



THE APOSTOLIC TRADITION of HIPPOLYTUS of ROME

(ca. 215 ad)

3rd cent. Statue of Hippolytus,
Lateran Museum, Rome

Early Sources of the Liturgy, ed. L. Deiss, tr. B. Weatherhead, (Collegeville: Liturgical Press, 1975; orig. pub. 1963).
Puglisi, James F., *Epistemological Principles and Roman Catholic Rites*, vol. I, *The Process of Admission to Ordained Ministry* (Collegeville, 1996). *Traditio apostolica*, ed. B. Botte, *Hippolyte de Rome. La tradition apostolique d'après les anciennes versions*, 2nd edn. [Sources chrétiennes bis. Paris: Cerf, 1968. TLG 2115.55]: 42-46, 66, 96, 112. *Oratio consecrationis episcopi*: pp. 42-46. *De lectore*: p. 66

CONTENTS

(1) [EPISCOPAL ELECTION AND ORDINATION](#) ; (2) [EPISCOPAL FUNCTION](#) ; (3) [EUCCHARISTIC CONCELEBRATION](#) ; (4) [BLESSINGS OF FOOD](#) ; (5) [PRESBYTERAL ORDINATION](#) ; (6) [DIACONAL ORDINATION](#) ; (7) [CLERICAL DISTINCTIONS](#) ; (8) [DIACONAL FUNCTION](#) ; (9) [CONFESSORS, WIDOWS, LECTORS](#)

FIRST PART: THE LITURGY of HOLY ORDERS

(1) [» cont](#)

EPISCOPAL ELECTION and ORDINATION

[Deiss, 2-3] THE BISHOP

Let him be ordained bishop who has been chosen by all the people. When he has been appointed and approved by all, let the people come together with the college of presbyters and bishops who are present, on the Lord's Day. On the

2. De episcopis

[L] Episcopus ordinetur electus ab omni populo, quique cum nominatus fuerit et placuerit omnibus, conueniet populum` una cum praesbyterio et his qui praesentes fuerint episcopi, die dominica. Consentientibus omnibus, inponant super eum manus, et praesbyterium adstet quiescens.

[S(AE)] Ordinabitur (χειροτονεῖν) episcopus secundum quod dictum est, elec ab omni populo, irreprehensibilis. Qui cum nominatus erit e placuerit eis, populus omnis conueniet et presbyteri et diaconi, dominica (κυριακή) episcopis omnibus

consent of all, let these latter lay their hands on him. The presbyters attend in silence.

Let all be quiet and pray in their hearts that the Holy Spirit may come down.

Let one of the bishops present, at the demand of all, lay his hands on him who is to receive episcopal ordination and pray in these terms:

(2) [» cont](#)

EPISCOPAL FUNCTIONS

[prayer of episcopal consecration]

God and Father of our Lord Jesus Christ, Father of mercy and all consolation, I thou who dwellest in the highest of the heavens and dost lower thy regard to him who is humble, who knowest all things before they exist; who hast fixed the bounds of thy Church by the word of thy grace; who hast predestined from the beginning the race of the just of Abraham;

who hast established leaders and priests, who hast not left thy sanctuary without worship; who hast set thy pleasure, since the foundation of the world, in being glorified by those whom thou hast chosen:

Pour out now the power which has its origin in thee, the sovereign

Omnes autem silentium habeant, orantes in corde propter discensionem sp(iritu)s. Ex quibus unus de praesentibus episcopis, ab omnibus rogatus, inponens manum ei qui ordiatur episcopus, oret ita dicens

consentientibus (συνευδοκεῖν) qui imposuerunt manus super eum. Presbyter stabunt

[S(AE)] et illi omnes silebunt, et orabunt in corde suo ut descend spiritus sanctus super eum. Rogabitur (a) ciou=n) unus ex episcopis stantibus al omnibus, ut imponat manus suas super eum qui fiet episcopus et super eum.

3 (Oratio consecrationis episcopi)

D(eu)s et pater d(omi)ni nostri Ie(s)u Chr(ist)i, pater misericordiarum et d(eu)s totius consolationis, qui in excelsis habitas et humilia respices", qui cognoscis omnia antequam nascantur, to qui dedisti terminos in ecclesia per uerbum gratiae tuae, praedestinans ex principio genus iustorum Abraham,

2 Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ θεοπάσης παρακλήσεως, ὁ ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ὁ γινώσκων τὰ πάντα πρὶν γενέσεως αὐτῶν, σὺ ὁ δοῦς ὅρους ἐκκλησίας διὰ λόγου χάριτό σου, ὁ προορίσας ἀπ' ἀρχῆς γένος δίκαιον ἐξ Ἀβραάμ ἄρχοντας τε καὶ ἱερεῖς καταστήσῃς⁴⁴ τὸ τε ἀγίασμα σου μὴ καταλιπᾶν ἀλειτούργητον, ὁ ἀπὸ καταβολῆς κόσμου εὐδοκήσῃς ἐν οἷς ἰστέσω δοξασθῆναι

principes et sacerdotes constituens, et s(an)c(tu)m tuum sine ministerio non derelinquens, ex initio saeculi bene tibi placuit in his quos elegisti dari :

nunc effunde eam uirtutem, quae a te est, principalis sp(iritu)s, quem dedisti dilecto filio

καὶ νῦν ἐπίχεε τὴν παρὰ σου δύναμιν τοῦ ἡγεμονικοῦ

Spirit whom thou hast given to thy beloved Child Jesus Christ and that he has handed on to the apostles who built the Church in place of thy sanctuary for the glory and unceasing praise of thy name.

Grant, O Father who readest the heart, that thy servant whom thou has chosen as bishop may feed thy holy flock, may exercise thy sovereign *{=high}* priesthood without reproach serving thee day and night.

May he never cease to render thy regard favourable, and offer to thee the gifts of thy holy Church. In virtue of the Spirit of the supreme *{=high}* priesthood, may he have the power to forgive sins according to thy commandment.

May he distribute the shares following thine order; may he loose every bond in virtue of the power that thou hast conferred on the apostles. May he be pleasing to thee for gentleness and purity of heart. May he be before thee a sweet savour through thy Child Jesus Christ, our Lord.

Through him, glory to thee,

tuo Ie(s)u Chr(ist)o, quod donavit sanctis apostolis, qui constituerunt ecclesiam per singula loca sanctificationem tuam, in gloriam et laudem indeficientem nomini tuo.

Da, cordis cognitor pater, super hunc seruum tuum, quem elegisti ad episcopatu(m), pascere gregem sanctam tuam, et primatum sacerdotii tibi exhibere sine repraehensione, seruientem noctu et die,

incessanter repropitiari uultum tuum et offerre dona sancta<e> ecclesiae tuae, sp(irit)u[m] primatus sacerdotii habere potestatem dimittere peccata secundum mandatum tuum,

dare sortes secundum praeceptu(m) tuum, soluere etiam omnem collegationem secundum potestatem quam dedisti apostolis, placere autem tibi in mansuetudine et mundo corde, offerentem tibi odorem suauitatis, per puerum tuum Ie(su)m Chr(istu)m,

per quem tibi gloria et potentia et honor, patri et filio cum sp(irit)u s(an)c

πνεύματος, ὅπερ διὰ τοῦ ἡγαπημένου σου παιδὸς Ἰησοῦ Χριστοῦ δεδώρησ τοῖς ἀγίοις σου ἀποστόλοις, οἱ καθίδρυσαν τὴν ἐκκλησίαν κατὰ τόπον ἀγιάσματός σου εἰς δόξαν καὶ αἰνὸν ἀδιάλειπτο τοῦ ὀνόματός σοι Καρδιογνώστα πάντων δὸς ἐπὶ τοῦ δούλόν σου τοῦτῃ ὄν ἐξελέξω εἰς ἐπισκοπὴν <ποιμαίνεν τὴν ποιμνὴν> σου τῆ ἁγίαν, καὶ ἀρχιερατεύειν σο ἀμέμπτως, λειτουργοῦντα νυκτὸς καὶ ἡμέρας ἀδιαλείπτως τε ἰλάσκεσθαι τῷ προσώπῳ σου κα προσφέρειν σοι τὰ δῶρα τῆς ἁγίας ἐκκλησίας, καὶ τὸ πνεύματι τῷ ἀρχιερατικῷ ἔχει ἐξουσίαν ἀφιέναι ἁμαρτίας κατὰ τὴ ἐντολήν σου, ⁴⁶ διδόναι κλήροι κατὰ τὸ πρόσταγμα σου, λύειν τε πάντὸν σύνδεσμον κατὰ τὴν ἐξουσίαν ἣν ἔδωκας τοῖς ἀποστόλοις, εὐαρεστεῖν τέ σοι πραότητι καὶ καθαρᾷ καρδίᾳ, προσφέροντά σοι ὁσμὴν εὐωδίας τοῦ παιδὸς σου Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, μεθ' οὗ σοι δόξα, κράτος, τιμὴ, σὺν

power and honour, Father and Son, with the Holy Spirit, in thy holy Church, now and always and for ever and ever! Amen.

[D.3] *[The Anaphora]*
Acclamation

When he has been made a bishop, let all give him the kiss of peace and acclaim him with the words: "He has become worthy".

(3) [» cont](#)

EUCCHARISTIC CONCELEBRATION

Let the deacons present the offering to him. When he lays his hands on it, with the whole college of presbyters, let him say the words of thanksgiving:

The Lord be with you [all].

[and all say:] And with thy spirit.

Let us lift up our hearts.

They are turned to the Lord.

Let us give thanks to the Lord.

It is worthy and just.

Thanksgiving

Let him continue thus:

(to) et nunc et in saecula saeculorum. Amen.

ἀγίῳ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

4. (De oblatione)

Qui cumque factus fuerit episcopus, omnes os offerant pacis, salutantes eum quia dignus effectus est.

[S(AE)] Cum factus erit episcopus, omnibus pacem (εἰρήνην) ei in ore eorum, salutantes (ἀσπάζεσθαι) eum.

Illi uero offerant diacones oblationes, quique inponens manus in earn cum omni praesbyterio dicat gratia [n]s agens:

Diaconi autem infer oblationem (/προσφορά) ad eum. Ille autem imponens manum suam super oblationem (προσφορά) cum praesbyteris dicat gratias agens (εὐχαριστεῖν)

Ὁ κύριος μετὰ πάντων ὑμῶν.

[I] D(omi)n(u)s uobiscum

[S(AE)] Et populus omnis dicit Μετὰ τοῦ πνεύματός σου.

Et omnes dicant Et cum sp(irit)u tuo.

Dicit: Ἄνω ὑμῶν τὴν καρδίαν.

Su(r)sum corda.

Habemus ad dom(inum).

Et populus dicit: Εὐχόμεν (sic) πρὸς τὸν κύριον

Gratias agamus d(omi)no.

Dicit Εὐχαριστήσωμεν τὸν κύριον.

Dignum et iustum est.

Et populus omnis dicit: Ἄξιον καὶ δίκαιον.

Et sic cum prosequatur

Et oret cum hoc modo et dicat sequentia secundum ordinem oblationis (προσφορά) sanct

We give thee thanks, O God, through thy beloved Child, Jesus Christ, whom thou hast sent to us in the last times as Saviour, Redeemer and Messenger of thy will. He is thine inseparable Word through whom thou hast created all things and in whom thou art well pleased.

Thou didst send him from heaven into the womb of a Virgin. He was conceived and became incarnate, he manifested himself as thy Son, born of the Spirit and the Virgin.

He accomplished thy will and, to acquire a holy people for thee, he stretched out his hands while he suffered to deliver from suffering those who believe in thee.

Account of the Institution

When he gave himself up willingly to suffering to destroy death, to break the fetters of the devil, to trample hell under his feet, to spread his light abroad over the just, to establish the Covenant and manifest his Resurrection, he took bread, he gave thee thanks and said:

“Take, eat, this is my body which is broken for you.”

Likewise for the chalice, he said:

“This is my blood which is poured out for you. When you do this, do (it) in memory of me.”

Anamnesis

Gratias tibi referimus d(eu)s, per dilectum puerum tuum Ie(su)m Chr(is-tu)m, quem in ultimis temporibus misisti nobis saluatorem et redemptorem et angelum uoluntatis tuae, qui est uerbum tuum inseparabile[m], per quem omnia fecisti et beneplacitum tibi fuit,

misisti de caelo in matricem uirginis, qui (ue) in utero habitus incarnatus est et filius tibi ostensus est, ex sp(iritu) s(an)c(t)o et uirgine natus.

Qui uoluntatem tuam complens et populum sanctum tibi adquirit extendis" manus cum pateretur, ut a passione liberaret eos qui in te crediderunt.

Qui cumque traderetur uoluntariae passioni, ut mortem soluat et uincula diaboli dirumpat, et infernum calcet et iustos inluminet, et terminum figat et resurrectionem manifestet, accipiens panem gratias tibi agens dixit

Accipite, manducate, hoc est corpus meum quod pro uobis confringetur.

Similiter et calicem dicens :
Hic est sanguis meus qui pro uobis effunditur. Quando hoc facitis, meam commemorationem facitis.

[E] Gratias tibi referimus deus, per dilectum cilium tuum Iesum Christum, qui in ultimis temporibus misisti nobis saluatorem et redemptorem angelum uoluntatis tuae, qui est uerbum quod a te (non separatur), per quem omnia fecisti, uolens

et misisti de caelo in matricem uirginis, q[E] caro factus est et portatus in ventre et filius tuus ostensus e ex spiritu sancto.

Ut compleret tuam uoluntatem et populum tibi faceret, extendit manus suas cum pateretur, ut patienter liberaret qui in te sperauerunt.

Qui traditus est in uoluntate passioni, ut mortem solueret et uincula diaboli dirumperet, et calca infernum et sanctos dirigeret, et terminum figeret et resurrectionem manifestaret, accipit ergo panem gratias et dixit :

Accipite, manducate hoc est corpus meum quod pro uobis confringetur.

[E] Similiter et calicem dicens :
Hic est sanguis meus qui pro uobis effunditur. Quando hoc facietis, (in) meam commemorationem facietis

We then, remembering thy death and thy Resurrection, offer thee bread and wine, we give thee thanks for having judged us worthy to stand before thee and serve thee.

Epiclesis

And we beg thee to send thy Holy Spirit upon the offering of thy holy Church, to gather and unite all those who receive it. May they be filled with the Holy Spirit who strengthens their faith in the truth. So may we be able to praise and glorify thee through thy Child Jesus Christ.

Doxology

Through him, glory to thee, and honour, to the Father and to the Son, with the Holy Spirit, in thy holy Church, now and for ever. Amen.

(4) [» cont](#)

BLESSING of OFFERINGS (-> stipend)

[BLESSING of the OFFERINGS of the FAITHFUL]

[L.6]. *Blessing of oil*

If a man offers oil, let him give thanks as for bread, not. in the same terms but in the same sense. Let him say:

O God, in making this oil holy thou givest holiness to those who use it and who receive it. Through it thou didst confer anointing on kings,

Memores igitur mortis et resurrectionis eius, offerimus tibi panem et calicem, gratias tibi agentes quia nos dignos habuisti adstare coram to et tibi ministrare.

Et petimus ut mittas spiritum tuum sanctum in oblationem sanctae ecclesiae : in unum congregans des omnibus qui percipiunt sanctis in repletionem spiritus sancti ad confirmationem fidei in ueritate, ut to laudemus et glorificemus per puerum tuum Iesum Christum,

per quem tibi gloria et honor patri et filio cum sancto spiritu in sancta ecclesia tua et nunc et in saecula saeculorum. Amen.

Memores igitur mortis et resurrectionis eius offerimus tibi hunc panem et calicem, gratias agentes tibi quia nos dignos habuisti adstare coram to et tibi sacerdoti exhibere.

Et petimus ut mittas spiritum tuum sanctum in oblationem sanctae ecclesiae : coniungenda omnibus qui percipiunt sanctitatem in repletionem spiritus sancti ad confirmationem fidei in ueritate, ut to glorificent laudent per filium tuum Iesum Christum

per quem tibi gloria et honor in sancta ecclesia nunc et semper et in saecula saeculorum. Amen

5. (De oblatione olei)

Si quis oleum offert, secundum panis oblationem et uini, et non ad sermonem dicat sed simili uirtute, gratias referat dicens

Ut oleum hoc sanctificans das, d(eu)s, sanitatem utentibus et percipientibus, unde unxisti reges, sacerdotes et profetas, sic et omnibus gustantibus confortationem et sanitatem utentibus illud prae-

[E]Oleum offert secundum oblationem panis et uini, sic gratias agens secundum hunc ordinem. Si eodem sermone non dicit, propria uirtute gratias agat et alio sermone dicens

Ut oleum hoc sanctificans das eis unguentur et percipiunt, in quo unxisti sacerdotes et prophetas, sic illos omnes qui gustant confortata, et sanctifi-

priests and prophets. Let it procure likewise consolation for those who taste it and health for those who make use of it.

Blessing of cheese and olives

Likewise, if a man offers cheese and olives, let him pray thus:

Make this curdled milk holy by uniting us to thy charity. Let this fruit of the olive never lose its sweetness. It is the symbol of the abundance which thou hast made to flow from the tree (of the Cross) for all those who hope in thee.

Blessing for other offerings

In any blessing, say:

Glory to thee, Father and Son, with the Holy Spirit, in the holy Church, now and always and for ever and ever. Amen.

(5) [» cont](#)

PRESBYTERAL ORDINATION

8. [PRAYER FOR THE ORDINATION]

OF PRESBYTERS

When the bishop ordains a presbyter, let him lay his hand on the head of the ordinand, while the other presbyters, too, touch him. Let him pronounce prayers like those which have been set down above, as for a bishop.

Let him make the following prayer:

God and Father of our Lord

beat.

eos qui percipiunt.

6. (De oblatione casei et olivarum)

Similiter, si quis caseum et oliuas offeret, ita dicat

Sanctifica lac hoc quod quoagulatum est, et nos conquaglans tuae caritati. Fac a tua dulcitudine non recedere fructum etiam hunt oliuae qui est exemplum) tuae pinguidinis, quam de ligno fluisti in uitam eis qui sperant in te.

In omni uero benedictione dicatur Tibi gloria, patri et filio cum s(an)c(t)o sp(irit)u in sancta ecclesia et nunc et semper et in omnia saecula saeculoru(m). <Amen>.

7. De presbyteris

Cum autem praesbyter ordinatur, inponat manum super caput eius episcopus, contingentib(us) etiam praesbyteris, et dicat secundum ea q(uae) praedicta sunt, sicut praediximus super episcopum,

orans et dicens

D(eus) et pater d(omi)ni nostri Ie(s)u Chr(ist)i, respice super seruum

[S(AE)] Cum autem episcopus presbyter ordinat (χειροτονεῖν), imponet manum suam super caput eius, presbyteris omnibus tangentibus eum, et oret super eum secundum modum quem praediximus super episcopum.

[E] Deus meus, pater domini nostri et salvatoris nostri Iesu

Jesus Christ, cast thine eyes upon thy servant who is here. Grant to him the Spirit of grace and counsel, so that he may help the (other) presbyters and govern thy people with a pure heart.

It was thus that thou didst cast thine eyes on the people whom thou didst choose, and that thou didst command Moses to choose presbyters (*i.e.*: “elders”): thou didst fill them with thy Spirit which thou didst give to thy servant..

And now, Lord, grant us always to preserve in ourselves the Spirit of thy grace. Make us worthy to serve thee with faith, in simplicity of heart

We praise thee through thy Child, Christ Jesus. Through him, glory to thee and power, Father and Son, with the Holy Spirit, in the holy Church, now and for ever and ever. Amen.

(6) [» cont](#)

DIACONAL ORDINATION

9. [PRAYER FOR THE ORDINATION]

of DEACONS

[Pugl 47] When a deacon is to be ordained he is chosen after the fashion of those things said above, the bishop alone in like manner imposing his hands upon him as we

tuum istum et inpartire sp(iritu)m gratiae et consilii praesbyteris ut adiubet' et gubernet plebem tuam in corde mundo,

sicuti respexisti super populum electionis tuae et praecepisti Moysi ut elegeret praesbyteros quos replesti de sp(iritu) tuo quod to donasti famulo tuo.

Et nunc, d(omi)ne, praesta indeficienter conseruari in nobis sp(iritu)m gratiae tuae et dignos efflice ut credentes tibi ministremus in simplicitate cordis,

laudantes to per puerum tuu(m) Chr(istu)m Ie(su)m per quem tibi gloria et uirtus, patri et filio cum sp(iritu) s(an)c(t)o in sancta ecclesia et nunc et in saecula saeculorum. Amen.

Christi, respice super hunc servum tuum impertire ei spiritum gratiae et consilium praesbyterii ut sustineat et gubernet plebem tuam in corde mundo,.

sicut respexisti super populum electum et praecepisti Moysi ut eligeret praesbyteros quos replesti de spiritu quem donasti famulo tuo et servo Moysi

[E] Et nunc, dominus praesta huic famulo tuo (illum) qui non deficit, dum servas bis, spiritum gratiae tuae et tribue nobis implens nos, ministrare tibi in corde in simplicitate glorificantes et laudantes to per filium tuum Iesum Christum per quem tibi gloria virtus patri et filio et spiritu sancto in tua sancta ecclesia in saecula saeculorum. Amen.

8. De diaconis

Diaconus uero cum ordinatur, eligatur secundum ea quae praedicta sunt, similiter inponens manus episcopus solus sicuti praecipimus.

[S(AE)] Episcopus autem instituet (καθίστασθαι) diaconum qui electus est, secundum quod praedictum est. Episcopus ponet manus suas super ei

have prescribed.

[Pugl 40] In the ordaining of a deacon this is the reason why the bishop alone is to impose hands upon him: he is not ordained to the priesthood, but to serve the bishop and fulfill the bishop's comand.

He has no part in the council of the clergy, but is to attend to his own duties and is to acquaint the bishop with such matters as are needful. He does not receive the Spirit which the presbytery possesses and in which the presbyters share. He receives only what is entrusted to him under the authority of the bishop.

In diacono ordinando solus episcopus inponat manus, propterea quia non in sacerdotio ordinatur, sed in ministerio episcopi, ut faciat ea quae ab ipso iubentur.

Non est enim particeps consilii in clero, sed curas agens et indicans episcopo quae oportet, non accipiens communem praesbyteri (i) sp(iritu)m eum cuius participes praesbyteri sunt, sed id quod sub potestate episcopi est creditum.

Propter quid diximi quod solus episcopo ponet manus suas super eum ? Haec e causa (αἰτία) rei : quia non ordinatur (χειροτονεῖν) in sacerdotium sed in ministerium (ὑπηρεσία) episcopi ut faciat quae iubet [S(AE)] Neque instituitur (καθίστασθαι) ut consiliarius (σύμβουλος) totius cleri (κλήρος) sed curas agat infirmorum et moneat episcopum de eis. Neque instituitur (καθίστασθαι) ut accipiat spiritum (πνεῦμα) magnitudinis cuius presbyteri participantur (μετέχειν) sed ut si dignus (ἄξιος) ut episcopus credat (πιστυεῖν) ei quae oportet.

(7) [» cont](#)

CLERICAL DISTINCTIONS

For this reason the bishop alone shall ordain a deacon. On a presbyter, however, let the presbyters impose their hands because of the common and like Spirit of the clergy. Even so, the presbyter has only the power to receive, and has not the power to give.

That is why a presbyter does not ordain the clergy; for at the

Qua de re episcopus solus diaconum faciat ; super praesbyterum autem etiam praesbyteri superinponant manus propter communem et similem cleri sp(iritu)m. Praesbyter enim huius solius habet potestatem ut accipiat, dare autem non habet potestatem.

Quapropter clerum non ordinat; super praesbyteri uero ordinatione con-

Propterea episcopus solus est qui ordinat (χειροτονεῖν) diaconum. Quoad praesbyterum autem quia episcopus <et omnes presbyteri> participantur (μετέχειν) eius, imponent manum super eum, quia spiritus unus est qui descendit super eum Presbyter enim accipit solum ; non est ei potestas (ἐξουσία) dare clerum (κλήρος). Quapropter non potest instituire (καθίστασθαι)

ordaining of a presbyter he but seals while the bishop ordains.

signat episcopo ordinante.

clericos (κληρικός
Signat (σφραγίζει
autem presbyterum
tantum cum episcop
ordinat
(χειροτονεῖν).

(8) » [cont](#)

DIACONAL FUNCTION

Let him say the following prayer over the deacon:

O God who didst create the universe and didst order it by thy Word, O Father of our Lord Jesus Christ whom thou didst send to carry out thy will and to manifest thy designs to us: Grant the Spirit of grace, of zeal and of diligence to thy servant who is here.

Thou hast chosen him for the service of thy Church and to bring into the Holy of Holies the offering presented by the high priests that thou hast established for the glory of thy name. Let him serve thee in this order, without reproach and with purity.

Let him be found worthy, according to thy good pleasure, to rise to a higher degree. Let him praise thee through thy Son Jesus Christ, our Lord. Through him, glory to thee, power and honour, with the Holy Spirit, now, always and for ever. Amen.

Super diaconum autem ita dicat

: D(eu)s, qui omnia creasti et uerbo perordinasti, pater d(omi)ni nostri Ie(s)u Chr(ist)i, quem misisti ministrare tuam uoluntatem et manifestare nobis tuum desiderium, da sp(iritu)m s(an)c(tu)m gratiae et sollicitudinis et industriae in hunc seruum tuum,

quem elegisti ministrare ecclesiae tuae et offerre... [T] in sanctitate ad sanctuarium tuum quae offeruntur ab herede summi sacerdotii, ut, sine reprehensione et pure et munde et in mente pura ministrans, dignus sit gradu hoc magno et excelso per uoluntatem tuam.

Oratio ordinationis diaconi.

Deus, qui omnia creasti et uerbo tuo ornasti, pater domini nostri Iesu Christi, quem misisti ministrare in tua uoluntate et manifestare nobis consilium tuum, da spiritum gratiae tuae et sollicitudinis in hunc seruum tuum,

quem elegisti ut diaconus sit in tua ecclesia et offerat in sancto sanctorum tui quod tibi offertur a constitute principe sacerdotum tuo ad gloriam nominis tui sine reprehensione et puro more ministra

gradum maioris ordinis assequatur, laudet te et glorificet te per filium tuum Iesum Christum dominum nostrum, per quem tibi gloria et potentia et laus, cum spiritu sancto, nunc semper et in saecula saeculorum. Amen.

(9) » [cont](#)

CONFESSORS, WIDOWS, LECTORS,

CONFESSORS

[Puglisi] If a confessor has been in chains in the name of the Lord, hands are not imposed on him for the diaconate or presbyterate, for he has the honor of the presbyterate by the fact of his confession. But if he is to be ordained a bishop (*instituitur/kathistasthai*), hands are to be imposed on him (*imponetur ei manus*).

If, however, he is a confessor who was not summoned before the authorities and was not punished in chains and was not imprisoned, but was offered private and passing indignity for the name of the Lord, even though he confessed, hands are to be imposed upon him (*imponatur manus super eum*) for every office of which he is worthy.

[Deiss10] [*The Forms of Liturgical Prayer*]

Let the bishop give thanks in the manner described above. It is not, however, necessary for him to use the form of words set out there, as though he had to make the effort to say them by heart in his thanksgiving to God.

Let each pray according to his abilities. If a man can make a becoming and worthy prayer, it is well.

But if he prays in a different way, and yet with

9. De confessoribus

[S(AE)] Confessor (ὁμολογητής) autem, si fu in vinculis propter nomen domini, non imponetur manus super eum ad diaconatum (διακονία) vel presbyterat (πρεσβύτερος). Habet enim honorem (τιμή/) presbyter: (πρεσβύτερος) per suam confessionem (ὁμολογία). autem instituitur (καθίστασθαι) episcopus, imponetur ei manus. Si autem confessor (ὁμολογητής) est qui non ductus coram potestate (ἐξουσία) neque castigatus (κολάζειν) in catenis, neque inclusus est in carcere, neque damnatus est (κατακρίνει alia poena (καταδίκη), sed per occasionem despectus est tantum propter nomen domini nostri et castigatus est (κολάζειν) castigatione (κόλασις) domestica, si autem confessus est (ὁμολογεῖν), quocumque officio (κλήροσ) sit dignus, imponatur manu super eum.

Episcopus autem gratias ag: (εὐχαριστεῖν) secundum quod praediximus. Nullo modo (οὐ πάντως) necessarium est (ἀναγκή) ut proferat eadem verba quae praediximus, quod (ὥς) studens (μελετᾶν) ex memoria (ἀπόστηθος), gratias agens (εὐχαριστεῖν) deo ; sed secundum suam potestatem unusquisque oret. Si quidem aliquis habet potestatem orandi cum sufficientia (-ίκανός) et oratione (προσευχή) solemnibus, bonum est (ἀγαθόν). Si autem aliquis, dum orat, profert orationem

moderation, you must not prevent him, provided that the prayer is correct and conforms to orthodoxy.

WIDOWS

A widow, however, is not ordained when instituted, but is rather chosen by her name. And if her husband has been dead for a long time she may be instituted. But if her husband has not been dead for a long time, she is not to be trusted. And if she is older let her be tested by time [...]

But she is not to receive the laying on of hands, since she does not offer the gifts, nor does she [serve] a liturgical [function]. For ordination is reserved to clerics on account of [their] liturgical [function]. Widows, however, are instituted on account of [their] prayer [...]

[D.12]. THE READER

When someone is ordained reader, let the bishop hand him the book. Let him not lay his hands on him

[D.13]. VIRGINS

Concerning virgins: A virgin

(προσευχή) in mensura, ne impediatis (κωλύειν) eum. Tantum (μόνον) oret quod sanum est in orthodoxia (-ὀρθόδοξος).

10. De Viduis

[S(AE)] Vidua (χήρα) autem cum instituitur (καθίστασθαι) non ordinatur (χειροτονεῖν) sed eligitur ex nomine. Si autem vir eius mortuus est a tempore magno, instituatur (καθίστασθαι). Si autem post multum tempus mortuus est vir eius, non confidatur (πιστεύειν) ei. Sed si senuit, probetur (δοκιμάζειν) per tempus (χρόνος). Saepe (πολλάκις) enim passiones (πάθος) senescunt cum eo et ponit locum eis in seipso. Instituatur (καθίστασθαι) vidua (χρπα) per verbum tantum et se iungat cum reliquo.

Non autem imponetur manus super eam, quia non offert oblationem (προσφορά) neque habet liturgiam (λειτουργία). Ordinatio (χειροτονία) autem fit cum clero (κλήρος) propter liturgiam (λειτουργία). Vidua (χήρα) autem instituitur (καθίστασθαι) propter orationem : haec autem est omnium.

11. De lectore

Ep.66 Αναγνώστης καθίσταται ἐπιδόντος αὐτῷ βιβλίον τοῦ ἐπισκόπου· οὐδὲ γὰρ χειροθετεῖται.

[S(AE)] Lector (ἀναγνώστης) instituetur (καθίστασθαι) cum episcopus dabit ei librum, non autem imponetur manus super eum.

12. De virgine

Non imponetur manus super virginem (παρθένος), sed propositum

does not receive the laying on of hands; it is her choice alone that makes her a virgin.

[D.14]. **SUBDEACONS**

As for subdeacons: subdeacons do not receive the laying on of hands: but they are appointed to serve the deacons

THE GIFT of HEALING

If anyone says, “I have received the gift of healing through a revelation”, do not lay hands on him. The facts themselves will manifest the truth of his statement.

(προαίρεσις) tantum facit eam virginem (παρθένοσ).

13. De subdiacono

Non imponetur manus super subdiaconum, sed nominabitur (ὀνομάξειν) ut sequatur diaconum.

14. De gratiis curationum

Si quis autem dicit : accepi gratiam curationis in revelatione (ἀποκάλυψις), non imponetur manus super eum. Ipsa enim res manifestabit an dixerit veritatem.

Xcxcxc