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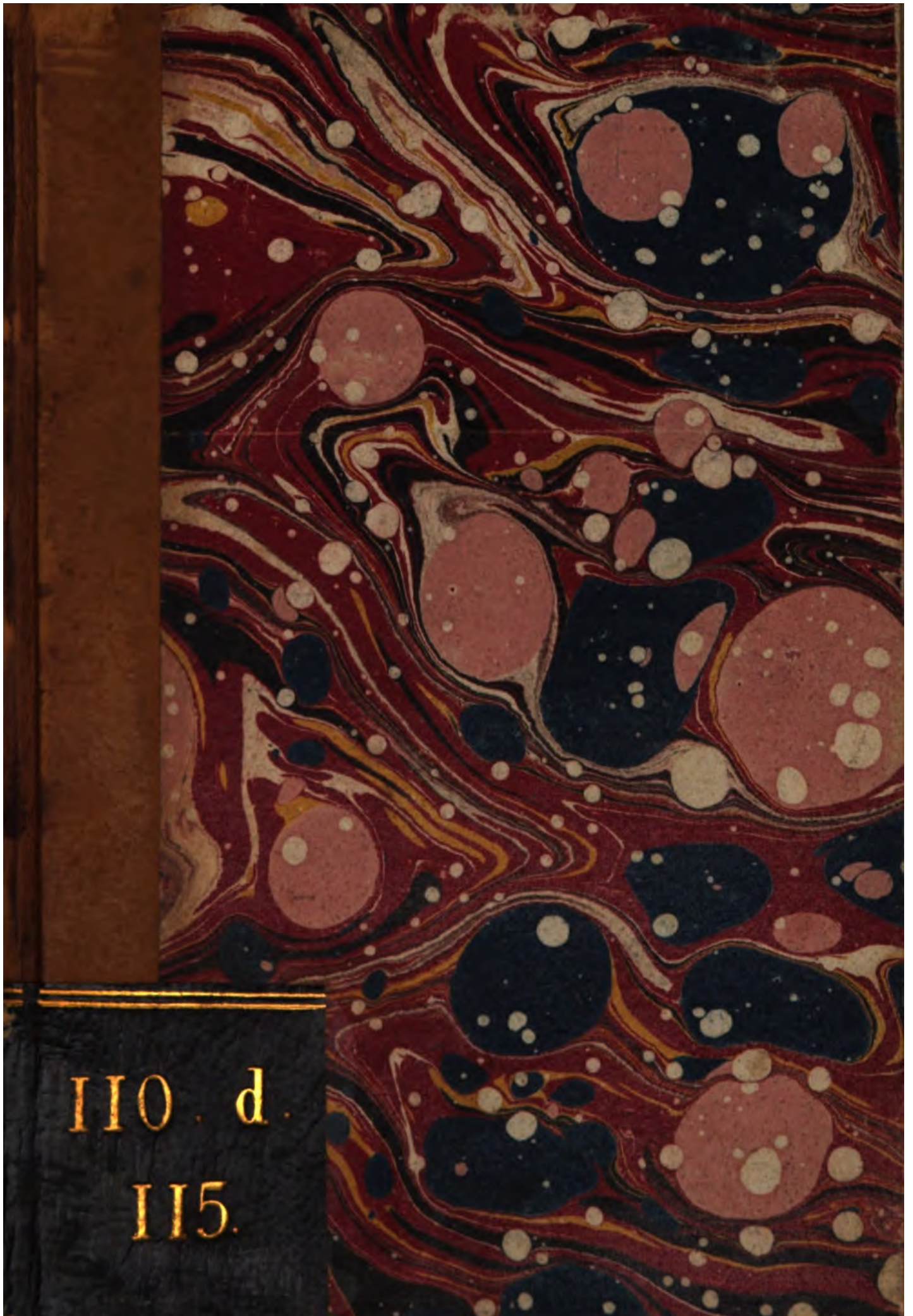
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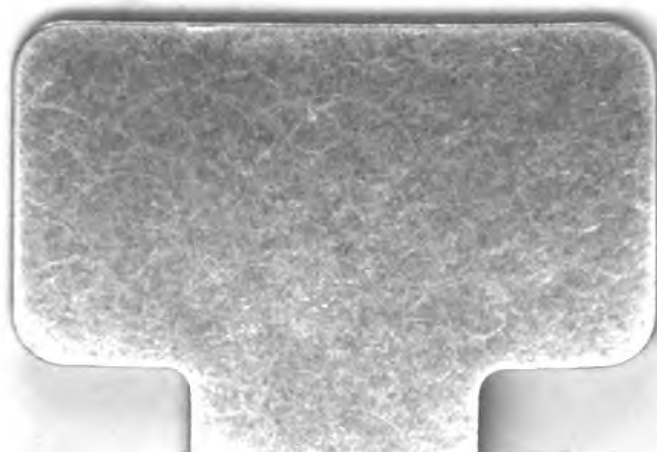


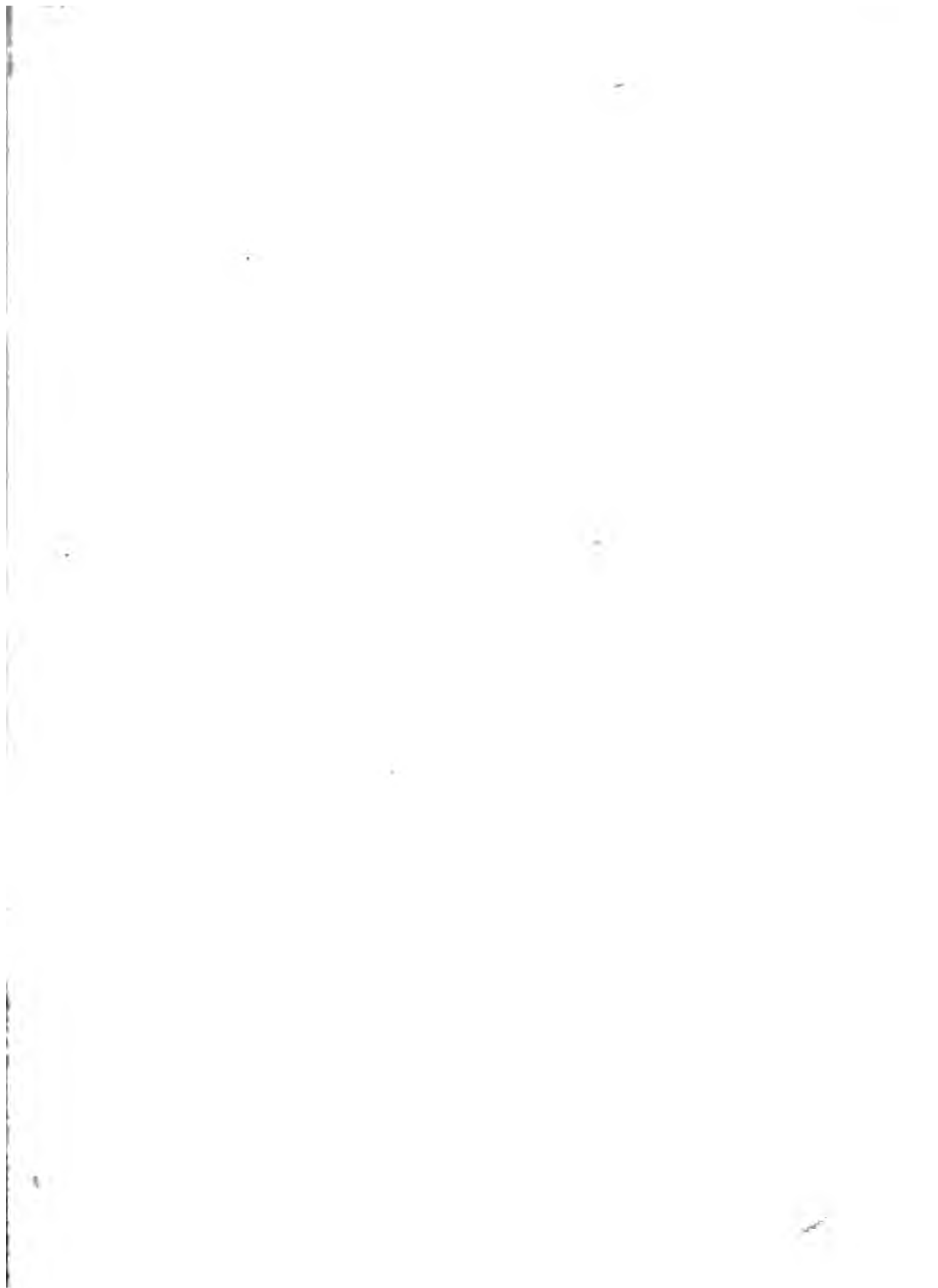
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THE
Tradition of the Apostles
CONCERNING GIFTS,

BY
SAINT HIPPOLYTUS,
Bishop and Martyr.

TRANSLATED FROM THE ORIGINAL GREEK.



LONDON :
RICHARDSON AND SON,
172, FLEET STREET; 9, CAPEL STREET DUBLIN; AND DERBY

1857.

110. d. 115.



TRANSLATOR'S PREFACE.

S. Hippolytus was a disciple of S. Irenæus, (who was martyred A. D. 202,) and also of Clement of Alexandria, (who died before A. D. 217). He was raised to the Episcopate, but of what city he was bishop S. Jerome was unable to learn, and it seems to be still uncertain, though Gelasius styles him Metropolitan of Arabia. He was martyred in the persecution of Decius, 251; and is honoured by the Greeks and Ethiopians, on the 29th of January, and by the Latins on the 22nd or 23rd of August.

About the middle of the fourth century an unknown Arian writer published in one volume, the Doctrine of the Apostles; part of the Epistle of S. Barnabas; this work of S. Hippolytus; the Liturgy, Vespers, and Mattins; the Canons of the holy Apostles, and some other works; with various additions for the sake of connection, e. g. chapter 3rd, book 8th; and for a display of learning and eloquence, e. g. the preface of the liturgy; and also numerous alterations, omissions, and

interpolations in support of the Arian heresy. The whole compilation was divided into eight books, (this tract of S. Hippolytus forming the greater part of the eighth book,) under the general title of "Constitutions of the holy Apostles, by Clement Bishop of the Romans, and Hippolytus;" Διαταγαὶ τῶν ἁγίων Ἀποστόλων, δια Κλήμεντος τοῦ Ῥωμαίων ἑπισκόπου τε καὶ Ἰππολύτου the last word Ἰππολύτου has been in our modern MSS. corrupted into πολιτου, so as to read, "Bishop of the Romans and citizen." The nature of the alterations will be evident by the following collation of the prayer of consecration of Bishops in the Apostolical Constitutions with that in S. Hippolytus and in the present Coptic Ritual.

Apost. Constit.—O Thou who art Sovereign Lord
S. Hippolytus.—O
Coptic Ritual.—O Sovereign Lord

Ap. C.—God Almighty, who only art unbegotten
Hippol.—
Cop. R.—God Almighty,

Ap. C.—and ungoverned; who art always, and
Hippol.—
Cop. R.—

Ap. C.—wast always, who art not in want of
Hippol.—
Cop. R.—

Ap. C.—anything, and art above every cause and

Hippol.—

Cop. R.—

Ap. C.—beginning; the only true, the only wise;

Hippol.—

Cop. R.—

Ap. C.—who only art most high; who art by

Hippol.—

Cop. R.—

Ap. C.—nature invisible; whose knowledge is

Hippol.—

Cop. R.—

Ap. C.—without beginning; who only art Good

Hippol.—

Cop. R.—

Ap. C.—and incomparable; who knowest all

Hippol.—

Cop. R.—

Ap. C.—things before they are; who knowest the

Hippol.—

Cop. R.—

Ap. C.—hidden things; art inaccessible, without

Hippol.—

Cop. R.—

Ap. C.—superior; the God and Father of thy

Hippol.—

Cop. R.—

the God and Father of
the Father of

Ap. C.—only-begotten Son, our God and

Hippol.—

Cop. R.—

our Lord
our Lord and God and

Ap. C.—Saviour;

Hippol.—

Cop. R.—

JESUS

Saviour; and King of all, JESUS

Ap. C.—

Hippol.—Christ,

Cop. R.—

the Creator of all things through

Christ, the Creator of all things by his

- Ap. C.*—Him; who provid-
Hippol.—
Cop. R.—power and wisdom, and who by his
Ap. C.—est and carest (for all;)
Hippol.—
Cop. R.—counsel has laid the foundation of the
Ap. C.— the Father of mercies and God
Hippol.— the Father of mercies and God
Cop. R.—world; the Father of mercies and God
Ap. C.—of all consolation; who dwellest in the—
Hippol.—of all consolation; who dwellest in the
Cop. R.—of all consolation;
Ap. C.—highest [heavens] and yet beholdest the
Hippol.—highest [heavens] and yet beholdest the
Cop. R.—
Ap. C.—humble;
Hippol.—humble; who knowest all things before
Cop. R.— who knowest all things before
Ap. C.—
Hippol.—they are;
Cop. R.—they are; who hast adorned the crown
Ap. C.—
Hippol.—
Cop. R.—of those things which are created by
Ap. C.—
Hippol.—
Cop. R.—Him; who didst put his fear into all
Ap. C.—
Hippol.—
Cop. R.—creatures, that they might adore the
Ap. C.—
Hippol.—
Cop. R.—glory of his power; who hast Given us
Ap. C.—
Hippol.—
Cop. R.—understanding to know the spirit of his

- Ap. C.*— who hast appointed distinctions
Hippol.— who hast appointed distinctions
Cop. R.—goodness; who appointed
- Ap. C.*—in the Church, by the advent in the
Hippol.—in the Church, by the word
Cop. R.— the Church
- Ap. C.*—flesh of thy Christ,
Hippol.— of thy
Cop. R.— of thy Only Begotten, to shine with
- Ap. C.*— by the witness of the
Hippol.—
Cop. R.—ineffable splendor:
- Ap. C.*—Holy Ghost, by thy Apostles, and by us
Hippol.—
Cop. R.—
- Ap. C.*—the bishops present by thy grace; who
Hippol.— grace; who
Cop. R.—
- Ap. C.*— didst provide from the beginning priests
Hippol.—durst provide from the beginning,
Cop. R.—
- Ap. C.*—for the government of thy people, Abel
Hippol.—
Cop. R.—
- Ap. C.*—in the first place, Seth and Enos, and
Hippol.—
Cop. R.—
- Ap. C.*—Enoch, and Noe, and Melchisedec, and
Hippol.—
Cop. R.—
- Ap. C.*—Job; who didst appoint
Hippol.— a just nation from
Cop. R.— who chose
- Ap. C.*—Abraham
Hippol.—Abraham,
Cop. R.—Abraham his beloved to the inherit-

- Ap. C.*— and
Hippol.—
Cop. R.—ance of his faith, and translated Enoch
Ap. C.— the rest
Hippol.—
Cop. R.—his Saint to treasuries of light, because
Ap. C.—of the Patriarchs, with thy faithful
Hippol.—
Cop. R.—he pleased Him;
Ap. C.—servants Moses and Aaron
Hippol.—
Cop. R.—who gave Moses humility and Aaron
Ap. C.—
Hippol.—
Cop. R.—the perfection of the priesthood:
Ap. C.—and Eleazar and Phineas, who didst
Hippol.— who didst
Cop. R.— who didst
Ap. C.—choose from amongst them rulers and
Hippol.—appoint rulers and
Cop. R.—anoint of old, kings and
Ap. C.—priests
Hippol.—priests,
Cop. R.—princes to judge thy people with equity;
Ap. C.—in the tabernacle of the testimony; who
Hippol.—
Cop. R.—
Ap. C.—didst elect Samuel for a priest and
Hippol.—
Cop. R.—
Ap. C.—prophet: who didst not leave thy Sanc-
Hippol.— and didst not leave thy Sanc-
Cop. R.— who didst not leave his holy
Ap. C.—tuary without a
Hippol.—tuary without a
Cop. R.—Altar which is in Heaven, without

Ap. C.—ministry: who
Hippol.—ministry: who from the foundation of
Cop. R.—ministers from the foundation of

Ap. C.—
Hippol.—the world
Cop. R.—the world. Then after the creation of

Ap. C.—
Hippol.—
Cop. R.—the world Thou didst institute thy

Ap. C.—
Hippol.—
Cop. R.—ministry in the churches, that it might

Ap. C.—
Hippol.—
Cop. R.—be fulfilled by Priests and Levites, who

Ap. C.—
Hippol.—
Cop. R.—were types of heavenly ministers, whose

Ap. C.—
Hippol.—
Cop. R.—ministry agreed with the ministry of

Ap. C.—
Hippol.—
Cop. R.—those who are on earth, and who praised

Ap. C.—
Hippol.—
Cop. R.—and blessed thy holy Name, O True and

Ap. C.—
Hippol.—
Cop. R.—only God, with thy only-begotten Son,

Ap. C.—
Hippol.—
Cop. R.—and the Holy Ghost: Through whom we

Ap. C.—
Hippol.—
Cop. R.—pray and beseech thy goodness, for this

Ap. C.— wast well pleased with
Hippol.— wast well pleased with
Cop. R.—thy servant N.

Ap. C.—those in whom thou choosedst to be
Hippol.—those in whom thou choosedst to be
Cop. R.— whom thou hast

Ap. C.—glorified,
Hippol.—glorified,
Cop. R.—glorified, designed and chosen to thee,

Ap. C.—
Hippol.—
Cop. R.—to be a Poutiff over thy universal church,

Ap. C.—
Hippol.—
Cop. R.—and to be a prince and ruler over thy

Ap. C.—
Hippol.—
Cop. R.—people. Illumine him, Lord, with the

Ap. C.—
Hippol.—
Cop. R.—splendor of thy countenance, that his

Ap. C.—
Hippol.—
Cop. R.—heart may be enlightened with the rays

Ap. C.—
Hippol.—
Cop. R.—of thy glory, and that he may compre-

Ap. C.—
Hippol.—
Cop. R.—hend thy hidden mystery according to

Ap. C.— now also, through the media-
Hippol.— now also
Cop. R.—the truth,

Ap. C.—tion of thy Christ, by us, pour down
Hippol.— pour down
Cop. R.— pour down upon

Ap. C.— the virtue of
Hippol.— the virtue which is, with Thee, of
Cop. R.—him the

Ap. C.—thy princely Spirit
Hippol.—thy princely Spirit
Cop. R.— princely Spirit of thy knowledge,

Ap. C.—
Hippol.—
Cop. R.— which he has received from thy holy

Ap. C.—
Hippol.—
Cop. R.—Church, that he may be renewed accord-

Ap. C.—
Hippol.—
Cop. R.—ing to thy good pleasure in every genera-

Ap. C.—
Hippol.—
Cop. R.—tion; the Holy Ghost, the Spirit of truth,

Ap. C.— which
Hippol.— which
Cop. R.—the perfect Spirit, the Paraclete, which

Ap. C.—is ministered by thy beloved child JESUS
Hippol.— by thy beloved child JESUS
Cop. R.—

Ap. C.—Christ, which, according to thy will, He
Hippol.—Christ Thou didst
Cop. R.— Thou didst

Ap. C.—bestowed upon thy holy Apostles,
Hippol.—bestow upon thy holy Apostles,
Cop. R.—bestow upon thy holy Apostles

Ap. C.—Eternal God.
Hippol.—
Cop. R.—and prophets, give, &c. * * *

Ap. C.—
Hippol.—founded the church in the place of thy
Cop. R.—

Ap. C.—

Hippol.—Sanctuary, to the unceasing glory and

Cop. R.—

Ap. C.—

In thy name, O God, that know -
Hippol.—praise of thy name. Thou that know -

Cop. R.—

Ap. C.—est the hearts, grant unto this thy

Hippol.—est the hearts of all, grant unto this thy

Cop. R.—

Ap. C.—servant, whom Thou hast chosen to the

Hippol.—servant, whom Thou hast chosen to thy

Cop. R.—

Ap. C.—

episcopate, that he may feed thy
Hippol.—holy episcopate, that he may

Cop. R.—

that he may,

Ap. C.—holy flock, and fulfil the high-priesthood,

Hippol.—

fulfil the high-priesthood,

Cop. R.—

in the high-priesthood,

Ap. C.—ministering blamelessly unto Thee

Hippol.—ministering blamelessly unto Thee

Cop. R.—minister blamelessly unto Thee all the

Ap. C.—

night and day, and to pro-
Hippol.— night and day, to pro-

Cop. R.—

days of his life, night and day

Ap. C.—pitiatē

thy countenance, and
Hippol.—pitiatē unceasingly thy countenance,

Cop. R.—

unceasingly

by

Ap. C.—gather together the number of the saved,

Hippol.—

Cop. R.—holy sacrifices, and prayers in a pure

Ap. C.—

Hippol.—

Cop. R.—heart and enlightened mind; by fasting

Ap. C.—

Hippol.—

Cop. R.—and good works; by charity and hu-

Ap. C.—

Hippol.—

Cop. R.—mility; by faith without hypocrisy; by

Ap. C.—

and

Hippol.—

and

Cop. R.—prophecies and elevations of spirit; and

Ap. C.—to offer unto Thee the gifts of thy holy

Hippol.—to offer unto Thee the gifts of thy holy

Cop. R.—to offer unto Thee a sacrifice

Ap. C.—Church;

Hippol.—Church;

Cop. R.— pure and holy every day, with

Ap. C.—

Hippol.—

Cop. R.—the odour of incense, for the ignorances

Ap. C.—

Hippol.—

Cop. R.—of thy people; weeping for the per-

Ap. C.—

Hippol.—

Cop. R.—versities and foolishness of the people

Ap. C.—

Hippol.—

Cop. R.—who are thy flock. Bring them out of

Ap. C.—

Hippol.—

Cop. R.—the snare of sin, to the cultivation of

Ap. C.—

Hippol.—

Cop. R.—piety. Grant peace upon peace to all thy

Ap. C.—

Hippol.—

Cop. R.—people, and to all thy flocks through thy

Ap. C.—

Grant unto him, O Lord Almighty,

Hippol.—

Cop. R.—glory. Grant unto him, O Lord

Ap. C.—through thy Christ the communion of
Hippol.—

Cop. R.— the power of

Ap. C.—the Holy Spirit, that so he may
Hippol.—and by the spirit of the high-priesthood to
Cop. R.—thy Holy Spirit,

Ap. C.—have power to remit sins according to
Hippol.—have power to remit sins according to
Cop. R.—

Ap. C.—thy command, to give forth lots accord-
Hippol.—thy command, to give forth lots accord-
Cop. R.—

Ap. C.—ing to thy command, and to loose every
Hippol.—ing to thy command, and to loose every
Cop. R.— to loose every

Ap. C.—bond
Hippol.—bond
Cop. R.—bond wherewith the enemy has bound

Ap. C.—
Hippol.—
Cop. R.—him by sin; and grant him to bring back

Ap. C.—
Hippol.—
Cop. R.—to unity the divided members of thy

Ap. C.— according to the power which
Hippol.— according to the power which
Cop. R.— Church.

Ap. C.—Thou gavest unto the Apostles; and to
Hippol.—Thou gavest unto the Apostles; and to
Cop. R.—

Ap. C.—please Thee in gentleness and in clean-
Hippol.—please Thee in gentleness and in clean-
Cop. R.—

Ap. C.—ness of heart,
Hippol.—ness of heart,
Cop. R.— Preserve his priesthood

Ap. C.—

Hippol.—

Cop. R.—unblameable even to the end, that he may

Ap. C.—to offer unto Thee a pure and unbloody

Hippol.—offering unto Thee

Cop. R.—minister unto Thee by a spiritual

Ap. C.—sacrifice which through Christ

Hippol.—

Cop. R.—sacrifice every day according

Ap. C.—Thou hast instituted as the mystery of

Hippol.—

Cop. R.— to the institution

Ap. C.—the New Testament; for an odour of

Hippol.—

an odour of

Cop. R.—

Ap. C.—sweetness through thy holy Child

Hippol.—sweetness through thy Child

Cop. R.— of the supreme Pontiff who is

Ap. C.— JESUS Christ our God and

Hippol.— JESUS Christ our Lord,

Cop. R.—in Heaven, JESUS Christ our Lord,

Ap. C.—Saviour, through whom to Thee be glory,

Hippol.—

with whom to Thee be glory,

Cop. R.—

who, &c.

Ap. C.— honour, and worship in the Holy

Hippol.—might, honour,

with the Holy

Cop. R.—

Ap. C.—Ghost, now and always and for ever and

Hippol.—Ghost, now and always and for ever and

Cop. R.—

Ap. C.—ever. Amen.

Hippol.—ever. Amen.

Cop. R.—

From a minute comparison of the 8th
Book of the Apostolic Constitutions, and

this tract of St. Hippolytus, with the Coptic Ritual, of which the above is an example, the following conclusions are clearly deducible :

1st. That S. Hippolytus belonged to the Patriarchate of Alexandria, because the manner of the election and confirmation of Bishops, and the time of, and the rites and prayers, at their consecration, and at the ordination of the other orders are in strictest accordance with the use of that patriarchate, but of none other.

2nd. That the compiler of the Constitutions, on the contrary, belonged to the Constantinopolitan, or Greek Church : hence, in accordance with the peculiar custom of that Church, he bids imposition of hands be used in ordaining a reader, and gives a prayer suited to it, whilst S. Hippolytus, according to the Alexandrian use, *forbids* imposition of hands to be used ; and again, the order of the liturgy is that of the Greek Church, which is remarkably different from the order of the Alexandrian.

3rd. The fact that all the prayers in S. Hippolytus are those still used in the Alexandrian Church, while the Liturgy, Vespers, Mattins, ordination prayers of readers, prayers for the dead, &c., of the Con-

stitutions, which are wanting in S. Hippolytus, were never used in the Alexandrian nor in any other part of the Catholic Church, proves that these are not omissions in S. Hippolytus, but interpolations in the Apostolic Constitutions.

4th. The names of particular apostles, prefixed to certain Constitutions, seem to have crept into the text from the interpolated Apostolic Constitutions, where there is as much additional matter as sufficed to assign a portion to each of the Twelve Apostles, and not, as here, only to a few.

5th. The whole work is in the name of the Apostles, either as actually written or dictated by them, or rather as in its whole tenor and substance, and mostly in the very words, the teaching of the Holy Apostles, but arranged and collected by S. Hippolytus, from the testimony of the disciples and immediate followers and successors of the Apostles.

We purpose to enlarge on this subject, should we afterwards be permitted to publish the "Doctrine of the Apostles" in its uncorrupt state, which is made to form the greater part of the first six books of the interpolated Apostolic Constitutions, but is preserved in its original

purity, in Syriac, Coptic, Arabic, and Ethiopic translations,—if not also in Greek.

The present translation is from the Greek text, of the whole works of S. Hippolytus, published at Hamburg, in folio, by John Albert Fabricius, (A. D.) 1716.



THE APOSTOLIC TRADITION

Concerning Gifts.

When JESUS Christ our God and Saviour delivered to us (1) the great mystery of piety, "and called both Jews and Greeks to the knowledge of the one and only true God His Father, as Himself somewhere says, giving thanks for the salvation of those who had believed; (2) I have manifested Thy Name unto men, the work which Thou gavest me, I have finished;" and when He said concerning us to the Father, (3) "Holy Father, although the world hath not known Thee, yet have I known Thee, and these have known Thee:" He justly said to us all together, as having been perfected, concerning the gifts which He gave by the Spirit: (4) "But these signs shall follow those who have believed; in My Name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them;

(1) Tim. iii. 16.

(2) Joan. xvii. 6. 4.

(3) Ibid. 25.

(4) Marc. xvi. 17, 18.

upon the sick they shall impose hands, and they shall become well." These gifts were indeed first given to us the Apostles, who were about to preach the gospel to every creature; but were afterwards, of necessity, bestowed upon those who had, through us, believed; not for the benefit of the workers thereof, but in order to the agreement of the infidels, that those whom the word did not persuade, the power of signs might move; for signs are not for us who believe, but for infidels, both Jews and Greeks. For neither is it a profit to us to cast out demons, but to those who are by the working of the Lord cleansed; as the Lord Himself, somewhere teaching us shows, saying: (5) "Rejoice not that the spirits are obedient unto you, but rejoice that your names are written in heaven:" since the former is done by His power, but the latter by our own good disposition and zeal, though certainly not without His assistance. It is not, therefore, necessary, that every believer should cast out demons, or raise the dead, or speak with tongues; but he only to whom the gift is vouchsafed for some useful cause, for the salvation of infidels, who are often persuaded, not by

(5) Luc. x, 20.

verbal proof, but by the working of signs, if they are worthy of salvation, for neither are all the impious converted by miracles ; and of this God Himself is a witness, as when He says in the law : (6) “ With other tongues will I speak to this people, and with other lips, and they will not believe.” For neither did the Egyptians believe in God, (7) when Moyses did so great signs and wonders ; nor did the multitude of the Jews believe in Christ as in Moyses, when He healed every disease and every sickness among them. And the rod changed into a serpent, and the hand made white, and the Nile turned into blood, did not move the former ; nor did the recovery of the sight of the blind, and the lame walking, and the dead raised, the latter ; and (8) Jannes and Mambres opposed the one, Annas and Caiaphas the other. (9) Thus signs do not persuade all, but only men of sound judgment, for whose sake God, as a wise steward, is pleased to let miracles be wrought ; not by the power of men, but by His own good will. But we say these things, that those who have received such

(6) Isai. xxviii. 11. 1 Corin. xvi. 21.

(7) Exod. iv. &c. (8) 2 Tim. iii. 8.

(9) Citatur a Nicone in Pandecte Serm. 43.

gifts may not exalt themselves against those who have not received; we mean the gifts of working miracles. Because there is no man who has believed in God through Christ, who has not received a spiritual gift; for to have been set free from the impiety of polytheism, and to have believed in God the Father through Christ, is itself a gift of God; and also to have cast off the veil of Judaism, and to have believed that by the good will of God, (10) He who is the only begotten before [all] ages, was born in the last time of a Virgin without intercourse with man; and that He conducted Himself as Man without sin, fulfilling all the righteousness of the Law; and that, by the permission of God, God the Word, despising the shame, endured the Cross; and that He died, and was buried, and rose again in three days, and after the resurrection, having remained forty days with the apostles, and fulfilled all that had been ordained, He was taken up in their sight to His God and Father Who had sent Him. He who has believed these things, not foolishly and inconsiderately, but with judgment and from full conviction, has received the gift from God; and

(10) Citatur a S. Ignatio Ep. ad Magnes. 11.

so also has he who has been delivered from every heresy. Let not, therefore, him that does signs and wonders, judge any one of the faithful to whom it is not vouchsafed to work these ; for the gifts of God are divers, which are bestowed by Him through Christ ; and thou indeed hast received this, but another somewhat else, (11) either the word of wisdom, or of knowledge, or of discerning of spirits, or of the foreknowledge of things to come, or the word of teaching, or patience, or of just self-command. For Moyses, the man of God, when working signs in Egypt, did not exalt himself above his own nation ; and (12) being called a God, he did not boast against his own prophet Aaren. But neither did Jesus, the son of Naue, the leader of the people after him, although (13) in the war against the Jebusites, he made the sun stand still near Gabaon, and the moon near the valley of Ailon, because the day was not sufficient for the victory, exalt himself against Phinees, or Chaleb. Nor did Samuel, who did so many astonishing things, look down upon David the beloved of God. And these were both prophets,

(11) 1 Cor. xii. 8, 9, 10.

(12) Exod. vii. 1.

(13) Jos. x. 12, 13, 14.

and the former a high priest, but the latter a king. And when (14) there were in Israel, seven thousand holy men, who had not bowed the knee to Baal, Elias only among them, and his disciple Elissæus, were wonder-workers; but neither did Elias scoff at (15) Abdias the steward, who feared God, but did no signs; nor did (16) Elissæus despise his disciple when he was afraid of the enemies. And the wise Daniel, when (17) he was twice rescued from the mouth of lions, and the three children from the furnace of fire, did not treat with contempt the rest of their nation. For they knew that they had not escaped these deaths by their own strength, but by the power of God, they both wrought signs, and were delivered from these troubles. Let none of you therefore boast himself against his brother, though he be a prophet, or a wonderworker. For if it be granted that there shall be no longer any infidel, all working of signs will then be superfluous; for to be pious springs from one's good disposition; but to work wonders is from the power of Him that works; of which

(14) 3 Reg. xix. 18. Rom. xi. 4.

(15) 3 Reg. xviii.

(16) 4 Reg. vi. 15. (17) Dan. vi. xiv. et iii.

the first respects ourselves, but the second, God, who is the worker of them for the reasons we have mentioned before. Therefore, neither let a king despise the commanders under him; nor rulers their subjects; for were there none to be governed, rulers would be superfluous; and were there no commanders, the kingdom would not stand. But neither let a bishop exalt himself against the deacons, or the presbyters, nor the presbyters against the people; for the assembly is composed of both; for the bishops and the presbyters are the priests of the people, and the laity, are the laity to the priests. And to be a Christian is in our power; but to be an apostle, or a bishop, or the like, is not in our power, but in God's Who gives the gifts. Let these things therefore be said of those to whom gifts or dignities have been vouchsafed.

But to this discourse we add, (18) that neither is every one that prophesies pious; nor every one that casts out devils, holy. For (19) Balaam, the son of Beor, the soothsayer prophesied,

(18) Laudat Anastas : Quæst. 20.

(19) Num. xxiii, xxiv.

although ungodly ; and (20) Caiaphas, the falsely called high-priest : and the devil also foretells many things, and the demons about him, and yet there is not in them a spark of piety, for they are oppressed with ignorance through voluntary depravity. (21) It is therefore manifest that the impious, though they prophesy, do not by prophesying cover their own impiety ; neither are they that cast out devils sanctified by their departure. For they deceive one another ; like those that exhibit tricks for the sake of laughter, and ruin those who attend to them. (22) And a wicked king is no longer a king but a tyrant ; nor is a bishop oppressed with ignorance or a depraved mind, a bishop, but one falsely so called, appointed not by God, but by men ; as (23) Ananias, and Samaias in Jerusalem, and Sedekias and Achias the false prophets in Babylon. But Balaam the soothsayer (24) suffered punishment when he had corrupted Israel in Beelphegor ; and Caiaphas at last became his own murderer ;

(20) John xi. 51. (21) S. Ignat. Ep. ad Philipp. iv.

(22) Citatur ab Anast. Quæst. 16, et ab Auctore Op. Imperf. in Matth. ad Matth. xxv. 18.

(23) Jerem. xxviii. et xxix. (24) Num. xxv. et xxxi.

(25) and the sons of Sceva attempting to cast out demons, were wounded by them and fled disgracefully ; and the impious kings of Israel and of Juda suffered various kinds of punishments. It is therefore manifest that both bishops and priests falsely so called, shall not escape the judgment of God ; for it will be said to them even now : (26) Ye priests, who despise My Name ; I will deliver you up to slaughter ; as Sedekias and Achias, whom the king of Babylon fried, as Jeremias the prophet says. But these things we say, not that we despise true prophecies, for we know that they are wrought in the saints by the inspiration of God, but to restrain the audacity of boasters : and adding this, that from such God withdraws the grace ; for (27) “ the proud God resists, but to the humble He gives grace.” (28) But Silas truly and Agabus prophesied in our times, yet they did not equal themselves to the Apostles, nor exceeded their own measures, although beloved by God. And women also prophesied ; of old time (29) Mariam the sister

(25) Anast. quæst. 20, Act. xix. 14, 15, 16.

(26) Mal. i. 7, Jerem. xxix. 21, 22.

(27) Prov. iii. 34. Jac. iv. 6. 1 Pet. v. 5.

(28) Act. xv. 32 et xxi. 10. (29) Exod. xv. 20.

of Moyses and Aaron ; and after her (30) Debborra, and after these, (31) Olda and (32) Judeth, the former in the time of Josias, and the latter of Darius. And the (33) Mother also of the Lord prophesied, and Elizabeth her kinswoman, and Anna. And in our own times (34) the daughters of Philip. But they did not exalt themselves above men, but kept their own measures. Wherefore if there be among you any man or woman, who has obtained any such grace, let him be humble, so that God may be pleased with him; (35) "for upon whom," says He, "will I look, but upon the humble and quiet, and him that trembles at my words?"

CONSTITUTIONS OF THE SAME HOLY
APOSTLES,

Concerning Ordinations,

BY HIPPOLYTUS.

I. Wherefore we, the twelve Apostles of the Lord, being together, decree for you these divine constitutions, concern-

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| (30) Judic. iv. 4. | (31) 4 Reg. xxii. 14. |
| (32) Judith viii. | (33) Luc. i. et ii. |
| (34) Act. xxi. 9. | (35) Isai. lxvi. 2. |

ing every ecclesiastical rule, there being also present with us Paul, the vessel of election, our fellow apostle, and James, the bishop, and the rest of the presbyters, and the seven deacons. First, therefore, I, Peter, decree that a bishop to be ordained, (1) be blameless in all things, the best chosen by all the people. (2) "Who being nominated and approved of," when the people, together with the presbyterate, (3) and the bishops that are present, have assembled on the Lord's day, let them declare their approval, and let him that has the precedence over the rest, ask the presbyterate and the people, if this is he, whom they seek for their ruler, and they bowing assent, (4) let him again ask, if witness is borne by all that he is worthy of this great and illustrious government, if he orders aright what regards piety towards

(1) 'Elegetur a Synodo Episcoporum et ab universo populo, ...eritque absque macula...inculpatus.'—Ritus ordin: Alexandrini patriarchæ. Renaud. lit. orient. col. vol. i.

(2) De Patriarcha Alexandrino, Renaud. xlv., xlvi., &c.

(3) 'Convenient omnes episcopi...ordinatis ejus fiet die Dominica.'—Ritus ordin. Alex. patriarcha.

(4) 'Clerus et populus testimonium dabunt bonæ ejus conversationis.'—Ibid.

God, if he observes justice in things pertaining to men, if he regulates rightly things pertaining to his own family, if he is blameless in the conduct of his life ; and all bearing witness together, according to truth, and not according to prejudice, that he is such a one, as if before God, the Judge, and Christ, and in the presence of the Holy Ghost, and of all the holy (5) and administering spirits, let him enquire again the third time, if he is truly worthy of the ministry, so that (6) at the mouth of two or three witnesses every word may stand, and they agreeing, the third time, that (7) he is worthy, let a sign of agreement be demanded from all, and giving it willingly, let them be heard. (8) And silence being made, let one of the chief bishops, together with two others, stand near the altar, (the rest of the bishops and presbyters praying in silence, but the deacons holding the divine gospels

(5) Heb. i. 14. (6) Deut. xix. 15. Matth. xviii. 16.
 (7) Clamando "Αξιός i.e. 'he is worthy.' Renaud. de Pat. Alex. li.

(8) Senior episcoporum...Populus omnis stabit in silentio...episcopi...stabunt coram altari...reliqui stabunt in timore et silentio...orabuntque in...quiete...Tum elevant super caput ejus quatuor evangelia.—Ritus ordinat. Alex. Patr.

open upon the head of him that is to be ordained,) and let him say to God :

THE COLLECT OF ORDINATION OF A BISHOP.

II. (9) O God, and Father of our Lord (10) JESUS Christ, (11) the Father of mercies, and God of all consolation, (12) who dwellest in the highest [heavens,] and yet beholdest the humble ; (13) who knowest all things before they are ; Thou who hast appointed distinctions in the Church, by the word of Thy grace ; who didst provide, from the beginning, a just nation from Abraam ; who didst appoint rulers and priests, and didst not leave Thy sanctuary without a ministry ; who, from the foundation of the world, wast well pleased with those in whom Thou choosedst to be glorified : now, also, pour down the virtue which is with Thee, of Thy princely Spirit, which, by Thy beloved Child, JESUS Christ, Thou didst bestow upon Thy holy apostles, who have founded the Church in the place of Thy

(9) Domine Dominator Deus Omnipotens.—
Ibid.

(10) Dei, Salvatoris et Regis nostrum omnium.—
Ibid. For the other various readings see Translator's Preface.

(11) 2 Cor. i. 3.

(12) Psalm cxii. 5.

(13) Dan. xiii. 42.

sanctuary, to the unceasing glory and praise of Thy Name. Thou that knowest the hearts of all, grant unto this Thy servant, whom Thou hast chosen to Thy holy episcopate, that he may fulfil the high priesthood, ministering blamelessly unto Thee night and day, to propitiate unceasingly Thy countenance, and to offer unto Thee the gifts of Thy holy Church ; and by the spirit of the high priesthood, (14) to have power to remit sins according to Thy command, to give forth lots according to Thy command, (15) and to loose every bond according to the power which Thou gavest to the apostles ; and to please Thee in gentleness and in cleanness of heart, offering unto Thee an odour of sweetness, through Thy Child JESUS Christ, our Lord, with whom to Thee be glory, might, honour, with the Holy Ghost, now and always, and for ever and ever. Amen.

CONCERNING THE ORDINATION OF A
PRESBYTER.

III. I, the beloved of the Lord, decree unto you bishops :

In ordaining a presbyter, (16) O bishop,

(14) John xx. 23. (15) Matth. xviii. 18.

(16) Episcopus ponit manum suam dextram

lay your hand upon his head, the presbyterate being present with you, and the deacons, and praying say :

THE PRAYER OF ORDINATION OF A PRESBYTER.

IV. Almighty Lord, our King, (17) who hast, by Christ, created all things, and by Him takest care of the whole; look down now also upon Thy holy Church, and increase her, multiply them that preside in her, and give them power to labour in work and word for the edification of Thy people, and look upon this Thy servant, who is advanced to the presbyterate by the vote and judgment of all the clergy, and fill him with the spirit of grace and counsel, to assist and govern Thy people with a clean heart, in the same manner as Thou didst look upon Thy chosen people, and (18) command Moyses to choose elders, whom Thou filledst with the Spirit, so that being filled with the power of healing, and with instructing words, he may, with gentleness, teach this Thy people sincerely, with pure mind and willing soul, and unblameably perform the priestly function for Thy people, through Thy Christ, with whom to Thee be glory and worship, with the Holy Ghost, for ever and ever. Amen. *supra caput ejus sic orando.—Rituale Cophtitarum.*

(17) St. Ignat. Ep. ad Philad. 9.

(18) Num. xi. 16, 17.

OF THE ORDINATION OF A DEACON.

V. I, Philip, decree—

Thou shalt ordain a deacon, (19) O bishop, by imposing hands upon him in the presence of all thy presbyterate, and the deacons, and praying say :

THE PRAYER OF ORDINATION OF A DEACON.

VI. O Almighty God, the faithful, the true, and who art rich unto all that call upon Thee in truth, fearful in counsels, wise in understanding, mighty and great, hear our prayer, O Lord, and give ear to our supplication, and show Thy face upon this Thy servant, who is chosen to perform the office of deacon unto Thee, and fill him with the Spirit and power, as (20) Thou didst fill Stephen, the proto-martyr and imitator of the sufferings of Thy Christ ; and vouchsafe unto him to fulfil the liturgic office of deacon committed unto him, acceptably, unchangeably, blamelessly, innocently, so that he may be worthy of a higher degree, through the mediation of Thy Christ, Thy only begotten Son, with whom to Thee be glory, honour, and worship, with the Holy Ghost, for ever and ever.

(19) *Episcopus...ponit manum suam dexteram super caput ejus et orat hanc orationem secreto.*—*Rituale Cophtitarum.*

(20) *Act. vi. et vii.*

CONCERNING THE ORDINATION OF A
DEACONESS.

VII. I, Bartholomew, decree—

In ordaining a deaconess, O bishop, impose hands upon her, the presbyterate and the deacons, and the deaconesses being present with thee, and, praying, say :

THE PRAYER OF ORDINATION OF A DEACONESS.

VIII. O God, the eternal, the Father of our Lord JESUS Christ, the Maker of man and of woman, who filledst with the Holy Ghost (21) Mariam and Debbora, and Anna and Olda ; who didst not refuse that Thy only begotten Son should be born of a woman ; who also in the tabernacle of the testimony, and in the temple, didst appoint women for guards of Thy holy gates ; do Thou now also look down upon this Thy servant, chosen for the performance of the diaconate, and give unto her the Holy Ghost, and (22) cleanse her from all defilement of flesh and spirit, that she may worthily fulfil the work committed unto her, to Thy glory, and the praise of Thy Christ, with whom to Thee be glory and adoration, with the Holy Ghost, for ever.

(21) Exod. xv. 20. Judic. iv. 4. Luc. ii. 36.
4 Reg. xxii. 14.

(22) 2 Corin. vii. 1.

CONCERNING THE ORDINATION OF A SUBDEACON.

IX. I, Thomas, decree—

In ordaining a subdeacon, (23) O bishop, thou shalt impose hands upon him, and, praying, say :

THE PRAYER AT THE ORDINATION OF A
SUBDEACON.

X. Lord God, Maker of heaven and earth, and of all things that are therein, who also in the tabernacle of the testimony didst (24) appoint sacristans to be keepers of Thy holy vessels ; do Thou also look down now upon this Thy servant, who is chosen to perform the office of subdeacon, and give unto him the Holy Ghost, that he may worthily touch Thy liturgic vessels, and do Thy will always, through Thy Christ, with whom to Thee be glory, honour, and worship, with the Holy Ghost for ever. Amen.

CONCERNING A READER.

XI. A reader is appointed by the bishop giving to him the bible, for hands are not imposed upon him.

CONCERNING CONFESSORS.

XII. I, James, the son of Alphæus, decree—

(23) *Episcopus tenens tempora subdiaconi dicit hanc orationem.*—*Rituale Coptitarum.*

(24) *Num. iii. et 1 Paralip. ix.*

A confessor receives not imposition of hands, for this he is by his own will and resolution. But (25) he is worthy of great honour, as one that has confessed the name of God before nations and kings. And if there be any need of him, let him be ordained a bishop, a presbyter, or a deacon. But if any confessor, not ordained, snatches to himself such a dignity, on account of his confession, let such a one be deposed, for he is not one, since he disowns the constitution of Christ, (26) and is worse than an infidel.

THE SAME CONCERNING VIRGINS.

XIII. I, James, the son of Alphæus, decree—

A virgin is not ordained by imposition of hands, (27) for we have no commandment from the Lord ; for it is a voluntary trial, not to the calumniating of marriage, but for the sake of leisure for piety.

CONCERNING WIDOWS.

XIV. And I, Lebbæus, surnamed Thaddæus, decree these thing concerning widows :

A widow is not ordained ; but if she has long lost her husband, and lived prudently and irreprehensibly, and has taken great care of her domestic affairs,

(25) St. Ignat. Ep. ad Antioch 12.

(26) 1 Tim. v. 8.

(27) 1 Corin. vii. 25.

(28) like the holy women, Judith and Anna, let her be enrolled in the order of widows ; but if she has recently lost her yoke-fellow, let her not be trusted, but let her youth be tried by time, for the affections sometimes grow old with men, unless restrained by a stronger bridle.

THE SAME CONCERNING EXORCISTS.

XV. An exorcist is not ordained, (29) for it is a trial of voluntary benevolence, and of the grace of God through Christ, by the presence of the Holy Ghost ; for he that receives the gift of healing is made manifest by God by revelation, for this kind of grace is manifest to all ; but if there be need of him, let him be ordained a bishop, or presbyter, or deacon.

CONSTITUTION OF SIMON THE CANAANITE, CONCERNING THE NUMBER BY WHOM A BISHOP OUGHT TO BE ORDAINED.

XVI. And I, Simon, the Canaanite, decree to you by how many a bishop ought to be ordained.

He must be ordained by three or two bishops, but if any one be ordained by one bishop, let him be deposed, and he that ordained him ; but if, by necessity, he must be ordained by one, because it is impossible that more should be present,

(28) Judith xvi. and Luc. ii. 36, etc.
(29) St. Ignat. Ep. ad Antioch, 12.

by reason of a persecution, or any other such cause, let him obtain a decree from more bishops, delegating their authority [for his consecration.]

CANONS ECCLESIASTICAL OF THE SAME.

XVII. (30) A bishop blesses, is not blessed; he imposes hands, offers, receives benediction from a bishop, but by no means from priests. A bishop deposes every clergyman worthy of deposition, except a bishop, for he cannot do that alone. A presbyter blesses, is not blessed. He receives benediction from a bishop and fellow presbyter; he lays on hands, does not ordain; does not depose, but he excommunicates those that are beneath him, if they become liable to such a punishment. A deacon does not bless, nor give benediction, but receives it from the bishop and presbyter; does not baptize, does not offer, but when the bishop or presbyter has offered, he gives it to the people, not as a priest, but as ministering to priests. But to none of the other clergy is it lawful to perform the work of the deacon. (31) A deaconess does not bless, nor does she perform anything which the presbyters or deacons do, but she keeps the doors, and attends

(30) St. Ignatius, Ep. ad Heron. 3.

(31) Citatur ab Harmenopulo in Epit. can. § 2 Tit. 4, et S. Ignat. Ep. ad Antioch, 12.

upon the presbyters at the baptism of women, for the sake of decorum. A deacon excommunicates a subdeacon, a reader, a singer, a deaconess, if it be necessary, when a presbyter is not present. It is not lawful for a subdeacon to excommunicate either a reader, or a singer, or a deaconess, or a clerk, or a layman, for they are the attendants of the deacons.

CONCERNING FIRST FRUITS AND TITHES.

XVIII. I, the same, Simon the Canaanite, decree—

Let all first fruits be brought to the bishop, and the presbyters, and deacons, for their maintenance. But let all tithes be offered for the maintenance of the rest of clergy, and of the virgins, [and widows,] and those reckoned in poverty, for the first-fruits belong to the priests and to those that minister to them.

CONCERNING EULOGIES.

XIX. Let the deacons divide among the clergy the eulogies which remain at the mysteries, according to the judgment of the bishop or the presbyters. To the bishop four parts, to the presbyter two parts, to the deacon one part. But to the rest, subdeacons, or readers, or singers, or deaconesses, one part. For this is becoming and acceptable in the sight of

God, that every one should be honoured according to his order; for the Church is the teacher, not of disorder, but of good order.

CONCERNING ORDINATIONS AND OTHER
ECCLESIASTICAL CONSTITUTIONS.

CONSTITUTIONS OF SAINT PAUL, THE APOSTLE,
CONCERNING ECCLESIASTICAL CANONS.

XX. And I, Paul, the least of the apostles, decree these things for you bishops and presbyters concerning the canons.

Let those who first come to the sacrament of piety be brought by the deacons to the bishop, or the presbyters; and let them be diligently examined as to the reasons why they have come to the word of the Lord. And let those that bring them bear witness to them, having made an investigation respecting them. And let both their disposition and life be minutely enquired into, and whether they are slaves, or freemen; and if any one be a slave, if he happen to be the slave of one of the faithful, let his lord be asked if he approves of him, but if he does not, let him be rejected, until he show himself worthy to his master; but if he praises him, let him be received. But if he be the domestic of a Gentile,

let him be taught to please his master, (32) "that the word be not blasphemed." And if he have a wife, or the woman have a husband, let them be taught to be satisfied with one another, and to be chaste. (33) But if they are unmarried, let them learn not to commit fornication, but marry according to law. But if his master be one of the faithful, and knowing that he is guilty of fornication, does not give him a wife, or the woman a husband, let him be excommunicated.

If any have a demon, let him indeed be taught piety, but not received to communion, before he is cleansed ; but if death is approaching, let him be received.

If any one be a procurer, either let him cease to prostitute women, or let him be rejected.

If a harlot comes, either let her cease to be so, or let her be rejected.

If a maker of idols comes, either let him cease to be one, or let him be rejected.

If one that goes upon the stage comes, whether man or woman, or charioteer, or gladiator, or a racer in the stadium, or one that exhibits games at his own expense, or an Olympic gamester, or a piper, or a harper, or an exhibiter of

(32) Tit. ii. 5.

(33) S. Ignat, Ep. ad Polycarp. 5, et ad Heron.

dances, or a tavern-keeper, either let them cease these occupations, or let them be rejected.

Let a soldier that comes be taught (34) to do no injustice, and not to calumniate, but to be satisfied with the wages given him. If he submits, let him be received; but if he refuses, let him be rejected.

Let an obscene person, a sodomite, an impious person, a magician, an enchanter, an astrologer, a soothsayer, a charmer of beasts, a juggler, an exciter of the people, a purifier, an augur, an interpreter of signs, a practiser of palmistry, an observer, in meeting, of evil eyes, or birds, or cats, or of cries, or of symbolical sounds, be tried for a time, for this wickedness is with difficulty washed away. And if they leave it off, let them be received; but if they refuse, let them be rejected.

Let a concubine, the slave of any infidel, who keeps herself to him alone, be received; but if she prostitutes herself with others, let her be rejected.

If one of the faithful have a concubine, if she be a slave, let him leave it off, and marry according to law; but if free, let him marry her according to law. But if not, let him be rejected. But if she was contracted to a faithful slave, either let him cease, or be rejected.

Let any one that follows Greek customs, or Jewish fables, either change, or be rejected.

Let one that intends to be a catechumen be catechized three years. But if he shall be attentive, and has a good will to the study, let him be received, because it is not the time, but the disposition that is judged.

If any one is devoted to the madness of the theatre, or to the chase, or to horse-racing, either let him leave off, or let him be rejected.

Let a teacher, although he be a layman, who is skilful in the word, and of good morals, teach ; (35) for they shall be all taught of God.

(36) Let every faithful man and faithful woman, when they rise in the morning from sleep, before they do any work, wash themselves, and pray. But if there be any catechizing on the word, let every one prefer the word of piety to his work.

Let a faithful man, or faithful woman, treat domestics kindly ; as also we have decreed (37) in the preceding constitutions, and have taught in epistles.

(35) Isai. liv. 13. Joan. vi. 45.

(36) S. Ignat. Ep. ad Antioch. 10.

(37) Ephes. vi. Colos. iv. ad Philem.

CONSTITUTIONS OF THE HOLY APOSTLES, PETER
AND PAUL, CONCERNING THE HOLIDAYS OF
SERVANTS.

XXI. (38) I Paul, and I Peter, decree that servants work five days. But on the Sabbath day, and on the Lord's day, let them be at leisure to go to the Church, for the sake of the doctrine of piety. For the Sabbath is on account of the creation, and the Lord's day of the resurrection. Let servants also be exempt from labour during the whole of the Great week, and that which follows it; because the one is for the Passion, and the other for the Resurrection. And it is necessary to teach Who suffered and rose again, and Who permitted and raised Him again.

Let them be exempt from labour on Ascension day, on account of the completion of Christ's economy.

Let them be exempt from labour on Pentecost, on account of the Advent of the Holy Ghost, Who was given to those that believed in Christ JESUS.

Let them be exempt from labour on the Feast of the Nativity, because on it unexpected grace was given to men, and the Word of God, JESUS the Christ, was

(38) Laudat Anast. quæst. 64. S. Ignat. ad Magnes. 9.

born of Mary the Virgin, for the salvation of the world.

Let them be exempt from labour on the feast of the Epiphany, because of the manifestation which was made on it of the Divinity of Christ; the Father bearing witness to Him at His Baptism, and the Paraclete in the form of a Dove pointing out to those present the One to Whom the witness was borne.

Let them be exempt from labour on the days of the Apostles, for they were made your teachers in Christ, and vouchsafed you the Holy Ghost.

Let them be exempt from labour on the day of Stephen the Protomartyr and of the other holy martyrs, who preferred Christ to their own lives.

CONCERNING PRAYERS.

XXII. (39) Make prayers in the Morning, and at the Third and the Sixth and the Ninth hours, and in the Evening and at Cockcrowing. In the morning giving thanks that the Lord has enlightened us, having removed the night and introduced the day. (40) And at the Third hour, because in it the Lord received the sentence from Pilate. And at the Sixth, because in it Christ was crucified. And at the Ninth, because in it all things were moved at the crucifixion of the

(39) Anast. quæst. 64. (40) S. Ignat. ad Trall. 9.

Lord, being struck with horror at the boldness of the impious Jews, and intolerant of the insult offered to the Lord. And in the Evening giving thanks that He has given you the night wherein to rest from diurnal labours. And at Cockcrowing, because that hour proclaims the approach of the day for the performance of works of light. If it be impossible to come to the church, by reason of infidels, thou, O bishop, shalt assemble the people in a house ; that so a pious person may not enter an assembly of impious men. For the place does not sanctify the man, but the man the place. Let it be avoided by thee as polluted by them ; for as the holy priests consecrate it, so do the accursed defile it. But if it be impossible to assemble together either in a house or in the church, let each one chant the psalms, read and pray by himself, or two or three together, for where there are, saith the Lord, (41) two or three gathered together in My Name, there am I in the midst of them

Let not one of the faithful pray with a catechumen, not even in the house, for it is not right that one of the initiated should be defiled with an uninitiated person. Let not a pious person pray with a heretic not even in the house ; (42) for

(41) Matth. xviii. 20.

(42) 2 Corin. vi. 14.

what communion has light with darkness ?

OF COMMEMORATIONS.

XXIII. (43) Let the third day of the departed be celebrated with psalms and prayers on account of Him Who rose again on the third day. And the ninth day in commemoration of them that remain and of the departed ; and the fortieth according to the ancient type ; (44) for the people thus lamented Moyses. And the anniversary in remembrance of them. And let there be given something to the poor out of their possessions in commemoration of them.

(45) But these things we say concerning the pious. For as to the impious if you were to give all the world to the poor, it will be of no advantage to him. For to whom the Deity was an enemy during his lifetime, it is manifest, He will be also after his death ; (46) for there is no injustice with Him. (47) " For God is just and loves justice," and (48) " behold the man and his work."

OF NOT BEING INTOXICATED.

XXIV. But when you are called to their memories, feast with moderation

(43) Anast. quæst. 22.

(44) Deut. xxxiv. 8. (45) Anast. ibidem.

(46) Joan vii 18. (47) Psal. x. 8.

(48) Isai. lxii, 11.

and the fear of God, so as to be able to intercede for the departed. For being presbyters and deacons of Christ, ye ought to be always sober, both on your own account and on that of others, that ye may be able to reprimand the disorderly. For the scripture says that, (49) "Rulers are irascible, let them not drink wine, lest drinking they forget wisdom, and be unable to judge justly."

And of a truth the bishops, and the presbyters, and the deacons, are, after Almighty God, and His beloved Son, and his All-holy Ghost, the rulers of the Church. But this we say not because they may not drink; for that were to revile what God has made for cheerfulness; but in order that they may not be guilty of excesses through intoxication. For the Scripture does not say, wine is not to be drunk; but what does it say? (50) Drink not wine to intoxication; and again, (51) Thorns grow in the hand of the drunkard. And we say not this concerning those who are of the clergy only, but also concerning every christian layman, (52) upon whom the name of our Lord JESUS Christ has been

(49) Prov. xxxi. 4. 5.

(50) Sirach xxxi. Ephes. v. 18.

(51) Prov. xxvi. 9.

(52) Jerem. xiv. 9. Jacob ii. 7. 4

invoked. For to them also is it said : (53) "To whom is woe? to whom uproar? to whom uneasiness and idle talk? to whom bloodshot eyes? to whom bruises without cause? but to those who spend much time at wine, and search for places where there is drinking?"

CONCERNING THOSE PERSECUTED FOR THE FAITH.

XXV. Receive those that are persecuted for the faith, and flee from city to city, (54) as being mindful of the word of the Lord. "For knowing that (55) the spirit indeed is willing, but the flesh weak," they flee secretly, and suffer the plunder of their possessions, that they may preserve in themselves the name of Christ undenied. Aid them therefore with necessary things, fulfilling the commandment of our Lord JESUS Christ.

CONCERNING GOOD ORDER.

THE DOCTRINE OF ALL THE HOLY APOSTLES.

XXVI. But this we all in common command, that each one remain in the order given to him, and do not pass over the boundaries. For they are not ours, but God's; (56) for he that heareth you, saith the Lord, heareth Me, and he that

(53) Prov. xxiii. 29, 30.

(54) Matth. x. 23.

(55) Matth. xxvi. 41.

(56) Matth. x. 40. Luc. x. 16. Joan. xiii. 20.

heareth Me, heareth Him that sent Me. And he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me. For if things that are inanimate preserve good order, such as night, day, sun, moon, stars, constellations, solstices, months, weeks, days, hours, and obey an established law, according to the saying: (57) "Thou hast set them a bound which they shall not pass;" and again, concerning the sea: (58) "I have set boundaries to her, I have encompassed her also with bars and gates, and have said to her, thus far shalt thou come, and shalt not pass over:" how much rather ought ye not to dare to remove the bounds ordained for you by us according to the will of God. But since many think this is a secondary thing, and have the boldness to throw the orders into confusion, and to disturb the ordination given to each one, snatching to themselves dignities not given them, and tyrannically entrusting to themselves what they had not authority to bestow; and on this account provoke God to anger, (as did (59) the sons of Core and (60) king Ozias, who without authority, and without God, undertook the high-priesthood, and the former were

(57) Psal. ciii. 9. (58) Job. xxxviii. 10, 11.

(59) Num. xvi. (60) 2 Paral. xxvi.

consumed by fire, and the latter was smitten with leprosy on his forehead;) and exasperate also Christ JESUS, Who ordained them, and grieve also the Holy Ghost, annulling His testimony. For, seeing the danger hanging over those that do such things, and the remissness with regard to the sacrifices and eucharists from their being impiously offered by those who ought not, and who think the pontifical dignity an amusement, which contains an imitation of the great High-priest, JESUS Christ, our King, we have, with good reason, considered it necessary to give commandment regarding this matter also. (61) For already some have turned aside after their own folly. Wherefore we say, that (62) Moyses, the servant of God, with whom God conversed face to face, as if one were speaking to his friend, to whom He said, (63) I have known thee better than all men; with whom he conversed openly, and not by manifestations, or dreams, or angels, or enigmas; (64) this man, when decreeing the divine legislation, distinguished between what could be performed by the high-priests, and what by the priests, and what by the levites, assigning to each his peculiar and appro-

(61) 1 Tim. v. 15.

(62) Num. xii. 7, 8. Exod. xxxiii. 11.

(63) Exod. xxxiii. 17.

(64) Num. iv.

priate part in the rites of the liturgy. And what he appointed the high-priests to perform, it was unlawful for the priests to approach to; and what were assigned to the priests, to these things the levites approached not; but every one kept his prescribed office as he received it. And if any one were to meddle beyond the tradition, death was the punishment. But the attempt of (65) Saul shows this best; who thinking that he might sacrifice without the prophet and high-priest Samuel, drew upon himself a sin and a curse that could not be cast off; nor could his having been anointed by him to the kingdom move the prophet. And God showed this by a more effectual act in what befel (66) Ozias, by exacting vengeance on the transgression without delay. For madly desiring the pontificate, he was removed even from the kingdom. But of the affairs of our own time ye are surely not ignorant. For ye know doubtless that bishops and presbyters and deacons were ordained by us by prayer and imposition of hands, and that the difference of names point out also the difference of offices. For not every one that wishes receives imposition of hands with us, as (67) in the false and

(65) 1 Kings, xiii.

(66) 2 Paral. xxvi.

(67) 3 Reg. xiii. 33.

impure priesthood of the calves in the time of Jeroboam ; but he that is called of God. If indeed there were no law nor difference of orders, it would suffice to perform the whole under one name. But we being taught by the Lord the series of offices, have assigned to the bishops the duties of the pontificate, and to the presbyters those of the priesthood, and to the deacons those of the diaconate under them both ; that they may perform the divine rites with purity. For it is not lawful for a deacon to offer sacrifice or to baptize or to give the lesser or the greater benediction ; nor for a presbyter to perform ordinations, for it is not agreeable to the divine law to subvert this order. (68) "For He is not the God of confusion," that inferiors should appropriate tyrannically to themselves what belongs to their superiors, forming a new system of laws to their own hurt, not knowing that (69) "it is hard for them to kick against the pricks." For such men do not fight against us or against bishops, but against the Bishop of all men and the High-priest of the Father, Christ JESUS our Lord. For by Moyses the beloved of God were high-priests, and priests and levites appointed ; and by our Saviour we the thirteen

(68) 1 Corin. xiv. 33.

(69) Act. ix. 5.

Apostles ; and by the Apostles I James, and I Clement and others with us, not to enumerate the whole ; and in common by all of us, presbyters and deacons and subdeacons and readers. (70) The first high-priest, therefore, the only-begotten Christ, snatched not that honour to Himself, but was appointed by the Father : Who being made man for us, and offering the Spiritual Sacrifice to the same God and Father before His passion, commanded us alone to do this, and that notwithstanding there were with us others also who believed on Him. For truly every one that believed was not presently made also a priest, nor did he obtain the pontifical dignity. But after His assumption, we, having offered according to His constitution the pure and unbloody Sacrifice, ordained bishops, and priests, and deacons seven in number. One of whom was (71) Stephen, the blessed martyr, (72) who was not surpassed by us in goodness of disposition towards God, who showed such piety by faith, and such love towards our Lord JESUS Christ, as for Him to give even his soul, being stoned by the Jews, the murderers of the Lord. But yet so great and distinguished a

(70) S. Ignat. ad Magn. 3, ad Smyrn. 9. Heb. v. Luc. xxii.

(71) Act. vi. et vii.

(72) S. Ignat. ad Trall. II. ad Tars. 3.

man, who was fervent in the spirit, who saw Christ at the right Hand of God, and the gates of heaven opened, is nowhere accused of exercising functions not pertaining to the diaconate, or of offering sacrifice, or of imposing hands on any one, but he kept the order of the diaconate even to the end. For thus it was becoming, that a martyr of Christ should preserve good order. But if (73) some accuse Philip our deacon and Ananias the faithful brother, that the former baptized the eunuch, the latter me Paul ; they are ignorant of what we say. For we say that no one snatches the sacerdotal dignity to himself, but either receives it from God, like Melchisedech and Jacob, or from the Pontiff, as Aaron did from Moyses. Wherefore Philip and Ananias did not elect themselves, but were appointed thereto by Christ the High-priest, to Whom no one can be compared.

Deus prohibebit.

SERMON OF
Hippolytus, Bishop and Martyr,
 ON THE
 HOLY THEOPHANY. (1)

I. ALL the works of our God and Saviour are indeed good, yea exceeding good, whatever the eye sees, and whatever the mind thinks on; whatever the reason interprets, and whatever the hand handles; whatever the intellect comprehends, and whatever human nature discovers. For what beauty is more diversified than the firmament of heaven? and what more numerous than the varieties of flowers of terrestrial lands? and what is swifter in the race than the chariot of the sun? and what more beautiful than the car of the lunar orb? and what work is there more worthy of admiration than the full flowing harmony of the stars? and what more fruitful in riches than favourable winds? and what mirror more spotless than the light of day? and what living creature more distinguished than man? all the works therefore of our God and Saviour are indeed exceeding good. And what gift also is there more necessary

(1) It is almost unnecessary to say that the Theophany is the same as the Epiphany, January 6th, and that this sermon is on Matthew iii. which is the Gospel for that day in the Eastern Church.

than the substance of water? for all things are by water washed, and reared, and cleansed, and irrigated; water supports the earth, water produces dew, water gladdens the vine, water brings to perfection the ear of corn, water fills the grape, water softens the olive, water sweetens the fruit of the palm-tree, water reddens the rose and adorns the violet, water nourishes the lily's splendid cups. And why should I be prolix? without the substance of water no visible thing is formed; so necessary is the substance of water, that whilst the other elements have their habitation under the vault of heaven, the substance of water has its dwelling also above the heavens: and of this a prophet is witness when he cries: (2) "Praise the Lord ye heavens of heavens, and thou water that art above the heavens."

II. But not only does this prove the dignity of water, but it is also more venerable than all things, because Christ the Maker of all things, (3) as rain descended, and as (4) a fountain was known, and as (5) a river flowed, and in Jordan was baptized. For you have just now heard (6) how JESUS coming to John was by

(2) Ps. cxlviii. 4.

(3) Hos. vi. 3. (4) Joan iv. 14. (5) Joan vii. 38.

(6) That is, in the Gospel for this day, viz. Matth. iii.

him baptized in the Jordan. O incredible action! that the incircumscribed River, which gladdens the city of God, is washed in a little water! the incomprehensible Fountain, which gives life to all men and has no end, is covered by poor and transient waters. He who is everywhere present, and leaves nothing, Who is incomprehensible to Angels and invisible to men, draws near to baptism, as seemed good to Him. Hearing these things, beloved, receive not what is said in a natural manner, but believe what is proposed œconomically. Wherefore also in the philanthropy of His condescension the Lord did not conceal from the substance of the waters, what He was working in secret, for (7) "the waters saw Him and were afraid." They were of necessity a little amazed and fled from the boundaries assigned them. Whence the prophet seeing this long ages before, asked them, saying, (8) "What is it to thee O sea that thou fleddest, and thou Jordan that thou turnedst backward?" But they answering said, We have seen the Creator of all (9) in the form of a servant, and being ignorant of the mystery of the œconomy, we fled through fear.

III. But now knowing the œconomy, let us adore His mercy, in that He came

(7) Ps. cxiii. 3. (8) Ps. cxiii. 5. (9) Philip. ii. 7.

to save and not to judge the world. Whence John the fore-runner of the Lord, being ignorant of this mystery and learning that He is truly the Lord, cried to those that had come to be baptized by him, crying: "O generation of vipers," why do ye gaze so intently upon me? (10) "I am not the Christ;" I am a minister and not the Master; I am a private person, not the King; I am a sheep, not the Shepherd; I am a man, not God; when born I destroyed the barrenness of my mother, I made not virginity barren; I sprung from below, I came not down from above; (11) I bound my father's tongue, I did not unfold divine grace; I was known by my mother, but (12) by a star I was not pointed out; I am abject and very little, (13) "but there comes after me One who is before me;" after me in time, but before me through the inaccessible and ineffable light of the Divinity; "there comes a stronger than I, Whose shoes I am not fit to bear, He shall baptize you in the Holy Ghost and fire." I am under authority, but He has authority in Himself; I am subject to sins, but (14) He takes away sins; I inculcate the law, but He brings grace to light; I as a servant teach, but He as a Lord judges; I

(10) Joan i. 20.

(11) Luc. i. 20.

(12) Matth. ii. 9.

(13) Joan i. 27.

(14) Joan i. 29.

have my couch of the earth, but He has heaven ; “I baptize with the baptism of penance,” but He bestows the grace of adoption. “He will baptize you in the Holy Ghost and in fire.” Why look ye to me, “I am not the Christ.”

IV. When John had spoken these things to the multitude and when the people were expecting to behold some strange spectacle with their bodily eyes, and when the devil was dismayed at this witness of John : behold the Lord approached, unadorned, alone, naked, unprotected ; having a human body for a vesture, and hiding the dignity of the Divinity ; that he might conceal the craftiness of the dragon. And not only as Lord did He come to John without royal attendants, but also as a man vile and bound with sins, He bowed His head to be baptized by John. Whence John, seeing such humility, being confounded at the thing, began to forbid Him, saying, as you have just heard ; “I have need to be baptized by Thee, and comest Thou to me ?” what doest Thou, O Lord ? Thou art enjoining what is contrary to rule. One thing have I preached, and another thing hast Thou required ; one thing has the devil heard, and another thing has he beheld. Baptize me with the fire of Divinity, why dost thou await

the water? enlighten [me] with the Spirit, why dost Thou tarry for a creature? baptize me, the Baptist, that Thy pre-eminence may be known; I, Lord, "baptize with the baptism of penance," and those that come to me I am unable to baptize unless they confess their sins; and though I were to baptize Thee, what hast Thou to confess? Thou art "He that takes away sins," and wilt Thou be baptized with the baptism of penance? if even I were bold enough to baptize Thee, the Jordan would not dare to approach Thee. "I have need to be baptized by Thee, and comest Thou to me?"

V. What therefore [answered] the Lord to him? "Suffer it now, for thus it becomes us to fulfil all justice." Suffer it now, John, thou art not wiser than I. Thou seest as a man, I appoint as God. First it behoves me to do, and thus to teach. I do nothing unbecoming, for I am clothed with grace. Marvellest thou, O John, that I come not according to My dignity? For royal purple suits not a private person, but a military dress becomes a king; am I come to a tyrant and not to a friend? "Suffer it now, for thus it behoves us to fulfil all justice." I am the fulfiller of the Law; I wish nothing to be left wanting to the complete

fulfilment, that after Me Paul may exclaim : (15) "The fulfilment of the law is Christ unto justice to every one that believes." Baptize me, John, that none may despise baptism. Let me be baptized by thee a servant, that no king or great man may disdain to be baptized by a poor priest. Suffer Me to descend into Jordan, that they may hear the witness of the Father, and may recognize the power of the Son. "Suffer it now, for thus it behoves us to fulfil all justice." Then at length John suffered Him, and "JESUS being baptized forthwith came up out of the water and the heavens were opened to Him, and behold the Spirit of God descended in the form of a Dove, and remained upon Him, and a Voice from heaven saying : This is my beloved Son in Whom I am well pleased."

VI. Ye see, beloved, how many and how great things we would have lost, if the Lord had yielded to the exhortation of John, and had avoided baptism. For the heavens were shut before this, the country that is above was inaccessible ; to the lower regions we descended, to the upper we ascended not. But was the Lord alone baptized ? yea He renewed the old man and again entrusted to Him the sceptre of adoption. For "immedi-

ately the heavens were opened to Him." A reconciliation was made of the visible to the invisible; the heavenly Orders were made glad; terrestrial diseases were healed; secret things were revealed; enemies were made friends. For thou hast heard the Gospel saying, "the heavens were opened to Him," by reason of three wonderful things. For when the Bridegroom Christ was baptized, the resplendent gates of the heavenly bride-chamber must needs be opened. And in like manner also when the Holy Ghost descended in the form of a Dove, and when the Paternal Voice resounded everywhere, "the heavenly gates" must needs (16) "be lifted up." "And behold the heavens were opened to Him, and there was a Voice saying, This is My beloved Son in Whom I am well pleased."

VII. The Beloved begat love; and light immaterial, light inaccessible. This is My beloved Son, Who has appeared below and has not left the Paternal bosom. He appeared, He appeared not. For it was different from what it appeared, since according to the appearance the Baptist was greater than the Baptized; wherefore the Father sent down from heaven the Holy Ghost upon Him that was baptized. For as in the Ark of Noe by the Dove is

(16) Ps. xxiii. 7 and 9.

signified the love of God towards men, so now also the Spirit descending in the form of a Dove, as (17) bearing the fruit of the olive, remained upon Him to Whom the witness is borne. And why? even that the certainty of the Paternal voice might be known, and the prophetic prediction of many ages before might be confirmed. What was it? (18) "The Voice of the Lord upon the waters, the God of glory has thundered, the Lord upon many waters." What voice? "This is My beloved Son in Whom I am well pleased." This is He that is called the son of Joseph and is My Only begotten according to the Divine substance. "This is My beloved Son;" (19) Who is an hungered, and nourishes myriads; and is wearied, and (20) gives rest to the weary; (21) Who has not where to lay His Head, and (22) upholds all things in His Hand; Who suffers and heals suffering; (23) Who is scourged, and gives freedom to the world; (24) Who is pierced in the side, and corrects the side of Adam. (25)

VIII. But give your whole attention

(17) Gen. viii. 11.

(18) Ps. xxviii. 3.

(19) Matth. iv. 2.

(20) Matth. xi. 28.

(21) Matth. viii. 20.

(22) Heb. i. 3.

(23) Matth. xxvii. 26.

S. Hippolytus here

alludes to the manner of manumitting slaves.

(24) Joan xix. 34.

(25) That is sin, introduced by Eva, who was formed from Adam's side.

to me, I beseech you, with diligence, for I wish to recur to the fountain of life, and to contemplate the fountain whence healing flows. The Father of immortality has sent the immortal Son and Word into the world, Who coming to man to wash him in water and the Spirit, and to regenerate him unto incorruptibility of both soul and body, breathed into us the Spirit of life, and clothed us with an incorruptible panoply. If therefore man is made immortal, (26) he will be God also; and if by water and the Holy Ghost in the regeneration of the bath he is made God, he will be found (27) the co-heir of Christ after the resurrection from the dead. Wherefore I preach, saying, Come all ye families of the Gentiles to the immortality of baptism, I bring glad tidings of life to you who linger in the darkness of ignorance. Come out of slavery into liberty, out of tyranny into the kingdom, out of mortality into immortality. And how, say they, shall we come? How? "By water and the Holy Ghost." And this is the water conjoined to the Spirit, by which paradise is watered, by which the earth is made fat, by which the plant grows, by which animals bring forth, and, that I may say all in a word, by

(26) 2 Pet. i. 4.

(27) Rom. viii. 27.

which man regenerated is quickened ; in which Christ was baptized, in which also the Spirit descended in the form of a Dove.

IX. This is the Spirit, (28) which from the beginning was carried above the waters ; by Which the world was moved ; by Which the creation is established and the whole quickened ; Which wrought in the prophets, Which rested upon Christ. This is the Spirit Which was given to the Apostles (29) in the form of fiery tongues. This Spirit David sought, saying : (30) “ A clean heart create in me, O God, and a right Spirit renew in my inward parts.” Of this also Gabriel spoke to the Virgin : “ The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” By this Spirit Peter uttered that blessed saying, (32) “ Thou art the Christ, the Son of the living God.” By this Spirit was the Rock of the Church made firm. This is the Spirit, the Paraclete, which for thy sake was sent, in order to show Thee to be the Son of God.

X. Come therefore, be regenerated, O man, into the adoption as a son of God. And how ? says he ; if thou wilt no longer commit adultery, nor murder, nor worship idols ; if thou shalt not be overcome by pleasure ; if thou shalt not allow the passion of pride to rule over thee ;

(28) Genes. i. 2. (29) Acts ii. 3. (30) Ps. 1. 12.

(31) Luc. i. 35.

(32) Matth. xvi. 16.

if thou removest the filth of impurity, and castest away the burden of sin; if thou layest aside the panoply of the devil, and puttest on the breast-plate of faith, as says Esaias, (32) "Wash you and seek judgment; deliver him that is wronged; judge the orphan, and justify the widow: and come and we will talk together, says the Lord, and if your sins are as purple, as snow will I whiten them. And if they are as scarlet, as wool will I whiten them. And if also ye will hear My Voice, of the good things of the earth shall ye eat." Behold, beloved, how the prophet predicts the purifying of Baptism. For he who descends with faith into the laver of regeneration, (33) renounces the devil and is united to Christ. (33) He denies the enemy and (33) he confesses Christ to be God. He puts off slavery, and (33) he puts on the adoption of sons. He returns from baptism shining as the sun, glittering with the beams of justice. And what is greatest, he arises the son of God and the co-heir of Christ. To Him be glory and might with His all-holy and good and lifegiving Spirit, now and always, and to all ages of ages. Amen.

(32) Esaias i. 16 et seq.

(33) In allusion to the rites at Baptism.

