The Testament of Our Lord (Cooper and Maclean translation)

Testament of Our Lord (5th century)

SermonIndex.net / Church Fathers

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Prologue

The Testament, or words which our Lord, when He rose from the dead, spake to the holy Apostles, and which were written in eight books by Clement of Rome, the disciple of Peter. It came to pass, after our Lord rose from the dead, and appeared unto us, and was handled by Thomas and Matthew and John, and we were persuaded that our Master was truly risen from the dead, that falling on our faces we blessed the Father of the new world, God, Who hath saved us by Jesus Christ our Lord; and being held in very great fear, we waited prostrate as babes which speak not. But Jesus our Lord, putting His hand on each one of us separately, lifted us up, saying, Why hath your heart thus fallen, and are ye stricken with great astonishment? Know ye not that He who sent Me can do glorious things for the salvation of them that have from the heart believed on Him? Stand not then as [men] astonished, and staring, neither [be] slothful, but as the children of light, ask of My Father which is in heaven the Spirit of counsel and might, and He will fill you with the Holy Ghost and grant you to be with Me for ever.

Book I — Chapter 1.

And we returned answer, saying, Lord, what is the Holy Ghost, and what is His power, whom Thou badest us to ask for? And our Lord said unto us, Verily I say unto you that ye shall not be the children of the light except by the Holy Ghost. And we returned answer to Him, and said, O our Lord, give us this [Spirit]. And immediately Jesus breathed on us. And after we had received the Holy Ghost, He said unto us, Verily I say unto you, that ye who have been made disciples unto the kingdom of heaven, and who have believed in Me with undoubting heart, and have cleaved unto Me, shall be with Me; and all those who through you know and do the will of My Father, who keep My words and know My sufferings, shall be made holy, and shall dwell in the habitations of My Father, and shall be delivered from the evil days that are about to come; and I will be with them, shewing them My ways in which they shall live.

Chapter 2.

And Peter and John answered and said unto Him:—Tell us, O our Lord, the signs of the end, and all the deeds which shall then be [done] by them who live in this world, so that we also may make [them] known to them who believe in Thy Name in all the nations, that those generations may observe [them] and live. But Jesus answered and said:—Did I not, before I suffered for those that dwell on the earth, tell you some things about the end? We answered and said, [Yea,] O our Lord; but now we desire to know the deeds which [are] the signs of the end of this world, if our Lord hath judged that this is fitting for us to know—for us, and for those who [shall] hear.

Chapter 3.

And Jesus answered and said:—In the time when I was in the world, I spoke unto you before I should be glorified, of signs that the end is near, thus:—that there shall be on earth famines and pestilences, tumults, and commotions, risings of nations against nations, and those other things whereof I have told you. But I commanded you to watch and pray. And now hear, ye children of the light; for My Father who hath sent Me to His inheritance hath predetermined in His foreknowledge, that in the last days, out of the latest generation, there should be vessels [of grace] holy, and honoured, and elect. Wherefore I make known unto you exactly [what are] the things which are about to be, and when he shall arise, that Son of Perdition, the Enemy, the Adversary, and what he is like.

Chapter 4.

There shall, then, be signs when the kingdom is approaching such as these. After the famines and pestilences and tumults among the nations, then there shall rule, and rise to power, princes who love money, who hate the truth, who kill their brethren, liars, haters of the faithful, proud, lovers of gold, allied by relationship but not allied in counsel, for they wish each to destroy the life of his fellow. But there shall be in their hosts great affliction, and flight, and bloodshed.

Chapter 5.

But there shall arise also in the West a king of foreign race, a prince of great craft, godless, a homicide, a deceiver, a lover of gold, great at devices, a hater of the faithful, a persecutor; and he shall bear rule also over barbarous nations, and shall shed much blood. At that time silver shall be despised and gold be honoured; and in every city and every country there shall be spoiling and robbery, and there shall be spilling of blood.

Chapter 6.

Then there shall be signs in heaven. A bow shall be seen, and a horn, and lights; and noises out of season, and sounds, and ragings of the sea and a roaring of the earth.

Chapter 7.

But on the earth shall be signs; the birth of dragons from mankind, and likewise also of wild beasts; and young women newly wedded shall bring forth babes who speak perfectly and announce the last times, and pray to be put to death. And their looks shall be the looks of [men] far advanced in years; they shall be grey-headed when they are born. Also women shall bear babes with four feet: some shall bear spirits only, and some shall bear their progeny with unclean spirits. Others [there] shall [be who] practise divination in the womb, and shall speak with familiar spirits; and there shall be many other horrible signs.

Chapter 8.

But in the assemblies, and nations, and churches, there shall be many tumults, for there shall arise evil shepherds, unjust, slothful, avaricious, lovers of pleasures, lovers of gains, lovers of money, talkative, boastful, haughty, gluttonous, perverse, rash, given to delights, vain-glorious, opposing the ways of the Gospel and fleeing from the strait gate, removing from themselves every humiliation and not sorrowing for My humiliation, rejecting all the words of truth, and despising all the ways of piety, and not mourning for their sins. Therefore there shall be shed abroad among the nations unbelief, hatred of the brotherhood, wickedness, bitterness, slothfulness, envy, hatred, strife, theft, oppression, drunkenness, debauchery, lasciviousness, licentiousness, fornication, and all such works as are contrary to the commandments of life. For from many mourning and gentleness shall flee away, and peace and meekness, and poverty and piety, and tears, because the shepherds heard these things, and did not do them, and moreover did not shew My commandments, seeing that they [themselves] are examples of wickedness in the nation. But the time shall come when some of them will deny Me, and will stir up confusions in the earth, and put their trust in a corruptible king. But they who in My Name endure unto the end shall be saved. Then they shall ordain commandments for men, [commandments] unlike the book of commandments in which the Father is well pleased; and My elect and My holy ones shall be rejected by them, and called among them, as it were, the polluted.

Yet these are the upright ones, pure, sad, merciful, quiet, kind, always knowing Him who is among them at all times, and they shall be called mad for My sake, who have saved them. It shall come to pass also in those days that My Father shall gather together out of that generation the pure ones, even the pure and faithful souls, those to whom I will appear, and with whom I will make My habitation, and I will send to them the understanding of knowledge and of truth, and the understanding of holiness, and they shall not cease praising and giving thanks to their God, My Father who sent Me; and they shall speak the truth at all times, and they shall teach [others] whose spirit they have tried [and have found] that they are upright and worthy, as for the kingdom, and shall instruct them in knowledge and strength and prudence. And those who suffer persecution because they live in piety shall receive the reward of their praise. And it shall be in those times that all the kingdoms shall be disturbed, and all the world also [shall see] affliction and want; and all this world shall be reputed as nothing; and all its possessions shall be destroyed by many [destroyers], and

there shall be great scarcity of crops, and the winter shall be very severe; and the princes shall be few in number and small, who have rule over gold and over silver, and are rich in all those things which are in this world;

and the children of this world shall hold their storerooms and barns, and shall have rule over the markets of buying and selling. Many shall be afflicted, and on that account shall call upon their God that they may be delivered. Blessed are they who are not [alive] at that time; and [blessed] they [also] who shall be [alive indeed], but [shall] endure. For when these things shall come to pass, then soon she that travaileth is near to bring forth, for the time is fulfilled.

Chapter 9.

Then shall come the Son of Perdition, the Adversary, who boasteth and exalteth himself, working many signs and miracles, that he may deceive the whole earth, and overcome the innocent, My holy ones. Blessed are they who endure in those days. But woe to those who are deceived.

Chapter 10.

But Syria shall be plundered, and shall weep for her sons. Cilicia shall lift up her neck until He who judgeth her shall appear. The daughter of Babylon shall arise from the throne of her glory, that she may drink that wine which is mixed for her. Cappadocia, Lycia, Lycaonia shall bow down the back, for many multitudes shall be depraved by the corruption of their wickednesses. And then shall be opened the camps of the barbarians, for many chariots shall go forth so as to cover [the face of] the earth. In all Armenia, and in Pontus, and in Bithynia the young men shall fall by the sword, and the sons and the daughters shall be captives. [The sons and the daughters] of Lycaonia shall be mingled in [their] blood. Pisidia which boasteth, and trusteth in [her] riches, shall be overthrown [even] to the ground. The sword shall pass through Phoenicia, because [her inhabitants] are children of corruption. Judaea shall clothe herself with lamentation, and shall be made ready for the day of destruction, because of her uncleanness. Then shall she gather together the abomination of desolation. The East shall be opened by him; also the ways shall be opened by him. Sword and flame [are] in his hands: he burneth with anger and fiery indignation. This is the armour of the judgment of the corruption of them that are born in the earth; the extermination of the faithful, the way of bloodshed; for his way is in error and his power is to blaspheme, and his hand for deception, his right hand in misery, and his left hand in darkness.

Chapter 11.

And these are the signs of him: his head [is] as a fiery flame: his right eye shot with blood, his left [eye] blue-black, and he hath two pupils. His eyelashes are white; and his lower lip is large; but his right thigh slender; his feet broad; his great toe is bruised and flat. This is the sickle of desolation.

Chapter 12.

Therefore I say unto you, [ye] children of the light, that the time is at hand, and the harvest is ripe that sinners should be harvested in judgment. And to many the Judge shall arise as one who is kind, and shall impute to them their own works. But when He shall be at hand, a sign shall be given to the elect, who keep the law of My Father.

Chapter 13.

Then those who fear My words, and do them in truth and with a faithful mind, shall watch and pray without ceasing, reckoning continual supplication as a work, in nothing wandering or going about in this world, and in nothing anxious, but with an austere soul and a mind that doubteth not, daily taking on them the cross, to do the will of My Father which is in heaven, with a meek heart. For He who is anxious about them that trust in the truth, and careth for them, is the Lord; and He sendeth to them those things which are right and fitting—those things which He knoweth, and by the hands of them whom He knoweth.

Chapter 14.

I have told you these things, therefore, that wherever ye go, ye may test the souls that are holy, and tell them those things which are fitting and right, and those things which are about to be, and all those things which, before I was glorified, I gave you in commandment, so that believing [them] they may truly live. From henceforth shall be the beginning of travail, and the mystery of destruction. Turning therefore to the Church, setting right, duly ordering, and arranging, and doing all things in uprightness and holiness, speak to every man as is helpful to him, so that your Father which is in heaven may be glorified. Be ye wise, that ye may persuade those who are in captivity to error, and those who are sunk in ignorance, that coming to the knowledge of God, and living piously and purely, they may praise My Father and your God.

Chapter 15.

Now after Jesus had spoken these words, Peter and John and Thomas and Matthew and Andrew and Matthias (?) and the rest said: O our Lord, truly Thou hast spoken to us now also words of warning and of truth, and though we are not worthy Thou hast bestowed upon us many things, and hast granted also to those of future generations who are worthy, to know Thy words and to flee from the snares of the Evil One. But, O our Lord, we beseech Thee, make Thy perfect light to shine upon us, and upon those who are foreordained and separated to be Thine. Because that we have many times asked Thee, we pray Thee teach us of what sort he ought to be who standeth at the head of the Church, or with what rule he should raise up and order the Church. For it is urgent that when we are sent to the nations to preach the salvation which is from Thee, it should not escape us as to how it is fitting to arrange the mysteries of the Church. Therefore from Thy mouth, O our Saviour and Perfecter, we desire to learn without omission how the Chief of the holy things ought to please Thee, and [likewise] all those who minister in Thy Church.

Chapter 16.

Then Martha and Mary, and Salome, who were with us, answered and said:—Yea, O our Lord, teach us to know what we ought to do, that our souls may live unto Thee. Then Jesus answered and said unto them: I will that, persevering in supplication, ye should always serve My Gospel, and be examples of holiness, for the salvation of those who trust patiently in Me; and in all things be figures of the kingdom of heaven.

Chapter 17.

But to us also Jesus said:—Because that ye also have asked Me concerning the rule ecclesiastical, I deliver and make known to you how ye ought to order and command him who standeth at the head of the Church, and to keep the perfect and just and most excellent rule, in which My Father who hath sent Me is well pleased. Verily I say unto you, that he who knoweth the power of this commandment and of this testament, and doeth according to those things which are written therein, shall be made like unto the angels who praise My Father, and shall be holy unto God. But My Father is mediator, and all His host, that if their sins are as the sand of the sea[shore] which cannot be numbered, and any of them, understanding these words, shall do them, these sins shall be forgiven him, and he shall live in Me.

Chapter 18.

But because in the midst of the assembly of the people [there are], more and more, many carnal desires, and the labourers are feeble and few, only My perfect labourers shall know the multitude of My words, all also which at times I spake to you in private before I should suffer, and which ye know; ye both have them and understand them. For My mysteries are given to those who are Mine, with whom I shall rejoice and be glad with My Father. When they shall be loosed from [this] life they shall come to Me. But these remaining words, determining and appointing them, speak ye in the Churches. But from the day that My faithful ones also have the desire to know, that they may do the things of My Father, what[soever is] in this My testament, I will be with them, and will be praised among them, and I will make My habitation with them, by power informing them of the will of My Father.

See that ye give not My holy things to the dogs, and cast not pearls before swine, as I have often commanded you. Give not My holy things to defiled and wicked men who do not bear My cross, and are not subject [to Me]; and My commandments shall be for derision among them. And it shall be to him that is embittered and doeth them not, but giveth My words without profit, for the destruction of their souls. But it shall be spoken and given to those who are firm and fixed, and do not fall away, who keep My commandments and this tradition, [to the end] that they, keeping these [things], may abide holy and upright and strong in Me, fleeing from the downfall of iniquity and the death of sin; the Holy Ghost [also] bestowing upon them His grace, that they may believe uprightly, that they may in the Spirit spiritually know the things of the Spirit, and in hope endure labour, and in joy serve My Gospel, and bear the reproach of My cross, not doubting but [rather] glorying; for verily I say unto you, that such as these [men] and such as these [women] shall, after death, dwell in the third order of My Father who hath sent Me.

Chapter 19.

I tell you therefore how the sanctuary ought to be; then I will make known the holy rule of the priests of the Church. Let the church then be thus: let it have three entrances as a type of the Trinity. Let the diaconicum be on the right of the right hand entrance, that the eucharists, or offerings which are offered, may be seen. Let there be a fore-court, with a portico going round, to the diaconicum. Then within the fore-court let there be a place [to serve] for a baptistery, its length twenty-one cubits as a general type of the prophets, and its width twelve cubits as a type of those who have been determined to preach the Gospel, with one entrance and three exits. Let the Church have a house of the catechumens, which shall be also the house of the exorcists. Let it not be detached from the Church, but so that those who enter and are in it may hear the lections and spiritual hymns of praise and psalms.

Let there be a throne by the altar; on the right and on the left [let there be] the places of the presbyters, so that on the right may sit those who are more exalted and honoured, and those who labour in the word; but those who are of middle age on the left hand. But that place where the throne is, let it be raised three steps, for there the altar ought to be. Let that house have two porches, on the right and on the left, for men and for women. Let all the places be lighted, both for a type, and also for reading. Let the altar have a veil of pure linen, for it is without spot. Also the baptistery likewise, let it be under a veil. Let a place be built as for commemoration, so that the priest and chief deacon sitting with the readers may write the names of those who offer the oblations, or of those for whom they have offered [them], so that when the holy things are offered by the bishop, the reader or chief deacon may name them by way of commemoration, which the priests and people offer for them with supplication. For there is this type also in heaven.

Let the place of the presbyters be within the veil, beside that place of commemoration. Let the house of the offering and the treasury be quite beside the diaconicum. But let the place of the lection be a little outside the altar. Let the house of the bishop be beside that place which is called the fore-court. Also that of those widows who are called ”those that sit in front.” Also let that of the presbyters and deacons be behind the baptistery. Let the deaconesses abide beside the door of the Lord’s house. Let the Church have a house for entertaining near by, where the chief deacon shall entertain strangers.

Chapter 20.

Now after the house is [built] as is fitting and right, let the bishop be appointed, being chosen by all the people according to the will of the Holy Ghost, being without fault, chaste, quiet, mild, without anxiety, watchful, not a money-lover, blameless, not quarrelsome, ready to forgive, a teacher, not given to much speaking, a lover of good things, a lover of labour, a lover of widows, a lover of orphans, a lover of the poor, experienced in the mysteries, not lax and distracted in company with this world, peaceful, and in all good things perfect, as one to whom the order and place of God is entrusted. It is good indeed that he be without a wife, but at any rate that he have been the husband of one wife only, so that he may sympathise with the weakness of widows. Let him be appointed when he is of middle age, not a youth.

Chapter 21.

Being such as this, let him receive ordination on the first day of the week, all consenting to his appointment, and bearing witness to him, with all the neighbouring presbyters and bishops. Let those bishops lay hands on him, having first washed their hands, but let the presbyters stand beside them, not speaking, in fear, lifting up their hearts in silence. After [that], let the bishops lay hands on him, saying: We lay hands on the servant of God, who hath been chosen in the Spirit, for the true and pious disposing of the Church, which alone hath the principality, and which is not dissolved, of the invisible [and] living God, and for the delivering of true judgment and divine and holy revelations, and of divine gifts and faithful doctrines of the Trinity, by the cross, by the resurrection, by the incorruptibility, in the holy Church of God. After this, one bishop, commanded by the other bishops, shall lay hands on him, saying his calling of appointment, thus:

Prayer of Ordination of a Bishop

O God, who hast done all things in power, and hast established them, and hast founded the inhabited world in reason, and hast adorned the crown of all these things which were made by Thee; who hast given to them to keep Thy commandments in fear; who hast bestowed upon us the understanding of the truth, and hast made known unto us that good Spirit of Thine; who didst send Thy beloved Son, the only Saviour, without spot, for our salvation; O God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort, who in the pure heights dost dwell eternally, who art high and adorable, dreadful and great; who seest all things, who knowest all things before they are, with whom all things were before they were [made]; who gavest illumination to the Church by the grace of Thy Only-begotten Son, having foreordained from the beginning those who delight in just things, and do those things that are holy, to dwell in Thy habitations; who didst choose Abraham, who pleased Thee by his faith, and didst translate holy Enoch to the treasure-house of life; who hast ordered princes and priests in Thine upper sanctuary; O Lord, who didst call [them] to praise and glorify the Name of Thee and of Thy Only-begotten in the place of Thy glory;

O Lord God, who before the foundation of the world didst not leave Thine upper sanctuary without a ministry, and also, since the foundation of the world, hast adorned and glorified Thy sanctuaries [on earth] with faithful princes and priests, after the pattern of Thine [own] heaven; Thou, Lord, even now also art well pleased to be praised, and hast vouchsafed

that there should be princes for Thy people: Cause to shine forth and pour out understanding, and the grace which cometh from Thy princely Spirit, which Thou didst deliver to Thy beloved Son Jesus Christ; give wisdom, O God, [give] reasoning, strength, power, unity of spirit to do all things by Thy co-operation. Give the Spirit which is Thine, O holy God; send to Thy holy and pure Church, and to every place which singeth to Thee "Holy," Him who was given to Thy Holy One; and grant, O Lord, that this Thy servant may please Thee for doxology, and for laud without ceasing, O God, for fitting hymns of praise, and for suitable times, for acceptable prayers, for faithful asking, for an upright mind, for a meek heart, for the working of life and of meekness and of truth, for the knowledge of uprightness. O Father, who knowest the hearts, [grant] to this Thy servant whom Thou hast chosen for the episcopate, to feed Thy holy flock, and to stand at the head of the priesthood without fault, ministering to Thee day and night; grant that Thy face may be seen by him;

vouchsafe, O Lord, that he may offer to Thee the offerings of Thy holy Church carefully [and] with all fear; bestow upon him that he may have Thy powerful Spirit to loose all bands, as Thou didst bestow [Him] on Thy apostles, to please Thee in meekness; fill him full of love, knowledge, understanding, discipline, perfectness, strength, and a pure heart, when he prayeth for the people, and when he mourneth for those who commit folly and draweth them to [receive] help; when he offereth to Thee praises and thanksgivings and prayers for a sweet-smelling savour through Thy beloved Son, our Lord Jesus Christ, by whom [are given] to Thee praise and honour and might, with the Holy Ghost, both before the worlds, and also now, and at all times, and for ever and ever without end. Amen.

And let the people say: Amen. And then let them cry out: He is worthy, He is worthy, He is worthy. After he is [ordained], let the people keep the feast three days, according to the mystery that in three days [our Lord] rose from the dead. And let every one give him the Peace.

Chapter 22.

Let him be constant at the altar; in prayers let him be persistent day and night, especially at the obligatory times of night; at the first hour, at midnight, and at early twilight when the star of the dawn riseth. Then also in the morning, at the third, sixth, ninth [hours, and the] twelfth hour at the lamp [lighting]. If also at every hour he offer prayers without ceasing for the people and for himself, he doeth well. Let him abide in the house of the Church alone. If he have one or two likeminded with himself, it is good that he should be with them for united supplication in unison. For where two or three are gathered together in My Name, ye know that I have said unto you that I am in the midst of them. But if he cannot abide all night long, yet let him remain these hours that I have said. For then the angels visit the Church.

Let him fast three days each [week] (?) all the year. But for three weeks after his appointment let him maintain the fast according to the number of the eighteen Exalted Entrances by which the Only-begotten passed when He came to the passion. But on the first day of the week only let him feed on bread with oil and honey and salt, and all fruits of trees; but let him in no wise taste wine, except only the cup of the Offering. This let him use whether ill or well. For it is good that this be for the priests only. And so after these weeks all the year, let him fast three days each [week]; and for the rest of the time let him fast according to his strength. But in no wise let him eat meat, not because if he taste or eat [meat] he is to be blamed, but because when he loveth infirmity these strong meats are not fitting, and in order that he may watch.

Let the Offering only be on Saturday, or on the first day of the week, and on a fast-day. On the eve let him instruct and teach these things in the manner of a mystery to those whom he hath tested as having ears to hear. But if he be sick in body, let him quickly take care to heal himself, feeding on fish, and constantly [taking] a little wine of the Holy thing, that the Church may not also come to an end because he is lying sick; but [that] those who learn may receive joy. But when teaching in the Church, let him speak thus carefully, as a man who knoweth that he is speaking for a testimony the doctrine of all the ministry of the Father of all, that [doctrine] which is accurately written. Let him say all these things—all those which he accurately knoweth and remembereth of old. For if he knoweth what he saith, he may have hope that his hearers also [will] have known these things. And with all his labour,

let him beseech the Lord, so that his word may bring forth the fruits of the Holy Spirit in them that hear.

Let him do everything in order, and with knowledge. Let him dismiss the catechumens after he hath admonished them with meditations and admonitions of the Prophets and Apostles, with instructive words, so that they may know Him whom they confess. But let him teach the faithful after the manner of a mystery, having first dismissed the catechumens; and after the instruction in the mysteries let him offer, so that knowing in what mystery they are taking part, they may offer with fear.

Chapter 23.

Let him offer on Saturday three loaves for a complete symbol of the Trinity; but on the first day of the week let him offer four loaves for a complete symbol of the Gospel. Because that the ancient people erred, when he offereth let the veil in front of the door be closed, and within it let him offer with the presbyters and deacons and the canonical widows, and subdeacons and deaconesses and readers [and] those who have gifts. But let the bishop stand first in the middle, and the presbyters immediately behind him on either side, and the widows immediately behind the presbyters on the left side, and the deacons also behind the presbyters on the right hand side; the readers behind them, and the subdeacons behind the readers, and the deaconesses behind the subdeacons. Let the bishop then place his hand on those loaves which have been set on the altar, and let the presbyters place their hands together with him, and let the rest stand only.

Let not the loaf of catechumens be received; not even if he have a believing son or wife and wish to offer on their behalf; let it not be offered unless he is baptized. Before the bishop or presbyter offereth, let the people give the Peace to one another. Then, a great silence being made, let the deacon say thus:

Admonition of the Deacon on the Eucharist

[Lift up] your hearts to heaven. If any man have wrath against his companion, let him be reconciled. If any man have a conscience without faith, let him confess [it]. If any man have a thought foreign to the commandments, let him depart. If any man have fallen into sin, let him not hide himself: he may not hide himself. If any man have a disordered reason, let him not draw near. If any man be defiled, if any man be not firm, let him give place. If any man be a stranger to the commandments of Jesus, let him depart. If any man despise the prophets, let him separate himself: from the wrath of the Only-begotten let him deliver himself. Let us not despise the cross. Let us flee from threatening. We have our Lord as onlooker, the Father of Lights with the Son, [and] the angels who visit [us].

See to yourselves that ye be not in anger against your neighbours. See that no man be in wrath: God seeth. [Lift] up your hearts to offer for the salvation of life and of holiness. In the wisdom of God let us receive the grace which hath been bestowed upon us. Then let the bishop say, giving and rendering thanks with an avved voice: Our Lord [be] with you. And

let the people say: And with thy spirit. Let the bishop say: [Lift] up your hearts. Let the people say: They are [lifted up] unto the Lord. Let the bishop say: Let us give thanks to the Lord. And let all the people say: It is meet and right. And let the bishop cry: Holy things in holy [persons]. And let the people call out: In heaven and on earth without ceasing.

Eucharist or Thanksgiving Over the Offering

Let the bishop immediately say: We render thanks to Thee, O God, the Holy One, Confirmer of our souls, and Giver of our life, the Treasure of incorruptibility, and Father of the Only-begotten, our Saviour, whom in the latter times Thou didst send to us as a Saviour and Proclaimer of Thy purpose. For it is Thy purpose that we should be saved in Thee. Our heart giveth thanks unto Thee, O Lord, [our] mind, [our] soul, with all [its] thinking, that Thy grace may come upon us, O Lord, so that we may continually praise Thee, and Thy Only-begotten Son, and Thy Holy Ghost, now and alway, and for ever and ever. Amen. O Thou Power of the Father, the Grace of the nations, Knowledge, true Wisdom, the Exaltation of the meek, the Medicine of souls, the Confidence of us who believe, for Thou art the Strength of the righteous, the Hope of the persecuted, the Haven of those who are buffeted, the Illuminator of the perfect, the Son of the living God, make to arise on us, out of Thy gift which cannot be searched into, courage, might, reliance, wisdom, strength, unlapsing faith, unshaken hope, the knowledge of Thy Spirit, meekness [and] uprightness, so that alway, O Lord, we Thy servants, and all the people, may praise Thee purely, may bless Thee, may give thanks unto Thee, Lord, at all times, and may beseech Thee.

And also let the bishop say: Thou, Lord, the Founder of the heights, and King of the treasuries of light, Visitor of the heavenly Sion, King of the orders of archangels, of Dominions, Praises, Thrones, Raiments, Lights, Joys, Delights, the Father of kings, who holdest all in Thy hand, and suppliest [all] by Thy reason, through Thine Only-begotten Son who was crucified for our sins: Thou, Lord, didst send Thy Word, who is of Thy counsel and covenant, by whom Thou madest all things, being well pleased with Him, into a virgin womb; who, when He was conceived, [and] made flesh, was shown to be Thy Son, being born of the Holy Ghost and the Virgin; who, fulfilling Thy will, and preparing a holy people, stretched forth His hands to suffering, that He might loose from sufferings and corruption and death those who have hoped in thee; who when He was betrayed to voluntary suffering that He might raise up those who had slipped, and find those who were lost, and give life to the dead, and loose [the pains of] death, and rend the bonds of the Devil, and fulfil the counsel of the Father, and tread down Sheol, and open the way of life, and guide the righteous to light, and fix the boundary, and lighten the darkness, and nurture the babes, and reveal the resurrection; taking bread, gave it to His disciples, saying, Take, eat, this is My Body which is broken for you for the forgiveness of sins. When ye shall do this, ye make My resurrection. Also the cup of wine which He mixed He gave for a type of the Blood which he shed for us.

And also let him say: Remembering therefore Thy death and resurrection, we offer to Thee bread and the cup, giving thanks to Thee who alone art God for ever, and our Saviour, since Thou hast promised to us to stand before Thee and to serve Thee in priesthood. Therefore

we render thanks to Thee, we Thy servants, O Lord. And let the people say likewise. And also let [the bishop] say:

We offer to Thee this thanksgiving, Eternal Trinity, O Lord Jesus Christ, O Lord the Father before whom all creation and every nature trembleth fleeing into itself, O Lord the Holy Ghost; we have brought this drink and this food of Thy Holiness [to Thee]; Cause that it may be to us not for condemnation, not for reproach, not for destruction, but for the medicine and support of our spirit. Yea, O God, grant us that by Thy Name every thought of things displeasing to Thee may flee away. Grant, O God, that every proud conception may be driven away from us by Thy Name which is written within the veils of Thy sanctuaries, those high ones—a Name which, when Sheol heareth [it], it is amazed, the depth is rent, the spirits are driven away, the dragon is bruised, unbelief is cast out, disobedience is subdued, anger is appeased, envy worketh not, pride is reproved, avarice rooted out, boasting taken away, arrogance humbled, [and] every root of bitterness destroyed. Grant therefore, O Lord, to our innermost eyes to see Thee, praising Thee and glorifying Thee, commemorating Thee [and] serving Thee, having a portion in Thee alone, O Son and Word of God, who subduest all things. Sustain unto the end those who have gifts of revelations. Confirm those who have a gift of healing. Make those courageous who have the power of tongues. Keep those who have the word of doctrine upright. Care for those who do Thy will alway. Visit the widows. Help the orphans.

Remember those who have fallen asleep in the faith. And grant us an inheritance with Thy saints, and bestow [upon us] the power to please Thee as they also pleased Thee. Feed the people in uprightness: sanctify us all, O God; but grant that all those who partake and receive of Thy Holy Things may be made one with Thee, so that they may be filled with the Holy Ghost, for the confirmation of the faith in truth, that they may lift up always a doxology to Thee, and to Thy beloved Son Jesus Christ, by whom praise and might [be] unto Thee, with Thy Holy Spirit for ever and ever.

Let the people say: Amen. The deacon: Earnestly let us beseech our Lord and our God that He may bestow upon us concord of spirit. The bishop: Give us concord in the Holy Spirit, and heal our souls by this offering, that we may live in Thee in all the ages of ages. The people: Amen. Let the people also pray in the same [words]. After these things the seal of thanksgiving thus: Let the Name of the Lord be blessed for ever. The people: Amen. The priest: Blessed is He that hath come in the Name of the Lord. Blessed [is] the Name of His praise. And let all the people say: So be it, so be it. Let the bishop say: Send the grace of the Spirit upon us. If the bishop be polluted, let him not offer, but let a presbyter offer. Also let him not receive of the mystery, not as though he were defiled, but because of the honour of the altar. But after he hath fasted and bathed in pure water, let him approach and minister. Similarly also a presbyter. And if also a widow be menstruous, let her not approach. Similarly if a woman or a layman or any of the company [of the clergy be polluted], let him not approach, for the honour [of the altar] except after fasting and bathing.

Let the priests first receive, thus: the bishops, presbyters, deacons, widows, readers, sub-deacons. After these those that have gifts, those newly baptized, babes. The people thus: old men, virgins, and the rest. The women [thus]: deaconesses, and after that the rest. Let each one when he receiveth the thanksgiving say before he partaketh: Amen. After that let him pray thus; after that he receiveth the Eucharist let him say: Holy, Holy, Holy, Trinity ineffable, grant me to receive unto life this Body, [and] not unto condemnation. And grant me to bring forth the fruits that are pleasing to Thee, so that when I shall be shown to be pleasing to Thee I may live in Thee, doing Thy commandments; and [that] with boldness I may call Thee Father, when I call for Thy kingdom and Thy will [to come] to me. May Thy Name be hallowed in me, O Lord; for Thou art mighty and [to be] praised, and to Thee be praise for ever and ever. Amen.

After the prayer let him receive. When he taketh of the Cup, let him say twice Amen, for a complete symbol of the Body and Blood. After all receive, let them pray, giving and rendering thanks for the reception, the deacon saying: Let us give thanks unto the Lord, receiving His Holy Things, so that the reception [of them] may be for the life and salvation of our souls. Let us beg and beseech [His grace], raising a doxology to the Lord our God. After that let the bishop [say]: O Lord, Giver of light eternal, the Helmsman of souls, the Guide of saints; Give us understanding eyes which always look to Thee, and ears which hear Thee only, so that our soul may be filled with grace. Create in us a clean heart, O God; so that we may alway comprehend Thy greatness. O God, Wonderful, who lovest man, make our souls better, and, by this Eucharist which we, Thy servants, who fail in much, have [now] received, form our thoughts so that they shall not swerve: for Thy kingdom is blessed, O Lord God, [who art] glorified and praised in Father and in Son and in Holy Ghost, both before the worlds, and now, and alway, and for the ages and for ever and ever without end.

The people: Amen.

Chapter 24.

If the priest consecrate oil for the healing of those who suffer, let him say thus, quietly, placing the vessel before the altar: O Lord God, who hast bestowed upon us the Spirit, the Paraclete, the Lord, the saving and unshaken Name, which is hidden from the foolish but revealed unto the wise; O Christ, who didst sanctify us, and by Thy mercies dost make the servants whom Thou choosest wise with the wisdom that is Thine, who didst send the knowledge of Thy Spirit to us sinners by the holiness which is Thine, bestowing on us the power of the Spirit; who art the Healer of every sickness and of every suffering; who didst give the gift of healing to those who were counted worthy of this by Thee; send on this oil, which is the type of Thy fatness, the delivering [power] of Thy good compassion, that it may deliver those who labour and heal those who are sick, and sanctify those who return, when they approach to Thy faith; for Thou art mighty and [to be] praised for ever and ever.

The people: Amen. Chapter 25. Likewise, the same also over water.

Chapter 26.

At early dawn let the bishop assemble the people, so that the service may be finished before the rising of the sun. When he saith the First Hymn of Praise, of the Dawn, the presbyters and deacons and the rest, the faithful also, [standing] close by, let him say thus: Praise to the Lord. And let the people say: It is meet and right.

Hymn of Praise for the Dawn

The bishop: It is meet and right that we should praise and laud and give thanks to Thee, who didst make all, ineffable God. Stretching forth our souls upward, we raise to Thee, O Lord, a hymn of praise for the morning,—to Thee who art all-wise, powerful, great in mercies, O God, the Confirmer and Raiser-up of our souls; we praise Thee, the Word who before the worlds wast begotten of the Father, and restest alone with Thy saints, who art praised with the hymns of the archangels,—Thee the Maker, who wast not made with hands, and who makest known holy things which are invisible, pure, and spotless,—Thee who hast made known to us the hidden mysteries of wisdom, and didst promise to us immortal light; we lift up praise to Thee in pure holiness, we Thy servants, O Lord. And let the people say: We praise Thee, we bless Thee, we give thanks to Thee, O Lord; and we beseech Thee, O our God.

Also [let] the bishop say: O God, the Begetter of light, the Principle of life, the Giver of knowledge, the Gift of grace, the Maker of souls, who makest things [that are] beautiful, the Giver of the Holy Ghost, the Treasure of Wisdom, and the Maker of good things, the Lord, the Teacher of holiness, who rulest the worlds by Thy will, the Receiver of pure prayers; we praise Thee, the Only-begotten Son, the First-born and Word of the Father, who didst bestow all Thy grace on us who call upon Thee, the Helper, and upon the Father who begat Thee; who hast an essence that cannot be injured, where neither moth nor worm doth corrupt; who givest to all that with all their heart trust in Thee those things which the angels have desired to behold; who art the Guardian of light eternal and [of] treasures incorruptible; who hast by the will of Thy Father shed light on the darkness which [is] in us; who from the depth hast raised us up to light; who hast given us life out of death, and bestowed upon us freedom out of slavery; who by the cross hast made us of the household of Thy Father, and by Thy gospel hast guided us to the heights of heaven, and hast comforted us by Thy prophets; who in Thine own Person hast made us of the household of God the Father of

lights; grant us, O Lord, that we may praise Thee, our God, so that always with unceasing thanksgiving we may speak praises to Thee, we Thy servants, O Lord.

The people: We praise Thee, we bless Thee, we give thanks to Thee, we beseech Thee, O our God.

Let the bishop also say: We sing to Thee with our mouths this triple hymn of praise as a figure of Thy kingdom, O Son of God, who [art] by eternity; who [art] above all, with the Father; whom all creation praiseth, trembling with fear of Thy Spirit; at whom all nature trembleth in fear and [whom] every soul of the righteous blesseth; with whom all we have taken refuge; who hast made confusion, storms, [and] wind to cease from us; who hast been to us an haven of rest, and a place to flee unto from corruption; in whom we have hope of eternal salvation; who makest the peacefulness of fine weather for those who are buffeted on the seas and with the tempests; who in sicknesses art entreated and healest without price; who art with those that are shut up in prison; who hast loosed us from the bonds of death; [who art] the Comforter of the poor, and of those who mourn, and of those who have laboured and wearied themselves with the cross; who turnest away from us every menace; who for us hast reproved the craft of Satan; who drivest away his menaces, and givest us courage; who thrustest away all error from those that trust in Thee; whom the prophets and apostles praised secretly: we praise Thee, O Lord, we lift up to Thee a doxology, so that, having known Thee, we may rest in the habitations of life, doing Thy will alway. And grant to us, O Lord, to walk according to Thy commandments, and in mercy visit us all, both small and great, the prince and his people, the shepherd and his flock; for Thou, O Lord, art our God, and blessed and praised [is] Thy kingdom—[the kingdom] of the Father, and of the Son, and of the Holy Ghost, both before the worlds, and now and always, and for the ages, and for ever and ever without end.

And let the people say: Amen. Let them sing psalms and four hymns of praise; one by Moses, and of Solomon, and of the other prophets. Thus: little singing-boys; two virgins; three deacons; three presbyters. And so let the hymn of praise be said by the bishop, or by one of the presbyters. Let it be said thus: The grace of our Lord [be] with you all. And let the people say: And with thy spirit. And let the priest say: Also let us praise our Lord. And let the people say: Meetly and rightly. Let the priest say: Let your hearts be fixed. And let the people say: We have [them fixed] with the Lord.

Hymn of Praise of the Seal

O Lord, the Father, the Giver of light, the Author of all power and of all spirits, the Sealer of eternal light, and the Guide of life, the Maker of felicity and immortality, who hast made us to pass through material darkness, and hast bestowed upon us immaterial light; who hast loosed the bonds of disobedience and crowned us with the faith which is Thine; who dost not keep far off from Thy servants, but art in them always; who dost not neglect those [souls] which with labour and in Thy fear beseech Thee; who knowest all things before they are thought, and searchest out all things before they are considered, and givest what Thou wilt

give before we ask Thee; who art well pleased to hear those who with heart undoubting serve Thee, O King of the highest lights and the soldiery of heaven, who hearest the archangels when they praise Thee, and art pleased in them; Answer us, O Lord, we beseech Thee. Grant us with boldness [with] unceasing voice to praise Thee, to laud Thee, to lift up to Thee a doxology; so that being guarded by Thee and guided in light, we Thy servants, O Lord, may constantly praise Thee.

The people: We praise Thee, we bless Thee, we give thanks to Thee, O Lord; and we beseech Thee, O our God. The priest: O Lord Jesus, hear us, O Holy One, who wast the Voice of the dumb and the irrational, the Strength of the paralysed, the Giver of light to the blind, the Guide of the lame, the Cleanser of the lepers, the Curer of material fluxes, the Healer of the deaf and dumb, the Reprover of death, the Tormentor of darkness, the Ray of light, and the Lamp that is not quenched, the Sun that is not darkened [and] resteth [not]; but who always givest light unto Thy saints; who hast established all things together for the good likeness of comeliness; who art the well-tempered Reason; who hast plainly given light to all; who art the Saviour of the sons of men, and the Converter of souls; who art the Provider of all things as is right, the Maker of the angels, who adornest all; the Thought of the Father; who didst found the worlds in prudence and wisdom, and didst establish them together; and wast sent from Thy eternal Father unto us; the Intelligence of the Spirit who may not be apprehended or understood, the Maker-known of things invisible; Thou art glorious, and Thy Name is Wonderful. Therefore we also, Thy servants, O Lord, give praise to Thee.

The people: We praise Thee, we bless Thee, we give thanks to Thee, O Lord; we beseech Thee, O our Lord. The priest: We sing, O holy Lord, this threefold hymn of praise to Thee, who didst give us a faith in Thee which cannot be loosed, whereby Thou didst make us to conquer the bonds of death; who didst create upright minds in them that trust in Thee, that they might be gods; who by the Spirit didst give unto us to tread under foot all the power of the enemy that we may not profane those things which may not be profaned; who by Thy mediation hast made friendship for us with Thy Father. Answer us Thy servants, O Lord, [Thou] whom without ceasing we entreat, who at our supplication givest [us] power against the adversary; whom alway we ask, as [it were], for the overthrow of the Evil one; Hear us, O King Eternal; comfort the widows, help the orphans; pity and cleanse those who are possessed with unclean spirits, give wisdom to the unwise; convert those who go astray; deliver those who are in prison; guard us all, for Thou, O Lord, art our God; blessed and glorious is Thy kingdom.

The people: Amen.

Chapter 27.

After this let the prayer be completed, and let the reader then read the Prophets and the rest; let the presbyter or deacon read the Gospel; and then let the bishop or presbyter teach those things which are convenient and profitable. After that let there be a prayer, and let the catechumens receive a laying on of the hand.

Chapter 28.

After that let the bishop teach the mysteries to the people. But if he be not present, let a presbyter speak so that the faithful may know to whom they are approaching and who is their God and Father. Then let the teaching of the mysteries be said thus:

Mystagogia or] Initiation Into the Mysteries which is Said Before the Offering to the Faithful

[We confess] Him who is pre-existent, and was present, and is, and cometh; who suffered and was buried, and rose, and was glorified by the Father; who loosed our cords from death, who rose from the dead; who is not only Man but therewith also God; who by the Holy Ghost restored the flesh of Adam with [his] soul to immortality, because He preserved Adam by the Spirit; who clothed Himself with dead Adam and made him to live; who ascended into heaven; under whom, after the cross, Death fell, and was conquered, when its bonds, whereby the Devil sometimes waxed strong and prevailed against us, were dissolved; [and] through whose passion [Death] was manifested useless and weak when [Jesus] cut his cords and his power, when his snares were cut, and He struck him on his face, [even Death] who was filled with darkness and was shaken, and feared, beholding the Only-begotten Son; who in His [human] soul descended in the Godhead into Sheol; who descended from the pure heights above the heavens; Him [we confess] the indivisible Thought who is from the Father, and [is] of one will with Him; Him the Maker, with His Father, of heaven; who is the Angels' Crown, the Archangels' Strength, the Raiment of the Hosts and the Spirit of the Dominions; Him, the Ruler of the everlasting Kingdom, and Prince of the Saints, the unfathomable Intelligence of the Father; Him who is the Wisdom, the Power, the Lord, the Thought, Intelligence, Hand, Arm of the Father.

As we believe, we confess Him who is our Light, Salvation, Saviour, Protector, Helper, Teacher, Deliverer, Rewarder, Assister, Strength, Wall; our Shepherd, Entrance, Door, Way, Life, Medicine, Provision, Drink, [and] Judge. We confess Him passible [yet] not passible, Son [yet] not created, dead [yet] alive, the Son of the Father, incomprehensible [yet] comprehensible; who, [Himself] sinless, hath borne our sins when He left the Father's heaven; whose Body being broken becometh our salvation, and [His] Blood and Spirit [our] life and holiness, and the water our cleansing; who giveth light to the hearts of those who fear Him, being with them in all things; who hath made us strangers to the whole way of the Devil; the

Renewer of souls, in whom we all have put our trust. He, being God, and before the worlds with the Father, eternal God, when He saw the world perishing in the bonds of sin, and trodden down by the power of a crafty wild beast, and made subject to death through ignorance and error, determining to heal the race of mankind, came to a virgin womb, though hidden from all the camps of the heavenly ones, and cast into ignorance [the] opposing hosts. But when [He], the Incorruptible, clothed Himself with corruptible flesh, making flesh which was under death to be incorruptible, He thus showed in the flesh of dead Adam, wherewith He clothed Himself, an example of incorruptibility, by which example the things of corruption were abolished.

He delivered indeed holy commandments through the Gospel, which is the fore-proclaiming of the kingdom; by which Gospel as a figure of the kingdom we learned to live; through which Gospel the bonds of the Devil have been cut, so that we may attain immortality instead of death, and instead of ignorance may receive [the grace] of watchfulness. He, then, having become Man, the Son of God, the Lord, who took [on Him] the dead race of Adam in all its kinds, by emptying [Himself], He who is the First, came to birth, as Man, though He is God; He who was foreknown by the prophets, and preached by the apostles, and lauded by angels, and glorified by the Father of all. He was crucified for us; and His cross is our life, our strength, [our] salvation, for it is the hidden mystery, the ineffable joy, and through it the whole nature of mankind, always bearing it, is made inseparable from God, for it is the virtue benign and inseparable from God, that cannot be spoken as is meet by these lips, [and] that was hidden from the beginning; but now the mystery which is revealed, which is for the faithful, shall be, not as it seemeth to be, but as it is.

This cross in which we boast, so that we may be glorified, [and] the bearers whereof, the faithful and perfect, separate their souls from everything that can be felt, from everything that is seen, as from a thing which is not true, —by this ask for yourselves, O ye who quit you like men; make deaf your visible ears; make blind your bodily eyes; so that ye may know the will of Christ and all the mystery of your salvation. Holy men and women, whose property it is to make your boast in the Lord, listen to the inward man.

Our Lord, when He taught us and appointed to us a covenant, and made us of [His] household, and came, after His passion, into Sheol, made captive all the earth—He who made the nature of death captive to life, and Death when it saw Him descending in His soul to Sheol, was deceived, and hoped that He was food for him, as was his custom. But when he saw in Him the beauty of the Godhead, he cried out with [his] voice, saying: Who is this that hath clothed Himself with Man who [was] under me, and hath conquered me? Who is this that snatcheth from destruction flesh which was bound by me? Who is this that hath clothed Himself with earth but [Himself] is heaven? Who is this that was born in corruptibility, but suffereth no corruption? Who is this [that is] a stranger to my laws? Who is this that maketh captive those that are mine? Who is this that striveth with the power of burning Death, and conquereth darkness? What is this new glory which [is] in this vision that preventeth me from doing the things which I would? Who is this new dead One without sin?

Who is this that by the abundance of light extinguisheth darkness, and doth not allow me to have rule over those that are mine, but draweth to heaven the souls which were given unto me? What is this glory which preventeth the body from being corruptible? Who is this whom I cannot touch? What is this glory unsearchable to its surroundings? Woe is me! I am put to flight by Him and by those things which are His, for I cannot injure them.

He, being the Christ, who was crucified, by whom the [things] that were on the left hand were [placed] on the right hand, and those which were beneath [were] as those which [were] above, and those which [were] behind as those which [were] before, when He rose from the dead, and trod down Sheol, and by death slew Death; after He rose on the third day He gave thanks to the Father, saying: I give thanks to Thee, O My Father, not with these lips which are fixed together, nor yet with a corporeal tongue through which truth and lying go out, nor with this created and material word; but I give thanks to Thee, the King, with that Voice which through Thee understandeth all [things], which cometh not by a bodily organ, which falleth not on carnal ears, which is not in the world and is not left on earth, but with this Voice, the Spirit who is in Us, only speaking to Thee, O Father, loving Thee, praising Thee, through whom also the whole choir of perfect saints calleth Thee beloved, [calleth] Thee Father, [calleth] Thee Sustainer, [calleth] Thee Helper; for Thou art all, and all [are] in Thee; for whatever is, is Thine and not another's, but is Thine alone, who art for ever and ever. Amen:

Let the shepherd know the mysteries of all nature. After I have prayed to the Father, as ye know and see, I am taken up, saith Jesus. Therefore it is right that the shepherd should speak the teaching of the Initiation into the mysteries, so that they may know of whom in the holy things they are partaking, and what memorial they are making through the Eucharist. And at the end, after this, let him say thus: As then we also have taken refuge in Him, and have learnt that it is in Him alone to give, let us beg from Him those things which He said that He would give us, which eye hath not seen and ear hath not heard, and [which] have not entered into the heart of man, the things which God hath prepared for them that love Him, as Moses and some of the saints have said. As then we have hoped in Him, let us give to Him praise; and to Him be glory and might for ever and ever. Amen.

Let the people say: Amen. After the people are taught the Initiation into the mysteries, let the Eucharist be offered; but let not the Initiation into the mysteries be said each time, but only at Pascha, on Saturday, and on the first day of the week, and on the days of the Epiphany and of Pentecost.

Chapter 29. Of What Sort a Presbyter Ought to Be

Let a presbyter be ordained, being testified to by all the people, according to what has been said before; skilled in reading, meek, poor, not money-loving, having laboured much in ministrations among the weak, proved to be pure, without blame; if he have been as a father to the orphans, if he have ministered to the poor; if he have not grown cold [in his love] for the Church; if in all things he be pious, quiet, so that being [thus] he may in all respects be worthy to have those things that are fitting and suitable revealed to him by God, and also may be counted worthy of the gift of healing.

Chapter 30.

Then let the appointment of the presbyter be thus. All the priestly company conducting him, the bishop laying his hand on his head, the presbyters touching him and holding him, let the bishop begin, and say thus: O God, the Father of our Lord Jesus Christ, the Ineffable One, the Light, who hast neither beginning nor ending, the Lord, who hast ordered all things, and set bounds to [them], and by reason hast defined the order of all things by Thee created; Hear us, and look upon this Thy servant, and make him partaker of, and grant unto him, the Spirit of grace and of reason and of strength, the Spirit of the presbyterate who doth not grow old, and is indissoluble, homogeneous, loving the faithful, rebuking, that he may help and govern Thy people by labour, by fear, by a pure heart, by holiness, by excellency, by wisdom, and by the working of the Holy Spirit, through Thy care, O Lord. In like manner as when Thou didst look upon Thy People, the Chosen, Thou didst command Moses to ask for the elders, and filling [them] with Thy Spirit didst bestow Him on Thy minister, so now, O Lord, bestow on [this man] abundantly Thy Spirit, whom Thou didst give to those who by Thyself were made disciples, and to all those who through them truly believed in Thee. And make him worthy, being filled with Thy wisdom and Thy hidden mysteries, to feed Thy people in holiness of heart; pure, and true; praising, blessing, lauding, giving thanks, offering a doxology alway, day and night, to Thy holy and glorious Name; labouring with cheerfulness and patience to be a vessel of Thy Holy Spirit; having and bearing alway the cross of Thy Only-begotten Son, our Lord Jesus Christ, through whom [be] praise and might to Thee with the Holy Ghost for ever and ever.

Let the people say: Amen. Let both the priests and people give him the Peace, with an holy kiss.

Chapter 31.

After he is [ordained] let him be constant at the altar, making prayers laboriously without ceasing. But sometimes alone in some house let him take a rest from the things which belong to the house of the Lord; but not ceasing, or diminishing [one] hour, from prayers. Let him fast three days each [week?] all the year, [on the] one [hand] that he may be perfected in intelligence; and moreover [let him fast] according to his strength, not wandering about and going hither and thither with every spirit, but doing everything with energy. If it be revealed to a presbyter or bishop to speak, let him speak; but if not, let him not neglect and despise his work. If it be revealed to a presbyter to visit his parishes, and speak the word, let him go; but if not, let him entreat God with supplication; and if it be revealed to him to speak to them, let him speak to them, always taking the burden and load of Him who was crucified for him, and praying for all the people.

Let not a presbyter or bishop be anxious about food or raiment. God taketh thought and careth for His own in the [things] which He knoweth. But if, when he receiveth from any one food or clothing, it be said to him that he should receive also from another, let it suffice him to receive from [the first] alone, and that [only] in so far as is fitting, and as he needeth, and not to excess. In respect of firmness of faith, let a presbyter always be unchangeable; for it is such as these that God desireth; and let him prove the heart of each one; lest evil, kept and buried within, make him a stranger to the grace of God.

Let him not allow tares to grow in the good wheat, but let him take them away from it, and cut off, those who bring [them] into it. Let not darkness cover his light. Let him teach all the faithful at all times that they accomplish their course, as it were, in the day; because the children of light walk not in darkness. Let the teaching of the presbyter be fitting, and quiet and moderate, coupled with fear and trembling; and that of the bishop also in like manner. And in teaching let them not speak vain things; but let him say such things as the hearers when they hear may keep [in memory]. Let the presbyter be mindful of all the things that he teacheth. For in the day of the Lord the Word, it will be demanded [of him] that he should testify to the people the things which he spake, so that those who did not hear may be reproved. For he must stand before the glory of God, speaking those things which he hath taught. Thus, then, let him teach, that he perish not. Let him pray for those who hear, that the Lord may give them understanding of the Spirit, of knowledge, of truth; and let

him not vainly cast pearls before swine; but let him search out [those] who are worthy, those who have heard and have performed; lest if the Word have not brought forth fruit in them, but have perished, he himself should prove the cause of its perishing. Let him not give the holy things to dogs. Let him discern the signs of those who hear the word and bring forth good fruits. But in all things let him, without anxiety, keep [the matter] for the bishop.

Let him not neglect nor despise those who do good works through teaching. But let him watch for signs in them; [and] of those [signs appearing] in them let him judge spiritually by [their] sighs, weeping, earnest conversations, silence, sadness, patience, humble bowing of the head. But that which best traineth and causeth suffering is weeping and groaning. But the work [these do] is watching, continence, fasting, quietness, unceasing prayer, meditation, faith, meekness, philanthropy, labour, weariness, love, subjection, goodness, gravity, and every [work of] light. [On the other hand], the signs of those who do not bring forth the fruits of life are [these]:—sloth, love of pleasure, eyes wandering in all directions, disobedience, complaining, restlessness, a laziness that will not move, wandering about. But the work [these do] is gluttony, debauchery, anger, unbelief, idle and unseasonable laughter, confusion, neglect, error, disturbance, wantonness, love of gains, love of money, envy, contention, drunkenness, high-mindedness, vain talking, love of praise, and every [work of] darkness.

Let him recognise products such as these, and let him speak to those who are worthy. But let him not waste time upon those who do not receive [his teaching]. For those who sow on earth without fruits shall reap miseries. Let the presbyter, as is right and fitting, go about to the houses of those who are sick with the deacon, and visit them; let him consider and say to them those things that are fitting and proper, especially to the faithful. Let him exhort that the sick who are poor be helped by the Church, so that they also who do [deeds] of kindness may enter into the joy of their Lord. Let him confirm those who have newly become catechumens with prophetical and evangelical utterances, with the word of teaching. Let him not neglect his prayers, for he is the figure of the archangels: but let him know that God did not spare the angels who sinned.

Let him fast; and if it is proper, let him receive of the cup. Let wine suffice him, as much as, in his judgment, profiteth and helpeth him, lest that drink which was for [his] healing he receive to [his] loss. In sickness, let him eat herbs and fish, and also that he may have care for his work. In everything let the priest be an example to the faithful of the work of holiness. Let the presbyter praise and give thanks in the same way as the bishop.

Chapter 32.

Let them say the daily hymn of praise in the Church, each of them at his own time, thus:

Daily Hymn of Praise

The grace of our Lord [be] with you all. The people: And with thy spirit. The priest: Praise ye the Lord. The people: It is meet and right. The priest: Thee, O Father of incorruptibility, Deliverer of our souls, Confirmer of the thoughts, and Guardian of our hearts, who hast illumined our hearts and hast brought to an end the darkness of our intelligence, by the knowledge which is in Thee; who hast by the cross of Thy Only - begotten brought back anew to incorruptibility the old man which was given over to corruption; who hast brought error to an end, and by Thy commandments hast made man to pass to immortality; who didst seek that which was lost, we [Thy] servants [and] also [Thy] people praise. The people: We praise Thee, and the rest. The priest: We praise Thee, O Lord, whom continually the unceasing doxologies of the Archangels singing praise, and the hymns of praise of Glories, and chants of Dominions praise. We praise Thee, O Lord, who didst send Thy Thought, Thy Word, Thy Wisdom, Thy Energy, [namely] Him who [is] of old, and was with Thee before the worlds, the uncreated Word of the Uncreated one, but appeared, incarnate, in the end of times, for the salvation of created man, Thy beloved Son Jesus Christ, who made us free from the yoke of slavery. Therefore we also, as we are accustomed, [we] Thy servants, O Lord [and] also [thy] people, praise Thee.

The people: We praise Thee, and the rest. The priest: We sing to Thee a triple hymn of praise from our hearts, O Lord who givest life, to Thee who dost visit the souls of the poor, and neglectest not the spirits of those who are afflicted, the Assister of those who are persecuted, the Helper of those who are tossed on the sea, the Deliverer of those who are buffeted, the Provider for those who are hungry, who takest vengeance for those who are wronged, the Lover of the faithful, the Companion of the saints, the Habitation of the pure, the Dwelling-place of those who call on Thee in truth, the Protector of widows, the Liberator of orphans, who givest to Thy Church a right government, and hast founded in it love-feasts, ministrations, receptions of the faithful, the partaking of the Spirit, gifts of grace and powers. We praise Thee; we cease not alway in our hearts picturing the image of Thy kingdom in ourselves, for Thy sake [and] also [for the sake] of Thy beloved Son Jesus Christ, by whom [be] praise and might to Thee with the Holy Ghost, for ever and ever, Amen.

And let the people say: Amen. But if also any one saith prophetical words, let him say [them]; he hath a reward. But at midnight let the sons of priestly service, and those of the people who are more perfect, give praise by themselves. For also in that hour our Lord, rising, praised His Father. See, O Children of the light; he who believeth the words of the Lord, walketh as He walked in this world, that where He is, there he may be also.

Chapter 33. Of Deacons

The deacon is appointed, chosen like the things which have before been spoken of. If he be of good conduct, if he be pure, if he have been chosen for purity and for abstinence from distractions; if not, yet [if he] be the husband of one wife, borne witness to by all the faithful, not entangled in the businesses of the world, not knowing a handicraft, without riches, without children. But if he be married or have children, let his children be taught to work piety and to be pure, so that they may be approved by the Church, according to the rule of the ministry. But let the Church take care for them, so that they may persevere in the law and in the work of the ministry.

Chapter 34.

But let him accomplish in the Church those things which are right. Let [his] ministry be thus. First, let him do only those things which are commanded by the bishop as for proclamation; and let him be the counsellor of the whole clergy, and the mystery of the Church; who ministereth to the sick, who ministereth to the strangers, who helpeth the widows, who is the father of the orphans, who goeth about all the houses of those that are in need, lest any be in affliction or sickness or misery. Let him go about in the houses of the catechumens, so that he may confirm those who are doubting and teach those who are unlearned. Let him clothe those men who have departed, adorning [them]; burying the strangers; guiding those who pass from their dwelling, or go into captivity. For the help of those who are in need let him notify the Church; let him not trouble the bishop; but only on the first day of the week let him make mention about everything, so that he may know.

Let him be watchful at the hour of the assembly, going about in the church, and let him see that no one be [there who is] proud, or a buffoon, or a spy, or one who speaketh idle [words]. Let him rebuke [such], every one seeing and hearing, and let him thrust out him whom he hath condemned to receive punishment, so that the others also may fear. And if [the offender] persuade him to permit him to partake, let him give him comfort. But if the man persist in his transgression or disorderliness, let him take [word] about him up to the bishop, and let him be separated seven days, and then called; so that he be not taken captive. But if when he cometh he still continue and persist in his folly, let him be cut off until he, repenting truly, come to himself, beseeching [to be received back].

If he be in a city on the seashore, let him go quickly about the places on the seashore, lest there be any one dead in the sea; let him clothe him and bury him. Similarly also let him search out the guest house, lest there be any one who is staying in the place sick or in need or dead; and let him make [it] known to the Church, so that it may provide what is right for each one. Let him cause the palsied and infirm to bathe as is right, so that they may have a breathing space from their pains. Let him give through the Church to each one what is right. In the Church let twelve presbyters, seven deacons, fourteen subdeacons, thirteen widows who sit in front, be known. But of the deacons let him who is considered among them to be most earnest, and best in governing, be chosen to be the receiver of strangers.

Let him alway be in the place of the guest house which is in the church, clothed in white garments, a stole only on his shoulder.

Chapter 35.

Let him be in everything as the eye of the Church, with fear admonishing, so that he may be an example to the people of piety Let him admonish thus:

Admonition of the Deacon

Let us arise. Let every one know his place. Let the catechumens depart. See [that] no one polluted, no one slothful [remain]. [Lift] up the eyes of your hearts. The angels are looking on. See [that] he who trusteth not, withdraw. Let us beseech in concord. Let no fornicator, no wrathful man [remain]; if one who is a servant of evil be [here], let him withdraw. See, as children of the light, let us beg [and] beseech our Lord and our God and our Saviour Jesus Christ. When the presbyter or bishop beginneth the prayer, let the people pray and kneel. Then let the deacon say thus: For the peace which is from heaven let us beseech, that the Lord in His mercy may give us peace. For our faith let us beseech, that the Lord may grant unto us to keep truly unto the end the faith which is in Him.

For harmony and concord let us beseech, that the Lord may keep us together in concord of the Spirit. For patience let us beseech, that the Lord may bestow [upon us] patience unto the end in all afflictions. For the Apostles let us beseech, that the Lord may grant to us to please Him, as they also pleased Him, and may make us worthy of their inheritance. For the holy prophets let us beseech, that the Lord may number us with them. For the holy confessors let us beseech, that the Lord God may grant us to fulfil [our course] with the same mind [as they]. For the bishop let us beseech, that our Lord may grant him to us for length of days in faith, rightly dividing the word of truth, and standing at the head of the Church purely and without blame. For the presbyterate let us beseech, that the Lord may not take away from them the spirit of the presbyterate, but bestow on them earnestness and piety until the end.

For the deacons let us beseech, that the Lord may grant unto them to run a perfect course, and to perfect holiness, and that He may remember their work and their love. For the presbyteresses let us beseech, that the Lord may hear their supplications and keep their hearts perfectly in the grace of the Spirit and help their work. For the subdeacons, readers, deaconesses let us beseech, that the Lord may grant to them to receive a reward in patience. For the faithful laymen let us beseech, that the Lord may grant unto them to keep the faith

perfectly. For the catechumens let us beseech, that the Lord may grant unto them to be counted worthy of the laver of forgiveness, and may sanctify them with the seal of holiness. For the kingdom let us beseech, that the Lord may bestow upon it tranquillity. For the exalted powers let us beseech, that the Lord may grant to them prudence and the fear of Him.

For all the world let us beseech, that the Lord may provide for each one such things as are meet. For those who travel by sea, and those who go on journeys let us beseech, that the Lord may guide them with the right hand of mercy. For those who are persecuted let us beseech, that the Lord may grant to them patience and knowledge, and may bestow on them also a completed labour. For those who have fallen asleep from the Church let us beseech, that the Lord may bestow upon them a place of rest. For those who have fallen let us beseech, that the Lord may not remember their follies unto them, but moderate [His] threats unto them. And let us all also, who need prayer, beseech that the Lord may protect and keep us with the peaceful Spirit. Let us persuade and beseech the Lord, that He may receive our prayers.

After the deacon commemorateth, let the bishop make a sign with his hand. Let the deacon say: Let us arise in the Holy Ghost, that, being made wise, we may grow in His grace, boasting in His Name; being built on the foundation of the Apostles, let us beg [and] beseech the Lord that, being persuaded, He may receive our prayers. Then let the bishop complete [the prayer]. And let the people say: Amen.

Chapter 36.

Let the deacon be such as this, so that he may appear with fear and modesty and reverence. With regard to fervour of spirit, let him have a perfect manner of life. Let him observe and look at those who come into the house of the sanctuary. Let him investigate who they are, so that he may know if they are lambs or wolves. And when he asketh, let him bring in him that is worthy, lest, if a spy enter, the liberty of the Church be searched out, and his sin be on his head. If any one come late to the [service of] praise, either when that of the dawn is being said or when the Offering is being offered, whoever he be, let him remain outside, and let not the deacon bring him in,—for it is a type of the day of judgment which is to come,—lest by the noise of the entrance there be distraction to those who are praying. But when he cometh and findeth that the door is shut, let him not knock, because of what hath been said already.

But after the hymn of praise which is placed first is finished, let the faithful man or faithful woman enter. Let the deacon say, either, Over the offering: or, For the hymn of praise, let us beseech that the Lord may write our supplication in the book of life, and [that] God who [is] for ever may remember us in His holy habitations of light. For [this] brother who is late, let us beseech that the Lord may give him earnestness and labour, and turn away from him every bond of this world, and give him the will of affection and love and hope. Similarly also for a sister or for a deaconess, for those who are late or remain outside, let him admonish that all the people may beseech for them. For thus when a deacon mentioneth and admonisheth about them, earnestness is strengthened and the bond of love is fulfilled, and the despiser and the slothful is disciplined.

Chapter 37.

If any woman whatsoever suffer violence from a man, let the deacon accurately investigate if she be faithful and have truly suffered violence; if he who treated her with violence was not her lover. And if she be accurately thus, and if she that suffered mourn about the violence that happened to her, let him take it up to the hearing of the bishop, that she may be shewn to be in all things in communion with the Church. If he who treated her with violence be faithful, let not the deacon bring him into the church for partaking, even if he repent. But if he be a catechumen and repent, let him be baptized and partake. Let the deacon catechise those who repent and bring them to the presbyters or to the bishop that they may be catechised and taught knowledge. But if [his] power suffice to accomplish perfectly the office of the diaconate, let him abide only in prayer; and let him consider supplication and meditation, love, the way, mourning, and [to have] fear before his eyes, as a work; and he shall be called a son of the light.

Chapter 38.

Let the appointment of a deacon be thus. Let the bishop alone lay a hand on him, because he is not appointed to the priesthood, but for the service of attendance on the bishop and the Church. Over the deacon then, let the bishop say thus:

Prayer of Ordination of a Deacon

O God, who didst create all things, and didst adorn [them] by the Word; who dost rest in the pure ages; who didst minister to us eternal life by Thy prophets; who didst enlighten us with the light of knowledge; O God, who doest great things, and [art] the Maker of all glory, Father of our Lord Jesus Christ, whom Thou didst send to minister to Thy will, that all the race of mankind might be saved, and didst make known to us and didst reveal Thy Thought, Thy Wisdom, Thine Energy, Thy beloved Son, Jesus Christ, the Lord of light, the Prince of princes, and God of gods; give the spirit of grace and earnestness to this Thy servant, that there may be given to him earnestness, quiet, strength, power to please Thee; give him, O Lord, as a worker in the law without shame, kind, a lover of orphans, a lover of the pious, a lover of widows, fervent in spirit, a lover of good things ; and enlighten, O Lord, him whom Thou hast loved and chosen to minister to Thy Church, offering in holiness to Thy holy place those things which are offered to Thee from the inheritance of Thy high priesthood; so that ministering without blame and purely and holily and with a pure conscience, he may be counted worthy of this high and exalted office, by Thy good will, praising Thee continually through Thy Only-begotten Son Jesus Christ, our Lord, by whom [be] praise and might to Thee for ever and ever.

The people: Amen.

Chapter 39. Of Confessors

If [one] be borne witness to and confess that he was in bonds and in imprisonment and in afflictions for the Name of God, a hand is not therefore laid on him for the diaconate. Similarly not for the presbyterate. For he hath the honour of the clergy, having been protected by the hand of God, by [his] confessorship. But if he be appointed bishop, he is also counted worthy of laying on of the hand. And [even] if he be a confessor who hath not been judged before the power, and hath not been buffeted in bonds, but only hath confessed, he is counted worthy of laying on of the hand. For he receiveth the prayer of the clergy. But let him not pray over him repeating all these words; but when the shepherd advanceth, he will receive the effect.

Chapter 40. Of Widows

Let a widow be appointed, being chosen, if for a long time past she have abided without a husband; if though often pressed by men to be married, because of the faith she have not been married. But if not, it is not yet right that she should be chosen; but let her be proved for a time, if she be pious, if having children she have brought them up in holiness, if she have not taught them worldly wisdom, if she have made them examples of the holy law and of the Church, if she have loved and honoured strangers, if she have been constant in prayers, if she have lived meekly, if she have cheerfully aided those who are afflicted, if it have been revealed to the saints about her, if she have not neglected the saints, if she have ministered with all her power, if she be fit to bear and endure the burden, being one who prayeth without ceasing, being perfect in all things, being fervent in spirit, having the eyes of her heart opened in everything, being alway kind, loving innocency, not possessing anything in this world, but alway taking and bearing about the cross, crucifying all evil, by night and by day abiding by the altar, working cheerfully and secretly. If she have one or two or three likeminded in my Name, I am among them. But let her be perfect in the Lord, as one who is visited by the Spirit.

Let her do the things which are made known to her with fear and earnestness. Let her instruct those women who do not obey; let her teach those [women] who have not learnt; let her convert those who are foolish; let her instruct them to be grave; let her prove the deaconesses; let her make those who enter to know of what sort and who they are; also let her instruct them that they abide. To those who hear let her patiently counsel those things which are proper. To those who are disobedient after three instructions let her not speak. Let her love those who desire to be in virginity or in purity; those who oppose themselves let her correct modestly and quietly. With every one let her be peaceful. Let her privately shut the mouth of those who talk much and idly; but if they do not hear, let her take with her an aged woman, or let her take [it] up to the hearing of the bishop. But in the church let her be silent. In prayer let her be persistent. Let her visit those [women] who are sick; on each first day of the week let her take with her one deacon or two and help them. If she have any possession let her give it for the poor and the faithful. But if she have nothing, let her be helped by the Church. Let her do no secular work, as it were for a trial. But let her have these works of the Spirit;

let her continue in prayers and fasts; let her ask for nothing deep; let her receive those things which the Lord giveth; let her not be anxious for [her] children; let her deliver them to the Church, so that they living in the house of God may be fit for the service of the priesthood. Her requests to God will be acceptable; they are the sacrifice and altar of God. For those who have ministered well shall be praised by the archangels. But as for them who are dissolute and raging and drunken, and babblers and curious and evil, that is, those who love pleasures much, the figures of their souls, which stand before the Father of light, perish and are carried to darkness to dwell. For their deeds which are visible, going up before the most High, drag them easily to the pit, so that after this world is changed and passeth away the figures of their souls may stand against them as witnesses, not allowing them to look up. For the figure and type of every soul standeth before God from the foundation of the world. Therefore let her be chosen who can go to meet the holy phials. Of them are the twelve presbyters who praise My Father who is in heaven. These who receive the prayers of every holy soul, offer [them] to the most High [as] a sweet savour.

Chapter 41.

Let the appointment be thus. As she prayeth at the entrance of the altar, and looketh down, let the bishop say quietly, so that the priests may hear, thus:

Prayer of the Institution of Widows who Sit in Front

O God, the Holy One, the Most High, who seest the [things] that are humble, who hast chosen the weak and the mighty; the Honoured One who hast created also those [things] which are despised; give, O Lord, the spirit of power to this Thine handmaid, and strengthen her with Thy truth, so that doing Thy commandment and serving in the house of Thy sanctuary, she may be an honoured vessel unto Thee, and may glorify [Thee] in the day when Thou wilt glorify Thy poor, O Lord. And grant to her power cheerfully to accomplish Thy teachings which Thou hast determined for a rule for Thine handmaid. Grant to her, O Lord, the spirit of meekness and of power and of patience and of kindness, so that, bearing with ineffable joy Thy burden, she may endure labours. Yea, O Lord God, who knowest our weakness, perfect Thine handmaid for the praise of Thine house; strengthen her for edification and a good example, sanctify [her], make [her] wise; comfort [her] O God; for blessed and glorious is Thy kingdom, O God the Father. And to Thee [be] praise, and to Thine Only-begotten Son, our Lord Jesus Christ, and to the Holy Ghost [who is] good and adorable and the Maker of life, and of equal essence with Thee, now and before all the worlds and for the ages and for ever and ever.

The people: Amen.

Chapter 42.

After she is [appointed] thus, let her not be anxious about anything, but let her remain solitary and having leisure for supplications of piety. For the foundation of holiness and life for a widow such as this is solitude. For she hath loved none other but the God of gods, the Father which is in heaven. But at fixed times let her give praise by herself, in the night [and] at dawn. If she be menstruous let her abide in the temple and not approach the altar, not that she is as it were polluted, but that the altar may have honour. Afterwards, when she fasteth and batheth, let her be assiduous [at the altar]. In the days of Pentecost, let her not fast. In the feast of Pascha, let her give of those things which she hath to the poor, and let her bathe, and so let her pray. But when she giveth thanks or praise, if she have friends like-minded, virgins, it is well that they pray with her for the sake of the Amen. But if not, [let her pray] alone by herself, both in the church and in the house, especially at midnight. The times in which she should give praise are: Saturday, the first day of the week, either Pascha or Epiphany or Pentecost. At other time[s] let her give thanks meekly with psalms, with hymns of praise, with meditations; and thus let her labour. For the Most High will sanctify them and will forgive all [their] sins, those which were before written against them, and their error; My Father, the Heavenly One, shall strengthen them and enlighten their faces as the faces of My sanctuaries; they shall shine in My glory in the day of recompense.

Chapter 43.

Let her hymns of praise be said thus quietly:

Night Hymn of Praise of Widows

Holy, holy, without spot, who hast Thy dwelling in the light, God of Abraham, and of Isaac, and of Jacob, God of Enoch and David, of Elijah, of Elisha, of Moses, of Joshua, and of the prophets and of the others who in truth preached Thy Name, God of the Apostles, the God who hast guided all things by Thy reason and hast blest them who lovingly trust in Thee; my soul praiseth Thee with the power of the spirit of my power, my heart praiseth Thee, O Lord, and Thy might, alway. Let all my power praise Thee, O Lord, for if Thou wilt, I am Thine, O God, the God of the poor; for Thou art the Helper of them that lack, and Thou art He that looketh on the meek, and the Assister of the weak; assist me, O Lord, because by Thy grace Thou wast well pleased in me that I should be Thine handmaid, for Thou hast bestowed upon me a great name, that I should be called a Christian. Thou who hast freed me from servitude that I may serve a servitude to God, the Mighty One who [art] for ever, who seest all, that I may praise Thee uncondemned. Yea, O Lord God, confirm my heart in Thee until it is perfected in the Holy Ghost. Rejuvenate us for the edification of Thy holy Church, Son and Word and Thought of the Father, the Christ who camest for the salvation of the race of man, who didst suffer and wast buried, and didst rise, [and] also wast glorified by Him who sent Thee, turn, help, O Lord, set upright our thoughts by the strong faith of the Spirit. Glorify Thy Name in us.

For in Thy Father and in Thee and in the Holy Ghost is our hope for ever and ever. With those who are with her let her say: Amen. But let her say the hymn of praise at dawn thus:

Hymns of Praise at Dawn of Widows who Sit in Front

O Eternal God, Guide of our souls, Maker of light, Treasure of life, who restest in the praises and prayers of the holy ones, Lover of compassion, merciful, kind, King of all, and God, our Lord, my spirit praiseth [Thee], sending [up] to Thee the unceasing voices of Thine handmaid, O Lord, who beseecheth Thee that Thou mayest perfect in Thine handmaid the spirit of reason and of piety and of right knowledge. I praise Thee, O Lord, who didst take away from our poverty all disturbance and confusion (?), wrath and all contention and evil habit, who didst prepare [and] change the feelings of my understanding that I might serve

Thee only, O God; who hast adorned Thy holy Church with various ministries, who drivest away from Thine handmaid all doubtfulness, fear, weakness; and holdest the thoughts of those who rightly serve Thee; I praise Thee, O God, who hast enlightened me with the light of Thy knowledge, through Thine Only-begotten Son, our Lord Jesus Christ, by whom [be] praise and might to Thee for ever and ever. Amen.

And with those who are with her let her say: Amen.

Chapter 44. Of Subdeacons

Similarly let a subdeacon be appointed who is chaste, the bishop praying over him. Let the bishop say over him on the first day of the week, in the hearing of all the people, thus: Thou, O N., minister and hear the Gospel in the fear of God. Cultivate holily the knowledge of thy soul; keep pureness; discipline thyself; observe and obey and hear meekly; neglect not prayers and fasts, so that the Lord may give thee rest and make thee worthy of a higher degree. And let all the priests say: So be it, so be it, so be it.

Chapter 45. Of the Reader

A reader is instituted [who is] pure, quiet, meek, wise, with much experience, learned and of much learning, with a good memory, vigilant, so that he may deserve a higher degree. First let the book be given him in the sight of the people, on the first day of the week. But a hand is not laid on him. But he heareth from the bishop [the following]: Thou, O N., whom Christ hath called to be a minister of His words, be careful, and strive that thou mayest appear approved both in this rule and in a higher degree, even by our Lord Jesus Christ; so that He in His everlasting habitations may pay thee a good reward for these things. And let the priests say: So be it, so be it, so be it.

Chapter 46. Of Male and Female Virgins

A male or female virgin is not instituted or appointed by man, but is voluntarily separated and named [a virgin].

But a hand is not laid on him, as for virginity. For this division is of [their] own free will. But it is right for virgins that they be fixed and bound in the suffering of a sound body, that they be constant in fasts and in prayers, in weeping and in mourning daily; but that they always expect a departure from the flesh, and strive as at the departure. Let them not serve raging or debauchery or drunkenness or vain talking, or [be engaged] in worldly work or in distraction, but they are as one who is on the cross; let their hearts be [lifted] up, with all meekness of thought and comeliness, with meditation on the Holy Scriptures, with faithful thoughts, with kind consolations, so that when they pray they may be answered concerning those things which they ask for the faithful who wish to provide for them. Let them not despise [these things (?)], so that through them also a portion of life may be divided to those. Let them be confirmed in love and kindness and in true and perfect grace. Let them be constant in consolation, consoling their neighbours, catechising and teaching those who have lately been made faithful, in understanding and in knowledge and in kindness, inciting those who are very young, being examples of holiness among them in all good things. Similarly also let the females do. But in order and in grace and in knowledge let them speak and work, that they may truly be the salt of the earth as it is called. But let females who are virgins have their heads covered in the church, and let them hide only their hair; but let them be counted worthy of honour from every one, in order that the rest [of the women] who desire, may emulate them.

Chapter 47. Of a Gift

If any one appear in the people to have a gift of healing or of knowledge or of tongues, a hand is not laid on him, for the work is manifest. But let them have honour. The First Book of Clement is ended.

Book II — Chapter 1. Of Laymen Thus

Commandments and rules and a definition which our Lord Jesus Christ laid down for the order of those who are baptized. Let those who first come to hear the Word, before they enter among all the people, first come to teachers at home, and let them be examined as to all the cause [of their coming] with all accuracy, so that their teachers may know for what they have come, or with what will. And if they have come with a good will and love, let them be diligently taught. But let those who bring them be such as are well on in years, faithful who are known by the Church; and let them bear witness about them, if they are able to hear [the word]. Also let their life and conversation be asked about: if they be not contentious, if quiet, if meek, not speaking vain things or despisers or foul speakers, or buffoons or leaders astray, or ridicule mongers. Also if any of them have a wife or not; and if of his own free will he have not [a wife], let him be instructed carefully and diligently and persuaded with all kindness to amend his failings. And let the bishop provide for him in the Lord with prophetical instructions which lead him to purity; and if he maketh progress, also with apostolic doctrines and then with Gospel [doctrines] and with the perfect word of doctrine; and if he be worthy, let him be baptized. And if thus he be worthy of the hidden things, let him hear [them] by himself, and also make progress in that which is hidden.

Let there be no obstacle at all to him who desireth to marry, so that he be not caught by the Evil One with fornication. But let him marry a Christian, a faithful [woman] of the race of the Christians, who is able to keep her husband in the faith; at the bidding of the bishop, he thus providing for him. And also let him who cometh be asked if he be a slave or free; and if the slave of one who is faithful, and if also his master permit him, let him hear. But if his master be not faithful and do not permit him, let him be persuaded to permit him. And if [his master] say truly about him that he wisheth to become a Christian because he hateth his masters, let him be cast out. But if no cause be shewn of hatred of servitude, but [if] he [really] wish to be a Christian, let him hear. But if his master be faithful and do not bear witness to him, let him be cast out. Similarly if [a woman] be the wife of a man, let the woman be taught to please her husband in the fear of God. But if both of them desire to serve purity in piety, they have a reward.

Let him who is unmarried not commit fornication, but let him marry in the law. But if he desire to persevere thus, let him abide in the Lord. If any one be tormented with a devil, let him not hear the Word from a teacher until he be cleansed. For the intelligence, when consumed with a material spirit, doth not receive the immaterial and holy Word. But if he be cleansed, let him be instructed in the Word.

Chapter 2.

If a fornicatress, or brothel keeper, or a drunkard, or a maker of idols, or a painter, or one engaged in shows, or a charioteer, or a wrestler, or one who goeth to the contest, or a combatant [in the games], or one who teacheth wrestling, or a public huntsman, or a priest of idols, or a keeper of them, be [among those that come], let him not be received. If any such desire to become faithful, let him cease from these [things]; and being in deed faithful, and being baptized, let him be received and let him partake. And if he do not cease, let him be rejected. If any one be a teacher of boys in worldly wisdom, it is well if he cease. But if he have no other craft by which to live, let him be excused. If any one be a soldier or in authority, let him be taught not to oppress or to kill or to rob, or to be angry or to rage and afflict any one. But let those rations suffice him which are given to him. But if they wish to be baptized in the Lord, let them cease from military service or from the [post of] authority, and if not let them not be received.

Let a catechumen or a believer of the people, if he desire to be a soldier, either cease from his intention, or if not let him be rejected. For he hath despised God by his thought, and leaving the things of the Spirit, he hath perfected himself in the flesh, and hath treated the faith with contempt. If a fornicatress or a dissolute man or a drunkard do not [these things], and desire, believing, to become catechumens, they may [be admitted]. And if they make progress, let them be baptized; but if not let them be rejected. If a concubine of a man be a servant, and desire to be faithful, if she educate those who are born [of her] and she separate from her master, or be joined to him alone in marriage, let her hear; and being baptized let her partake in the Offering, but if not let her be rejected.

He who doeth things which may not be spoken of, or a diviner or a magician or a necromancer, these are defiled and do not come to judgment. Let a charmer, or an astrologer, or an interpreter of dreams, or a sorcerer, or one who gathereth together the people, or a star-gazer, or a diviner by idols, either cease, and when he ceaseth let him be exorcised and baptized; or if not let him be rejected. If a man have a concubine, let him divorce her and marry in the law and hear the word of instruction.

Chapter 3.

Let him who is instructed with all care and heareth the perfectness of the Gospel, be instructed not less than three years, and if he, loving, strive to be baptized, let him [then] be baptized. But if he be quiet and meek and earnest, and persevering and abiding with him who teacheth him, with labour, with watching, with confession, with subjection, and with prayers, and [if] he desire to be baptized sooner, let him be baptized. For it is not the time that is considered, but the will of faith.

Chapter 4.

Let those who are instructed, after the teacher ceaseth, pray apart from the faithful and go out, so that the faithful may learn, when the presbyter or deacon readeth the New [Testament] or Gospels. Let the faithful women stand in the church by themselves and the female catechumens by themselves apart from the faithful [women]. But all the [women] apart from the men; the girls also apart, each according to her order. The men on the right and the women on the left; the faithful virgins first, and the [women] who are being instructed to virginity behind them. After the prayer let the female catechumens give the Peace to one another; also men to men; also women to women. Let every woman cover her head with her hair also. Let the women becomingly and decorously show their modesty in their adornment, and let them not be adorned with plaited hair or with [precious] stones, lest the young men who are in the church be caught, but with modesty and knowledge. But if not, let them be instructed by the widows who sit in front. But if they rebelliously resist, let the bishop reprove them.

Chapter 5.

After the catechumens pray, let the bishop or presbyter, laying on them a hand, say the prayer of the laying on of the hand of catechumens:

Prayer of Catechumens

O God, who dost send thunderings and preparest lightnings; who hast founded the heaven and established the earth, and enlightenest the faithful and convertest them that err; who hast quickened those who were dead and hast given hope to those who [were] without hope, and hast freed the universe from error by the coming down of Thy Only-begotten Son Jesus Christ; hear us, O Lord, and give to these souls intelligence, perfectness, undoubting faith, knowledge of the truth, that they may be in a degree higher than this, through the holy Name of Thee and of Thy beloved Son Jesus, our Lord, through whom [be] praise and might to Thee with the Holy Ghost, both now and alway and for ever and ever. Amen. After this let them be dismissed. If any one, being a catechumen, be apprehended for My Name and be judged with tortures, and hasten and press forward to receive the laver, let not the shepherd hesitate, but let him give [it] to him. But if he suffer violence and be killed, not having received the laver, let him not be anxious. For, having been baptized in his own blood, [he is] justified.

Chapter 6.

But if they are severally chosen to receive the laver, let them be proved and investigated first, how they have lived while catechumens, if they have honoured widows, if they have visited the sick, if they have walked in all meekness and love, if they were earnest in good works. But let them be borne witness to by those who bring them. And when they hear the Gospel, let a hand be laid on them daily. Let them be exorcised from that day when they are chosen. And let them be baptized in the days of Pascha. And when the days approach, let the bishop exorcise each one of them separately by himself, so that he may be persuaded that he is pure. For if there be one that is not pure, or in whom is an unclean spirit, let him be reproved by that unclean spirit. If then any one is found under any such imagination, let him be removed from the midst [of them], and let him be reproved and reproached that he hath not heard the word of the commandments and of instruction faithfully, because the evil and strange spirit abided in him.

Let those who are about to receive the laver be taught on the fifth day of the last week only, to wash and bathe their heads. But if any woman then be in the customary flux, let her also take in addition another day, washing and bathing beforehand. Let them fast both [on] the Friday and [on] the Saturday.

Chapter 7.

On the Saturday let the bishop assemble them who receive the laver, and let him bid them to kneel while the deacon proclaimeth. And when there is silence let him exorcise [them], laying a hand on them, and saying:

Exorcism Before the Laver

O God of heaven, God of the lights, God of the archangels who are under Thy power, God of the angels who are under Thy might, King of glories and of dominions, God of saints, Father of our Lord Jesus Christ; who hast loosed the souls that were bound by death; who hast enlightened him that was bound in darkness and fixed firm, by the firm-fixing of the suffering of Thy Only-begotten; who hast loosed our cords and hast loosed every weight from [off] us; who hast repelled from us every attack of the Evil One; O Son and Word of God, who hast made us immortal by Thy death; who hast glorified us with Thy glory; who hast loosed all the bands of our sins by Thy passion; who hast borne the curse of our sins by Thy cross, and by Thy resurrection hast taught [mankind] to pass from [being] sons of men to become gods; who hast taken on Thee our humiliation; who hast trodden the way to heaven for us; who hast changed us from corruption to incorruptibility; hear me, O Lord, who cry to Thee in pain and fear, O Lord God, and Father of our Lord Jesus Christ, before Him before whom stand the holy hosts of archangels and of cherubim and armies without number, of princes and of seraphim; whose veil [is] the light, and before whose face [is] fire; the throne of whose glory is ineffable;

the habitations of whose delights, which Thou hast prepared for Thy saints, are ineffable, the raiments and treasures of which are visible to Thee alone and to Thy holy angels; before whom all things tremble, giving praise; whose glance measureth the mountains, and whose Name, when uttered, cleaveth the depths; whom the heavens which are shut up by Thy hand, hide from view; before whom the earth and the depths together tremble; before whom the sea and the dragons that [are] in it quake; of whom the wild beasts, trembling, stand in awe; through whom the mountains and the firmament of the earth melt with fear; at whose power the tempest of the winter quaketh and trembleth, and the raging whirlwind keepeth its limits; because of whom the fire of vengeance doth not overpass that which hath been prescribed to it, but abideth when reproved by Thy commandment; because of whom the whole creation travaileth, groaning with groans, being bidden to tarry till its time; from

whom all nature and creation that opposeth itself fleeth; because of whom the whole army of the adversary is subdued, and the Devil is fallen, and the serpent is trodden down, and the dragon is killed; because of whom the nations which have confessed Thee are enlightened and strengthened in Thee, O Lord; because of whom life is revealed and hope confirmed, and faith strengthened and the Gospel preached; because of whom corruption is brought to naught and incorruptibility waxeth strong;

through whom man was fashioned from the earth, but having believed in Thee he is no longer earth; O Lord God Almighty, I exorcise these in the Name of Thee and of Thy beloved Son Jesus Christ.

Drive away from the souls of these Thy servants every disease and illness, and every stumbling block and all unbelief, all doubt and all contempt, every unclean spirit that worketh, that is a witch, that killeth, that is under the earth, that is fiery, dark, evil-smelling, given to witchcraft, lascivious, loving gold, uplifted, money loving, wrathful. Yea, O Lord God, overthrow from these Thy servants who have been named in Thee the weapons of the Devil, all magic, witchcraft, fear of idols, divination, astrology, necromancy, observation of the stars, astronomy, pleasure of the passions, love of disgraceful things, sadness, love of money, drunkenness, fornication, adultery, lasciviousness, contumacy, contentiousness, wrath, confusion, wickedness, evil suspicion. Yea, O Lord God, hear me, and breathe on these Thy servants the spirit of tranquillity, that, being guarded by Thee, they may bring forth in Thee fruits of faith, of virtue, of wisdom, of purity, of self-discipline, of patience, of hope, of concord, of modesty, of praise. For by Thee they have been called as servants, in the Name of Jesus Christ, being baptized in the Trinity, in the Name of the Father and of the Son and of the Holy Ghost, the angels, glories, dominions, all the heavenly army being witnesses. O Lord, the real-essence of our life and theirs, guard their hearts, O God, for Thou art mighty and glorious for ever and ever.

And let all the people, also the priests, say: Amen, So be it, so be it, so be it. If any one be in the endurance of any thing, rise suddenly while the bishop is saying [these words], and weep or cry out, or foam [at the mouth] or gnash with his teeth, or stare or be much uplifted or altogether run away, being quickly carried off, let such an one be put aside by the deacons, so that there be no disturbance while the bishop is speaking, and let such an one be exorcised by the priests until he be cleansed, and so let him be baptized. After the priest exorciseth those who have drawn near, or him who is found unclean, let the priest breathe on them and seal them between their eyes, on the nose, on the heart, on the ears; and so let him raise them up.

Chapter 8.

In the forty days of Pascha, let the people abide in the temple, keeping vigil and praying, hearing the Scriptures and hymns of praise and the books of doctrine. But on the last Saturday let them rise early in the night, and when the catechumens are being exorcised till the Saturday midnight. Let those who are about to be baptized not bring anything else with them except one loaf for the Eucharist. But let them be baptized thus. When they come to the water, let the water be pure and flowing. First the babes, then the men, then the women. But if any one desire to approach as it were to virginity, let him first be baptized by the hand of the bishop. Let the women, when they are baptized, loose their hair. Let all the boys who can answer in baptism make the responses and answer after the priest. But if they cannot, let their parents make the responses for them, or some one of their households.

But when they who are being baptized go down [to the water], after they make the responses and say [the answers], let the bishop see if there be any of them—either a man having a ring of gold, or a woman having on her gold; for no one should have with him any strange thing in the water, but let him deliver it to those who are near him. But when they are about to receive the oil for anointing, let the bishop pray over it and give thanks, and let him exorcise another [oil] with an exorcism, the same as in the case of catechumens. And let the deacon bear that which is exorcised, and let the presbyter stand by him. Let him then who standeth by that [oil] on which a giving of thanks over the oil [is said] be on the right hand; but him who standeth by that which is exorcised, on the left.

And when he taketh hold of each one, let him ask—he that is being baptized turning to the West—and let him say: Say, I renounce thee, Satan, and all thy service, and thy shows, and thy pleasures, and all thy works. And when he hath said these things and confessed, let him be anointed with that oil which was exorcised, he who anointeth him saying thus: I anoint [thee] with this oil of exorcism for a deliverance from every evil and unclean spirit, and for a deliverance from every evil. And also, turning him to the East, let him say: [Say,] I submit to Thee, Father and Son and Holy Ghost, before whom all nature trembleth and is moved. Grant me to do all Thy will without blame.

Then after these things let him give him over to the presbyter who baptizeth. And let them stand in the water naked. But let the deacon descend with him similarly. But when he who is being baptized goeth down into the water, let him that baptizeth him say, putting his

hand on him, thus: Dost thou believe in God the Father Almighty? Let him that is being baptized say: I believe. Let him immediately baptize him once. Let the priest also say: Dost thou believe also in Christ Jesus the Son of God, who came from the Father, who is of old with the Father, who was born of Mary the Virgin by the Holy Ghost, who was crucified in the days of Pontius Pilate, and died and rose the third day, [who] came to life from the dead, and ascended into heaven and sat down on the right hand of the Father, and cometh to judge the quick and the dead? But when he saith: I believe, let him baptize him the second time. And also let him say: Dost thou believe also in the Holy Ghost, in the holy Church? And let him who is being baptized say: I believe; and thus let him baptize him the third time.

Then when he cometh up let him be anointed by the presbyter with oil over which the giving of thanks has been said, [the presbyter] saying over him: I anoint thee with oil in the Name of Jesus Christ. But let women be anointed by widows who sit in front, the presbyter saying over them [the words]. And let those widows in baptism also beneath a veil receive them by a veil, the bishop saying those Confessions, and so those whom they cause them to renounce.

Chapter 9.

Then let them be together in the Church, and let the bishop lay a hand on them after baptism, saying and invoking over them thus:

Invocation of the Holy Ghost

O Lord God, who by Thy beloved Son Jesus Christ didst fill Thy holy apostles with the Holy Ghost, and by the Spirit didst permit Thy blessed prophets to speak; who didst count these Thy servants worthy to be counted worthy in Thy Christ of forgiveness of sins through the laver of the second birth, and hast cleansed them of all the mist of error and darkness of unbelief; make them worthy to be filled with Thy Holy Spirit, by Thy love of man, bestowing upon them Thy grace, so that they may serve Thee according to Thy will, truly, O God, and may do Thy commandments in holiness, and cultivating alway those things which are of Thy will, may enter into Thine eternal tabernacles, through Thee and through Thy beloved Son Jesus Christ, by whom [be] to Thee praise and might with the Holy Ghost for ever and ever.

Similarly, pouring the oil, placing a hand on his head, let him say: Anointing I anoint [thee] in God Almighty, and in Jesus Christ and in the Holy Ghost, that thou mayest be His soldier, having a perfect faith, and a vessel pleasing to Him. And sealing him on his forehead, let him give him the Peace, and say: The Lord God of the meek be with thee. And let him who has been sealed answer and say: And with thy spirit. And so each one severally.

Chapter 10.

Thenceforward let them pray together with all the people. Let the oblation be offered by the deacon. And so let the shepherd give thanks. But the bread is offered for a type of My body. Let the cup be mixed with wine,—mixed with wine and water, for it is a sign of blood and of the laver; so that also the inner man, that is to say, that which is of the soul, may be counted worthy of those things which are like [them], that is to say, those things of the body also. And let all the people, according to what hath been said before, receive with Amen of the Eucharist which is offered. Let the deacons hover over [them], as hath before been said. Let him who giveth [the sacrament] say: The Body of Jesus Christ, the Holy Ghost, for the healing of soul and body. And let him who receiveth say: Amen.

He who spilleth of the cup gathereth up judgment to himself. Similarly also he who seeth and is silent and doth not reprove him, whoever he may be. Let those who take the Offering be exhorted by the priests to be careful to do good works, to love strangers, to labour in fasting, and in every good work to engage in servitude. And let them be taught also about the resurrection of the body; before any one receiveth baptism let no one know the word about the resurrection, for this is the new decree, which hath a new name that none knoweth but he who receiveth [it]. The deacon doth not give the Offering to a presbyter. Let him open the disc or paten, and let the presbyter receive. Let the deacon give [the Eucharist] to the people in their hands. Let the deacon, when the presbyter is not present, of necessity baptize.

Chapter 11.

If any one receive any service to carry to a widow or poor woman or any one constantly engaged in a Church work, let him give it the same day; and if not, on the morrow, let him add something to it from his own [property] and so give it. For the bread of the poor hath been kept back in his possession. But in the last week of Pascha, on the fifth day of the week, let the bread and the cup be offered. And he who suffered for that which he hath offered, he [it is] who draweth near. Let the lamp be offered in the temple by the deacon, saying: The grace of our Lord [be] with you all. And let all the people say: And with Thy spirit. And let the little boys say spiritual psalms and hymns of praise by the light of the lamp. Let all the people respond Hallelujah to the psalm and to the chant sung together, with one accord, with voices in harmony; and let no one kneel until he who speaketh cease. Similarly also when a lection is read or the word of doctrine is spoken. If then the Name of the Lord be spoken, and the rest, as hath sufficiently been made known, let no one bow, having come creeping in.

Chapter 12.

Let the end of Pascha be after the Saturday, at midnight. [At] Pentecost let no one fast or kneel. For these are days of rest and joy. Let those who bear the burdens of labour refresh themselves a little in the days of Pentecost, and on every first day of the week. Let the bishop, before he offereth the Offering, say what is fitting for the Offering, while those who are clothed in white receive from one another and say [to one another] Hallelujah.

Chapter 13. The Agapé

In the supper or feast, let those who have come together receive [a portion?] thus from the shepherd, as for a blessing. But let not a catechumen receive. If any one be of the household of, or related to, one who is a teacher of heathenism, let him not accord with him and give praise with him, also let him not eat with him because of relationship or for concord, lest he deliver ineffable things to a wolf and he receive judgment. Let those who are called with the bishop to the house of one who is faithful, eat with gravity and knowledge, not with drunkenness or to debauchery, and not so that he who is present may laugh, or so as to annoy the household of him that called him; but so let them enter that he who called [them] may pray that the saints may enter into his house. For ye are the salt of the earth, [as] ye have heard.

Because when they eat, let them eat abundantly, [but] so that there may be left over both for you [and] also for those to whom he that called you wisheth [to] send, so that he may have them as foods left over by the saints, and that he may rejoice at that which remaineth over. Let those who come to a feast, being called, not stretch out a hand before them that are elder. But let the last eat when the first shall have done. Let not those who eat strive in speech, but let them eat in silence; but if any one desire, or the bishop or presbyter ask [a question], let him return answer. But when the bishop saith a word, let every one quietly, praising [him], choose silence for himself, until he also be asked [a question].

Chapter 14. First Fruits

If any one bring forward fruits or the first produce of crops as first fruits, let him offer [them] to the bishop.

Chapter 15. Property

If any one depart from the world, either a faithful man or a faithful woman, having children, let them give their possessions to the Church, so that the Church may provide for their children, and [that] from the things which they have the poor may be given rest, that God may give mercy to their children and rest to those who have left [them] behind. But if a man have no children, let him have not much possessions, but let him give much of his possessions to the poor and to the prisoners, and only keep what is right and sufficient for him[self]. If a man have children, and he desire to discipline himself in virginity, let him give all his possessions to the poor, and discipline himself and abide in the church, being constant in prayers and thanks-givings.

Chapter 16. First Fruits

The fruits which are offered to the bishop let him bless thus: O God, we give thanks to Thee alway, and also in this day when we offer to Thee the first fruits of the fruits which Thou hast given us for food, having ripened them by Thy power and by Thy Word, having commanded from the beginning of the creation of the worlds that the earth should bring forth different fruits for the joy and delight of man and of all beasts. We praise Thee, O Lord, for all these things with which Thou hast benefited us, adorning for us all the earth with various fruits. Bless also this Thy servant N., and receive his earnestness and his love, through Thine Only-begotten Son Jesus Christ, through whom [be] praise and honour and might to Thee with the Holy Ghost for ever and ever. Amen. Vegetables are not blessed, but fruits of trees, flowers, and the rose and the lily.

Chapter 17. Of All the Faithful who Receive and Eat

Let them give and return thanks and not eat with offence or scandal. Let no one taste that which is strangled or sacrificed to idols.

Chapter 18. Paschal Solemnities

On the days of Pascha, especially in the last days, on Friday and on Saturday, by night and by day, let the prayers be according to the number of the hymns of praise. But let the word be interpreted at length, and let the lections [be] various and continuous. And let the vigils and anticipations of the night be in good order.

Chapter 19. Of the Deacons who Go and Pass Among Women, Lest There Be Disorderly Young Children

Let the readers assist them. Similarly also the sub-deacons. Let them not allow them to sleep. For that night is a figure of the kingdom, and especially that of the Saturday. Those who labour and work, let them work till midnight. Let the catechumens first be dismissed, having received blessings from the bread which is broken. When the faithful are dismissed, let them go in order and knowledge to their houses. In their feasts let them not forget the prayers. Let the priests not abbreviate their ministrations. Let the women go, each one cleaving to her husband. Let the widows stay till dawn in the temple, having food there. Let the virgins abide together in the temple, and let the bishop help and provide for them, and let the deacons minister to them. Let the presbyteresses stay with the bishop till dawn, praying and resting. Similarly also those who were lately baptized.

Let virgins who are ready for marriage go, cleaving to their mothers. This is thus fitting.

Chapter 20.

Let the bishop command that they proclaim that no one taste anything until the Offering is completed. And the whole body of the Church shall receive a new food. Then in the evening let those who are to be baptized be baptized, after one lection. But if any one before he approacheth and receiveth of the Eucharist eat something else, he sinneth and his fast is not reckoned to him. When the catechumens are dismissed, let a hand be laid on them. If a faithful because of sickness remain [away], let the deacon carry the Offering to him. If any one be a presbyter who cannot come, let a presbyter carry [it] to him. Similarly if a woman be pregnant [and] sick, and cannot fast these two days, let her fast that one day, taking on the first [day] bread and water. And if she cannot come, let a deaconess carry [the Offering] to her.

Chapter 21. Of Those who Are Sick

Let them take [it] up to the hearing of the bishop, so that if it seem good to the bishop he may visit them; for the sick [man] is much comforted when the high priest remembereth him, and especially when he is faithful.

Chapter 22. The Psalms

In answer to him who singeth the psalms in the church, let the virgins and boys respond and sing. But if they sing the psalms in a house privately, if they be two or three, let them respond to one another, singing the psalms. Similarly the men.

Chapter 23. Burials

If a poor man die, let those who provide for each one, provide for his clothing. If any one who is a stranger die and he have no place to be buried, let those who have a place give [it]. But if the Church hath [a place] let it give [it]. And if he have no covering, let the Church similarly give it. But if he have not grave clothes, let him be shrouded. But if a man be found to have possessions, and do not leave them to the Church, let them be kept for a time; and after a year let not the Church appropriate them, but let them be given to the poor for his soul. But if he desire to be embalmed, let the deacons provide for this, a presbyter standing by. If the Church have a graveyard, and there be one who abideth there and keepeth it, let the bishop provide for him from the Church, so that he be no burden to those who come there.

Chapter 24. Hours of Prayer

Let the people alway take care about the early dawn, that arising and washing their hands they immediately pray. And so let each one go to the work which he willeth. Let all take care to pray at the third hour with mourning and labour, either in the church, or in the house because they cannot go (to the church). For this is the hour of the fixing of the Only-begotten on the cross. But at the sixth hour similarly let there be prayer with sorrow. For then the daylight was divided by the darkness. Let there be then that voice which is like to the prophets, and to creation mourning. At the ninth hour also let prayer be protracted, as with a hymn of praise that is like to the souls of those who give praise to God that lieth not, as one who hath remembered His saints, and hath sent His Word and Wisdom to enlighten them. For in that hour life was opened to the faithful, and blood and water were shed from the side of our Lord.

But at evening, when it is the beginning of another day, shewing an image of the resurrection, He hath caused us to give praise. But at midnight let them arise praising and lauding because of the resurrection. But at dawn [let them arise] praising with psalms, because after He rose He glorified the Father while they were singing psalms. But if any have a consort or wife [not] faithful, let the husband who is faithful go and pray at these times without fail. Let those who are chaste not lessen [them]. For the adornments of heaven give praise, the lights, the sun, the moon, the stars, the lightnings, the thunders, the clouds, the angels, the archangels, the glories, the dominions, the whole [heavenly] army, the depths, the sea, the rivers, the wells, fire, dew, and all nature that produceth rain. All the saints also give praise and all the souls of the righteous. These, then, who pray are numbered together in the remembrance of God.

Chapter 25. Conclusion

When ye the faithful accomplish these things, teach and instruct one another, causing the catechumens to make progress, as loving all men; ye do not perish, but will be in Me and I will be among you. But alway let the faithful take care that before he eat he partake of the Eucharist, that he may be incapable of receiving injury. When ye teach these things and keep [them], ye shall be saved, and evil heresy shall not prevail against you. Lo, then, I have taught you now all [things] that ye desire; and those things which I have spoken with you [of] from the beginning, and have taught and commanded you before I should suffer, ye know.

Chapter 26.

And thou especially John, and Andrew and Peter, even now ye know all [the things] which I have spoken to you while I am with you, as also that which [is] in this Testament, in order that when ye deliver [them] to the nations the will of My Father may alway be accomplished, abiding firm in carefulness, so that there may be good fruits in them that hear. Ye know that I have spoken with you that a good tree cannot bring forth evil fruit. All [things], then, that I have commanded you openly and secretly, do. And the God of tranquillity be with you.

Chapter 27.

And falling down we worshipped Him, saying, Glory to Thee, O Jesus, Name of light, who didst give us the teaching of Thy commandments, so that we may be like unto Thee, we and all those who hear Thee. And when He spoke to us and taught and commanded us, and showed many loosings and miracles, He was taken up from us, giving us tranquillity. John and Peter and Matthew wrote this Testament, and sent [it] in copies from Jerusalem by Dositheus and Silas and Magnus and Aquila, whom they chose to send [them] to all dioceses. Amen. The Second Book of Clement is ended, translated from the Greek to the Syrian language by James the poor, in the year 998 of the Greeks.

Source. English translation by James Cooper and Arthur John Maclean, from ***The Testament of Our Lord, translated into English from the Syriac with Introduction and Notes***, by James Cooper and Arthur John Maclean (Edinburgh: T. & T. Clark, 1902); public domain. The text was read by machine (Mistral OCR) from a scan of the 1902 edition from the Cornell University Library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. The long introduction, the editors' notes at the end of the volume, the appendices and the indexes are also left out. No original-language text is shown beside it, and no modern English version has been made.

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