὅτι καὶ θανὼν, δι' αὐτοῦ ἀναστήσεται· ἐπὶ τῷ ἡ στεφθῆναι (45) ἐπὶ τοῖς κατορθώμασιν, ἢ κολασθῆναι ἐπὶ τοῖς πλημμελήμασιν. Εἰ δὲ δικαιοσύνη κρίνει, ὡς νομοθέτης· ὥσπερ κολάζει τοὺς ἀσεβεῖς, οὕτως εὐεργετῶν σώζει τοὺς πιστοὺς, καὶ τοὺς δι' αὐτὸν ὑπ' ἀνθρώπων σφαγέντας ἀγίους· τοὺς μὲν ὡς ἄστρα φαιδρύνων, τοὺς δὲ ὡς φωστῆρας λαμπρύνων· καθὼς ὁ Γαβριὴλ τῷ Δανιὴλ ἔλεγε· μαθηταὶ οὖν Χριστοῦ πάντες ὑπάρχοντες οἱ πιστοὶ, πιστεύομεν αὐτοῦ ταῖς ἐπαγγελίαις· ἀψευδὴς γὰρ ὁ

in our image and according to our likeness. And God made man He made him in the image of God. He made them male and female. And the most godly and strong Job, about whom the Scripture says, «It is written that he will rise again with those whom the Lord raises (39); He says this to God: «Have you not milked me like milk, and curdled me like cheese (40), making me equal to curds? You have clothed me with skin and flesh. And you have woven me with bones and nerves. But you have put life and mercy within me. But your watchfulness has kept my spirit safe. Having these things within myself, I know that you are able to do all things, and nothing is impossible for you. Therefore, our Savior and teacher Jesus Christ also says (41) «For what is impossible with men is possible with God. And the God-loving David also says (42) «Your hands made me and formed me; and again “You knew our frame; and furthermore “You formed me, and you laid your hand upon me Your knowledge amazed me beyond myself; it was strengthened, and I am not able to grasp it. My unformed self (43) your eyes saw, and all will be written in your book. But Isaiah also says, praying to him, that «We are the clay, and you are our potter (44).» If then man is indeed his creation, having been made through Christ, certainly even if he dies, he will be raised through him. to be either crowned for his achievements, or punished for his faults. But if he judges by righteousness, as a lawgiver, Just as he punishes the ungodly, so he saves the faithful by doing good, and the saints who have been killed by people because of him. Some he brightens like stars, others he makes shine like lights. Just as Gabriel said to Daniel Since all the faithful are disciples of Christ, we believe in

ἐπαγγελιάμενος· λέγει δὲ ὁ μακάριος
προφήτης Δαβὶδ, ὅτι «Πιστὸς Κύριος ἐν
πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὁσιος (46) ἐν
πᾶσι τοῖς ἔργοις αὐτοῦ.» Ὁ γὰρ ἐκ
παρθένου ἑαυτῷ κατασκευάσας σῶμα,
οὗτος καὶ τῶν ἄλλων ἀνθρώπων
δημιουργός ἐστι· καὶ (47) ἑαυτὸν
ἀναστήσας ἐκ τῶν νεκρῶν, αὐτὸς καὶ
πάντας τοὺς κειμένους ἀναστήσει· ὁ τὸν
πυρὸν ἐξ ἑνὸς κόκκου πολύχουν ἐκ γῆς
ἀνιστῶν, ὁ τὸ ἐκκοπὲν δένδρον εἰς
ῥάδαμνον ἀναθάλλων, ὁ τὴν Ἀαρὼν
ῥάβδον ξηράνασαν (48) ἐκφύσας εἰς
βλαστὸν· αὐτὸς καὶ ἡμᾶς ἐγερεῖ ἐν δόξῃ. Ὁ
τὸν παραλυτικὸν σῶον ἀνεγείρας, καὶ τὸν
ἐξηραμμένην ἔχοντα τὴν χεῖρα ἰασάμενος,
καὶ τὸ λείπον μέρος ἐν τῷ ἐκ γενετῆς πηρῷ
ἐκ γῆς καὶ σιέλου ἀποδούς· ὁ αὐτὸς καὶ
ἡμᾶς ἀνεγερεῖ. Ὁ ἐκ πέντε ἄρτων καὶ δύο
ἰχθύων πεντακισχιλίους κορέσας, καὶ
περισεύσας δώδεκα κοφίνους, καὶ ἐξ
ὑδατος οἶνον μεταποιήσας, καὶ ἐκ
στόματος ἰχθύος στατῆρα δι' ἐμοῦ Πέτρου
τοῖς ἀπαιτοῦσι κῆνσον ἀποστείλας· οὕτως
καὶ τοὺς νεκροὺς ἀνεγερεῖ. Ταῦτα γὰρ
ἅπαντα ἡμεῖς περὶ αὐτοῦ μαρτυροῦμεν· τὰ
δ' ἄλλα οἱ προφηταὶ. Ἡμεῖς οἱ συμφαγόντες
αὐτῷ καὶ συμπιόντες· καὶ θεαταὶ γενόμενοι
τῶν αὐτοῦ τεραστίων, καὶ τῆς ζωῆς, καὶ
τῆς πολιτείας, καὶ τῶν λόγων, καὶ τῶν
παθημάτων, καὶ τοῦ θανάτου, καὶ τῆς ἐκ
νεκρῶν αὐτοῦ ἀναστάσεως, καὶ
συναναστραφέντες αὐτῷ ἡμέρας
τεσσαράκοντα μετὰ τὴν ἔγερσιν αὐτοῦ· καὶ
λαβόντες ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ
Εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ
μαθητεῦσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι
εἰς τὸν αὐτοῦ θάνατον, ἐπὶ ἀύθεντίᾳ τοῦ
Θεοῦ τῶν ὅλων, ὃς ἐστὶν αὐτοῦ Πατὴρ, καὶ
μαρτυρία Πνεύματος, ὃς ἐστὶ Παράκλητος·
διδάσκομεν ὑμᾶς ταῦτα πάντα, ἃ
διαταξάμενος ἡμῖν ἀνελήφθη ἐπ' ὄψει
ἡμῶν εἰς τὸν οὐρανὸν πρὸς τὸν

his promises. For the one who made the
promise is unchanging. But the blessed
prophet David says, «The Lord is faithful in
all his words, and holy (46) in all his
works.» For the one who made a body for
himself from a virgin is also the creator of
all other humans. And (47) having raised
himself from the dead, he himself will also
raise all those who lie dead. He who raises
fire from a single spark scattered on the
ground, he who makes a cut-down tree
sprout again into a branch, he who caused
Aaron's dry rod (48) to sprout into a
shoot— he himself will also raise us in
glory. He who raised the paralytic to health,
and healed the one with the withered hand,
and restored the missing part in the man
born lame by using earth and saliva— he
himself will also raise us. He who fed five
thousand with five loaves and two fish, and
had twelve baskets left over, and turned
water into wine, and from the mouth of a
fish sent a coin through me, Peter, to those
who demanded the tax— he also raises the
dead. For we all bear witness about him to
these things. But the other things, the
prophets [bear witness to]. We who have
eaten and drunk with him And having
become witnesses of his mighty 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 having lived with him for forty
days after his resurrection, and having
received a command from him to preach
the gospel to the whole world, and to make
disciples of all nations, and to baptize into
his death, by the authority of the God of all,
who is his Father, and by the testimony of
the Spirit, who is the Advocate, we teach
you all these things, which, having
commanded us, he was taken up before our
eyes into heaven to the one who sent him.

ἀποστείλαντα αὐτόν. Καὶ ἐὰν μὲν
πιστεύσητε, μακάριοι γενήσεσθε· εἰ δὲ μὴ
πιστεύσητε, ἀθῶοι ἡμεῖς εὐρεθησόμεθα καὶ
καθαροὶ τῆς ὑμετέρας δυσπιστίας.

And if you believe, you will be blessed. But
if you do not believe, we will be found
innocent and pure of your unbelief.

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Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

**Περὶ Ἰακώβου τοῦ ἀδελφοῦ τοῦ Κυρίου,
καὶ Στεφάνου τοῦ πρωτομάρτυρος.**

**About James, the brother of the Lord,
and Stephen the first martyr.**

Περὶ δὲ τῶν μαρτύρων λέγομεν ὅπως ἐν
πάσῃ τιμῇ ὧσι παρ' ὑμῖν, ὡς καὶ παρ' ἡμῖν
τετίμηνται ὁ μακάριος Ἰάκωβος ὁ
ἐπίσκοπος, καὶ ὁ ἅγιος ἡμῶν συνδιάκονος
Στέφανος. Οὗτοι γάρ εἰσι καὶ ὑπὸ Θεοῦ
μεμακαρισμένοι, καὶ ὑπὸ ὁσίων ἀνδρῶν
τετιμημένοι, καθαροὶ πάσης πλημμελίας,
ἄτρεπτοι (49) πρὸς ἁμαρτίαν,
ἀμετάπειστοι τῶν καλῶν, ἀνενδοίαστοι
πρὸς ἐγκώμια· περὶ ὧν καὶ ὁ Δαβὶδ ἔλεγε·
«Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν
ὁσίων αὐτοῦ·» καὶ ὁ Σολομών· «Μνήμη
δικαίου μετ' ἐγκωμίου·» περὶ ὧν καὶ ὁ
προφήτης ἔλεγεν· «Ἄνδρες δίκαιοι
αἴρονται.»

About the martyrs, we say that they should
be honored by you in every way, just as
they have been honored by us: the blessed
James the bishop, and our holy fellow
deacon Stephen. For these are both blessed
by God and honored by holy men, pure
from every fault, unshaken (49) toward sin,
unchanging in good things, and unbending
toward praise. About them David said,
“Precious in the sight of the Lord is the
death of his saints,” and Solomon said, “The
memory of the righteous is with praise.”
About them the prophet also said, “The
righteous are taken away.”

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Περὶ ψευδομαρτύρων.

About false witnesses.

Ταῦτα δὲ περὶ τῶν κατὰ ἀλήθειαν ὑπὲρ
Χριστοῦ μαρτυρησάντων εἴρηται, ἀλλ' οὐ
περὶ τῶν ψευδομαρτύρων, περὶ ὧν τὸ
λόγιόν φησιν· «Ὄνομα δὲ ἀσεβῶν
σβέννυται. Μάρτυς (50) γὰρ πιστὸς οὐ

These things have been said about those
who truly bore witness for Christ, but not
about false witnesses, about whom the
Scripture says: «The name of the wicked
will be erased. For a faithful witness does

ψεύδεται· ἐκκαίει δὲ ψευδῇ μάρτυς ἄδικος.» Ὁ γὰρ ἐν μαρτυρίῳ ἐξελθὼν ἀψευδῶς ὑπὲρ τῆς ἀληθείας, οὗτος ἀληθινὸς μάρτυς, ἀξιόπιστος ἐν οἷς συνηγωνίσατο τῷ λόγῳ τῆς εὐσεβείας διὰ τοῦ οἰκείου αἵματος.

not lie; but a false witness will be burned unjustly.» For the one who goes forth in testimony truthfully for the sake of the truth is a true witness, trustworthy in the things in which he contended with the word of piety through his own blood.

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Ἠθικὴ παραίνεσις (51), ὅτι δεῖφεύγειν ματαιολογίας, αἰσχρολογίας, εὐτραπελίας, μέθην, λαγνείαν, θρύψιν.

Moral Exhortation (51), that one must avoid vain talk, foul language, wit, drunkenness, lust, and quarrels.

Παραينوῦμεν δὲ ὑμῖν, ἀδελφοὶ καὶ σύνδουλοι, φεύγειν τὰς ματαιολογίας, καὶ τὰς αἰσχρολογίας (52), καὶ τὰς εὐτραπελίας, μέθας, λαγνείας, θρύψεις, καὶ τὰς ἀμέτρους ὀργὰς, σὺν ταῖς μωρολογίαις· ὅτι οὐδὲ ἐν ταῖς Κυριακαῖς ἡμέραις τῶν εὐφροσυνῶν, ἐπιτρέπομεν ὑμῖν ἄσεμνόν τι ἢ φθέγγεσθαι, ἢ πράττειν· λέγει γάρ που ἡ Γραφή· «Δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.» Καὶ τὰς ἀγαλλιάσεις οὖν ὑμῶν, μετὰ φόβου καὶ τρόμου γίνεσθαι χρή. Ὁ γὰρ τοι Χριστιανὸς ὁ πιστὸς οὐδὲ ὥδην ἐθνικὴν ὀφείλει λέγειν, οὔτε ἄσμα πορνικόν· ἐπεὶ συμβήσεται αὐτῷ, διὰ τῆς ὥδης, εἰδώλων μνημονεύειν ὀνόματα δαιμονικὰ, καὶ ἀντὶ τοῦ ἁγίου Πνεύματος, εἰσφρήσει ἐν αὐτῷ τὸ πονηρόν.

We exhort you, brothers and fellow servants, to avoid vain talk, foul language (52), wit, drunkenness, lust, quarrels, and uncontrolled anger, along with foolish talk; for not even on the Lord's days of celebration do we allow you to say or do anything indecent. For Scripture says somewhere, "Serve the Lord with fear, and rejoice in him with trembling." Therefore, your rejoicing must be done with fear and trembling. For the faithful Christian ought not to sing a pagan song, nor a lascivious hymn; because by singing such a song, he will end up calling to mind the names of demons, and instead of the Holy Spirit, the evil one will enter into him.

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Παραίνεσις παιδεύουσα φεύγειν τῆς εἰδωλολατρείας τὸ μῦσος.

Exhortation instructing to avoid the filth of idolatry.

Ἀπείρηται δὲ καὶ τὸ ὀμνύειν ἐν αὐτοῖς, καὶ τὸ διὰ στόματος αὐτῶν προφέρειν τὰ

Swearing by them is also forbidden, as is speaking their detestable names with the

βδελυκτὰ τὰ ὀνόματα, ἢ προσκυνεῖν αὐτοῖς, ἢ φοβεῖσθαι αὐτοὺς ὡς θεούς. Οὐ γάρ εἰσι θεοὶ, ἀλλ' ἢ πονηροὶ δαίμονες, ἢ μεμωκημένα ἔργα. Λέγει γάρ ποῦ ὁ Θεὸς περὶ τῶν {{p856}} Ἰσραηλιτῶν· «Ἐγκατέλιπόν με, καὶ ὠμνουν ἐν τοῖς οὐκ οὖσι θεοῖς.» Καὶ ἐξῆς (53)· «Ἐξαρῶ τὰ ὀνόματα τῶν εἰδώλων ἐκ τοῦ στόματος αὐτῶν.» Καὶ ἀλλαχοῦ· «Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεοῖς, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν.» Καὶ ἐν πάσαις δὲ ταῖς Γραφαῖς ἀπηγόρευται ταῦτα ὑπὸ Κυρίου τοῦ Θεοῦ.

Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

Ὅτι μὴ καθήκει ὠδὴν ἐθνικὴν ἢ πορνικὴν (54) ἄδειν, οὔτε ἐπόμενυσθαι εἰδώλων (55)· ἀσεβὲς γὰρ τοῦτο, καὶ τῆς Θεοῦ γνώσεως ἐχθρόν.

Οὐ μόνον δὲ περὶ εἰδώλων ἀπαγορεύουσιν, ἀλλὰ καὶ περὶ φωστήρων, νομοθετοῦντες παραινοῦσι, μῆτε ὀμνύειν ταῦτα, μῆτε μὴν λατρεύειν αὐτοῖς. Φασὶ γάρ· «Μὴ ἰδὼν τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, πλανηθεὶς προσκυνήσῃς αὐτοῖς.» Καὶ ἀλλαχοῦ· «Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ μανθάνετε (56), καὶ ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβεῖσθε.» Τὰ γὰρ ἄστρα καὶ οἱ φωστῆρες εἰς φαῦσιν ἀνθρώποις, ἀλλ' οὐκ εἰς προσκύνῃσιν ἐδόθησαν· εἰ καὶ οἱ Ἰσραηλῖται μοχθηρίᾳ τρόπου προσεκύνουν ἀντὶ τοῦ Κτίστου τὴν κτίσιν· τὸν μὲν δημιουργὸν καθυβρίσαντες, τὴν δὲ κτίσιν πλεῖον ἢ δεῖ θαυμάσαντες· καὶ ποτὲ μὲν μοσχοποιοῦντες, ὡς ἐν ἐρήμῳ· ποτὲ δὲ τὸν Βεελφεγὼρ προσκυνοῦντες· ἄλλοτε δὲ τὸν Βαάλ, καὶ τὸν Θαμμοῦς, καὶ τὴν Σιδωνίαν Ἀστάρτην, καὶ πάλιν τὸν Μολὸχ, καὶ Χαμὸς, καὶ ἄλλοτε τὸν ἥλιον, ὡς παρὰ τῷ Ἰεζεκιήλ

mouth, or worshipping them, or fearing them as gods. For they are not gods, but either evil demons or cursed works. For God says somewhere about the {{p856}} Israelites: "They abandoned me and swore by gods that are not gods." And again (53): "I will remove the names of the idols from their mouths." And elsewhere: "They have provoked me with what is not gods; they have angered me with their idols." And in all the Scriptures, these things are forbidden by the Lord God.

That it is not proper to sing a pagan or immoral song (54), nor to swear by an idol (55); for this is impious and hostile to the knowledge of God.

They forbid not only swearing by idols but also by stars, laying down the law and urging not to swear by them nor to worship them. For they say "Do not, having seen the sun and the moon and the stars, be led astray and worship them. And elsewhere "Do not learn according to the ways of the nations (56), and do not be afraid of the signs of the sky. For the stars and the lights were given to people for light, but not for worship. Even if the Israelites, through a wicked way, worship the creation instead of the Creator, insulting the creator, but admiring the creation more than is proper. And sometimes making incense, as if in the wilderness, and sometimes worshipping Beelzebul. At other times, they worship Baal, and Thammuz, and the Sidonian Astarte, and again Moloch, and Chemosh, and at other times the sun, as is written in

γέγραπται (57). Ἦδη δὲ καὶ ἄλογα ζῶα, ὡς παρ' Αἰγυπτίοις τὸν Ἄπιν, καὶ τὸν Μενδήσιον τράγον, καὶ Θεοὺς ἀργυροῦς καὶ χρυσοῦς, ὡς ἐν Ἰουδαίᾳ. Δι' ἃπερ ἅπαντα ἀπειλῶν αὐτοῖς ἔλεγε διὰ τοῦ προφήτου· «Μὴ μικρὸν τοῦτο τῷ οἴκῳ Ἰούδα, τοῦ ποιεῖν βδελύγματα ταῦτα, ἃ ἐποίησαν, ὅτι ἔπλησαν τὴν γῆν ἀνομίας, τοῦ παροργίσει με; καὶ ἰδοὺ αὐτοὶ εἰσιν ὡς μυκτηρίζοντες. Καὶ ἐγὼ ποιήσω μετὰ θυμοῦ, οὐ φείσεται ὁ ὀφθαλμός μου, οὐδ' οὐ μὴ ἐλεήσω· καὶ κεκράζονται ἐν τοῖς ὡσί μου φωνῇ μεγάλῃ, καὶ οὐκ εἰσακούσομαι αὐτῶν.» Ὁρᾶτε, ἀγαπητοί, ὅσα κατὰ τῶν εἰδωλολατρῶν, καὶ τῶν σεβομένων ἥλιον καὶ σελήνην ἀποφαίνεται ὁ Κύριος. Διὸ χρὴ τὸν τοῦ Θεοῦ ἄνθρωπον, ὡς Χριστιανὸν, μήτε ἥλιον ὀμνύναι (58), μήτε σελήνην, μήτε ἄστρα, μήτε {{p857}} μὴν τὸν οὐρανὸν, ἢ γῆν, ἢ τι τῶν στοιχείων, μικρὸν ἢ μέγα. Εἰ γὰρ ὁ Διδάσκαλος περὶ τοῦ ὄντος Θεοῦ παρήγγειλεν ἡμῖν, μὴ ὀμνύνειν, ὅπως ὁ λόγος ἡμῶν πιστότερος ἢ τοῦ ὅρκου, μήτε μὴν τὸν οὐρανὸν αὐτόν, ἐλληνικὸν γὰρ τὸ δυσσέβημα, μήτε μὴν Ἰερουσαλὴμ, ἢ τὰ τοῦ Θεοῦ ἅγια, ἢ τὸ θυσιαστήριον, καὶ τὸ δῶρον, ἢ τὴν τοῦ ναοῦ χρύσωσιν, ἢ τὴν οἰκίαν κεφαλὴν, Ἰουδαϊκῆς γὰρ παραφθορᾶς ἡ συνήθεια, διὸ καὶ ἀπηγόρευται· εἶναι (59) δὲ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ, τοῖς πιστοῖς παρεγγυᾶ, καὶ τὸ τούτων περισσόν, τοῦ πονηροῦ εἶναι λέγει· πόσῳ μᾶλλον ὑπόδικοι, οἱ τὰ ψευδώνυμα ὡς ὅρκια ἐπομνύμενοι, καὶ τὰ νομιζόμενα ἀντὶ τῶν ἀληθῶν δοξάζοντες, οὓς ὁ Θεὸς διὰ μοχθηρίαν παρέδωκεν εἰς ἀβουλίαν, ἐνεργεῖν τὰ μὴ δέοντα.

Ezekiel (57). Already also irrational animals, as among the Egyptians, Apis, and the Mendesian goat, and gods of silver and gold, as in Judea. For which reason he warned them all through the prophet. «Is it a small thing for the house of Judah to do these detestable acts, which they have done, filling the land with lawlessness, to anger me?» and behold, they are like those who sneer. And I will act with anger; my eyes will not spare, nor will I have mercy. and they will cry out with a loud voice in my ears, and I will not listen to them. See, beloved, how much the Lord reveals against the idolaters and those who worship the sun and the moon. Therefore, the man of God, as a Christian, must neither swear by the sun (58), nor by the moon, nor by the stars, nor by the sky, nor the earth, nor by any of the elements, whether small or great. For if the Teacher commanded us concerning the one true God not to swear, so that our word might be more trustworthy than an oath, then neither should we swear by the sky itself, for that is a Greek form of impiety, nor by Jerusalem, nor by the holy things of God, nor by the altar, nor by the gift, nor by the gold of the temple, nor by one's own head. For this is a habit of Jewish corruption, and so it has been forbidden. But the “yes, yes” and the “no, no” are entrusted to the faithful, and anything beyond these, it says, comes from evil. How much more are those who swear by false names as if they were oaths, and who honor what is thought to be true instead of the real truth, held accountable—those whom God has handed over to foolishness because of their wickedness to do what is not right.

Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

Κατάλογος τῶν τοῦ Κυρίου ἑορτῶν (60), ἃς δεῖ φυλάσσειν· καὶ πότε τούτων ἐκάστη ὀφείλει ἐπιτελεῖσθαι.

List of the Lord's feasts (60), which must be observed; and when each of these ought to be celebrated.

Τὰς ἡμέρας τῶν ἑορτῶν φυλάσσητε, ἀδελφοί, καὶ πρώτην γε τὴν γενέθλιον, ἣτις ὑμῶν ἐπιτελεῖσθω εἰκάδι πέμπτη τοῦ ἑννάτου μηνός (61), μεθ' ἣν ἡ {{p860}} ἐπιφάνιος (62) ὑμῖν ἔστω τιμιωτάτη (63), καθ' ἣν ὁ Κύριος ἀνάδειξιν ὑμῖν τῆς οἰκείας θεότητος ἐποιήσατο· γινέσθω δὲ καὶ αὕτη ἕκτη τοῦ δεκάτου μηνός (64). Μεθ' ἃς (65) ὑμῖν φυλακτέα ἡ νηστεία τῆς Τεσσαρακοστῆς {{p861}} (66), μνήμην περιέχουσα τῆς τοῦ Κυρίου {{p864}} πολιτείας τε καὶ νομοθεσίας· ἐπιτελεῖσθω δὲ {{p865}} ἡ νηστεία αὕτη πρὸ τῆς νηστείας τοῦ Πάσχα (67), ἀρχομένη μὲν ἀπὸ δευτέρας, πληρουμένη δὲ εἰς παρασκευήν· {{p868}} μεθ' ἃς ἀπονηστεύσαντες, ἄρξασθε τῆς ἁγίας τοῦ Πάσχα ἑβδομάδος, νηστεύοντες αὐτὴν πάντες μετὰ φόβου καὶ τρόμου, προσευχόμενοι ἐν αὐταῖς περὶ τῶν ἀπολλυμένων.

Keep the days of the feasts, brothers, and first of all the birthday, which among you should be celebrated on the twentieth day of the ninth month (61), after which the Epiphany (62) will be most honored for you (63), on which the Lord made a revelation to you of his own divinity; let this also take place on the sixth day of the tenth month (64). After these (65), you must observe the fast of the Forty Days (66), which holds the memory of the Lord's conduct and law; let this fast be completed before the fast of Passover (67), beginning on Monday and ending on Friday (68). After you have finished this fast, begin the holy week of Passover, fasting all together with fear and trembling, praying during these days for those who are perishing.

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Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Περὶ τοῦ πάθους τοῦ Κυρίου· καὶ τί ἐν ἐκάστῃ ἡμέρᾳ ἐπράχθη τῶν ἐν τῷ πάθει· καὶ περὶ τοῦ (68) Ἰούδα· καὶ ὅτι οὐ συμπαρήν Ἰούδας ἐν τῷ τὸν Κύριον τοῖς μαθηταῖς παραδιδόναι τὰ μυστήρια.

About the passion of the Lord; and what was done on each day during the passion; and about (68) Judas; and that Judas did not share in the mysteries when the Lord was handing them over to the disciples.

Ἦρξαντο γὰρ τὴν κατὰ τοῦ Κυρίου βουλήν ποιεῖσθαι {{p872}} δευτέρα σαββάτων, μηνὶ πρώτῳ, ὃς ἐστὶ Ξανθικός (69), καὶ τῇ τρίτῃ τοῦ Σαββάτου παρέτεινεν ἡ σκέψις· τῇ δὲ τετράδι ὥρισαν τῷ (70) σταυρῷ ἀνελεῖν αὐτόν. Καὶ Ἰούδας γνοὺς τοῦτο, ἐκ πολλοῦ μὲν διαστραφεὶς, τότε δὲ καὶ ὑπ' αὐτοῦ τοῦ διαβόλου βληθεὶς φιλαργυρία καίτοι πάλαι τὸ γλωσσόκομον ἐγκεχειρισμένος, καὶ κλέπτων τὰ τῶν πενήτων, οὐκ ἀπεβλήθη ὑπὸ τοῦ Κυρίου διὰ μακροθυμίαν· ἀλλὰ καὶ ποτε μὲν (71) ἐσθιομένων ἡμῶν σὺν αὐτῷ, βουλόμενος {{p873}} καὶ αὐτὸν σωφρονίσαι, καὶ ἡμᾶς παιδεῦσαι (72) τὴν πρόγνωσιν αὐτοῦ, λέγει· «Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με·» καὶ ἐκάστου ἡμῶν λέγοντος· «Μήτι ἐγώ;» καὶ τοῦ Κυρίου σιωπῶντος, ἀναστὰς ἐγώ, εἷς ἐκ τῶν δώδεκα, φιλούμενος πλεῖον τῶν ἄλλων ὑπ' αὐτοῦ, ἐνστερνισάμενος, αὐτόν (73) ἰκέτευον εἰπεῖν τίς ἂν εἴη ὁ παραδώσων αὐτόν· καὶ οὐδ' οὕτως ἡμῖν εἴρηκεν αὐτοῦ τὸ ὄνομα ὁ ἀγαθὸς Κύριος· ἀλλὰ δύο σημεῖα τοῦ προδότου ἔδωκεν· ἓν μὲν, εἰπὼν· «Ὁ ἐμβαπτόμενος μετ' ἐμοῦ ἐν τῷ τρυβλίῳ·» δεύτερον δέ· «ἽΝ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω·» καὶ τοὶ κάκεινου λέγοντος· «Μήτι ἐγώ εἰμι, Ῥαββί;» οὐκ εἶπεν ὁ Κύριος (74), ὅτι «Ναί,» ἀλλ' ὅτι «Σὺ εἶπας·» καὶ φοβῆσαι αὐτόν ἐπὶ τούτῳ βουληθεὶς, φησὶν· «Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη·» καὶ ταῦτα ἀκούσας (75). ἀπελθὼν εἶπε τοῖς ἱερεῦσιν· «Τί θέλετέ μοι δοῦναι, καὶ ἐγὼ ὑμῖν αὐτὸν παραδώσω;» οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· καὶ ἐπληρώθη ἡ Γργφή ἡ λέγουσα· «Καὶ ἔλαβον (76) τὰ τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν

For they began to make the plan against the Lord on the second day of the week, the first month, which is Xanthicus (69), and on the third day of the week the plot was extended. And on the fourth day they decided to kill him by the cross (70). And Judas, knowing this, was greatly turned away, and then, also struck by the devil because of greed, although long ago he had been pierced in the tongue, and stealing from the poor, was not cast out by the Lord because of patience. But also once, when we were eating with him, wishing both to correct him and to discipline us by his foreknowledge, he said {{p873}} (72) “Truly, truly I say to you, that one of you will betray me; and each one of us saying “Surely not I?” And while the Lord was silent, I, one of the twelve, who was loved more than the others by him, having leaned close, begged him to say who it would be that would betray him. And even so, the good Lord did not tell us his name. But he gave two signs of the betrayer. One indeed, saying “The one who dips with me in the dish; But he gave two signs of the betrayer. One indeed, saying “The one who dips with me in the dish; And a second, “I, the one who dips the bread, will give it to him; and indeed, as he was saying this to him, «Surely it is not I, Rabbi?» The Lord did not say (74), «Yes, but rather, «You have said it.» And wishing that he fear him for this reason, he says “Woe to that man by whom the Son of Man is betrayed! It would have been better for him if he had never been born; and hearing these things (75) having gone away, he said to the priests «What do you want to give me, and I will hand him over to you?» But they set thirty pieces of silver before him. And the Scripture was fulfilled that says «And they took (76) the

οἶκον (77) τοῦ κεραμέως·» καὶ τῇ πέμπτῃ, φαγόντες παρ' αὐτῷ τὸ Πάσχα, βάψαντος ἐκείνου τὴν χεῖρα εἰς τὸ τρυβλίον, καὶ τὸ ψωμίον λαβόντος, καὶ ἐξελθόντος νυκτός, ἡμῖν εἶπεν ὁ Κύριος· «Ἐλήλυθεν ἡ ὥρα, ἵνα σκορπισθῇτε, καὶ ἐμὲ μόνον ἀφῇτε·» καὶ ἑκάστου διιχυριζομένου μὴ ἐγκαταλεῖψαι αὐτὸν, ἐμοῦ Πέτρου ἐπαγγελλομένου καὶ συναποθανεῖν, εἶπεν· «Ἀμὴν λέγω σοι, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ μὴ εἰδέναι με.» Παραδοὺς δὲ ἡμῖν τὰ ἀντίτυπα μυστήρια τοῦ τιμίου σώματος αὐτοῦ καὶ αἵματος (78), Ἰούδα μὴ συμπαρόντος ἡμῖν (79), ἐξῆλθεν εἰς τὸ ὄρος τῶν ἐλαιῶν πλησίον τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος· συνῆμεν δὲ καὶ ἡμεῖς, καὶ ὑμνήσαμεν κατὰ τὸ ἔθος· καὶ χωρισθεὶς ἡμῶν, πολὺ (80) προσήχετο τῷ Πατρὶ, λέγων· «Πάτερ, παρένεγκε ἀπ' ἐμοῦ τὸ ποτήριον· πλην μὴ ἐμὸν (81) θέλημα γενέσθω, ἀλλὰ τὸ σόν·» καὶ {{p876}} τοῦτο ποιήσας τρίτον, ἡμῶν ἀπὸ τῆς ἀθυμίας εἰς ὕπνον καταπεσόντων, ἐλθὼν λέγει· «Ἦγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν·» καὶ ἰδοὺ Ἰούδας, καὶ μετ' αὐτοῦ ὄχλος (82) ἀσεβῶν· καὶ σημεῖον προδοσίας αὐτοῖς δείκνυσι (83), δόλιον φίλημα· οἱ δὲ δεξάμενοι τὸ σύνθημα, ἐκράτησαν τὸν Κύριον· καὶ δέσμιον ποιησάμενοι (84), ἤγαγον εἰς τὴν οἰκίαν Καϊάφα τοῦ ἀρχιερέως, ἐν ᾗ πολὺς συγκεκρότητο, οὐ λαὸς, ἀλλ' ὄχλος, οὐδὲ πρεσβυτέριον ἱερὸν, ἀλλὰ συνέδριον παρανόμων καὶ βουλευτήριον ἀσεβῶν· οἱ καὶ πολλὰ ποιησάμενοι (85) κατ' αὐτοῦ, πᾶν εἶδος ὕβρεως οὐ παρέλιπον, ἐμπτύοντες, κερτομοῦντες, τύπτοντες, ραπίζοντες (86), λοιδοροῦντες, πειράζοντες, μαντείας ἐπιζητοῦντες ἀντὶ προφητείας· εἴρωνα, βλάσφημον, Μωσέως παραβάτην, ἱεροῦ καθαιρέτην, θυσιῶν ἀναιρέτην, Ῥωμαίων πολέμιον, Καίσαρος ἐναντίον

thirty pieces of silver, the price of the one valued, whom they valued from the sons of Israel, and they gave them into the house (77) of the potter; And on the fifth day, after eating the Passover with him, when he had dipped his hand into the dish, and taken the bread, and gone out at night, the Lord said to us “The hour has come for you to be scattered, and to leave me alone; and when each one was insisting that he would not leave him, Peter promising to die with me, he said “Truly I tell you, before the rooster crows, you will deny me three times. And after giving us the symbolic mysteries of his precious body and blood (78), with Judas not present with us (79), he went out to the Mount of Olives near the torrent of Cedron, where there was a garden. We also gathered together and sang hymns according to custom. And after separating from us, he prayed to the Father for a long time (80), saying “Father, take this cup away from me. but not my will (81), but yours be done.” And having done this, a third time, when we had fallen asleep from sadness into sleep, he came and said “The hour has come, and the Son of Man is delivered into the hands of sinners; and behold, Judas, and with him a crowd of the wicked, and he shows them the sign of betrayal, a deceitful kiss. But those who received the sign seized the Lord. And having bound him, they led him to the house of Caiaphas the high priest, where a great crowd had gathered—not a people, but a mob; not a sacred council of elders, but a council of lawless men and a meeting place of the ungodly. They also did many things against him, leaving no kind of insult undone: spitting, mocking, striking, slapping, abusing, testing him, seeking divination instead of prophecy. They called him a trickster, a blasphemer, a breaker of

ἀποκαλοῦντες· καὶ ταῦτα μέχρις ὀρθρου
βαθέος ἐμπαροινήσαντες αὐτῷ, οἱ ταῦροι
καὶ οἱ κύνες ἀνάγουσιν αὐτὸν πρὸς Ἄνναν
(87), ὃς ἦν πενθερὸς τοῦ Καϊάφα· κάκεῖ τὰ
ὅμοια δρᾶσαντες, παρασκευῆς οὔσης, τῷ
ἄρχοντι τῶν Ῥωμαίων παρέδωκαν αὐτὸν
Πιλάτῳ, κατηγοροῦντες αὐτοῦ πολλὰ καὶ
βαρέα (88), ὧν οὐδὲν ἴσχυον ἀπελέγξει
(89)· ἐφ’ οἷς ὁ ἄρχων δυσανασχετήσας,
ἔλεγεν· «Οὐδεμίαν αἰτίαν κατ’ αὐτοῦ
εὐρίσκω.» Οἱ δὲ μάρτυρας (90) δύο ψευδεῖς
ἀγαγόντες (91), ἐβούλοντο συκοφαντεῖν
τὸν Κύριον· ἀσυμφώνων δὲ αὐτῶν
εὐρεθέντων, εἰς καθοσίωσιν (92) ἀνήγον
τὸ πρᾶγμα, λέγοντες· «Οὗτος ἑαυτὸν λέγει
βασιλέα εἶναι, καὶ φόρους Καίσαρι διδόναι
κωλύει.» Καὶ γίνονται αὐτοὶ κατήγοροι, καὶ
μάρτυρες, καὶ κριταὶ, καὶ τῆς ἀποφάσεως
ἐξουσιασταὶ, λέγοντες· «Σταύρωσον,
σταύρωσον αὐτόν.» ἵνα πληρωθῇ ὃ, τι
γέγραπται (93) περὶ αὐτοῦ ἐν τοῖς
προφήταις· «Συνήχθησαν ἐπ’ ἐμὲ μάρτυρες
ἄδικοι, καὶ ἐψεύσατο ἡ ἀδικία {{p877}}
ἑαυτῇ.» καὶ πάλιν· «Περιεκύκλωσάν με
κύνες πολλοὶ, συναγωγή πονηρευομένων
περίεσχον με.» καὶ ἐν ἑτέροις· «Ἐγένετο ἡ
κληρονομία μου (94) ἐμοὶ, ὡς λέων ἐν
δρυμῷ, ἔδωκεν ἐπ’ ἐμὲ τὴν φωνὴν αὐτῆς.»
Ὁ οὖν Πιλάτος ἀνανδρίᾳ καταισχύνας τὴν
ἀρχὴν, αὐτὸς ἑαυτὸν ἐξελέγχει κακίας (95),
πρὸ τοῦ δικαίου τὰ πλήθη θεραπεύσας, καὶ
μαρτυρῶν μὲν αὐτῷ ὡς ἀναιτίῳ, ὡς αἴτιον
δὲ κολάσει τοῦτον παραδιδούς σταυρῷ,
καίτοι Ῥωμαίων νόμους τιθεμένων (96),
μηδένα ἀνεξέλεγκτον θνήσκειν. Δήμιοι δὲ
παραλαβόντες τὸν τῆς δόξης Κύριον, ξύλῳ
προσήλωσαν· ἔκτη μὲν ὥρᾳ σταυρώσαντες
αὐτόν, τρίτῃ δὲ ὥρᾳ τὴν ἀπόφασιν
δεξιόμενοι τὴν περὶ αὐτοῦ (97). Ἐπειτα
ἔδωκαν αὐτῷ ὄξος πιεῖν μετὰ χολῆς. Εἶτα
τὰ ἱμάτια αὐτοῦ κλήρω (98) διεμερίσαντο.
Ἐπειτα δύο κακούργους ἐσταύρωσαν σὺν
αὐτῷ, ἐξ ἑκατέρου μέρους· ἵνα πληρωθῇ τὸ

Moses’ law, a destroyer of the temple, an
enemy of the Romans, and opposed to
Caesar. And having mocked him with these
things until deep dawn, the bulls and dogs
led him to Annas (87), who was the father-
in-law of Caiaphas. And there, having done
similar things, on the day before the
Sabbath, they handed him over to Pilate,
the Roman governor, accusing him of many
serious charges (88), none of which they
were able to prove (89). On these charges,
the governor, displeased, said “I find no
charge against him. But they brought two
false witnesses, who wanted to slander the
Lord. When they were found to disagree,
they brought the matter to the council,
saying “This man says that he is a king
himself, and he stops paying taxes to
Caesar. And they themselves become
accusers, witnesses, judges, and those in
authority to decide, saying “Crucify him,
crucify him; “so that what has been written
about him in the prophets may be fulfilled.”
“Unjust witnesses gathered against me, and
injustice lied to itself.” {{p877}} and again
“Many dogs surrounded me; a band of
evildoers enclosed me.” and in other places
“My inheritance became mine, like a lion in
the forest; it gave its voice upon me.”
Therefore, Pilate, having disgraced his
authority through cowardice, exposed his
own wickedness, after having examined the
crowds before justice, and although
witnesses declared him innocent, he
handed him over to punishment by
crucifixion as guilty, even though Roman
laws established that no one should die
without trial. The executioners, having
taken the Lord of glory, nailed him to the
wood. They crucified him at the sixth hour,
and at the third hour they received the
decision concerning him. (97) Then they
gave him vinegar to drink mixed with gall.

γεγραμμένον· «Ἐδωκαν εἰς τὸ βρῶμά μου
χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με
ὄξος·» καὶ πάλιν· «Διμερίσαντο τὰ ἱμάτιά
μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου
ἔβαλον κλῆρον·» καὶ ἐν ἄλλοις· «Καὶ μετὰ
ἀνόμων ἐλογίσθη·» Ἐπειτα ἐγένετο τρεῖς
ῥας σκότος, ἀπὸ ἑκτῆς ἕως ἐννάτης· καὶ
πάλιν φῶς πρὸς δέλην· καθὼς γέγραπται·
«Καὶ οὐχ ἡμέρα (99), καὶ οὐ νύξ, καὶ πρὸς
ἐσπέραν ἔσται φῶς.» Ἄπερ ἅπαντα (100)
θεασάμενοι οἱ συσταυρωθέντες αὐτῷ
κακοῦργοι· ὁ μὲν αὐτῶν ἐβλασφήμει,
ὥσανεὶ δι' ἀσθένειαν μὴ δυνάμενον ἑαυτῷ
ἐπαμύνειν· ὁ δὲ τούτῳ μὲν ἄγνοιαν
ἐπετίμα, πρὸς δὲ τὸν Κύριον στραφεὶς, ὡς
ἂν φωτισθεὶς ὑπ' αὐτοῦ, καὶ γνοὺς ὅς τις ὁ
πάσχων, ἡΐου μνήμην αὐτοῦ γενέσθαι ἐν τῇ
βασιλείᾳ εἰς τὰ μετὰ ταῦτα· ὁ δ' εὐθὺς
ἀμνηστίαν αὐτῷ τῶν προγεγονότων
χαρισάμενος, εἰς παράδεισον εἰσῆγαγεν,
ἀπολαύσοντα τῶν μυστικῶν· ὃς καὶ περὶ
τὴν ἐννάτην ὥραν ἀναβοήσας εἶπε τῷ
Πατρί· «Θεέ μου, Θεέ μου, ἵνα τί με
ἐγκατέλιπες;» καὶ μετ' ὀλίγον (1) κράξας
φωνῇ μεγάλῃ· «Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ
οἶδασιν τί (2) ποιοῦσι·» καὶ ἐπαγαγών· «Εἰς
χεῖράς σου παρατίθωμι {{p880}} τὸ πνεῦμά
μου·» ἀπέπνευσεν· καὶ θάπτεται πρὸ ἡλίου
δύσεως ἐν μνημείῳ καινῷ. Ἐπιφωσκούσης
δὲ τῆς μιᾶς Σαββάτων, ἀναστὰς ἐκ νεκρῶν
ἐπλήρωσεν ἐκεῖνα, ἃ καὶ πρὸ τοῦ πάθους
ἡμῖν προέλεγε, φάσκων, ὅτι δεῖ τὸν Υἱὸν
τοῦ ἀνθρώπου ποιῆσαι ἐν τῇ καρδίᾳ τῆς
γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Καὶ
ἀναστὰς ἐκ νεκρῶν, πρώτη μὲν
φανεροῦται Μαρίᾳ τῇ Μαγδαληνῇ, καὶ
Μαρίᾳ τῇ τοῦ Ἰακώβου· εἶτα Κλεόπα ἐν
ὁδῷ· καὶ μετὰ τοῦτο ἡμῖν τοῖς μαθηταῖς
αὐτοῦ φεύγουσιν μὲν διὰ τὸν φόβον τῶν
Ἰουδαίων, λαθραίως δὲ περιεργαζομένοις
τὰ κατ' αὐτόν. Ταῦτα δὲ καὶ ἐν τῷ
Εὐαγγελίῳ ἐγράφη.

Then they divided his clothes by casting
lots. (98) Then they crucified two criminals
with him, one on each side. so that what
was written might be fulfilled. "They gave
me gall for my food, and for my thirst they
gave me vinegar to drink; and again "They
divided my clothes among themselves, and
for my clothing they cast lots; and in other
things "And I was counted among the
wicked." Then there was darkness for three
hours, from the sixth to the ninth. and again
light until evening. just as it is written. "And
it will not be day (99), nor night, but there
will be light toward evening. Which all the
criminals crucified with him saw. One of
them blasphemed, as if unable to defend
himself because of weakness. But the other
rebuked him for his ignorance, and turning
to the Lord, as if enlightened by him and
knowing who the one suffering was, he
asked to be remembered by him in the
kingdom to come. And he immediately
granted him forgiveness for his past sins
and led him into paradise, where he would
enjoy the mysteries. Who, also, crying out
around the ninth hour, said to the Father
"My God, my God, why have you abandoned
me? and after a little while (1) crying out
with a loud voice "Father, forgive them, for
they do not know what (2) they are doing." and
bringing forward "To your hands I
commit {{p880}} my spirit; he breathed his
last and he will be buried before sunset in a
new tomb. When the first day of the week
was dawning, having risen from the dead,
he fulfilled those things which he had
foretold to us before his suffering, saying
that the Son of Man must remain in the
heart of the earth for three days and three
nights. And having risen from the dead, he
first appears to Mary Magdalene, and to
Mary the mother of James. Then to Cleopas
on the road. And after this, to us his

disciples, who were fleeing because of fear of the Jews, but secretly investigating the things concerning him. These things were also written in the Gospel.

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

Περὶ τῆς μεγάλης ἐβδομάδος· καὶ διὰ τί τετράδα καὶ παρασκευὴν ἐπιτρέπουσι νηστεύειν.

About the Great Week; and why they allow fasting on Thursday and Friday.

Παρήγγειλεν οὖν ἡμῖν αὐτὸς νηστεύειν τὰς ἕξ ἡμέρας ταύτας, διὰ τὴν τῶν Ἰουδαίων δυσσέβειαν καὶ παρανομίαν, πενθεῖν αὐτοὺς καὶ ὀδύρεσθαι παρακελευσάμενος ἐπὶ τῇ ἀπωλείᾳ αὐτῶν· καὶ γὰρ αὐτὸς αὐτοῖς ἐπεδάκρυσεν, ἀγνοήσασιν τὸν καιρὸν τῆς ἐπισκοπῆς αὐτῶν. Τετράδα δὲ καὶ παρασκευὴν (3) προσέταξεν ἡμῖν νηστεύειν· τὴν μὲν διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος· ἀπονηστεῦσαι δὲ προσέταξε τῇ ἐβδόμῃ ἡμέρᾳ, ἀλέκτορος φωνήσαντος (4), αὐτὸ δὲ νηστεῦσαι τὸ Σάββατον· οὐχ ὅτι δεῖ τὸ Σάββατον {{p881}} νηστεύειν, κατὰπασιν δημιουργίας ὑπάρχον, ἀλλ' ὅτι ἐκεῖνο μόνον χρὴ νηστεύειν (5), τοῦ δημιουργοῦ {{p884}} ἐν αὐτῷ ἔτι ὑπὸ γῆν ὄντος· ἐν αὐτῇ γὰρ αὐτῶν τῇ ἑορτῇ κατέσχον τὸν Κύριον, ὅπως πληρωθῇ ἐκεῖνο τὸ φάσκον λόγιον· «Ἔθεντο τὰ σημεῖα αὐτῶν (6) ἐν μέσῳ τῆς ἑορτῆς αὐτῶν, καὶ οὐκ ἔγνωσαν.» Δεῖ οὖν πενθεῖν ὑπὲρ αὐτῶν, ὅτι ἐλθόντος τοῦ Κυρίου οὐκ ἐπίστευσαν αὐτῷ, ἀλλ' ἀπεσεύσαντο τὴν διδασκαλίαν αὐτοῦ, ἀναξίους κρίναντες ἑαυτοὺς σωτηρίας. Ὑμεῖς οὖν μακάριοι, οἱ ποτὲ οὐ λαὸς, νῦν δὲ ἔθνος ἅγιον, ῥυσθὲν ἀπὸ πλάνης εἰδώλων, ἀπὸ ἀγνοίας, ἀπὸ δυσσεβείας· οἱ οὐκ ἦλεθμενοι, νῦν δὲ ἐλεηθέντες διὰ τὴν ὑπακοὴν τῆς καρδίας ὑμῶν· ὑμῖν γὰρ

He himself commanded us to fast on these six days, because of the impiety and lawlessness of the Jews, urging us to mourn and grieve over their destruction. For he himself wept over them, because they did not recognize the time of their visitation. He commanded us to fast on Thursday and Friday as well. (3) The one because of the betrayal, the other because of the suffering. He commanded to fast on the seventh day, when the rooster crowed (4), but to fast on the Sabbath itself. Not that it is necessary to fast on the Sabbath {{p881}}, since it is a time of rest for creation, but because that day alone must be fasted (5), since the creator {{p884}} was still on earth then. For on that very feast they seized the Lord, so that that saying might be fulfilled. "They placed their signs (6) in the middle of their feast, and they did not recognize them. Therefore, it is necessary to mourn for them, because when the Lord came, they did not believe in him, but they shook off his teaching, judging themselves unworthy of salvation. Therefore, you are blessed, who once were not a people, but now are a holy nation, saved from the error of idols, from ignorance, from impiety. Those who were not shown mercy, but now have been shown mercy because of the obedience of

ἡνοίγη ἡ πύλη τῆς ζωῆς τοῖς ἐξ ἐθνῶν, οἳ
 τινές ποτε οὐκ ἠγαπημένοι, νῦν δὲ
 πεφιλημένοι· λαὸς εἰς περιποίησιν Θεοῦ
 τεταγμένος, τῷ τὰς ἀρετὰς αὐτοῦ
 ἐξαγγέλλειν· περὶ ὧν εἶπεν ὁ Σωτὴρ (7)·
 «Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν· ἐμφανὴς
 ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν· εἶπα·
 Ἰδοὺ εἰμι, τῷ ἔθνει, οἳ οὐκ ἐκάλεσαν τὸ
 ὄνομά μου.» Μὴ ζητήσαντες γὰρ αὐτὸν
 τότε (8) ἐπεζητήθητε παρ’ αὐτοῦ. Καὶ ὑμεῖς
 (9) πιστεύσαντες εἰς αὐτὸν, ὑπηκούσατε
 τῇ κλήσει αὐτοῦ, καταλείψαντες τὴν
 πολυθεὸν μανίαν, καὶ τῇ ἀληθεῖ μοναρχίᾳ
 προσφυγόντες, τῷ παντοκράτορι (10)
 Θεῷ, διὰ Ἰησοῦ Χριστοῦ· πλήρωμα τοῦ
 ἀριθμοῦ τῶν σωζομένων γενόμενοι·
 «Μύριαι μυριάδες, καὶ χίλια χιλιάδες·» ὥς
 ἐν τῷ Δαβὶδ γέγραπται· «Πεσεῖται (11) ἐκ
 τοῦ κλίτους σου χιλιάς, καὶ μυριάς ἐκ
 δεξιῶν σου·» καὶ πάλιν· «Τὸ ἄρμα τοῦ Θεοῦ
 μυριοπλάσιον, χιλιάδες εὐθηνούντων
 (12).» Πρὸς δὲ τὸν Ἰσραὴλ, τὸν ἄπιστον
 λέγει· «Ὅλην τὴν ἡμέραν τὰς χεῖράς μου
 ἐξεπέτασα πρὸς λαὸν ἀπειθοῦντα, καὶ
 ἀντιλέγοντα, τοῖς πορευομένοις ἐν ὁδῷ οὐ
 καλῇ, ἀλλ’ ὀπίσω τῶν ἁμαρτιῶν αὐτῶν,
 λαὸν παροξύναντά με ἐνώπιόν μου.»

your hearts. For to you the gate of life has
 been opened to those from the nations,
 who once were not loved, but now are
 beloved. A people appointed for the
 possession of God, to proclaim his virtues.
 About whom the Savior said (7) “I was
 found by those who did not seek me. I
 became visible to those who did not ask for
 me. I said Behold, I am here, to the nation
 that did not call my name. For not having
 sought him then, (8) you were sought by
 him. And you (9), having believed in him,
 obeyed his call, leaving behind the many-
 god madness, and fleeing to the true
 monarchy, to the almighty (10) God,
 through Jesus Christ. Becoming the full
 number of those saved. “Ten thousand
 times ten thousand, and thousands of
 thousands; as it is written in David
 “Thousands will fall at your side, and ten
 thousand at your right hand; and again
 “The chariot of God is ten thousand times
 ten thousand, with thousands of saints
 attending.” But to Israel, the unbelieving, he
 says “All day long I have stretched out my
 hands to a disobedient people, who oppose
 those walking in a bad way, but turn back
 to their sins, a people who provoke me
 before my face.”

Chapter 16 (ΚΕΦΑΛΑΙΟΝ ΙΣ')

**Ἀπαρίθμησις προφητικῶν προρρήσεων
 τὸν Χριστὸν κηρυττουσῶν, ὧν Ἰουδαῖοι
 τὴν ἔκβασιν θεασάμενοι, ἐκ κακονοίας
 ἠπίστησαν αὐτὸν εἶναι τὸν Χριστὸν τοῦ
 Θεοῦ, καὶ σταυρῷ κατέκριναν τὸν τῆς
 δόξης Κύριον.**

**A listing of prophetic predictions
 proclaiming Christ, which the Jews,
 seeing their outcome, out of malice
 refused to believe that he was the Christ
 of God, and condemned the Lord of glory
 to the cross.**

Βλέπετε πῶς παρώξυνεν ὁ λαὸς τὸν
 Κύριον, μὴ {{p885}} πιστεύσας αὐτῷ· διὸ

See how the people provoked the Lord by
 not {{p885}} believing in him Therefore he

λέγει· Παρώξυναν τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν· Ἀβλεψία γὰρ αὐτοῖς κατεχύθη διὰ τὴν κακόνοιαν αὐτῶν, ὅτι βλέποντες τὸν Ἰησοῦν οὐκ ἐπίστευον αὐτὸν εἶναι τὸν Χριστὸν τοῦ Θεοῦ, τὸν πρὸ πάντων αἰώνων ἐξ αὐτοῦ γεννηθέντα (13), Υἱὸν μονογενῆ, Λόγον Θεὸν, ὃν οὐκ ἐπέγνωσαν (14) δι’ ἀπιστίαν, οὔτε διὰ τῶν ἐνεργειῶν αὐτοῦ, οὔτε μὴν διὰ τῶν περὶ αὐτοῦ γεγραμμένων προφητειῶν. Ὅτι γὰρ ἐκ παρθένου γενήσεται, ἀνεγίνωσκον τό· «Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὅτι παιδίον ἐγεννήθη ἡμῖν (15), υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ, μεγάλης βουλῆς ἄγγελος, θαυμαστός, σύμβουλος, Θεὸς, ἰσχυρὸς (16), ἐξουσιαστής, ἄρχων εἰρήνης, πατήρ τοῦ μέλλοντος αἰῶνος.» Ὅτι δὲ διὰ κακίαν ὑπερβάλλουσιν ἀπειθήσουσιν αὐτῷ, λέγει· «Κύριος (17), τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίς ἀπεκαλύφθη;» Καὶ ἐξῆς· «Ἀχοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου.» Διὸ ἦρθη ἀπ’ αὐτῶν ἡ γνῶσις, ὅτι ἰδόντες παρεῖδον, καὶ ἀκούσαντες οὐκ ἤκουσαν· ὑμῖν δὲ, τοῖς ἐξ ἐθνῶν, ἐδόθη ἡ βασιλεία, ὅτι μὴ γινώσκοντες Θεόν, διὰ τοῦ κηρύγματος πιστεύσαντες ἔγνωτε αὐτόν, μᾶλλον δὲ ἐγνώσθητε ὑπ’ αὐτοῦ, διὰ Ἰησοῦ τοῦ Σωτῆρος καὶ λυτρωτοῦ τῶν ἐλπίζόντων ἐπ’ αὐτόν. Μεταβάντες γὰρ ἀπὸ τῆς προτέρας ματαιοπόνου (18) συνηθείας, καὶ τῶν ἀψύχων εἰδώλων ὑπεριδόντες, καὶ τῶν ἐν σκότει (19) δαιμόνων καταφρονήσαντες, προσδραμόντες τε τῷ φωτὶ τῷ ἀληθινῷ, καὶ ἐπιγινόντες δι’ αὐτοῦ τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν καὶ Πατέρα, κληρονόμοι τῆς αὐτοῦ βασιλείας ἀνεφάνητε. Βαπτισθέντες γὰρ (20) εἰς τὸν τοῦ Κυρίου θάνατον, καὶ

says They provoked the Holy Spirit, and he turned against them in anger For blindness was poured out on them because of their wickedness, since, though they saw Jesus, they did not believe that he was the Christ of God, the one born from him before all ages (13), the only-begotten Son, the Word of God, whom they did not recognize (14) because of unbelief, neither through his works, nor indeed through the prophecies written about him. For they read that he would be born of a virgin, “Behold, the virgin will conceive in her womb and will bear a son, and they will call his name Emmanuel. For a child has been born to us, a son has been given to us; the authority rests on his shoulder, and his name is called, “Messenger of great counsel, wonderful, counselor, God, mighty, ruler, prince of peace, father of the coming age.” But because of great wickedness they will disobey him, he says “The Lord, who has believed our report?” and to whom was the arm of the Lord revealed? And next “You will hear with your ears, but you will not understand” and seeing you will see, but you will not perceive For the heart of this people has grown dull. Therefore, knowledge was taken away from them, because when they saw, they ignored, and when they heard, they did not listen. But for you, who are from the nations, the kingdom was given, because though you did not know God, you believed through the preaching and came to know him; and even more, you were known by him through Jesus the Savior and Redeemer of those who hope in him. For having turned away from your former futile (18) customs, and having looked down on lifeless idols, and having despised the demons who are in darkness (19), and having run to the true light, and having come to know through it

εἰς τὴν ἀνάστασιν αὐτοῦ, ὡς ἀρτιγενῆ
 βρέφη ἀνενέργητα πρὸς πᾶσαν ἁμαρτίαν
 ὀφείλετε εἶναι, οὐ γάρ ἐστε ἑαυτῶν, ἀλλὰ
 τοῦ ἀγοράσαντος ὑμᾶς τῷ ἑαυτοῦ αἵματι.
 Περὶ γὰρ τοῦ ποτε Ἰσραὴλ, εἶπεν ὁ Κύριος,
 διὰ τὴν ἀπιστίαν αὐτῶν, ὅτι ἀρθήσεται ἀπ’
 αὐτῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται
 ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς·
 δηλαδή, ὅτι (21) ὑμῖν, τοῖς ποτ’ οὐσιν
 ἀπεξενωμένοις αὐτοῦ μακρὰν, δοὺς τὴν
 βασιλείαν, ἐκδέχεται τοὺς τῆς
 εὐγνωμοσύνης {{p888}} καρπούς. Ὑμεῖς
 γάρ ἐστε οἱ ποτε ἀποσταλέντες εἰς τὸν
 ἀμπελῶνα, καὶ μὴ ὑπακούσαντες· ἐκεῖνοι
 δέ, οἱ ὑπακούσαντες· ἀλλὰ ὑμεῖς μὲν
 μεταμεληθέντες (22) ἐπὶ τῇ ἀντιλογίᾳ,
 ἐργάζεσθε ἐν αὐτῷ νῦν· οἱ δὲ
 δυσχεραίνοντες ἐπὶ ταῖς ἑαυτῶν
 συνθήκαις, οὐ μόνον ἀνέργαστον
 κατέλειψαν τὸν ἀμπελῶνα, ἀλλὰ καὶ τοὺς
 ἐπιτρόπους τοῦ Κυρίου τοῦ ἀμπελῶνος
 ἀπέκτειναν· ὃν μὲν λίθοις, ὃν δὲ ξίφει· καὶ
 τὸν μὲν ἔπρισαν, τὸν δὲ ἔνδον ἐν τῷ ἱερῷ
 ἀνείλυν μεταξὺ τοῦ ναοῦ καὶ τοῦ
 θυσιαστηρίου· ὕστερον δὲ καὶ αὐτὸν τὸν
 κληρονόμον ἔξω τοῦ ἀμπελῶνος
 ἐκβαλόντες ἀπέκτειναν· καὶ παρ’ αὐτοῖς
 (23) ὡς λίθος ἀχρεῖος ἀπεβλήθη· παρ’
 ὑμῶν δὲ ὡς ἀκρογωνιαίος ἐδέχθη· διὸ λέγει
 περὶ ὑμῶν· «Λαὸς, ὃν οὐκ ἔγνων, ἐδόουλεύσε
 μοι, εἰς ἀκοὴν (24) ὡτίου ὑπήκουσέ μου.»

the one and only true God and Father, you
 appeared as heirs of his kingdom. For
 having been baptized (20) into the death of
 the Lord, and into his resurrection, you
 ought to be like newborn infants inactive
 toward all sin, for you are not your own,
 but belong to the one who bought you with
 his own blood. For concerning Israel once,
 the Lord said, because of their unbelief,
 that the kingdom of God will be taken away
 from them and given to a nation producing
 its fruits. That is to say, (21) that to you,
 who were once far away and separated
 from him, having given the kingdom, he
 now expects the fruits of gratitude.
 {{p888}} For you are those who were once
 sent into the vineyard and did not obey. But
 those who obeyed But you, having
 repented (22) from your opposition, now
 work in it. But those who were unwilling
 because of their own conditions not only
 left the vineyard inactive, but also killed the
 stewards of the Lord of the vineyard. Some
 with stones, others with swords. And one
 they sawed in two, another they killed
 inside the temple, between the sanctuary
 and the altar. Later, they also threw out and
 killed the heir himself outside the vineyard.
 And by them he was rejected as a worthless
 stone. But by you he was accepted as the
 cornerstone. Therefore he says concerning
 you “A people who did not know me served
 me; they listened to me with obedient ear.”

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

Ὅπως ὀφείλει γίνεσθαι τὸ Πάσχα (25).

How the Passover should be observed (25).

Δεῖ οὖν ὑμᾶς (26), ἀδελφοί, τοὺς τῷ τοῦ
 Χριστοῦ τιμῇ ἐξηγορασμένους αἵματι, τὰς

Therefore, it is necessary for you, brothers,
 who have been redeemed by the precious

ἡμέρας τοῦ Πάσχα ἀκριβῶς ποιεῖσθαι, μετὰ πάσης ἐπιμελείας, μετὰ τροπὴν ἰσημερινήν· ὅπως μὴ δις τοῦ ἐνιαυτοῦ, ἐνὸς παθήματος μνείαν ποιεῖσθε, ἀλλὰ ἅπαξ τοῦ ἔτους τοῦ ἅπαξ ἀποθανόντος· μηκέτι δὲ παρατηρούμενοι μετὰ Ἰουδαίων ἐορτάζειν· οὐδεμία γὰρ κοινωνία ἡμῖν νῦν πρὸς αὐτούς· πεπλάνηται γὰρ καὶ αὐτὴν τὴν ψῆφον, ἣν νομίζουσιν ἐπιτελεῖν· ὅπως πανταχόθεν ὥσι πεπλανημένοι, καὶ τῆς ἀληθείας ἀπεσχοινισμένοι. Ὑμεῖς δὲ φυλάσσεσθε ἀκριβῶς τὴν ἰσημέριον τροπὴν τῆς ἐαρινῆς ὥρας, ἥτις γίνεται δευτέρᾳ καὶ εἰκάδι τοῦ δωδεκάτου μηνός, ὃς ἐστὶ Δύστρος· ἐπιτηροῦντες ἕως εἰκάδος πρώτης σελήνης, ὅπως μὴ (27) ἐν ἑτέρᾳ ἑβδομάδι ἐμπέσοι ἢ τεσσαρεσκαίδεκάτῃ τῆς σελήνης· καὶ πλάνης γινομένης, ἀγνοίᾳ δις τοῦ ἐνιαυτοῦ ἐπιτελέσωμεν τὸ Πάσχα· ἢ ἐν ἄλλῃ ἡμέρᾳ ἐορτάσωμεν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ ἀναστάσιμον ἡμέραν, ἀλλ' ἐν Κυριακῇ μόνῃ.

blood of Christ, to observe the days of the Passover exactly, with all care, following the equinox; so that you do not commemorate one suffering twice in the year, but only once in the year of the one who died once; and no longer observe the feast together with the Jews. For we now have no fellowship with them; for they are mistaken even about the very date which they think they fulfill. So that they may be mistaken everywhere and separated from the truth. But you keep carefully the equinoctial turning of the spring hour, which falls on the second and twentieth day of the twelfth month, which is called Dystros; watching until the twentieth day of the first moon, so that the fourteenth day of the moon does not fall in another week; and if there is error, through ignorance we will not celebrate the Passover twice in the year; or celebrate the resurrection day of our Lord Jesus on another day, but only on Sunday.

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Chapter 18 (ΚΕΦΑΛΑΙΟΝ ΙΗ')

Δάταξις περὶ τῆς μεγάλης τοῦ Πάσχα ἑβδομάδος (28).

Order concerning the great week of Passover (28).

Ἐν ταῖς ἡμέραις οὗ τοῦ Πάσχα νηστεύετε, ἀρχόμενοι ἀπὸ δευτέρας μέχρι τῆς παρασκευῆς, καὶ Σαββάτου, ἕξ ἡμέρας (29), μόνῳ χρώμενοι ἄρτῳ καὶ ἀλὶ καὶ λαχάνοις, καὶ ποτῶ ὕδατι· οἴνου δὲ καὶ κρεῶν ἀπέχεσθε ἐν ταύταις· ἡμέραι γὰρ εἰσι πένθους, ἀλλ' οὐχ ἐορτῆς. Τὴν μὲν τοι παρασκευὴν καὶ τὸ Σάββατον (30)

During the days of Passover, you should fast, beginning from Monday until Friday, and on Saturday, six days (29), using only bread, salt, and vegetables, and drinking water; abstain from wine and meat during these days. For these are days of mourning, not of celebration. On Friday and Saturday (30), fast completely, if you have the

ὁλόκληρον νηστεύσατε, οἷς δύναμις
πρόσεστι τοιαύτη, μηδενὸς γευόμενοι
μέχρις ἀλεκτοροφωνίας νυκτός· εἰ δέ τις
ἀδυνατεῖ τὰς δύο συνάπτειν ὁμοῦ (31),
φυλασσέσθω καὶ τὸ Σάββατον· λέγει γάρ
που ὁ Κύριος περὶ ἑαυτοῦ φάσκων· «Ὅταν
ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος,
νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.» Ἐν
ταύταις οὖν ἦρθη ἀφ’ ἡμῶν ὑπὸ τῶν
ψευδωνύμων Ἰουδαίων, καὶ σταυρῶ
προσεπάγη, καὶ μετὰ ἀνόμων ἐλογίσθη.

strength, tasting nothing until the cock
crows at night; but if someone is unable to
join the two days together (31), let them at
least keep the fast on Saturday. For the
Lord somewhere says about himself,
“When the bridegroom is taken away from
them, then they will fast on those days.”
During these days, therefore, he was taken
from us by the false Jews, was nailed to the
cross, and was counted among the lawless.

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Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ')

**Περὶ τῆς παννυχίδος τοῦ μεγάλου
σαββάτου· καὶ περὶ τῆς ἀναστασίμου
ἡμέρας.**

**About the all-night vigil of the great
Sabbath; and about the day of the
resurrection.**

Διὸ παραινοῦμεν καὶ ὑμῖν νηστεύειν
ταύτας, ὡς καὶ ἡμεῖς ἐνηστεύσαμεν ἐν τῷ
ἀναληφθῆναι αὐτὸν ἀφ’ ἡμῶν, μέχρις (32)
ἑσπέρας· ἐν δὲ ταῖς λοιπαῖς ταῖς πρὸ τῆς
παρασκευῆς, ἐννάτην ὥραν ἢ ἑσπέραν (33)
ἕκαστος ἐσθιέτω, ἢ ὅπως ἂν τις δύναιτο
(34)· τῷ δὲ σαββάτῳ (35) μέχρις
ἀλεκτοροφωνίας παρατείνοντες,
ἀπονηστίζεσθε ἐπιφωσκούσης μιᾶς
σαββάτων, ἣτις ἐστὶ κυριακὴ, ἀπὸ ἑσπέρας
ἕως ἀλεκτοροφωνίας ἀγρυπνοῦντες (36),
καὶ ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ {{p893}}
συναθροιζόμενοι, γρηγορεῖτε,
προσευχόμενοι, καὶ δεόμενοι τοῦ Θεοῦ, ἐν
τῇ διανυκτερεύσει ὑμῶν, ἀναγινώσκοντες
τὸν νόμον, τοὺς προφήτας, τοὺς ψαλμοὺς,
μέχρις ἀλεκτρονίων κραυγῆς, καὶ
βαπτίσαντες ὑμῶν τοὺς κατηχουμένους,
καὶ ἀναγνόντες τὸ Εὐαγγέλιον ἐν φόβῳ καὶ

Therefore, we encourage you also to fast on
these days, just as we fasted when he was
taken up from us, until evening (32). But on
the other days before the preparation, let
each one eat at the ninth hour or evening
(33), or whenever one is able (34). But on
the Sabbath (35), extending until the
cockcrow, you should break your fast at the
dawn of one of the Sabbaths, which is the
Lord’s Day, staying awake from evening
until the cockcrow (36), and gathering
together in the church at the same time
{{p893}}, watchful, praying, and asking God
during your night vigil, reading the law, the
prophets, and the psalms until the cock’s
crow, and baptizing those of you who are
being instructed, and reading the gospel in
fear and trembling, and speaking to the
people about salvation (37). Then cease

τρόμῳ, καὶ προσλαλήσαντες (37) τῷ λαῷ
τὰ πρὸς σωτηρίαν, παύσασθε τοῦ πένθους
ὑμῶν, καὶ δεήθητε τοῦ Θεοῦ, ἐπιστραφῆναι
τὸν Ἰσραὴλ, καὶ λαβεῖν αὐτὸν τόπον
μετανοίας καὶ τῆς ἀσεβείας ἄφεσιν· ὅτι ὁ
μὲν ἀλλόφυλος κριτὴς, νιψάμενος τὰς
χεῖρας εἶπεν· «Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος
τοῦ δικαίου τούτου, ὑμεῖς ὤψεσθε.» Ὁ δὲ
Ἰσραὴλ ἐπεβόησε· «Τὸ αἷμα αὐτοῦ ἐφ’
ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.» καὶ Πιλάτου
εἰπόντος· «Τὸν βασιλέα ὑμῶν σταυρώσω;»
αὐτοὶ ἐπεβόων· «Οὐκ ἔχομεν βασιλέα εἰ μὴ
Καίσαρα· σταύρωσον, σταύρωσον (38)
αὐτόν. Πᾶς γὰρ ὁ ποιῶν ἑαυτὸν βασιλέα,
ἀντιλέγει τῷ Καίσαρι. Καὶ ἐὰν τοῦτον
ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος.» Καὶ
Πιλάτος ὁ ἡγεμὼν καὶ Ἡρώδης ὁ βασιλεὺς
ἐκέλευσεν (39) αὐτὸν σταυρωθῆναι· καὶ
πληροῦται τὸ φάσκον λόγιον· «Ἴνα τί
ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;
παρέστησαν οἱ βασιλεῖς τῆς γῆς, οἱ
ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ
τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.
Καὶ ἀπέρριψαν τὸν ἀγαπητὸν, ὡς νεκρὸν
ἐβδελυγμένον.» Καὶ αὐτοῦ σταυρωθέντος
τῇ παρασκευῇ, καὶ ἀναστάντος
ἐπιφωσκούσης Κυριακῆς, ἐπληρώθη ἡ
Γραφή ἡ λέγουσα· «Ἀνάστα, ὁ Θεὸς, κρῖνον
τὴν γῆν· ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι
τοῖς ἔθνεσι.» Καὶ πάλιν· «Ἀναστήσομαι,
λέγει Κύριος, θήσομαι ἐν σωτηρίῳ,
παρρησιάσομαι ἐν αὐτῷ.» (40) καί· «Σὺ δέ,
Κύριε, ἐλέησόν με, καὶ ἀνάστησόν με, καὶ
ἀνταποδώσω αὐτοῖς.» Διὰ τοῦτο οὖν καὶ
ὑμεῖς, ἀναστάντος τοῦ Κυρίου,
προσενέγκατε τὴν θυσίαν (41) ὑμῶν, περὶ
ἧς ὑμῖν διετάξατο δι’ ἡμῶν, λέγων· «Τοῦτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.» Καὶ
λοιπὸν ἀπονηστεύετε, εὐφραίνόμενοι καὶ
ἐορτάζοντες, ὅτι ἀρράβων τῆς ἀναστάσεως
ὑμῶν (42) Ἰησοῦς ὁ Χριστὸς ἐγήγερται ἐκ
νεκρῶν· καὶ τοῦτο ὑμῖν ἔστω νόμιμον
αἰώνιον, ὥς τῆς συντελείας τοῦ αἰῶνος,

your mourning, and pray to God to turn
Israel back, and to grant it a place for
repentance and forgiveness of ungodliness.
Because the foreign judge, having washed
his hands, said “I am innocent of the blood
of this righteous man; you will see to it. But
Israel shouted out “The blood is on us and
on our children.” and when Pilate said
“Shall I crucify your king?” they shouted
back “We have no king but Caesar.” “Crucify
him, crucify him (38).” For everyone who
makes himself king opposes Caesar. And if
you release this one, you are not a friend of
Caesar. And Pilate the governor and Herod
the king ordered him to be crucified. and
the saying was fulfilled «Why did the
nations rage, and the peoples plot in vain?»
The kings of the earth stood by, and the
rulers gathered together against the Lord
and against his Christ. And they rejected
the beloved one, as a dead and detested
man. And when he was crucified on Friday,
and rose on the shining Sunday, the
Scripture was fulfilled that says “Arise, O
God, judge the earth because you will
inherit among all the nations.” And again “I
will arise,” says the Lord, “I will place
myself in salvation, I will speak boldly in it;
(40) and “You, Lord, have mercy on me, and
raise me up, and I will repay them.”
Therefore, since the Lord has risen, offer
your sacrifice (41), concerning which he
commanded you through us, saying “Do
this in remembrance of me.” And then
continue your fast, rejoicing and
celebrating, because Jesus Christ, the
guarantee of your resurrection (42), has
risen from the dead. And let this be a
lawful, eternal practice for you, until the
end of the age, until the Lord comes. For
the Lord had still died for the Jews. But for
Christians, he has risen. For some, because
of unbelief, and for others, because of full

μέχρις ἂν ἔλθῃ ὁ Κύριος. Ἰουδαίοις γὰρ ὁ Κύριος ἔτι τέθνηκε· Χριστιανοῖς δὲ ἐγγίγεται· τοῖς μὲν δι' ἀπιστίαν, τοῖς δὲ διὰ πληροφορίαν, ὅτι ἡ εἰς αὐτὸν ἐλπίς ἀθάνατος ζωὴ καὶ (43) αἰώνιος· μετὰ δὲ ὀκτὼ ἡμέρας (44) {{p896}} ἔστω ὑμῖν πάλιν ἑορτὴ τιμὴ, αὐτὴ ἡ ὁγδόη, ἐν ᾗ δυσπιστοῦντα ἐμὲ Θωμᾶν ἐπὶ τῇ ἀναστάσει, ἐπληροφόρησε, δείξας μοι τοὺς τύπους τῶν ἡλων, καὶ τῆς λόγχης ἐν τῇ πλευρᾷ τὴν τρωσιν. Καὶ πάλιν, ἀπὸ τῆς πρώτης Κυριακῆς ἀριθμήσαντες τεσσαράκοντα ἡμέρας, ἀπὸ Κυριακῆς μέχρι πέμπτης, ἑορτάζετε τὴν ἑορτὴν τῆς Ἀναλήψεως τοῦ Κυρίου, καθ' ἣν πληρώσας πᾶσαν οἰκονομίαν καὶ διάταξιν, ἀνῆλθε πρὸς τὸν ἀποστέλλαντα αὐτὸν Θεὸν καὶ Πατέρα, καθίσας ἐκ δεξιῶν τῆς δυνάμεως, καὶ περιμένων ἕως ἂν τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ· ὃς καὶ ἐλεύσεται ἐπὶ συντελείᾳ τοῦ αἰῶνος μετὰ δυνάμεως καὶ δόξης πολλῆς, κρῖναι ζῶντας καὶ νεκροὺς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Καὶ τότε ὁψονται τὸν ἀγαπητὸν Υἱὸν τοῦ Θεοῦ, ὃν ἐξεκέντησαν, καὶ ἐπιγνόντες αὐτὸν, κόψονται ἐφ' ἑαυτοῖς, φυλὴ κατὰ φυλὴν, καὶ αἱ γυναῖκες (45) αὐτῶν κατ' ἰδίαν.

Chapter 20 (ΚΕΦΑΚΑΙΟΝ Κ')

Πρόρρησις προφητείας περὶ Χριστοῦ τοῦ Ἰησοῦ (46).

Καὶ γὰρ καὶ νῦν δεκάτῃ τοῦ μηνὸς Γορπιαίου (47) συναθροιζόμενοι, τοὺς Θρήνους Ἰερεμίου ἀναγινώσκουσιν, ἐν οἷς εἴρηται· «Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς Κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν·» καὶ τὸν Βαρούχ, ἐν ᾧ γέγραπται· «Οὗτος ὁ Θεὸς ἡμῶν, οὐ

assurance, that hope in him is immortal life and (43) eternal. And after eight days (44) {{p896}} let there be for you again a precious feast, the very eighth day, on which Thomas, doubting me about the resurrection, was fully assured, showing me the marks of the nails and the wound of the spear in the side. And again, counting forty days from the first Sunday, from Sunday to Thursday, you celebrate the feast of the Lord's Ascension, on which, having completed all the plan and order, he ascended to the God and Father who sent him, sitting at the right hand of power, and waiting until his enemies are placed under his feet. Who will also come at the end of the age with great power and glory, to judge the living and the dead, and to give to each according to their works. And then they will see the beloved Son of God, whom they pierced, and recognizing him, they will mourn for themselves, tribe by tribe, and their women (45) separately.

Introduction to the prophecy concerning Christ Jesus (46).

For even now, on the tenth day of the month Gorpiaeus (47), when they gather, they read the Lamentations of Jeremiah, in which it is said "The Spirit before our face, Christ the Lord, was conceived in their destructions; and Baruch, in whom it is written "This God of ours will not be

λογισθήσεται ἕτερος πρὸς αὐτόν· ἐξεῦρε
παῖσαν ὁδὸν ἐπιστήμης, καὶ ἔδειξεν (48)
αὐτὴν Ἰακώβ τῷ παιδί αὐτοῦ, καὶ Ἰσραὴλ
τῷ ἡγαπημένῳ ὑπ’ αὐτοῦ. Μετὰ τοῦτο ἐπὶ
τῆς γῆς ὥφθη, καὶ τοῖς ἀνθρώποις
συνανεστράφη. Καὶ ὅταν ἀναγνῶσι,
κόπτονται καὶ θρηνοῦσιν, ὥς μὲν αὐτοὶ
νομίζουσιν, τὴν ἐρημίαν τὴν ὑπὸ
Ναβουχοδονόσορ γενομένην, ὥς δὲ ἡ
ἀλήθεια ἔχει, προοίμια ποιοῦνται ἄκοντες
τοῦ μέλλοντος αὐτοὺς καταλαμβάνειν
πένθους. Μετὰ δὲ δέκα ἡμέρας τῆς
Ἀναλήψεως (49), ἣτις ἀπὸ τῆς πρώτης
Κυριακῆς πεντηκοστὴ γίνεται, ἐορτὴ
μεγάλῃ ὑμῖν ἔστω· ἐν αὐτῇ γάρ, ὥρα τρίτῃ
ἀπέστειλεν εἰς ἡμᾶς ὁ Κύριος Ἰησοῦς τὴν
δωρεάν τοῦ ἁγίου Πνεύματος, καὶ
ἐπλήσθημεν αὐτοῦ τῆς ἐνεργείας, καὶ
γλώσσαις καιναῖς ἐλάλήσαμεν, καθὼς
ἐκεῖνο ὑπήχει ἐν ἡμῖν· καὶ ἐκηρύξαμεν
Ἰουδαίοις τε καὶ ἔθνεσιν, αὐτὸν εἶναι τὸν
{p897} Χριστὸν τοῦ Θεοῦ, τὸν ὠρισμένον
ὑπ’ αὐτοῦ κριτὴν (50) ζώντων καὶ νεκρῶν.
Τούτῳ Μωσῆς μαρτυρῶν ἔλεγεν· «Ἐλαβε
Κύριος πῦρ παρὰ Κυρίου, καὶ ἔβρεξε.»
Τοῦτον εἶδεν Ἰακώβ ὡς ἄνθρωπον, καὶ
εἶπεν· «Εἶδον Θεὸν πρόσωπον πρὸς
πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή.»
Τοῦτον Ἀβραὰμ ξενοδοχήσας, κριτὴν
ὠμολόγει καὶ ἑαυτοῦ Κύριον. Τοῦτον
Μωσῆς ἐπὶ τῆς βάρβαντος τεθέαται· περὶ
τούτου ἐν Δευτερονομίῳ ἔλεγε·
«Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς
ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ
ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ
πρὸς ὑμᾶς. Ἔσται δὲ, πᾶσα ψυχὴ ἣτις ἂν μὴ
ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθ
ρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς.» Τοῦτον
εἶδεν Ἰησοῦς ὁ τοῦ Ναυῆ στρατάρχην τῆς
δυνάμεως Κυρίου, καθωπλισμένον,
σύμμαχον εἰς Ἱεριχώ· ᾧ καὶ πεσὼν
προσεκύνησεν (51), ὡς δοῦλος δεσπότην.
Τοῦτον Σαμουὴλ εἰδὼς Χριστὸν Θεοῦ, τοὺς

reckoned another beside him; He found
every path of knowledge, and showed it
(48) to Jacob his child, and to Israel his
beloved. After this, he appeared on the
earth and lived among men. And when they
read, they beat their breasts and mourn,
thinking that it is the desolation caused by
Nebuchadnezzar; but as the truth is, they
unwillingly make a prelude to the sorrow
that is about to come upon them. And after
ten days from the Ascension (49), which
takes place on the first Sunday of
Pentecost, may there be a great feast for
you. For at the third hour on that day, the
Lord Jesus sent to us the gift of the Holy
Spirit, and we were filled with his power,
and we spoke in new tongues, just as that
was within us. And we preached to both
Jews and Gentiles that he is the Christ of
God, the one appointed by him as judge
(50) of the living and the dead. To this one,
Moses bearing witness said: “The Lord took
fire from the Lord, and rained it down.
Jacob saw this one as a man and said: “I
have seen God face to face, and my soul was
saved. Abraham welcomed this one as a
guest, acknowledging him as judge and as
Lord of himself. Moses saw this one on the
bush. About this one, he spoke in
Deuteronomy. “The Lord God will raise up
for you a prophet from among your
brothers like me. You shall listen to him in
everything he tells you. But every soul that
does not listen to that prophet will be
destroyed from among its people. Jesus, the
son of Nun, saw this commander of the
Lord’s army, armed and ready, as an ally at
Jericho. To whom, falling down, he also
worshiped (51), as a servant does his
master. Samuel, knowing this one as the
Christ of God, called the priests and kings
anointed ones. David, knowing this one,
sang the song about him, saying “A song

ἱερεῖς καὶ τοὺς βασιλεῖς, χριστοὺς ὠνόμαζε. Τοῦτον εἰδὼς Δαβὶδ, ἔψαλλε τὴν ὑπὲρ αὐτοῦ ᾠδὴν, λέγων· «Ἰδὲ ὑπὲρ τοῦ ἀγαπητοῦ» καὶ ἐπιφέρων εἰς πρόσωπον αὐτοῦ, ἔφρασκεν· «Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ ὠραιότητί σου, καὶ τῷ κάλλει σου, καὶ ἔντεινον, καὶ κατευοδοῦ, καὶ βασίλευε, ἔνεκεν ἀληθείας, καὶ πραότητος καὶ δικαιοσύνης· καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου. Τὰ βέλη σου ἠκονημένα, δυνατέ (52), λαοὶ ὑποκάτω σου πεσοῦνται ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως (53). Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως, παρὰ τοὺς μετόχους σου.» Περὶ αὐτοῦ καὶ ὁ Σολομών ἔλεγεν ὡς ἐκ προσώπου αὐτοῦ· «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ ἐλθεῖν (54) τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶ με» καὶ πάλιν· «Ἡ σοφία ὠκοδόμησεν ἑαυτῇ οἶκον.» Περὶ αὐτοῦ καὶ Ἡσαΐας ἔλεγεν· «Ἐξελεύσεται ῥάβδος ἐκ τῆς ρίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ρίζης ἀναβήσεται. Καὶ ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος, ἄρχειν ἐθνῶν· ἐπ’ αὐτῷ ἔθνη ἐλπιούσι.» Ζαχαρίας δέ· «Ἰδοὺ (55) ὁ βασιλεὺς σου ἔρχεται δίκαιος καὶ σώζων, αὐτὸς πρᾶος, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.» Τοῦτον Δανιὴλ υἱὸν ἀνθρώπου λέγει εἶναι (56), {{p900}} ἐρχόμενον πρὸς τὸν Πατέρα, καὶ πᾶσαν τὴν κρίσιν καὶ τὴν τιμὴν παρ’ ἐκείνου ὑποδεχόμενον, καὶ λίθον ἀπὸ ὄρους ἄνευ χειρῶν τμηθέντα, καὶ γενόμενον εἰς ὄρος μέγα, καὶ πληρώσαντα πᾶσαν τὴν γῆν, συντρίβοντα πολυαρχίαν τοπαρχιῶν, καὶ πολυθεΐαν θεῶν (57), κηρύσσοντα δὲ τὸν ἓνα Θεόν, καὶ χειροτονοῦντα τὴν Ῥωμαίων μοναρχίαν. Περὶ τούτου καὶ Ἱερεμίας προφητεύων ἔλεγεν· «Πνεῦμα πρὸ

about the beloved; and bringing it before him, he said “Gird your sword upon your thigh, mighty one, according to your beauty and your splendor; draw it and prosper, and reign for the sake of truth, gentleness, and righteousness. and your right hand will lead you wonderfully. Your arrows are sharpened, mighty one (52); peoples will fall under you in the hearts of the king’s enemies (53). Therefore God has anointed you, your God has anointed you with the oil of gladness, above your companions. About him, Solomon also spoke as if face to face. “The Lord created me as the beginning of his ways for his works. Before the age, he founded me, in the beginning, before he made the earth, before the springs of water came, before the mountains were set, before all the hills, he brought me forth. and again “Wisdom built a house for herself. About him Isaiah also said “A rod shall come forth from the root of Jesse, and a flower shall rise from the root. And the root of Jesse shall be, and the one who rises shall rule over the nations. Upon him the nations will hope. But Zechariah “Behold (55) your king is coming, righteous and saving, he is gentle, and riding on a donkey, on a colt, the son of a donkey.” This one Daniel calls the Son of Man (56), {{p900}} coming to the Father, receiving all judgment and honor from him, and a stone cut from a mountain without hands, becoming a great mountain, and filling the whole earth, crushing many kingdoms and many local rulers, and the many gods (57), proclaiming the one God, and appointing the Roman monarchy. About this one, Jeremiah the prophet also said “The Spirit before our face, Christ the Lord, was conceived in their corruptions” of whom we said, “In his shadow we will live among the nations.” And Ezekiel and the prophets

προσώπου ἡμῶν Χριστὸς Κύριος
συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν· οὐ
εἴπομεν, Ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν
τοῖς ἔθνεσι.» Καὶ Ἰεζεκιὴλ δὲ καὶ οἱ καθεξῆς
προφητὰι πανταχοῦ τοῦτον εἶναι Χριστὸν,
Κύριον, βασιλέα, κριτὴν, νομοθέτην,
Ἄγγελον τοῦ Πατρὸς, μονογενῆ Θεόν.
Τοῦτον οὖν καὶ ἡμεῖς κηρύσσομεν ὑμῖν, καὶ
εὐαγγελιζόμεθα, Θεὸν Λόγον,
ὑπηρετούμενον (58) τῷ Θεῷ αὐτοῦ καὶ
Πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν.
Τούτῳ πιστεύοντες ζήσεσθε, ἀπιστοῦντες
δὲ καὶ κολασθήσεσθε. «Ὁ γὰρ ἀπειθῶν τῷ
Υἱῷ, οὐκ ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ
Θεοῦ μένει ἐπ' αὐτόν.» Μετὰ οὖν τὸ
ἐορτάσαι ὑμᾶς τὴν Πεντηκοστὴν,
ἐορτάσατε μίαν ἑβδομάδα (59)· καὶ μετ'
{p901} ἐκείνην, νηστεύσατε μίαν (60)·
δίκαιον γὰρ καὶ εὐφρανθῆναι ἐπὶ τῇ ἐκ
Θεοῦ δωρεᾷ, καὶ νηστεῦσαι μετὰ τὴν
ἄνεσιν. Καὶ γὰρ καὶ Μωσῆς καὶ Ἡλίας
ἐνήστευσαν τεσσαράκοντα ἡμέρας· καὶ
Δανιὴλ τρεῖς ἑβδομάδας ἡμερῶν, ἄρτον
ἐπιθυμιῶν οὐκ ἔφαγε, καὶ κρέας καὶ οἶνος
οὐκ εἰσῆλθεν εἰς τὸ στόμα αὐτοῦ· καὶ ἡ
μακαρία Ἄννα αἰτουμένη τὸν Σαμουὴλ,
λέγει· «Οἶνον καὶ μέθυσμα οὐ πέπωκα, καὶ
ἐκχέω τὴν ψυχὴν ἐνώπιον Κυρίου·» καὶ
Νινευῖται νηστεύσαντες τρεῖς ἡμέρας καὶ
τρεῖς νύκτας (61), τῆς ὀργῆς τὴν πείραν
ἀπέφυγον· καὶ Ἑσθὴρ, καὶ Μαρδοχαῖος, καὶ
Ἰουδῆθ, {p904} τὴν τῶν ἀσεβῶν
ἐπανάστασιν νηστεύσαντες ἀπέφυγον
Ὀλοφέρνη· καὶ Ἀμάν· καὶ Δαβὶδ λέγει· «Τὰ
γόνατά μου ἡσθένησαν ἀπὸ νηστείας, καὶ ἡ
σάρξ μου ἡλλοιώθη δι' ἔλαιον.» Καὶ ὑμεῖς
οὖν νηστεύοντες αἰτεῖσθε παρὰ τοῦ Θεοῦ
τὰ αἰτήματα ὑμῶν. Μετὰ δὲ τὴν ἑβδομάδα
(62) τῆς νηστείας, πᾶσαν τετράδα καὶ
παρασκευὴν προστάσσομεν ὑμῖν
νηστεύειν, καὶ τὴν περισσεῖαν ὑμῶν τῆς
νηστείας πένησιν ἐπιχορηγεῖν. Πᾶν μὲν τοι
Σάββατον (63), ἄνευ τοῦ ἐνὸς, καὶ πᾶσαν

in order all say that this one is Christ, Lord,
king, judge, lawgiver, angel of the Father,
only-begotten God. Therefore, we also
proclaim this one to you and bring good
news: the Word of God, serving (58) his
God and Father in the creation of all things.
If you believe in this one, you will live; but
if you do not believe, you will be punished.
“For the one who does not obey the Son
will not see life, but the wrath of God
remains on him. Therefore, after you have
celebrated Pentecost, celebrate one week
(59) and after that one, fast for one (60)
{p901} For it is right both to rejoice over
the gift from God and to fast after the
relaxation. For both Moses and Elijah fasted
for forty days. And Daniel fasted for three
weeks, not eating the bread he desired, and
neither meat nor wine entered his mouth.
And the blessed Anna, praying for Samuel,
says “I have not drunk wine or strong
drink, and I pour out my soul before the
Lord; And the Ninevites, fasting for three
days and three nights (61), escaped the
trial of wrath. And Esther, and Mordecai,
and Judith, {p904} fasting from the
rebellion of the wicked, escaped the
destruction of Holofernes. And Haman And
David says “My knees grew weak from
fasting, and my flesh was changed because
of oil. And you, therefore, fasting, ask God
for your requests. After the week (62) of
fasting, we order you to fast every
Wednesday and Friday, and to give the
extra from your fasting to the poor. Every
Saturday (63), except for one, and every
{p905} Sunday, celebrating gatherings,
rejoice. For whoever fasts on Sunday, the
day of resurrection, or on Pentecost, or at
all on the day of the Lord’s feast, will be
guilty of sin. For one must rejoice on these
days, but not mourn.

{{p905}} Κυριακὴν, ἐπιτελοῦντες
συνόδους, εὐφραίνεσθε· ἔνοχος γὰρ
ἀμαρτίας ἔσται ὁ τὴν Κυριακὴν νηστεύων,
ἡμέραν ἀναστάσεως οὔσαν, ἢ τὴν
Πεντηκοστὴν, ἢ {{p908}} ὅλως ἡμέραν
ἐορτῆς Κυρίου κατηφῶν· εὐφρανθῆναι γὰρ
δεῖ ἐν αὐταῖς, ἀλλ' οὐ πενθῆσαι.

Chapters of the Sixth Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΕΚΤΟΥ ΒΙΒΛΙΟΥ)

α'. Τίνες σχίσματα ποιεῖν τολμήσαντες,
οὐ διέφυγον τὴν τιμωρίαν.

Chapter 1. Those who dared to cause
schisms did not escape punishment.

β'. Ὅτι οὔτε βασιλείᾳ οὔτε ἱερωσύνῃ
θεμιτὸν ἐπανίστασθαι.

Chapter 2. That it is not lawful to rebel
against either the kingdom or the
priesthood.

γ'. Περὶ τῆς Μωϋσέως ἀρετῆς, καὶ
ἀπιστίας τῶν Ἰουδαίων ἔθνους, καὶ ὧν
ὁ Θεὸς ἐθαυματούργησε δι' αὐτῶν [l. δι'
αὐτόν].

Chapter 3. About the virtue of Moses, the
unbelief of the Jewish nation, and the
wonders God performed through them
[l. through him].

δ'. Ὅτι ἀποσχίζει, οὐχ ὁ τῶν ἀσεβῶν
χωριζόμενος, ἀλλ' ὁ τῶν εὐσεβῶν
ἀφιστάμενος.

Chapter 4. That the one who separates is
not the one separated from the ungodly,
but the one who departs from the godly.

ε'. Τίνος χάριν ἀπεβλήθη ὁ ψευδώνυμος
Ἰσραὴλ, ἀπόδειξις ἐκ προφητικῶν
προρρήσεων.

Chapter 5. For whose sake the false-
named Israel was cast off, a proof from
prophetic predictions.

ς'. Ὅτι καὶ παρὰ Ἰουδαίοις συνέστη
θεομισῆς διδασκαλία διαφόρων
αἱρέσεων.

Chapter 6. That even among the Jews
there arose a god-hated teaching of
various heresies.

ζ'. Ὅποθεν ἀνέφυσαν αἱ αἵρέσεις, καὶ ὅστις αὐτῶν ἀρχηγὸς τῆς ἀσεβείας γεγένηται.

Chapter 7. From where the heresies sprang up, and who among them became the leader of impiety.

η'. Τίνες τῆς Σίμωνος ἀσεβείας διάδοχοι, καὶ οἷων αἵρέσεων κατήρξαν.

Chapter 8. Who were the successors of Simon's impiety, and what kinds of heresies they began.

θ'. Ὅπως ὁ Σίμων γοητείαις τισὶ πτῆναι θελήσας, εὐχαῖς Πέτρου κατενεχθεὶς ἐξ ὕψους κάτω, συνετρίβη τοὺς πόδας καὶ τῷ χεῖρι τοὺς ταρσοὺς.

Chapter 9. How Simon, trying to fly by some magic, was brought down from above by the prayers of Peter, breaking his feet and ankles.

ι'. Ὅπως αἱ αἵρέσεις καὶ πρὸς ἑαυτὰς καὶ πρὸς ἀλήθειαν διαφωνοῦσιν.

Chapter 10. How the heresies disagree both among themselves and with the truth.

ια'. Ἐξήγησις ἀποστολικοῦ κηρύγματος.

Chapter 11. Explanation of the apostolic preaching.

ιβ'. Πρὸς τοὺς ὁμολογοῦντας. Ἰουδαΐζειν δὲ θέλοντας.

Chapter 12. To those who confess. But to those wanting to Judaize.

ιγ'. Ὅπως χρὴ χωρίζεσθαι τῶν αἱρετικῶν.

Chapter 13. How one must separate from heretics.

ιδ'. Τίνες οἱ κηρύξαντες τὴν καθολικὴν διδασκαλίαν, καὶ τίνα τὰ δι' αὐτῶν παραγγέλματα.

Chapter 14. Who are the ones preaching the catholic teaching, and what are the commands given through them.

ιε'. Ὅτι οὔτε ἀναβαπτίζειν χρὴ, οὔτε

Chapter 15. That one must neither

μὴν παραδέχεσθαι τὸ παρὰ τῶν
ἀσεβῶν βάπτισμα δοθὲν, ὃ οὐκ ἔστι
βάπτισμα, ἀλλὰ μόλυσμα.

rebaptize, nor accept the baptism given
by the ungodly, which is not baptism but
a defilement.

ιζ'. Περὶ τῶν ψευδεπιγράφων βιβλίων.

Chapter 16. About the falsely titled
books

ιζ'. Περὶ κληρικῶν γαμικὰ
παραγγέλματα.

Chapter 17. About clerical marriage
commands

ιη'. Παραίνεσις κελεύουσα φεύγειν τὴν
τῶν ἀσεβῶν αἵρετικῶν κοινωνίαν.

Chapter 18. Exhortation urging to avoid
fellowship with the impious heretics

ιθ'. Πρὸς φαυλίζοντας τὸν νόμον.

Chapter 19. Against those who corrupt
the law

{{p909}} κ'. Τίς ὁ φυσικὸς νόμος, καὶ τίς
ὁ ἐπίσειακτος, καὶ δι' ἣν αἰτίαν
ἐπεισέχθη.

{{p909}} Chapter 20. What is the natural
law, what is the introduced law, and for
what reason it was introduced

κα'. Ὅτι ὑπὸ χάριν ἐσμέν, ἀλλ' οὐχ ὑπὸ
δουλείαν τοῦ ἐπεισάκτου νόμου, οἱ εἰς
Χριστὸν πιστεύοντες.

Chapter 21. That those who believe in
Christ are under grace, but not under
the slavery of the introduced law

κβ'. Ὅτι ἐπίσειακτος ὁ ἐπὶ θυσιῶν
νόμος, ὃν περιεῖλε Χριστὸς
παραγενόμενος.

Chapter 22. That the law concerning
sacrifices is introduced, which Christ
abolished by coming

κγ'. Πῶς πληρωτὴς τοῦ νόμου γέγονεν
ὁ Χριστός· καὶ τίνα τούτου ἔπαυσεν, ἢ
ἐνήλλαξεν, ἢ μετέθηκεν.

Chapter 23. How Christ became the
fulfiller of the law; and which part of it
he ended, replaced, or changed

κδ'. Ὅτι καὶ διὰ Ῥωμαίων εὐδόκησεν ὁ
Κύριος τὸν τῆς δικαιοσύνης νόμον
ἐπιδείκνυσθαι.

Chapter 24. That the Lord also pleased
to show the law of righteousness
through the Romans

κε'. Ὡς Θεὸς Ἰουδαίους, διὰ τὴν εἰς
Χριστὸν ἀσέβειαν, αἰχμαλώτους
ποιησάμενος, ὑπὸ φόρον κατέστησεν.

Chapter 25. How God made the Jews
captives because of their ungodliness
toward Christ, and subjected them to
tribute

κς'. Ὅτι χρή φεύγειν τοὺς αἵρεσιώτας,
ὥς ψυχῶν φθορέας.

Chapter 26. That heretics must be
avoided as destroyers of souls

κζ. Περὶ παρατηρημάτων Ἰουδαϊκῶν
καὶ Ἑλληνικῶν.

Chapter 27. About Jewish and Greek
observances

κη'. Περὶ παιδεραστίας, μοιχείας τε καὶ
πορνείας.

Chapter 28. About pederasty, adultery,
and fornication

κθ'. Ὅπως χρή τὰς γυναῖκας
ὑποτάσσεσθαι τοῖς ἰδίοις ἀνδράσι, καὶ
τοὺς ἀνδρας στέργειν τὰς ἑαυτῶν
γαμετάς.

Chapter 29. How women must submit to
their own husbands, and men must love
their own wives

λ'. Ὅτι ἔθος Ἰουδαίοις τε καὶ Ἑλλησι,
συμπατηρεῖσθαι τὰς φυσικὰς
καθάρσεις, καὶ τῶν τεθνεώτων τὰ
λείψανα βδελύσσεσθαι· Χριστιανῶν δὲ
ἀλλότριον.

Chapter 30. That it is the custom of both
Jews and Greeks to observe natural
purifications and to detest the remains
of the dead; but for Christians, this is
foreign

Book Six (BIBLION EKTON)

ΠΕΡΙ ΣΧΙΣΜΑΤΩΝ (64)

On Schisms (64)

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

**Τίνες σχίσματα ποιεῖν τολμήσαντες, οὐ
διέφυγον τὴν τιμωρίαν.**

Πρὸ πάντων φυλάσσεσθε, ὧ ἐπίσκοποι (65), τὰς δεινὰς καὶ χαλεπὰς καὶ ἄθεωτάτους αἵρέσεις, φεύγοντες αὐτάς ὥσπερ πῦρ, φλέγον τοὺς αὐτῷ πλησιάζοντας. Φεύγετε δὲ καὶ τὰ σχίσματα· οὔτε γὰρ πρὸς ἀνοσίους αἵρέσεις θεμιτὸν ἐκκλῖναι τὸν νοῦν, οὔτε τῶν ὁμογνωμόνων χωρίζεσθαι θεμιτὸν διὰ φιλαρχίαν. Ταῦτα γὰρ καὶ τὸ παλαιόν τινες τολμήσαντες ἐπιχειρήσαι, οὐ διέφυγον τὴν τιμωρίαν. Δαθὰν γὰρ καὶ Ἀβειρὼν ἀντιπρόσωποι γενόμενοι Μωσῇ, κατεπόθησαν εἰς γῆν· Κορὲ δὲ καὶ οἱ μετ' αὐτοῦ διακόσιοι πεντήκοντα, τῷ Ἀαρὼν (66) διαστασιάσαντες, πυρὸς παρανάλωμα γεγόνασι. Μαρία δὲ ὀνειδίσασα Μωσῇ, ἔξω τῆς παρεμβολῆς ἀπεβλήθη ἑπτὰ ἡμέρας. Ἔλεγε γάρ· «Ὅτι γυναῖκα Μωϋσῆς Αἰθιόπισσαν ἔλαβεν.» {{p912}} Οὐ μὴν δὲ, ἀλλὰ καὶ Ἀζαρίας καὶ Ὀζίας, οὗτος ἦν βασιλεὺς τοῦ Ἰούδα, κατατολμήσας τῆς ἱερωσύνης, καὶ θυμῖσαι βουλευθεὶς τὸ θυμίαμα ὃ οὐ προσῆκον αὐτῷ, κωλυόμενος ὑπὸ Ἀζαρίου τοῦ ἀρχιερέως καὶ τῶν ὀγδοήκοντα ἱερέων, καὶ μὴ ὑπακούσας, ἐξανέτειλε λέπραν ἐν τῷ μετώπῳ, καὶ ἔσπευσεν ἐξελθεῖν, ὅτε ἤλεγξεν αὐτὸν ὁ Κύριος.

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

**Ὅτι οὔτε βασιλεία, οὔτε ἱερωσύνη
θεμιτὸν ἐπανάστασθαι.**

**Those who dared to cause schisms did
not escape punishment.**

First of all, be on guard, bishops (65), against terrible, difficult, and unholy heresies, fleeing them like fire that burns those who come near it. Also flee from schisms; for it is neither right to turn the mind toward impious heresies, nor is it right to separate from those who agree in faith out of love of power. For some in the past who dared to do these things did not escape punishment. For Dathan and Abiram, who became opponents of Moses, were swallowed up into the earth; and Korah and the two hundred fifty with him, who caused division against Aaron (66), were consumed by fire. Miriam, who insulted Moses, was cast outside the camp for seven days. For she said, "Because Moses has married an Ethiopian woman." {{p912}} Not only that, but also Azariah and Uzziah, the king of Judah, dared to take the priesthood and wanted to burn incense that was not his to burn. He was stopped by Azariah the high priest and the eighty priests, but not obeying, leprosy broke out on his forehead, and he hurried to go out when the Lord rebuked him.

**That it is not lawful to rebel against
either kingship or priesthood.**

Προσέχωμεν οὖν, ἀγαπητοὶ, τί τὸ κλέος τῶν στασιασάντων (67), καὶ ποταπὴ ἡ ἀπόφασις αὐτῶν. Εἰ γὰρ ὁ βασιλεὺς ἐπεγειρόμενος (68), κολάσεως ἄξιος, καὶ υἱὸς ἤ, καὶ φίλος· πόσῳ μᾶλλον ὁ ἱερεὺς ἐπανιστάμενος; ὅσω γὰρ ἱερωσύνη βασιλείας ἀμείνων, περὶ ψυχῆς ἔχουσα τὸν ἀγῶνα· τοσούτῳ καὶ βαρυτέραν ἔχει τὴν τιμωρίαν, ὃ ταύτῃ τολμήσας ἀντομματοῖν (69), ἥπερ ὅτι βασιλεὺς· καίτοι γε οὐδὲ εἰς ἀτιμώρητος. Οὕτε γὰρ Ἀβεσσαλώμ καὶ Ἀβεδαδάν (70) ἔμειναν ἀτιμώρητοι· οὐδὲ Κορὲ καὶ Δαθάν· οἱ μὲν γὰρ τῷ Δαβίδ περὶ βασιλείας, οἱ δὲ τῷ Μωϋσεὶ περὶ πρωτείων ἐπανεστήσαν ἀμιλλώμενοι. Καὶ ἐκακολόγουν· ὁ μὲν Ἀβεσσαλώμ Δαβὶδ τὸν πατέρα ὡς ἄδικον κριτὴν, λέγων ἐκάστῳ (71)· «Οἱ λόγοι σου καλοὶ, καὶ οὐκ ἔστιν ὁ ἀκουσόμενός σου, καὶ δικαιώσας σε. Τίς με ποιήσει ἄρχοντα;» Ὁ δὲ Ἀβεδαδάν· «Οὐκ ἔστι μοι, φησὶ, μέρος ἐν Δαβίδ, οὐδὲ κληρονομία ἐν υἱῷ Ἰεσσαί,» δηλὸν ὡς ἀναξιοπαθῶν ἄρχεσθαι ὑπὸ Δαβίδ, περὶ οὗ εἶπεν ὁ Θεός· «Ὅτι εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.» Ὁ δὲ Δαθάν καὶ Ἀβειρὼν καὶ οἱ Κορεῖται λέγοντες Μωσεῖ (72)· «Μὴ μικρὸν ὅτι ἀνήγαγες ἡμᾶς ἐκ γῆς Αἰγύπτου, ἐκ γῆς ῥεούσης μέλι καὶ γάλα; καὶ τί ὅτι ἐξέκοψας τοὺς ὀφθαλμοὺς ἡμῶν, καὶ σὺ ἄρχεις ἡμῶν;» Καὶ ἐπισυνέστησαν ἐπ’ αὐτὸν ἐκκλησίαν μεγάλην· καὶ οἱ Κορεῖται· «Μὴ Μωσεῖ λελάληκε μόνῳ ὁ Θεός; τί ὅτι τῷ Ἀαρὼν δέδωκε τὴν ἀρχιερωσύνην μόνῳ; οὐχὶ πᾶσα ἡ συναγωγὴ Κυρίου ἁγία; καὶ τί ὅτι Ἀαρὼν ἱερατεύει μόνος;» Καὶ πρὸ τούτων ἄλλος τις ἔλεγε· «Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμῶν;»

Let us pay attention, then, beloved, to the disgrace of those who rebel, and how shameful their end is. For if one who rises up against kings is worthy of punishment, even if he is a son or a friend, how much more so is one who rebels against priests? For priesthood is better than kingship, holding the struggle over souls; and so the punishment is heavier for the one who dares to oppose it than for kingship. Yet not one of them went unpunished. Neither Absalom nor Abed-Edan escaped punishment; nor did Korah and Dathan. The former rebelled against David over kingship, the latter against Moses over the priesthood. And they were spoken ill of: Absalom called David his father an unjust judge, saying to each one, “Your words are good, but there is no one who will listen to you and justify you. Who will make me ruler?” Abed-Edan said, “I have no share in David, nor any inheritance in the son of Jesse,” clearly showing that he suffered under David’s rule, about whom God said, “I have found David, the son of Jesse, a man after my own heart, who will do all my will.” Dathan and Abiram and the followers of Korah said to Moses, “Is it a small thing that you have brought us up out of the land of Egypt, a land flowing with milk and honey? And why have you cut off our eyes, and do you rule over us?” They gathered a great assembly against him. And the followers of Korah said, “Did God speak only to Moses? Why then did he give the priesthood only to Aaron? Is not the whole assembly of the Lord holy? Why then does Aaron alone serve as priest?” And before these, someone else said, “Who made you ruler and judge over us?”

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Περὶ τῆς Μωϋσέως ἀρετῆς, καὶ ἀπιστίας τῶν Ἰουδαίων ἔθνους, καὶ ὧν ὁ Θεὸς ἐθαυματούργησε δι' αὐτῶν.

Concerning the virtue of Moses, the unbelief of the Jewish nation, and the wonders God performed through them.

Καὶ ἐπανεστήσαν Μωσεῖ τῷ τοῦ Θεοῦ θεράποντι, τῷ παρὰ πάντας πραοτάτῳ, καὶ πιστῷ, καὶ ἡτίμησαν (73) τὸν τηλικούτον ἄνδρα οἱ ἀχαριστότατοι· τὸν νομοθέτην, τὸν φύλακα, τὸν ἀρχιερέα καὶ βασιλέα, τὸν μύστην τῶν θείων, τὸν ὡς δημιουργὸν τὰς τοῦ δημιουργοῦ ἐπιδειζάμενον ἐνεργείας· τὸν πρατότατον, τὸν ἀτυφότατον· τὸν καρτερικόν, τὸν φιλάνθρωπότατον· τὸν πολλῶν κινδύνων αὐτοὺς ἀπαλλάξαντα, καὶ διαφόρων θανάτων αὐτοὺς ῥυσάμενον, τῇ παρ' ἐαυτοῦ ὁσιότητι· τὸν τοσαῦτα παρὰ Θεοῦ σημεῖα καὶ τέρατα τῷ λαῷ πεποιηκότα· τὸν τὰ ἔνδοξα καὶ θαυμαστὰ ἔργα εἰς εὐεργεσίαν αὐτῶν τετελεκότα· τὸν ἐπ' Αἰγυπτίους δεκάπληγον πεπληρωκότα (74), τὸν τὴν Ἐρυθρὰν θάλασσαν διηρηκότα, καὶ ὡς τεῖχος τὰ ὕδατα ἔνθεν καὶ ἔνθεν διαστήσαντα, καὶ ὡς δι' ἐρήμου ξηρᾶς τὸν λαὸν ἀγηοχότα, καὶ βυθίσαντα Φαραῶ καὶ τοὺς Αἰγυπτίους καὶ πάντας τοὺς παρ' αὐτῶν μετ' αὐτῶν (75)· τὸν γλυκάναντα πηγὴν αὐτοῖς διὰ ξύλου, καὶ ἐκ πέτρας ἀκροτόμου αὐτοῖς προαγαγόντα ὕδωρ διψῶσι· τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς, καὶ ἐξ ἀέρος κρεωλογήσαντα· τὸν στῦλον πυρὸς ἐν νυκτὶ εἰς φωτισμὸν καὶ ὁδηγίαν παρεχόμενον αὐτοῖς, καὶ στῦλον νεφέλης εἰς σκιασμὸν ἡμέρας διὰ τὸν ἐξ ἡλίου φλογμόν· τὸν νόμον Θεοῦ ἐκ στόματος καὶ χειρὸς καὶ γραφῆς Θεοῦ ἐν πλαξὶ λιθίναις κεκολαμμένον παρασχόμενον αὐτοῖς,

And they rose up against Moses, the servant of God, the meekest and most faithful of all, and the most ungrateful people dishonored such a great man: the lawgiver, the guardian, the high priest and king, the initiator of divine mysteries, the one who showed the works of the Creator as if he were a creator himself; the meekest, the most humble; the strong, the most loving; the one who freed them from many dangers and saved them from various deaths by his own holiness; the one who performed so many signs and wonders for the people by God's power; the one who completed glorious and marvelous works for their benefit; the one who brought ten plagues upon the Egyptians; the one who divided the Red Sea and made the waters stand like walls on both sides, and led the people through the desert on dry land, and drowned Pharaoh and the Egyptians and all who were with them; the one who made a spring flow for them from wood, and brought water from a rock that was cut open for those who were thirsty; the one who fed them with manna from heaven and meat from the air; the one who gave them a pillar of fire at night for light and guidance, and a pillar of cloud for shade during the day from the sun's heat; the one who gave them the law of God, engraved by God's hand and writing on stone tablets, the perfect Ten Commandments; with whom

τελείου ἀριθμοῦ Δεκάλογον· ὃ ὁ Θεὸς ἐνώπιος ἐνώπιω ὁμιλεῖ [f. ὠμίλει], ὥσεί τις λαλῆσαι πρὸς ἑαυτοῦ φίλον· περὶ οὗ εἶπεν· «Καὶ οὐκ ἀνέστη προφήτης ὡς Μωσῆς.» Τούτῳ ἐπανεστήσαν οἱ Κορεῖται καὶ οἱ Ῥουβηνῖται, καὶ λίθους ἔβαλλον κατὰ τοῦ Μωσέως (76) προσευχομένου καὶ λέγοντος· «Μὴ πρόσχῃς εἰς τὴν θυσίαν αὐτῶν.» Καὶ ὀφθεῖσα ἡ δόξα τοῦ Θεοῦ, τοὺς μὲν εἰς γῆν κατήνεγκε, τοὺς δὲ πυρὶ κατέφλεξε· καὶ οὕτω τοὺς ἀρχηγοὺς τῆς πλάνης τοῦ σχίσματος, λέγοντας· «Δῶμεν ἀρχηγὸν ἑαυτοῖς.» ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν αὐτοὺς, καὶ τὰς σκηναὺς αὐτῶν, καὶ τὴν ἀποσκευὴν αὐτῶν, καὶ κατῆλθον εἰς ᾗδου ζῶντες· τοὺς δὲ Κορείτας ἀπώλεσε διὰ πυρός.

God spoke face to face, as if speaking to a friend; about whom it was said, “No prophet has risen like Moses.” Against him rose up the Korahites and the Reubenites, and they threw stones at Moses while he was praying and saying, “Do not pay attention to their sacrifice.” And when the glory of God appeared, it carried some of them to the ground and burned others with fire; and so the leaders of the rebellion who said, “Let us have a leader for ourselves,” the earth opened its mouth and swallowed them, their tents, and their belongings, and they went down alive into Hades; but the Korahites perished by fire.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Ὅτι ἀποσχίζει, οὐχ ὁ τῶν ἀσεβῶν χωριζόμενος, ἀλλ' ὁ τῶν εὐσεβῶν ἀφιστάμενος.

That it is not the ungodly who are separated, but the godly who depart.

Εἰ οὖν τοῖς διὰ φιλαρχίαν ἀποσχίσασιν, παραυτίκα Θεὸς ἐπήγαγε τὴν τιμωρίαν, πόσω μᾶλλον τοῖς αἰρέσεων ἀσεβῶν καθηγησαμένοις; Οὐ σφοδροτέραν ἐπάξει τὴν τίσιν βλασφημοῦσιν αὐτοῦ πρόνοιαν ἢ τὴν {{p916}} δημιουργίαν; Ἄλλ' ὑμεῖς, ἀδελφοί, ἐκ τῆς Γραφῆς παιδευόμενοι, φυλάσσεσθε μὴ ποιεῖν τὰ σχίσματα τῆς γνώμης (77), μήτε μὴν τῆς ἐνώσεως ὑμῶν· ὅτι σκοποὶ ἀπωλείας οἱ δόξης ἀθεμίτου ἄρξαντες καθίστανται τοῖς λαοῖς. Ὁμοίως καὶ οἱ λαϊκοί, τοῖς τῇ γνώμῃ τοῦ Θεοῦ ἐναντία δογματίσασιν μὴ πλησιάζετε, μηδὲ κοινωνοὶ τῆς ἀσεβείας αὐτῶν γίνεσθε· λέγει γὰρ ὁ Θεός· «Ἀποσχίσθητε ἐκ μέσου τῶν ἀνδρῶν τούτων, ἵνα μὴ συναπόλῃσθε αὐτοῖς.» καὶ πάλιν· «Ἐξέλθετε ἐκ μέσου

If then God immediately brought punishment on those who separated themselves out of love of power, how much more on those who lead ungodly heresies? Will not his providence bring a harsher punishment on those who blaspheme his creation? But you, brothers, being taught by the Scriptures, be careful not to make divisions of opinion, nor to break your unity; for leaders of unlawful glory become causes of destruction for the people. Likewise, ordinary people, do not approach those who teach doctrines against the mind of God, nor become partners in their ungodliness; for God says, “Separate yourselves from among these men, so that you do not perish with them;” and again,

αὐτῶν, ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε, κἀγὼ εἰσδέξομαι ὑμᾶς.»

“Come out from among them, be separate, says the Lord, and do not touch what is unclean, and I will receive you.” {{p916}}

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε΄)

Τίνος χάριν ἀπεβλήθη ὁ ψευδώνυμος Ἰσραὴλ, ἀπόδειξις ἐκ προφητικῶν προρρήσεων.

Why the False Israel Was Rejected, a Proof from Prophetic Predictions.

Φευκταῖοι γὰρ εἰσιν ὡς ἀληθῶς οἱ βλασφημοῦντες Θεόν. Οἱ μὲν γὰρ πλεῖστοι τῶν ἀσεβῶν ἄγνοιαν ἔχουσι Θεοῦ· οὗτοι δὲ κακόνοιαν ὡς θεομάχοι νοσοῦσιν. Ἐκ γὰρ τῆς κακίας τῶν αἵρεσιωτῶν (78) «ἐξῆλθε μόλυσμα ἐπὶ πᾶσαν τὴν γῆν,» ὡς φησιν Ἱερεμίας ὁ προφήτης. Ἀποβληθείσης γὰρ τῆς Συναγωγῆς τῆς πονηρᾶς ὑπὸ Κυρίου τοῦ Θεοῦ, καὶ τοῦ οἴκου ἀπορρίφεντος ὑπ’ αὐτοῦ, καθὼς πού φησιν· «Ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα (79) τὴν κληρονομίαν μου·» καὶ πάλιν Ἡσαΐας· «Ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῇ, οὐδ’ οὐ μὴ σκαφῇ· καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα· καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν·» ἐγκαταλιπὼν οὖν τὸν λαόν, ὡς σκηνὴν ἐν ἀμπελῶνι, καὶ ὡς ὀπωροφυλάκιον ἐν συκηλάτῳ (80), καὶ ὡς πόλιν πολιορκουμένην, περιελὼν δὲ ἀπ’ (81) αὐτῶν καὶ τὸ Πνεῦμα τὸ ἅγιον καὶ τὸν προφητικὸν ὑετὸν, ἐπλήρωσε τὴν αὐτοῦ Ἐκκλησίαν πνευματικῆς χάριτος, ὡς ποταμὸν Αἰγύπτου ἐν ἡμέραις νέων, καὶ ὑπερύψωσεν αὐτὴν ὡς οἶκον ἐπ’ ὄρους, ἢ ὡς ὄρος ὑπερφερές, ὡς ὄρος τετυρωμένον, καὶ ὄρος πῖον· «ἐν ᾧ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ· καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος (82)·» καὶ ἐν τῷ Ἱερεμίᾳ λέγει· «Θρόνος δόξης ὑψωμένος, ἀγίασμα ἡμῶν (83)·» καὶ ἐν Ἡσαΐᾳ λέγει·

For those who blaspheme God are truly fugitives. For most of the wicked are ignorant of God. But these suffer from evil intent as enemies of God. For from the wickedness of the heretics (78) «a pollution went out over the whole earth, as the prophet Jeremiah says. For when the evil assembly was rejected by the Lord God, and the house was cast off by him, as it is said somewhere, “I have abandoned my house, I have left my inheritance; (79) and again Isaiah says “I will level my vineyard, and it shall not be pruned, nor shall it be dug; and thorns will grow up against it like on a wasteland.” and I will command the clouds not to rain on it; Abandoning the people, like a tent in a vineyard, and like a watchtower in a fig orchard (80), and like a city under siege, and taking away from them both the Holy Spirit and the prophetic rain, he filled his Church with spiritual grace, like the river of Egypt in the days of youth, and raised it up like a house on a mountain, or like a lofty mountain, like a mountain covered with dew, and a fertile mountain. “in which God was pleased to dwell.” For the Lord will dwell forever (82); and in Jeremiah he says “A throne of glory exalted, our sanctuary (83); and in Isaiah he says “And it will be in the last days that the mountain of the Lord will appear, and

«Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος Κυρίου, καὶ ὁ οἶκος τοῦ Θεοῦ ἐπ’ ἄκρων τῶν ὀρέων, καὶ ὑψωθήσεται ὑπεράνω τῶν βουνῶν.» Ἐπεὶ οὖν καὶ τὸν λαὸν ἐγκατέλιπε, καὶ τὸν ναὸν ἀφῆκεν ἔρημον, σχίσας τὸ καταπέτασμα τοῦ ναοῦ (84), καὶ λαβὼν ἀπ’ αὐτῶν τὸ Πνεῦμα τὸ ἅγιον· «Ἰδοὺ γάρ, φησὶν, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος·» {{p917}} καὶ δοὺς (85) ἐφ’ ὑμᾶς τοὺς ἐξ ἐθνῶν τὴν πνευματικὴν χάριν, ὡς λέγει διὰ Ἰωήλ· «Καὶ ἔσται μετὰ ταῦτα, λέγει ὁ Θεὸς, καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται·» πᾶσαν γὰρ δύναμιν λόγου καὶ ἐνέργειαν, καὶ τὴν ποίαν (86) δὲ ἐπισκοπὴν ἀπάρας ὁ Θεὸς ἐκ τοῦ λαοῦ, εἰς ὑμᾶς τοὺς ἐξ ἐθνῶν ἔθετο. Διὰ γὰρ τοῦτο, ζηλώσας καὶ ὁ διάβολος τὴν ἀγίαν τοῦ Θεοῦ Ἐκκλησίαν, μετέστη εἰς ὑμᾶς, ἐπεγείρας ὑμῖν θλίψεις, διωγμοὺς, ἀκαταστασίας, βλασφημίας, σχίσματα, αἵρέσεις. Ἐκεῖνον γὰρ τὸν λαὸν διὰ τῆς χριστοκτονίας εἰς ἑαυτὸν ὑπηγάγετο· ὑμᾶς δὲ ἀποστάντας αὐτοῦ τῆς ματαιότητος, ἄλλοτε ἄλλως πειράζει, ὡς καὶ τὸν μακάριον Ἰωβ. Καὶ γὰρ τῷ μεγάλῳ ἀρχιερεῖ Ἰησοῦ τῷ τοῦ Ἰωσεφὸς ἀντέκειτο· καὶ ἡμᾶς πολλάκις ἐξητήσατο ἐξυδαρωθῆναι (87), ὅπως ἐκλίπη ἡ πίστις ἡμῶν· ἀλλ’ ὁ ἡμέτερος Κύριος καὶ διδάσκαλος, ἐν δίκῃ καταστήσας αὐτὸν, ἔλεγεν αὐτῷ· «Ἐπιτιμήσαι Κύριος ἐν σοὶ, διάβολε, καὶ ἐπιτιμήσαι Κύριος ἐν σοὶ, ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ· οὐκ ἰδοὺ τοῦτο ἐξεσπασμένον, ὡς δαλός;» Καὶ ὁ εἰπὼν τότε τοῖς παρεστῶσι τῷ ἀρχιερεῖ· «Περιέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ’ αὐτοῦ·» καὶ ἐπειπὼν· «Ἰδοὺ ἀφῆρηκα τὰς ἀνομίας σου ἀπὸ σοῦ·» οὗτος ἐρεῖ καὶ νῦν, ὡς καὶ πάλαι συνηθροισμένων ἡμῶν, ἔλεγεν περὶ ἡμῶν,

the house of God will be on the highest of the mountains, and it will be raised above the hills. Since then he also abandoned the people, and left the temple deserted, tearing the curtain of the temple (84), and taking from them the Holy Spirit, “For, he says, your house is left to you desolate; {{p917}} and giving upon you from the nations the spiritual gift, as Joel says, “And it will happen afterward, says God, that I will pour out from my spirit upon all flesh, and your sons will prophesy, and your daughters will see visions, and your elders will dream dreams; For every power of word and action, and what kind of oversight God took away from the people, he placed upon you who are from the nations. For this reason, the devil, jealous of the holy Church of God, turned against you, stirring up troubles for you— persecutions, unrest, blasphemies, divisions, heresies. For he was leading that people to himself through the killing of Christ. But you, having turned away from him into emptiness, he tests in different ways at different times, just as he did the blessed Job. For even to the great high priest Jesus, the son of Josedek, he opposed himself. And he often demanded that we be tested, so that our faith might fail. But our Lord and teacher, having put him in his place justly, said to him “The Lord rebuke you, devil, and the Lord rebuke you, you who chose Jerusalem. Is this not torn out, like a torch? And he who then said to those present to the high priest: “Take away the filthy clothes from him; and having said “Behold, I have taken away your sins from you; he will also say now, just as he said long ago when we were gathered together, concerning us, that “I prayed that your faith might not fail.”

ὅτι· «Ἐδεήθην, ἵνα μὴ ἐκλίπη ἡ πίστις ὑμῶν.»

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

Ὅτι καὶ παρὰ Ἰουδαίοις συνέστη θεομισῆς διδασκαλία διαφόρων αἱρέσεων.

That even among the Jews there exists a god-hating teaching of various heresies.

Εἶχε μὲν οὖν καὶ ὁ Ἰουδαϊκὸς ὄχλος αἱρέσεις κακίας. Καὶ γὰρ καὶ Σαδδουκαῖοι ἐξ αὐτῶν, οἱ μὴ ὁμολογοῦντες νεκρῶν ἀνάστασιν· καὶ Φαρισαῖοι, οἱ τύχῃ καὶ εἰμαρμένῃ ἐπιγράφοντες τὴν τῶν ἁμαρτανόντων πρᾶξιν (88)· καὶ Βασμώθαιοι (89), οἱ πρόνοιαν ἀρνούμενοι, ἐξ αὐτομάτου δὲ φορᾶς λέγοντες τὰ ὄντα συνεστάναι, καὶ ψυχῆς τὴν ἀθανασίαν περικόπτοντες· καὶ Ἡμεροβαπτισταὶ (90), οἵτινες καθ' ἑκάστην ἡμέραν, {{p920}} ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν, ἀλλὰ καὶ τὰς κλῖνας καὶ τοὺς πίνακας ἥτοι κρατῆρας καὶ ποτήρια καὶ καθίσματα ἐὰν μὴ καθάρωσιν ὕδατι. οὐδενὶ χρῶνται. Καὶ οἱ ἐφ' ἡμῶν νῦν φανέντες Ἐβιωναῖοι (91), τὸν Υἱὸν τοῦ Θεοῦ ψιλὸν ἄνθρωπον εἶναι βουλόμενοι, ἐξ ἡδονῆς ἄνδρὸς καὶ συμπλοκῆς Ἰωσήφ καὶ Μαρίας αὐτὸν γεννῶντες. Οἱ δὲ τούτων πάντων ἑαυτοὺς χωρίσαντες, καὶ τὰ πάτρια φυλάσσοντες (92), εἰσὶν Ἑσσαῖοι. Ταῦτα μὲν οὖν ἐν τῷ προτέρῳ λαῷ. Καὶ νῦν ὁ πονηρὸς, σοφὸς ὢν τοῦ κακοποιῆσαι, καὶ τὸ καλὸν ὃ τι ποτέ ἐστιν ἀγνοῶν, ἐξ ἡμῶν τινὰς ἐκβαλὼν, ἐνήργησεν ἐν αὐτοῖς αἱρέσεις καὶ σχίσματα.

The Jewish crowd also had heresies of evil. For there were Sadducees among them, who did not confess the resurrection of the dead; and Pharisees, who attributed the actions of sinners to chance and fate (88); and Basmothites (89), who denied providence and said that things came about by chance, cutting off the immortality of the soul; and the Hemerobaptists (90), who, if they did not baptize themselves every day, would not eat, and also would not use couches, tables, bowls, cups, or seats unless they had been cleansed with water. They did not use these things. And now among us appeared the Ebionites (91), who wanted the Son of God to be a mere man, born from the pleasure and union of Joseph and Mary. Those who separated themselves from all these and kept the ancestral customs (92) are the Essenes. These things were among the earlier people. And now the evil one, being wise in doing harm and ignorant of what is truly good, having cast some out from among us, worked heresies and divisions among them.

Chapter 7 (ΚΕΦΑΛΑΙΟΝ Ζ')

Ὅποθεν ἀνέφυσαν αἱ αἱρέσεις (93–94),

Where the heresies (93–94) arose from,

**καὶ ὅς τις αὐτῶν ἀρχηγὸς τῆς ἀσεβείας
γεγένηται.**

**and who among them became the leader
of impiety.**

Ἡ δὲ καταρχὴ τῶν νέων αἱρέσεων γέγονεν οὕτως. Σίμωνά τινα ἀπὸ Γιτθῶν (95) οὕτω καλουμένης κώμης, {{p921}} Σαμαρέα, τῇ τέχνῃ μάγον, ἐνδυσάμενος ὁ διάβολος, ὑπηρέτην αὐτοῦ τῆς μοχθηρᾶς γνώμης ἐποιήσατο. Ἦνίκα δὲ Φίλιππος, ὁ συναπόστολος ἡμῶν (96), τῇ τοῦ Κυρίου δόσει, καὶ τῇ τοῦ Πνεύματος αὐτοῦ ἐνεργείᾳ, δυνάμεις ἰαμάτων (97) ἐπετέλει ἐν Σαμαρείᾳ, ὡς καταπλαγέντας τοὺς Σαμαρεῖς, εἰς πίστιν ἔλθεῖν τοῦ τῶν ὅλων Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ, καὶ βαπτίσασθαι εἰς τὸ ὄνομα αὐτοῦ· ἥδη δὲ καὶ αὐτοῦ τοῦ Σίμωνος σημεῖα καὶ τέρατα θεασαμένου ἄνευ μαγανείας τινὸς γοητικῆς ἐπιτελούμενα, καὶ εἰς θαῦμα καταπεσόντος, καὶ πιστεύσαντος, καὶ βαπτισθέντος, καὶ προσκαρτεροῦντος τῇ νηστείᾳ καὶ τῇ προσευχῇ· ἀκούσαντες ἡμεῖς τὴν χάριν τοῦ Θεοῦ τὴν ὑπάρξασαν Σαμαρεῦσι διὰ Φιλίππου, παρεγενόμεθα πρὸς αὐτοὺς, καὶ πολὺ συμβαλλόμενοι τῷ λόγῳ τῆς διδασκαλίας, πᾶσι τοῖς βεβαπτισμένοις ἐπιτιθέντες τὰς χεῖρας, εὐχαῖς τὴν τοῦ Πνεύματος μετουσίαν ἐδωρούμεθα. Ἰδὼν δὲ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν ἡμῶν δίδοται τὸ Πνεῦμα τοῖς πιστεύουσι, λαβὼν χρήματα προσήνεγκεν ἡμῖν, λέγων· «Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα κάγῳ ὥς ἂν ἐπιθῶ τὴν χεῖρα λαμβάνῃ Πνεῦμα ἅγιον·» βουλόμενος ὡς τὸν Ἀδὰμ τῇ γεύσει τοῦ ξύλου, τῆς κατ' ἐπαγγελίαν ἀθανασίας ἐστέρησεν (98), {{p924}} οὕτως καὶ ἡμᾶς τῇ λήψει τῶν χρημάτων θέλξας, τῆς δόσεως τοῦ Θεοῦ περιγράψαι (99), ὅπως ἀντικαταλλαζάμενοι ἀποδώμεθα αὐτῷ χρημάτων τὴν ἀτίμητον τοῦ Πνεύματος δωρεάν. Πάντων δὲ ἡμῶν ἐπὶ τουτῷ

The beginning of the new heresies happened as follows: A certain Simon from the town called Gitta (95), Samaria, a magician by trade, the devil clothed himself with him and made him a servant of his evil purpose. When Philip, our fellow apostle (96), by the gift of the Lord and the power of his Spirit, was performing healing miracles (97) in Samaria, so that the Samaritans were amazed and came to faith in the God of all and the Lord Jesus, and were baptized in his name, and when they saw signs and wonders performed by Simon himself, without any trickery of magic, they were amazed and believed, and were baptized, and devoted themselves to fasting and prayer. When we heard of the grace of God that had come to the Samaritans through Philip, we went to them, and greatly helping with the word of teaching, we laid hands on all who had been baptized and gave them the gift of the Spirit through prayers. But when Simon saw that the Spirit was given to those who believed through the laying on of our hands, he offered us money, saying, “Give me also this power, so that whoever I lay my hand on may receive the Holy Spirit; wishing, just as Adam by tasting the tree was deprived of the promised immortality (98), {{p924}} so also by receiving money to enchant us, to buy the gift of God (99), so that by exchanging we might give back to him money for the priceless gift of the Spirit for free. When all of us were disturbed by this, I, Peter, looking intently at the evil serpent in him, said to Simon, “May your silver go with you into destruction, because you thought the gift of

ταραχθέντων, ἀτενίσας ἐγὼ Πέτρος εἰς τὸν ἐν αὐτῷ κακοῦργον ὄφιν, εἶπον τῷ Σίμωνι· «Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· οὐκ ἔστι σοι μερὶς ἐν τῷ λόγῳ τούτῳ, οὐδὲ κληρὸς ἐν τῇ πίστει ταύτῃ· ἡ γὰρ καρδίᾳ σου οὐκ ἔστιν εὐθεΐα ἐνώπιον τοῦ Θεοῦ. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Κυρίου, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας θεωρῶ σε ὄντα.» Ἀλλὰ τότε μὲν ὁ Σίμων ἔμφοβος γενόμενος, φησί· «Παρακαλῶ, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ, ὥν εἰρήκατε.»

God could be bought with money. You have no share in this word, nor a part in this faith. For your heart is not right before God. Repent then from this wickedness of yours, and pray to the Lord, if indeed the thought of your heart will be forgiven you. For I see you as full of bitter gall and bound by injustice. But then Simon, becoming afraid, said “I beg you, pray to the Lord on my behalf, so that nothing may come upon me of what you have spoken.”

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

Τίνες τῆς Σίμωνος ἀσεβείας διάδοχοι, καὶ οἷων αἱρέσεων κατήρξαν.

What kind of impiety Simon’s followers inherited, and what kinds of heresies they began.

Ἦνίκα δὲ ἐξήλθομεν ἐν τοῖς ἔθνεσι (100) κηρύσσειν τὸν λόγον τῆς ζωῆς, τότε ἐνήργησεν ὁ διάβολος εἰς τὸν λαὸν ἀποστεῖλαι ὀπίσω ἡμῶν ψευδαποστόλους εἰς βεβήλωσιν τοῦ λόγου· καὶ προεβάλοντο (1) Κλεόβιον τινα, καὶ παρέζευξαν τῷ Σίμωνι· οὗτοι δὲ μαθητεύουσιν (2) Δοσιθέῳ τινὶ, ὃν καὶ παρευδοκίμησαντες ἐξώσαντο τῆς ἀρχῆς. Εἴτα καὶ ἕτεροι ἐτέρων κατήρξαν ἐκτόπων {{p925}} δογμάτων, (3) Κήρινθος, καὶ (4) Μάρκος, καὶ Μένανδρος, καὶ (5) Βασιλείδης, καὶ (6) Σατορνῖλος (7). Τούτων οἱ μὲν πολλοὺς θεοὺς (8), οἱ δὲ τρεῖς {{p928}} ἐναντίους (9), ἀνάρχους, αἰὲ συνόντας ἑαυτοῖς, οἱ δὲ ἀπείρους (10) καὶ ἀγνώστους δοξάζουσι· καὶ οἱ μὲν τὸν γάμον ἀθετοῦσιν (11), οὐκ εἶναι τοῦ Θεοῦ ἔργον δοξάζοντες· ἄλλοι δὲ

When we went out among the nations (100) to preach the word of life, then the devil worked to send false apostles after us to defile the word; and they put forward (1) a certain Cleobius, and they joined him to Simon; these made disciples (2) of a certain Dositheus, whom, after he was also rejected, they drove out of the leadership. Then others began other strange {{p925}} doctrines, (3) Cerinthus, and (4) Mark, and Menander, and (5) Basilides, and (6) Saturninus (7). Of these, some worship many gods (8), others three {{p928}} opposing (9), rulerless, always keeping themselves together; others worship countless (10) and unknown ones; and some reject marriage (11), thinking it is not the work of God; others detest certain

τινα τῶν βρωμάτων βδελύσσονται· οἱ δὲ (12) ἀναίδην ἐκπορνεύουσιν, οἳ οἱ νῦν ψευδώνυμοι Νικολαῖται (13). Ὁ μέντοι Σίμων (14) ἐμοὶ Πέτρῳ πρῶτον ἐν Καισαρείᾳ τῇ Στράτωνος, ἔνθα Κορνήλιος ὁ πιστὸς ἐπίστευσεν, ὢν ἐθνικὸς, ἐπὶ τὸν Κύριον Ἰησοῦν, δι' ἐμοῦ, συντυχὼν μοι ἐπειρᾶτο διαστρέφειν τὸν λόγον τοῦ Θεοῦ, συμπαρόντων μοι τῶν ἱερῶν τέκνων, Ζακχαίου τοῦ ποτε τελώνου, καὶ Βαρνάβα, καὶ Νικήτου καὶ Ἀκύλα, ἀδελφῶν Κλήμεντος τοῦ Ῥωμαίων ἐπισκόπου τε καὶ πολίτου, μαθητευθέντος δὲ καὶ Παύλῳ (15) τῷ συναποστόλῳ ἡμῶν καὶ {{p929}} συνεργῶ ἐν τῷ Εὐαγγελίῳ· καὶ τρίτον (16) ἐπ' αὐτῶν διαλεχθεὶς αὐτῷ εἰς τὸν περὶ προφήτου λόγον, καὶ περὶ Θεοῦ μοναρχίας, ἡττήσας αὐτὸν δυνάμει Κυρίου, καὶ εἰς ἀφωνίαν καταβαλὼν (17), φυγάδα κατέστησα εἰς τὴν Ἰταλίαν.

foods; and some (12) shamelessly commit fornication, like those now falsely called Nicolaitans (13). But Simon (14) first tried to twist the word of God against me Peter in Caesarea of Straton, where Cornelius the faithful, being a Gentile, believed in the Lord Jesus through me, while the holy children were present with me— Zacchaeus, once a tax collector, and Barnabas, and Nicetas, and Aquila, brothers of Clement, bishop and citizen of the Romans, who was also discipled by Paul (15), our fellow apostle and coworker in the Gospel; and a third time (16) I spoke with him about the word concerning the prophet and about the monarchy of God, having defeated him by the power of the Lord and silenced him (17), I made him a fugitive to Italy.

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Ὅπως ὁ Σίμων γοητείαις τισὶ πτῆναι θελήσας, εὐχαῖς Πέτρου κατενεχθεὶς ἐξ ὕψους κάτω συνετρίβη τοὺς πόδας καὶ τῷ χεῖρε (18) τοὺς τάρσους (19).

How Simon, wanting to fly by certain magic arts, was brought down by Peter's prayers from on high, breaking both his feet and his ankles (18) (19).

Γενόμενος δὲ ἐν Ῥώμῃ (20), πολὺ τὴν Ἐκκλησίαν ἔσκυλε, πολλοὺς ἀνατρέπων (21), καὶ ἑαυτῷ περιποιούμενος, τὰ δὲ ἔθνη ἐξιστῶν μαγικῇ ἐμπειρίᾳ (22)· ὥς καὶ ποτε μέσης ἡμέρας προελθὼν εἰς τὸ θέατρον αὐτῶν, κελεύσας τοῖς δήμοις ἀρπαγῆναι κάμῃ ἐν τῷ θεάτρῳ, ἐπηγγέλλετο πτῆναι δι' ἀέρος· πάντων δὲ ἐπὶ τούτῳ μετεώρων τυγχανόντων, ἐγὼ προσηυχόμεν (23) κατ' ἑμαυτόν· καὶ δὴ μετεωρισθεὶς ὑπὸ δαιμόνων ἵπτατο (24) μετάρσιος εἰς ἀέρα, λέγων εἰς οὐρανοὺς ἀνιέναι, κάκειθεν αὐτοῖς τὰ ἀγαθὰ ἐπιχορηγήσειν· τῶν δὲ

When he came to Rome (20), he greatly harmed the Church, overturning many (21), and taking care of himself, while confusing the Gentiles with magical skill (22). Once, in the middle of the day, he went out to their theater, ordering the crowds to seize me also in the theater, and he promised to fly through the air. Since everyone was amazed at this display, I prayed (23) quietly to myself. Then, lifted up by demons, he flew backward into the air, saying he would go up to the heavens and from there grant them good things. The

δήμων (25) ἐπευφημούντων ὡς θεὸν, ἐκτείνας ἐγὼ τὰς χεῖρας εἰς οὐρανὸν σὺν (26) αὐτῇ διανοίᾳ, ἰκέτευον τὸν Θεὸν διὰ Ἰησοῦ τοῦ Κυρίου ῥῆξαι τὸν λυμεῶνα, καὶ τὴν ἰσχὺν τῶν δαιμόνων περικόψαι, ἐπ' {{p932}} ἀπάτη καὶ ἀπωλεία ἀνθρώπων κεχηρμένων αὐτῇ, ῥάξαντα (27) δὲ μὴ θανατῶσαι, ἀλλὰ συντρίψαι· καὶ ὑπολαβὼν, ἀτενίσας εἶπον τῷ Σίμωνι· Εἰ Θεοῦ ἄνθρωπος ἐγώ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ ἀληθής, καὶ διδάσκαλος εὐσεβείας, ἀλλ' οὐ πλάνης (28), οἷος σὺ, Σίμων, προστάσσω ταῖς πονηραῖς δυνάμεσι τοῦ τῆς εὐσεβείας ἀποστάτου, ἐφ' αἷς ὀχεῖται Σίμων ὁ Μάγος, ἀφεῖναι τῆς κρατήσεως, ὅπως ἐξ ὕψους κατενεχθῇ εἰς γέλωτα τῶν ἀπατηθέντων ὑπ' αὐτοῦ. Καὶ εἰπόντος μου ταῦτα, περικοπεῖς τῶν δυνάμεων ὁ Σίμων, κατηνέχθη μετὰ μεγάλου ἤχου, καὶ ῥαγεῖς ἐξαίσιον, συντρίβεται τὸ ἰσχύον καὶ τῶν ποδῶν τοὺς ταρσοὺς (29). Καὶ φωνὴ τῶν ὄχλων λέγουσα· Εἷς ὁ Θεὸς, ὃν Πέτρος δικαίως καταγγέλλει τῇ ἀληθείᾳ μόνον· καὶ πολλοὶ ἀπέστησαν ἀπ' αὐτοῦ· τινὲς δὲ ἄξιοι τῆς ἀπωλείας αὐτοῦ ὄντες, παρέμειναν αὐτοῦ τῇ μοχθηρᾷ διδασκαλίᾳ. Καὶ οὕτω πρώτη ἐπάγη (30) ἡ τῶν Σιμωνιανῶν ἀθεωτάτη αἵρεσις ἐν Ῥώμῃ, καὶ διὰ τῶν λοιπῶν ψευδαποστόλων ἐνήργει ὁ διάβολος.

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Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Ὅπως (31) αἱ αἱρέσεις καὶ πρὸς ἑαυτὰς καὶ πρὸς ἀλήθειαν διαφωνοῦσιν.

Τούτοις δὲ πᾶσιν ἐπίσης σκοπὸς ἦν εἶς καὶ

crowds (25) cheered him as a god. Stretching out my hands toward heaven with the same intention (26), I begged God through Jesus the Lord to break the destroyer and cut off the power of the demons, who deceive and ruin people by their lies. I struck him (27), not to kill, but to break him. Then, looking up, I said to Simon: If I am a man of God, a true apostle of Jesus Christ, and a teacher of piety, not a deceiver like you, Simon, I command the evil powers of the one who has turned away from piety, on whom Simon the Magician rides, to release their hold so that he may be brought down from on high to the laughter of those he has deceived. When I said these things, Simon's powers were cut off, and he was brought down with a loud noise. Suddenly broken, his hip and the ankles of his feet (29) were crushed. And the crowd shouted: "There is one God, whom Peter rightly proclaims in truth alone." Many turned away from him, but some, worthy of destruction, remained in his evil teaching. Thus, the most godless heresy of the Simonian sect first appeared (30) in Rome, and through other false apostles the devil works.

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How (31) the heresies disagree both among themselves and with the truth.

To all these, the aim was also one and the

ὁ αὐτὸς ἀθεότητος, τὸν μὲν παντοκράτορα
θεὸν βλασφημεῖν (32), ἄγνωστον δοξάζειν,
καὶ μὴ εἶναι Πατέρα τοῦ Χριστοῦ, μηδὲ τοῦ
κόσμου δημιουργὸν, ἀλλ' ἄλεκτον,
ἄρρητον, ἀκατονόμαστον, αὐτογένεθλον·
νόμῳ καὶ προφήταις μὴ χρᾶσθαι· πρόνοιαν
μὴ εἶναι· ἀνάστασιν μὴ πιστεύειν· κρίσιν μὴ
εἶναι καὶ ἀνταπόδοσιν· ψυχὴν ἀθάνατον μὴ
ὑπάρχειν (33)· ἡδονῇ χαίρειν μόνῃ· καὶ
πρὸς πᾶσαν θρησκείαν ἀδιαφόρως
ἐκκλίνειν (34). Οἱ μὲν γὰρ, πλείους εἶναι
θεοὺς λέγουσιν· οἱ δὲ, τρεῖς ἀνάρχους· οἱ
δὲ, δύο ἀγεννήτους· οἱ δὲ, αἰῶνας ἀπείρους.
Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ
κρεῶν ἀποχὴν καὶ οἴνου· βδελυκτὰ
λέγοντες εἶναι καὶ γάμον καὶ παίδων
γένεσιν, καὶ βρωμάτων μετάληψιν· ἵν' ὡς
σεμνοὶ τινες τὴν πονηρὰν αὐτῶν γνώμην
ὡς ἀξιόπιστον παραδεχθῆναι ποιήσωσι·
τινὲς δὲ ἐξ αὐτῶν νομοθετοῦσι κρεῶν
ἀπέχεσθαι οὐχ ὡς ἀλόγων ζώων (35), ἀλλ'
ὡς λογικὴν ἐχόντων ψυχὴν, καὶ φόνου
δίκην εἰσπράσσεσθαι μελλόντων τῶν
ταῦτα κατατολμώντων (36) σφάζειν·
ἕτεροι δὲ ἐξ αὐτῶν, ἔλεγον μόνου δεῖν
φάσκοντες χοιρείου ἀπέχεσθαι (37)· τὰ δὲ
κατὰ νόμον καθαρὰ ἐσθίειν· καὶ
περιτέμνεσθαι νομίμως· πιστεύειν δὲ εἰς
Ἰησοῦν ὡς εἰς ὁσίον ἄνδρα (38) καὶ
{p936} προφήτην. Ἄλλοι δὲ ἀναίδην (39)
ἐκπορνεύειν (40), καὶ παραχρᾶσθαι τῇ
σαρκὶ ἐδίδασκον, καὶ διὰ πάσης
ἀνοσιουργίας (41) ἰέναι, ὡς οὕτω καὶ
μόνως ἐκφεύξεσθαι τὴν ψυχὴν τοὺς
κοσμικοὺς ἄρχοντας· οὗτοι δὲ πάντες τοῦ
διαβόλου ὄργανα τυγχάνουσι, καὶ υἱοὶ
ὀργῆς.

same: denial of God. They blaspheme the
almighty God (32), glorify him as unknown,
and say he is not the Father of Christ, nor
the creator of the world, but mute,
unspeakable, unnameable, self-born; that
the law and the prophets should not be
used; that there is no providence; that
resurrection should not be believed; that
there is no judgment or reward; that the
soul is not immortal (33); that pleasure
alone should be enjoyed; and that one
should turn away indifferently from all
religion (34). Some say there are many
gods; others say there are three without a
ruler; others say two unbegotten; others
say infinite ages. Some of them teach
celibacy, abstaining from meat and wine;
calling marriage, the birth of children, and
eating food detestable; so that some might
accept their wicked opinion as credible by
seeming respectable. Others among them
make laws to abstain from meat not as
from irrational animals (35), but as having
a soul with reason, and that those who dare
to kill these animals will receive the
penalty of murder (36). Others said that
one must only abstain from pork (37); that
the foods allowed by law are clean; that
circumcision should be done lawfully; and
that one should believe in Jesus as a holy
man (38) and {p936} prophet. Others
shamelessly taught to commit fornication
(39)(40), and to indulge the flesh, and to go
through every kind of wickedness (41),
saying that this alone and only way would
save the soul from the rulers of the world.
All these are instruments of the devil and
sons of wrath.

Ἐξηγήσεις ἀποστολικοῦ κηρύγματος.

Ἡμεῖς δὲ τέκνα Θεοῦ καὶ υἱοὶ εἰρήνης (42), τὸν ἱερὸν καὶ εὐθὴ λόγον κηρύσσοντες τῆς εὐσεβείας, ἕνα μόνον Θεὸν καταγγέλλομεν, νόμου καὶ προφητῶν Κύριον, τῶν ὄντων δημιουργὸν, τοῦ Χριστοῦ Πατέρα· οὐκ αὐταίτιον καὶ αὐτογένεθλον (43), ὡς ἐκεῖνοι οἴονται, ἀλλ' αἰδῖον καὶ ἀναρχον, καὶ φῶς οἰκοῦντα ἀπρόσιτον· οὐ δεύτερον ὄντα, ἢ τρίτον, ἢ πολλοστὸν, ἀλλὰ μόνον αἰδίως· οὐκ ἄγνωστον, ἢ ἄλεκτον, ἀλλὰ διὰ νόμου καὶ προφητῶν κηρυσσόμενον· παντοκράτορα, παντάρχη, παντεξούσιον· Θεὸν καὶ Πατέρα τοῦ Πονογενοῦς, καὶ (44) πρωτοτόκου πάσης δημιουργίας (45)· ἕνα Θεὸν, ἑνὸς Υἱοῦ Πατέρα, οὐ πλειόνων, ἑνὸς Παρακλήτου (46) διὰ Χριστοῦ, τῶν ἄλλων ταγμάτων (47) ποιητὴν, ἕνα δημιουργὸν, διαφόρου κτίσεως διὰ Χριστοῦ ποιητὴν, τὸν αὐτὸν προνοητὴν, νομοθέτην δι' αὐτοῦ· ἀναστάσεως αἷτιον, καὶ κρίσεως, καὶ ἀνταποδόσεως, δι' αὐτοῦ γινομένων· τοῦτον αὐτὸν (48) καὶ ἄνθρωπον εὐδοκήσαντα γενέσθαι, καὶ πολιτευσάμενον ἄνευ ἁμαρτίας, καὶ παθόντα, καὶ ἀναστάντα ἐκ νεκρῶν, καὶ ἀνελθόντα πρὸς τὸν ἀποστείλαντα· καὶ πᾶν κτίσμα Θεοῦ καλὸν φάμεν, καὶ οὐδὲν βδελυκτόν· πᾶν τὸ πρὸς σύστασιν δικαίως (49) μεταλαμβανόμενον, ἄριστον· πάντα γὰρ, κατὰ τὴν Γραφὴν, καλὰ λίαν. Γάμον νόμιμον, καὶ παίδων γένεσιν τίμιον καὶ ἀμόλυντον εἶναι πιστεύομεν· ἐπ' αὐξήσει γὰρ τοῦ γένους τῶν ἀνθρώπων, διαφορὰ σχημάτων (50) διεπλάσθη ἐν τῷ Ἀδὰμ καὶ τῇ Εὐᾷ. Ψυχὴν ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμολογοῦμεν, ἀλλ' οὐ φθαρτὴν ὡς τὰ σώματα, ἀλλ' ἀθάνατον, ὡς λογικὴν καὶ αὐτεξούσιον· πᾶσαν μίξιν παράνομον, καὶ τὴν παρὰ φύσιν γινομένην ὑπὸ τινων, βδελυσσόμεθα ὡς ἀθέμιτον καὶ ἀνοσίαν.

Explanation of the apostolic preaching.

But we, children of God and sons of peace (42), proclaiming the holy and straightforward word of piety, announce one God only, Lord of the law and the prophets, creator of all things, Father of Christ; not self-caused and self-born (43), as those think, but eternal and without beginning, and light dwelling inaccessible; not a second being, nor a third, nor a many-fold, but only one eternal; not unknown or mute, but proclaimed through the law and the prophets; almighty, ruler of all, possessing all power; God and Father of the Man of Sorrows, and (44) firstborn of all creation (45); one God, one Son of the Father, not many, one Advocate (46) through Christ, maker of the other orders (47), one creator, maker of a different creation through Christ, the same one who is the providential guide, lawgiver through him; cause of resurrection, judgment, and reward, all done through him; this same one (48) was pleased to become man, and to live without sin, and to suffer, and to rise from the dead, and to ascend to the one who sent him; and we say that every creature of God is good, and nothing is detestable; all that is rightly used for sustenance (49) is excellent; for all things, according to Scripture, are very good. We believe that marriage is lawful, and the birth of children honorable and undefiled; for through the increase of the human race, diversity of forms (50) was formed in Adam and Eve. We confess an immaterial and immortal soul in us, not perishable like bodies, but immortal, as rational and self-governing; we detest every unlawful mixture, and that which is done against nature by some, as unlawful

Ἀνάστασιν γενέσθαι ὁμολογοῦμεν δικαίων τε καὶ ἀδίκων, καὶ μισθαποδοσίαν. Τὸν Χριστὸν οὐ ψιλὸν ἄνθρωπον ὁμολογοῦμεν, ἀλλὰ Θεὸν Λόγον καὶ ἄνθρωπον, μεσίτην Θεοῦ καὶ ἀνθρώπων, ἀρχιερέα τοῦ Πατρός. Οὕτε μὴν μετὰ Ἰουδαίων περιτεμνόμεθα, εἰδότες, ὅτι ἐλήλυθεν, ᾧ ἀπέκειτο (51), καὶ δι' ὃν ἐφυλάσσετο τὰ γένη (52), ἡ προσδοκία τῶν ἐθνῶν, Ἰησοῦς ὁ Χριστὸς, ὁ ἐκ βλαστοῦ υἱὸς, τὸ ἐξ Ἰούδα ἀνατείλας, ὁ ἐκ βλαστοῦ υἱὸς, τὸ ἐξ Ἰεσσαὶ ἄνθος· οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου.

and impious. We confess a resurrection of both the just and the unjust, and a reward. We do not confess Christ as a mere man, but God the Word and man, mediator of God and men, high priest of the Father. Nor indeed do we undergo circumcision with the Jews, knowing that he has come, for whom it was appointed (51), and for whom the nations were kept (52), the hope of the Gentiles, Jesus Christ, who rose from Judah, the son from the shoot, the flower from Jesse; whose beginning is upon the shoulder.

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Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

**Πρὸς τοὺς ὁμολογοῦντας (53),
ἰουδαΐζειν δὲ θέλοντας.**

**To those who confess (53), but wish to
Judaize.**

Ἀλλ' ἐπεὶ τότε αὕτη ἡ αἵρεσις ἰσχυροτέρα πρὸς πλάνην ἔδοξεν εἶναι, καὶ τῆς Ἐκκλησίας ὅλης κινδυνευούσης, ἡμεῖς οἱ δώδεκα, συνελθόντες εἰς Ἱερουσαλὴμ (ἀντὶ γὰρ τοῦ προδότου Ματθίας σὺν ἡμῖν κατεψηφίσθη ἀπόστολος εἶναι, λαβὼν τὸ κλῆρον Ἰούδα, ὡς εἴρηται· «Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος»), ἐπεσκεπτόμεθα ἅμα Ἰακώβῳ τῷ τοῦ Κυρίου ἀδελφῷ, τί γένηται· καὶ ἔδοξεν αὐτῷ τε καὶ τοῖς πρεσβυτέροις, λόγους διδασκαλίας προσλαλῆσαι τῷ λαῷ. Καὶ γὰρ καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας εἰς Ἀντιόχειαν ἐδίδασκον τοὺς ἐκεῖ ἀδελφοὺς, λέγοντες· ὅτι «Ἐὰν μὴ περιτμηθῇτε τῷ ἔθει Μωϋσέως, καὶ τοῖς ἄλλοις ἔθεσιν (54) οἷς διετάξατο περιπατῆτε, οὐ δύνασθε σωθῆναι.» Γενομένης οὖν στάσεως καὶ

But since at that time this heresy seemed stronger in leading to error, and the whole Church was in danger, we twelve gathered in Jerusalem (for instead of the traitor Matthias, who was voted to be an apostle with us, having taken the lot of Judas, as has been said) "Another should take his bishopric"), we were examining together with James, the brother of the Lord, what should be done. and it seemed good to him and to the elders to address words of teaching to the people. For some, having come down from Judea to Antioch, were teaching the brothers there, saying that "Unless you are circumcised according to the custom of Moses, and walk according to the other customs (54) which he commanded, you cannot be saved. So when

ζητήσεως οὐκ ὀλίγης, οἱ ἐν Ἀντιοχείᾳ ἀδελφοί, γνόντες ὅτι συνεληλύθαμεν πάντες περὶ τούτου ζητήσαντες (55), ἐξαπέστειλαν πρὸς ἡμᾶς ἄνδρας πιστοὺς καὶ τῶν Γραφῶν εἰδήμονας, μαθεῖν περὶ τοῦ ζητήματος τούτου· οἱ δὲ, παραγενόμενοι εἰς Ἱερουσαλὴμ, ἀνήγγειλαν ἡμῖν τὰ ζητηθέντα καὶ ἐν τῇ Ἀντιοχείᾳ Ἐκκλησίᾳ, ὡς ὅτι τινὲς ἔλεγον, ὅτι δεῖ περιτέμνεσθαι, καὶ τὰς ἄλλας ἀγνείας παραφυλάττειν. Ἄλλων δὲ ἄλλο τι λεγόντων, ἐγὼ Πέτρος ἀναστὰς εἶπον πρὸς αὐτούς· «Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων, ἐν ὑμῖν (56) ἐξελέξατο ὁ Θεὸς, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ Εὐαγγελίου, καὶ πιστεῦσαι· καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς.» Κορνηλίῳ γάρ ποτε ἑκατοντάρχη Ῥωμαϊκῆς ἀρχῆς ὤφθη ἄγγελος Κυρίου, καὶ περὶ ἐμοῦ εἶπεν αὐτῷ, ὅπως μεταστείληταί με, καὶ ἀκούσῃ ῥῆμα ζωῆς ἐκ τοῦ στόματός μου. Ὁ δὲ, μετεπέμψατό με ἀπὸ Ἰόππης εἰς Καισάρειαν τὴν Στράτωνος. Ὅποτε δὲ ἔμελλον πρὸς αὐτὸν ἐκπορεύεσθαι, ἐβουλήθη τροφῆς μεταλαβεῖν· καὶ παρασκευαζόντων, ἤμην ἐν τῷ ὑπερώῳ προσευχόμενος· καὶ θεωρῶ τὸν οὐρανὸν ἀνεωγότα, καὶ τέσσαρσιν ἀρχαῖς δεδεμένον σκεῦός τι, ὡς ὀθόνην λαμπράν, καὶ καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα, καὶ ἔρπετά τῆς γῆς, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. Καὶ ἐγένετο φωνὴ ἐκ τοῦ οὐρανοῦ πρὸς με λέγουσα· «Ἀναστὰς, Πέτρε, θύσον, καὶ φάγε.» Καὶ γὰρ εἶπον· «Μηδαμῶς, Κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον.» Καὶ ἐγένετο φωνὴ (57) ἐκ δευτέρου, λέγουσα· «Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ {{p941}} κοίνου.» Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. Ὡς δὲ διηπόρουν, τί ἂν εἴη τὸ ὄραμα, εἶπέ μοι τὸ Πνεῦμα· «Ἴδου ἄνδρες ζητοῦσί σε· ἀλλὰ ἀναστὰς

there was a dispute and no small debate, the brothers in Antioch, knowing that we had all come together about this matter after seeking (55), sent men to us who were trustworthy and knowledgeable in the Scriptures, to learn about this issue. But when they arrived in Jerusalem, they reported to us what had been asked and also in the Church of the Antiochians, that some were saying that it was necessary to be circumcised and to observe the other rites strictly. While others were saying different things, I, Peter, stood up and said to them, “Brothers, you know that from ancient days God chose among you, through my mouth, to hear the word of the Gospel for the Gentiles and to believe. and the God who knows hearts bore witness to them. For once an angel appeared to Cornelius, a centurion of the Roman army. of the Lord, and he told him about me, that he should send for me, and hear a word of life from my mouth. And he sent for me from Joppa to Caesarea, to the house of Straton. But when I was about to go to him, I wanted to receive some food. And while they were preparing it, I was praying in the upper room. And I see the sky opened, and a certain vessel tied at the four corners, like a bright sheet, coming down to the earth, in which were all the four-footed animals, and the creeping things of the earth, and the birds of the sky. And a voice came from the sky saying to me, “Get up, Peter, kill and eat.” And I said, “By no means, Lord, for I have never eaten anything common or unclean.” And a voice came a second time, saying “What God has cleansed, do not consider common.” This happened three times. and the vessel was taken up into heaven. And as I was wondering what the vision might be, the Spirit said to me, “Behold, men are seeking you. “But get up

πορεύθητι σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέστειλα αὐτούς.» Οὗτοι δὲ ἦσαν οἱ παρὰ τοῦ ἑκατοντάρχου. Καὶ οὕτως ἀναλογισάμενος, ἔγνω τὸ ῥῆμα Κυρίου (58) τὸ γεγραμμένον, ὅτι «Πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.» καὶ πάλιν· «Μνησθήσεται, καὶ ἐπιστραφήσεται πρὸς Κύριον πάντα τὰ πέρατα τῆς γῆς, καὶ προσκυνήσουσιν ἐνώπιον αὐτοῦ πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν· ὅτι τοῦ Κυρίου ἡ βασιλεία, καὶ αὐτὸς δεσπόζει τῶν ἐθνῶν.» Καὶ ὡς πανταχοῦ περὶ τῆς κλήσεως τῶν ἐθνῶν εἴρηται, ἐννοήσας, ἀναστὰς ἐπορεύθη σὺν αὐτοῖς, καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ ἀνδρός· καὶ ἔτι μου διαγγέλλοντος τὸν λόγον, ἔπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ’ αὐτὸν καὶ ἐπὶ τοὺς παρόντας σὺν αὐτῷ, καθὼς καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ, καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας (59) τὰς καρδίας αὐτῶν. Καὶ ἔγνω ἐγὼ, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς, ἀλλ’ ἐν παντὶ ἔθνῃ ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔσται (60)· ἐξέστησαν δὲ ἐπὶ τούτῳ καὶ οἱ ἐκ περιτομῆς πιστοί. Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν βαρὺν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε ἡμεῖς, οὔτε οἱ πατέρες ἡμῶν ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου πιστεύομεν σωθῆναι, καθ’ ὃν τρόπον κάκεῖνοι· ἔλυσεν γὰρ ἡμᾶς ὁ Κύριος ἐκ τῶν δεσμῶν, καὶ ἠλάφρυνε τὸ φορτίον ἡμῶν, καὶ τὸν ζυγὸν τοῦ βάρους πραότῃ ἔλυσεν ἀφ’ ἡμῶν.» Ταῦτα δέ μου εἰπόντος, ἐσίγησεν ἅπαν τὸ πλῆθος· ἀπεκρίθη δὲ Ἰάκωβος ὁ τοῦ Κυρίου ἀδελφός, λέγων· «Ἄνδρες ἀδελφοί, ἀκούσατε. Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ (61)· καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,

and go with them, without hesitation, because I have sent them.” These were the men sent by the centurion. And thus reflecting, I understood the Lord’s word (58) that is written, “Everyone who calls on the name of the Lord will be saved; and again “He will remember, and all the ends of the earth will turn to the Lord, and all the families of the nations will worship before him.” “Because the kingdom belongs to the Lord, and he rules over the nations.” And since it has been said everywhere about the calling of the nations, understanding this, I rose and went with them, and entered the house of the man. And while I was still speaking the word, the holy Spirit fell upon him and upon those present with him, just as it did upon us at the beginning, and it made no distinction between us and them, cleansing their hearts by faith (59). And I knew that God is not a respecter of persons, but in every nation the one who fears him and works righteousness will be accepted by him (60). And the believers from the circumcision were amazed at this. Now then, why do you test God by putting a heavy yoke on the neck of the disciples, a yoke that neither we nor our fathers were able to bear? But we believe that we are saved through the grace of the Lord, in the same way as they were. For the Lord has freed us from the chains, and has lightened our burden, and has broken the yoke of the heavy load from us by gentleness. When I said these things, the whole crowd fell silent. But James, the brother of the Lord, answered, saying “Brothers, listen “Simon has explained how God first visited to take from the nations a people for his name (61) And the words of the prophets agree with this, as it is written: —“After these things I will return and rebuild the fallen tent of David, and I will rebuild its ruined places,

καθὼς γέγραπται.—Μετὰ ταῦτα
ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν
Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ
κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ
ἀνορθώσω αὐτήν, ὅπως ἂν ἐκζητήσωσιν οἱ
κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ
πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκληται τὸ
ὄνομά μου ἐπ’ αὐτοὺς, λέγει Κύριος ὁ
ποιῶν ταῦτα.—Γνωστὰ ἀπ’ αἰῶνός ἐστι τῷ
Θεῷ πάντα τὰ ἔργα αὐτοῦ. Διὸ ἐγὼ ἔκρινα
(62) μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν
ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· ἀλλ’ (63)
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν
ἀλισγημάτων τῶν ἐθνῶν εἰδωλοθύτου, καὶ
αἵματος, καὶ πνικτοῦ, καὶ πορνείας·» ἅπερ
καὶ τοῖς πάλαι {{p944}} νενομοθέτητο (64)
τοῖς πρὸ τοῦ νόμου φυσικοῖς, Ἐνῶς, Ἐνῶχ,
Νῶε, Μελχισεδέκ, Ἰὼβ, καὶ εἴ τις τοιοῦτος
ἐγεγόνει· τότε ἔδοξεν ἡμῖν (65) τοῖς
ἀποστόλοις, καὶ τῷ ἐπισκόπῳ Ἰακώβῳ, καὶ
τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ Ἐκκλησίᾳ,
ἐκλεξαμένους ἄνδρας ἐξ ἡμῶν (66) αὐτῶν
πέμψαι σὺν τοῖς περὶ Βαρνάβαν, καὶ
Παῦλον, τὸν τῶν ἐθνῶν ἀπόστολον, τὸν
Ταρσέα, καὶ Ἰούδαν τὸν καλούμενον
Βαρσαββᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους
ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ χειρὸς
αὐτῶν τάδε· «Οἱ ἀπόστολοι καὶ οἱ
πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν
ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. Ἐπειδὴ
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν
ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς
ὑμῶν, οἷς οὐ διεστείλαμεθα· ἔδοξεν (67)
γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους
ἄνδρας ἐκπέμψαι πρὸς ὑμᾶς, σὺν τοῖς
ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς
αὐτῶν ὑπὲρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, δι’ ὧν ἐπεστείλατε.
Ἀπεστάλκαμεν δὲ μετ’ αὐτῶν Ἰούδαν καὶ
Σίλαν, καὶ αὐτοὺς διὰ λόγου
ἀπαγγέλλοντας τὰ αὐτά. Ἐδοξε γὰρ τῷ

and I will restore it, so that the rest of
mankind may seek the Lord, and all the
nations on whom my name is called,” says
the Lord who does these things. —All his
works have been known to God from
eternity. Therefore I judged (62) not to
trouble those turning to God from the
nations. But (63) to command them to
abstain from the pollutions of the nations,
from idol sacrifice, and from blood, and
from what is strangled, and from sexual
immorality; These things were also
prescribed long ago {{p944}} to the natural
people before the law, Enos, Enoch, Noah,
Melchizedek, Job, and whoever else was
such. Then it seemed good to us (65), the
apostles, and to the bishop James, and to
the elders together with the whole Church,
to choose men from among us (66) and
send them with Barnabas and Paul, the
apostle to the nations, the one from Tarsus,
and Judas called Barsabbas, and Silas, men
who lead among the brothers, writing by
their hands these things. “The apostles and
the elders and the brothers, to the brothers
from the nations in Antioch, Syria, and
Cilicia, greetings. Since we heard that some
from among us troubled you with words,
upsetting your souls, words to which we
did not send you, It seemed good (67) to us,
having come together with one mind, to
choose men and send them to you, along
with our beloved Barnabas and Paul, men
who have given their lives for our Lord
Jesus Christ, through whom you were
instructed. We sent Judas and Silas along
with them, and they also announced the
same things by word of mouth. For it
seemed good to the Holy Spirit and to us
not to place any greater burden on you
than these necessary things: to abstain
from food sacrificed to idols, from blood,
from what is strangled, and from sexual

ἀγίῳ Πνεύματι καὶ ἡμῖν, μὴθὲν πλέον
ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τούτων τῶν
ἐπ' ἀνάγκαις, ἀπέχεσθαι εἰδωλοθύτων, καὶ
αἵματος, καὶ πνικτοῦ, καὶ πορνείας. Ἐξ ὧν
διατηροῦντες ἑαυτοὺς, εὖ πράξετε.
Ἔρβωσθε.» Τὴν μὲν οὖν ἐπιστολὴν
ἐξαπεστείλαμεν· αὐτοὶ δὲ ἐν ἱκαναῖς
ἡμέραις ἐν Ἱεροσολύμοις ἐπεμείναμεν ἅμα
συζητοῦντες πρὸς τὸ κοινωφελὲς εἰς
διόρθωσιν.

Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

Ὅπως χρὴ χωρίζεσθαι τῶν αἵρετικῶν.

Μετὰ δὲ χρόνον ἱκανὸν ἐπισκεψάμενοι
τοὺς ἀδελφοὺς, καὶ στηρίζαντες αὐτοὺς τῷ
λόγῳ τῆς εὐσεβείας, καὶ παρεγγυησάμενοι
φεύγειν αὐτοὺς, οἳ ἐπ' ὀνόματι Χριστοῦ καὶ
Μωσέως, πολεμοῦσι Χριστῷ καὶ Μωσεῖ, καὶ
ἐν δορᾷ προβάτων τὸν λύκον
κατακρύπτουσιν. Οὗτοι γὰρ εἰσι
ψευδόχριστοι, καὶ ψευδοπροφῆται, καὶ
ψευδαπόστολοι, πλάνοι καὶ φθορεῖς,
ἀλωπέκων μερίδες καὶ χαμαιζήλων
ἀμπελώνων ἀφανισταί· δι' οὓς «ψυχθσεται
ἡ τῶν πολλῶν ἀγάπη· ὁ δὲ ὑπομείνας εἰς
τέλος ἀδιάστροφος, οὗτος σωθήσεται.»
περὶ ὧν ἀσφαλιζόμενος ἡμᾶς ὁ Κύριος,
παρήγγειλεν· «Ἐλεύσονται,» λέγων, «πρὸς
ὑμᾶς ἄνθρωποι ἐν ἐνδύμασι προβάτων·
ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες· ἀπὸ τῶν
καρπῶν αὐτῶν ἐπιγνώσεσθε {{p945}}
αὐτούς. Προσέχετε ἀπ' αὐτῶν.
Ἀναστήσονται γὰρ ψευδόχριστοι καὶ
ψευδοπροφῆται, καὶ πλανήσουσι
πολλούς.»

Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

immorality. By keeping yourselves from
these, you will do well. Be strong.
Therefore, we have sent the letter. But we
ourselves stayed in Jerusalem for many
days, discussing together for the common
good and correction.

How one must separate from heretics.

After a sufficient time, having visited the
brothers and strengthened them with the
word of piety, and having warned them to
flee from those who, in the name of Christ
and Moses, fight against Christ and Moses,
and hide the wolf in the sheep's clothing.
For these are false christs, and false
prophets, and false apostles, deceivers and
corrupters, parts of foxes and destroyers of
vineyards of the ground; because of whom
«the love of many will grow cold; but the
one who endures to the end without
turning away, this one will be saved.»
About these, the Lord, securing us,
commanded; saying, «Men will come to you
in sheep's clothing; but inside they are
ravenous wolves. You will recognize them
by their fruits. Watch out for them. For
false christs and false prophets will arise
and lead many astray.» {{p945}}

Τίνες οἱ κηρύξαντες τὴν καθολικὴν διδασκαλίαν, καὶ τίνα τὰ δι' αὐτῶν παραγγέλματα.

Δι' οὓς καὶ ἡμεῖς νῦν ἐπὶ τὸ αὐτὸ γενόμενοι, Πέτρος καὶ Ἀνδρέας, Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, καὶ Σίμων ὁ Κανανίτης, καὶ Ματθίας ὁ ἀντὶ Ἰούδα καταψηφισθεὶς ἡμῖν· Ἰάκωβός τε ὁ τοῦ Κυρίου ἀδελφὸς καὶ Ἱεροσολύμων ἐπίσκοπος, καὶ Παῦλος ὁ τῶν ἐθνῶν διδάσκαλος, τὸ σκεῦος τῆς ἐκλογῆς, ἅμα πάντες καὶ ἐπὶ τὸ αὐτὸ γενόμενοι, ἐγράψαμεν ὑμῖν τὴν καθολικὴν ταύτην διδασκαλίαν, εἰς ἐπιστηριγμὸν ὑμῶν, τῶν τὴν καθόλου ἐπισκοπὴν (68) πεπιστευμένων· ἐν ᾗ δηλοῦμεν ὑμῖν, Θεὸν παντοκράτορα ἓνα μόνον ὑπάρχειν, παρ' ὃν ἄλλος οὐκ ἔστι· καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ (69) Κυρίου ἡμῶν, ἐν τῷ παναγίῳ Πνεύματι· καὶ ταῖς ἱεραῖς Γραφαῖς χρῆσθαι, νόμῳ καὶ προφήταις· γονεῖς τιμᾶν· ἅπασαν ἔκθεσμον πρᾶξιν φεύγειν· ἀνάστασιν πιστεύειν, καὶ κρίσιν· καὶ ἀνταπόδοσιν προσδοκᾶν· καὶ τοῖς κτίσμασιν αὐτοῦ πᾶσιν εὐχαρίστως προσέρχεσθαι, ὡς Θεοῦ ἔργοις, καὶ μηδὲν ἐν ἑαυτοῖς ἔχουσι φαῦλον· καὶ γαμεῖν νομίμως, ἅμεμπτος γὰρ ὁ τοιοῦτος γάμος· ὅτι καὶ «παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρί·» καὶ ὁ Κύριος λέγει· «Ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, καὶ εἶπεν· Ὑνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.» Μὴτε μὴν μετὰ γάμον ἐκβάλλειν ἀκατάγνωστον ἐξέστω. «Φυλάξῃ γὰρ, φησὶ, τῷ πνεύματί σου· καὶ γυναῖκα

Who are the preachers of the catholic teaching, and what are the commands given through them.

Through whom we also now, being united in the same purpose, Peter and Andrew, James and John, sons of Zebedee, Philip and Bartholomew, Thomas and Matthew, James son of Alphaeus and Lebbaeus called Thaddaeus, and Simon the Cananean, and Matthias who was chosen to replace Judas, James, the brother of the Lord and bishop of Jerusalem, and Paul, the teacher of the Gentiles, the chosen vessel, all of us united in the same purpose, have written to you this catholic teaching, for your support, you who have been entrusted with the catholic oversight (68). In it we show you that there is only one almighty God, besides whom there is no other. And him alone to worship and bow down to, through Jesus Christ our Lord, in the Holy Spirit (69). And to use the sacred Scriptures, the law and the prophets. To honor parents. To avoid every unlawful action. To believe in the resurrection and the judgment. And to expect a repayment. And to approach all his creatures gladly, as works of God, and to have nothing evil in themselves. And to marry lawfully, for such a marriage is blameless. Because even «a wife is fitting for a husband by the Lord's arrangement.» And the Lord says «The one who made them from the beginning, made them male and female, and said Because of this, a man will leave his father and mother and be joined to his wife, and the two will become one flesh. Nor indeed is it allowed to cast out an unrepentant one after marriage. "For you must guard your spirit," he says, and not abandon the wife of your youth. because she is your partner (70) in life, and

νεότητός σου μὴ ἐγκαταλίπης· ὅτι αὐτὴ κοινωνός (70) βίου σου, καὶ ὑπόλειμμα πνεύματός σου· καὶ ἐγὼ ἐποίησα, καὶ οὐκ ἄλλος.» Φάσκει γὰρ ὁ Κύριος ὅτι «Ἄ ὁ Θεὸς ἔζηξεν (71), ἄνθρωπος μὴ χωριζέτω.» Ἡ γὰρ γυνὴ κοινωνός ἐστι βίου, ἐνουμένη εἰς ἓν σῶμα ἐκ δύο παρὰ (72) Θεοῦ· ὁ δὲ τὸ ἐν ἀνάπαλιν διαιρῶν εἰς δύο, ἐχθρὸς δημιουργίας Θεοῦ, καὶ προνοίας τῆς ἐκείνου ἀντίπαλος. Ὡσαύτως ὁ κατέχων τὴν παραφθορεῖσαν (73), φύσεως θεσμοῦ παράνομος (74)· ἐπεὶ περ «ὁ κατέχων μοιχαλίδα, {{p948}} ἄφρων καὶ ἀσεβής. Ἀπότεμε γὰρ αὐτήν, φησὶν, ἀπὸ τῶν (75) σαρκῶν σου.» Οὐ γὰρ ἐστι βοηθός, ἀλλ' ἐπίβουλος, πρὸς ἄλλον ἀποκλίνασα τὴν διάνοιαν. Μῆτε δὲ περιτέμεσθαι τὴν σάρκα, ἀρκεῖσθαι δὲ πιστοῖς τὴν τῆς καρδίας περιτομὴν ἐν πνεύματι. «Περιτμήθητε γὰρ, φησὶ, τῷ Θεῷ ὑμῶν, καὶ περιτέμεσθε τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν.»

the remainder of your spirit. And I made her, and no one else. For the Lord says, “What God has joined together (71), let no one separate.” For the woman is a partner in life, united into one body from two by God (72). But the one who divides what is one back into two is an enemy of God’s creation and an opponent of his providence. Likewise, the one who holds to the corrupted (73), unlawful by the law of nature (74). Since «the one who holds a adulteress is foolish and godless» {{p948}} “For cut her off,” he says, “from your flesh” (75). For she is not a helper, but a harmful one, turning the mind away toward another. Nor is it necessary to circumcise the flesh, but it is enough for the faithful to have the circumcision of the heart in spirit. “For you have been circumcised to your God,” he says, “and you should circumcise the uncircumcision of your heart.”

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

Ὅτι οὔτε ἀναβαπτίζειν χρή, οὔτε μὴν παραδέχεσθαι τὸ παρὰ τῶν ἀσεβῶν βάπτισμα δοθέν, ὃ οὐκ ἔστι βάπτισμα, ἀλλὰ μόλυσμα.

That it is necessary neither to rebaptize nor to accept the baptism given by the ungodly, which is not baptism but a defilement.

Ὅμοίως καὶ βαπτίσματι ἐνὶ ἀρκεῖσθαι μόνῳ, τῷ εἰς τὸν τοῦ Κυρίου θάνατον δεδομένῳ· οὐ τῷ παρὰ τῶν δυσωνύμων αἰρετικῶν, ἀλλὰ τῷ παρὰ τῶν ἀμέμπτων ἱερέων δεδομένῳ εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. Μῆτε δὲ τὸ παρὰ τῶν ἀσεβῶν, δεκτὸν ὑμῖν ἔστω· μῆτε τὸ παρὰ τῶν ὁσίων ἀκυροῦσθω διὰ δευτέρου. Ὡς γὰρ εἷς ὁ Θεός, εἷς ὁ Χριστὸς, καὶ εἷς ὁ Παράκλητος, εἷς δὲ καὶ ὁ τοῦ Κυρίου ἐν σῶματι θάνατος· οὕτως ἐν

Likewise, one baptism alone is enough, the one given into the death of the Lord; not that given by the ill-named heretics, but that given by blameless priests in the name of the Father and of the Son and of the Holy Spirit. Neither let the baptism given by the ungodly be accepted by you, nor let that given by the holy be invalidated by a second baptism. Just as there is one God, one Christ, and one Advocate, and one death of the Lord in the body, so let there

ἔστω καὶ τὸ εἰς αὐτὸν διδόμενον βάπτισμα. Οἱ δὲ παρὰ ἀσεβῶν δεχόμενοι μόλυσμα, κοινωνοὶ τῆς γνώμης αὐτῶν γενήσονται. Οὐ γὰρ εἰσιν ἐκεῖνοι ἱερεῖς (76). Λέγει γὰρ πρὸς αὐτοὺς ὁ Θεός· «Ἐπεὶ καὶ σὺ ἀπώσω γνῶσιν, ἀπώσομαί σε κάγὼ τοῦ ἱερατεύειν μοι.» Οὔτε μὴν οἱ βαπτισθέντες ὑπ’ αὐτῶν, μεμύηνται, ἀλλὰ μεμολυσμένοι ὑπάρχουσιν, οὐκ ἄφεσιν ἁμαρτιῶν λαμβάνοντες, ἀλλὰ δεσμὸν ἀσεβείας. Οὐ μὴν δὲ, ἀλλὰ καὶ τοὺς μεμυημένους, ἐκ δευτέρου βαπτίζειν πειρώμενοι, ἀνασταυροῦσι τὸν Κύριον, ἀναιροῦσιν (77) αὐτὸν ἐκ δευτέρου, γελῶσι τὰ θεῖα, μυκτηρίζουσι τὰ ἅγια, ὑβρίζουσι τὸ Πνεῦμα (78), τὸ αἷμα τὸ ἅγιον ὡς κοινὸν ἀτιμάζουσιν, ἀσεβοῦσιν εἰς τὸν ἀποστείλαντα, εἰς τὸν παθόντα, εἰς τὸν μαρτυρήσαντα· ἀλλὰ καὶ ὁ ἐκ καταφρονήσεως (79) μὴ βουλόμενος βαπτισθῆναι, ὡς ἄπιστος κατακριθήσεται, καὶ ὀνειδισθήσεται ὡς ἀχάριστος καὶ ἀγνώμων· λέγει γὰρ ὁ Κύριος· «Ἐὰν μὴ τις βαπτισθῇ (80) ἐξ ὕδατος καὶ Πνεύματος, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν.» Καὶ πάλιν· «Ὁ πιστεύσας, καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται.» Ὁ δὲ λέγων, ὅτι «Ὅταν τελευτῶ, βαπτίζομαι (81), ἵνα μὴ ἁμαρτήσω, καὶ ῥυπάνω {{p949}} τὸ βάπτισμα,» οὗτος ἄγνοια ἔχει Θεοῦ, καὶ τῆς ἑαυτοῦ φύσεως ἐπιλήσμων τυγχάνει. «Μὴ ἀναβάλλου γὰρ ἐπιστρέψαι (82) πρὸς Κύριον· οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιούσα.» Βαπτίζετε δὲ ὑμῶν καὶ τὰ νήπια (83), καὶ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Θεοῦ. «Ἄφετε γὰρ, φησὶ, τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά.»

be one baptism given into him. Those who receive the defilement from the ungodly will become sharers of their opinion. For they are not priests (76). For God says to them: “Since you have rejected knowledge, I also will reject you from being a priest to me.” Nor are those baptized by them enlightened, but they are defiled, not receiving forgiveness of sins, but a bond of ungodliness. But those who, having been initiated, attempt to baptize again, crucify the Lord anew, destroy (77) him a second time, mock the divine things, ridicule the holy things, insult the Spirit (78), dishonor the holy blood as common, act ungodly toward the one who sent, toward the one who suffered, toward the one who bore witness. And also the one who, out of contempt (79), does not want to be baptized will be judged as unbelieving and will be reproached as ungrateful and unknowing. For the Lord says: “Unless one is baptized (80) with water and Spirit, he will not enter the kingdom of heaven.” And again: “He who believes and is baptized will be saved; but he who disbelieves will be condemned.” The one who says, “When I die, I will be baptized (81), so that I do not sin and defile the baptism,” has ignorance of God and is forgetful of his own nature. “Do not delay to return (82) to the Lord, for you do not know what the coming day will bring.” Baptize also your infants (83), and raise them in the discipline and instruction of God. “Let the children come to me, and do not hinder them,” he says.

Περὶ τῶν ψευδεπιγράφων βιβλίων.

Concerning the falsely attributed books.

Ταῦτα πάντα ἐπεστείλαμεν ὑμῖν, ἵνα εἰδέναι ἔχοιτε τὴν ἡμετέραν γνώμην, οἷα (84) τίς ἐστὶ, καὶ τὰ ἐπ' ὀνόματι ἡμῶν παρὰ τῶν ἀσεβῶν κρατυθέντα (85) βιβλία μὴ παραδέχεσθαι. Οὐ γὰρ τοῖς ὀνόμασι χρὴ ὑμᾶς προσέχειν τῶν ἀποστόλων, ἀλλὰ τῇ φύσει τῶν πραγμάτων, καὶ τῇ γνώμῃ τῇ ἀδιαστρόφῳ· οἶδαμεν γὰρ ὅτι οἱ περὶ Σίμωνα καὶ Κλεόβιον (86), ἰώδη συντάξαντες βιβλία ἐπ' ὀνόματι Χριστοῦ (87) καὶ τῶν {{p952}} μαθητῶν αὐτοῦ, περιφέρουσιν εἰς ἀπάτην ὑμῶν τῶν πεφιληκότων Χριστὸν καὶ ἡμᾶς τοὺς αὐτοῦ δούλους. {{p953}} Καὶ ἐν τοῖς παλαιοῖς (88) δέ τινες συνέγραψαν βιβλία ἀπόκρυφα Μωσέως (89), καὶ Ἐνῶχ (90), καὶ Ἀδὰμ (91), {{p956}} Ἡσαΐου (92) τε καὶ Δαβὶδ (93), καὶ Ἡλίας (94), καὶ τῶν τριῶν πατριαρχῶν (95), φθοροποιὰ, καὶ τῆς ἀληθείας ἐχθρά. Τοιαῦτα καὶ νῦν ἐποίησαν οἱ δυσώνυμοι, διαβάλλοντες δημιουργίαν, γάμον, πρόνοιαν, τεκνογονίαν, νόμον, προφήτας· βάρβαρα τινὰ ὀνόματα (96) ἐγγράφοντες, καὶ, ὥς αὐτοὶ φασιν, ἀγγέλων, τὸ δ' ἀληθὲς εἰπεῖν, δαιμόνων, τῶν αὐτοῖς ὑπηχούντων· ὧν ἀποφεύγετε τὴν διδασκαλίαν, ἵνα μὴ μετάσχητε τῆς τιμωρίας τῶν αὐτὰ συγγραψαμένων ἐπ' ἀπάτη καὶ ἀπωλείᾳ τῶν πιστῶν καὶ ἀμέμπτων τοῦ Κυρίου Ἰησοῦ μαθητῶν.

We have sent you all these things so that you may know our opinion, what it is, and not accept the books falsely attributed to us by the ungodly. For you should not pay attention to the names of the apostles, but to the nature of the matters and to the uncorrupted judgment. We know that those around Simon and Cleobius have composed foolish books in the name of Christ and his disciples, spreading them to deceive you who love Christ and us, his servants. And in ancient times some wrote secret books of Moses, Enoch, Adam, Isaiah, David, Elijah, and the three patriarchs, which are destructive and hostile to the truth. Such things have also been done now by those with bad names, slandering creation, marriage, providence, procreation, the law, and the prophets; writing down some barbarous names, and, as they say, of angels—though to speak truly, of demons who serve them. Avoid their teaching, so that you do not share in the punishment of those who write such things to deceive and destroy the faithful and blameless disciples of the Lord Jesus.

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

Περὶ κληρικῶν γαμικὰ παραγγέλματα.

Concerning Marriage Instructions for Clergy.

Ἐπίσκοπον καὶ πρεσβύτερον (97) καὶ

We say that a bishop, a presbyter (97), and

διάκονον εἴπομεν {{p957}} μονογάμους καθίστασθαι, κἂν ζῶσιν αὐτῶν αἱ γαμεταί, κἂν (98) τεθνᾶσι· μὴ ἐξεῖναι δὲ αὐτοῖς μετὰ χειροτονίαν ἀγάμοις (99) οὖσιν, ἔτι ἐπὶ γάμον ἔρχεσθαι, ἢ γεγαμηκόσιν, ἑτέραις συμπλέκεσθαι, ἀλλ' ἀρκεῖσθαι, ἢ ἔχοντες ἦλθον ἐπὶ τὴν χειροτονίαν. Ὑπηρέτας δὲ, καὶ ψαλτωδοὺς, καὶ ἀναγνώστας, καὶ πυλωροὺς, καὶ αὐτοὺς μονογάμους εἶναι κελεύομεν· εἰ δὲ πρὸ γάμου εἰς κλῆρον παρέλθωσιν, ἐπιτρέπομεν αὐτοῖς γαμεῖν (100), εἴγε πρὸς τοῦτο πρόσθεσιν ἔχουσιν, ἵνα μὴ ἀμαρτήσαντες, κολάσεως τύχωσιν. Οὐδενὶ δὲ τῶν ἐν τῷ κλήρῳ κελεύομεν ἢ ἑταίραν, ἢ οἰκέτιν, ἢ χήραν, καὶ ἐκβεβλημένην λαμβάνειν, ὥς καὶ ὁ νόμος λέγει. Διακόνισσα δὲ (1) γινέσθω παρθένος ἀγνή· εἰ δὲ μήγε, κἂν χήρα μονόγαμος, πιστὴ καὶ τιμία.

a deacon {{p957}} must be established as monogamous, whether their wives live or (98) have died. After ordination, it is not allowed for those who are unmarried (99) to enter into marriage, nor for those who are married to be joined to other women; rather, they should be content with the one they had when they came to ordination. We also command that servants, psalters, readers, and doorkeepers be monogamous; but if they enter the clergy before marriage, we permit them to marry (100), provided they have the proper qualifications, so that having sinned they do not suffer punishment. We command no one in the clergy to take a concubine, a servant, or a widow who has been cast out, as the law also says. A deaconess (1) should be a pure virgin; if not, then a widow who is monogamous, faithful, and honorable.

Chapter 18 (ΚΕΦΑΛΑΙΟΝ ΙΗ')

Παραίνεσις κελεύουσα φεύγειν τὴν τῶν ἀσεβῶν αἵρετικῶν κοινωνίαν.

Exhortation Urging to Avoid Fellowship with the Impious Heretics.

Τοὺς δὲ μετανοοῦντας προσδέχεσθε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ· τοὺς κατηχουμένους στοιχειώσαντες {{p960}} βαπτίσατε. Τοὺς ἀθέους αἵρεσιώτας ἀμετανοήτως ἔχοντας διαστείλαντες, ἀφορίσατε ἀπὸ τῶν πιστῶν, καὶ τῆς Ἐκκλησίας τοῦ Θεοῦ ἐκκηρύκτους ποιήσατε, καὶ παραγγείλατε τοῖς πιστοῖς παντοίως αὐτῶν ἀπέχεσθαι, καὶ μήτε λόγοις (2), μήτε προσευχαῖς κοινωνεῖν αὐτοῖς· οὗτοι γὰρ εἰσιν ἀντίδικοι καὶ ἐπίβουλοι τῆς Ἐκκλησίας, οἱ διαφθείροντες τὸ ποιμνίον, καὶ μολύνοντες τὴν κληρονομίαν, οἱ δοξόσοφοι, καὶ καμπόνηροι· περὶ ὧν ἔλεγε Σολομών ὁ

But welcome those who repent. For this is the will of God in Christ. Baptize those who have been instructed and established. {{p960}} Send away the atheists and heretics who do not repent, and separate them from the faithful. Make them outcasts from the Church of God, and command the faithful in every way to keep away from them, neither sharing words (2) nor prayers with them. For these are opponents and plotters against the Church, those who corrupt the flock and defile the inheritance, the proud in knowledge, and utterly wicked. About whom Solomon the wise spoke, saying that the ungodly

σοφός, ὅτι δυσσεβοῦντες ὑποκρίνονται εὐσεβεῖν. «Ἔστι γάρ, φησὶν, ὁδὸς ἣ δοκεῖ τισιν ὀρθὴ εἶναι, τὰ δὲ τελευταῖα αὐτῆς βλέπει εἰς πυθμένα ᾗδου.» Οὗτοί (3) εἰσι περὶ ὧν ὁ Κύριος πικρῶς καὶ ἀποτόμως ἀπεφώνητο, λέγων ὅτι εἰσὶ ψευδόχριστοι καὶ ψευδοδιδάσκαλοι· οἱ βλασφημήσαντες τὸ Πνεῦμα τῆς χάριτος, καὶ ἀποπτύσαντες τὴν παρ' αὐτοῦ δωρεάν μετὰ τὴν χάριν· οἷς οὐκ ἀφεθήσεται οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι· οἱ καὶ Ἰουδαίων δυσσεβέστεροι, καὶ Ἑλλήνων ἀθεώτεροι (4)· οἱ Θεὸν τὸν ἐπὶ πάντων βλασφημοῦντες, καὶ τὸν Υἱὸν αὐτοῦ καταπατοῦντες, καὶ τὴν διδασκαλίαν τοῦ Πνεύματος διαπτύοντες· οἱ τοὺς θείους λόγους ἀρνούμενοι, ἢ μεθ' ὑποκρίσεως προσποιούμενοι δέχεσθαι, ἐφ' ὕβρει Θεοῦ καὶ ἀπάτῃ τῶν αὐτοῖς προσιόντων· οἱ τὰς ἱερὰς Γραφὰς ἐνουβρίζοντες, καὶ τὴν δικαιοσύνην ἧς ποτέ ἐστιν ἀγνοοῦντες· οἱ τὴν Ἐκκλησίαν Θεοῦ διαφθείροντες, ὡς ἀλώπεκες μικροὶ ἀμπελῶνα (5)· οὗς φεύγειν ὑμᾶς παρακαλοῦμεν, ἵνα μὴ λάβητε βρόχους ταῖς ἐαυτῶν ψυχαῖς. «Ὁ συμπορευόμενος μὲν (6) σοφοῖς, σοφὸς ἔσται, ὁ δὲ συμπορευόμενος ἄφροσι, γνωσθήσεται.» Οὔτε γὰρ κλέπτη δεῖ συντρέχειν, οὐδὲ μετὰ μοιχοῦ τὴν (7) μερίδα τίθεσθαι· ἐπεὶ περ καὶ ὁ ὁσιός (8) φησι Δαβὶδ· «Κύριε, τοὺς μισοῦντάς σε ἐμίσησα, καὶ ἐπὶ τοὺς ἐχθρούς σου ἐξετηκόμην, τέλειον μῖσος ἐμίσουν αὐτοὺς, εἰς ἐχθροὺς ἐγένοντό μοι.» Καὶ τῷ Ἰωσαφάτ (9) ὁ Θεὸς ὀνειδίζει διὰ τὴν πρὸς Ἀχαάβ φιλίαν καὶ συμμαχίαν, καὶ τὴν πρὸς Ὁχοζιαν, λέγων διὰ Ἰωνᾶ (10) τοῦ προφήτου· «Εἰ ἀμαρτωλῶ σὺ φιλιάζεις, {{p961}} ἢ μισουμένῳ ὑπὸ Κυρίου βοηθεῖς; Διὰ τοῦτο ἐξαίφνης ὀργὴ Κυρίου ἐγένετο ἐπὶ σέ, εἰ μὴ ὅτι εὐρέθη ἡ καρδιά σου τελεία πρὸς Κύριον· διὰ τοῦτο ἐφείσατό σου Κύριος· πλην ὅτι διεκόπη τὰ ἔργα σου, καὶ

pretend to be godly. "For there is," he says, "a way that seems right to some, but its end leads down to the depths of Hades. These (3) are the ones about whom the Lord bitterly and sharply declared, saying that they are false Christs and false teachers. who have blasphemed the Spirit of grace, and have spit out the gift given by him after the grace. to whom forgiveness will not be granted, neither in this age nor in the one to come. who are even more impious than the Jews, and more godless than the Greeks (4) those who blaspheme God who is over all, trample on his Son, and spit out the teaching of the Spirit those who deny the divine words, or pretend to accept them with hypocrisy, doing so in insult to God and deceiving those who come to them those who insult the holy Scriptures and are ignorant of what righteousness truly is those who corrupt the Church of God, like little foxes in the vineyard (5) We urge you to flee from them, so that you do not take traps for your own souls. "He who walks with the wise will be wise, but he who walks with fools will be known." For one must neither run with a thief, nor share a portion with an adulterer. Since even the holy David says (8) "Lord, I have hated those who hate you, and I have looked upon your enemies; I have hated them with complete hatred, and they have become enemies to me. And to Jehoshaphat (9) God reproaches him for his friendship and alliance with Ahab, and for his alliance with Ahaziah, saying through Jonah (10) the prophet "If you make friends with a sinner, {{p961}} or help one who is hated by the Lord, Therefore, suddenly the anger of the Lord came upon you, if it were not that your heart was found to be fully devoted to the Lord. Therefore the Lord spared you. Except that your works were broken off,

συνετρίβησαν αἱ νῆές σου.» Φεύγετε οὖν τῆς κοινωνίας αὐτῶν, καὶ τῆς πρὸς αὐτοὺς εἰρήνης ἀλλότριον τυγχάνετε· περὶ αὐτῶν γὰρ ὁ προφήτης ἀπεφώνησε λέγων, ὅτι «Οὐκ ἔστι χαίρειν τοῖς ἀσεβέσι, λέγει Κύριος.» Οὗτοι γάρ εἰσιν οἱ κρύφιοι λύκοι, οἱ ἐννεοὶ κύνες, οἱ οὐ δυνάμενοι ὑλακτεῖν, οἱ νῦν μὲν εἰσιν ὀλίγοι, προκόψαντος δὲ τοῦ χρόνου, καὶ τῆς συντελείας ἐγγιζούσης, πλείονες καὶ χαλεπώτεροι ἔσονται· περὶ ὧν ὁ Κύριος ἔλεγεν, ὅτι· «Ἴρα ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;» Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. Καὶ ἐλεύσονται ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα ἐν οὐρανῷ, ὥστε, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς ἀπατήσαι.» ὧν τῆς ἀπάτης ῥύσεται ἡμᾶς ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν. Καὶ γὰρ καὶ ἡμεῖς διερχόμενοι τὰ ἔθνη, καὶ ἐπιστηρίζοντες τὰς ἐκκλησίας, τοὺς μὲν ἐν πολλῇ νοουθεσίᾳ καὶ λόγῳ ἱατικῷ ὑγιάσαντες, ἐπανηγάγομεν, μέλλοντας ὅσον οὐδέπω θνήσκεν ἀπάτη· τοὺς δὲ ἀνιάτως ἔχοντας, ἐξεβάλομεν ἀπὸ τῆς ποιμένης, ἵνα μὴ ψωραλέας νόσου μεταδῶσι καὶ τοῖς ὑγιαίνουσιν ἀρνίοις, ἀλλὰ καθαρὰ καὶ ἄχραντα, ὑγιᾶ καὶ ἄσπιλα διαμεῖνῃ Κυρίῳ τῷ Θεῷ. Καὶ ταῦτα κατὰ πόλιν πανταχοῦ εἰς ὅλην τὴν οἰκουμένην τοῦ κόσμου πεποιήκαμεν, καταλιπόντες ὑμῖν τοῖς ἐπισκόποις, καὶ λοιποῖς ἱερεῦσι τήνδε τὴν καθολικὴν διδασκαλίαν, ἀξίως καὶ δικαίως, εἰς μνημόσυνον ἐπιστηριγμοῦ τοῖς πεπιστευκόσι Θεῷ· διαπεμψάμενοι διὰ τοῦ συλλειτουργοῦ ἡμῶν Κλήμεντος τοῦ πιστοτάτου καὶ ὁμοψύχου τέκνου ἡμῶν ἐν Κυρίῳ, ἅμα καὶ Βαρνάβᾳ, καὶ Τιμοθέῳ τῷ ποθεινοτάτῳ υἱῷ, καὶ Μάρκῳ τῷ γνησίῳ, σὺν οἷς καὶ Τίτον ὑμῖν γνωρίζομεν, καὶ Λουκᾶν, Ἰάσονά τε καὶ Λούκιον, καὶ Σωσίπατρον· δι' ὧν καὶ παρακαλοῦμεν

and your ships were shattered. Therefore, flee from their fellowship, and be strangers to the peace with them. For concerning them the prophet declared, saying, "There is no joy for the wicked, says the Lord." For these are the hidden wolves, the savage dogs, who cannot bark, who now are few, but as time goes on and the end draws near, there will be more and more of them, and they will be more dangerous. Concerning whom the Lord was saying, that "Will the Son of Man, when he comes, find faith on the earth?" And because lawlessness will increase, the love of many will grow cold. And false christs and false prophets will come, and they will give signs in the sky, so that, if possible, they might deceive even the chosen. May God deliver us from their deception through Jesus Christ, our hope. And indeed, we too, traveling among the nations and strengthening the churches, having healed some with much instruction and healing words, we bring them back, as they are about to be deceived by a deception that does not yet die. But those who were incurably ill, we cast out from the flock, so that they would not spread a scabby disease to the healthy lambs, but that the pure and spotless ones might remain healthy and unblemished before the Lord God. And we have done these things everywhere, city by city, throughout the whole inhabited world, leaving behind for you, the bishops and the other priests, this catholic teaching, worthy and just, as a memorial of support for those who have trusted in God. Having sent through our fellow worker Clement, our most faithful and like-minded child in the Lord, along with Barnabas, and Timothy, our most beloved son, and Mark the genuine, with whom we also introduce to you Titus, and

ὕμᾱς ἐν Κυρίῳ, ἀπέχεσθαι παλαιᾶς
συνηθείας, δεσμῶν ματαίων, ἀφορισμῶν,
παρατηρήσεων, βρωμάτων διορισμοῦ,
βαπτισμάτων (11) καθημερινῶν. «Τὰ
ἀρχαῖα γὰρ παρῆλθεν· ἰδοὺ γέγονε καινὰ
τὰ πάντα.»

Luke, as well as Jason and Lucius, and
Sosipater. Through them we also urge you
in the Lord to keep away from old customs,
empty bonds, anathemas, rules, appointed
foods, and daily baptisms (11). “For the old
things have passed away “Behold, all things
have become new.”

Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ’)

Πρὸς (12) φαυλίζοντας τὸν νόμον.

Against those who corrupt the law.

Γνόντες γὰρ Θεὸν διὰ Ἰησοῦ Χριστοῦ, καὶ
τὴν σύμπασαν αὐτοῦ οἰκονομίαν ἀρχῆθην
γεγεννημένην, ὅτι δέδωκεν νόμον ἀπλοῦν
εἰς βοήθειαν τοῦ φυσικοῦ, καθαρὸν,
σωτήριον, ἅγιον, ἐν ᾧ καὶ τὸ ἴδιον ὄνομα
ἐγκατέθετο, {{p964}} τέλειον, ἀνελλιπῆ,
δέκα λογίων πλήρη, ἄμωμον,
ἐπιστρέφοντα ψυχάς· οὐπὲρ καὶ
ἐπιλαθομένους Ἑβραίους ὑπομιμνήσκει διὰ
Μαλαχίου τοῦ προφήτου λέγων·
«Μνήσθητε νόμου Μωσέως, ἀνθρώπου τοῦ
Θεοῦ, ὃς ἐνετείλατο ὑμῖν προστάγματα καὶ
δικαιώματα.» «Ὁς τοσοῦτόν ἐστιν ἅγιος καὶ
δίκαιος, ὡς καὶ τὸν Σωτῆρά ποτε
θεραπεύσαντα λεπρὸν ἕνα, καὶ πάλιν ἐννέα
(13), εἰπεῖν τῷ πρώτῳ· «Πορευθεὶς δεῖξον
σεαυτὸν ἀρχιερεῖ, καὶ προσένεγκε τὸ
δῶρον ὃ προσέταξε Μωσῆς εἰς μαρτύριον
αὐτοῖς·» τοῖς δὲ ἐννέα πάλιν· «Πορευθέντες
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν.» Οὐ γάρ
που κατέλυσε τὸν νόμον, ὡς Σίμων δοξάζει,
ἀλλ’ ἐπλήρωσε· λέγει γάρ· «Ἰῶτα ἓν, ἡ μία
κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως
ἂν πάντα (14) γένηται. Οὐ γὰρ ἦλθον, φησὶ,
καταλῦσαι τὸν νόμον (15), ἀλλὰ
πληρῶσαι.» Καὶ γὰρ καὶ Μωσῆς νομοθέτης
ὁμοῦ, καὶ ἀρχιερεὺς, καὶ προφήτης, καὶ
βασιλεὺς, καὶ Ἡλίας ὁ ζηλωτὴς τῶν
προφητῶν, συνῆσαν ἐν τῇ μεταμορφώσει

For knowing God through Jesus Christ, and
the whole plan of him established from the
beginning, that he gave a simple law to help
the natural man, pure, saving, holy, in
which even his own name was placed,
{{p964}} perfect, unbroken, full of ten
precepts, blameless, turning souls back; of
which even the forgetful Hebrews are
reminded through the prophet Malachi,
saying: “Remember the law of Moses, the
man of God, who commanded you statutes
and judgments.” This law is so holy and just
that it once healed one leper by the Savior,
and again nine (13), telling the first: “Go,
show yourself to the priest, and offer the
gift that Moses commanded for their
testimony;” and to the nine again: “Go,
show yourselves to the priests.” For he did
not destroy the law, as Simon boasts, but
fulfilled it; for he says: “Not one iota, or one
dot, will pass from the law until all is
accomplished.” For he did not come, he
says, to destroy the law, but to fulfill it. And
indeed Moses, the lawgiver, was also a high
priest, and a prophet, and a king; and Elijah,
the zealous one of the prophets, were
present at the transfiguration of the Lord
on the mountain, witnesses of his
incarnation and sufferings, as friends of

τοῦ Κυρίου ἐν τῷ ὄρει, μάρτυρες αὐτοῦ τῆς ἐνανθρωπήσεως καὶ τῶν παθημάτων, ὡς φίλοι Χριστοῦ καὶ οἰκεῖοι, ἀλλ' οὐχ ὡς ἐχθροὶ ἢ ἀλλότριοι. Ἐξ ὧν δείκνυται, ὅτι καὶ ὁ νόμος καλὸς καὶ ἅγιος, καὶ οἱ προφῆται.

Christ and relatives, but not as enemies or strangers. From these things it is shown that both the law is good and holy, and the prophets as well.

Chapter 20 (ΚΕΦΑΛΑΙΟΝ Κ')

Τίς ὁ φυσικὸς νόμος, καὶ τίς ὁ ἐπεισακτος, καὶ δι' ἣν αἰτίαν ἐπεισήχθη.

What the natural law is, what the added law is, and for what reason it was introduced.

Νόμος δέ ἐστιν ἡ Δεκάλογος, ἣν πρὸ τοῦ τὸν λαὸν μοσχοποιῆσαι τὸν παρ' Αἰγυπτίοις Ἄπιν, Θεὸς αὐτοῖς ἐνομοθέτησεν ἀκουστῇ φωνῇ· οὗτος δὲ δίκαιός ἐστι, διὸ καὶ νόμος λέγεται (16), διὰ τὸ φύσει δικαίως τὰς κρίσεις ποιεῖσθαι· ὃν οἱ περὶ Σίμωνα φαυλίζουσιν (17), οἰόμενοι μὴ κριθέντες ὑπ' αὐτοῦ, τὴν κόλασιν ἐκφεύγειν· οὗτος ὁ νόμος ἀγαθὸς, ὁσιος, ἀκατανάγκαστος· φησὶ γάρ· «Ἐὰν δὲ ποιήσης μοι θυσιαστήριον, ἐκ γῆς ποιήσεις μοι αὐτό.» Οὐκ εἶπε, **ποιήσον** (18), ἀλλὰ, **ἐὰν ποιήσης**· οὐκ ἀνάγκην περιέθηκεν (19), ἀλλὰ τῇ ἐξουσίᾳ ἐπέτρεψεν, ἅτε ἐλευθέρᾳ. {p965} Οὐ γὰρ θυσιῶν δέεται Θεός, ἀνενδεὴς ὑπάρχων τῇ φύσει· ἀλλὰ γινώσκων, καθάπερ καὶ ἡδὴ (20) πρότερον τὸν φιλόθεον Ἀβελ, καὶ Νῶε (21), καὶ Ἀβραάμ, καὶ τοὺς καθεξῆς, οὐκ αἰτηθέντας, φυσικῶ δὲ νόμῳ κινήθέντας ἀφ' ἑαυτῶν, προσενέγκαι θυσίαν Θεῷ ἀπὸ γνώμης εὐχαρίστου, ἐπιτρέπει καὶ νῦν Ἑβραίοις, οὐ προστασσων, ἀλλ' εἰ βουληθῶσι, συγχωρῶν, καὶ εἰ ἀπὸ ὀρθῆς προσοίσωσι (22) γνώμης, εὐδοκῶν ἐπὶ ταῖς θυσίαις αὐτῶν. Διὰ τοῦτο φησιν· Εἰ θύειν (23) ἐπιθυμεῖς, οὐ δεομένῳ μοι θύε· οὐδενὸς γὰρ ἐν χρείᾳ καθέστηκα· «Ἐμὴ γὰρ ἐστιν ἡ

The law is the Decalogue, which God gave to them by audible voice before Apis, the idol among the Egyptians, made the people fragrant. This law is just, and so it is called law (16), because it makes judgments rightly by nature. Those around Simon speak badly of him (17), thinking that, because they have not been judged by him, they escape punishment. This law is good, holy, and not forced. For he says “But if you make me an altar, you shall make it of earth.” He did not say, **make** (18), but, **if you make**; he did not impose a necessity (19), but allowed it by permission, as something free. {p965} For God does not need sacrifices, being self-sufficient by nature. But knowing, just as before (20) the God-loving Abel, and Noah (21), and Abraham, and those in succession, did not ask, but moved by natural law from themselves, to offer a sacrifice to God from a willing mind, he allows even now to the Hebrews, not commanding, but if they wish, permitting, and if they offer with a right intention (22), he is pleased with their sacrifices. For this reason he says «If you desire to sacrifice (23), do not offer a sacrifice to me who do not need it.» For I

οίκουμένη καὶ τὸ πλήρωμα αὐτῆς.» Ὅποτε δὲ οἱ τοῦ λαοῦ τούτου (24) ἀμνήμονες ὑπῆρξαν, καὶ μόσχον ἀντὶ Θεοῦ θεὸν ἐπεκαλέσαντο, καὶ τούτῳ τὴν αἰτίαν τῆς ἐξ Αἰγύπτου πορείας ἐπέγραψαν, λέγοντες· «Οὗτοι οἱ θεοὶ σου, Ἰσραὴλ, οἱ ἐξαγαγόντες σε ἐκ γῆς Αἰγύπτου.» καὶ δυσσεβήσαντες εἰς ὁμοίωμα μόσχου ἐσθίωντος χόρτον, ἐπηρνῆσαντο (25) Θεὸν, τὸν διὰ Μωσέως ἐπισκεψάμενον αὐτοὺς ἐν τῇ θλίψει αὐτῶν· τὸν τὰ σημεῖα ἐπὶ χειρὸς καὶ ῥάβδου ποιησάμενον, καὶ τοὺς Αἰγυπτίους δεκαπλήγῳ πατάξαντα· τὸν τὴν Ἐρυθρὰν διελόντα θάλασσαν εἰς διαιρέσεις ὑδάτων· τὸν διαγαγόντα αὐτοὺς ἐν μέσῳ ὕδατος, ὡς ἵππον ἐν πεδίῳ· τὸν τοὺς ἐχθροὺς αὐτῶν καὶ ἐπιβούλους βυθίσαντα· τὸν εἰς Μερρὰν (26) τὴν πικρὰν πηγὴν γλυκάναντα· τὸν ἐκ πέτρας ἀκροτόμου καταγαγόντα ὕδωρ εἰς πλησμονήν· τὸν στύλῳ νεφέλης καὶ στύλῳ πυρὸς σκιάζοντα αὐτοῖς διὰ θάλπος ἄμετρον, καὶ φωτίζοντα καὶ ὁδηγοῦντα τοὺς οὐκ εἰδότας ὅπου πορευθῶσι· τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς, καὶ ἐκ θαλάσσης κρεωδοτήσαντα ὀρτυγομήτραν· τὸν ἐν τῷ ὄρει νομοθετήσαντα αὐτοῖς· οὗ τῆς φωνῆς ἠξιώθησαν ἐπακοῦσαι· τοῦτον ἀπηρνῆσαντο, εἰπόντες τῷ Ἀαρών· «Ποίησον ἡμῖν θεοὺς, οἳ προπορεύσονται ἡμῶν.» καὶ ἐμοσχοποίησαν χωνευτὸν, καὶ ἔθυσαν τῷ εἰδώλῳ· τότε (27) ὀργισθεὶς ὁ Θεὸς, ἅτε ἀχαριστηθεὶς ὑπ’ αὐτῶν, ἔδωκεν αὐτοὺς δεσμοῖς ἀλύτοις, στιβώσει (28) φορτισμοῦ, καὶ σκληρότητι κλοιοῦ· καὶ οὐκέτι εἶπεν· Ἐὰν δὲ ποιῇς, ἀλλὰ, «Ποίησον θυσιαστήριον, καὶ θύε διηνεκῶς.» ἐπιλήσμων γὰρ τυγχάνεις καὶ ἀχάριστος. Ὅλοκαύτει οὖν συνεχῶς, ἵν’ ὑπομνήσκῃς μου. Ἐπειδὴ γὰρ τῇ {{p968}} ἐξουσίᾳ κακῶς ἀπεχρήσω, ἀνάγκην ἐπιτίθημί σοι λοιπὸν, καὶ βρωμάτων ἀφιστῶ τοιῶνδε, καὶ ζῶων σοι διαφορὰς καθαρῶν καὶ ἀκαθάρτων διαστέλλομαι, καὶ τοι παντὸς

have not been made in need of anything. «For the world and all that is in it belong to me.» But when the people of this nation (24) became forgetful, and called a calf a god instead of God, and blamed this for the cause of the journey out of Egypt, saying “These are your gods, Israel, who brought you out of the land of Egypt; And having acted impiously toward the likeness of a calf eating grass, they denied (25) the God who visited them through Moses in their distress. Who made the signs with his hand and rod, and struck the Egyptians with ten plagues, Who led through the Red Sea by dividing the waters into parts. Who brought them through the middle of the water, like a horse on a plain. Who drowned their enemies and those plotting against them. Who sweetened the bitter spring at Merra (26). Who brought water in abundance from the rock of the cliff. Who, as a pillar of cloud and a pillar of fire, gave them boundless warmth, and who also gave light and guided those who did not know where to go. Who fed them with manna from heaven, and from the sea provided them with quail as meat. Who gave them the law on the mountain. Whose voice they were deemed worthy to hear. They rejected this one, saying to Aaron “Make for us gods who will go before us; and they made a molten calf and sacrificed to the idol Then (27) God, being angry because he was shown no gratitude by them, bound them with unbreakable chains, crushing them (28) with burdens and the hardness of iron. and he no longer spoke But if you do, then, «Build an altar, and sacrifice continually; for you happen to be forgetful and ungrateful Therefore, burn a whole offering continually, so that you may remember me. Since I have misused the authority badly, I now impose a necessity on you, and I

ζώου καλοῦ (29) τυγχάνοντος, ἅτε ὑπ' ἐμοῦ γενομένου· καὶ ἀφορισμοὺς τοιούσδε σοι προστάσσω, καθαρισμοὺς, συνεχῆ βαπτίσματα, ῥαντισμοὺς, ἀγνείας τοιάσδε, ἀργίας διαφόρους· καὶ τούτων ἐφ' ἐκάστῳ ἐὰν παρακούσης, τιμωρίαν ὀρίζω, ὡς ἔοικε, τῷ ἀπειθεῖ (30)· ὅπως πιεζόμενος καὶ ὑπὸ τοῦ κλοιοῦ ἀγχόμενος, τῆς πολυθέου πλάνης ἐκστῆς· καὶ παρεῖς τὸ «Οὗτοι οἱ θεοὶ σου Ἰσραὴλ,» ὑπομνησθῆς τὸ «Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεός σου, Κύριος εἷς ἐστι,» καὶ ἀναδράμης ἐπ' ἐκεῖνον τὸν νόμον τὸν ὑπ' ἐμοῦ τῇ φύσει καταβληθέντα τοῖς (31) πᾶσιν ἀνθρώποις· ἕνα μόνον ὑπάρχειν Θεὸν ἐν οὐρανῷ καὶ ἐπὶ γῆς· καὶ τοῦτον ἀγαπᾷν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ ἐξ ὅλης τῆς διανοίας· καὶ πλὴν αὐτοῦ μὴ φοβεῖσθαι ἄλλον· μήτε ὄνομα θεῶν ἐτέρων ἐπὶ διανοίας λαμβάνειν, μήτε προφέρειν γλώσσει διὰ στόματος. Διὰ τὴν (32) σκληροκαρδίαν αὐτῶν ἐπέδησεν (33) αὐτοὺς, ἵνα διὰ τοῦ θύειν, καὶ ἀργεῖν, καὶ ἀγνίζεσθαι, καὶ τὰ τοιάδε παρατηρεῖσθαι, εἰς ἔννοιαν ἔλθωσι τοῦ Θεοῦ, τοῦ ταῦτα διαταξαμένου αὐτοῖς.

withhold from you such foods, and I separate for you the differences of clean and unclean animals, and every kind of good animal (29) that happens to be, as having been made by me. And I command such kinds of separations for you, cleansings, continuous baptisms, sprinklings, such kinds of purity, and various kinds of rest. And if you disobey any of these, I set a punishment, as seems fitting, for the disobedient one (30). So that, being pressed and strangled by the noose, you may come out of the many-god deception. And having come near, the «These are your gods, Israel,» Remember the «Hear, Israel, the Lord your God, the Lord is one,» And you will run back to that law, which by my nature was given to all people (31) There is only one God in heaven and on earth And to love this one with all your heart, and with all your strength, and with all your mind And besides him, to fear no other Neither to take the name of other gods into your mind, nor to speak it with your tongue through your mouth Because of their (32) hard-heartedness, he bound (33) them so that through offering sacrifice, resting, being purified, and observing such things, they might come to an understanding of God, who commanded these things to them.

Chapter 21 (ΚΕΦΑΛΑΙΟΝ ΚΑ')

Ὅτι ὑπὸ χάριν ἐσμέν, ἀλλ' οὐχ ὑπὸ δουλείαν τοῦ ἐπεισάκτου νόμου, οἱ εἰς Χριστὸν πιστεύοντες.

That those who believe in Christ are under grace, not under the bondage of the imposed law.

Ὑμῶν δὲ, τῶν πιστευσάντων εἰς τὸν ἕνα Θεὸν οὐκ ἀπὸ ἀνάγκης, ἀλλὰ ἀπὸ γνώμης ὑγιοῦς ὑπακουσάντων τῷ καλέσαντι,

But you, who have believed in the one God not out of necessity, but by a sound mind obeying the one who called you, blessed

μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι, καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούουσιν· ἀνείθητε γὰρ τῶν δεσμῶν, καὶ ἠλευθερώθητε δουλείας (34). «Οὐκέτι γὰρ, φησὶν, λέγω ὑμᾶς δούλους, ἀλλὰ φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου, ἐγνώρισα ὑμῖν.» Ἐκείνοις γὰρ μὴ θελήσασιν ἰδεῖν, μήτε ἀκοῦσαι, οὐ στερήσει μορίων, ἀλλὰ κακίας ὑπερβολῇ, «ἔδωκα προστάγματα οὐ καλὰ, καὶ δικαιώματα, ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς.» οὐ καλὰ δὲ, τῷ σκοπῷ αὐτῶν· ἐπειδὴ καὶ οἱ καυτῆρες καὶ τὸ ξίφος (35) καὶ τὰ φάρμακα ἐχθρὰ τοῖς οὐχ ὑγιαίνουσιν· ἀφύλακτα δὲ διὰ τὴν αὐτῶν παρακοήν· ὅθεν καὶ θάνατον αὐτοῖς ἐπάγει μὴ φυλασσόμενα.

are your eyes because they see, and your ears because they hear. For you have been freed from bonds and released from slavery (34). «No longer do I call you slaves, but friends, because I have made known to you everything I heard from my Father.» For those who did not want to see or hear will not be deprived of their share, but of extreme evil, «I gave commands that were not good, and laws by which they will not live.» These laws are not good for their purpose; just as burning irons, the sword (35), and poisons are harmful to those who are not healthy. They are unguarded because of their disobedience; therefore, death comes upon them because they do not guard themselves.

Chapter 22 (ΚΕΦΑΛΑΙΟΝ ΚΒ')

Ὅτι ἐπέισακτος ὁ ἐπὶ (36) θυσιῶν νόμος, ὃν περιεῖλε Χριστὸς παραγενόμενος.

That the law concerning sacrifices is obsolete, which Christ abolished by coming.

Ὑμεῖς οὖν μακάριοι, οἱ λυθέντες τῆς κατάρας· Χριστὸς γὰρ παραγενόμενος, ὁ τοῦ Θεοῦ Υἱὸς, τὸν νόμον κυρώσας ἐπλήρωσε· τὰ ἐπέισακτα περιεῖλεν, εἰ καὶ μὴ πάντα, ἀλλὰ γε τὰ βαρύτερα, τὰ μὲν βεβαιώσας, τὰ δὲ παύσας· καὶ τὸ αὐτεξούσιον τῶν ἀνθρώπων πάλιν ἀφῆκεν ἐλεύθερον, οὐ προσκαίρῳ θανάτῳ δικάζων, ἀλλ' ἐν ἑτέρῳ καταστάσει λογοθετῶν αὐτό· διὸ λέγει· «Εἴ τις θέλῃ ὀπίσω μου ἐλθεῖν, ἐρχέσθω» καὶ πάλιν· «Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;» Ἦδη δὲ καὶ πρὸ (37) τῆς παρουσίας αὐτοῦ παρηγεῖτο τὰς τοῦ λαοῦ θυσίας, πολλάκις εἰς αὐτὸν ἑξαμαρτόντος, καὶ οἰομένου διὰ θυσιῶν ἀλλ' οὐ διὰ μετανοίας αὐτὸν ἐξευμενίζεσθαι· λέγει γὰρ οὕτως· «Ἵνα τί

Therefore, you are blessed, those who have been freed from the curse For Christ came, the Son of God, confirming the law, and fulfilled it He removed the added parts, not all indeed, but the heavier ones, confirming some and abolishing others. And he left the free will of humans free again, not judging by a temporary death, but assigning it in a different condition. Therefore he says «If anyone wants to come after me, let him come.» and again «Do you also want to go away?» Already even before (37) his presence, he was refusing the sacrifices of the people, many times sinning against him, and thinking that he was being appeased through sacrifices but not through repentance. For

μοι λίβανον ἐκ Σαβᾶ φέρεις, καὶ
κιννάμωμον ἐκ γῆς μακρόθεν; τὰ
ὀλοκαυτώματα ὑμῶν οὐκ ἔστι δεκτὰ, καὶ αἱ
θυσίαι ὑμῶν οὐχ ἡδυνάν μοι·» καὶ ἐξῆς· «Τὰ
ὀλοκαυτώματα ὑμῶν συναγάγετε μετὰ
τῶν θυσιῶν ὑμῶν, καὶ φάγετε κρέα (38)·
ὅτι οὐκ ἐνετειλάμην ὑμῖν, ἡνίκα ἐξήγαγον
ὑμᾶς ἐκ γῆς Αἰγύπτου, περὶ
ὀλοκαυτωμάτων καὶ θυσιῶν.» Καὶ διὰ
Ἡσαΐου λέγει· «Τί μοι πλῆθος τῶν θυσιῶν
ὑμῶν, λέγει Κύριος; πλήρης εἰμὶ
ὀλοκαυτωμάτων κριῶν· καὶ στέαρ ἀρνῶν,
καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι,
οὐδ' ἂν ἔρχησθε ὀφθῆναί μοι. Τίς γὰρ
ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν;
Πατεῖν τὴν ἀύλῃν μου οὐ προσθήσεσθε ἔτι.
Ἐὰν φέρητέ μοι σεμίδαλιν, μάταιον·
θυμίαμα, βδέλυγμά μοι ἐστί. Τὰς νεομηνίας
ὑμῶν, καὶ τὰ Σάββατα ὑμῶν, καὶ ἡμέραν
μεγάλην οὐκ ἀνέχομαι· νηστείαν, καὶ
ἀργίαν, καὶ τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχὴ
μου. Ἐγενήθητέ μοι εἰς πλησμονήν.» Καὶ δι'
ἐτέρου λέγει· «Ἀπόστησον ἀπ' ἐμοῦ ἦχον
ὥδῶν σου, καὶ ψαλμὸν ὀργάνων σου οὐκ
ἀκούσομαι.» Καὶ τῷ Σαουλ ὁ Σαμουὴλ λέγει
θῦσαι νενομικότι· «Ἀγαθὴ ἀκοὴ ὑπὲρ
θυσίαν· καὶ ἀκρόαμα, ὑπὲρ στέαρ κριῶν.
Ἴδου γὰρ οὐ θέλει Κύριος θυσίαν, ὥς τὸ
εἰσακούειν αὐτοῦ.» Καὶ διὰ τοῦ Δαβὶδ
λέγει· «Οὐ δέξομαι ἐκ τοῦ οἴκου σου
μόσχους· οὐδὲ ἐκ τῶν ποιμνίων σου
χιμάρους. Ἐὰν (39) πεινάσω, οὐ μὴ σοι
εἴπω· ἐμὴ γὰρ ἐστὶν ἡ οἴκουμένη καὶ τὸ
πλήρωμα αὐτῆς. Μὴ φάγομαι κρέα ταύρων,
ἢ αἷμα τράγων πίομαι; θῦσον τῷ Θεῷ
θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ Ὑψίστῳ
τὰς εὐχὰς σου.» Καὶ ἐν πάσαις δὲ ταῖς
Γραφαῖς ὁμοίως αὐτῶν τὰς θυσίας
ἀπαναίνεται, διὰ τὸ ἑξαμαρτεῖν αὐτοὺς εἰς
αὐτόν. «Θυσίαι γὰρ ἀσεβῶν, βδέλυγμα
παρὰ Κυρίῳ· καὶ γὰρ παρανόμως
προσφέρουσιν αὐτάς·» καὶ πάλιν· «Αἱ
θυσίαι αὐτῶν ὥς ἄρτος πένθους αὐτοῖς·

he says this: «Why do you bring me
frankincense from Sheba, and cinnamon
from a distant land?» Your burnt offerings
are not acceptable to me, and your
sacrifices do not please me; and
furthermore “Gather your burnt offerings
along with your sacrifices, and eat the meat
(38) because I did not command you, when
I brought you out of the land of Egypt,
concerning burnt offerings and sacrifices.
And through Isaiah he says “What is the
multitude of your sacrifices to me, says the
Lord I am full of the burnt offerings of rams
and the fat of lambs, and the blood of bulls
and goats I do not desire, nor would you
come to appear before me. For who has
asked these things from your hands? You
will no longer walk in my courtyard. If you
bring me fine flour, it is in vain. Incense is
an abomination to me. I do not tolerate
your new moons, your Sabbaths, or your
solemn festivals. My soul hates your
fasting, your rest days, and your festivals.
You have become a burden to me. And he
says elsewhere “Turn away from me the
sound of your songs, and I will not listen to
the melody of your instruments. And to
Saul, Samuel says, “Offer the burnt
offering.” “A good hearing is better than a
sacrifice. and listening is better than the fat
of rams. For the Lord does not desire
sacrifice as much as listening to him. And
through David he says, “I will not accept
bulls from your house, nor from your flocks
will I accept male goats, If I am hungry, I
will not tell you, For the world and all that
is in it belong to me. I will not eat the flesh
of bulls, nor drink the blood of goats. Offer
to God a sacrifice of praise, and pay your
vows to the Most High. And in all the
Scriptures likewise their sacrifices are
denied, because they sin against him. “For
the sacrifices of the wicked are an

πάντες οἱ ἐσθίοντες αὐτάς
μολυνθήσονται.» Εἰ οὖν καὶ πρὸ τῆς
παρουσίας αὐτοῦ, ὑπὲρ θυσίας καρδίαν
καθαράν ἐπεζήτει, καὶ πνεῦμα
συντετριμμένον, πολλῶ μᾶλλον ἐλθὼν
ἔπαυσε ταύτας, φαμέν (40) τὰς δι'
αἱμάτων· ἔπαυσε δὲ αὐτάς, διὰ τοῦ
πρότερον πληρῶσαι· καὶ γὰρ περιετμήθη,
καὶ ἐβράντίσθη, θυσίας τε προσήνεγκε καὶ
ὀλοκαυτώσεις, καὶ τοῖς ἄλλοις ἐθισμοῖς
ἐχρήσατο· {{p972}} καὶ ἐγένετο ὁ
νομοθέτης αὐτὸς, πλήρωμα τοῦ νόμου· οὐκ
ἀνελὼν τὸν φυσικὸν νόμον, ἀλλὰ παύσας
τὰ διὰ τῆς Δευτερώσεως ἐπέισακτα, εἰ καὶ
μὴ πάντα.

abomination before the Lord.” For they
offer them unlawfully; and again “Their
sacrifices are to them like bread of
mourning, all who eat them will be defiled.
If then even before his coming, he sought a
pure heart for sacrifice, and a crushed
spirit, much more when he came he put an
end to these, we say (40) those made
through blood, he put an end to them by
fulfilling beforehand For he was
circumcised, and was sprinkled, and
offered sacrifices and burnt offerings, and
used the other customs. {{p972}} And he
himself became the lawgiver, the
fulfillment of the law. Not removing the
natural law, but stopping the added rules
through the Second Law, even if not all of
them.

Chapter 23 (ΚΕΦΑΛΑΙΟΝ ΚΓ')

**Πῶς πληρωτῆς τοῦ νόμου γέγονεν ὁ
Χριστός· καὶ τίνα τούτου ἔπαυσεν, ἢ
ἐνῆλλαξεν, ἢ μετέθηκεν.**

**How Christ became the fulfiller of the
law; and what part of it he ended,
changed, or removed.**

Τὸν τε γὰρ φυσικὸν νόμον οὐκ ἀνεῖλεν,
ἀλλ' ἐβεβαίωσεν. Ὁ γὰρ εἰρηκῶς ἐν τῷ
Νόμῳ· «Κύριος ὁ Θεός σου, Κύριος εἷς
ἐστίν.» ὁ αὐτὸς ἐν τῷ Εὐαγγελίῳ λέγει·
«Ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν
Θεόν.» Καὶ ὁ εἰρηκῶς· «Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν.» ἐν τῷ
Εὐαγγελίῳ λέγει ἀνανεούμενος· «Ἐντολὴν
(41) δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.»
Ὁ φόνον τότε ἀπαγορεύσας, νῦν εἰκαίαν
ὀργήν· ὁ μοιχείαν, νῦν καὶ ἐπιθυμίαν
ἔκνομον· ὁ ληστείαν, νῦν ἐμακάρισε μᾶλλον
τὸν ἐξ οἰκείων πόνων ἐπιχορηγοῦντα τοῖς
δεομένοις· ὁ μῖσος (42), νῦν καὶ πρὸς
ἐχθροὺς ἀγάπην· ὁ ἄμυναν, νῦν
ἀνεξικακίαν, οὐκ ἀδίκου τῆς δικαίας

For he did not remove the natural law, but
confirmed it For the one who spoke in the
Law “The Lord your God is one Lord; the
same one says in the Gospel “so that they
may know you, the only true God. And the
one who said “Love your neighbor as
yourself; in the Gospel, he says, renewing,
“I give you a commandment, that you love
one another. Having then forbidden
murder, now he forbids rash anger He
forbids adultery, and now also unlawful
desire. He forbids robbery, and now he
rather blesses the one who, through his
own labor, provides for those in need. He
forbids hatred (42), and now also love
toward enemies. He forbids defense, and

ἀμύνης οὔσης, ἀλλὰ κρείττονος τῆς ἀνεξικακίας. Οὔτε δὲ τὰ φυσικὰ πάθη ἐκκόπτειν ἐνομοθέτησεν, ἀλλὰ τὴν τούτων ἀμετρίαν. Ὁ γονεῖς προστάξας τιμᾶν, αὐτὸς τούτοις ὑπετάγη· ὁ σαββατίζειν δι' ἀργίας νομοθετήσας διὰ τὴν τῶν νόμων μελέτην, νῦν καθημέραν ἐκέλευσεν ἡμᾶς ἀναλογιζομένους δημιουργίας καὶ προνοίας νόμον, εὐχαριστεῖν Θεῷ. Τὴν περιτομὴν ἔπαυσεν, εἰς ἑαυτὸν πληρώσας· αὐτὸς γὰρ ἦν ὃ ἀπέκειτο ἡ προσδοκία τῶν ἐθνῶν. Ὁ εὐορκεῖν νομοθετήσας, καὶ τὸ ἐπιορκεῖν ἀπαγορεύσας, τὸ μηδ' (43) ὀμνύναι παρήγγειλε. Τὸ βάπτισμα, τὴν θυσίαν, τὴν ἱερωσύνην, τὴν τοπικὴν λατρείαν, ἐτέρως μετεποίησεν· ἀντὶ μὲν καθημερινοῦ, ἐν μόνον δοῦς, βάπτισμα, τὸ εἰς τὸν αὐτοῦ θάνατον· ἀντὶ δὲ μιᾶς φυλῆς, ἀφ' ἑκάστου ἔθνους προστάξας τοὺς ἀρίστους εἰς ἱερωσύνην προχειρίζεσθαι, καὶ οὐ τὰ σώματα μωμοσκοπεῖσθαι, ἀλλὰ θρησκεῖαν καὶ βίους· ἀντὶ θυσίας τῆς δι' αἱμάτων, λογικὴν (44) καὶ ἀναίμακτον καὶ τὴν μυστικὴν, ἣτις εἰς {{p973}} τὸν θάνατον τοῦ Κυρίου συμβόλων χάριν (45) ἐπιτελεῖται, τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος· ἀντὶ δὲ τοπικῆς λατρείας, ἀπὸ ἀνατολῶν καὶ (46) μέχρι δυσμῶν ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ προσέταξε δοξάζεσθαι αὐτὸν, καὶ ἐδικαίωσεν (47). Οὐ νόμον οὖν περιεῖλεν ἀφ' ἡμῶν, ἀλλὰ δεσμά. Περὶ γὰρ τοῦ νόμου Μωσῆς λέγει· «Μελετήσεις τὸ ῥῆμα ὃ ἐγὼ σοι ἐντέλλομαι, καθημέρος ἐν οἴκῳ, καὶ ἀνιστάμενος, καὶ περιπατῶν ἐν ὁδῷ.» Καὶ ὁ Δαβὶδ λέγει· «Ἐν τῷ νόμῳ Κυρίου τὸ θέλημα αὐτοῦ·» καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός. Πανταχοῦ γὰρ ἐννόμους ἡμᾶς εἶναι βούλεται, ἀλλ' οὐχὶ παρανόμους. «Μακάριοι γὰρ, φησὶν, οἱ ἄμωμοι ἐν ὁδῷ, οἱ πορευόμενοι ἐν νόμῳ Κυρίου· μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ, ἐν ὅλῃ καρδίᾳ ἐκζητοῦσιν αὐτόν·» καὶ πάλιν·

now patience, not because just defense is wrong, but because patience is better than defense. He did not order the natural passions to be cut off, but their excess. Having commanded children to honor their parents, he himself submitted to them. Having commanded to keep the Sabbath through rest because of studying the laws, now he orders us to give thanks to God every day, reflecting on the law of creation and providence. He ended circumcision, fulfilling it in himself. For he himself was the one to whom the hope of the nations was set. He who legislated against false swearing, and forbade perjury, commanded not to swear at all. He changed baptism, sacrifice, priesthood, and local worship in a different way. Instead of daily baptism, he gave only one, the baptism into his death. Instead of one tribe, he commanded that from each nation the best be appointed to the priesthood, and that not bodies be examined, but religion and lives. Instead of a sacrifice through blood, a spiritual (44) and bloodless and mystical one, which is performed for the sake of the symbols of the Lord's death (45), his body and his blood, {{p973}} Instead of local worship, he commanded that from the east (46) to the west, in every place of his dominion, he be glorified, and he justified (47) So he did not take away the law from us, but bonds instead. For concerning the law, Moses says "Study the word that I command you, sitting at home, and rising up, and walking on the road. And David says "In the law of the Lord is his desire; and in his law he meditates day and night. For he wants us to be lawful everywhere, not lawless. "For blessed, he says, are the blameless in the way, those who walk in the law of the Lord." Blessed are those who search out his testimonies, who seek him with their whole

«Μακάριοί ἐσμεν, Ἰσραὴλ, ὅτι τὰ ἀρεστὰ τῷ Θεῷ ἡμῖν γνωστά ἐστι·» καὶ ὁ Κύριός φησιν· «Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτά.»

heart; And again “Blessed are we, Israel, because the things pleasing to God are known to us; And the Lord says “If you know these things, blessed are you if you do them.”

Chapter 24 (ΚΕΦΑΛΑΙΟΝ ΚΔ')

Ὅτι καὶ διὰ Ῥωμαίων εὐδόκησεν ὁ Κύριος τὸν τῆς δικαιοσύνης νόμον ἐπιδείκνυσθαι.

That the Lord also was pleased for the law of righteousness to be shown through the Romans.

Οὐ μόνον δὲ τῆς δικαιοσύνης νόμον δι' ἡμῶν (48) ἐπιδείκνυσθαι βούλεται, ἀλλὰ καὶ διὰ Ῥωμαίων (49) εὐδόκησεν αὐτὸν φαίνεσθαι καὶ λάμπειν. Καὶ γὰρ καὶ οὗτοι πιστεύσαντες ἐπὶ τὸν Κύριον (50), καὶ πολυθεΐας ἀπέστησαν καὶ ἀδικίας· καὶ τοὺς ἀγαθοὺς ἀποδέχονται, καὶ τοὺς φαύλους κολάζουσιν· Ἰουδαίους δὲ ὑποφόρους ἔχουσι, καὶ τοῖς ἰδίῳις δικαιώμασιν οὐκ ἐῷσι κεχρηῆσθαι.

Not only does he wish for the law of righteousness to be shown through us, but he was also pleased for it to appear and shine through the Romans. For they too, having believed in the Lord, turned away from polytheism and injustice; and they accept the good and punish the wicked. They keep the Jews as subjects and do not allow them to use their own laws.

Chapter 25 (ΚΕΦΑΛΑΙΟΝ ΚΕ')

Ὡς Θεὸς Ἰουδαίους διὰ τὴν εἰς Χριστὸν ἀσέβειαν αἰχμαλώτους ποιησάμενος, ὑπὸ φόρον κατέστησεν.

How God made the Jews captives because of their irreverence toward Christ, and subjected them to tribute.

Ἐπειδὴ καὶ ἐκούσιον ἐπεσπᾶσαντο τὴν δουλείαν, {{p976}} εἰπόντες· «Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα·» καὶ, Ἐὰν μὴ ἀποκτείνωμεν, φησὶ, τὸν Χριστὸν, «πάντες εἰς αὐτὸν πιστεύσουσι· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος·» καὶ ἄκοντες προεφήτευσαν· καὶ γὰρ καὶ ἐπίστευσαν εἰς αὐτὸν τὰ ἔθνη, καὶ αὐτοὶ ὑπὸ Ῥωμαίων τῆς ἐξουσίας

Since they voluntarily accepted slavery, {{p976}} saying, “We have no king but Caesar,” and, “If we do not kill Christ,” he says, “all will believe in him; and the Romans will come and take from us both our land and our nation.” Reluctantly, they prophesied this; for the Gentiles also believed in him, and they themselves were removed from power by the Romans, and

περιηρέθησαν, καὶ τῆς νομικῆς λατρείας·
κεκωλυμένοι δέ εἰσι, καὶ ἀναιρεῖν οὐς ἂν
θέλωσι, καὶ θύειν ὅταν θέλωσι· διὸ καὶ
εἰσιν ἐπικατάρατοι, μὴ δυνάμενοι ποιεῖν τὰ
διατεταγμένα· «Ἐπικατάρατος γὰρ, φησὶν,
ὃς (51) οὐκ ἐμμένει ἐν πᾶσι τοῖς
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ
ποιῆσαι αὐτά·» ἀδύνατον δέ ἐστιν ἐν
διασπορᾷ μεταξὺ ἐθνῶν ὄντας, πάντα τὰ
τοῦ νόμου ἐπιτελεῖν αὐτούς. Ἀπαγορεύει
γὰρ αὐτοῖς ὁ θεῖος Μωσῆς καὶ (52)
θυσιαστήριον ἔξω Ἱερουσαλὴμ ἱστᾶν, καὶ
τὸν νόμον ἔξω τῶν ὄρων τῆς Ἰουδαίας
ἀναγινώσκειν (53). Ἐπόμενοι οὖν ἡμεῖς
Χριστῷ, τὰς εὐλογίας κληρονομήσωμεν·
νόμῳ καὶ προφήταις διὰ τοῦ Εὐαγγελίου
στοιχήσωμεν· φύγωμεν τοὺς πολυθέους
(54), καὶ τοὺς χριστοκτόνους καὶ τοὺς
προφητοφόντας, καὶ τοὺς δυσωνύμους καὶ
ἀθέους αἵρεσιώτας· πειθαρχήσωμεν (55)
ὡς βασιλεῖ, ὡς ἐξουσίαν ἔχοντι μετατιθέναι
διατάξεις διαφόρους, καὶ ἔχοντι, ὡς
νομοθέτῃ, σοφίαν τοῦ διατάσσεσθαι
διαφόρως, πανταχοῦ τῶν φυσικῶν
ἀμεταθέτων φυλαττομένων.

from the legal worship. They are prevented
both from killing whoever they want and
from offering sacrifices whenever they
want. Therefore, they are cursed, unable to
do what is commanded: “Cursed is the one,”
it says, (51) “who does not remain in all the
things written in the book of the law to do
them.” But it is impossible for those
scattered among the nations to fulfill all the
law. For the divine Moses forbids them (52)
to set up an altar outside Jerusalem, and to
read the law outside the borders of Judea
(53). Therefore, following Christ, let us
inherit the blessings; let us follow the law
and the prophets through the Gospel; let us
flee from polytheists (54), and from those
who kill Christ and those who kill the
prophets, and from the ill-named and
godless heretics; let us obey (55) the king,
as one having authority to change various
laws, and as one having, as lawgiver, the
wisdom to order things differently, while
everywhere preserving the unchanging
laws of nature.

Chapter 26 (ΚΕΦΑΛΑΙΟΝ ΚΣ')

**Ὅτι χρὴφεύγειν τοὺς αἵρεσιώτας, ὡς
ψυχῶν φθορέας (56).**

**That heretics must be avoided as
destroyers of souls (56).**

Ἀπέχεσθε οὖν αἵρεσιωτῶν πάντων, ὧς
ἐπίσκοποι καὶ λαϊκοὶ, τῶν φαυλιζόντων
τὸν νόμον καὶ τοὺς προφήτας· Θεῷ γὰρ
παντοκράτορι ἐχθραίνοντες, ἀπειθοῦσι·
καὶ Χριστὸν οὐχ ὁμολογοῦσιν Υἱὸν Θεοῦ·
ἀρνοῦνται γὰρ (57) καὶ τὴν κατὰ σάρκα
αὐτοῦ γέννησιν, {{p977}} τὸν σταυρὸν
ἐπαισχύνονται, τὸ πάθος καὶ τὸν θάνατον
ἀδοξοῦσι, τὴν ἀνάστασιν ἀγνοοῦσι, τὴν
πρὸ αἰώνων αὐτοῦ γέννησιν περικόπτουσι

Therefore, keep away from all heretics,
bishops and laypeople, those who corrupt
the law and the prophets; for they are
enemies of almighty God, disobedient; and
they do not confess Christ as the Son of
God; for they deny (57) even his birth
according to the flesh, {{p977}} they shame
the cross, dishonor the suffering and death,
ignore the resurrection, and cut off his
birth before the ages (58). Some of them

(58). Τινὲς δὲ ἐξ αὐτῶν ἑτέρως (59) ἄσεβοῦσι, ψιλὸν ἄνθρωπον φανταζόμενοι τὸν Κύριον, ἐκ ψυχῆς καὶ σώματος αὐτὸν εἶναι νομίζοντες (60). Ἄλλοι δὲ ἐξ αὐτῶν, αὐτὸν εἶναι τὸν Ἰησοῦν τὸν ἐπὶ πάντων Θεὸν (61) ὑποπεύουσιν, αὐτὸν ἑαυτοῦ Πατέρα δοξάζοντες, αὐτὸν Υἱὸν καὶ Παράκλητον ὑποπεύοντες· ὣν τί ἂν εἴη ἐναγέστερον; Ἄλλοι δ' αὖ πάλιν αὐτῶν, βρώματά τινα φαυλίζουσι· καὶ γάμον κακὸν σὺν παιδοποιίᾳ λέγουσιν εἶναι, διαβόλου τε μηχανήμα· καὶ διὰ τὴν πονηρίαν αὐτῶν ἄσεβεῖς ὄντες, οὐ θέλουσιν ἐκ νεκρῶν ἀναστῆναι, διὸ καὶ τὴν ἀνάστασιν διαβάλλουσι· φάσκοντες, ὅτι «Σεμνοὶ τινὲς ἐσμεν»· ἐσθίειν καὶ πίνειν μὴ βουλόμενοι, δαιμόνια δὲ ἄσαρκα φανταζόμενοι ἐκ νεκρῶν ἀναστήσεσθαι. Οἵτινες καταδικασθήσονται δι' αἰῶνος ἐν τῷ αἰωνίῳ πυρί. Φεύγετε οὖν ἀπ' αὐτῶν, ἵνα μὴ συναπόλησθε ταῖς αὐτῶν ἀσεβείαις.

{{p980}}

Chapter 27 (ΚΕΦΑΛΑΙΟΝ ΚΖ')

Περὶ παρατηρημάτων Ἰουδαϊκῶν καὶ Ἑλληνικῶν (62)

Εἰ δέ τινες παρατηρούμενοι, φυλάσσουσιν ἔθιμα Ἰουδαϊκὰ, γονορῥύας, ὄνειρώξεις (63), πλησιασμοὺς τοὺς κατὰ νόμον, λεγέτωσαν ὑμῖν, εἰ ἐν αἷς ὥραις ἢ ἡμέραις ἐν τι τούτων ὑπομείνωσι, παρατηροῦνται προσεύξασθαι, ἢ βιβλίου θιγεῖν (64), καὶ ἐὰν συνθῶνται, δῆλον ὡς τοῦ ἁγίου Πνεύματος κενοὶ τυγχάνουσι, τοῦ ἁεὶ παραμένοντος τοῖς πιστοῖς. Περὶ γὰρ τῶν ὁσίων λέγει ὁ Σολομών· ἵν' ἕκαστος ἑαυτὸν

behave impiously in another way (59), imagining the Lord as a mere man, thinking that he is only soul and body (60). Others among them suspect that Jesus is God over all (61), glorifying him as their own Father, suspecting him as Son and Paraclete; what could be more absurd than this? Others again among them corrupt certain foods; and say that marriage is evil along with childbearing, a device of the devil; and because of their wickedness, being impious, they do not want to rise from the dead, and so they slander the resurrection; claiming that “we are respectable people,” unwilling to eat and drink, imagining demons without bodies rising from the dead. These will be condemned forever in eternal fire. So flee from them, lest you be destroyed along with their impieties.

{{p980}}

On Jewish and Greek Observances (62)

If some, while observing, keep Jewish customs—such as gonorrhea, dreams (63), lawful sexual relations—let them tell you if at certain hours or days they continue any of these, if they observe praying or touching a book (64), and if they gather together, it is clear that they are empty of the holy Spirit, who always remains with the faithful. For Solomon speaks concerning what is holy. So that each one

εὐτρεπίζη, ὅπως ὅταν καθεύδῃ, φυλάσσει αὐτὸν, καὶ ὅταν ἐγείρηται, συλλαλῇ αὐτῷ. Εἰ γὰρ νομίζεις, ὦ γύναι, ἑπτὰ ἡμέρας ἐν ἀφένδρῳ οὔσα, τοῦ ἁγίου Πνεύματος κενὴ τυγχάνειν, ἄρα τελευτήσασα ἐξαίφνης, κενὴ Πνεύματος, καὶ ἀπαρρησίαστος τῆς πρὸς Θεὸν ἐλπίδος ἀπελεύσῃ· ἢ μὲν τὸ πνεῦμα ἔχεις πάντως ἀχώριστον, ὅτε μὴ ἐν τόπῳ ὂν· δεῖ δέ σοι προσευχῆς καὶ τῆς τοῦ ἁγίου Πνεύματος ἐπιφοιτήσεως, ὡς οὐδὲν ἐν τούτῳ παρανομοῦσα. Οὔτε γὰρ νόμιμος μίξις, οὔτε λέχος, οὔτε αἵματος φορὰ, οὐκ ὀνείρωξις, μιᾶναι δύναται ἀνθρώπου φύσιν, ἢ τὸ ἅγιον Πνεῦμα χωρίσαι· ἡ μόνη δὲ ἀσέβεια, καὶ παράνομος πρᾶξις. Τὸ γὰρ ἅγιον Πνεῦμα τοῖς κεκτημένοις αὐτὸ ἀεὶ παραμένον (65) ἐστίν, ἕως ἂν ὧσιν ἄξιοι· καὶ ὧν ἂν χωρισθῇ, τούτους ἐρήμους καθίστησι, καὶ τῷ πονηρῷ πνεύματι ἐκδότους. Πᾶς δὲ ἄνθρωπος, ὁ μὲν τῷ Πνεύματι πεπλήρωται τῷ ἁγίῳ, ὁ δὲ τῷ ἀκαθάρτῳ· καὶ οὐχ οἷόν τε φυγεῖν αὐτῶν ἐκάτερον, εἰ μὴ ἐναντίον τι πάθωσιν· ὃ τε γὰρ Παράκλητος μισεῖ πᾶν ψεῦδος, ὃ τε διάβολος πᾶσαν ἀλήθειαν· πᾶς δὲ βεβαπτισμένος κατὰ ἀλήθειαν, τοῦ μὲν διαβολικοῦ πνεύματος κεχώρισται, τοῦ δὲ ἁγίου Πνεύματος ἐντὸς καθέστηκε· καὶ ἀγαθοεργοῦντι μὲν παραμένει τὸ Πνεῦμα τὸ ἅγιον, πληροῦν αὐτὸν σοφίας καὶ συνέσεως, καὶ τὸ πονηρὸν πνεῦμα οὐκ ἔῃ αὐτῷ πλησιάσαι, ἐπιτηροῦν {{p981}} αὐτοῦ τὰς ἐφόδους. Σὺ οὖν, ὦ γύναι, καθὼς λέγεις (66), εἰ ἐν ταῖς ἡμέραις (67) τῆς ἀφένδρου κενὴ τυγχάνεις τοῦ ἁγίου Πνεύματος, τοῦ ἀκαθάρτου πεπλήρωσαι. Μὴ προσευχομένη γὰρ, μηδὲ ἀναγινώσκουσα, ἄκοντα αὐτὸν προσκαλέσῃ· φιλεῖ γὰρ οὗτος τοὺς ἀχαρίστους, εἰ καὶ τις ἄλλος, τοὺς ῥαθύμους, τοὺς ἀμελεῖς, τοὺς ὑπνώδεις· ἐπειδὴ καὶ αὐτὸς ἀχαριστίᾳ κακόνοιαν νοσήσας, ἐγυμνώθη παρὰ Θεοῦ τῆς ἀξίας

may prepare himself, so that when he sleeps, he guards himself, and when he wakes, he speaks with himself. For if you think, woman, that being in the bathroom for seven days means being empty of the holy Spirit, then suddenly dying, you will depart empty of the Spirit and without boldness in hope toward God. Or you have the spirit always inseparable, even when not in a place. But you need prayer and the coming of the holy Spirit, so that in this you do nothing unlawful. For neither lawful union, nor marriage bed, nor the flow of blood, nor a dream, can defile a person's nature, or separate the holy Spirit. But only impiety and unlawful action. For the holy Spirit always remains with those who have received it, as long as they are worthy. (65) And from those from whom it is separated, it makes them desolate, and gives them over to the evil spirit. Every person is either filled with the holy Spirit or with the unclean spirit. And it is not possible to escape from either of them, unless one suffers something against them. For the Advocate hates every lie, and the devil hates all truth. Everyone who is truly baptized is separated from the devil's spirit and seated within the holy Spirit. And when one continues doing good, the holy Spirit remains, filling him with wisdom and understanding, and the evil spirit does not allow him to come near, watching his approaches. {{p981}} You then, woman, as you say (66), if during the days (67) of your impurity you are empty of the holy Spirit, be filled with the unclean one. For not praying, nor reading, she calls him to herself unwillingly. For he loves the ungrateful, and even others, the lazy, the careless, the sleepy. Since he himself, sick with evil from ingratitude, was stripped by God of his rank, becoming a devil instead of

ἀντὶ ἀρχαγγέλου διάβολος (68)
 αἰρετησάμενος (69) εἶναι. Διὸ τῶν ματαίων
 ἀπόσχου λόγων, ὦ γύναι· καὶ ἔσο
 μεμνημένη πάντοτε Θεοῦ (70), τοῦ σὲ
 δημιουργήσαντος, καὶ προσεύχου τούτῳ·
 ἔστι γὰρ σοῦ καὶ τῶν ὅλων Κύριος· καὶ
 μελέτα τοὺς αὐτοῦ νόμους, μηθὲν
 παρατηρουμένη, μὴ κάθαρσιν φυσικὴν, μὴ
 μίξιν νόμιμον, μὴ τοκετὸν ἢ ἀποβολὴν, μὴ
 μῶμον σώματος· ἐπεὶ περ τὰ τοιαῦτα
 παρατηρήματα, μωρῶν ἀνθρώπων
 ἐφευρέματα μάταια, καὶ νοῦν οὐκ ἔχοντα.
 Οὔτε δὲ κῆδος ἀνθρώπου, οὔτε ὀστέον
 νεκροῦ, οὔτε μνήμα, οὔτε τοιόνδε βρῶμα,
 οὔτε ὄνειρωγμὸς (71), μιᾶναι δύναται
 ἀνθρώπου ψυχὴν· ἀλλὰ μόνη ἀσέβεια ἢ εἰς
 Θεὸν, καὶ παρανομία, καὶ εἰς τὸν πλησίον
 ἀδικία· λέγω δὴ ἀρπαγὴ, ἢ βία, ἢ εἴ τι
 ἐναντίον τῆς αὐτοῦ δικαιοσύνης, μοιχεία, ἢ
 πορνεία. Ὅθεν τὰ τοιαῦτα περιστάμενοι
 παρατηρήματα, φεύγετε ἀγαπητοί·
 Ἑλληνικὰ γὰρ τυγχάνει (72)· οὔτε γὰρ τὸν
 τεθνεῶτα βδελυσσόμεθα, ὥς ἐκεῖνοι·
 ἐλπίζοντες αὐτὸν πάλιν ἀναβιῶναι· οὔτε
 τὴν νόμιμον μίξιν κακίζομεν· ἔθος γὰρ
 αὐτοῖς τὰ τοιαῦτα ἀσεβεῖν. Θεοῦ γὰρ
 γνώμη, ἀνδρὸς καὶ γυναικὸς συνέλευσις
 γίνεται, ἢ μετὰ δικαιοσύνης· «Ὁ ποιήσας
 γὰρ ἀπ’ ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν
 αὐτούς· καὶ εὐλόγησεν αὐτούς, καὶ εἶπεν·
 Αὐξάνεσθε, καὶ πληθύνεσθε, καὶ
 πληρώσατε τὴν γῆν.» Εἰ τοίνυν Θεοῦ
 βουλήσει παραλλαγὴ σχημάτων γέγονε,
 πρὸς γένεσιν πλήθους· ἄρα κατὰ τὴν αὐτοῦ
 γνώμην, καὶ ἡ συνέλευσις τοῦ ἄρρενος
 πρὸς τὸ θῆλυ.

an archangel, having chosen to be so.
 Therefore, avoid empty words, O woman.
 And always be mindful of God, who created
 you, and pray to him. For he is the Lord of
 you and of all. And study his laws,
 observing nothing that would harm natural
 purity, lawful union, childbirth or
 miscarriage, or any defect of the body.
 Since such observations are vain inventions
 of foolish people, and lack reason. Neither a
 human corpse, nor a bone of the dead, nor a
 tomb, nor such food, nor a dream (71), can
 defile a human soul. But only impiety
 toward God, lawlessness, and injustice
 toward one's neighbor. I mean robbery, or
 violence, or anything against his own
 righteousness, adultery, or fornication.
 Therefore, avoiding such surrounding sins,
 flee, beloved. For it happens to be Greek
 (72) For we will not loathe the one who has
 died, as they do, hoping that he will live
 again. Nor do we criticize the lawful union.
 For it is their custom to act impiously in
 such matters. For by the will of God, the
 coming together of a man and a woman
 takes place, one that is with justice. "For
 the one who made them from the beginning
 made them male and female." and blessed
 them, and said "Be fruitful, and multiply,
 and fill the earth." If then, by the will of
 God, there has been a change of forms,
 toward the origin of a multitude Then,
 according to his plan, also the union of the
 male with the female.

{{p984}}

{{p984}}

**Περὶ παιδεραστίας, μοιχείας τε καὶ
πορνείας (73).**

Οὐκέτι δὲ καὶ ἡ παρὰ φύσιν βδελυκτὴ μίξις,
ἢ ἡ παράνομος πρᾶξις, ἐχθρὰ γὰρ Θεοῦ
ὑπάρχουσα· καὶ γὰρ παρὰ φύσιν ἐστὶν ἡ
Σοδόμων ἀμαρτία, καὶ ἡ πρὸς ἄλογα·
παράνομον δὲ, μοιχεία καὶ πορνεία· ὧν τὰ
μὲν, ἀσεβήματα· τὰ δὲ, ἀδικία· καὶ τὸ
τελευταῖον, ἀμάρτημα· οὐδέτερον δὲ
αὐτῶν ἀτιμώρητον, κατὰ τὴν οἰκείαν
διάθεσιν. Οἱ τε γὰρ πρῶτοι διάλυσιν
κόσμου μηχανῶνται, τὰ κατὰ φύσιν παρὰ
φύσιν ἐπιχειροῦντες ποιεῖν· οἱ δὲ δεῦτεροι,
οἱ μὲν ἀδικοῦσιν, ἀλλοτρίους γάμους
φθείροντες, καὶ τὸ ὑπὸ Θεοῦ γενόμενον ἔν,
διαίρουσιν εἰς δύο, τοὺς τε παῖδας
ὑπόπτους, καὶ τὸν φυσικὸν ἄνδρα
εὐεπιβούλευτον· ἢ τε πορνεία, φθορὰ τῆς
οἰκείας ἐστὶ σαρκὸς, οὐκ ἐπὶ παιδοποιᾷ
γινομένη, ἀλλ' ἡδονῇ χαριζομένη τὸ πᾶν·
ὅπερ ἐστὶν ἀκρασίας σύμβολον, ἀλλ' οὐκ
ἀρετῆς σημεῖον. Ἀπηγόρευται δὲ τοῖς
νόμοις ἅπαντα ταῦτα. Φησὶ γὰρ τὰ λόγια
οὕτως· «Οὐ κοιμηθήσῃ μετὰ ἄρρενος
κοίτην γυναικείαν· ἐπικατάρατος γὰρ ὁ
τοιοῦτος· καὶ λίθοις λιθοβολήσατε αὐτοῦς
(74)· βδέλυγμα (75) ἐποίησαν· πάντα
κοιμώμενον μετὰ κτήνους, ἀποκτείνετε
αὐτὸν, ἀνομίαν ἐποίησεν ἐν τῷ λαῷ. Καὶ
ἐάν τις γυναῖκα ὑπανδρον μίανη,
ἀποκτείνετε ἀμφοτέρους· ἀνομίαν
ἐποίησαν, ἔνοχοι εἰσιν, ἀποθανέτωσαν.»
Καὶ ἐξῆς· «Οὐκ ἔσται πορνεύων ἐν υἱοῖς
Ἰσραὴλ· καὶ οὐκ ἔσται πορνεύουσα ἀπὸ
θυγατέρων Ἰσραὴλ. Οὐ προσοίσεις
μίσθωμα πόρνῃ Κυρίῳ τῷ Θεῷ σου ἐπὶ τὸ
θυσιαστήριον, οὔτε ἄλλαγμα κυνός. Οὐ γὰρ
ἀγναί, φησὶν, εὐχαὶ ἐκ μισθώματος
ἐταίρας.» Ταῦτα μὲν ἀπηγόρευσαν οἱ
νόμοι· τὸν δὲ γάμον ἐσέμνυναν,
εὐλογημένον αὐτὸν ἀποκαλέσαντες· ἐπειδὴ

**On pederasty, adultery, and fornication
(73).**

No longer is the unnatural and detestable
union, or the unlawful act, acceptable, for it
is hateful to God. For the sin of Sodom is
unnatural, and also that toward irrational
creatures. But adultery and fornication are
unlawful. Of these, some are impieties, and
others are injustices. and the last, a sin. And
neither of them is without punishment,
according to its own nature. For those first
ones who plot the destruction of the world
attempt to do what is against nature
instead of according to nature. But the
second ones, those who do wrong by
destroying the marriages of others, divide
into two what God made one, making the
children suspicious and plotting harm
against the natural husband. And
fornication is the corruption of one's own
flesh, not for the sake of having children,
but giving all for pleasure. Which is a sign
of lack of self-control, but not a mark of
virtue. All these things are forbidden by the
laws. For the words say this: "You shall not
lie with a male as with a woman's bed. For
such a one is accursed. And you shall stone
them with stones (74). They made an
abomination (75). Everyone sleeping with
animals, kill him; he has committed
lawlessness among the people. And if
anyone defiles a married woman, kill both
of them. They committed lawlessness; they
are guilty; let them die. And next «No one
who commits fornication will be among the
children of Israel and no one who commits
fornication will be among the daughters of
Israel.» You shall not bring the fee of a
prostitute to the Lord your God as an
offering on the altar, nor the price of a dog.
For, he says, prayers from the fee of a

καὶ εὐλόγησεν (76) ὁ Θεὸς ὁ συζεύξας τὸ θῆλυ τῷ ἄρρενι. Λέγει δέ που καὶ ὁ σοφὸς Σολομών (77)· «Παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρί·» καὶ ὁ Δαβὶδ λέγει· «Ἡ γυνή σου ὡς ἄμπελος εὐθηνοῦσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου· οἱ υἱοὶ σου ὡς νεόφυτα ἐλαιῶν, κύκλῳ τῆς τραπέζης σου. Ἴδου οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν Κύριον.» Οὐκοῦν ὁ γάμος τίμιος καὶ σεμνός, καὶ ἡ τῶν παίδων γενέσεις, καθαρὰ· οὐδὲν γὰρ κακὸν ἐν καλῷ ὑπάρχει. Οὔτε οὖν ἡ φυσικὴ κάθαρσις, βδελυκτὴ παρὰ (78) Θεῷ, ὃς αὐτὴν ὠκονόμησε συμβαίνειν γυναιξὶν ἐν τριακονθήμερῳ, συστάσεως χάριν καὶ εὐρωστίας, ἀκίνητοτέrais ὑπαρχούσαις, {{p985}} ἅτε ἐν οἰκίᾳ καθημέναις τὸ πλεῖον. Οὐ μὴν δὲ, ἀλλὰ καὶ ἐν τῷ Εὐαγγελίῳ ὁ Κύριος, τῆς αἱμορροούσης ἀψαμένης τοῦ σωτηρίου κρασπέδου ὑγιείας χάριν, οὐκ ἠχθέσθη ἐπ’ αὐτῇ, οὔτε μὴν ὅλως ἡτιάσατο· τούναντίον δὲ καὶ ἰάσατο αὐτήν, φήσας· «Ἡ πίστις σου σέσωκέ σε.» Καὶ φυσικῶν μὲν φαινομένων ταῖς γυναιξὶν, οἱ ἄνδρες μὴ συνερχέσθωσαν, προνοίας ἕνεκα τῶν γεννωμένων (79). Ἀπεῖπε γὰρ ὁ νόμος. «Πρὸς γυναῖκα γὰρ, φησὶν, ἐν ἀφέδρῳ οὔσαν, οὐ προσεγγιεῖ (80).» Μῆτε μὴν ἐγκυμονούσαις ὁμιλείτωσαν αὐταῖς (81)· οὐκ ἐπὶ παίδων γὰρ γενέσει τοῦτο ποιοῦσιν, ἀλλ’ ἡδονῆς χάριν· οὐ δεῖ δὲ φιλήδονον, τὸν φιλόθεον ὑπάρχειν.

prostitute are not pure. These things the laws forbade. But they honored marriage, calling it blessed. Since God also blessed (76) the one who joined the female to the male in marriage. And the wise Solomon also says somewhere (77) “From the Lord a wife is fitted to a man; and David says “Your wife is like a fruitful vine within the chambers of your house; your children are like olive shoots around your table; Behold, thus shall be blessed the man who fears the Lord. Therefore, marriage is honorable and respected, and the birth of children is pure. For nothing evil exists in what is good. Nor is natural purification detestable before God, who arranged it to happen to women in the thirtieth day, for the sake of restoration and health, while they are more inactive, {{p985}} as if mostly staying at home. Not at all; rather, even in the Gospel, the Lord was not displeased when the woman with the flow of blood touched the hem of salvation for healing, nor did he blame her in any way. On the contrary, he even healed her, saying “Your faith has saved you. And since natural things appear to women, let men not come together, for the sake of the offspring born (79) For the law forbids it “For, he says, a man shall not approach a woman who is in her menstrual period (80).” “Nor indeed shall they associate with those who are pregnant (81).” “For they do not do this for the sake of the birth of children, but for the sake of pleasure.” “But it is not necessary for the pleasure-loving to be God-loving.”

Chapter 29 (ΚΕΦΑΛΑΙΟΝ ΚΘ’)

Ὅπως χρή τὰς γυναῖκας ὑποτάσσεσθαι τοῖς ἰδίοις ἀνδράσι, καὶ τοὺς ἄνδρας

How women must submit to their own husbands, and how husbands must love

στέργειν τὰς ἑαυτῶν γαμετάς (82).

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσι, καὶ διὰ τιμῆς αὐτοὺς ἔχετε, καὶ φόβῳ καὶ ἀγάπῃ δουλεύετε αὐτοῖς· ὡς ἡ ἁγία Σάρρα τὸν Ἀβραὰμ ἐτίμα, οὐδὲ ἐξ ὀνόματος αὐτὸν ὑπομένουσα καλεῖν, ἀλλὰ κύριον αὐτὸν προσαγορεύουσα, ἐν τῷ λέγειν· «Ὁ δὲ κύριός μου, πρεσβύτης.» Ὅμοίως οἱ (83) ἄνδρες, στέργετε τὰς ἑαυτῶν γυναῖκας, ὡς ἴδια μέλη, ὡς κοινωνοὺς βίου, καὶ συνεργοὺς πρὸς γενέσιν παιδῶν. «Συνευφραίνου γὰρ, φησί, μετὰ γυναικὸς τῆς ἐκ νεότητός σου· ἔλαφος σῆς (84) φιλίας, καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι· ἡ δὲ ἴδια ἡγείσθω σου, καὶ συνέστω σοι ἐν παντὶ καιρῷ· ἐν γὰρ τῇ ταύτης φιλίᾳ {{p988}} συμπεριφερόμενος, πολλοστὸς ἔσῃ.» Ἀγαπᾶτε οὖν αὐτάς, ὡς οἰκεῖα μέλη, ὡς ὑμέτερα σώματα. Γέγραπται γὰρ οὕτω· «Κύριος διεμαρτύρατο ἀνὰ μέσον σου καὶ ἀνὰ μέσον γυναικὸς νεότητός σου· καὶ αὕτη κοινωνός σου· καὶ οὐκ ἄλλος ἐποίησε· καὶ ὑπόλειμμα πνεύματός σου· καὶ φυλάξασθε τῷ (85) πνεύματι ὑμῶν, καὶ γυναῖκα νεότητός σου μὴ ἐγκαταλίπῃς.» Ἄνὴρ οὖν καὶ γυνή, νομίμῳ (86) γάμῳ συνερχόμενοι, καὶ ἀπ’ ἀλλήλων ἐγειρόμενοι, ἀπαρτηρήτως προσευχέσθωσαν (87)· καὶ μὴ λουσάμενοι (88), καθαροὶ εἰσιν· ὅς δ’ ἂν ἀλλοτρίαν γυναῖκα ὑποφθείρας μίανῃ, ἢ συμμιανθῇ πόρνῃ, ἀναστὰς ἀπ’ αὐτῆς, οὐδ’ ἂν τὸ πέλαγος ὅλον καὶ τοὺς ποταμοὺς πάντας ἀπολούσῃται, καθαρὸς εἶναι δυνήσεται.

Chapter 30 (ΚΕΦΑΛΑΙΟΝ Λ)

Ὅτι ἔθος Ἰουδαίοις τε καὶ Ἑλλήσι, συμπαρηγεῖσθαι (89) τὰς φυσικὰς

their own wives (82).

Women, submit to your own husbands, and hold them in honor, serving them with fear and love; just as the holy Sarah honored Abraham, not even calling him by name, but addressing him as lord, saying, “But my lord is an old man.” Likewise, husbands, love your own wives as your own members, as partners in life, and coworkers in bearing children. «Rejoice with the wife of your youth; let her be as a graceful deer and a lovely young doe. Let her breasts satisfy you at all times; always be intoxicated with her love. For in this love, you will prosper greatly.» Therefore, love them as your own members, as your own bodies. For it is written: «The Lord has testified between you and the wife of your youth; she is your companion, and no one else made her; she is your spirit’s remnant. Guard your spirit, and do not abandon the wife of your youth.» Therefore, man and woman, coming together in lawful marriage, and rising from one another, should pray without neglect; and even if they have not bathed, they are clean. But whoever defiles another’s wife, or joins with a prostitute, rising from her, even if the whole sea and all the rivers washed him, he could not be clean.

That it is the custom for both Jews and Greeks to observe natural purifications

**καθάρσεις, καὶ τῶν τεθνεώτων τὰ
λείψανα βδελύσσεσθαι· Χριστιανῶν δὲ
ἀλλότριον (90).**

**carefully, and to detest the remains of
the dead; but for Christians, this is
foreign.**

Μὴ παρατηρεῖσθε οὖν τὰ ἔννομα καὶ
φυσικὰ (91), νομίζοντες μολύνεσθαι δι'
αὐτῶν· μηδὲ ἐπιζητεῖτε Ἰουδαϊκοὺς
ἀφορισμοὺς, ἢ συνεχῇ βαπτίσματα, ἢ
καθαρισμοὺς ἐπὶ θίζει νεκροῦ·
ἀπαρτηρήτως δὲ συναθροίζεσθε ἐν τοῖς
κοιμητηρίοις (92), τὴν ἀνάγνωσιν τῶν
ἱερῶν βιβλίων ποιούμενοι, καὶ ψάλλοντες
ὑπὲρ τῶν κεκοιμημένων μαρτύρων (93)
καὶ πάντων τῶν ἀπ' αἰῶνος ἀγίων, καὶ τῶν
ἀδελφῶν ὑμῶν τῶν ἐν Κυρίῳ
κεκοιμημένων· καὶ τὴν ἀντίτυπον τοῦ
βασιλείου σώματος Χριστοῦ δεκτὴν
εὐχαριστίαν προσφέρετε ἐν τε ταῖς
ἐκκλησίαις ὑμῶν, καὶ ἐν τοῖς κοιμητηρίοις·
{p989} καὶ ἐν ταῖς ἐξόδοις τῶν
κεκοιμημένων, ψάλλοντες προπέμπετε
αὐτοὺς (94), ἐὰν ᾧσι πιστοὶ ἐν Κυρίῳ·
«Τίμιος γὰρ ἐναντίον Κυρίου ὁ θάνατος
τῶν ὁσίων αὐτοῦ·» καὶ πάλιν·
«Ἐπίστρεψον ἡ ψυχὴ μου εἰς τὴν
ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ
σε·» καὶ ἐν ἄλλοις· «Μνήμη δικαίων μετ'
ἐγκωμίων·» καὶ· «Δικαίων ψυχὰι ἐν χειρὶ
Θεοῦ·» Οἱ γὰρ Θεῷ πεπιστευκότες, ἐὰν καὶ
κοιμηθῶσιν, οὐκ εἰσὶν νεκροί· λέγει γὰρ ὁ
Σωτὴρ τοῖς Σαδδουκαίοις· «Περὶ δὲ τῆς
ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ
γεγραμμένον, ὅτι· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ
ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; Οὐκ ἔστιν
οὖν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων·
πάντες γὰρ αὐτῷ ζῶσιν·» Οὐκοῦν τῶν
παρὰ Θεῷ ζώντων οὐδὲ τὰ λείψανα ἄτιμα.
Καὶ γὰρ καὶ Ἐλισσαῖος ὁ προφήτης μετὰ τὸ
κοιμηθῆναι αὐτόν, νεκρὸν ἤγειρε
πεφονευμένον ὑπὸ πειρατῶν Συρίας (95)·
ἔψαυσε γὰρ τὸ σῶμα αὐτοῦ τῶν Ἐλισσαίου
όστέων, καὶ ἀναστὰς ἔζησεν· οὐκ ἂν δὲ

Do not then observe the legal and natural
rites, thinking that you become defiled by
them. Nor seek Jewish bans, or continuous
baptisms, or purifications when touching a
dead body. Gather without hesitation in the
cemeteries, reading the holy books, and
singing praises for the fallen martyrs and
all the saints from all time, and for your
brothers who have fallen asleep in the
Lord. And offer the acceptable thanksgiving
for the symbolic body of the kingdom of
Christ both in your churches and in the
cemeteries. {p989} And at the funerals of
the fallen, sing and send them off, if they
are faithful in the Lord. “For the death of
his saints is precious in the sight of the
Lord; and again “Return, my soul, to your
rest, for the Lord has done good to you; and
in other places “Memory of the righteous
with praises; and “Souls of the righteous
are in the hand of God.” For those who have
trusted in God, even if they die, are not
dead. For the Savior says to the Sadducees
«But concerning the resurrection of the
dead, have you not read what is written,
that I am the God of Abraham, and the God
of Isaac, and the God of Jacob?» Therefore,
God is not the God of the dead, but of the
living. For all live to him. Therefore, among
those living with God, not even the remains
are dishonored. For even Elisha the
prophet, after he had fallen asleep, raised a
dead man who had been killed by raiders
from Syria (95). For he touched the body of
Elisha’s bones, and rising, he came back to
life. But this would not have happened if
the body of Elisha had not been holy. And
Joseph the wise was wrapped with Jacob

ἐγεγόνει τοῦτο, εἰ μὴ ἦν τὸ σῶμα
Ἑλισσαίου ἄγιον. Καὶ Ἰωσήφ ὁ σώφρων
περιεπλέκετο τῷ Ἰακώβ μετὰ τὸ ἀποθανεῖν
ὄντι ἐπὶ τῆς κλίνης. Καὶ Μωσῆς, καὶ Ἰησοῦς
ὁ τοῦ Ναυῆ ἐπεφέροντο τὰ λείψανα Ἰωσήφ
(96), μολυσμὸν οὐχ ἡγούμενοι τοῦτο. Ὅθεν
καὶ ὑμεῖς, ὧ ἐπίσκοποι, καὶ οἱ λοιποὶ,
ἀπαρτηρήτως ἀπτόμενοι τῶν
κεκοιμημένων, μὴ νομίσητε μιαίνεσθαι,
μηδὲ βδελύσσεσθε τὰ τούτων λείψανα·
περιστάμενοι τὰς τοιαύτας παρατηρήσεις,
μωρὰς οὕσας· καὶ κοσμεῖτε αὐτοὺς (97) ἐν
ἀγιασμῷ καὶ σωφροσύνῃ, ὅπως μέτοχοι
τῆς ἀθανασίας καὶ κοινωνοὶ τῆς βασιλείας
τοῦ Θεοῦ γένησθε, καὶ τὴν ἐπαγγελίαν τοῦ
Θεοῦ (98) λάβητε, ἀναπαυόμενοι διὰ Ἰησοῦ
Χριστοῦ {{p992}} τοῦ Σωτῆρος, αἰώνιως.
Τῷ οὖν δυναμένῳ (99) ἀνοῖξαι τὰ ὦτα τῶν
καρδιῶν ὑμῶν εἰς τὸ καταδέχεσθαι (100)
τὰ διηκονημένα τοῦ Θεοῦ λόγια διὰ τε τοῦ
Εὐαγγελίου καὶ διὰ τῆς διδασκαλίας Ἰησοῦ
Χριστοῦ τοῦ Ναζωραίου, τοῦ
σταυρωθέντος ἐπὶ Ποντίου Πιλάτου καὶ
Ἡρώδου, καὶ κοιμηθέντος καὶ ἀναστάντος
ἐκ νεκρῶν, καὶ πάλιν ἐρχομένου ἐπὶ
συντελείᾳ τοῦ αἰῶνος μετὰ δόξης καὶ
δυναμέως πολλῆς, καὶ τοὺς μὲν νεκροὺς
ἀνεγείροντος, τῷ κόσμῳ δὲ τέλος
ἐπάγοντος, ἐκάστῳ δὲ τὰ πρὸς ἀξίαν
ἀπονέμοντος· τῷ δόντι ἡμῖν ἀρραβῶνα τῆς
ἀναστάσεως ἑαυτὸν, καὶ εἰς οὐρανοὺς
ἀναληφθέντι διὰ τῆς δυναμέως τοῦ Θεοῦ
καὶ Πατρὸς αὐτοῦ ἐπ’ ὅψεσιν ἡμετέραις,
τοῖς συμφαγοῦσιν αὐτῷ καὶ συμπιοῦσιν
ἐπὶ ἡμέρας τεσσαράκοντα μετὰ τὸ
ἀναστῆναι αὐτὸν ἐκ νεκρῶν, καὶ
καθεσθέντι ἐκ δεξιῶν τοῦ θρόνου τῆς
μεγαλωσύνης τοῦ παντοκράτορος Θεοῦ ἐπὶ
τῶν Χερουβὶμ, τῷ ἀκούσαντι· «Κάθου ἐκ
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου
ὑποπόδιον τῶν ποδῶν σου·» ὃν ἐθεάσατο
Στέφανος ὁ μακαριώτατος ἐστῶτα ἐκ
δεξιῶν τῆς δυναμέως, καὶ ἀναβοήσας

after he had died, while lying on the bed.
And Moses and Joshua the son of Nun
carried the remains of Joseph, not
considering this a pollution. Therefore, you
too, bishops, and the others, touching the
dead without hesitation, do not think that
you become defiled, nor be disgusted by
their remains. Paying no attention to such
observations, which are foolish. And honor
them (97) with holiness and self-control, so
that you may become partakers of
immortality and sharers in the kingdom of
God, and receive the promise of God (98),
resting through Jesus Christ {{p992}} the
Savior, forever. To the one able (99) to
open the ears of your hearts to receive
(100) the words of God served through
both the Gospel and the teaching of Jesus
Christ of Nazareth, who was crucified
under Pontius Pilate and Herod, and who
died and rose from the dead, and who will
come again at the end of the age with great
glory and power, raising the dead and
bringing the world to its end, and giving to
each according to their worth. to the one
who gave us a pledge of the resurrection in
himself, and who was taken up into the
heavens through the power of God and his
Father, in the sight of those who ate and
drank with him on the forty days after he
rose from the dead, and who sat down at
the right hand of the throne of the
greatness of the almighty God over the
cherubim, to the one who heard “Sit at my
right hand until I make your enemies a
footstool for your feet; whom the most
blessed Stephen saw standing at the right
hand of the power, and crying out he said
“Behold, I see the heavens opened, and the
Son of Man standing at the right hand of
God, as the high priest of all the spiritual
orders (1) through whom (2) reverence,
and greatness, and glory belong to the

εἶπεν· «Ἴδου θεωρῶ τοὺς οὐρανοὺς
ἀνεωγμένους, καὶ τὸν Υἱὸν τοῦ ἀνθρώπου
ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ,» ὡς ἀρχιερέα
πάντων τῶν λογικῶν ταγμάτων (1)· δι' οὗ
(2) τὸ σέβας, καὶ ἡ μεγαλωσύνη, καὶ ἡ δόξα
τῷ παντοκράτορι (3) Θεῷ, καὶ νῦν, καὶ εἰς
τοὺς αἰῶνας. Ἀμήν.

almighty (3) God, both now and
forevermore Amen.

Chapters of the Seventh Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΕΒΔΟΜΟΥ ΒΙΒΛΙΟΥ)

α'. Ὅτι δύο ὁδοὶ εἰσι, μία τῆς ζωῆς, ἡ
φυσικὴ, καὶ μία τοῦ θανάτου, ἡ
ἐπείσακτος· καὶ ὅτι ἡ μὲν ἐκ Θεοῦ, ἡ δὲ
ἐκ τροπῆς κατ' ἐπιβουλήν τοῦ
ἄλλοτρίου.

Chapter 1. That there are two paths, one
of life, the natural, and one of death, the
forced; and that the one is from God, the
other from a turning toward the plot of
another.

β'. Ἡθικαὶ παραινέσεις Κυριακῶν
διατάξεων, συμφωνοῦσαι τῇ παλαιᾷ
παρακελεύσει τῶν θείων νόμων.
Ἀπαγόρευσις θυμοῦ, φθόνου,
διαφθορᾶς, μοιχείας, καὶ πάσης
ἀπηγορευμένης πράξεως.

Chapter 2. Moral exhortations of the
Lord's commands, agreeing with the
ancient encouragement of the divine
laws. Prohibition of anger, envy,
corruption, adultery, and every
forbidden act.

γ'. Ἀπαγόρευσις γοητείας,
τεκνοκτονίας, ἐπιορκίας,
ψευδομαρτυρίας.

Chapter 3. Prohibition of sorcery, child-
killing, perjury, and false testimony.

δ'. Ἀπαγόρευσις κακολογίας, μῆνιδος,
καὶ ἥθους ὑπόουλου, ἀργολογίας,
ψεύδους, πλεονεξίας, ὑποκρίσεως.

Chapter 4. Prohibition of slander, wrath,
deceitful character, idle talk, lying,
greed, and hypocrisy.

ε'. Ἀπαγόρευσις κακοηθείας,
προσωποληψίας, ὀργῆς, μισανθρωπίας,
βασκανίας.

Chapter 5. Prohibition of malice,
favoritism, anger, hatred of mankind,
and envy.

ζ'. Περὶ οἰωνοσκοπικῆς, ἐπαοιδῆς, κ.τ.λ.	Chapter 6. On divination, incantations, etc.
{{p993}} ζ'. Ἀπαγόρευσις γογγυσμοῦ, καὶ αὐθαδείας, καὶ ὑπερηφανίας, καὶ θρασύτητος.	{{p993}} Chapter 7. Prohibition of grumbling, stubbornness, pride, and boldness.
η'. Περὶ μακροθυμίας, ἀκακίας, πραότητος, ὑπομονῆς.	Chapter 8. On patience, innocence, gentleness, and endurance.
θ'. Ὅτι χρή τοὺς κατὰ Χριστὸν διδασκάλους, γονέων πλεῖον ἡγεῖσθαι· οἱ μὲν γὰρ τὸ εὖ εἶναι, οἱ δὲ τὸ εἶναι μόνον παρέχουσιν.	Chapter 9. That those who teach according to Christ should be considered more than parents; for the one group provides well-being, while the others provide only existence.
ι'. Ὅτι χρή μὴ ἀποσχίζειν τῶν ἀγίων, ἀλλ' εἰρηνεύειν μαχομένους, κρίνειν τε δικαίως, καὶ μὴ προσωποληπτεῖν.	Chapter 10. That one must not separate from the saints, but make peace among those who fight, judge justly, and not show favoritism.
ια'. Περὶ διψύχου, ὀλιγοπίστου.	Chapter 11. About the double-minded, the one with little faith.
ιβ'. Περὶ εὐποιίας.	Chapter 12. About kindness.
ιγ'. Ὅπως δεῖ προσφέρεσθαι τοῖς οἰκέταις τοὺς κυρίους· καὶ ὅπως χρή ὑποτάσσεσθαι τοὺς οἰκέτας.	Chapter 13. How masters should treat their servants, and how servants ought to submit.
ιδ'. Περὶ ὑποκρίσεως, καὶ προσοχῆς	Chapter 14. About hypocrisy, and

νόμων, καὶ ἐξομολογήσεων.

attention to laws, and confessions.

ιε'. Περὶ τῆς πρὸς γονέας θεραπείας.

Chapter 15. About the care owed to parents.

ιβ'. Περὶ τῆς πρὸς βασιλέα καὶ ἄρχοντας ὑποταγῆς.

Chapter 16. About submission to the king and rulers.

ιζ'. Περὶ καθαροῦ συνειδότος τῶν προσευχομένων.

Chapter 17. About the pure conscience of those who pray.

ιη'. Ὅτι ἡ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου ἐπεισαχθεῖσα ὁδὸς, ἀσεβείας καὶ παρανομίας πεπλήρωται.

Chapter 18. That the path introduced by the envy of others is filled with impiety and lawlessness.

ιθ'. Ὅτι μὴ χρὴ τῆς εὐσεβείας ἐκκλίνειν δεξιὰ ἢ εὐώνυμα, παραινεῖ ὁ νομοθέτης.

Chapter 19. That one must not turn away from piety to the right or to the left, the lawgiver advises.

κ'. Ὅτι μὴ χρὴ φαυλίζειν τι τῶν προσφόρων βρωμάτων, ἀλλ' εὐχαρίστως μεταλαμβάνειν καὶ τεταγμένως.

Chapter 20. That one must not spoil any of the offered foods, but partake of them gladly and in order.

κα'. Ὅτι χρὴ φεύγειν τὴν τῶν εἰδωλοθύτων βρῶσιν.

Chapter 21. That one must avoid eating food sacrificed to idols.

κβ'. Διάταξις Κυριακῆ, ὅπως χρὴ βαπτίζειν, καὶ εἰς τὸν τίνος θάνατον.

Chapter 22. Instruction about the Lord's Day, how one must baptize, and into whose death.

κγ'. Ποίας νηστευτέον τῆς ἐβδομάδος
ἡμέρας, ἢ τίνας οὐ νηστευτέον· καὶ οὗ
χάριν.

Chapter 23. Which days of the week
must be fasted, and which must not; and
for what reason.

κδ'. Οἷους εἶναι χρή τοὺς
προσευχομένους τὴν ὑπὸ τοῦ Κυρίου
δοθεῖσαν προσευχήν.

Chapter 24. What kind of people those
who pray the prayer given by the Lord
must be.

κε'. Εὐχαριστία μυστική.

Chapter 25. The secret thanksgiving.

κς'. Εὐχαριστία ἐπὶ τῇ θεῇ μεταλήψει.

Chapter 26. Thanksgiving at the divine
communion.

κζ'. Εὐχαριστία περὶ τοῦ μυστικοῦ
μύρου.

Chapter 27. Thanksgiving concerning
the sacred chrism.

κη'. Ὅτι οὐ χρή ἀδιαφορεῖν περὶ τὴν
κοινωνίαν.

Chapter 28. That it is not right to be
indifferent about communion.

κθ'. Περὶ καρποφοριῶν διάταξις.

Chapter 29. Regulation concerning the
bearing of fruit.

λ'. Ὅπως χρή τὴν ἀναστάσιμον τοῦ
Σωτῆρος ἡμῶν ἡμέραν,
συναθροιζομένους, ἐορτάζειν.

Chapter 30. How we must celebrate the
resurrection day of our Savior when
gathered together.

λα'. Οἷους εἶναι χρή τοὺς
χειροτονουμένους.

Chapter 31. What kind of persons those
who are ordained must be.

λβ'. Πρόρρησις περὶ τῶν μελλόντων.

Chapter 32. A preface concerning those

who are about to be ordained.

λγ'. Προσευχὴ ἐξαγγελτικὴ προνοίας
διαφόρου.

Chapter 33. A prayer announcing a
different kind of providence.

λδ'. Προσευχὴ ἐξαγγελτικὴ δημιουργίας
διαφόρου.

Chapter 34. A prayer announcing a
different kind of creation.

λε'. Προσευχὴ μετὰ εὐχαριστίας
ἐξαγγέλλουσα τοῦ Θεοῦ τὴν περὶ τὰ
ὄντα κηδεμονίαν.

Chapter 35. A prayer with thanksgiving
announcing God's care for all things.

λς'. Προσευχὴ ὑπομιμνήσκουσα τὴν
γενομένην Χριστοῦ ἐνανθρώπησιν, καὶ
τὴν εἰς τοὺς ἁγίους διάφορον πρόνοιαν.

Chapter 36. A prayer reminding of the
incarnation of Christ, and the special
care for the saints.

{{p996}} λζ'. Προσευχὴ περιέχουσα
μνήμην προνοίας, καὶ ἀπαρίθμησιν
εὐεργεσιῶν διαφορῶν τῶν προνοίᾳ
Θεοῦ διὰ Χριστοῦ παρασχεθεῖσιν τοῖς
ἁγίοις.

{{p996}} Chapter 37. A prayer containing
a remembrance of care, and a listing of
the various benefits granted by God's
providence through Christ to the saints.

λη'. Προσευχὴ ἀντιλήψεως δικαίων.

Chapter 38. A prayer for the support of
the righteous.

λθ'. Ὅπως χρή τοὺς κατηχουμένους
στοιχειοῦσθαι.

Chapter 39. How those being catechized
must be instructed in the basics.

μ'. Διάταξις, ὅπως χρή τοὺς
κατηχουμένους ὑπὸ τῶν ἱερέων ἐν τῇ
μυστήρει εὐλογεῖσθαι, καὶ τίνα
διδάσκεσθαι αὐτούς.

Chapter 40. Instruction on how those
being catechized must be blessed by the
priests during initiation, and what they
must be taught.

μα'. Ἀποταγή πρὸς τὸν ἐναντίον, καὶ
συνταγή πρὸς τὸν Χριστὸν τοῦ Θεοῦ.

Chapter 41. Renunciation toward the
adversary, and confession toward Christ
God.

μβ'. Περὶ χρίσματος τοῦ μυστικοῦ
ἐλαίου εὐχαριστία.

Chapter 42. On the anointing with the
sacred oil, a thanksgiving.

μγ'. Περὶ τοῦ μυστικοῦ ὕδατος
εὐχαριστία.

Chapter 43. On the sacred water, a
thanksgiving.

μδ'. Περὶ τοῦ μυστικοῦ μύρου
εὐχαριστία.

Chapter 44. On the sacred myrrh, a
thanksgiving.

με'. Προσευχὴ τῶν νεοτελῶν.

Chapter 45. Prayer of the newly
baptized.

μς'. Τίνας πέμποντες ἐχειροτόνησαν οἱ
ἅγιοι ἀπόστολοι.

Chapter 46. Whom the holy apostles
sent and ordained.

μζ'. Προσευχὴ ἐωθινή.

Chapter 47. Morning prayer.

μη'. Ἑσπερινή.

Chapter 48. Evening prayer.

μθ'. Εὐχὴ ἐπ' ἀρίστῳ.

Chapter 49. Prayer at the last meal.

Book Seven (BIBLION EBΔOMON)

ΠΕΡΙ (4) ΠΟΛΙΤΕΙΑΣ, ΚΑΙ ΕΥΧΑΡΙΣΤΙΑΣ,
ΚΑΙ ΤΗΣ ΚΑΤΑ ΧΡΙΣΤΟΝ ΜΥΗΣΕΩΣ.

On (4) the Constitution, and
Thanksgiving, and the Initiation

according to Christ.

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Ὅτι δύο ὁδοί εἰσι, μία τῆς ζωῆς, ἡ φυσικὴ, καὶ μία τοῦ θανάτου, ἡ ἐπείσακτος· καὶ ὅτι ἡ μὲν ἐκ Θεοῦ, ἡ δὲ ἐκ τροπῆς κατ' ἐπιβουλὴν τοῦ ἄλλοτρίου.

That there are two paths, one of life, the natural one, and one of death, the forced one; and that the one is from God, the other from a turning toward the plot of another.

Τοῦ νομοθέτου Μωσέως εἰρηκότος τοῖς Ἰσραηλίταις· «Ἴδου δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου.» καὶ ἐπιφέροντος· «Ἐκλεξαι τὴν ζωὴν (5) ἵνα ζήσῃς.» καὶ τοῦ προφήτου Ἡλίου (6) λέγοντος τῷ λαῷ· «Ἔως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις (7) ὑμῶν; εἰ Θεός ἐστι Κύριος, πορεύεσθε ὀπίσω αὐτοῦ.» εἰκότως ἔλεγε καὶ ὁ Κύριος Ἰησοῦς· «Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσῃ.» ἀναγκαίως καὶ ἡμεῖς, ἐπόμενοι τῷ διδασκάλῳ Χριστῷ, «ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν,» φαμέν, ὡς δύο ὁδοί εἰσι, μία τῆς ζωῆς, καὶ μία τοῦ θανάτου· οὐδεμίαν {{p997}} δὲ σύγκρισιν ἔχουσιν πρὸς ἑαυτάς· πολὺ γὰρ τὸ διάφορον, μᾶλλον δὲ πάντῃ κεχωρισμέναι τυγχάνουσι· καὶ φυσικὴ μὲν ἐστὶν ἡ τῆς ζωῆς ὁδὸς, ἐπείσακτος δὲ ἡ τοῦ θανάτου, οὐ τοῦ κατὰ γνώμην Θεοῦ ὑπάρξαντος, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἄλλοτρίου (8).

The lawgiver Moses said to the Israelites: «Behold, I have set before you the way of life and the way of death;» and he added: «Choose life (5) so that you may live.» And the prophet Elijah (6) said to the people: «How long will you waver on both your knees (7)? If the Lord is God, follow him.» Likewise, the Lord Jesus rightly said: «No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other.» Necessarily, we also, following the teacher Christ, «who is the savior of all people, especially of those who believe,» say that there are two paths, one of life and one of death; and they have no comparison to each other. For the difference is great, and they are entirely separate; and the path of life is natural, while the path of death is forced—not existing according to the will of God, but arising from the plot of another (8). {{p997}}

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Ἦθικαὶ παραινέσεις Κυριακῶν διατάξεων, συμφωνοῦσαι τῇ παλαιᾷ παρακελεύσει τῶν θείων νόμων.

Moral exhortations of the Lord's commands, agreeing with the ancient encouragement of the divine laws.

**Ἀπαγόρευσις θυμοῦ, φθόνου,
διαφθορᾶς, μοιχείας, καὶ πάσης
ἀπηγορευμένης (9) πράξεως.**

Πρώτη οὖν τυγχάνει ἡ ὁδὸς τῆς ζωῆς· καὶ ἔστιν αὕτη ἣν καὶ ὁ νόμος διαγορεύει· «Ἀγαπᾶν Κύριον τὸν Θεὸν ἐξ ὅλης τῆς διανοίας (10), καὶ ἐξ ὅλης τῆς ψυχῆς, τὸν ἓνα καὶ μόνον, παρ’ ὃν ἄλλος οὐκ ἔστι, καὶ τὸν πλησίον ὡς ἑαυτόν·» καί· «Πᾶν δὲ μὴ θέλεις γενέσθαι σοι, καὶ σὺ (11) τοῦτο ἄλλω οὐ ποιήσεις. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· ποία γὰρ ὑμῖν χάρις, ἐὰν φιλήτε τοὺς φιλοῦντας ὑμᾶς; καὶ γὰρ καὶ οἱ ἐθνικοὶ τοῦτο ποιοῦσιν· ὑμεῖς δὲ φιλεῖτε τοὺς μισοῦντας ὑμᾶς.» Καὶ ἐχθρὸν οὐχ ἔχετε· «Οὐ μισήσεις γὰρ, φησὶ, πάντα ἄνθρωπον, οὐκ Αἰγύπτιον, οὐκ Ἰδουμαῖον·» ἅπαντες γὰρ εἰσι τοῦ Θεοῦ ἔργα. Φεύγετε δὲ οὐ τὰς φύσεις, ἀλλὰ τὰς γνώμας τῶν πονηρῶν. «Ἀπέχου τῶν σαρκικῶν καὶ κοσμικῶν ἐπιθυμιῶν. Ἐάν τις σοι δῶ ῥάπισμα εἰς τὴν δεξιάν (12) σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·» οὐ φαύλης οὔσης τῆς ἀμύνης, ἀλλὰ τιμιωτέρας τῆς ἀνεξικακίας· λέγει γὰρ ὁ Δαβίδ· «Εἰ ἀνταπέδωκα τοῖς ἀνταποδιδούσί μοι κακά. Ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὑπάγε μετ’ αὐτοῦ δύο, καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει. Τῷ (13) αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ θέλοντος δανείσασθαι παρὰ σοῦ, μὴ ἀποστραφεῖς (14) ἀποκλείσης τὴν χεῖρα·» δίκαιος γὰρ ἀνὴρ οἰκτεῖρει καὶ κίχρᾱ· πᾶσι γὰρ θέλει δίδοσθαι ὁ Πατὴρ, ὁ τὸν ἥλιον αὐτοῦ ἀνατέλλων ἐπὶ πονηροὺς, καὶ ἀγαθοὺς, καὶ τὸν ὑετὸν αὐτοῦ βρέχων ἐπὶ δικαίους καὶ ἀδίκους. Πᾶσιν οὖν δίκαιον δίδοναι ἐξ οἰκείων πόνων. «Τίμα

**Prohibition of anger, envy, corruption,
adultery, and every forbidden (9)
action.**

First, then, is the way of life and this is the one which the law also declares clearly. “Love the Lord God with all your mind (10), and with all your soul, the one and only, beside whom there is no other, and your neighbor as yourself; and “Do not do to others whatever you do not want to happen to you (11). Bless those who curse you Pray for those who mistreat you Love your enemies For what reward do you have if you love those who love you? For even the Gentiles do this. But you love those who hate you. And you will not have an enemy. “For you will not hate every person, he says, not the Egyptian, not the Edomite; For all are the works of God. But flee not the natures, but the intentions of the wicked. “Keep away from fleshly and worldly desires. If anyone strikes you on the right (12) cheek, turn to him also the other. Not because the defense is weak, but because it is more honorable than not taking offense. For David says “If I have repaid those who repay me evil If someone forces you to go one mile, go with him two, and to the one who wants to sue you and take your tunic, let him have your cloak also. And from the one who takes what is yours, do not demand it back. To the one who asks you, give. And from the one wanting to borrow from you, do not turn away but do not shut your hand. For a righteous man has compassion and gives. For the Father wants to give to all, who causes his sun to rise on the wicked and the good, and sends his rain on the just and the unjust. Therefore, it is right to give to all from one’s own labors. “For, he says, honor the

γὰρ, φησὶ, τὸν Κύριον ἀπὸ σῶν δικαίων πόνων·» προτιμητέον δὲ τοὺς ἀγίους. «Οὐ φονεύσεις·» τουτέστιν, οὐ φθερεῖς τὸν ὁμοίον σοι ἄνθρωπον· διαλύεις γὰρ τὰ καλῶς γινόμενα· οὐχ ὡς παντὸς φόνου φαύλου τυγχάνοντος, ἀλλὰ μόνου τοῦ ἀθώου, τοῦδ' ἐνδίκου ἄρχουσι μόνοις ἀφωρισμένου. {{p1000}} «Οὐ μοιχεύσεις·» διαιρεῖς γὰρ μίαν σάρκα εἰς δύο· «Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν·» ἐν γὰρ εἰσιν ἀνὴρ καὶ γυνὴ τῇ φύσει, τῇ συμπνοίᾳ, τῇ ἐνώσει, τῇ διαθέσει, τῷ βίῳ, τῷ τρόπῳ· κεχωρισμένοι δὲ εἰσι τῷ σχήματι καὶ τῷ ἀριθμῷ· οὐ παιδοφθορήσεις (15)· παρὰ φύσιν γὰρ τὸ κακὸν ἐκ Σοδόμων φυέν, ἥτις πυρὸς θεηλάτου παρανάλωμα γέγονεν· ἐπικατάρατος δὲ ὁ τοιοῦτος· καὶ ἐρεῖ πᾶς ὁ λαός· Γένοιτο. Οὐ πορνεύσεις· «Οὐκ ἔσται γὰρ, φησὶ, πορνεύων ἐν υἱοῖς Ἰσραὴλ.»— «Οὐ κλέψεις·» Ἀχαρ γὰρ, κλέψας ἐν τῷ Ἰσραὴλ ἐν Ἰεριχῷ, λίθοις βληθεὶς τοῦ ζῆν ὑπεξῆλθε· καὶ Γιεζεῖ, κλέψας καὶ ψευδάμενος, ἐκληρονόμησε τοῦ Νεεμὰν τὴν λέπραν (16)· καὶ Ἰούδας, κλέπτων τὰ τῶν πενήτων, τὸν Κύριον τῆς δόξης παρέδωκεν Ἰουδαίοις, καὶ μεταμεληθεὶς ἀπήγξατο, καὶ ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλαγχνα αὐτοῦ· καὶ Ἀνανίας, καὶ Σαπφείρα ἡ τούτου γυνὴ, κλέψαντες τὰ ἴδια, καὶ πειράσαντες τὸ Πνεῦμα Κυρίου, παραχρῆμα ἀποφάσει Πέτρου τοῦ συναποστόλου ἡμῶν, ἐθανατώθησαν.

Lord from your own just labors; but the saints must be preferred. “You shall not kill; that is, you shall not destroy a man like yourself. For you are destroying what has been well made. Not like any common murder, but only of the innocent, who alone is rightly set apart for judgment. {{p1000}} “You shall not commit adultery; For you are dividing one flesh into two. “For the two,” he says, “will become one flesh; For man and woman are one by nature, by breathing together, by union, by disposition, by life, by way of living but they are separated by form and by number. You shall not kill children (15) For the evil that came from Sodom is against nature, which became a burning ruin by fire sent from heaven. Such a one is accursed. And all the people will say, Let it be so. You shall not commit adultery. “For there will not be, he says, a fornicator among the sons of Israel.” — “You shall not steal; For Achan, having stolen in Israel in Jericho, was stoned and died. And Gehazi, having stolen and lied, inherited the leprosy of Naaman (16). And Judas, stealing from the poor, handed over the Lord of glory to the Jews, and, regretting it, hanged himself, and his bowels burst open, and all his entrails spilled out. And Ananias, and Sapphira his wife, having stolen from their own, and having tested the Spirit of the Lord, were immediately put to death by the judgment of Peter, our fellow apostle.

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

Ἀπαγόρευσις γοητείας, τεκνοκτονίας (17), ἐπιορκίας, ψευδομαρτυρίας.

Prohibition of sorcery, child-killing (17), perjury, and false testimony.

Οὐ μαγεύσεις· οὐ φαρμακεύσεις·

You shall not practice sorcery; you shall not

«Φαρμακοὺς γὰρ, φησὶν, οὐ περιβιώσετε.» Οὐ φονεύσεις τέκνον σου ἐν φθορᾷ (18), οὐδὲ τὸ γεννηθὲν ἀποκτενεῖς· πᾶν γὰρ {{p1001}} το ἐξεικονισμένον, ψυχὴν λαβὼν παρὰ Θεοῦ, φονευθὲν, ἐκδικηθήσεται, ἀδίκως ἀναιρεθὲν. «Οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον σου, οἷον τὴν γυναῖκα, ἢ τὸν παῖδα, ἢ τὸν βοῦν, ἢ τὸν ἀγρόν.» Οὐκ ἐπιорκήσεις· ἐρρέθη γὰρ, μὴ ὁμῶσαι ὅλως· εἰ δὲ μήγε, κἂν εὐορκήσης· ὅτι· «Ἐπαινεθήσεται πᾶς ὁ ὁμνύων ἐν αὐτῷ.»— «Οὐ ψευδομαρτυρήσεις·» ὅτι «ὁ συκοφαντῶν πένητα, παροξύνει τὸν ποιήσαντα αὐτόν.»

use drugs to harm others. «For you will not live long if you do,» it says. You shall not kill your child by abortion (18), nor shall you kill the one born; for every image made, having received a soul from God, if killed, will be avenged as one unjustly slain. «You shall not covet what belongs to your neighbor, such as his wife, or his child, or his ox, or his field.» You shall not swear falsely; for it was said, do not swear at all; but if you do, even if you swear rightly, «Everyone who swears by him will be praised.» — «You shall not bear false witness,» because «the slanderer angers the one who made him poor.»

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Ἀπαγόρευσις κακολογίας, μῆνιδος, καὶ ἥθους ὑπόουλου, ἀργολογίας (19), ψεύδους, πλεονεξίας, ὑποκρίσεως.

Prohibition of slander, anger, deceitful character, idle talk (19), lying, greed, and hypocrisy.

Οὐ κακολογήσεις· «Μὴ ἀγάπα γὰρ, φησὶ, κακολογεῖν (20), ἵνα μὴ ἐξαρθῇς.» Οὐδὲ μνησικακήσεις· «Ὅδοι γὰρ μνησικάκων εἰς θάνατον.» Οὐκ ἔση δίγνωμος, οὐδὲ δίγλωσσος· «Παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη·» καί· «Ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς.» Οὐκ ἔσται ὁ λόγος σου κενός· «Περὶ παντὸς γὰρ λόγου ἀργοῦ δώσετε λόγον.» Οὐ ψεύση· «Ἀπολεῖς γὰρ, φησὶ, πάντας τοὺς λαλοῦντας τὸ ψεῦδος.» Οὐκ ἔση πλεονέκτης, οὐδὲ ἄρπαξ· «Οὐαὶ (21) γὰρ, φησὶν (22), ὁ πλεονεκτῶν τὸν πλησίον πλεονεξίαν κακὴν.» Οὐκ ἔση ὑποκριτής, ἵνα μὴ τὸ μέρος σου μετ' αὐτῶν θῇς.

You shall not slander; «For do not love, it says, to slander, so that you will not be destroyed.» You shall not bear grudges; «For the ways of those who bear grudges lead to death.» You shall not be double-minded, nor double-tongued; «For strong traps are the lips of a man,» and «A man with a double tongue will not succeed on the earth.» Your speech shall not be empty; «For you will give an account for every idle word.» You shall not lie; «For you will lose, it says, all who speak falsehood.» You shall not be greedy, nor a robber; «Woe, it says, to the one who greedily takes from his neighbor evil gain.» You shall not be a hypocrite, so that you do not share your portion with them.

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

**Ἀπαγόρευσις κακοηθείας,
προσωποληψίας, ὀργῆς, μισανθρωπίας,
βασκανίας.**

Οὐκ ἔση κακοήθης, οὐδὲ ὑπερήφανος·
«Ὑπερηφάνοις γὰρ ὁ Θεὸς
ἀντιτάσσεται.»—«Οὐ λήψῃ πρόσωπον (23)
{p1004} ἐν κρίσει, ὅτι τοῦ Κυρίου ἡ
κρίσις. Οὐ μισήσεις πάντα ἄνθρωπον.
Ἐλεγμῶ ἐλέγξεις τὸν ἀδελφόν σου, καὶ οὐ
λήψῃ δι' αὐτὸν ἁμαρτίαν.» καί· «Ἐλεγχε
σοφὸν, καὶ ἀγαπήσει σε.» Φεῦγε ἀπὸ
παντὸς κακοῦ, καὶ ἀπὸ παντὸς ὁμοίου
αὐτῷ· «Ἀπεχε γὰρ, φησὶν, ἀπὸ ἀδίκου· καὶ
τρόμος οὐκ ἐγγιεῖ σοι.» Μὴ γίνου ὀργίλος,
μηδὲ βάσκανος, μηδὲ ζηλωτῆς, μηδὲ
μανικὸς, μηδὲ θρασύς· μὴ πάθῃς (24) τὰ
τοῦ Κάϊν, καὶ τὰ τοῦ Σαοὺλ, καὶ τὰ τοῦ
Ἰωάβ· ὅτι ὁς (25) μὲν ἀπέκτεινε τὸν
ἀδελφὸν αὐτοῦ τὸν Ἀβελ, διὰ τὸ πρόκριτον
αὐτὸν εὖρεθῆναι παρὰ Θεῶ, καὶ διὰ τὸ
προκριθῆναι (26) τὴν θυσίαν αὐτοῦ· ὁς δὲ
τὸν ὄσιον Δαβὶδ ἐδίωκε, νικήσαντα τὸν
Γολιάδ (27) τὸν Φιλιστιαῖον, ζηλώσας ἐπὶ
τῇ τῶν χορευτριῶν εὐφημίᾳ· ὁς δὲ τοὺς
δύο στρατάρχας ἀνεῖλε, τὸν Ἀβεννήρ τὸν
τοῦ Ἰσραὴλ, καὶ Ἀμεσσά τὸν τοῦ Ἰούδα.

**Prohibition of malice, favoritism, anger,
hatred of mankind, and envy.**

You shall not be malicious, nor proud; «For
God opposes the proud.»—«You shall not
show partiality in judgment, because the
judgment belongs to the Lord. You shall not
hate any man. You shall rebuke your
brother with correction, and you will not
bear sin because of him;» and «Rebuke the
wise, and he will love you.» Flee from every
evil, and from all that is like it; «Keep away,
it says, from the unjust; and terror will not
come near you.» Do not be quick to anger,
nor envious, nor jealous, nor mad, nor bold;
do not suffer the passions of Cain, Saul, and
Joab; for he (Cain) killed his brother Abel
because he was preferred by God, and
because his sacrifice was accepted; and he
(Saul) persecuted the holy David, who had
defeated Goliath the Philistine, out of
jealousy over the praise given to the
dancers; and he (Joab) killed the two
commanders, Abner of Israel and Amasa of
Judah.

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

**Περὶ οἰωνοσκοπικῆς, ἐπαοιδῆς, κτλ.
(28.)**

Μὴ γίνου οἰωνοσκόπος· ὅτι ὁδηγεῖ πρὸς
εἰδωλολατρείαν· «Οἰώνισμα δὲ, φησὶν ὁ
Σαμουὴλ, ἁμαρτία ἐστί.» Καί· «Οὐκ ἔσται
οἰωνισμὸς ἐν Ἰακώβ, οὐδὲ μαντεία ἐν

**On divination by birds, incantations, etc.
(28.)**

Do not become a diviner by birds, for it
leads to idolatry; «Divination, Samuel says,
is a sin.» And: «There will be no divination
in Jacob, nor soothsaying in Israel.» You

Ἰσραήλ.» Οὐκ ἔση ἐπάδων, ἢ περικαθαίρων τὸν υἱόν σου. Οὐ κληδονιεῖς· οὐδὲ οἰωνισθήσῃ· οὐδὲ ὀρνεοσκοπήσεις· οὐδὲ μαθήσῃ μαθήματα πονηρά (29)· ταῦτα γὰρ ἅπαντα καὶ ὁ νόμος ἀπεῖπε. Μὴ γίνου ἐπιθυμητὴς κακῶν, ὁδηγηθήσῃ γὰρ εἰς ἀμετρίαν ἁμαρτημάτων. Οὐκ ἔση αἰσχρολόγος· οὐδὲ ῥιψόφθαλμος· οὐδὲ μέθυσος· ἐκ γὰρ τούτων πορνεῖται καὶ μοιχεῖται γίνονται. Μὴ γίνου φιλάργυρος· ἵνα μὴ ἀντὶ Θεοῦ δουλεύσῃς τῷ μαμωνᾷ. Μὴ γίνου κενόδοξος, μηδὲ μετέωρος, μηδὲ ὑψηλόφρων ἐκ γὰρ τούτων ἀπάντων ἀλαζονεῖται γίνονται· μνήσθητι τοῦ εἰπόντος· «Κύριε, οὐχ ὑψώθη ἡ καρδιά μου· οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου· οὐδὲ ἐπορεύθην ἐν μεγάλοις, οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ. Εἰ μὴ ἐταπεινοφρόνουν (30)

shall not be one who sings spells or purifies your son by magic. You shall not use charms; nor shall you practice divination by birds; nor shall you learn evil arts (29); for all these things the law forbids. Do not become a lover of evil, for it will lead you to countless sins. You shall not be a foul speaker, nor a reckless swearer, nor a drunkard; for from these come fornications and adulteries. Do not be greedy for money, so that you do not serve mammon instead of God. Do not be vain, nor unstable, nor proud; for from all these come arrogance. Remember the one who said: «Lord, my heart is not lifted up; my eyes are not raised too high; I do not walk in great matters, nor in wonders above me. If I had not been humble...» (30)

Chapter 7 (ΚΕΦΑΛΑΙΟΝ Ζ')

Ἀπαγόρευσις γογγυσμοῦ, καὶ αὐθαδείας, καὶ ὑπερηφανίας, καὶ θρασύτητος.

Prohibition of complaining, stubbornness, pride, and boldness.

Μὴ γίνου γόγγυσος·, μνησθεὶς τῆς τιμωρίας ἧς ὑπέστησαν οἱ καταγογγύσαντες Μωσέως. Μὴ ἔσο αὐθάδης, {{p1005}} μηδὲ πονηρόφρων, μηδὲ σκληροκάρδιος, μηδὲ θυμώδης, μηδὲ μικρόψυχος· πάντα γὰρ ταῦτα ὁδηγεῖ πρὸς βλασφημίαν· ἴσθι δὲ πρᾶος, ὡς Μωϋσῆς καὶ Δαβίδ· ἐπεὶ «οἱ πραεῖς κληρονομήσουσι γῆν.»

Do not be a complainer, remembering the punishment suffered by those who complained against Moses. Do not be stubborn, nor evil-minded, nor hard-hearted, nor quick to anger, nor faint-hearted; for all these lead to blasphemy. Be gentle, like Moses and David; for «the meek shall inherit the earth.» {{p1005}}

Chapter 8 (ΚΕΦΑΛΑΙΟΝ Η')

Περὶ μακροθυμίας, ἀκακίας, πραότητος, ὑπομονῆς.

On patience, innocence, gentleness, and endurance.

Γίνου μακρόθυμος· ὁ γὰρ τοιοῦτος, «πολὺς ἐν φρονήσει» ἐπείπερ «ὀλιγόψυχος ἰσχυρὸς ἄφρων.» Γίνου ἐλεήμων· «Μακάριοι γὰρ οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.» Ἦσο ἄκακος, ἡσυχος, ἀγαθός, τρέμων τοὺς λόγους τοῦ Θεοῦ. Οὐχ ὑψώσεις σεαυτὸν, ὡς ὁ Φαρισαῖος· «Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται» καί· «Τὸ ὑψηλὸν ἐν ἀνθρώποις, βδέλυγμα παρὰ τῷ Θεῷ.» Οὐ δώσεις τῇ ψυχῇ σου θράσος· ὅτι «θρασὺς ἀνὴρ ἐμπεσεῖται εἰς κακά.» Οὐ συμπορεύση μετὰ ἀφρόνων, ἀλλὰ μετὰ σοφῶν καὶ δικαίων· «Ὁ συμπορευόμενος γὰρ σοφοῖς, σοφὸς ἔσται· ὁ δὲ συμπορευόμενος (31) ἄφροσι, γνωσθήσεται.» Τὰ συμβαίνοντά σοι πάθη, εὐμένως δέχου, καὶ τὰς περιστάσεις ἀλύπως· εἰδὼς ὅτι μισθὸς παρὰ Θεοῦ σοι δοθήσεται, ὡς τῷ Ἰώβ καὶ τῷ Λαζάρῳ.

Be patient; for the patient person is «very wise,» since «the faint-hearted is strong and foolish.» Be merciful; «Blessed are the merciful, for they will be shown mercy.» Be innocent, calm, good, trembling at the words of God. Do not lift yourself up like the Pharisee; «For everyone who exalts himself will be humbled,» and «The proud in heart is an abomination to God.» Do not give your soul boldness; for «a bold man will fall into evil.» Do not walk with fools, but with the wise and just; «For the companion of the wise will be wise, but the companion of fools will be known.» Receive the sufferings that happen to you kindly, and the circumstances without grief; knowing that a reward will be given to you by God, as to Job and Lazarus.

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Ὅτι χρή τοὺς κατὰ Χριστὸν διδασκάλους, γονέων πλεῖον ἡγεῖσθαι· οἱ μὲν γὰρ τὸ εὖ (32) εἶναι, οἱ δὲ τὸ εἶναι μόνον παρέχουσιν.

That those who teach according to Christ must be considered more than parents; for some provide what is good, while others provide only existence.

Τὸν λαλοῦντά σοι τὸν λόγον τοῦ Θεοῦ δοξάσεις· μνησθήσῃ δὲ αὐτοῦ ἡμέρας καὶ νυκτός· τιμήσεις δὲ αὐτὸν, οὐχ ὡς γενέσεως αἷτιον, ἀλλ' ὡς τοῦ εὖ εἶναί σοι πρόξενον γενόμενον· ὅπου γὰρ ἡ περὶ Θεοῦ διδασκαλία, ἐκεῖ ὁ Θεὸς πάρεστιν. Ἐκζητήσεις καθ' ἡμέραν τὸ πρόσωπον τῶν ἁγίων, ἵν' ἐπαναπαύῃ τοῖς λόγοις αὐτῶν.

You will honor the one who speaks to you the word of God; you will remember him day and night; you will respect him, not as the cause of your birth, but as the one who has become the source of your well-being. For wherever there is teaching about God, there God is present. You will seek the face of the saints every day, so that you may find rest in their words.

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Ὅτι χρή μὴ ἀποσχίζειν τῶν ἁγίων, ἀλλ' εἰρηνεύειν μαχομένους, κρίνειν τε δικαίως, καὶ μὴ προσωποληπτεῖν.

That it is necessary not to separate from the saints, but to make peace among those who fight, to judge justly, and not to show partiality.

Οὐ ποιήσεις σχίσματα πρὸς τοὺς ἁγίους, μνησθεις τῶν Κορειτῶν. Εἰρηνεύσεις μαχομένους, ὡς Μωσῆς, συναλλάσσων (33) εἰς φιλίαν. Κρινεῖς δικαίως· «Τοῦ γὰρ Κυρίου ἡ κρίσις.» Οὐ λήψη πρόσωπον ἐλέγξαι ἐπὶ παραπτώματι, ὡς Ἠλίας καὶ Μιχαίας τὸν Ἀχαάβ, καὶ Ἀβδεμέλεχ ὁ Αἰθίοψ τὸν Σεδεκίαν, καὶ Νάθαν τὸν Δαβίδ, καὶ Ἰωάννης τὸν Ἡρώδην.

You shall not make divisions against the saints, remembering the Koreites. You will make peace among those who fight, like Moses, reconciling (33) them in friendship. You will judge justly: «For the Lord's is the judgment.» You will not show partiality when rebuking for a fault, like Elijah and Micaiah with Ahab, and Abdemelech the Ethiopian with Zedekiah, and Nathan with David, and John with Herod.

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Περὶ διψύχου, ἥτοι ὀλιγοπίστου.

About the double-minded, or the little-faithful.

Μὴ γίνου δίψυχος ἐν προσευχῇ σου, εἰ ἔσται, ἢ οὐ· λέγει γὰρ ὁ Κύριος ἐμοὶ Πέτρῳ ἐπὶ τῆς θαλάσσης· {{p1008}} «Ὁλιγόπιστε (34), εἰς τί ἐδίστασας;» Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὴν χεῖρα, πρὸς δὲ τὸ δοῦναι συστέλλων.

Do not be double-minded in your prayer, whether it will happen or not; for the Lord said to me, Peter, on the sea: {{p1008}} «Little-faithful, why did you hesitate?» Do not stretch out your hand to receive, but draw it back when it comes to giving.

Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

Περὶ εὐποιίας.

About Good Deeds.

Ἐὰν ἔχῃς, διὰ τῶν χειρῶν σου δός, ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου·

If you have something, give it through your hands, so that you may work for the

«Ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.» Οὐ διστάσεις δοῦναι πτωχῶ· οὐδὲ διδοῦς, γογγύσεις, γνώση γὰρ τίς ἐστὶν ὁ τοῦ μισθοῦ ἀνταποδότης. «Ὁ ἐλεῶν γὰρ, φησὶ, πτωχὸν, Κυρίῳ δανεῖζει· κατὰ δὲ τὸ δόμα αὐτοῦ, οὕτως ἀνταποδοθήσεται αὐτῷ.» Οὐκ ἀποστρα φήσῃ ἐνδεόμενον. «Ὅς φράσσει γὰρ, φησὶ, τὰ ὥτα αὐτοῦ μὴ εἰσακοῦσαι (35) τοῦ δεομένου, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων αὐτοῦ.» Κοινωνήσεις εἰς πάντα τῷ ἀδελφῷ σου, καὶ οὐκ ἔρεῖς ἴδια εἶναι· κοινὴ γὰρ ἡ μετάληψις παρὰ Θεοῦ πᾶσιν ἀνθρώποις παρεσκευάσθη. Οὐκ ἀρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου, ἢ ἀπὸ τῆς θυγατρὸς σου· ἀλλὰ ἀπὸ νεότητος (36) διδάξεις αὐτοὺς τὸν φόβον τοῦ Θεοῦ. «Παίδευε γὰρ, φησὶ, τὸν υἱόν σου· οὕτω γὰρ ἔσται σοι εὐέλπις.»

redemption of your sins: «For sins are cleansed by almsgiving and faith.» Do not hesitate to give to the poor; nor, when giving, grumble, for you will know who is the one who repays the reward. «For he who shows mercy to the poor, says the Lord, lends to the Lord; and according to his gift, it will be repaid to him.» Do not turn away from one in need. «For he who shuts his ears not to hear the one who begs, he himself will call out and will not be heard.» Share with every brother, and do not say that something is your own; for communion has been prepared by God for all people. Do not withdraw your hand from your son or from your daughter; but from their youth, teach them the fear of God. «Discipline your son, says the Lord, for he will be your hope.»

Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

Ὅπως δεῖ προσφέρεσθαι τοῖς οἰκέταις τοὺς κυρίους· καὶ ὅπως χρή ὑποτάσσεσθαι τοὺς οἰκέτας.

How masters should be served by their servants; and how servants ought to be obedient.

Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν πεποιθόσιν, ἐν πικρίᾳ ψυχῆς· μήποτε στενάξωσιν ἐπὶ σοὶ, καὶ ἔσται σοι ὀργὴ παρὰ Θεοῦ· καὶ ὑμεῖς οἱ δοῦλοι ὑποτάγητε τοῖς κυρίοις ὑμῶν, ὡς τύποις Θεοῦ, ἐν προσοχῇ (37) καὶ φόβῳ, ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις.

Do not threaten your slave or maidservant, who trust in the same God, with bitterness of soul; so that they do not sigh against you, and you will receive anger from God. And you, the slaves, be obedient to your masters, as to the representatives of God, with attention (37) and fear, as to the Lord, and not to men.

Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Περὶ ὑποκρίσεως, καὶ προσοχῆς νόμων, καὶ ἐξομολογήσεων

On Hypocrisy, and Attention to the Laws, and Confessions

Μισήσεις πᾶσαν ὑπόκρισιν· καὶ πᾶν ὃ ἐὰν ᾗ ἀρεστὸν Κυρίῳ, ποιήσεις· οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου· φυλάξεις δὲ ἃ παρέλαβες παρ' αὐτοῦ, μήτε προστιθεῖς ἐπ' αὐτοῖς, μήτε ἀφαιρῶν ἀπ' αὐτῶν· «Οὐ προσθήσεις γὰρ τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε, καὶ ψευδὴς γένη·» Ἐξομολογήσῃ Κυρίῳ τῷ Θεῷ σου τὰ ἁμαρτήματά σου· καὶ οὐκέτι προσθήσεις ἐπ' αὐτοῖς· ἵνα εὖ σοι γένηται παρὰ Κυρίῳ τῷ Θεῷ σου, ὃς οὐ βούλεται τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν.

Hate all hypocrisy; and do everything that is pleasing to the Lord. Do not neglect the commandments of the Lord; but keep what you have received from him, neither adding to them nor taking away from them. «For you shall not add to his words, so that he may not rebuke you, and you become false.» Confess your sins to the Lord your God; and do not add to them anymore; so that it may go well with you before the Lord your God, who does not want the death of the sinner, but repentance.

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

Περὶ τῆς πρὸς γονέας θεραπείας.

On Service to Parents.

Τὸν πατέρα σου καὶ τὴν μητέρα θεραπεύσεις, ὡς αἰτίους σοι γενέσεως, ἵνα γένη μακροχρόνιος ἐπὶ τῆς γῆς, ἧς Κύριος ὁ Θεός σου δίδωσί σοι. Τοὺς ἀδελφούς σου καὶ τοὺς συγγενεῖς σου μὴ ὑπερίδῃς· «Τοὺς γὰρ υἱεῖς τοῦ σπέρματός σου οὐχ ὑπερόψει.»

Honor your father and your mother as the ones who gave you life, so that you may live long on the earth that the Lord your God gives you. Do not look down on your brothers {{p1009}} and your relatives; «For you shall not despise the members of your own family.»

Chapter 16 (ΚΕΦΑΛΑΙΟΝ ΙΣ')

Περὶ τῆς πρὸς βασιλέα καὶ ἄρχοντας ὑποταγῆς.

On Obedience to the King and Rulers.

Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ Κυρίου ἐστὶν ἡ χειροτονία· τοὺς ἄρχοντας αὐτοῦ τιμήσεις, ὡς λειτουργοὺς Θεοῦ· ἔκδικοι γὰρ εἰσι πάσης ἀδικίας· οἷς ἀποτίσατε τέλος, φόρον, καὶ πᾶσαν εἰσφορὰν, εὐγνωμόνως.

Fear the king, knowing that his appointment is from the Lord; honor his rulers as servants of God, for they are avengers of every wrong. To them pay your dues, taxes, and all contributions gladly.

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

**Περὶ καθαροῦ συνειδότος τῶν
προσευχομένων.**

Οὐ προσελεύσῃ ἐπὶ προσευχήν σου, ἐν
ἡμέρᾳ πονηρίας σου, πρὶν ἂν λύσῃς τὴν
πικρίαν σου. Αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.
Ἦς γένοιτο ἐντὸς ὑμᾶς εὐρεθῆναι, διὰ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

**On the Pure Conscience of Those Who
Pray.**

Do not come to your prayer on a day of
wrongdoing, before you have let go of your
bitterness. This is the way of life. May it be
found within you, through Jesus Christ our
Lord.

Chapter 18 (ΚΕΦΑΛΑΙΟΝ ΙΗ')

**Ὅτι ἡ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου
ἐπεισαχθεῖσα ὁδὸς, ἀσεβείας καὶ
παρανομίας πεπλήρωται.**

**That the path introduced by the plotting
of another is filled with impiety and
lawlessness.**

Ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πράξεσιν
πονηραῖς θεωρουμένη· ἐν αὐτῇ γὰρ ἄγνοια
θεοῦ, καὶ πολλῶν (38) κακῶν καὶ θολῶν
καὶ ταραχῶν ἐπεισαγωγή· δι' ὧν φόνοι,
μοιχεῖαι, πορνεῖαι, ἐπιορκίαι, ἐπιθυμίαι
παράνομοι, κλοπαί, εἰδωλολατρεῖαι,
μαγεῖαι, φαρμακεῖαι, ἀρπαγαί,
ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδίαι,
δόλος, ὑπερηφανία, κακία, αὐθάδεια,
πλεονεξία, αἰσχρολογία, ζηλοτυπία,
θρασύτης, ὑψηλοφροσύνη, ἀλαζονεία,
ἀφοβία, διωγμὸς ἀγαθῶν, ἀληθείας ἔχθρα,
ψευδους ἀγάπη, ἄγνοια δικαιοσύνης. Οἱ
γὰρ τούτων ποιηταί, οὐ κολλῶνται ἀγαθῷ,
οὐδὲ κρίσει δικαίῳ· ἀγρυπνοῦσιν, οὐκ εἰς
τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν
πραότης καὶ ὑπομονή· μάταια ἀγαπῶντες,
διώκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες
πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ,
οὐ γινώσκοντες τὸν ποιήσαντα αὐτοῦς,
φονεῖς τέκνων, φθορεῖς πλάσματος θεοῦ,
ἀποστρεφόμενοι ἐνδεόμενον,

The path of death is seen in evil deeds; for
in it there is ignorance of God, and the
introduction of many evils, confusions, and
troubles; through which come murders,
adulteries, fornications, perjuries, unlawful
desires, thefts, idolatry, magic, poisons,
robberies, false testimonies, hypocrisies,
double-heartedness, deceit, pride,
wickedness, stubbornness, greed, obscene
speech, jealousy, boldness, arrogance,
vanity, fearlessness, persecution of good,
hatred of truth, love of falsehood, ignorance
of justice. For those who do these things do
not cling to what is good, nor to just
judgment; they stay awake, not for good,
but for evil; far from them are gentleness
and patience; loving in vain, pursuing
repayment, not showing mercy to the poor,
not caring for the suffering, not knowing
the one who made them, murderers of
children, destroyers of God's creation,
turning away from the needy, troubling the

καταπονοῦντες (39) θλιβόμενον, πλουσίων
παράκλητοι, πενήτων ὑπερόπται,
πανθαμάρτητοι. Ῥυσθείητε, τέκνα, ἀπὸ
τούτων ἀπάντων.

oppressed, supporters of the rich, proud
over the poor, sinners of every kind. Be
saved, children, from all these things.

Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ')

**Ὅτι μὴ χρὴ τῆς εὐσεβείας ἐκκλίνειν
δεξιὰ ἢ εὐώνυμα, παραινεῖ ὁ νομοθέτης.**

**That one must not turn away from piety
to the right or to the left, the lawgiver
advises.**

Ὅρα μὴ τίς σε πλανήσῃ ἀπὸ τῆς εὐσεβείας·
«Οὐκ ἐκκλίνῃς γὰρ, φησὶν, ἀπ' αὐτῆς δεξιὰ
ἢ εὐώνυμα (40)·» ἵνα συνῇς ἐν πᾶσιν οἷς
ἐὰν πράσῃς, οὐ γὰρ ἐὰν (41) μὴ ἐκτραπῇς
ἔξω τῆς εὐθείας ὁδοῦ, δυσσεβήσεις.

See that no one leads you away from piety;
«For you must not turn away from it to the
right or to the left (40),» it says; so that you
may succeed in all that you do, for if you do
not stray from the straight path, you will
not be impious. (41)

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Chapter 20 (ΚΕΦΑΛΑΙΟΝ Κ')

**Ὅτι μὴ χρὴ φαυλίζειν τι τῶν
προσφόρων βρωμάτων, ἀλλ'
εὐχαρίστως μεταλαμβάνειν καὶ
τεταγμένως.**

**That one should not despise any of the
offered foods, but receive them gladly
and in order.**

Περὶ δὲ βρωμάτων λέγει σοι ὁ Κύριος· «Τὰ
ἀγαθὰ τῆς γῆς φάγεσθε·» καί· «Πᾶν κρέας
ἔδεσθε, ὡς λάχανα χλόης· τὸ δὲ αἷμα
ἐκχεεῖς· οὐ γὰρ τὰ εἰσερχόμενα εἰς τὸ
στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ
ἐκπορευόμενα·» λέγω δὲ, βλασφημίαι,
καταλαλιαὶ, καὶ εἴ τι τοιοῦτον. Σὺ δὲ φάγη
τὸν μυελὸν τῆς γῆς μετὰ δικαιοσύνης· «Ὅτι
εἴ τι καλὸν, αὐτοῦ (42)· καὶ εἴ τι ἀγαθόν,
αὐτοῦ· σῖτος νεανίσκοις, καὶ οἶνος

Concerning foods, the Lord says to you:
«Eat the good things of the earth;» and
«Every kind of meat you may eat, like the
green herbs; but you pour out the blood;
for it is not what enters the mouth that
defiles a person, but what comes out.» I
mean, blasphemies, slanders, and if there is
anything like that. But you shall eat the
marrow of the earth with righteousness:
«For if anything is good, it is from him; and

εὐωδιάζων παρθένοις· τίς γὰρ φάγεται, ἢ τίς πίεται, παρὲξ αὐτοῦ;» Παραινεῖ (43) δέ σοι καὶ ὁ σοφὸς Ἑσδρας, λέγων· «Πορεύεσθε, καὶ φάγετε λιπάσματα, καὶ πίετε γλυκίσματα, καὶ μὴ λυπεῖσθε.»

if anything is noble, it is from him; bread for young men, and fragrant wine for virgins; for who will eat or drink except from him?» The wise Ezra also encourages you, saying: «Go, and eat rich foods, and drink sweet drinks, and do not be grieved.»

Chapter 21 (ΚΕΦΑΛΑΙΟΝ ΚΑ')

Ὅτι χρή φεύγειν τὴν τῶν εἰδωλοθύτων βρῶσιν.

That one must avoid eating food sacrificed to idols.

Ἀπὸ δὲ τῶν εἰδωλοθύτων φεύγετε· ἐπὶ τιμῇ γὰρ δαιμόνων θύουσι ταῦτα· ἐφ' ὕβρει δηλαδὴ τοῦ μόνου Θεοῦ· ὅπως μὴ γένησθε κοινωνοὶ δαιμόνων.

But flee from food sacrificed to idols; for these are offered in honor of demons, that is, in insult to the one God; so that you do not become partners with demons.

Chapter 22 (ΚΕΦΑΛΑΙΟΝ ΚΒ')

Διάταξις Κυριακῇ, ὅπως (44) χρή βαπτίζειν, καὶ εἰς τὸν τίνος θάνατον.

The Lord's ordinance on how one must baptize, and into whose death.

Περὶ δὲ βαπτίσματος, ὃ ἐπίσκοπε ἡ πρεσβύτερε, ἥδη μὲν καὶ πρότερον διεταξάμεθα· καὶ νῦν δὲ φαμεν, ὅτι οὕτω βαπτίσεις, ὡς ὁ Κύριος διετάξατο ἡμῖν, λέγων· «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν·» τοῦ ἀποστείλαντος Πατρὸς· τοῦ ἐλθόντος Χριστοῦ· τοῦ μαρτυρήσαντος Παρακλήτου. Χρίσεις δὲ πρῶτον ἐλαίῳ· ἔπειτα βαπτίσεις ὕδατι, καὶ (45) τελευταῖον σφραγίσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχὴ ᾖ τοῦ ἁγίου Πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν

About baptism, bishop or presbyter, we have already given instructions before; and now we say that you must baptize as the Lord commanded us, saying: «Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to keep all that I have commanded you.» The one who sent us is the Father; the one who came is Christ; the one who testified is the Advocate. First you will anoint with oil; then you will baptize with water, and (45) last you will seal with myrrh; so that the anointing may be a share of the Holy Spirit, the water a symbol of death, and the myrrh a seal of the covenant. But if there is

συνθηκῶν. Εἰ δὲ μήτε ἔλαιον ἤ, μήτε μύρον, ἀρκεῖ ὕδωρ, καὶ πρὸς χρίσιν, καὶ πρὸς σφραγίδα, καὶ πρὸς ὁμολογίαν τοῦ ἀποθανόντος, ἥτοι συναποθνήσκοντος. Πρὸ δὲ τοῦ βαπτίσματος (46), νηστευσάτω ὁ βαπτιζόμενος· {{p1013}} καὶ γὰρ ὁ Κύριος (47) πρῶτον βαπτισθεὶς ὑπὸ Ἰωάννου, καὶ εἰς τὴν ἔρημον ἀύλισθεις μετέπειτα ἐνήστευσε τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἐβαπτίσθη δὲ καὶ ἐνήστευσεν· οὐκ αὐτὸς ἀπορυπώσεως, ἢ νηστείας χρεῖαν ἔχων, ἢ καθάρσεως, ὃ τῇ φύσει καθαρὸς καὶ ἅγιος· ἀλλ' ἵνα καὶ Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογραμμὸν παράσχηται. Οὐκοῦν ὁ μὲν Κύριος, οὐκ εἰς ἑαυτοῦ πάθος ἐβαπτίσατο, ἢ θάνατον, ἢ ἀνάστασιν· οὐδέπω γὰρ οὐδὲν τούτων ἐγεγόνει· ἀλλ' εἰς διάταξιν ἐτέραν. Διὸ καὶ ἀπ' ἐξουσίας μετὰ τὸ βάπτισμα νηστεύει, ὡς Κύριος Ἰωάννου· ὁ δὲ εἰς τὸν αὐτοῦ θάνατον μυσούμενος, πρότερον ὀφείλει νηστεῦσαι, καὶ τότε βαπτίσασθαι (48). Οὐ γὰρ δίκαιον τὸν συνταφέντα καὶ συναναστάντα, παρ' αὐτὴν τὴν ἀνάστασιν κατηφεῖν· οὐ γὰρ κύριος ὁ ἄνθρωπος τῆς διατάξεως τῆς τοῦ Σωτῆρος· ἐπεὶ περ ὁ μὲν Δεσπότης, ὁ δὲ ὑπήκοος.

neither oil nor myrrh, water alone is enough, both for anointing and for sealing, and for the confession of the one who died, that is, who died together with him. Before baptism (46), the one to be baptized should fast; {{p1013}} for even the Lord (47), first baptized by John, and afterward led into the wilderness, fasted forty days and forty nights; he was baptized and fasted—not because he needed cleansing or fasting, being by nature pure and holy—but so that he might also bear witness to the truth for John, and provide a pattern for us. Therefore the Lord was not baptized for his own suffering, or death, or resurrection; for none of these had yet happened; but for another purpose. Therefore, by authority, after baptism he fasts, as the Lord did for John; but the one initiated into his death must first fast, and then be baptized (48). For it is not right for the one buried and raised together with him to be sad at the very resurrection; for the man is not lord over the order of the Savior; since one is the Master, and the other the servant.

Chapter 23 (ΚΕΦΑΛΑΙΟΝ ΚΓ')

Ποίας νηστευτέον τῆς ἐβδομάδος ἡμέρας, ἢ τίνας οὐ νηστευτέον· καὶ οὗ χάριν.

Which days of the week must be fasted, and which must not; and for what reason.

Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύουσι γὰρ δευτέρα Σαββάτων καὶ πέμπτη (49). Ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας (50), ἢ τετράδα καὶ παρασκευὴν· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἢ κατὰ τοῦ Κυρίου (51),

Do not let your fasts be like those of the hypocrites; for they fast on Mondays, Saturdays, and Thursdays (49). But you should fast either five days (50), or the four days plus Friday. For on the four days came the judgment against the Lord (51), when

{{p1016}} Ἰούδα χρήμασιν ἐπαγγειλαμένου τὴν προδοσίαν· τὴν δὲ παρασκευὴν, ὅτι ἔπαθεν ὁ Κύριος ἐν αὐτῇ πάθος τὸ διὰ σταυροῦ, ὑπὸ Ποντίου Πιλάτου. Τὸ Σάββατον μέντοι καὶ τὴν Κυριακὴν ἐορτάζετε, ὅτι τὸ μὲν, δημιουργίας ἐστὶν ὑπόμνημα, ἡ δὲ (52), ἀναστάσεως· ἐν δὲ μόνον Σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τοῦ Κυρίου ταφῆς (53), ὅπερ νηστεύειν προσῆκεν, ἀλλ' οὐχ ἐορτάζειν· ἐν ὅσῳ γὰρ ὁ Δημιουργὸς ὑπὸ γῆν τυγχάνει, ἰσχυρότερον τὸ περὶ αὐτοῦ πένθος, τῆς κατὰ τὴν δημιουργίαν χαρᾶς· ὅτι ὁ Δημιουργὸς τῶν ἑαυτοῦ δημιουργημάτων φύσει τε καὶ ἀξίᾳ τιμιώτερος.

Judas promised the betrayal for money; and on Friday, because the Lord suffered the passion by the cross, under Pontius Pilate. However, you celebrate the Sabbath and the Lord's Day, because the Sabbath is a reminder of creation, and the Lord's Day (52) is a reminder of the resurrection. Only one Sabbath must be kept by you throughout the whole year, the one of the Lord's burial (53), which it is fitting to fast, but not to celebrate. For as long as the Creator lies under the earth, mourning for him is stronger than joy for creation; because the Creator of his own creatures is by nature and by worth more honorable. {{p1016}}

Chapter 24 (ΚΕΦΑΛΑΙΟΝ ΚΔ')

Οἷους εἶναι χρὴ τοὺς προσευχομένους τὴν ὑπὸ τοῦ Κυρίου δοθεῖσαν προσευχήν.

What kind of people those who pray the prayer given by the Lord must be.

Ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὡς οἱ ὑποκριταί· ἀλλ' ὡς ὁ Κύριος ἡμῖν ἐν τῷ Εὐαγγελίῳ διετάξατο, οὕτως προσεύχεσθε· «Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία, εἰς τοὺς αἰῶνας. Ἀμήν.» Τρεῖς τῆς ἡμέρας (54) οὕτω προσεύχεσθε, προπαρασκευάζοντες ἑαυτοὺς ἀξιόους τῆς υἱοθεσίας τοῦ Πατρὸς, ἵνα μὴ ἀναξίως ὑμῶν αὐτὸν Πατέρα καλοῦντων, ὀνειδισθῇτε ὑπ' αὐτοῦ· ὡς καὶ ὁ Ἰσραὴλ

When you pray, do not be like the hypocrites; but pray as the Lord commanded us in the Gospel, saying: "Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, forever. Amen." Pray this three times a day (54), preparing yourselves to be worthy of the adoption as children of the Father, so that when you call him Father, you may not be reproached by him as unworthy; just as Israel, when the firstborn son heard, said: "If I am a father, where is my glory? And if I am lord, where is my fear?" For the glory of

ὁπότε πρωτότοκος υἱὸς ἤκουσεν, ὅτι· «Εἰ πατήρ εἰμι ἐγὼ, ποῦ ἔστιν ἡ δόξα μου; καὶ εἰ κύριός εἰμι, ποῦ ἔστιν ὁ φόβος μου;» δόξα γὰρ πατέρων, ὁσιότης παίδων, καὶ τιμὴ δεσποτῶν, οἰκετῶν φόβος· ὥσπερ οὖν τὸ ἐναντίον ἀδοξία καὶ ἀναρχία· «Δι’ ὑμᾶς γὰρ, φησὶ (55), τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.»

Chapter 25 (ΚΕΦΑΛΑΙΟΝ ΚΕ’)

Εὐχαριστία μυστική (56).

Γίνεσθε δὲ πάντοτε εὐχάριστοι, ὡς πιστοὶ καὶ εὐγνώμονες δοῦλοι· περὶ μὲν τῆς εὐχαριστίας οὕτω λέγοντες· Εὐχαριστοῦμέν (57) σοι, Πάτερ ἡμῶν, ὑπὲρ {{p1017}} ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ Παιδός σου· δι’ οὗ καὶ τὰ πάντα ἐποίησας, καὶ τῶν ὅλων προνοεῖς· ὃν καὶ ἀπέστειλας περὶ (58) σωτηρίᾳ τῇ ἡμετέρᾳ γενέσθαι ἄνθρωπον· ὃν καὶ συνεχώρησας παθεῖν καὶ ἀποθανεῖν· ὃν καὶ ἀναστήσας εὐδόκησας δοξάσαι, καὶ ἐκάθισας ἐκ δεξιῶν σου· δι’ οὗ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. Σὺ, Δέσποτα παντόκρατορ, Θεὲ αἰώνιε· ὥσπερ ἦν τοῦτο διεσκορπισμένον, καὶ συναχθὲν ἐγένετο εἰς ἄρτος, οὕτω συναγάγέ σου τὴν Ἐκκλησίαν ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν (59) βασιλείαν. Ἔτι εὐχαριστοῦμεν, Πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν· καὶ τοῦ τιμίου σώματος· οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ διαταξαμένου ἡμῖν καταγγέλλειν τὸν αὐτοῦ θάνατον· δι’ αὐτοῦ γὰρ σοι καὶ· ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν. Μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν, τῶν ἀμύητων· ἀλλὰ μόνοι οἱ βεβαπτισμένοι εἰς τὸν τοῦ Κυρίου θάνατον. Εἰ δέ τις ἀμύητος κρύψας ἑαυτὸν μεταλάβῃ, κρῖμα αἰώνιον

fathers, the holiness of children, and the honor of masters is the fear of servants; and just as the opposite is dishonor and disorder, so it is here: “For on your account,” he says (55), “my name is blasphemed among the nations.”

The Mystery of Thanksgiving (56).

Always be thankful, as faithful and grateful servants; regarding thanksgiving, say this: We give thanks to you, our Father, for the life you have made known to us through Jesus your Son; through whom you made all things and care for all; whom you also sent to become a man for our salvation; whom you allowed to suffer and die; whom you raised up and were pleased to glorify, and who sat at your right hand; through whom you also promised us the resurrection of the dead. You, Lord Almighty, eternal God, just as this was scattered and gathered into one bread, so you have gathered your Church from the ends of the earth into the kingdom. We also give thanks, our Father, for the precious blood of Jesus Christ, poured out for us; and for the precious body; of which these are the symbols we perform, as he commanded us to proclaim his death; through him be glory to you forever. Amen. Let no one eat of these, the uninitiated; but only those who have been baptized into the death of the Lord. If anyone uninitiated, hiding himself, partakes, he will suffer eternal judgment; because not being of the faith in Christ, he has taken part in what is not

φάγεται· ὅτι μὴ ὦν τῆς εἰς Χριστὸν πίστεως, μετέλαβεν ὧν οὐ θέμις, εἰς τιμωρίαν ἑαυτοῦ. Εἰ δέ τις κατὰ ἄγνοιαν μεταλάβοι (60), τοῦτον τάχιον στοιχειώσαντες μύησατε, ὅπως μὴ καταφρονητὴς ἐξέλθοι.

lawful, to his own punishment. But if anyone partakes through ignorance, quickly instruct and initiate him, so that he may not come out as a despiser.

Chapter 26 (ΚΕΦΑΛΑΙΟΝ ΚΣ')

Εὐχαριστία ἐπὶ τῇ θείᾳ μεταλήψει.

Thanksgiving at the Divine Communion.

Μετὰ δὲ τὴν μετάληψιν, οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, ὁ Θεὸς καὶ Πατὴρ Ἰησοῦ τοῦ Σωτῆρος ἡμῶν, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκήνωσας ἐν ἡμῖν· καὶ ὑπὲρ τῆς γνώσεως, καὶ πίστεως, καὶ ἀγάπης, καὶ ἀθανασίας· ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ Παιδός σου. Σὺ, Δέσποτα παντόκρατορ, ὁ Θεὸς τῶν ὅλων, ἔκτισας (61) τὸν κόσμον, καὶ τὰ ἐν αὐτῷ, δι' αὐτοῦ· καὶ νόμον καταφύτευσας ἐν ταῖς ψυχαῖς ἡμῶν· καὶ τὰ πρὸς μετάληψιν προευντρέπεις (62) ἀνθρώποις. Ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν πιστῶν δούλων σου. Ὁ δυνατὸς Θεὸς, ὁ πιστὸς καὶ ἀληθινὸς, καὶ ἀψευδὴς ἐν ταῖς ἐπαγγελίαις· ὁ ἀποστείλας ἐπὶ γῆς Ἰησοῦν τὸν Χριστόν σου, ἀνθρώποις συναναστραφῆναι ὡς ἄνθρωπον, Θεὸν ὄντα Λόγον καὶ ἄνθρωπον, καὶ τὴν πλάνην πρόρριζον ἀνελεῖν. Αὐτὸς καὶ νῦν δι' αὐτοῦ μνησθητι τῆς ἁγίας σου Ἐκκλησίας ταύτης, ἣν περιποιήσω τῷ τιμίῳ αἵματι {{p1020}} τοῦ Χριστοῦ σου· καὶ ρῦσαι αὐτὴν ἀπὸ παντὸς πονηροῦ· καὶ τελείωσον αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ τῇ ἀληθείᾳ σου· καὶ συνάγαγε πάντας ἡμᾶς εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας· αὕτη Μαραναθά (63). Ὡσαννὰ τῷ Υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Θεὸς Κύριος

After the communion, give thanks in this way: We give thanks to you, God and Father of Jesus our Savior, for your holy name, in which you have dwelt among us; and for the knowledge, and faith, and love, and immortality which you have given us through Jesus your Son. You, Lord Almighty, God of all, created the world and all that is in it through him; and you planted the law in our souls; and you prepared what is for communion for people. God of our holy and blameless fathers, Abraham, Isaac, and Jacob, your faithful servants. The mighty God, faithful and true, and never lying in promises; who sent Jesus your Christ to earth to live among people as a man, being God the Word and man, and to root out error. Now also, through him, remember this your holy Church, which you have cared for with the precious blood {{p1020}} of your Christ; and deliver it from all evil; and perfect it in your love and your truth; and gather all of us into your kingdom, which you have prepared; this is Maranatha. Hosanna to the Son of David; blessed is the one who comes in the name of the Lord; God the Lord who appeared to us in the flesh. If anyone is holy, let him come forward; but if anyone is not, let him become so through

ὁ ἐπιφανείς ἡμῖν ἐν σαρκί. Εἴ τις ἅγιος, προσερχέσθω· εἰ δέ τις οὐκ ἔστι, γινέσθω διὰ μετανοίας. Ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις ὑμῶν, εὐχαριστεῖν.

repentance. Also allow your elders to give thanks.

Chapter 27 (ΚΕΦΑΛΑΙΟΝ ΚΖ')

Εὐχαριστία περὶ τοῦ μυστικοῦ (64) μύρου.

Thanksgiving concerning the sacred (64) myrrh.

Περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Θεέ δημιουργέ τῶν ὅλων, καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου, καὶ ὑπὲρ τοῦ ἀθανάτου αἰῶνος, οὗ ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ Παιδός σου. Ὅτι σοῦ ἐστὶν ἡ δόξα, καὶ ἡ δύναμις, εἰς τοὺς αἰῶνας. Ἀμήν. Ὅς ἐὰν ἐλθὼν οὕτως εὐχαριστῇ, προσδέξασθε αὐτὸν ὡς Χριστοῦ μαθητὴν· ἐὰν δὲ ἄλλην διδαχὴν κηρύσσει, παρ' ἣν ὑμῖν παρέδωκεν ὁ Χριστὸς δι' ἡμῶν, τῷ τοιούτῳ μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος τὸν Θεὸν, ἢ περ δοξάζει.

Concerning the myrrh, give thanks in this way: We give thanks to you, God, creator of all, for the fragrance of the myrrh, and for the immortal age, which you have made known to us through Jesus your Son. For yours is the glory and the power forever. Amen. Whoever comes and gives thanks in this way, receive him as a disciple of Christ; but if he proclaims a different teaching than that which Christ handed down to you through us, do not allow such a one to give thanks. For such a person insults God rather than glorifies him.

Chapter 28 (ΚΕΦΑΛΑΙΟΝ ΚΗ')

Ὅτι οὐ χρή ἀδιαφορεῖν περὶ τὴν κοινωνίαν (65).

That it is not right to be indifferent about communion (65).

Πᾶς δὲ ὁ ἐρχόμενος πρὸς ὑμᾶς, δοκιμασθεῖς, οὕτω δεχέσθω· σύνεσιν γὰρ ἔχετε, καὶ δύνασθε γινῶναι (66) δεξιάν, ἢ ἀριστεράν, καὶ διακρίναι ψευδοδιδασκάλους διδασκάλων. Ἐλθόντι μέντοι τῷ διδασκάλῳ, ἐκ ψυχῆς ἐπιχορηγήσατε τὰ δέοντα· τῷ δὲ ψευδοδιδασκάλῳ δώσετε μὲν τὰ (67) πρὸς χρεῖαν, οὐ παραδέξεσθε δὲ αὐτοῦ τὴν

Everyone who comes to you, after being tested, should be received in this way: for you have understanding, and you are able to know the right hand from the left, and to distinguish false teachers from true teachers. But when the true teacher comes, provide what is necessary from the heart; as for the false teacher, give him what he needs, but do not accept his error. Do not

πλάνην· οὐτε μὴν συμπροσεύξησθε αὐτῷ, ἵνα μὴ συμμιανθῇτε αὐτῷ· πᾶς προφήτης ἀληθινός, ἢ διδάσκαλος, ἐρχόμενος πρὸς ὑμᾶς, ἅξιός ἐστι τῆς τροφῆς, ὡς ἐργάτης λόγου δικαιοσύνης.

even pray with him, so that you are not defiled by him. Every true prophet or teacher who comes to you is worthy of food, as a worker of the word of righteousness.

Chapter 29 (ΚΕΦΑΛΑΙΟΝ ΚΘ')

Περὶ καρποφοριῶν διατάξεις.

On the arrangement of fruit-bearing.

Πᾶσαν ἀπαρχὴν γεννημάτων ληνοῦ, ἄλωνος, βοῶν τε καὶ προβάτων, δώσεις τοῖς ἱερεῦσιν, ἵνα εὐλογηθῶσιν αἱ ἀποθῆκαι τῶν ταμείων σου, καὶ τὰ ἐκφόρια τῆς γῆς σου, καὶ στηριχθῇς σίτῳ καὶ οἴνῳ καὶ ἐλαίῳ, καὶ αὐξηθῇ τὰ βουκόλια τῶν βοῶν σου, καὶ τὰ ποίμνια τῶν προβάτων σου. Πᾶσαν δεκάτην δώσεις τῷ ὀρφανῷ καὶ τῇ χήρᾳ, τῷ πτωχῷ καὶ τῷ προσηλύτῳ· {{p1021}} πᾶσαν ἀπαρχὴν ἄρτων θερμῶν, κεραμίου (68) οἴνου, ἢ ἐλαίου, ἢ μέλιτος, ἢ ἀκροδρύων, σταφυλῆς, ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν· ἀργυρίου δὲ καὶ ἱματισμοῦ, καὶ παντὸς κτήματος, τῷ ὀρφανῷ καὶ τῇ χήρᾳ.

You shall give every first fruit of your threshing floor, your threshing floor, your cattle and your sheep to the priests, so that the storerooms of your treasures may be blessed, and the produce of your land, and you may be supported with grain and wine and oil, and the herds of your cattle and the flocks of your sheep may increase. You shall give every tenth to the orphan and the widow, the poor and the proselyte; {{p1021}} every first fruit of warm bread, a jar (68) of wine, or oil, or honey, or nuts, grapes, or the first of the others you shall give to the priests; but of silver and clothing, and all property, to the orphan and the widow.

Chapter 30 (ΚΕΦΑΛΑΙΟΝ Λ')

Ὅπως χρή τὴν ἀναστάσιμον τοῦ Σωτῆρος ἡμῶν ἡμέραν συναθροιζομένους ἐορτάζειν.

How we must celebrate the resurrection day of our Savior when gathered together.

Τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν Κυριακὴν φαμεν, συνέρχεσθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ, καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ὑμᾶς (69) ὁ Θεὸς διὰ Χριστοῦ, ῥυσάμενος

On the resurrection day of the Lord, which we call Sunday, gather without interruption, giving thanks to God and confessing the good things God has done for you through Christ, delivering you from

ἀγνοίας, πλάνης, δεσμῶν· ὅπως ἄμεμπτος ἦ ἡ θυσία ὑμῶν, καὶ εὐανάφορος Θεῷ, τῷ εἰπόντι περὶ τῆς οἰκουμενικῆς αὐτοῦ Ἐκκλησίας, ὅτι «ἐν παντὶ τόπῳ μοι προσενηχθήσεται θυμίαμα, καὶ θυσία καθαρὰ· ὅτι βασιλεὺς μέγας ἐγώ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.»

ignorance, error, and bonds; so that your sacrifice may be blameless and acceptable to God, who said concerning his universal Church, «In every place incense and pure sacrifice will be offered to me; for I am a great king, says the Lord Almighty, and my name is wonderful among the nations.»

Chapter 31 (ΚΕΦΑΛΑΙΟΝ ΛΑ')

Οἷους εἶναι χρὴ τοὺς χειροτονουμένους.

What kind of men those who are ordained must be.

Προχειρίσασθε δὲ ἐπισκόπους ἀξίους τοῦ Κυρίου, καὶ πρεσβυτέρους, καὶ διακόνους, ἄνδρας εὐσεβεῖς, δικαίους, πραεῖς, ἀφιλαργύρους, φιλαλήθεις, δεδοκιμασμένους, ὁσίους, ἀπροσωπολήπτους, δυναμένους διδάσκειν τὸν λόγον τῆς εὐσεβείας, ὀρθοτομοῦντας ἐν τοῖς τοῦ Κυρίου δόγμασιν. Ὑμεῖς δὲ τιμᾶτε τούτους ὡς πατέρας, ὡς κυρίους, ὡς εὐεργέτας, ὡς τοῦ εὖ εἶναι αἰτίους. Ἐλέγχετε δὲ ἀλλήλους, μὴ ἐν ὀργῇ, ἀλλ' ἐν μακροθυμίᾳ, μετὰ χρηστότητος καὶ εἰρήνης. Πάντα τὰ προστεταγμένα ὑμῖν ὑπὸ τοῦ Κυρίου φυλάξατε. Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν. «Ἔστωσαν αἱ ὀσφύες ὑμῶν περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἥξει, ἐσπέρας ἢ πρωΐ (70), ἀλεκτοροφωνίας ἢ μεσονυκτίου· ἥ γὰρ ὥρα οὐ προσδοκῶσιν, ἐλεύσεται ὁ Κύριος· καὶ ἐὰν αὐτῷ ἀνοίξωσι, μακάριοι οἱ δοῦλοι ἐκεῖνοι, ὅτι εὐρέθησαν γρηγοροῦντες· ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν (71) διακονήσει αὐτοῖς.» Νήφετε οὖν, καὶ προσεύχεσθε μὴ ὑπνῶσαι εἰς θάνατον· οὐ γὰρ ὀνήσει ὑμᾶς τὰ

Appoint worthy bishops of the Lord, and elders, and deacons—men who are devout, just, gentle, not lovers of money, truthful, tested, holy, impartial, able to teach the word of godliness, rightly handling the doctrines of the Lord. Honor these men as fathers, as lords, as benefactors, as those responsible for your well-being. Correct one another, not in anger, but with patience, kindness, and peace. Keep all the commands given to you by the Lord. Watch over your life. “Let your loins be girded, and your lamps burning; and be like men waiting for their lord, whether in the evening or at dawn, or at cockcrow or midnight. For the Lord will come at an hour you do not expect; and if they open to him, blessed are those servants, because they are found watching. For he will gird himself, and have them recline, and passing by, will serve them.” Therefore, be sober and pray that you do not fall asleep unto death. For your earlier achievements will not help you if you stray from the true faith at the end.

πρότερα κατορθώματα, ἐὰν εἰς τὰ ἔσχατα
ὕμῶν ἀποπλανηθῇτε τῆς πίστεως τῆς
ἀληθοῦς.

Chapter 32 (ΚΕΦΑΛΑΙΟΝ ΛΒ΄)

Πρόρρησις περὶ τῶν μελλόντων.

Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις
πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ
φθορεῖς τοῦ λόγου· καὶ στραφήσονται
πρόβατα εἰς λύκους καὶ ἡ ἀγάπη εἰς μῖσος·
πληθυνθείσης γὰρ τῆς ἀνομίας, ψυγήσεται
ἡ ἀγάπη τῶν πολλῶν· μισήσουσι γὰρ
ἀλλήλους οἱ ἄνθρωποι, καὶ διώξουσιν, καὶ
προδώσουσι. Καὶ τότε ^{[[p1024]]}
φανήσεται ὁ κοσμοπλάνος, ὁ τῆς ἀληθείας
ἐχθρὸς, ὁ τοῦ ψεύδους προστάτης· ὃν ὁ
Κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ
στόματος αὐτοῦ, ὁ διὰ χειλέων ἀναρῶν
ἀσεβῆ. Καὶ πολλοὶ σκανδαλισθήσονται ἐπ’
αὐτῷ· οἱ δὲ (72) ὑπομείναντες εἰς τέλος,
οὗτοι σωθήσονται. Καὶ τότε φανήσεται τὸ
σημεῖον τοῦ Υἱοῦ (73) τοῦ ἀνθρώπου ἐν τῷ
οὐρανῷ· εἴτα φωνὴ σάλπιγγος ἔσται δι’
ἀρχαγγέλου· καὶ μεταξὺ ἀναβίωσις τῶν
κεκοιμημένων· καὶ τότε ἦξει ὁ Κύριος, καὶ
πάντες οἱ ἅγιοι (74) μετ’ αὐτοῦ, ἐν
συσσεισμῷ, ἐπάνω τῶν νεφελῶν, μετ’
ἀγγέλων δυνάμεως αὐτοῦ, ἐπὶ θρόνου
βασιλείας, κατακρῖναι τὸν κοσμοπλάνον
διάβολον, καὶ ἀποδοῦναι ἐκάστῳ κατὰ
πρᾶξιν αὐτοῦ. Τότε ἀπελεύσονται οἱ μὲν
πονηροὶ, εἰς αἰώνιον κόλασιν· οἱ δὲ δίκαιοι
πορεύσονται εἰς ζωὴν αἰώνιον,
κληρονομοῦντες ἐκεῖνα «ἃ ὀφθαλμὸς οὐκ
εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν
ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς
τοῖς ἀγαπῶσιν αὐτόν.» καὶ χαρήσονται ἐν
τῇ βασιλείᾳ τοῦ Θεοῦ, τῇ ἐν Χριστῷ Ἰησοῦ.
Τοσούτων δὲ ἡξιωμένοι τῶν παρ’ αὐτοῦ

Introduction about what is to come.

For in the last days, false prophets and
corrupters of the word will increase; and
sheep will turn into wolves, and love into
hatred. For when lawlessness increases, the
love of many will grow cold; for people will
hate one another, and persecute, and
betray. And then ^{[[p1024]]} the deceiver of
the world will appear, the enemy of truth,
the protector of falsehood; whom the Lord
Jesus will destroy by the spirit of his mouth,
who destroys the ungodly by his lips. Many
will be caused to stumble because of him;
but those who endure to the end, these will
be saved. And then the sign of the Son of
Man will appear in heaven; then there will
be a trumpet sound through the archangel;
and the dead will rise in between; and then
the Lord will come, and all the saints with
him, in a shaking, upon the clouds, with the
angels of his power, on a throne of
kingdom, to judge the deceiver, the devil,
and to give to each according to his deeds.
Then the wicked will go away into eternal
punishment; but the righteous will go into
eternal life, inheriting those things “which
eye has not seen, and ear has not heard,
and which have not entered into the heart
of man, which God has prepared for those
who love him;” and they will rejoice in the
kingdom of God, which is in Christ Jesus.
Having been made worthy of these
blessings from him, let us become his
suppliants, calling on him with continuous

ἀγαθῶν, γενώμεθα αὐτοῦ ἱκέται,
ἐπικαλούμενοι αὐτὸν διὰ συνεχοῦς
δεήσεως, καὶ λέγοντες·

prayer, and saying:

Chapter 33 (ΚΕΦΑΛΑΙΟΝ ΛΓ')

Προσευχὴ ἐξαγγελτικὴ προνοίας διαφόρου.

A Prayer Announcing Various Forethoughts.

Αἰώνιε Σῶτερ ἡμῶν, ὁ βασιλεὺς τῶν θεῶν· ὁ ὢν ὁ μόνος παντοκράτωρ καὶ Κύριος· ὁ Θεὸς πάντων τῶν ὄντων, καὶ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν καὶ τῶν (75) πρὸ ἡμῶν, ὁ Θεὸς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ· ὁ ἐλεήμων καὶ οἰκτίρμων, ὁ μακρόθυμος καὶ πολυέλεος· ὃ πᾶσα γυμνοφανὴς βλέπεται (76) καρδία, καὶ πᾶν κρύφιον ἐνθύμημα ἀποκαλύπτεται· πρὸς σὲ βοῶσι ψυχαὶ δικαίων· ἐπὶ σοὶ πεποιθήσιν ἐλπίδες ὁσίων. Ὁ τῶν ἀμέμπτων Πατὴρ, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ σιωπώμενας ἐπιστάμενος ἐντεύξεις· χωρεῖ γὰρ μέχρι σπλάγχνων ἀνθρωπίνων (77) ἡ σὴ πρόνοια, καὶ διὰ συνειδήσεως ἐρευνᾷς ἐκάστου τὴν γνώμην. Καὶ κατὰ πᾶν κλίμα τῆς οἰκουμένης τὸ διὰ προσευχῆς καὶ λόγων ἀναπέμπεται σοι θυμίαμα. Ὁ τὸν παρόντα αἰῶνα, στάδιον δικαιοσύνης ἐνστησάμενος, πᾶσι δὲ ἀνοίξας πύλην ἐλεημοσύνης· ὑποδείξας δὲ ἐκάστῳ τῶν ἀνθρώπων, διὰ τῆς ἐμφύτου γνώσεως καὶ φυσικῆς κρίσεως, καὶ ἐκ τῆς τοῦ νόμου ὑποφωνήσεως, ὡς πλούτου μὲν οὐκ αἶδιον τὸ κτῆμα, εὐπρεπείας οὐκ ἀένναον τὸ κάλλος· δυνάμεως εὐδιάλυτος ἡ ἰσχύς· καὶ ἀτμὸς μὲν καὶ ματαιότης τὰ σύνολα, μόνη δὲ συνείδησις πίστεως ἀνύπουλος διαβαίνει, διὰ μέσον οὐρανῶν μετ' ἀληθείας {{p1025}} ἀνερχομένη, τῆς μελλούσης τροφῆς δεξιὰν ἀπολαμβάνει·

Eternal Savior of us, the king of the gods the only one who is almighty and Lord God of all beings, and God of our holy and blameless fathers and those before us, the God of Abraham, Isaac, and Jacob (75) the merciful and compassionate one, the patient and full of abundant mercy To whom every naked heart is seen (76), and every hidden thought is revealed To you cry out the souls of the righteous Upon you have trusted the hopes of the holy ones The Father of the blameless, the one who listens to those who call upon you with uprightness, who also knows silent prayers. For your care reaches even to the inmost parts of humans, and through conscience you examine the mind of each one. And throughout every region of the world, the incense of prayer and words is sent up to you. He who has set this present age as a racecourse of righteousness, and has opened the gate of mercy to all. Having shown to each of the people, through innate knowledge and natural judgment, and from the voice of the law, that wealth is not an eternal possession, and beauty is not everlasting. The power is an indissoluble strength. And all things are but vapor and vanity, but only a conscience of faith passes without stain, rising through the midst of the heavens with truth, receiving the right hand of the coming nourishment. At the

ἅμα καὶ πρὸ τοῦ παραστῆναι ὑπόσχεσιν (78) τῆς παλιγγενεσίας, αὐτὴ ἡ ψυχὴ τῇ ἐλπίδι γαυρουμένη εὐφραίνεται. Ἐξ ὑπαρχῆς γάρ, τοῦ προπάτορος ἡμῶν Ἀβραὰμ μεταπονουμένου τὴν ὁδὸν τῆς ἀληθείας, ὁραματισμῷ ὠδήγησας, διδάξας, ὃ τι ποτέ ἐστὶν ὁ αἰὼν οὗτος· καὶ τῆς μὲν πίστεως αὐτοῦ προώδευσεν ἡ γνῶσις (79), τῆς δὲ γνώσεως ἀκόλουθος γέγονεν ἡ πίστις, τῆς δὲ πίστεως ἦν ἐπακολούθημα (80) ἡ συνθήκη· εἶπας γάρ· «Ποιήσω τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.» Ἀλλὰ μὴν καὶ τὸν Ἰσαὰκ αὐτῷ δωρησάμενος, καὶ ὅμοιον αὐτὸν εἰδὼς ἐκείνου τῷ τρόπῳ, καὶ αὐτοῦ ἐπεκλήθης Θεὸς, εἰπών· «Ἔσομαί σου Θεὸς, καὶ τοῦ σπέρματός σου μετὰ σέ.» Καὶ τοῦ πατρὸς ἡμῶν Ἰακώβ ἐπὶ Μεσοποταμίαν στελλομένου, δεῖξας τὸν Χριστὸν, δι' αὐτοῦ ἐλάλησας, εἰπών· «Ἴδου ἐγὼ εἰμι μετὰ σοῦ, καὶ αὕξανῶ σε, καὶ πληθυνῶ σε σφόδρα.» Καὶ οὕτως εἶπας πρὸς Μωϋσῆν τὸν πιστὸν καὶ ἅγιόν σου θεράποντα, ἐπὶ τῆς ὀπτασίας τῆς βάτου· «Ἐγὼ εἰμι ὁ ὢν· τοῦτό μοι ὄνομα ἐστὶν αἰώνιον, καὶ μνημόσυνον γενεαῖς γενεῶν.» Ὑπέρμαχε γένους Ἀβραὰμ, εὐλογητὸς εἶ εἰς τοὺς αἰῶνας.

Chapter 34 (ΚΕΦΑΛΑΙΟΝ ΛΔ')

Προσευχὴ ἐξαγγελτικὴ δημιουργίας διαφόρου.

Εὐλογητὸς εἶ, Κύριε βασιλεῦ τῶν αἰώνων· ὁ διὰ Χριστοῦ ποιήσας τὰ ὅλα, καὶ δι' αὐτοῦ ἐν ἀρχῇ κοσμήσας τὰ ἀκατασκεύαστα· ὁ διαχωρίσας ὕδατα ὑδάτων στερεώματι, καὶ πνεῦμα ζωτικὸν τούτοις ἐμβαλὼν· ὁ γῆν ἐδράσας, καὶ οὐρανὸν ἐκτείνας, καὶ τὴν ἐκάστου τῶν κτισμάτων ἀκριβῆ διάταξιν

same time, even before the promise of the regeneration stands, the soul itself, rejoicing in hope, is glad. For from the beginning, when our ancestor Abraham was struggling on the path of truth, you led him by vision and taught him what this age truly is. And the knowledge advanced ahead of his faith, faith became the follower of knowledge, and the covenant was the result of faith. For you said "You will make your seed like the stars of the sky, and like the sand by the edge of the sea. But indeed, having given him Isaac as well, and knowing him to be like him in that way, you were also called God, saying "I will be your God, and of your seed with you. And when our father Jacob was sent to Mesopotamia, you showed Christ through him, speaking, saying "Behold, I am with you, and I will increase you, and I will greatly multiply you. And so you said to Moses, your faithful and holy servant, at the vision of the bush, "I am the one who is, this is my name forever, and a memorial to all generations. Champion of the race of Abraham, blessed forever.

A proclamation prayer of a different creation.

Blessed are you, Lord, king of the ages, who through Christ made all things, and through him in the beginning arranged the unformed. who separated waters from waters by a firmament, and breathed a living spirit into them, who established the earth, and stretched out the sky, and

κοσμήσας. Σὴ γὰρ δυνάμει, Δέσποτα, κόσμος πεφαιδρυται· οὐρανὸς δὲ ὡς καμάρα πεπηγμένος, ἡγλαΐσται ἄστροις, ἔνεκεν παραμυθίας τοῦ σκοτόυς· φῶς δὲ καὶ ἥλιος εἰς ἡμέρας καὶ καρπῶν γονὰς γεγέννηνται· σελήνη δὲ εἰς καιρῶν τροπὴν, αὕξουσα καὶ μειουμένη· καὶ νύξ ὠνομάζετο, καὶ ἡμέρα προσηγορεύετο, στερέωμα δὲ διὰ μέσον (81) τῶν ἀβύσσων ἐδείκνυτο· καὶ εἶπας συναχθῆναι τὰ ὕδατα, καὶ ὀφθῆναι τὴν ξηράν. Αὐτὴν δὲ τὴν θάλασσαν πῶς ἂν τις ἐκφράσειεν; ἥτις ἔρχεται μὲν ἀπὸ πελάγους μαινομένη (82)· παλινδρομεῖ δὲ, ἀπὸ ψάμμου τῇ σῇ προσταγῇ κωλυομένη· εἶπας γάρ, ἐν αὐτῇ συντριβῆσθαι αὐτῆς τὰ κύματα· ζῴεις δὲ μικροῖς καὶ μεγάλοις, καὶ πλοίοις (83) πορευτὴν αὐτὴν {{p1028}} ἐποίησας. Εἴτ' ἐχλοαίνετο γῆ, παντοίοις ἄνθεσι καταγραφομένη, καὶ ποικιλίᾳ δένδρων διαφόρων· παμφαεῖς τε φωστῆρες τούτων τιθηνοὶ, ἀπαράβατον σῶζοντες τὸν δολιχόν, καὶ κατ' οὐδὲν παραλλάσσοντες τῆς σῆς προσταγῆς· ἀλλ' ὅπη ἂν κελεύσης, ταύτῃ ἀνίσχουσι καὶ δύουσιν, εἰς σημεῖα καιρῶν καὶ ἐνιαυτῶν, ἀμειβόμενοι τὴν τῶν ἀνθρώπων ὑπηρεσίαν. Ἐπειτα διαφόρων ζώων κατεσκευάζετο γένη, χερσαίων, ἐνύδρων, ἀεροπόρων, ἀμφιβίων· καὶ τῆς σῆς προνοίας ἡ ἔντεχνος σοφία τὴν κατάλληλον ἐκάστῳ πρόνοιαν δωρεῖται· ὥσπερ γὰρ διάφορα γένη οὐκ ἡτόνησε παραγαγεῖν, οὕτως οὐδὲ διαφορον πρόνοιαν ἐκάστου ποιήσασθαι κατωλιγώρησε. Καὶ τέλος τῆς δημιουργίας, τὸ λογικὸν ζῶον, τὸν κοσμοπολίτην, τῇ σῇ σοφίᾳ διαταξάμενος, κατεσκεύασας, εἰπών· «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν,» κόσμου κόσμον (84) αὐτὸν ἀναδείξας· ἐκ μὲν τῶν τεσσάρων στοιχείων, πρώτων (85) σωμάτων, διαπλάσας αὐτῷ σῶμα, κατασκευάσας δ' αὐτῷ τὴν ψυχὴν ἐκ τοῦ

arranged the exact order of each of the creatures. For by your power, Master, the world is established. The sky, fixed like a vault, is adorned with stars for the comfort of the darkness. Light and the sun have been born to bring forth days and the fruits of the earth. The moon, in its changing phases, grows and wanes with the seasons. And night was named, and day was called, while the firmament was shown in the midst of the depths. (81) And you said that the waters should be gathered together, and the dry land should appear. But how could one describe the sea itself? Which comes raging from the open sea (82) It flows back and forth, held back by your command from the sand. For you said that its waves would be broken within it. To small and large living creatures, and to ships, you made it a path. {{p1028}} Then the earth became angry, covered with all kinds of flowers and a variety of different trees. Brilliant lights were set among them, guarding the long one without fail, and not changing in the least from your command. But wherever you command, they rise and set, marking the times and years, fulfilling the service owed to humans. Then various kinds of animals were made: land animals, water animals, birds, and amphibians. And by your care, skillful wisdom grants the proper provision to each one. For just as it did not tire of producing different kinds, so it did not neglect to make a different provision for each one. And finally, at the end of creation, you arranged by your wisdom the rational creature, the citizen of the world, having made it, saying "Let us make man in our image and according to our likeness, making him a world of the world (84) himself revealed From the four elements, the first bodies (85), you formed for him a body, and you made for him the

μη ὄντος, αἴσθησιν δ' αὐτῷ πένταθλον
χαρισάμενος, καὶ νοῦν τὸν τῆς ψυχῆς
ἡνίοχον ταῖς (86) αἰσθήσεσιν ἐπιστήσας.
Καὶ ἐπὶ πᾶσι τούτοις, Δέσποτα Κύριε, τίς
ἐπαξίως διηγήσεται νεφῶν ὀμβροτόκων
φορὰν, ἀστραπῆς ἔκλαμψιν, βροντῶν
πάταγον, εἰς τροφῆς καταλλήλου χορηγίαν,
καὶ κρᾶσιν ἀέρων παναρμόνιον;
Παρακούσαντα δὲ τὸν ἄνθρωπον,
ἐμμίσθου ζωῆς ἐστέρησας· οὐκ εἰς τὸ
παντελὲς ἀφανίσας, ἀλλὰ χρόνῳ πρὸς
ὀλίγον κοιμίσας, ὅρκῳ εἰς παλιγγενεσίαν
ἐκάλεσας. Ὅρον θανάτου ἔλυσας, ὃ
ζωοποιὸς τῶν νεκρῶν διὰ Ἰησοῦ Χριστοῦ,
τῆς ἐλπίδος ἡμῶν.

soul from non-being, granting him fivefold
sensation, and you set the mind, the
charioteer of the soul, over the senses (86).
And over all these things, Master Lord, who
will worthily describe the carrying of rain
clouds, the flash of lightning, the crash of
thunder, for the fitting provision of
nourishment, and the perfectly harmonious
blending of the airs? But when man
disobeyed, you deprived him of the hired
life. You did not destroy him completely,
but after a time you put him to sleep for a
little while, and by oath you called him to
rebirth. You broke the boundary of death,
the life-giver of the dead through Jesus
Christ, our hope.

Chapter 35 (ΚΕΦΑΛΑΙΟΝ ΛΕ')

**Προσευχὴ μετὰ εὐχαριστίας
ἐξαγγέλλουσα τοῦ Θεοῦ τὴν περὶ τὰ
ὄντα κηδεμονίαν (87).**

**Prayer with thanksgiving announcing
God's care over all things (87).**

Μέγας εἶ, Κύριε παντόκρατορ, καὶ μεγάλη ἡ
ἰσχὺς σου, καὶ τῆς συνέσεώς σου οὐκ ἔστιν
ἀριθμός· κτίστα, σῶτερ, πλούσιε ἐν χάρισι,
μακρόθυμε, καὶ ἐλέους χορηγέ· ὃ μὴ
ἀφιστῶν (88) τῶν σῶν κτισμάτων τὴν
σωτηρίαν· φύσει γὰρ ἀγαθὸς ὑπάρχεις·
φείδῃ δὲ ἁμαρτανόντων, εἰς μετάνοιαν
προσκαλούμενος· οἰκτιρμῶν γάρ σου ἡ
νουθέτησις. Πῶς γὰρ ἂν ὑπέστημεν,
ἐπειγομένην ἀπαιτούμενοι κρίσιν, ὁπότε
μακροθυμούμενοι, μόλις ἀνανεύομεν τῆς
ἀσθενείας; Σοῦ τὸ κράτος ἀνήγγειλαν οἱ
οὐρανοὶ, καὶ γῆ κραδαιομένη τὴν
ἀσφάλειαν, ἐπ' οὐδενὸς κρεμαμένη
{p1029} (89). Θάλασσα κυμαινομένη, καὶ
μυρίαν βόσκουσα ζώων ἀγέλην, πεπέδηται
ἄμμῳ, τὴν σὴν βούλησιν πεφρικυῖα· καὶ
πάντας ἀναγκάζει βοᾶν· «Ὡς ἐμεγαλύνθη

Great are you, Lord Almighty, and great is
your power, and the number of your
understanding is beyond count. Creator,
Savior, rich in grace, patient, and giver of
mercy, you who do not abandon the
salvation of your creatures (88) For by
nature you exist as good And you spare
those who sin, calling them to repentance
For your instruction is full of mercy For
how could we endure, urgently demanding
judgment, whenever, being patient, we
barely nod to weakness? The heavens
declared your power, and the earth,
shaking, held fast to security, depending on
no one {p1029} (89) The sea, rolling and
feeding a countless herd of animals, is
bound by sand, terrified of your will. and
forces all to cry out. «How great are your

τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ
ἐποίησας· ἐπληρώθη ἡ γῆ τῆς κτίσεώς
σου.» Καὶ στρατὸς ἀγγέλων φλεγόμενος,
καὶ πνεύματα νοερὰ, λέγουσιν· «Εἷς ἅγιος
τῷ Φελμονεῖ (90)·» καὶ σεραφὶμ ἅγια, ἅμα
τοῖς χερουβὶμ, τοῖς ἑξαπτερύγοις, σοὶ τὴν
ἐπινίκιον ᾠδὴν ψάλλοντα, ἀσιγήτοις
φωναῖς βοῶσιν (91)· «Ἅγιος, ἅγιος, ἅγιος
Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
τῆς δόξης σου.» καὶ τὰ ἕτερα τῶν
ταγμάτων πλήθη, ἄγγελοι, ἀρχάγγελοι,
θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι,
δυνάμεις, ἐπιβοῶντα λέγουσιν·
«Εὐλογημένη ἡ δόξα Κυρίου ἐκ τοῦ τόπου
αὐτοῦ.» Ἰσραὴλ δὲ, ἡ ἐπίγειός σου
Ἐκκλησία, ἡ ἐξ ἐθνῶν, ταῖς κατ' οὐρανὸν
δυνάμεσιν ἀμιλλωμένη, νυκτὶ καὶ ἡμέρᾳ, ἐν
καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ, ψάλλει·
«Τὸ ἄρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες
εὐθιγόντων, Κύριος ἐν αὐτοῖς, ἐν Σινᾷ,
ἐν τῷ ἁγίῳ.» Οἶδεν οὐρανὸς τὸν ἐπὶ
μηδενὸς αὐτὸν καμαρώσαντα, ὡς
λιθόκυβον· καὶ γῆν καὶ ὕδωρ ἑαυτοῖς
ἐνώσαντα· καὶ ἀέρα διαχέαντα,
ζωοτρόφον, καὶ τοῦτῳ πῦρ συμπλέξαντα,
εἰς θάλασσαν, καὶ σκοτούς παραμυθίαν.
Ἐκπλήσσει χορὸς ἀστέρων, τὸν
ἀριθμήσαντα σημαίνων, καὶ τὸν
ὀνομάσαντα δεικνύων· ζῶα τὸν
ψυχώσαντα· δένδρα τὸν ἐκφύσαντα. Ἄπερ
ἅπαντα, τῷ σῶ λόγῳ γενόμενα, παριστᾷ
τῆς σῆς δυνάμεως τὸ κράτος· διὸ καὶ
ὀφείλει πᾶς ἄνθρωπος, ἐξ αὐτῶν στέρνων,
σοὶ διὰ Χριστοῦ τῶν ὑπὲρ πάντων ὕμνον
ἀναπέμπειν, διὰ σὲ τῶν ἀπάντων κρατῶν.
Σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ
φιλόδωρος ἐν οἰκτιρμοῖς· ὁ μόνος
παντοκράτωρ· ὅτε γὰρ θέλεις, πάρεστί σοι
τὸ δύνασθαι· τὸ γὰρ σὸν αἰώνιον κράτος
καὶ φλόγα καταψύχει, καὶ λέοντας φιμοῖ,
καὶ κήτη καταπραΰνει, καὶ νοσοῦντας
ἐγείρει, καὶ δυνάμεις μετατρέπει· καὶ
στρατὸν ἐχθρῶν, καὶ λαὸν ἀριθμούμενον,

works, Lord! you made all things in
wisdom. The earth is filled with your
creation. And a host of burning angels, and
intelligent spirits, say, "One holy to
Felmonius (90); and holy seraphim,
together with the cherubim, the six-winged
ones, singing to you the victory hymn,
shout with voices that cannot be silenced
(91) "Holy, holy, holy Lord of Hosts heaven
and earth are full of your glory; and the
other orders in ranks, angels, archangels,
thrones, dominions, principalities,
authorities, powers, crying out, say
"Blessed is the glory of the Lord from his
place. Israel, your earthly Church, made up
of nations, competing with the powers in
heaven, night and day, with willing heart
and soul, sings "The chariot of God is ten
thousand times ten thousand, with
thousands leading them; the Lord is among
them, in Sinai, in the holy place. Heaven has
not seen him who boasts over nothing, like
a stone thrown. and who has joined earth
and water for themselves. and who has
spread air, life-giving, and has mixed fire
with it for warmth, and for darkness,
comfort. A host of stars amazes, the one
who counted them showing their number,
and the one who named them pointing
them out. The one who gave life to animals.
The one who caused the trees to grow.
Since all things came into being by your
word, it shows the power of your strength.
Therefore, every person, from the depths of
their heart, ought to send up a hymn to you
through Christ, who is above all, for
through you all things hold together. For
you are kind in your blessings, and
generous in your mercies. The only
almighty one For when you wish, the
power to do is present for you. For your
eternal power cools the flame, silences the
lions, calms the beasts, raises the sick, and

ἐν τῷ ὑπερηφανεύεσθαι, καταστρώννυσι.
Σὺ εἶ ὁ ἐν οὐρανῷ, ὁ ἐπὶ γῆς, ὁ ἐν θαλάσῃ,
ὁ ἐν περατούμενοις (92), ὑπὸ μηδενὸς
περατούμενος· τῆς γὰρ μεγαλωσύνης σου
οὐκ ἔστι πέρας. Μὴ γὰρ ἡμέτερόν ἐστι
τοῦτο, Δέσποτα· τοῦ θεράποντός σου ἐστι
λόγιον, φάσκοντος· «Καὶ γνώσῃ τῇ καρδίᾳ
σου, ὅτι (93) ὁ Κύριος ὁ Θεός σου, Θεὸς ἐν
οὐρανῷ ἄνω, καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ
ἔστιν ἕτι πλὴν αὐτοῦ.» Οὐδὲ γὰρ ἐστι Θεὸς
πλὴν σοῦ μόνου· ἅγιος οὐκ ἔστι πλὴν σοῦ,
Κύριος Θεὸς {{p1032}} γνώσεων, Θεὸς
ἁγίων, ἅγιος ὑπὲρ πάντας ἁγίους· οἱ γὰρ
ἡγιασμένοι, ὑπὸ τὰς χεῖράς σου εἰσίν.
Ἐνδοξος καὶ ὑπεροψούμενος (94), ἀόρατος
τῇ φύσει, ἀνεξιχνίαστος κρίμασιν· οὗ
ἀνενδεῆς ἡ ζωὴ, ἄτρεπτος καὶ ἀνεκκλιπῆς ἡ
διαμονή, ἀκάματος ἡ ἐνέργεια,
ἀπερίγραπτος ἡ μεγαλειότης, ἀένναος ἡ
εὐπρέπεια, ἀπρόσιτος ἡ κατοικία,
ἀμετανάστευτος ἡ κατασκήνωσις, ἄναρχος
ἡ γνῶσις, ἀναλλοίωτος ἡ ἀλήθεια,
ἀμεσίτευτον τὸ ἔργον (95),
ἀνεπιβούλευτον τὸ κράτος, ἀδιάδοχος ἡ
μοναρχία, ἀτελεύτητος ἡ βασιλεία,
ἀνανταγώνιστος ἡ ἰσχὺς, πολυάριθμος ἡ
στρατιά. Σὺ γὰρ εἶ ὁ Σοφίας Πατήρ, ὁ
δημιουργίας τῆς διὰ μεσίτου κτίστης, ὡς
αἴτιος· ὁ προνοίας χορηγὸς, ὁ νόμων δοτὴρ,
ὁ ἐνδείας πληρωτὴς· ὁ τῶν ἀσεβῶν
τιμωρὸς, καὶ τῶν δικαίων μισθαποδότης
(96)· ὁ τοῦ Χριστοῦ Θεὸς καὶ Πατήρ, καὶ
τῶν εἰς αὐτὸν εὐσεβούντων Κύριος· οὗ
ἀδιάψευστος ἡ ἐπαγγελία, ἀδωροδόκητος
ἡ κρίσις, ἀμετάπειστος ἡ γνώμη, ἄπαυστος
ἡ εὐσέβεια, αἰδίδιος ἡ εὐχαριστία· δι' οὗ σοι
καὶ (97) ἡ ἐπάξιος προσκύνησις ὀφείλεται
παρὰ πάσης λογικῆς καὶ ἁγίας φύσεως.

changes the forces. And the army of
enemies, and the people counted, in their
pride, he lays low. You are the one in
heaven, the one on earth, the one in the sea,
the one among those passing by (92), not
passed over by anyone. For your greatness
has no limit. For this is not ours, Master.
This is the saying of your servant, who
claims "And you will know in your heart
that the Lord your God is God above in
heaven, and on the earth below, and there
is no one else besides him. For there is no
God except you alone. There is no holy one
except you, Lord God of knowledge, God of
the holy ones, holy above all the holy ones.
For those who have been sanctified are
under your hands. Glorious and exalted,
invisible by nature, unfathomable in
judgments. In whom life is without lack,
dwelling is unchanging and uninterrupted,
activity is tireless, greatness is
indescribable, dignity is eternal, dwelling
place is inaccessible, habitation is
unmovable, knowledge has no beginning,
truth is unchanging, work is without
mediation, power is without plotting,
monarchy is without successor, kingdom is
endless, strength is unmatched, the army is
countless. For you are the Father of
Wisdom, the creator through the mediator
builder, as the cause. The provider of
forethought, the giver of laws, the fulfiller
of need. The punisher of the ungodly, and
the rewarder of the righteous (96). The God
and Father of Christ, and the Lord of those
who worship him. Of whom the promise is
unfailing, the judgment free from bribery,
the decision unchangeable, the piety
unceasing, the thanksgiving eternal.
Through whom to you also (97) the worthy
worship is owed by every rational and holy
nature.

**Προσευχὴ ὑπομνήσκουσα τὴν
γενομένην Χριστοῦ ἐνανθρώπησιν, καὶ
τὴν εἰς τοὺς ἁγίους διάφορον πρόνοιαν.**

**A Prayer Reminding of the Incarnation
of Christ, and the Special Providence for
the Saints.**

Κύριε (98) παντόκρατορ, κόσμον ἔκτισας
διὰ Χριστοῦ, καὶ Σάββατον ὥρισας εἰς
μνήμην τούτου· ὅτι ἐν αὐτῷ κατέπαυσας
ἀπὸ τῶν ἔργων, εἰς μελέτην τῶν σῶν
νόμων· καὶ ἑορτὰς διετάξω, εἰς
εὐφροσύνην τῶν ἡμετέρων ψυχῶν, ὅπως
εἰς μνήμην ἐρχώμεθα τῆς ὑπὸ σοῦ
κτισθείσης σοφίας· ὡς δι' ἡμᾶς γένεσιν
ὑπέστη τὴν διὰ γυναικός· ἐπεφάνη τῷ βίῳ,
ἀναδεικνὺς ἑαυτὸν ἐν τῷ βαπτίσματι, ὡς
θεός ἐστι καὶ ἄνθρωπος ὁ φανείς· ἔπαθε δι'
ἡμᾶς σὴ συγχωρήσει, καὶ ἀπέθανε, καὶ
ἀνέστη σὺ κράτει· διὸ καὶ τὴν
ἀναστάσιμον ἑορτὴν πανηγυρίζοντες τῇ
Κυριακῇ, χαίρομεν ἐπὶ τῷ νικήσαντι μὲν
τὸν θάνατον, φωτίσαντι δὲ ζωὴν καὶ
ἀφθαρσίαν· δι' αὐτοῦ γὰρ προσήγαγες τὰ
ἔθνη ἑαυτῷ, εἰς λαὸν περιούσιον, τὸν
ἀληθινὸν Ἰσραὴλ, τὸν θεοφιλεῖ, τὸν ὁρῶντα
θεόν (99). Σὺ {{p1033}} γὰρ, Κύριε, καὶ
τοὺς πατέρας ἡμῶν ἐξήγαγες ἐκ γῆς
Αἰγύπτου, καὶ ἐρρύσω ἐκ καμίνου σιδηρᾶς,
καὶ ἐκ πηλοῦ, καὶ πλινθουργίας· ἐλυτρώσω
ἐκ χειρὸς Φαραὼ καὶ τῶν ὑπ' αὐτὸν, καὶ
διὰ θαλάσσης ὡς διὰ ξηρᾶς αὐτοὺς
παρήγαγες· καὶ ἐτροποφόρησας αὐτοὺς ἐν
τῇ ἐρήμῳ παντοίοις ἀγαθοῖς· νόμον αὐτοῖς
ἔδωρήσω, ἡ δέκα λογίων, σὴ φωνῇ
φθεγχθέντα, καὶ χειρὶ καταγραφέντα·
σαββατίζειν ἐνετείλω, οὐ πρόφασιν ἀργίας
διδούς, ἀλλ' ἀφορμὴν εὐσεβείας, εἰς γνῶσιν
τῆς σῆς δυνάμεως, εἰς κώλυσιν κακῶν ὡς
ἐν ἱερῷ καθείρξας περιβόλῳ, διδασκαλίας
χάριν, εἰς ἀγαλλίαμα ἑβδομάδος· διὰ τοῦτο
ἑβδομὰς μία, καὶ ἑβδομάδες ἑπτὰ, καὶ μὴν

Lord (98) Almighty, you created the world
through Christ, and you appointed the
Sabbath as a remembrance of this. Because
in him you rested from your works, to
meditate on your laws. And you established
festivals for the joy of our souls, so that we
may come to remember the wisdom
created by you. Because through us the
birth came to pass through a woman. He
appeared in life, showing himself in
baptism as both God and man who was
revealed. He suffered for us by your
forgiveness, and he died, and he rose again
by your power. Therefore, celebrating the
resurrection feast on the Lord's day, we
rejoice in the one who conquered death
and who gave life and incorruption. For
through him you brought the nations to
yourself, into a chosen people, the true
Israel, the beloved of God, the one who sees
God (99). For you, Lord, led our fathers out
of the land of Egypt, and you saved them
from the iron furnace, from the clay, and
from the brickmaking. I will redeem them
from the hand of Pharaoh and those under
him, and through the sea as through dry
land you led them. And you provided for
them in the wilderness with all kinds of
good things. I will give them a law, the Ten
Commandments, spoken by your voice and
written by your hand. I commanded to
keep the Sabbath, not giving an excuse for
rest, but a reason for piety, to know your
power, to block evil as if within a sacred
enclosure, for the sake of teaching, for the

ἑβδομος· καὶ ἑνιαυτὸς ἑβδομος· καὶ τούτου ἀντανακύκλησις (100), ἰοβηλαῖος, ὃ ἐστὶν ἕτος πεντηκοστὸν, εἰς ἄφεσιν· ὅπως μηδεμίαν ἔχωσι πρόφασιν οἱ ἄνθρωποι ἄγνοιαν σκῆψασθαι, τούτου χάριν πᾶν Σάββατον ἐπέτρεψαν ἀργεῖν, ὅπως μηδὲ λόγον τις ἐν ὀργῇ ἐκ τοῦ στόματος αὐτοῦ προέσθαι θελήσῃ ἐν τῇ ἡμέρᾳ τῶν Σαββάτων. Σάββατον γάρ ἐστι κατάπαυσις δημιουργίας, τελείωσις κόσμου, νόμων ζήτησις, αἶνος εἰς Θεὸν εὐχάριστος ὑπὲρ ὧν ἄνθρωποις ἐδωρήσατο. Ὡν ἀπάντων ἡ Κυριακὴ προύχουσα· αὐτὸν τὸν μεσίτην, τὸν προνοητὴν, τὸν νομοθέτην, τὸν ἀναστάσεως αἷτιον, τὸν πρωτότοκον πάσης κτίσεως, τὸν Θεὸν Λόγον, καὶ ἄνθρωπον, τὸν ἐκ Μαρίας γεννηθέντα μόνον δίχᾳ ἄνδρος, τὸν πολιτευσάμενον ὁσίως, τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα, καὶ ἀναστάντα ἐκ νεκρῶν ὑποδεικνύουσα. Ὡς Κυριακὴ παρακελεύεται, σοὶ, Δέσποτα, τὴν ὑπὲρ πάντων εὐχαριστίαν προσφέρειν· αὕτη γὰρ ἡ ὑπὸ σοῦ (1) παρασχεθεῖσα χάρις, ἥτις διὰ μέγεθος πᾶσαν εὐεργεσίαν ἐκάλυψεν.

joy of the week. For this reason, one week, and seven weeks, and the seventh month. And the seventh year. And the return of this, (100) the jubilee, which is the fiftieth year, for forgiveness. So that people have no excuse to claim ignorance, for this reason they allowed every Sabbath to be a day of rest, so that no one would want to let any angry word come out of their mouth on the day of the Sabbaths. For the Sabbath is a rest of creation, the completion of the world, a search for the laws, a thankful praise to God for the gifts given to people. Of all these, the Lord's Day is the foremost. It shows the mediator himself, the foreseer, the lawgiver, the cause of the resurrection, the firstborn of all creation, the Word of God, and man, born of Mary alone without a man, who lived a holy life, who was crucified under Pontius Pilate, who died, and who rose from the dead. As the Lord's Day urges, it offers to you, Master, the thanksgiving above all. For this grace given by you (1) has covered every kindness through its greatness.

Chapter 37 (ΚΕΦΑΛΑΙΟΝ ΛΖ')

**Προσευχὴ περιέχουσα μνήμην
προνοίας, καὶ ἀπαρίθμησιν εὐεργεσιῶν
διαφόρων τῶν προνοίᾳ Θεοῦ διὰ
Χριστοῦ παρασχεθεῖσων τοῖς ἁγίοις.**

**Prayer containing a remembrance of
providence, and a listing of various
blessings given by God's providence
through Christ to the saints.**

Ὁ τὰς ἐπαγγελίας τὰς διὰ τῶν προφητῶν πληρώσας, καὶ ἐλεήσας τὴν Σιών, καὶ οἰκτειρήσας τὴν Ἱερουσαλὴμ, τῷ τὸν θρόνον Δαβὶδ τοῦ παιδός σου ἀνυψῶσαι ἐν μέσῳ αὐτῆς, τῇ γενέσει τοῦ Χριστοῦ, τοῦ ἐκ σπέρματος αὐτοῦ τὸ κατὰ σάρκα γεννηθέντος ἐκ μόνης παρθένου (2). Αὐτὸς

He who fulfilled the promises through the prophets, and showed mercy to Zion, and had compassion on Jerusalem, to whom you raised up the throne of David your child in its midst, by the birth of Christ, born according to the flesh from his seed, born from a virgin alone (2). He now also,

καὶ νῦν, Δέσποτα ὁ Θεὸς, {{p1036}}
 πρόσδεξαι τὰς διὰ χειλέων δεήσεις τοῦ
 λαοῦ σου τοῦ ἐξ ἐθνῶν, τῶν
 ἐπικαλουμένων σε ἐν ἀληθείᾳ, καθὼς
 προσεδέξω τὰ δῶρα τῶν δικαίων ἐν ταῖς
 γενεαῖς αὐτῶν. Ἄβελ ἐν πρώτοις τὴν
 θυσίαν ἐπέιδες καὶ προσεδέξω, Νῶε
 ἐξελθόντος τῆς κιβωτοῦ, Ἀβραὰμ μετὰ τὸ
 ἐξελθεῖν ἐκ (3) γῆς Χαλδαίων, Ἰσαὰκ ἐν τῷ
 φρέατι τοῦ ὄρκου, Ἰακώβ ἐν Βηθλεὲμ (4),
 Μωσέως ἐν τῇ ἐρήμῳ, Ἀαρὼν ἀνὰ μέσον
 τῶν ζώντων καὶ τῶν τεθνεώτων, Ἰησοῦ
 τοῦ Ναυῆ ἐν Γαλγάλοις, Γεδεὼν ἐπὶ τῆς
 πέτρας καὶ τῶν πόκων πρὸ τῆς ἀμαρτίας,
 Μανωὲ καὶ τῆς αὐτοῦ γυναικὸς ἐν τῷ
 πεδίῳ, Σαμψὼν ἐν τῷ δίψει πρὸ τῆς
 πλημμελείας, Ἰεφθαὲ ἐν τῷ πολέμῳ πρὸ
 τῆς ἀκρίτου ἐπαγγελίας, Βαρὰκ καὶ
 Δεββόρας ἐπὶ τοῦ Σισάρα, Σαμουὴλ ἐν
 Μασσηφᾷ, Δαβὶδ ἐν ἄλῳ Ὀρνᾷ τοῦ
 Ἰεβουσαίου, Σολομῶντος ἐν Γαβαὼν καὶ ἐν
 Ἱερουσαλὴμ, Ἡλίας ἐν τῷ ὄρει τῷ Καρμηλίῳ,
 Ἐλισσαίου ἐπὶ τῆς ἀτεκνούσης πηγῆς,
 Ἰωσαφὰτ ἐν πολέμῳ, Ἐζεκία ἐν ἀρρώστια
 καὶ ἐπὶ τοῦ Σεναχηρείμ (5), Μανασσῆ ἐν γῇ
 Χαλδαίων μετὰ τὴν πλημμέλειαν, Ἰωσία ἐν
 τῷ Φασσᾷ (6), Ἑσδρα ἐν τῇ ἐπανόδῳ,
 Δανιὴλ ἐν τῷ λάκκῳ τῶν λεόντων, Ἰωνᾶ ἐν
 τῇ κοιλίᾳ τοῦ κήτους, τῶν τριῶν παίδων ἐν
 τῇ καμίνῳ τοῦ πυρὸς, Ἄννης ἐν τῇ σκηνῇ
 ἐνώπιον τῆς κιβωτοῦ, Νεεμία ἐπὶ τῇ
 ἀνεγέρσει τῶν τειχῶν καὶ τοῦ Ζοροβάβελ,
 Ματθαθία καὶ τῶν υἱῶν αὐτοῦ ἐν τῷ ζήλῳ
 σου, Ἰαβήλ (7) ἐν εὐλογίαις. Καὶ νῦν οὖν
 πρόσδεξαι τὰς τοῦ λαοῦ σου προσευχάς,
 μετ' ἐπιγνώσεώς σοι διὰ Χριστοῦ
 προσφερομένας ἐν τῷ Πνεύματι.

Master God, {{p1036}} accept the prayers
 offered by the lips of your people from the
 nations, those who call on you in truth, just
 as I accepted the gifts of the righteous in
 their generations. Abel first offered the
 sacrifice and I accepted it; Noah after
 coming out of the ark; Abraham after
 leaving the land of the Chaldeans (3); Isaac
 at the well of the oath; Jacob in Bethlehem
 (4); Moses in the wilderness; Aaron among
 the living and the dead; Joshua the son of
 Nun in Gilgal; Gideon on the rock and the
 fleece before sin; Manoah and his wife in
 the field; Samson in thirst before his fault;
 Jephthah in war before the uncertain
 promise; Barak and Deborah against Sisera;
 Samuel in Mizpah; David at the threshing
 floor of Ornan the Jebusite; Solomon in
 Gibeon and Jerusalem; Elijah on Mount
 Carmel; Elisha at the barren spring;
 Jehoshaphat in war; Hezekiah in sickness
 and against Sennacherib (5); Manasseh in
 the land of the Chaldeans after his fault;
 Josiah in Phasa (6); Ezra at the return;
 Daniel in the lions' den; Jonah in the belly
 of the fish; the three children in the fiery
 furnace; Anna in the tent before the ark;
 Nehemiah at the rebuilding of the walls;
 and Zerubbabel; Mattathias and his sons in
 your zeal; Javel (7) in blessings. And now
 therefore accept the prayers of your
 people, offered with knowledge to you
 through Christ in the Spirit.

Chapter 38 (ΚΕΦΑΛΑΙΟΝ ΛΗ')

Προσευχὴ ἀντιλήψεως δικαίων.

Prayer for the help of the righteous.

Εὐχαριστοῦμέν σοι περὶ πάντων, Δέσποτα παντόκρατορ· ὅτι οὐκ ἐγκατέλιπες τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου ἀφ' ἡμῶν· ἀλλὰ καθ' ἐκάστην γενεὰν καὶ γενεὰν σῶζεις, ῥύη, ἀντιλαμβάνη, σκεπάζεις. Ἀντελάβου γὰρ ἐν ἡμέραις Ἐνὼς καὶ Ἐνὼχ, ἐν ἡμέραις Μωσῆ καὶ Ἰησοῦ, ἐν ἡμέραις τῶν κριτῶν, ἐν ἡμέραις Δαυῖδ καὶ τῶν βασιλέων, ἐν ἡμέραις Σαμουὴλ καὶ Ἠλία καὶ τῶν προφητῶν, ἐν ἡμέραις Ἑσθῆρ καὶ Μαρδοχαίου, ἐν ἡμέραις Ἰουδεῖθ, ἐν ἡμέραις Ἰούδα Μακκαβαίου καὶ τῶν ἀδελφῶν αὐτοῦ Καὶ ἐν ταῖς ἡμέραις ἡμῶν ἀντελάβου ἡμῶν διὰ τοῦ μεγάλου σου ἀρχιερέως Ἰησοῦ Χριστοῦ τοῦ Παιδός σου. Καὶ ἀπὸ μαχαίρας γὰρ ἐρρύσατο, καὶ ἐκ λιμοῦ {{p1037}} ἐξείλετο διαθρέψας, ἐκ νόσου ἰάσατο, ἐκ γλώσσης πονηρᾶς ἐσκέπασε. Περὶ πάντων σοι διὰ Χριστοῦ εὐχαριστοῦμεν. Ὁ καὶ φωνὴν ἔναρθρον εἰς ἐξομολόγησιν δωρησάμενος· καὶ γλώσσαν εὐάρμοστον, δίκην πλήκτρου, ὡς ὄργανον ὑποθεῖς. Καὶ γεῦσιν πρόσφορον, καὶ ἀφὴν κατὰλληλον, καὶ ὄρασιν θέας, καὶ ἀκοὴν φωνῆς, καὶ ὄσφρησιν ἀτμῶν, καὶ χεῖρας εἰς ἔργον, καὶ πόδας πρὸς (8) ὁδοποιρίαν. Καὶ ταῦτα πάντα ἐκ μικρᾶς σταγόνης διαπλάττεις (9) ἐν μήτρᾳ, καὶ ψυχὴν ἀθάνατον μετὰ τὴν μόρφωσιν χαρίζῃ, καὶ προάγεις εἰς φῶς. Τὸ λογικὸν ζῶον, τὸν ἄνθρωπον, νόμοις ἐπαίδευσας, δικαιώμασιν ἐφαίδρυνας· πρὸς ὀλίγον ἐπάγων διάλυσιν, τὴν ἀνάστασιν ἐπηγγείλω. Ποῖος τοιγαροῦν αὐτάρκης βίος, αἰώνων δὲ μῆκος πόσον διαρκέσει ἀνθρώποις πρὸς εὐχαριστίαν; ἢ τὸ μὲν πρὸς ἀξίαν ἀδύνατον, τὸ δὲ κατὰ δύναμιν εὐαγές. Ἐρρύσω γὰρ ἀσεβείας πολυθέων, καὶ χριστοκτόνων αἰρέσεως ἐξείλου, πεπλανημένης ἀγνοίας ἡλευθέρωσας· τὸν Χριστὸν ἀπέστειλας εἰς ἀνθρώπους ὡς (10) ἄνθρωπον, Θεὸν ὄντα μονογενῆ· τὸν

We give thanks to you for all things, Master almighty, because you have not abandoned your mercies and your compassions from us. but in every generation you save, deliver, help, and protect us. For you helped in the days of Enoch and Enos, in the days of Moses and Joshua, in the days of the judges, in the days of David and the kings, in the days of Samuel and Elijah and the prophets, in the days of Esther and Mordecai, in the days of Judith, in the days of Judas Maccabeus and his brothers. And in our days you help us through your great high priest Jesus Christ, your Son. And he saved from the sword, and from famine {{p1037}} he rescued by providing food, he healed from disease, he protected from an evil tongue. For all things we give thanks to you through Christ. He who also gave a spoken voice for confession. And a fitting tongue, like a plectrum, placed as an instrument. And a suitable taste, and a fitting touch, and sight for seeing, and hearing of voice, and smell of scents, and hands for work, and feet for travel (8). And you shape all these things from a small drop (9) in the womb, and grant an immortal soul after formation, and lead it into the light. The rational creature, the human, you have trained with laws, and enlightened with rules. Bringing near a brief dissolution, you promise resurrection. What kind of self-sufficient life, then, and how long a span of years will it last for humans with thanksgiving? Either the one is impossible according to worth, but the other is holy according to ability. For I will rescue from impiety toward many gods, and I will remove the Christ-killing heresy, having freed from mistaken ignorance. You sent Christ to humans as (10) a human, being God the only-begotten. You have

Παράκλητον ἐνώκισας ἡμῖν· ἀγγέλους ἐπέστησας, τὸν διάβολον ἥσυχνας· οὐκ ὄντας ἐποίησας, γενομένους φυλάσσεις· ζῶν ἐπιμετρεῖς, χορηγεῖς τροφήν· μετάνοιαν ἐπηγγείλω. Ὑπὲρ πάντων σοι ἡ δόξα καὶ τὸ σέβας, διὰ Ἰησοῦ Χριστοῦ (11), νῦν, καὶ ἀεὶ (12), καὶ εἰς τοὺς αἰῶνας. Ἀμήν. Ταῦτα μελετᾶτε, ἀδελφοί· καὶ εἴη ὁ Κύριος μεθ' ὑμῶν ἐπὶ γῆς, καὶ ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτοῦ, τοῦ καὶ αὐτὸν ἀποστείλαντος, καὶ ἡμᾶς δι' αὐτοῦ ἐλευθερώσαντος ἐκ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης, καὶ ζῶν ἐπαγγελιαμένου τοῖς δι' αὐτοῦ πιστεύουσιν εἰς τὸν τῶν ὅλων Θεόν. Ὅπως μὲν οὖν ὀφείλουσι ζῆν οἱ κατὰ Χριστὸν μεμνημένοι, καὶ οἷας εὐχαριστίας ἀναπέμπειν τῷ Θεῷ διὰ Χριστοῦ, εἴρηται διὰ τῶν προλαβόντων· δίκαιον δὲ, μηδὲ τοὺς ἀμυήτους καταλιπεῖν ἀβοηθήτους.

placed the Paraclete within us. You set angels over us, and you put the devil to shame. You did not make those who do not exist; you guard those who have come into being. You measure out life and provide food. I promise repentance. Glory and reverence to you above all, through Jesus Christ (11), now, and always (12), and forever and ever. Amen Study these things, brothers. And may the Lord be with you on earth, and in the kingdom of his Father, who also sent him, and who through him freed us from the slavery of decay into the freedom of glory, and promised life to those who believe through him in the God of all. So then, how those initiated in Christ ought to live, and what kind of thanksgiving they should offer to God through Christ, has been said by those who went before. But it is right not to leave even the uninitiated without help.

Chapter 39 (ΚΕΦΑΛΑΙΟΝ ΛΘ')

Ὅπως χρή τοὺς κατηχουμένους στοιχειοῦσθαι.

How those being instructed must be taught the basics.

Ὁ μέλλων τοίνυν κατηχεῖσθαι τὸν λόγον τῆς εὐσεβείας, παιδευέσθω πρὸ τοῦ βαπτίσματος τὴν περὶ τοῦ ἀγεννήτου γνῶσιν, τὴν περὶ Υἱοῦ μονογενοῦς ἐπίγνωσιν, τὴν περὶ τοῦ ἁγίου Πνεύματος πληροφορίαν. Μανθανέτω δημιουργίας διαφόρου τάξιν, προνοίας εἰρμὸν, νομοθεσίας διαφόρου δικαστήρια. Παιδευέσθω διατί κόσμος γέγονε, καὶ δι' ὃ κοσμοπολίτης (13) ὁ ἄνθρωπος κατέστη. Ἐπιγινωσκέτω τὴν {{p1040}} ἑαυτοῦ φύσιν, οἷα τις ὑπάρχει. Παιδευέσθω ὅπως ὁ Θεὸς τοὺς πονηροὺς ἐκόλασεν ὕδατι καὶ πυρὶ, τοὺς δ' ἁγίους ἐδόξασε καθ' ἐκάστην

Therefore, the one about to be instructed in the word of piety should first be taught, before baptism, the knowledge about the unbegotten, the understanding of the only-begotten Son, and the information about the Holy Spirit. Let him learn the order of different creation, the arrangement of providence, and the various judgments of the law. Let him be taught why the world came to be, and for what reason man became a citizen of the world (13). Let him come to know his own nature, what kind of being he is. Let him be taught how God punished the wicked with water and fire,

γενεάν· λέγω δὴ τὸν Σῆθ, τὸν Ἐνὼς, τὸν Ἐνῶχ, τὸν Νῶε, τὸν Ἀβραάμ καὶ τοὺς ἐκγόνους αὐτοῦ, τὸν Μελχισεδέκ, καὶ τὸν Ἰὼβ, καὶ τὸν Μωσῆα, Ἰησοῦν τε, καὶ Χαλὲβ, καὶ Φινεὲς τὸν ἱερέα, καὶ τοὺς καθ' ἐκάστην γενεάν ὁσίους. Ὅπως τε προνοούμενος οὐκ ἀπεστράφη ὁ Θεὸς τὸ τῶν ἀνθρώπων γένος· ἀλλὰ ἀπὸ πλάνης καὶ ματαιότητος εἰς ἐπίγνωσιν ἀληθείας ἐκάλει κατὰ διαφόρους καιροὺς, ἀπὸ τῆς δουλείας καὶ ἀσεβείας εἰς ἐλευθερίαν καὶ εὐσέβειαν ἐπανάγων (14), ἀπὸ ἀδικίας εἰς δικαιοσύνην, ἀπὸ θανάτου αἰωνίου εἰς ζωὴν αἰῶδιον. Ταῦτα καὶ τὰ τοῦτοις ἀκόλουθα μανθανέτω ἐν τῇ κατηχήσει ὁ προσίων. Προσκυνεῖτω δὲ ὁ χειροθετῶν (15) αὐτὸν, τὸν Θεὸν τὸν τῶν ὅλων Δεσπότην, εὐχαριστῶν ὑπὲρ τοῦ πλάσματος· ὅτι κατέπεμψε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ Χριστὸν, ἵνα σώσῃ τὸν ἄνθρωπον, ἐξαλείψας τὰς ἀνομίας, καὶ ἵνα ἀφῇ τὰς ἀσεβείας καὶ τὰς ἁμαρτίας, καὶ καθάρισι ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· ἀγίασῃ δὲ τὸν ἄνθρωπον κατ' εὐδοκίαν τῆς χρηστότητος αὐτοῦ, συνετίσῃ (16) δὲ τὸ θέλημα αὐτοῦ, καὶ φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας αὐτοῦ εἰς κατανόησιν τῶν θαυμασίων αὐτοῦ· γνωρίσῃ αὐτῷ τὰ κρίματα τῆς δικαιοσύνης, ὅπως ἂν μισήσῃ πᾶσαν ὁδὸν ἀδικίας, πορεύηται δὲ τὴν ὁδὸν τῆς ἀληθείας· εἰς τὸ καταξιοθῆναι αὐτὸν τοῦ λουτροῦ τῆς παλιγγενεσίας, εἰς υἱοθεσίαν τὴν ἐν Χριστῷ· ἵνα σύμφυτος γενόμενος τῇ ὁμοιότητι τοῦ θανάτου (17) τοῦ Χριστοῦ, ἐπ' (18) ἐλπίδι τῆς ἐνδόξου κοινωνίας, νεκρωθῇ μὲν τῇ ἁμαρτίᾳ, ζήσῃ δὲ τῷ Θεῷ κατὰ τε (19) νοῦν καὶ λόγον καὶ πρᾶξιν, καὶ ἐν τῇ βίβλῳ τῶν ζώντων συναριθμηθῇ. Καὶ μετὰ τὴν εὐχαριστίαν ταύτην, παιδευσάτω αὐτὸν τὰ περὶ τῆς τοῦ Κυρίου ἐνανθρωπήσεως, τὰ τε περὶ τοῦ πάθους αὐτοῦ, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ

and glorified the holy in each generation. I speak of Seth, Enos, Enoch, Noah, Abraham and his descendants, Melchizedek, Job, Moses, Joshua, Caleb, and Phinehas the priest, and the holy ones in each generation. So that God, foreseeing, did not turn away from the race of men. But from error and futility, he called to the knowledge of truth at different times, leading back from slavery and impiety to freedom and piety (14), from injustice to justice, from eternal death to everlasting life. Let the one who approaches learn these things and what follows from them in the catechesis. Let the one who lays hands on him worship him, the God who is the Master of all, giving thanks for the creation. Because he sent down his only-begotten Son Christ to save the human, wiping out lawlessness, and to forgive irreverence and sins, and to cleanse from every defilement of flesh and spirit. And he sanctifies the human according to the good pleasure of his kindness, instructs his will, and enlightens the eyes of his heart to understand his wonders. He makes known to him the judgments of righteousness, so that he may hate every path of injustice, and walk in the way of truth. so that he may be made worthy of the washing of rebirth, for adoption as a son in Christ. so that, having become united with the likeness of the death (17) of Christ, he may, in hope of glorious fellowship, be dead to sin but live to God in mind, word, and deed, and be counted in the book of the living. And after this thanksgiving, let him be taught about the incarnation of the Lord, about his passion, and about his resurrection from the dead, and his ascension.

ἀναλήψεως.

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Chapter 40 (ΚΕΦΑΛΑΙΟΝ Μ')

**Διάταξις, ὅπως χρή τοὺς
κατηχουμένους (20) ὑπὸ τῶν ἱερέων ἐν
τῇ μυσίᾳ εὐλογεῖσθαι, καὶ τίνα
διδάσκεσθαι αὐτούς.**

**Order for how the catechumens (20)
should be blessed by the priests during
their initiation, and what they should be
taught.**

Καὶ ὅταν ᾗ πρὸς αὐτὸ λοιπὸν τὸ
βαπτισθῆναι ὁ κατηχηθεὶς, μανθανέτω τὰ
περὶ τῆς ἀποταγῆς τοῦ διαβόλου, καὶ τὰ
περὶ τῆς συνταγῆς τοῦ Χριστοῦ. Δεῖ γὰρ
αὐτὸν πρῶτον μὲν ἀποσχέσθαι τῶν
ἐναντίων· καὶ τότε ἐντὸς γενέσθαι τῶν
μυστηρίων, προκαθάραντα ἑαυτοῦ τὴν
καρδίαν πάσης κακοηθείας (21), σπίλου τε
καὶ ῥυτίδος· καὶ τότε τῶν ἁγίων
μεταλαχεῖν· ὥς γὰρ γεωργὸς ἄριστος
ἐκκαθαίρει τὴν ἄρουραν πρότερον τῶν
ὑπερφουσῶν ἐν αὐτῇ ἀκανθῶν, καὶ τότε
σπείρει τὸν πυρόν· οὕτω δεῖ καὶ ὑμᾶς
πρότερον πᾶσαν ἀσέβειαν ἐξελόντας ἀπ’
αὐτῶν, τότε τὴν εὐσέβειαν αὐτοῖς
ἐγκαταβάλλεσθαι, καὶ τοῦ βαπτίσματος
ἀξιῶσαι (22). Καὶ γὰρ καὶ ὁ Κύριος ὑμῶν
(23) οὕτως ἡμῖν παρήνεσεν, εἰπών·
«Μαθητεύσατε πρότερον (24) πάντα τὰ
ἔθνη.» καὶ τότε ἐπήγαγε, τὸ, «Καὶ
βαπτίσατε αὐτοὺς, εἰς τὸ ὄνομα τοῦ
Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος.» Ἀπαγγελλέτω οὖν ὁ
βαπτιζόμενος ἐν τῷ ἀποτάσσεσθαι·

And when the one who has been catechized
is about to be baptized, let him learn about
the renunciation of the devil and about the
confession of Christ. For he must first reject
the opposing forces; and then enter within
the mysteries, having first cleansed his
heart of all malice (21), both stain and
wrinkle; and then partake of the holy
things. Just as a skilled farmer first clears
the field of the thorns that have grown too
much in it, and then sows the wheat; so you
must first remove all ungodliness from
them, then instill piety in them, and make
them worthy of baptism (22). For your
Lord (23) also encouraged us in this way,
saying, “Make disciples first (24) of all the
nations,” and then added, “And baptize
them in the name of the Father, and of the
Son, and of the Holy Spirit.” Therefore, let
the one to be baptized recite the
renunciation:

Chapter 41 (ΚΕΦΑΛΑΙΟΝ ΜΑ')

**Ἀποταγή πρὸς τὸν ἐναντίον (25), καὶ
συνταγή πρὸς τὸν Χριστὸν τοῦ Θεοῦ.**

Ἀποτάσσομαι (26) τῷ Σατανᾷ, καὶ τοῖς
ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ
ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις
αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ, καὶ
πᾶσι τοῖς ὑπ’ αὐτόν. Μετὰ δὲ τὴν
ἀποταγὴν, συντασσόμενος λεγέτω, ὅτι καὶ
συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω, καὶ
βαπτίζομαι εἰς ἓνα ἀγέννητον, μόνον
ἀληθινὸν Θεὸν παντοκράτορα, τὸν πατέρα
τοῦ Χριστοῦ, κτίστην καὶ δημιουργὸν τῶν
ἀπάντων, ἐξ οὗ τὰ πάντα· καὶ εἰς τὸν
Κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ
αὐτοῦ Υἱὸν, τὸν πρωτότοκον πάσης
κτίσεως, τὸν πρὸ αἰώνων εὐδοκία τοῦ
Πατρὸς γεννηθέντα (27), οὐ κτισθέντα, δι’
οὗ τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ
γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ’ ἐσχάτων
ἡμερῶν κατελθόντα ἐξ οὐρανῶν, καὶ σάρκα
ἀναλαβόντα, καὶ ἐκ τῆς ἀγίας παρθένου
Μαρίας γεννηθέντα, καὶ πολιτευσάμενον
ὁσίως κατὰ {{p1044}} τοὺς νόμους τοῦ
Θεοῦ καὶ Πατρὸς αὐτοῦ, καὶ σταυρωθέντα
ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα ὑπὲρ
ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ
παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς
τοὺς οὐρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ
τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον ἐπὶ
συντελείᾳ τοῦ αἰῶνος μετὰ δόξης κρῖναι
ζῶντας καὶ νεκροὺς, οὗ τῆς βασιλείας οὐκ
ἔσται τέλος· βαπτίζομαι καὶ εἰς τὸ Πνεῦμα
τὸ ἅγιον, τουτέστι τὸν Παράκλητον, τὸ
ἐνεργῆσαν ἐν πᾶσιν τοῖς ἀπ’ αἰῶνος ἀγίοις,
ὑστερον δὲ ἀποσταλὲν καὶ τοῖς ἀποστόλοις
(28) παρὰ τοῦ Πατρὸς κατὰ τὴν
ἐπαγγελίαν τοῦ Σωτῆρος ἡμῶν Κυρίου
Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀποστόλους
δὲ πᾶσι τοῖς πιστεύουσιν, ἐν τῇ ἀγίᾳ
καθολικῇ Ἐκκλησίᾳ (29), εἰς σαρκὸς
ἀνάστασιν (30), καὶ εἰς ἄφεσιν ἁμαρτιῶν,

**Renunciation of the adversary (25), and
confession to Christ God.**

I renounce (26) Satan, and his works, and
his pomp, and his worship, and his angels,
and his inventions, and all who are under
him. After the renunciation, let him who
confesses say that he also confesses Christ,
and believes, and is baptized into one
unbegotten, only true God almighty, the
Father of Christ, creator and maker of all
things, from whom all things exist; and into
the Lord Jesus Christ, his only begotten Son,
the firstborn of all creation, born before all
ages by the good pleasure of the Father
(27), not created, through whom all things
came to be in heaven and on earth, visible
and invisible; who came down from heaven
in the last days, took on flesh, was born of
the holy virgin Mary, and lived a holy life
according to the laws of God and his Father,
and was crucified under Pontius Pilate, and
died for us, and rose from the dead on the
third day after suffering, and ascended into
heaven, and sat at the right hand of the
Father, and will come again at the end of
the age in glory to judge the living and the
dead, whose kingdom will have no end; I
am baptized also into the Holy Spirit, that
is, the Advocate, who worked in all the
saints from all ages, and was later sent to
the apostles (28) by the Father according to
the promise of our Savior Lord Jesus Christ,
and after the apostles to all who believe, in
the holy catholic Church (29), for the
resurrection of the flesh (30), and for the
forgiveness of sins, and for the kingdom of
heaven, and for the life of the age to come.
And after this promise, the anointing with
oil follows in order. {{p1044}}

καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. Καὶ μετὰ τὴν ἐπαγγελίαν ταύτην, κατ' ἀκολουθίαν ἔρχεται καὶ εἰς τὴν τοῦ ἐλαίου χρίσιν.

Chapter 42 (ΚΕΦΑΛΑΙΟΝ ΜΒ')

Περὶ χρίσματος τοῦ μυστικοῦ ἐλαίου εὐχαριστία.

Εὐλογεῖται δὲ τοῦτο παρὰ τοῦ ἀρχιερέως εἰς ἄφεσιν ἁμαρτιῶν, καὶ προκατασκευὴν τοῦ βαπτίσματος. Ἐπικαλεῖται γὰρ οὕτω (31) τὸν ἀγέννητον Θεὸν, τὸν Πατέρα τοῦ Χριστοῦ, τὸν βασιλέα πάσης αἰσθητῆς καὶ νοητῆς φύσεως, ἵνα ἀγιάσῃ τὸ ἔλαιον τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ δώσῃ χάριν πνευματικὴν, καὶ δύναμιν ἐνεργητικὴν, ἄφεσιν τε ἁμαρτιῶν, καὶ προπαρασκευὴν ὁμολογίας βαπτίσματος, ὥστε τὸν χριόμενον, ἀπολυθέντα πάσης ἀσεβείας, ἄξιον γενέσθαι τῆς μυσίσεως κατ' ἐντολὴν τοῦ Μονογενοῦς.

Chapter 43 (ΚΕΦΑΛΑΙΟΝ ΜΓ')

Περὶ τοῦ μυστικοῦ ὕδατος εὐχαριστία.

Εἴτα ἔρχεται εἰς τὸ ὕδωρ. Εὐλογεῖ καὶ δοξάζει τὸν Δεσπότην Θεὸν τὸν παντοκράτορα, τὸν Πατέρα τοῦ Μονογενοῦς Θεοῦ (32), εὐχαριστῶν, ὁ ἱερεὺς· ὅτι ἀπέστειλεν ἐνανθρωπῆσαι τὸν Υἱὸν αὐτοῦ δι' ἡμᾶς, ἵνα ἡμᾶς σώσῃ· ὅτι ἠνέσχετο τῆς ἐνανθρωπήσεως ὑπήκοον αὐτὸν γενέσθαι ἐν πᾶσι, κηρύξαι βασιλείαν οὐρανῶν, ἄφεσιν ἁμαρτιῶν, νεκρῶν ἀνάστασιν. Ἐπὶ τούτοις προσκυνεῖ αὐτὸν

On the anointing with the sacred oil of thanksgiving.

This is blessed by the high priest for the forgiveness of sins and as preparation for baptism. For thus the unbegotten God is called upon, the Father of Christ, the king of all visible and invisible nature, so that he may sanctify the oil in the name of the Lord Jesus, and give spiritual grace and active power, forgiveness of sins, and preparation for the confession of baptism, so that the one anointed, freed from all impiety, may become worthy of initiation according to the command of the Only Begotten.

On the thanksgiving of the sacred water.

Then he comes to the water. The priest blesses and glorifies the Lord God Almighty, the Father of the Only Begotten God (32), giving thanks; because he sent his Son to become human for us, to save us; because he endured the incarnation and made him obedient in all things, to proclaim the kingdom of heaven, the forgiveness of sins, and the resurrection of the dead. On these things, he worships the

τὸν μονογενῆ Θεὸν μετ' αὐτόν, καὶ δι' αὐτόν εὐχαριστῶν αὐτῷ, τῷ ἀναδέξασθαι αὐτόν τῶν ὑπὲρ πάντων θάνατον διὰ τοῦ σταυροῦ, οὗ τύπον ἔδωκε τὸ βάπτισμα τῆς παλιγγενεσίας. Δοξάζει τε ὅτι ἐν τῷ ὀνόματι τοῦ Χριστοῦ, Θεὸς ὁ τῶν ὅλων Κύριος, ἐν ἁγίῳ Πνεύματι οὐκ ἀπέρριψε τὸ τῶν ἀνθρώπων γένος, ἀλλὰ διαφόροις καιροῖς διαφόρους {{p1045}} προνοίας ἐποιήσατο· τότε (33) Ἀδὰμ αὐτῷ ἐν παραδείσῳ, πρῶτον μὲν τρυφῆς λόγῳ τὸν παράδεισον οἰκητήριον δοὺς, ἔπειτα προνοίας λόγῳ ἐντολὴν ποιησάμενος· ἁμαρτόντα δὲ, δικαιοσύνη ἐξώσας, ἀγαθότητι δὲ μὴ ἀπορρίψας εἰς τὸ παντελές, ἀλλὰ καὶ τοὺς ἐξ αὐτοῦ κατὰ διαδοχὴν διαφόρως παιδεύσας· δι' ὃν ἐπὶ τὸ τέρμα τοῦ αἰῶνος ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἄνθρωπον γενέσθαι δι' ἀνθρώπους, καὶ πάντα τὰ ἀνθρώπινα πάθη ἀναδέξασθαι, χωρὶς ἁμαρτίας. Αὐτόν οὖν καὶ νῦν παρακαλεῖτω ὁ ἱερεὺς πρὸς τῷ βαπτίσματι, καὶ λεγέτω, ὅτι· Κάτιδε ἐξ οὐρανοῦ, καὶ ἁγίασον τὸ ὕδωρ τοῦτο· δὸς δὲ (34) χάριν καὶ δύναμιν, ὥστε τὸν βαπτιζόμενον, κατ' ἐντολὴν τοῦ Χριστοῦ σου, αὐτῷ συσταυρωθῆναι, εἰς συναποθανεῖν, καὶ συνταφῆναι, καὶ συναναστῆναι εἰς υἰοθεσίαν τὴν ἐν αὐτῷ, τῷ νεκρωθῆναι μὲν τῇ ἁμαρτίᾳ, ζῆσαι δὲ τῇ δικαιοσύνῃ. Καὶ μετὰ τοῦτο, βαπτίσας αὐτόν ἐν τῷ ὀνόματι τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, χρισάτω μύρῳ ἐπιλέγων·

Chapter 44 (ΚΕΦΑΛΑΙΟΝ ΜΔ')

Περὶ τοῦ μυστικοῦ μύρου εὐχαριστία.

Κύριε ὁ Θεὸς, ὁ ἀγέννητος, καὶ ἀδέσποτος, ὁ τῶν ὅλων Κύριος, ὁ τὴν ὁσμὴν τῆς

Only Begotten God with him, and through him gives thanks to him for accepting death on behalf of all through the cross, of which baptism is the symbol of rebirth. He glorifies that in the name of Christ, God the Lord of all, in the Holy Spirit, he did not reject the human race, but at different times made different provisions {{p1045}}; then (33) Adam was given by him in paradise, first as a dwelling place for delight, then by provision a command; but when he sinned, he was driven out by justice, yet not rejected completely by goodness, but also those descended from him were disciplined in various ways in succession; for this reason, at the end of the age, he sent his Son to become a human for humans, and to accept all human sufferings, without sin. Therefore, the priest now calls upon him at the baptism and says: Look down from heaven, and sanctify this water; give grace and power, so that the one being baptized, by the command of your Christ, may be crucified with him, to die with him, to be buried with him, and to rise with him into sonship in him, dying to sin but living in righteousness. And after this, having baptized him in the name of the Father, and of the Son, and of the Holy Spirit, let him anoint him with oil, choosing;

On the thanksgiving of the sacred oil.

Lord God, the unbegotten and unmastered, the Lord of all, who has given the fragrance

γνώσεως τοῦ Εὐαγγελίου ἐν πᾶσι τοῖς
ἔθνεσιν εὖοσμον παρασχόμενος· σὺ καὶ νῦν
τοῦτο τὸ μύρον δὸς ἐνεργὲς γενέσθαι ἐπὶ
τῷ βαπτιζομένῳ, ὥστε βεβαίαν καὶ πάγιον
ἐν αὐτῷ τὴν εὐωδίαν μεῖναι τοῦ Χριστοῦ
σου, καὶ συναποθανόντα αὐτὸν
συναναστῆναι καὶ συζῆσαι αὐτῷ (35).
Ταῦτα καὶ τὰ τοῦτοις ἀκόλουθα λεγέτω.
Ἐκάστου γὰρ ἡ δύναμις τῆς χειροθεσίας
ἐστὶν αὐτῇ· ἐὰν γὰρ μὴ εἰς ἕκαστον (36)
τούτων ἐπίκλησις γένηται παρὰ (37) τοῦ
εὐσεβοῦς ἱερέως τοιαύτη τις, εἰς ὕδωρ
μόνον καταβαίνει ὁ βαπτιζόμενος, ὡς
Ἰουδαῖοι (38), καὶ ἀποτίθεται μόνον τὸν
ῥύπον τοῦ σώματος, οὐ τὸν ῥύπον τῆς
ψυχῆς. Μετὰ τοῦτο, ἐστὼς προσευχέσθω
τὴν εὐχὴν ἣν ἐδίδαξεν ἡμᾶς ὁ Κύριος (39).
ἀναγκαίως δὲ τὸν ἀναστάντα δεῖ ἐστάναι
καὶ προσεύχεσθαι, διὰ τὸ τὸν ἐγειρόμενον
ὄρθιον εἶναι· καὶ αὐτὸς οὖν συναποθανὼν
τῷ Χριστῷ καὶ συνεγερθεὶς, στηκέτω.
Προσευχέσθω δὲ κατὰ ἀνατολὰς (40)· καὶ
γὰρ καὶ τοῦτο γέγραπται ἐν τῇ δευτέρᾳ
τῶν Παραλειπομένων, ὅτι μετὰ τὸ
συντελεσθῆναι τὸν ναὸν τοῦ Κυρίου ὑπὸ
τοῦ βασιλέως Σολομῶντος, ἐν αὐτῷ τῷ
ἐγκαινισμῷ οἱ ἱερεῖς, καὶ οἱ Λευῖται, καὶ οἱ
ψαλτῳδοὶ, μετὰ κυμβάλων καὶ ψαλτηρίων
{p1048} εἰστήκεισαν κατὰ ἀνατολὰς,
αἰνοῦντες, καὶ ἑξομολογούμενοι, καὶ
λέγοντες· «Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθός,
ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.»

Chapter 45 (ΚΕΦΑΛΑΙΟΝ ΜΕ')

Προσευχὴ τῶν νεοτελῶν.

Προσευχέσθω δὲ ταῦτα μετὰ τὴν προτέραν
εὐχὴν, λέγων· Ὁ Θεὸς ὁ παντοκράτωρ, ὁ
Πατὴρ τοῦ Χριστοῦ σου, τοῦ μονογενοῦς
Υἱοῦ σου, δός μοι σῶμα ἄσπιλον, καρδίαν

of the knowledge of the Gospel to all
nations as a sweet smell; now also grant
that this oil may become effective upon the
one being baptized, so that the sure and
lasting fragrance of your Christ may remain
in him, and that he may die with him, rise
with him, and live with him (35). Let him
say these things and what follows. For the
power of the laying on of hands is this: if
there is no invocation for each of these (36)
by the devout priest such as this, the one
being baptized only goes down into water,
like the Jews (38), and only the dirt of the
body is removed, not the dirt of the soul.
After this, standing, let him pray the prayer
which the Lord taught us (39); and it is
necessary that the risen one also stand and
pray, because the one who rises is upright;
so he who died with Christ and was raised
with him should stand. Let him pray facing
east (40); for this is also written in the
second book of Chronicles, that after the
temple of the Lord was completed by King
Solomon, at its dedication the priests, the
Levites, and the psalmists stood facing east,
with cymbals and harps {p1048}, praising
and confessing, and saying: "Praise the
Lord, for he is good, for his mercy endures
forever."

Prayer of the newly baptized.

Let these things be prayed after the
previous prayer, saying: God the almighty,
the Father of your Christ, your only-
begotten Son, grant me a spotless body, a

καθαράν, νοῦν γρήγορον (41), γνῶσιν
ἀπλανῆ, Πνεύματος ἁγίου ἐπιφοίτησιν
πρὸς κτῆσιν καὶ πληροφορίαν τῆς
ἀληθείας, διὰ τοῦ Χριστοῦ σου· δι' (42) οὗ
σοι δόξα ἐν ἁγίῳ Πνεύματι, εἰς τοὺς
αἰῶνας. Ἀμήν. Ταῦτα καὶ περὶ τῶν
κατηχουμένων δίκαιον ἡγησάμεθα
διατάξασθαι.

pure heart, a quick mind (41), clear
knowledge, the coming of the Holy Spirit
for possession and full understanding of
the truth, through your Christ; through
whom be glory to you in the Holy Spirit,
forever. Amen. We have judged it right to
arrange these things also for the
catechumens.

Chapter 46 (ΚΕΦΑΛΑΙΟΝ ΜΖ')

**Τίνας (43) πέμποντες ἐχειροτόνησαν οἱ
ἅγιοι ἀπόστολοι.**

**Whom the holy apostles sent and
ordained.**

Περὶ δὲ τῶν ὑφ' ἡμῶν χειροτονηθέντων
ἐπισκόπων ἐν τῇ ζωῇ ἡμετέρᾳ (44),
γνωρίζομεν ὑμῖν, ὅτι εἰσὶν οὗτοι·
Ἱεροσολύμων μὲν Ἰάκωβος (45), ὁ τοῦ
Κυρίου ἀδελφός, οὗ τελευτήσαντος,
δεύτερος Συμεὼν ὁ τοῦ Κλεόπα (46), μεθ'
ὃν τρίτος Ἰούδας Ἰακώβου (47)·
Καισαρείας {{p1049}} τε τῆς Παλαιστίνης
(48) πρότερον μὲν Ζακχαῖος ὃς ποτε
τελώνης, μεθ' ὃν Κορνήλιος, καὶ τρίτος
Θεόφιλος. Ἀντιοχείας δὲ Εὐόδιος (49) μὲν
ὑπ' ἐμοῦ {{p1052}} Πέτρου, Ἰγνάτιος δὲ
ὑπὸ Παύλου. Τῆς δὲ Ἀλεξανδρέων Ἀννιανός
πρῶτος ἀπὸ (50) Μάρκου τοῦ
εὐαγγελιστοῦ κεχειροτόνηται, δεύτερος δὲ
Ἀβίλλιος (51) ὑπὸ Λουκᾶ καὶ αὐτοῦ
εὐαγγελιστοῦ. Τῆς δὲ Ῥωμαίων Ἐκκλησίας
(52) Λῖνος μὲν ὁ Κλαυδίας πρῶτος
{{p1053}} ὑπὸ Παύλου, Κλήμης δὲ μετὰ τὸν
Λίνου θάνατον ὑπ' ἐμοῦ Πέτρου, δεύτερος
κεχειροτόνηται· τῆς δὲ Ἐφέσου (53)
Τιμόθεος μὲν ὑπὸ Παύλου, Ἰωάννης δὲ ὑπ'
ἐμοῦ Ἰωάννου· Σμύρνης (54) δὲ Ἀρίστων
πρῶτος, μεθ' ὃν Στραταίας ὁ Λώϊδος, καὶ
τρίτος Ἀρίστων· Περγάμου δὲ Γάϊος (55),
καὶ Φιλαδελφείας Δημήτριος ὑπ' ἐμοῦ (56)·
ὑπὸ δὲ Παύλου Λούκιος Κεγχρεῶν (57)· καὶ

Concerning the bishops ordained by us in
our lifetime (44), we make known to you
that these are they: of Jerusalem, James
(45), the brother of the Lord, and after his
death, second, Simeon, the son of Cleopas
(46), after whom third, Judas, son of James
(47); of Caesarea {{p1049}} in Palestine
(48), first Zacchaeus, who was once a tax
collector, after him Cornelius, and third
Theophilus. Of Antioch, Evodius (49) was
appointed by me, Peter, and Ignatius by
Paul. Of Alexandria, Annianus was first
ordained by Mark the evangelist (50), and
second Abilius (51) by Luke, also an
evangelist. Of the Church of the Romans
(52), Linus, the Claudian, was first ordained
by Paul {{p1053}}, and Clement was
ordained second by me, Peter, after the
death of Linus; of Ephesus (53), Timothy by
Paul, and John by me, John; of Smyrna (54),
Ariston was first, after him Strataes the
Loidean, and third Ariston; of Pergamum,
Gaius (55), and of Philadelphia, Demetrius
by me (56); by Paul, Lucius of Cenchreae
(57); and of Crete, Titus; Dionysius (58) in
Athens; {{p1056}} of Tripolis in Phoenicia,
Marathon (59); of Laodicea in Phrygia,

τῆς Κρήτης Τίτος· Διονύσιος (58) δὲ ἐν Ἀθήναις· {{p1056}} τῆς δὲ ἐν Φοινίκῃ Τριπόλεως Μαραθόνης (59)· τῆς δὲ ἐν Φρυγίᾳ Λαοδικείας Ἀρχιππος (60)· Κολοσσαέων δὲ Φιλήμων (61)· Βεροίας δὲ τῆς κατὰ Μακεδονίαν Ὀνήσιμος ὁ Φιλήμονος· Κρήσκης δὲ τῶν κατὰ Γαλατίαν ἐκκλησιῶν· Ἀκύλας δὲ καὶ Νικήτης (62) τῶν κατὰ Ἀσίαν παροικιῶν· Κρίσπος δὲ τῆς κατὰ Αἴγιναν Ἐκκλησίας· οὗτοι οἱ ὑφ' ἡμῶν ἐμπιστευθέντες τὰς ἐν Κυρίῳ παροικίας· ὧν τῆς διδασκαλίας μνημονεύοντες πάντοτε παραφυλάσσεσθε τοὺς ἡμετέρους λόγους· καὶ εἴη ὁ Κύριος μεθ' ὑμῶν, νῦν τε καὶ εἰς τοὺς ἀτελευτήτους χρόνους· ὥς αὐτὸς εἴρηκεν ἡμῖν, μέλλων ἀναλαμβάνεσθαι πρὸς τὸν ἑαυτοῦ Θεὸν καὶ Πατέρα· «Ἴδου γὰρ, φησὶν, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.»

Archippus (60); of Colossae, Philemon (61); of Beroea in Macedonia, Onesimus, the Philemon's; Crescus of the churches in Galatia. Aquila and Nicetas (62) of the communities in Asia; Crispus of the Church in Aegina; these are those entrusted by us with the communities in the Lord; remembering their teaching, always keep watch over our words; and may the Lord be with you, now and forever; as he himself said to us, about to ascend to his God and Father: «Behold, he says, I am with you all the days until the end of the age. Amen.»

Chapter 47 (63) (ΚΕΦΑΛΑΙΟΝ ΜΖ' (63))

Προσευχὴ ἑωθινή.

Morning Prayer.

«Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.» Αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε, δοξολογοῦμέν (64) σε, προσκυνοῦμέν σε, διὰ τοῦ μεγάλου ἀρχιερέως· σὲ τὸν ὄντα Θεὸν, ἀγέννητον ἕνα, ἀπρόσιτον μόνον· διὰ τὴν μεγάλην σου δόξαν· Κύριε βασιλεῦ ἐπουράνιε, Θεὲ Πάτερ παντόκρατορ· Κύριε ὁ Θεὸς ὁ Πατὴρ τοῦ Χριστοῦ, τοῦ ἀμώμου ἀμνοῦ (65), ὃς αἶρει τὴν ἁμαρτίαν τοῦ κόσμου· {{p1057}} πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ καθήμενος ἐπὶ τῶν χειρῶν σου. Ὅτι σὺ μόνος ἅγιος· σὺ μόνος Κύριος Ἰησοῦς, Χριστὸς τοῦ Θεοῦ (66) πάσης γενετῆς φύσεως, τοῦ βασιλέως ἡμῶν· δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας.

“Glory to God in the highest, and on earth peace, goodwill among men.” We praise you, we hymn you, we bless you, we glorify you, we worship you, through the great high priest; you, the existing God, the one unbegotten, the only inaccessible one; because of your great glory; Lord, heavenly King, God the Father almighty; Lord God, the Father of Christ, the spotless Lamb, who takes away the sin of the world; {{p1057}} accept our prayer; you who sit upon the cherubim. For you alone are holy; you alone are Lord Jesus Christ of God, of every created nature, our King; through whom be glory, honor, and reverence to

you.

Chapter 48 (ΚΕΦΑΛΑΙΟΝ ΜΗ')

Ἑσπερινός (67).

«Αἰνεῖτε, παῖδες, Κύριον· αἰνεῖτε τὸ ὄνομα Κυρίου.» Αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε, διὰ τὴν μεγάλην σου δόξαν· Κύριε βασιλεῦ, ὁ Πατὴρ τοῦ Χριστοῦ, τοῦ ἀμώμου ἀμνοῦ, ὃς αἶρει τὴν ἁμαρτίαν τοῦ κόσμου· σοὶ πρέπει αἶνος· σοὶ πρέπει ὕμνος· σοὶ δόξα πρέπει τῷ Θεῷ καὶ Πατρὶ, διὰ τοῦ Υἱοῦ, ἐν Πνεύματι τῷ παναγίῳ (68), εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. «Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.»

Chapter 49 (ΚΕΦΑΛΑΙΟΝ ΜΘ')

Εὐχή ἐπ' ἀρίστῳ.

«Εὐλογητὸς εἶ, Κύριε,» ὁ τρέφων με ἐκ νεότητός μου, ὁ διδοὺς τροφὴν πάσῃ σαρκί· πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν· ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύωμεν εἰς πᾶν ἔργον ἀγαθόν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· δι' οὗ (69) σοὶ δόξα, τιμὴ, καὶ κράτος, εἰς τοὺς αἰῶνας. Ἀμήν (70).

Evening Prayer (67).

«Praise the Lord, children; praise the name of the Lord.» We praise you, we hymn you, we bless you, because of your great glory; Lord King, the Father of Christ, the spotless Lamb, who takes away the sin of the world; to you belongs praise; to you belongs hymn; to you belongs glory, to God and the Father, through the Son, in the all-holy Spirit, forever and ever. Amen. «Now you dismiss your servant, Master, according to your word, in peace; for my eyes have seen your salvation, which you have prepared before the face of all peoples, a light for the revelation of the nations, and the glory of your people Israel.»

Prayer at the meal.

«Blessed are you, Lord,» who has nourished me from my youth, who gives food to every flesh; fill our hearts with joy and gladness; so that always having all sufficiency, we may abound in every good work, in Christ Jesus our Lord; through whom (69) to you be glory, honor, and power, forever. Amen (70).

Chapters of the Eighth Book (ΚΕΦΑΛΑΙΑ ΤΟΥ ΟΓΔΟΟΥ ΒΙΒΛΙΟΥ)

α'. Τίνων χάριν ἐπιτελοῦνται αἱ τῶν σημείων δυνάμεις.

Chapter 1. For whose sake the powers of the signs are accomplished.

β'. Περὶ τῶν ἐπισκόπων καὶ πρεσβυτέρων ἀναξίων.

Chapter 2. About unworthy bishops and elders.

γ'. Ὅτι τὸ διατάσσεσθαι τὰ ἐν ταῖς ἐκκλησίαις ἐπιτελεούμενα κορυφαϊότατόν ἐστι.

Chapter 3. That the ordering of what is done in the churches is the highest.

δ'. Περὶ χειροτονιῶν.

Chapter 4. About ordinations.

ε'. Ἐπὶ κλήσις ἐπὶ χειροτονίας ἐπισκόπων.

Chapter 5. Invocation at the ordination of bishops.

ς'. Ἡ θεία λειτουργία, ἐν ᾗ προσφώνησις ὑπὲρ κατηχουμένων.

Chapter 6. The divine service, in which there is an address for the catechumens.

ζ'. Ὑπὲρ τῶν ἐνεργουμένων.

Chapter 7. For those who are performing the sacred rites.

η'. Ὑπὲρ τῶν βαπτιζομένων.

Chapter 8. For those being baptized.

θ'. Χειροθεσία, καὶ εὐχή ὑπὲρ τῶν ἐν μετανοίᾳ.

Chapter 9. Laying on of hands, and prayer for those in repentance.

{{p1060}} ι'. Προσφώνησις ὑπὲρ τῶν

{{p1060}} Chapter 10. Invocation on

πιστῶν.

behalf of the faithful.

ια'. Ἐπίκλησις τῶν πιστῶν.

Chapter 11. Invocation of the faithful.

**ιβ'. Διάταξις Ἰακώβου, τοῦ ἀδελφοῦ
Ἰωάννου τοῦ Ζεβεδαίου.**

**Chapter 12. The order of James, the
brother of John the Zebedee.**

**ιγ'. Προσφώνησις ἐπὶ τῶν πιστῶν μετὰ
τὴν θείαν ἀναφοράν.**

**Chapter 13. Address to the faithful after
the divine offering.**

ιδ'. Προσφώνησις μετὰ τὴν μετάληψιν.

**Chapter 14. Address after the
communion.**

ιε'. Ἐπίκλησις μετὰ τὴν μετάληψιν.

**Chapter 15. Invocation after the
communion.**

**ις'. Περὶ χειροτονίας πρεσβυτέρων,
διάταξις Ἰωάννου τοῦ φιλουμένου ὑπὸ
Κυρίου.**

**Chapter 16. On the ordination of elders,
the arrangement of John who is loved by
the Lord.**

**ιζ'. Περὶ χειροτονίας διακόνων, τοῦ
Φιλίππου διάταξις.**

**Chapter 17. On the ordination of
deacons, the arrangement of Philip.**

ιη'. Ἐπίκλησις χειροτονίας διακόνου.

**Chapter 18. Invocation for the
ordination of a deacon.**

**ιθ'. Περὶ διακονίσσης, Βαρθολομαίου
διάταξις.**

**Chapter 19. On the deaconess, the
arrangement of Bartholomew.**

κ'. Ἐπίκλησις ἐπὶ χειροτονίας

Chapter 20. Invocation for the

διακονίσης.

ordination of a deaconess.

κα'. Περὶ ὑποδιακόνων, διάταξις τοῦ
Θωμᾶ.

Chapter 21. On subdeacons, the
arrangement of Thomas.

κβ'. Περὶ ἀναγνώστων, τοῦ Ματθαίου
διάταξις.

Chapter 22. On readers, the
arrangement of Matthew.

κγ'. Ἰακώβου τοῦ Ἀλφαίου περὶ
ὁμολογητῶν διάταξις.

Chapter 23. The arrangement of James
the Alphaeus on confessors.

κδ'. Τοῦ αὐτοῦ περὶ παρθένων.

Chapter 24. The same on virgins.

κε'. Λεββαίου τοῦ ἐπικληθέντος
Θαδδαίου περὶ χηρῶν διάταξις.

Chapter 25. The arrangement of
Lebbaios, called Thaddaeus, on widows.

κς'. Ὁ αὐτὸς περὶ ἐπορκιστοῦ.

Chapter 26. The same on the perjured.

κζ'. Σίμων ὁ Κανανίτης, περὶ τοῦ ὑπὸ
πόσων ὀφείλει χειροτονεῖσθαι ὁ
ἐπίσκοπος.

Chapter 27. Simon the Cananean, on
how many must ordain a bishop.

κη'. Τοῦ αὐτοῦ κανόνες περὶ
ἐπισκόπων, πρεσβυτέρων, διακόνων,
καὶ λοιπῶν κληρικῶν.

Chapter 28. The same's rules concerning
bishops, elders, deacons, and other
clergy.

κθ'. Περὶ εὐλογίας ὕδατος καὶ ἐλαίου,
τοῦ Ματθαίου διάταξις.

Chapter 29. On the blessing of water and
oil, the order of Matthew.

λ'. Τοῦ αὐτοῦ περὶ ἀπαρχῶν καὶ

Chapter 30. The same concerning first

δεκατῶν.

fruits and tithes.

λα'. Τοῦ αὐτοῦ περὶ περισσευμάτων.

Chapter 31. The same concerning surpluses.

λβ'. Κανόνες διάφοροι Παύλου τοῦ ἀποστόλου, περὶ τῶν προσιόντων τῷ βαπτίσματι, τίνας δεῖ προσδέχεσθαι, καὶ τίνας ἀποβάλλεσθαι.

Chapter 32. Various rules of Paul the Apostle concerning those who come to baptism, whom to accept and whom to reject.

λγ'. Οἷας ἡμέρας δεῖ ἀργεῖν τοὺς οἰκέτας.

Chapter 33. On which days the servants should rest.

λδ'. Ποίας ὥρας, καὶ διατί ἐν ταύταις δεῖ προσεύχεσθαι.

Chapter 34. At what hour, and why one should pray at these times.

λε'. Ἰακώβου τοῦ ἀδελφοῦ Χριστοῦ διάταξις περὶ ἐσπερινοῦ.

Chapter 35. The ordinance of James, the brother of Christ, concerning the evening prayer.

λς'. Προσφώνησις ἐπιλύχνιος.

Chapter 36. The evening salutation.

λζ'. Εὐχαριστία ἐπιλύχνιος.

Chapter 37. The evening thanksgiving.

λη'. Εὐχαριστία ὀρθρινή.

Chapter 38. The morning thanksgiving.

λθ'. Χειροθεσία ὀρθρινή.

Chapter 39. The morning laying on of hands.

μ'. Ἐπὶ κλήσις ἐπὶ ἀπαρχῶν.

Chapter 40. Invocation over the first fruits.

μα'. Προσφώνησις ὑπὲρ τῶν κεκοιμημένων.

Chapter 41. Address on behalf of the deceased.

μβ'. Πῶς δεῖ καὶ πότε γίνεσθαι τὰς τῶν κοιμηθέν· τῶν πιστῶν μνείας· καὶ ὅτι ἐκ τῶν ὑπαρχόντων αὐτοῖς δεῖ παρέχεσθαι πένησι.

Chapter 42. How and when the commemorations of the deceased faithful should be made; and that from what they have, aid should be given to the poor.

μγ'. Ὅτι τοὺς ἀσεβεῖς τελευτῶντας οὐδὲν ὀφελοῦσι μνεῖαι, ἢ ἐντολαί.

Chapter 43. That commemorations or prayers do no good for the impious who have died.

μδ'. Περὶ μεθύσων.

Chapter 44. About drunkards.

με'. Περὶ τοῦ ὑποδέχεσθαι τοὺς διὰ Χριστὸν διωκομένους.

Chapter 45. About receiving those who are persecuted for Christ.

μς'. Ὅτι ἕκαστος ἐν ᾧ ἐτάχθη κλήρῳ, ὀφείλει ἐμμένειν, καὶ φυλάττειν τὴν τάξιν, ἀλλὰ μὴ ἑαυτῷ ἀρπάζειν τὰ μὴ ἐγχειρισθέντα.

Chapter 46. That each person should remain in the position to which they were assigned, and keep the order, but not seize for themselves what was not entrusted to them.

μζ'. Κανόνες ἐκκλησιαστικοί.

Chapter 47. Ecclesiastical Canons.

Book Eight. (ΒΙΒΛΙΟΝ ΟΓΔΟΟΝ.)

ΠΕΡΙ ΧΑΡΙΣΜΑΤΩΝ, ΚΑΙ ΧΕΙΡΟΤΟΝΙΩΝ,

On Gifts, and Ordinations, and

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{{p1061}}

Chapter 1 (ΚΕΦΑΛΑΙΟΝ Α')

Τίνων χάριν (71) ἐπιτελοῦνται αἱ τῶν σημείων δυνάμεις.

For whose sake the powers of the signs are performed.

Τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὸ μέγα τῆς εὐσεβείας ἡμῖν παραδιδόντος μυστήριον, καὶ προσκαλουμένου Ἰουδαίους τε καὶ Ἑλλήνας εἰς ἐπίγνωσιν τοῦ ἐνὸς καὶ μόνου ἀληθινοῦ Θεοῦ Πατρὸς αὐτοῦ (72), καθὼς αὐτός ποῦ φησιν εὐχαριστῶν ἐπὶ τῇ σωτηρίᾳ τῶν πιστευσάντων· «Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, τὸ ἔργον ὃ ἔδωκάς μοι, ἐτελείωσα·» καὶ περὶ ἡμῶν λέγοντος τῷ Πατρί· «Πάτερ ἅγιε, εἰ καὶ ὁ κόσμος σε οὐκ ἔγνω, ἀλλ' ἐγὼ σε ἔγνω, καὶ οὗτοί σε ἔγνωσαν (73)·» εἰκότως, ὡς ἂν τετελειωμένων ἡμῶν, φησὶ πᾶσιν ἅμα, περὶ τῶν ἐξ αὐτοῦ διὰ τοῦ Πνεύματος διδομένων χαρισμάτων· «Σημεῖα δὲ τοῖς πιστεύσασιν, ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις καιναῖς λαλήσουσιν· ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πῖωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.» Τούτων τῶν χαρισμάτων πρότερον μὲν ἡμῖν δοθέντων τοῖς ἀποστόλοις, μέλλουσι τὸ Εὐαγγέλιον καταγγέλλειν πάσῃ τῇ κτίσει· ἔπειτα δὲ τοῖς δι' ἡμῶν πιστεύσασιν ἀναγκαίως χορηγουμένων· οὐκ εἰς τὴν τῶν ἐνεργούντων ὠφέλειαν, ἀλλ' εἰς τὴν τῶν ἀπίστων συγκατάθεσιν, ἵνα οὓς οὐκ ἄπεισεν ὁ λόγος, τούτους ἡ τῶν σημείων

Since God and our Savior Jesus Christ has given us the great mystery of piety, and calls both Jews and Greeks to the knowledge of the one and only true God, his Father (72), as he himself says, giving thanks for the salvation of those who have believed, "I have revealed your name to men; the work that you gave me, I have completed; and speaking about us to the Father "Holy Father, although the world did not know you, I knew you, and these also have known you; (73) Rightly, as if we have been made perfect, he says to all at once, concerning the gifts given from him through the Spirit "Signs will follow those who believe; these will accompany them. In my name they will cast out demons. They will speak in new tongues. They will pick up snakes. And if they drink anything deadly, it will not harm them. They will lay hands on the sick, and they will be well. These gifts, first given to us through the apostles, are destined to proclaim the Gospel to all creation. Then they are necessarily granted to those who believe through us. Not for the benefit of those performing the works, but for the consent of the unbelievers, so that those whom the word did not persuade, the power of the signs might convince. For the signs are not

δυσωπήση δύναμις· τὰ γὰρ σημεία οὐ τοῖς πιστοῖς ἡμῖν, ἀλλὰ τοῖς ἀπίστοις, Ἰουδαίων τε καὶ Ἑλλήνων· οὐτε γὰρ τὸ δαίμονας ἐκβάλλειν ἡμέτερον κέρδος, ἀλλὰ τῶν ἐνεργείᾳ Κυρίου καθαιρομένων· καθὼς αὐτός που παιδεύων ἡμᾶς ὁ Κύριος δείκνυσι λέγων· «Μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑπακούεται, ἀλλὰ χαίρετε ὅτι τὰ ὀνόματα ὑμῶν γέγραπται ἐν τῷ οὐρανῷ·» ἐπειδὴ τὸ μὲν αὐτοῦ δυνάμει γίνεται, τὸ δὲ ἡμετέρᾳ εὐνοίᾳ καὶ σπουδῇ, δῆλον ὅτι βοηθούμενοις ὑπ' αὐτοῦ. Οὐκ ἐπάναγκες οὖν πάντα πιστὸν δαίμονας ἐκβάλλειν, ἢ νεκροὺς ἀνιστᾶν, ἢ γλώσσαις λαλεῖν· ἀλλὰ τὸν ἀξιοθέντα χαρίσματος ἐπὶ τινι αἰτίᾳ χρησίμη, εἰς σωτηρίαν τῶν ἀπίστων, δυσωπουμένων πολλάκις οὐ τῇ (74) τῶν λόγων ἀποδείξει, ἀλλὰ τῇ τῶν σημείων ἐνεργείᾳ, ἀξίων ὄντων σωτηρίας· οὐδὲ γὰρ πάντες οἱ ἀσεβεῖς ὑπὸ τῶν θαυμάτων ἐντρέπονται· καὶ τούτου μάρτυς {{p1064}} αὐτὸς ὁ Θεὸς, ὡς ὅταν λέγῃ ἐν τῷ νόμῳ· «Ὅτι ἐν ἑτερογλώσσοις λαλήσω τῷ λαῷ τούτῳ, καὶ ἐν χεῖλεσιν ἑτέροις, καὶ οὐ μὴ πιστεύσωσιν.» Οὐτε γὰρ οἱ Αἰγύπτιοι ἐπίστευσαν τῷ Θεῷ, Μωϋσέως τοσαῦτα σημεία καὶ τέρατα πεποιηκότος· οὐτε τὰ πλήθη τῶν Ἰουδαίων τῷ ὡς Μωϋσεῖ Χριστῷ, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν αὐτοῖς θεραπεύσαντι· καὶ οὐτε ἐκείνους ἐδυσώπησε ῥάβδος ἐμψυχουμένη (75) εἰς ὄφιν, καὶ χεὶρ λευκαίνουμένη, καὶ Νεῖλος αἱματούμενος· οὐτε τούτους τυφλοὶ ἀναβλέποντες, καὶ χωλοὶ περιπατοῦντες, καὶ νεκροὶ ἀνιστάμενοι (76), καὶ τῷ μὲν ἀνθίσταντο Ἰαννῆς καὶ Μαμβρῆς (77)· τῷ δὲ Ἄννας καὶ Καϊάφας· οὕτως οὐ πάντας δυσωπεῖ τὰ σημεία, ἀλλὰ μόνους τοὺς εὐγνώμονας, ὧν καὶ χάριν εὐδοκεῖ ὁ Θεὸς ἐπιτελεῖσθαι δυνάμεις, ὡς σοφὸς οἰκονόμος· οὐ τῇ τῶν ἀνθρώπων ἰσχυί, ἀλλὰ τῇ ἑαυτοῦ βουλήσει. Ταῦτα δὲ φάμεν, ἐπὶ τὸ μὴ ἐπαίρεσθαι τοὺς λαβόντας

for us who believe, but for the unbelievers, both Jews and Greeks. For casting out demons is not our gain, but of those who are being cleansed by the power of the Lord. Just as the Lord himself, in disciplining us, shows by saying, "Do not rejoice that the spirits obey you, but rejoice that your names are written in heaven." Since one thing happens by his power, and another by our goodwill and effort, it is clear that, being helped by him, it is not necessary, then, to always cast out demons, or to raise the dead, or to speak in tongues. But the one who has been granted a gift for some useful purpose, for the salvation of unbelievers who often despair, not by the demonstration of words, but by the working of signs, being worthy of salvation, For not all the godless are ashamed by the miracles. And God himself is witness to this, as when he says in the law {{p1064}} "That I will speak to this people with one language, and with other lips, and they will not believe. For neither did the Egyptians believe in God, though Moses had done so many signs and wonders. Nor did the crowds of the Jews believe in Christ, like Moses, who healed every disease and every weakness among them. And neither did the living rod turning into a serpent, nor the hand becoming white, nor the Nile turning to blood, cause them to repent. (75) Nor did these blind people regain sight, nor the lame walk, nor the dead rise (76), and to those who resisted were Jannes and Mambrēs (77). But to Annas and Caiaphas. Thus the signs do not trouble everyone, but only the grateful, to whom God also wills that the powers be accomplished, as a wise steward. Not by the strength of men, but by his own will. We say these things so that those who have received such gifts may not become proud against those who have not

χαρίσματα τοιάδε, κατὰ τῶν μὴ λαβόντων·
χαρίσματα δὲ λέγομεν, τὰ διὰ τῶν σημείων·
ἐπεὶ οὐκ ἔστιν ἄνθρωπος πιστεύσας διὰ
Χριστοῦ εἰς τὸν Θεόν, ὃς οὐκ εἴληφε
χάρισμα πνευματικόν· αὐτό τε γὰρ τὸ
ἀπαλλαγῆναι πολυθέου ἀσεβείας, καὶ
πιστεῦσαι Θεῷ Πατρὶ διὰ Χριστοῦ, χάρισμά
ἐστὶ Θεοῦ· τό τε ἀπορρίψαι τὸ Ἰουδαϊκὸν
κάλυμμα, καὶ πιστεῦσαι ὅτι εὐδοκία Θεοῦ ὁ
πρὸ αἰώνων Μονογενής, ἐν ὑστέρῳ καιρῷ
ἐκ παρθένου γεγένηται, δίχα ὁμιλίας
ἀνδρός· καὶ ὅτι ἐπολιτεύσατο ὡς
ἄνθρωπος ἄνευ ἁμαρτίας, πληρώσας
πᾶσαν δικαιοσύνην τὴν τοῦ νόμου· καὶ ὅτι
συγχωρήσει Θεοῦ σταυρὸν ὑπέμεινεν,
αἰσχύνης καταφρονήσας ὁ Θεὸς Λόγος· καὶ
ὅτι ἀπέθανε, καὶ ἐτάφη, καὶ ἀνέστη διὰ
τριῶν ἡμερῶν, καὶ μετὰ τὴν ἀνάστασιν
τεσσαράκοντα ἡμέρας παραμείνας τοῖς
ἀποστόλοις, καὶ πληρώσας πᾶσαν διάταξιν
ἀνελήφθη ἐπ' ὅψεσιν αὐτῶν πρὸς τὸν
ἀποστείλαντα αὐτὸν Θεὸν καὶ Πατέρα. Ὅ
ταῦτα πιστεύσας, οὐχ ἁπλῶς, οὐδὲ ἀλόγως,
ἀλλὰ κρίσει καὶ πληροφορίᾳ, χάρισμα
εἴληφεν ἐκ Θεοῦ· ὡσαύτως δὲ καὶ ὁ πάσης
αἰρέσεως ἀπαλλαγείς. Μὴ οὖν τις τῶν
ποιούντων σημεῖα, καὶ τέρατα, κρινέτω
τινὰ τῶν πιστῶν μὴ ἀξιωθέντα ἐνεργεῖν·
διάφορα γάρ ἐστι τὰ τοῦ Θεοῦ χαρίσματα,
παρ' αὐτοῦ διὰ Χριστοῦ διδόμενα· καὶ σὺ
μὲν εἴληφας τοῦτο· ἐκεῖνος δὲ ἄλλο τι· ἢ
γὰρ λόγον σοφίας, ἢ γνώσεως, ἢ
διακρίσεως πνευμάτων, ἢ πρόγνωσιν τῶν
μελλόντων, ἢ λόγον διδακτικόν, ἢ
ἀνεξικακίαν, {{p1065}} ἢ ἐγκράτειαν
ἐννομον. Καὶ γὰρ καὶ Μωυσῆς ὁ τοῦ Θεοῦ
ἄνθρωπος, ἐν Αἰγύπτῳ ἐπιτελῶν τὰ
σημεῖα, οὐ κατεπύρθη τῶν ὁμοφύλων· καὶ
θεὸς κληθεὶς, οὐκ ἠλαζονεύσατο μετὰ τοῦ
ιδίου προφήτου Ἀαρών. Ἄλλ' οὔτε ὁ τοῦ
Ναυῆ Ἰησοῦς, ἡγησάμενος μετ' αὐτὸν τοῦ
λαοῦ, κἂν τῷ πρὸς τοὺς Ἰεβουσίους
πολέμῳ στήσας τὸν ἥλιον κατὰ Γαβαὼν,

received them. And by "gifts" we mean
those given through the signs. Since there is
no person who has believed in God through
Christ who has not received a spiritual gift.
For both being freed from many-god
worship and believing in God the Father
through Christ is a gift from God. Both to
cast off the Jewish veil and to believe that
the only-begotten Son, who was before all
ages, was born at a later time from a virgin,
without the involvement of a man, and that
he lived as a man without sin, fulfilling all
the righteousness of the law, and that he
endured the cross by the will of God,
despising its shame—the Word of God, and
that he died, and was buried, and rose
again on the third day, and after the
resurrection remained with the apostles for
forty days, and having fulfilled every
command, he was taken up in their sight to
the God and Father who sent him. Whoever
has believed these things, not simply, nor
without reason, but with judgment and full
understanding, has received a gift from
God. Likewise, also, the one freed from
every heresy Therefore, let no one among
those who perform signs and wonders
judge any of the faithful as unworthy to
work them. For the gifts of God are
different, given by him through Christ. And
you have received this. But that one has
received something else. For either the
word of wisdom, or knowledge, or the
discernment of spirits, or the
foreknowledge of things to come, or the
word of teaching, or patience, {{p1065}} or
lawful self-control, For even Moses, the
man of God, performing signs in Egypt, was
not honored by his own people. And being
called God, he did not act arrogantly
toward his own prophet Aaron. But neither
did Joshua, son of Nun, leading the people
with him, even when he made the sun

καὶ τὴν σελήνην κατὰ φάραγγα Αἰλῶν, διὰ τὸ μὴ αὐταρκεῖν πρὸς τὴν νίκην τὴν ἡμέραν, ἐπήρθη κατὰ τοῦ Φινεές, ἢ τοῦ Χαλέβ. Οὔτε Σαμουὴλ, τοσαῦτα παράδοξα ποιήσας, παρ' οὐδὲν ἡγήσατο τὸν θεοφιλῆ Δαβίδ· καὶ τοὶ ἀμφοτέρω προφῆται· καὶ ὁ μὲν, ἀρχιερεὺς (78), ὁ δὲ, βασιλεὺς. Καὶ ἑπτα χιλιάδων ὑπαρχουσῶν ἐν Ἰσραὴλ ἁγίων, τῶν μὴ καμψάντων γόνυ τῇ Βάαλ, μόνος Ἡλίας ἐν αὐτοῖς, καὶ ὁ τούτου μαθητὴς Ἐλισσαῖος θαυματοποιοὶ γεγέννηται· ἀλλ' οὔτε Ἡλίας τὸν οἰκονόμον Ἀβδίου ἐξεμυκτήρισε, φοβούμενον μὲν τὸν Θεόν, οὐ ποιοῦντα δὲ σημεῖα· οὔτε Ἐλισσαῖος τὸν ἑαυτοῦ μαθητὴν φρίττοντα τοὺς πολέμιους ὑπερεῖδεν. Ἀλλὰ γὰρ οὔτε Δανιὴλ ὁ σοφὸς, ῥυσθεὶς δεύτερον ἐκ στόματος λεόντων, οὔτε οἱ τρεῖς παῖδες ἐκ καμίνου πυρὸς, ἐξουδένωσαν τοὺς λοιποὺς τῶν ὁμοφύλων. Ἠπίσταντο γὰρ ὅτι οὐ τῇ οἰκείᾳ δυνάμει περιεγέγοντο τῶν δεινῶν, ἀλλὰ τῇ τοῦ Θεοῦ ἰσχύϊ, καὶ σημεῖα ἐπετέλουν, καὶ τῶν δυσχερῶν ἀπηλλάττοντο. Οὐκοῦν μηδεὶς ὑμῶν ἐπαίρῃσθω κατὰ τοῦ ἀδελφοῦ, κἂν προφήτης ᾖ, κἂν θαυματοποιός. Εἰ γὰρ δοθῇ μηκέτι εἶναί που ἄπιστον, περιττὴ λοιπὸν ἔσται πᾶσα σημεῖων ἐνέργεια. Τὸ μὲν γὰρ εἶναι εὐσεβῆ, ἐκ τῆς τοῦ τινος εὐνοίας· τὸ δὲ θαυματοποιεῖν, ἐκ τῆς τοῦ ἐνεργοῦντος δυνάμεως· ὧν τὸ μὲν πρῶτον ἡμᾶς αὐτοὺς ὀρᾷ, τὸ δὲ δεύτερον Θεὸν τὸν ἐνεργοῦντα, δι' ἃς προείπομεν αἰτίας. Οὐκοῦν μήτε βασιλεὺς ἐξουθενεῖτω τοὺς ὑπ' αὐτὸν στρατηγοὺς· μήτε ἄρχοντες τοὺς ὑπηκόους. Μὴ ὄντων γὰρ τῶν ἀρχομένων, περιττοὶ οἱ ἄρχοντες· καὶ μὴ ὄντων στρατηγῶν, οὐ στήσεται βασιλεία. Ἀλλὰ μηδὲ ἐπίσκοπος ἐπαίρῃσθω κατὰ τῶν διακόνων, ἢ τῶν πρεσβυτέρων· μήτε μὴν οἱ πρεσβύτεροι κατὰ τοῦ λαοῦ· ἐξ ἀλλήλων γὰρ ἔστιν ἡ σύστασις τοῦ συναθροίσματος. Οἷ τε γὰρ ἐπίσκοποι, καὶ οἱ πρεσβύτεροι,

stand still over Gibeon and the moon over the valley of Ailon during the war against the Jebusites, because the day was not enough for victory, was he honored over Phinehas or Caleb. Nor did Samuel, having done so many wonders, consider the God-loving David as his superior. And indeed, both were prophets. And one was the high priest (78), the other the king. And with seven thousand holy ones in Israel, who had not bowed the knee to Baal, Elijah alone was among them, and his disciple Elisha became a worker of wonders. But Elijah did not rebuke the steward Obadiah, who feared God but did not perform signs. Nor did Elisha rebuke his own disciple who was terrified of the enemies. But neither Daniel the wise, saved a second time from the mouths of lions, nor the three children from the fiery furnace, looked down on the rest of their fellow countrymen. For they knew that they were not delivered from dangers by their own power, but by the strength of God, and they performed signs and were freed from hardships. Therefore, let no one among you be arrogant against a brother, even if he is a prophet or a miracle worker. For if there is no longer anyone who is unbelieving, then all working of signs will be unnecessary. For being pious comes from the goodwill of someone. But performing miracles comes from the power of the one who works. The first of these is seen in ourselves, the second in God who works, for the reasons we mentioned before. Therefore, let not the king despise the generals under him. Nor let rulers despise their subjects. For if there are no ones ruling, the rulers are unnecessary. And if there are no generals, the kingdom will not stand. But let no bishop raise himself up against the deacons or the elders. Nor should the elders raise

τινων εἰσιν ἱερεῖς· καὶ οἱ λαϊκοὶ, τινῶν εἰσι
λαϊκοί· καὶ τὸ μὲν εἶναι Χριστιανὸν, ἐφ’
ἡμῖν· τὸ δὲ ἀπόστολον, ἢ ἐπίσκοπον, ἢ ἄλλο
τι, οὐκ ἐφ’ ἡμῖν, ἀλλ’ ἐπὶ τῷ διδόντι Θεῷ τὰ
χαρίσματα. Ταῦτα μὲν οὖν ἐπὶ τοσοῦτον
εἰρήσθω διὰ τοὺς ἀξιωθέντας χαρισμάτων
ἢ ἀξιομάτων.

themselves up against the people. For the
gathering is made up of one another. For
the bishops and the elders are priests of
certain people. And the laypeople are lay
members of certain groups. And being a
Christian, in our case, But being an apostle,
or a bishop, or something else, is not up to
us, but depends on the God who gives the
gifts. Let these things then be said so far
concerning the gifts or the offices that have
been granted.

Chapter 2 (ΚΕΦΑΛΑΙΟΝ Β')

Περὶ τῶν ἐπισκόπων καὶ πρεσβυτέρων ἀναξίων (79).

Concerning unworthy bishops and elders (79).

Ἐκεῖνο δὲ προστίθεμεν τῷ λόγῳ, ὅτι οὔτε
πᾶς ὁ προφητεύων, {{p1068}} ὁσὶος· οὔτε
πᾶς ὁ δαίμονας ἐλαύνων, ἅγιος. Καὶ γὰρ καὶ
Βαλαάμ ὁ τοῦ Βεῶρ ὁ μάντις
προεφήτευσεν, δυσσεβῆς ὢν· καὶ Καϊάφας,
ὁ ψευδώνυμος ἀρχιερεύς· πολλὰ δὲ καὶ ὁ
διάβολος προλέγει, καὶ οἱ ἀμφ’ αὐτὸν
δαίμονες· καὶ οὐ παρὰ τοῦτο μὲν ἔστιν
αὐτοῖς εὐσεβείας σπινθήρ· ἀγνοίᾳ γὰρ εἰσι
πεπιεσμένοι δι’ ἐκούσιον μοχθηρίαν. Δῆλον
οὖν ὅτι οἱ ἀσεβεῖς κἂν προφητεύωσιν, οὐ
καλύπτουσι διὰ τῆς προφητείας τὴν
ἐαυτῶν ἀσέβειαν (80)· οὐδὲ οἱ δαίμονας
ἐλαύνοντες, ἐκ τῆς τούτων ὑποχωρήσεως
ὁσιωθήσονται· ἀλλήλους γὰρ ἀπατῶσι·
καθάπερ οἱ τὰς παιδιὰς γέλωτος ἔνεκα
ἐπιδεικνύμενοι· καὶ τοὺς προσανέχοντας
αὐτοῖς, ἀπολλύουσιν. Οὔτε δὲ βασιλεὺς
δυσσεβῆς, ἔτι βασιλεὺς ὑπάρχει, ἀλλὰ
τύραννος· οὔτε ἐπίσκοπος (81) ἀγνοίᾳ ἢ
κακονοίᾳ πεπιεσμένος, ἐπίσκοπός ἐστιν,
ἀλλὰ ψευδώνυμος, οὐ παρὰ Θεοῦ, ἀλλὰ
παρὰ ἀνθρώπων προβληθείς· ὡς Ἀνανίας
(82), καὶ Σαμαίας ἐν Ἱερουσαλὴμ, καὶ

We add this to the statement, that not
every one who prophesies, {{p1068}} is
holy nor is every one who drives out a
demon, holy. For even Balaam, the seer of
Beor, prophesied, though he was impious.
and Caiaphas, the false-named high priest.
But the devil also predicts many things, and
the demons around him. And yet, this is not
a spark of piety for them. For they are
pressed by ignorance through willing
wickedness. It is clear, then, that even if the
impious prophesy, they do not cover up
their own impiety through prophecy. (80)
Nor will those who drive out demons be
made holy by their withdrawal from these
things. For they deceive one another. Just
as those who show off their children for the
sake of laughter, and they destroy even
those who put up with them, No longer is
an impious king truly a king, but a tyrant
instead. Nor is a bishop who is pressed by
ignorance or wickedness truly a bishop, but
a false name-bearer, appointed not by God,
but by men. Like Ananias (82), and

Σεδεκίας καὶ Ἀχίας οἱ ἐν Βαβυλῶνι
ψευδοπροφηταί. Ἀλλὰ καὶ Βαλαὰμ ὁ μάντις
τιμωρίαν ἔτισε διαφθείρας τὸν Ἰσραὴλ ἐν
τῷ Βεελφεγώρ· καὶ Καϊάφας ὕστερον
αὐτοφονευτὴς ἑαυτοῦ ἐγένετο· καὶ οἱ υἱοὶ
Σκευᾶ ἐπιχειροῦντες δαίμονας ἐλαύνειν,
ὑπ’ αὐτῶν τραυματαῖα γενόμενοι, ἔφυγον
ἀπρεπῶς· καὶ οἱ βασιλεῖς τοῦ Ἰσραὴλ, καὶ
τοῦ Ἰούδα ἀσεβήσαντες, παντοίας
τιμωρίας ἔτισαν. Δῆλον οὖν ὡς καὶ οἱ
ψευδώνυμοι ἐπίσκοποι, καὶ πρεσβύτεροι,
οὐκ ἐκφεύζονται τὴν παρὰ Θεοῦ δίκην·
ῥηθήσεται γὰρ αὐτοῖς καὶ νῦν· «Ὑμεῖς οἱ
ἱερεῖς, οἱ φαυλίζοντές μου τὸ ὄνομα·
παραδώσω ὑμᾶς εἰς σφαγὴν· ὡς Σεδεκίαν,
καὶ Ἀχίαν, οὓς ἀπετηγάνισε βασιλεὺς
Βαβυλῶνος,» ὡς φησιν Ἰερემίας ὁ
προφήτης. Ταῦτα δὲ φαμεν, οὐ τὰς ἀληθεῖς
προφητείας ἐξουθενοῦντες, ἴσμεν γὰρ
αὐτὰς κατ’ ἐπίπνοιαν Θεοῦ ἐν τοῖς ὁσίοις
ἐνεργεῖσθαι, ἀλλὰ τὸ θράσος τῶν
ἀλαζονευομένων καταστέλλοντες· καὶ
προστιθέντες ἐκεῖνο, ὅτι τῶν τοιούτων
Θεὸς περιαιρεῖ τὴν χάριν· «Ὑπερηφάνοις
γὰρ ὁ Θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ
δίδωσι χάριν.» Σίλας μὲν οὖν καὶ Ἀγαβὸς
ἐφ’ ἡμῶν προφητεύσαντες, οὐ
παρεξέτειναν ἑαυτοὺς τοῖς ἀποστόλοις,
οὐδὲ ὑπερέβησαν τὰ ἑαυτῶν μέτρα, καὶ τοὶ
{[p1069]} θεοφιλεῖς ὄντες. Προεφήτευσαν
δὲ καὶ γυναῖκες· τὸ μὲν παλαιὸν Μαριάμ ἡ
Μωϋσέως καὶ Ἀαρὼν ἀδελφή· μετὰ δὲ
ταύτην Δεββόρρα· καὶ μετὰ ταύτας, Ὀλδὰ
καὶ Ἰουδὴθ, ἡ μὲν ἐπὶ Ἰωσίου, ἡ δὲ ἐπὶ
Δαρείου (83). Καὶ ἡ μήτηρ δὲ τοῦ Κυρίου
προεφήτευσεν, καὶ Ἐλισάβετ ἡ συγγενὴς
αὐτῆς, καὶ Ἄννα· καὶ ἐφ’ ἡμῶν αἱ Φιλίππου
θυγατέρες. Ἀλλ’ οὐκ ἐπήρθησαν κατὰ τῶν
ἀνδρῶν αὐταί, ἀλλ’ ἐφύλαξαν τὰ οἰκεία
μέτρα. Οὐκοῦν καὶ ἐν ὑμῖν κἂν ἀνὴρ τις ᾗ,
κἂν γυνή, καὶ τύχη τοιαύτης τινὸς χάριτος,
ταπεινοφρονεῖτω, ἵνα ἐπ’ αὐτῷ εὐδοκῇ ὁ
Θεός· «Ἐπὶ τίνα γὰρ, φησὶν, ἐπιβλέψω, ἀλλ’

Samaiah in Jerusalem, and Zedekiah and
Ahiah, the false prophets in Babylon. But
even Balaam the seer paid the penalty for
corrupting Israel at Peor. And Caiaphas
later became a self-murderer. And the sons
of Sceva, attempting to drive out demons,
were wounded by them and fled in
disgrace. And the kings of Israel, and of
Judah, having acted impiously, suffered all
kinds of punishments. It is clear, then, that
even the false-named bishops and elders
will not escape the judgment from God. For
it will be said to them even now. “You
priests, who dishonor my name, I will
deliver you to slaughter. like Zedekiah and
Achiya, whom the king of Babylon killed, as
the prophet Jeremiah says. But we say
these things without rejecting the true
prophecies, for we know that they are
carried out by the inspiration of God in the
holy ones, but we are putting down the
boldness of those who boast. and adding
this, that God removes favor from such
people. “For God opposes the proud but
gives grace to the humble.” Silas and
Agabus, therefore, having prophesied
among us, did not set themselves above the
apostles, nor did they go beyond their own
limits, and indeed, being beloved by God,
{[p1069]} And women also prophesied.
The old one was Miriam, the sister of Moses
and Aaron. And after her, Deborah. And
after these, Huldah and Judith, the one
during Josiah, the other during Darius (83).
And the mother of the Lord also
prophesied, and Elizabeth her relative, and
Anna. And among us, the daughters of
Philip. But these did not rebel against their
husbands, rather they kept their own
duties. Therefore, even if there is a man or
a woman among you who has such a gift, let
them be humble, so that God may be
pleased with them. “For on whom else,” he

ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον, καὶ
τρέμοντά μου τοὺς λόγους;»

says, “will I fix my gaze, if not on the
humble and quiet one, who fears my
words?”

Chapter 3 (ΚΕΦΑΛΑΙΟΝ Γ')

**Ὅτι (84) τὸ διατάσσεσθαι τὰ ἐν ταῖς
ἐκκλησίαις ἐπιτελούμενα
κορυφαϊότατόν ἐστι.**

**That (84) the ordering of what is done in
the churches is the highest priority.**

Τὰ μὲν οὖν πρῶτα τοῦ λόγου ἐξεθέμεθα,
περὶ τῶν χαρισμάτων, ὅσα περ ὁ Θεὸς κατ'
ίδίαν βούλησιν παρέσχεν ἀνθρώποις· καὶ
ὅπως τῶν ψευδῆ ἐπιχειρούντων λέγειν, ἢ
ἀλλοτρίῳ πνεύματι κινουμένων, ἤλεγξε τὸν
τρόπον· καὶ ὅτι πονηροῖς πολλάκις
ἀπεχαρίσατο (85) ὁ Θεὸς πρὸς τε
προφητείαν καὶ τερατοποιίαν. Νυνὶ δὲ ἐπὶ
τὸ κορυφαϊότατον τῆς ἐκκλησιαστικῆς
διατυπώσεως ὁ λόγος ἡμᾶς ἐπείγει· ὅπως
καὶ ταύτην παρ' ἡμῶν μαθόντες τὴν
διάταξιν, οἱ ταχθέντες δι' ἡμῶν γνώμη
Χριστοῦ ἐπίσκοποι, πάντα κατὰ τὰς
παραδοθείσας ἡμῖν ἐντολὰς ποιήσθε·
εἰδότες ὅτι ὁ ἡμῶν ἀκούων, Χριστοῦ
ἀκούει· ὁ δὲ Χριστοῦ ἀκούων, τοῦ Θεοῦ
αὐτοῦ καὶ Πατρὸς ἀκούει· ᾧ ἡ δόξα εἰς
τοὺς αἰῶνας· Ἀμήν.

First, then, we set forth the word about the
gifts, those which God has given to people
according to his own will; and how he
exposed the manner of those who try to
speak falsely or are moved by a foreign
spirit; and that God has often withheld his
gifts from the wicked, both in prophecy and
in miracles (85). Now the word urges us to
the highest point of the church's order: so
that having learned this arrangement from
us, the bishops appointed by us with the
mind of Christ may do everything
according to the commands handed down
to us; knowing that whoever listens to us
listens to Christ; and whoever listens to
Christ listens to his God and Father; to
whom be glory forever. Amen.

Chapter 4 (ΚΕΦΑΛΑΙΟΝ Δ')

Περὶ χειροτονιῶν.

About ordinations.

Ἄμα τοίνυν ὑπάρχοντες ἡμεῖς οἱ δεκαδύο
τοῦ Κυρίου ἀπόστολοι τάσδε τὰς θείας
ἡμῶν (86) ἐντελλόμεθα διατάξεις περὶ
παντὸς ἐκκλησιαστικοῦ τύπου,
συμπαρόντων ἡμῖν καὶ τοῦ τῆς ἐκλογῆς

Since we, the twelve apostles of the Lord,
are present, we set forth these divine
commands about every church order, with
us also present Paul, the vessel of election
and our fellow apostle, and James the

σκεύους Παύλου τοῦ συναποστόλου ἡμῶν, καὶ Ἰακώβου τοῦ ἐπισκόπου, καὶ τῶν λοιπῶν πρεσβυτέρων, καὶ τῶν ἑπτὰ διακόνων· πρῶτος οὖν ἐγὼ φημι Πέτρος (87), ἐπίσκοπον χειροτονεῖσθαι ὡς ἐν τοῖς προλαβοῦσιν ἅμα πάντες διεταξάμεθα, ἐν πᾶσιν ἄμεμπτον, ἀριστίνδην (88) ὑπὸ παντὸς τοῦ λαοῦ ἐκλελεγμένον. Οὗ ὀνομασθέντος {{p1072}} καὶ ἀρέσαντος, συνελθὼν ὁ λαὸς ἅμα τῷ πρεσβυτερίῳ καὶ τοῖς παροῦσιν ἐπισκόποις. ἐν ἡμέρᾳ Κυριακῇ (89), συνευδοκεῖτω. Ὁ δὲ πρόκριτος τῶν λοιπῶν, ἐρωτάτω πρεσβυτέριον καὶ τὸν λαὸν, εἰ αὐτός ἐστιν, ὃν αἰτοῦνται εἰς ἄρχοντα, καὶ ἐπινευσάντων, προσεπερωτάτω εἰ μαρτυρεῖται ὑπὸ πάντων ἄξιος εἶναι τῆς μεγάλης ταύτης (90) καὶ λαμπρᾶς ἡγεμονίας, εἰ τὰ κατὰ τὴν εἰς Θεὸν αὐτῷ εὐσέβειαν κατῴρθωται, εἰ τὰ πρὸς ἀνθρώπους δίκαια πεφύλακται, εἰ τὰ κατὰ τὸν οἶκον αὐτοῦ καλῶς ὥκονόμηται, εἰ τὰ κατὰ τὸν βίον ἀνεπιλήπτως. Καὶ πάντων ἅμα κατὰ ἀλήθειαν, ἀλλ' οὐ κατὰ πρόληψιν μαρτυρησάντων τοιοῦτον αὐτὸν εἶναι, ὡς ἐπὶ δικαστῇ Θεῷ καὶ Χριστῷ, παρόντος δηλαδὴ καὶ τοῦ ἁγίου Πνεύματος, καὶ πάντων τῶν ἁγίων καὶ λειτουργικῶν πνευμάτων (91), ἐκ τρίτου πάλιν πυθέσθωσαν, εἰ ἄξιός ἐστιν ἀληθῶς τῆς λειτουργίας· ἵνα ἐπὶ στόματος δύο ἢ τριῶν μαρτύρων σταθῇ πᾶν ῥῆμα· καὶ συνθεμένων αὐτῶν ἐκ τρίτου ἄξιον εἶναι, ἀπαιτεῖσθωσαν οἱ πάντες σύνθημα (92)· καὶ δόντες προθύμως, ἀκουέσθωσαν· καὶ σιωπῆς γενομένης, εἰς τῶν πρώτων ἐπισκόπων ἅμα καὶ δυσὶν ἑτέροις, πλησίον τοῦ θυσιαστηρίου ἐστῶς, τῶν λοιπῶν ἐπισκόπων καὶ πρεσβυτέρων σιωπῇ προσευχομένων, τῶν δὲ διακόνων τὰ θεῖα Εὐαγγέλια ἐπὶ τῆς τοῦ χειροτονουμένου κεφαλῆς ἀνεπτυγμένα κατεχόντων, λεγέτω πρὸς Θεόν·

bishop, and the other elders, and the seven deacons. First, then, I say, Peter is to be ordained bishop, as we all previously arranged together, blameless in every way, chosen by the whole people by lot. When his name has been announced {{p1072}} and accepted, the people, together with the presbyter and the present bishops, on the Lord's day (89), shall agree. Then the leader of the others shall ask the presbyter and the people if he is the one they ask to be their ruler; and when they nod, he shall further ask if he is testified by all to be worthy of this great (90) and glorious leadership, if he has shown piety toward God, if he has kept justice toward people, if he has managed his household well, and if he has lived an irreproachable life. And when all have testified truthfully, not out of bias, that he is such a one, as before the judge God and Christ, with the holy Spirit present, and all the holy and ministering spirits (91), then let them inquire a third time whether he is truly worthy of the ministry; so that every word may stand on the testimony of two or three witnesses. And when they have agreed that he is worthy, let all demand a pledge (92); and when they give it willingly, let them listen; and if silence follows, one of the first bishops, together with two others, standing near the altar, while the other bishops and presbyters pray silently, and the deacons hold the holy Gospels open over the head of the one to be ordained, shall say to God:

Chapter 5 (ΚΕΦΑΛΑΙΟΝ Ε')

Ἐπὶ κλήσεως ἐπὶ χειροτονίας ἐπισκόπων.

Invocation at the ordination of bishops.

Ὁ ὢν, Δέσποτα, Κύριε, ὁ Θεὸς, ὁ παντοκράτωρ, ὁ μόνος ἀγέννητος, καὶ ἀβασίλευτος· ὁ αἰεὶ ὢν, καὶ πρὸ τῶν αἰώνων ὑπάρχων· ὁ παντὶ ἀνενδεής, καὶ πάσης αἰτίας καὶ γενέσεως κρείττων· ὁ μόνος ἀληθινός, ὁ μόνος σοφός· ὁ ὢν μόνος Ὑψιστος· ὁ τῇ φύσει ἀόρατος· οὗ ἡ γνῶσις ἄναρχος· ὁ μόνος ἀγαθός, καὶ ἀσύγκριτος, ὁ τὰ πάντα εἰδώς πρὶν γενέσεως αὐτῶν· ὁ τῶν κρυπτῶν γνώστης· ὁ ἀπρόσιτος· ὁ ἀδέσποτος· ὁ Θεὸς καὶ Πατὴρ τοῦ μονογενοῦς Υἱοῦ σου, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· ὁ δημιουργὸς τῶν ὅλων δι' αὐτοῦ· ὁ προνοητής, ὁ κηδεμών· ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως· ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν. Σὺ ὁ δοὺς ὄρους Ἐκκλησίας, διὰ τῆς ἐνσάρκου παρουσίας τοῦ Χριστοῦ σου, ὑπὸ μάρτυρι τῶ Παρακλήτω, διὰ τῶν σῶν ἀποστόλων, καὶ ἡμῶν τῶν χάριτι σῇ παρεστῶτων ἐπισκόπων· ὁ προορίσας ἐξ ἀρχῆς ἱερεῖς εἰς ἐπιστάσιν λαοῦ σου, Ἀβελ ἐν πρώτοις, Σὴθ, καὶ Ἐνὼς, καὶ Ἐνὼχ, καὶ Νῶε, καὶ Μελχισεδεκ, καὶ Ἰώβ· ὁ ἀναδείξας Ἀβραὰμ καὶ τοὺς λοιποὺς πατριάρχας σὺν τοῖς πιστοῖς σου θεράπουσιν Μωϋσεῖ καὶ Ἀαρών, καὶ Ἐλεάζαρ καὶ Φινεές· ὁ ἐξ αὐτῶν προχειρισάμενος ἄρχοντας, καὶ ἱερεῖς ἐν τῇ σκηνῇ τοῦ μαρτυρίου· ὁ τὸν Σαμουὴλ ἐκλεξάμενος εἰς ἱερέα καὶ προφήτην· τῷ ἁγιάσματί σου ἀλειτούργητον μὴ ἐγκαταλιπών· ὁ

You who are, Master, Lord, God, the almighty, the only unbegotten, and without king, who always is, and who existed before the ages, who is lacking nothing, and is greater than every cause and origin, the only true one, the only wise one the one who alone is the Most High the one invisible by nature whose knowledge is without beginning the only good one, and incomparable, who knew all things before their creation the knower of hidden things the inaccessible one the uncontrolled one God and Father of your only-begotten Son, our God and Savior the creator of all things through him the guardian, the protector the Father of mercies, and God of all comfort he who dwells in the heights, and looks upon the lowly You who gave the foundations of the Church through the incarnate presence of your Christ, under the witness of the Paraclete, through your apostles, and through us bishops present by your grace He who from the beginning appointed priests to oversee your people, Abel first, Seth, and Enoch, and Enos, and Noah, and Melchizedek, and Job He who raised up Abraham and the other patriarchs, along with your faithful servants Moses and Aaron, and Eleazar and Phinehas He who from among them appointed rulers and priests in the tent of testimony He who chose Samuel as priest and prophet Do not leave your sanctuary without performing

εὐδοκήσας ἐν οἷς ἡρετίσω δοξασθῆναι.
Αὐτὸς καὶ νῦν μεσιτεῖα τοῦ Χριστοῦ σου, δι'
ἡμῶν ἐπῆχε τὴν δύναμιν τοῦ ἡγεμονικοῦ
σου Πνεύματος, ὅπερ διακονεῖται τῷ
ἡγαπημένῳ σου Παιδί Ἰησοῦ Χριστῷ, ὅπερ
έδωρήσατο γνώμη σου τοῖς ἀγίοις
ἀποστόλοις σου τοῦ αἰωνίου Θεοῦ. Δὸς ἐν
τῷ ὀνόματί σου, καρδιογνώστα Θεέ, ἐπὶ
τὸν δοῦλόν σου τόνδε, ὃν ἐξελέξω εἰς
ἐπίσκοπον, ποιμαίνειν τὴν ἁγίαν σου
ποιμνην, καὶ ἀρχιερατεύειν σοι, ἀμέμπτως
λειτουργοῦντα νυκτὸς καὶ ἡμέρας, καὶ
ἐξιλασκόμενόν σου τὸ πρόσωπον,
ἐπισυναγαγεῖν τὸν ἀριθμὸν τῶν
σωζομένων, καὶ προσφέρειν σοι τὰ δῶρα
τῆς ἁγίας σου Ἐκκλησίας. Δὸς αὐτῷ,
Δέσποτα παντόκρατορ, διὰ τοῦ Χριστοῦ
σου, τὴν μετουσίαν τοῦ ἁγίου Πνεύματος·
ὥστε ἔχειν ἐξουσίαν ἀφιέναι ἁμαρτίας
κατὰ τὴν ἐντολήν σου, διδόναι κλήρους
(93) κατὰ τὸ πρόσταγμά σου, λύειν δὲ
πάντα σύνδεσμον κατὰ τὴν ἐξουσίαν ἣν
ἔδωκας τοῖς ἀποστόλοις· εὐαρεστεῖν δέ σοι
ἐν πραότητι, καὶ καθαρᾷ καρδίᾳ,
ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως,
προσφέροντά σοι καθαρὰν καὶ ἀνάιμακτον
θυσίαν, ἣν διὰ Χριστοῦ διετάξω τὸ
μυστήριον τῆς Καινῆς Διαθήκης, εἰς ὁσμὴν
εὐωδίας, διὰ τοῦ ἁγίου Παιδός σου Ἰησοῦ
Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος {{p1076}}
ἡμῶν· δι' οὗ (94) σοι δόξα, τιμὴ καὶ σέβας,
ἐν ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων (95). Καὶ ταῦτα
ἐπευξαμένου, οἱ λοιποὶ ἱερεῖς
ἐπιλεγέτωσαν, Ἀμήν (96)· καὶ σὺν αὐτοῖς
ἅπας ὁ λαός. Καὶ μετὰ τὴν προσευχὴν, εἷς
τῶν ἐπισκόπων ἀναφερέτω τὴν θυσίαν ἐπὶ
τῶν χειρῶν τοῦ χειροτονηθέντος (97)· καὶ
τῇ ἕωθεν ἐνθρονιζέσθω εἰς τὸν αὐτῷ
διαφέροντα τόπον παρὰ τῶν λοιπῶν
ἐπισκόπων, πάντων αὐτὸν φιλησάντων τῷ
ἐν Κυρίῳ φιλήματι. Καὶ μετὰ τὴν
ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν,

the anointing ritual. He who was pleased to
be glorified in the things he chose Even
now, by the mediation of your Christ, pour
out the power of your ruling Spirit for us,
which serves your beloved Son Jesus Christ,
whom you gave as a gift by your will to
your holy apostles of the eternal God.
Grant, in your name, O God who knows
hearts, upon this your servant, whom I
have chosen as bishop, to shepherd your
holy flock and to serve you as high priest,
blamelessly ministering night and day, and
making atonement for your face, gathering
together the number of those being saved,
and offering to you the gifts of your holy
Church. Grant him, Master Almighty,
through your Christ, the participation of
the Holy Spirit. So that he may have the
authority to forgive sins according to your
command, to give shares (93) according to
your instruction, and to loosen every bond
according to the power you gave to the
apostles. And to please you with meekness,
and with a pure heart, without turning
aside, without blame, without reproach,
offering you a pure and bloodless sacrifice,
which through Christ I arrange as the
mystery of the New Covenant, as a fragrant
aroma, through your holy Son Jesus Christ
our God and Savior {{p1076}}. Through
whom (94) be glory, honor, and worship to
you, in the Holy Spirit, now, and always,
and forever and ever (95). And after these
things were prayed, the other priests
responded, Amen (96). and with them all
the people And after the prayer, one of the
bishops shall offer the sacrifice upon the
hands of the one who was ordained (97).
And at dawn let him be enthroned in the
place assigned to him by the other bishops,
all of them greeting him with the kiss of
peace in the Lord. And after the reading of
the law and the prophets, and also of our

τῶν τε ἐπιστολῶν ἡμῶν καὶ τῶν πράξεων
καὶ τῶν εὐαγγελίων, ἀσπασάσθω ὁ
χειροτονηθεὶς τὴν ἐκκλησίαν, λέγων· Ἡ
χάρις τοῦ Κυρίου (98) ἡμῶν Ἰησοῦ
Χριστοῦ, ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ
ἡ κοινωνία τοῦ ἁγίου Πνεύματος, μετὰ
πάντων ὑμῶν· καὶ πάντες
ἀποκρινέσθωσαν· Καὶ μετὰ τοῦ πνεύματός
σου. Καὶ μετὰ τὴν πρόσρησιν,
προσλαλησάτω τῷ λαῷ λόγους
παρακλήσεως (99). Καὶ πληρώσαντος
αὐτοῦ τὸν τῆς διδασκαλίας λόγον, φημὶ
ἐγὼ Ἀνδρέας (100) ὁ ἀδελφὸς Πέτρου,
ἀναστάντων ἀπάντων, ὁ διάκονος (1), ἐφ’
ὕψηλοῦ τινος ἀνελθὼν, κηρυττέτω· «Μή
τις τῶν ἀκροωμένων· Μή τις τῶν
ἀπίστων.» Καὶ ἡσυχίας γενομένης, λεγέτω·

letters and of the acts and the gospels, let
the one who was ordained greet the
church, saying The grace of our Lord Jesus
Christ, the love of God the Father, and the
fellowship of the Holy Spirit be with you all.
and all shall respond. And with your spirit.
And after the greeting, let him speak words
of encouragement to the people (99). And
when he has finished the word of teaching,
I, Andrew (100), the brother of Peter, say,
with all standing, the deacon (1), having
gone up to a certain high place, shall
preach. “Let no one of those listening “Let
no one of the unbelievers. And when there
is silence, let him say:

Chapter 6 (ΚΕΦΑΛΑΙΟΝ Σ')

**Ἡ θεία λειτουργία, ἐν ᾗ προσφώνησις
ὑπὲρ τῶν κατηχουμένων (2).**

**The divine service, in which there is an
address on behalf of the catechumens
(2).**

Εὐξασθε, οἱ κατηχούμενοι. Καὶ πάντες οἱ
πιστοὶ {{p1077}} κατὰ διάνοιαν ὑπὲρ
αὐτῶν προσευχέσθωσαν, λέγοντες· Κύριε
ἐλέησον. Διακονεῖτω δὲ ὑπὲρ αὐτῶν,
λέγων· Ὑπὲρ τῶν κατηχουμένων πάντες
(3) τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ
ἀγαθὸς, φιλόανθρωπος, εὐμενῶς εἰσακούσῃ
τῶν δεήσεων αὐτῶν καὶ τῶν
παρακλήσεων, καὶ προσδεξάμενος αὐτῶν
τὴν ἰκεσίαν ἀντιλάβηται αὐτῶν, καὶ δῶ
αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν
πρὸς τὸ συμφέρον, ἀποκαλύψῃ αὐτοῖς τὸ
Εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ, φωτίσῃ
αὐτοὺς καὶ συνετίσῃ, παιδεύσῃ αὐτοὺς τὴν
θεογνωσίαν, διδάξῃ αὐτοὺς τὰ
προστάγματα αὐτοῦ καὶ τὰ δικαιώματα,
ἐγκαταφυτεύσῃ ἐν αὐτοῖς τὸν ἀγνὸν αὐτοῦ

Pray, you who are being catechized And let
all the faithful pray mentally on their
behalf, saying Lord, have mercy And let him
serve on their behalf, saying For all who are
being catechized, let us all (3) entreat God,
that the good, kind, and gracious One may
hear their prayers and supplications
favorably, and receiving their plea, may
take them up on their behalf, and grant
them the desires of their hearts for their
benefit, reveal to them the Gospel of Christ,
enlighten and instruct them, discipline
them in the knowledge of God, teach them
his commandments and laws, plant in them
his pure and saving fear, open the ears of
their hearts to be devoted day and night to
his law, strengthen them in piety, unite and

καὶ σωτήριον φόβον, διανοίξῃ τὰ ὅτα τῶν καρδιῶν αὐτῶν πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτὸς, βεβαιώσῃ δὲ αὐτοὺς ἐν τῇ εὐσεβείᾳ, ἐνώσῃ καὶ ἐγκαταριθμήσῃ αὐτοὺς τῷ ἁγίῳ αὐτοῦ ποιμνίῳ, καταξιώσας αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας (4), τῆς ὄντως ζωῆς, ῥύσῃται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας, καὶ μὴ δῶ τόπον τῷ ἄλλοτρίῳ κατ' αὐτῶν, καθάρισις δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐνοικήσῃ τε ἐν αὐτοῖς καὶ ἐμπεριπατήσῃ διὰ τοῦ Χριστοῦ αὐτοῦ, εὐλογήσῃ τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους, καὶ κατευθύνῃ αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον. Ἐτι ἐκτενῶς ὑπὲρ αὐτῶν ἱκετεύσωμεν, ἵνα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μυστηρίου, ἀξιωθῶσι τῶν ἁγίων μυστηρίων, καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς. Ἐγείρεσθε, οἱ κατηχούμενοι. Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ αἰτήσασθε, εἰρηνικὴν (5) ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν, χριστιανὰ ὑμῶν τὰ τέλη, ἵλεων καὶ εὐμενῇ τὸν Θεόν, ἄφεςιν πλημμελημάτων, ἑαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παράθεσθε. Κλίνετε, καὶ εὐλογεῖσθε. Ἐφ' ἐκάστῳ δὲ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαός· Κύριε, ἐλέησον· καὶ πρὸ πάντων τὰ παιδία (6). Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογεῖτω {{p1080}} αὐτοὺς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιάνδε· Ὁ Θεὸς (7) ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς Θεός, ὁ Θεὸς καὶ Πατὴρ τοῦ Χριστοῦ σου τοῦ μονογενοῦς Υἱοῦ σου, ὁ Θεὸς τοῦ Παρακλήτου (8), καὶ τῶν ὅλων Κύριος· ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς δούλους σου,

enroll them in his holy flock, make them worthy of the bath of rebirth, the garment of incorruption (4), and of true life, deliver them from all ungodliness, and give no place to the enemy against them, cleanse them from every defilement of flesh and spirit, dwell in them and walk with them through Christ, bless their entrances and exits, and guide their plans for their good. Let us also earnestly pray for them, that having received forgiveness of their faults through initiation, they may be made worthy of the holy mysteries and of dwelling with the saints. Rise up, those who are being catechized. Ask for the peace of God through Christ himself, a peaceful (5) day and a blameless one, and all the time of your life, your Christian end, a merciful and kind God, forgiveness of faults, and present yourselves to the only unbegotten God through Christ himself. Bow down, and be blessed. At each of these, which the deacon addresses, as we said before, let the people respond. Lord, have mercy. And before all, the children (6) As they bow their heads, let the bishop who was ordained bless them with this blessing {{p1080}}. God (7) the almighty, the unbegotten and inaccessible, the only true God, the God and Father of your Christ, your only-begotten Son, the God of the Paraclete (8), and Lord of all, who through Christ appointed the disciples as teachers toward the learning of piety, himself even now look upon your servants, those being catechized in the Gospel of your Christ, and give them a new heart, and immediately renew a spirit within their inmost parts, so that they may know and do your will, with a willing heart and soul full of devotion. Make them worthy of the holy initiation, and unite them with your holy Church, and make them sharers of the divine mysteries,

τοὺς κατηχουμένους τὸ Εὐαγγέλιον τοῦ Χριστοῦ σου· καὶ δὸς αὐτοῖς καρδίαν καινὴν, καὶ Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις αὐτῶν, πρὸς τὸ εἰδέναι καὶ ποιεῖν τὸ θέλημά σου, ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· καταξίωσον αὐτοὺς τῆς ἁγίας μυήσεως, καὶ ἔνωσον αὐτοὺς τῇ ἁγίᾳ σου Ἐκκλησίᾳ, καὶ μετόχους ποίησον τῶν θείων μυστηρίων, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, τοῦ ὑπὲρ αὐτῶν ἀποθανόντος· δι' οὗ σοι δόξα καὶ τὸ σέβας, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω· Προέλθετε, οἱ κατηχούμενοι, ἐν εἰρήνῃ· καὶ μετὰ τὸ ἐξελθεῖν αὐτοὺς, λεγέτω· (9) Εὕξασθε, οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Ἐκτενῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν· ὅπως ὁ φιλόανθρωπος Θεὸς, διὰ Χριστοῦ ἐπιτιμήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύμασι, καὶ ῥύσῃται τοὺς αὐτοῦ ἱκέτας (10) ἀπὸ τῆς τοῦ ἁλλοτρίου καταδυναστείας· ὁ ἐπιτιμήσας τῷ λεγεῶνι τῶν δαιμόνων, καὶ τῷ ἀρχεκάκῳ διαβόλῳ, ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας, καὶ ῥύσῃται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτοῦ, καὶ καθάρισῃ αὐτά ἃ μετὰ πολλῆς σοφίας ἐποίησεν. Ἔτι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν. Σῶσον καὶ ἀνάστησον αὐτοὺς, ὁ Θεὸς, ἐν τῇ δυνάμει σου. Κλίνατε, οἱ ἐνεργούμενοι, καὶ εὐλογεῖσθε. Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

Chapter 7 (11). (ΚΕΦΑΛΑΙΟΝ Ζ' (11).)

ὑπὲρ τῶν ἐνεργουμένων.

Ὁ τὸν ἰσχυρὸν δῆσας, καὶ πάντα τὰ σκεύη αὐτοῦ διαρπάσας· ὁ δοὺς ἡμῖν ἐξουσίαν ἐπάνω ὄφρων καὶ σκορπίων πατεῖν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· ὁ τὸν

through Christ, our hope, who died for them. Through whom be glory and honor to you, in the Holy Spirit, forever and ever. Amen And after this, let the deacon say. Come forward, those being instructed, in peace. And after they have gone out, let him say. (9) Pray, those who are being acted upon by unclean spirits. Let us all earnestly pray for them. That the loving God, through Christ, may rebuke the unclean and evil spirits, and rescue his supplicants (10) from the oppression of the foreign power. He who rebuked the legion of demons and the chief evil devil, may he himself now rebuke the deserters from piety, and rescue his creatures from his power, and cleanse those whom he made with much wisdom. Let us still earnestly pray for them. Save and raise them up, O God, by your power. Bow down, you who are at work, and be blessed. And let the bishop pray, saying:

For those who are at work.

He who bound the strong one, and seized all his weapons; he who gave us authority to tread on snakes and scorpions, and over all the power of the enemy; he who

άνθρωποκτόνον ὄφιν, δεσμώτην παραδούς
ἡμῖν, ὡς στρουθίον παιδίῳ· ὃν πάντα
φρίττει καὶ τρέμει, ἀπὸ προσώπου
δυνάμεώς σου· ὁ ῥήξας αὐτὸν ὡς
άστραπὴν ἐξ οὐρανοῦ εἰς γῆν, οὐ τοπικῶς
ῥήγματι, ἀλλὰ ἀπὸ τιμῆς εἰς ἀτιμίαν, δι'
ἐκούσιον αὐτοῦ κακόνοιαν· οὗ τὸ βλέμμα
ξηραίνει ἀβύσσους, καὶ ἡ ἀπειλὴ τήκει ὄρη,
καὶ ἡ ἀλήθεια μένει εἰς τὸν αἰῶνα· ὃν αἰνεῖ
τὰ νήπια, καὶ εὐλογεῖ τὰ θηλάζοντα· ὃν
ὕμνουσι καὶ προσκυνοῦσιν ἄγγελοι· ὁ
ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν
τρέμειν· ὁ ἀπτόμενος τῶν ὁρέων, καὶ
καπνίζονται· ὁ ἀπειλῶν θάλασσαν, καὶ
ξηραίνων αὐτήν, καὶ πάντας τοὺς
ποταμοὺς αὐτοὺς (12) ἐξηρημῶν,
{p1081} οὗ νεφέλαι, κονιορτὸς τῶν
ποδῶν· ὁ περιπατῶν ἐπὶ θαλάσσης, ὡς ἐπ'
ἐδάφους· μονογενὲς Θεὸς, μεγάλου Πατρὸς
Υἱός· ἐπιτίμησον τοῖς πονηροῖς πνεύμασι,
καὶ ῥῦσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῆς
τοῦ ἄλλοτρίου πνεύματος ἐνεργείας· ὅτι
σοι δόξα, τιμὴ καὶ σέβας, καὶ διὰ σοῦ τῷ σῶ
Πατρὶ, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας.
Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Προέλθετε
(13) οἱ ἐνεργούμενοι· καὶ μετ' αὐτοὺς,
προσφωνεῖτω· Εὐχασθε (14), οἱ
φωτιζόμενοι (15). Ἐκτενῶς οἱ πιστοὶ
πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, ὅπως
ὁ Κύριος καταξιώσῃ αὐτοὺς μνηθέντας εἰς
τὸν τοῦ Χριστοῦ θάνατον συναναστῆναι
αὐτῷ, καὶ μετόχους γενέσθαι τῆς βασιλείας
αὐτοῦ, καὶ κοινωνοὺς τῶν μυστηρίων
αὐτοῦ, ἐνώσῃ καὶ συγκαταλέξῃ αὐτοὺς
μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ
Ἐκκλησίᾳ. Σῶσον (16) καὶ ἀνάστησον
αὐτοὺς ἐν τῇ σῇ χάριτι.
Κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ
Χριστοῦ αὐτοῦ, κλίναντες εὐλογεῖσθωσαν
παρὰ τοῦ ἐπισκόπου τήνδε τὴν εὐλογίαν·

delivered to us the serpent who kills men
as a prisoner, like a little bird to children;
whom all shudder and tremble before your
power; he who struck him down like
lightning from heaven to earth, not by a
local crack, but from honor to dishonor,
through his own willing wickedness; whose
gaze dries up abysses, and whose threat
melts mountains, and whose truth remains
forever; whom infants praise, and those
who suckle bless; whom angels hymn and
worship; he who looks upon the earth and
makes it tremble; he who touches the
mountains and they smoke; he who
threatens the sea and dries it up, and
makes all the rivers themselves (12)
desolate, {p1081} whose feet are clouds
of dust; he who walks on the sea as if on
dry land; only-begotten God, Son of the
great Father; rebuke the evil spirits, and
rescue the works of your hands from the
power of the foreign spirit; for to you
belongs glory, honor, and worship, and
through you to your Father, in the Holy
Spirit, forever. Amen. And let the deacon
say: "Come forward (13), those who are at
work;" and after them, let him call out:
"Pray (14), those who are being
enlightened (15)." Let all the faithful
earnestly pray for them, that the Lord may
deem them worthy, having been initiated
into the death of Christ, to rise with him,
and to become partakers of his kingdom,
and sharers of his mysteries, and that he
may unite and count them among those
saved in his holy Church. Save (16) and
raise them up in your grace. Having been
sealed to God through Christ, bowing down,
let them be blessed by the bishop with this
blessing:

Ὑπὲρ (17) τῶν βαπτιζομένων.

Ὁ προειπὼν διὰ τῶν ἁγίων σου προφητῶν τοῖς μυομένοις· «Λούσασθε, καθαροὶ γίνεσθε.» Καὶ διὰ τοῦ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους, καὶ εὐλόγησον αὐτούς. καὶ ἁγιάσον, καὶ παρασκεύασον ἁγίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς, καὶ τῆς ἀληθινῆς υἰοθεσίας, τῶν πνευματικῶν σου μυστηρίων, τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, διὰ Χριστοῦ τοῦ Σωτῆρος ἡμῶν· δι' οὗ σοι δόξα, τιμὴ καὶ σέβας, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ λεγέτω ὁ διάκονος· Προέλθετε οἱ φωτιζόμενοι. Καὶ μετὰ τοῦτο κηρυττέτω· Εὐξασθε οἱ ἐν τῇ μετανοίᾳ (18). Ἐκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν (19) παρακαλέσωμεν· ὅπως ὁ φιλοκτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας· προσδέξῃται αὐτῶν τὴν παλινωδίαν καὶ τὴν ἐξομολόγησιν, καὶ {{p1084}} «συντρίψῃ τὸν Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει,» καὶ λυτρώσῃται αὐτοὺς ἀπὸ τῆς παγίδος τοῦ διαβόλου καὶ τῆς ἐπηρείας τῶν δαιμόνων, καὶ ἐξέλῃται αὐτοὺς ἀπὸ παντὸς ἀθεμίτου λόγου, καὶ πάσης ἀτόπου πράξεως, καὶ πονηρᾶς ἐννοίας· συγχωρήσῃ δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε ἐκούσια, καὶ τὰ ἀκούσια, καὶ ἐξαλείψῃ τὸ κατ' αὐτῶν χειρόγραφον, καὶ ἐγγράψῃται αὐτοὺς ἐν βίβλῳ ζωῆς· καθάρῃ δὲ αὐτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἐνώσῃ αὐτοὺς ἀποκαταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποίμνην. Ὅτι αὐτὸς γινώσκει τὸ πλάσμα ἡμῶν. Ὅτι «τίς καυχῆσεται ἀγνὴν ἔχειν

For those being baptized (17).

He who foretold through your holy prophets to those being initiated "Wash yourselves, become clean. And through Christ establishing the spiritual rebirth He even now looks upon those being baptized, and bless them. and sanctify, and prepare them to become worthy of your spiritual gift, and of true adoption as children, of your spiritual mysteries, of the gathering together with those who are saved, through Christ our Savior. Through whom be glory, honor, and worship to you, in the Holy Spirit, forever and ever. Amen And let the deacon say Let those being baptized come forward And after this, let him preach Let those in repentance pray (18) Let us all earnestly pray for the brothers in repentance (19). That the merciful God may show them the way of repentance. May he accept their return and confession, and {{p1084}} "crush Satan under their feet quickly, and may he free them from the trap of the devil and the influence of demons, and may he remove them from every unlawful word, every improper action, and every evil thought. May he forgive them all their offenses, both voluntary and involuntary, and erase the record written against them, and may they be enrolled in the book of life. May he cleanse them from every stain of flesh and spirit, and unite them, restoring them to his holy flock. For he himself knows our nature. For «who will boast of having a pure heart?» Or who will speak boldly of being free from sin? For we all are under blame. Let us pray even more earnestly for

καρδίαν; ἢ τίς παρρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας;» πάντες γὰρ ἐσμεν ἐν ἐπιτιμίαις. Ἔτι ὑπὲρ αὐτῶν ἐκτενέστερον δεηθῶμεν· ὅτι «χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι,» ὅπως ἀποστραφέντες πᾶν ἔργον ἀθέμιτον, προσοικειωθῶσι πάσῃ πράξει ἀγαθῇ· ἵνα ὁ φιλόανθρωπος Θεὸς ἢ τάχος εὐμενῶς προσδεξάμενος αὐτῶν τὰς λιτὰς, ἀποκαταστήσῃ αὐτοῖς (20) ἀγαλλίασιν τοῦ σωτηρίου, καὶ πνεύματι ἡγεμονικῷ στηρίξῃ αὐτοὺς, ἵνα μηκέτι σαλευθῶσι (21), κοινωνοὶ γενέσθαι τῶν ἁγίων αὐτοῦ ἱερῶν, καὶ μέτοχοι τῶν θείων μυστηρίων· ἵνα ἄξιοι ἀποφανθέντες τῆς υἱοθεσίας, τύχωσι τῆς αἰωνίας ζωῆς. Ἔτι ἐκτενῶς πάντες ὑπὲρ αὐτῶν εἵπωμεν· Κύριε ἐλέησον. Σῶσον αὐτοὺς ὁ Θεὸς, καὶ ἀνάστησον τῷ ἐλέει σου. Ἀναστάντες τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ, κλίνετε καὶ εὐλογεῖσθε. Ἐπευχέσθω οὖν ὁ ἐπίσκοπος τοιάδε·

Chapter 9 (ΚΕΦΑΛΑΙΟΝ Θ')

Χειροθεσία (22), καὶ εὐχή ὑπὲρ τῶν ἐν μετανοίᾳ.

Παντόκρατορ Θεὲ αἰώνιε, Δέσποτα τῶν ὅλων, κτίστα καὶ πρύτανι τῶν πάντων· ὁ τὸν ἄνθρωπον κόσμου {{p1085}} κόσμον ἀναδείξας διὰ Χριστοῦ, καὶ νόμον δοὺς αὐτῷ ἔμφυτον καὶ γραπτὸν, πρὸς τὸ ζῆν αὐτὸν ἐνθέσμως, ὡς λογικόν· καὶ ἁμαρτόντι ὑποθήκην δοὺς πρὸς μετάνοιαν τὴν σαυτοῦ ἀγαθότητα· ἔπιδε ἐπὶ τοὺς κεκλικότας σοι ἀχχένα ψυχῆς καὶ σώματος· ὅτι οὐ βούλει τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν, ὥστε ἀποστρέψαι αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. Ὁ Νινευϊτῶν προσδεξάμενος τὴν μετάνοιαν· ὁ θέλων

them. because «there is joy in heaven over one sinner who repents, so that, having turned away from every unlawful deed, they may become accustomed to every good action. so that the loving God, having kindly received their prayers quickly, may restore to them (20) the joy of salvation, and may strengthen them with a guiding spirit, so that they no longer be shaken (21), but become sharers of his holy saints and partners in the divine mysteries. so that, having been shown worthy of adoption as sons, they may obtain eternal life. Let us all still earnestly pray for them. Lord, have mercy. Save them, God, and raise them up by your mercy. Having risen to God through Christ, bow down and be blessed. Therefore, let the bishop pray these things:

Laying on of hands (22), and prayer for those in repentance.

Almighty God eternal, Master of all, creator and ruler of all; you who made man the world's universe through Christ, and gave him a law both natural and written, so that he might live rightly as a rational being; and to the sinner gave a warning toward repentance as a sign of your goodness; look upon those bowed down to you in soul and body; for you do not want the death of the sinner, but repentance, so that he may turn away from his evil way and live. You accepted the repentance of the Ninevites; you want all people to be saved and to come to the knowledge of the truth; you

πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· ὁ τὸν υἱὸν προσδεξάμενος, τὸν καταφαγόντα τὸν βίον αὐτοῦ ἀσώτως, πατρικοῖς σπλάγχνοις, διὰ τὴν μετάνοιαν· αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἱκετῶν σου τὴν μετάνοιαν· ὅτι οὐκ ἔστιν ὃς οὐχ ἁμαρτήσεται σοι· «Ἐὰν γὰρ ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἰλασμός ἐστι·» καὶ ἀποκατάστησον αὐτοὺς τῇ ἀγίᾳ σου Ἐκκλησίᾳ, ἐν τῇ προτέρᾳ ἀξίᾳ καὶ τιμῇ, διὰ τοῦ Χριστοῦ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· δι' οὗ σοι δόξα καὶ προσκύνησις, ἐν τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Ἀπολύεσθε οἱ ἐν μετανοίᾳ. Καὶ προστιθέτω· Μήτις τῶν μὴ δυναμένων προελθέτω (23)· ὅσοι πιστοὶ (24), κλίνωμεν γόνυ· δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ. Πάντες συντόνως τὸν Θεὸν διὰ τοῦ Χριστοῦ αὐτοῦ παρακαλέσωμεν.

Chapter 10 (ΚΕΦΑΛΑΙΟΝ Ι')

Προσφώνησις ὑπὲρ τῶν πιστῶν.

Ὑπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων Ἐκκλησιῶν δεηθῶμεν, ὅπως ὁ τῶν ὅλων Θεὸς αἰεὶ καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ· ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν· ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ μέχρι τῆς συντελείας τοῦ αἰῶνος, τεθεμελιωμένην ἐπὶ τὴν πέτραν. Καὶ ὑπὲρ τῆς ἐνθάδε ἁγίας παροικίας δεηθῶμεν· ὅπως καταξιώσῃ ἡμᾶς ὁ τῶν ὅλων Κύριος ἀνενδότως τὴν

accepted the son who wasted his life in reckless living, with a father's compassion, because of repentance; now also accept the repentance of your supplicants; for there is no one who will not sin against you: "If you, Lord, should mark iniquities, Lord, who could stand? For with you there is forgiveness." Restore them to your holy Church, in their former dignity and honor, through Christ our God and Savior; through whom be glory and worship to you, in the Holy Spirit, forever. Amen. And let the deacon say: "Depart, those in repentance." And he shall add: "Let none who are unable come forward (23); all the faithful (24), let us kneel; let us pray to God through Christ his Son." Let us all earnestly entreat God through Christ his Son.

Address on behalf of the faithful.

Let us pray for the peace and stability of the world and of the holy Churches, that the eternal and unchanging God of all may grant us his peace, so that, filled with the fullness of godly virtue, he may keep us steadfast. Let us pray for the holy catholic and apostolic Church, from one end to the other. That the Lord may keep her unshaken and unshaken, and preserve her until the end of the age, founded upon the rock. And let us pray for the holy community here. That the Lord of all may make us worthy to pursue his heavenly hope without hesitation, and to offer him without ceasing the debt of prayer. Let us

ἐπουράνιον αὐτοῦ ἐλπίδα μεταδίδωκειν, καὶ ἀδιάλειπτον αὐτῷ τῆς δεήσεως ἀποδιδόναι τὴν ὀφειλὴν. Ὑπὲρ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας δεηθῶμεν· καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν (25)· {{p1088}} ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Εὐοδίου (26) καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν· ὅπως ὁ οἰκτίρμων Θεὸς χαρίσῃται αὐτοὺς ταῖς ἀγίαις αὐτοῦ Ἐκκλησίαις σώους, ἐντίμους, μακροημερεύοντας· καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ· καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν· ὅπως ὁ Κύριος ρύσῃται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ σῶον καὶ ἔντιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι. Ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν· ὅπως ὁ Κύριος ἄμειμπτον τὴν διακονίαν αὐτοῖς παράσχηται. Ὑπὲρ ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν· ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν· ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ. Ὑπὲρ εὐνούχων ὁσίως πορευομένων δεηθῶμεν. Ὑπὲρ τῶν ἐν ἐγκρατεῖᾳ, καὶ εὐλαβείᾳ δεηθῶμεν. Ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἀγίᾳ Ἐκκλησίᾳ, καὶ ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν· καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν· ὅπως ὁ πανάγαθος Θεὸς ἀμείψῃται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ δωρεαῖς, καὶ δῶ αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον, καὶ χαρίσῃται αὐτοῖς ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια. Ὑπὲρ τῶν

pray for every bishop under heaven who rightly teaches the word of your truth. And let us pray for our bishop James and for his communities. (25) {{p1088}} Let us pray for our bishop Clement and for his communities. Let us pray for our bishop Evodius (26) and for his communities. That the merciful God may grant that they be kept safe, honored, and live long among his holy Churches. And may he grant them an honorable old age in piety and righteousness. And let us pray for our elders. That the Lord may rescue them from every improper and evil thing, and grant them a safe and honorable old age. Let us pray for all the ministry and service in Christ. That the Lord may grant them an unblemished ministry. Let us pray for the readers, singers, virgins, widows, and orphans. Let us pray for those in marriage and those with children. That the Lord may have mercy on all of them. Let us pray for eunuchs who live in holiness. Let us pray for those who live in self-control and reverence. Let us pray for those who bear fruit in the holy Church and who give alms to the poor. And let us pray for those who offer sacrifices and first fruits to the Lord our God. That the all-good God may repay them with his heavenly gifts, and give them a hundredfold in this present life, and in the life to come eternal life, and grant them the eternal instead of the temporary, the heavenly instead of the earthly. Let us pray for our newly baptized brothers. That the Lord may strengthen and confirm them. Let us pray for our brothers who are being tested by illness. That the Lord may rescue them from every disease and every weakness, and restore them safely to his holy Church. Let us pray for travelers and those on journeys. Let us pray for those who are in mines, in exile, in prisons, and in

νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν· ὅπως ὁ Κύριος στηρίξῃ αὐτοὺς καὶ βεβαιώσῃ. Ὑπὲρ τῶν ἐν ἀρρώστια ἔξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν· ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, καὶ σώσους ἀποκαταστήσῃ τῇ ἀγίᾳ αὐτοῦ Ἐκκλησίᾳ. Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν· ὑπὲρ τῶν ἐν μετάλλοις καὶ ἔξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου, δεηθῶμεν· ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν· ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν· ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου, δεηθῶμεν· ὅπως ὁ Κύριοςπραῦνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν (27)· ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν· ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ. Τῶν νηπίων τῆς Ἐκκλησίας μνημονεύσωμεν· ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ, εἰς μέτρον ἡλικίας ἀγάγῃ· ὑπὲρ ἀλλήλων δεηθῶμεν· ὅπως ὁ Κύριος τηρήσῃ (28) ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσῃται ἡμᾶς τοῦ πονηροῦ καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ σώσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον. Ὑπὲρ πάσης ψυχῆς χριστιανῆς δεηθῶμεν. Σῶσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου. Ἐγειρώμεθα. Δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα. Ἐπευχέσθω δὲ (29) ὁ ἀρχιερεὺς, καὶ λεγέτω·

chains because of the name of the Lord. Let us pray for those who are suffering in bitter slavery. Let us pray for our enemies and those who hate us. Let us pray for those who persecute us because of the name of the Lord. That the Lord, by calming their anger, may scatter the wrath against us (27). Let us pray for those who are outside and have gone astray. That the Lord may bring them back. Let us remember the infants of the Church. That the Lord, having perfected them in his fear, may lead them to the measure of maturity. Let us pray for one another. That the Lord may keep (28) us and guard us by his grace to the end, and may rescue us from the evil one and from all the traps set by lawlessness, and save us into his heavenly kingdom. Let us pray for every Christian soul. Save and raise us up, God, by your mercy. Let us rise. Having prayed earnestly for ourselves and for one another to the living God through Christ, let us commit ourselves. Let the high priest pray, and say:

Chapter 11 (ΚΕΦΑΛΑΙΟΝ ΙΑ')

Ἐπίκλησις τῶν πιστῶν.

The Invocation of the Faithful.

Κύριε παντόκρατορ, ὕψιστε, ὁ ἐν ὑψηλοῖς

Lord Almighty, Most High, who dwells in

κατοικῶν, {{p1089}} ἅγιε ἐν ἁγίοις
ἀναπαυόμενε, ἀναρχε, μόναρχε· οὐδὲ
Χριστοῦ κήρυγμα γνώσεως δοὺς ἡμῖν εἰς
ἐπίγνωσιν τῆς σῆς δόξης καὶ τοῦ ὀνόματός
σου, οὗ ἐφανερώσεν ἡμῖν εἰς κατάληψιν·
αὐτὸς καὶ νῦν ἔπιθε δι' αὐτοῦ ἐπὶ τὸ
ποιμνιόν σου τοῦτο· καὶ λύτρωσαι αὐτὸ
πάσης ἀγνοίας, καὶ πονηρᾶς πράξεως· καὶ
δὸς φόβῳ φοβεῖσθαι σε, καὶ ἀγάπῃ ἀγαπᾶν
σε, καὶ στέλλεσθαι ἀπὸ προσώπου δόξης
σου· εὐμενῆς αὐτοῖς γενοῦ, καὶ ἰλεως, καὶ
ἐπήκοος ἐν ταῖς προσευχαῖς αὐτῶν· καὶ
φύλαξον αὐτοὺς ἀτρέπτους, ἀμέμπτους,
ἀνεγκλήτους· ἵνα ὧσιν ἅγιοι σώματι καὶ
ψυχῇ, μὴ ἔχοντες σπῖλον ἢ ῥυτίδα ἢ τι τῶν
τοιούτων· ἀλλ' ἵνα ὧσιν ἄρτιοι, καὶ μηδεὶς
ἐν αὐτοῖς ἢ κολοβὸς ἢ ἀτελής. Ἀρωγέ,
δυνατὲ, ἀπροσώποληπτε, γενοῦ
ἀντιλήπτωρ τοῦ λαοῦ σου τούτου, ὃν
ἐξηγόρασας (30) τῷ τιμίῳ τοῦ Χριστοῦ σου
αἵματι. Προστάτης, ἐπίκουρος, ταμίας,
φύλαξ, τεῖχος ἐρυμνότατον, φραγμὸς,
ἀσφάλεια (31), ὅτι ἐκ τῆς σῆς χειρὸς οὐδεὶς
ἀρπάσαι δύναται· οὐδὲ γὰρ ἐστὶ Θεὸς
ὥσπερ σὺ ἕτερος· ὅτι ἐν σοὶ ἡ ὑπομονὴ
ἡμῶν. «Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου,
ὅτι ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.»
Ἀπροσχάριστε, ἀπαρλόγιστε· ῥῦσαι
αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας,
παντὸς παραπτώματος, πάσης ἐπηρείας
καὶ ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ
βέλους πετομένου ἡμέρας, ἀπὸ πράγματος
ἐν σκότει διαπορευομένου· καὶ καταξιώσον
αὐτοὺς τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ
τῷ Υἱῷ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ
Σωτῆρι ἡμῶν· δι' οὗ σοὶ δόξα καὶ σέβας, ἐν
ἀγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν. Καὶ μετὰ τοῦτο
λεγέτω ὁ διάκονος· Πρόσχωμεν. Καὶ
ἀσπαζέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν,
καὶ λεγέτω· Ἡ εἰρήνη τοῦ Θεοῦ μετὰ
πάντων ὑμῶν· καὶ ὁ λαὸς ἀποκρινάσθω·
Καὶ μετὰ τοῦ πνεύματός σου. Καὶ ὁ

the highest places, {{p1089}} holy resting
among the holy, without beginning, sole
ruler who through Christ gave us the
proclamation of knowledge for the full
understanding of your glory and your
name, which he revealed to us for our grasp
He himself even now looks through him
upon this, your flock and to redeem it from
all ignorance and evil deeds and grant that
it may fear you with reverence, love you
with affection, and be sent away from the
presence of your glory Be kind to them, and
gracious, and attentive to their prayers And
keep them blameless, without fault, beyond
reproach So that they may be holy in body
and soul, having no stain or wrinkle or
anything like that But so that they may be
complete, and no one among them is
lacking or incomplete Help, mighty one,
impartial one, become the defender of your
people, whom you have redeemed (30)
with the precious blood of your Christ.
Protector, helper, steward, guardian,
strongest wall, barrier, safety (31), because
no one can seize from your hand. For there
is no God like you, another. For in you is
our hope. "Sanctify them in your truth, for
your word is truth. Ungrateful,
unreasonable Deliver them from every
disease and every weakness, from every
fault, every attack and deceit, from the fear
of the enemy, from the arrow flying by day,
from the thing that walks in darkness. And
make them worthy of eternal life, which is
in Christ your Son, your only-begotten, God
and Savior of us. Through whom be glory
and honor to you, in the Holy Spirit, now,
and always, and forever and ever. Amen
And after this, let the deacon say Let us pay
attention And let the bishop greet the
church, and say The peace of God be with
you all and let the people respond And with
your spirit And let the deacon say to all

διάκονος εἰπάτω πᾶσιν· Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Καὶ ἀσπαζέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον (32), οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Τὰ παιδιά δὲ στηκέτωσαν πρὸς τῷ βήματι, καὶ διάκονος αὐτοῖς ἕτερος ἕστω ἐφεστῶς, ὅπως μὴ ἀτακτῶσι. Καὶ ἄλλοι διάκονοι περιπατεῖτωσαν, καὶ σκοπεῖτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας, ὅπως μὴ θόρυβός τις (33) γένηται, καὶ μὴ τις νεύση, ἢ ψιθυρίση, ἢ νυστάξῃ. Οἱ δὲ διάκονοι ἰστάσθωσαν εἰς τὰς τῶν ἀνδρῶν θύρας, καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν· ὅπως μή τις ἐξέλθοι, μήτε ἀνοιχθῇ ἡ θύρα, κἂν πιστός τις ᾖ, κατὰ τὸν καιρὸν τῆς ἀναφορᾶς. Εἷς δὲ ὑποδιάκονος διδότης ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι (34), σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.

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Chapter 12 (ΚΕΦΑΛΑΙΟΝ ΙΒ')

Διάταξις Ἰακώβου, τοῦ ἀδελφοῦ Ἰωάννου τοῦ Ζεβεδαίου.

Φημί δὴ κάγῳ Ἰάκωβος (35), ὁ ἀδελφὸς Ἰωάννου τοῦ Ζεβεδαίου, ἵν' εὐθὺς ὁ διάκονος λέγῃ· Μὴ τις τῶν κατηχουμένων. Μὴ τις τῶν ἀκροωμένων· Μὴ τις τῶν ἀπίστων. Μὴ τις τῶν ἑτεροδόξων. Οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε (36). Τὰ παιδιά προσλαμβάνεσθε αἱ μητέρες· μὴ τις κατὰ τινος. Μὴ τις ἐν ὑποκρίσει. Ὅρθοι πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἐστῶτες ὧμεν προσφέρειν. Ὡς γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ

Greet one another with a holy kiss And let those of the clergy greet the bishop (32), the laymen greet the laymen, the women greet the women Let the children stand by the step, and let another deacon stand over them, so that they do not misbehave And let other deacons walk around and watch the men and the women, so that no noise (33) is made, and that no one nods, or whispers, or falls asleep. Let the deacons stand at the doors of the men's section, and the subdeacons at the doors of the women's section. So that no one goes out, nor the door is opened, even if someone is a believer, during the time of the offering. Let one subdeacon give the priests a washing of the hands, a sign of the purity of souls offered to God.

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The Rule of James, the brother of John the Zebedee.

I, James (35), the brother of John the Zebedee, say this, so that the deacon may speak immediately. Let no one of the catechumens Let no one of the hearers Let no one of the unbelievers Let no one of the heretics Those who pray the first prayer, come forward (36) Receive the children, mothers. Let no one be against anyone. Let no one be in hypocrisy. Let us stand upright before the Lord with fear and trembling to offer. When these things have happened, let

ἐπισκόπῳ πρὸς τὸ θυσιαστήριον· καὶ οἱ
πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ
εὐωνύμων στηκέτωσαν, ὡς ἂν μαθηταὶ
παρεστῶτες διδασκάλῳ. Δύο δὲ διάκονοι
ἐξ ἑκατέρων τῶν μερῶν τοῦ θυσιαστηρίου
κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον
(37), ἢ πτερῶν ταῶνος, ἢ ὀθόνης· καὶ
ἡρέμα ἀποσοβείτωσαν τὰ μικρὰ τῶν
ἵπταμένων ζώων, ὅπως ἂν μὴ
ἐγχριμπτωνται εἰς τὰ κύπελλα (38).
Εὐξάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς
ἅμα τοῖς ἱερεῦσι, καὶ λαμπρὰν ἐσθῆτα
μετενδύς, καὶ στὰς πρὸς τῷ θυσιαστηρίῳ,
τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ
μετώπου τῇ χειρὶ ποιησάμενος εἰς πάντας
(39), εἰπάτω· Ἡ χάρις τοῦ παντοκράτορος
Θεοῦ, καὶ ἡ ἀγάπη τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου
Πνεύματος, ἔστω μετὰ πάντων ὑμῶν· καὶ
πάντες συμφώνως λεγέτωσαν, ὅτι καὶ μετὰ
τοῦ πνεύματός σου. Καὶ ὁ ἀρχιερεὺς· Ἄνω
τὸν νοῦν· καὶ πάντες· Ἔχομεν πρὸς τὸν
Κύριον. Καὶ ὁ ἀρχιερεὺς· Εὐχαριστήσωμεν
τῷ Κυρίῳ· καὶ πάντες· {{p1093}} Ἄξιον καὶ
δίκαιον. Καὶ ὁ ἀρχιερεὺς εἰπάτω· Ἄξιον ὡς
ἀληθῶς καὶ δίκαιον, πρὸ πάντων ἀνυμνεῖν
σε τὸν ὄντως ὄντα Θεὸν, τὸν πρὸ τῶν
γεννητῶν ὄντα, «ἐξ οὗ πᾶσα πατριὰ ἐν
οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται» τὸν μόνον
ἀγέννητον, καὶ ἄναρχον, καὶ ἀβασίλευτον,
καὶ ἀδέσποτον, τὸν ἀνενδεῆ, τὸν παντὸς
ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ
γενέσεως κρείττονα, τὸν πάντοτε κατὰ τὰ
αὐτὰ καὶ ὡσαύτως ἔχοντα· ἐξ οὗ τὰ πάντα,
καθάπερ ἐκ τινος ἀφετηρίας, εἰς τὸ εἶναι
παρῆλθεν. Σὺ γὰρ εἶ ἡ ἀναρχος γνῶσις, ἡ
ἀΐδιος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ
ἀδίδακτος σοφία· ὁ πρῶτος τῇ φύσει (40),
καὶ νόμος (41) τῷ εἶναι, καὶ κρείττων
παντὸς ἀριθμοῦ. Τὰ (42) πάντα ἐκ τοῦ μὴ
ὄντος εἰς τὸ εἶναι παραγαγὼν διὰ τοῦ
μονογενοῦς σου Υἱοῦ· αὐτὸν δὲ πρὸ
πάντων αἰώνων γεννήσας βουλήσει, καὶ

the deacons bring the gifts to the bishop at
the altar. And let the elders stand on his
right and on his left, as disciples standing
near their teacher. Two deacons, one on
each side of the altar, should hold a fine veil
(37), or the feathers of a fan, or a cloth. And
let them gently drive away the small flying
insects, so that they do not fall into the cups
(38). Then the high priest, praying silently
for himself along with the priests, and
having put on a bright garment, and
standing by the altar, making the sign of the
cross on his forehead with his hand toward
everyone (39), should say: The grace of the
almighty God, and the love of our Lord
Jesus Christ, and the fellowship of the Holy
Spirit, be with you all. And let all say
together in agreement, «And with your
spirit.» And the high priest Lift up your
mind. and all We have toward the Lord And
the high priest Let us give thanks to the
Lord and all {{p1093}} It is right and just
And let the high priest say It is truly right
and just, before all, to praise you, the truly
existing God, the one who exists before the
ages, «from whom every family in heaven
and on earth is named.» the only
unbegotten, without beginning, without
king, and without master, the one without
lack, the giver of every good thing, greater
than every cause and origin, always
existing in the same way and manner from
whom all things, just as from a certain
starting point, came into being. For you are
the beginningless knowledge, the eternal
vision, the unbegotten hearing, the
unlearned wisdom. The first by nature
(40), and the law (41) of being, and greater
than every number. Bringing all things (42)
from non-being into being through your
only-begotten Son. But having begotten
him before all ages by will, and power (43),
and goodness, without mediation (44),

δυνάμει (43), καὶ ἀγαθότητι, ἀμεσιτεύτως (44), Υἱὸν μονογενῆ, Λόγον Θεοῦ, Σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, Ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέα σὸν, βασιλέα δὲ καὶ κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως, τὸν πρὸ πάντων (45), δι' οὗ τὰ πάντα. Σὺ γὰρ Θεὸς αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας, καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς· δι' οὗ γὰρ τὸ εἶναι ἐχαρίσω, δι' αὐτοῦ καὶ τὸ εἶναι ἐδωρήσω. Ὁ Θεὸς καὶ Πατὴρ τοῦ μονογενοῦς Υἱοῦ σου, ὁ δι' αὐτοῦ πρὸ πάντων ποιήσας (46) τὰ χερουβὶμ καὶ τὰ σεραφίμ, αἰῶνάς τε καὶ στρατιάς (47), δυνάμεις {{p1096}} τε καὶ ἐξουσίας, ἀρχάς τε καὶ θρόνους, ἀρχαγγέλους τε καὶ ἀγγέλους· καὶ μετὰ ταῦτα πάντα, ποιήσας δι' αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον, καὶ πάντα τὰ ἐν αὐτῷ. Σὺ γὰρ εἶ ὁ τὸν οὐρανὸν ὡς καμάραν στήσας, καὶ ὡς δέρβιν ἐκτείνας, καὶ τὴν γῆν ἐπ' οὐδενὸς ἰδρύσας γνώμη μόνη· ὁ πῆξας στερέωμα, καὶ νύκτα καὶ ἡμέραν κατασκευάσας· ὁ ἐξαγαγὼν φῶς ἐκ θησαυρῶν, καὶ τῇ τούτου στολῇ (48) ἐπαγαγὼν τὸ σκότος, εἰς ἀνάπαυλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζώων· ὁ τὸν ἥλιον τάξας εἰς ἀρχὰς τῆς ἡμέρας, ἐν οὐρανῷ, καὶ τὴν σελήνην εἰς ἀρχὰς τῆς νυκτός, καὶ τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταγράψας, εἰς αἶνον τῆς σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν καὶ κάθαρσιν, ἀέρα ζωτικὸν πρὸς εἰσπνοὴν (49) καὶ φωνῆς ἀπόδοσιν διὰ γλώττης πληττούσης τὸν ἀέρα, καὶ ἀκοὴν συνεργουμένην ὑπ' αὐτοῦ ὡς ἐπαΐειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλίαν· ὁ ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλήρωσιν, καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ· ὁ τὴν μεγάλην θάλασσαν χωρίσας τῆς γῆς, καὶ τὴν με ἀναδείξας πλωτὴν, τὴν δὲ ποσὶ βάσιμον ποιήσας, καὶ

your only-begotten Son, the Word of God, living Wisdom, the firstborn of all creation, the Angel of your great counsel, your high priest, and king and lord of every intellectual and sensible nature, the one before all things (45), through whom all things. For you, eternal God, made all things through him, and through him you assign all things their proper care. For through him I will grant existence, and through him I will also give well-being. God and Father of your only-begotten Son, who through him made before all things (46) the cherubim and the seraphim, the ages and the armies (47), the powers {{p1096}} and authorities, the principalities and thrones, the archangels and angels. And after these, having made through him this visible world, and all things in it. For you are the one who set the heaven like a vault, and stretched it out like a curtain, and established the earth on nothing but your own will alone. The one who fixed the firmament, and made night and day. The one who brought forth light from the treasures, and with its brightness brought in darkness, as a rest for the living creatures moving in the world. The one who set the sun as the ruler of the day in the sky, and the moon as the ruler of the night, and arranged the dance of the stars in the sky, as praise for your greatness. The one who made water for drinking and cleansing, vital air for breathing (49) and for producing voice through the tongue striking the air, and hearing working together with it as if understanding the speech that falls upon it. The one who made fire as a comfort against darkness, as a supply against need, and for us to be warmed and lit by it. The one who separated the great sea from the land, making one navigable by ships and the

τὴν μὲν ζώοις μικροῖς καὶ μεγάλοις
πληθύνας, τὴν δὲ ἡμέροις καὶ ἀτιθάσσοις
πληρώσας, φυτοῖς τε διαφόροις στέψας,
καὶ βοτάναις στεφανώσας, καὶ ἄνθεσι
καλλύνας, καὶ σπέρμασι πλουτίσας· ὁ
συστησάμενος ἄβυσσον, καὶ μέγα κῆτος
(50) αὐτῇ περιθεῖς, ἁλμυρῶν ὑδάτων
σεσωρευμένα πελάγη, περιφράξας δὲ
αὐτὴν πύλαις ἄμμου λεπτοτάτης· ὁ
πνεύμασι ποτὲ μὲν αὐτὴν κορυφῶν εἰς
ὀρέων μέγεθος, {{p1097}} ποτὲ δὲ
στρωννύων αὐτὴν εἰς (51) πεδίον, καὶ ποτὲ
μὲν ἐκμαίνων χειμῶνι, ποτὲ δὲ πραϋνῶν
γαλήνῃ, ὥς ναυσιπόροις πλωτῆρσιν
εὐκόλον εἶναι πρὸς πορείαν· ὁ ποταμοῖς
διαζώσας τὸν ἀπὸ σοῦ διὰ Χριστοῦ
γενόμενον κόσμον, καὶ χειμάρροις
ἐπικλύσας, καὶ πηγαῖς ἀεννάοις μεθύσας,
ὄρεσι δὲ περισφίγξας εἰς ἔδραν ἀτρεμῆ γῆς
ἀσφαλεστάτην. Ἐπλήρωσας γάρ σου τὸν
κόσμον, καὶ διεκόσμησας αὐτὸν βοτάναις
εὐόσοις καὶ ἰασίμοις· ζώοις πολλοῖς καὶ
διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις,
ἐδωδίμοις καὶ ἐνεργοῖς, ἡμέροις καὶ
ἀτιθάσσοις· ἐρπετῶν συριγμοῖς, πτηνῶν
ποικίλων κλαγγαῖς· ἐνιαυτῶν κύκλοις,
μηνῶν καὶ ἡμερῶν ἀριθμοῖς, τροπῶν
τάξεσι· νεφῶν ὀμβροτόκων διαδρομαῖς, εἰς
καρπῶν γονὰς, καὶ ζώων σύστασιν,
σταθμὸν ἀνέμων διαπνεόντων ὅτε
προσταχθῶσι παρὰ σοῦ, τῶν φυτῶν καὶ
τῶν βοτανῶν τὸ πλῆθος. Καὶ οὐ μόνον τὸν
κόσμον ἐδημιούργησας· ἀλλὰ καὶ τὸν
κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ
ἐποίησας, κόσμου κόσμον αὐτὸν (52)
ἀναδείξας. Εἶπας γὰρ τῇ σῇ Σοφίᾳ·
«Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα
ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ
ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ
τῶν πετεινῶν τοῦ οὐρανοῦ.» Διὸ καὶ
πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ
σώματος σκεδαστοῦ· τῆς μὲν ἐκ τοῦ μὴ
ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων·

other walkable by foot, filling one with
many small and large animals, and the
other with tame and wild creatures,
crowning it with various plants and herbs,
adorning it with flowers, and enriching it
with seeds. The one who established the
abyss, and placed a great sea monster (50)
in it, gathering the salty waters into seas,
and enclosing it with gates of very fine
sand. The one who sometimes with winds
raises it to the size of mountains, {{p1097}}
sometimes spreading it out into a plain, and
sometimes stirring it up in storm,
sometimes calming it with calm, so that it
may be easy for sailors to navigate. The one
who girded the world made from you
through Christ with rivers, and flooded it
with torrents, and filled it with ever-
flowing springs, and surrounded the
mountains to make a most secure resting
place of unshaken earth. For you filled your
world and adorned it with fragrant and
healing plants. With many and diverse
animals, strong and weaker, edible and
active, tame and wild. With the whistles of
reptiles, the varied cries of birds. In the
cycles of years, the counts of months and
days, the orders of seasons. In the courses
of rain-bearing clouds, toward the birth of
fruits, and the formation of animals, the
measure of winds blowing when ordered
by you, the abundance of plants and herbs.
And not only did you create the world But
you also made the citizen of the world,
man, within it, making him a world of the
world (52). For you said to your Wisdom
“Let us make man in our image, and in our
likeness and let them be rulers over the fish
of the sea, and the birds of the sky.
Therefore, you also made him from an
immortal soul and a scattered body the one
from non-being, and the other from the
four elements. And you gave him, according

καὶ δέδωκας αὐτῷ, κατὰ μὲν τὴν ψυχὴν, τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν· κατὰ δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἴσθησιν, καὶ τὴν μεταβατικὴν κίνησιν. Σὺ γὰρ, Θεὲ παντόκρατορ, διὰ Χριστοῦ παράδειςον ἐν Ἑδὲμ κατὰ ἀνατολὰς ἐφύτευσας, παντοίων ἐδωδὶμων κόσμῳ, καὶ ἐν αὐτῷ ὡς ἂν ἐν ἐστὶα πολυτελεῖ εἰσήγαγες αὐτόν· κὰν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον, ὅπως οἴκοθεν καὶ παρ' ἐαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας. Εἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδειςον, πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν, ἐνὸς δὲ μόνου τὴν γεῦσιν ἀπεῖπας ἐπ' ἐλπίδι κρειττόνων, ἵνα, ἐὰν φυλάξῃ τὴν ἐντολὴν, μισθὸν ταύτης τὴν ἀθανασίαν κομίσῃται. Ἀμελήσαντα δὲ τῆς ἐντολῆς, καὶ γευσάμενον ἀπηγορευμένου καρποῦ ἀπάτη ὄφεως καὶ συμβουλία γυναικὸς, τοῦ μὲν παραδείσου δικαίως ἔξωσας αὐτόν, ἀγαθότητι δὲ εἰς τὸ παντελὲς ἀπολλύμενον οὐχ ὑπερεῖδες· σὸν γὰρ ἦν δημιουργήμα· ἀλλὰ καθυποτάξας αὐτῷ τὴν κτίσιν, δέδωκας αὐτῷ οἰκείοις ἰδρῶσι καὶ πόνοις πορίζειν ἑαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ αὔξοντος καὶ πεπαίνοντος· χρόνῳ δὲ πρὸς ὀλίγον αὐτόν κοιμίσας, ὅρκῳ εἰς παλιγγενεσίαν ἐκάλεσας· ὅρον θανάτου λύσας, ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τοὺς ἐξ αὐτοῦ εἰς πλῆθος ἀνάρριθμον (53) χέας, τοὺς ἐμμέναντάς σοι ἐδόξασας, {{p1100}} τοὺς δὲ ἀποστάντας σου ἐκόλασας· καὶ τοῦ μὲν Ἀβὲλ, ὡς ὀσίου προσδεξάμενος τὴν θυσίαν, τοῦ δὲ ἀδελφοκτόνου Κάϊν ἀποστραφεὶς τὸ δῶρον, ὡς ἐναγοῦς. Καὶ πρὸς τούτοις τὸν Σήθ, καὶ τὸν Ἐνὼς προσελάβου, καὶ τὸν Ἐνὼχ μετατέθεικας. Σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων, καὶ τῆς ζωῆς χορηγός, καὶ τῆς ἐνδείας πληρωτής· καὶ τῶν νόμων

to the soul, rational understanding, the ability to distinguish piety and impiety, and the observation of the just and the unjust. But according to the body, I will grant the fivefold sense and the power of changing movement. For you, almighty God, through Christ planted a paradise in Eden toward the east, full of all kinds of edible plants, and in it you brought him in as if into a richly furnished home. And you gave him a natural law for doing, so that he might have within himself and from himself the seeds of knowledge of God. Bringing him into the paradise of delight, you gave him authority to partake of everything, but you forbade him the taste of only one, with the hope of better things, so that if he kept the command, he would receive immortality as its reward. But when he neglected the command and tasted the forbidden fruit through the deceit of the serpent and the counsel of a woman, you rightly cast him out of paradise, yet you did not look down on him as completely lost to goodness. For he was your creation. But having subjected creation to him, you gave him to provide his food by his own sweat and toil, from all that grows, increases, and ripens by you. But after causing him to sleep for a short time, you called him by oath to rebirth. Having broken the bond of death, you promised life through resurrection. And not only this, but you also poured out from him an innumerable multitude (53), those who remained faithful to you you glorified, {{p1100}} but those who turned away from you you punished. And as for Abel, having accepted the sacrifice as a holy one, but having turned away from the gift of the brother-killer Cain, as a sinner, And in addition to these, you received Seth and Enos, and you translated Enoch. For you are the creator of humans, the giver of life,

δοτήρ, καὶ τῶν φυλαττόντων αὐτοὺς
μισθαποδότης, καὶ τῶν παραβαινόντων
αὐτοὺς ἔκδικος. Ὁ τὸν μέγαν κατακλυσμὸν
ἐπαγαγὼν τῷ κόσμῳ διὰ τὸ πλῆθος τῶν
ἀσεβησάντων, καὶ τὸν δίκαιον Νῶε
ῤυσάμενος ἐκ τοῦ κατακλυσμοῦ ἐν λάρνακι
σὺν ὀκτῶ ψυχαῖς, τέλος μὲν τῶν
παρωχηκότων, ἀρχὴν δὲ τῶν μελλόντων
ἐπιγίνεσθαι. Ὁ τὸ φοβερὸν πῦρ κατὰ τῆς
Σοδομηνῆς πενταπόλεως ἐξάψας, καὶ γῆν
καρποφόρον εἰς ἄλμην θέμενος ἀπὸ κακίας
τῶν κατοικούντων ἐν αὐτῇ, καὶ τὸν ὅσιον
Λῶτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. Σὺ εἶ ὁ τὸν
Ἀβραὰμ ῤυσάμενος προγονικῆς ἀσεβείας,
καὶ κληρονόμον τοῦ κόσμου καταστήσας,
καὶ ἐμφανίσας αὐτῷ τὸν Χριστὸν σου. Ὁ
τὸν Μελχισεδέκ, ἀρχιερέα τῆς λατρείας
προχειρισάμενος. Ὁ τὸν πολύτλαντα
θεράποντά σου Ἰὼβ νικητὴν τοῦ
ἀρχεκάκου ὄφως ἀναδείξας. Ὁ τὸν Ἰσαὰκ
ἐπαγγελίας υἱὸν ποιησάμενος· ὁ τὸν Ἰακώβ
πατέρα δώδεκα παίδων, καὶ τοὺς ἐξ αὐτοῦ
εἰς πλῆθος χέας, καὶ εἰσαγαγὼν εἰς
Αἴγυπτον ἐν ἐβδομήκοντα πέντε ψυχαῖς. Σὺ
Κύριε, Ἰωσήφ (54) οὐχ ὑπερεῖδες· ἀλλὰ
μισθὸν τῆς διὰ σέ σωφροσύνης ἔδωκας
αὐτῷ τὸ τῶν Αἰγυπτίων ἄρχειν. Σὺ Κύριε,
Ἑβραίους ὑπὸ Αἰγυπτίων
καταπονουμένους οὐ περιεῖδες, διὰ τὰς
πρὸς τοὺς πατέρας αὐτῶν ἐπαγγελίας· ἀλλ'
ἐρρύσω, κολάσας Αἰγυπτίους.
Παραφθειράντων δὲ τῶν ἀνθρώπων τὸν
φυσικὸν νόμον, καὶ τὴν κτίσιν, ποτὲ μὲν
αὐτόματον νομισάντων, ποτὲ δὲ πλεῖον ἢ
δεῖ τιμησάντων, καὶ σοὶ τῷ Θεῷ τῶν
πάντων συνταττόντων· οὐκ εἴσας
πλανᾶσθαι, ἀλλὰ ἀναδείξας τὸν ἅγιόν σου
θεράποντα Μωϋσῆν, δι' αὐτοῦ πρὸς
βοήθειαν τοῦ φυσικοῦ τὸν γραπτὸν νόμον
δέδωκας, καὶ τὴν κτίσιν ἔδειξας σὸν ἔργον
εἶναι, τὴν δὲ πολύθεον πλάνην ἐξώρισας.
Τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ ἱερατικῇ τιμῇ
ἐδόξασας· Ἑβραίους ἀμαρτόντας

and the fulfiller of need. and the giver of the
laws, the rewarder of those who keep them,
and the avenger of those who break them.
You, who brought the great flood upon the
world because of the many wicked, and
saved the righteous Noah from the flood in
an ark with eight souls, the end of those
who had passed away, and the beginning of
those who were to come. You, who kindled
the terrible fire against the five cities of
Sodom, and turned the fertile land into salt
because of the wickedness of those living
there, and rescued the holy Lot from the
burning. You are the one who saved
Abraham from ancestral wickedness, made
him heir of the world, and revealed to him
your Christ. You, who appointed
Melchizedek as high priest of the worship.
You, who made your much-suffering
servant Job the conqueror of the ancient
evil serpent. You, who made Isaac the son
of promise. You, who made Jacob the father
of twelve sons, and poured them out into a
multitude, and brought them into Egypt
with seventy-five souls. You, Lord, did not
overlook Joseph (54). But you gave him the
reward of his self-control for your sake—
the rule over the Egyptians. You, Lord, did
not abandon the Hebrews who were
oppressed under the Egyptians, because of
the promises made to their fathers. But I
will rescue them, having punished the
Egyptians. When people have corrupted the
natural law and creation, sometimes
thinking it happens by chance, sometimes
giving it more or less honor than it
deserves, and arranging it all under you,
God of all, You did not allow them to be led
astray, but by raising up your holy servant
Moses, through him you gave the written
law to help the natural law, and showed
that creation is your work, while you
banished the many-god error. You glorified

ἐκόλασας, ἐπιστρέφοντας ἐδέξω· τοὺς Αἰγυπτίους δεκαπλήγῳ ἐτιμωρήσω· θάλασσαν διελὼν, Ἰσραηλίτας διεβίβασας· Αἰγυπτίους ἐπιδιώξαντας ὑποβρυχίους ἀπώλεσας (55)· ξύλῳ πικρὸν ὕδωρ ἐγλύκανας· ἐκ πέτρας ἀκροτόμου ὕδωρ ἀνέχεας· ἐξ οὐρανοῦ τὸ μάννα ὕσας· τροφὴν ἐξ ἀέρος ὀρτυγομήτραν· στῦλον πυρὸς τὴν νύκτα πρὸς φωτισμὸν, καὶ στῦλον νεφέλης ἡμέρας πρὸς σκιασμὸν θάλπους. Τὸν Ἰησοῦν στρατηγὸν ἀναδείξας, ἐπτὰ ἔθνη Χαναναίων δι’ αὐτοῦ καθεῖλες, Ἰορδάνην διέρρηξας, τοὺς ποταμοὺς Ἡθὰμ ἐξήρανας, τεῖχη κατέρριψας (56) ἄνευ {{p1101}} μηχανημάτων καὶ χειρὸς ἀνθρωπίνης. Ὑπὲρ πάντων σοι ἡ δόξα, Δέσποτα παντόκρατορ. Σὲ προσκυνοῦσιν ἀνάνριθμοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, δυνάμεων, στρατιῶν, αἰώνων· τὰ χερουβὶμ, καὶ τὰ ἐξαπτέρυγα σεραφὶμ, ταῖς μὲν δυσὶ κατακαλύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλὰς, ταῖς δὲ δυσὶ πετόμενα, καὶ λέγοντα, ἅμα χιλιάς χιλιάσιν ἀρχαγγέλων, καὶ μυρίαις μυριάσιν ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις· καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω· «Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.» Καὶ ὁ ἀρχιερεὺς ἐξῆς λεγέτω· Ἅγιος γὰρ εἶ ὡς ἀληθῶς, καὶ πανάγιος, ὕψιστος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. Ἅγιος δὲ καὶ ὁ μονογενὴς σου Υἱὸς ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός· ὃς εἰς πάντα ὑπηρετησάμενός σοι τῷ Θεῷ αὐτοῦ καὶ Πατρὶ, εἷς τε δημιουργίαν διάφορον, καὶ πρόνοιαν κατάλληλον, οὐ περιεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν παραίνεσιν, μετὰ προφητικὸς ἐλέγχους, καὶ τὰς τῶν ἀγγέλων ἐπιστασίας, παραφθειρόντων σὺν

Aaron and those from his line with priestly honor. You punished the Hebrews when they sinned, but welcomed them when they repented. I will punish the Egyptians with ten plagues. You parted the sea and led the Israelites across. You destroyed the Egyptians as they pursued beneath the waves (55). You sweetened the bitter water with wood. You brought forth water from the cutting edge of the rock. You rained down the manna from heaven. You provided food from the air, a quail mother. A pillar of fire by night for light, and a pillar of cloud by day for shade and warmth. Raising up Jesus as commander, you defeated seven nations of the Canaanites through him, you split the Jordan, you dried up the rivers of Etham, you brought down walls (56) without machines or human hands {{p1101}}. Above all, glory to you, Master almighty. Countless armies of angels, archangels, thrones, dominions, rulers, authorities, powers, hosts, and ages worship you. The cherubim and the six-winged seraphim, with two covering their feet, with two covering their heads, with two flying, and saying together with thousands of thousands of archangels and myriads of myriads of angels, unceasingly and silently, cry out: and let all the people together say: “Holy, holy, holy, Lord of hosts, heaven and earth are full of his glory.” Blessed forevermore. Amen. And let the high priest say next. For you are truly holy, and all-holy, most high and exalted forever. Holy also is your only-begotten Son, our Lord and God Jesus Christ. Who, having served you, his God and Father, in all things, both in a different creation and in fitting providence, did not overlook the human race as lost, but through natural law, through legal exhortation, through prophetic rebukes, and through the

τῷ θετῷ καὶ τὸν φυσικὸν νόμον, καὶ τῆς μνήμης ἐκβαλλόντων τὸν κατακλυσμόν, τὴν ἐκπύρωσιν, τὰς κατ' Αἰγυπτίων πληγὰς, τὰς κατὰ Παλαισθινῶν σφαγὰς, καὶ μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι πάντων, εὐδόκησεν αὐτὸς γνώμη σῆ ὁ δημιουργὸς ἀνθρώπου, ἄνθρωπος γενέσθαι, ὁ νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον, καὶ ἐξευμενίσάτο σε τὸν ἑαυτοῦ Θεὸν καὶ Πατέρα, καὶ τῷ κόσμῳ κατήλλαξε, καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ἡλευθέρωσε, γενόμενος ἐκ παρθένου, γενόμενος ἐν σαρκί, ὁ Θεὸς Λόγος, ὁ ἀγαπητὸς Υἱὸς, ὁ πρωτότοκος πάσης κτίσεως, κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προρρήθεισας προφητείας ἐκ σπέρματος Δαβὶδ, καὶ Ἀβραάμ, φυλῆς Ἰούδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσσων πάντας τοὺς γεννωμένους, καὶ ἐνεσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγένηται· πολιτευσάμενος ὁσίως καὶ παιδεύσας ἐνθέσμως, πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπελάσας, σημεῖα τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας· τροφῆς καὶ ποτοῦ καὶ ὕπνου μεταλαβὼν, ὁ τρέφων πάντας τοὺς χρῆζοντας τροφῆς, καὶ ἐμπιπλῶν πᾶν ζῶον εὐδοκίας· ἐφανέρωσέ σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτὸ, τὴν ἄγνοιαν ἐφυγάδευσε, τὴν εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον ὃ ἔδωκας αὐτῷ ἐτελείωσε. Καὶ ταῦτα πάντα κατορθώσας, χερσὶν ἀνόμων κατασχεθεὶς, ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου, προδοσίᾳ τοῦ τὴν κακίαν νοσήσαντος, καὶ πολλὰ παθὼν ὑπ' αὐτῶν, καὶ πᾶσαν ἀτιμίαν ὑποστὰς σῆ συγχωρήσει, παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι, καὶ κριθεὶς ὁ κριτῆς, καὶ κατακριθεὶς ὁ Σωτὴρ, σταυρῷ προσηλώθη ὁ ἀπαθὴς, καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος, {{p1104}} καὶ ἐτάφη ὁ

oversight of angels—who, together with the lawgiver, corrupted the natural law and, by their memory, cast out the flood, the burning, the plagues against the Egyptians, the slaughter of the Palestinians, and all those things yet to come that would not perish—he himself, by your will, the creator of man, was pleased to become man, the lawgiver under laws, the high priest as priest, the shepherd as sheep, and he reconciled you to his own God and Father, and reconciled the world, and freed all from the coming wrath, becoming from a virgin, becoming in the flesh, the God Word, the beloved Son, the firstborn of all creation, according to the prophecies about him foretold by himself, from the seed of David and Abraham, of the tribe of Judah. And he was born in the womb of a virgin, the one who forms all who are born, and the incorporeal one was made flesh, the one born without time has come into time. Living piously and teaching reverently, he drove away every disease and every weakness from people, and performed signs and wonders among the people. Receiving food and drink and sleep, he who feeds all those in need of food, and fills every living creature with good will. He revealed your name to those who did not know it, he drove away ignorance, he rekindled piety, he fulfilled your will, he completed the work which you gave him. And having accomplished all these things, being seized by the hands of lawless men, by false priests and high priests and an unlawful people, by the betrayal of the one who was sick with evil, and having suffered many things from them, and having endured every dishonor with your forgiveness, being handed over to Pilate the governor, and judged by the judge, and condemned by the Savior, the impassive

ζωοποιός, ἵνα πάθους λύση καὶ θανάτου
ἐξέλῃται τούτους τοὺς (57) δι' οὓς
παρεγένετο, καὶ ῥήξῃ τὰ δεσμὰ τοῦ
διαβόλου, καὶ ῥύσῃται τοὺς ἀνθρώπους ἐκ
τῆς ἀπάτης αὐτοῦ· καὶ ἀνέστη ἐκ νεκρῶν
τῇ τρίτῃ ἡμέρᾳ· καὶ τεσσαράκοντα ἡμέρας
ἐνδιατρίψας (58) τοῖς μαθηταῖς, ἀνελήφθη
εἰς τοὺς οὐρανοὺς, καὶ ἐκαθέσθη ἐκ δεξιῶν
σου τοῦ Θεοῦ καὶ Πατρὸς αὐτοῦ.
Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινε,
εὐχαριστοῦμέν σοι, Θεὲ παντόκρατορ, οὐχ
ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ
τὴν διάταξιν αὐτοῦ πληροῦμεν. Ἐν ἧ γὰρ
νυκτὶ παρεδίδοτο, λαβὼν ἄρτον ταῖς ἀγίαις
καὶ ἀμώμοις αὐτοῦ χερσὶ, καὶ ἀναβλέψας
πρὸς σὲ τὸν Θεὸν αὐτοῦ καὶ Πατέρα, καὶ
κλάσας, ἔδωκε τοῖς μαθηταῖς εἰπών·
«Τοῦτο τὸ μυστήριον τῆς Καινῆς Διαθήκης·
λάβετε ἐξ αὐτοῦ, φάγετε· τοῦτό ἐστι τὸ
σῶμά μου, τὸ περὶ πολλῶν θρυπτόμενον
εἰς ἄφεσιν ἁμαρτιῶν· ὡσαύτως καὶ τὸ
ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος
(59), καὶ ἀγιάσας, ἐπέδωκεν αὐτοῖς, λέγων·
Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά
μου, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς
ἄφεσιν ἁμαρτιῶν. Τοῦτο ποιεῖτε εἰς τὴν
ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ ἐὰν ἐσθίητε
τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ ποτήριον
τοῦτο, τὸν θάνατον τὸν ἐμὸν
καταγγέλλετε, ἄχρις ἂν ἔλθω.» Μεμνημένοι
τοίνυν τοῦ πάθους αὐτοῦ, καὶ τοῦ θανάτου,
καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς
οὐρανοὺς ἐπανόδου, καὶ τῆς μελλούσης
αὐτοῦ δευτέρας παρουσίας, ἐν ἧ ἔρχεται
μετὰ δόξης καὶ δυνάμεως κρῖναι ζῶντας
καὶ νεκροὺς, καὶ ἀποδοῦναι ἐκάστῳ κατὰ
τὰ ἔργα αὐτοῦ, προσφέρονέν σοι τῷ
βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν,
τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο,
εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς
κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου, καὶ
ἱερατεύειν σοι, καὶ ἀξιοῦμέν σε, ὅπως
εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα

one was nailed to the cross, and the one
immortal by nature died, {{p1104}} and the
life-giving one was buried, so that he might
break the power of suffering and death for
those through whom he came, and break
the bonds of the devil, and rescue people
from his deception. and he rose from the
dead on the third day and having spent
forty days (58) with the disciples, he was
taken up into heaven, and sat down at your
right hand, God and Father of him
Remembering then what he endured for us,
we give thanks to you, almighty God, not as
much as we owe, but as much as we are
able, and we fulfill his command. For on the
night he was betrayed, taking bread with
his holy and spotless hands, and looking up
to you, his God and Father, and breaking it,
he gave it to the disciples saying, "This is
the mystery of the New Covenant Take
from it, eat This is my body, which is
broken for many for the forgiveness of sins
Likewise, after mixing the cup with wine
and water (59), and blessing it, he gave it to
them, saying Drink from it, all of you. This
is my blood, which is poured out for many
for the forgiveness of sins. Do this in
remembrance of me. For as often as you eat
this bread and drink this cup, you proclaim
my death until I come. Remembering then
his passion, and his death, and his
resurrection from the dead, and his ascent
into heaven, and his future second coming,
in which he comes with glory and power to
judge the living and the dead, and to give to
each according to his works, we offer to
you, the king and God, according to his
command, this bread and this cup, giving
thanks to you through him, by which you
have made us worthy to stand before you
and to serve you as priests; and we ask you
to look favorably upon these gifts set
before you, you the God who lacks nothing,

δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνενδεὴς
Θεὸς, καὶ εὐδοκίᾳς ἐπ’ αὐτοῖς εἰς τιμὴν
τοῦ Χριστοῦ σου, καὶ καταπέμψης τὸ ἅγιόν
σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν
μάρτυρα τῶν παθημάτων τοῦ Κυρίου
Ἰησοῦ, ὅπως ἀποφῆνῃ τὸν ἄρτον τοῦτον
σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον
τοῦτο αἶμα τοῦ Χριστοῦ σου, ἵνα οἱ
μεταλαμβάνοντες αὐτοῦ, βεβαιωθῶσι πρὸς
εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχῳσι,
τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ
ῥυσθῶσι, Πνεύματος ἁγίου πληρωθῶσιν,
ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς
αἰωνίου τύχῳσι, σοῦ καταλαγέντος
αὐτοῖς, Δέσποτα παντόκρατορ. Ἔτι
δεόμεθά σου, Κύριε, καὶ ὑπὲρ τῆς ἁγίας σου
Ἐκκλησίας τῆς ἀπὸ περάτων {{p1105}}
ἕως περάτων, ἣν περιεποιήσω τῷ τιμίῳ
αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν
διαφυλάξης ἄσειστον καὶ ἀκλυδώνιστον,
ἄχρι τῆς συντελείας τοῦ αἰῶνος· καὶ ὑπὲρ
πάσης ἐπισκοπῆς τῆς ὀρθοτομούσης τὸν
λόγον τῆς ἀληθείας. Ἔτι παρακαλοῦμέν σε
καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός σοι
οὐδενίας, καὶ ὑπὲρ παντὸς τοῦ
πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ
παντὸς τοῦ κλήρου, ἵνα πάντας σοφίσας,
Πνεύματος ἁγίου πληρώσης. Ἔτι
παρακαλοῦμέν σε, Κύριε, ὑπὲρ τοῦ
βασιλέως, καὶ τῶν ἐν ὑπεροχῇ καὶ παντὸς
τοῦ στρατοπέδου, ἵνα εἰρηνεύωνται τὰ
πρὸς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ
διάγοντες τὸν πάντα χρόνον τῆς ζωῆς
ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς
ἐλπίδος ἡμῶν. Ἔτι προσφερόμεν σοι καὶ
ὑπὲρ πάντων τῶν ἀπ’ αἰῶνος
εὐαρεστησάντων σοι ἁγίων, πατριαρχῶν,
προφητῶν, δικαίων, ἀποστόλων,
μαρτύρων, ὁμολογητῶν, ἐπισκόπων,
πρεσβυτέρων, διακόνων, ὑποδιακόνων,
ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν,
λαϊκῶν, καὶ πάντων ὧν αὐτὸς ἐπίστασαι τὰ
ὀνόματα. Ἔτι προσφερόμεν σοι ὑπὲρ τοῦ

and to be pleased with them for the honor
of your Christ, and to send down your holy
Spirit upon this sacrifice, the witness of the
sufferings of the Lord Jesus, so that he may
declare this bread to be the body of your
Christ, and this cup to be the blood of your
Christ, so that those who partake of it may
be strengthened in piety, receive
forgiveness of sins, be delivered from the
devil and his deception, be filled with the
holy Spirit, become worthy of your Christ,
and receive eternal life, having been
reconciled to you, Master almighty. We also
pray to you, Lord, for your holy Church
from one end of the earth {{p1105}} to the
other, which you have redeemed with the
precious blood of your Christ, that you may
keep it undefiled and unshaken until the
end of the age. and for every bishop who
rightly teaches the word of truth We also
entreat you for me, the one offering to you
nothing, and for all the presbytery, for the
deacons and all the clergy, that you may
make them all wise and fill them with the
holy Spirit. We also entreat you, Lord, for
the king and those in authority, and for the
whole army, that peace may be kept with
us, so that living in quiet and harmony all
the time of our life, we may glorify you
through Jesus Christ, our hope. We also
offer to you prayers for all the saints who
have pleased you from eternity—
patriarchs, prophets, righteous ones,
apostles, martyrs, confessors, bishops,
presbyters, deacons, subdeacons, readers,
singers, virgins, widows, laypeople, and all
whose names you yourself know. We also
offer to you for this people, that you may
make them a royal priesthood, a holy
nation, to the praise of your Christ. For
those in virginity and purity, for the
widows of the Church, for those in
honorable marriages and childbearing, for

λαοῦ τούτου, ἵνα ἀναδείξῃς αὐτὸν εἰς
ἐπαινον τοῦ Χριστοῦ σου βασίλειον
ιεράτευμα, ἔθνος ἅγιον· ὑπὲρ τῶν ἐν
παρθενίᾳ καὶ ἀγνείᾳ, ὑπὲρ τῶν χρηρῶν τῆς
Ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ
τεκνογονίαις, ὑπὲρ τῶν νηπίων τοῦ λαοῦ
σου, ὅπως μηδένα ἡμῶν ἀπόβλητον
ποιήσῃς. Ἔτι ἀξιοῦμέν σε καὶ ὑπὲρ τῆς
πόλεως ταύτης καὶ τῶν ἐνοικούντων, ὑπὲρ
τῶν ἐν ἀρρώστίαις, ὑπὲρ τῶν ἐν πικρᾷ
δουλείᾳ, ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν
δημεύσει, ὑπὲρ πλεόντων καὶ
ὀδοιπορούντων· ὅπως ἐπίκουρος (60) γένῃ
πάντων βοηθὸς καὶ ἀντιλήπτωρ. Ἔτι
παρακαλοῦμέν σε καὶ ὑπὲρ τῶν μισούντων
ἡμᾶς καὶ διωκόντων ἡμᾶς διὰ τὸ ὄνομά
σου, ὑπὲρ τῶν ἔξω ὄντων καὶ
πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς
εἰς ἀγαθόν, καὶ τὸν θυμὸν αὐτῶνπραΰνης.
Ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν
κατηχουμένων τῆς Ἐκκλησίας, καὶ ὑπὲρ
τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου (61),
καὶ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν·
ὅπως τοὺς μὲν τελειώσῃς ἐν τῇ πίστει, τοὺς
δὲ καθάρῃς ἐκ τῆς ἐνεργείας τοῦ
πονηροῦ, τῶν δὲ τὴν μετάνοιαν προσδέξῃ,
καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ
παραπτώματα ἡμῶν. Ἔτι προσφέρομέν σοι
καὶ ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρος καὶ τῆς
εὐφορίας τῶν καρπῶν· ὅπως ἀνελλιπῶς
μεταλαμβάνοντες τῶν παρὰ σοῦ ἀγαθῶν,
αἰνῶμέν σε ἀπαύστως, τὸν διδόντα τροφὴν
πάσῃ σαρκί. Ἔτι παρακαλοῦμέν σε καὶ
ὑπὲρ τῶν δι' εὐλογον αἰτίαν ἀπόντων·
ὅπως ἅπαντας ἡμᾶς διατηρήσας ἐν τῇ
εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ
Χριστοῦ σου, τοῦ Θεοῦ πάσης αἰσθητῆς καὶ
νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν,
ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους· ὅτι
σοι πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ
καὶ προσκύνησις, τῷ Πατρὶ, {{p1108}} καὶ
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ
ἀεὶ, καὶ εἰς τοὺς ἀνελλιπεῖς καὶ

the infants of your people, that you may
make none of us rejected. We also ask you
for this city and those who live in it, for
those who are sick, for those in bitter
slavery, for those in exile, for those in
captivity, for travelers and those on
journeys. That you may become a helper
(60), a helper and supporter of all. We also
ask you for those who hate us and
persecute us because of your name, for
those outside and those who are lost, that
you may turn them to good and calm their
anger. We also ask you for those being
instructed in the Church, for those suffering
under the enemy (61), and for our brothers
who are in repentance. so that you may
perfect some in faith, cleanse others from
the power of evil, receive the repentance of
others, and forgive both them and us our
offenses. We also offer to you prayers for
the good condition of the air and the
abundance of the crops. so that, continually
receiving the good things from you, we may
praise you without ceasing, the one who
gives food to every flesh. We also beseech
you for those who are absent for a
reasonable cause. so that, keeping us all in
piety, you may gather us together in the
kingdom of your Christ, the God of all
visible and invisible nature, our king,
unchanging, blameless, and beyond
reproach. For to you belongs all glory,
reverence, and thanksgiving, honor and
worship, to the Father, {{p1108}} and to
the Son, and to the Holy Spirit, both now
and always, and forever and ever without
end. 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;

ἀτελευτήτους αἰῶνας τῶν αἰώνων. Καὶ πᾶς
ὁ λαὸς λεγέτω· Ἀμήν. Καὶ ὁ ἐπίσκοπος
εἰπάτω· Ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ
πάντων ὑμῶν. Καὶ πᾶς ὁ λαὸς λεγέτω· Καὶ
μετὰ τοῦ πνεύματός σου. Καὶ ὁ διάκονος
κηρυσσέτω πάλιν·

Chapter 13 (ΚΕΦΑΛΑΙΟΝ ΙΓ')

**Προσφώνησις ἐπὶ τῶν πιστῶν μετὰ τὴν
θείαν ἀναφοράν.**

**Address to the faithful after the divine
offering.**

Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ
Χριστοῦ αὐτοῦ, ὑπὲρ τοῦ δώρου τοῦ
προσκομισθέντος Κυρίῳ τῷ Θεῷ, ὅπως ὁ
ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς
μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ
ἐπουράνιον αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν
εὐωδίας. Ὑπὲρ τῆς Ἐκκλησίας ταύτης καὶ
τοῦ λαοῦ δεηθῶμεν, ὑπὲρ πάσης
ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης
τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας
(62), παντὸς τοῦ πληρώματος τῆς
Ἐκκλησίας δεηθῶμεν· ὅπως ὁ Κύριος
πάντας διατηρήσῃ καὶ διαφυλάξῃ. Ὑπὲρ
βασιλέων καὶ τῶν ἐν ὑπεροχῇ δεηθῶμεν·
ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως
ἡρεμον καὶ ἡσύχιον βίον ἔχοντες, διάγωμεν
ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τῶν
ἀγίων μαρτύρων μνημονεύσωμεν· ὅπως
κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν
καταξιωθῶμεν. Ὑπὲρ τῶν ἐν πίστει
ἀναπαυσαμένων δεηθῶμεν. Ὑπὲρ τῆς
εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας
τῶν καρπῶν δεηθῶμεν. Ὑπὲρ τῶν
νεοφωτίστων δεηθῶμεν· ὅπως
βεβαιωθῶσιν ἐν τῇ πίστει, πάντες ὑπ'
ἄλλων παρακαλέσθωσαν (63). Ἀνάστησον
ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου· ἀναστάντες
ἐαυτοὺς τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ
παραθώμεθα. Καὶ ὁ ἐπίσκοπος λεγέτω· Ὁ

Let us pray still and again to God through
Christ, for the gift brought to the Lord God,
that the good God may accept it through
the mediation of Christ, into his heavenly
altar, as a pleasing fragrance. Let us pray
for this Church and the people, for every
bishop, every elder, all the ministry and
service in Christ (62), for the whole body of
the Church let us pray. That the Lord may
keep and protect them all. Let us pray for
kings and those in authority. That the
things concerning us may be peaceful, so
that having a calm and quiet life, we may
live in all godliness and dignity. Let us
remember the holy martyrs. So that we
may be deemed worthy to share in their
struggle. Let us pray for those resting in
faith. Let us pray for the good balance of
the airs and the fruitfulness of the crops.
Let us pray for the newly baptized. That
they may be strengthened in the faith, and
that all may be encouraged by one another.
(63) May God raise us up in your grace.
Having risen, let us offer ourselves to God
through Christ. And let the bishop speak.
God, the great and glorious, great in
counsel and mighty in works, God and
Father of your holy Child Jesus our Savior,
look upon us and upon this your flock,

Θεὸς ὁ μέγας καὶ μεγαλύνυμος, ὁ μέγας τῇ
βουλῇ, καὶ κραταῖος τοῖς ἔργοις, ὁ Θεὸς καὶ
Πατὴρ τοῦ ἁγίου Παιδὸς σου Ἰησοῦ τοῦ
Σωτῆρος ἡμῶν, ἐπίβλεψον ἐφ’ ἡμᾶς καὶ ἐπὶ
τὸ ποίμνιόν σου τοῦτο, ὃ δι’ αὐτοῦ ἐξελέξω
εἰς δόξαν τοῦ ὀνόματός σου, καὶ ἁγιάσας
ἡμῶν τὸ σῶμα (64) καὶ τὴν ψυχὴν
καταξιώσον καθαρὸς γενομένους ἀπὸ
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
τυχεῖν τῶν προκειμένων ἀγαθῶν, καὶ
μηδὲν ἡμῶν ἀνάξιον κρίνης, ἀλλὰ βοηθὸς
ἡμῶν γενοῦ, ἀντιλήπτωρ, ὑπερασπιστὴς,
διὰ τοῦ Χριστοῦ σου· μεθ’ οὗ σοι δόξα, τιμὴ,
αἴνος, δοξολογία, εὐχαριστία, καὶ τῷ ἁγίῳ
Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ μετὰ
τὸ πάντας εἰπεῖν, Ἀμήν· ὁ διάκονος λεγέτω·
Πρόσχωμεν. Καὶ ὁ ἐπίσκοπος
προσφωνησάτω τῷ λαῷ οὕτω· Τὰ ἅγια
τοῖς ἁγίοις. Καὶ ὁ λαὸς ὑπακουέτω· (65) Εἰς
ἅγιος, εἷς Κύριος, εἷς {{p1109}} Ἰησοῦς
Χριστὸς, εἰς δόξαν Θεοῦ Πατρὸς, εὐλογητὸς
εἰς τοὺς αἰῶνας. Ἀμήν. «Δόξα ἐν ὑψίστοις
Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις
εὐδοκία Ὡσαννὰ τῷ Υἱῷ Δαβὶδ·
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου,» Θεὸς Κύριος, καὶ ἐπεφάνη ἡμῖν·
«Ὡσαννὰ ἐν τοῖς ὑψίστοις.» Καὶ μετὰ τοῦτο
μεταλαμβάνετω ὁ ἐπίσκοπος, ἔπειτα οἱ
πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ
ὑποδιάκονοι, καὶ οἱ ἀναγνώσται, καὶ οἱ
ψάλται, καὶ οἱ ἀσκηταὶ (66), καὶ ἐν ταῖς
γυναιξὶν αἱ διακόνισσαι, καὶ αἱ παρθέναι,
καὶ αἱ χῆραι, εἴτα τὰ παιδία, καὶ τότε πᾶς ὁ
λαὸς κατὰ τάξιν μετὰ αἰδοῦς καὶ εὐλαβείας
ἄνευ θορύβου. Καὶ ὁ μὲν ἐπίσκοπος (67)
διδότω τὴν προσφορὰν, λέγων (68)· Σῶμα
Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω· Ἀμήν. Ὁ
δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ
ἐπιδιδοὺς λεγέτω· Αἷμα Χριστοῦ, ποτήριον
ζωῆς· καὶ ὁ πίνων λεγέτω· Ἀμήν. Ψαλμὸς δὲ
λεγέσθω τριακοστὸς τρίτος (69), ἐν τῷ
μεταλαμβάνειν πάντας τοὺς λοιπούς. Καὶ
ὅταν πάντες μεταλάβωσι καὶ πᾶσαι,

which through him you have chosen for the
glory of your name. Having made our body
and soul holy, make us worthy to be pure
from every stain of flesh and spirit, to
receive the good things prepared, and
judge none of us unworthy, but be our
helper, protector, and defender, through
your Christ. With whom be glory, honor,
praise, worship, and thanksgiving to you
and to the Holy Spirit, forever. Amen And
after saying all, Amen. Let the deacon
speak. Let us pay attention. And let the
bishop address the people as follows. The
holy things for the holy ones. And let the
people respond. (65) One holy, one Lord,
one Jesus Christ, to the glory of God the
Father, blessed forever. Amen “Glory to
God in the highest, and on earth peace,
goodwill among men. Hosanna to the Son of
David.” Blessed is the one who comes in the
name of the Lord, God is Lord, and he has
appeared to us “Hosanna in the highest.”
And after this, let the bishop partake, then
the elders, and the deacons, and the
subdeacons, and the readers, and the
chanters, and the ascetics (66), and among
the women the deaconesses, and the
virgins, and the widows, then the children,
and then all the people in order, with
reverence and devotion, without noise. And
let the bishop (67) give the offering, saying
(68) The body of Christ. And the one
receiving it should say Amen And the
deacon should hold the cup, and as he gives
it, he should say The blood of Christ, the
cup of life and the one drinking should say
Amen Let Psalm thirty-third (69) be said
when all the others are partaking. And
when all have partaken, and all, the
deacons, having taken the leftovers, shall
carry them into the store rooms. And the
deacon shall say, when the one singing has
stopped:

λαβόντες οἱ διάκονοι τὰ περισσεύσαντα,
εἰσφερέτωσαν εἰς τὰ παστοφóρια. Καὶ ὁ
διάκονος λεγέτω, παυσασμένου τοῦ
ψάλλοντος·

Chapter 14 (ΚΕΦΑΛΑΙΟΝ ΙΔ')

Προσφώνησις μετὰ τὴν μετάληψιν.

Μεταλαβόντες τοῦ τιμίου σώματος, καὶ τοῦ
τιμίου αἵματος τοῦ Χριστοῦ,
εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς
μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων,
καὶ παρακαλέσωμεν, μὴ εἰς κρίμα, ἀλλ' εἰς
σωτηρίαν ἡμῖν γενέσθαι, εἰς ὠφέλειαν
ψυχῆς καὶ σώματος, εἰς φυλακὴν {{p1112}}
εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν
τοῦ μέλλοντος αἰῶνος. Ἐγειρώμεθα. Ἐν
χάριτι Χριστοῦ ἑαυτοὺς τῷ Θεῷ (70), τῷ
μόνῳ ἀγεννήτῳ Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ
παραθώμεθα. Καὶ ὁ ἐπίσκοπος
εὐχαριστεῖτω.

Chapter 15 (ΚΕΦΑΛΑΙΟΝ ΙΕ')

Ἐπικλήσις μετὰ τὴν μετάληψιν.

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ
τοῦ Χριστοῦ σου τοῦ εὐλογητοῦ Παιδὸς, ὁ
τῶν μετ' εὐθύτητος ἐπικαλουμένων σε
ἐπήκοος, ὁ καὶ τῶν σιωπώντων
ἐπιστάμενος τὰς ἐντεύξεις· εὐχαριστοῦμέν
σοι, ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν
ἁγίων σου μυστηρίων, ἃ παρέσχου ἡμῖν,
πληροφορίαν τῶν καλῶς ἐγνωσμένων, εἰς
φυλακὴν τῆς εὐσεβείας, εἰς ἄφεσιν
πλημμελημάτων· ὅτι τὸ ὄνομα τοῦ Χριστοῦ
σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ

Address after the Communion.

Having received the precious body and the
precious blood of Christ, let us give thanks
to the one who has made us worthy to
partake of his holy mysteries, and let us
pray that it may be not for judgment but for
salvation for us, for the benefit of soul and
body, for a guard of piety, for the
forgiveness of sins, for life in the age to
come. Let us rise. In the grace of Christ, let
us entrust ourselves to God (70), the only
unbegotten God, and to his Christ. And let
the bishop give thanks.

Invocation after the Communion.

Master God Almighty, Father of your Christ,
the blessed Child, who listens to those who
call on you with sincerity, who also
understands the silent prayers, we thank
you, because you have made us worthy to
partake of your holy mysteries, which you
have given us as full knowledge of what is
well known, as a guard of piety, as
forgiveness of sins. because the name of
your Christ has been called upon us, and we
have approached you. He who separated us

προσώκειώμεθα. Ὁ χωρίσας ἡμᾶς τῆς τῶν
ἀσεβῶν κοινωνίας, ἔνωσον ἡμᾶς μετὰ τῶν
καθωσιωμένων σοι, στήριξον ἡμᾶς ἐν τῇ
ἀληθείᾳ τῇ τοῦ ἁγίου Πνεύματος
ἐπιφοιτήσῃ, τὰ ἀγνοούμενα ἀποκάλυψον,
τὰ λείποντα (71) προσαναπλήρωσον, τὰ
ἐγνωσμένα κράτυνον. Τοὺς ἱερεῖς ἀμώμους
διαφύλαξον ἐν τῇ λατρείᾳ σου· τοὺς
βασιλεῖς διατήρησον ἐν εἰρήνῃ, τοὺς
ἄρχοντας ἐν δικαιοσύνῃ, τοὺς ἀέρας ἐν
εὐκρασίᾳ, τοὺς καρποὺς ἐν εὐφορίᾳ, τὸν
κόσμον ἐν παναλκεῖ (72) προνοίᾳ. Τὰ ἔθνη
τὰ πολεμικὰ πράϋνον· τὰ πεπλανημένα
ἐπίστρεψον· τὸν λαόν σου ἁγιάσον· τοὺς ἐν
παρθενίᾳ διατήρησον· τοὺς ἐν γάμῳ
διαφύλαξον ἐν πίστει· τοὺς ἐν ἀγνείᾳ
ἐνδυνάμωσον· τὰ νήπια ἄδρυνον· τοὺς
νεοτελεῖς βεβαίωσον· τοὺς ἐν κατηχήσει
παίδευσον, καὶ τῆς μυσήσεως ἀξίους
ἀνάδειξον· καὶ πάντας ἡμᾶς ἐπισυνάγαγε
εἰς τὴν τῶν οὐρανῶν βασιλείαν, ἐν Χριστῷ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ' οὗ σοι δόξα,
τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς
τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω·
Τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίνετε,
καὶ εὐλογεῖσθε. Καὶ ὁ ἐπίσκοπος
ἐπευχέσθω, λέγων· Ὁ Θεὸς (73) ὁ
παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος,
ὁ πανταχοῦ ὢν καὶ τοῖς πᾶσι παρὼν καὶ ἐν
οὐδενὶ ὡς ἐνόν τι ὑπάρχων, ὁ τόποις μὴ
περιγραφόμενος, ὁ χρόνοις μὴ
παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ὁ
λόγοις μὴ παραγόμενος, ὁ γενέσει μὴ
ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ
φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ
φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν
ἀπρόσιτον, ὁ τῇ φύσει ἀόρατος, ὁ γνωστὸς
πάσαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε
λογικαῖς φύσεσιν, ὁ καταλαμβανόμενος
ὑπὸ τῶν ἐν εὐνοίᾳ ἐπιζητούντων σε· ὁ Θεὸς
Ἰσραὴλ, τοῦ ἀληθινῶς ὁρῶντος, τοῦ εἰς
Χριστὸν πιστεύσαντος {{p1113}} λαοῦ
σου· εὐμενὴς γενόμενος ἐπάκουσόν μου

from the fellowship of the ungodly, unite us
with those who are made holy to you,
strengthen us in the truth of the coming of
the Holy Spirit, reveal what is unknown, fill
in what is lacking (71), confirm what is
known. Keep the priests blameless in your
worship. Preserve the kings in peace, the
rulers in justice, the winds in good balance,
the fruits in abundance, the world in all-
powerful care (72). Calm the warlike
nations. Turn back those who have gone
astray. Sanctify your people. Keep those
who are in virginity. Keep those in
marriage safe in faith. Strengthen those in
purity. Encourage the infants. Confirm the
newly baptized. Train those in catechesis,
and make them worthy of initiation. And
gather us all into the kingdom of heaven, in
Christ Jesus our Lord. With whom be glory,
honor, and worship to you, and to the Holy
Spirit, forever. Amen And let the deacon say
Bow to God through Christ, and be blessed
And let the bishop pray, saying God (73)
the almighty, the true and incomparable,
who is everywhere and present to all, and
in no place as if existing in it, who cannot
be contained by places, who is not worn
down by time, who is not limited by ages,
who is not produced by words, who is not
subject to birth, who does not need
guarding, who is above decay, who is not
subject to change, who is uncorrupted by
nature, who dwells in inaccessible light,
who is invisible by nature, who is known to
all rational beings who seek you with
goodwill, who is grasped by those who seek
you with goodwill, God of Israel, who truly
sees, of your people who have believed in
Christ {{p1113}} being gracious, hear me
for the sake of your name, and bless those
who have called upon you with their own
necks, and grant them the requests of their
hearts that are for their benefit, and do not

διὰ τὸ ὄνομά σου, καὶ εὐλόγησον τοὺς σοὶ
κεκλικότας τοὺς ἑαυτῶν ἀχένας καὶ δὸς
αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν τὰ
ἐπὶ συμφέροντι, καὶ μηδένα αὐτῶν
ἀπόβλητον ποιήσης ἐκ τῆς βασιλείας σου·
ἀλλὰ ἀγιάσον αὐτούς, φρούρησον,
σκέπασον, ἀντιλαβοῦ, ῥῦσαι τοῦ
ἁλλοτρίου, παντὸς ἐχθροῦ, τοὺς οἴκους
αὐτῶν φύλαξον, τὰς εἰσόδους αὐτῶν καὶ
τὰς ἐξόδους φρούρησον· ὅτι σοὶ δόξα,
αἴνος, μεγαλοπρέπεια, σέβας, προσκύνησις,
καὶ τῷ σῶ Παιδί Ἰησοῦ τῷ Χριστῷ σου τῷ
Κυρίῳ ἡμῶν καὶ Θεῷ καὶ βασιλεῖ, καὶ τῷ
ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν. Καὶ ὁ διάκονος
ἐρεῖ· Ἀπολύεσθε ἐν εἰρήνῃ (74). Ταῦτα περὶ
τῆς μυστικῆς λατρείας (75) διατασσόμεθα
ἡμεῖς οἱ ἀπόστολοι ὑμῖν τοῖς ἐπισκόποις,
καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις.

Chapter 16 (ΚΕΦΑΛΑΙΟΝ ΙΣ')

**Περὶ χειροτονίας πρεσβυτέρων
διάταξις Ἰωάννου τοῦ φιλουμένου ὑπὸ
Κυρίου (76).**

Περὶ δὲ χειροτονίας πρεσβυτέρων, ἐγὼ ὁ
φιλούμενος ὑπὸ τοῦ Κυρίου (77),
διατάσσομαι ὑμῖν τοῖς ἐπισκόποις.
Πρεσβύτερον χειροτονῶν, ὃ ἐπίσκοπε, τὴν
χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτὸς, τοῦ
πρεσβυτερίου παρεστῶτός σοι καὶ τῶν
διακόνων· καὶ εὐχόμενος λέγε· Κύριε (78)
παντόκρατορ, ὁ Θεὸς ἡμῶν, ὁ διὰ Χριστοῦ
τὰ πάντα δημιουργήσας, καὶ δι' αὐτοῦ τῶν
ὅλων προνοῶν καταλλήλως· ὃ γὰρ
δύναμις διάφορα ποιῆσαι, τούτῳ δύναμις
καὶ διαφόρως προνοῆσαι. Διὰ γὰρ τοῦτο ὁ
Θεὸς προνοεῖς, τῶν μὲν ἀθανάτων φυλακῇ
μόνῃ, τῶν δὲ θνητῶν, διαδοχῇ, τῆς ψυχῆς
φροντίδι νόμῳ, τοῦ σώματος

make any of them cast out from your
kingdom. But sanctify them, protect them,
cover them, take their side, rescue them
from strangers, from every enemy, guard
their homes, watch over their entrances
and their exits. For to you belongs glory,
praise, majesty, reverence, and worship, to
your Son Jesus Christ, our Lord and God
and King, and to the Holy Spirit, now, and
always, and forever and ever. Amen And
the deacon will say Go in peace (74) These
things concerning the sacred worship (75)
we, the apostles, order to you, the bishops,
and the elders, and the deacons.

**On the ordination of elders, the
instruction of John, who is loved by the
Lord (76).**

On the ordination of elders, I, the one loved
by the Lord (77), give this instruction to
you, the bishops. When you ordain an elder,
O bishop, lay your hand on his head
yourself, with the elder present to you and
the deacons; and while praying say: "Lord
(78) almighty, our God, who created all
things through Christ, and through him
governs all things rightly; for just as power
can make distinctions, so power can govern
differently. For this reason God watches
over, guarding the immortal ones alone, but
for the mortal ones, by succession, laws
care for the soul, and the body is supplied
what it lacks. So now look upon your holy

ἀναπληρώσει τῆς ἐνδείας. Αὐτὸς οὖν καὶ νῦν ἐπίβλεψον ἐπὶ τὴν ἀγίαν σου Ἐκκλησίαν, καὶ αὕξησον αὐτήν, καὶ πλήθυνον τοὺς ἐν αὐτῇ προεστῶτας, καὶ δὸς δύναμιν πρὸς τὸ κοπιᾶν αὐτοὺς λόγῳ καὶ ἔργῳ εἰς οἰκοδομὴν τοῦ λαοῦ σου. Αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τὸν δοῦλόν σου τοῦτον, τὸν ψήφῳ καὶ κρίσει τοῦ κλήρου παντός (79) πρεσβυτέριον {{p1116}} ἐπιδοθέντα, καὶ ἔμπλησον αὐτὸν πνεύματος χάριτος καὶ συμβουλίας, τοῦ ἀντιλαμβάνεσθαι καὶ κυβερνᾶν τὸν λαόν σου ἐν καθαρᾷ καρδίᾳ· ὃν τρόπον ἐπίδες ἐπὶ λαὸν ἐκλογῆς σου, καὶ προσέταξας Μωϋσεὶ αἰρεῖσθαι πρεσβυτέρους, οὓς ἔπλησας πνεύματος. Καὶ νῦν, Κύριε, παράσχου, ἀνελλιπὲς τηρῶν ἐν ἡμῖν τὸ πνεῦμα τῆς χάριτός σου· ὅπως πλησθεῖς ἐνεργημάτων ἱατικῶν, καὶ λόγου διδακτικοῦ, ἐν πραότητι παιδεύῃ σου τὸν λαόν, καὶ δουλεύῃ σοι εἰλικρινῶς ἐν καθαρᾷ διανοίᾳ καὶ ψυχῇ θελούσῃ, καὶ τὰς ὑπὲρ τοῦ λαοῦ ἱερουργίας ἀμώμους ἐκτελῇ, διὰ τοῦ Χριστοῦ σου· μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

Chapter 17 (ΚΕΦΑΛΑΙΟΝ ΙΖ')

Περὶ χειροτονίας διακόνων, τοῦ Φιλίππου διάταξις (80).

Περὶ δὲ χειροτονίας διακόνων, ἐγὼ Φίλιππος διατάσσομαι. Διάκονον καταστήσεις, ὃ ἐπίσκοπε, ἐπιθεὶς αὐτῷ τὰς χεῖρας, παρεστῶτός σοι παντός τοῦ πρεσβυτερίου καὶ τῶν διακόνων, καὶ ἐπευξάμενος ἐρεῖς·

Church, and increase it, and multiply those who lead in it, and give strength to them to labor in word and deed for the building up of your people. Now also look upon this your servant, who has been given the office of elder by the vote and judgment of the whole clergy (79) {{p1116}}, and fill him with the spirit of grace and counsel, to take hold of and govern your people with a pure heart; just as you looked upon your chosen people, and commanded Moses to choose elders, whom you filled with spirit. And now, Lord, grant that we may keep without fail the spirit of your grace within us; so that, filled with healing works and teaching words, he may gently train your people, and serve you sincerely with a pure mind and willing soul, and perform the sacred duties for the people without fault, through your Christ; to whom be glory, honor, and worship, with the holy Spirit, forever. Amen."

On the ordination of deacons, the instruction of Philip (80).

On the ordination of deacons, I, Philip, give this instruction. You will appoint a deacon, O bishop, laying your hands on him, with all the elders and deacons present to you, and after praying you will say:

Chapter 18 (ΚΕΦΑΛΑΙΟΝ ΙΗ')

Ἐπίκλησις χειροτονίας διακόνου.

Ὁ Θεός, ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀψευδής, ὁ πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους σε ἐν ἀληθείᾳ, ὁ φοβερὸς ἐν βουλαῖς, ὁ σοφὸς διανοίᾳ, ὁ κραταῖος καὶ μέγας· εἰσάκουσον προσευχῆς ἡμῶν, Κύριε, καὶ ἐνώτισαι τὴν δέησιν ἡμῶν, καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου τόνδε, τὸν προχειριζόμενόν σοι εἰς διακονίαν, καὶ πλησον αὐτὸν Πνεύματος ἁγίου, καὶ δυνάμεως, ὡς ἔπλησας Στέφανον τὸν μάρτυρα καὶ μιμητὴν τῶν παθημάτων τοῦ Χριστοῦ σου, καὶ καταξίωσον αὐτὸν εὐαρέστως λειτουργήσαντα τὴν ἐγχειρισθεῖσαν αὐτῷ διακονίαν, ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, μείζονος ἀξιοθῆναι βαθμοῦ, διὰ τῆς μεσιτείας τοῦ μονογενοῦς σου Υἱοῦ· μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

Invocation for the ordination of a deacon.

God, the almighty, the true and without deceit, the one who richly gives to all who call on you in truth, the awesome in counsel, the wise in understanding, the strong and great; hear our prayer, Lord, and listen to our plea, and make your face shine upon this servant of yours, whom we set apart for ministry, and fill him with the Holy Spirit and power, just as you filled Stephen the martyr, the imitator of the sufferings of your Christ. Grant that he may serve the ministry entrusted to him acceptably, without turning back, without blame, without reproach, and be made worthy of a higher rank, through the mediation of your only-begotten Son; to whom be glory, honor, and worship, together with the Holy Spirit, forever. Amen.

Chapter 19 (ΚΕΦΑΛΑΙΟΝ ΙΘ')

Περὶ διακονίσσης, Βαρθολομαίου διάταξις.

Περὶ δὲ διακονίσσης, Βαρθολομαῖος (81) διατάσσομαι· ὧ ἐπίσκοπε, ἐπιθήσεις αὐτῇ τὰς χεῖρας (82), παρεστῶτος τοῦ πρεσβυτερίου καὶ τῶν διακόνων καὶ τῶν διακονισσῶν, καὶ ἐρεῖς·

On the Deaconess, the Ordination of Bartholomew.

On the deaconess, Bartholomew I ordain: "O bishop, you will lay your hands on her, with the presbytery and the deacons and the deaconesses present, and you will say—

Chapter 20 (ΚΕΦΑΛΑΙΟΝ Κ')

Ἐπὶ κλήσεις ἐπὶ χειροτονίας διακονίσσης.

Ὁ Θεὸς ὁ αἰώνιος, ὁ Πατὴρ τοῦ Κυρίου
ἡμῶν {{p1117}} Ἰησοῦ Χριστοῦ, ὁ ἀνδρὸς
καὶ γυναικὸς δημιουργὸς, ὁ πληρώσας
Πνεύματος Μαριάμ καὶ Δεβόρραν (83), καὶ
Ἄνναν, καὶ Ὀλδάν, ὁ μὴ ἀπαξιώσας τὸν
μονογενῆ σου Υἱὸν γεννηθῆναι ἐκ γυναικὸς,
ὁ καὶ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐν τῷ
ναῷ προχειρισάμενος τὰς φρουροὺς τῶν
ἁγίων σου πυλῶν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ
τὴν δούλην σου τήνδε, τὴν
προχειριζομένην εἰς διακονίαν, καὶ δὸς
αὐτῇ Πνεῦμα ἅγιον, καὶ καθάρισον αὐτὴν
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
πνεύματος, πρὸς τὸ ἐπαξίως ἐπιτελεῖν
αὐτὴν τὸ ἐγχειρισθὲν αὐτῇ ἔργον, εἰς δόξαν
σὴν, καὶ ἔπαινον τοῦ Χριστοῦ σου· μεθ' οὗ
σοι δόξα καὶ προσκύνησις, καὶ τῷ ἁγίῳ
Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

Chapter 21 (ΚΕΦΑΛΑΙΟΝ ΚΑ')

Περὶ ὑποδιακόνων διάταξις τοῦ Θωμᾶ (84).

Περὶ δὲ ὑποδιακόνων, ἐγὼ Θωμᾶς
διατάσσομαι ὑμῖν τοῖς ἐπισκόποις.
Ὑποδιάκονον χειροτονῶν, ὧ ἐπίσκοπε,
ἐπιθήσεις ἐπ' αὐτῷ τὰς χεῖρας, καὶ ἐρεῖς·
Δέσποτα (85) Θεέ, οὐρανοῦ καὶ γῆς
δημιουργέ καὶ πάντων τῶν ἐν αὐτοῖς, ὁ καὶ
ἐν τῇ σκηνῇ τοῦ μαρτυρίου τοὺς
νεωκόρους ἀναδείξας τῶν ἁγίων σου
σκευῶν φύλακας· αὐτὸς καὶ νῦν ἐπίβλεψον
ἐπὶ τὸν δοῦλόν σου τόνδε, τὸν
προχειρισθέντα (86) ὑποδιάκονον, καὶ δὸς
αὐτῷ Πνεῦμα ἅγιον, πρὸς τὸ ἐπαξίως

Invocation at the ordination of a deaconess.

God the eternal, the Father of our Lord
{{p1117}} Jesus Christ, the creator of man
and woman, who filled with the Spirit Mary
and Deborah (83), and Anna, and Hulda,
who did not refuse that your only-begotten
Son be born of a woman, who also in the
tent of testimony and in the temple
appointed the guards of your holy gates; he
himself now look upon this servant of
yours, who is being appointed to the
ministry, and give her the Holy Spirit, and
cleanse her from every defilement of flesh
and spirit, so that she may worthily carry
out the work entrusted to her, to your
glory, and the praise of your Christ; with
whom be glory and worship to you, and to
the Holy Spirit, forever. Amen.

On the appointment of subdeacons by Thomas (84).

Concerning subdeacons, I, Thomas, give
this order to you, the bishops. When you
ordain a subdeacon, bishop, place your
hands on him and say: "Master God, creator
of heaven and earth and of all things in
them, who also in the tent of testimony
appointed the attendants as guardians of
your holy vessels; now look upon this your
servant, who is being appointed subdeacon,
and give him the Holy Spirit, so that he may
worthily handle your liturgical vessels and
always do your will, through your Christ;

ἐφάπτεσθαι τῶν λειτουργικῶν (87) σου
σκευῶν, καὶ ποιεῖν τὸ θέλημά σου
διαπαντὸς, διὰ τοῦ Χριστοῦ σου· μεθ’ οὗ
σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ
Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

with whom be glory, honor, and worship to
you and to the Holy Spirit, forever. Amen.”

Chapter 22 (ΚΕΦΑΛΑΙΟΝ ΚΒ’)

**Περὶ ἀναγνώστῶν, τοῦ Ματθαίου
διάταξις (88).**

On readers, the order of Matthew (88).

Περὶ δὲ ἀναγνώστῶν, ἐγὼ Ματθαῖος, ὁ καὶ
Λεὺϊς (89), ὃ ποτε τελώνης, διατάσσομαι.
Ἀναγνώστην {{p1120}} προχέρισαι,
ἐπιθεὶς αὐτῷ τὴν χεῖρα, καὶ ἐπευξάμενος
πρὸς τὸν Θεόν, λέγε· Ὁ Θεὸς (90) ὁ αἰώνιος,
ὁ πολὺς ἐν ἐλέει καὶ οἰκτιρμοῖς, ὁ τὴν τοῦ
κόσμου σύστασιν διὰ τῶν ἐνεργουμένων
φανεροποιήσας, καὶ τὸν ἀριθμὸν τῶν
ἐκλεκτῶν σου διαφυλάττων· αὐτὸς καὶ νῦν
ἔπιθε ἐπὶ τὸν δοῦλόν σου τὸν (91)
ἐγχειριζόμενον τὰς ἀγίας σου Γραφὰς
ἀναγινώσκειν τῷ λαῷ σου, καὶ δὸς αὐτῷ
Πνεῦμα ἅγιον, Πνεῦμα προφητικόν. Ὁ
σοφίσας Ἑσδραν τὸν θεράποντά σου ἐπὶ
τὸ ἀναγινώσκειν τοὺς νόμους σου τῷ λαῷ
σου· καὶ νῦν παρακαλούμενος ὑφ’ ἡμῶν,
σόφισον τὸν δοῦλόν σου, καὶ δὸς αὐτῷ,
ἔργον ἀκατάγνωστον διανύσαντα τὸ
ἐγχειρισθὲν αὐτῷ, ἄξιον ἀναδειχθῆναι
μείζονος βαθμοῦ· διὰ Χριστοῦ, μεθ’ οὗ σοι ἡ
δόξα καὶ τὸ σέβας, καὶ τῷ ἁγίῳ Πνεύματι,
εἰς τοὺς αἰῶνας. Ἀμήν.

Concerning readers, I, Matthew, also called
Levi (89), once a tax collector, give this
order. When you appoint a reader, lay your
hand on him, and praying to God, say: The
eternal God (90), rich in mercy and
compassion, who made the order of the
world known through his works, and
preserves the number of your chosen ones;
now look upon your servant who is being
appointed to read your holy Scriptures to
your people, and give him the Holy Spirit, a
prophetic Spirit. He who made your servant
Ezra wise to read your laws to your people;
and now, as we ask, make your servant
wise, and give him a faultless work to carry
out what has been entrusted to him,
worthy to be raised to a higher rank;
through Christ, with whom be glory and
honor to you and to the Holy Spirit, forever.
Amen.

Chapter 23 (ΚΕΦΑΛΑΙΟΝ ΚΓ’)

**Ἰακώβου τοῦ Ἀλφαίου περὶ
ὁμολογητῶν διάταξις.**

**The order of James the son of Alphaeus
concerning confessors.**

Ἰάκωβος δὲ ὁ Ἀλφαίου, κἀγὼ διατάσσομαι
περὶ ὁμολογητῶν. Ὁμολογητὴς οὐ
χειροτονεῖται· γνώμης γὰρ τοῦτο καὶ
ὑπομονῆς δὲ μεγάλης ἐπάξιος, ὥς
ὁμολογήσας τὸ ὄνομα τοῦ Θεοῦ καὶ τοῦ
Χριστοῦ αὐτοῦ ἐνώπιον ἐθνῶν καὶ
βασιλέων. Ἐὰν δὲ χρεῖα (92) αὐτοῦ ᾗ εἰς
ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον,
χειροτονεῖται. Εἰ δέ τις ὁμολογητὴς, μὴ
χειροτονηθεὶς, ἀρπάσῃ ἑαυτῷ ἀξιώμα τι
τοιοῦτον, ὥς διὰ τὴν ὁμολογίαν, οὗτος
καθαίρεσθω καὶ ἀποβαλλέσθω· οὐ γάρ
ἐστιν· ἐπεὶ περ ἡρνηταὶ τὴν Χριστοῦ
διάταξιν, καὶ ἔστιν ἀπίστου χείρων.

James the son of Alphaeus, I too give an
order concerning confessors. A confessor is
not ordained; for this requires judgment
and great endurance, as one who has
confessed the name of God and of Christ
before nations and kings. But if there is a
need for him to become a bishop, or a
presbyter, or a deacon, he is ordained. If
any confessor, not ordained, takes to
himself such a rank because of his
confession, let him be removed and cast
out; for he is not one, since he has denied
the order of Christ and is worse than an
unbeliever.

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Chapter 24 (ΚΕΦΑΛΑΙΟΝ ΚΔ')

Τοῦ αὐτοῦ (93) περὶ παρθένων.

Of the same (93) concerning virgins.

Ὁ αὐτὸς, περὶ παρθένων διατάσσομαι (94).
Παρθένος οὐ χειροτονεῖται. Ἐπιταγὴν γὰρ
Κυρίου οὐκ ἔχομεν· γνώμης γάρ ἐστι τὸ
ἔπαθλον· οὐκ ἐπὶ διαβολῇ τοῦ γάμου, ἀλλ'
ἐπὶ σχολῇ τῆς εὐσεβείας.

The same one, I arrange concerning virgins
(94): A virgin is not to be ordained. For we
do not have the command of the Lord; the
reward is a matter of opinion. It is not
because of a slander against marriage, but
for the sake of the devotion of piety.

Chapter 25 (ΚΕΦΑΛΑΙΟΝ ΚΕ')

**Λεββαίου (95) τοῦ ἐπικληθέντος
Θαδδαίου περὶ χηρῶν διάταξις.**

**The regulation of Lebbaios (95), called
Thaddaeus, concerning widows.**

Κἀγὼ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος,
τάδε περὶ χηρῶν (96) διατάσσομαι. Χήρα

And I, Lebbaios, called Thaddaeus, arrange
the following concerning widows (96). A

οὐ χειροτονεῖται· ἀλλ' εἰ μὲν ἐκ πολλοῦ ἀπέβαλε τὸν ἄνδρα, καὶ σωφρόνως καὶ ἀκαταγνώστως ἔζησε, καὶ τῶν οἰκείων ἄριστα ἐπεμελήθη, ὡς Ἰουδίθ καὶ Ἄννα, αἱ σεμνόταται, κατατασσέσθω εἰς τὸ χηρικόν. Εἰ δὲ νεωστὶ ἀπέβαλε τὸν ὁμόζυγον, μὴ πιστευσέσθω, ἀλλὰ χρόνῳ νεότης κρινέσθω. Τὰ γὰρ πάθη ἔσθ' ὅτε καὶ συγγηρᾷ (97) ἀνθρώποις, εἰ μὴ ὑπὸ κρείττονος χαλινοῦ εἰργόμεθα.

widow is not to be ordained; but if she has lost her husband long ago, and has lived wisely and without blame, and has taken the best care of her household, like Judith and Anna, the most honorable women, let her be enrolled among the widows. But if she has recently lost her spouse, she is not to be trusted, but her youth is to be judged over time. For passions remain even when a person grows old (97), unless they are held back by a stronger rein.

Chapter 26 (ΚΕΦΑΛΑΙΟΝ ΚΣ')

Ὁ αὐτὸς περὶ ἐπορκιστοῦ.

The same concerning the perjurer.

Ὁ αὐτὸς (98), περὶ ἐπορκιστοῦ διατάσσομαι. Ἐπορκιστὴς (99) οὐ χειροτονεῖται. Εὐνοίας γὰρ ἐκουσίου τὸ ἔπαθλον, καὶ χάριτος Θεοῦ διὰ Χριστοῦ, ἐπιφοιτήσῃ τοῦ ἁγίου Πνεύματος· ὁ γὰρ λαβὼν χάρισμα ἱαμάτων, δι' ἀποκαλύψεως ὑπὸ Θεοῦ ἀναδείκνυται, φανερᾶς οὔσης πᾶσι τῆς ἐν αὐτῷ χάριτος. Ἐὰν δὲ χρεῖα αὐτοῦ γένηται εἰς ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον, χειροτονεῖται.

The same (98), I decree concerning the perjurer. A perjurer (99) is not to be ordained. For the reward of voluntary goodwill and the grace of God through Christ will come by the Holy Spirit; for the one who has received the gift of healing is revealed by God through revelation, showing clearly to all the grace within him. But if there is a need for him to become a bishop, or a presbyter, or a deacon, he is to be ordained.

Chapter 27 (ΚΕΦΑΛΑΙΟΝ ΚΖ')

Σίμων (100) ὁ Κανανίτης, περὶ τοῦ ὑπὸ πόσων ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος.

Simon (100) the Cananean, concerning how many people must ordain a bishop.

Σίμων δὲ ὁ Κανανίτης, κἀγὼ διατάσσομαι ὑπὸ πόσων {{p1124}} ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος Ἐπίσκοπος ὑπὸ τριῶν ἢ δύο ἐπισκόπων

Simon the Cananean, I also decree by how many people a bishop must be ordained. A bishop is to be ordained by three or two bishops. But if someone is ordained bishop

χειροτονείσθω. Ἐὰν δέ τις ὑπὸ ἐνὸς
χειροτονηθῇ ἐπισκόπου, καθαιρείσθω, καὶ
αὐτός, καὶ ὁ χειροτονήσας αὐτόν. Ἐὰν δὲ
ἀνάγκη καταλάβῃ ὑπὸ ἐνὸς
χειροτονηθῆναι, διὰ τὸ μὴ δύνασθαι
πλείονας παραγενέσθαι διωγμοῦ ὄντος, ἢ
ἄλλης τοιαύτης αἰτίας, ψήφισμα κομιζέσθω
τῆς ἐπιτροπῆς πλειόνων ἐπισκόπων.

by only one, let both he and the one who
ordained him be removed. However, if it is
necessary for someone to be ordained by
only one, because more cannot come due to
persecution or some other such reason, a
decision must be obtained from the
committee of several bishops.

Chapter 28 (ΚΕΦΑΛΑΙΟΝ ΚΗ')

**Τοῦ αὐτοῦ (1) κανόνες περὶ ἐπισκόπων,
πρεσβυτέρων, διακόνων, καὶ λοιπῶν
κληρικῶν.**

**The same (1) rules concerning bishops,
elders, deacons, and other clergy.**

Ὁ αὐτός (2), διατάσσομαι περὶ κανόνων.
Ἐπίσκοπος εὐλογεῖ, οὐκ εὐλογεῖται·
χειροθετεῖ, χειροτονεῖ, προσφέρει,
εὐλογίαν παρὰ ἐπισκόπων λαμβάνει, παρὰ
δὲ πρεσβυτέρων οὐδαμῶς (3)· ἐπίσκοπος
καθαίρει πάντα κληρικὸν (4) ἄξιον ὄντα
καθαίρεσσεως, πλὴν ἐπισκόπου· μόνος γὰρ
οὐχ οἷός τε (5). Πρεσβύτερος εὐλογεῖ, οὐκ
εὐλογεῖται· εὐλογίας δέχεται παρὰ
ἐπισκόπου, καὶ (6) συμπρεσβυτέρου,
ὡσαύτως ἐπιδίδωσι συμπρεσβυτέρῳ·
χειροθετεῖ, οὐ χειροτονεῖ· οὐ καθαίρει,
ἀφορίζει δὲ τοὺς {{p1125}} ὑποβεβηκότας,
ἐὰν ὧσιν ὑπεύθυνοι τῇ τοιαύτῃ τιμωρίᾳ.
Διάκονος οὐκ εὐλογεῖ, οὐ δίδωσιν εὐλογίαν,
λαμβάνει δὲ παρὰ ἐπισκόπου καὶ
πρεσβυτέρου· οὐ βαπτίζει (7)· οὐ
προσφέρει, τοῦ δὲ ἐπισκόπου
προσενεγκόντος ἢ τοῦ πρεσβυτέρου, αὐτός
ἐπιδίδωσι τῷ λαῷ, οὐχ ὡς ἱερεὺς, ἀλλ' ὡς
διακονούμενος ἱερεῦσι. Τῶν δὲ ἄλλων
κληρικῶν τὸ τοῦ διακόνου ἔργον ποιῆσαι
οὐδενὶ ἐξόν. Διακόνισσα οὐκ εὐλογεῖ· ἀλλ'
οὐδέ τι ὧν ποιοῦσιν οἱ πρεσβύτεροι, ἢ οἱ
διάκονοι, ἐπιτελεῖ, ἀλλ' ἢ τοῦ φυλάττειν
τὰς θύρας, καὶ ἐξυπηρετεῖσθαι τοῖς

The same (2), I decree concerning the rules.
A bishop blesses, he is not blessed; he
appoints by laying on of hands, he ordains,
he offers, and he receives blessing from
bishops, but not at all from elders (3). A
bishop removes from office any clergyman
(4) worthy of removal, except a bishop; for
he alone is not able (5). An elder blesses, he
is not blessed; he receives blessing from a
bishop and also from a fellow elder, and
likewise he gives blessing to a fellow elder;
he appoints by laying on of hands, but does
not ordain; he does not remove from office,
but he excommunicates those {{p1125}}
who have fallen into sin, if they are
responsible for such punishment. A deacon
does not bless, does not give blessing, but
receives it from a bishop and an elder; he
does not baptize (7); he does not offer, but
when the bishop or the elder offers, he
gives it to the people, not as a priest, but as
one serving the priests. Of the other clergy,
no one is allowed to perform the work of a
deacon. A deaconess does not bless; nor
does she perform any of the things that
elders or deacons do, but only guards the

πρεσβυτέροις ἐν τῷ βαπτίζεσθαι τὰς γυναῖκας, διὰ τὸ εὐπρεπές. Διάκονος ἀφορίζει ὑποδιάκονον, ἀναγνώστην, ψάλτην, διακόνισσαν, ἐὰν ἢ τι τοιοῦτον μὴ παρόντος πρεσβυτέρου. Ὑποδιακόνῳ οὐκ ἔξεστιν ἀφορίσαι, οὔτε μὴν (8) ἀναγνώστην, οὔτε ψάλτην, οὔτε διακόνισσαν (9), οὐ κληρικόν, οὐ λαϊκόν. Ὑπηρεῖται γὰρ εἰσι διακόνων.

doors and assists the elders in baptizing women, for propriety's sake. A deacon excommunicates a subdeacon, a reader, a psalmist, or a deaconess, if there is no elder present. A subdeacon is not allowed to excommunicate, neither a reader, nor a psalmist, nor a deaconess (9), neither a clergyman nor a layperson; for they are servants of the deacons.

Chapter 29 (ΚΕΦΑΛΑΙΟΝ ΚΘ')

Περὶ εὐλογίας (10) ὕδατος καὶ ἐλαίου, τοῦ Ματθαίου διάταξις.

Concerning the blessing (10) of water and oil, the rule of Matthew.

Περὶ δὲ ὕδατος καὶ ἐλαίου, ἐγὼ Ματθαῖος διατάσσομαι. Εὐλογεῖτω ὁ ἐπίσκοπος τὸ ὕδωρ, ἢ τὸ ἔλαιον· ἐὰν δὲ μὴ παρῇ, εὐλογεῖτω ὁ πρεσβύτερος, παρεστῶτος τοῦ διακόνου. Ἐπὰν δὲ ὁ ἐπίσκοπος παρῇ, παριστάσθω ὁ πρεσβύτερος καὶ ὁ διάκονος· λεγέτω δὲ οὕτως· Κύριε Σαβαώθ, ὁ Θεὸς τῶν δυνάμεων, κτίστα τῶν ὑδάτων καὶ χορηγὲ τοῦ ἐλαίου, οἷκτιρμον καὶ φιλάνθρωπε, ὁ δοὺς τὸ ὕδωρ πρὸς πόσιν καὶ κάθαρσιν, καὶ ἔλαιον τοῦ ἱλαρῆναι πρόσωπον εἰς ἀγαλλίαμα εὐφροσύνης· αὐτὸς καὶ νῦν διὰ Χριστοῦ ἀγίασον τὸ ὕδωρ τοῦτο καὶ ἔλαιον, ἐπ' ὀνόματι τοῦ προσκομίσαντος, ἢ τῆς προσκομισάσης, καὶ δὸς δύναμιν ὑγιείας ἐμποιοητικὴν, νόσων ἀπελαστικὴν, δαιμόνων φυγαδευτικὴν, πάσης ἐπιβουλῆς διωκτικὴν, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν· μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

Concerning water and oil, I, Matthew, decree as follows. Let the bishop bless the water or the oil; but if he is not present, let the elder bless it, with the deacon present. And if the bishop is present, let the elder and the deacon stand by; and let him say as follows: "Lord of hosts, God of powers, creator of the waters and giver of the oil, merciful and loving mankind, who gave water for drinking and cleansing, and oil to cheer the face with joy and gladness; now also through Christ, sanctify this water and oil, in the name of the one who brought it, whether male or female, and give it the power to bring health, to drive away diseases, to banish demons, to repel every attack, through Christ, our hope; to whom be glory, honor, and worship, and to the Holy Spirit, forever. Amen."

Chapter 30 (ΚΕΦΑΛΑΙΟΝ Λ')

Τοῦ αὐτοῦ περὶ ἀπαρχῶν καὶ δεκατῶν.

The same concerning first fruits and tithes.

(11) Ὁ αὐτὸς, περὶ ἀπαρχῶν καὶ δεκατῶν. Ἔτι προστάσσω, πᾶσαν ἀπαρχὴν προσκομίζεσθαι τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις, εἰς διατροφὴν αὐτῶν· πᾶσαν δὲ δεκάτην προσφέρεισθαι, εἰς διατροφὴν τῶν λοιπῶν κληρικῶν, καὶ τῶν παρθένων, καὶ τῶν χηρῶν, καὶ τῶν ἐν πενίᾳ ἐξεταζομένων. Αἱ γὰρ ἀπαρχαὶ τῶν ἱερέων εἰσὶ, καὶ τῶν αὐτοῖς ἐξυπηρετουμένων διακόνων.

(11) The same, concerning first fruits and tithes. I also order that every first fruit be brought to the bishop and to the elders and the deacons, for their support; and every tithe is to be offered for the support of the other clergy, and of the virgins, and of the widows, and of those being tested in poverty. For the first fruits belong to the priests and to the deacons who serve them.

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Chapter 31 (ΚΕΦΑΛΑΙΟΝ ΛΑ')

Τοῦ αὐτοῦ (12) περὶ περισσευμάτων.

The same (12) concerning surpluses.

Ὁ αὐτὸς, περὶ περισσευμάτων διατάσσομαι. Τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίας (13), κατα γνώμην τοῦ ἐπισκόπου ἢ τῶν πρεσβυτέρων οἱ διάκονοι διανεμέτωσαν τῷ κλήρῳ· τῷ ἐπισκόπῳ μέρη τέσσαρα, πρεσβυτέρῳ μέρη τρία, διακόνῳ μέρη δύο· τοῖς δὲ ἄλλοις, ὑποδιακόνοις, ἢ ἀναγνώσταις, ἢ ψάλταις, ἢ διακονίσσαις, μέρος ἓν. Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ, ἕκαστον τιμᾶσθαι κατὰ τὴν αὐτοῦ ἀξίαν· ἢ γὰρ Ἐκκλησία οὐκ ἀταξίας, ἀλλ' εὐταξίας ἐστὶ διδασκαλεῖον.

The same, concerning surpluses, I arrange. The deacons, according to the judgment of the bishop or the elders, shall distribute the surpluses from the sacred offerings to the clergy: the bishop receives four parts, the elder three parts, the deacon two parts; to the others, the subdeacons, or readers, or singers, or female assistants, one part. For this is good and acceptable before God, that each be honored according to his own worth; for the Church is not a place of disorder, but of good order.

Chapter 32 (ΚΕΦΑΛΑΙΟΝ ΛΒ')

Κανόνες (14) διάφοροι Παύλου τοῦ

Various rules (14) of Paul the Apostle,

**ἀποστόλου, περὶ τῶν προσιόντων τῷ
βαπτίσματι, τίνες δεῖ προσδέχεσθαι,
καὶ τίνες ἀποβάλλεσθαι.**

**concerning those who come to baptism,
whom to accept, and whom to reject.**

Κάγῳ Παῦλος ὁ τῶν ἀποστόλων ἐλάχιστος, τάδε διατάσσομαι ὑμῖν τοῖς ἐπισκόποις καὶ πρεσβυτέροις, περὶ κανόνων. Οἱ πρῶτως προσιόντες τῷ μυστηρίῳ τῆς εὐσεβείας, διὰ τῶν διακόνων προσαγέσθωσαν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις· καὶ τὰς αἰτίας ἐξεταζέσθωσαν, οὗ χάριν προσῆλθον τῷ Κυριακῷ λόγῳ· οἳ τε προσενηγκόντες μαρτυρεῖτωσαν αὐτοῖς, ἀκριβῶσαντες τὰ κατ' αὐτούς. Ἐξεταζέσθωσαν δὲ αὐτῶν καὶ οἱ τρόποι, καὶ ὁ βίος, καὶ εἰ δοῦλοί εἰσιν ἢ ἐλεύθεροι. Καὶ ἐὰν πιστοῦ δοῦλος ᾖ, ἐρωτάσθω ὁ κύριος αὐτοῦ, εἰ μαρτυρεῖ αὐτῷ· ἐὰν δὲ μὴ, ἀποβαλλέσθω, ἕως ἂν ἑαυτὸν ἄξιον ἐπιδείξῃ τῷ δεσπότῃ· εἰ δὲ μαρτυρεῖ αὐτῷ, προσδεχέσθω. Εἰ δὲ ἐθνικοῦ (15) ἢ οἰκέτης, διδασκέσθω εὐαρεστεῖν τῷ δεσπότῃ, ἵνα μὴ βλασφημῇται ὁ Λόγος. Εἰ μὲν οὖν ἔχει γυναῖκα, ἢ ἡ γυνὴ ἄνδρα, διδασκέσθωσαν ἀρκεῖσθαι ἑαυτοῖς· εἰ δ' ἄγαμοί εἰσι, μανθανέτωσαν μὴ πορνεύειν, ἀλλὰ γαμεῖν νόμῳ. Εἰ δ' ὁ δεσπότης αὐτοῦ πιστὸς ὢν, καὶ εἰδὼς ὅτι πορνεύει, οὐ δίδωσιν αὐτῷ γυναῖκα, ἢ τῇ γυναικὶ ἄνδρα, ἀφοριζέσθω. Ἐὰν δὲ τις δαίμονα ἔχῃ, διδασκέσθω μὲν τὴν εὐσέβειαν, μὴ προσδεχέσθω δὲ εἰς κοινωνίαν (16) πρὶν ἂν καθαρισθῇ· εἰ δὲ θάνατος {{p1129}} καταπεύγει, προσδεχέσθω. Εἴ τις πορνοβοσκός· ἢ παυσάσθω τοῦ μαστροπεύειν, ἢ ἀποβαλλέσθω. Πόρνη προσιοῦσα, ἢ παυσάσθω, ἢ ἀποβαλλέσθω. Εἰδωλοποιὸς προσίων, ἢ παυσάσθω, ἢ ἀποβαλλέσθω. Τῶν ἐπὶ σκηνῆς ἐὰν τις προσίῃ ἀνὴρ, ἢ γυνή, ἢ ἡνίοχος (17), ἢ μονομάχος, ἢ σταδιοδρόμος, ἢ λουδεμπιστής (18), ἢ Ὀλυμπικός, ἢ χοραύλης, ἢ κιθαριστής, ἢ

I, Paul, the least of the apostles, order these things to you, the bishops and elders, concerning the rules. Those who first come to the mystery of piety should be brought by the deacons to the bishop or the elders. And their reasons should be examined, for the sake of which they came to the Lord's word. And those who brought them should bear witness to them, having carefully examined the matters concerning them. Let their conduct and way of life also be examined, and whether they are slaves or free. And if he is a faithful slave, let his master be asked whether he bears witness to him. But if not, let him be dismissed until he shows himself worthy to his master. But if he bears witness to him, let him be accepted. If the servant is a Gentile (15), let him be taught to please his master, so that the Word may not be blasphemed. If then he has a wife, or the wife has a husband, let them be taught to be content with each other. But if they are unmarried, let them learn not to commit fornication, but to marry according to the law. If his master is faithful, and knowing that he commits fornication, does not give him a wife, or does not give a husband to the wife, let him be separated. But if someone has a demon, let him be taught piety, but let him not be admitted into fellowship (16) before he is cleansed. But if death {{p1129}} is pressing, let him be admitted. If someone is a fornicator, either let him stop pimping, or let him be cast out. If a prostitute comes near, either let her stop, or let her be cast out. If an idolater comes near, either let him stop, or let him be cast out. If any man, or

λυριστής (19), ἢ ὁ τὴν ὄρχησιν
 ἐπιδεικνύμενος, ἢ κάπηλος· ἢ
 παυσάσθωσαν, ἢ ἀποβαλλέσθωσαν.
 Στρατιώτης προσιών, διδασκέσθω μὴ
 ἀδικεῖν, μὴ συκοφαντεῖν, ἀρκεῖσθαι δὲ τοῖς
 διδομένοις ὀψωνίοις· πειθόμενος (20),
 προσδεχέσθω· ἀντιλέγων δὲ,
 ἀποβαλλέσθω. Ἀρρήτοποιὸς κίναϊδος, βλάξ
 (21), μάγος, ἐπαιδὸς, ἀστρολόγος, μάντις,
 θηρεπωδὸς, λῶταξ (22), ὀχλαγωγὸς,
 περιάμματα ποιῶν (23), περικαθαίρων,
 οἰωνιστής, συμβολοδείκτης (24), παλμῶν
 {{p1132}} ἐρμηνεὺς (25), φυλαττόμενος ἐν
 συναντήσῃ (26) λῶβας ὀψεως (27), ἢ
 ποδῶν, ἢ ὀρνίθων, γαλῶν, ἢ ἐπιφωνήσεων,
 ἢ παρακροαμάτων συμβολικῶν· χρόνῳ
 δοκιμαζέσθωσαν. Δυσέκνιπτος γὰρ ἢ
 κακία· παυσάμενοι οὖν προσδεχέσθωσαν,
 μὴ πειθόμενοι δὲ ἀποβαλλέσθωσαν·
 παλλακὴ τινος ἀπίστου δούλη (28), ἐκείνῳ
 μόνῳ σχολάζουσα, προσδεχέσθω· εἰ δὲ καὶ
 πρὸς ἄλλους ἀσελγαίνει, ἀποβαλλέσθω.
 Πιστὸς ἐὰν ἔχη παλλακὴν, εἰ μὲν δούλην,
 παυσάσθω, καὶ νόμῳ γαμείτω· (29) εἰ δὲ
 ἐλευθέραν, ἐκγαμείτω αὐτὴν νόμῳ· εἰ δὲ
 μὴ, ἀποβαλλέσθω· Ἑλληνικοῖς τις ἔθουσι
 ἐξακολουθῶν, ἢ Ἰουδαϊκοῖς μύθοις, ἢ
 μεταθέσθω, ἢ ἀποβαλλέσθω. Θεατρομανία
 εἴ τις πρόσκειται, ἢ κυνηγίσις, ἢ
 ἵπποδρομίσις, ἢ ἀγῶνισις· (30) ἢ παυσάσθω,
 ἢ ἀποβαλλέσθω. Ὁ μέλλων κατηχεῖσθαι,
 τρία ἔτη κατηχεῖσθω· εἰ δὲ σπουδαῖός τις ᾗ,
 καὶ εὖνοιαν ἔχει περὶ τὸ πρᾶγμα,
 προσδεχέσθω· ὅτι οὐχ ὁ χρόνος, ἀλλ' ὁ
 τρόπος κρίνεται. Ὁ διδάσκων (31), εἰ καὶ
 λαϊκὸς ᾗ, ἔμπειρος δὲ τοῦ λόγου, καὶ τὸν
 τρόπον σεμνὸς, διδασκέτω· «ἔσονται γὰρ
 πάντες διδακτοὶ {{p1133}} Θεοῦ.» Πᾶς
 πιστὸς ἢ πιστὴ, ἔωθεν ἀναστάντες ἐξ
 ὕπνου, πρὸ τοῦ ἔργου ἐπιτελέσαι,
 νιψάμενοι (32), προσευχέσθωσαν· εἰ δὲ τις
 λόγου κατήχησις γένηται, προτιμησάτω
 τοῦ ἔργου τὸν λόγον τῆς εὐσεβείας. Ὁ

woman, or charioteer (17), or gladiator, or
 runner, or ball-player (18), or Olympic
 athlete, or chorus leader, or lyre player, or
 harp player (19), or one who shows off
 dancing, or shopkeeper comes near the
 stage, either let them stop, or let them be
 cast out. If a soldier comes near, let him be
 taught not to do wrong, not to slander, and
 to be content with the pay given. If
 persuaded (20), let him be received. But if
 he argues, let him be cast out. A silent
 corrupter, a male prostitute, a fool (21), a
 sorcerer, a chant singer, an astrologer, a
 seer, a healer, a fortune-teller (22), a
 troublemaker, one who makes spells (23), a
 purifier, a diviner, a sign interpreter (24),
 an interpreter of pulses {{p1132}} (25),
 one who avoids meeting (26) insults by
 sight (27), whether of feet, or birds, crows,
 or sounds, or symbolic whispers. Let them
 be tested over time. For evil is hard to
 recognize. Therefore, having stopped, let
 them wait; but if they do not obey, let them
 be cast away. Let her, a concubine's slave
 girl (28), devoted only to him, wait. But if
 she also acts shamelessly toward others, let
 her be cast away. If a man has a faithful
 concubine, if she is a slave girl, let him stop
 and marry her according to the law. (29)
 But if she is free, let him marry her
 according to the law. But if not, let her be
 cast away. If someone follows Greek
 customs or Jewish myths, let him change or
 be cast away. If someone is attached to a
 passion for the theater, or to hunting, or to
 horse races, or to contests, (30) Let him
 either stop or be cast away. Let the one
 who is about to be instructed be instructed
 for three years. But if someone is eager and
 has goodwill toward the matter, let him be
 welcomed. Because it is not the time, but
 the manner that is judged. The teacher
 (31), even if he is a layman, but

πιστὸς, ἢ ἡ πιστὴ, τοῖς οἰκέταις εὐμενῶς
προσεχέτωσαν· καθὼς καὶ ἐν τοῖς
προλαβοῦσι διεταξάμεθα, καὶ ἐν ταῖς
ἐπιστολαῖς ἐδιδάξαμεν.

experienced in the word and reverent in
manner, let him teach. “For all will be
taught by God.” {{p1133}} Every faithful
man or woman, rising early from sleep,
before doing any work, having washed
(32), let them pray. But if anyone is to have
instruction in the word, let them prefer the
word of piety before work. The faithful man
or woman should pay kind attention to the
servants. Just as we have also arranged in
the previous instructions, and taught in the
letters.

Chapter 33 (ΚΕΦΑΛΑΙΟΝ ΛΓ')

Οἷας ἡμέρας δεῖ ἀργεῖν τοὺς οἰκέτας.

**What kind of days the servants should
rest.**

Ἐγὼ Παῦλος, καὶ ἐγὼ Πέτρος, (33)
διατασσόμεθα. Ἔργαζέσθωσαν οἱ δοῦλοι
(34) πέντε ἡμέρας· Σάββατον δὲ καὶ
Κυριακὴν σχολαζέτωσαν (35) ἐν τῇ
Ἐκκλησίᾳ διὰ τὴν διδασκαλίαν τῆς
εὐσεβείας. Τὸ μὲν γὰρ Σάββατον εἵπομεν,
δημιουργίας λόγον ἔχειν· τὴν δὲ Κυριακὴν,
ἀναστάσεως. Τὴν μεγάλην ἐβδομάδα
παῖσαν, καὶ τὴν μετ' αὐτὴν ἀργεῖτωσαν (36)
οἱ δοῦλοι· ὅτι ἡ μὲν πάθους ἐστίν, ἡ δὲ
ἀναστάσεως, καὶ χρεῖα διδασκαλίας, τίς ὁ
παθὼν καὶ ἀναστὰς, ἢ {{p1136}} τίς ὁ
συγχωρήσας, ἢ καὶ ἀναστήσας. Τὴν
Ἀνάληψιν ἀργεῖτωσαν, διὰ τὸ πέρας τῆς
κατὰ Χριστὸν οἰκονομίας. Τὴν
Πεντηκοστὴν ἀργεῖτωσαν, διὰ τὴν
παρουσίαν τοῦ ἁγίου Πνεύματος τὴν
δωρηθεῖσαν τοῖς πιστεύουσιν εἰς Χριστόν.
Τὴν τῶν γενεθλίων ἑορτὴν ἀργεῖτωσαν, διὰ
τὸ ἐν αὐτῇ τὴν ἀπροσδόκητον χάριν
δεδοσθαι ἀνθρώποις, γεννηθῆναι τὸν τοῦ
Θεοῦ Λόγον Ἰησοῦν Χριστὸν ἐκ Μαρίας τῆς
παρθένου ἐπὶ σωτηρίᾳ τοῦ κόσμου. Τὴν

I, Paul, and I, Peter, (33) give this order. Let
the servants (34) work five days; but on the
Sabbath and the Lord's Day, let them rest
(35) in the Church for the teaching of piety.
For the Sabbath, we say, has to do with
creation; but the Lord's Day, with the
resurrection. Let the servants rest (36) the
whole great week and the week after it;
because one is the week of suffering, the
other of resurrection, and there is need for
teaching about who suffered and rose, or
{{p1136}} who forgave, or who also rose
again. Let them rest on the Ascension,
because it marks the completion of the
economy according to Christ. Let them rest
on Pentecost, because of the coming of the
Holy Spirit given to those who believe in
Christ. Let them rest on the feast of the
Nativity, because on that day the
unexpected grace was given to people, that
the Word of God, Jesus Christ, was born
from Mary the virgin for the salvation of
the world. Let them rest on the feast of the

τῶν Ἐπιφανίων ἑορτὴν (37) ἀργεῖτωσαν, διὰ τὸ ἐν αὐτῇ ἀνάδειξιν γεγενῆσθαι τῆς τοῦ Χριστοῦ θεότητος, μαρτυρήσαντος αὐτῷ τοῦ Πατρὸς ἐν τῷ βαπτίσματι, καὶ τοῦ Παρακλήτου ἐν εἶδει περιστερᾶς ὑποδείξαντος τοῖς παρεστώσι τὸν μαρτυρηθέντα. Τὰς ἡμέρας τῶν ἀποστόλων ἀργεῖτωσαν· (38) διδάσκαλοι γὰρ ὑμῶν εἰς Χριστὸν κατέστησαν, καὶ Πνεύματος ὑμᾶς ἡξίωσαν (39). Τὴν ἡμέραν Στεφάνου τοῦ πρωτομάρτυρος ἀργεῖτωσαν, καὶ τῶν λοιπῶν ἁγίων μαρτύρων, τῶν προτιμησάντων Χριστὸν τῆς ἑαυτῶν ζωῆς.

Epiphany (37), because on that day the divinity of Christ was revealed, as the Father testified to him at baptism, and the Advocate appeared in the form of a dove to those present, showing the one who was testified to. Let them rest on the days of the apostles; (38) for they became your teachers in Christ, and made you worthy of the Spirit. (39) Let them rest on the day of Stephen the first martyr, and on the days of the other holy martyrs, who honored Christ with their own lives.

Chapter 34 (40). (ΚΕΦΑΛΑΙΟΝ ΛΔ' (40).)

Ποίας ὥρας, καὶ διατί ἐν ταύταις δεῖ προσεύχεσθαι.

At what hour, and why, one must pray at these times.

Εὐχὰς ἐπιτελεῖτε ὀρθρου (41), καὶ τρίτῃ ὥρᾳ, καὶ ἕκτῃ, καὶ ἐννάτῃ, καὶ ἑσπέρᾳ, καὶ ἀλεκτοροφωνίᾳ. Ὅρθρου μὲν, εὐχαριστοῦντες ὅτι ἐφώτισεν ὑμῖν ὁ Κύριος, παραγαγὼν τὴν νύκτα, καὶ ἐπαγαγὼν τὴν ἡμέραν. Τρίτῃ δὲ, ὅτι ἀπόφασιν ἐν αὐτῇ ὑπὸ Πιλάτου ἔλαβεν ὁ Κύριος. Ἑκτῇ δὲ, ὅτι ἐν αὐτῇ ἐσταυρώθη. Ἐννάτῃ δὲ, ὅτι πάντα κεκίνητο τοῦ Δεσπότη ἐσταυρωμένου, φρίττοντα τὴν τόλμαν τῶν δυσσεβῶν Ἰουδαίων, μὴ φέροντα τοῦ Κυρίου τὴν ὕβριν. Ἑσπέρᾳ δὲ, εὐχαριστοῦντες ὅτι ὑμῖν ἀνάπαυσιν ἔδωκε τῶν μεθήμερινῶν κόπων, τὴν νύκτα· ἀλεκτρυόνων δὲ κραυγῇ, διὰ τὸ τὴν ὥραν εὐαγγελίζεσθαι τὴν παρουσίαν τῆς ἡμέρας, εἰς ἐργασίαν τῶν τοῦ φωτὸς ἔργων. Εἰ μὴ δυνατὸν ἐν Ἐκκλησίᾳ προΐεναι διὰ τοὺς ἀπίστους, κατ' οἶκον συνάξεις, ὧς ἐπίσκοπε· ἵνα μὴ εἰσέρχεται εὐσεβὴς εἰς Ἐκκλησίαν ἀσεβῶν· οὐχ ὁ τόπος γὰρ τὸν ἄνθρωπον

Pray at the hours of morning (41), the third hour, the sixth, the ninth, evening, and cockcrow. In the morning, give thanks because the Lord has enlightened you, bringing in the night and leading in the day. At the third hour, because the Lord received judgment from Pilate. At the sixth hour, because he was crucified then. At the ninth hour, because everything began to move with the Lord crucified, frightening the boldness of the ungodly Jews who could not bear the insult to the Lord. In the evening, give thanks because he gave you rest from the daily labors, the night; and at cockcrow, because it announces the hour of the coming day, for the work of the deeds of light. If it is not possible to go to church because of unbelievers, gather at home, bishop; so that a devout person does not enter the church with the ungodly. For it is not the place that makes the person holy,

ἀγιάζει, ἀλλ' ὁ ἄνθρωπος τὸν τόπον. Ἐὰν δὲ
ἀσεβεῖς κατέχωσι τὸν τόπον, φευκταῖός
σοι ἔστω, διὰ τὸ βεβηλωθῆαι ὑπ' αὐτῶν·
{p1137} ὥς γὰρ οἱ ὁσιοὶ ἱερεῖς
ἀγιάζουσιν, οὕτως οἱ ἐναγεῖς μιαίνουσιν. Εἰ
μήτε ἐν οἴκῳ (42), μήτε ἐν ἐκκλησίᾳ
συναθροισθῆναι δυνατόν, ἕκαστος παρ'
ἑαυτῷ ψαλλέτω, ἀναγινωσκέτω,
προσευχέσθω ἢ καὶ ἅμα δύο, ἢ τρεῖς· ὅπου
γὰρ εἰσι (43), δύο ἢ τρεῖς συνηγμένοι ἐν τῷ
ὀνόματί μου, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.»
Πιστὸς, μετὰ κατηχουμένου μήτε κατ'
οἶκον προσευχέσθω· οὐ γὰρ δίκαιον τὸν
μεμνημένον μετὰ τοῦ ἀμυήτου
συμμολύνεσθαι· εὐσεβὴς μετὰ αἰρετικοῦ,
μήτε κατ' οἶκον συμπροσευχέσθω· «Τίς γὰρ
κοινωνία φωτὶ πρὸς σκότος;» Πιστὸς ἢ
πιστὴ δοῦλοι συναφθέντες (44), ἢ
ἀφιστάσθωσαν, ἢ ἀποβαλλέσθωσαν.

but the person who makes the place holy.
But if the ungodly hold the place, let it be
avoided by you, because it is defiled by
them. Just as holy priests make holy, so the
impure defile. If it is not possible to gather
either at home (42) or in church, let each
one sing, read, and pray by himself or with
two or three together. For where two or
three are gathered in my name, there I am
in the midst of them. A believer, after being
catechized, should not pray at home; for it
is not right for the initiated to be defiled
with the uninitiated. A devout person
should not pray at home with a heretic.
«What fellowship has light with darkness?»
If faithful servants are joined (44) with
unfaithful ones, let them either separate or
be cast out.

Chapter 35 (ΚΕΦΑΛΑΙΟΝ ΛΕ')

Ἰακώβου τοῦ ἀδελφοῦ Χριστοῦ διάταξις περὶ ἐσπερινοῦ (45).

The instruction of James, the brother of Christ, concerning evening prayer (45).

Κάγῳ (46) Ἰάκωβος, ἀδελφὸς μὲν κατὰ
σάρκα τοῦ Χριστοῦ, δοῦλος δὲ ὡς Θεοῦ
μονογενοῦς, ἐπίσκοπος δὲ ὑπ' αὐτοῦ τοῦ
Κυρίου καὶ τῶν ἀποστόλων Ἱεροσολύμων
χειροτονηθεὶς, τάδε φημί· Ἐσπέρας
γενομένης, συναθροίσεις τὴν ἐκκλησίαν, ὧ
ἐπίσκοπε, καὶ μετὰ τὸ ῥηθῆναι τὸν
ἐπιδύχνιον ψαλμὸν (47), προσφωνήσει
(48) ὁ διάκονος ὑπὲρ τῶν κατηχουμένων,
καὶ χειμαζομένων, καὶ τῶν φωτιζομένων,
καὶ τῶν ἐν μετανοίᾳ, ὡς προείπομεν. Μετὰ
δὲ τὸ ἀπολυθῆναι αὐτοὺς, ὁ διάκονος ἐρεῖ·
«Ὅσοι πιστοὶ, δεηθῶμεν τοῦ Κυρίου. Καὶ
μετὰ τὸ προσφωνῆσαι αὐτὸν τὰ τῆς
πρώτης εὐχῆς, ἐρεῖ·

And I (46), James, a brother according to
the flesh of Christ, but a servant as of the
only-begotten God, and bishop appointed
by the Lord himself and the apostles over
Jerusalem, say these things: When evening
comes, gather the church, O bishop, and
after the evening psalm has been said (47),
the deacon will call out (48) for those being
catechized, those suffering, those being
enlightened, and those in repentance, as we
said before. After they have been
dismissed, the deacon will say: «Let all who
are faithful pray to the Lord.» And after he
has called out the first prayer, he will say:

Chapter 36 (ΚΕΦΑΛΑΙΟΝ ΛΖ')

Προσφώνησις ἐπιλύχνιος.

Σῶσον καὶ ἀνάστησον ἡμᾶς, ὁ Θεὸς, διὰ Χριστοῦ σου. Ἀναστάντες αἰτησώμεθα τὰ ἐλέη τοῦ Κυρίου καὶ τοὺς οἰκτιρμοὺς αὐτοῦ, τὸν ἄγγελον τὸν ἐπὶ τῆς εἰρήνης (49), τὰ καλὰ καὶ τὰ συμφέροντα, Χριστιανὰ τὰ τέλη. Τὴν ἑσπέραν καὶ τὴν νύκτα εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἀκατάγνωστον αἰτησώμεθα. Ἐαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ, διὰ Χριστοῦ (50) αὐτοῦ παραθῶμεν, καὶ ὁ ἐπίσκοπος ἐπευχόμενος, λεγέτω·

{{p1140}}

Evening Address.

Save and raise us up, God, through your Christ. Having risen, let us ask for the mercies of the Lord and his compassions, the angel over peace (49), the good and fitting Christian ends. Let us ask for an evening and a night that are peaceful and without sin, and for all the time of our life to be without blame. Let us entrust ourselves and one another to the living God, through his Christ (50), and the bishop, praying, should say:

{{p1140}}

Chapter 37 (ΚΕΦΑΛΑΙΟΝ ΛΖ')

Εὐχαριστία ἐπιλύχνιος.

Ὁ ἀναρχος Θεὸς καὶ ἀτελεύτητος, ὁ τῶν ὅλων ποιητὴς διὰ Χριστοῦ καὶ κηδεμὼν, πρὸ δὲ πάντων (51) αὐτοῦ Θεὸς καὶ Πατὴρ, ὁ τοῦ Πνεύματος (52) Κύριος (53), καὶ τῶν νοητῶν καὶ αἰσθητῶν βασιλεὺς, ποιήσας ἡμέραν πρὸς ἔργα φωτὸς, καὶ νύκτα εἰς ἀνάπαυσιν τῆς ἀσθενείας ἡμῶν· «Σὴ γὰρ ἐστὶν ἡμέρα, καὶ σὴ ἐστὶν ἡ νύξ, σὺ κατηρτίσω φαῦσιν καὶ ἥλιον·» αὐτὸς νῦν, δέσποτα, φιλάνθρωπε καὶ πανάγαθε, εὐμενῶς πρόσδεξαι τὴν ἑσπερινὴν εὐχαριστίαν ἡμῶν ταύτην. Ὁ διαγαγὼν ἡμᾶς τὸ μῆκος τῆς ἡμέρας, καὶ ἀγαγὼν ἐπὶ τὰς ἀρχὰς τῆς νυκτὸς, φύλαξον ἡμᾶς διὰ

Thanksgiving at Evening Prayer.

The beginningless and endless God, the maker of all things through Christ and their guardian, before all things (51) God and Father of him, the Lord (53) of the Spirit (52), and king of the things seen and unseen, having made the day for works of light, and the night for the rest of our weakness, "For yours is the day, and yours is the night; you have made the light and the sun; Now yourself, master, lover of mankind and all-good, kindly accept this our evening thanksgiving. Who has brought us through the length of the day, and led us to the beginnings of the night, guard us

τοῦ Χριστοῦ σου, εἰρηνικὴν παράσχου τὴν ἐσπέραν, καὶ τὴν νύκτα ἀναμάρτητον, καὶ καταξίωσον ἡμᾶς τῆς αἰωνίου ζωῆς, διὰ τοῦ Χριστοῦ σου· δι' οὗ σοι δόξα, τιμὴ καὶ σέβας, ἐν ἀγίῳ (54) Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Κλίνειτε τῇ χειροθεσίᾳ. Καὶ ὁ ἐπίσκοπος λεγέτω· Θεὲ πατέρων (55), καὶ Κύριε τοῦ ἐλέους, ὁ τῇ σοφίᾳ σου κατασκευάσας ἄνθρωπον τὸ λογικὸν ζῶον, τὸ θεοφιλὲς τῶν ἐπὶ γῆς, καὶ δούς αὐτῷ τῶν ἐπὶ τῆς χθονὸς ἄρχειν, καὶ καταστήσας γνώμη σὴ ἄρχοντας καὶ ἱερεῖς, τοὺς μὲν πρὸς ἀσφάλειαν τῆς ζωῆς, τοὺς δὲ πρὸς λατρείαν ἔννομον· αὐτὸς καὶ νῦν ἐπικάμφθητι, Κύριε παντόκρατορ, καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν λαόν σου, τοὺς κάμψαντας ἀυχένα καρδίας αὐτῶν, καὶ εὐλόγησον αὐτοὺς διὰ Χριστοῦ, δι' οὗ ἐφώτισας ἡμᾶς φῶς γνώσεως, καὶ ἀπεκάλυψας ἡμῖν σαυτόν· μεθ' οὗ σοι καὶ ἡ ἐπάξιος ὀφείλεται προσκύνησις παρὰ πάσης λογικῆς καὶ ἀγίας φύσεως, καὶ Πνεύματι τῷ Παρακλήτῳ, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Προέλθετε ἐν εἰρήνῃ. Ὡσαύτως ὁρθροῦ, ὁ διάκονος, μετὰ τὸ ῥηθῆναι τὸν ὁρθρινὸν, καὶ ἀπολῦσαι αὐτὸν τοὺς κατηχουμένους, καὶ χειμαζομένους, καὶ βαπτιζομένους, καὶ τοὺς ἐν μετανοίᾳ, καὶ τὴν ὀφειλομένην ποιήσασθαι προσφώνησιν, ἵνα μὴ πάλιν λέγωμεν τὰ αὐτὰ, ἐπιφερέτω μετὰ τό· Σῶσον αὐτοὺς ὁ Θεὸς, καὶ ἀνάστησον ἐν τῇ χάριτί σου· Αἰτησώμεθα (56) παρὰ Κυρίου τὰ ἐλέη αὐτοῦ καὶ τοὺς οἰκτιρμοὺς, τὸν ὁρθρον τοῦτον καὶ τὴν ἡμέραν, εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς παρεπιδημίας ἡμῶν, τὸν ἄγγελον τὸν ἐπὶ τῆς εἰρήνης, χριστιανὰ τὰ τέλη, ἴλεων καὶ εὐμενῇ τὸν Θεόν· ἑαυτοὺς {{p1141}} καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Μονογενοῦς αὐτοῦ πασαθώμεθα. Καὶ ὁ ἐπίσκοπος ἐπευχόμενος, λεγέτω·

through your Christ, grant a peaceful evening, and a sinless night, and make us worthy of eternal life, through your Christ. Through whom be glory, honor, and worship to you, in the Holy Spirit, forever. Amen And let the deacon say Bow down at the laying on of hands And let the bishop say God of the fathers (55), and Lord of mercy, who by your wisdom made man the rational being, the one loved by God on earth, and gave him authority over the things on the earth, and by your will appointed rulers and priests, some for the safety of life, others for lawful worship, Now also bow down yourself, Lord Almighty, and let your face shine upon your people, those who have bowed the neck of their heart, and bless them through Christ, through whom you have enlightened us with the light of knowledge, and revealed yourself to us. With whom also is owed to you the fitting worship from every rational and holy nature, and to the Spirit the Advocate, forever. Amen And let the deacon speak Go forth in peace Likewise, in the morning, the deacon, after the morning prayer has been said, and after dismissing the catechumens, and those who are troubled, and those being baptized, and those in repentance, and after making the required address, so that we do not repeat the same things again, shall bring forward with the... Save them, God, and raise them up in your grace Let us ask (56) from the Lord his mercies and compassions, for this morning and this day, peaceful and without sin, and for all the time of our stay here, for the angel of peace, for Christian ends, and for God who is merciful and kind. Let us commit ourselves {{p1141}} and one another to the living God through his Only Begotten. And let the bishop, praying, say:

Chapter 38 (ΚΕΦΑΛΑΙΟΝ ΛΗ')

Εύχαριστία ὀρθρινή.

Ὁ Θεὸς ὁ τῶν πνευμάτων καὶ πάσης σαρκὸς, ὁ ἀσύγκριτος καὶ ἀπροσδεής, ὁ δοὺς τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας, τὴν δὲ σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτός· αὐτὸς καὶ νῦν ἔπιδε ἐφ' ἡμᾶς εὐμένεσιν ὀφθαλμοῖς, καὶ πρόσδεξαι τὰς ἐωθινὰς ἡμῶν εὐχαριστίας, καὶ ἐλέησον ἡμᾶς· οὐ γὰρ διεπετάσαμεν τὰς χεῖρας ἡμῶν πρὸς θεὸν ἀλλότριον· οὐ γάρ ἐστιν ἐν ἡμῖν θεὸς πρόσφατος, ἀλλὰ σὺ ὁ αἰώνιος καὶ ἀτελεύτητος. Ὁ τὸ εἶναι ἡμῖν διὰ Χριστοῦ παρασχόμενος, καὶ τὸ εἶναι δι' αὐτοῦ δωρησάμενος· αὐτὸς ἡμᾶς δι' αὐτοῦ καταξίωσον καὶ τῆς αἰωνίου ζωῆς· μεθ' οὗ σοι δόξα, καὶ τιμὴ, καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Κλίνετε τῇ χειροθεσίᾳ. Καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

Chapter 39 (ΚΕΦΑΛΑΙΟΝ ΛΘ')

Χειροθεσία ὀρθρινή.

Ὁ Θεὸς ὁ πιστὸς καὶ ἀληθινὸς, ὁ ποιῶν ἔλεος εἰς χιλιάδας καὶ μυριάδας τοῖς ἀγαπῶσί σε, ὁ φίλος ταπεινῶν, καὶ πενήτων προστάτης, οὗ πάντα ἐν χρείᾳ καθέστηκεν, ὅτι τὰ σύμπαντα δοῦλά σου· ἔπιδε τὸν λαόν σου τοῦτον, τοὺς κεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς, καὶ εὐλόγησον αὐτοὺς εὐλογίαν πνευματικῇ, φύλαξον αὐτοὺς ὡς κόρην ὀφθαλμοῦ, διατήρησον αὐτοὺς ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καὶ καταξίωσον αὐτοὺς τῆς αἰωνίου ζωῆς, ἐν Χριστῷ Ἰησοῦ τῷ

Morning Thanksgiving.

God, the Lord of spirits and all flesh, the incomparable and unapproachable, who gave the sun authority over the day, and the moon and stars authority over the night; now look upon us with kindly eyes, accept our morning thanksgivings, and have mercy on us. For we have not lifted our hands to a strange god; there is no foreign god among us, but you, the eternal and unending one. You who have granted us being through Christ, and have given us well-being through him; grant us worthiness through him also of eternal life. To you be glory, honor, and worship, together with the Holy Spirit, forever. Amen. And let the deacon say: "Bow at the laying on of hands." And let the bishop pray, saying:

Morning Laying on of Hands.

God, the faithful and true, who shows mercy to thousands and myriads to those who love you, the friend of the humble and protector of the poor, in whom all things stand in need, because all things are your servants; look upon this people, who have bowed their heads to you, and bless them with a spiritual blessing. Guard them as the apple of your eye, keep them in piety and righteousness, and make them worthy of eternal life, in Christ Jesus, your beloved child; to whom be glory, honor, and

ἡγαπημένῳ σου παιδί· μεθ' οὗ σοι δόξα,
τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, νῦν,
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Προέλθετε ἐν
εἰρήνῃ. Ἐπὶ δὲ ταῖς προσφερομέναις
ἀπαρχαῖς, οὕτως εὐχαριστεῖ ὁ ἐπίσκοπος.

worship, together with the Holy Spirit, now,
always, and forever and ever. Amen. And
let the deacon say: “Come forward in
peace.” At the offering of the first fruits, the
bishop gives thanks as follows.

Chapter 40 (ΚΕΦΑΛΑΙΟΝ Μ')

Ἐπὶ κλήσεις ἐπὶ ἀπαρχῶν.

Εὐχαριστοῦμέν σοι, Κύριε παντόκρατορ,
δημιουργὲ τῶν ὅλων καὶ προνοητὰ, διὰ τοῦ
μονογενοῦς σου Παιδὸς Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ἡμῶν, ἐπὶ ταῖς προσενεχθείσαις σοι
ἀπαρχαῖς, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον
δυνάμεθα. Τίς γὰρ ἀνθρώπων ἐπαξίως
εὐχαριστῆσαί σοι δύναται, ὑπὲρ ὧν
δέδωκας αὐτοῖς εἰς μετάληψιν; ὁ Θεὸς
Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντων
τῶν ἁγίων· ὁ πάντα τελεσφορήσας, διὰ τοῦ
Λόγου σου, καὶ κελεύσας τῇ γῇ
παντοδαποὺς ἐκφυῖσαι καρποὺς εἰς
εὐφροσύνην καὶ τροφήν ἡμετέραν· ὁ δοὺς
τοῖς νωθεστέροις καὶ βληχλώδεσι χειλὸν,
χλοηφάγοις χλόην, καὶ τοῖς μὲν κρέα, τοῖς
δὲ σπέρματα, ἡμῖν δὲ σῖτον πρὸς τροφήν
πρόσφορον καὶ κατάλληλον, καὶ ἕτερα
διάφορα, τὰ μὲν πρὸς χρῆσιν, τὰ δὲ πρὸς
ὕγιαν, τὰ δὲ πρὸς τέρψιν. Ἐπὶ τούτοις οὖν
ἅπασι ὑπερύμνητος (57) ὑπάρχεις, τῆς εἰς
πάντας {{p1144}} εὐεργεσίας, διὰ Χριστοῦ·
δι' οὗ (58) σοι δόξα, τιμὴ καὶ σέβας, ἐν ἁγίῳ
Πνεύματι, εἰς τοὺς αἰῶνας· Ἀμήν. Ἐπὶ δὲ
τῶν ἐν Χριστῷ ἀναπαυσασμένων, μετὰ τὸ
φωνῆσαι τὰ τῆς προσευχῆς (59), ἵνα μὴ
πάλιν λέγωμεν, ὁ διάκονος προσθήσει καὶ
ταῦτα·

Invocation over the First Fruits.

We give thanks to you, Lord Almighty,
creator of all and provider, through your
only-begotten Son Jesus Christ our Lord, for
the first fruits brought to you, not as much
as we owe, but as much as we are able. For
who among men can worthily give thanks
to you for what you have given them to
share? You are the God of Abraham, Isaac,
and Jacob, and of all the saints; you who
have brought all things to completion
through your Word, and commanded the
earth to produce all kinds of fruits for our
joy and nourishment; you who give to the
slow and dull lips, to those who eat grass,
green plants; to some meat, to others seeds,
and to us wheat for suitable and fitting
food, along with other things—some for
use, some for health, and some for delight.
For all these things you are greatly praised
(57), for your kindness to all through
Christ; through whom be glory, honor, and
worship to you, with the Holy Spirit,
forever and ever. Amen. And concerning
those resting in Christ, after the prayer has
been spoken (59), so that we do not say it
again, the deacon will add these words:

Προσφώνησις ὑπὲρ τῶν κεκοιμημένων (60).

Ὑπὲρ ἀναπαυσασμένων ἐν Χριστῷ ἀδελφῶν
ἡμῶν δεηθῶμεν· ὅπως ὁ φιλόανθρωπος
Θεὸς, ὁ προσδεξάμενος αὐτοῦ τὴν ψυχὴν,
παρίδῃ (61) αὐτῷ πᾶν ἁμάρτημα ἐκούσιον,
καὶ ἀκούσιον, καὶ ἰλεως καὶ εὐμενὴς
γενόμενος, κατατάξῃ εἰς χώραν εὐσεβῶν,
ἀνειμένων εἰς κόλπον Ἀβραάμ καὶ Ἰσαὰκ
καὶ Ἰακώβ, μετὰ πάντων τῶν ἀπ' αἰῶνος
εὐαρεστησάντων τῷ Θεῷ, καὶ ποιησάντων
τὸ θέλημα αὐτοῦ· ἔνθα ἀπέδρα, ὁδύνη, καὶ
λύπη καὶ στεναγμός. Ἐγειρώμεθα. Ἐαυτοὺς
καὶ ἀλλήλους τῷ αἰδίῳ Θεῷ διὰ τοῦ ἐν
ἀρχῇ Λόγου παραθώμεθα. Καὶ ὁ ἐπίσκοπος
λεγέτω· Ὁ τῇ φύσει (62) ἀθάνατος καὶ
ἀτελεύτητος, παρ' οὗ πᾶν ἀθάνατον καὶ
θνητὸν γέγονεν· ὁ τὸ λογικὸν ζῶον τὸν
ἄνθρωπον τὸν κοσμοπολίτην, θνητὸν ἐκ
κατασκευῆς (63) ποιήσας, καὶ ἀναστασίαν
(64) ἐπαγγελιάμενος· ὁ τὸν Ἐνῶχ καὶ τὸν
Ἠλίαν θανάτου πεῖραν μὴ ἑάσας λαβεῖν· ὁ
Θεὸς Ἀβραάμ, ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς
Ἰακώβ, οὐχ ὡς νεκρῶν, ἀλλ' ὡς ζώντων
Θεὸς εἶ· ὅτι πάντων αἱ ψυχαὶ παρὰ σοὶ
ζῶσι, καὶ τῶν δικαίων τὰ πνεύματα ἐν τῇ
χειρὶ σου εἰσιν, ὧν οὐ μὴ ἄψηται βάσανος·
πάντες γὰρ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου
εἰσιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τὸν δοῦλόν
σου τόνδε, ὃν ἐξελέξω, καὶ προσελάβου εἰς
ἐτέραν λῆξιν, καὶ συγχώρησον αὐτῷ εἴ τι
ἐκῶν ἢ ἄκων ἐξήμαρτεν, ἀγγέλους εὐμενεῖς
παράστησον αὐτῷ (65), καὶ κατάταξον
αὐτὸν ἐν τῷ κόλπῳ τῶν πατριαρχῶν καὶ
τῶν προφητῶν καὶ τῶν ἀποστόλων καὶ
πάντων τῶν ἀπ' αἰῶνος σοὶ
εὐαρεστησάντων, ὅπου οὐκ ἔστι λύπη,
ὁδύνη καὶ στεναγμός, ἀλλὰ χῶρος εὐσεβῶν

Invocation for the Departed (60).

Let us pray for our brothers who have
fallen asleep in Christ. That the loving God,
who has received their soul, may forgive to
them every sin, voluntary and involuntary,
and being merciful and kind, may place
them in the land of the righteous, granting
them entrance into the bosom of Abraham,
Isaac, and Jacob, together with all who from
eternity have pleased God and have done
his will. There pain, and sorrow, and
sighing have fled. Let us rise. Let us entrust
ourselves and one another to the eternal
God through the Word who was in the
beginning. And let the bishop speak. He
who is immortal and never-ending by
nature, from whom everything immortal
and mortal has come into being. He who
made the rational creature, the man, the
citizen of the world, mortal by design, and
promised resurrection. He who did not
allow Enoch and Elijah to experience death.
God of Abraham, God of Isaac, and God of
Jacob, not as of the dead, but as of the living
God you are. Because all souls live with
you, and the spirits of the righteous are in
your hand, which no torment will ever
touch. For all are sanctified under your
hands. Even now look upon this your
servant, whom you have chosen, and
receive him into another resting place, and
forgive him if he has sinned willingly or
unwillingly. Set before him kind angels
(65), and place him in the bosom of the
patriarchs and the prophets and the
apostles and all those who from eternity
have pleased you, where there is no pain,

άνειμένος, καὶ γῆ εὐθέων συνανειμένη (66), καὶ τῶν ἐν αὐτῇ ὀρώντων τὴν δόξαν τοῦ Χριστοῦ σου· δι' οὗ (67) σοι δόξα, τιμὴ {{p1145}} καὶ σέβας, εὐχαριστία, προσκύνησις (68), ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Καὶ ὁ διάκονος λεγέτω· Κλίνειτε, καὶ εὐλογεῖσθε. Καὶ ὁ ἐπίσκοπος εὐχαριστεῖτω ὑπὲρ αὐτῶν, λέγων τοιαύδε· «Σῶσον (69), Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου,» ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου· ποίμανον αὐτοὺς ὑπὸ τὴν δεξιάν σου, καὶ σκέπασον αὐτοὺς ὑπὸ τὰς πτέρυγάς σου, καὶ δὸς αὐτοῖς τὸν ἄγωνα ἀγωνίσασθαι (70) καλὸν, τὸν δρόμον τελέσαι (71), τὴν πίστιν τηρῆσαι ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀγαπητοῦ σου Παιδός· μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

sorrow, or sighing, but a place of piety opened up, and a land of the upright joined together (66), and those in it who behold the glory of your Christ. Through whom (67) be to you glory, honor {{p1145}} and reverence, thanksgiving, and worship (68), in the Holy Spirit, forever. Amen And let the deacon say Bow down, and be blessed And let the bishop give thanks for them, saying the following "Save, Lord, your people, and bless your inheritance, which you have preserved by the precious blood of your Christ, Shepherd them under your right hand, and cover them under your wings, and give them the struggle to fight well, to finish the race, to keep the faith without turning aside, without blame, without reproach, through our Lord Jesus Christ, your beloved Son. With whom be glory, honor, and worship to you, and to the Holy Spirit, forever and ever. Amen.

Chapter 42 (ΚΕΦΑΛΑΙΟΝ ΜΒ')

Πῶς (72) δεῖ καὶ πότε γίνεσθαι τὰς τῶν κοιμηθέντων πιστῶν μνείας· καὶ ὅτι ἐκ τῶν ὑπαρχόντων αὐτοῖς, δεῖ παρέχεσθαι πένησι.

How (72) and when the commemorations of the faithful who have fallen asleep should be made; and that from what they have, help must be given to the poor.

Ἐπιτελείσθω δὲ τρίτα τῶν κεκοιμημένων (73), {{p1148}} ἐν ψαλμοῖς, καὶ ἀναγνώσεσι, καὶ προσευχαῖς, διὰ τὸν διὰ τριῶν ἡμερῶν ἐγερθέντα· καὶ ἑννατα (74), εἰς ὑπόμνησιν τῶν περιόντων καὶ τῶν κεκοιμημένων· καὶ τεσσαρακοστὰ (75), κατὰ τὸν παλαιὸν τύπον. Μωσῆν γὰρ οὕτως ὁ λαὸς ἐπένθησε· καὶ ἐνιαύσια, ὑπὲρ μνείας αὐτοῦ. Καὶ διδόσθω ἐκ τῶν ὑπαρχόντων αὐτοῦ πένησιν εἰς ἀνάμνησιν

Let the third day of the deceased be completed (73) with psalms, readings, and prayers, because of the one who rose on the third day; and the ninth day (74), as a reminder for those who have passed away and those who are dead; and the fortieth day (75), according to the old custom. For the people mourned Moses in this way; and yearly, in memory of him. And let help be given to the poor from what belongs to the

αὐτοῦ.

deceased, in remembrance of them.

Chapter 43 (ΚΕΦΑΛΑΙΟΝ ΜΓ')

Ὅτι τοὺς ἀσεβεῖς τελευτῶντας οὐδὲν ὀφελουῖσι μνεῖται, ἢ ἐντολαί.

That commemorations or commands do not benefit the impious who have died.

Ταῦτα δὲ περὶ εὐσεβῶν λέγομεν. Περὶ γὰρ ἀσεβῶν, τὰ τοῦ κόσμου δῶς πένησιν, οὐδὲν ὀνήσεις αὐτόν. Ὡ γὰρ περιόντι ἐχθρόν ἦν τὸ Θεῖον, δῆλον ὅτι καὶ μεταστάντι· οὐ γὰρ ἔστιν ἀδικία παρ αὐτῷ· «Δίκαιος γὰρ ὁ Κύριος, καὶ δικαιοσύνας ἠγάπησεν·» καὶ· «Ἴδου ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ.»

These things we say about the pious. For concerning the impious, if you give the things of the world to the poor, it will not benefit them at all. For since God was an enemy to the one who perished, it is clear even after death; for there is no injustice with him. «The Lord is righteous, and he loves those who do right;» and «Behold the man, and his work.»

Chapter 44 (ΚΕΦΑΛΑΙΟΝ ΜΔ')

Περὶ μεθύσων (76).

About drunkards (76).

Ἐν δὲ ταῖς μνεαῖαις αὐτῶν καλούμενοι (77), μετὰ εὐταξίας ἐστιᾶσθε καὶ φόβου Θεοῦ, ὡς δυνάμενοι καὶ πρεσβεύειν ὑπὲρ τῶν μεταστάντων. Πρεσβύτεροι (78) καὶ διάκονοι Χριστοῦ ὑπάρχοντες, νήφειν ὀφείλετε πάντοτε, καὶ πρὸς ἑαυτοὺς καὶ πρὸς ἑτέρους, ἵνα δύνησθε τοὺς ἀτακτοῦντας νουθετεῖν. Λέγει δὲ ἡ Γραφή· «Οἱ δυνάσται θυμῶδεις εἰσὶν· οἶνον δὲ μὴ πινέτωσαν, ἵνα μὴ πίνοντες ἐπιλάθωνται τῆς σοφίας, καὶ ὀρθὰ κρίνουν οὐ μὴ δύνωνται.» Οὐκοῦν καὶ οἱ πρεσβύτεροι καὶ (79) οἱ διάκονοι, μετὰ Θεὸν {p1149} τὸν παντοκράτορα καὶ τὸν ἠγαπημένον αὐτοῦ Υἱὸν δυνάσται ὑπάρχουσι τῆς Ἐκκλησίας. Τοῦτο δὲ φαμεν, οὐχ ἵνα μὴ πίνωσιν· ἄλλως γὰρ καὶ (80) ἔστιν ὑβρίσαι τὸ ὑπὸ Θεοῦ

In their memorials, they are called (77), with order and fear of God, as those able to also intercede for those who have passed away. Being elders (78) and deacons of Christ, you must always be sober, both toward yourselves and others, so that you may be able to admonish those who are disorderly. Scripture says: «Rulers are angry; they should not drink wine, so that when drinking they do not forget wisdom and are no longer able to judge rightly.» Therefore, both the elders and (79) the deacons, with God {p1149} the almighty and his beloved Son, are rulers of the Church. But we say this not so that they do not drink; for otherwise it would be an insult to what God has made for joy; but so

γενόμενον εἰς εὐφροσύνην· ἀλλὰ ἵνα μὴ παροινῶσι. Οὐ γὰρ εἶπεν ἡ Γραφή, μὴ πίνειν οἶνον, ἀλλὰ τί φησιν; «Μὴ πῖνε οἶνον εἰς μέθην.» Καὶ πάλιν· «Ἄκανθαι φύονται ἐν χειρὶ μεθύσου.» Τοῦτο δὲ οὐ περὶ τῶν ἐν κλήρῳ μόνον φαμέν, ἀλλὰ καὶ περὶ παντὸς λαϊκοῦ Χριστιανοῦ, ἐφ' οὗ ἐπικέκληται τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· καὶ αὐτοῖς γὰρ εἴρηται· «Τίνι οὐαί; τίνι θόρυβος; τίνι ἀηδία καὶ λέσχαι; τίνος πελιδνοὶ (81) οἱ ὀφθαλμοί; τίνι συντρίμματα διακενῆς; οὐ τῶν ἐγχροσιζόντων ἐν οἴνῳ, καὶ τῶν κατασκοπούμενων (82) ποῦ πότοι γίνονται;»

that they do not become drunk. For Scripture did not say, do not drink wine, but what does it say? «Do not drink wine to drunkenness.» And again: «Thorns grow in the hand of a drunkard.» This we say not only about those in the clergy, but also about every lay Christian, upon whom the name of our Lord Jesus Christ has been called; for to them also it has been said: «Woe to whom? What noise? What stench and gatherings? Whose eyes are dull (81)? What are the fragments of the hollow? Are they not those who linger in wine, and those who spy on where drinking takes place?» (82)

Chapter 45 (ΚΕΦΑΛΑΙΟΝ ΜΕ')

Περὶ τοῦ (83) ὑποδέχεσθαι τοὺς διὰ Χριστὸν διωκομένους.

About receiving those who are persecuted for Christ (83).

Τοὺς διωκομένους διὰ πίστιν, καὶ εἰς πόλιν ἐκ πόλεως φεύγοντας, διὰ τὸ μεμνησθαι τῶν λόγων τοῦ Κυρίου, προσλαμβάνεσθε. Ἐπιστάμενοι γὰρ, ὅτι τὸ μὲν πνεῦμα πρόφυμον, ἡ δὲ σὰρξ ἀσθενής, ἀποδιδράσκουσι, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων προΐενται, ἵνα ἀνεξάρνητον ἐν ἑαυτοῖς τὸ ὄνομα τοῦ Χριστοῦ διατηρήσωσιν. Ἐπικουρεῖτε οὖν αὐτοῖς τὰ πρὸς χρεῖαν, ἐντολὴν Κυριακὴν πληροῦντες.

Receive those who are persecuted for their faith, and who flee from city to city, in order to remember the words of the Lord. For knowing that the spirit is willing but the flesh is weak, they run away and give up their possessions, so that they may keep the name of Christ unshaken within themselves. Therefore, help them with what they need, fulfilling the command of the Lord.

Chapter 46 (ΚΕΦΑΛΑΙΟΝ ΜΖ')

Ὅτι ἕκαστος ἐν ᾧ ἐτάχθη κλήρῳ, ὀφείλει ἐμμένειν, καὶ φυλάττειν τὴν τάξιν, ἀλλὰ μὴ ἑαυτῷ ἀρπάζειν τὰ μὴ ἐγχειρισθέντα.

That each person must remain in the position to which they were assigned, and keep the order, but not seize for themselves what was not given to them.

Ἐκεῖνο δὲ κοινῇ πάντες (84)
παραγγέλλομεν, ἕκαστον (85) ἐμμένειν
τάξει τῇ δοθείσῃ αὐτῷ, καὶ μὴ ὑπερβαίνειν
τοὺς ὅρους· οὐ γάρ εἰσιν ἡμέτεροι, ἀλλὰ
τοῦ Θεοῦ. «Ὁ ὑμῶν γὰρ, φησὶν ὁ Κύριος,
ἀκούων, ἑμοῦ ἀκούει· καὶ ὁ ἑμοῦ ἀκούων,
ἀκούει τοῦ ἀποστείλαντός με· καὶ ὁ ὑμᾶς
ἀθετῶν, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν,
ἀθετεῖ τὸν ἀποστείλαντά με.» Εἰ γὰρ τὰ
ἄψυχα γενόμενα, τὴν εὐταξίαν ἀποσώζει·
οἷον νύξ, ἡμέρα, ἡλῖος (86), σελήνη, ἄστρα,
στοιχεῖα, τροπαὶ, μῆνες, ἐβδομάδες, ἡμέραι,
ῥαῖ, καὶ δουλεύει τῇ διατυπωθείσῃ χρεῖα,
κατὰ τὸ εἰρημένον· «Ὅριον ἔθου, ὃ οὐ
παρελεύσεται·» καὶ πάλιν, περὶ τῆς
θαλάσσης· «Ἐθέμην αὐτῇ ὅρια, περιθεις
καὶ κλεῖθρα, καὶ πύλας· εἴπα δὲ αὐτῇ·
Μέχρι τούτου ἐλεύσῃ, καὶ οὐχ ὑπερβήσῃ·»
πόσῳ μᾶλλον ὑμεῖς οὐδὲν ὀφείλετε τολμᾶν
(87) παρακινεῖν τῶν ὑμῖν κατὰ {{p1152}}
γνώμην Θεοῦ παρ' ἡμῶν ὀρισθέντων; ἀλλ'
ἐπειδὴ πάρεργον οἱ πολλοὶ καὶ τοῦτο
ἡγήσαντο εἶναι, συγχέειν δὲ τὰς τάξεις καὶ
τὴν ἐφ' ἑκάστου χειροτονίαν παρακινεῖν
τολμῶσιν, ὑφαρπάζοντες ἑαυτοῖς
ἀξιώματα τὰ μὴ διδόμενα, καὶ
ἐπιτρέποντες ἑαυτοῖς τυραννικῶς ἅ μὴ
ἔχουσιν ἐξουσίαν διδόναι, καὶ διὰ τοῦτο
παροργίζουσι μὲν Θεὸν, ὥσπερ οἱ Κορεῖται,
καὶ ὁ βασιλεὺς Ὀζίας, παρ' ἀξίαν ἐπιθέμενοι
ἄνευ Θεοῦ τῇ ἀρχιερωσύνῃ, καὶ γενόμενοι,
οἱ μὲν πυρίφλεκτοι, ὁ δὲ κατὰ τοῦ μετώπου
λεπρός· παροξύνουσι δὲ Χριστὸν (88)
Ἰησοῦν τὸν διαταξάμενον, λυποῦσι δὲ καὶ
τὸ Πνεῦμα τὸ ἅγιον, ἀκυροῦντες αὐτοῦ τὴν
μαρτυρίαν· εἰκότως, τὸν ἐπηρτημένον (89)
κίνδυνον τοῖς τὰ τοιαῦτα πράττουσι
προιδόμενοι, καὶ τὴν εἰς τὰς θυσίας καὶ
εὐχαριστίας ἀμέλειαν, ἐκ τοῦ ὑπ' ὧν μὴ
χρὴ προσαγομένας ἀσεβῶς, παιδιὰν
ἡγουμένων τὴν ἀρχιερατικὴν, ἣτις μίμησιν
περιέχει τοῦ μεγάλου ἀρχιερέως Ἰησοῦ

That we all commonly command, that each
one remain in the order given to him, and
not to exceed the limits. For they are not
ours, but God's. "For yours, the Lord says,
listening, listens to me." And the one who
listens to me listens to the one who sent
me. And the one who rejects you rejects
me. But the one who rejects me rejects the
one who sent me. For if lifeless things, once
made, preserve order, such as night, day,
sun (86), moon, stars, elements, seasons,
months, weeks, days, hours, and serves the
appointed purpose, according to what has
been said, "Set a boundary that will not
pass away; and again, concerning the sea "I
set limits for it, putting bars and doors
around it, and I said to it "Up to this point
you shall come, and you shall not go
beyond; How much more, then, are you not
to dare to urge anything against us that has
been set by God's will for you according to
our judgment. But since many have thought
this to be a side issue, and yet dare to
confuse the orders and to challenge the
appointment of each one, seizing for
themselves honors not given, and
tyrannically allowing themselves to grant
what they have no authority to give, they
anger God for this reason, just like the
Koreans and King Uzziah, who unjustly
took the high priesthood without God's
approval, and as a result, some were
consumed by fire, and he was struck with
leprosy on his forehead. They provoke
Christ Jesus, who gave the order, and they
grieve the Holy Spirit, rejecting his
testimony. It is fitting to warn those who do
such things of the danger they invite, and of
their neglect of sacrifices and
thanksgivings, since they irreverently call
by names that should not be used, treating
the high priesthood as a child's play, which

Χριστοῦ βασιλέως ἡμῶν, ἀνάγκην ἔσχομεν καὶ τοῦτο παραινέσαι· ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τῆς ἑαυτῶν ματαιότητος· λέγομεν (90) ὡς Μωσῆς, ὁ τοῦ Θεοῦ θεράπων, ᾧ ὁ Θεὸς ἐνώπιος ἐνωπίῳ ὠμίλει, ὡς εἴ τις λαλήσῃ πρὸς ἑαυτοῦ φίλον, ᾧ εἶπεν· «Οἶδά σε παρὰ πάντας·» ᾧ κατὰ πρόσωπον ὠμίλει καὶ οὐ δι' ἀδήλων, ἢ ἐνυπνίων, ἢ ἀγγέλων, ἢ αἰνιγμάτων· οὗτος ἡνίκα τὴν θείαν νομοθεσίαν διετάσσετο, διεῖλε τίνα μὲν χρὴ ὑπὸ τῶν ἀρχιερέων ἐπιτελεῖσθαι, τίνα δὲ ὑπὸ τῶν ἱερέων, τίνα δὲ ὑπὸ τῶν λευιτῶν, ἐκάστω τὴν οἰκείαν καὶ ἀνήκουσαν τῇ λειτουργίᾳ θρησκείαν ἀπονείμας, καὶ ἅπερ μὲν τοῖς ἀρχιερεῦσι προστέτακτο ἐπιτελεῖν, τούτοις τοὺς ἱερέας οὐ θεμιτὸν ἦν προσιέναι· ἅπερ δὲ τοῖς ἱερεῦσιν ὠριστο, τούτοις οἱ λευῖται οὐ προσίεσαν· ἀλλ' ἕκαστοι ἅπερ (91) παρειλήφεισαν ὑπηρεσίας περιγεγραμμένας, ἐφύλαττον· εἰ δέ τις πέρα τῆς παραδόσεως προσιέναι ἐβούλετο, θάνατος (92) ἦν τὸ ἐπιτίμιον. Τοῦτο δὲ μάλιστα διέδειξε καὶ ἡ κατὰ τὸν Σαοὺλ πεῖρα· ὃς θῦσαι νενομικῶς δίχα τοῦ προφήτου καὶ ἀρχιερέως Σαμουὴλ, ἔσπασεν εἰς ἑαυτὸν ἀμαρτίαν καὶ κατάραν ἀναπόβλητον· καὶ οὐδὲ τὸ κεχρῖσθαι ὑπ' αὐτοῦ εἰς βασιλέα, ἐδυσώπησε τὸν προφήτην. Ἐνεργεστέρα δὲ τῇ πράξει διέδειξεν ὁ Θεὸς ἐν τοῖς κατὰ τὸν Ὀζιαν, οὐκ ἐν μελισμῷ τὰς ἐπὶ τῇ παρανομίᾳ εἰσπράξαμενος δίκας· καὶ ὁ τῆς ἀρχιερωσύνης καταμανεῖς, καὶ τῆς βασιλείας ἀλλότριος κατέστη. Τὰ δὲ ἐφ' ἡμῶν ἴσως οὐκ ἀγνοεῖτε. Ἴστε γὰρ πάντως ἐπισκόπους παρ' ἡμῶν ὀνομασθέντας, καὶ πρεσβυτέρους, καὶ διακόνους, εὐχῇ καὶ χειρῶν ἐπιθέσει, τῇ διαφορᾷ τῶν ὀνομάτων καὶ (93) τὴν διαφορὰν τῶν πραγμάτων δεικνύοντας. Οὐ γὰρ ὁ βουλόμενος παρ' ἡμῖν ἐπλήρου τὴν χεῖρα, ὥσπερ {{p1153}} ἐπὶ τῆς κιβδήλου τῶν

is an imitation of the great high priest Jesus Christ, our king. For this reason, we also find it necessary to urge this. For already some have turned away behind their own vanity. We say that Moses, the servant of God, to whom God spoke face to face, as one might speak to a friend, said to him "I know you above all; to whom he spoke face to face, not through visions, or dreams, or angels, or riddles. At that time, when he was giving the divine law, he divided who must perform certain duties among the high priests, which among the priests, and which among the Levites, assigning to each their own proper and fitting religious service; and whatever was commanded to be done by the high priests, it was not lawful for the priests to approach those tasks. But whatever was assigned to the priests, the Levites were not allowed to approach. But each one guarded carefully whatever assigned duties they had received. But if anyone wanted to go beyond the tradition, the penalty was death. This was shown especially by the experience under Saul. He, having lawfully offered a sacrifice apart from the prophet and high priest Samuel, brought upon himself sin and an unremovable curse. And even the anointing by him as king did not make the prophet favor him. God showed more clearly by the actions during the time of Uzziah, not by song, that he collected punishments for the wrongdoing. And he who had been high priest became disqualified, and was separated from the kingdom. Perhaps you are not unaware of the things concerning us. For you certainly know that bishops, elders, and deacons have been appointed among us by prayer and the laying on of hands, showing the difference between the names and (93) the difference in the duties. For not everyone

δαμάλεων ἐπὶ τοῦ Ἱεροβοὰμ
παρακεκομμένης ἱερωσύνης, ἀλλ' ὁ
καλούμενος ὑπὸ τοῦ Θεοῦ. Εἰ μὲν γὰρ μὴ
θεσμός τις ἦν, καὶ τάξεων διαφορὰ, ἤρκει
ἂν δι' ἐνὸς ὀνόματος τὰ ὅλα τελεῖσθαι. Ἀλλ'
ὑπὸ τοῦ Κυρίου διδαχθέντες ἀκολουθίαν
πραγμάτων, τοῖς μὲν ἐπισκόποις τὰ τῆς
ἀρχιερωσύνης ἐνείμαμεν (94), τοῖς δὲ
πρεσβυτέροις τὰ τῆς ἱερωσύνης, τοῖς δὲ
διακόνους τὰ τῆς πρὸς ἀμφοτέρους
διακονίας· ἵν' ἡ καθαρῶς τὰ τῆς θρησκείας
ἐπιτελούμενα. Οὔτε γὰρ διακόνῳ
προσφέρειν θυσίαν θεμιτὸν, ἢ βαπτίζειν, ἢ
εὐλογίαν μικρὰν ἢ μεγάλην ποιεῖσθαι, οὔτε
πρεσβύτερον, χειροτονίας ἐπιτελεῖν· οὐ
γὰρ ὅσιον, ἀνεστράφθαι τὴν τάξιν· «Οὐ γάρ
ἐστιν ὁ Θεὸς ἀκαταστασίας,» ἵνα οἱ
ὑποβεβηκότες τὰ τῶν κρειττόνων
τυραννικῶς σφετερίζωνται, νομοθεσίαν
καινὴν ἀναπλάττοντες ἐπὶ κακῷ τῷ
ἐαυτῶν, ἀγνοοῦντες ὅτι σκληρὸν αὐτοῖς τὸ
πρὸς κέντρα λακτίζειν. Οὐ γὰρ ἡμᾶς, ἢ τοὺς
ἐπισκόπους πολεμοῦσιν οἱ τοιοῦτοι, ἀλλὰ
τὸν πάντων ἐπίσκοπον καὶ τοῦ Πατρὸς
ἀρχιερέα Χριστὸν Ἰησοῦν τὸν Κύριον ἡμῶν.
Ὑπὸ Μωσέως μὲν γὰρ τοῦ θεοφιλεστάτου
ἀρχιερεῖς κατεστάθησαν, καὶ ἱερεῖς, καὶ
λευῖται, ὑπὸ δὲ τοῦ Σωτῆρος ἡμῶν ἡμεῖς, οἱ
δεκατρεῖς ἀπόστολοι (95)· ὑπὸ δὲ τῶν
ἀποστόλων ἐγὼ Ἰάκωβος· καὶ ἐγὼ Κλήμης,
καὶ σὺν ἡμῖν ἕτεροι· ἵνα μὴ πάντας πάλιν
καταλέγωμεν· κοινῇ δὲ ὑπὸ πάντων ἡμῶν
πρεσβύτεροι, καὶ διάκονοι, καὶ
ὑποδιάκονοι, καὶ ἀναγνώσται. Πρῶτος
τοίνυν τῇ φύσει ἀρχιερεὺς (96) ὁ
μονογενὴς Χριστὸς, οὐχ ἑαυτῷ τὴν τιμὴν
ἀρπάσας, ἀλλὰ παρὰ τοῦ Πατρὸς
κατασταθεὶς· ὃς γενόμενος ἄνθρωπος δι'
ἡμᾶς, καὶ τὴν πνευματικὴν θυσίαν
προσφέρων τῷ Θεῷ αὐτοῦ καὶ Πατρὶ, πρὸ
τοῦ πάθους, ἡμῖν διετάξατο μόνοις τοῦτο
ποιεῖν· καὶ τοὶ ὄντων σὺν ἡμῖν καὶ ἐτέρων
τῶν εἰς αὐτὸν πεπιστευκότων· ἀλλ' οὐ

who wishes among us receives the laying
on of hands, as was the case with the false
priesthood cut off from the calves of
Jeroboam, but only the one who is called by
God. For if there were no law and no
difference of ranks, it would be enough for
everything to be done under one name. But
having been taught by the Lord the order of
things, we assigned to the bishops the
duties of the high priesthood (94), to the
elders the duties of the priesthood, and to
the deacons the duties of service to both. So
that the duties of worship may be carried
out purely. For it is not proper for a deacon
to offer a sacrifice, or to baptize, or to
perform a small or great blessing, nor for
an elder to carry out ordination. For it is
not proper to overturn the order. "For God
is not a God of disorder, so that those who
have overstepped their bounds,
tyrannically taking the rights of their
superiors, might create a new law to their
own harm, not knowing that it is hard for
them to kick against the goads. For it is not
us, or the bishops, that such people fight
against, but Christ Jesus our Lord, the
overseer of all and the high priest of the
Father. For under Moses, the most God-
loving, priests and Levites were appointed,
but under our Savior, we, the thirteen
apostles, were appointed (95). But under
the apostles, I am James. And I am Clement,
and with us others. So that we do not list all
of them again. Commonly, then, among all
of us are elders, and deacons, and
subdeacons, and readers. First then by
nature the high priest (96) is the only-
begotten Christ, who did not seize honor
for himself, but was appointed by the
Father. Who, having become man for us,
and offering the spiritual sacrifice to his
God and Father before his passion,
commanded us alone to do this. And

πάντως ὁ πιστεύσας (97), ἥδη καὶ ἱερεὺς κατέστη, ἡ ἀρχιερατικῆς ἀξίας ἔτυχε. Μετὰ δὲ τὴν ἀνάληψιν αὐτοῦ, ἡμεῖς προσενεγκόντες κατὰ τὴν διάταξιν αὐτοῦ θυσίαν καθαρὰν καὶ ἀναίμακτον, προεχειρισάμεθα ἐπισκόπους, καὶ πρεσβυτέρους, καὶ διακόνους ἑπτὰ τὸν ἀριθμὸν· ὧν εἷς ἦν Στέφανος (98) ὁ μακάριος μάρτυς, οὐκ ἀπολειπόμενος {{p1156}} ἡμῶν κατὰ τὴν πρὸς Θεὸν εὐνοίαν· ὃς τοσοῦτον τὴν θεοσέβειαν τῇ πίστει ἐνεδείξατο, καὶ τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀγάπην, ὡς ὑπὲρ αὐτοῦ δοῦναι καὶ τὴν ψυχὴν, πρὸς τῶν κυριοκτόνων Ἰουδαίων λίθοις βληθείς. Ἀλλ' ὅμως ὁ τοιοῦτος καὶ τηλικοῦτος ἀνὴρ, ὁ τῷ πνεύματι ζέων, ὁ τὸν Χριστὸν ὁρῶν ἐκ δεξιῶν τοῦ Θεοῦ καὶ τὰς οὐρανίας πύλας ἀνεωγμένας, οὐδαμοῦ φαίνεται τοῖς μὴ ἀνήκουσι τῇ διακονίᾳ χρησάμενος, ἡ θυσίαν ἀνενεγκὼν, ἡ χεῖρας ἐπιθείς τι, ἀλλὰ τὸ τῆς διακονίας τάγμα φυλάξας μέχρι τέλους· οὕτω γὰρ ἔπρεπε τῷ τοῦ Χριστοῦ μάρτυρι, τὴν εὐταξίαν ἀποσώζειν. Εἰ δὲ Φίλιππον (99) τὸν διάκονον ἡμῶν καὶ Ἀνανίαν τὸν πιστὸν ἀδελφὸν (100) αἰτιῶνταί τινες, ὅτι ὁ μὲν τὸν εὐνοῦχον ἐβάπτισεν, ὁ δὲ ἐμὲ Παῦλον· ἀγνοοῦσιν αὐτοὶ, ὃ λέγομεν ἡμεῖς· εἵπομεν γὰρ ὅτι οὐχ ἑαυτῷ τις ἀρπάζει τὸ ἱερατικὸν ἀξίωμα, ἀλλ' ἡ παρὰ τοῦ Θεοῦ λαμβάνει, ὡς Μελχισεδέκ, καὶ Ἰὼβ, ἡ παρὰ ἀρχιερέως, ὡς Ἀαρὼν παρὰ Μωσέως· οὐκοῦν καὶ Φίλιππος καὶ Ἀνανίας οὐχ ἑαυτοὺς προείλοντο, ἀλλ' ὑπὸ τοῦ Χριστοῦ προεχειρίσθησαν τοῦ ἀρχιερέως, τοῦ ἀσυγκρίτου Θεοῦ (1).

indeed, there being with us also others who have trusted in him. But not every one who has believed (97) has already become a priest, or has received the dignity of the high priesthood. After his ascension, we offered according to his command a pure and bloodless sacrifice, and appointed seven bishops, elders, and deacons. One of whom was Stephen (98), the blessed martyr, who did not abandon us in his favor with God. He showed such great godliness through faith, and such love for our Lord Jesus Christ, that he was willing to give even his life for him, being stoned by the Jews who killed the Lord. But still, such a great man, living by the Spirit, seeing Christ at the right hand of God and the heavenly gates opened, is nowhere seen by those who do not belong to the ministry as having performed any service, either offering a sacrifice or laying hands on anyone, but having kept the order of ministry until the end. For it was fitting for the martyr of Christ to preserve good order. But if some blame Philip (99) our deacon and Ananias the faithful brother (100), because the one baptized the eunuch, and the other baptized me, Paul— They themselves do not know what we say. For if we say that no one takes the priestly office for himself, but receives it from God, like Melchizedek and Job, or from a high priest, like Aaron from Moses— Therefore, Philip and Ananias did not choose themselves, but were appointed by Christ, the high priest, the incomparable God (1).