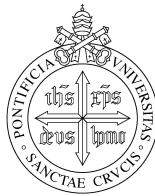


Jerónimo Leal

INVITATION TO PATROLOGY

How the Church Fathers Read the Bible

With the collaboration of Dale Parker and Jeffrey Matthew Pawlick



EDUSC

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PREMISE

The Patrology manuals available to students of the early years of the Ecclesiastical faculties and institutes of ancient Christian literature usually contain, for each Father included, a detailed description of life, environment, critical and theological works and issues and, in addition, a selection of the texts of that Father. The selection, in smaller characters, comprises either a collection of very short passages, or else an exuberant abundance of texts. From this general setting there arise two opposing consequences: either one doesn't read the Fathers' texts or one has to buy three, four and up to five volumes, which alternatives neither guarantee the overall reading nor are within the reach of the students.

On the other hand, the Congregation for Catholic Education, in the Instruction on the Study of the Fathers of the Church, n. 53, states: "It is, in fact, through the direct contact of the teacher and the student with the sources that Patristics must be taught and learned, above all at the academic level and in special courses." Italo Calvino, in his book *Why read the classics?*, affirmed:

For this reason I can never sufficiently highly recommend the direct reading of the text itself, leaving aside the critical biography, commentaries, and interpretations as much as possible. Schools and universities ought to help us to understand that no book that talks about a book says more than the book in question, but instead they do their level best to make us think the opposite. There is a very widespread topsy-turviness of values whereby the introduction, critical apparatus, and bibliography are used as a smoke screen to hide what the text has to say, and, indeed, can say only if left to speak for itself without intermediaries who claim to know more than the text does.

The recommendation is therefore clear and proceeds from various considerations: the Fathers of the Church, classics of Christian thought, must be read. For that reason, the reader will not find a critical apparatus in these pages: the clarifications that we thought opportune have been made in the introductory section.

Our purpose with this work is to offer a brief introduction to some Fathers, accompanied by selected texts. Each introduction has a reading duration equivalent to one lesson. Our choice of texts has been made from an exegetical perspective, that is to say, trying to emphasize the biblical aspects of the patristic texts which, while representing a natural continuation of Scripture and often contemporary to it, have not entered the canon because they are not inspired. It is, therefore, a thematic choice, which is one of the different ways of presenting the subject, as pointed out in the *Instruction on the Study of the Fathers of the Church*, in n. 58b. Thus it is a beginning, as we have indicated in the title, which encourages the student to deepen his reading of the patristic texts.

These pages are based on certain reference works with a deep-rooted tradition. In the elaboration of the text we have followed in particular the work of J. Quasten, *Patrologia*, (1983–2000) which is a collective work prepared in the Patristic Institute “Augustinianum” of Rome under the direction of Angelo Di Berardino, and a sequel to the previous one which appeared in Italian in 1978. It is also necessary to mention the *Encyclopedia of Ancient Christianity* by Angelo Di Berardino (Editor) (translation of *Nuovo Dizionario Patristico e di Antichità Cristiane*, Casale Monferrato 2006–2008), which was translated into several languages. The final bibliography of each chapter is designed to offer a purely exegetical in-depth study.

Our thanks go, in the first place, to Prof. Manuel Mira who with infinite patience made suggestions to improve the manuscript; to the students who over the years have followed the development of these pages and have contributed, perhaps unbeknownst to themselves, by their questions and requests for clarification; and particularly to Prof. Laurent Touze, who—some years ago, when we were getting ready to choose the texts to read in class, and we were almost convinced of the goodness of the exegetical choice—one day told us “how it would be nice to study the way the Fathers of the Church read the Bible!”

Rome, 25 April 2020

INTRODUCTION

The Fathers of the Church are those Christian writers who possess the following characteristics: antiquity (centuries I-VIII), orthodoxy of doctrine, holiness of life. The term ecclesiastical writers, on the other hand, is applied to those who lack some of the last two characteristics, but who are witnesses of the faith and Tradition in those first centuries in which the dogma is determined and theology is born. For this reason it is customary to call all of them indiscriminately Fathers of the Church, especially when we speak in the plural (this is how the *Instruction on the Study of the Fathers of the Church* does it). This avoids possible confusion between Tertullian and Pelagius, Origen and Arius, Theodore of Mopsuestia and Eutyches: they are all ecclesiastical writers, but not all of them are witnesses of the Faith and of the Tradition.

The main interest in getting to know the Fathers of the Church, lies in the fact that they are witnesses of Tradition. The dogmatic constitution *Dei Verbum* states: “The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church.” And the text goes on: “It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.” Or, as Vincent of Lérins wrote in the year 434 in his *Commonitorium*: “Precisely in the Catholic Church, in fact, we must take every care to abide by what has been believed everywhere, always and by everyone; this in fact is truly and properly Catholic.” The statement can be taken as a patristic definition of Tradition.

Patrology is the study of the life, works and doctrine of the Fathers of the Church. The term Patristics is usually used to indicate the philosophical and theological thought of these authors, but many times it is also used with the same meaning as Patrology. The first Christian writings we possess form

the New Testament. Those written immediately after, or not included in the canon, are precisely the first patristic writings.

Patrology can be divided into two main parts, as well as different periods and different writing groups. The year 325 marks the division between the two parts: pre- and post-Nicaean patrology. The first period, until the year 180, in which appear the first writings in Latin, includes the Apostolic Fathers (up to the middle of the second century), so called because of their closeness to the Apostles, who wrote in Greek and addressed a Christian audience, using familiar tones to edify it; and the Greek Apologists (in the central fifty years of the second century) who wrote apologies (i.e. defenses) of the doctrine or customs of Christians, directed particularly at pagan public opinion. Towards the middle of the second century other kinds of writings appeared, such as the anti-heretical literature (Irenaeus, Hippolytus, Tertullian), born from the need to defend the faith against unorthodox opinions, generally Gnostic. In this period we also find the apocryphal literature of the New Testament and the Acts of the Martyrs, sometimes simple transcriptions of the reports of a judicial trial against the martyrs. Then, even before the Council of Nicaea (325), teachers of great ability appeared in Alexandria who inaugurated a school of thought, the so-called school of Alexandria, with Clement of Alexandria and Origen († 253). In Rome, on the other hand, we find Minucius Felix, Hippolytus and Novatianus, the last of whom around 253 separated from the Church. In Africa, Tertullian and Cyprian († 258) are active in this period. After the Council of Nicaea (the second part of Patrology) we can distinguish three periods marked, respectively, by the aforementioned council, by that of Chalcedon (451) and by the end of the patristic era (centuries VI-VIII). For greater clarity, you can consult the chronology that we have attached at the end of this manual, on page 367, for the first part, and 366, for the second. The logic of chronology is that of a clock-face: you can read from above and to the right down and then left up.

What Bible did the Fathers of the Church know? Except for the few who knew Hebrew, they would have known the Old Testament translated into Greek (also mentioned in the New Testament), especially the so-called version of the LXX, translated in Alexandria by the Jews of the Diaspora. An ancient tradition tells of seventy translators who, while working separately, have produced the same text in seventy copies. The canon of the New Testament, however, as we mentioned, was still being formed and, so, there

could be no unanimity. Eusebius of Caesarea, in the fourth century, wrote in his *Church History* 25:1–7:

It is proper to sum up the writings of the New Testament which have been already mentioned. First then must be put the holy quaternion of the Gospels; following them the Acts of the Apostles. 2. After this must be reckoned the epistles of Paul; next in order the former epistle of John, and likewise the epistle of Peter, must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. 3. These then belong among the accepted writings [ὁμολογουμένοις (homologouménōis)]. Among the disputed writings [ἀντιλεγόμενων (antilegoménon)], which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name. 4. Among the non testamentary writings [νόθοις (nóthois)] must be reckoned also the Acts of Paul, the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the Didache of the Apostles; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books. 5. And among these some have placed also the Gospel according to the Hebrews, with which those of the Hebrews that have accepted Christ are especially delighted. 6. And all these may be reckoned among the disputed books (ἀντιλεγόμενων). But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works which according to ecclesiastical tradition are true and genuine and commonly accepted (τάς τε κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀνωμολογημένας γραφάς), from those others which, although not canonical (ἀντιλεγόμενας) but disputed, are yet at the same time known to most ecclesiastical writers, we have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Gospels of Peter, of Thomas, of Matthias, or of any others besides them, and the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings. 7. And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the non testamentary writings (ἀντιλεγόμενας), but are all of them to be cast aside as absurd and impious.

And Irenaeus affirmed that the gospels were four like the cardinal points: as the Church, which is Catholic because she is everywhere, so the gospels are four because they are those admitted by the whole Church.

Around the year 175 we find a unique writing entitled *Diatessaron*, which is a harmony of the four gospels probably written in Syriac by Tatian. Scholars think that at that time there were already translations into this language, and that previous harmonies had already been used by Justin; therefore the first must have been composed around the year 140. Of these earlier harmonies, Latin Testimonies are preserved and perhaps we must date back to the same time the first Latin translations of the gospels, although the most direct testimony is found in the *Acts of the Scillitan Martyrs* around 180.

How did the Fathers of the Church read the Bible? A first statement, shared by all, is that the first meaning of a text of Scripture is its literal sense. Literal exegesis rests fundamentally on the study of language, habits and historical circumstances; its purpose is to understand the precise meaning of words and expressions that Scripture uses, and it needs no theorization. But it is not the only way to read Scripture, since the most attentive readers have always discovered a second sense beyond the first. It is the so-called allegorical exegesis, which must be further specified into different types. As a general rule it can be said that the Old Testament is read in the light of the New. The New Testament, for example, often “interprets” some of the events and expressions of the Old Testament in reference to itself. This exegesis has been employed by Jesus himself (the bronze serpent is the figure of Jesus’ death), by the writings of the New Testament (Adam and Eve are the figure of Christ and the Church) and by the older Fathers of the Church, as we shall see later.

This exegesis is called typological: the connection between the people, events, places and institutions of the Old Testament and those of the New Testament, in which a nexus is established according to which the first does not mean only oneself, but also the other, while the second includes or realizes the first one. In this sense, Adam, Moses, Abraham [...] are each a figure or type of Christ; Eve of Mary; the serpent raised in the desert of the crucifixion [...]. The second element, the one in the New Testament, is usually called antitype. The typological interpretation will open the way to the allegorical one, from which it is often not easy to distinguish it, because they are different with regard to the content, but not with regard to the hermeneutical procedure (a reading made at a higher level than the literal one).

Turning to allegorical exegesis, it has its precedents in Greek culture. On the one hand, it is a characteristic of language that it is possible to enclose senses of different levels in the same literary expression. On the other hand, in contrast to this, for some time a method of interpretation of pagan mythological tales had been generalized according to which the stories of Homer and Hesiod had no historical meaning, but represented virtues and values as stories and genealogies. There are two differences between the allegorical interpretation made by the pagans, on the one hand, and by the Jew Philon and the Christians, on the other: first, the material on which they worked, since the Greeks interpreted texts created only by men, the Jews and the Christians inspired texts; second, the way in which the two levels are overlapped: for the Greeks the allegorical sense cancels the literal one, for Jews and Christians both levels coexist.

Now, in the Christian sphere, especially with the school of Alexandria, the allegorical sense is preferred, to the point of believing that every passage of Scripture has this sense. Some outlines of allegorical exegesis taken to the extreme can be found in the numerological exegesis used by some Fathers of the Church prior to the school of Alexandria: the letter of Barnabas (IX.8) interprets the circumcision of the three hundred and eighteen men (cf. Gen 14:14; 17:23–27) saying that eighteen is indicated with iota = ten and eta = eight (initials of Jesus) and the cross is depicted in the tau which also means three hundred, indicating Jesus in the first two letters and the cross in the other.

The search for the allegorical sense, important for understanding Scripture in all its depth, is difficult and requires a special intellectual and, above all, supernatural sensitivity; it is very much exposed to subjectivism, which is not the case with the search for merely literal and historical meaning, which is in any case prior and necessary. Hence the reaction of some, their resistance to allegorical exegesis, and their desire to bind themselves to literal exegesis, although not necessarily shallow; or the relatively frequent attitude of those who uses allegorical interpretation to draw moral or ascetical consequences from the sacred texts, for purposes of edification. This type of interpretation applied to the Bible was born in Alexandria thanks to the Jew Philon and continues in Christian authors. Thus the systematic commentaries on Scripture begin and the subgenres of allegorical exegesis: spiritual, moral, tropological, etc.

It will be our task, through the reading of the proposed texts, to analyze the exegesis that every Father of the Church makes. Not in all the texts pre-

sented here will we find exegesis in the proper sense. But the simple quotation of biblical texts is a very important fact for us, since it gives us information about which texts were considered inspired and it makes us see the great consideration in which the connection between the Old Testament and the New was held.

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1. THE DIDACHE

Perhaps the oldest writing we have outside the New Testament, is the *Didache*. This is a Greek word meaning “teaching” by which, for brevity, we usually refer to the work called *The Lord’s Instructions to the Gentiles through the twelve Apostles* or even *Instructions of the Apostles*. The date of writing is generally considered to be the end of the first century. This writing was so widespread in antiquity that Eusebius of Caesarea was urged to emphasize that it was not a canonical text. The text was lost and was rediscovered at the end of the 19th century in an 11th century Greek codex.

This writing is an anonymous compilation derived from various sources by the tradition of different communities. The unknown author, a Judeo-Christian, put together in a manual some texts that seemed to him useful for the edification of converts. Thus it is composed of the moral teaching of the two ways, that of life and that of death (1–6), a block of liturgical traditions on baptism, fasting, prayer and Eucharistic supper (7–10), a disciplinary part (11–13), and a moral part (14–16). The Eucharistic prayers (9–10) are very archaic. They are inspired by Jewish blessings pronounced at the table.

As salient themes we can emphasize the hierarchy, whose organization is not described in detail: it speaks of bishops and deacons, but not priests; Christian ethics based on Jewish traditions; and the comparison of the unity of the Church with the bread made from many grains of wheat that were previously scattered on the mountains.

The use of Scripture, both Old and New Testament, is abundant, but there are no literal quotations. There are literary affinities of the two ways with the *Qumran Disciplinary Manual*, and the text is Christianized through the addition of the Gospel section which is missing in much of the textual tradition. In I.1 we find similarities with Deut 30:15–20; in I.2 the composition of two texts (Deut 6:5 and Lev 19:18b) and the golden rule that seems to be a negative reading of Matt 7:12 and Luke 6:3; in I.3–5 we find the gospel

section (Matt 5:44, 46–47 and Luke 6:27–28, 32–33); in II.2 the composition of Exod 20:13–14 with Deut 5:17–18.

We present the full text:

THE DIDACHE I-XVI

I. 1. There are two ways, one of life and one of death; but a great difference between the two ways. 2. The way of life, then, is this: First, thou shalt love God who made thee; second, thy neighbour as thyself (Matt 22:37–39); and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do (Matt 7:12; Luke 6:31). 3. And of these sayings the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you. For what thank is there, if ye love them that love you? Do not also the Gentiles do the same? But do ye love them that hate you (Matt 5:44, 46–47; Luke 6:27–28, 32, 35); and ye shall not have an enemy. 4. Abstain thou from fleshly and worldly lusts (1 Pet 2:11). If one give thee a blow upon thy right cheek, turn to him the other also (Matt 5:39; Luke 6:29); and thou shalt be perfect. If one impress thee for one mile, go with him two. If one take away thy cloak, give him also thy coat (Matt 5:41; Luke 6:29). If one take from thee thine own, ask it not back, for indeed thou art not able. 5. Give to every one that asketh thee, and ask it not back (Matt 5:42; Luke 6:30); for the Father willeth that to all should be given of our own blessings (free gifts). Happy is he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for if one having need receiveth, he is guiltless; but he that receiveth not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement), he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing (Matt 5:26). 6. But also now concerning this, it hath been said, «Let thine alms sweat in thy hands, until thou know to whom thou shouldst give» (Sir 12:1).

II. 1. And the second commandment of the Teaching; 2. Thou shalt not commit murder, thou shalt not commit adultery, thou shalt not commit pæderasty, thou shalt not commit fornication, thou shalt not steal, thou shalt not practice magic, thou shalt not practice witchcraft, thou shalt not murder a child by abortion nor kill that which is begotten. Thou shalt not covet the things of thy neighbour, 3. thou shalt not forswear thyself, thou

shalt not bear false witness, thou shalt not speak evil, thou shalt bear no grudge. 4. Thou shalt not be double-minded nor double-tongued; for to be double-tongued is a snare of death. 5. Thy speech shall not be false, nor empty, but fulfilled by deed. 6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. Thou shalt not take evil counsel against thy neighbour. 7. Thou shalt not hate any man; but some thou shalt reprove, and concerning some thou shalt pray, and some thou shalt love more than thy own life.

III. 1. My child, flee from every evil thing, and from every likeness of it. 2. Be not prone to anger, for anger leadeth the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. 3. My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered. 4. My child, be not an observer of omens, since it leadeth the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to took at these things; for out of all these idolatry is engendered. 5. My child, be not a liar, since a lie leadeth the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. 6. My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. 7. But be thou meek, since the meek shall inherit the earth (Matt 5:5; Ps 37:11). 8. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard. 9. Thou shalt not exalt thyself, nor give over-confidence to thy soul. Thy soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. 10. The workings that befall thee receive as good, knowing that apart from God nothing cometh to pass.

IV. 1. My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord; for in the place whence lordly rule is uttered, there is the Lord. 2. And thou shalt seek out day by day the faces of the saints, in order that thou mayest rest upon their words. 3. Thou shalt not long for division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reprovng for transgressions. 4. Thou shalt not be undecided whether it shall be or no. 5. Be not a stretcher forth of the hands to receive and a drawer of them back to give. 6. If thou hast aught, through thy hands thou shalt give ransom for

thy sins. 7. Thou shalt not hesitate to give, nor murmur when thou givest; for thou shalt know who is the good repayer of the hire. 8. Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?

9. Thou shalt not remove thy hand from thy son or from thy daughter, but from their youth shalt teach them the fear of God. 10. Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he cometh not to call according to the outward appearance, but unto them whom the Spirit hath prepared. 11. And ye bondmen shall be subject to your masters as to a type of God, in modesty and fear (Eph 6:5–9).

12. Thou shalt hate all hypocrisy and everything which is not pleasing to the Lord. 13. Do thou in no wise forsake the commandments of the Lord; but thou shalt keep what thou hast received, neither adding thereto nor taking away therefrom (Deut 4:2; 13:1). 14. In the church thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer with an evil conscience. This is the way of life.

V. 1. And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings (Matt 15:19), hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness (Rom 1:29ss), boastfulness; 2. persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness (Rom 12:9), not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities (Ps 4:3), pursuing requital (Isa 1:23), not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children (Wis 12:5), destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

VI. 1. See that no one cause thee to err (Matt 24:4) from this way of the Teaching, since apart from God it teacheth thee. 2. For if thou art able to bear all the yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able that do. 3. And concerning food, bear what thou art able;

but against that which is sacrificed to idols be exceedingly on thy guard; for it is the service of dead gods.

VII. 1. And concerning baptism, thus baptize ye: 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. 2. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. 3. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. 4. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before.

VIII. 1. But let not your fasts be with the hypocrites (Matt 23:13–15); for they fast on the second and fifth day of the week; but do ye fast on the fourth day and the Preparation (Friday). 2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day 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) (Matt 6:9–13); for Thine is the power and the glory for ever. 3. Thrice in the day thus pray.

IX. 1. Now concerning the Thanksgiving (Eucharist), thus give thanks. 2. First, concerning the cup: We thank thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. And concerning the broken bread: We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 4. 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. 5. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, «Give not that which is holy to the dogs» (Matt 7:6).

X. 1. But after ye are filled, thus give thanks: 2. We thank Thee, holy Father, for Thy holy name which Thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. Thou,

Master almighty, didst create all things (Wis 1:14) for Thy name's sake; Thou gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant. 4. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever. 5. 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 (Matt 24:31), sanctified for Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever. 6. 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. Maran atha. Amen. 7. But permit the prophets to make Thanksgiving as much as they desire.

XI. 1. Whosoever, therefore, cometh and teacheth you all these things that have been said before, receive him. 2. But if the teacher himself turn and teach another doctrine to the destruction of this, hear him not; but if he teach so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. 3. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord. 5. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. 6. And when the apostle goeth away, let him take nothing but bread until he lodgeth; but if he ask money, he is a false prophet.

7. And every prophet that speaketh in the Spirit ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. 8. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. 9. And every prophet who ordereth a meal in the Spirit eateth not from it, except indeed he be a false prophet; 10. and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet. 11. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others' sake who are in need, let no one judge him.

XII. 1. But let every one that cometh in the name of the Lord (Matt 21:9; Ps 117:26) be received, and afterward ye shall prove and know him; for

ye shall have understanding right and left. 2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be. 3. But if he willeth to abide with you, being an artisan, let him work and eat; but if he hath no trade, 4. according to your understanding see to it that, as a Christian, he shall not live with you idle. 5. But if he willeth not to do, he is a Christ-monger. Watch that ye keep aloof from such.

XIII. 1. But every true prophet that willeth to abide among you is worthy of his support. 2. So also a true teacher is himself worthy, as the workman, of his support. 3. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests. 4. But if ye have not a prophet, give it to the poor. 5. If thou makest a batch of dough, take the first-fruit and give according to the commandment. 6. So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets; 7. and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

XIV. 1. But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. 2. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. 3. 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, saith the Lord, and my name is wonderful among the nations» (Mal 1:11).

XV. 1. 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. 2. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. 3. And reprove one another, not in anger, but in peace, as ye have it in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear aught from you until he repent. 4. But your prayers and alms and all your deeds so do, as ye have it in the Gospel of our Lord.

XVI. 1. Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ye ready, for ye know not the hour in which our Lord cometh (Matt 24:42-44; Luke 12:35). 2. But often shall ye come

together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if ye be not made perfect in the last time. 3. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; 4. for when lawlessness increaseth, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as the Son of God, and shall do signs and wonders (Matt 24:24), and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. 5. Then shall the creation of men come into the fire of trial, and many shall be made to stumble (Matt 24:10) and shall perish; but they that endure in their faith shall be saved (Matt 10:22; 24:13) from under the curse itself. 6. And then shall appear the signs (Matt 24:30) of the truth; first, the sign of an out-spreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead (Matt 24:31); 7. yet not of all, but as it is said: «The Lord shall come and all His saints with Him (Zech 14:5). 8. Then shall the world see the Lord coming upon the clouds of heaven» (Matt 24:30; 26:64).

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2. CLEMENT

Clement, third Roman Pontiff after the Apostle Peter, must intervene towards the years 96–98 to pacify a conflict that had arisen in the community of Corinth between a group of rebels and some presbyters, and he does so—demonstrating a strong awareness of the right that the church of Rome possessed to intervene in the internal affairs of another community—by the use of a letter of 61 chapters. This letter was read again in the year 170 in the liturgical assemblies in Corinth and was translated into Latin, Syriac and Coptic.

The biblical quotations of the letter, mainly from the LXX version, are very abundant and can be divided into three different types: strictly literal, slightly modified and composed of two or more verses sometimes from different books, which constitute a sort of chain of quotations. Clement proves to be a good connoisseur of the Old Testament, but makes relatively little use of the New. His interpretation is mainly literal and knows the Christological value of the Old Testament, and the unity of the two testaments is present throughout the work, but he only uses it explicitly once (XII,7), and he never uses the term *typos*. His manner of condensing two or more citations into one (e.g. XXVI, 2–3 or XXIII, 5) seems characteristic of the testimonia. The whole of Chapter IV, on envy, resembles very much—is almost an imitation of—Chap. 11 of the Letter to the Hebrews, on faith. In the final prayer, made almost exclusively of biblical quotations, he mixes texts from the Old and New Testament, proof of the high consideration in which he held the latter.

FIRST EPISTLE TO THE CORINTHIANS I-XII, LIX-LXI

Praef. The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to those who are called and sanctified by the will of God, through our Lord Jesus Christ: Grace to you, and peace, from Almighty God through Jesus Christ, be multiplied.