

The Early Church Fathers Writings

Volume 102

THE EARLY CHURCH FATHERS WRITINGS

Volume 102

Coptic Lives, Martyrdoms and Homilies

c. AD 300 – 800

S E R M O N I N D E X

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Volume 102: Coptic Lives, Martyrdoms and Homilies

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the hundred and second volume of a series that gathers the writings of the early Church. The first volumes of the series follow the writers in order of date; this volume belongs to the later part of the series, which gathers the Coptic and Armenian writings of the Christian East, which were read in monasteries and churches and do not belong to any one of the great Fathers. This volume holds two lives of Egyptian saints, the martyr Isaac of Tiphre and the abbot Shenouda, and three collections of Coptic texts translated by E. A. Wallis Budge: apocryphal writings, homilies, and martyrdoms and lives of the saints.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations. The translations by Budge were read by machine from scans of the printed books and have not been proofread against the pages, so a misreading may remain. Page numbers, footnotes and the Coptic text itself are left out, and Coptic words that the machine printed in Greek letters are omitted. The martyrdom of Isaac of Tiphre and the Life of Shenouda were transcribed by Roger Pearse.

In this volume

Coptic is the last stage of the ancient Egyptian language, written in an alphabet taken from the Greek, and it was the language of the church in Egypt

from about the third century. The works in this volume were written for the monasteries and churches of Egypt, where they were read aloud on the feast of a saint or a martyr, and they were first made known to English readers by E. A. Wallis Budge of the British Museum.

The volume opens with the martyrdom of Isaac of Tiphre and a Syriac life of the abbot Shenouda. The three collections that follow are Budge's translations of Coptic texts that were first published by the British Museum: the apocrypha, which include the Book of the Resurrection that is ascribed to Bartholomew and the life of Pisentius of Coptos; ten homilies and four related homilies in Syriac and Ethiopic; and the martyrdoms and lives of Victor, Eustathius, Cyrus, John the Monk, Onnophrios and others. Many of these works are legendary, and the names of their authors are those that the manuscripts give; they show what the Christians of Egypt read, believed and loved.

Dates and authorship

The Coptic texts are the work of many hands and of many centuries, and the dates given in them are uncertain. Many were written long after the saints they praise, and many carry the name of a famous bishop although he did not write them. Each work begins with a short introduction that says what is known and what is not.

PART ONE

Two Egyptian Saints

The martyr Isaac of Tiphre, who gave himself up in the persecution under Diocletian, and Shenouda, the abbot of the White Monastery.

The Martyrdom of Isaac of Tiphre

TOLD BY HIS KINSMAN CHRISTOPHER

Martyred in the early 4th century

The martyrdom of Isaac of Tiphre, a village in the Delta of Egypt, who gave himself up to the governor in the time of the Great Persecution and died after many tortures. The Coptic account says that it was written by his kinsman Christopher, who saw it all. It is printed here with E. A. Wallis Budge's two papers of 1885, which describe the manuscript and the history of the text.

BUDGE'S NOTES ON THE MARTYRDOM

¹From Proceedings of the Society of Biblical Archaeology, vol. 7 (1884-5), pp. 95-97. A Paper entitled "Notes on the Martyrdom of the Coptic Martyr Isaac of Tiphre," was read by E. A. Wallis Budge, B.A.:— The MS. from which the Coptic text of this Martyrdom is taken is in the possession of Lord Zouch. It is written in a large and regular hand and belongs most probably to the tenth century. Some of the capitals which begin the paragraphs are illuminated, and on the tops of the pages are the short ejaculatory prayers, "God have mercy upon us, God save, God help us, God hear us," and the like. According to the colophon the MS. was written while one John was Archbishop of Alexandria, in the 115th year of the era of the Martyrs, and was presented by a monk called Father Stauros in the Monastery of Father John to the Holy Church of Elijah the Prophet. The donor entreats that everyone who reads in the MS. shall say, "May the Lord Jesus Christ show mercy unto him with all the things of this world, and when he departs from the body may He make him to lie down in the bosom of Abraham the greatest of our fathers, with Isaac, and Jacob, and Elijah the prophet, in the kingdom of heaven." As a whole the text is very perfect, a few clerical errors, and the omission of a word or two here and there, comprising nearly all its faults.

²The history of the Martyrdom of Isaac was written by a kinsman of his called Christopher, who, as he himself states, was an eye witness from the beginning to the end of his tortures and of his death, hence this contemporan-

eous account is peculiarly valuable. In the last century the Augustinian monk F. A. A. Giorgi published in his "De miraculis Sancti Coluthi" some excerpts from the Vatican MS. No. 66, containing the "Martyrdom of Isaac," with a Latin translation, and in the year 1810 Zoega's Catalogue of the Coptic MSS. in the Borgian Museum appeared, containing two interesting extracts from the same source. As far as I know, however, no complete copy of the text of the Martyrdom, nor a version of the whole of it, has ever appeared. Isaac the Martyr suffered and died during the reign of Diocletian, most probably in consequence of one of the edicts issued by this Emperor in the years 303-4 A.D. It will be remembered that the first edict was issued 22nd February, 303 A.D., and the persecution of the Christians began with the demolition of the church at Nicomedia. This edict proclaimed that the lives of the Christians were to be spared if possible; but by the three edicts which followed in this and the following year, no restrictions were laid upon the ruthless and savage hands of the persecutors.

³ The history of Isaac's martyrdom was most probably written by Christopher shortly after it took place, and there is no doubt that a knowledge of it was general among the Egyptian Christians during the latter half of the fourth century. Lord Zouch's MS. containing the account of the martyrdom was copied from a MS. dated in the 115th year of the era of the Coptic Martyrs. Now this era was reckoned from 29th August, 284 A.D., therefore the original MS. was written about the year 399 A.D. For an account of the causes of the persecution of the Christians by Diocletian, see Gibbon, "Decline and Fall." London, 1854. Vol. II, pp. 264-273; Mosheim, "Ecclesiastical History," Vol I, p. 213 et seq. Eusebius, "De Vita Constantini," II, 51. ⁴ Isaac was a native of the village of Tiphre, in the province of Garbiah, in the Busirite nome in the Delta. When he was twenty-five years of age, one night, while he was asleep in a field by his cell, the angel of the Lord woke him up, and told him to go and confess Christ to the Governor of Taubah or Bana. The holy man bade farewell to his parents, and set out to perform the command. When he arrived at Taubah, the Governor Culcianus was in his bath. When he came out and saw Isaac, the would-be martyr cried out that he was a Christian. After some conversation, the governor gave him into the charge of a soldier called Dionysius, telling him to keep guard over him while he went to Taniati. Shortly after, on a miracle being wrought by Isaac, the soldier was converted, and on his confessing it to his lord Culcianus, he was beheaded. Isaac

was then taken to Peshati or Niciu, the metropolis of the Prosopites nome. There he was tortured by being immersed in a boiling cauldron; a miracle was wrought, however, and he was delivered from death. Culcianus now took counsel with Arianus, the Governor of Hormes, who, having seen and heard the holy man, took him away with him to Hormes, a town sixteen days' distance by ship from Taubah. In the prison of this place Isaac found two other Christians, called Philoxenus and Surine. A day or two after his arrival he was tormented with all the hideous tortures which the cultured mind of the civilised Roman had invented to terrify the unhappy Christians. During the tortures some miracles were wrought, by which Isaac was a second time delivered from death; and the people of the city made an uproar, and wished to stone their governor. Isaac was then taken by ship to Taubah, where he suffered death by the executioner's sword.

⁵ From Transactions of the Society of Biblical Archaeology, vol. 9 (1893), pp.74-90

THE MARTYRDOM OF ISAAC OF TIPHRE.

⁶ By E. A. Wallis Budge, M.A. Read 3rd March, 1885. ⁷ The vellum manuscript from which the text of this Martyrdom is taken is in the possession of Lord Zouche; it is written in a large, regular hand, and belongs to the XIIth century. Some of the capitals which begin the paragraphs are illuminated, and on the tops of the pages are the short ejaculatory prayers "God have mercy upon us"; "God help us"; "God save me"; "God hear me," and the like. In ancient days the manuscript was presented to the library of the Holy Church of Elijah the prophet by one Father Stauros, a monk in the monastery of Father John. The MS. is dated in the 115th year of the era of the martyrs. Since the era of the Martyrs is reckoned from the 29th of August, A.D. 284, its 915th year will be equivalent to A.D. 1199. The Martyrdom was written by Christopher, a kinsman of Isaac the Martyr, and towards the end of it he says that he was with the holy man throughout all his tortures and sufferings from the beginning to the end, and that he was also an eye witness of his death. I have not been able to find out the exact year in which the martyrdom was consummated, nor the year in which it was first written down. It will be remembered that Diocletian ascended the throne A.D. 284, and that the first eighteen years of his reign were marked by a spirit of mild religious toleration.

8 Christianity spread to such an extent as to alarm the polytheists and pagans, and Galerius while passing the winter at Nicomedia with Diocletian, represented to him that he could not consider his work of the deliverance of the empire perfect if he allowed an independent people like the Christians to subsist and multiply in the heart of the provinces. Whatever may have been Diocletian's secret reasons for persecuting the Christians, it is certain that a merciless and cruel attack upon them began with the destruction of the church of Nicomedia, February the 23rd, A.D. 303. The following day the general edict of persecution followed; but it attacked the churches and the property of the Christians rather than their lives, for Diocletian was averse to the effusion of blood. Shortly after, the edict was torn down from its conspicuous position by the hands of a Christian, and Diocletian was filled with fury, hatred, and jealousy. Edict after edict appeared, each more severe than the last, and eventually every one in the Imperial service had power to persecute the unhappy Christians as much as they pleased. It is very probable that Isaac suffered death in the year A.D. 304, the year in which Diocletian issued the edict that commanded the magistrates to employ every severity to make the Christians give up their superstition and to return to "the religion of nature, of Rome, and of their ancestors.

9 His self-sought martyrdom was consummated at Taubah on the 6th day of Pashons, the first month of the season of the inundation, and corresponding to the last few days of our April and a large portion of May. Christopher's account of it would be written down very soon after this, and would be current among the Egyptian Christians during the IVth century. 10 The Augustinian monk F. A. A. Georgi in the last century published in his "*De Miraculis Sancti Coluthi*" some extracts from the Vatican MS. No. 66, which contained the history of the Martyr Isaac, and added a Latin version; and in 1810 Zoega's Catalogue of Coptic MSS. in the Borgian Museum appeared, containing two important extracts from the same source. So far as I know, however, neither a complete copy of the text has hitherto been given, nor a translation of the whole of it. The text contained in Lord Zouche's MS. is on the whole very perfect, a few clerical errors and the omission of a word here and there comprising nearly all its faults. I offer my thanks to him for his kindness in allowing me to copy this martyrdom. Translation. The martyrdom of the holy martyr of our Lord Jesus Christ, Father Isaac of Tiphre, in

the nome of Panau, which was consummated on the sixth day of the month Pashons in the peace of God, Amen.

THE MARTYRDOM OF ISAAC OF TIPHRE

¹ The emperor Diocletian in his days did things which it was unlawful for him to do, for he made idols and worshipped them, and forsook the God of heaven. Besides this he wrote an edict saying, "I, the Emperor Diocletian, command that the whole world shall offer sacrifice to the gods; whosoever shall not obey this decree, him shall they torture with horrible pains, and afterwards they shall spoil his house, and carry away all that he hath." And he gave the order to Culcianus the general, who carried it to Alexandria, where he made the multitude to offer sacrifice; and journeying on again he came towards the south to Egypt, and entering into Taubah he landed at the harbour. Now there was in the village of Tiphre, in the nome of Panau, a prudent young man whose name was Isaac; he was twenty-five years of age, and was very beautiful, and he served God by day and by night. And an angel of the Lord appeared unto him while he was asleep in the field behind his hut (or 'the reapers?') and woke him up, saying, Hail, Father Isaac, the God-bearing (or God-borne) man, why sleepest thou when the contest is spreading? And he showed him a crown, and said, Be strong, this crown is thine, neglect not thy salvation. Arise, get thee to the governor of Taubah, and confess Christ, that thou mayest die for His holy name, and come into His everlasting kingdom; and when the angel had said these things, he departed from him.

² When the daylight had spread over the earth, Isaac arose and came into his house, and greeting his father and mother, said, I salute you, my parents; and they said, Whither goest thou? He says to them, I am going to the governor to die for the name of my Lord Jesus Christ, Whom they crucified under Pontius Pilate; it is good for me to die to this world, that I may live in the kingdom of God; but they laid hold on him, saying, We will not send thee away, O beloved child, to die a horrible death. ³ At midnight the angel of the Lord appeared unto him, and the whole house became exceedingly bright. And the angel said to him, Hail, Father Isaac, God be with thee; and the blessed man replied, Thy grace be with me. And he led him out from his village and his house, saying, Endure, that thou mayest receive the incorruptible crown, for I say unto thee, thy crown and thy throne are in heaven. Fear not, I will be with thee, until thou endest thy martyrdom, for thou

shalt suffer many pains for the name of the Christ; but be of good cheer, I will come to succour thee. And having said these things, the angel went upwards into heaven. Then the blessed Father Isaac arose in the strength of Christ, and departed on foot to Taubah, where he found the governor in the bath, and he stood before the door. And, behold, there came out to him a soldier, whose name was Dionysius, and he said to him, What dost thou need? Says the noble one, I want the governor. The soldier replied, What is thy business with the governor? And the holy man answered, I am a Christian. Dionysius says to him, What hast thou to do with this matter? dost thou wish to die a horrible death? The blessed man answered, The death of this world is not death to me, but life in the world to come. Now while he was speaking with Dionysius, the governor came out from the bath;

⁴and when the noble Father Isaac saw him, he cried out, saying, I am a Christian. Then Culcianus the governor looked at him, and said, Knowest thou what a Christian is? The holy man answered, I know that I am a servant of the Lord Jesus Christ. And the governor spake to him, saying, If thou listenest to me, thou shalt live; but if thou dost not listen to me, thou shalt die a horrible death. The holy Father Isaac answered, saying, It is written in the Holy Gospel, "fear not them that are able to kill your body, but are not able to kill your soul; but fear rather Him that is able to destroy the soul and the body in the Gehenna of fire. Says the governor to him, Where are these things written? And the holy man made answer to him, "They are written in the Gospels. And again the governor spake to him, Art thou the reader? Says the holy man, No. Then the governor asked him, Whence comest thou? The holy man replied, I am a man of Tiphre, in the nome of Panau. And the governor said to Dionysius, See if thou canst persuade him while I go to Taniati and return; and having gone up into a ship, he came to Taniati.

⁵Then Dionysius took the holy man into his house, and said to him, Listen to me, offer sacrifice to the gods; I have one only child, a daughter, and her will I give to thee to wife. I will also cause the governor to give thee a post in the army, and thou wilt receive honour. What hast thou to do with this name of Jesus? Says the holy man to him, By the prayers of the Saints, if thou wert to give me the empire of Diocletian, I would not deny my Lord Jesus Christ, the Son of the living God. So when Dionysius knew that he would not listen to him, he left off speaking to him, and put him under restraint; and he gave him bread and water for his daily food. ⁶And it came to pass

that the holy man came out one day, and behold there was a blind man sitting begging. Dionysius says to him, Go and entreat the man of God, to lay his hand upon thine eyes and thou shalt see; and he straightway cried out, saying, O man of God, help me that I may see. Then the blessed one said to him, Our Lord Jesus did not say to any man, See? but according to thy faith, so shall it be to thee. And laying his hands upon his eyes, he said, In the Name of the Lord Jesus Christ, See. And he saw immediately, and cried out, saying, One is the God of the Christians, the God of Father Isaac. And behold a woman cried out, Lord have mercy, and help me, for I and my son are poor. The blessed man says to her, Which gods do ye serve? and she answered, I serve Zeus and Hermes; and the holy man said, Thou art poor, and thy gods also are poor. If thou listenest to me, the blessing of God shall be with thee: go, serve Christ, and His blessing also shall be with thee.

7 Now the blessed Isaac stayed in the house of Dionysius the soldier until the governor returned to the south. And when he had come, he asked Dionysius, Has the Christian persuaded himself to offer sacrifice? He answered, Mayest thou be burnt, and thy polluted idols with thee; for from now and henceforth I will serve the Lord Jesus Christ, the Son of the living God, and the Holy Spirit. Upon this the governor said, With thee I have nothing to do, but I will send thee to thy tribune. Then Dionysius said to him, As the God of Father Isaac liveth, thou shalt neither eat nor drink until thou hast pronounced my sentence, so that I may receive the crown of Christ in His kingdom. Now when the governor had risen to go to his house, his chariot was delayed, and he was unable to go to his dinner. And he said to Dionysius, Now, show your sorcery to-day! He replied, I am no sorcerer, but a servant of Jesus Christ. Then the governor wrote his sentence, which ran after this manner: "I command that the head of Dionysius, a soldier disobedient to the commands of the emperors, be severed [from his body] by the edge of the sword." And when they had carried him to the west of the city to the place of the theatre, they took off his head: and he consummated his martyrdom on the 5th day of Pashons, in the peace of God, Amen.

8 Then says the governor to Father Isaac, Behold, through thee the soldier is dead; and I will take thee to Peshati that I may try thee in the same manner; so he took him with him on board the ship, and brought him to Peshati. And on the morrow, when the governor sat upon the throne, he commanded them to bring the blessed Father Isaac before him. "When they

had brought him, he said to him, Hearken unto me, and offer sacrifice to the gods, that thou mayest escape a multitude of sufferings, for I am exceedingly grieved for thee. Says the holy man to him, If thou didst sorrow for me yesterday, do not pity me to-day; but the governor commanded them to hang him upon the wooden horse and to torture him. Then the holy man made the sign of the cross, saying, In the Name of the Father, and of the Son, and of the Holy Ghost, help me, O good Saviour; and straightway the wooden horse broke in two in the middle. When the company of soldiers saw the marvel which had taken place, they cried out, The God of the Christians is the only ONE, the God of Father Isaac. Then the governor commanded to lay him upon the iron bed, and to heat it until he was entirely consumed, and to pour sulphur and pitch in his throat. And at the same time the governor said to Isaac, Hearken unto me, and die not by such a horrible death.

9 Says the blessed man to him, Through the strength of Christ I can endure every torture thou wishest to inflict upon me. Says the governor, Carry him away to prison until I consider what I shall do with him: so they took him and carried him away to prison. And on the morrow, while he sat upon the judgment seat, behold Arianus the general landed at the city, and they greeted one another. Then Culcianus said to Arianus, There is a Christian here whom I am unable to compel to offer sacrifice to the imperial gods. Says Arianus to him, Show him to me. When they had brought the holy man, Arianus said to him, Art thou the sorcerer from Tiphre, who despisest the imperial gods? The blessed man says to him, I am not a sorcerer; nay, but I belong to the Father, and the Son, and the Holy Spirit. Says Arianus to Culcianus, Send him to me, and I will teach him. Then Culcianus says to the holy Father Isaac, Since thou hast not listened to me, behold, I banish you; and he sent him away with Arianus, who sailed to the south.

10 And they threw the blessed man into the hold of the ship; and behold the Saviour appeared to him there. When the blessed man saw Him he threw himself down before Him, and did reverence, saying, Be mindful of me, O Lord, and sustain me until I finish my course. Then the Lord said to him, Fear not, I will never forsake thee, nor any like unto thee, until ye inherit the kingdom; and having said these things, He gave him the salutation of peace, and went up into heaven. And the blessed Father Isaac prayed to God, saying, O God, Who didst form me from my mother's womb, help me in

every place whithersoever I shall go; and be not far from me, lest the heathen say, Where is their God? ¹¹ Now while he was saying these things, the sailors of the ship listened to him, and said to one another, This is a man of God. And when one of the sailors opened the door of the hold of the ship and said to him, Hail! the blessed man replied, my Lord, hail, good brother; do me a charity and give me a little water. So he brought a vessel to the holy man, and he drank, and said to the sailor, May God show mercy unto thee in: the day of the great judgment. And the sailor took the vessel, and there was a little water left in it, and, in sport, he poured it upon one of the sailors who had a diseased eye, and immediately the eye was opened and became as if it had never been diseased. Then the sailor to whom this had happened glorified God, Who alone doeth great and wonderful things. At another time they brought him bread to eat; but the blessed man said to them, May my God bless you, but I will not eat until I have finished my course, when I shall eat bread in the kingdom of heaven with my Lord Jesus Christ.

¹² And at the end of the sixteenth day he landed at the port, and they brought the blessed man into the city, which was exceedingly hospitable: and finding Philoxenus and Father Surine in prison, he greeted them. They said to him, Be of good cheer, beloved brother, we have received grace through greeting thee; and the blessed Father Surine said, May the Lord God give us power that we may stand firm in His Holy Name until we finish our contest. And the blessed Father Isaac said, Remember, O Fathers, that I am but a child, and I know nothing; Philoxenus replied, Be of good cheer, brother, the governor will hear thee before us, and thou wilt receive the crown of thy martyrdom; and do thou be mindful of us [when thou art] in the house of God. And at midnight the holy man prayed: and Father Isaac opened his mouth and blessed God, saying, "I bless Thee, O God, in life, and I will praise Thee while I have my being; may my prayers come up before Thee as sweet incense: keep me under the shadow of Thy wings, and deliver me by Thy Holy Name, for Thine is the glory for ever." On the morrow Arianus the governor sat upon the judgment seat, and he commanded, saying, Bring hither to me the sorcerer from Tiphre. So the executioners went to the prison [to bring him]. Then the blessed Father Isaac says to the saints, Entreat God that He may give strength to me. They answered and said, My God Whom we serve day and night will give strength to thee until thou has finished thy course.

13 And when he had been brought before the governor, he said to him through an interpreter, Hast thou not yet persuaded thyself to offer sacrifice to the glorious gods, concerning whom the emperors have made proclamations, that thou mayest escape from torture? The holy Father Isaac says, I have already told thee not once nor twice that I will not offer sacrifice to thy gods; and I have already told thee that the whole world shall go to destruction, but the glory of my God shall endure for ever. When the governor heard these things he became exceedingly wroth, and he caused his mouth to be beaten with a rod of iron until his teeth were knocked out. Then the holy man suffered agonies through tortures such as these: they made gashes in various parts of the body of the holy man with iron knives; they poured vinegar and acid upon his wounds; they dug out the nails of his hands and feet, one by one; they laid hot ashes upon the places thereof; they brought iron borers red hot from the fire, and they thrust them through his ears until the fire entered his brain; but the holy man endured all these things with fortitude. Then the whole multitude and the governor himself marvelled. Arianus the governor turned to Father Isaac, the brave man, and said to him, Verily thou hast shown thy sorcery this day.

14 Says the holy man, Dost thou not see, O fool, that my Lord Jesus has come time after time to deliver me from thy wiles and tortures? Arianus said to him, Verily, nothing could deliver thee from all these things except the sorcery which thou doest in the name of Jesus in whom thou believest. But by the life of the gods, by Apollo and Artemis, the mother of the gods, I will hack thee limb from limb until I find (know) that thy sorcery can deliver thee out of my hands. The governor says to him, What is thy name? The holy man answered, The name which my parents gave to me in the flesh according to the [custom of] the world is Isaac, but the name by which I live as a free man is Christian. Then the governor said to him, Isaac, thy words of madness will avail thee nothing; hearken unto me, and offer sacrifice to the gods. Says the holy man, I am wise and not mad; but were I to hearken unto thee I should indeed become mad.

15 So the governor commanded to carry him to the wooden horse and to torture him until all his bowels flowed away. Says the governor to him, Offer sacrifice that I may set thee free. The blessed man answered, It is in thy power to inflict all [manner of] tortures upon my body, but over the soul and the spirit thou hast no power. Then the governor commanded, saying, Bring

hither oil and wax and sulphur, and throw them into a cauldron and make fire under them until they boil; first of all pour some down his throat, and then over all his body; and they did so. When the holy man saw the cauldron, he said, O Lord Jesus Christ, help me, and as Thou didst send Thy angel and didst deliver the three holy ones out of the fiery furnace of Nebuchadnezzar the king, oven so deliver me, O Lord Jesus Christ, that the governor may not say, Where is his God? And when he had said these things, he made the sign of the Cross three times, saying, In the Name of the Father and of the Son and of the Holy Spirit. Then he went into the cauldron, and prayed, saying, Come to me, O Lord Jesus Christ, and be not far from me. And behold, the archangel Michael came immediately from heaven and cooled the cauldron, making it like cold water.

¹⁶ Now when the [people of the] city had seen what had taken place, they wished to stone the governor, and cried out, saying, Either release him, or pronounce sentence upon him. Then the governor commanded to carry him on board ship, and to carry him to Taubah; and in passing sentence upon him he wrote thus, Since it is the wish of this man Isaac of Tiphre, in the nome of Panau, to die for the name of Jesus, I command that his head be taken off by the edge of the sword; and thus [saying] he closed up the paper and rose up from the judgment seat. When the servants of iniquity had come, they dragged away the holy man with a gag in his mouth. Now when they had brought him to Taubah, the whole city came out to him, and they marvelled at his comeliness and the glory that surrounded him. And when they had seized him in order to take off his head, the holy Father Isaac said to the soldiers who were holding him, Long life to you, my brethren, and have patience with me a little time that I may pray to my God before ye slay me. So the executioners withdrew from the blessed Father Isaac, and turning his face towards the East, he opened his mouth and prayed, saying:—

¹⁷ O ye Angels of light, stand by me this day; O ye Archangels of light, stand by me this day; O ye Seraphim of light, stand by me this day; O ye ministers of light, stand by me this day. Come to me this day, O Lord Jesus Christ, and give me strength; may I be worthy to hear Thy voice before I die, that my heart may be consoled by asking from Thee the petition which is in it. While the holy Father Isaac was saying these things, behold the Lord Jesus Christ, riding upon a chariot of light, came from heaven, with thousands of angels praising Him. And stopping the chariot above the place where the

holy man was, the Lord cried out with a loud voice, saying, Come up to Me, O beloved Isaac, and I will give unto thee the wages of the recompense for the sufferings which thou hast endured for My Name. Every petition thou desirest to make I will grant to thee, for My Father is a joyful giver. Now when the holy Father Isaac heard the Saviour saying these things to him, his heart took courage, and he spoke to Him, saying, thus: Hear me, O Lord God, and make my heart glad [by granting] that which I shall ask from Thy hand, Thou knowest, O God, that my city is little, and lest an enemy rise up against it, send the archangel Michael to help them and to give

¹⁸ them strength to destroy them. If a sinful man shall come to my body, and shall pray to Thee, do Thou forgive his sin before the sun goes down on that day. Then the Lord spoke to him, O beloved one, as thou wishest so shall it be. And the holy Father Isaac said to Him, I entreat Thee also on behalf of him that shall lay my body in a sarcophagus, that in the hour of his necessity thou wilt clothe his body that it be not naked; I ask too that Thou wilt write the name of him that shall write down [the history of] my martyrdom, ¹⁹and publish me abroad, in the book of Life; that Thou wilt make the heart of him that shall voluntarily call his son by my name, happy with joy; and that Thou wilt give part of the endless offering to him that shall make an offering at my tomb. When the holy Father Isaac had said these things, the Saviour answered in a gentle voice, saying, Verify, I say unto thee, whatsoever thou hast asked in My name, that will I grant unto thee, and the things which thou hast not made mention of, will I also grant unto thee. And behold I will appoint Michael the chief archangel to the place where thy body shall be laid to serve thee in every demand of healing the people which they ask thee for. And after these things the blessed Father Isaac turned to the executioners, and said to them, Come, fulfil that which has been commanded you. So they came and put the gag in his mouth, and having placed his head upon a great stone, they stretched out his neck, and cut off his holy head by the sword. Then the place where they cut off his head rocked hither and thither three times; and there was fear and trepidation in the city. And there came forth blood and milk from the body of the blessed man; and many people having heard of it came forth to see the wonder which had taken place.

²⁰ Now when the blind, and the lame, and the deaf, and the dumb had taken of that same blood and milk which came forth from the body of the

blessed man, and laid it upon their diseased members, behold they were healed immediately: The blind saw, the lame walked, the deaf heard, and the dumb spake. This is how the holy Father Isaac consummated his martyrdom, on the 6th day of the month Pashons; and departed to Him whom he loved, our Lord Jesus Christ, and received his incorruptible crown in the kingdom of heaven. ²¹ After these things the chief citizen of the city brought a byssus cloth and wrapped the head of [the martyr] in it; and again he brought a fine linen garment, and buried the body of the blessed Father Isaac in it. I, Christopher, a sinner and kinsman of the holy man, was with him, and remained with him from the beginning, and have written his memoirs. I have added nothing thereto, neither have I taken anything therefrom. When I saw that there was no one with me there to carry away [the body], I asked the chief citizen and he gave me a four-wheeled carriage and his ten servants. Then I laid the body upon it and brought it to the port of his village, but I found no boat to carry it across the river. And God commanded the horses (?) and they walked upon the waters as upon dry land. Now when the people of the city heard of this, they all came out small and great, to meet the body, and they carried it to the Church with honour and glory, and they rejoiced and praised God, Who alone doeth wonderful things.

²² After these things, I, Christopher, destroyed his house at the north of the Church towards the close of the eighth month, and I built an oratory to the saint, and laid its crown for it. Then we sent and brought the Bishop, and he consecrated it on the sixth day of the month Tybi; and mighty deeds and wonderful things took place in it, and they praised our Lord Jesus Christ and all His saints: for Whom with the Father and the vivifying and consubstantial Spirit, all glory and majesty and adoration is meet, now and evermore for all eternity. Amen. The Colophon reads:— In the name of the Father and the Son and the Holy Ghost, the perfect consubstantial Trinity in one Godhead: this is our God, and we Christians praise Him and glorify Him. O Thou Who didst accept the gift of Abel the just man, the sacrifice of our father Noah, the offering of our father Abraham, the two mites of the widow and the alms of Cornelius, do Thou receive the offering from Thy servant my father, Father Stauros, a monk in the monastery of our righteous and great father, Father John, the son of Timanshopi-Pehoout.' He took very great pains about this holy book, and gave it to the holy Church of Elijah the mighty Prophet, that he, and those who came after him, might read

therein. I pray everyone who reads in it to say, May the Lord Jesus Christ show mercy unto him with all the things of this world; and, when he departs from the body, may he recline in the bosom of our patriarch Abraham, with Isaac, and Jacob, and Elijah the prophet, in the kingdom of heaven. Whosoever shall say Amen, may he be blessed. Amen, Amen, ninety-nine times.

²³ The 915th year of the era of the Martyrs (i.e., A.d. 1199) under our Father the Patriarch, Abba John, Archbishop of Alexandria. Our Lord Jesus Christ being King over us. Amen.

The Life of Shenouda (Syriac version)

Shenouda lived in the 4th–5th century

A Syriac life of Shenouda, the abbot of the White Monastery near Atriye in Upper Egypt, who shaped Coptic monastic life in the fifth century. It tells of his boyhood among the shepherds, of his calling and of the wonders told of him, in the words of one of his disciples, and it mentions his dealings with Cyril of Alexandria.

We now write the remarkable actions of the holy father Shenouda, man of God. 1. My brothers, let us give glory to the Lord of all glory, to he who chose the holy vessels necessary for His service, and placed them in His church like torches to illuminate the creation, so that all those who ask to enter the kingdom of God shall imitate them in their conduct and receive the crown of victory. One of those whom the Lord chose himself is the elect and saint father Shenouda, whose story we propose to tell today before you, so that you may give glory to He who made his qualities shine in the world for the glory of God who chose him. I have heard, it is true, that God called to his disciples and also to me: "Do not reveal this vision that you saw, before my resurrection from among the dead, I will reveal (thus) the merits of the saint after his death". I again heard him say: "He who keeps observes my commands and observes them will do more things and wonders than me." And now we will begin, my brothers, and we will place the lamp, not under the bushel, but on the candlestick, so that it lights all those who are in the house of this world.

2. And first, let us speak, as is appropriate, of the country and the trade of the parents of this holy father Shenouda. He was from a village of Upper Egypt, which is the Thebaïd; his father was a farmer and had many ewes which he gave to a shepherd to look after. The number of the ewes increased and the shepherd could not keep them alone, but he asked the father of holy Shenouda to give him his son to help him to feed the herd, (in return) he would give up a small part of his pledges to them. The parents of this holy

Shenouda agreed with him, that he would spend the day with him and would return every evening to sleep at home, because they did not have any other child, and the shepherd took Shenouda with him, every evening he sent him to sleep at his parents. The child then went over to a pond which was next to their village, he took off his clothes and hid them in a tree beside the pond, then he entered upright into the water up to his neck, and raised his hands above the water towards heaven while praying until the morning. When this had gone on for a certain time, his father was annoyed, and his mother found the shepherd and reproached him for not sending the child to sleep at home, according to their agreement, for fear that something in future might happen to him in the desert.

The shepherd swore that every evening he sent him to them. So, when evening came, the shepherd returned Shenouda to his parents and followed him from afar while hiding to see where he went. He saw him going to this pond, taking off his clothes, entering the water, raising his hands towards God while praying and he noticed that his fingers shone. When the shepherd had discovered this secret, he returned to his ewes full of admiration and praising God. In the morning, the parents came to the shepherd, he told them the story and gave their son Shenouda to them: "I am not worthy, he said to them, to keep him with me, I who am only a sinful shepherd," and he told them that he had seen his fingers shining like torches. 3. After these ten days, Shenouda was led by his father to a mortified and holy recluse so that he could lay hands on him and bless him. As he approached the cell, the hermit knew in spirit his approach and he said to some important men who had come to ask him for his blessing: "Let us all go together to be blessed by the great saint who comes to us"; they did so, and when he saw the young Shenouda, he took his hand, placed it on his head, asked him to pray for him and led him to his cell with the men who were present; however one of those had a demon, and when Shenouda saw him, he took a stick and struck him; the demon exclaimed: "I leave him, O Shenouda, because, since I saw you, I burn in fire", and he went out in the sight of all the men who were present. This hermit proposed to the father of Shenouda to leave him with him for a few days, and he left him. However the mother of Shenouda was the sister of this holy man.

4. In the evening, Shenouda lay down at the side of the cell, and the holy man stayed upright in prayer on the other side; he saw an angel of the Lord

who stayed by the child and guarded him, and this angel said to him: "At dawn, take the dress which you will find beside his head and cover the young Shenouda, because it is the dress of the prophet Elijah which the Messiah sends to him, and knows that his name will quickly increase and grow, so that no-one will be found among the Christians of his importance, because he will found a large monastery and will gather there a great number of holy disciples." In the morning, this recluse, the father Bgouli, his uncle, rose, and found the clothes placed next to his head, as the angel had said. He woke Shenouda, babbled the (accustomed) prayers, and he became a monk. The next day, he walked around the cell with another recluse, when they heard a voice from heaven which said: "Shenouda is established as leader of all the monks." They wondered whether they had understood this voice rightly and answered: "In truth, we have heard a voice which said: Shenouda is established as leader of all the monks." They questioned Shenouda and they said to him: "Did you hear this voice?" And they were in admiration and said to each other: "This child has arrived with his first step at the highest degree", and they praised God for His infinite gifts to men.

5. When holy Shenouda had put on the clothes that God had sent to him, he set himself to the task and professed the cenobitic life alone in continual fasts and frequent prayers. For food, in the evening, he only ate bread and salt, so much so that his body decayed and he became only skin and bones. His cenobitic life resembled that of the prophet Elijah and John the Baptist. He acquired a deep learning and composed some works of preaching and on the conduct of the monks. He instructed monks and seculars, old men and children, each according to justice and suitability, and they listened to his words and his precepts which were softer than honey to their palate. His writings were accepted by everyone, he gave rules to his monks which they always observed, and it is testified that he did not give these rules of himself, but that the Messiah fixed them and dictated them by his mouth. He advanced far with its disciples in the work of monasticism, every day they prayed twelve times, and during each prayer they made twenty-four genuflexions, and this saint did not sleep during the night, but granted only a rest of one hour to his eyes because of the weakness of his body. He fasted many weeks and did not eat, from Saturday to Saturday; during the forty days fast, he ate only a little cooked food.

It was only at this time that he ceased fasting, so much so that all his flesh was desiccated and his eyes were sunk very deeply in their sockets because of the abundance of his weeping and his tears, which were more pleasant to him than honey in the mouth. He lived as a recluse in his monastery and he received the revelation of all that occurred in the world, he revealed, to all those which came to him, their conduct and their thoughts. He reprimanded each according to his thought and measurement, and interceded for them with God so that He forgave them and had pity on them". 6. Again a very old man came to him, who sent to say that he wanted to come to see him, to be blessed by him and to ask him to remember him in his prayers, so that God would forgive him his sins. — Our father said to him by his messenger: "If you want to obey me, come, if you do not want to, you will not see my face. He answered: "I will do all that you order." — Then our father sent for him, and when he arrived, he prostrated himself on the ground before him. Our father said to him: "Confess your sin and make it known at this assembly if you want to live and to arrive where we go in the end. This man said to him: "One day I was sat next to my house when I saw a rider pass who carried obviously a purse on a shoulder-belt (a purse on a cord on his head or his back). I took a knife, rejoined him on the way, struck him there and he fell dead, I took the purse believing that I would find much money which would enrich me, but I found only a third of a dinar there, I made a pit and buried the dead there. See that I have told you everything, O our father, so that you can advise me what I must do, to be absolved." — Our holy father Shenouda said to him:

"Go now to the town of Akhmim, you will find its governor and his soldiers entering by the door of the city bringing back robbers that they took in the flight, intermingle with these men, and say that you are one of them. And if they question you, assure them that you are one of them and that you were with them, so that you may be killed at the same time; that the blood that you have shed you may be forgiven and that you may gain the life of the future world. This man obeyed the precept of our father, he went, was killed with them and obtained the kingdom of heaven. — Let us say all: Glory to the name of the only true God, to him be the praise. 7. Another time a disciple of Shenouda, named Visa, one of the first who was with him, came to see him. He understood that he was speaking with another, and when he had knocked and that one had called him to enter, he did not find anybody with

to him, but only saw him; when he had greeted him, he asked him with authority: "So who was with you, O our father, and to who did you speak?" And as I pressed him, he said to me: "It was Our-Lord Jesus-Christ, and when you came and entered, He left me." I said to him then: "I want to see Him, O our father, and may He bless me." The saint said to me: "You cannot see Him, because you are weak." I greeted him and asked him to pray for me, so that I was considered to be worthy of this blessing. And our father answered me: "That depends on the Lord and not on me, go and return tomorrow at the sixth hour, because in his mercy He comes, speaks and commands me. Take guard to say nothing." According to the command of our father, I went at six hours and knocked on his door according to custom, but as I tried to enter, the Messiah ascended. At this sight, I cried abundantly, and our father had pity on me and said to me: "Do not be in pain, I will work with you and I will ask Him that you hear my conversation with Him." After that I came near our father and I heard the Messiah speak with him and announce the future to him, therefore I praised Him and returned thanks to Him for his great kindness towards me, but I was not worthy to see Him corporally.

8. One day the father Shenouda was sat on a stone at the door of his monastery, when Our Lord Jesus Christ appeared to him and spoke to him, and our father said to Him: "I wish to see a ship sailing on this desert." The Messiah went away, and an hour afterwards, all this place was a lake on which a ship sailed. The Messiah was the captain and a great number of angels were oarsmen and sailors. The ship advanced and they brought it to the place where the father Shenouda was in prayer. The Messiah called to Shenouda: "Extend your hand and take the rope of the ship to support it." He took the rope and could not restrain the ship and he approached the stone which was by him, bored it with his finger and attached the rope to it. And these holes have remained in the stone until this day.

9. Again a foreigner came to our father, and asked him to pray for him. The father Shenouda answered him: "How can I pray for you, when you have on your head a great sin? The man answered him: "I will not go back there any more, I am a Christian, I have worshipped the one true God, Father, Son and Holy Spirit since I have been of the age of reason. Our father said to him: "Allow me to recall to you the day when you ate, you drank and you lay down, then, during the night, you took your sword, you went out, you found a woman on your way, you struck her with your sword and you killed her?"

This man answered him: "It is true, I did that, but is there is no forgiveness for he who returns and repents? Our father said to him: "In truth, he who returns and repents receives forgiveness, provided that you listen to my counsel, I have confidence that you will be forgiven, because God does not want the death of the sinner, but that he repents. Then he advised him to be made a monk and obey him, and our father cut his hair and covered him with the clothes of monasticism.

After three days, our father took him by the hand, gave him a water jug, led him on a distant mountain and placed him in a cave which was of his size and had a window by which light entered, there he made him sit and closed (the cave) on him. And week by week our father went to him and asked him whether it were well. And he said to him: "Two days ago, something came in the night which disturbed me; my members and my hands were weakened at it, the hairs of my flesh bristled, I remained stupid and full of suffering. It seemed to to me that my spirit left me because of the anguish which oppressed me, it left on my hands a stink of corruption like a rotting dead body; then this stink assembled and formed a cloud, it left by cracks in the cave and disappeared. Then I fell on my face against the ground like a drunk man, until now on your arrival. Our father said to him: "Take courage, my son, because today, God forgave you all your sins. And our father made him come out of this cave and brought him to us in the monastery. And when I saw him, I, Visa disciple of our father Shenouda, I asked him about it: "Isn't this the foreigner who came to you? Where has he been? Our father said to me:

"He had been afflicted with a deep and bad wound by the evil lion Satan, I led him to the doctor who bandaged it, and he was cured. After remaining with them a few days, he returned to his cave and was confirmed in the perfection and great work of justice until his death. 10. A rich man of Schamoun again came to our father, and told him that robbers had entered his house and took'. 11. Some monks of the monastery of the holy and illustrious father Macarius came to the father Shenouda to receive his blessing and some important men of the town of Akhmim had come to hear his precepts, and all asked him: "O our father, is there at this time a monk like the great Antony!" The father Shenouda answered them: "Even if all the monks of this time were brought together, they would not be comparable to the

holy father Antony." All were full of admiration, they believed his word, were blessed by him, and, carrying on their way, went home.

12. Our father Shenouda told us what follows: While the Messiah was with him, and talking with him, the bishop of the town of Akhmim came to his monastery and asked to confer with him and to go to the patriarch Cyril of Alexandria, and he sent to ask him to leave with him. The old man answered: "I cannot." And the bishop sent to say: "Come to me, because it is for a pressing cause." And the old man answered: "I do not have time now." The bishop in anger sent to shame him: "I place you under the interdict, and there will be no remission if you do not obey me." And when I heard that, I rejoiced in myself, saying: "See this man who is flesh and blood, and asks me to go to him, when I have close to me the Master of all creatures." Then the Messiah our Lord said to me: "Arise and go to your bishop, so that he does not anathematise you, because I will not myself loosen an anathema, because of the power that I gave to the disciple Peter, to all the apostles and also to the priests who they ordain: "Those whom you condemn will be condemned, etc." When I heard the Messiah speak to me thus, I worshipped Him and returned at once to the bishop. I greeted him and was blessed by him, I listened to his words and he blessed me and left for his voyage.

13. A hermit, a monk of the monastery of the father Pacomius, went to the imperial city to the emperor for a certain business, and when he approached the monastery of the father Shenouda, he wanted to enter to be blessed by him. His disciple said to him: "Let us carry on our way and leave him, he does not even know what he ate yesterday." He did not listen to him, but came to the monastery of the father Shenouda, and our father went out to their meeting, and our holy father said to them: Which of you is John, the secretary of this holy old man? The disciple answered; "Me" and our father said to him: "You said true, my son, Shenouda does not know what he ate yesterday, look at my withered and desiccated body. I hope that the Lord will give me a place with the apostles at the day of the judgement, so that you may have faith in the servants of the Messiah, even when they are weak." He prostrated himself then before our father so that he prayed for him, forgave him and had pity on him. His Master also asked him to pray for them, so that they could continue their journey.

14. God did all this by the hands of our holy father, he made other wonders greater than we have written. We wrote of them some for the glory of

the saint and the glory of his Master. For us, let us praise and exalt He who strengthened him and let us all say: Glory to His name, may the prayer of our father Shenouda be with us. Amen.

P A R T T W O

Coptic Apocrypha

The Book of the Resurrection ascribed to Bartholomew, the Repose and Mysteries of John, the life of Pisentius of Coptos, and the instructions of Pachomius.

Coptic Apocrypha in the Dialect of Upper Egypt

TRANSLATED BY E. A. WALLIS BUDGE

Manuscripts of the 5th–10th century

Ten Coptic texts in Budge's English: the Book of the Resurrection that is ascribed to Bartholomew the apostle, the Repose and the Mysteries of John, the life of Pisentius, bishop of Coptos, an encomium on John the Baptist that is ascribed to Chrysostom, and the instructions of Pachomius. Several of them are apocryphal; they are not Scripture and they are not the work of the men whose names they bear.

THE BOOK OF THE RESURRECTION OF JESUS CHRIST, BY
BARTHOLOMEW THE APOSTLE

¹ (Brit. Mus. MS. Oriental, No. 6804) [Five leaves wanting] in the peace of the Father. Amen. Now when they had crucified the Saviour, they laid Him in a tomb, [and] He rose from the dead upon the third day, [and] He carried the soul of the holy man Apa Anania with Him into heaven forthwith, and he ate and drank with our Saviour at the table of His kingdom. And Joseph of Arimathea made ready for burial the Body of the Son of God, and when large quantities of most precious scents and unguents had been poured out upon It, he laid It in a new sepulchre. Then Death came into Amente saying, 'Where is this soul which hath come forth from the body newly? It hath not been brought unto me to Amente. For behold, I have sought for it for two days, but have not found it. What then is [the meaning of] this mighty and wonderful thing? I know not, neither do I know what is [the meaning of] this terrible disturbance [which taketh place] this day. The whole world, and everything which is therein, is in a state of violent commotion. Never before have I known anything like unto this.' And Death called his minister and said unto him, 'Let us go unto every place, and see if we can find this newly dead body, and this new soul which hath hidden itself, for I know not whither it hath departed.'

2 Then Death came into the tomb of the Saviour, and he found it lighted up with the light of life, and he went into the back of the tomb, and seated himself there with his ministers. Now Abbatôn, who is Death, and Gaios, and Tryphon, and Ôphiath, and Phthinôn, and Sotomis, and Komphion, who are the six sons of Death, wriggled into the tomb of the Son of God on their faces in the form of serpents (?), wriggling in with their great thief in very truth. These robbers and evildoers were lying in wait for the moment wherein the Saviour would go down into Amente, so that they might enter with Him, and know what it was that He would do. And the Saviour made Himself manifest unto them in the form of a dead body, in the hinder part of the tomb; He was lying upon the ground in their midst—now it was the second day that He was in the heart of the earth—and there was a napkin bound round His face, and another one bound round His head. Gaze thou thyself, O my son, at what His eye doth gaze at, how that the sun doth stand still, and doth not rise upon the earth, for He hath covered His face with a napkin.

3 And Death said unto his son, that is to say, the Pestilence (or, Plague), 'Hath this soul which hath died recently been brought unto thee to Amente? Hath any one brought it to thy mind, (or, hath any one mentioned it) to thee? Hast thou numbered it in the great number? Shew me, for I am disturbed greatly by this terrible quaking, and I do not know what hath happened this day. The place here hath quaked under me, the atmosphere hath been agitated, the foundations of the heavens are disturbed, the hours have been shortened, the nights are put out of course, the days have lengthened ... 4 [The breaks which occur in the text of the next eleven lines make it impossible to give a connected translation of the rest of the speech of Death. It seems, however, that Death goes on to complain that the door-keepers of Hell have ceased to guard the doors, that the fires have become extinguished, that Gehenna has gone cold, that the servants, and ministers, and envoys of Hell are unoccupied, that the angels thereof are scattered abroad, and that his power has passed into the hands of strangers (?).] Addressing the dead body of Jesus Death saith, 'Who art Thou?' 'What art Thou?' '[There is none] stronger than Thou.' 'Thou hast disturbed me exceedingly.' 'I who am wont to destroy every one [hast Thou] destroyed. And now behold, I do not know what Thou art in this form.'

5 Then Jesus removed the napkin which was on His face, and He looked in the face of Death, and laughed at him. Now as Death gazed on the Saviour as He was laughing at him, he became greatly disturbed; and he fled away back, and fell down upon the earth, with his six sons. And again Death rose up, and walked towards the dead body of Jesus, and he was greatly afraid and trembled and shook; now his little ones went away back. And again Jesus looked in the face of Death, and laughed. And again Death said unto Him, 'Who art Thou? Shew me. Is it possible that Thou art the first-born of the Father, the Holy Lamb? Surely Thou art not He! ...I know Thee ... 6[Breaks in the text again interrupt the sense, and the words which remain suggest that Death believes that he has found out to whom the dead body belongs, for he says]: 'I know Who Thou art; Thou art He to Whom those who are in Amente cry out, saying: "O thou Good God, Merciful and Compassionate, have mercy upon us who are shut up in prison. Send Thou to us Thy beloved Son, so that He may shew compassion upon us, and be merciful unto us. Do this, O God, and take us into Thy kingdom." Tell me, Who art Thou? For Thou art not ...that I should be ashamed before it. Thou art not a mighty man that I should hold Thee in fear. And Thou art not an old man that I should be ashamed before Thee because of Thy honourable grey hairs, and Thou art not a child that I should be ashamed before Thee because of Thy tender years, and Thou art not a person whose life hath been brief that I should be ashamed because of Thy tender age, and Thou art not a bridegroom that I should be in fear of Thy bridal state. Of such as these I am master.'

7 These things did Death say to the dead body of the Son of God, and he certainly did not know that It was the Great King, our Saviour, Who was more (i.e. greater) than all the kings upon the earth, and Who had come to us out of heaven, and had given us life again. For he had said, 'Thou art not a mighty man,' but he did not know that the dead body was the Power which was stablished firmly ..., and that It had come in littleness for our salvation. He was not a mere child, [but had arrived] at manhood, for the sake of the [world?]. [Here there is another break in the text, and we have the following fragments of lines: 'He passed thirty years'; 'in the world until He received baptism'; 'He gave us His [holy Body and His] precious Blood', &c. Death then looked again in the face of Jesus, and said, 'Who art Thou that laughest?

...I ask, I speak ...six sons. Tell me, ...that we may cease to quake.' The text continues:—]

8 Wherefore dost Thou refuse to answer me in this manner? Behold, it is two days since a token came to me, saying, 'Watch over thyself, permit none to rob thee,' for I keep this voice in my memory; but behold, Thou humblest me, and dost make a mock of me. I will not depart from Thee, but I will cleave unto Thee until thou makest Thyself manifest, and declarest Who Thou art. Now I am absolutely all-powerful in my might, and Thou wilt never be able to deceive me. And these were the things which the angel Abbatôn, who is Death, spake unto the dead body of the Son of God. Then the Saviour, the Living One,, went up into the mighty chariot of the Cherubim, and the whole of it was fire, and it shot forth rays of the [light] of life. And there was a mighty multitude of angels and archangels [standing] by the door of the tomb, and the Cherubim, and the Seraphim, and the Four and Twenty Elders, and the Powers, and multi-

9 tudes [of angels which no man could number] ...[The second halves of the next nine lines are wanting, but it is clear from the words which remain that this portion of the text described the destruction which Jesus wrought in Amente. He broke in pieces the doors, and smashed their bolts, and dragged away and destroyed the door-posts and frames. He overthrew the blazing furnaces of brass and extinguished their fires, and, removing everything from Amente, left it like a desert. He put in fetters the 'shameless one' and bound the ministers of Satan; He also bound a fiend whose name is wanting, and He tied up the devil called Melkhir with an iron chain. The text then continues:—] So Jesus went down [into Amente, and] scattered [the fiends], and cast chains on the Devil, and redeemed Adam and all his sons; He delivered man, and He shewed compassion upon His own image; He set free all creation, and all the world, and He treated with healing medicine the wound which the Enemy had inflicted on His Son. He brought back into His fold the sheep which had gone astray—He the holy and faithful Shepherd. And He brought back Adam again to the state wherein he was at first, and forgave them (i.e. his sons) their sins. In peace. Amen.

10 In the Book of the Resurrection herein translated the god whose name is applied to Jesus is Harpokrates, or, Horus the Child. Then the Saviour turned to the man who had betrayed Him, that is to say, to Judas Iscariot, and He said unto him, 'Tell Me, Judas, in what way didst thou profit by be-

traying Me, [thy Lord,] to the Jewish dogs? Assuredly I only endured sufferings of all kinds in order to fulfil [the will] of My Father, and to redeem [and set free] My creatures which I had fashioned. As for thee, woe be unto thee, with twofold woes.' [Here there is a break of three or four lines in the text. According to M. Lacau's fragments the missing words which follow 'twofold woes' are something like 'and rebukings innumerable, and cursings most terrible. Moreover, the lot of Judas is with his father the Devil'. The text continues:—]

¹¹ [His name (i.e. Judas's) hath been blotted out] from the Book of Life, his name hath been removed from the [roll] of the Saints, his inheritance hath been taken away from among the living, his tablet hath been broken in pieces, the oil of his jar hath been poured away to waste, his garment hath been rent asunder, Satan hath entered into judgement with him, and he hath come forth condemned utterly, his bishopric hath been taken out of his hands, his crown hath been snatched away, strangers have seized upon the [fruits of] his labours speedily, he is arrayed in cursing as with a garment, he is poured out like water, his glorious apparel hath been snatched away from him, the light of his lamp hath been extinguished, his house hath been left a desert, his day was shortened and the period of his life was diminished, and was without permanence. Suffering came upon him, the light departed and left him, and darkness came upon him, the worm inherited his substance, lice covered him over like a garment. The angels who are in the train of the Lord hurled him down headlong, his tongue hath been cut out, the light in his eye hath been destroyed, the hair of his head hath been plucked out. His mouth was filled (?)

¹² with thirty snakes so that they might devour him, and these were their names:—1st, Remoteness from [God]; 2nd, Evil jealousy; 3rd, ...; 4th, ...; 5th, Envy; 6th, Want of compassion; 7th, Haughtiness of heart; 8th, Constant strife; 9th, Vain chatter; 10th, ...; 11th, Slander; 12th, Hypocrisy; 13th, ...; 14th, ...; 15th, Gluttony; 16th, Cursing; 17th, Wrath; 18th, Treachery; 19th, Leading [men] astray; 20th, The lying tongue; 21st, Arrogance; 22nd, Contempt; 23rd, Falsehood; 24th, Insidiousness; 25th, Want of sense; 26th, Carelessness; 27th, Stubbornness in respect of the truth; 28th, Cunning; 29th, Excessive greed; 30th, Godlessness. These are the thirty snakes [which were sent] to devour Judas Iscariot. These are the thirty terrors ... ¹³ [Here there is a break in the text, and two or three complete lines and portions of

several others are wanting. The words which are preserved mention the Jews, and state that Judas received something in his face, that he was cast forth into outer darkness, that he shall never more be remembered, that none shall enquire after him, and that he shall never, never more be had in remembrance. The text continues:—] These are the curses which the Saviour pronounced upon Judas in Amente. Now the Saviour rose from the dead on the third day. And Abbatôn, who is Death, rose up, and did not see the dead body of Jesus the Son of God, Who spake with him. And he said to his son the Pestilence, 'Make haste, get thee down into Amente, and take care to protect thyself thoroughly well. Shut tight the doors of Amente, until I can discover who it is that hath deceived me when I knew [it] not. For we would have talked with him, but he hid himself from us. Peradventure he is the Son of God Himself, Who destroyeth all men. And as for this being, I have not found a way to overcome him, neither have my six sons.'

¹⁴ Then Death went into Amente, and his six sons were with him, and he found the place swept bare, and it was like unto a desert, and there was not one soul therein. All the doors thereof were smashed in pieces, and the door-frames were thrust out of their places, their bolts were shattered, and the brazen fiery furnaces had been overthrown. Nothing whatsoever was found in that place except three voices [which cried out in fear, and with fearful screams, and were full of anguish of heart] and trouble, and suffering. In [that] place there was weeping and gnashing of teeth; it was a place of sighing and trouble, and there was there the worm which never sleepeth. Woe be unto them! And [meanwhile] the angels were singing the hymn of blessing which the Seraphim are wont to sing at the hour of dawn on the Lord's Day over His Body and His Blood. And early in the morning of the Lord's Day, whilst [it was] still [dark], the holy women came forth to the tomb, [and their names are these]: Mary Magdalene, and Mary the mother of James, whom [Jesus] had delivered out of the hand of Satan, and Salome the temptress, and Mary who ministered [unto Him], and Martha [her] sister, and Susannah, the wife of Khousa, the steward of Herod, who had refused to share his bed, and Berenice, the fountain of whose blood [Jesus] had stopped for her in Capernaum, and Leah, the widow, whose son God had raised from the dead [in Nain], and the woman who was a sinner, unto whom the Saviour said, 'Thy sins, which are many, are remitted unto thee; go in peace.' [These women] were standing in the garden of Philogenes, the

gardener, whose son the Saviour had healed, and Simon, at the time when He was coming down from the Mount of Olives, and all His Apostles.

15 And Mary said unto Philogenes, 'If thou art really he [I know thee].' Philogenes said unto her, 'Thou art Mary, the mother of THARKA-HARI[AMATH],' the interpretation of which is 'the joy, the blessing, and [the gladness]'. Mary said unto him, '[If it be thou who hast taken away the Body of my Lord, tell] me where thou hast laid It, and I myself will carry It away.' Philogenes said unto her, 'O my sister, what is [the meaning of] these words which thou speakest, O thou holy Virgin, the mother of the Christ? For at the moment when the Jews crucified Jesus, they set out seeking a safe sepulchre wherein they might lay Him, so that His disciples might not come and carry Him away secretly by night. And I said unto them, There is a tomb quite close to my vegetable garden, carry Him thither and lay Him in it, and I myself will keep watch over it. Now I thought in my heart saying: When the Jews have gone away [from the tomb] and have entered their houses, I will go into the tomb of my Lord, and I will carry Him away, and I will give Him spices, and a large quantity of sweet-smelling unguents. And [the Jews] brought Him, and laid Him in the tomb, and they set a seal upon it, and they departed to their houses.

16 Now in the middle of the night I rose up, and I went to the door of the tomb of my Lord, and I found all the armies of the angelic host drawn up there. In the first row were the Cherubim, who were twelve thousand in number. In the second row were the Seraphim, who were thirteen thousand in number. In the third row were the Powers, who were twenty thousand in number. In the fourth row were the Virgins, who were thirty thousand in number. And thousands of thousands [of angels] were round about it, and tens of thousands of tens of thousands were [the angels] who were gathered together to it. And there was a great chariot standing there, and it was formed of fire [which sent forth bright flames]. And there were also there twelve [Virgins, who stood upon the fiery chariot], and they were singing hymns in the language of the Cherubim, who all made answer unto them, "Amen. Hallelujah! Moreover, I saw the seven firmaments [open] one beyond the other. And the Father came forth out of the height with His tabernacle of light, and He came to the tomb of the Saviour, and raised Him up from the dead. All these glorious things did I see, O my sister Mary. Moreover, I saw Peter there, the great interpreter of Jesus, [and had he not] laid hold

upon me, and helped me, I must have fallen into despair and died by reason of [these great] mysteries, and this great glory which I saw.

¹⁷ O Mary, my sister, what shall I do until I enter that place?' These were the things which Philogenes spake unto Mary. ¹⁸ And the Saviour appeared in their presence mounted upon the chariot of the Father of the Universe, and He cried out in the language of His Godhead, saying, 'MARI KHAR MARIATH,' whereof the interpretation is, 'Mary, the mother of the Son of God.' Then Mary, who knew the interpretation of the words, said, 'HRAM-BOUNE KATHIATHARI MIÔTH,' whereof the interpretation is, 'The Son of the Almighty, and the Master, and my Son.' And He said unto her, 'Hail, My mother. Hail, My holy ark. Hail, thou who hast sustained the life of the whole world. Hail, My holy garment, wherein I arrayed Myself. Hail, My water-pot, which is full of holy water. Hail, My mother, My house, My place of abode. Hail, My mother, My city, My place of refuge. [Hail, thou who hast received in thyself the Seven Aeons in one composition. Hail, thou who art the table which is set in the Paradise of the seventh heaven, the name of which is "Khômthômakh", [that is to say],] the whole of Paradise is glad because of her. I say unto thee, O My mother, "He who loveth thee loveth life. Hail, thou who didst sustain the Life of the Universe in thy womb. O My mother, [go thou] and say unto My brethren [that I have risen from the dead]. Say thou unto them: [I shall] go [unto My Father], Who is your Father, and unto My God and Lord, Who is your Lord. Keep in remembrance all our words which I have spoken unto you.

¹⁹ For I will come to you at the hour of dawn to-morrow morning, which is also the hour wherein I am wont to stretch out My right hand of light, when the sun riseth upon the earth, and when also I am wont to shake out My spiritual garments, and to take My seat on the right hand of My Father, and when the dew of the Paradise of the seventh heaven descendeth upon the whole earth, which becometh drunk therewith, and yieldeth the fruits of life. I will come to you at that hour, and I will give unto you My peace which I have received from My holy Father. And He gave it to Me, and I brought it into the world, and I will give it unto you My disciples [and unto] every one who shall believe in My name, and [in the name of] Mary My mother, the Virgin in very truth, My spiritual womb, My treasure of pearl, the ark [of the salvation] of the sons of Adam, who sustained the Body of the Son of God,

and the Blood of Him that indeed took away the sin of the world, the light of [our] ...

²⁰ [Here there is a break of two lines at least] Then the Saviour, the Life, our salvation, our King ...our Helper, our [Hope], opened His mouth and cried out, saying: '[Thou shalt take thy seat] in My kingdom in blessing.' [O my brethren] the Apostles, believe me, [I Bartholomew,] the Apostle of Jesus, saw the Son of God, standing upon the chariot of the Cherubim. And round and about Him there were standing thousands of thousands of Archangels, and thousands of thousands of the Cherubim, and tens of thousands of tens of thousands of the Seraphim, and tens of thousands of tens of thousands of the Powers, and their heads were bowed, and they made answer to the blessing, saying, 'Amen, Hallelujah,' to that which the Son did speak with His mouth to Mary. Then our Saviour stretched out His right hand, which was full of blessing, and He blessed the womb of Mary His mother. I saw the heavens open together, and the Seven Firmaments were opened. I saw a man of light shining brightly, like unto a pearl, upon whom it would be impossible to make any man look. And [I saw] also a hand of fire which was of the colour of snow, and it rested upon the belly of Mary and [upon her] breast. Now this hand was the hand of the Father, and the right hand of the Son, and the right hand of the Holy Ghost. And He blessed [the womb of Mary and said,]

²¹ [Break of six and a half lines] overshadow thee. Amen. Hallelujah. The joy of the Holy Spirit shall continue to remain with thee at all times. Amen. Hallelujah. And when thou shalt come forth from the body I Myself will come with My Father, and Michael, and all the angels, and thou shalt be with Us in My kingdom. And over thy body I will make the Cherubim, having a sword of fire, to keep watch, and twelve hundred angels also shall watch over it until the day of My appearance, and of My [kingdom]. '[These were the things which the Saviour spake unto Mary His mother. And Mary departed and made known to the Apostles that the Lord had risen from the dead, and had said to her, 'Come ye to] Galilee [at dawn to-morrow], and I will give unto you My peace [which My Father] gave unto Me as I came into the world.' [Then] Mary [came and found the Apostles about to offer up the Offering], the Body and the Blood of Christ, and Mary [partook of the sacrifice] with them. [Then] ...the great bishop [said], ...O Mary, thou art the first [among women] ...the angel brought Him out of thy ...until thou didst give

birth to Him on the earth. He chose us to be His disciples. And thou also wast the first unto whom He shewed Himself, as He was departing to His Father. O blessed be the womb which thou didst hold in thyself until thou didst produce for us the King of Glory.'

²² And all the Apostles rejoiced with exceedingly great joy when they heard from Mary His mother that the Lord had risen from the dead. Now the Saviour went away to ascend into the heavens, having mounted the chariot of the Father of the Universe, and the whole of the captivity of the sons of Adam followed after Him, after the manner of a king who hath waged war successfully, and hath vanquished his enemy, and hath captured large booty. And thou shalt find it ...for the sake of His men whom He had [redeemed]. [One line wanting] ²³ [And as] the Saviour Jesus our Lord went on His way He ...and the angels were going with Him, ...the whole world from their sins; and the Seraphim were singing hymns to Him until He reached the seventh heaven. And moreover [there was] the tabernacle of the Father, which cannot be described. And the Father, Who was upon His throne, saluted His beloved Son, and He placed upon His head the great crown of glory and blessing, which illumined the whole world with brilliant light at that moment. O my brethren the Apostles, believe me Bartholomew the Apostle [of Jesus], if I were to undertake to describe in the smallest manner the works which took place at the moment when the Father placed the crown on the head of His Son, I should not be able to write them down in all the time which I shall pass on the earth. Not only this, but do not let this book come into the hand of any man who is an unbeliever and a heretic. Behold, [this] is the seventh time that I have commanded thee, O my son Thaddaeus, concerning these mysteries. Reveal not thou them to any impure man, but keep them safely. For I [give thanks] unto our Saviour Who made Michael to remain continually with me, until I saw these mysteries.

²⁴ [Here is a break of one or two lines.] For I have not the power to [invent things] of this kind. For what I saw [took place] on the fifteenth day of [the month] Parmoute, at ...during Pentecost, in peace ...[And when] the Father placed the crown upon the head of His beloved Son, He said unto Him—now all [the hosts of the angels] were listening—'Peace be unto Thee ...for Thou art the King of [Peace], and [Thou art made perfect] by the Will of Thy Father.' And He said unto the angels, 'Sing ye joyfully glorious hymns of every kind to My Son, for this is the day of joy, this is the day of gladness,

this is the day of exultation, the day of happiness, the day of immortality, the day of brightness, the day of ²⁵ C C freedom unto salvation, the day of the remission of sin. For this is the day of My Son, Who is the Lord of you all, the Redeemer of the whole world from their sins.' And the Father also said unto Him, 'Come, sit Thou down upon My right hand, My beloved Son, and I will give Thee My blessing, My beloved Son, on Whom hath been My desire. I am Thy Father, and there is no other god besides Thee in heaven and in the earth. I will set Thine enemies beneath Thy feet, and Thou shalt reign from the wood of the Cross [Break of at least two and a half lines] 'Glory be unto Thee, O Holy Spirit ...all His blessing. Amen. [Glory be unto Thee] ...Thou art the Shepherd of the sheep...of life. Amen. Thou art the ... Again, Thou art He Who did redeem ...of all His blessing. Amen. [Thou art He] ...of life. Amen.

²⁶ 'Glory be to Thee...Amen. 'Glory be to Thee...'Glory be to Thee, Propitiator. Amen. 'Glory be to Thee, Undying One. Amen. 'Glory be to Thee, King of Peace. Amen. 'Glory be to Thee, Who wast not born. Amen. 'Glory be to Thee, the Incorruptible. Amen. 'Glory be to Thee, King of Glory. Amen. 'Glory be to Thee, the Head of the Universe. Amen. 'Glory be to Thee, Holy and Perfect One. Amen. 'Glory be to Thee, Thou Treasury of Glory. Amen. 'Glory be to Thee, Thou true Light. Amen. 'Glory be to Thee, Deliverer of the Universe. Amen. 'Glory be to Thee, Thou Who art indeed the Good One. Amen. 'Glory be to Thee, Alpha of the Universe. Amen. 'Glory be to Thee, Life of the Universe. Amen. O Sweet Name. Amen. O Thou Who art at the head of the Universe. Amen. [Thou] Beginning [and] End of everything. Amen.' ²⁷ The first hymn of the angels which all the saints sang because of the forgiveness [of the sins] of adam and all his sons. The Son of God forgave the sins of the whole world. In peace. Amen.

[*The Second Hymn of the Angels*] ...*Re-Joicing* (?)

²⁸ '...Amen. 'Glory be to Thee, the Shepherd. Amen...'Glory be to Thee ... Amen. 'Glory be to Thee, Steward of the Father, Jesus. Amen. 'Glory be to Thee, Light-giver, Jesus. Amen. 'Glory be to Thee ...of Life (?). Amen. 'Glory be to Thee, Apparel of the [Saints?]. Amen. 'Glory be to Thee, Shelterer of those who are [needy]. Amen. 'Glory be to Thee, the ...of those who are ...Jesus. Amen. 'Glory be to Thee, O true Bridegroom, Jesus. Amen. 'Glory be to Thee ...salvation, Jesus. Amen. 'Glory be to Thee, Thou Blessing of Sabaôth, Jesus. Amen. ²⁹ 'Glory be to Thee, Thou Joy of the Ages, Jesus.

Amen. ' Glory be to Thee, Exultation of Elôï, Jesus. Amen.' And again with all his sons. ' In peace. Amen. Come ye to the joy of our King. Amen. Let the angels come, one by one with fruit, and let them all rejoice over the forgiveness of Adam and all his sons, for he hath been brought back to his former estate, [and he is] as he was at first. In peace. Amen.'

The Third Hymn of the Angels. in Peace. Amen.

³⁰ Then the Father commanded them to bring Adam into the midst, and Eve, his wife. And straightway Michael went to Paradise, and brought back Adam and Eve, and he set them in the presence of the Father. Now Adam was four score cubits in height, and Eve was fifty cubits. Believe me, my brethren the Apostles, I Bartholomew, an Apostle [of Jesus], never, from the time when I was born into the world, have I seen the image of any man which resembled the image of Adam, either in heaven, or upon the earth. [Break of one line.] There was a girdle of pearls [round about his loins], ...and a great multitude of angels [were singing to him] songs of heaven. [Rays of light shot] forth out of [his] eyes of diamonds which were like unto [the splendour] that I saw in the tabernacle of the Father. And characters and signs were written upon his forehead, the which flesh and blood were unable [to read]. And the Name[s] of the Father, and the Son, and the Holy Spirit were written upon his body in seven [symbolic signs?]. And the thongs of the sandals which were on the feet of the father shone brighter than the sun and the moon twice seven times. Eve herself was adorned with the adornments of the Holy Spirit, and the Powers and the Virgins sang hymns to her in the celestial language, calling her 'Zôê', the mother of all the living.

³¹ And the Father answered [and said], 'O Adam, My son, although thou didst thrust My commandment behind thee, because of thy wife, and didst not keep it, behold, Jesus My Son Himself hath suffered all these pains; thy sins shall be forgiven to thee, and thou, even thou, shalt be a son to Me even as He is. And as for Mary, in whom My Son sojourned, with her Eve shall be a mother in My kingdom.' And the Father answered and said unto all the angel-host, 'Let them come with their sweet tidings, and with their sweet odours, and lay them down before Me, because I am See the passages quoted in Eisenmenger, Ent. Jud., sub Adam and Eve. For Syrian legends about the formation of Adam see Book of the Bee (ed. Budge), pp. 15 ff.; The Cave of Treasures in Brit. Mus. Add. 25875, ff.; and Bezold, Schatzhöhle, pp. 3 and 4.

Many curious legends are collected by Malan, *The Book of Adam and Eve*, pp. 214 ff.

³² again at peace with My own image.' Then Michael [sang] this hymn for Adam at that time [Break of two lines] ...in peace. Amen...[and his] glad tidings. Amen. Raphael [and his] ...Amen...and his fruit. Amen...and his lighted lamp. Amen...and the holy oil. Amen. Asouel with [his] ...Amen. Aphouel with his psaltery. Amen...with his robe. Amen...with his virginity. Amen. Harmosiel with the trumpet of the Spirit. Amen. Sareiou[el] with his sweet scent. Amen. Kadiel with his drum. Amen. Uriel with the light of the sun. Amen. These are the angels of light. 'Come ye to the joy of our King Jesus. Amen. We all rejoice over the forgiveness of Adam and all his sons. In peace. Amen. Hallelujah.'

The Fourth Hymn of the Angels.

³³ 'We bless Thee, O King of the Ages. Amen. We bless Thee, O Thou Who art incomprehensible. Amen. É!l, É!l, Abba, King. Amen. ABRIATH the Redeemer Who liveth. Amen. Thou Who art our Life-giver. Amen. Thou Who art the fulfilment of all things. Amen.'

The Fifth Hymn of the Angels who Were Ascribing Blessing to the Father, and the Son, and the Holy Ghost. Amen.

³⁴ 'Bless us, O Father. Amen. Bless us, O Son. Amen. Bless us, O Holy Spirit. Amen. Let Paradise say with us "Amen". Let the Cherubim say with us "Amen". Let [the Seraphim say with us "Amen".] Let those who dwell in the heavens say [with us] "Amen". Let the Virgins say with us "Amen". Remember us, O [our] ...[and] our ...for Thou art the Object of our glorifyings, and our Pride, and our Salvation, and our Life, and our Refuge, and our ..., and our Helper, our Strength, and our [Redeemer]. May His mercy be upon every one. Amen. Hallelujah.'

The Sixth Hymn of the Angels.

³⁵ Then when Adam saw the great honour and this gift which was to be to him and to all his sons, namely that the Son of God had forgiven them their sins, he sang this hymn, saying, 'I will ascribe blessing to God Who hath remembered me. O ye Angels of joy, come ye, and rejoice with me, for the Son of God hath set me free. He hath delivered me and my wife, and He hath saved me and all my sons also. O all ye righteous who are on the earth, come ye, and make rejoicing with me, for Christ, the Son of God, hath made me

to be without sin. This is the day, and this is the hour of joy, for which (?) my father Michael the Archangel, and all the Angel-host made entreaty on behalf of all my seed until God, the Almighty, had compassion upon me and upon all my sons, and made peace with my clay, the which He had fashioned. For this is His form and image. In peace.'

³⁶ And Michael, and Gabriel, and Raphael, and [Aso]uel, and Sarouphouel, [and ..., and ...], his six fellow [Archangels], cast themselves down, and worshipped the Father, and [the Son, and the Holy Ghost, saying]... [Break of two or three lines] ...God. Thou didst have compassion ... Adam also ...Thou didst save (?) ...the way of salvation. Amen...Adam in the joy of thy King Jesus. Amen...for thy sake until He should deliver all ...In peace. Amen.— THE EIGHTH HYMN OF ADAM, THE FORM OF GOD, WHO IS MOST HIGH. IN PEACE. AMEN. HALLELUJAH. And there came also the righteous whom Adam had invited to come and rejoice with him in gladness, and these were they: The first was Abraham, the companion of God, and Isaac, who was without sin, and Jacob the saint of the Almighty, and Job the patient, and Moses the Arch-prophet, and Noah the righteous man, and all the righteous who had performed the will of God. And they all saluted Adam, and they worshipped him, saying, 'Blessed art thou, O Adam, for Jesus Christ hath forgiven thee thy sins, and to us also, thy sons, hath He given freedom. Amen.'

³⁷ Then all the righteous rejoiced and were glad, and they ascribed blessing to God, saying, 'All the righteous shall shine in the kingdom of their Father seven times brighter than the sun. The light of the righteous ...shall shine before them ...[Break of one line] all the ...who have pleased God ...the living, the Body and the Blood ...whereof all partake ...sins. Glory be to Thee, Jesus our King. Glory be to Thee, Jesus, the True Bridegroom. Glory be to Thee, O ...Glory be to Thee, Jesus, the Father of all souls.' And when the righteous had finished [singing] their hymn, they departed and went into the city [the heavenly Jerusalem], wherein they abide always, [and wherein they shall be] for ever. Amen. And to all the angels also, when they had finished [singing] their hymn, and had [said] their Amen, the Father gave His peace, and dismissed them, and each one went to the place over which he had rule. In peace. Amen.

³⁸ These are the hymns which the angels sang when they were all gathered together, and when all of them were rejoicing because the Son of

God had risen from the dead, and had redeemed the captivity of the sons of Adam, and had taken them into heaven, and had made them gifts to His Father. In great peace, for ever and ever. Amen. Then the Father set Adam at the Gate of Life, so that he might be the first to salute all the righteous as they were entering into Jerusalem, the city of Christ. And He stationed Eve over all the women who had done the will of God, that she might be the first to salute them as they entered the city of Christ ...[Break of two lines] O my brethren the Apostles, I have told you concerning the mysteries which I have seen; rejoice ye because of the forgiveness of sins which our Saviour hath [bestowed upon Adam] and upon all his sons. And [all] the Apostles [answered Bartholomew and said, 'It is seemly so to do], O our beloved brother Bartholomew, [thou treasury] of the mysteries of Christ. Verily, ...worthy of the things which the Son of God [hath told thee, and to see the great and] unspeakable mysteries which thou hast seen. Verily, O Bartholomew, [thou shalt be called] the bearer of the mysteries of Christ to the end of the world. Thy name shall not cease in heaven or upon earth. They shall call thee "Bartholomew, the keeper (?) of the mysteries of the Son of God".'

³⁹ And Bartholomew answered, saying, 'Forgive me, O my brethren the Apostles, I am of no use in [your] midst, and I am of no account before all men. I am a poor man in respect of my handicraft, and I justify [my existence] by my manner of life. The multitudes who are in the city are accustomed to see it, and they say, "Is not this Bartholomew, the man of Italy, the gardener and the dealer in vegetables? Is not this the man who liveth in the garden of Hiêrôkês, the governor of our city? ...[Break of two lines] D d ...the words of poverty, he wrote ...the mighty works of the Son of God. O my beloved brethren, ye are [the shepherds and] bishops whom the Saviour hath appointed [over] the whole world. O our father Peter.' ⁴⁰ When the Saviour took us up on the Mount [of Olives], the Saviour spake unto us [in a language] which we did not understand, but straightway He revealed it unto us. [He said unto us ...] ATHARATH THAURATH. And [straightway] the Seven Firmaments [were opened] ...our bodies ...saw, and we looked and we saw our Saviour. His body was going up into the heavens, and His feet were firmly fixed upon the mountain with us. He stretched out His right hand and sealed us, the twelve. And we ourselves also went up with Him into the height, into the tabernacle of the Good Father, into the seventh heaven. Then the Saviour cast Himself down at the feet of His Father, saying, 'Shew Thou com-

passion upon My brethren the Apostles, and bless them with the blessing which is without end.' And the Father blessed thee, saying, 'I and My Son Jesus, and the Holy Spirit, are those Who lay hands on thee. Whatsoever thou shalt loose on the earth We will loose; and again, whatsoever thou bindest on earth, We will bind ...

⁴¹ [Break of five lines] [He who is ordained by any authority save] that of thy hand and thy throne [shall be repulsed and shall not prosper]. Thy [breath shall be filled] with My breath, and with the breath of [My Son], and with the breath of the Holy Spirit, so that every man whom thou shalt baptize ...shall receive a portion of the Holy Spirit, in [the Name of] the Father, and the Son, and the Holy Spirit.' [Then the Cherubim, [and the Seraphim], and the Archangels, and [all] the angels answered [and said, 'Amen. Hallelujah.']] And He blessed Andrew, saying, 'Thou shalt be a pillar of strength in Jerusalem, My beloved city, in My kingdom. Amen.' And He blessed James [saying], 'In every town and in every village, thou shalt see [Me] entering into them before thou enterest them, and afterwards they shall believe on thee. Amen. ⁴² 'And thou, John, the beloved of My Spirit and of My Son Jesus, there being no division whatsoever between them and thee, thou shalt be blessed in My kingdom for ever. Amen. 'And thou, Philip, in every place wherein thou shalt go and shalt preach therein, in the Name of My beloved Son, and His Cross of Light, He (?) shall continue to go with thee until [the people thereof] shall have believed on thee, for ever. Amen. 'And thou My chosen one, Thomas, thy faith shall be like that of an eagle [of light] which [shall fly over] all [countries] until [the people thereof] shall have believed [in Me] through thee for ever and ever. Amen. 'And thou, Bartholomew, thy soul shall be a sojourner among the mysteries of My Son. 'And thou, O Matthew, thy strength shall increase to such a degree that thy shadow shall be able to make to stand up multitudes of those who have been buried. And straightway thy shadow ...shall be in great power ...

⁴³ 'And [thou,] James, the son of Alphaeus, no power whatsoever of the Devil shall have dominion over thy body [or over thy preaching] in any place; nay, whatsoever shall be planted by thee, shall never be uprooted. Amen. '[And thou, Simon] Zelotes, no ...concerning the joining (?) of the Spirit ...the holy produce. Amen. 'And thou ..., the son of James, on whatsoever place the sole of thy foot shall rest, I will forgive all the sins of the people of that place, and they shall believe on My Name through thee [and

through] thy patience. In peace. Amen. 'And thou, Thaddeus, My beloved one, to every place wherein thou shalt establish the Word of My Son, no thought of the Devil shall be able to approach because of the purity of thy soul. Amen. ⁴⁴ 'And [thou,] Matthias, the blessed Apostle, the sweet odour of thee shall go about through all the world, and through all heaven. For thou wast a rich man as this world goeth, and thou didst forsake everything for the sake of My Son Jesus, [the companion of] My side, and the spring... of My heart, and the [string] of My tongue. In peace. Amen. ' 'And the Angels, and the Archangels, and the Cherubim, and the Seraphim, and [the Powers], and the Four and Twenty Elders, heard the blessings which the Father pronounced over [the Apostles]. And we ourselves, all of us, made answer "Hallelujah". Now therefore, O my brethren the Apostles, forgive me; I, Bartholomew, the Apostle, am not a man to be honoured.' Then all the Apostles rose up, and they saluted (i. e. kissed) Bartholomew on the head, and said unto him, 'Well done, our beloved brother Bartholomew, and [noble] is the humility wherewith thou hast abased thyself.' When the Apostles had said these things, they offered up the Offering. And Mariham (Mary) was with them, she whom the Saviour Jesus had sent unto them, saying, 'Call them to Me tomorrow morning [at dawn] in Galilee, in order that I may give you My peace.' Now when they had partaken of the Body and the Blood of Christ Jesus, the Son of the Living God, they were full of joy, and they [blessed] God, the lover of mankind. And the smoke of the sacrifice produced a sweet-smelling savour before the throne of the Father. And the Father smelled the sweet odour of the Apostles, and shewed compassion on their supplication, and hearkened to their prayers.

⁴⁵ And the Father answered and said to His Son, 'Rise up, My beloved Son, and get Thee down to Thy disciples, and comfort Thou them, and Thou shalt give them strength, and shalt [encourage] them, that they [despair not] and say, ["Our Saviour hath risen from the dead], and hath departed [into the heavens in the Glory of His Father], and hath left us in the midst of the cities [and villages]. Then the Son of God rose up and departed into Galilee, and He found His disciples and Mary, who were gathered together. And Jesus made Himself visible to them, and said unto them, 'Hail, Peter, My Bishop, the crown of the Apostles. Hail, My noble companions, whom I have chosen one by one. Hail, My brethren and My children. Let there be with you the peace of My Father, which is Mine, which I received from My Father, so that

I might make it to remain with you for all time.' And He breathed on their faces and said, 'Receive ye the Holy Spirit. Those whose sins ye forgive, I will forgive; and those whom ye hold fast, I will hold fast.' And He shewed them the [nail marks] which were in His hands, and the [mark of] the wound [made by] the spear [in His side], and the spittle on His face, and the ...which were in His eyes, and the marks of the wounds caused by the points of the crown of thorns which were in His head.

⁴⁶ And He lifted up His hand above their heads, and He blessed them, saying, 'O My holy members, be of good cheer, fear not. My Father shall give you the wages of [your] ..., that is to say the ...which the Saviour ...His disciples ...He rose from the dead ...all the Apostles ... ⁴⁷ [Break of two and a half lines at least] ...they wept exceedingly. Then Jesus raised them up, saying, 'Rise up, weep not for Me, for I have already risen from the dead, and am going to My Father ...O Peter, knowest thou not that even ...goeth into a far country, and hath sons (?)'. And they wept for Him saying, '...to whom wilt Thou commit us?' And He answered and said, 'Behold your great brother [Peter]. I have set him over you. Obey ye him even as ye would Me. When ye obey him, it is I whom ye are obeying. And thou, O Peter, My beloved one, behold, I have set thee as a father over all thy brethren. And do thou comfort and console thy younger brethren, the Apostles, and thou shalt encourage them until they shall have finished their course in the world. And I and My Father will be with you at all times. Amen. I say unto you, O My blessed disciples, that your names are written upon My right hand; at all times do I keep you in remembrance. And Mariham herself also I have committed unto your care, and ye shall not cast her forth from your companionship.'

⁴⁸ And when the Saviour had said these things, the Apostles rose up and saluted (i. e. kissed) the side of Jesus, and [they took] of His living Blood which flowed forth from it, and He sealed them therewith. [And He said unto them, 'O] My holy members, behold ...now

[Break of one and a half lines]

⁴⁹ ...the shadow of strength. Ye shall raise the dead, the blind shall see, the lame shall walk, and the dumb shall speak, [and the deaf] shall hear, and the poor [shall be cherished]. Ye shall do all My mighty works which I did when I was with you in the world. For when I shall have departed [to My Father], ye shall do the things which are more excellent than these until ye have gathered together My sheep which have gone astray.' When the Saviour had

said these things, He blessed them, and went up into heaven, and the angels of glory sang to Him as He passed on His way. And the Apostles rejoiced exceedingly because the Son of God had blessed them. Now Thomas, who was called Didymos, was not with them when the Lord came, but had departed to his city, for they had brought him news saying, 'Thy son is dead.' And Thomas departed, and he found that it was the seventh day since he had died. And he departed straightway to the place wherein they had buried him, and he cried out, 'Siôphanes, my beloved, rise up in the Name of Jesus Christ, the Son of the Living God; rise up, stand upon thy feet, that I may speak with thee.' And straightway Siôphanes rose up, and the glory of Jesus [Christ] was in his face, and he made obeisance to his father ...joyfully. And ...made answer ...

⁵⁰[Break of two lines] ...because the gift of Jesus had reached the whole city on his account. And Siôphines (sic) answered his father and said, 'Blessed art thou, O my father, through the Lord, for thou hast believed on the Lord, the Son of God. At the moment when they came after me to separate my soul from my body, there came a great and mighty angel with a cloth of byssus, and multitudes of angels also, all of whom were girt with belts of gold about their loins, [bearing] incense; now they called that angel "Michael, the angel of mercy". All these [angels] stood round about me, and their faces, wreathed in smiles, were towards me. And Michael made a sign over my mouth in the Name of the Father, and the Son, and the Holy Spirit. Then straightway my soul sprang out from my body, and alighted on the hand of Michael, and he wrapped it up in the cloth of byssus, and they went with it into heaven, [the angels] singing hymns [before it]. Now when we arrived at the river of fire, Michael set me down from off his hand, and I entered the river, and it seemed to be like unto a river of water. After ...the river of fire, so to say ...the place which I saw was blazing with fire ...coal ...the river ...[we] passed over ...

⁵¹[Break of nearly two lines] and it was the light of Michael which lighted me on my way until we had passed over. After we had passed over it we went up into heaven. [And Michael] took me into the Lake Akherousia, and plunged me under its waters three times. Afterwards a voice proceeded forth from the height, [which said], "O ye angels who bear glad tidings, take ye this soul to the place of immortality, and [to] the Paradise of the life which is celestial, and let it see the places of the Apostles, and their crowns,

and their thrones." 'And straightway Michael took me to the place which they call the "tabernacle of the Father", and I saw your twelve thrones which are [made of] pearls of light, your twelve thrones which are set with real stones (i. e. stones of price), and topazes and emeralds, which light up brilliantly the whole city of Christ. And I saw also twelve white robes lying upon the thrones of the spirit (?); and there were also twelve trees which were laden with fruit at all times, and each one overshadowed one of the thrones; and there were twelve eagles, each with the face of a man, and their wings were outstretched, one pair of wings over each throne; and a name of the Twelve Apostles was inscribed upon each one of the thrones; and there were twelve veils, drawn over the thrones, to each throne a veil; and there was a canopy set with precious stones spread over the upper part of each throne; and a thousand angels sang hymns (?) [before] each throne. And I Siôphanes worshipped, and I said unto Michael the Archangel, "Unto whom do these thrones [belong?" And Michael the Archangel answered and said

⁵² unto me, "These] twelve thrones [belong] to the Twelve Holy Disciples who followed after Jesus, the Son of God, in the world. For this reason God hath appointed these thousands of angels to sing hymns to them until they should finish their course, and should come and sit on the thrones, being kings with the Son of God in His kingdom." I answered and said unto Michael, "My lord, shew thou to me the throne of my father, for I am not able to read the writing which is written on the thrones." Then Michael took me into the midst of the thrones, and he shewed it to me. And when I drew nigh unto it, straightway, the light of the pearl, and of the thousand of angels, and their glory remaining fixed in their faces, I wished to seat myself upon it. But the angels prevented me, saying, "No one can sit upon this throne except thy father. It is not permitted unto any being of flesh and blood to sit down on these thrones, with the exception of His Apostles." And I went away, and [I left behind me] the thrones. And the thousand angels blessed me with a mighty blessing of heaven. In peace. Amen. [Then] Michael brought me to Paradise. [And the beings of] Paradise made supplication unto me saying, "Come ...O, the first of the Apostles ..." and I and Michael the Archangel [went there, and as we walked we heard] that thou F

⁵³ And Thomas answered and said to his son, 'Blessed art thou, O my son, for the grace of God hath come unto thee, and thou hast seen this great glory.' And when Thomas had said these things he departed with his son into

the city, and straightway he went into his house. And when those who were in the house saw him, they fell down upon their faces, and they became like unto those who were dead. And they went to them and raised them up. And he spake with them, and he shewed them how his father had talked with him, and had raised him from the dead, and how he had seen the glory and the honour of those who are in heaven. For Thomas did not enter into his house, because of the mighty deeds which he had done, but continued outside the city, ...and the multitude believed upon God. Now the rumour spread abroad throughout the whole city that Siôphanes, the son of Thomas, had risen from the dead. And the whole multitude

⁵⁴were gathered together at the door of the house wherein the young man was. And they looked upon him and marvelled. And they [spake to] the young man, and they [asked] him, 'Who ...[Break of two lines] Italy ...When I was dead they carried me out to the tomb and buried me. And they carried my soul up into heaven, and they shewed me the places (i.e. habitations) of immortality. And I passed seven days beneath the trees of Paradise of the heavenly Jerusalem, and I sheltered under the shadow of their branches. As for my body, the Archangel Michael sealed it with his finger, in the Name of the Father, and the Son, and the Holy Ghost. It did not suffer corruption, neither did it stink, nor did it rot away during those seven days, but every part of it was well preserved; and it was red like these roses, for it was wholly necessary that I should return to it once more, for the salvation and the deliverance of my city. Now after seven days my father heard that I was dead, and he came and raised me up from the dead in the Name of the Father, and the Son, and the Holy Spirit. In peace. Amen.'

⁵⁵And when the multitude heard these things, the people cast themselves down, and they worshipped him with their faces on the ground, saying, 'We beseech thee to shew us the place wherein is the servant of Christ, so that we also may believe in Him.' And when the multitude had said these things, the son ran before them on the road, and brought them to the ...and he took them to the place where the Apostle was. And when they had looked upon him, they cast themselves [down upon the ground at his feet, and cried out, saying], 'Blessed art thou in thy coming [to our city]. There is none except thee. Jesus, the Son of the Living God.' And when the whole multitude had cried out these things, the Apostle blessed them, and he baptized twelve thousand men of their number that day. And he marked out for them the

foundations of a church, and he appointed Siôphanes the bishop of the church. And he dismissed them, and sent them away in peace. Amen. And Thomas the Apostle rejoiced in the Spirit, and he blessed God, saying, 'My Lord Jesus Christ, I thank Thee at all times that Thou didst bestow upon me Thy peace, and that I departed to the city, and ended my journey, and put into the haven of peace, my ship being safe. I found the haven with the demons working their vexatious plans therein, [but] afterwards I endured patiently, and I overcame them by means of Thy power.

⁵⁶ I drew them into my fishing nets as ...of the King Jesus. Very many were found to be polluted with sin, [but] I made them white in the blood of Jesus Christ. Behold, Jesus Christ set me upon the ship of salvation, and brought me into the haven of peace. I rejoiced and was glad in my heart, and I summoned the multitude into His marriage chamber.' departed. He gave unto us His peace, and we saluted (i.e. kissed) Him, and He blessed us, and departed into heaven from us. He said to us, "I am with you at all times, I and My Father, and the Holy Spirit." ⁵⁷ And when the blessed Apostle Peter had said these things [to] Thomas, Thomas grieved exceedingly, and he wept many tears, saying, 'So then, O my Lord, having raised Thyself from the dead, Thou didst shew Thyself to the Disciples. As for me, Thou didst separate me from my brethren, [for] Thou didst not wish to shew Thyself to me ... [Break of one line] so that I might see Thee before Thou didst depart to [Thy Father]. But as the Name of my Lord Jesus, the Christ, liveth, unless I can drop my finger on the nail marks, and can lay my hand upon the mark [made by] the spear, I will never believe that He hath risen from the dead. For I cannot believe that He will rise [from the dead] and not shew Himself unto me. Moreover, He will not grieve me [by such an act], for He said to us, "I will not separate you from one another; but one and the same inheritance shall be unto each one of you in My kingdom.'" And having said these things in the presence of the eleven disciples, Thomas the Apostle wept. Then the Apostles answered in the presence of Thomas saying, 'O our lord brother, be not an unbeliever concerning the resurrection of our Saviour, but believe that He hath risen, and hath departed to His Father. And we are the first unto whom He shewed Himself, and Mariham His mother.' And again Thomas answered, saying, 'I believe that He hath risen, and He is the Deathless One, for He tasted death for the salvation of us all. And it was because of [my] great grief that I doubted ...'

⁵⁸[Break of nearly three lines] [Then Bartholomew answered and said unto him], 'Hear me, i.e. I will make no distinction between you. O my brother Thomas. Remember the word which the Saviour spake in the Gospel, saying, If thou hast faith like a grain of mustard seed, and ye shall say to this mountain, Remove from this place to that, it shall be unto you, and nothing shall be impossible unto you. And everything which ye shall ask in prayer, ye believing, ye shall receive. Now therefore, O Thomas, God hearkeneth to the supplication of every one who believeth on Him. God is the Good One, and He heareth every one who calleth upon Him. Mighty and long-suffering is God, He heareth at all times the supplication of those who seek after Him.' And when Bartholomew had said these things unto Thomas, the Saviour came into their presence, and He shewed Himself unto them, saying, 'Hail, Thomas, thou little man! Hail, flower of Paradise in the seventh heaven. I have made the faith to be stablished firmly in heaven and upon the earth, [and] none shall be able to remove it. I have made Peter the great crown of the Apostles ...

⁵⁹[Break of two lines] fellow heirs. My peace [be] with you all. [Amen].'
And when the Saviour had said these things to the Apostles, straightway they went and worshipped Him, [falling] upon the ground and saying, 'Let Thy grace and Thy peace be with us, Jesus. Amen.' Then Jesus answered and said unto Thomas, 'Bring hither thy finger to this spot and lay it upon My hand, and look upon the nail marks, and again look upon the marks of the blows wherewith they smote Me in the face, and the spittle which they cast into My face and eyes, and the marks of the thorns of the crown of thorns that were in the crown which they fastened to My head, and the [marks of] the blows of the reeds wherewith they smote My head. And come and look upon the vinegar, and the spear, and the gall which they gave Me to drink, instead of the little water for which I entreated, saying, "Give Me to drink"; thou shalt not be an unbeliever, but a believer, and thou shalt believe thoroughly.'

⁶⁰And Thomas answered and said, 'I believe, my Lord and my God, that Thou art the Father, Thou art the Son, and Thou art the Holy Spirit, and that Thou didst rise from the dead, and that Thou hast saved every man by Thy holy resurrection. But I did say to my brethren the Apostles, "Unless I see Him [after] He hath risen I will not believe.'" And the Saviour answered and said unto him, 'Verily I say unto thee, O Thomas, thou little man, in every place wherein thou shalt preach My name, I, and My Good Father, will be

with thee. And thou shalt not enter into any city, or any village, but I will follow thee with My Good Father and the Holy Ghost. For that which thou shalt plant My Father shall bless, and I will cause it to increase, and the Holy Spirit shall be the director thereof.' Then Thomas put forth his finger and took out [some] of His blood which flowed down from the side of the Son of God, and he signed himself therewith. And the Saviour answered and said to all the Apostles, 'Behold, My blood of God hath joined to your bodies, and ye yourselves have become divine, even as I.

⁶¹ Behold, I am with you until the end of the world.' When the Saviour had said this, He departed into heaven in great glory, saying, 'Be not careless, Peter, thou and thy brethren, ... ⁶² [Break of one line] until ye have gathered the whole world into My glorious Church, and they live a life which is indestructible, and partake of the Body of God and My glorious Blood, and live in peace. Amen.' [Then] He opened the eyes of the Apostles, and they passed many days marvelling at His departure into the heavens. This is the second time that the Saviour shewed Himself to His disciples, after that He had risen from the dead. This is the Book of the Resurrection of Jesus the Christ, our Lord, in joy and gladness. In peace. Amen. And Peter answered and said, 'O my brethren the Apostles, arise and offer up the Offering before we separate one from another.' Then the Apostles answered and said unto him, 'Thou art our father and our bishop. The power is thine to do that which thou art pleased in everything.' And the Apostles arose, and made preparation for the Offering. They brought bread carefully chosen, and a cup of pure wine, and a censer of sweet-smelling incense. And Peter stood by the Sacrifice, and all the Apostles formed a crown round the table. And the Apostles awaited ...

⁶³ [Break of four and a half lines] ...table ...their hearts rejoiced ...worshipped the Son of God. He took His seat ...His Father. His Body was on the table [about] which they were gathered together; and they divided It. They saw the Blood of Jesus pouring out as living blood down into the cup. And Peter answered [and said], 'Hear me, my fathers and brethren. God hath loved us more than all the peoples on the earth, [for] He hath made us see these great honours. And our Lord Jesus Christ hath allowed us to behold, and hath revealed to us the glory of His Body and His divine Blood.' Having said these things, afterwards they partook of the Body and Blood of Jesus, and glorified the Treasury of Life. Afterwards they separated, and they preached in the Name of the Father, and the Son, and the Holy Spirit, Who

[form] the Holy Trinity, consubstantial from now and for ever and ever. Amen ...

APPENDIX: THE FRAGMENTS OF THE BOOK OF THE RESURRECTION IN
PARIS

¹A i [Be]liar, he trampled Melkhir under foot, and he bound him with a chain of iron and steel. Now whilst Death was talking with the shroud of Jesus in the tomb, Jesus set free the whole race of mankind, He healed the sons of Adam whom the Enemy had smitten, He brought back into the fold again the sheep which had strayed, He brought back again Adam to his former state, and He forgave him his sins. In peace. Amen. ² Then Jesus turned Himself towards the man who had betrayed Him; it was Judas Iscariot, and He said unto him, 'In what way didst thou profit, O Judas, by betraying Me into the hands of the chief priests, seeing that I only endured every kind of suffering in order that I might save (or, redeem) My image?' As for thee, woe be unto thee, woe twofold, and rebukings innumerable, and cursings most terrible. Now moreover, the lot of Judas is with his father the Devil. His name hath been blotted out from the Book of Life, and his portion hath been removed from the number of the living. His tablet hath been broken in pieces, his memorial tablet hath been smashed. Satan hath entered into judgement with him, and he hath come forth therefrom condemned utterly. His office hath been taken away from him, his crown hath been snatched away. Those who were strangers unto him have made a mock of his sufferings. He hath put on cursing as a garment. He hath been polluted like water. His glorious raiment hath been snatched away from him. The light of his lamp hath been put out. His house hath been forsaken, and it hath become a desert. His days have become few, his term of life hath drawn towards its close. The rest which refresheth is far from him, [and] affliction hath drawn nigh unto him. The darkness hath taken possession of him, [and] the worm hath gotten him as an inheritance. Lice cover him as a garment.

³ The angels who are gathered together about the Lord have driven him forth ... ⁴ [These are the things which the] Saviour spake concerning A ii Judas when He went down into Amente. And the Saviour rose from the dead on the third day. Then Abbatôn, who is himself Death, rose up from his fall on the shroud of Jesus, with which he had been speaking in the tomb. He said unto his Power, the Plague, 'Get thee down quickly into Amente, and set a very strong guard for thyself therein; shut the doors of Amente until I

am able to see who it is that hath deceived me in this manner, whom I know not. We will speak with him; he hath hidden himself from us, and we do not know whither he hath gone. Peradventure this is the Son of God. If it be not He, I am he who will destroy every one. Him, however, I am not able to gain the mastery over, neither I nor my Powers.

5 Then Death descended into Amente, and his six Dekans also were with him, [and] he found Amente desolate, [and] it was like a desert, and there was not one soul in it, but it was in a state of dire disorder and confusion. The doors thereof were smashed in pieces, the door-frames were thrust out of position, and the bolts were snapped asunder, and the blazing brazen furnaces had been choked. He found nothing whatsoever in that place except three voices, which cried out in fear, and with tearful screams, and were full of anguish of the heart and trepidation. In [that] place there were weepings and gnashings of the teeth, it was a place of sighing and of tribulation, and of quaking, and of the worm which never sleepeth. Woe unto them, the wretched, the miserable, and the poor ...in God. These [voices] belonged to the three [men whose names] have been blotted out of the Book of Life, and removed from the Roll of the Saints, and from the knowledge of salvation, that is to say, Judas, and Cain, and Herod. These were there, and they were like unto a three-headed kelos; and because of the cruelty which is on them (sic), men shall not keep their memory in remembrance. Judas betrayed the Lord of that which is in the heavens, and of that which is on the earth. Herod smote Jesus on His face a blow of insult. Cain rose up against his brother, and slew him with his own hand. And Death with his Dekans cried out, saying, 'This is the Son of God Who hath risen from the dead, Who hath redeemed Adam, and delivered all his sons, and hath forgiven unto them their sins, in the peace of His Father. Amen.'

6 Thus the Saviour rose from the dead, [and] He brought out into freedom those who were in captivity. He came to the tomb, He found the angels [there] at the hour of dawn on the day of the Lord, and they were singing the hymn of benediction, which the angels are wont to sing at the hour of dawn on the day of the Lord, over the Body and the Blood of Christ. 7 Now in the early morning, when it was still dark, the holy women came forth to the tomb, and their names are these: Mary Magdalene, and Mary, the mother of James, whom Jesus had delivered out of the hand of Satan, and Salome who had tempted Him, and Mary who ministered unto Him, and Martha

her sister, and Jôanna, the wife of Khouza, the steward of Herod, and Berneice, whom he healed of a flow of blood in Capernaum, and Leah the widow, whose son the Saviour raised from the dead in Naein, and the sinful woman unto whom the Saviour said, 'Thy sins which are many are forgiven thee.' These women stood in the garden of Philoges, the gardener, whose son the Saviour had healed at the time when He came down from the Mount of Olives with His apostles. Mary said unto Philoges, 'If thou art really he, I know thee.' Philoges said unto her, 'Thou art Mary, the mother of THALKAMARIMATH,' which is being interpreted, 'the joy, the blessing, and the gladness.' Mary said unto him, 'If it be thou who hast taken away the Body of my Lord, tell me where thou hast laid It; for whether thou afraid [to carry It away or not] I myself will bear It away. Philoges said unto her, My sister, Mary, Virgin, Mother of the Christ, what are these words which thou art saying unto me?

8 From the very moment when the Jews crucified Him, they have persisted in seeking out an exceedingly safe sepulchre wherein they might lay Him, so that the disciples, might not come by dark and carry Him away secretly. Now I said unto them, "There is a tomb quite close to my vegetable garden; bring Him, lay Him in it, and I myself will keep watch over Him. I thought in my heart saying: "When the Jews shall have departed and entered into their houses, I will go into the tomb of my Lord, I will carry Him away, I will give Him spices, and sweet-smelling unguents and scents. Now they brought Him, they laid Him in the tomb, they set a seal on the stone, and, after [setting] a watch, they went into their houses. And in the middle of the night I rose up, I went into the tomb of my Lord, and I found the whole of the host of the angels marshalled in order therein. The first row consisted of Cherubim, who were in number twelve thousand. The second row consisted of Seraphim, who were in number twenty thousand. The third row consisted of Powers, who were in number thirteen thousand. The fourth row consisted of Virgins, who were in number thirty thousand. Thousands of thousands [of angels] sang hymns to Him, tens of thousands of tens of thousands [of angels] ascribed glory unto Him. And a great chariot stood there, which was like unto a blazing fire which sent forth from it flashes of bright flame.

9 And twelve virgins stood upon the chariot, and they sang a hymn in the language of the Cherubim, who made answer unto them, Amen. Hallelujah. I saw the seven heavens open, one after the other, and the Father came forth

from the high place, together with His tabernacle of light, [and] He raised Him (Jesus) from the dead. O my sister Mary, I have seen all these glories, and had it not been that I found there the Rock, the great interpreter, who laid hold upon my hand, and supported me, I should certainly have fallen into despair, and have died by reason of the great glory which I had seen. And now, O my sister Mary, what ought I to do until I enter that place?' These were the things which Philoges said unto Mary. ¹⁰ Then the Saviour came before them, mounted upon the great chariot of the Father of the Universe, and he cried out in His divine language, 'MARIKHA. MARIMA THIATH,' which is, being interpreted, 'Thou Mary, the mother of the Son of God.' And Mary, who understood the meaning [of these words], turned herself and said, 'RABONNEI, KATHIATH. THAMIOTH,' which is, being interpreted, 'Thou Son of God, the Almighty, and my Lord and my Son.' And the Saviour said unto her, 'Hail to thee, who hast sustained the life of the whole world. Hail, My mother, My holy ark. Hail, My mother, My city, My dwelling-place. Hail, My garment of glory wherein I did array Myself when I came into the world. Hail, My water-pot, which is full of holy water. Hail, thou who hast sustained the life of the universe in thy womb. Hail, thou who hast received in thyself the Seven Aeons in one composition. Hail, thou who art the table which is set in the Paradise of the seventh heaven, the interpretation (or, the name) of which is "KEOMTEOMAKE" [that is to say,] "the whole of Paradise is glad because of her." I say unto thee, O Mary, My mother, that he who loveth thee loveth life.'

¹¹ And the Saviour said unto her, 'Go thou unto My brethren, and tell them that I have risen from the dead. Say thou unto them, "I shall ascend unto My Father, Who is your Father, and unto My God, Who is your God. And keep ye in remembrance the words which I spake unto you saying, I will come unto you at the hour of dawn to-morrow, at the time when I am wont to stretch out My right hand of God, when the sun riseth upon the whole earth, when I am wont to shake out My garment of the Spirit, and to take My seat on the right hand of My Father, when the dew of the seventh heaven and the dew of Paradise descend upon the earth to make the fruits of life to flourish. I will come unto you at that hour, and I will give unto you My peace, which I have received from My Father. It was this peace which My Father gave unto Me when I came into the world. I gave it unto you, My disciples, unto you and unto every one who believeth in My Name, and in [that

of] Mary, My mother, My Virgin in very truth, My womb of the Spirit, My treasure of pearl, the ark of salvation for all the sons of Adam. She it was who sustained the Body of the Son of God, and the Blood which was His in very truth."

12 And Mary said unto her Son, 'My Lord, bless Thou my womb wherein Thou didst dwell before Thou goest to Thy Father.' Then the Saviour, our life, our salvation, our hope, answered her and said, 'Thou shalt take thy seat on My right hand in My kingdom.' Believe me, O ye Apostles my brethren, I Bartholomew, the Apostle of the Son of God, I, I say, saw the Son of God seated upon the chariot of the Cherubim. And round about Him stood thousands upon thousands of angels, and tens of thousands of tens of thousands of Archangels, and tens of thousands of the Cherubim, and Seraphim, and Powers. Their heads were bowed, and they were ready to respond 'Amen' to the blessing which the Saviour pronounced over His mother [and] over her virgin womb ... 13 ...the head of Peter. The Father blessed him, A iii saying, 'Thou shalt have thy place in the corners of My kingdom, thou shalt be exalted at the right hand of My Son. Him upon whom thou shalt lay thine hand upon the earth, I, and My Son, and the Holy Spirit will lay Our hands upon him. Him whom thou shalt loose upon earth will We loose; and him whom thou shalt bind will We bind. None shall be more exalted than thou and thy throne. And he who shall not be ordained according to thy throne, his hand shall be rejected, and shall not be accepted. And thy breath shall be filled with the breath of My Son, and with the breath of the Holy Spirit, so that every man whom thou shalt baptize and in whose face thou shalt breathe, shall receive the Holy Spirit, in the Name of the Father, and the Son, and the Holy Spirit.' And the Cherubim, and the Seraphim, and all the angels made answer, 'Amen.' And He blessed Andrew, saying, 'Thou shalt be a pillar in My kingdom, in Jerusalem, My beloved city. Amen. O James, in every city and in every village wherein thou shalt enter, thou shalt see Me and My Son before thou beginnest to preach the Gospel unto them. Amen.

14 And thou thyself, O John, My beloved one, who art the bond which is bound wholly about the heart of My Son, thy spirit, and the Spirit of My Son, and My own Spirit, are intermingled inseparably, but thou shalt be blessed in My kingdom. Amen. And thou, O Philip, in every city wherein thou shalt enter, and wherein thou shalt preach the Word of My Beloved [Son], His cross shall go before thee ceaselessly until all the people thereof shall believe

in thee. Amen. And thou, O My chosen one, Thomas, thy faith shall be like unto an eagle of light, which shall spread out its wings over all countries, until they believe in Me, and believe on the Name of My Son through thee. Amen. O Bartholomew, thy soul shall be a habitation and a place of sojourning of the mysteries of My Son. Amen. And thou thyself, Matthew, thy ...

¹⁵ B i ' ...[the peace] which I have received from My Father. This is the peace which My Father gave unto Me when I came into the world, and I will give it unto you, O ye who are My disciples.' Mary said unto her Son, 'Jesus, my Lord, and my only Son, bless Thou me, for I am Thy mother who gave birth unto Thee, before Thou departest into the heavens to Thy Father, if indeed Thou wilt not allow me to touch Thee.' Then Jesus, the Life of all of us, answered and said unto her, 'Thou shalt take thy seat with Me in My kingdom.' Believe me, O my brethren the holy Apostles, I Bartholomew saw the Son of God mounted upon the chariot of the Cherubim, and thousands of thousands [of angels] stood round about ready to cry out 'Hallelujah'. ¹⁶ Then our Saviour stretched out His right hand, and blessed the Virgin. I saw the heavens open, and the seven firmaments, and I saw a finger of a shining hand like unto that of a man, which laid itself on the head of the Holy Virgin. Now this was the hand of the Almighty. And He blessed her, saying, 'Thou shalt be blessed in heaven and upon earth, and thou shalt be called by the Seraphim "the city of the Great King"'; and all the hosts of heaven made answer 'Amen'. And He said unto her, 'When thou shalt come forth from the body I, even I, will come unto thee with Michael and Gabriel. We will not permit thee to feel fear before Death, whom the whole world is wont to hold in dread. I will take thee into the place of immortality, and thou shalt be with Me in My kingdom. I will set thy body under the Tree of Life, and Cherubim having a sword of fire shall watch over it, and shall bear (?) it [there] until the day of My kingdom.' These were the things which the Saviour spake unto His mother.

¹⁷ Then [Mary] departed and made known to the Apostles that the Lord had risen from the dead, and had said, 'Come ye to Galilee at dawn to-morrow, and I will give unto you My peace which My Father gave unto Me.' Then Mary came and found the Apostles, who were on the Mount of Olives, and were about to offer up a sacrifice to the Lord, and she took part in the sacrifice with them. And the great archbishop made answer ...B ii Seraphim of the Father, come ye and rejoice over the forgiveness which Adam hath obtained,

for he shall be brought back to his former state. Then the Father commanded Michael to bring Adam, and his wife, and his children, and to set them in the presence of God. ¹⁸ Believe ye me, O my brethren the Apostles, I Bartholomew have never seen the figure of a man, from the time when I was born into this world, which was like unto the figure of Adam, if it were not that of the Saviour. He was girded about with a tunic of pearls, and rays of light shot out from his face as they do from the sun when he is about to rise. Characters in writing [and] symbols were inscribed upon his forehead, which no man was able to read; among them was the Name of the Father, and the Name of the Son, and the Name of the Holy Spirit. And Eve herself was adorned with adornments of every kind of the Holy Spirit, and the spirits who were virgins sang hymns to her, and they called her 'Life', the mother of all living. Then the Good Father answered and said unto Adam, 'Since thou didst transgress the commandment which I gave unto thee, and didst not keep it, behold, My Son Himself hath come forth on thy behalf to bring thee back. Mary is she who gave birth to My Son, and Eve too shall become even as she is, a mother in My kingdom.'

¹⁹ Then the Saviour answered and said unto Michael, 'Gather thou together all the angelic [hosts] so that they may worship Me this day, for I have made peace between Myself and My image. And Adam, seeing the great gift which had come to him, rejoiced and was glad, and he blessed God, saying, Come, O all ye angelic [hosts], and rejoice with me, for He Who created me hath pardoned my sins.' And straightway all the angelic [hosts] cried out to Jesus, the Son of the Living God, 'Thou hast shewn mercy unto Adam Thy creature.' Then all the righteous came, from the time of Abraham, the friend (or, companion) of God, and Isaac the sinless one, and Jacob the righteous, and Job the man of patience, and Moses the chief prophet, and all the righteous who have performed the will of God. ²⁰ Now I Bartholomew passed many days without eating or drinking, and the glory of the things which I had seen served me for food. Behold, O my brethren the Apostles, I have told you concerning the things which I saw with my eyes, rejoice ye with me concerning the gift which God hath graciously bestowed upon Adam and his children. And they all answered, '[It is] seemly [so to do], O our beloved brother; people call thee Bartholomew, the Apostle of the Mysteries of God.' Bartholomew answered, 'Forgive me, I am the least among you, and I am poor in respect of my house. When the people of my city see

me they are wont to say, "Is not this Bartholomew the gardener? Is not this the man who liveth in the garden of Hierokrates, the governor of our city, and who selleth the garden produce which we buy? Whence hath he acquired this magnificence? for [the knowledge of] his poverty is spread wide among us. Nevertheless I perform the mighty works of God.' At the time when the Saviour brought us on the Mount of Olives He spake unto us in a language which we knew not, and at that very time He revealed it unto us, saying, 'ANETHARATH.' And straightway the heavens opened, one after the other, and the interior shone brightly like unto snow, and the Saviour passed on-wards into the heavens whilst we followed Him with our gaze.

²¹ Then the Saviour cast Himself down before His Good Father, saying, 'My Father, shew Thy mercy to My brethren the Apostles, and bless Thou them with an everlasting blessing.' Then the Father (with the Son, and with the Holy Spirit) stretched out His hand over the head of Peter, and consecrated him Archbishop of the whole world. And He blessed him, saying, 'Thou shalt be the chief and head in My kingdom, and thou shalt be the chief and head over the whole world likewise, for I and My beloved Son, and the Holy Spirit have laid Our hands on thy head. Whomsoever thou shalt bind on earth shall be bound in heaven; whomsoever thou shalt loose on earth shall be loosed in heaven; nothing shall be exalted above thee and thy throne; and the hand of him that is ordained by any authority save thine shall be repulsed. Thy breath shall be filled with the breath of the Holy Spirit, so that every man whom thou shalt baptize shall receive a portion of the Holy Spirit.' And all the hosts of the heavens answered, 'Amen. Hallelujah.'

²² And He blessed Andrew, saying, 'Thou shalt be a pillar of light in the Jerusalem of heaven. And thou, James, in every town and village wherein thou shalt come, thou shalt see Me and My Son before thou shalt enter into them. And John, My beloved, and the beloved of My Son, thou shalt be blessed in My kingdom. And thou, Philip, in every city and in every village into which thou shalt come, the Cross of My Son shall go before thee continually, until all the people thereof shall have believed on thee. And thou, Bartholomew, My son, thy soul shall be a sojourner in the Mysteries of My Son. And thou, O Matthew, thy might shall increase to such a degree that thy shadow shall raise the dead. And thou, O James, the son of Alphaeus, no power whatsoever of the Devil shall have dominion over thy body, or over thy preaching in any place, nay, on the contrary, that which is planted by

thee, whatever it may be, shall never be rooted up. And thou, Simon Zelotes, no power of the Adversary shall be able to force a way into any place wherein thou hast stablished firmly the word of My Son. And thou, O My blessed Mathias, the sweet odour of thee shall go through the world, for thou wast a rich man according to the things of this world, and yet thou didst forsake everything and follow Me.' And when all the hosts of heaven saw these blessings which the Father pronounced on the Apostles, they answered, 'Amen.' And now, O my brethren the Apostles, forgive me—Bartholomew.

23 Then all the Apostles rose up and embraced (or, saluted) Bartholomew. Now when the Apostles had said these things, they rose up and offered the Offering, and the Holy Virgin was present with them at that time. When Jesus had spoken with them, saying, 'Come ye into Galilee, I will give you My peace at that time,' and when they had received the Body and the Blood of the Son of God, the sweet perfume of their sacrifice ascended unto the seventh heaven. And the Father answered and said unto His beloved Son, 'My Only-begotten Son, arise, get Thee down into the world to Thy companions the Apostles, and comfort Thou them, and give them strength lest their heart become afflicted, and they fall into despair, and they cease to preach [the Gospel] in the whole world in Thy Name, and in My Name, and in the Name of the Holy Spirit. Arise, O My beloved Son, and get Thee to Thy brethren and Thy Apostles, and bestow upon them joy, lest they say, "Our Saviour hath risen from the dead, and hath departed into the heavens in the glory of His Father. He hath left us in the cities, and in the villages, and hath not given us joy in the place of the sufferings which we have endured in the world."' Then the Son of God rose up and came down into the world, and found His disciples, and Mary the Virgin, for they were gathered together.

24 And He appeared unto them, and said unto them, 'Hail, My Apostles, who have been chosen above all the world. Hail, My brethren and My companions, the peace of My Father be unto you, the peace which is Mine I give unto you.' And He breathed in their faces, and said unto them, 'Receive unto you the Holy Spirit. Those whose sins ye remit to them, their sins shall be remitted to them; and those whose sins ye retain, their sins shall be retained to them.' And He shewed us His feet ...

THE LIFE OF SAINT BARTHOLOMEW, FROM THE ETHIOPIC SYNAXARIUM
1 (From the Ethiopic Synaxarium, Brit. Mus. MS. Oriental, No. 660,)

First Day of Maskarram.

² And on this day died the holy Apostle Bartholomew, who was [one] of the Twelve Apostles. Now the lot fell upon this Apostle to go to the city of Al-Wâh, and he and Peter went together to them (i.e. to the people of Al-Wâh), and they preached to them, and they called them to the knowledge of God, and afterwards they worked signs and great wonders before them, which terrified their hearts. And after this Peter made a pretence that he was going into the country, and straightway he sold Bartholomew as a slave, and Bartholomew laboured in a vineyard with his master, and as soon as they had trained up the vine branches in the vineyard [on the poles], they bore fruit immediately. When the son of the governor of that city died, the Apostle Bartholomew raised him up from the dead, and all [the people] believed, and he confirmed them in the knowledge of God. And after this our Lord Jesus Christ commanded him to go to the country of the Barbarians, and He sent to him Andrew the Apostle, with his disciple, that he might help him. And the men of that city were of an exceedingly evil disposition, and they would not receive the Apostles, [although] they worked signs and wonders before them. And God commanded one of the man-eating Dog-Faces to put himself into submission to the Apostles, and to obey them in everything which they commanded him; and they took him with them to that country.

³ And the men of that country brought out savage beasts against the Apostles that they might devour them. And straightway that Dog-Face rose up against those beasts, and tore them to pieces, moreover, he slew many of the people of that country. Because of this deed all [the people] were afraid, and they prostrated themselves at the feet of the Apostles, and they were subject unto them, and they entered into the Faith of our Lord Jesus Christ, to Whom be praise! And [the Apostles] appointed priests for them, and they built churches for them, and they departed from them praising God. ⁴ And Bartholomew the Apostle departed to the countries which were along the sea-shore, whereof the people knew not God. And he preached to them, and turned them to the knowledge of God, and they believed on the Lord Jesus Christ, and did the works which are well pleasing to Christ. And Bartholomew the Apostle used to command the people to be pure, and to keep themselves remote from adultery. Now when Agrippa the king heard about him he was exceedingly angry, and he commanded [his people] to put the Apostle Bartholomew in a hair sack, and to fill it with sand, and to cast him

into the sea. And they did even as he commanded. And Bartholomew finished his testimony (i. e. martyrdom) and his striving on this day. Peace (be) to Bartholomew, whom they rolled up in a sack; then they cast him into the deep sea, in the presence of the assembled peoples. The doctrine of this righteous man,

5 which appeared in his hand, was like unto the rich, full fruit of an old vine, from which a cluster has been cut off.

THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE

1 (Brit. Mus. MS. Oriental, No. 6782)

The Repose of Saint John the Evangelist and Apostle of the Christ. in the Peace of God. Amen.

2 The blessed John was in Ephesus with the brethren, rejoicing in the Lord. Now on the first day of the week all the brethren were gathered together, and John began to speak to them, saying, 'My brethren, my fellow heirs, and my partners in the Christ Jesus, our Lord, know ye that unto you hath the Lord given from His hand power, [and] that He hath wrought for you very many mighty works, and miracles, and acts of grace. And ye know of what kind are the teachings, and the guiding directions, and the refreshing, and the service, and the gracious acts, and the gifts, and all the other things which ye see with your eyes, which are given unto you from the hand of our Master. He hath never made Himself manifest unto you through the eyes of the body, neither have ye hearkened unto Him through the ears of the body, but He hath made Himself visible unto you through the integrity of your heart, and by visions, and by works which are holy. Strengthen ye yourselves, then, in Him, and ye shall remember Him at all times; moreover, ye shall also remember the mystery and the association (or, partnership) which hath come unto you, and which our Lord hath fulfilled.

3 'And now, O brethren, He maketh supplication to you through Himself, and He appealeth unto you, wishing to make you to cease to grieve Him overmuch, or to despise Him, or to conspire against Him, for He knoweth the despising which taketh place through you. He knoweth also the reviling, and He hath knowledge of the treachery, and the punishment wherewith ye punish Him. When ye shall hearken unto His holy commandment to obey it, He will shew compassion upon you. Do not make to grieve through you the Good God, the Merciful, the Long-suffering, Him Who is without spot, Him Who is without blemish, the Ineffable, the God Who is One alone, the

Unchanging One, Him Who is without guile, Him Who is without wrath, the Name which is above every name which men can comprehend. Let Him but rejoice with you, and ye enjoy free and happy citizenship with Him. Let Him but have gladness with you, and ye live in happiness and innocency. Let Him but repose in your hearts, and ye are turned into beings who rejoice in holiness of life. Let Him but shew Himself unmindful of you, and ye must live in painful restraint. Let Him but have pleasure [in you], and ye become participators in good things and in the things which are offered [to Him]. Let Him but live delicately, and ye love Him. Let Him but laugh, and ye become ready [to follow Him].

⁴I say these things, then, unto you, O my brethren, because I hasten to embark on a certain matter which hath been laid upon me, and of which the completion shall be unto me by the help of God. For of what kind is the other matter which I shall say unto you, there being for you the pledge of your God? There is for you the pledge of His kingdom, there is for you His presence, which cannot be entreated. If ye cease from the habit of sinning from this time [onwards], then the deeds which ye have committed through want of understanding He will remit to you; [but] if even after ye have had knowledge of Him ye continue and persist in the doing of these same works, they shall first of all try you in the judgement, and [then] they shall deliver you over to the fire.'

⁵And having said these things, [Saint John] prayed, saying: 'Jesus, Who didst weave the crown which was in Thine own garland (?). O Thou Who didst make the crown of all the saints, and these plants which are of many kinds, and hast changed men into Thy flowers which do not wither and fade! O Thou Who hast spoken Thy words in our hearts! O Thou Who alone dost have a care for Thy servants! O Thou Physician of our bodies, Who dost heal them all for nothing! O Thou Who alone dost do good unto us! O Thou in Whom there is no pride (or, upliftedness of heart) whatsoever! O Thou Who alone art the Compassionate, and art the Lover of all mankind! O Thou Who alone art the Saviour, and the Righteous One, Who existest in every place, Who hast existed from everlasting, God, the Christ Jesus! Thou art He Who sheltereth every one who putteth his hope in Thee, with Thy gift, and with Thy compassion. Thou For. knowest every wile and every crafty deed of the Enemy who doth wage war against us at all times.'

6 And when Saint John the Evangelist had made an end of saying these words, he took bread, and he gave thanks unto God in this manner, saying, 'What other blessing is there? Or what other word can be spoken? Or what other giving of thanks is there which we can pronounce over this bread [which] we break, except Thou alone, the Lord Jesus, the Christ? 'We ascribe glory unto Thee, O Lord Jesus the Christ, For. Whose Name hath been made manifest by the Father. 'We ascribe glory unto Thee because of Thy coming in through the door. 'We ascribe glory unto Thee for Thy holy resurrection from the dead, which hath been made known unto us through Thee. 'We ascribe glory unto Thee, the Way. 'We ascribe glory unto Thee, the Seed, the Word, the Salt, the True Gem, the Holy Storehouse, the Plough, the Net, the Majesty, Who was sent for the sake of us, the children of men, that He might deliver the race of man.

7 'We ascribe glory unto Thee, the Truth, the Rest, the Glory, the Mighty Power, the Commandment, the Boldness of speech, the Freedom, [and] our place of refuge. 'For Thou art the Lord, the Root of immortality. Thou art the Fountain which cannot be destroyed. Thou art the Strength which endureth throughout the Ages. Thy Name hath been set upon all these things here, so that we also may make our cry unto Thee through them. For we know Thy Majesty which is invisible, and which doth not make itself manifest unto us at this time. When Thou shalt have purified us, then we shall see Thee alone in the body which Thou hast changed from oldness into newness.' And as John was breaking the bread, he prayed over each one of his brethren, so that they might be worthy of the Grace of the Lord. Similarly Saint John himself, when he had tasted the bread, [prayed for himself]. John the Theologian spake after this manner saying, 'Let me, even me, have

8 a portion with you, O my beloved.' Then he said to Birros (sic), 'Take with thee two brethren, and let them have baskets in their hands, and digging tools, and follow ye me.' Now Bibros (sic) was not by any means neglectful, and he did according to what he had been commanded by Saint John the Theologian, and the servant of God. And when the blessed John had come forth from his house, he went outside the gate of the city, and he gave orders that the exceedingly great multitude, which were following him and pressing upon him, should be made to withdraw, and to depart from him. And when he had arrived at a place in the region wherein were the tombs, he said to one of the brethren, [Speak] unto the young men, saying, 'My sons,

dig a grave in this place,' and those who were there dug down into the ground. Then John the Theologian was commanding them, saying, 'Dig the grave very deep.' And he was saying, 'Dig ye down much deeper'; and those who were there dug down deeper still. And he spake with them, and addressed words to them, and encouraged them, and counselled them unto edification, and he instructed them, and he persuaded them [to enter] into the Kingdom of God. And he prayed over each one of them.

9 Now when the young men had finished making the grave in the place wherein they had dug it, they arranged everything connected therewith in a seemly manner, according to what [Saint John] wished. Now we had no knowledge whatsoever [of what he was about to do]. Then he took off the clothes which were upon him, and having stripped them off himself, he threw them down into the place which they had dug deep in the ground, and which was in the form of a chamber which spread out. 10 Then John stood on his feet—now the only garment which he had on him was a tunic which came down on both sides—and having spread out his hands he prayed thus saying, '[O Thou] God, Who hast chosen me for Thyself to be an Apostle to the heathen, and hast sent me forth into the world, Who hast made manifest the Prophets and His Apostles, Who hast never ceased from doing that which is good since the foundation of the world, Who deliverest every one who hath no strength, Who hast made Thyself to be apprehended by every man of reason, unto Whom every living thing ministereth through His foreknowledge, Who didst make our soul to have longings, and dost make it to be tranquil, or solitary and savage, Who dost Thyself make it to laugh to scorn its enemy, Who didst fashion it like unto Thyself when it was dead, Who didst make for it a law which it could distinguish in the abyss of lawlessness, Who didst make it to vanquish its enemy by causing it to flee from him; Who didst give it Thy hand and didst deliver it from Amente; Who didst not leave it to become a citizen of this world, Who didst teach it to escape from its enemy; Who didst make Thy knowledge to illumine every place;

11 Thou Son of God, Thou Saviour, Thou Lord, Thou Orderer of the things which are in the celestial heights, Thou Guardian of the things which are on the earth, Thou Grace and Gladness of those who belong to Thee: receive Thou the soul of John, which belongeth to Thee, which Thou hast made to be worthy of the knowledge of Thee, for it is Thou Who hast kept

me up to this hour, and I have never at any time polluted myself with women. ¹² 'Thou didst appear unto me at the time when I was wishing to marry a wife in the period of my youth, and Thou didst say unto me, "John, I have need of thee." Thou didst in the beginning act as the steward of my body, when the desires caused by the sicknesses of the body arose, and it was Thou Who didst prevent me from gratifying them on many occasions when I was wishing to marry a wife. Afterwards Thou didst speak to me at the third hour of the day on the sea, saying, "John, if it be that thou dost not in truth belong to Me, I will withdraw Myself from thee. Take thou a wife, and thou shalt make thyself to become blind in both thine eyes; thou shalt suffer grief, [then] thou wilt pray unto Me." Thou it was Who didst open my heart three times in the same year, and Thou didst graciously bestow upon me other eyes, which did not make themselves visible. Thou it

¹³ was Who didst make the joyful expectation of the contemplation of women to become to me an abomination. Thou it was Who didst deliver me from a fleeting phantasy, and didst keep me for the life which endureth for ever. Thou it was Who didst make me to become a stranger to the madness of evil which ariseth in the flesh, and didst make me to be remote from the death which is bitter. Thou it was Who didst deliver me from the second death, that is to say, the Gehenna of fire, and didst make me to stand up, being a pure man. Thou it was Who didst stop the mouth of the disease which appertained to my soul, and didst prevent the committal of the act which appertained thereto, or rather the outward and manifest works which are wont to be performed by the body. Thou it was Who didst deliver me, and didst cast out from my heart that which disturbed me sorely. Thou it was Who didst prepare me to come unto Thee in a state of innocency (or, holiness). Thou it was Who didst make my thoughts concerning Thee to be unpoluted. Thou it was who didst graciously grant unto me the faith in Thee which was undivided. Thou it was Who didst make my thoughts and my counsels to incline ever more and more towards Thee. Thou dost give unto each man according to his works.

¹⁴ It was Thou Who didst deposit in my soul the intention not to permit anything whatsoever except Thyself to enter into me. For what can I find which is more choice or more pure than Thee? And now I have found Thee. And I have fulfilled the stewardship which Thou didst commit to me; make me therefore worthy to enjoy rest in Thy holy repose. Do thou bestow upon

me graciously the perfection which is in Thee, that is to say, the sinlessness and the salvation, which cannot be described, and which cannot be pried into, and which are beyond the comprehension [of man]. I come unto Thee, my Lord Jesus, the Christ. Let the fire die down, and let the darkness withdraw itself, and let Chaos become helpless, and let the furnace of blazing fire be without power, and let Gehenna be extinguished, and let the holy angels accompany me, and let the demons shake with fear. Let them (i.e. the holy angels) wound the Principalities, and let the Powers of darkness withdraw themselves and fall down headlong. Let the Places which are on the right hand stand on their feet. May Diabolos be put to shame, and Satan made an object of ridicule. May his wrath be quenched, and may his raving madness be suppressed. May his honour be disgraced, and his pride wounded; may his sons be dragged downwards, and may all their roots be pulled out.

¹⁵ Grant Thou unto me the power to walk, and strengthen me so that I may complete my course without suffering and without trouble. I come unto Thee, my Lord, that I may receive the good things of those who live in holiness.' ¹⁶ And when John the Theologian had said these things, he looked towards the east, and he ascribed glory to God, and stretching out his hands again he prayed, saying, 'Be Thou with me, O my Lord Jesus, the Christ.' Then straightway he cast himself down into the pit which they had dug, the place wherein his apparel was spread out, and when he had said to them, 'Peace and grace,' he dismissed the brethren, and they departed. And they came out [of the city] on the morrow, and they could not find him, but they found his sandal, and the newly-dug ground in the place where he had gone down into the earth. Finally they remembered the word which the Lord had spoken to Peter, saying, 'If I will to make him remain until I come, what [is that] to thee? Follow thou Me.' And they ascribed glory to the Lord Jesus, the Christ, because of His miracle which took place in the blessed Apostle, and Evangelist, and Theologian, and holy virgin, Saint John, the beloved of the Christ, Jesus our Lord, and our God, and our Saviour, to Whom, with the Father and the Holy, and universally vivifying and consubstantial Spirit, all glory is seemly, now, and always, and for ever and for ever. Amen.

THE MYSTERIES OF SAINT JOHN THE APOSTLE AND THE HOLY VIRGIN

¹ (Brit. Mus. MS. Oriental, No. 7026)

Alpha Omega Jesus Christ.

² These are the mysteries of John the apostle, the holy virgin, which he learned in heaven. IN THE PEACE OF GOD. AMEN. And it came to pass that when the Saviour had risen from the dead, He came on to the Mount of Olives, and sat down. And He made a cloud to envelop all the countries wherein were the Apostles, and it gathered them together into the presence of the Saviour upon the Mount of Olives. And John answered and said unto the Saviour, 'My Lord, behold Thou didst say unto me: Thou art My beloved one, and thou hast found grace before Me. Now therefore, my Lord, I wish Thee to take me into heaven, and shew me all [the mysteries] so that I may know them.' And the Saviour made answer and said unto him, 'John, enquire thou of Me fully, and I on My part will hide nothing from thee. Rise up, and let us pray to My Father, Who is blessed, and He shall hear us.'

³ Then the Saviour and the Apostle [John] rose up, and He prayed a long, blessed prayer. And when He had said (literally, given) the Amen, the heavens moved away upon this side and on that, and they opened out one beyond the other even to the seventh heaven. And behold, a great Cherubim came out from heaven, and the whole place shone with bright light, and the whole of his body was full of eyes, and flashes of lightning shot out from him. Then the Apostles became like unto dead men, and they fell down upon the earth through fear; but the Saviour took hold of their hands, and raised them up, and removed the fear from them, and stablished their hearts for them. And John answered [and said], 'My Lord, explain to me the order of the Cherubim, which is exceedingly terrible.' The Saviour made answer and said unto John, 'Hearken unto Me, and I will shew you everything. Thou seest the Cherubim. The words of the Father are hidden within him, from their beginning until their fulfilment. Behold, I will make him to come to thee so that he may explain everything, O My beloved John.'

⁴ And the Saviour turned Himself towards the Cherubim, and He said unto him, 'I tell thee to take My beloved John into heaven. And thou shalt explain unto him every question which he shall ask thee.' Then straightway the Cherubim lifted up John upon his wing of light, and he bore him up unto heaven. And when he arrived at the first gate the gatekeepers opened the door to him with readiness and fear. Now I, John, saw great mysteries in the First Heaven. I saw twelve men seated upon twelve thrones, within the great gate, in great glory and dignity. And I said unto the Cherubim, 'Mas-

ter, who are these who are seated in such majestic dignity?' The Cherubim said unto me, 'Seest thou these twelve men? These are the twelve Rulers of the worlds of light, and each one of them ruleth for one year at a time; but Michael is he who ordereth their operations, so that the earth bringeth forth its fruit all the same.' [And I said], 'There doth come a year sometimes when there is a famine in one place or another.' The Cherubim answered and said unto me, 'Behold, I have shewn thee that which thou didst [ask] me.'

⁵ And I answered and said unto the Cherubim, 'My Lord, there cometh a year when water is scarce, and yet there is plenty, and there cometh a year when water is exceedingly plentiful, and yet there is a famine; [how is this?]' [The Cherubim] answered and said unto me, 'Seest thou that the water is under the feet of the Father? If the Father lifteth up His feet, the water riseth upwards; but if at the time when God is about to bring the water up, man sinneth against Him, He is wont to make the fruit of the earth to be little because of the sins of men. Now if at the time when He is about to bestow a little fullness, and men keep guard over themselves so as not to commit sin, the Father is wont to bless the earth so that it may bring forth fruit, and abundance cometh through the supplication of Michael. If only men were to know of the supplications of Michael at the time when the water should come upon the earth, they would never commit sin at all. However, Michael taketh with him twelve times ten thousand angels, and they go into the presence of the Father, and they cast themselves down before Him, and they do not rise up again until God sendeth the waters down upon the world.'

⁶ Then I answered and said unto the Cherubim, 'I have heard one say that "God created the heavens and the earth", and again, that "God created the waters from the beginning". And the Cherubim said unto me, 'Hearken, and I will inform thee concerning everything. Before ever God created the heavens and the earth, water was in existence, and there is no one whatsoever who knoweth anything about the creation of water except God Himself. For this reason whosoever shall take an oath which is false, in the name of water, shall never receive forgiveness. And whosoever shall take an oath [which is false] by the wheat-plant, [shall also never receive forgiveness, for], the same ordinance applieth to both the water and the wheat-plant.' And I said to the Cherubim, 'My Lord, I wish that thou wouldst inform me concerning the matter of the wheat-plant, and tell me where, in the beginning, before the earth had been cultivated, it was found that man might live upon it.'

7 The Cherubim said unto me, 'Hearken, and I will inform thee concerning everything. Now it came to pass that God having created Adam placed him in the Paradise of joy, and He gave him a command saying thus: "Of every tree which is in Paradise thou shalt eat, with the exception of the tree of the knowledge of that which is good and of that which is evil; of that thou shalt not eat. And on the day wherein thou shalt eat thereof thou shalt certainly die.'" Now the Devil was jealous of Adam when he saw with what great glory he was surrounded. The Sun and the Moon, the two great luminaries, used to come daily and worship Adam before they rose above the earth. And the Devil went and led astray Adam and his wife, until at length they were cast forth out from Paradise; and they were banished to the land of Eueilat, where Adam lived a life of care and anxiety. Now after all these things, Adam was an hungered, and he could not find food to eat similar to that which they were wont to eat daily in Paradise. And he cried out to the Lord in grief and in tribulation of heart. And the Son of graciousness (or, goodness), Who acted as sponsor for him, had compassion upon him, and He spake unto His Good Father, the Lord of the Angels and of the Spirits, saying, 'Behold, the man whom We have created in Our image and likeness is an hungered, and I am sorrowful on his account, O My Father. Now, if it be Thy will, do not let him die before Thy face.'

8 And in this wise did His Father of Compassion answer and say unto His beloved Son, 'If it be that Thou art moved with compassion for the man whom We have created, and who hath cast [My] commandment behind him, go Thou and give him Thy flesh and let him eat thereof, for it is Thou who hast undertaken to act as his advocate.' And the Son of Goodness made answer and said unto His Father, 'Blessed be Thy word. That which Thou hast said I will do.' Then the beloved Son came forth from the presence of His Good Father, and He took a little piece of His right side, of His divine flesh, and He rubbed it down into small pieces, and brought it to His Holy Father. His Father said unto Him, 'What is this?' And He said, 'This is My flesh, according to what Thou didst say unto Me.' His Father answered and said unto Him, 'Yea, certainly, My Son. Wait, and I will give unto Thee some of My own flesh, which is invisible.'

9 Then His Father took out a portion of His own body, and He made it into a grain of wheat, and He brought forth the seal of light wherewith He set a seal upon the worlds of light, and He sealed the grain of wheat in the

middle thereof. And He said unto His beloved Son, 'Take this, and give Thou it unto Michael, the Archangel, and let him give it unto Adam, and let him tell Adam that he and his sons shall live thereon. And Michael shall teach him to sow it, and to gather it in at harvest.' Then Jesus called Michael, and said unto him, 'Take this [grain], and give it unto Adam so that he and all his sons may live thereon.' And Michael came to Adam, and he was on the Jordan, and it was the eighth day since he had eaten anything, and he was crying out to the Lord [for food]. And Michael said unto him, 'Peace be to thee! The Lord hath heard thy prayer, and He hath sent unto thee a seed of grain.' And when Adam heard these words from Michael, his body recovered its strength, and he came from the water, and cast himself down at the feet of Michael. And Michael gave unto him the grain which had been sealed with the seal of light, and he taught him how to sow it and to reap it, and he went up into heaven with [great] glory. Therefore the water, and the wheat-plant, and grain, and the throne of the Father stand in one category, and they are the equals of the Son of God. Now I John saw these things, and I rejoiced when I had heard them.

¹⁰ And it came to pass after these things that the Cherubim raised me up upon his wing of light, and carried me into the Seventh Heaven, and I saw mighty miracles take place therein. I saw [there] all the ranks of the angels. The first rank [contained] the Seraphim, who were dressed in the grain-plant, and they had golden censers in their hands, and they said, 'Hallelujah!' The angels in the second rank had golden phials in their hands, and they were filled with dew, and they were emptying them out on to the fields. Now Michael was the governor who was over them, and he appointed unto each one of them his work. ¹¹ And I saw another great and wonderful thing. Whilst I John was looking at the angels as they were all divided into ranks, I found that the name of Michael was written upon all their garments, and that the angels were crying out his name always. And I answered and said unto the Cherubim, 'How doth it come to pass that the name of Michael is written upon their garments? And wherefore do they cry it out?' And the Cherubim answered and said unto me, 'No angel is allowed to come upon the earth unless the name of Michael is written upon his garments, for otherwise the Devil would lead them astray.' After this I saw a great fountain of water, whereof the waters were as white as snow, or as I might say, its waters were like unto milk, and there was an angel standing above it, and his wings

were dipped in the water. And the place round about the fountain was planted with trees which were laden with fruit, and the fruits thereof were of a very great many different kinds. And this fountain was like unto a sea, and every tree which grew by the side of it consisted entirely of one branch.

¹² And I, John, saw another great and wonderful thing there. I saw the root of a tree which emitted water into the fountain. And I said unto the Cherubim, 'My Lord, explain to me the matter of this fountain, the water whereof is white, and the matter of this angel, which standeth above it.' The Cherubim said unto me, 'This is the fountain which poureth out the dew upon the earth.' I said unto him, 'How is it that this angel is standing above it, with his wings always dipped in the waters of the fountain?' The Cherubim said unto me, 'Seest thou this angel? His work is this. Every time the trumpet soundeth he riseth up, and he shaketh his wings which are full of dew, and he smiteth the heavens therewith, and the heavens open, one beyond the other, so that the dew may distil through them upon the earth.' And I said unto the Cherubim, 'In what way do these Seven Heavens open, one beyond the other, so that the daylight may penetrate them and fall upon the world?' And the Cherubim answered and said unto me, 'Hearken, and I will explain everything to you. There are seven trumpets appointed over the dew, and all these are wont to sound before the dew cometh upon the earth. When the first trumpet soundeth, and the second, and so on until the seventh, the dew followeth the sound of the trumpets from one heaven to the other. The seventh trumpet belongeth to Michael, and when Michael bloweth his trumpet, the dew runneth swiftly, and all the governors withdraw, until it cometh upon

¹³ the earth in order to make all the fruits to swell (or, increase).' Now, whilst I was marvelling [at these things], I saw another angel coming from a distance in wrath, and he stood up by the fountain which was filled with dew; he wept, and his eyes dropped blood into the fountain which was full of dew. For he was filled with wrath against all mankind, and the whole of the place trembled and shook when he stood up there. Then the heavens opened on this side and on that and everywhere, and I saw a great and mighty angel come forth from the heavens, and they called his name Michael, and he was girt about the loins with a girdle of gold. There was a sponge in his hand, wherewith he wiped away all the tears of the angel of wrath, and he drove

the Angel of Wrath afar off, saying, 'Get thee gone from this fountain, thou Angel of Wrath, for thou wishest to bring a famine upon the earth.'

¹⁴ And I said unto the Cherubim, 'My Lord, shew me the matter of the Angel of Wrath whose eyes drop blood into the fountain.' He said unto me, 'Seest thou the Angel of Wrath? He is the Angel of Famine. If Michael were to cease from the wiping away of his tears [of blood] which he letteth drop, and were to allow them to enter the fountain, the [water thereof] would come to an end and the dew which falleth down upon the earth, and diseases and dissensions would break out, and the land would be smitten with famine.' And moreover, he said unto me, 'There are forty legions of angels, each legion containing ten thousand angels, who sing hymns over the dew until it cometh upon the earth, without any blemish at all in it.' After these things he brought me to the Land of Edem. He placed me upon his wing of light, and he brought me to the place where the sun riseth, by the side of the fountain which supplieth water to the four rivers, Phisôn, Tigris, Géôn (the Nile), and the Euphrates. I saw the Paradise of joy, which was filled with all kinds of trees which bore fruits of all kinds. And I said to the Cherubim, 'My Lord, I would that thou wouldst shew me the tree [of the fruit] whereof Adam ate, and became naked, and God was afterwards wroth with him.' The Cherubim answered and said unto me, 'Thou askest a question which concerneth great mysteries, but I will hide nothing whatsoever from thee. Now therefore, rise up, set thyself behind me, and I will explain to thee everything, and I will shew thee the tree [of the fruit] of which Adam ate.'

¹⁵ Then I rose up and I followed him. I walked through the Paradise, and I looked round about, and I saw the tree in the middle of Paradise; now it had no fruit upon it, and thorns grew all over it, and the trunk went down into the ground a very long way. And I answered and said to the R Cherubim, 'Make me to understand the matter of this tree which hath no fruit on it, and which is grown over with thorns.' And the Cherubim said unto me, 'This is the tree [of the fruit] of which Adam ate and became naked.' And I said unto him, 'There is no fruit on it; where did he find the fruit which he ate?' And the Cherubim said unto me, 'A kind of fruit did grow on it, and it was not without fruit [at that time].' And I said unto him, 'Of what kind was its fruit?' He said unto me, 'It was a kind of apple.' And I said unto the Cherubim, 'Shall it remain wholly without fruit, or not?' And he said unto me, 'This is the order which God laid upon it from the beginning.'

16 Now whilst I was marvelling at these things I saw Adam. He was coming along at a distance, and he was like unto a man who was weeping. He was spreading out his garment, and he was carrying away in his garment [the leaves] which were under the tree, and pouring them out on the ground, and burying them. And I said unto the Cherubim, 'Why is Adam spreading out his garment, and putting in it the dried leaves which have been blown off the tree, and digging a hole in the ground and burying them therein?' And the Cherubim said unto me, 'From the moment when the Devil entered into Paradise, and seduced Adam, and Eve his wife, the trees, which up to that time had possessed a sweet smell, ceased to have any smell at all, and their leaves [began to] fall off. And Adam used to dress himself in the leaves, and to make them be witnesses for him in the judgement because of what he had done.' Then I said unto the Cherubim, 'My Lord, by what means did the Devil enter into Paradise, and seduce Adam and Eve? Unless this matter had been permitted by God he could not have

17 entered in, for nothing can take place without [the consent of] God.' Then the Cherubim said unto me, 'Four and twenty angels are appointed to Paradise daily, and twelve go in there daily to worship God. Now at the moment when the Devil went into Paradise, and seduced Adam, there was no angel at all in Paradise, but an agreement took place [that they should remain outside it] until Adam had eaten of the tree.' And I said to the Cherubim, 'If they agreed to this, with the consent of God, then no sin rests upon Adam.' And the Cherubim said unto me, 'By no means. If Adam had been patient for a short time, God would have said to him, "Eat thou of the tree." God removed the righteousness wherewith he was arrayed, and He cast him forth from Paradise, in order that the things which He spake might be fulfilled [when] He should send His Son into the world.'

18 And I said unto the Cherubim, 'My Lord, of what kind was this righteousness wherein Adam was arrayed, and which he received from His hand?' And the Cherubim said unto me, 'On the day wherein God created Adam, Adam was twelve cubits in height, and six cubits in width, and his neck was three cubits long. And he was like unto an alabaster stone wherein there is no blemish whatsoever. But when he had eaten [of the fruit] of the tree, his body diminished in size, and he became small, and the righteousness wherein he was arrayed departed and left him naked, even to the tips of his fingers, that is to say, to his very nails. If he was not cold in the winter, he

was not hot in the summer.' ¹⁹ And I answered and said unto the Cherubim, 'My Lord, at the time when God created Adam, He also created Eve with him from the heavens (?). But, on the other hand, I have heard that God created Adam and Eve from the beginning, and, again, I have heard that God brought a deep sleep upon Adam, and that when he was unconscious, He took one of the ribs from his side, and made it into a woman, and that He filled up the place where the rib was in his side with flesh. The Almighty did not then create two bodies, there being [only] one body.' And the Cherubim answered and said unto me, 'Hearken, and I will explain unto you everything. At the time when God created Adam, He created Eve also with him, in one body, for at the time when the Master was working at Adam, the thought concerning Eve was with Him. For this reason two bodies came from one body, but He did not separate them from each other immediately. At the time when He brought slumber upon Adam, and Adam fell asleep, and slept heavily, He brought Eve forth from him, and she became his wife. She was, of a surety, hidden in the rib of the left side [of Adam] from the day wherein God created him. Consider, then, with great attention the sign which is in the sons of Adam.'

²⁰ And I said unto the Cherubim, 'O my Lord, what is the sign which is in the sons of Adam?' And the Cherubim said unto me, 'At the moment when the ice (or, cold) was about to come upon the earth, the first things which went cold in the body of the man were his finger nails. Because at the time when God deprived Adam of the righteousness wherein he was arrayed, the first things which grew cold were his finger nails. And he wept, and cried out to the Lord, saying, Woe is me, O my Lord. At the time when I kept the commandments of God, and before I did eat of the [fruit of] the tree, my whole body was white like my nails. For this reason every time Adam looked upon his nails, he used to cry out and weep, even as Hezekiah, when he was sick, used to turn towards the wall, and weep.'

²¹ [And I answered and said unto the Cherubim, 'When Hezekiah] was weeping, why did he not look at a man [instead of a wall]?'] And the Cherubim said unto me, '[Hearken], and I will make everything manifest to you, O faithful virgin. Now it came to pass in the time of Solomon that the king compelled all the demons to describe $\aleph$ to him all the various kinds [of sicknesses], and the remedies which were to be employed in healing them all, and the various kinds of herbs which must be used in relieving the pains of

sicknesses, and Solomon wrote them all down upon the wall in the House of God. And any man who was attacked by a sickness [or, disease], no matter of what kind, used to go into the temple, and look upon the wall, until he found there written the remedy which was suitable for his sickness; then he would take that remedy, and would go into his house, ascribing glory to God. And it came to pass that, after Solomon the king was dead, Hezekiah plastered over the walls of the temple with lime, and the prescriptions for the relief of sickness could no longer be found. Now when Hezekiah the king had fallen sick, and was sick unto death, he could not find the prescription whereby to heal his sickness, because it was he himself who had plastered over

22 the walls of the temple with lime. And when the prescriptions Ⲛⲓ which had been written upon them could not be found again, he went into the house of the Lord, and lay down there, and he looked upon the wall, and he wept, saying, "My Lord, let not that which I have done in the matter of plastering over with lime the walls, whereon were inscribed the prescriptions for healing, be held to be a sin [by Thee], for I said, Let men make supplication to God with hope, and they shall find healing. Never shall I find a prescription for healing whereby I may be made whole." And the Lord heard [him], and had compassion upon him, and sent unto him Isaiah the Prophet, and he spake unto him, saying, "Take the fruit (?) of the wild fig-tree, and plaster it over thy body, and thou shalt find relief." Now therefore, O John, God will never forsake the man who performeth [His commandments].'

23 And again I said unto the Cherubim, 'My Lord, I would that thou didst make me to understand the matter of the Cherubim, whose voices cry so loudly in heaven that mankind tremble upon earth [at the sounds thereof].'

24 And the Cherubim said unto me, 'Dost thou see these great winds which are shut up inside their storehouses, over which the angels are set? When the trumpet soundeth inside the covering (or, veil), the gentle winds come forth, and they breathe upon the wings of the angel who is over the fountain of the dew; then the angel moveth his wings, and the dew cometh upon the earth, and the seed (or, grain) groweth in the earth, and the trees, and the crops, and the fruit. If the trumpet doth not sound, a harsh, strong noise cometh forth from heaven, and thereupon the waters of rain come upon the earth in great quantities, which make the fruits grow, and rain-storms, and thunders of which men are afraid. For it is the sound of the rustling of the wings of

the Seraphim which governs the waters of rain, until they come down into the firmament; and they fall on the earth gently, for if they were to descend upon the earth in their [full] violence they would lay waste the earth just as did the waters of Noah and the lightnings which came with them. [This would happen] if the Seraphim did not come down to govern the waters of the rain, for all the waters are in the sky and the heavens. Behold, I have made clear to you all mysteries.' And I answered and said unto the Cherubim, 'My Lord, I would that thou didst make me to know what it is which supporteth the sky and maketh it to be suspended thus.' And the Cherubim said unto me, 'It is suspended by faith, and by the ordinance of God.' And I said unto the Cherubim, 'What is it that supporteth the earth?' And the Cherubim said unto me, 'It is four pillars which support the earth, and they are sealed with seven seals.'

25 And I said unto him, 'My Lord, be not wroth with me when I ask thee this matter also; shew me, what is it that beareth up the four pillars?' And the Cherubim said unto me, 'He Who created them knoweth what appertaineth to them.' And I said unto the Cherubim, 'My Lord, what is the ordinance concerning the hours of the night and day?' He said unto me, 'Hearken, I will shew thee. God ap-A h pointed twelve Cherubim to stand outside the curtain (or, inner veil), and they were not to toil in any way, but were to sing twelve hymns daily. When the first Cherubim had finished [singing] his hymn, the first hour came to an end. When the second Cherubim had finished [singing] his hymn, the second hour came to an end, and so on until the twelfth Cherubim. When the twelfth [Cherubim had finished singing his hymn], the twelve hours were ended.'

26 Then I said to the Cherubim, 'As concerning the twelve hours of the night: are there Seraphim appointed over them, or not?' And the Cherubim said unto me, 'Assuredly not, but when the beasts, and the birds, and the reptiles pray, the A v first hour is ended. When the second hour is ended, the beasts pray [again], and so on until the twelfth hour of the night; it is the animals of God which set limits to them.' And I said unto the Cherubim, 'Doth the sun know when the twelve hours have come to an end, so that he may depart to the place where he setteth or riseth?' And the Cherubim said unto me, 'When the angels who blow the trumpets have finished, Michael knoweth that the twelfth hymn is finished, and he speaketh to the Angel of the Sun, who goeth and bringeth to an end his course.'

27 And I answered and said unto the Cherubim, 'My Lord, is it God Who ordaineth the life of a man from the time when he was in his mother's womb, or not?' And the Cherubim said unto me, 'Know thou that [one] man is wont to perform very many superfluous works, [and another] very many acts of goodness, from the time when he is born to the end of his life. God, however, setteth a sign on the righteous man before He fashioneth him, for it is impossible to cause anything to happen without God. But sin is an alien thing (or, stranger) to God, for He Who created man was without sin. It is man who himself committeth sin, according to his wish, and according to the desire of the Devil.' And I said unto the Cherubim, 'Man hath been born to suffering, according to what Job said, "My mother brought me forth for suffering."' And the Cherubim said unto me, 'God is a compassionate Being, and He doth not forsake man utterly, but He sheweth mercy upon him, for he is His own form, and His own image, and is the work of His own hands. And now, O John, He will not forsake him that doeth the will of God, and he who doeth good things shall receive them doubled many times over in the House of God.'

28 And I said unto the Cherubim, 'My Lord, at the moment when God is about to create man, doth He give him the name "righteous" or "sinner", or not?' And the Cherubim said unto me, 'Hearken, and I will shew thee. At the moment when God is about to create a man, before He placeth him in the womb of his mother, He calleth all the angels, and they come and stand round about. If the Father blesseth the soul, the angels make answer "Amen". If there come from His mouth the words, "This soul shall give Me rest," the angels make answer "Amen". If the Father saith, "This soul shall commit iniquity," the angels make answer "Amen". Whatsoever cometh forth from the mouth of the Father, that cometh to pass.' And I said unto the Cherubim, 'Is the matter of which man is fashioned more excellent than that of the beasts?' The Cherubim said unto me, 'Yes. Now when men die, each one of them is taken to the place of which he is worthy, but so far as beasts are concerned, whether they die, or whether they live, their place is the earth.'

29 And I said unto the Cherubim, 'Are there souls in them?' He said unto me, 'Every created thing hath a soul in it. Now therefore, the soul of every created thing is its blood.' And I said unto the Cherubim, 'Will they then be punished, or will rest be given unto them?' He said unto me, 'Let it not be that rest be not given unto them, and let them suffer not; but man is a being

who can suffer, and can enjoy rest.' And it came to pass that when I had heard all these things, I marvelled at the works which God performeth in connexion with man. And I said unto the Cherubim, '[My Lord], be not wroth with me if I ask this matter also. I would that thou didst inform me concerning the stars which we see in the firmament, and tell me why it is that we cease to see them when the sun hath risen. I would that thou didst inform me where it is they go until it is time for them to perform their service again.' And the Cherubim said unto me, 'The stars are of different orders. There are some stars which remain in the heavens until noon, but they cannot be

³⁰ seen because of the light of the sun. There are seven stars which come in the north of the world, and they remain there in the heavens always. And there are seven stars in the heavens which are called keekter; those which are there are not permitted to emerge from their place of storehouse, except when death cometh upon the earth.' And I said unto the Cherubim, 'Why is it that one star differeth from another? And why is it that a star is wont to transfer itself from the place which it had originally [to another]? And the Cherubim said unto me, Hearken, and I will make known unto you everything. There are very many orders of stars which move from the place wherein they were placed originally, but the decree of God which directeth them abideth for ever. Behold now, I have made manifest unto thee all things, O beloved one of God. Arise, get thee down into the world, and tell therein everything which thou hast seen.'

³¹ Then straightway the Cherubim brought me down on the Mount of Olives, where I found the Apostles gathered together. And I told them of the things which I had seen, and when we had saluted (or, kissed) each other, each departed to his country, ascribing glory to God. And they preached in the Name of the Christ, through Whom be glory to Him, and His Good Father, and the Holy Spirit for ever. Amen. L 1

THE LIFE OF PISENTIUS, BISHOP OF COPTOS, BY JOHN THE ELDER

¹ (Brit. Mus. MS. Oriental, No. 7026) The Life And ADMINISTRATION OF OUR HOLY AND GLORIOUS FATHER, APA PISENTIUS, BISHOP AND ANCHORITE IN THE MOUNTAIN OF TSENTI, WHICH JOHN THE PRESBYTER NARRATED ON THE DAY OF HIS COMMEMORATION, THAT IS TO SAY, ON THE THIRTEENTH DAY OF THE MONTH EPÊP. IN THE PEACE OF GOD. AMEN. The subject of this festival to-day is full

of joy, for it is our holy father, who had put on Christ, Apa Pisentius, who was full of light, and who spread abroad a sweet odour at all times, not only during the day, but during the night also. All the beasts which are upon the earth, and [all] the birds which are in the heavens rejoice, and move about gladly, and are happy this day because of the good and glorious news of him which hath reached them, according to what the words shall inform us, if we are able to proceed to the end. I took an oath to keep silence and not to speak concerning thy righteous acts and judgements, because thou thyself didst flee from the adulations of men from the very beginning, when thou didst become a monk, and before thou didst become a bishop. And indeed if we were all to be

2 gathered together, each one having the opportunity of speaking, one would declare [the greatness of] his knowledge, and another his power of disputation, and another would proclaim his power of revealing hidden things; and thus it would happen that all the descriptions [of him] would be laudatory. Saint James the Apostle cried out in his Catholic Epistle, saying, 'He who knoweth how to do what is good, and doeth it not, it is a sin unto him.' Let us learn, moreover, who it was to whom the Apostle [Paul] referred in his words, 'I knew a man in Christ fourteen years ago, but whether he be in the body I know not, or whether he be out of the body I know not, it is only God Who knoweth, [this man I say] was caught up into the third heaven. And I knew such a man, but whether he be in the body [now], or whether he be out of the body [now] I know not, it is only God Who knoweth, [this man I say] was caught up into Paradise, and heard things which were hidden, the which it is not lawful for man to utter.'

3 Of whom then was the Apostle speaking if it was not Pisentius? For all the saints have fled from the glory (or, adulation) of this world, and this did also our glorious father, Apa Pisentius, whom God hath made manifest to us in our own days. He was a giver of light to the whole world. He was salt which was purified for every one, according to that which is written in the Gospel, 'Ye are the salt of the earth. Now if the salt hath become tasteless, wherewith shall they make it salt [again]?' And again, 'Ye are the light of the world.' He hid his life and the works thereof, but God hath made manifest those who perform His will and commandments, generation after generation, according to that which is written, 'God draweth nigh to every one who crieth out to Him in truth, and He doeth the will of every one who hol-

deth Him in fear, and He will hear their supplication, and will deliver them.' Now if ye wish to know whether he hated the glory (or, adulation) which was vain, and whether he wished not for any to applaud him in any way or not, go into ...and learn concerning him from the acts of his life and the manner in which he used to live. And hearken ye unto me with diligent attention.

⁴It came to pass on a certain day, when he was still a monk, and before God had set him apart for the episcopacy, that he was meditating quietly by himself in the Mountain of Tsentê, when his brother came to visit him; now his brother was walking with a certain believing brother, and they met the holy ascetic face to face, and received a blessing from his holy hand. Then he asked them, saying, 'Have ye any decided reason for coming into this region?' And they answered, saying, 'In the first place, we set out in order to come to thee, and to pay thee a visit, and to receive thy blessing. For had it not been for the cares of the world which have occupied us for several days past we should have passed thy way before this. In the second place, we have a little business in this neighbourhood which we wish to arrange; but do thou pray on our behalf, O father, that God may journey with us. If God be pleased to permit us to do this we shall return to thee again, and we will salute (or, kiss) thee, and receive thy blessing before we return to our houses, if it be God's will.'

⁵And the holy man answered and said, 'Depart ye in gladness. But, O my sons, take good heed to yourselves, [and] do not commit sin. For neither the world, nor that which is in it, is of any account, because it existeth for a season only. My sons, take ye good heed to yourselves in these villages. Hold no intercourse with a woman who is bad. Do not seize the ox of the poor. If there be any man in this region who is indebted to you, do not treat him harshly, and do not attempt to force him to pay by legal means; but watch what is in [his] mind, in order that God may shew compassion unto you.' And they answered, saying, 'Pray for us, O our father.' And they came away from his presence, and they acted [according to] his plan (or, way), and they gave glory to God because of the words of advice wherewith he had advised them.

⁶And the holy man, the anchorite, Apa Pisentius, stood up, and recited the beginning of the Book of Jeremiah the Prophet. Now [meanwhile] his brother, and the believing man who was travelling with him, departed, and

they arranged their business according to the word of the holy man who had made entreaty to God on their behalf. And God made straight their way, and they returned to him in his cell in haste at the dawn of day. And when they had come to him, they heard him reciting the words of Saint Jeremiah with great calmness and clearness, and they sat down outside his place of abode for a little time, saying, 'It is not right, and the matter is not of such urgency as to make it seemly for us to cry out to the holy man inside until he hath finished reciting the Scriptures and praying.' And when Pisentius had concluded the reciting of the Prophet Jeremiah, and had finished [his prayer], the two men rose up and knocked at the door, at the very moment when he began to [recite] the [Book of the] Prophet Ezekiel. And they sat down, and did not cry out to Pisentius inside. And finally he finished reciting the whole of the [Book of] the Prophet [Ezekiel], and he shut his mouth, for the evening had come. And when the two men knocked at the door,

⁷ Holy Gospel according to St. John by heart.. On one occasion a brother was passing the cell of Pisentius just as the holy man began to recite the first book of the Minor Prophets. The brother sat down and listened to him, and by some means was able to see what went on in the cell of the holy man. Whilst Pisentius was reciting the Book of Hosea, the Prophet Hosea himself stood by his side, and when he finished the Prophet embraced him, and then went up into heaven. As Pisentius recited the other Books, the Prophets Amos, Micah, Joel, Obadiah, Jonah, Habakkuk, Nahum, Zephaniah, Haggai, Zechariah, and Malachi, came in one after the other, and stood by his side, and, as he finished reading each Book, the author thereof embraced him, and then ascended into heaven (Amélineau, *op. cit.*, pp. 75, 83, 90).

⁸ Pisentius answered them, saying, 'Bless me.' And he looked out upon them from a large window, and he spake unto them, saying, 'Did ye come to this place many hours ago?' And they said unto him, 'We came here at dawn, but we did not dare to cry out to thee inside until thou hadst finished thy recital [of the Scriptures].' Then straightway Apa Pisentius wept, and smote upon his breast, and said unto them, 'This day I deserve a very great punishment, and all the labours which I have performed are things of vanity.' Now these things which the holy man spake [shew] that he fled from the vain adulations of men. He was very sad at heart, but the two men knew that he was reciting [the Books of Jeremiah and Ezekiel]. Know ye therefore, O my beloved, that the saints crave for the glory of God only. If ye will not [believe

me], hearken unto the honey-sweet writer David who saith, 'I have desired Thy commandments; look Thou upon me and have compassion upon me.' And the truly wise man Paul cried out, saying, 'For we groan in this earnestly desiring to array ourselves in our place of abode which is from heaven. And there is to us there a building from God, a house which hath not been fashioned by hands, which is for ever in the heavens.'

9 Hearken also to this great miracle which took place by his hands when he was a monk living in quiet contemplation in his cell and before he became a bishop. He was suffering from his spleen on one occasion on the third day of the festival at the end of Easter, but he did not make known to any one of the brethren that he was sick, but he sent them a message and said, 'Pray for me. I am going to the monastery of Apa Abraham to visit the brethren who are in that place. If the Lord be pleased to permit it I shall return to you.' Now he spake in this wise because he did not wish to let any one know that he was seriously ill. Now if any man shall ask in a spirit of contentiousness why the holy man said this, let him read in the Book of Job the Blessed, and he will find that the Lord said unto him, 'I have not done these things unto thee for any other purpose except to make thee shew thyself to be righteous.' And Paul himself said, 'I have done all these things for the sake of the Gospel, that I might be to him a companion.'

10 Now when the holy man Apa Pistentius had been sick for a whole week, and the brethren had made no enquiries after him, for they thought he was in a cave, they held converse with each other, saying, 'Pistentius tarrieth somewhat over long, let us enquire about him. Perhaps he hath fallen sick on the road, or perhaps some suffering hath afflicted him, and he is unable to walk.' And they sent a brother who was a priest to make enquiries about him. Now when Pistentius had departed, according to the dispensation of God—now observe ye the wonderful acts of God—all the days which he had passed lying on his bed sick, during which the holy men did not minister unto him, until the very day wherein the brother went to him ...Now when the brother went to him, he found the door of the little cell wherein he lived open. And through the opportunity [afforded] by God, as soon as he had pulled the thong (or, latch-cord) of the door, he cried out [to the dweller] inside, according to the canon of the brethren, 'Bless me.' Now on that day it happened that Apa Elijah the Tishbite, he who belonged to Mount Carmel, was with Apa Pistentius, and he was paying him a visit, having been sent unto

him by God in order to comfort him with his conversation. And when the brother had waited for some time, he rose up and called out to [the dweller] inside, 'Bless me.' Then the Prophet rose up and was about to depart from him, but Apa Pisentius laid hold upon him, saying, 'I will not let thee depart until I am comforted a little more.'

¹¹ And when the brother found that he was not able to obtain any answer to his greeting he went straight into [the cell], without any hesitation whatsoever, and he found there the two holy men sitting together; now Apa Pisentius was lying on his pallet, and Saint Elijah was sitting by his side making enquiries concerning his health. And when the brother had gone in he received a blessing from both of them. And he stood still, but was wholly unable to look into the face of the Prophet Elijah, because of the rays of light which shot forth from his face like flashes of lightning, according to what is written, 'Then shall the righteous shine like the sun in the kingdom of their Father.' Then the holy man Apa Pisentius feigned to be angry with the brother, and he said unto him, 'Is not this the commandment of the brethren—[not] to enter into [the cell of a brother] without permission? Had [this] been a governor wouldst thou have burst in upon him without permission from him to thee [to do so]?' And the brother answered and said, 'Forgive me, O my father, I have sinned. Having waited at the door for a very long time knocking, I thought that, peradventure, thou couldst not rise, and therefore I came in to make enquiries concerning thee.' Then the Prophet answered, saying, 'This is an ordinance of God. In any case he is worthy of our salutation of blessing, and because of his righteous actions God will not deprive him of it.' And when the Prophet had said these things he went forth from the cell.

¹² And when he had gone out the brother spake unto Apa Pisentius, saying, 'Whence cometh this brother who is covered with hair, but who is surrounded with such a great measure of grace? Verily I have never seen any one like him, or any one who was so gracious (or, gentle), or who was so wholly filled with light. And I say unto thee, my brother, that as soon as ever I had grasped his hands and kissed them, mighty strength came into my body, and I ceased to be without power, and I became very strong indeed, and I felt as happy as a man who had been tarrying in a wine tavern. I should say that he must belong to this mountain, and yet I have never seen any one like unto him in our province, and I have never seen any other man so hairy as this

man.' And Apa Pisentius said unto the brother, 'I say the same. Thou shalt keep this matter secret, and thou shalt not make known one word about it.'

¹³ And the brother answered and said unto Apa Pisentius, After a long time hath passed, supposing that some necessity should come upon me, may I not reveal it? Why dost thou speak unto me in this wise? Wilt thou not listen unto Raphael, the angel who spake with the holy man Tobit, saying, "The secret thing (or, mystery) of the king it is good to conceal; but the works of God it is good to publish abroad." Now I know that thou hatest the vain-glory of men. Finally, but tell me in truth, who is this man, and I will trouble thee no more.' ¹⁴ And the thirteenth apostle Apa Pisentius answered and said unto the brother, 'When I had departed from you, and was about to go to the brethren who are in the monastery of Apa Abraham, and to pay them a visit, I looked at my body and saw that it was powerless. And I said, Will not a fainting sickness come upon me on the road? And my spleen threw me into a sickness from the moment when I went away from you, and I never saw a man until thou didst come to me [this day]. And my spleen having continued to torture me most severely, I cried out to the Lord yesterday, asking Him to be graciously pleased to heal me. Now when He had seen my very weak condition, and my want of manhood, He sent one of the Saints unto me, and was graciously pleased to grant me the healing of my body. And I say unto thee that this very man, from whom thou didst receive a blessing, is Elijah the Tishbite, who belongeth to Mount Carmel. It was he who was taken up into heaven in a chariot of fire and earthquake. I beseech thee, O my God-loving brother, not to reveal the mystery to any man until the day of my visitation. Grieve thou not for me.'

¹⁵ Now when the brother had heard these things, great joy came to him and consolation, and he did not reveal the mystery to any man until the day when the God-loving clergy of the Christ-loving city of Keft (Coptos) laid hands upon him that was truly worthy of the episcopacy, that they might take him to the Holy Patriarch Apa Damianus, the Archbishop, so that he might consecrate him bishop. ¹⁶ Follows Know ye then, O my beloved, that him that keepeth the commandments of monasticising, and fulfilleth them without sluggishness, doth the Christ love. His holy ones do not speak to Him only, but they see God, each one in the vision which appeareth unto him, according to the form wherein He wisheth to make Himself manifest to them. If it be not so [in your opinion] hearken ye to the writings of the

Spirit of God, and they shall instruct thee with divine knowledge according to what is seemly, and according to the things which we have said. For our Lord and Father and Bishop, Apa Pistentius, whom God hath made manifest in our time, is not the protector of our district only, but of the whole country of orthodox Christians. But first of all come ye to the Book of Genesis, so that we may see what it saith concerning the seeing of God, and of what kind the vision is. Now as concerneth Jacob the Patriarch. When Rebecca had heard the words of Esau, her eldest son, who was wroth with Jacob because of the blessing wherewith Isaac had blessed him, she cried out to him, and said unto him, 'Behold thy brother [Esau] is older than thou, and the blessing wherewith Isaac, who is thy father, hath blessed thee [belongeth to him]. Now therefore, arise, and get thee gone into Mesopotamia of Syria, to Laban my brother, and do thou abide with him until the fury of the wrath of thy brother hath turned away from thee, lest peradventure I become childless in respect of both of you at once, and on

¹⁷ for caravan traffic from west to east and east to west, and it was the chief centre whence the products of the Eastern Desert and Sinai and Arabia were distributed north and south by means of the Nile. Commerce made the town wealthy; and Diocletian found it worth sacking in A.D. 292. It recovered its prosperity during the fourth and following centuries, and became an important centre of Christianity. the same day.' And Isaac also commanded him [thus], and he came out [to] Jacob and set him on his way, saying, 'Depart into Mesopotamia.' And it came to pass that he arrived at a certain place, and he lay down [there]; now the sun had set. And when he had placed a stone under his head, he lay down and fell asleep, and that night he dreamed a dream. And he saw a cloud fixed upon the earth, and the top thereof reached into the heavens; and the angels of God were ascending and descending upon it. Now God was standing upon it, and He made Himself manifest to Jacob on that night, and He spake with him.

¹⁸ Now when Jacob had gone into Mesopotamia of Syria, God spake again with him in the night season, saying, 'Lift up thine eyes and look with them, and thou shalt see that I will come to the white sheep, and the [white] sheep shall be with the goats, and they shall bring forth young of variegated colours, and they shall be in colour like ashes, and [some] sheep shall be marked with stars (i. e. spots).' And again God spake unto him in a vision of the night, saying, 'I am the God of Isaac; fear thou not. Thou shalt certainly in-

crease and multiply, and thou shalt fill the earth, and thou shalt become the lord thereof.' And when God had blessed him with gold, and silver, and sheep, and goats, and cattle of every kind, He spake again unto him, saying, 'Get thee back into thy house; I will be with thee.' Then Jacob returned with his two wives, Leah and Rachel, and their children, and their cattle. And when he had arrived at the river in order that he might pass over to the other side, according to the holy words of [the Book of] Genesis, which the holy historian Moses wrote, 'A certain man met him, and wrestled with him until the dawn.' Now when the morning had come Jacob said unto him, 'Shew me thy name.' And the man said unto him, 'Why dost thou enquire concerning my name?' Now this is a most wonderful thing.

¹⁹ And the man said unto Jacob, 'Let me go, for the daylight is growing stronger.' And Jacob said unto him, 'I will not let thee go whilst as yet thou hast not blessed me.' And the man said unto Jacob, 'What is the name which thou hast?' And he said unto him, 'My name is Jacob.' And the man said unto Jacob, 'They shall no more call thee Jacob, but Israel, which is the name which thou shalt have; for thou hast prevailed with God, and thou [shalt be] mighty with men.' And the man touched the side of a member of Jacob, and that member became without feeling. Then Jacob said, 'I have seen God face to face. My soul is delivered.' Now the sun was rising upon him when he passed ...the Image of God. ²⁰ And, O my beloved, it is right that for us this should suffice. If God deemed him worthy thereof, and came down into the world, and spake unto the creature which He had fashioned concerning his restoration with salvation of soul, how very much more will He not send His saints to comfort [His servants] in their sufferings? Therefore let no man allow himself to be unbelieving concerning this matter which I have related unto him concerning the holy man Apa Pisentius the bishop, for he was worthy to see Elijah the Tishbite. And let not be fulfilled in him the words which are written, 'God will make blind the heart of those who believe not in this age, so that they may not see the light of the Gospel of the Christ.' And again, 'Walk ye not with unbelievers'; and again, 'The unbeliever is not [worth] one obolus.' Now our Lord Himself, and our God, and our Lord and our Saviour cried out in the Holy Gospel with His Divine mouth concerning the man who brought to Him his son. Now this son was possessed of an evil spirit, from the moment when his father begot him. And Jesus said, 'Hath this spirit attacked him for a long time?' [And his father] said, 'From his

childhood. Many, many times he is wont to cast him into the water, and into the fire, that it may consume him. But do Thou help us, for Thou art able to help us by what Thou canst do; have compassion upon us.' Jesus said unto him, 'Everything is possible for him that believeth.' And the father of the young man cried out, 'I believe. Help thou mine unbelief.' Then straight-way [Jesus] rebuked the evil spirit, and cast him out from the young man because his father believed.

²¹ And again it was by the might of faith that a certain woman went to Him, whose blood had been flowing from her for twelve years, and whom no man had been able to heal. She touched only the outer edge of His garment, and immediately her blood ceased to flow, and dried up. Then He spake unto her, saying, 'It is thy faith which hath delivered thee; go in peace.' And again He spake unto the disciples, saying, 'If ye have faith as large as a grain of mustard seed, ye shall say unto this mountain, Remove thyself from this place to that, and it shall remove itself, and there is nothing which shall be impossible for you.' And again, if ye shall say to a sycamore tree, Separate thyself [from] the earth, and plant thyself in the sea, it shall hearken unto you.' ²² And moreover, it is said concerning the holy man Apa Pisentius, that it came to pass on a time when he was young, while he was pasturing his father's sheep, that God opened his eyes, and he saw a pillar of fire in front of him. Now there were certain other young men who were pasturing sheep with him. And he said unto the other young men who were pasturing sheep with him, 'Do ye see the pillar of fire on the road in front of us?' And they said unto him, 'We do not see it.' Then he cried out up to heaven, saying, 'O God, open Thou the eyes of these young men, so that they may see the pillar of fire even as I see it.' And God hearkened unto his voice, and the eyes of the young men were opened, and they saw the pillar of fire. And observe ye now, O my beloved, that the moment when God chose Moses was when He spake unto him in his early manhood, out of a pillar of fire [which went up] out of a bush.

²³ Now since God came unto Apa Pisentius when he was a young man, He chose him even as He did Samuel, whose mother had given him to the temple of God according to her vow, even as the holy Psalmist saith, 'Moses, the holy man, and Aaron among His priests, and Samuel among those who called upon His Name. They cried out to God, and He heard them, and He spake unto them out of the pillar of cloud, and they kept His testimonies,

and the ordinances which He had given unto them.' ²⁴ Now there was in the Mountain of Tsentê a certain brother who was grievously sick, and his body was in a very weak and helpless condition because his sickness had lasted a very long time. And it came to pass on a certain day that this brother longed greatly for a little fish, and he told the holy man Apa Pisentius about his longing (now at that time he was a monk, and had not yet become a bishop), saying, 'I long greatly for a little fish.' And the holy man Apa Pisentius answered [and said unto him], 'Assuredly God will give unto thee this day. Cast thy care upon the Lord, and He shall feed thee, as the Prophet said; He will never suffer the righteous to be removed.' Then the holy man Apa Pisentius himself took his water-pot to fill it with water, for it was the time for filling [the water-pots with] water. And as the holy man Apa Pisentius was walking along, he cried out to the Lord, saying, 'O God, permit Thou not the heart of this brother to suffer grief, but, if it be Thy Will, give Thou to him his petition. Let him not suffer grief, O Lord.' And when he had gone forth on the bank near the river to fill his water-pot—now the Nile flood was very high, for God had visited the country that year—Apa Pisentius looked, and he saw a large fish leaping about out of the water, and throwing itself about. O what a great miracle of God was this! At the very place where the blessed Apa Pisentius went to the river [to fill his water-pot], the fish came to the bank; now it was the current of the water flood and the force thereof which thrust it along and stranded it at that place. And whilst Apa Pisentius was filling his water-pot, according to what he confessed to us with his own mouth, and testified

²⁵ to us, he captured the fish, and [when] he gave it to the qH brother he said unto him, 'God hath fulfilled thy petition; it was He Who sent the meal to Daniel, for which his heart waited.' He said, 'It is He moreover Who hath prepared the fish for thee this day by His wish, inasmuch as He would not allow thee to suffer grief in respect of that for which thou didst ask at His hand. Well and truly doth the Prophet say, God is nigh unto every one, and He directeth him in truth. And He will hearken unto their supplications, and will deliver them. God shall guard every one who loveth Him.' When the children of Israel had risen up against Moses and Aaron, they said unto him, 'What is this that thou hast done with us? Thou hast brought us forth from the land of Egypt. We used to sit down by the brazen pots of flesh, and we ate bread, and now the people have to be satisfied

26 with manna instead of with loaves of bread and pieces of qE flesh. If not (i. e. if thou dost not give us bread and flesh) we will stone you.' And the whole congregation spake the word to stone them. And Moses cried out to God, saying, 'O God, where shall I find the wherewithal to give unto this people so that they may eat? Only a very little more and they will stone me.' And God spake unto Moses, saying, 'I have heard the murmurings which the children of Israel have made against you. But command thou the children of Israel, saying, Prepare ye yourselves; to-morrow ye shall eat flesh, not for two days, nor for three days, nor for ten days, but for a whole month of days shall ye eat it, even until the flesh shall come forth from your nostrils.' And he brought over [quails] by a wind of the sea, two cubits upon the ground.

27 Ye must know, therefore, O my beloved, that the supplication of the righteous man is exceedingly powerful, and it effecteth much, even as it is written. Now as concerneth Moses, the Lawgiver of the Old Covenant, immediately that he cried out to God concerning the multitude [of the Israelites], God did according to his wish. So also was it in the case of the Lawgiver of the New Covenant, Apa Pisentius. Immediately he made supplication to God on behalf of the brother who was a monk, God did not cause him grief, but fulfilled his petition, even according to that which is written in the Psalm, 'The Lord shall fulfil all thy petitions.' Harken moreover to the account of another great and wonderful thing which took place through the holy man Apa Pisentius, when he was a monk, and before he became a bishop. It came to pass on a certain day that he went to the well at which the brethren were in the habit of drinking, in order that he might fill his water-pot. Now when he had come to the mouth of the well, he [found that he] had forgotten the rope and the leather bucket, and had not brought them with him. And when he had stood up at the mouth of the well he prayed to God according to the custom of the brethren, and he said, 'God, Thou knowest well that it is impossible for me to turn back again into the monastery to fetch the rope.

28 But do Thou command this water to rise up to where I am so that I may be able to fill my water-pot therewith, so that I may serve Thee for the remainder of my days. For Thou didst command Thy Apostle Peter, saying, Walk on the water.' Now when he had finished his prayer, the water rose in the well until it reached the mouth of the well, and he filled his water-pot with water. Then he said unto the water, 'It is the Lord Who doth command

thee: Go down again to thy place.' Now whilst the water was sinking downwards, a certain shepherd, who was pasturing his flock of sheep among the thorn bushes, directed his steps to the mouth of the well, and he looked in, and he saw the water going down by degrees until it reached its place at the bottom. ²⁹Unto whom shall I liken thee, O blessed Apa Pistentius? Verily thou art like unto Moses, the Lawgiver, who made the sea to be divided, one half being on this side, and the other on that, and the children of Israel walked in the midst thereof as upon dry ground; and the water was to them a wall of water on this side and on that, on the right hand and on the left. It was Moses who spake to the rock, and it sent forth fountains of water. And as for thee, O holy man Apa Pistentius, thy prayer entered into the vault of heaven, and it fulfilled the Scripture, which saith, 'It was He Who spake, and they came into being; it was He Who commanded, and they were created.' Thou wast a man of foresight like unto the Prophets, and a man of intellect like unto the Apostles, and thou wast a wise steward. Therefore wast thou worthy of the Church of the Saints. God made thee to keep alive a multitude of souls. Thou didst preach the Gospel like Paul, and thou didst preach in wisdom the orthodox Faith. And thou didst cry out in thy discourse like a herald, thou didst shout aloud in thy wisdom like a trumpet. Who is able to pay unto thee the honour of which thou art worthy, O just and holy man? For thou didst know the things which were hidden before they took place. Thy discourse which appertained to the things of this world had therein songs and parables; thy discourse which appertained to the monkish estate [was full of] spiritual explanations. Thy words were those of a ruler, parables and mysteries. Thou didst never feel ashamed because of them before any man, according to that which is written, 'My words shall be testimonies concerning Thee before kings, I shall not be ashamed.'

³⁰ Thou didst guide those who came unto Thee, all those who acted faithfully. And thou didst gather together unto thee every one in the bond of love. Thou didst hearken unto the commandment of the Christ, thou didst build thy house upon the rock which is holy. Thou didst bring forth fruit in patient endurance, and with a heart which is holy and good. Thou didst see beforehand the Banquet of the Spirit, and because of this thou dost rest (or, recline) at the holy feast. Thou didst seek out for the wretched the place where the pasture was good, and for this reason also thou didst take care for the poor always. Thou didst lay hold upon the ways of the ministry of God,

and thou wast therefore a steersman in the sea of holy mysteries, and a saint like unto the Three Children. Thou wast a father to multitudes of the poor in our time, and the father of those who were orphans in our days. Thou didst proclaim like a herald peace unto those who were afar off, O thou God-loving father, Apa Pisentius. And thou didst exercise (or, train) those who drew nigh unto thee in the doctrine which was sound. Thou wast a well-skilled spiritual merchant, and therefore thou didst bestow graciously thy good gifts upon every one with great gladness and readiness. Thou didst seek and thou didst find, O God-loving father, Apa Pisentius, thou leader of the truth. Thou didst knock and it was opened unto thee; thou didst petition God, and He granted thee all thy petitions. There was great abundance in thy days, and the Christians occupied great and honourable positions. The Church enjoyed abundance in thy days and in thy generation. Thy people rejoiced in thy wisdom, and thy children rejoiced greatly in thy holy mysteries.

³¹ The Governors desired eagerly [to hear] thy discourse, and all the proselytes sought eagerly after thy mysteries. Thou didst look upon (?) the man whose name was Anatolês. Therefore he filled thee with the splendour of the Holy Spirit. Thou didst complete the Ark of the Holy Spirit in its length and breadth, even as Noah [completed his ark]. Thou wast a light which sent out its light into all our province. Righteousness and peace made light thy way before thee all thy days. Moreover, in thy days lived the two forerunners who sent forth light through thy prayers, and through the prayers of the saints who lived in this province, that is to say, Apa Colluthus and Apa Paham, these [two] great saints! ³² Now therefore, by the grace of God, we will tell you about another marvellous thing which I heard from certain men whose whole hope is the truth. Now a certain man from our district spoke to us concerning the holy man Apa Pisentius saying, 'I went in and I received a blessing at his hands this day.' Now when I had come forth from him, I met the holy man Apa Paham, who said unto me, 'Hast thou received a blessing from the hand of Pisentius?' I said unto him, 'Yes, my father, but thou thyself art a holy man.' And he made answer to me, 'He who is truly a holy man is, most assuredly, Pisentius, and if thou didst happen to meet him thou wouldst receive a truly great blessing, for some time ago, when he prayed, the well became filled with water.' Now this man said unto us, 'It came to pass on a certain day that we saw a fire burning in his house, and we said unto each other, Is it possible that Pisentius has lighted a fire? Wherefore hath he done

this at this time of the year? And [some brethren] got up on the wall and looked over it, and they saw him standing up, and he was praying, and his hands were spread out towards heaven, and his ten fingers were like unto ten lamps (or, torches) of fire which were shining exceedingly brightly.'

³³ always kept his face towards it until it set, and all the time he worked with his hands, presumably weaving palm-leaves into sandals, baskets, &c.. According to Abū Ṣālih (ed. Evetts and Butler, p. 234) there was a church dedicated to Saint Colluthus at Kūṣ, which is not far from Coptos, which proves that Colluthus was greatly venerated in the neighbourhood of Coptos. The most famous saint of this name was he who suffered martyrdom in the fourth century under Maximian in 320. ³⁴ And again, when God set him apart for consecration into the priesthood, of which he was worthy, because he loved the life of peaceful contemplation he went and hid himself. And when the God-loving clergy were seeking for him in order to make him take his seat upon the throne of the high priest, of which in very truth he was worthy, they sought for him a long time, and they found him at length in a secret place in the region of Djême. And when they had caught him, he cried out and uttered the words of the great John, the Archbishop of Constantinople, saying, 'O the life of peaceful contemplation! I love it. Will ye not leave me in it?' Finally they brought back the holy man, and they set him upon the holy episcopal throne. Now it was not he who ran in pursuit of the honour, but it was the honour which ran in pursuit of him, even as those who discovered him confessed unto us, saying, 'He confessed thus to us with his own mouth: If it were not that I would not be disobedient to those whom ye have sent after me to this place, ye might cut my head off me, or throw me into the sea, before I would obey you, and forsake this life of peaceful contemplation which God loveth. Have ye never read what is written in the Psalms, Be still. Know that I am God?' And they debated the matter together, saying, 'Who then is there that can command him [to accept]? It is not a man.'

³⁵ Then they took counsel together, saying, 'Let us relate the matter to the holy man Apa Colluthus, who is a great one among men; he shall reveal the matter to him [in its true light], and he will not hide the business from him.' And at length they went to the holy man Apa Colluthus, and they said unto him, 'Father, when we had laid hold upon Apa Pistentius in order that we might have him consecrated bishop, he did not wish to bind himself, or

to take any part in the service of consecration. And behold, we went about very many days seeking for him before we found him in a part of Djème. And when we had laid hold upon him he was most anxious to excuse himself from his order. And afterwards he said, "If it were not that I would not be disobedient unto him that hath sent you to me, ye might remove my head from me before I would render obedience unto you." We now therefore make appeal unto thine holiness to abide with him for a number of days, and do thou question him when thou art alone with him, saying, Who is he that hath sent thee? This matter is no miracle.'

³⁶ Then the holy man Apa Colluthus questioned him, saying, 'The God-loving clergy [of the town of Coptos] state that thy holiness saith: "If it were not that I would not be disobedient unto him that hath sent you unto me, I would not occupy this position [of bishop] at all." Now who art thou [to speak thus]?' And the holy man Apa Pisentius answered and said, 'Before the clergy came unto my most unworthy self I fell asleep for a space, and a voice came unto me three times, saying, "Pisentius, Pisentius, Pisentius. Behold the ordinance of the Church hath come unto thee. Do not thou excuse thyself from the rank to which they would appoint thee, which is that of Chief of the Apostles, but arise, and follow thou them. Do not forsake the Church, which is, as it were, a widow." Now when I had heard these words, and when the clergy cried out to me in [my abode], I came forth, and I followed them, and I cast all my care upon Jesus, because nothing whatsoever can happen without [the consent of] God.' Now, therefore, ye must know, O my beloved, that that which I say unto you is true, and that also which the wise man Paul said, 'Let not each one take for himself honour, but let it be brought upon him through God.' When Aaron became high priest, it was not he who glorified himself, but He Who spake with him, saying, 'Thou art a priest for ever after the order of Melchisedek.' And thus also was it in the case of the Christ, [for God said unto Him], 'This day have I begotten thee.' In this wise did Apa Pisentius take his seat upon the episcopal throne with a perfect [heart].

³⁷ And God gave grace unto his face, even as to Joseph. And no man dared to look into his face without being afraid of the fear of God which rested with him. Who could take into account the number of the acts of kindness and charity which he did to the poor, and not only to the needy folk of his own province, but also to those who came to him from a distance? He used to receive them himself, and give unto them whatsoever they asked at

his hands. And ye must know, moreover, that the praises which have been bestowed upon him are far too few, even for the early days of his episcopate, when he began to do acts of charity in every town and village [from Coptos] to Souan (Syene). The things (i.e. the offerings), which were brought unto him year by year according to the Canons of the Apostles, he was wont to send secretly to certain men who were fearers of God in the various cities, and in the various villages, and they used to distribute it among the poor in the season

³⁸ told him that what the Lord had decreed would take place speedily, and then they left him. Soon after this Pisentius was taken to Rakoti, and he was consecrated bishop of Coptos by Damianus, the Patriarch, who handed him over to his officers, who took him to Coptos and solemnly enthroned him (Amélineau, *op. cit.*, pp. 101-108). of winter, when the poor are wont to lack bread. He forgot the poor in nothing, even as ye well know. Now after a long time during which our holy Father Apa Pisentius had governed his flock with exceedingly great care, he dispatched [copies] of a letter to all the people who were in the province of Keft (Coptos), and rebuked them, saying, 'Cease ye to do these great and grievous sins, concerning which we have been informed, lest peradventure God shall become wroth with you, and shall deliver you over into the hands of the Barbarians who shall afflict you.' And moreover, he wrote also in that letter, saying, 'Unless ye repent quickly, God shall bring that nation upon you without delay.' And again, after [this he wrote], 'Except ye be instructed, that

³⁹ nation shall not cease to raise up wrath against you. [It is] a nation fierce of visage and cruel, and shameless in respect of its face; it shall neither spare, nor have compassion on old man or youth; it shall afflict you with sufferings which shall be as grievous as the plagues of Pharaoh of old, until at length he drove them into the abysses of the sea, thinking to destroy [them] openly. Therefore let repentance remain with you in your habitations at all times, so that it may be in your hearts, and let fasting increase in your mouth at all times. For charity shall boast itself over judgement, according to the word of James, the wise man of the Apostles.' (Amélineau, *op. cit.*, pp. 118-120). And it came to pass at that time that he wrote an Epistle to the people who were under his jurisdiction, [and] he rebuked them because of their sins and their filthy behaviour, and he admonished them to remove themselves from the deeds which they were doing, saying, 'People inform me

that ye are committing grievous sins. Henceforth do ye remove yourselves from them, lest God become wroth, and take vengeance upon me, and lest He make both you and myself to suffer together. He is not ashamed before the old man (i. e. himself), and He will bring upon you great tribulations, and great sufferings, and severe famine, even as He did upon Pharaoh in days of old. And after these things I tell you what the Lord said in His mercy, I will never again bring a flood upon the earth. If He had not sworn by Himself not to bring a flood upon us, He would destroy us even as [He destroyed] the children of the giants, at the time when the angels transgressed through lust for women. They forsook the sweet smell of virginity, and came down from exalted thoughts of God, they mixed themselves with the pollutions of women, and they followed after that which was of foul odour rather than that of sweet odour. And as for you, your iniquities are far more numerous than theirs. Ye lust, ye commit fornication and adultery; the parents know that their children sin, yet they admonish them not.

⁴¹ Because of our sins God hath forgotten us, He hath given us into the hands of the nations which have no pity. But now, let charity and repentance be among you, and love towards one another at all times, and above all purity and peace. Let fasting be among you, giving joy to your heart and tongue, for mercy boasteth itself over judgement, even as James the Apostle said. For mercy delivereth a man, and transporteth him out of death into life.' Jas. ii. 13. ⁴² For the third angel in the salvation of God is the Angel of Charity. For charity shall deliver a man from pie death, and it will not permit him to go into the darkness. And moreover, it is very much better to perform acts of charity than to gather in gold. And thou shalt shew compassion unto him that is in debt to thee. Let not thine eye be envious of thee whilst thou doest deeds of charity and righteousness. And moreover, it is better to give a very little with lovingkindness and righteousness than to give a great deal with violence. And do not thou turn thy face away from any poor man, and God shall not turn away His face from thee. And again, in respect of the little which one may owe thee, be not afraid to give it in alms, even as the holy man Tobit said.

⁴³ And consider the case of that rich man who despised Lazarus the poor man, and what was done unto him in pie the matter of punishment, and how he answered and said in anguish of heart, 'My father Abraham, let them send Lazarus, and let him dip the tip of his finger in water, and cool my

tongue therewith, for I am tortured in this fire.' And what he heard was it not words of rebuke? For Abraham said unto him, 'My son, remember that during thy lifetime thou didst receive thy good things, and Lazarus the things which were bad. And now to him do they shew consolation in this place, whilst as for thee, they inflict tortures on thee for thy charity, for they will be as merciful to thee as thou hast been to the poor. Thou didst feed thyself on young and tender flesh (?), and on small birds, and on other creatures, thou didst eat by thyself the tender plants of the earth, thou didst drink undiluted wine in glasses insatiably

⁴⁴ and without consideration for any other man. And as pie concerning the man whom thou didst forget, and to whom thou didst shew no charity with that which was thine, if there by chance remained to him the smallest amount of any possession, thou wast in the habit of demanding it from him unjustly. If thou wouldst not give unto him of the things which were thine own, at least thou mightest have been kind to him, and watched and seen that justice was done to him; thou shouldst not have weighed him down with thine injustice. For thou knowest that thou and the poor man were made of one and the same kind of clay. Do not give him cause to grieve, and God will not give thee cause to grieve. There is a place of judgement wherein each man shall be judged according to what he hath done, whether it be good, or whether it be evil.'

⁴⁵ Behold, these are the things which the God-loving Father Apā Pisentius wrote on many occasions to all the people. Now how is it possible for us to beautify our encomium of the holy man, except by means of his own mouth? But let us invoke him, so that he may minister unto us in respect of the remainder of the things which it is seemly for us to narrate in this encomium, according to the measure of our inability. We are wholly unable to attain to the heights of thy virtue, O thou good ascetic, who art adorned with the virtues of the Holy Spirit, [thou doer of] all the righteous precepts and commandments which are full of life. Verily if every part of me was to become a tongue I should not be able to do honour to thee in a manner suitable to the ten thousands of virtues which thou dost possess; and moreover, as for the mite which we are able to cast into the treasury, it is thy grace alone which hath prepared it for

⁴⁶ For we know well that thou hast no need of our feeble tongue to utter these few words of encomium, because thy citizenship is in the heavens, ac-

cording to the words of the tongue of sweet odour, that is to say, Paul, [who said], 'As for us, our citizenship is in heaven, the place for which pka we wait'. Nevertheless, let us declare a few things concerning the holy man, to the glory of God. Now it came to pass that at the time when God brought the heathen, that is to say, the Persians, upon us, for our sins, Apa Pisentius departed to the mountain of Djême, and hid himself in that place, because of the Persians. Now this took place at the time when the Persians were masters [of Egypt], though they had not as yet taken the city of Kept (Coptos). And at that time I John went with him, and I was with him in the capacity of a servant. Now

47 I carried with me water-machines, and I put them in the place wherein we hid ourselves, so that we might be able to find them when we had need of them all the days which we should have to pass in hiding. Now, pay ye strict attention to the words [which I am about to say], for then ye will marvel, and will give glory to God Who performed these great and wonderful things by His holy man, even as God worked a miracle for Israel in times of old by Moses, to whom He said, 'Raise thy rod, smite the rock, and the water shall gush forth so that the people may drink.' Now this was what happened in this case also. And when he had departed to his hiding-place I myself went with him, and we remained in that place wherein we had hidden ourselves, and when we had passed several days in that place the very little water which remained to us came to an end, and I said unto my father, 'We have no water left.'

48 And my father answered and said unto me, 'God will not forsake us, O my son, but He will minister unto all our wants. For He said, Take no care for the morrow, for the morrow will take care for itself. And again, at the time when Elijah the Tishbite was in the desert, the ravens brought bread unto him every day in the early morning, and again at the time of evening. And when he had laid himself down and slept under the tree which is called "rathmen", and had risen up, he found there upon it a loaf of bread and a vessel of water. And an angel said unto him, "Arise, eat bread, drink water." And Elijah ate the bread, and drank the water, and he journeyed on that road for forty days and forty nights, without eating any other bread or drinking any other water. Now God ministered unto Elijah with spiritual food because he followed God with his whole heart; and we ourselves also shall be ministered unto, if we observe His dispensations, and if our hearts be

straight in respect of Him, He will take care for us. For He spake by the holy Psalmist David, saying, "Cast thy care upon God, and He shall feed thee." For God knoweth that of which ye have need before ye ask Him therefor, even as He spake in the Holy Gospel.'

⁴⁹ Now when my father had said these things, he went away straightway. As for me I cast myself down on the ground, I heaped up the cool sand over my breast, I stretched myself out and lay at full length, and I was burning consumedly with heat, and the want of water. And when my father hē had remained away from me for a very long time, he came back to me, and his eyes were full of light, like unto that of the luminaries in the heavens. And his whole person was cheerful, and he was like one who had been in a wine-shop. And he said unto me, 'John, I see that thou art exhausted by thirst, get thee to the waters, and drink.' And I answered and said unto him, 'My father, the water-pots have been empty and dried up for the last three days, and there is no water at all in our place of abode.' Now my father used to fast three days at a time, and sometimes, when his body was free from sickness, he was wont to fast even for a whole week at a time. And again he said unto me, 'John, why dost thou not obey?

⁵⁰ Get thee to the waters, and drink, for I perceive that thirst is driving thee wholly mad.' And again he said unto me, 'John, begone, for I see that thou hē art greatly dried up through thy thirst, and that thou art mad through the darkness caused by want of water.' Then I answered him, saying, 'I did fall down, and I did go mad, and this is the truth, when thou didst depart into the desert; but now thou hast returned to me once more, and I perceive that thy face is full of joy, and that bright light goeth forth from it, even as from the face of Moses, the Lawgiver, the natural condition of my mind hath returned to me, and I cease to thirst.' And he answered and said unto me, 'If thou lovest thy reason in this manner after two days [of thirst], how very much more severe is the tribulation which hath come upon those who are in the darkness of Amente, with the worm which never sleepeth, and the outer darkness, and the river of fire which floweth before the Righteous Judge, by Whom we shall be tried! Verily, O my son, it is a fearful and a terrible thing to fall into the hands of the Living God.'

⁵¹ And when he had spoken these words he said unto me, 'I think there is water in the water-vessels, in one of them which we have forgotten.' Now I, the wretched and miserable John, am not worthy to relate the wonderful

thing which took place there, and which I myself saw with my own eyes; I the wretched man alone can narrate it. For when I had gone to the place wherein the water-vessels were—I confess to you, O my beloved, to [feeling] the doubt which would have come upon all of us—I found them filled with water up to their brims, and the water which was in them was as white as milk, and as white as snow, and was as sweet as the water of Géôn (the Nile) which is in motion. Then I went and enquired of my father, saying, 'I found the water-pots full of water, whence cometh the water then, O my Lord and father?' And he answered and said unto me, 'He Who supplieth with food the hawks (?) which neither sow nor reap, nor gather grain into garners, He, I say, it is Who hath supplied us with these waters whereof we were in need. For for him who casteth his care upon Jesus will Jesus care in every place, and He will serve him.'

⁵² Therefore, O my beloved, ye must know that wheresoever a man goeth, all his hope must be [set upon] Jesus. And he must remember that which is written in [the Book of] Jeremiah the Prophet, 'Cursed is he whose hope is placed upon man, but blessed is the man who hath set his heart upon God, and God shall become unto him a hope. He shall become like a tree which is planted by the waters, and his roots shall not perish for lack of moisture.' What shall I say, or with what words shall I describe all the glorious virtues of this glorious, and just, and blessed man? Now first of all I will declare concerning the manner in which he served God, and next concerning the grace which God bestowed upon him, and the gift wherewith God most graciously endowed him, from the beginning of his life even to the end thereof. Unto whom shall I compare thee, O blessed man, Apa Pisentius? I will compare thee unto Abel who was the head of the worshipping of God and of the high-priesthood of God, and who became the first to offer up sacrifices and offerings. For this reason I ascribe blessing to thy holy fatherhood, because thou didst become a father to the orphans, and the mouth of the widow blesseth thee, O thou holy man and bishop, Apa Pisentius. Thou

⁵³ wast a father to the weak and helpless, and a place of a sojourning for the proselyte. Thou wast food to those who suffered hunger, and water to those who were athirst. Thou wast apparel unto those who were naked, and a garment for those whose nakedness was uncovered. Thou didst enter into Paradise in thy understanding, and didst eat of the tree of deathlessness. Thou wast a wise man when thou didst keep closed thy mouth, and thou wast

a man of understanding (or, discretion) when thou didst speak. For thy name reached unto the boundaries of the inhabited world. Thou wast a man of gracious speech concerning the wisdom of God, and thou wast a possessor of the true knowledge of the Holy Mysteries. Thou didst seek first of all the Kingdom and its righteousness, and all these [other] things did God graciously bestow upon thee. Thou didst

⁵⁴ enter into the land of promise in thy mind, and therefore a God gave thee strength to vanquish the Canaanites who were hidden. Thou didst meditate upon all the spiritual paradigms, thou didst understand all the parables of the Gospels, and thou didst devote thyself earnestly to the spiritual interpretations thereof. All the wise folk that were in the land marvelled at thy wisdom, and they had need of thy advocacy in this world. And again the men who were learned in the knowledge of books marvelled at thy wisdom, and all the men who were of senatorial rank were struck with wonder at thy hidden sayings. For all those who were vexed in their minds came unto thee, and thou, in the goodness of thy disposition, didst give them help. Thou wast a righteous man in our days and a watcher in our generation, O thou holy man and bishop, Apa Pisentius, the blessed anchorite. In thy days the Governors performed acts of lovingkindness to the poor, and they gave glory to thy worship of God. Thou didst behave like a nobleman towards those who drew nigh unto thee, and the Greeks ascribed glory unto thee. Thou didst make to be of no effect the office of the absolute ruler. Thou didst shut the mouths of the beasts, and the cages for prisoners in the prisons fell into disuse, and possessions returned to their rightful owners. Thou didst conquer Amalek like Joshua, the son of Nun, and thou didst conquer the Amorite like Israel.

⁵⁵ Thou didst put on the whole armour of God, and therefore thou wast able to quench all the arrows of the Evil One which blazed with fire, and thou didst do battle against all the crafts of the Devil. Thou didst lay hold on the breastplate of faith, and thou didst put on thy feet the preparation of the Gospel of peace. Thy fame hath reached to the boundaries of the inhabited world. Thou wast a wise man in the opinion of Governors, even as was Saint Athanasius, and God gave thee strength in the Scriptures. And thou didst seek to know in thy mind concerning the world which is to come, and thou didst set out to examine into the depth of the wisdom of God, which is hidden. ⁵⁶ Thou wast a man inured to the contemplative life, even as was the

holy man Apa Pahômô (Pachomius), the father of the coenobite life. God raised men to very high positions in thy days, and in thy generation He graciously bestowed upon us His peace. God brought forth thy righteousness like the light, and He made thy judgement to be like the hour of noon. Thou didst keep the commandments of God, and for this reason thy peace was like unto an overflowing river, and thy righteousness like unto the great and mighty deep. Thy spirit, which was mighty, was like unto the Morning Star, and thy seed is like unto the sand which is on the sea-shore, which is without number. And thy prayers, which were for the whole world, are in benevolent operation. And thou didst call unto every one to bring themselves unto God in repentance. Thou didst teach the lawless man the ways of God, and thou didst turn the impious men from their impiety. Thou didst raise up those who are sick by means of thy holy prayers, and thou didst cry out to God on behalf of those who were possessed of devils.

⁵⁷ Unto whom shall I liken thee, O thou blessed father Apa Pisentius, the holy bishop? Thou wast a man who was a believer in our generation, and a man who was righteous in our days. Thou wast a learned scribe in respect of thy faculties, and a skilled reader of spiritual omens and portents. Thou wast a master-physician who did heal every one, with a benevolent heart. In the righteousness of God thou didst rise on high like a palm-tree, and thou didst spread abroad in the wisdom of God like a plane-tree. Thou didst diffuse abroad the sweet odour of virtue which was like unto [that of] cinnamon, and the sweet odour of thine unguent reached even unto the boundaries of the inhabited world. Thou wast like unto the five cities in the gift of Christ, and the reports of all thy marvellous works were in the city of the whole world. Thou wast a teacher of rites and sacrifices like unto Moses, and a master of the art of making hymns like unto David. For we heard of thy mysteries very frequently in thy epistle[s], and we saw the depth of thy understanding of the Holy Scriptures in the letters which thou didst indite, and of thy wisdom which was great. Thou didst spread out thy wings like the eagle, and thou wast transformed in the strength of the service of God like a young, strong eagle. God opened the eyes of thy soul, and He taught thee the gate of immortality like the Samaritan woman. And thy understanding moved deftly in the perfect knowledge of the Scriptures, even as doth the little stick in the hands of the player on the harp, and thou didst sing hymns thereby on a psaltery of ten strings.

58 Unto whom shall I liken thee, O holy hermit, Apa Pisentius, thou faithful priest? I will liken thee unto Noah, of whose holy sacrifice God smelled [the sweet savour]. For thou didst taste that the working was good, and thy lamp was not extinguished during the whole night. Thou didst make for thyself celestial garments of byssus and purple, and thou didst plant a vineyard of the fruit of thy hand. Thou wast a righteous man in the worshipping of God with all thy heart and with all thy soul. God gave unto thee rain from heaven as He did to Elijah. The things which were bitter He made sweet by means of thy ministrations, even as did Elijah. The desert places became fertile in thy days, and the hills poured out milk during thy generation. Thou didst build thy children on the Rock which cannot be moved, that is the Christ, and thou didst build in them the faith (or, belief) which is everlasting. Thou wast the [place of] repose of the men of Egypt, and a kindly inn for those who were strangers. Thou becamest a sufferer in the service of the poor, and a help unto those who were tortured with grief. Thou didst shew thyself perfect in spiritual knowledge. Thou didst take thy rest (or, die) in the midst of thy children, like Jacob, and afterwards they followed thee to thy fathers, like David. Thou wast a wise man like Solomon, and thou didst inherit the blessing from God. Because of this thou didst light upon the paths which were delicate, thou didst make good thy escape, thou didst keep the faith, and thou didst set the crown of righteousness upon thy head.

59 Thou didst deposit seed for thyself in Sion, O Apa Pisentius, and thou didst beget for thyself a household in the Jerusalem of heaven. Thou didst receive the sword of the Holy Spirit, through prayers of every kind and through supplications of every kind; and for this reason thou wast able to gain the mastery over the spirits of evil in the darkness. Thou didst make thyself to resemble the Sun of righteousness in Whose wings there is healing, and because of this the eyes of thy soul sent forth rays of splendour. ¶ Thou didst build a house for God, even as did Solomon, and thou didst complete the courtyard thereof as did Zerubbabel. Thou didst walk about in the meadow of the Spirit, and therefore thou didst find in the treasury (or, field) holy mysteries. Thou wast eager to receive in thy heart, and therefore God gave thee the star of the light of the knowledge of Him. Thou didst eat of heavenly bread, and thou didst rejoice thyself in the tree of immortality.

60 Unto whom then shall I liken thee, O thou blessed man, thou great priest, Apa Pisentius? I will liken thee unto Jacob, whom God remembered

in his sufferings, because of his innocency, and gave him the inheritance. I will liken thee also unto Joseph, unto whom God gave a crown of the pII kingdom (i. e. a royal crown). I will liken thee unto Samuel, who [became master] of the gifts of grace of the high-priesthood. I will liken thee unto Samuel who became a priest, unto whom God gave the promise of the priest-hood and of the office of prophet when he was a little child. I will liken thee unto the sons of Jonadab, who kept the commandments of their father. I will liken thee unto the Great Apostle, Saint Peter, who stood in archiepiscopal rank. I will liken thee also unto Paul, who had the care of all the Churches. I will liken thee also unto Zacharias, the high-priest, whom God filled full of the Holy Spirit. For God gave thee wisdom out of His mouth, even as He did to Solomon. Thou didst shew thyself to be like unto Moses, for God made the worship of idols to come to an end in thy days, even as [in the days of] Ozias (Uzzah).

61 The man who went to thee, no matter who he was, with a sorrowful heart, did he not come back rejoicing? O thou true consoler, according to the words of the Psalmist David, 'Thy words give me life, thy words comfort me.' Truly thou art like unto Moses, whose face shone with glory, and who was exalted whilst God spake with him. And thou thyself, O Lawgiver, the similitude of thy face was glorious through the strength of God which was with thee. And thou wast a companion of all the saints, because of the simplicity which was thine, and the purity which was thine, in the time when thou wast a monk, and before thou didst receive the honour of the episcopacy. Never at any time did any man who looked into thy face feel fear of thee, O thou whose eye was full like the star of the morning and shot forth lightnings at all times. O blessed are the things which I have brought unto thee! If I desired to narrate the account of all thy successes I should be obliged to take to myself those who write down words (i. e. scribes), even as did Moses, the composer and stablisher of the Law, until I had made manifest thy valiant deeds, O thou holy and perfect man, Apa Pisentius. For thou art like unto the holy anchorites Apa Palamôn, and Apa Pahômô, and Apa Patrônios, and Apa Hôrsiesios, and Apa Theodore. Thou art like unto the holy man Basil, thou art like unto Gregory the Theologian, each of whom was associated with the throne of priesthood like unto thyself.

62 Now as concerning the marvellous acts of thy great power which were performed with quietness, no man whatsoever can know the full tale thereof;

but those which we have seen with our eyes, and those which we have heard with our ears that love discourses concerning his power, these, I say, are the things which we will now declare. O ye who are God-loving sons, know that [on one occasion] when the days of the festival of Easter drew nigh, now it was during the forty days [of Lent], the holy Archbishop of the Alexandrians sent messages to the South, throughout all Egypt, pointing out to the Bishops, and the clergy, and all the orthodox people, saying, 'Prepare ye yourselves, for the days of Easter are drawing nigh, and make ye arrangements concerning the forty holy days in respect of the months in which they are to fall, and the time when they are to come to an end.' And the Patriarch Apa Damianus, Archbishop of Alexandria, despatched certain God-loving members of the clergy to the South with the holy message,

⁶³ tery of Tabenna. On the death of Pachomius, about 350, he was elected Archimandrite, but he died a very short time afterwards. One of his kind actions in respect of Sylvanus the actor is recorded in the 'Rule of Pachomius' (Palladius, *Paradise*, ed. Budge, vol. i, pp. 285, 286). so that they might deliver it in every city. Now it was the holy man Apa Damianus who had consecrated the holy man Apa Pisentius bishop of the city of Coptos. And when the God-loving clergy had arrived in order to sojourn with our holy father Apa Pisentius, they received a blessing from his holy hand, and they seated themselves in his presence. Now it happened according to the dispensation of God that on that day there were certain great men sitting with him. ⁶⁴ And a certain man who lived in a neighbouring country, who was a shepherd and was then pasturing his flock, came into the presence of Apa Pisentius that day, in order that he might receive a blessing at his hand. Now according to the favourable opportunity afforded by God, the shepherd came into the chamber as soon as he found that the door was opened, and he cast himself down at the feet of Apa Pisentius whilst the clergy who had been sent by the Patriarch Damianus were with him. And when he was standing upright, having kissed his holy feet, he brought himself near his holy hands so that he might receive a blessing, and he gazed in his face, and he wished to draw his hands to him. But the bishop would not give him the blessing, and he cried out, saying, 'Who is it that hath permitted this worthless and sinful fellow to enter this place, who hath allowed this man, whose head ought to be removed, [to come hither?]' Get thee gone out of this place, O thou unclean

one who art an abomination unto God. Come hither, John, and do thou cast him forth.'

⁶⁵ Then I John, the disciple of Apa Pisentius, laid hold of the man, and I cast him forth. And when we had gone a little way outside the door, I enquired of him, saying, 'What hast thou been doing to-day to cause the great man to be so angry with thee? Verily he passed the day very happily indeed, and was in a joyful mood until thou didst enter his presence; his wrath would not have blazed up against thee unless thou hadst committed this day some very disgraceful pne pne deed. And besides this, the men of the Patriarch Damianus were sitting with him. Now, make thy confession to me, for it is written, Make manifest your sins to each other, and pray ye each on the other's behalf, so that your sins may be forgiven you.' And the shepherd answered and said, 'How did it happen that I did not die this day when I rose up from my sleep? Now it came to pass that, whilst I was pasturing my sheep to-day among the thorn bushes, a woman passed me on the road whom I knew. And I laid hold upon her in the foolishness of my heart, and I lay with her, thinking that

⁶⁶ the great man would never know anything about it. But, by God, Who is the witness of my soul, immediately he looked at me, the consciousness sprang up in me that he knew what I had done. And a mighty pain smote me at once in all my body, and I came nigh falling on my face, and I should have done so if it had not been that thou didst seize me, and bring me out by the door. It (i. e. his look) made me powerless, and I was about to fall upon my face.' Then that shepherd brought several cheeses in wicker baskets, and he said unto me, 'I entreat thee to take these few cheeses from my hands, and to send them to these men who are with thee in thy house; since I have brought them, be not grieved at me.' Then I answered and said unto him, 'I will not take

⁶⁷ them without the knowledge of the great man, lest if he find it out he scold me.' And that shepherd answered and said unto me, 'I conjure thee by God Almighty to take them from my hands, and to give them to the poor on my behalf.' Now when I heard [him mention] the awful Name of God, I felt afraid, and I took them from his hands on account of the oath [which he had sworn] by God. And I carried them and put them down along with the other cheeses which had been brought unto me that day. And I said in my heart, 'I will not let the great man know about my act at all.' ⁶⁸ And it came

to pass at the hour of evening that day, that when the time for repose and meditation had come, he (i. e. Apa Pisentius) rose up in order that he might give some cheese to the clergy. And he said unto me, 'If cheeses have been brought unto thee this day, bring some of them hither to me so that I may send them to the clergy of the Archbishop.' Then I took all the cheeses, and I threw those which the shepherd had brought with them. And when the bishop had looked at them he said unto me, 'Bring hither to me a platter,' and he uttered the following riddle, saying thus: 'This day, a man whose eyes were open, a man whose eyes had no darkness [in them], and who saw clearly, covered up his eyes by day and by night, and walked about like a blind man, although his eyes possessed the faculty of sight.

⁶⁹ Would not every man who saw him rebuke him, saying, Why is it since God hath given light to thine eyes that thou lovest to adopt the guise of the blind men who walk in darkness at all times?' And I confess unto you that when my father had spoken these words to me, he picked out all the cheeses which the shepherd had given unto me, and he divided them from the others, and placed them on the platter and said unto me, 'I say unto thee that these cheeses belonged to the shepherd which I caused to be driven forth from me this day; now when thou hadst thrown him out, why didst thou accept them from his hands? Look now, and consider; whom dost thou resemble? Thou resemblest Gehazi, who ministered unto Elisha, who made the man to turn back, and who took from him two talents and two changes of raiment. Look now also and consider in what manner Elisha cursed him—he made the leprosy of Naaman to grow in his body. Now therefore, rise up, and take thou

⁷⁰ pass pu the cheeses to him wheresoever thou canst find him. Verily [even if thou hast to sit up] until midnight thou shalt not sleep in this place until thou hast given them pita to him.' Then I said unto Apa Pisentius, 'Forgive me, O my father. When I had thrown him out of the door, he swore mighty oaths to me, and I was afraid of the oath which he swore in [the Name of] God, and I took the cheeses from him.' And Apa Pisentius answered and said, 'Do not attempt to anoint my head with the oil of the sinner. It was Paul himself, the sweet-smelling tongue who spake in the Epistle which he wrote unto the Corinthians saying, I have written to you in the Epistle: Hold no converse with whoremongers, and not even with thy familiar friend, if he be a whoremonger; have no friendship with him. And

again [he saith]: The whoremongers and the adulterers shall God judge. And again [he saith]: Lest there be a filthy whoremonger like Esau. And again it saith: No pith whoremonger shall inherit the kingdom of the heavens. Get thee gone therefore, at once, and give the cheeses back to him, and peradventure we may be able to deliver his soul from the hand of the Devil; indeed he is a miserable man.' I departed therefore and I gave the cheeses to him on the evening of that same day, and I returned to my place according to the advice of my holy father.

⁷¹ Now ye must know that our righteous father Apa Pisentius was inspired by the Holy Spirit, and he was a righteous man, and if [ye imagine] that he was not, hearken ye unto the following narrative, and ye will assuredly be struck with wonder. Now it came to pass again on a certain day that my lord and father sent me on a message, which was urgent, to a certain district of Djême. Now it was very late in the day when I started to come back, and before I could get back it was dark night. And when I had entered on the road which leads into [the mountain], behold, two hyenas came running after me, as I was riding my ass, and they sprang towards the ass wishing to seize her and to pull it down. In very truth their teeth were within a very little of touching my feet. And I cried out, saying, 'May the prayers of my father help me and keep me from the mouths of these beasts.' And before the words left my mouth, the animals took themselves off in another direction, and they did not do me the very least harm. Now by reason of the loudness of their panting it appeared to me as if they were fleeing in great haste from some one who was pursuing them; and they fled as soon as ever they heard the name of the great man, Apa Pisentius.

⁷² And when I had journeyed on a little further, a number of wolves attacked me; now they ejected a lot of dung on my back, and threw up very much dust about me, and I was obliged to abandon the beast whereon I was riding. And again I cried out uttering prayers to God and to my holy father, Apa Pisentius, who had delivered me from the mouths of the hyenas, saying, 'Deliver thou me at this time also from these wolves.' And before the words had escaped from my mouth one of the wolves let out a mighty cry, and they all turned away and fled in another direction, through the prayers of my holy father, Apa Pisentius. [Now] they all turned away through the prayers of my father Apa Pisentius. Now as for me, I entered into the plain of the mountain of Tsentê, and I ascribed glory to God because of what had

happened to me, namely that He had delivered me from the mouths of [these] evil beasts. And when I had entered into the heart [of the mountain], I found her (i. e. the beast he had abandoned); and the holy man was engaged in studying [the book of a] certain prophet. Then I took the beast into the shed for the animals, and my father was looking down on me [as I did so] from the wall of the tower. And he said unto me, 'O John'; and I made answer to him, saying, 'Bless me, my father!' And he said unto me, 'Have I not told thee that thou art not to travel by the inner road late in the day, and that thou art only to do so in the early morning? A very little more and the wild beasts would have eaten thee up; they would have done so now had it not been for the mercy of God.'

⁷³ Thus ye may see, O my beloved, that he always knew what was happening, and no matter where the place was wherein any event happened, he was always certain to know about that event. But he kept it secret, according to the habit of his life, for he did not desire to give any man cause to give to him the approbation which appertaineth to men, even as the wise man Paul spake, saying, 'I seek not the glory of men, nor of yourselves, nor of others.' Now, if I wished to tell you concerning all the works which we have seen done by the blessed old man Apa Pisentius, this discourse would become inordinately long, but inasmuch as the Scriptures inform us, saying, 'The works of God are good, make thou them manifest unto every one,' I will relate unto you a few more deeds, out of a very large number, concerning the splendid acts of this perfect man, and afterwards we will bring our discourse to a close. Now it came to pass on a day that a certain man came unto him from the district of Kebt (Coptos), and there was travelling with him his son, who had reached a time of life when he might, very properly, have been permitted to undergo the yoke of

⁷⁴ matrimony. And the two men went together into the presence of [the holy man Apa Pisentius], and they bowed low [before him], and cast themselves down at his feet. And the holy man said unto the man, 'Why hast thou not taken a wife for thy son?'—now that man was an inhabitant of the town of Coptos. And the man answered and said, 'My father, he is a mere boy, and hath not yet arrived at the proper age for marriage; and he is prudent.' And the holy man answered and said, 'Verily thy son is a habitual fornicator, and if thou permittest him, he will tell [thee] the truth.' ⁷⁵ The man said, 'If he be a fornicator, behold, I will put him into thy hands, so that thou mayest

do unto him whatsoever it pleaseth thee.' And the holy prophet answered and said, 'When thou goest to enter into thy village thou shalt meet a certain woman in the first street of thy village, she is the daughter of such and such a man, and that which is inside her shall bear witness to thee that it is thy son who hath been sleeping with her. But do not think that I say this wholly and solely of myself, most assuredly not, for I have been informed concerning this matter by certain men who are worthy to be believed. Nevertheless, if thou wilt hearken unto me thou wilt take her for him to wife, inasmuch as he hath humiliated her; and, in truth, I shall be unable to permit him to partake of the Mysteries until he hath taken her to wife. For the Law commandeth: "If a man lie with a maiden unto whom he hath not been betrothed, and he take her by force, and he be [found] with her, he shall give fifty crowns' to her [father], now fifty shekels is the proper price of a virgin, and he shall live with her, because he hath humbled her, whether she be a poor maiden or whether she be a rich maiden."

⁷⁶ Now therefore, since the Devil made thy son to fall in with the woman, do thou depart, and take her for him to wife. Do not give him the opportunity to commit sin, because God will enquire of thee concerning the salvation of his soul. For if thou wilt make him to enter into the estate of holy matrimony, and he fall afterwards into this sin, his blood by these means shall be on his own head, and on his only. Do not give him the chance of making thee alone the excuse for his sin before the throne of the Christ, and of saying, "My father would not take a wife for me," for then the whole danger of his sin would be upon thee, because thou hast taught him the Law of God carelessly, even as it is pointed out in the Holy Scriptures concerning Eli, the priest, saying, "He taught his sons the Law of God carelessly." Then the man answered and said, 'Every word which thou hast spoken I will truly keep, for he who sheweth himself disobedient to thee sheweth himself disobedient towards the Christ, because the words which come forth from thy mouth are the words of life.' Then the blessed Apa Pisentius said unto him, 'The Lord be with you; depart in peace,' and they came away from his

⁷⁷ presence, and they did as he had commanded them, and their hearts enjoyed great rest. And again it came to pass on a day that our holy father Apa Pisentius, the bishop, passed through the village to inspect his churches. Now when he had finished he looked on them (i.e. the people), and when he

was returning to the monastery, and was passing along the way by the canal, a certain husbandman brought to him an ewe which belonged to him in order that he might make the Sign of the Cross over her. Observe ye now the power of God. The Sign of the Cross which the holy man made on her with his finger sank down into her womb, and when she brought forth her lamb they found on it the Sign of the Cross with which the holy man had marked her. Now the holy man made the Sign of the Cross on the outside of the ewe, and it appeared on the body of the lamb in the form of a piece of white wool, which

⁷⁸ was like unto snow. And in every man who was sick, no matter of what kind his sickness might be, immediately the holy man Apa Pisentius stretched out his hand over him, and made the Sign of the Cross over him, the sickness ceased. Come ye then, O all ye whose hearts are straight in respect of God and the holy man, and let us make supplication unto him with tears and with repentance, in order that Apa Pisentius may entreat the Christ to shew mercy upon us when it shall come to us to meet Him face to face; for it is a fearful thing to fall into the hands of the Living God. ⁷⁹ Now if there be among you any one who shall be so bold as to waste his time in trying to refute the statement which I have dared to make to the effect that the holy man, Apa Pisentius, the bishop, is a companion of the Christ, let him come now and consider the words which are in the holy Gospel according to John, and let him hear God crying out by the mouth of His holy and beloved one John, the Evangelist, saying, 'Ye are My companions when ye do the things which I have commanded you.' And again, 'To you whom I have called "My friends", all the things which I have heard from My Father I have shewn unto you.' And again, 'It is not ye who have chosen Me, but it is I who have chosen you, and I have left you in order that your fruit may be abiding, and may live for ever.' Know ye therefore, O my beloved, that he who doeth the will of God, the same is His companion and His friend, even according to what is said in the holy Gospel, 'He who shall do the will of My Father which is in the heavens, this same is My brother, and My sister, and My mother.'

⁸⁰ And again it came to pass on a day that they brought unto him a certain youth who was possessed of a demon, and they besought the holy man, saying, 'Do an act of gracious goodness, and be pleased to make the Sign of the Cross over him, for the demon which posseseth him is exceedingly evil.'

And the holy man asked his father, saying, 'Did this calamity come upon him a very long time ago?' And the father of the youth said unto him, 'Behold, it is seven years, [since we have asked] thy prayers, O my father. And the demon is in the habit of casting him on the ground, and of making him to stagger about like a camel, his eyes being filled with blood, and often and often this has continued until we were in despair about him, thinking that the demon would kill him. And [sometimes] he doth not speak at all. Do an act of gracious goodness, and be pleased to help him, O my father.'

⁸¹ Then my father cried out unto me, 'John.' And he said unto me, 'Go thou to the laver of the congregation, and bring hither to me a little water, so that I may sprinkle it upon this youth, for I cannot endure seeing this demon inflicting such severe suffering upon him.' I went therefore into the room of the assembly, according to the command of my lord and father, the blessed Apa Pisentius, and I made Apa Elisha, the presbyter and overseer of the place (or, shrine), go into the place of the altar of sacrifice, and he poured a little of the water which was there into a vessel, and I brought it to the holy man; and the holy man dipped his finger in this water, and made the Sign of the Cross on the youth in the Name of the Father, and of the Son, and of the Holy Ghost. And he gave some of the water to his father, saying unto him, 'Take thou thy son, and depart thou to thy house, and thou shalt give him to drink of this water which I have given thee from the laver of the congregation, and thou shalt believe in the Lord, and He shall heal him.' Now, my father acted in this way and did not himself give the youth the water to drink with his own hands, and so make the demon come out from him immediately, lest men should ascribe praise to him, and say, Apa Pisentius hath cast the demon out of the son of such and such a man, because he did not wish to receive glorifying from the children of men.

⁸² And it came to pass that when the man had taken his son, that he might depart to his house, now, according to what the man himself confessed to me with his own mouth, [this happened] a few days after, whilst he was taking him back home, [and the man said], 'Whilst I was walking along with my son, and when I was a long way from you, the demon suddenly hurled him to the ground, and made him writhe in agony, and then cried out inside him, "Pisentius, by the Sign of the Cross which thou didst make with thy finger, thou hast driven me forth from my dwelling-place." And immediately that the youth was purified I took him into my house with joy,

and the demon never returned to him to the day of his death.' ⁸³ And it came to pass that after a few days, the [father of the youth] went to the great man, and he made obeisance to him, and he laid hold of his hand, saying, 'I tell thee that the young man is free from the demon.' And the father of the youth confessed to him, saying, 'I tell thee, O my father, that immediately I had given him to drink of that water which thy fatherhood gave to me, the merciful Lord graciously bestowed healing upon my son through thy holy prayers.' And Apa Pistentius answered, saying, 'Everything is possible to him that believeth; and assuredly the water which is in the chamber of the altar of sacrifice healeth every one who believeth. And do not think that this gracious healing is to be attributed to me, for assuredly it is in no way whatsoever due to me, but to the power of God which abideth in His holy shrine, and is given unto those who enter therein in sincere faith and with a heart wherein is no unbelief. As for me, O my son, I am the least of anything in a matter of this kind.' And when Apa Pistentius had said these words, the man departed from his presence, and ascribed glory to God, and rendered abundant thanks to my blessed father.

⁸⁴ And again it came to pass on a day that the spirit of jealousy invaded the heart of a certain man, and he became jealous about his wife. And the Devil, the hater of that which is good, and who longeth to do evil to the race of mankind, cast a stumbling-block into the heart of her husband in respect of a man whom he believed to have had carnal intercourse with his wife. Now the woman was innocent of that offence, and the man who was accused was himself innocent of the charge of impurity which was brought against him in respect of the woman, even as the story itself will teach us if we proceed with it to the end. So the husband cast out his wife from his house because of the evil which existed in his own heart in respect of her. And his father and his mother both took the greatest pains, but were wholly unable to convince the mind of the husband [of his wife's innocence], and to make him to live with her; even according to that which Solomon spake, 'The heart of her husband is full of jealousy' ...Finally the matter came to the ears of the clergy of his village, who had made him an assistant in the administration of the Holy Mysteries, and the clergy informed my holy father concerning the matter. Then my father sent a message to him, saying, 'Trouble [not] thyself: I will find for thee the defence which is necessary.'

⁸⁵ And the husband spread abroad rumours throughout the village, and he went about from place to place threatening, and saying, 'I will never again go to Pisentius; what hath Pisentius to do with my affair?' Now the man was a native of the town of Kebt (Coptos). And during the time in which he was uttering [these] words he became more and more angry. And when the sun was about to depart to his place of sunset on that same day—now it was God Who said in [the Book of] the Prophet, 'Cast [thy] dispute upon Me, I will avenge thee,' saith the Lord—a certain terrible sickness came upon that man with the darkness, and he began to suffer great tortures in his inward parts, which caused him intense pain, and he cried out with a loud voice, saying, 'Take me to my father Apa Pisentius, for I tell thee that [these] pains have come upon me through him. O my father, do a loving act, and help me, for indeed I am come into the straits of death (i.e. to the last gasp). And if thou dost not

⁸⁶ po take me to him, I shall never find relief.' And his father and his mother despaired [of his life], and thought that he would die. And they said, 'Since he saith "Take me to Apa Pisentius, the bishop", if he is to live, let us persuade ourselves to do as he saith. In any case, if we take him to him, and he make the Sign of the Cross over him, at least the tortures which he is suffering will be lessened.' Now this took place very soon after my father Apa Pisentius had been made a bishop. ⁸⁷ Then they took the sick man up to the mountain to my father, and they called out inside [the court], and I [John] went out to them. And the father of the man said unto me, 'John, if thou wouldst ever look upon me again, do an act of love, and inform the great man, for if thou dost not my son is in danger of dying, and I believe by God, that if he were to make the Sign of the Cross over my son he would find relief immediately. He hath entreated me, saying, "Take me to Apa Pisentius, the bishop, in order that I may have relief from these pains by which, through his agency, I am suffering torture." Now if I were to discuss the matter with the bishop in my present distracted state, I should talk like a man without understanding.' And his son also cried out to me, saying, 'O John, do an act of love, take in the news of my arrival to the great man, for the straits of death have come upon me. Behold thou seest me thyself in my necessity. O why did I not keep my mouth shut, and why did I not die before I repeated the report that day? Get thee in quickly, and inform my lord and

father Apa Pisentius about my sufferings. Help thou me, and do not abandon me to death on thy threshold.'

⁸⁸ And when I had heard these things from the man and from his son, I went in and informed my father concerning [the arrival of] the man and his son. And he said unto me, 'Keep away from him until he maketh the petition in a proper manner, for he is not a man without education.' And poa I answered and said unto him, 'If I leave him outside a very little longer, he will die. The breath which is left in him at this moment is very little, and according to what I see of him he hath contracted a fatal disease.' Then my father said unto me, 'Let him [enter] in with thee.' And when he had come in with his father, he threw himself down at the feet of my father, and remained there for a long time. And my father said unto him, 'Rise up, O thou boorish man.' And the man answered and said, 'As the Lord liveth, if I have to pass three whole days kneeling at thy feet I will do so; unless thou liftest up thy feet on my head, I will not rise up.'

⁸⁹ poe And my father laid hold upon the hair of his head, and lifted him up, and he said unto him, 'Rise up, for behold God will bestow healing upon thee graciously, if only thou wilt hearken unto me.' And the man answered and said, 'I swear by my necessity wherefrom thy prayers have delivered me, that whether I live one year [more] or two, I will never, never again dare to be disobedient unto thee.' And my father answered and said unto him, 'What I have to lay upon thee is this—Thou hast driven thy wife out of thy house for no reason whatsoever. And as concerneth the offence wherewith thou hast charged her in thy mind, she and the man also are both innocent. But I say unto thee, supposing that thou wishest to be wholly satisfied in respect of her, and in respect of the man about whom thou hast thought evil in thy mind—now, my son, man looketh at the

⁹⁰ poa ⁹¹ face only, but God looketh at the heart—when thou goest into thy house, take thy wife back into the house, and God shall make thee to be acceptable unto her, and if she shall incline unto thee, and shall conceive and bring forth a man child unto thee, [thou wilt know that] the report which hath been spread abroad about her is not true. And believe me, for she is a free woman. If, however, she shall bear thee a daughter, live not with her, but cast her forth from thy house, for she is not innocent of the offence wherewith they have charged her, and she hath defiled her marriage [bed]. But if it be a man child which she shall bring forth, the report which hath

been spread abroad about her is not true, and she is innocent of the charge of which she was thought to be guilty. And if thou wishest to make her swear an oath I shall not attempt to prevent thee, for the law of God giveth the following command:

92 "If the wife of any man step out of the path, and he shall have no knowledge whatsoever of it, and another man shall lie with her and shall know her carnally, and the matter be hidden from her husband, and he knoweth nothing at all about it, and the woman herself doth not conceive, and there be no witness to stand up and testify against her, the woman shall be taken to the priest, and he shall make her take the oath, and he shall give her the water of the curse, and she shall drink it. If the offence wherewith she is charged hath been actually committed, that water shall make her body to become covered with burning pustules [and] leprosy. But if it be that she hath been accused falsely, she shall conceive a son. And now, O my son, if thou art quite satisfied about the matter, [good and well]; but if not, make her take the oath. I shall not attempt to prevent thee.'

93 And the man answered and said, 'From that very moment when thy fatherhood [began] to speak to me my heart hath been satisfied about the matter. And I shall never again hesitate to obey thee.' And he received a blessing from the holy man, and he came forth from his presence and departed to his house with his father, glorifying God and the holy man Apa Pisen-tius. Now when he had gone into his house, he made peace with his wife, and begot a son according to the word of Apa Pisen-tius, who was like unto an Apostle. And the man called the name of his son 'Pisen-tius', and he lived with his wife from that very day until the day of his death. And the holy man performed three miracles, each of which was more wonderful than the other, and these are poe poe they; [the miracle] of the woman whom he delivered from the false accusation wherewith she had been charged; and [the miracle] of the man who was made a free man; and the setting free of the body of the husband of a woman, on whose navel a spell had been cast by the power of Satan, and the making of those who had been married to live together in peace again.

94 Verily, exceedingly great is thy wonderful life, O thou angel of the Lord of Might! For who is able to recount all the wonderful things which have taken place through thee, both those which belong to the period of thy youth (or, childhood), and those which have taken place during the time in

which thou didst lead the life of a monk? And as for those which took place through thy hands after thou didst become bishop, and which thou didst order, and didst wish that no man should ever gain any knowledge of them whatsoever, no man could possibly describe them completely. Now ye must not make the soul of the blessed man to condemn me because I have related these few matters in [my] Encomium upon him, for I think that we have not exceeded the measure in declaring merely these few unimportant matters. But let us hearken to the following commandment with which the Apostle commanded us, saying, 'Give ye unto every one such things as ye have, tribute to whom tribute is due, tax to whom tax is due, fear to whom fear is due, honour to whom honour is due.' Verily, [O Apa Pisentius,] thou art worthy of all honour and all glory, according to that which the Psalmist David saith, 'Bring honour and reverence unto the Lord, bring glory unto His holy Name.'

⁹⁵ Now hearken ye unto another great and wonderful thing, and ascribe ye glory unto the Lord! And it came to pass on another occasion that a certain man came unto him, and made supplication unto him, saying, 'I beseech thee to perform an act of love, and to help me, O my lord and father. There is an obligation on me in respect of a certain man of thirty-six "holokottinoi", and they are pressing me urgently concerning them, and I am not able to find them to pay them to him. And I possess nothing whatsoever except a son, my only son, and him they have seized, and they have put him securely in the guard-house (i.e. prison), and they are wishing to make him a slave. I beseech thy fatherhood to shew compassion upon me. If there was any one whom thou couldst cause to give me this small sum I could go and give it to the man, and then they would let my only son go free. Now that man was a soldier, and he was a native of the district, and he dwelt in a part (?) of the mountain of Teiladj. And having heard of the fame of my father, and that he was a most charitable and generous bishop, he rose up and came to him with his wife, and he wished to find out whether he was one who gave alms freely or not. Now he put the woman again into the boat in which he brought her, and he hid thirty-six "holokottinoi" in the boat... with her; now these he had carried off from a man whose blood he had shed.

⁹⁶ And he came to my father wishing to try him and to see whether that which he had heard about him was true or not. Now the day whereon he came to the holy bishop Apa Pisentius was that in which the bishop had

gone into the holy congregation of Tsentei, and had taken part in the Catholic Synaxis, for it was the day of the festival of the Archbishop and Patriarch, Apa Severus, Archbishop of Antioch. And he sat down until Apa Pisen-tius came out from the congregation, when he cast himself down at his feet, and informed him of the matter whereof I have already spoken. ⁹⁷ And when the great man had heard it, he said unto the soldier through an interpreter, 'The place of Pisen-tius is not a place for jesting. Get thee gone, and take the thirty-six "holokottinoi" from the hand of thy wife who is on board the boat by the place of the ferry. As for the money(?), behold, it is tied up in a bundle in her hand, and it is this which thou hast brought to tempt me therewith. Behold now what it was that thou didst wish to do. Because thou hadst shed the blood of a man, and hadst taken [these moneys] out of his hand, thou didst say, "I will take them and give them as an offering for the salvation of my soul." Verily I say unto thee, that if the whole world were given in alms on thy behalf then the smallest act of mercy shall never be shewn unto thee, until thine own blood hath been poured out even as thou hast poured out the blood of thy neighbour, according to that which is written, Whosoever sheddeth the blood of a man, the blood of him that sheddeth it shall be shed in its stead, because man was made according to the image of God.' Now when the man had heard these words he marvelled exceedingly, for he thought that the matter would be hidden from the new Elisha, and he did not know that the Spirit which spake to the Apostles was the same as that which spake in the Prophets, and he did not know that the same God was the God of all of them. And he came forth from the presence of Apa Pisen-tius weeping, and he went into his house exceedingly sorrowful at heart.

⁹⁸ Now ye know, [O my beloved,] that in the beginning of this Encomi-um I did not fail to say that the blessed man Apa Pisen-tius was endowed with the gift of the Spirit, for whenever any man went into his presence, as soon as he had looked into his face he knew for what purpose he had come to him. But he hated the vain approbation of men, and he hid his manner of life so that no man whatsoever might attain to the full knowledge of the same. ⁹⁹ Now it came to pass also on another occasion when he was fleeing from before the face of the Persians [that] he might lead a life of peaceful meditation in the mountain of Djême, that he departed into the mountain not a little way in order that he might pray. And when he had passed three or four hours in travelling, he prayed in place after place, and there is no man who is

able to estimate the number of the prayers which he made by day and by night. Now, he was in the habit of praying four hundred times during the night. And he turned to me, and he said unto me, 'Take good heed to thyself, for I found a huge serpent in the mountain to-day; and he is not very far from us at this moment. But I have confidence in God that He will not permit him to remain in our neighbourhood.' Now when the morning had come, I looked out, and at the distance of about the flight of an arrow, I saw a very large number of birds and vultures gathered together upon a crag of the rock. And [my father] cried out to me, and said unto me, 'I think that God hath destroyed the dragon.' And he spake yet again unto me and said, 'Why hast thou not given thine attention to the words of the Scriptures, and understood them, according to that which the wise man David saith:

100 Thou hast set him that was higher than thou for a place of refuge; The evil shall not draw nigh unto thee, neither shall the evil draw nigh to thy habitation; Thou shalt go up upon the adder and the scorpion, thou shalt tread upon the lion and the serpent; Because he hath believed in Me I will deliver him, and I will protect him because he hath known My Name; He shall cry out unto Me, and I will hearken unto him.' 101 And it came to pass that God wished to remove him [from this world] to the habitation of those who rejoice, the place wherefrom sorrow, and grief, and sighing have fled away, the place where are the Prophets and the Patriarchs and the Apostles, for he was a Patriarch like Abraham, and an Apostle like unto the Apostles, and a Prophet like unto the Prophets, even like unto Samuel, and those who came after him, and he was a high priest [worthy of] reverence, even as were Moses and Aaron and those who came after them. And when he had come to the end of the sickness through which he went to his rest, now it was in the month of Epêp of the fifth year (?), he cried out to me on the night of the eighth day of Epêp, and he said, 'John, is there any one with thee?' And I said, 'There is no one with me save Moses, and Elisha the Elder, who have come to visit thee.' And my father cried out, 'Moses, Moses, Moses. Be careful to make thy life exceedingly correct. Thou knowest in what manner thou hast been brought up by me. Take thou great care of my parchment books, for thou wilt have great need for them. And thou shalt not escape from this burden.' And again he turned to Elisha the Presbyter, and said unto him, Elisha, 'Govern thou most carefully the brethren. Lay fast hold upon the things which I have commanded thee, and do thou summon the brethren

regularly each hour in order that they may recite their offices according to the rules of the brethren, and do good to their souls through thee.'

102 Then Elisha answered and said unto him, 'My father, I have approached [the time] for going to all my fathers. If thou art going to die it is better that I should die first, for if the pillar whereon we are all firmly established shall fall, the destruction of the mountain of Tsentei will draw nigh. And where shall we find another who will shepherd us as thou hast done, O my lord and holy father, if thou dost depart? Thou hast directed and made straight the course of thy ship to the haven which is fair. Thou hast prepared thyself, and thou shalt never be disturbed (or, troubled), according to the words of the gentle David, [who said,] I have prepared myself, I shall never be disturbed (or, troubled). For we shall feel the lack of thee sorely, and we shall be orphans from this day forward.' And my Father answered and said unto me, 'Verily, five days were given unto me from the third day.' And I answered and said unto him, 'What was it that happened unto thee that thou sayest these things to me?' And he said unto me, 'Before I spake unto thee an ecstasy came upon me, and a man of light came and stood before me. And he said unto me, "Pisentius, Pisentius, Pisentius!"—three times—"prepare thyself, for there remain unto thee in this world five days, and then thou shalt come to me." And when he had said these things unto me, he departed. And now, behold, I must depart the way of all my fathers.'

103 And when my father had said these things unto me, a great outcry broke forth with tears and sobs in [our] midst; 'Thus are we bereaved of our good father, the consoler of those who were in trouble, who gave penitence to the sinner, who provided the poor with food, and who made it his care to find clothing for their bodies.' And I confess unto you, [O my beloved], here in the presence of God, that from the time when my father heard concerning the Persians, he never applied to his own use any of the things which could be of use to the poor, even to the cap upon his head, but he distributed everything, and gave it in alms to the poor. The things which he gave with his own hands, and the things which he commanded me to give, and the things which he sent to the faithful, village by village, and which were distributed to each man according to his need, no man can possibly know the sum thereof. Only God, unto Whom all praise be given, knoweth it.

104 And I said unto my holy father, who arrayed himself in Christ, Apa Pisentius, 'Peradventure, O my father, dost thou think that we shall not

again devote ourselves [to the poor], if thou dost not bequeath any possessions which may remain to us?' My father answered and said unto me, 'We must devote ourselves to the will of God, O my son, and whatsoever thou givest—everything—to the poor, the Lord will give unto us twofold.' What can I say [more], or what can I relate of the valiant deeds of this just man? But now let us devote ourselves to the consideration of his laying down the body. Now he passed three days wherein he neither ate nor drank, neither did he speak unto us, nor turn from one side to the other, but he lay stretched out like a dead man in the hall of the large cell. Then he cried out, 'John,' and I answered, 'Bless

105 me.' He said unto me, 'I have come nigh unto my departure, and I shall finish my course at the time when the sun shall set to-morrow, which shall be the thirteenth day. But take good heed and do not permit any man to carry my body away from the place which shall be dug for it. During these three days which I have just passed wherein I held no converse with you, I have been standing in the presence of God, and my speech hath been taken away since the ninth hour yesterday. I tell you that God will shew His mercy unto me.' And I said unto him, 'Do one act of grace, O my father, and partake of a very small quantity of nourishment, for behold, it is now four days since thou hast tasted anything at all.' And my father answered and said unto me, 'My son, shall I eat anything else after [this] word? I say that I will not taste any food whatsoever belonging to this world, and I shall eat nothing at all until I depart to the Christ, and

106 break my fast with Him.' And it came to pass that when the light had risen on the thirteenth day of the month Epép, he said unto me—now there were also certain great men sitting by him—'John, thou knowest all my affairs, and that I have nothing left belonging to the bishopric [or] to the town of Kept (Coptos) wherewith to bury my body. Nevertheless, I had one good "holokottinos" by me, which I had kept since the day when I lived a life of contemplation in my cell and when I was a monk. This I made to yield an increase through the work of my hands, and I have guarded it carefully until the day wherein I should have to clothe my body with the work of my hands, so that I might not leave behind me a matter of unpleasantness for those who should succeed me, and who would say, Thou hast broken a custom which was seemly. Do thou then, O John, buy a covering for my body, and do not put on me anything except the shroud wherein I am wrapped, and my

monk's dress, and my skull-cap, and my girdle, and my tunic — only these — and ye shall prepare me for burial and ye shall bury me. And I think, Behold a garden wherein they will bury me. And behold, a place full of wolves, but they will throw a wall about [me], each one working at it according to his good pleasure. But whatever each man doeth, let no man rebuke him, saying, The wall must be thrown round [the grave].'

¹⁰⁷ And when the holy father Apa Pisentius, the holy bishop, had said these things, he cried out to us, and spake words unto [each] one of us, and then he opened his mouth, and yielded up his spirit into the hands of God, at the moment when the sun was about to set on the thirteenth day of the month of Epêp of this fifth year [of the Indiction]. And we lifted up his holy coffin, and we took it into the holy chamber of the altar of the congregation of Tsentei, and we made it ready for burial according to the instructions which he had given us, and we passed the whole night in lamentation for him. And afterwards we partook of the Holy Offering over him, and we carried him away into the mountain to the place which he had made us dig for him that he might remain in our neighbourhood. And we buried him on the fourteenth day of this same month Epêp. In the Peace of God. Amen. Amen.

APPENDIX: THE LIFE OF PISENTIUS, FURTHER TEXTS

¹ In the Memphitic version (ed. Amélineau, Paris, 1887) of the Life of Pisentius three incidents are recorded which find no mention in our manuscript. These are: ² I. And it came to pass on a certain day, according to the Will of God, that he went forth, and came to the well in order to fill his water-pot with water. And he walked back, and as he was about to enter his cell he met two women who were seated by the path and were in sorrow. As soon as they saw him, they rose up, and ran after him to receive his blessing, and to kiss his holy hands. Now one woman had a violent pain in her head, and she was suffering so much down one side of her face that her eye projected from its socket, and seemed about to fall out; the other woman was dropsical and her whole body was swollen. And when the holy man saw that they were gazing intently upon him, he covered his head with his cowl, and casting his pitcher of water on the ground he fled. And the dropsical woman sank down on the path, for she was unable to run after him. And the holy man cried out, saying, 'Why dost thou run after me? O wrath, whither shall I go this day? Get thee gone from me, depart!' The woman said unto him, 'My father, I am ill, I

suffer pain through my scourge. I beseech thee to stand still and to lay thy holy hands upon my head;

³ I believe healing would come to me.' And he said unto her, 'And what power can there be in my littleness? Get thee to the brethren, and they shall pray over thee, and thou shalt be healed. For as for me, I am a miserable sinner.' And meanwhile he did not stop running until he had entered his cell and shut the door. And the woman who had the pain in her head said, 'Although I am not worthy to kiss thy holy hands, O my father—now he knoweth that I am unworthy to touch him because of the multitude of my sins which I have committed—I may at least'—she said—'carry away a little of the sand from the place whereon he hath set his holy feet, for it may be that in some way or other the Lord will graciously bestow upon me healing through his holy prayers.' And the woman, by reason of the great faith which she had in him, carefully marked the places whereon the right foot of the holy man Abba Pisentius had fallen, and she took the sand therefrom, and placed it in her cloak, and she lifted it up to her forehead, and said, 'In the Name of the Father, and of the Son, and of the Holy Ghost, graciously grant healing unto me through the prayers of my holy father Abba Pisentius.' And straightway the pain in her head ceased, and she walked along ascribing glory to God through the prayers of our father Abba Pisentius.

⁴ And when she had come [back] to the place where the dropsical woman was lying upon the ground, she said unto her, 'Didst thou reach the holy man? Didst thou receive a blessing at his hands? If thy hands have touched his holy hands, lay them upon me; I believe that I shall have relief from the whip of this disease which is upon me.' And the [other] woman said unto her, 'He did not lay his hand upon me. He ran away until he came to his cell, and he went into it and shut the door. And when I saw that I could not overtake him, I took the sand which had been under his right foot, and I lifted it up on my head, and by the grace of God, I had relief from my sickness.' And the dropsical woman through her great faith said, 'Give me also a little of that sand.' And she took it, and swallowed some of it, and it entered into her body, and her belly, which was swollen, subsided, and her whole body was healed. And they carried the [rest of the] sand to their houses, and laid it up therein as a blessing for them.

⁵ And after these things the woman who had had the pain in the head, who had a little son who was slow to grow, and he could neither walk nor

peak, and who had laid up the sand of the holy man in her house—O the miracles of God, Who exalteth His chosen ones, and maketh them manifest—this woman [I say,] took some of the sand, and threw it into water, and washed the child therein, and made him drink some of it. And the parents of this child have testified to me that not a week had passed before his feet were made straight, and he walked well, and the string of his tongue was loosed, and he spake like all other people. 611. One day he looked and he saw an elder shoot spittle from his mouth in the sanctuary (otsiksteriou), whilst the Mysteries were being administered to the people. And straightway he caused them to call him to him in the place wherein he took his rest. And the holy man Abba Pisentius said unto the elder, 'My son, what is this audacious act which thou hast committed? Thou hast spit in the holy place. Shew me what thou hast said in thy prayer. Dost thou not know that there are tens of thousands and tens of thousands of Angels, and Archangels, and Cherubim, and Seraphim standing close to thee by the altar, and saying with one voice these beautiful words, "Thou art holy, Thou art holy, Thou art holy, O Lord of Hosts! Heaven and earth are full of Thy glory"? Dost thou not know who these are who are standing here? Believe me, my son, another priest spat, as thou didst, in the sanctuary, and he came away and died.' And it happened that a brother who was a monk came to us to visit us from the Eve of the Sabbath to the dawn of Sunday, and he was an elder. And as we had charge of the altar we ordered that elder to perform the Offering. And he said the prayers until he came to the place where he should invoke the Holy Spirit to descend upon the Bread and the Chalice [without difficulty], but at that place he was seized with coughing, and he spat.

7 And straightway he became dumb, and he was unable to speak at all, and immediately he died. And I gave the order to another elder, whose name was Eliseos, to finish the Offering, and we received the Holy Mysteries. And when we had dismissed the assembly the brethren entreated me to pray for him that his heart might be quieted. And I prayed for him, saying, 'O Lord God Almighty, the Father of our Lord Jesus Christ, Thou knowest, O Lord, that the nature of mankind is perishable, do Thou make the heart of this brother to return to him so that he may inform us as to what hath happened to him, in order that we may take good heed to ourselves for the rest of our days.' And whilst I was making my supplication to the Lord, a voice came unto me, saying, 'Through thy prayers, behold, I open his mouth so that he

may tell thee what happened to him. Ask thy questions of him quickly, for behold his sentence (apophasis) hath gone forth from the Lord, and behold, the angels have drawn nigh to carry away his soul.' In truth when I heard these words fear seized me, and great affliction of heart came upon me, and I became like a man in the sea, with the waves casting me from side to side.

⁸ At length I began to speak to him, and I said, 'My son, thou elder, what is it that thou didst do this day [which caused] this great matter to come upon thee? make known thy sin, for the Lord is compassionate.' And the elder answered—now his body trembled through fear—and said, 'O my lord and father, entreat the Lord for my sake in order that I may find mercy. I swear by the fear which hath come upon me this day that I know of nothing which I have done except that a fit of coughing seized me, like [an ordinary] man, that phlegm (phlenesa) came to me, and that I spat it out. What it fell upon I know not. [Then] a little feather touched my ear, and I turned my face behind me. When thou didst pray for me, it was given to me to speak unto thee.' And I said unto him, 'In truth, my son, there are many men who are men by nature, but who are like the beasts, and do not know what manner of beings they are. Instead of thinking about that which cometh forth from thy mouth, it is for thee to order thy life well, and to remember the word of the prophet which saith, "Man being in honour knoweth it not, and he hath made himself like unto the senseless beasts, and hath imitated them.

⁹ And as for thee, thou didst stand by the table, thou didst spit, and thy spittle reached the wing of a Cherubim, who overthrew thee with his wing, and I think that thy sentence of doom hath gone forth.' When (aste) he had explained these things to me, I spake unto him the words [given] above. Then straightway he sent for his men, and they set him upon an ass, and they carried him to his house; and on the third day he died. ¹⁰ 111. And it came to pass on a day whilst my father was still with me in the mountain of Tjêmi that my father said unto me, 'John, my son, rise up, follow me, and I will shew thee the place wherein I repose and pray (epernein) so that thou mayest visit me every Sabbath (sabbatou) and bring me a little food (trophe), and a little water to drink wherewith to support my body.' And my father rose up, and walked before me, and he was meditating on the Holy Scriptures of the Spirit (piei) of God. And when we had walked about three miles, at least so the distance appeared to me, we came to (aperapantai) a path which was in the form of a door which was wide open. And when we had gone in-

side that place, we found that it had the appearance of being hewn out of the rock, and there were six pilasters (steos) rising up against the rock. It was fifty-two cubits in length, it was four-cornered (tetragonou), and its height was in proportion [to its length and breadth]. There was a large number of bodies which had been mummified in it, and if thou wast merely to walk outside that place thou wouldst be able to smell the 'sweet smell' (i.e. spices), which emanated from these bodies. And we took the coffins, we piled them up one on top of the other—now the place was very spacious—...

11 The swathings wherein the first mummy, which was near the door, was wrapped, were of the silk of kings. And his stature was large, and the fingers of his hands and his toes were bandaged separately. And my father said, 'How many years ago is it since these [people] died? And from what nomes do they come?' And I said unto him, 'It is God [only] Who knoweth.' And my father said unto me, 'Get thee gone, my son. Sit in thy monastery, take heed to thyself, this world is a thing of vanity, and we may be removed from it at any moment. Take care for thy wretched state. Continue thy fastings scrupulously. Pray thy prayers regularly hour by hour, even as I have taught thee, and do not come here except on the Sabbath.' And when he had said these things unto me, I was about to come forth from his presence, when looking carefully on one of the pilasters, I found a small parchment roll. And when my father had unrolled it, he read it, and he found written therein the names of all the people who were buried in that place; he gave it to me and I put it down in its place.

12 And I saluted my father, and I came away from him, and I walked on, and as he shewed me the way he said unto me, 'Be thou diligent in the work of God so that He may shew mercy unto thy wretched soul. Thou seest these mummies; needs must that every one shall become like unto them. Some are now in Amenti,—those whose sins are many, others are in the Outer Darkness, and others are in pits and basins which are filled with fire, and others are in the Amenti which is below, and others are in the river of fire, where up to this present they have found no rest. Similarly others are in a place of rest, according to their good works. When a man goeth forth from this world, what is past is past.' And when he had said these things unto me, he said, 'Pray for me also, my son, until I see thee [again].' So I came to my abode, and I stayed there, and I did according to the command of my holy father, Abba Pisentius.

13 And on the first Sabbath I filled my water-pot with water, and [I took] a little soft wheat, according to the amount which he was likely to eat, according to his command (he gave [me] the order [to bring] two ephahs which he distributed over the forty days), and he took the measure and measured it, saying, 'When thou comest on the Saturday bring me this measure [full] with the water.' So I took the pitcher of water and the little soft wheat, and I went to the place wherein he reposed and prayed. And when I had come in to the abode I heard some one weeping and beseeching my father in great tribulation, saying, 'I beseech thee, O my lord and father, to pray unto the Lord for me so that I may be delivered from these punishments, and that they may never take hold of me again, for I have suffered exceedingly.' And I thought that it was a man who was speaking with my father, for the place was in darkness. And I sat down, and I perceived the voice of my father, with whom a mummy was speaking.

14 And my father said unto the mummy, 'What nome dost thou belong to?' And the mummy said, 'I am from the city of Ermant.' My father said unto him, 'Who is thy father?' He said, 'My father was Agrikolaos and my mother was Eustathia.' My father said unto him, 'Whom did they worship?' And he said, 'They worshipped him who is in the waters, that is to say Poseidôn.' My father said unto him, 'Didst thou not hear before thou didst die that Christ had come into the world?' He said, 'No, my father. My parents were Hellenes (thellekos), and I followed their life. Woe, woe is me that I was born into the world! Why did not the womb of my mother become my grave? And it came to pass that when I came into the straits of death, the first who came round about me were the beings "Kosmokrator", and they declared all the evil things which I had done, and they said unto me, "Let them come now and deliver thee from the punishments wherein they will cast thee. There were iron knives in their hands, and iron daggers with pointed ends as sharp as spear points, and they drove these into my sides, and they gnashed their teeth furiously against me. After a little time my eyes were opened, and I saw death suspended in the air in many forms.

15 And straightway the Angels of cruelty snatched my wretched soul from my body, and they bound it under the form of a black horse, and dragged me to Ement (Amenti). O woe be unto every sinner like myself who is born into the world! O my lord and father, they delivered me over into the hands of a large number of tormentors (aikoristes) who were merciless, each one of

whom had a different form. O how many were the wild beasts which I saw on the road! O how many were the Powers which tortured me (egogeia ihtimoristes)! When they had cast me into the outer darkness I saw a great gulf, which was more than a hundred cubits deep, and it was filled with reptiles, and each one of these had seven heads, and all their bodies were covered as it were with scorpions. And there was another mighty serpent in that place, and it was exceedingly large, and it was a terrible sight to behold; and it had in its mouth teeth which were like unto pegs of iron. And one laid hold of me and cast me into the mouth of that Worm, which never stopped devouring; all the wild beasts were gathered together about him at all times, and when he filled his mouth all the wild beasts which were round about him filled their mouths with him.'

¹⁶ My father said unto him, 'From the time when thou didst ¹⁷ U U die until this day, hath no rest been given unto thee, or hast thou not been permitted to enjoy any respite from thy suffering?' And the mummy said, 'Yes, my father, mercy is shewn unto those who are suffering torments each Sabbath and each Lord's Day. When the Lord's Day cometh to an end, they cast us again into our tortures in order to make us to forget the years which we lived in the world. Afterwards, when we have forgotten the misery of this kind of torture, they cast us into another which is far more severe. When thou didst pray for me, straightway the Lord commanded those who were flogging (eramiktinou) me, and they removed from my mouth the iron gag which they had placed there, and they released me, and I came to thee. Behold, I have told you the conditions under which I subsist. O my lord and father, pray for me, so that they may give me a little rest, and that they may not take me back into that place again.' And my father said unto him, 'The Lord is compassionate, and He will shew mercy unto thee. Go back and lie down until the Day of the General Resurrection, wherein every man shall rise up, and thou thyself shalt rise with them.' God is my witness, O my brethren, I saw the mummy with my own eyes lie down again in its place, as it was before.

¹⁸ And having seen these things I marvelled greatly, and I gave glory unto God. And I cried out in front of me, according to rule, 'Bless me,' and then I went in and kissed his hands and his feet. He said unto me, 'John, hadst thou been here a long time? Didst thou not see somebody or hear somebody talking to me?' And I said, 'No, my father.' He said unto me, 'Thou speakest

falsehood, just as did Gehazi when he uttered falsehood to the prophet, saying, "Thy servant went no whither. But since thou hast seen or heard, if thou tellest any man during my lifetime thou shalt be cast forth (i.e. excommunicated). And I have observed the order, and I have never dared to repeat it to this very day.'

THE LIFE OF PISENTIUS, FROM THE ETHIOPIC SYNAXARIUM

¹ On the thirteenth day of month Hamlē died the holy man Bebā Besendyōs, Bishop of the City of Keft. This holy man was a monk from his youth up, and he adopted the ascetic life, and he contended strenuously and fought with great zeal the fight of the monk. And he learned thoroughly and understood many Books [of Scripture], and among their number were the Psalms of David, and the Twelve Minor Prophets. And it came to pass that when he was reciting one of the Prophets, the Prophet whose Book he was reciting would come to him [and stand by his side] until he had finished reciting the Prophecy. And it is related concerning him, that when he was praying and lifted up his hands, his [ten] fingers became filled with light, even like unto ten bright lamps. And God wrought through him great and mighty miracles and wonders. He never at any time looked upon the face of a woman, but always kept his head bowed to the ground.

² And there was a certain woman who was afflicted with sore disease in her belly. And she lay in wait for him one day near his cell, and she came upon him when he was unprepared, and he ran away, and the woman ran after him. And when she was unable to overtake him, she took a handful of the dust whereon his foot had trodden, and in faith swallowed it; and she was healed of her sickness immediately. And one day he saw three shining men, and they gave unto him keys, saying, 'It is for thee to administer the Church of God.' Then God chose him, and appointed him Bishop of the City of Keft. And it came to pass that [on a certain day] he was consecrating the Holy Offering, and he looked and saw our Lord on the altar, and with Him were His angels. And on a certain day a priest was reciting the words of the consecration of the Holy Offering before him, and when this priest was half-way through the Office, he spat out some spittle from his mouth as he was standing before the altar. And when the priest had finished the Office of Consecration, this Father Besendyōs rebuked him, saying, 'Hast thou no fear of God when thou art standing at this altar? Dost thou not know that the spittle which thou didst spit out of thy mouth fell upon the wing of the

Cherub who was standing before the altar?' And great fear and trembling fell upon that priest, and they carried him away to his house, and he fell sick of a fever and died.

3 And this holy man possessed a fine voice, and he read beautifully, and no man was ever offended through his rebuke and admonition. And when the time had drawn nigh wherein he was to die, he had knowledge of this a few days before. And he summoned the congregation of monks, and he taught them, and rebuked them, and confirmed them in the Right Faith, and he gave unto them many commandments, and he committed his soul to the hand of God. And God made manifest many miracles through his body. And his servant carried off a little piece of the cloth wherein he was buried, and with it he used to heal every person who was sick, and who came to him in faith. May his prayer and blessing be with our king John! Salutation of Besendyôs, who saw the Prophets [standing by him] Until he finished reading the Prophecies written [by them];

4 And there was a report about him that he worked miracles. A woman was healed of her sickness, and recovered thoroughly By swallowing the dust from the print of his holy foot.

AN ENCOMIUM ON JOHN THE BAPTIST, ASCRIBED TO JOHN
CHRYSOSTOM

1 (Brit. Mus. MS. Oriental, No. 7024) The Encomium Which OUR HOLY FATHER SAINT APA JOHN, ARCHBISHOP OF CON-STANTINOPLE, WHO WAS GLORIOUS IN EVERY RESPECT, THE HOLY GOLDEN-MOUTH, PRONOUNCED TO THE GLORY AND HONOUR OF SAINT JOHN THE BAPTIST, THE HOLY FORERUNNER AND KINSMAN OF THE CHRIST, THAN WHOM AMONG THOSE WHO HAVE BEEN BORN OF WOMEN NO GREATER HATH EVER RISEN UP, WHOM GOD EXALTED IN HONOUR AND GLORY, ABOVE ALL THE SAINTS, WHO EXCELLED THE ANGELS IN PURITY (OR, HOLINESS). [APA JOHN CHRY-SOSTOM] PRONOUNCED THIS ENCOMIUM IN CON-NEXION WITH THE PASSAGE WHICH IS WRITTEN IN THE GOSPEL ACCORDING TO [SAINT] MATTHEW WHEN HE EXPLAINED TO US THE MEANING OF THE WORDS WHICH ARE WRITTEN THEREIN, 'WHAT WENT YE OUT INTO THE DESERT TO SEE?' IN THE PEACE OF GOD! MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL GAIN SALVATION TOGETHER. AMEN. My beloved, I wish to declare

[unto you] some few of the exalted words and right judgements of the holy Baptist and glorious forerunner, Saint John, the kinsman of the Christ. But I find myself in serious trouble, because my halting tongue is incapable of declaring his might and his honour in the manner which they deserve. And moreover, our holy fathers, the God-bearing (i.e. inspired) Bishops who have lived before our time, that is to say Athanasius, and Theophilus, and Cyril, and Innocent, have declared many of thine exalted words, O John the Baptist, O thou than whom among those born of women, none hath arisen who is greater.

² Who is there among our Fathers of olden time who hath not uttered encomiastic words concerning thee, O thou priest, and the son of a priest, thou prophet, and the son of a prophet, thou virgin and martyr, who art the equal of an angel, thou companion of the True Bridegroom, the Christ, O Saint John the Baptist! Verily thy name and the remembrance of thee have become a medicine and remedy which healeth sicknesses of every kind. I speak now concerning that John who fettered the tongue of his father through the act of his conception, and who again made the mouth of his father to be opened through his birth. For when Zacharias was asked, 'What dost thou wish him to be called?' he made a sign with his hand whereby he asked for a writing tablet, and he wrote these three letters which are wonder-worthy, namely IÔTA, and, and ALPHA. And whilst he was writing his mouth opened suddenly, and his tongue was set free, and he spake, and he gained strength, and he cried out with a loud voice, 'John is his name.' For in very truth the name of John is one which is worthy to be marvelled at, for it is the lamp of the whole world. But my tongue halteth exceedingly, and it will fail in recounting the myriads of his mighty deeds; nevertheless I desire to set out on my journey upon the sea of understanding.

³ Now therefore when the birthday of Herod, who is accursed, had come, the daughter of Herodias came into [the presence of Herod], and she danced and pleased him and those who were reclining with him, and he promised to give unto her whatsoever she asked; and the maiden went to her mother to inform her about what had happened. And she said unto the maiden, 'Ask for the head of John the Baptist, and let them give it to thee upon a dish.' Then the maiden returned to the Governor, and said unto him, 'Give me now the head of John the Baptist upon a dish'; and the Governor commanded that it should be given unto her. And he sent a scout to the prison

[with an order] to remove the head of John, and he brought it back upon a dish; and [Herod] gave it to the maiden, and she took it and brought it to her mother. And his disciples went and took away his body and buried it, and they carried the report [of this matter] to Jesus.

4 Now when Jesus had heard [it] He departed to a desert place, and went into it by Himself, and when the multitude heard [this] they followed after Jesus. And when Jesus had seen the multitude He took pity upon them. And when the evening was come the disciples went unto Him, saying, 'This place is a desert. Dismiss the multitudes so that they may depart into the villages which are round about them, that they may buy for themselves that which they shall eat.' Then Jesus said unto them, 'Have ye nothing which I can give them to eat?' And they said unto Him, 'We have nothing at all in this place except five barley cakes and two fishes.' And Jesus said unto them, 'Bring them hither.' Then He commanded the multitudes to throw themselves down upon the grass, and He took the five cakes and the two fishes, and He lifted up His eyes to heaven, and blessed them, and brake them into pieces, and gave them to the disciples, and the disciples gave them to the multitudes, and they all ate and were satisfied. And the broken pieces which remained over filled twelve baskets. Now those who ate were five thousand men, without [reckoning] children and women.

5 Now I wish, O my beloved, to describe unto you the honour which the Christ [paid] to John, and also what manner of love it was which He shewed to him, for He was his companion and his kinsman, and how He loved him to such a degree that He fed with these five cakes and two fishes five thousand men without [reckoning] children and women. For the multitude was gathered together because of the lamentation for John, and Jesus wept and made lamentation for John, and He distributed alms (or, charity) for his sake: inasmuch as he was His kinsman and His companion. For this reason when the disciples had said unto Him, 'Send away the multitude that they may go and buy for themselves that which they may eat,' He was unwilling to make them depart fasting. Now take good heed to the Scripture at this point. In the first place observe that when Jesus had heard concerning John the Baptist, He went away, and that the multitude followed after Him quickly. And in the second place observe that when the compassionate and merciful Jesus had seen them, He felt deep pity for them, even like a good shepherd who hath always pity for his sheep. And when the disciples asked

Him, saying, 'Send away the multitude that they may go and buy for themselves that which they may eat,' the Saviour said unto them, 'Assuredly

6not,' and thought, 'What manner of thanks shall I receive from My kinsman if these people, who have come unto Me on account of him, are put to inconvenience in this way? If they go away fasting as they are at present they will sink from exhaustion by the wayside.' As the Patriarch Joseph distributed alms (or, charity) because of the death of Jacob his father, even so did Jesus, and He distributed alms for the sake of His kinsman John. Moreover, all classes of people have always been accustomed to distribute alms and gifts of food in charity on behalf of any of their kinsfolk whensoever any one of them died. 7Now I wish to declare unto you another high and deep purpose also. The holy Evangelist saith, 'John heard of the works of the Christ, now he was in prison, [and] he called two of his disciples and sent them to the Lord, saying, Art thou He Who is to come, or are we to expect another?' And when they had come to Jesus, they said unto Him, 'It is John the Baptist who hath sent us unto Thee, saying, "Art thou He Who is to come or are we to expect another?"' Now at that time He had not healed the multitude, and He said unto the men whom John had sent to question Him, 'Depart ye and declare unto John the things which ye see, and the things which ye hear, namely, that the blind see, and the lame walk, those who are dead rise up, and to the poor the Gospel is preached; and blessed is he who shall not be offended in Me. I am He Who graciously bestowed thee upon Zacharias thy father and Elisabeth thy mother. I am He Who came unto thee whilst thou wast in the womb of Elisabeth thy mother. And when I Myself was in the womb of Mary, My mother, I saluted thee, and thou didst leap therein. Again, it was I Who came unto thee at the tenth hour of the night on the eleventh day of the month Tôbe; I received baptism at thy holy hands.

8Verily, O John, since thou hast been held to be worthy to baptize Me, and art he who was worthy to attain to [this] honour, thou hast surpassed a noble in heaven [who enjoyeth] every kind of honour. I am He Who was to come, and it was I Who received baptism at thy hands. I am He Who shall take away the sin of the world. Thou, O John, art he whom I have chosen, I and My Father Who is in heaven, and the Holy Spirit. I have sent thee [as My] forerunner, and thou art he who maketh a way before Me. Moreover, speak thou unto the multitude saying, "Repent, for the Kingdom which is in the

heavens hath drawn nigh,—that of which man thinketh not," even as he said, "Behold, I will do a work in your days, a marvellous work, and when ye shall hear thereof ye will not believe". And Jesus said unto the men who were sent by John to enquire of Him, "Depart ye, and declare the things which ye see, and the things which ye hear, namely, the blind see, the lame walk, those who are dead rise up, and to the poor the Gospel is preached. And blessed is he who shall not be offended through Me."

9 Now when these [enquirers] had departed He began to speak unto the multitude concerning John, saying, 'What did ye go out into the desert to see? Was it a reed, with the wind moving it? But what did ye go out to see? Was it a man arrayed in soft (or, delicate) apparel? Behold, those who wear soft apparel are in the houses of kings. But what did ye go out to see? Was it a prophet? Yea, I tell you that he is more than a prophet. For thus [runneth] that which is written concerning him: "Behold, I will send my angel before Thee, [and] he shall make straight Thy way." Amen I say unto you that among those who have been born of woman none greater than John the Baptist hath risen up; nevertheless, he that is less than he is greater than he in the Kingdom which is in the heavens.'

10 Now it is necessary for us to explain this passage to you, for very many of those who are not strong in the Scriptures in thinking about it say, 'Was it really a reed moving in the wind, or was it not?' Now every tree on the earth, whether it be palm tree, or fig tree, or sycamore tree, or the shb' tree, or the acacia tree, even to the grass of the field, is, as long as it is growing, moved by every wind, either to this side or to the other. Doth not every simple person know this, and more especially every one who is educated? But that [reed] about which the Saviour spoke was the wind instrument which is [placed] in the places of contest (?) and which sendeth forth so loud a sound, there being no one near them, that when those who are at a distance hear them they say, 'What hath happened? for the speaking reed is sounding?' And straightway they gather together to see what hath happened, and they find out that so-and-so the son of so-and-so hath been the victor in a contest, and that [the name of] so-and-so the son of so-and-so is written down in the gymnasium. It was for this reason that this wind instrument sounded in the place wherein the prophet was prophesying; and all the people gathered together that they might receive instruction. For this very reason it was that the Saviour said, 'What was it that ye went out into the desert to see? Was it a reed with the

wind moving it? But what was it that ye went out into the desert to see? Was it a man arrayed in soft apparel? Behold, those who wear soft apparel are in the houses of kings.' Behold, O my beloved, I have explained this question to you, and now I will, by the will of God, expound the following tale to you.

¹¹ Now at the time when the cataclysm of waters increased upon the earth in the days of Noah, the trees and the waters of the flood rolled over the body of Adam, and they carried it away and deposited it in the midst of Jerusalem, and the waters of the earth flowed over it and covered it. And when the Saviour had come and He was walking about that place, and was teaching, saying, 'If any man serveth Me My Father shall pay him honour; My Father, deliver Me from this hour'—at the very moment when the Saviour said these things the toe-nail of His right foot struck the head of Adam. And thus far is the story. ¹² Now there is very much benefit to be derived by us from this story, but this is not the moment for [us to enjoy] it, because the banquet of the kinsman of the True Bridegroom, the Christ, is set before us. For if thou wilt consider thou wilt see that there are a multitude of men who shall cry out to the Christ in Amente, saying, 'Have mercy on us, Lord, have mercy upon us.' And thou wilt hear also many cries of 'Lord, let Thy strength rise up! Come Thou to deliver us, O our good God.' And Thou, O man-loving Christ, through the multitude of Thy compassion, dost draw every one to Thyself this day. Thou hast redeemed those who were in Amente from the beginning. Thou hast drawn all sinners to Thee in life. The harlot Thou didst make a virgin, and didst forgive her sin. The thief Thou didst take into Paradise. The publican Thou didst make an evangelist. The persecutor [Paul] Thou didst make an apostle. Thou didst redeem those who were bound. Thou didst lift up those who had fallen. Thou didst gather together those who were scattered. Thou didst cry out unto every one with Thy mouth of God, 'Come ye unto Me, every one who is aweary, and is [over] burdened, and I will give you rest.'

¹³ And behold also this day wherein Thou dost command Thy holy Apostles, and dost say unto them, 'Ye shall begin [to preach] from Jerusalem even unto the ends of the world. Ye are the witnesses of the things which the Jews did unto Me. Go ye, preach ye to them the salvation of the remission of sins. Do not thrust away sinners from you, but receive ye them in penitence. To the publicans give repentance. As for the harlots, forgive ye them their sins.' O my beloved, observe ye the glory wherewith the Christ paid exceed-

ingly great honour to His kinsman, the holy forerunner, John the Baptist. He paid honour to him in heaven, but He paid far greater honour to him upon the earth. ¹⁴ For it came to pass that when our Lord Jesus was born on earth in the rest-house (or, khán) in Bethlehem, the slaughter of the little children by the hands of Herod the Wicked took place. Moreover, when the Archangel Gabriel had warned Joseph in a dream, Joseph took the young Child Jesus, with His mother, and they departed into Egypt. Then, Elisabeth having seized John in trepidation, she fled with him into the desert. Moreover, when the officers of Herod were pursuing her and her child in order to slay him, she turned her eyes behind her and saw them coming close to her. Now when she and her son arrived at a rock in the mountains, she cried out, saying, 'O rock, admit me inside thee, and my son'; and straightway the rock opened its mouth, and when she reached the rock it received her, and it became unto her a monastery for meditation and a place of quiet wherein to dwell. Whensoever the need arose for her to go out to any place the rock used to open of itself, and after [she had gone out] to close of itself; through the dispensation of God it was a place which became large for their going out and for their coming in. Whensoever they asked for anything which they wanted, they found it [there]. If, for instance, it was locusts or wild honey [which they needed], they came in in this manner. And the door of [their] sleeping chamber (?)

¹⁵ used to open by itself and to close by itself. Now if the days were the days of summer, the air always felt cool to them, and the heat never weighed heavily upon them. If the days were the days of winter, the air was always warm [therein], and the cold never caused them any suffering. And the same thing happened in the case of the wild animals which lived in the region round about them, and up to the day of the shewing forth of Saint John on the Jordan [they never molested Elisabeth]. ¹⁶ Moreover, let us return [to our subject] and describe unto you the praises and the honours which God most graciously bestowed upon His beloved one John, according to the statements that we have found in the ancient manuscripts which the Apostles wrote and deposited in the Library of the Holy City Jerusalem. Now it happened to me to be in Jerusalem, and whilst I was staying in the church, there was an old man there, a God-loving presbyter, and he had authority therein; and I remained in that place in order that I might assist at the celebration of the festival of the Resurrection of our Lord Jesus the Christ, and at the festival of

the Holy Cross. Now I went through the books, and I had great enjoyment in this, and I found a little old volume [among them] which concerned the Apostles wherein it was written thus:

17 And it came to pass that we the Apostles were gathered together to our Saviour upon the Mount of Olives, after that He had made Himself to rise again from the dead. And He spake unto us and commanded us, saying: 'Go ye into all the world, and preach unto the people thereof the Gospel of the Kingdom.' 1 [And] He spake unto us concerning John the Baptist, and the honours which He had bestowed upon him in the heavens. And we said unto Him, 'What ought we to do to inform ourselves rightly about Thy beloved one, Thy kinsman John? Because Thou hast testified unto us, saying, I will bestow upon him the third heaven, and the untarnished gifts, and the good things which are therein instead of the blood which he poured out for me. Now therefore, O our Lord, inform us certainly concerning him, and instruct us about that heaven which Thou hast graciously bestowed upon John, Thy beloved one, and the good things which Thou hast prepared therein. Instruct us also about that same John concerning whom Thou hast said unto us, There is no one in the heavens who shall be compared unto him for the glory and the honours which My Father hath bestowed upon him.'

18 And at that moment our Saviour commanded, and brought down from heaven a cloud of light, and He mounted upon it, and He commanded us the Apostles also to mount upon it with Him. And He brought us up into the first heaven, and afterwards into the second heaven, and then He ascended Matt. xxviii. 19; Mark xvi. 15. to the third heaven, but He did not let us enter therein, and He carried us up to the fourth heaven, and to the fifth heaven, and to the sixth heaven, and then to the seventh heaven, but He would not let us enter therein. Now after He had shewn us all these things, He brought us again into the third heaven, and we marvelled at its beauty, and its splendid decoration, and its great glory. And we saw John the Baptist, and Zacharias his father, and Elisabeth his mother, arrayed in garments of great splendour, studded with jewels made of real kikas, and stones of various colours. Then our Saviour made us to stand before John, and He made John to stand in our midst, with Zacharias [his father] on his right hand, and Elisabeth his mother on his left hand. As for us, the Apostles, He made us to stand in order, beginning with our father Peter, and ending with Matthias.

19 And our Saviour walked in front of us, and He shewed unto us the whole heaven, and He shewed us the good things and the enjoyments which are prepared therein, and the untarnished gifts which He had bestowed upon His beloved John, so that he might bestow them on every one who celebrated upon the earth the festival of the Commemoration of John, who was His kinsman and His forerunner. I John, the brother of the Lord, who relate these things, swear unto you that I will not hide from you any one of the good things which I saw, or any of the things which were to be enjoyed, and which were prepared in the third heaven, and which God had bestowed graciously upon Saint John, in order that he might give them to every one who kept the festival of his commemoration upon earth. 20 At that time Paul, and Luke, and Mark were also with us. And afterwards the Good Saviour called to the Seven Archangels, from Michael the greatest of the Archangels, and the General of the forces of heaven, to Sedekiel, and He called unto us, the Apostles, one by one in turn, according to our names, from our father Peter, the greatest of the Apostles, to Mark the Evangelist, and He said unto us, 'O My Archangels and holy servants, O My Apostles, ye were witnesses of My Birth, and of My Passion, and of My Crucifixion, and in like manner I make you to be witnesses again. Behold, I give the third heaven to John the Baptist, My companion and My kinsman. And moreover ye shall preach throughout the whole world that every man who shall celebrate the commemoration of this My beloved one John on the earth, either by making an offering, or by alms, or by gifts of charity which are given to the poor, or to his shrine in his name, or who shall write in a book an account of his life in commemoration of him, and shall place it in a church, or who shall dress a table in thy shrine with noble coverings, thou, [O John,] shalt take them into the third heaven, which I have bestowed upon thee, and thou shalt array them in celestial apparel.

21 'I say unto thee, O My beloved John, who wast held to be worthy to baptize Me with thy holy hand, if any one shall make an offering of first-fruits to thy shrine in thy name, or if any one shall give food to a hungry person in thy name, or shall give to a thirsty person to drink [in thy name], or shall clothe a man who is naked in thy name, I will not allow them to be punished in Amente, but thou shalt take them into life for ever. And I will make My angels to clothe them with their wings of light, and I will bestow upon them the good things which are in My kingdom. My Father shall bless

thy right hand, which thou didst lay on My head, My tongue shall bless thy mouth and thy tongue, wherewith thou didst say, "Behold the Lamb of God Who shall take away the sin of the world"; for I indeed am He. Amen, I say unto thee, O My kinsman John, that I will not punish in Amente any man who shall commemorate thee upon the earth for ever, neither shall his punishment [extend] to the river of fire which every man must pass over, whether he be righteous or whether he be a sinner. Behold, I will also bestow upon him this favour through thee—[the use of] the ferry-boat on this river of fire, which is a boat of gold; whosoever shall celebrate thy commemoration upon earth thou shalt transport across that river of fire in this boat.'

²² Then we, the Apostles, said unto our Lord, 'How many stadia [across] is the sea of that river of fire? Inform us so that we may be able to teach men how terrible a thing it is.' Our Saviour said unto us, 'I will inform you concerning the measure thereof, and the measure of the boat of gold, which I have given unto My beloved John. The sea of the river of fire is thirty from shore to shore, and from ...1 thirty stadia, to each. And I have given the boat of gold to John My kinsman, for the passage over the river, so that he may be able to transport therein those who shall celebrate his commemoration upon the earth, if it be only by breaking a little bread, and the pouring out of a [little] cold water. And when they come to the end of the shore (?)

²³ where I am wont to baptize them in the river of fire, when any one who hath celebrated the commemoration of John shall come to be baptized, the waters of the river of fire shall become exactly like the waters of a bath, and like the hot water which a man applieth to his body in the place wherein he washeth himself; even so shall the river of life be. Therefore every man who shall celebrate thy commemoration upon earth, O John, My companion and My kinsman, whether with an offering, or with a gift of first-fruits, or with any gift whatsoever, which they shall give to thy shrine in remembrance of thy holy name, I command thee to transport him across the river of fire in the boat of gold which I have bestowed upon thee. And thou shalt take them into the third heaven, and shalt make them

²⁴ 1 Perhaps means from one part of the boat to the other; the passage is difficult. to enjoy the good things which are prepared there and which abide for ever.' And it came to pass that when our Good Saviour had said these things unto us, we rejoiced exceedingly at the great honours which God had bestowed upon John the Baptist. And again He said unto us, 'Come ye and I

will teach you concerning the Paradise of the third heaven.' And He made us to walk through a meadow of asphodel in that place which produced fruits of all sorts, each according to its kind, and they exhaled sweet odours. And there were there likewise meadows with gently running streams, and all the trees which were in that place yielded fruit, each according to its kind, and they were all covered therewith from their roots to their crowns, and there were there asphodel, and cinnamon-trees, and amomum, and mastiche, and mouskhatôn, and they all exhaled sweet odours, and each one was the choicest of its kind.

25 And Thomas said unto the Saviour, 'Lord, behold Thou hast taught us concerning all the trees which have a sweet smell in Paradise, and the gently running streams, and the palm-trees; tell us now what quantity of dates (?) each palm beareth, and how large are the fruits which each tree yieldeth, and how many bunches of grapes grow on each vine.' The Saviour said, 'I will hide nothing from you about the things concerning which ye have questioned Me. As regardeth the vine concerning the fruit of which ye have asked, there are ten thousand bunches of grapes upon it, and each bunch will produce six métrités [of wine]. As regardeth the palm-trees in Paradise, each cluster yieldeth ten thousand dates, and each cluster is as long as a man is high. So likewise is it in the matter of the fig-trees; each shoot produceth ten thousand figs, and if three men were to partake of one fig each of them would be satisfied. On each ear of the wheat which is in Paradise there are ten thousand grains, and each grain produceth six measures of flour. And the cedars also are on the same scale, each tree produceth ten thousand [nuts], and is of a very great height. And the apple-tree and the thourakion-tree are of the same height; there are ten thousand apples on each shoot, and if three men were to partake of one apple each of them they would be satisfied.

26 'These are the good things which I have prepared for every one who shall celebrate the commemoration of My beloved one, and My kinsman John, upon the earth. Blessed is every one who shall be worthy to inherit these good things, which the eye hath not seen, nor hath the ear heard thereof, nor hath [the idea] thereof entered into the heart of man. These are the things which God hath prepared for those who love Him, and those who love John, His companion and His kinsman, to whose position and honour in the heavens and upon the earth no man, no, not one, hath succeeded, for he was held to be worthy to baptize the Son of God with his holy hands. And

he saw the Holy Trinity: the Son was in his hands when he baptized Him; the Voice of the Father he heard, saying, "Thou art My Son, My beloved One, in Whom My wish shall be fulfilled"; and the Holy Spirit came down from heaven, and rested upon His Head in the form of a Dove.'

²⁷ And again Peter spake unto the Saviour, saying, 'Our Lord and our God! Shew us what is the signification of these oars and these lamps.' The Saviour said, 'There is a lamp to every oar, and there are seven hollows, to each lamp seven hollows, which are filled and give light. Whosoever shall light a lamp in the shrine of Saint John, or before his image, shall be ferried over the river of fire [by these oars] in the boat of gold which I have bestowed upon John My beloved. And these lamps shall burn before them, and shall light them until they have passed over the roads of darkness, and shall take them into the third heaven, which I have given as an appanage to My beloved one John, and they shall inherit the good things which are therein for ever.' And when the Good Saviour had said unto us these things He mounted upon a cloud, and He commanded us to mount upon it with Him, and He brought us down, and set us on the Mount of Olives. Then He stood up and prayed with us, and He said unto us, 'Peace be with you.' And when He had said these things unto us, He went up into heaven with great glory, and the angels were singing hymns to Him.

²⁸ Verily, O my beloved, there is none who can be compared with John the Baptist in the heavens, or on the earth, and there is no one who is more exalted than he in glory, according to what the mouth of the Christ, which cannot lie, said, 'Among those who have been born of women no one hath arisen who is greater than John the Baptist.' Behold, ye know the glory and the honour which God hath bestowed upon John the Baptist. Devote ye yourselves then diligently to charity, and to the giving of alms and offerings in his holy name. Ye know, O my brethren, that the life of man upon the earth is a vain thing. If thou wishest to be saved and to inherit the life which is for ever, make haste, redeem thy sins by alms and oblations, and [wipe out] thine iniquity by means of acts of lovingkindness to the poor, and to those who are needy, so that thou mayest enjoy thyself with the good things which are in the habitation of joy and gladness. And if thou hast committed sin, turn thou, repent, and He shall forgive thee thy sins. For God is the Compassionate, and the Merciful One, and He is a lover of mankind, and He is wont to shew His mercy upon those who shall turn unto Him. For He spake by the

prophet Ezekiel, saying, 'I do not desire the death of a sinner, but that he should turn himself away from his evil ways, and should repent and live.' And again he said, When the wicked man hath turned himself away from his evil, and he doeth righteousness, I will not remember his iniquity which he hath committed,' saith the Lord, 'but he shall live by reason of the righteousness which he doeth.'

²⁹ And again He saith in another place, 'Turn ye yourselves to Me, O ye sons who have wandered afar off, and I will heal your wounds.' And again He saith in another place, 'I have not come to call the righteous, but the sinners to repentance.' Ye know, O my beloved, that charity is good, and that almsgiving is a choice gift; let therefore no man omit to do acts of charity and to give alms to the poor, and to those who are needy, according to his power. And ye must also make offerings to the church in the name of the saints. And by means of all these things let us give glory to God and to His holy forerunner, John the Baptist, the virgin, and martyr, and the kinsman of our Lord Jesus the Christ, Who hath bestowed upon him great honours, to Whom be all glory and all honour, which are His due, and to His Good Father, and to the Holy Spirit for ever and ever! Amen.

THE INSTRUCTIONS OF APA PACHOMIUS

¹(Brit. Mus. MS. Oriental, No. 7024) The Instructions Which OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA PACHOMIUS, THE ARCHIMANDRITE, PRO-NOUNCED CONCERNING A BROTHER WHO, IN THE TIME OF APA EBÔNKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABEN-NÊSE. HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EX-CEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN. ²My son, listen. Make thyself wise, and receive the instruction of truth (?). There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham, who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac. He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter

God called him, 'My companion' (or, friend). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called 'Israel'. And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

3 Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not down-hearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble.' If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He

4 shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times, He shall deliver thee from the Devil, and He shall bestow upon thee His peace at thine end. My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of

mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness (?) walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente.

5 My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

6 My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the

dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, 'My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

7 My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but endure patiently, in spite of everything, and God shall work effectively [for thee] in secret. Remember Habakkuk in Judea, and Daniel in Chaldea, though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts, He prepared a meal for him. Remember Elijah in the desert, and the widow in Zarephath, who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles.' If thou dost

8 contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place.' Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from be-

fore the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee.

9 When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments, neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

10 Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him. These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

11 O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

12 Ao If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred (?) and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee.' Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever.

13 In short, thou must thyself strive in the struggle against the Foli. passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices. My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto

the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

¹⁴ My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee.' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint

¹⁵ him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard. My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed.' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself

¹⁶ the heart of the mighty warrior, and do battle with them, and destroy them like Sihon, and Og, and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus, fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong. ¹⁷ And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted! Cry out, saying, 'Who shall separate us from

the love of God?' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us. If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour.' And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you.' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments, and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

¹⁸ O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods.' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her.

19 Therefore did the Word of God come, and take upon HIC Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or 'I was not told about it before yesterday, and the day before yesterday'. For it is written, 'The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world.' 20 Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, 'Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established.'

21 Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, 'I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth.' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up.' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. Behold, Judas himself in the midst of the Apostles betrayed his Lord. Behold Rahab and her fornication! She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss(?). Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

22 Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

23 As for thee, O my son, how long wilt thou be careless? What is the limit (?) of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee (?) the first time, otherwise what wilt thou see?

24 Wilt thou not grieve?' Harken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture (?), that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah. And moreover it is written, 'Ye see my stroke, be afraid.' And behold it hath been shewn to thee that He doth not spare His

saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

²⁵ And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost burn until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly through-out thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head. But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou long-suffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

²⁶ O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, 'There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of my Lord Jesus, the Christ.' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai, the Lord of Sabaôth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the

trial (?:) of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

27 O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Gêôn (i. e. Nile) which is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart(?) from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.' Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time. If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven.

28 Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat. The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place

of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

29 Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente.' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

30 Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee. Consider Elijah, who settled himself by the brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the ...fire breaketh out, and it burneth up very much substance.

31 Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely

unto any man, for he who is bound to his brother becometh an enemy unto God. And he who is at peace(?) with his brother is at peace(?) with God. ³² Now thou knowest that there is no state of peace greater than that every man should love his brother; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity,' for they are bound together. And again it is written, 'And even if I have all the faith, so that [I can] remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah, 'He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?' Thus He saith: He who is at enmity with his

³³ oa oa brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you.' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

³⁴ O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die. O my be-

loved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned.' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terror-stricken to such a degree that thou shalt be unable to speak or to explain.

35 O wretched man, thy many fornications, which were the disease (?) of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

36 Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we oc oc are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not

associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways.' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

³⁷ And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Light-givers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

³⁸ 'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of

heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life where-with thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest find thyself about therewith, and mightest cast down head-long Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente.'

³⁹Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby ⁴⁰we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christlikeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement.

⁴¹For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down

headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless. ⁴² For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure. For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin.' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even like a corn-stalk (?). Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy, whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine], and soberness (?) is beneficial; for he who keepeth himself sober (?) shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

⁴³ And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold

for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, 'On whom shall I look except upon him that is humble and long-suffering?' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour.'

⁴⁴ Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his.' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

⁴⁵ Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. May it happen then that every one [here] may enter into that place for ever! And as concerning the

love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire, by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong?' Of similar import too are the words, 'He gathereth together, [but] he knoweth not for whom he is gathering.'

⁴⁶ Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying, If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet.' The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them.' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire.' And, 'He chose a man, a righteous man who had no idol, he saw their affliction.' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God.'

⁴⁷ I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot

upon the neck of the prince of darkness. Thou seest the general-in-chief of the

⁴⁸ forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen. And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

⁴⁹ Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass, but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works. Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also]; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to

be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

⁵⁰ If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resembllest a wild animal inasmuch as the venom is in thee.

⁵¹ Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother! And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Him-

self shall rejoice and shall cry out, saying, 'Blessed are the peacemakers, for it is they who shall be called the sons of God.' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

⁵² Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyself unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord,

⁵³ through Whom and to Whom be glory, and to His Good q Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

P A R T T H R E E

Coptic Homilies

Ten homilies on repentance, mercy, the end of the world and the soul, with four related homilies in Syriac and Ethiopic.

Coptic Homilies in the Dialect of Upper Egypt

TRANSLATED BY E. A. WALLIS BUDGE

Manuscript of the 5th–10th century

Ten homilies on repentance, continence, mercy, the end of the world and the soul, in the Coptic form that is preserved in a manuscript in the British Museum, with four related homilies in Syriac and Ethiopic. They bear the names of John Chrysostom, Athanasius, Theophilus, Proclus, Basil and Eusebius, but most of them are not by these authors; the names are as the manuscript gives them.

I. THE DISCOURSE OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, ON REPENTANCE AND CONTINENCE

1 If the blessed man Paul, the Apostle of the Gentiles, who became the Doctor of the Church, who fought in pain and anguish to make himself to be like unto the incorporeal powers in his daily life, who completed his course [and] kept the Faith, who kept his light shining in fastings, and in hunger, and in thirst, and amid dangers, who travelled with patient endurance the road from Jerusalem to Illyricum preaching the Gospel, this angel who belonged to the earth, this man who belonged to the heavens, who possessed Christ Who spake in him, the habitation of the Holy Spirit, who was caught up to the third heaven [and] heard the words of mystery, who was carried away into the Paradise, who was by reason of his love and zeal well nigh the equal of Christ, who bore the care of the Churches, the orator of piety, the sponsor of those who believed on Christ, the herald and teacher of the Gentiles, who hath taught unto us the way whereby to enter into heaven, [if this man, I say] said, 'I subdue my body, and I make it to be a servant, lest having preached unto others I myself shall become a castaway'; and, moreover, if this holy man, who possessed in his own person so great a multitude of spiritual excellences, and who spake out boldly, saying, 'I know not how to do anything of myself,' was afraid, and spake in this manner, what shall we

ourselves do, who are miserable creatures, and who are wholly unable to cultivate successfully one spiritual excellence?

2 Is it not then seemly for us to keep watch and to pray at all times, and to make petitions to God neither for gold nor silver, nor for any of the riches of this world, but only for the riches which are in the heavens; and to have gladness in God? Now, there are certain folk who rejoice in [their] wealth; and some rejoice in wine-drinkings in taverns, and in eating at feasts, whilst others rejoice in the beauty and glory of [this] world. As for the virgin, let him rejoice in God, and let him seek after the honour which cometh from His hands, saying, 'My justification is before Thee.' There is nothing which is so poverty-stricken or so contemptible as the soul which is filled with passion. For this reason it is seemly for us to take strict care of our souls at all times, and we must say even as did the holy man David, 'God giveth strength to my beauty,' so that when the Bridegroom looketh upon the beauty of the soul He shall say, 'Thou art wholly beautiful, my love, and there is no blemish in thee.'

3 But even if it be that thy spiritual excellence flourisheth, take good heed that thy heart be not over-exalted because of thy beauty, lest God turn His face away from thee because of thine exaltation of heart (or, pride). For who is there who could make himself worthy of the things which [Christ] endured then patiently on thy behalf? He humbled Himself for thee, and He gave His holy blood to be the price for thee. He Who gave food unto all flesh fasted in the flesh for thy sake. He Who created the sweetness in the honey tasted that which was bitter (gall) for thy sake. He Who ornamented the heavens with the companies of the stars wore a crown of thorns for thy sake; and He became obedient even unto death, the death of the Cross. It is not, then, seemly for us to shew ourselves glad because of these things, nay, we must make ourselves to lament, and we must weep. Let us hearken unto that which [the Book] saith, '[Be] sorrowful in heart upon your beds because of the things which ye have said in your hearts [during the day],' so that we may have in remembrance in the night season the things which we have done during the day, and that we may heave sighs concerning them. This is what Ahab did when he was in sorrow: he fasted and he girded sackcloth about his body. And what did God say concerning him? 'I will not bring the evils upon him in his days.' It was for this same reason that the Saviour proclaimed to be

blessed those who weep, not those who weep for the dead, or the loss of property, but those who weep for their sins.

4 Thou thyself shalt say even as did David, 'Night after night I wash my bed, and I soak my cushion[s] with my tears.' And again he saith, 'Mine eyes pour out streams of water because men keep not Thy Law.' Wash thou away the defilement by means of tears, smite upon thy breast, and take to thyself the remembrance of the sins which thou hast committed. [If] thou hast been snared at [any] time through thine eye, if thou hast opened thy window at [any] time wickedly, thou hast done injury to thy soul through thine eye. The eyes which look with wicked intent heal thou now with tears, and shut thou thy window that thou mayest not see again the things of vanity, for otherwise thou wilt fall into an evil habit. Now habit is wont to draw him that clingeth thereto into great sins. [When] thou hast arrayed thyself in splendid apparel take good heed unto thyself not to sit down in any [dirty] place, lest it become spotted. If thou shalt hold to be a light matter the first stain, and the second, and the third, at length thy whole garment shall become dirty. Thou shalt not be careless [and] sit down in any polluted place whatsoever.

5 What are we to do then? [Thou hast] need of fervent prayer, lest thou strike a stone with thy feet. And [thou shalt pray fervently] that the Angel of God shall compass thee round about, and shall deliver thee. And thou thyself shalt be strong and shalt say, 'The Angel who delivered me out of all evil.' And [thou shalt pray fervently] that the Angel may cry out unto thee from heaven, even as [he cried] to Abraham, for the Angels love those who love their own God. He (i.e., the Book) saith moreover, 'Take a psalm, set ye forth a tabret, a sweet psaltery and a harp'; thou art to take one thing, and three are demanded from thee. For we are composed of three things, even as the Apostle [Paul] spake, 'He will keep safe him that is in the spirit, and He will make healthy your souls and your bodies.' Now the psaltery is the spirit, the harp is the soul, and the tabret is the dead skin which covereth it. Therefore put thou to death the flesh, and thus shalt thou make thyself strong to ascribe blessings to God with the tabret and dance.

6 For it is God Himself Who hath filled thee with flesh. Observe, therefore, lest He should say unto thee, 'What profit is there in My blood?' What kind of recompense canst thou possibly make to Him which shall be adequate for all the sufferings which He endured on thy behalf? Be thou a tree

which beareth fruit, and thus shalt thou cause the blessing of God to be upon thee. Bring forth fruit according to thy strength. If thou art not able to bring forth an hundredfold, which is the [number of] perfection, then bring forth sixtyfold, which is the half thereof; and if this be difficult for thee, then bring forth thirtyfold, which is one third thereof. Only thou must labour according to thy strength, for if thou art without fruit they will cut thee down and cast thee into the burning. If thou canst not be a vessel of gold, or silver, do not become a log of wood, or grass, or straw, which are merely fuel for the burning. Thou shalt not perform the works which God hateth, for they shall take their stand before thee on the Day of Judgement like solid image[s]. And finally thou wilt have to begin to confess them in that place without witnesses and without an advocate, and without proofs, and thou wilt have to look upon all the deeds which thou hast committed, and upon all the words which thou hast uttered unwittingly, and they shall stand up like statues before thine eyes. Weep before the time, so that thou mayest not hear in that place [the words], 'This is not the time for repentance; for no repentance is possible in this place.'

7 So long then as we have the time let us do work, for if the time slip through our hands, it is unlikely that we shall find another opportunity. Moreover, for this reason the blessed Paul taught us saying, 'So long as we have the time let us do the things which are good.' And again [he saith], 'Behold, now is the time which is accepted.' Let us then weep over the deeds which we have committed unrighteously, and let us make tears to flow down our cheeks in streams, and let us beat our breasts in sorrow, so that we may do away the weeping, and the gnashing of the teeth in that place whereto we must depart. Moreover, let us weep even as did David in order that we may be proclaimed blessed. He did not shed a few tears only as men do when they weep, but he flooded his bed with his tears; and he passed the whole night in vigil. One night only he sinned, [yet] he wept night after night, and never ceased [from crying], and he freely acknowledged his sins in the following words, and in this manner, saying, 'Forgive me these [offences]. Thou didst give me mine eyes, that I might see Thy light with them, but I have seen wickedly with them. Since, therefore, I have gone astray through mine eyes, for this reason do away my sins through [my] tears.'

8 Let us come forth from our habits which are evil, and remove ourselves into the city which is in the heavens. Let us subdue our body, and let us make

it to be a servant (or, slave), lest peradventure we make our soul to be the servant of the Devil. Let the careful consideration of the words of God reduce to peace the delights of the senses which are engrained in our hearts, and which resemble those that are found in wild animals, and let us bear at all times the death of our Lord Jesus Christ in our bodies, and let us keep in remembrance that which He spake saying, 'Be prudent, be ye vigilant.' The man that slumbereth shall not receive the crown of victory, and the man that is careless and idle shall not receive the prize, but the man who hath borne innumerable buffetings and wounds is he who shall receive honour from the Master of the contest. Now the Enemy is in the habit of taking to flight before him that is prudent (or, cautious), but he plundereth him that slumbereth. Therefore, thou must know that thou hast about thee enemies which are evil. Give, therefore, no sleep to thine eyes, nor slumber to thine eyelids, that thou mayest escape like a roe from the snare of the hunter, and like a bird from the net of the fowler.

9 Let us flee at all times from the cares of this world (or, life), and from the burdens thereof. If we would make ourselves to be free from this world, we must not make to ourselves care for the things of the world, for very many have been snared by the guile thereof. For the [Book] saith, 'He who is our Adversary, the Devil, goeth about roaring, like the lions, and seeking after prey,' not, however, prey in the literal sense of the word, but to devour that which is in the soul. Flee from the knavery of the Crafty One, and thou shalt say, 'Through Thee shall I be delivered from a company of thieves, and through my God I shall leap over a wall.' Seek not to excuse thyself from suffering, lest by so doing thou shalt excuse thyself from the crown also. The merchant loseth not courage, but he endureth even the waves of the sea, and he findeth possessions. He who contendeth is wont to fight in pain and suffering even unto wounds, for his heart looketh for the crown of victory.

10 The husbandman doth not find ears of corn [in his tillage] unless he hath first of all sown the seed [thereof] by his own toil. This is what is to be expected from the kingdom which is in the heavens: men must account tribulations as nothing whatsoever, and they must fortify their hearts by means of the hope of the good things which shall come. Let us therefore devote our whole attention to watching at all times, so that when our Bridegroom shall return, and look in the bride-chamber, we may hear His voice, and may rise up, and may meet Him being prepared [to receive Him]. For He

said, 'Let your loins be girded up, let your lamps be filled and lighted, and do ye even as do those men who are expecting to see their Lord.' Now behold, the Saviour proclaimed blessed the man who was sober (or, vigilant), saying, 'Blessed is that servant whose master on coming shall find him keeping watch.'

¹¹ And as He proclaimed blessed those who kept watch, so also did He regard him that was careless as a bad servant, for He spake saying, 'That wicked servant shall say in his heart, "My master tarrieth." And he shall begin to smite his fellow-servants, and to eat, and to drink, and to become drunken. And the master of that wicked servant shall come on a day which he knoweth not, and in an hour wherein he expecteth him not. And he shall cut him asunder, and shall set his portion with [the portions of] the unbelieving ones.' If they shall cut asunder him that saith, 'My master tarrieth,' what shall they do unto him that doth not expect to see him at all? Therefore, O my beloved, what is meet for us to do is this: We must act in such a way that we may find ourselves prepared at any hour, and we must sail a straightforward course, and always in the same direction; for it is unlikely that we shall be able to turn back again and cultivate successfully that concerning which we have been careless.

¹² Let us therefore be prepared at any hour, so that we may say with boldness, 'Lord, my heart is ready, my heart is ready.' In this life we are in a mighty war. The workers of evil, who are the demons, stretch their bows. Then one of them shooteth an arrow into our ears, so that we may listen to slanderous chatterings with pleasure. And another shooteth an arrow into our eyes, so that we may turn our gaze in a wrongful manner towards the things which are unseemly. And another shooteth an arrow into our tongue, so as to make us to revile scornfully our brother. And another shooteth an arrow into our belly, which exciteth in us the appetite of gluttony. And another shooteth an arrow into our hands, which leadeth us on to deeds of rapine, and greed of the most excessive character. And another shooteth an arrow into our feet, which moveth us to walk into wickedness.

¹³ Because of all these things the blessed man Paul armed us with weapons, for he wrote saying, 'Take unto you the whole armour of God, and the helmet of the Spirit. With these ye shall be able to quench every fiery dart of the Evil One.' Let us hearken unto the voice of the prophet, which saith, 'He hath shewed thee, O man, what is good; and also that which God

seeketh after at thy hands, to make thyself to perform judgement and righteousness. And thou shalt love mercy, and to prepare to follow closely after the Lord thy God.' Therefore let us forget the things which are behind, and reach forth unto those things which are before. Let us delight ourselves in the Lord, and let us feed upon His words. Let us not waste our opportunities in emptiness, but as we have a [good] Lord, let us perform service to Him in truth. Consider the great love for man which He sheweth in respect of us! Sometimes He appealeth to us, sometimes He threateneth us with the punishments, and sometimes He teacheth us obedience, and He bestoweth rewards upon those who hearken unto Him.

14 Therefore we must gird up the loins of our heart[s] in truth. Let us perform the service of the Good God, our Saviour. Let us keep in remembrance all the things which He suffered for our sakes. He was made after the manner of a man for our sakes. He was suckled at the breast like a man. He made Himself to be a child in age (or, stature). He received baptism for our sakes. He suffered hunger. He slept, He slumbered for our sakes. He mourned, they made Him the object of plots of treachery, they scourged Him, they treated Him with contumely, and finally they delivered Him over to death for our sakes. 15 Let us, then, think at all times on all these things which He suffered patiently for the sake of our sins, [and] that [the Book] saith, 'Ye have not yet resisted unto blood, [striving against sin].' But ye shall fight against sin, that is to say, although we are not now asked to give our blood for the sake of Christ, that we should earnestly follow after sinlessness is demanded at our hands. Keep in remembrance, moreover, the healings which our Saviour effected. He healed the sick, He cast out the devils, He made the lame to walk, He made the blind to see, besides all these other healings which we put aside and do not attempt and describe one by one. And, as the fulfilment of all these, He bestowed upon us the gracious gift of the way of entering into heaven, so that we ourselves might follow in His footsteps by means of a life of noble and virtuous deeds, and might make for ourselves our citizenship in the heavens, in a manner suitable for the place wherein our names are inscribed. Now the Scripture hath called us 'strangers and sojourners', so that we may think scorn of the things of this place (i. e., world).

16 The pleasure of this world is like unto a day: if we chase him away, he fleeth; and if we feed him, he will abide with thee. It is for this reason that Aiakkōbos (James) said, 'Resist ye the Devil, and he shall flee from you.' Let

us not think in our minds that we shall be able to repent in Amente, for the medicine of repentance hath no effect in that place. For although we shall gnash with our teeth, and our tongue shall be on fire, there shall be in that place none who shall dip his finger in water for us; on the contrary, we ourselves shall hear the words which the rich man heard. Let us know, then, O my beloved, that the works of this changing [world] are nothing but phantasms (or, dreams), and that we live in a house wherein travellers are received, out from which we must go forth in any case. Let us take care concerning the road, and concerning the provisions which we must take with us on the road. Let us array ourselves in the garments which appertain to this life, concerning which Paul counselled us, saying, 'Dress yourselves in the bowels of mercies, and in goodness, and in humility.'

¹⁷ In that place we shall have no need of gold, but we shall have need of the dropping of water. We shall have no need of the leaves of trees and plants, but of the fruit thereof. We shall have no need of words, but of deeds. For He (i. e., Christ) said, 'It is not every one who shall say unto Me, Lord, Lord, that shall enter into the kingdom of heaven, but he who doeth the Will of My Father which [is] in heaven.' Let us therefore by no manner of means deceive ourselves. And if any man shall pass the whole of his life in eating at feasts, and in drinking of wine, [that period of time] will be as nothing compared with the ages which shall follow it without end. For in this world both the good things and the evil things which are therein fulfil themselves. In that world, however, the good things endure, and exist for ever and for ever, and the punishments are endless. In this world, if the body burneth, the soul cometh forth therefrom, and it existeth undestroyed. In that world, even though the body rise up, and exist in an undestroyed form, the soul shall burn for all time. And if it be necessary that sinners shall rise up, and exist in an undestroyed form, this shall not happen in order that they may receive glory, but only that they may be punished with the punishments which are deathless. If a man be unable to bear the heat of the bath which hath been heated to an unwonted degree, what will he do when he is delivered over to the river of fire which floweth before the throne of Christ? It is necessary that every man should make himself to consider the fire which is there.

¹⁸ Let us examine carefully the seal which is on our gold and see that it is intact, lest peradventure some come and plunder our treasure. Now all our

works may be able to constrain him that hath speech with us [to think us good], but it is impossible that we shall be able to deceive the Judge Who is in the Other World. As long then as we have time, come ye, and let us heal the wound in our souls by means of [our] tears. If the prophet Jeremiah wept over the overthrow of the temple, which had been built throughout with stones of price, saying, 'Leave me alone, let me weep bitterly,' how much more is it right for us to weep over the temple of ourselves, which is exceedingly glorious, and which, though it hath not therein the ark of gold, is, nevertheless, the dwelling-place of the Holy Trinity? If we look upon one who is dead, we weep over him according to custom, what man is there who would be altogether so foolish as not to weep for his own soul if it had died in sin? For this reason it is seemly to weep not over the dead body but over the death of thy soul.

19 Remember thou, then, that the time hath drawn nigh, and that the Judge standeth at the door; the evening approacheth, and the day hath declined. No man remaineth asleep when once the night hath passed away, and the Sun hath risen. Let us rise up out of the slumber of dreams, and let us make (or, bring forth) fruits worthy of repentance, even as it is written. Repentance requireth not a long time, and very many of the martyrs received the crown for [the repentance] of a short time. And if we have committed the sins which lead unto death, let us not fall into a state of despair, for we have with us the medicines of salvation, that is to say, tears. And moreover, it belongeth to the nature of men to go astray in the work, but it is the work of Satan to persist in the going astray. For falling down is not a very evil thing, but the not rising up [again] after the fall is both an evil thing and destruction.

20 For this reason our God cried out to us through the prophet saying, 'Is there no balsam in Gilead? Or is there no physician in that place? Why then hath not the healing of the daughter of my people increased?' If it should happen that any member in our body become diseased, are we not wont to send for the physicians, and to make all the haste possible until we have healed that sick member in our body? When, however, the soul itself is sick we are careless about it, and we take no care whatsoever about the healing thereof. Let us hold in fear Him that hath the power to destroy our soul and our body in Gehenna. Come ye, let us flee into the sea of the mercy of God before the time of the torturings, and let us say with the holy man David,

'Thou shalt wash me thoroughly therein, and I shall become whiter than the snow.'

²¹ The Good Shepherd standeth wishing to snatch away our souls from out of the mouth of the lion before he is able to devour them. He crieth out unto us ourselves saying, 'My son, thou hast sinned; do not [sin] again.' And again He saith, 'Shall not he who falleth rise up again? Or shall not he who hath gone astray turn again into the right way?' And again He saith, 'Turn ye yourselves unto Me, O My children (or, sons) who have wandered afar off, and I will heal your wounds of contrition.' He was no liar who said, 'I have not come to judge the world, but in order that the world might have salvation through Me.' The one thing for us to do is to repent. For He saith, 'I do not desire the death of the sinner, but that he would turn himself from his evil way, and live.' There is no man among those who love persons, who even if he be consumed with the madness of love for the woman who is his beloved, that can love wholly in the same manner as that in which God loveth the soul which repenteth. For though it hath committed fornication very many times, He crieth out unto it saying, 'And I spake unto her after she had committed fornication with all these (i. e., her lovers) saying, Return thou unto Me.'

²² For the lovingkindness of God towards man is in this wise: He never rejecteth him that setteth forth to come to Him with repentance. And if he hath fallen into the ditch, and into evil, yet will He stretch out widely His hands to him saying, 'Turn thou to Me, and I will save thee.' And again, 'On that day wherein ye shall hear His voice, harden ye not your hearts.' Doth there exist a physician who, supposing it to be his wish to make him that is sick to recover a little, would reproach him? The physician doth not treat him with contempt, neither doth he award him the just retribution for his disgraceful state, but he administereth unto him the medicine with gentleness. How much more then shall God, Who is in truth the Good Physician of our souls [act thus towards us]? Above all things let us not despair of our own salvation. For he who contendeth in the games is wont to fall down often, but in the end he riseth up, and receiveth the crown of victory. So also is it with the soldier. After he hath been wounded [the physicians] heal him, and he wagem war again, and men consider him to be of greater value than those who have not been wounded at all. Similarly also there are very many merchants who, although their ships have foundered, and they have lost

their cargoes, do not despair, but they go back again regularly to the markets, and they amass riches.

23 For the burning fire of Gehenna hath not been prepared solely for us, but it was made ready for the Devil and his angels. Above all things let us not kindle that fire for ourselves, and let us not hear besides the words, 'Get ye into the fire which ye yourselves have kindled.' There is no sick man living who cannot be healed by the medicine of the Physician of our souls. But perhaps thou wilt say, 'I certainly cannot attain unto perfection.' If thou art not able to attain unto perfection, and if thou art not able to become like a sun, then make thyself to be like unto a star. In any case transfer thyself from earth to heaven. Make thyself to be like a star which sendeth forth light. It is very much better that thou shouldst do a few works which are good, than that thou shouldst do nothing at all. Thou hast been informed concerning the cup of cold water, and concerning the visiting of those who are sick, and those who are in prison. Moreover, if we shall be punished for our words and for our deeds, how much more shall He give us wages for our good works, even though they be very few? Therefore let us labour for a little time, so that we may at last live the life which is for ever.

24 If it were possible for us to die many, many times, it would be seemly for us to do so, so that we might see Christ coming in His glory. We shall not see Him in a riddle, but we shall see Him as He really is, with our own eyes, according to the testimony of the Apostle John, who preached concerning God. If we look upon the beauty of the human body in this place (i. e., world) we are wont to marvel thereat. Now the beauty of human bodies ariseth from humours and from heat, which after death turn into worms, and ashes, and corruption. How much more, then, shall we admire when we look upon that beauty which is incorruptible, and spotless, and pure? Since Peter, when he saw only the very smallest portion of the light of the glory thereof, said, 'It is good for us to remain in this place,' what shall happen unto us when we shall look upon the fullness of that glory? If we ascribe blessings to those who are nigh unto a king in this world, when we see him advancing upon a chariot of gold, and wearing the crown and apparel of purple, then how greatly blessed shall we be when we are placed on the right hand of the King of All, the Judge of every man.

25 Now supposing that a kingdom had been promised unto thee, and that the road to the country wherein the kingdom was situated was exceedingly

difficult, and toilsome, and was a place of desolation and steepness: wouldst thou not endure all these things in order to reach that kingdom? Thou shalt not say, 'I am already snared in my sins, and I am not able to turn myself to God,' for even if the Devil hath first of all cast us down headlong, let us rise up quickly. For our God is a lover of mankind. Whomsoever shall flee unto Him He will receive, even as He did in the case of the young man who had squandered the portion of the riches which had fallen to his share. Let us keep in remembrance the fact that after Solomon became king, and had obtained experience of all the glorious things and delights of life, he said, 'It is vanity, and vanity it is which is in them all.' If the governor [of a city] taketh the greatest pains in order to be praised by those who are sitting in the theatre, notwithstanding the fact that the greater number of those who are sitting in that place are poor men, and men of humble station, and servants, and strangers, how very much more pains ought we to take to cause ourselves to be well spoken of in that theatre of the Other World, wherein are congregated the angels, and the archangels, and all the saints?

²⁶ Let no whoremonger and tax-gatherer be before us to enter into the Kingdom. There are many medicines and many remedies established for us in Holy Scripture which are different each from the other. Ahab sorrowed in his heart because of the sin which he had committed, and he escaped from the wrath of God by means of this medicine. And Nebuchadnezzar (Baltasar) [escaped] through mercy. The inhabitants of Nineveh escaped through the medicine of fasting. The harlot reconciled God to her through her tears. The thief became a citizen of the Paradise through faith. Therefore will we exalt these salves and these medicines. Let us heal our souls of the wounds of sin which we our own selves have caused. Let us ourselves say unto the True Physician, 'Heal me, O God, and I shall become whole,' and 'Heal my soul, for I have sinned against Thee,' and the True Physician shall receive us to Himself. And He shall say, 'I, even I, am He Who blotteth out thy sin, and I will no more remember it.' Thou seest, then, the vast number of the medicines and salves, each of which is different from the other, which have been transmitted unto us in mercy by the Physician for use on various kinds of sores, and on divers cuts and bruises. Choose thou from among these that which thou wishest for the healing of thy soul.

²⁷ If now thou art not able to perform mercy like Nebuchadnezzar (Baltasar), nor to grieve in thy heart over thy sins like Ahab, and if thou art

not able to fast like the inhabitants of Nineveh, and if thou canst not wash away thy sins by means of thy tears like the harlot, flee thou to the foot of the Merciful, and thou thyself shalt say, with David, 'Have mercy upon me, O God, according to the greatness of Thy mercy.' It is not a viper which hath bitten me, or I would have fled to the feet of the man of enchantments, neither am I filthy with the mire, or I would have washed myself clean in water, but it is the Devil who hath cast his venom upon me, and I have been penetrated by the mire of iniquity. For this reason I am in need of the greatness of the mercy of Thy lovingkindness towards man.

28 Thou must, in any case, go to Him, and thou must make supplication to Him, and He will graciously bestow upon thee the mercy of the Father, and the mercy which He spake saying, 'If the unrighteous man will turn from his evil way, I will no longer keep in remembrance all the iniquities which he hath committed.' Nevertheless, thou must certainly shew Him thy wound, and thou shalt say, 'Have mercy upon me. Have mercy upon my body, and upon my soul. Have mercy upon me in this world, and in that which is to come. Have mercy upon me because of the weakness of nature, and because of the sea of Thy goodness.' Do thou desire earnestly healing, and the Physician will be ready to heal thee at the earliest moment with His medicine. For He who seeketh after thy salvation is He who brought back the sheep which had gone astray. And He it is Who sendeth forth His servant into the highways to invite both the wicked and the good to the marriage feast.

29 Behold, He Himself will sell unto thee the kingdom which is in the heavens. If thou art not able to buy it for copper [money], buy it for thyself with a little piece of bread, for He will sell thee the kingdom which is in the heavens for this. Behold, the prophet cried out saying, 'Who is the man who is wishing for life, and who would see the days that are good?' that is to say, to receive for yourselves a fine external appearance and the service of servants. Now he who seeketh after that which is sold may not have with him the means (or, possessions) to give in exchange for it. If [thou hast] not [these things], then give the innocence of thy soul, give fastings, give tears. If thou hast nothing else whatsoever to give, then give the cessation of thy tongue from that which is evil, and the cessation of thy lips from speaking guile. This shall be the beginning of the salvation of thy soul; but take good heed unto thyself.

³⁰ If thou dost fast, guard thyself lest thy heart become proud; if thou doest acts of mercy watch thyself that thou doest them not for the approbation of men. Nay, more [than this]. If the day of fasting shall cause thee to be regarded [by men] with close attention, thou shalt consider what it is which thou hast acquired for thyself through the fasting, lest thou find thyself to be on a lower level than before thou didst fast. Moreover, observe what kind of sin it is which thou hast abandoned, or for what purpose thou hast abandoned it, and what kind of success it is which thou hast acquired for thyself, or what manner of defect it is which thou hast corrected through thy fasting. See if thou hast made wrath to cease in thee, and if thou hast driven anger forth from thee. See if thou hast cured thyself of thinking scorn of thy brother, and of uttering calumnies concerning him, and of feelings of hatred towards thy neighbours. See if thou hast cured thyself of cursing and swearing, and if thou hast laid aside words of obscenity, or words of ribaldry, or words of lewdness. See what manner of good thing it is which thou hast gotten for thyself. If thou hast abandoned [the eating of] bread overmuch, and of other kinds of food, but hast not abandoned passion, nor hast gotten for thyself spiritual excellences, in what way then hast thou benefited by the fasting? Thou shalt not say, 'Who is the man that will hold me up to contempt? I myself will hold him up to contempt. Who is he that will destroy my reputation? I myself will destroy his reputation. Who is he that will do wrong unto me? I myself will wreak my vengeance upon him.' Do not this, but leave the matter to the True Judge Who shall reward to each man according to his works.

³¹ For all these things shall be made manifest, and they shall all be put to the proof in that theatre wherein the whole world shall be gathered together. In that Other World one man shall not be able to give help to another, and no man shall be able to deliver himself from the decision of the Judge, wherefrom no escape may be obtained by supplication. In that place of judgement neither Moses, nor Noah, nor Daniel, nor even Abraham himself, the lover of children, shall be able to protect one of his children from the punishment. Let us keep in remembrance the fact that we are guilty of very many sins, both of those which are secret and of those which are manifest. Now, he (i. e., David) saith, 'If thou shalt mark carefully every iniquity, who is there that shall stand?' And why need I speak of the sins which are hidden? If He were to judge us only for those which are manifest, what

chance of escape would there be for us? If He were to enquire closely into our conduct, or if He were to investigate our remissnesses in prayer, and our faint-heartedness, [what chance of escape would there be for us?] And when we stand in His presence, how do we place ourselves, and on what do we meditate? We do not even pay unto Him the honour which servants pay to their masters, or the respect which soldiers pay to their captains, or the honour which friends pay to their friends.

³² Now when we talk with our friends we are in the habit of addressing them with the greatest respect and deference, but when we pray to God Himself for our sins we habitually do this with carelessness, and although our knees are bent on the ground, our hearts themselves are imagining that they are occupied in the performance of worldly affairs. If God were to enquire carefully into this matter, where should we be able to stand? If, moreover, He were to bring forward (or, into the midst) the charges which we have uttered against each other, and the jealousy, and the hatred, what should we do? If also He were to examine carefully in respect of looking [upon our neighbours] with evil intent (or, maliciously), what should we do? And if He were to search into us carefully in respect of our evil desires, and if He were to demand from us our words of abuse, would any of us be able to open our mouths?

³³ Moreover, if He were to judge us for our love of the approbation of men which we have mingled with our prayers, and fastings, and acts of mercy, should we ever be able to look boldly into heaven at all? If He were to look closely into our behaviour in respect of the acts of deceit which we have done to each other, and of how, when our brother was present with us, we held converse with him as a friend, but when he was absent we heaped abuse of every kind upon him as if he had been an enemy [what should we do?]. If He were to make a reckoning with us in respect of our false oaths, and our lies, and our wrath without cause against each other, and our malicious feelings, and our emotions of grief when we saw any one of our friends held in honour by men, or praised more than ourselves, and our feelings of joy when certain folk fell into evil and calamity, should we not be condemned to most severe punishment because of our behaviour in this respect. If He were to exact punishment from us for our carelessness in our assemblies for the Holy Communion, wherein God Himself speaketh to us in the Scriptures, but we pay no attention to Him, and we hold converse with our fellow-servants,

should we not then be condemned to a punishment of great severity, because of our behaviour in this respect?

³⁴ For this reason let us set Gehenna before our eyes at all seasons. And even if we had not been threatened definitely with Gehenna, it would have been meet for us to keep our sins in our memory at all times, [and seeing that] this Gehenna is ready for us, how much more are we bound to keep our sins in remembrance? Remember thou the Judge. For behold, he (i. e., the Book) spake unto thee aforetime concerning the punishment so that thou mightest make thy escape from the danger. If He were to command thee saying, 'Fast thou,' thou couldst find an excuse for not doing so in thy weakness. If He were to say unto thee, 'Give money in charity,' thou couldst find an excuse for not doing so in thy poverty. If He were to say unto thee, 'Collect nothing in this world,' thou couldst find an excuse in the necessity for providing for thy son. But if He were to say unto thee, 'Be not angry, bear no malice against, have no hatred for, treat not with contumely him that is thy neighbour,' what wouldst thou reply in respect of these things? Since, therefore, there is no apology for thee whatsoever, and there is no means of escape from these things in this respect, how wilt thou be able to lift up thy hands to heaven seeing that these things are in thy soul?

³⁵ Moreover, on many occasions thou hast said, 'They have treated me unjustly, they have defrauded me of my property, they have done me an injury, and they have spoken evil things against me'; but thou hadst only to wait for the decision of the governor. If a servant were to treat thee with insolence thou wouldst not thyself beat him, but wouldst make an accusation against him to his master. How much more is it meet for thee to leave the matter unto Him Who said, 'Cast the judgement upon Me; I will repay, saith God.' Thou knowest, therefore, that it will be necessary for thee to take thy stand before the Awful Throne, where neither advocate nor possessions shall be able to assist thee, and that thy soul shall come forth on the 'river of flame which floweth before the throne of Christ', even as the fathers say who have been in that place before thee.

³⁶ Let the fountain of thy tears be in size according to the measure of the sins which thou hast committed. If thy sins be few, then a little shedding of tears will suffice. If thy transgression be great, then thou wilt have need of overwhelming torrents of tears. If, however, thou thyself art free from sin, then shed thou thy tears on behalf of thy brother to a suitable degree, and

weep with him for his sins. The place through which sin entereth is the eye; let, then, healing come through the eye. Let us repent before the door of repentance be shut in our teeth (or, mouth). For this reason [was said] that which was said, 'Let him that thinketh he standeth look carefully lest he fall.' Let him that is in a slippery place, and hath fallen, make haste to rise up [again], for he must not abandon himself to despair. For it is written, 'God upholdeth those who fall.'

³⁷ And it happeneth that a man moveth sometimes a very little, according to that which David spake saying, 'As for me, a very little more and my feet would have moved; and a very little more and my steps would have slipped.' And again, 'I say, My feet move; but Thy grace, O God, helpeth me.' Then again, 'They thrust sore at me to make me fall, but God gave me [His] hand.' He who hath fallen hath, in these ensamples, an encouragement not to allow himself to remain in his fallen state, and he (i. e., the Book) saith, 'Shall not he that is in the habit of falling rise up again?' Watch, however, lest having heard of the goodness of God, thou becomest careless. Verily it is written, 'God, the True Judge, is longsuffering and merciful'; and He receiveth (or, accepteth) the repentance of those who shall turn unto Him, as one Who loveth men. But the Book saith, 'If ye will not turn yourselves He will sharpen His sword.' Listen, for the Book saith 'He will sharpen it'. Now hitherto He hath not made use of it to smite, for He thought that when thou didst see Him sharpening His sword, thou wouldst anticipate the passing of the sentence, and that fear would rouse thee up to repentance. For the Book saith, 'He hath stretched His bow, He hath made it ready.' Because thou hast not yet seen the arrow, presume not on the mercifulness of the Judge.

³⁸ Listen to [the words of] longsuffering of the Saviour Who said, 'Agree thou with him that goeth to law with thee.' Now the adversary, that is to say, he that fighteth with thee, is with thee at all times. And that it is unlikely that thou wilt be able to rid thyself of him Paul teacheth thee saying, 'The flesh lusteth against our spirit, and the spirit against the flesh; these, moreover, war against each other.' Now the spirit warreth against the flesh, and it bringeth into subjection the lust of this world through the hope of the kingdom which is in the heavens. The flesh itself warreth against the spirit, and it inclineth towards the earth and the pleasures thereof. Agree thou therefore with him that goeth to law with thee whilst he is with thee in the

way; for when the way hath come to an end, thou wilt no longer find another opportunity for repentance. Watch thou then carefully lest he that goeth to law with thee give thee over into the hand of the Judge, and the Judge give thee over into the hand of the attendant, that is to say, the merciless powers which are over the punishments, and they cast thee into prison, that is to say, the outer darkness, until thou pay the uttermost kontrantés. Moreover, they shall judge thee not only for thy deeds, but also for thy thoughts and for thy motives.

³⁹ Since, therefore, we know all these things, let us help ourselves. When we shall have actual experience of the punishments, then we shall know that bitter is pleasure, and then we shall have good reason for knowing how bitter that bitterness can be. Now therefore, since these things take place in this wise, O my beloved, let us make our appeal to the Merciful God not to deliver us over into the hands of the demons. Let us ourselves say with the holy man David, 'Give thou me not over unto those who would do violence unto me.' For it is they who urge us on into sin straightway, and it is they who shall be our accusers in the Day of Judgement. It is not the Devil only, but all his angels also, who shall make accusations against us saying, 'Were we not those who assisted you in [committing] fornication, and to be wroth, and to love vain glory, and in [utter] malicious calumnies?' Let us, then, be afraid in our hearts of that day, and of that

⁴⁰ hour wherein our own power of reasoning shall be our sternest judge, and of that moment wherein we shall see them (i. e., our sins) all standing before us, clearly depicted in our sight, as if they were actual images, and let us cry out to our God with all our hearts. For even if the flesh which is on us be weak, yet He Who is ready to help us is mighty, and He will give us salvation in His Kingdom. [Now] we ourselves love a certain man for [one] of three things; either because of his goodness, or because he loveth us ourselves, or because of his beauty. But what other kind of beauty is there which can be compared with that which belongeth to our God? even as David spake saying, 'He is fairer in His beauty than the children of men.' Moreover, who is there that doeth such good that he will prepare for those who love him the good things which the eye hath not seen, nor the ear heard of, nor hath the conception thereof entered into the hearts of men?

⁴¹ Moreover, who is there who hath loved us as our God and Father hath loved us? He crieth out saying, 'Doth there exist a mother who forgetteth her

son? Or doth there exist a bride who shall forget the bridal adornments which have been given to her? Or doth there exist a virgin who shall forget the girdle wherewith she bindeth herself? Yet I will not forget, saith God.' Consider now the blessed man David and how great was the desire which he had to see God, for he said, 'When shall I come and appear before the face of my God?' He did not wish to wait until the appointed time in his life, but he burned with desire to come forth from this place (or, world), and to see Him Whom he loved. Such desire or such readiness appertained to the soul of the philosopher, which took to itself wings and flew up into the sky. Moreover, thou thyself shalt love this [God] only, and thou shalt pass by all the works (or, affairs) of this life as if they were shadows. Keep thou in remembrance at all times the life which shall be for ever, and the kingdom which shall endure, and the existence with the choirs of angels, and the imperishable glory, and the living of the life with Christ, wherein there shall be no sorrow of heart whatsoever, for the Scripture saith, 'Sorrow of heart, and grief, and sighing, shall flee away.'

⁴² And continue to remember this life wherein there is nothing but grief, and weeping, and sadness of heart, and contumely, and carelessness, and sin, and suffering, and old age, and death. Now David saw these things, and more than these, that is to say, calumny (or, injustice), and widowhood, and sudden death, and retribution for sin, and the fallings into tribulations of all kinds which are incidental to citizenship in this life, and he earnestly desired to escape from all these [troubles]. And he said, 'When shall I come and appear before the face of my God?' He wished to depart from this place (i. e., world), and to enter into the place (or, world) wherein are peace, and gladness, and love, and splendour, and freedom from care, and all the good things which no words can possibly present to the mind. For this reason, since thou thyself hast the

⁴³ hope of enjoying such great delights as these, do not thou treat the matter [of thy life] with contempt. Let thy lamp be kept burning every day, and be thou prepared to meet the Bridegroom, so that thou thyself mayest hear [the words], 'Enter into the joy of our God.' It is right therefore for us to keep watch, and to pray at all times. For if after God spake unto the Devil saying, 'Lay not thy hands upon My servant Job,' he still continued to hope that he would be able to cast him down, how much more will he fight against us who are under his hand? And if he is not to cast us down, we shall

have need of long nights of protracted watching to guard our souls [thereby]. Now the soldier is accustomed to keep watch very many nights when on the march, and the fisherman doth not sleep, but keepeth watch the whole night long until he hath caught a multitude of fishes. Similarly also the husbandman is accustomed to keep watch

⁴⁴ throughout the night, so that no person may destroy his vineyard, and the shepherd also keepeth watch all night guarding his flocks of sheep, even as the Patriarch Jacob spake saying, 'I was consumed by the fiery heat in the daytime, and by the cold of the night, and sleep departed from my eyes.' And for what reason did he pass such long nights of vigil? He did so because he said, 'Peradventure some wild beast will destroy one of the sheep.' Now if he took all this care for the sake of a sheep which is without reason, it is meet that we should take far greater care of our soul which hath reason, and is far more precious than any other thing whatsoever; and it is the soul which they will place before the Awful Throne, and make to defend itself for all that it hath done. For this reason, moreover, let us set down the burden of our sins from our shoulders before the place of judgement [is made ready], for it is unlikely that we shall be able to repent in that place (i. e., in the world to come). For this same reason we shall be condemned to come forth from the body [which shall] be hidden from us, in order that we may be in terror at all times. For if in a court of justice in this world men are terrified, and become as cold as ice through fear when they hear the voice of the court-crier proclaiming [the names] of those who have been condemned, how much more should those be terrified who are destined to take their stand before the Awful Throne, in the midst of thousands of thousands, and tens of thousands of tens of thousands of angels?

⁴⁵ And consider the blessed man Jacob who, having set a stone under his head, slept and saw a ladder upon the earth, the top whereof reached up into the sky; and the angels of God were ascending and descending on it, and they were bearing our prayers up to God, and bringing to us blessings from His hand. It must be, moreover, that all these keep their gaze upon us, nay, more than this, they must be sorry at heart for us. If they have joy concerning us when we repent, in like manner they must be sorrowful in heart concerning our carelessness. For at all times our conscience accuseth us, and chideth us for what we have done, more especially when we speak concerning the judgement which is to come; moreover, the correction which is the res-

ult of the words which are good is wholesome. Would that that rich man had been rebuked [on earth], for then his tongue would not have been consumed in the fire which cannot be extinguished! If thou desirest earnestly virginity, and thou dost keep the commandments, God will bestow it upon thee in full measure. And if thou shalt say when thou prayest, 'Keep me, O God, as the apple of [Thine] eye,' He Himself shall say unto thee, 'Keep thou My words and My commandments as the apple of [thine] eye.' When thou keepest His commandments, He Himself shall take care of thy soul, and thou shalt say concerning thyself, 'Whosoever toucheth thee shall be as one who toucheth the apple of His eye.'

⁴⁶ And, O beloved, now that thou hast set thy hand to the plough, do not turn back, and thou shalt not become like a pillar of salt. Let thy tongue speak at all times concerning the judgement which is to come, and make thou thyself to be useful, and thou shalt become a chosen man, through the fear of the place of judgement in the Other World. Let neither anger have dominion over thee, nor grief, nor any feeling of passion whatsoever; and utter not vain words without consideration. On the contrary, let the Law of God be at all times in thy mouth, so that thine eye shall pass through all these things, and thy speech shall be according to the Law of God. Set thou the Giver of the Law before thine eyes at all times, and let Him continue to abide with thee, and let Him be unto thee a counsellor. And if thou shalt see one who fareth delicately, and who enjoyeth himself in great riches, know thou that he shall wither suddenly like the grass of the field. Let him fare delicately in his eatings and feastings, but do thou [nourish] thyself on the words of God.

⁴⁷ Many of the virgins have become martyrs, and since they conquered death, even though some of them were women, is it not meet that thou, who art a man, shouldst gain the victory over desire? Strive thou with all thy might to make thy members creatures of sacrifice, so that thou mayest conquer not only thy desire, but also that thou mayest have rule over pride and wrath. Let there be a measure set for [thy] tongue, and take heed that thou dost not make thy conscience to pass sentence upon thee before the condemnation (or, judgement). Remember thou that of necessity all our works shall be made manifest. No man desireth that even one person shall see us in this world if we are to be put to shame; then where shall we hide ourselves in that

Other World, among the thousands of thousands, and tens of thousands of tens of thousands [of angels]?

48 Now John, because he was a holy virgin, reclined upon the breast of Jesus. Let that soul which wisheth to become the bride of Jesus Christ guard carefully its innocence; for the tree is known by its fruit, and 'the righteous man declareth the faith which is manifest'. Remember thou at all times the good confession of Christ which hath entered into thy heart. Remember thou the last day. Make thou thyself secure on every side, especially in the matter of thy tongue, for the Scripture saith, 'The tongue is that which polluteth the whole body'; when the body is polluted it is a necessity that the heart also should be corrupt therewith. Therefore well hath Paul said, 'Men whose hearts are evil,' and 'evil words corrupt the hearts which are col. good'. Seek thou after Paul, even as did the blessed woman Thekla, so that thou mayest hear the words of Paul. Thou hast need of wings, and if thou hast no wings thou wilt find it vain to attempt to fly.

49 Let thine eyes look downwards upon the ground, but let thy heart be in the height of the heavens. Thou hast need of great soberness (or, caution), for thine Adversary standeth against thee, and he is wary. He was cast forth from the Paradise which was upon the earth, and he seeth thee now [as] thou enterest into heaven, and is not unmindful of it. Harken unto the word of him that saith, 'I wish that ye may be without care.' Let there be no care whatsoever to thee about anything, except only that which concerneth the kingdom which is in the heavens. If thou wishest to enter into heaven with the body, from the earth, subdue thou the flesh by means of fasting, and then thou shalt be able to make it to enter into the height with ease. If a horse be accustomed to eat large quantities of food, he is able neither to gallop quickly nor to make long marches, and he is unable to do regular work. Had Israel not eaten and waxed fat, he would not have kicked.

50 Lift up thine eyes to the heavens, wherein is He Whom thou lovest, and thou shalt overcome passion by means of the love which is holy. Prayer and faith shall help thee, and the Holy Scriptures shall give thee instruction, and thou shalt have from this world, according to [His] pledge to us, the rest which is in the heavens. Abide not with a woman who shall make thee to offend, have no care for a child, and avoid thou the care which appertaineth to the rearing of a child. Follow thou after thy God Who shall be the guide of thy heart into the kingdom which is in the heavens. Follow thou after Him

Who saith unto thee, 'If ye shall come to Me in rectitude, I Myself will come to you in rectitude.' If thou wishest to be like unto Christ, follow thou in His footsteps; narrow is the gate and difficult, and it is [only] the righteous who enter in through it. Hearken unto the blessed man Daniel, who saith, 'I Daniel was in sore grief for three weeks. I ate no bread with desire, and neither flesh nor wine entered into my mouth.' And John who dwelt in the desert did not cultivate a vineyard for himself, in order that he might not make himself to be a being attached to the earth. Let these be unto thee [examples] which have been prepared to instruct thee. Thou shalt choose for thyself the citizenship which appertaineth to heaven. Fight thou the good fight of faith, and look eagerly beyond it to thy crown of righteousness, and let thy career be strenuous.

⁵¹ It is a fearful thing to fall into the hands of the Living God. Hast thou not observed the statues of the emperors, and noticed that some of them are large and beautifully adorned, whilst others have become black through [the lapse of] time, and have decayed, and have become objects of derision? Thus shall all our works appear in that other world which is to come, even as the statues. Let us flee from that shame which shall be for ever, and let us say, 'Guard me, O God, for in Thee have I set my hope; Thou hast no need of good gifts.' For He hath no need whatsoever of anything that belongeth to us, except only the salvation of our souls. Therefore, let us offer ourselves as a living, holy sacrifice, as it is written, 'I am not to be propitiated with a burnt offering, but with mercy and patient endurance'; for He spake saying, 'He that shall endure patiently to the end shall be saved.' And again [the Book saith], 'He hath suffered for ever, he shall live to the end.'

⁵² Therefore, as we would choose for ourselves a life free from care, and free from disturbance, let us run wisely so that we may obtain, even as it is written. It is not a few dangers which should make us to break the agreement which we have made with God. For this reason let us teach our tongue, let us teach our eyes, let us lift up in prayer our hands, which shall be clean, and let us make our feet to walk in rectitude. Create for thyself a citizenship which shall be good, and without blemish, by means of humility, and shamefacedness, and calmness of mind and body, and temperance in eating, and the continence which is effective, and the love of strenuous toil, and sympathy, and brotherly love, and the sharing of our possessions with our neighbours, and the faith which is perfect. Now these are only a very few [of

the qualities] of which we may make mention in this case, and they need great striving to make them to flourish.

⁵³ The Book saith, 'The kingdom which is in the heavens is like unto the [ten] virgins.' It doth not say that it is like unto the sun, or the moon, or the beautiful hosts of the stars, or the gold which is incorruptible, or the beauty which fadeth away, or even the sky itself. Observe the exalted reputation of purity, for it entereth into everything. And it is this of which Paul, the sponsor, spake saying, 'I would that ye should be without carefulness.' Therefore what is seemly for us to do is to pray, so that those who are strong among the virgins may remain permanent in their healthy state, and that those who are sick, who have actually fallen into sin, may receive healing. Now it is seemly that we ourselves should weep in such a manner that we may wash out our eyes which have been seeing badly; thou seest the wound, and thou knowest what will heal it. Fortify thou the windows of thy soul, and not only thine ears, and thine eyes, and thy mouth, for these are the entrances through which the Evil One is wont to come in, even as it is written, 'Death hath entered in through your windows.' Let the commandments of holiness be upon thine eyes, and upon thine ears. Let the Psalms be in thy mouth, and meditation on the Scriptures [in thy heart]. Therefore it is seemly for us to open our windows, that is to say, our senses (or, feelings) to God, and to shut them fast against the Adversary. Say thou, moreover, with that holy soul, 'I will go up into the palm tree, and I will lay hold of the height thereof,' that is to say, 'I will lift up my mind into the heavens, I will lay hold upon the right faith, and I will not concern myself with the things of the earth.'

⁵⁴ Take thou, however, good heed unto thyself, lest there be thorns in the palm tree, that is to say, admonishings, when thou art driven to follow after sin, for the Book saith, 'The words of the wise are as ox-goads, and as the nails which are sharp'—so that whilst these remain fixed in thy heart thou shalt abstain from every sin. Now the Book saith, 'Lay hold upon the height thereof,' in order that thou mayest be above the sky, and be able to bear the temptations which shall come upon thee. From time to time, and at all times, rehearse the Holy Scriptures, for as the wine which men drink assuageth grief, and changeth the sadness of the heart into joy, even so doth the spiritual wine which is distributed throughout the Scriptures make the soul which hath partaken thereof to rejoice. Let the remembrance of God be in thy heart at all times, and thou thyself shalt say with David, 'I see God face to

face at all times; He is on [my] right hand, therefore shall I never be moved.' Let these words be written on thy hands, and fixed firmly before thine eyes. If thou wilt ascribe glory

⁵⁵ to God by reason of His commandments, He shall be on thy right hand; if thou treat Him with contempt through thy transgressions, the Devil shall be on thy right hand. For thus doth the Scripture bear witness concerning Judas who made himself to be an assistant [of the Devil]: 'Let the Devil stand on his right hand.' Ascribe thou glory unto God at all times, and say, 'I will exalt Thee, O my God and King'; thou shalt glorify Him through thy works, and not through thy words only. In this wise did David ascribe glory to God, and he said, 'I will bless Thee for ever, and for ever and ever.' [He did not glorify Him] for a day, neither for a month, nor for a year, but throughout his life, for he well knew that if a man made perfect his glorification of God he would be only beginning. But thou wilt say often, 'What manner of heart is it that is able to ascribe glory to God at all times?' Now the heart is even as the blessed man Paul wrote, 'I know not how to do anything whatsoever.' And again, it is even as David spake saying, 'Cleanse me, O God, from my secret [sins].' And our heart must be like unto that which the Saviour commanded us to make for ourselves saying, 'Blessed are those who are pure in their hearts, for they shall see God.'

⁵⁶ Thus is it with the man who committeth no sin against God, and who ascribeth glory to God through his words and through his works. And if there cometh upon such a man who doeth such things sickness, or poverty, or death, he shall not fall into despair, but he shall say with Paul, 'Who shall separate us from the love of God?' and the words which follow these. Remember thou the day, that Awful Day, which shall be filled with quaking, and that moment when we shall take our stand before the Holy Throne, and shall have to defend every deed which we have done in this world, and when all the sins which we have committed shall be made to appear before the eyes of every one, and when there shall be revealed again to us those things which we had forgotten. In that place shall there be the river of fire, and the worm which is deathless. Remember that moment when the books of our hearts shall be opened, when they shall unroll them and read them aloud in the midst of the theatre of that Other World. Then shall all the works which we have done be laid bare, those which we have done openly, and those which we have done in secret, and the things which have been done in the night

season, and those which have been done in the daytime, and those which we have done inadvertently, and the faults of forgetfulness, and those which we have done with the members in the body, and those which we have performed at the dictates of our hearts; and in that hour everything which we have done during our whole lives, and every sin which we committed in secret, shall be revealed.

57 Remember that it is necessary for us to transfer ourselves from this world, and that we must appear before the Judge Whom it is impossible to deceive, Who shall reveal the things which are hidden in the darkness, Who shall make manifest the counsels of hearts, and Who shall try our works, and our thoughts, and our words. In [that] hour we shall receive a great punishment for the sins which we have committed, and which we imagined were few. Keep thou in thy remembrance at every hour the flame of Gehenna which cannot be quenched, and forget it not. And set thou at all times before thine eyes the Judge, Who shall come to judge those who are living and those who are dead. Think, moreover, of the thousands of thousands, and the tens of thousands of tens of thousands, of angels who stand before the Judge at all times. Let thine ears hear beforehand the sound of the trumpets, and the awful voice of that Judge, and let thine eyes see beforehand the things which are

58 ordained to take place. Now there shall be some whom they will cast forth into the outer darkness, and there are others who even after the fight, and the suffering, which [they have endured for the sake of] virginity, shall have the door of the bridal chamber, which is in the heavens, shut against them. Look at certain of them, and observe how they are tied up in bundles, like garden waste, and cast into the furnace of fire. And see how they bind the hands and the feet of others and cast them forth into the outer darkness, and how certain of them are delivered over to the worm which sleepeth not, and to the gnashing of the teeth. On one they pass the sentence of condemnation because he laughed the laugh of the scoffer, and out of season; and on another because he offended his brother, or because he

59 behaved unjustly towards his neighbour; and they judge another because of the sins which he committed in secret. To another they assign retribution because of the idle words which he spake. On another they pass sentence of doom because of his evil mind. In the face (or, mouth) of another the door of the kingdom is shut because of the words of infamy which he

hath spoken. Another they deliver over to the punishment which is without healing, because he did not hate the things which are evil. Another they deliver over to derision and shame for ever. And others who have shewn themselves to be entirely destitute of the understanding of God shall hear [spoken the words], 'I know you not; whence are ye?' because they did in the course of their works things which were an abomination to Christ. These things then being thus, in what manner is it meet for us to live? We must devote ourselves daily to the shedding of torrents of tears, and we must say with the prophet, 'Who will set a stream of water upon my head, and a fountain of tears in mine eyes?' I will weep for my sins by day and by night, so that I may be able to flee from the punishment which shall take place. Let us confess beforehand our sins, before [we come to] that awful place of judgement. Let us cry out to the mercy of God, so long as we are in this habitation, for the Scripture saith, 'Who shall give thanks unto Thee in Amente?'

⁶⁰ Moreover, let us consider this, O beloved. God hath made for us all the members of our material body double, for He hath bestowed upon us two eyes, two ears, two hands, and two feet. If it should happen that one of these [pairs] becometh disabled through sickness, we are able to relieve our wants by [using] the other. The soul, however, which hath been made for us is one only, and if we destroy it through carelessness, by what manner of means shall we live? Let us take exceedingly great care that we do not permit anything whatsoever to become of more importance than the health of the soul, for it is the soul which will be set up to be judged, and it is the soul which will have to defend [the body] before that Throne. If thou shalt say at that time to the Judge, 'The possessions of this world outwitted me,' He Who judgeth shall make answer unto thee saying, 'Didst thou then not hear Me when I cried out to thee, In what shall a man be benefited if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?' And He shall say unto thee, moreover, 'Eve profited nothing when she said, "The serpent deceived me."' "

⁶¹ Further, O my brethren, let us set these things in our hearts. Come ye, let us rise up of ourselves with glad readiness. Come ye, let us ascribe glory to God, before the darkness cometh, and before there cometh upon us that great and shining day, concerning which the Prophet spake saying, 'Behold, God cometh! Who shall be able to abide the day in which He cometh?' That day shall be a day of terror, a day of darkness and blackness, a day of cloud

and gloom, a day of blasts of the trumpet. Peradventure thou wilt say, 'Who shall be able to escape all these things?' Hearken, it is I who will tell thee. Now thou must not imagine that thou wilt escape merely by keeping thy body in a state of purity; on the contrary [these things also must thou do]. Whensoever any man doeth unto thee that which is evil thou must do unto him that which is good in return. Whensoever men make false accusations against thee thou must continue to lead a well-ordered life. Whensoever men curse (or, revile) thee, thou must bless them in return. Whensoever thou shalt fast thou shalt not be puffed up thereby, for it is not thine abstinence from eating only which is true fasting, but also thine abstinence from sin.

⁶² It is meet for us to search carefully the Scriptures. For observe that it was a staff of wood of the almond tree which the prophet saw at the beginning, but afterwards it was a brazen vessel of fire which actually appeared to him, which indicated that he who will not lay hold on the rod of correction in this world, is he whom the fire of Gehenna shall put to the test in the next. Moreover, in this same manner did Moses teach the people, with a pillar of light and a pillar of fire. He cried out unto every one saying, 'He who will hearken to the Law shall have the enjoyment of the light which is true and pleasant, and he who will not hearken shall be delivered over to the fire.'

⁶³ Read ye the Gospels, and ye shall know that when we shall go forth from this world there is nothing whatsoever which will help us. No brother shall be able to set free [another] brother from the punishment which never endeth, and no friend shall be able to help his friend; neither shall fathers be able to help their children, nor children their fathers. But why should I speak of ordinary men in this manner? For neither Noah, nor Daniel, nor Job, would be able to set free either son or daughter. Now many times thou wilt say to me, 'What is the proof of these words?' [I will tell thee.] Consider the man who had not on him the wedding garment, and observe that, after they had cast him forth from the bridal chamber, there was not one of those that sat at meat who interceded for him. Consider, moreover, the servant unto whom the talent was given, and observe that, after he had been cast forth into the outer darkness, there was no man who made an appeal on his behalf. Consider, moreover, the five virgins, and observe that after the door of the bridal chamber had been shut in their faces (or, mouths), none of their fellow-virgins asked the bridegroom for a recompense for those whom Christ called 'foolish'. Although they had trampled under foot the flame of pleas-

ure, and had extinguished the fire of desire, and had kept protracted fasts, and had passed whole nights in vigil, and had slept on the ground, although, I say, they had done all these things, He called them 'foolish', and in very truth rightly did He call them by this name, because, though they had observed the great commandment to guard their virginity with success, they had forgotten to observe the little commandment which inculcated charity.

⁶⁴ Think of the Judge Who setteth the sheep on His right hand, and the unfruitful goats on His left. Unto those who are on His right hand He saith, 'Come ye, and inherit the kingdom,' and those who are on [His] left He Himself casteth forth into the outer darkness, and none of those who are on the right hand is able to help them. Verily, true is that proverb which saith, 'Behold the man and his work.' Behold, hast thou not heard concerning that rich man, between whom and Lazarus a gulf had been made, who wished him to sprinkle water [on his tongue] as he was burning in the place of punishment? And thou sawest also that Abraham was not able to set the rich man free from the place of punishment, although the rich man entreated him [to do so]. Ought we not, then, to help ourselves in this world, and to ascribe glory to God before the darkness cometh, that is to say, before we are banished into the darkness?

⁶⁵ It is far better to have our tongue parched in this world by fasting than for us to wish to have water sprinkled [upon it] in that place where water will not be given unto us. Let us put forth our utmost endeavour to free ourselves from this great torture through a few sufferings in this world. Remember when the fever of sickness cometh upon us, or a few disasters (or, calamities), or when we look upon those who are punished by the judge in [this] world, whereupon horror and quaking seize upon us, notwithstanding the fact that both the punishment and the place of judgement [endure] only for a very short space of time, remember, I say, what manner of punishment it shall be in the place of judgement in the Other World which is to come, wherein we shall be punished for endless ages. Ought we not, therefore, to make haste to enter in through the narrow gate, and not to walk about in the broad way? Now we know that all the works of the world are like unto dreams, and that they all pass away into destruction. For sickness bringeth to nought the strength of the body, and even the beauty of the bodily form decayeth through old age. And even if we enjoy [the sight of] a table heaped high with food, when the evening cometh we forget the pleasures thereof. And in

short, everything which is in this world becometh like unto the web of the spider, and like unto dreams. Rightly, therefore, did the Saviour ascribe blessing to those who afflict themselves so that the pleasures of this world may not prevail over them.

⁶⁶ Should not, then, we ourselves do as did Abraham, who hearkened unto [the words], 'Get thee forth from thy country,' and come forth from our iniquity? And let us pray with the holy man David, and say unto God, 'I will bless Thee seven times in the day because of the judgement of Thy righteousness.' Now it is a good occupation to hold converse with God at all times by means of prayer. If the friendship of a good man converteth him that meeteth with him to that which is excellent, how much more will he be benefited who holdeth converse with God, by night and by day, by means of prayer? Now, no man ever sinned who remembered that God was before him. Therefore ought we not to remember that which he said, 'Pray at all times,' in order that sin may not discover a way whereby to enter into our hearts through the practice of forgetfulness? Ponder beforehand upon the death which thou shalt die in thy members which are upon the earth, and [remember] that the day of God shall come like a thief. When those who are to bear away thy soul shall come after thee thou wilt say, 'Be merciful unto me, for I will fast, I will do deeds of mercy, I will repent.' And they shall say unto thee, 'Didst thou, then, not hear God Who cried out saying, "The kingdom which is in the heavens hath drawn nigh?" Didst thou, then, not hear Him when He spake saying, "Shew mercy, and I will shew mercy unto you?" Didst thou, then, not hear Paul saying, "Whilst we have time with us let us do the thing which is good?"

⁶⁷ He who desireth salvation hath no need of a long time [for repentance]. The thief had no need of a long time for repentance; he believed earnestly, and he gained Paradise. And the holy martyrs in a very little time inherited the kingdom which is in the heavens; they gave their blood, do thou give thy tears. He Who said, 'I would that all men should be saved,' is no liar; for this reason He teacheth us not only by the Holy Scriptures, but also by the misfortunes and sufferings of others. Moreover, we see physicians inflicting pain on men, and we also see the governors who sit on the seat of judgement inflicting righteous punishments on the thieves, and this they do in order that through the sufferings of others we may be admonished. And now, O my beloved, since we are rooted in the faith, let us increase in know-

ledge; from knowledge [let us proceed] to love, and from this to the inheritance which is in the heavens. Let us persist obstinately in prayer, as it is written.

⁶⁸Shepherds, even if there be no wolves about them, keep watch all night over their flocks of sheep, and even if there be no wild animals [about them] their dogs keep watch for them. For this reason is it good that we should continue to exercise ourselves in our work at all times, and even if no temptations come upon us, the exercise will certainly do thee no harm whatsoever, nay, on the contrary, thou wilt benefit thyself exceedingly. For who is the man who did not benefit himself by watching all night in prayer? Therefore it is meet for us to keep watch on every side, so that evil may not break into our souls. When once the soul hath tasted sin, it will continue in a state of unconsciousness, and will go on adding greatly to the sickness of sin. For as when thou hast once kindled a fire it burneth up quickly through the fuel [above it], and flames burst out in all directions, even so is it in the case of the natural disposition of sin, which finally obtaineth the mastery over the reasoning power of the soul, and then destroyeth the whole soul itself, and the body also with it. For this reason what we ought to do is to drive back once and for all the beginnings of sin, just as we should drive back a horse which is uncontrolled. If we take heed [that we speak not] idle words, how much more ought we to do so in the case of the sins which lead to death? Let not the pleasure of the works of [this] life lead us astray.

⁶⁹For the works of men are in no wise different from dreams and shadows, and they are like the rushing torrent which floweth swiftly away. Hold not to be marvellous things the possessions and the riches of this world, but observe how they are transferred from this man to that, and how they pass from that man to another; for this reason it is right that we should despise them. For very right is the word which is written that saith, 'The things which are seen are those that are for a time, whilst the things which are not seen are those which are for ever.' The latter things are incorruptible and indestructible, and they abide without change. Let us therefore do our utmost to acquire these things for ourselves. Let us strive eagerly for these things, for otherwise it is unlikely that we shall be able to acquire any of these for ourselves, when we shall go forth from this life. For he who striveth in the contest receiveth not the crown if he abandoneth the contest; therefore let us seize and carry off the crown, and we shall thus escape disgrace and loss.

Now the Scripture saith, 'He whose possessions are consumed with fire shall suffer loss.' Now what kind of burning with fire is that which shall be to us? And what kind of thing is the outer darkness? And what kind of things are the place of weeping and the gnashing of teeth? Take these things into thy heart, and guard thou thy soul and keep in virgin state until the Bridegroom cometh in His glory.

⁷⁰ And do thou sing psalms saying, 'My soul is in thy hands at all times,' 'I do not forget Thy Law.' And say, 'Thou art He Who doth deliver me from the snare of the hunter.' Let thy lamp be burning, and permit not thyself to fall asleep. And if slumber be sweet to thee in the night season, yet know thou that there is nothing sweeter than the Psalms. For the holy man [David] said, 'Thy words are sweeter in my throat than honey in the mouth.' The martyrs gave their own souls for the Name of God: let us bring as an offering [to Him] our life of self-denial. Remember that some of the martyrs were laid upon coals of fire: let not, therefore, the matter seem to thee to be a hardship if thou hast to sleep upon the ground. If thy mouth is wont to become foul and bitter through fasting, [remember that] He Who created the sweetness in the honey tasted gall for thy sake. Although thou mayest weep occasionally for thy sins, thou hast not as yet done as Paul did, who wept for the

⁷¹ salvation of others. Let us address each other in these words: 'Suffering endureth only for a short time, but the Resurrection (or, Rest) is for eternity.' Vanquish suffering by means of hope. For the Scripture saith, 'Tribulation worketh patience, and patience hope, and hope giveth birth to shame-facedness.' Consider, moreover, that pleasure [endureth] only for a short time, and that punishment lasteth for ever. Excuse thyself from the delight of pleasure, because of the tribulation of the punishment [thereof]. Cause not the Devil to make use of our members as arrows [against us], and guard thyself and let him not transfix thee with the arrow of the appetite of the belly. For thou knowest that, after the people [of Israel] had passed over the sea, without being drowned, Moses himself became master of the land through the appetite of the belly. Take good heed thyself to the sufferings of those who were there, and flee thou from their fall. If God did not give His people who were there [water] to drink, He will not give thee [water] to drink if thou practise carelessness. If thou shalt strive in the contest with thy whole heart, in perfect faith, thou shalt be happy in joy and in gladness for ever.

Lay fast hold, therefore, at all times upon these teachings which are full of salvation, and keep thou them, and fulfil thou them, so that the Holy Trinity may be glorified through thee, Father, and Son, and Holy Spirit, henceforward, and always, for all ages of ages. Amen.

II. THE EXPLANATION OF APA JOHN, ARCHBISHOP OF
CONSTANTINOPLE, CONCERNING SUSANNA

¹ ONCE more we come unto you with great readiness, for we are in debt to you in respect of an address. Not that we shall be able to discharge our obligation completely, as is meet, but only to pay to you such things as we have according to our ability. Our willingness is manifest (or, open) and it giveth help, and it would pay more than we are liable to pay, only the poverty of our speech afflicteth us, and for this reason we appeal to you to accept a very little instead of very much. Now if it be that [each] one [of you] who accepteth the very little, will amplify it by the ready will of his heart, then we shall be [found to be] lacking in nothing whatsoever, and such portion as we lack our own ready mind shall make complete. ² Now as concerning the little offerings brought by the poor man, and the large offerings of the rich man, when God looketh upon them He receiveth them to Himself with equal honour, nay, perhaps He inclineth more to the gifts of the poor man, for He looketh upon the willingness in the heart rather than upon the abundance of the things offered. Let the proof of these words, moreover, be to you through the words of the poor widow, who threw two lepta into the treasury, for the honour of this offering was far greater in the sight of God than the gold which the rich men gave. For God hath need not of gold, but of the pure heart, and of the upright purpose which is disposed towards that which is good. Now therefore we ourselves will enlarge our hearts in sincerity, and we will bring this address as [an offering] to God, and will set it aside and cast it into the spiritual treasury, and [thus] shall we discharge our debt [of a discourse] to you.

³ For I recall to my mind that I made the promise which I made to you yesterday that I would preach concerning the fortitude and prudence of Susanna, because [this subject] would be of very great advantage to many, just as the [story of the] fight of Joseph in his chastity and in his contending is of very great benefit to man. Let, moreover, Susanna fight now as in a theatre which is filled with the multitude. Let her fight in the place wherein God, and His angels, and men, and women, shall look upon her, and she shall

teach young maidens to think scorn of death [if it be incurred] for chastity's sake. ⁴ Now this blessed woman Susanna was of noble birth and race, and her bodily form was beautiful. She had been carefully secluded in her own chamber from her childhood, and having led a chaste life she had grown to woman's estate (now Satan had watched carefully her youthful beauty), and had joined herself in the bond of marriage according to the Law. And she kept her husband's bed undefiled, and she observed the ordinances of her marriage. Her eyes never rested with pleasure upon the beauty of a strange young man, or searched it out. She neither allowed her ears to listen at any time to the words of lewd speech, nor did she permit her nostrils to snuff sweet scents, nor did she array herself in apparel which had been held over the smoke of burning perfumes. In short, she did not permit any one of her senses to carry her away with sudden swiftness, lest the chastity which she had set firmly in her heart should be destroyed, and her soul glide downwards into obscene pleasures through the deceit of apathy. Now the greater number of the sins which come into being in the soul arise from the senses. For the soul abideth in the heart,

⁵ C C even as a virgin who liveth quietly in her chamber, and the five senses are the servants which [minister] unto her. Now the senses are the eye, that is to say, the sight, and the hearing, and the smelling, and the taste, and the touch; and if the soul be not led astray by any one of these senses, or corrupted thereby, it remaineth alone, and suffereth no injury whatsoever. If, however, it happen that the eye wandereth about, and doth contemplate the beautiful forms of young men, then do the waves of desire boil up [in the soul], and overcome it, and the winds of passion beat upon it straightway, and it wandereth away from chastity, and goeth into the gulf (?) of sin, and is swallowed up in the vortex wherein David himself was engulfed. Moreover, it was he who cried out concerning himself saying, 'I have come into the abysses of the sea, and the storm hath drowned me.'

⁶ So also is it in the case of the hearing. If the ear receiveth the pleasant sound (or, voice), and the deceitful words of lewdness which accompany it, then doth the heart incline thereto, and they drag down the heart into destruction. And again, if the taste devoteth itself to continual eating and feasting, and to innumerable winebibbings, then doth it draw the soul downwards, and into darkness and into drunkenness. Yet again in the case of the smell. If the nose be in the habit of taking delight in the things which

have sweet smells, that is, in scented unguents, and in aromatic perfumes, and in balsams, it falleth at length into a state of numbness, and it bindeth tightly the soul in that state of numbness along with it. Moreover, if the chaste soul be in [any of] these [conditions], she hath made herself to be like unto a virgin who hath been delivered over into the hands of her servants, and hath slipped down into sin, and hath lost the power of holding herself back. For when once the habit of incontinence hath entered into the soul, it acteth the part of a thief, and it breaketh into the treasury of the heart, which it maketh into a desert, and it strippeth it naked, and leaveth it unchaste.

7 Now this blessed woman, that is to say, Susanna, kept guard over her eyes, and her hands, and her feet, and her tongue, and her nose, and over the whole system of her senses, and she became in very truth, according to the word of the Wise Man, 'like a garden enclosed, and a fountain which hath been sealed,' which no man was able to strip bare, and no man was able to destroy the abiding place of the sweet-smelling flowers of chastity, and to ravage and lay waste that place of beauty wherein was the fountain of discretion. Now there were two elders, who were held in high esteem as men who governed the people, and these men lusted after this woman [Susanna], and though both were being [consumed] by the burning of their lust, they were ashamed to make known to each other concerning the fire which was burning in their hearts. And it came to pass on a certain day that each of them went into a secret place, where they could watch Susanna carefully, and they met each other face to face, and when each had questioned the other, each confessed to the other for what purpose [he had come there]. Then they made an agreement, each with the other, to commit a deed of sin, and to work iniquity together, and they kept watch over her diligently and waited for a time when they should find her alone.

8 And it came to pass that on a certain day Susanna went into her husband's garden, to lie down and rest there, according to her custom during the hottest season [of the day], and she sent away her servants to bring to her the soda and soap [wherewith to wash herself]. And the elders suddenly rushed into the place where she was, even as wolves rush upon a lamb of the sheep, and they laid hold upon her, and then wished to work in her the deed of impurity of their burning lust. Now Susanna was between the two elders, who were far more evilly minded than the lions among which Daniel found

himself. There was neither a servant with her, nor a neighbour, nor any person of her acquaintance, nor any young maiden, and there was no one there to render her help in any way whatsoever, God Himself alone excepted, Who was watching her from heaven. Now God had the power to prevent them from gaining the mastery over her, but He permitted them to engage in the contest, in order that the crafty designs

9 which they had devised in secret might be revealed, for then would be made manifest both the chastity (or, prudence) of Susanna and the incontinence of the elders, and in this way women might find through the fortitude of Susanna a house of instruction in that which was good. And moreover, the contending in which she was engaged was very great, and it increased in violence, and became a mighty fight. Now the matter was far more difficult for Susanna than it was for Joseph, for Joseph was a man, and he was contending against one woman only; but this woman Susanna had to contend against two men, who were strong in their endeavour [to do evil]. And it is a matter whereat to marvel that she contended against these [men] in a garden — the place wherein the Serpent succeeded in leading Eve astray. Now this spectacle was both great and profitable. It was a great spectacle because elders, who stated that they were nobles among the people, were those who were contending in the strife; and it was a profitable spectacle also, because the chastity of one weak woman was able to fight successfully against these nobles, even after they had arranged with each other to fight against her together.

10 And now the heavens are open, the trumpets send forth their blasts, the contest is prepared, and the true Master of the contest watcheth from heaven, and the multitudes of the angels gaze out from the heights of heaven on the spectacle. The Serpent worketh diligently in these sinful elders, but Faith herself is strong to prevail in this chaste woman. And there is great anxiety among them on both sides. The elders are afraid lest a woman vanquish them, whilst Susanna herself is afraid lest she fall from her state of chastity. And the devils make ready their rich banquet for these sinful men, and the angels prepare the honour which they have to bestow on Susanna from heaven. And these lawless men laid hold upon Susanna, and they strove with her first of all in words saying, 'We are elders among the people. We are they to whom the people have entrusted the Law, and the Power to unbind and to bind in every matter whatsoever. There is no one at all in this place to see us.

Be persuaded and [lie] with us, for we desire thee eagerly. If thou wilt not be persuaded to lie with us, we will bear false witness against thee, and declare that there was a young man with thee, and that it was on account of him thou hadst sent away thy servants.'

¹¹ Observe now how exceedingly difficult were the circumstances in which Susanna, this woman who was all alone, was involved! There were the disgrace of an act of unchastity, and the penalty of death wherewith she would be threatened, and the contemptuous opinion of the people which would make all of them to scoff at her, and the hatred wherewith her husband and her kinsfolk would hate her, and the grief of all her neighbours and of every member of her household; and, finally, there was the destruction of all her house. But none of these thoughts overcame this chaste woman, for both her hope and her heart were strong in the God of heaven. Then Susanna sighed heavily and said, 'I am surrounded by tribulation on every side. If I do this thing I shall suffer death, and if I do not do it I shall not be able to escape from your hands; but it is preferable not to do this thing and to fall into your hands rather than to commit sin before God. Woe is me! The shepherds, whom I have considered to be men who would direct and guide me, I now see are wolves round about me. And those whom I have regarded as a haven wherein the ship of my soul might take refuge, are those who would wreck me, and they are far more

¹² dangerous for me than a mighty storm. Think not that I am afraid of you, and that I shall be persuaded by you [to do your will], and that I shall pollute my chastity. I will not disgrace my parents. I will not cause my noble birth to be held in derision. I will not give my husband occasion to grieve. I will not put an end to my lawful intercourse with my husband for the sake of an improper union with you. I will not hearken to your senseless words, and I choose to die by a violent death rather than accept a polluted couch. Though my husband be not here with me in the body, yet is he here in the desire of my heart, and the faces of my parents are with me at all times. 'Besides this, have ye in fear God Who is looking at you. Take shame to yourselves before the angels who are round about us by night and by day. Know ye yourselves, and know who ye are. Know ye also the Law which ye read, for the Law saith, "Ye shall not lust to know [the wife of] thy neighbour."

¹³ And having said these words she cried out, wishing to make witnesses come so that they might testify concerning their lawless behaviour, and the

elders also cried out. And behold, the servants of Susanna and her hand-maidens rushed into [the garden], and they saw the elders reviling her. And when the elders had uttered their charges [against her], the servants were exceedingly ashamed, for they had never at any time heard words of this kind spoken against Susanna. And it came to pass on the morrow, that a very great multitude of people gathered together, for as yet the struggle [awaited] decision, and [the award of] the crown had not been given by the judge. And all the people were gathered together into [the synagogue], men and women, and young men and maidens. Now the spectacle was very great indeed. Men who were on the earth knew not at all what they were about to see, but those who were in heaven, that is to say [the angels], had knowledge of everything which concerned the matter.

¹⁴ And the elders came in, being filled with wickedness, and they called unto Susanna as unto a woman whom they considered to have been already called unto disgrace and death; but the true Judge considered her to be as a woman who hath already been called unto life, and unto the glory which is for ever. And the elders said unto the people, 'Send for Susanna, the daughter of Hilkias'; and they sent for her. And Susanna, and her parents, and all her kinsfolk, and her son came, and Susanna herself came as a woman who hath been held to be worthy of death for the sake of her chastity which was great. And she heaved bitter sighs, not because she was about to die, but because she was going to leave behind her a bad name to her parents, and all her kinsfolk would become objects of derision unjustly, and because she had not there one who could bear witness concerning the matter which had happened to her in the paradise.

¹⁵ And there were very many folk who sighed for her, her parents, and her friends and acquaintances, and her kinsfolk, and the people of her native town; and her husband wept, and all the members of his house lamented for her. And Susanna, being sorely grieved and afflicted in heart, and suffering bitterly, and weeping, and being in a state of abject abasement, came and took her stand in the midst of the whole assembly. And the whole multitude rose up on their feet to see her, both angels and men. And the two elders rose up in their garb of shepherds, being however wolves, and the Serpent, the Calumniator, was speaking in them, and they laid their hands upon her, and they said, 'Yesterday we were walking in the garden by ourselves, and this woman came in with two servants, and she sent the servants away and closed

the door of the garden. Then there came in to her the young man who hath disappeared, and he had intercourse with her. When we saw the sinful act (now we were hidden in a corner in the garden), we ran to them, but we were not able to lay hold upon the young man, for he was stronger than we were, and he opened the door and fled. Now we laid hold of this woman, and we questioned her saying, "Who is this young man that was with thee?" but she did not wish to tell us. And these things concerning which we bear witness we did actually see.'

16 And the whole synagogue believed them, seeing that they were elders and judges [of the people], and they condemned Susanna to death. And they took her forth to slay her. And there was there no one whatsoever to avenge the truth, God alone excepted, Who, however, allowed these things to take place, in order that through both sides the work of each might be made manifest and fulfil itself; on the one side wickedness, and incontinence, and calumny, and lawlessness, and on the other the perseverance of Susanna even unto death. And up to what point doth it appear to thee that God remaineth oblivious of the believing ones? He remaineth unmindful until He hath tried them even as gold [is tried] in the smelting-house, and He scareth thoroughly the righteous by means of temptations of various kinds. For this is what He did in the case of Abraham, who took Isaac to offer him up as a burnt offering. He built an altar, and there was no sheep there; he heaped up wood upon the altar, and there was no ram there. He took the slaughteringknife in his hand, and he went to Isaac to slay him, when straightway by a word God made him to hold his hand.

17 And moreover, these things have happened in this wise so that each one of us, when temptation cometh upon him, and when he draweth nigh unto death, may not despair of the help of God, but may expect it until at length it shall come unto him. Now they took Susanna forth to destroy her, and there was no man about her to help her. And having seen that there was no help whatsoever to be had from men, she fled to the Helper, Who is in heaven, the Witness Who is faithful, the Eye Which never sleepeth, and she said, 'O God Who art for ever, Who knowest the things which are hidden in the heart, and Who knowest everything that shall happen before it taketh place, Thou alone art He Who knoweth that these [elders] have borne false witness against me. And behold, I am going to die without having committed any of these [offences] concerning which these [elders] have borne false

witness against me.' And He Who said, 'Whilst thou yet speakest I will speak, and behold I am in this place,' heard her.

¹⁸ Now whilst they were taking her forth to destroy her, behold God made the Holy Spirit to move in a certain young man whose name was Daniel, and he cried out with a loud voice saying, 'I am innocent of the blood of this woman.' And the people turned towards him, and spake unto him saying, 'What is the meaning of this word which thou hast spoken?' And he took his stand in the midst of them, and said, 'Be ye not such fools as to act in this manner, O House of Israel! Get ye back to the hall of judgement, for these [elders] have borne false witness against her'; and all the people went back in haste. And Daniel said unto them, 'Separate [the two elders] from each other, and I will ask them questions.' And he said unto each one of them, 'O thou who hast lived a long life of evil days, now have come upon thee thy sins which thou hast committed from the beginning. Tell me now, Under what kind of tree was it that thou didst see [Susanna and the young man] talking together?' And he said, 'Under a mastick tree.'

¹⁹ And Daniel said unto him, 'Thou hast directly lied; on thine own head [be it]. For the Angel of God, with the sword in his hand, hath now taken his stand [by thee], and he shall cleave thee in twain.' And having set this man on one side, he cried out to the other, and he said unto him, 'O seed of Canaan, and not of Judah, the beauty of the body hath led thee astray, and carnal desire hath stupefied thy heart. Tell me now, Under what kind of tree was it that thou didst see Susanna and the young man talking together?' And he said, 'Under an evergreen oak.' Then Daniel said unto him, 'Thou also hast lied; on thine own head [be it]. For behold the Angel of the Lord standeth [by thee] with his sword in his hand, and he shall cleave thee in twain.' And all the people cried out with a loud voice saying, 'Blessed be the Lord God Who delivereth every one that putteth his trust in Him'; and on that day He delivered innocent blood. And there was fulfilled on Susanna that

²⁰ which David spake saying, 'My soul cleaveth to Thee, and it is Thy right hand which hath received it.' And these [two] elders, who had hunted after the soul of Susanna, 'shall descend into the depths of the earth, and shall be delivered over to the sword, and they shall become portions for foxes,' that is to say, for the devils. Moreover, the King, that is to say Susanna, shall rejoice in God. And 'every one who sweareth by Him shall be honoured', that is to say, every one who believeth on Him, 'for the mouth which

speakeeth violence hath been stopped,' that is to say, these two wicked elders. Then was the grief of the parents of Susanna turned into gladness, and her husband rejoiced and ascribed glory to God, and all her kinsfolk were glad, and all the people of her village and all the members of her household rejoiced greatly. In short, there was gladness before God, and the angels, and men. Seest thou the strength of Susanna's soul? Seest thou the chastity which was in this weak vessel? The soul which is chaste shall endure, and shall conquer in deathlessness. It shall continue to bear fruit which flourisheth and decayeth not, and it shall continue unfailingly in the virtue which is without blemish by the help of God. This woman, moreover, was glorified by men, and was magnified by the angels, and was crowned by God. Imitate therefore this woman Susanna, O ye women, and follow her example, in order that ye yourselves may be held to be worthy of the exceedingly great honour that was paid to her by God in Jesus Christ our Lord, to Whom be glory for ever and for ever. Amen.

III. THE DISCOURSE OF SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE,
ON MERCY AND JUDGEMENT

¹ The world which hath no remembrance of God, O my brethren, is governed by the injustice which appertaineth to cruelty, and by the inhumanity which appertaineth to weakness, even as the holy Apostle spake saying, 'According as God did not think fit to let them remain in a state of rectitude, God gave them over to hardheartedness, and to the doing of the things which were unseemly. And they worked injustice of every kind; and wickedness, and evil, and deeds of avarice; and they were filled with calumnies and murder, and with contention, and the cunningness of the evil heart of the informer and of the tale-bearer; and with the works of the debaucher, which are hateful to God; and with the pride of the babblers of foolish things, and of him that seeketh to find out the things which are evil; and they hearkened not to the words of their parents; and were fools, and men without belief; and were arrogant, without mercy.'

² These are they whom God converted to the worship of God, and He teacheth them also to depart from that which is evil, and to have merciful care for him that is his neighbour, according to that which Isaiah taught us, saying in the character of God, 'Cease ye from the things which are evil, learn to do that which is good.' ³ Now the Law containeth a very large number of precepts which do injury to him that is our neighbour, but there are

also therein commandments concerning charity (or, the love of men), and the doing of deeds of mercy to each other. Now if it happen that a man omitteth [to keep] one of these precepts, it will not be sufficient for him to put another in its place; neither will the man be acceptable before God who doeth good with that which is gained from the profits of injustice, if he give nothing of the things which he himself possesseth, because even the men who do unjust things make the attempt to offer up gifts of their own goods to God. For it is written, 'The sacrifice of wicked men is an abomination unto God.' Therefore concerning him that sheweth himself to be without mercy doth He (i.e., the Book) say, 'Unto him that shutteth his ears, and hearkeneth not unto the poor, God will not hearken when he maketh his appeal to Him.' Therefore hath the Book of Proverbs counselled us saying, 'Give thou to God of thy labour in truth, and thou shalt give Him the first-fruits of thy righteousness.' Now supposing thou didst give a gift to God of a part of something which had been obtained by thee through injustice or plunder, thy gift would not be very acceptable to Him, either because thou hadst obtained that something by injustice or plunder, or because thou wast giving a portion of it to Him as a gift. For thou must bring as thine offering the gift which is pure, even as it is written, 'The offerings of the upright are acceptable unto Him.'

⁴ And moreover, if thou dost acquire possessions through thine honest labour, thou shalt bring unto God offerings from the same, whereon the poor shall feed themselves. Yet they shall be accounted unto you as things plundered, according to that which He spake by the prophet Malachi saying, 'The firstfruits, and the tithes, are stolen by you, and the plunder shall be in your houses.' Now it is meet for us to mingle mercy with judgement, and we must acquire the faculty of judging, but we must speak in mercy, according to that which is written, 'Keep mercy and judgement, and do thou draw nigh unto thy God at all times.' For God loveth mercy and judgement, and let him draw nigh unto God Who careth [for the poor] in mercy. Finally, let each one of us now in this place (i. e., world) examine himself. Let the rich man consider most carefully concerning the things which he hath gotten, and among which he considereth the gifts of God to be, whether he hath acted unjustly towards the poor man, or whether he hath taken advantage of his weakness, or whether he hath claimed more than his share of that which

belongeth to him, [or whether] he hath employed force [in his dealing with him] instead of righteousness.

5 Now we are commanded, in respect of our servants, to keep strict justice when dealing with them, and to treat them equitably. Because thou hast the power [to deal unjustly], do not practise injustice; and because thou art able [to defraud], do not claim more than thy share; on the contrary, because thou hast the works of power, do thou make manifest the works of righteousness, for it is not a matter which it is impossible for thee to perform. Thou art obliged to give a proof of the obedience and fear which are in thee in respect of God, but in that wherein thou hast the power to transgress, thou shalt not transgress. Supposing thou didst carry off the tools of certain poor men, and didst give them to other poor men, thou wouldst be acceptable neither for thy theft nor for thy gift. Why shouldst thou pollute thy riches and bring upon them works which are unrighteous? Why shouldst thou make thine offering to be an abomination [to God] by undertaking to offer up an offering of injustice, because thou thinkest to do a kindness to other poor men with it? Be merciful unto that man who hath suffered injustice. Do deeds of kindness and charity to this man, and act with gracious goodness to that man, and thou shalt thereby perform mercy and judgment.

6 For God doth not make Himself a partner in greediness, neither doth He share with thieves and robbers. It is not impossible for Him to feed the poor whom He hath committed unto us, but He requireth the fruitfulness of righteousness, and the love of men, at our hands, whereby we shall be both of use to others, and do good to ourselves. Mercy hath no existence in injustice, neither hath blessing any existence in cursing, nor doth the doing of acts of kindness spring from the tears of those who weep. For God spake concerning the tears that moved Him of those who were treated unjustly, saying, 'These are the things that ye do which I hate. Ye cover over (or, dress) My altar with tears, and weeping, and sighings which arise from sufferings.' Acts of this kind performed in this manner are works of vanity, and they are performed for the sake of the approbation of men, and not for the approbation which is from God. It was for this reason that the Lord rightly said, 'Do not your acts [of charity] in order that men may see you.' For if thou wouldst do thy works of charity so that it shall be God alone Who knoweth thereof, thou wilt guard thyself from doing them in greediness (or, avarice), for thou

knowest that thou wilt not please in this manner God, Who watcheth us. Let us perform our acts of charity in such a manner that we may receive the reward therefor from God.

⁷Now though God giveth His good gifts unto these whom He honoureth, He honoureth in no way whatsoever him that seizeth more than his share. Refrain from making an offering unto God if thou causest grief to thy brother, for he (i. e., the Book) saith, 'If thou goest to offer up an offering upon the altar, thou shalt remember in that place if thy brother hath any matter against thee. [If he hath], go forth first of all and make thyself to be at peace with thy brother, and then come in and offer up thy gift.' Remember then Zacchaeus, the tax-gatherer, who determined to restore to him that had been defrauded his property twofold, and in this way he divided his possessions among the poor. For he knew that he wished to receive Christ into [his house], and that Christ would only receive unto Himself those who gave gladly unto the poor, [and that He would not receive him] unless he

⁸did away with his avariciousness, and the things which he had acquired unjustly. And in this manner did the Lord receive in integrity Zacchaeus, who said, 'Salvation is in this my house this day.' And these things we would say unto those who do works of charity, but who do not take care to be scrupulously fair and just. And we would also say them unto him that keepeth strict watch on himself in respect of committing acts of injustice, but is careless in respect of doing works of charity. The tree which beareth not fruit they cut down and cast into the fire. In this manner this tree will never give pleasure to the Husbandman Who appertaineth to heaven, Who spake saying, 'I came seeking for fruit on this fig-tree, and I have found none; and He commanded [them] to cut it down so that it might not make the ground to be without value also.' And they are also wont to condemn him that giveth no pledge to the poor, and there is a threat of punishment because of this in the following [words], for He saith, 'He who forgetteth to give a pledge to the poor

⁹shall cry out to God, and He will not hearken unto him.' And God saith, 'For I am the Merciful One.' Now, it is a terrible thing, and a matter wholly outside the Law, for thee to come back and reap thy fields a second time, or for thee to come back and gather grapes a second time from thy vineyard, or for thee to come back and gather fruit a second time from thine olive trees; for it is meet that thou shouldst leave these for the poor. If now

these commandments were given unto those who were under the Law, what shall we say in respect of these who are under Christ? These are the [words] which the Lord spake saying, 'Except your righteousness exceed that of the scribes and the Pharisees, ye shall not enter into the kingdom which is in the heavens.' Therefore [we must give] not only from our fields, and from that which cometh in to us, but also of the work of our hands. And the Apostle taught us that we must give unto those who have nothing at all, for he spake saying, 'Ye shall accept the good things in order that ye may find the where-withal to give gifts to him that is needy.' Unto him that wisheth to follow in the steps of the Saviour will the Lord reveal His Divine Person, and He will make him to give of all his substance, and to do that which is good to the poor; and in this wise he shall follow in His footsteps. Now, those who follow in His footsteps, and those who are perfect, give effect wholly to the great and perfect readiness [to give] which is in charity.

¹⁰ He gave them this commandment in order that they should perform service by means of [their] possessions, and should convert the remnant also to the service by the Word and the Spirit. He gave them this commandment in order to make them do acts of beneficence, and to give gifts for the common good, and to continue to do so with what they had, so that through these things they might find themselves to be like unto the love which God hath for man, and might do works of charity, and give thanks. For He spake saying, 'Give and it shall be given unto you. Be merciful and mercy shall be shewed unto you.' Through the things of this earth, moreover, He promised to them a share in those things which are with Him. For these are they who shall take their stand at the right hand of God, and these are they unto whom the King, when He shall come, shall speak saying, 'Come, ye blessed of My Father, and ye shall inherit the kingdom which hath been prepared for you from the foundation of the world. For I was hungry, [and] ye gave Me food. I was thirsty, [and] ye gave Me water to drink. I was a stranger, [and] ye took Me to yourselves. I was naked, [and] ye clothed Me. I was sick, [and] ye visited Me. I was in prison, [and] ye came unto Me.' Then the righteous, having marvelled [at these words], shall say, 'Lord, at what time did we ever do these things unto Thee?' And He shall say unto them, 'Amen. I say unto you, inasmuch as ye have done it unto one of these few little ones, it is to Me that ye have done these things.'

11 For ready kindness [shewn] to the saints is piety [shewn] to Christ, and ready kindness [shewn] towards those who belong to Christ, maketh him that sheweth it to be a minister of Christ. Not only if he hath many possessions, but also if he hath very few; whatsoever he hath this shall he offer. And if a man shall give only a cup of cold water to a disciple, in the name of a disciple, Amen, I say unto you he shall not lose his reward. He will give unto thee, O rich man, the occasion for true liberty. For through these things thou shalt find thyself to be a fellow-worker with God. Thou shalt feed with the soldiers of Christ, and thou shalt feed with them at thy will, and thou shalt be constrained in no wise; for the King of heaven neither setteth restraint nor maketh demands upon the perfect. He receiveth to Himself those who give willingly, in order that those who give may also receive, and that those who pay honour may themselves be honoured, and that those who make themselves partners with the poor in the things which are temporal shall be invited to take their share with them in the things which are for ever.

12 These things, let us remember, are for ever and for all time. And let them be before our eyes, [and] they shall be in our souls, in order that we may make use of the time (or, opportunity), and not allow it to escape from us. And we must not forget the things which are. Now let us await after them that which is to come, lest through our expectation we thrust the matter behind us, and there come upon us our end. Now the Lord gave this unto us that we might find ourselves keeping watch. And we must produce fruit, and labour in the remembrance of His commandments; and we must make ourselves ready for His glorious rest, and then nothing whatsoever shall give us offence; through Jesus Christ, our Lord, to Whom be the glory, and with Him the Father, and the Holy Spirit, for all ages of ages. Amen.

IV. THE DISCOURSE OF ARCHBISHOP THEOPHILUS ON REPENTANCE AND
CONTINENCE

1 The discourse of our holy father, apa theophilos, the archbishop, which he pronounced concerning repentance and continence, and also how a man must not neglect to repent before the last times come upon him. The prophet spake saying, 'My tears have been unto me bread by day and by night'; and again, 'The heart which is contrite and abased God will not reject.' Now therefore, O my brethren, let us afflict our souls with fastings, and let us give our bodies unto death by means of manifold sufferings, until we make

ourselves companions of the Angel of Repentance, in order that he may divert his path from us. The saints delivered their bodies over unto death until they vanquished that which was opposed to them, according to what is written, 'For Thy sake they put us to death all the day long, they accounted us as the sheep for the slaughter.' And again the Apostle taught us saying, 'Put to death that which is in the members which are upon the earth, that is to say, fornication, uncleanness, passion, [and] evil lust.'

2 Now when we deliver ourselves over to misery through fastings, and prayers, and long nights of vigil, we crucify both our bodies and our souls. Let us apply to ourselves that which the Psalmist David spake saying, 'Thou hast consumed ...wickedness of heart.' Then the Angel of Repentance shall come, and he shall root out the plants which are evil, those which the Devil hath sent into our hearts. And he shall plant in their place the fruits of the Spirit, according to that which the Apostle spake saying, 'The fruit[s] of the Spirit are love, joy, peace, gentleness of heart, purity,' and the [others] which come after these. Then, O brethren, straightway Repentance shall enter quickly into us, and it shall fill all our members, and it shall cleanse us from all our sins, and it shall burn up in us all pride of heart, and all anger, and all wickedness, and everything which is evil, and every thought (or, remembrance) of the Evil One, and shall compel the spiritual excellences to come, and to enter quickly into our souls, and it shall plant each one of them in its proper place. And straightway it shall root out wrath, and plant in its place gentleness of heart; and it shall root out pride of heart, and plant humility in its place; [and] it shall root out enmity, and plant peace in its place. It shall make hatred to flee from us, and shall drive it forth out of our hearts; and it shall make peace and love to become a crown upon our heads. It shall carry away from us carelessness and slothfulness, and it shall rouse us up to prayer, and to nights of vigil, and to meditation on the Psalms, and to the singing of spiritual hymns.

3 Consider further, O my brethren, this Repentance, and observe what a great abundance of fruit it is wont to produce in the man who repenteth, and how it maketh all the members to shoot forth and to blossom, even as the tree which is planted by the waters. O Repentance, how great are thy consolations! Thou art the joy which hath its being in grief, and the merriment which hath its being in tears. The fruits of Repentance ripen fully in the strength of the Spirit. For even if the man who hath repented holdeth his

peace, the fruits of the Spirit are manifest in his face. O Repentance, in thy gracious gentleness, and in thy soft speech, and in thy quiet behaviour, thou art a rebuke to every man; for thou art that which hath pointed out the way for all the saints into the fight and into suffering.

⁴ Moreover, come ye, O my brethren, and adorn ye Repentance with the adornments of your fastings, and anoint her with the sweet unguents of your prayers, and put a crown upon her head with the abasement of your tears, so that if there be any other spiritual excellences which do not appear in the beauty of the adornments wherewith ye have adorned her, they shall then be gathered together, and shall come and make merry with those which are [already] in the soul. Further, when these take up their abode in your hearts they shall make you to be without sin. Where, moreover, are now the carelessness and heaviness of the body? Where are the disturbing emotions which are in passion, and the profane thought, and every thing which is evil? Where are envy, and hatred, and contentiousness? Where are wrath and wickedness? Where are pride of heart and the words which are cruel? Where are fornication, and impurity, and adultery? Where are the things of vain glory and the apparel of splendour? Where are luxury, and eating, and feasting, and winebibbings, and lewd drunkenness? Where are the idle words and the filthy jests? Who is there that

⁵ would not wish to be a companion of Repentance, and to make himself a stranger unto all these evil things, which blind the eyes of our hearts so that they are unable to see the marvellous light? For Repentance maketh a man to spread out his wings like the eagle, and maketh him to penetrate into the heights of heaven through her spiritual excellences. Now, he who hath repented, and hath been exercised in endurance, and in hunger, and in thirst, awaiteth eagerly the good things of heaven which shall continue for ever and ever. Therefore also, O my beloved, let us bring into subjection our bodies by fastings, and by prayers, and by nights of vigil, in order that we may enjoy His promise [of the things] which are in the heavens, according to what He spake saying, 'Ye are those who have endured patiently with Me in My temptations, and I, even I, will stablish with you the kingdom, even as My Father hath stablished the kingdom with Me, and ye shall eat, and ye shall drink with Me at My table in My kingdom.'

⁶ Moreover, we must understand, O my brethren, how honourable is the condition of Repentance, and we must understand the gifts of grace which

she hath given unto us. O Repentance, who art the food of those who suffer hunger, and a fountain of the waters of life unto those who are athirst! O Repentance, who art the consoler of those who are passing their nights in vigil, who adornest them with the fruits of their sufferings! O Repentance, whose tears are the pleasure and the sweet perfume of the angels of God! O Repentance, who art the helper of those who have given themselves over to despair! Let us consider the fellowship which she made with the men of Nineveh, when she invited them to her in her love for man, and when they made haste to open unto her in great abasement, and in tears and sackcloth. Now, it was not only men who put on sackcloth, but also the cattle and sheep. And when the Almighty, the Good, and Merciful, and Man-loving God, saw such great fruits as these in the hand of Repentance which she laid down before the throne of mercy, not only did He reverse His sentence of doom, but He also made His word to the prophet Jonah to be a lie, and He did not destroy the city.

7 And now, O my beloved, abandon ye not Repentance, for what shall ye find which will adorn you in your sufferings like Repentance? Nay, on the contrary, let us give unto her honours in the place of the good things which she hath brought unto us from on high. And, moreover, of what kind are the good things which she hath brought unto us from on high? Again, of what kind are the good things which we shall give unto her? They are fasting, and the prayer which is pure, and our hands shall be stretched out in prayer, and our hearts shall be in the height of heaven. Give unto her humility, and sighings, through which the angels become the counterparts of men. Give unto her the tears which shall be abundant through the threat of [the fire of] Gehenna. Give unto her the faith, and the hope, which make a man to draw nigh unto God. Give unto her mercifulness, and the love [which we must shew] towards each other, and the works of charity which cover

entirely a multitude of sins, and blot them out at the judgement. Moreover, after all these good things which are thus, let not any one of us be deceived, and turn a second time to the filthiness of sin after repentance, like the dog which is wont to return to his vomit, wherefor he is held in abomination. Now I call upon you, O my beloved, in order that ye may guard yourselves with exceedingly great care, and that ye may not omit to do anything which can benefit (?) our treasures. For our Enemy taketh counsel

against us at all times, and the Thief in his lair is wont to make plots [against us] at all times. This being so, O my beloved, and as the Comforter and the Spirit are looking upon us with merciful kindness, let us give our tears to God each and every day, in order that they may act for us as messengers before our faces, before we depart from the body. Let us repent as much as we are able, and the saints shall be

9 fellow-petitioners with us in our supplications. Let us not restrain ourselves, but let us seek after Repentance and fail not to find her. Let us not permit ourselves to fall into tribulation, [for] He will not hearken unto us in that Other World. Let us not allow ourselves to come into the hands of those who are without mercy, whereby we shall endure suffering, for even if we cry out, they will not hearken unto us. Let us not allow them to cast us into Gehenna. Let us follow after Repentance [in this world], for there is no repentance in that Other World. And the avenging angels shall answer and say unto us, in anger and with threatenings, 'Wherefore do ye cry out for nothing? This is not the place in which to cry out.' And they will chide us for the [offences] which we have committed, and they will rebuke us because of the things to which we have listened, and the saints, in despair (?), will make complaint to God concerning us saying, 'We endured, and we cried out [until] our throats could cry no longer.'

10 Straightway in that hour the angels of wrath, who are [set] over the punishments, shall bind in chains the souls of the sinners, and shall cast them into the Tartaros of Amente, and shall inflict upon them their punishments to their utmost strength. And if we suffer pain, and weep there, who will hearken unto us? Or who will shew compassion upon us in that Other World? Or who will take our tears from us and carry them to the place of compassion? Or who among the Saints is there that will make entreaty before God on account of our tribulation and the necessity wherein we shall find ourselves, supposing that we die before we have repented of our sins? The things which we have left undone in this world, whilst we were in the body, where shall we find them to give us help in that Other World? Neither gold, nor silver, nor vineyards, nor [any] possession shall afford us help in that Other World. Neither shall the father have the power to seek out his son in that Other World, nor shall the mother have the power to seek out her daughter, nor shall a son have the power to give help to his parents, nor shall

a brother have the power to give help to his brother. No one of these shall become the redeemer of our miserable souls, but each man

11 shall himself bear his own burden of punishments whereto he shall be condemned. And moreover, the Saviour proclaimed saying, 'Whosoever shall love father and mother more than Me is not worthy of Me. And whosoever will not forsake son and daughter, and take up his cross, and follow Me, is not worthy of Me, and he shall not inherit the kingdom which is in the heavens.' And O how awful and terrible a thing is it to fall into the hands of the Living God in the hour of our visitation! Now the holy Apostle explained unto us these words when he spake saying, 'I am indeed a wretched man! Who is he that shall deliver me from the body of this death?' O what great terror, O what great tribulation shall come upon all souls in that moment wherein they shall bring them forth from our members! 12 In [that] hour the deepest darkness shall enshroud us, and the blackness of the night shall be upon our eyes, and it shall spread itself over all the light. And our hearts shall be disturbed exceedingly by reason of those beings who shall come for us, and by the horror of their forms which shall benumb us, and by the terrifying aspect of their faces, and by the gnashing of their teeth, and by the wrath of their eyes, and by the quakings of their limbs, and by the stridings of their legs, and by the roarings of their lips, and by all the forms which they have, and by their rushing in upon us because they wish to devour us. When we see all these things before us, what shall we say? Or what words shall we utter? Or what shall our mouths declare? And whither shall we flee? Or in what place shall we hide ourselves? Now it will be impossible to escape from their hands, and it will be impossible to flee into any place, where the face of God is not. For it is written, 'Whither can I flee from Thy face, or whither can I flee from Thy mercy? Now therefore let us know what is the medicine whereby we may cure ourselves of this great sickness, or with what we may cover (or, protect) ourselves during an affliction which is so exceedingly great. Neither silver, nor gold, nor possessions, nor riches [can do so], for none of these is able to work our healing; and neither the whole world, nor what therein is shall be able to render us help. And we shall find no medicine which will cure us except prayer, and fasting, and humility, for it is these which have the power to cover (or, protect) ourselves in the hour of our necessity.

13 Let us keep in remembrance the Lord of All, Jesus, the Son of the Living God, Who fashioned every being which breatheth, and the heavens, and the earth, and the sea, and the rivers, the Lord of whatsoever is in the heavens, and of whatsoever is on the earth, unto Whom alone belongeth Power. He hath His being in the Father, and the Father hath His being in Him. He cried out saying, 'My Father, deliver Me from this hour.' And again, 'My Father, if it be possible, let this cup pass away from Me, nevertheless let Thy will be done, and not Mine.' And He prayed until the third time saying, 'If this be Thy will, let it come to pass.' Observe ye and consider these awful words which the Lord of All spake, the Lord Who was not afraid of death, for it is He Who hath the power over death, and it is He Who is the Lord thereof. On the contrary, it is because He is God, and because He liveth in the glory which is exalted, that He took the lowly form of man, in order that He might taste death on behalf of all; and it was fitting that He should do so, and that they should deliver Him over into the hands of sinners. For this reason He made known unto every one, that the necessity for the death, which had to come upon every soul of man in the hour of their visitation, was very great. Now that day shall be a day of tribulation, and of necessity, and of sighing until we shall have passed by this great danger which is full of terror.

14 Now if we shall have set Repentance to be a fellow-worker with us, we shall find it straightway, and we shall proclaim it at the feet of God, the Father of Good, Who shall deliver us from all these necessities, and from the tribulations which shall come upon us, and it shall lift us out of the hands of these angels who are our pitiless adversaries. And if we shall have set humility to be a fellow-worker with us, it shall never cease to make supplication to God, until He hath scattered these adversaries and hath taken us in gladness to the bosom of the saints in the Country of the Living. And if we shall have set love to be a fellow-worker with us, it shall never cease to cry out to the Merciful One, the Father of Compassion, until He hath driven these adversaries from us, and hath taken us with gladness into the glorious sanctuary of the Jerusalem of heaven, and hath given us as gifts to the Beloved One.

15 If, however, we have none of these things with us as fellow-workers, then know ye that when we are in torture, and cry out under the punishments, and weep in misery, no mercy of any sort whatsoever shall be to us [there]. On the contrary, the avenging angels shall be wroth against us, and

they shall revile us mercilessly, and they shall inflict most just punishments upon us. Moreover, in that Other World there shall be no mercy wherewith to shew compassion to souls, but the appointed work of those pitiless adversaries shall be to inflict torments on the souls of sinners. ¹⁶ O what a terrible thing it will be to fall into a place wherefrom there is no delivery, even as it is written, He who feareth not shall be in the places which he deserveth for ever, and he shall never be delivered therefrom. O what a wretched state! And in what manner will ye take your stand, O ye who have borne the sacred names of priests and monks, and have, nevertheless, treated with contempt the commandments of God? The sinners who shall be enduring punishment there shall revile you, and shall say unto you, 'It was necessary for us to commit sin because we were involved in the cares of the business of life, and we were led astray through the error of the matter of our bodies. But as for you, what do ye do in this place? And why are ye suffering these punishments, which are endless? Are ye not those who wore the garb of piety (i. e., of the ascetic life) in the world?' O how great shall be the disgrace in that World, for to it no end hath been assigned, and it shall continue for ever. O my beloved, God forbid that this great state of misery shall come upon us. But let us strive against it with all our might, in order that we may obtain for ourselves the great glory which is in that Other World, wherein all the saints are arrayed. Pray, O my brethren, that we may attain unto this glory, for it is the glory which endureth for ever.

¹⁷ Let us repent then, O my beloved, and, O my brethren, let us weep at all times before the Saviour until His voice come to us in joy saying, 'Your sins are forgiven to you.' For the shedding of tears of repentance maketh the compassion of God to have regard unto thee, and to shew mercy unto thee. The shedding of tears of repentance maketh the Holy Spirit to enter quickly into a man, and to take up His abode in him. By the shedding of tears of repentance God maketh thee to become a new creature a second time, and He bringeth back to thee the fruit of thy health-giving suffering. For the shedding of tears taketh not place without the turning of the heart, and the turning of the heart doth not take place in those who pass their lives in lewdness and in jesting. Neither doth repentance flourish in the man who is sated with sluggishness; but through the suffering of fasting, and the vexing (?) of the flesh, thy heart shall be in a state of humility, and thou shalt seek after repentance, and thou wilt sigh by reason of thy sins.

18 And now, O my beloved, let us take the greatest care of our lives at all times, so that we may make supplication, and that, through God, we may become faithful. See how very many sufferings our Lord and Saviour Christ endured on our behalf! For what evil thing did He do, and who in all creation is there who shall rebuke Him for sin? Nay, He endured all these sufferings on behalf of us sinners in order that He might bestow upon us this great salvation of repentance. 19 Let the eyes of our heart contemplate the nails which were driven through His holy hands; and His hanging upon the wood of the Cross for our sins; and His side, which they pierced with a spear, and there flowed forth blood and water; and the reed wherewith they smote Him on His head; and the shameless servant who spat in His face, and He was silent. And when He was athirst on the Cross, they had no compassion upon Him, but they gave Him to drink vinegar mixed with gall in His thirst. In fulfilling all these things He bore Himself in patience and in love to man, [for] He wished to make us partakers with Him in His sufferings, in order that we might inherit with Him the kingdom which is in the heavens. And He spake saying, 'He who loveth Me, let him deny himself, and take up his cross, and follow Me.' And moreover, the Apostle Paul himself knew the honour of the Cross, and therefore he cried out saying, 'Let it not be to me that I should boast myself except in the Cross of our Lord Jesus Christ, wherein the world is crucified unto me, and I myself also am crucified unto the world.' And again he spake saying, 'I myself am crucified with Christ, but I do not live, for it is Christ Who liveth in me.' And again, 'Without sufferings a man is not able to please God.' And again, 'If it be that we receive sufferings with Him, then we shall reign with Him.'

20 Therefore, also, O my beloved, let us be prudent, and let us watch, for our Adversary the Devil goeth about roaring like the lions, seeking to devour our souls, and wishing to make us strangers to these great good things. Blessed, then, are those who shall resist him firmly in the faith, for they are those who shall receive glory with Jesus, according to that which He said, 'Ye are those who have endured patiently with Me in My temptations. And I will stablish you in the kingdom even as My Father hath established Me in the kingdom. Ye shall eat and ye shall drink with Me at My table in the kingdom.' Blessed is he who hath endured sufferings in fastings, and in prayers, and in nights of vigil, and in sighings! For Christ shall magnify him, and he shall eat and shall drink at the feasts of the saints with openness of face.

21 Blessed is he who hath shewed himself to be a compassionate man, and a lover of his neighbour in the love of God, for he shall enjoy consolation in the bosom of Abraham, in the kingdom which is in the heavens. Blessed is he who is soaked with tears which he hath shed for his sins that he hath committed, for he shall escape the place of weeping, and the gnashing of teeth. Blessed is he who hath sorrowed for his sins, for he shall rejoice with God and His angels in the kingdom of light. Blessed is he who hath given his bread to him that is an hungered, for he shall be filled full of the Bread of Life in the heavens. Blessed is he who hath clothed him that is naked, for his sins shall be covered on the Day of Judgement. Blessed is he who hath shewn mercy to the poor, for mercy shall be shewn unto him, and he shall be held worthy to hear these gladsome and joyful words, 'Come, ye who are the blessed of My Father, and ye shall inherit the kingdom which they have prepared for you from the foundation of the world.' And again He saith, 'Who-soever shall give one of these little ones a cup of cold water to drink, Amen, I say unto you, he shall in no wise lose his reward.'

22 Blessed is he who shall forgive his neighbour when he sinneth against him, for if he doth, the note of hand which hath been written against him, and the deed of obligation which he hath to every one shall be destroyed. Blessed are those who shall frequent the church both morning and evening daily, and especially at the time of the receiving of the Holy Mysteries of the Body and Blood of the Lord Jesus Christ. For by means of these shall a man become united unto the angels who are in the heavens, and he shall see them face to face, and he shall answer with them mouth to mouth in their salutation of 'Alleluia'. Therefore, O my beloved, we must not give sleep to our eyes, or slumber to our eyelids, either by day or by night, so that we may escape all evil. For the Enemy lieth in wait for us, and he cometh against us in a multitude of crafty sins. If he cometh not in carelessness, he will come in ignorance; if he cometh not in pride of heart, he will come in wrath; if he cometh not in vain glory, he will come in fornication; if he cometh not in remissness, he will come in hatred; if he cometh not in fornication, he will come in complaining; if he cometh not in theft, he will come in false swearing and robbery; if he cometh not in the passions he will come in evil thoughts. In short, Satan will never cease from us. He layeth a snare for us with error of heart, he leadeth us craftily to a perverted judgement, and he sendeth carelessness therein; now Amente is filled through carelessness.

23 Let us therefore keep in mind when [fighting] these battles the various forms of craft and deceit which the Enemy spreadeth out before us. Let us gird on the armour of righteousness, that is to say, prayer, and fasting, and purity, and peace, and love, and humility, and charity, and love towards each other, and courteous converse with every man in the fear of God; for by means of these we shall be able to do battle against the loose and foolish talk of deceit. Especially let us fear the awful judgement hall of God. Let us cast away from us the works of darkness and put on the armour of light, in order that we may inherit the habitation of the saints which is in the heavens, and of the sons of the light, through Jesus Christ our Lord, to Whom be glory, and with Him the Father and the Holy Spirit for [all] ages and for ever. Amen.

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V. THE DISCOURSE OF SAINT ATHANASIUS ON THE KINGDOM OF
HEAVEN

1 The Discourse Which SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE PASSAGE IN THE GOSPEL OF SAINT MATTHEW, 'THE KINGDOM WHICH IS IN THE HEAVENS IS LIKE UNTO A RICH MAN, WHO CAME OUT IN THE MORNING TO HIRE LABOURERS FOR HIS VINEYARD.' The Lord saith in the Gospel of Matthew: The kingdom which is in the heavens is like unto a certain rich man, who came out in the morning to hire labourers for his vineyard. He made an agreement with the labourers [to pay them] a stater a day, [and] he sent them into his vineyard. He came out [again] at the third hour, and he saw others standing in the market, and they were idle. He said unto these others, 'Go ye into my vineyard, and that whereof ye are worthy I will give unto you'; and they went in. He came out again at the sixth hour, and again at the ninth hour [and saw other labourers], and he did the same with these. When, however, he came out again at the eleventh hour, he saw others standing [in the market]. He said unto them, 'Wherefore do ye stand in this place the whole day doing nothing?' They said unto him, 'Because no man hath hired us.' He said unto them, 'Go ye into my vineyard.'

2 Now let us enquire carefully, and let us learn what are these kinds of labourers, and what this vineyard is, and who is this master. In the first place, the Master in this vineyard is God the Father, Who hath governed His creatures (or, creation) from the beginning. And moreover, He speaketh

with them through the prophet who hath made known to us that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah are the new and beloved plant. The labourers whom He hired in the beginning are Moses, and Aaron, and Jesus the son of Nun. He called unto Moses in the land of Midian, saying, 'Come thou, get thee down into Egypt, and thou shalt bring out My people from that land. And thou shalt labour in My vineyard in commandments, and decrees, and ordinances.' And He covenanted with them for a stater, that is, Moses was to have the honourable rank of prophet, and Aaron was to hold the office of high priest over His people, and they were to serve [him].

3 Those who were hired at the third hour were the Judges, whom He appointed to be over His people; 'him of whom ye are worthy will I give unto you.' They were not prophets, and they were not apostles, but they were those who were worthy of the title of 'judge'. Those who were hired at the sixth hour, and at the ninth hour, were Samuel, and David, and all the [other] Prophets. Samuel worked in the vineyard with a horn. David transplanted a slip of the vine from the land of Egypt, and he cultivated it with the psaltery. Hosea found Israel to be like a vine in the desert in some respects, for he said, 'Israel is a branch of a vine which is good, and his fruit is abundant.' 4 Those who were hired at the eleventh hour were the Apostles, whom He found to be idle the whole day. And they were idle in respect of the works of iniquity of all kinds, because no one had hired them, and the Devil could not hire them for the service of idols. He could not hire John the Baptist for the peddlers in the place of eating and drinking. Peter he could not hire for the service of unbelief. Andrew he could not hire in polluted marriage, and he could not make him to become the servant of a woman. For this reason he was called 'Boanerges', that is to say, 'Son of the thunder of heaven.' Therefore could no one hire them on earth to make them to work for him, and to give them wages according to what they were worth. Therefore were their wages abundant in the heavens. Therefore doth the Saviour say concerning all the Apostles, 'O My Father, the men whom Thou hast given unto Me from the world have I found to be chosen vessels.' And again, 'Of those whom Thou hast given unto Me have I lost none'; and, 'No man is able to come unto Me except through My Father, Who hath sent Me to draw him.'

5 Behold, these words make us to know that it is the Father Who hireth the labourers for His vineyard. Who is this Governor? I say, It is the Lord Je-

sus, the Christ, the Son of God, in Whose hand are all the possessions of God, which is a mystery. His power is in Israel and in the other nations, for He Himself said, 'The Father loveth the Son, and hath given everything into His hand.' The Son saith, 'To Him belongeth the inheritance.' The Governor saith, 'It is He Who giveth wages unto those who labour, and the whole world is under His rule.' Therefore is the key of David in His hand, and He is the vine. Therefore it is He Who rejoiceth in all His creatures. He is the Bread. Therefore it is He Who giveth meat and drink to all His creation.

6 Now when the evening had come the lord of the vineyard said unto his steward, 'Call the labourers, give them their wages; begin with the last and continue until thou comest to the first; give unto each a stater.' The Father saith unto the Son, 'Either at the last day or to-day, Thou knowest [best], call the labourers and give them their wages, all the labourers who have laboured for the race of men, give them the wages of their work.' Paul saith, 'Now certain men God placed in the Church, the first being the Apostles,' unto whom He began to give [their] wages; and the second were the Prophets, et cetera. The first [labourers] came, thinking that they would receive more [than the others]. Harken unto Him, for He said, 'I say unto you, very many of the Prophets and Kings have desired eagerly to see the things which ye see, and have not seen them.' The stater which He gave unto them was the honour of Apostleship, and the Holy Offering.

7 And, the Scripture saith, when they had taken the stater, they murmured against the lord of the vineyard and said, 'Why is it? These last have only laboured for one hour, and yet thou hast paid them the same amount as thou hast paid to us.' Now, who are these who murmured and were envious of the labourers who came in last except the scribes and the Pharisees, who had themselves been sent to labour in the vineyard? It is against these that the Scripture crieth out saying, 'Why have ye burned up My vineyard? And why are the possessions plundered from the poor in your houses?' For they themselves received the Law as the commands of angels, but they did not keep it, and they murmured against the Lord saying, 'The disciples of John and the disciples of the Pharisees fast, but Thy disciples do not fast.' Why do Thy disciples transgress the tradition of the elders? They wash not their hands when they eat their bread, they eat, they drink, they make merry. Even the Apostles cut down the ears of corn and eat before Thy very face, and they wander about at large in the world.' It was these very men that murmured

saying, 'Why have Thy disciples made the Sabbath to be of none effect?' who were envious of these last who were the labourers in truth.

8 And the lord [of the vineyard] made answer, and said unto one of them, 'Friend, I have done thee no injustice. Did I not agree with thee for one stater? Take what is thine and depart.' And who was it who made all these complaints? I say that it was none other than he unto whom it was said, 'Friend, that wherefor thou hast come, do,' that is to say, it was Judas, who betrayed the Saviour, and who spake with great murmurings saying, 'Why did they not sell the unguent for three hundred staters and give them to the poor?' If thou didst care for the poor, O betrayer, why didst thou steal their property from the coffer of the treasury? Or was thine eye evil because I am good? Now because he was a wicked man he stole the money which was cast into it (i.e., the coffer). And the Saviour Himself was good to him, and He shewed Himself longsuffering in respect of him, for He said unto him, 'I have not the power to do that which I wish with the offerings which they bring.' This was God's defence of him: 'I, Who am God, have not the power to pay more wages than those which a man shall earn, and I judge those who shall work wickedness.' These are the testimonies, and the murmurings of Judas; he murmured with his tongue, and he was cruel and merciless in his heart. He was a wicked man in his soul, he was a thief with his hands, and he was shameless in respect of his eyes.

9 And when they were eating, the Apostles watched that they might not let their hands touch those of the Saviour in the bowl, for they were afraid, and said, 'Who are we that we should eat with God?' But Judas, the man with no right perception, did not hesitate to put his hand into the bowl with the Saviour, and he was eager to dip his piece of bread at the same time, and to eat before the Saviour. The Saviour said nothing in order that we might understand. When the disciples had asked Him, 'Who, then, is it that shall betray Thee?' He gave them a sign of the want of right perception in Judas saying, 'He who shall dip his hand with Me into the bowl first is he who shall betray Me'; and He said unto him, 'That which thou shalt do, do quickly.' For the Saviour made haste to work out the salvation of His creation on the Cross, according to the wish and commandment of His Father. Thou wilt not find that He put out of the way, or was careless about that for which He had come, or that He was afraid of death; but He made manifest His readiness for the Cross like a valiant martyr, and like God Who is without fear.

¹⁰ Therefore did He urge Judas onward saying, 'That which thou shalt do, do quickly.' Haste thee onward, for all these created beings are hindered; they await thee, and moreover, they await Me. Those beings who are in the heavens await Me, and those beings who are in the abyss and chaos await thee. My Father is with Me, and He will help Me; the Devil is with thee, and he standeth by thy side, on the right hand of thee, and he will help thee. Those who are in the gates which are in the heavens, that is, the holy angels, will crown Me, and the avenging powers are making Amente ready for thee.' And He urged him onward with these words, 'Haste thee, for I am ready for the whips (or, scourgings).' Rightly therefore did Esdras say, 'The creature may not haste more than the Creator.' Now since Judas was he who should betray Him, why did He cry out to him, 'Friend, I do thee no injustice'? Though He said to him, 'Thine eye is evil, but I Myself am good,' the Saviour did not withhold the speech of friendship from him until the hour in which he betrayed Him. He called him 'friend', but He thought of enmity. He gave him the bag that held the money, and he became a thief.

¹¹ He chose him as a disciple, but he meditated guile. He chose him as a man, but he became a devil. O Judas, what is it thou didst do? And what didst thou gain when thou didst betray the Lord? Thou didst waste thy life, and didst lose this great honour, the glory of Apostleship. For who is above his lot? After the appellation of 'Angel' cometh the title of 'Apostle'. Now a man hardly considereth his son to be worthy to eat with him, yet it was a helpless servant who was made to eat with his God, and Jesus, our Lord, considered him to be worthy to do so. He ate with the tax-gatherers, and He drank with Judas the lawless man, and a pestilent man reached out his hand with [that of] God. This wretched man lost his life, and accepted death for himself; he exalted himself above his worth, and he fell down on to the ground according to his worth. Jesus chose him with the Apostles, and he lost his Apostleship. He was chosen to be an heir, and he himself abandoned Thine inheritance. Now the Apostles were the heirs of the Saviour, and they were the light of the world, but Judas did not wish to give forth light. They were the salt of the earth, but Judas did not wish to purge away what was polluted. They were those whom God set in the Church, but Judas did not wish to continue with them. Therefore was he removed from the measure of manhood, and he became the portion of the Devil.

12 Woe be unto thee, O Judas! In what didst thou benefit thyself? Better Cain, who killed a man, than Judas, who killed God. Better Saul, who hated a man, than Judas, who hated God. Better the hardheartedness of Pharaoh towards the people than the hardheartedness of Judas towards God. Better the deceit of Balaam than the wickedness of Judas. Better the rebellious speech of Korah in the desert than the stiffneckedness of Judas in Jerusalem. Better Achar (Achan), who stole the accursed thing, than Judas who stole the gifts of charity. Better the arrogance of Absalom in respect of David than the contumacy of Judas in respect of God. Better the evil counsel to David of Ahitophel, who hanged himself and died, than the condemnation of Judas, who hanged himself and is in Tartaros, against the Saviour. Better, by far, the cursings by Shimei of David than the scorn of the Saviour by Judas. Of far less evil was the bloody murder by Joab, which he committed in sheer wickedness, than the murder by Judas, which he committed in pitilessness. Better the love of money by Gehazi, who became a leper, than the avariciousness of Judas who went to destruction. The sin of Jeroboam was less than the wickedness of Judas, for Jeroboam [only] made false gods, but Judas rejected the True God.

13 'Friend, I do thee no injustice; take that which is thine [and] depart.' O evil friend Judas, it was not the Saviour Who did thee an injustice, but thou thyself; take thou thy curse, and depart thou into Amente! Now Judas being in this state, Matthias entered in and received the blessing, and became a disciple of the Master in his stead. He became an Apostle, he preached, and he sent forth light into the countries [round about]. He made himself salt, and purified souls; he made himself a servant, and was in subjection unto God; he became a beloved son of the Lord Jesus Christ, the King of All, the Lord of All, the Glory of All, Who ruleth All, Who shall judge All, Who sheweth compassion upon All, Who doeth acts of mercy to All, Who sustaineth All, Who destroyeth All, Who transformeth All, Who maketh All new, Who maketh All glad, and through Whom All endureth.

14 And now, O man, come and embark in the ship of salvation which is the faith of the Church. It hath two steering oars, wherewith it is guided, and these are the Testaments, whereon if thou shalt meditate they will bring thee unto a good place for tying up thy boat. It hath a mast, which is the Cross of the Lord, and a rudder; these are thy hands which are stretched out in prayer to God. It hath a sail which beareth it onwards, that is the Power of

God, which directeth thee into every good course. It hath a guiding pole, which is the Bishop in the Church. It hath a helmsman to steer it, Who is Jesus, Who directeth the course of the universe. The sailors on board are the clergy who are in the Church and who minister. There is a cargo borne upon it, and these are the Christian peoples. Thou shalt arrive in port, in a haven which is fair, that is to say, the harbour of Jesus, which is the heavenly Jerusalem. Thou shalt inherit the things promised by God, that is to say, His good things, and thou shalt rest thyself with thy fellow-citizens, who are the angels and all the saints.

15 And now behold, O my brethren, we have passed the whole day in exercising ourselves in the word, so that we might at length set the matter, whereto we put our hands, upon its feet. And now, let us give thanks unto God, and unto the Holy Spirit, Who hath opened for us our mouth in speech, and hath put into our mouth the words, in order that we may say the things which the Logos hath bestowed upon us, which will benefit greatly our own souls and the souls of those who hear us. Let us ascribe blessing to the Logos, Who hath blessed us with the Holy Spirit. It is He, moreover, Who spake saying, 'When they speak with you, take no thought as to what ye shall say, for it shall be given unto you in that hour what ye shall say. For it shall not be you who shall speak, but the Spirit of our Father Who shall speak in you.' And now let us ascribe glory to God, God Almighty, Who hath sent unto us the King, the Christ, through Whom we bless and praise the Father, and the Son, and the Holy Spirit, the consubstantial Trinity, from all ages to all ages. Amen.

VI. THE DISCOURSE OF PROCLUS, BISHOP OF CYZICUS, ON HIS
ENTHRONEMENT

1 Likewise A HOMILY PRONOUNCED BY PRO-KLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT. May the precious miracle of our Saviour overcome our [halting] speech, and may the utterance of words of great weight vanquish our tongue this day in respect of this miracle, for otherwise we shall not attain to the capacity for preaching, according to its true value, the goodness of Him Whom they crucified for our sakes. For what is there which hath ever happened that is like unto that which we now see by faith? Moreover, what mind hath ever

existed which hath been able to think it out as it really is? Or what understanding hath ever been able to reason it out? Or what heart hath ever been able to depict it to itself? Or what power of speech hath ever described it? Or what eye hath ever seen it? Or what ear hath ever heard the report of such a miracle as this, and of such love, that is to say, of Christ Who took upon Himself flesh in very truth, and bestowed upon us the blessing of life?

2 Never before did the sun look upon one hanging on the wood of the cross, who was so shamefully slandered as was He—for our sakes. Never before did the sun see any one purchasing our nature under a curse. Never before was the redemption of the world sold for thirty [pieces] of silver. Never before did there exist passion and death, which were without sin, in the smelting furnace of sin. Never before was one who was without a father, according to the flesh, condemned to death by the governor. Never before was there one who was hung upon the tree to draw every one to him, and to give life unto them. Never before did the tomb receive into it a dead body which had plundered death. Never before did the heavens become dark as night at mid-day, [as they did] through Him, in order that they might not see the tragedy which they dared to act in respect of God, for they presumed to touch His flesh. Never before did Amente quake as it did when it swallowed Him up. Never before was the earth made beautiful by a sepulchre which contained life; it was, however, no sepulchre, but rather a bridal bed. He Whom they buried therein did not suffer corruption; on the contrary, He Who went down into it became a bridegroom. Never before hath any natural man passed three days and three nights in the earth, and risen up therefrom, except Him Who of Himself fashioned the temple of His Body in the womb of the Virgin, according to that which He knew, He it was Who rose on the third day. He raised up the temple, He lifted it up, by His will through death, and He made manifest the Resurrection through the birth-pangs of the Virgin.

3 Now in this place (i. e., world) time followeth after begetting, but in this place (i. e., world) he who prevaieth is he who preacheth at all times in haste. No lamb which could have been offered up on the altar could ever have carried away the sins of the world, except at that time when God took the form of a servant. And He fashioned an ineffable body for Himself, and He clothed Himself therewith; now this was His flesh, the life. His blood is the redemption. The Spirit is the seal. The nature of God is without beginning.

Well therefore hath the blessed Paul said, 'Old things have departed; behold, new things exist.' [The new heaven,] that is to say, He Who hath come down from it (i. e., heaven) hath blessed our coming thereto. The new earth: He Who was laid in a manger. He purified it through the flesh wherein He was placed. The new sea, which is vast and deep: the feet of men of flesh do not pass over it, neither is it contaminated by sin. The new life: this is He Who hath made war to cease from Him, and [the life] is full and made perfect in peace. The new humanity: this is that which hath washed itself and cleansed itself in water, and hath smelted itself a second time in the furnace of the Holy Spirit. The new worship: this is not the savour of sacrifice a second time, neither is it circumcision, but it is the worshipping by faith, and the glorifying of One Substance in Three Persons.

⁴ These things are they which the prophet preached unto us saying, 'In that day God shall make Himself manifest in counsel and in glory upon the earth.' In what day? Declare thou unto us, O prophet. He saith, 'In that day wherein God, Who is over all nature, shall take upon Himself flesh of a woman, according to that which He knoweth. The Virgin shall bring forth by ineffable mystery, without a husband, a Man, and a Lover of men, Who shall not change. He will make death to vomit me forth, this [death] which hath swallowed me up, which I know not. His tomb shall be the treasury of the Resurrection. And the captivity of man He will make to be the mother of freedom. And why should I multiply words? Passion belongeth to my flesh, but power belongeth to divinity.' But declare unto us, O thou prophet, in what manner shall God make Himself manifest on the earth? Will it be without [His] manhood? Will it be without [His] flesh? 'Get thee hence, O heretic, and speak not of this, for I will not declare [the matter] unto thee,' [saith] the prophet. 'If God were to appear without this, I speak of the flesh, O thou new and vain dogmatizer, neither thy face, nor thine eye, would be able to bear His light. And creation could not clothe herself with [her covering of] nature; the mighty Devil would not be able to go against Him to fight with Him, for he would quake before the Creator. Death would not dare to swallow up the indestructible nature of God, and Amente would be in abject terror of God if He were naked in respect of the flesh. The Seraphim would not be able to gaze upon Him, and how would it be possible for Amente not to quake?

5 'Now the nature of God had need of a hood (or, covering), not in order to clothe itself (I speak of the indestructible nature of His Divinity) but in order that we might not be struck dumb at the sight of Him. It was not a covering like unto that of Moses, for that was a covering of the darkness which was ignorance. It was not a curtain which was made by cunning weavers, for its beauty was not due to a mixture of many colours. It was not [like unto] the covering of the mercy seat, which was interwoven with gold, for its beauty was not derived from a material substance. It was not [the work of] the Cherubim, neither was it wrought by the hand of man; for the cunning handiwork thereof was marvellous.' Now the sheep hath need of a covering [of wool], in order that it may be guarded by it from the wolf which eateth man.

6 Now the new Jew hath also attacked my words, and hath scoffed at the words of great import of the prophet, and hath contended against the Holy Spirit. And what doth he say? [He saith,] 'I do not believe that God appeared upon the earth, or that He Who hath no form hath taken shape in the similitude of a man.' But if thou deridest the Law, O Jew, and if thou wilt not hearken to the Prophets, and if thou wilt treat with contumely the Evangelists, and if thou wilt pervert the words of the Apostles, let us then enquire of the Elements, and let us learn from them what they have to confess concerning God Who died in the flesh, and Who He is. Come now, first of all let us enquire of the sun. Tell us, O Sun: For what reason didst thou withdraw to thyself thy rays when the Lord was crucified? Why was it? Was it because He Whom they crucified was an ordinary man? If this be so, thou shouldst have done the same when they slew Abel, the righteous man.

7 I will also enquire of heaven. Tell us, O Heaven: For what reason didst thou clothe thyself with darkness at the hour of noon? Was it because the Jews pierced the side of the Lord? Or was it because He Whom they crucified for us was an ordinary man? If He was, why didst thou not understand [and do the same] when they stoned Naboth the Israelite? [I will also enquire of the earth.] Tell us, O Earth: For what reason didst thou quake when these fighters against God committed this abominable deed of presumption? Was it because He Whom they crucified was an ordinary man? If He was, why didst thou not quake when they sawed Isaiah asunder by [the command of] Manasseh? Let us enquire also of the temple. Tell us, O Temple: For what reason was the veil of the temple rent in twain when they crucified Christ?

Was it because He Whom they crucified was an ordinary man? If He was, why wast not thou brought to the ground when they poured out in the midst of thee the blood of Zecharias?

8 And now, all creation which is without speech maketh its defence before us, and saith: 'Did we not proclaim our grief for the Creator, Who was not a fellow-servant with us, Who had been condemned to death? nay, but we were sorely moved, and we trembled with fear at the dishonour [which was shewn] to God.' For Heaven cried out saying, 'He Whom they crucified in the flesh is God Who took upon Himself flesh. This I know of a certainty, for,' Heaven saith, 'I am the Heaven which He bowed, and He came down.' The Sun cried out saying, 'It is my Lord, the Jesus Whom they have crucified in the flesh. I, even I, was afraid of the splendour of His Divinity, and I withdrew into myself my rays of light.' The Earth also cried out saying, 'The Creator Who hath taken upon Himself flesh is He Whom they have crucified in the flesh.' It saith also, 'Now though I took His flesh into my bosom when He was in the manger, I could not include within my dominion His Divinity.' The Sea cried out saying, 'He Whom they have crucified in the flesh is not my fellow-servant. The footsteps of my fellow-servant [Peter] did indeed press upon my back, but the feet of my Lord made pure (or, sanctified) my nature.' The Temple cried out saying, 'He Whom they worshipped in me from the beginning is He Whom they have treated with contumely in the flesh.

9 Because I was unable to bear so great and so presumptuous a deed, I rent my raiment.' Amente cried out saying, 'It was not an ordinary man who came down into my domain, for,' it saith, 'I know what suffering I received. He Whom I took in as a captive I found to be one Who was stronger than everything else (i. e., the Almighty).' But if thou wilt not believe the Elements, let us, then, enquire of the Powers which are in the heavens. Tell us, O ye Angels, and Archangels, and all ye Hosts which are in the heavens, Who is He Who appeared upon the earth? Who is He Whom they crucified in the flesh? And they all make answer, and cry out with the prophet David, 'The Lord of Might, He is the King of Glory,' unto Whom belong the Glory and the Power for [all] ages. Amen.

VII. THE DISCOURSE OF PROCLUS, BISHOP OF CYZICUS, IN THE
PRESENCE OF NESTORIUS

¹The homily which proklos, bishop of cyzicus, pronounced in the great church of constantinople, when nestorius the heretic was present, concerning his contemptible dogma, on the sunday which preceded the holy forty days. Very great are the riches of the nourishment of the wisdom of the grace of God. Numberless are the benefits of this gathering together of spiritual beings. Honourable is the merchandise of the market of the Church. Joyful is the festival before the altar. Exceedingly splendid is the profit of the traffic with the Saviour. Indescribable are the ungrudged riches of the nails of the Saviour. Great is the treasure of the gifts which appertain to the beings of heaven. This love knoweth not poverty, for it is Christ Who giveth this charity. And if thou wishest, O beloved, and wilt look into the Holy Scriptures, thou shalt have knowledge of the riches which are immeasurable [and shall understand that] He giveth great gifts. For He wisheth to make thee to know this with careful exactness, and the forms and ways in which He doeth this are various. For from the beginning our Lord Jesus Christ hath not ceased to do good to the race of men.

²Having banished the first [man], that is to say, Adam, to the place of one who hath been condemned to punishment, He took him and seated him with Him upon the throne in the heavens. He saw Abel when they slew him for a sacrifice, and after his death He made Himself the accuser of his murderer in converse [with him]. and He protected him like a star among the race of men. He found Abraham when he was a sojourner [in a strange land], and He made him the father of all nations. He saw also Joseph when he was in fetters, and He raised him up [to be] an image (or, example) of chastity to the world. He saw Moses who had fled from Egypt, and He made him [to be] the guide of a people that was without number. Jesus, the son of Nun, was a spy in the country of Palestine, and He curbed the course of the sun and the moon [for him].

³He took David from a flock of sheep, and made him king of his race, and the father of the Awful Mystery. He caused Balaam not to hearken unto the ass, and He made the animal to become a reasoning creature instead of A speechless brute. In order to make it a useful thing He bestowed reasoning power on the Red Sea. He made the rod of Aaron to shoot forth new blossoms, contrary to its nature. He set up a serpent of brass in the desert, like a

physician of marvellous powers. He saw Elijah as he fled, and He took him up and made him an inhabitant of heaven. He made the flame of the furnace which was in Babylon become cool for the Three Children. He made the lions which were in the pit become like ready disciples of Daniel. ⁴He made the belly of the whale in the sea to become like the bridal bed of the prophet. He made the brothel of Rahab to be changed into an orderly hospital for the reception of strangers. My tongue, however, will not suffice for the narration of all His works of goodness, for the wealth of His working power overcometh my tongue. Now the festival of the Church is full of benefits of every kind for our salvation, according to that which is written, 'Every good gift and every perfect gift are from heaven, and they come down through the Father of Light.' In this world He giveth those which are on the earth, [and] those which are in the heavens. In this world He is the maker of sufferings (i. e., vices), and He maketh men to acquire virtues. In this world the offering is made with material possessions, and the market-place is quiet—I speak of the Church. In this world the clouds give rain through the waters of the Gospel. In this world there are the trumpets of the Apostles, and the preaching of the Trinity uncreate. In this world spiritual hymns fight against the tyranny of the passions which exist in our intellectual members. In this world Adam is naked on the earth, and we clothe ourselves in the Light which is from heaven, our Lord Jesus Christ. In this world we overthrow the ancient tyrant, and we adore the Mystery, which is of the Virgin. In this world the note of hand of our sins is torn up, and a contract of freedom is delivered unto us. In this world passion is killed, and our soul is made to live again.

5 O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy Forty Days, and the great reward of continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto that of God, and the immeasurable patience which cannot be submerged, and the character of not seeking to pry into faith, [and into] the Uncreatedness of the Trinity, and into the incomprehensibility of the dispensation of the flesh. But if thou dost attempt to enquire deeply into the matter, by means of

thy power of reasoning powers, thou wilt find that this glorious miracle is wholly beyond all investigation whatsoever.

6 Now the intellect of man hath not the ability to discover by enquiry by what means God became man, and in what way God, Who is impassible, and is One, and is, moreover, not of the earth, took form to Himself in the flesh. He Who Is hath no beginning. Out of the Father, without change, is He Who hath come into being in the last days, and hath made Himself manifest in the Virgin. He Who Is uncreate. He Who hath come into being is not a phantom, for He is God in truth, and man in truth. He is of like substance with the Father, and He is the same as I am, so far as my birth is concerned, according to that [portion of Him] which is create, with the exception of sins. The Nature of God is uncreate, and that Nature which He hath taken with me is not false, but is indeed the same (?). We do not divide the Natures into two Persons, but the two Natures are one Person, and proceed from the divinity and manhood of the economy of the Son, which maketh [them] to become one of one with Him. As the result of the oneness, which it is impossible to describe, He becometh the Only-begotten Son. The heretics think mad [this view], and the Jews break their minds (or, hearts) [concerning it], and the Greeks (or, Heathen) cut themselves off [from us].

7 The Son cannot be separated from the Father, and yet He was nourished like men. He took upon Himself flesh without change. He took the whole of man, [and] was not divided. He, the whole of Him, is in heaven; and He, the whole of Him, is on the earth; and He, the whole of Him, is in every place; for the Nature of God cannot be divided. In that wherewith He clothed Himself (i. e., the flesh) He endured sufferings patiently, but He freed me from sufferings by means of that [flesh] which He took upon Himself. We call Him the Son of God, because He is God the Word in very truth, and because He is the wisdom and the intelligence (or, mind) which are inseparable from the Father according to [His] nature (even as the two animals which are yoked together and are driven by the charioteer), God and man. For He is the strength of His Father, therefore is He the Protector of all the things which have come into being. He is the Truth, therefore is He the distinguishing Mark of the Father. He is the Image [of Him], therefore is He the same Substance, and He it is Whom the Father hath begotten without change. He is the Light, therefore is He the Sun of our souls. He is the Life, therefore we live in Him, and we exist and we move [through Him]. He is

Justice, therefore He it is Who giveth unto each and every one according to his merit. He is Holiness, therefore is He the Slayer of sin. He is Salvation, therefore it is He Who hath purchased the whole world with His Blood. He is the Resurrection, therefore it is He Who hath set free those who are in the tomb, and hath made them new a second time by His Blood.

8 But thou sayest[, O Jew], 'Declare unto me other [things].' I tell thee, O Jew, that I am not ashamed to declare [them] with a loud voice, for my salvation is the economy of the Son. For He Who Is existeth of and by Himself, and He Who Himself hath become create, hath Himself become create for my sake. And He worked miracles as God, and He bore patiently very many sufferings as a man. That He Himself, therefore, became create was due to His commerciation for me. Because He was a man He took [upon Himself flesh] in truth, though surely He was the leaven of the bread. For this reason He became a son of man, for in truth He took flesh from a woman without a husband. For He is the Way, therefore He is the Guide to His Father. Next, He is the Door, therefore He is the Guide into Paradise. He is the Shepherd, therefore He is the Seeker after the sheep which is lost. He is the Sheep, therefore they slew Him on behalf of the whole world. He is the Lamb, therefore He is the Cleanser of the world from its impurity. For His administration (or, economy) is beyond compare, and His Nature is unchangeable. He is the high priest, therefore He offered Himself up for us. He is the God Who Is. In that He was without mother, He was superior to our nature; in that He was without ancestors among us He appertained not to us in our nature. His generation hath never been recorded in any form, or in any place whatsoever. The inhabitants of heaven cannot utter it, the dwellers upon the earth cannot declare it, and in no place whatsoever can any interpret it. For He took body, and soul, and mind (or, intelligence), in order that through them He might be able to deliver us from death.

9 Be ashamed, then, O Jew, because of the sufferings which He endured on thy behalf, and the miracles which He performed for thy sake. But thou, the new Jew, wilt say, 'What are the miracles which He performed?' And I, even I, will say unto thee, 'What are the miracles which He hath performed on your behalf, O ye who strive against God, in comparison with those which He hath performed for us? Which of these miracles is the greater? Which of them make thee to wonder most concerning them? Which is the greater miracle? The heavens raining down bread, or God taking upon Him-

self flesh? Which is the greater miracle? The sea which became divided that thou mightest pass through it, or the Virgin who ceased not to be a virgin, even after a passage had been made through her? Which is the greater miracle? The rod which made the rock to become a lake of water, or the Cross which cleansed the world?

10 Be thou ashamed, therefore, at these miracles, O Jew, and do thou worship Him Who took upon Himself flesh. But perhaps thou, O heretic, wilt also say, 'What are the miracles?' O Jew, if thou wishest to know what are the miracles, hearken and I will inform thee concerning them. They are: the begetting of the Child without seed; the childbirth which was not preceded by the marriage-bed and union with man; the Virgin who was holy and undefiled, who was both virgin and mother at the same time, and was still a virgin; the course and the disappearance of the star; the hymns of the angels, the fear of the shepherds, the gifts of the Magi, the obedience of the sea, the flight of the wind and its sinking to rest; the walking on the lake, the stilling of the waves; the leaping to the feet of those who were paralysed; the making of the blind to see, the driving out of the devils; the revivification of those who were dead; the terror-stricken state of created things; the lamentation of heaven, the sun which became dark, the rocks which split asunder, the rending of the veil in the Temple, the destruction of Amente, the coming forth from the tombs of those who were dead, the conversion of the thief, the affixing to the Cross of the handwriting, and the bill of debt for which we were liable, the overthrow of thy synagogue, the increase of the Church, and the growth and spreading abroad of piety. Finally, when thou hast vomited thine error and thy folly, do thou thyself cry out with the Law-giver Moses, saying, 'This is my God, I will ascribe glory unto Him,' for unto Him belong glory and power, for all ages of ages. Amen.

VIII. THE DISCOURSE OF APA BASIL, BISHOP OF CAESAREA, ON THE END
OF THE WORLD

1 Let us understand now, O my brethren, that at the moment when God created all things, there was none who knew, neither was there any voice or disturbance, but there existed great quietness and silence when He fashioned the universe. And we hear in the Holy Scriptures concerning the day when the heavens and the earth shall come to an end, and how great the confusion (or, trouble) shall be is described therein. And another angel spake saying, 'They shall bring about the end of the world,' even as we have heard. And our

Saviour made known to us in the Gospels concerning the overthrowings and the tribulations, and the earthquakes which shall take place, for He said, 'There shall be great tribulations, the like of which hath not been since the beginning, at the creation of the world, and the like of which there shall never be again.' And He said also in another place, 'Heaven and earth shall be convulsed, and the powers which are in the heavens shall be shaken in that day, [and there shall be] great earthquakes, and blasts of the trumpet, and great and frequent flashes of lightning, with mighty thunderings.'

² For the angels shall send forth from His mountain messengers into the world, and they shall gather together all mankind, and shall make them to stand before the throne of the Son of God, and they shall separate the wicked from among the righteous. Behold now, at the time when He created all things no one knew except Himself and His beloved Son, Jesus Christ. Concerning that hour wherein He shall destroy all created things, when everything shall be overthrown, concerning that last hour, I say, and the destruction of the heavens and the earth, no one whatsoever shall know, not even the angels in the heavens, except Himself and His beloved Son, even as we have said before. Now it is written that [as no sound was heard at the creation], so in the days in which Solomon was building the temple of God in Jerusalem, there was no sound heard therein, neither the sound of an axe, nor that of an iron hammer. And during the twenty years in which the king was building this temple in this manner, there was not heard therein even the sound of the artificer who worked in gold.

³ And why was this? First of all, because the temple was being built for God, in Whose place of abode no disturbance of any kind must make itself manifest. [And secondly] because the wise king who was building the temple to the Lord God chose Solomon to continue the building of the temple to Him in this manner, that is to say, in quietness, according to the manner in which work on the first creation was performed, which He founded in quietness, and there was no sound, neither was there any disturbance. [And thirdly] because God worketh with His own thoughts, and with His intelligence, and He hath therefore no need of a crowd [of workmen] who would disturb the place wherein they perform their work. Nay, God is not one who worketh in this manner, but His thoughts and His command are wholly sufficient to make everything which is made.

4 For this reason hearken unto that which is written in the Exodus of Moses, for when Moses had made the tabernacle, and the ark of the covenant, God said [unto him] 'Take heed that thou makest everything according to the pattern which hath been shewn unto thee on the mountain'. Now, who was it that made them except the command of God? That is to say, God shall build for Himself the temple which is necessary [for Him]. And this also is what the wise man Paul wrote concerning Him saying, 'Ye are the temple of God, and the Spirit of God abideth in you.' And again he wrote, 'Know ye not that ye are the temple of the Holy Spirit which is in you?' And moreover, one of the wise men of old used to say, 'The great altar of God is the heart of the wise man.' 5 The hand and the power of God are the things which made all created things, and moreover, it is they which have made man. Again hear what Isaiah saith in the character of God: 'Is it not My hand which hath stablished whatsoever is in the earth? And is it not My right hand which hath made firm the heavens? I call unto them all, and they all stand up at one time.' And again, the blessed man David cried out saying, 'It is His hand which hath fashioned the dry land.' And again, in [the Book of] Hosea He saith, 'It is My hand which hath created the hosts of heaven.' And again in [the Book of] Isaiah [He saith], 'Heaven is My throne, the earth is My footstool: What kind of a house shall ye build for Me? saith the Lord.' Was it not My hand which made all these things? It was My hand, moreover, which fashioned the first man Adam. Therefore, after the fashioning of the first man which is [related] in Genesis ...

6 And again the righteous man Job saith, 'Remember that Thou hast made me of clay, and I shall return again to the earth.' And again, 'Hast Thou not poured me out like the milk, and turned me over and over like a cheese? Thou hast clothed me with skin and flesh, Thou hast knitted me together by means of bones and tendons (or, sinews). Thou hast granted unto me a heart of life and favour, and it is Thy visitation which hath protected my spirit. These things are in Thy heart, and I know, moreover, that Thou art able [to do] everything, and that there existeth nothing which Thou art not able to do.' Then again the Psalmist David saith, 'Thy hands have made and fashioned me.' And again, 'For Thou art He Who took me out of my mother's womb.' And again, 'In secret my body was not hidden from Thee, for Thou didst fashion it in secret.' And again God saith in [the Book of]

Jeremiah, 'Before I had fashioned thee in the womb I knew thee, and before thou didst come out therefrom I sanctified thee.'

7 Now, after all these things, if it was the hand of God which created all things which exist, the heavens, and the earth, and the sea, and everything which is therein, for what reason shall they be destroyed, and become dissolved with a mighty overthrow, both inanimate things and man, and the temple of Solomon? And again God saith in the Gospel, 'I work, and My Father hath worked hitherto.' Now the [things of the] Six Days which God made, He made in great joy, and in gladness, and in silence. And again, during the six thousand years which He hath made [since that time], He hath supplied the world with His commandments, and with His laws, and with His holy Prophets. And of all these the principal things are, His holy desire which He hath shewn (or, made) towards us, and all the sufferings of His Apostles, and all the supplies which have been needed by men, and by the courses of the luminaries. And again, after all these [years], in a moment, suddenly everything which hath been made shall be overthrown and destroyed. And again, the [things of the] Six Days which God made when He created the world, [and] all these [later] things, shall be destroyed, and shall dissolve in the twinkling of an eye. For He, the Lord of All, and the Fabricator, Jesus Christ, Himself said in the Gospel, 'Heaven and earth shall pass away.'

8 And again, because of that day and that hour none knoweth except the Father, therefore the great overthrow which shall take place shall be unbearable. O how great shall be the sorrow of heart, and all the sufferings, at that awful time, that is to say, when the administration and management of the service of the luminaries by the angels, and the sending down of the dew upon the earth, and the blowing of the winds, and the strength of the earth which He giveth to the children of men, and the rivers and the streams—when I say, all these things shall be blotted out in a single moment, and shall be destroyed! And what reason is there why a single moment should have the power to do all these evil things, except it be because of sin and disobedience? It was the first transgression, that is to say, disobedience, which cast man forth from Paradise. It hath changed this world, and hath made to exist the things which ought not to exist; and the things which ought indeed to exist it hath set a restraint upon. It hath made God Who is without anger to be wroth, and hath turned the Father from gladness to grief.

9 Now, who is he who hath committed all these sins? It is the Enemy of every man, this evil beast which slayeth the soul, this bird which snatcheth greedily at its prey, this serpent which biteth, this fire which blazeth fiercely, this thief who carrieth off all souls [into] sin, this murderous barbarian, this troubled pool, this desert road, this evil tare, this sin which inviteth death, this similitude of hunger (or, greed), this stirrer up of war, this destroyer of the city, this waster of the people, who maketh the whole land to be without fruit. It is, moreover, he who doth make the heavens to withhold the dew, and, besides, he maketh parents to look upon the death of their children without mourning for their beloved. 10 He changeth kings, he leadeth the nations into error, and he bringeth the nations to boundaries of countries which do not belong to them. The thorn and the bramble exist because of Sin, and because of Sin death hath become king. Moreover, because of Sin a judgement took place in the Paradise, and punishments [were inflicted] in the place of gladness. Moreover, because of Sin there was to be weeping in the world which was to come, and sorrow of heart was to be in all created beings. Because of Sin there was a deluge upon the earth, and the cataracts of heaven poured down from heaven the waters of wrath upon the earth, and the fountains of the great deep were opened, and they belched forth the waters of vengeance. Because of Sin God meditated the blotting out of every created thing which was on the face of the whole earth. The transgression of the Watchers, that is to say, Giants, was like unto a flood, and it was sin, and impurity, and the concealment of uncleanness of every kind which burnt up Sodom and Gomorrah. The superfluous meddling of the men of Calneh (?) was what made diverse the languages of men, and at length they became scattered abroad over the whole earth. It was sin and cruel obstinacy which filled Pharaoh and destroyed the multitudes of Egypt. It was lawlessness and idolatry which destroyed the seven nations in the land of Canaan. It was sin and disobedience to God which consumed six hundred thousand Israelites in the desert, by sword, and fire, and by serpents, because they chose sin for themselves, and forsook the Lord their God.

11 Because of all these God cried out in [the Book of] Isaiah saying: 'For behold, in My anger I will make the sea to become a desert, and I will turn the rivers into dry land, and the fishes thereof shall be dried up, and shall be without water, and shall die because of thirst. I will spread darkness over the heavens as a garment, and I will make the apparel thereof like unto sack-

cloth.' Now it was Sin which did all these things, and because thereof the evil of this single hour shall overthrow and shall destroy at this awful time all the things which have been set in order since the beginning of the creation of the world. ¹² Now let us again hearken concerning the building of the temple which Solomon builded in such great silence; and concerning Him Who was able to destroy it to its foundation. For it is written thus in the Third [Book of] the Kingdom concerning the temple which Solomon builded in the Name of the Lord:—Behold, O God of Israel, there hath been heard the sound neither of hammer, nor axe, nor the sound of any tool of iron whatsoever; even though, in his wisdom, which was great, he permitted a few men to work in a certain place which was at some distance from the temple. Now this he did in order that the sound of the workers in gold might not shut out from the ears of the king, and prevent him from hearing, the pleadings of those who came unto him to receive judgement. Now therefore God gave unto him peace, and there was no war made upon him whilst he was building, and no hostile attack was made upon him either on this side or on that; and because of this peace he was not burdened with any serious anxiety concerning the care of the kingdom. He used to rise very early each morning, and go into the place which he had prepared, and sit down there, and all the works continued to progress in due order; and there was no idleness or lax labour.

¹³ For these reasons he did not permit a handicraftsman to work in the place which he had stablished; that the place might not be disturbed continually, and that he might not be prevented from hearing the voices of those who were pleading before the king. Now according to what is reported, he [finished] building the house after twenty years, and [then] he dedicated the house to God. And he went into the temple, and all Israel was with him; he bowed his knees before the altar of the Lord, and his hands were stretched out towards the heavens, and he prayed thus saying: 'O Lord God of Israel, if the heaven, and the heaven of heavens suffice Thee not, then verily God will not come and abide with men. And now, O God, hearken Thou unto the prayer which Thy servant maketh unto Thee, in order that Thine eyes and Thine ears may be open towards this house.' And, in short, after hearing these words God spake unto him over the altar saying, 'I have heard thy prayer which thou hast made to Me. I do not dwell in a house which hath been fashioned by the hands of man, yet, because of thy labours which thou hast

performed (and if thou shalt keep My commandments, and My judgements which I have given into thy hands), Mine eyes and Mine ears shall be open over this house which thou hast built. If, however, thou transgress My commandments, I will cast away this great place from Me, and it shall be destroyed and become such a wilderness that all those who shall pass by it shall marvel, and shall smite together their hands, and shall whistle, and shall say, "Why have these things happened to this great place?" And it shall be told them, "Because they forsook the Lord God of their fathers, and made themselves servants of strange gods."

¹⁴ Observe now, moreover, that after Solomon had gone to his rest, the people committed sin, and they cleaved to this evil friend, who is Sin, who also made the first man to commit sin in the Paradise, and who hath changed the world from the beginning. It was he also who destroyed the temple of the Hebrews by the hands of the Chaldeans, which name is interpreted 'those who are scattered', or 'those who are corrupt'. As concerning [the statements] that Solomon spent twenty years in building it with costly stones, and that the materials which he made ready for the work were very great in quantity, these words refer to the work of the eighty thousand men who bare burdens, and thirty thousand men who cut down trees in Lebanon, and thirty-six hundred scribes (i.e., overseers), and eighty thousand hewers of stone in the mountains. And after all these labours [to think] that this Enemy, that is to say, Sin, should cause it to be destroyed in a few days! Further, might we not say that the Chaldeans worked against Jerusalem throughout a whole year? Therefore in this one year was scattered and wasted the labours of the preceding twenty years, and this because of Sin. That which the Hebrews built the Chaldeans destroyed because of the lawlessness of the people. That which had been builded in silence was destroyed amid great confusion and noise. That which Solomon built in wisdom Zedekiah destroyed in his lawlessness. Rightly therefore did God put the following proverb in the mouth of Solomon and make him say, 'The wise among women build up houses, but the worker of folly destroyeth it with her hands.' And the blessed man Paul also saith, 'Knowledge puffeth up, but love buildeth up.'

¹⁵ All these things came into being through Solomon, but the overthrow and the destruction thereof took place through Zedekiah. The sound of the tools of the workmen was not heard during the building of the temple by Solomon the wise man, but the sound of the axes and the hammers shook

Jerusalem when the Chaldeans destroyed it through the folly of Zedekiah. Now, after these things, hearken unto the words which the holy man Stephen spake saying, 'Solomon built a temple, but the Most High dwelleth not in that which is made by the hands. Then where shall God dwell?' He saith, 'In very deed God shall dwell with men.' And this indeed took place, for our Lord Jesus Christ came forth from the heavens, and took up His abode with us, and He put on a human body, like unto ours, but without sin. This is the holy and honourable temple which our Saviour took upon Himself of His own free will. Moreover, David spake of Him when he said, 'Thy temple is holy, and is a miracle in righteousness.' Truly and surely the Holy Virgin Mary is the miracle, for no human being hath been created on earth like unto her. Mary is the temple which is more exalted and more honourable than the temple of Solomon, for it is she who hath become the temple of the True God, Jesus Christ, Jesus our Lord, through Whom is the glory, and with Him the Father and the Holy Spirit for all ages of ages. Amen.

IX. THE DISCOURSE OF SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE,
ON THE SOUL AND THE BODY

¹Now the word which hath been sent from heaven hath no ill-will (or, grudging) therein, and it is ready to cleanse that which is in the soul, provided that ye yourselves be prepared for the strength of the word, which, however, hath also need of him that listeneth. For it is like the rain from heaven, which doth not produce fruit without the earth, neither doth the earth make things to grow without the rain from heaven. The meaning of which is, that the disciple gaineth no advantage without a master to teach him, neither doth the master without a pupil to listen to him. The Logos giveth the speech; let obedience (or, listening) of those who hearken to it make it perfect. For behold the Logos giveth its strength, [provided that] ye yourselves are without ill-will (or, grudging), and that ye first of all purify yourselves from every restraining influence and [from] ill-will (or, envy), and from unbelief, which are the enemies of righteousness. Now envy warreth against love, and unbelief against belief, even as bitterness warreth against sweetness, and darkness against light, and that which is evil against that which is good; and death warreth against life, and falsehood against truth. Now those who are full of the strength of that which is adverse to good, and have in them envy, and ill-will, and unbelief, hate love and faith (or, belief), and those who hate these things are the enemies of God.

2 For we know, O my beloved, that all those who are filled with envy, and ill-will, and unbelief, are the enemies of righteousness; take good heed to yourselves, therefore, that ye may not become the enemies of righteousness. Take unto yourselves belief and love, for through these salvation hath come unto all the saints, from the beginning even until this present. Moreover, make ye manifest the power of love, not only in word, but also in deed; now God hath given salvation for all of us. For we ourselves did not come into being as the whole world came into being, by the word of His mouth only, but He made us both by word and by deed. God was not content with making Himself to say, 'Let us make man according to Our likeness and image,' but He made the action follow the word. For God took a piece of earth from the earth, and fashioned man, according to His own image and likeness, and He breathed into his face the breath of life. Now when Adam was nigh unto death because of his transgression, the material body of Adam needed to be fashioned a second time by the hand of God, the Fabricator, in order that he might receive salvation.

3 Now [the body of] man rotteth away, and is buried in the earth, but the soul, which God breathed into him when he became a living soul, separateth itself from him. And further, when [the body] is dead they carry off the soul into a place of darkness, into the region which is called 'Amente'. For the soul and the body become separated, and death divideth them each from the other. Now the soul is fettered in Amente, but the body (or, flesh) dissolveth in the earth. And there is a very great gulf [fixed] between them—the flesh and the soul. Now the flesh disappeareth, and is diffused abroad in the earth wherein it hath been buried, but the soul is powerless in the bonds of Amente. The soul, which is a strong thing, is fettered in the darkness, but the body, which is a weak thing, dissolveth in the earth. Now the body is not strong [enough] to move, [and] it dissolveth in the [funerary] mountain; neither is the soul able to do anything, [for] it is fettered in Amente. For when death beareth away a man, the strong portion [of him], which is the soul, it fethereth in Amente, and the weak portion [of him], which is the flesh, it carrieth off [into the earth.]

4 Now it is like a general who captureth the city of a king; when he hath taken possession thereof he first of all seizeth the king and shutteth him up under restraint. And this is what death doeth first of all to the soul. Now the body is like unto a ship which hath no steersman upon it, that is to say, the

body perisheth, and it falleth to pieces, limb from limb, because the soul hath ceased to steer it. And the members thereof are dissipated in the [funerary] mountain, and they perish like the city which hath been laid waste, and like the ship which hath no steersman in it, and hath become submerged in the waters. For it is the soul itself which steereth its body, even as the king administereth his city. ⁵ Now when the man is dead, his soul is not able to steer his flesh, because it is fettered in Amente, and it drifteth about among the waves of [un]righteousness, even as a steersman whose ship drifteth about on the sea. And the soul heeleth over into the waves which are ready for it, and it is driven on into the breakers of the thieves that engulf it, that is to say, adultery, and fornication, and the love of ornament, and the worship of idols, and the slaying of men, and hatred; now these are the things whereby man slayeth the soul. And because of these things, whereby [the Evil One] hath seduced the soul, it is given over to the Evil One to whom it hath clung closely, and it is carried away into Amente; for he carrieth it off like a thief. Moreover, he maketh it to be without the power to assist its own body which perisheth. The flesh dissolveth in the earth, the substance (?) thereof decayeth, and one member droppeth away from the other because the soul is not in the body to bind them together.

⁶ And the soul itself is bound in Amente, having fetters not on the feet only, but on its whole person. For this reason it hath not the power to give help to its own body, and to prevent it from decaying in the earth. Now it is like a captain who dieth when his ship foundereth, that is to say, if the soul were not bound in Amente, it would be able to steer its own body, and would not allow it to perish. Moreover, the soul is bound [in Amente] not only with fetters, but it is bound with its own sins as with cords, and for this reason it hath become powerless, and it forsaketh its body, leaving it to perish in the earth. And besides, the soul is made to suffer tortures in Amente. It becometh the footstool of death, and when it is in Amente it is wont to weep and sigh after its good body, saying, 'Where is my body, that body wherein I used to sing hymns? Where is my body, that body wherein I used to pray to God? Where is my good body, that body wherein, when I was a man, I used to walk about with my friends and my kinsfolk? And I made merry in my body, I was called [by my name] whilst I was in my human body, and now I am no longer a man, but a soul. Now when death hath separated the soul from the body they call the body a "corpse", and it giveth forth foetidness. I

enquire after my body, [but] I do not enquire after my name, that body together with which I was a man and in which I spake.'

7 And when the soul ceaseth to be in its body, the body can never again speak with a pleasing voice, but with a choked and exceedingly sad voice; and it is like unto a musical instrument which hath no sound in it and is speechless. That is to say, the soul is not in the body to give utterance therefrom. And the body perisheth in the earth like a broken pot, and it becometh speechless, and it hath neither sound nor voice; and it is motionless, for it is a corpse, for the soul which adorned it hath departed, taking with it the power of speech. And it is impossible, moreover, to know what any man who is dead was like, for his form is destroyed by the sand. And thou canst know neither [what] his face [was like], nor the form of his person, nor the height of his stature, nor canst thou tell what the sound of his voice was like. For the son cannot know his own father, or his mother, or his brother, or his friend; it is wholly impossible [for him] to recognize the face of any one [of them] in the tomb. The lips have rotted away, the nose hath decayed, the eyes are blocked up, the colour of the face hath changed, and it is impossible to recognize any one of them; because all bodies turn into dust in the tomb, and they perish, and nothing of them remaineth to

8 Now it is impossible to identify a bone, and to make it to rejoin the body to which it belonged, because the bone hath become bare, and there is no flesh on it. And besides this, even before the flesh which clothed the bone crumbled away it would have been impossible for thee to shew clearly to whom it belonged. For who can identify a bone when it hath been taken out of the member [to which it belonged]? Or who is there that can make known to us the colour [of the hair] of one who is dead? And it is wholly impossible for thee to recognize the bones of Adam, or [to say] what manner of men the Prophets were, and what kind of bodies had the Patriarchs and the Apostles. They have all been cast in the earth, and their heads and their bodies have become separated.

9 If the son were to seek after his father in the tomb, he would not recognize him, neither would a friend recognize his friend, nor a brother recognize his brother; nor could a man address any one of them by name, being sure that he really was the person who bore that name, or identify his form, because they have all turned to dust in the tomb, and there is no longer any human resemblance in them. For man is scattered abroad over the face of all

the earth, and he is poured out in every place, for the earth beareth a grievous burden of tombs and sepulchres, and every place is filled with the blood of those who are dead. Moreover, the earth hath become one [great] sepulchre for those who are dead. It was one man only (i. e., Adam) who was taken from the earth, but those who are buried in it are thousands of thousands, and tens of thousands of tens of thousands. Every place is filled with the dead, the sea and the rivers, the earth and the mountains, and the wild beasts and the birds of prey devour the dead, and are sated with their slaughtered bodies. And Amente is filled with the souls which are bound in fetters.

10 O thou form of earth wherein grief is abundant! O thou form of man which groweth [only] for destruction, and flourisheth only in sorrows and sighings! The joy of those who are upon the earth is only for a moment, and yet they are wont to think that it is great; but it slippeth away speedily through their hands. Behold, one man rejoiceth, and taketh a woman to wife, and soon after he weepeth for her, for she is dead! Behold, one man rejoiceth in his son, and behold, soon after he weepeth over his grave! Behold, another man exulteth because of his father, and [soon] afterwards he maketh lamentation and burieth him! For there is no profit whatsoever for man; he is one who [is intended to] lament, and there is no consolation in him. He hath not the power to pacify him that shall destroy [him], neither doth he receive him that could console him. Each man, in his own way, must die for himself, and no friend can make an appeal for his friend; but each man must suffer the death to which he is liable. There is no prophet of God who can give men consolation, for they will not hearken unto him. Neither will they really believe in the God of heaven, nor will they do His Will until they fall into death.

11 Moreover, God is wroth with man because of his unutterable and indescribable transgressions, which destroy him. For man suffereth evil in every way because of his transgressions, [namely] by sickness, by punishment, by sorrow, by the grief and suffering which envelop him, by cold and heat, by burning, by wild beasts, and birds of prey, and reptiles, by the times in which he liveth, and by old age. The winds, and the earthquakes, and the rains, and the dews, do harm to man. The rivers drown him, the wild beasts devour him, and he is destroyed by death. All [these things] have held him in contempt since he was disobedient to God. And having been driven forth from the Paradise he came out into this world which is full of sufferings. In

it are envy, and adultery, and fornication, and idolatry: and these are the things through which man dieth. All these things have become fellow-workers with death in respect of man, and they war against him with wickednesses in order that death may bring him to the dust.

¹² For man hath at no time any enjoyment, never hath he any pleasure. For when during his lifetime doth man rejoice? Doth he rejoice when he is in the womb of his mother? What kind of enjoyment can he have when he is carried about in the darkness and foetor thereof, and when he is in pain and restraint on every side in the blood of the belly? But he must come forth from his mother's body: doth he rejoice [in doing this]? Nay, for he runneth an exceedingly great risk of dying. But surely he rejoiceth when he is at his mother's breast? Now in what manner doth he take the nipple? He crieth loudly and weepeth. Now the child that is healthy neither crieth out nor weepeth. ¹³ But surely when man is a little child, he crawleth about on the ground and rejoiceth? In what way then doth he rejoice? He is liable to be attacked by some beast, which will trample him to death, and will split open his head, and the foam of his mouth and his intestines will be scattered about on the herbage (?) and on the ground. But surely if he groweth up into a young man he will rejoice? In what way, then, will he rejoice? [I say] he cannot rejoice; for the disposition of youth surroundeth him on every side with the lusts which are full of danger, and if he doth not crush them they cause him to die in an evil manner. But surely when he hath taken a wife, and hath begotten children, he will rejoice? In what way, then, will he rejoice? He will live in a state of anxiety about the children who will commit acts of folly. But surely when he shall have become an old man [he will rejoice, and take rest]? In what way, then, will he have rest? He will rest with the dangers of old age [always] round about him. And at the end of all these [troubles] is the expectation of death, which consumeth the soul like a fire.

¹⁴ O thou death, thou carriest off [people] of every age and condition—the children and the old man, the youth and the man of mature growth. For age (or, stature) is no obstacle to death, and he carrieth away [people] of every age and condition. Now it is an exceedingly sorrowful thing to look upon death in man, and to contemplate his decay. The face hath become ghastly pallid in the garb of death, and the body hath become shrivelled up, and the mouth is shut up, and the hair hath become lustreless (?), and the eyes have become sightless and are shut, and the limbs are motionless. And as for the

other changes which take place in the body when it is placed in the earth, the flesh crumbleth away, and the sinews and ligaments decay, and the other [members] which have been laid bare, [and] those which have not been laid bare, become dissolved, and the humours which have dried up, and the dust which is abundant. For man is a thing of nought, and he is like unto a flower of the grasses which withereth, and he shrivellet up like a log of wood which is burned in the fire and is consumed.

15 Now after the destruction of man, and [seeing] his wretchedness, which was very great, God visited that which He Himself had fashioned, and had made in His own form and likeness, in order that Death might not become the conqueror. Death boasted himself saying, 'I will conquer man.' Now the Devil fighteth against man at all times, and he carrieth him away captive through the evil of death into the gate of Amente. And he hurleth his wickedness against man at all times, until at length he bringeth him under the power of death, and he shutteth him up in the prison of Amente. For this reason the soul which is fast bound in darkness is not able to make its escape from the place of imprisonment of those who are dead. For this reason the Father sent His Son upon the earth. Now He had no body of flesh; therefore the Holy Spirit caused Him to take upon Himself flesh in the womb of the Virgin.

16 And God became man so that He might deliver him that had gone astray, and might gather together those who were scattered through the envy of the Devil, and might bring them into His fold. Death having made a separation in man, those whom Death had scattered, these did Christ gather together, and He hath made man one again, the soul with the body. For Death bound the soul in Amente, and he made the flesh to dissolve in the earth; thus he divided man into two parts. The Saviour Jesus, however, Himself set free the soul from its bonds, and He bound the flesh together inseparably, and He brought the two towards each other, and made them one of one, the soul and the body, and He rejoined them each to the other. He gave the body to the soul, and the soul He placed in the body; He made [the body] to be an instrument of speech, and He gave it constituted members.

17 And now, O soul, sing thou hymns of praise in the body wherein thou art, to thine own Imperishable God, because Christ died for us, in order that we might live with Him for ever. For He was neither liable to Death, nor was He under any obligation to die by Death; neither was it absolutely necessary

for Him to make Himself to become man, nor had He Himself any need to take upon Himself the flesh of man: for He is God, and He is arrayed in all the glory of Divinity. For this reason he endured patiently and was made after the manner of men who die, [though] He is the God Who alone dieth not. Now for what reason did He come down upon the earth, seeing that He Himself was the King, Who was reigning over the heavens? Who compelled Him to go to the Cross, and to die gladly?

¹⁸ Though He Himself was the Fabricator of the universe, He endured patiently, and allowed Himself to be begotten in the womb of a woman. And they wrapped in swaddling bands Him that had been arrayed in all the glory of the Father. He Who sat on the chariots of the Cherubim was laid in a manger, and He sucked the nipple at the breast of a woman. He before Whom the Seraphim stand in awe ascribing glory to His Divinity, He Who sent forth waters to flow in the rivers, and the rains, and the dews, and Who sent forth waters from heaven, received baptism in the Jordan by a mortal man. He from Whom the whole universe receiveth light was treated with contempt by the Jews. He upon Whose Word hang the seven heavens, and the firmament, and the earth, and Amente, was Himself hung upon a Cross of wood. He Who took a clod of dead earth, and fashioned it into a living man, bare patiently the scorn of those who mocked Him, in order that by the contempt of Himself He might save man, who had gone to perdition through his own sins. He gave His soul of salvation for the soul of man. He gave His holy flesh on behalf of the whole race of Adam. And He gave His Blood on behalf of all. He gave Man for man, and His death for our death. And the death which men are under an obligation to suffer, and which they fear, became a blessing, because Christ died for us.

¹⁹ This is the love which Christ made manifest. He died for us, who are sinners, in order that He might save us. For what righteous man ever died on behalf of a sinner? Or what father ever died on behalf of his own son, whom he had begotten? Again, what friend ever died on behalf of his friend? Or what loving brother ever died on behalf of his brother? No man ever did such a thing, that is to say, no man ever let himself die for another by his own wish, or through his own good pleasure only. But Christ came of Himself, and of His own free will and love. And as to us sinners, not only did He fashion us in the form of Adam and make us to become men, but when we

were dead in [our] sins, He came and bore suffering on our behalf; and He hath given us life again by His love.

²⁰ Now at the time when He fashioned us with His hand, He had not suffered [on our behalf]; but now that He hath begotten us a second time, through the suffering of His death, He suffereth with us even as doth she who gave [us] birth. He hath borne with us for an exceedingly long time, and He hath not burnt up the world, [the people whereof] treated Him with contempt, and scourged Him by the hands of sinners, and put Him to death, and buried Him, according to that which the prophet spake saying, 'Thou hast brought me into the dust (or, grave) of death.' Who was it that brought Him there? It was the wicked people whom He loved that put Him to death. He came to them to save them, and they cast Him aside like a straw. Consider moreover, O men, the return which the children of Israel made to our God. They pierced the side of Him Who had created them. They inflicted sufferings upon Him Who had on very many occasions conferred benefits upon them and their fathers. They paid Him back with evil things instead of good, and they shewed hatred instead of the true [love] wherewith He had loved them. They made sorrowful Him Who had given joy unto them. He Who had raised the dead among them, and they saw Him doing it; He Who had healed the lame, and cleansed those who were leprous, He Who had given light to the blind— He it was Whom they killed, and hung upon a tree!

²¹ Consider moreover, O men, the insolent daring of the Jews. They hung [upon a tree] Him that had hung out the earth. They drove nails into Him that had stablished the earth on the waters. They broke [the limbs] of Him that had heaped up the heavens in His wisdom. They bound as a prisoner Him that had released them from the servitude of Pharaoh. They put fetters on Him that had set free sinners. To Him that had given them a stream of water to quench their thirst did they give vinegar to drink when He thirsted, and they sustained Him with gall when He was in the agony of death on the Cross, and they did not remember that He it was Who had given them [water as sweet as] honey to drink from the rock. They bound the hands and the feet of Him that had unbound the limbs of those who were paralysed. They themselves were bound in the hand of the Devil because they performed His will; for he kept them bound until the coming of Him that should release those who were in captivity, and set free those who were bound. Of Him that had sent forth the sun and the moon to give light to them, and had opened

the eyes of those who were blind from their birth, did they close the eyes like those of a dead man. Him Who had raised the dead did they bury in the earth.

22 O what a new and incomprehensible mystery! He Who was the Judge was judged. He Who had done away their sins was bound with cords. Nails were driven into the hands of Him Who had fashioned men. They hung on a tree Him Who had placed breath in their throats. They broke Him Who could break their members from their bodies. On the Cross they compelled Him Who had filled the earth with life to drink gall. He through Whom the whole universe liveth died. Now they did scoff at Him greatly whilst He was on the Cross, and before He died they gave utterance to many mocking words, and they giped at Him. When our Lord was hanging upon the wood of the Cross, the sepulchres opened, and Amente was rent asunder. He delivered the souls [therefrom], and He raised up the dead, and very many of the saints shewed themselves in Jerusalem. Now these things happened before the mystery was fulfilled on the Cross. And when Christ died, He abolished the Enemy, He bound in fetters the mighty tyrant, He set His Cross before him. He conquered in their presence, and He gained the victory.

23 Our Lord Jesus Christ lifted up His Body on the Cross, and when Death had seen Life, he fell down at His feet. Then the Powers of the heavens marvelled at His wisdom. The angels were stupefied with admiration of Him. The elements were terror-stricken, and all created things were shaken when they saw this new mystery, and this awful sight. They saw God hanging on a tree, and men were lifted up near Him on the tree. His feet were fastened to it by means of nails, and likewise His hands, which were extended, were fastened by nails to the tree. And the Jews mocked at Him, and laughed at Him, and derided Him, because they did not understand the mystery. The earth trembled (or, shook) when it saw the shamelessness of the Jews. The mountains thereof trembled, and the hills shook and quaked. The sea made its waves to rise up to a height sufficient to cover the world. The abyss was disturbed, and opened its mouth to swallow up all created things. The whole of creation was moved with wrath because of the abominable insolence of the Jews. The luminaries of heaven became dark, the sun withdrew to rest, the moon was perturbed and hid itself, and the stars ceased to shine on the wicked men. Though the moon was full, it did not shine, and moreover, the sun having withdrawn to rest, the whole world was in darkness. They saw

their God Who had created them hanging upon a tree like a thief. The day turned into night.

24 And an angel who was wroth came forth from among all the angels, with his drawn sword in his hands, to slay them quickly altogether. And he was prevented [from doing this] by the mercy of Christ. And the angel laid his hand upon the curtain of the temple, and rent it in twain, from the top to the bottom. And all the angels were looking forth from the heavens, and they were wroth because the lovingkindness of God the Father prevented them all from destroying the Jews. The light of the day took to flight, the world was shrouded in darkness, the darkness of the blackest night. All these things happened before Christ closed His eyes. And His light made haste to rise in Amente. And Amente was perturbed when the Lord went down into it, not in the flesh, but in the spirit; for He had power over all creation, and He could destroy [it] before His last hour. He poured out His Blood on the earth, and It protected the earth and those who were therein. His Body continued to hang upon the tree for the sake of the elements, and His Spirit went down into Amente, and saved those who were in that region. He despoiled Amente, and made Himself Master of all of it.

25 His Body raised up those who were dead on the earth, and His Spirit set free the souls which were in Amente. For in that hour in which our Lord was hanging upon the Cross, in that very same hour, the sepulchres opened, and the gatekeepers of Amente saw Him, and they shook with fear and took to flight. He burst open the gates of brass, He broke through the bolts of iron, and He took the souls which were in Amente and carried them to His Father. When the Lord had broken up Amente, and had gained the victory over Death, He set the Enemy under restraint. Now the souls He brought out of Amente, but the bodies He raised up on the earth. Furthermore, consider the mighty and marvellous strength which was in His mortal body as He hung upon the tree! For neither was creation able to endure His dead body, nor could the Elements endure it, and Amente could not endure His Spirit. Every place was filled with trouble because of the sufferings of our Saviour, and all created things were troubled because of His death, for they were not accustomed to see their Lord treated with scorn and contempt. All created things were stupefied and said, 'What is this new

26 mystery? The judges pass judgement upon Him and He speaketh not. Those who know Him not look upon Him, and are not ashamed. Those who

have no authority over Him take possession of Him, and He resisteth them not. Those who are not His equals treat Him with scorn, and He becometh not angry. He Who is impassible endureth sufferings, and is not wroth. He Who is immortal hath died, and He hath endured [pain] patiently. He Who dwelleth in the heavens hath been buried in the earth, and hath kept silence.' 'What is this mystery?' saith all creation, for every thing marvelled at His lovingkindness. And having risen from the dead at dawn on the First Day of the Week, and having vanquished death, He bound in fetters the tyrant and set men free. Then did every created thing know that the Judge had had judgement passed on Him for the sake of the salvation of man, and that, for man's sake, He Who was invisible had been seen, and He Who was infinite had been measured, and He Who was impassible had endured sufferings, and He Who was immortal had died, and He Who was in the heavens had been buried.

27 For He Who had become man was judged in order that He might shew mercy to us. He was put to death in order that He might set free those who were in bonds. He endured sufferings in order that He might give us rest. He died that He might make us to live. He was buried in order that He might raise us [from the dead]. If the Lord had not endured sufferings with the race of man, by what manner of means would mankind have been saved? Moreover, Death fell down at the feet of Christ, and Christ carried him away, and the Devil who had been a rebel became a captive. Christ made Amente to quake and the power of the Devil He turned backwards. Death heard the voice of the Lord as He cried unto all the souls, 'Come forth, O ye who are bound in fetters! O ye who sit in the darkness and shadow of death, on you hath the light risen. I preach unto you life, for I am Christ, the Son of God.' Then He set free the souls of the saints, and He raised them up with Him.

28 And earth itself cried out saying, 'Spare me, O Lord. Free Thou me from the curse which is on me. Remove from me the wickedness of the Devil. Thou hast held me to be worthy of having Thy Body buried in me, in the Place of the Blood, which was poured out upon me, in order that Thou mightest raise men from the dead. Thy glorious Image is spread abroad in every place. Except Thyself, when Thou utterest Thy words, no one shall resist Thy commands; but it was Thy love which compelled Thee to come to the beings whom Thou hadst fashioned. For behold, Thou didst stand on the

earth, and didst seek after the members of the beings whom Thou hadst made. Take Thou, then, man, the deposit. Take Thou Thine image, which Thou hast committed as a pledge to me. Take Thou Adam, being complete in his likeness.'

29 Then Christ rose from the dead in the third hour of the day, and He took the saints with Him to His Father; now all mankind shall receive salvation through the death of Christ. For one was judged instead of all men, and salvation and mercy [came] into the whole world. Moreover, one died in order that all might rise from the dead. And the Lord died on behalf of every one, in order that every one should rise from the dead with Him. For having died, He put man on Himself like a garment, and took him with Him into the heaven which is in the heavens, and man became one of one with Him. He took Him as a gift to His Father. The gift was not gold, neither was it silver, but it was man whom He had created in His own likeness, and in His own image. Moreover, this [Christ] did God the Father exalt. He seated Him on His right hand, on the Exalted Throne, and He appointed Him to be the Judge of those who are living, and of those who are dead, and Captain of all His creation. He sitteth above the Cherubim, He Who hath created the Jerusalem of heaven, that is to say, the True Bridegroom, and the King of all the Ages. Glory be unto Him for all ages of ages. Amen.

X. THE DISCOURSE OF APA EUSEBIUS, BISHOP OF CAESAREA, ON THE
CANAANITISH WOMAN

1 Great is the storm, but it hath not been able to hinder the readiness of those who have come. Great is the trial, but it hath not destroyed our sufferings. The Church shall never be free from those who contend against her, [but] she shall never be overcome. Certain folk plot craftily against her, [but] she vanquisheth them. Howsoever great may be the evil which they meditate against her, she increaseth exceedingly. The waves break over her and have no effect upon her, for she hath taken her stand on this Rock, which is the immoveable Word of God, and she is herself immoveable. The Rock it was Who said, 'The gates of Amente shall not prevail against her.' He who fighteth [against her] destroyeth only himself, but the Church herself becometh stronger and stronger. Job was a good man before [his] trial, but the days wherein he was healthy in his body were not like unto the days in which his infirmity wove a crown and set it upon his head.' Be not afraid at any time of temptation if thy soul be prepared. For the matter is like unto the gold to

which the furnace doeth no injury, that is to say, tribulation doeth no harm to him that beareth himself with fortitude. What doth the furnace do to the gold except to purify it more and more? That is to say, he who riseth up before tribulation, when the suffering which hath to be endured cometh to him, is exalted thereby. Cowardly inaction weakeneth the soul, but trial giveth victory to the layman. Know, moreover, that those who endure no trial receive shame, and that those who endure trial receive election. Where are the things which are reckoned unto them? Nothing maketh itself visible.

²I come out into the market, and I look upon the wares [therein], [I see that] they are weak plants on which the wind blew, and they were thrown to the ground, and straw which had been threshed out; nevertheless the flour hath remained pure. Who is there that can fight against them [successfully]? Their conscience it is which giveth them victory over those who fight against them. Let us prepare a table. Yesterday Paul provided his table for us, to-day the table is that of Matthew. Yesterday it was the tentmaker, to-day it is the tax-gatherer. Yesterday it was the blasphemer, to-day it is the man of obedience. Yesterday it was the pursuer, to-day it is the man of avarice. The blasphemer, however, did not continue to be a blasphemer, but became an Apostle; and he who was a robber did not continue to be a man of greed, but became an Evangelist. I will not make mention of the wickednesses of their earlier years, which afterwards became spiritual excellences. Our masters did not give light whilst they lived in their former state of sin, but they did shine brightly at the last [when living] in [a state of] right-cousness.

³Now the tax-gatherers and the blasphemers are the masters of the earth. What kind of place, then, is that of the tax-gatherer? It is a place wherein men plunder at mid-day. The injustice which is according to the law maketh itself manifest, as well as the injustice which is done in the presence of the law. The tax-gatherer is the advocate of thieves. When a thief is caught in the very act of stealing he is ashamed, but the tax-gatherer is bold of speech and action, even while he plundereth. But suddenly the tax-gatherer became an Evangelist; how did this come about? When Jesus was passing by, He saw him sitting in his tax-gatherers' shed, and He said unto him, 'Rise up, follow Me.' O the might of the word! The hook came, and it hooked the captive, and it armed him like a soldier. The hook came, and it made the clay become gold. He (Matthew) was in the pit of wickedness, and it drew him up into the mesh of the net of spiritual excellence. Let no man fall into despair

concerning his salvation, for evil deeds possess not a constitution which endureth for ever. And, moreover, we were created in a state of liberty.

4 If thou art a tax-gatherer, thou hast the power to turn thyself into an Evangelist. And if thou art a thief, thou hast the power to enter into the Paradise. And if thou art a magician thou hast the power to worship thy God. For there is no kind of sin whatsoever which repentance will not do away; therefore God hath chosen the greatest sinners on the earth, so that no man might fall into despair about himself. Thou shalt not say, 'I have committed sin, which is what usually happeneth,' [for] thou hast a Physician by thee Who is wont to treat thee with such medicines as thou wishest. Was it not He Who made thee? [And when] thou didst not exist did not He make thee to be? He hath not made thee anew as He made thee at the beginning, when He took a piece of earth, and fashioned it into a man, but He hath made the earth [and] the clay, to become flesh, similar to that which hath ligaments (or, nerves), and bones, and hair, and eyelids, and eyes, and the shoulders (?), and the breast, and the hands, and the feet, and all the other members. Are not all these members earthy in their substance?

5 Then entered Skill in handicraft, and she made all created things according to their kinds. Inquire not concerning the manner in which they were made, and waste not thy labour in prying into what is, but believe that the matter was super-miraculous. Thou wouldst never be able to describe the means by which creation was made. If fire cometh upon thorns it consumeth them: how much more then shall the Word of God make sins to become white, and consume them? And if thou art in the habit of saying, 'I have sinned exceedingly, but who is there that is without sin?'—now, I am using the very words which thou thyself wilt say— confess thy sins first of all, and [then] do thou the work of making thyself just. If thou hast committed sin, make haste, stand up on thy feet, be sorry, and let thy heart eat thee [in remorse], and pour out thy tears. For did not the sinful woman act in this wise? And did she not pour out her tears, and lay hold on repentance?

6 'Now Jesus came out of the border of Tyre and Sidon, and behold a woman set out to go to Him.' The Evangelist is stricken with wonder, and saith, 'a woman,' [that is to say,] the strongest weapon of the Devil! The mother of sin! The beginning of wickedness! [Woman,] who was cast forth from the Paradise! This is woman, and such is [her] nature. O what strange (or, new) and wonderful works are these! The Jews fled from Him, but the woman fled

to Him, and made supplication unto Him saying, 'O Son of David, have mercy upon me.' Consider this woman, who made herself to be a preacher, and one who acknowledged the government of God, for she said, 'Lord,' which was the confession of [His] Divinity, and 'Son of David,' which was the acknowledgement [of His manhood], 'have mercy upon me.' Is not this act better than every other act in this world? Consider how this truly wise soul said, 'Have mercy upon me.' Is not this citizenship better than every other citizenship in the world? [She said:] 'I was in danger, I fled to His feet for mercy. Wilt Thou, then, search out my sins? Give me salvation abundantly, inasmuch as the place of mercy searcheth not out sins.'

7 O thou woman, what didst thou think within thyself? Thou wast a law-breaker and a harlot. How couldst thou possibly dare to go out to meet Him? Consider, moreover, the wisdom of this woman. She did not make an appeal to the Apostles saying, 'Take me in to Him.' She made no supplication to Peter, neither needed she any of the other [Apostles to help her. But she said:] 'I want, however, to see [Him], but I have no need of men to make Him come to where I am.' And why? 'Because He came down, and took upon Himself flesh, I will speak with Him in the flesh.' O how great is the loving-kindness of God towards man! He before Whom the Cherubim in the heavens tremble in awe [permitted] a sinful woman to stand and to talk with Him upon the earth! She said: 'Have mercy upon me! for this reason hast Thou taken upon Thyself flesh, and hast come forth, and hast entered into the world for the sake of sinners like unto myself.' Those who are in the heavens tremble in awe before Him, yet those on the earth hold converse with Him boldly. 'Have mercy upon me!' What is it that thou desirest? 'I seek after mercy.' What dost thou wish? 'My daughter is grievously afflicted. My sorrow is great. Heal thou my members which are within me, for I am being consumed; preserve my bowels, and take Thou me out of this burning heat of fever. What shall I do? I shall die.'

8 Why did she not say, 'Have mercy on my daughter?' On the contrary she said, 'Have mercy on me, for my daughter doth not perceive the torment of the disease with which she is grievously vexed. That she is seized by the disease in its most severe form [is evident] because she doth not perceive what it is. Have mercy upon me! because I see this sight every day, and great is my grief. What do I call her? I call her a dead body, for though she moveth and liveth yet she knoweth not what she doeth. For I know not the name of the

disease, neither do I know of what kind it is, or whether my daughter shall die through it. Now death appertaineth to every one. In what condition shall I see [her on my return]? With her eyes starting from their sockets in terror, and her hands with the bones thereof protruding, and the hair torn out in frenzy, and the mouth dripping with foam, and meanwhile the devil which is contending with her is hidden inside her, and doth not appear. Have mercy upon me! My waterflood (or, tempest) is great. This is the kind of disease from which I [suffer], and also from demoniacal wickedness. Have mercy upon me!

⁹ Consider the wisdom of this woman! Why did she not go to the magicians, or to those who used exorcisms, or to the women who dealt with the bodies of the dead, or to the soothsayers who were in the habit of paying honour to devils, or to those who could make the sufferings of sick folk to become greater or to diminish? Nay, she forsook the court of the Devil, and she came to the feet of the Saviour of souls [and said], 'Have mercy on me, for my daughter is grievously vexed.' Dost thou observe the fortitude and the patient endurance? And as the woman raised herself from the ground, 'He answered her not a word.' O these things which were done publicly! She made supplication to Him, and she besought Him earnestly, and she entreated Him, but He answered her not a word. The sickness increased, but the Physician kept silence. The blow was sharp and severe, and the Word kept silence. The Physician held His hand. What is this new and wonderful matter? Thou didst run after others, and didst say, 'Come ye unto Me. I will heal you.' Yet from her who ran after Thee Thou didst run away! 'Have mercy on me!' 'I was not sent unto any except the sheep which had gone astray of the House of Israel.'

¹⁰ And His disciples went to Him and entreated Him, saying, 'Send her away, for she crieth out after us.' [And the woman said:] 'Thou Thyself seest that my outcry is great, [but] my cry, which is in my heart also, is to Thee. And again they said unto Him, As the Lord, and as a Lover of mankind, give salvation to this woman.' 'What shall I give? I am not sent unto any except the sheep which have gone astray of the House of Israel.' ¹¹ This is in itself the whole matter. It was for this very thing that Thou didst take upon Thyself flesh, that Thou mightest do good to a certain woman who was going to perish. Wouldst Thou, then, leave the world to become a desert [and destroy] the Scythians, and the Arabs, and the Elamites, and [the people of] Cilicia,

and Cappadocia, and the Syrians, and the Phoenicians, and [the people] of every place on which the sun looketh? Or didst Thou come into this world only for the sake of the Jews? Wilt Thou allow [the lands of] the Gentiles to become a desert? Or hast Thou forgotten that they scoff at Thy Father and worship idols? Wherefore, then, did David speak according to the flesh and say, 'Ask of Me, and I will give thee the heathen for thine inheritance, and thy dominion unto the end of the earth.' And in like manner also Isaiah, who saw the Seraphim, said, 'The root of Jesse shall [flourish], and He who shall arise shall rule the nations, [and] in Him shall the nations hope.' And again, 'A ruler shall not cease from Judah, nor a governor from his heritage, until there come He that hath been constituted [ruler], and He it is Whom the nations await.' And again, 'O all ye nations, clap ye your hands.' And [yet Thou doest thus,] Thou, O Lover of every soul, Who didst say to Thy disciples, 'Go ye, baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost!'

¹² This Canaanitish woman, however, received a profitable rebuke. She came out of a place of madness and stupefying folly, a place where they worshipped idols. This miserable woman came and made entreaty by reason of the matter which had come upon her daughter, and Thou didst say unto her, 'I have not been sent to any except the sheep which have gone astray of the House of Israel.' Yet in that very hour wherein the centurion came to Thee Thou didst say, 'I am coming, I will heal him.' And again, in the hour of the thief Thou didst say unto him, 'This day thou shalt be with Me in My Paradise.' And again [in the case of] the man who was paralysed, Thou didst make him take up his bed, and he walked. And again, Lazarus didst Thou call when he had been in the tomb four days, [and he came forth]. The dead Thou didst raise to life. Those whose members were withered Thou didst gird with strength. The harlots Thou didst hold to be more chaste than the virgins. And what didst Thou say to her, the wretched Canaanitish woman, whom Thou wouldst not answer [at first]? He said, 'Is it good to take the bread of the children to throw it to the dogs?'

¹³ O the solicitude of this Physician! He understood her, and she had been rebuked. All these words were [intended] to shame the Jews who called themselves 'children'. They had, however, taken to themselves the nature of their own dogs, according to that which Paul spake saying, 'Beware ye of dogs. Beware ye of these workers of evil. Beware ye of [those of] the con-

cision.' And again, she said [unto Him], 'Have mercy on me!' But He said, 'Is it good to take the bread of the children to throw to the dogs?' [And she said within herself:] 'Yea, Lord, Thou callest me a dog, [and] I confess that Thou treatest me like unto a dog. I do not excuse myself from derision. Give me that which Thou seest fit. Thou hast called me a dog, give me, then, the crumbs. For the dogs are in the habit of eating of the crumbs which fall from the table of their masters.' He said unto her, 'Who hath until now begged for that which is cast away and rejected? Therefore, O woman, thou shalt be rewarded straightway.'

¹⁴ And the Lord spake saying, 'O thou woman, may thy prayers be heard in that hour wherein I utter thy appeal before God, and offer supplication to Him.' Thou sayest, 'I have appealed to Him once, and I have prayed to Him twice, and thrice, and ten times and twenty times have I bowed the knee [to Him]. Thou hast bowed the knee, and thy mouth spake, but thy heart was counting the cost (?), and thou wast thinking about thy friends and thy substance. Thy soul hath taken its stand at the door, turn not thou away until thou hast received thy request.' Now certain folk are wont to go into the church and pour forth tens of thousands of strings of words; but God hath no need of a multitude of words, though He hath very great need of thy prayer. Make thou thyself to be like unto this Canaanitish woman; pray in whatsoever place thou art. If thou art in the bath, or if thou art in the street, pray. And if they hale thee before the judge, pray. And if the judge break thee by his decision, let thy prayer go to God on thy way to execution; He enquireth not about the place [where thou prayest], but He doth enquire concerning a right mind.

¹⁵ When Jeremiah was in the pit of mire he found God there, and he prayed to Him. Daniel was in the pit of the lions, and God helped him. The Three Saints who were in the furnace turned to God, and made supplication unto Him. When Job was [seated] in the dust, among the worms, he turned to God, and made an appeal to Him. And thou thyself also, if thou makest an appeal unto Him, He will hear thee in thy prayer. Make thou thyself like unto this Canaanitish woman. And when thou goest into the church of the Persians, and of the Cuthaeans, and of the Hindoos (?), and of the Moors, thou shalt hear Christ crying out, 'O thou woman, great is thy faith.' And behold, very many times thou shalt acquire blessing and honour by the remembrance of her, which shall abide and be glorious. And though thou hast

not a daughter with thee who is possessed of a devil, yet hast thou with thee thy soul which committeth sin. To him who is possessed of a devil it is usual to shew mercy; but he who committeth sin of himself men are wont to hate. Against him that is possessed of a devil the matter is not reckoned; for him that committeth sin of himself there is no defence whatsoever.

16 Now as concerning the Canaanitish woman: in what hour was the devil cast out [from her daughter]? In that very hour wherein Christ said unto her, 'O thou woman, great is thy faith.' The Son of God cast out the devil, for no man would be able to go into the place where he was, but He was God, Who filleth every place. Had He wished He could have gone against the prince [of devils] at the same time. That which is under His feet shall not destroy thee. If it were not thus one might say unto thee, 'He is inattentive, or He is asleep.' Now this is not the habit with God. In the hour wherein thou shalt cry unto Him He shall hear thee, and at every hour. Let neither doorkeeper nor steward prevent thee [from crying]. Do thou say 'Have mercy on me', like this Canaanitish woman, and He shall come unto thee immediately.

17 Consider the following speech which maketh manifest that the Son is like unto the Father, and that He is equal with Him. At the time wherein God created the heavens He said, 'Let heaven be,' and the heaven was. And, 'Let the earth be,' and the earth was. [And], 'Let the air (or, sky) be,' and the air was. [And], 'Let the sun and moon be,' and they came into being. O the goodness of God which created for us the Son Who is equal with the Good Father in every respect, in Divinity The Father spake in times of old saying, 'Let [things] be,' and they came into being. The Son Himself said, 'Let it be unto thee according to that which thou desirest,' and it was so, and her daughter ceased to be vexed by the devil from that hour. What was it that enabled the Canaanitish woman to drive the devil out of her daughter, or to drive him out at all? [It was done] according to the command of the Saviour of souls. In the mercy and lovingkindness of our God, and by His Grace, shall we ourselves be healed. For all these things let us give thanks to God the Father, and to the Son, Jesus Christ, Who hath informed us by His holy mercy saying, 'I am in My Father, and My Father is in Me'—to Whom belongeth the glory for [all] ages. Amen.

APPENDIX: THE SYRIAC VERSION OF THE DISCOURSE OF MÂR JOHN ON
VIRGINITY, REPENTANCE AND ADMONITION

¹If the blessed man Paul, who became the Apostle of the Gentiles, the teacher of the Holy Church, who forgot the things which were behind and reached out to those that were in front of him, who being in a corruptible body made himself to be like unto the incorporeal hosts, who finished his course and kept the Faith, who was trained in his fasting, and was in dangers in abundance, who excelled in hunger and thirst, who served the service of preaching from Jerusalem to Illyricum, who possessed the attributes of Christ Who spake in him, that earthly angel and heavenly man, that orator-apostle who became a receiver of the Spirit, who ascended up to the third heaven and heard words which cannot be uttered, who was incomparable in zeal and rich in love, that protector of the Church and orator of the fear of God, that succourer of the sick, and sponsor of the faithful, and rebuker of the Jews, who became the net and enclosed us all, who even after his death was a teacher and a preacher, who taught how meet it was for us to ascend into heaven; I say, if this man, who possessed all these spiritual excellences to such an extent that he could say, 'I feel nothing whatsoever in my soul,' said, 'I am afraid lest I who have preached unto others become a castaway,' what shall we do who do not even possess the rectitude of spiritual excellence?

²Therefore vigil and prayer are essential at all times, and we must ask God, not for gold, or silver, or any earthly riches whatsoever, but especially for the kingdom of heaven, and pray that we may rejoice in our Lord. Some rejoice in riches, and some in wine and feasts of dainty food, and others in an abundance of offspring and in the glory which is vain. Now he who is a virgin rejoiceth in our Lord, so that there may be to him glory from Him, and he shall say, 'From before Thee is my glory.' There is nothing hateful and filthy [wanting] in the soul which is joined unto evil passions and is bound [by them]. Therefore it is meet that we should be exceedingly careful concerning the beauty of the soul, and we must say like the holy man, 'O God, in Thy good pleasure give to my glory strength,' so that the Lord when He seeth its beauty shall say, 'Thou art wholly beautiful, my friend, and there is no blemish in thee.'

³But see that, although thou dost preserve the beauty of virginity, thou art not lifted up through thy beauty, lest through thy boasting God shall pay no heed to thee, and thy exaltation shall be rebuked. For what canst thou en-

dure which shall be equal to the things which He endured for thy sake? He humbled Himself, and with His precious Blood bought thee. He fasted for thee, He Who stablished the hosts of heaven tasted bitterness for thy sake. He Who crowned the heavens with the splendour of the stars was crowned with a crown of thorns for thy sake, and was obedient even unto death. Now it is right not that we should rejoice according to [the greatness of] these things, but that we should weep, and beat our breasts, and should be persuaded to do what he said, 'Repent ye in your hearts on your beds of what ye say,' so that we may remember the things which we have done in the day-time and lament. In this manner did Ahab repent: he rent his garments, and he fasted, and put on sackcloth. And what did God say unto him? [He said,] 'I will not bring the evil upon him.'

4 For this reason also our Redeemer said in the Gospel, 'Blessed are those who weep,' not over a dead man, nor because of some loss, but for sin. So that, like David, we may say, 'All the night long have I bedewed my couch, and I have made my cushions to be saturated.' And again, 'Streams of water have come from mine eyes because I have not kept Thy Law.' Wash away with tears the filth which is in thy soul, smite upon thy breast, bend thy face to the ground, and remember the things wherein thou hast sinned. At one time or another thou hast been snared through thine eyes, like David, and thou hast opened the windows (or, shutters) wickedly, and thine eyes were [enemies] against thy soul. Shut thou, with groanings and with tears, the eye which hath seen wickedly, for it is in the habit of bringing a man by means of little things to great things wherein he falleth. Thou hast clean apparel; sit not down in every place lest it be defiled. For if thou art careless about one dirty spot, and about two, and about three, thou wilt finally be like a man who possesseth a wholly dirty garment, and it will not be cast away by thee even though it become muddy throughout. And why? Therefore prayers are required that our foot may not trip over a stone, and that a camp of the angels of the Lord may deliver us; and that we may be able to say confidently, 'It was an angel who delivered me from all these evils,' and that an angel may call us as he called Abraham.

5 Now the angels love those who love their Lord. And the prophet also said, 'Take the harp and bring forth the drum, the beautiful harp with the psaltery.' He giveth one thing and demandeth three. And why? Because we are constituted of three things, even as the Apostle said, 'That we may be pre-

served perfect, body, and soul, and spirit'; now the drum is the body, and the harp is the spirit, and the psaltery is the soul. Now the drum hath a mortal skin: put this to death so that thou shalt praise God with the drum and with [all] four (sic) [instruments]. He delivered His Body over to sufferings, and disgrace, and death, for thy sake. Take heed lest He say unto thee, 'What advantage is there in My Blood that I should go down into destruction?' What are we able to do or what shall be equal before Him to all these things which He suffered for our sake?

6 Be then a tree which produceth fruit, so that thou mayest be blessed by God, and thou shalt give unto Him fruit according to thy power. And if it be that thou art unable to give the full hundredfold, give a portion thereof, that is to say, sixtyfold; and if even this amount be difficult for thee, give one third, that is to say, thirtyfold. Only give what thou hast the power to give, so that thou mayest not be cut down like that tree which was without fruit, and fall into the fire. If thou hast neither gold nor silver, that is to say, a life of purity, see that thou dost not become grass and reeds for the rivers of fire, see that thou dost not make thyself that pillar which the Lord hated, see that thou dost not set up thy mind as an idol, and He accuse thee in the Day of Judgement, so that thou mayest not be there without witnesses and be rebuked, and mayest not have to confess the things which thou knowest thou hast done and said [before] others.

7 Weep thou beforehand in order that thou mayest not hear in the Other World [the words], 'Is it now that thou wouldst repent? There is no time here for repentance.' Whilst we still have the time let us cultivate good works. For in the case of anything else if we lose it there is the possibility that we shall recover it, but if we once lose this opportunity we shall never be able [to find] another. For this reason also Paul admonisheth us, saying, 'Whilst we still have the time let us cultivate good works.' Let us weep over the sins which we have committed. Let us make a practice of raining down tears [from our eyes] until it is easy for us [to do so]. Let us smite upon our hearts, so that we may be saved from the gnashing of teeth which is in the Other World. Let us weep like David that we may be worthy of grace. For he not only wept but kept vigil also, and he flooded his bed [with tears]. One night he sinned, and he wept the whole night, and it is probable that he made confession and said, 'Thou didst give me eyes that I might see Thy light with them, but I have seen with them in an evil manner. I have transgressed and erred through the

eye, for I have gazed with mine eyes in an evil manner, and I opened the shutters thereof with evil intent. For this reason I will cleanse them with tears.' In this way it is meet for us to weep, and to cleanse the eye which hath looked with a wicked intent.

8 Thou hast seen the sore; thou hast good knowledge of the cure [for it]. Take good heed to the windows (or, shutters) of thy soul, not only of the eyes, but also of the hearing and the mouth, for these are the openings through which, according to our desire, bad things or good things enter. Observe lest death go up into thy windows. But let there be at all times in front of thine eyes the commandments which concern chastity of life, and in thine ears let there be the similitude of the admonitions of God, and in thy mouth hymns of praise and meditation on the Old and the New Testaments. These windows it is meet for us to open to God and to shut to sin. Do thou say like that holy soul which said, 'I will go up into the palm-tree and lay hold of the height thereof,' that thou mayest love integrity. And let thy heart be pure that it may leap up towards heaven, and let it not creep about among the things of earth. Observe that there are also thorns on the palm, that is to say, rebukes against sin, for 'the words of the wise men are like ox-goads, and like iron bolts which are heated red hot.' Let those who would be justified by means of these things repent in their hearts, and flee from every [kind of] sin. But lay hold firmly on the top of the palm-tree, so that when the winds of temptations blow thou mayest always remain there without falling.

9 Occupy thou thyself at all times with the Holy Scriptures, for as when wine is drunk it silenceth griefs and changeth [sorrow] into gladness, so also when spiritual wine is drunk it shall change thy soul into gladness. Remember thou God at all times, and with the holy man do thou say, 'I have set the Lord in front of me at all times, and He hath been on my right hand so that I should not be moved.' Write thou these words on thy hands, and let them be visible before thine eyes. For if thou honourest God He will be at thy right hand, and if thou treatest Him with contumely through thy wicked actions, Satan shall be at thy right hand. Thus when Judas treated Him with contumely, the Book saith that Satan was standing at his right hand. Glorify thou God at every hour, saying, 'I will exalt Thee, O my God and King.' By deeds and not by words only shalt thou exalt Him. For thus did David bless

Him—for ever, and for ever and ever. Not for months, nor for a season, nor for a year, but always, for he knew that when man finisheth God beginneth.

¹⁰ Perhaps, however, thou wilt say, 'How is it possible for the heart to have sufficient strength in it to exalt God at all times?' [Let thy heart be] like unto that which Paul had, who said, 'I feel nothing whatsoever in my soul'; and like that of David, who said, 'Cleanse Thou me from secret faults'; and like that which our Redeemer commanded us to have, saying, 'Blessed are those who are pure in their hearts, for they shall see God.' Thus he who sinneth not exalteth God every day, and not in words only, but also in deeds doth he shew forth the reality of the matter. And a man must not fall into despair, though sickness attack him, or the loss of possessions come upon him, or even death, but he must say with Paul, 'Who shall separate me from the love of Christ?' &c. ¹¹ The Lord did not abide without due care in the place wherein was impurity, but in an upper chamber which was made ready and arranged in good order, therefore thou shalt make ready thy soul that it may be a place of abode for God. Remember thou that alarming and awful day wherein every man shall rise up, and [God] shall give judgement concerning the things which [a man] hath done, in the place where sinners shall appear before the eyes of men and of angels, and everything shall be revealed, where they shall appear before those who knew not [of them], where are the river of fire and the serpent which shooteth forth poison, where every man shall stand forth clearly in the open, where the books of the hearts shall be opened and read aloud in the middle of the theatre, with angels and men round about. Then shall be laid bare the things which are hidden and the things which are revealed, the things which [were done] in the night and those which [were done] in the day, those which we forget and those which we remember and were committed when we knew temptation; for the things which are hidden here shall in that world come into the light.

¹² Understand that we are about to go from this world to that Judge Whom no man can deceive, to a place where not only our actions, but also our words and our thoughts will be judged, where also the failings which were thought to be trivial matters [will bring upon us] a terrible judgement. Remember these things at all times, and forget not the flame which is never quenched. Consider carefully at all times Him Who shall come to judge the living and the dead. Think, too, carefully of the thousands and tens of thousands of angels who shall stand before that Judge! And thou shalt hear be-

forehand [with thine] hearing the sound of the last trumpet, and the awful voice of the Judge. And thou shalt see beforehand with the eye those who are sent forth into the outer darkness, and those others who remain outside the door of the feast chamber, and this [is their fate] even after the labour and patient endurance of virginity. Consider

13 carefully, too, those who like tares are bound and cast into the furnace, and those who, being bound hand and foot are carried outside, and those who are delivered over to the worm which dieth not and to the gnashing of teeth. And observe also another who is judged for scoffing and ribald jesting; and another [who is judged] because he treated his neighbour iniquitously, and also made his brother to offend; and another who is punished because of secret sins; and another [who is judged] for a vain word; and others who are condemned for evil will; and another who is expelled from the Kingdom for blasphemy; and others who endure frightful tortures because they nursed their wrath; and another who standeth in everlasting shame; and others who have denied their Lord and hear the words 'I never knew you', because they did that which Christ abominateth. 14 Now these things being thus, it is necessary for us to become like men who make rivers of tears to flow each day, and to say like the prophet, 'Who will make my head to become water, and my eyes fountains of tears, so that I may weep for my sins day and night?' Now in order that we may save ourselves from the torture which is to come, let us come before His presence with thanksgiving, and through extreme carefulness in respect of our good lives whilst we are here, let us cause the compassion of our Lord to incline towards our souls. For it is written, 'In Sheol who shall give thanks unto Thee?' Our Lord hath given to us by nature every member in double, two eyes, two ears, two hands, two feet, so that if it happen that one of them be injured, we are consoled by the use of the other. He hath, however, given unto us only one soul, and if we lose that with what shall we live? It is meet that we should cherish this carefully, and that we should not hold anything which is visible to be of greater value than its redemption, because it is that which shall rise with us and be judged before that awful throne of the Judge. If at that time thou shalt say, 'Riches and possessions have led me astray,' the Judge shall say unto thee, 'Hast thou not heard [the words], What shall a man profit if he gain the whole world and lose his soul?' And, if thou say, 'The Calumniator led me astray,' He shall say

unto thee, 'This that thou sayest, He led me astray, did not even do Eve any good.'

15 Now therefore, holding fast these things in our souls, let us have understanding, and let us be watchful before the darkness overtake us, and before that great and terrible day come concerning which the prophet said, 'Behold, He cometh! And who shall be able to bear the day of His coming? For that day shall be awful, a day of blackness and thick darkness.' But thou sayest, 'How is it possible for us to save ourselves from these evils which are described?' I, even I, will tell thee. Thou canst not do it by keeping thy body in purity only, but by rewarding with good the evil which cometh upon thee, and by bearing patiently false accusations when they are made against thee, and by returning a blessing for a curse, and by not imagining exalted attributes [for thyself] when thou art fasting, for it is not abstinence from good only, but abstinence from sins, which maketh perfect fasting.

16 It is meet that we should search the Scriptures. For observe how the prophet first of all saw a rod of walnut wood, and afterwards a blazing cauldron, in order that he might make manifest that the fire would receive him that was not afraid of the rod and did not correct his ways. And thus also did Moses make manifest the pillar of fire when he actually cried out saying, 'He who desireth the Law, and will be obedient thereto, shall see the light, him who is disobedient the fire shall find.' Read ye in the Doctrine of our Redeemer, and learn that when we depart from this world no man shall be able to help us, and no brother shall redeem his brother from the tortures which never cease, and no friend [shall help] his friend, and fathers shall not [be able to help their] sons, and sons shall not [be able to help their] fathers.

17 Why need I say these things? If Noah, and Job, and Daniel were to come there they would not be able to persuade that Judge. But thou wilt say, 'Where is the proof of this?' [And I reply]: 'Observe that man who was not arrayed in the apparel of the feast. When he was cast outside by the bridegroom no man dared to bring forward an entreaty on his behalf. And consider also him unto whom the talent was entrusted and who did not traffic therewith: when he was cast out into the darkness not one man made entreaty on his behalf. And observe, too, the case of the five virgins, for when they remained outside the door the wise virgins were unable to make entreaty on their behalf. Moreover, Christ called them foolish'. For after they had trampled down the flame of desire, and after they had quenched the furnace of de-

light, and after fasting, and vigil, and sleeping on the ground, they were called 'foolish virgins', and rightly so. Because, having guarded carefully the great thing, that is to say their virginity, they did not perform the act of courtesy which ariseth out of a small matter. Observe also the Judge who placeth the sheep on His right hand in the Day of Judgement, and the goats, which are without fruit, on His left. And to those who were on His right hand He said, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you,' whilst those who were on His left hand He sent into the outer darkness. And there was none able to help any one of them.

18 For true indeed is that which the [Book] saith, 'Behold, a man cometh, and his work is before him.' And again, thou hast heard of that rich man who would not shew loving-kindness to Lazarus, and who, suffering agonies in the place of torment, desired eagerly a drop of water, and thou knowest that not even Abraham himself was able to shew mercy unto him at that time, and give him relief from his tortures. Therefore let us help ourselves with this example, and let us give praise to God in our deeds and lives whilst we live, before we depart into the darkness. It is far better to make the tongue dry by fasting here, than to keep it wet and to have to ask there for a drop of water, which they will not give, when one is suffering agonies and endless torture. For through the small labours of this world we can escape great tortures [in the next]. We well understand that we cannot endure here the burning fever which lasteth for three days, and that when we see the punishments which are inflicted by judges in this world, we are undone, and quake with fear, although in this world, even when the punishments are exceedingly severe, the judges have hardly the power to punish for more than fifty years; imagine thou, then, how very much more severe will be the judgement of God, which will not last for fifty years only, and the tortures which it will prolong for endless ages.

19 Therefore let us enter in through the strait gate in order that we may be able to journey [subsequently] in a wide space, knowing that all visible things which are pleasant are like a dream, and that they are subject to parturition and birth-pangs. For although we possess health of body and strength, sickness can dissipate our joy in them, and old age is a foe to the beauty of the body, and if we delight in an abundant table, when the evening hath come the pleasure therein waneth. And most certainly everything which appertaineth to time is more fragile than the web of the spider, and is

snatched away from us more quickly than dreams. For this reason our Redeemer ascribed blessing to those who are afflicted, [and He did so] in order that the pleasure in the things which are fair might not lay fast hold upon him that is involved in them.

²⁰ Therefore as Abraham obeyed [the words], 'Get thee forth from thy country,' let us depart from the customary use of the things which are pleasant to our senses, so that, by meditation upon the mortality of our members which are on the earth, we may make ourselves to become inhabitants of our City which is above. Let us subdue our body and bring it into subjection, in order that it may not make our soul to be subject to the Calumniator. By constant meditation on the Psalms let us put to sleep the lusts which leap up in us like wild beasts, and let us carry at all times death in our bodies. Let us remember him who said, 'Play the man, stand up, be watchful.' For no man who is a sleeper is crowned, neither doth he who is inert and cowardly receive the crown, but he who beareth and suffereth the burden and wounds of blows, he who is found to have grown old in fighting and who sheweth in his body bloody scars and marks of wounds.

²¹ Now therefore we learn by experience that the work of the Calumniator is evil and bitter, for he fleeth from him that is alive to his cunning devices, and he plundereth him that is asleep. Therefore did the wise man say, 'Thou shalt give not sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be delivered like a gazelle from the hunters' trap, and like a bird from the snare.' Let us flee at all times from the traps of this world, and from the care thereof, and let us be like men who have forsaken the world, and let nothing appertaining to the body be found with us, for the ambushes of the Crafty One are many. And [the Book] saith, 'Our Adversary roareth like a lion, and goeth about and seeketh'—not a man to bite, and not a man to break, but—'one whom he can swallow up'. Flee from the cunning of the Crafty One, and say, 'Through Thee I shall be delivered from the robber, and by my God

²² I shall pass over a wall.' Flee not from labour that thou fall not from the crown. The merchant is not sluggish, and he endureth the waves in order that he may find profit. The athlete who goeth down into the contest beareth blows, because his eye looketh [beyond them] to the crown, and the husbandman doth not rejoice in crops unless he hath beforehand sweated at the season of sowing. Thus also must it be with those who pursue heaven, and

tribulations must be accounted as nothing to them, because they must be strong in the hope of the good things which are to come. Therefore let us look out at all times and wait, so that, when the Bridegroom shall come to the feast and we hear His voice, we may rise up prepared to meet Him, even as He said, 'Be ye like unto men who are awaiting their lord.' From this our Redeemer ascribed blessing to him that is vigilant, saying, 'Blessed is that servant whose lord shall come and find him watching.' And as He blessed him that is vigilant, so did He condemn and chide him that is unfaithful, saying, 'If that wicked servant shall begin to say, My lord tarrieth in coming, and he begin to beat his companions, and to eat and to drink with the drunkards, his lord shall come on a day when he expecteth him not, and in an hour which he knoweth not, and shall cut him asunder, and set his portion with the unbelievers.' Now if he who saith 'He tarrieth' is cut asunder, what shall happen unto him who never expecteth Him to come at all?

²³ Therefore it is meet for us to be chaste, and to be ready for departure, and we must say at all times, 'My heart is ready, O God, my heart is ready.' We are [engaged] in a great battle in this world, for the wicked march around us, and the sinners stretch their bows. One shooteth an arrow into our sense of hearing that it may incline favourably to the Calumniator, and another shooteth an arrow into the sense of sight that it may gaze lasciviously, and another shooteth an arrow into the tongue that it may vilify the brethren, and another shooteth an arrow into the belly that it may incite it to greed, and another shooteth an arrow into the hand [to move it to] plunder and robbery, and another shooteth an arrow into the feet so that they may run [to do] wickedness. Because of these [arrows] Paul clothed us with the armour of the Spirit, and wrote, 'Put on armour and a helmet in order that ye may be able to quench all the flaming arrows of the Evil One.' Let us be persuaded by the voice of the prophet, who saith, 'These things I require of thee, [saith] the Lord. That thou doest judgement, and lovest goodness, and makest thyself ready to go after the Lord thy God.' Therefore forgetting the things which are behind us, we reach out to the things which are before us, to the good things, so that we may eat what our hands have worked for, and may rejoice in the Lord.

²⁴ Therefore let us not waste the time of our life in empty matters, but as men who have a Lord, let us serve Him with exact service. For behold, He teacheth us, and remindeth us, and testifieth to us, and threateneth, and per-

suadeth and admonisheth us, and if we will allow ourselves to be persuaded by Him, He will bestow upon us the Kingdom of Heaven as the wages of our obedience. Let us gird up our loins, then, in truth, and let us cultivate the service of this Good Lord. Let us think how much the Redeemer suffered for our sakes, that is, to be born, to suck milk at the breast, to eat, to drink, to sleep, to rise up, to be baptized, to endure guile, to be alarmed and troubled, to be scourged, to be held up to disgrace, and at length to die. For observe, He bore all these things from the sinners who rose up against Him, and up to this present ye have not in your contending resisted sin unto blood.

²⁵ And how many were the good deeds which He wrought for our sakes! The healing of sicknesses, the cleansing of the lepers, the resurrection of the dead, the persecuting and driving out of the devils, the walking of the lame; and finally He bestowed upon us the Ascension into heaven, so that through our lives of good deeds we might follow in His footsteps. For it is meet that we should be in our lives that which we have been described as being, the Scripture calling us 'strangers and sojourners', so that we may despise the things which pass away. Lust is like a dog which, if thou feed it, will abide with thee. For this reason Paul said, 'Stand up against the Calumniator, and he will flee from you.' Let us not remain [idle] whilst we go down into Sheol where the building up of repentance hath no power. For neither when a man gnasheth his teeth there, nor when his tongue is on fire, will any moisten [it] with a drop of water on the tip of his finger, but he will hear the words which that rich man heard.

²⁶ Now therefore, since we see that all these things fly away and pass like a dream, and that we live [here] by the Divine Decree, and that we are bound in any case to depart, let us take care concerning our road, and let us take with us provisions for the life which is for ever. Let us array ourselves in the apparel which will go with us, the which Paul counselleth us [to take], that is, mercy, and compassion, and goodness. For in that Other World we shall not have need of gold, but of shade wherein to refresh ourselves. In that Other World leaves will not be required, but fruit, not words, but deeds. 'For not every one who saith unto Me, My Lord, my Lord [shall enter in], but he who doeth the will of My Father.' Therefore let us not deceive ourselves. For supposing that we live our whole life in this world in [fulfilling our] lusts and in pleasure, what is this in comparison to the labours [in the Other World] which are never completed, and are never ending, and never pass away? In

this world both good things and evil things come to an end, but in the Other World tortures never pass away. Here if the body burneth, the soul escapeth, but in the Other World, when the indestructible body riseth up the soul shall be tortured

27 Z Z therein always, for sinners also shall rise in indestructibility, not that they may be honoured, but that they may be punished with deathless tortures. For if we are not able to bear excessive heat in the bath, what shall we do in that river of fire? For the fire shall try us all, [to find out] if our gold be pure [or not]. It is meet also that the stamp (or seal) should be seen, lest the treasure of virginity hath been filched away. It is meet also that that which is hidden, as well as that which is revealed, should be seen; for we must all give the word with confidence, and no man is able to escape the wrath of that Judge. But perhaps thou wilt say, 'How is it possible for a soul to burn everlastingly in that Other World? How could the body burn in this world with fire continually? For if the body be brought exceedingly low in this world the soul departeth.' [I reply,] In the Other World, because [the body] is never brought low, it followeth of necessity that the soul shall be punished in that burning everlastingly. Doth there, then, exist the man who for the sake of dreams would wish to be tortured everlastingly? For what comparison can be made between dreams and these things which are to be expected [in that Other World]? For if the things [here] are thus transitory, then most assuredly the things which are [there are] abiding.

28 Come ye, therefore, whilst we have the time, and let us bind up and heal the wounds of the soul by means of tears, and let us not be our own enemies by abiding in wickednesses. For one buildeth up, and another scattereth. What profit have they except labour in vain? For if the prophet Jeremiah lamented concerning that temple which was built of stones, saying, 'Let me weep bitterly, and ye shall not make strong your consolations towards me,' how much more is it meet for us to weep over the soul, which is far more holy than that temple? In the soul there is, it is true, no ark of gold, but in it there dwell the Father, and the Son, and the Holy Spirit. If we feel pain for those who die, and weep for them, who is there so devoid of feeling that he will not weep over his own soul? He who feedeth his body with dainties killeth his soul, but he who careth for his soul to live doth not make his body to be in a healthy state.

29 For this reason we ought not to lament for the dead, but we ought to repent for our soul's sake, and pour out floods of tears; we must remember that the time is shortening, and that the Judge is already at the door, for even if He be afar off it will not be meet for us to rely upon [this]. Therefore let us wake up from dreams, for whether they be pleasant, or whether they be painful, they are nothing more than dreams. It is not meet for a man to sleep when he seeth the sun, but he must produce fruits which are equal to repentance, even as it is written. Now as it is easy for us to immerse ourselves in water, so it is easy for the soul to repent. That thief did not need a long time [to repent], and the martyrs were crowned in a short time.

30 If now the things which are hard and which I lead to death pierce us, so long as we have the bandages of redemption let us not despair of our lives. For the falling of a man is not in itself a very evil thing, but the not wishing to rise up again on the part of him that falleth [is evil]. That we should go astray is human, but that we should not repent is of Satan and destruction. For this reason the Good Lord cried out by the hand of the prophet, 'Is there no balm in Gilead? Or are there no physicians there?' For if our body is sick we seek out physicians, we take care to provide ourselves with herbs, and we use every endeavour in order that the member which is sick shall be healed. In respect of our soul, however, which is sick, we are careless, and we take no care at all about that which is of the greatest importance and of the highest value.

31 Let us, therefore, fear Him that is able to destroy both the body and the soul in Gehenna, and before the time of punishment (or, torture). Come ye, let us cast ourselves into the sea of the mercy of God, saying with that holy man, 'Cleanse me, and I shall be whiter than snow.' Now our Good Shepherd standeth and seeketh to pluck us from the mouth of the lion before he shall swallow us, and He also crieth out now, saying unto us, 'My son, thou hast sinned, sin no more. Shall not he who hath fallen rise up [again]? Shall not he who hath gone backward return? Return ye to Me, My sons, and I will heal your broken [bones].' For He is not a liar Who said, 'I did not come to judge the world'; only let us return. For He desireth not the death of a sinner, but that he should repent and live. No man loveth a woman as much as God loveth the soul that repenteth before Him, for He loveth it so greatly that even after it hath played the whore away from Him He crieth

out to it, saying, 'Come thou back to Me.' So great is the loving mercy of our Lord.

32 And of those who repent He repulseth not one, but He giveth the hand [to them], and saith, 'To-day if ye will hear My voice.' For if through severe pain the physician be driven away [by the sufferer], he doth not neglect him because he hath been treated with contempt, nay, on the contrary, he applicth to him his aids with the more insistence, and he is not angry with the man who may very possibly have struck him. How much more, then, is this the case with that Physician of our souls? Most assuredly I am convinced that no man need be in despair concerning his soul. And also how very many times doth the athlete fall before he at length goeth up crowned from the contest! And the Greek who hath been wounded in war and healed becometh a very much more successful fighter than those who have never fallen in the war. And many of the merchants who have lost their cargoes in the sea have come back and carried on their trade again, and have gotten wealth from the sea.

33 Did God, think ye, prepare the fire for us? Certainly not. It was for the Calumniator and his angels only. Let us not kindle a fire against ourselves, and we shall [not] hear from Him [the words], 'Depart ye into the light of your fire, and into the flame of your burning.' There is no sickness, not even one, which cannot be healed by the medicines of our Physician. But perhaps thou wilt say, 'I am not able entirely to make manifest a changing (or, conversion) to goodness.' If thou art not able to become like the sun, be thou like the moon; and if thou art not able to become like the moon, be thou like a star. Only draw thyself up from the earth, and begin to make thyself to be like the light-giving stars. It is better that thou shouldst acquire even a very few spiritual excellences than that thou shouldst possess none at all. Let the cup of cold water be offered by thee to God, and the visiting of the sick and of those who are in prison.

34 Now if they judge us for words and thoughts, all the more shall we receive a reward for our righteousnesses (i. e., alms), even though the spiritual excellences which we practise be few. Therefore let us work for a short time in order that we may not lose the good things which are for ever. And moreover, myriads are the labours which it would be meet for us to undergo in order that we should be worthy to see the Christ when He cometh in His glory, for we shall see the King not by representations, but face to face. If in

this world we admire the beauty of the body which is ashes and worms, and the constitution whereof is humour and watery matter, how very much more shall we admire—if it be that we are accounted worthy to see [it]—that intransient and unchangeable beauty [of Christ]! For if when Peter saw in the mountain a very little of that beauty he said, 'Lord, it is a good thing for us to be here,' what shall we say who expect to see the full beauty of His glory? If in this world we admire him who standeth by the side of the king, when we look upon the ornament of gold, and the purple raiment, and the crown, it is meet that we should be like him (?), when we ourselves stand by the side of Him that hath the power to judge the world in righteousness.

³⁵ Tell me now. If a man were to call upon thee to become a king [in a certain country], and there were to meet thee on thy way [thither] mountains, and great toil, and difficulty, I wouldst thou not endure everything that thou mightest not lose the kingdom, even though it might possibly be one that would soon pass [from thy hands]? I think that thou wouldst. Therefore from this time onwards thou shalt not say, 'I have fallen into sin, and I cannot possibly turn again to God.' Now even David on one occasion fell, but he rose up [again] in such wise that, a very long time after his death, he became a support for the children of Israel at the time when their city was besieged by the Assyrians, even as it is written, 'For I will protect this city, and I will deliver it, for My sake, and for the sake of David My servant.'

³⁶ If therefore the enemy hath cast thee down, rise up, and return in repentance, and He will go forth to meet thee, and will accept thee, even as the father met the son who had squandered his possessions. Let us understand that after Solomon became king, and he had planted [gardens] and had built [the Temple], and had enjoyed the things which he had lusted after, and had become richer than all the kings who were before him, he said, 'All is vanity, and vanity, and trouble of spirit.' Tell me. Supposing that a number of vain people were about to praise us, I mean the people who sit in the theatre, should we not move in every possible way, and take the greatest care to snatch for ourselves that empty praise? How much more, then, is it meet for us, amid all the labours and tribulations which come upon us in this world, not only not to notice or to be grieved [by them], but to rejoice, even to the same degree, that we shall be applauded and praised by those crowds of angels who are in that theatre of the Other World, before that Righteous Judge, Who rejoiceth in the praise of His servants?

37 I am afraid lest peradventure the tax-gatherers and the harlots shall precede us in the Kingdom of Heaven. Now we have in the Scriptures various kinds of medicines. When Ahab sinned he saved himself from wrath by the medicine of repentance. The Ninevites [saved themselves] by the medicine of fasting. Belshazzar escaped from the decree of doom through the medicine of mercy; and the harlot was able to placate our Lord by the medicine of tears. Paul, having turned from his sin, became the teacher of the penitent, and that thief became a dweller in Paradise because he believed in our Lord. Let us take these medicines for ourselves, and with them let us heal and bind up our wounds, saying at the same time, 'Heal us, O Lord, and we shall be healed. Heal my soul, for I have sinned against Thee.' Now when the Physician receiveth us He saith, 'I, even I, am He Who blotteth out thy sins, and I will not remember them again.'

38 Observe thou how many medicines the Physician hath prepared for thee, therefore choose thou the one which thou wishest for. He hath shewn thee a variety of medicines in accordance with the variety of thy sins. If thou art not able to shew mercy like Belshazzar, then repent even as Ahab. If thou art not able to fast like the Ninevites, then even like the harlot do thou shed tears, in order that thou mayest be washed clean of thy sins. And again, if thou thinkest that this is difficult, although it is very easy to him that is sensitive in conscience, confess thou thy sins, and cast thy hope upon the mercy of God. And take refuge with David, saying, 'Have mercy upon me, O God, according to the greatness of Thy mercy.' For it is not the sting of a viper whereto I could apply the medicine which is suitable, neither is it a splashing of mud which I could wash away with water, but it is the sting of the Calumniator which hath produced in thee the boil of sin which requireth the mercy of the Lover of men. Only, do thou draw nigh to Him, and entreat Him for mercy, for He wisheth to pour out mercy in abundance on those who beseech Him with fervour [to do so]. For He it was Who said, 'If the wicked man will turn away from his evil way, I will not remember against him his iniquities which he hath committed.' Only shew Him thy sickness, and say, 'Have mercy upon me, O God, have mercy upon me. Have mercy on the body and on the soul. Have mercy upon me, both here and in the Other World. Have mercy upon me, both because of the sickness and feebleness of nature, and because of Thy goodness.' Only let Him make thee feel the sickness, and thou shalt be healed.

³⁹ For this Physician desireth thy life, Who brought back the sheep that had gone astray, and Who sent out into the highways to call to the good and the wicked. Behold now, He offereth to sell thee the Kingdom of Heaven. If thou hast not the wherewithal to buy it in copper money, buy it with sighings; He will exchange the Kingdom of Heaven with thee even for broken pieces of bread. For behold, the prophet crieth out, saying, 'Who is he that will buy life? Who is he that wisheth to see good days?' Ye who have no money take life for yourselves without money. Thou hast, he saith, neither money, nor repentance, nor fasting, nor tears, nor any other of the things which are required. Keep thy soul from evil, and thy lips that they speak not guile, and these things shall suffice thee for salvation. See, moreover, if thou dost fast that thou art not lifted up. And if thou doest good deeds seek not the praise of men, for it is an empty thing. But when thy fast hath passed reckon

⁴⁰ up what thou hast profited by thine abstinence, for per-adventure thou hast come forth therefrom even as thou didst go in. See what sin thou hast washed away from thy soul, or in what matter thou hast advantage, or what rectitude thou hast acquired, or what breach thou hast repaired. [See] if thou hast ceased from thy wrath, and from speaking against thy brother, and from calumniating him, and from hating him secretly, and if thou hast ceased from being negligent, and if thou hast done any of the other fair things. Now if thou hast only restrained thyself from eating, and if thou hast not corrected the other wickednesses, thou hast become no better through thy fast and thine abstinence. ⁴¹ For, behold, I say unto thee, 'Perhaps thou wilt say, I am not able to lead a life of abstinence.' Why hast thou not become reconciled to thine enemies? Why hast thou remained in thine envy and jealousy? Or why hast thou nursed thy wrath against him that hath transgressed and vexed thee? This last is the most evil and destructive of all sins. It is quite possible that there may be a reason for other sins, even though it may not be a true one [, but for the nursing of wrath there is none]. Now he who nurseth his wrath by day, and by night, and at all seasons, committeth sin. If thou wilt remember these things, no disgrace, and no passion shall be able to rouse thee and make thee to lay hold upon wrath against [any] man, although he shall have injured thee even to the death. For because a man hath entreated thee evilly, or hath insulted thee, that is no reason why thou shouldst insult God, Who commanded thee to endure all

evils. For because thou treatest with contempt His commandment, everything which hath been done by thee shall be revealed in the congregation of the whole world. Therefore, before we fall into the pit of sin, let us flee from the punishment which is to come.

42 Let us understand that no man is able to deliver us from that Hall of Judgement, neither Moses, nor Noah, nor Daniel, and not even the Patriarch Abraham, who loved children, shall be able to deliver us from that punishment. Let us understand that we are guilty of many sins, both openly and secretly. For this reason [David] saith, 'If thou shalt lay up sins, O Lord, who shall be able to stand?' And why should I speak of the sins that are secret? For if He were to take vengeance on us for the sins that are open, what possible excuse (or, defence) could there be for us or to what kind of forgiveness should we be equal? For if He were to enquire into our carelessness in prayers, or our curtailment of the fast, or our failing to divide with Him the honour when we stand before Him (now we do not honour Him even as soldiers do their captains, though it is meet for us to fear Him and to honour Him more than servants fear their lords and honour them. And we do not even behave towards Him as a friend doth to his friend. Now we hold converse with our friends with respectful solicitude, but when we pray to God about our sins we entreat forgiveness secretly and scornfully, and whilst we place our knees on the earth, our mind wandereth abroad), if He were to seek to take vengeance on us for this only, how could we hide ourselves [from it]?

43 Now what if He were to bring into the midst the accusations which we make against each other? And if, moreover, He were to enquire into the idle wandering of our gaze, and were to take vengeance for our evil thoughts, and if the Judge were to take vengeance for our blasphemies, should we ever be able to open our mouth at all? Moreover, if He were [to take vengeance] for the vain glory which we seek, that is, that we should be praised for our fasting and our prayers, and for our good deeds—if we ever do any—think ye then that we should ever be able to lift up our gaze to the heavens? Now if He were to regard us as sinners because of our guile towards each other, for when our brother is present we speak to him like a brother, and when he is absent we backbite him, then most assuredly we should be liable to be punished. And if He were to take vengeance for our swearings, and falsehoods, and oppressions, and wrath, and anger without reason, and the breakings of oaths, and the distress which we cause our friends who behave well towards

us, and carelessness in respect of the assemblies, and our curtailing of His words when He speaketh to us through the Scriptures (for we forsake Him and hold converse with our companions), what severe judgements are there to which we should not be condemned?

44 And this is the case even with Gehenna before our eyes! If Gehenna were not threatening us, when should we ever remember our sins? Therefore it is meet for us to set before our eyes that judgement which is everlasting, for behold, He hath told thee beforehand of the penalty so that thou mightest fly from the danger. Now if He telleth thee to deny thyself thou makest weakness of body the excuse [for not doing so]. And if He telleth thee to give alms thou dost also plead poverty as the reason [for not doing so]. And if He telleth thee to attend regularly the assembling of the Church, thou bringest forth anxiety about affairs of business as an excuse [for not doing so]. Now if He telleth thee not to be angry, and not to nurse thy wrath, what hast thou to plead in this case wherein thou hast no reason, neither bodily weakness, nor poverty, nor ignorance, nor anxiety concerning matters of business, that preventeth thee from carrying out this excellent behest 'Thou shalt not be angry'? Therefore this sin of nursing thy wrath is without excuse. How canst thou lift up thine eyes to heaven, or move thy tongue to petition for forgiveness? Thou hast acted wickedly, thou hast cheated, thou hast oppressed, thou hast hearkened unto evil things, and thou hast defrauded men in great matters; abide thou the penalty of the Lord of All.

45 Now if in the case of a servant who hath abused thee thou dost not strike him, but dost make an accusation against him to his lord, shouldst thou not do this all the more in the case of Him Who said, 'Vengeance is mine, and I will repay, saith the Lord'? Thou hast fasted from meats, see what sin thou hast washed away from thee thereby, or in what thing thou hast pleased thy Lord, or what spiritual excellence thou hast acquired, or what breaches thou hast repaired. Now therefore, because thou knowest that thou shalt stand before the awful Throne, where no tongue can prevail, and no advocate avail when thy soul passeth through that unquenchable fire, send thither beforehand dew, and pour out fountains of tears. Thou hast a well, from the depth of thy heart draw up sufferings and sighings. Shake thou the twin pupils of thine eyes, and make streams of water to burst forth! Let thy tears be in proportion to thy sins. If thou hast transgressed but a little, a little weeping will suffice; but if thy sins are very great thou must in-

crease the stream of tears. If, moreover, thou thyself hast purity, and thou hast no need to weep, then lend to others thy tears, and weep on thy brother's behalf.

46 O that thou wouldst weep because of thine own sins! Where sin entered in from that same place must come the fountain of healing and the unloosing of sin. It is not here sin, and in heaven repentance (now the Redeemer of us all hath power upon earth to forgive sins), and for this reason 'let him that thinketh he standeth take heed that he fall not', and let him that is nigh to falling make haste to stand up. And let him that hath fallen not sink utterly. If any man hath become crooked by his fall, there existeth Him Who straighteneth the crooked ones, the Lord. Now it happeneth that a man inclineth to fall, even as the holy man said, 'Within a very little my feet had slipped,' and again, 'I said, my feet tottered, but Thy grace, O Lord, held me up.' Now there are some who are thrust out to fall, for [the Book saith], 'I was thrust out that I might fall, but the Lord held me up.' There is also he who hath fallen: [for him is] the consolation that he need not remain in his fallen state. And there is, peradventure, he that hath fallen and hath not risen up.

47 But see that thou dost not become sluggish when thou seest the goodness of God. For God is a Judge of truth, and He is mighty, and longsuffering, and as a Lover of man He receiveth at all times those who repent. Nevertheless, His sword He whetteth, and His bow He stretcheth, if ye do not repent! At this time [His sword] He whetteth only, but He cutteth not therewith, so that when thou seest His sword, which is sharp and glittering, thou mayest be afraid and receive no experience of its cutting power. He terrifieth thee so that thou mayest stand up and make thyself abounding in repentance. And thus also is it with the bow which is stretched, but He shooteth no arrow, [for He wisheth] thee to be afraid of the mere form of the bow which He hath stretched. But thou mayest not despise the Judge, or hold in contempt the bow. For He is ready, and if thou art sluggish He will shoot the arrow, notwithstanding that He is longsuffering.

48 Hearken thou unto our Redeemer, Who said, 'Make terms with him that hath a case against thee, whilst thou art in the way with him,' for in this world thy fellow-litigant is always with thee, and thou art not able to flee from him. And this doth Paul teach thee, saying, 'The body lusteth against the spirit, and the spirit lusteth against the body, and the spirit shall gain the mastery over the flesh which cometh to an end.' He compareth the lust of

the world with the kingdom of heaven; the body decayeth in the earth, but the soul is made in the image of God, and it is meet for it to be like unto Him. Therefore make thou terms with him that hath a case against thee whilst thou art with him in the way in this world, for if this way come to an end, thou wilt not again have time for repentance. And see, lest peradventure he who hath a case against thee deliver thee over to the judge, and the judge hand thee over to those who beat [criminals], that is to say, to the hosts who inflict punishments, and thou fall into prison, that is to say, into the outer darkness, until thou shalt pay to the last farthing. And thou shalt be punished not only for the things which thou hast done, but thou shalt also be judged for the thoughts which thou didst think.

⁴⁹ Now therefore that we know all these things, let us assist ourselves in this world. In the Other World it will be for us to know how bitter are lusts, when we see by experience how many evils have been prepared for us through them, for we shall know how we have placed these things for ourselves. Let us make supplication to God, the Merciful One, that we may not be handed over to the devils, and let us say with that holy man, 'Deliver Thou me not over to my enemies.' For it is they who stir us up to sin, and it is they who become our accusers. Now it is not only the Calumniator who openeth his mouth against us, but also those devils of his, who say, 'Were not we ourselves ministers unto thee in respect of anger, and vain glory, and the slandering of thy brethren?' Let us therefore be afraid of that day wherein they shall reckon against us severe judgements. Let us not abide [with them], that they may not become to us witnesses of iniquity, but from this time onwards let us entreat our Lord with passion and with weeping.

⁵⁰ Now although the body is weak, yet great is He who is able to help us, and to redeem us, and to bring us to His Kingdom. It is meet that we should love our Lord, as the Beautiful One, and as the Good One, and as the One Who loveth those who serve Him with the whole service of their souls. And we children of men love people for the three following reasons: either for beauty's sake, or because they entreat us well, or because they themselves love us. What, then, is more beautiful than our Lord, even as David said, 'He is more comely in His visage than the children of men.' Or who is as good as He Who hath prepared for those who love Him that which the eye hath not seen, nor the ear heard, nor hath gone up in the heart of man? Now who hath ever loved us as He hath? Or what father hath loved his sons as He hath,

so that He crieth out and saith, 'Doth a woman ever forget her child? Yes, it is possible that she may, but I, even I, do not forget thee, saith the Lord.' This Good Lord did David love, and he was most urgent to see Him, saying, 'When shall I come and see Thy face?' For he could not endure tarrying in this world, but he was burning to depart from this world that he might see Him Whom he loved. And this arose from the desire of a wise soul which was at all times flying aloft to heaven; do thou also love this thing.

⁵¹ For everything which is visible fleeth like a shadow and passeth away. And at all times do thou be mindful of the life which is everlasting, and of that Kingdom which dieth not, and of that enjoyment [which thou shalt have] with the angels, and that praise which passeth not away, and that abiding with Christ wherefrom all troubles are removed. And moreover, see thou and understand that this world is absolutely nothing, and that it is full of vexations, and envy, and calumny, and pains, and weariness, and sicknesses, and old age, and sin, and death. David saw that these and such like things were found in the world, and he wished to escape from them, and desiring this greatly he said, 'When shall I come and see the face of God,' [and the place] where dwell rest, and peace, and love, and longsuffering, and beauty, and freedom from care, and freedom from anxiety, and all the good things which no speech can describe?

⁵² Now therefore, because thou thyself hast the hope of enjoying all these things, be not careless about thy life, and treat it not with contempt. If He were a wretched person, or a poor man who ought to be despised by thee, then in all probability thou wouldst do rightly in being careless and sluggish in respect of Him. But since He is the Great and Glorious One, and the Lord of the whole Kingdom, Him Whom thou awaitest,... let thy lamp be lighted every day, and being prepared, go forth to meet thy Lord, so that thou mayest hear from Him [the words], 'Enter into the joy of thy Lord'—to Whom be glory for ever and ever, Amen. ⁵³ It is meet for us at all times to be wakeful and to pray. For if, when God said to Satan 'Thou shalt not draw nigh to Job', the Devil was pertinacious and thought that he would conquer him and overthrow him, how much the more will he be pertinacious in the case of us, who ourselves, of our own desire, place ourselves under his hand, and vanquish us and overthrow us according as he wisheth? Therefore vigilance is required. For the Greek who is in military service doth not sleep upon a bed, but on the ground. The huntsman also doth not pass the whole night in

sleeping, but in standing up. The husbandman and the vineyard keeper manifest extreme wakefulness, so that nothing may injure the vineyard of their lord. And thus was Jacob who said, 'I bore the burning heat of the sun in the daytime, and the cold of the frost in the night season, and sleep departed from my eyes.' And what was the cause of his vigil except that no sheep might be eaten by a wild beast? Now if he manifested such earnest care for a dumb animal, is it meet that we ourselves should be like unto those who have no solicitude for the rational soul, that soul which is more valuable than all the world, that soul which shall stand up with us before that awful Throne of God, that it may make an apology for the things which have been done in the body?

⁵⁴ For this reason also the Patriarch Jacob himself placed a stone for his pillow when he lay down to sleep at Bethel, in order that he might see that spiritual stone in his dream. And through this he was held to be worthy to see that ladder, and the angels who were going up and coming down on it, for they were carrying up our prayers, and were bringing down gifts from the Lord for those who were worthy thereof. The athlete is not anointed with unguents, for sweet-smelling spices and perfumes of this kind belong to the effeminate. For no impure thing is wanting in the soul when the body enjoyeth scent in this manner. For as the man with a loathsome disease covereth his hands and his apparel with uncleanness, so also is the impurity of the soul recognizable from the scents of the body. Therefore it is meet that we should choose a life of strenuous deeds, so that we may not rejoice in pleasure and in the lusts. For what pleasure hath he who lieth down on an ivory couch inlaid with stamped work in metal, except empty care? And this, moreover, inviteth the wrath of God. Other sinners may possibly have pleasure, although it flieth away like a dream; this sinner, however, hath no pleasure at all [therein]. For this reason the prophet in condemning such effeminacy as this spake, saying, 'Those who lie upon ivory couches, and wanton on their beds.' Wouldst thou see the royal couch which was filled with spiritual excellence? Look, then, on that of David, whereon were tears, like pearls, the whole night long!

⁵⁵ Now these things were written [concerning these men] for our reproof and admonition, in order that we might travel in their footsteps, and might escape and save ourselves from the judgement which is to come. Therefore, before we enter into that Hall of Judgement, let us put off from us the bur-

dens of our follies, for in the Other World there is no place for repentance. He wisheth us to be ready [always], and for this reason He hath hidden from us the day of our departure, so that we may always be in a state of meditation. If in the Halls of Judgement in this world those who are fettered are dissolved and parched with fear if they hear the voice only of him that maketh the proclamation, how much more shall those suffer who are about to stand before the throne of that Awful Judge? Much have ye suffered in silence in these things which have been spoken. Now at all times conscience smiteth sinners, but especially when we speak unto you concerning that Judgement. But perhaps the rebukes which are [made] in words will benefit them. Would that that rich man had been rebuked in this world, for then his tongue would not have been on fire, and he would not have been tormented!

⁵⁶ Dost thou earnestly desire to keep virginity? Keep the commandments, and God will bestow it upon thee. If thou sayest when thou prayest, 'Lord, keep me as the apple of the eye,' He shall say, 'Keep thou My commandments, and My judgements, and My words as the light of thine eyes.' And if thou wouldst be thus [kept], cast away from thee all anxiety, and say, 'He Who is nigh unto me is as nigh to me as the apple of mine eyes.' Now having laid thine hand on the ploughshare, turn thou not behind thee lest thou become a pillar of salt. Let thy tongue be meditating at all times on the judgement which is to come. Thou shalt speak no empty words. Thou shalt not be vanquished by wrath, nor by grief, nor by any of the Destroying passions, especially since thou wilt thereby become involved in punishments in the Other World, so that through the fear of that Judge Who shall come thou mayest the more reach forward to the things which are before thee. Let the Law of God be in thy mouth at all times, so that thy words may come forth according to His Will. Set thou the Lawgiver over thy mouth at every hour, and He shall be unto thee a Dwelling-place, and a Counsellor, and One like-minded to thyself. And if thou seest a man faring delicately, and enjoying himself, and also making himself a ruler, know thou that very quickly he will wither like the light grass of the field. He enjoyeth himself with the things which are transitory, but do thou enjoy thyself in the Lord.

⁵⁷ Very many of the virgins have testified as martyrs. Since these have despised death, wilt not thou persist against lust and conquer? That thou must put to death thy members is required of thee; and thou must [be free] not only from lust and anger, but a measure must be set to the tongue. See that

thy conscience doth not make thee liable before the time. For the Judge shall come, and everything shall be revealed. In this world thou dost not wish to be stripped bare even before one man, and when we are stripped bare in the Other World before the tens of thousands [of angels], where shall we be able to hide ourselves? John the virgin was a pure man, and because of this he lay on the breast of his Lord. He who betrotheth his soul to Christ guardeth [his] purity. The tree shall be known by the fruit; the righteous man speaketh faith openly. Remember at all times this good confession, and take into thy mind the Last Day. See that thou dost not become smeared with dirt through thy tongue, for the tongue polluteth the whole body, and when the body is polluted, it followeth of necessity that the mind is destroyed. Well did Paul say, 'Men who destroy their minds, and destroy understandings with wicked writings and converse.'

⁵⁸ Seek thou Paul even as did Theklâ, in order that thou mayest be persuaded [to do] the things which were spoken by Paul. Thou hast need of wings, and if these be not to thee thou hast promised vainly. Let the gaze of the eyes testify to the chastity which is within. Let [thy] gaze incline downwards that the mind may be on high. Extreme carefulness is required by us, for our Adversary is very crafty. And if he drove us out of the Paradise which was upon earth, he cannot be prevented [from obstructing us] now that we would go up to heaven. See that thou dost not mingle water with the wine: let the Holy Scripture be to thee in the place of water, and the doctrine of our Lord in the place of wine. Harken thou unto him who said, 'I would that ye should be without care, and that we should not be in trepidation.' Now therefore, if thou dost eagerly desire to ascend into the Kingdom of Heaven in this earthly body, and to fly up into the heavens, reduce thy body so that it may be easy for it to fly and to ascend thither. If a horse eateth a very large meal he cannot run, and the athlete doth not eat all that he desireth. And if Israel had not over-eaten he would not have waxed fat and kicked.

⁵⁹ Lift up thy gaze to where He is Whom thou lovest, so that by means of celestial love thou mayest vanquish terrestrial love. On this earth we have fastings, and prayers, and vigils which assist us, and the Scriptures which admonish us. He who curtaileth [his efforts] in the contests is not crowned. Herein hast thou a pledge of the life which is beyond, that thou hast not a wife. Thou hast not to be in fear concerning the pains of her parturition,

thou hast not to weep for one child who is dead, nor for another who is sick, nor for thy daughter lest she should be deserted, but thou art freed from begetting children, and from bringing them up, and from anxiety, and from the vexation of these things. On the contrary, thou dost follow in the footsteps of that Bride-groom Who leadeth to the Kingdom, which passeth not away, after Him Who said, 'If ye will walk with Me in truth, I also will walk with you in integrity. But if ye turn aside from Me, I also will act in wrath and in anger.'

⁶⁰ Await thou at all times thy Lord Who is coming. For if he who said, 'He tarrieth in coming,' was cut asunder, what shall happen unto him that doth not expect Him to come at all? Dost thou wish to be like unto Christ? Then follow in His footsteps, for strait is the door whereby the righteous enter in. Harken thou unto Daniel, who said, 'I Daniel was sitting in grief for three weeks of days. Bread I did not eat, and wine did not enter my mouth.' And John also, who dwelt in the desert, possessed nothing in order that he might not be taken by [the goods of this world]; for he was a lamp, and therefore was afraid of the coming of the winds. Remember thou these teachings. Thou hast chosen for thyself a heavenly course of life, fight thou therefore the good fight in faith, looking forward to the victory, and through victory to the crown, and through the crown to Him that ordereth the contest. Only, let the labour [be performed] with knowledge. For it is a fearful thing to fall into the hands of the Living God. If thou hast looked in times past at the images of the Emperors, thou wilt have observed that the countenances of some of them are pleasant to the sight, and that some of them are frightful and savage; even thus is it in the Other World, for according to the life which a man leadeth in this world doth he appear there.

⁶¹ As then we flee from that shame which is for ever, let us say, like the prophet, 'Keep me, O God, for in Thee have I put my trust, for of my good deeds Thou hast no need.' For He hath no need of the things which are ours, but He is anxious concerning our redemption. Let us offer unto Him our soul as a living sacrifice, even as it is written, 'Not through fire, but by longsuffering.' Now he who endureth to the end shall live, and moreover, weary thyself for ever that thou mayest live for ever and ever. For this reason, even as we would choose for ourselves to live without disturbance and without distraction, let us run well in order that we may overtake. For the debt for which we

should be liable would not be small, if after we have promised God that we will travel in this path, we were to turn back.

62 Therefore let thy tongue and thy gaze be well ordered, and lift thou up thy hands reverently in prayer. And by thy behaviour, and by thy conversation, and by thy patient endurance, and by thy persistence in self-denial, and by thy love of labours, and by thy love for the brotherhood, and by thy health in the faith, make thou thyself to be known as a disciple of Christ. And at all times do thou be meditating upon that judgement which is to come. Now all these things are little and are easy to be described, but they are very great when they come to be performed in very deed. Now [the Book] saith, 'The kingdom of heaven is like unto the five virgins who were famous.' He doth not say that it is like the sun, or the moon, or the ornament of the stars, or gold, or silver, or any one of the beautiful things which are transient. For what is there that is greater than the riches of the kingdom which are without care? For this reason Paul, the sponsor of the Church, admonished [us], saying, 'I desire that ye be without care.' Therefore is prayer necessary at all times, for if a man be sick he shall be healed in the spirit, and if he be well, let him take good heed that he fall not, and let him say like that holy man, 'Seven times in the day have I praised Thee because of Thy righteous judgements.'

63 For it is a beautiful thing that by means of prayer we can always hold converse with God. And if converse with a good man profiteth, how very much more shall we profit if our converse be with God by day and by night! For who is able to sin when he is convinced that God is near him? Therefore [see] that sin doth not find itself able to glide in by means of error. Let us remember him that said, 'Pray ye at all times, and let it not be a weariness to you.' Now the prayer with the lips is good, but the prayer of works is better, and it helpeth those who have need of us, and it is acceptable to God. Meditate thou on thy death; put to death thy members which are on the earth, for the day of the Lord cometh like a thief. For if, when those who require thy soul come, thou begin to say unto them, 'Permit ye me to fast and to give alms,' thy Lord shall say unto thee, 'Have I not already told thee to take good heed? Have ye not heard [the words], Repent, for the day of the Lord hath drawn nigh? Did ye not hear Paul, who said, Whilst we have the time let us cultivate good works? For he who is diligent hath no need of a long time for repentance. That thief did not live a long time, but he believed, and gained

the treasure of the kingdom; and the martyrs, those of them who poured out their blood, were crowned in a very short time. Do thou pour out tears in abundance.

64 No liar is He Who said, 'I wish all the children of men to live.' For this reason He doth not admonish us through the Holy Scriptures only, but He correcteth us through the penalties which He bringeth upon others. And moreover, for this reason the physicians also make their cuttings in the presence of all men. And the governors also, when they sit upon the high throne, hack criminals in pieces, in order that we through the wickednesses of others may become better men. Therefore being firmly fixed in the faith, let us advance to knowledge; and from knowledge let us come to love; and from love to the inheritance which is with the saints. And let us strip off sin and array ourselves in righteousness, being constant in prayer, even as it is written, 'Who at any time suffered injury because he was watching?' And behold, even though the wolves be a long way off, the shepherds watch and keep guard, and their dogs are ready [to spring]. Therefore is it a good thing that we should be vigilant at all times, for although there may be no recompense for thy labours, the exercise (or training), will do thee no harm. Harken now unto good counsels. Now our fathers according to the body feel great anxiety concerning us in childhood, for they suffer with the suffering, and say, 'Who is sick and I myself am not sick?' And for this reason we must apply the medicine of the Word.

65 Now when once the soul hath been seized by sin, and it remaineth without pain, it addeth greatly to its sickness. For as the flame which hath once laid hold upon fuel devoureth everything, even so is sin; when once it hath laid hold upon the thoughts of the soul and there is none to cut it off, it can afterwards only be healed with the greatest difficulty, because with growth (or, addition) sluggishness cometh. Now in this way, on many occasions, many who did not at the beginning extinguish the sparks, have suffered great overthrow, for they had not restrained their sin so that it might not advance. And sin is like unto the horse which hath bitten through its bridle, and thrown its rider from the rock. For sick folk have a great prospect of recovery so long as they remain with their physicians; but when once they have no one to care about the sickness, and to check it, they abide subsequently unhealed. And this doth not happen through the law of the sickness, but because of neglect of Him that can heal [it].

⁶⁶ Therefore it is meet to curb sin from the very beginning, like a fierce and obstinate horse. For after our departure from this world we can neither repent nor correct our ways, even as the athlete cannot be crowned when the contest is ended. Therefore let us snatch for ourselves the glory of the crown in this world that we may escape the disgrace of the next, for disgrace is more evil than burning. For if the servant of a man burn he suffereth loss, but every disgrace is more severe than burning. Now if we seek not to be disgraced no one shall disgrace us. It is said, 'Thou shalt not revile the man who turneth from his sins.' For if in this world it is not seemly for us to revile the adulterer whose disgrace is not forgotten, how much more in that synagogue of the Other World, where there is no bribe and nothing else, should he be able to do away for himself that disgrace?

⁶⁷ Therefore open thou thy mouth with the word of God, and not with idle words. For if instead of an idle word we give a portion of the Psalms, how much more should we give instead of a deed which we have sinfully committed? Let not the pleasure of the things which are seen lead us astray; for as we cannot overtake our own shadows, so also we cannot [overtake] the deeds of men. Now some of them are dissolved before our death, and others afterwards, and more rapidly than a mountain torrent they are exhausted, and fly away. Now the things which are about to be change not, neither do they become old, nor are they transformed, but they are joyous at all times, and in their beauty they abide. Marvel not at the wealth which doth not abide with those who possess it, but which forsaketh them, and leapeth from this man to another, and also from that man to another. And it is meet that we should despise all these transitory things, for it should be sufficient for us to hear him who said, 'God is the Judge of truth, the Mighty One, and the Long-suffering One.' Frequent vigil is necessary for thee [if] thou wouldst guard thyself against thieves, for thine Adversary, the Calumniator, seeketh to cast thee down that thou mayest not ascend to that place wherefrom he fell. His nets are many. Flee from his snares, and from his traps, so that thou mayest be able to say, 'He shall deliver thee (me?) from the snare of stumbling, and from the words of emptiness.'

⁶⁸ Thou hast need at all times not only of a lamp, but also of a light [therein] because of the craftinesses which are from afar; for although thou hast feet thou wilt not be able to walk unless the Lamp of the Law is with thee. And although thou hast hands and eyes thou wilt be able neither to

work nor to see whilst the light is not near thee. Thou travellest on the road every day, and the light is necessary for thee, that thou mayest not fall from the rock if thou meetest thieves. Be thou above the snares at all times, saying, 'Skip about, and dwell on the mountains, like a goat'; and 'Would that I had wings like doves, so that I could fly away, and dwell, and be afar off!' The nature of the pupil of the eye is the eye, whatever it may be. Thou shalt be chaste as a virgin under the tamarind trees, so that thou mayest arrive in the bed-chamber. Also,

⁶⁹ as the tongue is restrained between the two high hedges of the lips, and like a modest virgin, let us utter every word in knowledge and in order. And seeing beforehand the Judge Who is to come, let us say, 'What then is the river of fire like? And the outer darkness? And the gnashing of teeth?' In thy mind shalt thou receive [the knowledge thereof], and thou shalt be able to please God. Now because [the loins of] the Bridegroom are girded up, guard thou for Him thy conscience in purity until He come in His glory. And sing thou a Psalm, saying, 'My soul is in Thy hands always, and Thy Law have I not forgotten.' Inasmuch as thou art above snares thou shalt not fall into them, so that thou mayest be able to say, 'My soul hath escaped like a bird from the snare of the fowler.' At all times fear thou God, as the righteous Judge; and if thou dost not love the dwelling with angels, be afraid lest thou be tortured with Satan. See how death cometh, light thy lamp, and let thy lamp burn with a good flame, so that thou mayest not tarry [through] sleep. Consider not the labours, but look upon Paradise; reckon not the sufferings, but be of good courage with victory. Thou shalt not be anxious about the stripes, but the honour. Thou shalt not see those who have fallen, but be thou like unto those who were trained and who conquered, who were crowned not with the [crowns of] earth, but with those of heaven.

⁷⁰ The martyrs offered themselves to God, but let us offer the labours which are great. Thou thinkest sleep pleasant, but understand thou the sweetness of the spiritual song. If thou find it to be a hardship to sleep upon the ground, observe thou that the martyrs fell down on coals of fire. If thy mouth be bitter through fasting, ponder thou that to Him Who created sweetness did they give gall for thy sake. And if thou weep it is for thyself, for hitherto thou hast not poured out tears, like Paul, for the redemption of others. Give courage to thy soul with all these things. Labour is for a little time, but the rest is everlasting. Conquer the world by hope. Tribulation re-

ceiveth enjoyment. Consider that lust is of time, that everlasting punishment is prepared for thee, and flee from pleasure because of the penalty which is attached to the fight. Let not thy members become arrows for the Calumniator, neither through thy sight, nor through thy mouth, nor through thy hand, nor through thy belly, lest with the arrows which come from thyself he shoot thee through and through. Now consider that nation which, through fasting, passed over the Sea of Sedge (Red Sea), which through drunkenness worshipped the calf, and was swallowed up in the pit of wickedness; and have understanding concerning sins, and flee from falls. For if God doth not spare the natural branches He will not spare thee.

⁷¹May our Lord then grant unto all of us to find mercy before Him, through the supplication and prayer of all His saints, and through the grace and love for man of our Lord Jesus Christ, to Whom be glory and dominion, together with His Father and His Holy Spirit, now, and always, and for ever and ever. Amen. Here endeth the Discourse of Mâr John, Bishop of Constantinople, which was pronounced by him on Virginité, and Repentance, and Admonition.

APPENDIX: THE SYRIAC VERSION OF THE DISCOURSE OF PROCLUS ON
THE INCARNATION

¹(From a MS. in the Vatican.) Rich are the beautiful streams of the Divine Goodness. Innumerable are the benefits of spiritual assemblings. A glorious thing is the merchandise of the Ecclesiastical Market and beloved in the honour of the feast at the altar. Glorious are the profits of the Cross. Indescribable is the trodden-out produce of Salvation. Unenvied and abundant is the treasure of the celestial gifts. Grace knoweth no poverty, for Christ doth not borrow riches from [any] other place. And, O my beloved, look into, if thou wishest, the Divine Books, and thou shalt know with exactness the immeasurableness of the riches, and the greatness of the gift of the Giver. For they shall teach thee with exactness how, at divers times and in multitudinous ways, our Lord Jesus Christ hath never ceased to confer benefits upon the human race since the beginning. For first of all Adam, [who] was driven forth from Paradise; He took [him], and after he had been condemned, He made him a fellow-occupant of His throne in heaven. Abel, who had been slain as a sacrifice; after his death He made the shepherd to become the accuser of the murderer (?). He saw Noah sailing in the ark, and He preserved

him [as] the spark of the race. He found Abraham a sojourner in a strange land, and

² Cod. Syr. Vat. He made him the Father of Nations. He saw Joseph in bonds, and He set him up for ever as a pattern of chastity. He found Moses a fugitive from Egypt, and He made him the governor of a people which could not be counted. Joshua, the spy of Palestine, He made to be the man who put a bridle on the Sun and Moon. He took David from [following] a small flock, and made him the root of kings, and the head of the generations of the Awful Mystery. The she-ass of Balaam, though she was without reason, He made to be endowed with the faculty of speech. [For] the Red Sea, because of the necessity, He gave sailors (?). He made the dry rod of Aaron to be the mother of blossoms out of the ordinary course of nature. He set up a serpent of brass [to be] a marvellous physician in the wilderness.

³ Elijah, a fugitive slave on the earth, He made to be mounted on a heavenly chariot. He made the flame of the Babylonian furnace to be the nurse of the Three Children. He made the lions that were in the pit to stand up like disciples before the instruction of Daniel. He turned the fish of the sea into the couch of prophecy. He changed the house of Rahab the harlot into an altar of the love of receiving strangers. The tongue sufficeth not to relate [the instances of His love], for the wealth thereof surpasseth speech. Now therefore, every house of the merchandise of salvation is filled at the Ecclesiastical Festival. For there are terrestrial gifts and celestial rewards, and here are the selling of passions and the acquisition of spiritual excellences. There are the offerings of possessions and the selling of reward[s], [and here]... There are (sic) the cloud which produceth rain [and] the Gospel healing, and here are the Trinity uncreate and the Apostolic Trumpets. There, instead of savage passions, hymns of praise set to tones of music are sung. Here are the dismissal of Adam of the dust and the lightning flashings of the Lord from heaven. There are the expulsion of the old tyrant and the worship of the Virgin mystery. Here the hand-written list of sins is torn up, and a bill of freedom is ordered and written. There are the death of the passions and the joy of souls.

⁴ O festival, he who is below...And all his merchandise. There with a loud voice repentance is preached, [and there are] the beneficial binding up of the Forty Days' Fast, [and] the reward of the wages of continence and angelic virginity, [and] the almsgiving which is acceptable, [and] the happiness of sim-

plicity (or, integrity), [and] the incalculable understanding of longsuffering, [and] the patient endurance which cannot be wrecked, [and] the faith which is without perversity, [and] the incomprehensibility of the coming [of our Lord] in the flesh. Now in whatsoever way thou shalt thresh the matter with the mind, thou wilt find that this miracle is in the greatest degree beyond all possibility of investigation. ⁵ For the mind is too feeble which seeketh to discover how God, Who is immutable, became man, and how the Word, Who cannot mingle [with anything], became united unto clay, and how the impassible God became a form in the flesh without having changed: because He is of the Father Who hath no beginning, and because He cannot be depicted. For He Himself is very God, and, without falsehood, man; with the Father because He is equal in substance; with myself because He is equal in race, [except] that He hath not sinned. Of Divine Nature. Uncreate is He. [His] assumption [of humanity] is without falsehood. And He is One, the Son, and is not divided into Two Natures, but the Adorable Government hath united to the Two Natures One Person. One is the Son, even though the heretics scoff, and the Jews rave, and the heathen are shaken [in derision]. He was not separated from the Father, and dwelt with the children of men. He took upon Himself flesh, and was not changed. He became man, and was not separated (or, divided). The whole of Him was in heaven, the whole of Him was on earth, and in every place is the whole of Him, for the Divine Nature cannot be divided. He endured sufferings in that which He put on (i. e., flesh); He was free from sufferings because of that which He was. We say the Son, not God, Who is of grace, but by Nature God the Word:

⁶ as the Son of the Father in Nature indivisible; Wisdom, as the Governor of things divine and human; Power, as the Preserver of all things which exist; Truth, as the veritable Form of the Father; Image, as equal in substance with His Begetter Who is immutable; Light, as the Sun of souls; Life, for in Him we live, and move, and have our being; Righteousness (or, Justice), as He Who rewardeth every man according to his works; Holiness, as the destroyer of sin; Salvation, as He Who by blood bought the world; Resurrection, as the Restorer of him that had been cast into the grave. ⁷ But is it necessary that I should say other things? I say, however, O Jew, and I am not ashamed, and I will cry with a loud voice: it was the adorable Dispensation of God that negotiated my redemption. For what He was, He was because of Himself. What He became, He became because of me. He wrought wonderful things

as God, and He bore sufferings as the Son of man. In what He was He remained. And because He loved He became man, because of the leaven of that which had been formed (i. e., the lump) He is the Son of man, for in truth having taken flesh from a woman He was born [like a man]. He is the Way, like a guide, to the Father; the Door, like one who leads into the Paradise; the Shepherd, like him that seeketh [the sheep] which he hath lost; the Ram, like one who is sacrificed on behalf of the world; the Lamb, as the Purifier of the uncleanness of the world.

8 The Divine Dispensation of God [worketh] in many ways. High priest, that is, He was God, [and] He was. Without mother, that is, He was superior to us. Without father, that is, He was like unto us. He was not reckoned among the generations in any place. Above He was ineffable: below (i. e., on the earth) He was never expounded, and in every place He could not be interpreted. Body, soul, mind, He assumed, that through all these He might become (?) a likeness [of ourselves]. Because of these things, and because He redeemed [thee], be ashamed, O Jew, and also because of the sufferings which He bore for thee, and the miracles [which He wrought] on thy behalf. But [thou sayest], Are they miracles? And, O fighter against God, what hast thou to shew in this respect which can be compared with what we have? Which miracle is more worthy of admiration: the heaven which rained bread, or the God Who put on flesh? The sea which was divided by the passage [of the Israelites], or the Virgin who, after giving birth to a child, was still a virgin? The rod which turned a rock into a watery deep, or the Cross which bought and sanctified the world? Be ashamed of [these] miracles [, O Jew], and worship thou Him that put on flesh.

9 But [thou sayest,] are these things [truly] miracles? These (i. e., the following) I say [are] miracles. The conception which took place without seed. Birth-pangs which did not follow carnal union. The Virgin undestroyed. Virgin and mother, and virgin again. The course of the star [in the East]. The praise of the angels. The fear of the shepherds. The presentation of the offerings of the Magians. The obedience (or, submission) of the sea. The flight of the winds. The walking on the sea. The stilling of the storm. The leaping of the paralytic. The keen sight of the blind men. The smiting of the devils. The resurrection of the dead. The tottering of Creation. The lamentation of the heavens. The darkening of the Sun. The rending of the rocks. The cleaving of the Temple. The overthrow of Sheol. The emptying of the graves. The

death of the thief. The fixing of the handwriting [on the Cross]. The dissolution of the Synagogue. The growth of the Church. The increase of the fear of God. The worship of the Cross. And when thou hast vomited forth error, proclaim, with Moses, 'This is my God, and I will worship Him'—to Him be praise, and honour, for ever and ever. Amen.

10 Here endeth the Discourse of the Sabbath which bringeth in the Fast.

APPENDIX: THE ETHIOPIC VERSION OF THE HOMILY OF PROCLUS ON
THE INCARNATION

1 May the festival of the Virgin this day make to blossom our tongue, O my brethren! May it be called upon to give praise, and may it become unto us this day, and unto those who have gathered together [here], a guide of salvation, a faithful one. For pure and without blemish is His word, and He Whom we preach is the glory of the generation of women. And there is honour to them because of the Virgin, and through this honour the Synods of the Church are glad, and earth and sea crown the Virgin. The sea [because on] its back multitudes of ships come and go, and the earth because it receiveth the footsteps of those who journey over it with gladness; and creation exulteth and rejoiceth. Women are held in high honour, and men utter cries of gladness throughout all the earth, for, to oppose the multitudes of sins which are exceedingly many in this world, grace and righteousness have been gathered together by Saint Mary, who is the vessel of virginity which cannot be destroyed. She is the garden of the spirit of the Second Adam. She is the union of existence, and she is the possessor of salvation, whereby she hath purchased us. [She is] the pure edifice wherein one liveth daintily. [She is] the Word, the flesh, and is indeed the wood of the bush, wherein was a soul, which the fire consumed not. [She is] the Deity, whereof in truth the cloud hath been stripped away. And she carried with her flesh Him Who was above the Cherubim, and Who came [down] from heaven. [She is] the pure rain [upon] the wool, wherefrom the Shepherd clothed Himself in the garb of the Lamb, Mary, the handmaiden, mother and virgin.

2 She is heaven, and she became the bridge from God to man, [the bridge] of His incarnation in our life, wherein was woven the awful fabric of His flesh. His apparel was miraculous, the Fashioner thereof was the Holy Spirit, the thread thereof was from above, the shadow of the Power, the fibre thereof existed from the beginning, the flesh of Adam, the web thereof was of the virgin, [whose] flesh was pure, and the Weaver was His Grace which He

put on. And His Maker was the Word which was obedient to His Father which is in heaven. ³ The womb of the Virgin was not too strait for Him in any respect, and He was brought forth by a woman, God, not stripped of flesh, and not man an inferior, but God with His flesh. And He Who was in times past the door, the door of man, redeemed him; He Who was brought forth worked righteousness. By the obedience of a woman at His coming He healed woman, who had disobeyed His word, of the venomous vomit of the serpent, and by woman, by whom was brought forth Cain, the first worker of sin, was brought forth our Redeemer Jesus Christ, without seed of offspring. And the Lover of man was not ashamed to be brought forth by a woman, for what He had made was life, and He Who was the Creator did not destroy His habitation in her womb, and He was without disgrace. Had she not remained a virgin after giving birth to God, verily He Who was brought forth by her would have been an ordinary man, and His birth would not have been miraculous. But, seeing that after she had given birth to Him she continued to be a virgin, verily He Who was born of her was a miraculous Being, for through a closed barrier God came. Thomas, His disciple, having perceived the nature of His substance, cried out and said, 'My Lord and my God.'

⁴ Thou shalt not be ashamed of His birth from a woman, for a woman became the means of salvation. If He had not been born of a woman, His mother, He could not have died in His flesh. And if He had not died in His flesh, He could not have destroyed by His death him that hath dominion over death, Diabolos. The materials used by the architect when he buildeth them into a building are not disgraced, and the brickmaker doth not destroy the clay whereof the bricks are made when he restoreth old brickwork, and in like manner by His birth from a pure virgin He was not destroyed. When He created her He was not defiled, and similarly, when He was born of her He was not destroyed. Hail, Belly, wherein was written the freedom of all the world! Hail, Womb, wherein was wrought the shield against death! Hail, Field, wherein germinated the Crop of the Ploughman without seed! Hail, Palace, wherein lived God the High-Priest, Whose nature is unchanging, and Who, in His mercy, arrayed Himself after the manner of the order of Melchisedek!

⁵ And now, we say, the Word became flesh, and although the Jews have refused to believe in God, yet did God make flesh, and put it on [Himself],

even though the Arami vainly imagine it to be a mystery. Because of this thing it is written, 'To the Jews a stumbling-block, and to the Nations (or, Heathen) madness,' that is to say, the Cross, which is marvellous above all speech. If the Word did not dwell in the womb we shall not sit [in] our flesh on the great throne. If God suffered disgrace by dwelling in the womb, the angels who are sent to the children of men suffer degradation in their office. He Who in His own nature could not suffer pain, by reason of His compassion for us, became one who could suffer pain in His flesh. He Who was the Lord Christ did not thereby acquire the qualities (or, attributes) thereof—God forbid!—but for our sakes, being God, He became a man, and even thus do we believe. And we do not preach a man who became God, having changed himself, but we believe in God, Who became incarnate, and Who made a handmaiden to be [His] mother.

6 Now, in His Divine Nature, He had no mother, and in His fleshly nature He had no father on the earth; for He is of like substance with the Father. How can one liken Him to Melchisedek, [the names] of whose father and mother were not written [in genealogies], if He was an ordinary (or, humble) man? Christ was not without a mother, for He had a mother on the earth. And as He was God His Being was not of the flesh, because He had no [earthly] father, for He had a Father in heaven. Now, in his character of Christ, He had no mother in heaven above, for He is the Creator, and He had no father [on earth] below, for He was created in His flesh. The salutation of the angel caused Mary to be greatly ashamed; now 'Gabriel' was the name of the angel who saluted Mary, and the interpretation thereof in Hebrew is 'he is God'. He saluted her first of all in order that His incarnation might be believed [by her]. Understand, O man, the means whereby He came, and glorify the power of Him that became incarnate. Much did the first generation of man owe as the debt for his sin, for through Adam the Devil made us sinners and slaves. The Devil had taken possession of us, and he bore the testimony [which was against] us, and he set down on his bill of indictment the suffering of our flesh. And the Evil One stood up and wrote a statement of claim against us, and he acted craftily in respect of us, and he watched the bill of our debts increasing, and [at last] he demanded us in death.

7 Now from all this it follows of necessity that there cannot be two [Persons]. One Person hath redeemed all of us from our litigation, and similarly

One [Person], our Lord, was given for the redemption of us all. For to Him is all righteousness to save man, and degraded man did He deliver from a state of helplessness. For us He redeemed the debt. From a state of helplessness He bought us into a state of divinity; for there was no being of flesh who could redeem us. Therefore it was necessary for Him that had no sin in Himself to die in His flesh because of our sin. This was the means whereby He Who is Himself the Creator Who created saved us from our sins. Nothing is impossible with His graciousness, nothing is [too great] for Him to give. ⁸ Now He obtained strength and gladness of life for sinners, and caused the overthrow of death, which was right. And according to the design which He Himself knew, He became incarnate, and He became a man like unto ourselves, and He died in the flesh wherewith He had clothed Himself. And He redeemed [us] by that which He had put on, according to that which Paul saith, 'For in Him we have found our redemption by His Blood, [and] the remission of our sins'. This thing could not have been wrought by any other than He. He is not mortal, for He is the Being Who cannot die. And like unto Him there is no other in respect of His flesh; there is none who shall be, and there is none who hath been, He Who was brought forth by the Virgin, that is, God, Who became incarnate, standeth alone. And He was [not] of weight like unto the many who were weighed with Him, for He Who redeemed us is greater than we, greater than all of us, in every matter, and in every computation. He redeemed us [and made us] to be redeemed men because He was the Son Who was equal with His Father, and He saved us because He was the Creator, Whose power is infinite.

⁹ And because He was the Loving One He did not disdain to shew mercy upon us, nay, He suffered for us openly; and because He was the High Priest, He brought us to His faithful Father as something for which He had made petition, and would not be denied from possessing. Where can be found another who is like unto Him, or who shall be compared with Him? Nowhere. ¹⁰ And consider His love towards the men who wished to condemn Him to death! After they had crucified Him He made their dead to live, and He changed the transgressions of those who slew Him into [their] salvation. He saved degraded man from his helpless state, and because he was degraded He wished to save him, even as Paul saith, 'We have all sinned,' and our sins have brought us nigh unto the Devil, and the Devil hath given us over unto death. And the generation of man was in great suffering, and there was none to de-

liver [him], and those who had been sent, the keepers of medicine, the Prophets, were unable to heal him. And when they saw that the wound was waxing sore in the whole nature of man, they cried out unto the Keeper of medicine Who was in the heavens, and spake, and one said, 'Lord, bow the heavens, and come down.' And another said, 'Heal Thou me, and I shall be healed.' And another said, 'Lift up Thy power, and come, deliver us.' And another said, 'Thus shall God dwell with man.' And another said, 'Let Thy mercy find us quickly.' And another said, 'Woe is me, O Lord, for the good man hath perished from the earth.' And another [said], 'O Lord, look Thou to my help; O Lord, hasten to my help.' And another said, 'He Who is shall come, and shall not tarry.' And another said, 'I have gone astray like a sheep which is lost, seek Thou Thy servant.'

¹¹ With all these [prayers], however, creation was not healed, nay, she was oppressed. But He Who is in truth King in His Being, and Whose Being is eternity, came, and He gave Himself [to be] the redemption, and He Who put on flesh of the virgin gave the price of death for the generation of man, and He bought him for ever from the curse of the Law. Now, He Who redeemed us was not an ordinary man, O Jew, for the race of man was in bondage to sin, but He redeemed us; and the Lord was not a mediator through the flesh, for the flesh is an enemy. O Manichean, had He not put on [the flesh], He could not have saved us. But in the womb of the virgin, there did He put on that which had sinned, and there took place the awful change in Him that redeemed us. And it was not the Spirit which became incarnate, but He, the Son, took flesh from the virgin, and the Spirit overshadowed the Son as He became incarnate of her.

¹² Now if thou sayest, [There are] 'Two Christs' and 'Two Words', know that it is not so in the Trinity wherein we believe, but in a Tetrad. Now, therefore, hold not in abhorrence the garment of His flesh which was woven in heaven above, and become not a disciple of Arius, for this man blasphemously divided Him Whose Being is a Trinity, and thou shalt not separate blasphemously the substance of the Being of Christ. Who was it that appeared unto those who sat in the darkness and shadow of death? And who is he who dwelleth in the shadow? Harken unto Paul who saith, 'Who hath delivered us from the shadow.' And again he saith, 'For ye are the first of darkness.' And who is He that appeared? David taught us, saying, 'Blessed is He Who cometh in the Name of the Lord.' And who is He that shall come?

Let us hearken unto David again: 'God hath declared Himself. The Lord hath appeared unto us.' [His] Being was joined in union, and He remained without change. He came to save him (i. e., man), and His own death was necessary.

¹³[Besides] all this, how was it possible for an ordinary man to save him (i. e., man)? It was impossible for God, his Mediator, to suffer in the flesh, but being God He became man, and through His Divinity He saved him; and in that He had become incarnate He suffered in the flesh. And for this reason when the Church saw Him, as they were crowning Him with the crown of thorns, weeping for the Temple, she cried out, 'O children of Jerusalem, get ye forth and see the crown wherewith His mother hath crowned Him.' For He put on the crown of thorns, and He made whole him that had suffered from the thorns. He Who was in the bosom of His Father was in the womb of the virgin. He Who was in the arms of His mother was glorified on the wings of spirits. He before Whom the angels bowed in homage reclined at meat with the tax-gatherers. He upon Whom [not] one of the Seraphim dared to look did Pilate examine in the hall of judgement. And creation trembled because of Him. They set up the Cross. No place was empty of Him. He was shut in the grave. And heaven was laid out (or, rent) like sackcloth. And in His Divinity He was watching. He was counted among the dead; He moved about in Sheol. And He Who was treated with contumely like a thief here below was proclaimed holy above, for He is holy.

¹⁴But I see [the mystery of] the miracles of Him Who was thus, and I preach His Divinity. Emmanuel did not open the door of the virgin, like a man; He did not burst the bolt of her virginity, for He was God. As He entered the womb without corruptible matter, so was He produced, and so was He conceived; He came in without corruptible matter, and He went out without corruptible matter, even as Ezekiel the Prophet saith, 'He brought me by the way of the gate of saints, outside the door which looketh towards the east, and it was closed. And God said unto me, Son of man, this gate is closed, and it shall not be opened. And no one shall go in through it except the God of Israel. He alone shall go in through it, and come out from it, and it shall remain closed. Behold, then, the true and open testimony concerning the holy God-bearer, Mary. And now, from this time onwards, let there be cast aside all contention and unbelief, and let us expound the knowledge of the Holy Scriptures, so that God may give us a portion in the kingdom of

heaven, in Christ Jesus our Lord, to Whom, and to the Father, and to the Holy Spirit, be glory and power, for ever and ever. Amen.

APPENDIX: THE SYRIAC VERSION OF THE DISCOURSE OF ALEXANDER ON
THE SOUL AND THE BODY

¹ (Brit. Mus. MS. Add. 17,192, ff.) Now the Word was sent [down] from heaven without Frl. 278 a grudging, and it is ready to give drink to our hearts, if it be that we ourselves are ready to be [obedient] to the power of the Word. For power [cometh] not by what we say, but by our hearkening [thereto]. As the rain produceth not fruit without the earth, nor doth the earth [produce fruit] without the rain, so neither doth the Word produce fruit without hearing [on our part], nor doth hearing produce fruit without the Word. For the Word produceth speech in us, but it is the hearkening [thereto] which giveth us the faculty of listening. Since now the Word giveth power, do ye also, without grudging, give hearing, having first of all purified yourselves from all envy and unbelief. For envy and unbelief are evil possessions and the enemies of righteousness. For envy is the opposite of love, and unbelief of belief, just as bitterness is the opposite of sweet, and darkness of light, and wickedness of good, and death of life, and falsehood of truth. Now, therefore, those who are filled with these opposites are dead men. For those who possess envy and unbelief hate love and faith, and those who hate these are the enemies of God.

² For ye know now, O my beloved brethren, those who possess envy and unbelief are the enemies of righteousness. Guard ye yourselves against the enemies of justice, and receive ye faith and love, for through them cometh salvation to all the saints, from the beginning until this day. Therefore make ye manifest the fruits of love, not only in word, but also in deed, and the works to the Lord through patient endurance. For behold, our Lord also made manifest towards us His love, and not in word only, but in deeds, for He gave Himself as a redemption for us, and also that we should not be like unto the world, either in word or in deed. For the world standeth by the word, but we [stand] by both word and deed. For it was not sufficient for God to say only, 'Let us make man in Our own image and likeness,' but unto the word He united action. For God took dust from the earth, and He formed man in His own image and likeness, breathing into him the breath of life, that Adam might become a living soul. Now therefore man having, through error, turned aside somewhat to death, that which had been fashioned re-

quired to be fashioned anew for redemption by the Handicraftsman. For it was that which had been fashioned that had become corruption in the earth. That breath which appertaineth to the living soul is, when it is separated from the body, seized and carried off to a dark place which is called Sheol.

3 Now the soul and the body are separated: the former becometh a fettered thing in Sheol, and the latter lieth free in the earth. Now between these, the soul and the body, there is a great gulf [fixed], so that the flesh is set free, being dissolved, but the soul is unable [to escape], being fettered. For like a king who hath been taken prisoner, the city having been destroyed; or again, like a general who is loaded with fetters, his troops having been scattered; or like a steersman who hath fallen [into the water], his ship having sunk; even so is the soul which is fettered, its body being set free, for it is like unto a city which hath no king, and its members are like unto the troops which have no governor, and they are sunk in death, like the ship which hath no steersman. Now the soul was wont to govern its man, for it was to the body like the king of a city, and also like the governor of a troop, and like the steersman of a ship. Now therefore it can no longer govern its man, because the soul hath been chained to immovability. Therefore doth it wander away into error, because it hath turned aside from the straight way, and it hath joined itself to the courses which tempt [the soul], to fornication, and idolatry, and to murders, and deeds of blood, whereby it hath destroyed its man.

4 Now the soul, having been taken to Sheol, is bound in fetters by the Evil Tempter. But as a king reconstructeth a city which hath fallen down, or a general collecteth together [again] the soldiery who had been scattered, or the steersman maketh ready [again] the ship which had foundered, so also is it with the soul. It was a helper of its body before it was dissolved in the earth, for it itself was not in bonds. Now the soul is fettered, not by bonds, but by sins. Therefore being unable [to free itself] it left its body lying free in the earth. It itself, however, having been struck down into Sheol, became a footstool for death. For it became a thing worn out for all the children of men. Man went forth from Paradise to this region, where are gatherings of iniquities, and adulteries, and fornications, and murders, and deeds of blood; now these are the things which destroy man, and all of them make [him go] to death. [And whilst Sheol] was fighting against man, in order that it might

also destroy him, man was without any one to encourage him and to be a helper [to him]; and he would never [enjoy] rest.

5 Now at what period of his life doth a man rejoice? Is it when in the womb of his mother? But there he is nigh unto death. Is it when he is being fed with milk at the breast? But he never enjoyeth happiness there. Is it when he is in the vigour of early manhood? But that period also is one of danger because of the vigour of the lusts [of his body]. Is it when he is an old man? But in that period he groaneth because of his old age, and because of his expectation of death. For what is old age except the expectation of death? But all who are on the earth die, young men and old men, little and great; for the measures of the statures [of men] do not subdue death, for man is destroyed however [large he be]. Now the sight of the death of a man is a sorrowful thing. When one looketh at a dead body [one seeth that] the face is changed, the form [is that of] a dead thing, the body is shrunk, the mouth is silent, [the body is] cold to the touch, the eyes are closed, the limbs are without motion, and the body of the dead man becometh in the ground decaying flesh. The ligaments are rotten, the bones are bleached, the muscles are dissolved, the body is fine dust, and is not a man.

6 What, then, is man? He is a flower which bloometh for a [short] time. In the womb he knoweth nothing, in his youth he suffereth pain, and in old age he is made helpless by death. Now therefore after all this service of death, and the destruction of man, God visited the formation which He had formed in His own image and likeness. And He visited it for this reason—that it might not be any longer the mark of death continually. God the Father sent His Son, Who was without flesh, from heaven, that He might put on flesh in a virgin womb. And He became a man like unto thyself that He might redeem man who was lost, and He gathered together all his limbs which had been scattered. Now that was a matter for the Divine Providence: having divided man [into two parts], these did Christ bring together, and He made one [in] the man. And for this reason also Christ suffered in order that we might live for ever. If this be not so, why did Christ also die? Was He, think ye, under the obligation of the liability of death? Why, then, did He put on the flesh?

7 Was He not arrayed in glory? Also, why did He become man? For was He not God? Why, then, did He come down upon the earth, and put on flesh in the womb? For was He not reigning in heaven? In what manner now was

it necessary that God should come upon the earth, and put on flesh, and be laid in swaddling bands in a manger, and be fed with milk at the breast, and be baptized by a servant, and hung upon the Cross, and buried in the earth, and rise again from the dead on the third day? In what way, I say, was it necessary? It is well known that for the sake of man He bore disgrace, in order that He might redeem man who was lost, even as He cried out by the hand of the prophet, 'I have endured pain like a woman in birth-pangs.' For it is indeed true that He bore suffering for our sake, and endured pains, and revilings, and scourgings, and also death and burial. For thus also hath He said by the hand of the prophet, 'He hath brought me down into the depth.' Who was it, then, that brought Him down? The wicked nation.

8 Observe ye, O children of men! Observe the reward wherewith Israel rewarded Him! They killed Him, who wrought benefits for them, having rewarded Him with evil things for good things, and affliction for gladness, and death for life. For Him Who had raised up their dead, and healed their lame folk, and cleansed their lepers, and given light to their blind, Him, I say, did they kill and hang upon a tree. Observe ye, O children of men, for all generations saw new and wonderful things. They hung upon a tree Him that hung out the earth, and they fastened thereto Him that had fixed the world [in its place]. And they bound Him that had unbound sins. And they made to drink vinegar Him that had made [them] to drink righteousness. They tore the Hands and the Feet of Him that had healed their hands and their feet. And they compelled Him to shut His Eyes, Him that had made them to see. And they buried Him that had raised the dead before He suffered.

9 But whilst our Lord was hanging on the tree, the graves were rent, and Sheol was opened, and souls came forth, and the dead rose, and many of those who had risen appeared in Jerusalem when the mystery of the Cross was fulfilled. Now our Lord dissolved Death, and also dissolved the enmity [thereof]. He bound the strong one, and set up against him the passion of the victory (or, merit) of the Cross. He lifted up His own Body on the Cross, in order that it might be seen that it was the body which had been lifted up, and that it was Death which had fallen under the feet of the flesh. Then the heavenly hosts were stupefied with admiration, and the angels marvelled, and the [Four] Elements were shaken (or, moved), and all creation tottered when it saw [this] new mystery, and the awful sight which had been [seen] on the earth. The people as they mocked rejoiced, and at the same time, when as

yet the mystery was not known, the earth tottered. The mountains and the valleys

¹⁰ rocked and were shaken, the sea was greatly disturbed, and the whole Creation of God was troubled. The luminaries in the heavens were terrified, the sun fled, and the moon also fled, the stars ceased to shine, and the day did not abide. An angel came forth in trouble from the temple, and rent in twain the curtain of the temple; darkness covered the earth, because the Eyes of the Lord thereof were closed. A light went round about Sheol, and beyond there arose the planet Venus. Then the Lord went down into Sheol, not in the body, but in the spirit, for in every place He was operative. In the body He raised up the dead, but in the spirit He set free the souls from Sheol. For whilst the Body of our Lord was hanging [on the Cross], then were the graves rent asunder, and Sheol was opened, and the dead were rising, and the souls were ascending into heaven when the Lord dissolved Sheol. And He trod under foot Death, and rent asunder the Enemy. Now the souls came forth from Sheol, but the dead appeared from the earth.

¹¹ Observe ye therefore how much His dying was able [to effect]. The Elements could not endure His Passion, nor the earth His Body, nor Sheol His Spirit. For everything was troubled, and everything was moved (or, shaken) at the Passion of Christ. The Lord cried out, as in the matter of Lazarus, 'Come forth, O dead, from your graves! Come forth from your coffins! I announce unto you the Resurrection, I Christ.' Then the earth could not endure the Body of our Lord which was buried in it, and it cried out, saying, 'My Lord, spare me these evils. Remove from me wrath, release me from the curse, because I received the blood of the righteous and the bodies of men. And moreover, Thine own Body was buried in me. What is this wonderful mystery? Why didst Thou descend into the earth but for the sake of man, who is scattered about in every place? For in every place Thy beautiful image is scattered. But if Thou speakest the word of command, all bodies shall stand up before Thee. Now however that Thou hast come to the earth, and dost seek out the members of the creatures whom Thou hast fashioned, take Thy man, take Thy deposit, take Thine Image, take Adam.'

¹² Then the Lord rose from the dead on the third day, the third part of man only having been dead. Then all the generations of the children of men were redeemed by Christ, for One had been judged and myriads were set free. Now this One was the cauterisation of the sore in man, and He redeemed

man. And He ascended into the heights of heaven, and took up [as] an offering to the Father, neither gold, nor silver, nor precious stones, but man whom He had fashioned in His own image and likeness. This One did the Father exalt at His right hand, on a high throne, and He made Him the Judge of the Gentiles, and the Captain of the armies of the angels, and the Charioteer of the Cherubim, and the Son of the true Jerusalem, and the Bridegroom of the Virgin, and King for ever and ever. Amen.

PART FOUR

Coptic Martyrdoms and Lives

Saint Victor the General, Eustathius and Theopistê, Apa Cyrus, John the Monk, Onnophrios and the discourse on Abbatôn.

Coptic Martyrdoms and Lives in the Dialect of Upper Egypt

TRANSLATED BY E. A. WALLIS BUDGE

Manuscripts of the 5th–10th century

Ten Coptic texts that Budge first published: the martyrdom of Saint Victor the General and Celestinus of Rome's encomium on him, the lives of Eustathius and Theopistê, of Apa Cyrus, of John the Monk and of Onnophrios the anchorite, the encomium of Flavianus on Demetrius, two writings of Apa Ephraim on the ascetic life, and Timothy of Alexandria's discourse on Abbatôn, the angel of death. Most of them are legendary, and the names of the authors are those that the manuscripts give.

I. THE MARTYRDOM OF SAINT VICTOR THE GENERAL

¹(Brit. Mus. MS. Oriental, No. 7022) [HERE BEGINNETH] THE MARTYRDOM OF SAINT BIKTÔR (VICTOR), THE GENERAL AND MARTYR, THE MAN GLORIOUS IN CHRIST, THE WEARER OF THE CROWN IN VERY TRUTH, WHO COMPLETED HIS GLORIOUS STRIFE ON THE SEVEN AND TWENTIETH DAY OF THE MONTH PHARMOUTE. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED TOGETHER. AMEN. And it came to pass in the kingdom (i. e. reign) of the Emperor Diocletian, in the third year of his reign, in the first month, that the Devil led his heart astray from God, and made him to do the things that were not seemly. And Diocletian worshipped idols, and thrust the God of heaven behind his back, for the sake of [creatures made of] wood and stones, and for the sake of the vain things that were fashioned by the hands of men. Harken [ye] now to [the account of] the valour of the young man [called] Victor.

²And the Emperor Diocletian took counsel and decided to do the things that were unseemly before God, Jesus the Christ; and this is what he did. He made seventy images of gold, and gave unto them the name of 'gods', which

they certainly were not. To thirty-five of these he gave names of gods, and to thirty-five the names of goddesses; now the number of his other gods and goddesses amounted to one hundred and forty. And the Emperor Diocletian affixed a decree on the outside of the door of the Palace, wherein it was written thus: 'I, the Emperor Diocletian, [hereby] command that from Rômania [in the north] to Pelak (Philac) in the south, every man, whether he be eparch, or general, or count, or bishop, or elder, or deacon, or reader, or servant, or free man, or soldier, or countryman, shall worship my gods. And any one among these who shall say, "I am a Christian," shall be remembered, and he shall die by the sword. And as for you, O all ye noblemen of high senatorial rank, who hold office in con-

3 nection with the Palace, ye shall give effect to this decree in *Ã* such a way that every man shall worship my gods; for these are the gods who give us victory in battle, and it is they who are the protectors of you yourselves, and they give strength unto you and unto the whole army. Therefore, he that doth not rise up early in the morning, and come at dawn [to me so] that we may go into the temple together and offer up sacrifices to the gods, he, I say, that doth not come [hither] shall be cast into the sea, so that [all men] may know that I am king, and that there is no other king besides me.' And it came to pass at dawn, on the first day of the month Parmoute, that the Emperor Diocletian, and all his army, and the eparchs, and the generals went into the temple. And the Emperor took his seat upon the throne, and he caused the herald to make a proclamation, saying, 'O [all] ye Roman people, come ye and offer up sacrifice.' And the Emperor made an altar of silver and a vessel wherein to burn incense of gold; and he made a great pedestal of gold, and he placed it before the altar so that the [statue of] Apollo might be set upon it. And the Emperor commanded them to bring frank-incense, and the finest flour of wheat, and the purest oil, and rare old wine, and to pour them out upon the altar whereon was blazing fire. And afterwards they lighted two hundred candles on golden candlesticks, and four hundred candles on silver candlesticks, and two hundred white horses drew his gods into the temple.

4 And when they had brought his gods into the temple the Emperor Diocletian stood up on his throne, and he lifted his crown off his head, and set it upon the head of [the statue of] Apollo, and he bowed down and worshipped it three times, saying, 'Thou art the god who livest, O Apollo, the greatest of

the gods, who dost give unto us victory in war.' And after the Emperor had worshipped Apollo, his three fellow [Caesars], Romanus, Basileides, and Euaios, came and worshipped Apollo also. Now these held equal rank and power with the Emperor, and he loved them exceedingly. And he had given unto each one of them fifty centenarii of gold, in addition to the most noble rank of generals in the army and the other honours which he had bestowed upon them. And Diocletian said unto them, 'O my fellow [Caesars], I pray you to be persuaded by me, and to worship my gods. Ye yourselves can see this great festival which hath spread abroad everywhere this day. I swear by the salvation of my strength, and by the salvation of the seventy gods, and by the strength of the great god Apollo, that I will make the whole world worship my gods, and the festival which is being celebrated this day shall be proclaimed throughout the whole world. And ye yourselves shall give propitiatory offerings and gifts to the temple of Apollo, besides those which the eparch and the generals shall give.' And Romanus gave thirty centenarii of gold, and Basileides gave twenty, and Euaios gave ten, and the Emperor gave sixty; in all they gave as free-will offerings to [the temple of] Apollo one hundred and twenty centenarii of gold. And the Emperor also gave three precious jewels [to be set] in the crown of Apollo, and they were of exceedingly great price.

5 And the Emperor said unto Romanus, the general of the army, 'Offer thou up sacrifice to my gods'; and Romanus went forward and offered up sacrifice together with his two fellow [Caesars], as did also the other nobles who were attached to the Palace. On that day six hundred thousand soldiers and two millions of the people of the country worshipped [Apollo], and all the multitudes of the people were gathered together at the sacrifice of the Emperor. And it came to pass that when the turn of the Protector had come to offer up sacrifice, now his name was Basileides, he would not worship the gods of the Emperor; and Diocletian put him to death together with all his house. And the whole city was greatly shaken by the thronging of the multitude, and men died, being choked by the fumes of the frankincense, and by the smell of the incense which the people were offering

6 up upon the altar. And those who died through being crushed by the multitudes were five thousand in number, in addition to those who died in the temple, who were also five thousand in number. And the Emperor Diocletian went about throughout the whole city, saying, 'When ye shall have

finished offering up your sacrifices, [ye shall] eat and ye shall drink at the door of [the temple of] Apollo and Artemis, and ye shall glorify them, for it is they who have made the heavens, and the earth, and the sea, and mankind.' And the Emperor went back to the Palace at the time of the morning meal, and he called Romanus the general and said unto him, 'Take this edict, and make the rest of the multitude offer up sacrifice before thou dost leave them.' Then Romanus the general took the edict from the hand of the Emperor, and he gave orders to the people, saying, 'O Romans, offer ye up sacrifice.'

7 And it came to pass that when all the people had offered up sacrifice, it came to the turn of his son to offer up sacrifice. Now he was a young man of nineteen years of age, and he worshipped God, and held His commandments in fear. He was a virgin in body, he ate once only each week, he prayed all night long, and from the day wherein he had heard the Christians crying out to him in the church his heart had departed into heaven. He hated the world. He did not drink wine, neither did he eat food cooked with fire. He did not decorate his person, and he did not adorn himself with rich apparel and fine raiment. He did not mount the horse which was used in a chariot (i. e. a war-horse). He neither ate food with his father nor did he enter into converse with him in the presence of any one who was greater than himself. He never gave utterance to an obscene (or, scurrilous) word, and never, under any circumstances, did he swear an oath by anything or by anybody. And whenever he heard concerning any one who was in distress, if that person were a Christian, he used to minister unto him, and give unto him of whatsoever he had need, without informing his father and mother of the same. And this was in addition to the things that he used to give to his slaves daily. He was wont to rise each morning at break of day, and to come forth to the door of his house, and if he saw any one naked he would strip himself of the garment which he had on him, and give it to him. And he performed all the commandments which were written, and he fulfilled all the instructions in the Gospel of our Lord Jesus the Christ.

8 And his father wearied him exceedingly, saying, 'I shall take the daughter of Basileides the general for thee to wife,' for his father and Basileides had made an agreement in respect of her for two hundred centenarii of gold, besides gifts, and four hundred centenarii of silver, and ten menservants, and ten hundred maidservants wearing golden bracelets, and four hundred

horses, and ten hundred mules, and ten hundred camels, and ten hundred farms which were under tillage, and ten hundred ships which sailed the sea, and ten houses (palaces?) to [each] one of which were attached ten farms under tillage, besides the things which his father was to give to him, and a very large number of men who were to do the work on [his] land. And the blessed Apa Victor would not be persuaded by his father and Basileides, and he said unto them, 'All these things shall perish'; and he kept himself for the kingdom that is in the heavens. And the Lord Jesus was wont to appear to him, face to face, and He loved him because of his purity. And the noble Victor made for himself a small chamber in his house, and there he would retire to be free from the company of his parents. He had not slept upon a couch since he was fifteen years of age. He prayed by day and by night, and he fasted from one sabbath to another. He attended the assemblies for the Holy Communion. He prayed one thousand and sixty-five prayers during the day, and seven hundred and thirty prayers during the night. His food consisted of bread and salt only.

⁹ And the Devil goaded him with carnal desire, for he wished to make him fall into fornication; but this noble Apa Victor vanquished him by means of prayers, and fasting, and by his Christian citizenship. And his fellow noblemen were always making a mock of him, saying, 'Why dost thou not eat? Why dost thou not drink? Why dost thou not wear fine apparel and put on beautiful raiment? Thou wilt die, and then others will consume thy possessions.' But he was wont to make answer [unto them], saying, 'Apparel becometh moth-eaten, gold and silver crumble away, [and] the beauty of the body becometh destroyed in the tomb.' And Apa Victor was wont to go into his chamber, and to pray unto God in the following manner: 'O Lord, hearken unto me! [O] Lord Jesus the Christ, Thou knowest the speech of heresy, and [Thou knowest] whether I love Thee or not. O my Lord Jesus the Christ, permit Thou not the love of women to rise up in my heart, lest Satan find a place of abode in my heart, and lest mine enemies rejoice over me, and lest Thou Thyself become wroth with me, and say unto me in the day of the Judgement of Truth [when] I come into Thy hands, "Depart thou from Me." But let Thy lovingkindness bear patiently with me, and do Thou not remove Thyself from me. Glory be unto Thee, O Father, Who art in the Son, and unto Thee, O Son, Who art in the Father, and unto [Thee, O] Holy Spirit, for ever, and ever, and ever! Amen.'

¹⁰ Then Romanus the general said unto Apa Victor, his son, 'O my son Victor, it is now thy turn to worship the gods of the Emperor, in whose honour the whole city is keeping this day a feast, especially Apollo, the greatest of the gods.' And Apa Victor looked into the face of his father, saying, 'O my father, hath this foolishness obtained such a hold upon thee this day as to make thee forsake the God of heaven for the sake of the glory that is vanity? Remember, therefore, that which our Lord Jesus saith in the Gospel, "Who-soever denieth Me before men, him will I Myself deny before My Father, Who is in the heavens, and before His holy angels. Do not therefore deny Him, O my father, that He may not deny thee. For God gave a commandment unto Moses, saying, "Speak thou unto the children of Israel, saying, Be ye not like unto the nations who worship creatures instead of Him that created [them]. And lift ye not up your eyes to the heavens, to worship the sun, and the moon, and the stars, when ye see them, and the feathered fowl of the heavens, and the four-footed creatures of the earth, for in that day I will destroy you, saith the Lord. Now therefore, O my father, be not thou like unto them, lest God destroy thee. By the truth of God, O my father, I grieve on thy account.

¹¹ For it would be better for thee that thou hadst never been born than that, having been born, thou shouldst live and make thyself a man without God.' And whilst Apa Victor was saying these words all the soldiers of the army were looking on him and on his father. Then Romanus said, 'O my son Victor, hearken unto me, and do thou offer up sacrifice, and let us bring to an end our trouble in this place. Now I have never given thee an occasion to grieve from thy childhood up. Remember, O my son Victor, that I am seeking after thy bride, and I am going to take her for thee to wife in the very next month which is coming.' Apa Victor said unto his father, 'I have not asked thee for a bride or for a gift, but I am grieving exceedingly for thee, for thou hast denied the Saviour. In very truth, O my father, thou art a miserable man, for the works which thou art doing God hateth. Now woe and confusion shall come upon thee, because David said, He who is in a battle, and he who carrieth away stuff (or, spoil), the same share [appertaineth] to both alike. Moreover, O my father, the man who committeth sin, and the man who is of the same opinion as the man who committeth it, the same disgrace [appertaineth] to both alike. I beg thee therefore, by every means, do not this thing, O my father.

¹² Get thee away from this sin which leadeth unto death. Look thou into the Gospel of the Lord, and see that whilst the Jews were crying out "Crucify Jesus", Pilate the Governor took water, and washed his hands, and made himself free from the liability [for His death] among the high priests and the Jews, and he delivered his soul from death.' ¹³ And his father was filled with indignation, and he swore an oath, saying, 'By Apollo, the greatest of the gods, I will deliver thee over to the Emperor [so that] he may destroy thee. Dost thou not know that I am well acquainted with the matter wherewith thou art occupied? Thou hast learned to work magic in this Name of Jesus. Think not, however, O Victor, that He will be able to help thee, for very many men of thy kind have died for His sake, and they have been stripped of their worldly goods and of their estates and possessions. Peradventure thou art grief-stricken because I have not taken for thee to wife thy bride.'

¹⁴ And Apa Victor answered and said, 'My father, the fruit of the Devil hath taken deep root in thee.' Romanus said unto Apa Victor, 'Knowest thou not, O miserable one, that when a man is disobedient unto his father they put him to death?' Apa Victor said unto his father, 'Yesterday thou didst worship God and I was thy son; but to-day I am not thy son, because thou hast made thyself disobedient unto God, and thou dost worship idols. Truly did Paul the scribe say, "In the case of a man who is a heretic, if after thou hast admonished him once or twice, and he doth not hearken unto thee, let him alone, for thou knowest that his portion is not with God. For this reason thou art not my father.'" Romanus said unto him, 'Hearken unto me, O my son Victor. Do not throw away and waste thine early manhood. And do not disgrace thyself in the midst of the imperial palace, and before the whole of the Emperor's army. I myself shall be put to shame because of thee, and shall be disgraced before the Emperor and his servants, for thou art setting at naught the law of the Emperors, and thou art shewing thyself to be an ill-educated young man among thy companions. And they will take away from thee thy rations, and the Emperor will be angered because of thee.'

¹⁵ But, if thou wilt hearken unto me, I will make an appeal to the Emperor on thy behalf, and he will make thee a general, and thou shalt be a man of dignity and honour in the palace of the Emperor. Be thou not disobedient to me, O my son. Dost thou not know that I and thy mother have no other son except thee? I swear by the health of Apollo that if thy mother were to hear that thy body hath troubled thee during the last few days, she would be

able neither to eat, nor to drink, and she would grieve sorely [about] thee. O my son Victor, I swear by mine own health, that on the day whereon thou wast born to me I made an offering of twenty centenarii of gold to the temple of Apollo. I was bound, deaf, ...On the third day after thou wast born to me, I betrothed the daughter of Basileides to thee to wife. And therefore I swear by thine own health, O my son Victor, that if thou wilt worship the glorious gods of the Emperor, I will make a gift unto thee of another thirty centenarii of gold, in addition to the other things which I have determined to give unto thee.'

16 Then Basileides and Euaios went to Apa Victor, and they said unto him, 'Verily we come to entreat thee this day as a free man. Wilt thou then make thyself to be as it were a slave before us? Why hath thine heart turned its gaze aside in this manner? And why hast thou not hearkened to thy father who hath made supplication to thee? Do not put our hearts to shame, who bow humbly before thee.' And Apa Victor became wroth, and he cried out, saying, 'O God, look Thou with Thine eyes, and with Thine ears hear. As I wish to live, even so do I wish that every one else may have life with me also. I have no feeling of envy (or, jealousy) in me. Behold Thou then, O God, the things which they are doing unto me, and see how they even dare to say unto me,'

17 "Take thou thirty centenarii of gold, and deny Jesus in the ix midst of this multitude." Do they not think that I myself am Judas who betrayed (or, gave away) his Lord for thirty [pieces] of silver, for which reason he inherited the outer darkness for ever? I swear by the prayers of the saints, for I am not worthy to take an oath by the name of God, that if thou wouldst give unto me the whole world, and the kingdom of Diocletian, and his possessions, and his gods of gold and of silver, which he hath made, I would not offer up sacrifice. For it is written, "If thou shalt gain the whole world, and lose thy soul, what is the profit [to thee?]" Dost thou not know that for the last twelve years I have fasted the whole week through, from Sabbath to Sabbath, and that I have never once washed in a bath?'

18 And when Romanus had heard these things from his son Victor, he said, 'I swear by Apollo that I will deliver thee into the hands of the Emperor, and he shall destroy thee. Thou dost not know what I know well, that thou art treating the law with contempt; for it is written, "When a son is disobedient to his father they shall slay him." And Apa Victor said unto his

father, 'Behold, that which is written is fulfilled this day, A father shall deliver his son over to death.' If thou shalt deliver me over [to death], O my father, there existeth One Who will help me. Shall not I reward thee with the reward of my Lord? For when the Jews were standing before Him, and crying out Crucify Him", and were buffeting Him, He did not reward them with evil in place of evil, but He shewed compassion upon them. And moreover He is shewing mercy and longsuffering towards all this multitude this day, and upon this lawless king who is carrying out these evil designs in the midst of this city.'

19 And the Devil filled the heart of the father of Apa Victor, and he made him to deliver Apa Victor over into the hands of Diocletian the Emperor. And when the Emperor had looked into the face of Apa Victor, he said unto him, 'O thou Victor, why hast thou not hearkened to thy father, and worshipped my gods? Is it possible that thou dost not know that I have absolute power over thee?' And Apa Victor tore off his golden chain, and removed the insignia of his rank which he had on him, and he threw them in the face of Diocletian, saying, 'Indeed I am in no way a soldier, and I will not wear the badge of an emperor who is mortal, for I wear the badge of the Emperor who is in the heavens. For it is written in the book of the Christians, "It is not possible for you to perform the service of two masters; [ye must] either [serve] God or mammon." And again, "It is not possible for you to eat at the table of the Lord, and at the table of the demons." Now, therefore, I will serve the God of heaven, and I will not serve mammon, that is to say, thee, O Emperor.'

20 And the Emperor said unto Apa Victor, 'How dost thou dare to insult me in this fashion? Dost thou think that there are no instruments of punishment and torture in the prison-house wherewith I can have thee punished? Have I not already commanded (or, announced to) thee, saying, "Never let me hear this name of Jesus [issue] from thy mouth?" If it were not that I should inflict shame on thy father, I would not permit thee to utter one word in my presence. Is it possible that thou hast never heard that an Emperor like unto myself gave orders to a governor, who put to death thy God Jesus, in whom thou puttest thy confidence? This king was Herod, who gave orders to Pilate, and Pilate put Him to death. Now, if it was a mere governor who slew Jesus thy God, how much more is it possible for me, an Emperor, to destroy this name of Jesus from under heaven, and every one who wor-

shippeth Him? Now, therefore, O Victor, come, hearken to thy father, and do thou offer up sacrifice to the gods. If, however, thou wilt not do so, I will banish thee, and they shall put thee to death.'

²¹ And Romanus turned towards his son Apa Victor and said unto him, 'Art thou still not persuaded to pay worship unto the gods of the Emperor?' And Apa Victor said unto his father, 'If Diocletian be thy god, [good and well]; but he is no god of mine, for my Lord is Jesus the Christ.' And his father was exceedingly wroth, and he commanded them to bind his son's arms behind him, and to carry him outside the city, and to spear him there [until] he died. And they tied the arms of this noble Apa Victor behind him, and they fastened a gag in his mouth, so that they might carry him outside [the city] to destroy him; and when he was coming out soldiers accompanied him. ²² And the Devil took the form of a soldier, and he made himself visible to Victor, and he said unto him, 'O Victor, where wilt thou fulfil this evil course of action? By these acts of thine thou art abandoning thy father to grief. Thou thinkest that thy father hateth thee. This is certainly not so, for thy father loveth thee exceedingly. Now, therefore, hearken thou unto me, and let me tell thy father that thou hast repented, and he will cease to be angry with thee. Do not, then, do not, I say, be disobedient unto him. Consider Isaac, the son of Abraham, who shewed no disobedience to his father when he saw the knife of slaughter which was to kill him coming down upon him. Now, therefore, do not make thy father to grieve, otherwise thou wilt fall under the curse of Ham, who was under the curse of his father, because he looked upon his father's nakedness. Now, therefore, do not shew disobedience to thy father, and then I will petition the Emperor, and he will make thee a general.' And Apa Victor said unto the Devil, 'I have not set my mind upon the possession of the rank of general in this world, but upon the kingdom of my Lord Jesus the Christ.'

²³ And when these words had been said [by him] they went in and told the Emperor that Romanus had passed sentence of death upon his son, Apa Victor, and that his head was to be cut off, [because] he had sinned against the Emperor and his gods. And Diocletian sent two [of his] bodyguards so that they might seize him, and bring him to him. And the Emperor said unto his father, 'I know this day that thou carest neither for [thy] wife nor [thy] son as much as thou carest for me and my gods, and that thou hast gone so far as to deliver over to death thine only son for my sake. But

hearken unto me and unto the things which I will declare unto thee, O Romanus. Hearken unto me. Peradventure this impostor hath led his heart astray. I will banish him to Rakote, and let him lie there in prison until he dieth.

²⁴ And Apa Victor was exceedingly wroth, and he said unto the Emperor, 'O thou stupid and senseless Emperor, this matter which thou seekest to effect is good, [for] thou wilt make thyself a stranger unto us, and we shall become strangers unto thee. [And the greater part of thine army shall hate thee, and God shall be angry with thee, and He shall send His wrath upon thee, and shall destroy thy kingdom.' And the Emperor was wroth, and he commanded immediately that [his servants] should reduce his supply of food, but he did not cut off his rations altogether, and the Emperor allowed him sufficient food to keep him alive lest he should die of hunger. And he caused him to be deprived of his rank of count. And he made them to fasten Apa Victor's hands behind him, and he tied him to the tail of a horse, and shaved the crown of his head, and he suspended a bell from his neck, and four soldiers filled their hands with palm branches and beat him therewith, and they dragged him naked round about through all the city, and a herald went before him crying out, 'These things are done unto this man because he will not offer up sacrifice to the gods of the Emperor'; and they went through every part of the city with him.

²⁵ And on the new moon of Parmoute, the first day of the month of the beginning of the year, according to the computation of the Romans, Diocletian took a sheet of parchment, and wrote on it these words: 'I, Diocletian, who am the Lord of all the World, write unto Armenius, the Count of Rakote, that so soon as this man Victor, who is banished, is brought unto thee, thou shalt examine him carefully three times, and shalt afterwards drive him to the baths, and burn him.' ²⁶ And straightway they delivered him over into the hands of Four soldiers in order that they might take him to Rakote. There was [an iron] collar round his neck, there was a gag in his mouth, there was fettering iron about his feet, and he was naked, and there were iron casings about his legs, and the soldiers drove him along with blows. And Apa Victor said unto the soldiers who were in charge of him, 'My brethren, I pray you to cease to treat me with such harshness and cruelty, and to vex me so seriously. What is the evil thing which I have done unto you, that ye should rejoice over me with such keen pleasure? I have never done any

injury to you, and I have never committed an act of injustice against you. If the Lord will He can prepare my way of escape, not only from you, but from everybody. Do not therefore, O my brethren, rejoice over me because evils have risen up against me, for it is written, "Rejoice not over any man who is about to die; remember that we must all die." I served as a soldier with you at one time, therefore do not treat me with contumely, and for God's sake remove this gag from me, so that I may be able to say the word I would say unto my mother.' And the soldiers shewed compassion and removed the gag from his mouth, and Victor went into his house.

²⁷ And when his mother had seen him, she was greatly disturbed within herself, and she rose up on her throne, and she said, 'Is it thou, O my son Victor, thou light of mine eyes?' And when she saw that he was naked, and that he was wearing iron fetters on his hands and on his feet, she said unto him, 'Why art thou in this state, O my son Victor? Truly my soul is greatly disturbed when I see thee in this state. Art thou mad? Could not the Emperor have adjudged thee [to pay] money, rather than treat thee in this way?' And Apa Victor said unto his mother, 'Weep thou, O my mother, for they are going to remove the name of Victor from thy house this day. Now, therefore, hearken thou unto me, O my mother, and I will declare in thine ears my words which are sweet. Before everything do thou fear God, and do thou glorify His saints. Keep holy His sabbaths. Observe the times of fastings. Neglect neither the widows nor the orphans, for from this day forward I myself shall be an orphan, without father and without mother, so that the loving-kindness which thou shewest in this world will God also shew to some one else. May He transfer it to me myself in that other world which I am about to enter, for there is nothing greater than love (i. e. charity). Visit those who are sick. Clothe him that is naked. Give drink to him that is thirsty. Receive a stranger into thy house, because from this day onward I shall be myself a stranger. Thus shall the blessing of Sarra be upon thee. The things which I have spoken unto thee, O my mother, may God make sufficient for thy soul.

²⁸ 'Now, therefore, O my mother, I know of a certainty that I shall never have a sight of thee again after this present sight, even if I live. If thou hearest that I have died, seek after my body and bring it to this place. Make not thyself ²⁹ like unto my father who hateth [his] son, but be thou compassionate. And do thou ascribe glory unto God by day and by night, so that He may shew compassion unto thee in the days of necessity. Now, therefore, may

God bless thee because of the refreshing (or, rest) which thou hast given unto me during the little time which I have been with thee; and may my soul rest with thee for ever! And now I am going to a strange country, and into a city that is not mine, wherein I shall beg from one person after another, and wherein I shall be a helpless and a most miserable stranger. Verily, O my mother, I am become an orphan, fatherless and motherless. If at this present time a man goeth away on a journey into a far country, whether in connection with trafficking or whether for some other purpose, when he cometh back after a long time to his house he will find his servants, and his parents, and his kinsfolk alive; and if he hath suffered tribulation in the strange land he will forget his sufferings, because he will find all his people safe and sound. On the other hand, wretched and miserable is that man who, when he goeth on a journey into a strange country, must abide in exile until he die, and indeed, such is my own case this day. I am going to make myself a stranger unto thee, and unto all the people of my house. Swear by thy salvation, O my mother, that thou wilt not neglect to enquire after my body. If I die, be not forgetful of my youth. Remember, O my mother, that I passed nine months in thy womb before thou didst bring me forth, and that I drank at thy breasts for three years.'

³⁰ Then straightway his mother and his slaves wept [for him], for he was a kind-hearted man, and would hearken unto the man of no account as well as unto the noble. And his mother said, 'Look at me, O my son Victor. What hath happened to thee? Could not the Emperor have sentenced thee to pay a fine of gold or silver, rather than have made thee endure these things and banishment to a remote city? Explain to me why it is that thou art in this disgraceful state. Explain to me so that I may sacrifice my own soul (or, life) to save thee. Is not thy father present in the Palace that the Emperor hath done these things unto thee?' And Apa Victor said unto his mother, 'All these things have happened unto me because of my father, but God shall, in truth, forgive him, O my mother. Had it not been for the Emperor my father would have cut off my head. A stranger hath had compassion upon me, and my father hath not had compassion upon me this year. O my mother, if my father shall do evil(?) shall he not die? Diocletian shall become blind before he dieth, he shall receive alms at the gate of the city of Antioch, and his seed shall perish quickly, because he hath persecuted the Name of the Lord Jesus.

Woe be unto every one who shall hearken unto him, for their habitation shall be the pit of the abyss for ever, and their father is the Devil.'

³¹ And his mother said unto Apa Victor, 'Dost thou not know that in the coming month I am going to take thy bride for thee?' And Apa Victor said unto his mother, 'O my mother, what use is it for thee to bring me a bride, and to put riches of every kind into my hands? For it is written, "The world shall pass away and the desirable things thereof, but he who shall do the will of God shall abide for ever." Now therefore, O my mother, do thou the will of God, so that thou mayest live for ever. For gold and silver rust, [fine] raiment becometh moth-eaten and falleth into holes, a man dieth and he turneth into corruption in the tomb, and the remembrance of him perisheth on the earth; but the righteous man shall never be moved. O my mother, say not in thy heart that possessions are of value, for they have no value with God, Who can make the poor man into a rich man, and the rich man into a poor man before the sun shall set this day.'

³² After these things he set out and departed, and he took off the ring which was on his finger, and gave it to his mother, and he prayed to God in the following words, saying, 'Jesus, my Lord, Who sittest upon the chariot of the Cherubim and Seraphim, [Whom the angels] stand before, Whom the denizens of the heavens call "Sabaoth", Whom the peoples on the earth call "Jesus the Christ", Whom the nations [call] "the Father, and the Son, and the Holy Spirit", keep Thou me without movement (i. e. steadfast), and without trepidation. Lead Thou me not into temptation, for I am not capable of bearing up against it, but deliver me from the Evil One. For unto Thee belong the power and the glory for ever. Amen. O my Lord, be Thou with me in every place wherein they shall take me, for I know not whither they will carry me.'

³³ After these words he blessed all his household and saluted (i. e. kissed) them. And he sealed the door of his bedroom in the Name of the Christ Jesus, and came out, and said, 'O my house and my servants, truly I am departing from you, and I am departing from thee, O my mother; never again after this moment shall I return to gaze upon you. Remember, O my servants, that I have never neglected (?) any one of you, or [any] stranger. I am not like unto other young men who are uninstructed, and I have never spoken a word out of place, but I have paid to the humble man the respect that was due to his humble estate, and to the noble the honour that was due

to his exalted degree. Verily, O my mother, with the very same treatment which I have meted out to the general and the eparch, have I treated the man who was poor and him who was wretched, and I have paid honour unto them as unto God. I have never for a single day manifested any sign of haughtiness and pride, for I knew that each and every one of us must die.'

³⁴ And after these things Apa Victor came out and joined himself unto the soldiers, and they put the gag in his mouth, and they seized him, and dragged him along, and placed him in a boat; and when they had arrived at Rakote, they transferred him to the prison, and they delivered the letter [of the Emperor] to Armenius, Count of Rakote. And at the third hour of the twentieth day of Pharmoute, the soldiers took the letter and had it read to the Duke, according to that which Diocletian had written therein. the second martyrdom of saint apa victor the general. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED. AMEN. ³⁵ And the Duke was in the praetorium passing sentences of it judgement upon the soldiers for the sake of the Name of the Christ, and he commanded that Apa Victor should be guarded in prison until the following day. And on the morrow, when the Count was seated on the judgement throne, in the midst of the market-place of Rakote, he gave orders, saying, 'Bring to me this profane man Victor, who hath been banished hither, and concerning whom the Emperor's letter hath already been read to me.' And when they had brought Victor before the Count, he said unto him, 'Wilt thou not read the letter which concerneth my patient endurance again? [If thou wilt] thou wilt find stated in it that I have been banished to this place for the sake of this Name [of Christ, for they] said, "Offer sacrifice [to Apollo]"; because I will not offer up sacrifice [I have been brought here].' The Duke said unto him, 'O bad head! Wouldst thou make a mock of me? By the health of Apollo, this is thy punishment: we are to destroy thy body by fire. Knowest thou not that it is the Emperor who hath commanded me what I am to do unto thee? He hath commanded me to cast thee into the furnace of the baths, but I would shew mercy unto thee for the sake of thy father.'

³⁶ And Apa Victor spake unto the Duke, saying, 'Yesterday thou didst disgrace my father; do not disgrace him to-day. And moreover, [in spite of what] thou sayest, I will make bold and will speak in thy presence, according to this world. In times past, before I was delivered over unto thee, I received rations and money [from the Emperor], and I was also the fourth officer in

his Palace with the rank of Count; and, after the Emperor, my father was the second [in rank] in the Palace. But if I go on to speak of these things thou wilt say that I am a man of overweening pride. O Duke, remember thou the day wherein thou wast appointed Count and didst enter upon thy duties. Thou didst make supplication unto my father, saying, "Make me Count of Rakote. And my father did not consider thee of sufficient honour for the position, and would not discuss the matter with thee. Then thou didst make entreaty to me secretly, and didst say, "Speak to thy father on my behalf. Let him take from me three centenarii of gold, and give me the office of Count. And I took thee into my house, and I made all my slaves to wait upon thee, and they received gifts of gold armlets [from thee]. And after these things my father came in, and I threw myself on my knees before him on the ground, and I remained there until he was persuaded by me, and he made thee a Count.

³⁷ And yet thou didst not keep in mind any one of these things for which thou canst now repay me. But it is written in the Gospel, "He who did eat of my bread with me hath lifted up his heel against me. And the Duke made [his men] to inflict gashes in the face of Apa Victor, and he made them to stretch him out with thongs [of leather], and they gave unto him fourteen stripes with the triple flogging whips, saying, 'I will torture thee until thou diest, according to the orders of the Emperor.' Afterwards the Duke made his man to drive iron nails into his hands and feet, and he covered (? his whole body with iron, from his head to his feet, and he cast him into prison, where they abandoned him to hunger and thirst until the following day.

³⁸ And when the morning was come the Count made them bring Apa Victor unto him, and when he had been brought into his presence every part of him was loaded with iron [fetters]. And the blessed man Apa Victor was not able to walk because of the weight of the iron which had been placed on his body; and the soldiers supplied twelve [men and] they carried him. And when he had entered into the praetorium the Duke said unto him, 'Can Jesus in Whom thou believest deliver thee out of my hands? [Nay]. Put thy belief in Apollo, who is able to save thee, and especially in Artemis, the greatest of the gods.' And Apa Victor said unto him, 'I will not offer up sacrifice.' And the Duke commanded his men to hoist him up on the wooden framework of the rack, and he said unto Apa Victor, 'Wilt thou offer up sacrifice or not?' And Apa Victor said, 'I will not offer up sacrifice.' And the Duke commanded his

men to work the rack and stretch him, but Apa Victor did not feel at all what they were doing, and the executioners were exhausted, and they ceased working the rack. The Duke said unto them, 'Why do ye not continue to work the rack?' And they said unto him, 'He is like unto a wall, or a stone, which feeleth nothing however much it may be racked.'

³⁹ And the heart of Apa Victor was carried up into the heights of heaven, and [the angels] instructed him concerning the kingdom of heaven, and concerning the city of the righteous, and the saints saluted him. And Abel and Zacharias came up to him, and they said unto him, 'Greatly distinguished art thou, O Apa Victor.' Michael said unto him, 'Bear patiently, O valiant athlete. Fear thou not this tyrant, for I will be with thee, and I will deliver thee. I say unto thee that as the angels are wont to utter the names of all the saints coupled with [their own] names, even so shalt thou be named with the three holy [children], Re Ananias, Azarias, and Misael. And thy throne shall be stablished in heaven before the Lord Jesus. At the moment when thou shalt lift thy hands up to heaven they shall take the form of the seal of heaven, and they shall give light within the veil, before the altar of sacrifice. And an exceedingly sweet-smelling savour shall rise up before the Father, for the refreshing of those who are in the heavens, and the refreshing shall extend also to those who are undergoing punishments (or, tortures). And the angels shall rejoice over thee, and Jesus shall exult upon His throne, and all the saints shall be glad with thee.' After [these things] Michael released the soul of Apa Victor, and it came and entered again into his body, which was suspended upon the frame of the rack. And Michael informed him concerning everything that should happen to him.

⁴⁰ And Apa Victor resisted the Duke strenuously. And the Duke said unto him, 'Wilt thou offer up sacrifice or not?' but Apa Victor answered him not a word. And when the Duke saw that he would not speak, he commanded his men to bring six lighted torches, and to fasten them to his sides (or, ribs). And when they had done this he made them bring a number of red-hot pointed irons, and they thrust them through his belly until they came out of his back. And they did these things three times to him { until his skin peeled off him. Afterwards the Duke said unto him, 'Wilt thou not [now] offer up sacrifice?' And the Duke commanded his men to place hot ashes upon his head, and to put a helmet [of iron] on him; and Apa Victor did not sink under this torture. And the Duke made them to take him off the frame of the

rack, and to lay him upon the bed of iron, and to kindle a fire beneath it. And he made them pour burning sulphur and pitch, [mixed with other] inflammable substances, down his throat. And the Duke said unto him, 'Hearken unto me, and do not die a death of torture. Is it not better for thee to be with me? Do thou not wish to live with me? Dost thou not know that thy Lords, the Emperors, are they who have written [to me] concerning thee?' And Apa Victor was not able to answer a word, because of the pain which he was suffering from his torturing, for the bed of iron was exceedingly hot under him.

⁴¹ And the Duke said unto Apa Victor, 'Speak one word unto me, and I will release thee, O thou unholy exile!' And Apa Victor said unto the Duke, 'Seeing that I did not hearken unto my father nor unto the Emperor when they made entreaty to me, and seeing that I continued my disobedience to the point that I forsook all my possessions, and abandoned this world which shall pass away, according to that which is written, "Man shall die, and the creeping things and the worms shall possess his inheritance," [thinkest thou that I shall hearken unto thee?]' And the Duke was wroth, and he commanded his servants to throw him into the furnace of the public baths of Rakote, bound hand and foot. And he bore iron fetters on his hands and feet and there RĠ was a gag in his mouth. And certain people of the city, both men and women and children, wept for him, and they said, 'Woe for this wretched man, for his body will be destroyed in the fire; would that he had been one of those who offered up sacrifice!'

⁴² And Apa Victor stood up and prayed in the midst of the fire, saying, 'I beseech thee, O my Lord Jesus the Christ, to be unto me a helper, and to assist me in all my tribulations, for I am a wretched and most miserable creature, in order that all this city may know that there is no other God besides Thee, Who art [God] alone.' And at that very moment the holy Archangel Michael came down from heaven, and went into the furnace of the bath, and spread out his holy apparel over Apa Victor, and he caused the flame of fire to become like the dew at the first hour of the day. And he lifted him up on his wing of light, and the wing turned into a green meadow. And Michael broke the iron fetters which were fastened upon his hands and his feet, and he and Apa Victor remained talking together concerning the mysteries of the kingdom which is in the heavens, and the city of the righteous.

43 And after [these things] the Duke said unto those who were sitting with him, and unto the men of Rakote, 'O ye Alexandrians, Jesus shall not deliver him out of my hands, for there are no gods besides Apollo and Artemis.' And the Duke stripped off his clothes in order that he might go into the bath to bathe, and Michael raised up the [stone] slab of the bath, and thrust Apa Victor upon it. And the governor came into the bath, and cried out, saying, 'Take shame to thyself this day, O Apa Victor, and let thy God in Whom thou hast placed thy trust be ashamed also.' And Apa Victor said unto the Duke, 'O thou lawless man, why dost thou revile my God? Thou art wondering where thy god Apollo is, and thou sayest, "Offer up sacrifice unto the gods who cannot move." Nevertheless thou knowest well that there is power in my God to deliver me from thy tortures.' And Armenius the Count said unto him, 'This day do I know that thou art an arch-magician, and that thou dost work magic.' And the Duke set out to leave the bath, and he mounted his horse, and sentenced Apa Victor to be beheaded.

44 And the magistrates (or, authorities) and the people of Rakote made entreaty to the Duke that he would not put Apa Victor to death in their city, because they were afraid lest Apa Victor's father would destroy the whole city on account of it, saying, 'He is a mighty general. Let him be banished to the south of Egypt, and let them put Apa Victor to death there.' Then the Duke meditated within himself, saying, 'What shall I gain by making his father an enemy of mine?' Then the Duke took a sheet of skin, and he wrote thereon the following words: 'I, Armenius, the Duke of Rakote, write to Eutuchianus, the Count of the Thebaid. Immediately they bring unto thee this profane man Victor, who hath been banished [hither by the Emperor], examine thou into his case most carefully, and either make him offer up sacrifice or put him to death, according to the decree of our Lord the Emperor.' Then the Duke delivered Apa Victor over to the soldiers that they might take him to the south, to the Thebaïd, to Eutuchianus, the Duke of the Thebaïd.

In the Peace of God. Amen.

45 And on the twentieth day of Pharmoute they banished the blessed man Apa Victor, and four soldiers brought him to the south in ten days. There was a collar of iron about his neck, and there were chains on his hands, and ankle-fetters on his legs, and the torturings had made him weak and helpless. And when the soldiers arrived at Antinoë they tied up the boat to the shore, and they found that the governor had that day departed for the south.

And they unfurled their sail, and set out for the south, and they overtook the Count [of the Thebaïd] as he was lying becalmed in mid-stream, for there was no wind. And the soldiers brought Apa Victor into the lower part of the boat—now he had neither eaten nor drunk for twelve days—and they delivered him over to Eutuchianus, the Duke, and they gave him a supply of food according to what the Count of Rakote had commanded. And Apa Victor said in his heart, 'There is something which this lawless man shall do for me, besides that which is in my body.'

⁴⁶ Then the Count Eutuchianus commanded them to tie up the boat to the shore, and to set up his seat of justice at that place. And when the morning of the following day had come they prepared for him a seat of justice there. And Apa Victor passed the whole night in the lower part of the boat, blessing God and saying, 'Blessed art Thou, O King of all the ages (or, worlds), the Father the Almighty, and Thine only-begotten Son Jesus the Christ, our Lord, Who hast delivered me in every place whither they have taken me. Stand Thou by me in the future, and be Thou with me in the presence of this lawless man.' Then Eutuchianus commanded his men to bring Apa Victor to the shore, and he said unto him, 'Thou art Victor, the magician. Now, therefore, in what way wilt thou work magic? Shew me, before I disgrace thee, and thou diest.' Apa Victor answered and said unto the Duke, 'I am not a magician, and I have not devoted myself to the doing of this [kind of] work. On the contrary, I am a servant of the Christ Jesus, Who hath delivered me out of all my tribulations.' And Eutuchianus said unto him, 'For what reason didst thou not offer up sacrifice before thou didst submit to these tortures? However, come now, and offer up sacrifice with the men who are here, so that it may be well with thee.'

⁴⁷ And Apa Victor answered and said, 'I am not at all afraid of men, and I will not offer up sacrifice, but I am afraid of my Lord Jesus the Christ. For it is written, "Be not afraid of those who can kill your bodies upon the earth, because there is nothing besides this which they can do unto you. But fear ye Him Who hath the power to destroy your souls and your bodies in Gehenna.'" ⁴⁸ And the Duke said unto him, 'Hast thou come hither to persuade (or, convert) us by a homily which is vain? If thou darest again to utter words in my presence I will make my servants to tear out thy tongue. Unless thy father compel me to release thee I will not set thee free, and though profane and sacrilegious persons ought not to be cast into the furnace of a bath, thou

art worthy of death, and death shall now be thy portion.' And the Duke commanded his servants to fasten the hands of Apa Victor behind him, and they cut out his tongue, and cut off the outer parts of his lips. And he made them bring out his necessary organs, and pour boiling oil upon them, and he made them pierce them with iron borers. And other tools which had been made red-hot in the fire did he make them drive into Apa Victor's ears, and these they worked deeper and deeper into them until at length the fumes of the burning flesh penetrated into the inmost parts of his head. And he made them thrust these red-hot tools under the nails of his feet and the skin of his head, and he made them scatter over him burning coals of fire, and he made them to bring fire and lay it over his body. And the Duke said unto him, 'Wilt thou offer sacrifice or not?

⁴⁹ [If thou wilt not] I will put thee to death with excruciating tortures.' AB And he made them bring vessels (? filled with boiling bitumen, which they emptied down his throat. And the Duke said unto him, 'Wilt thou offer sacrifice or not, or wilt thou die by torture?' And the blessed man Apa Victor said unto the Duke, 'Woe be unto thee, O Duke! Thou deniest God for the sake of things which have been made by the hands of man, and thou and thine Emperors shall be punished with severe punishment.' And Eutuchianus was wroth, and he took an oath by the life of the Emperor and by the lives of the gods, and he said unto Apa Victor, 'Since thou wilt not sacrifice, and since thou hast been put to shame on the rack, I must destroy thee by banishment until thou shalt die.' ⁵⁰ And Epiphanius the recorder answered and said, 'Hearken unto me, and let me say this thing unto thee, O my Lord Count. Behold, there is a certain Camp very far away in the south which is deserted, and there is no man living in it. Behold, it is fifteen years since I became a soldier, and [during that time] I have never seen any one in it. Now, therefore, banish Apa Victor to that place, [and keep him there] until he shall die.' And the Count of the Thebaid commanded [that this should be done, and he passed] sentence on him, saying, 'I, Eutuchianus, hereby command that this profane man Victor be taken to the Camp of Hierakion, and that he be compelled to remain there until he die.' And straightway four men Aue seized Apa Victor, and carried him away to that place.

⁵¹ And the noble man Apa Victor was strong and of good courage, and he related to the four [soldiers] his sufferings in the place of torture up to that time. And it came to pass on a certain day that Apa Victor was outside the

place of torture, and the Devil came unto him in the form of a soldier, and said unto him, 'Hail, Apa Victor. I am a soldier of the imperial Palace, and thy father hath sent me unto thee to give thee this message: "Rise up, come back to me here, so that I may make thee a general. Have I not suffered pain [in longing] for thee? Come back, so that I may make thee [a general]. Wilt thou not hearken unto me? It is thou thyself alone who hast drawn upon thy head these sufferings. Other people, strangers, are eating up thy goods." Dost thou not know that thou art an only son, and that thy parents have no son [but thee] to succeed them? They have adopted (?) as a son the offspring (?) of [one] of their slaves. And now he rideth the horses, and [the Emperor] hath made him a Count in thy place. He weareth thine apparel, and meanwhile thou art destroying thy soul with tribulations. And behold, thou art dwelling in this desert place! Art thou not afraid lest thieves attack thee by night?'

⁵² Then the Devil began to produce a written letter, and he unrolled it before Apa Victor, and said unto him, 'Look at this, and thou wilt recognize the handwriting of thy father and his seal.' And Apa Victor looked closely at the man, and he knew of a certainty that he was a phantom, and he said unto him, 'Get thee gone from me! It is through Aue thee that the whole world is in a state of disruption, and it is through thee that the worship of idols flourisheth.' And the blessed man Apa Victor turned his face towards the east, and said, 'Shew Thy compassion upon me, O Thou only Son of Thy Father, my Lord Jesus the Christ, and deliver Thou me out of all my tribulations.' And when the Devil heard the Name of Jesus, straightway he made himself visible. ⁵³ And Apa Victor continued to live in the Camp, and Jesus was with him in everything which he did. And the noble man Victor meditated within himself and said, 'What kind of work can I do whereby I may live?' Now he had learned the trade of an artisan, and whilst he was living by himself in the Camp he used to make seats and lamp-stands. And it came to pass one day whilst the blessed man Apa Victor was living in exile that the Lord Jesus came to him. Now He had changed His apparel (or, form), and had taken the appearance of a grey-headed old man, who had come thither from a far-distant place. And He knocked at the gate of the Camp, and Apa Victor came outside, and when he saw the grey-headed old man he was filled with sorrow and compassion for Him, and he kissed Him, saying, 'Come inside, O my lord brother, Thou good man; it seemeth to me as if I had seen Jesus this day.' And Apa Victor did not know who the old man was, and the

two of them went into the tower wherein Victor lived. Then Apa Victor said unto the man, 'Let us offer up prayer to God'; and Jesus said unto him, 'Let us offer up prayer.' And Apa Victor said unto Him, 'Do Thou stand up first, because Thou art greater than I, and Thou art [more] holy [than I].

⁵⁴ I am nineteen years old this day, and the sign of this world hath not as yet ceased to manifest itself in my body, and the wickedness of this world hath not entirely disappeared from my heart.' And Jesus said unto him, 'Forgive me, O my brother! I will stand up [and pray].' And Jesus and Apa Victor spread out their hands, and it came to pass that as they were praying the ten fingers of Jesus became ten lamps of fire which penetrated to the throne of the Father. ⁵⁵ And it came to pass that when they had finished praying Apa Victor went forward and saluted Jesus—now he knew not who He was—and he said unto Him, 'Sit Thou down so that I may be able to enjoy Thy face fully, for behold, it is a very long time since I have seen a man. And I adjure Thee to inform me truthfully of what place Thou art a native, so that I may know whether Thou art a native of my own city [or not].' And Jesus said unto him, 'Thou art a Roman (Greek?) of Cilicia. Thy father is Romanus, and thy mother is Martha, and the wife whom they betrothed to thee is Theonōe; but God hath chosen thee for Himself.' And Apa Victor wept in His face, and said unto Him, 'O my brother, great is Thy faith. I see that Thou art a prophet, or perhaps Thou art an angel of God. But tell me news about my house (or, home), for behold, it is a very long time since I departed from my country.' And Jesus answered [and said], 'O my brother, shew an act of loving-kindness to me, and give me a cake of bread, so that I may eat it, for it is seven days

⁵⁶ since I ate food.' And Apa Victor said unto Him, 'In truth, Ac O my brother, this day is the fortieth day in which nothing hath entered my mouth, and for forty days I have not taken my clothes off my body. And as the Lord liveth, I have neither bread nor water in this wilderness, nor anything whatsoever which hath the appearance of food. But now, O my brother, rise up, take this lamp-stand and these seats (or, stools), and also my shoe latchet, and go Thou into the city which is near and sell them at their [proper] price, and buy us some bread that we may eat, lest our souls decay through weakness.' And Jesus answered and said unto him, 'Where in this wilderness dost thou find a man with whom to hold converse? And who is it that taketh care to provide thee with food?' And Apa Victor answered and said unto

Him, 'Woe be unto me, O my brother! [Long will it be] before I shall arrive in that other world wherein no respect of persons is shewn.

⁵⁷ Mayest Thou find it. My Lord the Christ dwelleth there, the Apostles and the Patriarchs dwell there, and thousands of thousands, and tens of thousands of tens of thousands stand round about it. And if any man who is a sinner shall arrive therein he shall not find boldness (or, freedom of speech) therein, because of the sins which he hath committed, both those committed during the day and those committed during the night. As for me, how wretched shall I be in that hour! Woe is me, because of the ignorance which hath been set in the hearts of men, whereby each one faileth to remember death until the moment when it overtaketh him before he knoweth it! Woe is me, for I have made supplication to death, but I have not found it. I have begged that some sickness might attack me, but it hath not done so. Thou knowest, O my Lord, that I have made entreaty for my death more than for my life, for I am without father and without mother in this world. I bear witness by my Lord Jesus the Christ, that if Thou departest from me this day, Thou shalt come back again and shalt visit me. I am the servant which is unprofitable. When I shall die Thou shalt bury my body, lest it remain lying about in this world, wherein there is no man whatsoever who shall keep me in remembrance.'

⁵⁸ Then Jesus had compassion upon Apa Victor, and He looked upon him as he wept, and said unto him, 'Dost thou know Who I am? I am He Who delivered thee from the rack of torture at Rakote. I am He Who delivered thee from the iron bed. I am He Who kept thee in safety in the furnace of the bath. I am Jesus the Christ, Who delivered thee from all thy tribulations. I will be with thee in every place whither thou shalt go. Grieve thou not because thou art living in this wilderness. Amen, I say unto thee, that thou shalt be with Me in the Jerusalem of heaven, My beloved city. And as I shall take My seat upon My throne, thou also shalt sit upon thy throne. And I will make every tyrant (or, governor) and every ruler to hold in wonder thy name whensoever they shall hear it. And I will make them to come to thy shrine, and to bring gifts unto thee in My Name. I will make many mighty wonders and signs to become manifest at thy shrine. Whosoever shall come to thy shrine, and shall make a vow, and shall not pay the same, because of these unpaid vows will I enter into judgement with them. As for this tower wherein thou dwellest, the multitudes who shall come thereto shall not des-

trophy it. [The story of] thy life and conversation and of thy great valour shall reach the uttermost ends of the earth. This year shalt thou dwell in exile, but in the next year they shall cut off thy head with the sword in this Camp; for thou shalt suffer certain pains for My Name's sake. And I will come unto thee again, and I will give thee strength until thou shalt have put to shame the Duke and his torturings.'

⁵⁹ And straightway Apa Victor cast himself down at the feet of the Lord, saying, 'Who am I, that I should be deemed worthy by Thee for Thee to speak to, O my Lord?' And Jesus kissed him, and He departed into heaven, and the angels sang hymns to Him. And Apa Victor continued to live in the Camp, and the Lord Jesus was with him. And Apa Victor purchased for himself the materials for his burial, and his coffin. And large numbers of soldiers flocked to the Camp for the sake of the blessed man Apa Victor. And the blessed man Apa Victor doubled the number of the prayers which he used to make, and he kept fasts for very long periods, and he diligently observed the Sabbaths, and the Lord Jesus was with him. In the peace of God. May His holy blessing be with us! Amen. ⁶⁰ And it came to pass that after Saint Apa Victor was banished he lived in the Camp. And Sebastianus, the Duke, came to inspect the Camp. And Asterius, the praetor of the Camp, cast himself down before the Count, and Sotérichos, who was the accountant (or, clerk), gave him a written statement concerning Apa Victor, so that he might summon him into his presence. Then the Duke ordered his servants to set his judgement throne inside the gate of the Camp, in order that he might hear [the case of] the holy man Apa Victor. And when the morning had come the Duke took his seat upon the throne, and he commanded his servants to bring the righteous man into his presence. And the torturers seized Apa Victor whilst he was in his cell, and he had lentils in his hand, and he was eating, and Apa Victor threw the lentils through the window, saying, 'O my Lord Jesus the Christ, do Thou make these lentils to become stones which shall never be destroyed! And they shall be a sign unto all the generations which are to come, lest these wicked men tread them down.' And Apa Victor prayed, saying, 'O my Lord Jesus the Christ, let me not be put to shame before this wicked man.' And afterwards he came down [from his cell], and stood before the Duke.

⁶¹ And the Duke said unto him, 'These are the letters which the Emperor hath sent to be read unto thee; hearken unto them, and offer up sacrifice.'

And Apa Victor answered and said, 'I belong to a King Who is deathless, and therefore I will not worship an emperor who will die. For all the kingdoms of the world shall perish and be destroyed, but the glory of God shall never, never perish; therefore I will not offer up sacrifice. For the pomp and glory of this world are nothing as compared with God. Verily, I know well that I did receive a salary of sixty from my father, who is a general, and that God hated me because I received these things wickedly. Now therefore, O Duke, neither gold nor silver will be of the least value to a man in the hour of his necessity. For this reason let us fight with ourselves, for forgetfulness hath spread itself over our heart, so that we may never cease to remember the death [which cometh] in this world. I have never glorified myself, and I have never exalted myself. For this reason that which is written is fulfilled in me: "He who exalteth himself shall be abased, and he who abaseth himself shall be exalted."

⁶² Then Sebastianus was exceedingly wroth, and he said unto Apa Victor, 'Offer up sacrifice.' And Apa Victor answered and said, 'I will not offer up sacrifice. Whatsoever thou wishest to do unto me that do. I fell into the hands of the four torturers (?) before this, and I was not afraid of them, for the Lord gave me strength during all my torturings. Now therefore, O Duke, I was banished to this spot because of this Name, for [they said], "Offer up sacrifice," [and I would not do so]. And, moreover, I do not wish to remain in this world which shall dissolve away and perish. Be it known unto thee also, O Duke, that if thou put me to the torture many, many times, thou wilt only give additional strength to the reasoning power of the mind which is within me. Wholly fitting for me is it that I should be held worthy to endure revilings for the Name of the Christ.'

⁶³ And the Duke said unto Apa Victor, 'Cease thy say; thou art always talking! Art thou a deacon, or a reader, that thou possessest such perfect knowledge of this [kind] of wisdom?' And Apa Victor said, 'I would give thanks unto the Christ [if I were], only I am not worthy of so great a gift as this—to be made a deacon or a reader. The grace of God is received through Jesus the Christ, Who giveth wisdom unto every man whose heart is right with Him, because He is the giver of riches, and His treasury is filled with wisdom [which] He giveth unto every one who shall profit through Him in respect of good things. For as the good husbandman is in the habit of giving manure to his field, so that he may supply it with strength and enable it to bring forth its crop, even so doth the wisdom of God live in the soul of him

that seeketh after it, and it permitteth neither the net of death nor the wiles of the Devil to have dominion over it. For the Lord is mighty, and He is able to perform everything.' And the Duke said unto him, 'Dost thou then go so far as to choose for thyself death rather than life?' And Apa Victor answered and said unto him, 'This death is not by any means death, but life everlasting. I am able to endure patiently thy torturings.'

⁶⁴ Then the Duke made his servants to strip Apa Victor naked, and to cut his sinews, and to fasten his hands behind him, and to drive skewers into him; and afterwards he made them to dismember (?) him. And the Duke said unto him, 'Offer up sacrifice.' And Apa Victor said unto him, 'I will not offer up sacrifice.' And afterwards he made his servants to break the joints of his legs and arms until his bones stuck out through his skin. And Apa Victor said unto him, 'I give thanks unto Thee, O my Lord Jesus the Christ, because all the joy of the Christ hath drawn nigh unto me.' And the Duke said unto him, 'They delivered thee over into my hands as a magician. Now, then, if thou dost not hearken unto me, I will torture thee with the most terrible tortures.' And Apa Victor said, 'I will not offer up sacrifice.' And the Duke said unto him, 'Why dost thou not go on taking thy salary? Why dost thou take no pleasure in thy chariot and in thine armour?' And Apa Victor answered and said,

⁶⁵ P P Because they are used in acts of violence. For this reason I will not eat the rations. I have in the world which is to come spiritual food laid up for me, and when I shall have eaten thereof I shall never feel hunger again.' And the Duke commanded them to strip him naked, and to cast him into a furnace wherein the fire had been lighted for two days. And afterwards they brought him into the presence of the Duke, who said unto him, 'O wicked head! I swear by the health of Apollo that thy punishment shall be the destruction of thy body by fire.' And the Duke commanded [his servants] to prepare a furnace, and to heat it for four days, and then to cast Apa Victor into it. And Apa Victor prayed in the depths of the furnace, saying, 'O my Lord Jesus the Christ, at the [mention of] Whose Name the sea dried up, let [this] fire be extinguished, and let the heat thereof be destroyed. Blessed be Thy Name for ever! Amen.'

⁶⁶ And they brought him and set him before the Duke, [and it was found that] the fire had not touched him. Then Sebastianus said unto Apa Victor, 'By the glorious gods Apollo and Artemis, I will torture thee [sorely]. I will

send and bring a magician who is more powerful than thou, [and] he shall make an end of thy magic.' And the Duke commanded them to bring a magician. And the magician [came], and he made medicaments [containing] the essence and the venom of serpents, and he pronounced over them a very large number of [magical] names. And after [this] he said unto Apa Victor, 'Take [these], swallow them, and then I shall see if thou art strong enough [to suffer in no way thereby].' And the blessed man Apa Victor said unto the magician, 'I have no desire to swallow them, but in order that thou mayest know that my God hath power to make of no effect every kind of magic, [I will do so].' And Apa Victor made over himself the Sign of the Cross in the Name of the Father, and the Son, and the Holy Spirit, saying, 'Do Thou not let me be put to shame before this lawless man.' Thereupon Apa Victor swallowed the medicaments, and no member whatsoever of his suffered the least injury; on the contrary, he was filled with a feeling of happiness like unto the happiness of those who have been drinking wine.

⁶⁷ And the magician made other medicaments which were far more powerful than those which he had made first, using even the gall and the humours from a corpse. These he placed in a vessel, and he pronounced over them such mighty magical names that even the earth shot out light at the mention of them. And he said unto Apa Victor, 'My lord, take these this time also, and if no evil thing happen to thee I will believe in thy God.' Then the blessed man took these medicaments and drank them, and no evil whatsoever happened to him. ⁶⁸ Then the magician said, 'Strong indeed is he who hath shewn strength! Mighty is he who hath shewn might! Thou hast delivered [thy] soul from death, and made it to live once again. For [it is with thee as it was with] Andrew, when he was broken on the cross, he was made new again. And this is what happeneth unto those who have gone astray in their sins; when they wish [it] the Lord maketh them into new creatures again.' And straightway the magician relinquished all the possessions which he had, and he was taught the Name of the Holy Trinity, and all his books which were full of magic he burned in the fire.

⁶⁹ And the Duke said unto Apa Victor, 'Be wise, and offer up sacrifice.' And Apa Victor said unto him, 'Indeed I am wise at all times.' And the Duke said unto him, 'But this time thou art acting the fool.' And Apa Victor said, 'The fools of the world are those whom God hath chosen to put to shame the wise.' The Duke said unto him, 'Where is this writing found?' And Apa Vic-

tor said, 'It is Paul who wrote it.' And the Duke said, 'Is Paul then a god?' And Apa Victor said unto him, 'As the wise man among architects when he is about to build seeketh for a site whereon another hath laid the foundation, and then buildeth upon it, even so is Paul, who came at the end—he setteth the roof on the Scriptures.' And the Duke said unto him, 'Cease thou to utter such words of folly as these, for these actions will profit thee nothing, and thou shalt die. Thou art a child. Hearken unto me now; do thou offer up sacrifice so that I may set thee at liberty.' And Apa Victor said unto him, 'I am not a fool; I nay, I am a wise man. If I were to hearken unto thee, and if I were to offer up sacrifice, I should in truth be a fool. Fools can never walk in the truth, because their hearts make them blind, and they become liars, like their father the Devil.'

⁷⁰ And the Duke was wroth, and he commanded [his servants] to tear out the intestines from his body down to his feet (or, legs). And Apa Victor spake before the Duke, saying, 'The tendons, nerves, and sinews which thou hast dragged out from my body are like unto the pointed instruments wherewith [the physicians] probe a wound in order to liberate the foetid pus which is in it, and to give relief to the whole body. That is the case with me at this moment. And now I will give thanks unto my Lord Jesus the Christ, for ever and ever. Amen.' And the Duke made [his servants] bring some oil, and they lighted a fire under it, and kept it burning until the oil was boiling. And he made them pour it upon his necessary organs, and immediately the oil had been poured upon them they fell off on the ground. And the blessed man Apa Victor answered and said, 'This oil which thou hast poured upon me is like unto the cool water which a man is wont to drink during the hot weather, and in which he washeth himself so that he may feel the relief thereof from the heat in his whole body.' And the Duke commanded [his servants] to hoist him up on the rack of torture, and to stretch him thereon, and he made them put six burning torches close to his body; and they racked him for a period of two hours. And the fire did not scorch his body in the least degree, for God was with him, and He gave him strength in all his tribulations.

⁷¹ And the Duke said unto him, 'O wicked head! I weary myself. I would spare thee from being put to shame, and thou wilt not turn (i. e. repent). Come now, offer up sacrifice.' MC And Apa Victor said unto him, 'Yesterday thou didst spare me; to-day spare thou me not. Do whatsoever it pleaseth

thee to do unto me.' And the Duke commanded [his servants] to pour vinegar and ashes into his mouth. And Apa Victor said, 'This vinegar and these ashes, which thou makest me to drink, are like unto honey dropped down my throat.' Then the Duke commanded his servants to dig out his two eyes whilst he was alive. And straightway the executioners came and thrust red-hot knives into his eyes and ears, and forthwith his two eyeballs were ripped out and fell upon the ground. And a smoke (i. e. dizziness) mounted up in his brain. And Apa Victor said unto the Duke, 'Even if thou hast the power and dost make blind the eyes of my body, I have still left within me other eyes, that is to say, those of the mind and understanding, which will give me light, according to that which Peter the Apostle said, "If it be that ye see with the eyes of the body, ye shall see the works of the world, which are vain, that is to say, fornication, and slandering, and murder, and calumny, and pride, because of which things the wrath of God cometh." Therefore I have no need of the eyes of my body.'

⁷² And the Duke answered and said unto him, 'If thou wilt compel me now to inflict further severe tortures upon thee, [I must do so].' And Apa Victor said unto him, 'Inflict upon me any punishment thou wishest to inflict, for I am prepared to bear up under it; only take care to spare me not.' Then the Duke commanded [his servants] to hang him up on a pillar head downwards for three days and three nights, so that all his blood might pour out from his mouth and nostrils; and the soldiers who had hung him up departed to their houses, and left him hanging. And after three days the Duke commanded them to bring him down [from the pillar] and to bring him to him, so that he might know whether he was alive or dead; and straightway the soldiers departed [to fetch him]. And when they laid their hands upon him they became blind. And Apa Victor said, 'In the Name of my God, for Whose sake I am suffering all these sufferings, receive ye your sight through [His] power, which is holy'; and straightway they received their sight. And when the Duke saw what had taken place, he commanded [the soldiers] to flay his body, and to tear out his tongue. And Apa Victor said unto the Duke, 'Even though thou strippest off me my skin which is outside me, I have still another skin, which is inside me, and which neither thy power nor thy tortures can injure. And again, though thou shalt cut out my tongue, God is wont to perform judgement [on behalf of] those whose mouths are silenced. Now, therefore, I care nothing for thy tortures.'

73 And whilst the blessed man Apa Victor was saying these things, behold, a certain young woman whose name was Stephanou, who was the wife of a soldier, looked out through her window—now she was about fifteen years of age—and cried out, saying, 'Blessed art thou, O Apa Victor, and blessed art thou in all thy works. All thy sacrifices have been received from thy hands, even as were received the sacrifices of Abel, the righteous man, which he brought unto God in integrity of heart. God shall shew compassion upon thee as He did upon Enoch, the scribe of righteousness. Thou art perfect and righteous in thy generation as was Noah. Thou dost believe on God, as did Abraham. Thou dost lay thy body on the altar as a sacrifice, as did Isaac. Thou dost manifest patient endurance, as did Jacob at the time when Esau pursued him [when he was] going to Laban. Thou art a man of wisdom and understanding, as was Daniel the Prophet. Thou hast been instructed in divine things by thy dreams like Joseph. Thou hast manifested patient endurance like Job, the man of God. The Enemy hath been envious of thee as he was of Isaiah the Prophet, whose body they sawed in twain lengthwise with a wood saw. And the fire hath not touched thee, even as the fire of Nebuchadnezzar touched not the Three Holy [Children]. Thou hast given thy heart unto God, even as did David, the son of Jesse. Behold, I swear by thy salvation, O Apa Victor, that two crowns shall be sent down from heaven, being borne by twenty-four angels; one of these is for thee, and the other shall be for me. Though like thee I am a vessel of infirmity, I shall have an inheritance among the mighty ones.'

74 And when the Duke heard this woman proclaiming these things, he commanded his soldiers to bring her unto him. And when they had brought her, the Duke said unto her, 'How many years old art thou that thou dost dare to proclaim these violent words in such an impudent manner?' And she said unto him, 'I am fifteen years and eight months old.' And the Duke said unto her, 'How many years is it since thou didst marry [thy] husband?' And she said unto him, 'Behold, one year and six months.' And the Duke answered and said unto her, 'Offer up sacrifice now, O Stephanou, and do not die an evil death.' And she said unto him, 'My name is indeed Stephanou, the interpretation of which is "crown incorruptible", and therefore I will not offer up sacrifice, because I wish to receive the crown which is [indicated by] my name.' Then the Duke was exceedingly wroth, and he commanded his soldiers to set her between two palm-trees, and to tie her to each of them. And

they pulled the trunks of the two palms close to her body by means of a rope, and tied them together. And afterwards the two palms were released suddenly by cutting the rope, and in this way she was rent asunder down to the middle of her body, and she became two pieces. Thus she fulfilled her martyrdom in peace, and she departed into the heavens, unto Him Whom she had loved, the Christ, in great glory. Amen.

⁷⁵ Then the Duke passed the sentence of death upon Apa Victor, [and ordered his soldiers] to cut off his head. And the blessed man Apa Victor answered and said unto him, 'I give thanks unto my Lord Jesus the Christ, Who hath given unto me these riches for ever. Now, therefore, hearken ye unto me, and I will declare unto you the following things which have been revealed unto me. Now after I am dead ye yourselves shall also die, at the end of my eleventh [year].' And as concerning the Duke Sebastianus, an ekstasis shall take place, and certain men in a town shall delay [in paying tribute], and he shall embark in his boat and depart to despoil them, and as [the crew] are tying up the boat to the bank the Duke shall come forth. And as he is coming down from the boat by the landing plank he shall trip up, and the monobolis shall penetrate his foot, and the foot shall mortify, and he shall die at the end of the twenty-fourth year after my death. And again, all the wise men and all the orators shall go and eat their midday meal together at the end of the eighth year after my death, and the house wherein they are shall fall down upon them, and they shall all die together.

⁷⁶ And when Asterius, the governor of the Camp, the same who delivered the written accusation of me to the Count, as a result of which he tortured me, shall tie up his ass on the north side of the Camp when he shall arrive there, and shall beat her, she shall bite him, and he shall fall ill and die. And after ten days the men of my household shall come seeking after my body; give it to them. For I have already bought the funerary swathings for my body and my coffin, in order that they may not bury me in the funerary equipment of a stranger. Only, I pray you, do not prevent my body from being given unto those who shall seek after it. For there shall be an exceedingly great upheaval of the sea, and mighty events shall take place in the spot wherein my body shall be deposited. And the people of the whole country shall come to my shrine, and many mighty deeds shall take place on the spot where they shall deposit my head, and the people of the whole country shall come to my shrine by reason of the mighty deeds which shall be done

therein. I am a young man twenty years of age. I entreat you all, O my fellow soldiers, to let me depart to the presence of my Lord Jesus the Christ. This is the day which I have been [long] expecting, and behold, it hath come this day.'

⁷⁷ And straightway they tied a gag in his mouth. And Apa Victor said unto the executioner, 'Dismiss me speedily, for the sake of the angels who have hold upon me.' Now the executioner was not pleased to do so, for he only struck his neck with the sword, and his head hung by the skin of the neck. And Apa Victor was in torture, and his spirit was sorely distressed in him. And he looked up and saw Horion the Kourson, and he said unto him, 'Take the sword out of the hand of this lawless man, and do thou make an end of me, for this wicked man of Sioout hath already done very many evil things to me during my lifetime, and now also at my death he doth grievously afflict my spirit. May the Lord reward him according to what he hath done unto me.' And Horion the Koursón said unto Apa Victor, 'My lord, do not think in thy heart concerning me that I would lift up my hand against my brother soldier. I swear by thy salvation, O my brother Apa Victor, and by the dire need which is on thee, that I have never stretched out my hand even against a bird, to shed its blood, and it is impossible for me to lay my hand upon thee [with violence]. But I pray thee to remember me in the place whereunto thou departest.' And Apa Victor answered and said, 'The Lord Jesus the Christ shall shew mercy unto thee, for in this very same year thou shalt die, and the Lord shall forgive thee thy sins. The enemy and the martyr shall come forth to thee, [and] I shall follow after them and shall sing hymns with them.'

⁷⁸ And Horion placed his napkin before his face. And [Apa Victor] said unto him, 'O my beloved brother, I entreat thee most earnestly'; and [Horion] girded on the sword. And the Camp was shaken three times. Then he cut off his head, he consummated his martyrdom. And Horion lifted up his eyes to heaven, and he saw the soul of Apa Victor, which Ausouel carried [to heaven] in a napkin made of byssus, and the saints saluted the soul of Apa Victor. And when they had taken off the head of Apa Victor blood mingled with milk came forth. And he consummated his glorious martyrdom on the twenty-seventh day of the month Parmoute, at the tenth hour of the day. And all the words which he spake before they took off his head came true. Peace be upon every one who hath suffered martyrdom for the Name of our

Lord Jesus the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, life-giving and consubstantial, now and always, for ever and ever. Amen.

II. THE ENCOMIUM OF CELESTINUS, ARCHBISHOP OF ROME, ON VICTOR
THE GENERAL

¹(Brit. Mus. MS. Oriental, No. 7022) The Encomium Which WAS PRONOUNCED BY THE GLORIOUS PATRIARCH, THE VERITABLE TEACHER, APA CELESTINUS, ARCHBISHOP OF THE CITY OF ROME, IN HONOUR OF THE MARTYR AND TRUE CROWN-BEARER IN THE CHRIST, THE HOLY VIRGIN, SAINT VICTOR THE GENERAL. HE PRONOUNCED IT ON THE DAY OF HIS HOLY COMMEMORATION, WHICH IS THE TWENTY-SEVENTH DAY OF THE MONTH PAR-MOUTE, AND HE PRO-NOUNCED IT IN HIS MARTYRIUM WHICH THE GOD-LOVING EMPEROR HAD BUILT FOR HIM IN ROME. AND HE SPAKE ALSO CON-CERNING THE ADMONISHING OF THE SOUL WHICH MAKETH ITSELF MANIFEST IN WORK, FOR THERE IS NOTHING CERTAIN IN THE LIFE OF MAN EXCEPT SUFFERING AND MISERY. AND HE SPAKE ALSO CONCERNING THAT WHICH IS WRITTEN IN THE [BOOK OF THE] APOSTLE, 'IT IS A FEARFUL THING TO FALL INTO THE HANDS OF GOD.' AND [HE SPAKE ALSO] CONCERNING THE MISER-ABLE STATE OF A MAN AT THE MOMENT WHEN HE IS ABOUT TO YIELD UP HIS SPIRIT INTO THE HANDS OF GOD. AND CELESTINUS PRONOUNCED THIS ENCOMIUM WHEN THE EMPEROR VALENTIANUS (sic) WAS PRESENT, AND ALL HIS NOBLES, AND ALL THE PEOPLE, BOTH MALE AND FEMALE, WERE WITH HIM, AND THEY CELEBRATED THE [GLORIOUS] FESTIVAL OF SAINT VICTOR, AND MARVELLED ESPECIALLY AT THE WISDOM OF SAINT CELESTINUS. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL OBTAIN SALVATION! AMEN. BLESS US!

²When He Who is alone the Handicraftsman, and the Deliverer of His day, and the Storehouse Who is filled with compassion of every kind, is pleased in His lovingkindness to call to remembrance the work of His hand, He giveth to His creatures food in its season, He openeth His hand which is filled with righteousness of every kind, and He maketh the sky to pour out rain at the time that is fitting. And by these means the meadow doth become

soft, and doth burst into flower, in order that all mankind may rejoice. He bringeth down upon the earth the rain in the season of rain, and the husbandman cleaveth the furrows of the meadow with the plough, and casteth the seed into them at the season of sowing. And the grain beginneth to sprout, and the plants which bear grain grow up and ripen, according to their kind. And there is very great rejoicing in all beings, for they enjoy their food, and the things whereby the body is sustained; yea, even in the beasts of the field, which are wont to leap about and spring into the air when they eat the grass and herbs in the season of spring. And the husbandmen are wont to rejoice exceedingly, because they have good hope of paying the revenue tax on their flocks and herds.

3 If now there is wont to be joy of this kind over the food that appertaineth to the body, how much greater should be the joy this day, O flock of reasoning sheep, O ye blessed Christian people, over the Blood that flowed out from the Side of God, and the Water that fell upon the earth? For it made the world new again, and it became a fountain of water which bubbleth up unto life for ever. And all mankind rejoiced, and leaped for joy, and they blossomed once again through the Water and the Blood that flowed forth out of the side of Emmanuel. And they brought forth spiritual fruits, that is to say, the virtues of the Holy Spirit. There were some who chose for themselves purity from the time when they were born into the world to the time of their departure from it. There were others who had wives, and yet they were even as if they had had none. There were some who lived the lives of ascetics from the earliest years of their childhood to the last days of their old age, and fasted most rigidly. Some withdrew themselves from the world, and departed into the mountains, and became monks, and nobly fought the battle of the ascetic life to the day of their deaths. Others took up their crosses and followed after the Lord. They poured out their blood in their confession of God, and they received the crown of martyrdom. In short, all mankind hath blossomed and brought forth fruit with great gladness. The word which is written hath been fulfilled in this generation, 'They shall all know Thee, from the least of them even to the greatest.'

4 For our Saviour and His angels, who are in our midst this day, celebrate the festival of Apa Victor the general on the day of his commemoration, which is this day. All the ranks of the angels who are in heaven gather together to us this day, and they ascribe glory unto the man who withdrew

himself from the world and the possessions thereof, and took (i. e. chose) the kingdom which is perfect. The Prophets and the Martyrs are in our midst this day, and they celebrate the festival of him that withdrew himself from the world and the possessions thereof; the Christ loved him, and crowned him with the crown of the kingdom which is in heaven. O Saint Victor the General! O thou who wearest the martyr's crown! O thou unconquered fighter! O thou true crown-bearer of the Christ! O thou who didst make thy body a living sacrifice, holy and acceptable unto God, I wish to pronounce an encomium upon thee at thy festival this day, but I am afraid that I do not possess the strength that is necessary to sail over the sea of thy splendid actions. Since my tongue is a tongue of flesh, and my heart (i. e. understanding) within me is that of a man, I am not able to describe [adequately] the glory and the honour wherewith God hath invested thee. Among all the wise men who are in the world, who was there that was ever able to describe thine honourable life completely, O Saint Victor?

5 Thou wast a virgin from thy youngest days, and an ascetic from thy childhood. Thou didst fast two days at a time during the whole period of thy life. The door of thy house was open unto every one. For this reason I am afraid to set out upon the sea of thy virtues; I know well the haltingness of my tongue, and that my heart hath no wisdom in it. In what way is it possible for me to honour thee according to thy deserts? 6 Thou wast a virgin like unto Elijah, and thou didst never touch a woman. Thou wast a righteous man, and a good man, and a man of good heart towards all the poor, even like Abraham the Patriarch. Thou wast the martyr who was the mightiest of all the martyrs. Thou wast not afraid of kings and dukes and governors, nor did tortures destroy thy reasoning powers. The threats of thy father Romanus did not prevent thee from following thy true Father the Christ; nay, thou didst lay hold firmly upon the Rock which cannot be moved, the Christ, until thy latest breath. O thou who wast righteous in thy generation, who didst make thy body a sacrifice unto God, what shall I say, or what shall I proclaim concerning thee, O Saint Victor? I compare thee unto Noe, because thou wast perfect in thy generation, as was he in his. I compare thee unto Abraham, because thou wast a lover of strangers, as was he. Now God and His angels sojourned with Abraham because of his love for strangers. In thine own case, O Saint Victor, it was the Christ Who came unto thee, and the Son of God was in the garb of a poor man. He comforted thee in the Camp in a desert land,

because of the great suffering which thou hadst endured for His Holy Name's sake. I compare thee unto Isaac the Patriarch, because in his case his father took him, though Isaac was unwilling, to offer him up as a sacrifice unto the Lord. In thy case, however, O Saint Victor, by thine own deliberate intent and choice thou didst offer up thy body as a whole burnt-offering to the Lord, through the manifold tortures which thou didst suffer for the Name of the Christ. I compare thee unto Jacob the Patriarch, because the Christ took [His] name from him. RC

7 And as for thee, O Saint Victor, all the martyrs who are in the heavens boast themselves over thee, and all the dwellers upon the earth do likewise, because of thy patient endurance. I compare thee unto Joseph, because thou didst fight against passion, even as did he. In the case of Joseph it was his brethren who sold him into slavery, and in thy case, O Saint Victor, it was thy father who delivered thee over [into the hands of the wicked] for the sake of the Name of the Christ. Joseph obtained a kingdom [upon earth] because of his patient endurance, and thou, O Saint Victor, didst obtain a kingdom in the heavens. I compare thee unto Melchisedek and Aaron, because they offered up sheep and bulls as types (or, symbolically), whilst thou, O Saint Victor, didst thyself make thine own body to be an offering unto God. For this reason we shall obtain great glory in the kingdom of the heavens. I compare thee unto Moses the Law-giver, because thou thyself didst reject the rank of general in this world, and the riches of thy parents, and thine own possessions, and didst take up thy Cross and follow thy Lord. Moses did not wish for men to call him the son of Pharaoh's daughter, but he chose to suffer with the people of God rather than to enjoy the pleasure of sin for a season. And thou also, O Saint Victor, didst not wish for men to call thee the son of Romanus, the first in the salutation of the Emperor, and thou didst reject the honourable rank of general, and thy riches, and didst follow Him Who said, 'Whosoever loveth father or mother more than Me is not worthy of Me.' And thou didst grasp the generalship which endureth for ever.

8 I compare thee with Isaiah the Prophet, because thou thyself hast seen Him that sitteth above the Cherubim and Seraphim, and He came to thee, He delivered thee out of all thy tribulation, and gave glory unto thee in the heavens and on the earth. And He Who dwelleth in the heavens hath made thee a general among all the martyrs, even as we shall make the matter quite clear unto you, provided that [our] words can go so far. And, moreover, on

the earth hath He given glory unto thee, glory so great that thy sweet odour hath filled every country in the world. And men build martyriums unto thee in every place, wherein mighty deeds and miracles take place, and men ascribe glory to God and to His holy martyr. For true is that which is written: 'Whosoever shall ascribe glory unto Me, him shall My Father honour.' Although thou didst pass thy whole life in association with the cares of this world, yet was thy whole zeal devoted to the love of God. For this reason God hath graciously bestowed upon thee this great favour, namely, He hath conceded to thy shrine the power of healing both the soul and the body. Although thou healest the diseases of the body by means of the grace which God hath given unto thee, yet thou dost also cleanse the diseases of the soul, which are sins, through the signs and the miracles which thou dost make manifest in thy martyrdom in the four quarters of the world. O Saint Victor, thy blood which hath been shed hath overthrown the pillar of Baal, even as did Elijah, and thou hast destroyed the idols and the pillars [thereof]. Thou hast become the pillar of the whole choir of the martyrs. Thou hast quenched the flame of fire by the power of God which is with thee, like the Three Holy [Children].

⁹ With what man [mentioned] in the Scriptures can I compare thee and not find that thou art his equal, nay, we will say even his superior? What shall I say concerning thee, O thou healer of the sicknesses that are secret as well as those that are manifest? For he hath even raised the dead by means of the oil of the sanctuary of his martyrdom, wherein ye are assembled this day, and I have seen the miracle with my own eyes, I the least [of all here present]. But let no man become an unbeliever concerning the miracle which took place, lest there be fulfilled in him the proverb which is written, 'The unbeliever is not [worth] an obolus.' Harken ye then, and I will make manifest the matter unto you, so that there may be glory to God and to Saint Victor, whose festival we commemorate this day. Now the Saviour said, 'Whosoever believeth on Me shall himself see the works which I do in the Name of My Father, and he shall do things which are even greater than they.'

¹⁰ There was in this city a certain man whose name was Alexander, and he had great possessions in gold and silver; this man had a wife who was barren, and who had never given birth to a child, and there was great sorrow in their hearts because of this thing, for they had no heir to inherit their substance. And they heard of the mighty deeds and miracles that took place in the

martyrium of Saint Apa Victor, and they rose up and went together to the holy shrine, and they made an offering in the martyrium on the Lord's Day. And afterwards they made a vow, saying, 'Hear thou this day wherein we make supplication unto thee. If thou wilt come unto us, and wilt give us the seed of man, we will dedicate him to thy martyrium to the day of his death. Only take away the cause of the reproaches which we endure, and grant unto us our petition.' And when they had said these things they departed to their house in gladness. And it came to pass on a certain day that Saint Victor made supplication to the Christ on their behalf, and the wife of Alexander gave birth to a male child, who was exceedingly beautiful to look upon, and the grace of God enveloped him, and they called his name 'Victor', naming him after Saint Victor. And there was great joy in the house of Alexander and his wife, and they distributed much alms among the poor.

11 And when the child was five years of age the hearts of his parents would not permit them to send the child away to the shrine of Saint Apa Victor, according to the promise which had come forth from their mouths, but they went back on their vow. And they remembered not that which is written, 'Take good heed to thyself to perform the words which come forth from thy mouth, for the Lord will assuredly keep strict watch on thy ways, and will take vengeance upon thee.' Finally, the father of the child and his mother spake together, saying, 'Behold, our hearts will not let us send the child into the shrine according to what we vowed. Let us call some man in the city who buyeth slaves, [and let him put a value on the child,] and we will give the value to the shrine, so that the martyr may not be angry with us.' And they rose up and called a merchant in the city who bought slaves, and Alexander set before him all the slave children which he had on his estate, and the merchant valued the child at forty holokottinoi. And Alexander and his wife took the gold, and gave it to the shrine of the martyr, and they did not remember that it was written, 'If thou shalt vow a vow unto the Lord thy God thou shalt pay it.'

12 And when Saint Victor saw that the parents of the child were not paying their vow in a right manner, and that they were thinking that the gift of God was like the other things which they were wont to obtain by money, he made the matter to work out in the way which I will describe, and they were punished for their senseless behaviour. And it came to pass on a day that the child was in the courtyard round about his father's house playing with a

number of other children of the same rank and age as himself. And suddenly a large stone which was in the corner of the house dropped upon the child, who fell upon the ground and died immediately. When his parents heard of this they rent their garments, and they cried out with a loud voice, and they came rushing out with the servants, and they fell upon the child, who was dead. O what an exhibition of great grief was that which took place there at that moment! And the parents cried out, 'Woe unto us, beloved child! It is we ourselves who have been the cause of thy death; because we made a vow, and we did not fulfil our vow. We dedicated thee to the shrine of the holy man, and behold, he received thee from our hands before thou wast conceived. He hath burned up our bowels with grief for our beloved son. It is we who deserve death. What shall we do?

¹³ At this moment we know not.' As for the father of the child a firm faith held him fast. He took up his little child in his arms, and the mother and his servants followed him, and they brought him into the martyrdom of Saint Victor, and he laid him down before the altar of sacrifice. And he cried out, saying, 'O Saint Victor, I know that thou hast the power to do everything, and that it was thou who didst graciously bestow upon me this child. Act not towards me according to my senseless behaviour, but consider graciously my tears, and do thou make the soul of the child to come back into him again, and he and we together will make ourselves slaves unto thee until the day of our death.' ¹⁴ And when he had said these words, and he was crying as he said them, Alexander took a little oil from the lamp, and made the Sign of the Cross over the child, and he put some on his lips, and on his breast, and on his belly. And the miracle which took place straightway was greater than any miracle of Elijah and Elisha. For at the very moment when the oil of the lamp touched the child (now what [his father] said was, 'May the skin of my hand make healing to arise; return, O soul, into the child again') through the supplication of Saint Victor the child opened his eyes. Great was the joy that fell upon his parents on that day, and on all those who belonged to them, and they cried out with a loud voice, saying, 'Great art Thou, O God of Saint Victor, and there is no god besides Thee in heaven or upon earth! In the place of grief Thou hast given unto us gladness, and Thou hast raised up to his parents the child who was dead.'

¹⁵ And when the multitude saw the great miracle which had happened, they cried out with a loud voice, and they ran to where the child was, and

they cried out, saying, 'One is the God of Saint Victor!' And the father of the child went round about the whole city with him, and he clasped his hand and proclaimed the mighty deeds of Saint Victor. After this he went into his house, and he brought out all his possessions and his slaves, and he gave them to the shrine of Saint Victor; and he remained in the shrine and served the Saint until the day of his death. And the child became a man who was chosen of God, and he lived as a virgin all his life. He attained at length to the rank of the presbytery, and it used to be said of him that Saint Victor was wont to appear unto him, and that he saw him many times.

¹⁶ Verily, true is the word which our Saviour spake, 'Him who shall minister unto Me shall My Father honour.' See, O my beloved, how exceedingly powerful is the supplication of Saint Victor! And observe that God is wont to take vengeance upon the man who maketh a vow to Him and who payeth it not. As for us, when we make a vow to the martyr, let us fulfil it zealously in order that he may not be wroth with us. And moreover, to vow [and not to pay] is a great sin. Take thou then good heed concerning that which thou hast vowed. However, we must not tarry in our discourse. Let us now go back and tell you concerning another very great miracle which took place in the martyrdom of Saint Victor, to the glory of God and the martyr. ¹⁷ There was in this city a certain woman whose name was Kallicutropia, and she was the daughter of the sister of the Emperor Honorius, and she was exceedingly rich. And it came to pass one day, when she was lying down in her house about the time of noon, in a cave-like place, at the hottest part of the day, that a certain demon leaped into her two breasts, and they swelled up (? and throbbed (? violently, and at the same time they shrivelled up, and became as hard as stones, and they hung down on her body; and the woman was in very great torture by day and by night. And she spent large sums of money on the physicians, but obtained from them neither relief nor healing; and she continued to suffer agonies, and her husband fell into abject despair about her. And the physicians used their utmost endeavours to work a cure upon her, the more so because she was a king's sister (sic), but they were powerless before the pain of the disease, according to what hath been written concerning physicians, 'Their wisdom remaineth in them.' And when the woman heard of the mighty deeds and miracles which were taking place in the shrine of Saint Victor, she made entreaty to her husband, and to her brother, that they

would allow her to go to the shrine of the saint, for perhaps he might come to her, and graciously bestow healing upon her.

18 And her kinsmen were persuaded by her, [for] they saw that she was in danger of dying, and they commanded that a litter wherein to carry her should be made ready, and they took her to the shrine of Saint Victor. And when she had entered into the shrine she cried out, saying, 'O my Lord Saint Victor, I entreat thee to have compassion upon me, and to remove from me these pains which I suffer, for thou art a saint of God.' And in the middle of the night Saint Victor 19 considered the misfortune of the woman, and he brought unto her a cessation [of pain], and she lost consciousness; and her slave and her eunuch were close to her. And Saint Victor came unto her in a vision, and he was clad in purple, and he emitted rays of light, and there was a staff of light in his hand. And he said unto her, 'If thou wishest to be healed [do this]. When thou risest up to-morrow morning take a little of the oil which is in the lamp that burneth before the altar of sacrifice, and with it do thou smear thy breasts, and the demon shall be sore troubled, and shall come out of them, and through this these pains shall cease. But take good heed that thou dost not display arrogance towards thy slave-woman, and take good heed that thou dost not in future walk haughtily and stiff-neckedly, and take good heed to stretch out thy hand to the poor. For these sufferings have come upon thee because of thine uncharitableness, and because of thy pride.'

20 And the woman became greatly disturbed, and she answered with fright, 'Who art thou who appearest in such a wonderful form, and surrounded with such great glory?' And he made answer in a gentle (or, sweet) voice, saying, 'I am Victor, the general of the Great King'; and when he had said these words she ceased to see him. And straightway she awoke from her dream, and she smelled a very strong sweet smell which filled the whole martyrrium. And she said within herself, 'Verily this man who spake unto me was Saint Victor; I am a sinful woman.' And straightway she woke up her men, and told them her dream. And when the morning had come she went to the elder in the martyrrium, and he gave her a little of the oil which was in the lamp. And when she had taken it into her hand she smeared her breasts therewith, saying, 'In the Name of the God of Saint Victor, whose glory I have been held worthy to see; do Thou graciously grant unto me healing.' And immediately the demon became terrified, and he leaped out of her

breasts in the form of a gryphon, and all the people saw him, and he was like unto a flame of fire. And straightway her breasts assumed their usual shape, and she cried out, saying, 'One is the God of Saint Victor!' And she gave splendid gifts to the martyrrium, gold and very much silver, as a memorial of the healing which had taken place in her. Afterwards she went to her house to her kinsfolk, giving glory to God and to His holy martyr.

²¹ And again it is necessary for us to tell you of another great miracle which took place through this holy man. And it came to pass that when the Emperor Honorius saw the healing which had taken place in his sister through Saint Victor he rejoiced exceedingly, and it pleased him to restore the apse of the altar chamber, and to decorate the woodwork of the martyrrium with fine gold, as a memorial of the glory of the saint. And he caused handicraftsmen who were masters of their craft to be brought, and they began their work of decorating the chamber of the altar of sacrifice with gold. And whilst they were working on the woodwork, the Devil, who hateth that which is good, overturned one of the workmen whilst he was at work, and he fell to the ground. And the other workmen were afraid, and they cried out, saying, 'Lord, have mercy upon us.' And the Emperor very costly stones were completed. And now, O my beloved, ye see how great are the mighty deeds and wonders of Saint Victor, whose festival we are celebrating this day. And to every man who shall make supplication unto him with his whole heart, no matter what kind of sickness it is from which he is suffering, the saint will graciously bestow upon him healing.

²² And again, there was a certain man in this city who was a patrician [in the service] of the Emperors, and who fell ill of a certain kind of sickness which was incurable; and his whole body swelled up to such a degree that he resembled a pillar. And to see this man in such a state of wretchedness made one's heart to ache, for he lived in great tribulation, and he suffered excruciating pains, which were wellnigh unbearable. Often it would happen that thou wouldst find him sitting [on the ground], and his servant would be obliged to carry him to his house; and his feet and his [other] members would burst from time to time, and eject large quantities of unclean matter. And he gave very much money to the physicians, but gained no relief thereby. And besides this the Emperors of Rome sent the archiactors [to treat him], for he was a nobleman of high rank in the Palace, and others also used every effort to cure him, but he failed to find any relief whatsoever. And thus he contin-

ued to live, suffering these excruciating pains, until [one day] he heard of the mighty deeds and miracles which took place in the shrine of Saint Apa Victor. Then his servant lifted him up and carried him into the shrine of the holy man, and he laid him down before the altar of sacrifice, and he cried out by day and by night, 'O Saint Victor, look upon my humility and my sufferings, and graciously bestow healing upon me, for I am grievously tortured. Or let thy mercy come to me, and do thou make supplication to God on my behalf, so that He may take me out of this life [of suffering]. Behold, thou seest my tribulation by day and by night.'

²³ S S And he lost consciousness for a short space of time. And behold, Saint Victor gave consideration to his miserable condition, for he is a lover of mankind. And the sick man saw him in a dream apparelled in great glory, and he was wearing rich purple garments, and he was girded with a girdle of gold, and he shot forth from his person rays of light. And he said [unto the sick man] in the dream, 'Why art thou here in this condition?' And the sick man said unto him, 'Behold, thou seest my sufferings and my tribulations, and that I have drawn nigh unto death.' And the holy man said unto him with a joyful face, 'I am he who shall cure thee, for thou must know that I have the power to do everything through the grace of God which is with me.' And he stretched out the rod which was in his hand, and he laid it upon the sick man, saying, 'Healing shall come to thee this day. But do not sin again, or evil which is worse than this shall befall thee; and do not thou shew thyself haughty towards the poor.' And the sick man answered and said with trepidation, 'My lord, who art thou that appearest in this form?

²⁴ I have never before seen any one like unto thee, whether it be Emperor or whether it be general in the Palace.' And he answered and said unto the man, 'I am Victor, the general of the King of heaven.' And when he had said these things unto him the man ceased to feel pain, and he ejected a mass of pus which was so abundant that it overflowed and soaked all his bed; and he ceased to swell up, and became like unto a man who had never suffered from any skin disease at all. And he leaped up on his feet, and stood up, and he cried out, saying, 'One is the God of Saint Victor!' And when the multitudes who ²⁵ were gathered together inside the martyrrium saw the great miracle which had been wrought, they cried out, saying, 'Blessed are we, because we are held to be worthy [to have] this pearl in our city, for he healeth our sicknesses and our diseases.' And the man gave gifts to the shrine of Saint Victor,

both gold and silver, so that they might be distributed among the poor and the destitute. And he departed to his house ascribing glory to God, and he took care for his soul unto the day of his death. What can I say about the miracles which thou hast performed, O thou wearer of the crown of the Christ? And what tongue of flesh is there that is able to describe thy blessed estate, O thou valiant general? Verily, if I were to pass the whole of my time in going through the miracles which thou hast wrought, I should be wholly unable to recount even a very small portion of them. O thou confessor and invincible athlete, who is there that is able to comprehend the full extent of thine honourable estate, and the wonderful things that have taken place in thy martyrdom? For as it is impossible for a man to estimate the honourableness of this holy man, so also is it impossible [to declare] the mighty deeds which have gone forth from his sanctuary. O thou veritable crown-bearer of the Christ, thou youth whose wisdom vanquished that of the trained orator! O thou who didst despise a kingdom in this world in order that thou mightest receive one which was more excellent and belonged to heaven, great is the glory which God hath given unto thee both in heaven and upon the earth!

26 As I have already said, the sweet odour of thee hath filled all the countries of the world, and men make mention of thy name in every country, from the Camp wherein thou didst complete thy course even to the [region of the First] Cataract. And they ascribe glory unto thee throughout the world, saying that thou art the greatest of the martyrs, the more so because God hath made the [fame of the] wonders and miracles to go forth from thy martyrdom into every place. And the wonders of healing exist for those who shall believe on thy name, and this selfsame gift cometh forth from thy martyrdom and goeth from one end of the inhabited world to the other. If this be not so [in your opinion], hearken and I will shew you that it is. And it came to pass, they say, that in the beginning, when the God-loving Emperor Constantine built this very martyrdom wherein we are assembled this day in honour of Saint Apa Victor, a certain great general fell sick of a very severe disease. Now he was sixty years of age, and he suffered great pain in his inward parts, and he was unable to sleep; and he was sick with the disease which the physicians call *kaleniosa*. He had given many large sums of money to one physician after the other, without feeling any benefit from their treatment.

On the contrary, he was in imminent danger of dying. Then he heard about the mighty deeds and miracles which took place in the martyrdom of Saint

27 Victor in Antioch, and he rose up and went [to Antioch. And he passed two days in the martyrdom there, and did not receive healing. And on the night of the third day he felt a slight alleviation of the pain through the invincible power of God, and straightway Saint Victor came to him in a dream. He was in the form of a mighty general, and his face shot forth rays of light, and he said unto the sick general, 'If thou wishest to be made free of this disease, rise up quickly and depart to the martyrdom [of Saint Victor] which is in Rome. Thou shalt drink the water which is in the vessel in the chamber of the altar of sacrifice, and thou shalt find healing. Was it because [my] martyrdom which is in Rome is difficult [to reach] that thou didst come to this place? Didst thou not know that my power is in all the world, and that it is the selfsame gift of healing which is [to be obtained] in them all, by those who believe and do not halt between two opinions? Didst thou not know that this selfsame power permeateth my martyrdom which is in Rome and that which is in Antioch? Why didst thou bring upon thy head the vexatious trouble of journeying over a sea of ocean to come to this place? Didst thou not know that I have the power to heal in this place?

28 But I will not do this in this place, and unless thou goest to my martyrdom which is in Rome thou shalt [not] find healing, so that every one may know my power.' And the sick general trembling answered and said, 'My lord, who art thou who appearest in this form, and art surrounded with such great glory?' And he answered and said, 'I am Victor the general. I will ob heal thy body. I will give salvation to thy soul.' And straightway he awoke from his dream, and he was trembling exceedingly. And he said, 'Verily this is Saint Victor, who hath come to visit me.' And straightway his heart trembled, and he said, 'Forgive me, O my lord Saint Victor, because I was careless about going to thy shrine which hath been but recently built in my city, and came to this place.' And he awoke his servants at the moment when the light was coming, and the men who had come with him, and he told them about the dream which he had seen; and then he gave great and splendid gifts to the martyrdom which is in Antioch.

29 And after this he went up into a ship, and came to the city of Rome, and went into the martyrdom of Saint Victor, and he lay down to sleep therein, being in great tribulation. And he made supplication to God and to

the holy martyr, saying, 'O my lord Saint Victor, who didst consider me to be worthy of the sight of thy glory in thy martyrrium, which is in Antioch, who didst command me to come to this place, I believe, O my lord, that thy power goeth through the ob whole world, just as doth the sun which illumineth the inhabited world. Let thy mercy come upon me, and do thou graciously grant healing unto me, for I am suffering very greatly.' And when he had said these things he lay down until the evening. ³⁰ And afterwards he made them bring unto him a little water in the vessel from the altar, and he drank it, even as Saint Victor had told him to do, and immediately the God of Saint Victor brought unto him a cessation of the pain, and contrary to his usual custom he slept through the whole night. And at the hour of dawn the martyr came unto him with great glory, and he said unto him with a joyful face, 'Dost thou know me?' And the nobleman said unto him, 'Yea, my lord, I know thee. Thou art Saint Victor. It was thou who didst appear unto me in thy martyrrium at Antioch, and thou didst send me to this place.' And the saint said unto him, 'Have I not already told thee that my might filleth every place, and that it is the selfsame power which abideth continually in all my martyrriums, from [one] end of the earth to the other, and which healeth every one who shall believe [in me] without doubt or hesitation? Hast thou never heard that which is written, "Everything is possible to him that believeth?"' And the man answered and said unto

³¹ the saint, 'I do believe, my lord, that thy power filleth every place, but having heard concerning the mighty deeds which took place in thy martyrrium which is in Antioch, I went [there] to seek after healing for my body.' The saint said unto him, 'As it is with my martyrrium which is in Antioch, so is it with that which is in Rome, and [so is it with] all the churches in the earth which have been built in my name, from one end thereof to the other. My strength shall work in them to the very end of this age for him that shall believe in me. And I will heal [all] diseases, both those which are secret and those which are manifest, through the gracious gift which God hath given unto me, and unto all the saints. Now, therefore, behold I will bestow upon thee the gift of health of the body, but thou must pray at the same time for the health of thy soul, so that no evil may arise for thee from this [cause].' And when Saint Apa Victor had said these things to the man he hid himself from him. And the man woke up in the morning, and he found that the diseased portion of his inward parts, that is to say, the hard ulcer, had burst, and

he vomited from his mouth a very large quantity of pus, and he became straightway just like one who was not diseased at all.

³² And he sent abroad the report of the things which Saint Victor had said unto him throughout the whole city. And from that day onwards the saint granted the gift of healing to every sick person, no matter what the sickness from which he was suffering, when he went into his shrine. And the man gave great gifts to the shrine of Saint Victor, and he went to his house, giving glory to God. In all his troubles he besought Saint Victor to be his helper, and he fasted and prayed until the day of his death. ³³ Ye see, O my beloved, how very great and mighty are the miracles of this holy man whose festival we are keeping this day, and that these mighty deeds are worked in all his martyriums for those who believe. As for us, let us believe with all our hearts on the mighty works and miracles of this holy man, in order that he may make supplication on our behalf to God. For whosoever shall disbelieve in the mighty works of the saint, not only shall they be of no benefit to him, but his unbelief shall be unto him a source of condemnation. However, let us not waste words, but let us return [to our subject] and describe unto you the following great miracle, which took place in the shrine of Saint Apa Victor, to the glory of God and of His saint.

³⁴ There was a man in this city whose name was Anastasius, and he was exceedingly rich, and he belonged to a noble family. And when this man had become very old in days, and was one hundred years old, he became sick of the disease which the physicians call elephantiasis. And his whole body dried up, and he became leprous, [as white] as the snow, and many times he felt shame before the men who looked upon him, for his body became covered all over with patches of spots like that of a leopard. And he was exceedingly grieved in heart over this matter, because he was ashamed to go into the Palace, and he did not appear in the market-place because of what had come upon him. After these things God put it into his heart to go to the martyrrium of Saint Apa Victor, and to make supplication unto him so that he might cure him of his disease altogether. For he used to see people who were suffering from various kinds of disease, and whenever they went into his martyrrium they obtained healing, and then they would depart to their own houses glorifying God. In this way then Anastasius rose up in faith, and he went into the shrine of Saint Apa Victor with his servants and with very many possessions, and he passed two days in the holy place making supplica-

tion to Saint Victor to be pleased to heal him of his leprosy, and he said, 'O Saint Victor, I believe with my whole heart that thou art able to heal me of this my leprosy. Help me, I pray thee, for I am ashamed, by reason of that which hath come upon me, to let men look at me.'

³⁵ And whilst he was passing these two days in the martyrrium, behold [there came in] a man who had phlegm in his eyes, and through the great quantity of granulation which covered them a white film had appeared in his eyes; and he had ceased to see anything by means of his own sight. All the money which he had he had spent on the physicians, and he remained wholly uncured. Finally, when he heard about the mighty deeds of Saint Victor, he made some men to carry him into his martyrrium, whilst he was in great pain, and they laid him on a bed which was near that of the leper. And he made entreaty to the God of Saint Victor, saying, 'O my lord the general, have mercy upon me, and graciously bestow upon me the gift of light for my eyes.' And as concerning the miracle which took place at that time we shall certainly not hold our peace. That night God, Who hearkeneth unto every one that crieth out to Him in truth, was pleased to heal the two men at the same time through the intercession of Saint Victor, who doeth such miracles and mighty deeds as these.

³⁶ And it came to pass during that night, when the man who had the skin disease had eaten with his servants, and had lain down to sleep, that Saint Victor had compassion on the miserable state of the man with the skin disease and on the blind man, and he was pleased to make manifest his miracles. And he came to the man with the skin disease arrayed in great glory, and his face shone brightly, and he said unto him, 'Dost thou know who I am?' And the man answered, 'Nay, I do not, my lord.' And the saint said unto him, 'I am Victor, to whom thou didst make supplication this day. I am the father of the martyrrium. Now, therefore, if thou dost wish to be cleansed from thy skin disease, thou shalt rise up early in the morning, and shalt take hold of the hand of this blind man who is sleeping by thy side, and thou shalt lead him down to the pool of water which is by the door of the martyrrium, and ye two shall dip yourselves therein three times, in the Name of the Father, and of the Son, and of the Holy Ghost. Then shalt thou see my power; thy skin disease shall cease from thee, and the blind man shall see.

³⁷ Only take good heed not to be careless in respect of what hath been said unto thee, and thou shalt be made whole.' And when Saint Victor had

said these things to the man with the skin disease, he came forth from him. Then straightway the man awoke from his dream, and he was in a confused and agitated state, and he smelt a very strong sweet smell round about his bed, and it was like unto the smell of the finest perfumed incense. And he said within himself, 'Verily this man who came unto me was Saint Victor, and he came to bestow upon me graciously the gift of being made whole'; and he rejoiced exceedingly, and blessed God. But he shut up the matter in his heart, saying, 'I will tell no one at all about the vision'; and he waited to see the end of the matter.

³⁸ And when the light became stronger the man with the skin disease said unto the blind man, 'Peradventure thou wilt get up, and then we will go down to the pool and wash ourselves, for I believe by God and by His holy martyr, [that if ³⁹ we do,] He will graciously bestow upon us healing.' And the blind man said to the man with the skin disease, 'Whatsoever thou wishest to do, that do, [but I cannot do this]. Behold, thou knowest the pain and tribulation which I endure. The truth is that I am afraid to wash, for the physicians ordered me not to allow water to touch my head.' Then the man with the skin disease said unto the blind man, 'Get up, let us [go and] wash. God hath the power to remember us, and He will bestow healing upon us, who now suffer.' And the blind man was persuaded by [these] words. And the man with the skin disease took hold of his hand in the midst of the whole multitude, and they went down to the lake. And having filled a large washing-bowl at the place for drawing water there, they dipped themselves in it three times, saying, 'In the Name of the Father, and of the Son, and of the Holy Spirit, and of the holy martyr, Saint Victor.' And straightway the man with the skin disease gained relief, and his flesh became like unto that of a child. And as for the blind man, the white film which was in his eyes burst, and fell down into the water, and his sight was completely restored.

⁴⁰ And they cried out, saying, 'One is the God of Saint Victor, Who healeth every one by His holy power.' And the multitude who were gathered together in the martyrrium, having heard [what had happened], rushed outside at once to see the great wonders which had taken place, and they cried out, saying, 'Great are the mighty deeds of God and Saint Victor. Great is the favour which God hath worked for us, in holding us to be worthy to have thy martyrrium in our city.' Then when they had been told what had happened to them (i.e. the sick men), the man who had had the skin disease

declared to them everything, and told them how Saint Victor had spoken to him in a dream. And the report of this miracle filled every place, and I myself saw it with my own eyes, I, the insignificant one, who am now addressing to you this encomium.

⁴¹ And the man who had had the skin disease, and the blind man, both of whom had been healed by Saint Victor, remained in his martyrdom and ministered there until the day of their death, and they gave diligent attention to the welfare of their souls. And as for the lake wherein they had washed, very many mighty works of God continued to take place therein, and they do so to this very day. So great a means of healing is it that any man who is sick, whether he be sick of the palsy, or whether he be possessed of a devil, in short, if he be suffering from any kind of sickness, immediately that he has bathed in that lake, he findeth healing; and these folk go to their houses glorifying the God of Saint Victor. What shall I say about the things which thou hast performed by thy righteous actions? Who is there among all the philosophers of the world who is able to pronounce on thee an encomium which shall adequately praise thy merits, O thou who didst make of thy body a sacrifice, which was living, and was holy, and was acceptable, and was pleasing unto God? Thou didst suffer greatly for the name of the Christ, O thou noble man, Apa Victor! Great is the glory which God gave unto thee in heaven and upon the earth.

⁴² Verily the word which is written is fulfilled, 'The sufferings of a time are not worthy the glory which shall be revealed unto us.' Great is the glory which God hath given unto thee, O holy general! So great is it that to every man who calleth upon God in thy name when he be in trouble of any kind, there cometh speedily the help of God. And this continueth to be so even to this day, for He delivereth every man who maketh supplication unto Him with his whole heart from dangers of every kind. If ye do not [believe this], hearken and I will shew you that it is indeed so. ⁴³ And it came to pass that when the barbarians, who are called Saban, rose up against the country of 'Romania', now they were as many as the sands of the sea, they captured the first part (frontier?) of 'Romania', and then they made ready a large fleet of ships to transport them from 'Romania' to our country. And all the people, and all those men who were of senatorial rank, and all the common folk of Rome, and all those who were in the immediate districts, gathered themselves together, and they celebrated the 'Catholic Synaxis' in the shrine of

Saint Victor, wherein we are at this very moment assembled. And the God-loving Emperor was there with the soldiers of his army. Now it was the festival of Saint Victor, and my Father Innocent also was there with his clergy. And when they had begun [to recite] the Communion Service with great solemnity and reverence, behold, certain letters which had been sent by the hand of the captain of the lightly armed skirmishing troops, who was called Roumentros, who had been sent by the eparch of the frontier of 'Romania', were delivered to the Emperor, and they contained the following message: 'Haste thee, make ready the army, and come to us quickly, and help us, for behold the barbarians have captured the frontier of Armenia (sic).'

⁴⁴ And the Emperor was much disturbed ...but his hope was fixed upon God. And when he had read the dispatch, straightway he wrote to the eparch, saying, 'Fear thou not, I will come in [the morning of the morrow, and all the Roman folk with me. And when the captain (veletarius) received the dispatch, he departed. And the Emperor and all the people were gathered together into the shrine of Saint Victor, together with the Archbishop and all the clergy, and they cast themselves down before the altar of sacrifice, saying, O Saint Victor the general, make supplication to God on our behalf, so that He may protect our country, and so that the godless barbarians may not have dominion over it.' And then they celebrated the great 'Catholic Synaxis' with great fervour (? until the tenth hour of the day. And the miracle that took place at that moment is one the mention of which must not be omitted. And when the service was ended, and the Archbishop had pronounced the benediction of peace over the people, and they were about to depart to their homes, behold, there arrived another great captain (veletarius) who had been sent to the Emperor with another dispatch. Now it contained glad tidings, and there was written therein thus: 'Peace be unto thee, O God-loving Emperor! Be strong, and of good courage, for God hath fought for thee. Behold, the godless barbarians who revolted against thy sovereignty hath God destroyed with their own swords.

⁴⁵ Each one of them hath risen up against his neighbour, beginning at the second hour of this day, and they slew each other, and there is not one of them left; on the contrary, all are dead. Behold, all their harness and trappings and their horses we have sent to thy majesty. Therefore give thyself no trouble, and do not let thy mind be disturbed, O thou honour of the soldiers, for it is God who fighteth on our behalf with thee. Who shall resist us?'

And when the Emperor had taken this letter [in his hand], he read it out to the congregation before they departed. And they rejoiced exceedingly, and were very glad, and they knew immediately that it was Saint Victor the general who had destroyed the barbarians. Now they had begun to make supplication to him at the second hour of the day. And they all cried out with a loud voice, and they ascribed glory to the God of Saint Victor, and the barbarians have never again attempted to invade 'Romania' to this day.

⁴⁶ Ye see, O my beloved, that the power of the holy general whose festival we are celebrating this day is great. Let us then cease from every work which is evil, and all violence, and all irregular behaviour, and all the guileful deeds which we are in the habit of committing, and let us all make ourselves sons of his. Verily, O Saint Victor the general, thou makest us to rejoice and be glad this day more than those who make merry in the place wherein they drink wine, and thou hast placed before us the table of thy holy feast which is filled with all good things. And as for us, let us reach out for them, let us taste them, so that we may rejoice and be glad. Let us remember the sufferings which our Lord suffered for us and His holy martyrs, and let us bring forth fruit to God according to what is meet, each one according to his power, one in purity, another in prayer and fasting, another in patient endurance, another in long-suffering, another in love and in [shewing] love to strangers. In short, let us never pass a moment without bearing fruit, so that we may become a well-cultivated field of God, and let us spread abroad in us the fruits of righteousness. Harken unto the

⁴⁷ wise man Paul the Apostle, who saith, 'I beseech you, by the mercy of God, that ye present your bodies a sacrifice, living, holy, [and] acceptable unto God.' How, and in what way, shall we present our bodies, O Saint Victor, unless we guard our bodies and our hearts against all kinds of deceit, and all kinds of fornication, for it is written, 'Without purity, no man shall see God.' And let us watch our tongues so that they speak not slanderous gossip, and blaspheme not, and utter no words of wantonness and scurrility. And thou shalt teach thy hands to pray, and shalt keep them from acts of theft and violence, and thou shalt guard thy feet from wandering from the door of the house of God. And thou shalt watch thine eyes so that they lust not, and do not give a cause for offence in the part [of the church] where the women are. When thou shalt do all these things it shall happen that thou art presenting thy body unto God as a

⁴⁸ sacrifice, even as did Saint Victor, who rejected the world and everything which was in it because of his love towards God. Harken unto the Prince of the Apostles, Peter, who saith, 'I beseech you, O my brethren, as strangers and sojourners to abstain from fleshly lusts which war against the things in the soul.' Now are we not, O my beloved, mere sojourners upon the earth? Doth not a man walk like a phantom? He gathereth together, but he knoweth not for whom he gathereth. ⁴⁹ Since then we are indeed strangers and sojourners upon the earth, it is seemly for us to remember our everlasting habitation, that is to say, the Kingdom of God, into the which, if we keep the commandment which hath been given unto us, we shall enter happily. We were born not to become inheritors of the earth, but to make earth inherit it (i. e. the Kingdom); for the house of every man is the earth. Inasmuch as when we come into the world we weep, so also when we depart we weep; when we come into it we heave a sigh, and when we depart we heave a sigh. Inasmuch then as from the very first moment in which man is born into this world he weepeth, even so also when he cometh forth from the body he weepeth; he is born with suffering, [and] departeth with suffering. For there is nothing which ruleth the life of a man except misery and sorrow. Hast thou not heard that which is written, 'Let not your heart be heavy through satiety, and drunkenness, and the anxieties of life, because that day shall come upon you like a snare; for it shall come upon every one who dwelleth upon the face of the earth?' whether he be king, or governor, or rich man, or poor man. No man whatsoever shall escape from that awful necessity, which is full of fear. And again, have ye not heard that which is written, 'Possessions shall profit nothing in the day of wrath;

⁵⁰ it is righteousness [only] that delivereth a man from death?' Set not thine affections on worldly possessions, or on the pomp of riches. Bind not thy soul to dominion and power, or to gold or silver, for all these things afterwards become fetters to thee; for possessions have no quality which will make them to remain in this world, but sins will precede us, and will take their stand at the throne of God. Hast thou never heard what our Lord spake, 'Watch, for ye know neither the day nor the hour?' Let us therefore watch by day and by night so that we may not let our bodies be without God for one moment. ⁵¹ And moreover, we do not know when they will seek after us. Let us not bind ourselves to the phantoms of wealth, for thou knowest not when it shall be demanded from thee. Hast thou not heard what is

written, 'A man shall not redeem a man, and a brother shall not release a brother; he shall not give [himself] to God in exchange for him as the price of the redemption of his soul.' This informeth [us] that a righteous father cannot obtain the release of a sinful son, nor a rich brother obtain the release of a poor brother, nor a righteous son obtain the release of a sinful father; but every man shall receive according to what he hath done.

⁵² Now therefore, O my beloved, distribute your riches and possessions in alms and oblations to the poor, in order that ye may obtain the happiness which shall be without end. Put not your confidence in the riches of this world, and do not place any reliance on gold or on silver. Hast thou never hearkened unto Solomon, who saith, 'I hate all the labour for which I had suffered under the sun, because I am obliged to leave it to the man who shall come after me?' Now the meaning of these words is that the senseless man saith in his soul, With pain and difficulty I gather together [possessions] for my children, in order that they may find means whereby to live after my death. O thou fool, where dost thou obtain the knowledge that thy son shall live after thee and inherit thy possessions, or that he shall live a very long time and spend them all? Shall not God take care of thy son without thy help? Is it not God Who brought thee up, and shall He not also bring up thy son? In the day on which thou wast brought into the world, was not an obolus also made with thee?

⁵³ Now, therefore, hath God graciously given unto thee the large amount of wealth which thou hast in order that thou mayest rest and enjoy thyself in this world and in the next. But Satan hath shut thy heart, and doth not allow thee to be generous towards the poor; because of this thou shalt receive great and never-ending punishments—because of thine unbelief. For we see very many rich men gathering together possessions with great toil and suffering, and merchants building large houses for themselves, and [collecting] possessions and substance in abundance, and gardens, and fields, and large numbers of cattle, and great quantities of household stuff, and very large sums of money, and they say that they are laying up a store for their children. And whilst they have such thoughts as these in their minds, their children are snatched out of their hands whilst they are babies, and strangers reap the benefit of their labours, and they themselves depart to the throne of God being naked. They have not sent on one good work before them, neither is there

any gift in their hands, and they curse the day in which they were born into the world.

⁵⁴ Say not in thy blindness of heart, 'When I am about to go forth from the body, I will write my will so that my children and my kinsfolk may give alms on behalf of my soul.' O thou senseless one, thou very great fool, dost thou not know that when thou shalt go forth from the body, thou wilt not be like even unto the man who is lord of one obolus? and moreover, no man will ever remember thee again. Thou wilt not have with thee the money which thou hast heaped up. Thou wilt not have with thee the granary which is full of grain. Thou wilt not have with thee thy vineyards. Thou wilt not have with thee the houses which thou hast built. Nay, thou wilt be a stranger unto them all. They will have ceased to be thine, and will have become things which belong to others. If they wish they will give to thee; if they wish not they will not give to thee.

⁵⁵ U U Hast thou never hearkened unto the holy man Job, saying, 'When I came out of my mother's womb I was naked, and I will depart naked.' Also the Apostle crieth out, saying, 'We brought nothing with us into this world, and we shall take nothing [with us when] we depart.' And David saith, 'When their spirit cometh out of them they return to their earth.' O wretched man, how and in what way art thou benefited by all these cares and all these anxieties? Now, thou dost know the place where thou wast born, but thou dost not know the place where thou wilt die. Thou knowest how many years thou hast lived up to this present time, but thou hast no knowledge of how many thou hast yet to live. Thou knowest in what way thy parents who begat thee died, [but thou dost not] know in what manner thou wilt die.

⁵⁶ Now, therefore, O man, { take advice, and let my counsel be qā (sic) pleasing unto thee. Do thou redeem thy sins by charity, and thy lawlessness by gifts of alms to the poor, in order that thou mayest have enjoyment in the riches which do not come to an end. Send on gifts in front of thee before thou dost go forth from the body, so that thou mayest depart to meet the Christ with joy. For when a man is about to meet a king of this world, and he would find favour before him, he sends all gifts on before him, so that the king may receive his person. How much more is it meet for us to send on before us gifts and alms to the King of the Universe, who is surrounded by terror and trembling. Solomon said, 'Cast all thy possessions before thee. Give alms according as thou hast the power. Say thou not, I have nothing to give.'

Remember the poor widow woman who cast the two mites into the treasury, and the Christ justified her, saying, 'She hath given all her means of living.' And again He said, 'Whosoever shall give one of these little ones a cup of cold water only in the name of a disciple, Amen I say unto you, that he shall in no wise lose his wage.

⁵⁷ Be not thou careless of thy salvation, O man, because of the material things of this life, for they will not assist (? us in this world to the [end]. But there is a [worse] evil that can be, namely, when we have come forth [from this world], we may become as if we had never entered into it. Remember thou the hour wherein the sickness of death shall come upon thee. Thou shalt cast thyself down on thy bed, and thou shalt say, 'I am sick this day.' After a very short interval the sickness shall become more severe on thee, and a violent fever shall lay hold upon the wretched flesh of thy body, and such excruciating pains and sufferings shall seize thee that thy normal condition of mind and body shall be disturbed. And thy tongue shall shrink to nothing in thy throat, and thy words shall dwindle in thy mouth, and thy throat shall close up, and no nourishment whatsoever shall be able to pass through it. And the light in thine eyes shall become less and less, and the sweat shall break out and cover thy face, and very great and bitter bile shall fill thy body, and the treatment of thine eyes by the physician shall cease to be effective, for they shall turn round, and become crooked, and little by little they shall become blind to the light. And thou shalt ask those who come to visit thee, saying, 'What time is it?' for thy perception of things shall cease within thee.

⁵⁸ For darkness and mistiness shall cover over thine eyes, and thy face shall change its colour and become greenish-grey, and thy hair shall perish, and the veins, and tendons, and sinews of thy hands and feet shall dry up, and thy heart and thy soul shall lose their strength by imperceptible degrees. And thou shalt gaze out of thine eyes and shalt see the Powers with frightful faces which have come for thee, and they shall make haste to carry thee to Him that created thee. And when thou shalt see them thou shalt open thy mouth, and thou shalt deliver up thy spirit into the hands of him that shall come for thee. O what a marvellous thing is this! O how terrible is this necessity, which is more awful than any other necessity that is upon the earth! O how terrible is this tribulation, which is the greatest of all tribulations, and which is more fearful than death itself! And finally they will take thy

soul, and will set it before the awful throne of God, and it shall receive according to what it hath done, whether it be good, or whether it be evil.

59 O Paul, thou wise man of the Apostles, thy words are exceedingly sweet! For when all the men whom God hath created, from Adam, the first man, to the man who is begotten this day, shall go forth from the body, their souls shall be taken and shall be set before the throne of God, whether they be the souls of children months old, or whether they be the souls of those who are years old, and they shall do homage to the Righteous Judge, and He shall pass sentence upon them before they are removed to the places of which they are worthy. And again, in the Day of the Resurrection, their souls shall rise, having suffered not destruction, and the soul of every one shall return to his body, and they shall all receive according to what they have done, whether it be good, or whether it be evil. And we shall be examined and questioned concerning everything which we have done in this place of sojourning, even to the slightest word which we have uttered in jest. And we shall be questioned, moreover, concerning the thoughts which have passed through our hearts, according to that which our Master Craftsman the Christ spake, saying, 'Let not any light, silly speech issue from your mouths, for ye shall be obliged to give an account concerning them in the Day of the Judgement.' Blessed shall they be who shall rise up in the Resurrection of Life, for they shall reign as kings with the Christ! Woe be unto those who shall be condemned to die a second time because of their evil deeds! When the Righteous Judge hath ascended the throne, what He hath brought (?) shall be reckoned up (?). The tares shall be burned up in the fire which cannot be extinguished, but the wheat shall be gathered together into His granary, that is to say, into the kingdom which is in the heavens.

60 Now, therefore, let us turn ourselves, and let us repent of our sins before inquisition shall be made of us concerning them. Remember that it is a fearful thing to fall into the hands of the living God. Shew me what all these pains (?) and all these sufferings are worth. Are not three cubits of earth [the length] of our everlasting abode? Whom wilt thou gather together [therein]? To whom wilt thou act as an usurer? Whom wilt thou ill-treat? Shew me who will send these things down unto thee in Amente? Remember that thou art not like unto thy Lord, but that thou hast been sent to live upon the earth for one day only, and that thou art like unto a hireling, who is hired daily. And whether thou eatest, or whether thou drinkest, or whether thou fastest,

or whether thou art hungry, or whether thou art thirsty, the sun will set every day, and the period of thy life will become less day by day. And when the number of thy days shall be fulfilled, there shall not be added to thee a single hour. Man is absolutely a thing of naught. He is a man to-day, to-morrow he is dust and ashes. Man is a creature who eateth and drinketh this day, but to-morrow his mouth is closed. He who eateth at this moment, and who batheth in the bath, and who anointeth himself this day with sweet-smelling unguents of the finest quality, is to-morrow rolled into the tomb, wherein dust taketh the place to him of sweet-smelling unguents. He who to-day sleepeth on the roof (or, verandah) of his house clothed in garments of byssus is to-morrow cast forth into the tomb among the dead animals, which surround him with their bodies, and he is left in a state of misery.

61 O miserable man, eating and drinking shall not deliver thee this day. Why will not the possessions of riches deliver thee, and work healing to a small degree on thee? Why will not the phantoms of riches deliver thee from these great necessities? Hast thou never heard about this foolish rich man, who was like thyself, and who said within himself, 'Thou hast many good things laid up for thee for very many years to come; take thine ease, eat, drink, make merry?' for he thought that he would pass a very long time upon the earth. But the sentence of God came upon him straightway, saying, 'Thou fool, thy soul shall be taken away from thee this very night, and these things which thou hast prepared, unto whom shall they belong?' And this is the case of every one who gathereth in, and who is not a rich man in God. How then, O thou fool, are not thy granaries, which are filled full, unable to deliver thee this day? Why do not thy garments made wholly of silk and byssus deliver thee this day? Why do not the possessions which thou hast gathered together restrain the sentence of God which hath come upon thee saying, 'They shall take away thy soul this night'? Hast thou never heard [the words] which David [spake], 'They shall leave their riches unto others, and their tombs shall be their houses for ever.' The wise man Solomon spake, saying, 'Leave all thy property behind thee, for there is neither knowledge nor understanding in Amente, the place whereunto thou shalt depart'; that is to say, 'When thou shalt go forth from this world, thou wilt not have the power to order anything rightly, nay, those things which thou wouldst take with thee are the very things on account of which thou shalt be judged.' Shew me therefore, O thou fool, what all these pains (?), and [all]

⁶² these sins [are worth], for thou addest sin to sin, and lawlessness to lawlessness, and guile to guile, and strife to strife. Dost thou not remember that which is written, 'The judgement is merciless for the man who hath not shewn mercy,' and 'Remember that man is like unto a shadow, and that he bringeth his days to a close very speedily'? Now the whole life of a man is like unto the vapour of a caldron(?) which maketh itself visible for a little time, and afterwards perisheth; and this is especially true in the case of the man who is a sinner. There is no profit whatsoever in the life of the man who worketh evil, nor, moreover, shall he be found in the place whereto he shall depart, but he shall go forth with the sufferings that are sufferings indeed. And if the rich man be a sinner, that fact shall be of no benefit to him. Hast thou never heard [the words] which Solomon [spake], saying, 'He who hath come forth in vanity, shall also depart again in vanity; he who hath come forth in grief, shall depart again in grief,' even as it is written, 'There shall be no joy to the wicked man, saith the Lord.' And again, 'The hope of the wicked man shall perish.' And again, 'The wicked man shall be like unto the dust which the wind driveth along before it on the face of the ground.'

⁶³ Shew me now, O sinner, what kind of pleasure is it which cometh to thee during thy whole life? If thou sayest, 'I have been a rich man all my life, and I have passed my time as one, and I have enjoyed myself thoroughly well,' then I shall say unto thee very gravely, 'What kind of pleasure was it that came to thee during all the time wherein thou wast living in sin?' If thou art rich in gold and in silver, what advantage hast thou therein, for thou wast produced from the earth? Verily, such a man eateth and drinketh to-day, but to-morrow he is carried off in the midst of his riches, and his mouth is closed, and from this time onwards he will never eat again. ⁶⁴ Shew me, O sinful man, what kind of rest it is which thou findest. Thou dost occupy thyself all thy time in lending money at usury, and in trafficking in merchandise. Thou art filled with anxious care by day and by night, even as is the man who lacketh bread, and there is nothing about thee which affordeth thee comfort (or, consolation); on the contrary, thy whole life is one long grief. Thou buildest houses, and stalls for sheep and cattle, and baths, thou plantest vineyards, thou becomest a merchant, and sailest the seas with thy wares, and yet thou art at all times like unto the man who is in his death agony. Thou dost oppress the poor, and dost deceive the stranger, and dost rob the houses of widows, and amusest thyself by day and by night, and yet

the bread which thou eatest is like that of every other man. And whilst thou art occupied in doing these things the period of thy life which is appointed unto thee cometh to an end, and thou art rejected, like a sour grape, and they bear thee away. And the possessions which thou hast heaped together shall remain on this earth, and the sins which thou hast committed shall go before thee to the throne of God. And the images shall provide the proofs of thy folly, and the houses which thou hast built others shall dwell in. And as for thy soul, because of thy lawless behaviour they shall carry it away into the outer darkness. From the vineyards which thou hast planted others shall gather in the grapes, and thou thyself in Amente shalt eagerly desire that the juice thereof be dropped upon thy tongue to cool it, even like thy brother Nineveh (?).

⁶⁵ Shew me now, O thou man who art merciless and a sinner, what advantage there was to thee in thy being born into the world, whether in thy life, or whether in thy death, unless it was the punishments which thou didst heap up on account of thy sins? In thy lifetime thou didst amuse thyself by day and by night, and thou wast weary because of the multitude of thy possessions, and at thy death thou didst depart to the punishment which is never-ending, in exchange for thy wickedness. Moreover, if the sinner be a poor man, thou wilt find that he worketh both by day and by night because of the insistence of his poverty. And thou wilt find his son hungry and naked, and his wife sick and afflicted with the suffering of infirmity, and thou wilt find them quarrelling and cursing each other, and there is no peace at all between them. They are occupied by day and by night, they live in tribulation with their children. And the man longeth for death a thousand times over because of the suffering which is inside him.

⁶⁶ He seeth the poverty and suffering of his wife, and the misery of his children, and he committeth sin yet more and more, and he committeth thefts, and sweareth false oaths, even as it is written, 'Poverty humbleth a man.' And not only doth it reduce him to humility, but it maketh him to commit fraudulent acts, and works which God hateth, for he wisheth to take home something to his wife and his children. In this manner he never ceaseth to be absorbed with the cares of this life all his days. He addeth sin to sin, and he spendeth his life in doing this until the appointed span of his life cometh to an end. Then he is carried away suddenly, heavily laden with the load of his sins, and he cometh forth into poverty, a poverty which is never-

ending, and into great suffering. Shew me now what kind of benefit it is to a man of this kind to be born into the world, for there is nothing in it but suffering, and wretchedness, and sorrow. It was concerning such a man that were written the words, 'He who hath come in emptiness (or, vanity) shall depart in emptiness (or, vanity), and his name shall be proclaimed in the darkness,' whether he be rich or poor. Woe be unto those who are born into the world, for the deceitful deeds (? which they have done in the world shall be a punishment for them.

⁶⁷ What comfort (or, consolation) shall there be to the man who shall die in his sins? There is nothing for him except suffering and sorrow in this world and in the next. Hast thou not heard what is written in the [Book of] Isaiah the prophet, 'The sinner that shall live for one hundred years shall be accursed?' ⁶⁸ But tell me, O thou man of sin, when it was that thou didst enjoy thyself. Didst thou, peradventure, enjoy thyself in thy mother's womb? If so, what kind of enjoyment hadst thou? Thou wast shut up in the darkness and in the humour of her body, and thou didst not know when it was day, or when it was night. Didst thou, peradventure, enjoy thyself when thou camest forth from thy mother's womb? If thou didst, what kind of enjoyment hadst thou? For from the moment wherein thou wast brought forth thou didst cry and wail. Hadst thou been comfortable thou wouldst not have wept, for weeping belongeth to suffering and pain. Didst thou, peradventure, enjoy thyself when thou wast being suckled at the breasts of thy mother? If thou didst, what kind of enjoyment was it? Thou didst weep at all times, and thou hadst no heart. Didst thou, peradventure, enjoy thyself when thou wast a small child? If thou didst, what kind of enjoyment was it? Thy face was cast down at all times to the earth, thou didst crawl about on thy hands and feet, thy mouth was always wet with the saliva which trickled from it, and when a beast might have attacked thee and killed thee thou wast ignorant of it. Didst thou, peradventure, rejoice when thy legs gained firmness, and thou couldst walk? If thou didst, what kind of enjoyment was it?

⁶⁹ Thy parents taught thee [first], and then they sent thee to the master craftsman that he might teach thee a trade whereby thou mightest earn a living. Didst thou, peradventure, rejoice when thou didst grow up and arrive at man's estate? If thou didst, what kind of enjoyment was it? The lust of early manhood which was in thee was fighting against thee, and never for one moment did it cease to goad thee. Didst thou, peradventure, enjoy thy-

self when thou didst take a wife? Nay, nay, thou couldst not enjoy thyself, for thou didst burden thyself with heavy cares. Didst thou, peradventure, enjoy thyself when thou didst beget children? If thou didst, what kind of enjoyment was it? Thou didst [c] [d] load thyself with cares both by day and by night. For the man who hath married a wife and hath begotten children hath never a moment's peace; on the contrary, his head is always burdened with cares, especially if he be a poor man, for then his tribulations are doubled.

70 Didst thou, peradventure, enjoy thyself when thou didst become an old man? If thou didst, what kind of enjoyment was it? Thy bones became broken, the light of thine eyes was extinguished, thy teeth became loose and incapable of chewing food, thy heart ceased to have perception and to understand a word of wisdom, thy nerves, sinews, and tendons of the body failed, and ceased to be able to work without difficulty. Thy mouth lost its shape and was unable to utter words distinctly, thy voice became feeble, and the ears lost their power to hear. All these things came upon thee in thine old age, but more especially there came great tribulation of heart, because thou wast drawing nigh to the grave, and thou knewest not how long men would enquire after thee. Wilt thou, peradventure, rejoice when the span of life that hath been allotted to thee hath come to an end, when thou must go before God? What kind of enjoyment wilt thou have when that moment cometh? Thou wilt cast thyself down upon [thy] bed in thy tribulation of heart, a great wave of heat will envelop thee, and the attack of sickness will become more violent, and thou wilt heave sighs over thy sins, because thou hast no good deeds to thy credit. Thou wilt weep for thy little children who shall become orphans, and thou wilt be greatly disturbed because of the calamity that hath come upon thee. Thou wilt look at the Powers with terrifying faces which have come after thee, and thou wilt sigh over the end of thy life, because it hath drawn nigh so speedily. Peradventure thou wilt rejoice, O man, when thou standest before the throne of God? What kind of enjoyment wilt thou have [there] being laden with thy load of sins and having not one good deed before thee?

71 of sins and having not one good deed before thee? And the avenging angels (or, executioners) shall seize thy soul, the flames of fire shooting out from their eyes, and shall cast thee down, and shall gnash their teeth at thee; and thy sins shall follow thee closely, and shall be thy accusers. Whither wilt

thou turn thy face, O wretched man? What manner of place wilt thou look for in order to find rest therein? Thou shalt find it neither on the right hand nor on the left. Behold the poor whom thou hast wronged! Behold those who were in misery, and the strangers, whom thou didst defraud and eat up what goods they had! Behold the false oaths! Behold the slanderings! Behold the hatred! Behold the envy! Behold the contentions! Behold the impurities! Behold the pollutions! Behold the fornications! Behold the murders, and all the rest of the evil deeds which thou hast committed! Then, at that moment, the Judge shall cry out, 'Cast him into the outer darkness, where there is weeping and gnashing of teeth.'

⁷² This is the end of all the men who are sinners, and who have not repented of their sins before their deaths. Behold, I have made the matter quite clear to you, and have shewn you that there is no profit in the life of man who is born into this world. If thou wishest for salvation, and wouldst inherit life, haste thee and redeem thy sins by means of acts of charity and by works of compassion to the poor, so that thou mayest enjoy thyself in the world wherein there are joy and gladness. And even if thou hast committed every kind of sin, turn thou back and repent, and God shall forgive thee, for He is compassionate, and He loveth mankind, and sheweth pity for the wickednesses of those who return unto Him. For He saith, 'I do not desire the death of the sinner, but rather that he should turn back from his evil way, and repent and live.' And again [He saith], 'If the transgressor hath turned back from his wickedness, and doeth righteousness, I will no longer remember the wickednesses which he hath committed, but he shall live through the righteousness which he hath done.' [And He saith], 'Turn ye back to Me, O ye children who have gone afar off, and I will heal you of your wounds.' [And] He saith by His mouth which is full of life, 'I have not come to invite the righteous, but the sinners to repentance.' And again, 'Come unto Me every one who is suffering, and is laden, and I will give rest to you.'

⁷³ Thus thou mayest see, O man, the love for man which God [sheweth] towards us. Finally, waste not day after day, month after month, and year after year, for the span of life which hath been allotted to thee is coming to an end, and thou must depart, laden with the load of thy sins, and thou wilt curse the day wherein thou wast born. I have declared all these things out of love for you, and because of the verse which is written, 'Man is born unto trouble.' Now it was because the prophet thought that there was no profit in

a man's life, but only suffering and misery, that he said, 'Man is born unto trouble, and his days pass quickly.' ⁷⁴ Now as concerning the righteous, their whole life is joy and gladness, and since they have been born unto blessedness, they shall also depart to the blessedness which is perfect. Verily, happy and blessed is the righteous man who is born into the world! In very truth this is the man unto whom the building which he hath made in [this] world shall be for profit. Blessed is the man who is righteous and merciful, for he shall eat of the good things of the earth, and he shall enjoy refreshing in the kingdom that is in the heavens with the Patriarchs Abraham, and Isaac, and Jacob, and Job, and the other believing men. And blessed is the poor man who giveth thanks, and who is meek and gentle, for he shall go forth from the poverty of this world, and shall receive riches which are never-ending. In very truth this is the man whose sorrows shall come to an end, and who shall inherit the rest that shall never end, even as it is written, 'Blessed are the poor in spirit, for to them belongeth the kingdom which is in the heavens.' And again, 'Blessed is the man whom Thou shalt receive to Thyself, O Lord.' And again, 'Better is one day inside Thy courts than one thousand [passed] outside them.'

⁷⁵ Behold now, we say these things unto you, O my beloved, for the admonition of the soul, and I have made my discourse somewhat lengthy. I know, however, that the tears which have come forth from your eyes shall become unto you a fountain of salvation, which shall cleanse your bodies on the day of the great festival of Saint Victor the General, whose festival we are celebrating this day. Believe me, O ye Godloving congregation, I have no wish to set in motion this word which is full of tribulation, during this great festival this day, and I would not introduce sadness into the festival of Saint Victor, the most glorious of all martyrs, had it not been that my mind was carried away by my thoughts, and it seemed to me as if I saw the General standing before me. And he raised up gladness in my heart and in my mind, in his love towards us, and he spake unto me, saying, 'O man, speak unto this congregation for the salvation of their souls.'

⁷⁶ Thou shalt bring them into the haven of salvation on the day of my commemoration, and they shall repent them of their sins. This result will afford me far greater happiness than ten thousand encomiums. And I do not wish [to receive] the honour which belongeth to this world, for my justification is in the heavens, before my Lord and my King, the Christ.' And when I

had heard these [words] from Saint Victor, [and saw] the care which he took for all those who are heavy laden, and that he was laying aside his own honour for the sake of the salvation and well-being of our souls and our bodies, I at length turned my tongue towards you, O my sons and my daughters, and I spake these few words to you for the welfare of your souls. Now, therefore, let us send on before us the things which we find for the benefit of our souls in the day of need, so that Saint Victor, whose festival we are celebrating this day, may make supplication on our behalf before the Christ, the True Shepherd, that He may guide our souls into the pasture that pleaseth Him, according to that which is written, 'His counsel is more to be chosen than gold, and the precious stone of very great price.' 'Let us pay good heed to the things that we hear, lest we fall away,' according to the word of Paul, the wise man. Let us free ourselves from our sins, before they be required of us.

77 And if, O man, thou hast sinned through thoughtlessness, turn thee, repent, and God shall forgive thee. And again, if thou hast not committed sin, take good heed to thyself that the Devil be not envious of thee, for he is a deceitful villain, and he hateth the race of man. Thou hearest what is written in the Catholic [Epistle], 'Be sober, watch; for your adversary the Devil goeth round about roaring like a lion, seeking to swallow up your soul.' And again, Paul saith, 'Our strife is not against blood and flesh, but against principalities and powers, and against the governors of the world in darkness, and against spirit beings of evil beneath the heavens.' And again, our Saviour commanded us, saying, If the master of the house knew at what hour the thief was coming he would keep watch, and would not permit him to break into his house; even so do ye yourselves watch, for ye know not in what hour the thief will come.'

78 Now ye know well, O my beloved, that it is right for a man to keep watch by day and by night, so that the Devil may not be envious of him, and may not destroy his righteousness. Do not make a pretence and say, 'I have committed many sins, and God will never forgive me, even if I do repent.' Take heed to thyself and do not talk in this way. Never let sin gain dominion over thee. And even if thou hast committed a multitude of sins, turn thee, repent, and God shall forgive thee, and He will number thee with those who have never committed sin at all. For as thou findest the grapes full of sourness which come from an [uncultivated] vine, but when the vine hath been digged about, and water poured upon its roots, the grapes, which only a very

little time before had been sour (now their sourness disappeareth so completely that thou canst not possibly imagine whither it hath gone), become sweet to the taste, exactly so it is in the case of the sin which hath been blotted out by repentance, and the righteousness which is performed by the penitent man continueth to be sweet.

79 Ye see, O my beloved, how Saint Victor rejoiceth with us on this great festival, which we celebrate this day, and how he hath prepared for us the table of the Spirit. Verily, this holy' encomium is a healing medicine for us. The understanding of the Holy Scriptures is a consolation to us. This encomium is a healer of every one, for it strengtheneth those who do stand, and it raiseth up those who have fallen. And as for us, let us keep carefully the things which we have heard, and we shall find salvation. We must never let go of our understanding (or, courage), and persist in committing sins which will lead us into a state of terror, and make us enter into sorrow and shame. But within a very little I also had fallen into a pit, and had forgotten the mighty deeds and miracles of Saint Victor, whose festival we are celebrating this day; for the consideration of our own great carelessness carried us away into such sorrow of heart that we forgot the glorious General Victor. And, moreover, my tongue halteth to such a degree that I am not able to declare one of his ten thousand virtues.

80 But like a man who setteth out boldly to cross over a great sea, or a very wide stream, and whom before the end of his journey thou findest to be overwhelmed and being drawn down into the boiling and raging waters of the torrent—even so am I in respect of the splendid deeds of that General Victor. For I began to speak to you concerning the mighty deeds and miracles which he hath wrought in the first part of [this] Encomium, but later on my understanding and my thought were carried away and made me to talk to you about the salvation of your souls on [the day of] his great festival. And we know that Saint Victor will rejoice over the words of admonition which we are speaking into instructed ears in this Encomium, especially when he hath seen the very large number of people [here] who are stricken with sorrow, and who are weeping at the words of admonition which we are uttering.

81 I am afraid, however, that I am causing some offence to my congregation on this great festival to-day. I will therefore change the course of my remarks so that I may narrate unto you a few of the mighty deeds which have

taken place in his martyrrium, the which I have seen with my own eyes, and which will glorify God, Who glorifieth those who glorify Him. Now I earnestly desire to declare a few of his splendid deeds, but I find myself in a difficulty because my tongue is incapable of paying unto him the honour of which he is worthy. And, moreover, since certain of our inspired Fathers and Bishops who have lived before my time, that is to say, Eusebius, and Julius, and Innocent, who were teachers in ⁸² Y Y very truth and were inspired by God, undertook to declare thy honour and the miracles which thou didst perform in thy martyrrium, and were unable to proclaim thy powers and the signs [wrought by thee], how much less shall I, a humble man, who am simple and foolish withal, be able to do so? How can I possibly pass over the sea of thy splendid deeds? For this reason I lay my finger on my mouth: I do not know how to declare thy gift of healing, and especially because through thy holy gift the disease which spreadeth over my legs and feet from time to time thou hast made to decrease in my body. But great is the grace which God giveth unto thee, and He hath permitted these manifestations of healing to be permanent in thy martyrrium, that is to say, the dumb speak, the lame walk, the lepers are cleansed, and thou castest out devils and raisest the dead through the mighty gift which God hath permitted to be permanent in thy martyrrium. And not only in the place wherein thy body is are signs of this kind taking place, but in every shrine throughout the world which shall be called after thy name shall signs of this kind be performed perpetually, in order that ye may know that what I am saying to you is true. Harken ye now, and I will narrate unto you the following great miracle to the glory of God and Saint Victor.

⁸³ There was a certain man in this city who owned very great possessions, and large flocks and herds, and sheep pastures and vineyards. And this man was exceedingly good and kind to the poor, and he had such a firm belief in Saint Victor that every year he used to give a large quantity of wine to the shrine [of the saint] for use sacramentally, and for sending out as gifts to those who were suffering from illnesses, and to those who needed it, for the salvation of their souls. And his offering remained always in the shrine of the holy man during the whole course of his life. And the Good God, at the request of Saint Victor, blessed the man, and he became rich, and he waxed exceedingly prosperous. And the blessing ⁸⁴ of God shone on his house, and on his gardens, and on his vineyards, and on his meadows, and his fields and his

possessions increased exceedingly, and there was no counting the number of the blessings which the Lord set apart for him. And the man increased his alms and oblations, which he used to give to God in the name of Saint Victor. And his wealth still continued to increase greatly, and his flocks and herds were exceedingly choice and fine, and his sheep and cattle were innumerable; and he did not cease to watch over these things until he became an old man. And at length he fell ill of the sickness of which he died. And he called his son and said unto him, 'My son, behold I am going the way of all the earth. Do thou be zealous in giving gifts to the poor, and to every one who is in need, even as thou hast seen that I have been in the habit of doing, and do thou take especial care in respect of the offering to my Lord Saint Victor. Thou shalt not diminish aught therefrom, nay, thou shalt add to it; for it is he who hath blessed us, and hath given to us these great riches, and this multitude of possessions. And let thy charities and gifts be multiplied, for they shall open unto thee the treasure-houses of the kingdom which is in the heavens.' And his son answered and said, 'Everything that thou sayest I will do'; thereupon the man sank back fainting and died, and was gathered to his fathers.

⁸⁵ And his son took possession of his wealth and goods of all kinds, but his heart was not perfect with God as was his father's, even as it is written concerning Solomon, and he was not charitable towards the poor. And finally he treated with contempt his father's will and testament, and he did not observe the commands which he had given to him. He diminished the charities and gifts which his father used to give, he ate and drank delicately, and he put away from him the fear of God and the precepts of his father. And when the season of the vintage arrived, the steward of Saint Victor sent certain of the clergy to him to receive the offering of first-fruits, according to the custom of his father, the son would not give them but said [to himself], 'Verily my father hated the things which belonged to him,' and he spake out loud with evil words, saying, 'It is not Saint Victor who drinketh the wine, but it is the clergy who drink it; moreover, every time they wish to communicate I will send unto them offerings and first-fruits that they may communicate.

⁸⁶ I shall certainly not give away this large quantity of wine, but I will put it aside, and will devote it to the needs of the community and to those of my own workmen.' In this way did he foolishly withdraw the offering from the

saint, and he did not remember that which is written, 'Charity seeketh not its own.' So he gathered in the grape harvest according to his father's custom, and he discovered that the wine was so great in quantity that he could not measure it. And he had it carried into storehouses, saying, 'I will keep it until the time when the merchants of Palestine come [to visit] my father this year, and I will give it to them, and will take in exchange from them much goods.' And what did Saint Victor do unto him that had neglected to give him his offering through love of possessions? Quite suddenly he made the wine which, only a very little time before, had been very choice, to change, and it bred worms, and it became putrid and sour. And all the man's affairs went backward, but he did not know that it was the hand of God that was upon him because of his contemptuous treatment of Him.

⁸⁷ And it came to pass that on a certain day the merchants arrived, and they brought him a large quantity of gold wherewith they wished to buy some of his wine; [and when they had tasted the wine] they found that it was very bad indeed, and very thin in quality, and that it had bred worms, and they marvelled exceedingly. And afterwards they opened [other skins] in the doorway of the wine storehouse, and they found that the wine in them was worse than that which they had tasted before; in short, they tried all the wine, and they found that it was quite worthless. And they said unto him, 'Verily we marvel at this wine, and wonder what hath happened to it since thy father hath become blessed. Perhaps it is that thou hast neglected it; in any case we know not what hath happened to it.' And thus saying the merchants took the gold from him again, and returned to their own country. And the man was very sad indeed, and grieved exceedingly. And after some days the man became conscious of the sin which he had committed, and that it was Saint Victor who had destroyed his property because he had neglected to supply his holy offering. And he was saying, 'Woe is me, because I did not listen to the words of my father, and because I allowed avariciousness to blind my eyes. I wished to bring the offering of the martyr into his hand, and behold, he hath destroyed all the possessions which were in mine. What shall I do from this time onwards? I know not.'

⁸⁸ And during that night Saint Victor came unto the man in glory unspeakable, and he said unto him in a very threatening manner, 'Since the love of money hath shut thine eyes, and thou hast stolen the offering which thy father used to give unto God in my name, behold I, even I, destroyed all

the produce of thy vineyard, and I made thy wine to become full of worms and putrid. And I will destroy thy vineyard also, and it shall not yield thee its fruit because of thy audacity. And as for thee thyself, I have come to bring upon thee a great grief, and I would destroy thee, and thou shouldst die if it were not that I keep in remembrance the righteousness of thy father. And assuredly because thou didst neglect to give the offering to my shrine, I myself made all thy wine to perish.'

⁸⁹ And the man was greatly moved, and he said, 'My lord, who art thou that thou art surrounded by such exceedingly great glory?' And he answered and said, 'I am Victor the General. I am he who blessed the possessions of thy father. I multiplied for him his corn and wine. I doubled for him his flocks and herds, and his possessions and his goods, because of the alms and oblations which he gave to the poor, and the offerings which he made unto God in my name. Thou, however, inasmuch as thou hast not obeyed thy father, and hast not remembered the fear of God, but hast been zealous in the stealing of the offering from my martyrrium, I myself have punished thee, and have destroyed thy labours. And in thee hath been fulfilled that which is written, saying, "A city is founded by the compassion of a mighty man, and it is uprooted through the folly of the fool."

⁹⁰ And when the man had heard these words he cast himself down upon his face, saying, 'Forgive me, O my lord, thou holy martyr. I have sinned beyond the measure of all mankind's capacity of sinning, but count not up my sins, according to my folly, against me. And I will become thy servant, and will fear thee, even as did my father, until the day of my death. And I promise thy holy splendour that, if thou wilt shew compassion unto me, and wilt forgive me my impudent ⁹¹ deeds, I will give the one half of my substance and of my flocks and herds to thy shrine this year, and the other half [I will give] to the community and to the maintenance of those who work [on my estate]. And besides these I will add to the charitable gifts which my father used to make to the poor.' And the saint said unto him, 'God hath removed thy sin, and this shall be unto thee a sign that He hath done so. When thou risest up to-morrow morning open the door of thy wine-cellars and taste thy wine, and thou shalt find that it hath turned to a proper, settled condition. Thus shalt thou know that God is able to do everything, and that it is the blessing of God which maketh men rich; but what God truly loveth in a man is for him to choose a right course of action. God is not in need of

thy gifts and charities and of thy offerings, but He doth desire that a right course of action should be displayed by thee in respect of Him. Hast thou never heard that which is written, "He who sheweth mercy unto the poor lendeth unto the Lord," and "Pay thy vows to God, and let every one who is round about Him take a gift unto Him? Now, therefore, take heed to thyself and do the things which have come forth from thy mouth.

⁹² And I will make supplication unto God on thy behalf that He may make thy riches to be as great as those of thy father. And when thou shalt go forth from the body thy soul shall not be set apart for punishment, because I will carry it as a gracious thing into the presence of God, and He will give unto it the good things of the kingdom which is in the heavens. Hast thou never heard what is written, "The supplication of the righteous man is exceedingly mighty, and effecteth [much]? And dost thou not know that the martyrs endured all [their] sufferings without reward? Now, therefore, O my son, watch thyself well from this day pif forward. And farewell!" ⁹³ And when the saint had said these words unto the man he ceased to see him. And straightway he woke up in his dream, and was very much moved, and he told the things which he had seen to his people, and they marvelled. And when the morning had come he opened the door of his wine-cellar, and he found that his wine was exceedingly excellent, and he was disturbed in his mind. And he proclaimed the mighty deeds of Saint Victor throughout the whole city. And he summoned the steward of the saint to him, and he gave unto him the half of his produce and of his wine, which he was to expend in the service of the shrine, and on the poor and on strangers, even according as he had vowed to the saint. And from that day onward he became a very zealous man, and he was exceedingly anxious about the salvation of his soul.

⁹⁴ Thus ye see, O my beloved, that the mighty deeds of Saint Victor, whose festival we are celebrating this day, are truly great, and that my halting tongue is incapable of declaring one in ten thousand of his virtues and honours, and of the miracles which he hath worked. Let us celebrate his festival this day in purity of heart and in purity of body. And he is sufficiently strong to pray for us to the Lord, to forgive us our sins; for he is gracious and merciful, and he is nigh unto God at all times. Let us withdraw ourselves from every evil thing, and from every kind of fornication. And let us not continue in our sins, so that our visitation may not come to an end. Remember that the world shall pass away and the desirable things thereof, but he

who performeth the will of God shall live for ever. Therefore let us not stablish ourselves upon the hope which is vain, for the Apostle saith, 'The hope which

⁹⁵ is seen is not hope,' that is to say, the riches of this world pitt which shall pass away like the snow (or, frost). Be not a man of violence, for no violent man shall inherit the kingdom of God. Be not a man of strife, for it is said that there is no profit in any man of strife. Be not a lover of money, for the root of all evil is the love of money. Be not a fornicator, for him who shall defile the temple of God will God destroy. Be not a liar, for God shall destroy every man who uttereth lies. Be not a drunkard, for no drunkard shall inherit the kingdom of God. Be not a man of lust, for it is said, 'Whosoever shall look at a woman to desire her hath already committed adultery with her in his heart.' Be not an adulterer, for the adulterer destroyeth his soul. Be not a lover of pleasure, for it is written, 'They loved pleasure more than they loved God.' Be not a babbling gossip, for a gag of fire shall be thrust into the mouth of the babbler. Be not a hater of [thy] brother, for he who hateth his brother is a murderer. Be not a man with a double tongue, for double-tonguedness is like unto a two-edged sword.

⁹⁶ If thou wilt observe these things in thine own person, thou shalt be a servant of the Lord, and Saint Victor shall rejoice over the celebration of his festival. Let us stretch out our hands to the poor in charity and compassion, for it is written, 'Blessed are the merciful, for they shall obtain mercy.' Let us visit the sick and those who are shut up in confinement, in order that God in His compassion may visit us. Let us put clothing on the naked, in order that we may escape from the trouble and the gnashing of teeth. Let us receive into our houses the poor, who have no houses, on the festival of Saint Victor, so that he may remember us before God, Who shall take us into His kingdom which is in the heavens. Let us not permit to remain in our hearts any restraint in respect of any man, on the festival of Saint Victor, in order that God and His angel may be in our midst when we are celebrating his festival, lest he condemn us as enemies. On the contrary, let us break asunder every bond of violence, and every bond of enmity, and every bond of wickedness in respect of each other, in order that God and His holy angel shall be at peace with us.

⁹⁷ And here, at this point, we must give pause to our discourse, because the time is come when we must perform the service of the Holy Offering. It

is true that our discourse hath run to an inordinate length, but [the people] were thirsty for the waters of the word of God, and for [the narrative of] the mighty deeds of the saint. And it shall happen for us that Saint Victor, whose festival we celebrate this day, shall make entreaty to God on our behalf, that He may forgive us our sins, and may bless the God-loving Emperor, and all the orthodox people, through Jesus the Christ, our Lord, to Whom be glory, and to His Good Father, and to the Holy, and vivifying, and consubstantial Spirit, now and always, for ever and ever and world without end. Bless us! Amen. So be it! This book [was copied through] the zeal and care of the most God-loving deacon Pourot (?). He undertook the preparation thereof, and he presented it to the church of Saint Victor of Tebô, that is of Apollinopolis, according to the speech of the Alexandrians. May God preserve for life and health (or, salvation) the God-loving brother ...Pourot, and make him to be worthy of the joy of the kingdom which is in the heavens. May he live to the full the angelic life which he hath assumed, even as did our fathers, the ancestors [of our] community, and may he [pour out] his blessing upon us, and upon all the saints likewise! Amen.

⁹⁸ May the Lord Jesus the Christ, Who is in very truth our Veritable God, preserve for life and salvation the most God-fearing arch-presbyter Apa Abraham, the president and director of the Monastery of Saint Mercurius of Tebô, and may he [pour out] his blessing upon us. May the Lord preserve for life and salvation all the fathers and sons of the monastery, and make us worthy of their blessing. May He incline (?) their hearts to pray for me before our King, the Christ. May He forgive me my sins, which are many, and may He shew mercy unto me in the day of my visitation, to me Joseph, the least of all men and the most miserable, the son of the blessed Sisinnios, the Archdeacon of the Catholic Church of Saint John the Baptist in the city of Snê. May the Lord give peace unto him, and to Zôkratôr, the least of all men, the deacon, the son of Joseph the deacon. Pray for me ...Amen.

⁹⁹ Written on the eighteenth day of the month Parmouti, in the six hundred and sixty-seventh year of Diocletian (A.D. 951).

III. THE LIFE OF SAINTS EUSTATHIUS AND THEOPISTÈ AND THEIR TWO CHILDREN

¹ The Life And CONVERSATION OF SAINT APA EUSTATHIUS, A GENERAL OF THE EMPEROR TRAJAN, AND OF THEOPISTÈ HIS WIFE, AND OF AGAPIUS AND THEOPISTUS HIS SONS, WHO ENDED THEIR

MARTYRDOMS IN THE GREAT CITY OF ROME, ON THE TWENTIETH DAY OF THE MONTH THOTH, UNDER THE EMPEROR TRAJAN. IN PEACE. AMEN. ² There is implanted in a holy man the earnest desire to learn, which is partly natural and partly voluntary, and these qualities are equally clearly distinguished. The holy man setteth up virtue, and he wisheth to instruct his neighbours by the [examples of] others who have lived from the earliest times, and who have given thanks to Him that hath done good unto us all from the beginning, that is to say, to our God and our Lord Jesus the Christ, those whom He hath ...I mean that not all have given thanks. We are those [unto whom] He doeth [good].

³ And there are very many admonitions (or, teachings), and acts of valiant and blessed men which have come down to us in the Holy Scriptures, which are like unto images that have souls in them, and which will make those who wish to follow them resemble [them] in their glorious integrity, and prevent them from becoming feeble in the performance of their mighty deeds. The men about whom I shall now write to you are men who maintained their virtuous deeds in our own time, and who did not slacken in their integrity and valiant behaviour. And the men of old, whose histories have been written in the Holy Scriptures in order that those who hear them may love what is good, and may turn themselves to the strength of their virtue, spake, saying, 'Now, in these latter times, there is none who acteth uprightly.' As for me, I say that so far as the man who wisheth to do what is good is concerned, neither the labour [involved in obtaining] the fruits, nor a life which is fully [occupied] in business affairs, need hinder the life which is devoted to the performance of good works.

⁴ If there be any man who wisheth to follow first of all the word of nature and the instruction of the holy men, of whom we are going to speak, let him seek after the refreshing (or, rest) which existeth in the way of a course of life filled with virtue, after the manner of those about whom it is my intention now to speak. And we will describe to you the beginning of their lives, and the reason for the honourableness of their paths, and we will make these things manifest so far as the power to do so lieth in us. And as for you, O ye blessed men and worshippers of Christ, do ye hearken unto them with all your will, in good faith, and without unbelief and captious doubt in your minds. ⁵ And there was in the kingdom of the Emperor Trajan, wherein the worship of idols had spread and prevailed, a certain general whose name was

Plakētas (Placidus). He was near of kin to the king, and he belonged to a very great and noble family, according to [the opinion] of this world, and he was exceedingly rich. And he exceeded all the other nobles of the palace in his possessions, [in] gold, and [in] silver, and he had troops of slaves, and riches of all kinds in very great abundance; and by race he was a Greek. And he was adorned with all the works of righteousness. Those who were in distress he relieved. He helped those who were suffering oppression, and those who were naked he clothed, and he provided food for those who were hungry, and he redeemed, at his own expense, very many of those who had been condemned to death. In short, he was the steward of every one who was in need, so far as the wants of the body were concerned, and he was a second Cornelius at that time. And he had a wife who was herself a worshipper of idols, but she was adorned with every excellent quality and virtue in exactly the same degree [as her husband]; and two sons were born to them, and these they brought up to walk in the same good path as their parents. And the man was exceedingly well known because of the good works which he was in the habit of doing, and he was so celebrated for his personal strength and valour that the Barbarians were afraid at the mere mention of his name. For he was a fine fighter, and he

6 had gained great renown in battles of all kinds, but his ē whole desire was to hunt and slay wild animals, and for this he was greatly esteemed. But the Good God, Who loveth every man who is worthy of Him in every place, did not forget the good deeds of this man, neither did He wish to destroy his good disposition, but even as it is written, 'Every heathen who feareth God, and who worketh righteousness, shall be accepted by Him,' His bowels of compassion yearned towards him, and He was merciful towards him to such a degree that God willed to save his life, and He did so in the way and by the means which I will here declare unto you. And it came to pass that on a certain day the man went out, according to his custom, to hunt wild beasts in the mountain, he and his soldiers, and all his slaves were with him. And there appeared unto him a herd of deer that were feeding, and he ordered the company who were with him to give chase to them, and all the soldiers gave all their energies to catching the beasts. And one of them

7 appeared from out of the herd, and he was a very fine animal ē and stood higher than all of them, and he broke away from the herd, and took to flight, and he ran for safety into a thicket on the mountain, which was

very dense, and very difficult for the hunters to penetrate. And when Plakêtas had seen him he wished to take him in a snare. And he took with him certain soldiers, and hid away all the others, and he gave chase to the animal. Now the soldiers who had gone with him became exhausted, and they gave up the chase, and Plakêtas rode into the thicket alone in pursuit of the beast. And by the good Providence of God neither he nor the horse on which he was riding became exhausted in that dense thicket. And when he had persevered for some time in his pursuit, and was a very long way off from his companions, then the beast stood still upon a very high mountain. And when the general had approached him, there being no men with him, he stood still and looked round about on every side, and he wondered by what means he could take him in a snare. And God, the Lover of mankind, Who effecteth the salvation of man in very many ways, snared this [general] in His net, even as was snared Cornelius through Peter, and even as was Paul unto whom He appeared when he was persecuting Him.

8 And when a considerable time had passed, during which Plakêtas had been looking at the stag, and marvelling at its great size and very fine appearance, and thinking out the means whereby he might capture it, the Lord gave him the following sign; and He made him able to see it, and it appeared unto him in the following form. There was a figure of a cross between the stag's horns, and it shone more brightly than the sun, and there was, moreover, between his horns a similitude like unto the body wherein God arrayed Himself in the womb of the Virgin; now He clothed Himself in this body for our salvation. And He cried out to Plakêtas from the animal with the voice of a man, saying, 'O Plakêtas, why dost thou hunt Me? For it is for thine own sake that I have appeared unto thee in the form of this animal. I am Jesus, He Whom thou servest, without knowing it. H Thy kind and charitable deeds which thou doest have come before Me. Therefore I have Myself appeared unto thee, and I have snared thee by means of this animal that is without reasoning power. And I have netted thee with the nets of My God-head. It is not just to allow those who love Me by their good deeds to act as slaves to unclean demons, and idols which are dead, and dumb, and which are without feeling.

9 For this reason did I come upon the earth in the form wherein thou now seest Me, for I wish to deliver (or, save) the race of man.' 10 And when Plakêtas heard these things he was terrified, and he fell down upon the

ground. And when a long time had passed he rose up, wishing to understand with exactness the miracle which had taken place. And he said, 'What then is this sight which I have seen? And what manner of voice is this which I have heard? Make Thyself manifest to me, O Thou Who speakest with me, and I will believe in Thee.' And the Lord said unto him, 'Take heed, O Plakētas. I am Jesus the Christ, the Son of the living God, Who created the heavens and the earth, when nothing existed, and I created all substance of which things are made, and everything else. I am He Who made the light to appear, and I separated it from the darkness. I am He Who created the sun and made it to shine by day, and I appointed the moon and the stars to shine by night. I am He Who ordained times, and seasons, and days. I am He Who fashioned man from the earth. I appeared for him in the flesh which I took upon Myself for the sake of the salvation of men. I am He Whom they crucified, and I died, and I rose upon the third day from the dead.'

¹¹ When Plakētas heard these words he fell down upon his face and cried out, saying, 'I believe, Lord, that Thou art He Who hath created everything, and that Thou art He Who turneth back those who go astray, and those who have gone astray, and that Thou art He Who giveth life unto those who are dead.' And the Lord answered and said, 'If thou believest, go, make thy way to the high priest of the Christians, and demand from him the freely-given gift of baptism.' I And Plakētas answered and said unto Him, 'Lord, command me to relate these words to my wife and children, so that they also may believe in Thee.' And the Lord said unto him, 'Repeat them. And ye shall be purified from every unclean thing. When ye have received the seal of baptism thou shalt return hither, and I will appear unto thee, and I will declare unto thee the mystery of salvation.'

¹² And Plakētas came down from the mountain, and went into his house. And when the evening had come he began to speak and tell his wife and sons about the things which he had seen in the vision, and how the Lord had appeared unto him. And his wife cried out and said unto him, 'Lord, my brother, thou hast seen God Whom they crucified, Whom the Christians worship. For He is the only true God, and it is He Who delivereth those who put their hopes in Him.' And she cried out vehemently, saying, 'Have mercy upon me, O Lord Jesus the Christ, and upon my two sons also.' And she said unto her husband, 'In the night which hath passed I myself also saw Him, and He said unto me, To-morrow do thou, and thy husband, and your sons come to Me.'

And IX I recognized that He was the God, Jesus the Christ, the God of the Galileans. It is He Who willed to appear unto thee in this miraculous manner with the animal in order that thou mayest rely upon His strength, and believe in Him. Therefore come this very night, and let us go and receive baptism from the high priest of the Christians, even as thou wast commanded, for by this do those who believe in Him become members of His household.' And Plakêtas answered, saying, 'This is what He Who appeared unto me commanded.'

¹³ And in the middle of that night they took their two sons secretly, and a few of their slaves, and they went to the high priest of the Christians, and told him all the dream, A and they confessed their belief in the Lord Jesus the Christ, and they entreated him to give them the seal of the Christ by baptism. And the high priest rejoiced, and ascribed glory to God Who wisheth all men to have life, and to come to the knowledge of the truth. And the high priest took them, and catechized them, and gave into their hands the Holy Mysteries of the Faith, and he baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And to Plakêtas he gave the name of Eustathius, and to his wife Theopistè; his elder son he called Agapius, and the younger Theopistus; and he gave them the Glorious Body and Blood of the Christ, and dismissed them, saying, 'May God, the Christ, be with you, and may He graciously grant unto you His kingdom for ever. And know that the hand of the Lord is with you, and I earnestly beseech you that when ye shall be in Paradise ye remember the soul of John, the least of all men and the most miserable.'

¹⁴ And when the morning had come Eustathius took horses, and he departed to the mountain, and went towards the spot wherein he had seen the vision. And he dismissed his soldiers, and sent them away to hunt the wild animals, and he remained where he was alone for a short time; then he moved on, and went nearer and nearer to the place where he had seen the figure at first. And he cast himself down upon his face, and he cried out, saying, 'Lord, I know that Thou art the Christ, the Son of the living God, and I believe in Thee and in Thy Good Father, and in the Holy Spirit. And now I beseech Thee, if I be worthy of the holy grace of Thy Godhead, declare unto me the things which Thou hast to say unto me.' And straightway the Lord answered and said unto him, 'Blessed art thou, O Plakêtas, because thou hast received the washing of grace, and hast arrayed thyself in the indestructible

garment which abideth for ever. Now, therefore, do thou make manifest the work of thy faith. Since the Devil is envious of thee thou must cast him behind thee;

¹⁵ and he will be zealous in setting snares of every kind for thee, and he will contend against thee. For thou must of necessity endure manifold temptations. If thou endurest them in patience thou shalt receive the crown of victory. Behold, thou shalt rise very much higher in the works (or, affairs) of [this] life, and in the riches which are temporal. And, moreover, thou shalt become rich in spiritual excellence. Now be not weak, neither be thou overcome by the glory of this world, which thou didst possess originally; but as thou didst shew thyself to be a mighty man among men, and as thou didst wage war, and didst strive zealously to serve a king who is mortal, even so do thou strive zealously to prove thyself to be a mighty man against the Devil, and do thou keep fast hold on the faith for Me, for I am the Immortal King. For needs must that thou shouldst become a second Job, in these times, who shall vanquish the Devil in temptation. Take good heed to thyself lest the reasoning of blasphemy ascend in thine heart, and when thou shalt be in a state of humility I will come unto thee in order that I may re-establish thee in thy former glory.'

¹⁶ And when the Lord had said these things unto him He departed into heaven, and the Lord spake unto him, saying, 'Eustathius, there shall be unto thee as great a temptation as thou canst wish in that which thou shalt have in the last days.' And Eustathius said unto Him, 'If this be the last of my days, I now beseech Thee, O my Lord, supposing that I am not able to bear the things which Thou hast appointed me, to remove them, and not to let them come upon me, and command that our temptation return unto Thee. But give us strength, O Lord, Thou God of mighty deeds, for Thou art He in Whom we trust.' And the Lord said unto him, 'Fight, O Eustathius, and My grace shall watch over what is in [thy] heart.' And Saint Eustathius came down from the mountain, and he went into his house, and told his wife the things which God had said unto him. And they knelt down together on their knees, and they prayed, saying, 'Let Thy will be done.'

¹⁷ And it came to pass, after a few days, that a pestilence broke out in the house of Eustathius, and all his slaves died. And when this had happened, Eustathius perceived that there had actually come upon him the temptation (or, trial) which, according to the indications that had already been given to

him, was to come upon him, and he welcomed it as such, and he rejoiced, and exhorted his wife not to lose courage. And after a little time all his horses, and cattle, and sheep died, and this temptation also he received with joy. And after these things he left his house, he, and his wife, and his sons, who knew nothing [of the reason], and he departed to another place. And when the doers of iniquity knew that they had departed, they went by night and plundered his house, and they stripped it bare, leaving nothing whatsoever behind them, neither gold, nor silver, nor raiment. After all these losses, and all these sorrows, they became quite destitute, for they had lost all their substance, and everything which they had. And all these things happened through the crafty designs of the Adversary.

¹⁸ And it came to pass in those days that all the people were celebrating a festival, and they were rejoicing greatly because they had conquered the Persians, and the Emperor was celebrating the festival with them with great heartiness, but Eustathius felt that it was not seemly for him to join them in celebrating the festival. As, however, he was a great general among the nobles of Rome, the Emperor enquired for him, but did not find him. And when the Emperor learned that in one hour nothing had been left to him of all his possessions, and that neither he nor those who were with him had anything left, he and all the nobles with him were exceedingly sorry on his account, and they marvelled at what had happened to him. ¹⁹ Then his wife said unto him, 'How long shall we sit here in this place? Rise up, and let us take our sons who are left unto us, and let us depart and leave this country, because we have become the laughing-stock of those who know us.' And that night they took their sons and departed, and they set out for Egypt. And when they had been travelling for a day or two they arrived at the sea, and they found a ship anchored at the quay, and they made enquiries about embarking in the ship. And the captain of the ship was a savage and brutal man. And when they had embarked in the ship they put to sea, and the captain of the ship looked upon the wife of Eustathius, and he saw that her face was beautiful, and he loved her. And when the captain arrived at the shore of the sea he asked Eustathius for his passage money, but he had it not to give to him; and he seized the wife of Eustathius in place of the passage money, for he had already determined that he would not let her go with her husband. And when Eustathius persevered in arguing the matter with him, and in making supplication to him, the captain made a sign to the sailors to lay

hold upon him, and to throw him into the sea. And when Eustathius knew of their evil intentions he very unwillingly left his wife behind, and taking his two sons departed with them weeping, and he made lamentation, saying, 'Woe is me, O my sons, for your mother hath been seized by a barbarian.'

20 And he went away heaving sighs and shedding tears, and he came to a river of water, and owing to the heavy rain which had fallen into it he was unable to swim across it with both his sons at the same time. And he took the one son on his neck, and leaving the other on this side of the river he swam across the water, and left on the other side the son whom he had been carrying, and then turned back [to fetch] the other. And it came to pass that whilst he was in the middle of the river he lifted up his eyes, and saw that a lion had seized his son, and that he was dragging him along the ground and going away with him. And his father Eustathius was in despair about him; but he recovered himself at length, feeling that there was hope for him, for he still had the other son left to him. And again he looked, and saw that the other son was being carried off by a wolf. And [when] he perceived that both his sons had been carried away into captivity by wild beasts he tore out the hair of his head, and wept abundantly with exceedingly great bitterness, and he was about to cast himself into the flood. But the loving care of God gave strength to his heart, so that it might make him to know what was to happen to him. Therefore he did not do this (i.e. drown himself), but he swam across the river in order to depart into the desert.

21 And when certain shepherds saw the [one] child in the jaws of the lion, and that he was uninjured, they said with right understanding, 'The Providence of God is disposed to protect this boy, and to help him, and it will deliver him from the wild beast.' And they gave chase to the lion with their horses, and the lion was afraid. And by the dispensation of God the lion dropped the child from his mouth, and fled, and the shepherds picked up the child, and they reared it as a son to them on the east of the river. And as for the other son which the wolf had carried off the good Providence of God preserved him also unharmed. For when certain men who were ploughing the land saw him [being carried off] they gave chase to the wolf, and took him from the beast; and the child had received no injury whatsoever. And the ploughmen and the shepherds were living together in the same village, and they took the two little children, and reared them as their own.

22 Now Eustathius had no knowledge whatsoever of what had happened; but he walked on his way, and he wept, and kept repeating these words, 'Woe is me! I was at one time flourishing like a tree, but now I am dried up and withered. Woe is me! I had at one time large room, but now I am like unto a captive. Woe is me! I, who at one time had legions of soldiers at my feet, am now left utterly to myself, and neither my wife nor my children are permitted to be with me. But do not, O Lord, cast me away, and be not Thou forgetful of my tears. O Lord, Thou didst say unto me, "Needs must that thou shalt be tempted as was Job. And behold, do Thou look upon my sufferings which have become exceedingly severe. For even if the possessions which he had were all carried away, there still remained to him the dung-hill whereon he could seat himself, whereas I am a miserable sojourner in a strange land, and am burdened with all this mass of misery. And again, Job had his children to console him, and to help him to bear his sufferings, whereas in my case the wild beasts have carried off my children, who should be my consolation.

23 And even if his branches, I mean his children, were lopped off, he still had left to him the root, that is to say, his wife, who would live in the house with him, even though she did not serve him as a wife in the [true sense of] the word. But as for me, miserable man that I am, my root is cut off on all sides, and I cannot see a single ray of light from the lamp of my race. Moreover, I am like a tree in the desert, which is being ever shaken by the winds of the Devil. Do not, Lord, do not afflict Thy servant, [and drive him] to utter many words, for if I spake the things which I ought not to speak, I should be grieved in heart. Do Thou, therefore, O Lord, set a guard upon my mouth, and a strong seal upon my lips, so that my heart may not incline towards the words which are evil, and Thou mayest not cast me away from before Thy face. And give Thou me rest, O Lord!

24 And as he was saying these things, and was heaving sighs and weeping, he came to a village, which was called Bassos, and he went into it, and worked there, and procured his daily bread therein. And when he had lived there a long time the owners of the village entreated him to go and become watchman of the fruit crops in the orchard there, and he fulfilled this work for a period of ten years, and received his wages for the same. And his sons were being fed and brought up in the village which we have already mentioned, and they did not know that they were brethren. And the captain of

the ship who had carried off the wife of Eustathius took her to his own country, and the great shadow of God overshadowed her so completely that the barbarian was never able to touch her all that time. For what this woman had entreated

²⁵ God to grant her was that a pagan man should not touch her at all. And it came to pass that after her barbarian husband was dead the woman remained in that country. And after [many] days those pagan people among whom the wife of Eustathius was living rose up (or, rebelled), and advanced to seize the country of the Romans. And the Emperor Trajan was greatly troubled because of the war with these pagan peoples, and he remembered Plakētas, more especially because of his bravery and his numerous defeats of the alien peoples. And the remembrance of Eustathius kept stirring within him, and he was troubled about the change which had come upon him in his affairs. Then he prepared himself and the soldiers who were in his kingdom for the war. And he grieved exceedingly for Plakētas, and he spake, saying, 'Him who shall give me such indication as will help me to find him, upon him will I bestow a great honour and a yearly wage, and I will make

²⁶ him exceedingly rich.' And two of his soldiers—now the name of one of them was Antiochus, and that of the other Acacius, and they had been servants of Eustathius, and untiring in their ministrations to him in times past when he was living with them—departed to seek after him, and they searched the whole kingdom through very thoroughly until they arrived at the village wherein Eustathius was. And as they were going along in the place wherein Eustathius was keeping watch he saw them from a distance, and he recognized them by their peculiar carriage, and by their gait. And he remembered his former manner of life, and he began to feel sorrowful in heart, and he prayed, saying, 'O Lord God, Thou merciful One, Who deliverest every one who putteth his hope in Thee, since I have seen those who formerly walked with me shall not I have hope? Now, therefore, give the command, and look upon me and upon Thy servant, that is to say, my wife. For I know well that because of my own evil works my children have become food for wild beasts, but I entreat Thee to permit me to look upon [them] again in the Resurrection.'

²⁷ And whilst Eustathius was saying these words he heard a voice which spake unto him, saying, 'Be of good cheer, O Eustathius, at this time, for thou shalt again have the position which thou hadst formerly, and thou

shalt receive thy wife and thy children. In the resurrection of the dead thou shalt see the good things which are for ever. Do not deny Me, and thou shalt find a rest which is endless, and thy name shall increase from generation to generation.' And when he had heard these words Eustathius was afraid, and he walked down from the place where he was, and he stood up close to where the two soldiers were on the road in front of them, and he knew them without any doubt, but they did not know him. They said unto him, 'Hail, good neighbour!' And he said unto them, 'Peace be unto you, O my brethren!' They said unto him, 'Dost thou know in this place a man who is a stranger, and is called Plakētas, and his wife, and his children? If thou canst shew us this man we will give unto thee very much money.' And Eustathius said unto them, 'For what purpose art thou enquiring after him?' And they said unto him, 'He was a fellow soldier, and behold, we have been wishing to meet him for many years past.' And he said unto them, 'I know not the man. Rest ye, however, with me, for the day is far spent; rest ye yourselves with me in this place which I inhabit. For I myself am a stranger.'

²⁸ And he took them into his house, and then departed to buy some wine to give them to drink. And he said unto the master of the house wherein he lodged, 'I know these men. They have come to me here that I may supply them with food and wine; and they would rest (i.e. lodge) with me in this place. [Give me food and wine] and I will repay thee the price of the same at the time when my wages [are paid]'; and the man gave unto him joyfully everything which he needed. And Eustathius remained and ministered unto them, and he could hardly contain himself when he remembered his former life; nevertheless he kept a strong hold upon himself, and did not weep, but he went out [of the house] and wept. And he washed his face, and went into [the house again], and served them. And they looked at him, and little by little they began to recognize him, and they spake unto each other,

²⁹ saying, 'This man is like unto the man whom we are seeking'; and the one said unto the other, 'Yea, he is like him. I know that there was a scar on his neck which was caused by a wound which he received in it a long time ago during the war with the Masekatês. Let us watch him carefully so that we may see whether he hath the scar or not. If he hath the scar on his neck then he is the man.' And having watched for the sign very carefully they saw the mark of the wound on his neck, and straightway they rushed to him, and they kissed him, and they asked him, saying, 'Art thou not the man Plakētas

who was formerly a great general?' And he denied it, saying, 'Certainly not'; and he kept a strong hold upon himself so that he might not weep. And when they had pointed out to him the scar of the wound on his neck, they took an oath to him, saying, 'Thou art Plakêtas, the general'; and they asked him concerning his wife and his children. And he said unto them, 'They are dead.'

³⁰ And whilst he was talking to them about these matters R H they lifted up their faces with a great cry, and they wept so loudly that all the people who were in the village heard them; and whilst they were uttering these loud cries the people of the village came to see what had happened, and they were afraid and were greatly moved. And the soldiers quieted their uproar, and described to them the power and honour which the man had enjoyed formerly. And when the men of the village had heard these things they heaved sighs, and said, 'Great is the honour of this man who hath become a hireling unto us.' Then the soldiers reported the matter to the Emperor. And they arrayed Eustathius in good apparel, being such things as they had with them, and they took him and set out on their road. And every one who was in the village walked with him to set him on his way, and [when] he had supplicated them he sent them away.

³¹ And whilst he was travelling along the road with the soldiers he described unto them the things which he had seen [in the thicket], and how he had seen the Christ, and also how he had been named Eustathius, and he told them about all the things which had happened unto him. And when they had fulfilled fifteen days in marching on the road they came to the place where the Emperor Trajan was, and they shewed unto him in what manner they had discovered Plakêtas. And Trajan the Emperor came forth to meet him, and he kissed him, and he wept many tears, and he enquired of him what his reason was for his departure. And Eustathius related to Trajan and all the nobles what had happened unto him, and the history of his wife and his children, and in what way the captain of the ship had carried away his wife by force, and how his children had been carried off by wild beasts, and he described to them their tribulations. And there was very great joy indeed in [the hearts of the Emperor and his nobles] because they had found Eustathius alive. And the Emperor comforted him, and made him a general as he had been aforetime.

32 And when Eustathius had inspected the army he knew that it was not sufficiently strong to fight in battle against the Barbarians, and he shewed the Emperor that this was so. And Trajan the Emperor commanded his officers to enlist recruits, and he wrote an epistle to every city wherein he ordered the people thereof to enlist men, and to train them, and to make them fit to be used as soldiers. And it came to pass that when [the envoys] had entered the village wherein were the sons of Eustathius they took the two young men and made recruits of them. And the men who were in that place bore testimony concerning them, and said that they were vigorous in respect of their strength, and goodly in their appearance. And when Eustathius had gathered together all the recruits, and had assigned to them their positions, he perceived that the two young men were the most goodly of them all. And he appointed them to serve him personally, because he knew that they were of noble birth by their manners and habits, and in his good nature he set them apart to minister unto himself. And their own natural disposition drew them more and more day by day to make him love them, and he gave orders that they were to eat with him at his table.

33 And after these things he took command of the army according to his wont, and he departed to the war and to the country of the Barbarians, which he had taken before that day, and in which he had set free those who had been kept in captivity therein. And he crossed the river which is called Hydaspes, and went up over the mountains, and penetrated far into the country of the Barbarians, and he vanquished the foreigners also, and spoiled the whole country. And Eustathius took counsel with some of the pagans, and it seemed good to the Providence of God to make him to enter the place where his wife was. Now this woman had, from the very first, been preserved, even as I have already said, through the care of God, from the violence of the captain of the ship [and of other] masters. And when this foreigner died she went away by herself, and she took up her abode in the garden of one of the people with whom she lodged, and she made a booth wherein she might live by herself. And when the general had taken that town, and had spoiled it, he pitched his camp there for a period of three days, and rested there with his army, because that place was very suitable for encamping in. And it came to pass that the two young men took up their abode in that garden wherein the booth of their mother was situated. And as it was the season of noon they sat down and discussed together the affairs of their childhood, but they did not

know that their mother was in that place, nor did they know what had happened to them.

³⁴ And their mother was sitting listening to what they were saying. And the elder brother said unto the younger brother, 'As concerning the time of my childhood I cannot remember anything at all except that my father was a general, and that my mother was a very beautiful woman, and that they had two children. One of them was younger than myself, and his hair was red, and his face was handsome. And they took us, and they came forth from our house one night, and they embarked with us in a ship wherein we sailed I know not whither. And when we arrived at the shore on the ship my mother remained by herself on the ship, though for what purpose I know not. As for us our father took the two of us away, and he went on his way weeping. And having come to a river he swam across it with my little brother, and me he left on the bank of the stream. And when he would have returned to carry me over a lion sprang upon me and seized me with his jaws, and went off with me into the desert. Now certain shepherds who were pasturing their flocks in that place snatched me from the lion, and they brought me up there. This I do know, but I do not know what happened to my little brother and to my father.'

³⁵ When the younger brother heard these things from his elder brother he leaped up and wept, and he said, 'Thou art my brother. For from what thou hast said I know that thou art my lord brother, because I myself was brought by the shepherds who told me that I had been snatched away from the claws of the wolf; and he embraced him, and they kissed each other. And as their mother was listening to these things she knew that the two young men were her sons by what they had said about her voyage on the ship. ¹⁷ And she said within herself, 'I wonder can these young men be my sons or not? Can my sons possibly have their forms?' And she was exceedingly sorrowful, and her bowels were greatly moved when she saw the young men embracing each other and weeping. And she continued to gaze upon them, and she said, 'These assuredly are my sons, more especially because they said that their father was a general, and that their mother remained on the ship.'

³⁶ And on the morrow she went to the general and spake unto him, saying, 'I beseech thee [to hear me], O my lord; I am a woman from the country of the Romans, and I was carried away captive, and they brought me to this place. I therefore entreat thee to take me back to my native land.' And whilst

she was saying these things she began to recognize in him her husband through the various characteristic marks which she knew to be in him; and when she had recognized him she was afraid to question him. And when she was unable any longer to contain herself she cast herself down [before] him, saying, 'I beseech thee, O my lord, be not angry with me, for I wish thee to make known unto me what ³⁷ 18Ωthy rank in life was formerly. Now I think that thou wast Plakētas, the general, who changed his name, and who was called Eustathius, after thou hadst been baptized in the Name of the Christ Jesus, Who did appear unto thee with an animal that was without reasoning power, and thou didst believe on Him. And when thou hadst fallen into the trials which the Lord had previously indicated to thee thou didst take thy wife, that is to say, myself, and thy two sons, that is to say, Agapius and Theopistus, and didst set out for Egypt. And when we had come to the sea we embarked in a ship, and we set sail, and made our passage, and when we had arrived thou didst punish me through the savage captain of the ship, who seized me and carried me off to his native land. But, as the Lord Jesus the Christ is my witness, neither that man nor any other hath defiled my body, but I have guarded my chastity until this day. If now thou art Eustathius, as I know thou must be judging by the marks which I can describe unto thee, I conjure thee by the might of the Christ to declare thyself, and not to hide from me anything whatsoever.'

³⁸ And when Eustathius had heard these things he marvelled exceedingly. And when he had looked into her face, and recognized her, a mighty joy came upon him. And he rose up straightway, and embraced her, and said unto her, 'I am Eustathius of whom thou speakest.' And they kissed each other with a spiritual kiss, and they shed tears in great abundance, and they glorified God Who at all times doeth good things for His servants, and bringeth them out of all tribulation. And his wife said unto him, 'Where are my sons?' And he said unto her, and he wept as he said it, 'The wild beasts carried them off'; and he told her what had happened unto them [when they were] with him. And she said unto him, 'Let us give thanks unto the Lord, for even as He hath given us each to the other, so will He speedily give unto us our sons.' And Eustathius said unto her, 'I tell thee again that the wild beasts carried them off.' And she answered and said, 'Whilst I was sitting in the garden yesterday I heard two young men talking together about the events which happened in their early childhood, and they related things which

concerned their early years. And I knew that they were my sons, but they would never have recognized one another had it not been that the words which the elder brother spake supplied the clue that enabled the younger brother to recognize him. If thou hast not up to the present known this, then know well that it was the lovingkindness of God that hath given us to each other. Do thou thyself call the young men, and ask them questions, and let them inform thee.'

³⁹ And the general called the two young men, and asked them, saying, 'Whose sons are ye? And what was it that happened to you in your childhood?' And they declared unto him the things which had happened to them, and immediately he recognized that they were in truth his sons, and he embraced them with fervour, and he kissed them. And Eustathius and his wife cast themselves on the necks of their sons, and they wept long and gave thanks unto God for the marvellous manner in which they had met one another again. And the rumour of that which had befallen them reached all the multitude of the city, and all the people gathered together in one place, and they marvelled and rejoiced because Eustathius and his wife and sons had met together once more, but more especially for the victory over the Barbarians. And they made a great feast that day because they had met together [again],

⁴⁰ and on the following day they invoked God, and sent forth cries of thanksgiving unto Him for His great lovingkindness to man. And when they had carried out the spoliation of the Barbarians they returned with great gladness, and brought with them a very large amount of spoil and a multitude of captives. And it came to pass that when Eustathius was returning from the war the Emperor Trajan died, and there came in his room another Emperor whose name was Adrian (Hadrian), who was an exceedingly irreligious man, and was more wicked than all the other kings who had reigned before him. And when Eustathius was returning from the war the Emperor went out to meet him, according to the custom of the Roman Emperors, and he brought out with him all his nobles, because of the [long] list of all the places which he (Eustathius) had taken. ⁴¹ And he, because of his valour, whereof he was conscious, and because of his meeting with his wife and sons, was filled to the uttermost with his joy. And when he had come into the city the Emperor went and entered into the temple of Apollo, but Eustathius did not go in with him, and remained outside. And the Emperor

called him, and asked him why he did not come into the temple of Apollo, [saying], 'Thou so must pour out a libation to the gods in return for thy victory, and because thou hast returned from the war, and thou must offer up sacrifices of thanksgiving to them, especially as thou hast found thy wife and thy sons.' And Eustathius said unto the Emperor, 'I will certainly offer up offerings to my King, the Christ Jesus, together with our supplications and our prayers, and our manifold entreaties, because He hath had pity on our wretched state, and hath brought us out of captivity. He it is Who hath given to me my wife and my sons, and hath helped me according to what He spake to me before I received baptism in His Name. Now, therefore, I know no other god besides Him. For He is the God Who hath created the heaven and the earth, and it is He alone Who hath done these great marvels.'

⁴² Then the Emperor was wroth when he heard these things from Eustathius, and he made him to withdraw from him as if he had been a pagan, he and his wife and his sons, and he spake unto them words of terror and threats of destruction. And the saints neither regarded them nor were they frightened at all. And when the Emperor saw their unconcern and their faith in the Christ, he commanded them to be taken to the stadium, and to be put an end to by means of a mighty lion. And when the lion advanced to attack them he stood still before the saints, and bent his legs and worshipped them, and he laid his head also down on the ground. And afterwards he came out of the stadium and departed. And when the Emperor saw this great sight, and that the wild beast would not attack them, he fell into

⁴³ doubt. And he commanded them to make a brazen bull, so that they might cast the saints into it and burn them. And the multitude gathered together to see the strife, and the spectacle of the saints; and [the servants of the Emperor] seized them with the mechanical contrivances of the instrument for lifting them up into it. And the blessed Eustathius entreated the honourable people to allow them to pray, and he spread out his hands, he and his wife and his sons, and they prayed, saying, 'O Lord God of the Powers, Whom no man hath ever seen, but Whom now we see according to His wish, hearken Thou now unto us who cry unto Thee. Make Thou ⁴⁴ our prayer to be perfect with one thought, namely, the confession of Thy Name and Thy holy faith. Make Thou us worthy to be counted among the holy martyrs, even as were the Three Holy Children, whom Thou didst try by fire and they denied Thee not. In this manner do Thou receive us unto Thyself,

through this fire, as a sacrifice well-pleasing unto Thee, and because we make ourselves to be also an offering by fire. And Lord, do Thou grant a favour and a gift unto our bodies, so that every one who shall commemorate us shall receive a gift in the kingdom of heaven, and also a time of rest upon earth. And if those who are in peril on the sea, or by waters of any kind, cry unto Thy Holy Name, do Thou deliver them from their danger. And if those who are [burdened] with manifold sins cast themselves down before Thee in Thy Name, do Thou forgive them their sins. And to every one who shall commemorate us on the day [called after] our name, be Thou, O Lord, a helper. Let the threat of the fire which is round about us become unto us the dew of refreshing, so that our bodies, O Lord, may gain strength thereby.'

⁴⁵ And whilst they were saying these words and were praying they heard a voice from heaven, saying, 'Inasmuch as ye have been mighty athletes in this life, and ye have endured patiently manifold trials, fear ye not at this present, and come ye into this place in peace. Ye shall receive an indestructible crown, and ye shall enjoy yourselves with the good things which have been prepared for you for ever, in the place of the sufferings that ye have endured, and the trials which ye have borne patiently and which were only for a time.' And when the saints had heard these things they delivered themselves joyfully over to the soldiers, who cast them into the brazen instrument. And having been thrown in the flame of fire enveloped them, and they ascribed glory unto the Holy Trinity, unto Whom victory belongeth, and after a short time they delivered up their souls into the hands of God. And the fire did not touch (or, scorch) their bodies in the least degree, nor the hair of their heads.

⁴⁶ And after three days the wicked Emperor Hadrian came to the place wherein the saints had finished [their fight], and he commanded that the brazen bull should be opened, so that he might be able to see what had happened to the saints. And when it had been opened they found the bodies of the saints in a perfect state of preservation, and there were no marks of destruction whatever in them, and they seemed to be still alive. And when they had brought them out and laid them on the ground, great awe and wonder came upon every one who stood nigh unto them, and the bodies of the saints were brilliantly white like snow. And the polluted Hadrian looked upon them, and he was filled with wonder, and was afraid, and he went away. And the multitude who were standing there cried out, saying, 'Great art Thou, O God of the Christians! Thou art indeed the only Great God, Jesus the Christ,

and there is no other god besides Thee. For Thou didst not permit any harm to reach the bodies of [these] saints, nay, they have become brilliantly white and shining, and they send forth great light with glory and gladness.'

⁴⁷ And when the evening had come the Christians came and carried away the bodies of the martyred saints, and they laid them in an honourable place secretly in the city of Rome. And after the persecution [of them had died away] they built over them a martyrion, and they celebrated festivals therein with hymns and doxologies, according to the custom of the Christians. And they commemorated the holy deaths of these glorious martyrs on the twentieth day of the month of December, which is Thoth, according to the language of the inhabitants of Egypt. Such is the history of the life and contest of these blessed and holy martyrs, that is to say, Apa Eustathius, and Apa Agapius and Apa Theopistus, his sons, and Amma Theopistê, his wife. Here endeth the account of their strife. Now every one who shall be worthy to celebrate the holy commemoration [of these saints], and who shall invoke them, shall receive the good things of the kingdom which is in the heavens, through the grace and love for man of our Lord Jesus the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.

⁴⁸ At the bottom of the page is written— 'Victor the deacon, the least [of men], the son of the blessed Mercurius, the deacon.'

IV. THE LIFE OF APA CYRUS

¹ The life and conversation of our sainted father, who was glorious in everything, saint apa cyrus, the perfect governor, which was written by apa pambo, the elder of the church of shiët. SAINT APA CYRUS DIED ON THE EIGHTH DAY OF THE MONTH EPEIPH. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE BE SAVED! AMEN. And it came to pass in the time of Apa Pambo, the elder of the church of Shiët, after he had protected (?) the body of the blessed woman Hellaria (Hillaria), the daughter of the Emperor Zeno, that a vision was shewn to him, [and a voice said unto him,] 'Rise up, and go thou into the district which is on the sea-coast, and thou shalt enquire for the anchorite, of whose sandals there is not in the whole world any one who is worthy to unloose the latchets.' And the blessed Apa Pambo rose up and went into the desert in the strength of God which was with him, even as it was with the

blessed Antonius at the time when he was on his journey to go to (i. e. visited) the blessed man Apa Paulus a second time.

² And the blessed elder Apa Pambo rose up and went into the desert, and he came to the cell of a monk, and he stood still and knocked at the door for a considerable space of time, and he cried out three times, according to the rules of the monkish brethren, saying, 'Bless me!' And whilst I, Pambo, was standing at the door, the brother made answer to me inside, saying, 'Hail, Pambo, the elder of the church of Shiët, thou mighty ship that sailest over the desert that is without water. Behold, I have eagerly desired to see thee for a very long time! Behold, God hath fulfilled for me my wish this day! Come in, O blessed man!' And Apa Pambo answered, saying, 'Hail thou, Apa Hierax, who hast become a companion of the angels of God by reason of thy purity.' And Apa Hierax opened the door, and brought in Apa Pambo, and they sat down together. And Apa Pambo said unto him, 'My beloved brother Apa Hierax, behold, is it very many years since thou didst come to this place?' And Apa Hierax said unto Pambo, 'Behold, I have been in this place eighteen years, and I have never eaten any of the foods which are usually eaten in this world, but I have lived upon the fruit of trees.' Now there was a palm-tree growing outside that cell, and it produced twelve clusters, one cluster each month, and he lived upon the fruit thereof. And I, Pambo, said unto him, 'My beloved father, are there any brethren living beyond thee in the desert?' And Apa Hierax said, 'There are some; bless me, and get thee gone to them, and receive a blessing at their hands.'

³ And having departed from him into the mountain I came to a small cell of a monk, and I called into it according to the rule of the monkish brethren. And as I stood outside it, ⁴ the brother made answer unto me from the inside, saying, 'Hail, Apa Pambo, the elder of the church of Shiët, thou mighty ship that sailest over the desert that is without water, behold, I have longed eagerly to see thee for many days. At last hath God fulfilled my wish for me this day; come inside, and do not stand outside.' And I made answer to him, 'I am Pambo, O my beloved father Pamoun...my lord! Hail, my beloved brother, unto whom belongeth the coat of many colours, which is like unto the coat of Joseph the righteous man. And before God it is more precious than all the purple of the kings of this world.' Believe me, O my brethren and fathers, I, Pambo, the least of all men, smelled the sweet odour of that brother for a mile before I came to the place where he was. And when

we had saluted each other, we offered up prayer, and we sat down. And I said unto him, 'My father, I know that thou must be cold in winter, and thou wilt not be burnt up with the heat in the summer, when wearing a tunic of this kind.' And Apa Pamoun said unto me, ...because this, most certainly, is its name, O my beloved brother Apa Pambo.

5 Believe me, O my beloved father, behold, it is twenty years ago since I came to this place, and with this single garment I have found means to keep myself warm during the winter, and to moderate the heat of the atmosphere in summer time. And I confess unto thee that this tunic will suffice for me until the day of my death; and, moreover, when I am dead it will be large enough for them to roll me up in it until the day of the Judgement of Truth.' And I said unto him, 'My beloved father, is there any brother living beyond thee in the desert?' And he said unto me, 'There is one brother the latchet of one of whose sandals all the whole world is not worthy to unloose. I myself went to him many times, wishing to visit him, and he used to answer me from the inside of his cell, saying, "Get thee gone! In coming hither thou hast given thyself trouble [to no purpose]. No man of flesh shall see my face, except the elder of the church of Shiët. And now, O my father, perhaps it was ordained for thee to take me with thee, so that I may receive a blessing at his hands before I die.' And I said unto him, 'Nay, it is not ordained thus, and it is not for this purpose that I have come to this place.

6 But I will remember thee if the Lord maketh straight my way so that I may meet that brother. And, O my father, do thou remember me until I shall enjoy the blessing of that brother.' 7 And when I had journeyed into the mountain about the distance of a mile—now I, Pambo, the least of men, swear unto thee by the awful throne of God, and I do not lie in what I am going to say—the being who seized the prophet Habakkuk in ancient days, and carried him, and the food which was in his hands, and brought him to the pit of the lions [when] Habakkuk gave it (i. e. the food) to Daniel who was in the pit of the lions, this same being, I say, seized me under the impulse of the Spirit, and brought me to the little habitation of that brother. And I knocked at the door, according to the rule of the monkish brethren, and I stood still at the door for a long time. And after these things the brother answered me from within, saying, 'Hail, R Apa Pambo, thou elder of the church of Shiët, thou mighty ship that sailest over the desert that is without water. Behold, for very many days I have eagerly desired to see thee.

Behold, this day hath God fulfilled my desire. Come in, and stand not outside.' And when I was passing in through the door of the little habitation I looked, and I saw a mighty stone, which twelve men were trying to move, and they could only lift it with the greatest difficulty. And that brother advanced, and rolled the stone along, and fixed it at the door of the habitation; and when I saw this I marvelled exceedingly.

⁸ Then I remembered the patriarch Jacob, and how he, when he fled from the face of Esau his brother, went into Mesopotamia of Syria, and how when he had arrived at the place wherein were the sheep of Laban he went up to the well, and rolled away the stone which was on the mouth thereof, without any man giving him assistance, and how he watered the sheep of Laban and then sent them away to feed. And finally I understood that in everything that the saints perform it is God Who helpeth them. ⁹ And I said unto him, 'O my holy father, shew me thy holy name, for God hath hidden this from me.' And he said, 'Cyrus is my name. I am the brother of the Emperor Theodosius, and I was reared and fed at the same table as Arcadius and Honorius. And, indeed, many, many times hath Honorius said unto me, "Take me with thee into the desert, and I will become a monk"; but I did not wish to take him with me, because he is a son of the Emperor. And when we saw that oppression (or, violence) had multiplied, and that the Emperors were committing sin, and that the rulers were robbing the poor, and that every one was turning out of the straight road, and making corrupt his path before God, I rose up, and I set out and I came to this desert, and I took up my abode therein because of the multitude of my sins. May God forgive me these!'

¹⁰ And I, Pambo, said unto him, 'My beloved father, where wilt thou find men in this desert place to comfort thee in thy sufferings?' And Apa Cyrus said unto me, 'Believe me, O my beloved brother, Apa Pambo, my God and my Lord Jesus Christ are Those Who visit me in this desert wherein I live. For I have never seen a man who came to me except a certain brother who was a monk, and who came hither wishing to see my face; besides such an one I have never seen any one. On the contrary, when any one came hither, whilst he remained outside I commanded him from inside this abode, saying, "Get thee gone, thou hast troubled thyself [to no purpose] in coming to me." Most assuredly no man of flesh shall see my face except Apa Pambo, the elder of the church of Shiët. This matter hath, however, taken place through

the dispensation of God, and now, behold, God hath fulfilled for me my wish this day.'

11 And I said unto him, 'My brother, is there any other brother beyond thee in the desert?' He said unto me, 'There is nothing beyond me except darkness and the punishments which sinners are enduring. Sit thou down in this place, O my brother, in this hour, and thou shalt see mighty wonders.' And when the light of the Lord's Day had spread abroad, I heard voices crying out, 'Thy love is accepted, O Christ; Thou hast shewn mercy unto us.' And I said unto him, 'My beloved father, what shall we do in respect of these things? The mountain is crumbling away under us.' And he said unto me, 'Be not afraid, O my son, that God will come down for the sake of punishments. He hath commanded the angels who inflict punishments upon souls to give them a respite, for to-day is the Lord's Day, and [the day of] the Resurrection of the Lord.' And he also said unto me, 'Peradventure the Christ will come into this place to-day according to His wont, and I shall be able to kiss Him, mouth to mouth.'

12 And whilst he was saying these things, behold, the Christ opened the door of the habitation, and He came in; now the door opened straightway of its own accord. And when He had come in, believe me, O my brethren and fathers, I, Pambo, the least of men, saw the Christ go up to that brother and kiss him, mouth to mouth, even as doth a brother who hath arrived from a strange region when he meeteth his friend. And as for me, Pambo, the least of men, I was not worthy that He should kiss me then, and He went forth from our midst and we did not know whither He had gone. And I thought that He was a brother monk. And I said unto Cyrus, 'My beloved father, didst not thou tell me just now that no being of flesh hath ever come to thee in this place except myself? If this be so shew me now who this brother monk was Who came in and kissed thee, I myself being unworthy that He should kiss me.' And he said unto me, 'Didst thou not know who He was?' And I said unto him, 'No, my father, I did not. How should I know who He was?' And he said unto me, 'This was the Lord of the things that are in heaven, and of the things that are upon the earth. This was the Son of Mary, the Holy Virgin.'

13 This was He Who filleth the desert, and every one who calleth upon Him.' And he also said unto me, 'A great prophet and Archimandrite hath died this day, that is to say, Apa Shenoute the elder; the whole world is pun-

ished this day, for he was a very great teacher, and this day is the seventh of the month Epêph.' And he also said unto me, 'This is the man who did not lie down on his bed, nor slumber, nor sleep until he found the place of the Lord, the habitation of the God of Jacob, his Helper. Inasmuch as he fought splendidly he conquered the Devil in [this] world and hath departed to his Lord, and he shall be perfect in the kingdom which is in the heavens. May his blessing and his prayer be with us! Amen.' ¹⁴ And he also said unto me, 'My beloved brother Pambo, I am sick this day. I beseech thee to do me the favour of praying for me until I journey over the road of fear and terror.' And I said unto him, 'My beloved father, art thou, even thou, afraid, notwithstanding all the multitude of as ecetic labours which thou hast performed in this world?' He said unto me, 'I have performed a few of the ascetic labours which God appointed for me, it is true, but how is it possible for us not to be afraid of the things which have been indicated to us by very many witnesses, that is to say, the river of fire, and the appearance before the Judge? And as for that river, every one is bound to pass over it, whether he be a righteous man or whether he be a sinner, and it is right that thou shouldst pray on my behalf until I journey over that terrible road.' And he spake unto me again, saying, 'If a man's life upon this earth were to consist of one day only, he would not be free from sin. And, moreover, all flesh shall be purged by the fire.'

¹⁵ And it came to pass that at the third hour of the eighth day of the month Epêph he became very ill indeed, and he said unto me, 'I salute thee in the Lord, O my beloved brother.' And thus saying he prayed, and he recited the prayer in the Gospel, and he opened his mouth, and yielded up his spirit, like one who lieth asleep. And I sat down, and I wept continuously over him. And as I was weeping over him, behold, the Christ opened the door of the cell, and He came in, and He stood up by the body of the blessed Apa Cyrus, and He wept over him, and I wept over him. And I saw the tears of the Christ which fell upon the body of the blessed Apa Cyrus; and the Christ turned away and departed by the door of the abode. And when He had gone out I saw a multitude of Angels, and Archangels, and Apostles, and all the righteous, standing there. And one of them came towards me; now he was lame, and he said unto me, 'Knowest thou who I am?' And I said unto him, 'Nay, my lord, I do not.' He said unto me, 'Hearken, [and] I will shew thee. I am Kêpha, unto whom they gave the name of Peter. I am he whom

the Christ called in the Gospel "Bar Iôna," that is to say, "Son of the dove." The blessed Apa Shenoute went to his rest yesterday. He (i.e. Christ) hath taken the soul of the blessed man Apa Cyrus, and [the soul of] Apa Shenoute, the Archimandrite, to the place of rest, even as it is written, "There are many mansions in the house of My Father."

¹⁶ And after these things, whilst I was pondering in my heart and trying to think what I should do with the body of the blessed man, and whether I should bury it, and where I should lay it, the Saviour came forth from the door of the cell, and closed the door behind Him. And the Saviour had His hand upon the door of the cell, and He was dragging the body of the blessed man, and He became unto him a place of defence until the day of the Righteous Judgement. And the Saviour went up into heaven with His angels. And I walked and came forth to the brethren Apa Pamoun and Apa Hierax, and I told them of the things which I had seen, and they glorified God. And I remained with them for a few days. After these things I departed to my monastery in Shiët, and I wrote the life of the blessed man Apa Cyrus, and I placed it in the church of Shiët, for the profit and consolation of those who should hear it [read], and to the glory of the Holy Trinity, the Father, and the Son, and the Holy Spirit, for ever and ever! Amen.

V. THE ENCOMIUM OF FLAVIANUS, BISHOP OF EPHESUS, ON
DEMETRIUS, ARCHBISHOP OF ALEXANDRIA

¹ Flavianus, bishop of the city of ephesus, pronounced upon saint deme-trius, archbishop of rakote, on the day of his glorious commemoration, which is the twentieth day of the month thoth. AND HE SPAKE ALSO CONCERNING THE MIRACLES WHICH GOD WROUGHT BY HIS HAND. AND HE SPAKE ALSO IN THIS SAME ENCOMIUM CONCERN-ING THE SAINT, AND MARTYR, AND VIRGIN, APA PETER, ARCHBISHOP OF THIS SAME CITY RAKOTE. AND [HE SPAKE ALSO] CON-CERN-ING THE HOLY WOMAN WHO WAS A NATIVE OF THE CITY OF AN-TIOCH AND A MARTYR, AND HER TWO SONS PHILOPATOR AND EUTROPIUS. AND HE SPAKE ALSO CONCERNING THE IMPULSE OF THE SOUL, AND CONCERNING THE PASSAGE WHICH IS WRITTEN IN [THE BOOK OF] JEREMIAH THE PROPHET, WHICH SAITH, 'IN THAT DAY I WILL ESTABLISH SUNRISE (OR, MORNING)' ² The occasion moveth me to set in motion the organ of my halting tongue, and my infirm mouth, and it maketh me to say with the Psalmist David, the Singer

of God, 'Thou visitest the earth, Thou makest it to produce food, Thou multipliest in great abundance the riches [thereof]. The river of God is full of water. Thou preparest their food.' This is our preparation in truth. He hath visited the earth, He hath made it to produce food, He hath multiplied the riches [thereof] in great abundance. If material wine be the joy of men, the which when they drink it to excess causeth them to become drunk, and there is arrogance therein, how very much more joy and gladness will those men have who have drunk of the Fountain of living water, the Christ! If the earth rejoiceth when the water of heaven cometh upon it, how much more joy and gladness shall men [feel] at the moment when the waters of understanding fall upon the grass of the mind! Now the waters which are manifest yield fruits which are manifest, and are of fleshly character; and when the waters of the Spirit have descended upon the earth of men they yield fruits of the Spirit. Of what kind now are these fruits? Harken and I will tell you; only ye must neither feel any doubt [about what I say], nor must ye murmur. One church only hath closed [its door]:

³ I speak of the synagogue of the Jews, but I do not call this truly a spiritual church, because it hath shut its door against Him that rose from the dead, and hath taken His seat on the right hand of His Father. He became man at His command, and the things which have been opened unto us through His holy Blood, which He shed for us, are thousands of thousands, and tens of thousands of tens of thousands. Now the fruits to which I have already alluded are these: continence, purity, virginity, compassion, peace, hope, long-suffering, obedience, et cetera. These are the things which the spiritual meadow produceth through the spiritual rain which falleth upon it. ⁴ And, moreover, now is the time for me to say with the prophet and law-giver Moses, 'Let us ascribe glory unto the Lord, for He hath gotten glory.' If those who lived in days of old marvelled when they saw their enemies dying in the sea, why should I not marvel when I behold Him that did for us, and rose [from the dead], until He had humbled pride? Assuredly then I will set in motion the organ of my tongue, and I will declare a few glorious things concerning the saint in whose name we are gathered together, for he was a father who loved his children, and a shepherd who pastured his sheep wisely. He was clothed with the foundation of virtue, virginity, and holy matrimony. But perhaps some one will tell me that it is not possible for a man to become a virgin after he hath married a wife; let that some one hearken, and I will

give him an absolute proof that this is possible from Holy Scripture. I myself say, with our Saviour, that there exist some who have made themselves eunuchs for the sake of the kingdom which is in the heavens. Those who were born eunuchs from their mother's womb to those the name of eunuch certainly belongeth, but as concerning the man who hath made himself an eunuch, who is able to declare adequately his valour? The acts of David, when he destroyed Goliath with his armour and weapons of war upon him, and when the people applauded him with sympathy, are wholly different from the valour of the man who hath made himself an eunuch.

5 But now, when once David had destroyed him, without armour and without spear, Goliath was dead once and for all, even as every other person who dieth, and [he obtained] the prize which belongeth to the victors. Even so is it in the case of a man if he has been born an eunuch; he striveth, but languidly, and without the strength which is shewn by the man who striveth, being in possession of all his members. Now David destroyed the lion and the bear, once, or twice, and even three times, but Demetrius the Archbishop destroyed his lusts every day. He who fighteth with wild beasts is not as valiant as the man who fighteth against passion. When the wild beast devoureth a man the man is no longer forthcoming to fight with him again. On the other hand, the lust to which a man giveth place in himself never ceaseth to crush him all day and every day, and it increaseth in him until it destroyeth him. And the wise men who were continent knew that this is so, and it was because of this very thing that they fled into the desert.

6 Let us, however, turn our discourse to this holy man Demetrius, and we will now make known unto you his virtues and his valour. Now this holy man Demetrius was descended from a great and very old and famous family in the city of Rakote. And after Saint Julianus, the Archbishop of Rakote, was dead, the throne of Rakote remained empty for many days, and there was no bishop, and no man sat on the archiepiscopal throne, because it was the period during which lawless and idol-worshipping Emperors reigned. A great persecution of the Church was in progress, and the people were like unto the sheep that are without a shepherd. However, by the Will of God, and by the votes of the whole congregation, they laid hold of a second Joseph, I mean Saint Demetrius, and they enthroned him on the throne of Saint Mark the Evangelist. 7 But, perchance, thou who art listening to me wilt say, 'Thou mayest compare this holy man to Joseph, but thou must not

compare the wife of this holy and wise man to that worthless woman who bore ill will towards the holy man Joseph, I mean the wife of the Egyptian.' Most certainly not, and far be it from me to do so. But forgive me, O Christ-loving congregation. If Joseph had lain with the Egyptian woman, it would have been a sin to him, for it would have been fornication that he was committing, and it was for this very reason that he kept his body pure in respect of God Who had created him. Now in the case of Saint Demetrius, even if he had lain with his wife, it would not have been sin unto him, because they had been joined together by God.

8 But, notwithstanding my answer, thou wilt say unto me in any case, 'He was a bishop, and it was not seemly for him to take a wife.' Speak not in this wise, O brother, for the holy Canons of the Apostles speak thus: 'If a head hath a wife who was married to him before he became a bishop, he shall not put her away after he hath become a bishop, but let him remain with her.' And the holy Apostle used to say, 'Marriage is honourable in everything, and the marriage bed is pure, [but] the whoremonger and the adulterer shall God judge.' Therefore this holy man Demetrius hath triumphed, according to what we said. When, therefore, they had enthroned him upon the episcopal throne, ...He never upbraided a man. 9 And he was in the habit of saying, 'My son, go and withdraw thyself from whatever kind of sin it is which thou art committing, and afterwards [come] and partake of the Holy Mysteries.' And when he had continued to act in this manner for a considerable time the whole city withdrew itself from sin to such an extent that hardly any sin was committed. If any man saw another committing a sin he would rebuke him, saying, 'Withdraw thyself from this act lest the Archbishop turn aside from thee, and the whole congregation will look at thee'; and that sinner would become afraid and would continue to be so; and for this reason very many ceased entirely to commit sin.

10 Nevertheless, there be many a quarrelsome man who will say, 'Hath not this Demetrius his wife with him?' And he will also say these words: 'All the people were scandalized, and there was murmuring because of him, because [until this man did so] no one had sat upon the archiepiscopal throne of Saint Mark the Evangelist, who was no virgin.' However, there are some who understand the Scriptures who will say to those who utter these words, 'Marriage is honourable in every way, and the marriage bed is pure, and it is God Who instituted marriage: what aileth you that ye murmur against the Arch-

bishop?' But in spite of these words those [who murmur] do not wish to be persuaded, and they say, 'This man Demetrius who hath seated himself on the archiepiscopal throne is the twelfth, and of them all only this man hath had a wife.' But it is God Himself, the Good, Who did not wish the [virtue of the] holy man to remain hidden, and He desired to make him manifest, and [to make him] to be glorified by the people, according to what He said in the Gospel, 'Men do not light a lamp and put it under a bushel, but they place it upon a candlestick, so that it may give light to all those who are in the house.'

11 And the matter was revealed to the Archbishop when he was lying asleep one night, for behold, the Angel of God appeared unto him, and he said unto him, 'Demetrius, Demetrius, seek not only thine own happiness, but that of thy neighbour. And remember what the Lord spake in the Gospel, saying, "The good shepherd layeth down his life for his sheep." And the holy man Demetrius said unto the Angel, 'What is it, O my Lord? What is it that Thou wouldst command me to do? If Thou wishest to send me forth to martyrdom, am I not ready to pour out my blood for the Name of my Lord Jesus the Christ?' The Angel said unto him, 'Hearken unto me, O Demetrius. The Christ became man because He loved us, and because of this He also redeemed His people. Now, therefore, is it a right thing for thee to cause a scandal among the people over whom God hath set thee?' The Archbishop said unto the Angel, 'My Lord, shew me my sin, and I will withdraw myself from it.' The Angel said unto him, 'The mystery which is between thee and thy wife must be made manifest unto the whole congregation.' Demetrius said, 'I beseech thee, O my Lord, let me die before Thee, only let not this thing be, and do not let any man have knowledge thereof.' The Angel said unto him, 'Thou knowest, O Demetrius, what is written, namely, "The disobedient shall end in destruction."' Rise thou up then

12 early in the morning, and after thou hast administered the $\bar{\text{O}}$ Sacrament gather together all the clergy, and all the business folk, and shew them the mystery which existeth between thee and thy wife.' And when the Angel had said these things unto him he disappeared from him. And when the morning had come, now it was the Day of Pentecost, the Archbishop made ready to celebrate the Catholic Synaxis. Now on that day he used to expound passages of the Scriptures to the congregation with his holy mouth, and after the people had received the Holy Mysteries he would complete the Liturgy.

And the Archbishop commanded the Archdeacon not to allow any member of the congregation to leave the church, but to gather them all together in the council chamber, saying, 'The Archbishop biddeth me say: Let not one of you depart to his house, for I have somewhat to say unto thee.' And when they had all taken their seats in the council chamber the Archbishop commanded [his servant] to gather together a large quantity

¹³ of wood, and he made them bring in fire and set light *Ō* to the wood. And the congregation marvelled what this thing meant. Then the Papa said, 'Rise up, let us pray'; and when they had prayed they sat down. And the Papa said unto them, 'I invoke your love so that your servant, that is to say, my wife, may come forth, and enjoy your blessing.' And they marvelled, and said, 'Whatsoever our father commandeth, let it take place.' Then the Archbishop called one of his servants, and said unto him, 'Go and call the servant of these holy men, that is to say, my wife.' And when the holy woman heard [these words] she came into the midst of the brethren. Then the Archbishop rose up and looked round upon all present, and he stood up on the blazing pieces of wood of the fire, and he spread out his tunic, and took some of the burning coals in his hands and threw them into it. And all the brethren who were sitting in the council chamber marvelled at the large quantity of fire which he put into his tunic, and why it did not catch fire. Then he told his wife to spread out her tunic and her other garment, and the holy man transferred the coals of fire to her garment, and she remained standing there before him in the midst of the fire, and neither she nor her apparel was burnt. And the Archbishop said a second time, 'Let us pray'; and the coals of fire were in his garment, and he was not burnt.

¹⁴ Hearken ye now unto me. Ye marvel at me, O my brethren, because I say that when a man hath made himself an eunuch he is more glorious than the man who was an eunuch when he was born. It was because of this very thing that these saints were not burnt, for they had extinguished the flame of the fire of lust; let us then not be troubled at the words. Let us return now and finish the narrative, which will glorify God. When they had prayed, and were seated, the clergy said unto the Archbishop, 'We entreat thee and the holy woman to explain unto us the meaning of this symbolic act which thou hast performed, for we are all wondering about the matter, and what it meaneth.' And the Archbishop said unto them, 'Hearken unto me, and I will shew you. For I have not done this thing with the view of seeking after the

praise of men. I am sixty years of age this day, and the woman whom ye see is more than fifty-one. Her father died when she was a little girl, and the brother of her father, who was my father, brought her to our house; she was an only child, just as I myself am an only child, and we were brought up together in the same house. And when I was fifteen years of age my parents wished to betroth me to her, in the first place naturally because we were brethren of each other (i. e.

¹⁵ cousins), and secondly because, according to the pride of this world, we did not wish any stranger to enter our family and take any part of our inheritance. And when we had celebrated our marriage, it was incumbent upon me, as it befitteth men, to go in unto her. And when we were lying together she said unto me, "My brother, a brother ought not to marry [his] sister"; and I said unto her, "Assuredly not. And she said unto me, "Why then have they given us each to the other? Am I not thy sister? And I said unto her, "If thou wilt hearken unto me, O my sister, we shall live in a world where they shall never separate us, the one from the other. But if I take thee to wife in this world, I shall be separated from thee by death, and thou wilt be separated from me. If we keep our bodies holy in purity we shall never leave each other in the Jerusalem which is in the heavens. And when she had heard these words from me we made a compact together to keep our bodies unpolluted. And my parents did not know of [this] conversation, but they told the men who were in the bride-chamber to bring to them the tokens of the virginity of the bride, according to the custom which, as ye well know, men observe in this matter.

¹⁶ And these men persuaded our parents, saying, "They are mere children still," and by reason of these words our parents ceased to make enquiries concerning our affairs. ¹⁷ And when our parents were dead we remained together, both being orphans. Then as for these three children which we ...for ourselves, it was God Who ordained them ...each other. And the same covering which clothed (or, covered) us both ...each other except at the time when the woman separateth from the man. And the Lord Who shall judge the living and the dead, and Who knoweth what is hidden in the heart, knoweth that I have never known this woman, and that she hath never known me. I am only the husband of us two in appearance, and as for the carnal intercourse of this world which taketh place on a bed I have no knowledge of it whatsoever. Moreover, when we used to lie together in bed, we used to see a

creature like unto an eagle flying in the air, and he would come and sing over the bed whereon we two were lying; and me he used to place under his right wing, and the woman under his left wing. In the daytime when it was light he would depart, and we used to see him going away. Do not think that I am seeking after the praise of men, for I am not, and it would not be my wish to tell you these things if it had not been that He Who wisheth to be profitable unto every man, namely, God, the Lover of man, hath commanded me to do so. And when he had said these things they cast themselves down at his feet, saying, O our father, thou art the most noble of all created things!' And after these things he commanded his wife to depart to her own quarter, and having prayed he dismissed the other people, and each one departed to his house in peace.

¹⁸ Now do not your hearts leap when ye hear of miracles of this kind? And do ye not wonder at this holy man, who passed his whole life with his wife, and restrained himself from union with her? Where are the men now, who, although they have their wives, practise fornication, and who [at the same time] proclaim emphatically 'We are Christians?' Let them come hither now, and let them be ashamed when they see their father Demetrius, the holy Archbishop, saying, 'We know nothing of each other, except the face.' O thou who dost set the combat, thou fighter against passion, Saint Demetrius, O my father, did not thy heart leap within thee when thou didst gaze upon the exceedingly great beauty of thy wife? Did not the tender softness of her body cause thine understanding to totter? For thou wast, after all, only a youth. When thou didst talk with her and there was none present with thee, did not he who shooteth arrows of evil shoot arrows into thee? He said, 'I am a man myself, and I am clothed with flesh like every other man.' But hearken, and I will shew thee [what Demetrius said], 'Whensoever my heart used to stir me up to passion, I used to remember the vows which I swore to keep to the Christ, saying, "I will never break them, for if I do He will deny me before His Father

¹⁹ and His [holy angels." Whensoever I remembered the softness of her body, I used to remember how the flesh of men goeth to corruption in the tomb, and the foetid humour which it giveth forth. And, not permitting our mouth to utter any strange thing, we were afraid of the destruction caused by the fire and flame of Gehenna which exist in Amente, and [we remembered that] those who are therein wish to open their mouth to its fullest

extent, and that they cannot open it.' ²⁰ And I make mention, O God-loving Council, of what I said in the opening paragraphs [of this discourse], namely, this pure man of this kind is far more excellent than he who slayeth a lion and a bear. And, moreover, one of the philosophers saith, 'He who destroyeth a lion is not a strong man, and he who destroyeth a panther is not a mighty man; but he who killeth himself, and is guiltless of beguilement of women, is the strongest of all.' Now Joseph the patriarch lived in the house of the Egyptian, and the matter is manifest, namely, that that sinful woman was bad and that she associated herself with him daily until she found an opportunity [to tempt] him. As for thee, O holy man, Demetrius, they contended against thee daily through thy understanding. If I wished to do so, I could prolong my discourse to you, and relate further to you concerning the virtues, and the miracles, and the mighty power of this holy man! I know, however, that his honour is in the heavens before Him Who became man, for our sakes, through Mary the Virgin. Verily thou didst effect thy escape, thou didst keep the faith, and now thou dost make supplication for us in the place wherein thou art. If I wished to multiply speech unto you, I could relate unto you the miracles which God set in operation by the hands of this holy man, Demetrius, the holy Archbishop, but I am well aware of my feebleness, and of the utter impotence of my halting and poor words.

²¹ Let us however turn to another case (i. e. subject). We will now bring forward the case of a man who was arrayed in three virtues, namely, virginity, and the rank of the high priesthood, and the rank of the martyr. Now who was this saint? It was Peter, the Archbishop of Rakote. In times past he had been a worshipper of idols, and had performed the duties of an office under the lawless Emperor Diocletian, who gave the order to pull down the churches everywhere. And there was nothing which he did openly against the service of holiness in Rakote, because the Archbishop Peter, the holy man, did not regard the face of men, but he paid good heed to Him Who said, 'Fear not those who can kill your bodies, but who are not able to kill your souls.' For this reason he was exceedingly courageous, and he used to say to the clergy, 'Let not the suspicion of men separate you from the Christ.'

²² Now there was at that time a certain man in Antioch whose name was Zôkratôr, and this man was in no wise a companion of Apatêr, who went to Egypt and became a martyr. And this Zôkratôr was originally a Christian who had been baptized, but he had withdrawn himself [from the Christi-

ans]; and he was a hypocrite, and he hated the Christians exceedingly. And he had a wife who was a Christian, and whose name was Marturia, and she had borne him two sons, the elder of whom was called Philopator, and the younger Eutropius. And when the boys had grown up, and were of a suitable age for baptism, they wished to be ²³ baptized according to the ordinance of the Christians. And the wife spake unto her husband, saying, 'I beseech thee, O my brother, to come with me to the city of Rakote that we may have our children baptized, lest they die before they have received the baptism of God, for God will be wroth with us if we neglect the souls of our children.' And Zōkratōr said unto his wife, 'Hold thy peace, my sister—now thou knowest that a persecution [of the Christians] is in progress at the present time—lest the Emperor hear of it, and destroy us.' And when he had said these words she was afraid to leave her children unbaptized. And when she knew that he would not be persuaded by her to do what she thought [to be right] she rose up, and she took her two children by their hands, and went forth on the sea, and she prayed in this wise, saying, 'O Lord God, the Almighty, the Father of our Lord Jesus the Christ, if Thou art pleased to make straight my way, grant that I may find an opportunity [of crossing the sea].' And as she was praying she looked up and saw a ship about to set sail on the sea, and this woman cried out unto those who were on the ship, 'Whither sail ye?' And they

²⁴ said unto her, 'We are going to the city of Rakote.' And na she said unto them, 'If ye will take me with you I will pay you your passage money'; and they said unto her, 'We will take thee.' Thereupon they took her into the ship, and set sail. ²⁵ And when they had sailed away from the land a distance of about twenty stadia a mighty storm rose up against the ship, and it was so violent that every one who was sailing in the ship was terrified. And that God-loving woman said, 'God will not hearken unto a sinful woman like myself, but that which hath entered into my heart I will do.' And she arose, and stood up, and prayed [with her face] towards the east, saying thus: 'O God, Who knowest everything before it taketh place, Who knowest the heart of every one, and Who knowest the wish of my heart in respect of Thee, I do not wish for a husband, nor for the apparel which belongeth to this world, nor for possessions, but for my own soul and the souls of my children. Behold, we are about to die in the sea.

²⁶ For Thy Holy Name's sake, O my Lord Jesus the Christ, Thou Saviour of my soul and spirit, look down upon me and upon my two orphan chil-

dren, and have mercy upon us.' And when she had said these things she took a butcher's knife in her right hand, and she thrust it out, and made the Sign of the Cross over it, and she stuck it into her right breast, and drew forth therefrom three drops of blood, and she made the Sign of the Cross with it on the foreheads of her two sons and [on] their breasts, in the Name of the Father, and the Son, and the Holy Ghost. And she dipped them three times in the sea, in the Name of the Holy Trinity, saying, 'In the Name of the Holy Trinity, Father, and Son, and Holy Spirit.' After these things she made her children lie in her bosom, saying, 'I may die, but let me die with my sons.' And God, the Master of the Universe, when He had seen her faith, stilled the storm, and there was a great calm.

27 And within three days they arrived at Rakote. And by the help of God they came into Rakote on the day of preparation, on the fourth day of the week, on the Passover, whereon they are wont to baptize children according to the tradition of the Egyptians. And the woman saw that the whole city was draped in white, and she asked what the matter was. And they told her, saying, 'All the Christians who are living in the city are going to baptize their children to-morrow.' And she answered, saying, 'In truth God hath made straight my way.' Then she made her way to a certain deacon, and said unto him, 'My father, I wish to meet the Archbishop.' And he said unto her, 'What is thy business with the Archbishop?' And she said unto him, 'I am a stranger, and I want to baptize my children.' And the deacon said unto her, 'Hast thou any other business with the Archbishop besides this?' And she said unto him, 'No, I have not.' And the deacon said unto her, 'If this be really the only thing for which thou wishest to meet the Archbishop then tarry thou here. For behold, the children of this city are to be baptized to-morrow, and your own children shall be baptized with them.'

28 And when the evening had come, and the Archbishop had finished Divine Service, he commanded them to bring to him the little children, and to make them ready for baptism. And when he had baptized them they brought in the children in of the wife of the man of Antioch; and God, Who alone worketh wonders, hid the matter from the Archbishop. And when he had taken hold of the little children to baptize them the water in the font congealed and became stone; and when the Archbishop saw this he marvelled exceedingly, and he commanded [the ministrant] to put the children on one side. Then he ordered [him] to bring in to him the children of

the natives of Rakote, and when he had begun to baptize them the water which was in the font assumed the form which it had usually. And he commanded [him] straightway to bring in again the children of the wife of the man of Antioch, and when he had done so the water in the font became like stone, even as before. And he commanded [him] to put the little children aside once more. And he ordered [him] to bring in the children of the natives of Rakote, and when he had brought them in [and the Archbishop began] to baptize them the water in the font assumed the form which it usually had. Then the Archbishop commanded [him] to bring in to him the children of the wife of the man of Antioch a third time, and straightway the water in the font congealed and became like stone. Then Saint Peter the Archbishop commanded the Archdeacon to bring into his presence the wife of the man of Antioch.

29 And when she had been set in his presence the Archbishop said unto her, 'Tell me, What hath happened to thee? What, peradventure, hast thou done? Of what religion art thou a follower? What city dost thou come from?' And the mother of the little children answered and said unto the Archbishop, 'I am a Christian, and my parents were Christians, and I am a woman of Antioch.' And the Archbishop answered and said unto her, 'Tell me what it is that thou hast done, for behold, God will not accept children in lieu of repentance.' And the woman said unto him, 'Hearken unto me, my Lord and Father, in [thy] charity, for thou knowest the sufferings which exist in the world at this time, and especially in Antioch. Now my children grew up, and [as] I could not find an opportunity to have them baptized I said unto their father, "Rise up, and let us [depart] to the city of Rakote, to the feet of thy holiness, and let us have our children baptized"; but he did not wish to do this, and he put before me also the dangers which he said would befall me. And I rose up, and took my two sons by the hand, and I came out on the sea, and I found a ship coming to Rakote, and I embarked thereon with my children. And when we had come into the middle of the sea the ship was in such terrible danger through a mighty storm that it wellnigh foundered.

30 And I seized my two children, so that I might cast myself into the sea with them and die with them, but the thought came into my heart, and I took a butcher's knife in my hand, and I cut my right breast and drew out from it three drops of blood. And I made the Sign of the Cross on their foreheads and their breasts, saying, "In the Name of the Father, and of the Son,

and of the Holy Spirit. And I dipped them in the sea in the Name of the Holy Trinity. And it must in any case have been for this reason, O my Lord Father, that the Lord effected the salvation of myself and my children. Besides this I know of no other thing which I have done.' ³¹ And the Archbishop said unto the woman, 'Be of good cheer, my daughter, for it is to the Lord of truth that thou hast done [this] good thing. And He to Whom thou didst come when thou didst pierce thy right breast, and didst put the blood on the foreheads of thy sons, was He Whose side was pierced by the spear on the Cross. He it was Who made the Sign of the Cross on thy sons with His own hand, and at the time when thou didst baptize them at sea it was our Lord Who did baptize them with His own hand.' And straightway the Archbishop set the children back so that he might not baptize them, and he only prayed over the woman and her children. And he preached this stimulating discourse on that very day, shewing forth the love for man and the gracious goodness of God. And he gave to the little children something of the Holy Mysteries, and he kept them under his charge until they had completed the Holy Easter. And afterwards he sent the woman away to her city with her children, in peace.

³² And it came to pass that when her husband saw that she had returned to him, he set off and went to the lawless Emperor Diocletian, the most wicked man on all the earth, and he said unto him, 'Thou knowest that my wife played the harlot in this town, and I would not support her. When she saw that I would not support her she rose up and departed to Rakote, to the feet of that contemptible Peter. And she hath played the whore there with the people with baptism, and she hath also taught the children mysteries which are unclean. And, behold, it is many days since she went away, and now she hath come back again. What now dost thou wish me to do, O my lord the king?' And the Emperor said unto him, 'Zôkratôr, who is it that doeth these things in Rakote?' And Zôkratôr said, 'It is Peter, whom men call "Archbishop". And when the Emperor heard [this] he was filled with indignation, for he had been wroth with the holy man Peter since the time when he read his discourse concerning idols, the which [also] he preached. And he sent a tribune and soldiers into Rakote to cut off the head of Saint Peter.

³³ And the wife of Zôkratôr commanded [them] to bring her and her two sons [before the Emperor]. And when they had brought her before him, he

said unto her, 'O woman, why didst thou leave thy husband, and didst go and commit fornication with the Christians?' And the martyr answered one word only, 'The Christians do not commit fornication, neither do they worship idols; now therefore, whatsoever thou wishest to do, that do. And I have no desire to hear mention made of them (i. e. Christians) by thy mouth.' And the Emperor said unto her, 'Shew me what took place among them'; but the woman made no answer to him whatsoever. And the Emperor was furious, and he commanded [his soldiers] to tie her hands and her feet behind her, and then to lift up her two children on her body, and to burn them together. And she turned her face towards the east, and yielded up her spirit (?).

³⁴ Now ye see, O my beloved, that God always hath a man who doeth what He wisheth at all times. He (i. e. the writer of the text) saith, 'She turned her face towards the east, and yielded up her spirit straightway,' because her holy heart was always looking towards the east. For the trees which were created in Paradise were in the east, and the Devil brought Adam out therefrom through envy, because when God Himself had made man [the angels] became jealous of him through the Devil; but God shall take us back again [into Paradise] through His holy Blood which He hath poured out for our sakes. The true east is that which hath risen from the House of David. For a star shall rise in Jacob, that is to say, the star which the Magi saw in the east when they were bringing unto the Christ their gifts, which were indicated aforetime by the prophet. Let us then, we who are in the darkness and shadow of death, know the east!

³⁵ I think now, O Christ-loving congregation, that what we have now said must suffice. Ye have shewn love according to the measure of discipleship, for we are all disciples of the Great, True Master, our Lord and Saviour, to Whom be glory, and to the Father with Him, and to the Holy Spirit, life-giving and consubstantial, now, and always, for ever. Amen.

VI. THE ASKËTIKON OF APA EPHRAIM

¹ Suffering compelleth me to speak, and unworthiness for undertaking the task urgeth me to hold my peace. Again the grief which is in my heart tortureth me to make me speak, and my sins lay on me the charge to keep silence. Now therefore, since I am fast held by both [desires], it is better to make myself to speak than to make myself to keep silence. I will speak so that I may obtain respite from the pain which is in my heart; my soul causeth me tribulation, and my eyes shed tears. O who is there that will pour water

into my head, and a fountain of tears into mine eyes, so that I may weep by day and by night for the wound which is in my soul, and which is caused by the fact that the word of instruction hath ceased to prevail in our time, and that inasmuch as we are in a state of ignorance our sins have multiplied? For pride permitteth us not to know the things which are upon us, so that we may cease to commit sin.

² The teaching and the words of wisdom of our fathers send forth light, even as doth the light-giver of the heavens, because their lives and conversation were filled with every kind of excellence, and this notwithstanding the fact that there were among them thorns and tares (I mean the Greeks and the heretics who lived in their times), and they were glorious, even like unto precious stones of great price. And again, because of their words of truth and their [noble] lives and conversation, their enemies, and those who hated them, were jealous of them. For who in contemplating their humility would not have pity upon them? Or who in contemplating them in their meekness and humility, and in their tranquillity, would not be puzzled thereat? Or who in contemplating their detestation of riches doth not hate the world? What plunderer, or what arrogant man is there, who, in contemplating the holiness of their lives, will not betake himself to what is excellent? Or what whoremonger is there, or what impure man, who, when he seeth them standing in prayer, will not become good and pure? What man of wrath is there, or what timid man, who, when he meeteth them, will not transfer [to himself] straightway their humility? They contended mightily in this world, and they [now] rejoice and are glad in the everlasting east, and God acquireth glory through them, and very many men are edified by them.

³ And our teaching (or, direction) hath ceased to proceed on the paths which are straight and easy, and it walketh on the ways which cause affliction and pain. For no man at this time abandoneth his possessions for the sake of God, and no man arrangeth his life here for the sake of that which is for ever. There is no meek man now, neither is there any man who is humble. There is no man now who can bear to suffer ignominy and contempt. Neither is there any man who can endure being treated with derision. For we have all become men without any [right] feeling in us. We have all become men of wrath. We have become lazy and slothful. We have become envious. We have all of us become proud and arrogant. We all seek after fine and gorgeous apparel. We are boasters. We are lovers of vain glory. We are

lovers of comfort. For he who cometh among the brethren, instead of letting them teach him, wisheth to give instruction to the others, and wisheth to impart knowledge before he hath acquired properly that knowledge for himself. He wisheth to expound the law before he hath learned the law thoroughly. He wisheth to pose as a philosopher before he hath learned the letters. He wisheth to make them submit to him before he hath learned to rule himself. He wisheth to give orders [to others] before he hath learned to command himself.

4 He who hath attained to the full height of his stature giveth [his] orders with authority, but he who is still a child giveth vague orders and contradicteth himself. If a wealthy man cometh in among the brethren he demandeth to be treated with great honour, and if a poor man cometh in among the brethren he looketh for a life of ease, the which he hath never known. If he hath been a workman in the world he will minister to his body most carefully and diligently so that it may become refined; and he will make his hands to become soft. 5 O my beloved brethren, who will not weep when he seeth that our instruction doth not increase? Those who have subdued the world continue to think of the things which belong to the world. And those who desire them most of all are those who say, 'We have subdued [our desires] for the things of earth,' and those who make most use of the things of the earth are they who say, 'We are spiritually-minded.' They think upon the things of the flesh in the thoughts of [their] hearts. O brethren, do ye not know the matter whereto we are invited? O brethren, do ye not know the honour whereto we have come? We are invited to abstinence, and yet we seek after delicate foods. We have come in naked, and we devote our care to rich and dainty apparel. We have come in to suffer with our Lord, and we seek after a life easy in every respect. We have come to be in subjection, and we all refuse to submit. We are all of us deaf when we are invited to meekness, and humility, and prudence. And we all act savagely towards each other. We cry out, but we do not understand the things which we are crying out. We listen, but the words do not enter into the ears of our heart. If a man cometh upon a dead man on the roadside his face changeth its colour, and his heart palpitateth. Let us see and let us hear the words of the apostles who died and of the prophets who were stoned, and instead of weeping and sighing let us laugh and make merry, and let us have no feeling of sorrow at all in the matter.

6 He died for our sins. And notwithstanding these things we are in no wise afraid; on the contrary, our hearts go astray, and we remain in a state of carelessness, and we laugh at our anxieties. [And yet] the sun could not endure the contempt shewn to its Lord, for it was filled with grief, and withdrew its light, and there was darkness, but we ourselves do not wish to turn our hearts from the darkness to the light. The veil of His temple had committed no sin whatsoever, and yet it was rent down the middle thereof, but we ourselves do not wish to move our hearts, nor to weep for our sins. If the earth were to quake beneath us times without number, and tremble before the face of the Lord, still we should never be afraid, and we should continue to remain disobedient to the Lord. Similarly, if the earth were to open and to swallow up cities, and to bury them entirely because of the wrath of God, we should not be afraid. Similarly, if the sun were to hide itself times without number, and were to become dark at midday, and the darkness were to envelop us at noontide, still we should not be afraid, and our hearts would never feel troubled concerning it. And we should not be disturbed at the wars which break out with the Persians, and with the other barbarians, wherein they slay men, and invade their territories, and lay waste the earth, and pour out blood in very large quantities. If we saw them [doing this] we should not be afraid, and flee to the feet of God with tears and repentance, and because of these things we should not turn aside from our evil ways.

7 O brethren, let us repent, lest the wrath of God fall upon us. O brethren, let us cast ourselves down on the ground, and let us weep, so that we may do away the wrath of God, and that He may forgive us, for we have provoked Him to wrath. O brethren, let us humble our souls with fasting and with sorrow, and with vigils by night, and let us walk in the truth, that He may shew compassion upon us, and may fill the earth with joy. Let us mourn, so that the Holy Spirit may comfort us and may make us lift ourselves up in gladness. Let us cast away from us our evil habits. Let us array ourselves in the virtues of goodness, especially we who have been made to be worthy of the conversation (or, citizenship) of the angels. Let us lay down for ourselves the measure and canon of goodness. Let us emulate the life of our fathers, and first of all let us continue in patient endurance. Let us not work hard to-day so that we may relax our efforts to-morrow. Let us not walk to-day wishing for a covering for the top of the foot, lest we come to-morrow to ask for a beautiful sandal to cover the sole thereof. Let us not put on our

bodies to-day a shoulder-covering or a piece of sacking, or to-morrow we shall certainly ask for a fine shirt made of soft and dainty stuff.

8 Walk not to-day with excessive prudence, or to-morrow thou wilt certainly walk to destruction. Walk not to-day blindly obedient, or to-morrow thou wilt certainly be disobedient, and thou wilt be troubled with obstinacy or contradictoriness. Walk not to-day humbly and in lowlymindedness, or to-morrow thou wilt walk conceitedly and arrogantly. Be not to-day in a state of weeping and mourning for thy sins, or to-morrow thou wilt certainly be over-confident, and thou wilt walk with over-boldness, and with the laughter which ariseth from folly. Do not sleep on the ground to-day, and to-morrow sleep in some bed which is high above the ground. 9 I adjure you, O my brethren, to do none of these things, but make moderation your guide, and set a fixed measure to your patient endurance and to your perseverance, in order that ye may be able to fulfil your lives in the manner which is pleasing unto God. And then each one of you shall be of use to his neighbour in every way, and ye shall be able to mortify your bodies by your asceticism, and to help your fathers and your brethren according to God. Hear what the Lord spake, saying, 'According to what ye wish that men should do unto you, even so do ye yourselves do.'

10 O my beloved one, do thou persevere in thy good work, and thou shalt be strong therein, and shalt not remove thyself from it. For our fathers made perfect their perfectness, and they persevered in one rule, and the work which they began they completed in patient endurance. There were some who passed forty or fifty years without changing the manner of their good life of continence. They ceased to make changes in what they ate and drank, they kept a firm hold on their tongue, they slept upon the ground, they walked in humility, and gentleness, and faith, and love, and singleness of heart. They loved their neighbours, which is the bond of spiritual perfection. After all these things there remained to them nothing more upon the earth, and they withdrew from the care (or, anxiety) of this life, and they devoted themselves most strenuously to prayer, and to vigils by night, with tears and groanings. Their bodies became unto them at need things of the greatest utility. They trampled upon pride, they suppressed wrath, gold and silver became strange things unto them, and through their sufferings and their tribulations they became purified from every evil thing. Therefore God took up His abode in them, and He received glory from them, and every one who

became acquainted with them, and those who heard concerning them, were wont to praise them and to ascribe glory to God.

¹¹ Let us then emulate them, and let us forsake every evil thing [and] those things which God hateth, so that when we have made ourselves pure God may dwell in us, and deliver us from the Evil One. Consider now the following matter carefully. If a man were to thrust thee into the mud, and wished to leave thee in the mire, wouldst thou not cling to him? If now, thou who art a worm, art not able to endure this [mire], how is it possible for God, Who is spotless, and without blemish, and holy, to dwell within thee when thou art immersed in the mire of filth and corruption? Let us then purify ourselves, O my beloved, so that God may take up His abode in us, and let us make ourselves to be like unto Him. Disgrace not His Holy Name, which hath been proclaimed over us, for we are called 'Christians' after the Name of Christ. Let us walk in truth, for those who love the Christ [among us] in them shall the Holy Spirit dwell. And in the place wherein the Christ dwelleth there is freedom. Let us be sober, for we know that He hath invited us to His wedding feast. Let us love Him as He hath loved us. Let us strive in everything so that we may be worthy of His bridal chamber. Let us not be careless about our apparel and allow it to become soiled, lest they bind us in fetters and cast us forth from the wedding chamber, and pass judgement upon us for two offences, namely, though we have come forth from the world, we still meditate on the things of the world, and though we flee from the things which appertain to the flesh, we yet seek after bodily ease and comfort. Do not these things, O my beloved, but remember that the day of the Lord cometh like a thief.

¹² Let us be afraid lest that day come upon us suddenly (or, unexpectedly), and we are found to be naked, and in a miserable state. For it shall come suddenly, and we shall not know how to repent; and it shall be even as he saith, 'In the days of Noah they were eating, and drinking, and marrying wives, and living together, and they knew nothing until the flood came and destroyed them all.' Let us then have fear within ourselves, O my beloved, and let us be prepared, lest it (i. e. the day of the Lord) come upon us, and we be unprepared, and there shall be no help for us. The day is drawing nigh, and the things which are written shall be fulfilled, and they shall come to an end, and then there shall be nothing left except the works of Antichrist. For

needs must that his wickedness be completed, when the Roman Empire shall have come to an end.

¹³ Already, already, He Who shall come is coming, and He shall not tarry. Let no man who wisheth to reign with the King, the Christ, shew himself careless in respect of Him, for the time draweth nigh, according to that which is written in the Apocalypse. Therefore let him that wisheth to escape the fire of Gehenna and the worm which sleepeth not struggle strenuously; let him have fear in his heart, and let him keep vigil. Let him that wisheth to be consoled [in the next world] sorrow in this; let him that wisheth for an exalted state in the kingdom which is in the heavens humble himself now, in this world. Let him that wisheth to rejoice with the angels weep now, in this world. Be sober, let your lamps burn brightly, put oil in your flasks. Let your apparel be splendid. Watch. Sleep not at the wrong time (or, even for a moment). Enter into the chamber of the Bridegroom, which is full of joy and gladness for ever. For the city of the King, the true Bridegroom, which is full of every kind of good thing, is the Jerusalem of heaven; it is full of light, there is no darkness therein, and therein is the fountain which is filled with the water of life. Whosoever wisheth to dwell therein with the King, the Christ, let him make haste to prepare himself. For the time is becoming less, the day is declining, and there is nothing whereby he can know what shall happen unto him. Let us not sleep, lest He shut the door in our faces, and say, 'I know you not,' and there come upon us a black cloud, and earthquake, and thunders, and thunderbolts (?), and lightnings, and tribulations on every side of us, and we shall have no place whither to make our escape.

¹⁴ O my brethren, let us repent, and let us not be judged [in] the Judgment of God. Harken unto the Collector of Proverbs who spake, saying, 'When tribulation cometh upon you, and would return, it shall happen that ye shall call upon me, but I will not hearken unto you. For I called unto you, and ye would not hearken unto me, and I sent abroad my words, but ye paid no attention to them.' Let us then hearken unto the Lord. Let us recognize that we are sojourners. Let us use our earnest endeavours to enter into our own city. And, O brethren, we are spiritual merchants. Let us acquire for ourselves the precious Stone, the Pearl, the Christ Jesus. Woe be unto the man who shall not acquire it for himself, for such a man, in my opinion, handeth himself over to destruction. O brethren, is it possible that ye do not know that we are branches of the True Vine, the Christ, and that the Father

of the Christ is the Husbandman? Take heed then, O brethren, lest any one of you remain without fruit. But know ye that it is the Father Who cultivateth the vine, and those branches which yield fruit He doth cleanse, so that the vine may bring forth still more fruit. Those branches which yield not fruit He striketh off from the vine, so that He may burn them in the fire.

¹⁵ Let us then look to ourselves, O brethren, lest we become careless, and we produce no fruit, and we become cut off from the vine, and we become strangers to the Christ, and are cast into Gehenna wherein is the fire which is unquenchable. And, O my brethren, we are the good seed which the Lord of the earth, the Christ, cast into His field. Let us know then, and let us understand, that the harvest is drawing nigh, and that the reapers are ready for the harvest for which they wait by the command of God. Let us look to it then that we do not allow tares to fall among us, for [if we do] they will tie us in bundles for the fire. Is it possible that ye do not know, O brethren, that we are bound to sail over the sea which is full of terror? Therefore I am afraid lest a gale of wind spring up suddenly, and we be seized thereby, and buffeted thereby, and we be irresistibly driven onwards on its wings and borne to the Valley of Judgement, when we shall be unable to find an apology. And whilst we are weeping there over our careless indifference we shall see others who are glad, and who are exulting and rejoicing. As for us they will drag us away down to Amente, and to tribulations, and sufferings, and sorrow of heart, and bitter sighings, because of our careless indifference and our supineness, inasmuch as we had not prepared ourselves before these troubles overtook us.

¹⁶ Let us then be not careless, O brethren, for the Judgement of God is an awful thing. Let us not permit the passion of the flesh to make us strangers to the city of the Christ, and to cast us away from the chamber of the Bridegroom, lest we fall down into the place of weeping and the gnashing of teeth. On the contrary, let us be sober, O brethren, and let us know that we have taken upon ourselves the garb of monkhood. Let us not permit ourselves to fall under the passions of the flesh, and allow them to have dominion over us. The amusements of dissipation, and idle pleasures, and effeminate games and pastimes are manifest among us because we are destitute of the glory of God. Similarly, mad lusts and desires for the vain and foolish things of this life are manifest among us because we seek after the things which are polluted. The love of money and pride are manifest among us because we do not love God. Envy and jealousy indicate that the love of God is

not in us. The flesh, which is tender and delicate by reason of frequent bathings and anointings, appeareth in us because we love passions, and because we are the slaves of polluted things. Our mouth is open, and we are never silent, and [we utter] what words we please; whether they are good or bad we pour them out without sparing. We never pay attention to what is written, 'In the multiplicity of words thou canst not escape from sin.' Whilst we are in this condition all is vain, and the garb of the monk cannot benefit us; on the contrary, so long as our hearts are fixed upon these works in this way, only the emptiness of our foolish pleasures will follow us.

17 O monk, put not thy confidence in thy garb, but know that thou art a stranger to the things of heaven, and that thy soul appeareth in a naked condition. But peradventure there will be some one who will say, 'The passions of the body are natural, and the man who becometh a servant unto them is without blame.' Watch carefully, O brother, that thou dost not bring an accusation against thyself. Thou resembllest that which was created by the Good God, and the unnatural things [exist] because of thy wishes and thine acts of carelessness; for all the beings whom God hath created are exceedingly good. He hath adorned their natural persons with beauty, and He hath given unto man suitable needs, and good powers and faculties for labour. Now, according to nature, a man feeleth an hungered, and when he eateth in moderation he is blameless; but if he eateth with gluttonous immoderation he becometh liable to blame. And yet hunger is a natural thing! Similarly, when a man feeleth thirsty, he is blameless, so long as he drinketh in moderation; but if he taketh to drinking and swilling at all times men will blame him. Now thirst is a natural thing, but to be swilling always is unnatural. And if a man sleepeth sufficient to satisfy his natural want he is blameless; but if he sleepeth overmuch there is no credit therein, for he doeth great injury to his own body.

18 He giveth himself into the power of the passion for sleep, and he delivereth himself over to phantasies through careless indifference. If the custom of sleeping overmuch become firmly rooted in him, it will become the master of his natural faculty of sleep. For nature and custom (or, habit) are preachers of two distinct kinds; nature manifesteth itself as a servant, but custom manifesteth itself as an act of deliberate choice, and man standeth between them. The act of deliberate choice is its own master, and it is like unto a husbandman who planteth evil habits in the natural body, as well as

the virtues which are excellent, and who planteth what is evil according as it pleaseth him. Thus also is it in the case of hunger, and in the case of thirst likewise. In the matter of thirst [there is] swilling. In the matter of sleep [there is] great destruction [of the body] if the sleep be too heavy. Moreover, in the sight of the eyes [there is] the evil thought, and in truth there is also the habit of theft. And he planteth the virtues which are excellent in a similar manner. Thus in the case of thirst there is patient endurance. In the case of sleep there is the nightly vigil. In the case of theft there is the practice of honesty. In the case of the sight of the eyes there is temperance. Thus the act of deliberate choice is like unto a husbandman.

19 For this act of deliberate choice, by the turning of the eyes, either stablisheth evil habits or planteth the virtues, which are excellent, according as he willeth, and it can overcome nature. For nature is like unto a parcel of ground which is cultivated, and the husbandman thereof is the act of deliberate choice. And Holy Scripture teacheth us and instructeth us what are the evil habits which deserve to be pulled up by their roots, and what are the excellent virtues which it is meet to plant, and to cultivate, so that they may Pö prosper. For the husbandman who knoweth not the power of the Scriptures is himself powerless, and he is also a simpleton, because the law-giving of the Scriptures giveth strength and understanding. It bestoweth the virtues of excellence from its own branches according to rule, it giveth unto him good faith to plant in his unbelieving [soil], and hope when he is in a state of want of confidence (or, incredulity), and love when in a state of hatred, and understanding when in a state of ignorance, and diligence when in a state of carelessness, [and] honour and glory. He Who suffered planted immortality and Godhead in His manhood. And if our husbandman, that is to say, the act of deliberate choice, casteth behind him his Master who teacheth him, that is to say, the Holy Scriptures, he will find himself led astray, and he will come into evil thoughts which will gather round about him evil habits, and he will plant them in his nature, which was not intended to receive them. And these are they: Unbelief, Despair about thyself, Hatred, Envy, Love of vainglory, the Lust of the belly, Luxuriousness, Contradictoriness, Strife, and the things which are like unto these. For these things shall come upon him because he hath forsaken the Law-giver.

20 And [when] he repenteth he must blame himself, and make haste and cast himself down before the Law-giver, and say, shedding tears as he doeth

so, 'I have sinned, for I have cast thee behind me.' Then straightway the Law-giver will receive him gladly, in His abundant love for man, and He will give unto him a good understanding, and strength to enable him to work the field of nature once again. He shall remove the evil habits therefrom, and will give unto him the virtues which are chosen and excellent to plant in the place of the evil things, and He will give unto him crowns and honours in abundance. He shall suffer hunger according to nature, but shall endure it with patience; he shall feel desire, but shall be able to resist it (?); sleep shall oppress him heavily, but he shall contend against it during the night of vigil; he will sing unwillingly, but he will open his mouth and bless God with a vigorous voice. They shall give him a crown for this, and at the same time pay him honours; a crown because he strove earnestly and vanquished nature, and honours because he acquired the virtues pia of excellence.

²¹ Now let us ascribe glory to God because of the love which He hath shewn to man, and let us bless Him, and let us make manifest to all His goodness, and let us cast ourselves down and worship His gracious compassion. For what father would ever shew forth such compassion as this? Or, what father is there who loveth his son in the way wherein the Lord loveth us, who are His servants? He hath graciously bestowed upon us multitudes of gifts, He hath ruled us in majesty, He hath forgiven us in mercy, and He hath healed the wounds of our souls compassionately, and yet we, who are unpardonable, have wholly disregarded Him. He hath shewn long-suffering towards us, and hath not cast us behind Him, for He wisheth to save every one, and to make them cease from their sins, so that they may inherit His kingdom. For He hath in His goodness healed all the sicknesses which have afflicted us. The lazy and inert man He hath made eager and zealous, and

²² He hath made him to learn a few hymns and psalms. The piš sinner He hath urged to repent, and He hath forgiven him, and given him joy of heart in virtue by means of weeping and humility. The weak man He hearkeneth unto very swiftly in order that his courage may not fail him, and upon those who endure patiently He graciously bestoweth the gift of the Spirit, and He giveth honour to them all as the wages of their sufferings. It is quite possible for Him to draw us to Him [on] wings, but He doth not wish to make our act of deliberate choice to become unfruitful. O what a Good God is this God! O what a Lover of man is this God! O how indescribable is this God! And yet

we treat Him with contempt and are careless in seeking after Him, our Lord, Who created us, and loved us, and gave Himself for us, and are sluggish in invoking Him! He hath redeemed us, He hath helped us, He hath illumined the eyes of our understanding, He hath set prudence in our hearts, He hath made us to taste the delight of His love, which is sweet at all times. Blessed is the man who shall be filled with His love, and over whom no other wish of the heart hath dominion.

²³ Hearken now unto me, O my brethren, my beloved. What wise man is there who would not love such a God as this? Who is there who would not worship Him, and acknowledge Him? I beseech and I entreat you that ye be not careless in ascribing blessing to this merciful God. If we are careless and indifferent, O [my] God-loving [brethren], what apology therefor shall we make in the Day of Judgement, or what shall we say? Shall we say that we did not hear, or that we did not know, or that we had never been informed [about Him]? Woe! Woe! Twofold and manifold shall be the woe that shall come upon us. For He saith, 'Voices are heard in the Valley of Judgement.' And what voices are these, O my brethren, except weeping and gnashing of teeth? What thing is there which our Lord did not do for us when He was in the bosom of His Father? Did not He Who was in the height that is indescribable humble Himself, and come down to us? Did not He Who was invisible make Himself visible for our sakes? Did not the Immortal Word take flesh and taste death for us? Was not He Who payeth honour to every one treated with contempt? Was not He smitten on His face for our sakes, that He might make us free? O how full of terror is this miracle!

²⁴ A hand made of mud, a hand of clay, a hand of dust and ashes, which was fashioned out of the earth, dared to thrust itself into the Face of Christ, Who fashioned the heavens and the earth, and He endured it with humility! And yet we, wretched and miserable creatures that we are, and made of dust and ashes, cannot bear even speech from each other. This God Who was spotless, did not He taste death, and was He not buried in the tomb for our sakes so that He might raise us up? ²⁵ Did not He break the fetters of the Enemy, and bind him, and deliver him over into our hands for us to make a mock of him, and give us the power to trample upon him? When we cried out unto Him, on what day did He not hearken unto us? And if we hesitated a little He was willing to increase our wages. Hearken, O beloved brother, I speak to thee. O monk, tell me wherefore didst thou set thyself apart from

the world, if thou seekest again for the pleasant things of the world? Thou wilt neither answer me nor wilt thou be sober. Dost thou not know that thou art invited to tribulations, and afflictions, and hunger, and thirst, and cold, pie and nakedness? Thou art invited, O beloved, to prayings, and nights of vigil, and weepings, and sighings. And yet, O brother, thou goest on amid jestings, and lewdness, and laughter, and thou sparest not thy mouth and thine eyes, and thou lookest not into thy heart.

26 Remember, therefore, that thou hast been invited to a heavenly inheritance, and yet thou behavest like a madman through thy stupidity, and thinkest about the things which belong to earth! But what wilt thou say in the Day of Judgement? Will not the Righteous Judge say unto thee, 'Did I not suffer for thy sake? I suffered hunger for thee, I was thirsty, and they made Me drink vinegar. I was naked on the Cross. I gave My soul for thee.' Were not these words written for thee, O brother? Or dost thou not know that all creation shall stand before the throne of the Christ, and that they all shall be judged on account of everything which they have forgotten, both good and bad? They shall set us in the midst of thousands of thousands, and tens of thousands pie of angels and archangels, and all the saints shall stand round about Him. In that hour thou shalt not be able to lie. Watch carefully, then, O monk, and make not thy judgement to be double upon thee, and thyself to be ashamed of thy evil actions. But I exhort thee to rise up out of sleep, and to cast thy forgetfulness behind thee, and to prepare thyself before the Judgement of God [cometh]. Know thou that it hath drawn nigh, that the day hath turned, and that the hour is at hand. Know too that thou didst see our brethren with us yesterday, and that to-day they are not, for their Lord required them, and they departed. Consider yesterday and to-day, how they have passed away like a pretty flower or like a swift runner; even so are our days, and yet we do not know it. Blessed is the man who shall make himself ready, for he shall receive the life which is for ever!

27 Hearken unto me, O beloved one. Hitherto thou hast been carelessly indifferent, hitherto thou hast occupied thyself with the cares of things material, although this world is only like unto a place wherein to sojourn. Now, however, take good heed, and decide what it is that thou wilt send to heaven before thee. I exhort thee not to depart in a condition of emptiness, but to send a gift on before thee. Send on a prayer full of tears, send on alms and oblations [obtained by] the labours of thy hands, send on nights of vigil

[filled] with psalms and hymns, send on belief and truth to the God Who hath loved thee. If thou hast sent on before thee things like unto these then be of good cheer, for thou shalt depart into a place of everlasting rest. If, however, thou hast not sent on before thee any one of the things which I have enumerated, and if ...Do not irritate thy brother, and do not treat him arrogantly. And why dost thou take thought beyond measure concerning apparel, and raiment, and food? O brother, thou takest oaths, thou utterest lies, and thou shewest thyself hard and grasping in thy buying and selling; shall not He Who feedeth the birds and the beasts feed thee by His forethought and by the fruit of thy hands? Do not act in this manner, O monk, but take heed that thou mayest become an heir of God; and, if thou wert, wouldst thou then take care for the material things of this world? Thou sayest, in accordance with thy garb, 'I have died to the world,' and then thou lettest thy

28 3 I mind dwell upon the things of the world! Why dost thou deceive thyself alone? Why dost thou make thyself a slave unto thyself? The season for repentance hath been set before thee, [but] thou art careless, and wilt be accused before the Law-giver. Observe now, O thou wretched man, that death shall come suddenly, and what wilt thou say unto him? Wilt thou not say, 'Let me be; take me not now; leave me until I have repented?' Be wise(?), O wretched man, for that hour shall come upon thee like a snare, and thou wilt repent, and wilt say, 'O woe is me! for my days have come to an end without my knowing it. Woe is me! What shall I do? Death hath compassed me round about, and there is no way whereby I may flee from him.' 29 Now therefore, O my beloved, be wise, and pay good heed unto the things which I shall say unto thee. Harken thou unto what the Lord spake, for He said, 'Even unto the very least word, and the most trivial, a man shall give account of the same in the Day of Judgement.' This is sufficient to bring fear and trembling upon us in the day of the Judgement of the Christ. Is there any man who would not be utterly terror-stricken before the Lord of All, Who crieth out? for he who hearkeneth unto Him ceaseth to exist [forth-with]. He saith, 'The chamber of the marriage feast is prepared; my oxen and my fatted animals are slaughtered, all things are ready. Come ye to the marriage feast. Come ye to the open door. Come ye inside, remain ye not outside. If I shall shut the door there is no one who can open it to you, there is no one who can take inside him that standeth outside.' And after these invitations,

and after all these entreaties, there is none who heareth, none who hasteneth [to accept], none who is afraid, but all remain unmoved in heart through [their] vain delusion, for we do not wish to hearken. Let us be prudent. Let us not be careless and become carried away by emptiness. A blessed man is he who hath fled joyfully and hath departed to the Lord, for He shall give him freedom of speech at the true marriage feast.

³⁰ O woe be unto him that is careless! We know that we must of necessity depart, and we know that He will come in power and great glory, and will bestow crowns upon those who have hearkened unto Him, and have worked well, and that He will award punishments to those who have been careless. For, in the middle of the night, when all men are asleep, and are sunk in the deepest slumber, mighty noises shall come from the heavens, and peals of thunder which strike terror [into those who hear them], and lightnings filled with fire, and mighty winds filled with quaking, and those who are asleep shall wake up in a state of great alarm, and terror shall lay hold of them, and fear and dismay shall seize them, when each and every one of them shall remember his own deeds, whether they be evil or whether they be good. Those who have done evil shall burst out into lamentation, and their hearts shall beat wildly, and they shall cry out, saying, 'Woe be unto us! Whither shall we go?' For the earth shall shake under them, the thunders shall strike terror into them, the lightnings of fire shall alarm them, and the winds shall buffet them and shake them violently. There shall be darkness and the blackness of night of the densest kind which shall terrify them utterly, and there shall be no place whereunto they may flee. The fear of death shall stupefy them, and the thought of their sins shall encircle them, and the punishment of the Judgement shall put them to shame.

³¹ Such are the things which shall come to pass at that hour. A trumpet which striketh terror shall issue a blast in heaven, and the terror thereof shall raise up those who are sleeping in the ends of the earth, and it shall make those who have been dead for ages to stand up. Then the powers of the heavens shall shake, and the foundations of the earth shall totter and shall roar like the seas, and all the elements shall be set pR pRa in violent commotion at the fear of the glory of the Lord. For a terrible fire shall go before Him, and shall purify the earth from the iniquities wherewith it hath been defiled. Amente shall open its gates in fear, and Death shall remove himself and be abolished. Then all the flesh of men who have come into being from

the earth, and who have all turned to corruption, shall hear the sound of the trumpet, and they all shall come to life. O what a terrifying miracle will this be! How is it possible in the twinkling of an eye for the dead bodies of all mankind to rise up, and come to life, and stand up to judgement, and cry out in their fear, saying, 'Glory be to Thee, O God, Who hast raised us up from the dead through Thy love for man?'

³² O blessed shall be those who are perfect, and have lived in purity, for they shall be made happy by the sight of the wages of their labours, and the Martyrs who shall be made to wear their crowns, and the Prophets and the Apostles who shall be arrayed in their apparel, and they shall all dwell in glory before the face of the Christ. O blessed shall be those who shall be found worthy of that state of being, for they shall hold intercourse with the angels, and walk with the saints, and converse with God in the uppermost heights amid the clouds of glory, and they shall keep the feast with the Immortal Bridegroom. For as the bird which stretcheth out its wings fliceth up into the heights therewith, even so shall it be with each of them who seeth according to his power. He whose heart is holy seeth the glory of God. And Adam, the first man, shall marvel in that day, and shall say, 'How is it possible that all this great multitude, and these countless nations, can have come forth from my body?' But he will be far more puzzled to know why it is that of this one creation of all mankind, one is in the kingdom [of heaven] and the other in Amente. Glory be unto Thee, Thou Who art alone the Wise God! And further, O brethren, let us remember that terrible place of Judgement.

³³ In very truth when I remember it trembling seizeth me, and I become violently alarmed, and I heave sighs, and I weep when I see the Paradise of Joy, and the fiery furnace of Gehenna, and the examination before the throne of the Christ. [When] I see these things I heave a sigh, and my strength faileth me because I have squandered my time with careless indifference, and wasted it in empty talk and thoughts, whereon I have used up my tears, and I never perceived how they were being sacrificed, and how my days were coming to an end; and so my days came to an end without my knowing it, and my sins became very many. ³⁴ Woe be unto me, O my beloved! What shall I do by reason of the shame which shall overwhelm me on the day of the awful Judgement of Truth? At the moment when those who are my friends and acquaintances see me in the garb of monkhood, they will

look upon me, and ascribe blessings unto me, not knowing that my inward parts are full of Folk wickedness, and of every kind of uncleanness, and that I ~~pka~~ forgot God, Who trieth the hearts and the reins. O brethren, great indeed will be the shame of that moment, and it will be the greater because it must be submitted to, and there is no escape therefrom. Verily, wretched and miserable shall the man be who shall be cast away on that day in shame. Who is there that shall be able to help him? I adjure Thee, O God, by Thy lovingkindness, Thou Lover of mankind, Thou Good God, place Thou me not on Thy left hand, and cast me not away with the goats, who have provoked Thee to wrath. And say not unto me, 'I know thee not.' But because of Thy great mercy, make me, so long as I remain in the body, continue to weep by day and by night, and to groan over my sins, and do Thou prepare my heart to be a dwelling-place for Thy holy grace. Even though I am a wicked sinner I will not cease to knock at the door of Thy compassion. Even though I am careless I will not desert Thy path, O my God.

35 I beseech you, my brethren, I entreat you, I adjure you, let us weep before Him day and night, with prayers and psalms, in order that we may not fall into the place of weeping and gnashing of teeth, and the sleepless worm, and the shame, and the disgrace, and the Great Judgement, which shall decide [everything], that peradventure, by the compassion of God, He may make us worthy of life everlasting with the saints, in the place wherein there is neither terror nor destruction, the place wherein there is no death, the place wherein there is no war of the Adversary, the place wherein there is neither hatred nor enmity, but everlasting joy and happiness, and the table which is full of the good things of the Spirit of every kind, and is full of the sweetness of righteousness, and the Paradise over which we shall exult, and which we shall inherit for ever and ever.

36 Glory and majesty be to the good and man-loving God, Who hath prepared for us His kingdom for ever and ever! Amen.

VII. ANOTHER EPISTLE OF APA EPHRAIM TO A BELOVED DISCIPLE

1 My beloved in the Lord, before every other thing set humility in thy mouth when thou art ready to make answer, for, forgive me, thou knowest that by humility all the power of the Enemy is brought to naught. And thou knowest the goodness of thy Master, Whom they blasphemed, and how He became humble, and obedient, even unto death. And do thou thyself, my son, set thy humility in thy mouth, and in thy heart, and in thy neck, for

there is a commandment which inculcateth humility. Consider David, who boasted himself of his humility, and said, 'Because I humbled myself the Lord delivered me, and He did good unto me.' My son, array thyself in humility, and thou shalt make the virtues of God be with thee. And if, my son, thou art in a state of humility, no passion whatsoever shall have power to draw nigh thee. There is no measure (or, limit) to the beauty of the man who is humble. No passion whatsoever shall be able to draw nigh unto the man who is humble, and there is no measure to his beauty. The humble man is a sacrifice of God. With him that is humble the hearts of God and His angels rest. Moreover, when the angels glorify him, there is the excuse for him that hath produced in himself all virtues; but for him that hath produced humility in himself thou wilt find no excuse whatsoever needed, besides that he hath become humble.

2 My son, these are the virtues of humility. My son, hold thy peace, for it is written, 'He who is wise at that time will hold his peace.' Hold thy peace until thou art asked a question. When they ask thee a question speak, and use humble words, and a humble manner. Do not be wholly mournful. If it (i.e. the question) be too great for thee sit down. Speak not when others are speaking words of depreciation; compel thyself, thou shalt not forget, [and let] thy thoughts [be] 'I have not heard [them].' To all words wherein is profit give thy most earnest attention. For it is Prr written, 'If [thou art] a doer of the word and not a hearer thereof thou deceivest thyself, my son, in the Lord.' I gave thee commandments in thy beginning, do thou keep them in thy youth. Observe what Paul spake. He said, 'Besides, from the time when thou wast a child thou didst know the Holy Scriptures, which have the power to save thee.' Learn thou the whole code of rules of the profession of the monk, and make thyself to be greatly beloved in all thy works. If thou goest to the desert to take up a place therein, thou being a youth, and thou settlest thyself on one which is too great for thee, and God is therein, do not leave it in thy discontent and depart to another. Let that desert whereon thou hast settled be sufficient for thee, lest thou make Him angry. For it is written, 'It is not a little thing against you to provoke men to wrath.' In the desert wherein thou art observe this course of action,

3 and flee not from place to place. Do not cry into [the abode Prg of] a man because of thy belief, nor because of the desire of thy bowels. Have no companionship with a restless and troublesome man, and make thou thyself

to continue in thy quiet life, and thou shalt not be in the mouth[s] of the brethren. I beseech thee, my beloved in the Lord, to let thy chief aim be to learn; to hearken (or, obey) will give thee rest. For it is written, 'The profit of instruction is not silver.' Guard thou thyself against the habit of not listening (i. e. disobedience), that the word of Saul be not fulfilled on thee and his generation, for God is more easily persuaded by obedience than by sacrifice.

4 These then are the rules of the profession of the monk. Thou shalt eat with the brethren. Lift not up thy face until thou hast finished eating. Perform thy eating in the apparel wherein thou appearest in public. If thou shouldst happen to be the last man served say not, 'Bring it here, where there sitteth a greater than thou.' When thou wishest to drink from the water-bottle do not let thy throat make a gurgling noise like a layman. When thou art sitting in the midst of the brethren, and phlegm riseth up in thee, do not eject it in the midst of them, but go some distance away, and eject it there. When thou art sleeping in any place with the brethren let not thy person approach them within a cubit. If the work be of a quiet character do not sleep upon a mat, but fold it up, for thou art a young man. Do not sleep stretched out, nor upon thy back, in order that thou mayest not be disturbed by dreams. When thou art walking with the brethren keep some distance from them, for when thou walkest with a brother thou makest thy heart to be idle. If thou art wearing sandals on thy feet, and he who is walking with thee hath none, take off thy sandals, and walk as he is doing, for it is written, 'Suffer.' Do the work of the preacher. Do diligently whilst thou art in thy habitation. Eat not whilst the sun is outside (i. e. on the horizon).

5 Light not a fire for thyself alone, [or] thou wilt become luxurious. But when thou art invited to warm thyself call some poor and miserable man who is with thee in the desert, [send him in thy stead], and thou shalt cause thyself to be praised, saying, 'I could not eat my bread by myself.' If thou art on a mountain, or in a place wherein there is a sick brother, visit him twice daily: in the morning before thou beginnest to work with thy hands, and in the evening. For it is written, my beloved in the Lord, 'I was sick and ye visited Me.' When a brother dieth on the mountain whereon thou art do not sit in thy cell when thou hearest thereof, but go and sit with him, and weep over him. For it is written, 'Weep over a dead man, and walk forth with him until he hath been buried'; for this is the last duty which a man can perform for

his brother. Salute his body compassionately, saying, 'Remember me before the Lord.'

6 My son, do thy utmost to observe the things which I have written down for thee, for they all are the rules of the profession of the monk. Let death draw nigh unto thee by day and by night, for thou knowest that him whom thou knowest is he who shall speak unto thee, saying, 'I have never placed it in my heart. My feet are on the threshold, I shall live until I am beyond the threshold of the door.' My son, set thou thy whole mind before God at all times, and let not all these infirm thoughts lead thee out of thy course. Keep always before thy sight the punishments which are to come. Make thyself to resemble God whilst thou art in thy habitation. If a brother come to thee rejoice with him. Salute him. Set water for his feet. Forget not this. Let him pray. Do thou sit down. Salute his hands and his feet. Do not put questions to him, saying, 'Whence comest thou?' For it is written, 'In this way some have received angels in their abode without knowing it.' Believe him that cometh unto thee, even as thou wouldst God. If he be a greater man than thou say unto him very often, 'Let [thy] favour be unto me,' that is to say, 'I regard thee as my master.' Put away thy food, and eat with him. And if thou art in the bond of fasting break it, for it is written, 'My son, I have always shewn myself glad to accompany the man who wished to walk.' Thou shalt rejoice with him, and be glad. Do thine utmost to make him bless thee three times, so that the blessing of the angel who walketh with him may come upon thee.

7 And as regards the Faith itself of the Catholic Church, do not let thyself backslide therein, neither do thou put thyself outside it. We believe in the One God, the Father the Almighty, and in His only-begotten Son, Jesus the Christ, our Lord, through Whom the Universe came into being, and in the Holy Spirit, that is to say, in the Blessed Trinity, which is the complete Godhead. He is God, He was in God, He is the Light which came out of Light, He is the Lord out of the Lord. He was produced and was not a creation. He was produced like a man. He was not a created thing, but God. He was produced by the Holy Virgin Mary, the woman who produced God. He took the flesh of men for our sakes, [He came down] to the earth, He rose up therefrom. He chose for Himself preachers, that is to say, the Holy Apostles, whose voices, according to that which is written, have gone forth into all the earth. They crucified Him. They pierced Him with a spear. There came out

our salvation, Water and Blood, that is to say, the baptism and the glorious Blood, for unless thou receivest the Blood thou art not baptized.

8 Do thou, my son, keep this faith, and the God of peace shall be with thee, and shall save thee, and deliver thee, and thou shalt be at rest all thy days. Salvation is in the Lord, my beloved son, in the Lord. Remember me, O my beloved one in the Lord, through Jesus the Christ, our Lord, unto Whom belong glory and might for ever and ever! Amen.

VIII. THE LIFE OF JOHN THE MONK

1 Here beginneth the life of the blessed john, the perfect monk, whose parents made for him a gospel of gold, and who ended his life, with the most excellent patient endurance, on the fourth day of the month mekhir. IN THE PEACE OF GOD. PRAY FOR US ALL! AMEN. This life which I will now describe unto you is that of a man of God, who lived in our time, and it must be regarded with wonder. This man lived in the city of Rome, and he was exceedingly rich; he was the Archon of the city. His name was Eutropius, and the name of his wife was Theodora; and both of them had been worshippers of God from their youth up. And they had three children. Now two of these had been appointed to high positions in the Palace of the Emperors, and the youngest had been sent to receive instruction in the works of God. And after these things he learned the teachings of the wise men, and associated with them. Moreover he learned the works of God, and attached himself to the church, making enquiries concerning God by day and by night.

2 And it came to pass on a day that a certain brother, who was a monk, and who belonged to a Monastery which was inland (or, to the south), and was called after the name of those who sleep not', passed by; and he was wishing to depart to Jerusalem to pray in the Holy Place. And this monk spake unto John inside his house with the words of God, and John marvelled exceedingly when he saw the monkish brother, and his garb, and perceived his pleasant manner of speech, and his internal thought about God, which was like fire. And John said, 'My lord father, what is thy native place, or where is thy monastery?' The monkish brother said unto him, 'I live in the Monastery of the Sleepless Ones. And if God pleaseth I wish to go to Jerusalem so that I may pray there in the Holy Place, and, by the will of God, I will return again to my place.' And the monk informed him concerning everything about which John enquired of him.

3 And when John had heard these words he laid hold upon the hand of the monkish brother, and took him to a place which was quiet and secret, and he made him to swear great oaths, saying unto him, 'My beloved brother, when thou hast gone to Jerusalem, and hast returned in peace, thou shalt not hide thyself from me, neither shalt thou depart to thy monastery and forsake me, and I will not hide anything from thee during the whole course of my life. My parents, however, love me very much more than they love my brethren, for they have placed me in the hands of instructors, and my father saith, "I will give thee high offices." Moreover, according to what is in his heart, he wisheth to give me seven offices, each of which is more exalted than his own. After these things he wisheth to make me a bridegroom. And, moreover, when I go into the church I hear them proclaiming and saying, "Everything in this world is contemptible," and "Let him that despiseth this world follow the Christ with a right heart," and even so he shall hardly be saved. Surely, my brother, it will be especially difficult for a sinner like myself to be saved. Therefore, I beseech thee, O mighty father, to take me with thee to thy monastery.' And when the monkish brother had heard these things he took an oath, saying, 'When I return I will take thee with me to my monastery'; and straightway they made a firm compact with each other to this effect very readily, and then each departed to his abode in peace.

4 And after these things the blessed John took counsel within himself, saying, 'First of all let me go to my parents, so that I may make them prepare for me a Gospel wherein I may read, for I do not know the commandments of Christ, and I would find Him in the place whither I am going.' And he came to the house of his parents, and he told them the reason [for his desire], and he spake unto them thus: 'Behold, O my parents, I am put to shame among my fellow scholars, for of all those who are at school with me each one hath his own Gospel of gold, which their parents have prepared for them to read in. As for me I am like a beggar in their midst, and like one who hath neither father nor mother.' And John threw himself down upon his face before his parents, saying, 'I beseech you most earnestly, O my parents, to prepare for me a Gospel, so that I may have it in my hands, and receive instruction therefrom.'

5 And when his mother heard [these words] she rejoiced exceedingly, for it was her wish that he should be well instructed. And when she had thought over these things she spake unto her husband, saying, 'My lord brother,

make a Gospel of gold for our son John. Do not have it beautifully written only, but decorate it also beautifully with really precious stones of great value.' And straightway his father commanded, and one brought to him five hundred holokottinoi (oboli) and precious stones of great beauty, and he gave them to a cunning goldsmith, and he made for him very beautiful decorations for the Gospel which he had caused to be written. And John's father took it and gave it to his son, and John took it, and rejoiced over it, and he studied it with great diligence. And he waited for that brother who was a monk to come in order to depart with him; and after a few days that brother who was a monk arrived, according to the compact which they had previously made with each other.

⁶ And when John saw the brother who was a monk he rejoiced exceedingly, and was glad, and he saluted him, and he was in a state of great joy. And he said unto him, 'My lord father, I know the wishes of my parents, and their love towards me, and especially the wish and love of my mother. If she were to hear of such a thing as this in connection with me she would weep, and suffer greatly because of me. I therefore beseech thee to let us arrange that we go away secretly, and not to let any one know of our departure.' And the monk said unto him, 'Whatsoever pleaseth thee that will I do with thee, and that which thou desirest may God fulfil for thee.' ⁷ And John and the monk rose up, and they departed secretly. And they arrived at the sea, and they searched for a boat wherein to embark. And John spake unto the captain of a ship, saying, 'I charge thee, my brother, to halve the fare in our case, for then thou wilt be able to take the two of us to the Monastery of the Sleepless Ones.' And the captain of the ship said unto them, 'Sit ye down until I have loaded my ship with its freight, and then, by the will of God, we will set sail.' And John said unto the captain, 'Tell me how much the fare is'; and the captain said unto him, 'One hundred oboli is the passage money for my ship.' Then John said unto him, 'I will give them to thee'; and when John had said this he came to the place where was the brother who was a monk, and he said unto him, 'My father, the ship's fare is large, and it is meet for thee that we should depart quickly, lest some people meet us, and they recognize us, and they seize us, and we be put to shame. Therefore let us flee secretly.'

⁸ Then John went into his house to his mother, and he said unto her, 'I make entreaty unto thee, O my beloved mother. I know well that thou ful-

fillest all my wishes, but there is one thing that I lack, [and which if granted] would cause us both to be praised.' And his mother said unto him, 'Whatsoever thou wishest ask at my hand, and I will fulfil thy desire for thee.' And John said unto his mother, 'Thou knowest that all the youths who are with me at school have provided me with meals, and that not once, nor twice, and that I have eaten often of their provisions. Now there is nothing at all which I can do for them in return for what they have given unto me, and I am in truth ashamed to peab enter the school again because of this matter.' His mother saith unto him, 'Whatsoever thou wishest I will do for thee. When thy father cometh into the house at the hour of noon I will make him to give it (i. e. money) to thee, so that thou and thy companions mayest do what thou wishest therewith.' And when his father came into the house at the hour of noon she told him everything which John had said unto her. And his father answered and said, 'I will give unto him everything that he wisheth for, but let us set apart a servant to watch over him, for he is young, lest he squander [the money] in works of wickedness.' And these words pleased them both, and they called their son John, and they gave him the money, and appointed a servant to attend him. And when John had taken the money he went to the place wherein was the monk, both he and the servant who accompanied him, and he said unto the monk, 'My lord brother, this servant whom

9 thou seest belongeth to me. I beseech thee to do me an act peac of grace, and let him tarry with thee, whilst I go to the place where some neighbours of mine are to enquire concerning a certain person who was coming to me at this hour.' Then the old man, the monk, understood that he was talking to him concerning the captain of the ship, and that he wished to go away by himself by reason of the servant who accompanied him. 10 And John took the hundred oboli, and came to the place of the captain of the ship, and he said unto him, 'I beseech thee, O my lord brother, to make ready to sail, and let us depart quickly, I and my brother.' And when the captain heard this, [and knew] that John wished to depart secretly, he said unto him, 'I have already finished making my ship ready to sail, and I have already told you that the passage money by my ship is high. However, if thou wilt remain in this place until I have loaded up my vessel, I will embark thee.' And John said, 'I have already told thee that I will give thee the passage money, according to what thou didst say.' And straightway he brought out the hundred

oboli in his hand, rejoicing greatly, and he gave them to the captain, saying, 'Whatsoever thou informest me [is needed] more than these I will give unto thee. But observe now, ~-pax~- if by the favour of God the weather be favourable for us, thou must put out to sea quickly, and we will depart secretly.' And when the captain of the ship heard these words he took the hundred oboli in his hand, and rejoiced exceedingly, and he said unto John, 'Go and bring thy companion, and come [back]; if it be the will of God I will take most excellent care of you.' And John returned, and informed the brother who was a monk about everything that had happened unto him.

11 And after two days John said unto the monk, 'Rise up, and let us depart by sea, because this is the day whereon I ought to make ready the meal for my fellow learners, and I ought to seek for some small fish for them.' And they came to the sea-shore by the will of God, and a favourable wind arose, and the captain embarked on the ship, and stood on the side of it, and he stooped down and beckoned to John and the monk, saying, 'Arise come ye and embark.' Now L They were troubled, for they wished to send away the servant from them, and to leave him behind, but they could not find any satisfactory means for doing so. And John said unto the servant who was accompanying him, 'Rise up and go to the palace, to the scholars, and see if they have all assembled there, and then come back quickly and let me know; behold, I will wait for thee here'; and the servant departed. And they themselves went up into the ship, which set sail at once, and they arrived at the monastery by the will of God. And the servant returned to the sea-shore and did not find them, and he was disturbed exceedingly in his mind, saying, 'Shall I take to flight and not tell my master?' Then he said, 'I am afraid that they will make search for me and that they will find me, and inflict many evils upon me; so I will go and inform my masters, lest perhaps they seek him at my hands, and I shall be without anxiety and free from blame.'

12 And it came to pass that when his mother heard these things she rent her garments, and she scattered dust upon her head, and she wept with a great weeping, saying, 'Woe is me, O my beloved son John! What hath become of thee, O my sweet son? Woe is me, O my son! For thy face is O John, my beloved son! Woe is me! Who hath carried away the light of my body? I know not. Woe is me! Who hath carried away my beloved son, the darling of my soul? O John, my beloved son! O light of mine eyes! Why did I send thee forth after wisdom in this manner [to meet] the fate which hath come upon

thee? Woe be unto me, O my son, who wast sweet to every one! Woe be unto me, my son, my sweet one, thou face full of joy! Woe unto me, thou who resemblest the angels! Woe unto me! What shall I do from this day henceforth?

¹³ And thus also did his father weep, with groanings, and sighings, and sorrow of heart, and he cried out, saying, 'What hath happened unto thee, O my beloved son? I know not what hath happened unto thee suddenly.' And whilst the seven days of weeping were being fulfilled the whole city mourned with them. Then his father rose up and went into the palace, and informed the king of everything which had happened, and he entreated him to send out an order to every part of his kingdom, so that the people might seek for his son, and, peradventure, might find him. And when the king heard these things he was greatly grieved, and was very sorrowful because he loved him exceedingly for his beauty and for his intelligence, and he ate with him at his table because of the greatness of his liking for him. Then the king sent out a command into every part [of his kingdom], and soldiers to seek after him, and they went about in every place, but they found him not; so they returned to the palace. And [although] his parents had worn themselves out in going round about without finding him they ascribed glory to God.

¹⁴ And John came to the monastery, he and the monk also who accompanied him, and he carried with him the Gospel of gold which his parents had made for him, and he (i. e. the monk) informed the head of the monastery of everything which had happened to the young man John, and about his great belief in God. And the Archimandrite said unto the young man, 'My son, behold, I see that thou art young in years, but exceedingly well-doing in thy works. Moreover, my son, every one who wisheth to withdraw himself from this world, if he be of thine age, waiteth patiently for forty days, and after that period the hair of his head is shaved off, and then he assumeth the garb of the monk.' And John said unto him, 'I adjure thee, O my holy father, by the Holy and Consubstantial Trinity, and by the prayers of the monastery, that thou shave my head this day, and especially, as God knoweth, my heart burneth with desire for the life of the monk, and for the garb of the angels.'

¹⁵ And the Archimandrite was persuaded, and straightway he prayed over him, and he placed upon him the angelic garb. And the heart of John rejoiced within him exceedingly, and he prayed to God by day and by night

with such exceedingly long prayers that his praying, and his daily contest, and his asceticism were far in excess of a very great many of those who were his neighbours. And for six years he led this kind of life of abstinence and ascetic excellence in the fear of God, and besides this he engaged in many contests of self-abnegation, and practised many habits of self-repression. And the Archimandrite saw him, and marvelled exceedingly. And the Archimandrite said unto him, 'My son, thou art pue a very young man, but behold, I see thee practising very many mighty works of abstinence; thou wilt thyself destroy thine own body, and wilt not be able to stand up, neither to pray, nor to fast. For overmuch ascetic labour exhausteth a man greatly, and maketh him weak.' But John did not cease to practise the labours which he had begun to perform.

¹⁶ And when the hater of what is good, that is to say, the Devil, saw him, he became angry with a very great anger, for he could not contain himself when he saw the great ascetic labours which John performed in his daily life, and the great renown [which he obtained]. Therefore the Devil brought into his mind the remembrance of his parents, and he endeavoured continually to make him remiss in his exercises. And moreover he made him to become more and more apathetic in the observance of his frequent fastings, and his vigils which lasted the whole night long. And the body of John became weak and infirm, and he became more and more emaciated. And when the Archimandrite saw him he marvelled at the weakness which had come upon him, for he was wellnigh ready to die, and he said unto him, 'Have I not told thee from the very beginning that God doth not demand from us anything which is beyond our strength, and yet thou hast

¹⁷ made thyself weak and helpless through the exhaustion pu caused by thine excessive labours?' And John said unto him, Forgive thou me, O my lord father, it is not the excess of ascetic labour which hath increased weakness in me, but the remembrance of my parents which Satan hath cast into my heart, and the thought of the misery which is in my house. And besides there is this matter also which I do not understand. The [Devil] maketh me more and more apathetic so that I may depart to them. But I believe in God and in thy holy prayers: that I shall trample down all his power, and that I shall not go aside from that which is between me and God. And, moreover, I know that God shall put him to shame.' And the Archimandrite said unto him, 'Have I not told thee already that the Devil possessest multitudes of

wiles? But thy crown of patient endurance is great.' Then the old man, the Archimandrite, wept for the blessed man John, because he thought that perhaps he might turn aside from his patient endurance.

¹⁸ And on the morrow John rose up and came to the Archimandrite, and cast himself down at his feet, and wept, saying, 'O my lord father, I wish to see my parents, but I entreat thee to pray for my wretched state, and perhaps thou wilt continue to do so, that God may make me perfect in patient endurance until I trample upon all the power of the Enemy; besides the command [hath come] to me to go.' Then the Archimandrite assembled all the brethren that they might pray mighty prayers over him, and weep over him many tears, and after that he sent him away, saying, 'My son, go thou in the Name of the Father, and the Son, and the Holy Ghost; for it is He Who shall go with thee, and it is He Who shall guide thee.' And John rose up and took the Gospel of gold which his parents had prepared for him, and he entreated the remainder of the old men to pray for him. And they all together spread out their hands on the head of John, saying, The prayers of the saints shall go with thee, and shall make thee to tread upon all the power of the Enemy.' And at that moment John rose up, and saluted

¹⁹ *pna pne* all the brethren, saying, 'Pray for me, O my fathers and my brethren; I salute you all, O ye blessed people, who did receive me, and did feed me with holy doctrine. I am not worthy of you.' And having received the salutation of the brethren he came forth from the monastery and departed. And when he had travelled a short distance from the monastery he turned his face round and looked at the monastery, and he wept bitterly and shed many tears. And after the weeping he went on his way until he drew nigh to the entrance of the city. And whilst he was travelling along he met a very infirm man who was dressed in ragged garments, and in pieces of shrivelled leather (?). And John said unto him, 'Hail, my brother! Come and walk with me.' And the brother said unto him, 'Hail, my lord brother! As soon as ever I had seen thee I rejoiced. Let us walk together.' And John said unto him, 'I see that thou art exceedingly weary, and that the apparel which is on thee is in rags. I beseech thee to give them to me, and I will give unto thee the apparel which I am wearing.' And straightway John stripped his apparel off him and stood naked, and gave it unto the infirm man.

²⁰ *pne* And the infirm man blessed John, and they marched on together until they arrived at the city into which the infirm man was going; and they

straightway saluted each other, and each man went his own way. And when John had arrived at the city wherein his parents were he cast himself down upon his face and wept, and he worshipped the Lord, saying, 'O my Lord Jesus the Christ, forsake Thou me not.' And straightway he came into the gateway of his parents, and he cast himself down by the threshold of the door, and he worshipped the Lord, saying, 'O Lord Jesus the Christ, behold, it is the house of my parents which I see; do Thou give me strength until I trample upon all the might of the Enemy.' And straightway John sat down by the door of the gateway of the house of his parents, and he slept there until the morning. And on the following morning the porter opened the door of the gateway, according to custom, and when he saw John sitting by the door, dressed in very ragged apparel, he said unto him, 'O man, what hath come to thee that thou darest to come into this place, and to sit down herein dressed in such filthy garments? Get up out of the place wherein thou art sitting, and let me clean it before my master cometh down, for if thou do not, and he see thee, he will quarrel with me.' And John said unto him, 'I entreat thee, O my brother, do not cast me outside, for I am an infirm and miserable man.' And the porter had compassion upon him, and allowed him to sit inside his parents' gateway.

21 And at the time of dawn his parents came out, and John saw them, and he wept tears in such great quantities that his whole body was soaked thereby, and John communed with himself, saying, 'Behold my parents! Thou hast seen them. Now I believe that thou shalt trample upon all the might of the Enemy.' And straightway John wept another flood of tears, saying, 'My Lord Jesus the Christ, forsake Thou me not.' And he sat in the gateway of his parents for a full year. And his father sent unto him his food every day from his own table, not knowing that he was his son. And his father used to say, 'As the Lord liveth, my heart troubleth me about this infirm man, who sitteth naked outside in the cold by day and by night without clothes.' And John stayed in that place, and did not wish to come forth therefrom, and his father said, 'The Lord is merciful, and He will deal graciously with us for his sake.' And he gave him a little clothing to put on for God's sake, for he was naked by day and by night.

22 And it came to pass on a certain day that his mother came down, and she saw the wretched state in which he lived, and the filthy state of his body, and her stomach turned, and she vomited because of the loathsomeness of

his body. For his body was pinched and shrivelled up, and was covered with putrefying sores caused by the severe and prolonged labours of asceticism which he practised, and by the affliction of heart wherein he lived; and he was like unto a dead man. And she said unto her servant, 'Cast this man forth from this place so that I can go out, for unless ye cast him forth from this place I shall not be able to pass by the spot wherein he is.' And straightway the servants cast him forth from the place where he was. And he rose up from that place, and pne he withdrew himself a short distance, but he did not go away as if he were leaving the place, for he kept near the gateway.

23 And when the keeper at the door saw him he disputed with him, saying, 'Go away from this place, O man, because of my mistress, for she must not see thee or she will turn back because of thee.' And John said unto him, 'My brother, I beseech thee do not thou withdraw from me thy gracious kindness which thou hast shewn me hitherto, but do thou make for me a little hut, and a little space wherein I can go, so that thy lady may not quarrel with thee.' And the door-keeper was not indifferent about the matter, but he prepared a small hut for him, and he remained therein, and his father sent to him his food daily from his table. And the things which were sent unto John every day he gave away in charity to the poor and to those who were in want, and he ate no part of them himself except bread and salt. And the brethren in the city who were helpless came to him, and he fed pne them.

24 And the body of John through his excessive labours became so greatly emaciated that his bones became ever more and more apparent [through his skin]. And after ten years of days, when the Good God had seen the greatness of his self-abnegation, and his ascetic labours, and his fortitude, the Lord appeared unto him by night in a vision, and said unto him, 'Hail, John! Inasmuch as, according to the name which hath been given unto thee, that is to say, John, thou hast lived the life of a virgin as did he (i. e. John the Apostle), and hast forsaken this world, and all the glory thereof, behold, the period of the sufferings which thou hast suffered hath come to an end, and all the contendings which thou hast undertaken in My Name. Three days longer remain unto thee in this world before thou art to come up to Me in the heavens, wherein thou shalt rest with My saints.' And John rose up from the vision, and he wept, saying, 'I bless Thee, my Lord Jesus the Christ. I am wholly unworthy to live, [and I am not] worthy to look upon the faces pnn of the

saints. But I beseech Thee, my Lord, on behalf of my parents, that Thou mayest incline to be gracious unto them, and to forgive them their sins, for Thou, O Almighty God, art alone sinless.'

²⁵ And when the blessed John had said these things he called to the gate-keeper and said unto him, 'I know that thou hast shewn thyself careful to do good unto me. There is, however, yet one other thing which I would ask of thee, namely, that thou wouldst go and inform thy mistress of a small matter which I will declare unto thee.' The gate-keeper said unto him, 'Everything that thou wishest to tell me I will declare unto her.' And John said unto him, 'Go, and say unto her thus: This poor and diseased man, who is outside the door, and of whom thou didst say, "Cast him outside," saith: "I beseech thee, my lady, even though thou dost loathe me because I am sick and diseased, yet grant unto me that for which I ask, for God's sake, and consider it worth thy while to come to me in the place where I am, for I have a matter to declare unto thee."' And the door-keeper went in and told the lady everything which John had said unto him. Then she said unto him, 'What is it that this beggar wisheth pno to say unto me? I cannot bear to look upon him or to see him.' And she went in and told her husband, and the members of her house, what John had said to the door-keeper. And her husband said unto her, 'Go to him, my sister, so that thou mayest learn what it is that he hath to say unto thee.

²⁶ ³ M And do not treat him with scorn, for he is a human being like unto ourselves, for it is the weak ones of the world whom God hath chosen.' But she did not wish to go to John. And again John sent a message unto her a second time, saying, 'I would have thee to know that there remain unto me in this world [only] three more days. If thou wilt come I will talk with thee, and will tell thee the matter before I die; and if thou wilt not come thou wilt grieve when I am dead.' And when she heard about his death she rose up and came down, and she said unto her servant, 'Go on, take me to this place.' Then the servant called John unto her, but his mother did not recognize him by reason of the excessive ascetic labours which he had been in the habit

²⁷ of performing. And John her son said unto her, 'Have not the good things which thou hast done ascended unto God, even as it is written, "That which ye have done unto one [of these], it is unto Me that ye have done it?" I am a sick man, and poor, and I have nothing whatsoever wherewith to reward thee and my lord the Archon in return for the things which ye have

done for me, but ye will remember me after my death. Now rise up, and swear an oath to me that whatsoever I say thou wilt do, and that thou wilt not neglect it, and I will give unto thee whatsoever the Lord shall allot me.' And she said unto him, 'As the Lord liveth, I will do whatsoever thou tellest me.' And he said unto her, 'First of all swear an oath unto me'; and she swore an oath. And he said unto her, 'I adjure thee by the Living God that, when I shall be dead, thou wilt not strip off me the clothes which are on me, leaving me naked, but that thou wilt bury me inside this little hut just as I am.'

28 And when John had said these things unto her he brought forth the Gospel of gold, and gave unto her the book which 29 had been made for him before he had become a monk, saying, 'Let this be unto thee a remembrance both of this world and of that which is to come.' And she kept turning over the Gospel from side to side, saying, 'This Gospel is like unto the Gospel which my lord had made for my beloved son John.' Then she remembered, and she wept bitterly, and her heart was disturbed exceedingly, and she went straightway to her husband, and she shewed him the Gospel, saying, 'Is this thine? Find out to whom it belongeth.' And he recognized the Gospel immediately, and he said, 'Verily, this is the Gospel of our beloved son John, and besides this there is no other. Where did this sick man find it? In any case he must certainly know where our beloved son John is.' Then the two of them came out, and they were greatly moved; and they came to the place wherein their son was lying asleep. And they said unto him, 'We adjure thee by the Unchangeable and Holy Trinity, and by the great need by which thou art surrounded, to inform us where thou didst find this Gospel.' And their hearts were beating wildly within them, and their tears were flowing on the ground, and they were not able to stand upright by reason of excessive weeping.

30 And John said unto them, 'Do ye not know who I am?' And they said unto him, 'How is it possible for us to know thee?' And he said unto them, 'I am John, thy son, and this Gospel of gold is that for which I entreated you, and I took it to the place whither I went; but I desired the Lord, and I arrayed myself in His holy strength, in this humble garb.' And when his parents heard these words their bowels were greatly moved, and they were unable to keep back their tears, and they wept bitterly. Then they threw themselves on his breast, and they mourned over him for a very long time, from the first watch of the night until the sixth hour. And at length all the nobles

of the palace came and wept with them because John had been found in such a miserable condition. And at the very moment when his parents cast themselves upon him the blessed John opened his mouth, and yielded up his spirit into the hands of God.

³¹ O how great was the mourning which took place in all the city on that day! O how great were the outbursts of grief which took place among the nobles of the city! And rich and poor, and men and women, and little and great, all came wishing to see the blessed John. And his mother, through the greatness of her sorrow, and through the disturbance caused by the multitude, forgot the oath which she had sworn to her son, and she had the ragged apparel which was upon him stripped off, and the pieces of old skins, and she arrayed him in fine raiment, such as befitted [his position] in the state. And straightway an angel came and touched the feet of his mother, and they struck together violently causing her great pain, because [she had broken] the oath which her son John made her swear, and which she had forgotten. Then his father came and saw her as she was suffering torture, and he said unto her, 'In truth, O my sister, this hath happened unto thee because thou hast treated lightly the oath which our son John made thee to swear.' Then this matter caused them anxiety, and they removed the goodly apparel which was on him, and they dressed him again in his ragged garments as before; and straightway the pain ceased in her feet. And she lifted up her face and wept, with great sorrow of heart, saying, 'Woe is me, O my beloved son John! Alas, for what hath happened unto thee! Thou wast the light of mine eye until thou didst enter upon this great state of humility wherein I see thee, and this great poverty. Blessed be my womb which bore thee, and my breasts which suckled thee, O my holy son!'

³² And all the multitude marvelled how it was possible for so young a man to have attained to such a degree of patient endurance (or, self-abnegation), and they glorified God. And his parents buried him in the hut according to what John had said unto them, and they built over him a martyrrium. And they took everything which belonged to him and distributed it among the poor and the needy. And afterwards his parents lived a holy life, and they ascribed glory to God, and to the prayers of our holy fathers. Here endeth the strife of Saint John, wherein he was mighty and prevailed. He became a servant of the Lord Jesus the Christ in patient endurance, in order that he might receive favour on our behalf before God, and that He might forgive us

the multitude of our sins, to Whom, and His Good Father, and the Holy Spirit, be glory for ever and ever! Amen.

Colophon

³³ Written on the twenty-third day of the month Mesore (August 16) of the First Indiction, in the seven hundred and nineteenth year of the Era of the Martyrs (i. e. A. D. 1003), year [of the Saracens] 363 (i. e. A. D. 985). I, the wretched sinner, the least of all men, Victor the deacon, the son of the blessed Mercurius the deacon, the son of the blessed Epônuchos, archdeacon of the church of Saint Mercurius, the general-in-chief, of the city of Lato-polis (i. e. Esnâ, or Asnâ), wrote [this] book. Remember Thou me, O Lord, when Thou comest into Thy kingdom! Amen. ³⁴... by the zeal and care of our God-loving brother ...Zacharias, the deacon and monk of Saint Mercurius, in the Mountain of Atbô (Apollinopolis, Edfû, or Uṭṭû). He had this book made with [the fruit of] his own labour, he gave it to the sanctuary of Saint Mercurius in the Mountain of Atbô, wherein he lived, for the salvation of his own soul, in order that Saint Mercurius, and all the other saints whose memorials are written in this book, one by one, according to his name, may bless him with every spiritual and celestial blessing, and may graciously grant unto him the power to endure patiently, and may deliver him from all the wiles of the Devil and of evil-doing men, and may enable him to fulfil the service in the Holy Place, with him that hath inherited it, that is to say, as deacon and monk. And when he shall have fulfilled the disposition of this life in accordance with what is ordered in respect of every man, may Saint Mercurius and the other saints whose names are written in this book beseech the Christ on his behalf, [so that] He may set him in the bosom of Abraham, Isaac, and Jacob; and that he may receive an inheritance with the fathers of the community, [namely], Palamôn, Pahômio (Pachomius), and Horsiesios, and Apa Petronius, and Theodore, and Apa Shenoute, and all the saints; and that he may be worthy to hear [the words], 'Well [done], thou servant good and faithful. Since thou hast been faithful in little things, I will set thee over many. Enter into the joy of thy Lord.' Amen. So let it be! Amen.

³⁵ Matt.. 21.

IX. THE LIFE OF APA ONNOPHRIOS THE ANCHORITE

¹(Brit. Mus. MS. Oriental, No. 7027) The life and conversation of our holy father, who was glorious in every way, apa onnophrios the anchorite, who

ended his life on the sixteenth day of the month paône. IN THE PEACE OF GOD! BLESS US! AMEN. A certain brother who was an anchorite, and whose name was Apa Pa[p]noute, made a discourse to the God-loving brethren, and these were the words which he addressed to them. I, [your] brother, was thinking one day, and I determined to go into the inner desert, so that I might see if there were any brethren who were monks living in the most remote parts of it. I marched four days and four nights, and I neither ate bread nor drank water. I marched on into the inner desert, and at the end of a [further number] of days I came upon a cave. And when I had drawn nigh thereto I knocked at the door at midday, and no one answered me, and I thought in my mind 'there is no brother in this place'. And I saw a brother seated inside it, and he was silent, and I took hold of his arm, and his arm came off in my hands, and became particles of dust; and I felt his body all over, and I found that he was dead, and that the skin had perished (?). And I looked and I saw a short-sleeved shirt hanging up inside the cave, and when I felt it with my hands, it also fell to pieces and became dust. And I stood up, and I prayed, and I took my garment and wrapped the body up in it, and I dug a hole in the earth with my hands, and I buried him [in it]. And I came forth from that place.

² And I marched on into the desert, and I came upon another cave, and my courage came to me, and I thrust open the door [and cried out], and no one answered me. And I went in and I found no man, and I came forth, saying, 'The place of a servant of God; he will soon return to this place.' And I remained in that place, and I prayed until the day ran to its close, and I recited the books which I had learned by heart. And afterwards, just as the sun was about to set, I looked up and I saw a herd of buffaloes in the far distance coming towards me, and that brother was among them, and when he approached me he was naked, and his hair covered his shame, and it served as raiment to clothe him. And when he had come to the place where I was he was exceedingly afraid, for he thought that I was a spirit, and he stood up and prayed, for very often spirits used to come to tempt him, according to what he himself subsequently said. And I perceived that he was afraid, and I went to him, and I said unto him, 'Wherefore art thou afraid, O servant of God? Look, and thou wilt see my footprints, and that I am a man. Touch me, and [thou wilt find] that I am flesh and blood.' And when he had gazed upon me he repeated the prayer in the Gospel.

3 And I urged him to take me into the cave. And he asked me, 'Wherefore didst thou come to this place?' And I said, 'I came to this place because I wished to see the servants of God who live in this desert, and God hath not denied me that which I asked of Him.' And I asked him, saying, 'How didst thou come to this place? And how long ago is it since thou didst come here? And what dost thou usually eat? And why dost thou go naked and wear no clothing on thy body?' And he began to talk with me, saying, 'I was a monk, and I lived among a congregation of monks in Thebaïs. And there came into my heart a thought of this kind: Rise up, go forth, and abide in a place by thyself. And thou shalt lead a life of peaceful contemplation. Thou shalt become an anchorite, and shalt receive the brethren. Thou shalt shew abundant hospitality to strangers, and thou shalt find abundant wages by the work of thy hands. And that which I thought in my mind I carried into effect. I came away from the house of the monks, I built myself a habitation in a place apart, and I took up my abode therein. And men employed me, and what they gave me for the work of my hands I used to give away in charity to strangers.

4 At that time the Devil became envious of me, because of the wages which I was earning before the Lord in respect of what I did for strangers and for other folk who were in want, for he saw how diligent I was in manual labour, and he was exceedingly jealous of me. And he entered into a certain woman who was a nun, and who came to me, and employed me to do certain hand work, and when I had finished it I gave it to her, and she talked to me about further work. And it became a customary thing for us to meet each other, and the Enemy put it into my heart to take work of the hands from her. And when we had learned to talk freely to each other we ate bread together, and the affair continued to grow until at last we brought forth death, and produced iniquity. And when once I had fallen with her into folly we remained in this wicked state for six months. Afterwards I meditated in my heart upon what I had done, and I grieved, and wept exceedingly, and I was always heaving sighs. And I thought in my heart when I was alone, saying, "If I were to die to-day or to-morrow they would punish us with a severe punishment, with the gnashing of teeth, and with outer darkness, and with the fire that cannot be quenched, and with the worm that never sleepeth, and that devoureth

5 the soul. Rise up, let us escape from this place, let us get away into the desert." And I wished to escape from the sin. 'And I rose up and came forth, and I departed into the desert, and I have never been with that woman since I have been here. And I found this spring of water, and this palm-tree, and this cave. This palm-tree yieldeth twelve bunches of dates each year, a bunch for each month, and one bunch of dates is sufficient to last me for the month. I possess nothing, neither raiment nor the food of bread. My hair increaseth, and as my clothes were worn out utterly long ago, I clothe myself, as is most seemly, with the raiment of my hair. And behold, it is thirty years since I came to this place, and the climate thereof bestoweth upon me health uniformly. And I never eat bread.'

6 And I asked him, 'At first when thou didst come to this place, didst thou suffer greatly?' And he said unto me, 'Yea, I did suffer greatly, so much so in fact that sometimes through the intensity of my sorrow I used to throw myself on the ground, and cry up to God because of my manifold sins. And I also suffered great pain through an infirmity which was upon me. [One day] I looked and I saw a man who was exceedingly splendid standing by me, and he said unto me, "In what part of the body art thou ill?" And my strength returned unto me a little, and I said unto him, "I am ill in my liver." And he said unto me, "Shew me the place wherein thou art ill," and I shewed him the place where my liver was in pain. And he stretched out his hand upon me, and his fingers rested upon each other, and he made an opening between my ribs as with a sword (or, knife), and he brought forth my liver, and he shewed me the wounds that were in it, and he relieved the pains in them, and bound the wounds up, and he put my liver back into its place again. And he rubbed my body lightly with his hands, and he rejoined the sides of the opening which he had made in my side, and he said unto me, "Behold, thou art healed. Sin not again, lest evil more severe than this come upon thee. But make thyself a servant of God from this time for ever." From that day all my bowels have remained in a healthy condition, and I have ceased to suffer in my liver, and I have lived in this place in the desert without pains. And he taught me what the medicament was wherewith he treated my liver.'

7 And I entreated him to let me stay in the cave wherein I had seen him at first, and he said unto me, 'Thy strength is not sufficient to enable thee to resist the attacks of the devils.' And I urged him to tell me his name, and he said unto me, 'Timothy is my name. Remember me, O my beloved brother,

[in thy prayers], so that the Lord may make me to bring to an end the good fight whereto He hath summoned me.' And I cast myself down at his feet so that he might remember and bless me. And he blessed me, saying, 'The Lord bless thee! May He deliver thee from the snares of the Devil, and may He set thee on all His good paths at all times, and mayest thou escape to the saints.'

8 And when he had finished blessing me my strength came to me to such a degree that I never felt when I was hungry or when I was thirsty. And when I perceived the great marvel that had come to me I rose up, and I journeyed into the mountain. And when four days had passed by I felt pain, and I stretched out my hands to heaven, and I prayed, and behold the man who had come unto me at first again came unto me, and he gave unto me strength as at the first. In short, when four days had passed I journeyed on into [the desert]. And straightway I looked, and I saw a man in the distance, and he was an exceedingly terrifying object, for his hair was spread out over his body like that of a panther, and he was naked, and his privy parts were covered with leaves. And when he had come nigh unto me I was afraid, and I went up on a pinnacle of the mountain, [thinking that] perhaps he was a man in delirium. And when he had come he cast himself down for a little time under the shadow of the pinnacle of the mountain, and he was greatly distressed because of the pain which he was suffering, and he was in great danger of dying of hunger and thirst. And he lifted up his eyes to the pinnacle of the mountain, and when he saw me he cried out, saying, 'Come down to me, O thou holy man. I also am a man of the mountain like unto thyself, and I am living in the desert because of my sins.' And he said unto me, 'Thou art a friend (?) of God.' And I sat down before him, and I conjured him to tell me his name.

9 And he said unto me, 'Onnophrios is my name. And ib behold, I have lived in this desert for sixty years. I wander about in the mountains like the wild animals, and I never see any man who recognizeth me. I lived at one time in a habitation of monks, in the mountain of Shmûn of the Thebaid. And the name of that monastery was Erête. We all lived together, and each of us was of the same mind, and peace dwelt in our midst. We lived with each other a life of quiet contemplation, and we ascribed glory unto God. And I passed nights in vigil with them, and I learned the rules of God from them; and their chief men were perfect even as the angels of the Lord. And I heard them speaking about our father Elijah, the Tishbite, and saying that he was

wholly powerful in God. And there lived in this desert John the ix Baptist also, than whom of all those who have been born of women none hath arisen who is greater than he. He lived in the desert-places until the day of his manifestation before Israel. And I said unto them: My fathers, are not then those who are in the desert more excellent than we are? For behold, we see each other daily, and we partake of the Sacrament together. When we are hungry we make use of the food which is prepared for us. When we are thirsty we take water to drink.

¹⁰ When we are weak our brethren reach out their hands to help us, and when we wish for the loan of a vessel to eat from we make use of those belonging to each other, for the love of God. But where shall those who are living in the desert, for God's sake, find a man if trouble come upon them? If they are hungry where can they find food? If they are thirsty where can they find water to drink? When they begin to lead the life of the anchorite they rejoice exceedingly because of hunger, and thirst, and the excellence of their manner of life. And the Adversary who fighteth with them to tempt them thereby doth not wish them to continue the life of the anchorite, for he knoweth that the reward is great which they will receive from God when they shall come forth from the body. When they are preaching ascetic labours the compassion of God cometh upon them, and He maketh the angels to serve them in respect of their food, and He bringeth for them water out of the rock. For it is written in Isaiah, Those who abide patiently in the Lord shall renew their strength, they shall spread out their wings like the eagles in flight. They shall fly away and shall not fall, they shall journey and shall not suffer hunger. He saith, Water shall be brought to them out of the rock.

¹¹ When they suffer hunger He will make the grass which is in the field to be sweet to their mouths, even as honey is sweet. If tribulation come upon them, or danger rise up against them, straightway they spread out their hands and they pray to the King Jesus until there cometh to them speedily His help which He sendeth forth, and straightway He strengtheneth them because of the integrity of their heart in respect to Him. ¹² 'Hast thou never heard that which is written, "The Lord will not forsake His people, and the patient endurance of the miserable man shall not fail utterly?" And again, "The poor man crieth out, and the Lord heareth him, and delivereth him in all his tribulations." The Lord giveth unto every man according to what he hath suffered. Blessed is the man who shall do the will of God upon the

earth! I say unto thee that the angels shall serve him from the time when he entereth the body, and they shall comfort him at all times in his need. 'And to me, your brother, when I had heard these things from these perfect men of God, they became like unto honey, which is sweet in my belly, and a mighty ecstasy took place within me, and I became like unto those whose minds are carried away into another world. And I rose up straightway, and I took a few bread cakes with me, sufficient for the four days' journey, so that I might eat of them until [I arrived at] the place which God should appoint for me.

13 'And when I had come forth from the monastery I looked, and I saw a being of light before me, and I was afraid, and I thought in my mind that I would turn back to the place to which I came first of all, and remain there (?). And when he knew that I was afraid, he said unto me, "Fear not, for I am the angel that dwelleth with thee, and that hath travelled with thee from thy childhood; this stewardship, which the Lord hath appointed to thee, thou shalt be able to fulfil." And when I had come into the mountain, and I had journeyed in the desert for six or seven miles, I saw a cave, and I turned towards it, for I saw that there was a man inside it. And a very great saint of God came out to me; now his form (or, behaviour) was goodly, and there was a fine graciousness over his countenance, and when I had seen him I made obeisance unto him. And he raised me up, and he saluted me, and he said unto me, "Thou art Onno-

14 phrios, my fellow worker in the Lord; come in. The Lord be with thee. Thou shalt succeed in the good work whereunto He hath invited thee." And I went inside, and I sat down there with him for a few days, and I learned the rules of the doctrine of God from him, and he taught me the regulations which governed the life of the monk in the desert. And when he saw that I was acquainted with the hidden and terrible fighting which existed in the desert, he said unto me, "Rise up, my son, and let me take thee to a desolate place in the inner desert, and thou shalt abide therein by thyself for God's sake. Since God hath appointed thee to this work thou must dwell in the desert." 'And straightway he rose up, and journeyed with me into the desert for a distance of four days' journey, and at the end of the four days we came to a small hut, and he said unto me, "This is the place which the Lord hath appointed thee to live in"; and he sat down with me for a month of days, until I understood the good work which it was meet for me to do. And after-

wards he departed from me, and we never saw each other again until this year when I saw him once on the day whereon he laid down the body, and I buried him inside the place wherein he was.'

15 And I (i. e. Papnoute) said unto him, 'My good and beloved father, at the beginning, when thou didst first come to this place, didst thou suffer from the weather?' And the blessed old man said unto me, 'I suffered greatly on several occasions from hunger, and thirst, and the heat outside in the daytime, and the great cold by night, and my flesh was wasted away by the dews of heaven. And when God [saw] that I endured patiently in my good strife of fasting, and that I gave my heart to ascetic practices, He made holy angels serve me, and bring to me my daily food, and an angel gave it to me evening by evening, and he stood by my body. And the palm-tree yielded unto me each year twelve bunches of dates, and I ate one bunch every month. And, moreover, he made the herbs (or, grasses) which grow in the desert to be sweet to my mouth, even as honey. For it is written, "Man shall not live by bread alone, but by every word which cometh forth from the mouth of God doth man live." If

16 thou doest the will of God, He shall take care of thee in every place. For He hath said in the Holy Gospel, "Take no care for what ye shall eat, or for what ye shall drink, or with what raiment ye shall clothe yourselves, for your Father Who is in heaven knoweth of what things ye have need without your asking Him. Seek ye His kingdom and His righteousness, and these things shall be added unto you." And when I had heard these things I marvelled exceedingly, and I said unto him, "O my holy father, where dost thou partake of the Sacrament on the Sabbath Day and on the First Day of the week?" And he said unto me, "O my holy father, an angel of God cometh, and he administereth to me the Sacrament on the Sabbath Day and on the First Day of the week. And the angel cometh and administereth the Sacrament to every one who is in the desert, and who liveth there for God's sake, and who seeth no man, and he giveth unto them consolation. And, moreover, when they desire to see any one, they are taken up into the heights of heaven, and they see all the saints, and they salute them, and thereby their hearts receive light, and they rejoice, and are glad with God in those good things. And when they see them they receive consolation, and they forget that they have suffered in any way; and afterwards they return to their bodies, and they continue to feel comforted for a very long time. And if they are transferred to

another world through the joy which they have seen they do not even remember that the world existeth."

17 And when I heard these things I rejoiced exceedingly that I was held to be worthy to hear them from him. And I forgot all the sufferings which I had endured when I was journeying in the desert, and strength came into my body, and renewed power came to my body and to my soul. And I said unto him, "Blessed am I that I am held to be worthy to see thy holy face, and to hear thy sweet words." Then he said unto me, "Rise up, O my brother, and let us depart to the place wherein we are to be." And we rose up, and we journeyed along together two or three miles, and this blessed old man and athlete was one to marvel at exceedingly. And we journeyed on, and we came to a hut, and when we had entered into the hut he stood up and prayed with me. And when we had finished the prayer we gave (i.e. said) the "Amen", and we sat down together and talked on about the majesty of God.

18 And at the time when the sun was about to set I looked, and I saw a loaf of bread and a vessel of water. And he said unto me, "Rise up, my brother, and eat, and drink this small quantity of water, for I see that thou art exhausted by hunger and thirst, and by the toil of the road." And I said unto him, "As God Almighty liveth, I will neither eat nor drink unless we stretch ourselves out and eat the bread together." And when I continued to press him with difficulty [he agreed], and we stretched ourselves out together, and we divided the bread, and ate, and put back some of it; and the two of us drank from the vessel of water, and we were satisfied, and we left some of it in the vessel. And we passed the whole night in prayer, and we prayed to God until the morning.

19 And when it was morning I saw that his face was changed, and was altogether transformed, and that it was like unto that of another man, and that it seemed to be [made] wholly of fire. And his form terrified me exceedingly. And he said unto me, "Fear thou not, O my brother in God, for the Lord hath sent thee to care for my body, and to bury it. In a day or two I shall fulfil my stewardship, and shall go to the place of everlasting rest." Now that day was the sixteenth day of the month Paône. And he also said unto me, "When thou departest into Egypt proclaim the remembrance of me as a sweet-smelling thing to the brethren. Whosoever shall make an offering in my name, and keep me in remembrance, Jesus Himself shall bring him in the first hour of a thousand years." And I said unto him, "If he be a poor man

he will not be able to give an offering in thy name." And he said unto me, "Let him feed a poor brother in my name." And I said unto him, "If he be a poor man he will not be able to feed him; wilt thou not take him in to the feast at the first hour of a thousand years?" And he said unto me, "Let him give a little scent in my name." And

20 I said unto him, "If he be a poor man he will not be able R G to give scent in thy name because of [his] poverty. O my good father, let thy grace be with us all, for whatsoever thou shalt ask of God that will God give unto thee." And he said unto me, "Let him stand up and say three times prayers to God in my name, and the Lord Jesus shall bring him to the thousand years, and he shall receive an inheritance with all the saints." And I said unto him, "O my holy father, if I am worthy of it, I should like to be present in thy holy abode when thou shalt cease [to be] in this body." And he said unto me, "Certainly thou shalt, my son. For thou hast not been appointed to the stewardship, but the Lord hath appointed thee to console the holy brethren who live in the desert, and to proclaim their sweet odour among the brethren who worship

21 God for the benefit of those who hearken unto thee. Get thee R H forth to Egypt, O my son, and do thou continue to carry on the good work." And straightway I fell down upon the ground, and I said unto him, "Bless me, O my father, that I may be made to stand before God, and that as I have been held worthy to see thee upon the earth, I may also be held worthy to see thee in the Other World before the Lord Jesus the Christ." And he said unto me, "O my son, may God not cause thee to grieve about any matter whatsoever, and may He strengthen thee in His love, so that thine eyes may receive the light of His Godhead, and so that thou mayest neither lean to one side nor fall, but mayest end successfully the work whereunto thou hast set thy hand. May the angels shelter thee, and deliver thee from the plottings of the Jews, and may no accusation fall upon thee when thou hast to meet God."

22 And when he had made an end of saying these things he rose up, and prayed to God with sighings and many tears; and afterwards he laid himself upon the ground, and he completed his stewardship in God, and yielded up his spirit into the hand of God on the sixteenth day of the month Paône. And I heard the voices of the angels singing hymns before the blessed Apa Onnofrios, and there was great joy at his meeting God. And I took off the garment wherewith I was clothed, and tore it into two pieces; in the one I

wrapped up [the holy man] for burial, and the other I used as raiment, so that I might not be naked. And I placed his body down in a cleft in the rock, and I heard the sounds of a multitude of angels rejoicing, and crying out, "Alleluia"; and I said my prayer over him, and I rolled several stones upon him. And I stood up and prayed the second time, and straightway the palm-tree fell down, and I marvelled exceedingly at what had taken place; and I ate what was left of the bread, and I drank of the water which was left to us.

²³ And when I perceived that it was not according to the will of God for me to remain in this place, I spread out my hands, and I prayed unto the Lord; and behold, the man who had come to me at the first, and who had given me strength, came to me again as he had done before. And he said unto me, "My God, our Lord, informed us this day that thou wast coming to us in this place. Behold, for six years we have seen no man except thyself." And when we had talked together for a long time ...said unto him, "O our brother, stablish thy heart with a little bread, for thou hast travelled from a place afar off. The Lord hath ordained that we are to remain with each other for some days, and we will rejoice with thee, O our beloved brother." And whilst we were talking to each other, behold, five loaves of bread were brought in, and they were warm and soft as if they had been [just] baked in the oven, and straightway there were also brought in other articles of food, and we sat down and ate together. And he said unto me, "Behold, this is the sixth year since we came to this place, and four loaves of bread have been allotted to us daily, and these came to us through God; but as soon as thou didst come unto us this day, behold, a fifth loaf hath been brought for thee. And we have never known whence they came, but when we came in we found them placed here."

²⁴ And when we had finished eating together we passed the whole night in praying, and we prayed till morning. And when the morning had come I entreated them to let me remain with them until the day of my death. And they said unto me, "O our brother labourer, it is not ordained for thee to tarry in this place. But rise up, and go into Egypt, and tell those whom thou shalt see there that the brethren [here] remember them; and it shall be a benefit unto those who hearken." And I entreated them to tell me their names, but they would not be persuaded to utter them, and although I pressed them to do so they would not tell me their names. And they answered and said, "He Who hath given names unto everything, and Who knoweth everything,

He it is Who knoweth our names." Now therefore, O our brother, keep us in thy memory until we see thee in the House of God. And be thou most careful and let not the world lead thee astray as it hath led astray many." And when they had finished [saying] these things they blessed me, and they saluted me, and I came forth from their mountain.

²⁵ And when I had journeyed away from them for some days I came to a well of water, and I sat down there for a little because of [my] fatigue; and large trees were growing by the well. And when I had refreshed myself, and had rested a little, I walked among the trees, and I marvelled, and I said unto myself, "Who was it that planted them in this place?" And among them were date-palms, loaded with fruit, and citron-trees, and pomegranate-trees, and fig-trees, and apple-trees, and vines, and dorakion-trees, and kisma-trees, and trees which emitted sweet odours. And the well supplied water, and it watered all the trees which were growing in that place. And whilst I was marvelling at the trees, and was looking at them, and at the fruit that was on them, behold, four young men appeared in the distance, and their forms were goodly, and they were dressed in fine skin garments which, as it were, covered all their bodies. And when they had come up to me they said unto me, "Hail, thou man of God, O our beloved brother!" And I cast myself upon the ground and made obeisance unto them, but they raised me up and kissed me. And they remained in a state of great dignity (?), and they were like unto beings who had transferred themselves from another world in respect of the joy and comfort which they displayed towards me; and they gathered fruit from the trees and placed it in my mouth. And as for me my heart rejoiced because of the affection which they shewed towards me, and I passed seven days with them eating of the fruit of the trees.

²⁶ And I asked them, saying, "Whence have ye come to this place? And of what region are ye natives?" And they said unto me, "O our brother, God hath sent thee unto us so that we may declare unto thee our whole manner of life. For we are natives of a city of Egypt called Pendje (Oxyrhynchus). Our fathers were councillors (or, magistrates) of the city, and they sent us to the school there to have us educated; and we were all in the same school together, and we were all of the same mind. And when we had finished our education in the school they sent us on to the college, and when we had been thoroughly well taught there and had learned therein all the learning (?) and all the wisdom of this world, we wished to be instructed in the wisdom of

God. And it came to pass on a certain day that whilst we were talking together about these things a good resolution stirred

27 in our inner man, and we four rose up, and we set ourselves for sixty years we have not known the taste of bread, or And I said unto them, "Where do ye receive the Eucharist?" And they said unto me, "We assemble here for that purpose, for an angel of God cometh hither every Sabbath, and he administereth unto us the Eucharist on the Sabbath and on the First Day of the week." And I stayed with them, and I rejoiced exceedingly. [And they said unto me], "On the seventh day the angel of the Lord will come, and he will administer the Eucharist to thee and to us together. And the man who shall receive the Eucharist at the hand of that angel shall be cleansed from all sin, and smell, the like whereof I never smelled before. And immediately the sweet smell reached us we rose up, and we stood on our feet, and we blessed God. And afterwards the angel came, and he administered unto us the Eucharist, the Body and Blood of the Lord. And I became like unto those who sleep, because of the awesome sight which I saw. And he blessed us, and he went up into heaven, and we watched him with our eyes. And when he had gone up they comforted me, and said unto me, "Be of good cheer, for thou shalt prevail, and thou shalt become a man of might"; and straightway I became of good cheer, even as those who are under [the influence of] wine.

28 And we stood on our feet during the [eve of] the First Day of the week, and we prayed the whole night long until the morning. And when the light appeared at dawn on the First Day of the week, behold, we smelled that exceedingly sweet smell again, and we enjoyed it, and we rejoiced after the manner of those who are in another world. And afterwards the angel came, and he administered unto us the Eucharist, and he blessed each one of us, saying, "Everlasting life shall be unto thee, and [the power of] prophecy which shall never be destroyed." And we all, with one mouth and with one accord, answered and said, "Amen; so be it!" And afterwards the angel turned to me, and said unto me, "Arise, and depart thou to Egypt, and tell the God-loving brethren the things which thou hast seen, so that they may emulate the life and conversation of the saints." And I entreated him to let me remain with them, but he said unto me, "The Lord doth not allot unto us the work which is imagined by the heart, but God giveth unto each man according to what he is able to bear. Now, therefore, arise and depart, for that is

what the Lord hath ordained for thee." And he blessed me, and went up into the heavens in great glory.

²⁹ And they brought a large number of plums, and we ate them together, and I came forth from them, and they accompanied me on my way for a distance of six miles. And I entreated them, saying, "Declare unto me your names," and they declared me their names, each one of them. The name of the first was John, of the second Andrew, of the third Heraklamôn, and of the fourth Theophilus; and they commanded me to declare their names unto the brethren, [so that] they might remember them [in their prayers]. And I on my part entreated them to keep my name in remembrance. And we prayed and we kissed each other. And I journeyed forth, and aaa I grieved exceedingly; nevertheless, because of the blessing which the holy men had bestowed upon me, I rejoiced. And I came into Egypt after a journey of three days, and having found certain God-loving brethren I rested with them for ten days, and I described unto them what had happened unto me; and they said unto me, "Verily thou art worthy of a great reward."

³⁰ Now those brethren were lovers of God, and they contended strenuously in the ascetic life, and they were worshippers of God with their whole hearts; and their place of abode was Shiët (Scete). And they made haste and they wrote down these things which they had heard from Apa Papnoute, and they quickly put them in a book, which they sent to Shiët, where it was deposited in the church for the benefit of those who should hear it [read]. And they spoke about it, and it was the subject of meditation in the mouth of every one. And aab they glorified God, and blessed His saints, through the grace and love to man of our Lord Jesus the Christ, to Whom be glory, and His Good Father, and the Holy Spirit, for ever and ever! Amen.

Colophon

³¹ I, Victor, the least of all men, the deacon, the son of the blessed Mercurius, the deacon of [the church of] Saint Mercurius, the general-in-chief, of the city of Latopolis, wrote this book. Remember me, Lord, when Thou comest into Thy kingdom! Written [in the month of] Tybi, the third day (December 30), in the Third Indiction, in the seven hundred and twenty-first year of the Era of the Martyrs (i.e. A.D. 1005), year [of the Saracens] 365 (i.e. A.D. 987)...by the zeal and care of our fathers and beloved brethren, Abba Abraham, the governor, and Abba Khaël, the archdeacon, and the warden Zacharias, deacon and monk of the Monastery of Saint Mercurius, the gen-

eral-in-chief, which is in the Mountain of Tbô (Edfû, or Utfû). They made the book with [the proceeds of] their own labour, and they deposited it in their monastery in order that [the brethren] may read therein, and that those who read therein, and those who hear it read with attention, may profit to the full thereby, and that our Good Saviour and Saint Apa On-nophrios, the anchorite, may bless them, and all those who are assembled in their monastery, with the blessing of heaven, and the blessing of earth, in the most complete fulfilment. May He give blessing, and fullness, and abundance, and lasting salvation in this Monastery. May He deliver them from the wiles of the Devil and of evil-doing men, and when they come forth from the body, according to what is ordained for every man, may they hear [the words], Well [done], servants good and faithful; since ye have been faithful in a few things, I will set you over many. Enter into the joy of thy (sic) Lord.' May they be worthy of an inheritance with all the saints. Amen. So be it!

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X. DISCOURSE ON ABBATÔN BY TIMOTHY, ARCHBISHOP OF
ALEXANDRIA

¹(Brit. Mus. MS. Oriental, No. 7025) The discourse which apa timothy, archbishop of rakote, our holy father, who was glorious in every respect, pronounced on the making of abbatôn, the angel of death. OUR HOLY FATHERS THE APOSTLES ASKED THE SAVIOUR ABOUT [ABBATÔN], SO THAT THEY MIGHT BE ABLE TO PREACH ABOUT HIM TO ALL MANKIND, FOR THEY KNEW THAT MEN WOULD ASK THEM QUESTIONS ABOUT EVERYTHING. AND THE SAVIOUR, WHO DID NOT WISH TO DISAPPOINT THEM ABOUT ANY MATTER CONCERNING WHICH THEY ASKED HIM QUESTIONS, INFORMED THEM, SAYING, 'THE DAY ON WHICH MY FATHER CREATED ABBATÔN WAS THE THIRTEENTH DAY OF THE MONTH ATHÔR, AND HE MADE HIM KING OVER ALL CREATION, WHICH HE HAD MADE, BECAUSE OF THE TRANSGRESSION OF ADAM AND EVE.' AND THE ARCHBISHOP WISHING TO LEARN CONCERNING THIS FEARFUL AND TERRIFYING BEING WHOM GOD MADE, AND WHO WENT INTO JERUSALEM TO WORSHIP THE CROSS OF OUR SAVIOUR, AND HIS LIFE-GIVING TOMB, ON THE SEVENTEENTH DAY OF THE MONTH THOTH, SEARCHED THROUGH THE BOOKS WHICH WERE IN THE LIBRARY

OF JERUSALEM, AND WHICH HAD BEEN MADE BY OUR HOLY FATHERS THE APOSTLES, AND DEPOSITED BY THEM THERE-IN, UNTIL HE DISCOVERED [THE ACCOUNT OF] THE CREATION OF ABBATÔN, WITH AN AGED ELDER, WHO WAS A NATIVE OF JERUSALEM. WHEN ONE ASKED HIM WHAT WAS THE OCCASION FOR THE DISCOURSE HE HAD FORGOTTEN WHAT IT WAS. AND HE SPAKE ALSO CONCERNING THE HOLY APOSTLE SAINT JOHN, THEOLOGIAN AND VIRGIN, WHO IS NOT TO TASTE DEATH UNTIL THE THRONES ARE SET IN THE VALLEY OF JEHOSEPHAT, WHICH IS THE PLACE WHEREIN THE LAST STRIFE OF THE WORLD SHALL TAKE PLACE. IN THE PEACE OF GOD! AMEN. BLESS US!

2 Hearken unto my speech, which is sweet and is filled with gladness of every kind! My Lord and my God crieth out to us daily in the Holy Gospel, saying, 'Every one who asketh shall receive, he who seeketh shall find, and to him that knocketh they will open.' And again, 'Everything which ye shall ask in My Name from (? My Father, shall be unto you.' And the holy songwriter David saith, 'Blessed are they who are righteous in the way, and who walk in the law of the Lord. Blessed are the saints, and those who seek them. Blessed are those who walk in His testimonies, and who seek Him with their whole heart.' And again, 'Those who seek after the Lord shall not lack any manner of thing which is good.' Who are they who seek after the Lord? O my beloved, hearken attentively, O [ye] who love to hear, [and I will tell you]. Those who seek the Lord are all those wise men who meditate upon His law, and His commandments, and His righteous judgements, by day and by night, according to what is written, 'The law of God shall never be absent from thy mouth' (or speech). And again, 'It is meet that every man who is a Christian should fill his body with the fruits of his lips, as if it were corporeal food.' Those who seek after God are those men who enquire concerning the creation of the angels of God, and who make manifest their holy commemorations.

3 Those who seek after God are all those men who seek after His saints, and who bear in remembrance the sufferings which they endured, and record (? them in the churches. Those who seek after God are all the men who give alms, and charities, and offerings unto God at their holy commemorations, each one according to his power. Those who seek after God are all the men who love strangers (i.e. who shew hospitality), and those who love the

poor, and who clothe the naked on the festival of the saints, each one according to his power. For this reason, then, O my beloved brethren, let us give this day unto the saints, each one according to his power. For this reason, then, O my beloved brethren, let us give with a right heart and with a perfect faith, in order that we may find them (i.e. our gifts) for ourselves in the day of our visitation. Our Saviour informeth us in the Holy Gospel, saying, 'Whosoever shall give one of these little ones even a cup of cold water in the name of a disciple, Amen, I say unto you' ...

⁴[Three leaves wanting] a week of days before the festival came. And in this manner we entered into the martyrrium of the holy God-bearer Mary, which had been built to her in the Valley of Jehosaphat, and we received a blessing, and we prayed together with those who had come there for the festival. And in this wise we were mindful of the Offering with all diligence, and we received the Eucharist with all the people on that day. And each man departed to his house, and we withdrew ourselves from the festival, and I took up my abode in the church. And whilst we were living there the aged presbyter, whose name was John, came up to me, and did homage before me, saying, 'If thy servant hath found favour before thee, let my lord father come to the house of thy servant, for we would enjoy thy blessing.' And when I had perceived his great love for his fellow man, and his gentleness, which was like [unto that of] an angel of God, I rose up, and I went with him, both I and those who were with me. And when he had taken us up into the upper storey of his house we prayed, and we sat down according to the commandment of our Saviour. And he made for us a great banquet that day, because he was a lover of men, and he was especially hospitable to strangers, and to every one who sojourned in the church, even as was the Patriarch Abraham.

⁵And when the morning had come we talked together concerning the mighty deeds and miracles which our Saviour had wrought, and how the godless Jews had crucified Him because of their jealousy of Him. And in this wise I spake unto the old man, the presbyter, 'My noble son, is not the Book of the appointing of Abbatôn, the Angel of Death, among all these books which are here, and under thy charge? I want it because I wish to learn how it came about that God made him the king of all mankind, and of all the created things which He made, and how it was that God made him awful and terrifying, for he cometh and pursueth after every soul until it hath yielded up its spirit.' And straightway the old man, the elder, said unto me with a

face filled with graciousness, 'Well hath the Master of us all, the Christ, said in the Holy Gospel, "Whosoever seeketh shall find, and whosoever knocketh it shall be opened unto him, and whosoever asketh shall receive." And as for thee, O my holy father, thou seekest, and thou shalt find; thou knockest, and it shall be opened unto thee; thou askest, and thou shalt receive. The Lord shall fulfil thy petition which thou hast asked.'

⁶ And when I had heard these things from the old man, the presbyter, I gave thanks to God because He had never disappointed me in respect of any matter which I had asked from Him; and thus the [old man] brought it (i. e. the book) to me. And when it had come into my hand I rejoiced over it more than [I should have done over] very much riches, and I cried out with David the Psalmist, the righteous king, saying, 'I rejoice over thy words even as doth the man who hath found great spoil.' And I read in the book, and I found written therein the following: ⁷ And it came to pass that when our Saviour, Who is the Root of all good, had finished everything, when the days of His Apocalypse were completed, and He was to ascend up to His Father, He laid His hand upon each one of His holy Apostles, and He prayed over them, and sent them forth into all the world to preach His holy Resurrection to all the heathen, and He filled them with power and with His Holy Spirit, and He spake unto them, saying, 'The mighty deeds and miracles which I have performed, ye yourselves also shall do. Ye shall lay your hands upon the sick and they shall have rest (or, relief). Ye shall tread upon serpents and scorpions. Ye shall take up serpents in your hands. And when ye drink deadly poisons they shall have no evil effect upon you. Baptize those who believe in Me, and in My Good Father, and the Holy Spirit, in the Name of the Father, and the Son, and the Holy Spirit, and I will forgive them [their sins]. Those who do not believe shall be condemned to the second death. Depart in peace. The peace which is Mine shall be with you. And I will never cease to walk with you even to the end of this world.'

⁸ Then the Lord answered and said unto Saint Peter, the greatest of the Apostles, the pillar of the Church, the steward of the kingdom which is in the heavens, 'Him that thou wishest to take into it, take; and him that thou wishest to reject, reject.' [And Peter] said unto the Saviour, 'My Lord and my God. Behold, Thou hast informed us concerning everything about which we have asked Thee, and Thou hast hidden nothing from us. And now, O my Lord and my God, behold, Thou hast sent us out into the whole world to

preach Thy holy Resurrection to all the nations, and the mighty deeds and miracles which Thou hast done, the which we have seen with our eyes, and concerning which we have heard, and Thou hast explained them all to us, even [the matter of] Thy Virgin Mother, and Thy holy Birth. And, O my Lord, Thou knowest that there are very many contentious and unbelieving people who will ask questions of us concerning everything, and we wish to be able to explain unto them everything. Now therefore, O my Lord, we wish Thee to inform us concerning the day wherein Thou didst stablish Abbatôn, the Angel of Death, and didst make him to be awful and disturbing, and to pursue all souls until they yield up their spirits, so that we may preach concerning him to all mankind, even as we preach concerning all his fellow angels whom Thou hast created, and of whom Thou hast shewn us the days of their stablishing, and also that when men hear of [him on] the day of his stablishing they may be afraid, and may repent, and may give charities and gifts on the day of his commemoration, just as they do to Michael and Gabriel, so that their souls may find mercy and respite on the day of Thy holy Resurrection.'

9 And the Saviour, the Storehouse that is filled with mercy and compassion of every kind, Who loveth everything which is good in respect of His day, Who wisheth not to cause us disappointment about anything concerning which we are asked, said unto them, 'O ye whom I have chosen from out of the whole world, I will hide nothing from you, but I will inform you how My Father stablished him (i.e. Abbatôn) over all the created things which He had made. For I and My Father are one, according to what Philip said unto me, "Lord, shew us the Father, and it sufficeth us. And I said unto him, "O Philip, in all the time which thou hast been with Me, hast thou not known Me? He who hath seen Me hath seen My Father. Believe thou that I am in My Father, and My Father is in Me. If it be impossible [for thee], believe His works. And now, O my holy members, whom I have chosen from out of the whole world, I will hide nothing from you. It came to pass that when My Father was creating the heavens, and the earth, and the things which are therein, He spake the word, and they all came into being, Angel, and Archangel, and Cherubim, and Seraphim, and Thrones, and Divine Governors, and Dominions, and all the Powers that are in the heavens, and all the army of heaven.

10 And He made the earth also, [and] the wild animals, and the reptiles, and the cattle, and the birds, and everything which moveth upon it. And He planted also a paradise in the eastern part of the earth. And My Father saw that the whole world was a desert, and that there was no one to work it. And My Father said, "Let us make a man in Our image and likeness, that he may continue to praise us by day and by night, and that [every one] may know that it is the hand of the Lord that hath made all these things; for I existed before these things were. And My Father commanded an angel, saying, "By My wish and by My command get thee to the land of Edem (i.e., the East-land), and bring to Me some virgin earth in order that I may make a man in Our image and likeness therewith, so that he may ascribe blessing unto Us by day and by night."

11 'And the angel went to the land of Edem, according to My Father's command. And he stood upon the earth, and he reached out his hand to gather together some of it and take it to My Father. And straightway the earth cried out with a loud voice, saying, "I swear unto thee by Him Who sent thee to Me, that if thou takest me to Him, He will mould me into a form, and I shall become a man, and a living soul. And very many sins shall come forth from my heart (or, body), and many fornications, and slanderous abuse, and jealousy, and hatred and contention shall come forth from his hand, and many murders and sheddings of blood shall come forth from his hand. And they shall cast me out to the dogs, and to the cats, and into pits and holes in the ground, and into streams of water before my time, and after all these things they will finally cast me into punishment, and they will punish me by day and by night. Let me stay here, and go back to the ground and be quiet."

12 'And when the Angel of God had heard these things he was afraid of My Father's Name, and he returned and came to My Father, and said, "My Lord, when I heard Thy awful Name I did not wish to bring the earth unto Thee." And straightway My Father commanded an angel a second time to go to it, and then a third angel, and so on even unto seven angels, and not one of them wished to approach the earth because it took awful oaths by mighty [names]. And when My Father saw that none of the angels wished to bring the earth to Him, He sent the angel Mouriël to the earth, saying unto him, "Go thou by My command to the land of Edem, and bring unto me some

virgin earth so that I may fashion a man therefrom, after Mine own image and likeness, that he may ascribe blessing unto Us by day and by night."

¹³ 'And when the Angel of God had departed to the earth he stood upon it in great power and might, and in the commandment of God. And he reached out his hand to take some of it, and straightway the dust (or, clay) cried out with a loud voice, saying, "I swear unto thee by the name of Him that created the heavens, and the earth, and the things that are therein, that thou shalt not approach me to take me unto God." And the angel Mouriël was not afraid at [the mention of] the Name of My Father when he heard it, and he paid no heed thereto, but he went to it, and he laid hold of it with firmness and determination, and he brought it to My Father [Who] rejoiced over it. And He took the clay from the hand of the angel, and made Adam according to Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, "If I put breath into

¹⁴ this [man], he must suffer many pains." And I said unto My Father, "Put breath into him; I will be an advocate for him." And My Father said unto Me, "If I put breath into him, My beloved Son, Thou wilt be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state." And I said unto My Father, "Put breath into him; I will be his advocate, and I will go down into the world, and will fulfil Thy command." ¹⁵ 'And whilst He was wishing to put breath into him He took a book, and wrote therein [the names of] those who should come forth from him and who should enter into the kingdom which is in the heavens, according to what is written, "These are they whose names are written in the Book of Life from the foundation of the world." And He put breath into him in this way; He breathed into his nostrils the breath of life three times, saying, "Live! Live! Live! according to the type of My Divinity." And the man lived straightway, and became a living soul, according to the image and likeness of God. And when Adam had risen up he cast himself down before [My] Father, saying, "My Lord and my God! Thou hast made me to come into being [from a state in which] I did not exist." Thereupon My Father set him upon a great throne, and He placed on his head a crown of glory, and He put a royal sceptre [in his hand], and My Father made every order [of angels] in the heavens to come and worship him, whether angel or archangel. And all the hosts of heaven

worshipped God first of all, and then they worshipped Adam, saying, "Hail, thou image and likeness of God!" And He intended that the order of the angels who were fashioned [before Adam] should worship him, and My Father said unto him (i.e. their chief), "Come, thou thyself shalt worship my image and likeness." And he, a being of great pride, drew himself up in a shameless manner, and said, "It is meet that this [man Adam] should come and worship me, for I existed before he came into being."

¹⁶ 'And when My Father saw his great pride, and that his wickedness and his evil-doing were complete, He commanded all the armies of heaven, saying, "Remove the writing [which is] in the hand of the proud one, strip ye off his armour, and cast ye him down upon the earth, for his time hath come. For he is the greatest of them all, he is the head over them, and is like a king, and he commandeth them as the general of an army [commandeth his] soldiers; he is the head over them, and their names are written in his hand." Thus is it with this cunning one, and the [names of the] angels were written in his hand. And all the angels gathered together to him, and they did not wish to remove the writing from his hand. And My Father commanded them to bring a sharp reaping-knife, and to stab him therewith on this side and on that, right through his body to the vertebrae of his shoulders, and he was unable to hold himself up. And straightway My Father commanded a mighty Cherubim, and he smote him, and cast him down from heaven upon the earth, because of his pride, and he broke his wings and his ribs and made him helpless, and those whom he had brought with him became devils with him.

¹⁷ 'And My Father made them take Adam into Paradise, and a multitude of angels sang hymns before him, and they left him there, and he continued to ascribe blessing unto God. And Adam lived alone in Paradise for one hundred years. And when he had completed the period of one hundred years—now Adam lived in the Paradise of Delight, and remained there alone, and the angels used to come to him every day—My Father said, "It is not good to allow the man to live by himself, but let Us make for him a helper like unto himself." And He brought a slumber upon Adam, who fell into a deep sleep, and He took out one of his ribs and filled up [the place thereof] with flesh, and He made a woman according to the form of Adam. And when Adam woke up out of his sleep he saw her, and he said, "This now is bone of my bones, and flesh of [my flesh]; she shall be called 'woman', because she was

taken out of her male." Now it was Adam who gave names to all the cattle, and to the wild beasts and to the birds, and to every living creature which moveth upon the earth, and even to those which are in the waters; unto all of them did Adam give names, according to the command of My Good Father.

18' And Adam lived in the Paradise of Delight, he and Eve his wife, for two hundred years; and they were virgins, and they were even as the angels of God. And when they had been living in the Paradise of Delight for two hundred years, Eve came forth and passed through the northern part of Paradise, close by the wall, in order to obtain fruit (sic) for the cattle and for all the [other] creatures, because My Father had told Adam and Eve to feed them according to His command, and they received their food from the hand of Adam and Eve. And the serpent himself came at the hour of evening to receive his food according to his wont, for the serpent was like unto all the [other] beasts, and he walked upon his feet just as did they. And the Devil lived nigh unto Paradise, and he lay in wait for Adam and Eve by day and by night, and when he saw Eve by herself he went into the serpent, and said within himself, "Behold, I have found [my] opportunity; I will speak into her ear, and I will make her to eat of the tree, and I will cause them to be expelled from Paradise, for I myself was expelled from Paradise for their sakes.'

19' And the Devil spake unto Eve through the mouth of the serpent, saying, "Why do ye not eat of the tree which is in the middle of Paradise, as ye do of all the [other] trees, for the fruit thereof is good?" And [Eve] said, "God said unto us, Ye may certainly eat of every tree which is in Paradise with the exception of the tree of knowledge of the good and of the evil; in the day wherein ye eat thereof ye shall surely die." And the serpent said unto her, "Ye shall not surely die, but ye shall be like unto these gods, ye shall know the good and the evil, and ye shall [be able] to separate the sweet from the bitter. God spake unto you in this manner because when ye have eaten thereof ye shall become as gods." And the Devil ceased not to speak into her [ear] until he had beguiled her and she ate of the tree. And straightway Eve became naked, and she knew that she was naked, and she took some leaves of the fig-tree, and covered her nakedness. And she went to Adam, and when Adam saw her, and saw that she was naked, he was exceedingly grieved, and he became very sorrowful in heart, [and shed] tears in great abundance. And he said unto her, "Wherefore hast thou acted in this wise? Behold, from this day

forward we shall die, and God will be wroth with us, and He will cast us forth from Paradise."

20 And Eve said unto him, "Come thou and eat. If God shall blame thee, I will take everything upon myself before God." And in this way Adam took, and ate, and he became naked, and he knew immediately that he was naked; and he covered his nakedness with fig-leaves. 'And straightway the voice of My Father came to him in Paradise, saying, "Adam, where art thou?" And he said, "My Lord, I heard Thy voice, but I was afraid, and I hid myself because I was naked." And My Father said unto him, "Who told thee [so]? Hast thou eaten of the tree until thou hast become naked?" And Adam said, "My Lord, the woman whom Thou didst give unto me as a helper made me eat, and I became naked." And My Father said unto her, "Wherefore hast thou done this thing?" She said unto Him, "My Lord, the serpent led me astray; I ate, and I became like the gods." And My Father said unto the serpent, "Because thou hast done this thing, cursed art thou among all the beasts of the earth. Thou shalt walk upon thy belly all the days of thy life, and all thy seed [shall be accursed] throughout all generations on the earth. Thou shalt eat earth and ashes all thy time, and so shall all those that shall come forth from thee." It was in this way that the serpent came

21 to walk upon his belly, according to what My Father decreed for him. And He said unto the woman also, "Because thou hast done this thing thou shalt bring forth children in sorrow and sighing, and thou shalt turn to thy husband." And similarly He turned to Adam, and said unto him, "Cursed be the earth because of thy deeds. Thou shalt eat thy bread by the sweat of thy face, and all those who shall come out of thee shall do likewise. Behold, thou shalt die from this day onwards, because thou art earth, and thou shalt return again to the earth. Thou shalt live in the world a life of nine hundred and thirty years, and when death cometh upon thee thou shalt turn to the earth again. Thy soul shall abide in Amente, and thou shalt sit in black darkness for four and a half thousand of years...

22 "And when five and a half thousand of years are fulfilled I will send My beloved Son into the world, and He shall abide in a virgin womb, that is to say, the holy Virgin Mary. She shall give Him birth on the earth in lowliness and humility, and [after she hath done so] she shall remain a virgin, even as she was before. He shall pass thirty-three and a half years in the world, and He shall receive every attribute of humanity, sin alone excepted. He shall per-

form innumerable mighty deeds and wonders, He shall raise the dead, He shall drive out the devils, He shall heal those who are sick of the palsy, He shall make the lame to walk, the deaf He shall make to hear, and the dumb He shall make to speak, He shall cleanse the lepers, and [restore] the arms that are withered, and He shall open the eyes of the blind by the word of His power. In short, there shall be no limit to the miracles which He shall perform, but in spite of all these men will not believe on Him. And at length, after all these things, they shall rise up against Him, and they shall deliver Him over unto death, and they shall give Him into the hand of the Governor, that is to say, Pilate, and he shall judge Him for thy sake. He shall be in the form of a servant for thy sake. They shall smite Him in the face for thy sake.

23 They shall treat Him with contempt and vilify Him for thy sake. They shall pass sentence of condemnation upon Him as if He were a sacrilegious person. They shall mount Him upon the wood of the Cross, between two thieves, for thy sake. They shall set a crown of thorns upon His head for thy sake. They shall make Him drink vinegar and gall for thy sake. They shall drive nails into His hands and feet for thy sake. He shall yield up His Spirit on the Cross. They shall pierce His side with a spear so that water and blood shall flow forth therefrom, and it is these which shall cleanse the sins of the world. They shall lay Him in a new tomb. He shall rise from the dead on the third day. He shall go down into Amente, He shall shatter the gate of brass, and break in pieces the bolts of iron, and shall bring thee up therefrom together with all those who shall be held there in captivity with thee. For thy sake, O Adam, the Son of God shall suffer all these things until He hath redeemed thee, and restored thee to Paradise, unto the place whence thou didst come, for He made Himself to be thy advocate (or, protector), when thou wast clay, before He put spirit (or, breath) into thee."

24 'It was I, the Son of God, Who suffered all these things until I delivered man from the hand of the Devil. And ye have seen all these things with your eyes, O my holy Apostles. It was in this wise that My Father expelled Adam and Eve from Paradise. He shut the gate [thereof], and He placed a mighty being of fire to watch the gate of Paradise, so that no one might enter therein until all those things which He had proclaimed concerning Adam had been fulfilled. 'And the Devil went to meet Adam outside Paradise, and he said unto him, "Behold, O Adam, I was cast forth from my glory through

thee, and behold, I have made thee to be expelled from the Paradise of Delight because thou hast caused me to become a stranger to my dwelling-place in heaven. Know thou that I will never cease to contend against thee and against all those who shall come after thee from out of thee, until I have taken them all down into Amente with me."

25 'And when Adam heard these things he became very sad, and shed many tears both by day and by night. And My Father said unto Mouriël the angel, "Behold, the man whom I created in My image hath transgressed the commandment which I gave him. He hath eaten of the tree, and hath brought a great injury upon all mankind. For this reason I make thee king over him, for it was thou who didst bring him to Me on this day, which is the thirteenth of the month Hathor. "Thy name shall be a terror in the mouth of every one. They shall call thee Abbatôn, the Angel of Death. 119 "Thy form and thine image shall be [associated with] complaining, and wrath, and threatening in all souls, until they have yielded up their spirits. "Thine eye and thy face shall be like unto a wheel of fire which beareth waves and waves [of fire] before me.

26 "The sound of thy nostrils shall be like unto the sound of a lake of fire wherein burn fire and sulphur (or, naphtha). "The sound of the noises made by thy lips shall be like unto the sounds of the seven thunders which shall speak with their tongues. "Thy head shall be like unto these great pillars of fire which [reach] from heaven downwards. 11 "Thy teeth shall project from thy mouth the length of half a cubit. "The fingers of thy hands and [the toes of] thy feet shall be like unto sharp reaping-knives. "Seven heads shall be on the top of thy head, and they shall change their shapes and forms [continually]. "Their teeth shall project outside their mouths for the length of two palms, and they shall point towards the four quarters of the world. Thou shalt be suspended in the midst, and thou shalt sit upon a throne of fire.

27 "Thine eyes shall look down upon the earth, and upon whatsoever is in the depths of the waters; nothing shall be hidden from thee in heaven, nor from one end of the earth to the other, from the north to the south, and from the east to the west, among all the created things which I have made. "Not one of them shall yield up his spirit until he hath seen thee. 3 R Thou shalt shew compassion neither upon small nor great, and thou shalt carry all away mercilessly. The Powers shall be under thy control, and thou shalt send them after every soul. They shall strike terror into souls, and shall change

their forms. When the period of their life hath come to an end thou shalt appear to them, and they shall look upon thee; and when they look upon thy face their souls shall not be able to abide in them, even for a moment, and they will be forced to yield them up. Thus thou shalt continue to be king over them until the period for which I have ordained the world [to last] shall be ended."

28 'And when the angels saw him they were all greatly disturbed together, and they said, "Woe! Woe be unto the sons of men who shall be born into the world! For behold, even we who are incorporeal shall perish through terror." Then Abbatôn, the Angel of Death, cast himself down before My Father, saying, "My Lord, behold Thou hast made me to be an object of terror unto all the angels. Now, therefore, O my Lord, I entreat Thee, and I beseech Thy Goodness to grant that when the sons of men who shall be born into the world shall hear that thou hast made me to be an object of terror and fear they shall become afraid, and shall give charity, and alms, and gifts, in my name, and that the day whereon Thou didst stablish me may be written down in the Book, and that they may appear on [the day of] my commemoration, and may seek after mercy and rest for their souls. And now, O my Lord, let Thy Spirit stablish them. And grant unto me power over them, so that I may take them to the place of rest, and to the dwelling-place of all those who rejoice, and let them celebrate a festival in my honour upon the earth even as they celebrate festivals in honour of all my fellow angels. O my Lord, let Thy mercy help them!"

29 'And My Father spake, saying, "I tell thee, O Abbatôn, thou Angel [of Death], whosoever shall hold thee in terror, and shall give alms and charities in thy name, or repent, or write in the Book [the day of] thy stablishing, that is to say, the thirteenth day of the month Hathor, the day whereon I stablished thee over Adam because of his disobedience, I will write their names in the Book of Life, and I will give them as a gift unto thee in My kingdom, and they shall never experience any kind of punishment (or, torture). But thou shalt not go unto them in this terrible form of thine, but thou shalt go unto them and treat them with gentle tenderness, until thou art able to bring them (i.e. their souls) out of the body. I will give thee power over them, and thou shalt take them to the place of rest, the dwelling-place of all those who rejoice, for I am God, the Good and Compassionate towards My clay." Then Abbatôn, the Angel [of Death], cast himself down before My Father,

and he spake unto Him, saying, I will purify them, O Lord, my God and my King, in the place of all those whom Thou hast made."

³⁰ 'And now, O my holy Apostles, I have made you to know what My Father did in respect of Abbatôn, the awful and terrifying [angel], [and how He set him] over the creation which He had made, because of the transgression of Adam and Eve; preach ye it to all mankind.' ³¹ And Saint John, the virgin, answered and spake [unto Him], saying, 'My Lord and my God, Who hast sanctified me unto Thyself, Who hast made all my thoughts to cling unto Thee, Who didst guard me and didst not permit me to take unto myself a wife; when Thou shalt gather together all Thy clay into the Valley of Jehosaphat, in order that each one may receive according to what he hath done, whether it be good or whether it be evil, if Abbatôn, the Angel of Death, shall come on that day, being in forms of his own person,—if this be so, I say, my Lord, there is not one soul that shall be able to stand before Thy awful throne. Behold, we shall perish through fright when we hear these things at Thy hand.' And the Saviour opened His mouth with a smile in the ii face of John, and He spake unto him, saying, 'O John, My beloved, who didst cast thyself upon My breast because of the purity of thy heart, and the purity of thy holy body, and thy virginity, dost thou not know that in the day of the Holy Resurrection men will not take unto themselves wives, and women will not live with husbands, and that there shall be no death, because old things shall have passed away? And there shall remain only the second death for those who have to meet it.

³² On the day of the Holy Resurrection I shall come upon the clouds of heaven, and every eye shall see Me, and all peoples and tongues shall lament. And thousands of iii thousands, and tens of thousands of tens of thousands of angels shall be before Me. And My Cross shall advance before Me, like a symbol of sovereignty before a king, according to what I have said unto you, "The Son of Man shall come in His glory, and with that which is of His Father, and all His angels with Him. I will command My chief Archangel, the holy Michael, and he shall blow a blast on his trumpet in the Valley of Jehosaphat, that those who are dead may arise incorruptible, and there shall not remain upon the earth one soul that shall not rise up, from Adam the first man even unto the last man that shall be born into the world. And they all shall rise up in the Valley of Jehosaphat, so that each one may receive in his ii body according to what he hath done, whether it be good or whether it be

evil. And they shall stand [there] in fear and trembling awaiting the Spirit of My Father.

33' And as for thee, O My beloved John, thou shalt not die until the thrones have been prepared on the Day of the Resurrection, because the thrones of glory shall come down from heaven, and ye shall sit upon them, and I will sit in your midst. All the saints shall see the honour which I will pay unto thee, O My beloved John. I will command Abbatôn, the Angel of Death, to come unto thee on that day, and he shall not be in any form that will terrify thee, but he shall come unto thee in the form of a gentle man, with a face like unto that of Michael, and he shall take away thy soul and bring it unto Me. Thy body shall not be in the tomb for ever, neither shall the earth rest upon it for ever. All the saints shall marvel at thee because that shalt not be judged until thou judgest them. Thou shalt be dead for three and a half hours, lying upon thy throne, and all creation shall see thee. I will make thy soul to return to thy body, and thou shalt rise up and array thyself in apparel of glory, like unto that of one who hath stood up in the marriage chamber. Ye shall judge the world, according to what I have ordained for you, and ye shall sit upon thrones and shall judge the Twelve Tribes of Israel. And I said with [My] mouth unto Paul, "We shall judge the angels before we come to the beings of the earth." For on that day [when] everything shall stand in fear and trembling I shall say, "Let them be separated from each other, even as a shepherd separates the sheep from the goats, the righteous on the right hand, and the sinners on the left," and not one shall make a sound (literally "give his voice") until he who is chief in his day shall command him.

34' I shall look upon all My clay, and when I see that he is going to destruction I shall cry out to My Father, saying, "My Father, what profit is there in My Blood if he goeth to destruction?" And straightway the voice of My Father shall come unto Me from the seventh heaven, and none shall hear it except Myself, for I and My Father are One, saying, "Power belongeth unto Thee, O My Son, to do whatsoever Thou pleasest with Thy clay." And in that day I shall say, "I rejoice because Thou didst cleave My covering, and didst gird me about with joy, and My right hand shall bless Thee because I am without sorrow." I shall say unto you in that day, "O My holy Apostles, and all My saints, whether ye be angels or archangels, or whether ye be prophets or righteous, and especially My Virgin Mother, and My chief Archangels Mi-

chael and Gabriel, I speak unto you, saying: No man who shall celebrate your commemoration upon earth, or shall give a loaf of bread in your name shall go to destruction." And straightway all the saints shall rush forward towards them, and each one shall seize upon those that belong to him. All

³⁵ those who have shewn love to you upon earth shall be brought back to the others who are on the right hand. Then shall the others cry out with loud wailings, and tears, and with suffering and sorrow of the heart, saying, "O Lord the Merciful One, the Son of the Merciful One, shew mercy upon us." Thereupon straightway shall the Son of God shed tears over them, and He shall say unto them, "My word remaineth with My Father." 'And straightway My Father shall shut the door of heaven, and go His way. And I shall say to them straightway, "My Father doth not desire to shew mercy upon you." And they shall cry out the more, saying, "Have mercy upon us, for the Devil would not permit us to repent. If we had known that these things were to be we should have repented even unto the shedding of blood." And forthwith I shall utter curses upon Satan that day, and I will make them to seize him, and to fetter him in the bonds which cannot be broken, and I will curse that lying prophet who hath led astray all the nations, and Antichrist, the son of perdition, and they shall cast them into the Lake of Fire which burneth with fire and sulphur, together with all those who have been their followers in the world, and they shall never enjoy repose, day or night. Their worm shall not die, and their fire shall not be quenched.

³⁶ 'Now therefore, O My holy Apostles, behold I have shewn you everything which ye asked Me to explain, and how Adam transgressed until death came into the world, and how Abbatôn, the Angel [of Death], became king over all created things. And now ye shall proclaim the day of his commemoration, so that the sons of men may be afraid and repent. Speak ye unto all mankind, saying, "Whosoever doeth that which is good shall rise in the resurrection ...life. Whosoever shall do that which is evil shall rise in the resurrection to judgement." Then the Apostles worshipped the Saviour, saying, "Our Lord and our God! Thou hast filled us with blessings, and Thou hast never disappointed us in any way, in [answering] the questions which we have asked of Thee." And the Saviour kissed them, and the angels bore Him up into heaven whilst they followed Him with their gaze. And the Apostles worshipped Him, and each one of them departed to preach what the Lord had commanded them.

³⁷ Now behold, we have declared these things unto you, O my beloved, according to what we found in [the books of] the Library of Jerusalem, which our holy Fathers the Apostles brought and placed therein, for the benefit of the believers and for the salvation of the men who are unbelievers. Now therefore, my beloved, let us be zealous in bestowing charities and making offerings on the day of the commemoration of Abbatôn, the Angel of Death, each according to his power. Remember what is written in the Gospel wherein our Saviour ascribed more blessing to the poor woman who cast two mites into the treasury than to all the other folk who had cast in [their offerings], and how He said, 'All these have cast in gifts from their superabundance, but she hath given out of her absolute poverty.' May God Who hath deemed us worthy to gather together in this place this day to commemorate Abbatôn, the Angel of Death, whom God hath made to be king over us, hold us to be worthy to gather together in His kingdom, which is in the heavens. O my beloved, we all have need of the Spirit of our God, even as the wise man saith, 'As I wish to live, I wish to make every one else live also. And may it be, O my beloved, that He will deem us worthy to hear the blessed voice, that is filled with all gladness, Come, ye blessed ones of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world,' through the grace and love of man of our Lord Jesus the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit for ever and ever! Amen.

Colophon

³⁸ Remember of your charity Theopistus, the least worthy of men, O every one who shall read in this book, [and pray] that God will forgive me the multitude of my sins. Written on the eleventh day of the month of Thôth, in the Third Indiction, of the six hundred and ninety-eighth year of the Era of the Martyrs (i.e. A.D. 982). With God! This little book was made by the zeal and care of the God-loving brother, Etout (?) Khaël, the son of the blessed Stephen, the lion hunter, who undertook [the writing thereof] at his own expense, and gave it to the Monastery of St. Mercurius of the city of Tbô (Apollinopolis, or Utfû, or Udfû), for the salvation of his soul, in order that [the monks might] read therein in the name of Abbatôn, the Angel of Death, and that Saint Mercurius might invoke Christ on his behalf, and bless him in this world, and deliver him from all the wiles of the Devil and of wicked men, and might help him to bring every work to a successful issue,

and that when he cometh forth from this life the Archangel Abbatôn may shew kindness on his behalf before God, and may forgive him his sins. So be it! Amen. Amen.

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