Miscellaneous Coptic Texts in the Dialect of Upper Egypt (Budge translation) (part 1 of 2)

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

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I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian

(Brit. Mus. MS. Oriental, No. 7030) The encomium which saint apa theo-dore, archbishop of antioch, pronounced on the valiant saint, the victorious warrior of antioch, the destroyer of the persians, saint theodore the ana-tolian. HE SPAKE ALSO CONCERNING HIS ORIGIN, AND HIS RACE (OR, FAMILY), AND HIS CA-REER AS A SOLDIER, AND HIS GLORIOUS CAREER AS A GENERAL, AND THE AMOUNT OF HIS ANNUAL INCOME. AND HE ALSO SPAKE CONCERNING THE DAY WHEREON HE ENDED HIS CAREER . . . . . THAT IS TO SAY, THE WELFTH DAY OF THE MONTH TÔBE. HE SPAKE ALSO CONCERNING APA GAIUS, THE ARCHBISHOP OF ANTIOCH, UNDER WHOM THE FIRST OF ALL THE MARTYRS SUFFERED. HE ALSO SPAKE BRIEFLY CONCERNING SAINT APA GAUDIUS. IN THE PEACE OF GOD. AMEN. The orchard is a pleasant place, and the trees thereof ester round about it, they flourish [and] are laden with fit, O my beloved. The blossom is pleasant and glorious, and emitteth a sweet and choice odour. All the great ones are round about it, and the mighty men and the Generals voice and are glad therein. These words do not [apply] to

He is commemorated in the Ethiopian Church on the twelfth day of the month Ter, i.e. December 7; a short life of him is given in the Syriarium (Ter xii = the Coptic Tobe xii), and a longer one in Brit. Mus. MS. Orient., No. 689, ff. P P Antioch only, but also to the heavenly Jerusalem, the habitation of all the saints. And even though Diocletian, the lawless one, overthrew the houses of the Generals of my city of Antioch because of his wrath against them, Christ Himself, the Beloved of the Father, hath built them up into a palace in His City of Truth, the Jerusalem of heaven. And even though Diocletian, the lawless one, separated them (i. e. these Generals) from their parents, and from their brethren, and from their kinsfolk who were living upon the earth, Christ, the King of kings, called them ’brethren’ and ’companions’, even as He called the Apostles, at the time when they were on the

earth. An earthly king called the valiant men of my city to him as 'recruits', but the Deathless King, Christ, hath called them 'My victorious warriors in the strife'. And I, Theodore, who am the least among men, when I look upon [the remains of] their habitations upon this earth which

Diocletian made into a desert, straightway I say, 'Where are the kings who have died, and the Generals whom Diocletian made?' The mighty ones of my city hath this evil beast cast down to the ground because of his hatred towards them. But God, Who loveth the race of man, hath received them unto Himself in His kingdom, and hath given unto them an inheritance in His kingdom, [which is] a city that cannot be laid waste, whereof the trees never wither, and the fruits of the trees never perish. This is the place of joy and of gladness and of exultation for ever! Take shame to thyself this day, O Diocletian, who art in the deepest Amente, whilst all the saints are in the kingdom that is in the heavens! The lawless kings have been cast into Amente because of the evil which they have done to the holy martyrs; and these holy men are in the kingdom that is in the heavens. Thou wouldst have carried them, O transgressor of the law, into a city over which a mortal kin reigned, but they removed themselves into a city over which death hath no power. Thou didst not make them die,

O transgressor of the law, as every one else [dieth], but thou didst kill them by means of the death of violence. And in very truth, O Diocletian, when I remember thy rule, and the evil which thou hast done unto the noblemen of Antioch, I curse thee, [and] I revile thee, [and] I call thee by evil names, O thou evil, blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost well in the abyss! Furthermore, when I remember also the honours which they have received in the heavens, and that their memorial shall abide [for ever] in the world, then the nations perceive that the power of healing is bound p in their holy bodies, and that healing is graciously granted into those who are sick in the name[s] of the saints, and that martyriums are built in their names, one after the other, upon the earth, I say straightway, that thou wast born with evil destiny and for thine own destruction alone. But it has a glorious destiny for these saints and martyrs to bring their lives to an end through thee, for they have received destructible crowns in the kingdom which is in the heavens.

For in very truth when I remember what thou didst do into Saint Theodore the Anatolian, I am amazed, and I make with wonder, for indeed great were the evils which thou didst inflict upon that brave warrior of Antioch, O Dioletian. When I consider the tree whereon they crucified Theodore the Anatolian, the tree that was anointed with his her blood, and I remember the one hundred and fifty-three was which they drove into his holy body on the tree, I weep bitterly with many tears, and I curse thee, O Diocletian. But when I gaze up into the heavens, and I see his (i. e. Theodore's) throne on the right hand of Michael, outside the Ve of the

Father, straightway I utter cries of joy, and I say, 'Will it is that thou wast born, O Diocletian, so that thou minest put to death this valiant warrior Theodore the

P p 2 Anatolian, and so enable him to acquire this great honour in the heavens before Christ Jesus!' Behold, the tree whereon they crucified thee did the Emperor Constantine command to be made into the doors of his martyrium, and into the apse of his chamber of sacrifice, and into the bier whereon his holy body [lay]. When I think, [O Diocletian,] what thou didst do unto Victor, the son of Romanus, I am smitten with wonder that thou wast not ashamed before his father who put him to death. When I look upon the stone slabs over which they dragged him, and which were smeared with his holy blood, and when I think upon the fetters which they bound on his feet and legs, and which now hang on the doors of his holy martyrium wherein he driveth out devils and also upon the stone slabs that were smeared with his blood, and that are now laid down in his martyrium and illumine (? the . . .

of my city, I give thanks unto God and I say, 'Well it is that thou wast born, O Diocletian so that thou mightest put these saints to death whereby they became the equals of the angels in the heavens and on the earth!' When I look at the sword of Horion, the companion of the saint Apa Victor, and the flat shield of gold which hangeth in his martyrium, again do I lift up my eyes to the heights of heaven, and I see his crown of gold, and his royal sceptre, and four and twenty angels bearing them in the heavens. And I also see the King Christ comforting him saying, 'I liken Mine own sufferings unto thine, O M chosen one, Victor!' When I see his courtyard planted with trees, and a fountain of water placed in the midst thereof, and the pillars wherefrom honey is flowing at all times, and I see the joy in his monastery which is stablished in the heavens, and how they bear him from this side to that, I exclaim, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death upon earth this mighty warrior, and so enable him to receive an inheritance in the heavens!' And straightway I bless the true Creator, the Christ, Who hath remembered my city of Antioch, and hath raised up unto us these great and brilliant luminaries, these true pearls in the house of righteous kings, these warriors who were mighty men of war.

For at the moment when I am walking in their maryriums on the earth, and I see the pictures of them drawn side by side as if they had just come forth from the battle in which they had been fighting, straightway I rejoice, and utter cries of gladness. I am unable to keep fast hold upon the seal of my lips a second time, neither am I able to set bridle in my lips and mouth concerning the state of joy which I see them; and I cannot restrain my tongue and revent it from performing its function, and I must declare their honourable estate.

For when I look upon the palace of Diocletian, this murderer of the mighty men of Antioch, which is now under the settled governance of the God-loving imperor, and when I see his places of idols, which are now id waste, and which have been

made into churches, wherein he ready the Books of the Gospels, and when I see his throne lawlessness, which hath been removed from under him, and his bedchamber of lawlessness, which hath been destroyed, exclaim, 'Well it is that the pride of that arrogant man Diocletian hath been abased, and that there hath been raised for us the humble and God-loving Emperor Constantine, who hath remembered his fellowship with them and his rank of General, and that the throne of Antioch hath been bestowed upon him!' For when I see Martha, the mother of Apa Victor, weeping for her son with burning of heart, and when I hear Thebasia, the sister of Apa Claudius, weeping for her brother with sorrow of heart, and when I see Tekharis, the sister of Theodore the Anatolian, at the foot of the tree

Probably Claudius the martyr mentioned in the Synaxarium (See 11 = June 5); for a fuller life of him see Brit. Mus. MS. Orient., N. 686, weeping for her brother, and when I see Asenneth, the sister of Apa Stephen, the son of Basilides, weeping for her brother, when, I say, I see all these [women] weeping I exclaim, 'It is a dire calamity that thou wast born, O Diocletian!' Yet again, afterwards, when I lift up min eyes to heaven, and see these saints sitting upon thrones of glory, and the angels crowning them with crowns, I exclaim 'Well it is that thou wast born [O Diocletian], for it is through thee that these saints have received crowns!' And when I see their martyrisms that have been built around my city of Antioch like a wall, and when I hear the bells of gold that hang in the innermost parts of their martyrisms, and when I see the multitudes of people exulting in their holy festivals, straightway I rejoice, and I bless my King Christ saying, 'Well it is that God hath raised up for us these great and brilliant light-givers, which illumine all our city these physicians who are healers of our souls and of our bodies at the same time, these Generals who are to be feared these fighters who contend at all times for the Name of Christ, these master-warriors who at all times do battle with Satan! Well also is it that God hath raised up for us the God-loving Emperor Constantine, who was a General like unto them when they were in the body with him, who hath built their martyrisms with every possible honour, who hath sought out their bodies, and who hath brought them into the light, and they comfort their followers with us all, and the strengthen our whole city.'

Our God-loving Emperor hath known their might from the time when they were in the body with him, for they were warriors who did battle with the wicked Barbarians. What Constantine saw that he had become Emperor [he knew] that he had especial need of them in the war, for he knew the they were of more value than many mighty men of war. He ascribed glory unto them, and especially because they had magnified him in the exalted dignity of his kingdom, in his wish to stablish the fellowship of the Anatolian. He knew his valour, and the honourable renown which he possessed through his parents, and he ascribed glory to him in order that he might exalt him the more. And I, Theodore, the least of all men, will not hold my peace concerning the commemoration of this holy man Theodore the

Anatolian. For, if we eat at his table, his valour will give [me] courage; if I fall down, he will lift me up; if mine adversary pursue me, he will deliver me out of his hand; if my ship be about to be engulfed in the waters, he will act as pilot for me, and will bring me to dry land; if I blunder stupidly in my encomium upon him, he will bear patiently with me, until I cease to err, and until my mad fit turneth away from me. Therefore I will allow my tongue to perform its function in its own proper manner, and I will speak about the commemoration of this holy man, Theodore the Anatolian. I will open my mouth with gladness, and I will declare the things which the Holy Spirit shall cause to enter into my mouth.

Now, the holy man Theodore, whose festival we are celebrating this day, was the son of Soterichus, the brother of Ptolemy, the governor, the father of Apa Claudius. They were men of Tarsus of Cilicia, and they were in the same garden together. And the fathers of the two men Apa Theodore and Apa Claudius were the sons of a man whose name was Samar. He was not indeed a man who possessed very large sums of money, but he grew wheat on large tracts of land, and he had gardens, and vineyards, and orchards. He was not, however, a merchant who trafficked in all the things which he had in that region, because of the greatness of his possessions. And after a long time he died, like every other man, and left whatsoever property he had to his ix ib sons, Ptolemy, the father of Apa Claudius, and Soterichus, the father of Apa Theodore. And when the mourning ceremonies for their father had come to an end, a great strife broke out between the two brethren Ptolemy and Soterichus, concerning the property of their father. And the two [brothers] rose up and came to Antioch, to the feet of the king, so that he might settle the dispute between them. And Ptolemy, the father of Apa Claudius, was older than

Soterichus, the father of Apa Theodore. And Ptolemy gave a centenarius of gold behind the back of (i.e. unknown to) Soterichus, the father of Apa Theodore, to Euius the king, and when the king saw their wealth, and their military rank, he gave his daughter to Ptolemy to wife. And [concerning] Soterichus, the father of Theodore, Ptolemy informed Euius the king, saying, 'He is my brother, and the same father begat both [of us]'; and he made him a fellow ruler and councillor. And the king sent to Tarsus, and removed them to Antioch. And the king gave his brother's daughter, whose name was Sophia, to Soterichus to wife. And the two [brothers] became exceedingly powerful, and they flourished in Antioch, for the king loved them. And whensoever [the troops] went out to exercise both brothers mounted the king's chariots. And, moreover, the matter became well known that each of the two brothers had married a daughter of the king.

And after these things the two brilliant luminaries, Theodore and Claudius, were born, and straightway the Archbishop,

Apa Gaius, was sent for, and he prayed over the two children. And [their fathers] made a great feast for the Archbishop, and for the nobles of the palace, and for all

[the people of] Antioch on that day. And the fathers of the children would not give them names without the opinion of the Archbishop, and Apa Gaius blessed them in the impulse of his spirit. And when the days of their purification were accomplished, the Archbishop took the two children, and set them before the altar of sacrifice; and when he had prayed over them he uncovered their faces, and he saw the names of both of them written upon their foreheads. The letter THETA was written upon [the forehead of] the son of Soterichus, and the letter GAMMA was written upon [the forehead of] the son of the daughter of the king; and these two written signs were visible to every one. And the people marvelled, and Apa Gaius the Archbishop was exceedingly astonished at what had happened to the little children. And a voice was heard from the support whereon the little children were lying, [saying], 'Theodore the Anatolian, Claudius the For. 8 a 1 Persian.' And the Archbishop offered up sacrifice that day, and [the fathers] lighted a great bonfire in Antioch, and made a great feast whereto every one came. And the dwellers in the palace loved Claudius because of his noble rank; now this was before his father Ptolemy became king, though he was [already] the equal of the king.

And they appointed free women to be nurses to the two children, and to bring them up. And Father Apa Gaius the Archbishop baptized For. 8 a 2 the two children, who were full cousins (literally, brethren) each of the other, and of the same stock (or, family), and he gave unto each a name according to the lot that had been ordained for him. And whilst he was considering the name of Saint Theodore, his mother called him 'the Anatolian', according to the name of her city Anatolia. And they gave to Saint Apa Claudius the name of 'the Persian', because his mother was by race a Persian.

And it came to pass that some years after these holy men For. 8 b 1 were born Euius the king died, and [Ptolemy], the father of Pa Claudius, became the king, and Soterichus, the father of Pa Theodore, became the equal of the king, and they administered the affairs of the kingdom. And there was a certain great merchant in Antioch, who was a neighbour of Soterichus, and whose name was Romanus, and he was exceedingly rich, and he gave a centenarius of gold to Soterichus, the father of Apa Theodore, that he might make him a General in the Imperial Army. And Soterichus took the money, and gave unto him the power and authority that belonged to the rank of General, for he was his sister's husband. And in those days, that is to say, in that very same year wherein these two saints Theodore and Claudius were born, [birthday] sacrifices were offered up on behalf of the two children, and all the people of Antioch marvelled at their magnificence. And their fathers made a feast for all the people of the city, and for twenty-seven days they celebrated the birthdays of the two little children, both in the

palace and in the houses of the widows and orphans. And they inscribed the names of the two [children] upon the four-gated castle of the city, thus, 'Theodore and

Claudius, the sons of the king.' And the two children were taught in the same school. And all the people of the city desired to see them because of their beauty, and because of their noble rank, and their intelligence, and their handsome faces, and the splendour of their apparel. And a great number of cymbals and instruments of music played before them whensoever they wished to go into the church to partake of the Sacrament, and a proclamation was made by the herald everywhere throughout the city, saying, 'Claudius and Theodore, the sons of the king, wish to go into the church to partake of the Sacrament.' Thereupon a multitude of people would gather together upon the dung-heaps of the city of Antioch, and upon the mounds in the city, and upon the roofs of their houses, so that they might see them sitting upon the king's chariot. And the people used to decorate the road by which they came to the church with [banners of] purple cloth and byssus, and with linen streamers, and with yellow banners (?),

and they used to sweep the road clean, and strew it with the choicest aromatic herbs, and with [branches of] laurel and syringa. And whilst the two children sat side by side in the place of honour which was set apart for them in the church, all the people sat behind them and admired their beauty And their mothers made pomegranates in gold and silver wherefrom they sprinkled water over them. Their tables and their drinking cups were of gold and silver, and their stands were inlaid with precious stones, that is to say, emeralds, and topazes, and diamonds, and chrysolite. And the name of each of the children was written upon their tables in equal size, and in an equally splendid manner. And my Father, Apa Gaius, administered the Sacrament to them. And I, Theodore, the least of all men, acted as attendant at the feet of my Father, Apa Gaius, on that day. And when these children came into the church to partake of the Sacrament the Archangels Michael and Gabriel stood by their side. And Michael took hold of the hand of Saint Theodore, and placed his sword in his hand, saying, 'Take this for thyself, O Theodore. Thou shalt conquer, and thou shalt prevail, and thou shalt put to flight thine enemy therewith, like Benaiah, the mighty man of Israel. Thy hand shall fight, and thy right hand shall conquer. I am Michael the Archangel.

Christ hath already given thee unto me as a favour in His kingdom, and thou shalt take my strength [with thee] into battle, for there hath already been given unto thee in the heavens the name of "Theodore, the mighty General".' And Gabriel, who was on the right hand of Claudius, reached out to him the sword of fire which was in his hand, saying, 'Take this for thyself, for the destruction of the Barbarians, and put to flight the Persians therewith. Take unto thee also, O Claudius, my great humility and glory. They call me God and man, and they shall call thee "General and son of the King". Theodore hath been given into the hand of my fellow archangel in the heavens, and thou hast been given unto me in the heavens.' And when Apa Gaius had seen the vision, he marvelled and was exceedingly perturbed, and he rose up and said unto R me, 'My son Theodore, whether I die or whether I live,

Claudius and Theodore shall be renowned throughout the whole world for their valour. For I say unto thee, O my son Theodore, that the names of these children shall be as famous as the names of the Apostles of Christ, and that their names shall reach even unto the Persians.' And I entreated pardon

from him, and I said, 'Forgive me, O my holy father. Peradventure thou hast only imagined that thou hast seen these things concerning these sons of the king.' And he said unto me, 'My son Theodore, I saw the two children given into the hands of the two Archons of the Court of the King Christ, namely, Michael and Gabriel, who will make them to be victorious in battle. It hath been shewn unto me that the lot of Theodore appertaineth to Michael, and that Claudius hath been given into the hand of Gabriel. And I believe, O my son Theodore, that [these archangels] shall bless them in their life and in their death.' And after these things they came out of the church that R day in great honour and glory, both of them, and the holy men [directed] the ship of the government, and their names were written upon their banners (?) as captains of war and as sons of the king. And their fathers made a bracelet of gold for each of them, and unto each a thousand slaves were given, and the distinguishing apparel of a prince was [placed] upon each of them. They resembled each other in their features, and in their graciousness, and in their understanding, and in their noble bearing. And it was arranged that the sister of

Theodore should be married to Apa Claudius, and Theodore the Anatolian to the sister of Apa Claudius, for thus one royal family would be united to another royal family, and honourable rank would be added to honourable rank, and majesty would be added to majesty, and renown to renown. But from the moment wherein the angel of the Lord touched them he removed from them external pollution, and every blemish of this world, and they were made to forget marriage and the taking of wives, and they became like unto the angels, that is to say, like unto those who had been made eunuchs by the hands of men. From that day the holy men never entered into a bath to wash themselves therein, and they never stripped their bodies naked. And the poor, and the widows, and the orphans thronged to the road along which the holy men passed, and they waited there to receive alms from the hands of their servants, to whom their lords gave money to give unto those who were in need in the streets; and the yearly allowance of each of the holy men from the king's palace was one thousand pieces of money. And the holy men never wished to be present at a feast accompanied by the music of cymbals and pipes. They had no liking whatsoever for the places where theatrical spectacles were exhibited, and they greatly disliked the places where instrumental music was performed. They felt no desire for

any woman of pleasure, and they never allowed their gaze to rest upon any beautiful woman as the sons of a king are wont to do. They took no delight whatsoever in the pomp and ceremony of this world, but they passed their time in reciting the

passages of Scriptures which they had learned by heart, and psalms and prayers, and they spent their nights in watching [and prayer]. When they wished to learn about military operations they used to take the BOOK OF ALEXANDER, and read it, and they were made happy thereby. And these holy men passed fifteen years in the splendour of the kingdom. In their youth all the soldiers in the army loved them as they loved the angels of God, because of their generosity and Rc because of their holy lives, and at length the Persians heard of their names, and marvelled thereat. Now in those days there was war between the Persians and the Romans, because of certain ships which had been seized (or, plundered) on the road (i.e. on the high seas); and finally an exceedingly fierce struggle took place between them, and very large numbers of men were killed on several occasions during that war. And the Emperor of Rome dispatched

his army of soldiers and his own son with his own warlike host; and Soterichus was in the palace with his son Theodore, for they were in charge of the throne of the Kings (or, Emperors). Then after these things [there was] a second war, [and the two armies] came face to face on the river Tanobis. And the King of the Romans spake to his host, saying, 'Whatsoever ye are able to carry off as spoil from the Persians, ye are permitted to possess as your own property'; and the King of the Persians spake to his host in similar terms. For the rest, [the two armies] actually faced each other, and they spread out over very much ground, and they passed forty days, each army being spied upon by the other on the river Tanobis, and they allowed their beasts to graze before they fought. And they formed cunning schemes concerning the conduct of the war.

When the Devil, who is the hater of every good thing, saw that the Romans and the Persians did not join battle, he went to the Persians in the form of an envoy of the Romans, and he accused the King of the Persians and his host, saying, 'Wherefore are ye sitting down and not fighting each other? The Romans despise you and your host. They call you "godless heathen". They hold in contempt your gods, the sun and the moon, and they say that they are not gods at all. They have determined to plunder your cities, and to burn them with fire, and to lay them waste, and to throw your temples down to the ground, and to seize your king, and to make him a slave at their feet. I know the Romans well, and they are men who are altogether merciless. Behold, the things which I have heard I declare unto you. And if ye permit them to slip through your hands, and do not slay them, there will rise up from among

them certain men of might and valour who shall reduce you to slavery utterly, for, behold, a spirit hath come into them which shall conquer irresistibly in the war. And I will tell you the names [of these men]. The greatest among them is Theodore the Anatolian, whose voice is like unto the roaring of a lion. His sword, wherewith he will fight against you, is a blazing fire. If he proveth himself to be greater than ye

he will reduce you to absolute slavery. And here is another man, one Claudius, an exceedingly mighty man of valour; and if he proveth himself to be greater than ye he will reduce you to absolute slavery. And another s Justus, and there are Stephen, and Dioscurus, and an Egyptian, that is to say, Theodore the General, and another is Apa Patēr, who is an exceedingly mighty man of valour, and another is Euius, and those who follow. Now therefore shew ye yourselves bold in dealing with these mighty men of war concerning whom I have told you, and concerning whom I have spoken to you with all these words, and with all the words of accusation.' And having said [these things] to the Persians, he disappeared from them.

And he changed his form (i. e. disguised himself), and come to the others (i. e. the Romans), and he took the form of an envoy of the Persians, and corrupted the heart of the others (i. e. the Romans), saying, 'These are the things which the Persians are saying: We will not turn back until we have spoiled all the territory of the Romans. We will take its king to our country, with a yoke on his neck, like the collar on a dog, and we will make his sons slaves, xc xc and they shall labour for us even as do the men of Babylon.' And when the envoy had said these things to the Romans, he disappeared from them. And he took his seat between the camps of the two armies, that is, between the Persians and the Romans, and he cast dissension and enmity between them. The first time they joined in battle ten thousand men were killed. On the second day on which they fought twenty thousand men were killed. In the first defeat that took place the Romans captured the son of the King of the Persians in his chariot. And on the third day after the capture of the son of the King of the Persians the Persians took to flight, and their whole army

scattered itself in all directions because of the defeat that □□□□ had taken place, and because of the great quantity of blood that had been shed, and the putrefying dead bodies that were strewn about. And the Romans cried out, 'We have carried off the son of the King of the Persians,' and there was great joy [among them]; and [when] they came to the river Tanobis, the Romans bathed therein because of their fatigue and because of the blood of those whom they had killed. And when the Persians had searched for their prince, and had not found him in his chariot, they were greatly dis-For. 14 a 2 turbed. And they said, 'How is it possible for us to explain to his father that he hath been captured? Since it is absolutely necessary for us to fill his father's hands, let us pursue the Romans and take the son of our king out of their hands before we depart to our own country.' Then straightway they pursued the Romans, who were halting by the river Tanobis, and were wishing to cross it, and to depart to their own country. And the Persians separated the chariot wherein Claudius was from the rest of the host,

for they thought that he was the son of their king. And □□ the Persians and the Romans fought together once again, and the Persians killed five thousand men of the enemy, and they vanquished the Romans, and captured Claudius, and fled to

their country. And the Romans grieved because the son of their king had been captured, and the Persians also grieved because the son of their king had been captured. And when at length the Persians took Claudius to the country of Persia, they set him before their king, and they said unto him, 'O our lord, thine enemy hath captured Kratôr thy son; but behold, we have brought the son of their king unto thee.' And when the king had looked at Claudius, he said unto him, 'Art thou the son of the King of the Romans?' And the king marvelled at him, because of his beauty and intelligent looks, and at the grace and dignity with which he wore his royal apparel, and his youthful head-dress and his whole bearing and appearance proclaimed him to be the son of a king. And the King of the Persians said unto him, 'Art thou the son of a king?' And Claudius answered and said, 'Once I was the son of the King of the Romans, but this day I am a slave at the feet of the king before whom I stand.'

And after these things, [when] the priests looked at Claudius, and saw that he was exceedingly fair in form, they said unto the king, 'Verily, this [man] is suitable for offering us as a sacrifice to the gods, for the salvation of thy son whom the Romans have captured in battle.' And straightenly the queen looked out of the window in her chamber, and when she saw that Claudius was very handsome she led him exceedingly. And she came down in haste, and said unto the king, 'O king, live for ever! I entreat thee to do no evil to this young son of a king, for he is fair in his beauty, and in his bearing, and in his intelligence. Wilt thou no bear in thy mind, O king, that it was the womb of a woman which carried this [prince], like every other person, and that it was the breasts of a woman that suckled him, even as my beloved son was suckled at my breasts? And as I am

Re Q q reduced to misery because of [the loss of] my beloved son, even so will the mother of this [prince] be reduced to misery because of [the loss of] him. And if thou dost destroy this prince, his father will hear the news thereof, and he will kill my beloved son, and through his death we shall be childless. For in very truth, O king, it is a righteous judgement, ordained by heaven, that each man shall have authority over his own son. I will never permit thee, O king, to kill this young man whose beauty is fair, and who is noble and is the son of a king. And thou knowest well that we had arranged this year to take a bride for our son, and a bridegroom for his sister, if we saw a bride and a bridegroom of sufficiently noble birth. And if it happen that our son be sent back to us, I will give Kesen my daughter to him (i.e. the prince here) to wife, and I will send him to his father in great honour.

And the queen moved the heart of the king by [her] laudatory words concerning Claudius, and she caused him to reverse his intentions, and not to put him to death. And Claudius was shedding floods of tears in the house of the queen, saying, 'Who will make known to my father and to my mother concerning my tribulation, and who will tell them about the wretched state wherein I am, saying, Thy son Claudius is in

the hand of Death, and in the power of the King [of Persia]? Who will be my envoy this day, and make known to my father and to my mother that I am alive by the mercy of God? Who will console my father and my mother for my anguish? Who will instruct my father and my mother, saying, Treat with the greatest kindness and consideration the son of the King of the Persians who tarriet with you as a guest, so that God may set mercy in respect of me in the heart of his father, and that he may shew mercy towards me? Who will bear a report of me, and inform my brother Theodore, saying, Claudius enquireth after the lovingly? Who will bear a report of me, and inform my

beloved sister concerning my tribulation of heart? Who will speak unto my beloved mother and say, Make mourning for your son Claudius, who is in the hand of a king [who is] a wicked tyrant? O would that I could find one kind friend unto whom I could send a letter, and who would take it and deliver it to Ptolemy my father! I know of no man in this country whom I could hire and dispatch to my father and to my mother, to give them information about me, and to tell them what I am doing.' These and other things of like character did Saint Claudius letter in his bedchamber, and he wept. And the daughter of the king stood up, and heard the sounds of his [weeping], and she herself wept because of the tender (or, affecting) words which he uttered. And straightway, behold, a vision of light rose up before him, and the whole place became as it were filled with burning fire, and even the palace of the king not forth flames. And forthwith the Archangel Gabriel appeared unto the holy man Claudius, and he spake unto him, saying, 'Hail, Claudius, unto whom I gave thy name at the time of [thy] first reception of the Sacrament! Hail, then whom I have watched over from thy childhood! Why did thou weep and heave sighs? Although thou art in the hands of a mortal king, the King of heaven and of earth is wishing over thee, and He is on every side. I am Gabriel, in whose hands the King of Truth, Christ, gave thee when thou wast a child, and Christ gave also Theodore the Anatoan into the hand of Michael the Archangel, so that he might watch over him. Why art thou afraid of mortal sokers on earth whilst an Angel of God is watching over the, and is on every side of thee?'

and Claudius said unto him, 'My lord, I am afraid of twrthings by turns since I have fallen into the hands of evil Bararians: If they kill me, [or] if they make me a sacrifice to their god, my disgrace lieth with the God of heaven; but if they yoke me in polluted marriage against my will, I shall produce [for their benefit] a son of the race of my fathers.' Q q 2 The Archangel Gabriel said unto him, 'I say unto thee that neither of the evils which thou art thinking of shall come upon thee. Since thou hast come to this country, O Claudius, needs must that Theodore the Anatolian shall come to thee, and thou shalt see him face to face, and the name of each one of you shall become famous, because a great commotion shall take place in all this country in connection with your names. The peace of my Lord Christ shall be

with thee, and thou shalt have salvation in His holy Name.' And as the Archangel Gabriel was saying these words he disappeared from the saint.

And when the queen saw this vision of light which had risen upon Claudius, [who was] in the midst of fire, she was very greatly disturbed in her mind, and she came down to the king. And she said unto him straightway, 'O my lord the king, make haste and send away this son of a king to his father, for we are bound so to do. I have seen the fire which he hath been producing all the evening, in the chamber wherein he is, and it is certain that the God of his fathers will destroy our city for his sake.' And when the king heard these words he was willing to send away Claudius to his country, but the nobles of the palace would not permit him to do this. And the queen said unto him, 'If thou loves thy son, treat thou this son of a king with honour and consideration, for perhaps God will incline the heart of his father to treat our own son well. And if my counsel be pleasing unto thee, and my words also enter into thine ears give him parchment and ink, and let him write to his father with his own hand, saying, I am alive, and no evil thing whatsoever hath been done unto me. Peradventure [his father] will send our beloved son back to us, and we will

dispatch his son to him with great honour. And if it his wish, I will give unto him Gesen my daughter to wife.' And the king was persuaded by the words of Aliphorus to queen, and straightway he made them set Claudius before him. And the king said unto him, 'Tell me: Which of the gods of thy father was it who came to thee this evening, when the light of [his] fire was so great that it flamed throughout the palace? Was he not the Anatolian god whose name hath become famous everywhere? Behold, for three nights I have been seeing a vision, and [have heard voices] calling to me and saying, Behold, Theodore the Anatolian shall come unto you to blot you out. It must be he, and peradventure it was he who came unto thee this evening wishing to consume us.' And the holy man Apa Claudius said unto King Agaborne, for this was his name, 'Nay, my lord the king, [he was not my God,] but only an angel of my Lord Jesus Christ, who came unto me this evening. It was he who saved me from death in the midst of thy host, and it is he also who hath put mercy in thy Feol. 18 b 1 heart towards me, and caused thee to treat me in such generous wise. As concerning Theodore the Anatolian, of whose name thou hast heard, he is my brother.' And the king said unto Saint Apa Claudius, 'I wish thee to write letter to thy father with thine own hand, [and ask him] to send my son to me with Theodore the Anatolian, whom should like to see; then I will release thee, and thou shalt depart to thy father with honour.'

And Saint Apa Claudius wrote to his father the folwing words: 'In the Name of the Father, and of the son, and of the Holy Ghost, the Trinity, holy, consubstantial, immutable, unchangeable, and unknowable, the Power Who supporteth the heavens and the earth and the elements, Who cannot be dissolved, Who, by His operation

which is without fatigue, [maketh] the Sun to know [his course], Who maketh the Moon to change from his crescent shape to his complete circle, Who painteth the heavens with forms made of light-giving stars, and Who guardeth the kingdom of Ptolemy my father: Take joy to thyself, for I am alive. I am Claudius thy son, whom the Persians captured in the war; but God hath spared me, and hath given unto me favour before the king and the queen. But first of all, O my father, shew kindness and consideration to the son of the king who is in thy power. I write unto thee, O my beloved mother, and unto thee, O my sister Thebasia, and unto thee, my beloved brother Theodore the Anatolian, to enquire concerning (i.e. salute) you all in the Lord. And

next I enquire concerning the nobles in the palace, and my father Apa Gaius the Archbishop. Behold, I declare unto you that I am living in the apartments of the queen in great honour. Moreover, send the son of the king hither in charge of my friend Theodore the Anatolian. Then will the king release me, even as he hath promised. I am Claudius thy son, and I write unto thee, O Ptolemy my father, with mine own hand.' And he wrote in the letter other matters of a privy nature concerning himself, and his father, and his mother, A and he gave the letter to the king. And now, O my beloved, I must make known unto you what things were happening among the Romans after they had stopped fighting and had returned to their city. It came to pass that when they searched among their host, they could not find Claudius in his chariot. And what happened in the palace at the time when it was reported there that Claudius had been captured? As soon as his

mother heard [this] she rent her garments, and put ashes on her head, and plucked out her hair; and Thebasia, the sister of Claudius, did likewise, and Ptolemy his father [mourned] most of all; and the nobles of the palace [mourned] with him. And his slaves rent their garments, and all the widows and orphans wept for him, because of the alms which he had been in the habit of giving to them and to the poor and needy. And his mother made lamentation for him, saying, 'Woe is me, O my beloved son Claudius! What can I, even I, do in the war, my son? Neither can a royal chariot [do aught], now that thou hast been taken from me. Who is the man, and where can I find him, by whom I can send to thee my questions concerning thee? Thy sister Thebasia mourneth, and she weepeth bitterly because of thy sorrow of heart, O my beloved son! What shall I do with thy royal crown, since thy sweet face hath been snatched away from me? What shall I do with thine armlet (or, bracelet) of gold, O my son, now that thou hast been carried off into a foreign country? O would that I could make acquaintance with the barbarian who hath carried thee off, for I would give unto him thy price four times over, and then he would send thee to me. What barbarian is there wicked enough to do harm to Claudius, my son, if he hath once seen him?

I adjure ou, O ye generals of the king, and ye nobles of the palace, of my beloved son Claudius hath been slain, shew me the truth, and I will give everything which I possess if only may bring his body into my house. And I will make ready for burial in a manner that befitteth it, and I will try it in the tomb of the king, and I will weep over it. Deradventure I shall be comforted somewhat thereby, though think it to be impossible. There is no consolation for the Queen when her lord is removed. There is no consolation in the palace wherein there is weeping. There is no consolation for the mother bird when they have stolen her young birds from her. There is no consolation for the orphan when they have carried away his parents. There is no rejoicing for the window when her helper hath been removed, and it is impossible for me to find either consolation or rejoicing now that my beloved son Claudius hath been carried off from me. Thou blest no brother, O my son, from whom I might derive my consolation. Verily I have looked upon thee daily as an angel of God. I shall never be comforted again, because thy sweet face hath been snatched away from me.' In brief, there was very great lamentation spread abroad throughout the whole city of Antioch.

Some said, 'How goodly was his form!' And others said, 'How suitable he was to hold royal rank!' And others said, 'What a soldierly [prince] he was!' And the king was wholly crushed by grief for [the loss of] his son Claudius.

Then after these things Soterichus, the father of Apa Theodore, went to [Ptolemy] and said unto him, 'O king, live for ever! Though thy son Claudius hath been taken captive, behold, the son of the King of Persia hath been brought unto thee, and he is alive. Come, examine him, and make him write to his father. If thy son Claudius is alive, the King of Persia will then release him, and thou wilt set at liberty his son.' And the king said unto Soterichus, 'Send a message to the archbishop, and let him bring the son of the King of the Persians to thee, and let him write to his father about my beloved son Claudius.' After these things each side waited for a month. When the letter of Claudius arrived in Antioch, O what great rejoicing there was in it on that day! And when the letter had been read, and the name of Saint Theodore the Anatolian was found [mentioned] therein, the king asked about him, and wished to see him; and straightway the king sent for him and his company of soldiers. Now Theodore was stationed in a watch-tower on the frontier to keep the Barbarians in check, and he did not know what had happened to Claudius.

And when after these things Saint Theodore came to the palace, he found the servants of Claudius, with their garments that were upon them rent. And he asked them, saying,

'What hath happened that ye grieve so deeply and so sorrowfully?' And they informed him of what had happened to Claudius, and he wept greatly for him. And he went into the presence of the king, and he began to praise Claudius his son to him, and he spake, saying unto him, 'Be not sad of heart, O king, for I will go

and will bring back thy son Claudius to thee in this place. Even if I have to die with him, I will never relax my efforts until I bring him back to thee.' And the king made every preparation possible for their expedition, so as to make them set out [quickly] on the road; but the queen could not be persuaded to send Theodore for her son lest the King [of Persia] should seize and keep him, because she loved him exceedingly. And she said, 'I am afraid lest the [Persian] king make himself master of them both, and I have to suffer grief because of them.' Then the king sent to the archbishop, and said unto him, 'My holy father, guard carefully the son of the king who is thy guest, until I require him at thy hands, because I would make peace with his father;

he shall send my son back to me, and I will send his son back to him.' And the archbishop said unto him, 'My lord the king, he is in the bishop's house with me, and I eat at the same table with him, but in his side there are the remains of a wound caused by an arrow during the war, and he is ill through it.' And the king said unto the archbishop, 'Take the state physician to him, and he shall cal him, and meanwhile I will write to his father. And to thou make thyself ready, O my father, [for] thou shalt to the King of the Persians, and thou shalt bring back to me my son Claudius on account of whom I am grieving.' And the archbishop said unto him, 'According to thy command thy servant shall depart in haste.' And the king sent soldiers, and noblemen of his kingdom, and an exceedingly great number of rich presents, and Saint Theodore, but the son of the King of the Persians was kept under restraint. I Theodore, the least of all men, was then a presbyter, and was under the direction of my father, Apa Gaius the archbishop, and I was his deputy.

Then after these things they (i.e. the archbishop and Theodie) took the road to the country of the Persians, and they sent croys before them to announce to the King of the Persians that they were coming on a mission of peace. And the king sent out heralds to proclaim to all the inhabitants of the city, saying, 'Come ye to me, for my son hath arrived, and Theodore the Anatolian with him, and let us find out what kind of a man he is.' And they decorated the palace with lamps and garlands in their honour, and all the multitudes thronged out to meet them, for the name of the Anatolian had spread abroad everywhere. And when the Romans had come into the city, all the people were greatly excited, and even the women went up on the roofs [to look at them]. And the archbishop disclosed his business unto the king. And the king said unto him, 'Art thou the god of the Romans that thou wearest the kind of garb which is upon thee?' And the archbishop said unto him, 'Nay, I am not God—let it not be [that any one should suppose that I am!]—but I am His high priest, and I pray for the sins of the people. The King of the Romans hath sent me

unto thee that I may give unto thee these gifts and good news of thy son who is alive.' And the king said unto him, 'Why didst thou not bring him here?' The archbishop said unto him, 'He is in Antioch; but I swear, O king, by thy salvation,

that thy son is alive, and that it is I who will bring him to thee if thou wilt release Claudius and give him to me.' The king said unto him, 'Where is Theodore the Anatolian? I would see him.' And the archbishop said unto him, 'He is outside in the palace, with the king's scribes, and the nobles of the palace'; and straightway the king commanded that Theodore should be brought to him. And the king said unto him, 'Art thou Theodore the Anatolian? Tell me now why the strength (i. e. renown) of thy name hath spread abroad to such an extraordinary degree.' And the holy man said unto him, 'Strength, and might, and battle belong to the Lord. As for the name by which men call me, it was the Archangel Michael who gave it unto me.' And the king said unto him, 'I will not let thee depart. Wilt thou not perform acts of valour in this city, that I may see thee?' And the holy man said unto the king, 'I have already told thee that strength

and might belong unto the Lord. But I tell thee that if I had been present at the fight thy soldiers would not have been able to carry away Claudius out of our hands. However, permit me to see Claudius, and let me hold converse with him before I do the mighty thing which thou shalt see.' And the king made them to bring forth Saint Claudius from the apartments of the king, and he set him before Saint Theodore. And when Theodore saw him, he and Claudius began to shed tears together, and they kissed each other's neck, and the king permitted them to see each other and to hold converse together for a week of days. And when the queen saw their faces she lusted for the young men, and she sent for a painter of portraits, who kept his gaze upon the two young men for a long time, and then drew likenesses of them upon the wall of her bedchamber. Then after these things Apa Claudius inquired concerning the welfare of his kinsfolk and household, and [Saint Theodore] said unto him, 'Hath the king done thee my harm?' And Claudius said unto him, 'Nay, my beloved brother, he hath not, but he is seeking to yoke me in filthy

carriage with his daughter.' And Saint Theodore said unto him, 'Fear thou not, O my beloved brother Claudius, behold, Michael and Gabriel also are a defence for both of us, for declare unto thee that no evil thing shall happen unto us.' And it came to pass after a month of days that the archbishop went to the king, saying, 'O our lord the king, we live tarried in this country sufficiently long for our business; I miss us now, and let us depart to our country, and we will send thy son to thee.' And the king said unto him, 'I will not let Theodore go until thou hast sent hither to me my safe and sound'; and thereupon the archbishop made known unto Saint Theodore the words of the king. And it came to pass on the morrow that the queen went to the king, and she asked him, saying, 'Wilt thou give our daughter to Claudius to wife? for she loveth him exceedingly.' And Apa

xx Claudius said unto the queen, 'My parents and the archbishop have already yoked me in marriage before I came to this place. It is impossible for me to put aside that marriage and to break the law of my parents.' And when the queen

saw that she was unable to change their purpose, she became exceedingly wroth, saying, 'Unless my son is restored to me first of all I will not permit you to depart.' And it came to pass after these things that, when Theodore and Claudius were in prison, behold, Michael and Gabriel came down from heaven [into the city], and they were in the form of soldiers. And they cried out, saying, 'O ye Persians, what do ye sitting down in this wise? Behold, Theodore the Anatolian and Claudius have come against you to wipe you off the earth. They shall fight with their swords, and their hands shall obtain the mastery.' And the voices of the angels filled the whole city with great terror and quaking, and the angels opened the doors of the prison, and they seized Theodore and Claudius, and they brought them outside. And Michael handed his sword to Saint Theodore, and Gabriel handed his sword of fire to Claudius, in order that they might fight against the Persians with them. And Saint Theodore

cried out to the Persians, saying, 'I am Theodore the Anatolian, and have come to wipe you off the earth'; and the angels cried out with their voices from one end of the city to the other. Then the mighty men were terrified, and the strong men cast away their swords and fled, and the free and high-born folk were terrified, and those who were sucking at the breast were afraid and fled. And straightway they (i. e. Theodore and Claudius) fought against the Persians in the middle of the market-place of the city, and they slew twenty thousand of them. And the Persians cried out, 'Be content

O Theodore the Anatolian, for thou hast captured the whole country.' And they went back into the city, and they seized the king on his throne, and they brought him outside the city, together with the archbishop. And the king marvelled at what had taken place, for all his host had gathered together to him, and no man was able to withstand (or, contradict) him (i. e. Theodore), and his mighty men were not able to fight against him because of his valour. And the king said unto the archbishop, 'Did I not say unto thee, Thou art the god of the Romans? Thou hast given such great power unto these two young men that they have laid waste all this city, being afraid of no one, and they have put to confusion all these multitudes, and they have turned the city into a wilderness, and although there are six hundred thousand men in it, they are powerless to fight against Theodore, nay, they have betaken themselves to flight quickly.' And the archbishop said unto him, 'I told thee on a former occasion that I was not God— let it not be [that any one should think that I am !]—but that I was His high priest.' And Saint Theodore said unto the king, Didst thou not say unto me, I wish to see some mighty deed of valour performed by thee before I let you go? Now, behold, thou hast seen a little of my might, which my King hath given unto me.

May His power never cease to be in the Romans.' And the king said unto the holy man Theodore, Yesterday I was king, but to-day I am thy slave. Come thou

and sit upon my throne, and I will wait upon thee as a slave.' And the holy man said unto him, 'The thrones which ly Lord hath promised unto me and unto my brother Claudius be in the kingdom that shall endure, and they shall be for er in the heavens; they do not belong to the earth, but to the heavens, and we both shall attain them in the same city. But fear thou not, O king, these same holy ones who permitted the archbishop to be brought into this country shall in like manner take thee to thy palace.' And they took him away on the throne, and he fell into a state of great fear.

Then the [arch]angels went to the temple wherein were te priests, and they cried out, saying, 'Theodore the Anatolian hath come against you to wipe you off the earth'; and the temple fell down upon their heads, and a fire broke out within it. And, moreover, another great miracle took place in the country of the Persians, which my father Apa Gaius related unto me. The [arch]angels made the tablets in the queen's bedroom, where she had had the portraits of these holy men painted, to go forth therefrom throughout all the city in the form of soldiers of war, and the [arch]angels cried out before them, saying, 'Behold, Theodore the Anatolian cometh against you to wipe you off the earth.' And to this very day the portraits of Theodore and Claudius march out to attack [the foe in] all the land of the Persians. And whensoever there is a war between the Persians and the Romans, and they begin to fight each other, straightway Saint Theodore sendeth forth his voice into the [territory of the Persians, saying, 'Theodore the Anatolian and Claudius are coming against you to wipe you off the earth.' And immediately the horses, whereon are mounted the portraits of these saints which were painted in the queen's bedchamber, neigh, and they gallop forthwith through the country of all the Persians, under the influence of the names of Saint Theodore the Anatolian and Saint Claudius, before the [troops] have begun to fight at all.

And it came to pass after these things they returned to their country of [Antioch, and the archbishop and those who had gone there with them did not carry away with them any gifts (or, spoil) whatsoever from the Persians. And when the Romans had entered into the royal city, certain envoys came and informed the king, saying, 'Theodore hath come, and thy son Claudius [with him].' Thereupon great rejoicings were made, and all the people, from the least even unto the greatest, were gathered together and waited in order to see these holy men; and they decorated the whole city. And the mother of Apa Claudins [and his sister mounted the royal chariots, and came out to meet them on the road, even as in days of old Joseph went forth to meet his father Jacob. Who can describe the joy and gladness which [they felt] at that time? And the archbishop told the king and the members of the court concerning the greatness of God, and the mighty deeds of these holy men.

Now I, Theodore, the least of all men, acted as servant to the son of the King of the Persians in the episcopal house of my father Apa Gaius. And when the prince died,

I went to my father and I informed him, saying, 'The son of the King of the Persians is dead.' And straightway the king sent and carried away his body to the palace, into the assembly of the nobles, and they examined it, and found in it no mark of any violence whatsoever, with the exception of the scar of the wound caused by an arrow, which he had received in the war. And the king and the archbishop grieved for him exceedingly. And the king commanded the archbishop to prepare the body for burial with great honour, [and he swathed it] in rich clothes, and [anointed it] with sweet unguents, and laid it in a chest; and it was committed to the care of the archbishop until the letters that had been dispatched had reached the prince's father. And before much time had passed the father of Apa Claudius (i.e. 'tolemy) died, and [the people of the palace] asked for Claudius in order that they might make him king; but is mother carried him away and hid him. And there was certain noble in the palace whose name was Umerianus, and they took him, and made him king, and they did not by any further heed to the matter.

And it came to pass after these things that a report reached the King of the Persians that [Kratōr] the son of the King of the Persians, who had been committed to the care of the archbishop, was dead, and war was declared against Umerianus, as at the beginning; and the Persians forgot the overthrow that had happened to them through the favour of Theodore the Anatolian. And when Umerianus had been informed of the report about the war he was greatly disturbed, and he said, 'Woe is me! I gave all the wealth which I had gotten by trafficking, and all that which had been laid up by my fathers, in order to obtain it (i. e. this throne), and behold, the Barbarians have risen up against me, and they wish to kill me.' And fear and trembling laid hold upon him, and he wept abundantly. And he summoned the nobles of the palace, Soterichus the father of Apa Theodore, and Romanus the father of Apa Victor, and Basilides the father of Apa Stephanus, and he said unto them, 'Let Claudius come and sit upon the throne in the place of his father, for I am not strong enough to fight against the Barbarians.' Saint Claudius said unto him, 'I will never

sit upon the royal throne. Let the heart of the king be strong, and let him sit upon the throne, and we will be thy servants all the days of thy life, and thou must live in the faith of our fathers.' And the nobles of the palace swore unto the king, and Claudius and Theodore with them, 'There shall no evil befall thy kingdom.' And the king said unto them, 'Having seized the kingdom from his father (i. e. Ptolemy), I am afraid that he (i. e. Claudius) will commit some deed of treachery against me in the war, and will kill me. But, even if he hath some quarrel against me in his heart, let them take an oath to me by the Gospel, and I will believe them.' And in this way was the heart of the king assured, and he dismissed them. And the Devil appeared unto Umerianus, saying, 'O King Umerianus, what dost thou sitting down? Dost thou believe the oath of Theodore and Claudius? In war no promise and no word [are sacred], and in war there is neither brother nor

friend. If thou wishest to rule as king rise up, and to-morrow send them to Egypt to join the recruits; for these are the men who will fight against thee. I tell thee, O king, that I know a certain young man in the country of the south who is called Akrippita, and he is a goat-herd on an estate which is situated in my own district of Psoi (i. e. Syis, or, Ptolemaïs); send a messenger and bring him to this city, for he is the man who shall fight [successfully] against the Persians.' Now he spake these words concerning Diocletian, who was in the nome of Psoi, herding the goats of my father, namely Apa Psote. And Apa Psote himself tended the sheep of his father, and they were neighbours (or, friends) each of the other. And Apa Psote used to do deeds of charity, and he sang, and he danced. The Psalter was in the hand of Apa Psote, who recited from memory the Psalms both by day and by night; and the musical instrument (or, organ) was in the hand of Akrippita, and when he sang his goats used to butt at and scatter the sheep of Apa Psote. And he (i. e. Apa Psote) sought them out, saying, 'O flock of the nome of Psoi, he who hath reared you shall cease to say beasts, and shall slay men.'

And it came to pass that an imperial officer was dispatched to the south] by the command of Umerianus the king, and then he had arrived at the nome of Psoi, he found Akrippita and Apa Psote pasturing their sheep in the fields. And Apa Psote said unto Akrippita, 'Behold, thy father hath summoned thee to make thee king.' Thereupon Akrippita helped upon the horse of the imperial officer, and he galloped about hither and thither, and he took his sword, and drew it out of its sheath, and rushed into the midst to the sheep of Apa Psote, and slew a great number of them. One of them he stabbed through the neck, and of others he hiked off their fore legs and hind legs. And when Apa Psote saw his savage fury, he said unto him, 'Hold, enough, for thou art shedding innocent blood. The heart of thy father should be well pleased that he hath begotten thee. Burn thy sword to its sheath, for thy time to shed blood has not yet come for thee. Where was Death that he came to my father before coming to thee? Where were the nurses we kill the newly born infants that they did not kill thee when thou wast drinking thy mother's milk?' And when

R r Apa Psote had said these things the son of perdition drew his sword, and leaping upon his horse rode him at Apa Psote, wishing to kill him. And Apa Psote said unto him, 'Be content, and kill me not before my time hath come'; and Anastasius the imperial officer marvelled at his bold and warlike disposition, saying, 'Verily, he is well suited for fighting.' And Apa Psote said unto him, 'He is well fitted for the war of perdition.' And after these things the impious Akrippita was taken to the imperial city of Antioch; now at that time he was in the twentieth year of his age, and the king issued an order announcing his appointment in the army. And the eldest daughter of Umerianus lusted for him, and he relinquished the duties of war, and performed the duties of a stableman and fed the beasts, and she occupied herself daily with him in works of self-indulgence and luxury.

And it came to pass after these things that Umerianus died in battle, and his daughter seized the kingdom [and held it] for three years, and Akrippita was kept hidden in her power. And afterwards she gave a centenarius of gold to the magnates of the palace, before they had inscribed her name with his, and they bestowed great honours upon Akrippita. Then she seated him upon the throne of Umerianus her father, because he had abated her virginity. And after these things Theodore the Anatolian came into the war chamber, and they told him that Diocletian had become king. And he said, 'Who is Diocletian? And what manner of man is he?' And he went into the presence of Diocletian with Claudius, and they said unto him, 'Who hath made thee king of this city?' And Diocletian said [unto them], 'It belongeth to you, and to your father, I am not a king, and it is not my desire to possess the kingdom.' And straightway Saint Theodore laid hold of his hand, and lifted him off the throne, because he had not as yet won a splendid victory, but was afraid. And Saint Theodore said unto him, 'Get up. Thou wast a swine-herd in thy native country. Why should an Egyptian sit upon the imperial throne whilst there are Romans alive to sit upon it?' And they seated Claudius upon the throne.

Then a great cry broke out in the palace, and the people said, 'Theodore the Anatolian hath performed mighty deeds of valour this day in the palace, and there is no man in all Antioch who can gainsay him.' And the holy man Apa Claudius was not willing to sit upon the throne of kings, for he had no desire for the kingship (or, the kingdom); on the contrary, he rose up [and departed] speedily, whilst the whole multi- tude was crying out, 'Worthy, worthy, worthy. Claudius hath been made king.' And the impious Diocletian was afraid, and he had gone and hidden himself for seven days with the queen, and he could not be found, and the throne was vacant. And that royal whore looked out of a window in her bedroom, and she said, 'Who is the Anatolian that he should set the king upon his throne? Who is [this] soldier of my father that he should gainsay my father's daughter?

Who is this marcher on his feet that he should gainsay the daughter of a king? The Anatolian belongeth to the army, and the kingdom belongeth to Diocletian. But I am a second Herodias, and I have not yet performed my judgement upon him.' When Saint Theodore heard these things, he drew his sword, and he rushed from the royal throne to the door of the palace, and he slew eleven hundred officers and men of high rank, and thirteen hundred soldiers and men-at-arms. And the herald made a proclamation, saying, 'Many ask of me a king; the kingdom belongeth by right to Claudius, but Theodore hath fought and hath gained the victory.' And when the queen heard these things she was greatly afraid, and she took her father's crown, and his sceptre, and his royal apparel, and she hid them deep down in a chamber below the foundations of the palace. And she cried out, saying, 'O Theodore the Anatolian, take these things and

R r 2 do thou become king, for thou hast captured the whole country. From this day onwards I will be thy servant I adjure thee by the salvation of Claudius, thy friend, and by the life of Justus, my brother, not to destroy the kingdom because of me.' And after these things [Theodore] set fire to the gates of the palace in order that he might burn up every one in it, and this he did because Diocletian had been made king; and there was no man who was able to gainsay him. And Soterichus his father, and Basilides, and Romanus cast themselves down before him, saying, 'O our Lord Theodore the kingdom hath belonged unto thee every day, and especially is it thine this day wherein thy strength hath manifested itself. We all are thy slaves. Set thou a curb on thy power, and do not burn down the place or fight [against us], for [the evil] which hath been already done sufficiently And straightway he burst into tears, saying, O how awful is the act of violence which hath been perpetrated this day in this city! That a woman should make a goat-herd kind over us whilst these hosts of fighting men are in Antioch. If there be any justice at all in the world Claudius and Justus merit the sovereignty.'

And there was great wonderment in the city of Antioch concerning the large number of people who had been slain in the palace, and for whom their parents wept. Some said 'The Anatolian hath slain the King and the Queen'; and others said, 'Righteous judgement hath been performed this day'; and others said, 'The kingdom belongeth to his parents and brethren.' And it came to pass that a great riot broke out that day. And when the district had quieted down

little the queen came forth, and she went very early in the morning to the house of Apa Claudius, to visit his mother, and his sister, and the sister of Apa Theodore; and she went before them, for they were her cousins. And the sister of Apa Claudius and the sister of Apa Theodore came to the palace to their brothers, and they made supplication unto them until they relented somewhat, and then they extinguished the fire which was burning down the gates of the palace. And straightway Michael came down from heaven, and he laid his right hand upon the breasts of these holy men, and he said unto Saint Theodore, 'Put thy sword into its sheath, for great is the slaughter that hath taken place. Knowest thou not, O Saint Theodore, that when thou fightest no man is able to stand before thy anger? For strength and valour were given unto thee by the Lord.' And Saint Theodore said unto Michael, 'O my Lord, is it not a marvellous thing for an Egyptian goat-herd to be made king over us by the whim of a woman whilst a royal prince is in the palace?' And Michael said unto him, 'The mighty man who is long-suffering is the mighty man whom the Lord loveth.' And straightway Saint Theodore cast himself down and worshipped God, saying, 'Forgive me, O my Lord Michael.' And Michael said unto him, 'It is not a wonderful thing that Diocletian hath become king, seeing that a time hath been granted unto him by God.

But what is a wonderful thing is that Pilate and Herod remained seated whilst the Son of God stood before them. And this also is like unto it—Diocletian shall become king over the Romans.' And Saint Theodore said unto Michael, 'If it be the command of God that Diocletian is made king, what right have I to resist this commandment?' And Michael declared unto him other mysteries that concerned Diocletian, and he then disappeared from him in peace. Amen.

And as soon as it was daylight on the morrow Saint Theodore came to the palace, and he cried out, saying, 'Whosoever visheth to become king, behold, the throne is vacant.' And the fear of the Anatolian filled all Antioch, and there was no man who was able to sit upon the throne for a month of days, that is to say, until he gave the people the promise that he would not attack them a second time. And the impious queen gave very large sums of money to the soldiers, and at length they found Diocletian, who had passed another fort days serving as a groom in a stable, fear, up to that time having prevented him from becoming king. And then, when Diocletian had become king, he gained a little courage. And Saint Theodore went to visit him, and Diocletian rose up before him, and said unto him, 'Hail, Theodore! Come, and I seat thyself upon the throne, and do thou become king.' And the holy man said unto him, 'Keep the faith, and do what is just, and so shall thy kingdom be strong.' And the impious Diocletian gained power and authority by degrees, and he attended services in the church, and he received the Sacrament. And my father Apa Gaius used to go to see him daily, and to converse with him, and he encouraged him to do the things that were good. And Diocletian placed the whole of the country of Egypt under the authority of the archbishop, and made him rule over it.

And he remembered Apa Psote as the region of the south (Marès), who was his friend and companion before he became king, and he had him made a bishop. And the king lived in the faith, and he performed good works of all kinds up to the time when the Wicked Enemy, I mean to say the Devil, sowed his tares in him. And he passed a decree and sent an order to the people of Jerusalem to discover the Cross of our Lord Jesus the Chrystals, according to the advice of my father Apa Gaius. But the Wicked Enemy would not permit this to be brought about, for he knew that if the Cross were to be made manifest it would tear up all his paths.

Then the impious king felt fear because of Theodore and Anatolian, and the queen spake unto him, saying, 'Be patient for a little time, until war shall break out, and I will give a large sum of money to the young soldiers so that they may put him to death.' And the king said unto her, 'I am afraid to send him out to the war, lest the men-at-arms or, the army) rise up against me, and put me to death.' And Diocletian sent a message to Theodore very often, saying, Dost thou wish me to sit on the throne, or dost thou wish me to depart to my own country?' And Theodore would say unto Diocletian, 'Sit thou upon the throne, for the kingdom belongeth to

thee. Be not afraid, O king, for I will never do anything that is evil unto thee'; and the archbishop used to go [to visit] Diocletian and those who restrained him from evil.

And in those days a great war broke out between the Romans and the Persians, and a report reached the king, saying, 'The Persians have arrived at a watch-tower on the frontier, and have laid waste the whole country.' And the king was greatly disturbed, and he said, 'What business is this of mine, and what have I to do with the kingdom? The kingdom belongeth to Theodore and Claudius.' And these holy men said unto the king, 'The kingdom belongeth unto thee, because it was given unto thee by heaven.' And when the king went into the presence of the queen, and she saw that he was disheartened, and was troubled in his mind, she said unto him, 'Why art thou cast down and in such a terrible state of distress? I wish that thou wouldst promise Theodore and Claudius great honours, and that thou wouldst send them to the war, during which they would be killed, and then thou wouldst cease to be troubled by them.' And when the king heard these words he sent for the archbishop, and gave him a very large sum of money in order that he might offer up a sacrifice unto God, and that by these means he might obtain success in the war.

And Diocletian sent a message to these holy men, saying, 'What is the meaning of this war that hath come upon us?' And they said unto him, 'The war is of God: it is He Who hath lifted Himself up against thee.' And the king said unto them, 'Let the baggage-waggons and the chariots be made ready, and get ye up on them together with those who belong to them, and take your regiments of soldiers, and depart to the war. And ye shall continue to inspire them with courage, being behind them, until ye conquer in the fight.' And these holy men said unto the king, 'We will get upon neither chariot nor baggage-waggon; nevertheless we will go to the war.' And the king said unto them, 'Go into the store where the equipments for war are kept, and take therefrom whatsoever things will suffice for you and your soldiers during the war, and until ye return in triumph.' And after these things they departed to the war, and fought against the Persians and they were victorious, and they captured the son of the King of the Persians, and they set him before the king (i.e. Diocletian). And Theodore said unto him, 'Behold the son of the King of the Persians, whom I have been able to bring

before thee through the might of my King, the Christ, but we cannot allow him to pass under the care of any other man except the archbishop.' And the king said unto them, 'Whatsoever ye wish to do in my kingdom that do, and no man shall hinder your commands from being accomplished. And the king said unto the archbishop, Take the son of the King of the Persians, and keep him under thy charge'; and thus saying he gave the prince to him, and all the nobles were gathered together there and were witnesses of this act. And after these things, when the son

of the King of the Persians had been under the care of the archbishop for a considerable time, his father heard that he was under the care of the archbishop. And the King of Persia sent many valuable gifts to him, and the archbishop set free his son, and no man knew anything about the matter. And the archbishop took the money of the bribes, and spent it among the poor in the city, and on the widows and the orphans, and on the sacrifice and offerings of all kinds for the churches. And the Devil appeared to the impious Diocletian and said unto him, 'The art sitting down; what art thou doing? The archbishop

hath set free the son of the King of the Persians without thy order! He hath received the price of the young man and he hath given it unto the poor of the city, and he hath not considered thee at all in the matter. Behold, for years past the archbishop hath spent the money which he hath received in giving alms.' And the king called the nobles of the palace, and he informed them of the secret act of the archbishop concerning which the Devil had told him. And straightway Diocletian sent unto the archbishop, saying, 'My father, what is [this] rumour about the son of the King of the Persians who hath been living under thy charge?' And the Archbishop said unto him, 'As the Lord Jesus Christ liveth, and I swear by thy salvation, O King, that two months ago when he was committed to my charge there was a wound in his side which he received in battle, and that he died during thy absence at the war, O my Lord King. And I prepared him for burial in an honourable manner, and I laid him in the bishop's house.' And the king made them bring him (i. e. the body) into his presence, and the Persian prince was arrayed in purple. And the king said unto the archbishop, 'Thou shalt swear to me that this is indeed the son of the King of the Persians.' And straightway the archbishop took an oath to the king, saying, 'This is indeed he'; and no man knew wherefore he had taken the oath.

And the archbishop came out from the presence of the king. And the Devil in his mad rage was not satisfied about the archbishop until the third war which took place. And they (i. e. the Romans) captured Nikometes, the son of the King of the Persians, and they brought him before the company of soldiers. And when Saint Theodore and Saint Claudius saw him they recognized him, and knew that he was the son of the King of the Persians, and that the archbishop had released him. And straightway they wept, because of what had taken place, and they sent him away in order that they might not new him that their wish was to set him free for the sake of the archbishop. And news of the affair spread abroad through the camp that Nikometes, the son of the King of the Persians, had been captured, and the rumour of the capture entered the

& 1 oh & 2 & 1 ou ears of the king. And the king sent unto Saint Theodore and said unto him, 'My lord general, they have informed me that thou hast conquered in the war, and that thou hast captured the son of the King of the Persians; if this be so, take his gold chain and collar for thyself. Tell me, however, so that I myself may

know whether this thing be true or not for the archbishop swore to me that he was dead.' And the holy man Theodore said unto the king, 'It is his brother whom we have captured.' And straightway the holy man (i.e. Theodore) stripped Nikometes of his royal apparel in order that he should not be recognized, and he gave him other rearmament instead, and entreated him, saying, 'Tell not the king that thou art Nikometes, the son of the King of the Persians

And the king called the holy man Theodore, and said unto him, 'Describe unto me the son of the king whom thou hast captured in battle.' And the holy man said unto him, 'Nikometes is dead, and this prince whom we have captured is his brother; let us ask him concerning his brother. The archbishop wrote to his father saying that he was dead. When the son of the king heard these words he did according to what the holy man [Theodore] had commanded him. And when the king had come into the city of Antioch with his hosts, and with the son of the King of the Persian Saint Theodore and Saint Claudius received the prince at trust from the king's hand, for Diocletian was unable to prevent them since they were imperial noblemen, and they took him to the archbishop, and they wished to set him free. And the Persian noblemen Panikéros and Leontius came to Antioch, to the feet of Theodore and Claudius, and they brought very many gifts from the father of Nikometes, in order that they might let him go. And the Devil appealed

unto Diocletian the king, and said unto him, 'My son Diocletian, have I begotten thee in vain? Have I given unto thee all these gifts, and this royal sceptre in vain? O thou ungrateful one, I have given unto thee the wife of a king, I have arrayed thee in the purple, I have put a royal sword in thy hand instead of the cudgel of the goat-herd. O thou ungrateful one, I have seated thee in authority over thousands of thousands of people, and I have made the daughter of a king to put the signet ring of her father upon thy finger. All these things have I done for thee, and thou dost not understand my glory!' And Diocletian answered, saying, 'Who art thou that darest to say such things as these unto me? Thou art either the Anatolian, the object of boasting of the kingdom, or thou art Claudius, one of the kings who reign jointly.' And the Devil said unto him, 'By Jupiter, this day shall these two names be blotted out in the whole world, and among men they shall nevermore be heard. What hast thou to do with these men, who provoke me to anger, that thou utterest their names to me?' And the king said unto him, 'The Anatolian and Claudius are the objects of boasting of [my] kingdom. I take refuge in them, for unto them belongeth the kingdom through their parents.' And the Devil said unto him, 'Until this very day thou art in fear of those tyrants.' And the king said unto the Devil, 'I know

that the queen did once gainsay Theodore, and that she raised me up on the royal throne, and [that she was] in no wise afraid of him.' And the Devil said unto him, 'Those days have passed, but the fear of them will remain with thee always. Under-

stand what I will say unto thee. I am thy father, and am possessed of demoniacal power. Why art thou afraid of Theodore and Claudius? The son of the King of the Persians hath been committed to the care of the archbishop [by them], and they wish to let him escape and to say unto thee "He is dead". Have they not already accepted his

price (or, ransom)? They know that thou art afraid of them. Will not the archbishop let him escape, and deceive thee once again, saying, "He is dead," and "It is his brother whom we have taken"? I want to make thee give me the promise that thou wilt kill all three of them, the Anatolian, and the archbishop, and Claudius, so that the kingdom may be thine and thine only, and then I will stablish thy kingdom for thee And the king said unto the Devil, 'If I kill these men, wh is there to fight for me, and prevent the Barbarians from wresting the kingdom from me?' And the Devil said unt Oṛ the king, 'Dost thou not yet know that it was I who, unt this present, have fought for thee? It was not the Anatolia who captured the son of the King of the Persians, but I, an the soldiers who are under me, and it was my gods who gav me the strength that enabled me, at length, to capture him And the king said unto the Devil, Which of the gods sha we worship besides Jesus?' And the Devil said, 'Thou mu never again utter the name of that other one [in my presence] and thou must cast forth from thy mind [the memory of

God whom the Hebrews put to death. But open thie eyes, and behold my gods, and see how very many they ae in number, and look also at the multitudes of my soldiers!' And straightway the Devil made a large number of demos to take the forms of soldiers, and they were gathered togethr to him, and were ready to join the war. And besides thee seventy demons took the forms of false gods, and mae themselves manifest to Dioeletian. And the Devil said urch him, 'Thou wilt now know that the fear of the Anatolian ad of Claudius need not terrify thee. And the archbishop hath sent away the son of the King of the Persians, and hath Oṛ taken his price, and hath divided it among the three of thm without thy knowledge, and without considering that thu art the king. He swore a false oath to thee at the first tire, and on this occasion also lies have been told to thee. Thu must know that the things which I tell thee are true. I swir by thy salvation, O Dioeletian, that I will make thee to re the Anatolian and Claudius in great disgrace. I will brig upon them a death as evil as that which his (i. e. their) Lad suffered. I caused five nails to be driven through the hails

of their Lord on the Cross, and I have prepared one hunch and fifty and three nails to be made ready to be driven into the body of the Anatolian, on the great persea tree which is by the gate of the palace, and his sister shall see his death. And as for Claudius, I will cause a spear to be thrust into his side, even as I caused a spear to be driven through the side of his Lord on the Cross. And as I caused to be slain Peter and Paul His Apostles with the sword, even so will I put to death these others,

in order that the kingdom may become thine, O Diocletian.' And when the Devil had said these things to the king he disappeared.

And the impious king went to the queen in her house early the following morning, and told her of everything which the Devil had said unto him. And that whore-queen rejoiced exceedingly over [the idea] of the death of these holy men, and she said unto him, 'Thou must know the truth. They brought the son of the King of the Persians hither, and then let him escape; and everything which hath been said to thee concerning them is true.' And after these things they brought the son of the King of the Persians, and set him before the king, and he made this confession to him, saying, 'I am he who was captured both on the first and on the second occasion, and concerning whom the archbishop swore an oath that the son of the King of the Persians, who had been committed to the care of the archbishop, was dead.' And when he had said these words the king rejoiced greatly. And he sent and brought the archbishop, who swore an oath to him similar to that which he had sworn the first time. And straightway the king became furiously angry, and he went into all the churches of the city, and he carried away from them the vessels of gold and silver and [inlaid with] precious stones, and he fell upon all the possessions in the house of the archbishop, and he killed him.

Now Saint Theodore was in the war with his soldiers. And his sister wrote to him and told him everything that had happened in the palace, and Saint Theodore grieved because of what IIa (sic) IIb (sic) had taken place in the city. And after these things the whore-queen spake unto the king, saying, 'Thou art sitting down; what art thou doing? Quick, quick, kill Theodore and Claudius at the beginning of the persecution.' And the king said unto the queen, 'By what means can we kill them whilst they have all their soldiers with them? [If we do, I fear] that the soldiers will revolt against me, and take away my kingdom from me.' And she said unto him, 'Fear not, O King. Write a letter unto him and say, "Come hither quickly by thyself, for there is a private matter concerning the King of the Persians, which I would discuss with thee."'

When he shall come unto thee take him inside the bedroom, III (sic) and whilst thou art holding converse with him and paying him compliments have the executioners ready, and cast fetters upon him, and kill him secretly.' And the impious king was persuaded by the pestilential words of the queen, and he prepared sixteen guards (?) for him and nails. And he wrote to Saint Theodore flattering words which were full of craftiness, and the holy man Theodore came to the palace. And when the king saw him he smiled a crafty smile upon him, saying, 'Every one will die of joy because the mighty warrior hath come into the palace! Thy arrival is auspicious (or, welcome), O lord Theodore, thou victorious war-captain! Death hath visited the Persians (?) and the son of the King of the Persians. Take these presents from his father into the house of the archbishop, for no other man is worthy of them.'

And the holy man laid down his sword, and he went into the presence of the king, and the king rose up and saluted him, and he made a sign to the sixteen guards (?), and they cast fetters upon him. And the holy man said unto

him, 'This day the treachery with which Judas treated the III (sic) Christ hath made itself manifest in thee, O king, but thou art more treacherous than Judas.' And the executioners made tighter their fetters upon Theodore as if they intended to kill him thereby. And they dragged him to the persea tree which was in front of the palace gate that they might hang him upon it. And the holy man said unto them, 'My brethren, loosen the bonds on me for a little time, for I would utter a short prayer to my King, the Christ, before ye put me to death'; but they would not let them release him, for they were afraid that he would kill them. And Saint Theodore answered and said, 'My brethren, release me, for I will Fel. 41 & 2 never do evil unto any man. Have not I done for you many good things? By the might of my King, the Christ, I will not do evil unto you, for I have already bound myself in my own fetters for the sake of the Name of Christ.'

And when he saw that they would not be persuaded to release him, he threw out both his arms at the same moment, and broke the bonds wherewith he was fettered, and hurled the sixteen guards (?) back on the ground, and they fell upon their faces. And he knelt down, and worshipped God, and he spread out his hands, and prayed thus: 'I give praise unto Thee, my Lord Jesus Christ, Who didst fashion me when I was in my mother's womb, Whose angel bestowed upon me [my] name from my childhood, Whose grace sustained me, Who didst give me strength in the war, even as Thou gavest strength to Joshua, the son of Nun, [when] Thine angel fought for him, and as Thou didst to Shimei, who destroyed the foreign tribes. And I myself have destroyed the Persians in Thy holy Name, and mine enemies have been put to shame,

and have fallen at my feet. I give thanks unto Thee, O my Fel. 42 a 2 Lord, that Thou hast removed the fetters wherewith I was bound so that I might pray unto Thee. Give Thou me strength, O my Lord, so that I may be able to bear up under the tortures that are awaiting me, for I am flesh and blood, like every other man. Let Thy mighty angel stand by me in this hour and until I have completed my strife. Deprive Thou me not, O my Lord, of Thy goodness, and count not against me the great quantity of blood which I have shed in the war, for it was Thou Who didst strengthen me by Thy [?] power and Who didst make me slay them (i. e. the enemy). Let not my sword pass into the hand of any other man. Glory be unto Thee for ever and ever! Amen.'

And when he had said these words he called to the executioners that were round about him, saying, 'Call to the soldiers, and let them cease to be disturbed. My time hath passed, I have done nothing; my period of life hath come to an end.' And straightway he brought his hands to his side and stretched them down straight by

the side of his body. And he said unto the executioners, 'Tie me up in fetters outside, for I have already fettered my spirit.' And straightway he ascended the persea tree of his own accord, and he worshipped God, and he spake unto the executioners, saying, 'Come ye with your nails and your hammer, and finish that which ye have been commanded to do.' And these mereiless men drove ten nails through his right hand, and ten nails through his left, and they drove the remainder into all the other parts of his body, and blood mingled with water ran down the [trunk of the] persea tree to the ground. And Saint

Theodore was well satisfied, and he lifted up his eyes to He (sic) heaven to invoke the Lord, and he saw Christ and His angel, and Michael comforted him, and Christ promised to him many mansions in the heavens. And when Christ saw the sufferings of the holy man Theodore He said unto him, 'Dost thou wish Me to give thee rest from thy sufferings? Dost thou wish Me to draw out the nails that are in thy body like water?' And the holy man said unto him, 'I wish Thee to give me rest from my sufferings, for I am suffering sorely.' And straightway he yielded up his spirit into the hands of

God on the twelfth day of the month Tōbe, in peace. Amen. And there was a great commotion throughout all the city because of the Anatolian who was hanging on the persea tree, and some said, 'It would have been better for the king and queen to die rather than for these things to happen.' And Saint Apa Claudius made a great weeping for him as he hung upon the persea tree. And after this Saint Victor entreated his father to speak to the king for the body of Apa Theodore, and Romanus immediately asked the king for it, and he gave it unto him. And Apa Victor, and the sister of Apa Theodore, and Apa Claudius came, and they brought the body down from the persea tree, and laid it in the tomb of his fathers, and it worked great cures on those who were sick. And the grace of Jesus was with him, and he received a crown of life in the heavens. And after the end of the saint he ascended on high, and was held to be worthy to be with all the saints. I entreat thee, O Theodore, to pray to the Lord for me, Theodore, the least of all men, that He may forgive me, for I have been so very bold as to speak about thee, because thou art a general at the right hand of the general and war-captain Michael, the intercessor who maketh supplication to Christ for us, that He may forgive us our sins, through the favour and love to man of our Lord Jesus the Christ, to Whom, with the Father, and the vivifying and consubstantial Holy Spirit, be glory for ever and ever. Amen.

πC (sic) S S

II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem

(Brit. Mus. MS. Oriental, No. 6784) [a] the twentieth explanation which the holy patriarch, apa cyril, archbishop of jerusalem, composed on the life of the holy theotokos mary. AND HE DECLARED ALSO THAT HER PARENTS WERE A MAN AND A WOMAN, LIKE THE PARENTS OF EVERY OTHER PERSON. AND HE SPAKE ALSO CONCERNING THE DAY WHEREIN SHE WENT TO REST, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH TÔBE. IN THE PEACE OF GOD! AMEN.

When a rich man of high position wisheth to invite his friends to a breakfast or to a dinner, doth he not first of all sit down before those who are to be bidden are invited, and set out in array the various kinds of food wherewith he may stir up the appetite of those who see them, and make them to taste (i.e. partake) of them? And doth he not then cause his slaves to be summoned, and send them forth to his friends [inviting them] to the feast? And when they have come in, and have laid themselves down [on the cushions], doth not he who hath invited them give unto them first of all fine wine which hath a rich perfume, and which gratifieth the palate? [And after this doth he not make his slaves] bring in all the meats, one after the other, and each one different and less dainty than the last? Now he who inviteth his friends doeth this so that those who are sitting at meat may not say, 'We have already tasted this [dish].' Even thus is [my] invitation unto you this day, although ye may say concerning the things which I shall declare unto you, 'We have heard this already,' even as Paul saith concerning the Athenians, 'The Athenians wish to hear nothing except some new thing.' And although David saith, 'Sing unto the Lord a new song, His blessing is in the church of the saints,' yet the Gospel also saith, 'The kingdom of heaven is like unto a rich man.' And ye have also heard of the honourableness of the Cross, and of its discovery, and of how the Gentiles and the Jews are coming into the know-

ledge of Jesus the Christ, and of how Gastôr, the Jewish nobleman, hath believed with his whole house. And I, Cyril, the least of all men, instructed him in the elements of the Faith, and I baptized him into the great Resurrection of the Christ, and he became a great and righteous and chosen vessel, loving the Faith of the Son of God. And I also baptized a large number of Samaritans, one of whom was Isaac, the handicraftsman (?), and he became a chosen Christian of Christ. I mention all these, O my beloved, because I have already in times past directed your love to them. But the words of God can never become rusty, and they are sweeter than honey, and [more savoury] than salt, according to what our father David said, 'Thy words are sweeter in my throat than honey.' Now, therefore, let us remember the pressing liability which is upon us, and let us see that we pay back some small part thereof. And if we are not able to pay back the whole of it, let us give two mites at least, even as did that poor woman who was blessed, or a denarius, that is to say, a stater, the like of that which Peter found in the

□ □ mouth of the fish, and which he paid as tribute on behalf of himself and his Lord. For if we give only a very little of that which we have we shall be upbraided like him that giveth nothing at all. Let us understand accurately in whose Name we have been invited into this place to-day, and Who it is Who hath invited us: it is Jesus, the God of truth, Who hath invited us, in remembrance of His mother, who became to Him a throne and a place of abode. Since He hath invited us it would be most unseemly for us to shew ourselves to be sluggish, and not fulfil that which we have promised you in the argument of this commentary. This is the day of the Holy Offering, which is wholly pure in soul and spirit. This is the day wherein the Queen, the mother of the King of Life, tasted death like every other human being, because she was flesh and blood. And, moreover, she was begotten by a human father, and brought forth by a human mother, like every other man. Let Ebiôn now be ashamed, and Harpocratius, these godless heretics who say in their madness that 'she was a force (or, abstract power) of God which took the form of a woman, and came upon the earth, and was called "Mary", and this force gave birth to Emmanuel for us'. Doth it not follow from thy imaginative words, which are wholly incongruous, that Christ did not take flesh upon Himself? Without flesh and without body 'forces' would be beings without bodies, and they could not die like mortal men. Notwithstanding [this], come hither ye deaf and blind and foolish, O Biôn (sic) and Harpocration, and I will question you. If ye say that Mary is a 'force',

a 'force' will die. Who is it then whose falling asleep the whole of the inhabited world commemorateth by keeping a festival this day? Is it not Saint Mary, the mother of our Lord Jesus the Christ? But pay attention to me with a tranquil mind and listening ears, and I will entreat the Paraclete, the Holy Spirit, to illumine my heart with the knowledge of all the Scriptures of God, so that I may explain clearly to you, in gladness, the life of the holy Virgin Mary, and what her race was, and what

were the names of her parents according to the first genealogy which is written in the Scriptures. For we are wholly unable to follow the fictitious statements which are found in the fabulous lives of her, and which resemble the writings of the Greek poets, who in their works on theology relate mere myths about their gods; neither will we invent lives of her in order to gratify her. Now every gift of grace is of God. Of what kind is

the gift of grace which came to man or to woman from Adam until this day? Understand what happened unto her, Ō wise virgin, since thou art in heaven, and art [near] the throne of Him Who fashioned us. This gift of grace was not given unto the Patriarchs, who enjoyed friendly intercourse with God, and who ate with Him, and they never expected in the smallest degree that He would come in their time. This gift of grace was not given unto the Prophets, but they perceived Him afar off, and they saluted Him, and they continued to prophesy the advent of the Word of God until He came and dwelt in the womb of Mary the Virgin, who became the mother of the King Christ. Shew me, [O Paraclete], who their kinsfolk were, and the house of their father, so that I may inform every one concerning the exalted position of their family.

And behold, the Virgin stretcheth out her hand to me, saying, 'O Cyril, if thou wishest to know concerning my family, and concerning the house of my fathers, hearken. I was a child promised to God, and my parents dedicated me [to Him] before I came into the world. My parents who produced me were of the tribe of Judah and of the House of H David. My father was Joakim, which is, being interpreted, "Kleôpa". My mother was Anna, who brought me forth, and who was usually called "Mariham". I am Mary Magdalene (sic), because the name of the village wherein I was born was "Magdalia". My name is "Mary, who belongeth to Kleôpa". I am Mary who belongeth to Iakkôbos (James), the son of Joseph the carpenter, into whose charge they committed me. Enquire in the Scriptures, and thou shalt find abundant information concerning the things about which thou art asking questions. In ancient days when Joshua, the son of Nun, divided up the land [which he had taken] among the children of Israel, the tribe of Judah obtained for its inheritance Jebûselia, that is to say, Jerusalem and the region round about it. From that time each of the Twelve Tribes hath remained in the region of its inheritance. No tribe hath been in the habit of entering into the country of another tribe and of acquiring an inheritance therein, or property therein, and no man hath married a wife, and no woman hath taken a husband, from any tribe except their own, until the time when the Word of the Father was graciously pleased to come and to rescue us from the slavery of sin. And besides this He put on our flesh in a woman according to what He wished, [for] there was none to deliver us.'

Now I have made an examination of the ancient histories of Iosêppos (Josephus) and Eierennaios (Irenaeus), [and] those of the Hebrews which I have searched out

for myself, and I am convinced of the correctness of that which I am now going to say. Mary was descended from the Jews, through the tribe of David, according to the blessing which the Lord spake, I mean to Abraham, saying, 'In thy seed all the peoples of the earth shall receive a blessing.' Abraham begat Isaac, Isaac begat Jacob, and Jacob begat Judah and his brethren. Our Lord was descended from the tribe of Judah, according to the blessing of Abraham, [which was] then and there fulfilled. Inasmuch as each one of you is anxious to know what I am now going to say, [I will tell you] what our fathers have taught us, according to what the Psalmist David saith, 'The things which our fathers have declared shall not be hidden from their children of the generation which is to come.'

At the time when the Virgin was born there was a certain district of Jerusalem which was commonly called 'Magdalia', and there was situated upon it a small village which people called by this name, and in this village were a few people who were Jews. And among these people was a man who was commonly called 'David', and he was rich in possessions of every kind. He observed with great diligence the Law of Moses and the Prophets, which was sweeter to him than honey, and he performed manifold acts of charity to those who were in want; and he was awaiting the Redeemer of Israel, Who was to come shortly. And this man was lying on his bed one evening, and he was caught in an ecstasy, and it seemed to him as if some one said unto him, 'O Aaron, the Redeemer of Israel shall spring from thy family, for the time hath come when the root shall put forth fruit.' And he said within himself, 'What now is the meaning of this vision which I have seen? But, whatever it may be, whatsoever God wisheth let that happen.' And he had living there with him a woman who was a believer, and her name was Sara; and she bore unto him a man child, and his father called him Joakim, and his mother called him Kleôpa. And his father David gave unto him to wife Anna, the daughter of his brother Aminadab, and the two of them were pleasing before God. And it came to pass that after a time they gave all their possessions unto Joakim their son, and to Anna his wife, together with all the village of Magdalia. Now Anna was barren, and she had never borne a son, and the matter was one of anxiety to them, and they said, 'Who then is there to inherit our possessions?'

And it came to pass that after certain days (or, many days) Joakim said unto Anna, 'Let us go to the Temple of the Lord, and let us make supplication unto the Lord, that He may shew mercy unto us, and may grant us our petition which we shall ask of Him.' And they rose up and went into the Temple of the Lord, and they made supplication unto Him, and they paid their vows to the priest, and they prayed unto the Lord with their faces flat upon the earth. And Joakim prayed, saying, 'Lord God Almighty, Who didst hear our father Abraham in his old age, and didst graciously give to him Isaac, his child of promise, hearken Thou unto me also this day, and do Thou give me the seed of men. If this come to pass, and Thou dost give unto us either a man child or a woman child, we will dedicate him to Thy Temple all

his days, and he shall minister unto Thee.' And straightway a voice came to them out of the place of the altar, saying, 'Joakim Kleôpa, the prayer which thou hast made to God hath been heard, and thy petition hath been fulfilled. Now therefore arise, and get thee into thy house, for the grace that hath come to thee hath never been [bestowed upon] any of the people of old.' And Joakim thought that it was the priest who was talking to him in the place of the altar, and he answered and said unto him, 'May it be according to thy word, O my lord!' And Joakim and Anna rose up and departed to their house.

And after certain days Joakim visited Anna, and she conceived, and all those who were acquainted with her rejoiced with her. And when the days were fulfilled for her to bring forth she gave birth to a woman child, according to the Providence of God; and the grace of God was upon her face.

And her parents called her '... Mary', and she increased in beauty (? every day, and all those who saw her marvelled at her because of the glory of God that surrounded her at all times. And when three years were fulfilled the child was weaned from her mother's milk. And Joakim said unto Anna his wife, 'Let us give unto the Lord what we have vowed to Him, lest He be angry with us.' And they made themselves ready, together with their offerings of first-fruits, and they took them into the Temple with Mary their daughter, and they gave their offerings of first-fruits to the priests who were ruling at that time, that is to say, to Simeon and Zacharias. And they took their daughter Mary and gave her into the hands of the priests, saying unto them, 'Behold the child whom God hath graciously given unto us. We give her as a votive offering in the Temple of the Lord, so that she may minister unto Him all her days.' And the priests blessed Joakim and Anna, saying, 'According as ye have vowed so have ye paid unto the Lord, Who will bestow His good gifts upon you in such wise that ye shall have a son in the place of this daughter Mary, whom ye have given to the Lord, and whose name shall be known throughout the world.' And they said, 'Amen. So be it!' And they returned to their house.

And they were in the habit of visiting their daughter once each month, when they carried to her whatsoever things of which she had need. And their little virgin daughter ministered in the Temple with the other women, who were aged virgins, and they taught her to work with her hands. And when she had become somewhat master of herself she used to go alone into the court of the Temple, but no man whatsoever saw her with the exception of the priest and her father. Her food consisted of bread and water and a few green herbs, and she did not fast for long periods at a time; in short, it is [impossible to describe] her beauty of body, and soul, and spirit. [IC]

And when she had completed the fifteenth year of her age the Shepherd was pleased to come and visit His sheep, and to snatch them away from the claws of the wolf, and the King was pleased to redeem those who belonged to Him and were in

captivity in the hands of the Tyrant. And Gabriel the Archangel was sent from God to the holy Virgin Mary, and he announced to her the glad tidings that the Saviour was coming to her. But peradventure thou wilt say unto me, 'At what time, or in what manner (?), did these things take place? [Tell us] so that we may be certain about the words which thou sayest.' I will answer thy questions according to the Scriptures. God sent Gabriel on the seventh day of the month Xanthikos (April), which is the new moon Parmoute, in the year five thousand five hundred ; on this [day] was conceived the Life of all of us, and He was born on the twenty-ninth day of the month Khasileue (November), which is Khoiak, in the fourth year of Augustus, the Emperor of the Romans, in the fifteenth year of the life of Mary. The place wherein He was born was Khabratha, which is Bethlehem, in the land of Judah, in the second year of Herod, the Governor of Judea. When Christ was brought to Egypt he was two years and four months old.

But thou wilt in any case say unto me, 'Why did Joseph and Mary depart from Palestine and go so far away as Egypt by themselves, for it is said that there were twenty halting places before they came into Egypt? And how was it that they were able to perform such a wearisome journey which necessitated so many days of difficult travelling? And where could they find food to eat?' I will tell thee, O thou unbelieving and feeble person, the things which thou shalt set in thy remembrance, and I will speak unto thee from out of the Scriptures.

Peradventure thou wilt say unto me, 'The angel took Habakkuk to Babylon from Jerusalem, a road on which there were seventy halting places, and which required a very long time to travel over.' Habakkuk, the Scripture saith, placed the loaves of bread in a basket, and he took them with the wine and the [other] food, and went to the field to carry them to his reapers. And the angel of the Lord lifted him up by the hair of his head under the impulse of his spirit, that is to say, by the strength of his flight, and he carried him straightway to the place that was above the den of lions in Babylon, and he gave food to Daniel, and he and the reapers ate of this food on the same day. If now the power of the angel was great enough to do this, then the Lord of the angels could come to Egypt riding upon a light cloud, and, indeed, it was by means of the light cloud that God came to Egypt. And when the young Child came into Egypt

He recalled to mind the works of Egypt, [for] He rode upon the light cloud which transporteth those who are without sin. 10 The spotless Lamb and the old man Joseph came into Egypt under the guidance (or, direction) of that whereupon they rode. And the mountains and the rocks levelled themselves before them, and smooth roads whereon they could walk easily made themselves ready for their feet, and they crossed rivers and streams without the help of ship or sailor. In short, our Saviour came into Egypt by the power of His Father, and He passed three years there, and He proclaimed to the Egyptians what they ought to do whilst He was

at the breast of His mother Mary. And when Herod had received the punishment which he deserved for the slaughter of the innocent children whom he had put to death, the words which are written in the prophet, saying, 'I called My Son out of Egyp 1 were fulfilled. And God sent a message

unto His beloved Son, and His mother Mary and Joseph by a . . . . . guard, and He brought them out of Egypt, and 11 settled them in Nazareth. All these things have I related 1 Hos. xi. 1. to you, beloved ones, because of the godless heretics, who say that Mary is a 'force' (or, abstract power). Behold, I have already pointed out to you in the words which I have addressed to you, saying that Mary was flesh like all other folk, and that the Lamb of God, Who took away the sins of the world, took flesh in her. And now I wish to relate to you an incident that happened to me. There was a certain monk who lived in the neighbourhood of Maiôma of Gaza, who had received instruction in the heresy of Biôn and of Harpocratius his master, of whose books he obtained possession, and he expounded them publicly, and he became filled with blasphemies and with falsehoods, and he masqueraded with great pride and arrogance, and he deceived all the people who were in that neighbourhood by his pretensions, through those who used to come to the holy places where to pray. And the things which he proclaimed in his corrupt heterodoxy were repeated to me, and I sent two ministers to the Bishop of Gaza, and I said unto him, 'I beseech thee to seek out on my behalf a certain monk who is in the neighbourhood of Maiôma, and do thou send him to me, together with his books.'

And when the bishop had received the letter and read it, he caused search to be made for that monk everywhere. And when they had brought him to the bishop he said unto him, 'My son, rise up and go to Jerusalem to the archbishop. If thou dost not go he will send for thee and thy books. He knoweth about thy doctrine, and about thy preaching, and whose it is.' And the monk replied, 'I will take my books and I will go to him in Jerusalem.' And the two ministers took him to Jerusalem to the archbishop, who said unto him, 'We have heard, O brother, that thou art teaching a strange doctrine, and that thou art changing the voices of the Holy Gospels.' The monk, [who was called] Annarikhus, said unto him, 'My teaching (or, doctrine) is not a strange doctrine, but is that of our Fathers the Apostles, and our own Fathers taught it everywhere as sound doctrine.' And Apa Cyril said unto him, 'Who were thy Fathers?' And the monk said, 'Satôr, and Ebiôn, who succeeded him.' And the archbishop said unto him, 'Thou hast become a disciple and hast made thyself a mule-like beast under the stupid yoke of the chariot of the Devil.' And the monk said unto him, 'Harpocratius used to cast out devils.' And the archbishop said unto him, 'Shew me by what means thou dost cast out devils, and in what way thou dost preach the Gospel, and what thou dost say concerning Christ and His Birth according to the flesh, and concerning His mother who brought Him forth, and concerning His death, which was full of salvation, and His resurrection from the dead after the third day.'

And that monk replied, 'It is written in the [Gospel] to the Hebrews that when Christ wished to come upon the earth to men the Good Father called a mighty "power" in the heavens which was called "Michael", and committed Christ to the care thereof. And the "power" came down into the world, and it was called Mary, and [Christ] was in her womb for seven months. Afterwards she gave birth to Him, and He increased in stature, and He chose the Apostles, who preached Him in every place. He fulfilled the appointed time that was decreed for Him. And the Jews became envious of Him, they hated Him, they changed the custom of their Law, and they rose up against Him and laid a trap and caught Him, and they delivered Him to the governor, and he gave Him to them to crucify Him.

And after they had raised Him up on the Cross the Father took Him up into heaven unto Himself.' And the Patriarch Cyril said unto the monk, 'Who sent thee about to teach these things?' And that monk said unto him, 'The Christ said, Go ye forth into all the world, and teach ye all the nations in My Name, in every place.' And Apa Cyril said unto him, 'Dost thou take the Gospels literally?' And the monk said, 'Yea, absolutely, my lord Father.' And the archbishop answered and said, 'Where in the Four Gospels is it said that the holy Virgin Mary, the mother of God, is a "force"?' And the monk answered and said, 'In the [Gospel] to the Hebrews.' And Apa Cyril answered and said, 'Then, according to thy words, there are Five Gospels?' And that monk replied, 'Yea, there are.' And Apa Cyril answered and said, 'What is the name of the fifth Gospel? for I should like to know whence this doctrine concerning Christ is derived, and to understand it. The Four Gospels have written above them: "[The Gospel] according to Matthew"; "[The Gospel] according to Mark"; "[The Gospel] according to Luke"; "[The Gospel] according to John. Whose is the fifth Gospel?' And that monk said unto him, 'It is [the Gospel] that was written to the Hebrews.' And Saint Cyril answered and said, 'If thou speakest the truth, O brother, must we not then reject the teaching of the Christ, and follow the misleading doctrine of the Hebrews? God forbid!

The Hebrews wish for doctrine of this kind greatly, so that they may cast a blemish upon our purity and honour, even as it was said by the Christ in times of old, "Thou castest out devils by Berzeboul. And is it not written, "He who doth not confess that Jesus the Christ hath come in the flesh is a deceiver and an Antichrist, like thyself"? And again, "Whosoever shall come unto thee, and bring a doctrine that is different from thine, receive him not into thy house, neither say unto him, Hail! And again, "If they were of us they would have been like unto us; they came forth from us, but they are not of us. Which meaneth that they utter the Name of Christ with their mouths only, and that they make a pretence in their hearts. They heap up wrath for themselves in the day of the Judgement of Truth and the wrath that is from Jesus the Christ. The doctrine of the Jews cannot be joined unto the doctrine of Christ. What connection can there be between the agreement of the [Gospel to the] Hebrews and the agreement of the Holy Gospels? But those heresies must

spring up which Epiphanius describes in his work Ἀγκυρωτός, saying, "The error in each one of them is different, but evil is implanted in them all. And Annarikhus the monk said unto Apa Cyril, 'The night cannot contend against the day, neither can darkness stand before the light.

I am vanquished by thy great wisdom, and I know that I have made a mistake. Let thy fatherhood grant repentance unto me! And all these things which I have overthrown I will build up again. But take my books, and burn them in the fire, and my possessions do thou give to the poor. My heart followeth thy words and [those of] the Holy Gospel.'

And when I (i. e. Cyril) had burned his books, I said unto him, 'Who . . . [One leaf wanting]

'He to Whom no form can be assigned was born [in the form of] a son. He was the Beginning, and He Who had no beginning was brought forth. Now there was a beginning to that humanity, but the Godhead had no beginning, and was without form. And no addition took place to the Trinity in such wise that the Trinity, which consisteth of Three [Persons], became Four [Persons]. One σύνοδος entered one who was of two natures, and one son was brought forth, a unity of the flesh without any diminution. For He was neither changed in His nature, nor reduced in His strength, nor was He separated from His Ancient Begetter, that is to say, the Beginning. But the oneness of the flesh of God received one Nature. As for the coming to us of the blessed Offspring God the Word, it is the miracle that was hidden in God from eternity, I mean the miracle of God Who made Himself man. An impenetrable mystery is the Nature that abolished the curse and destroyed the sentence of death, and taught us concerning the foundation, which had no beginning, of the Only-begotten One, Jesus the Christ, our Lord, the production, according to the flesh, of the womb of Saint Mary, the perpetual Virgin, in whose holy house we are gathered together this day to commemorate the day of her death.

If thou wilt confess these things with a true and sincere belief then we will prepare to receive thee into the fold of all the sheep of the loving Shepherd Christ. Have no doubt about the matter; thou must either follow the words which I have taught thee or thou must get outside this place.' And Annarikhus opened his mouth and anathematized the heresy of Ebiōn and Harpoeratius, saying, 'Anathema be every heresy; the things which thou [Ebiōn] hast said unto me are not to be believed. And now, O my father, receive thou me into good fellowship with thyself.' And when I knew that his mind had received the light I baptized him in the name of the Lady of us all, Saint Mary, whose day is this day. Finally he went to a monastery in the Mount of Olives, and he builded upon the foundation of the Apostles until the day of his death.

I have now described unto you the whole of the story concerning the heresy of Ebiōn, who said, 'Mary, the mother of the Lord, is a "force".' Let us now return to that which we promised to you in the introduction to our explanation, that is to say, the [narrative of] the end of the life of the holy Virgin Mary. And I wish also to go back to what I promised from the beginning, and to declare it. Tell me, O Gabriel, thou mediator between God and men, what is the history of the kinswoman of Mary, this Elisabeth? I am listening to thee, and I hear thee preaching about her, saying, 'Behold, Elisabeth the kinswoman [of Mary] conceived a son in her old age, according to the prophecy in the Gospel. The parents of the Virgin were descended from the tribe of Judah, and Elisabeth was descended from the daughters of Aaron, and Aaron was descended from the tribe of Levi. Thus this matter is twofold, and it reduceth itself to two persons. Judah and Levi were brethren, each of the other, and one father, that is to say, Jacob, and one mother produced them both. Since Elisabeth was a daughter of Levi, and Mary was descended from Judah, they are then daughters of two brethren; are they not then kinswomen, each of the other? I have also stated that the little Virgin Mary

was in the Temple, and that she remained by herself before the Archangel Gabriel came to her with a sweet odour, and Zacharias, the husband of Elisabeth, spake unto her words of praise concerning the Virgin. I have said that she was in the Temple before the gift of the Lord was given unto her, and that there was no limit to her beauty, and the Temple was wont to be filled with angels because of her sweet odour, and they used to come to visit her for the sake of her conversation. And when Elisabeth heard these things she set out from Dôrinê and departed to Jerusalem, and she went into the Temple of the Lord. And when she saw Mary she marvelled at the grace of God which was on her face, and they saluted each other and sat down. And Elisabeth said unto Mary, 'Thy soul and body have been joined unto the Lord from thy childhood, and thou hast followed Him with thy whole heart so truly that the Redeemer of Israel shall proceed from thee.' And Mary said, 'Blessed be the God of Israel, Who hath appointed me for Himself from my childhood to minister unto Him with perfect service.' And the

two women comforted each other from the Law and the Prophets for many days. And afterwards Elisabeth returned to Dôrinê to her ordinary life, and she made it a habit to visit the Virgin several times that year, and she ministered unto her every need until the day wherein Gabriel came unto Mary and said unto her, 'Behold, Elisabeth thy kinswoman hath conceived.' Behold, moreover, the matter is plain that Mary and Elisabeth were kinswomen, each of the other, from what is written in the Gospel, the which I have already declared to you. Behold now, let us return to the previous subject which we left [for a short time], because there is no trouble whatsoever in discussing the queen, who became the mother of the King, and he who listeneth is not wearied by her history. It is like unto one who goeth to draw water from a spring; as soon as he stretcheth forth his hand to draw therefrom the

spring sendeth forth water in great abundance. And this is my own case when I begin [to describe] the life of the Virgin, for the fountain of my speech bubbleth up abundantly, and I cry out with the Prophet David, and I lift up my voice,

Na saying, 'Thou hast made me wiser than all my teachers,' and again, 'The manifestation of Thy words is what illumineth us.' For I looked round about me, saying, 'Where shall I begin my discourse?' Then I remembered the words which the Saviour spake unto His mother when He was hanging upon the Cross, 'Thou woman, behold thy son!' referring to John. Then He turned to John, and said unto him, 'Behold thy mother!' and from that day the disciple took her into his house and ministered unto her with service of every kind, even as doth a slave who serveth his lord. And she loved him even as a mother loveth her son. And she used to do many mighty works, and perform healings among the people, which were like unto those that were wrought by Jesus our God, but she never permitted the Apostles to know [about them], for she fled from the praise of men. And the Apostles were closely associated with her at all times when they were preaching. She gathered round about her a multitude of virgins, she assisted them, and she made them to rejoice in the benefits of virginity—she who had drawn nigh unto her God, Who at length came and

Ne took up His abode in her womb for nine months—and she shewed the way, and that the entrance into heaven, to her beloved Son, was good and without obstacle. And it came to pass that for ten years after our Lord rose from the dead, according to what the Ancient History of Josephus and Irenaeus and the Hebrew authorities say, John and Mary lived in the same house in Jerusalem. And it came to pass on a certain day, for so he saith, that the holy Virgin Mary called John and said unto him, 'Go and summon to me Peter and James, and let them come to me here in this place.' And John went in haste and summoned them, and they came, and the three [Apostles] sat down before her. And she said unto them, 'Hearken unto me, O ye whom God hath chosen to preach the Gospel throughout all the world. Ye have seen with your own eyes the mighty deeds and wonders which God performed in the time when He was in the world with you, and ye have no need of any to bear testimony to you. Ye three did He take up to the

Mount of Olives; and your ears did hear the Voice of the Father bearing witness concerning Him, saying, "This is My beloved Son, in Whom is My desire." Ye saw the sufferings which the Jews inflicted upon Him when He was raised up on the Cross, and that they put Him to death, and that His Father raised Him up from the dead on the third day. And I went to the tomb, and He appeared unto me, and He spake unto me, saying, "Go and inform My brethren what things ye have seen. Let those whom My Father hath loved come to Galilee." And He came in to you, the door being closed, and He spake unto you concerning the kingdom which is in the heavens. And at the end of forty days ye were all gathered together in one place

on the Mount of Olives, and He was there with you. And the Lord came again to you,

Ac and He said unto you, "I have fulfilled the dispensation which was laid down for Me in the world, and I am now going up to My Father." And ye replied, "Wilt Thou depart and leave us orphans?" And He said, "When I go I will send unto you the Paraclete, the Holy Spirit, in My place, after many days, even until Pentecost. But behold, to her who was unto Me a dwelling-place I was a Son in the flesh, and she is under your care now. But I will be with you until the end of the world." And when He had said these things unto us He separated Himself from us a little, and ascended the mountain on the east, and mounted upon the Cherubim, and departed into the heights in the flesh, the which He had received from me. And thousands of thousands, and tens of thousands of tens of thousands [of angels] sang hymns to Him, and they followed Him with their eyes until He entered heaven. And we saw two men who were standing close to Him, and they said, "Ye men, why are ye looking up into heaven? This is Jesus Whom they crucified, and Who is being carried up into heaven, and He it is Who shall come to judge the quick and the dead."

And after the end of ten days He sent upon you the Holy Spirit, Who gave you power to do mighty works, according to your ability. Put not behind you the commandments of the Son of God; fear ye not the destruction of the kings and governors of the earth in such wise that ye shall put behind you the instructions of your Lord and Master. Now, therefore, be not grieved in your hearts at what I shall say unto you. 'The time of my visitation hath drawn nigh, and I must lay down my body so that my soul and my spirit may depart to the Lord, in order that He may give unto me the things which He hath promised to me. For my Lord came unto me on the evening of the Sabbath (?), as I was standing in prayer, and He said unto me, "Dost thou know Me?" And I said unto Him, "Thou art my Lord and my beloved Son;

what is it that Thou commandest me to do?" And He said unto me, "Inform Peter and John concerning these things, for it is they who shall lay their hands upon thine eyes. Now three more days have yet to pass before I shall come for thee and take thy soul and thy body into My city of the Jerusalem of heaven. And all My saints shall marvel at the glory which I shall give unto thee in that place, for it is thou who shalt make God and His angels to be reconciled with man. And thou shalt be more exalted than all the saints, and I will make My angels to hymn thee at all times, for thou resemblest them in thy purity and thy virginity. All the angels and all the hosts of heaven shall rejoice when thou comest to meet them. The Patriarchs and the Prophets shall come forth to meet thee, and they shall exult because the mother of the Lord hath come to them, for they were not able to see her in the flesh. Behold, when they see her they shall praise her through God the Father. All the virgins who are in the heavens shall rejoice with thee when thou shalt meet them, and

those who have preserved their virginity shall come forth to thee, and shall bow in homage before thee, saying, Well hast thou come (i. e. Welcome)! O mother of all virgins! It was time for thee to come unto us, O thou

mother! Grieve thou not, O mother, about thy holy body, neither about what shall happen unto it, nor about where they shall lay it. What man is there who hath been begotten by the flesh who shall not taste death, and whose body shall not return to the earth wherefrom I took him? I tasted death, but I rose from the dead on the third day, I destroyed him that held the power of death. I will hide thy body in the earth, and I will make My angels to keep it in the earth always, and no man whatsoever shall find thy body in the earth in the place wherein I shall place it, until the day wherein I shall raise it up incorruptible. And a sweet odour shall arise from out of thy body until the day wherein it shall rise up. They shall build a great and glorious church over

No thy body, and it shall be more splendid than a palace of kings. Haste thee [to do] the commandment of the Apostles, and give an ordinance to the virgins. I will come with My angels, and I will hide thy body and thy soul; so then thou shalt not be afraid of Death when he shall come to thee." Now therefore call unto us all the virgins, and I will give them an ordinance.'

And the Apostles did according to what she told them; and when the virgins had come unto her they saluted her, and she said unto them, 'I declare unto you that I am about to depart to the Jerusalem of heaven'; and they paid no attention to the words. And Mary took hold of the hand of one of them who had waxed exceedingly old, that is to say, Mary Magdalene, out of whom the Christ had cast seven devils, and she said unto the virgins, 'Behold your mother from this time onwards. Give rest to her spirit, even as she hath given rest to me in my days. Observe the customs which ye arranged to keep with the Christ when ye were with Him.' These things did she say unto the virgins, but she did not inform them about her death. And she turned to the Apostles, and she said unto Simon Peter, 'Simon Peter, whom the Lord loved, and preserved for the kingdom that is in the heavens, be merciful, even as your Father Who is in the heavens is merciful. James and John, watch over your holy Catholicus, and be kind and gracious to every man. And thou, O Peter, go thou into the house of thy disciple Bibros, and take the pieces of fine linen which thou didst commit to his care, and bring them hither to me.' And Peter did according as she told him, and he brought the pieces of fine linen which had been committed to the care of Bifros (sic). And she said unto James, 'Rise up, take a stater, and go to the sellers of sweet perfumes, and bring its value in spices to me hither'; and he did according as she told him.

And when the day wherein she was to be taken arrived, the Virgin Mary said unto John, 'Rise up, light a great number of lamps, both large and small, for the evening hath come.' And she took the pieces of fine linen, and spread them out upon the

ground, and she poured out upon them her sweet spices, and she stood up on them, and said unto

the Apostles, 'Let us pray to the Lord, so that He may have mercy upon us.' And she spread out her hands towards the east, and she made supplication to the Lord, saying, 'I give thanks unto Thee, O Lord God Almighty, and to Thine Only-begotten Son Jesus Christ, the Word of the Father, because He came to us, and built for Himself a fleshly tabernacle in my womb, according as He wished. I brought Him forth without pollution, without blemish. I nursed Him (or, reared Him) with anxious care, and it was He Who nourished me. I give thanks unto Him because Thy Holy Spirit came into me. And now, my Lord, the time hath come when Thou shalt draw nigh unto me, and shalt be gracious unto me. Scatter all the stones of stumbling that are before me, and [all] obstacles, and let all those that are in my path, both on the left hand and on the right hand, flee before me. Stand Thou near me with gladness. Let the powers of darkness be ashamed, for nothing of theirs hath been found in me. Open unto me the gates of righteousness, and let me go in through them, and I will make manifest Thy holy Name, O my God. Let the Dragon flee before me, for I have freedom of speech before Thee. May the river of fire be tranquil when I come unto Thee, and may it allow me to cross over it, for unto Thee belong the power and the glory for ever and ever. Amen.'

And when she had said these things she lay down upon the pieces of fine linen and the sweet spices, and her face was turned towards the east. And behold, the Lord Jesus Christ came unto her upon the Cherubim, with the angels before Him, and He came and stood at His mother's head, and He said unto her, 'Be not afraid of Death, for the Life of the whole world is with thee, but it is necessary that at least Mc thou shouldst glance at him with thine eyes, and he will not come except he be commanded to do so.' And Jesus said unto Death, 'Come, O thou who art in the chambers of the south.' And when Mary saw him she cast her soul into the bosom of her Son, and He wrapped it up in a napkin (?) of light. And the Apostles laid their hands upon her eyes, and she fell asleep with a good falling asleep on the night of the twentieth day of Tôbe, in the peace of God! Amen.

And the Lord said unto the Apostles, 'Take up her body carefully, and take it to the Valley of Jehosaphat, which is opposite the Mount of Olives, the place where I broke bread in days of old. Set down there the bier whereon is the body, and withdraw yourselves because of the threatening of the Jews, for they will pursue you wishing to slay you. And I will hide the body according as it pleaseth Me.' Thereupon the Apostles took up the body and placed it upon a bier.

And when the morning had come a great multitude was gathered together in the city, and the virgins cried out. And straightway Peter and John lifted up the body to carry it out to the place of which the Saviour had told them, and a great multitude of people sang psalms and hymns before it, saying, 'The Lord . . . . . .,' and a

multitude of angels sang hymns before her. And when they arrived at the Temple of the Jews all the members of the Sanhedrin were gathered together in the Temple on that day, and they heard the singing of the hymns over her holy body. And they said, 'Who is this who hath died in the city this day?' And [the people] said unto them, 'It is the mother of the Nazarene, that is, Jesus, who hath died, and they are taking her out to bury her.' And they passed a decree unanimously, saying, 'We must not let her be buried in the city, lest mighty deeds be worked [at her tomb] similar to those which her Son performed, and lest the people believe in her, and they change our Law.' And the high priests and the scribes said, 'Let us go and burn her body with fire, so that no man will ever be able to find it.' And the Jews lighted a fire, and they pursued [the Apostles] with the bier whereon was the body of the Virgin.

And when the Apostles had arrived at the Valley of Jehosaphat they looked behind them, and they saw the Jews pursuing them, and they dropped the bier upon the ground, for they were afraid that the godless Jews would kill them. And whilst the Jews were rushing on to overtake them the Apostles betook themselves to flight and escaped. Now the body of the holy Virgin they could not find, and all that they found was the wooden bier, and they lighted a fire and threw the bier into it. And they went into every place, saying, 'Perhaps her body hath been carried away secretly,' but they could not find it. And a very strong sweet smell emanated from the place whereon the body of the Virgin had been laid, and a mighty voice came from heaven, saying unto them, 'Let no man give himself the trouble of seeking after the body of the Virgin until the great day of the appearing of the Saviour.' And the Jews fled greatly ashamed; and they came to the city and told their neighbours what had happened, and they commanded them, saying, 'Tell no man whomsoever what hath happened.'

Now, therefore, O my beloved, these are the things which we were able to discover for our discourse on the life of the holy Virgin Mary. The whole time of her life was sixty years. She gave birth to our Lord when she was fifteen years old, she followed the Saviour when He was preaching for three and a half years after she gave Him birth, and after the Saviour rose from the dead she lived eleven years and a half more. She ended her life on the twentieth day of the month Tôbe. Our Lord Jesus, the Christ, reigneth over us. And after the righteous Emperors, Constantine and his son, rose up we built a holy church in the name of the holy Virgin Mary, the mother of the Lord, on the day of her holy commemoration. And let us send up to her thanksgiving, saying, 'Remember us, O true Queen, and do thou plead on our behalf before God, so that He may shew mercy unto us, and so that we may celebrate a festival to Him at all times.' Let us give alms to the poor in the name of the Virgin, [so that] she may not forsake us in the place to which we are going.

Let us ascribe glory unto her by the utterances of our lips, and let us say, 'Through thee honours have been bestowed upon the city by our God.' And again, 'The death of the saints is precious in the sight of the Lord.' And again, 'The sound of rejoicing and salvation is in the habitation of the righteous.' And now the time hath arrived for us to offer up the Holy Offering, the Body and Blood of Jesus the Christ, our Lord, and moderation in everything is good. By the Will of God we will give the remainder of the exegesis in the holy shrine. Let us then bring to an end our discourse at this place, and let us ascribe glory to the Holy Trinity, the Father, and the Son, and the Holy Spirit, life-giving and consubstantial, now and always, and for ever and ever. Amen.

Colophon

May the Lord Jesus, the Christ, the True God, bless with life those who have undertaken the preparation of this gift, which is the choicest of heavenly gifts, and have placed it in the church of Ptjolpef, in the nome of Pemdjê, so that the Virgin Mary may make supplication to her Son on their behalf, that He may tear up the bill of indictment of their sins, and may write their names in the Book of Life. Amen. So be it! the capital of Butchamui, the XIXth Nome of Upper Egypt (Oxyrhynchites). The site of the town of Pemdjô is usually believed to be marked by the modern town of Bahnasã, which is situated about 130 miles to the south of Cairo.

III. The Discourse of Demetrius, Archbishop of Antioch, on the Birth of Christ and on the Virgin Mary

(Brit. Mus. MS. Oriental, No. 7027) The Discourse Which APA DEMETRIUS, ARCHBISHOP OF THE CITY OF ANTIOCH, WHO ORDAINED THE GREAT JOHN CHRYSOSTOM TO BE AN ELDER, PRONOUNCED ON THE BIRTH, ACCORDING TO THE FLESH, OF GOD THE WORD, ON THE TWENTY-NINTH DAY OF THE MONTH KHOIAKH, AND ON MARY HIS MOTHER, THE VIRGIN WHO BROUGHT HIM FORTH. IN THE PEACE OF GOD! AMEN. Now the beginning of the month of Khoiak is a joy unto us, and the end thereof is a subject of gladness for all mankind. For if we go [back] to the beginning of this month our whole body is wont to rejoice, because it indicateth to us the happiness of keeping a feast, for it was in this month that the Devil lost his power and strength, and was put to shame. The beginning of the month is the blossom of the fruits of the field, and the end thereof is the stablishing of our souls, and all mankind is occupied in keeping the feast. For the beginning of this month indicateth to us the birth, according to the flesh, of God the Word, and the end thereof indicateth to us manifestly that the Word of the Father was [then] brought forth. And who is it that sheweth us that the beginning of this month is a time for keeping a festival?

It is David, the father, according to the flesh, of the Christ, who saith, ’Blow ye blasts on your trumpets in your new moons, the day which is appointed, which is our festival; for it was a statute unto Israel, and a decree from the God of Jacob.’ And the matter is manifest, that He Whom the Virgin brought forth is He Who shall be the Only-begotten of all mankind. Now the Psalm of David also saith ’new moons and sabbaths’. And, moreover, the Psalm of David maketh [us] to remember the Sabbath, and the day whereon this great mystery took place, for the day whereon the holy Virgin brought forth for us the Only-begotten of the Father was the day of

the new moon of Khoiak, which in that year was Sunday, and according to what we have found written in a book which treateth of Chronology, He was born on that day. [The writer] saith, 'The Psalm of David calleth to remembrance the Sabbath as if he would proclaim to all creation, saying, "Keep in remembrance this great festival, and do not forget this great festival this day."' He said, On

the fifth, on the Sabbath.' For I desire, O brethren, to reveal unto you a great and marvellous mystery. If the commemoration of the one righteous man shall produce a good report, how much greater good, and how many more kinds of benefits shall there arise through the commemoration of all the righteous? However, let us lay aside mystery, and let us begin [our discourse] wherein we will glorify the Only-begotten of the Father. And we must bring into the midst the birth of the Virgin, who was the Ark of the Governor, out of whom arose the Word of the Father, that is to say, the holy Virgin Mary.

There was a man in Jerusalem, whose name was Joakim, and he had a wife, whose name was Susanna (sic), and both of them were old, and they had become aged in their days. And they drew nigh to God, now they were both together, and they made supplication to God, saying, 'O Thou Good and man-loving God, let not my wife be called "barren", but give unto us the seed of men, for it was Thou Who didst say through the speech of Moses Thy servant, There shall no barren or childless person be in Israel.' And whilst he was saying these things, behold, a man of light appeared unto him from out of the darkness, saying, 'Joakim, Joakim, what aileth thee, and why is thy heart so grievously afflicted?' And Joakim said unto him, 'My Lord, I have become old in days, both I and my wife, and we have no child.' And the man of light said unto him, 'Behold, thy wife shall conceive, and she shall bring forth a female child, the like of which no woman hath ever produced, neither shall any woman bring forth a daughter like unto her. Now take good heed, for on the day wherein she shall be born there shall be great joy unto thee, and thou shalt dedicate her to the Temple of the Lord, and thou shalt call her name "Mary".' And when the man of light had finished talking with him, Joakim rose up, and awoke Anna his wife, and told her all the words which had been said concerning her. And his wife became white of face, and she said unto him, 'May the Will of God be done.'

And after these things Anna his wife conceived, and she gave birth to this Great Gift. And the day wherein she gave birth to her was the Sabbath, that is to say, the fifteenth day of the month Athôr, a day whereon the people of the Jews were celebrating a festival. And on the eighth day, which fell on the [following] Sabbath, they registered her name and the gift of her [to the Temple], and they dedicated her to the Temple, for she was the first-born child. For this is the Law of the Hebrews: they give the name to the newly born child on the eighth day after his birth, and it was for this reason that they treated the woman child thus. And when Mary had grown, and had completed her third year, and they were about to give her to the

Temple of the Lord, a great miracle happened, the like of which had never taken place from the foundation of the world. At the moment when her mother Anna set her upon her feet, inside the door of the Temple, before the priests, she walked by herself into the Temple, and went on until she arrived in the place behind the veil of the altar, whereon were offered up the sacrifices of the Lord. And when she had gone into [this place] she did not turn back to come out again, neither did one thought of her parents rise up in her heart, nor any thought of any earthly thing. She progressed daily, and she was praised by the other virgins who were in the Temple. And when she had grown, and was eight or ten years old, she became a type to the priests, and they were afraid to meet her, for her whole body was pure, and her heart was firm in the Lord.

She was pure in her body and in her soul, she never put her face outside the door of the Temple, she never looked at a strange man, and she never moved herself to gaze upon the face of a young man. And she lived in chastity, and in the service of God, and in the ordered service of the Temple. Her apparel was dainty. Her tunic came down over her seal, and her head-cloth came down over her eyes; she wore a girdle round her tunic, and her tunic was never soiled or torn. She never put antimony (eye-paint) on her eyes, and she did not lay the unguent made from the crocus flower on her cheeks. She did not put slippers on her feet as ornaments, and she wore neither armlets nor bracelets, nor trinkets nor jewellery on her arms and hands. She never craved for a large quantity of food, neither did she ever walk about in the market-place of her city. She never lusted for the works of this world. She never stripped herself naked, and she never washed in the [public] bath, and she never examined with careful attention the members of her body. But she was experienced in the fear of God, and the Christ walked with her, and watched over her in every place, for He knew that He had fashioned her to be for Him an ark and a dwelling-place.

And she lived in the Temple in this holy manner until she had completed her twelfth year. And when the priests who were in the Temple looked at her, and saw that she had become large of stature (i. e. grown up), they were afraid lest the way of women would come to her in the Temple, for they did not know of the dispensation which God had arranged should come to her. Then the priests took counsel and decided to commit her to the care of a man who would guard her until they saw what was to become of her. And they sat down, and they cast lots, and the lot fell upon the house of David; and they cast lots again for all those who belonged to that house, and the lot fell upon Joseph. Now Joseph was an old man, and he was a carpenter by trade, and he feared God, and he never at any time ate the bread of idleness. And he had no wife, for his wife was dead, and she had left him some wise sons and two daughters.

And the priests called him, and said unto him, 'The lot hath fallen upon thee that Mary the virgin, the daughter of Joakim, shall be thy wife. Behold, we deliver her into thy hands; take care of her until the time when we can make a marriage feast.' And the holy old man, whose grey hair was like unto the shoots of the tree of Paradise, that is to say, the Tree of Life which is in the middle of Paradise, made himself the protector of the garden wherein the Pearl stone was hidden. And he carried her to Nazareth, and took her into his own house, and she made his house into a place for prayer and a monastery. He took a virgin into his house to make her his wife, and she made his house into a church, and psalms, and prayers, and spiritual songs were said and sung therein. He took to himself a wife, and she became unto him salvation.

And it came to pass that after he had taken her into his house she went into her own room and took up her abode therein, and she never came down the stairs except on the day wherein she departed to Torinê, and also on the day wherein Joseph took her to Bethlehem to register his own name, and the names of herself and her Child. And the registration read thus: 'Joseph, the son of David, and Mary his wife, and Jesus their Son.' Behold, O my beloved, and consider this great miracle. A woman, who is a virgin, with child, and it is not known what is in her. I marvel at thee, O thou aged Joseph, thou blessed carpenter. What was it that came into thy heart when thou didst write down [the name of] this young Child after thine, even though thou didst not know whence He came? Thou wast bound to write down [the name of thy] wife after thine own, because she was committed to thy care, but didst thou know whence was the Son she was carrying in her womb? [And Joseph replieth,] 'Faithful is He Who spake to me, saying, Take

Mary, thy wife, into thy house, for that which shall be born of her is of the Holy Ghost.' Then must we not turn to the matter from another aspect? The old man, the carpenter, took a door that was sealed into his house. He who had tasted marriage kept watch over the maiden who had never known man. The father of sons received to himself the Word of the Father. He who had had experience of the marriage in this world became the servant of the Spotless Lamb who carried the Only-begotten Son of God. When Joseph took Mary into his house the man unconsciously took to himself God.

And she sat in his house, and she worked at weaving purple into the veil of the Temple, according to the rule concerning virgins. She never saw any man whatsoever, but the angels came and ministered unto her, and they passed the whole day standing before her in the form of young doves, and they gave her courage, and they comforted her. And she sat in Joseph's house for three years, and his sons ministered unto her, and the angels were round about her at all times, for they earnestly desired to remain with her because of her purity, and they were in the form of doves or some other kind of holy bird. They flew about her in the place

where she used to sit working at her handicraft, and they would alight upon the window of her room, and they longed to hear her holy voice, which was sweet, and pretty, and holy. She blessed God, and she never ceased to do so by day and by night. She blessed the Almighty, and great tranquillity and the fear of God were round about the place wherein she lived her life of quiet contemplation. And all the Powers who were in the heavens were in a state of wonderment at her purity and her chastity, and they said, 'We never before saw a woman like unto this.' Sarra (Sarah), the wife of Abraham, cannot compare with her, and she did not occupy herself with works of this kind.

Rebecca, the wife of Isaac, resembled her somewhat, but she cannot compare with this virgin. Leah and Rachel were married women, and they bore sons, and they never attained the honourable estate of this virgin. And Anna, the mother of Samuel, only laboured for one day; she poured out her tears before God, and He granted to her her petition. As for the Virgin, from the day wherein they placed her in the Temple, she never ceased from her regular rule in respect of her prayers, and her fastings, and her acts and works, and her numerous habits of asceticism.

And it came to pass after these things that the time arrived for God to remember His words to our holy fathers, the Prophets. And the Father took counsel with His Holy Word, Who had proceeded from Him, and Who was of like substance with Himself, and Who had lived with Him in the same honourable estate from the beginning, and in the same glory, and in the same strength, and in the same power, and with the same nature, I mean His Only-begotten Son, Who was like unto Him in the substance of His Godhead, saying, 'The time hath arrived, My beloved Son, for Thee to go down and to seek after Thy sheep who have gone astray in the world through sin. I wish Thee to take good heed to Adam, and to open to him the gate of Paradise. Remember, My Son, that the time hath arrived for Thee to complete the sacrifice of Isaac, which was insufficient to save the world. The daughter of Jephthah was offered up, but her blood [only] saved herself. For the blood of Abel crieth out, and it awaiteth Thee to go down into the world, and to shed Thy Blood, in order that Thy Blood may cry out and Abel's blood hold its peace. All the Prophets have awaited Thee, saying, How long, O Lord, before Thou wilt turn Thyself, and come down, and fulfil our prophecies and our visions? Now, therefore, O My Son, be not unmindful of Thy creation, and let it not perish.

Behold, Thy throne is prepared for Thee, O My beloved Son, until Thou hast vanquished the Devil. Behold, Thine abode is prepared for Thee on the earth, that is to say, the Virgin Mary, whom Thou hast fashioned with Thine own hands. Behold, I have prepared for Thee a father on the earth, that is to say, the old man Joseph, the blessed carpenter, who shall be unto Thee a servant and an attendant. When Thou goest down upon the earth it shall rejoice to its foundations, and the Devil shall take to flight. Depart, My Son, in peace, and Thou shalt return in peace. None

compelleth Thee to depart. It is I Who command Thee to fulfil My command. Be not un|mindful of the work of Thy hands, which is about to perish. I declared with My own mouth that a flood of water should not [again] come upon the earth, but a deluge of sins hath increased on the earth, and hath swallowed up all people in the water-floods of iniquity. The ark of Noah preserved a seed upon the earth, and behold, I have prepared for Thee the womb of the Virgin Mary, and I will make Thee to be therein for nine months, so that Thou mayest deliver the whole world through her. We destroyed Sodom and Gomorrah, and all the cities that were round about them, and up to this present they have not ceased to commit sin. Now therefore, O My beloved Son, make haste, get Thee down, and save the rest of mankind.

We sent Jonah the prophet to Nineveh, the great city, and he preached unto her repentance, but his preaching was not sufficient to save them after they had repented, and they made themselves corrupt again. One part of the world having been destroyed, [we might think] that the other parts would be afraid, and would abandon their sins; but they were not afraid; on the contrary, they continue in their sins. Now therefore, O My beloved Son, come, get Thee down into the world, and save the rest of mankind. I gave the Law by Moses, but until Thou goest down into the world and fulfillest the Law, it will never be fulfilled (or, completed). All the Prophets prophesied concerning Thee, but all their prophecies will be things of naught until Thou goest down and dost confirm them. The whole world is expecting Thee, and all the earth is polluted with the error of idols; if Thou dost not go down, and pour out Thy Blood upon it, it will never be purified. Those who are in the nethermost Amente await Thee, so that Thou mayest go and give them redemption. The time hath arrived for Thee to open the gate of Paradise, and to make Adam to enter it again. Eve, the mother of all the living, awaiteth Thy departure into the body of Mary, and Thy taking upon Thyself a human body in her womb, and Thy giving of freedom unto the whole race of women.

When Thou goest, My Son, Thou shalt give rest (or, satisfaction) unto all nations. Get Thee gone, My Son, and pay diligent attention to the vine that hath become barren.' After these things the Only-begotten hearkened unto the command of His Father, and of His own free-will made Himself ready to come down upon the earth, to fulfil the work which had been announced by the Law and the Prophets.

For Paul, the chosen vessel, said, 'When the time was fulfilled, God sent His Son, He proceeded from a woman, [and] He made Himself to be under the Law, that He might purchase those who were under the Law.' What man is there who, on hearing these words of wonder, doth not marvel greatly thereat? Now when I consider what happened to this virgin, my mind is disturbed, and I am seized with trembling, and I drop my hands helplessly, for I am unable to do anything. Many, many have wished to investigate this controversy, in the same way [as myself], but they have fallen into despair, and have known not [what to do]. For the matter

is beyond the comprehension of human nature if one enquireth how did the Word become flesh or how did the Word become man? It belongeth to us to believe that He is Perfect God and in no way inferior to His Father. He is the Only-begotten of

God the Father. He is the First-born of the womb of Mary His Mother, a Virgin. He is God, He became man, and He fulfilled every [function] appertaining to human nature, with the exception of sin. He was of like substance with His Father, and He was not different from His Father according to the substance of divinity. He was a man, He was God, He advanced in every matter of childhood. He obeyed His parents. And when He wished to come to us, He spake unto the Archangel Gabriel, and said unto him, 'Come, fulfil the command of thy Lord. Come, perform the ministration of My service, and get thee gone to the holy Virgin Mary. Thou shalt indicate to her My presence. Thou shalt inform her that I will dwell in her. Take good heed how thou shalt talk to her. Do not frighten her by thy appearance. Disturb her not by thy words. Trouble not her mind, for she is a young maiden, and cannot bear any fright from thee. She will be a great marvel by producing a man-child, for hearken, a virgin shall give birth to a child without [the help of] male seed. Do not put before her any [threat of] punishment, as thou didst to Za[cha]rias. Appear unto her with joy and gladness, speak to her with words of tenderness, tell her about My glory, which shall be to her. It is good to hide the private affairs of the king, but it is a good thing to make manifest with glory the works of God.'

And when Gabriel came unto her, he did not appear unto her in his glory, neither did he go into her presence in the form of a man, for he knew that it was not her custom to see strange men. But he stood outside the door of her chamber, and he cried out to her, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when she heard the strange voice she was disturbed, and she said, 'Of what kind is this salutation?' And she was agitated about these things, and she marvelled concerning the voice which she had heard. And Gabriel cried out yet a second time, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when the angel saw that she was disturbed at [his] words, he began to enter into her presence with a joyful bearing, saying, 'Fear not, O Mary, for thou hast found favour with God. For behold, thou shalt conceive, and shalt bear a son, and shalt call Him Jesus.'

And the Virgin marvelled, saying, 'In what way can this possibly happen to me? I have never known a man, for I am a virgin.' And the archangel answered and said unto her, 'Fear not, O Mary, for thou hast found favour with God. Be strong, and of good cheer, for that which thou shalt bring forth is holy, and He shall be called the Son of God. 'Hail, Mary, thou woman whose fruit shall give salvation to the world and to all mankind! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou spotless dove! in whom there is no blemish, to whom is sent the choice, sweet odour by me, Gabriel. Hail, thou who hast found favour! The Lord is with

thee! 'Hail, Mary, who shalt clothe the whole world in the apparel of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom salvation shall come to the whole world, because of thy walking in it! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, who art the choicest thing in heaven and upon earth! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou tower in which is the King's treasure! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, who hast given unto us a way of entrance into heaven! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, who hast opened to us the door of Paradise, after it had been closed through the transgression of Adam and Eve! Hail, thou who hast found favour! The Lord is with thee. 'Hail, thou second ark, which hath saved the world from the destruction of impiety! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou beautiful Lamb, who hast made to spring up for us the pure wool and the apparel of incorruption! Hail, thou who hast found favour! The Lord is with thee. 'Hail, thou vase of gold, wherein was the manna! Hail, thou who hast found favour! The Lord is with thee. 'Hail, thou who didst remove the enmity which existed between God and us! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou sweet odour that hath mounted up before God Almighty until God hath become reconciled to His creation which He hath created! Hail, thou who hast found favour! The Lord is with thee. 'Hail, thou who art the tent of the Godhead, wherein the Only-begotten of the Father hath reposed! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou ark, whereof every part is covered with gold, and wherein God the Father sojourned in the form of His Holy Word! [Hail, thou who hast found favour! The Lord is with thee.]

'Hail, Mary, thou bread that hath come forth from heaven, to satisfy the hungry and to fill souls with good things! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, who dost deliver every one from the storm of the Devil, and dost bring them into the haven of salvation. Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou unpolluted bride without blemish, who hast prepared for us the path of salvation! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, through whom and by whom all the women in the world have acquired freedom of speech with her Lord! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou holy table, whereon the rational sacrifice is slain! Hail, thou who hast found favour! The Lord is with thee. Hail, Mary, the light of whose Son hath filled the whole world! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, whose holy birth-pangs were awaited by heaven and by earth! Hail, thou who hast found favour! The Lord is with thee. 'Hail, Mary, thou good root, who hast made to blossom for us the fruit of righteousness! Hail, thou who hast

found favour! The Lord is with thee. 'Hail, Mary, who hast made to blossom the blessed seed of the fruit of righteousness of the Tree of Life! Hail, thou who hast found favour! The Lord is with thee. Hail, Mary, thou golden candlestick! Hail, thou who hast found favour! The Lord is with thee. Hail, Mary, thou new cistern wherein is salt, which will make sweet that which is bitter! Hail, thou who hast found favour! The Lord is with thee.'

Verily, if all [the peoples of] the world were to come to one place, and verily, if I were to go round about in every direction, I should never come to the end of the [recital of the] blessings which are thy due, O thou holy turtle-dove, who hast come forth from the dovecot of the Great King, and who hast produced the Bridegroom of the whole world. And even if all the wise men in all the world, and all the men learned in books, and all the orators in every part of all the world were to gather themselves together, they would not be able to declare sufficiently the honour that belongeth unto thee. Or, what could they say concerning the great glory which thou hast acquired through thy Son that would be adequate? They might say, 'Heaven is high,' but it is not thy equal, for thy womb was loaded with Him Who filleth the heavens and the earth. And if people say unto me, 'The earth is great,' I reply, 'The earth is His footstool.' And if people would set the hosts of the heavens in comparison with thee, thou art greater than they in thy purity. They call thee the 'ark', but the ark of old preserved only Noah and his sons, whilst thou hast saved the whole world, which was being destroyed by wickedness. They call thee the 'ark of the Covenant', but in that ark there were [only] the Two Tables which had been written by the fingers of God,

or (sic) or whilst thou didst carry [the Lord of] the Universe, in the Word of His power. They call thee 'the vessel of gold', but that vessel only held a very little manna, which served as a memorial for the children of Israel, whilst thou didst contain Him that fed the whole world with the manna of the mind, which is His Body of God and His Blood of truth, which He gave for us until He redeemed us from our sins.

And it came to pass after these things that Mary said unto the archangel, 'Behold, thou art speaking to me in words that are beyond the measure of all men's understanding, and thou art proclaiming to me a marvellous mystery. For I am a virgin, and can this thing possibly come to me who have never known man?' And the angel answered and said unto her, 'If thou wishest to verify the words which I have spoken unto thee, rise up and go to Elisabeth, the wife of Zacharias the priest, who dwelleth in Torinè, for she is thy kinswoman, and thou shalt be convinced of the truth of the words which I have spoken, by her example. For I was sent unto Zacharias her husband, some days ago, and I proclaimed to him also tidings of great joy, saying, "Behold, Elisabeth thy wife shall bear thee a son, and thou shalt call his name John." And when Zacharias shewed that he did not believe my words,

I inflicted upon him the punishment of dumbness. Now Elisabeth conceived a son, and Zacharias was dumb according to the word of my mouth, and there was great joy in the house of Zacharias. And this is the sixth month since Elisabeth conceived a son, according to the word which I announced to him. And thou, O wise virgin, art exalted above all the created beings and things which God hath formed; but I am unable to pronounce [upon thee] a decree of judgement in the same manner as I did concerning him, inasmuch as thou art the treasury of my Lord. For the mystery that hath come to Zacharias hath come unto others before him; but the mystery which hath come to thee hath never before happened, even from the beginning of creation, and it shall never happen again.'

And when Mary heard these things she spake unto Gabriel with a face of gladness, saying, 'Behold, I am the servant of the Lord, let it be to me according to thy word.' And the angel departed from her. And Mary in no wise forgot to do what she had been told to do, and she rose up quickly to go to Torinê. And she took with her the daughter (sic) of Joseph to be a companion on the road, and she set out on the journey, and undertook the fatigue and hardship of the road from Nazareth to Torinê. And she went into the house of Zacharias, and saluted Elisabeth. I marvel at thee, O virgin, how thou didst know where Torinê was, and who shewed thee the house of Zacharias, and why thou didst not lose thy way to the town, or wander into a strange house, for thou hadst not been shewn how to enter it, since thou wast not in the habit of frequenting it. The virgin saith: 'I went to see this marvellous mystery which had been pointed out to me. When I found Elisabeth she was with child. And I saw with my own eyes that her womb, which had been barren, was thrust forward through the weight of the child which she was carrying in it, and that her breasts, which had been dry, were heavy with milk. And when I saw the joy and gladness about the delivery [that was to take place] in the house of the barren woman, and when I saw Zacharias dumb and his mouth closed, I believed that the words which had

been spoken unto me [by the angel] were true. Nevertheless I did marvel at the statement that I should give birth to a child without [the help of] a man.' It was not merely a matter of making a woman who had been barren to conceive, for Isaac was given to Abraham when he was one hundred years old, and Sarra (Sarah) herself was ninety years old; and Isaac was sixty years old when he begat Jacob and Esau, and Rebecca was fifty years old; and Rachel was a barren woman, and she bore Benjamin and Joseph; and Anna, the mother of Samuel, was a barren woman, and she gave birth to a prophet; but to make a virgin to bear a child without [the help of] a man was, indeed, a wonderful mystery.

And Mary went and entered into the house of Zacharias, and saluted Elisabeth, and she found that Elisabeth was with child, and that Zacharias was dumb, and that all the signs па [of an approaching delivery] were present; and she saw that Zacharias

had received the punishment of dumbness, and that he was sitting in silence. And she saw also that the aged barren woman was bowed by reason of the great weight of the child, and she saw that her breasts, which had been shrivelled and dried up for a long time past, were full and large and dripping with milk, and she saw that her womb, which had been shrivelled and dried up, was thrust forward, and she saw that she was carrying a child. And she saw the gladness and festivity which were in the house of Zacharias. And straightway, when she had gone in to Elisabeth, and had saluted her, she (i. e. Elisabeth) leaped up like a girl through the Holy Spirit Who had come upon her, and as she stood up John moved through gladness within her. And straightway she cried out with a loud voice, and said, пb 'Blessed art thou among women! And blessed is the fruit which is in thee! As for me, who am I that the mother of my Lord should come to me?' And behold, when the sound of thy salutation reached my ears, the child moved within me through gladness.' And blessed was the woman who believed that there would be a fulfilment of the words which were said unto her by the Lord.

O Elisabeth, whence didst thou know that the child which thou hadst conceived could bear witness, and that he moved in thy womb? For such a thing hath never been for a woman to know what is in her womb, before she hath brought it forth and hath seen what kind of a child it is which she beareth. However, Zacharias cannot have told her what the angel had said unto him, for from the time when Zacharias shewed himself unbelieving in respect of the angel dumbness appeared in him, and from the time when he was in the Temple he never spoke to Elisabeth. O Elisabeth, thou wast bound to take care for that which thou wast to bring forth; but whence didst thou know the words which the angel had spoken to Mary, saying, 'And blessed is she because she hath believed that the words which have been spoken to her shall come to pass through the Lord?' Was she, peradventure, present when Gabriel spake unto her? Assuredly not. It was the Holy Spirit that came upon her, and she prophesied concerning the things that were hidden. And the two young women had known each other from the time when they were in their mother's wombs, and they looked upon each other, and they rejoiced, and they wished to come forth before the time came. For this reason the Holy Spirit came upon them and Elisabeth prophesied. And when Mary was certain about the words of the angel she said, 'My soul is exalted in the Lord, and my spirit rejoiceth in God my

Saviour; for He hath looked upon the humility of His servant. For behold, from henceforth, all generations shall hold me to be justified. For He Who is mighty hath done great things for me, and His Name is holy. His mercy is from generation to generation on those who fear Him. He hath performed a mighty deed with His arm, He hath scattered the proud in the thought of their hearts. He hath overthrown the dynasts on their thrones, and hath exalted those who are humble. He hath satisfied the hungry with good things, and He hath sent the rich away

empty. He hath helped Israel, keeping in remembrance mercy, according to what He spake unto our fathers, Abraham and his seed, for ever.' And Mary remained with Elisabeth for three months, and returned to her house. That Mary remained with Elisabeth for three months is an evident matter; but did she not then remain with her until she brought forth? Now although the Evangelist doth not make this [fact] perfectly clear, yet behold, the words that follow these statements will shew us [that she did]. He saith that 'the days of Elisabeth were fulfilled for her to bring forth', and it is manifest that Mary would not have left her without seeing Elisabeth's joy in the little child to whom she was about to give birth, for which very purpose Mary had gone thither.

For if the man who is invited to a banquet, whether it be a feast for a birthday or for some other day of rejoicing, cannot possibly leave the man who hath bidden him to the banquet until he hath seen the end of the rejoicings and the festivities, how much more would the mother of Him Who is life, and Who filleth the heavens and the earth, be obliged to remain until she had completed the matter for the purpose of which she had come! Therefore most certainly Mary remained with Elisabeth until she had seen the little child, and had spoken to Zacharias. 'And after these things,' Scripture saith, 'Mary returned to her house,' and sat down [there] composedly until she had fulfilled eight months.

And what happened after these things? 'It came to pass,' Scripture saith, 'that in those days an order came forth from the Emperor Augustus that all the world should be registered for taxation, each according to his village; this was the first registration which took place, and Cyrenius was the governor of Syria. And every one went to have his name registered according to his city, and Joseph went up also.' And Joseph said unto Mary, 'What shall we do? Behold, they will lay hands on us, and make us go up to Bethlehem and have our names registered in the taxing-list.' And she said unto him, 'How can we go up? For, behold, the days are fulfilled for me to bring forth.' And the good old man said unto her, 'I believe that God will direct the journey for us.' And they rose up and left Nazareth, and they took the road to go up to Bethlehem, and they happened to arrive there on the Day of the Preparation, which is the great [day] of the fast. On that day no one asked them questions, and also they did not enquire for a place wherein to sojourn. And they found a caravanserai within the city where strangers lodged, and they also went in and camped there; but they could not find any room wherein to sleep because of the large number of people who were [already lodged therein]. And at dawn on the following morning, which was the Sabbath, and the first day of the new moon of the month of Khoiak, they unrolled their bedding by the side of a cattle-manger. And the whole of

that day was passed by them in waiting for their turn to come for their names to be registered. And that which was written above them in the register of taxes was as

follows: 'Joseph the carpenter, of the tribe of David, and Mary his wife, and Jesus their Son.' Blessed art thou, O Joseph, for thou didst attain to a position which had never before been reached by man. Thou didst attain to the honour of writing the Name of the Logos of the Father after thy name, as if He were [thy] Son. From what didst thou come, and to what didst thou attain? From being a carpenter, working at thy handicraft, with thy tools in thy hands, thou didst attain to making thyself the father of Him that hath created everything! When a man acquireth the rank of a king, or weareth a crown, after a time he passeth away, and his rank also passeth away with him. As for thee, not only shall thy sovereignty not pass away from thee after thy death, but it

shall endure for ever. And we ourselves who are sitting upon lofty thrones, when our days are fulfilled, and we are obliged to sleep with our fathers, our honourable rank and our names sink into oblivion together. But as for thee, O righteous old man, thy name shall remain and endure for ever! How canst thou conceal the fact that thou wast the father and servant of Him that created everything with His own hands? Then after all these things and the registration of their names on the twenty-seventh day, on the day of the . . . . . ., on the twenty-eighth day, which was the great day of the fast, they were not able to travel until the Sabbath was ended. And at midday of the twenty-eighth day Joseph looked into the face of Mary, and he saw that her whole body was shining brightly, and that she was greatly moved. And he spake unto her tenderly, saying, 'Why art thou disturbed this day?' And she said unto him in a terrified manner, 'O help me, for behold, the hidden fruit wisheth to come forth.' And

he said unto her, 'Fear not, but be strong, for He Who shall come forth from thy womb is He Who shall help thee.' And after these things she was again greatly moved, because it was her first time of bringing forth, and she was a stranger in the place, and there was neither acquaintance nor kinswoman with her, and she had never seen a woman in this condition, and she had never been instructed in matters of this kind. And there was a very large star in the middle of the heavens, and it illumined the whole world, and the men who were in Bethlehem were examining it with much attention, and they spake unto one another, saying, 'This star [indicateth] that a king is going to be born.' And Mary and Joseph heard all the words that were spoken about this matter, and Mary rejoiced [as] they marvelled, for there is a caravanserai in heaven wherein God and His angels dwell. And Mary passed the whole of that night in a restless condition, and she was greatly perturbed. And

at the moment of dawn on the twenty-ninth day of the month Khoiak, the fleecy cloud of light which overshadowed the good servant said, 'Do an act of kindness for Me; enquire after a woman who knoweth how to take care of children who are newly born from the womb.' And Joseph said unto Mary, 'Fear not Him that spake

unto thee, for thou shalt bear a faithful son, for He spake unto me, saying, He Who shall be brought forth by her is of the Holy Spirit.'

And when he had said these things unto her he walked out from the caravanserai, and he knew not whither he was walking. And he looked up, and he saw a tent outside the city, and there were a number of men in it. And he walked towards it, and he looked up, and he saw a woman standing on the roof of her house, and looking over the wall. And Joseph cried out unto her, saying, 'I adjure thee, O thou woman, tell me if there be in this place a woman who knoweth how to act as a midwife; and let her come and sit with this young woman until she bringeth forth, and I will give her her hire.' And straightway the Holy Spirit came upon this woman, and she said unto him, 'Thou art Joseph, the blessed and righteous old man, the husband of Mary, from whose womb the Word of the Father shall come forth.' And he said unto her, 'Come down'; and straightway, by the Holy Spirit Who came upon her, she made haste, and came down, and put on her finest apparel as if she knew that she was going to meet God. And she came outside the door, and she stretched out her hands upwards to heaven, saying, 'O Jesus, the Word of the Father, as I have left my door open, and followed Thee, even so do Thou open unto me a place of abode in Thy kingdom.' And whilst Joseph was outside the holy Virgin Mary brought forth the Son of her first labour; and she wrapped Him round with strips of stuff, and laid Him to rest in the cattle-manger, for there was no room for them in the caravanserai. Hail, thou caravanserai, which thus became the Church wherein the Christ abideth! Hail, thou manger, thou first altar whereon the Christ offered up His sacrifice! Hail, ye strips of stuff of incorruptibility,

X X which God the Word wore until He had reconciled us to Him, and to His Father! Hail, thou manger! Hail, thou caravanserai, which became [an abode] upon earth and a holy Temple for God the Word! Hail, thou manger, which became a place of rest for God and men, through the journey which He made to us! Hail, ye strips of stuff which protected us against the destruction of the Devil! May he never approach me again!

And it came to pass after these things that Joseph arrived walking with that woman, whose name was Salome. And □□□□□ they looked and saw the little Child in the manger, and they marvelled. And they saw also the Virgin sitting in a state of poverty, whilst her face was emitting rays of light, and they saw an ox and an ass protecting the little Child, and they saw that the whole caravanserai was filled with joy, for the Son of God was therein. And Salome went in to the manger, and she worshipped the Lord, saying, 'Mine eyes have seen Thy salvation, O Lord, which hath come to deliver all the sinners who are on the earth, of whom I am the first.' And after these things she went in to the Virgin, and she worshipped before her hands and her feet, saying, 'Blessed art thou, O Mary the Virgin, who hast set the whole world free from the curse which was on us through the transgression of

Eve. O Mary, thou art the woman who hath been awaited during all the long ages which have passed. And □□□□□ as for me, I shall never again return to my own house.' Now this woman Salome was the first who recognized the Christ, and who worshipped Him, and believed on Him when He came upon the earth; and she did not return to her own house until the day of her death.

Whithersoever Christ went to preach, with His mother the Virgin, there she followed Him with His disciples until the day when they crucified Him and [the day of] His holy Resurrection. She saw them all, with His mother the Virgin. I wish very much that I might describe unto you fully the life of that woman, and her acts and deeds, and tell you from whom she was descended, and who were her kinsfolk; but we must not scatter our words in another direction, and we must not forget the plan which we have laid down. For this reason I return to the subject of this feast which is spread out for us this day.

And now, come thou into our midst, O Isaiah, thou mighty voice among the Prophets, and inform us this day what is the meaning of this manger, and the import of these ragged strips of stuff, and of these animals. 'The ox,' he saith, 'knoweth his master, and the ass knoweth his master's manger; [but] My people do not know Me, and Israel hath not found out who I am.' And then the Evangelist said, 'There were shepherds in that country who were in the fields, keeping watch by night over their flocks of sheep, and when they had seen the star they were afraid, for they were unable to sleep all that night. But they spake unto each other, saying, This [star] which hath appeared unto us is a great mystery. And just as they were saying these words, behold, the angel of the Lord appeared unto them, and the glory of the Lord shone upon them, and they were afraid with an exceedingly great fear.' And what man is there who would not be afraid if he saw an angel of the Lord standing in front of him, especially if he was arrayed in marvellous apparel? But through the visit of our Lord which He made to us, the angel straightway removed from them their fear, and he said unto them, 'Fear not. For behold, I proclaim unto you a great joy which shall be unto all people, for there is born unto you this day a Saviour, Who is Christ the Lord, in the city of David.

And a sign (or, proof) unto you is this: Ye shall find the young Child wrapped in ragged strips of stuff, and lying in a manger.' And straightway their eyes were opened, and they saw a multitude of angels blessing God, saying, 'Glory be to God in the heights, and His peace [be] upon the earth, in men, according to His wish.' And when the angels had made this confession, they straightway departed into heaven. And when the senses of the shepherds had returned to them, they said unto each other, 'These beings who spake unto us were angels. Now therefore let us rise up and go to Bethlehem, and let us see this great mystery by which the Lord hath appeared unto us.' Thereupon they came into Bethlehem, and the star drew onwards above them until it came over the place wherein the young Child

was. And they saw Him with Mary His mother, and Joseph, and they knew that what had been told them was true; and the shepherds returned ascribing blessing and glory to God because of all the things that they had seen. And Mary kept all these words, and laid them up in her heart.

And when Herod saw the star, he knew that it was the star of a king, and he was troubled, and all Jerusalem with him, saying, 'What is the meaning of this mystery which hath taken place? Then behold certain Magi came out of the east, asking, Where is the King of the Jews Who hath been born? For we have seen His star in the east, and we have come to worship Him.' And when Herod heard these things he marvelled. Then he called the Magi secretly, and enquired of them concerning the time of the star that had appeared. And he said unto them, 'Come ye, and shew me by means of your art who this King is that hath been born.' And the Magi answered, 'He is not a king of this world, but a King Who will never come to an end, and His Kingdom shall never pass away. He is the King Who setteth all kings [upon their thrones], and Who removeth them [therefrom]. He is the King at Whose command heaven and earth shall pass away. He is the King Who shall give judgement to the whole world in righteousness. He is the King Who exalteth one man and humbleth another. If thou wishest to know, then we will tell thee: He is Jesus the Christ, concerning Whom it is written, "He shall be born in Bethlehem of Judea. When Herod heard these things from the Magi he was greatly disturbed, and he said unto them, 'It is impossible.

Ye shall [not] find rest until ye find him. Accept ye [these] gifts, and ye shall go secretly and enquire, and ye shall search carefully and diligently for the place wherein the great King hath been born, and ye shall give gifts unto Him; and when ye find Him, tell me also so that I may come and worship Him.' And he said these things unto them with deceit, for he wished to kill Him. And when the Magi had received the order from Herod the king they departed, and when they had journeyed a short distance from the city, behold, the star which they had seen in the east retreated before them, until it came and stood over the place where the young Child was. And they worshipped Him that had created everything which existeth, as He lay in a cattle-manger wrapped about in strips of ragged stuff, like [the child of] a poor man, for there was no room in the caravanserai wherein they could sleep. And the Magi said, 'Assuredly a piece of great good fortune hath come upon us despite our evil deeds.'

And I myself marvel, O Magi, at what ye were and at what ye became. From being supporters (i. e. followers) of the books of Magianism, and from fighting against God, and provoking Him to wrath, ye were the first to come and worship Him. From corrupting the souls of kings, and deceiving them, and leading astray the souls of many, ye were the first to come and worship the King Christ. For this reason, having attained these great miracles, they brought unto Him gifts, gold,

and frankincense, and myrrh. And in the night that followed they departed to their house. And behold, on the morrow the angel of the Lord appeared unto pa pb pc them in a dream, saying, 'Whither are ye going?' And they said, 'Thou, the Lord, art He Who knoweth what we are going to do.' And the angel said unto them, 'Return not to Herod, but depart into your own country by another road.' And they said unto him, 'We know not the road by which we shall depart.' And the angel guided them, and they did not know whither they were going until he had taken them into their city, and [into] all the country of Persia. And a great fear came upon Herod, and he sought no more either the Christ or the Magi. And when each of the Magi had entered his own district, they made haste and burned their books dealing with Magianism, and they p̄a preached Christ Jesus in all the city, and in all the country of Persia.

Then the angel of the Lord appeared unto Joseph after the Magi had departed, and said unto him, 'Rise up, and get thee into Egypt, thou and the young Child and His mother, until I tell thee; for Herod will seek the young Child to destroy Him.' And Joseph arose by night, and took Mary and Jesus and Salome, and they rose up and departed into Egypt. Whither didst thou go, O Thou of Whom God called Himself the Father? Or, whither didst Thou go, O Thou, before Whom heaven, and earth, and creation quake? Why didst Thou flee from this wolf? Hẹ saith, 'I fled in order that I might fulfil the whole nature of men, with the exception of sin only.' He Who, if He but look upon the earth, maketh it to tremble to its foundations, He Who, if He but touch the hills, they smoke, fled before the man whose breath was in His hand! 'I did not,' He saith, 'flee because I was afraid; but in order that I might go into the land of Egypt, and destroy therein the worship of idols, and prepare for Myself therein a people who were pure.'

Come thou into our midst this day, O Isaiah, thou greatest of the Prophets, [come] into this festival this day and tell us the things which thou didst prophesy concerning the Christ and His mother the Virgin, from the beginning. He saith, 'Behold, the Lord of Hosts cometh into Egypt, sitting upon the light cloud, and all the images graven by the hand [of man] in Egypt shall be shaken.' And again he saith, 'And all the men of Egypt shall become like unto women through fear and trembling, because of the hand of the Lord of Hosts which hath been brought upon them.' Before ever the Lord came into the world the Egyptians were mighty, and their sceptre was over a multitude of nations. It was a strong nation which, as was to be expected, was to be humbled, for the Egyptians were worshippers of idols, but they were neither afraid of God nor of any other people. And when the Christ came into the world, and came down into Egypt, the fear of Him, and the trembling caused by Him, came upon them. He purified the people, He was holy, He purified the nations, and He made the Sceptre of all the nations to come over them. Therefore he saith, 'Egypt's labour [and] the merchandise of the people of Kûsh, and of the

Sabeans, men of high stature, shall come to thee, and they shall pray unto thee, [saying,] For thou art the God, and they know not

that the God of Israel is our Saviour.' Ye see, [my beloved,] how the prophecy hath made itself manifest. When the Word of the Father came down into Egypt, He came in humility. He did not come as one of high rank and dignity, neither did He wear the royal purple; but His kingdom is for ever and ever, and His dominion from generation to generation. He did not come seated on a waggon, but He walked on His feet, and His waggon was the cattle-manger. He, Who gave unto us the road whereby we may enter into heaven, instead of being arrayed in purple and in apparel unsoiled, was wrapped in strips of ragged stuff, even as we pc py are. For this reason every man who is a servant of Him cannot possibly walk in pride. Then he saith again, 'There shall be an altar to the Lord in Egypt, near the country of Kúsh, and they shall offer up a gift upon it unto the Lord.'

Now the sweetness of thy words, O Isaiah the Prophet, maketh us to forget the other portions of the narrative which we have begun to relate. Because Herod found that the Magi had made a laughing-stock of him, and that he was unable to overtake them on their road, he was filled with wrath by his father the Devil, for he was afraid, inasmuch as they were masters in the arts of the sorcerer, lest they should do evil things to him, and he did not know where the Christ was so that he might seek Him out. Thus he continued to feel two evil passions, anger because the Magi had made him a laughing-stock, and hatred towards the Christ, Whom he wished to kill. And he continued to expect the Magi to return to him until fully two years had passed. Now it was not Herod who put restraint upon himself, but God Who set a restraint upon his heart, and prevented him from searching out the Christ at once, and He held him back until all the things that were written concerning the Christ were fulfilled. And they circumcised Christ on the eighth day, and they performed on Him all that the observance of the Law demanded. And they took Him into the Temple, and Simeon the priest received Him in his bosom, and he blessed Him. And He increased in stature like [any other] child, and He obeyed His parents, and performed all the other things which it was right for Him to do. After these things He departed into Egypt, Joseph being with Him.

And when Herod saw that the Magi did not return unto him, he was exceedingly angry, and he sent and slew all the young children who were in Bethlehem and the region round about of two years of age and under. For the Evangelist saith, 'According to the time when he enquired of the Magians,' and it is evident that he delayed before he slew the young children. And when the sacrifice was made, all the people who belonged to Bethlehem, and to the region round about, mourned for their little children who had been slain. But all the denizens of heaven rejoiced over the sacrifice of the children which had taken place after the departure of Christ, [Who] said unto His Father, with rejoicing, 'Behold My first sacrifice which

I have offered up unto Thee after My coming upon the earth. Now therefore, O My Father, accept from My hand My sacrifice [of the children] in place of the animals which are slaughtered for devils. Behold, I send up to Thee a great quantity of innocent blood, and I give these precious gifts unto Thee, O My Father, so that they may bless Thee and Thy holy angels until I come unto Thee. Forsake not the world, O My Father, and those who dwell therein. Remember that Our hands have made them, and that all these creatures are the work of Our hands.' And Herod saw that he had two sons whom he had called by his name Herod.

And when he was about to yield up his spirit, the soldiers of his army spake unto him, saying, 'Which of thy sons shall reign after thee?' Then Herod looked at his elder son, and said unto him, 'Rule thy people.' And the soldiers of the army set the royal crown upon his head, and they abolished his first name of Herod, and called him Archelaus, according to that which his father had given unto him. And the Lord removed from his mind the intention of seeking out Jesus. And the angel of the Lord appeared unto Joseph in Egypt, saying, 'Arise, take the young Child and His mother, and get ye into the land of Israel; for he who sought for the soul of the young Child is dead.' And straightway the good old man rose up, and took the young Child and Mary His mother, and departed into the land of Israel. And the young Child called Joseph 'My father', and Joseph instructed Him like a son, and the Child obeyed him like a good son.

Now Archelaus had two sons; the elder was called Philip, and the younger was called Herod, according to the name of his father; and Philip had a wife whose name was Herodias. And after a few days Archelaus died and Herod was set up in his place. And he was a young man of goodly presence, and all the army loved him, but he had no wife, and he committed very great sin, for he slept with his brother's wife whilst his brother was still alive, but no one knew of this secret thing except John, the son of Zacharias the priest. And John lived in the desert of Torinê in those days, because at that time Herod was slaying the young children who were in Bethlehem. In seeking for the Christ, he sought also for John so that he might kill him, but his mother took him, and fled with him to the wilderness of Torinê. And Herod sent a message to Zacharias, the father of John, in the Temple, saying, 'Tell me where thy son is so that I may kill him.' And Zacharias said, 'I know not. His mother hath taken him and fled with him.' And Herod was angry, and he sent and killed Zacharias the priest, in the inner part of the apse, in the holy place on the steps [leading up to] the altar.

And it came to pass after these things that Philip died, and he left a daughter who was skilled as a dancer. And Herod continued in sin, and John rebuked him, and sent warnings unto him daily through a messenger, saying, 'It is not lawful for thee to take thy brother's wife'. O John, than whom among those who are born of women none is greater, I would that thou didst inform me who was the messenger

by whom thou didst send warnings daily to Herod! For this took place before thou didst reveal thyself to men, and there existed no [other] man who would dare to utter words of this kind to the face of the king. I think, O my brethren, that it was an angel who acted as John's messenger, and who sent to Herod and spake unto him the secrets of John. Therefore Herod did not know where John was, and he could not lay hold upon an envoy whom he could not see, and whose voice alone he heard. And, afterwards, when the holy forerunner [of Christ] had revealed himself unto men, he again rebuked Herod, but Herod was unable to speak unto him according to his evil wish, because the multitude regarded John as a prophet. Now I should very much like to describe unto you what took place between Herod and John, but I am afraid that if I discuss this matter I shall entirely forget this great festival wherein we are engaged this day, namely, the festival of the holy Virgin Mary, who gave birth to God.

There hath never been any other miracle as great as this on the earth; the finding of a virgin who was with child and who brought forth a man-child. And more miraculous still is it that when they did what was decreed for her, and when they had given her to a man, he neither knew her nor was he scandalized to find that she was with child by some one else. More miraculous still is it that the man accepted the paternity [of the Child], and ministered unto the Child she brought forth. Now had it been myself I should have said unto her, 'I wish to understand this matter which hath taken place. Thou wast delivered over unto me as a virgin, and pīr I was going to make a marriage feast for thee. But now, before this feast could take place, I walk with thee, and I discover that thou art with child, and that thou hast come to thy time for bringing forth.' However, no such [thoughts as] these rose up in his heart.

O Isaiah, thou greatest of the Prophets, thou who hast talked with God on several occasions, and hast never kept silence concerning the miraculous virgin, what dost thou say? He saith, 'Before she felt the pangs of childbirth she brought forth. Before the pains of childbirth came upon her she was delivered, and gave birth to a man-child. Who hath ever heard of such a thing? Or, who hath ever seen a woman bring forth, and produce a whole nation at once?' And this is a most marvellous thing: she was obliged to go through the process of parturition, just like all other women, but, although she brought forth with pain and trouble, the terror which is usually present in all women who are in childbirth for the first time was absent from her. O Mary, what didst thou intend to do when thou didst find thyself alone in the caravanserai, in a strange country, when thou hadst no man who was known to thee near thee, and when thou couldst not find a place wherein to lie down in the caravanserai? Didst thou remain alone without agitation, and without terror? Didst thou not, peradventure, say in thine heart, 'I am a woman like any other woman. I see that I am with child, although I am a virgin, for that which hath hap-

pened to me is a wonderful mystery. I feel [my] fruit moving. I feel the birthpangs flowing over me like the droppings of rain water.

I feel myself to be in a state of great misery, and I am sorrowing because of my absence from home and friends. I know not what to say, and I do not see any person who will take care of me and provide me with oil and wine, and the other necessary things which are prepared for women who are about to bring forth children for the first time. More especially do I feel at this moment that I am without kinsfolk and am a stranger, and that I am obliged to entrust myself to a caravanserai. For when all other women who are about to bring forth for the first time arrive at the period of the ninth month, their parents attend to their wants, but I see no one round about me, and there is no other house except the caravanserai wherein I can take up my abode.'

Nevertheless, why art thou disturbed, O Mary? Behold, all the hosts of heaven stand before thee instead of parents according to the flesh. Behold, God, the Lord of all creation, is unto thee a Father, in the place of brethren and kinsfolk. Behold, He Who hath created the whole world with His own hands is present, and He will protect thee and will take the place of wine, and oil, and the other necessaries of the body, and He it is Who will give nourishment to the hungry Child Who shall come forth from thee. Instead of a house and a habitation the heaven of heavens shall be a house for thee and a habitation. Instead of couches, and feather pillows, and padded quilts and cushions, behold, the incorruptible, celestial clothing hath been prepared for thee, and instead of attendants and servants, behold, the old man Joseph, the blessed carpenter, hath prepared himself to be unto thee a servant and attendant. Be not afraid, O Mary, the Lord is with thee, even as He hath been in the time that is past, for the words of Gabriel unto thee were, 'Hail, thou who hast found favour! The Lord is with thee'; and the abundance of every good thing that is in the heavens shall suffice for thee. What other woman in all the world hath found favour as thou hast, O thou holy city, wherein is set even the throne of the Great King? Verily, O holy Virgin Mary, thou art far more highly exalted than all those who are

pr pr exalted in the heavens and upon the earth. When I think of that which happened unto thee, I am as much stricken with amazement as I should be if I were to be transported from earth up to heaven. Now very many learned bishops, and theologians, and inspired men have wished to describe thy blessed and honourable estate, and they have laboured hard and abandoned their task, because they could not find any end to thy honour and thy virtue, and they could not discover how to effect their plan, for they became powerless before the height of thy attainment. Behold, the impious Nestorius, [that ignorant] mouth that deserved to be shut, and lo, it is already stopped with the unquenchable fire of Amente, meditated continually

upon the great mystery which had taken place, but he became præb stupefied, and his mind became wholly unbalanced. And he fell into a depth of wickedness, and he received the sentence of judgement which he deserved. He became a stranger to [his] diocese in this world, and he made himself a stranger to the glory of the kingdom of heaven; and his name was clothed with darkness (or, oblivion), and another received his bishoprick. Whilst he was still alive he received the excommunication which he deserved, and the banishment of shame which was his just due. Therefore, for this reason, O my beloved, let us not seek to pry into the dispensation of the Son of God, or into the manner in which it was effected. For he saith in the Book of Proverbs, 'If thou forcest matters, fighting (or, strife) shall arise.' It must be said: The Virgin brought forth the Word of the Father without the assistance of a man, and the fact is evident, but the investigation of the manner in which He came down, and of the means whereby he entered into the womb of the Virgin, is a thing

that is difficult for us to understand. Moreover, another præ mystery is that which Gabriel spake unto her, saying, 'It is the Holy Spirit that shall come upon thee, and the might of the Most High that shall envelop thee. Therefore He Whom thou shalt bring forth is holy, and He shall be called the Son of God'. These were the words that were entrusted to him to speak to the Virgin, and besides these he knew nothing whatsoever. And moreover, the Virgin herself also was marvelling at the salutation (or, greeting), and she was troubled, saying in her heart, 'Behold, the sweet odour hath reached me through the angel. And behold, his word is fulfilled, for lo, I have conceived, lo, my breasts are full of milk, and lo, my womb is swollen. But I know not whence this hath come to me.'

And now, O unbelieving heretic, if thou wilt not believe after all these things which are full of wonder, arise, come with me, and let us go into the town of Bethlehem, and pH I will make thee to know Him as He lieth in the cattle-manger, and I will compel thee to believe through the ox and the ass, which protected Him in the manger. Behold, the shepherds put to shame thy impiety because the hosts of heaven appeared unto them as they blessed God, and all the denizens of the heavens rejoiced in His holy birth. Behold, the Magi also who came out of the east with His star going before them from the east until it came to Bethlehem, they saw Him and worshipped Him, and [when] they saw Him they presented unto Him their gifts, and confessed their sins unto Him. The God to Whom the Virgin gave birth tore in pieces the bill of indictment of their sins through the burning of their books on Magianism, and they regarded Him as the King of earth, and acknowledged Him as the King of pH heaven.

Behold, Mary the Virgin sat in the caravanserai, and she gave her breast to the Son of God Whom she had brought forth. And behold, Salome, who had forsaken her own house, and her previous manner of life and conversation, [said], 'Blessed

art thou, O Mary, out of whose soul a sword hath come forth, in order that the thoughts (or, cogitations) of many hearts may be revealed! The sword that hath come from thy soul is the Word of the Father, and the thoughts [of many hearts are the thoughts of the] heretics who are lovers of vainglory, and who would separate the Divinity of the Only-begotten of the Father from Him, and of the Jews who lie concerning His holy resurrection, and [of the holders of] all the other impious dogmas which that sword shall make manifest. I entreat thee, O Holy Virgin, to come and give me thy hand during this great and holy festival this day, and hide not thy power from me, in order that we may eat of the good things, and be filled, and rejoice, for it is the meat and drink of the Spirit which thou hast set before us on the table of the Son of God. O gracious David, come and rejoice with us this day on this great festival. He saith, I have come. I cry out, Stablish the festival with those that make answer, even unto the horns of the altar. Thou art my God, I will praise Thee, and I will make Thee manifest.

Thou art my God, I will exalt Thee.' O thou Isaiah, thou greatest voice of the Prophets, come hither and tell us what thou didst foretell concerning the Virgin, who produced God. He saith, 'Open the gates, and let the people who keep righteousness, and who keep truth and judgement, enter in; they shall hope in Thee, O God, for ever.' Verily great is the festival this day, for [it is in honour of] the woman who gave birth to God, Whom no place can contain, Whom the earth cannot support! The womb of Mary the Virgin embraced Him that made the heavens to stand fast by His word, and all the powers [thereof] by the Spirit of His mouth. Come ye, and let us look upon Him now seated upon the knees of Mary the Virgin, who giveth Him her breast. Him Who brought water out of the hard rock, and gave those who were athirst to drink in the desert, behold Him, I say, now sucking at the breast! And He Who created the earth, and the men who are upon it, [lieth] now like a little child in the bosom of Mary the Virgin. Behold, He is now lying in a caravanserai without a place whereon to lay His head. Well did He say, 'The foxes have their holes, and the birds of the heavens have their nests, but the son of man hath no place whereon to lay His head.'

This day, O my beloved, is Christ born unto us, and let us [this day] renew our birth through repentance. He came down unto us through His own wish to us-ward, and let us go towards Him with purity. He rested Himself in the manger out of which the cattle ate, and let us make ourselves perfect in incorruptibility. He increased in wisdom, and in stature, and in favour before His Father in the heavens, and with men upon the earth, and let us increase in the stature of perfection, and in virtue before God and His angels. He obeyed His father and His mother like a man, and let us obey His commandments and His statutes which He hath given unto us. He ate and drank like a man, so that He might make man eat and drink at His table in His kingdom. He suffered [as] He walked on the way, so that we might learn to suffer with Him, until at length we go up into heaven with Him. He rested at the

fountain, so that we too might rest by the rivers of the water of life which flowed down from Him. He held converse with the Samaritan woman, so that we might become the sons of His mother the Virgin. He opened the eyes of the man who was blind from his birth, so that we might open the eyes of our heart and soul and make ourselves to rise up out of the ruin [caused by]

Pho the Devil. He raised the dead, so that He might raise us up in our defeated state. He permitted sinful men to smite Him in the face, so that He might teach us to forgive those who sin against us. He permitted sinful men to revile Him, so p̄t that we might [do likewise] and receive honour before His Father and His holy angels. They stripped His apparel off Him, and it was divided among the soldiers, so that He might array us in incorruptible raiment in the heavens. They set a crown of thorns upon His head, so that He might set up on our [heads] the good crown of His never-failing mercy when we shall go to meet His Good Father Who is in the heavens. They placed a reed in His hand, and He was mocked by the unbelieving Jews, so that He might place in our hands the sceptre of dominion over the Devil and his wicked fiends. They placed upon Him a purple robe, so p̄ta that He might array us in glory and honour, and so that He might strip the Devil naked, and leave him in a state of shame and disgrace. He stood up before Pilate, so that He might bring us to stand up boldly in the holy resurrection. They cast Him into prison, so that He might bring us up out of the prison of Amente, and might give us as a gift to His Good Father.

He ascended the wood of the Cross to be crucified for us, so that He might destroy in us sin, and teach us to spread out our hands, and to pray to Him and to His Good Father. They placed Him in a tomb, so that He might raise us up with Him, and forgive us our sins which we had committed in ignorance. He rose from the dead, so that He p̄th might teach us concerning His glorious resurrection. He went up into heaven, so that He might take us with Him at His second appearance. He took His seat on the right hand of His Father, so that He might make us to sit with Him upon the throne on the day when He shall judge the living and the dead.

O my beloved, behold, let us understand this great sea of goodness which hath come to us this day through the holy Virgin Mary, who gave birth to God. Come, O all ye women who have borne children, and give glory to the Virgin who brought forth God. Come, all ye who have tasted marriage, and give glory to her who hath brought forth a child without the help of a man. Come, O ye widows, and rejoice this day, because the Judge of the widow and the Helper of the needy hath arrived. Come, O ye virgins, and gaze at the King of glory, and at the glorious Virgin, [the mother of] the Christ, Who glorifieth all virgins, and Who was born this day from the womb of the holy Virgin Mary, the Queen and Mother of all virgins, and the Lady of all creation. Come, O ye old men, and look at the mighty Sceptre, whereby ye establish yourselves, coming forth this day from the womb of Mary, the spot-

less Virgin. Come, O ye young men and children, and gaze upon this maiden who brought forth God. Come, O ye strangers, and look upon Him that made Himself a stranger, for our sakes, and upon His mother the virgin. Come, O all ye tribes of the earth, and all ye nations also, and look upon Him Who was born unto us this day in a caravanserai, and Who when a babe was like the child of poor and needy [parents], and was wrapped in strips of ragged stuff, and was laid in a cattle-manger. O all ye people of divers tongues in all the world, come ye and look upon Him Who

confounded all tongues so that no man could hear (i. e. understand) the tongue of his neighbour, coming forth this day from the womb of Mary the Virgin. The whole world rejoiceth this day, because He Who created it hath come down upon it. All the denizens of heaven rejoice this day, because He Who created the heavens by His wisdom came forth this day from the womb of Mary the Virgin. The Prophets rejoice this day, because He Who shall fulfil their prophecies came forth from Mary this day. Abel rejoiceth this day, because He Who shall avenge his blood on his brother hath come. In short, all creation rejoiceth this day at this great festival, which extendeth throughout the whole world, because pʌa pʌa y y 2 the Word of the Father hath appeared in the little town of Bethlehem, and hath risen upon us from the holy Virgin Mary.

Now therefore, O my brethren, as far as we can participate in this great mystery this day, which is the birthday of the Christ, the Word of the Father and the King of kings, let us perform the good deeds that appertain to this great and holy festival. Let this festival be unto us a twofold occasion for joy; first, because we are called Christians, and secondly, because we are servants of the Christ. Let us not go forth from [this] church wherein we have been listening to His holy words, and have been instructed thereby, and forget them before we arrive at the doors of our houses. Let us put on splendid apparel, suitable to the honour that befitteth this great festival this day, that is to say, righteousness, and charity, and judgement, and every good [quality]. For this is the apparel that pleaseth God, and this it is that is befitting for us to put on at this festival. Let us never permit

ourselves to be stripped bare of it through carelessness (or, apathy). Woe be unto those whom the Bridegroom shall see without the wedding garment on them when He cometh! For although they are seated in the midst of all those who have been invited to the feast according to their rank, He shall threaten them with a threat of severe punishment in the midst of all those who are sitting at meat, and He shall say unto them, 'My friend, by what means hast thou entered this place not being arrayed in the wedding garment?' And his mouth shall be stopped in the midst of all who are sitting at meat. And the King shall command those who are standing in attendance to bind his feet, and to cast him forth into the outer darkness, where there shall be weeping and gnashing of teeth. Woe unto those who have fallen asleep through listlessness, and to whom shall come the voice, 'Behold the

Bridegroom! Come ye forth to meet Him.' Those who are ready shall go in to the wedding feast, and He shall shut the door. And those whose lamps have burned out shall come and shall knock, saying, 'Lord, Lord, open unto us.' And they shall hear the voice full of threatening and terror, saying, 'Verily, I say unto you, I know you not.'

Now therefore let [the women] hearken to the following words which are spoken by the great master of the Church, Peter, the pillar of truth, who saith, 'Let there be no adorning which is outward, and scents, and gold ornaments, and [rich] apparel, and precious stones; but [let the adorning be of] the hidden man of the heart, with incorruptibility, and meekness of spirit, which before God is that which is precious. For after this manner did the women of old, and they adorned themselves, following the example of those who had been before them, and they inherited great riches, saying, In this way did the holy women who trusted in God adorn themselves, even as Sarah, the holy wife of Abraham, who obeyed Abraham her husband, and she called him "My lord". And he gave a proof to them in these words, saying, Ye shall be her daughters if ye do that which is good, and ye shall not be afraid with any fear whatsoever.' So therefore every woman who followed good deeds of holy women like Sarah in the place wherein she was is now in the kingdom of heaven, and she shall obtain the selfsame good things in the habitation of those who rejoice, from which all sorrow of heart, and grief, and sighing have fled. But in any case, when ye have been into the church, and have displayed your works of vanity, and boasted yourselves over your observance of the festival, and when afterwards ye go out of the church, and ye depart unto your houses, and ye see the tables laden with good things of every kind, whilst a multitude of poor people stand outside your doors in great need and in want of food and clothing, and hungering and athirst, and ye do not turn your

pʌn pʌe faces towards them, and do not pay the smallest regard to them, what profit do ye gain in observing this festival as ye are doing? For assuredly Isaiah, the mightiest voice among the Prophets, calleth this thing to mind in the following words, and speaketh as if he were God, saying, 'Your new moons and your festivals doth my soul hate. Ye have become to me a satiety, and therefore I will not forgive you your sins'.

Behold now, I see many standing among you here in this place with their faces made sad by what they have heard, and their eyes are filled with tears, but yet so soon as they are outside the church they will forget forthwith the things which they have heard, and they will turn again to their former works, nay, they will even add to them. But why do I say 'When they have come out of church?' For before the tears which are in their eyes are dried, they will find themselves thinking about those who are coming out, and they will be directing their looks outside the church, thinking that they may perhaps find some foolish persons there like unto themselves. And

they will stretch out their fingers to each other in order to display the gold rings that are on their fingers, and they will wave their hands to each other by way of speech [to shew] that they are not passing them by [without notice]. They make promises with their mouths whilst their hearts are filled with [thoughts of] adultery. Their hearts leap by reason of their excessive adulteries and lusts, and their lips speak words of depravity. Through their excess of error they desire to leave the church before they have received the benediction (or, peace). And such are the people who say, 'We are Christians.

We stand up in church, and we pray, and we celebrate the festival of the Christ.' Let now those who belong to this class come and hearken unto Isaiah the Prophet, who saith, 'When ye shall stretch out your hands to me, I will turn mine eyes away from you; when ye shall multiply your supplications, I will not hearken unto you, for your hands are filled with blood, and your lips speak wickedness, and your tongues meditate violence.' Are not these the rebukes which such men ought to hear? If thou wishest to keep the feast, O beloved, and to include thyself among the servants of the Christ, abandon thy former deeds, even as did the Magians, bless with the angels, even as did the shepherds, and leave the door open, even as did Salome. Follow thou Him, as did Joseph, and thou shalt obtain for-

giveness of thy sins as did they of old. Hearken unto Solomon; what doth he say? 'Make ready works in thy way, and prepare thy field, and [then] build thy house.' For the settlement and arrangement of matters beforehand is the acquiring of the whole armour of salvation. Do thou follow after the Christ, Who is the new building. For what shall we give Him in exchange for this great reaching out which He hath made towards us? Verily, if we were to forsake the world, and to depart into the desert, we should not by any means be giving unto Him a recompense for this deed, and still less for all the sufferings which He bore for us willingly. For this reason, and since we know well that we are not able to offer him any excuse (or, explanation) or any recompense, let us give thanks unto Him for being permitted to suffer with Him, so that we may be able to destroy the snares of the Devil and his evil passion.

Now there will most certainly be some one among the well-fed and pleasure-loving people here present who will say unto me, 'In what way shall I be saved? For I am worn out, and I have not sufficient strength to suffer in my body. Moreover, I am a townsman (or, citizen), and I am delicate in my body, and I have become weak because of my old age. What can I do?' And I say unto such an one, Thou art using thy blindness of heart as a pretext when thou sayest these things, for what He demandeth from us is always the same, that is to say, we must give up doing the evil works which we have been in the habit of doing, and we must not turn to them again. For the Word of God inviteth us at all times, saying, 'Turn ye unto Me, O sons who have gone astray, and I will receive you, and will not reject

you, saith God, the Almighty.' It is not men who have said these things, but God Almighty, Who hath spoken them by the mouth of His holy prophets. For behold, the prophet Isaiah is witness concerning the things which He hath spoken, saying, 'For the mouth of the Lord of Hosts it is that sayeth these things.' For again in another place the Lord saith by His holy prophets, '[As] I live, saith the Lord, I do not desire the death of the sinner, but that he should turn from his sin, and live'; and thou shalt be saved in the kingdom of God.

For when once a man hath cast God behind him, he committeth a multitude of sins, and he will go so far as to worship idols, but God doth not forsake him utterly, and He looketh out for his repentance. For very many are corrupt, especially at this present time, but these are they who deserve to be hated because of their evil deeds which they have committed from the beginning, for the evil deeds which they have committed from the beginning are so evil that every one who heareth of them placeth his hands over his ears. Nevertheless, the man loving God desireth to make their hearts incline to repentance, and to make them to turn from their state of carelessness, and to do the things that are good. Afterwards, their name, which is internal, is covered up in the earth, and [their] good name followeth them, and at length every man thinketh well of them and desireth to hear of their good deeds, which are theirs at the last. Get thee outside this city a little way, and go into the monastery, and thou wilt see a multitude of men who in days gone by passed their lives in the theatres, and in places where races and feats of horsemanship were performed, and in committing fornication, but who subsequently renounced their former courses of life, and who at length became the equals of the angels, and who make people marvel at all their works.

O my beloved, may we be made to stand up with Him, so that we may become like unto those who are chosen [to be] with Him Who hath drawn nigh for their salvation. Now I was not willing to utter the words of sorrow of heart during this great festival which extendeth this day throughout the whole world, but the Word of the Father Who hath honoured [me] hath come unto us for the salvation of our souls, in order that He may set us before Him being spotless. May the God of truth, Jesus the Christ, our Lord, Who hath come forth from this holy Virgin this day, make us all to be chosen before Him when we meet Him. For we all have need of His mercy, whether it be those who speak or those who hear, or whether they be small or great, or male, or female, or old man, or little child. Whosoever shall dedicate his heart to instruction (or, rebuke) shall be filled with good

things. 'Come, my children,' he saith, 'hearken ye unto me, and I will teach you the fear of the Lord.' For the fear of the Lord worketh for life, and the love of God is made manifest in man. We speak many things to your charity because of the coming to us of God the Word and His mother the Virgin, but chiefly because of our excessive carelessness (or, apathy) about this multitude of sorrowful words. May

it be that we all shall find boldness of speech before Him when we meet Him, and that after our removal from this life He may receive us to Himself in His tabernacle for ever! peec peec Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen. Bless us! [The Coptic text of the Colophon is published in Coptic Martyrdoms, London, 1914, pp. 223, 224, and see Plates XXV and XXVI; the English translation will be found on pp. 472, 473 of the same work.]

IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Virgin Mary

(Brit. Mus. MS. Oriental, No. 6782) The discourse which saint apa epipha-nius, bishop of cyprus, pronounced on the holy virgin mary, who gave birth to god, on the day of her holy com-memoration, which is the twenty-first day of the month tôbe. IN THE PEACE OF GOD. AMEN.

Verily, O my beloved, the world was deprived of a great and holy gift on this day, and the heavens received a chosen and most glorious pledge. Furthermore, it is right, on my own authority, to deliver an oration on the glory of this holy Virgin Mary, in whose honour we are celebrating a festival this day, for He Who dwelleth in the heavens took up His abode in her holy womb, and she became a resting-place for God the Word, and a resting-place for the King of glory. Verily the type of this holy Virgin is a great matter which meriteth wonder. But I appeal unto thee, O holy Virgin, thou God-bearer, not to take into account my feebleness, for I am quite unable to reach the apse of thy virtues by means of my poor tongue, and still less by the limitation of my infirm mind. Nevertheless I beseech thee, O thou habitation of the Only-begotten of the Father, to lend me thy hand in the matter which I have undertaken, so that I may set out on my way into the great treasury of thy virtues, which is worthy of wonder, and that I may speak thus with my poor tongue, Walk round about Zion, and go round about her.' Verily this woman Mary is the true Zion, or rather, she is far more than Zion, and she is greater than the heavenly Jerusalem, the city which the Lord hath chosen, for men cannot rejoice in Zion in the same way as in the holy Virgin. Now Zion was a well-founded city, which was built of bricks and mortar by

the hands of men; but as concerning this Virgin, no man Knoweth where her founda-tions were laid, nor those of the building which was made in her by the hands of God, the great Artificer of heaven and earth, and of all things which are in them. More-over, as concerning the Jerusalem of which the Psalmist spake, saying, 'Whither

the tribes go up, the tribes of the Lord, to the testimony of Israel,' what doth the phrase 'for thither do the tribes go up' mean except that the true Israel dwelleth in the Virgin, and that He delivereth all the tribes of the earth? And if thou dost say unto me, 'The Patriarchs were great men,' then I in reply say, 'They were great men, but they did not attain to the exalted state of this Virgin.' And if thou dost bring forward into the discussion the company of the Great Prophets, [I admit that] they were glorious in every particular, but they did not attain to the exalted honour of this Virgin. And if thou speakest to me about the

honour of the Martyrs, [I reply] that the honour of this Virgin is more exalted than theirs. And if thou speakest of the Apostles and sayest that they were great, I, nevertheless, say the same thing; their honour was not equal to that of this Virgin. And this is true not only as concerning men, but also as concerning all the angels of heaven, for with the exception of the Father, and the Son, and the Holy Ghost, there is none whose honour is equal to that of the Virgin. But do not think that in saying these things I am disparaging the saints, for I am not; God forbid that I should do so. Nay, I would instruct you concerning the honour of this holy and spotless Virgin, and I would add to the words of the Holy Scriptures, in all conformity with them, so that thou mayest know the truth. Whether it be Prophet, or Patriarch, or Judge, or Apostle, or righteous King, in short, from Adam the first man, and the first created thing by the hands of God Almighty, until this present and until the end of the world, they were all made pure so that they might become pleasing unto Him Whom this Virgin brought forth, that is to say, unto Whom she gave birth, the Christ Jesus, our Lord. And he at Whom the Seraphim could not gaze, and into Whose face the angels were never able to look, did the holy Virgin dandle on her hands, and she put her breast into the mouth of God, without hesitation, and she made bold, and without fear called Him 'My Son', and He called her also 'My mother'.

But let not any man who may hear me uttering these things say in his simple mind, 'If this Virgin is so highly exalted as this, she cannot then possibly be of this earth, and she cannot have been begotten by a man, but she must have come from heaven, according to the mad words of those who go about publicly stirring up schism. On the contrary, let him believe with a certain mind that the Virgin really and truly belonged to this earth, and that she was produced, like all other folk, by a father and by a mother. And by the might of Him that provideth us abundantly with speech, that is to say, the Holy Spirit, we will [now] give proofs in words concerning the parents of this Virgin, and the parents of her parents, of whom there were more than forty-two generations before the birth of this Virgin. Hearken now therefore unto me with diligent attention, O ye God-loving people, and do ye give steadfast heed unto my words, so that we may open the great treasury which is filled with genuine pearls, and so that we may pour into the ears of your hearts words full of the benefits of the Holy Spirit of every kind. Take therefore into your hands the glorious Book of Saint Apa Matthew, which belongeth to the greatest of the famous

voices of the Evangelists, this keen-minded man who searched deeply into hidden mysteries, this great and powerful man who hath revealed unto us the genealogy

of this holy Virgin. And let us understand also the word, which is full of holy mystery, of the teacher of the Gentiles, the herald of piety, the teacher Paul, who crieth out, saying, 'For it is evident that our Lord sprang from Judah, of which tribe Moses spake nothing concerning priesthood [coming] from it.' From what is it evident, O thou wise man Paul? Explain to me in what way did our Lord spring from Judah. Who hath interpreted things in this way, O maker of tents? Tell me where thou hast found the matter made manifest in this way. If thou reliest upon the words of his father Jacob, who cried out, saying, 'A lion's whelp is Judah,' and again, 'A ruler shall never cease in Judah' [thou art in error], for in these passages he referreth to the kings and the generals who were to arise from the seed of Judah, the son of Israel.

The matter is certainly not thus, O my opponent. Now I have several proofs from the Holy Scriptures which would make the whole truth to be quite clear and certain, but inasmuch as this is not the time in which to call all the saints into the midst, because the hour is now far advanced, and further since I must speak very concisely, I shall limit myself to this one Gospel, and shall restore for myself the whole

truth from it. Afterwards I shall describe to you the life of this Virgin, and then I shall bring my discourse to an end. Read now in the Gospel of Saint Matthew, and hear [what] he saith: 'The Book of the generation of Jesus the Christ, the son of David, the son of Abraham.' From whom to whom, O Matthew? Thou sayest, 'from Abraham to David, fourteen generations,' and thou makest David the first [ancestor] towards Abraham. Listen now, and I will shew you. 'Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Isaac (sic) and his brethren; and Judah begat Phares and Zara by Thamar.' Pay great attention now to this passage in truth. Tell me now why he mentioneth Thamar in this passage. He doth not mention Sarah, the wife of Abraham, he doth not mention Leah, and Rachel, and Rebecca, those glorious women! and he doth not mention [the daughter of] Saua, the first wife of Judah, but he doth say 'by Thamar'. Of what kin was Thamar? Hearken, and I will tell thee. She was not descended from Israel, but from an alien people who knew not God. He saith, 'Judah took for his first-born son Er a wife whose name was Thamar. Afterwards Er died, and Onan his brother took her.

And Onan did evil before the Lord, and the Lord slew him.' And Judah said unto Thamar, 'Dwell thou in the house of thy parents, and remain a widow until my son Sélôm (Shelah) shall have grown up, and then I will take thee for him to wife.' And when very many days had passed by, and Thamar saw that his son Sélôm (Shelah) had grown up, and that he did not take her to wife, she was angry with Judah, since no one else had taken her to dwell with him. For at that time, when the husband of

a woman died, from the hour of his death no man, except the brother of him that had died, was able to take her to wife.

And further, when Thamar saw that Judah had deceived her, and she heard that he was coming along the road to go to his sheep-shearing, she rose up, and putting off the garb of a widow which she was wearing, she dressed herself in the attire of a harlot, and covered her face, and sat down by the side of the highway. And when Judah saw her, he thought that she was a whore, for he did not recognize her because her face was covered. And when the words which he spake unto her, and those which she spake unto him, were ended, he gave her a pledge, and went in to her, and afterwards he departed on his way. And when he came among the sheep, he sent to her a young he-goat, but [his messenger] could not find her. And when subsequently the man asked, 'Where is the whore who was sitting here?' they said unto him, 'There is no whore here.' Verily the story is good, and its purpose is exceedingly beneficial; but this is not the moment in which to explain it in particulars, because we must not turn aside from our subject. Now take Thamar as the type of the Christian Church, and take Judah as the

type of the Father Almighty, and the three witnesses which he gave to Thamar become similitudes of the Father, and the Son, and the Holy Ghost. And the shepherd whom Judah sent to Thamar with the young he-goat is Moses, and the he-goat is the Law which he gave, which Thamar did not accept, but she held fast to that which she had. The Church saith, 'The faith of the Holy Trinity is sufficient to save me and my sons.' And after certain days a report was received by Judah, saying, 'Behold, Thamar, thy son's wife, is with child by fornication.' And when he heard of the matter, to speak briefly, he gave the command, 'Take her out, and burn her in the fire'; and they took her out to destroy her. And she took with her the three silent witnesses, which, however, spake more loudly than a multitude of witnesses, and these were

the staff, the signet ring, and the necklace, which are the Name of the Father, and the Son, and the Holy Spirit. And she sent these to Judah, saying, 'Identify these things, and [say] whose they are. Deny not, by God, with the denial of thy tongue.' And when Judah saw them he recognized them, and he confessed, saying, 'They belong to me.' For he made no denial, neither did he desire the vain applause of men by putting to death his bride. If he had wished to do this of what avail would the testimony of the staff, and the ring, and the necklace have been? Was there then in the country no other staff, or ring, or necklace, save those of Judah? But Judah did not think thus, and he said, 'Thamar is more justified than I.' And add to this the fact that Judah did not recognize Thamar when he lay with her, and she had never lain with any man [before]. And through his absolution from this offence, and the confession of his penitence for what he had done, and his approval of the righteous judgement upon his offence, he obtained so high a degree of honour that

kings were made to descend from his seed, and even the King of kings, the Christ, Who was pierced for us, [was descended] from him, according to the words of the wise man Paul. And Scripture saith: Afterwards Thamar brought forth two sons at the same time.

The first stretched out his hand, and the midwife bound round it a scarlet thread, and after he had withdrawn his hand, his brother came out, according to what the Evangelist saith, 'And Judah begat Phares and Zara by Thamar.' Now let us continue in the narrative a little further so that our discourse may come to an end, and we will complete our narrative with the wonderful words of the Evangelist Matthew, in order that we may know that, although the matter that has been mentioned was disreputable, it is shewn to have been one that was highly applauded.

And when he hath mentioned Thamar, Matthew is not wholly content, for having advanced a little further after these things he saith, 'Phares begat Esrôm; and Esrôm begat Aram; and Aram begat Aminadab; and Aminadab begat Naassôn; and Naassôn begat Salmôn; and Salmôn begat Boes of Rachab.' Now it is good for us to digress in our discourse a little at this point, so that we may find out who Rahab was, or from what place she came. There is no need for us to heap up many words, for all we have to do is to follow the Scriptures confidently. Who is Rahab, except Rahab the harlot, who received into her house the envoys of Joshua the son of Nun, who had sent them to spy out Jericho? And after many other words between her and those men, she delivered them out of the hand of [the people of] Jericho, and she said unto them, 'According as I have done this good unto you, and have delivered you, ye shall swear unto me that ye will spare me and the house of my father.' And they swore an oath to her, and they gave to her a sign, namely, that she was to tie a red cord to her window whereby she helped them to escape, for her house was on the wall. Behold, O ye who are listening, in what way the facts concerning these two women are similar. Rahab was a

harlot, who received every one into her house, and Thamar dressed herself in the garb of a whore. Likewise, Rahab tied a red cord to her window, and it became a protection for her, and a red thread was tied round the hand of the son of Thamar. After the Israelites took the city [of Jericho], they destroyed it, but they preserved the house of Rahab, and it was kept safe, and she herself was numbered among Israel, and is numbered to this day. She was the harlot whom Salmôn took to wife, and he begat Boes of her. And afterwards, Matthew saith, 'Boes begat Iôbêd of Ruth.' Verily how marvellous are these matters. Those who are sinners, according to the earth, are the princes of the Scriptures! Let us consider now in this place who Ruth was. Now Ruth was not an Israelitess, but she was descended from the children of Moab. And Moab was the eldest son of Lot, whom he begot of his own daughter, and he was descended from the seed of Sodom, through his mother, that is to say, the wife of Lot. Now I hear the Scriptures saying in a concise manner,

'Neither a Moabite nor an Ammonite shall enter the house of God,' and yet Ruth herself was a Moabitess, and she obtained such great honour that the Christ sprang from her seed! Verily the things that appertain to our lives are imaginings only.

And the Evangelist Matthew is not content with what is given above, but he continueth to the end, saying, 'And Iôbêd begat Jesse; and Jesse begat David; and David begat Solomon of the wife of Uriah.' Who now is this wife of Uriah except Bersabee (Bathsheba)? But because the name of Bersabe (sic) is not known unto all men, for this reason Matthew saith, 'The wife of Uriah,' and doth not mention her name, and the cause for this is very clearly manifest. And Matthew saith, 'David begat Solomon of the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph; and Asaph begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Ioatham; and Ioatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias; and Josias begat Jechonias and his brethren at [the time of the] removal to Babylon. And after the removal to Babylon, Jechonias begat Zalathiel; and Zalathiel begat Zorobabel; and Sorobabel (sic) begat Abiud; and Abiud begat Eleakim; and Eleakim begat Azor; and Azor begat Sadôk; and Sadôk begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob; and Jacob begat Joseph the husband of Mary, who brought forth the Christ Jesus from her body.'

Therefore all the generations from Abraham to David are fourteen generations, and from David to the removal to Babylon are fourteen generations. Thou canst see what his result is, and how the matter concludeth, and that there are forty and two generations from Abraham to the Christ. Of all these generations which passed the Evangelist mentions no women except the four who have been referred to above, namely, Thamar, and Rahab, and Ruth, and Bersabee. And that he hath mentioned these is not due to the subject of the worship of God, but to the reason which we stated early in our discourse. Thamar was descended from the Philistines, and knew not God, and she, who was treated as a whore by Judah, and by whom she conceived, was not descended from the seed of Abraham the blessed. Rahab, likewise, was descended from a foreign tribe, and was of the race of the people of Jericho, but she was not rejected because of her sins. And Salmon, who consorted with her, and begat Boes of her, was descended from the tribe of Judah. And Ruth was descended from a Moabite, and from an abominable native of Sodom, and Boes was descended from a tribe of Israel, and derived his origin from the same tribe as Judah. And Bersabee was descended from the sons of Khet, who were denounced by God. And David was of royal rank, and was descended from the tribe of Judah, according to the statement in the table of genealogy in [the Gospel of] Saint Matthew the Evangelist.

Now these things happened in this wise in order that the righteous might not feel offended at sinners; and that those who have been begotten by righteous and well-conducted parents, who were properly married to suitable wives, might not be offended at those who were brought forth by light RĀ women, or who were begotten by parents irregularly married (who even themselves are in despair about themselves, and very often those who are of the circumcision of the seed of Abraham separate themselves from them), and that the matter might be evident to every one, namely, that it was for this reason, and many other good purposes, that the Christ was produced by women of this kind; and that & 2 those who were produced in sin, and those who were produced in righteousness, might be bound together in one communion, and that they all might have good hope. For He came to gather together those who were scattered, and those who were in despair about themselves, and He was produced by a virgin only, who produced Him from the seed of two kinds, which were bound together, that is to say, pious seed and impious seed. Now those who are in despair about themselves at this time, and who have been saved by mercy, are of the seed of righteousness, and these are they who are fixed firmly in the wall of the spiritual edifice, and are with all the others who are with the Stone in the corner.

And that he who is of the circumcision may not boast himself, He of His own accord made the Christ, the Tree of Life, to blossom for us. And in order that those of the seed of Israel who believe in Christ may know that He is the true Stone, the chosen one for the corner, that is to say, our Lord Jesus Christ, this same Christ came to us, and swept away the two walls from each other, that is to say, circumcision and uncircumcision, righteousness and lawlessness, and yoked them together in one union.

And this same Evangelist Matthew saith, 'Now the & 1 bringing forth of Jesus the Christ was in this wise.' O Matthew, who hast the mouth that declareth every pleasant thing about our Lord, tell me, what is [the meaning of] this phrase which thou sayest at the end, 'was in this wise'? Matthew saith: I say that Jesus was descended from two kinds [of men], the sinful and the righteous, the worshippers of God and those who knew not God. Therefore, true indeed & 2 is the saying of the Lord, 'I did not come to invite the righteous, but the sinners to repentance.' And according as His infinite mercy spreadeth over every one, He sheweth mercy to the righteous, He forgiveth the sinner, He loveth the righteous, He hath compassion on the sinner, He speaketh words of good cheer to the sinner, and He healeth his wounds which are putrefying and stinking. For this reason is it not

for thee to say, O man, 'Behold, the Word made Itself flesh, and dwelt with us, in order that He might shew mercy unto all men together, both the sinners and the righteous?' He rejecteth no man who goeth unto Him with repentance. And thou knowest that the harlot anointed His feet with unguent, and wiped them with

her hair, and He blotted out her sins and iniquities. The Magi came to Him, they worshipped Him, and He made them citizens of the kingdom of heaven. And this holy Evangelist, who speaketh to us in this holy Gospel, himself beareth witness concerning Him, for he was a tax-gatherer, and when he forsook the collecting of taxes, He bestowed upon him the holy Gospel. And even the thief who had shed blood, as soon as he made supplication to Him in the hour of his necessity, saying, 'Remember me, O Lord,' straightway He took him to Paradise.

For this reason, O man, be not in despair concerning thyself. Whether thou art a fornicator, or a robber, or thou fallest into sin of any kind, only turn to the Lord, and He will forgive thee; for there is no sin which doth not become powerless before God, the Physician of our souls. Even though I wish to take my greatest fill of food at thy table, which is full of good things of all kinds of the Holy

Spirit, O Saint Matthew, yet I see another table, which is overladen, by my side, and it urgeth me to go to it, and to taste the sweetness of the food [upon it]. And if I be filled with the great number of things which I have eaten, and thou hast sated me with the sweetness of thy good things, O Matthew the Evangelist, yet I see thy fellow Evangelist, Luke, the physician and healer of all the sick by means of spiritual medicines, and he inviteth me and draweth me to the cup of his wisdom. For even the rich men of this world, because of the savour and sweetness of the meats that are prepared for them, are wont to eat thereof again and again, and they enjoy themselves fully and live delicately on the things that perish. I entreat thee, O Saint Luke the theologian, to forgive me because I have forgotten thee in my discourse up to now; nevertheless teach thou me thy spiritual words which thou hast framed concerning the Virgin, who is worthy of perpetual adoration. Luke saith, I have spoken thus: 'In the sixth month the angel Gabriel was sent by God to a Virgin, whose name was Mary.' And what is the sixth month, O great teacher, Luke the physician?

Turn back a little in this discourse, and thou wilt know what the sixth month is. 'And it came to pass that when the days of the ministration of Zacharias in the Temple had come to an end, he departed to his house. And after these days Elisabeth his wife conceived, and she hid herself for five months, saying, This is what the Lord hath done for me in the days when He looked to remove my reproach from among men.' So then it was in the sixth month after Elisabeth had conceived that Gabriel appeared to the Virgin. And the day on which Elisabeth conceived John, the lamp of the truth, was the seventh day of the month Athôr. Of this fact we are informed by certain Hebrew documents (or, copies), which are to be depended upon. And the day on which John was born was the twenty-seventh day of the month Epêp, and according to this John was, in his life in the flesh, six months older than our Saviour. The day on which the Virgin conceived the Living Word was the seventh

day of the month Parmoute, according to the narrative found in the writings of the honourable and apostolic Saint Hippolytus the Roman.

And when Gabriel had gone into her presence at the first hour, he rejoiced and was glad, and he said, 'Hail, thou who hast found favour! The Lord is with thee. Hail, thou queen, and mother of the King! Hail, bearer of God! Hail, thou rational dove! Hail, thou ark that bearest up the Creator of all things! Hail, thou true vine, who hast made to flourish in her abode the grapes of the Father!' And Mary was disturbed at the address, and she pondered within herself what this salutation might mean. And the angel said unto her, 'Fear not, Mary, for thou hast found favour with God. For behold, thou shalt conceive, and thou shalt bear a Son, and thou shalt call His Name A JESUS. This Son shall be great, and He shall be called the Son of the Highest.' As soon as she heard the words, 'Thou shalt conceive,' the Virgin was disturbed greatly, and she was afraid, for she thought that she was looking at some lying phantom. And straightway she dropped the work which was in her hands, and she made haste to lower her eyes, and

she also began to pray quickly, and she offered up her petitions to God in very great agitation of mind, because it had never been her habit to hold converse with men, and because she was a little maiden, and was at that time only fifteen years of age. And Gabriel took away fear from her, and he spake unto her gently, saying, 'Why art thou troubled at my words, O Virgin? Knowest thou not that nothing is impossible

with God? Believe me, I am one of the Seven Arch-A angels who stand before God at all times, and Gabriel is my name. Open thy mouth, and receive into thee the cloud of light; and thou shalt conceive and bear a Son, and thou shalt call His Name JESUS, and the Lord God shall give unto Him the throne of David His father. And He shall reign over the house of Jacob for ever, and there shall be no end to His kingdom. Receive my words, O holy Virgin, and dispute them not, lest the same sentence that fell upon Zacharias fall also upon thee. But if thou wishest to know and to test my words, rise up and go to Elisabeth; get thee to thy kinswoman, get thee to the barren old woman, get thee unto her in whom the way of women had ceased through old age. And when thou hast gone to her thou shalt see with thine own eyes the large size of her womb, and the young child leaping with joy in her body. And she is filled with the Holy Spirit, and she will declare unto thee the whole truth. For she hath conceived a child in her old age, and this is her sixth month.' And Mary answered and said unto the angel, 'How can this possibly happen to me, [for] I have never known man? If the barren woman hath conceived she hath done so in the natural order of things and by the law of marriage.

Now the thing that hath happened to Elisabeth is marvellous; but that which thou proclaimest to me is beyond all marvel and all thought.' And the angel continued to talk to Mary, and he said, 'It is the Holy Spirit that shall come upon thee, and it is the power of the Most High that shall overshadow thee.' And the Virgin was

encouraged, saying, 'God can do everything.' And further, she said unto the angel, 'Behold, I am the servant of the Lord; let it be unto me according to thy word.' But we will say no more on this point, because the time hath arrived when we must continue our discourse, and bring to an end our words about [these] holy mysteries. Let us, however, say with the blessed woman Elisabeth, 'Blessed art thou among women, and blessed is the fruit which is in thee. Who am I that the mother of my Lord should come unto me? Verily at all times blessed shalt thou be among women.' And again, 'Thou who hast carried the Blessed One shalt be blessed in heaven and upon the earth. Thy womb is blessed because it hath carried for nine months Him that filleth heaven and earth. Blessed are thy breasts wherewith thou I didst nourish the Creator for three years.

Blessed is thy mouth which hath held sweet converse with the Son of God.' If I were to begin to make mention of all thy members, the internal and the external, the whole period of my life would not suffice me for the declaration of all thy virtues.

But I beseech thee, O Virgin, who didst give birth to God, I to help me, Epiphanius, thy worthless servant, and to make supplication to Christ on behalf of all the people of my city, nay more, of the whole world, and to be nigh unto me at all times. For unto thee more than to all the saints belongeth the power to make supplication unto Him, so that He may fill the hungry with bread, and may heal the sick, and may lead those who have gone astray back into His holy fold. And unto us all together may He grant that we walk in the ways that please Him at all times, and that we may cast away from us the old man and his wickedness. Why dost thou distract thy mind so greatly, and labour for the things of men? Sufficient for the day is the evil thereof. Three cubits of earth are all that remain to thee, and a few clods will be cast upon thee to preserve thy miserable carcase. Whose law dost thou transgress? Remember the judgement

of God and the moment when all the deeds which thou hast committed shall compass thee round about. What help wilt thou be able to obtain? The Judge Who shall preside will not accept possessions from thy hand and let thee go free. Riches shall have been unto thee a means of enjoyment and the cause of the punishment [that shall last] for ever. Thy glory and thy honour shall be [thy] betrayers. Thou shalt not find an advocate who will plead for thee. Thou shalt suffer anguish, and be in despair, and shalt be stupefied through fear. Behold the tears of the orphan whom thou hast oppressed! Behold the sighings of the widow whose house thou hast plundered! Behold the poor men whose wages thou hast filched! Behold the slaves whom thou hast oppressed mercilessly! In short, all the sins which thou hast committed thou shalt find inhabiting thy soul, even as thou hast made them to do. Remember the day wherein [thy] natural disposition shall be revealed in heaven. Remember the glorious presence of Christ, according to what our Saviour said, 'Those who have done what is good [shall have] the resurrection of life, and

those who have done evil the resurrection of judgement.' What shall I say unto thee, O my beloved? Behold, the kingdom which is in the heavens is prepared, and so likewise is Gehenna. Let the [hope for the] enjoyment of the kingdom which is in the heavens spur thee on.

Let the threat of the fire of Gehenna stir thee up to turn away from the works of the Devil, and to walk in the ways that please the Lord at all times. Then shalt thou inherit the things that shall never pass away, the which eye hath not seen, nor the ear heard, nor hath the imagining of them entered into the mind of man, that is to say, the things which God hath prepared for those who love Him, through the grace and love of man of our Lord Jesus, the Christ, to Whom, as is meet, and to His Good Father, and the Holy Spirit, the Life-giver, be glory, now and always, and for ever and ever. Amen.

Colophon

O my fathers, and my brethren, and every one who shall read the volume of this book, do an act of grace, and pray for our God-loving sister, who loved to give charities and alms to the poor, [the name of the sister has been scraped off the vellum] because she undertook the preparation thereof with [the wages of] her own labour, and she gave it to the shrine of [the name of the church, &c., in all four lines, are scraped out] in order that the Archangel Michael, and Saint John, and the holy Virgin Mary, may entreat the Christ on her behalf, and may bless her, and [the names of her husband and family are scraped out] and moreover, when they shall come out of the body, according to what is ordained for every man, God may tear up the bill of indictment of their sins, and may write their names in the Book of Life, and may give unto them the things of heaven in the place of the things of earth, and the things of eternity in the place of the things of time, and may reward them one hundred fold in the heavenly Jerusalem, the city of all the righteous, for the gifts which they have made. So be it!

Of your charity remember me, the least of all men, whose name is not worthy of mention in this volume [three lines, including the scribe's name, erased]. Behold, repentance hath made me free! I made bold, and I wrote this book while I was in Rite Piom (?), in the seven hundred and sixth year of Diocletian (A. D. 990).

V. The Discourse of Cyril, Archbishop of Rakote, on the Virgin Mary

(Brit. Mus. MS. Oriental, No. 6782) The Discourse Which OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERY WAY, APA CYRIL, ARCHBISHOP OF RAKOTE (ALEXANDRIA), PRONOUNCED IN HONOUR OF SAINT MARY, THE PERPETUAL VIRGIN, THE GOD-BEARER IN VERY TRUTH, WHEREIN HE MADE MANIFEST THE GREAT GLORY AND HONOUR WHICH SHE HATH RECEIVED FROM GOD. IN THE PEACE OF GOD! AMEN. O MY beloved, ye God-loving people, open ye the ears of your hearts, and hearken unto [the story of] the honour of the mother of God, the Queen of all women, the true Bride, whom the Son of God held in high esteem. He came and dwelt in her womb for nine months, and she bore Him for our sakes in Bethlehem. She wrapped Him in strips of ragged stuff, she laid Him in a cattle manger; and the boasts looked upon Him and recognized Him, and they protected Him. Thou didst stretch out thy right arm, thou didst take Him and make to lie on thy left arm. Thou didst bend thy neck, and let thy hair fall down over Him. Thou didst kiss His mouth in the same way as the Father kissed His mouth in heaven, and thou didst seat Him upon thy knees. He lifted up His eyes to thy face. He stretched out His hand, He took thy breast, and He drew into His mouth the milk which was sweeter than manna. The savour of thy sacrifice was sweeter unto Him than the savour of the sacrifice of Noah. Having drunk from thy spotless breasts, He called thee 'My mother'.

Come ye and behold God calling Mary 'My mother' and kissing her mouth. And as she kissed His mouth she called Him always 'My Lord, and my Son'. She worshipped Him, for when she used to give Him her breast she bowed down her head toward Him, whilst He stood up like a tower; and afterwards she worshipped Him, saying, 'My Lord, and my Son.' Then after these things she used to take hold of His hand and lead Him along the roads, saying, 'My sweet Son, walk a little way,' in the same manner as all other babes are taught to walk. And He, Jesus, the

Very God, followed after her untroubled, He clung to her with His little fingers, He stopped from time to time, and He hung on to the skirts of Mary His mother—He upon Whom the whole universe hangeth! He would lift His eyes up to her face—He upon Whom the whole universe hangeth and through Whom it is kept in good order—and she would catch Him up to herself, and lift Him up in her arms, and walk along with Him.

Come, O all ye women, and look upon Mary, and see God, Who clave her side, lifting His face up and kissing her! Walk, walk, O daughter of Sion, I mean thee, O Mary. Behold, the King, the Christ, is on thee, for the King, the Christ, is with thee, He is sitting in thine arms! The Father hath made Himself a fellow worker with thee. The Son hath made Himself a kinsman of thine. The Holy Spirit hath made Himself inseparable from thee. The angels are subject unto thee, for He loveth thee, and hath sojourned with thee because of thy purity. For thou alone among all women hast found favour with God, for the Lord is with thee. Lift up thine hands and thine arms into the height. Take from God the Father the Image of His Son and carry it on thine head. The Holy Spirit shall guide thee on thy way, and thou shalt walk through all the world, and preach, and say, 'O ye people, know ye Him, for He is the Only Son of God, Whom I have brought forth.' 10

O Mary, I know that thou wast overjoyed in thine own manner. For unto every [other] woman who hath made a petition to Him God hath given according to the measure of mankind. But unto thee, O thou who hast asked Him to grant thee wisdom, God hath given thee His Gift, which is His Son. Thou didst hunger, and He gave thee milk in thy breasts in the heavens. Thou thyself wast brought forth by Eve, but thou didst bring forth God, the King of beings celestial and of beings terrestrial. Thou wast of no account in the world and in the affairs thereof, but God hath bestowed upon thee the heavens and the earth. When thou didst bow the knee to thy Son, and didst worship Him, straightway the angels worshipped thee.

O Mary, nine and thirty years didst thou complete, and God glorified thee. Declare unto me this mystery, O Mary. ii She saith: 'Hearken, and I will tell thee. From my childhood upwards I lived a quiet life. I was of no account in the world and in the affairs thereof. My womb grew large without [the help of] a man, and my breasts became full of milk. I never held converse with any young man. I suffered no pain when I brought forth. I was not frightened. I saw my Child. I did not know whence I had conceived Him. I knew that He Whom I had brought forth was God. Gabriel, the Archangel, was afraid, although he had announced these happenings unto me, for he knew that they were something new. I, however, was not afraid; on the contrary, I rejoiced, for I experienced gladness. When he saluted me he trembled, but I was filled with joy.' 'He came,' saith Mary, 'he opened my mouth, he went down into my womb. And the holy Archangel clave to me, he 11a directed me, and he ministered unto that which was inside my innermost part. When I used to sing a

hymn at eventide angels sang with me. When also I used to bow my knees at dawn the powers (or, hosts) of heaven would worship that which was in my innermost part. At the third hour the Trinity would give me strength until the sixth hour of the day, and joy and gladness were with me. When I ate the manna of pearls came to me, and again when the sun was about to set it was the manna of the sweet smell [that came]. I did not know that He, unto Whom I was singing the hymns, was He to Whom all the world ascribed glory, [an ignorance] which I shared with all those whom I knew.

And the whole world ascribed glory to me, and they cried out, saying, 'Right well is it, O Virgin, who hast declared unto us the advent to us of our Saviour, the Christ! Right well is it that thou art held worthy to be the throne of God! Right well is it that thou hast delivered the whole world through thy childbirth! Right well is it, O virgin maiden, that God abideth with thee! Right well is it, O mother of all the monks and of all the nuns!' Thou hast set free all mankind who were fast bound in the Devil's hand. Thou didst hate the married life, and yet thou art made the mother of the True Bridegroom. Thou didst mortify thy body with ascetic exercises, and thy spirit rejoiced, for God was with thee. Since He Who is uprightness loveth thee, then there remaineth nothing that is not subject unto thee. Since thy

legs carried God when He was in thy pure womb, then most assuredly they shall become pillars in the midst of the heavenly Jerusalem. Since thy legs carried God when He was a little Child, then most assuredly thou art at this moment standing before the altar of sacrifice of thy Son. Since thou didst cover His face with thy garments to shield it from the wind and snow, then most assuredly the Cherubim and the Seraphim shall stand by the altar of sacrifice, and cover thy face with the splendour of their wings. Since thou didst carry Him in thy bosom, and didst hold Him on thy knees, then assuredly thou art sitting now upon a throne of glory, and the Cherubim and the Seraphim are standing and singing hymns to Him Whom thou didst bring forth. Since thou didst nourish Him with the milk which was in thy virgin breasts, then assuredly His Body of God and His

precious Blood shall be placed in thy mouth. Of what kind is the honour which shall be shewn to thee, O thou woman unto whom are subject the denizens of heaven, and the beings of earth, and the starry luminaries, and the angels who are in the heights, because of Him Who dwelt in thee? Hearken unto Him, Who is on the right hand of His Father in the heavens, calling Mary 'My mother'. He obeyed Joseph as a father, with all obedience in everything. The angels acted as servants for Him, but He was subject to His mother according to the flesh. All these things shall be thine, O Mary, thou perfect Virgin. Come, O all ye women who desire virginity, emulate the example of Mary, the mother of thy Lord. Consider ye her coarse and meagre food and her sleeping on the ground. She craved for none of the things of this world. The mention of

her was always in the mouths of the priests. She never washed herself in a [public] bath. She never adorned herself with face-paint, and eye-paint, and powder. She never decked herself out in brightly coloured raiment, as do all [other] women who love fine clothes. She never tasted wine. She used to sit always with her face turned towards the east, for she was always awaiting the Creator of the world. She never met and talked to any one, except her father, and her mother, and her brethren. For this reason, when Gabriel spake unto her, she was troubled at his words, and said, 'How can this possibly happen to me, seeing that I have never known a man?' And Gabriel said unto her, 'It is the Holy Spirit that shall come upon thee, and the power of the Most High shall overshadow thee; therefore He to Whom thou shalt give birth, O Mary, shall deliver from captivity the race of Adam, through His Body of God and His precious Blood. He to Whom thou shalt give birth, O Mary the Virgin, hath fashioned every one with His divine Hands.'

How can the remembrance of thee be hidden? Or, how canst thou be forgotten, O wise Virgin? Thy name shall be proclaimed throughout all the world over the holy table by bishops and presbyters, saying these words, 'We commemorate Thy holy birth of Mary the Virgin.' Blessed art thou, O Mary, thou who art the object of the boasting of the angels, thou subject of the talk of the Archangels, thou subject of the hymn of the Cherubim and Seraphim, thou woman who art praised by all the saints! On the day wherein thou didst give birth to the Son of God, Who hath existed for ever, and Who hath neither beginning nor end, we heard the hymns of joy and blessing among the hosts of heaven, who said, 'Glory to God in the highest! His peace be upon earth in men of His will.' All peoples saw the glory of God to Whom thou didst give birth. Therefore blessed art thou among women, and blessed is the fruit of thy body, O thou whose womb hath received into itself this indescribable [Being]! Blessed art thou, O Virgin, the entrance to whose womb carrieth Him to Whom heaven is a throne and the earth a footstool, even as He said, 'Heaven is My throne, and the earth is My footstool.' As for thee, thy womb served both as heaven and earth, for the entrance thereto received into itself Him that filleth heaven and earth. Who is like unto thee, O wise Virgin? O what a thing is this at which to marvel and to be amazed! In heaven He had no mother, and on earth He was without a father! He was God in heaven, and on earth He was the Only-begotten!

O holy Virgin, I cannot content myself in heaping blessings upon thee; my heart cannot understand the greatness of thine exaltedness, O thou who didst carry in thy womb Him before Whom the Seraphim stand up! What tongue of flesh can declare the majesty of thine exaltedness, O thou cruse of oil wherein the fire burned, and was not consumed, O thou place of sojourn of God and His habitation, O thou concerning whom the prophets proclaimed, saying, 'This is the gate of the Lord, wherein the righteous enter!' The Lord looked out of heaven upon the world, and among the whole race of women He found none like unto thee, and for this reason

His Only-begotten Son sojourned in thee. Hail, mother of the Lord, who hast found favour with God! Hail, blessing, and joy and gladness! Hail, palladium of the True King! Hail, laboratory of the True Physician! Hail, thou who didst bring forth to us Life, thyself being a Virgin!

O my beloved, what a hidden mystery is this which was revealed from heaven! In the beginning God created the heavens and the earth in six days, and rested from all His labours on the seventh day, and on the seventh day of the new month, according to the Law (i. e. reckoning of the Romans), that is to say, the seventh day of the month Parmoute, our Lord came down from heaven, and took [upon Himself] flesh of this Virgin. O wise Virgin, I beseech thee to bring the favour of God, Who is thy Son, upon us, and may He forgive us our sins, and deliver us from all the crafts of the Adversary the Devil. Take us all to thyself, lest the Devil take delight in us, and draw us down into the Gehenna of fire. O Mary, do thou draw nigh unto the King, the Christ, [so] that He may receive thy supplication on our behalf, for He is thy Son and thy Beloved, and thou didst bear Him, and He called thee 'My mother'. Verily, O Mary the Virgin, thy honour is greater than that of all the other women in the world. He Who breathed breath into every created being called thee 'My mother'! Thou art more exalted than the Cherubim and the Seraphim, thou art more blessed than the Thrones, because the Christ loved thee. He sojourned with thee because thou art Saint Mary, the perpetual Virgin. And she will do these things for us with her beloved Son, Jesus the Christ, our Lord, so that . . .

[The rest is wanting]

VI. The Teaching of Apa Psote, Bishop of Psoï

(Brit. Mus. MS. Oriental, No. 7597) The teaching of our holy father apa psote, the great bishop of psoï, which he pronounced on the first day of the week, when arianus, the governor of thebaïs, had sent messengers to him to cut off his head. HE BESOUGHT THE IMPERIAL VELETARIUS AND THE SOLDIERS OF THE GOVERNOR TO PERMIT THEMSELVES TO BE INSTRUCTED BY HIM, AND HE PASSED THE WHOLE NIGHT IN PREACHING A HOMILY TO THE PEOPLE. I SALUTE you, O my beloved sons and daughters, and I salute you at the same time with the salutation of God. I command you this day with the commandments of life, to make you to walk in them at all times, so that ye may continue to perform my intention; for I know by this that I shall never return again to you in the flesh. O my beloved sons, fight the good fight, for the contest in this world is of various kinds. Woe unto the man who shall continue to follow his evil works, but especially let there be woe unto those who devote their whole attention to the things which they are going to leave behind them, whether it be buildings, or estates, or any work of oppression. Now behold, ye see me this day. Whether I have done what is good, or whether I have committed acts of violence or deeds of evil, behold, messengers have been sent hither for me, to take me away from you, by the impious king. I testify to you that from my childhood upwards the angel of the Lord hath appeared unto me several times whilst I was pasturing my father’s sheep, and he never ceased to recite the Scriptures to me in my abode until I knew them all by heart.

Behold now, moreover, through the command of the Good God, I already know that my blood shall be shed for the sake of the sweet Name of my Lord Jesus the Christ, according as these things have been revealed unto me. But I am afraid of the road whereby I shall depart to God, and of the Powers that stand on it, because I am flesh and blood, like every other man, and no one is sinless in the sight of God. And the laws which are laid down for us in the Statutes of the Church are found written down for us, and they say, ’It is right that a bishop should not be blameworthy in anything’. Now who is there whom God could not reprove for his sins? For Scripture saith, ’How long will they speak the same words of scoffing?’

Whatsoever a man shall utter he must account for at the impartial tribunal of God Almighty, the place where neither name nor apparel shall be of any use to us, and where each man shall receive according to his works. O my children, know ye the repentance whereunto ye are to cling, and according to the works of which ye are to walk, for the ways of going to God are difficult and bring [us] into tribulation; for 'narrow is the gate' through which the Lord leadeth His chosen, according to the word of the stone of truth, Matthew the Evangelist.

And there is especially the great terror of the difficulty and of the great abomination of this river of fire, whereon roll waves upon waves [of flame], and of the burning flames from which no man can escape. For whether a man be righteous or a sinner, all must be dipped in this river of fire before they can reach the awful throne. O this river of fire which is full of trembling and horror! O this throne of terror! Every one must stand before it in fear, and trembling, and anxiety, and perturbation, and the knocking of the knees together.

Woe unto me, O my sons, for before I stand naked before the throne my evil deeds shall stand there before me, in the order in which I committed them, and I shall see them! Woe unto me at that moment when He Who seeth truly, and Who knoweth everything beforehand, shall pass sentence of judgement upon me! Woe unto me when He Who is without anger shall be wroth with me, and shall say unto me, 'Alas for this old man and his grey hairs!' Alas for this name [of monk], and this Christian garb! even [the rank of] bishop will not benefit me at all. Behold, our sins shall stand before us, one after the other, even as we committed them. Then what shall we say? Shall we not keep silence? Shall not we fail to find a word to utter on that day? Is there any kind of denial which we can set before Him? What shall we do? If we deny our wickedness, then shall the angels who shall stand by that awful throne with us contradict us through our own angels who will act as our opponents, saying, 'Thou didst commit this sin on such and such a day, and in such and such a way, and I was standing by thee.' Woe unto every man whose angel shall reveal his character before the throne of the Christ, and before God and His angels, and before the hosts of heaven!

Woe unto the bishop who doth not instruct his people thoroughly, and his city, and his diocese, for assuredly these things shall be required of him! And also, [woe be unto the bishop] who shall forget (or, neglect) the churches of God which are deserted, and the widows, and the orphans! Woe unto the abbot who shall permit a rich man to lead him into shame, who shall destroy the truth, and shall pervert judgement, and shall hesitate to give a decision according to the word of truth, and who shall ignore those whom he seeth, and those who are brought unto him! Woe unto the judge who shall pervert judgement for the sake of a gift, and who shall accept the person of the rich man, and condemn the poor man who hath nothing to give [him]. Woe unto those [priests] who shall deceive laymen, and who shall

appoint themselves to any work connected with the church, whilst pretending that they only wish to act as judges on its behalf, or to decide about certain of the ordinances thereof! Let the laity drive such a man out of this occupation, and let him not offer up any decision on your behalf before God. Woe unto him that acteth deceitfully, as, for example, the head of the congregation, that is to say, the father of the monastery, who shall sell the works of God for money, or anything else, or who, knowing that there are certain brethren who rail at God, spareth them, and doth not expel them from the congregation! Woe unto the presbyter who doth neglect his people, and doth neither rebuke them nor teach them the things that would do good to their souls; assuredly the souls of his people shall be required of him, and he will have to defend them! Woe unto the deacon who shall profane the altar, and who shall devour the possessions of the Church, and shall perform the works (i. e. service) of God apathetically! Woe unto the layman who shall commit fornication, or who shall have union with the erring woman, or who shall look upon their forms shamelessly, or who shall cast the results of their lust upon the earth, and those whose hands shall serve them as wives, and those who shall pollute themselves with the irrational beasts. Men of this kind are those who pollute the temple of God. These are they whom God shall destroy by the breath of His mouth and by the smoke of His wrath.

My sons, do not by any means be envious of these, so that God may not abominate you speedily. Be not careless in anything, for all the carelessnesses of this world turn into punishments in the world which is to come. And we all know that our flesh is weak, and that our miserable souls are not able to bear the stripes which God shall lay upon us in the Righteous Judgement of our sins. If we continue in our sins God shall inflict pain upon us, more especially in the punishments which He shall bring upon us. O my sons, the end of each will come to him, and I shall find mine own end this day. For I know that they will take me to the feet of the governor, and that he will pass judgement upon me for the sake of the Name of my Lord, to force me to renounce Him, but it shall never happen that I will renounce Him! I am prepared for him (i.e. the governor) to cut off my head for the Name of my True King and Saviour, Jesus the Christ. For this reason I adjure you, O my beloved sons, to continue to remember me, according to the love of God, and to continue to do diligently the things that are good for your own salvation; for the salvation of every man [consisteth] in the performance of the Law of God.

For he who performeth the Law is a friend of God, whether he be in this world or in the next; whosoever transgresseth the Law is an enemy of God, whether he be in this world or in that which is to come. Ye yourselves have heard the voice of the Gospel: in one place it blesseth, and in another it curseth, and is angry, and revileth. In one place [we have] 'Blessed are the poor', that is to say, those who have not put the Law of God behind them.

Woe unto those whom the world hath deceived by means of the things of vanity, that is to say, woe unto thieves, and murderers, and whoremongers, and adulterers, and magicians, and sorcerers, and necromancers, and soothsayers, and those who divine by means of cups! These are they whose hope is in the men who are magicians, and they set their minds upon them, saying that they will be able to endow them with strength in their tribulation. O ye silly, ignorant, and senseless men, tell me how [the matter standeth]. If God wisheth to bring an illness upon a man as a trial and as a lesson to him, is it not for the man, who is but dust and ashes, to bear it? Or, is he to turn backwards the commandment of God? But the guile and deceits of the Devil are the things that draw a man backwards, and they smile at him, one after the other, for the Devil wisheth to take him down into the pit into which he was forced to descend because of [his] disobedience. Behold now, ye see me in your midst this day, and I wish to fill myself with [the sight of] your gladness, and the sight of your sweet faces. O my sons, in a very short time now the soldiers of the governor will seize me, according to his order. And behold, the governor will come from Siût (Lycopolis), and go to Tkôou (Antacopolis), and they will take me to him; and they will take off my head in that place for the sake of the Name of Emmanuel, which, being interpreted, meaneth 'God with us'.

Strive ye earnestly, O my sons, so that ye may walk in the ways of the Lord, and put not His commandments behind your backs in the smallest degree, lest ye bring upon me, as well as upon yourselves, a sentence of doom which can never be removed. For, it is written, 'The disobedient is a son of perdition,' and perdition belongeth unto the Devil and his demons. And the kingdom of God is in the heavens, and it is that which He hath prepared for those who shall do His Will, even as He saith in the Gospel according to Matthew, 'Behold, Thy mother and Thy brethren are standing outside wishing to see Thee.' And He said, 'Whosoever shall do the Will of My Father Which is in the heavens, the same is My brother, and My sister, and My mother.' Similarly, He might have inverted the words and said of those who shall put the Law and the Prophets behind their backs, 'Whosoever shall not do the Will of My Father Which is in the heavens, the same is My enemy. And as he hath hated Me, even so will I hate him. And as he hath denied Me in this world, I will deny him before the angels in the world that is everlasting. And as he hath forgotten to keep My Law, I also will forget him when he is in the darkness wherein there is no ray of light whatsoever.'

For He said with His mouth wherein there is no lie, 'Love not the world, nor the things which are in the world; for the world shall pass away, and the desires thereof.' For as it is in the case of a man to whom a span of life hath been allotted, now he is not told 'thou shalt die at such and such a moment', neither is he told 'thy neighbour shall die at such and such a time', even so is it in the case of the world, for no one knoweth when the period of its duration shall be fulfilled, and the time of its end shall come, save Him Who hath defined the completion of

the period, that is to say, God Almighty. Nothing whatsoever shall remain when the world hath passed away except God, the Master of the Universe,

i the Lord of everything which hath been and which shall be. And blessed are those who shall die in the Lord now, henceforth, and for ever. But woe unto those who shall die in [their] wickedness, for no other opportunity for repentance shall be afforded to them! nay, the sin, and the wickedness, and the other kinds of impiety which they have committed are the things that shall condemn them, and it is death that shall walk before them. For Scripture saith in the Psalms, 'Death shall shepherd them.' And again, 'He who hateth the righteous committeth sin.' It saith too in the Catholic [Epistle], 'He who hateth his brother is a slayer of man.' Then how great will be the condemnation of him that hateth Him Who created him! Every man who committeth sin hateth the God Who hath created him, and those who do not hate the Christ Jesus do not commit sin. I declare unto you a true saying: If ye examine your own understanding [ye will find that] every man who is a sinner is a hater of his own soul.

In what way doth a man [shew that] he hateth his own soul? Now very often a man saith unto me, 'No man ever hated his own soul.' I myself know this quite well, but direct thy attention to me, O simple brother. A certain man saith this day, 'I cherish my soul,' and he eateth and drinketh all his days. And when he dieth his soul is taken away and made into material for the blazing fire and into food for worms, because of the sins which he committed during the time when he was in the world. Now he saith in his folly, 'I love my soul,' yet notwithstanding he loveth to commit sin against it daily. And he knoweth not that the things which he doeth daily are written down in the books which never grow old, and cannot be destroyed, for they are books of the spirit, and in these our sins are written down one by one. And since every sin hath a different character, and the gravity of each varieth, even so the characters of the punishments and their severity are different, to say nothing of the monsters with horrible faces which are on the roads, and the merciless avengers, and the dekans, who are without form, and who preside over [the infliction of] punishment. With mercilessness and very great frenzy they strip the skin off each man.

Remember the father of every sinner, [the Devil]. He goeth round and about, and raveneth like a lion; he wandereth about with his nets, and he cometh in many forms, and he wisheth to swallow up our souls. And the snares of death are in his hands when he cometh into the heart of a man, and he sendeth therein the passion of wickedness. And he hasteneth impudently to a man in his early years, and he cometh with an apology before the face of those who are older. Afterwards he cometh in the lust of the eye, and in jealousy (or, envy) of heart. He cometh also in avarice (?), and in pride, and in vainglory, and in lasciviousness, and in gluttony, and in wantoning, and in the love of the Sacrament, [and] in arrogance, [and] in

fornications, and in adulteries, and in magic, and in sorcery. All these things are wont to attack a man during the first and second periods of his life. And when he cometh to the third period, that is to say, to old age, the Devil attacketh him with babbling, and littleness of heart (or, lack of courage), and the swearing of false oaths, as his strength faileth and he knoweth that it is old age that cometh [upon him]; and he maketh him to crave for food, and to suffer from hunger and thirst like the dogs. These and other such like things doth the Devil make to come upon man in the third period of his life. But blessed is the man whom the Devil shall tempt, and who shall overcome the Devil with repentance, for great shall be his reward from God on the day of his coming forth from the body.

O my beloved sons, behold, ye see that the lights have burned low, and that the sun hath begun to rise. Let us offer up the Holy Offering, for the time hath arrived for us to partake of the Holy Mysteries, the Body and Blood of the Christ, before I am taken from you. For, behold, the Imperial Veletarius said unto the soldiers of the governor, 'Let us take him and depart, for daylight hath appeared.' And when the blessed Apa Psote, the bishop, had said these things he made the Sign of the Cross over the people three times, in the Name of the Father, and of the Son, and of the Holy Ghost. And he administered the Holy Mysteries to them, and gave them the Benediction; and he dismissed them, and they went to their houses glorifying his Lord Jesus, the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.

VII. The Discourse of Severus, Archbishop of Antioch, on the Compassion of God

(Brit. Mus. MS. Oriental, No. 7597) The discourse which the man, who was truly inspired by the christ, the holy patriarch and archbishop of antioch, saint severus, pronounced on the compassion of god and the boldness of the holy archangel michael. HE ALSO SPAKE A LITTLE CONCERNING HOLY SUNDAY (I. E. EASTER SUNDAY), BECAUSE THE FESTIVAL OF THE ARCHANGEL FELL BY CHANCE ON THE SAME DAY THAT YEAR. HE SPAKE ALSO CONCERNING MATTHEW THE MERCHANT, AND HIS WIFE, AND HIS SONS. THIS DISCOURSE WAS PRONOUNCED ON THE TWELFTH DAY OF THE MONTH HATHOR, WHEN ALL THE PEOPLE OF THE CITY WERE ASSEMBLED AND WERE CELEBRATING THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL IN PEACE.

Hear ye the Psalmist David, who indicateth to us that we are all to gather together at this holy festival to-day. And I see also that this festival is a double one, and I see that tranquillity existeth, and that there are no winds of fire [blowing] upon us to disturb us; on the contrary, we are prepared to receive those who together will do good to our souls, whether it be to us who speak or to you who hearken. And assuredly in us shall be fulfilled these words, 'One yieldeth a hundred-fold, and another sixtyfold, and another thirtyfold.' And I know that He Who is the true Giver of rewards, our Lord Jesus, the Christ, the Son of God, is not remote from us, for He spake by His true mouth, saying, 'In the place where two or three are gathered together in My Name, there I am with them in their midst.' And inasmuch as God is with us this day, let us apply to ourselves the word of God which He spake unto us by the mouth of the sacred singer David, who saith, 'Be ye quiet, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.'

Ye know, O my beloved, that to-day is the festival of the salvation of us all, that is to say, the Sunday of the deliverance of the whole world. It is right therefore for us to address a few words of adoration to the Christ, Who hath existed before all worlds.

I hear Scripture at this moment saying in the Gospel, 'The angel of the Lord came down from heaven, and he went, and rolled away the stone, and sat upon it. And his appearance was like unto that of a flash of lightning, and his apparel was white as the snow. Then he said unto the women, Fear ye not; for I know that ye are seeking Jesus, Whom they crucified; He is not here, for He hath risen, according to what He said.' Furthermore, let us celebrate the festival this day in the festival of the Resurrection of the Lord, more especially because the Lord is present with us, and also His glorious Archangel Michael, who maketh supplication to God to forgive us our sins. For verily he is the intercessor with God on our behalf, and he pleadeth until God delivereth us from every tribulation. And if we wish to be sure that it is he who maketh supplication on behalf of the whole race of Adam, hearken and I will shew you [that it is so].

There was a certain merchant in the country of Entikô whose name was Gedsôn, and he was a very rich man, and he was the owner of a very large business. His method of business was as follows: he bought certain products in one country, and, taking them to another, he sold them in accordance with [his] skill in the craft of the merchant. Besides all these things he was a Hellên (i. e. pagan), and he knew not God. Now whilst he was still living in his paganism, God, Who is a treasury filled with compassion of every kind, and Who delivereth every one who hopeth in Him, wished to deliver this man. And it came to pass that on a certain occasion he loaded up all his merchandise in a ship, and went in the beginning of the month of Hathôr to a city in the country of the Philippians, the name of which was Galonia, where he wished to dispose of his merchandise. And he made [the voyage], and arrived [there] during the festival of the holy Archangel [Michael]. Now the evening of the eleventh day of Hathôr was the time for lighting the festival lamps. And the merchant saw that the shrine had been cleaned and decorated, and that it was brightly illuminated with a very large number of lamps, and that great crowds of people were thronging there, and they sang hymns and psalms from the evening until the dawn.

And when the day was come the people began to celebrate the festival, and the bishop, and the clergy, and all the magistrates of the city were gathered together, and they decorated all the city, and every house, and every quarter (or, street). And when the merchant saw these things he marvelled, for he was a pagan, and he did not like a thing of this kind; and it seemed to him as if he had been transferred from this world into another, by reason of the things which he saw and heard, and he was greatly disturbed in his mind. And he went to two men and said unto them, 'What is it that hath been happening from the day before yesterday until to-day? And the men, [who] were Christians, spake unto him, saying, It is the festival of the Archangel Michael, which we celebrate in his honour, for it is he who maketh supplication to God on our behalf that He will save us all.' And the merchant said unto the Christians, 'Where is he, for I myself would entreat him to deliver me

from every evil thing?' And the men said unto him, 'Thou wilt not be able to see him unless thou becomest a Christian;

but if thou wilt become a Christian thou mayest entreat him, and he will deliver thee from every evil thing.' And the merchant said unto them, 'Take two pieces of money, one for each of you, and take me with you to the shrine of the Archangel Michael, and I will become even as ye are.' And the men said unto him, 'Ye cannot become as we are except our father the bishop baptize you.' And the merchant, by the Providence of God Who had called him, entreated them, saying, 'Do an act of grace, and take me to the bishop.'

And it came to pass on the morrow that the men of the city brought the merchant to the bishop, and they related to him all that had happened to him. And the bishop said unto the merchant, 'From what city art thou, O my son, or from what country?' And the merchant said, 'I am from the country of Entike.' And the bishop said, 'My son, dost thou really wish to transfer thyself from thine own service (or, religion), and to be numbered among us?' And he said, 'Because of what I have seen with my own eyes, and what I have heard with my own ears, it pleaseth me to transfer myself to thy service.' And the bishop said unto him, 'What God dost thou worship?' And the pagan said unto him, 'I worship the great luminary the sun, because it is he who illumineth the world by his power.' And the bishop said unto him, 'When the sun setteth the night cometh, and tribulation falleth upon us; where dost thou find the sun to deliver thee out of thy tribulation?' The merchant said unto him, 'I beseech thee to permit thy compassion to come upon me, even as upon all the people of the city.' And the bishop said unto him, 'Hast thou a wife or son?' The merchant said unto him, 'My father, my wife and my sons are in my own city.' And the bishop said unto him, 'If this be so,

my son, I will not baptize thee now, lest thy wife be not persuaded to [become a Christian] with thee, for in this case a scandal would arise among us, and she would separate herself from thee, or she would make thee to deny the baptism which thou hadst received. For from the very beginning transgression hath been due to the wife.' And when the merchant had heard these things he was exceedingly grieved. And after he had received a blessing from the hands of the bishop he came forth from him, and embarked in his ship to go to his own house. And when he had reached the middle of the great, deep sea, the Devil (who is the hater of everything that is good, and who was envious of him with a great envy and wrath, because he had made his heart right with God, and had turned to Him to deliver him from destruction), through the hatred of his heart towards him, raised up a mighty storm against him. And he made the waves of the sea to beat upon the ship with such violence that it was about to sink into the sea. And c

the merchant was afraid, and he did not find (i.e. know) what he should do nor to whom to appeal for help. And he cried out, shedding tears as he did so, 'My

lord, thou holy Archangel Michael, help me in this great necessity wherein I am, and [deliver me] from the great tribulations which are round R5 3 B 2 about me. O my lord Michael, I solemnly declare this day, by the glory which I saw in thy shrine, that if thou wilt deliver me on this occasion I will return with my wife and my children, and we will be Christians until the day of our death.' And straightway a voice came to him from the sky, saying, 'Fear not, no evil shall befall thee.' And immediately after the voice [had spoken] a great calm took place, and the waves ceased to boil up, and the ship became steady, and there was no further pitching and rolling. And straightway, through the grace of God and the supplication of the Archangel Michael, the ship sailed swiftly over its course until it at length arrived at the city of its destination in peace.

And when the merchant had come into his house he told his wife and his children the things which he had seen, and the things which he had heard, and the things which had happened to him in the city of Galonia of the Philippians. And afterwards he continued to discourse to them, little by little, saying, 'Verily, I have discovered that the sun which we have been worshipping is not a god at all, but that he is a servant of the God of the Galileans.' Now his eldest son was an educated youth, and he said unto his father, 'I will ascertain whether this is so or not at once.' And the youth went up on to the roof of his house, and he cried out to the sun, saying, 'I adjure thee, by thy great light and thy heat which fill all this world, to inform me if thou art not the True God, or if thou art His servant, according to what my father hath told me.' And straightway there came to him a voice, saying, 'Well done, O youth, who dost seek after the True God. I am not God—far be it from me [to say so], as the Greeks say; but I am a servant of His, and I obey His command. Nevertheless, if thou art seeking after the True God, behold, thy father hath learned to know Him since he was in Kalonia, the city of the Philippians. And thee thyself also doth He call to Him,

Ro for thou art suitable [for doing] a great service for Him.' And when the voice had said these words it became silent. And the youth said unto his father, 'Is it true that thou hast only known God from the time when thou didst enter that country? Now I am with thee, and we will go thither together with joy.' And his father said unto Toulê his wife, 'If thou art displeased, behold, we have eight thousand pieces of money; take them for thyself if it be that thy heart is not in unity with me. I myself will take a thousand pieces of money, and I will go and obtain forgiveness of my sins.' And his wife said unto him, 'O my brother, I am ready to go with thee to any place where thou wishest to go.' Thereupon they made all their preparations, and they embarked in a ship and came to the city of Kalonia.

And when they met the two Christian men who had acted as his guides, and whom he had found during his first visit, he talked to them, and they took him, and his wife, and his sons to the bishop. And when the bishop saw them he rejoiced exceedingly

over the conversion of their souls, and he asked them, saying, 'Have ye prepared yourselves with all your hearts to become Christians?' And they answered and said unto him, 'Yea, by the Will of God and through thy prayers, we are ready to become Christians all together.' Then the bishop caused preparations to be made in the baptistery of the shrine of the Archangel Michael, and he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, the Consubstantial Trinity. And he changed the merchant's name at the holy font—now his former name was Gedsôn—and he called him 'Matthew'. And the name of his wife was Toulê, and her he called 'Irene', and of the four sons he called the name of the eldest 'John', and the second 'Stephen', and the third 'Joseph', and the fourth 'Daniel'. And after they had received baptism they passed twenty days in the city, and the bishop instructed them in the dogmas of the Orthodox

Aa Faith. And by reason of his great joy Matthew gave six Ab thousand pieces of money to the shrine of the Archangel Michael, saying, 'I give these moneys for the redemption of my own soul and the souls of my children, and that they may serve as an offering in the shrine of the archangel, for it was he who made entreaty to Christ on my behalf until He granted me knowledge to go unto Him, and to make me to be worthy of His grace.' And after these things he received a blessing from our father the bishop, as did also his wife and his sons. And they came out from the city, and the magistrates thereof set them on their way, and they rejoiced with them over the conversion of their souls. And by the Will of God and His holy Archangel Michael they arrived in their city, and they rejoiced with their kinsfolk, and their kinsfolk rejoiced with them. And after they had Ac come into their house they gave great gifts and charities to the poor and destitute. And all the people of the city blessed them, even as it is written, 'There is nothing hidden that shall not be revealed,' that is to say, these holy people made their most excellent virtues to light up [the city]. And after two months that distinguished man Matthew died; he came at the eleventh hour, and received the hire of a whole day, through the supplication of the holy Archangel Michael.

And a few days after the distinguished man Matthew had gone to his rest the enemy of God and man, and the opponent of the angels, that is to say, the Devil, stirred up a great nobleman of the city against his wife [Irene] and against his sons in an exceedingly cruel way, and he carried away their Ab (sic) possessions (? from them by force, and robbed them of everything that they had, and he even took away their granary from them. And John, the eldest son, who was wise, said unto his mother and his brethren, 'Rise up, and let us fulfil the word which our Saviour spake, saying, "When they persecute you in [one] city flee to another. For, behold, they are persecuting us and afflicting us in this city, let us flee to another and save ourselves. And since they are afflicting us in this place, let us depart to the city of Entia, and take up our abode there, and be safe.' Thereupon they rose up, and took their father's possessions, and fled to Entia, the metropolis of the country, and

took up their abode there. And John and his mother and his brethren gave large gifts

to the poor, and to those who were destitute, and to every one who was suffering from sickness. And the Devil, who hateth what is good, could not contain himself [when] he saw the charities which they were performing, and he ravened like a lion. And a few days after these things the house of one of the magistrates of the city was broken into, and a large amount of valuable goods belonging thereto was carried away in the night, and the magistrate reported the matter to the governor. And the governor enquired concerning the matter of the officers (or, guardians) who were set over the various wards of the city, and of those who were set to watch over the regions round about the city. And whilst they were making these enquiries, behold, the enemy of righteousness, that is to say, the Devil, took the form of an informer, and cried out, saying, 'These strange young men, the four of them, who have come and taken up their abode in this city, are they who have robbed the house of the magistrate;

behold, they dwell in the quarter [called] "Zeus". Pursue them forthwith, and when ye have examined them closely the truth shall be revealed.' And immediately, the matter having spread abroad, the neighbours seized the young men and delivered them into the hands of the guards, and the guards took them to the governor, because the matter was one of which they could take no cognizance. And when the young men had been Λc sic) dragged into the market-place they lifted up their eyes, saying, 'O God of the Archangel Michael, perform an act of power for us. Thou, O our God, knowest everything, and that we did not know Thee from the beginning. And now we confess Thee, and Thy Archangel Michael, and we declare that Thou art the Living God. We are innocent of the lying charge which hath been framed against us this day. O thou holy Archangel Michael, in whom we have believed, forsake us not, for thou art he to whom we have clung from the moment when we were held to be worthy of the holy seal, which is in Christ, that is to say, the holy pledge of Chris-

tianity. O God, in Whom we have believed, help Thou us.' Ae And whilst they were saying [these words] a voice came unto them from heaven, saying, 'Fear not, O John, and ye his brethren, for no evil shall befall you. I am Michael unto whom ye have made your appeal.' And they said, 'May thy grace be upon us.' And Michael said unto them, 'Let your hearts be strong; fear ye not at all. I tell you that through Jesus the Christ, in Whose Name ye received baptism, no evil shall befall you. Nay more, I will continue to watch over you, and I will deliver you, and not you only, but every one who shall cry out and say, "O God of the Archangel Michael, help us," and I will come unto him quickly by the command of God, and I will grant him his petition, and I will not permit any evil whatsoever to befall him.'

And when the Archangel Michael had said these things Ae unto them he gave them [the salutation of] peace, and hid himself from them. Then the guard brought the young men before the governor so that he might pass judgement upon them, and when he had set them before the judgement-seat they said with one voice, 'O God of the holy Archangel Michael, help us; O our Lord, Thou knowest that we are innocent of this deed wherewith they have charged us. Nevertheless, Thy Will be done, O Lord!' And immediately, before the words were ended in their mouths, behold, the holy Archangel Michael took the form of an imperial nobleman of King Gesanthos, the king of Entia (?), the [chief] city of the district, and came [there]. And when the governor saw the Archangel Michael walking towards him in the form of an officer of Gesanthos the king, he rose up straightway and stood before him, and gave place to his royal rank, saying, 'I beseech thee, my lord nobleman, to turn and seat thyself here with me, and to listen to this defence.' And the holy Archangel Michael, inasmuch as he had come for this very purpose, sat down at the right hand of the governor, and the governor gave the order to place before him at the tribunal the four young men all together.

And as soon as they had set the young men before him at the tribunal the governor spake unto them with anger and abuse, saying, 'This matter is one which is due to the Devil . . . . Make haste and bring hither to me the property of Sulôm, the archon, which ye have taken, and do not die a terrible death. Testimony hath been borne against you that it is you who have carried away the property of the archon, and if ye do not produce it here before me ye shall die an evil death.' And with one voice they said unto the governor, 'As the True God, Jesus the Christ, liveth, and His holy Archangel Michael, in this affair we have never taken any part whatsoever, neither have we any knowledge thereof. For in very truth, O governor, stealing is held by us to be an abominable thing, according to the precepts of our fathers and their teaching.'

And the Archangel Michael, who was in the form of a nobleman, spake unto the governor, saying, 'If thou wishest [to know] the truth, let them seize the little brother of these men, and take him into the house of this man Prosthuros, who hath a savage hatred against these sinless men, and let him cry out, saying, "In the Name of Jesus the Christ, and the mighty miracles of the Archangel Michael, let the property of Sulôm the archon appear which hath been carried off, and which myself and my brethren have been accused of stealing"; and I declare unto thee that the truth shall appear immediately.' And the governor made the two soldiers and the attendants to take hold of the hand of the young man, and they went into the house of Prosthuros. And straightway the young man cried out, saying, 'In the Name of Jesus the Christ, the God of those who are in the heavens and of those who are on the earth, and in the name of the Archangel Michael and of his great power, let Thy grace come upon us, O God, and do Thou send forth from heaven Thy holy Archangel Michael, and let him reveal the property of Sulôm the archon;

for the stripes which I and my brethren have received from this merciless man Prosthuros are not few.' And immediately he had said these things a voice came unto him, and unto those who were with him, and also to the soldiers who were close to him, and to the guards who were holding him, saying thus, 'O ye men who have come seeking after the property which hath been carried off from the house of Sulôm the archon, come ye down into this cellar, and ye shall find that for which ye are seeking, so that the truth may be revealed to every one, for these men are innocent of the charge which is laid against them; and when this hath been done the truth shall be revealed through the greatness of the strength of the Archangel Michael.' And immediately the people heard the voice they went down into the cellar, and they found the property of the archon in a cellar under the house of Prosthuros, the merciless man who had behaved arrogantly towards the young men, that is to say, towards John and his brethren.

And straightway the governor released the young men, and they departed to their house, and glorified God and His Archangel Michael. And the archangel hid himself forthwith from the [sight of the] governor, and he appeared unto the four brethren who were coming to their house. And the holy Archangel Michael, the commander-in-chief of the army of the Lord, spake unto them, saying, 'O John and thy brethren, behold, I have saved you [once], and ye have suffered no harm, and I will save you again, and ye shall put the Devil to shame. And, moreover, I will give you boldness and fatherhood, and ye shall be heads over all people. And furthermore ye shall become fathers to King Gesanthos.' And John and his brethren related to their mother everything that had happened to them, and she said, 'Let the Will of God be [done]. Besides, O my sons, let us not at any time abandon what is good, so that that which is good may be a means of salvation for us in this world, and in that which is to come.'

And it came to pass that within ten days of the time in which these things happened John came and walked across the market-place of the town, and he saw two men who were clad in the livery of King Gesanthos, and they were demanding from every person one hundred oboli on penalty of death. And John said unto the soldiers, 'Will a man be seized and put to death or be in any danger if he giveth two hundred oboli?' And the soldiers said unto him, 'No.' And John said unto them, 'Wait for me a little, O my brethren.' And straightway he went into his house, and he took two hundred oboli, and four other oboli, and gave them to two men, and they gave them to the soldiers of the king, and the four other oboli he gave to the soldiers. And the Devil did not know what to do when he saw the deeds of charity which the four young men were performing.

And it came to pass after these things that a certain man, who lived hard by the house of the holy men, invited a friend of his to his house, [and he went and] he ate and drank with him until the evening. And the guest rose up and came forth

from the house of his neighbour, and he entered the market-place of the town in order to pass into his house. And whilst he was walking along the path a cerastes stung him, and he died. And when the night watchman was going his rounds to safeguard the town he found the man lying stretched out dead upon the ground. And he lighted a lamp, and examined the whole body, and he found therein no wound whatsoever; and he had the body prepared for burial and buried in a tomb. And the Devil went round about throughout the whole city proclaiming and saying, 'This murder hath been committed by the four young men who have come into the town during these [last] days'; and the report reached the governor, and the governor [made known] the matter to King Gesanthos. And when the king heard of this matter he commanded immediately that the four young men should be brought before him all together. And

the soldiers arrested the young men, and they put halters on their necks, and brought them out through the open space of all the town to take them to the feet of King Gesanthos. And straightway there came a voice to them, saying, 'O John, and ye his brethren, fear ye not when ye shall go into the presence of the king, for no evil shall befall you. The time of suffering hath passed, and the season of fatherhood hath drawn nigh unto you through the Lord.' And straightway they brought the young men before the king, and the young men made supplication to God and to the holy Archangel Michael to deliver them. And behold, straightway the mighty and holy Archangel Michael, whose name is sweet in the mouth of every one, took the form of a mighty general in the service of Kōstantinos (Constantine), Emperor of the Romans, and came into [the presence], and great majesty clothed him. And when Gesanthos saw him he rose and stood up before him, and

he yielded place to his royal rank, and after these things they sat down together. And King Gesanthos commanded them to bring in the four brethren before him, and he said unto them, 'For what reason did ye rise up against this man and slay him?' And the four brethren answered and said, [We have not committed] this murder of which thou accusest us; we are innocent.' And the king commanded [his men] to bring the instruments for the infliction of torture and to torture them. And the Archangel Michael, inasmuch as he taketh care of every one who is a true servant of the Lord, was pleased to make manifest the glory of these holy men, nay more, to save alive the town of the king and the whole multitude. And as he saved Nineveh, whose population amounted to twelve times ten thousand people, even so was it pleasing to God to save this town from destruction. Then the Archangel Michael answered and said unto Gesanthos, 'It would be a most marvellous event for us in this town supposing that a contradiction [of this charge] were to take place in the following manner. Supposing they were to bring the man who hath died and to set him before the whole multitude of the town, and we asked him, "What happened unto thee?" and straightway he told the truth before all the multitude! Therefore

let them bring him that hath died and let us ask him. I declare that [if we do this] the truth shall become manifest, and the liar shall be put to shame.'

Then, when the king had heard these things from the archangel—now he did not know that he was Michael, but he told [him] that he was one of the Emperor's most honourable noblemen, as we have already said, although the archangel hath far higher rank than any nobleman of this world—he commanded [his men] to go into the tomb and to bring out the dead man, and to set him before him and before all the multitude that were gathered together unto him. And Michael the archangel rose up before the king and before all the multitude of the city, and he who was in the form of a general cried out to the youngest of the four young men, saying, 'O Daniel, thou brother of John, come, my son, and say thou unto this dead man, "Who is it that slew thee?

Mc Tell the truth before the king and all the multitude." And the young man Daniel was one of those whom they were going to torture, and he rose up and went to the dead man, and took hold of his hand, saying, 'O man, tell us who it was that slew thee. Speak the truth, and do not permit innocent blood to be shed unavenged through thee.' And the Good God made the soul of the dead man to return again to his body for the salvation of the whole town and the king, and through the great power of God and of His holy Archangel Michael the man came to life again. And he cried out in the midst of all the multitude, saying with a loud voice, 'Woe unto thee, O Gesanthos! Art thou so utterly bold as to sit by the side of the general of the King of all those who are in heaven and on the earth, the holy Archangel Michael? It is he who maketh supplication at all times for the whole race of men and animals, it is he who maketh supplication for the fruits of the earth until God sendeth the good dew upon them for the sustenance of men and beasts, and also for the sustenance of everything that breatheth and blesseth God.' And he who had come to life also said, 'Forgive these men, . . . they are holier than I, and the Archangel Michael will inform thee concerning everything which hath happened to me.'

And straightway the Archangel Michael revealed himself in his angelic glory, and he went up into heaven whilst all the people were looking at him, and he took the soul of the man with him. And afterwards the Archangel Michael spake down to the king and the multitude, saying, 'Behold, I will make supplication to the Lord on behalf of thy soul and the souls of all the multitude of this city for the sake of these young men; therefore let John and his brethren be held in honour by thee, for thou and all thy city have been saved through them. And as for this man whom thou sayest they killed, they did not kill him, but he died like any ordinary man through the bite of a cerastes.' And when the heart of the king had returned to him he rose up, and brought in John and his brethren, and he kissed them, saying, 'Blessed is the hour wherein ye entered this city, O John and ye his brethren, against whom we

have meditated evil things; behold, very many great benefits have accrued to us through you.' And the king caused his palace to be decorated with garlands, and all the people arrayed themselves in festal apparel and rejoiced with very great joy for seven whole days. And the king said unto John, 'Speak, and we all will hearken unto thee.' And John spake unto the king, saying, 'Write a letter to Constantine, the Emperor of the Romans, and [ask him] to send unto us an archbishop to sanctify us and all our city, and let him give unto us the things which shall conduce to the salvation of our souls.'

And Gesanthos the king wrote a letter to Constantine, the Emperor of the Romans, [wherein] was written thus: 'Gesanthos, who is called the King of Endikê, maketh bold to write to Constantine, the great Emperor of the Romans, the servant of Jesus the Christ. Greeting! A great act of grace hath come to us through the Good God, Who hath remembered us, and hath brought us out of the darkness of the service of idols, and hath drawn us to Him through the supplication of His great Archangel Michael, and hath made us worthy to look upon Him face to face. And he hath made the man who was dead to talk with us once again after he had been buried, and he ascended up into the heights of heaven in glory when we all were looking on. Therefore we beseech thy divine person to send unto us from before thee one of the great bishops to enlighten us concerning the Orthodox Faith, and to teach us the way whereby we may go to God, and to give us the holy seal [of baptism]. If thou wilt perform this good deed for us thou shalt receive crowns of glory from the True King, the Christ, and the God-loving Emperor shall be saved by the might of God.' And the king sent off the letter to Constantine in all haste,

IIa IIb and the Emperor received it, and when he had taken it and read it he marvelled exceedingly at the greatness of God's love for man and at the beneficence of the Archangel Michael. And with very great carefulness he made haste and wrote a letter to John, the Archbishop of Ephesus, wherein he wrote the following: 'Before all things I kiss the holy hand wherewith thou hast touched the holy Flesh of the Son of God. Greeting! Now a great joy hath come unto us from the True God, our Lord Jesus the Christ, and behold, we ourselves send on the news of that joy to thy fatherhood, so that thou mayest rejoice the more with us. For the sake of God then bear thou a little inconvenience, and go to the town of Endikê, and administer thy healing medicine of the doctrine of Christ unto those who dwell therein, and bring thou them out from the service of filthy idols. Devote thou thyself [to this work] with all thy heart, for thy trouble shall not be utterly wasted, nay, it shall be unto thee for a crown of glory before the Great King, the Christ. Do this therefore for the sake of Christ, Who suffered on behalf of the whole race of Adam. Thou shalt give thyself the trouble to go to them and treat them with the healing medicine of thy spiritual ointment, and thou shalt teach them the matters of the holy

theology which is full of the Holy Spirit. Thou shalt give them the holy seal which is in the Christ, and shalt baptize them in the Name of the Father, and of the Son, and of the Holy Spirit, the Holy Trinity in Unity, and Unity in the Holy and Consubstantial Trinity. And this shall be unto thee a praiseworthy act before the Christ Jesus and His holy angels.' And Constantine the Emperor sent the epistle with haste to the Archbishop of Ephesus. And when the archbishop had received it he read it, and rejoiced exceedingly in the Holy Spirit because of the gift of God Almighty, and because of the conversion of the town to God through the supplication of the holy Archangel Michael. And straightway the archbishop took with him a deacon, and two presbyters, and a reader, and three singers, and twelve 'labourers', and priests also. And he took with him everything necessary for the equipment of the baptistery and for the service of the altar, and a table of gold, and four vessels of silver which were plated with gold, and a censer of gold, and a napkin worked with fine gold, and some coverings made of pure silk, and the Four Gospels, and the Book of the Acts of the Apostles, and the Apostolic Epistles—in short, everything that was necessary for the service of the altar. And they prayed to God, and set out on the road joyfully.

And when they had drawn nigh to the city, [the arrival of] the archbishop was announced to the king. And the king and all the multitude of the city came out from it, and made obeisance to him, and they received a blessing at his hand, and the king himself received a blessing from the archbishop. And when the archbishop saw John he straightway kissed him, and said unto him, 'Rightly shall the good tree which yieldeth fruit be in the paradise of delight.' And the king related to the archbishop everything that had happened through John and his brethren, saying, 'For the sake of this man and his brethren hath God had mercy upon us.' Wherefore the archbishop went into the city in great awe. And the king entreated him [to come], and he brought him into the palace, for as yet no church had been built in the city. And on the morrow the archbishop said unto the king, 'Before everything else let us build a church.' And the king said unto the archbishop, 'My father, there is a new site whereon we can build one. Come and inspect it, and if, peradventure, it be suitable thou canst build a church there.'

And the archbishop went with the king, and the archbishop approved [of the site] with the exception of the small walled building which was in the middle of it, and [the king] ordered it to be pulled down. And the king made the heralds to summon every man from every part of the city, and ordered them 3 c to assemble and to do work [on the church], whether archon, or rich man, or poor man, and even the king worked with his own hands; and they knew that they would receive their reward through the Christ. And by the Will of God the church was completed in twenty-six days, and the archbishop consecrated the shrine in the name of the holy Theotokos Mary. And when the archbishop saw the great size of the multitude who wished to receive baptism, he said unto the king, 'Where shall we baptize this multitude?'

For as yet no church with a bath for baptisms in it had been built in the city. And the exceedingly wise John answered and said unto the archbishop and the king, 'In the lake of water which is to the east of the city, for I tell you that it is suitable for this honour.' And straightway a voice came from heaven, and every one heard it, saying, 'This is ordained by God, O John, thou wise one, thou son of the Apostles.' And the archbishop and the king rejoiced greatly over what they had heard, and they made the heralds order all the people of the city to be gathered together to the lake of water to receive forgiveness for their sins. And the archbishop went to the lake of water, and he made ready everything according to the Canon of the Church. And afterwards he prayed over

the lake, and the deacon followed him, doing everything that was ordered in connection with the bath for baptisms. And a very great miracle took place at that moment, for when the archbishop came to the words of consecration the whole multitude heard a great choir of singers above the waters, and they repeated the words of consecration after the archbishop. And afterwards a voice cried out, saying, 'Whosoever receiveth baptism in this water shall receive at once the forgiveness of his sins.' And when the archbishop had finished the holy prayers he commanded that the whole multitude should hasten down to the lake, and should all receive baptism. And they all cried out, saying, 'We are baptized in the Name of the Father, and of the Son, and of the Holy Spirit.'

And when the king and all the multitude had received baptism, the archbishop gave them the Benediction, and they assembled in the church. And the archbishop shaved the head of John and consecrated him bishop, and he also appointed his three brothers to be elders. And the king had a son whose name was Achillas, and him the archbishop appointed to be a deacon. And all the multitude rejoiced in the Lord, and they said, 'Behold and see this stranger who came to this city, and was considered to be a man of no importance whatsoever, and, lo, he is now sitting with the archbishop, and is, as it were, a father to all this multitude.' Then the archbishop made ready the Offering, and elevated the Offering upon the altar, and he presented it. And the king and all the multitude marvelled because they had never been accustomed to a ceremony of this kind, and they had never seen zeal of this kind displayed. Now this was the first time the Offering was ever offered up in that country. And the archbishop administered the Sacrament to all the people, and he gave them the Benediction, and each departed to his own house. And the archbishop remained in that city for one month of days after this work, and he catechized the people daily, and taught them the whole Law of the Church; and after this he returned to his city in peace. And Gesanthos and all the multitude of the city glorified John and his brethren, and they progressed in the knowledge of the teaching (or, doctrine) of the Lord.

And within a few days the holy bishop John said unto the king, 'Let us build a church in the name of the holy Archangel Michael, because it is through his supplication that we have all been saved.' And the king said unto him, 'Do whatsoever thou wishest, O my father, and we will hearken unto thee.' And the holy bishop John laid the foundation of holy church, and all the people of the city rejoiced with him, c 2 and they helped him in everything which he commanded them to do. And he finished the church, [and provided it] with everything with great zeal, and he put on its roof on the eighth day of the month. And the holy bishop John consecrated it in the name of the holy Archangel Michael and the day of its dedication fell by chance upon the twelfth day of the month Hathor. And all the people of the city assembled therein; moreover, the feast became unto them a double one, for the festival of its founding and of its dedication were celebrated on the same day in the new church. And after the dedication the holy bishop John went into the temple with the king, and with all the multitude of the city and they overthrew it, and burnt the statue of Zeus with fire. And the demon who dwelt in the idol cried out, saying, 'Thou art afflicting me exceedingly, O John, [for] thou hast turned me out of my dwelling.' And the king made the people to build on the site of the temple a splendid church, and he made them to dedicate it in the name of the Twelve Apostles. And Saint John turned every one to the

Orthodox Faith, and every one glorified God through him And when the Emperor Constantine had heard of everything which John had done, he glorified God exceedingly, and he wrote to him a letter, wherein he besought him to bless him and all his kingdom, and he addressed him in it as 'the new Daniel, the destroyer of idols'. And the country of Endike praised Saint John the bishop all his days, because of the multitude of the miracles which God worked by his hands. Ye see then, O my beloved, how great is the goodness of God, and how great is the boldness of the holy Archangel Michael, who cometh to every one who feareth God, and who keepeth His commandment. For our father Daniel said 'None standeth with me except Michael, our archon.' And again, 'The angel of the Lord laid hold upon Ambakoum Habakkuk), and brought him to Babylon and the food which was in his hand, and took him to the pit of lions, and he gave the food to Daniel.' And again it saith in the Acts of the Apostles, 'The angel of the Lord opened the door of the prison by night, and brought Peter out.' The holy Archangel Michael ministered unto each one of the martyrs until they completed their strife, and they departed to heaven in glory through the supplication of Michael. The sun riseth upon all the world through the supplication of Michael. The great spring of Edem (Eden) sent forth its waters into the Your Rivers through the supplication of Michael. The earth seareth its fruits through the supplication of Michael. The

whole world was reconciled again to God [by Michael], and he it is who delivereth every one from the snares of the Devil. We find the intercession of Michael in the strenuous work of our hands. We find the intercession of the archangel in the

quietness of the oxen, and the growth of the lambs. We find the intercession of Michael in the growth of the wool of the sheep, and in the milk of the goats. We find the intercession of the archangel in the growth of all the fruits of the field. Through the intercession of Michael the trees bring forth their fruits. We find the intercession of Michael in the body of the vine and in the gladness [which is] in the vine. We find the intercession of Michael in the joy, and in the fatness, and in the savour of the olives. We find the intercession of Michael in the slumber of a man, and in his

est by night. We find the intercession of Michael in the vinds which stir up the seas, from which he delivereth [men]. We find the intercession of the archangel in the flight of the birds in the heavens, and in the motion of those upon the earth. We find the intercession of Michael in the union of holy matrimony, wherein men beget their children for blessing. We find the intercession of Michael in the war that destroyeth the ungodly, and establisheth peace, and delivereth the righteous. We find the intercession of Michael in the midst of brethren [who live] together, and he is among them. We find the intercession of Michael among the ascetics in the desert (or, mountain), and it giveth them strength. We find the intercession of Michael in the assembly of the monks, and it at the same time acteth as a peace-maker. We find the intercession of the archangel in the prayer of the bishops, and elders, and deacons at the holy table. We find the intercession of Michael in the voice of the readers and the leaders of the choir when they sing their hymns in church. We find the intercession of Michael when he is gentle towards those who are weary, and when he giveth them strength. We find the intercession of the archangel when he giveth help unto those who are vexed by processes in the law-court. We find the intercession of Michael when he giveth relief to those who suffer punishment.

In short, he giveth strength to the living in their necessity, and as for the dead, he entreateth God at all times on their behalf that He will shew mercy upon them. For of all the righteous who are in the heavens, unto which of them did [not] the Archangel Michael go when they were in trouble and help them? And unto which of all the martyrs who are in heaven did not Michael go, and give them strength, and deliver them from all their tribulations? For the archangel standeth by every one who crieth up to God with all his heart, and helpeth him.

Behold then, O my beloved, we know of a certainty of the love of God towards man, and of the loving-kindness (or, compassion) of the Archangel Michael for all mankind, and that he is a minister on their behalf before the Father, and that he causeth Him to shew mercy towards every one, and to make straight his ways. And as for us, let us, O my beloved, give unto him the things for which he wisheth, and let us make entreaty unto him by means of them, so that he may love us exceedingly, and may make intercession for us with God, and may let us live together in one

fraternal bond. Let us keep our marriage bond holy and undefiled, and let there be no fornication whatsoever among us. Let there be no slanderous gossiping on our lips, for it is a sharp spear, and it is a hateful thing before God. Fornication is death in poverty and a friend of the Devil. Fornication is a thing that is hated by the Christians, and it is an enemy unto God and His angels, and a friend of perdition. Consider the sons of Eli the priest; when once they loved fornication destruction came upon them. Observe also the sons of King David; when once they loved fornication more than holy matrimony God cut them off, shortness of life laid hold upon them, and not one of them saw his children in Israel. Amnôn slept with his half-sister [Tamar], and Absalom slew him. Similarly Absalom slept with the concubines of his father, and God brought upon him a rebellion, and he died in the fight. Adônias (Adonijah) also made Abisats (Abishag), the Sômanite, his father's wife, to be with child (?), and he died because of her.

Now therefore, O my beloved sons, let us cast forth from us all perverse ways, and let us be without impurity, and sin, and scandalous gossip. 'Holy matrimony never defiled [any] man.' Observe that Moses spake with God several times, and yet he had his wife and his children, and these did not hinder him from going into the darkness to speak unto God. But do not make us to multiply our words overmuch concerning these things, and let the witnesses of the Old and the New [Testaments] be sufficient for us. And further, let us bring to an end our discourse on the Archangel Michael, Whose festival we are celebrating this day. This festival to-day hath no need of the rich man who weareth splendid apparel, whilst the poor man hideth himself from the draught of the door. This festival hath no need of the rich man who is sated with wine, whilst the poor man lacketh bread as he lieth in [his] quarter. This festival to-day hath no need of the person who eateth by himself in gladness, whilst the poor man in prison lacketh food. This festival to-day hath no need of the person who maketh merry and rejoiceth in his house by himself, whilst the poor man remaineth in his house with no man to visit him. These commandments are not of men, but of God. For God shall judge the whole race of men by the six commandments which are in the holy Gospels.

Moreover, O my beloved, let us supplicate the holy Archangel Michael with a right heart, so that God may receive his prayers on our behalf, and so that He may forgive us the sins which we have committed in times past, and may give unto us restoration for the future. And now I see that the moment hath arrived for us to go and fulfil that which it is incumbent upon us to do, that is to say, [the offering up of] the Holy Offering. This we must do, and receive the Holy Mysteries, the Body and Blood of our Lord Jesus the Christ, to Whom be all glory, which is meet, and to the Father with Him, and to the Holy Spirit, life-giving and consubstantial, now, and always, and for ever and ever. Amen.

VIII. The Discourse of Cyril of Jerusalem on the Discovery of the Cross and the Baptism of Isaac the Samaritan

(Brit. Mus. MS. Oriental, No. 6799) The discourse which saint cyril, arch-bishop of jerusalem, pronounced concerning the cross of our lord jesus the christ, on the day of its discovery, which is the seventeenth day of the month thoth. AND HE SPAKE ALSO ABOUT THE WORD WHICH THE LORD SPAKE IN THE LAW OF MOSES, 'CELEBRATE A FEAST TO ME THREE TIMES EACH YEAR'. AND HE SPAKE ALSO ABOUT THE HONOUR OF THE CROSS, WHICH APPEARED ABOVE THE GRAVE OF THE SAVIOUR. AND HE SPAKE ALSO ABOUT ISAAC THE SAMARITAN, WHOM HE BAPTIZED. AND HE PRONOUNCED DISCOURSES IN THE SHRINE OF THE RESURRECTION, THAT IS TO SAY, SAINT EIRÊNÈ. HE CELEBRATED THE FESTIVAL OF THE CROSS WITH ALL THE ORTHODOX PEOPLE, WHO WERE GATHERED TOGETHER INTO THE HOLY CHURCH. IN THE PEACE OF GOD. AMEN.

'THE Lord reigneth; let the earth rejoice; let the isles, which are many, be glad. The Lord reigneth; He hath arrayed Himself in splendour. The Lord reigneth; He hath arrayed Himself in strength, He hath girded Himself therewith. O [my] hearers, who love instruction, who love reasoning, and who love God, I observe that the understandings [of men] are different, each from the other, and even so is it in the case of the holy Prophets. David, the father of the Christ according to the flesh, said, The Lord reigneth; let the earth rejoice; and let the isles, which are many, be glad.' He spake also in the same spirit, saying, 'The Lord reigneth from the wood.' For it is the Holy Spirit, Who spake by the mouths of all His Prophets, Who maketh Himself manifest, like the tongues of fire on the day of the holy Pentecost. Moreover David, the righteous king, saith, 'The Lord reigneth; let the nations rage furiously.' O David, thou hymn-writer, only a little way back thou didst say, 'The

Lord reigneth; let the earth rejoice,' but thou dost not say 'rejoicing in all the earth'. And again thou dost speak, making a distinction between the islands and gladness and the tribulation of heart of the men who do what is evil. For wrath in a man is wont to bring in its train sorrow of heart.

But simple readings will not delight the hearts of those who listen if they do not find the interpretations thereof or that which shall declare unto them the meanings thereof. And behold, we will invoke the Holy Spirit, Who is One and is the same as the Father and the Son, so that He may open the eyes of our hearts in order that we may be able to understand a few particulars of His true knowledge, which He spake by the mouth of His holy Prophets. Now I myself alone am not capable of doing this. We will, however, keep with joy the festival of the Cross together with all the orthodox people who have assembled in this holy place this day from all parts of the country to glorify the Cross, and to worship and to bow down before Him Who ascended the Cross, our Saviour, Jesus the Christ, in order that He may permit all of us to enquire into His law and to understand His commandments.

Seeing that the Lord hath become King, we must know that He hath taken heed to time in order that He may manifestly become the King therein. Did not Daniel (sic) the prophet, the man beloved, say, 'His kingdom is an everlasting kingdom, and His sovereignty (or, dominion) is from generation to generation, and His power is from sea to sea, and from the river to the end of the world?' And again, 'The Lord is the King of all the earth.' And again, 'God is our King from everlasting.' If thou wishest to know, O thou heretic who art a hater of God, that the Christ is the King of kings, hearken unto Matthew and Luke the Evangelists, who say, 'When the Christ was born the Magi came out from the place of the sunrise to Jerusalem, saying, Where is the King of the Jews Who hath been born? For we have seen His star in the place of the sunrise, and we have come to worship Him. And they presented great gifts unto Him as King.' And if thou wishest to hear I will tell thee.

Now the case is like that of the king against whom a tyrant riseth up, wishing to have the mastery over him and his country. The tyrant taketh captive his soldiers and slayeth them, and he taketh his cities, and placeth them under his own rule, and maketh them pay him tribute. Then doth that king become exceedingly sorrowful because of all his host which another king hath carried away. And he taketh counsel with himself, saying, 'How can I possibly fight against this tyrant? For those who are in his power are turned into slaves of his, and they obey him.' If, however, this king go out to war, and fight against the tyrant, and conquer him, and seize the soldiers of his host, and set all of them free from the power of the tyrant who had carried them off into captivity, they (i. e. these soldiers) will blow blasts on their trumpets, and they shout joyfully that their own king hath delivered them, and that he hath become king over them

E once again. In times of old Sin had power and ruled in the world, and lawlessness transacted its business therein, and evil choked the lawful mastering influence, which was the mind. And the Tyrant led them all away captive, and slew them, and each one did what seemed to be good in his own eyes; in short, the chatterings of the Devil were spread abroad over the whole world, and there was no one that resisted the Tyrant who did these things unto them. Now had they fled away they would have ceased to be under the yoke of that Tyrant, and they would have been saved, but they did not do so, and that which is written was fulfilled in them, saying, 'They forsook the fountain of the waters of life'; and again, 'It was death that pastured them.' Therefore the prophet cried out, saying, 'Not him that saveth, and not him that delivereth—men cannot save them.' For, for no men, whether it be those who have been crushed under the weight of poverty, or those who have been fettered by some disease (or, sickness), or those who have been ruined in the law-courts, can death make an excuse for everything which they have done, neither can the angels save them. For the angels are immaterial beings, and they have neither bones nor flesh, and they are immortal; and the ministers are flames of fire, and they are slaves in the service of those who created them, and they are unable to set free those who are in captivity. But if the Lord of the slaves wished to make them free He could make them so in the twinkling of His eye.

Furthermore, the King of the denizens of heaven and the beings of earth paid good heed to those who had been led away captive by the wicked Tyrant, that is to say, the wicked Devil, who had conquered the men who had performed his will. Thereupon the King of glory came forth from heaven, but He did not bring with Him great multitudes to enable Him to remove those who were captives from the hand of the wicked Tyrant in Amente. He did not come in a form visible to every one, or in great glory, but only in the glory of His Father, which He did not leave behind Him, and the Father did not wish to take it from Him. And He arrayed Himself in that humility wherewith He waged war against the wicked Devil, I mean to say the holy Flesh wherewith He clothed Himself, the Flesh wherein He arrayed Himself in accordance with His own desire, the Flesh which was not produced by human seed, and which did not make seed to proceed from it, the Flesh wherein was included everything with the exception of sin and guile. For He never committed sin, neither was guile found in [His] mouth. Inside the Flesh was God, and outside it also. Inside was God, but man could not see Him. And outside He wrought great miracles and healings of all kinds. His hand that was stretched out raised the dead, that is to say, the son of the widow who was in Nain.

Now on this occasion the dead man came to life again after he had been dead for a night, on the day following his death when they took him out to the tomb to bury him. He stretched out His hand of human flesh and God, and ordered [the bearers] to set down the bier whereon he was, and those who bore him stood still. And with one single word He raised him, and gave him to his mother, and she

took him and departed to her-house. He danced for joy and blessed God, and she drew back from him, and gazed into his face, and marvelled. And crowds of people were running up to him uttering cries, and wishing to be sure that it was he. And the men and the women who had come forth [from the village] with him to follow him to the grave, according to the pagan custom, turned back before they decided to depart to their houses, and they did not return to their houses until they had seen the miracle which had happened. They saw the winding sheet and the grave clothes, they handled him that had been dead, they mounted on the shoulders of men, and they departed into the city and became witnesses concerning things that were incredible. And when every one had seen the miracle they believed on Jesus the Christ.

Now when the Pharisees, and the scribes, and the elders of the people had heard of this, they were wroth with Jesus, because He who had given life unto them had raised the dead, and they spake evil things concerning Him. Therefore was that which is written fulfilled in Him, 'The Lord is King! Let the nations rage furiously.' The Lord is King! He hath raised the dead. The stupid Jews were wroth with Him, they wished to kill Him. The Lord is King! He drove away devils, He made Beelzebub to be a creature of contempt, He cast out the devils. The Lord is King! He cleansed the lepers. [The stupid Jews] were wroth with Him, and they wished to put Him to death because of Lazarus. All the people went to see Him, and they all believed in Him. The Lord is King! He healed those who were paralysed. The ungrateful were wroth with Him, and they called Him 'the son of Joseph the carpenter'. And similarly the Devil and his demons are wroth with a sinner when he repenteth, even as they were in the present case of Isaac the Samaritan, who was a native of the village which is called Iôppê (Joppa). He heard a multitude of men in that place saying, 'Let us go into Jerusalem, and let us worship the

Cross of Jesus, for the festival draweth nigh'; now the Samaritan custom is for all men to take all their property with them. And Isaac the Samaritan also said unto his household, 'Saddle our beasts, load up our gold and silver [upon them], and let us take them to Jerusalem with the multitude which is departing thither. Let us go to the well of Gabaôn, and purify ourselves, and all our belongings. Let us go together with all the faithful who are going thither to the festival, so that the Lebarites may not fall upon us, and rob us of our possessions.' Now this was the custom of the Samaritan people: They used to take all their possessions, from that of the highest value to that of the lowest, and sprinkle them over with the water [from this well], according to the desire of their evil hearts. If one of them died [on the road], or a woman who was pregnant resumed the way of women, [the kinsmen] when they arrived [at the water] used to wash them in it, because of the accursed (?) wish of their hearts. Besides these things, [Isaac] the Samaritan journeyed with the believers, and he wished to wash himself in the [waters of the] well which is in Gabaôn, and also all his possessions. Now this is the well by which

Jesus (Joshua) the son of Naue (Nun) built an altar. When he had divided the land of promise among the children of Israel, he circumcised them at that place by the well. Therefore the Samaritans say that whosoever shall wash in [the waters of] that well, or shall dip his feet or his possessions therein, shall never have need to wash them again. It maketh the sun to travel in his course, and when thou sayest, 'The sun hath set,' the darkness cometh upon them immediately.

And the believers and the Samaritan came to a lake of water, and the believers went down to it in order that they might drink, and their children, and their beasts. And the Samaritan found water and he drank, and his men and his beasts did so according to their need (?). And the Samaritan said unto one of the Christians, 'It must be a vexatious (? thing for you to have to go to Jerusalem to worship a log of dried up wood, whereon a man who was a prophet was put to death. It is not right to worship it, for through this ye and your children, and [your] beasts shall die of thirst, for God will be wroth with you, and will make the waters to become putrid.' And a certain God-loving presbyter whose name was Apa Bacchus heard these words; now he belonged to the Orthodox Faith, and he paid attention to the things which the Samaritan was saying, for he was uttering terrible blasphemies against the Holy Wood of the Cross of our Lord Jesus, the Christ. And Apa Bacchus answered and said unto the Samaritan, 'What is thy name, and of what place art thou a native?' And the Samaritan answered, 'Isaac is my name, and Moses and Joshua are they who gave to me the Law, and they spake from God. The Son of Mary was a Prophet of God Whom the Jews crucified because he abrogated the law of the Sabbath. God delivered Him over into their hands.

He went up on a certain mountain, and it is not known what became of Him. They seized other thieves and another man, one Jesus, who was also a prophet, and Him they put to death on the wood of the Cross. This is He Whom ye now receive. Of Him nothing is found, in vain do ye go to worship Him. And it is not seemly to worship the work of men's hands, nay, we must worship God alone, even as He spake unto our father Moses, for He gave unto him the Law, saying, Thou shalt not worship any strange god.'

And when Apa Bacchus the presbyter had heard these things he was wroth with a divine wrath, and he said unto the Samaritan, 'The name which the Patriarch gave unto thee is good, but thy faith is vanity, and thou hast become diseased through thy sins. However, neither the name nor the apparel of a man can save him if he be not perfect in the Orthodox Faith. Verily I hold the pagans to be more blessed than thou, for they have no right knowledge whatsoever, and they have never read about the Creator-God as thou hast done. Thou sayest, All the works which God hath created, and which the faithful receive with thanksgiving, are abominable to me. Hast thou never enquired, O Samaritan, or dost thou know what is written, "Everything which God hath created is good, and nothing is to be despised, and

all are to be received with thanksgiving? O thou senseless Samaritan, we do not worship the Cross as God, but we bow down to it, and we glorify it because the Son of God glorified it, inasmuch as He completed His dispensation upon it. Hearken unto me, O Samaritan, and I will speak to thee. The serpent of brass which Moses made in the desert in days of old, and which was made manifest, was a marvellous thing, for it resembled a living serpent; and if one of the children of Israel came to the serpent of brass quickly when he was bitten by a serpent, and looked at it, he obtained relief.

For ancient [writers] say that the serpents which God sent among the children of Israel were so deadly that if a man were bitten by one of them his limbs rotted away and fell from [him] little by little until his whole body perished. If then the serpent of brass, concerning which God spake to Moses, made the spitting serpent, that is to say, the viper, to be of no effect, shall not the wood of the Cross make to be of no effect the poison of the serpent of the mind, that is to say, the Devil, to which thou givest a place within thee? The wood of the Cross became a resting-place for my Lord Jesus, the Christ. He Who was the God of the wood of the Cross Himself went up on it of His own free will. He died for our sakes, for us sinful men. When the Lord bowed His head upon it, and yielded up His breath, according to the wish of His Good Father, it was the wood of the Cross that removed the ”middle wall of partition” which was between us and God, our Father, through His Only-begotten Son, Jesus the Christ, Who went up on it for us.

The ark which Noah made in days of old, according to the command of God, carried both men and beasts, which were saved from the waters of the Flood. But thou, O Cross, didst carry Him Who commanded Noah to make the ark, and to gather together in it creatures of every kind, and food for their sustenance, like a good steward, and to give a remnant to the world. And again, O Cross, thou didst create a new world, when the blood of the spotless Lamb, the Christ Jesus, the Son of the Living God, was shed upon thee.’

And when Isaac the Samaritan had heard these things which Apa Bacchus was saying he marvelled, and spake unto him, saying, ’Behold, thou sayest that Moses wrought great miracles, and that he made powerless the spitting serpent which used to kill those who were bitten by it. [Very well. Now tell me] what miracle the Cross ever did, so that I also may believe in it.’ And Apa Bacchus answered and said unto him, ’O Isaac the Samaritan, thou hast neither seen Moses nor his miracles, and hast, in any case, only heard about him, [and yet thou believest in him];

if thou wert to see the power of the Christ, wouldst thou believe on Him, and on His Holy Cross?’ The Samaritan said unto him, ’Even if Moses and Joshua were to speak to me I should never believe in this wood of which thou speakest, unless I had seen some mighty deed performed by it.’ And Apa Bacchus the presbyter

answered, saying, 'Not for thy sake only will I perform this wonderful sign, but for the sake of this multitude of people who have come to worship the wood of the Holy Cross of our Lord Jesus the Christ, so that they may not be offended like thyself, and I will pray to Him that went up on the Cross, and died for us of His own free will, and for our salvation.' And he prayed by the side of the lake, saying, 'O Thou Who didst make the rivers to flow with sweetness, so that men of every race might drink thereof, O Thou Who didst make the sea to be bitter, and then didst cause the rivers to flow into it, whereupon it ceased to be bitter, and became salt, who is there, O Thou man-loving God, that can comprehend Thy wisdom? For in the very beginning Thou didst gather together the floods and waters into one place, and Thou didst make firm the earth in the heart of the waters. Thou didst divide the waters and didst make them into three parts.

One part Thou didst make the firmament, and another part Thou didst make the sea and the rivers, and the third part Thou didst place under the earth, and Thy foresight did make beneficent regulations for them. Thus in the countries which have no rivers Thy goodness gathereth together the rains, and those who have need of the water which is under the earth will find it there. He who hath heard of Moses the Prophet [knoweth] that he made sweet the waters in Elim that were in twelve wells. Thou didst shew him a certain kind of wood, that is to say, the wood of the Holy Cross. Thou art able to make these waters sweet, for unto Thee alone belongeth power over everything. Now therefore, O Lord my God, as Thou didst reveal this wood to Moses, so that every one who belonged to the people of Israel might believe, let now also Thy Name be glorified, even as Thou hast been glorified by all Thy works. And let not the heathen say, Where is their God?

And as Apa Bacchus was praying to God a voice came unto him, saying, 'He who believeth upon Me shall say to this mountain, Remove thyself to this place, and it shall move itself [there], and nothing shall be impossible for him that believeth. For whosoever shall believe in the Cross shall be able to do these miracles, and he shall obtain whatsoever he seeketh; and whosoever receiveth Me receiveth Him that sent Me. Now therefore, that for which thou hast asked Me shall be [given] unto thee, for the sake of the faith that is in thy heart. Whosoever layeth hold of perfect faith unto him belongeth everything.' Thereupon the holy man, Apa Bacchus, took two little pieces of wood, and tied them together in the form of the Holy Cross, and threw them into the lake of water, and cried out, saying, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth, and for ever and ever. Let every one who

believeth in the Cross of Christ drink thereof in faith. But let not those who are enemies of Christ, and who do not believe in Him or His Cross, drink of the water of this lake, for it shall [taste] to them like vinegar and bitter gall.' And when Apa Bacchus had finished pronouncing these words he cried out to the multitude in

the voice of the Gospel, 'Whosoever thirsteth let him come to me and drink,' and whosoever believeth in the Cross of Christ.' And a multitude of believers went to the lake, and took [water] from it, and they found it to be sweeter than honey, and exceedingly good. And when those who were pouring out (or, drawing) the water looked down into the lake, they discovered and saw there a little cross in the form of a torch of light, and they all cried out, 'One is the Christ Jesus and His glorious Cross.' And when the Samaritan heard these things he was afraid, and he did not wish to speak against the Cross again. And when the Samaritan was thirsty he went to drink water at his own watering place, and when he did not find any there he was greatly troubled in his mind, and he did not know what to do, for he and his men were consumed by thirst. And when he was suffering sorely from thirst, he rose up and

went to the lake, he and his men, to draw water to drink, and the Samaritan looked down into the lake, and he saw the similitude of a cross which was in the form of a torch of light. Then taking boldness to his heart, and casting fear from him, he drew some water from the lake and drank, and he found that it was like unto vinegar, and that it was bitter and was stinking. And the Samaritan cried out, 'Verily, the Christ and His Cross are not working miracles for us to-day.'

And straightway he went to the holy man, Apa Bacchus, and he said unto him, 'Take my possessions which I have brought on the road with me, and give them to the poor, and shew thou me the place of the wood of the Holy Cross, and I will worship it.' And the presbyter said unto him, 'My son, money may not be taken for the gift of the Holy Spirit. Nevertheless, if thou wouldst become perfect, arise, go into Jerusalem, and seek out the holy place of the Resurrection. Go thou into the church there, and thou wilt find our father the bishop, and the orthodox believers assembled with him, for they are celebrating the festival of the Holy Cross, to-day being the day of the festival of the finding thereof. And when thou hast gone in he will instruct thee in the way of salvation, and thou shalt see the power of the Christ and of His Holy Cross.' Then the holy presbyter, wishing to strengthen the heart of the Samaritan, and to confirm him in the faith, made the Sign of the Cross over the waters which had been drawn from the lake, and which were as acid as vinegar, and straightway they became sweet, and [the Samaritan] and his men drank of them in faith. And a very great multitude of people came to the holy man, Apa Bacchus the presbyter, and received a blessing at his hands. And when the [Samaritan] saw the multitudes he was greatly afflicted, and he departed and hid himself, and then he came into Jerusalem. And the multitudes of people who were by the lake rose up and came to Jerusalem, and Isaac the Samaritan came with them, following after them with those who formed his company.

We will [now] describe unto you a great miracle which took place, and which is worthy not to be passed over. Now certain men, who were round about the lake

whereof we have been speaking, told us that the holy man, Apa Bacchus the presbyter, was praying over us, and when he ceased the water & 1 RB & 2

& 1 RC which had been stinking and full of worms became sweet water. And they said, moreover, 'When Apa Baechus had gone into the lake we saw with our own eyes the form of the Cross, which was like unto a fiery torch, and shone exceedingly brightly.' And when the people had drunk they found the water exceedingly sweet, and they would never have known that the waters were at one time putrid had it not been that one of them knew how to read. He saw certain letters written upon a wall which was plastered with ashes, and there were written upon it letters which had been traced by the holy man, Apa Baechus, thus: 'Concerning the matter of its waters. The Christ and His Holy Cross made them sweet, so that believing men might drink of the same freely, and with thanksgiving, and so that they might be unto them for healing. When, however, the enemies of the Christ, who believe neither in Him nor in His life-giving and saving Cross, drink this water it shall become unto them as acid as strong vinegar and bitter.' And when the believing men heard these things from the man who knew how to read letters they drew some of the water, and they drank, and they found it to be exceedingly sweet. And they marvelled when they saw the place of the Cross of light at the bottom of the lake; now it was like unto a torch of fire.

And when those who were sick bathed themselves in the water they obtained relief. Now the lake was in the field of Pidôn, in Diospolis. And when those who were enemies of the Christ passed on to drink from the lake the water thereof became [in their mouths] like exceedingly strong acid, and it was to them putrid; but to those who confessed the Christ and who believed on His Holy Cross with all their hearts the water was sweet and cool. And because of this matter many pagans transferred themselves to the faith of the Christ, that is to say, through the appearance of the Cross which was visible to every one at the bottom of the lake, for it was shining brightly like a flame of fire. And the very large number of believers from that district gathered themselves together, and they were all of the same mind, and they built a church close to that lake, and they called it the 'Similitude of the Cross'. And I, Cyril, the least of men, consecrated it, and the miracle which took place therein I myself saw with mine own eyes. And behold, I will tell you about it by the love of God. Now lest it should appear to you that we are forgetting the principal subjects [of our discourse], that is to say, the Cross of our Lord Christ, and the verse which is written in the Psalms, 'The Lord is King;

let the earth rejoice,' and the words which God spake unto Moses, saying, 'Make ye to Me a feast three times every year,' and also Isaac the Samaritan, whom I baptized, we will now finish our discourse on these subjects, and we will then bring it to a close, by the Will of God, to the glory of the Cross, the festival of which we are celebrating this day, and by Him Who went up on it, our Lord Jesus the Christ.

And it came to pass that when Isaac the Samaritan had come into Jerusalem he enquired at once for Cyril, my feeble self, and he was told by a deacon, 'Cyril is celebrating the festival in the shrine of the Resurrection, the festival of the Holy Cross.' And Isaac said, 'Wilt thou take me to him? I am not a Christian, but a Samaritan; I have, however, seen a great miracle in connection with the power of the Cross.' And the deacon came and told me, and I gave him permission to bring Isaac to me. And I said, 'Go, bring in the wandering sheep, and take him into the church of the Christ, and let him hear the words of the catechism; and when his repentance is manifest to every one we will baptize him.' And the deacon went to Isaac and said unto him, 'Come into the church, and thou shalt see the might of the Holy Cross.' And he put the men of his company into a certain part of the church, and he saw what made him greatly afraid, namely, a multitude of beings dressed in white. And he was terrified and seized with quaking, and he would most certainly have fled from the church if the deacon had not put courage into his heart, saying, 'Fear not, for the Christ shall receive thee to Him.' And he remained and listened to the passage that was being read, that is to say, the verse that we read in [the Book of] Ezekiel the Prophet (and the words were fulfilled in him), 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live.' And again, 'There is joy in heaven over a sinner that repenteth.'

And when he heard these things he drove fear out of himself, and his spirit exulted, and he hearkened to the word of God, and he paid diligent attention to the words which he heard. And they burned within him like a fire, and they were as sharp as a sword, according to what the prophet spake, saying, 'The Lord spake unto me, saying, Behold, I have set my words in thy mouth like a fire, and my people like wood for the burning.' Thus then do we complete the fundamental argument of our discourse on the verse which is written in the Psalms, 'The Lord is King; let the earth rejoice.' The kingdom [is that of] the Only-begotten Son of God the Father, and of His great exaltedness. He arrayed Himself in humility, He came to us, He humbled [His] pride, [and He was] not like the sacrifice which is slaughtered straightway, but He was left bound until the appointed time of the Father. And when the appointed time for which He had come was fulfilled, according to His own free will, and according to the dispensation of the Will of His Father, [the Jews] crucified Him for our sake, and He died and rose from the dead. He despoiled Amente, He brought up therefrom the [souls who were in] captivity, and departed with them to His Good Father, and sat down upon the glorious throne on the right hand of His Father. And the hosts of heaven cried out, saying, 'The Lord is King, from the trees of the wood

... Let the heavens be glad, let the earth be glad, for He hath had mercy on His people, and hath redeemed their captivity. The Lord is King. He hath put on strength, He hath girded it on,' that is to say, the flesh which He took from the holy Virgin Mary, and which she put on Him. And she became one with Him in His God-head.

He went up into heaven, He sat down at the right hand of His Father upon the throne of His glory, He created a thing of might, He bound Himself to it, that is to say, the wood of the Holy Cross, and He loaded Himself therewith, and took it up with Him into heaven. And He will bring it again with Him at His second coming when He shall come to judge those who are living and those who are dead. The righteous and the sinners, [and] those who have believed in the Cross, shall see [it] going before Him, and the angels carrying along the Cross like the standard-bearers of an army.

But some one will say unto me, 'Why did they crucify Him, and bring the Cross to the place of giving judgement? Why did they bring Him?' [They did so] because of the stupid Jews, and because of every one who did not believe in the Cross of Jesus, and in order that they might not think that He was different from Him that would come as a judge to judge those who were living and those who were dead. For He shall come in the glory of His Father, and with His angels, and He shall display the Symbol of the Cross of heaven (?), that Cross which is the hope of every one who shall be sealed therewith. To sum up the matter: Baptism is incomplete without [the Sign of] the Cross. And & 2 & 1 Re & 2 doth not the priest make the Sign of the Cross over the vessel of baptism with his finger? Otherwise it would lack the Holy Spirit. It is the Cross wherewith demons and unclean spirits are driven away, and when the Sign of the Cross is made against them they flee from (?) the Holy Life; it is the pledge of the kingdom which is in the heavens.

Now observe, O my sons and daughters, that the hour is far advanced. And I observe also the multitude of people who have come to the festival, wishing to hear the word of God in purity, and to celebrate the festival, for the Lord said, 'Make three seasons [of the year] festivals to Me,' that is to say, 'Make a festival to Me three times.' On the fourteenth day of the new month, which is Parmoute, God commanded Moses to cause to be slain a sheep, perfect in every respect and a full year old, and to smear the doorposts of their houses [with the blood], so that the destroyer might not destroy their first-born. And for us also who are Christians a spotless Lamb hath been slain for us, Christ Jesus the Lord, to Whom the true lamb, Mary, the spotless Virgin, gave birth. For He was slain upon the Cross on the fourteenth

day of the new month, and He was slain upon the rock of stone, Golgotha, that is to say, 'the place of a skull'. And they pierced His right side, and blood and water came out. On what was His Blood poured out? Behold, it was shed on a rock of stone, on Golgotha, and that Blood shall never disappear until the end of the world, and that Blood shall be a mark of shame for the Jews, and of disgrace for the people. And we Christians take that Blood and shed it on the doorposts of our houses, that is to say, on our mouths, and on our lips. And when we have received His perfect

Blood, and have drunk thereof, we eat His Flesh, and we are safe from Fel. 17 a 1 destruction, and we trample upon the Devil and all his evil thoughts.

Where did they lay the Body of the Lord? They laid it in a tomb, which was in the place wherein we celebrate the festival this day. And who was it that raised Him from the dead? No man is able to find out this matter, nor doth any one know it, except the Father alone, Who raised Him up from the dead. For it saith in the Book of Psalms, 'The Lord hath risen like a man who hath been asleep, and like a warrior who hath been drunk with wine.' 1 Who was the first person to meet Him, or unto whom did He shew Himself except Mary the Magdalene, the Mary who was the sister of His mother, who conceived Him without [the help of] a man, and brought Him forth without birth pangs, and reared Him without anxiety and pain? For a period of forty days He appeared unto the Apostles eating and drinking with them. And afterwards He addressed them, and spake unto them, saying, 'Go ye forth into all the world, teach ye all the heathen, and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.' 2 And He promised to them straightway the Spirit, the Comforter, 3 after the holy Pentecost.

As concerning the season of which God spake unto Moses, saying, 'Thou shalt rejoice therein, and thy wife, and thy son, and thy servant, and thy cattle, and thy servants whom thou hast bought for money, and everything which is thine,' 4 this season is for us the seventh festival, that is the festival of Pentecost, which is the first day [of the week] whereon the Spirit came upon the Apostles. For as the diligent husbandman is wont to go into his field, and to cleanse it, and to pluck up the thistles and the tares, which have taken root therein, and afterwards to sow it with seed with a generous Ps. lxxviii. 65. 2 Matt. xxviii. 19. 3 John xiv. 26. 4 Deut. xvi. 14.

hand, and to plough it with a plough, and as the diligent husbandman also considereth the weather at that season of the year, and whether rain will be likely to fall on the seed and make it to sprout vigorously, and whether the seed will become a good crop through the wind and the dew which shall come upon it from heaven through God, even so did our Lord Jesus the Christ act towards the holy men, that is to say, towards our Fathers the Apostles. He cleansed them from every defilement, and from every kind of guile, up to the time of the holy Pentecost, wherein He sent upon them the Paraclete, the Holy Spirit, the Spirit of truth, and He filled them with all knowledge, and they spake with divers tongues, Aë which they knew not, and they performed mighty deeds and miracles, and they brought forth the things which belonged unto the Lord, some a hundredfold, some sixtyfold, and some thirtyfold. This now is the season wherein we keep the festival according to the command of the Lord, not with over-eating and not with excess of wine and merriment, but with partakings of the Sacrament, and with the singing of psalms and

hymns, saying, 'Let us come out openly, and let us sing psalms unto Him joyfully; for He is our God, and we are His people.'

And when He had gone up to His Father, and had seated Himself on His right hand, [the angels] cried out, saying, 'The Lord is King over all the heathen, the Holy God sitteth upon His Holy Throne.' Now the Lord said unto Moses, 'Make a feast to Me three times each year.' Which then of your festivals is the greatest to-day, O my beloved? [Is it not] this which taketh place in the first month of each year, that is to say, the festival of the Manifestation of the Cross? And we will now make the matter clear to you, and shew you why we celebrate the festival of the Holy Cross to-day. Now the Jews lied concerning the Resurrection of the Lord, and they said, 'He did not rise from the dead, but His disciples came by night and carried Him away secretly whilst we were sleeping.' And it was their intention to conceal the glory

of the Cross, according to the representations of Irenaeus, and Josephus, and Philemon on the authority of Hebrew writers, because of the wrath of the Jews against the disciples of our Lord and the Cross of our Lord. And there was very great wickedness in the hearts of the Jews, who crucified the Lord upon the wood of the Holy Cross, and they wished to burn the Cross after the Lord had risen from the dead. Now the wood of the Cross was fixed in the ground, in the place where they had crucified the Lord upon it. And when, little by little, a tumult [had arisen]—now the disciples hid themselves because of the fear of the Jews— Joseph of Arimathea rose up, and came to Nicodemus, and said unto him, 'Behold, the Jews, and the chief priests, and the other [members] of the Sanhedrim are taking counsel together, saying, Let us burn the Cross. Now therefore, let us take it and hide it, so that they may not be able to carry into effect what they are planning.' And the two men rose up, and came to the 'Skull' by night, and they found the holy wood of the Cross of Jesus and the superscription which Pilate affixed thereto. And there were nails that were standing in it, that is to say, the nails that had been driven into the body of the Lord, and through His hands and His

feet, and they hid them, and also those of the thieves, for they could not [carry them away], because of [their] fear of the Jews. And Joseph said unto Nicodemus, 'Let us cut the wood of the Cross off close to the base, and carry the Cross away together with the [other] crosses, and place them in the tomb, in the place where they laid the body of the Lord; for the tomb is mine, and I have never laid in it any other body except the body of Jesus, and behold, He hath risen from the dead.' And they did according to these words, and they took [the crosses] into the tomb, which was hard by the place where they had crucified Jesus; and they rolled a stone before the mouth of the tomb and departed, and no man knew what they had done for a very long time. Now the disciples used to go into the tomb daily, and they prayed there by night secretly. And they used to carry thither the sick, who

received healing through Jesus and His Holy Cross. And when the devils who had taken up their abode in men approached the tomb they used to cry out, saying, 'Jesus laid a penalty on us in the flesh. And now that they have crucified Him the wood of the Cross continueth His work in the tomb, and inflicteth suffering upon us, and casteth us out from the bodies wherein we have sojourned.'

Hear, moreover, another great miracle which our lords Ac fathers the ancients have related unto us. A certain man who was a Jew used to live in Jerusalem in the old days, and he was exceedingly rich, and his name was Kleopa. He suffered cruelly from gout, and he was never able to walk upon his own feet, and he was wholly unable to mount a beast to ride, and he was always carried about on a litter; and [his servants] used to wash him, and carry him whither-soever he wished to go. And that man had not entered into the counsels of the lawless Jews who crucified the Lord of glory for our sakes, and he commanded his slaves, saying, 'Take no part with these lawless Jews who wish to put to death Jesus the Nazarene through jealousy and envy, for I know that He is the Son of God, according to the prophecy of our Fathers the Prophets, and that Mary, our sister, conceived Him by the Holy Spirit. Now this Mary is the daughter of Kleopa, who is surnamed Joachim, the brother of my father, and I believe that she never knew man, and that it was the Holy Spirit Who came upon her, according to the voice of the archangel.' And this righteous man, that is to say, Kleopa, had an only son whose name was Rufus, and who was grievously sick of a fatal disease.

And when only a few days remained before Rufus would die, Kleopa called his slaves, and said unto them, 'Get ye a stone-mason, who can hew stone, and let him hew a tomb for my son in the rock near the tomb of Jesus the Nazarene. There will I bury my son, and when I die do ye bury me in it.' And they did according to his word, and prepared the tomb. I have made to live Rufus, the son of Kleopa. And it came to pass that after two days Rufus died. Now the day on which he died was the Sabbath, and Kleopa did not wish to take his body out to the tomb [on that day], so that the Sabbath might not be profaned. And on the morrow, which was the first day of the week, they took the body to the tomb upon a bier. And his father put himself on a litter(?) and they lifted him up, and carried him out with the body, and he kept close to it, and wept for his son with very bitter sorrow. And when they had arrived at the tomb of Jesus, they set down the body of Rufus on the ground, and they placed his father by the tomb of Jesus. And Kleopa was sorrowing for his son, and he wept and cried out, saying, 'O my beloved son, would that these were the days when Jesus the Nazarene, Who raised the dead, was on the earth, for then I would have gone to Him, and made entreaty to Him, and He would have raised thee up for me.

For He raised up others, and they are in the body with us to-day. He raised up Anna, the daughter of Jairus, the chief of the synagogue, thy mother's brother, and

behold, she also is in the body this day. He raised up Lazarus our brother from the dead. If, however, it be His will, may the Lord Jesus receive thee into His kingdom for ever.'

And Kleopa said these words to the Christ Jesus in great faith. And straightway a strong, sweet odour came forth from the tomb of Jesus, and Kleopa saw with his own eyes the form of a Cross of light that proceeded from the tomb, and rested on the bier of the dead man; and straightway the dead man rose and sat up. And when his father saw that his son had risen and sat up, he leaped up in the joy of his heart, and stood upon his feet, and became like a man who had never been ill at all. And a mighty fear seized upon those Jews who were walking with him, for they saw the dead man sitting up, and his father, who had been sick of the gout, rushing about from one place to another. And they removed the grave-clothes [from Rufus his son], and they dressed him [in others], and he rose up and stood in their midst. And the Jews said unto him, 'Who is it that raised thee up?' And he said unto them, 'It was a Man of light Who came forth from the tomb bearing a Cross of light, No and He stood over me, and raised me up, and I have come to life once again, even as ye see.' And they said unto Kleopa, 'By what means art thou able to walk?

Who healed thee?' And Kleopa answered with great joy, saying, 'He Who hath raised up my son, who had been dead for two days, He it is Who hath healed me.' And he took hold of his son's hand, and went with him into the city with great joy, and they blessed God and His Only-begotten Son Jesus the Christ, our Lord, and they cried out, saying, 'Great is Thy power, O Jesus the Nazarene, for Thou hast put Thy power into Thy Holy Cross, which giveth life unto those who believe in Him. In the place of grief Thou hast given unto me two-fold joy and gladness, and the resurrection of my son, and the healing that hath come to me.'

And when all the people heard what had happened unto them they marvelled, saying, 'Kleopa hath recovered from the disease from which he suffered, and his son hath been raised up from the dead.' And they brought to Kleopa the widows and the orphans, and he provided full meals for them, and he distributed among them much money, and on the morrow he made his slaves free men. And he and his son went to the Apostles, and together with all his household received baptism in the Name of the Father, and of the Son, and of the Holy Spirit, and they became excellent disciples, and they preached the Christ and His Cross. And when the Jews saw the miracle which had taken place they believed on the Christ Jesus.

Now when the scribes and the Pharisees heard of the great miracle which had taken place at the tomb of Jesus they said, 'Let us burn it with fire.' And the chiefs of the synagogue and the Jews said unto the high priests, 'Let the fire seize it [if ye wish], but rather let the Jews defile the place with their filth, so that the tomb may nevermore be had in remembrance.' And this counsel was pleasing unto them all, and a proclamation was sent out through the whole city of Jerusalem,

saying, 'Let men and women, when they clear out the dung from their houses, and from their workshops and stables, bring it every day, and cast it on the tomb of this deceiver Jesus. Whosoever shall be found not doing this shall be expelled from the synagogue and shall be fined a drachma of copper.' And this decision was promulgated throughout all Jerusalem, and the people were in the habit of carrying out their dung every day until the time of the Emperor Vespasian, who laid waste Jerusalem. And up to the time of his coming against all the Jews they did not cease to do thus, according to the descriptions of Josephus, and Irenaeus, and other historiographer[s]. And the gate of light was defiled (?) from that time until [the coming of] Vespasian, so that there was a vast mass of dung over the grave of Jesus, which was brought thither from the whole city. Now Vespasian brought great destruction upon the Jews. He slew thirty thousand of them, and he banished

& 1 & 2 three thousand to Egypt, and he wrote to Ptolemy, the Governor of Ekeptia, saying, 'Thou shalt not permit the Jews to possess any freedom whatsoever in the country of Egypt. Thou shalt neither permit them to traffic in things which are slain for sacrifice nor shalt thou permit them to have control over the milk and the wine. They shall have no control whatsoever over the oil-presses, and the wine-presses, and the threshing-floors, and the places wherein field produce is sold. But let them do the work of watering and tending the cattle in the country of Egypt, until they have gotten it all out of your hands.' And the Egyptians afflicted the Jews severely, and they reduced them to a state of misery, which was worse than that wherein they suffered under the ancestors of the Egyptians in days of old under Pharaoh, when they were the bondslaves of the Egyptians. If a young man encountered ten strong men of the Hebrews, even though they were not doing

any harm to him, they would cry out to him to spare them; to this degree had God humbled them because of the arrogant wickedness which [they] had committed towards Him. Moreover, the whole of that generation which had crucified the Lord of glory came near to perish utterly, for they were slain by kings, and God also brought pestilences and famines upon them because of their sins. And the rest [of the Jews] who were left in Jerusalem forgot the custom of their fathers, and did not shoot out dung on the tomb again. And there was a very large quantity of dung on the tomb of Jesus, and on Golgotha; so great was it that no man remembered that the tomb was there. Moreover, men called the heap of dung the 'Skull of Jesus', that is to say, 'Golgotha'. And the Devil was pleased with this, saying, 'I will remove the remembrane of the Cross from among those who were followers (or, ministers) of Jesus.' Assuredly the Devil did not know that the Cross would very surely receive glory from kings, and from all those who believed upon Jesus, and that those kings would close the doors of the temples.

And even though these people were the instruments (or, tools) of the Devil, who wished to hide the Cross, they were not able to hide it either partially or wholly. For the Cross was graven in the hearts of the faithful, and they all remembered it as if it were an eikon, and they contemplated it as if it were an eikon; and if it were hidden for a short time they awaited [its reappearance]. But it was like unto the sun in its strength, which setteth in the evening, and sheweth itself during the day. It was like unto a bridegroom who cometh forth from his marriage chamber; even so was the Cross. The Jews hid it because of their wicked jealousy of the Lord Jesus the Christ, but it made its appearance again, being more splendid than ever, and it beautifieth the altar and the sacrifice. It is the Cross that strengtheneth the God-loving kings, and they mount it on their crowns, and they

set it on the golden sceptres in their hands. The Cross is sculptured in the royal palace, and men set it up by the roadside. It is raised upon pillars and upon the corners of houses, so that it may be strength [for those who dwell therein], and for every one who passeth by. The Cross is also [found] on ships, and it delivereth them from storms and violent gales. It is in the coenobium of kings, and it giveth grace unto them; and [the mark of] the Holy Cross is prefixed to the documents of every kind that are written under their orders. Hail, thou strength and object of boasting of the Christians and the believing people! Nothing is done in the world without the Cross. No church is built without the Cross. No altar is dedicated without the Cross. No Sacrifice is offered up without the Cross. No bishop or member of the clergy is ordained without the Cross. None is baptized without the Cross, for those who are baptized are

3 E 2 sealed with the Sign of the Cross at the baptismal vessel. Whosoever hath the Cross with him hath a great help near him. For the Cross putteth a bridle on littleness of heart (i. e. depression), and the Sign thereof maketh anger to disappear, and it giveth tranquillity in the place of wrath at the [holy] Table. As for believers, the Cross blesseth their food through those who make the Sign over it. It is present at dinners (or, suppers), and with those who drink wine with joy. The Cross destroyeth the infidel enemies of the Cross, even as it destroyed Diocletian, and made him blind in both his eyes, and left him without strength; moreover, it became an exceedingly bitter enemy to him. And the Cross destroyed also Maximinianus, whose body suffered putrefaction whilst he was still alive, and whose tongue rotted in his mouth, because he had blasphemed the Cross. And again the Cross destroyed Julian the Apostate, because he forsook Jesus. And

that apostate became a horn of the Devil before Antichrist. He reviled the Holy Scriptures on which he had meditated very many times, and which he had recited with his mouth, which deserveth to be stopped for ever, and with his tongue, which deserveth to be cut out, because he read them and then reviled them. Verily he neither read them [with seriousness] nor understood them. For if he had known

their meaning he would have glorified the object of praise of the Christians, that is to say, the Cross, and he would not have died an evil death. For he made himself an enemy of the Holy Cross whilst he was alive, and for this reason [he drank] waters other than those wherewith men are wont to slake their thirst, and this lawless man died through thirst. Now he drank the urine of horses, and made himself mad (?). And his body was not worthy of a tomb, and it was not worth preparing for burial, and it was even as that of a poor man, since he made himself an enemy of the Holy Cross. Therefore let us not make ourselves love those who do works of this kind, lest we inherit their destruction. Let us not make ourselves enemies of the Cross, so that those things which happened to the Jews may not befall us. For those who defiled the wood of the Cross, wishing to hide it, slew their children with their own hands, and they devoured their own flesh, because of the great hunger which was sent upon them by the God of truth, Jesus the Christ, our Lord, in return for the impudent and wicked act which they committed against Him when they crucified Him.

& 1 And again, they wished to hide His Holy Cross, according to what Josephus and Irenaeus, who report Hebrew tradition, have said in their histories of ancient things and times concerning the events that happened to the Jews. O brethren, far be it from us to make ourselves unbelievers in the Christ and in His Holy Cross, lest all these evils come upon us, for great is the might of the Cross. And I dare to say concerning the father of all mankind, Adam (and concerning all his sons, that is to say, ourselves), whom God formed in His own image and likeness, that if Adam was the image and the likeness of God, according to the Scriptures, with the exception of the [death on the] Cross, the whole of him was God the Word. When [Jesus] spread out His hands on the Holy Cross, He was of the same type as Adam, until He delivered us from our sins. And we who have believed in Him are of the same type as He when we spread out our hands in prayer. Finally, let us make ourselves to resemble our orthodox Fathers, who have gone to their rest, glorifying the Cross which giveth salvation.

& 2 I will now declare unto you the principal object [of my discourse], especially as God hath acted graciously towards us through Constantine, the God-loving Emperor, who rose like a bright and shining star, and who rose upon us from heaven. Now this Emperor Constantine was sprung from a stock that loved God exceedingly, and because of this the Christ gave him glory through His Holy Cross, and He

& 1 guided him through every country, and through every war until the day of his death. Constantine adorned the Church with every kind of royal adornment, and he placed his hope in God the Christ Jesus, and in His Holy Cross. And he continued to cling to Him with a firm faith, and he caused the doors of the temples of those who worshipped idols to be closed. He bestowed great honours on the orthodox Fathers

the Bishops, and great benefactions on the holy churches in every country that was in subjection unto him; and Constantine, who glorified the Holy Cross, made their enemies to disappear, and suppressed them. Now this Constantine knew nothing about the Cross at first, because of the numerous kinds of idolatry which had spread throughout every country with the help of the apostate Emperors Diocletian and Maximinianus. Constantine was descended from parents who were righteous men and Christians, and under their influence he became like unto them; and he shone like a bright and shining light upon those who were in the whole earth. Because of his skill in the art of the physician, and his knowledge, and his strength, every one was eager to see him. He suppressed idolatry of every kind, and for this reason Diocletian loved him, and delivered over into his hands the whole administration of his kingdom, for he was his equal as an Emperor, and was of the race of the old Roman Emperors. And he was such a mighty man of war that, in every war which he undertook, God humbled [his adversaries] before him, for He loved him.

And it came to pass on a certain day that the God-loving Emperor Constantine was, during his early manhood, engaged in fighting the Persians in a place which is called Kallamakh. Now the Persian host was very numerous, for they had hired seven other nations to join them and to give them assistance, and they said, 'We will take all the countries of the Roman Empire, and we will subdue their people with them.' And they made bridges (? pontoons) in the ships so that they might cross the river on the morrow. And they said, 'We will kill Constantine, the general of the army, who hath laid waste our country, and we will go into Antioch, and seize the Emperor, and all his possessions, and take all the captives who are there.' And Constantine was afflicted in his spirit, and he said, 'Who is there that hath power sufficient to do battle with this host of nations?' And when he rose up he sent a message to the Persians, saying, 'Let us not fight against each other until we and our hosts are overthrown. If we are not strong enough to fight you [successfully], we will abandon our country to you, and we will go away.' Thereupon the Persians rejoiced, because they believed that Constantine was faint-hearted. And Constantine went to his bed that night with his heart sad within him. And slumber fled from him, and his eyes were staring up into the sky, and he was thinking deeply because of the sore sorrow which was upon him. And he saw among the stars a Cross of light, and there was an inscription written upon it in Greek (Roman) letters, and he read the inscription which was written thus: 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of thy fathers, and thou shalt find Him.'

And when he rose up in the morning he was marvelling and saying, 'Unto which God doth this sign belong?' And he caused the priests to be called and the chiefs of all the Government, and he asked them about the sign which he had seen, saying, 'Unto which God doth this sign belong?' And some of them said unto him, 'Assuredly it belongeth to Phiblarion, the conqueror and disposer of battles, who hath

appeared unto thee to give thee the victory; therefore let us pour out libations unto him.' And others said, 'It belongeth to Herakles, and we must pour out libations unto him. It is he who wisheth to give thee victory in the war.' Now Constantine did not know what he ought to do. He was a Christian, and the son of a Christian, and yet he did [11] not know the Sign (or, symbol) of the Cross, because at that time no church was being built, and the Cross was as yet unknown [to him], because it was the period wherein they were pulling down churches. Now Constantine was born during a time of persecution, and he and his parents went to Christ secretly. And whilst the noble Constantine was meditating upon these things, a certain soldier, who was a mighty man of war and a believer in God, and whose name was Eusignius, and who was very honest—now he did not declare himself openly because it was the time of persecution—this man, I say, went unto Constantine, and said unto him

secretly, 'My lord, hearken unto the word of thy servant. IIa The sign which thou didst see in the sky doth not belong unto any one of the gods of the Emperor Diocletian, but it belongeth to Jesus, the Christ, the Son of the Living God. He came down into this world, and took flesh in Mary, the holy Virgin, and became the selfsame flesh and Godhead. He lived for thirty-three years, and He did everything which men do in the same manner as ourselves, with the exception of committing sin. He effected very many cures, He raised the dead, to the blind He gave the light, He cast out the devils, He cleansed the lepers, and He healed those who were sick of the palsy. In short, His miracles and the mighty works which He did upon earth are innumerable. The godless Jews were jealous of Him, and they rose up against Him. They bound Him, they delivered Him over into the hand of Pilate the governor, who ruled over Palestine for Tiberius, and when he found in Him no offence [which merited] death he wished to set Him free. And the Jews were wroth [at this], and they rose in rebellion, and against his free will he delivered

Him over into their hands, and they did unto Him according IIb to their wish. And the Jews took Jesus, and they raised Him up on the wood of the Cross, and they crucified Him along with two thieves, and He died upon the Cross. And they brought Him down, and they laid Him in a tomb, and He rose on His third day, according to the Scriptures. He went up into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead. This sign which thou hast seen in the sky bringeth His heart (?).'

And when Constantine had heard these things from Eusignius he said, 'Shall not then this sign which I have seen give me victory? I believe in it, because that same Jesus is the God of my fathers.' And straightway Constantine took his good spear, and fixed upon it a cross of gold, and set it before him. And when the period which Constantine had agreed upon with the Persians had come to an end, he passed over the river to do battle with them, and he trusted boldly in the sign which he had seen

in the sky, and God gave unto him that day victory from out of heaven. And all the host of the Persians took to flight before him, and all those who were with them, and the two hosts took the same road, and the Romans slew the Persians as far as their frontier. And Constantine saw with his own eyes [angels] among the host of the soldiers with their swords drawn in [no] their hands awaiting them. And having obtained the victory through the Cross he returned to the city with his company of soldiers, and not one of them was wounded. And these things happened thus according to the statements which we have gathered together from early Hebrew writers. And God, Who establisheth kings, and removeth them out of their places, destroyed the two eyes of Diocletian, because of what he had done in the matter of the worship of idols, and likewise thrust him from his throne.

And by the forethought of God, the Members of the Senate, and the Councillors of the two cities, Rome and Antioch, took Constantine, and seated him upon the throne of Rome, and put the crown of sovereignty upon his head, and the sceptre [in his hand]. And the nobles of the two cities brought him gifts, and glorified God because of His gracious goodness and loving-kindness towards men, which He had made manifest to every one. And straightway Constantine remitted taxes to all classes of people everywhere, and he caused great peace to be in all the churches, and he wrote epistles to the orthodox bishops in every diocese wherein he ordered them to pray for him and for all his kingdom, so

that God might protect him. And great peace encompassed Constantine on every side, and God bestowed upon the churches great benefactions through him, and also on the heads of the churches, to whom he entrusted the work of building churches everywhere on a scale worthy of the glory of his kingdom. And there was born to him a son, and he called his name Konstantos (Constantinus II), according to his own name. And after these things another son was born to him, and he called his name Kos[tantos] (Constantius II), according to his name, and when they were grown up a little they were crowned with the crown of sovereignty, and the sceptre [was put into their hands]. And the Emperor Constantine, being informed that the worship of idols went on in many places, straightway issued an order to every city to close the temples, and to take away their keys, and to give them to those who were in charge of the churches. And they took away from them large quantities of money, which they spent in building churches everywhere, according to the Emperor's decree.

And Constantine rose up quickly, and he took with him his mother, and his sister, who was a virgin, and a large quantity of baggage, and a large escort of soldiers and slaves, and many holy bishops, and he departed with them to Jerusalem. And he caused to be brought before him the chief Jews, and he asked them questions, saying, 'I wish you to shew me the place where [stood] the Cross whereon Jesus

was hung, and the tomb wherein His Divine Body was laid, for the glorification of my kingdom.' And the Jews said,

'O Lord Emperor, behold, it is a long time since they crucified Jesus, and lo, this event happened six generations ago. And the city was laid waste and burnt with fire by the order of the Emperor Vespasian. They slew our fathers first of all, and then they led [some] away into captivity, and [others] they banished to Egypt. And if a remnant remained [after] the destruction of Vespasian, behold, we have been slaves of our lord the Emperor of the Romans, until this present.' And the Emperor said unto them, 'Ye may expect a very heavy punishment from me if ye are unwilling to shew me the place wherein they crucified the Lord, and the wood of the Cross itself, and the tomb wherein they laid His Body.' And the Jews made answer, saying, 'O our Lord Emperor, enquire of those who understand the Law thoroughly among the Jews, and the high priests among them, and they will be able to inform the Emperor concerning the matters about which he maketh enquiries. There is no one among us who hath knowledge about this city, but there may be some one of whom the Emperor could ask questions.' And the Emperor said unto them, 'Tell me [the names] of those among you who are well instructed in the Law. [If] ye [do this, I will] dismiss you in peace, and ye can depart to your houses.' And they gave him [the names of] seven men, saying, 'These men are well instructed in the Law, for they are chief priests. And these are their names: Judas, [Ben]jamin (?), Abidôn, Adôth-Iêsou, Iêsou (Joshua), Sulôm, Iassôn.'

And the Emperor said unto them, 'If ye wish to live your lives in [this] world, and your lives in the next, make haste and tell me where is the place of the wood of the Cross of my Lord Jesus, the Christ, and where is the tomb in which His Body was laid. If ye will not tell me where it is then I will destroy your bodies by a cruel punishment, and the Lord shall burn up your souls in the fire which can never be quenched.' And one of the Jews whose name was Iamîn answered and said, 'May my Lord Emperor live for ever! Command me, and I will declare that which I know. Now this city was destroyed three times by the Roman Emperors, and they slew our fathers, and a certain few of the people they banished to Egypt, and in that country they are until this day, and they have never rebuilt their houses [here]. If there be a remnant of our race existing, behold, they are in this city. We live under the yoke of the Roman Emperors, and pay them tribute. And we do not [seek to] circumcise any one of all those who live about us, but we seek to live according to the Law of our fathers. As, however, for the matter concerning which thou dost ask us questions, we have no knowledge thereof.' And Constantine had the men thrown into a pit wherein there was no water, and he [ordered] that they were to be kept there without bread and water until they died.

And after they had been in the pit for seven days the Jews cried out, saying, 'Let our Lord Emperor command us to be taken up [out of this pit], and we will inform our

Lord Emperor concerning the matter about which he hath enquired of us.' And the Emperor commanded them to be brought up, for their bodies were transformed by the cold of the pit, which went a long way down into the ground. And one of them, whose name was Judas, said, 'Let the Emperor order [his servants] to give me a little water, and I will tell thee about everything concerning which thou hast asked me'; and the Emperor ordered them to bring some pure bread and some water, and he made them eat and drink. And when Judas had strengthened his heart with this food he cried out, saying, 'O my God-loving and man-loving Lord Emperor, our father David said in the Spirit, "The things which we have heard we know, and the things which our fathers have spoken are not hidden from their children of another generation." My father Simeon said unto me, "My father Judas informed me, saying, 'At the time when they crucified Jesus the Jews were gathered together, and they decided upon a plan. When they knew that Jesus had risen from the dead they gave a large sum of money to the soldiers who were keeping guard over the tomb, saying,

[Say ye] that it was His disciples who came [and stole Him away] by night, whilst we were asleep, and we knew nothing about it. And our fathers denied the Resurrection of the Lord because of the blindness of heart. Then, afterwards, miracles took place at the tomb of Jesus, and He even raised those who were dead, and He cast out devils from men. And the Jews became jealous of Him because of this thing, and, having thought out the following plan, they made a proclamation, saying, "Let all the Jews who are in Jerusalem, and in every place which is nigh unto them, cast their dung upon the tomb of Jesus." And they issued the following abominable proclamation also, "Let [all the Jews] throw all the filth which they clear out of their houses upon the tomb of Jesus." And this thing they did for a very long time, in fact until the Roman Emperor Vespasian came. He put to death our kinsmen, who did not cease from acting in this wise until a very large quantity of filth covered [the tomb]. Of this thou hast proofs from the Book of the Gospels of Jesus the Christ, O Emperor, in the words, "Where have they laid Him?" And the Emperor commanded them to bring a Book of the Gospels to him, and he read them through, and he found that there was no difference in the Four Gospels,

but that each said, They took Him to the place of Golgotha, that is to say, the 'place of the Skull', and that they crucified Him there, and that the tomb wherein they laid His Body was nigh thereto. And the Emperor Constantine answered and said unto Judas, 'Shew me the place of Golgotha, and thou shalt become a free man.' And Judas said, 'Let thy lordship take the trouble to come with me, and I will shew thee Golgotha, which is the place of the Skull.' And the Emperor rose up, and his God-loving mother Helena, and the nobles who were with him, and Judas took them up on Golgotha, and he also took them up on the great mound of dung which towered above all the city by many cubits. The mound covered twenty arable fields, and the dung enveloped and filled the place of the tomb and [the place of] the Skull. And

Judas said unto the Emperor, 'According to thy language [it is called] Golgotha, but in Hebrew, our own language, Gabbatha.'

And when the Emperor had looked at the immense quantity of dung, and the waste character of the place, he was filled with tribulation. And when Judas saw that the Emperor was sorrowful of heart he said unto him, 'Let not my Lord Emperor be sad, for [it is very easy] to perform all thy will. Inasmuch as it was the men of our race who committed this great act of wickedness, send an order throughout all thy kingdom, and let [thine officers] seize all the Jews in thy kingdom, and let them bring them hither, from every region, together with their beasts, and their implements for digging, and their carts, [and let them clear the dung away]; because the fathers heaped up the dung there their children must be those who shall carry it away, for our fathers have eaten sour grapes, therefore let their children's teeth be set on edge.' And this counsel at once pleased the Emperor and his nobles, and straightway the Emperor issued an edict to all his kingdom, saying, 'I am the Emperor Constantine, a beggar at the feet of Jesus the Christ, the Great King in truth. I hereby write unto the chief officers of every city in every country and district, even those of the village or hamlet wherein there are ten men, who are under the dominion of my kingdom, and order you to seize all the Jews who dwell among you, and to send them to Jerusalem, together with their beasts, and their implements for digging, and their carts. And whosoever concealeth one of these shall be Fel 32 b 1 seized as a criminal, and he and his house shall be put to death.'

And when the copies of this decree of the Emperor were received [the officers] seized all the Jews in every place, and they sent them to Jerusalem, together with their implements for digging, and their beasts, and their carts. And they came out from every country to Jerusalem, and they were as many in number as the stars of the heavens. And the Emperor appointed over them taskmasters to oversee them in their labour. And he appointed two thousand soldiers in Jerusalem, and captains of thousands, and captains of hundreds, and gangers to compel all the Jews to work both by day and by night until the command of the Emperor Constantine was fulfilled. And he appointed to be with his mother certain holy bishops, that is to say, Apa Athanasius, Archbishop of Antioch, and Apa Joseph, Archbishop of Jerusalem, who was the fourteenth bishop of the circumcision who sat in Jerusalem after the Holy Apostles. And I myself, Cyril, am the successor of the [God-loving] |. . . . . . he brought me into the church [and] I preached in his holy [are] name. And the God-loving and truly charity-loving Emperor Constantine rose up and departed to Rome because of the business of the kingdom. Then the Empress Helena called the chiefs of the Jews, and she said unto them, 'Come ye and finish that which the Emperor commanded to be done, so that ye may not become liable to punishment by death'; and the soldiers hurried on the Jews by day and by night.

And the word of the Emperor was exceedingly urgent, and the Jews were anxious to fulfil the bidding of the Emperor. And they worked from the first day in which they worked, which was, in our opinion, the twelfth day of the month of Martius, that is to say, the month of Paremhot, until the sixteenth day of the month Thoth, before the top of the tomb became clearly visible. And they told the Empress, saying, 'Behold, they have found the tomb of the Saviour.' And she rose up straightway, and all the bishops, and all the nobles, and they came to see the tomb, and they threw themselves down upon the ground and worshipped before it. And, behold, a great light burst out therefrom like a flash of lightning. And

Judas took a digging tool, and he dug a hole close to the wall on the eastern side of the tomb, and there were many bishops with him who dug also, and they found a great stone which they rolled away, and then the opening of the tomb appeared. Now the time of day was the evening, and they went away from the tomb until the following day, and did not enter it; and those who were believers slept in that place, and they saw the light emitting a flame like unto a fire until the daylight appeared. And [the Empress rose up] early, and the bishops, and the believing folk, and they went forth to the grave of Jesus. And they took with them [censers of burning] incense and lighted lamps, and they looked into the grave of Jesus, and they saw three crosses resting one on the top of the other, and there was a leather roll lying upon them.

And when they had cleared out the tomb the bishops went in, and they took up the leather roll, and found that it was inscribed in Hebrew characters; and they gave it to Judas, who read them whilst the Empress and all the multitude listened. And this is what was written on the leather roll:

'We, that is to say, Joseph of Arimathea and Nicodemus, have carried away the Cross of Jesus and the crosses of the two thieves from Golgotha and have laid them in this tomb, which is the place wherein they laid the Body of Jesus, Who rose from the dead. And we did this by night because of [our] fear of the Jews. We have not permitted [any] man to have knowledge of what we have done, because the Jews took counsel to burn the Cross of Jesus the Christ. For this reason therefore we removed them from the place of the Skull, and have put them in the place wherein the Body of the Lord was laid.' And the Cross whereon was written the legend 'This belongeth to Jesus the Christ' the bishops laid hold upon, and they clasped it to their bosoms, and they kissed it, and they lifted it up and carried it to the Empress. And the Empress laid her breast upon it for a very long time, and she clung to it, together with the most honourable and the most believing men. And she had it swathed in the purple apparel which belonged to the Emperor Constantine, and she had it wrapped in costly stuffs, and she made [the bishops] guard it most carefully for her until she wrote to the Emperor and told him what had happened. And she made the soldiers compel the Jews to cleanse the place well, and she took

the number of all the people [there], and she found them to be one hundred and three thousand in number of the race of the Hebrews.

And the Empress Helena wrote a letter to her son, saying, 'Blessed art thou, and well shall it be with thee, for that which thou hast asked from God He hath granted unto thee. Thou hast sought, O my beloved son, and thou hast found, thou hast knocked, and there hath been opened unto thee the door of the Resurrection of the Lord. Thou hast found that which is of more value than all the world, that is to say, the Holy Cross of our Lord Jesus the Christ. Blessed art thou, O my beloved son, for thou hast cast behind thee the affection for this world, and the vain possessions thereof, until at length thou hast found the choicest of all choice possessions, which is not a precious stone of great value. Trouble thyself, and come and look upon that which carried God upon it, nay more, that which God carried. Thou shalt look upon it in its beauty and splendour, and thy weakness shall renew itself like [the strength of] an eagle. Trouble thyself, O my

F beloved son, and come, and bow down, and worship, and kiss this very Cross which thou didst see clearly, and which hath given thee victory in battle.' And when Constantine had received his mother's letter he read it, and when he knew that they had found that for which he had been seeking, that is to say, the Holy Cross of our Lord, he felt very great joy and gladness. And he rose up quickly and came to Jerusalem. And when his mother and all the bishops had been told that the Emperor was coming, and that he was nigh unto them, they took the Precious Cross, which had been wrapped up in the imperial purple and in napkins of costly stuffs, and they lifted it up on a white mule, and they went with it to the Emperor for a distance of about six miles. And when the God-loving Emperor, the Emperor Constantine, saw the Cross he reached down from his chariot, and took the Cross, and lifted it up to his bosom, and wept over it. And he lifted up his eyes to heaven and said, 'I see my Lord Jesus the Christ, the God of my righteous fathers, during [His] exile in the flesh working great miracles by means of that whereon He rested, the Life-giving Cross. And I also see the Saviour of the whole world giving strength by the Holy Cross to those who seek Him and who believe on Him.' And the bishops and the 'work-lovers' sang spiritual songs, and they went on before the Emperor and the Cross to the interior of the city.

And when they reached the city and were entering in through the gates they sang the following hymn, 'Rejoice, O Sion, the city of the Great King, the Christ, for behold, thy King hath come unto thee with joy.' And the nobles who were with him glorified the King, the Lord, Who became King from the wood of the Cross. And the Emperor went to the place where the work had been carried on, and he entered into the tomb of Jesus, and he bowed down to the ground and worshipped, saying, 'I give thanks unto Thee, O Only-begotten Son of the Father, that I am held to be worthy to bow before Thee in homage in the place wherein Thy Holy Body

was laid.' And he inspected the whole of the sites which the Jews had cleared out and cleansed, and he went to the Rock of the Skull, the place whereon the Lord was crucified, and he bowed down and worshipped on it.

And besides these things he took [the Cross] and laid it in the tomb until he could build for it a shrine which should be worthy of its glory. And the Emperor spake unto the bishops, saying, 'I wish to build a new city on the spot where the Lord appeared to me in a cloud because of His wish to deliver me from the hands of those who sought to slay me, that is to say, the Persians. And I will build churches meet for the Christ in this place, to the glory of His Holy Cross.' And the bishops answered and said unto him, 'May God Almighty, unto Whom belongeth the Universe, and His Only-begotten Son Jesus the Christ, our Lord, and the Holy Spirit, maintain for thee and thy great dominions a long period of peace, so that thou mayest bring to completion everything which thou hast planned.'

And forthwith they began to burn bricks for the church, and Constantine set handicraftsmen to work, each at his own grade, and he made foremen to supervise the work which was carried on in all the workshops. And he also gave to his mother a very large amount of money from his own private purse, so that the building of the churches might be combleted thereby. And he ordered to be brought to him vast quantities of alabaster, and stone slabs for tesselated pavements, and marble, and well-grown timber(?), and silver, and copper, and a very large quantity of lead; in short, he made to be brought everything which was required for the building. And he gave charge of the whole affair into the hands of his mother, and he appointed her to build in Jerusalem one church in the place of the tomb, which was to be called [the 'Church

3 F 2 of] the Holy Resurrection, Holy Love, Holy Peace', and another, which was to be called 'Saint Dimiou... the Skull'; and she built fine courtyards and other works. And the Emperor Constantine returned [to Rome] safely, and he glorified the Christ and the Holy Cross. And he sent to his mother in Jerusalem whatsoever things she found to be necessary. And those who were working at building the new Jerusalem were very many, and one may say that they were more in number than those who worked on the Temple of Solomon in days of old. And the work was carried on until the shrines were completed, and they decorated them and made them to be like unto the firmament of heaven in its beauty. And the holy man Apa Joseph consecrated the [Church of] . . . . . in the city, and there were with him many orthodox bishops who had come for the festival of the dedication of the Holy Cross. And the day whereon they consecrated the holy church was the seventeenth day of the month of Thoth, which is the day of the manifestation of the Holy Cross and the Holy Tomb. And Judas was baptized by Apa Joseph the bishop and other orthodox bishops, and he became an orthodox man and an excellent Christian. And

a multitude of Jews and a multitude of the heathen were baptized, and they came to partake of the Holy Offering.

And on the holy evening Apa Joseph related [the following]: Behold, a Cross of light appeared above the tomb of the Saviour, from the first hour of the day until the ninth. And they all saw it, that is to say, every heathen who was living in Jerusalem, and every one who lived around the city. And at the ninth hour of the day the Cross went up into heaven, and the gaze of every one followed it, both righteous and sinners, and they were sorrowful of heart because they did not see it again. And when the morning had come they came to the tomb to pray, and they saw a Cross of light within the tomb, and it shot out rays of light like flashes of lightning. And things having happened in this wise, the holy Apa Joseph, the God-loving and pious man, wrote letters and informed the Emperor Constantine of everything that had happened. And after these things Apa Joseph went to his rest (i.e. died), and Judas was appointed in his room; now he was the fifteenth [bishop] of the circumcision from our Fathers the Apostles. And he became famous in his diocese because of the confession of his orthodoxy. And when Judas died one Mark received his bishopric, and he was the first man who was not a native of Jerusalem to fill the office of bishop [in that city].

I have related all these things to your beloved persons, and I have revealed them unto you, for it is right so to do, so that we may keep the feast of the manifestation of the Cross, that is to say, the seventeenth day of the month of Thoth. Behold now the matter is manifest to us, through all the proofs [which we have adduced concerning] the manifestation of the Cross, and the dedication of the Holy Church of the Resurrection, which is [commemorated] on the seventeenth day of the month of Thoth, according to the [reckoning of the] Egyptians.

Behold, up to this point I have spoken about the glory and honour of the Holy Cross, and now let us rest satisfied, and go into the baptistery to the Holy Sacrifice, for the hour is advanced. More especially let us do this because of the fatigue of those who have come to us in this holy place to-day, and who ascribe glory to the Lord Jesus the Christ, and His Holy Cross, which saveth every one who believeth in Him. For the words of God are more excellent than gold and precious stones, and sweeter than honey and wax (i.e. honey in the comb). The servants of God must have a single aim: Let us not find ourselves celebrating the festival of the Holy Cross openly, and at the same time mixing ourselves up with the works of the heathen. Let us not find ourselves ascribing glory to the Christ, and blessing Him with our lips only, whilst our thoughts are outside our hearts and are running on the polytheism of the Greeks. For the word is one thing and the thought is another; and the confession of the tongue is one thing and the faith that is perfect in the heart is another. The natural philosopher [informeth] us about a certain animal which is not endowed with reason, and which liveth in the wilderness, and is called a 'camelopard'. It is

an exceedingly large animal, and its forepart is like unto the forepart of a camel, and it has the face of a lion, and its hind-quarters are like those of a camel, and its habits are like those of the camel, as, for example, it thrusteth itself into the heart of high trees, and eateth their branches. It is irregular in form and variegated in colour. The inside of it is foul, and its body is likewise. Exactly thus are the godless heretics, and their thoughts are like unto this animal.

. . . . . .
. . . . . 1 the name of the Cross, and they make Him to be a mere man. If the Christ is merely a man, and He is not God, O thou heretic, thou thyself dost worship a mere man. Now thy heart (or, mind) is inconsistent, and thou dost not always hold the same opinion, O heretic; a very little more and thou wouldst say, 'Emmanuel is not God.' For thy hatred, O heretic, is the indication of our orthodoxy from which thou fleest. Thy hatred and thy thought utter what is vain. Thou eatest

[parts of six lines are wanting] and hide their words [as] the madness of old men (?). O ye Christians, let us never think upon the things that are heretical, neither let us go into their churches to pray, for they are not churches. But produce within yourselves the thought that is good, and the faith that is perfect towards God and His Holy Cross. And ye shall say with all your hearts, Emmanuel Who became man was not God and His divinity was not transferred to His humanity in one moment or in the twinkling of an eye, 1 Text mutilated. This day [is] the fifteenth of the month Paône, and this year [is] the seven hundred and sixty-ninth of the Era of the Martyrs (i.e. A.D. 1053), and the four hundred and forty-eighth year of the Era of the Saracens, i. e. A.D. 1070. Christ is King over us! Amen.

IX. The Martyrdom of Saint Mercurius

(Brit. Mus. MS. Oriental, No. 6801) The martyrdom of saint mercurius the general, the holy martyr of the christ, which he completed this day, that is to say, the twenty-[fifth] day of the month athôr, in peace. AMEN.

At the time when Decius and Valerianus were reigning in the great city of Rome they promulgated a decree, and issued a general order to compel every one, in every place, to offer up sacrifices and to pour out libations to the gods. And they summoned all the nobles of senatorial rank, and they set before them the terms which they had thought out concerning this general law, and the Emperors found that the nobles were of the same opinion as themselves, and they rejoiced exceedingly, saying, 'We give thanks unto you, O ye immortal gods, who have revealed this same opinion.' And in that hour they ordered an ordinance to be drafted to this effect, and it was written in the imperial writing and ran as follows: 'Decius and Valerianus, the pious Emperors with absolute power, and all the nobles of senatorial rank in Rome, [hereby] write unto those who dwell in every place, and we consider that it is incumbent upon us to make you to know the things that seem good in our sight. Now for a very long time past we have been sure that it is the gods of our fathers who maintain our own kingdom, and who graciously bestow benefits upon every one who is under our dominion, and we know their benevolent goodness and the benefits which they give according to what hath been said.

And, moreover, it is through their means that we enjoy victory over all nations, and not this only, but they also supply us with crops and fruit in very great abundance, through our temperate climate. For these reasons we and all the men of senatorial rank have, with great readiness, drawn up a general ordinance which is to compel every one, in every place, both freemen and bondmen, and soldiers and rustics, to bring sacrifices to the gods and to pour out libations to them, and to make prayers and supplications unto them. If, however, there be any man who shall wilfully reject this our holy ordinance, which we have promulgated by common consent, our authority ordereth that he shall be forthwith committed to a dark prison, where

he shall be delivered over to the most severe punishments. And whosoever shall hearken unto our decree shall receive very great honour at our hands. If there be any man who shall shew himself disobedient to us and to our ordinance they shall deliver him over to the death penalty by the sword or by water, or they shall give him to be the food for wild beasts and birds of prey; and Christians especially shall be liable to death sentences of this kind. And those who shall hearken to our ordinance shall continue to live in a state of happiness.

And when this Imperial Edict was published the whole of the city of Rome was filled with quaking and fear, and not only was the city of Rome troubled, but likewise all the other cities, because this general order was dispatched also to them. And the governors of all the cities commanded the multitudes to do what they were ordered to do with all possible speed.

And it came to pass at that time that war broke out among the Barbarians, who attacked the Romans. And the Romans equipped their ships, and made them ready to receive their troops, to [go and] fight against them. And [the Emperors]

ordered regiments from every district and every city to come and give them help; and when they had arrived from all the various remote cities they prepared [for war] with all diligence. And there came also the regiment which was called the 'Martusian', which had served formerly in Armenia, and which was commanded by a tribune whose name was Sardonicus. And Decius came out to the war, but Valerianus remained in Rome directing the affairs of the kingdom. And the battle waxed fierce between the Barbarians and the Romans, and each army resisted the other. And when they had continued to do this for many days, a certain man in the regiment which was called 'Martusian', whose name was Mercurius, saw the vision of a man of light; and the man was tall, and he was dressed in gorgeous apparel, and he held a drawn sword in his right hand. And the man of light said unto him, 'O Mercurius, fear not, neither be cast down, for I have been sent to help thee, and to enable thee to shew thyself the conqueror. Take this sword from my hand, and go and attack the Barbarians, and thou shalt conquer them. Forget thou not the Lord thy God.' Now these things happened to him in an ecstasy, and he thought that it was one of the Emperor's chief governors who had spoken to him. And having taken the sword, and being filled with the Holy Spirit, he dashed into the midst of the Barbarians, and slew the captain who commanded them and so large a number of the men who were with him that his arm became tired and fell [by his side]; and the quantity of blood [which he shed] was so great that his hand slipped up and down on the handle of the sword. This was how the Barbarians were put to flight, and how they were vanquished before the Romans.

And when Decius learned concerning the valour of this mighty man of war he summoned him to his presence, and promoted him to honour, and he made him a general, and commander-in-chief of his whole army. And Decius thought that he had

conquered in the war through the Providence of c̄ c̄ c̄ God, and he rejoiced exceedingly, and he distributed a large amount of money among the soldiers on that day, and the troops were dispatched to their own quarters. And Decius celebrated a festival in every city which he passed through as he was marching to Rome. And it came to pass in the night season, whilst the army was asleep, that the angel stood by the side of Mercurius in the form of the man whom he had seen in the battle, and he touched his side, and woke him; and when Mercurius saw the angel he was afraid. And the angel said unto him, 'Dost thou remember the words which I spake unto thee during the fight, O Mercurius? See that thou dost not forget the Lord thy God, for needs must that thou shalt suffer for His Holy Name. And thou shalt receive the crown of victory of the kingdom in the heavens, which is prepared for all those who love Him.' And when the angel had said these words he straightway withdrew himself from him. And when the blessed man had recovered his senses he remembered the words, and he marvelled at the strength of God's love for man.

Now Mercurius had heard about the Christian faith through his parents. His father [was called] Gordianus, and he was the commander of the First Regiment; and Mercurius was, at that time, a young man, about twenty years of age. And many and many a time he heard his father say, 'Blessed is the man who is a soldier in the service of the King of heaven, [for] God shall bestow upon him great honours, which shall never pass away, and he shall fight for Him against His enemies. And that King is He Who created the universe by His words. The heavens He hath stablished like a canopy, which He hath adorned with light-giving stars. He made the earth and the multitudes of flowers which produce sweet odours, and they are [intended] for the gratification and the healing of men. He made the sea that ships might sail thereon, and He made it to be a place for the rearing of fish. And also, it is He Who shall come to judge the living and the dead, and He shall give unto each man according to his works.' And when Saint Mercurius remembered within himself the words of his father, and the revelation which he had seen, he was greatly moved, and he began to weep and to heave sighs, saying, 'Woe unto me, a sinner! I am like a tree which is without fruit, and which, even though it hath abundant foliage, hath no root, that is to say, the knowledge of the glory of God.'

And whilst he was saying [these things], straightway the king sent two of the messengers who are called 'Silentiarii', and a few other attendants with them, to summon him into his presence, because he was in the habit of taking counsel with him. And Mercurius begged to be excused from going, saying, 'My body hath no strength'; and the Emperor held his peace that day. And on the following day likewise Decius sent messengers to fetch him, and when Mercurius had entered his presence they took counsel together concerning the matter which was before them. And the Emperor said unto him, 'Let us [go], O Mercurius, to the great temple of Artemis, and we will offer unto her sacrifice.' And when the Emperor set out on the road a great crowd of people followed him. And the blessed Mercurius turned

back, and hid himself in the praetorium. And a certain man, wishing to stir up a quarrel between Mercurius and the Emperor, said, 'O great and powerful Emperor, victorious and pious, who hast been chosen by the gods to govern the whole kingdom of Rome, give me permission and let me speak, and do thou hearken unto me graciously.

Mercurius, whom thy mighty right hand hath exalted, and whom thou hast made most honourable in the kingdom of the Romans, hath not, in accordance with thy command, come with us to offer up sacrifice in the temple of the great goddess Artemis, and to bring offerings unto her, according to thy mighty command.' And the Emperor answered and said, 'Who is this man?' And [the slanderer] said, 'It is Mercurius, unto whom thou didst ascribe victory and greatness yesterday and the day before. And thou didst promote him to high rank, and especially to greatness. And this is not all, for he hath not only made himself disobedient to thy Majesty, but he hath made bold (? to persuade many folk to cease to worship the gods. If thou wilt make enquiries thou wilt find full proof of the things which I have said unto thee.'

And Decius said unto him, 'Perhaps thou art envious of the man in thy heart, and dost therefore say these things against him. However, I will not believe thee except I know the truth of a certainty, and I see the matter absolutely with my own eyes, face to face; for the sight of the eyes rather than the hearing of the ears is what usually maketh one believe. Be silent then, and do not utter another word against the man. If thou hast made these accusations against him through jealousy, as I have already told thee, know thou that thou shalt very soon receive severe punishment; if the things which thou hast spoken are really true thou shalt receive great gifts from my hands, since thou art of one mind with us in respect to the gods, and art [well disposed] towards the Emperors.' And Decius commanded [his servants] to bring Saint Mercurius into his presence with the honour which was his due. And when he had come into his presence the

Emperor said unto him, 'Mercurius, was it not I who bestowed upon thee this great honour and promotion? Did I not make thee general over all the governors because of thine intelligence, and because of the victory which the gods bestowed upon us in the war? Why shouldst thou change this great affection which is in me towards thee into bitter hatred? These great honours [which I bestowed upon thee] thou hast turned into nothingness. By such behaviour thou dost treat the gods with contempt, according as we have been informed concerning thy piety (?).' Then the truly noble soldier of the Christ stripped himself of the old man and his works, according to the word of Paul the Apostle, and put on himself the new man, which through God was created in him by baptism. And the holy man answered with gentleness and courage, and said, 'Let this honour be unto thee, for even though I did go out to the war and fight, it was not I who conquered, but God, Who hath

been gracious unto me in Christ. Furthermore, take back thine honour about which thou hast spoken, for when I came forth from my mother's womb I was naked, and I will depart hence naked.' And having said these words he stripped off his military cloak, and took off his belt, and he threw them at the feet of the Emperor, and he cried out, saying, 'I am a Christian. Hear, O all ye people, I am a Christian.' Then Decius became like unto one of the stupefied, and he stared into the face of Mercurius for a long time. And he marvelled at the youthful beauty of Mercurius, for the blessed man was of a most goodly presence, and his countenance was very handsome, and his complexion was red and white, and his hair was red. His body was adorned with beauty and strength, and the looks of many were directed after him, and the people admired him. And after these things the Emperor Decius shook his head, and he commanded [his men] to cast him

into the prison, saying, 'Let now the man who cannot appreciate honour obtain some experience of disgrace.' And this he said thinking that his ordinary good sense would return to him. So they took the martyr of the Christ to prison, and he rejoiced and was glad in the Spirit, and glorified God. And that night an angel stood by him, and said unto him, 'Mercurius, be of good cheer, and fear thou not the revilings of the tyrant. Believe thou on the Christ God, and confess that He is the Christ God, for He is able to save thee from every tribulation.' And the martyr was greatly strengthened by these words. These were the words which the angel spake unto him when he appeared unto him. ix

ie And on the following day Decius took his seat on the tribune, and he commanded that the blessed man should be brought before him. And he said unto him, 'Peradventure the honour which thou hast just received from me, that is to say, the disgrace which thou alone didst choose for thyself, is the kind of honour which suiteth thee?' And the blessed man answered and said [unto him], 'It suiteth me exceedingly well, for I have received a mark of honour which is indestructible.' And the Emperor said unto him, 'Tell me concerning thy family and thy native city, for I would know from what grade of life thou hast sprung.' And Saint Mercurius said unto him, 'If thou wishest to know about my family and my native city I will tell thee. As to my father according to the flesh, he was a native of Scythia, and his name was Kordianus (Gordianus). He once served as a soldier in the Martusian regiment, but at the present time he is acting as the chief officer of this same Regiment.

My father is a follower of the True God, and my city is the Jerusalem of heaven, the city of the Great King.' And the Emperor said unto him, 'Wast thou called by this name of Mercurius by thy parents or did some of the soldiers give it unto thee?' And Saint Mercurius said, 'My father used to call me Philopator, the interpretation of which is "lover of his parents", but when I became a soldier I was called Mercurius because the captain called me thus.' And the Emperor said unto him, 'Mercurius,

consider well what thou art going to say. Wilt thou do according to our ordinance which we have published abroad for every man, and bow down to the gods, and take again thy former rank and honour in the army or not? Consider what thou art going to say, and tell us what it is quickly, for thou knowest well that thou hast been brought to this place for this very purpose.' And the martyr answered and said, 'Inasmuch as I have come to this place I shall conquer thee and thy father Satan, through whom all evil existeth. And when I shall have conquered a crown will be set upon my head by the true Master of the contest, my Lord Jesus the Christ. Therefore whatsoever thou wishest to do unto me that do quickly, and make no long tarrying.

For I have upon me the whole armour of God, and the breastplate of faith, by means of which things I shall overcome all thy designs and all thy crafty arts in respect of me.'

Then the Emperor was filled with wrath and said, 'Although this man saith "I have upon me the whole armour for work", he is nevertheless standing naked. I therefore command that he be fastened to four stakes, and that he be stretched at the height of a cubit above the ground.' And when they had done these things unto him the Emperor said, 'Where now is the armour wherein thou didst put thy trust? By the great god Zeus they shall stretch thee well.' And the holy man looked up into heaven and said, 'My Lord, help Thou me, Thy servant.' And the Emperor further commanded them to make gashes in his body with sharp knives instead of with scourges, and afterwards to scatter red-hot coals upon him so that he might be consumed; but little by little the flames of the coals were extinguished by the blood of the righteous man which was flowing freely. And the holy man bore himself with great bravery under this severe torture. And Decius commanded him to be released in order that he might not die [too] quickly, and to remove him at once to a dark place, and to set a strict watch over him. And the soldiers lifted him up, and he was half dead, but there was still a little breath left in him, although they thought he was dying. And after a very little time the angel of the Lord appeared unto him, and said unto him, 'Peace be unto thee, O valiant athlete!' And having said these words the angel healed the wounds which were in his body, and he made him so sound and whole that he rose, and stood up, and glorified God Who had helped him.

And after these things the Emperor commanded the soldiers to set him up before the tribune, and when he saw him he said unto him, 'When thou wast taken away from me [last night] thou wast half dead; how is it now that thou art able to walk? Perhaps there are no wounds in thy body at all.' Then Decius commanded his spear-bearers to make a thorough examination of his body, [and when they had done so] these men said unto the Emperor, 'We swear by thy might, O pious Emperor, that his whole body is sound, and that there is no diseased spot in it, and that it is like

that of one whose body hath never been touched by a finger.' And Decius said, 'Assuredly will he say, It is the Christ Who hath made me sound and hath healed me. But did ye not take a physician into the prison to treat him?' And they said unto the Emperor, 'We swear by thy glorious majesty which ruleth the whole world, that assuredly no physician treated him, and, moreover, we thought that he would die. Now in what way he hath maintained his life, or in what way he hath been healed, we know not.' And Decins said unto them, 'Ye know now what the magic of the Christians is like! How is it that yesterday he was only fit for burial, and yet to-day he is standing up well and whole?' And Decius was filled with wrath, and he said unto Mercurius, 'Who was it that healed thee without magic?' And Saint Mercurius answered, saying, 'It was my Lord Jesus

the Christ, the True Physician of our souls and of our bodies, Who was pleased to bestow healing upon me, even as I have said. The dealers in magical drugs, and those who use enchantments, and the worshippers of idols, are strangers unto Him. And He will bind them in bonds which can never be loosed, and He will deliver them over unto the fire of Gehenna, because they do not recognize the True God Who created them.'

And the Emperor said, 'I am now going to make an end of thy body by means of severe torturings; let me see if the Christ, in Whom thou trustest, will heal thee.' And the saint said, 'I believe in my Lord Jesus the Christ, and though thou mayest bring upon me multitudes of punishments thou wilt not be able to disturb me. For He saith, "Fear not those who can kill the body, but cannot kill your souls; but fear ye rather Him that hath the power to destroy [both] your souls and your bodies in the Gehenna of fire."' Then the Emperor commanded the soldiers to bring a red-hot iron instrument and to thrust it under his members, and after that to apply blazing torches to his sides. And when they had done this, instead of smoke, a strong, sweet odour was spread abroad to every one who was in that place; and, although he was suffering the most agonizing tortures, Mercurius neither uttered a groan nor dropped a tear. And Decius said unto him, 'Where now is thy physician? Let him come and heal thee. And moreover, thou didst say, He hath power to raise me up if I die.' And Saint Mercurius said unto him, 'Do whatsoever pleaseth thee. Thou hast power over my body, but as concerning my soul God is its master.

And even if thou destroy my body, my soul shall endure, for it is incorruptible.' And the Emperor then commanded the soldiers to hang him upon a tree head downwards, and to suspend a large stone from his neck, in order that it might cause him to suffocate and to die quickly; but as the power of God and His grace dwelt in the martyr, he was able to bear this torture for a long space of time. And when Decius saw that the martyr was enduring the punishment valiantly, and that no manner of torture had any fatal effect upon him, he commanded them to remove the stone from his neck, and to bring a leather whip with four thongs, and to flog him with

it until the ground was saturated with his blood. And the noble man was like unto a stone of adamant, and he bore this torture gravely, and he said, 'I give thanks unto Thee, my Lord, that

R̄c Thou hast held me to be worthy to suffer for Thy Holy Name.' And when the Emperor saw that his determination was immovable, and that he was unable to persuade him to offer sacrifice, and having, moreover, received advice that he himself must make haste to go to Rome, he passed sentence of death upon him, and ordered him to be slain by the sword, saying: 'The head of this man Mercurius, who hath treated the gods with contempt, and hath despised [our] holy and gracious ordinance, and hath slighted our Majesty, shall be taken off in the country of Cappadocia, in that place where every one shall see him. Stripes shall be given unto him that, having received glory from the Emperor, speaketh against his commands, and finally they shall deliver him over into the hand of the sword.'

And those who were appointed to carry Mercurius away took him up, and set him upon a beast, and tied him on it, R̄c because the body of the martyr swayed about on all sides, and it was like unto a dead body. And they travelled on the road, which was long, and after a few days' journeying they arrived at the city of Kaisaria (Caesarca), and in this way, little by little, they brought him down. And the Lord stood by him, and said unto him, 'O Mercurius, come thou and rest with Me, for thou hast finished thy course. Thou hast kept the faith. Receive thou the warrior's crown, which it hath been appointed for thee to inherit.' And when the Lord appeared unto him the martyr gained strength, and he said unto those who were near him, 'Do what ye have been commanded to do quickly, and the Lord Who inviteth every one to repentance shall make you worthy of His grace, for He is rich, and He sheweth grace unto those who go to Him with a gift and R̄c without envy.' And when he had said these words they took off his head, and he completed a good confession of our Saviour on the twentieth day of the month of November, that is to say, the month Athôr. And a very great miracle took place which is worthy of mention. After the martyr had finished [his course] his body became as white as snow, and it exhaled a sweet odour like unto that of the choicest incense and aromatic herbs. Now because of this sign very many men became Christians. And they laid the holy man in a shrine in a prominent place (?), where very many miracles and cures took place to the glory of God the Father, and of His Only-begotten Son Jesus the Christ our Lord, and of the Holy Spirit, for ever. Amen.

[This is] the miracle which was manifested through Saint Mercurius, and how the saint smote Julian, the lawless Emperor, with his spear; and the [account] thereof is written in the ninth [section] of the History of the Church. Amen. Now at that time, when Cyril was bishop of Jerusalem, a mighty sign of the Christ was made manifest. From the third until the ninth hour of the day a great cross of light appeared standing above the grave of the Saviour, in the sight of all flesh, both

believers and unbelievers, Barbarians and Romans. [It was so wonderful] that all the multitudes who lived in the city gathered together with their meat, and their drink, and their wine, [and whilst they were eating they gazed upon] the cross until it ascended into heaven [about] the ninth hour. And the eyes of every one were gazing after it. And Cyril, the Bishop of Jerusalem, wrote [an account of] the miracle which had taken place, and he wrote a letter, and sent it to the Emperor Kōstos (Constantius), to the Province wherein was the town of Athanasius. Now Athanasius ruled over the Church of Rakote (Alexandria) for twenty years consecutively, and no strife whatsoever rose up against him; and the time which he passed in his diocese and in exile was twenty-two years. And when the Emperor Kōstos died Julian became Emperor in his place. He was a lawless pagan, and was descended from the sister of Constantine the Great, whose husband was a pagan. And the sons of Constantine saw that the young man had a strong voice, and fearing that he could not endure the . . . . . of the empire . . . . . .

they gave him to the Church, and made him a reader. And certain men of his father's household led him into paganism, and when Kōstos was dead Julian reigned in his stead. And Julian gave himself over to paganism straightway, and he sought to open the temples with the general consent of the public. Now he dwelt in the palace of Antioch, for he was unworthy to take up his abode in the buildings which had been occupied by Constantine. And he went into a place (i.e. shrine) of the pagans and their idols, and he took a hawk, and gave it to the priest, who offered it up as a sacrifice to the demon; and the priest took out the liver and gave it to Julian, who ate it up. And Julian was the son of his sister, and the empire was confided to him. And when he saw the purpose of the brother of his mother he seized Theodorichus the presbyter and steward of the church, and put him to death. And Julian came and received a report concerning him, and he was exceedingly angry, and said,

'Though thou disturbest me I do not wish to put the people to death, in order that they may not boast themselves and say, We have been made martyrs by thee. But when I shall come into the country of Persia I will impose a law upon them, namely, the Christians [shall pay] each year three oboli of the pagan per head, and the councillor three ouggia. And these things he did so that he might harass the Christians by every means possible. At that time the Church was rich in the valour of the men who were arrayed in the Spirit, and it was supported by four pillars, and these were they: Athanasius of Rakote, and Anthony and Pachomius in the southern country, and Basilius in Cappadocia. Basilius was a friend of Julian, because they had passed their childhood together at school.

And when Basilius heard of Julian's evil deeds he went to visit him, together with certain God-worshipping friends who belonged to his diocese. And when they had entered into Julian's presence, and he saw the humility of their condition, and that

their beards were grown long, he said unto them, 'What are these men seeking after?' And Basilius answered and said, 'We are seeking after a shepherd who will be good to his flocks.' And the Emperor said unto Basilius, 'Where hast thou left the Son of the carpenter, that thou comest here?' And Basilius said unto him, 'I have left Him making a chest (?) for thee wherein thou shalt be cast [into hell].' And the Emperor said unto him, 'I am not going to enter upon a philosophical discussion with thee, because thou art my friend, and I do not want to have thy head taken off.' And Basilius said unto him, 'Thou art not a philosopher. If thou wert a philosopher thou wouldst not cast behind thy back the wisdom which thou didst learn when thou wast a reader of the Books of the true wisdom.' The Emperor said unto

him, 'I read them, and I understood them.' And Basilius said [unto the Emperor], 'Thou didst neither read them carefully, nor didst thou understand them, for if thou hadst understood them thou wouldst never have reviled them.' And the Emperor said unto them, 'I will shut you up until I have arrived in Persia, and I will make you to know what it is to oppose the Emperor. Ye shall be filled with affliction in the place of restraint.' And Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' And Julian said, 'What shall I do to the Galilean, the liar? For He said in His heart, They shall not leave one stone upon another in the Temple of the Jews. I myself will build an imperial palace, and I will make His word to be a lie, and I will make you to know that He is a liar.'

Ac And the Emperor commanded Basilius and the other two men who were with him to be shut up in prison, and he betook himself to his expedition into Persia. And he came to Jerusalem, and he saw the ruins of the Temple, and that there was not one wall standing round about it; and it was in the same state as when Vespasian destroyed it at the time of the destruction which he wrought against the Jews. And Julian commanded his servants to clear out the place in order that he might build an exceedingly splendid palace thereon. And he appointed a count over the Temple who should clear the site so that he might lay the foundations and build [the palace]. And he betook himself to Persia, and waged war there, and he left the holy men shut up in prison. And they cleared out the ruins of the Temple, of which not one stone remained that had not been torn away from the other, according to the word of our Saviour; and they began to

Ac build, and they used to work on the building from sunrise to sunset. [When] the workmen arrived in the morning they used to find the portion which had been built up [the day before] thrown down, but this was not done by the hand of man. And they continued to work for two months of days with the same result, and they were miserable, for their work did not progress, according to the Divine Providence that hindered them. And the Jews there spake to the workmen, saying, 'Burn the tombs in which the Christians have buried [bodies], and then ye will be able to build'; and they hearkened unto them, and burned the tombs. And when they came to

the tombs wherein were John the Baptist and Elisha the Prophet the fire would not touch them. And for many, many days the fire filled the region round about them, but it would not touch them. And certain of the brethren gave

unto him (i.e. the count?) money, and entreated him to Ac allow them to take away the bones of the holy men; and he took the money and did even as they spake unto him. And he let them have their will, and made them come by night and carry away the bones of the holy men John the Baptist and Elisha the Prophet. And the hand of the Lord was with them, and they were moved [thereby] to take the bones to Egypt unto Athanasius, because he very much desired to see them. And they came to the sea, and they embarked in a ship hurriedly, and they sailed and came to Rakote very quickly, and they gave the bones to Athanasius, and he rejoiced over them as if he could see them, that is to say, as if he were looking upon John the Baptist and Elisha in the flesh. And he hid the bones in the baptistery, and looked forward to the time when he would be able to build a martyrium over them.

And Saint Athanasius used to eat by day in the garden of our fathers with the brethren, and daily he invited the chief clergy [to come there], and he ate with those who came to him of their own accord. And they did not only eat, but they hearkened also unto the words of the wisdom which God had given unto him, according to that which is written, 'Everything to the glory of God.' Whether at the moment of fasting, or at the moment of eating and of drinking, he ate [and] he drank by the word of God at all times. He ate then with the brethren, and with the clergy, and with the chief 'lovers of work' of the Church in the garden which he had in the quarter of the city which was called 'Hermes', [and which was situated] to the south of the city. It was open towards (i. e. faced) the dunghills and the open spaces formed by waste ground. And he was wont to say, 'If I can find the time I will clear away the dunghills and will build on the site where they stand a martyrium to John the Baptist.' And at that moment Theophilus was standing by the table eating, because he acted as secretary to him, and he

1 Cor. x. 31. heard the words which Athanasius said, and kept them in his heart. And Julian, according as he was impelled by wrath to go to Persia, [went thither], and the Christ Jesus God gave him into the hands of the Persians because he had left the holy men shut up in prison when he departed to Persia. And the death that he died took place thus: He saw one night a multitude of soldiers coming against him in the air, and, behold, a spear transfixed him in his loins, and he knew that they (i. e. the soldiers) were the holy men (Mercurius and his friends). And he took his blood and threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the whole world.' And having uttered [this] blasphemy he straightway fell down, and God took away his rule from the people, and delivered us, and the Romans occupied their country. Three days before the death of Julian, Basilius in prison saw a vision, and he awoke and spake unto his companions, saying, 'This

night I have seen the holy martyr Saint Mercurius. He went into his martyrium, and drawing forth his spear said, "Shall I permit this lawless man to blaspheme the God of heaven in this manner?" And having said these words he departed, and I ceased to see him.' And the two companions of Basilius answered, saying, 'In very truth we also ourselves have just seen this very same vision.' And when they perceived this purpose which God had shewn

them they believed, and they said unto each other, 'Let us send in to the martyrium of Saint Mercurius and see if his spear is fixed in its place or not.' And they sent, and finding not the spear they believed in the vision. And after three days letters were sent to Antioch, saying, 'The king hath died in battle.' And as the result of a vote [directed] by God the whole Senate took Jovianus and made him Emperor in place of Julian; now Jovianus was a believer, and he had been a man of God from his youth. And he set at liberty immediately the holy men, Basilius, the pillar of truth, the Cappadocian, and the brethren. Thus then, according to the word of Basilius, Julian did not return. In the peace of God. May the prayer and supplication of this great general, Saint Mercurius, come upon us, and may we all be saved [thereby].

[Here follow in the MS. the extracts from the Psalms and the passages from the Holy Scriptures which are to be sung and read on the day of the festival of Saint Mercurius. These are: Ps. viii. 6, 7; xxi. 4, 5; Luke xiv. 25-35; Matt. ii. 1-12; Mark i. 1-11; and Matt. viii. 5-13. The Colophon states that the MS. was written by the most miserable of sinners and the most wretched and unworthy among men, Aurillios (Aurelius) Victor, the deacon, the son of the blessed Mercurius, deacon of the church of Saint Mercurius, the great General, in the city of Asna in Upper Egypt, who asks for the prayers of those who shall read the book, &c.]

X. The Martyrdom and Miracles of Mercurius the General

(Brit. Mus. MS. Oriental, No. 6802) The martyrdom of saint mercurius the general, who completed his glorious strife on the twentieth day of the month athôr, in the peace of god. MAY HIS HOLY BLESSINGS BE WITH US. AMEN. And it came to pass in the twelfth year [of the reign] of the Emperor Decius, Valerianus and Maximinianus being Caesars and rulers with absolute authority, a persecution arose of all the . . . . . and of every one who confessed the Christ. And he published an edict in every city, and in every country, and in every province compelling every race of men . . . . . to offer up sacrifice to the gods . . . . . in the whole world at that time. And these were the words which were written in this ordinance: 'Decius, Valerianus, and Maxentius, the great Emperors who rule with absolute authority, and who are masters of the whole world, hereby issue a decree to [all those who are] in the world, and in the countries and provinces under our dominion, ... victory . . . . . the glorious gods have made manifest to us, according as they have had a care for us through their benevolent providence, more especially in the matter of the great victory which they give unto us in the contest of war, and they deliver us from out of the hands of our enemies, who rise up against us from time to time, and who make the dominion of the Romans glorious in every country, and the barbarians become subject unto us . . . . . .

[The rest is wanting, as also is the text of the First, and that of a part of the Second Miracle.]

[The Second Miracle.]

'I will teach thee.' And he came forward immediately to leap upon the animal, and to beat the man, who was a poor workman. And straightway Saint Mercurius turned himself on the bier, and the mule, whereon the man was riding, backed, and his feet were at once caught up in the saddle, and the animal ran away and fled with him, with the man hanging [head downwards] . . . . . blind. And the mule took the voice of men, and she cried out, saying, 'O thou man of perdition, and O ye pagans, whose god hath been destroyed, come ye out and look upon the holy

martyr Mercurius, and the punishment (? of your son, and believe ye on Jesus the Christ, the God of heaven and of earth.' And again the mule took to flight with him, and did not return . . . . . [five or six lines wanting]. O how very many were the wonderful things and sights which took place that day! There was not a single man who remained in all the city; for whether he were small or whether he were great, they came forth before the holy martyr, being driven out by [his] power. And the man, and his wife, and his daughter gave chase to the mule, and they suffered trouble, ...

[seven or eight lines wanting] with him, and she took the image of gold which she used to worship, now it was in two halves, and [she] came out into the midst of the city, and every one was looking at her idol. And her daughter went to her like one of those who are demented, and she cried out, saying, 'O Saint Mercurius, look thou upon my wretched state, and upon my great disgrace, and the disgrace of my image, and have mercy upon me.' And when she had come out, her daughter told her, saying, Saint [Mercurius] . . . . . [five or six lines

Ra wanting] the coffin, she cried out, saying, 'O thou martyr, who didst receive the [power?] from the King, the Christ, forgive me. I will believe in thee, and in thy God, Whose Name I am not worthy to utter from my polluted mouth.' And straightway the white matter ran down from her eyes as if she were shedding tears, and she was able to see, and her eyesight was restored, and it became even as it had been originally. And afterwards she hacked to pieces the image, and she pounded the fragments of it together, and she cried out, saying, 'O Apollo, take shame to thyself! O Christ, take honour to Thyself! May His martyr do the same!' And when her parents saw the healing which had taken place during the night, they cried out, saying, 'We are Christians! Alike are the God of heaven and His holy martyr, Saint Mercurius. Glory be unto Him for ever and ever! Amen.'

The Third Miracle of Saint Mercurius.

And it came to pass after these things that the Christian folk held converse together, saying, 'Let us take the body of the martyr into the eity'; and a few of them answered and said, 'Perhaps the heart of the righteous man will not be persuaded [to allow this].' And after these things they began to strive each against the other, and straightway the righteous man moved of his own accord, and he departed into the eity. And the mule cried out, saying, 'Sing praises to the martyr.' And the father of the young man who had been dragged at the saddle of the mule cried out, saying, 'I beseech thee, O my lord the martyr, as thou hast given light unto my daughter, let thy mercy assist also another child of mine, who is suffering, and is hung up (?).' And straightway the martyr put himself upon the ground, and he rose up and stood upon his feet, and there was not any [sign of] corruption in his body, neither was there in it any mark of a wound, and it had suffered in no way whatsoever. And the clergy and the 'lovers of work' sang hymns before him, and censers

(?) filled with burning incense of the choicest kind were there, and branches of shrubs with sweet-smelling flowers, [and these went with him] until they brought him into the city. And a certain man wished to take him into his house, but the righteous man would not be persuaded to allow this; now his body was as heavy as lead, and the people were not able to move it at all. And the multitude cried out, saying, 'He will not be persuaded to allow this; let us take him into the church'; and he went with them, and they took him into the church, and they left him there until a martyrium worthy of him was built. Glory be unto him for ever and ever! Amen.

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The Fourth Miracle of Saint Mercurius.

And it came to pass after seven days, during which all the multitude of the city had eaten and drunk, and had kept the festival with exceedingly great joy because of the manifestation of the body of the saint, that the father of the maiden unto whom the saint had given the light went to the bishop and asked him for holy baptism. And when the bishop had appointed to him a certain number of days wherein to fast, he baptized him and all his house, in the Name of the Father, and of the Son, and of the Holy Ghost. And when the number of his kinsfolk who had received baptism with him openly was made clear, it was found that fifty-three souls had been baptized. And after all these things, behold, Saint Mercurius appeared unto the poor man as he did formerly, and he said unto him, 'Why art thou lying here leading a life of ease? Why dost thou not get up and make bricks for my shrine?' And the man said unto him, 'My lord, I am a poor man, and I have no workmen, and I have neither beasts of burden nor money for the expenses [of the same].' And the saint said unto him, 'I will give unto thee whatsoever thou hast need

ve of, only thou must remain a poor man. When thou goest into my house, if thou shalt have no doubt in thy mind, thou shalt see my power. And when thou hast risen up early to-morrow morning, come thou to the eastern part of the first of the quarters of the city, and thou shalt find there the young man [who owneth] the mule and who shall go thither by chance, because he is wishful to meet thee and to talk about my body. Say thou unto him, "Whatsoever thou hast in thine hand give thou unto me, for I have need thereof. And he shall give unto thee three oboli, which he is wishing to give as alms. Assuredly I will not permit thee to lack anything, and they shall bring [money] unto thee [in such a quantity] that thou wilt not know what to do therewith. And if he shall ask thee, "Whence didst thou know that I had anything in my hand? say thou unto him, "It was Mercurius, who healed thee, and it was he who told me to speak outo thee. And, moreover, the young man shall speak unto his father, saying, Thou knowest at the moment when thou didst entreat me how I made haste, and hearkened unto thee, and how I gave light (i.e. sight) to thy daughter. And again I gave thee thy son, safe and sound.

If there be anything that is lacking, make use of thy friend the martyr, for the honour of a friend [resteth] upon a friend, and the martyr is wont to perform abundantly. For to-morrow, however, this is abundance. If he shall give work unto thee, do thou do it; and if he will not hearken unto thee, feed thyself on the three oboli until we come to thee, by the Will of God, for I will come unto thee again and will not tarry.' And when the [saint] had said these things unto him he came out from him in peace.

And when the morning of the next day had come, the poor man rose up, and he walked into the first quarter of the city, and came upon the young man, and took [from him] the three oboli, and told him everything which Saint Mercurius had said unto him in the dream; and the young mc no m th ro la gl un w be Ar pan pe tim and met man went and told his father in fear. And when his father had heard these things he glorified God and His holy martyr Saint Mercurins. And he was not unmindful in the least degree, for he made ready his camels, and a large number of hired workmen, and a large number of waggons, and he collected a very large quantity of materials for building, and delivered them over into the hands of the poor man, so that the men might make bricks. And he gave him tools for digging up the ground, and everything of which he had need.

And it came to pass on a certain day that, whilst the beasts were occupied in ploughing, suddenly one of the oxen attacked the other, and gored him with his horns. And when the poor man saw what had happened he was greatly grieved, and he said, 'Woe unto me because of this thing, for the archon's servant hath slain his beast! Would that I had never related this dream to the young man, and would that he had not told it to his father, because he trusted me in this matter, and now this serious calamity hath come upon me.' And whilst he was saying these things, behold, Saint Mercurins took the form of an archon of the city, and came out for a walk, and he saw the poor man, and went up to him, and feigning to be surprised at what he saw said unto him, 'O man, why didst thou let thy beasts be so close together that one of them could gore the other? His master will hold thee liable for him.' And the labourer grieved exceedingly; and again he glorified the God of Saint Mercurius. And when the people unto whom the ox belonged heard [of this] they came to see what had happened, and they were exceedingly sorrowful, because the animal was a very fine one, and was very strong. And Saint Mercurins was sitting some way off, and no one saw him except the poor man. And a very large number of people collected round about the animal, and they took him into the city, into a place where he would be by himself; and they put food before him to make him eat, but he would not taste the food at all. And his master was very much

3 H grieved about him, for he was a powerful animal, and his body was goodly and large. And when the people had departed to their houses the poor man remained behind and was alone with the animal; and he was exceedingly sorrowful, and he

was meditating upon his poverty. And suddenly, behold, Saint Mercurius came in, and he smiled a holy smile, and stood up by the side of the animal of the poor man, because he was in the habit of appearing unto him face to face. And the saint said unto him with a smile, 'Thou hast not tarried in becoming fatigued, O brother.' And the man said unto him, 'Come, and see what hath happened.' And after these things Saint Mercurius moved the ox with his feet, and he said unto him, 'In the Name of Jesus the Christ, my Lord, rise up, and perform thy work without suffering.' And the ox rose up with great vigour, just as if he had not received any injury whatsoever, and he ate some of the grass that was there. And straightway Saint Mercurius rebuked the ox which had fought with the other ox, and he said unto

him, 'Thy horn shall fall out of thy head, and thou shalt never again have the power to drive it into any man or animal, and thou shalt be gentle for evermore.' And straightway his horn withered away and fell out of his head, and he became gentle and docile. And the poor man cast himself down before Saint Mercurius, and said unto him, 'I thank thee, O my lord Mercurius, thou martyr of Christ Jesus, for the sake of whose Holy Name thou didst become a martyr'; and straightway Saint Mercurius hid himself (i. e. disappeared) from him. And the man came out, rejoicing and saying, 'Saint Mercurius hath appeared unto me and hath healed the ox, and hath rebuked the quarrelsome animal that attacked him, and he hath become a rational creature.' And the multitude came to see what had taken place, and they all cried out, 'One is the God of Saint Mercurius. Glory be unto Him for ever and ever. Amen.' And it came to pass after these things that the people began to work at the making of bricks for the shrine of Saint Mercurius, and, behold, the pagan archon himself came and put himself near to the workmen who were making the bricks for the shrine of Saint Mercurius. And he quickly prepared for himself a place on his property for making bricks, which was nigh unto theirs, for he wished to build an entrance hall (or, portico) to his house.

And he came one day and sat down by the workmen who were making bricks for him, and he rose up and examined the bricks, and when at length he came to the bricks that were being made for the saint he felt that he would rather have [a few of] those than all his own put together. And he said, moreover, [within himself] 'I will carry away one hundred loads of these bricks which [are made by] the Christians, and I will give orders to the workmen to set them aside [for me]. And if they say we cannot permit thee to take them away, I will beat them, and then carry away the bricks by force, and I will see what this person Mercurius shall do unto me.' And he departed to his house on that day. And when a few days had passed he went and looked at the bricks of the saint, and he heaved deep sighs because both small and great in the city had turned themselves into day-labourers, and were working [at the brick-making] because they were eager to [help in] building the martyrium

for the saint. And, moreover, the alien pagan coveted with a great covetousness, which was of the devil, the bricks of the holy man.

After these things he called to the poor man unto whom Saint Mercurius used to appear, and he said unto him, 'Come, shew me the limit of my stack of bricks and of thine, for I wish to add a building to my house.' And the man said unto him, 'Thy men know the number of thy bricks.' And the archon said unto him, 'I have taken no man with me except thyself, but, according to

3 H 2 my own opinion, up to this place the bricks belong to me.' And the poor man became greatly terrified, and said unto the [pagan], 'Punish not thine own soul, and lay not a finger on the bricks of this holy man, lest some calamity befall thee. Nevertheless, if thou dost determine to take them, I know thy might and thy strength.' And the pagan struck the poor man a blow, and said unto him, 'It is not as thou sayest. That one (i. e. the saint) shall strike a blow at thee, and I shall carry away more than these, [and then] I shall know thy strength, and [the strength] of that one, and what he will do unto me.' And the [poor] man said unto him, $\overline{\Lambda c}$ 'Do whatsoever pleaseth thee. Behold, the God of Saint Mercurius is looking at thee, and thou wilt certainly not overcome Him.' And the archon straightway, with arrogance, sent a message to his servant, and he went and brought camels, and he walked before them in a haughty manner, and he loaded the camels with the bricks of the saint. And as he was standing before a very large male camel which belonged to him, he ordered with great arrogance his servant to load this camel with bricks, and he said, 'Let me now see the power of this Mercurius.' And straightway, before the words ceased in his mouth, the camel in front of which he was standing opened his mouth, and seizing the pagan archon he cast him down under him, and then lay down (or, rolled) upon him. And behold, straightway Saint Mercurius came riding upon his horse of the spirit, and he stood by the camel who had gained the mastery over the man, and he smote him with his spear in his left leg, and

[One leaf wanting—pages $\overline{\Lambda a}$ and $\overline{\Lambda c}$] 'now he threateneth me, for thou art he who shall give $\overline{\Lambda c}$ a mark (or, sign) in my martyrium, and thou shalt hang [therein] head downwards.' And the multitude followed after him in fear and trembling until he entered (?) the lower part of the shrine hanging head downwards. And the man cried out, saying, 'My lord, Saint Mercurius, forgive me because of my ignorance, and I will give unto thee all my bricks for the building of thy shrine. And I will give unto thee the finest wood of every kind, and all the materials which I have collected in my house, and all the members of my house shall become Christians. And I will set at liberty my servants, and they shall become free men, and I myself will become the door-keeper of thy shrine until the day of my death.' And when the man had said these words the camel let him down on the ground, and Saint Mercurius laid his

hands upon his wounds, and he healed him, and he set him free, and there was no sign of any wound whatsoever in all his body. And great fear seized upon every one who had been standing by and looking on whilst the camel was inflicting wounds on the

archon. And the archon made a confession before them and said, 'I saw Saint Mercurius driving his spear into me,' but when the man examined his body he could not find in it the mark of any wound whatsoever. And the people enquired of him, saying, 'Where is the wound in thy body? Assuredly thou didst cry out, saying, "Behold, the righteous man speared me in my legs with his spear."' And the archon said unto them, 'From the very moment wherein the camel dropped me, and [the saint] laid his hands upon all my body, I became healed.' And immediately the archon went to the bishop, who baptized him, and all the people of his house, and all his slaves, whom he set at liberty, and they left in peace. And he gave to the shrine of the saint all the materials which he had collected for the building of his own house, and the wood, and the stone, and all his bricks. And he sent them into the shrine, together with fine gold, and many cart-loads of materials. And he himself worked with his own hands among the workmen, and all his men did likewise, and all his beasts worked [for the saint] for nothing. And he said unto those who were working, 'Continue, and

A5 build the house of this mighty man.' And he died, according to the fate of all men, before the martyrium was completed. ΛH Glory be to God, and to His holy martyr Saint Mercurius!

The Sixth Miracle of Saint Mercurius.

And it came to pass that, when the building of the martyrium of Saint Mercurins had once been begun, it progressed rapidly, for the materials were abundant, and the workmen on the shrine of the saint were many. And after these things a certain man in the city came and walked about the shrine, and when he saw the timber and bricks for the shrine of the martyrium he marvelled, and he coveted some of the wood which was lying about. And he said, 'I have need of this fine plank of wood, and I am going to carry it off.' And he went to where the wood was, and lifted it up on his back, and he walked away with it until he came to within a short distance of the city. He then lost his way, and did not know where he was walking, because the saint had made his mind to wander, and at length he came and stood at the door of the poor man, the steward of Saint Mercurius, unto whom the saint used to appear. Now the man who had stolen the wood did not know whither he was going. And, behold, the saint spake unto the steward,

and said unto him, 'What doest thou sitting here [idle]?

Behold, the wood is being stolen from my shrine! Rise up, and go to the door of thy house, and there thou shalt find the man with the wood on his back, and he

is staggering about hither and thither, and he doth not know whither he is going. Now it is I who have made him lose his way, and I have prevented him from knowing where he was going, until at length he came to this place. Thou wilt see him there carrying the wood which he hath stolen.' And when the thief saw the house in front of him, and that one had opened the door to him, he recognized that the opener of the door was the steward of the martyrium, for his understanding had returned unto him. And straightway he cried out, saying, 'One is the God of Saint Mercurius! Have mercy upon me, and be not angry with me, and bring [not] evil upon me. I have sinned against thee and I have stolen thy wood.' And, behold, the saint spoke again unto the steward, saying, 'Speak thou unto the man in this wise: Why didst thou dare to come and commit this outrageous robbery at my shrine? Moreover, the wood which thou didst go and steal was given unto my shrine [by men] for the redemption and salvation of their souls. But through the compassion of God, behold, I will set thee free. Take the wood and carry it away and lay it in the place wherein thou didst find it, and then get thee to thine own house. And when the morning hath come let him proclaim what hath been done to him, in order that others may fear, and may not again steal the building materials from my shrine, lest I bring evil upon them.' And when the saint had said these things he disappeared from the steward.

And the poor man rose up, and came forth, and he found the man with the wood on his back, standing by the door of his house; now the thief knew not whither he had come. And he was saying, 'O Saint Mercurius, have compassion upon me, and have mercy upon me, for I have sinned, O my lord.' And the poor man spake unto him, saying, 'O my beloved brother, whence camest thou carrying [this] wood on thy back? I say unto thee this wood belongeth to Saint Mercurius; moreover, tell me all that hath happened unto thee.' And the man told him how he had carried off the wood, and how Saint Mercurius had made his mind to wander so much that he at length arrived at the door of the house of the poor man without knowing what he was doing. And the man unto whom Saint Mercurius [was wont to appear] announced to the man who had stolen the

wood everything which Saint Mercurius had declared unto him. And when the thief had heard these words he marvelled and said, 'I will not do it for one day only, but if the God of Saint Mercurius will graciously grant unto me health, I will never cease to labour at his shrine until it be finished. And I will proclaim his mighty power in every place whereinto I shall go.' And straightway his senses returned unto him, and he departed to his house, and glorified God and His holy martyr, and he lay down and slept until the morning. And when daylight appeared [the thief] proclaimed in all the city what had happened. And he went to the place where the wood had been brought, and he lifted it up on his shoulders—now every one was looking at him—and he carried it to the shrine of the saint, and laid it down in the place wherefrom he had taken it. And great fear fell upon every one who saw him,

and no other man again laid a hand upon any other material for the shrine until it was completed. And the man [who had stolen the wood] did not cease to toil in mixing mud and making bricks for the shrine of the saint until [the building] was completed. And he glorified the

God of Saint Mercurius.

The Seventh Miracle of Saint Mercurius.

Hearken also, O my beloved, to the following great miracle, which is to the glory of the God of Saint Mercurius. And it came to pass that when the building of the shrine had been successfully finished, and it had been beautified with adornments of every kind, they made and placed in it a screen (or, grating) made of shouebe wood. Now there were three large shouebe trees which were the property of the woman unto whom Saint Mercurius had given the light, and these had belonged to her blessed husband, who before his death had intended them to be made into a large kiubél. And besides [these], when God visited him, according to the fate of every man, and he died, he left very large possessions to her. Thereupon the apse was made of good and sound shouebe wood. And when a very large number of men had been gathered together to lift it up into its place, a few of the workmen said among themselves in a jesting manner, 'I really do wish that the heart of Saint Mercurins would be gracious unto us who are building his martyrium, and that he would make the shouelle-wood apse to put forth branches, laden with fruit, just as if it were growing, so that we might eat thereof.' And suddenly, whilst yet the words were coming out of their mouths, the wood sent forth branches laden with very fine ripe fruit.

And when the multitude saw what had taken place, they cried out with a loud voice, and glorified God, and His holy martyr who doeth great and mighty and marvellous things. And certain zealous men brought away some of the fruit, and laid it up for themselves in their houses as a phylactery. And O how very many were the cures which were performed by means of that fruit! And the multitudes ate, and drank, and gave thanks unto God and to His holy martyr, Saint Mercurius. And every person who was in the city and in its neighbourhood, both small and great, heard of this, and they came with one accord to see the great miracle; and both men and women came and saw what had happened, and [learned] that it had been done by the righteous man.

And there was in the city a certain Jew who was called Gaipios, and he behaved in an uncouth and savage manner to every man, more especially to the Christians. And he too heard of the wonderful thing which had taken place in the shrine of the saint, and he said, 'I will go and see if these things which these Christians are saying are true or not; peradventure they are telling lies.' And he commanded one of his slaves to saddle a white she-mule, and he mounted her, and he said unto his servant, 'Come, and let us see the stupid fraud which the Christians are

celebrating.' Thereupon they set out together, and went on until they came to the shrine of Saint Mercurius, and the Jew went into the shrine riding upon his beast. And one of the Christian young men who cleaned and tended the shrine said unto him, 'Whither goest thou, O godless man, with this beast? Wouldst thou go into the church of God [riding upon an ass]?' And the Jew paid not the smallest regard to him, nor to his words, but he went in and stood still, and looked up into the apse, which was laden with fruit and leaves that seemed to be growing upon a tree in the ground. And the Jew said, 'Who is it that hath been adding leaves which are out of season to the crowns?

They tell lies about the saint in saying that it is he who hath done this.' And the incorruptible young man, who had at first spoken to the Jew about [bringing] the beast upon which he was riding [into the shrine], answered and said unto him, 'He who shall destroy thee forthwith is he who maketh manifest all the miracles.' And straightway [the Jew] was filled with wrath, and in a mighty passion he rode his beast at the young man in order to trample him under foot. And straightway the feet of the mule sank down into the ground, as if it had been mud, and the Jew fell upon his face, and cut himself on the stones and bricks which were lying scattered about on the floor of the building. And, behold, straightway Saint Mercurius came to the door, and he was accompanied by an angel, and he was holding his spear in his hand. And he said unto the Jew, 'What doest thou in this place, O thou man? . . . This place is not one in which to stable beasts, [though] thou hast brought thy mule into it. The leaves (or, foliage) are out of season, and so likewise is the fruit. Thou hast come into this place for the purpose of driving away those who are working at my shrine.

Thou wilt neither work thyself [for me] nor wilt thou let others work.' And straightway the saint thrust his spear into the middle of the body of the Jew, and his bowels came out, but no man saw the saint except the Jew, whom the saint was piercing. All they saw was a man lying stretched out upon the ground in a state of unconsciousness, and knowing nothing whatsoever about what had happened to him.

And it came to pass that after a time the Jew cried out with a loud voice, saying, 'O Saint Mercurius, help thou me in this hour of necessity, and I will never, never again be ignorant concerning any of the saint's deeds. And if thou wilt shew mercy unto me, and wilt bring me out of this sickness, I will become a Christian. And I will make and dedicate a stele to thee whereon thou shalt be represented in all thy glory, and I will make thee [to appear as thou art] now, with thy spear thrust into me; and I will also make a figure of myself lying prostrate under thy feet, in great shame and helplessness. And I will gild thy figure with the finest gold, and will [inlay it] with precious stones which shall sparkle like fire, that is to say, with chrysolites, and the figure of thy spear I will inlay with precious stones of great

price, that is to say, with diamonds. Help thou me, O my Lord Mercurius.' And having said these words he fell back prostrate and lay there half dead.

And after these things the angel of the Lord spake unto Saint Mercurius, saying, 'Withdraw thy spear from him, if he will truly believe in our King the Christ. Far better is the sinner [who repenteth] that he hath sinned than a righteous man, and there is joy among the angels over a sinner who shall repent of his sins, even according to what the Saviour told His disciples when He was with them, saying, "Let Thy mercy come to him, for he is without knowledge."' And the saint released the Jew. And when his senses returned to him, he related unto the multitude that were gathered together everything that had happened to him, and they glorified God Who worketh these miracles by the hand of His holy martyr. And after these things the man rose up, and departed to his house, and he related to his wife and to his servants everything that had happened unto him; now he had no son, for [his wife] was barren. And on the morrow he said unto his wife, 'Whatsoever God willeth let it come to me.' And

xx xxH he took his wife and his servants, and he went to the bishop, who baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And the bishop called the π (sic) name of the Jew Zacharias, and that of his wife Elisabeth. And when he had gone into his house he knew his wife, and she conceived two male children at one time. And when nine months were fulfilled, she brought forth male twins. And she called the first-born Mercurius, after the name of the saint, because, [said she], 'I have obtained salvation through him'; and the second she called John, after the name of the Baptist. And after all these things the Jew summoned an artificer in metals, and gave unto him ten pounds of fine gold, and a number of very fine precious stones, and the artificer made a portrait figure of Saint Mercurius, holding in his hand his spear, which was inlaid with diamonds. And he made also a figure of himself (i. e. of the Jew) in gold, inlaid with precious stones, [lying] at the feet of Saint Mercurius, who was thrusting his spear into his body. And the Jew took this stele into the church, and after it had been consecrated πa at the shrine he deposited it in the sanctuary, where it remaineth to this day. And it is at this moment a testimony of the miracles of the holy martyr, Saint Mercurius. In the peace of God! Amen.

The Eighth Miracle of Saint Mercurius.

And it came to pass that, after the shrine of the saint had been consecrated, the report of the miracles which were performed therein spread abroad into every region. And a great multitude of people came to visit his holy relics, and worshipped them, and those who were sick obtained healing, and departed to their houses. And he (the saint) cast out devils, and the people paid many vows and gave offerings to his shrine. And there was a certain archon who lived on an estate which was nigh unto this place, and who was called, according to his name, that is to say, 'Kuri[o]s

Hermapollo.' And he had a little daughter, who was an only child, for he had not begotten a son, and had no child except her. He [IIb] had brought her up [from the time when] she was a little orphan, and he was wont to regard her in the same way as he regarded God. And he heard of the mighty deeds and miracles of Saint Mercurius, and he rose up and took as a little benefaction thirty oboli, and he went into the shrine of the saint, and he prayed, and gave the thirty oboli to the steward of the shrine. And the clergy made a great feast in his honour, for they were very hospitable men, and they drank a large quantity of wine, and they ate very much food, and they pleased the archon very greatly.

And when at length the opportunity offered itself the archon said, 'Of what thing have ye need? Tell me, and I will dedicate it to this shrine.' And the clergy and the steward said unto him, 'We wish to have a good bier whereon we can carry the body of the martyr.' And the archon made answer, saying, 'If the God of Saint Mercurius will fulfil the petition [IIC] which I shall make, I will have made a bier for the martyr. I will decorate it with the finest carvings in ivory, and it shall be like unto the couches of the Roman Emperors.' And after these things the archon laid himself down to sleep in the night, and behold, Saint Mercurius appeared unto him in the form of a general, and he said unto him, 'When thou shalt have risen up, and mounted thy beast, and entered into thy house, do not omit to have this bier made for me even as thou hast promised. For I know that thou art liable to be a little careless about the ordering of the bier concerning which the clergy informed thee in the evening. Now I will not make a bargain with thee, but I know that after a certain time thou shalt beget [a son]. Come to my shrine, and I will shew mercy unto thee.' And the archon awoke from his dream, and he marvelled exceedingly.

And when the morning was come the archon went into the church and worshipped before the body of the martyr, and [IIa] ne he came forth and mounted his beast, and departed to his own house. And when the day had arrived whereon the archon was to come into the martyrium of the saint, a certain archon of the city, hearing that his daughter was a virgin, and that she was very beautiful, sent some of the people of the city to him, saying, 'I wish to take thy daughter to be my son's wife. And I will give thee [for her] a crown (or, sceptre) in gold and silver, and men slaves and women slaves, and camels, and ships with crews that sail on the sea, in such numbers as befit the honour of thy greatness.' Then the mother of the maiden, that is to say, the wife of the archon, called to him, and she informed him of the matter. And the archon said, 'If I cannot find a young man whom I can bring into my house, and to whom I can transfer all my income, I shall never be able to let her leave me; and besides her I have no other child. I regard her as I regard God.' Then the wife of the archon told everything [which the archon said] to the women who had come [from the other archon], and they departed sorrowfully, and reported the matter to the young man and to his parents, and they were grieved exceedingly, and spake never a word.

And when the evening had come the parents of the young man called to their son, and they spake unto him about several other maidens in the city, but they did not please the young man; on the contrary, he was sad of heart because of the maiden. Now he knew that she was exceedingly beautiful. And the young man was still a minor, and he attended school (or, college), and was under the direction of his master. And the master was in the habit of sending the young man daily to the maiden, and he told her the things which his master wrote down for him upon his writing tablet. And besides this the young man, because of the intensity of his love for her, would spend the whole night lying on his bed pondering what he could possibly do to obtain possession of the maiden, either by lawful matrimony or by fornication. In short, he continued to be in a very sorrowful state, but he told no man [the cause] of his sorrow.

And it came to pass that in less than a month after these things had taken place the mother of the young man died, and because of his great grief for the young man's mother the archon did not again seek out a wife for his son. And as for the young man, his mind never ceased to run upon the maiden, and he pined away daily, and at length he came nigh to die. And he paid visits to many magicians, for he wished to compel the minds of the parents of the maiden to incline to the giving of her to him, but he did not attain this object. And at last he found a mighty magician who said, 'I will make thee to see her, and thou shalt have speech with her several times mouth to mouth.' And the young man by reason of the intensity of the desire of his heart for [the maiden]

[One leaf, or more, wanting] the corner. And they made the wooden supports to stand on bases, and they carved leaves in ivory [and affixed them to them]. And they made the bier, and they fastened to it the image of the martyr made in brilliant precious stones, and three crosses of gold and three crosses of silver. At length the bier was finished satisfactorily, and with great splendour, and he laid the bier upon his beasts by night, and he and his wife, and his sick daughter, and his servant set out and arrived at the shrine of the saint on the third day, which was [the day of] the festival of Saint Mercurius, that is to say, the twentieth day of the month Athor. And when the clergy saw the bier they marvelled exceedingly, and they sang hymns of praise, and they took it into the church. And the archon, and his wife, and his daughter went into the martyrium, and they worshipped before the body of the saint with great joy. And the steward took them away into a place by themselves, where

[?] they rested from the fatigue of the journey. And their [?] daughter was suffering greatly, because her disease, which was like unto that caused by a devil, was aggravated by the church. And, behold, Saint Mercurius arrayed himself in the garb of a general, and he went to the city of the archon, and entered into the house of the young man who had brought the serious sickness upon the maiden.

And he appeared unto him in a very terrifying manner, with his drawn sword in his hand, and he struck him thrice with [the flat] of the sword, being full of wrath. And the young man awoke from his sleep, and he saw the holy man standing over him, face to face, and he rose up quickly upon his bed so that he might leap to his feet and make his escape. And straightway he fell upon his face at the feet of the saint, who continued to beat him very severely for a long time. And the young man kissed the feet of the saint, saying, 'Woe unto me! I am a sinful man!' And he wept, and he said, 'What is the sin which I have committed against thee, O my lord?' And

the holy man said unto him, 'Hast thou never heard what [?] is written: "Thou shalt not curse the governor of thy people, neither shalt thou [raise] thine hand against the anointed of the Lord?"' And the young man said, 'It is thus written, my lord. But tell me thy name, and do thou make me to know my sin, for I repent of my sin, and I know that there is repentance [for me].' And the holy man said unto him, 'I am Mercurius, who work these miracles in this city of Caesarea. I have come to scourge thee and thy magician, who hath caused this severe illness to fall wrongfully upon the daughter of Hermapollo of this city. But inasmuch as I see repentance in thee, I will not destroy thee this time. Only take heed, and when thou risest in the morning forget not to go unto the magician who is causing [this] sinful thing, [and bid him cease]. And when thou comest to my shrine thy joy shall be fulfilled in every particular.' And the young man said unto the saint, 'I myself will come joyfully, but perhaps that magician will not agree to come.' And Saint Mercurius answered and said unto him, 'Deliver thyself, and do not permit that man to come and assume authority over thee.' Then the holy man disappeared from him.

And when the morning had come the young man went to [his] father, and said unto him, 'My father, help me. I wish to go to the shrine of Saint Mercurius and pray.' And his father cherished him exceedingly, for he had no other child besides him, and he said unto him, 'Go, my son, but do not tarry in coming back, for my bowels yearn for thee, O thou light of mine eyes.' And he gave him a large quantity of goods, and three male slaves to escort him on his way. And he travelled on his way in great haste, and came to the city wherein lived the man who was a magician. And the young man said unto him, 'Magician, rise up, let us go to the shrine of Saint Mercurius, and pray there'; and he related to the magician everything which had happened unto him. And when the magician heard that the man and his daughter were in the martyrium of the saint he was afraid, and he said, 'If thou wert to kill me at this moment I would not come [with thee] to the shrine of Saint Mercurius, for it hath been revealed unto me that the father of the maiden will kill me because of [the illness of] his daughter.' And straightway the young man continued his journey, with great strenuousness, until he came to the martyrium of the saint in great fear; and he worshipped before the body of the saint, and he saw the maiden lying as it were on the body of the saint, and her father and her mother were crying to the

saint to help her, and he afforded her some relief (?). And the young man called the steward, and gave to him ten oboli. And the archon, who was the father of the maiden, looked [behind,] and saw the young man, and he recognized him, and he went

[?] [?] 3 I to him, knowing nothing about the matter, and saluted him, and enquired of him concerning the health of his house. And when the two of them had prayed the archon urged the young man, and took him to the upper chamber wherein he lodged, and they ate and drank together, and the young man saw the maiden, and he rejoiced exceedingly; but he was grieved for her because she had suffered torments, and the [?] heart of her parents was shamed because [she had not recovered] from her illness. And besides this the young man was afraid that the martyr would not appear, and, in short, there was very great anxiety in the heart of the young man. And Saint Mercurius appeared to the father of the maiden, and he lifted him up as he lay upon his bed, and he took him outside the place wherein he slept, and he said unto him, 'Give thy daughter to the young man who is with thee, if thou wishest to have her healed, and do not seek out evil in him, lest some other trouble, far more serious than this, come upon her.' And he informed him that after three [months] had passed his (the young man's) father would die, and that the young man would attain full age, and he said, 'Neglect not to take him for thy daughter after the death of his father.' And the saint told him how the young man had caused magic to be worked upon his daughter, and how she had fallen sick through his longing for her; and he also told him how he himself had appeared to the young man, and how he had chastised him with his own hand, and concerning everything which had happened to the young man until he came to the martyrium. And when Saint Mercurius had said these

things he disappeared. And the archon awoke from his [?] dream, and he smelled a very strong sweet smell, and he said, 'Verily it is Saint Mercurius himself who hath come and appeared unto me.' And he continued to think about the young man, and about what he had done to his daughter, because of his desire for her, and about the giving of his daughter to him, and he pondered and wondered whether or not it would be the wish of the saint to make the mystery clear, and whether he should keep [the matter] secret. And whilst he was meditating upon these matters a trumpet was sounded to make all those who were sleeping in the shrine to get up, and to come to church, and to sing hymns with the 'lovers of work' (?), because it was the day of the great festival of the saint, that is to say, the twentieth day of the month Athor. And the people rose up, and arrayed themselves in white garments with joy, and they came into the church, and they continued to sing hymns until the day came. And the archon also rose up, and he called his wife and his daughter, and they came to the shrine, followed by their slaves, and the young man also came with his slaves,

and they went in and worshipped at the body of the saint; and they rejoiced. And the young man looked at the bier and [?] marvelled at its beauty, and he found the magician tied to the bier of the martyr like a muzzled dog. And when he saw the young man he cried out, saying, 'Woe is me, O my lord brother. Come and look upon my most wretched state.' And the young man said unto him, 'Wherefore hast thou come into this place?' And the magician said unto him, 'O my brother, it came to pass when thou didst depart from me that Saint Mercurius came to me, and he gagged me, and he brought me hither, and tied me up to this bier, and the people treat me with scorn.' And forthwith he cried out, 'Help me, [O] my beloved brother, for even whilst I am talking to thee the saint is slapping my face, and I am greatly shamed.' [And the young man] said unto him, 'Have they not informed thee concerning the mystery—that it hath been revealed? Why lost thou seek to make it manifest?' And behold, immediately, a demon leaped upon the magician, and he overpowered him, and thrust him to the ground, and cried out, saying, [?] Let me alone. I will teach him! Saint Mercurius hath commanded me [to do so], for very great are the blasphemies which he hath made (i. e. uttered) against God Who made

3 I 2 him.' And behold, a devil took possession of a woman also, even in the presence of the body of the saint. And when the Eucharist was ended all the people gathered themselves together to see how the saint had put to shame the devils. And the archon came and sat down. And the woman who was possessed of the devil cried out, 'O Hermapollo, ...' the evil of this magician, for it is he who hath enchanted (or, bewitched) thy daughter. And, moreover, give thou thy daughter to the young man, according to what thou wast told in [thy] dream, otherwise she will never be healed. And do not thou neglect to accept the person of the young man for thy daughter's sake, for his father hath only another three months [to live]. And after these things thy heart shall have rest.' And the heart of the archon's wife wondered by reason of the things which she had heard;

and behold, immediately the mother (?) of the maiden looked [?] upon her, she was relieved of the torturing pain, and she was as if she had never been ill at all. And the woman through whom Saint Mercurius had spoken said unto the magician, 'From this moment onwards thou shalt never dwell among men, but thou shalt flee to a remote place, and thither shalt thou abide by thyself in the wilderness until the day of thy death.' And he (Mercurius) rebuked the spirit which was in him, and cast him out, and he made good his faculty of sight, and the magician departed into the desert, and there he dwelt until the day of his death. And when the day of the festival was over Hermapollo mounted his beast, and he, and his wife, and his daughter, and his slave[s], and the young man, and his slave[s] departed, and they came to their native city. And the archon announced to his wife everything which the saint had said to him in the dream. And when his wife knew (or, understood) what the archon told her of the dream she saw that what he had told

1 Text illegible.

her was the same as that which the saint spake by the mouth of the woman who was possessed of a devil. And when the people heard [these things] a great trembling of heart took place in their midst, and they sent messengers to him, and they ate and drank with him. And they told him, saying, 'Cease to be anxious, and we will arrange the marriage according to what Saint Mercurius spake unto us.' And when the young man heard these things he rejoiced exceedingly; and when the feast was ended the young man went into his house, and he told his father everything, and his father rejoiced exceedingly. And when the morning had come the father of the young man gathered together all the rich noblemen of the city, and they came to the house of Kuri[o]s Hermapollo, and they spake to him concerning his daughter. And they agreed together, and the archon gave her a large quantity of gold and silver, and numerous ornaments of jewellery, and men slaves and women slaves, and boats and ships with crews that sailed the sea. And they brought singers, and players upon pipes and tambourines and [other] musical instruments, and play actors, and acrobats and buffoons, and they celebrated the wedding with very great pomp and ceremony. And one week later a very large number of rich men and a very large number of archons were invited, and they celebrated the wedding with great splendour and they rejoiced exceedingly.

And within three months after the wedding the father of the young man died at a ripe old age. And when the days of mourning were fulfilled, the young man took his gold and his silver, and all his possessions, and his slaves, and brought them to the house of his father-in-law, and they remained together until the day of their death. And they (i.e. the young man and his wife) used to come every year to the shrine of Saint Mercurius, on the day of his holy festival, and pray there and give thanks unto God, to Whom belongeth mighty miracles. And, O my beloved, ye see these great and gracious acts which God

[?] [?] performeth for His chosen ones from time to time! And, O ye God-loving people, I wish I could set a few of them before you; but I know that I have not the strength to complete the description of the miracles [of any one] of the saints, especially those of the martyr Saint Mercurius! And, moreover, moderation is good in everything. Blessed be every one who readeth [The rest is wanting]

XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr

(Brit. Mus. MS. Oriental, No. 6802) The Encomium Which SAINT APA ACACIUS, BISHOP OF CAESAREA, PRONOUNCED IN THE [A] MARTYRIUM WHICH WAS BUILT IN THE NAME OF SAINT MERCURIUS, ON THE DAY OF HIS HOLY COMMEMORATION, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH ATHÔR, WHEREIN HE PRAISED THE NUMEROUS MIGHTY DEEDS AND MIRACLES WHICH TOOK PLACE THROUGH THE HOLY MARTYR, SAINT MERCURIUS. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING BE WITH US ALL TOGETHER. AMEN.

Verily, 'the light hath risen upon the righteous,' in respect of this Saint Mercurius, according to the words which the sacred singer, the father of the Christ according to the flesh, the righteous king, the hymn-writer, David spake. He crieth out, he crieth out with his sweet voice, and he singeth to his harp with the plectrum in his hand, saying, 'The light [A] hath risen upon the righteous.' And again he saith, 'The light hath risen in the darkness for those who are right in their hearts.' The Christ Himself saith in the Gospel, 'Then shall the righteous shine like the sun in the kingdom of their Father.' Now Saint Mercurius . . . . . was a pagan before thou didst know the Christ well. And having buckled on his armour he went forth to fight against the Barbarians. Now before these things he served as an officer under Decius, the lawless Emperor. He took in his hands arrows, and ceased (?

not to destroy the Barbarians with them. And the angel of the Lord came down from heaven, and gave unto him a sword, saying, 'Destroy the Barbarians [with this] . . . . . [several words are wanting here] it is seemly that we should manifest great readiness of

disposition towards them (i. e. the gods), and that we should pay honour and glory unto them according to their merit, and offer gifts and offerings in return for the good things which they have performed for us in times past. We order the doors of all the temples to be opened, in every city and in every town, from Rômania [in the north] to Pilak (Philae) and Kûsh in the south, and incense to be offered up therein to the glorious gods, and their worship to be performed therein with great zeal.

And we command that no Christian shall be allowed to appear in any sacred place, and that the governors of the provinces shall pursue the Christians in every place, whether bishop, or presbyter, or reader, or monk, or layman, or male, or female, or soldier, or peasant, or civil officer; in short, every class of man [that existeth] for thé administering of my kingdom, and shall compel them to offer up sacrifices to the glorious gods. And whosoever shall gainsay (or, resist) my command him shall they deliver over unto severe tortures of various kinds until he dieth.'

Then Decius, the lawless Emperor, ordered the herald to make a proclamation throughout the whole city, saying, 'Take heed, O all ye people, whether soldier or peasant, and every man of every class and of every age whatsoever, and come, all of you, to the temple of the gods and offer up sacrifice to them therein. Build firmly altars at the gate of the temple, offer up sacrifices upon them, frankincense, and bulls, and goats, and feathered fowl, and let the firmament be filled full with the smoke of the heavy fumes of their burning carcases.' And there was great quaking among the Christians, for [the servants of Decius] pursued them, and beat them, and dragged them to the gates [of the temples], and to the secret shrines, and they compelled them to offer up sacrifices. And there was very great trouble in every place, for the tyrant commanded [his soldiers] to produce before him every kind of terrifying instrument of torture in order that when the Christians saw them they might fear the glittering swords, and the iron beds, and the instruments for drawing out the sinews, and the knives for slitting and cutting out the tongue, and the metal helmets, and the sharp butchers' knives, and the brazen cauldrons filled with boiling bitumen, and the brazen cauldrons filled with [boiling] oil (?), and the wheels with knives attached thereto, and all the other terrifying instruments of torture.

And that impious Emperor said, 'Whosoever shall gainsay (or, resist) my command I will gouge out his eyes, I will tear out his tongue, I will take out his entrails, I will cut through the soles of his feet, and I will take out his brains, and the rest of his body I will give to the fire that it may consume it.' And when the men who were pious saw these things great despair laid hold upon them, and they were afraid, and they dropped their hands by their sides in helplessness. Every man was delivering his neighbour over unto death, fathers were delivering their sons over unto death, and forgot the truth (i. e. tie) of nature, and brethren dragged

out [brethren], and thrust them forward, and delivered them over unto death. And every one who confessed the Name of Jesus was greatly disturbed.

And there was in the army a certain valiant young man c̄ c̄ whose name was Mercurius, and he was an officer in the Martusian regiment, and he feared God. He was exceedingly goodly in appearance, and the whole army loved him because of his intelligence and his cultivated manners. He was by race a native of Cappadocia, and he was a Christian from his childhood, and his parents were Christians. He was a mighty man in battle, and God was with him in all his works. And when the tribune saw that he was far advanced in his knowledge of the theory and practice of the craft of the soldier he made him a commander of his regiment. And when the Emperor saw the valour of the young man he loved him, and clave to him, and took counsel with him about the affairs of the Government. And it came to pass after these things, when the persecution had spread abroad, that the heathen Barbarians revolted against the Romans. And the Emperor Decius and the whole Senate found themselves in a position of great difficulty through their great lack of troops and equipment, and through the defeat which had come upon them suddenly. For the Barbarians had fought against them with such success that they captured the great country of Armenia which was on the frontier between them and the Romans. And the Emperor Decius commanded the soldiers of every troop and regiment to be called up to go to the war and to fight against the Barbarians. Then the Emperor reserved for his own command certain armies and regiments, and he marched out to do battle with the Barbarians. He crossed the Euphrates, the great river, which is on the frontiers of Armenia, and he conquered the Barbarians in the twinkling of an eye, and defeated their king and his army.

And it was at that time that the great valour of this noble man, Saint Mercurius, the true believer, the commander of the Martusian regiment, was revealed. He was a man who was perfect in his service of God, and in his daily life and conversation he practised piety of every kind. The Word of God was sweeter than honey in his mouth every moment. And it came to pass that one night when he was sleeping among his troops, having finished reciting his prayers, he lost consciousness for a little while. And behold, the angel of the Lord stood over him, and touched his side, and awoke him. And the angel had a sword in his right hand, and his appearance was awe-inspiring, and he was arrayed in the panoply of war which was marvellous [to behold]; and when Saint Mercurius saw him he was greatly afraid. And the angel answered and said unto him, 'Mercurius.' And Mercurius said unto him, 'Behold me, O Lord.' And Mercurius opened his eyes, and when he saw the angel he was greatly afraid, and he thought that he was one of the imperial officers or a general. And the angel reached out to him the sword which was in his hand, now it was in his hand and drawn from its sheath, saying unto him, 'Take this drawn sword which is in my hand, for by means of it thou shalt destroy the whole host of the Barbarians. I am the Commander-in-Chief of the hosts of the Lord.

I have come to help thee and thy fellow soldiers who believe in the Lord Jesus the Christ. Now therefore conquer and prevail, for I will be with thee until the end of thy strife, in peace. Behold, the time hath come, and behold, the contest is arranged. Strive in such wise that thou mayest receive thy strength, for no athlete receiveth the crown unless he hath striven skilfully, and the husbandman who hath toiled strenuously is he who receiveth the fruits first. Now, therefore, hearken unto the words which I shall speak unto thee, and delay not to place thy confidence in the Lord thy God. For a mighty contest is prepared for thee, and thou shalt be a valiant martyr. The fame of thy martyrdom shall be bruited abroad throughout the whole world, and every one who heareth concerning it shall marvel at thy valour, and they shall glorify God because of the mighty deeds, and miracles, and works of valour which the Lord thy God shall have performed for thee. Great tortures await thee at the hands of the lawless Emperor, and cruel tribulations; but endure patiently, and thou shalt receive a crown incorruptible. Whosoever is held to be worthy to touch thy body shall be saved.

And if any man shall be in any need or necessity, or shall be suffering torture (?), or [in peril] in the desert, or in peril by sea or by river, or in tribulation, or in prison, if he remember thy name with faith, and call upon thee, he shall be saved. Whosoever shall build a shrine in thy name, and shall give an offering in thy 15 name on the day of thy commemoration, on them will I bestow my blessing and happiness in their habitations, and I will never allow them to lack anything whatsoever. Of the man who shall make a copy of the book of thy martyrdom I will tear up the bill of indictment of his sins, and I will nevermore remember all the evil deeds which he hath committed, and I will bestow him upon thee as a son in my kingdom. And behold, I will bestow upon thee three crowns; one for thy riches (sic), one for the sufferings which thou hast endured in My Name, and one for thy virginity. Be strong and prevail, for I am with thee.' And when the archangel had said these things unto him he went up into heaven surrounded with splendour. Now, when these men who were round about Saint Mercurius saw the great vision which 16 appeared, they became like unto those who are dead.

And on the morrow the Emperor Decius commanded his officers to set the hosts and troops in battle array, and when they had arrayed themselves in the panoply of war to attack the Barbarians in battle. Then the truly valiant man Saint Mercurius set out to attack the host of the Barbarians, and he rushed in among them through the power of God which was with him. And he lifted up his eyes to heaven, and saw the Archangel Michael, who was in the form of a general of the army. There was a drawn sword in his right hand, and he reached it out to Saint Mercurius, saying unto him, 'Be of good cheer! Take this sword, and make thy way to the Barbarians, and slaughter them therewith in the Name of the Christ Who shall give strength unto thee.' And Saint Mercurius stretched out his hand and took the sword from the hand of the Archangel Michael, and he set out for the hosts of the Barbarians.

And he slaughtered them in the Name of the Christ, giving them no quarter, until his hand stuck to the sword by reason of the great quantity of blood [upon it]. And he destroyed the Barbarians with an exceedingly great and severe slaughter that day. And the remnant betook themselves to flight and made themselves invisible, and these fire from heaven consumed. And when the Emperor saw the deeds of valour which Saint Mercurius performed, through the strength of God, which was with him, he rejoiced exceedingly over the victory and the conquest which had accrued to the Romans. And the Emperor bestowed upon Saint Mercurius great honours and very many possessions, and he determined to make him the captain of the Martusian regiment.

And it came to pass after these things that the Emperor Decius commanded all his army, and all the troops and companies thereof, and the exarchs, and the generals, and the patricians, and all the Romans of senatorial rank, to assemble in the temple of Apollo, and to offer up sacrifice. Then, when the blessed man perceived the grievous error which had obtained dominion over the Emperor and over the army through the Devil, he withdrew himself from them, and he went into his house, and he made supplication unto the Lord, saying, 'O Lord Almighty, the Father of our Lord Jesus the Christ, take good heed unto Thy clay which Thou hast fashioned, and scatter Thou abroad the stumbling-blocks which the Devil hath cast into the hearts of all mankind. Stablish Thou the hearts of the people, and of [every] one who feareth Thy Holy Name. O Lord, give Thou strength

i i to Thy Church, so that every one may believe in Thy Holy Name. Glory be unto Thee, and unto Thy Good Father, and unto the Holy Spirit, for ever and ever. Amen.' And it came to pass that when the Emperor had come to the door of the temple, the whole army was gathered together inside it to offer up sacrifice, each one according to his rank. And when it came to the turn of Saint Mercurius to offer up sacrifice, he was not to be found among the soldiers. And when the Emperor had sought for him, he found him in his house sitting in sackcloth and ashes, and he was grieving exceedingly over the great schism which had arisen throughout all the world through the Devil. Then certain of the soldiers of the regiment of Mercurius made their way to the Emperor, and they laid information against the blessed Mercurius, saying, 'O our Lord Emperor, live for ever! Thy glorious sovereignty hath commanded all classes of men to offer up sacrifices to the glorious gods. Behold now, there are those who are nigh unto thee, and who are attached to thy personal service, who treat thy glorious decree with contempt, to wit, Mercurius, who is under the rule of thy kingdom, and whom thou hast exalted to honour, and thou hast bestowed upon him the rank of Count, and hast set him over the regiment. So great is this honour that the whole of the Roman army, when it heard of it, glorified him, and put

itself into subjection to him because of the great honour which thou hadst conferred upon him. Behold, he hath treated thy sovereign power with contempt, and he hath not joined us in the temple to offer up sacrifices to the gods; but he hath gone into his house, and stripped off himself the insignia of his rank, and hath thereby disgraced the Roman fame, and hath cast a blemish on the holy law. We found him in his house, sitting in sackcloth and ashes, and praying to the Lord his God with tears. And he was persuading every one to turn away from the worship of the gods, and was making them follow Jesus the Nazarene, Whom they crucified, and he said, "It is He Who is God; He created the heavens and the earth"; in this wise he was making every one withdraw from the gods.'

And the Emperor spake unto those who related these things unto him, saying unto them, 'These things which ye say unto me about Mercurius, who was attached to me, to the effect that he treateth me with contempt, may be true; nevertheless, let two of the officers who are here go and summon him hither, so that I may know that these things which ye say unto me about him are really true or not.' Then they brought the blessed Mercurius into the presence of the Emperor Decius. His eyes were filled with tears, he was arrayed in the garb of humiliation, and they set him in the presence of the Emperor. When Decius saw him in the garb of humiliation he shook his head, and he found it very difficult to understand what had happened [unto him]. Then he spake unto Mercurius, saying, 'Mercurius, tell me what hath happened unto thee, and what excuse thou hadst for treating with contempt the great honours and the high rank which I have bestowed upon thee. I held thee to be worthy of the forethought of the gods, and thou hast reckoned as dross the high rank which I conferred upon thee, which was above that of every one else in the Army. Furthermore, explain unto me whence this error hath come to thee. The whole of the Roman army is assembled in the temple to offer sacrifice to the righteous gods, and it is thou only who hast separated thyself from the troops. And further, tell me what is the country of which thou art a native. Did thy parents call thee by this name [of Mercurius]?'

And the blessed Mercurius answered and said unto the Emperor, 'Thou wishest to know of what country I am a native: listen, then, [and I will tell thee] about my origin (or, kin). I am a native of Cappadocia, so far as this world is concerned; but as for my own native city, I belong to the heavenly Jerusalem, the mother city of the saints. The name which my parents gave unto me originally was Philopator, the interpretation whereof is "lover of his father", but R̄R when I became a soldier I was called Mercurius by the commander of my regiment. I am a servant of Jesus the Christ, my Lord, the Son of the Living God.' And when the Emperor heard these things he remained stupefied for a very considerable time. Then he shook his head, saying, 'Cast away from thee this silly boasting and this mad idea of thine, and get thee into the temple, and offer up sacrifice to the great god Apollo. Then get thee back to thy troop, where thy fellow soldiers are, and take up thy rank and

duty as before.' And the holy man Mercurius said unto the lawless Emperor, 'Let this fact be quite plain before thee, O lawless Emperor: I will not offer up sacrifice unto thy [god] Apollo, that vain thing, and forsake my God, Who is the Creator of R̄B the heavens and the earth, and of everything [in them]. For I am a Christian. To the liberty and the life of the soldier of this world I bid farewell, and as for the high rank [which thou gavest me] I need it not. I am a servant of the Christ Jesus, the Son of the Living God.'

And the Emperor Decius answered and said unto him, 'Mercurius, up to the present I did not believe the things which thy accusers told me concerning thee, for I knew well how envious [of thee] were those who made accusations against thee, and that they did so because they saw the great honour which I had conferred upon thee over the whole regiment, and over the whole army. Now, therefore, hearken unto me: Sacrifice to the gods. Do not let the matter force me to forget the friendly disposition which I had towards thee, and to deprive thee of thy rank, and to inflict severe R̄C tortures upon thee.' And the blessed Mercurius answered and said unto the Emperor, 'The friendship of this world is of no account whatsoever, and it is a thing inimical to God. Similarly, these honours are for a season only, but the glory of God endureth for ever. Now, therefore, trouble not thyself to no purpose, for I am a Christian, and I will not offer up sacrifice to thine abominable god; moreover, whatsoever thou wishest to do unto me that do.' And Decius said unto him, 'O Mercurius, offer up sacrifice, and do not die a terrible death.' And the blessed Mercurius said unto him, 'O Emperor, let [this] one word be sufficient for thee.

I will not hearken unto thee and serve strange gods, and cast my God, Jesus the Christ, behind my back.' And when Decius heard these things he was exceedingly wroth, and he commanded them to strip off his apparel, and to make ten soldiers lay him on the ground, and all of them to beat him with leather whips at once; [and they did so] until the ground under him [was soaked with] his blood. And Decius the Emperor said unto him, 'Mercurius, thou findest tortures to be troublesome things. Are they worse than thy offering of sacrifice or no?' And the blessed Mercurius answered, saying, 'As long as I have with me my Lord Jesus the Christ to help me, I shall not sink under thy tortures. For I am a servant of my Lord Jesus the Christ, Who helpeth me, and Who is the King of what is in heaven and of what is on the earth.'

And when the Emperor Decius heard these things he said, 'Mercurius, hearken unto me. Offer sacrifice unto the gods, and take heed to these terrible tortures, in order that thou mayest [not] die an evil death. Up to this point I have had compassion upon thee, and have been long-suffering in respect of thee. For I did not wish to do thee harm, especially because thou wast my friend during the attack upon me in the war. Hearken unto me, and offer up sacrifice to the gods. Destroy not thy early manhood by [these] divers tortures. I am considering carefully thy

youth and thy friendship [in speaking thus].' And the blessed Mercurius answered and said, 'Every suffering which shall be unto me through confessing [my] God will add to my holy reward, for the R2

3 K sufferings of this present are not worthy of the glory which shall be revealed unto us.' And when the Emperor Decius heard these things he said unto Mercurius, 'Since thou hast stablished thy heart on words of folly, and reckonest Roman honours to be as dross, and since thou wilt not permit thyself to sacrifice to the righteous gods, according to the ordinance of the Senate, and wilt not obey the Imperial Law, I will punish thee according to thy foolishness, and I shall see whether the God in Whom thou believest can save thee from my hands.' And Saint Mercurius said unto the Emperor, 'It is written in [the Book of] the Holy Apostle, "Who shall separate us from the love of God? Not tribulation, or affliction, or persecution, or hunger, or nakedness, or danger, or the sword. Even as it is written, For Thy sake they slay us all the day long. For we are persuaded that neither death, nor life, nor angel, nor principality, nor power, nor things which are, nor things which shall be, shall be able to separate us from the love of the Christ."'

And when the blessed Mercurius had said these things the Emperor Decius was wroth, and he commanded [his men] to put Mercurius on the rack and to rack him. And the executioners racked him until the bones of his back were pulled asunder, yet the blessed man never ceased to bless God, saying, 'O Lord Jesus the Christ, the Only-begotten of the Father, Who wast born of the holy virgin Mary, Who didst take flesh upon Thyself of the true lamb, and didst at length deliver the whole race of Adam, and didst set us free from the slavery of our sins, I give thanks unto Thee that Thou hast made us worthy of Thy great goodness. Hearken Thou unto me this day. I am Thy servant Mercurius. Make Thou me to be worthy of Thine invitation, and of the participation in Thy holy sufferings, and of the faithful witness of Thy God-head. Now, therefore, O my Lord, forsake me not, and go not Thou far from me, for tribulations await me, and fetters have fallen upon me. But give Thou me strength, O my Lord, until I have finished my contest in peace. Let not my enemies rejoice over me, and let not them say among the heathen, Where is their God?' And when he had said these things, behold, a voice came unto him, saying, 'Be of good cheer, O My athlete Mercurius.

Bear patiently, O My chosen hero, for I will be with thee, I will give strength unto thee, and I will be with thee as a Protector. I will help thee in every suffering which thou shalt endure in My Name. Be not dismayed, neither be thou downhearted at the tortures. I will be with thee; I will give strength unto thee, until thou hast completed thy contest bravely.' Then straightway the Archangel Michael kissed him, and made the Sign of the Cross over his whole body, and immediately the rack split asunder and became two parts, and the fetters wherewith he was bound

were burst asunder, and he leaped up, and stood upon his feet, and there was no injury on him; on the contrary, he was glorifying God.

And when the Emperor saw what had taken place he was filled with wrath, and he said, 'Since this man said, "We have a panoply in which to fight," I hereby give the order for him to be stretched out on four stakes, and to suspend him between heaven and earth one cubit.' And when they had done this unto him the Emperor said, 'Where is now thy panoply in which to fight, wherein thou didst put thy trust? I swear by the greatest of the great gods, Zeus, that thou hast been well handled.' And the holy man looked up into heaven and said, 'O Lord, help me, I am Thy servant.' And the Emperor further commanded them to make gashes in his body with sharp knives and goads of iron, and after- iv A wards to sprinkle burning coals of fire upon it, so that little by little it might be consumed; and [when they did these things] the fiery coals were extinguished by the blood which flowed from the righteous man. And the holy man bore up under this new torture with great fortitude. Then Decius made them carry him away, saying, 'Let him die quickly'; and the soldiers bore him away quickly into a place of darkness. And when they were carrying him away he was half dead, but there was a little breath left in him, although they thought he was dead.

And behold, a very short time after this, the angel of the Lord appeared unto him, and said unto him, 'Peace be unto thee, O thou mighty athlete!' And when he had said this he healed the wounds which were in his body, and made him to stand up, and he was so sound and well that when he rose and stood up he [was able to] glorify God Who had helped him. And after these things the Emperor made them to set him before the tribune. And when the Emperor [saw] him he said unto him, 'Hast thou been rescued from my hands? Thou art half dead. By what means now wilt thou walk? Perhaps even there are no wounds on thy body?' Then he commanded his spearmen to examine carefully the body of Mercurius, and they said unto the Emperor, 'We swear by thine own power, O pious Emperor, that his entire body is in a healthy state, and that there is no sign of injury upon it, and that it is as if it had never been touched.' And Decius said, 'Assuredly he will say, "It was Christ Who healed me. Did ye not take a physician into the prison to treat him with medicines?' And they said, 'By thy glorious majesty which ruleth the whole world, it was none of the men who heal that cured him. We thought that he would die, and how he is alive and how he hath been relieved we do not understand at all.

The magic of the Christians is exceedingly powerful. Yesterday he was a dead man, and to-day he standeth up whole and well.' And the Emperor was filled with wrath, and he said unto Mercurius, 'Tell me truly who it was that healed thee without magic.' And Saint Mercurius answered and said, 'It was my Lord Jesus the Christ, the Physician of souls and bodies, who bestowed a cure upon me: for it is said,

”The man who useth magical drugs, and the men who use incantations, and the worshippers of idols shall be strangers unto Him; and He shall bind them with fetters that cannot be loosened, and shall deliver them over to the fire of Gehenna, because they know not the God Who made them.’”

And [the Emperor] said, ’I am going to inflict the most terrible tortures upon thy body; let me see if the Christ, on Whom thou believest, will heal thee.’ And Saint Mercurius said, ’I believe on my Lord Jesus the Christ; even though thou shalt inflict multitudes of punishments upon me, thou shalt not make me to be troubled. For He said, ”Fear not those who can kill your bodies, [but] who have no power to kill your souls; but fear Him Who hath the power to destroy both your souls and your bodies in Gehenna.”’ Then the Emperor commanded [the executioners] to bring a red-hot iron and to apply it to his members, and to apply blazing torches to his ribs; and when they had done this, instead of smoke, a sweet odour arose and it spread about among all those who were in that place. Now although they tortured him horribly he neither uttered a groan nor wept. And the Emperor said unto him, ’Where is thy Physician now? Let Him come and heal thee. And thou didst also say, If I die He is able to raise me up [again].’ And Saint Mercurius said unto him, ’Do whatsoever thou wishest. For thou hast power over my body, but God is the master of my soul. And even if thou shalt destroy my body, my soul shall endure, it being incorruptible.’ And the Emperor further ordered them to hang him up head downwards, and to bring a large stone and to suspend it from his neck, so that he might become suffocated and die quickly. And the power of God dwelt in the martyr, and [His] grace, and he subsisted for a long time under this punishment.

And when the Emperor Decius saw that he bore the pain with fortitude, and that the torture in no way affected him, he ordered them to remove the stone which was attached to his neck, and to bring a leather whip with four thongs, and to beat him until the ground [under him] was saturated with his blood. And the noble man bore up under this torture also, and he was even like unto an adamantine stone in his fortitude. And Mercurius said, ’I give thanks unto Thee, O my Lord, that Thou hast held me to be worthy to suffer for Thy holy Name.’ And when the Emperor saw that his resolution was immovable, and that he could never persuade him to offer up sacrifice [to the gods], he came to a decision, for it was urgent for him to go to Rome, and he passed the sentence of death upon him, and ordered them to dispatch him with the sword, saying, ’Mercurius having treated the gods with scorn, and despised the holy dogma of our compassion, and esteemed our power of no account, [I] hereby command that he be taken to the city of Cappadocia, and that he be beheaded there, in the sight of all men.

For unto every one who, having received honour from the Emperor, shall contradict his command, shall stripes be given, and finally he shall be delivered over to the

sword.' When those who had been appointed to remove him lifted him up, and set him on a beast, they had to tie him on because the body of the martyr swayed about from side to side, for he was, as it were, dead. And they journeyed on the high road, and after a few days they reached the city of Caesarea, and in this state they carried him along, little by little. And the Lord stood by him, and He said unto him, 'Mercurius, come, take thy rest with Me, since thou hast finished thy course, and hast kept the faith; receive thou the crown of the athlete's craft, and that which hath been allotted to thee thou shalt inherit.' And when the Lord had appeared unto him the martyr became strong, and he said unto those who were in charge of him, 'Do quickly that which ye have been commanded to do. The Lord Who calleth every man to repentance shall make you to be worthy of His grace. For He is rich, and He is wont to be gracious unto those who go to Him willingly, and without ill will.' And when he had said these things they took off his head, and he completed the good confession of our Saviour on the twentieth day of November, which is Athor.

And a great miracle took place which is worthy of mention. After the martyr had ended [his course] his body became as white as snow, and it emitted a sweet smell which was like unto choice incense, and because of this sign very many men became Christians. And they laid the holy man in a prominent place, wherein very many works of power and miracles were performed. Glory be to God the Father, and to His Only-begotten Son, Jesus the Christ, our Lord, and to the Holy Spirit, now and always, for ever and ever. Amen.

XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome

(Brit. Mus. MS. Oriental, No. 7028) The Discourse Which THE GLORIOUS PATRIARCH, WHO BECAME A HABITATION FOR THE HOLY SPIRIT, APA CELESTINUS, THE ARCHBISHOP OF THE GREAT CITY OF ROME, PRONOUNCED ON THE GREAT HONOUR OF THE MESSENGER OF GOOD TIDINGS OF THE WORDS OF LIGHT, THE ARCHANGEL GABRIEL, ON THE DAY OF HIS HOLY FESTIVAL, WHICH IS THE TWENTIETH DAY OF THE MONTH KHOIAK (sic). AND HE SPAKE ALSO CONCERNING THE DEEDS OF POWER AND THE MARVELLOUS THINGS THAT TOOK PLACE IN HIS HOLY SHRINE WHICH HAD BEEN BUILT IN [HIS HONOUR] IN THE CITY OF ROME. AND [HE SPAKE] ALSO ABOUT THE WORDS WHICH ARE WRITTEN IN THE LAW, 'WHATSOEVER THING THOU WOULDST NOT WISH TO BE DONE UNTO THEE, THAT DO NOT UNTO ANY ONE.' AND [HE SPAKE] ALSO CONCERNING [THE WORDS], THE GREATEST SIN [OF ALL] IS A LYING TESTIMONY, ESPECIALLY THE CONFIRMATION OF THE LIE BY MEANS OF FALSE SWEARING.

And [he spake] also concerning [the words], prayer helpeth a man, and delivereth him from the snares of satan. IN THE PEACE OF GOD! BLESS US. AMEN. AMEN.

Thanks be unto God! Now His grace hath acted as a protector to us, and He hath prepared us by His invisible hand, and hath brought us into the circle of this year of our lives, and hath brought us together in the shrine of the announcer of glad tidings of the worlds of light, the holy Archangel Gabriel. For this reason I will take (i. e. borrow) the voice of the holy hymn-writer David, the collector of the words (? that are sweet, and the righteous king, and I will say with my poor tongue, 'This is the day which the Lord hath made; let us gather ourselves together and rejoice and be glad in it.' And [to] Judah [he] saith, 'Celebrate thy feast, and give the things which thou hast vowed.' Therefore blessed be God, for He hath made us worthy, and hath gathered us together in the shrine of His holy steward and messenger

of glad tidings of the worlds of light, the holy Archangel Gabriel. Let us assemble then in purity of heart and purity of body, and let us celebrate the festival of him whose festival both God and His angels keep.

Let us cast out from us every blemish and all hypocrisy, and let us celebrate the festival of the Archangel Michael, and let us cry out and say with the sacred Psalmist David, 'Bless the Lord, O all ye His angels, ye mighty ones of power, who perform their words.' Verily, O holy Archangel Gabriel, great is the glory which God hath given unto thee over all the spiritual and angel hosts that are in the heights of heaven, O thou archangel who wast called by this name of 'Gabriel' by God from the beginning, and who dost continue to serve the offspring of God, that is to say, the Word. Now the interpretation [of the name] of Gabriel is 'God and man', according to the type of our Lord, Who came in humility, and Who put on the flesh for our sakes. He was God and man, and His Godhood was not separated from His manhood, not even for the twinkling of an eye, God forbid! But He was God and man, completely and at the same time, in the womb of His mother. She brought Him forth: He was God and man. They crucified Him: He was God and man. He became the very same flesh [as man], in Godhood in the same nature, indivisible, immutable, inseparable each from the other.

Come now, O Nestorius, thou truly godless man, thou mouthless person, who didst deserve to be buried, fill thyself full of shame, and hold thyself to be covered with disgrace! Come now, and look at the King Christ. He is One One. He is God and man. Kings and their armies come and bow down to Him in worship, and the whole world partaketh of His Body and of His Blood. They cry out in the voice of that blessed man, saying, 'Remember Thou me, O Lord, when Thou shalt come into Thy kingdom.' And thou, O thou profane man, didst languish in thy misery (?), and didst die in exile because of thy blasphemy, and because of thy tongue which was full of poison.

Now we had well nigh gone and forgotten thy honour and thy glory, O thou great Archangel Gabriel. But shew unto us consideration, for I am exceedingly helpless in my actions, and my feeble tongue is unable to describe the glory which God hath given unto thee, O Gabriel, thou archangel of joy. What tongue of flesh and what human mouth is there that can describe thy honour, O thou holy priest of the Great King? Let my withered (? face rejoice, O Gabriel, thou messenger of glad tidings of the angel hosts, O thou true ministrant, who dost minister to the offspring of his Lord, C̄ O thou orator of the truth, thou herald of the kingdom which is in the heavens! I wish to see thee, O holy Archangel Gabriel, who didst hold converse with the Virgin; O thou traveller for the journey from heaven of God, the Almighty One of mankind, I desire to see thee. O thou who didst hold converse with the Queen of Women, I wish to see thy face resplendent with joy. Thou didst hold converse with the choicest woman in heaven and in earth, thou didst say unto her, 'Hail, O

thou who hast found favour! The Lord is with thee.' O thou Commander-in-Chief of the King of kings, my feeble tongue is incapable of describing thy glory! I will, however, say, 'Blessed be God, the Merciful, who did say with His mouth of God (i. e.

divine mouth), "In the place where two or three are in My Name, there am I in their midst."' If God is with two or three, then who shall be able to estimate this day His joy, and that of His Good Father, and that of the Holy Spirit, when they see this great multitude of listeners who are gathered together to glorify His great and holy Archangel Gabriel, the archangel of joy? Let us then drive away from us all violence, and all backbiting, and all blasphemy, and all hatred, and all lying, and every evil deed, for those who do them [fall] under a curse. For every man who uttereth a lie is like unto the Devil, who never stood in the truth. Hast thou never heard what is written, 'The Lord shall destroy every one who uttereth a lie?' and also, 'Every one who uttereth a lie is not of the H̄ truth, but is of Satan.' Therefore, he who uttereth a lie, or taketh a false oath about the possessions of this world, [which] he must depart and leave, is like unto Judas the Iscariot, who betrayed his Lord for the sake of money. Hast thou not heard what is written, 'Cursed is the man who shall utter the Name of the Lord over a matter which is vain?'

Now I wish to speak to you for the benefit of your souls, but it is our God of the Archangel Gabriel, whose feast we are celebrating this day, Who urgeth me on. For all the angels whom God sent under the Old [Covenant] ministered unto men who died; but it was thou thyself, O holy archangel, whom the Father sent under the New Covenant unto Mary, the holy Virgin, to announce to her the birth, according to the flesh, of His Only-begotten Son. O thou Archangel Gabriel, to whom honour is meet, O thou wise herald, O thou holy innocent, whose wings are laden with sweet odour, O thou master of the house who art ready, and who preparedst a house for Him that laid the foundation of all the world! God looked through all creation, and He found among the whole race of women none who could be compared with Mary, and He was pleased to dwell in her under a dispensation, until He had redeemed our race. God looked through all the hosts of angels in heaven, and He found no one who could be compared with thee in the dispensation of thy holy name [O Gabriel]. For this reason He sent thee to His Mother, the Virgin, to give her glad tidings, and a being incorporeal was sent unto the holy and believing woman. He sent the messenger of the glad tidings of life to the Queen of the race of women.

And Gabriel was sent, and upon him rested the cloud of life, wherein was the life of every man, and it was his duty to make it to dwell for nine months in the womb of her who was the choicest woman of heaven and earth. And when the [arch]angel appeared unto her, he said unto her, 'Hail, O thou who hast found favour! The Lord is with thee. Behold, thou shalt conceive, and thou shalt bring forth a Son, and thou shalt call His Name Jesus.' And immediately he had said these words to

her, she conceived through the hearing of her ears, and through the salutation of the Archangel Gabriel, and the Son of God went down into her womb, she being unconscious of it.

I beseech thee, O holy Archangel Gabriel, thou messenger of the good tidings of life, when thou comest into our midst this day, wherein this great festival is celebrated everywhere, bless thou this great multitude which is gathered together in thy Holy Name. For, behold, thy Lord, and the Lord of us all, is with us this day, together with all His holy angels, and His Mother, the Virgin, and they celebrate the festival in thine honour. And all the incorporeal angel hosts rejoice with thee on the day of the revelation of thy holy name. O Gabriel, thou consolation of the angel hosts, thou object of boasting of the ranks of angels who are in the heavens, great is the honour which God hath given unto thee in heaven and on earth. In heaven thou art called 'messenger of glad tidings of the worlds of light', and on earth thou art called 'angel of joy', because of the great and marvellous services which have been entrusted unto thee, O Gabriel, thou truly faithful ministrant. For when persecution (?) rose up against Daniel the Prophet, and they cast him down into a pit of lions, and he was in sore affliction through hunger and thirst, the holy Archangel Gabriel had pity upon him, by the command of his Lord. And he seized Habakkuk by the hair of the head—now he had the dinner in his hand—and by the fervour of the Spirit he transported him from Judea to Babylon, a distance of forty caravan stages, and took him straightway into the den of the lions, and gave the dinner to Daniel. And Daniel ate, and blessed God, saying, 'Thou hast remembered me, O Lord, O Thou Who forsakest not those who love Thee.'

And it was also Gabriel who shut the mouths of the lions, so that during the seven days in which he (Daniel) was at the bottom of the pit of the lions they attacked him not. And it was the Archangel Gabriel who appeared unto Daniel, and taught him [the meaning] of the vision, even as it is written, 'Gabriel, make me to understand the vision'; and, 'Behold, the man Gabriel came to me, and gave me strength according to the former [measure]'. It was the Archangel Gabriel who appeared unto Zacharias in the Temple, and announced to him the birth of John, and when he made himself unbelieving he caused dumbness to make its appearance in him. And it was Gabriel who appeared unto the shepherds, and proclaimed unto them the glad tidings, that is to say, the news of the birth of God the Word, of the truly spotless lamb, the God-bearer Mary. It was the Archangel Gabriel who brought out the Hebrews from captivity, and

delivered the people in the land of their servitude. And he saved them in the desert, and wrought all these signs by the hand of Moses, the greatest of the Prophets. And Gabriel is the faithful messenger who is equipped for service in the midst of the angel host, and it is he who bringeth glad tidings among the angels. And Gabriel is the body-guard(?) of God Almighty, and the steward of the kingdom which is in the

heavens. O Gabriel, thou faithful messenger of glad tidings, who is there that can declare thy glory? What tongue of flesh belonging to the men who are on the earth can declare thy great glory, O thou Archangel Gabriel? Thou standest before God at all times, according to what thou thyself didst testify to Zacharias in the Temple, saying, 'I am Gabriel who stand before God.' And what human heart, even though it be that of the wisest man on earth, can make manifest unto us thy honour, O thou Archangel Gabriel, unto whom belongeth the face that radiateth gladness

and joy? Ia Moreover, there is no honour which is like unto thine, for thou standest before God at all times, and thou dost make supplication unto Him on behalf of the whole race of Adam. And at the moment when all the orders of angels, and these Cherubim and Seraphim cast themselves down before God, and confess the glory, and honour, and power of God, the King of heaven and earth, and they cry out always, saying, 'Holy art Thou, Holy art Thou, Holy art Thou, Lord of Hosts, the heavens and the earth are full of Thy glory,' [at that moment I say] the great Commander-in-Chief, the messenger of the good tidings of life, Gabriel, and the great Commander-in-Chief Michael, the governor of the heavens, cast themselves down before God, Who is seated on His throne, saying, 'O Lord God Almighty, have mercy on Thy people. Shew compassion on Thy likeness and image. Redeem the work of Thy hands. Accept not the accusation of the Enemy against them, for he hateth Thy servants. Give strength unto the men whom Thou hast created according to Thine image and likeness. Bless the work of their hands. Increase the fruits of their ground. Send unto them the dew and rain at all times. Make thou the waters of the river [Nile] to rise for them, according to Thy will. Forgive them their foolish wickednesses. Make not a reckoning with them of their iniquities, for Thou well knowest that it is [their] ignorance of the [wiles of the] Devil which hath led astray their hearts from Thee.' And they neither cease from their prostration on their faces, nor from their invocations of Him by day and by night until He hath forgiven His image and His likeness, and this His loving-kindness and compassion come upon them (i.e. men) through their supplication.

But, I beseech thee, O holy archangel, forgive me, for I have made bold to undertake a work of which I am un- Ic Ic worthy, and which is beyond the measure of my ability, that is to say, to declare thy honour; nevertheless the excuse of my halting tongue shall not prevent me from singing a little song in thine honour. And He Who is in truth the Great King shall be able to [pay unto thee] honour according to thy merit. I will now turn back, and will declare unto you certain of the works of power and of the marvellous deeds of the great Archangel Gabriel, which took place in the holy martyrium wherein we are gathered together to the glory of God and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain rich man in this city whose name was Philip, and this man was exceedingly rich in gold and silver, and in flocks and herds. And according to what was commonly reported about him, he possessed more than fifty denarii of gold, for he was a very great merchant, and he carried on business in many countries. And a very large number of men in his employ used to work in foreign countries, and they brought to him great quantities of merchandise from all lands. And the people used to shower upon him blessings innumerable because of the good works that he did. And this good man was naturally charitable, and he was very generous to the poor whom he loved, and he used frequently to give large gifts and alms to the poor and to the orphans, and besides these he gave large offerings to the shrine of the holy Archangel Gabriel. Now he lived hard by the shrine of the holy Archangel Gabriel, and there was a certain poor man who lived near him, whose name was Stephen, and he begged his bread day by day. And Philip, the rich man, in his goodness used to provide the poor man with everything which he needed, for the love of God, and as I have already said he lived near him. Now the poor man Stephen knew how to read and write well, and the rich man Philip was uneducated, and did not know how to read or write.

And Philip often made the poor man conduct his correspondence for him with his customers, and with the men who did business under his directions, and he trusted him with all his confidential matters; and Stephen wrote letters about every matter which concerned Philip's business. And very often the men who bought from the rich man and sold to him gave much money to the poor man secretly, to make him to keep the rich man ignorant of his various transactions in business, and to prevent him from knowing what [moneys] he should be receiving from them day by day. In this wise the poor man gradually became a rich man, but the riches which he had gathered together wrongfully were scattered abroad suddenly, even as I shall now make clear unto you, according to the words of the honey-sweet writer David, who saith, 'Trust not in wrongdoing, neither set thy heart to snatch at riches; if [riches] come unto thee, set not thy heart upon them.'

And when the poor man had, little by little, gained wealth, he found bread, and ate thereof. And on a certain day he went to the rich man, and said unto him, 'I wish thee to do me a favour. Give unto me a little gold, for I want to become a merchant and, together with my sons, to traffic therewith, and when the time [cometh] wherein thou shalt ask for thy gold to be returned I will give it unto thee, together with thy share of the profit which I shall make, and I shall be under an obligation to thee.' And the rich man said unto him, 'Go, and prepare thy bond for me, setting out therein of what thou hast need, and I will give it unto thee.' And the poor man sat down, and prepared the bond [asking] the rich man for seven hundred oboli, and he swore by God Almighty that, when the business was done, he would give unto the rich man one half of the profit which he should make on them. And the rich man took the bond, and gave the seven hundred oboli to the

poor man, who went and traded with them for three years. And although he gained a very large sum of money thereby he made no attempt to give any of it to the rich man, either as capital or as interest. And when many days had passed, the rich man brought the poor man into his house to set his accounts in order for him.

And when he had opened the chest wherein the bonds (or, contracts) and the ledgers were kept, he set Stephen to search for the documents of which he was in need. And when Stephen, the man of whom we are speaking, found his own bond he slipped it inside his under garment (or, shirt), without the rich man, on account of his innocence and want of suspicion, knowing anything about it; and he came out of the house without the rich [man] knowing [that he had it].

Thus day by day the poor man waxed rich little by little, but the riches which are gathered together by means of wrongdoing perish quickly and become scattered, even as I have already said. And when Stephen went into his own house he rent his bond and tore it up into little pieces, and he said in his heart, through his evil thoughts which Satan thrust into his mind, 'Verily I shall never now pay this man any part of the seven hundred oboli which I owe him. And if he shall say unto me, "Give me the oboli," I will say unto him, "I owe thee nothing. Produce [my] bond (or, contract) which thou must hold if I really owe thee [money], and if thou canst not do so I owe thee nothing. I have no need of gold for myself." Then I will take them for myself and become rich thereby, and they will suffice me for a very long time. I will eat with them, and I will drink, and I will heal my soul.' And he did not remember that which is written, saying, 'Thou fool, thy soul shall be taken from thee. The things which thou hast prepared, whose shall they be?'

We are, however, delaying our narrative. Now when four years had passed, and the rich man saw that the poor man had paid him nothing, either as regards principal or interest, he made haste and sent a message unto Stephen by his servants, summoning him to him. And when the poor man had come to him, he said unto him, 'Give me the seven hundred oboli which thou owest me, for I am in need of them.' And that godless man began to make a denial to the pious rich man, saying, 'I have no money whatsoever of thine, and thou didst never give me any.' And the rich man said unto him angrily, 'O thou wicked man, behold, have I not in my hands the bond (or, contract) which thou didst make with me, for seven hundred oboli? Behold, it is five years since I gave them to thee. Not only hast thou not paid me any interest on them, but lo, thou now wishest to take possession altogether of that which belongeth to another.' And the poor man answered and said, 'If the bond is in thy possession, produce it here so that I may see it, and then I will go and deliver unto [thee] my house and my children, and thou wilt be master of seven hundred oboli.' And the rich man examined all the bonds and all the [other] documents [in the chest], and when he could not find the bond he knew forthwith that it had been stolen and carried away.

And he said unto the poor man, 'I know of a certainty that it is thou who hast carried it away by theft. But if thou art bold enough in thy heart to say that I did not give thee seven hundred oboli, come and let us go to the shrine of the holy Archangel Gabriel which is in our quarter of the city, and [if] thou wilt swear unto me [there], and wilt convince me, I will make no further claim upon thee.'

Then that fool thrust aside all fear of the Lord from him, and the [remembrance of] the very many benefits which he had received from the rich and pious man, and he forgot altogether that which is written, saying, 'The Lord shall destroy every one who uttereth a lie.' And he said unto the rich man, 'Let us [go], and I will swear to thee'; and straightway they walked to the shrine of the Archangel Gabriel. And when they arrived there [they found] a great multitude of people gathered together, and they wondered what had happened. And the rich man said unto the poor man, 'Give me the seven hundred oboli which I gave unto thee. Swear not to a lie lest evil come upon thee.' And that fool said, 'I owe thee nothing.' And the rich man said unto him, 'If thou owest me nothing, swear it to me so that I may depart.' And that godless man held in contempt the powers

of the holy Archangel Gabriel in respect of moneys which R̄c were lost (i. e. bad debts). And in his foolish stupidity he laid his hand upon the door of the altar-chamber, and he swore an oath, saying, 'I swear by the mighty power of the Archangel Gabriel that I owe thee nothing, and that thou didst never give unto me the seven hundred oboli for which thou art harassing me.' And straightway, whilst yet the words were in his mouth, a power smote him, and he fell headlong on his face, and both his eyes became blind, and his face was turned round behind him, and his tongue filled his mouth. And he fell down on the pavement of the sanctuary, and he bit his own tongue and lips in great agony, and he foamed at the mouth like a man who is possessed of a devil.

And when the multitude saw what had happened they R̄c marvelled and were greatly amazed, and they cried out with a loud voice, saying, 'One is the God of the Archangel Gabriel.' And after a considerable space of time, during which he was suffering torture, the poor man Stephen cried out with a loud voice, saying, 'Forgive me, O my Lord Archangel Gabriel, that I dared to swear a false oath in thy name. This rich man did lend me seven hundred oboli five years ago, and I worked (i. e. traded) with them, and I have not given him anything at all for them. And having found a favourable opportunity I stole and carried away the bond, and I deceived him, wishing to keep possession of the oboli and to become rich thereby. Woe is me! What shall I do? For I have sworn a false oath.' And straightway he sent a messenger to his house in haste, and his wife brought seven hundred oboli, and gave them to the rich man. And the man Stephen remained in a state of torture the whole day, and it seemed to him as if a spear was being driven into his body, and he yielded up his spirit in the most miserable way that it is possible for a man to do.

He swore a false oath, and he gained nothing at all thereby except the destruction of both his soul and his body.

Thus ye see, O my beloved, the manner in which the power of the Archangel Gabriel prevaileth, in whose honour we are celebrating the festival this day, and that he who sweareth a false oath in his name shall surely die in misery. Let us put ourselves far away from lying, that evil vice, and especially from those who confirm the lie by a false oath. Do ye not hear the Lord crying out to every one, 'Let your words be Yea, Yea, and Nay, Nay, so that judgement may not be passed on you?' And let us take care to guard our life against the terrible oaths which we are in the habit of swearing, especially concerning subjects of the most trivial character, lest we receive great condemnation and punishment everlasting in the place wherein a man will not be deemed worthy of visitation.

And this maketh me remember that I promised to relate unto you a few of the works of power and of the miracles of the great Archangel Gabriel, whose festival we are celebrating this day, to the glory of God and of His great Archangel Gabriel, the messenger of glad tidings. Now there was another man in this city who had been blind in both eyes from his childhood. And when he heard about the works of power and the miracles of the Archangel Gabriel, he asked the servants of his household to take him into the shrine of the Archangel Gabriel, saying, 'Assuredly his mercy will come to me, and he will graciously give me the light of mine eyes.' And they took him into the shrine of the Archangel Gabriel, and he was saying, 'Assuredly his mercy shall come to me.' And when he had gone inside he cast himself on his face before the holy altar, and he wept, saying, 'O my lord, thou holy Archangel Gabriel, shew compassion upon my misery, and graciously grant unto me the light of my eyes, for I suffer exceedingly.' And whilst he was weeping, and saying these words, he felt the hand of a man touch his eyes. And when all the people who were gathered together in the shrine of the Archangel Gabriel saw that the man who was blind could see, and that he was uttering loud cries for joy, saying, 'One is the God of the holy Archangel Gabriel, for His mercy hath come to me, and He

hath bestowed upon me the light of my eyes,' the whole multitude rushed to him, and the people asked him, saying, 'Tell us what hath happened unto thee, and how it is that thou canst see.' And he told them the good news and about everything which had happened unto him, saying, 'It happened to me after I had come unto this holy shrine. I cast myself down before the holy altar, and I made entreaty to the holy Archangel Gabriel. And straightway I felt the hand of a man come down over my face, and it made the Sign of the Cross over my eyes, and straightway I was able to see. And I heard a voice saying unto me, "Behold, I grant unto thee the light of thine' eyes, according to the supplication which thou didst make to me." And I said unto him, "Who art thou, my lord?" And he said unto

me, "I am Gabriel, the archangel." These are the words which I heard, but I saw no man talking to me.' And when the people heard these things they lifted up their voices and cried out loudly, saying, 'One is the God of the Archangel Gabriel.' And the man who had recovered his sight remained in the shrine of the Archangel Gabriel, and ministered therein until the day of his death.

And there was another man, who was rich in gold and in silver, and he was dumb, and he after a time fell sick of the disease which is called 'gout', and he suffered excruciating pains in his feet by day and by night. And he had spent ample means on the physicians, and was in no way benefited thereby; on the contrary, his disease became more severe. And when he heard of the works of power and the miracles which took place in the shrine of the holy Archangel Gabriel, he made his slaves take him up and carry him into his holy shrine. And he lay down in the shrine, and he was in great pain, and he cried out, saying, 'My lord, thou holy Archangel Gabriel, have compassion upon me, and graciously heal me, for I am suffering exceedingly great pain.' And there was likewise another man there who was paralysed in his legs, and he had always to drag himself along the ground like a child. And he was in the shrine lying down, and he was entreating the archangel to grant him healing, and he was lying down by the side of the blind man in the shrine, and he was suffering agony in his feet, and the two men were seeking for healing at the hands of the holy Archangel Gabriel. And at that moment the archangel had compassion upon them, and he was pleased in his benevolence to bestow healing upon both of them at the same moment.

Thereupon he appeared unto the paralysed man in a dream, and he was in the form of a man of light, whose face was emitting rays of light. And he said unto the man who was paralysed, 'If thou wishest earnestly to be healed and to recover [thy] health stay where thou art until all the people who are in the shrine have lain down. And when thou art sure that they are all asleep rise up, uncover thy hands and thy feet, and go to the bed of the rich man who is suffering pain in his feet, and begin to lift up (or, carry off) the bed whereon he is, and thou shalt find healing. Thou shalt walk on thy feet, and thou shalt recover straightway, and thou shalt depart to thy house like one who hath never suffered from illness.'

Ac Ac Ac And when the man awoke from his dream he marvelled, and he said within himself, 'Verily I have been deceived by this dream. If I were to do this, and to go and carry away the rich man's clothes, he would certainly wake up, and his slave would seize me. And, moreover, I am helpless, being paralysed, and they would deliver me over into the hands of the Eparch of the city, and he would kill me. I should be going in quest of healing for my body, and should ruin my soul through the tortures which they would inflict upon me. No, I will never do this thing.' And on the coming night the Archangel Gabriel came to him, wearing royal apparel of great magnificence, and he was shining more brightly than the sun. And he spake

unto the paralytic—now a very strong sweet odour issued from his mouth—and said unto him, Ἂξ 'For what reason hast thou been careless, and hast not done that which I commanded thee? Be certain of this thing: if thou wilt not obey me never till thy dying day shalt thou be relieved of thy disease. If, however, thou wilt do what I command thee thou shalt recover thy health forthwith.' And when the archangel had said these things unto him he departed from him immediately; and the paralytic woke up trembling and afraid. And he strengthened his heart boldly, saying, 'Verily it was the Archangel Gabriel who spake unto me. Now, therefore, even though it happen that [the slaves of the rich man] seize me and put me to death, I will not be disobedient on this occasion. Let the will of the Lord be done.' Thus the paralytic hid the matter in his heart, and he informed no man of what had taken place.

And when the evening was come the paralytic waited ἌΗ until all the people who slept in the shrine were asleep, and then he rose up, and stripped his hands and his feet, and he went to the deaf man, who was suffering [from gout] in his feet, and he seized the clothing which was on him and began to pull it off him. And the man who was diseased in his feet and who was dumb awoke from his sleep in a state of fright, and God and the Archangel Gabriel had compassion upon him, and the fetter of his tongue was broken straightway, and he spake, although he had never uttered a word before, and he cried out with a loud voice to his slaves, saying, 'Get up quickly and seize this thief who hath come and carried off my clothes which were on me.' And the paralytic trembled lest the slaves of the rich man should seize him, and straightway the power of control came to his hands and his feet, and he leaped up from the ground, and took to flight on his feet like unto a trained runner until he reached the place wherein he slept. So likewise also was it with the man who had gout in his feet, for the power of control came to him, and he jumped down from his bed like a man who had never ailed at all, and pursued the paralytic and his servants, and he wished to seize him.

And after a little time, when they had realized the act of grace which had been vouchsafed to the two of them, that is to say, to the rich man who had been relieved of his gout and also of his dumbness, and to the paralytic, and that they had gotten control of their limbs, the two men came forward, and they acknowledged the healing which had come to them both, and they cried out both together, 'One is the God of the holy Archangel Gabriel.'

And when the whole multitude of people who were gathered together in the shrine of the holy Archangel Gabriel had seen this great miracle they were filled with very great fear, and stupefaction came upon them. Then they asked the paralytic, 'What happened to thee to make thee act thus?' And he declared unto them everything that had happened to him, saying, 'Behold, this is what happened to me. It was the Archangel Gabriel, who appeared unto me twice, dressed in a garb of light, who

did this.' And all the people who were gathered together in the shrine of the holy Archangel Gabriel lifted up their voices and cried out, saying, 'One is the God of the valiant archangel! Great are the works of Ae IIa power of the messenger of the glad tidings of life, Gabriel, whose name is most honourable.' And the men who had obtained healing remained in the shrine of the Archangel Gabriel, and they prayed and fasted therein until the day of their death. What shall I say about the miracles which thou hast wrought, O thou mighty orator of God the Word, thou holy Archangel Gabriel? Verily, if I were to carry out my intention to its full extent, I would do my utmost to describe each and every one of thy miracles, and I would not narrate a part of them only. However, I must only describe a few, and I therefore make a selection from the great and important works which thou hast performed, to the glory of the Christ our Saviour and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain man who lived in a village which was about six or eight miles distant from the city, and this man had an only son who had arrived at the age of manhood. After a time he fell sick of the disease of the gout (?), and he suffered excruciating pains in his hands and his feet, both by day and by night, and he was wholly unable to lift up his head. And he passed six years lying upon a bed, and never once rose up from it during that period. And his parents and his kinsfolk often fell into despair about him, and said, 'Verily death would be far better for him than this suffering which attacketh him.' And his parents spent very large sums of money on physicians, from whom he received no benefit whatsoever; on the contrary, he became worse. And when his father heard of the works of power and the miracles that were taking place in the shrine of the holy Archangel Gabriel, which was in the city of Rome, he made a vow, saying, 'If the God of the Archangel Gabriel will hearken unto my supplication, and will graciously bestow healing upon my son, I will give six oboli to thy shrine yearly until the day of my death. For I know well, O my lord Archangel, that thou art [able] to do everything.

Now I cannot bring my son to thy shrine, for he is neither able to walk nor to ride a beast because of the pain that is upon him, but I believe that thy holy power filleth every place. Let thy mercy come to me, and grant unto me the healing of my little son, and [if thou wilt] I will acknowledge thy power until the day of my death.' And straightway the Archangel Gabriel hearkened unto the entreaty of the man, and he wished to bestow healing upon his son, for he is compassionate. And he brought a little drowsiness upon the young man, and he slept more than he usually did, for he slept neither by day nor by night, and he was [always] crying out because of the excruciating pain

which consumed him. And when the young man had fallen asleep the holy Archangel Gabriel came unto him in a dream. He was arrayed in great and indescribable glory, and he was enveloped in a mantle which emitted rays of light,

and he said unto the young man, 'Behold, I am going to remove the pain from thee, and no suffering shall attack thee from this hour.' And the young man said, 'My lord, who art thou that art surrounded with such great glory as this?' And he said unto him, 'I am Gabriel the Archangel'; and straightway he disappeared from him. And when the young man awoke in the morning he found that all his body was bathed in sweat. And when he perceived that healing had come to him, and that there was no pain whatsoever in his body, he leaped off his bed and stood upright, and he ran

along and skipped, and he blessed God; now he had become like unto one who had never been ill at all. And straightway he cried out, saying, 'I glorify thee, O great and holy Archangel Gabriel, because thou hast remembered me, and hast granted healing unto me.' And when his father and his mother saw the healing which had come to their son unexpectedly they wept many tears, and then they asked their son, saying, 'What was it that happened unto thee, O our beloved son?' And he described unto them the dream which he had seen, and straightway they cried out, saying, 'One is the God of the holy Archangel Gabriel. Great is the benefit which thou hast performed for us, O good messenger of glad tidings.' And there was great rejoicing in all their house because of the healing of the young man which had taken place, more especially because he was the only son. And every one who heard marvelled exceedingly, and they glorified God and the holy Archangel Gabriel, and the report [of the healing] reached every one.

And on the morrow, which was Sunday, the man called his son and gave unto him the six oboli and certain other gifts of value, and he sent him to the city of Rome to present them to the shrine of the holy Archangel Gabriel, according to the vow which he had made. And the young man took them with gladness, and he put them in his [wallet] to go to the shrine of the holy Archangel Gabriel. And having journeyed on by himself until he drew nigh unto the city, which was about three miles off, he came to a wood (or, forest) of large trees and thick undergrowth through which it was very difficult to travel. And behold, straightway a very fierce lion rushed out of that dense forest, and with a roar sprang upon the young man, and leaped upon him, and digging his teeth into his side dragged him away into the forest, wishing to devour him. And the young man cried out in great distress, saying, 'O my lord, thou Archangel Gabriel, help me in this great distress, for thou knowest, O my lord, that my father hath sent me to thy shrine to present these little gifts to thy holy shrine, and then to return to my house, but behold, I shall die through this lion.' And at that very moment, behold, the holy Archangel Gabriel came forth from heaven, wearing a garb of light, and he took the young man out of the mouth of the lion, and he made the Sign of the Cross over his side, and healed him of the wound which the lion had inflicted upon his

[The remainder of the Encomium is wanting]

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