Coptic Martyrdoms and Lives in the Dialect of Upper Egypt (Budge translation)

Coptic texts (anonymous) (5th–8th century)

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I. The Martyrdom of Saint Victor the General

(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. Hearken [ye] now to [the account of] the valour of the young man [called] Victor.

And 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-

nection with the Palace, ye shall give effect to this decree in Ā 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.

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.

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

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.'

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 For. 3 a 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.

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 L 1 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.

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.'

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, "Whosoever denieth Me before men, him will I Myself deny before My Father, Who is n 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.

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.

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.'

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.'

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.

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.'

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,'

"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?'

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.'

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.'

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 worshippeth 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.'

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.

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.'

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.

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.

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.'

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.

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 lovingkindness 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.

'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

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.'

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.'

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, R 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.'

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.'

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.'

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. Ra 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.

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.'

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.

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.

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.'

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.

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.

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 RĜ 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!'

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.

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.

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.
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.'

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.'

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."'

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?

[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.'

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 o o belize 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.

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?'

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.

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].

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.

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 lovingkindness to me, and give me a cake of bread, so that I may eat it, for it is seven days

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.

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 Foi. 19 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.'

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 destroy 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.'

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.

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.

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."

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.'

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.'

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,

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.'

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.

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.

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.

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 Victor 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.'

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.

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.'

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.'

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.'

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.

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.

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.'

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.'

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

(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 PARMOUTE, 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!

When 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.

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.'

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?

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?

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

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 daugh-

ter, 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.

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 martyrium 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].

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 martyrium, 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.' Hearken 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.'

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.

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.'

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?

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 martyrium 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.'

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.'

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.

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 martyrium of Saint Victor, to the glory of God and the martyr.

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.

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

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 stiffneckedly, 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.'

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 martyrium. 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 martyrium, 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 martyrium, 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.

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 martyrium 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.

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 archiators [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 continued 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 $$\overline{\mathfrak{Z}}^{\mathfrak{H}}$$ seest my tribulation by day and by night.'

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?

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

were gathered together inside the martyrium 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 martyrium? 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!

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 com-

plete 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 martyrium 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 martyrium 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 martyrium 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 καληνιωσα. 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 martyrium of Saint

Victor in Antioch, and he rose up and went [to Antioch. And he passed two days in the martyrium 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 martyrium [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] martyrium 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 martyrium 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?

But I will not do this in this place, and unless thou goest to my martyrium 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 martyrium which is in Antioch.

And after this he went up into a ship, and came to the city of Rome, and went into the martyrium 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 martyrium, 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.

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 martyrium 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 martyriums, 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

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 martyrium which is in Antioch, I went [there] to seek after healing for my body.' The saint said unto him, 'As it is with my martyrium 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.

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.

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.

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 martyrium 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 martyrium 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 supplication 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.'

And whilst he was passing these two days in the martyrium, 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 martyrium, 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.

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 martyrium. 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 martyrium, 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.

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.

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

T t 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.

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 martyrium, 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 martyrium 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.

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 martyrium 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.

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.

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).'

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.

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.

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. Hearken unto the

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

sacrifice, even as did Saint Victor, who rejected the world and everything which was in it because of his love towards God. Hearken 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.

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;

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.

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.

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?

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.

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.

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.

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.

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.

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.

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.

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.

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]

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.'

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.

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 (?).

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.

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.

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?'

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?

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 thyself 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.

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?

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.'

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.'

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.'

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 p 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.'

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.

Thou shalt bring them into the haven of salvation on the p 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.

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.'

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.

P2 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.

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.

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 martyrium, 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

Y Y very truth and were inspired by God, undertook to declare thy honour and the miracles which thou didst perform in thy martyrium, 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 martyrium, 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 martyrium. 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. Hearken ye now, and I will narrate unto you the following great miracle to the glory of God and Saint Victor.

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

Pc 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.

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.

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.

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.'

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.'

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 martyrium, 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."'

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

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.

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!'

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.

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

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.

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.

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.

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.

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 Theopistê and their two children

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.

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].

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.

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.

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

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

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.

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 Godhead. 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.

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.'

And when Plakētas 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.'

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 Plakêtas 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.'

And Plakêtas 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.'

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, 3 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.'

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;

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.'

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.'

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.

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.

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.'

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.

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 R 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.

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.

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!'

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

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

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.'

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.'

And he took them into his house, and then departed to buy some wine to give them to drink. And he said unto the 3 B 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,

saying, 'This man is like unto the man whom we are seeking'; Rq 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 Plakêtas 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.'

And whilst he was talking to them about these matters RH 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.

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 Plakētas. 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.

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 For. 15 b 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 $\overline{\lambda}$ 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.

For. 16 a 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 $\overline{\lambda a}$ 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.

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.'

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.'

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

18 thy 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.'

And when Eustathius had heard these things he marvelled Fel. 18 b 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 Fel. 19 a 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.'

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],

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.

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.'

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

3 c 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

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.'

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.

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.'

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 martyrium, 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.

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

The life and conversation of our sainted father, who was glorious in every-thing, 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.

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.'

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,

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.

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 R ordained thus, and it is not for this purpose that I have come to this place.

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.'

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.

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.

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!'

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.'

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 HA 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.'

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 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 For. 28 are in heaven, and of the things that are upon the earth. This was the Son of Mary, the Holy Virgin.

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 punished 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.'

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 For. 29 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.'

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."

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

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 CON-CERNING 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, ARCH-BISHOP OF THIS SAME CITY RAKOTE. AND [HE SPAKE ALSO] CON-CERNING THE HOLY WOMAN WHO WAS A NATIVE OF THE CITY OF ANTIOCH 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)

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? Hearken 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]:

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.

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.

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.

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.

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.

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.

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.

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 Archbishop?' 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.'

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

early in the morning, and after thou hast administered the Ō 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

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.

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.

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.

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.

'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.

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

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.'

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.

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.'

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 Christians]; 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

n 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

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.

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.

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 children, 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.

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.'

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.

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.

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.'

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.

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.

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 (?).

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!

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 Askêtikon of Apa Ephraim

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.

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 3 G 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.

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.

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.

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.

For. 48 a 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.

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.

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.

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.'

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.

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.

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.

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.

O my brethren, let us repent, and let us not be judged [in] the Judgement of God. Hearken 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.

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.

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.

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 resemblest 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.

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 PH 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.

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, For. 55 b Contradictoriness, Strife, and the things which are like unto these. For these things shall come upon him because he hath forsaken the Law-giver.

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.

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

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.

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!

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?

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.

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!

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

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.'

Now therefore, O my beloved, be wise, and pay good heed unto the things which I shall say unto thee. Hearken 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.

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.

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?'

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.

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.

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.

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.

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

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.

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,

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.

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).

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.'

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.

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.

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

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.

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.

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.

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.'

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.

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 k ow 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.'

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.'

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 fulfillest 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

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.

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.

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 3 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.'

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?'

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.

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.'

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.

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

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 possesseth 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.

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

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.

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.

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.

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.

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.

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.'

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.

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

P3 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.'

And when John had said these things unto her he brought forth the Gospel of gold, and gave unto her the book which P3a

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.

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.

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!'

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 martyrium. 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

Written on the twenty-third day of the month Mesore (August 16) of the First Indiction, in the seven hundred and nineteenth year ($\text{10} = \text{10}$?) 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 Latopolis (i. e. Esnâ, or Asnâ), wrote [this] book. Remember Thou me, O Lord, when Thou comest into Thy kingdom! Amen.

. . . 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 U fû). 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.

Matt. xxv. 21.

IX. The Life of Apa Onnophrios the Anchorite

(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.

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.

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.

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

3 N 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 $\bar{\bar{H}}$ 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.'

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 $\bar{\bar{\sigma}}$ 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.'

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.'

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.

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.

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.

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.

'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.

'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-

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 afterwards 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.'

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

Ra 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."

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, R 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.

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 R 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.

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 R 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

I said unto him, "If he be a poor man he will not be able RG 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

God for the benefit of those who hearken unto thee. Get thee RH 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."

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.

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 A$\overline{\text{a}}$ 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."

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 A$\overline{\text{b}}$ 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, A$\overline{\text{c}}$ and I came forth from their mountain.

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.

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

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.

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 For. 20 a 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, For. 20 b "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.

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."

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

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 general-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 Onnophrios, 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!

X. Discourse on Abbatôn by Timothy, Archbishop of Alexandria

(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 JEHOSAPHAT, WHICH IS THE PLACE WHEREIN THE LAST STRIFE OF THE WORLD SHALL TAKE PLACE. IN THE PEACE OF GOD! AMEN. BLESS US!

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 song-writer 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.

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' . . . .

[Three leaves wanting] a week of days before the festival came. And in this manner we entered into the martyrium 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.

And 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 IC 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.'

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 IC 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:

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 III 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.'

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.'

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.

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 Eastland), 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."

'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."

'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, 3 Q 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."

'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

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.'

'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."

'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 $\overline{\lambda a}$ and his ribs and made him helpless, and those whom he had brought with him became devils with him.

'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 $\overline{\lambda e}$ 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.

$\overline{\lambda c}$ '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.'

'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."

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

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 . . .

"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 perform 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.

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 MC 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."

'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 MC 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 MH from out of thee, until I have taken them all down into Amente with me."

'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.

"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.

"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 113 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."

'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!"

'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 For. 24 b 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 For. 25 a 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."

'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.'

And Saint John, the virgin, answered and spake [unto Him], saying, 'My Lord and my God, Who hast sanctified me For. 25 b 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.

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.

'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.

'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 Michael 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

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.

'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.

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

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.

Source. English translation by E. A. Wallis Budge, from ***Coptic Martyrdoms, etc., in the Dialect of Upper Egypt***, edited with English translations by E. A. Wallis Budge (London: Oxford University Press, for the Trustees of the British Museum, 1914); public domain. The text was read by machine (Mistral OCR) from a scan of the 1914 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. The Coptic texts, the preface, the introduction and summaries, the list of Bible quotations and the lists of Coptic words are also left out. No original-language text is shown beside it, and no modern English version has been made.

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