The Statutes of the Apostles (Canones Ecclesiastici): the Ethiopic, Arabic and Sahidic versions in English

Statutes of the Apostles (Apostolic Church Order) (3rd–4th century)

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The Ethiopic version

IN the name of the Father and of the Son and of the Holy Spirit, one God. This is the Sínodos of the fathers, the Apostles, which they ordered for the direction of the Church. All hail, our sons and our daughters, in the name of our Lord Jesus Christ. Statute 1. Said Yuhanes, Mātēwos and Pētros and Filepos and Seme'on and Yā'ekob and Nātnāēl and Tomās and Kēfās and Endreyās and Bartalomēwos and Yehudā and Yā'ekob the brother of our Lord: When we were assembled together with the knowledge of our Lord Jesus Christ, our Saviour, he commanded us and said to us: Divide the earth amongst yourselves, so that every one of you may take his place according to your number. Take the order of Bishops, and the seat of Presbyters, and the works of Deacons, and the intelligence of Readers, and blameless Widows; and the work on which the foundations of the Church may be confirmed, and by which they may make a pattern of that which is in the heavens; and that they may keep from all wickedness; and know that they themselves will answer in the day of Judgment because they heard but did not keep. And he commanded us to send these words into all the world. And it is proper that every one of us should be according as our Lord—to him be glory—revealed to us with the will of God the Father by the Holy Spirit; and remembering his word, that we should command you therewith, as a reminder and instruction, O brethren.

Statute 2. Said Yuhanes: O brethren, we know that we shall be examined about all that was given to us; and that therefore we should not accept the person of anyone who is with us. And if there should be one who is with him, who says what is not seemly, he shall be reproved because what he says is not good. And they caused Yuhanes to speak first. Said Yuhanes, that there are two separate places, one for life and one for death. Between these two places is separation: and the place of life is this, that thou shouldst love the Lord thy God and thy creator with all thy heart and praise him, because he saved thee from death. This is the first commandment; the second however is this, that thou shouldst love thy companion as thyself: in this is all the law and the prophets, O my beloved.

Statute 3. Said Mātēwos: All that thou dost not wish that they should do to thee, thou shalt not do to thy neighbour. This means, that that which thou hatest for thyself, thou shalt not do to thy neighbour. And do thou, O Pētros my brother, teach them with this word. Statute 4. Said Pētros: Thou shalt not kill life, and thou shalt not commit adultery, and thou shalt not corrupt young children. Thou shalt not steal, and thou shalt not be a soothsayer, and

thou shalt not be a stargazer, and thou shalt not be a magician. And thou shalt not cause abortion, nor after the child is born shalt thou kill it. And thou shalt not covet any of thy neighbour's goods, and thou shalt not hate any man, and thou shalt not be a false witness. And thou shalt not be a speaker of evil against any. And thou shalt not think about doing evil, and thou shalt not be of double heart and of double tongue; because he who is of double tongue is a deadly snare. And thy words shall not be vain, and thou shalt not be false. And thou shalt not be a hypocrite, nor a lover of great possessions, nor a defrauder, nor unfair, nor one of evil heart, nor proud. And thou shalt not devise evil against thy companion, and thou shalt not hate any man, but reprove him; and for some pray, and to others be merciful, and others love much more than thyself.

Statute 5. Said Endreyās: O my son, flee from all evil, and hate all evil; and thou shalt not be angry, because anger leads to murder; because anger is an evil demon. And thou shalt not be envious or irascible or a lover of fighting, because this depraves and causes to inherit evil. Statute 6. Said Filepos: O my son, thou shalt not be lustful, because lust leads to adultery, and afterwards makes a man the ridicule and derision of all. Because lust is a seducing demon; so when the demon of anger unites with lust, it is perdition to him in whom it happens; and where there is an unclean spirit there is sin of the soul. If he finds a little (place) where he may enter, then he enlarges that place, and takes with him all the unclean spirits, and they enter into that soul, and he will not let them leave that man; and it is impossible for him to lift himself up at all to see the right. Make a limit at which to lay aside your anger, that ye may cool and delay anger after your anger; lest Satan cast you into a very wicked deed. Anger and lust are evil, and when they remain for much time, unless (men) cool their anger they will become demons; and when the demons get men into their power, they set fire to their souls, and when they have brought them to do sin and wrong, they deride them and rejoice over the ruin of their souls.

Statute 7. Said Seme'on: O my son, thou shalt not be a speaker of evil, nor of lofty look; because by this may be adultery. Statute 8. Said Yā'ekob: O my son, thou shalt not be one who interprets prodigies, or who is an augur; because all this guides to idolatry. Nor shalt thou be a wizard or a charmer, or a chooser of hours, or a chooser of days, or a star-gazer, or a magician, or of men who deal with omens; nor shalt thou desire to be acquainted with them; because all this is for thee idolatry. Statute 9. Said Nātnāēl: O my son, thou shalt not be a liar, because lying tends to theft: nor shalt thou be a lover of gold, nor a lover of vainglory; because all this is sin, and leads to theft. Statute 10. Said Yehudā: O my son, thou shalt not be a murmurer, because murmuring leads a man to cursing. Nor shalt thou be overbearing, or oppressive, or malicious; because in all this will be unbelief. Be gentle, because the gentle shall inherit the kingdom of the heavens. Be kind and merciful and peaceable, with a heart pure from all evil, without sin. And be good and humble, and keep thyself in trembling at the word which thou hast heard. And thou shalt not boast, nor put thyself with the great, but with men righteous and humble; and receive everything which happens to thee with thanksgiving to God; and know that nothing whatever happens except from God.

Statute 11. Said Tomās: O my son, him who spoke to thee the word of God which became to thee the cause of life, and gave to thee the signet-ring of honour, love as the apple of thine eye; and be mindful of him by day and night, and honour him as God most high. For the place where they remember the name of God, God is there; and visit those other holy ones every day, that thou mayest rest on their word: and he who approaches to the holy will become holy like them. And honour them as much as thou canst: both with thy toil and the work of thy hands sustain them: since God has made thee worthy to find from them sustenance spiritual and that of the body, and eternal life, it is proper for thee to give them the perishable food of this world; because 'the labourer is worthy of his hire': 'thou shalt not muzzle the ox in the threshing-floor': 'who planteth a vine and eateth not of its fruit?'

Statute 12. Said Kefās: O my son, thou shalt not cause division among men, but reconcile in peace those who quarrel. And decide with justice, and thou shalt not accept the person of a rich man in case of his being a sinner, because riches avail not with God. Nor shalt thou honour the great, nor intercede for him with a writing; but with thee all shall be equal in all things. Nor shalt thou be doubtful when thou prayest; but think (well) what thou desirest, and he will fulfil it to thee then. Nor shalt thou be one who thinkest when thou openest thy hand for that which thou wilt then gain, but when thou hast finished (receiving) draw it back to thee. If thou hast anything in thy hand, give it, and seek deliverance from thy sin. Nor shalt thou be doubtful when thou givest; and when thou prayest, thou shalt receive with gladness, and know who it is who will repay thee. Nor shalt thou repel him who begs of thee, but shalt share with the needy in everything. Nor shalt thou say about anything, my goods are for me alone. And if you have become sharers together in that which is incorruptible, how much rather then in the corruptible.

Statute 13. Said Bartalomēwos: I beseech you, O our brethren, while ye have good time and are indeed able to do good to all, neglect not to give while ye have aught to give; because the day of God is near, and all things visible and secret will pass away, and God will come and his reward with him. Be doers of the law yourselves, and teachers of yourselves as God taught you. 5. And keep that which was taught you, and you shall not add to it nor diminish from it. And said Pētrōs: O brethren, the Scriptures teach you concerning the rest of the words and the statutes, and we indeed speak that which was commanded us. And said all of them: 10. Pētrōs shall speak.

Statute 14. Concerning the ordination of a Bishop. If it should be a district having few of the Faithful, and if not many people that they may form an assembly about the bishop, not even as many as twelve, they shall send a message to the Churches next to their district where there are many believers, that they may bring three believers, holy and chosen men of that district. And they shall try them carefully concerning that which befits them for the good work: if he is a man who has a good character among the people, without sin, and without anger, and a lover of the poor, and kind, not a drunkard, nor adulterer, nor lover of the greater share for himself, nor a railer, not unfair, nor the like of that. 25 And it is good also that he be without wife, though if he have married one (wife) before he is ordained

bishop he shall live with her. 1 And he should be one who shares in good doctrine, and who can expound the Scriptures; and if he should be one who cannot expound the Scriptures, he should be humble and abound in love to all men.

That the bishop may be condemned in nothing whatever, nor let him be reproved in anything. Said Yuhanes: If the bishop who is to be ordained knows how to keep himself and (has) the love of God, two presbyters who have been approved, shall be appointed to be with him. And they all said: Not two but three, because they are twenty and four presbyters, twelve on the right and twelve on the left. And said Yuhanes: Well it is that you have reminded me, O brethren: lo, they who are on the right take the cups from the Archangels and they offer to the Lord; and they who are on the left have authority over all the angels. And it is proper for the presbyters that they should be like old men who have passed the time of intercourse with wives, and they shall partake of the Mystery with the bishop, and help with him in everything whatsoever, and gather round him with love of their shepherd. And the presbyters who are on the right shall be careful to give assistance at the altar. Let them be worthy of the honour, and reject him who is worthy of rejection. And the presbyters who are on the left shall attend to all the people, that they may be quiet and not in commotion, and be controlled with all control and obey with all obedience.

Statute 15. Concerning the ordination of a Reader (anāguenestis). Said Yā'ekob, that a reader shall be ordained after he has been first tried. He shall not be of many words, nor a drunkard, nor a scoffer. And he shall be of good character, and a lover of the good; one who is quick to go every day to the church, who remembers there the judgment; and he shall be obedient, and one who reads well, and who knows the duty (lit. place) of him who reads, that he should do according to what he reads; and one who fills the ear of others with his word, ought he not to do it himself? Will it not be written against him as a sin before God?

Statute 16. Said Mātēwos: Deacons shall be ordained, as it is written: By the testimony of two and three every word shall be established. And they shall be tried concerning all the service, having the testimony of all the people, that they live with one wife, and have reared their children in purity, and such as are merciful and humble, and such as are not murmurers, and such as are not double-tongued, nor wrathful, because wrath depraves a wise man. And they shall not respect the person of the rich, nor act unjustly to the poor; nor drink much wine; and they shall work hard for the hidden Mystery and the beauty of the consolation. And they shall bid those of the brethren who have somewhat to give to him who has nothing, and thus they shall also be sharers in giving. And they shall honour all with all honour and modesty and fear, and they shall keep themselves in all purity. And some of them they shall teach, and some of them they shall question, and some of them they shall reprove and some they shall console. As for the rejected, they shall also expel them at once, and they shall know that those who oppose, the revilers, the rejected, are those who are your adversaries.

Statute 17. Concerning the Widow. Said Kēfās: Three widows shall be ordained. Two of them shall devote themselves to prayer for all those who are in affliction; and sufficient daily

sustenance shall be given. But one of them shall stay with the women who are suffering from illness, that she may further their recovery, and be watchful, and inform by sending word to the presbyters. And she shall not be a lover of gain, nor shall she be a drunkard, lest she leave off her work of watchfulness and praying in the night. And if one (of them) wishes to do a good work, let her do it according to the commandment, that she may comfort the heart of the sorrowful, because the goodness of God has been first made known (to her). Statute 18. Concerning Deacons, that they should be doers of good works. Said Endreyās: Deacons shall be doers of good works by night and by day, with everyone in every place; and they shall not exalt themselves over the poor and needy, nor respect the person of the rich; and they shall look out for those who have nothing, and give to them of that which is left; and shall bid those who have somewhat to give alms to them, that they may do what our Lord said: I was hungry (and) ye fed me. For he who ministers well the ministry without fault shall inherit a place of rest.

Statute 19. Concerning the statute of the Lay people. Said Filepos: The lay people shall do the commandment which is told to them with cheerfulness; and they shall obey those who devote themselves to the altar; and they shall all of them please God in that which is given to them and ordered them. And ye shall not learn enmity one with another because of that which is commanded you; but rather shall each one hasten (in his work), according as it has been given him from God; and he shall not hate nor cause a neighbour to be hated by an accusation. Even the angels do not overstep that which is defined for them. Statute 20. Concerning the reminder that the Oblation is the Body of Christ, and that which comes after it. 10 Said Endreyās: We have already ordered this which was said concerning the Oblation, that it is the Body of Christ and his precious Blood, and we declare (it) to you with certainty. And said Yuhānes: Have ye forgotten, 15 O brethren, that on the day when our Lord offered up the bread and the wine he said: This is my Body and this is my Blood. For he did not command that they should treat those as common things. And said Mārtā concerning Māryām: See her laughing. And said 20 Māryām: It was not because of that that I laughed, for our Lord said to us: It is good that the sick should be healed by the whole.

Statute 21. Said Kēfā: It is not fitting for women to raise their voice while they stand in the church, but rather to prostrate themselves with face toward the earth. Said Yā'ekob: How can they order for women a ministry of the Mystery, but only this ministry that they should help the needy? Said Filepos: O brethren, concerning the charitable action which a man does, (in doing it) he gathers for himself a good treasure in the kingdom of the heavens; for the good deed is reckoned to him by God, who continues for evermore. Said Pētros: O brethren, ye know that we indeed are not set over anyone with compulsion, but we give command from God. We beseech you to hear and keep the commandments, and add not to them nor diminish from them, in the name of our Lord Jesus Christ, to whom be honour and praise for ever and ever. Amēn.

Statute 22. Concerning the ordination of Bishops and the right order of the Oblation. The bishop shall be ordained as we have already spoken; one who has been chosen by all the

people together, with the presbyters and deacons on the day of the sabbath. And all the bishops shall go with mutual consent and lay their hands upon him; and the presbyters standing by keep quiet, and all of them together in silence and praying in their hearts that the Holy Spirit may help them and descend upon him. And every one of the bishops shall pray, and all of them severally standing up shall lay their hands upon him who is ordained bishop, and they shall pray over him thus, saying: God, the Father of our Lord Jesus Christ, Father of mercies and Lord of all comforts, who dwelt with the lofty and (yet) sees the humble, and who knew all before it came to pass. Thou gavest an ordinance to the Church, by the word of thy grace; thou who foreordainedst originally a family of righteous men; from Abrehām thou ordainedst judges and priests; and thou didst not leave thy sanctuary without ministers; and ever since the creation of the world thou hast desired to be glorified in the (place) which thou chosest.

And now pour out from thee the might of the Holy Spirit, which thou gavest to thy beloved Son Jesus Christ, which thou grantest to us the holy Apostles, thy helpers in thy Church (working) with the plough of thy Cross and in the place of thy holiness—to thee be glory, and praise unceasingly to thy Name. Give, (thou) knower of the heart, and send the Holy Spirit upon thy servant whom thou hast chosen for the pontificate, that he may feed thy flock and minister as priest to thee without blame, serving thee by day and night, and supplicating to see thy face worthily; that he may offer thine Oblation in thy holy Church; in the Holy Spirit of the priesthood, having authority to forgive sin according to thy commandment, (and) to give the ordination of thy ordinance, and loose all bonds of iniquity, according to the authority which thou gavest to thine Apostles; and that he may please thee with gentleness and purity of heart, offering to thee a sweet savour, through thy Son Jesus Christ, through whom to thee be glory and might and honour, to the Father and the Son and the Holy Spirit in thy holy Church now and always and for ever and ever. Amēn.

And after the bishop has been ordained every one of them shall salute him with the mouth, kissing him who has become a bishop, and to whom this grace has been imparted. And the deacon shall bring to him the Oblation; and he then having laid his hand upon the Oblation with all the holy ones and the presbyters shall say, thus giving thanks: The Lord (be) with you all. And the people shall say: Perfectly with thy Spirit may he be. And the bishop shall say : Lift up your hearts. And all the people shall say : We have (them) with the Lord our God. And the bishop shall say : Let us give thanks to the Lord. And the people shall say : Right, it is meet, and just.

And then the bishop shall say the (words) of the Oblation as follows : We give thanks to thee, Lord, through thy beloved Son Jesus Christ, whom in the last days thou sentest to us, thy Son, a saviour and redeemer, the messenger of thy counsel. This is the Word who is from thee, by whom thou, being willing, madest all things ; and thou sentest thy Son from heaven into the womb of the Virgin, he who became flesh and was borne within her. And thy Son was manifested by the Holy Spirit, having been born of a Virgin, that he might fulfil thy will and make a people for thee. Spreading out his hands for suffering, that he

might release the sufferers, who trust on thee. He who was delivered up of his own will to suffering, that he might abolish death and burst the bonds of Satan and trample on Siola, and lead forth the holy ones ; (that) he might establish the covenant and make known his resurrection. On that night in which he was betrayed, he took bread, he gave thanks and said to them : Take and eat. This is my Body which for your sake is broken for the remission of sin. And likewise the cup, having given thanks he said : This is my Blood which for your sake is shed : take and drink of it : and when ye do this, make a memorial of me.

Remembering therefore thy death and thy resurrection, we offer to thee this bread and this cup, giving thanks to thee because thou hast made us worthy to stand before thee and minister as priests to thee. We pray to thee, Lord, and we beseech thee to send thy Holy Spirit upon this Oblation of the Church, that in joining (them) together thou mayest grant to them—to all of them—to them who take of it, that it may be to them for holiness, and for filling (them) with the Holy Spirit, and for strengthening of faith in truth, that thee they may glorify and praise through thy Son our Saviour Jesus Christ, through whom to thee be glory and might in the holy Church now and always and for ever and ever. Amēn. 5

Concerning the Oblation (of oil). Oil he shall offer according as the Oblation of bread and wine, giving thanks as in that ordinance. Whenever he does not speak the same words he shall give thanks according to the various meaning of each one, but also with the other words, saying thus: Having sanctified oil, thou shalt grant to all who are anointed or receive it that with which thou anointedst priests and prophets; and in like manner strengthen those and all who taste, and sanctify them who receive it. 20 And the people shall say: As it was, is and shall be to generation of generation and to age of age. Amēn. The bishop shall say: And again we beseech thee, Almighty God, the Father of the Lord and our Saviour Jesus Christ, to grant us to receive with blessing this holy Mystery; and that he may not condemn any of us, but cause worthiness in all them who take the reception of the holy Mystery, the Body and the Blood of Christ, Almighty Lord, our God.

The deacon shall say: Pray ye. And the bishop shall say: God, almighty, grant to us the reception of thy holy Mystery as our strengthening; nor condemn any amongst us, but bless all through Christ, through whom to thee with him and with the Holy Spirit be glory and might now and always and for ever and ever. Amēn. The deacon shall say: As ye stand, bow down your heads. The bishop shall say: Eternal God, knower of that which is secret and that which is open, to thee thy people bowed down their heads, and to thee they bent the hardness of heart and flesh, look from thy worthy dwelling-place, bless them both men and women, incline thine ear to them and hear their prayer, and strengthen (them) with the might of thy right hand, and protect (them) from evil sickness, be their guardian for both body and soul, increase to them and to us also thy faith and thy fear, through thine only Son, through whom to thee with him and with the Holy Spirit be glory and might now and always and for ever and ever. Amēn.

And the deacon shall say: Let us attend. And the bishop shall say: Holiness to holy ones. And the people shall say: One holy Father, one holy Son, one is the Holy Spirit. The bishop

shall say: The Lord (be) with you all. And the people shall say: With thy spirit. And then they shall lift up their hands for glorifying; and the people shall come in for the salvation of their souls, in order that their sin may be remitted. The prayer after that they have communicated: God, almighty, the Father of the Lord and our Saviour Jesus Christ, we give thee thanks, because thou hast imparted to us the reception of the holy Mystery : let it not be for guilt or condemnation, but for the renewal of soul and body and spirit through, etc. And the people shall say : Amēn. And the presbyter shall say (the prayer of) laying on of hand after they have received. Eternal God, almighty, the Father of the Lord and our Saviour Jesus Christ, bless thy servants and thy handmaids, protect and help and prosper (them) by the power of thine Archangel. Keep and confirm in them thy fear by thy greatness; provide that they shall both think what is thine and believe what is thine and will what is thine; grant to them peace without sin and anger through, etc.

The people shall say : Amēn. And the bishop shall say : The Lord (be) with you all. And the people shall say : With thy spirit. And the deacon shall say : Go forth in peace. And after (that) the eddāsē is finished. Statute 23. Concerning the ordination of Presbyters. If the bishop desires to ordain a presbyter, he shall lay his hand upon his head; and all the presbyters shall touch him and shall pray over him. In the form which we said before he shall pray, saying : My God, the 25 Father of our Lord and our Saviour Jesus Christ, look down upon this thy servant, and impart to him the spirit of grace and the gift of holiness, that he may be able to direct thy people with pure heart: as thou lookedst upon thy chosen people and commandedst Moses to choose presbyters whom thou filledst with the Holy Spirit which thou grantedst to thy servant and minister Moses, so now, Lord, give to this thy servant the grace which fails not, preserving to us the spirit of thy favour, and vouchsafe to us, whilst thou fillest us with thy worship in our heart, to glorify thee, through thy Son Jesus Christ, through whom to thee (be) glory and power, to the Father and the Son and the Holy Spirit in the holy Church now, etc.

And all the people shall say: Amēn and Amēn. He is worthy of it. 15: Statute 24. Concerning the ordination of Deacons. And if the bishop desires to ordain a deacon, he shall choose (him) as we have already said; and the bishop alone shall lay his hand upon his head. Why do we say that the bishop alone is he who lays his hand upon him? For a sign it is of this thing, that he was not ordained for priesthood, but only for the service of the bishop, that he may perform the commandment with which he was commanded by him. And he was not ordained to be the teacher of all those who are in Orders, but to be one who will think of what is proper (to be done) and will inform the bishop. And he was not ordained to acquire the great Spirit of which the presbyters partake, but to occupy himself with that which is proper, that the bishop may trust him, and that he may acquaint the bishop with that which is fitting (for him to know). The bishop is he alone who shall lay his hand upon him ; whereas for the presbyters indeed, the bishop and all the presbyters take part with him, and they shall lay their hands upon him, for it is one (and the same) Spirit which descends upon him (and them). And the presbyter alone shall not do it ; nor have the ordained clergy power to

ordain : and because of this the reader also and the subdeacon shall not be ordained by the presbyter alone, but the bishop alone shall ordain and lay his hand upon him.

The prayer of the ordination of deacons : God, who hast created all, and by thy word hast set (it) in order, the Father of our Lord and our Saviour Jesus Christ, whom thou sentest that he might minister according to thy will, and reveal to us thy secret counsel ; grant spirit and grace and diligence unto this thy servant whom thou hast chosen to be a deacon in our Church, and to offer in thy holy of holies that which is offered to thee by thine ordained Chief Priests to the glory of thy name ; thus without blame in pure life having served the degrees of ordination he may obtain the exalted priesthood and thy honour, and glorify thee, through thy Son Jesus Christ our Lord, through whom to thee with him (be) glory and might and power and praise with the Holy Spirit now, etc.

Statute 25. Concerning those who confessed and were condemned for the name of our Lord Jesus Christ. If the confessor has been in the place of punishment, in chains for the name of Christ, they shall not lay hand on him for a ministering, for that is the honour of a deacon: but (as for) the honour of the presbyterate, though he hath the honour of the presbyterate by that which he confessed, (yet) the bishop shall ordain him, having laid his hand upon him. And if the confessor was one who came not before the judges, and if he was not punished with chains, nor was shut up in prison, nor suffered any affliction, but withal was only derided for the name of his Lord, and was not condemned to the least punishment, yet he professed all the work of the priesthood which is meet for him, they shall lay hand on him and make him a deacon. And the bishop shall give thanks as we have already said. And it is necessary that he should mention the things which we have already said, that he should recite clearly and carefully, and give thanks to God according as it is proper for each to pray. And if there was one who could pray with devotion or use (make) a grand and elevated prayer, and he himself being good; and if he prayed and speaks praise with moderation, no one shall be prevented from praying, who is truly right (in his faith).

25 Statute 26. Concerning the ordination of Widows. If a widow is ordained she shall not be sealed, but be made by the name. And if it was one whose husband died a long time, she shall be ordained. And if it was one whose husband had lately died, she shall not be trusted. But even if she is aged, she shall be tried many days, because lust will contend with those who are ordained to a place. And the widow shall be ordained by word only, and she shall (then) be joined to the rest of the widows; and they shall not lay hand upon her, because she does not offer the sacrifice, nor has she a (sacred) ministry. For the sealing is for the priests because of their ministry, but (the duty) of widows is about prayer, which is the duty of all. Statute 27. Concerning the Reader and the Virgins and the Subdeacons, and concerning the grace of healing. To the reader who is ordained the bishop shall deliver the Scripture, and shall not lay hand upon him. As for the virgin also, he shall not lay hand on a virgin; but it is with her heart alone that she became a virgin. As for the subdeacons, he shall not lay hand upon a subdeacon, but he shall make (mention) over them of the name that they may minister to the deacons. As for the grace of healing, if some one says, 'I have acquired

the grace of healing and prophecy,' they shall not lay hand upon him until his deed make evident that he is trustworthy.

Statute 28. Concerning new persons who wish to be baptised, and concerning the occupations which they ought to leave off. New persons who are to be baptised in order that they may hear the word, shall be brought to the teachers before all the people come in; and they shall ask them for what reason they sought the Faith. And they who brought them shall be witness for them as to whether they are able to hear (the word). And they shall examine them concerning their life as to what they are; if they have a wife; or a woman, if she has a husband: or if he was a slave, if his master allowed him to hear; and if his master was not witness for him, he shall go away: and if his master was an idolater, they shall hear from him and they shall know if it was with permission of his master, that there be not scandal. And if he was a man who had a wife, or a woman who had a husband, they shall know if the man lives with his wife, and the wife with her husband. And if it was a man who did not live with a wife, he shall be instructed not to be a fornicator, but to marry according to law or to remain so (as to obey the law). And if it was a man who had a devil, then he shall not hear the word of instruction.

Concerning the occupations and the crafts beside the occupations of those whom they bring to exhortation. And if there was a pander, he shall be rejected. And if there was one who makes an image or who divines, they shall teach him that he should not make an image; and if he will not give up the image he shall be rejected. And if it was one who caused to go to the Circus, let him leave off or be rejected. And if it was one who teaches children the work of this world, then it is good if he leave off; yet if there is no other occupation by which he may live, he shall be excused. And let him who causes to go to idolatrous sacrifices leave off or be rejected. And if there is one who hunts or teaches hunting, or who teaches fighting, or war, or a driver of horses, let him leave off or be rejected. And if it was a priest of the gods or a guardian of the gods, let him leave off or be rejected. A soldier of the prince they shall not receive, and if indeed they received him, if he was commanded to kill he shall not do (it); and if he does not leave off he shall be rejected.

Statute 29. Concerning other persons. Either he who is a soldier among the believers and among the instructed, or a star-gazer or magician and the like, and a magistrate with the sword or chief of præfects, and he who is clad in red, let him leave off or be rejected. And a catechumen or believer, if they wish to be a soldier, shall be rejected, because it is far from God. An adulteress, or a man without pity, or a man who does that which is not proper to be mentioned, shall be rejected, because they are alien and unclean, and it is not fitting to bring them to be ranked in the congregation of the Faithful. And if it was a star-gazer and a diviner by the sun, or soothsayer, or interpreter of dreams, or seducer of the people, or who puts on clothes for lascivious ornament or a maker of potions, let him leave off or be rejected.

Statute 30. Concerning Concubines. If there is anything which we have omitted, decide as is proper. A man shall give up his concubine, and if she was a servant of the man and if she

has brought up her children, and if she did not come near another man beside him, they shall receive her, but if she had been near another man, she shall be rejected. And a man who has a concubine let him desist or marry according to law; and if he is not willing to desist let him be rejected. And if there is aught that we have omitted, decide as is proper, because we all have the Spirit of God. Statute 31. Concerning the time during which they shall hear instruction after (they have left off their) occupations. The catechumens shall remain three years hearing the word of instruction: yet if he was a good scholar and one who knows good conduct, no length of time need be required of him (to hear), but the conduct alone shall decide for him.

Statute 32. Concerning the prayer of him who hears instruction and his kiss. When the teacher has finished the admonition the catechumens shall pray alone, apart from the believers. And the women shall stand in their place in the church; and the women believers shall pray alone and the women catechumens. And if the prayer is finished, the catechumens shall not kiss one another with the believers, because their kiss is not yet pure. And the believers shall kiss one another; man shall kiss man and woman shall kiss woman, and males shall not kiss females. And all the women shall have their heads veiled with a pallium or with a mantle, and not with sindon only, because this is not what is allowed to them. Statute 33. Concerning the laying hand upon the catechumen. And after the prayer, when the teacher has laid his hand upon the catechumen he shall pray, and dismiss them. And if it was one belonging to the church who teaches, or a layman, he shall do likewise. And if a catechumen was arrested for the name of our Lord Jesus Christ, he shall not be doubtful about the testimony (which he gives); because if they overpower and injure him and kill him before he receives baptism for the forgiveness of his sin, he shall be justified; because he was baptised in his own blood.

Statute 34. Concerning him who is baptised. When one has been chosen or who is ready for baptism they shall examine their life; if they lived in the fear of God before they are baptised, if they honoured the widow, or if they visited the sick, or if they did all good, and if there is witness in their favour from those who bring them; and if they have done thus they shall hear the Gospel from the time that they were set apart, and they shall lay hand upon them and every day instruct them. And when the day draws near on which they shall be baptised, the bishop binds every one of them by oath, that he may know if they are pure. And if one was found who was not pure, they shall put him aside by himself; for he has not hearkened to the word of instruction with faith; because it is not proper to baptise (lit. do to) an utter alien. And they shall instruct those who shall be baptised that they should wash and be exorcised on the fifth day of the week (sabbath); and if there was a menstruous woman among them, she shall be put aside, that she may be baptised on another day. And those who desire to be baptised shall fast on Friday, and the bishop shall assemble all those who shall be baptised on Saturday into one place, and shall command all of them (to make) prayer and prostration;

and when he has laid his hand upon them, let him exorcise the unclean spirit that he may flee away from them and not enter into them again. And when he has finished his exorcising, he shall breathe upon them, and they shall read to them the Scriptures, and exhort them. And they who shall be baptised shall not bring with them any ornament of gold, nor ring nor gem of any kind; but every one of them shall give thanks, and it is fitting for them whom it beseems to bring their Oblations also at the time.

Statute 35. Concerning the order of Baptism, and the profession of the Faith, and the confession of sin at baptism and the Oblation; and concerning the milk and honey. At the time of cock-crow they shall first pray over the water. And it shall be either such as flows into the tank of baptism or is caused to flow down upon it. And it shall be thus unless there is a scarcity of water; but if there is a scarcity they shall carry water to the tank, having drawn (it from a well). And they shall put off their garments and be baptised naked. And they shall baptise the little children first; and if they can speak for themselves, let them speak. But if they cannot, their parents shall answer the word instead of them, or one of their relatives. And afterwards they shall baptise the grown-up men. And afterwards all the women shall loose their hair; and they shall be forbidden to wear their ornaments and their gold, when they are baptised, and none of them shall go down having anything alien with them into the water. And whenever they baptise, the bishop shall give thanks over the oil which is in a vessel, and it is named mystic oil; and he shall take other oil and exorcise Satan in it, and it is named oil which has been exorcised from every unclean spirit.

And there shall be a deacon who will carry the oil in which (Satan) was exorcised, and he shall stand on the left of the presbyter; and another deacon shall take the mystic oil, and shall stand on his right. And let the presbyter, having taken every one of those who shall be baptised, bid them renounce and say: I renounce thee, Satan, and all thine angels and all thine unclean works. And when he has professed this, he shall anoint him with the oil which he made pure from all evil, saying: All unclean spirits shall depart from him. Thus he shall deliver to the bishop him who shall be baptised, naked, or to the presbyter—to him who stands at the water of baptism. Let the deacon go down with him to the water, and he shall say and instruct him: I believe in one God, the Father almighty, and in his only Son, our Lord and our Saviour Jesus Christ, and the Holy Spirit, giver of life to all creation, the Trinity equal in Godhead, one Lord, and one Kingdom and one Faith and one Baptism, in the holy Church Catholic, and life eternal. Amēn. And he who shall be baptised shall also say again thus: Yea, I believe. And thus he shall baptise him and lay his hand upon him, and upon him who answers for him. And he shall dip him three times; and he who is baptised shall make declaration every single time that he is dipped, and afterwards he shall say to him again:

Dost thou believe in the name of our Lord Jesus Christ, the only Son of God the Father, that he became man, in an incomprehensible miracle by the Holy Spirit and by our lady Māryām, the virgin, without seed of man, and he was crucified in the time of Pilātos Pantēnāwi: and he died by his own will for our salvation, and rose from the dead on the third day, and

released the captives, and ascended into the heavens, and sat down at the right hand of the Father, and he shall come to judge the living and the dead at his appearing and his kingdom: and dost thou believe in the Holy Spirit, the good and the sanctifier, and in the holy Church: and dost thou believe the resurrection of the body which shall happen to all men, and the kingdom of the heavens, and eternal judgment. And he who is baptised shall answer concerning all this, saying: Yea, I believe in this. And then when he has come up from the water the presbyter shall anoint him with the mystic oil, saying: I anoint thee with holy oil. And afterwards they shall put on their garments. And afterwards they shall enter the church, and the bishop shall lay his hand upon them and pray and say: God, who hast made these worthy of the washing of new birth, and of the forgiveness of sin, make them worthy to be filled with the Holy Spirit;

and speed forth and send upon them the grace of the Holy Spirit, that they may serve thy will. Glory to the Father and the Son and the Holy Spirit in the holy Church henceforth unto age of age. And afterwards the presbyter, having poured into his hand the mystic oil, shall pour on the head of them all, saying: I anoint thee with holy oil in the name of God the Father almighty and in Christ Jesus his only Son and the Holy Spirit. And having sealed all in their forehead, he shall kiss them, and say: The Lord (be) with you all. And he who was signed shall answer again, and say: With thy spirit. And after this, when everything has been finished, let them pray with all the people: and they shall not before pray with the full (lit. elder) Christians, but only after they have done the thing which we say. And after they have finished praying they shall give the salutation one to another with their mouths. And the deacons shall bring the Oblation to the bishop, and he shall give thanks over the bread and the cup; and the bread that it may become the Body of our Lord Christ, and the cup, the wine mixed, that it may become the Blood of our Lord Christ, this which was shed for us and for all of us indeed who believe in him.

And the milk and honey (shall be) mingled together, and he shall make them drink of them, because of the fulfilment of the promise which he promised to our fathers, saying: I will give to you the land which floweth with milk and honey: this is the Body of our Lord Christ which he gave to us who believe in him, like food of young children, who were begotten of him, those who believe in him, that he may make every bitter heart sweet by the sweetness of his word. All this the bishop shall go through to those who are baptised. And the water also of the Oblation he shall show in the bread like the inward part of man, who is soul as well as body. And all this explanation is what the bishop shall give to all who are baptised. And the bishop therefore having broken the bread of life, shall give a piece of it to each one and say : This is heavenly bread, the Body of our Lord Christ. And he who receives shall answer and say : Amēn. And if there are not sufficient presbyters the deacons shall take the cups and stand in order ; the first he who has the honey, and the second he who has the milk : and he who administers shall say : God, the Father almighty : and the third he who has the wine. He who administers shall say : This is the Blood of our Lord Jesus Christ.

And he who receives shall say : Amēn and Amēn. And when he receives the Body he shall say : Amēn ; and at the Blood he shall say : Amēn and Amēn : a trinity this is therefore that it shall be. And each one (of them) shall be careful to do good works which please God, living in the right way and united to the Church, performing this instruction, and progressing in the service of God. This we have taught you to be said openly concerning Baptism and the ordinance of the Oblation ; and behold, we have finished the instruction which we give to you concerning the resurrection of the body, and the rest as it was written. And if there is anything else which is right to be told, then the bishop shall tell it and give it to those who are communicated. And they shall accept (it), and none shall know it except the believers, but only after they have communicated. And they shall first receive this holy blessing, which Yuhanes speaks of that there was written upon it a new name (which) no one knows except him who receives the blessing. And on the sabbath and on the first day of the week if it be possible the bishop himself with his own hand shall deliver to all the people while the deacons break the bread. And the presbyters also shall break the delivered bread.

And whenever the deacon approaches the presbyter, he shall hold out his robe, and the presbyter himself shall take (the bread) and deliver to the people with his hand. And on other days they shall give (it) according to the commandment of the bishop.

Statute 36. Concerning Widows and Virgins, and at what time the bishop should fast. And they shall do as we have often said. The widows and virgins shall fast, and pray in the church. And the presbyters and the deacons shall fast at any time they will. And likewise shall the people fast. And the bishop ought not to fast, except at the time when all the people fast; because if they bring that which is proper to bring into the church, and no (one) can be refused; and (the man) having broken his own bread, he shall taste and eat with the other believers who are with him; and they shall receive from the hand of the bishop a piece of delivered bread before they partake. It is Eulogia (awlogiyā)—everyone shall receive the bread which has been offered. For this is bread of blessing, and not the Oblation as the Body of our Lord Christ.

Statute 37. Concerning the time at which it is seemly to eat. It is not proper for the catechumens to eat with the believers. Before any taste and drink anything whatsoever, it is proper for them to take the cup and give thanks over it, and (then) drink and eat, for (then) they are pure. To the catechumens let them give the bread of blessing and the cup. The commandment concerning the impropriety of the catechumens eating with the believers, and of the catechumens sitting down with the believers at the table of the Lord. And it is right for him who eats to remember him who invited him and gave him all the food, every time that he eats; for this cause he asked them to come into his house: for this cause it is seemly that they should eat with caution (lit. fear) and moderation what is sufficient and not be drunken. And they shall eat and drink with regularity and not drink until they are drunken; that men may not deride them; and that he who invited them be not pained because of their folly. But rather shall they pray that the holy ones may enter the house. For he said: Ye are the salt of the earth. Behold, he gave to you the last of them all with

him, that ye might take from him your portions: but eat with moderation and drink with moderation, that there may be some left;

and that that which is left from you may be sent by him who invited you to whom he will; and he shall say that this meat and this drink are the leavings of the holy ones. And they shall rejoice at your going to them; and they shall eat what ye leave, and he shall say this meat is the leavings of the holy ones. And they shall rejoice at your coming as they eat: and further, those who are invited shall eat without conversing, but when the bishop allows, they shall speak, and ask what is suitable, and they shall answer. And when (one) has finished saying all the things which are suitable which he wished to ask, then again they shall be silent with modesty, until the bishop again asks them at the supper. If the believers shall be without the bishop at the supper, either from the presbyter or the deacon they shall take the Eulogia with the hand. And likewise the catechumens shall receive a piece of the mystic bread. And if there are any laity among them, they shall eat in silence: and the laity are not allowed to make the Eulogia. And having given thanks, every one shall eat in the name of the Lord and drink with moderation, having called upon the name of God. Because thus is it due to God, that we should be zealots among the peoples, all of us equal and quiet and pure and without fault.

For God the Father rejoices in his work, and we indeed (are) his work, if we are pure.

Concerning the gift to the sick. The deacon in time of adversity shall give the sealing to the sick with diligence. If there is no presbyter to give that which was distributed, as much as ought to be received, (the deacon) shall give thanks and shall take count there of them who take (it) away, that they minister with care and give the Eulogia. If there is any who takes it away, let them bear it to widows and the sick.

Concerning the bringing in of lamps at the supper of the congregation. When the evening has come, the bishop being there, the deacon shall bring in a lamp, and standing in the midst of all the Faithful, being about to give thanks, the bishop shall first give the salutation, thus saying: The Lord (be) with you all. And the people also shall say: With thy spirit. And the bishop shall say: Let us give thanks to the Lord. And the people shall say: Right and just, both greatness and exaltation with glory are due to him. And they shall not say: Lift up your hearts, because that shall be said at the time of the Oblation. And he prays thus, saying: We give thee thanks, God, through thy Son Jesus Christ our Lord, because thou hast enlightened us by revealing the incorruptible light, we having therefore finished the length of a day and having come to the beginning of the night, and having been satiated with the light of the day which thou hast created for our satisfaction, and now since we have not been deficient of the light of the evening by thy grace, we sanctify thee and we glorify thee through thine only Son our Lord Jesus Christ, through whom to thee with him (be) glory and might and honour with the Holy Spirit now, etc. And they shall all say: Amēn. And having risen up therefore after supper, the children and virgins having prayed, they shall say the psalms:

and afterwards the deacon, holding the mingled cup of the Presfora, shall say the psalm from that in which (is) written Hālē luyā, [and] after that the presbyter has commanded: 'And likewise from those psalms.' And afterwards the bishop having offered the cup, as is proper for the cup, he shall say the psalm Hālē luyā; and all of them as he recites the psalms shall say Hālē luyā, which is to say: We praise him who is God most high: glorified and praised is he who founded all the world with one word. And likewise, the psalm having been completed, he shall give thanks over the cup, and shall give of the fragments to all the Faithful. And as they are eating their supper the believers shall take a little bread from the hand of the bishop before they partake of their own bread, for it is Eulogia and not Eucharist as of our Lord.

Statute 38. And when the bishop speaks let every one be silent. And if the bishop is not present they shall receive the bread of blessing from the presbyter or from the deacon. And when the bishop speaks let all be silent, nor shall one answer another a word, for the bishop shall ask them. And if (not) the bishop but only the Faithful are present at the meal, they shall take the Eulogia from the hand of the presbyter if he is there, and if the presbyter is not there, they shall take from the hand of the deacon; and the catechumens also shall take their portion of the mystic bread. And if there are laymen only they shall eat quietly: and for the laymen it is not proper that they should make the Eulogia. Statute 39. Concerning the meal of the widows. And if there is anyone who desires at any time to invite the widows and those who are aged, he shall satisfy them (with food) and send them away before it shall be evening. And if it is not possible because of the clergy who have been invited, he shall give to them food and wine, and having given then send them away immediately, and each of them shall do as they wish (with it) in their houses.

Statute 40. Concerning the ordinance of the gift which is of the Apostles, according to the orthodox statement (lit. word). We have written concerning graces so far as God our Lord has granted to us of his own counsel. Formerly he gave grace (lit. it) to man, while bringing near to him that which had gone astray in type; and now (he gave) the beloved Son who is in all the holy ones. Having come to the source of the proper tradition in the churches, we have attained that (men) should learn well what has been (received) until now; they handed them on and kept them as our ordinances: yet, though they knew that they were quite firm concerning that which had been found for them, now unawares they slipped away. And those indeed who knew not, (to them) the Holy Spirit is giving the perfection of grace. For them who believe rightly as they know, how seemly it is that they should hand on and keep those things which are established in the Church. Concerning the ordinance of baptism. Those who shall be baptised shall do thus (lit. thus it is). They shall come into the baptistery, and they shall give their names. And then first they shall examine their lives as to whether they are fit for baptism, and if they read the Scriptures, and also if they have learnt the psalm.

And likewise there shall be sponsors for him who shall be baptised, and thus he who is sponsor shall know that he shall give account at the day of judgment for it. And they shall cause therefore the prayer to follow after the examination, saying thus: [The prayer concerning

those who gave their names] Lover of man and merciful author of blessing, merciful and whose habit is goodness, and the fountain of all blessing, thou who madest that which was not into that which was, with each one which was made thou gavest size and place: thou art able—remove it and take it away. Now, Lord, take away and remove this thy servant from wickedness into goodness. Grant that he may inherit the blessed sonship which is in the heavens, that he may then no longer be one born of flesh, but may abide truly in thine obedience: through thy only Son our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc.

The prayer for those who gave their names. And again we beseech God the almighty, the Father of the 15 Lord and our Saviour Jesus Christ, for those who gave their names, that he may open the ear of their heart and enlighten the eyes of their mind, and give to them the light of knowledge, he who has authority over mercy, the Lord our God. 20 And the deacon shall say: Pray ye for those who gave their names. And the bishop shall say: God the almighty, thou who calledst thy servants, who gave their names, from darkness into light, and from ignorance into the knowledge of the truth: blot out all the vestige of error from their thought; place thy law and thy commandment within their heart: and give to them knowledge which is seemly, impart to them, both men and women, the washing of regeneration for the forgiveness of sin; make them the temple of the Holy Spirit, through our Lord Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc.

5 The prayer of consecration for those who bring the bread and water or oil to be blessed in the holy forty (days), after the examination of those who are to be baptised. God, my Lord Jesus Christ, lover of man, who alone hast made oblation. And thou knowest and to them indeed who are able thou speakest the greatness of the honour of the Father and of thy creation. Thou, the Mediator, the Chief Priest for every soul, and the healing for those who are suffering. Thou whose name is sanctified by the holy ones, may the power which enlightens thy name lighten upon the oil and water and bread, and make them to become safety and healing and purification for those who offered in faith, for thy name is restoration to us, and redemption, revelation, and sanctification. And to thee be glory and to thy holy Father now, etc.

And he who comes to baptism shall learn the commandment as he receives (baptism): how seemly it is that he live carefully, as he to whom will be imparted the holy atonement of grace by eating. At early morning the bread and water shall be blessed, and he shall be anointed with the oil, until (the time) when shall be imparted that holy grace of baptism. When therefore he will come to baptism, he who will baptise him shall take him, and having turned him then to the west, with his right hand or both his hands outstretched, and his face opposite towards the east without fear—and if he was a full-grown man he shall speak: but for the children who cannot speak, and if it was a weak person, the believing father and believing mother shall speak, or relatives likewise (being) believing men and believing women. And he shall anathematise, being naked, in the water without fear, saying thus:

[The first prayer for baptism, over the water] God, my Lord almighty, who madest heaven and earth and sea and all that is in them, who madest man in thine own form and likeness, who mingledst and unitedst the immortal with the mortal, who madest living man a combination of the two, and gavest to that which was made body a soul also, which thou causest to dwell within: stir this water and fill it up with thy Holy Spirit, that it may become water and Spirit for regeneration to those who are to be baptised: work a holy work and make them to become sons and daughters of thy holy name: wash them with water, and instruct them by the Holy Spirit, through the coming of our Lord Christ thy Son, through whom to thee with him be glory and might now and always and with the Holy Spirit for ever and ever. Amēn.

The prayer of the consecration of the water. Eternal God, who knowest what is secret, we pray and beseech thee, send thy Holy Spirit and his power upon this water and change it and sanctify it and bless it and set it against all that opposes, cause it to be against all divination and potions, both those which are drunk, and those which are sprinkled, or (used) in any other way; cause it to be for healing and for life to him who shall receive of it in faith, and in the glory of thy only beloved Son, for to thee is glory and might with the Holy Spirit now, etc.

The prayer for the holy waters of the Yurdānos, which are mingled with sweet scent. As the priest stands towards the east with the proper vestment, and while the clergy stand in their several orders of sequence, he shall say, having first finished the ordinary form of prayer: God, my Lord almighty, thou madest heaven and earth and sea and all that is in them; and thou madest man in thy form and in thy likeness; and thou placedst him in the garden, that he might live an immortal life; but he, having fallen into error by Satan, the enemy of our kind, became the cause of death upon us all: yet thy goodness did not therefore desert us, but thou sentest thine only Son our Lord Jesus Christ into the world, and not to judge the world, but to save the world by him. He therefore having come, changed our birth into the new (birth) which is by this water and Spirit of regeneration. And for this cause I call upon thee, my Lord, maker of all, who mingledst and unitedst mortal with immortal, having made living man a combination of the two, giving movement to the created body, and soul which thou causedst to dwell (in it): stir this water and fill it up with that which is of the Holy Spirit, that it may become water and also Spirit of regeneration to those who shall be baptised in it. Cause, my Lord, that they may become little sons and daughters of the holy name;

and purify them and wash them with water and instruct them with the Holy Spirit, through the coming of our Lord Christ with the Holy Spirit. May it be to all who shall be baptised in it a washing of regeneration for cleansing from all sin. And prepare those whom the Holy Spirit chose, to come upon them; that (clothed) with incorruptible vesture they may rise at the resurrection of the dead; and may every evil spirit be removed from them, having been expelled according to thy holy infallible promise of our Lord Jesus Christ, through whom to

thee with him and with the Holy Spirit (be) glory and might and greatness from before the age now and always and to generation of infinite generation, and to age of age. Amēn.

And then the priest shall go down into the water of the Yurdānos, taking hold of the head of him who shall be baptised, and saying to him: I baptise thee in the name of the Father and the Son and the Holy Spirit, and at each of the names of the Holy Trinity, he who is baptised also saying Amēn. And then having come up from the water, they who promise for him shall receive him, and he who was baptised shall find then a clean linen cloth, that with it the water may be wiped off, and that he may be kept with great care. And if he who shall be baptised is weak, he shall stand up naked in the early morning as soon as one can see, and thus he who baptises shall pour water upon his head, saying: I baptise thee in the name of the Father and the Son and the Holy Spirit, and at each name of the Holy Trinity he pours forth once, and not afterwards as to all. And after they have clothed him with the baptismal (robe), the Chief Priest shall make prayer for the men, and if not, the priest before the unction with the chrism of him who was thus sanctified.

The prayer of the holy oil of chrism with which the catechumens (lit. new ones) are anointed, and for full Christians who are sick. God, my Lord almighty, the Father of our Lord and our Saviour Jesus Christ, stretch out thy hand invisible upon the fruit of this olive with which thou anointedst the Priests and Prophets; and thou hast given power to it with thine own hand, that for those who shall be anointed therewith, it may be for healing and safety and benefit in all diseases and sicknesses, and for extermination of every Satanic adversary; make an unction by thine own grace, really for them to whom it is given, the Holy Spirit, through the name and through the power of our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might now, etc. And breathe on his face thrice.

The prayer of the holy oil for anointing him who is to be baptised. God, my Lord almighty, God of hosts (lit. powers), we call upon thy great name and powerful in all things and the Holy Spirit and thy universal name. We pray thee and we beseech thee to send upon this oil spirit and power, and cause it to become a breastplate of the faith against all work of Satan, and make (it) for the perfection of all piety and knowledge, through, etc.

The prayer of the holy oil for unction with the chrism of those who are baptised. Thus in giving thanks shall the bishop speak and say : The Lord (be) with you all. And the people who stand by shall say : With thy spirit. And the bishop shall say : Lift up your hearts. And they who stand by shall say : (We have them) with the Lord our God. And the bishop shall say : Let us give thanks to the Lord. And those shall say : Right and just, it is meet. And then the Chief Priest, to whom alone it belongs to consecrate the chrism, having taken it, standing rightly, shall offer up the prayer and shall complete the invocation of the coming of the Holy Spirit, and say thus : Right it is and just. We praise thee and glorify thee and confess thee and worship thee and give thanks to thee for all the mercy which thou hast done for us and all thy benefit : when the world was gone astray thou savedst (it), having sent thine only Son, our Lord Jesus Christ, not to judge the world, but to save the world,

and gather together our dispersion, that we may assemble, and confess thee the one true God who sentest our Lord Jesus Christ ;

through whom we offer this chrism which thou hast given to us for healing and for using in other necessities, that thou wilt be willing and wilt send the Holy Spirit upon it, through our Lord Jesus Christ ; and that it may become an unction of holiness and seal of the Holy Spirit upon every person of those who receive the washing of regeneration and forgiveness, as far as thou hast given to them : and may it be to them redemption and sure grace and a holy seal of unction and communion of their nature with the Holy Spirit ; and cause that they may be named (his) temple, through the name of our Lord and our Saviour Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might from before the age and unto the age, now, etc.

The prayer of the holy oil, the oil with which he 5 who is baptised is to be anointed on the place of anointing. My Lord, almighty, who wast to the Prophets God, and to the Apostles God, the Father of our Lord and our Saviour Jesus Christ, who from the beginning by the Prophets preachedst the coming of 10 our Lord Christ, who sentest Yuhanes the Prophet before his coming, give power to this holy oil and bless it for baptism, may it sanctify thy servants and handmaids and prepare them (lit. him) for thee, while they (lit. he) call upon thee; and cause it to destroy 15 all poison and expel every evil and unclean spirit, and may all unclean lust remove away by this unction, through the name of thy only Son; and may it be sanctified by thine own grace, and be to all who are baptised oil of healing and safety and power for 20 planting the good olive tree and for (bearing) fruit toward thee and to Christ, through the Holy Spirit, by the faith in the name of our Lord and our Saviour Jesus Christ, through whom to thee with him and with, etc. 25 And breathe into the oil thrice. And with it he shall anoint him who is baptised on his breast and on his shoulders and all his body, saying: The oil of holy unction against every adversary, operate for grafting into thine own good olive tree, the Church, and 30 work blessing. And he shall answer and say: Amēn. And if it is a man (this is done) by him who ministers, or by the priest who is there; or (if) a woman, by a female believer who is perpetually virgin.

Further (the prayer) for the laying hand upon the catechumens. God the almighty, the Father of the Lord and our Saviour Jesus Christ, to thee have humbled their heads thy servants the catechumens, and to thee they have subdued the hardness of heart and flesh, look down from thy worthy dwelling-place, bless them, male and female, and may thine ear hearken to them and hear their prayer. Give them to know the power of the word with which they are instructed as a sure utterance; and in due time impart to them, male and female, the washing of regeneration for the forgiveness of sin; make them the temple of the Holy Spirit through Christ: for to thee is glory and power and might, now, etc. Concerning the oil of chrism for those who are baptised. The bishop shall speak thus in giving thanks after the several bishops and presbyters and deacons are ready. The Chief Priest being present shall celebrate, saying: The Lord (be) with you all. They who stand by shall say: With thy spirit. And the bishop shall say: Lift up your hearts. They who are present shall say: We

have (them) with the Lord our God. And the bishop shall say: Let us give thanks to the Lord. And they who are present shall say: Right and just, it is meet.

And then the Chief Priest, to whom alone it belongs to consecrate the chrism, having taken it, and standing in front carefully, shall offer up the prayer and say the invocation of the coming of the Holy Spirit, [the bishop] thus saying: Right it is and just. We praise thee and glorify thee and confess thee and give thanks to thee in all that thou hast done to us—blessings and all thy benefit: for thou savedst the lost world, thou sentest thy Son Jesus Christ our Lord, not to judge the world, but to save the world by him, and he gathered together our dispersion; and we know that thou alone art the true Lord who sentest Jesus Christ our Lord, through whom we offer to thee this chrism, which thou hast given us for healing and using in other necessities, that thou wouldst be willing to send thy Holy Spirit upon it, through our Lord and our Saviour Jesus Christ, and may it become an unction of holiness and seal of the Holy Spirit for those who shall receive of it, and the washing of regeneration to them to whom was given redemption and sure grace; may it seal them with the seal of unction and washing of their nature; cause that they may be named the temple of the Holy Spirit, through the name of our Lord and our Saviour Jesus Christ, through whom, etc.

And breathe thrice into his face, and then anoint him with the holy chrism on his forehead and breast, saying to each: I give to thee the holy unction and the seal of grace of the Holy Spirit. And he who is sealed shall say: Amēn. If it is a presbyter who baptises, let him take the chrism from the bishop, and anoint them after they have put on the baptismal (robe); and then he proceeds to pray, and having finished the prayer of the holy oil, they cause three little children to come near to him, and their elders likewise, and having turned them towards the west, first they shall anathematise Satan, saying thus: I anathematise thee, Satan, and all thy wicked angels and all thy work and all thy errors and all thy orders. And then turning himself again towards the east and stretching out his hands, he confesses God, saying: I believe in one God, the Father above all, almighty, and in the only Son, our Lord Jesus Christ, and in the Holy Spirit, and in the resurrection of the body, and in the holy assembly, the one Catholic Church. And then he shall say thrice: Amēn. And he shall say thus stretching out his hands and humbling his head in fear, saying as he hears from him who baptises him thus, this faith in the Trinity:

I believe in thee, the Father of our Lord Jesus Christ, and in thine only Son Jesus Christ our Lord and our Saviour, and in the Holy Spirit, and in the resurrection of the body, and the holy, one, Catholic, Apostolic Church. And they shall ask him thrice, saying: Dost thou believe? And thrice he shall say: I believe, I believe, I believe. And if it was a man fully grown he shall speak: and concerning children who have no word or a dumb person or sick, the believing father and believing mother, or relatives knowing (them), being likewise believers, shall speak instead of that child or instead of him who has no word or instead of the sick, saying each of their names. And after the confession of faith he says thus:

(The prayer) of the laying on of hand. My Lord almighty, the Father of our Lord and our Saviour Jesus Christ, to whom thy servants and handmaids have humbled themselves; and to thee they have subdued the hardness of heart and flesh, look down from the heaven thy sanctuary, stretch out thine invisible hand upon them. Lord of heaven and earth, who through thine only Son hast made known knowledge of thee in the earth, and hast prepared for them with a heavenly calling. 5 Confirm these persons, that they may obtain thy power, and confirm their faith, that nothing shall ever separate them (from it), but let them be united in thine only Word, through whom to thee (be) glory and might with the Holy Spirit now, etc. 10 And breathe thrice. And thus shall they be anointed with the holy oil on the place of unction, anoint his heart and his breast and on his back and on all his body, saying thus: May the unction of holy oil operate against every adversary and for the planting firmly of the faith in the good olive tree, the Catholic Church, and do good. And he who is anointed shall say: Amēn.

The prayer after the unction. Father of thine only Son Jesus Christ, the root which is not cut off, redeemer of the sold, cause not to remain any trace of the old state in those who are converted to thy faith; who are obeying thee. Cause that they may be in purity of soul, children of regeneration, those who share in thy grace; and impress upon them the living character, through thine only Son, through whom, etc. And then the priest shall take him and go down into the Yurdānos and baptise him, and as he baptises him he shall look toward the east, (being) in the proper vestment. And the clergy also standing in their orders. The presbyter shall first baptise the children, and further, the Chief Priest being down in the Yurdānos shall baptise, laying his hand upon him whom he baptises and saying thus : I baptise thee, N or M, in the name of the Father and the Son and the Holy Spirit. And he who is baptised shall say : Amēn. And then after he has baptised he shall go forth to the Table as if for the Eucharist : and after they have prepared it (sc. the Table) for each, the bishops, presbyters, and deacons being present, the Chief Priest shall sanctify with the chrism, saying thus :

The prayer of blessing and of laying hand on those who have been baptised, before the anointing with the chrism which has been sanctified, the bishop or the presbyter who baptised saying thus : Eternal God, almighty, Father of the Lord and our Saviour Jesus Christ, who hast regenerated us thy servants and thy handmaids by water and the Holy Spirit in the washing of regeneration which thou grantedst to them for the forgiveness of sin, send now upon them the Holy Spirit, the Comforter, that therefore he may impart to them an entering into thy heavenly kingdom, according to thy holy infallible promise, through our Lord and our Saviour Jesus Christ, through whom with him and with the Holy Spirit be glory and honour and might now, etc. And breathe thrice, and then anoint them with the holy chrism on the forehead and on his breast, saying to each one : The holy unction and the seal of the grace of the Holy Spirit. And he who is sealed shall say : Amen. And if it is a presbyter who baptises, let him take the chrism from the bishop and anoint them, after they have been clothed with the baptismal (robe).

And then (comes) the order (lit. sequence) of the Presfora. The (prayer of) unction of oil which the Chief Priest consecrates for those who receive the washing, and for sick believers. God, my Lord, almighty, the Father of our Lord and our Saviour Jesus Christ, stretch out thine invisible hand upon the fruit of this olive with which thou anointedst the Priests and the Prophets; and thou hast given power with thy hand that it may become to those who shall be anointed with it for healing and benefit, and for every disease and every sickness. Destroy every adversary, and make (it) the unction of thy grace for remission of sin to those to whom has been given the Holy Spirit, through the name and through the power of our Lord Jesus Christ, through whom to thee with him and with the Holy Spirit (be) glory and might from before the age now, etc.

And breathe therefore thrice. Before the Presfora and after the departure of the catechumens there shall be prayer of three kinds, for peace one, for the congregation one, and for the Patriarch (pāpās) one. And then the deacon shall say with a loud voice: Those who are not admitted to communion depart. And none of the catechumens shall stand here within. And further, the subdeacon shall open the doors; and further he shall say: Those who are not admitted to communion depart. And then further, the deacon shall say to the people: Kiss one another with a kiss of holiness. And then when they have severally given the salutation, the chief deacon shall say: Shut the doors, O subdeacons. This indeed as it was said at the prayer of the congregation. And if the bishop administers the baptism, or one ordained, he shall not say: There is not here a catechumen who is not one of the congregation, nor is there any adversary here.

On the day alone on which they receive baptism, after the Presfora he shall offer the cup and the milk and honey with the bread and the cup of wine: and they shall bless (them) together, and those alone who receive for the first (time) shall receive of it. And then the bishop shall say the thanksgiving of the milk: We give thanks to thee, God, almighty, the Father of our spirit, who hast begotten us again by water and the Spirit through Christ Jesus our Lord, whom thou gavest. He instituted the holy washing (of baptism) for the forgiveness of sin to our race. Because we are thy flock which is in secret, born of the word, and we are nourished with the milk of nourishment of thy grace in the bosom of our holy mother by the voice of the consolations of the Holy Spirit. And thou, O Lord, always hast given to us food and nourishment of thy sons, milking out the milk of life. According to the form and command of creation we offer to thee this milk and honey which flows from the holy Church, our mother, who caused us to grow by her breasts, which were sanctified by thee. O Lord, bless it with blessing and sanctify it with sanctifying, that it may become to them who partake of it incorruptible communion, nourishment and washing; let it be for instruction in thy fear and in soberness, and for measure of stature, because thine all honourable name has been glorified for ever and ever. Amēn.

5 And thou shalt give of his Body, and say: This is the Body of Christ. And he who receives shall say: Amēn. And thou shalt give the cup, and say: This is the Blood of Christ. And he who receives shall say: Amēn and Amēn. 10 And afterwards thou shalt pray thus, having

laid thy hand upon their head, and say: I bless thee, O Lord, because thou hast imparted to thy servants and thy handmaids the washing of regeneration for the forgiveness of sin, (and) that which is the grace of the Holy Spirit, the 15 Body and Blood of Christ. We pray thee and we beseech thee, surround thy servants and thy handmaids with the power of thine Angels, and be to them protection by thy divinity, cause them to obtain the heavenly mystery, through our Lord Jesus Christ, through whom, etc. 20 The ordinance of Baptism is finished.

Statute 40. Concerning the fruit which it is seemly to offer. All shall give, and be careful to offer the first fruits of the crops to the bishop, and he shall offer, while blessing and naming him who offers, saying: We give thanks to thee, God, and we present to thee the first fruit of that which thou hast given to us as good things, having been pleased and by thy word hast commanded the earth to bear its various fruit, for satiety of food for men and all the animals, that we may glorify thee, O God, in all the profit which thou causest to all creation by various fruits, through thy Son Jesus Christ our Lord, through whom to thee with him (be) glory, and with the Holy Spirit for ever and ever. Amēn. Concerning the fruits. The priest shall bless these fruits: grapes and figs and pomegranates, and fruit of olive, apples, plums, quinces, peaches, tamarinds, almonds. And they shall not bless Egyptian figs nor garlic nor onions nor any kind of gourds nor any vegetables: nor shall they offer any other fruits except flowers of rose. And all which they shall eat, they shall eat with thanksgiving to God, to whom be glory. Give thanks to him while ye take the fruits.

Statute 41. Concerning that it is not fitting for any man to eat during the fasts of the Pascha (Fāsika), except at the time in which it is proper to eat. For the following persons the fast shall not be reckoned, either the pregnant or the sick. They who cannot fast the two days shall fast on the sabbath, for it is necessary then that they should fast with bread and water. And if there is one on board ship or one who by some mischance mistook the day; being aware of it, after Pentakoste he shall fast in compensation. It is not the Pascha which he keeps, but a likeness of it after it has passed by: therefore in the second month he shall not omit (to fast), and having returned from his journey he shall do it knowing the certainty. Statute 42. Concerning that it is seemly for the deacons to wait upon the bishop. And every one of the deacons with the subdeacons shall turn to the bishop and tell him concerning the sick, that he may visit them, for if the Chief Priest visits the sick diligently they shall be consoled; for he has remembered them.

Statute 43. Concerning the time in which it is proper to pray. Believers at the time they awake, having risen from sleep, before they do any work, shall wash their hands and pray to God; and after that they shall go to their work. And if there should be the word of instruction delivered, they shall choose to go thither where is the word of instruction, that is, the word of God, which strengthens the soul. And they shall hasten to go to the church, where is the Spirit, and they shall bear fruit there. Statute 44. Concerning that it is seemly to receive of the Eucharist early at the time when they offer (it) up, before that they taste anything. All believers shall accept the admonition that they should receive of the Mystery before that

they taste anything. And if he who receives has faith, then if one gave to him deadly poison it shall not hurt him.

Statute 45. Concerning that it is proper to guard the Mystery carefully. It is not seemly that any should be poured from the cup; but everyone shall be most careful lest any beside believers receive of the Mystery; and that none of it fall or be thrown away; because it is the Body of Christ: and all believers shall eat of it, and it is not proper to neglect it : [because] it is not seemly that any should be poured from the cup ; because the cup was blessed in the name of our Lord Jesus Christ, that thou shouldst receive of it, because it is the Blood of Christ. But ye shall therefore take the greatest care that none of it be poured out or dropped, lest an alien spirit lick it up, and lest it should be that thou thyself should deny and despise the precious Blood of Christ, with which he redeemed thee, and became to thee the means of his mercy towards thee : and thou shalt be as having denied Christ. If a little of his Body has fallen, or if (any) has dropped from the cup, thou shalt find judgment in that thing with which he redeemed thee.

Statute 46. Concerning the Deacons and Presbyters. It is seemly that they should assemble every day with the bishop in the place where he is, that he may command them according to order. And the deacons and presbyters shall not neglect to assemble with the bishop every day, unless sickness of body prevents them. And having assembled together they shall instruct those who are in the churches ; and likewise having prayed, they shall turn each to their own work. Statute 47. Concerning the grave. No man shall compel by his command to bury a man in a grave which is made for all the poor ; but they shall give wages to the hired man who digs, and to him who guards that place, and to him who has the care of those things. And the bishop shall sustain him with what they offer to the churches.

Statute 48. Concerning the times at which it is seemly to pray, and to hear instruction; and the sealing the forehead with the sign of the Cross. All believing men and women, having risen at dawn, before they do any work, should wash their hands and pray to God; and then turn to their works: and if they tell them where is the word of instruction, everyone shall choose to go thither to the place of instruction: and he shall know this in his heart, and consider all which he heard, that God speaks by the mouth of him who instructs, and it is he who dwells in the church, and he shall cause to pass away from him all wickedness in the day; and it shall be reckoned great loss to him who fears God, if he goes not to where is the place of instruction, and especially for him who can read. And if there is an instructor he shall not defer (from going) to the church and the place where is the instruction. Then indeed to him who speaks shall be given the word which he speaks. This is profit for everyone, (viz. what he shall hear; and thou shalt hear that which thou thought not there, and thou shalt profit by that which the Holy Spirit gave to thee by him who instructs: and thus thy faith shall become firm because of what thou hearest. And further, they shall tell thee in that place what it is proper for thee to do in thy house:

and therefore all men shall hasten to go to the church and to the place wherein the Holy Spirit rises (like the sun). And if there is a day on which there is no instruction, every one

shall stay in his house, and shall take the holy Scripture and read as well as he can, for it is good. And if thou wast in thy house, pray at the third hour and glorify God : and if thou wast in another place, and if that hour has come to thee, pray in thy heart to God ; because in that hour they stripped Jesus Christ and nailed him upon the wood of the cross : and therefore the ancient law commanded to give the bread which they offer at the third hour, as a type of the Body of Christ and his precious Blood ; and they sacrificed the lamb which was a type of the perfect Lamb, for Christ is the Shepherd, and he is the Bread which came down from the heavens. And again pray at the sixth hour ; for at that hour was the hanging of our Lord Christ upon the wood of the cross, and the day was divided and darkness came : and they shall pray at that hour a strong prayer ; and they shall be like the word which our Lord Christ prayed, and made all the world darkness : and the catechumens shall make a great prayer.

And at the ninth hour they shall be long in prayer, and a prayer with glorifying, that ye may join in glorifying with the soul of the righteous ones, glorifying the living God who faileth not, who remembered his righteous ones, and sent to them his Son, that is, his Word to enlighten them : because in that hour the side of Christ was pierced, and the blood and water flowed out : and then the rest of the day shone when the evening came. And therefore thou also as thou makest beginning of another day, as a likeness of the Resurrection, pray before thou restest thy body in thy bed. And at midnight having risen from thy bed, and having washed thy hand with water, pray. And if thou hast a wife, both of you pray. And if she has not yet become a believer, go aside from her and pray alone, and return again into thy bed. Because thou art bound by marriage thou shalt not leave off praying; because ye are clean, and it is not for you (to be as) unclean. Those who have been baptised require not to be washed again, because they are clean. And if thou breathedst into thy hands and sealest thee with thy spittle which goes forth from thy mouth, thou wilt be clean all over. This is from the Holy Spirit, and the drop of the water of baptism ascends from the out-gushing which is the heart of the Faithful, and purifies the believers.

At this hour, therefore, they shall pray carefully, because the presbyters who handed down to us thus instructed us, that at this hour all creation prays to God. The stars and the plants stand up, and the waters stand up at that hour, and all the hosts of the heavens, the angels, ministering at that hour, with the soul of the righteous, glorify God. And therefore it is seemly for all who believe to be careful to pray at that hour. To this our Lord also is being witness, thus saying: Behold there was a cry (at) midnight, saying, Behold, the bridegroom has come, rise, go forth to meet him. And he repeated it, saying: Watch, because ye know not in what hour your Lord will come. And at the time of the cock-crow, having risen, likewise pray; because at this hour, cock-crow, the children of Esraël denied our Lord Jesus Christ, in whom by faith we know how to trust as the eternal light, and while we hope for the resurrection of the dead. All of you of the Faithful therefore doing all this, and looking forward and reminding one another, teach ye this wisdom to the catechumens, having first built up (their faith); and ye shall not go astray or be lost while ye always remember Christ.

And always be careful to seal thy forehead, for this sign then of the Passion is manifest against Satan, and signifies that thou makest it in faith.

Not for men alone is it made manifest, but know thou that thou puttest on a breastplate of righteousness, and the adversary sees what is in the heart, the rational strength of the inner man, for he was sealed inwardly and outwardly with the seal of the Word. He trembles and flees away in haste (chased) by the Holy Spirit, who indeed is in the man that makes within him an abiding place. This is that which Musē before taught us of the lamb of the Pascha (Fāsikā) which was slain, and he commanded to smear the blood on the lintel of the door and the door-posts. And the smearing declared therefore the faith which now we have, which dwells in us, which He gave us in the pure and perfect Lamb. And for this cause, if we have our foreheads thus sealed with the hand, then we shall be safe from those who wish to kill us. And this if ye learn with thanksgiving and with right faith ye will be indeed strengthened, and He will give you eternal life. This is the ordinance for you that ye may keep it, ye who have sense, if ye heard and kept all, He who keeps the teaching of the Apostles will not be hindered by any heretics. Those are the perverse who went astray and corrupted the teaching of the Apostles. And if men come to them they teach them in this manner :

and these heretics increased, and of course they who listened to them are not willing to learn the commandment of the Apostles, but do only their own will, that which they chose, and that which sufficed for them as suiting their heart.

And if there is any doctrine that we have diminished, brethren, God will reveal (it) to those who are worthy, while he steers the holy Church into quiet and a harbour. 10 Statute 49. Concerning the gift and the office. If anyone has obtained a gift and office he shall not glory over anyone. Our God and Saviour Jesus Christ (is) he who gave us this great mystery of the religion of God, calling the Jews and Gentiles that they might know the one 15 God and Father in truth. As he said himself in the Gospel when giving thanks for the salvation of those who believe on him : I have manifested thy Name to the men : the work which thou gavest me I have finished. And concerning himself he said to the Father : Holy 20 Father, the world indeed knoweth thee not, but I know thee, and these also know thee. Since then we have all been thus made perfect, he said concerning the Spirit of grace which should be given from him : This sign, then, to them who believe (is) that which shall be done in my 25 Name. They shall cast out demons, and they shall speak with tongues, and they shall take serpents with their hands, and if they drink any deadly thing it shall not affect them, and upon the sick they shall lay their hand and they shall recover.

And this grace, then, was first given to us, the Apostles, that in his name we might preach the Gospel to all creation; and next, to those who believed by us, as is seemly that they should be given to them; not for the sake of benefiting those who work, but for the sake of unbelievers, to make them believe: that those who by the Son did not believe in him, the power of the signs might put to shame. For signs are not for the faithful but for unbelieving, for Jews and Gentiles. Casting out demons is no gain for us, but is done by the working of

our Lord Christ. To those who believe this grace shall be given, as the Lord himself teaches and shows us when he said: Rejoice not because the demons submit to you, but rejoice because your names are written in the heavens. Since the power is his, and ours the faith and diligence, it is clear that we work by him.

It is not necessary therefore that a believer should cast out demons, and raise the dead, and speak with tongues, but he who gave the grace (gave it) for that which is seemly, for salvation of unbelievers. Though most men are put to shame, not by the demonstration of the word, but by the working of the signs which is connected with salvation, yet all the wicked are not put to shame by a plague. And God himself testified to this, as he said in the Law: With other tongues I will speak to this people and with other lips, and they will not believe. For neither did the Egyptians believe God, when Moses the prophet worked so many signs and miracles, nor did the Jews, through their malice, believe him, though our Lord Christ for the Jews like Moses healed all infirmity and all sickness among them. Nor again did it put those to shame, nor did they believe in it, when the rod became transformed as a serpent, nor the hand when it was made white, nor the river when it became blood, neither by this again did they believe him: nor again were these satisfied when the blind saw and the lame ran and the dead rose.

And moreover Iyānēs and Iyānbarēs opposed that one, and this also Hanā and ayāfā insulted. But this one was not sufficient for them, and they (lit. he) were not put to shame when he did signs and wonders, but only those of good character with whom God is well pleased, and he only exercises power for them as a wise ordainer, not according to the power of a man, but his own will. This therefore we say that they who received such a grace may not boast over those who received not the grace. I speak therefore about a grace accompanied by a sign, for there is no man who believed in Christ the Son of God, who does not receive a grace of the Holy Spirit. For indeed he who has been transformed from the religion of many evil gods and believed in God the Father and in Christ his Son; this (in itself) is a grace from God. If he believed in God and cast away the unbelief of the Jews, and confesses (that) according to the will of God who was before the world, the only Son in the last days was born of a virgin without intercourse of man, and lived with men without sin, fulfilling all the righteousness of the Law, and that by the will of God he was crucified and was buried and rose the third day, and after the resurrection from the dead (for forty days) having been with the Apostles, and having made an end of all his ordinance (to them), he ascended in their presence to him who sent him, God the Father. To know this in truth then, not vaguely but as certain, he received a grace from God. So also he who has been transformed from all heresy.

Let not therefore any who do a sign and miracle despise any of the believers to whom a working was not imparted. His own are the graces of God which are given through Christ. Thou indeed hast received this, and any of thy neighbours that; either the word of wisdom, or knowledge, or discerning of spirits, or the word of prescient instruction, or endurance, or lawful continence.

Because Moses the man of God, in Egypt, when he worked signs did not magnify himself above the people Esraël, and though he was named god he did not magnify himself nor boasted over his prophet Aaron. Neither did (the son) of Nēwē Iyāsu when he was leading the people after him, and while he fought with (the people of) the Iyābusēwon, and made the sun to stand towards Gabāon and the moon towards the valley of Ailon, because the day was not sufficient for the victory, he did not magnify himself above Fēnehas and above Kalēb. Nor did Sāmuēl, though he wrought so many signs, contemn David the beloved of God, both being prophets, the one chief priest and the other king. And the seven thousand who were in Esraël, the holy ones who would not worship Ba'āl in bowing the knee, Ēlyās only amongst them and his assistant Ēlēsēos were workers of a miracle. Neither did Ēlyāssa despise Abdeyu keeping the law and fearing God, and he did no signs. And Ēlēsēwon did not neglect his assistant when he was afraid of the enemy, but attended to him. And Daniel again, the wise, who was twice saved from the mouth of the lions; and the three children who went forth from the furnace of fire did not despise the others who were another people, because they knew that by their own power they did not overcome the trial, but by the strength of God they both did a sign, and they were saved from the trouble.

Therefore let none of you magnify himself above his brother, if he is a prophet or worker of a miracle. If indeed it was granted that there should not be any who believed not, superfluous then (would be) all working of signs. For the fearing of God is a matter of faith, and the doing of a sign is of him whose power worked. As regards the first indeed we looked to ourselves, and in the second God works, concerning which we have already spoken. Statute 50. Therefore also let not the king despise any of those who are below him, the magistrates, nor the officers who obey him. For if there were not subjects, magistrates would be useless, and if there were not magistrates, the kingdom would not exist for the king. And let not the bishops magnify themselves above the deacons, nor the presbyters again above the people who are below them, because of them consists the constitution of the assembly; nor shall they say: The bishops and presbyters are taken out of the people. And to be Christians is of ourselves, but (to be) Apostle or bishop or whatever other (order) there may be is not of ourselves but of God who gives grace. As much as this then we ourselves say concerning those who have graces imparted to them, and this further we say, going on in speaking.

Statute 51. That not everyone who prophesies is righteous, nor everyone who casts out demons is holy. Because Bala'ām even, the son of Bi'or, prophesied by divination, (being) wicked, and Kayāfās with false name of Chief Priest prophesied. And Satan even foretold, and the demons who are with him, but not on account of this have they so much as a spark of fear of God, in ignorance they are trusting to the will of the malice of their thoughts. It is clear then that the impious if they prophesy do not reveal their wickedness in their prophesying. Nor do those who cast out demons (belong) to the righteous by their casting them out. They lead one another astray: like the teaching of laughter, (they who do it) and they who consort with them go to ruin. And a lawless king was not a king, but is a tyrant. Statute 52. And the bishop who is persuaded by error or by evil thought is not a bishop, but

one with a false name. And he was not ordained by God, but by man. Like Anānyās and Sāmyās in Israel; and Sēdēkyās and Akiyā, who were false prophets in Bābilon.

And Bala'ām indeed the diviner was punished with punishment for corrupting the people of Israel with Be'ēl Fēgor; and ayāfā at last was a self-murderer; and the sons of As ēvā also, devising to expel demons, having been wounded by them, fled away suffering pains. And the kings of Esrāēl and of Judā when they all sinned were punished with punishment. It is clear then that bishops and presbyters with false names shall not escape from the punishment of God, and therefore it is said to them: Now, O ye priests who disgrace my Name, I will deliver you to the slaughter, as Sadē ā and Akiyā whom the king of Bābilon roasted, as said Ēremyas the prophet.

This then we say, and we do not despise true prophecy, because we know that for prophecies the mind of God was upon righteous men, working (with them). But we are removing the audacity of the boastful; and we are bringing this near, (that) in the case of those who are such God removes their grace. For God resisteth the boastful, and giveth grace to the humble. Sīlās and Agābos amongst ourselves, when they prophesied, therefore did not make themselves equal to the Apostles nor overstepped their own measure, though they were lovers of God. And women have prophesied: first, the sister of Musē and sister of Aron, Māryām, and after this, Dobīrā, and after her, Ela, Astēr, and Yudīt: the one was with Yusyes and the other with Dāryus. And the Mother of our Lord prophesied, and Elesābēt also who was of her family, and Hanā, and amongst ourselves also the daughters of Filepos; but these did not magnify themselves above men, but they kept their own measure. Therefore amongst you also, whether they are men or women, and they obtained any such grace, let them humble themselves, that God may delight in them, for he indeed said : To whom shall I look except to the humble and gentle and quiet one, and who trembleth at my word.

But keep yourselves from the religion of demons and from gods, and from dead things keep, and from blood and things strangled, and further, a bone shall not be broken. But concerning Apostles and Prophets according to the ordinance of the Gospel thus do ye. Every apostle who comes to you shall not remain except one day or the next ; and if he has need, the third also ; and if he stayed longer he is a false prophet. And every prophet who speaks in the spirit shall be proved, and he shall be examined that there may be no sin (in him). And everyone who speaks in the spirit is a prophet : if he lives the life of God, he is a true prophet : by his life hitherto shall be known every false prophet, or a (true) prophet. And every prophet who orders a table in the spirit shall not eat of it : otherwise he is a false prophet.

And every prophet then who teaches, but does not the truth, is a false prophet. And every prophet proved in truth, who acts in the assembly of men and acts unlawfully, shall not be judged by you, for his judgment is from God ; because thus did the ancient prophets. And he who says in the spirit, Give to me gold or anything else, ye shall not listen to him. And if he speaks for another, give to him ; there is no one who shall examine him.

And ye shall receive everyone who comes to you in the name of our Lord, and then having proved him ye shall know, for ye have wisdom, and so (to speak) on the right hand and on the left. If he is a passer-by, help him as much as ye can, and let him not remain with you beyond the next day and the third day. And if he had need and wished, he may remain with you, if he has a trade to work at; but if he works not he shall not be supported, and if he has no trade and works not, according to your wisdom devise for him that he shall not remain with you idle. And if he is unwilling to do thus, he is a seller of the name of Christ, and ye shall beware of such. Every true prophet then who wishes to remain with you is worthy of sustenance, then support him; and therefore all first-fruits of the wine-press and the threshing-floor, of oxen, of sheep, give the first-fruits of it to the prophets, because they are your Chief Priests. And if ye have not a prophet, give to the poor. And if thou makest bread, give the first-fruit of it according to the commandment. And likewise an earthenware vessel of wine or of oil, and of honey, having opened it, having taken the first-fruit of it, give it to the poor. And gold and raiment and everything, having taken the first-fruit of it, which thou wishedst, give it according to the commandment of the Lord.

Your fast also shall not be as the hypocrites, because they fast on the second day of the week, and on the fifth. But ye, fast on the fourth and the sixth (lit. the evening). And ye shall not pray as the hypocrites, but as the Lord commanded in the Gospel. And in your churches, ye presbyters and deacons, and all the congregation (on) the sabbaths, make a place for the brethren, having ordered it with all diligence and care. If one is found sitting out of his order he shall be rebuked, because he has spoiled the holy Church, the dwelling of God. And it is like as we see the animals which speak not, oxen and horses and goats and sheep according to the existing kinds, if they are awake, they ruminate, and then do not separate themselves one from another (of their own kinds), thus also in the church the youths shall sit by themselves, if there is room, and if there is not room they shall stand. The elders shall sit by themselves, and if they have children let them hold them in their arms. Further, the virgins also shall sit by themselves; if there is not sufficient room, they shall stand in front of the other women. Those who have children with them and are married shall sit by themselves. Also the widows (of the church) and the (other) widows shall sit by themselves.

If brothers or sisters of (other) districts should come in, the deacon having come shall make inquiry. If one has a husband or is a widow, he shall cause them to enter and make them sit in separate places. The presbyters also shall sit in their own several places. And if another presbyter should come of the (other) districts, they shall receive him into the place which is seemly for him. And if any other man or woman comes in lay dress, either a man of the district or from other districts, being brethren, thou, presbyter, while thou speakest the word which is concerning God, or while thou hearest or readest, thou shalt not respect persons, nor leave thy ministering to command places for them, but remain quiet, for the brethren shall receive them, and if they have no place (for them) the lover of brothers or of sisters, having risen, will leave place for them.

If (there are) youths, while the elder men remain sitting, having risen up, they shall leave their places. Thou, 5 deacon, hast thou observed among those who sit a young man or a virgin, having risen up, cause to sit down that man or that woman who left (a place), then having made her rise up outside the church, cause her to stand at the door, that others may learn a lesson and leave place for 10 their elders. Desire to make large churches (lit. houses). And if a poor man or woman either of the district or of the (other) districts should come in and there is no place for them, thou, presbyter, make place for such with all 15 thy heart, even if thou wilt sit on the ground, that there should not be respecting the person of man but of God. And if then we have omitted anything, our brethren, God will reveal (it) to those who are worthy, while he 20 steers the holy Church into quiet and a harbour. And this word shall not be hidden concerning the gifts which God gave to the youths as they wished, and as they acquire the similitude of those who dwell in falsehood, and are moved because of alien spirits. And God appointed 25 impious men to be such as either prophesied or did signs.

And now the word will guide us to that which is better for the ordinance of the Church: that ye indeed, the bishops whom we ordained and sent from ourselves by the commandment of our Lord Jesus Christ—if ye know this ordinance from us—that ye might do all and not neglect anything, as our Lord Jesus Christ commanded, as the ordinance which we gave to you. And ye know that he who heard from us is he who heard from Christ, and he who heard from Christ heard from God the Father, to whom be glory for ever and ever. Amēn. Statute 53. Concerning the ordination of Bishops and the ordinance of the Oblation (Kuerbān). It is seemly that the bishops should be ordained, as we said before, and we command all the people in common, that he may be a man choice and honest and holy in everything, who has been chosen from the people.

When they have named (him) and are content (with him) all the people shall assemble; the presbyters, and the deacons, and the bishops (also), who shall assemble on the day of the sabbath. And he who is greatest shall ask of the presbyters and deacons who are among them, saying: Is this one he who pleased you that he should be your chief? If they say altogether: Yes, he shall ask them again and say to them again: Is this one worthy of the honourable office, and has he done rightly with all honesty, and has he virtue before (lit. from) God, and did he observe justice with man? Is he able to order the men of his own house well, and has he conducted his life in truth? Has nothing been found against him? And if all of them should answer together and say: Yes, thus (it is) in truth and not in partiality, and God the Father and Christ his Son and Holy Spirit, the Spirit of righteousness, the Parā lītos, (being) judge of all; he shall ask them again even a third time, and say: Is this one worthy in truth and in right of this office; from the mouth of two or (lit. and) three every word shall be established. 5 And if they say three times:

Yes, he is worthy, they shall all spread forth their hands, and if they do thus with one consent, there shall be silence, and one great one of the great bishops shall rise up, and two other bishops with him, with the rest of the bishops all standing, and the presbyters also

at the altar, praying quietly, and the deacons bearing the holy Gospel spread open upon the head of him who is to be ordained. And the bishops shall sit down upon seats and they shall say: He is worthy of it. And then all shall salute him with the kiss of the Lord, and they shall read the Holy Scriptures. And when they have finished the reading from the Gospel, the bishop who was sealed shall salute (lit. kiss) all the Church and say: May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. And all shall say: With thy spirit. When he has finished saying, then all the people shall say the words of joy, and when it is finished, then he shall give them instruction and speak, (and the deacon) shall go up on a high place, and cry and say: Let not any stand here except the Faithful. 25 Likewise when the bishop has finished all the prayer which it is proper for him to say for the sick (and) the rest, the deacon shall say to them: Kiss one another with a holy kiss.

And all the priests shall kiss the bishop: and of the lay people, man shall kiss man, and woman shall kiss woman: and the young children shall stand just below the bema, and another deacon shall stand with them, that they may not quarrel with one another; and other deacons shall go to guard the men and women, that there may be no disturbance among them, and that they may not beckon one to another, nor look about, nor go to sleep. The subdeacons shall stand at the door of the women, and other deacons shall stand at the door of the men; that no one may go out, and that they let not the door be opened at the time of the holy Oblation (Kuerbān), nor enter the doors of the Faithful.

And the subdeacon shall bring water to the priests, that they may wash their hands as a likeness of those who are holy in their souls, and (that) we lifted (them) up to God. And the deacons shall close the gates, and no other shall come in, and he shall say: Let none of the catechumens stand here, or be here at all, lest they should hear the word and partake of the Mystery, and let there not stand any except the Faithful, nor let any of the heretics stand here. O ye women, guard lest your children should run about here and there, or be disorderly, or lest their days should be few. And let not any bear malice in his heart against another, nor any stand here who is not worthy of God: and they shall stand in fear and trembling, that they may be worthy of this work. And after this the deacon shall bring the bread of the sacrifice to the bishop into the house of the sanctuary, and the presbyters shall stand on the left hand, as the likeness of the Apostles who stood with their Teacher. The deacons shall stand on either side at the altar, and they shall hold the flabella made of anything of beautiful appearance, or of feathers of peacock, or of cotton fabric of beautiful appearance, that they may drive away little flying creatures, lest any of them should fall into the cup. And thus the chief priest shall pray over the sacrifice, that the Holy Spirit may descend and dwell upon them; upon the bread that it may become the Body of Christ, and upon the cup that it may become the Blood of Christ.

And then the bishop shall say the coming of the Holy Spirit, and when he has finished the prayer which is proper to be said thus, the bishop himself shall first communicate, and after

him the presbyters, and afterwards the deacons, and afterwards likewise the sub-deacons, and after them the readers, and after them all the people shall receive.

The bishop shall administer, saying: This (is) the bread which came down from the heavens, this is the Body of Christ. And he who receives shall say: Amēn. And then the deacon shall administer the cup and say: This is the Blood of Christ, and this is the cup of life. And he who receives shall say: Amēn and Amēn. They shall sing psalms until all have received the Oblation, and when all the people have received, afterwards they shall administer to the women. And after the singers have finished singing the psalms, then the deacon shall chant, saying: We have received of the precious Body which is the Body of Christ, and we thank him that he makes us worthy to partake of the precious and holy Mystery. After this the bishop shall give thanks and pray for those who have eaten the Body of Christ and for those who have drunk of the Blood of Christ. And when he has finished praying, the deacon shall say: Bow your head before God, that he may bless you. And when further he has done that with which they are blessed, the deacon shall say: Go away in peace. And as for the fragments, if any are left, the presbyters and deacons shall take care that nothing is left of the Oblation, and they shall take great care that not much should be left, lest they be guilty of great error and sin, like the sons of Aaron and the children of Ela whom the Holy Spirit destroyed, because they profaned the sacrifice of God; how much more they who profane the Body of Christ and his precious Blood, and esteem it temporal food of flesh, whereas it is spiritual to those who receive it in purity. And this we command you, bishops, presbyters, and deacons, concerning the service of the holy Mystery. 20

Statute 54. Concerning the ordination of Presbyters and Deacons. Concerning Subdeacons, and concerning Deaconesses and Subdeaconesses and female Readers. And thou, bishop, ordain the presbyter, and lay hand upon his head, while the presbyters and all the deacons stand by. And pray and ordain. Again, for the deacons, lay hand also upon them, while the presbyters and all the deacons stand by. Concerning the Deaconesses and Subdeaconesses and female Readers, we have already spoken concerning them. Statute 55. Concerning those who confessed. The confessor shall not be ordained. This is a thing of his own will. He is worthy of great honour, for he confessed God, and he confessed before peoples and kings. If he had a call for this he shall be ordained bishop; or as presbyter let him be ordained: and likewise this ordination is because of his confession. If he did not finish (his course), but turned back and denied, he shall be deposed; because not only did he deny Christ, but became an enemy as one of the unbelievers.

Statute 56. Concerning the Virgins and Widows. And he shall not lay hand upon virgins, because this thing is not a commandment from God, for it is concerned with the character of a man; and it is not that (the virgin) despises marriage, but that he may have time for the service of God. And concerning Widows. He shall not lay hand upon a widow, but if she lives alone, and her husband has been dead many years, being a widow of long time, and if she has lived industriously, and if no accusation is found against her, and if she was able to order properly the men of her own house like Yudit, and if she loved all good things like Yudit,

then she shall be put (lit. ordained) into the Order of Widows. And if her husband was dead a short time, and not long, she shall not be trusted nor put into the Order of Widows, but shall remain a long time, with good works, with fasting and prayer, keeping apart, that she may subdue herself patiently. The horse indeed and the mule are not controlled except by a strong rein.

Concerning male Virgins. They shall not ordain male virgins, because this thing is from the will of the heart alone by the grace of God and by the love of Christ Jesus; for when the Holy Spirit makes abode with a man, he obtains grace and healing, being known by the grace which he has, which will be known to all men. And if he had a call for this work (of the ministry), that he should be ordained bishop or presbyter or deacon, they shall lay hand upon him (lit. them). Statute 57. Concerning that it is seemly that the bishop who is with you should be ordained by bishops. It is seemly that a bishop should be ordained by three bishops or by two. If one bishop alone laid hand upon him, he shall be deposed, and he also who ordained him. If it was because of the ferocity of men (that it was done) by a bishop alone, because it was not possible to gather an assembly on account of the ferocity of men, and not through pride and unbelief: if it was thus, he shall take authority from many bishops, and it shall be proper for him, and it shall be by their commandment, and he shall not be deposed, nor he who ordained him.

Statute 58. The bishop shall bless, and they shall not bless him. And (the bishop) shall bless the first-fruits himself. And he shall ordain men. And he shall offer the Oblation, and he shall administer the Eulogia (awlogiya) and take it from a bishop, never from a presbyter. The bishop shall depose all the ordained (clergy) whom it is right to depose, except a bishop, for he alone is not able to do that. The presbyter shall bless and shall be blessed, and he shall take the Blessing (barakat) from the bishop and from a presbyter like himself, and he administers to a presbyter like himself. He shall ordain, but shall not depose. Further, he shall inhibit those who sin, if they are worthy of such punishment. The deacon shall not bless nor give the Blessing. He shall take the Blessing from the bishop or from the presbyter. He shall not baptise or offer (the Oblation), but when the bishop has offered, or the presbyter is alone, then he administers to the people, not as (one of) the priests, but as minister of the priests.

Statute 59. And of the different ordained (clergy), the presbyters shall not do the work of the deacons, nor anything which is not theirs (lit. his). The deaconesses shall not bless, and they shall not do any work which the presbyters and deacons do, but they shall keep the gates of the church. Except this there is no other work which they do, except the ministering to the presbyters when they baptise the women, for this is that which is proper for them. The deacon shall inhibit the subdeacon and the readers and the singers and the deaconesses. Thus indeed it is suitable for him, if the presbyter is not present. It is not suitable for the subdeacons to inhibit either the readers or the server of the Scripture and the deaconesses, neither those in orders nor the (lay) people, because they are the servants of the deacons. Statute 60. Concerning the first-fruits and tithes. All the first-fruits [and tithes] they

shall bring to the bishops and presbyters and deacons for their support. But all the tithes they shall bring for the support of the rest of those in orders, and for the virgins and the widows, for those are afflicted by poverty, because the first-fruits are for the priests and their ministers.

Statute 61. Concerning that which is left of the Oblations. The Eulogia which is left of the Mystery besides (lit. from) that which they offered, the deacons shall distribute among the priests, with the knowledge of the bishop or presbyter. Four parts shall be given to the bishop, and three shall be given to the presbyter, and to the deacon two parts, and to the others, to the subdeacon and to the reader and to the singers and to the deaconesses, one part. This then is good and acceptable before God; everyone shall perform his ordinance. And there is not in the church one who did a sign, except he performed the ordinance in the good and honourable (manner) in which it should be done. Statute 62. Concerning him who desires to partake of the Holy Mystery. He who desires to partake of the mysteries of holiness, which are of the service of God, shall be brought by the deacons to the bishop, or by the presbyters: and they shall examine them as to what was the cause by which they were called to stand and hear for the first time the word of God. And they who bring them shall bear testimony to them. And they shall examine them thoroughly with firmness concerning their works.

Statute 63. Concerning trades and occupations. Let them examine them with firmness concerning their works and the life of their men, whether they are slaves or free. And if there is one who is a slave, let them examine his master whether he can bear testimony to him concerning his work. If he can bear good testimony he shall be received, and if he cannot bear testimony to him he shall be sent away, that he may make himself worthy of testimony being borne to him by his master, and if he should bear testimony he shall be received. If there is a slave and a handmaid, let them be taught to live according to the will of their masters, that the word of God should not be blasphemed. If there is one who has wife or husband, they shall be taught not to commit adultery and to abstain (from others).

If there is one who is not married, they shall be taught not to commit adultery, but to be married according to law. If his master is a believer, and if he knows that his slave or his handmaid commits adultery, he shall give them in marriage according to law, and if he does not give in marriage according to law that servant and that handmaid, that master of slaves shall be rejected from the church, because he made them impure. If there is a man who has a devil, let him be taught that he should be cured, and that he should not come into the church to partake of the Mystery until he is purified. If he was at the point of death, they may bring him to receive the Oblation. If there is a man who eats of the house of the heretics and the adulterers and drinks with them, let him leave off and remove from the place of the unclean and wicked, or he shall be rejected.

A harlot, if she wishes to come in, shall leave this habit or be rejected. If there is a man who makes idols, if he wishes to come in, he shall leave his former works or be rejected. If there is a man or woman and they come from another people, if they wish to come into our

law, they shall leave their former work or be rejected. If there is a man or woman of the people of the games, or providers (of the games), or painter, or drunkard, or diviner with earth and ashes, and fruit of trees, and anything else with which heathen sorcerers work, they shall not do it. Or he who plays the harp, or he who sings to an instrument, or one who teaches singing, or who guides to fornication and the games, let them leave their works or be rejected. Or the circus-men who play in the circus; and in like manner if there is a witch, or woman who guides to fornication, or makes sport, or a piper, or a dancer, or a singer, or teacher of this kind, she shall leave off or be rejected.

Or one who inspires men with wickedness and hatred, or slanderers, or one of those who do the like of any of those things, they shall leave off and repudiate and be converted and repent. They shall walk in the way of the believers, or they shall not be accepted. If there is a man of the army, and if he wishes to come in and know (the Faith), and if he came into our law, let him leave his robbery and violence and calumny and transgression and folly, and he shall be content with his pay, and if he left that occupation he shall be received, otherwise he shall be rejected. If there is a man who married a believing woman and did wickedly with his body or adultery, or is a soothsayer and an interpreter of unlucky hours and of good days, wishing to turn the hearts of men by this, and to corrupt their thoughts and their heart, and seduce them from the way of God. Or a shameless man, or a magician, or a charmer, or one who calls together spirits, or a star-gazer, or a fascinator, or lascivious, or drunkard, or who is evil in deed and word, or who speaks with a sign and his face to lead astray, or who divines by a bird, or who seals his hands and feet with a needle, who makes little marks with black and red, and wrote nonsense upon himself, or (who divines) with beans, (or divines) about a noise which he hears or words of men, that might be signs for him, or (divines) by what he sees or hears, or in suspicion he will not do what is known to be good.

Because all this is of the profane and fraudulent and impious. And they have writings, and they are like those who know concerning life and death, and they shall not be received into our law, until they have examined them and proved them concerning their occupations, if they repented of their conduct; and if they turned and left (the occupations) they shall be accepted, otherwise they shall be rejected. Statute 64. If there is a concubine of an unbeliever, if she kept herself to him alone she shall be received, and if she took another she shall be repudiated. And if there is a man who became like us, and if he comes into our law, having a concubine or a handmaid, he shall keep himself, and refrain from her, because he is a Christian, and he shall marry according to law, as we have commanded. If he loves her he shall first write for her a writing of manumission, and afterwards let him marry her. If she is free he shall marry her according to law, and if he does not do thus he shall be rejected.

And if there is a man among us, and he did wickedly, or who persuades with the fables of the heathen, and who does like them, let him leave off and turn himself, otherwise he shall be rejected. And he who requests of the believers in Christ that he may be in the number of

those who do virtuously, and devote themselves in quietness and purity, shall prove himself in virtue three years. If he was a man who has spiritual gift and goodness and purity, he shall be received (sooner), because this thing shall not be quickly (or slowly) in its time, but it shall be (a matter) of good mind and devotion and prudence. And if there is a layman who teaches men aright, he shall be quiet in word and virtuous in his body. He shall not boast, but be correct in his speech. Then he shall teach men, and afterwards he shall be teacher of all of them by God. The prophet says: They shall be all taught by God.

Statute 65. Concerning the washing of their hands at the time of prayer. Every believing man and woman at daybreak, having risen from sleep, before they do any work, shall wash their hands and pray. And if there is the word of exhortation, they shall prefer above (every) thing the good word of religion. Believing men and women shall keep their servants in fairness of service, as we have already ordered in the Scripture, and we instructed concerning honest slaves. Statute 66. Concerning the resting on both the sabbaths. Every believing man and woman shall rest on the sabbath and First day. They shall be kindly disposed towards their servants, as we have already taught. And we also commanded thus in our Epistle. Ye and your slaves and your servants, do your works five days. And on the sabbath and First day ye shall not do any work in them; but they shall have opportunity for (going to) church, and for instruction in religion of God, and the teaching of the Holy Spirit, which gives inheritance of the kingdom of the heavens in the world which is to come, and which in the present world keeps them in much honour and blessings, on them who fear God, and those who honour his sabbaths and rest on them.

For on the sabbath day God rested from all his work, when he had made and finished the heaven and all that is in it, and the earth and all that is in it, the night and the day, the sun and the moon and the stars, and the times and the quantities; when he had gathered the waters into their receptacles. And having done all this on all the days and finished his work, God rested on the seventh day, and named it the Sabbath, and hallowed it, and magnified it above all the days and blessed it. And see and understand that it is a memorial of his glory and a memorial of his work, and he made it a rest. And he said: God rested from all his work. He revealed it, that he might grant to us, that we also should honour his sabbath and say that when he had created all creation and finished, he rested on it, (even) on the seventh day, and made it the sabbath holy and blessed and honourable and pure. And therefore he said in the (book of the) Law which (is about) the creation: And God blessed the seventh day which is the sabbath, and he hallowed it, because on it he rested from all his work which God began to do.

And see that as sacred to God the rest was named Sabbath. Hear and learn the honour of the sabbaths, that the sabbath was not first honoured by men, but by God, its maker and creator, was it honoured. And he honoured it and blessed it, and it was instituted as a rest for man and beast, and chiefly for a memorial of his glory and his work, that he might be known that he is the maker and creator of all. And he said: Keep my sabbath, because

it is my sign between me and you and your children, that ye may know that I am he who sanctifieth you.

Then the First day is the day of the Resurrection of our Lord Jesus Christ. And the First (day) was named sabbath, and both were named sabbaths. And in the prophets also he plainly declares that both are sabbaths, and says: Honour my sabbaths and continue in my law and in my statutes. Thus said God to those who gather to him from other people and serve him and love the Name of God: Verily those become to me servants and handmaids. And all of those who honour my sabbaths, and profane them not, and continue in my ordinances, I will bring to my holy mountain, and make them rejoice in my house of prayer; and my sacrifices and my Oblations from them shall be acceptable and pleasing, my house also shall be named the house of prayer for all peoples, saith God. And if they keep my commandments and my sabbaths, and choose that which I wish, and continue in my ordinances, I will give them the house of my sanctuary, and in my court a place which he nameth, and which is better than sons and daughters, and I will give them a name which is for ever, and which shall not pass away nor perish. Attend and understand when he said, My sabbaths, he said (it) of both days. When he said: Those who gathered together from another people, he said (it) of the Christian people and not concerning Esrāel alone. And therefore observe both for our Lord Christ and honour both with great care. And having fulfilled all the law, ye shall find honour and glories and blessings which God has prepared for them that love him in this world and in that also which is to come.

Statute 67. And further, they shall not do work in the week (sabu'ā) of the Pascha (Fāsika). The first week (samun), the great one which is of the Passion, in which our Lord was crucified; and that which comes after it, the week (samun) of Fāsika, which is the feast of the Resurrection of our Lord and our Saviour. And the first week (samun) because our Lord and our God was crucified in it; and the second week (samun) because he rose in it from the dead. They shall not do any work on those days, and they shall know that he died and rose again from the dead. And further, they shall not do work on the day of the feast of the fortieth, which is the day of the feast of the Ascension of our Lord Jesus Christ, and he made an end on it. And further, they shall not do work on the day of the feast of the fiftieth, because the Holy Spirit, the Paraklitos, was manifested, he who came down upon the believers in our Lord Christ. And further, they shall not do work on the day of the Nativity, which is of the Birth of our Lord Christ, because the grace of God was given quickly to men, when God was born, the Word, who is our Lord Jesus Christ, of our Lady Mary, the Saviour of the world.

And further, they shall not do work on the feast of the day of the Epifānyā, because on that day the Divinity of our Lord Christ was shown, and the Father bore testimony to his Son in the baptismal place, and the Holy Spirit descended upon him like the form of a dove, and he was shown before all the people; and those who stood by bore testimony to him, saying : This is God in truth, the Son of God in truth. And further, they shall not do work on the day of the feast of the Apostles, because they are those who became teachers of you to

know our Lord Jesus Christ, and made you worthy to partake of the gift of the Holy Spirit. And further, ye shall not do work on the day of Estifānos, the chief deacon and the first of martyrs, and (the days of) the other righteous and holy martyrs, all those who loved Christ our Lord more than their lives, and preferred him, honour them as much as ye can.

Statute 68. Concerning the times of prayers. When ye rise at daybreak, pray. And pray at the third hour, and pray at the sixth hour, and pray at the ninth hour, and pray in the evening, and pray at the time of sleep, and pray at the time of midnight and at cock-crow. At daybreak let us give thanks because God causes the light to shine upon us, having turned away for us the night, and brought the day. And also at the third hour, because in this hour Pilātos delivered up our Lord. And at the sixth hour our Lord Jesus Christ was crucified. And at the ninth hour he gave up his spirit, and the world was disturbed, and when they pierced his side blood and water came forth from him. And when they crucified our Lord all creation was afraid and trembled before him concerning that which the impious Jews did, and they could not look upon the mocking of the Lord. And also at the time of evening let us give thanks because he has given rest to us at night from the toil of the day. And also at cock-crow, because at that hour he announces the coming of the day to do the work of the day.

Statute 69. And if ye cannot go to the church because of unbelievers, thou, bishop, make prayer in thy house, that the servants of God mingle not with the assembly of the impious; because it is not the place which sanctifies the man, but the man sanctifies the place. And if the impious seize the place, flee from it, because they pollute it. As the pure man sanctifies the church, so it is defiled by the unclean. And if ye cannot assemble together in a house or in the church, each one shall sing psalms where he is by himself, and shall read the Scripture and pray. If there are two and three they shall pray, because our Lord said: Where there are two and three gathered together in my Name, there am I in their midst. And the believers shall not pray with a catechumen in the (same) house, because it is not right that he who partakes of the holy Mystery should be defiled.

The servants of God shall not pray with the heretics, nor in the house (of any)—Who would join light with darkness, and believers with doubters? Believing men or women, if they live with slaves, shall be excommunicated and go out of the church. Statute 70. Concerning the memorial of those who have fallen asleep. The third day shall be observed with psalms and prayers, because of the resurrection of our Lord the third day. Further, they shall observe seven days for a memorial of the living and the dead. And further, they shall observe the completion of a month in likeness of the old ordinance, even as the people mourned for Moses thirty days. And further, they shall observe the completion of forty days; and they shall observe half a year. And further, they shall observe the completion of a year in likeness of their memorial. And they shall give to the poor of the goods of those who die as propitiation for their soul, for their memorial. This we say only concerning the servants of God. As for the wicked indeed, if they gave the riches of all the world to the poor there would be no profit to them: for if being alive he was an enemy of God, the thing (lit. his word) is clear

that he was his enemy when he went out of the world. He finds no mercy, because there is no respect of persons with him (sc. God), for God is righteous and loves righteousness, and lo! the man (is judged) from his work, and lo! the man who is good—they say his work is also (good).

And if ye are invited, eat moderately and in the fear of God, because it is seemly to pray for those who departed from this world. And ye presbyters and deacons who are in our Lord Christ, it is seemly that ye should be temperate at all times, ye and others also, that ye may be able to do what the Scripture says: The strong and angry shall not drink wine, lest they should be drunken and should forget wisdom, and not be able to judge rightly. Because as administrators under God the almighty and the only Son our Lord Jesus Christ are the presbyters and the deacons, and the powers of the church. And we say this, not forbidding them to drink wine, because we cannot despise what God has created for the joy of man, but that they should not drink for drunkenness. And the Scriptures do not say: They shall not drink wine, but they say: They shall not drink wine for drunkenness. And again he says: Drunkenness causeth thorns to spring up in the hand of a man. This which we say is not for the priests alone, but for all Christian people, who are named with the name of our Lord Jesus Christ, who spoke concerning them and said: To whom (shall be) sorrow and indignation and blackness of eyes and fighting and breaking of bones—to whom shall they be except to those who exceed in drinking wine, and to those who ask and go where there is drinking.

Statute 71. Concerning those who are persecuted for the Faith. And those who flee from city to city for the Faith and in remembrance of the word of our Lord: and they know that the spirit is willing but the flesh is weak, and they flee from place to place, and they patiently endure being spoiled of their goods that they might keep the name of Christ and not deny him; help them and give them all that they desire, and fulfil the commandment of God, our Lord. And all this we command you in common. And everyone shall stay in the Order which was given to him, and shall not step out of the commandment which they ordained for him. And this commandment is not our own, but that of God the Father, for he said: He who heard you heard me, and he who heard me heard him who sent me. And he who rejected you rejected me, and he who rejected me rejected him who sent me.

Do not those created things which have no soul keep the commandment which was given to them, day and night, sun and moon and stars and winds and changes of moons and weeks and hours and days? and they perform the work which was ordained to them: as it was spoken at the beginning. And he said: He gave them commandment and they do not transgress. And concerning the sea he said: I have placed for it an ordinance, and I have placed against it a bar and a gate, and I said: Thus far come, and thou shalt not pass beyond. How much more ought ye not to be moved at all in that which is ordained to you according to the will of God. And there are some who make this as nothing, and confuse ordinations, and (yet) offices which have been assigned to each shall not be confused, and ye shall not seize for your own selves an ordination which was not given to you, and ye shall not pass

beyond by force to possess that which is not yours, but belongs to others, over which ye have no authority.

Because of this (offence) ye provoke God like the children of Korē and king ʾOzyān who grasped the priestly work without the will of God: the former indeed were burnt with fire, and of the latter his face was changed by leprosy. For they provoked God, Jesus Christ, who commanded that it should be thus, and they caused to be pained the heart of the Holy Spirit, and they rejected his testimony, and despised him, and they fear not his judgment which is prepared for them who do this thing, and the carelessness which they commit with regard to the Oblation, and the bread of the Blessing, whenever they are offered by those who are not worthy, who think to do the honourable work of the priesthood, which is in the likeness of the great Chief Priest, Christ; and there are some who make this (work) to be foolishness. And we indeed desired to teach them this, but henceforth we speak of Moses, the servant of God, with whom God spoke face to face, as one speaks with his neighbour; who said: I know thee above all men, with whom God spoke face to face, (not) with signs and miracles and visions and angels and interpretations—this in the day on which he commanded the holy Law. And he ordained this ordinance, and as was proper that they should fulfil it, concerning the ordination of the priesthood, and what was suitable for the priests, and what was suitable for the levites:

and he separated each as was proper for him and as was right for his service; that which the chief priests were commanded to do and which was not proper to be done by the priests, and not by the decree of the law to be done; and that which the priests were commanded, the levites could not approach (to do); but each one should keep to the service of God which he received, and should not step out of it. And when anyone transgressed and stepped out of his service which he received, he should be condemned to death.

And this is abundantly plain to us from what happened to Sāol, when he thought to offer sacrifice of his own will, before that the prophet and chief priest Sāmuel came, and caused to come upon himself sin and a curse, for ever. The prophet was not afraid because of the anointing with which he anointed him to be king. And God has made known to us by the declaration of the great thing which happened to king ʾOzyān. Not long tarried the vengeance for the perverseness with which he acted, and made him an alien from his kingdom, because of the ordination of the priesthood to which he aspired. 5 Statute 72. Concerning the Order of the Priesthood. Each one of you knows what we have ordained for you, and further ye know that there are some whom we name bishops, and others whom we name presbyters, and others are named deacons. With prayer we laid hand upon them, and we appointed to each an Order according to its different name. And among us there is no one who desires a filling of our hand, nor will he receive from us that which he wishes for of priesthood, as the priests of the oxen of Iyurebeʾām, which were made as an abomination to God.

Unless there had been a special Order for each according to law, one name would have sufficed for all the world; but having been taught by God a guidance for all functions, we have

separated for the bishops the ordination of the priesthood, for the presbyters the priesthood, for the deacons the service . . . that the work of the service might be completed withal. It is not seemly for the deacons to offer the Oblation, or to baptise, or to give the Eulogia to small or to great. And the presbyter shall not ordain anyone, because he was not worthy (of anything) beside his Order. For God is not a God of confusion, so that the inferiors may not grasp (at office) with audacity. What work then will be completed by the imperfect? And they make a new law to their own destruction, and do not know that it is a small thing which is in their power (lit. with them); and they kick with their feet in the net. And if thus, they do not oppose us, but they oppose the Bishop of all the world, the Son of God, the Chief Priest Jesus Christ our Lord. A chief priest, priests, and levites were ordained by Moses, the lover of God, and we the twelve Apostles were ordained by our Lord and our Saviour Jesus Christ, and we ordained for us Klementos and Yā'ekob and others with them, that we might send each one of them, and further, we all of us ordained withal presbyters and deacons.

And the first Presbyter, the only true Chief Priest, is our Lord Jesus Christ, who did not grasp for himself the honour, but the Father ordained him. And as he is the Chief Priest for us, so he offered spiritual sacrifice to God the Father before he was crucified, and he commanded us to do likewise. And there were others with us who believe in him, but he does not grant to all who believe in him to be priests, nor to obtain the Order of ordination of priesthood like us. And after his Ascension we offered according to the ordinance of the holy bloodless Oblation. And we ordained bishops and presbyters and deacons in number seven, and amongst them Estifānos, the first martyr, who was not the least of us in his love of God: but he showed his service of God by faith and love of Jesus Christ our Lord, so much that he gave his life up for his sake; and the wicked Jews, the murderers of the Lord, stoned him with stones for his name and killed him. But he was a man of such fervent spirit that he saw our Lord Christ at the right hand of God, and he saw the open gates of the heavens. And it is nowhere found that he did what was not suitable for him as deacon, that he offered sacrifice or laid hand upon anyone, but he kept to his Order of deacon unto the end.

For thus it was proper for the martyr of our Lord Christ to fulfil the duties of his Order.

And if there are any who blame Filepos the deacon and Hanānyā the faithful brother because the one baptised the eunuch and the other baptised even me, Pāwlos, they are deluded as to what we say; for we say that no one should take by force the ordination of priesthood, but he obtained it from God, as Malkasēdek and Yā'ekob; or from the chief priest, as Aron from Musē; therefore that Filepos and Hanānyā themselves took not ordination from themselves, but from our Lord Christ. They believed in the Chief Priest of God, with whom there is none to be compared.

Prayer of Early Morning

And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ, while thanking him because he has kept us throughout the night, and brought us from darkness into light, from corruption into that which is incorruptible, and from igno-

rance into the knowledge of the truth, that throughout the day also he may cause us to be in all peace and health, and protect his people with the power of his angels, who has authority over all work of blessing, the Lord our God. The deacon shall say : Pray. O Lord the almighty, do thou cause us to be in all peace and health throughout the day, for thou hast kept us throughout the night. Thou, Lord, the almighty, send to us thine angel the good guide. And have mercy upon us according to the greatness of thy mercy, and according to the multitude of thy clemency blot out our wickedness. And none of us is an alien and a backslider, put us not away from thy favour, because of thy name which was named over us. Be forgiving to us and forsake us not. Grant us to obtain favour before thee and before Christ thy Son, through, etc.

Prayer for the Sick

And again we beseech the almighty God, the Father, etc., for the sick brethren, that he may remove all sickness and all suffering from them. Having taken away the spirit of disease, may he who has authority for all healing give to them life, the Lord our God. The deacon shall say : Pray for the sick. God the almighty, the Father, etc., we pray thee and we beseech thee for the sick brethren. Grant to them life. Take away the spirit of sickness. Cause to pass away from them all disease and all suffering. Speedily let thy mercy find us, O Lord. The deacon shall say : Let us all say. The people shall say : Have mercy upon us. Physician of the soul and physician of the body, thou art the overseer of all flesh, and of those who are troubled with unclean spirits; deliver every tormented and oppressed soul, give health and give rest, drive away all disease from this house, and from those who call upon thy holy and blessed name. Having healed the disease of all of our souls, grant perfect soundness, through, etc.

Prayer for Those who Make a Journey

And again we beseech the almighty God, the Father, etc., for those our brethren who make a journey, and also for those who are about to make a journey, whether by sea, or by rivers, or by the deeps, or by road, in whatever journey they may travel, that he may bring all into the safe harbour, the almighty Lord our God. 15 The deacon shall say : Pray. Lord our God the almighty, we pray thee and we beseech thee for our brethren who make a journey, and also for those who are about to make a journey abroad; direct (them) as fellow (traveller) though we are many. 20 Speedily let thy mercy find us, O Lord. The deacon shall say : Let us all say. The people shall say : O Lord, have mercy upon us. Bring them into the safe harbour. Restore them to their people with joy and with peace, rejoicing and causing to rejoice, through, etc.

Prayer for Rains

And again we beseech the almighty God, the Father, etc., for rains, that he may send his rain into the place where it is needed, the almighty Lord our God. The deacon shall say : Pray. Lord our God the almighty, we pray thee and we beseech thee, send thy rains into the place where they are needed. Make to rejoice the face of the earth, and water its furrows. Bring the sowing and the harvest, and bless the circle of the year with thy goodness. Speedily

let thy mercy find us, O Lord. The deacon shall say : Let us all say. The people shall say : O Lord, have mercy upon us. For the poor of thy people, and for all those who hope in thee, work with us according to thy clemency, and nourish our mind with the doctrine of the Godhead, and with understanding which is from thee, through, etc.

Prayer for the Fruit of the Earth

And again we beseech the almighty God, the Father etc., for the fruit of the earth, that he may increase the fruit of the earth, and that he may be pleased to bring the sowing and the harvest. May he grant rich favour, the Lord our God. The deacon shall say : Pray for the fruit of the earth. Lord our God the almighty, we pray thee and we beseech thee, increase the fruit of the earth, and be pleased (and) bring the sowing and the harvest, which is from thy goodness. Speedily let thy mercy find us, O Lord. The deacon shall say : Let us all say. The people shall say : O Lord, have mercy upon us. For the poor of thy people and for all who call upon thy holy and blessed name, through, etc. 5 And again we beseech the almighty God, the Father, etc., for the waters of the rivers, that he may cause (them) to rise up to their (proper) measure. Make to rejoice the face of the earth. May he bring the sowing and the harvest. May he grant rich favour, the Lord our God.

The deacon shall say: Pray for the waters of the rivers. God the almighty, we pray thee and we beseech thee, cause to rise the waters of the rivers up to their (proper) 15 measure. Make to rejoice the face of the earth, and water its furrows. Multiply food, and bless the circle of the year with thy goodness. Speedily let thy mercy find us, O Lord. The deacon shall say: Let us all say. 20 The people shall say: O Lord, have mercy upon us. For the poor of thy people, and for all who call upon thy holy and blessed name, through, etc.

Prayer for the King

And again we beseech the almighty God, the Father, etc., for the lover of God, our king, Iyāsu, that he should keep his kingdom without trouble, in peace and righteousness, the almighty Lord our God. 30 The deacon shall say: Pray for the king. Lord our God the almighty, we pray thee and we beseech thee for the king of this land, the lover of God, our king, Iyāsu, and grant to him what is useful for him. Cause to submit his enemy, the peoples who are against his walls. And speak in his heart for thy holy Church. Speedily let thy mercy find us, O Lord. The deacon shall say: Let us all say. The people shall say: O Lord, have mercy upon him. Grant him without error to keep (his) understanding concerning the faith in the excellence of thy Godhead, through, etc.

Prayer for Those who Offer an Offering

And again we beseech the almighty God, the Father, etc., for those who offer an offering in the holy, one, catholic (lit. which is over all) Church, a sacrifice, first-fruits, tithes, a thanksgiving, a memorial, whether much or little, secret and open. And as for those who have nothing and wish to give, (though) they have nothing to give, accept their desire, and having accepted the longing of every one of them, grant to them the heavenly Spirit. And as for those who have somewhat and do not wish to give, soften their heart to do good, thou (lit. he) who hast authority for all work of blessing, the Lord our God. The deacon shall

say: Pray for those who offer an offering. God the almighty, we pray thee and we beseech thee for those who offer an offering to the holy, one, catholic Church, to the honour of thy name, an offering and a thanksgiving of first-fruits and of tithes, of much and of little, of secret and of open. And as for those who have nothing (yet) who wish to give, accept their desire as the offering of Abēl: and as the Hebrew woman who offered the two mites, and as the sacrifice of the forefathers. And thus accept into the heavenly altar. Repay them with a reward of blessing, heavenly in return for earthly, and much in return for little, and open in return for secret, and life everlasting in Christ in return for food and drink, through, etc.

Prayer for the Catechumens

And again we beseech the almighty God, the Father, etc., as regards his servants the catechumens, that he may impart to them in due time the washing of regeneration for the forgiveness of sin, the almighty Lord our God. The deacon shall say: Pray for the catechumens. God the Lord almighty, the Father, etc., we pray thee and we beseech thee, have mercy upon thy servants the catechumens. Be kind, (and) remove from them all the remains of the idols. Impose upon their hearts thy law and thy commandment, and thy righteousness and thine ordinance. Speedily let thy mercy find us. The deacon shall say: Let us all say. The people shall say: O Lord, have mercy upon us. In proper time (impart to them) the washing of regeneration for the forgiveness of sin. Make them the shrine of the Holy Spirit, through our Lord and our Saviour Jesus Christ, through whom, etc.

And again we beseech the almighty God, the Father, etc., Lord of the living, Life of the dead, and Hope of the desperate, Helper of the afflicted, Cleanser of sinners, who hast abolished death and burst the bonds of Satan (Sayetān). Thou hast granted life to the race of men, thee we pray and beseech, who wilt not die for ever and ever, with whom is the treasure of life, for those who have fallen asleep and rested in the faith; the forefathers, the bishops, (pāpāsāt), presbyters and deacons, and readers (anāguenestis), and monks, and virgins, and widows (of the order), infants, widows and orphans (lit. offspring of the dead); and for the soul of thy servant N(egalē) and for the soul of all those who are there in that place, whom thou calledst from among thy people in righteousness and in uprightness. Give rest to their soul in the place of pasturage by the water of rest, in the bosom of Abrehām, Yesha , and Ya'e ob, in the garden of joy, among the guides of light, thine angels, having united (them) with thy holy ones. And raise up their body in the day which thou hast appointed, according to thy holy unlying promise of thy heavenly kingdom; for there is no death to thy servants, but rather a passing, and although one has sinned, and the law of man was hidden from them, be indulgent; for thou, God, art good and the lover of man; for there is none pure from uncleanness before thee, even though he lived one hour upon the earth. Do thou grant passings to their soul freely, without hindrance. Send the Spirit of the Comforter, and who gives consolation to their people. Comfort them, cause them to rejoice in Christ, through, etc.

Prayer for Peace

And again we beseech the almighty God, the Father, etc., for the peace of the holy, one,

catholic Church, that he may grant much peace upon all rulers (lit. shepherds) and peoples and upon all flocks, he who has authority for all peace, the Lord our God. The deacon shall say: Pray for peace. Lord our God the almighty, we pray thee and we beseech thee for the peace of the holy, one, catholic Church. King of peace, give to us peace, because thou gavest to us everything. Possess us, God, and reward us, for beside thee there is no other whom we know. And thy holy name we name and we invoke. Do thou impart thy heavenly peace upon us all. Preserve (our) life (lit. soul) and our condition of this world peacefully. Give peace to the king of this land, and through thy holy name give counsel to the rulers of the neighbouring peoples. Guard our coming in and our going out in peace, that living in a quiet and tranquil life we may be found in all piety, in the fear of God and virtue in Christ, through, etc.

Prayer for the Congregation

And again we beseech the almighty God, the Father, etc., for the congregation, this as well as all our congregations, that he may grant that it may be according to his holy will, the almighty Lord our God. The deacon shall say : Pray for our congregation. God the almighty, we pray thee and we beseech thee for this our congregation as well as all our congregations. Grant that it may be according to thy holy will, where we do this service of our congregation and other congregations also. And make it a house of prayer and a house of blessing. Vouchsafe to bestow upon us, and upon those who (come) after us, the everlasting salvation. Rise up, O Lord, and let all thine enemies be scattered, and let all flee away from before thy face who hate thy holy and blessed name, and make thy people ten thousand of ten thousands and ten thousand times ten thousand, through, etc.

Prayer for the Pāpās

And again we beseech the almighty God, the Father, etc., for the blessed and holy Pāpās, Abā N(egalē), that thou wilt in keeping keep him for us during many years and during times of peace, while he fulfils the priesthood which has been entrusted to him by thee. May the Lord our God grant rich favour. The deacon shall say : Pray for Pāpās N. Lord our God the almighty, we pray thee and we beseech thee for the blessed Pāpās N. In keeping keep him for us during many years, during times of peace, while he fulfils the priesthood which was entrusted to him by thee, together with all the bishops, presbyters, and deacons, and with all the fulness of the holy, one, catholic Church. And the prayer which they make for us and for all thy people hear (it), and accept them ; and open to them the treasury of thy clemency ; and further, pour down upon him abundantly thy grace of thy Holy Spirit, thy heavenly blessing, that he may bless thy people ; and moreover, cause to submit every enemy, visible or invisible, and bruise (them) under his feet ; and himself indeed keep for thy Church in glory, through thine only Son, through whom to thee with him and with the Holy Spirit (be) glory and might, now and ever and for ever and ever. Amēn.

The Arabic version

In the name of God, one in essence (and) threefold in eternal Persons, glory to him for ever, and upon us his mercy. These are the Canons of our Fathers, the Apostles, which they ordered for the establishment of the Church by the hand of Clement. The first chapter, the introduction of the Canon of the Apostles, and the mention of the names of some of them. All hail, O sons, in the name of our Lord Jesus Christ. The first chapter: Said John and Matthew and Peter and Philip and Simon and James and Nathaniel and Thomas and Kayfás and Andrew and Bartholomew and Jude and James by the command of our Master Jesus Christ and our Saviour. When we were assembled together he commanded and said: Verily ye have not divided the countries among you, but (now) let each of you take his place according to your number. Define the rank of the bishops and the seats of the presbyters and the administration of the deacons, and the intelligence of the readers (agnustisīn), and the widows without fault, and the works upon and by which it is proper to strengthen the foundations of the Church; that ye may know the pattern of that which is in the heavens: and that they may be kept from all defilement, and know that they indeed will answer at the day of judgment for that which they have heard, and have not kept. He commanded us to send these words into all the world; and it is proper for us all to be according as the Lord has revealed to each by the will of God the Father through the Holy Spirit, and we remember his words and command this, by way of remembrance and instruction, my brethren.

The second chapter: Concerning the reproof of him who says what is not proper, and concerning the love of God and the love of thy neighbour. Said John: O men, O brethren, we know that we shall answer for everything which has been offered to us: and let no one accept the person of him who is with him, but if one of those who are with him should happen to say what is not proper, then let him reprove him that what he says is not good. And cause John to speak first. And John said: Verily (there are) two places, the place of life and the place of death, and between (lit. in) these two places difference. The place of life is this, that thou shouldst love the Lord thy God who created thee with all thy heart, and shouldst glorify him who saved thee from death. This is the first commandment; and the second is this, that thou shouldst love thy companion as thyself. On this are hung all the law and the prophets.

The third chapter: Concerning a thing which thou hatest—thou shalt not do it to another. Said Matthew: All that thou wishest not should come to thee, do not thou it to another. This is the same as that all that thou hatest, do it not (to another). And thou, O brother Peter, teach them with these words. The fourth: Concerning the commandments. Said Peter: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not dishonour a young boy. Thou shalt not steal. Thou shalt not be a soothsayer. Thou shalt not be a star-gazer. Thou shalt not be a sorcerer. Thou shalt not cause abortion, nor after (the child) is born shalt thou kill it. Thou shalt not covet anything of thy companion. Thou shalt not hate any man. Thou shalt not bear false witness. Thou shalt not say evil of anyone. Thou shalt not think about contriving wickedness. Thou shalt not be of double heart, nor double tongue. Surely to be double-tongued is a deadly snare. Nor shall thy words be vain or false. Nor shalt thou be a lover of the greater portion, nor rapacious, nor a hypocrite, nor one of evil heart, nor proud, nor deviser of evil counsel against thy neighbour, nor hate any man, but reprove some, and on others have pity, and pray for others, and love others more than thyself.

The fifth: It warns, and forbids anger and envy and obstinacy. Said Andrew: O my son, fly from all wickedness and hate all evil. Thou shalt not be angry, for anger leads to killing; because anger is an evil demon. Thou shalt not be envious or obstinate or a lover of fighting, for by this thou shalt gain evils. 5 The sixth: Thou shalt not be lustful. Said Philip: Thou shalt not be lustful, for lust leads to adultery and leads the man by compulsion; because lust is a female demon; because when the demon of anger is united with that of (sensual) pleasure, it is perdition to him who receives them both; and the place of the unclean spirit is the sin of the soul. When he finds a little entrance, then he enlarges the place and takes with him all the unclean spirits, and they enter into that soul and allow not that man to rise at all to behold the right. Let your anger put a limit to it(self). Break it off and put an end to it, lest it cast you into a deed of very great evil. Anger and (sensual) pleasure are evil; if they remain for much time they become demons, and when they prevail over the man they set fire to his soul, and when they have brought him to deeds of iniquity they mock him and rejoice over the perdition of the soul of that man.

The seventh: Thou shalt not be (one) of the evil-speakers. 25 Said Simon: O my son, thou shalt not be (one) of the evil-speakers, nor lofty of eye, for by this will be adultery. The eighth: Thou shalt not interpret (lit. say by) prodigies and star-gazing, or by magic and other things. Said James: O my son, thou shalt not interpret prodigies, for this leads to idolatry, nor be a magician or a master of hours and chooser of days nor star-gazer, nor shalt thou desire earnestly to be acquainted with them, for in all this is idolatry. The ninth: Thou shalt not be a liar nor a lover of gold or vainglory. Said Nathaniel: O my son, be not a liar, because lying leads to theft; nor be a lover of gold or vainglory, for by all this thou shalt be drawn to theft. O my son, do not murmur, because grumbling leads the man to blaspheming. Be not overbearing nor thinker of evil, for in all this is unbelief. Be gentle, for the gentle will inherit the kingdom of the heavens. Be kind, merciful, peaceable, with heart pure from all evil and without sin, gentle, meek, virtuous, observant, trembling at the words which thou hast heard. Do not exalt thyself only, nor put thyself with the lofty

ones, but be a companion of the righteous and humble, and all that happens to thee receive with thankfulness, and know that there will be nothing except (ordained) by the Lord.

The tenth: Him who says to thee the words of God and became life to thee, thou shalt honour and support with thy toil (lit. sweat). Said Thomas: O my son, him who says to thee the words of God, and became to thee the cause of life, and gave to thee the seal of dominion, love as the apple of thine eye, remember him day and night and honour him like the Lord, for the place in which is remembered the Lordship, the Lord is there; ask of him (lit. his face) every day, him and the rest of the holy ones, and thou shalt rest on their words. He who is associated with the holy ones will become holy. Honour him as (lies in) thy power and with thy toil (lit. sweat) and the labour of thy hands. If the Lord has made thee worthy to receive from him spiritual food and eternal life, then it is most proper for thee to give to him food perishable and temporal—The labourer is worthy of his hire. Thou shalt not muzzle the bull in the threshing-floor. No man planteth (lit. soweth) a vine and eateth not of the fruit thereof.

The eleventh: Thou shalt not cause division, but reunite the separated. Said Kāfā: Thou shalt not cause division, but reunite the separated in peace, and judge with justice. Thou shalt not accept the person of the sinner for sin, because riches have no power with God; and do not respect rank. Thou shalt not make double the writing, but (act) with him equally in all things. Thou shalt not be of double heart in thy prayer, and think whether he will fulfil to thee what thou desirest or not. Thou shalt not think when thou stretchest forth thy hand (to receive and) when thou hast finished [and] hast drawn it back to thee. If there was anything in thy hand and thou hast given it, thou shalt seek deliverance from thy misdeeds. Thou shalt not be of double heart, for if thou hast given, (it is) thy acquisition: know who it is who will repay thee. Thou shalt not turn away him who asks, but share with the needy in all things. Thou shalt not say, Surely they are mine alone those which are mine. If ye are sharers one with another in what is imperishable, how (much more) in perishable?

The twelfth: The exhortation to giving alms. Said Bartholomew: I beseech you, O my brethren, while time remains to you, and ye are yourselves able to do good to others (lit. them), do not be slack in giving; while anything remains to you ye shall give it. For the day of the Lord is near, and all that will be seen in it and the wicked will perish; and the Lord will come, and his reward with him. Be lawgivers to yourselves, be teachers of yourselves, as God taught you, and keep that which I said, and add not to them, nor diminish from them. Said Peter: O brethren, the Scriptures teach them concerning the rest of the commandments. As for us, we speak to them what we were commanded. They said with one accord: Let Peter speak. The thirteenth: Concerning the ordination of the Bishop.

Said Peter: If it is a place with few people in it of the Faithful, and the assembly not large enough to elect a bishop, being not more than twelve men, then let them write to the churches of the neighbourhood, the place (in) which there are many of the Faithful, to bring three of the Faithful, trustworthy men, chosen from that place; and they shall test carefully as to which is worthy of the work, if he has a life of good repute among the peoples,

and without sin or anger, a lover of the poor, and kind, not a drunkard, nor adulterer, nor lover of the greater portion, not a railer, nor a hypocrite and the like of that. 5 And it is good that he have no wife, but if he has been married to one wife before he becomes bishop, let him live with her; and he shall have a share of all sound doctrine and be able to expound the Scriptures; and if he knows not how to write, then he shall be humble and 10 abound in love to all men, that he may not be judged about anything and so be convicted.

Said John: The bishop who is ordained, if he knows how to keep himself and (has) the love of God and of those who are with him, let him appoint two presbyters, 15 having tested them. They all said: Not two, but three, because they are four and twenty elders, twelve on the right hand and twelve on the left hand. Said John: It is good that ye have reminded me, 20 O brethren. Those who are on the right hand take the cups from the archangels, they offer them to the Lord; and those who are on the left hand are over the multitude of the angels. It is proper that the presbyters should be in the form of elders, and past 25 the time of intercourse with wife, and they shall share in the Mysteries with the bishop, and help him in everything, and gather to (him) loving (him) as their shepherd. And the presbyters who are on the right hand shall be occupied with those who toil at the altar:

let them be worthy of the honour, and they shall reject him who is worthy to be rejected. And the presbyters who are on the left hand shall be occupied with the assembly, that they may be quiet and not make disturbance, but being controlled with all control, may be obedient with all obedience. The fourteenth: Concerning the ordination of the Readers (agnustisin). Said James: Let the reader (agnustis) be appointed after he has been first tested. And he shall not be of many words, nor a drunkard, nor speak in mockery; he shall have a life of good repute, (and be) a lover of virtue, and quick of going to the place of assembly, one who remembers in it the judgment, and he shall be obedient and read well, and know that the duty of the reader is to do what he reads, he who fills the hearing of others. Is it not proper for him that he should know what he says? Is not it written: This is a sin in him before God?

The fifteenth: Concerning the ordination of the Deacons. Said Matthew: Let them be tested in all service, and the assembly shall bear testimony to them that they live with one wife and bring up their children in purity, and they shall be kind and meek, and not grumblers, nor double-tongued, nor wrathful, for anger irritates the wise man; and they shall not accept the person of the rich, nor oppress the poor, nor drink much wine, and they shall work hard for the Mysteries, the hidden, the beautiful, the cheering. And they shall oblige him of the brethren who has anything, to comfort him who has not, and to be sharers with them also in giving, and they shall honour the assembly with all honours and modesty and fear, and they shall keep themselves with all firmness. Some they shall teach, others they shall question, and for others they shall pray. 5 Those who are rejected they shall expel at once, and they shall know that the adversaries, the rejected, the insulters are nothing but your adversaries.

The sixteenth: Concerning the Widows. Said Kāfā: Let three widows be appointed; they 10 shall devote themselves to prayer, and attend to all (who) are in afflictions, and (who) wish to tell them what it is; and let the other (widow) be appointed with the women who are afflicted with sicknesses, that they may attend to them in the best way, sitting up at night; and they 15 shall inform the presbyters what is the matter. She shall not be a lover of gain, nor a drunkard, lest she should neglect, and not keep watch in the service of the night. And if anyone (of the widows) wished to do good works, let her do it in the kindness of her 20 heart, because the goodness of the Lord has been first announced (to her). The seventeenth: Concerning the Deacons, they shall be doers of good works. Said Andrew: The deacons shall be doers of good 25 works by night and day in every place, and shall not exalt themselves above the weak nor accept the person of the rich, but they shall take knowledge of the feeble and give to them of what is over, and oblige them who have anything to gather for them good things, and fulfil the words of our Teacher: Verily ye saw me hungry and ye fed me. And they who minister a good (ministry) without fault shall surely gain for themselves the place of the pasture.

The eighteenth: The statute of the Layman. Said Philip: Let the layman hear the commands which are said to him, with cheerfulness. Let them obey those who devote themselves to the altar, and let each one please God in what they have given him (to do) and defined for him. And ye shall not learn to be quarrelsome with one another because of what ye are commanded to do; but let each labour in what is put him (to do) by God, and let not anyone make to stumble his companion in what he labours; neither do the angels transgress what is defined for them (to do). The nineteenth: It reminds that the Oblation (is) the Body of Christ, and what comes after it. Said Andrew: We have already defined this concerning the Oblation, which is the Body of Christ and his Blood, and we are explaining it carefully. Said John: Ye have forgotten, O brethren, that at the time in which the Teacher asked for bread and wine and blessed them and said: This is my Body and this is my Blood, he did not command that they should be regarded as material.

Said Martha concerning Mary: Look at her, and she laughs. Said Mary: Not because of (this) that I laughed. The Teacher said: 'It is good (that) the sick should be healed by the strong.' The twenty: It is not proper for women to pray when they are standing up; and that they have no ministry except ministering to the needy; charity, and what comes after it. Said Kāfā: Certain have said that it is not proper for women to pray when they are standing up, but they should prostrate themselves upon the ground. Said James: How can we find for the women any ministry except this ministry only, that they should help the needy? Said Philip: O brethren, concerning the charity which he does, surely (in doing it) he gathers for himself a good treasure, and one which he gathers for himself in the heavenly kingdom. Surely it is reckoned with God that it is a good work lasting for ever.

Said Peter: O brethren, we are not lords over anyone with compulsion, but we assure you from the Lord, we ask you to hear and keep the statutes and not to add to them or diminish from them, in the name of our Master Jesus Christ, to whom be glory unto ages of ages.

Amīn. And after they all finished, each one saying his word in the first section, this is that which comes next. The twenty-first: Concerning the ordination of the Bishops at the beginning of the Kiddās. The bishop shall be ordained, as we have already said. He shall be chosen from all the assembly, without fault. When they have made mention of him and are satisfied with him all the people shall assemble together, and the presbyters and the deacons, on Sunday. And all the bishops shall walk one with another joyfully, and they shall lay their hands upon him; and the people standing up in silence together shall pray in their hearts that the Holy Spirit may descend upon him, and they shall ask one of the bishops, and while everyone stands, he shall lay his hand upon him who is ordained bishop, and shall pray over him thus. And when he has become bishop everyone shall salute him and shall kiss his mouth. And the deacons shall bring to him the Oblations: then having placed his hand upon the Oblation, with all the presbyters he shall say and give thanks thus: The Lord (be) with you. And the whole people shall say: And with thy spirit he shall be.

And he shall say: Where are your hearts? And all the people shall say: They are with the Lord. And he shall say: Give thanks to the Lord. And the people shall say: Worthy and it is meet thus. And he shall say what comes after this in the rule of the Kiddās. The twenty-second: Concerning the ordination of the Presbyter. When the bishop desires to ordain the presbyter he shall lay his hand upon his head; and all the priests touched him and (the bishop) prays over him according to the pattern which we have said concerning the bishop. The twenty-third: Concerning the ordination of the Deacons.

When the bishop desires to appoint a deacon, he shall choose him as we have said before. The bishop alone shall lay his hand upon him. Why have we said that the bishop alone (is) he who shall lay his hand upon him? The reason of this is that he is not appointed for the priesthood, but he is one of the assistants of this work, that he should perform his commands with which he is commanded by him. And he is not ordained to be a teacher of all the clergy, but to be one who will give attention to what is proper (to be done) and will give the bishop information about it. And he is not appointed to acquire the spirit of greatness in which the presbyters share, but to give attention, and to be worthy of the bishop's trust, and to be diligent about what is proper, because the bishop alone is he who lays his hand upon him. As for the presbyters, the bishop and all the presbyters share with him in placing their hands upon him. It is the one spirit which comes down upon him. And the presbyter is only he who acquires the position of the clergy, he has not authority; so because of that he does not appoint clergy, the presbyter is only ordained, and the clergy (in general) ordain him.

The twenty-fourth: Concerning the Confessors who were punished for the name of Christ, that they have the rank of the deacon and the presbyter. If the confessor has been in bonds for the name of the Lord, hand shall not be laid for the ministry which belongs to the deacon or the presbyter, for he has the honour of the presbyterate by his confession. If he is appointed bishop, the hand shall be laid upon him. If as confessor he was not brought before the authorities and was not punished with bonds or prison and was not put to suffering, but

he only came to be ridiculed and was punished with punishment in his house, and yet he confessed, he is worthy of all the rank (takûs) of the priesthood, the hand shall be laid upon him, and he shall be made (priest). And the bishop shall give thanks as we have said before, and it is obligatory that he should mention what we have said before, reading clearly and carefully and giving thanks to God; and that according to his power each one shall pray. If anyone is able to pray fluently and (it is) a grand and elevated prayer, and he is a good man, and if he offers prayer and says the words of praise as he can, no one shall prevent him from offering prayer if he is correct and right (in faith).

The twenty-fifth: Concerning the appointment of the widows. When (a widow) is appointed she shall not be signed, but shall be made by the name. If her husband has been dead a long time let her be appointed. If her husband has lately died she shall not be trusted, but if she had become aged let her be tested for a time, for solicitations grow old in him who makes place for them in him. Let the widow be appointed with the word alone, and let her be joined to the rest of the widows, and hand shall not be placed upon her, because she does not offer the Oblations nor have any ministry. Signing is for the clergy because of (their) ministry, and for the widow (her appointment is) because of prayer, this (being the duty) of everyone. The twenty-sixth: Concerning the Virgins and the Subdeacons, and concerning the grace of healing.

5 The Reader (agnustis) is he who is appointed by the bishop giving to him the Book, and hand shall not be laid upon him. Hand shall not be placed upon a virgin, but her inmost thought alone causes her to be a virgin. 10 Hand shall not be placed on a subdeacon, but a name shall be put upon them that they may follow the deacons. Concerning the grace of healing. If anyone says, I have acquired a grace of healing by revelation, hand shall not be placed on him, because the deed shall make evident whether he is speaking the truth. The twenty-seventh: Concerning the new persons who begin to come in to the Faith; and the occupations which it is proper they should give up who come in as new to hear the words. They shall bring them first to the teachers before all the people come in. And they shall ask for what reason they seek the Faith. Those who bring them to hear shall bear testimony to them. He shall ask about their life as to what it is—if they have wives; or are slaves. If anyone is a slave of a believer, if he permitted him, then let him hear, and if his master does not bear testimony to him, let him be sent away. If he is an idolater, let it be known if he was pleasing his master, lest scandal should occur. If anyone have a wife, or a woman have a husband, let them be taught, the man to be contented with his wife, and the woman contented with her husband. And if any man was not living with a wife, let him be taught not to commit adultery, but to be married according to the law, or remain as is becoming for him. And if anyone had a demon, then let him not hear the words of the teacher.

Concerning occupations, and what there is of crafts besides the occupations. The occupations which belong to those whom they cause to come to the instruction. If anyone is a pander, let him desist or be sent away. And if anyone is a maker of idols or a painter, let him be taught not to make idols, and if he be not willing to desist, let him be sent away.

And if anyone is present at the place of amusement, let him desist or then be sent away. If anyone teaches children, it is well that he desist. But if he has no other trade, let him be forgiven. He who goes to the festivals of idols, let him desist or be sent away. (If) one is a maker of potions, or teaches making potions, or teaches combating and fighting and weapons of war, let him desist or be sent away. (If) anyone is a priest of idols or guardian of idols, let him desist or be sent away. (If anyone is a) soldier of authority, let him not kill, and if he is ordered to kill, let him not do it—if he desisted (well)—if not, let him be sent away.

The twenty-eighth: Concerning persons in red, or him of the Faithful who becomes a soldier or stargazer or sorcerer, or other than that, let him be sent away. (If there be one who has) authority over the sword, or a chief of the city and clad in red, let him desist or be sent away. If a catechumen or believer wish to become a soldier, let both be sent away. Surely they both have removed far from God. An adulteress, or a man without salvation, or a man who does what it is not proper to mention, let them be sent away, because they are polluted. Verily, a sorcerer shall not be brought into the ranks of the Faithful. The star-gazer and master of the astrolabe, or soothsayer, or agitator of the multitude, or one who sells clothes from the diggers of the graves, or the maker of phylacteries, let them desist or be sent away.

The twenty-ninth: Concerning the concubine, and if we have omitted anything, decide as is proper. If the concubine of the man be his slave, if she brought up her children and kept to him alone, let her hear, and if otherwise, let her be sent away. He who has a concubine, let him desist and be married according to law, and if he will not (do so) let him be sent away. If we have omitted anything, decide as is proper, because we all have the Spirit of God. The thirty: Concerning the time for hearing the words after their occupations. Let the catechumens remain three years hearing the words. If there is a scholar and with good thought, decide about him not by the time, but his work alone (is) that by which it shall be decided for him. The thirty-first: Concerning the prayer of him who hears the words and the kiss.

When the teacher has finished the instruction, let the catechumens pray by themselves and separated from the Faithful. And let the women stand in a place in the church by themselves, the Faithful women and the female catechumens. And when they have finished the prayer, the female catechumens shall not give the salutation, because their kiss is not yet pure, but let the Faithful women kiss one another; the men shall kiss the men, and the women shall kiss the women, and the men shall not kiss the women. And all the women shall veil their heads with their balālin or their mantles, and not with linen only, because this is not suitable for them. The thirty-second: Concerning the laying the hand upon the catechumens after the prayer. When the teacher lays the hand upon the catechumens, let him pray and then dismiss them. If it was one of the ecclesiastics who taught, or a layman, let him do the same. If (one) was apprehended for the name of the Lord, he shall not be doubtful about his testimony. If he was overpowered and slain before obtaining the pardon of his misdeeds he shall be justified, because he was baptised in his blood.

The thirty-third: Concerning him who is baptised. When one has been chosen, or one who is prepared for Baptism, let him be examined concerning his life, whether he lived in chastity, while they are catechumens; and whether they reverenced the widows, or visited the sick, or fulfilled every good thing. So if those who bring them bear testimony that they have done thus, let them hear the Gospel, from the day in which they were brought, and let the hand be laid on them every day and exorcise them. 5 And when the day draws nigh in which they are to be baptised, let the bishop bind by oath every one of them, that he may know that they are pure. And if there was one who is not pure, let him put him aside, because he has not heard the words with faith, for it is not possible that an alien should ever be baptised.

They shall instruct those who are to be baptised that they should go to the bath and pray on the fifth of the week. And if there was among them a menstruous woman, let her be put aside, and she shall be baptised another day. And they who wish to be baptised shall fast on Friday (jumah), and the bishop shall assemble those who are to be baptised on the day of the sabbath in one place, and shall command them all to pray and prostrate themselves. And having laid his hand upon them, let him exorcise every alien spirit, that they may flee away from them and never return to them henceforth: and when he has finished binding them by oath, let him breathe in their faces, and having signed their foreheads and their ears and their noses, let him make them stand up, and let them keep watch all their night, and let them read to them and admonish them. And he who is to be baptised shall not bring in with him any vessel (to the water), but everyone shall give thanks, and it is proper for him who is worthy to bring his Oblation (Kurbān).

The thirty-fourth: Concerning the ordinance of Baptism and the instruction of the Faith, and the confession at the baptistery, and the Kiddās, and concerning the milk and honey. At the time of cock-crow, let him pray first over the water; and let the water be either running through the tank or running (down) upon it. And let it be thus unless there was urgent necessity. If there was urgent necessity, he shall pour in water which is found. Let them undress, and they shall begin by baptising the little children first. And he who can speak for himself and take oath shall speak, and for them who cannot let their parents speak, or one of the family. Afterwards they shall baptise the grown men, and the women last: and they shall unloose their hair and lay aside their ornaments of gold which they wear, and let no one go down to the water having any alien thing.

And at the time when they are baptised the bishop shall give thanks over the oil which he put in a vessel, and we call it oil of Eucharistia. And he shall take other oil and adjure over it, and call it oil of Exorcism. And there shall be the deacon carrying the oil of adjuration, and he shall stand on the left hand of the presbyter, and another deacon shall take the oil of thanksgiving and shall stand on the right hand, and when the presbyter has taken every one of those who are to be baptised, he shall bid him revile and say: I revile thee, O Eblis, and all thy service and all thy impure works. And when he has professed this, he shall anoint with the oil of adjuration, saying : Let every foul spirit remove far from them, and thus he shall give him to the bishop, naked. And the bishop is standing at the water of the

baptistery, then the deacon shall walk with him to the water and say to him 5 and instruct him : Dost thou believe in one God, the Father Almighty, and his only Son Jesus Christ our Lord and our Saviour, and his Holy Spirit, the Giver of Life to all creation, the Trinity of one coequal Godhead, one Lordship, one Kingdom, and one Faith, one Baptism in 10 the universal Church, Life eternal, Amin? And he who is to be baptised shall say also like this : Verily I believe.

And thus he who baptises shall leave his hand upon him who receives (baptism) and dip him three times. And he shall declare this every time, and afterwards he shall say to 15 him : Dost thou believe in Jesus Christ, our Lord, the only Son of God the Father, that he became man by an incomprehensible miracle from the Holy Spirit and from Mary the Virgin without seed of man, and was crucified in the time of Pilate the Pontian, and died by his own will to 20 save us withal, and rose from the dead on the third day and released the captives and ascended into the heavens and sat down at the right hand of the Father, and he shall come to judge the living and the dead at his appearing and his kingdom? Dost thou believe in the Spirit, 25 the holy, the good, the sanctifier in the holy Church, and dost thou believe in the resurrection of the body which shall happen to everyone, and the kingdom of the heavens and eternal judgment? And he shall answer for all those things, saying : Verily I believe in this. And after 30 that, when he comes up from the water, let the presbyter anoint him with the ointment which is of the Eucharistia, saying : Verily I anoint thee with the holy ointment And after that they shall put on their clothes. Then they shall enter the church, and the bishop shall lay his hand on them, and pray and say :

O Lord, O God, who hast made these worthy of the laver of the second birth and pardon of sins, make them worthy of being filled with the Holy Spirit and send upon them thy grace that they may serve thee according to thy Will. Glory to thee, O Father, and Son, and Holy Spirit in the holy Church henceforth and for ever, Amín. And after that let him pour into his hand some of the oil of the Eucharistia and pour it on the head of every one of them, saying : Verily I anoint thee with the holy oil in the name of God the Father Almighty and Christ Jesus the only Son and the Holy Spirit. When he has signed every one of them on his forehead, let him kiss them and say : The Lord (be) with thee. And he who was kissed also shall answer and say : The Lord (be) with thy spirit. And afterwards after everyone has finished this he shall pray with all the people. It is not (right) that they should pray with the Faithful except after they have performed the acts which we have mentioned. When they have finished the prayer they give the salutation to one another with their mouths, and let the deacons bring in the Oblations to the bishop, and let the bishop give thanks over the bread and the cup, that it may become the Body of Christ and his Blood which he shed for us all who believe in him.

As for the milk and the honey mingled together, they shall cause them to drink of it because of the fulfilment of the promise which he promised to our fathers ; saying to them: The land flowing with milk and honey means the Body of Christ and his Blood which he gave to us, by which we are nourished by him like little children, (for) they who believe were begotten of

him, and he made sweet all bitterness of the heart with the sweetness of the Word. With all this then let the bishop make a covenant with him who was baptised: and when the bishop has broken the bread let him give a piece of it to everyone and say: This is the heavenly bread, the Body of Christ; and let him who is communicated answer and say, Amín. And if there are not presbyters sufficient, let the deacons take the cup and stand in order. And they shall receive the Body of our Master Jesus Christ, and this is the milk and the honey. And he who administers the cup (shall say): This is the Blood of our Master Jesus Christ, and he who is communicated shall say, Amín. If everyone is well instructed in this, he shall do all good and what is pleasing to God, and find leisure for going to the church, and do what he has learnt, and make progress in the service of God.

This is what we openly teach you concerning Baptism and the Kiddás, and we have finished our instruction concerning the resurrection of the body and the rest as it was written. And if anything has been left which it is proper to mention, let the bishop mention it to him alone who is communicated, and he shall not tell this to any but the Faithful, and only after he has first been communicated. This is the holy token of which John said that a new name was written upon it, which no one knew except him who receives the token. And these sections come after the Baptism. The thirty-fifth: Concerning the widows and the virgins, and (in) what time should the bishop fast. They shall do (it) as we have mentioned a number of times, and shall pray in the church. The presbyters and the deacons shall fast at any time that they desire, but the bishop cannot fast except on the day when all the people fast: and it shall be when anyone wishes to bring anything into the church, and he cannot be denied, then (the bishop) having broken bread shall himself taste and eat of it with the rest of the Faithful who are with him, and they shall be communicated from the hand of the bishop with a piece of bread before that every one of them breaks the bread which is before him, for this is a Blessing and not an Oblation like the Body of the Lord.

The thirty-sixth: Concerning the time at which it is proper to eat. And it is not proper for the catechumens to eat with the Faithful. Before that any drink it is proper for everyone to take a cup and give thanks over it, and drink and eat, for thus they are pure. The catechumens shall be given the bread of Blessing and a cup. Concerning that it is not proper for the catechumens to eat with the Faithful. The catechumens shall not sit at the feast of the Lord with the Faithful, and he who eats shall be mindful of 1 Lit. 'and.' him who invited him at all times that he eats, for because of this he asked them to come in under his roof. Concerning that it is proper that they should eat with moderation and temperance and not to be drunken. 5 Ye shall eat and drink orderly, and ye shall not drink and be drunken, lest men mock you, and he who invited you repent himself over your dissipation, but rather he shall be praying that the holy ones may come into his house. He said: Ye are the salt of the earth.

10 If he give to you all portions together, thou shalt take thy portion alone, and if they invited you to eat ye shall eat with moderation, not otherwise, that he who invited thee may send thy leavings to whom he wished. Are not they the leavings of the holy ones? 15

and he into whose (house) ye entered shall rejoice. And he who eats shall remember him who invited him at all times that he eats; for this reason he asked him that he should come in under the roof of his house. And the invited guests shall eat separately and 20 without sadness. But if the bishop allow anyone to ask about a word, then he may address him. The thirty-seventh: When the bishop speaks, let everyone be silent, and if the bishop is not present, let the Blessing be taken from a presbyter or a deacon. He

25 said: If the bishop speaks let everyone be silent till he asks them, and if a bishop is not present, but the Faithful and none beside at the feast, then let them take the Eulogia, viz. Blessing, from the presbyter if present, and if not present, from the deacon. And the cate-30 chumens also shall receive the bread of Exorcism, and if there were lay people, one with another let them eat quietly; and it is not proper for the layman to make the Eulogia. The thirty-eighth chapter: Concerning the feast of the widows. If anyone wishes at any time to invite the widows, then let them invite all those who are aged: let him satisfy them (with food) and dismiss them before that night comes, and if it was not possible (for them to come) because of the lot which they obtained, let him give to them wine and food which they may eat in their houses as they will.

The thirty-ninth: Concerning the first-fruits and the fruits which they bring to the bishop, and he shall name them. Everyone shall hasten to bring to the bishop the first of the fruits of his crop, and the bishop also shall take them and bless them, and he shall mention the name of him who brought them to him, and shall say: We thank thee, O God, and we bring to thee the first-fruit of the fruits which thou hast given us to receive of them and hast perfected them according to thy word, and commanded the earth to send up all the fruits for the joy and nourishment of men and all living creatures; we thank thee, O God, for this and all others of them by which we are benefited, and thou hast disposed thy creation with variety of fruits, through thy Son Jesus Christ our Master, by whom be glory to thee with him and the Holy Spirit to ages of ages, Amin.

The Eulogia of the fruits. These are the fruits which are blessed: grapes and figs and pomegranates and olives and peaches and apples and cherries, and he does not bless Egyp-tian figs or onions or leeks or cucumber nor any kind of vegetables; and let them bring in also roses, but other (flowers) they shall not bring in, and they shall thank God when they eat anything and taste it, as glory to him. The fortieth chapter: Concerning that it is not proper that any of the people should taste anything at the Pascha before the time in which it is proper for them to eat. The fast shall not be reckoned as a fast if a man was gluttonous before the time of the fast was completed, except if anyone was sick, (for then) he cannot fast during the two days, so let him fast on the day of the sabbath because of the necessity and it shall suffice, and let him not taste of anything but bread and water. And if anyone was out at sea and was not knowing the day of the Pascha, let this one, if he knew it not, fast after the fifty (days), and it is not the Pascha which he keeps, but a likeness (of it), and the fast is his duty by way of compensation.

The forty-first: Concerning that it is proper for the deacons to obey the commands of the bishops. Let every one of the deacons and subdeacons report to the bishop and inform him who is sick, that he may visit them, for the archpriest having visited them, (the rest of the people) remembered them. The forty-second: Concerning the times at which the prayer is proper. The Faithful when they awake and rise up, before they do any business shall pray to the Lord, and after that shall attend to their occupations, and if there were then the words of instruction, let them choose them and go to hear the words of instruction, which are the words of God which strengthen the souls. They shall hasten to go to the church, the place in which is the Spirit, bearing fruit. 5 The forty-third: That it is proper to receive of the Eucharistia early at the time when it is allowable before that they taste anything.

Let every believer make (it) good conduct to receive of the holy Mysteries before that he taste anything; if there is in him faith, let him receive it; and if anyone should give him deadly poison, it will not hurt him. 10 The forty-fourth: Concerning that it is proper to guard carefully the Mysteries, and it is not proper to pour any from the cup. 15 Everyone shall be most careful not to let any but the Faithful receive of the Mysteries, nor a mouse nor other creature, and not to let any be spilt and lost—since it is the Body of Christ and his Blood, and all the Faithful shall eat of it—it is not proper to neglect it. 20 Concerning that it is not proper to pour any from the cup. When thou hast blessed the cup in the name of God and receivest of it, verily it is the Blood of Christ. Guard strictly that none of it be poured away, lest the alien spirits lick it up and thou be one who hast despised and become a blasphemer of the Blood of Christ, because thou hast despised that with which thou wast redeemed. 25 The forty-fifth: The deacons and the presbyters shall assemble every day to the place of the bishop.

The presbyters and the deacons shall assemble every day to the place (in) which is the bishop commanding them to go to it. And let not the presbyters and deacons neglect to assemble every day, except sickness prevented them from it. When they have assembled let them teach those who are in the churches, and likewise when they have prayed let each one turn to his own business. The forty-sixth: Concerning the cemeteries. No one of the people shall give an unlawful commission (for burying) in the grave of the people in the cemeteries—this work is for all the poor, but he shall give the wages of the paid man to him who digs and the guard who is in that place who has the care of it, and the bishop shall support them with what is given to the churches. The forty-seventh: Concerning the times in which it is proper for prayer and hearing the instruction and signing the forehead with the cross.

Let every believing man and woman when they rise up on the morrow, before they do necessary (work), wash their hands and pray to God; then they shall turn to their works. If they instruct with the words, let everyone choose to go to the place of teaching, and this shall be fixed in his heart, that that which he hears is God speaking by the mouth of the teacher, and he is abiding in the church, and he is able to remove the evil of every day. Let him who fears (God) reckon that it is great damage to him if he goes not to the place in which is the teaching, especially if he can read. If the teacher is present let him not delay (to go to)

the church, the place in which is the teaching—then indeed it shall be given to the speaker to say what is profitable for everyone, and he shall hear what was not in his thought, and thou shalt gain what the Holy Spirit gives to thee by means of him who teaches, and thus thy faith will be established upon what thou hearest. And he shall say also in that place to thee what it is proper for thee to do in thy house, and for this reason let everyone hasten to go to the church, the place in which the Holy Spirit rises (like the sun). And if there was a day in which there is no teaching, let everyone be in his house and let him take a holy book and read sufficiently what he knows to be good.

And when thou art in thy house pray at the third hour and praise God. And if thou art in another place and that time comes, pray in thy heart to God, because Christ in that (hour) was stripped, and he was nailed upon the wood. And because of this in the old (testament) the law commands to offer the show-bread at the third hour, as a type of the Body and Blood of the holy Christ; and the lamb was pierced, which was a type of the perfect Lamb, for Christ is the Shepherd, and he is the Bread which came from heaven. Pray at the sixth hour, because when Christ was hanged upon the wood, that day was divided and it became darkness. Let prayer be made at that hour, a prayer of power, ye shall be like the cry which he prayed, and all the land was darkened for the unbelievers, and let them make also a great prayer at the ninth hour and praises. Let him teach (that it is) the pattern of

25 how the souls of the righteous bless the true God who remembered his holy ones (and) sent to them his Son who is his Word, that he might shine upon them. Because in that hour Christ was pierced in his side, and there came out from him blood and water, and after that he caused to shine on the others during the rest of that day until night. And thou, because of this also, when thou finishedst the day and thou madest the beginning of another day, and makest a type of the Resurrection, pray before thou restest thy body in thy bed. And when thou hast risen at midnight, wash thy hand in water and pray. And if thou hast a wife, pray ye two together, and if she has not yet become a believer, go aside and pray alone and return to thy bed again; thou who art bound by marriage do not omit the prayer. Verily ye are not unclean. They who have been baptised have no need to be bathed another time, because they are clean.

When thou hast breathed in thy hand and signed it with the spittle which goes forth from thy mouth thou wilt be clean all over (down) to thy feet, and this is (of) the Holy Spirit, and the drops of the water of Baptism ascend from the fountain which is the heart of the Faithful (and) purify. And those who believe are bound to pray at this hour because the elders set us the example. And verily all the ranks of the angels ministering with the souls of the righteous ones praise God at that hour, and therefore it is proper for the Faithful to pray at that hour. The Lord also said: At midnight there was a cry, Behold the bridegroom has come. Go ye out to meet him. Then he repeated the word and said: Watch, for ye know not the day (nor) in what hour (he will come).

And having risen when the cock crows, pray, for the children of Israel at the crowing of the cock denied Christ, whom we know by faith, watching with hope for that day of eternal light

which will shine upon us at the resurrection of the dead. This, O ye Faithful, when ye have finished mentioning and teaching it amongst yourselves, ye shall do, and no one will cause you grief, nor shall ye ever fall. And ye shall make continual remembrance of Christ. Sign thy forehead in fear. This is the outward sign, and it is known (that) Iblis is defeated by this, when we do it in faith: we do not make a show before men alone, but in the knowledge by which thou art strong as with armour. Because the crafty (enemy) will look upon the strength of the heart alone, and having seen the inner man to be rational, and that he is signed inwardly and outwardly with the sign of the Word, he will flee away swiftly followed by the Holy Spirit, he who is in the man who makes place for him within.

This is that which Moses before taught us of the lamb of the Pascha which was slain, and he commanded to smear with its blood the door-posts and the roofs, making known to us the faith which is in us, for if we sign with the hand our forehead with that which was given us by the perfect Lamb, we shall be saved from him who wishes to kill us. If ye do this with thanksgiving and right faith ye will be edified, and to you shall be given eternal life. This we advise you to keep, ye who have sense. If everyone who heard kept the teaching of the Apostles, nothing of the heresies would be able to lead a man astray from them. Thus many heresies increase, because those who received them were not willing to learn the secret of the Apostles, but according to their own pleasure do what they like best and not what is proper.

And if we have omitted anything, O my brethren most beloved, God will reveal it to everyone who is worthy, and he will guide the Church for him who is worthy into the quiet harbour. These are the canons of the Church. The forty-eighth: Concerning the gifts and the offices.

When anyone has obtained a gift, let him not glory over anyone. Our God and Saviour Jesus Christ gave to us this great mystery of the service of God, and he calls the Jews and the Greeks, that they should know God the Father, the only true (God), as he says himself in a place, and gives thanks for the salvation of him who believed: I have manifested thy Name to the men whom thou gavest me, and I have finished all that thou deliveredst to me. And he spoke to the Father concerning us, and says: O my holy Father, the world knoweth thee not, but these knew thee. That which is proper he says now to us all, us and those who have become perfect, concerning the gift which he gave by his Holy Spirit: And these signs shall follow him who believed in me: they shall cast out devils in my Name, and they shall speak languages and they shall take up serpents in their hands, and if they drink deadly poison it shall not hurt them, and they shall lay their hands upon the sick and they shall recover. These gifts were first given to us, the Apostles, at the time when he made us worthy to preach the Gospel to all the land, in order to give it to him who should believe by us as privilege to us who do the signs; nay more, ye too (shall do it), whoever is believing among you;

that they who were not satisfied by the words might be put to shame by the power of the miracles. For the signs are not for us the believers, but they are for the unbelievers, the Jews and the Greeks. And it is not for our gain when we cast out devils, but the gain is for him

who is purified by the will of Christ, as the Lord teaches us in a place, explaining the work and saying: Rejoice not because the devils obey you, but rejoice because your names are written in the heavens. The casting out of devils is by his power, but as for our names being written in the heavens, this is by our will and our mind and our teaching, with assistance from him as the purifier. It is not now necessary that every believer should cast out devils, or raise the dead, or speak with languages, but he who is worthy of this gift shall be worthy of it for a cause, and it shall be a reason for him who believes, and produces it (sc. the sign). Because they received not the declaration of the word; therefore he sent the working of signs, that perhaps they might be saved. In that case the unbelievers and hypocrites would not even be ashamed though they were put to shame by the miracles.

And God testified to this as he said in the Law: With tongues and lips I will speak unto this people, and even so they will not obey me, said the Lord. Nor did the Egyptians believe when Moses worked those great miracles and those signs among them. Nor did the multitude of the Jews believe him who was greater than 5 Moses, who was Christ, when he healed all sicknesses and infirmities amongst them. And that rod also when (it) was changed into a serpent put them not to shame, nor the hand which became white, nor the water which was made blood. Neither also were those others content when the blind saw and the lame ran and the dead were raised up. And that one was opposed by Yānās and Yamrās, and this also was insulted by Nānās and ayāfās. Thus it is that miracles do not put everyone to shame, but the proud alone, and for their sake God is pleased (to act) as a wise physician, a steward, so that mighty works should be not of the power of man, but by his permission.

We say this, lest those who obtain a gift should magnify themselves above those who have not obtained it. We have spoken concerning the gift of God such as is shown by signs, because there is no man who believed in God by his holy Son, who has not received a spiritual gift. For the escape from the delusion of many gods and the entrance into the faith of the Father and the Son and the Holy Spirit is a gift from God and a grace, all the more because we have repudiated the folly of the Jews and have believed in the will of the Father and the Son coeternal with the Father before all ages, born of the immaculate virgin without seed of man, and he followed the course of men without the seed of men, and fulfilled all the righteousness of the Law, and by the consent of God the Father the Word endured the cross and was ignominiously derided and died and was buried and rose again the third day, and after he had risen from the dead he stayed forty days with the Apostles, and after he had given them all his commands he ascended in their presence to him who sent him, God the Father. He who believed in this did not believe thus merely and without reason, but by choice and consent he received the gift which is from God. Thus also he who became free from all heresy. None of you now should judge any who has become a believer and who is not considered worthy of signs or miracles, gifts which are of God. Various are the gifts which are given by him to men, and thou hast received this. This one has received the words of wisdom or knowledge, and another has received something else, and they know beforehand what is certain to come to pass, or the words of teaching, or endurance or excellence of virtue.

Moses himself also, the man of God, wrought signs in Egypt and did not magnify himself above his brother, not even when he was called god did he not magnify himself above his prophet who was Aaron. Nor did Joshua the son of Nūn, who led forth the people after him, magnify himself, nor was his heart exalted above Phinehas or Caleb when he made the sun stand still in the ravine of Ablūm and the moon over Alūm in the battle with the Aūsiyīn because all the day did not suffice him for the pursuit. Nor did Samuel consider David, the beloved of God, to be nothing when he did such signs, though both were prophets, the one (being) chief of the prophets and the other (being) king. 5 And among the seven thousand pure men who did not bow their knee to Baal the idol, none of them was chosen except Elias alone and Liyūsh'a his disciple that they should work signs and miracles, and Elias did not mock Yabadias the steward because he feared God, and worked (no) signs.

Nor did Elīsh'a forget or neglect his servant when he trembled at the enemy enclosing him in. Nor did the three children deride their companions when they were saved from the furnace of fire, for they knew that it was not by their own power that they were saved from that evil, but by the power of God they worked those signs and escaped from the sufferings. So let not any one of you magnify himself above his brother if he is a prophet and works miracles; and if it was given that there should 20 (not) be an unbelieving man in any place [before] any sign would be for nothing. That a man should be a servant of God—this (is) from his good heart. If he work miracles, this is by the power of the Most High, which (really) works: [and] the former is our (concern), the latter is God's (work), the same power which works for the works which we have just mentioned.

But let not the king despise the troops and soldiers who are below him. The forty-ninth chapter: Let not the chiefs despise those who are below them, nor let the chiefs despise those who are over them as chiefs: the chiefs would be nothing if they had not those over whom they rule: the kingdom would not stand if there were no troops and soldiers. And let not the bishop exalt himself over the deacons and presbyters, nor the presbyters over the people, because the standing of the Church depends upon one another. If there were no lay people, over whom would be the bishop and presbyter? It is of ourselves that we all become Christians, viz. Nazarenes, but as for becoming apostles and bishops or anything else, from this time it is not by ourselves but by God who gives the gifts. This we have said up to this place, concerning those who are worthy of the gifts or the Orders, and this further we add to these words.

The fifty: Everyone who prophesies is not a servant of God, nor is everyone who casts out devils holy, for Balaam the son of Fāghūr the soothsayer was without goodness and prophesied; and ayāfās, by name chief priest, and having a false name: Iblīs, and the devils who are before him, said many things beforehand, and there is not in them any service of God at all. They please themselves alone in ignorance because of the wickedness which they commit. It is clear that when the hypocrites prophesy they cannot conceal their hypocrisy in their prophecy, nor when the devils cast out devils; for they do not become pure (thereby), because when they do it they lead one another astray, like conjurers for merriment, they

lead astray, and those who support them go astray. The king if he becomes a hypocrite is no longer a king, henceforth he is the opposite (of a king).

5 The fifty-first: Concerning the bishop who is contented with little learning, and ignorance and malice.

Every bishop who is contented with little learning or is in ignorance or in malice is no bishop, but he bears a false name. He is not (a bishop) before God but (only) 10 before men, like Hanāniyā and Sīmānūs in Israel, and like Sadākiyā and Akiyāb, whom the king of Bābel slew and roasted in iron pitchers, as said Jeremiah the prophet; this he says. We do not indeed disparage the true prophets; we know that the work in them and in the holy ones is from the Spirit of God. But we are causing to cease the hardness of heart of the covetous, and we inform them this, that God causes to cease his gift from such as these, because God resisteth the proud and giveth his grace to the humble. Sīlās and Gāyūs were two before us, but they did not magnify themselves above the Apostles, nor went out of their limits, because they loved God. And women also prophesied in the old (testament), Miriam the sister of Moses and Aaron, and after her Dafūrā, and after them Aūdlā and Judith, the one in (the time of) Adratarsīs and the other in the time of Darius, and in the new (testament) the Mother of the Lord and Alish'a her cousin and Hannah, and also the daughters of Philip, and these did not magnify themselves above the men, but kept their limits. But women and men when they share in these graces shall be humble. God being pleased with it said: Unto whom shall I look but to those who are humble and tremble at my words. First we sent out these words concerning the gifts which God gave to the men according to his will. As they indeed acquire for themselves the similitude of those who take to falsehood and are moved by alien spirits: so God causes reprobate men to prophesy and work signs.

And now the words will draw us on to come to the chapter which is for the definitions of the Church, that ye who have become bishops through us by the command of Christ, having learnt this arrangement from us, might do everything according to the commands of Christ, as the statute which he gave to you, and know that he who receives from us receives from Christ and receives from God the Father, to whom (be) glory for ever, Amin. The fifty-second canon: Concerning the ordination of the Bishop and the ordinance of the Kiddās.

It is seemly for a bishop to be ordained as we have already said, and we command all the people: Choose a man, virtuous, holy in everything, and choose him (all) the people. When they have recorded their consent as to this (man), let all the people assemble, and the presbyters and bishops, and they shall assemble on Sunday, and the greatest among them shall ask the presbyters and the deacons and shall say: Is this he whom ye are pleased that he should be your chief? So when they have said : Yes, he shall ask them and say : Is this man worthy of this honourable position, and has he continued virtuous in everything, with goodness in God's sight, and kept the truth with man, and has he ordered well the people of his house and established his character in correctness, with nothing found against him? And when all have answered together and said : He is thus in truth and not in hypocrisy, God the Father and Christ and the Holy Spirit being Judge of those things, let them ask

again three times : Is this man worthy of this government? that from the mouth of two or three every word may be established. When they have said three times :

He is worthy, let them all give assent with their hands, and having done this with cheerful mind, let there be silence, and let a great one from the great bishops take two other bishops with him, and all the rest of the bishops and presbyters standing up at the altar shall pray in silence, and the deacons shall hold the holy Gospels spread open upon the head of him who is to be ordained, and all shall pray to God for him, and the bishop shall pray to God for him, and one of the bishops shall offer incense over the hand of him who is to be ordained. And the bishops shall cause him to sit upon a seat which was prepared for him, and when they have all kissed him (with) the kiss of the Lord, let them read in the holy Scriptures, and when they have finished what should be read in the Gospel, let the bishop who is signed salute all the Church and say : The grace of our Master Jesus Christ and the love of God and the fellowship of the Holy Spirit (be) with you all. And all shall say: And with thy spirit. And when he has finished what should be said, let him speak the words of consolation to the people. And when he has finished what he may teach (them), let the deacon go up on a high place and call out and say: Let none stand here but the Faithful.

And thus when the bishop has completed all the prayers which it is proper for him to make for the sick and the rest, let the deacon say to them: Kiss one another with a pure kiss. And the priests shall kiss the bishop, and the laymen shall kiss the laymen, and the women shall kiss the women. And the young children shall stand at the ambon, and another deacon shall stand with them, lest they should be disorderly, and other deacons shall walk about watching the men and the females, lest there should be disturbance among them, and lest they should wink one to the other or make signs, or go to sleep. And the subdeacon shall stand at the doors of the women, and the deacon shall stand at the doors of the men, lest anyone should go out, and lest they should open the doors at the time of the pure Kiddās, even if there should be a believer at the door. And let the subdeacon bring water to the priests that they may wash their hands as a sign of the purity of the souls of those who lift them up to God. And let another deacon cry: Let no catechumen stand here, nor be any here who hears the words. He shall not partake of the Mysteries, nor any of the unbelievers, nor any of the heretics;

O women, hold your children, nor let any have anything against another in his heart, and let none stand here with hypocrisy, be upright with the Lord, and stand with fear and trembling. Prosperin. When this has been done let the deacon bring the bread to the bishop to the altar, and let the presbyters stand on his right and left, like disciples standing before their teacher, and let the two deacons stand on either side of the altar holding the flabella made of some delicate material, or of peacocks' feather or delicate silk, and they shall drive away the little flying creatures, lest any of them should fall into the cup. And thus let the arch-priest pray over the sacrifice and make supplication that the Holy Spirit may descend upon them, and upon the bread that it may become the Body of Christ, and the cup that it may become the Blood of Christ. And when he has com- 15 pleted the prayer which it is proper to say, let the

bishop first communicate, and after him the presbyters and the deacons likewise, and the subdeacons, and after them all the people shall receive. And the bishop shall administer and say : This is the Body of Christ, and he who receives shall say, Amín. Then the deacons shall administer the cup, and they shall say : This is the Blood of Christ, this is the cup of life, and he who receives shall say, Amín ; and they shall sing until all have received.

And when all have received the women shall receive, and when there is an end of the singing with which they praise, the deacon shall cry out and say : We have received of the venerable Body of Christ, and let us give thanks to him who has made us worthy that we should partake of his mysteries, honourable and holy. And after that the bishop shall pray and give thanks for the eating of the Body of Christ and the drinking of his Blood, and when he has finished what he prays, the deacon shall say: Bow your heads before the Lord that he may bless you; and when they have finished the being blessed, let the deacon say: Go away in peace. And the little (pieces) which remain over let the deacons take care of, lest any should be left of the Oblation, and let the priests take great care that there should not be much left, lest it should be a great judgment upon them, like the sons of Aaron and the sons of Eli whom the Holy Spirit destroyed because they despised the sacrifice of the Lord; how much more those who make light of the Body of Christ and his Blood, and think that it is carnal food and not spiritual which they receive. This we command to all, O bishops and presbyters and deacons, concerning the service of the holy Mysteries.

The fifty-third: Concerning the ordination of the Presbyters and the Deacons, and concerning the Deaconesses and the Subdeaconesses and the women Readers. And thou, O bishop, ordain the presbyter, lay thy hand upon his head, and all the presbyters standing by and the deacons, and pray and ordain him. And the deacon also, ordain him and put thy hand upon him, and pray, and all the presbyters and deacons standing by. And concerning the deaconesses and the subdeaconesses and the women readers we have already spoken. The fifty-fourth: Concerning the confessors. The confessor shall not be ordained. This man is trustworthy by his mind, for he is worthy of great honour, for he confessed the name of God and his Son before the peoples and kings. If, however, necessity requires that he should be ordained bishop or presbyter, let him be ordained; and if the confessor is angry with such an ordinance because of his confession, let him be excommunicated, for he is not only (wrong in this), but also he has denied the command of Christ, and he has become worse than an unbeliever.

The fifty-fifth: Concerning the virgins and widows and exorcists. Hand shall not be laid upon a virgin, for it is not the commandment of the Lord. This is a sacred conflict, it is only by a secret resolve. It is not that marriage is depreciated, but that there may be leisure for the service of God. Concerning the widows. Hand shall not be laid upon a widow. When (there is) one whose husband has been dead a long time, and she has lived in chastity and nothing has been found against her and she has provided properly for the people of her house, like Judith and Hannah, let him put such into the rank of the widows; but if it is not a long time since her husband died, she shall not be trusted, but she shall be proved by

length of time. For the solicitation even grows old [with the man] if it be not held back by a strong rein.

Concerning the exorcist. The exorcist shall not be ordained, because this thing is by voluntary intention, and it is by the gift of God and Christ Jesus. For when the Holy Spirit dwells in the man [and him] who obtains the grace of healing, he is declared by the grace which is in him, which enlightens men. If necessity require that he should become bishop or presbyter or deacon, the hand shall be laid upon him. The fifty-sixth: Concerning by how many bishops it is proper to ordain a bishop. It is proper for the bishop that he should be ordained by three bishops or two. And if it was only one bishop who laid hand upon him, let him be excommunicated. And if it was done through urgent necessity by one, and it was not possible to collect an assembly because of widely extended persecution or some other cause, then let him be justified by many bishops, and they shall make it thus lawful for him, and he shall be made by their command.

The fifty-seventh: The bishop shall bless and shall not be blessed, and he shall excommunicate him who is worthy of excommunication. The excommunication of the bishop, that it cannot be done by one bishop only. And the rule of the blessing. The bishop shall bless and shall not be blessed. He shall ordain men and offer the Oblation; and the Eulogia shall be offered by the bishops and not by the presbyters. The bishop shall excommunicate every priest who is worthy of excommunication: a bishop he cannot excommunicate by himself, but only with bishops like him. The presbyter shall bless and shall not be blessed. He shall receive the Eulogia from the bishop and from his fellow-presbyter, and he also shall give to his fellow-presbyter and shall lay his hand upon men, but he shall not ordain or excommunicate, or put out him who is faulty—if there was one who deserved this punishment.

The deacon shall not bless and shall not give the Eulogia, and shall take (it) from the bishop and the presbyter. He shall not baptise or offer the Oblation, and when the bishop and presbyter offer, he shall give the cup to the people. He being not priest, but servant to the priests. The fifty-eighth: It is not proper that there should be one of the priests in a rank inferior to the rank of the deacon, that he should perform any of the works of the deacon. It is not proper that there should be one in a rank inferior to the rank of the deacon, that he should perform the work of the deacon. And the deaconesses shall not bless, nor do anything of what the presbyters and the deacons do. But they (lit. she) shall guard the doors (and have) no other (duty). And they shall minister to the presbyters where they baptise the women, because this is what is proper.

The fifty-ninth: Concerning the first-fruits and tithes. All firstlings shall be brought to the bishop and the presbyters and the deacons for them to eat. And all tithes they shall receive that they may be for the clergy and the virgins and the widows, and everyone who is poor shall eat thereof. The first-fruits which are the firstlings (are) for the priests alone and those who minister to them. The sixtieth: Concerning what is left over of the Oblation, what is not offered at the time of the Mysteries. The Eulogiae which are left over from the Mysteries of what was not offered, let the deacons divide it among the clergy, with the oversight of the

bishop and the presbyter. He shall give to the bishop four portions, and he shall give to the presbyter three portions, and the deacon two, and lastly, the subdeacons and readers and the singers and the deaconesses—he shall give to all of these one portion. This is good (and) acceptable before God. Everyone shall be honoured according to his rank, and there is no church teaching confusion but good order.

The sixty-first: Concerning him who wishes to partake of the Mysteries. Those who wish to partake of the holy Mysteries, which are of the service of God, let them be brought by the deacons to the bishop and presbyters, and they shall ask what cause induced them to come and hear the words of the Lord, and those who bring them shall bear testimony to them, and they shall ask them to report of their occupations with great earnestness. The sixty-second: Concerning the trades and the works. Let them ask about their occupations and manner of life with earnestness, whether they are slaves or free. If anyone is a slave, let him ask his master whether he bears testimony to him. If he shall not bear testimony to him, let him be sent away, until he shall make himself worthy that his master should bear testimony to him. If he bears testimony to him he shall be received. If he was servant of an idolater, let him be taught to please his master, that the word of the Lord may not be blasphemed. If anyone has a wife, or a woman has a husband, let them be taught to be content (with one another). If they were not married according to the law. If the master was a believer and he knew that (his slave) was committing adultery and was not married to his wife, or she was a concubine and he was not married to her, let that master be excommunicated and expelled.

If there was anyone who has a devil, let him be taught that he must be cured, and not be brought in to partake of the Mysteries until he is first purified. If he is on the point of death he shall be brought in. Whatever man there be who is absorbed in the (work of the) world, let him desist or let him be rejected. If an adulteress desires to come in, let her desist or be sent away. If there was anyone who made idols, and he wished to come in, let him desist or be sent away. A man or a woman who is (concerned) in a theatre, or a chariot-driver or an Olympic contender, or a chorus flute-player or a harp-player, or one who plays on the pipe, or a dancer or a huckster, let him desist or be sent away. A soldier before he comes in must be taught not to oppress or accuse falsely, and he shall be content with his pay. If he is pleased (to be so), let him be brought in. If he be not willing, then let him be sent away.

One who does infamous crimes, or lies with male or female, or a magician or star-gazer, or a diviner or master of the astrolabe, or one who speaks about the hours and the choice of days, or a serpent-charmer or maker of phylacteries, or one who divines with any vessel, or interpreter of movements of limbs, or who augurs by birds of the heaven, or who watches that he may collect (signs) by the lame or the blind or by proof of birds when they cry, or who observes the words of men that they may be marks to him—these shall be proved by time, for the evil is hard to eradicate. If they desist from this occupation let them come in, and if they desist not let them be sent away. The sixty-third: Concerning the concubine of an unbeliever or believer, (and) the prohibition of many things. If the concubine of an

unbeliever is a slave and kept herself to him alone, let her come in; if she was defiled by others, let her be sent away. If a believer has a concubine and she stays with him, let him desist from her if he is a Christian and marry her according to the law. If she is free, let him do with her according to the law, and if he is unwilling to do this, let him be sent away.

If there is one who follows the customs of the heathen, or the fabulous words of the Jews, let him desist or be sent away. One (who) is mad after and gazes at the theatre or gladiators or places of the lions, if he desists (let him come in), or let him be sent away. Let them who begin to be instructed be instructed three years. If a man has love and good-will and he displays upright life, let him be accepted, for the matter is not concerned with time, but it is only an affair of intention and conduct. If there is a layman teaching in the words, and he is quiet in manner of life, let him teach. For they shall be all taught of God, said the prophet. The sixty-fourth: Concerning the washing of their hands with water, and the prayer. Every believing man or woman when they rise in the morning from sleep, before they do any kind of business, let them wash their hands with water and pray. And if there should happen to be the words or conference in teaching, let them choose for themselves the words of teaching as better than work.

5 The sixty-fifth: Every believing man or woman shall be (kindly) disposed to their servants. And the rest of the sabbath and Sunday. Let every believing man or woman be disposed to his servants with kindness, as we commanded at first and have taught thus in the Epistles. Let the servants be appointed to work five days, and on the sabbaths and Sundays they shall devote themselves to the Church, that they may learn the service of God, for God rested on the sabbath day when he completed all the world. 15 The Sunday is the day of the resurrection of the Lord. The sixty-sixth: They shall not work (in) the week of the Pascha. And the mention of the feasts.

They shall not work also in the week of the great Pascha and that which comes after it, the first solemnity, viz. the day in which the Lord was crucified, and the other the day on which he rose from the dead. And is there not need that they should learn that he died and rose from the dead? They shall not work on the day of the solemnity of the Ascension, for the purpose of Christ was completed on it. They shall not work on the completion of the Pentecost, for it was the manifestation of the Holy Spirit who came down upon those who believed in Christ. They shall not work also on the day of the Birth of Christ, for on it was given favour to men. On that very day with haste when the God the Word was born for us, Jesus Christ, of Mary the Virgin, (to be) the salvation of the world. They shall not work also on the solemnity of the Bathing, for on that day was the appearance of the Divinity of Christ, and the Father bore witness to him in the Baptism, and the Holy Spirit came down upon him like a dove, which bore witness to him before those standing by, that this was the true God. They shall not work also on the day of the Apostles, for they are those who became to you teachers of the doctrine of Christ, and made you worthy to partake of the gift of the Holy Spirit. They shall not work on the day of Stephen the first martyr, (and) of the other holy martyrs who loved Christ better than their own lives.

The sixty-seventh: The times of the prayers. When ye rise in the early morning, pray, (and pray) at the third hour, and pray at the sixth hour, and pray at the ninth hour, and pray (in) the evening and the time when the cock crows. In the early morning because God causes (it) to shine upon us and makes the night pass and brings us the day. The third hour, being the hour in which Pilate gave sentence upon the Lord. The sixth hour, and the Lord was crucified at that hour. And (in) the ninth hour he gave up the spirit and all the earth was shaken, and when his side was pierced there came forth blood and water, and when the Lord was crucified (all) creation was afraid and trembled before him at what the godless Jews did, and they could not endure to look upon the Lord in his being mocked. At night ye shall give thanks because he has given you rest from toil of the day, and at the time of cock-crow because already at that hour ye are told the news of the appearing of the day that ye may turn to your works, and to the works of the light that ye may do them.

The sixty-eighth: If ye cannot go to the church, the bishop shall celebrate the Kiddās in his house. It is the holy man that sanctifies the church. 10 If ye cannot go to the church because of the unbelievers, thou, O bishop, celebrate the Kiddās in thy house, that the servants of God may not be gathered together with the profane; and the church does not sanctify the man, but it is the man who sanctifies the church. If the profane make a raid on the church, flee away from it, for they have defiled it, for as it is the holy man that sanctifies the church, so also it is defiled by the impure. 20 If it is not possible to assemble together in the house or in the church, each one shall sing praise wherever he is by himself, and let him read and pray, if there are two or three, for the Lord said that in the place in which two or three are gathered in my name I am at once with them in their midst.

The Faithful shall not pray with the catechumens in a house. It is not right that he should partake of the holy Mysteries if he has been defiled by those who do not partake. The servant of God shall not pray with a heretic nor in his house. What fellowship has light with darkness? If a believer, man or woman, has intercourse with slaves, let them be excommunicated and go out of the church. The sixty-ninth: 'Concerning the days on which they make celebration for those who slept. They shall keep the third for those who slept, with psalms and prayers, because of him who rose again on the third day. They shall keep the seventh for memorial of the living and the dead. They shall keep also the fulness of the month in likeness of the ancient (practice): thus mourned the people for Moses. And thus they shall also keep the fulness of the year in likeness of their memorial. They shall give to the poor of the goods of him who died as a memorial for him. This we say concerning only the servants of God. As for the profane, if everything in the world was given to the poor for him it would not profit him, because those who were enemies of God in the world, the thing is clear that they will remain to be his enemies when they go out of the world. There is indeed no hypocrisy with him, for the Lord is righteous and loveth the righteous, and also, 'Behold the man and his work.'

'And if ye are invited on a day, eat orderly and in the fear of God. It may be that ye shall pray for those who have been removed from this world. O presbyters and deacons of Christ,

it is proper that ye should be watchful at all times, ye yourselves and others (also), that ye may be able to do according to the saying of the Scripture: The strong, the angry, shall not drink wine, lest they should drink and forget wisdom, and not be able to judge in uprightness. Because after God the almighty and his only Son, the presbyters and deacons are the authorities of the church. We say this, (but) we do not forbid them to drink (wine), because we cannot despise what God created for the joy of men, but that they should not drink to be drunken. The Scriptures say not that he shall not drink wine, but what is said is that he shall not drink wine to be drunken, and also that thorns spring up in the hand of the drunkard. This is not said only to the clergy, but to all the lay Christian people, those who follow the name of our Master Jesus Christ. These are they concerning whom they say: The woe, but also trouble and contentions and sorrows who hath; and whose eyes are darkened; or wars and wounds shall be to whom? Is it not they who are assiduous in drinking wine, who ask where is the place of drink?

The seventieth chapter: Concerning those who are persecuted for the Faith, and concerning him who flees from city to city because of the Faith, that they should be assisted withal for the sake of the Faith.

He who flees from city to city for the sake of the remembrance of the words of the Lord, and they know that the spirit is ready and the flesh weak, (and) they flee from place to place, and they accept the spoiling of their goods that they may keep the charge of the name of Christ and not deny him. Assist them and give to them all that they have need of, and fulfil the statute of the Lord which we command (you) withal. Stand each one in the Order which is given him, and go not beyond the limits which are its limits for him. It is not for ourselves but for God the Lord, who says: He who receiveth you receiveth me, and he who receiveth me receiveth him who sent me, and he who despiseth you despiseth me, and he who despiseth me despiseth him who sent me. If there are created things which have no souls (and which) keep the order which is given them, the day and the night, and the sun and the moon and the stars, and the elements and the changes of the seasons and the months and the weeks and the hours, and these are slaves to the necessity which was defined for them as it is said:

He made for them a limit (which) they do not pass over—and the sea I have made for it a limit, and I have made for it a barrier and doors, and I said to it, Reach as far as this, and thou shalt not pass beyond. How much more indeed is it not proper for you to move anything which has been defined for you according to the will of God; yet there are some who reckon this as nothing, that they confuse Orders. Do not ye confuse the ordination according to which each one of you was ordained to his Order, nor take by force Orders which are not given to you and pass beyond your own in an overbearing manner that ye may possess what belongs to another, over which ye have no authority. Concerning this they provoked God like the children of Korah and king 'Uzya, who took by force the priesthood without the commandment of God. The former were burnt with fire and the latter had his forehead marked with leprosy. And these (now) make angry the Lord Jesus, who commanded that this should be, and pained the heart of the Holy Spirit and despised his testimony, and they

make light in truth of the charge laid upon those who do these deeds and the carelessness which they commit in regard to the Oblations and the Eucharistia, so that they are offered by means of those by whom it is not proper (to be done).

They regard the honour of the priesthood which is in the likeness of the great Chief Priesthood of Jesus Christ our King that it is a work of sport. And it is necessary that we should teach them this: for (lit. and) henceforth some of them make division (inciting others to follow) after their vanities. We speak of Moses the servant of God, to whom God spoke face to face as one who talks with his companion, who said to him, I know thee more than everyone, who talked with him face to face, (not) in signs and wonders and dreams and angels and interpretation. This (was) at the time when he commanded him the holy law, and strictly defined what was proper to be completed by the priesthood, and what was proper to be (done) by the priests, and not the things which belonged to the levites, and he kept each one apart for what was suitable for him, and he arranged the service, that which was commanded to the high-priest to do and was not suitable for the priests to do, and the law did not require it; and that with which the priests were commanded the levites were not able to approach, but each one should keep to his own service which he received and not go from it. And if anyone transgressed and went out from his Order and the service which he had received his punishment was death.

What happened to Saul makes this clear to us, especially when he thought to offer up victims rebelliously against the prophet and high-priest Samuel he brought on himself sin and curses for ever. But the prophet was not afraid because of the anointing with which he had anointed him to become king. God has made us know of a great deed, revealing (what) happened to Ūzya. Vengeance did not wait on account of the opposition which he made, and (in) his becoming a stranger from his kingdom because of the chief priesthood which he coveted.

The seventy-first chapter: Concerning the Order of the Priesthood and its limits. Ye are not ignorant of what we have defined. Ye are aware that there are some whom we have named Bishops, and others whom we have named Presbyters, and others Deacons, with prayer and laying on of hand. And we have made for each an Order according to the difference of the name. There is none among us who desires the filling of our hands, that he may receive from us what he desires, like the priests of the calves made by Jeroboam, those which (were) an abomination before God. If there was not a law of difference of Orders, it would have sufficed to perfect all the world with one name, but since we have been taught by the Lord a series of functions we have kept apart the Bishops for the chief priesthood, and the Presbyters for the priesthood, and the Deacons for the service, the service which comes to the two, that the works of the service may be perfected withal.

It is not proper for the Deacons to offer the Oblations or baptise, or give the Eulogia to great or small; nor for a Presbyter to sign, i.e. ordain, anyone, because it is not proper to alter his Order. God is not (the author) of confusion, so that the vicious may not seize for themselves with audacity what belongs to those who are (properly) chosen, and make for themselves a new law to their own destruction in their ignorance. The thing bears witness

against them. They kick with their feet against the goad. Such men are not in opposition to us, but they are in opposition to the Bishop of all the earth, the Son of God, the great Priest Jesus Christ our Master. Constituted by Moses, the lover of God, were chief priests, priests, and levites, and constituted also were thirteen Apostles by the Saviour, and by the Apostles we have been constituted, Clement and James and the rest withal, not that we should describe every one of them. And we have also all of us constituted withal presbyters and deacons and readers. The first and only true Chief Priest is Christ, he who did not carry off this honour for himself, but (it was from) the Father who appointed him. He when he became Chief Priest for our sake offered up the spiritual Sacrifice to God the Father before he was crucified. And he commanded us alone to do this, and there were others with us who believed in him.

But it was not given to everyone who believes in him to be priest, nor to be worthy of the Order of chief priest. After that he ascended we offered by his command the holy Oblation without blood, and we have appointed bishops and presbyters and deacons, in number, seven, among them Stephen the holy martyr; he was not less than us in the love of God, but he displayed his service of God in faith and the love which he had for Christ Jesus our Master to such a degree that he even gave up his life for his sake, and the Jews, the murderers of the Lord, stoned him with stones and killed him. But this great man, who gushed with the Spirit, who saw the doors of the heavens opened and the Lord at the right hand of the Father, we did not observe him in any place doing what was not suitable for the deacons, or that he offered Oblations, or that he laid hand upon a man, but he kept to the Order of the deacons until the end, as was suitable for the Martyr of Christ to complete and keep the Order.

And if there is anyone who blames Philip the deacon and Hananiya the faithful brother, the former because he baptised the eunuch and the other (because) he baptised me, Paul, they know not what we say. We say that no one shall seize for himself the Order of Priesthood, but should obtain it from God like Melchizedeck or James, or should obtain it from the chief priest like Aaron. He obtained it from Moses. Philip and Hananiya did not choose for themselves that they should do that. But it was Christ who chose them, the true Chief Priest of God, and there is no god like him. The Apostolic Canons were finished, and they are seventy-one Canons, but their number in the Greek is eighty-one canons, and they are those which the Apostles transmitted by the hand of Clement. To God be glory continually, and upon us be his mercy for ever. Amin.

The Sahidic version

THESE ARE THE KANŌNS OF OUR HOLY FATHERS, THE APOSTLES OF OUR LORD JESUS THE CHRIST, WHICH THEY APPOINTED FOR THE CHURCHES HAIL, O our sons and our daughters, in the name of our Lord Jesus the Christ. Said Jōhannēs and Maththaios and Petros and Andreas, Philippos and Simōn, 10 Jakōbos and Nathanaël, Thōmas and Kyphas, Barthōlomaios and Joudas the brother of Jakōbos. 1. According to the commandment of our Lord Jesus the Christ our Saviour, after we had assembled together; he commanded us, saying: Ye have not yet divided the 15 countries among you: before that ye divide them among you, so that each may take his place according to your number, Define the dignity (axiōma, in the plural) of the Bishops, the councils (lit. the places of sitting) of the Presbyters, the assiduous services (proskartēresis) 20 of the Deacons, the wisdom (plural) of the Readers (anagnōstēs) and the sinlessness (plural) of the Widows; and all the other works, by which it is right to establish the foundation of the Church; that they may know by them the type (typos) of the things which are in the heavens, and keep from all defilement, Knowing that they will give account to God in the great day of the Judgment concerning all the things which they heard (and) did not keep. And he commanded us to send these words forth in all the world (oikoumenē).

2. Now (de) it pleased us to speak, each of us according as the Lord revealed to him, according to the will of God the Father, by the Holy Spirit, bearing in mind his words, that we should order them to you by way of reminder and fraternal teaching. 3. Said Jōhannēs: Men and brethren, we know that we shall give account for the things which we heard and which were ordered to us. Let not any of us accept the person of his neighbour, but if one see that his neighbour says things which are not profitable, let him put him to shame, because that which he (lit. thou) says is not good. Then (de) it pleased them that Jōhannēs should speak first. 4. Said Jōhannēs: Two ways exist, one is belonging to life and the other to death. There is great difference between these two ways. The way indeed of life is this: 'Thou shalt love the Lord thy God who made thee with all the heart, and glorify him, he who redeemed thee from death.' For this is the first commandment (entolē). But the second is this: Thou shalt love thy neighbour as thyself. The law and the prophets are depending on these two commandments (entolē).

5. Said Maththaios: All things which thou wishest not to be done to thee, thou also do them not to another. Which is this, that that which thou hatest do not do to another. Thou therefore, O Petros my brother, teach them with these words. 6. Said Petros: Thou shalt not kill; thou shalt not commit adultery; thou shalt not fornicate; thou shalt not corrupt a youth; thou shalt not steal; thou shalt not be a sorcerer (pharmagos); thou shalt not be a diviner; thou shalt not cause abortion, nor if she should bring forth shalt thou kill him; thou shalt not covet anything of thy neighbour; thou shalt not bear false witness; thou shalt not speak evil of anyone, neither shalt thou design evil; thou shalt not be of double heart; nor shalt thou be of double tongue, for to be double-tongued is a snare of death; Thy speech shall not be vain or false; Thou shalt not be lover of the larger portion, nor an extortioner, nor hypocrite (hypokritēs), nor (of) evil heart, nor proud; Thou shalt not take an evil counsel against thy neighbour; thou shalt not hate any man, but some indeed thou shalt reprove, but on others thou shalt have pity; and for some thou shalt pray, and others thou shalt love like thy soul (psychē).

7. Said Andreas: My son, flee from all evil (ponēron), and hate all evil. Thou shalt not be wrathful, because wrath (orgē) leads to murder. For wrath is an evil demon (daimōnion). Be not jealous; be not contentious; be not quarrelsome; because from these things is begotten envy. 8. Said Philippos: My son, be not lustful, because lust leads to fornication, drawing men into it by force. For lust is a female demon (d.), And if the demon (d.) of wrath (orgē) should be united with that of pleasure (hydonē) they destroy those who will receive them. Now (de) the way of the evil (ponēron) spirit is the sin of the soul (ps.). And whenever he sees a little place of rest and goes in, he enlarges the way, and takes with him all the other evil (p.) spirits, and goes unto that soul (ps.), and he lets not the man look up at all to see the right. Let your wrath have its measure, and check it after a little interval (diastēma), and draw it back to you, lest it cast you into an evil deed. For wrath and evil pleasure (hydonē), if they remain always continuing, become demons (d.), and whenever they have dominion over the man, they swell (shafe) in the soul (ps.), and it becomes under derision; and if they should bring him into deeds of wrong they mock at him, rejoicing over the destruction of that man.

9. Said Simōn: My son, be not a speaker of evil words nor base; nor be of lofty eye; for of these things comes adultery (plural). 10. Said Jakōbos: My son, be not an interpreter (lit. sayer) of signs, since interpreting of signs leads to idolatry, nor an enchanter, nor an assigner of hours, nor maker of potions, nor a wizard. Neither be teacher or hearer of them; for of all these things comes idolatry. 11. Said Nathanaēl: My son, be not a liar; since lying leads to theft; nor a lover of money (lit. brass), nor a lover of vainglory; because of all these come thefts. My son, be not a murmurer, since murmuring draws man to blasphemy. Be not harsh, nor designer of evil; for of all these is begotten quarrelling. But rather be meek, since the meek shall inherit the earth. Further (de), be also tender-hearted, peace-making, merciful, cleansed in thy heart from all evil. Be unmalicious (kakia), meek, good (agathos), trembling at the words which thou heardest, and keeping them. Do not exalt thyself, nor shalt thou give heed to the proud, but be more and more (auxane) with the righ-

teous (dikaios) and the pure. All evil things which come upon thee receive as being good, recognising that nothing will happen to thee without God.

12. Said Thōmas: My son, him who told thee the words of God and became to thee the cause of life, and gave to thee the holy seal (sphragis) which is in the Lord. Thou shalt love like the apple of thine eyes. Remember him therefore by night and day, and honour him like the Lord; For where they speak of the things of the Lord, the Lord is there: And (de) thou shalt seek his face daily, him and the other holy ones; that thou mayest rest upon their words; For he who associates with the holy will become holy. Thou shalt honour him according to thy power with thy sweat and with the toil of thy hands. For if the Lord made thee worthy that he should give to thee by him spiritual food (trophē) and spiritual drink and eternal life, It is most right that thou shouldst give to him food perishable and temporal. For the labourer (ergatēs) is worthy of his hire. For it is written: Thou shalt not muzzle an ox threshing, Nor does anyone plant a vineyard and not eat the fruit thereof.

5 13. Said Kypha: Thou shalt not make divisions; thou shalt rather reconcile them who quarrel, for peace with one another. Judge righteously without acceptance of persons, reproving him who sinned for his sin; For riches prevail not with God, nor doth he respect rank (axiōma), nor is beauty of any profit; but a just (d.) judgment is that which is before him. Be not doubtful in thy prayer, considering whether that which thou askest will happen or not. When thou art going to receive, be not stretching out thy hand, but if thou art going to give, drawing it in to thee. If thou hast anything by thy hands thou shalt give it for the ransom of thy sins. Thou shalt not hesitate (tisdaze) when thou art about to give, nor again when thou givest shalt thou murmur, knowing that God is the true rewarder. Thou shalt not turn away from the needy, but share (koinōnei) with the needy in all things. Thou shalt not say: Mine alone are these (things). For if ye are become sharers (koinōnos) with one another in the imperishable, how much more should ye not be in the perishable.

25 14. Said Bartholomaios: I entreat you, my brethren, while there is time (kairos), and still (aitei) being with you those to whom ye can do good, Cease not to give of any possession that ye have; for the day of the Lord draws near, that which will cause all visible things to be dissolved, and the wicked (ponēros) will perish therein. For the Lord cometh and his reward with him. Be lawgivers to yourselves : Be teachers of yourselves as God has taught you. Thou shalt keep the things which thou hast received, and not take from them, nor add to them. 15. Said Petros : Men and brethren, as for all the rest of the doctrine the holy Scriptures suffice to teach you, but let us indeed say to them the things which have been commanded to us. Then it pleased them all for Petros to speak.

16. Said Petros : If there is a place in which are but few believing men, and the multitude is not yet large (enough) to enable them to take vote (psyphisma) for the bishop, to the number twelve men, let them write to the neighbouring Churches, where there are many believers established ; that three chosen men may come from that place ; And let them prove (dokimaze) carefully him who is worthy of this degree (bathmos). Whether he be one of good report among the heathen (ethnos), sinless, without wrath, lover of the poor, prudent,

sober, not a drunkard, not a fornicator, not a lover of the larger portion, not a railer, not an accepter of persons, nor any of the like. It is a good thing if he has no wife. But if he has married one wife, having his children, let him stay with her. (Let him) have a share of (meteche) all learning, being able to interpret well the Scriptures. If he knows not how to write, being meek, let him abound in love toward all men, lest haply the bishop should fall under condemnation in a matter, and become guilty at all.

17. Said Jōhannēs : The bishop who will be ordained (kathista), if he should attend to knowledge and patience (hypomonē) (with) love of God (and of) them who are with him, let him then (de) appoint (kathista) two presbyters after having proved (dokimaze) them.

18. And they all answered : Not two, but three : there are four and twenty presbyters, twelve on the right hand and twelve on the left hand. Said Jōhannēs : Well have you reminded me, O brethren : for those on the right hand having taken the vials (phialē) from the angels offer them to the Lord, while (de) those on the left hand are having power over the multitude of angels. But it is right for the presbyters to be adorned (kosmei) with the character of old age, retiring from intercourse with woman, doers of good in brotherly love, and not accepting the person of men, sharing (koinōnei) with the bishop in the Mysteries, assisting him in all things, gathering the multitude together that they may love their shepherd. Then (de) the presbyters who are on the right hand shall provide for those who work at the altar (thysiastērion), that they may honour them who are worthy of all honour, and rebuke (epitima) them who are worthy of being rebuked (ep.). But the presbyters who are on the left hand shall provide for the multitude that they may be quiet, and that there may be no disturbance, [and] They having learnt to be in all subjection (hypotakē). Further (de), whenever they correct anyone, and he answers with audacity (authatēs), those who are within the sanctuary (thysiastērion) shall be of one heart and of one mind (gnōmē), and take vengeance on such an one according to his desert : and all the rest will fear, lest they should seek to please (ariske), and (the sinner) should consume as a cancer (gaggraina), and they all should be led away captive (aikhmālōtize).

19. Said Jakōbos: They shall appoint a Reader (anagnōstēs) after proving (dokimaze) him with a great proof (dokimazia), whether he bridles his tongue, being not a drunkard, nor a scoffer in his speech, but of respectable appearance, obedient, being first to assemble on the Lord's day (kyriakē). As minister (diaknonei), knowing that it is right for him to fulfil the work of preacher; For it is right that he who filleth the ears of others with his instructions should be all the more a doer (of the word) faithful before God. 20. Said Matthaios: Let the Deacons be ordained (kathista) after three (persons) have borne witness to their life (bios); for it is written: 'By the mouth of two or three witnesses shall every word stand.' Let them be made after having been proved (dok.) in all service (diakonia); being witnessed to by all the people (laos); having lived with one wife, rearing their children well, pure, prudent, meek, sober, quiet (esykhios), not insolent, who murmur not, not double-tongued, not wrathful, For wrath (orgē) is the ruin of wise men also; not (men) pleasers; not hard upon the poor, and respecting the person of the rich; not drinkers of much wine; willing to be sent on all

ministries (dia.) good and secret, ready to encourage (protrepe), compelling the brethren who have somewhat to open their hand to give; And being themselves also benefactors, and sharers (with others, koinōnikos); that the people (l.) may reverence them and honour them with all honour and all fear, attending (prosykhe) with great diligence to them who walk unruly: And some indeed instructing and some rebuking (epeitima), but others exhorting. Further (de), let them cast out them who despise (kataphronei) and are railers, knowing that all men who gainsay, or are revilers, oppose the Christ.

21. Said Kēphas: Let them ordain (k.) three Widows, two to continue (proskartērei) together in prayer for all who are in trials (peirasmos), and to ask for revelations concerning that which they require: While (de) the other (is) to be appointed to wait upon the women who are tried (piraze) in sickness, ministering (diakonei) well, being sober (nēphe), telling the presbyters of the things which happen, not a lover of shameful gain, not a drunkard, that she may be able to be sober (n.) so as to minister (dia.) at night: and if another woman wishes to apply herself to do good works, let her do according to the good will of her heart. For (kai gar) these are the good (agathon) things which the Lord foreordained. 20 22. Said Andreas: Let the Deacons be doers (ergatēs) of good works, coming by day and night in all places, and not exalting themselves over the poor, nor respecting the person of the rich; they shall know who is afflicted, and give to him of the abundance, compelling those who have power to do good works, to gather them in for them, Taking heed to the words of our Master (sah): 'I was being hungry, ye fed me.' For those who have ministered (dia.) without sin get for themselves much boldness (parrēsia).

30 23. Said Philippos: Let the Layman (laeikos) hearken to the precepts (prostagma) which they deliver to the laity, being in subjection to those who are occupied at the altar (thysiastērion). Let each one please God in the place which was defined for him, not liking to be at enmity with one another, not being jealous of the place defined for each (other); but let each continue in the calling in which he was called by God. Let not anyone seek to make his neighbour stumble in his course in which he runs; for neither do the angels anything beyond the commandment of the Lord. 24. Said Andreas: It is a good thing to set apart (lit. define) women to be made deacons (diakonos). 25. Said Petros: We have already defined this; but concerning the Oblations (prosphora) of the Body and the Blood of the Lord we shall declare the thing with certainty.

26. Said Jōhannēs: Ye have forgotten, O brethren, on the day when our Master (sah) took the bread and the cup (potērion) he blessed them, saying: 'This is my Body and my Blood.' Ye have seen that he gave not a place to the women to assist with them. Martha answered: Concerning Maria because he saw her laughing. Said Maria: Not because (of that) I laughed; for he said to us in his teaching: 'The weak will be healed by the strong.' 27. Said Kyphas: Some say that it is right for women to pray standing up, and not to throw themselves upon the earth. 28. Said Jakōbos: Where shall we be able to set apart women for a ministry (dia.), except this ministry (dia.) of this kind only, that they should help the needy? 29. Said Philippos: Brethren, concerning the giving. He who does a work gathers in a good

treasure for himself; but he who gathers in a good treasure for himself is he who gathers for himself the kingdom of the heavens. They will reckon him as a workman (ergatēs) of God abiding for ever.

30. Said Petros: Brethren, we are not having authority (exousia) over anyone by compulsion (anagkē), but as we have been commanded by God. I entreat you to keep the commandments (entolē) of God without taking anything from them nor adding to them, in the name of our Lord Jesus the Christ, whose is the glory for ever. Hamēn.

15. Concerning the Bishops

31. The bishop shall be ordained (kheirodonei) according to the word which we said before, having been chosen from all the multitude, and (de) being without sin. When he has been named (onōmaze) and they are pleased with him, the whole people (laos) shall assemble themselves together, and the presbyters with the deacons on the Lord's day (kyriakē), with the consent (syneudōkei) of all the bishops, who have laid their hand upon him. The presbyters also stand by, waiting, And they all hold their peace together, and pray in their heart that the Holy Spirit may come upon him. And they request (axiou) one of the bishops, while all stand up, that he should lay his hands upon him who is to be made bishop, and pray over him. And (de) when he is made bishop, let everyone give peace (eirēnē) to him with their mouth, saluting (aspaze) him. Let the deacons then (de) offer to him the Oblation (prosphora). And (de) having put his hand upon the Oblation (pr.) with the presbyters let him say in giving thanks (eukharistou): The Lord with you all (o kyrios meta pantōn ymōn). And all the people (l.) say: With thy spirit (meta to pnatos sou). And he says: Lift up your hearts (anō ymōn tas kartias). And the people (l.) say: We have them with the Lord (eukhōmen pros ton kn). And he says again: Let us give thanks to the Lord (eukharistēsōmen ton kn). And all the people (l.) say: Meet and right (axion kai dikaion). And let him pray also thus and say the things which come after these according to the custom of the holy Oblation.

Concerning the Presbyters

32. Further (de), when the bishop will ordain (kh.) the presbyter he shall lay his hands upon his head, all the presbyters touching him. And let him pray over him according to the form which we said for the bishop.

Concerning the Deacons

33. Further (de), when the bishop will ordain (kathista) a deacon, who has been chosen according as we said before, the bishop shall lay his hands upon him. Why then have we said that the bishop alone is to place his hands upon the deacon? The reason (aitia) of the thing is this, that he is not to be ordained (khi.) for a priesthood, but for a service (hyperesia) of the bishop, to do the things which he shall command him. Neither is he to be ordained (kath.) to be fellow-councillor (synboulos) of all the clergy (klēros), but to take care of the sick, and to inform the bishop about them. Neither is he to be ordained (kath.) to receive the spirit of greatness, in which the presbyters share (m.), But to be worthy (axios) for the bishop to entrust to him the things which it is right (for him to entrust). For this cause the

bishop alone is to ordain (kh.) the deacon, But (as for) the presbyter, the bishop sharing with him (in the gift), they (the presbyters) lay hand upon him, because the same spirit comes upon him (the presbyter) (as on them). For the presbyter receives only. He has no authority (exousia) to give orders (klēros). For this cause he is not to ordain (kath.) the clergy (klērikos). He only seals (sphragize) the presbyter, while the bishop is to ordain (kh.) him.

Concerning the Confessors

34. The confessor then (de), if he has been in chains for the name of the Lord, they shall not lay hand upon him for a ministry (diakonia) or presbyterate: for he has the honour (timē) of the presbyterate by his confession. But if he is to be ordained (kath.) bishop, then hand shall be laid upon him. But if he is a confessor who was not brought before an authority (exousia), nor was punished with chains, nor shut up in prison, nor condemned (katakrine) with any sentence (katadikē), but in a casual way he was only insulted for the name of our Lord, and he was punished with a punishment of house, though (de) he confessed, hand is to be laid upon him (for) every office (klēros) of which he is worthy. Now (de) the bishop shall give thanks (eukharistou) according to things which we said before. It is not altogether (ou pantōs) necessary for him to recite the same words which we said before, as if learning to say them by heart in his thanksgiving (eu.) to God; but according to the ability of each one he is to pray. If indeed he is able to pray sufficiently well (hikanos) with a grand prayer (proseukhē), then it is good: But if also he should pray and recite a prayer (pr.) in (due) measure, no one may forbid him, only (monon) let him pray being sound in orthodoxy.

Concerning the Reader (Anagnōstēs)

35. The reader (a.) shall be appointed (kath.) by the bishop giving to him the book of the Apostle, and praying over him, but he shall not lay hand upon him.

Concerning the Subdeacon (Hypodiakonos)

36. They shall not lay hand upon a subdeacon (hypod.), but they shall mention his name (onomaze) that he may follow the deacon. 37. Further (de), when a widow is appointed (kath.) she shall not be ordained (khirodonei), but she shall be chosen by the name. And (de) if her husband has died a long time before, then let her be appointed (kath.). But if she has not tarried long since her husband died, trust her not. But (even) if she has become old let them prove (dokimaze) her by time (khrōnos). For often the passions even grow old with him who gives place for them in himself. Let them appoint (kath.) the widow by (mention of) the word only, and enrol (lit. bind) her with the rest, but hand shall not be laid upon her; because she does not offer the Oblation (pr.) nor conduct the public worship (litourgia). And (de) ordination (khirodonia) belongs to (lit. is with) the clergy (klēros) for the sake of public worship (lit.), But the widow indeed is appointed (kath.) for the prayer, and (de) that is the (duty) of all persons.

Concerning the Virgins

38. Hand shall not be laid upon a virgin, but her purpose (prohairesis) alone is that which makes her a virgin.

Concerning the Grace of Healing

39. Further (de), whenever anyone says: I received gifts of healing by a revelation, hand shall not be laid upon him: for the deed itself shall make him manifest if he speaks the truth. 40. Let those then (de) who shall be brought in to the new faith (pistis), to hear the word, be first brought in unto the teachers, before the people (l.) enter. And they shall inquire the cause (aitia) of the thing, namely, for the sake of what thing they come in to the faith. And let those who bring them bear witness to them, Whether they are able to hear the word. Let them inquire then (de) about their life (bios), of what sort it is; either if he has a wife; or whether he is a servant of a believer, and his master allowed him (to come), then let him hear. If his master should not bear witness to him, that he is good, let him be rejected. If his master is a heathen (ethnikos), then instruct him to please his master, that there may be no scandal (phlasphymia). If, however (de), there is one who has a wife, or again (entof) a woman who has a husband, let the man be instructed to be contented with his wife, and the woman to be contented with her husband. But if there is one who did not live with a wife, let him be instructed not to fornicate, but either to marry a wife according to the law, or to remain (as he is) according to the law. But if there is one who hath a devil (daimōnion), he shall not hear the word of instruction until he is cleansed.

Concerning the Occupations and the Crafts (Epistymei)

41. They shall also (de) inquire about the occupations and works of those whom they bring to set them (kathista) (in the faith), as to what they are. If one is a pander, who is a supporter of harlots, either let him leave off or let him be rejected. If there is a maker of images or a painter (zōgraphos), let them be instructed not to make an idol (eidōlon), either let them leave off or let them be rejected. If one is an actor (theatrikos) or again (entof) who makes representations (oupydēxis, for apodeixis) in the theatre (thyadron), either let him leave off or let him be rejected. If he teaches little ones, it is good indeed for him to leave off: if he has no trade (tekhnē), then let him be forgiven. A charioteer (eneiokhos) similarly (hōmaios), who contends (agōnize) or who goes to the games (agōn), either let him leave off or let him be rejected. One who is a gladiator (monomakhos), or again (ent. who teaches gladiators to fight, or a hunter (kynēkos) who is occupied with hunting (kynēkion), or a public official (dymōsios) who is occupied with gladiatorial shows (monomakhion), either let him leave off or let him be rejected. One who is a priest of the idols (eidōlon), or again (ent. being a keeper of the idols (eidōlon), either let him leave off or let him be rejected. A soldier who is in authority (exousia), cause him not to kill men:

if he should be commanded (to do it) cause him not to hasten to the work, nor cause him to swear; and (de) being unwilling (to comply), let him be rejected. One who has power (exousia) over the sword, or a magistrate (arkhōn) of a city, who is clad in purple, either let him leave off or let him be rejected. If a catechumen or a believer wishes to become a soldier, let them be rejected; because they have despised (kataphronei) God. A harlot or a dissolute man, or one who castrated himself, or indeed (ent. any other who does things which it is not right to say, let them be rejected, for they are polluted. Nor shall they bring a magician (magos) for examination (krisis). The charmer, or the astrologer (astrologos), or the diviner,

or the interpreter of dreams, or the troubler of multitudes, or they (lit. singular) who spoil fringes of tunics, who are the clippers (psellistēs), or who make phylacteries (phylaktērion), either let them leave off or let them be rejected. A concubine of one, if she is his servant, if indeed she reared her children, and comes near him alone, then let her hear (instruction): if not, let her be rejected. A man who has a concubine, let him leave off and let him marry a wife according to the law: but if he is not willing, then let him be rejected. If, therefore, we have left behind any other work, the works (themselves) will instruct your mind (lit.

sight), for we all have the Spirit of God.

Concerning the Time (Khronos) of Those who Hear the Word After the (Giving Up of the) Occupations and the Crafts (Epistimoi)

42. Let the catechumens spend three years hearing the word. But if one is zealous (spondaios) and persevering (proskartērei) well in the work, they do not decide by (krine) the time (kh.); but the character (tropos) alone shall decide (krine) him. 43. Whenever the teacher leaves off his teaching (kathēgei), let the catechumens pray by themselves, separate from the believers : And let the women stand as they pray in a place in the church quite by themselves, whether female believers or female catechumens. And (de) when they finish praying, let them not give peace (eirēnē), for their kiss is not yet pure. Let the believers then (de) only salute (aspaze) one another, men with men, and women with women : but let not man salute (aspaze) woman. Moreover (de), let all the women have their heads covered with a robe (pallin), but (not) in any article (eidos) of linen only, for this is not a veil (kalyma).

Concerning the Manner of Laying Hand on the Catechumens

44. When the instructor after the prayer lays hand upon the catechumens, let him pray and dismiss them. Whether he is an ecclesiastic who gives (instruction) or a layman (l.), let him do (it) thus. If a catechumen should be seized for the name of the Lord, let him not be doubtful concerning the testimony ; for if it should happen that they offer violence and put him to death before his sins have been forgiven, he will be justified ; for he was baptised in his own blood.

45. Further (de), when they have chosen those who are set apart to be baptised, their life (bios) having been examined, whether they have lived seriously (semnos) as catechumens; whether they have honoured the widows; whether they have visited the sick, whether they have completed every good work; And when those who brought them have borne witness to them, that they did thus, then let them hear the gospel (euaggelion); moreover (de), from the time that they will be separated (from the rest) let hand be laid on them daily, in exorcising (exorgize) them. And (de) when the day draws near on which they will be baptised, let the bishop exorcise (exorgize) each one of them, that he may know whether they are pure. And (de) if there is one who is not good (kalos) or pure (katharos), let him be put on one side; because he did not hear the word in faith (pistis): for it is never possible for the alien to be concealed. Then (de) let those who are set apart to be baptised be instructed to bathe and make themselves free (from the alien), and wash themselves on the fifth day of the week

(sabbaton). And (de) if a woman is in the manner of women, let her be put on one side, and let her be baptised on another day. Let them who will be baptised fast on the preparation (paraskeuē) of the sabbath (sabbaton).

And (de) on the sabbath (sabbaton), when they who will be baptised have assembled in one place by the direction (gnōmē) of the bishop, let them all be commanded to pray and bend their knees. And when he has laid his hand upon them, let him exorcise (exorgize) all alien spirits to flee away from them, and not to return to them henceforward. And when he has done exorcising (exorgize), let him breathe in their face. And when he has sealed (sphragize) their foreheads and their ears and their noses, let him raise them up. And let them spend all the night in vigil, reading to them and instructing (kathēge) them. Moreover (de), let not those who will be baptised bring any other vessel except only that which each one will bring for the Eucharist (eukharēstia): for it is right for him who was worthy, to bring his Oblation (prosphora) then.

Concerning the Tradition (Paradosis) — 15 Of the Holy Baptism

46. At the hour, then (de), when the cock will crow, let them first pray over the water. Let the water be flowing along into the tank (kolymbēthra) or descending upon it. And (de) let it be thus if there is no scarcity (anagkē): But if there is scarcity (anagkē) continuous and sudden, then use (khrō) the water which ye shall find. And (de) let them undress themselves. And ye shall first baptise the little ones. Moreover (de), all who can speak for themselves, let them speak; But for them who cannot speak, let their parents speak for them, or any other belonging to their family (genos). And afterwards ye baptise the adult men, but last the women, who have all loosed their hair, and laid aside the gold and silver ornaments which they were wearing: let not any take any alien thing (eidos) down to the water with them.

And (de) at the hour which is determined for baptising, let the bishop give thanks (eukharistei) over the oil, and put it into a vessel (skeos), and call it the oil of the thanksgiving (eukharēstia); and take also other oil, and exorcise it (exorgize upon it), and call it the oil of exorcism (exorgismos). And a deacon shall carry the oil of exorcism (ex. and stand on the left hand of the presbyter: And another deacon shall take the oil of the thanksgiving (eu. and stand on the right hand of the presbyter. And when the presbyter has taken hold of each one of those who will be baptised, let him command him to renounce (apotasse), saying: I renounce (ap. thee, Satanas, and all thy service and all thy works. And when he has renounced (ap. all these, let him anoint him with the oil of exorcism (ex.), saying: Let all spirits remove far from thee. And thus let him give him to the bishop naked, or (to) the presbyter who stands at the water for baptising. Likewise also (hōmaios de) let the deacon go with him into the water, and let him say to him, helping him to say it:

I believe the only true God, the Father, the almighty (pantocratōr) and his only (monogenēs) Son Jesus the Christ, our Lord and our Saviour, and his Holy Spirit, giver of life to the universe, the Trinity of the same substance (trias en homoousion), one Godhead, one Lordship, one Kingdom, one Faith, one Baptism, in the Catholic (katholikē) apostolic holy Church, life

eternal. Amēn. And (de) he who receives, let him also say according to all these things: I believe thus. And he who gives (the baptism) shall put his hand upon the head of him who receives, and dip him three times, professing (homologeī) these things every time, And afterwards again let him say: Thou believest our Lord Jesus the Christ, the only (lit. one) Son of God the Father, that he became man by a miracle for our sake, in an incomprehensible unity, in his Holy Spirit, from Maria the holy virgin, without seed (sperma) of man : And that he was crucified (strou) for us in time of Pontios Pilatos ; he died voluntarily for our salvation withal, he rose in the third day, he released those who were bound, he ascended into the heavens, he sat on the right hand of his good (ag. Father in the height, And he comes again to judge the living and the dead according to his appearing and his kingdom : And thou believest the holy, good (ag.), and life-giving Spirit, purifying the universe, in the holy Church. [Again let him say : I believe.

And let them go up from the water, and let the presbyter anoint him with oil of the thanksgiving (eu.), saying : I anoint thee with an unction in holy oil in the name of Jesus the Christ. Thus having anointed each one of the rest he clothes them. And let them go into the church. Let the bishop lay his hand upon them with great earnestness (lit. desire), saying : Lord God, according as thou hast made these worthy of receiving the forgiveness of their sins unto the future life, make them worthy of being filled with thy Holy Spirit, and send down upon them thy grace, that they may serve thee according to thy will, because thine is the glory, Father and Son and Holy Spirit in the holy Church, now and always and for ever and ever. And he shall pour some oil of the thanksgiving (eu. upon his hand and lay hand upon his head, saying : I anoint thee with an unction in holy oil by God the Father, the almighty (pantokratōr), and Jesus the Christ and the Holy Spirit. And he shall seal (sphragizin) upon his forehead, kissing him, and he shall say : The Lord (be) with thee. And he who has been sealed shall answer : And with thy spirit (ke meta tou pneumatos sou). Thus all the rest severally shall do. And let all the people pray together, and all those who receive baptism shall be praying. Let them give (lit. say) peace with their mouth.

Let the deacons bring the Oblation (prosphora) to the bishop, and he shall give thanks over bread because that (it is) the form of the Flesh (sarx) of the Christ ; and a cup of wine because it is the Blood of the Christ, which will be shed for all who believe him ; and milk and honey mingled in fulfilment of the promises of the fathers, because he said : I will give to you a land flowing with milk and honey. This is the Flesh (sarx) of the Christ, which he gave to us to nourish us with it like children, namely, we who believe him ; It will cause the bitterness of the heart to be dissolved by the sweetness of the word (logos). All these things shall the bishop recount (logos) to him who shall be baptised. And when the bishop therefore has now broken the bread, let him give a piece (klasma) to each one of them, saying : This is the bread of heaven, the Body of the Christ Jesus. Let him also who receives answer : Hamēn. Further, if there is no [more] priest, let the deacons take hold of the cup (potērion) and stand in right order (eutaxia) and give to them the Blood of the Christ Jesus our Lord ; and he who has the milk and the honey. Let him who gives the cup (potērion) say : This is the Blood of Jesus the Christ our Lord. And he who receives also shall answer : Hamēn.

When these things have been done, let each one hasten (spoudaze) to do all that is good, and to please God, and to live (politeue) rightly, devoting himself to the Church, doing the things which he has learnt, advancing (prokoptei) in the service of God. Now (de) we have delivered these things to you in brief concerning the holy Baptism and the holy Oblation, Since they have already instructed (kathēgei) you concerning the resurrection of the flesh (sarx) and all other things according as it is written. But if there is any other thing which it is right to be told, let the bishop say it quietly to those who shall be baptised ; and (de) let not the unbelievers know (it), except first they are baptised. This is the white stone (psyphos) of which Jōhannēs said, that there is a new name written on it, which no one knows except him who will receive the stone (psyphos).

Concerning the Fast (Nēstia)

47. Let the widows and the virgins fast (nēsteue) often, and let them pray in the church. Likewise (hōmaios) the presbyters and the laymen let them fast (n.) at the time when they wish. But it is impossible for the bishop to fast (n.) except on the day when all the people (l.) will fast (n.). For it will happen, that some one wishes to take some (food) to the church, and it is impossible for him to be denied (arna): and (de) having broken the bread he shall certainly (pantōs) taste the bread; and (de) eating it with other believers with him, Let them take from the hand of the bishop one piece of a loaf (lit. bread) before that each breaks his own bread. For this is a blessing, and it is not a thanksgiving (euch.) like the Body of the Lord.

Concerning the Time of Eating

48. And (de) it is right for all before they drink to take a cup and give thanks (eukharistou) over it, and drink and eat, being purified in that way. And (de) let them give to the catechumens bread of exorcism (ex.) and a cup.

Concerning that it is Not Right for the Catechumens to Eat with the Believers

49. Let not the catchumens sit down at the supper (dipnon) of the Lord with the believers. Moreover (de), let him who eats remember him who invited him, at every time they are eating; for for this cause he begged them to come in under his roof.

Concerning that it is Right to Eat Discreetly (Epistēmei) and Moderately

50. But when ye eat and drink becomingly, drink not so as to be drunken, that men may not mock you, and he who invited you be grieved (lypei) by your dissoluteness. But rather (entof) that he may pray that the holy ones should come in unto him, for He said : Ye are the salt of the earth. If to all of you should be given portions (meris) at once, then thou wilt take up thy portion alone. But if also ye shall be invited to eat, ye shall eat only what is sufficient ; that he who invited thee may send the things which ye leave to whom he will, as the leavings of the holy ones ; and that he may rejoice at your coming in unto him. And (de) let them who are invited eat quietly, not contentiously ; but when the bishop permits (protrepe) anyone to ask for a word, let him answer him. And when the bishop speaks, let all hold their peace in modesty, until he asks them (to speak) again. If, however (de), the bishop is not there, but only believers at the supper (dipnon), let them take the Eulogia from

the hand of the presbyter, if he is there ; But if not, let them take from the hand of a deacon. Likewise (hōmaios) the catechumen shall take the bread of exorcism (ex.). But the laymen (l.) being with one another without the clergy (klērikos), let them eat discreetly (epistēmei) ; but the layman (l.) cannot give the Eulogia.

25 Concerning that it is Right to Eat with Giving of Thanks

51. Further (de), let each one eat with giving of thanks in the name of God : for this is proper for godliness, that we all should be sober (nēphe) and that the heathen (ethnos) may envy us. 52. When anyone wishes at any time to invite the widows, all who are aged, let him cause them to eat, and dismiss them before it is evening. And if they cannot come, because of the lot (klēros) which they have drawn (klērou), then let him give to them wine, and something to eat, and they shall eat in their house, as they wish.

Concerning the Fruits which it is Right to Bring (Prosynagke) to the Bishop

53. Let all hasten to bring to the bishop at all times the first fruits (aparkhē) of the fruits of the first growth (genēma).—And (de) let the bishop also take them with giving of thanks, and bless them, and name (onōmaze) the name of him who brings them to him, saying: 'We give thanks (eukharistou) to thee, Lord God, and we offer to thee the first fruits (aparkhē) of the fruits which thou hast given to us to partake of them, having perfected them by thy word; And thou hast commanded the earth to send forth all fruits for profit and rejoicing and nourishment (trophē) of the race (genos) of men and all creatures. We bless thee, God, for these and all other things with which thou hast benefited (euergetei) us, having garnished (kosmei) all creation with various fruits: by thy holy Son Jesus the Christ, our Lord, through whom (be) glory to thee with him and the Holy Spirit for ever and ever. Hamēn.'

The Blessing (Eulogia) of the Fruits

54. These are the fruits which shall be blessed : the grapes, the fig, the pomegranate, the olive, the pear, (papidion), the apple, the peach (persikon), the cherry (kerasion), the almond (amēkdalon). But neither the garlic nor the leek, nor the onion, nor the gourd (pepōn), nor the apple-gourd (mēlopepōn), nor the cucumber, nor any other vegetables (lakhanōn) shall be blessed. But it will happen that flowers (anthos) are offered (prospherei) : let them bring the roses and the lily (krinon), but let not others be brought. And (de) for all things which will be eaten they shall give thanks to God, and taste them to his glory.

Concerning that it is Not Right for Any Man to Taste Anything in the Paskha Before the Hour in which it is Right to Eat

55. The fast (nēstia) shall not be reckoned to such a one, if he be greedy before the hour at which the fast (n.) is completed. But if anyone is sick and cannot fast (nēsteue) for the two days, then let him fast (n.) on the day of the sabbath (sabbaton) of necessity (anagkē), and be contented moreover (de) with bread and salt and water. And if anyone is on a voyage, or again (entof) he was ignorant of the day of the Paskha, when he should know of it, let him perform his fast (n.) after Pentēkostē. For it is not a Paskha which we observe; for that which is for a type (typos) passed by. For this cause we said not, in the second month, but that when he knows the truth he shall come to the fast (n.).

Concerning that it is Right for the Deacons to Attend (Pros-Kartērei) Upon the Bishop

56. Further (de), let each one of the deacons and the subdeacons attend (pr.) upon the bishop, and tell him of all who are sick; that if it seem good (dōkei) to the bishop he may visit them. For let the sick be consoled when they see the chief priest visiting them, and that they are remembered.

Concerning the Hour at which it is Right to Pray

57. Further (de), let all believers at the hour when they wake, before they begin any work, pray to the Lord, and thus let them go to their works. And (de) if there should be the word of instruction (kathēgēsis), let them choose rather for themselves to go and hear the word of God, for the confirming of their soul. And (de) let them hasten to go to the church where the Spirit breaks forth.

Receive of the Eucharēstia Early at the Time When it Will Be Offered Up, Before Tasting Any Food

58. Further (de), let every believer hasten (spoudaze) to receive of the Eucharēstia before that he have tasted any food; For if there are believers there, who receive it, if anyone should give to him a deadly potion it will not overpower him.

Concerning that it is Right to Watch Diligently Over the Eucharēstia

59. Let all take care diligently for an unbeliever not to eat of the Eucharēstia, nor a mouse, nor any other creature, or that not any of it should fall and be lost: it is the Body of the Christ, he (lit. this) of whom all believers receive, and it is not right to despise (kataphronei) it.

Concerning that it is Not Right to Spill Any from the Cup (Potērion)

60. For having blessed the cup (potērion) in the name of God, and having received of it as (hōs) being the Blood of the Christ, give great heed to thyself, spill not from it, lest an alien (allotrion) spirit lick it up; lest God be angry with thee, seeing that (hōs) thou hast despised (kataphronei) and become guilty (aitios) of the Blood of the Christ, in despising the price with which thou hast been bought. Further (de), let the deacons and the presbyters assemble daily at the place where the bishop shall command them (to come); And let not the deacons indeed neglect (amelei) to assemble at all times, unless sickness prevents (kōlye) them. And (de) when all have assembled, let them give information to those who are in the church, and likewise having prayed, let each one go to the works which are determined for him.

Concerning the Burial Places

61. Let not men overcharge (barei) for burying men in the cemetery (koimētērion); for it is the property of all the poor; or else (plēn) let them give the wages of the workman (ergatēs) to him who digs, and the price of the earthen vessels (keramos). But those who are at that place who take care (of it) let the bishop support, lest any of those who go to that place (topos) should be burdened (with a charge).

Concerning the Time at which it is Right to Pray

62. Further (de), let all believers, men and women, when they rise early (from) sleeping, before they touch any work, wash their hands and pray to God; and so let them go to their works. Further (de), if there should be an instruction (kathēgēsis) of the word of God, let everyone choose for himself to go to that place, Reckoning this in his heart, that it is God whom he hears speaking in him who gives instruction (kathēgei): for having prayed in the church he will be able to avoid (parelthe) the evil of the day. Let the pious man reckon that it is a great loss, if he should not go to the place in which they instruct (kathēgei); especially (malista) if he can read: or if the teacher should come, let none of you be deficient in coming to the church where they give the teaching. Then it shall be given to him who speaks to utter things which are profitable to all; and thou wilt hear things which thou thinkest not; and thou wilt be profited (ōphelei) by the things which the Holy Spirit will give to thee from him who instructs (kathēgei): Thus thy faith will be established upon the things which thou hast heard. And (de) it will be told to thee also in that place the things which it is right for thee to do in thy house. For this cause then let each one hasten (spoudaze) to go to the church, the place in which the Holy Spirit breaks forth.

If there is a day in which there is no instruction (kathēgēsis), let each one in his house take a holy book, and read sufficiently in it what seems (dokei) to him profitable. And if indeed thou art in thy house, pray at the third hour and bless God. If however (men) thou art in another place and thou comest by chance to that time (kairos), pray in thy heart to God. For in this hour the Christ was seen nailed to the wood. For this cause also in the old (palaia testament) the law commanded to offer the shew (prothesis) bread at every hour, as type of the Body and the Blood of the Christ;

and the slaughter of the senseless (alogon) lamb, which was a type of the perfect (teleion) Lamb; for the Christ is the shepherd; he also is the Bread which came from heaven. Pray also likewise (hom. at the sixth hour; for the Christ having been nailed to the wood of the cross, that day divided, and a great darkness happened, wherefore (hōste) let them pray at that hour with a prevailing prayer, likening themselves to the voice of him who prayed, (and) caused all creation (ktēsis) to become dark for the unbelieving Jews. And (de) let them also make a great prayer and a great blessing at the ninth hour, that thou mayest know how the soul (ps. of the righteous ones blesses the Lord the true God, he (lit. this) who remembered the holy ones, (and) sent his Son to them, who is his Word, to shine upon them. For in that hour was the side of the Christ pierced with a spear (logkē) (and) blood and water came out, and afterwards the rest of the day shone until evening. For this cause also, when thou goest to sleep, thou shalt begin (arkhisthai) another day and make the type of the Resurrection. Pray also before thou restest thyself upon the bed in thy sleeping place; and having risen up at midnight upon thy bed, wash thyself and pray; and (de) thou shalt wash thyself in pure water. Further (de) also, if thou hast a wife, pray with one another together.

But if she has not yet become a believer, withdraw (anakhōrei) thyself to a place and pray alone, and return again to thy place. And (de) thou who art bound by the marriage, be not

unready to pray; for ye are not unclean. For they who have been washed have no need to be washed again, because they are pure and they are clean (katharos). Further (de), when thou breathest into thy hand, and sealest (sphragize) thyself with the spittle which thou wilt bring forth from thy mouth, thou art purified all over unto thy feet: for this is the gift (dōron) of the Holy Spirit, And the drops of the water are (those) of Baptism coming up from a fountain (pygē), which is the heart of the believer, purifying him who believed. But it is also necessary (anagkaion) for us to pray at that hour, for even the presbyters themselves delivered this work unto us, and they instructed us (lit. our sight) in this way; because in that hour all creation is quiet for blessing God. The stars and the trees and the waters are as those who stand up: all the host (stratia) of the angels offer worship (litourgei) and the souls (ps. of the righteous sing hymns (hymneue) to God the almighty (pantokratōr) at that hour. For this cause it is right for those who believe to pray at that hour. And (de) the Lord also said thus, bearing this testimony, saying:

At midnight, lo, there was a voice, Lo, the bridegroom came, come ye forth to meet him. And he spake further also, saying: For this cause then watch, because ye know not the day nor the hour when the Son of Man cometh. Likewise (hom. having risen up at the hour when the cock will crow, pray, because the children of Israel denied (arna) the Christ at that hour, him (lit. this) whom we have known, we who believe him, looking out by faith with a hope of the day of eternal light, that which will shine upon us for ever in the resurrection of the dead. So (de) all ye believers, if ye perform these things and remember them, teaching one another, and instructing the catechumens to do them, nothing will tempt (piraze) you, nor will ye ever fall, remembering the Christ at all times. And (de) make proof (peira) at every hour of sealing (sphr.) 5 thy forehead in fear (of God) ; for this is the sign which is known and is manifest : by this the devil is ruined. If thou makest it in faith thou not only manifestest thyself before men, but in the knowledge with which thou art confident like a shield (thērōn) :

since the adversary 10 (antikimenos), the devil, only sees the power of the heart, and if he should see the inner man that he is sensible (logikos), sealing (sphragize) himself within and without with the seal (sphragis) of the Word (logos) of God, then he flies, pursued by the Holy Spirit, he who is in the man who makes place for him within him. This also is what Moses the prophet taught us before by the Paskha, and the lamb which was slaughtered, he commanded that they should smear the blood on the lintel and the two door-posts, telling us of the faith which is in us now, this which was given to us by the perfect (t. Lamb. Wherewith when we seal (sphragize) our foreheads with our hand, we shall be saved from those who wish to kill us. And when ye receive these things in thanksgiving and right faith ye will be edified and eternal life will be granted to (kharize) you. These things are those which we counsel you to keep, you who have sense (lit. heart). For if all should follow the tradition (paradosis) of the Apostles, these things which they have heard, and keep them, no heretics (hairetikos) 30 will prevail to lead them astray (plana), nor any man at all. For thus the numerous heresies (hairesis) increased (auxane), because that they who were leaders

(prohista) would not learn the purpose (prohairesis) of the Apostles; but according to their own pleasures (hydonē) do what they like, not what was proper (prepei).

If, then, we left out anything, our beloved, God will reveal them to those who are worthy, steering (keberna) the Church which is worthy of mooring in the quiet haven.

Concerning the Gifts (Kharisma) and the Ordinations (Khirodonia), for No One to Boast of Himself About Them

15 63. Our God and our Saviour Jesus the Christ delivered to us the great mystery of godliness, and called the Jews and all the Greeks (hellēn), that they might know the true God, the only Father; according as the Lord himself saith in a place, giving thanks for the salvation of those who believed on him: 'I have manifested thy name unto the men whom thou gavest to me, I have finished the work which thou gavest to me to do': And again speaking unto his Father concerning us, he says: 'My holy Father, the world knew thee not, but I have known thee, and these also have known thee.' It is now proper (prepei) for us that he should speak to us all who have been made perfect (telios) concerning the gifts (kharisma) which he gave to us by his Holy Spirit: 'These signs will follow them who will believe; they will cast out demons (daimōnion) in my name, they will speak languages, they will take up serpents in their hands, and if they should drink a deadly potion, it will not hurt them, they will lay their hands upon the sick and they shall have rest.' These gifts (kharisma) then were first given to us the Apostles at the time when we were appointed to preach the Gospel to all creation (ktēsis), for us to give them to those who should believe through us, not as a profit for us indeed who exercise them, but rather for you.

We are they who belong to God, but (the gifts) are for a profit to you for the unbelievers who are among us, that those whom the word was not able to persuade (peithe) the power of the signs might put to shame. For the signs are not for us the believers, but they are for the unbelievers Of the Jews and the Greeks (hellēn). For neither is it any gain to us, if we cast out demons (daimōnion), but the gain is for those who have been purified by the energy of the Christ Jesus our Lord. According as our God himself instructs (paideue) us in a place, making the thing plain to us, saying: 'Rejoice not in this that the spirits are subject to you, but rejoice rather (entof) because your names are written in the heavens.' Since the casting out demons (d. does not belong to our power, but the having our names written in the heavens belongs to our will and our diligence (spoudē), being assisted by him as is plain. It is not then necessary (anagkaion) now that every believer should cast out demons (d.), or raise the dead, or speak languages; but he who will be worthy of this grace will be worthy of it certainly (pantōs)

for a useful reason (aitia) in regard to the salvation of the unbelievers who are put to shame through it; for since they were unwilling to receive the declaration of the word, therefore the energy of the signs was sent to them, if haply they might be saved: for the ungodly are not even ashamed, though put to shame by the wonders. And God himself bears witness to this, as he saith in the Law: 'In other languages and with other lips I will speak to this people (l.), and they will not hear me even thus, saith the Lord.' For neither did the Egyptians believe

God when Mōysēs the prophet did those great signs and those wonders among them. Nor again did the multitude of the Jews believe him who was greater than Mōysēs, namely the Christ, when he healed all the sick of all the infirmities which were in them. Neither again did the rod put to shame those (men) when it was changed into a serpent which became a living soul (psyche) in the hand of his servant Mōysēs; or the hand which became white (with leprosy), and the water which became blood. Nor these also were the blind, who saw, able to persuade (peithe), nor the lame who walked, nor the dead who were raised. And he indeed was resisted by Jannēs and Jambrēs, while (de) the Lord also by Annas and Kaiphas. Thus then the signs do not put all to shame, but only those of good disposition (eugnōmon), and for their sake also God like a wise steward is willing that mighty works (lit. powers) should be done, not by the strength of men, but by his own will. These things then we say, that those who have received these gifts (kh.)

and graces of this kind should not exalt themselves over those who have not received them: we are speaking of the gifts (kh. of God which are (accompanied) by signs, Since there is no man who believed God through his holy Son, who did not receive a spiritual grace (kharis) or gift (kharisma) from him: For the freedom from the ungodliness (asebia) of the service of many gods, And the entrance into the faith of the Father and the Son and the Holy Spirit, is a gift (kh. of God; especially because we have cast away from us the veil of the Jews; and we have believed that, by the will of the Father and (of) the only (monogenēs) Son who is with his good (ag. Father before all ages (aiōn) and (of) the Holy Spirit the Life-giver, he (the Son) in the end of these days was born of the immaculate virgin Maria without seed (sperma) of man, And that he lived (politeue) among men without sin, having fulfilled all the righteousness of the law, And that by the permission (synkhōrēsis) of the Father, God the Word (logos) endured (hypominē) the cross, despising the shame, And that he died, and that he was buried, and that he rose from the dead on the third day, And that after he had risen he spent forty days with the Apostles, And after his commanding them with all commands he was taken up (analanbane) in their presence unto him who sent him, God the Father.

So (de) he who believed this, believed not thus as a matter of course (haplōs), nor irrationally either, but rather by a calling and a persuasion, having received the gift (kh. from God the Father. Thus again he who is free from all heresy (hairesis), received the same gift (kh. Nay, let not anyone then among you by any means judge one of those who became believers, that he was not worthy to do signs and wonders. For various are the graces of God which are given to men by him, And thou hast received this, and (de) another another : and one (it may be) has received a word of wisdom, or knowledge, or discrimination (diakrēsis) of the spirit, or knowing beforehand what will happen, or a word of teaching, or patience, or continence (egkratia). For Mōysēs himself even, the man of God, who did the signs in Egypt, was not haughty over his brethren ; Nor when he was called god was he haughty over his prophet Aarōn. But neither again did Jēsou of Nauē, who led the people (l. after him, exalt himself over Phinees nor over Khaleb, when he stayed the sun over Gabaōn and the moon over the valley of Elōm in the battle (polymos) with the Jebusites (ieboussaios), because the

day only did not suffice for the victory. Nor again when Samouēl did all those signs did he count David, the lover of God, to be nothing ;

and yet they were both prophets, the one indeed a chief priest and (de) the other a king. And again among the seven thousand holy men who were left in Israel who kept themselves from bowing the knee to Bahal or any other, [for] only Elias (hēlias) and Elisha (elissaios) his disciple, who lived among them, did signs and wonders. But neither did Elias deride Abdias the steward, who feared God, doing signs and wonders ; Nor did Elisha his disciple despise his youth trembling at the surrounding enemies. For neither was the wise Daniel proud when he was twice saved from the mouth of the lions, Nor again did the three holy children scorn their companions when they were saved from the burning fiery furnace; For they knew that they were saved from all those evils not by their own power, but by the power of God they were doing the signs and wonders (and) escaping from those troubles. Wherefore (oukoun) let no one among you exalt himself over his brother, though he be a prophet, or do signs and wonders: for if it was given that there should not be any unbelievers anywhere, how would the working (energia) of the signs be of any use? For the man indeed to become godly belongs to his good heart, But for him to do signs and wonders belongs to the power of God being efficacious (energia): And (of) these the former indeed belongs to us, but the second belongs to God who works (energei).

Because, moreover (de), of the reasons which we have said before, let not the king by any means despise the officers (stratoigos) who are under him, Nor let the rulers those over whom they rule; for the rulers would be nothing, if there were not those over whom they rule; and the kingdom could not stand, if there were not officers (stratēgos). But neither let the bishop exalt himself over deacon or presbyter, Nor let the presbyter exalt himself over the people (l.); for the establishment of our social state comes from one another: For if there was no laity (l.), over whom would the bishop be bishop? or the presbyter? And it belongs indeed to ourselves for all to become Christians, but for becoming Apostles or bishops or any other belongs not to us henceforward, but it belongs to God, who gives those graces. Lo, these things indeed we have said hitherto concerning those who have become worthy of graces and dignities (axiōma), but this other word we shall add to it, that all who prophesy are not godly, nor are all who cast out demons (d. holy. For Balaham the son of Baiōr the diviner, being godless, prophesies; And Kaiphas also, called Chief Priest, the name which he had being false. Further, the devil and also the demons (d. under him foretold many things, though for all that there is no sign at all (holōs) of godliness in them; for they persuade (peithe) themselves in their ignorance concerning the evil which they wish to do.

The thing is plain, that if the ungodly prophesy, they will not be able to conceal their prophecy by their ungodliness (asebēs); Nor if demons (d. cast out demons (d. will they be able to become holy, By the former (lit. these) being subject (hypokhōrei) to the latter (lit. these): for they deceive (apata) one another like men who, feigning anxieties for the sake of merriment, are led astray (and) lead astray others among those who will support them. And (de) the king, if he should be ungodly (asebēs) is henceforth not a king but a tyrant; and

(oude) the bishop contented with ignorance or malice (kakia) is not a bishop, but the name which he had is false, and he was not appointed by God but by men, as Ananias and Samaias in Israel, And as Zedekias also and Achia, who were false prophets in [the] Babylon; and as Balaham the diviner, who was punished (dimōrei) because he made all Israel to sin in Beelphegōr; and as the sons also of Skeva, after trying to cast out demons (d.), they fled in shame, having been wounded (plygē) by those (demons); And as all the kings of Israel and Judah (Iouda), who were punished (dimōrei) with every punishment (dimōria). The thing therefore is plain that even the bishops and presbyters, who are of false name, will not be able to escape from the just judgment of God; For it will be said to them again (as before):

Ye priests also who profane my holy name, I will give you to slaughter as Zedekias and Achias, whom the king of [the] Babylon slew, As Jerēmias the prophet saith. For we are not disparaging the prophecies of the true prophets, for we know that the holy men of God are moved (energei) by the Holy Spirit, but rather are we taking away boastful pride, and we are showing them that God is wont to take away his grace from such persons. For God resists the proud, but he gives grace to the humble. Silas indeed then and Agabos became prophets in our time, and they did not exalt themselves over the Apostles, nor go beyond their measure, and yet they were the beloved of God. Further (de) also, even women prophesied in the old (testament), and Mariham the sister of Mōysēs and Aarōn, And (de) afterwards Debbōra, and after them Olla and Joudith, the one indeed in time of Jōsias, the other in time of Tarios. And (de) in the new (testament) also the Mother of the Lord prophesied, and Elisabet her kinswoman, and Anna the daughter of Phanouēl, And in our time the daughters of Philip: and these did not exalt themselves over the men, but kept (within) their measure. Wherefore (oukoun) if it be a woman indeed (de) or a man has partaken of such graces, let him be humble, that God may have pleasure in him. For he said:

Upon whom shall I look, except him who is humble and meek and those who tremble at my words? In the first (part) of this discourse (logos) we have declared concerning the gifts (kharisma) which God is wont to give to men according to his holy will, And how he rebuked the form of those who set to work to speak lies, being moved by the alien spirits; And that God is often wont to cause wicked ones (ponēros) to prophesy, and do signs and wonders. Now, then, the word leads us on to enter upon the chief matter (kephalaion) of the ordinance of the Church, that ye who have been ordained bishops by us with the commandment of the Christ, when ye know this order (taxis) through us, may do every thing according to the commandment (entolē) which was delivered to you, Knowing that he who hears us is hearing the Christ, and he who hears the Christ is hearing God the Father, (to) whom (be) the glory for ever. Hamēn.

Concerning the Bishops

64. It is right then that the bishop should be ordained (khirodonei) as we have all in common previously commanded, being in the first place a chosen man, holy, choice in every thing, all the people (l. having chosen him: further (de), when he has been named and found acceptable, let all the people (l. with the presbyters and the honoured bishops assemble on

the Lord's day, (kyriakē), And let the eldest who is among them ask of the presbyters and all the people (l. whether this man is he whom ye asked (aitei) to be your ruler (arkhōn). And when they shall have said: Yea, this is (he) in truth, Let him ask them again, whether ye all bear witness of him that he is worthy of this great leadership (hēgemōn), honourable and holy. And when they have established (katorthou) his piety (eusebēs) which he has toward God: And that he observed righteousness (dikaion) toward all men, and that he conducted (oikonomei) his house well, and that his whole life (bios) is sound, in no way reproachable, as also that of his household. And when they have all borne witness together, that such it is according to truth, and not according to an acceptance of person, God the Father and his only (monogenēs) Son Jesus the Christ and the Holy Spirit being judge (kritēs) of such things, Let them ask them again the third time, whether he is worthy of so great a kind of ministry (litourgia);

that by the mouth of two or three witnesses every word may stand. And when they shall have said the third time that he is worthy, let them take from them all their votes (synthyma), And when they have given it readily, let there be a silence and stillness (esychia), and let one of the great bishops take with him two other bishops, while all the other bishops stand near the altar (thysias-tērion), praying in silence with the presbyters, (and) while all the deacons hold the holy Gospel spread open over the head of him who is ordained (khirodonei), Let the bishop pray to God for him: And when he has finished praying for him, let one of the bishops place the Oblation (thysia) upon the hands of him who is ordained (kh.), and let the other bishops set him upon the seat (thronos) which is proper (prepei) for him. And when they have saluted (aspaze) him with the salutation (aspasmos) which is in the Lord, let them read in the holy Gospels. And when they have finished reading the Gospel, let the bishop who has been ordained (kh. salute (a. all the church, saying: The grace (kharis) of our Lord Jesus the Christ, and the love (agapē) of God the Father, and the fellowship (koinōnia) of the Holy Spirit (be) with you all. And let all of them answer: With thy spirit also. And when he has finished saying this, let him also speak (lit. say) to the people (l. with words of exhortation:

then (de) having finished his instruction, let the deacon mount upon a high place and proclaim (kyrisze): Let no unbeliever remain in this place. And thus when the bishop has finished all the prayers which it is right for him to make, whether for the sick and also the rest, Let the deacon say to them all: Salute (a. one another with a holy kiss. And let the clergy (klērikos) salute (a. the bishop, and let the laymen (l. salute (a. one another, and let the women also salute (a. the women. Let the children stand near the bēma; And let another deacon stand by them, that they may not make a noise (spatala) with one another, and let other deacons walk about watching (paratērei) the men and the women, that there may not be any disturbance among them, And that one should not beckon to another or whisper or go to sleep. Let a subdeacon stand at the door of the men, and let other deacons stand at the door of the women, that none may go out, and that they may not open the doors at the time of the holy Oblation (prosphora), even if it is a believer who is at the door. Then (de) let the subdeacon bring water, and let the priests wash their hands, for a sign of purity

of their souls (ps.), lifted up to God the almighty (pantokratōr). And let another deacon cry out: Let no catechumen remain in this place.

Let not any of those who only hear the word, but who do not communicate (koinōnei) of the holy Mysteries, stand in this place. Let not any of the unbelievers remain. Let not any of the heretics (hairetikos) stand in this place with us to-day. Mothers hold your children. Let no one have a quarrel in his heart with another. Let none stand in this place in playing the hypocrite (hypokrine) or with hypocrisy (hypokrēsis). Be all of you sincere (lit. straight) toward the Lord God: let us stand in fear of God and trembling.

To Offer (Prospherin)

65. Further (de), when these things have been done, let the deacons bring the gifts (dōron) to the bishop at the holy altar (thysiastērion). And let the presbyters stand on the right hand and on the left hand of the bishop in silence (esykhia), in the form of disciples standing by their master. Let two other deacons stand on either side of the altar (th.), with thin fans in their hands made of something thin, or feathers of peacock, or again (entof) thin stoles (phakiarion), that they may cause to fly away the little flying creatures, so that they may not go into the cup (potērion). And thus let the Chief Priest supplicate over the Oblation (prosphora), that the Holy Spirit may come upon it, And make the bread indeed Body of the Christ, and (de) the cup (p. Blood of the Christ. And when he has finished the prayers (proseukhē) which 5 it is right for him to say, let the bishop receive first, after him the presbyters, after them the deacons, And thus all the clergy (klērikos) according to order (taxis). And after them let all the people (l. receive. And (de) when the bishop gives, let him say : This is the Body of 10 the Christ, and let him who receives also answer: Hamēn. Then (de) likewise also the deacon who gives the cup (p.), let him say : This is the Blood of the Christ ; this is the cup (p. of life. And let him also who receives answer : Hamēn.

And let them sing (psallei) while they are giving, 15 until all have finished communicating (synage). Further (de), when all shall have received, and when all the women also have received, and when the singer (psaltēs) has left off singing (psallei), Let the deacon call out, saying : We have all received of the Body and the precious 20 Blood of the Christ : let us give thanks (eukharistou) to him because he has made us worthy to partake (metekhe) of his Mysteries holy and immortal, belonging to the heavens. And afterwards let the bishop pray, giving thanks for the eating of the Body and the drinking 25 of the Blood of the Christ. Further (de), when he has finished praying, let the deacon say : Bend your head down to the Lord that he may bless you. And when they have received blessing, let the deacon say to them : Go in peace. Then (de) let the presbyters and the 30 deacons wrap up (systelei) the little (pieces) which will be left, being very careful (prosekhe) not to let much be over, that there may not come upon them very great condemnation (krima), like to the sons of Aarōn and the sons of Hēlei, whom the Holy Spirit smote (patasse) because they did not keep themselves from despising the sacrifice (thysia) of the Lord: How much more those who will despise (kataphronei) the Body and the Blood of the Lord, thinking that it is only bodily food (trophē) which they receive, and not spiritual.

These then (de) are the things which we command you, O bishops and presbyters and deacons, concerning the holy service of the Mysteries.

Concerning the Ordination (Kh.) of the Presbyters and the Deacons

66. But thou, O bishop, when thou ordainest (kh.) the presbyter, lay thy hand upon his head, while all the presbyters stand by and the deacons, pray and ordain (kh.) him: the deacon also thou shalt ordain (kh.) according to the same ordinance. But as for the subdeacons and the readers (a.) and the deaconesses, we have already said that it is not right to ordain (kh.) them.

Concerning the Confessors

67. The confessor is not ordained (kh.); for this thing belongs to his resolution (gnōmē) and his endurance (hypomonē). For he is worthy of great honour, as having confessed the name of God and his Son before kings and the heathen (ethnos). But should there be need (khria) to make him bishop or presbyter or deacon, let him be ordained (kh.). If when he has not been ordained (kh.) a confessor should seize for himself the dignity (axioma) on account of his confession, let him be deposed (kathairou); for he is not an (ordained person), since he denied the commandment of the Christ, and he became worse than an unbeliever.

Concerning the Virgins

68. Let them not ordain (kh.) the virgins. We have no commandment (to do so) from the Lord. For this conflict (agōn) belongs to her purpose (prohairesis), and it is not in her case because of a despising of the marriage, but for having time for pious observances.

Concerning the Widows

69. The widows shall not be ordained (kh.). But if it is one whose husband died a long time ago, and she lived soberly, no charge being found against her, and she has taken good care of her household, like Joudith and venerable Anna, then let them enrol (tasse) her among the widows (khērikon). If indeed she has not waited long since her husband died, trust (pisteue) her not, but let her be proved (dokimaze) by time (khronos). The passions even are wont to grow old with the man who will give place for them in himself, unless they are reined in (khalinou) with a strong (lit. hard) bridle (khalinos). 70. The exorcists are not ordained (kh.); for the trial (athlon) belongs to the purposeful (prohairesis) 5 will, and to the grace (kharis) of God and the Christ Jesus, When the Holy Spirit rests on the man. For he who shall receive a grace of healing is made manifest by the revelation of God in causing the grace (kharis) of God which is in him to shine upon all men. If then there should be need (khria) for him to become bishop or presbyter or deacon, let him be ordained (kh.).

Concerning by How Many Bishops it is Right that a Bishop Should 15 Be Ordained (Kh.)

71. It is right that a bishop should be ordained (kh. by three bishops or two. And (de) if one bishop has ordained (kh. him, let him be deposed. But if necessity (anagkē) 20 obliged anyone to be ordained (kh. by one, because many could not assemble on account of persecution (diōgmos) which was outside, or for any other such cause (aitia), let him receive

warrant (psyphos) from many other holy bishops, permitting (epeitrepe) this 25 (function) to him. The bishop blesses, he is not blessed, he ordains (kh.), he lays hand upon men, he offers the Oblation (prosphora): he receives Eulogia from the bishops, but not from the presbyters. The bishop deposes (kathairou) every clergyman (klērikos) who is worthy to be deposed (k.): but to another bishop like himself it is impossible for him to do this alone. The presbyter also blesses, he receives Eulogia from a fellow-presbyter, and from the bishop, and he also gives to his fellow-presbyter, he lays hand upon men: but he does not ordain (kh.), 5 nor depose (k.), he puts out those who are below him: And (de) if there are any worthy to be punished (dimōrei), let him give (punishment). The deacon does not bless, nor does he give Eulogia; further (de), he receives from the presbyter and the bishop: he does not 10 baptise, nor does he offer the Oblation: But when the bishop or the presbyter offers, it is the deacon who gives the cup (potērion), not as priest, but as ministering (diakonei) to the priests:

it is not lawful (exestei) for any of the clergy (klērikos) to do the work of the deacon. The 15 deaconess does not bless, nor does she any work of those which the presbyter and deacon do, but she only keeps the doors, and does service (hyperetei) to the presbyters at the time when the women are to be baptised, because this is that which is proper (prepei). The deacon 20 shall put out the subdeacon, and reader, and singer, and deaconess, if the matter refers to them, the presbyter indeed being absent. It is not lawful (ex. for the subdeacon to put out the reader, and the singer, and the deaconess or layman, for they are the ministers of the 25 deacons.

Concerning the First-Fruits (Aparkhē) and the Tithes

30 72. All first-fruits (aparkhē) shall be brought to the bishop and the presbyters and the deacons for them to eat. And (de) all tithes also shall be taken for the other clergy (klērikos) to eat, and the virgins, and the widows, and all who are in poverty. For the first-fruits (ap.) belong to the priests alone, and those who do service (hyp.) for them.

Concerning the (Things) which Are Over of the Oblations (Prosphora) which Were Not Offered at the Time of the Mystery

73. The Eulogies (eulogia) which shall be over at the Mysteries, which were not offered, let the deacon divide among the clergy (klēros) according to the decision (gnōmē) of the bishop and the presbyters, so that four parts may be given to the bishop, and three may be given to the presbyter, two may be given to the deacon. But the others, namely, the subdeacons, and the readers, and the singers, and the deaconesses, that (one) part may be given to each; for this is good and acceptable before God, that each should be honoured (tima) according to his rank (axiōma). The Church is not the school of confusion but of good order (taxis).

Concerning Those who Come to Partake (Metekhe) of the Holy Mysteries

74. Further (de), those who will come to partake (m.) of the Mysteries of godliness, let them first be brought to the bishop or the presbyters by the deacons, And let them be asked by what cause (aitia) and for what thing have ye come to the words of the Lord: and (de) let those who bring them bear witness to them, having examined diligently about their deeds.

Concerning the Crafts (Tekhnē) and Occupations

75. Let them diligently inquire about their life: 10 whether they are slaves, and whether they are free (eleutheros). And if it is a slave, let them ask his master to bear witness to him: if he should not bear witness to him, let them reject him, until he is worthy of having witness borne to him by his master. If then (de) 15 he shall not bear witness to him, let him not be received. And if he should bear witness to him, let him be received. Further (de), if he is the slave of a heathen (hethnikos), let him be taught to please his master, that the word may not be blasphemed. And (de) if it is a 20 man who has a wife, or a woman who has a husband, let them be taught to be content with each other. But if they were not joined in marriage, let them be taught not to fornicate, but to be married according to the law. And if his master is a believer, (and) knows 25 that he fornicates, and does not give wife to him, or does not give husband to his slave, let that master be put out. Further (de), if it is one who hath a demon (daimōnion), let him indeed be taught piety (eusebēs), and (de) let him not be received to communicate 30 (koinōnei) of the Mysteries unless (eimētei) he has first been made clean; though (de) if death be imminent (epeige) upon him, let him be received.

If it is one who is a pander, either let him leave off his wicked form (of life) or let him be rejected. If a harlot should come, let her either leave off (her sin) or let her be rejected. If one who makes images (eidōlon) should come, either let him leave off or let him be rejected. If a man or woman who is (concerned) with the theatre (theadron) should come in, or a charioteer (eneiokhos) or single combatant (monomakhos), or one who runs in the stadium (stadion), or a professional (dimōsios) single combatant (monomakhion), or engaged at Olympic games (olympiakos), or piper (chōlaurēs), or harper (kitharōtos), Or singer to the lyre (lyra), or dancing-master (orkhistēs), or huckster (kapēllos), either let them leave off or let them be rejected. If a soldier should come, let him be taught not to do violence, Nor to slander anyone; further (de), let him be taught to be satisfied with his pay (opsōnion) which is given to him: if then (de) he should be persuaded (peithe), let him be received, but if he should refuse (antilige), let him be rejected.

One who does the abomination, namely, he who lies with male, or a lascivious man, or a magician (magos), or a raiser of sedition (stasiastes), or a charmer, or an astrologer (astrologos), namely, an appointer of hours, or a diviner, or a serpent charmer, or a maker of phylacteries (ph.), or a charmer who bewitches, or an augur, or he who gives sign by any kind of vessel, or an interpreter of the movements of limbs (melos) when they twitch, or who avoids meeting the blind and lame, or who watches for (paratēreis) birds calling or cats (kalē), or one who attends to the words which men say, in order to get a sign: let such as these be proved (dok. by time (khrōnos); for this wickedness (kakia) is very hard to wash off. If indeed they should leave off doing these things, let them be received, but if they will not be persuaded (peithe), let them be rejected. A concubine (pallakē) of an unbeliever, if indeed she is his slave and devotes herself (scholaze) to him, let her be received. But if she defiles herself with others, let her be rejected. But a believer who has a concubine (pall.), if indeed she is a slave, let him put her away, and let him marry according to the law; but if she is a freewoman, let him live with her, and (de) if he is not willing, let him be rejected.

One who is a follower of heathen (hethnos) customs, or Jewish fables, either let him leave off or let him be rejected. One who is mad to gaze (theōrei) in the theatre (th.), or the hunt (kynēkion), or in the horse-racings (hyppikos), or in the contests (agōn) (of men), either let him leave off or let him be rejected. He who is appointed to become catechumen, let him be instructed (kathēgei) three years: But if one is diligent (spoudaios), being eager for the work, let him be accepted without delay: for it is not the time (khr. which is judged (krine) but the character (trōpos). And (de) he who instructs, if he is a layman, instructing (paideue) in the word, and being respectable (semnos) in his character (trōpos), let him instruct; for they shall all be taught of God, said the prophet. Further (de), when the believing man or woman rises early from sleep, before they do any work, let them wash their hands and pray.

And (de) if there should be the instruction (kathēgēsis) of the word, let them choose the word of piety for themselves more than anything else. Further (de), let every believing man or woman behave (prosekhe) towards his slaves with mildness, according as we have commanded you in time past (lit. behind), and we instructed them thus in the Epistles (epistolē). Let the slaves spend five days doing work, but on the sabbath (sabbaton) and Lord's day (kyriakē) let them devote themselves to the church, that they may be instructed in piety (eusebēs) of godliness. The sabbath (s. indeed because the Lord rested on it from finishing all the creation, And (de) the Lord's day (k. because it is the day of the resurrection of the Lord. And (de) let them not work also in the week (hebdōmas) of the great Paskha, and that which comes after it, which is the festival: the one indeed because the Lord was crucified in it, And (de) the other because he rose from the dead in it; For it is needful (khria) that they should know by the instruction who died and rose. And (de) let them not work also on the Ascension, because the dispensation (oikonomia) of the Lord was finished on that day. Nor let them work on the Pentēkostē, because of the coming (parrousia) of the Holy Spirit, which (sc. the coming) came upon us the Apostles and all who believe in the Christ.

Let them not also work on the Birthday of the Christ, because of the grace (kharis) which was suddenly given to men on that day, by God the Word (logos) of the Father being born of the holy Theodōkos, Maria the virgin, for the salvation of all the race (genos) of men. And (de) let them not work also on the festival of the washing, for that was the day when the Godhead of the Christ was manifested; the Father bore witness to him at the baptism, And the Holy Spirit came upon him in likeness of dove, and he was manifested who bore witness to those who stood by that this is the true God and the Son of God in truth. Let them not work on the days of the Apostles; for they were those who became instructors for you unto the Christ, and they caused you to be worthy to partake (metekhe) in the free gift (dōraia) of the Holy Spirit. Let them not work on the day of Stephanos the martyr and chief deacon, and the other holy martyrs, who loved the Christ more than their own lives. Further (de), when ye rise at the hour of morning, pray. Pray also at the third hour, and the sixth, and the ninth, and at evening, and the hour when the cock will crow. The hour indeed of the light because the Lord enlightened us, he caused the night to pass away, he brought to us also the light of the day.

And (de) the third because Pilatos gave sentence (apophasis) upon the Lord at that hour. And (de) the sixth because the Christ was crucified (strou) at that hour, and his side having been pierced blood and water came out. And (de) the ninth also because when the Lord was crucified (st. all the earth shook, trembling at the audacity (tolmēria) of the godless Jews; it (lit. they) could not bear to see its (their) Lord derided: but at evening ye shall give thanks, because he gave to you the night for rest from the labours of the day. And (de) at the hour when the cock will crow ye shall pray, because (then) is proclaimed to you the coming (parrousia) of day, in which ye shall go to the works of light which ye will do. If ye cannot go to the church because of the unbelievers, Thou, then (de), O bishop, shalt make the synaxis (plural) in thy house, that the godly may not assemble with the impious (asebēs) : for it is not the place (topos) which sanctifies the man, but it is the man who sanctifies 5 the place (topos). If the impious (asebēs) take possession of the place (topos), flee from it, because they polluted it. For as the holy men sanctify the place (topos), so also those who are not holy pollute it.

If it is impossible to assemble together either in the house or 10 in the church, let each sing (psallei) by himself, let him read, let him pray, or otherwise when there are with one another two or (ē) three. For he said : Where two or three assemble in my name I am with them in their midst. Let not the believer pray in the houses of the 15 catechumens ; for it is not right (dikaion) that he who communicates (koinōnei) of the holy Mysteries should touch those who do not communicate (koi.), Nor let the godly pray in the house of the heretics (hraitikos). For what is the communion (koinōnia) of the light with the 20 darkness, or what is the part (meris) of the Christ with Belear. If a believing man or woman should live with a servant, either let them be separated or let them be rejected from the Church.

CONCERNING WHAT ARE THE DAYS 25 WHICH IT IS RIGHT TO OBSERVE (lit. — Do) for Those who Have Fallen Asleep

76. Let them observe the third for those who have 30 fallen asleep with psalms (psalmos) and prayers, because of him who rose from the dead after three days. And let them observe their seventh, commemorating those who are alive with those who have fallen asleep. And (de) let them also observe their month, on the 5 ancient (arkhaion) pattern (typos), for thus the people (l. mourned for Mōysēs. And let them observe their year for a sign of their remembrance, giving to the poor from the goods of him who died, in memory of him. But these things we are saying concerning the godly 10 only : but as for the ungodly, even if thou gavest all the things in the world to the poor for them thou wouldst not do them any benefit (ōphelei). For to them to whom God is enemy in this world, he will still be enemy after they have gone from this world ; for there is no 15 iniquity with him. The Lord is righteous, he loved righteousness, and also : Behold the man and his work. Further (de), if you should be invited on their days, eat in comely fashion and fear of God, as (hōs) having power to intercede (presbeue) for those who have 20 departed from this world : being presbyters and deacons of the Christ, Ye ought therefore to be sober (nēphe) always by yourselves and with others, that ye may be able to instruct these ignorant ones. For the Scripture says : ’These great ones are wrathful :

let them not 25 drink wine lest they drink and become forgetful of wisdom, and be unable to judge (krine) the right.' Wherefore (oukoun) after God the almighty (pantokratōr) and his beloved Son Jesus the Christ and the Holy Spirit the bishops and the presbyters are the great ones of the Church. But in saying these things we are not forbidding (kōly) them to drink, for we have no power to despise what God has made for the cheerfulness of men; but we are commanding them not to drink and be drunken. For the Scripture did not say that they were not to drink wine at all, but what does it say? 'Drink not wine,' it says, 'to be drunken.' And again: 'Thorns grow up in the hand of the drunkard': and (de) we are not saying it for the clergy (klērikos) alone, but for the lay (l. Christians also, they over whom has been pronounced the name of the Christ Jesus our Lord. For these words were also said for them: 'To whom shall be woe? And to whom confusion? and to whom condemnation? and to whom evil babbling and gratuitous contentions? or whose eyes are bloodshot? Is it not they who wait long at wine, and seek where there may be places of drink?'

CONCERNING THOSE WHO ARE PERSE-CUTED (DIŌKEI) BECAUSE OF THE FAITH, AND THOSE WHO FLEE TOGETHER FROM CITY TO CITY BECAUSE OF THE FAITH, SO THAT THEY MAY HELP (BOĒTHEI) THEM TOGETHER 77. Receive those who are persecuted (d.) for the faith, and pursued from city to city, because of the remembrance of the words of the Lord, knowing indeed that the spirit indeed is ready, but the flesh is weak (asthenēs). For this cause they flee, and they suffer the spoiling of their goods, that they might keep for them the name of the Christ, not having denied him. Help (b.) them and give to them according to their need (khria), and fulfil the commandment (entolē) of the Lord.

78. This then (de) we prescribe (paraggeile) to you all in common, that each one should remain in the order (daxis) which was delivered to him, and that ye should not transgress the measure and limit which was limited to you; for they are not ours, but they are (the limits) of God: For the Lord said: 'He who hears you is hearing me, and he who despiseth (athetei) you is despising me; and (de) he who despiseth me is despising him who sent me.' For if things without life (apsychon) which he made keep their order (taxis) perfect—namely the night and the day, the sun and the moon, the stars, the elements (stoikhion), the changes (trōpē), namely the variation of the times, the months, the weeks (hebdōmas), the hours, are subservient to the need (kh. whereunto he limited them, according to what he said: 'He set for them a limit, they cannot pass over it.' He says also concerning the sea: 'I have set for it a limit, and (de) I have given bars to it and gates (pylē), and (de) I have said to it: Thus far shalt thou reach, and ye shall not pass it.' If the elements (st. transgress not the limits which God the creator (dymiourgos) of the universe defined (horize) for them, much more (poly mallōn) is it right for you yourselves not to dare (tolma) to move any of those things which God defined (hōrize) for you according to his holy will.

Since many have reckoned this to be nothing, namely to confuse the orders (taxis), and to dare (t. to change the ordination (khirodonia) with which they were ordained, grasping for themselves dignities 5 (axioma) which were not given to them, And allowing (epeitrepe)

themselves tyrannically (dyrannos) to grant (kharize) to others the things over which they have no authority (exousia); For this cause they provoke God like the sons of Kore and Osias the king, who grasped for themselves the chief priesthood without (the will of) God: For this cause those indeed were burned with fire, and (de) he also was defiled in his forehead. They make the Christ Jesus indignant, he who commanded that these things should be so; and they grieve (lupei) 15 the Holy Spirit, despising (athetei) his witness. We are knowing therefore now truly the danger which is imminent upon those who do such works, and the neglect (amelia) which comes upon the sacrifices (thysia) and the eucharists, When they are offered by those who have no right to do so, who think that the honour of the chief priesthood, which resembles the great (and) true Chief Priest Jesus the Christ our King, is a thing of sport. For this cause necessity (anakgē) constrained us to give you this advice (synbouleue), for henceforth some turned away after their vanity. Further (de), we say that Mōysēs the servant of God, to whom God spoke face to face as one speaks to his friend, who said to him:

I know thee above (para) all men, Who spoke to him mouth to mouth, by his likeness and not by a resemblance, not in signs and in dreams, or (by) angels, or (in) 30 enigmas (ainigma), This one indeed, at the time when he commanded the law of the Lord, defined (hō. what things indeed it was right to be done by the priests, And (de) what also were the works of the levites, having separated that which was proper (prepei) for each and suitable for his service (litourgia). And those things which the chief priests were commanded to do, it was against the law for the priests to go to them. To those which were defined (hō. for the priests, the levites approach not. But each was keeping himself from overstepping the service which he received. When anyone took upon him (epeicheirei) to overstep the commission (paradosis) which was delivered to him, death was the punishment (epeitimia): and (de) this is made very plain by what happened to Saul. For having thought to offer sacrifice (thysia) apart from the prophet and chief priest Samouël, he brought upon himself a great sin and an everlasting curse. But not even did the prophet spare him because of the unction with which he was anointed. God also showed to us by a great work, evident in the things which happened to Ozias:

he delayed not in taking vengeance on him for the lawlessness (paranomia) which he committed, having put him out of the kingship also, because of the chief priesthood which he coveted (epithymei). And (de) it will be also (that) ye are not ignorant of the things which have been defined. For ye know that some indeed we have called Bishop, and (de) others, Presbyter, and others, Deacon, with prayer and imposition of hand, having taught them the difference of the works by the difference of the names. For it is not indeed our wont that he who is willing to fill our hands should be able to receive from us what he wished for, after the fashion of the priests of the calves, whom Jeroboam made, those who were despicable and reprobate before God and men. For if there was no law and difference of order (taxis) it would have sufficed to perform the whole (ministration) in one name. But having been taught by the Lord a succession (akoulouthia) of the works, For the bishops indeed we assigned the chief priesthood, And (de) the presbyters also the things which belong to the priesthood, And (de) again the deacons the service (diakonia) which is done for them both

(sc. bishop and priest); that the (meaner) works of the ministry might be performed in a sacred (manner). For neither is it right for the deacons to offer sacrifice (thysia), or baptise, or to give the Eulogia to small or great, Nor for the presbyters to ordain (khirodonei).

For it is not right (dikaion) to transfer the orders (daxis), For God is not (the author) of confusion, so that those of inferior order should grasp for themselves in a tyrannical (manner) (d. the things which belong to their superiors, fashioning (plasse) for themselves a new law unto their own destruction, being ignorant that it is harder for them to kick against the pricks than this. For such men oppose not us the bishops, but they are opposing the great bishop of the universe and the great Chief Priest, our Lord Jesus the Christ, the Son of God and truly God. For Chief Priests and priests and levites were appointed (kathista) by Mōysēs the prophet and the lover of God. Again, the twelve Apostles also were appointed by God our Saviour. And (de) by the Apostles we were appointed, I Klēmēs and Jakōbos, and many others with us, not to mention each of all (the rest). We also ourselves all in common appointed presbyters and deacons and sub-deacons and readers (anagnostēs). The first, then, now is the true Chief Priest, the lawgiver (nomothetēs), the Christ, he who did not grasp for himself the honour, but it was the Father who appointed (k. him. He having become Chief Priest for us, and having offered the spiritual sacrifice (thysia) to God his Father before he was crucified (strou), commanded us alone to do these things. Although there were others with us who believed him:

but certainly (pantōs) it does not belong to all who believed him to become priest, nor to be worthy of the dignity (axioma) of the Chief Priesthood. After he was taken up (analambane), we, according to the grace which he gave to us, and according to his command, offered a living, holy, bloodless sacrifice (thysia), We (ean) appointed bishops and presbyters and deacons, their number being seven. Among whom was Stephanos the blessed (makarios) martyr, being not inferior to us in the love which he had toward God: but he displayed his godliness by the faith and the love (agapē) which he had toward the Christ Jesus our Lord so thoroughly, that he gave up his life (psyche) for him, When the Jews, the murderers of the Lord, stoned (and) killed him. But nevertheless (hōmos) this man of such greatness, fervent with the Holy Spirit, this so great arch-deacon, Who saw the gates of the heavens open, and Jesus the Lord standing at the right hand of God his Father, was not shown forth in any place as making use (khrō) of that which was not proper for the diaconate and those who are in it, (such as) to offer sacrifice (thysia), or lay hand upon any; but he was keeping to the order (daxis) of the diaconate until the end. For this is what was proper (prepei) for the holy martyr of the Christ to fulfil his course, keeping his right order (eutaxia).

If some, then, of you find fault with Philip the deacon and Ananias the believing brother, because the one indeed baptised the eunuch, And (de) the other baptised me, even Paul, they are ignorant of what we say. For we have said, that no one grasps for himself the dignity (ax. of the priesthood, but he receives it from God, like Melkhizedek and Jakōb the Patriarch, or he receives it from the chief priest like Aarōn, who received it from Mōysēs. Wherefore (oukoun) Philip and Ananias were not those who chose for themselves to do those things of

their own accord, but it was the Christ who commissioned them, the true Chief Priest, God unto whom no other god can be compared.

Finished are the Canons (kanōn) of the holy fathers the Apostles. Chapters (kephalaion) 78. Egō Zakarias boēthei āmn.

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