

Didache

Chapter 7. Concerning Baptism. And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer). But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9. The Eucharist. Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever..

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion. But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to

men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 14. Christian Assembly on the Lord's Day. But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Bishops and Deacons; Christian Reproof. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Clement

To the Corinthians

CHAPTER 42 -- THE ORDER OF MINISTERS IN THE CHURCH.

The apostles have preached the Gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture a certain place, "I will appoint their bishops in righteousness, and their deacons in faith."

CHAPTER 44 -- THE ORDINANCES OF THE APOSTLES, THAT THERE MIGHT BE NO CONTENTION RESPECTING THE PRIESTLY OFFICE.

Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole Church, and who have blame-lessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that you have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour.

Ignatius

105-115AD

(To the Ephesians)

CHAPTER II.--CONGRATULATIONS AND ENTREATIES.

As to my fellow-servant Burrhus, your deacon in regard to God and blessed in all things, I beg that he may continue longer, both for your honour and that of your bishop. And Crocus also, worthy both of God and you, whom I have received as the manifestation of your love, hath in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him; together with Onesimus, and Burrhus, and Euplus, and Fronto, by means of whom, I have, as to love, beheld all of you. May I always have joy of you, if indeed I be worthy of it. It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing," and that, being subject to the bishop and the presbytery, ye may in all respects be sanctified.

CHAPTER III.--EXHORTATIONS TO UNITY.

I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken upon me first to exhort you that ye would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the[manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds[of the earth], are so by the will of Jesus Christ.

CHAPTER IV.--THE SAME CONTINUED.

Wherefore it is fitting that ye should run together in accordance with the will of your bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God.

CHAPTER V.--THE PRAISE OF UNITY.

For if I in this brief space of time, have enjoyed such fellowship with your bishop--I mean not of a mere human, but of a spiritual nature--how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. For it is written, "God resisteth the proud." Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

CHAPTER VI.--HAVE RESPECT TO THE BISHOP AS TO CHRIST HIMSELF.

Now the more any one sees the bishop keeping silence, the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household, as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect has any dwelling-place among you. Nor, indeed, do ye hearken to any one rather than to Jesus Christ speaking in truth.

To the Smyrnaeans

CHAPTER VI.--UNBELIEVERS IN THE BLOOD OF CHRIST SHALL BE CONDEMNED.

Let no man deceive himself. Both the things which are in heaven, and the glorious angels, and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation. "He that is able to receive it, let him receive it." Let not [high] place puff any one up: for that which is worth all is a faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty.

CHAPTER VII.--LET US STAND ALOOF FROM SUCH HERETICS.

They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death in the midst of their disputes. But it were better for them to treat it with respect, that they also might rise again. It is fitting, therefore, that ye should keep aloof from such persons, and not to speak of them either in private or in public, but to give heed to the prophets, and above all, to the Gospel, in which the passion[*of Christ*] has been revealed to us, and the resurrection has been fully proved. But avoid all divisions, as the beginning of evils.

CHAPTER VIII.--LET NOTHING BE DONE WITHOUT THE BISHOP.

See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is[*administered*] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude[*of the people*] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

CHAPTER IX.--HONOUR THE BISHOP.

Moreover, it is in accordance with reason that we should return to soberness[*of conduct*], and, while yet we have opportunity, exercise repentance towards God. It is well to reverence both God and the bishop. He who honours the bishop has been honoured by God; he who does anything without the knowledge of the bishop, does[*in reality*] serve the devil. Let all things, then, abound to you through grace, for ye are worthy. Ye have refreshed me in all things, and Jesus Christ[*shall refresh*] you. Ye have loved me when absent as well as when present. May God recompense you, for whose sake, while ye endure all things, ye shall attain unto Him.

To the Philadelphians

THE EPISTLE OF IGNATIUS TO THE PHILADELPHIANS SHORTER VERSION

Ignatius, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia, which has obtained mercy, and is established in the harmony of God, and rejoiceth unceasingly in the passion of our Lord, and is filled with all mercy through his resurrection; which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially if [men] are in unity with the bishop, the presbyters, and the deacons, who have been appointed according to the mind of Jesus Christ, whom He has established in security, after His own will, and by His Holy Spirit.

CHAPTER I.--PRAISE OF THE BISHOP.

WHICH bishop, I know, obtained the ministry which pertains to the common [weal], not of himself, neither by men, nor through vainglory, but by the love of God the Father, and the Lord Jesus Christ; at whose meekness I am struck with admiration, and who by his silence is able to accomplish more than those who vainly talk. For he is in harmony with the commandments [of God], even as the harp is with its strings. Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite meekness of the living God.

CHAPTER II.--MAINTAIN UNION WITH THE BISHOP.

Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captives those that are running towards God; but in your unity they shall have no place.

CHAPTER III.--AVOID SCHISMATICS.

Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father. Not that I have found any division among you, but exceeding purity. For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of repentance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks according to a strange opinion, he agrees not with the passion [of Christ].

CHAPTER IV.--HAVE BUT ONE EUCHARIST, ETC.

Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; **one altar; as there is one bishop**, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God.

To the Trallians

CHAPTER II.--BE SUBJECT TO THE BISHOP, ETC.

For, since ye are subject to the bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, in order, by believing in His death, ye may escape from death. It is therefore necessary that, as ye indeed do, so without the bishop ye should do nothing, but should also be subject to the presbytery, as to the apostle of Jesus Christ, who is our hope, in whom, if we live, we shall [at last] be found. It is fitting also that the **deacons, as being [the ministers] of the mysteries of Jesus Christ**, should in every respect be pleasing to all. For they are not ministers of meat and drink, but servants of the Church of God.

They are bound, therefore, to avoid all grounds of accusation [against them], as they would do fire.

CHAPTER III.--HONOUR THE DEACONS, ETC.

In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the sanhedrin of God, and assembly of the apostles. Apart from these, there is no Church. Concerning all this, I am persuaded that ye are of the same opinion. For I have received the manifestations of your love, and still have it with me, in your bishop, whose very appearance is highly instructive, and his meekness of itself a power; whom I imagine even the ungodly must reverence, seeing they are also pleased that I do not spare myself. But shall I, when permitted to write on this point, reach such a height of self-esteem, that though being a condemned man, I should issue commands to you **as if I were an apostle?**

To the Magnesians

CHAPTER VII.--DO NOTHING WITHOUT THE BISHOP AND PRESBYTERS.

As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do ye anything without the bishop and presbyters. Neither endeavour that anything appear reasonable and proper to yourselves apart; but being come together into the same place, let there be one prayer, one supplication, one mind, one hope, in love and in joy undefiled. There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, **as to one altar**, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one.

CHAP, VIII.--CAUTION AGAINST FALSE DOCTRINES.

Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace. For the divinest prophets lived according to Christ Jesus. On this account also they were persecuted, being inspired by His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word, not proceeding forth from silence, and who in all things pleased Him that sent Him.

CHAPTER IX.--LET US LIVE WITH CHRIST.

If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, **no longer observing the Sabbath, but living in the observance of the Lord's Day**, on which also our life has sprung up again by Him and by His death--whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master--how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, being come, raised them from the dead.

THE EPISTLE OF IGNATIUS TO POLYCARP SHORTER VERSION

Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans, or rather, who has, as his own bishop, God the Father, and the Lord Jesus Christ: [wishes] abundance of happiness.

(To Polycarp cont'd)

CHAPTER VI.--THE DUTIES OF THE CHRISTIAN FLOCK.

Give ye heed to the bishop, that God also may give heed to you. My soul be for theirs that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God. Please ye Him under whom ye fight, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply. Let your works be the charge assigned to you, that ye may receive a worthy recompense. Be long-suffering, therefore, with one another, in meekness, as God is towards you. May I have joy of you for ever!

Polycarp

Polycarp resided in Asia Minor as bishop of Smyrna and sent an epistle to the Philippians c. 120-140 AD Polycarp was martyred c. 155 AD

Polycarp prologue:

Polycarp and the presbyters that are with him unto the Church of God which sojourneth at Philippi; mercy unto you and peace from God Almighty and Jesus Christ our Savior be multiplied.

Polycarp 5:2

In like manner deacons should be blameless in the presence of His righteousness, as deacons of God and Christ and not of men; not calumniators, not double-tongued, not lovers of money, temperate in all things, compassionate, diligent, walking according to the truth of the Lord who became a *minister (deacon) of all*. For if we be well pleasing unto Him in this present world, we shall receive the future world also, according as He promised us to raise us from the dead, and that if we conduct ourselves worthily of Him *we shall also reign with Him*, if indeed we have faith.

Polycarp 5:3

In like manner also the younger men must be blameless in all things, caring for purity before everything and curbing themselves from every evil. For it is a good thing to refrain from lusts in the world, for every *lust warreth against the Spirit*, and *neither whoremongers nor effeminate persons nor defilers of themselves with men shall inherit the kingdom of God*, neither they that do untoward things. Wherefore it is right to abstain from all these things, submitting yourselves to the presbyters and deacons as to God and Christ. The virgins must walk in a blameless and pure conscience.

Polycarp 6:1

And the presbyters also must be compassionate, merciful towards all men, *turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man: but providing always for that which is honorable in the sight of God and of men*, abstaining from all anger, respect of persons, unrighteous judgment, being far from all love of money, not quick to believe anything against any man, not hasty in judgment, knowing that we all are debtors of sin.
