

# Clement of Alexandria

## Clement of Alexandria: To the Newly Baptized

This text is taken from Butterworth's *Clement of Alexandria*, pp. 370-377 in the Loeb Classical Library, first printed 1919.

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ο προτρεπτικός εις υπομονην  
η  
προς τους νεωετι βεβαπτισμενους  
  
κλημεντος παραγγελματα

### EXHORTATION TO ENDURANCE OR TO THE NEWLY BAPTIZED

#### PRECEPTS OF CLEMENT

Cultivate quietness in word, quietness in deed, likewise in speech and gait; and avoid impetuous eagerness. For then the mind will remain steady, and will not be agitated by your eagerness and so become weak and of narrow discernment and see darkly; nor will it be worsted by gluttony, worsted by boiling rage, worsted by the other passions, lying a ready prey to them. For the mind, seated on high on a quiet thrown looking intently towards God, must control the passions. By no means be swept away by temper in bursts of anger, nor be sluggish in speaking, nor all nervousness in movement; so that your quietness may be adorned by good proportion and your bearing may appear something divine and sacred. Guard also against the signs of arrogance, a haughty bearing, a lofty head, a dainty and high-treading footstep.

Let your speech be gentle towards those you meet, and your greetings kind; be modest towards women, and let your glance be turned to the ground. Be thoughtful in all your talk, and give back a useful answer, adapting the utterance to the hearer's need, just so loud that it may be distinctly audible, neither escaping the ears of the company by reason of feebleness nor going to

ήσυχίαν μὲν λόγοις ἐπιτήδευε, ήσυχίαν δὲ ἔργοις, ὡσαύτως δὲ ἐν γλώττῃ καὶ βαδίσματι· σφοδρότητα δὲ ἀπόφευγε προπετῆ· οὕτως γὰρ ὁ νοῦς διαμενεῖ βέβαιος, καὶ οὐχ ὑπὸ τῆς σφοδρότητος ταραχῶδης γενόμενος ἀσθενής ἔσται καὶ βραχὺς περὶ φρόνησιν καὶ σκοτεινὸν ὄρῶν· οὐδὲ ἠττηθήσεται μὲν γαστριμαργίας, ἠττηθήσεται δὲ ἐπιζέοντος θυμοῦ, ἠττηθήσεται δὲ τῶν ἄλλων παθῶν, ἔτοιμον αὐτοῖς ἄρπαγμα προκείμενος. τὸν γὰρ νοῦν δεῖ τῶν παθῶν ἐπικρατεῖν ὑψηλὸν ἐπὶ ήσύχου θρόνου καθήμενον ἀφορῶντα πρὸς θεόν. μηδὲν ὀξύχολιας ἀνάπλεος ἔσο περὶ ὀργάς, μηδὲ νωθρὸς ἐν λόγοις, μηδὲ ἐν βαδίσμασιν ὄκνου πεπληρωμένος, ἵνα σοὶ ῥυθμὸς ἀγαθὸς τὴν ήσυχίαν κοσμηῇ καὶ θεῖῳδές τι καὶ ἱερὸν τὸ σχῆμα φαίνεται. φυλάττου δὲ καὶ τῆς ὑπερηφανίας τὰ σύμβολα, σχῆμα ὑψαυχενουν καὶ κεφαλὴν ἐξηρμένην καὶ βῆμα ποδῶν ἀβρὸν καὶ μετέωρον.

ἦπιά σοι πρὸς τοὺς ἀπαντῶντας ἔστω τὰ ῥήματα, καὶ προσηγορίαι γλυκεῖαι· αἰδῶς δὲ πρὸς γυναῖκας καὶ βλέμμα τετραμμένον εἰς γῆν. λαλεῖ δὲ περισκεμμένως ἅπαντα, καὶ τῇ φωνῇ τὸ χρήσιμον ἀποδίδου, τῇ χρεία τῶν ἀκουόντων τὸ φθέγμα μετρῶν, ἄχρι ἂν καὶ ἐξάκουστον ἦ, καὶ μήτε διαφεῦγον τὴν ἀκοὴν τῶν παρόντων ὑπὸ σμικρότητος, μήτε ὑπερβάλλον μείζονι τῇ κραυγῇ. φυλάττου δὲ ὅπως μηδὲν πότε λαλήσης ὃ μὴ προεσκέψω καὶ προενόησας· μηδὲ προχειρῶς καὶ

μεταξὺ τῶν τοῦ ἐτέρου λόγων ὑπόβαλλε τοὺς  
σαντοῦ· δεῖ γὰρ ἀνὰ μέρος ἀκούειν καὶ διαλέγεσθαι,  
χρόνω μερίζοντα λόγον καὶ σιωπὴν·  
μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως δίδασκε, μηδὲ  
ὑπὸ φθόνου πότε σοφίαν ἀποκρύπτου πρὸς τοὺς  
ἐτέρους, μηδὲ μαθήσεως ἀπίστασο δι' αἰδῶ. ὕπεικε  
πρεσβυτέροις ἴσα πατράσιν· τίμα θεράποντας θεοῦ·  
κάταρχε σοφίας καὶ ἀρετῆς, μηδὲ ἐριστικὸς ἔσο  
πρὸς τοὺς φίλους, μηδὲ χλευαστὴς κατ' αὐτῶν καὶ  
γελωτοποιός· ψεῦδος δὲ καὶ δόλον καὶ ὕβριν  
ἰσχυρῶς παραίτου· σὺν εὐφημία δὲ φέρε καὶ τὸν  
ὑπερήφανον καὶ ὕβριστὴν ὡς πρῶος τέ καὶ  
μεγαλόψυχος ἀνὴρ.

κείσθω δέ σοι πάντα εἰς θεὸν καὶ ἔργα καὶ λόγοι,  
καὶ πάντα ἐνάφερε χριστῶ τὰ σαντοῦ καὶ πυκνῶς  
ἐπὶ θεὸν τρέπε τὴν ψυχὴν, καὶ τὸ νόημα ἐπέρειδε  
τῇ χριστοῦ δυνάμει ὡσπερ ἐν λιμένι τίνι τῷ θείῳ  
φωτὶ τοῦ σωτῆρος ἀναπαυόμενον ἀπὸ πάσης  
λαλιᾶς τέ καὶ πράξεως. καὶ μεθ' ἡμέραν πολλάκις  
μὲν ἀνθρώποις κοινοῦ τὴν σεαυτοῦ φρόνησιν,  
θεῶ δὲ ἐπὶ πλεῖστον ἐν νυκτὶ ὁμοίως καὶ ἐν ἡμέρᾳ·  
μὴ γὰρ ὕπνος σὲ ἐπικρατεῖτω πολὺς τῶν πρὸς θεὸν  
εὐχῶν τε καὶ ὕμνων θανάτῳ γὰρ ὁ μακρὸς ὕπνος  
ἐφάμιλλος. μέτοχος χριστοῦ ἀεὶ καθίστασο τοῦ  
τὴν θείαν ἀγῆν καταλάμποντος ἐξ οὐρανοῦ· εὐφροσύνη  
γὰρ ἔστω σοι διηνεκῆς καὶ ἀπαυστος ὁ  
χριστός.

μηδὲ λῦε τὸν τῆς ψυχῆς τόνον ἐν εὐωχίᾳ καὶ  
ποτῶν ἀνέσει ἱκανὸν δὲ ἡγοῦ τῷ σώματι τὸ  
χρειῶδες. καὶ μὴ πρόσθεν ἐπέιγου πρὸς τροφὰς  
πρὶν ἢ καὶ δείπνου παρῆ καιρὸς· ἄρτος δὲ ἔστω  
σοι τὸ δεῖπνον, καὶ πόαι γῆς προσέστωσαν καὶ τὰ  
ἐκ δένδρων ὠραία· ἴθι δὲ ἐπὶ τὴν τροφὴν εὐσταθῶς  
καὶ μὴ λυσσώδη γαστριμαργίαν ἐπιφαίνων· μηδὲ  
σαρκοβόρος μηδὲ φίλοινος ἔσο, ὅποτε μὴ νόσος τίς  
ἴασιν ἐπὶ ταύτην ἄγοι. ἀλλ' ἀντὶ τῶν ἐν τούτοις  
ἡδονῶν τὰς ἐν λόγοις θείοις καὶ ὕμνοις εὐφροσύνας  
αἰροῦ τῇ παρὰ θεοῦ σοι χορηγουμέναις σοφία,  
οὐράνιος τέ ἀεὶ σὲ φροντίς ἀναγέτω πρὸς οὐρανόν.

excess with too much noise. Take care  
never to speak what you have not  
weighed and pondered beforehand; nor  
interject your own words on the spur of  
the moment and in the midst of  
another's; for you must listen and  
converse in turn, with set times for  
speech and for silence. Learn gladly, and  
teach ungrudgingly; never hide wisdom  
for others by reason of a grudging spirit,  
nor through false modesty stand aloof  
from instruction. Submit to elders just as  
to fathers. Honour God's servants. Be  
first to practice wisdom and virtue. Do  
not wrangle with your friends, nor mock  
at them and play the buffoon. Firmly  
renounce falsehood, guile and insolence.  
Endure in silence, as a gentle and high-  
minded man, the arrogant and insolent.

Let everything you do be done for God,  
both deeds and words; and refer all that  
is yours to Christ; and constantly turn  
your soul to God; and lean your thought  
on the power of Christ, as if in some  
harbour by the divine light of the  
Saviour it were resting from all talk and  
action. And often by day communicate  
your thoughts to men, but most of all to  
God at night as well as by day; for let  
not much sleep prevail to keep you from  
your prayers and hymns to God, since  
long sleep is a rival of death. Show  
yourself always a partner of Christ who  
makes the divine ray shine from heaven;  
let Christ be to you continual and  
unceasing joy.

Relax not the tension of your soul with  
feasting and indulgence in drink, but  
consider what is needful to be enough  
for the body. And do not hasten early to  
meals before the time for dinner comes;  
but let your dinner be bread, and let  
earth's grasses and the ripe fruits of trees  
be set before you; and go to your meal  
with composure, showing no sign of  
raging gluttony. Be not a flesh-eater nor  
a lover of wine, when no sickness leads  
you to this as a cure. But in place of the

καὶ τὰς πολλὰς περὶ σώματος ἀνίει μερίμνας  
τεθαρσηκῶς ἐλπίζει ταῖς πρὸς θεὸν, ὅτι σοὶ γέ τὰ  
ἀναγκαῖα παρέξει διαρκῆ τροφήν τε τὴν εἰς ζωὴν  
καὶ κάλυμμα σώματος καὶ χειμερινοῦ ψυχῆς  
ἀλεξητήρια. τοῦ γὰρ δὴ σοῦ βασιλέως γῆ τε  
ἅπαντα καὶ ὅσα ἐκφύεται· ὡς μέλη δὲ αὐτοῦ τῶν  
αὐτοῦ θεραπόντων ὑπερβαλλόντως περιέπει καθάπερ  
ἱερά καὶ ναοὺς αὐτοῦ. διὰ δὴ τοῦτο μηδὲ νόσους  
ὑπερβαλλούσας δέδιθι μηδὲ γήρωσ ἔφοδον χρόνον  
προσδοκωμένου· παύσεται γὰρ καὶ νόσος, ὅταν  
ὀλοψύχῳ προθέσει τοιοῦτον τὰς αὐτοῦ ἐντολάς.

ταῦτα εἰδὼς καὶ πρὸς νόσους ἰσχυρὰν κατασκεύαζε  
τὴν ψυχὴν, εὐθάρσησον ὥσπερ τις ἀνὴρ ἐν  
σταδίοις ἄριστος ἀτρέπτω τῇ δυνάμει τοὺς πόνους  
ὑφίστασθαι. μηδὲ ὑπὸ λύπης πάνυ μίεζον τὴν  
ψυχὴν, εἴτε νόσος ἐπικειμένη βαρύνει εἴτε ἄλλο τι  
συμπίπτει δυσχερές, ἀλλὰ γενναίως ἀντίστα τοῖς  
πόνουσι τὸ νόημα, χάριτας ἀνάγων θεῶ καὶ ἐν μέσοις  
τοῖς ἐπιπόνουσι πράγμασι ἅτε δὴ σοφώτερά τε ἀνθρώπων  
φρονοῦντι καὶ ἅπερ οὐ δυνατὸν οὐδὲ ῥάδιον  
ἀνθρώποις εὐρεῖν. ἐλέει δὲ κακουμένους, καὶ τὴν  
παρὰ τοῦ θεοῦ βοήθειαν ἐπ' ἀνθρώποις αἰτοῦ·  
ἐπινεύσει γὰρ αἰτοῦντι τῷ φίλῳ τὴν χάριν, καὶ τοῖς  
κακουμένοις ἐπικουρίαν παρέξει, τὴν αὐτοῦ δύναμιν  
γνώριμον ἀνθρώποις καθιστάναι βουλόμενος, ὡς ἂν  
εἰς ἐπίγνωσιν ἐλθόντες ἐπὶ θεὸν ἀνωσιν καὶ τῆς  
αἰωνίου μακαριότητος ἀπολαύσωσιν, ἐπειδὴν ὁ  
τοῦ θεοῦ υἱὸς παραγένηται ἀγαθὰ τοῖς ἰδίοις  
ἀποκαθιστῶν.

pleasures that are in these, choose the  
joys that are in divine words and hymns,  
joys supplied to you by wisdom from  
God; and let heavenly meditation ever  
lead you upward to heaven.

And give up the many anxious cares  
about the body by taking comfort in  
hopes towards God; because for you He  
will provide all necessary things in  
sufficiency, food to support life,  
covering for the body, and protection  
against winter cold. For to your King  
belongs the whole earth and all that is  
produced from it; and God treats the  
bodily parts of His servants with  
exceeding care, as if they were His, like  
His own shrines and temples. On this  
account do not dread severe diseases,  
nor the approach of old age, which must  
be expected in time; for even disease  
will come to an end, when the whole-  
hearted purpose we do His  
commandments.

Knowing this, make your soul strong  
even in face of diseases; be of good  
courage, like a man in the arena, bravest  
to submit to his toils with strength  
unmoved. Be not utterly crushed in soul  
by grief, whether disease lies heavily  
upon you, or any other hardship befalls,  
but nobly confront toils with your  
understanding, even in the midst of your  
struggles rendering thanks to God; since  
His thoughts are wiser than men's, and  
such as it is not easy nor possible for  
men to find out. Pity those who are in  
distress, and ask for men the help that  
comes from God; for God will grant  
grace to His friend when he asks, and  
will provide succour for those in  
distress, wishing to make His power  
known to men, in the hope that, when  
they have come to full knowledge, they  
may return to God, and may enjoy  
eternal blessedness when the Son of God  
shall appear and restore good things to  
His own.