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

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

SermonIndex.net / Church Fathers

Contents

XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael **1**

XIV. The Histories of the Monks of the Egyptian Desert, by Paphnutius **32**

XV. The Prayer of Saint Athanasius when Dying **67**

XVI. The Discourse of Timothy, Archbishop of Alexandria, on Saint Michael **72**

XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete) **79**

XVIII. The Apocalypse of Paul (incomplete) **84**

XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael

(Brit. Mus. MS. Oriental, No. 7021) The encomium which our holy father, who is honourable in every respect, apa theodosius, archbishop of rakote, pronounced on the festival of the holy archangel michael, which is the twelfth day of the month athor. HE RELATED ALSO VERY MANY APHORISMS CONCERNING ALMS AND OBLATIONS. HE SAID, 'IT IS THE ARCHANGEL MICHAEL WHO SERVETH EVERY ONE WHO GIVETH ALMS, AND HE TAKETH THEIR ALMS AND THEIR COMMEMORATION INTO THE PRESENCE OF GOD, AND HE FULFILLETH ALL THEIR PETITIONS'; AND HE SAID, 'THE CHEERFUL GIVER IS HE WHOM GOD LOVETH'. AND HE DISCOURSED ALSO CONCERNING ALL THE SAINTS WHO ARE [MENTIONED] IN THE SCRIPTURES, AND WHOM THE ARCHANGEL MICHAEL ASSISTED IN ALL THEIR TRIBULATIONS, AND DELIVERED FROM ALL THEIR AFFLICTIONS. IN THE PEACE OF GOD. BLESS US. AMEN. I RECEIVE the first-fruits of the speech of my mouth from the hand of Him Who shall give me consolation and encouragement in everything, Who knoweth everything,

Who openeth the door of speech to those who seek Him, Who giveth wisdom to the wise, Who alloweth Himself to be seen by every one that seeketh Him with benevolent cagerness. Who is this, except the Word of the Good Father, Who is broken in His Holy Body by my sinful hands, Whose precious Blood I pour out into the cup and administer unto those who crave for it, my Lord and my God, Jesus the Christ, the God and Saviour of us all? He crieth out, saying, 'Every one who asketh shall receive, and he who seeketh shall find, and to him who knocketh it shall be opened.' And now I have seen the munificence of my Lord with gladness, and I will go unto Him this day, and I will ask that I may receive in large measure, and I will knock so that He shall open unto me. But now, O thou who art listening, and who lovest to be instructed, thou wilt say,

'What is this petition which thou wilt ask of Him this day, after what thou hast already received? Thou hast previously uttered a Discourse on the New Moon, which is the beginning of all the festivals of each year in the Lord. Similarly thou hast already pronounced an

XIII. THE ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL

Encomium on the life of him than whom among those who were born of women none hath arisen who is greater, the holy forerunner of our Lord Jesus the Christ, and His kinsman, John the Baptist. And thou now sayest, "I am going to ask for something else." O my holy father, dost thou not know that moderation in everything is good, and whether thou eatest, or whether thou drinkest, or whether thou prayest, there must be moderation in everything, even according to what the master Paul saith, "The worship of God in a sufficient degree is a great advantage (or profit)?"'

And I will make answer unto thee straightway, O beloved friend, saying, 'Right well doest thou in speaking, for thou hast revealed friendly anxiety on my account. Nevertheless, I shall make bold to speak, even as did the "Friend of God" who became the father of a multitude of nations, namely, our father Abraham the Patriarch, who said, Since I have already once taken upon myself to speak to my Lord, I will speak this time also.' And even though it may be over [bold] on my part to make myself equal unto him with whom God and His angels sojourned, I will nevertheless make a petition unto Him even thrice, and He will not repulse me, for this God is the same God, and this Lord is the same Lord, and this loving-kindness is the same, and it abideth for ever. Behold, I will further prove to thy mind that it is God Who hath commanded us to receive from His hand, and if it be not so, why did ye ask me to bring into your midst on this great festival to-day not only the whole world, but all the heavens likewise? Ye all cry out to me, whether small or great, or male or female, saying, 'We beseech thee not to defraud us of this great benefit, but to lead us to this great festival this day. We wish to hold converse with him, and to enjoy the honour of thy commemoration of him this day. He it is who serveth on behalf of all of us before God, Who sheweth compassion upon all mankind. He it is who is full of mercy and loving-kindness towards all the images of God.' Who is this? It is the great Archangel Michael, the Commander-in-Chief of the hosts of heaven.

I conjure you, O my beloved, my God-loving children, to stretch out your hands to me this day to help me in this great undertaking, lest, having set sail on this boundless sea, I shall not be able to guide my little boat to land; now ye all know my poverty, and that I have not great stores laid up in my barns. [Help me] to load up a great ship which shall be able to sail over the sea, and to bear up under gales of winds. But my cargo is a little one, and my boat is very small, and I fear lest, when I have begun to sail my boat with its cargo out of this harbour into the next, it will approach the quarter whence the winds blow, and the squalls will capsize my boat, and hurl my cargo and myself into the sea. And alas! I know not how to swim and to save even my own life. And assuredly every one will say, [if I escape,] that I have found favour (i.e. been fortunate), for the soul of man is better than the whole world filled with money. For this very reason I am afraid to launch my boat on the sea, for I know that [my] boat is frail, and that I do not know how to swim, and that perhaps if I were to set out I should not be able to return to shore in comfort.

And besides, even if I were able to endure all the dangers and all the sufferings of the sea, I should not be able to bear the ridicule, that is to say, the following words which men would

most assuredly cast at me, saying: 'O thou man, who was it that compelled thee to attempt to do a piece of work that was beyond thy power? Since thou knowest that thou art a wretched creature, set not thy hand to a task which is wholly beyond thy capacity. Behold, there are large numbers of shipping merchants who are well versed in the craft of seamanship, and if thou hadst committed thy little freight to them they would have traded with it, and thou wouldst have had thy profit on the price of its sale; and besides, thine own boat would have been safe. And thou dost not know how to swim.'

Now I will shew you, O brethren, what manner of boat mine is, and of what kind is the freight thereof, and what I mean by [my ignorance of] swimming. My boat is my sinful body, which I have never been able to steer properly; the freight, which is very insignificant, is the blindness of my heart; the art of swimming, [which] I know [not], is the knowledge of the Holy Scriptures of which I have no [adequate] understanding. And [yet] ye compel me this day to set my hand [to a task] which is beyond my power, especially as ye have asked me to make a discourse about the honourableness of this great and holy Archangel Michael. Still more especially is this the case seeing that Michael doth not belong to the earth as do we, and that he is a denizen of the heavens and not a being of flesh like unto ourselves. On the contrary, he is an angel of light, and he is not a creature of the earth but of the Holy Spirit. He is not a messenger of the earth who shall come to an end, but he is a ministrant, a flame of fire. He is not an archon who will perish, but an archangel in the heavens. He is not an earthly Commander-in-Chief who will come to an end, and whom the king can dismiss whensoever he pleaseth, but he is the Commander-in-Chief of the hosts of heaven, and he shall endure, with the King thereof, for ever. He is not one who taketh counsel about souls to destroy them, but he is a minister unto both souls and bodies at all times before God the Creator. He maketh no accusation, but is a messenger of

glad tidings unto every one. He is not a foe of man, but a friend that loveth the image of God. He is not an enemy against us, but one who ensueth peace for every one. He is not haughty (or, arrogant), but gracious, and all the qualities of compassion of the Father abide in him. His arrival is not announced unto the King, but he is wont to go before the throne of his Lord with boldness, because of his being known unto Him. His rule is not over one order [of angels] only, but all orders of heaven are subject unto him, according to the command of the Almighty. In short, his station is not on the left hand, but he standeth on the right hand of God at all times, and he taketh counsel for the salvation of man, who is the image and likeness of the Living God.

And who is this being who is clothed with such great honours as these, and with the glories that are never-ending? Hearken, and I will tell you. It is Michael, the great archangel of the King of all the denizens of heaven, and of all the beings of earth, and all virtues befit him, that is to say, Michael, the archangel of the hosts of heaven. And 3 M who is this being on whom the King of kings bestoweth such majestic rank and royal dignities as these? It is Michael, the governor of the kingdom. And who is this being to whom the Great King giveth such great glories, and such splendid consolations as these? He hath girded him with

a girdle set with precious stones of great price, and hath arrayed him in a glorious mantle, of the measure of the majesty of which no man can describe, for it is immeasurably superior to anything which man can compare with it. It is Michael who contended against and seized the Enemy who opposed his Lord, and chastised him. And who is this with whom all the ranks of heaven rejoice when they have crowned themselves with crowns? It is Michael the archangel whom God hath this day established to be the governor over all His kingdom. And who is this being who giveth commands unto the heavens, and they obey him? It is Michael the arch-

angel, who obeyed the word of his King, and cast out the i Accuser who worked evil round about him. And who is this being for whose sake the whole world standeth idle, and every handicraftsman ceaseth work in order that they may celebrate his festival with great honour? It is Michael the archangel, the comforter of the denizens of the heavens, and he delivereth those who are on the earth, and bringeth them to our God the Creator, in his love towards us which is very great. But assuredly ye will say unto me, 'The denizens of the heavens indeed celebrate the festival [of Michael] this day, and they rejoice because God hath appointed over them their Commander-in-Chief, but why should the beings of earth rejoice in exactly the same manner? And why should they celebrate the festival of the holy Archangel Michael? He is not formed in exactly the same way as those who are upon the earth. In his glory he is unable to stand upon the earth, according to what is written in another place. For he is a spirit, and he is [not] flesh. Michael is an incorporeal being, and no corporeal being is able to look upon him and to abide his glory.'

And I will make answer to thee, and I will give thee satisfactory proofs that it is most right for the beings of earth to rejoice [over Michael]. Now the denizens of heaven do not commit sin, and they have in them neither hatred, nor envy, nor enmity, nor backbiting, nor murder, nor theft, nor impurity, nor fornication, nor any evil quality whatsoever, but they are holy, and they dwell in holiness and rest in holiness, through Him that is exalted for ever. And they celebrate an endless festival with Him at all times, because there hath been cast out from them him that made accusations against them, him that was the Enemy of Him that created them, the Enemy of all righteousness, the Hater and the Satan, that is to say, the Devil. Therefore this day do they celebrate the festival of the archangel, for it was he who fought and prevailed, and it was he who humbled the haughty one speedily. And when he had made him helpless he cast him out into a place from which there was no escape on the earth. And the Archangel Michael did not [only defeat] this [being] and set him down upon the earth, but he received power from the Lord in such wise that he came down and seized him, and bound him with fetters which cannot be loosed.

And he did not leave him merely bound on the earth, but it is written that he cast him into the lake of fire, which blazeth with flames of fire and sulphur (or, bitumen), wherein he shall be kept until the day of the Great Judgement. For if he had been left upon the earth no creature of flesh would have been able to escape from his snare. But I think that when it is said that he was cast down into the lake of fire, and [into] the abyss, and [into] the

darkness, it is [said so] that thou mayest know the truth, for it is written, 'Those who are in the heavens, and those who are on the earth, and those who are below the earth.' And I say unto you that

M 2 from that time until this present he hath been punished in the lake of fire. Now thou wilt say unto me, 'O friend, if the Devil is fettered [as we read] in the Book of Job, why was he able to inflict all these evils upon Job at the moment when the angels of God were standing [near]?' Listen with attention and I will shew you [why], not with my own words, but with those that come unto me from another place, for it saith that 'The Devil taketh upon himself the form of an angel of light.' But if one [testimony] be not [sufficient for thee], the Master Paul saith, 'The messenger of Satan inflicteth buffetings upon me, lest I become exalted above measure.' And our Saviour said as He drove him away, 'Get thee behind me, Satan,' and Scripture saith also that the Devil tempted

Him. And David also said, 'Let the Devil stand at his right hand.' And the Apostle also saith in the Catholic Epistle, 'From the beginning the Devil received disgrace, and was a worker of sin.' I must not, however, tarry in [my] discourse because of him who hateth our race, but hearken, and I will describe [the matter to] you. When a king, or a governor, or any one whatsoever who is under authority, sendeth an order to one of his fortresses, those who go [to the garrison] take great pains to carry out their orders, because it is the business of the king upon which they have come. And they say, 'Let us perform the orders of the master, lest he revile and abuse us.' In precisely the same way is the existence of the evil with the good. However, at the moment when the Devil was cast out of heaven, a multitude of angels followed him; now these were they who loved cursing, and they . . . . . and they came to the end of their glory, and they were . . . . . Moreover, the Devil had meditated

so much upon his own greatness in his heart that he dared to say concerning Him that created him, 'I will become like unto Him.' And in his pride he set himself to appoint certain orders of angels under his authority, and to make himself like unto his Lord. And straightway God sent His great Archangel Michael, and he bound him in fetters and placed him in a region of darkness under the earth, and those who were in his following became devils along with him. For this reason they are called by a name that indicateth their close association with him, that is to say 'demon', which is 'devil', and until this day they have assisted him in all his evil deeds; now in his pride he had massed armies under his authority, and he made himself to be like unto his God. And straightway God sent His great governor, His Archangel Michael, [who] curtailed his power and placed him in a region of darkness which was under the earth, together with those who were in his following, even as it is written, 'The [evil ones], and the [wicked], and [the abominable], and the perverse.'

Behold now, I have shewn thee, O friend, that the Devil is fettered; but the demons still perform his will, according to his envy and his hatred towards us. But let the words of the fable (or, legend) which we have just uttered concerning these matters suffice us, and let us return to the consideration of the victorious warrior bearing the crown of victory, the mighty one, the greatest of the great masters of war, the Commander-in-Chief of the armies

of the heavens, who hath made for us the heavens to be the table of his great festival, which is spread for us this day in the heavens and on the earth, according to the command of our Lord Jesus the Christ. For He is One God and One Lord, and One Kingdom, which endureth [for ever], and which is the type of the Holy Trinity, and is One substance with the Father, and the Son, and the Holy Spirit, inseparable, unchangeable, indivisible, incomprehensible, cannot be searched out, inscrutable. . . . . .
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the heavens, and those who are on the earth. And as for us, O my beloved, inasmuch as we know, O my beloved, that great is the joy of this great feast which is spread for us this day, let us also keep the feast which God and His angels are celebrating in his honour. Let us array ourselves gloriously within and without this day, and let us this day go into the great banquet of the great warrior of the King of kings, the holy Archangel Michael. But ye will say, 'Since this is a royal banquet, is it not meet that we should keep ourselves in the background until those who are great nobles have been summoned first of all into the hall of the King and of His Commander-in-Chief Michael, and then for us to follow in after them?' Right well is it that ye asked the question, O my beloved, for humility exalteth and directeth rightly; but come ye, follow me, for the great nobles have already gone into the banquet with Michael, and have taken their places. These are the nobles who went in first of all, hearken ye attentively: Adam, and

Seth and Abel, his sons. Enoch, and Methuselah, and Noah. Abraham, and Isaac, and Jacob, and Joseph his son. Moses, and Aaron, and Joshua the son of Nun. Gideon, and Barak, and Samson, and Jephthah. David, and Solomon, and Hezekiah, the righteous kings. Isaiah, and Jeremiah, and Ezekiel, and the three holy men, and Elijah and Daniel, these great prophets. Zacharias the priest and John his son. The Twelve Apostles. And Stephen the archdeacon. And the holy and aged priest Simeon. And the martyrs and all the righteous. And why should I speak [only] of the beings of earth, for there are there the Lord in glory, and all the Hosts of heaven, the Angels and the Archangels, the Cherubim and the Seraphim, the Principalities and Powers, the Thrones and

Dominions; and all these hosts are there. And they ascribe glory unto God and unto His great and holy Archangel Michael. Verily the great and holy men who have lived upon earth feast with us, and I will enquire of them concerning this great feast which is spread out for us this day throughout the whole world, and I know well that I myself shall rejoice with those who rejoice, according to the words of Paul the Apostle. And more than this, I will begin first of all with our father of all mankind, whom God created in His image and likeness, our father Adam, for I see that he is the first at the feast this day in the place where those who belong to the earth are reclining at meat. What shall I, peradventure, be bold enough to say unto him? I am afraid and I tremble with awe. And behold, now, I observe also that all those who are with him this day at this banquet yield place to him, and I reckon myself among their number. And though I be a sinner I will also give unto him joy (i. e. congratulations)

with my tongue in these words, saying, 'Hail, my holy father, lord! Hail, thou father of my fathers and of all the men who have been and who shall be!' And

if I give unto him these three congratulations, which are appropriate to his glory, assuredly he will cry out like a father to his son, saying, 'My son, come thou and rejoice with me at this great banquet this day.' And finding freedom of speech before him I ask him, saying, 'My lord father, art thou not he whom God formed with His own hand? And did He not fill thee with the glory of His own image and likeness? Art thou not he concerning whom God [spake] unto all His hosts in heaven, saying, "Come ye, and worship the work of My hands, My image and My likeness?"' And Adam answereth and saith, 'Yea, my son, I am indeed he to whom all these things have happened.' And I make answer to him also, and I say unto him, 'My lord father, did not all these things take place, that is to say, that all the angels bowed down in homage before thee with the exception of one only and his host?' And Adam [answereth and saith], 'Yea, my Lord made everything subject unto

ii me when He placed me in the Paradise.' And I make bold and say unto him, 'Why art thou at this banquet this day? The angels are not more exalted than thyself, [for] thou art the likeness and the complete image of God.' Adam saith, 'Hearken unto me, O my son, and I will inform thee concerning [my] honour at this great banquet this day, for I have more knowledge than thou, and I was present when these things happened. At the time when [my] Lord and my God and my Creator made me in His own likeness and image He fashioned me splendidly. He breathed into my face a breath of life, He set me upon an exceedingly glorious throne, and He commanded all the hosts of heaven who were in truth under His power, saying, "Come ye, and worship the work of My hands, My likeness and My image." And there was there [a hateful being], who was of the earlier

creation, that is to say, Satanaël, who is called the Devil, [R]b and he was an archangel. Furthermore, when the command had issued from the mouth of God, Michael, the archangel, who was one of the Seven Archangels, and his host came and worshipped first of all God our King, Jesus the Christ, and afterwards they worshipped me; and they answered and said, "We worship Thee, O God the Creator of the Universe, and we worship the work of Thy hands, Thy likeness and Thy exact image." And afterwards Gabriel the archangel and his host came, and they bowed low in homage even as did Michael, and so likewise did all the hosts of angels, each rank in its proper order. Finally the Master said unto that Mastêma, the interpretation of which is "hater", "Come thou also, and worship the work of My hands, which I have fashioned in Mine own likeness and image, even as have thy companions all the other ministrants." And Satanaël

answered boldly and said, "There is no rank under Thine [R]c which is superior to mine, Thine own alone excepted. And besides, I am in glory, and I am [of] the first creation, and shall I come and worship a thing of earth? Far be it from Thee to make me worship this thing! On the contrary, it is he who should worship me, for I existed before he was." 'And the compassionate God said unto him, "Satanaël, hearken unto Me! I am thy Lord, I am thy Creator. Come now, and worship the work of My hands." And the Mastêma said, "Far be it

from me! Neither myself nor any of my legion will do so. Far be it from us to worship that which is inferior to us! Moreover, we are beings of spirit, but this creature is of the earth, and we will not worship him." And God spake unto him the third time, saying, "O thou who dost belong to My first creation, was it not I Who appointed thee to be a general under My

authority, and made My angels subject unto thee in this place? Wouldst thou now set in revolt My kingdom? [R] Wouldst thou now display disobedience, which shall be [an example] for ever? Wouldst thou now make foolish servants to rise up against their masters? Wouldst thou now point out the way to disobedience, O Mastêma? Art thou not My servant? Am I not thy Lord? Have I not the power to cast thee away from before My face, and to take away from thee thy great glory, O thou with whom there is no equal in all My kingdom except Myself, and My Father, and the Holy Spirit? Now hearken unto Me, Come thou and worship My clay." And that boastful and envious being said unto Him unto Whom all Creation is in subjection, "Far be it from me for ever to worship two Lords! I and all my host will never do so, especially since, besides Thyself, there is no one greater than myself in all the kingdom of heaven. And if I should be willing to do so, I should not be able to make my host do so, for they worship me only. Far be it from me to worship a being who is inferior to myself!"

'And straightway God was angry, and He commanded a mighty Cherubim (sic), who smote him and reduced him to [R] Re helplessness. And He ordered Michael to take away from him his sceptre, and his crown, and his staff which was of light, and his girdle of sapphire, and He removed from him all his glory, and He gave him a staff of darkness, and He expelled all those who were with him from His kingdom. And Michael did everything which he had been commanded to do, and he seized him, and he broke him by his power, and he cast him and all those who were with him forth from heaven. And the Good God cried out unto Michael when He saw the archangel's good will and compassion towards His clay, and said unto him as he stood in the midst of all the hosts of the heavens, "Michael" [now the interpretation of this name is] the 'strength of Él', "come, O My holy general

Michael. Come, O thou who hast contended and prevailed. Come unto Me, O Michael, thou minister of the commands of thy King. For behold, I know thy desire towards Me, and towards all My created beings, and I also will make straight My desire towards thee. And thy mouth shall be opened, O Michael, and thou shalt receive all My loving-kindnesses within thee, so that thou mayest continue to make supplication unto Me at all times on behalf of My likeness and My image, and I will shew mercy unto them. For I know that the Mastêma will fight against My created being, wishing to cast him away from Me even as I cast Mastêma forth from My kingdom. But behold, I entrust My created beings unto thee so that thou mayest deliver them from his snares. And thou shalt entreat Me on their behalf when they shall commit sin, for I am long-suffering. Behold, O Michael, I appoint thee this day to be the General-in-Chief of all the hosts of the

heavens, and with the exception of Myself, and My Father, and the Holy Spirit, among all the ranks of angels which are in the heavens there is none so great as thou, O thou General-in-Chief Michael. Come, stand thou at My right hand, and strengthen thou My throne at

all times, and thou shalt command all the hosts in the heavens, and they shall obey thee in everything, O Michael. It is thou who shalt teach all the ranks of angels in the heavens to serve thee with integrity, O Michael, the object of [My] boasting, thou rectitude of My kingdom. Come, lift up thy head which thou didst bow low, and with which thou didst worship My created being, and I will put upon it this great crown, which I removed from the head of the Enemy. Stretch out thy [right] hand, and receive the staff of office, and thou shalt be Commander-in-Chief in the place of the Accuser of shame. O Michael, stretch out thy left hand and receive this mighty armour, and be thou prepared to fight against the enemies of thy King. O Michael, take the girdle of sapphire, and [gird it] about thy loins, so that when those who are waging war against thy Lord see thee they may be quickly overcome. Open thou thy mouth, O My minister, and receive strength, so that thy word may become like the sound of the roar of a multitude. Come, array thyself in My glory, O Michael, so that thou mayest teach every one to glorify Me.

Behold, I know, O Michael, all thy desire towards My clay, come now, and serve Me during the whole life of My image. Behold now, thou seest that Adam is alone and that he hath no one with him of his own kind, but behold, I have placed a mark on his side which shall become a being like unto himself. And since, O Michael, I have said, It is not good for man to remain alone, let us make for him a helper of his own kind, O Michael the helper, and she shall be of the same kind as himself at the moment when I fashioned him, before I bring her unto him. O Michael, if I had created Adam and made him to remain by himself, it would have been unnecessary for Me to have planted the Paradise. O Michael thou Archangel, all this world which is beneath My throne I will make to be inhabited by the likeness of Adam, that is to say, by My image. And now, O Michael, I have appointed thee to be the steward of my

Ko kingdom, so that thou mayest minister compassionately unto My clay. O Michael, the whole of the race of Adam shall know God through thee, O Michael, thou Commander-in-Chief of My kingdom. Thou, Michael, art the governor of the denizens of heaven, and also of the beings of the earth. O Michael, thou art the sweet-smelling savour at the moment of the Holy Sacrifice, and thou, O Michael, art he who shall present the Offering on behalf of the whole race of the sons of Adam. Very many things shall arise through the sons of Adam, and thou, O Michael, art he who shall make supplication unto Me on their behalf and I will forgive them. The sons of the race of Adam shall blaspheme Me through him A that shall lead them astray, but I will forgive them through thy supplication, O Michael." And when the Lord had said all these things unto Michael, He stretched out His hand, and put upon Michael's head the crown, and He made him an archangel. And he set upon it three seals in the form of the Holy Trinity, and the similitude of His image was upon the seals, so that the Archangel Michael might continue to invoke God at all times on behalf of His image, that is to say, of myself. For this reason I, your father Adam, have come to the banquet of Michael.'

And thou, O Abel, the righteous man, the little sinless child, I entreat thee also [to tell me why thou art rejoicing] at this great festival this day, which is the festival of the holy

Archangel Michael. Abel saith, 'I rejoice because he whose festival we celebrate this day was [the angel] who made supplication [to God] on behalf of my father and my mother, and God forgave them their transgressions, and it was he who took my gifts up to God, Who received my sacrifice from me, and Who paid not attention [to that of my brother, because he brought it not] with a right heart. Therefore do I rejoice this day.' And I see thee, Seth, this day, and I see that thou art rejoicing at the festival of the holy Archangel Michael. [Why dost thou rejoice?] Seth saith, 'I am rejoicing because, when Kaein (Cain) had slain Abel my brother, God gave me as a gift to my parents. And my mother could not find milk to suckle me, for she had ceased to produce any on account of her grief for my brother Abel. But the holy Archangel Michael gave me every kind of spiritual food from heaven. Therefore do I rejoice this day.'

O Enoch, thou righteous man whom God removed from [the earth], wherefore art thou present at this great festival this day, which is the festival of the holy Archangel Michael? The righteous man saith, 'I am rejoicing because it is I who write with my own hands in the register the sins, and the wickednesses, and the good deeds which are committed in the whole world. And the holy Archangel Michael taketh them into the presence of God, and presenteth unto Him the good deeds, and for the bad deeds he maketh supplication unto Him, and He forgiveth those who belong to my race. For this reason I rejoice this day.' O Methuselah, thou righteous old man, who didst wax exceedingly old in days, is not thy joy this day genuine, for I see that thou art very glorious in the midst of this banquet this day? Methuselah saith, 'Wherefore should I not rejoice? I am the eighth from Adam. The Archangel Michael took my prayer up to God, and He bestowed upon me so long a life that my age and my years exceeded those of our father Adam by thirty-nine years. Therefore do I rejoice this day.'

O Noah, thou righteous man, I see that thou art rejoicing this day. Noah saith, 'Hearken, wherefore should I not rejoice and be glad? For when God was wroth, [and wished] to destroy the world, He put me, and my wife, and my children, and all the creatures that move on the earth, into the Ark, and shut the door of the Ark. And the cataracts of the heavens and of the earth were opened, and they surrounded us for forty days and forty nights, and we saw neither sun, nor moon, nor star. But the holy Archangel Michael acted as steersman for us and the Ark, and he continued to make supplication to God until the waters diminished, and [the land] that was dry appeared, and I and those who were with me were delivered. Therefore do I rejoice this day.' And dost thou, O thou patriarch Abraham, rejoice this day at the festival of the holy Archangel Michael? 'Yea,' saith Abraham, 'I do rejoice this day; for I am the first man with whom Michael, and my Lord, and his fellow Archangel Gabriel became friends. And Michael made supplication to God on my behalf, and He gave me my son Isaac. And I ate with him—would that I had been worthy!—under the tree of Mabrè (Mamre). Therefore do I rejoice this day.'

And thou, Isaac, thou righteous man, thou son of a holy promise, the holy sacrifice which was accepted by the living God, why art thou so splendidly arrayed at the festival of the holy

Archangel Michael? Isaac saith, 'I am arrayed thus gloriously because I was the only son of my father and my mother. My mother was a barren woman, and she had no child except myself, neither did she give birth to any child after me. My father bound my hands and my feet, and offered me up on a stone [which was set] upon a desert mountain. I saw with my eyes the sacrificial knife in the hand of my father as he was about to drive it into me, when straightway the Archangel Michael came, and snatched the sacrificial knife from the hand of my father, and he provided a sheep for the offering in my stead, and my sacrifice was completed. Therefore do I rejoice this day.'

And thou, O patriarch Jacob, who prevailedst with God, and wast a mighty one with men, dost thou also rejoice this day at the festival of the Archangel Michael? Jacob saith, 'I rejoice exceedingly this day, because when my brother Esau pursued me to slay me I departed to Mesopotamia of Syria to the feet of Laban. And Michael came to me, and apportioned to me [my wages from the cattle], and blessed me, and my children, and my wives, and because of this Israel took the name from me. Therefore do I rejoice this day.' And thou, O Joseph, thou righteous man, thou man of understanding, who wast envied [by thy brethren], what art thou doing in this place this day? Dost thou rejoice at the festival of the Archangel Michael? Joseph the righteous man saith, 'Verily I am right in rejoicing this day. For when my brethren, who were envious of me, sold me into a strange land, and when I became a miserable outcast, and was without friends in my great tribulations, the Archangel Michael came to me, and delivered me, and made me king. Therefore do I rejoice this day.'

O Moses, and Aaron, and Joshua, the son of Nun, why do ye rejoice so greatly at the festival of the Archangel Michael? The saints say, 'The festival assuredly belongeth unto us, and we rejoice therein, for it was Michael who walked with us and with his people, and who captured our enemies, and guided us into the land of promise. Therefore do we rejoice this day.' And thee also, O Gideon, do I see rejoicing at the banquet of Michael? Gideon saith, 'I rejoice this day because it was Michael who came to me, and filled me with his power, and went and crushed Midian, and delivered my people.' O Manoah, and Anna thy wife, how great is your joy this day! And the judges say, 'Because we were barren from our youth, and had no children, we continued to pray and to offer up offerings to God, that they might be a memorial for us; and God gave us Samson, the strong man, and our son also rejoiceth with us this day.'

And thee, O David, thou father of the Christ according to the flesh, thou righteous king, do I see this day striking a ten-stringed harp of the spirit at the banquet of Michael? David saith, 'Yea, I do rejoice, and I am arrayed in rich Apparel, because all the verses of the words of God and His Words are [inscribed] upon the tablet of my heart, and the verse which is appropriate to this festival is this: The angel of God campeth round about those who fear Him and delivereth them. Therefore do I rejoice this day.' Solomon, thou wise man, dost not thou rejoice this day in the joy of the holy Archangel Michael? Solomon saith, 'Yea, I do rejoice this day, for it was Michael the archangel who stood by my side from my youth up,

and he made peace to be in my days, and he took my prayer up to God, and I builded His house.'

Hezekiah, thou righteous king, dost thou rejoice this day at the festival of Michael, the Commander-in-Chief? Hezekiah saith, 'Yea, I do rejoice, for when the Assyrians camped round about me and my people, Michael the archangel went and crushed them by night. And their number amounted to eighteen and a half times ten thousand men, and I and my people were delivered. Therefore do I rejoice this day.' O Isaiah, thou great Prophet, hast thou occasion for rejoicing at the festival of the Archangel Michael? Isaiah saith, 'This is the occasion of my joy: Through all the revilings and abuse which were heaped upon me by Manasseh and those who were with him, it was Michael who stood by my side, and it was he who gave me strength to endure even up to the point when they sawed me down in twain with a woodsaw. Therefore do I rejoice this day, O my holy father.'

And do I see thee also this day, O thou holy man Jeremiah, with thy great lamp of light, rejoicing at the festival of the Archangel Michael? Jeremiah saith, 'Yea, I do rejoice greatly this day, because I passed seven years in captivity with my people, and the holy Archangel Michael made supplication [on my behalf] unto Him that liveth for ever, and He put mercy into the hearts of the Babylonian men, and they set me free, and I returned to Jerusalem with my people. Therefore do I rejoice this day.' Come, Ezekiel the Prophet, and shew us what is the reason that thou dost leap with joy and boldness at the festival this day of the holy Archangel Michael. Ezekiel saith, 'I leap and I rejoice [this day] because it was Michael, the great archangel, who brought unto me the roll of the books, and he commanded me, and I ate it, and the prophecies were revealed unto me. Therefore do I rejoice this day.'

And, O Ananias, Azarias, and Misael, peradventure ye are rejoicing this day at the festival of the holy Archangel Michael? 'Yea,' say the three holy saints, 'we rejoice and are glad because it was he, whose festival we are celebrating this day, who came into the midst of the blazing fiery furnace and quenched the flames for us, and he made the king to believe in God. Our martyrdom was completed, and we rejoice this day at this great festival.' [And thou Daniel,] I think that thou art rejoicing exceedingly, and what kind of joy is thine? Daniel saith, 'Neither once is it, nor twice, that I have seen Michael, who is the governor in very truth. And at the moment when I was cast into the den of lions, it was the Commander-in-Chief, Michael, who came to us, and shut the mouths of the lions. Therefore do I rejoice this day.'

O ye Twelve Apostles, do ye rejoice this day at this great festival, and are ye rejoicing greatly? They say, 'We do rejoice, for after the great sorrow which came upon us at the time when they crucified our Lord Jesus the Christ, and we hid ourselves through fear of the Jews, Mary the Virgin came and informed us, saying, I and those who were with me went to see the tomb at the break of day on the first day of the week, and we found the holy Archangel Michael. He had rolled away the stone, and was sitting upon it, and he gave us the good news, "The Lord hath risen." Therefore do we rejoice this day.' 3 N And thou, O holy priest Zacharias, and John thy son, do ye rejoice at the festival of the holy Archangel Michael? The holy men say, 'We rejoice because the holy archangel was appointed to be Commander-in-

Chief, and I am priest unto him, and my son John is the son of Elisabeth the kinswoman of Mary; and the mother of Jesus is my kinswoman, according to the flesh. Therefore do I rejoice this day.'

And thou Stephen, thou archdeacon and protomartyr, dost thou rejoice this day at the festival of the Archangel Michael? Stephen saith, 'Yea, my joy is great. For when they were stoning me, I lifted up mine eyes unto heaven, and I saw the heavens open, and I saw the Archangel Michael and all his angels, and they were making supplication on my behalf. And I saw Jesus standing by the right hand of God the Father. Therefore do I rejoice this day.' O all ye Martyrs and Righteous, do ye rejoice at the festival of Michael this day? The saints say, 'Yea, verily, we do rejoice this day because in all the tribulations that came upon us, and in all the tortures which they inflicted upon us, it was the Archangel Michael who gave us strength, and we bore them until at length we completed our strife; and we received great honours because of him. Therefore do we rejoice this day.'

O all ye orders of angels who are in the heavens, do ye rejoice this day with us at the festival of the holy Archangel Michael? They say, 'Yea, all joy is ours because on the day when our Creator rebuked the Proud One, He set us at the feet of the Humble One, the great and holy Archangel Michael. Therefore do we rejoice this day.'

Verily, O my beloved, great is the honour of this great feast which is spread out for us this day, not only upon earth, but in the heavens also. Now therefore, O [my] listeners, who love instruction, let us hasten to betake ourselves to the feast of the Archangel Michael, so that we ourselves may partake of the multitude of good things that shall be laid out before us and before all the saints whose names we have enumerated. Perhaps, O my beloved, if we dare to go into the banquet of the Commander-in-Chief, and we are not arrayed in rich-apparel, and we enter in [dressed] in mean attire, with our bodies full of imperfections, we shall find ourselves in a state of shame among those who wear their rich garments draped about them. And they will thrust us away so that we may not approach them, and so that they may not be defiled by us, and after looking upon us with looks of disgust and contempt they will betake themselves to casting us forth [from the hall]. And assuredly those who are arrayed in splendid attire will reproach us with words of abuse as follows: 'O ye fools of men, are ye not ashamed to be in this state? And if ye are not ashamed, are ye not afraid of Him Who is the King in truth, the Christ, and of His holy Archangel Michael? Is it possible that ye do not know unto Whom this hall belongeth, and whose banquet this is?

If ye do not, then learn that the hall belongeth to the King, and the banquet is that of the holy Archangel Michael, who conquered in the war in the presence of his Lord, Who, because of his valour, hath bestowed upon him all these honours. Verily, I am stricken with wonder that ye were so bold as to come into the inner hall, and especially so seeing that your bodies are uncovered. Have ye never heard Him say, "Come not into My marriage chamber without being arrayed in the wedding garment? Have

ye not heard Him [speak] concerning the man who was so bold as to go therein dressed in mean apparel, like unto your own? Ye know well what happened unto him, for it is written, He made them bind his hands and his feet, and he cast him out into the outer darkness, where there is weeping and the gnashing of teeth.' Now therefore, O brethren, rise up and withdraw yourselves xx xxb into the outer hall, a little way from the door, so that when our Lord the King cometh in with His holy archangel we may make supplication unto him. Peradventure he will shew a little mercy unto us, even as he doth unto those others who beg for alms at the door of the hall, for the archangel is compassionate, and if ye shall keep the festival in his honour he will never forsake you in any matter whatsoever. But take heed to your outward apparel, and do not let them find us in an unprepared state in the midst of this festival this day, so that we may not depart to the sufferings of the others. Behold, I have told you, and ye have heard, O my beloved, the rebukes which these men suffered, more especially [because] they were men [like unto themselves] who spake unto them, and not God. But perhaps one will say unto me, 'What kind of mean garments are these to which ye refer, and what are these imperfections of the body? There is no respect of persons with God, and God doth not care more for the rich man than the poor man. Cannot I wear what I like? No man wisheth to receive an insult.'

O my beloved, the matter is not in this wise at all. Far be it from us to cause any man to say that God is a respecter of persons, or that He hath more pleasure in a rich man than in a poor man. Hearken, and I will tell thee what is goodly and what is mean apparel. When thou goest to enter into the banquet of Michael, anoint thy head, and wash thy face, and cast away from thee hypocrisy, and thou wilt do what is very useful for thyself. When they invite thee to the banquet of Michael, cleanse thy heart wholly from every kind of wickedness, and cast away from thee backbiting gossip, and thine apparel shall be splendid, and thou shalt rejoice, and shalt do very well for thyself. When thou goest into the church of God, that is to say, into the house of Michael, strip off thyself fornication and every kind of foul passion, and array thyself in gentleness, and in purity, and in righteousness. And thou shalt go into the hall with joy, and thou shalt keep the feast with the holy Archangel Michael. When they summon thee to the wedding of the

King and His great general, let thine alms and thy charities open for thee the door of the bride-chamber; and the things which thou shalt give thou shalt find tenfold on thy table. If thou wishest to glorify Michael, the King's Commander-in-Chief, let the widows and the orphans come away from thee with their faces joyful, and their hearts happy, and arrayed in apparel according to thy ability. And I say unto thee that thy gift shall be great before God and the holy Archangel Michael. If thou wishest to go into the banquet of Michael joyfully, receive strangers into thy house on the festival of the Archangel Michael, and do thou acts of kindness unto them, and Michael shall come forth with joy, and shall take thee into the hall of his King in peace. If any man maketh supplication unto thee, and asketh thee for something in the name of Michael, refuse not to give it unto him. I tell thee, O my beloved, that whatsoever thou shalt give to men, Michael shall take into his hands and

present before God on thy behalf, and He shall reward thee twofold upon earth in everything, and God shall shew

mercy unto thee in His kingdom, for it is written, 'Mercy shall enable a man to triumph over judgement,' and again, 'Shew mercy, and mercy shall be shewn unto you.' If thou shalt continue to keep the festival of the holy Archangel Michael once each month, that is to say, on the twelfth day, the day on which it is celebrated, and thou shalt keep in remembrance his offering, and an oblation, and an act of service, according to thine ability, the archangel shall continue to make supplication to God on thy behalf at all times, and he shall bestow upon thee everything of which thou hast need, as the thought thereof ariseth in thy mind.

But perhaps there is some one who will say unto me, If I must give alms and oblations I will give them to God. Michael is not God that I should offer up sacrifices unto him. There is no god except the God of heaven, the Father, and the Son, and the Holy Spirit.' And I on my part will make answer unto thee, saying, Thou speakest well; a faithful man indeed is he whose faith is right towards his Lord. But hearken, and I will tell thee. Let us take the case of a king who hath taken possession of a certain (? country, and who hath a vast number of soldiers (or, armies) with him; wilt not thou find among all these hosts one man who is superior to all the rest, even though the king is over them all? And if it happen that the king hath an affection for some individual among these royal troops he will bestow upon him honours and possessions. And these will not be given unto him because of the troop of which he is a member, but they will be bestowed upon him because the king knoweth well that his company is mighty. And he hath power to approach the king at all times, and he is able to deliver him from every [evil] thing, and from every danger, and he is such a valuable member of his body-guard that other folk find favour through [him].

And thus it is with every man who giveth alms and oblations unto God on the day of Michael; for the archangel taketh the sacrifices and gifts from his hands, and presenteth them unto God as a sweet-smelling savour, and he receiveth commands from God concerning these men, and he prepareth for them a multitude of good things, and he offereth them up before God as acceptable gifts, and they escape punishment for ever. Furthermore, if ye wish to know what things men give as alms and oblations to God on the day of the holy Archangel Michael, and how he is wont to minister unto them whilst they are in the world, listen to the following great and wonder-worthy history which redoundeth to the glory of God and of His holy Archangel Michael.

There was a certain righteous man who was a lover of God, and who loved to give alms, and he lived in close agreement with his wife, who was a prudent and pious woman, and who was as wholly devoted to works of charity and almsgiving as was her husband. And these two people were devoted followers of the holy Archangel Michael; now the name of the man was Dorotheus, and the name of his wife was Theopistè. And from the time when they were married—now both of them were still quite young—they had each possessed a large and certain income, which had descended to them from their parents, and they possessed flocks and herds, and also other necessary goods of this world. And these two people observed

a good custom in respect of the holy Archangel Michael on the twelfth day of each month. When the twelfth day was drawing nigh they prepared offerings on the eleventh day of each month, and on the morning of the twelfth day, at

daybreak, they used to send their first-fruits and their offerings with gladness to the shrine of the holy Archangel Michael. And afterwards they used to kill a sheep, and stew the meat thereof with pot-herbs in a cooking pot, and they baked as much bread as was likely to be required. And when they had made an end of these preparations they would receive the Holy Mysteries, and then they would summon every needy person whom they could find and bring him into their house, and the blind, and the halt, and the widows, and the orphans, and the strangers (i. e. pilgrims), and every one whom they could find. And when they had brought them into their houses they would stand by them, and both Dorotheus and Theopistè would minister unto their wants until they had eaten, and then they gave them wine in abundance. And when the [guests] saw fit to come out they would anoint their heads with oil, and set them on their way with joy, saying, 'Depart ye in peace, O beloved brethren, for we esteem your coming unto us as a great act of grace.' And these things they did on the twelfth day of each month, until at length the sweet savour of their alms and charities entered

xxH into the presence of God in the heavens, and every man glorified them in their turn because of their excellent dispositions. And they hid their virtues entirely, and sought not for any glory from men; on the contrary, all their hope was in God and in the Archangel Michael. And it came to pass that after they had acted in this manner for a very long time God gave the command for a cessation to take place, and He prevented the waters [of the river] from coming upon the land, in order to admonish the children of men concerning their sins. Moreover, He made this to happen in the country for three successive years, and at length there was exceedingly great distress in the land of Egypt; and those who lived there forgot wholly the former abundance (or, plenty) of Egypt, even as it is written. Furthermore, multitudes of men and cattle died because the waters did not come upon the land for three successive years. And this holy man and his wife did not cease to do that which they had been in the habit of doing every month, and they made supplication unto God and unto His holy Archangel Michael, saying, 'Let not cease [materials for] thy gift and thy offering in the hands of thy servants.' And thus were they when they themselves began to be in want,

and a very large number of their beasts died. In brief, they had passed through the second year [of scarcity], and they entered upon the third year, and everything which they had came to an end, and all their sheep died one after the other. And the pious and believing man said unto his wife, 'My sister, bestir thyself, for to-morrow will be the twelfth day of the month Paone, and let us take care to prepare the offering. Let us kill the sheep and celebrate the festival of the holy Archangel Michael, for if we die we belong unto God, and if we live we belong unto God.' And she said unto him, 'As the lord my brother liveth, this duty hath been present in my mind for the last two days, but I found no opportunity to ask thee about it. See what hath happened unto us. I rejoice greatly this day that thou hast

not forgotten the sacrifice of God; do, O my brother, according to what thou sayest.' And Dorotheus rose up early in the morning on the twelfth day of the month of Paone, and they performed all their service; but of their former abundance they had no remains whatsoever, and there was nothing at all left them except a little bread and a very small quantity of wine. And all the apparel which they had were the garments wherein they partook of the Sacrament, and in these they returned thanks unto God and the holy Archangel Michael.

And they prayed and blessed God by day and by night with tears, saying, 'O holy Archangel Michael, entreat thou God on our behalf, and beseech Him to open His hand for us for blessing, so that there may not cease from us the hope of thy alms and sacrifice which we give in thy name. O Michael, thou great and holy archangel, thou knowest well our heart and our good will towards thee, and that we have no protection whatsoever except thine. Thou hast been our protector from our earliest youth until this present, and thou hast ministered on our behalf before God our King. And now, we beseech thee, O our good guardian Michael, if it be that this great sorrow of heart is really to continue with us to our death, notwithstanding these agreements which we have established with thee and with God not to make to cease thy sacrifices and thy oblations, then let thy goodness intercede for all the likenesses (or, images) of God, and do thou perform this great favour for us. Entreat thou God, the King of kings, on our behalf, so that He may shew mercy unto us, and remove us from this life, even as He hath removed all our fathers. For behold, O our protector, thou seest the misery that hath come upon us. But all these things have come upon us in return for our sins. And it is far better for us to

IIa IIb die than to forget thy sacrifice and thy offering. For poverty is very many times worse than [death], because it maketh those who are suffering from it to deny out of sheer fear the Name of Him Who created them. And now, also, we cast ourselves down before thee, O thou holy Commander-in-Chief Michael; forget not thou us, [for] we are thy servants. For we know well that thou dost go into the presence of the King at all times, and that thou art never afar off from those who call upon thee, and that thou dost draw nigh unto them, as it is written, 'The angel of the Lord encampeth round about those who fear Him, and delivereth them.' And he saith in another place, 'He sheweth mercy, and he giveth all the day long.' Behold then, O thou ministrant Michael, thou seest that all our necessity resteth upon us, and that we have no words to utter with the exception of these, "We are utterly destitute; help us, O God our Saviour, and relieve us for the glory of Thy Name." And there is yet one other thing which we must say with thanksgiving: It is the Lord Who gave, it is the Lord Who hath taken away; what hath come to pass is that which hath pleased the Lord. Blessed be the Name of the Lord for ever! Amen.'

And when the holy man and woman had said these things, they continued in supplication to God and to His holy Archangel Michael from the twelfth day of the month Paope to the ninth hour of the twelfth day of the month Athôr, which is [the day of] the great festival of the holy Archangel Michael. And when the morning had come—now the time for their making ready the offering was from the evening of the eleventh day, and they had always

been in the habit of preparing it early in the festival—the holy and truly believing man went to his wife, and said unto her in humility and shamefacedness of heart, 'My sister, what art thou doing sitting down? Knowest thou not what kind of a festival it is to-morrow? Do not, O my sister, forget our good custom, and do not let the remembrance of the holy Archangel Michael cease from thy heart. Do not, my sister, do not, I say, fall into despair and abandon hope.' Hearken now to the words of consolation which this blessed woman addressed to her husband with understanding. She said unto him, 'Right well is it that thou hast come, O my lord brother! Right well is it that thou hast come hither to me now with the comfort of our wealth, that is to say, the joy of our souls united!

Verily, O my brother, from the first hour of this day until the moment wherein thou hast come to me hither, a fountain of tears hath not ceased to flow from my eyes. A fire consumeth my innermost parts because of the remembrance of our protector and our ambassador, the holy Archangel Michael. Now therefore, O my brother, consider what we shall do, so that our sacrifice may not cease from us; let us give unto him anything which we have left unto us. Furthermore, I have heard our master Paul the Apostle say, Whosoever hath begun [to do] a good work, let him complete it until the day of the being present of our Lord Jesus the Christ. Now behold [we have begun], let us fulfil our quest.'

And her husband said unto her, 'What is there [left] to us [to give], O my sister? [Tell me] so that we may know if it will be sufficient for our wants or not.' And she said unto him, 'We have some broken pieces of bread left, but they are not sufficient to set before the brethren to eat, and there is a little oil in the flask which might be sufficient for us to use in anointing the head[s] of the guests after their meal, but there is not a loaf of bread nor any flour left.' And her husband said, 'In truth, my sister, even if we had these there is no sheep to kill; nevertheless, let God's Will be done! God will not demand from us anything which is beyond our strength, and it is far better for us to give a little than not to give at all. Moreover, that which hath entered into my mind I will carry out, and I will tell thee what it is. Behold, we each have still left to us the apparel in which we receive the Sacrament. I will arise, and will take the cloak that is mine first of all, and I will exchange it for flour for the offering. Its price, however, will hardly suffice [to buy sufficient flour] for the guests, because it is very much torn.

If we succeed in exchanging the cloak, I will go and see if God will provide us with a sheep, and I will give thy cloak in exchange for it, and we will slay it for the festival, and we will celebrate the festival of the archangel to-morrow gloriously, for this is his great festival. If we find [a sheep] we shall eat, and if we do not find [it], it is the dispensation of the Lord.' And the wise and understanding woman said unto him, 'My lord brother, not only will I sell my cloak together with thine, but I will sell my very soul for my lord the archangel.' And her husband said unto her, 'My sister, very right is the good disposition which thou hast exhibited towards the holy Archangel Michael.'

Thereupon the man took his cloak, and sold it, and bought some wheat, and he gave it to the miller to grind, and he returned to his house rejoicing, and he said to his wife, 'Behold,

God hath arranged the matter of the offering for us.' And, moreover, when they came to the twelfth day of Athôr, the worthy woman went to her husband early in the morning, and she said unto him, 'My brother, take my cloak, and get thee gone and sell it, and see if thou canst find a sheep, so that we may be able to provide for the feast for the brethren who will come unto us.' And he, wishing to find out the extent of her [good] disposition towards Michael, said unto her, 'My sister, if I take away thy cloak, how wilt thou be

able to go and partake of the Sacrament on this great festival this day? Now I am a man, and I can go about just as I am everywhere, but it is seemly for a woman to take good heed to herself in respect of her body, and most of all in church.' And she lifted up her voice and wept, saying, 'Woe is me, my brother! What is this thing which thou hast said unto me this day? Am I to make myself a stranger unto thee this day? Are we to separate ourselves this day and become two people? Am I not of the same flesh as thyself? Have I not a portion with thee in the sacrifices? Wouldst thou rob me this day of my love towards the holy Archangel Michael? Do not, my brother, do not, I say, think in thy heart that I can abandon my purpose towards the Archangel Michael. The Apostle hath already fully proved to us that there is neither male nor female in Christ.' And as she spake these words she wept, and her soul was sorely disquieted within her. The man, however, rejoiced very greatly over the greatness of her faith, and he took the cloak from her hands, saying, 'Make ready the offering, and the first-fruits, and the oil, so that we may send them to the Church; and set out the table in the midst and the bread, and make ready the vegetables by the time I return, according to the Will of God, with the sheep.'

And the man went out, and as he walked along he supplicated the holy archangel to make straight his ways before him. And as he was walking along he came upon a shepherd, and he said unto him, 'Hail, friend!' And the shepherd said unto him, 'Peace be unto thee, O honourable man!' And the believing man said unto him, 'Can I find with thee this day a sheep [suitable] for this great man who is coming unto us this day?' And the shepherd said, 'A sheep of what price dost thou wish for?' And the believing man said unto him, 'I want one worth a termésion.' And the shepherd said unto him, 'Give me the price and I will give thee the sheep.' And the believing man reached out to him Hh the cloak of his wife, saying, 'Take the cloak, which belongeth to my wife, and keep it in thy hands for three days; if I do not bring the money to thee [before the end of that time], I will assign it to thee.' And the shepherd answered and said, 'What can I do with this thing? There is nothing in my house except wool and stuff; I will not take it.'

And when the believing man saw that the shepherd spurned both him and the cloak, he turned away on his road with great sorrow of heart and abundant tears. And whilst he was walking along sadly and thinking what he should do, or what he should say to his wife, suddenly he looked straight before him and saw the Archangel Michael riding upon a white horse, and he was in the form of one of the chief imperial noblemen. And the believing man was greatly afraid, and he withdrew himself to one side out of the way of the archangel's path until he should have passed by. And when the archangel in the form of a nobleman

came up to him, he pulled his horse's bridle, and stood still and said unto the man, 'Hail, Dorotheus! Whither walkest thou by thyself?' And with trembling Dorotheus said unto him, 'Hail, master, my lord archon!

Welcome is thy coming unto us this day.' And the nobleman, who was Michael, said unto him, 'Is Theopistè thy wife still alive?' And Dorotheus, with his face turned towards the ground through shame, said unto him, 'Yea, thy servant is alive.' And the nobleman, who was Michael, said unto him, 'What is this which thou art carrying?' And Dorotheus said unto him with confusion, 'It is a cloak which belongeth to my wife.' And the nobleman, who was Michael, said unto him, 'What art thou doing with it in this place?' And Dorotheus said unto him, 'A very great man is coming to visit me this day, and I have not been able to find everything which I wanted, and there is no gold in my possession. And because of the time of suffering whereunto we have come, I brought the cloak hither to give in exchange for a sheep, but no one will take it from me, and I do not know what to do.' And the nobleman, who was Michael, said unto Dorotheus, 'I will make myself surety for a sheep, and I will obtain it for thee, and thou shalt cook it for me and for those who are with me this day.' And Dorotheus answered, 'Yea, very gladly will I do so, my lord. May I be found worthy! Come thou into my habitation.'

And Michael said unto one of the angels who were journeying with him under the forms of soldiers, 'Walk thou with Dorotheus, and go to this shepherd, and say unto him thus: The nobleman who passed thee by recently saith, Send me a sheep of the value of a termésion. I will be responsible for it, and will send unto thee the price thereof by the hour of noon this day.' And the soldier walking with Dorotheus went unto the shepherd in the name of the nobleman, and they brought away the sheep. And the nobleman said unto Dorotheus, 'Behold, the sheep is ready for the need of the great man whom thou hast invited. See now if thou canst find some wood and a fish for my need, because I do not eat [the flesh of] sheep.' And Dorotheus said unto him,

'I only wish that I could find a fish, my father, and [if] I could obtain one I would rejoice.' And the nobleman said unto Dorotheus, 'What wouldst thou give for a fish?' And Dorotheus said, 'I would deposit my wife's cloak as a surety for one until I could send the price for the same.' And the nobleman, who was Michael, said unto him, 'If the matter be thus, let the cloak stay with thee. I will send in my own name, and I will take the fish until thou art able to send the price thereof.' And the nobleman called one of the soldiers who, in the forms of angels, were travelling with him, [and said unto him], 'Get thee to the river, and cry out to the fishermen there, and say unto them, The nobleman who came and passed by you and spake to you this day saith, Send me a fine fish worth a termésion, and I will send you the price thereof by the hand of Dorotheus the husbandman, by the hour of noon this day.' And the soldier went to the fishermen, and spake unto them in the name of the nobleman according to the message which he spake to him. And the fishermen gladly gave him a large fish, which was still alive, and he brought it quickly to the nobleman, who was Michael.

And the nobleman, who was Michael, said unto Dorotheus, 'What more dost thou wish for? Is not the matter good? Is not the need supplied? Is not the material for the dinner provided?' And Dorotheus answered and said, 'Yea, my lord. Thou hast performed for me this day a very kind act. The day hath advanced, and our business hath prospered well, and thou hast done a very great favour to thy servant.' And the nobleman said, 'Let us make haste'; and they took the sheep and the fish, and they departed. And as Dorotheus was walking along he was thinking about the price of the sheep and of the fish, and where he would be able to find the things required by the nobleman, both apparel and wine, and where he could get bread suitable for him; in short, multitudes of thoughts were surging up in him. And he made supplication to God with his whole heart, saying, 'O Archangel Michael, my protector, stand thou by thy servant this day, for I am doing all these things in thy name, and in that of thy Lord, this day'; and whilst he was pondering these things the archangel knew his thoughts and his patient long-suffering.

And after these things they knocked at the door of the house of Dorotheus, and Michael was the first to knock, and he saw that it (i.e. the house) was decorated with garlands. And he walked inside [the courtyard], and the God-loving woman came out to him and said, 'Welcome, O my lord nobleman!' And the nobleman said unto her, 'Hail, Theopistê,' the interpretation of which [name] is 'she who believeth in God'; 'what art thou doing in these days?' And Theopistê answered, saying, 'Thou art welcome, my lord, and we glorify God and thy grace. Come thou in, O nobleman, and do not stand outside.' And whilst she was saying these words, behold, Dorotheus brought in the sheep, and the large fish, and the cloak, and set them before her. And she said unto him, 'Whence hast thou obtained these things (i. e. the sheep and the fish), my brother? For I see that thou hast brought back the cloak.' And Dorotheus said unto her, 'The nobleman made himself responsible for me, and they were given unto me.' And Theopistê said, 'Well spoken, my brother! God and the archangel have brought the nobleman and those who are with him unto us this day.' And the nobleman, who was Michael, said unto them, 'We are going to the Sacrament, for it is a festival, and the time of service hath come, but remain ye here, both thou and thy wife. Kill the sheep, make [your] preparations here carefully and suitably. And look to this fish, and do not touch him until I come, when I will dress him according to my own liking.' And they said, 'As my lord nobleman commandeth even so shall it be.'

And the nobleman went forth from them. And Dorotheus and his wife did not know who he was, but they thought that he was a nobleman of the district. Then Dorotheus said unto Theopistê, 'My sister, what shall we do? How shall we be able to prepare for the nobleman's reception? Where shall we find bread or wine suitable for him? Would that we could do as we did in the days that are past, when our path was prosperous!' And Theopistê said, 'My brother, God will not forsake us. Meanwhile arise, and let a man kill the sheep, and we two will do what is necessary here'; and they did so. And Theopistê said unto him (i. e. the servant), 'Let us go and bring out a little wine, and let us see if it be suitable for the nobleman or not.' And when they went [to the wine cellar] and opened the door they found that it was filled with [jars of] wine up to the very door. And Dorotheus was greatly

disturbed, and he said unto his wife, 'Hath any man been bringing [jars of] wine in here since I went out this morning?' And his wife

3 o said unto him, 'As the Lord liveth, since the time when I brought out the offering of first-fruits this morning, only one jar of wine hath been brought in here.' And Dorotheus said unto her, 'Be patient, my sister, until we see what is the end of the matter.' Afterwards he said unto Theopistê, 'Let us go in and fetch out a little oil for the meal and for the needs of the brethren.' And they both went into the cellar, and they found seven jars filled with oil up to their very brims, and they found there also large vessels and jars filled with every kind of rich meats and sweets according to the need of the house. And very great fear fell upon Dorotheus and Theopistê. And afterwards they went also into the house and into their bedchamber, and they found there the boxes wherein they kept their clothing filled with splendid apparel of every kind, which was similar to that which they had worn in the time of their wealth, and one might almost say that, in very truth, they were the actual garments. And after these things they went into the chamber wherein the bread was kept, and they found it full of loaves of bread of the finest quality and of whiteness like unto snow. Then straightway they perceived that it was the favour of God which had come unto them, and they glorified God and the holy Archangel Michael.

Then Dorotheus said unto Theopistê, 'Behold, God hath prepared everything. Let us make ready for the nobleman, because it is time for us to go to the Sacrament'; and they did everything that was necessary. And they made ready their large broad cushions whereon the nobleman might recline at meat, and they covered them with costly cloths befitting his exalted rank; and they set out the tables for the brethren in their places, according to their custom. And they dressed themselves carefully in fair white apparel, and went to the Sacrament in the shrine of the holy Archangel Michael with great fervour and with great joy. And when they had gone into the church they cast themselves down upon their faces together before the holy place, and they prayed to God and made great thanksgivings unto Him. And they gave thanks unto the holy Archangel Michael with great earnestness, saying, 'We render thanks unto Thee, O my Lord Jesus the Christ, and we glorify Thy Good Father, and we render thanks unto Thy great, holy Archangel Michael, because Thou hast neither deprived us of Thy mercy, nor been unmindful of our supplication, but hast quickly sent unto us Thy loving-kindness.' Then after these things they partook of the Sacrament and received the benediction.

And they made haste and went home and opened with great zeal their house to the brethren who were in attendance upon the nobleman. Moreover, they compelled to come into it every one, that is to say, men, and women, and children, in such numbers that the whole hall was full. And Dorotheus and Theopistè his wife girded up their loins, and stood and ministered unto the brethren in all their wants, and they supplied them with wine in great abundance. And whilst matters were happening in this way, behold, the nobleman, who was Michael, and who was with all his company of soldiers, knocked at the door of the house. And Dorotheus and his wife made haste and came forth therefrom rejoicing, and

they bowed low in homage before him, saying, 'Right well is it that thou hast come to us this day, together with all thy company of soldiers, O our lord nobleman. Verily we rejoice exceedingly that we have been held worthy for thee to come unto us on a day that is especially glorious. May the Archangel Michael rejoice with thee! Come in, O blessed man! The Lord be with thee!' And the archangel, who was the nobleman, went into the hall of the house, and he found it to be filled with men, and women, and children, both small and great. And pretending to be astonished, he said unto Dorotheus and Theopistè his wife, 'Brethren, why have ye with you this company of people

3 o 2 whom I see in such great numbers here? Peradventure ye are giving yourselves additional trouble on my account, because I have come to you this day. Do ye not perceive what serious difficulty and trouble arise therefrom? Surely ye could only, with the greatest difficulty, have made [such a feast as] this in the days when ye were prosperous and wealthy.' And Dorotheus and Theopistè answered and said, 'O our lord nobleman, forgive us. We have not added to our trouble because of thee--thanks be unto God and unto the holy Archangel Michael--and among all these people whom thou seest here this day there is no stranger present, for they all belong to our family, and all are descended from our fathers.' And as they said these words the Archangel Michael rejoiced over their perfect dispositions, and he said unto them, 'Come, the time hath arrived when I and those who are with me would take the food we need.' And they went into the place which they had prepared for him, and when they had entered the dining hall the nobleman took his seat upon a chair, and he commanded, saying, 'Bring hither the fish to me so that I may prepare it for dressing according to my wish'; and they made haste and brought the fish to

him. And the nobleman said unto Dorotheus, 'Open his belly'; and he did so. And the nobleman said unto him, 'Take out his stomach'; and when he had taken it out it was very large. And the nobleman said unto Dorotheus, 'Open it'; and he opened it, and he found inside the stomach a large bag which was sealed with a seal. And Dorotheus was struck with wonder at the matter, saying, 'What is this, O nobleman, which I have found in this stomach?' And the nobleman said unto him, 'It happeneth that large fish swallow everything which they find; meanwhile open the bag, and let us see what is inside it.' And Dorotheus said unto him, 'My lord, how can I possibly open it? Behold, it is sealed.' And Michael, that is to say, the nobleman, stretched out his hand, and took the bag, and opened it, and he found it full of choice pieces of gold; and they counted the gold pieces and found that they amounted to three hundred oboli with heads. And afterwards he found under all the gold pieces three termésia, one under the other. And Dorotheus lifted up his eyes to heaven and said, 'Righteous art Thou, O Lord, and Thy Name is true; there is no limit [to Thy gifts] for those who love Thee.' And the nobleman, who was Michael, cried out to Dorotheus and Theopistè his wife, and said unto them, 'Come hither to me, O brethren.

Since ye are compassionate folk ye have obtained a large sum of money through me; I came to you indeed, but, behold, God prepared you. And I know these gold pieces and the seal, and I find that they belong to my Lord the King. Now therefore, in return for the hospitality

which ye have shewn to me and to my company this day, behold, I will bestow upon you three hundred oboli and also the three termésia. Take them, and give one to the shepherd [in payment for the sheep], and one to the fisherman in payment for the fish; now I made myself responsible for them on your behalf, and, behold, the time of noon hath arrived when, according to the agreement [the money is to be paid], and as for the third take it and give it to the man with whom thou didst deposit thy cloak, and from whom thou didst take the wheat for the offering.'

And Dorotheus and Theopistè cast themselves down before the nobleman, saying, 'What is this which thou sayest unto us, O our lord nobleman? We are thy servants. Didst thou come unto us that we should take anything from thy hand? Is it not an honour for us to receive into our house any officer of the Imperial Army? Art thou not master of our bodies, and canst thou not do what thou wishest with us? And besides these [considerations] also we cannot accept anything except the gift of God. Thou well knowest, O our lord, what day this day is. The little bread which we eat this day with our kinsfolk doth not belong unto us, but unto God and His great and holy Archangel Michael, whose festival we are celebrating this day. Nevertheless, if it be thy will, O our lord, we will accept the [three] termésia only, wherewith we will pay for the sheep and the fish, and redeem the cloak [pledged for the flour of] the offering, according to thy command.' And the nobleman said unto them, 'Verily, by God's Truth and by the salvation of my Lord the King, ye shall take everything, leaving nothing whatsoever behind. And lest ye be afraid that should the King hear about this He may threaten you with punishment, I myself will explain the matter on your behalf to my Lord the King, and He shall bestow upon you also other great honours. And if ye would persuade yourselves that these are all the things which ye have to take from my hands [ye are mistaken], for this is only the interest on the same. When, however, I return to my city, by the Will of God, I will send to you in full measure the principal and the great honours which I wish to give to you.'

And Dorotheus and his wife Theopistè rejoiced when they heard these words, and they said unto the nobleman, 'O our lord, we beseech thee not to lead us thy servants astray by these words, for we, O our lord, we are thy servants. Take back from us the words, for they are beyond our measure [of understanding]. Where could thy servants obtain money [to give thee?] And besides, how can we accept interest [for money which we never lent]? On what day did our lord, unto whom we minister, come to us? For, by God's Truth, we have never seen thee enter our house [before]. We did not even know thy face before this day. And how canst thou possibly say unto us, O our lord, that thou hast received anything from us?' And the nobleman answered and said, 'It is I who will explain to you how I entered into your house, and when I did so. From the day whereon your parents died, and ye obtained possession of their substance, I have been coming into your house once every month. And after I entered your house ye sent very great gifts to my city, to my Lord the King. And your names are written upon all of them, in order that when ye shall go to the city of the King He will reward you for them twofold.'

And Dorotheus and Theopistè answered, saying, 'We entreat thee, O our lord, to do us a very great favour and to tell us thy name, for then, perhaps, we shall understand the matter, and be able to find an explanation for thy words which thou speakest unto us.' And the nobleman, that is to say, Michael, answered and said, 'I will tell thee my name, and the Name of my King, and the name of my city Fel. 38 b Jerusalem; and if ye wish to learn them hearken, and I will declare them unto you. I am Michael, the governor of the beings of heaven and the beings of the earth. I am Michael, the Commander-in-Chief of the hosts of heaven. I am Michael, the archangel of the worlds of light. I am Michael, the victorious warrior in battle before his King. I am Michael, the comforter and the object of boasting of the denizens of heaven and of the beings on the earth. I am Michael, in whose face is placed the loving-kindness of God. I am Michael, the archangel of the world of light, and the steward of the kingdom of heaven. I am Michael, and I receive the sacrifices and the supplications of men, and present them unto God, the King in truth, Jesus the Christ, our Saviour. I am Michael, who walk with all the men whose hope is in God.

I am Michael, the archangel who ministereth unto all mankind with joy, and who hath ministered unto you, O Dorotheus and Theopistè, from your youth up even until this present. And I will never cease to minister Fel. 39 a unto you until I present you to the King of the denizens of heaven and of the beings of earth. Inasmuch as ye have ministered unto us ourselves, as well as unto my Lord, with great strenuousness, I will not forget your sacrifices and your charities, which ye have been wont to give unto God in my name. Was I not standing by you yesterday, and did I not hear you holding converse together concerning myself and the customary offering and gifts which ye give in my name during my festival? I was not remote from you (i. e. very close to) at the moment when ye were weeping and making supplication to me, saying, "Entreat thou and beseech God for us that He may remove us out of the [world] rather than that [our] sacrifices and charity towards the archangel shall come to an end. Did I not see you at the moment when ye bartered away your cloaks wherein ye were wont to receive the Sacrament, and gave them in exchange for the offering for my festival? I declare unto you that I was with you on all these occasions. Moreover, all the things which from your youth up ye have given in my name I have never forgotten;

on the contrary, I have presented them all to God on your behalf.

Verily, I have taken your sacrifices from you in truth, and your gifts, even as I did those of Abel, because ye gave them with a true intent. O Dorotheus and Theopistê, blessed are ye, yea and ye shall be blessed, even as it is written, and according to your names, which are also a blessing unto you, for Dorotheus [meaneth] the "gift of God", and Theopistê meaneth "she who believeth in God". I am Michael the archangel whom ye have appointed to be your protector before God. I am Michael, who take your prayers, and your sacrifices, and your tithes up to God, even as I did for Cornelius in olden time. And also, as regards Cornelius, I went to him, and I taught him the way of salvation, that is to say, baptism, which he put on through Peter. Fear not, I am not remote from you (i. e. I am very near you) even as ye yourselves have drawn nigh unto me and unto my Lord, since it is written, "Draw nigh

unto God, and He will draw nigh unto you." And now, O Dorotheus and Theopistê, take to yourselves strength, and arise, stand up, and accept these gifts from my hands, for, as I have already declared unto you, these things are merely the interest, and when ye shall remove yourselves from this life I will give unto you the principal in the Jerusalem of the heavens, the city of all the saints. For I have already received you to favour at the hand of God in return for your sacrifices and your pious charities.'

And when the Archangel Michael had said these things to Dorotheus and Theopistê as they lay prostrate on the ground like dead folk, he took hold of their hands, and raised them up, and dispelled their fear. And he gave unto them the gold pieces, saying, '[Your offerings and charities] shall neither come to an end nor cease. And ye shall not be last in any good thing, and ye shall not fall behind in your sacrifices and your charities, which ye shall continue with praiseworthy zeal from this day, this festival, until ye end [your lives]. Now ye shall end [your lives] with joy. And ye shall send away [satisfied] the brethren who shall come unto you at my commemoration. Thou shalt send to the [owners] the price of the sheep, and the price of the fish, and thou shalt redeem the cloak. And the three hundred oboli, and also the three termêsia, whereon is the seal (i. e. the Sign of the Cross), are given unto thee as a reward in the Name of the Father, and of the Son, and of the Holy Spirit, One perfect Godhead.' And when he had said these things unto them he gave them the salutation of peace, and went up into heaven with glory, and all his angels with him; and Dorotheus and Theopistê continued to gaze after him until he entered into heaven, in peace. Amen. And Dorotheus and Theopistê his wife did as the holy Archangel Michael had commanded them. And they kept the festival to the end of their lives with great zeal, and they did not cease to offer what they had been wont to offer in respect of sacrifices and offerings, in the name of the holy Archangel Michael, until the end of their lives.

Oh And, O my beloved, do ye fulfil even a very little of all the things which ye have just heard. Are not these profound proofs (or, examples) sufficient to convince your hearts? Is it possible that ye will hesitate any longer to give gifts to God on the festival of the holy Archangel Michael? Will ye not obtain boldness through the things which ye have given on the festival of the holy Archangel Michael, and which he shall give [back] to you, together with their increase (i. e. interest)? For behold, O my beloved, ye have seen the great gift of God which reached these holy people Dorotheus and his wife Theopistè, and how, since their hearts were right with God and His holy Archangel Michael, God Himself directed His love (or, charity) to them, and sent unto them His great Archangel Michael, and prepared for them great and unending riches, as well as the consolation of the riches of the heavens. And, O my beloved, my brethren, behold, we know in very truth that everything which we shall give unto God in the name of the Archangel Michael we shall Fó. 41 b receive twofold in this world, before we arrive at the things that appertain to heaven.

Now therefore, O my hearers, let us not hesitate to give according to our ability, for we know that whatsoever we shall give unto the Archangel Michael he will employ in ministering unto us with gladness, and that whether it be little, or whether it be much, he will accept

the good motive from us. For God doth not demand from you anything that is beyond thine ability, but it is the good intent which He requireth. If [ye think this is] not so, hearken: In days of old [when] our Saviour was in the world with us, all the rich men brought [gifts] and cast them into the treasury, yet God did not hold them to be justified over much. But when the poor widow woman had gone round about in her house, and had found two lepta, that is to say, two nomisma, and had brought them quickly and cast them into the treasury, God accepted her intention, and ascribed blessing to her, saying, 'Everything which she found in her house hath she given to the Lord.'

And do thou thyself, O my beloved, use all care and diligence in giving gifts unto God on the festival of the holy Archangel Michael, and God shall give unto thee a multitude of benefits, and Michael shall minister unto thee therewith. If thou shalt give an offering unto God in the name of the holy Archangel Michael, God will feed thee with the bread of life in the heavens. If thou shalt clothe a naked man on the festival of the Archangel Michael, God Himself will array thee in apparel of light in the heavens. If thou shalt give a cup of wine to a man on the festival of the holy Archangel Michael, God Himself will give thee to drink of the produce of the True Vine. And if thou hast not wine wherewith to do this, give a man a drink of water in the name of Michael, and God Himself will give thee to drink of the fountain of the Water of Life, which floweth forth from the holy throne. And if thou shalt go and shalt visit any one who is sick on the day of the Archangel Michael, God Himself will send Michael to visit thee on the day of thy great sickness, that is to say, the sickness whereof thou shalt die.

And if thou shalt go to any one who is in prison on the day of the festival of Michael, and shalt comfort him, God will send unto thee Michael, and he will deliver thee from the prison of Amente, and God Himself will say unto thee, 'I was in prison, and ye visited me.' And if thou shalt build a church upon earth in the name of Michael, God Himself will build for thee a house not made with hands in the heavens. If thou shalt see a man who is helpless through disease, or who hath a wound in his body, and thou shalt treat him with medicines on the festival of the Archangel Michael, God Himself will shew compassion unto thee, and will heal thee of the wounds of Amente. For it is written, 'Blessed are the merciful, for unto them shall mercy be shewn.' And again, 'Shew mercy, and mercy shall be shewn unto you.' And 'Mercy shall make a man to triumph over judgement.' And again, 'Charity covereth a multitude of sins.'

O my beloved, my brethren, let us call upon God, and let us take care and be diligent to love charity on the day of the Archangel Michael, for we know that he is an efficient being, and that he entereth into the presence of God at all times, and that he giveth unto every man according to his works. Let us follow after love, O my beloved, for love is from God, and God is Love. It was love which God shewed to our father Adam, and to Eve, and He accepted their repentance through the supplication of Michael, and forgave them their transgression. It was love which He shewed to Abel, the righteous man, when He accepted his sacrifice from him through the supplication of Michael. It was love which God shewed to Enoch, [when] He

removed him and did not let him see death, through the supplication of Michael. It was love which God shewed to Noah, [when] He made him an ark, and kept him and all his house safe amid the waters of the Flood, through the supplication of Michael and his angelic hosts. It was love which God shewed to our father Abraham, [for] He established a covenant with him, and He bestowed upon him Isaac, through the supplication of Michael and his hosts. And it was love which God shewed to Isaac, [for] He accepted his sacrifice, and took a sheep in his stead, through the supplication of Michael.

[And it was] love which God shewed to Jacob, for He gave him favour in the sight of Esau his brother, through the supplication of Michael and his hosts. It was love which God shewed to Joseph, [for] He delivered him from the hands of his brethren, and out of the hand of the Egyptian woman, through the prayer of Michael and his supplication. It was love which God shewed unto Moses the Prophet, [for] He delivered him from the servitude of Pharaoh, and filled him with more grace than any other man, through the supplication of Michael and his host. It was love which God shewed unto Joshua [the son] of Nun, [when] He made the sun to stand still in Gabaon (Gibeon), and Joshua destroyed all his enemies by the prayer of Michael and all his host. And it was love which God shewed to Moses [when] He gave unto him His Law, and Moses gave it unto the children of Israel. It was also love which God shewed unto King David, [when] He chose him from among his brethren, and set him to be king over Israel, through the supplication of Michael and his host. And it was also love which God shewed unto David's son Solomon, when He commanded him to build a house to the Lord, through the supplication of Michael, the holy archangel.

And it was also love which God shewed unto Hezekiah, the righteous king, [when] he added fifteen years to the years of his life, through the supplication of Michael, the greatest of the governors, and of his host. It is love also which God shewed unto the race of Adam when He esteemed it to be worthy for Him to invite us to this great festival this day with Him Who took flesh in the holy Virgin Mary, and when He gave Him for us all so that He might withdraw us from Amente and forgive us our sins, through the supplication of Michael and all his host. And it was also love which God shewed unto our Fathers the Apostles, whom He chose from the whole world, and through whose preaching we all have come into the knowledge of the truth, through the supplication of Michael, the great and holy archangel.

Now therefore, O my beloved, behold, we know that the Will of God existeth in love and charity, and that the Archangel Michael is our helper and minister with God. Let us follow after love and charity, for it is written, 'Charity (or, love) shall make a man to triumph over judgement,' and 'Charity exalteth, and love maketh straight.' And the Compassionate said, 'Be merciful, and mercy shall be shewed unto you. Give, and it shall be given unto you. For with the measure wherewith ye measure, it shall be meted out to you.' Let us measure with good measure this day, on the a festival of the Archangel Michael, in order that he may π measure for us with a generous and abundant measure in the Kingdom of Heaven. Let us keep a spiritual festival this day, on the festival of the Archangel Michael, in order that he may keep the festival with us and with our Lord at the festival which shall endure for ever

in the heavens. Let us then cast behind us the works of darkness this day at the festival of the Archangel Michael, in order that he may put upon us the armour of light. Let us glorify God this day at the festival of His mighty governor, in order that He may glorify us with His great and perfect glory.

Let us go to the holy Archangel Michael at his festival this day, with our bodies cleansed with holy water, and arrayed in garments [made from] the sheep, and our hands filled with branches of sweet-smelling trees. And let us make supplication unto him, saying, 'O thou archangel and Commander-in-Chief of the b hosts of heaven, Michael, do thou entreat God on our behalf π to forgive us our sins. O thou archangel, entreat God on our behalf to allot unto us our food and our apparel, according to His wish. O Michael, thou great archangel, entreat God on our behalf, so that He may graciously grant unto us peace with one another, for thou thyself art peace. Thou, O our helper, knowest well that we are dust and ashes, and that our nature is prone to fall (or, slide). But God is the Compassionate and the Forgiver. Unto us belongeth the attribute of committing sin, and unto thee belongeth the attribute of making supplication on our behalf before God to forgive us our sins. Unto us it belongeth to make supplication to God, and unto thee it belongeth to invoke God on our behalf to forgive us, O Michael our governor. Unto us it belongeth to go out of the right way, and unto thee it belongeth to set us in the right way before God our King.'

O Archangel Michael, of a truth we know that thou art our treasury of the compassion of God, and that thou dost minister on behalf of us all at this moment before God the Christ, the God of all supplication, Who is blessed for ever. May He forgive us all our sins which we have committed, may He make it acceptable unto us to cast behind us the things which are behind, and to separate ourselves from those which are useless. And do thou present us to Him [as] holy folk, without blemish before Him, in love. For thou, O our great Archangel Michael, art he who careth for us, in order that we may live in thy place of rest in the heavens. Happily indeed hast thou come unto us, O great Archangel Michael. Happily hast thou come unto us, coming with our Lord, thy King! Happily hast thou come unto us, coming with our Lord, our King! Happily have all thine angelic hosts come at this great festival, which is spread before us this day, O Michael.

And the banquet which thou hast made for us is not a banquet for poor men, but a banquet for the rich men of an Emperor. They are not governors who are sitting at meat at this banquet, but the Lord of the denizens of heaven and of the beings of earth. And they are not mere human beings who are waiting upon us, but those who serve us are angels. And this table is not a material table, but a spiritual, and it is a similitude which is filled with life for ever. Those who keep the festival with us this day are not men only, but it is God in very truth, Who stretcheth out His holy hand, saying, 'Right well is it that ye have come unto Us this day! Peace be unto you, O My brethren. And I rejoice with you all, for it is written, "Wheresoever two or three are gathered together in My Name, there am I in their midst." Furthermore, if He spake in this manner about two or three only, how very great must be the joy of the Lord our King and of His holy angels at this moment this day, when

they are in our midst and are celebrating the festival with us at this great banquet, and with this great assembly of men, and women, and little children, and great men, and believers, who are present at this great festival this day, which is the festival of Michael, the great and holy archangel! Besides [this] He glorifieth every one who keepeth the feast to Him in the festival of the holy Archangel Michael, the great, holy general.

Verily, O my brethren, I have set my hand to a task which is beyond my strength, and I have set sail upon a great and wide sea which I am unable to traverse. Now, I said at the beginning of this Encomium that my boat was a small one, and that my cargo was light, and that I did not understand the craft of the mariner, and that the sea, that is to say, the Encomium on the great, holy Archangel Michael, was exceedingly difficult. I entreat you, O my brethren, to give me your help in order that I may be delivered in the depth of [this] boundless sea, and may come to you on shore once more without mishap (or, directly). Furthermore, I undertook to speak unto you the words of praise and honour which are proper for him whose festival we celebrate this day, the great Archangel Michael. But my tongue is flesh, and my body is a body of earth, and I am not able to describe adequately the measure of his splendour and the fullness of his glory. O thou who, after God, art my lord! O Michael, thou art the joy of my heart! O holy archangel, thou art the comfort of my tongue! O Michael, thou art the word of my mouth and the comfort of my heart, and my prayer before God! What tongue, or what heart, or what understanding is there that can know or comprehend the perfectness of thine honourable rank and the glory wherewith God hath endued thee!

All these words which I have uttered, O thou governor of the kingdom which is in the heavens, and those which are like unto them, are appropriate to thy great glory; but, forgive me, O archangel, because I am a sinful man, and I am exceedingly weak in my deeds. I beseech thee, O my helper Michael, accept from me my prayer and my supplication, that is to say, my insignificant offering which I have taken pains to give unto thee at thy festival. Blame not thy servant because my gift is little, but let my willing intent be before thee like the two lepta [of the widow], for I know that thou art merciful and long-suffering, and therefore I come to thee. I know that I have no other help but thine before God, O holy Archangel Michael. If thou wilt shew mercy unto me, and wilt accept my prayer at my hands, and my little gift, [good and well,] and if it be still too poor, I will be diligent in presenting unto thee as a gift my tongue and my heart at all times, all the days of my life. And indeed I am confident that, if I treasure up all these things rightly in my heart at the mention of thine angelic name at all times, I shall not be without reward and without fruit before God. The remembrance of thy name, O holy Archangel Michael, is as sweet upon my tongue as is honey in my mouth.

The mention of thy holy name, O holy Archangel Michael, is to me an equipment in my lying down and in my rising up. O great and holy Archangel Michael, the race of Adam hath found freedom of speech before God through thee. O holy Archangel Michael, the sweet scent of our prayers riseth up to God through thee; O Michael, thou holy archangel, it is thou who

dost lift [them] up to God until He sheweth compassion upon us. And this day also, on thy great festival, mayest thou minister on our behalf before God the Father, and may He accept our intention which we bring

3 P unto Him at thy holy commemoration. O thou great helper, Michael, make supplication on our behalf before God, and make us to walk in those [paths] that are pleasing unto Him at all times. May He deliver us from the snares of the Devil, may He make us to be to Him a kingdom, and a priesthood, and a holy nation, and a people [destined] to life, through the prayers which the great and holy Archangel Michael, whose festival we celebrate this day, maketh on our behalf; and through the ministrations of our Lady, the pure God-bearer, Saint Mary, who in very truth gave birth to God; and through the prayers also of his fellow archangel, the bearer of good tidings of the worlds of light, through the grace and love to man of our Lord Jesus the Christ, unto Whom, and His Good Father, and the Holy, Vivifying and Consubstantial Spirit, be glory, now, and always, and for ever. Amen.

[Here follow in Oriental 6781 the texts of the passages from the Old and New Testaments which are ordered to be read on Saint Michael's Day.] This book was produced by the zeal and care of our noble and God-loving brother, Sirê, the son of the blessed Phêu (?), who liveth on the plain to the south of the city of Snê (Asnâ), in the village which is called Pkourosê (?), with [money obtained by] his own labour. He hath given it to the shrine of the holy Archangel Michael in the district of Tbô for the salvation of his soul, and in order that the God of the Archangel Michael might bless him, and his wife, and his children, and his flocks and herds, and every possession which he hath. And when he goeth forth from the body may he also be held worthy to hear with joy [the words], 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared for you from the foundation of the world.' Amen. So be it.

[The date is obliterated.]

XIV. The Histories of the Monks of the Egyptian Desert, by Paphnutius

[Some pages wanting] 'and the service whereunto we have committed thee. Blessed are we [in] our country, which was worthy of Thy holy footprints! Rightly did the Psalmist David say, "Lovely are Thy dwellings." And again, "Lovely are they because of their fathers." It is the Lord Who [speaketh], it cometh to pass with . . . . . and with great [fear] and joy towards us. I remember the word which the Lord spake in the Gospel, "In the house into which ye shall enter, say first of all, 'Peace [be] in this house. If there be therein the sons of peace, let your peace abide therein; but if not, then let your peace return to you.'" And when I found that they were sons of peace I permitted my peace to rest upon them, according to the word of the Master of us all, the Christ Jesus our Lord. And when the hour had come we celebrated the Sacrament. And they set before us a table, and we prayed, and we ate, [and we drank]

[One or two lines wanting] man Apa Pseleusius, and asked about a certain sage, the good brother with whom thou didst dwell, that is to say, Apa Zauboulôn (Zebulon?), and he was a man who was profitable, and we profited by him exceedingly. And he said unto me, 'I myself profit in these respects; I received benefit from him by reason of his humility and his silence. He never wished to decide by his speaking any matter whatsoever. Whether it was a humble person who spoke to him, or whether it was a man of importance, he was wont to say, "I do not know."' I said unto him, 'How is it that [thou art able to speak thus], and to act in this wise?' The old man said unto me, 'Hearken, and I will tell thee. He took unto himself a wife in his youth. And he progressed in every work; he was a virgin from his childhood. And he fled from all intercourse with women, for he was afraid, according to the word which is written, "Whosoever looketh upon a woman to desire her hath already committed adultery with her in his heart." And "lust, [when] it hath conceived, bringeth forth sin; and the sin, when it is fulfilled, giveth birth to death." And he walked in all humility. And he saw a vision in this wise: It was as if he saw a man shining with glory, who stood before him, and said, "It is impossible for any man to act as the servant of two masters; either he loveth one,

or he hateth one." This is thy case exactly, my brother Pseleusius. Thou wouldst be zealous in a good work, according to that which is written by the Apostle, "No man who is a soldier hampereth himself

with [the affairs of this life that he may please him] that hath made him a soldier. And, moreover, if one strive he doth not receive the crown unless he hath striven lawfully." Thou shalt be victorious on the right hand and on the left. And straightway the man who was speaking to him in the vision disappeared, and he ceased to see him. And there was a certain old man who lived close by him who had a knowledge of the Scriptures, and a certain brother used to go unto him frequently and enquire of him concerning passages in the Lectionary which they read in the church (now he loved the poor exceedingly), and the brother used to tell his thoughts frequently to this old man, who would explain to him the Holy Scriptures. And it came to pass that when the morning had come the brother went to this old man, and when he had come to him he described to him the vision which he had seen, and he [asked him what] it was intended to mean. And the old man told him that he must strip himself of whatsoever he possessed, and "take up thy Cross and follow thy Lord, and let

the dead bury their dead" [one line wanting] vanity. (sic) Hast thou not heard the Lord saying in the Gospel, "No man who putteth his hand to the plough and looketh back shall enter into the kingdom which is in the heavens?" And this word "looketh back" indicateth the affections for [this] vain world and for the things thereof, the which we have not renounced. And now, my beloved brother, I do not wish to make thee to go away and leave me because of thy knowledge and because of thy visits to me, which are full of profit [to me], but I wish also to make thee to go through the invitation with which thou hast been invited. Rise up, get thee gone to the brethren, and they will dress thee in the garb of the monk, and they will shew thee what it is right for thee to do.' And thereupon the brother departed according to what the old man said. And he went to the brethren who were in a place which is called . . . . . .

[Three lines wanting] and graciously courteous. And his face was exceedingly pallid, and his whole body also by reason of the excessive severity of his ascetic labours, even as it is written, 'The wings of a dove which are pale like silver, and the parts round about her neck which have the greenness of gold.' He speaketh thus because the lifting up of the hands of the old man was like unto the [lifting up of] the wings [of the dove], according to the Scriptures. And he likened him unto the paleness of silver because of the purity of his prayers, and unto the greenness of gold because of the vigour of his asceticism, even as it is written, 'Blessed are the pure in heart, for it is they who shall see God.' He was a man who suffered greatly, for he passed the whole night in vigil, and very frequently he ate tares, even as did John the Baptist, concerning whom it is testified, 'his food was locusts and wild honey.'

[One line at least wanting] because of the purity of his heart and the purity of his body. And the holy father Apa Pseleusius said that he was in the habit of receiving revelations very frequently, and that every thing which he spake (i. e. foretold) used to come to pass in

truth. And he used to see visions like Daniel the seer. And Apa Pseleusius also said, 'When then I had come to him, that is to say, unto the John of whom I spake first, and of whom I have said all these things, he received me with great hospitality, and I found nothing at all in his habitation except three cakes of bread, and they were only there for the sake of the strangers who used to pass by, lest they should say, "The old man doth not eat bread." And when I had tarried there some time I begged him to endue me with the garb of the monk

[Three lines wanting] the rules of life of the monk. And he said unto me, 'O (?) my brother Pseleusius, it is written, "Thy words are sweeter in my throat, O Lord, than is honey in my mouth." Since, however, thou dost ask me, O my son, concerning instruction [say], Be ye honest with those who are outside. And be ye seasoned with salt, according to what the Saviour saith in the Gospel to His Apostles, "Ye are the salt of the earth." Be ye mild and simple, according to what our Lord saith, "Behold, I send you forth like sheep among wolves; be ye then wise as serpents and harmless as doves." He said unto them, "like sheep," but He had no faith in the carelessness of sheep to make [them] to walk therein . . . . . their hearts . . . . . through the thoughts of the devil.

[Nearly four lines wanting] destruction, nor that we should abandon our hearts to eating, and drinking, and pleasure, for our adversary the Devil walketh about and lieth in wait for men, roaring like these lions and seeking to swallow up our souls.' And whilst I was passing some days with him he said these words and others which were like unto them. And I entreated him to take me to a place by myself. Thereupon he brought me to this place, and he remained with us for some days until he had instructed me concerning living by myself in the desert, and he gave me certain commands [concerning] the resisting of the thoughts of the Devil which rise up in the mind, and the bitter conflict therewith. And he left me by myself until my brother Zaboulôn came to me. Then he said unto me, 'I beseech thee, O my father Pseleusius, since there is . . . . . .

[Three or four lines wanting] The old man answered and said unto me, 'Since thou askest me I will tell thee, and nothing shall be hidden from thee; and the things which are hidden from thee before men shall the Holy Spirit reveal unto thee.' I said unto him, 'Do an act of grace unto me, O my father, and pass not by me thy servant.' He answered and said unto me, 'Since thou askest I will tell thee.' He said, 'I went once into the inner desert, and I journeyed therein for two days, and I found a few palm trees in a little ravine and a spring of water, and round about the waters there were trees and plants. I sat down by the spring to rest myself a little, for I was exhausted by the fatigue of the road. I said, "I wonder if there is a brother living in this place or not." Whilst I was thinking in this wise I looked and I saw a man . . . . .

[Four lines wanting]

the palm trees, and they brought a little water for me to drink. And I wished to remain with them in that place, but I is remembered my brother Zaboulôn, and I could not remain without him, according to what the Apostle saith, 'A great door hath been opened unto me

[by] the Lord. And I could not rest in my spirit because I found not Titus my brother.' And again, 'I have planted, it is Apollos who hath watered, and it is God Who hath given the increase.' And I said unto them, 'How was it that ye were able to come to this place? How do ye obtain food? What are your names? Of what places are ye natives? And how do ye partake of the Sacrament whilst ye are in this place?' And they said unto me, 'We are natives of the town of Souan (Syene, Aswân), wherein we lived together, in one mind, ever since we [came] into the world. We were, moreover, friends each of the other. We used to go to church together daily, both evening and morning, and we heard [together] the Holy Scriptures, when they were read, and the passage in the Lectionary from the Gospel, which saith, "Whosoever loveth father or mother more than Me is not worthy of Me," and "He who will not take up his cross and follow Me is not worthy of Me.

And when we heard these words of life from the mouth of our Lord Jesus the Christ, our Saviour, the Lover of men, and those which were like unto them, that is to say, the following, "Whosoever loveth his soul shall lose it"; and "Whosoever shall lose his soul for My sake shall find it"; and again, "If a man gain the whole world and lose his soul [what shall it profit him], or what shall a man give in exchange for his soul?";—when we heard these [words], we all made up our minds together, for the word of God was sweeter unto us than honey and the honeycomb, and we agreed together to go forth on a certain day from the town wherein we were. Now we waited for a few days, saying, "Peradventure it is the Devil who is tempting us. And when we felt the good resolve prompting us not to abandon our plan, we distributed among those who were in need the things that were superfluous for us, and we took

a few bread cakes and came forth from the town, and we embarked in a small boat, and came to a mountain which is called the "Bend". And we dwelt with the holy brethren who were in that place, because there was great abundance [in the land] at that time by [the Will of] God. And we met a holy old man whose name was Zacchaeus, who had grown old in the life of the anchorite, and he was a very strict ascetic. And two brethren lived close by him, and they were his disciples; the name of the one was Sarapamôn, and the name of the other was Matthew. They were greatly advanced in the practice of ascetic valour, and in the giving of thanks, and they obeyed the old man Apa Zacchaeus in everything, doing all which he told them [to do]. And Sarapamôn developed a lovable quality, which was this: When a man came seeking for handiwork which he could buy from him, he would first of all gather round him the brethren, and would say unto them, "Whosoever hath any handiwork ready by him, let him bring it to me, [and I will give] to him its price." And he used to

[Parts of two lines wanting] came to him, he knowing, and he would take it from him by force and give him his own. And he loved loss more than gain, and contumely more than honour. And he continued to exercise this lovable quality until the day of his perfection (i. e. death). And Matthew developed the following habit: he could never be persuaded to bring his speech (i. e. to discuss) to any passage [of Scripture]. And if any man asked him concerning a reading of the Scriptures, he was in the habit of replying to him thus: "Excuse me; I do not understand it," although he was a very learned man, and had been well

grounded in the Holy Scriptures. And thus he died on the fifteenth day of the month Paone. 'And as for the old man, of whom we have already spoken, that is to say, Apa Zacchaeus, he it was who taught us concerning dwelling in the desert, and he it was who endued us with the garb of monasticism. And the old man talked to us concerning the virtues of the holy men who were in the desert, and who desired earnestly never to see a human being. He laid down [for us] rules for a very strict form of the ascetic life, and he commanded us [saying, "Take good heed]

to your souls!" He himself led a very hard life of self-abnegation, and although he was at that time in his old age he was a virgin, and had been one from his birth. He fled from all and every kind of intercourse with women, and all light conversation and jesting. He loved tears more than laughter, and he ceased not to weep, either by day or by night. And one day we said unto him, "My father, why dost thou weep in this fashion?" And he said, "It is meet to do in every way that which is specially ordained, and not to cease from doing it by day or by night." He wept for his sins, even as it is written, "Blessed are those who mourn, for they shall be comforted." If this passage be kept strictly by you, ye shall have relief from your sufferings. For it is right that all men should keep before them these three (sic) things, that is to say, their departure from the body, and the sentence that shall be passed upon us on the great and

[C] terrible Day of Judgement. And besides, ye have heard concerning Moses the Great, and how while he kept both his hands raised he continued to vanquish Amalek, and how when he dropped them Amalek vanquished [the Israelites] and [IV] prevailed. For Holy Scripture saith that Aaron held up the right hand of Moses, and Ôr (Hur) his left. And in this manner, by their lifting up his hands together under one impulse, Moses vanquished Amalek. And the holy scribe saith also that Aaron supported the hand of Moses until the second hour of the night, that is to say, he supported it the whole day.

'And thus is it with a man. Every man who shall lift up his hands, after the manner of the Cross of the Christ, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. As for Aaron, the Scripture likeneth him unto the place of rest which is in the heavens, and the rejoicing in the Jerusalem which is in heaven, and the throne and the apparel which shall be given unto the saints, even as it is written, "Thou hast rent my sackcloth, Thou hast girded me with joy." And again, "He shall be held worthy to be a partner with the first-born whose [names are] written in the heavens, and [in] the Paradise which is in the East." "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, [to imagine] the things which God hath prepared for those who love Him." And Ôr (Hur) the Scripture likeneth unto the judgement (?), and the worm which never sleepeth, and the [flood] of tears, and the gnashing of teeth, and the outer darkness, and the pit of the abyss, and the river of fire which punisheth and causeth exceedingly great fear. For when a man setteth the remembrance of these things in his heart at the moment wherein he prayeth, his supplication shall reach the throne of God, and everything which he shall ask for in [the Name of] God shall be [given]

unto him, even as it is written, "The supplication of the righteous man is exceedingly mighty and it hath effect," and it vanquisheth the hidden Amalek and his power. And the second matter for which a man shall pray is joy and weeping, but joy because of weeping, and because the remembrance of the place of rest which is in the heavens; and weeping because of the remembrance of the punishments which are in Amente. [O my brethren], my sons, it is right for all men to set before themselves the remembrance of these two matters—death and suffering—and when we have suffered a little, death cometh (?).

And when we had heard these things from the holy old man Apa Zacchaeus, we were filled with joy, and we said unto him, 'Do us an act of grace, and take us to some place which is known unto thee, and wherein we can obtain salvation.' Thereupon he gave unto us . . . loaves of bread and two books, and he journeyed with us until he brought us unto this place; and he tarried with us a few days until we understood how to live in the desert. And he gave us a number of very strict rules, and certain regulations concerning vigils, and eating and drinking in proper quantities. And he instructed us as to the way in which the devils tempt men in all their numerous forms, even as it is written in the [Book of the] Apostle, 'For our fight is not against blood and flesh, but against principalities and powers, and against the spirits of wickedness which are under the heavens.' For the demons fight with each other naked at night. And he gave us certain regulations which shewed us how to behave towards any brethren who should visit us. And thus, having departed from us, he went to his rest on the eleventh day of the month of Thoth, and we have remained in this place until this day, O our holy father. We obtain our nourishment here, and we go forth into the outer mountain (i. e. desert)

[10] [11] and partake of the Sacrament with the brethren on the Sabbath and on the first day of the week. Behold, we have informed thee about our appointed course of life. As for thee, do an act of grace, and pray for us, O our holy father.' And I came forth from them and I abode in my habitation. The name of one of them was Anianus, and the name of the other was Paul. And within a few days we heard from a certain brother who was in the habit of visiting them, and who had visited them frequently, that both of them had died, Anianus on the twentieth day, and Paul on the third day [R] of the month Paope. And when our brother Banouphiel heard [this] he went and brought their bodies and buried them in a spot near him.

Behold now, O my brother Papnoute (Paphnutius), these things do we tell thee concerning those who dwell in the desert, as the result of what I have seen and what I have heard, and of what I remember of the fathers who succeeded them there, and of the end of their lives. And there remaineth that which we have to say concerning the holy old man Apa Isaac, the remembrance of whom is good (i. e. blessed), whose life was ill-regulated before he became a monk in this place, and who dwelt on an island which was in the middle of the Cataract, about four miles to the south of us. He was a disciple of the old man Apa Harôn (Aaron), and he poured water on his master's hands, even as did Elisha the Great on the hands of the Prophet Elijah. He was in very truth a perfect man, and he possessed very many virtues

widely different in character. And when I heard of the blessedness of this man, which was so exceedingly great, I entreated my

father Pseleusius, and I said [unto him, 'I will go] to him [Rh] and make myself worthy of his blessing, and we will pray in his habitation.' And we came forth, and we embarked in a little boat, and we sailed towards the south to go to the holy old man Apa Isaac. And there were very large rocks growing up (i. e. standing) in the water in the middle of the river, and the waters thereof roared in a terrifying manner. And when we had arrived at the south, and were drawing nigh to the habitation of the old man, a short time before [we arrived] he was informed by the Spirit of our coming, and he came out and stood on the bank of the river. And the man possessed a gracious appearance, and he was very far advanced in years. And when we had tied up our boat to a post on the bank, he cried out to me by my name, saying, 'Welcome is thy coming unto us, O my brother Paphnutius, who hast been held worthy to salute the saints!' And when he had greeted us, he took us into his habitation with joy, and he said unto us, 'Do an act of grace, and let us offer up a prayer together, for ye are holy men who have come unto me this day.' And after we had offered up prayer we sat down, and he brought

a vessel of water, and we washed our feet. [And when we had washed our feet in] the water [he spake], saying, 'I am [KO] [not] worthy of this great favour, namely, your coming unto me this day, O holy brethren.' And afterwards he set before us a table, and we ate, and we returned thanks, and we sat down. And I talked to him about his system of work, and I said unto him, 'My father, thou art very far advanced in years.' And the holy old man answered and said unto me in a voice that was full of joy, 'Forgive me, O my father, my brother Paphnutius, I am the very least of men and a sinner. Since, however, thou dost ask me concerning my system of work, I will declare unto thee the things which I saw, and those which I heard when [I was] with my holy father Apa Aaron. Besides this I was a disciple at his feet, and I entreated him to relate unto me the things which he himself had seen, and those which had happened before his time. My holy father Apa Aaron said, "Assuredly I will declare unto thee, O my son, the things which I have seen, and those

which I have heard from the blessed Apa Marcedonios (sic) the bishop." [KA]

'Now he said, "When I became governor, and took over the rule of [Syene], I came to the South, and I passed through the towns in this district, and went into Pilak (Philae). And it was the Sabbath day, and I made enquiries for a place wherein I might receive the Sacrament, for I was an orthodox Christian. The people who lived there worshipped idols, and the very few orthodox Christians who dwelt in their midst possessed neither freedom of speech nor liberty of action because the majority of the people were idolaters. I next asked a man, who was a Christian, where I could receive the Sacrament, and he said unto me, O my lord governor, those of us who live in this town suffer violence at the hands of the worshippers of idols who are therein, but nevertheless certain clergy who belong to the city of Souan (Syene, Aswan) are in the habit of visiting us, and they administer the Sacrament to us on the Sabbath and on the Lord's Day. And I, Macedonius, laid up these words in my heart.

And when I had [returned and] entered Rakote (Alexandria) to pay my respects to the military governor, I sought out Apa Athanasius, Archbishop of Alexandria, and I related unto him everything which I had seen. And the holy sage and veritable patriarch said unto me, Are there many worshippers of God in that place?

And I said unto him, Yea, my father, for a certain man who was a Christian, and who spoke to me said, Certain of the clergy belonging to the city of Souan visit us, and administer the Sacrament unto us on the Sabbath and on the Lord's Day. Now, therefore, O my lord father, do thou look out a man who is worthy to minister in this most necessary work, and do thou consecrate him bishop, and then I will take him to the South with me.' And the holy archbishop answered and said unto me, Because thou hast sought after a good work, what man hath more prudence than thyself, or who is there that can be compared with thee in understanding? It is thou who shalt be the shepherd of the sheep who are in that place. And I said unto him, Forgive me, O my holy father, I am wholly unworthy of work of this kind; but he persuaded me with his gracious words, and [prevailed over] me.

'And when I had come to the south I distributed the things which it was unnecessary to keep among the [dwellers] in this place, O my brother Aaron, and I did not permit myself to act with freedom of speech and as a bishop, but I behaved as one who was of the very least importance in their midst. And I saw them going into their temple, and worshipping a certain bird, which is called "hawk", inside a mechanical contrivance. And it came to pass that after some days I came into the court of the temple, and the priest had gone forth from the city, having departed on certain business, and his two sons remained [in the temple], so that one of them might offer up sacrifices to the idol. And I, Macedonius, went to them, and I spake unto them with guile, and I said, I wish to offer up sacrifice unto God this day. And they said, Come, and offer it up. And when [the young man] had gone into [the temple], he commanded [the servants] to lay wood upon the altar, and to kindle fire beneath it, and the two sons of the priest remained by the side of the wood until it had become thoroughly burnt through.' [Meanwhile] the [holy] bishop Apa Macedonius went to the place wherein was the mechanical contrivance, and he took out the hawk, and cut off its head, and threw it from him upon the blazing altar; and he went forth from the temple and departed.

When the two sons of the priest saw what had happened they rent their garments. And the elder said unto the younger, 'What shall we do? We are in difficulties on every side. When the inhabitants of the city hear about it they will stone us, because we have been careless and permitted their god to be burned. And again, supposing that we are able to save ourselves from them, we shall not be able to escape from the hands of our father, because he loveth the divine hawk more than us. Now therefore, O my brother, let us rise up and flee [15] [16] 3 Q unto some place in the desert; peradventure we shall escape from him.' And in this way did it happen that the two young men came forth from the city that day, and no one knew about their flight because God watched over them, and they were set apart for a good stewardship. And they crossed the water (i. e. the Nile), and they came to the east, and they looked at the mountain in the inner desert, saying, 'It is [RH] better for

us to die [here] where the wild beasts will eat our bodies than to let the people of the city stone us.'

And it came to pass that their father came and went into the temple to offer worship to the idol early in the morning, according to his habit, before he departed to his house. And when he had gone into the temple and did not find his sons he went to the innermost part (i. e. the sanctuary), and when he did not find them there he turned back to the mechanical contrivance wherein the hawk had been, and found it not, and he came out in a state of bewilderment, saying, 'What can have happened? For I can find neither my sons nor the divine god.' And a certain old woman who was standing nigh unto him in the temple heard him, and she cried out to him, saying, 'Come to me, O blessed priest, and I will tell thee what I saw this day. This day I saw that wicked monk, who is leading into error certain of the people of this city, go into the temple with thy sons, and this is not all, for he it is who is corrupting their minds, and they carried away the divine [hawk], and then betook themselves to flight.' And when the priest had [RG] heard these words from the old woman he departed and made his way towards the city [to seek for] his sons, saying, 'I will not only kill my sons, but if I can find that monk I will destroy him.'

And a certain man, who was a believer, having heard the old woman talking to the priest, went to the holy bishop, and said unto him, 'My noble father, hearken unto the words which this cursed priest of the temple spake concerning thee, saying, "If I can only find him, I will kill him." Now therefore, O my holy father, arise, and get thee gone into a quiet place for some days until the matter hath passed by.' And the bishop said unto that man, 'Wherefore, my noble son? I have heard the blessed mouth of our God, our Saviour Jesus the Christ, our Lord, saying, "Fear ye not those who can kill your bodies, but who are unable to kill your souls."' And that man said unto the bishop, 'He said also, "When they persecute you in this city, flee unto another."' And the bishop said [unto that man], 'Who told him that I went into the temple?' And the man said unto him, 'I heard a certain old woman who was near him in the temple [tell him].' And the bishop said shortly, 'May her tongue become like iron and remain without motion until the gift of God shall make itself manifest.' And this took place according to the bishop's words, even as were fulfilled the words which Peter the Apostle spake unto Simon, saying, 'Thou shalt be blind and shalt never see the sun again.' And when the holy bishop had said these words the man went forth from the presence of the holy man.

And [the bishop] rose up and departed to the north, to a place which is called Pia (or, the Valley). And he lived in that place, and made supplication to God, and he fasted and passed whole nights in vigil frequently. And he said, 'O Lord God, turn the heart of the men (?) to repentance this night.' [And straightway] he saw a vision, and it seemed as if he himself was standing up, with the two sons of the priest before him, the one on the right side of him, and the other on his left side, and they were kneeling down. And a man of light came and stood over them. And he placed a crown upon the head of him that was on his right side,

who was the elder, and another crown upon the head of him that was on his left side. And he placed in the hand of him that was on his right side

[A] [Aa] a sceptre whereunto was tied a key, and in the hand of him that was on his left he placed another sceptre whereunto was tied a key. And the [man of light] went up into heaven, and he (the bishop) watched him depart. And the holy bishop Apa Macedonius rose up in the morning, saying, 'What is [the meaning of] this vision which I have seen? Are sons to be born unto me after I am become worn out? The matter is somewhat late. Nevertheless, Thy Will be done, O my Lord Jesus the Christ.' And whilst the bishop was pondering over the matter in this wise, a voice came to him, saying, 'How long art thou going to remain careless about the sheep which have been committed to thy charge?

Rise up, get thee to them, and thou shalt find chosen vessels in that place.' And he rose up and set out on the journey [Ab] according to what he had been told. And when he had travelled into the desert a distance of about three miles he looked to the right side of him. And he found the two sons [of the priest] lying under the top of the mountain, being half dead of hunger and thirst, for for six days they had neither eaten bread nor drunk water. And when the bishop saw them he remembered the vision which he had seen, and he said, 'These are the two young men about whom I was instructed in the vision, and these also are they concerning whom I was told, saying, Go, thou shalt find chosen vessels.' And Macedonius the bishop said, I went towards the young men, and when they saw me they plucked up courage, and they rose up and cast themselves down at my feet, and they showered kisses on them; and I helped them, and I raised them up, and having seen that they were exhausted by hunger and thirst, I tarried there with them. And the elder

brother made a sign to the younger, saying, 'Speak,' and the [Ab] younger brother made a sign to the elder, saying, 'Do thou speak.' And the elder brother answered and said, 'In very truth, my father, I felt as if I had eaten when I saw thee, though from the day wherein we came forth from the city we have neither eaten nor drunk, and I have seen no man whatsoever with the exception of thyself. And this is our sixth day. And it happened during the night which is past—now I was not asleep, and my eyes were open—that a man of light came unto us, and he had a book in his hand, and his sandals were . . . . . , and he was arrayed in very splendid apparel; and he stood over me, and he made me rise up. And when I had risen up he dressed me in a tunic and fastened it by a band over the shoulders. And when I had passed a short time in the tunic he stripped it off me, and gave it to my younger brother, and fastened it by a band over his shoulders; and when the tunic had been on him for a short time he stripped it off him, and put it on me again.

And I looked on my right hand, and I saw thee, O my holy father. And that man of light seized me with his hand of light and threw me up into his bosom, and afterwards he seized my brother and threw him up into his bosom. And straightway he became invisible, and I ceased to see him. And now, O my father, since we are held to be worthy of thy visiting us, behold, our souls and our bodies are in thy hand, for it was actually through thee that we fled from the city and came unto this place.'

And when the bishop had heard these word he remembered that the apostle had said, 'The spirit of the prophets shall come upon thee.' And he said unto them, 'Arise, my sons, let us away, for it hath been appointed by God that we should dwell together.' And they rose up, and they came forth from the mountain together, and departed to the place wherein the holy bishop lived, and all three of them dwelt together. And the bishop said, 'I cannot eat with them because they have not received baptism.' And he rose up, and filled a vessel with water, according to his usual practice, and he prayed over the water, according to the Canon, and he said unto them, 'What are your names?' And the elder brother said, 'It is difficult to find out our names, because the titles whereby we are called are the names of gods'; and they told them to the bishop. And he said, 'From this time onwards ye must never be called by them again.' And he gave a name to the eldest when he baptized him, and called him Mark, and the other brother he called Isačas (Isaiah); and when he had baptized them he administered to them the Sacrament. And afterwards he set a table before them so that they might eat. And after they had been living with him for a number of days, they paid great attention to his habits of prayer, and to his manner of life, and to his methods of work;

for they knew no prayers and could only follow the holy man [when he said his prayers]. And Mark said, 'O my holy father, we wish thee to shave the hair of our heads, in order that we may serve before thee'; and he shaved their heads, and they obeyed him in everything. And it came to pass that after some days the holy bishop remembered the vision of the two young men which he had seen, and he said, 'Verily, these are the two young men whom I saw, one on my right hand and one on my left.' And he took Mark first and made him a presbyter, and Isaiah his brother he made a deacon.

And it came to pass [one day] when the bishop was in his habitation reading the Holy Gospel, and when Mark was sitting by the door, that certain Anouba men, who were sojourning in that place, approached with their camels, and one of the strong savage camels knocked one of the weak ones down, and broke its leg; and when the Anouba saw what had happened they quarrelled with each other over it. And the master of the camel, the leg of which was broken, said unto the other, 'I shall take thy camel in place of mine'; and great strife broke out between the two men. And when Mark the presbyter saw them fighting together he went up and informed the bishop, who decided in his mind not to go down to them. When, however, he came at length to the passage which is written, 'Blessed are the peacemakers, for it is they who shall be called the sons of God,' he straightway tied (or, wrapped) up the Book, and came down to the Anouba men. And when they saw him, he who had suffered an injury rushed to him, and said, 'Come, sit down, my father, and hear our case'; and the bishop sat down. And the Anouba man said, 'I tethered my camel, but my neighbour did not do so, and his camel came and knocked mine down on the ground, and broke its leg.' And when he

had finished speaking the other man said, 'Indeed, I did Fel. 19 a tether [my camel], but it broke loose without my knowing A H it.' Meanwhile the bishop sat and held his peace until they had finished all their arguments. And the bishop said unto them, 'Hath there never

been any matter of dispute between you before this day? Is the matter of the camel the only one about which ye have quarrelled?' And one of the Anouba men said, 'I will declare the truth unto thee, O my holy father. Behold, we have travelled together for thirty years, and neither of us hath quarrelled with the other even for a day.' And the holy bishop said, 'Bring hither to me the camel the leg of which hath been broken'; and they brought the camel to him. Now the bone was broken, and the fractured parts were only kept in position by the hide, and the camel walked with the greatest difficulty dragging its leg. And when the holy bishop had looked at the beast,

he said unto the younger brother, that is, unto Isaiah the deacon, 'Go and bring me a little water Fel. 19 b in a basin,' and Isaiah went and brought it to him. And the A O bishop said unto Isaiah, 'Sprinkle it on its leg, saying, In the Name of the Father, and of the Son, and of the Holy Spirit.' And he made the Sign of the Cross over the broken leg, according as he was told, and the broken bones of the leg rejoined, and it became as if it had never been broken at all. And when the Anouba men saw what had happened they marvelled, for they knew not God. And certain men who were inhabitants of Pilak (Philae) passed by, and when they saw what had taken place they ascribed glory to God, and they went into the city, and they published therein the fame of the holy bishop, because of what they had seen. And they told the high priest of the temple, that is to say, the priest, about his sons, through one of whom, the younger, the miracle had taken place.

And when the priest heard thereof he made haste to come forth from [the temple], and he went to the place wherein was the bishop with his sons. And when he was approaching the bishop's habitation, the bishop was informed of his coming by the Spirit, and he went forth and said unto him, 'Aristus, what benefit hast thou in leading astray this multitude and in inflicting harm upon their souls?' And straightway Aristus cast himself down at the feet of the bishop, and he kissed them again and again, saying, 'Forgive me, O my lord father.' And the bishop took him by his hands, and raised him up, and took him into his dwelling. And it came to pass that when the priest saw his elder son Mark, he went towards him to embrace him, but Mark would not permit him to do so, saying, 'Thou art not yet worthy of holy baptism.' And when his father saw this he marvelled, and he said unto Mark, 'Art thou not my son?' And Mark said unto him, 'Indeed I am no son of thine; this very day have I gotten a Good Father.' And his father said unto him, 'Shew me the way in which it is meet for me to live.' And Mark, his son, said unto him, 'Behold our father the bishop!

He it is who shall tell us how we ought to live.' And the bishop began to speak to Aristus out of the Holy Scripture, and he helped him to [understand] the ordinance of baptism and the Orthodox Faith. And when the priest had heard these words he said unto the bishop, 'Blessed indeed am I, O my holy father, in that I am held to be worthy to hear these sweet words from thy holy mouth. I beseech thee, moreover, O my holy father, to give me holy baptism, even as thou hast given it to my sons.' And when the bishop knew that the fear of God was stirring [in] him, and that his heart was firmly fixed on God, he said unto him, 'I

will not baptize thee in this place. But arise, get thee into the city, and attend to the affairs of thy house, and build a church.'

And when the bishop had been instructing them for a considerable time they said [unto him], 'Delay no longer; perform the ordinance of the water'; and the bishop consented. And the bishop said, 'Bring me the oil'; and he (i. e. Mark) brought it. And the bishop took it, and prayed over [the water] and the oil, according to the Canons of our holy Fathers the Apostles, and he said unto Mark the presbyter, 'Make a proclamation in the church, saying, Let him that wisheth for the Lord come unto me.' And [the people] went to him in a body with joy and gladness, and he baptized them; and the bishop baptized the priest first of all, and he called his name Jacob. And after him [he baptized] all the people of the city, men, and women, and young children, and there was not one person left who did not receive baptism on that day. And when, having finished baptizing the people, the bishop went into the church, he sent and called the man whom he was wishing to ordain presbyter, ... our

Lord Jesus. And the man (i. e. the priest) rose up and departed, even as the bishop had commanded him, and he put his house in order, and [gave away] everything which he had. And he filled [a vessel] with water, and washed himself, and he arrayed himself in festal linen apparel. And the priest sent a message to the bishop, saying, 'I have set everything in order, even as thou didst command me; rise up, and come into the city'; and the bishop rose up, he and his disciple, and departed thither. And when the people of the city heard [of this] they all rejoiced together, from the youngest to the oldest. And by the ban which the bishop had pronounced on it. And Apa Macedonius the bishop rose up and went to the stretcher, and he placed his finger in her mouth, and straightway the bonds of her tongue were relaxed, and she spake freely, and ascribed glory to God. And when the multitude saw what had happened they cried out with loud voices, saying, 'One is the God of the holy man Apa Macedonius, the bishop.'

[And the bishop baptized the old woman] . . . ., and when he had administered the Sacrament to the multitude he went to the church, and sat down there for a week of days. And he consecrated [some of the men] presbyters and deacons, and taught them the Ordinances and Canons of the Church; and after the seventh day he departed to his abode. And it came to pass that after some days his body caused him exceedingly great pain, for he was very far advanced in years. And he called Mark the presbyter and Isaiah the deacon, and he said unto them, 'Behold, the days of my visitation have drawn nigh. After I have ended my course, thou, O my son Mark, shall God set in my place. Sit thou upon my throne, and do thou pasture diligently the flock of God, O my son, even as I have committed it into thy hand.'

[Three lines wanting] . . . . . he became sick, and his sickness waxed sore upon him, and he grew worse and worse until the seventh day of the month Mekhir. And he called his disciples, and he commanded them about everything which it was meet for them to do, and on the morning of the eighth day of Mekhir the holy bishop Apa Macedonius went to his

rest at a good old age. And when the people of his city heard [of his death] they came out to the place where he was, and they made a great mourning for him because they loved him exceedingly, and they made his body ready for burial in a manner befitting his rank, and they buried him outside his house. And it came to pass that when the episcopal throne had remained empty for some time and without a bishop, all the people were gathered together, and they said unto each other, 'How long shall we remain careless of the great duty which is incumbent upon us, and not seek out a shepherd. . . .'

[Three lines wanting] . . . . . of the deacons.' And they passed three days together discussing the matter in this manner, and they arrived at no decision. And the chief presbyter of the church rose up and said unto the congregation, 'I will declare unto you a matter which is worth your carrying out, if ye will hearken unto me.' And the majority of the people said, 'Tell us what it is, and if it be suitable we will carry it out.' And he said unto them, 'Let us select certain men from among us, that is to say, Stephen and men like unto him, and let lots be cast, and him upon whom the lot shall fall let us take and lay hands upon him and make him bishop.' And it came to pass that when the presbyter had finished speaking the archdeacon answered and said, 'I have that which I would say. . . .'

[Three lines wanting] . . . . .' And they said, 'They are his sons.' And the archdeacon said, 'Behold, they are [his] heirs, and ye shall not overlook them'; and when he had said these things they remembered Mark and Isaiah. And all the people answered and said, 'What the archdeacon hath said is what shall be.' And straightway they sent and brought Mark and Isaiah unto the place wherein they were, and they sat down in the church, and their choice fell upon Mark the presbyter. And Mark said unto them, 'Forgive me, O my fathers, I am wholly unworthy of a duty of this kind. Seek ye out some one who shall [be more able to] shepherd the flock of Christ.' And all the people loved Mark because of his understanding and wisdom, and because he had been thoroughly well instructed by his father the bishop, Apa Macedonius, and they took him by force.

And they wrote a letter to the [holy] Archbishop [Apa Athanasius concerning him, and they took him and made him to embark in a ship], and they sailed with him to Rakote (Alexandria). And when we had entered the town we enquired for the Patriarch, and we did not find him in the church that day, because he was a holy man and loved solitary contemplation exceedingly. And certain [God-] fearing men having informed us that he was wont to withdraw for peace and quiet to a little monastery in the western quarter of the city, we summoned one of them to take us to him, because we were unacquainted with the neighbourhood. And when we had arrived at the place wherein he was a certain deacon came out, and we told him the matter on account of which we had come. And the deacon went in and informed the archbishop, who sent and brought us in, and we cast ourselves down upon the ground, and we did homage at his holy feet. And Apa Athanasius had been informed by the Spirit [concerning the matter of our journey some] days [before we arrived] . . . .

[Two lines wanting] And Saint Athanasius answered and said unto Mark, 'My son, hast thou forgotten the moment when the tunic was put on thee and was fastened by a band over thy

shoulder? This day is the day that was appointed for thee, O thou faithful presbyter!' And Mark marvelled at the words which were addressed to him; he remembered the vision, but he had told no man whatsoever about it except Apa Macedonius the bishop and his brother Isaiah. And Mark said, 'Thou art indeed a holy man of God, O my lord and blessed father.' And the archbishop said, 'Thou alone hast specially sat as a disciple at the feet of a bishop and a holy man who was indeed holy.' And when he had said these words he commanded a deacon to take us to a place where we could be alone, and he commanded [One line wanting]

And when it was morning [on the following day] [Two and a half lines wanting] mb . . . . . and there came also the great folk of the western quarter [of the city] wishing to receive a blessing from him. And the deacon came in and informed Athanasius concerning them, and Athanasius said, 'I am not disengaged.' And the deacon said unto one of them, 'Pray trouble yourselves and go away until to-morrow morning, because we have with us here certain brethren who [have come] on behalf of the people in the South.' And when he had told them [these things] they departed, saying, 'Pray ye for us, and meanwhile we will go and pray in the Monastery of Apa Mêna, and we will return unto thee.' And we gave unto Athanasius the document containing the resolution which had been passed by the majority, and when he had read it he rejoiced exceedingly, and he said unto us, 'I rejoice very greatly over the wandering sheep in your city whom God hath turned unto repentance.' And he told them concerning the Canons of the Church [on the subject], saying, 'In what way do ye read? . . . . . we . . . . . according to what our father Apa Macedonius [told] us. And when the [holy archbishop] heard [these words] he said . . . .

[Two or three lines wanting] mc

'built upon it. Verily, my children, your holy father did not lay the foundation only and build until he had finished the foundation, but he built until he had finished the whole building, and had laid the coping stone upon it. And to you yourselves doth it belong to keep the things which he commanded.' And when he had made an end of speaking to us, Mark the presbyter said, 'There is one matter which is a stumbling-block to me, and I wish to tell thee what it is, O my holy father'; and the archbishop said, 'Tell me what it is.' And Mark said, 'Certain heathen men [live] to the east of us and to the west of the south of our city; they are called Anouba, and they are very poor. And it happeneth that when they cry out to us, saying, "Give us bread," my understanding moveth me not to give it to them, because they are heathen.' [And the holy archbishop said unto him, 'Have ye not read in the Gospel, "Seek, and ye shall] find; knock, and it shall be opened unto you?' Have ye not heard the Apostle saying, Doth God belong to the Jews only? Is He not the God of the Gentiles also? Yea, He belongeth to the Gentiles also, for God is One. He said unto Abraham, "Behold, I will make thee to be a father of many nations.

And again, He said of Cornelius in the Acts of the Apostles, that he was "one of another nation", yet because God is One, He sent unto him Peter, the chief of the Apostles, who baptized him, and God taught him by means of a vision not to consider any man to be polluted or unclean. And, O Mark, thou canst collect for thyself a multitude of testimonies

from the Holy Scriptures that will convince thee completely [of the truth of this].' And Mark said, 'I will seek, and I [shall find; I will knock, and it shall be opened unto me] . . . .

[Two or three lines wanting] . . . . And the archbishop said unto him, 'It cannot be that thou hast not known these things until now! Hast thou not read in the Gospel what our Saviour said unto the Canaanitish woman? He said, "It is not good to take the bread of the children and throw it to the dogs." And she answered and said, "Yea, Lord, [but] the dogs also eat of the fragments which fall from the table of their masters." And observe the manner in which our Saviour applauded her answer. He said unto her, "O woman, great is thy faith; let it be unto thee even as thou wishest." And her daughter was better from that hour.' And the archbishop said also [unto him], 'I will relate unto thee another parable which I heard from the fathers who were monks and who lived in . . . .

[Three or four lines wanting] . . . . not good is his work. That which he doth [he doth not do] in secret. Moreover, James saith in his Catholic Epistle, "He who saith, I am a worshipper [of God], and bridleth not his tongue [is no worshipper], but he deceiveth his heart, and the worship of this man is vain." And another brother said, "Yea, his work is good." The holy psalmist David saith, "I will give (i. e. make) my prayer before every one who feareth the Lord." And again, the Apostle saith, "Pray without ceasing." And behold, there are very many other passages in the Scriptures which will make us certain about prayer. And the other brother said, 'Our Lord told us thus: "When thou art going to pray, go thou into thy chamber; shut the door on thyself, pray to thy Father Who is in secret, and thy Father Who seeth thee in secret shall reward thee [openly]."' And the other brother said, 'Similarly I myself do not believe this matter.' And the other brother said unto him, 'Let us enquire of Apa Phou-p-kôht, and he will give us the explanation of the matter into which we are enquiring. . . . . [And the two brethren set out] together

. . . . Now the brethren had bestowed upon him the name of [Phou-p-k]ôh[t], because he was not satisfied with any man's [performance] of the things which it was right for [them to do]. And the two brethren rose up, and went quickly to him, and they called into [his cell], according to the rule of the brethren. And he came out, and took them into his place, and they prayed and then sat down together. And he said unto them, 'Welcome to you, O brethren'; and they said unto him, 'Forgive us, O our holy father.' And one of them made a sign to the other to speak, and he who had made the accusation against the brother that he performed his daily works and deeds in public made answer and told him about the strife which was between them. And the old man answered and said, 'Forgive me, O brethren; strife concerning the Scriptures is labour and weariness, for as soon as it is restrained in one place it breaketh out in another. But I will relate unto you a matter which is connected with the affairs of this world. It came to pass during a certain year when the inundation did not permit all our fields to be watered because the level of the Nile-flood was not sufficiently high. Now there were two men in one house, and one of them said, "I will run out to the field so that I may sow a little seed,

lest we die of hunger and [perish]." And the other brother said, "I myself will not go, because there is not sufficient [H] water to enable all our fields to be watered." And the brother who had first spoken to his companion departed, and sowed a little wheat, and a little barley, and a few lentils, and a few beans, and a little of each of the other kinds of seeds. And the famine waxed sore in the land. Now, therefore, my brethren, which of these two brethren shall live: he who sowed a little seed, or he who sowed none at all?' And the brother who was engaged in the strife answered, saying, 'He who sowed a little seed.' And the holy man said unto him, 'Thou hast judged rightly, my son, for he who performeth a little commandment well shall live rather than he who performeth no commandment at all.' And straightway that brother, when he heard this rebuke, cast himself at the feet of the brother with whom he had the dispute, saying, 'Forgive me . . . .

. . . . the two of them. [no] And now [said the archbishop], my son Mark, I have told thee these things because of the heathen Anouba of whom thou hast spoken unto me. It is more profitable for thee to force thyself, especially for love's sake, than to be forced without any love in thy heart; for love covereth a multitude of sins. Needs must that after a certain time [hath elapsed] that heathen man shall believe in God, and therefore have I said these things unto thee. For I find thee to be like unto a seed in its nest, according to what Isaiah saith, 'Destroy not him that hath the blessing of God in him.' And it came to pass, when the holy Archbishop Apa Athanasius had said these things, that he spake unto his deacon, saying, 'Prepare the Offering; we will consecrate the bishop.' And thus [saying] he rose up, and grasped the hand of Mark, and led him into the church—now all the people were accompanying him—and he laid his hands upon him. And the archbishop came out and departed to the place wherein he lived. And he said unto his deacon,

['Make ready a table] so that we may eat bread with each other'; and thus it happened that we were held to be worthy of the blessing of his holy fatherhood. And we passed three days with him, according to custom, and on the fourth day he sent the episcopal licence, and dismissed us. And when we had come outside the door he sent his deacon to Apa Mark the bishop, and he led him into his presence. And [the archbishop] said unto him, 'When thou shalt have entered the South [and returned] to thy place, lay thine hands upon thy brother. Thou shalt ordain him deacon first of all, and subsequently presbyter, because he hath been appointed to the stewardship, for the tunic was also put upon him, and was fastened over the shoulder. Now, as for thyself, as thou didst come under the protection of thy father, even so shall thy brother come under thy protection. For this reason, after thou hast run thy course he shall sit in thy place.' And when Mark had heard these things from [Apa Athanasius, the holy] archbishop, [he departed].

Now when we had come forth from him we departed to Rakote, and we embarked in a small boat, and sailed unto a place which is called Skhissa. And there was a very large number of boats tied up at that place, and we examined them all and did not find one bound for the city of Antinoë, because in that nome they are [engaged in] the transport of wheat. However, God decreed a piece of good fortune for us, for when we had passed a few days in that place

with the brethren and with the bishop, and were saying, 'Why is it that we have not been able to find among all the ships lying here one that is going to sail to our region?' the bishop said unto [us], 'Be patient, God will send one unto us opportunely, and we shall depart to our house in peace.' And the following evening there came into port a ship which belonged to the city of Souan (Syene, Aswân), a place which was not very far from his city. [The captain] had brought his cargo to the North, to the city . . . .

[Nearly two lines wanting] . . . . and the noblemen were in ill health, and they brought him and their wives, and their goods, and all their baggage, and their slaves, and they came to Rakote. And when the morning had come the brethren who were travelling with the bishop looked, and as soon as they saw the ship they knew that it had arrived in port during the night. And straightway one of the brethren went, and spake unto the captain of the ship, saying, 'Wilt thou allow us to embark with thee when thou shalt depart to the South?' The captain said unto him, 'Of what place are ye natives? I see that your speech resembleth ours.' And the brother said, 'We belong to Pilak (Philae).' And the captain said, 'Whither goest thou in this place, and for what purpose hast thou come?' . . . .

[Five or six lines wanting] . . . . he found him (i.e. the bishop) sitting at the door of the church, and he cast himself down and did homage at his feet. And he said, 'I am worthy of a great favour this day, O my holy father'; and he spake and related unto the bishop how his ship was being delayed. And the bishop said unto him, 'They shall release it this day, if it be God's Will.' And the captain ran off to the ship, and told [this] to the noblemen and to his fellow sailors, and they too ran up to the church to receive a blessing from the bishop. And [the bishop] entreated the noblemen to let the ship go, and to carry him to the South; and they said, 'As thou commandest, O our holy father, so shall it be.' And thus [Five or six lines wanting]

by the help of the Christ, the wind drove us on with all its power until the company arrived at his city. And when they had arrived in their house in the South, they made a great entertainment in honour of the bishop, and they gave him a sheep to carry back to his city. And when the people heard of his arrival they all flocked out, and they sang psalms and hymns before him until they brought him into the church, and seated him upon the throne. And he gave unto them the deed of his appointment to the bishopric, and the deacon took it and told the people about it, and [how Mark] was the heir, and he read it to the people. And he made ready the Offering, and he administered the Sacrament to them all with his own hand, from the least to the greatest of them. And he passed three days in the church teaching them,

[Three or four lines wanting] he performed many charities, and he kept all the commandments of his holy father Macedonius the bishop. And after some days there was a great festival, and all the people besought him to come into the city and to administer the Sacrament unto them. And whilst they were making the Offering ready Mark called to his brother Isaiah, and he took him, and ordained him a presbyter, according to the command which the Archbishop Apa Athanasius had commanded him. And when he had administered the

Sacrament to the people he blessed them, and sent them away in peace. And when he had passed [many] days in shepherding his people in the fear of God, his body failed in strength, and he called his brother, and said unto him, 'Hearken, and I will tell thee. Since the holy Archbishop Apa Athanasius said that the office of [bishop] was to be committed to thee

[Three or four lines wanting] he succumbed to the sickness on the tenth day of the month of the 1st of May, and he departed to his rest on the fourteenth day of this same month. And when the people were informed [of his death] they came out, and they kept watch over his body, and they all wept over him, saying, 'He was a good man'; and then they buried him with the body of Apa Macedonius the bishop. And the people straightway laid hands on Isaiah the presbyter and took him into the city the selfsame day, and they all persuaded him to let them appoint him shepherd over them in the place of Mark his brother. Thereupon they wrote out the list of the votes which had been cast in his favour, and they handed Isaiah over [with it] to certain God-loving brethren, so that they might take him to Rakote where he would be consecrated bishop. And straightway he came forth to the ship, and they embarked therein, and sailed to the North, and, by the Will of God, [they suffered no delay], and they arrived at the

[Three or four lines wanting] c he said unto them, 'He is coming this day. Get ye gone to the church, and watch it. When he shall come he will go into it and receive the Sacrament therein this day.' And whilst they were talking to the man, behold, the archbishop came, and the people were singing psalms before him; and they went to him, and they cast themselves down on the ground and did homage to the archbishop. And he raised them up, saying, 'Rise up, my children.' And they rose up, and they received a blessing at his hands, and they gave him the list of the votes concerning the bishopric, and accompanied him into the church, and he sat down. And when he had read the document, he ordered the Offering to be prepared, and he rose up and took Isaiah and led him into the innermost part, and he consecrated him bishop; and Isaiah received the Sacrament from his holy hands. [And when the archbishop had administered the Sacrament] he sat down, and caused [the deed of his (Isaiah's) appointment to the bishopric] to be written

[Three or four lines wanting] we embarked, and we let go, and, by the Will of God, within a few days we came into port in the city of Souan (Syene, Aswân). And the people heard [of the bishop's arrival], and they came out to meet him, and they sang before him, and took him into the church, and enthroned him. And Isaiah gave unto them the archbishop's deed of appointment, and they read it, and then the bishop dismissed them in peace. And after Isaiah had passed three days in the church he came forth, and departed to his own abode. And he did not go into the city except on the day of some great festival, and on the occasions when the clerks came with the clergy and the nobles of the people, and entreated him to favour them with his presence. And the blessed man Apa Isaiah was a man of benevolent countenance, and he was greatly beloved, and the rich

[Three or four lines wanting] they came forth, and they watched his noble corpse, and they all mourned for him, saying, 'He was an exceedingly good man.' And when they had prepared

his body for burial in a manner befitting his rank, they buried him by the side of his holy and blessed fellow ministrants, that is to say, Apa Macedonius and Apa Mark, and each went to his own abode. And the people of the city passed a certain number of days without a bishop. Now there lived on the island a certain monk whose name was Psoulousia, and every one who knew him bore witness to his [good] deeds; and our father Apa Aaron had established him in the monkish life when he was bishop. And God put it into the heart of the people to seek him out, and the clergy and the people came out to the island, and

[Three or four lines wanting] 'every [one]. For I am a foolish man, and I know not which is my right hand and which is my left.' And after they had passed a considerable time in entreating him, and although he refused to be persuaded by them, they seized him by force, and lifted him up and carried him into the city. And they wrote out the list of the votes which had been cast for him, and they sent with him certain God-loving brethren whom they admonished to keep a good watch over him until they had brought him to Rakote and he had been consecrated. And when they had arrived at the quay of Skhissa they embarked in a small boat, and sailed therein until they entered the city. And when they came to the gateway they found a certain brother, and they besought him to tell them the place where the archbishop was. And the archbishop himself was sitting inside the gateway, and was conversing with two bishops, the one from Athribis, [and the other from . . .

[Three or four lines wanting] Apa Sellousia (sic). And [the archbishop] said unto him in a voice which was full of joy, 'Hitherto thou hast lived day by day in a state of irresponsibility, but to-day thou shalt take upon thyself responsibility which is like unto our own.' And when the archbishop had said these words he rose up and took him into the church. And he made them prepare the Offering and the altar, and he prayed over him, and appointed him to be a reader; then he made him a deacon, then he made him a presbyter, and then he likewise consecrated him bishop. And he dismissed us, saying, 'Depart in peace.' And we came forth from his presence having forgotten the deed of appointment to the bishopric; and we went back to him, and we asked him about it. And he commanded his deacon, and he drafted (?) it with his own hand, and he

[Three or four lines wanting] 'everything concerning the bishopric which hath come to me is above my merits, saying, I saw thee with men wrapping thee in a garment, and placing a key in thy hands.' And it came to pass that when he had come to the South, the bishop went first of all to his own place which was on the island, he and those who were with him. And he sat down in that place because he was a man who wished exceedingly for peace and quietness; and when the people heard of this they were sad. And they embarked in boats, and they came to the island, and when they had received a blessing at his hands they told him about the episcopate (or, diocese); and the brethren who had travelled with him told them that he had been consecrated bishop. And the people said unto him, 'Why dost thou not come into our city, O our father, even as all the [other] bishops have done?' And he said, 'Believe me, O my children, I did in truth crave to see my own small habitation first of all.' And they brought him out, and they made him embark in a boat, and they sang before him

until they brought him into the church; and they seated him upon the throne, according to custom. And having administered the Sacrament unto them all he dismissed them in peace. And the bishop Apa Psulousia went into the church, and passed sixteen days in teaching the people the Word of God, and he commanded them to preserve [their] purity and their love towards each other, and afterwards he returned to his place of abode.

And it came to pass after these things that Apa Timothy died, and Apa Theophilus occupied the [archi]episcopal throne [of Rakote, or Alexandria]. And all the bishops went to Rakote to do homage unto him, and among them there went also the holy man Apa Psulousia. And when they had arrived in the city they found the archbishop in the church, with all the clergy and the laity gathered together round about him, for it was the seventh day after the Sabbath on which the people were baptized. And when they had filled the font with water the archbishop and the other bishops went in and prayed over the 'Jordan', but Apa Psellousia stood by the door of the baptistery, at a little distance from it, and he did not go inside because he considered himself to be unworthy. And the archbishop was informed concerning him by the spirit, and he ordered him to be brought in, and he said unto him, 'Why didst thou not come into the church and pray with us?' And he said unto the archbishop, 'Forgive me, O my holy father, I am a feeble man.' And when he had stretched out his hands, and prayed with them, the font boiled like a brazen cauldron, and became red-hot. And when the archbishop and all the other bishops saw the miracle which had taken place, they glorified God and the holy bishop Apa Pselousias (sic) because of his purity. And when the archbishop had administered the Sacrament to them he dismissed him. And the bishops remained with him that day, and on the morrow he sent them away so that each one might depart unto his own city.

And the holy man Apa Pselousias continued to remain quietly in the place wherein he had lived first of all, before he or or became a bishop, until the day wherein he finished his course. He succumbed to the sickness on the twentieth day of the month Paône; and subsequently he went to his rest on the twenty-third day of this same month. And all the clergy and the laity came out, and they took charge of his glorious body, and they buried it [in his] own glorious . . . .

Now therefore, my brother Papnoute (Paphnutius), since thou didst ask (? me for a little [information], behold, I have told thee concerning the bishops who lived in Pilak (Philae). According to what my father Apa Aaron himself told me, his parents paid money and bought him a commission in the army; and he received seven loaves of bread daily, but he never ate any of them, and he gave them to the company. His parents wished to take a wife for him, but he had no desire for one, and he preserved his body in a virgin state from his birth to the end of his course. And it came to pass on a certain day that letters were sent unto the imperial troops ordering their transfer to another city; and the order came to Apa Aaron to take command of them and to march with them. And when he had come outside the city a lion met him on the road at eventide, and wished to destroy him.

And the righteous man said, 'When I remembered the word which the Prophet David spake, saying, "The lion and the bear did Thy servant slay," I lifted up my eyes [to heaven] and I said, "O my Lord Jesus the Christ, [if Thou wilt] deliver this wild beast into my hands, I will give up everything that belongeth to my house, and all my possessions, and I will make myself a stranger to my parents and to all my slaves, and I will make myself a stranger to the things of this world, and I will dress myself in the garb of the monk for Thy holy Name's sake.'" And the holy man Apa Aaron said: When I had said these words, I got ready the spear which was in my hand, and I drove it through the lion's body, and he died. And I did not return again to the city at once, but I departed to another city which was situated in the country to the south of me at a distance of three days' march.

[When I arrived there] I sold my horse, and my tunic, and all that appertained thereto, and all the things which I had with me. [With some of the money] I bought myself some clothes like unto those that were worn by the country folk, and the rest I devoted to the poor who were in that place. I then went to Mount Shiët, and in that place I donned the garb of the monk. But I did not remain in that place because of my parents, for I did not want them to follow me. And I travelled to the South, little by little, until I came unto this mountain. These things which I have related unto thee, my brother Papnoute (Paphnutius), [have I heard] from my father Apa Aaron. And when I entreated him to relate unto me also what happened subsequently (? [he said]: If thou wilt pray for me I will tell thee the things which I have seen with mine own eyes. It came to pass that when I was a child in the house of my parents, my parents put me to school that I might be taught to write, and my master took great pains with me daily until he had taught me to write the holy letters.

And having made progress I was able to read the passage in the Gospel, 'Whosoever will not forsake father or mother,' and the rest which follows these words, 'and follow Me, is not worthy of Me.' And I pondered on the passage, and I continued to meditate upon it with my whole heart. And it came to pass that after some days I heard a report about our holy father Apa Aaron, to the effect that he was living in a place which is called Peia (?), and was performing a multitude of cures on those who were sick of all kinds of diseases. And I rose up, and I went to the place where he was, and I sat down by the door of his habitation until the sun set, for that day was the . . . .

And when the evening had come, and he did not come out, I rose up and I walked into the desert (or, mountain) a distance of about three miles. And after some time I looked down on the sand, and I saw the footprints of men which were directed to a bend in the rock. And I followed them, and I found there my holy father Apa Aaron, and there was a rope to which was tied a large stone hanging from his neck. And when I had called out to him 'Bless me', he withdrew his neck from the rope, and threw the stone upon the ground, and put on his garment. And he looked into my face, and said unto me, 'My son, whither goest thou in this region?' And I said unto him, 'Forgive me, my father, I only lost my way.' And he said unto me, 'Come, sit down, my son; thou hast not lost thy way; on the contrary, thou hast found the good path.' And when I had seated myself near him I besought him, saying, 'I would that

thou wouldst permit me to become a monk with thee.' And he said unto me compassionately, 'Our Saviour saith in the Gospel, "Come unto Me every one who is weary, and I will give you rest."' The

name of the monastic life is good, but this life is [full of] weariness even to its very end.' And I said unto him, 'I have come to this place for this very thing, O my holy father; if I am to be successful in it thou must shew kindness unto me.' And he said unto me, 'The thing which thou seekest is good, O my son. If thou hast put forth thy hand to a work which is good, who shall hold thee back, O my son?' And we rose up and came forth into the desert (or, mountain), and he took me to a certain presbyter to array me in the garb of monkhood. And when we had cried out into [the dwelling] the presbyter came out, and saluted us, and took us into his abode; and straightway my father told him concerning me. And forthwith the presbyter shaved off the hair of my head and arrayed me in the garb of monkhood; and we rose up and departed to our own place. And my holy father Apa Aaron passed a week of days in building me up in the works of the service of God.

After these things he said unto me, 'Sit thou down here in this place, and I will go and pay a visit to my brother, and then I will come back to thee'; now he did not wish to let me know that he wanted to go to his ascetic exercises which he performed daily. And I said unto him, 'Wilt thou come [back] this day?' And he said unto me, 'Nay, beloved (? brother, leave me free until the Sabbath.' Now the first day on which he departed from me was the . . . . . And he passed the first day, and the second, and the third, and even the fourth day and the fifth day [away from me]. As for me, devils were torturing me exceedingly, saying, 'Why hath thy father left thee alone and departed? Why did he not take thee so that thou mightest receive the blessing which is with that brother?' And when these [thoughts] continued to obsess my mind I rose up and I set out to go into the desert (or, mountain) to the place wherein I had found him on the first occasion. And I found him standing up in the sand, now it was exceedingly hot weather, for it was the season of the filling of the waters (i.e. the rise of the Nile), and there was a great stone lying upon his head, and his eyeballs were well-nigh bursting [out of their sockets] on account of the heat.

And he fell upon the ground and gave himself up to die. And I laid hold upon him, and I raised him up, and I wept in his face, saying, 'Wherefore dost thou torment thyself with such excessive severity, O my holy father?' And he said unto me, 'For what purpose didst thou come to this place, O my son?' And I said unto him, 'Certain Nubians have been tormenting me, and I have come to tell thee.' And his mouth parted in a smile, and he said, 'Verily they are invisible Nubians, O my son.' And I made supplication unto him, saying, 'I beseech thy holy paternity [to tell me], why thou dost condemn thyself to such severe suffering and labour.' And Apa Aaron, the very aged man, made answer, saying, 'I will hide from thee nothing, O my son, in respect of the matters concerning which thou askest questions. For,' said he, 'the moment I remembered the sufferings which my Good Saviour endured for us until He redeemed our race from the captivity of the Devil, and gave His Body and His Blood for us, I said, Henceforward, since God took it upon Himself to suffer on our behalf,

it is meet that we ourselves should endure sufferings of every kind so that He may shew mercy unto us in the day of our visitation.' And we rose up and came forth and departed to our place of abode on that day.

Now this was his manner of life. On the day whereon he ate bread he drank no water, and the day whereon he drank πb water he ate no bread. And it came to pass one night when both of us were sleeping in our place of abode that the demons assumed forms and appeared in the valley, and they uttered cries like the roarings of savage lions (?). And when I heard them I was terrified, and I threw myself on my father, saying, 'The savage lions (? have come upon us.' And he said unto me, 'Fear thou not, my son, for it is written, "Through our God we shall do a mighty thing. And again [it is written], "Let God arise, and let His enemies be scattered."' When he had said these things we rose up, and we departed to the upper chamber. And certain of the demons were crying out, and some of them said, 'Bring them out and we will slay them'; and others said, 'Let us slay them in the place wherein they are.' Now the saint knew through the spirit that they were demons, and he said unto me, 'Let us give ourselves to prayer'; and as soon as we had given ourselves to prayer the demons fled along the valley. And I marvelled, and I said unto the holy old man Apa Aaron, 'Are not the demons wont to assume many forms?' And he said, 'Thou wilt see, O my son, that that which thou hast done is a very small matter.

For a certain brother spake unto me, saying, It happened unto me on an occasion that I was standing under a mountain one summer's day. It was my sixth day wherein I had neither eaten bread, nor drunk water, nor sat down. And the Demon came, and there was a staff of gold in his hand, and he said unto me, "Be strong, O warrior of the Christ, who fightest nobly. For I have seen thy sufferings, and I have been sent unto thee to give thee consolation. And that brother, having perceived the craft of the Devil, drew the Sign of the Cross on the ground, and straightway the Devil made himself invisible.' And it came to pass that when the holy man Apa Aaron had said these things unto me, I cast myself down at his feet, and I besought him, saying, 'Who was that brother?' And he said, 'Stand up, and I will tell thee.' And when I had stood up he said unto me, 'See, tell no man, I was this servant, and I was wholly unworthy that this should have happened unto me.'

And it came to pass on another occasion that we were sitting together, and there came out from the mountain a certain Nubian and his son to drink water from the river. And as soon as the child thrust his hand into the water to drink a great crocodile seized him, and dragged him under, and departed with him. And straightway his father cast himself upon the ground, and uttered loud cries, and wept bitterly, for besides that son he had no other child. And as the man ran up the mountain making loud outcries he cut himself against the sharp edges of the rocks, and he bruised and wounded himself exceedingly. And when I saw the depth of his sorrow of heart I told my father; and he rose up and came to the door, and made signs to the Nubian with his hand that he should come unto him. And when he had come and he (i. e. Apa Aaron) saw the wounds in his body he wiped away the blood which had run down over his limbs, and he seized him and brought him into his place of

abode; and he drew him in by force and made him sit down. And when he had questioned him about what had happened, now Apa Aaron could not understand what the Nubian said unto him, my father said unto me, 'Rise up, and see if thou canst find a man on the road, [and if thou canst] call him hither.

Peradventure thou canst find [one] who will know how to talk to him.' And having gone out I found a man of Pilak (Philae), who was riding upon an ass, going to Souan (Aswân), and I called him and said unto him, 'Dost thou understand the language of the Nubians?' And he said, 'Yea'; and I took him to my father Apa Aaron. And when that man had looked at the Nubian and saw the wounds that were in his body he marvelled exceedingly, and he said unto him, 'In what way wast thou wounded?' And the Nubian told him what had happened. And the holy man Apa Aaron took a chip of wood, and gave it unto him, saying, 'Take it, and cast it into the river at the place where the crocodile carried away thy son'; and the man departed [and did] even as he was commanded. And it came to pass that when he had cast the chip of wood into the water a mighty crocodile appeared, and cast the little boy up on the shore, and there was no injury whatsoever in his body. And the man took him by the hand and brought him to the holy old man Apa Aaron. And when the Nubian saw this miracle he uttered loud cries of joy, and embraced him and kissed him. And the man departed to Pilak (Philae), and he did not go to Souan (Aswân) that day, but he went about preaching the miracle which had taken place.

And when the Nubian saw this miracle that had taken place he departed to his house, glorifying God and proclaiming abroad that which had happened. And all those who heard glorified God and His holy man Apa Aaron until this day.

And it came to pass on another occasion that, on a certain day while we were sitting together in our place of abode, a fisherman came to us; his garments were rent, his head was filled (i. e. covered) with dust, and he was shedding floods of bitter tears. And I went to him, and said unto him, 'What hath happened unto thee?' And he said unto me, 'It happened that I and my little son, who was in the boat with me, were dragging in the net, when suddenly he fell into the water, and went down into the net. And I could not draw up the net because of the strength of the current which was very great. But remembering my lord, the holy father Apa Aaron, I rose up, and I have come to him so that his favour may help me, for the boy was my only son.' And I rose up and I went and I told my father, who rose up and came down, and the fisherman cast himself down at his feet, and worshipped him, saying, 'Help me! Entreat the Christ that He may graciously give me [back] my son, for besides him I have no other child.' And the glorious old man said unto him, 'Get thee gone, my son, for by the Name of the Lord I believe that thou wilt find thy son sitting in the boat.' And the fisherman said, 'I believe, by God, that it shall be even as thou sayest';

and he went to the boat, and he found his son even as Apa Aaron had said unto him. And he enquired of his son, saying, 'What happened unto thee?' And the boy said unto him, 'It happened to me that when I went down into the net, and when my last breath was in my windpipe, I looked, and I saw a man of light, who took me by the hand, and brought me up

out of the net, and lifted me up on the boat, and then, quite suddenly, I ceased to see him.' And his father took him, and brought him to the feet of the holy man Apa Aaron, and gave thanks unto God and unto the holy man Apa Aaron.

3 s And there was also a certain husbandman a little way to the south of us, who worked in a vineyard, and it came to pass that when he had climbed up a palm tree to gather the fruit thereof the band [round the tree in which he sat] frayed through, and he fell backwards to the ground, and he became like one of the dead. And when his son, who was sitting under the tree, saw what had happened he wept bitterly. And when the men who were round about him heard him crying out they went to see what had happened, and when they saw the man who was their companion lying on the ground like a dead man they said unto his son, 'Get thee to the holy man Apa Aaron, and bring a bowl of water from him in faith, and sprinkle it over him; perhaps he will then wake up.' And the youth went to the holy man weeping; and the holy man was sitting by the door, for he was suffering from fever and was exceedingly weary. And the youth cast himself down before him, and told him what had happened. And when the compassionate and righteous man had heard what had happened he became very sad of heart, and he said unto me, 'Bring me a little water hither, and let the youth take it and sprinkle it over him (i. e.

his father) in the Name of the Christ.' And I brought the water to him, and he made the Sign of the Cross over it, and he gave it to the youth, saying, 'Take it and sprinkle it over him'; and as soon as the youth had sprinkled it over his father he stood up. And the man came with his son, and worshipped at the feet of the holy man Apa Aaron, who raised him up, saying, 'Worship God, for I am the least [of God's creatures].' And having risen up his son shewed him what had happened unto him, saying, 'When I had sprinkled the water over thee thou didst tremble (or, shiver), and then stand up just as if thou hadst woke up from slumber.' Thereupon they went forth from his presence in peace.

And there was in Peilak (Philae) a certain woman who was about to give birth to a child, but her child stuck inside her, and died. And having remembered the miracles which God had worked through the holy man Apa Aaron, she cried out, saying, 'O God of the holy man Apa Aaron, do Thou hear me in this hour of distress,' and straightway she gave birth to her child, and he was dead; and her parents mourned exceedingly for the child. And when the young woman saw her parents sorrowful of heart she said unto them, 'Why are ye sorrowful of heart about the child? Had I not begged the God of the holy man Apa Aaron to help me, I myself would most certainly have drawn nigh unto death.' And when her parents heard these words—now they were exceedingly rich—they took money in their hands, and they went to the holy man Apa Aaron. And he, having been told by the spirit, 'They will come unto thee,' said unto me, 'Shut the door, and do not admit any man into my presence this day.' And the parents having arrived they spent a considerable time in calling out to those who were in the house. And Apa Aaron looked out through a window, and said unto them, 'What seek ye?' And they answered and said, 'We are seeking thy holiness.' Then he said, 'Of what have ye need?' And they said, 'We have come to meet thy holiness face to face. Accept

from us this little gift, and pray thou for the little child that he may live for his mother's sake. For his mother called upon thy name at the moment when she was about to give birth, and had she not done so they would both have died.'

And Saint Apa Aaron said unto them, 'Well hath the Apostle said, "The love of money is the root of all evil." And again, Peter rebuked Simon, saying, "May thy silver and thy gold go with thee to perdition, because thou thinkest that the gift of God is to be acquired by money." And it was through his love of money that Gehazi was cursed with leprosy. And again, our Lord said unto the imperial officer, who had given Him neither gold nor silver, "Thy child liveth." And to you, even you, if ye believe, shall the gift of the Christ be [given].' And they answered and said, 'We believe, O our holy father, that everything which thou shalt say unto us Christ shall fulfil.' And the father of the child [took] a little of the dust from the doorway of the abode of Apa Aaron, and tied it up in his neck-cloth. And when they had come into the house they found a great multitude of people gathered together, and the man's wife and her child. And the father of the child unrolled the small quantity of dust which was tied up in his neck-cloth and sprinkled it on the little dead child, and straightway the child moved his body and opened his eyes. And the people who were seated by his mother marvelled, and they glorified the God of the holy man Apa Aaron. And the people used to bring unto Apa Aaron multitudes of folk who were suffering from diseases and sicknesses, and he healed them. And he was like unto the Apostles, to whom God gave power over every kind of sickness.

And on another occasion a certain man who was a native of the city of Souan (Syene, Aswân) came unto him one day, and continued to weep before him, saying, 'There is a certain rich man living in my city to whom I am in debt ten oboli, and I am unable to find them to pay to him. I have entreated him, saying, "Be patient with me, and I will pay thee. But he will not agree to this, and he hath seized me for his debt, and he wisheth to take away from me my vineyard, which I inherited from my fathers, and wherefrom I obtain a small profit whereon I and my poor children subsist. And besides I pay him interest [on his money]. I beseech thy holiness to send a message to him to lift his hand from me. Moreover, a certain member of his household spake unto me, saying, "He will press thee for the principal, and he will make thee to suffer a legal process, and thou wilt be obliged to assign [to him] thy vineyard. But I believe that if thou wert to send a message to him he would not refuse to listen to thee'; and as he said these words he wept. Now it was evening, and the debtor rose up to go to his house. And when Apa Aaron saw his grief of heart he said unto him, 'Sit thou down in this place until the morning, for it is now very late';

and he sat down in the outer court. And my father Apa Aaron said unto me, 'Take a loaf of bread and some water, and give them to him, and do thou say unto him, "Sit thou down [here] until the morning, and the Lord shall help thee."' And I did as [my father] had told me, but the man had no appetite for any food because of his grief. And I went and told my father, and he came forth to him, and he said unto him, 'Be not disobedient, O my son. Rise

up and eat a little bread, and I believe that God will help thee'; and in this way he was able to persuade him, and the man rose up and ate [bread].

And the holy man Apa Aaron rose up and went to the upper chamber. And he passed the whole night in making supplication unto God and in praying on the debtor's behalf. And when the morning had come the man wished to depart to his house, but the holy man Apa Aaron said unto him, 'Tarry thou here for a little while longer, and thou shalt depart to thy house with thy heart glad.' And whilst these words were still in his mouth, behold, the rich man arrived riding upon an ass, which was being held (i. e. led), and there were two other men following him in order to shew him the way to the righteous man; and his eyes were open, but he could not see. And he cast himself down at the feet of my father and did homage unto him; and Apa Aaron took him and lifted him up. Then the holy man said unto him, 'Hast thou never heard the law which saith, "Thou shalt not covet anything of the possessions of thy neighbour, nor his house, nor his field, nor his beast, nor his vineyard, nor his olive garden . . . . . .

... [And he saith also, 'Woe unto him that joineth house unto house, and unto him that joineth field to field, and who carrieth off the things that belong to their neighbours.' This word 'Woe' maketh perfectly manifest the fact that a severe punishment is prepared for him that shall covet the possessions of his neighbour, from the greatest even to the very least. And again, the Saviour cried out, 'Blessed are the merciful, for unto them shall mercy be shewn.' Then again, 'Mercy shall make a man to triumph over judgement.' Be merciful in this world, O my son, so that mercy may be shewn unto thee in the other world whereunto thou shalt depart. It is good for thee to shew compassion on the poor, so that the merciless misery of Nineveh may not come upon thee, for judgement is cruel towards him that doeth not mercy. And again, 'Mercy shall make a man to triumph over judgement.' Hast thou never heard about Ahab, and about what happened unto him when he coveted the vineyard of Nabouthai (Naboth) the Jezreelite?

And when the holy man Apa Aaron had said these words unto the rich man, the rich man answered, saying, 'Have mercy upon me, O righteous and noble man! Do thou make supplication unto Christ on my behalf that this darkness over my eyes may cease, and I will never disobey thee in any matter whatsoever.' And the holy man said unto him, 'Dost thou believe that I am able to do this?' And the rich man answered, 'Yea, most firmly, O my holy father. Furthermore, hearken unto me, and I will relate unto thy holiness what happened unto me. It came to pass that, when the man concerning whom thou hast spoken unto me had departed from my presence yesterday, I went up to my house, and I lay down to sleep. And I awoke in the night, and I perceived this great blackness over my eyes. And when the morning had come I said unto the men of my house, "I am unable to see this day." And they said unto me, "Assuredly this hath befallen thee through the holy man Apa Aaron, for we saw the man with whom thou wast talking about money go to him." And as soon as I heard that he had gone to thy holiness I knew that this thing had come to me because of him, and I myself have come unto thee because I believe that thou art able to heal me.' And the holy

man said unto him, 'If thou wilt shew mercy to the poor man, Christ Himself will heal thee.' And the rich man called one of those who were accompanying him, and he took the deed of the debt from his hand, and gave it unto the righteous man Apa Aaron. And the holy man Apa Aaron said unto him . . . .

[Two lines illegible] '. . . . in this world, and He will give thee thy wages in the world which is to come'; and straightway he made the Sign of the Cross over the rich man's eyes. And Apa Aaron cried out to me, and said unto me, 'Bring me a bowl of water.' And Apa Aaron said unto him, 'Wash thy face in firm belief.' And immediately he had washed his face he was able to see; and those who were near him marvelled, and they glorified God. And the rich man rose up, and did homage to the holy man Apa Aaron, giving thanks both unto God and unto Apa Aaron because he could see.

And the holy man gave the deed of debt to the poor man, and he commanded him, saying, 'Do thou thyself also shew mercy unto him that is thy neighbour, even as mercy hath been shewn unto thee. Say thou not "I am a poor man, I am not able to perform the commandment in the Gospel," for the Gospel will never accept from thee any excuse, O poor man, which thou mayest utter, but, even for as little as a cup of cold water, God will give unto thee a reward. Be not thou like that worthless servant unto whom his lord forgave a debt of many talents, and who went and squeezed the throat of his fellow servant on account of the few [moneys] which he owed him, but be thou like unto the wise servant who doubled his talent. And the wretched man answered and said, 'Pray for me, my holy father, and I will keep every commandment which thou shalt lay upon me.' Thus the two men received benefit, and they went forth from the presence of Apa Aaron, glorifying God. And when the rich man had entered into his house he related unto his household everything that had happened unto him. And there was in his house a certain man whose legs had caused him very great pain (i. e.

they were gouty) for a very long time, and when he heard of the miracles which the holy man was working he said, 'How I wish that I were one worthy of meeting him, and that he might shew mercy on my misery, for then I should obtain healing.' And the man with the gout said unto the rich man, 'Did not Apa Aaron touch any of the members of thy body?' And the rich man said, 'Yea, he did, he touched my hands. I had cast myself down at his feet, and I lifted up my hands on his feet, and I did homage unto him.' And the gouty man said unto him, 'Do me a favour, and come close to me.' And when the rich man had drawn close to him the gouty man seized his hand, and laid it upon his feet and legs, saying, 'I believe [that if the hand which hath touched] the holy man Apa Aaron [touch my legs] I shall find healing.' And thus it came to pass that the gout ceased from his legs from that very hour, and every one who heard glorified the God of Apa Aaron.

And there was also in Pilak (Philae) a man who owned an ass which he worked in a building (?), and when he came to go into his house the ass fell down therein at his feet, and died. And the man, by reason of his great faith in the righteous man, left the ass lying there dead, and came and told him about it. And the righteous man said unto him, 'He is not dead,

my son, but is in a fainting fit.' And he gave the man a staff, saying, 'Go and smite the ass with it thrice, and he shall stand up.' And the man took the staff and went and smote the ass therewith thrice, and the ass rose up and stood upon his feet according to his wont. And the man came unto my father, saying, 'My father, I thank thee greatly for the favour which hath been vouchsafed to me.' And my father admonished him not to tell any man whatsoever what had happened, [saying], 'No man must be allowed to disbelieve our words.' And moreover our Saviour said, '[Verily, verily, I say unto you, whosoever shall believe on Me, the works which I do] he shall do also, and he shall do things which are greater than these.'

And the holy man Apa Aaron used to work very much with his own hands, for he remembered what was written, 'We worked with our hands by day and by night, so that we might not add to the toil of any one of you.' Sometimes he made baskets, and sometimes he plaited rope, and he never made haste to speak unless there was very urgent need for so doing. On one occasion a man came to him and bought some cord from him for the needs of his vineyard. And the shoots of the vines were very backward, but when the man had taken the cord from him, and tied it round his vines, an exceedingly abundant harvest of grapes was the result. And those who heard thereof glorified God. And on one occasion certain fishermen came to him, being sad at heart, and they made supplication unto him, saying, 'Do us an act of grace and pray for us, for we are being harassed by a certain nobleman about a large quantity of fish, which we are unable to obtain to deliver to him. And we are afraid that he will hold us liable, and mulet us of a fine beyond our power [to pay] . . .

[Three lines illegible] . . . [said unto] Peter, 'Cast the net on the right side of the ship, and ye shall catch something.' He did not say on the left side, but on the right side, the meaning of which is: When a man abandoneth himself to evil thoughts, that is to say, to the things that are on the left hand, [he doeth evil]. When he doeth the things of the right hand, that is to say, the things that are good, everything which he shall ask in God shall be given unto him. For He spake in this wise unto those who were on the left hand, 'Depart from Me, ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.' [And unto] those on His right hand He said, 'Come ye unto Me, O ye blessed of My Father.' And again, 'Come unto Me, all ye who are weary and heavy laden, and I will give you rest.' And again, 'Inherit the kingdom of heaven which hath been prepared for you from the foundation of the world.' For what reason? He saith, 'I was an hungered, and ye fed Me: I was athirst, and ye gave Me drink: I was naked, and ye clothed me: I was a stranger, and ye received Me: I was sick, and ye visited Me: I was in prison, and ye came to Me'; which is to say, If ye cast your net on the right side

ye yourselves shall catch many fish, according to your need. And they said unto him, 'We swear by thy salvation, O our holy father, it is only because of [our] poverty that we have not gone regularly to the church on the Sabbath Day and on the Lord's Day.' And he said unto them, 'I have not said unto you, "Ye do not go to the church of God." If ye invoke Him He will shew mercy unto you, and He will never let you want for anything whatsoever. Now

it is meet that Christians should go to the house of God early in the morning, and should make supplication unto Him to stablish the work of their hands.' And they bowed down and did homage at his feet, saying, 'Pray over us, O our holy father, and we will keep all thy words.' Thereupon he prayed over them, and gave them a cruse of water, saying, 'Sprinkle this over your nets and ye shall catch something.' And they departed in faith, and they caught a large number of fish, and they gave the nobleman as many as he wanted, and they kept the remainder for use in their houses. And they came to the righteous man, and they gave thanks unto God, and to him for his holy prayers . . .

[Three lines illegible] . . . . immediately. And in the case of another man also whose ship was in danger [of sinking], when he cried out to God in the name of Apa Aaron his ship was saved, and all its cargo likewise. And it came to pass on another occasion that one day two Nubians were walking together, and were going into Souan (Syene), and one of them had only one eye. And his companion said unto him, 'Come, let us take a blessing from the hand of this great man' (i.e. Apa Aaron). And the man who had only one eye said, 'He is not a great man. If he be really a great man let him open my eye'; and whilst the words were in his mouth, his eye, which had been blind hitherto, recovered its sight, and that, which had up to that time been able to see, became blind. And when his friend saw what had happened unto him he marvelled exceedingly, and said unto him, 'Did I not tell thee that he was an exceedingly great man?' And his companion said, 'I have suffered no loss: for one eye hath been shut and another opened. However, let us go and visit him, for perhaps he will give light to the other eye'; and the two of them came to the holy man Apa Aaron. And my father said unto the Nubian who had played the part of an unbeliever, 'Since thou knowest that thou hast not suffered loss, what doest thou in this place?' And straightway mighty [fear fell upon him], and he did homage to Apa Aaron, saying, '[Open mine] eye';

and straightway he was able to see with the other eye. Pœ And the two Nubians believed, and they went forth from his presence with gladness, and proclaimed abroad throughout the whole of that country the miracle which had taken place. And again, there was a certain [God-]fearing man in the city of Souan (Syene) who was a believer, and he came to visit us on several occasions. And it came to pass, on a certain day when he was wishing to come to us, that his wife said, 'If thou art going to the holy man Apa Aaron, beseech him to pray to the Christ for us, so that He may give unto us male seed. For I have heard that when a certain girl came to the time of her delivery she could not bring her child to the birth, but that when she had invoked Apa Aaron she gave birth to her son, who was, however, dead. And her father went to him, and entreated him, and people say that when her father took a little dust from the door of Apa Aaron's place of abode and sprinkled it over the little dead boy he came to life immediately. And in thy case also I believe that if thou wilt make entreaty to Apa Aaron, whatsoever thou shalt ask from him shall come to pass.' And when the man had come unto us he related the matter to my father, saying, 'I have lived with my wife from the time when I was a youth, and we have no child [even after] . . . . years. Now therefore, . . .

[One line and a half illegible] . . . . . God, He will give them to thee.' And the righteous man went into the chamber wherein he meditated alone, and he prayed, saying, 'O my Lord, it is Thou Who didst give to Sarah, the barren woman, our father Isaac, and Thou didst give Joseph to Rachel, and Thou didst give Samuel to Hannah. Now therefore, O Lord, what Thou wast yesterday Thou art to-day, and Thou wilt be the same for ever. I know Thy goodness, O Lord. Do Thou hearken unto my supplication, and fulfil the petition of this man who hath come unto us.' And when Apa Aaron had finished his prayer he came unto the man, and he said unto him, 'Depart, my son, in the Name of Christ. I believe that even as God spake unto our father Abraham, saying, "I will come, let the time [pass] for Sarah to have a son," and it was so, even so shall it be with thee.' And according to what he said, even so did it come to pass, for within a year the man came unto us with the child perched upon his shoulder, and he thrust him out to my father, saying, 'Behold the fruit which God hath given unto me through thy prayer.' And the holy man Apa Aaron took him to his bosom, and blessed God, saying, 'Blessed art Thou, O God, in all Thy works.' Then he gave the child to his father, saying, 'Take heed to the favour of God which hath come unto thee! May the Christ, Who hath graciously bestowed him upon thee, increase him and thee, and may He make us to do His Will.'

And again, there was a certain man whom a demon troubled exceedingly. And when his parents heard of the report of Apa Aaron they bound him hand and foot, and set him upon an ass, and carried him to him; now four men [were needed to] hold him. And when they had brought him they lifted him off the ass, and set him down by the door, and laid him on the ground. And the demon uttered from within the man many shameless words, saying, 'Art thou a soldier that protecteth violence (or, oppression)? Were not thy fathers noblemen who devoured whatsoever the poor man had? I know of a day wherein thy father lent a certain man ten oboli, and when the man, because of his poverty, could not

pe find them to give them to him, thy father seized his house in lieu of them. Is not this thing which he did a sin? And thou thyself hast come to this place, saying, "I will heal this sick man," but thou art no physician at all! And my father restrained himself until the man had said all that he had to say, and [then] he said unto him, 'Thou art unworthy that [any] should answer thee. Now therefore I adjure thee in the Name of the Christ, Whom they crucified, to come forth from [this man].' [And when the devil] heard . . . . . carry off the man . . . . . Then the holy man filled his hand with water and sprinkled it in his face three times, saying, 'In the Name of the Holy Trinity, come forth from him'; and the devil came out. And the holy man said unto him, 'Get thee gone to the Babylon of the Chaldeans, and remain thou in that place until the Day of Judgement, wherein every man shall receive according to what he hath done. As for thee, they shall cast thee into the pit of Amente.' And when the devil heard these things he departed, being full of rage. And when the mind of the man had recovered its balance, he, and his parents, and all those who were accompanying him, glorified God.

Then they entreated the holy man to accept some reward, but he would not suffer them to make him a gift, saying that he had never accepted any gift whatsoever since he became a monk. And he was wont to say unto me often, 'Set not your gaze upon the works of this world which shall profit in no way whatsoever, but as long as we have food and raiment these things should suffice us. Moreover, our Saviour said unto His Apostles, "Get not to yourselves gold, or silver, or copper in your girdles. Therefore it is meet for the monk to walk in this wise, and [to lead] a good life.' And henceforward [the parents of the man] renounced this world, and followed after the Lord.

And it came to pass after these things that the holy old man Apa Aaron rose up and walked in the valley (?), and he commanded us, saying, 'Sit thou down in this place. And if any man cometh seeking after me say thou unto him, "He hath gone to visit a brother."' Now this was the manner of his daily life: When the winter arrived he would dip his body-garment into water, and then put it on and stand up in the dew, and he would pass the whole night praying, and when it was dawn he would go into the crevices of the bitterly cold rocks. He gave himself no rest at all, either by day or by night. During the summer he used to stand in burning heat and pray; and he spent his whole time in the constant practice of these strenuous exercises. And it came to pass one year that the Nile-flood did not rise high enough to water all our fields, and a multitude of poor folk came weeping unto him, saying, 'O our holy father, we and our children shall die because the Nile-flood hath not risen.' And he said unto them, 'Believe . . . .

[One or two lines illegible] . . . . the prayer of the poor man who is in sorrow of heart, his supplication shall be poured out before God.' Then again, "The Lord heareth the wish of the poor.' And he quoted to them a very large number of passages from the Scriptures, and explained them unto them, and he comforted them, and then they departed from him blessing God. And the holy man Apa Aaron was not unmindful of their distressful suffering, for he used to go to the river each evening and immerse his body therein up to his neck, and make supplication unto God, saying, 'O Thou Good Christ, have compassion, O Thou Compassionate One, upon Thine image and likeness.' And he continued to do thus regularly until God had compassion upon his tears, and made the waters [of the Nile] to flow over the whole country.

Ph And it came to pass one year that certain men came to him filled [with complaints]—even as the narrative will shew us if we proceed to the end—and when they had remained for some time entreating him to pray to the Christ that He would send to them water for the preservation of the people, they became terrified because the time of the filling of the waters had passed, and they continued to weep . . . . . [Three lines illegible] . . . . saying, 'O God, cast not behind Thee the works of po Thy hands, that is to say, man and beast. And, moreover, Thou hast created us all of Thy Blood, and Thou didst deem us worthy of Thy coming into [this] world. Thou wast born after the manner of a man for our salvation. We know well that with Thee nothing is impossible. O God, forget not the souls of the poor, lest they commit sin with their lips before Thee. For I remember what the wise man Solomon

saith, "Give me neither riches nor poverty." And whether He bringeth up the waters of the river, or whether He bringeth them not, it is for our recreation only. For God hath the power to make all His creatures fall into the want of their food. Nevertheless God permitteth the poor man to beg from the rich man, so that when the rich man sheweth mercy mercy may be shewn to him on the day of his visitation. And if the poor man beareth up under his poverty he shall go into the kingdom . . . .

[Three or four lines illegible] . . . . the kingdom which is in the heavens. The merciful pi man is like unto the ladder which Jacob saw, with the foot thereof planted firmly on the earth, whilst the head thereof reached up into heaven, that is to say, the Father of mercy. Consider that He said, "these little ones," that is to say, those who are of little account. And again, as He said, "When thou makest a dinner or a supper do not call thy neighbour or thy kinsman, but invite the poor, and the blind, and the lame, because they have nothing whatsoever which they can give unto thee in exchange, and they shall reward thee at the resurrection of the righteous. And if we are not able to ascend to the head of the ladder, that is to say, if we cannot give in abundance, let us find the mercy which is perfect. Therefore let us shew mercy, for mercy maketh a man to triumph over judgement.

And when the holy man Apa Aaron had said these words he prayed, and he dismissed the men in peace, saying, 'God shall make the river to be full of water, and He will bring the water up to its proper measure. Be neither afraid nor unbelieving. Ye say that the time for the filling of the waters hath passed; nevertheless, believe that God is able [to do] everything.' And they departed in peace. And the following evening the holy man went to the river, and prayed, saying, 'O Thou God Who art the same yesterday, to day, and for ever, Thou it was Who didst cleave the rock, and the water flowed forth, and Who didst give the people to drink. And when Samson was athirst Thou didst make the jawbone of an ass to give forth water which healed (i. e. quenched) his thirst. Therefore I make supplication unto Thee this day in order that Thou mayest send the waters of the river over all the land, so that those who are poor among Thy people may find means for their subsistence, and may bless Thy holy Name.' And the holy man Apa Aaron passed the whole night in praying and making supplication to God that the water of the river [might rise]; and thereupon the water rose and went on rising and filling [the river], and it did not fall for a whole day, that is, not until the whole of our fields had been watered. Thus there was prosperity and there was abundance in that year through the prayers of the holy man, even as it is written, 'The supplication of a righteous man is mighty and prevaileth. If we were to undertake to narrate all the signs and wonders [which] God [wrought] . . .

[One line illegible] . . . by the holy man Apa Aaron [my] discourse would prolong itself inordinately. And it came to pass one day when he was sitting down, and some people were gathered together round about him, that a poor man with a sack of barley upon his back came to him and entreated him, saying, 'Bless it for me, O my holy father, and then I will go and make it into bread for my children, for I am a poor man.' And the holy man Apa Aaron filled his hand with water, and sprinkled it on the sack of barley, saying, 'Go, make

it [into bread] for thy children in the Name of the Christ.' And the man took the barley and departed, and made it [into bread], and there was a great blessing in it. And the man came to us glorifying God and the holy man Apa Aaron.

Behold, O my brother Papnoute (Paphnutius), I have told thee a few [facts] concerning the life and ascetic practices of the holy man Apa Aaron, but because I am a tongue of flesh it is impossible for me to describe his virtues adequately. I will now narrate unto thee the marvellous manner of his death. He was an aged man, and very far advanced in his days. His body was completely worn out by his excess in the practice of asceticism. He fell sick on the fifth day of the month Pashons, and on the following day, which was the sixth

day, I heard the voices of angelic choirs singing, 'Blessed! Blessed!' [but] I did not know whom they were describing. And I, O Paphnutius, said concerning him, 'This is his end. The denizens of heaven are blessing him, even as he hath been blessed upon earth.' And they continued to do this until the first hour(?) of the ninth day of the month Pashons, and on the seventh hour of that day the holy man Apa Aaron died, at a very old age. And we buried his body with splendour and honour, and we laid it with the bodies of the holy bishops that were in Pilak (Philae), that is to say, Apa Macedonius, and Apa Mark, and Apa Isaiah. Now, therefore, O my brother Paphnutius, pray for me, and pray that God will shew mercy unto me, and that He will make my end in this world pleasing unto Him. And I said unto him, 'Thou hast made thyself worthy of a great act of grace, for from thee I have heard of the lives and practices of these holy men. Moreover, I will write them down in a book, so that they may be laid up as authoritative directions for all the generations [of monks] that shall be'; and even so have I written them. And when we had finished talking together, I, and Apa Isaac . . . . . Apa Aaron, he made ready a table, and we ate and drank together, and we rose up and prayed, and I came forth from him to go and visit the brethren who were to the north of him.

This is the life of the holy man and anchorite of Philae, Apa Aaron, who finished his course in the mountain to the east of Philae. Glory be to the Holy Trinity, Father, Son, and vivifying and consubstantial Holy Spirit, now, and always, and for ever. [Here follow the passages of Scripture that were read on the festival of the commemoration of Apa Aaron (May 2). These are :— At the setting forth, Ps. xcix. 1-9. The Epistle, Heb. iv. 14-v. 6. The Catholic Epistle, Jas. v. 10-16. Acts vii. 34-43. Ps. lxxvii. 18-20. Matt. iv. 23-v. 16. Mark xvi, including the twelve verses not usually found in manuscripts.]

XV. The Prayer of Saint Athanasius when Dying

The prayer which saint athanasius uttered at the moment when he was about to lay down the body, that is to say, on the seventh day of the month pashons. IN THE PEACE OF GOD! BLESS US. AMEN. I AM departing into the hands of God, and not into the hands of men. Therefore, O Lord God of Powers, hearken Thou unto the prayer of Thy servant Athanasius, and send Foli. 61 b not Thou them after my soul. For I am a man of blood and PKC flesh, and Thou knowest the weakness of the sons of Adam, and how when even a slight wound is inflicted upon any one [of them] he is laid low and is in danger [of death]. And what an awful thing it is to fall into the hands of God, wherein are the tortures which Thou hast made for the punishment of sinners, and the Gehenna of, fire, and the cold, and the worm which never sleepeth. If I say, 'I am a righteous man, and I have endured suffering for Thy Name's sake,' Thou wouldst find that I had committed sin even in this case. And if the angels whom Thou didst create of holy spirit and fire are considered to be perverse [by Thee], then how much more will it be the case with me, for I am dust and ashes. I am a creature of flesh which shall dissolve away and become dust and ashes. And Thou didst fashion me in the womb of a woman, Thou didst plant me like a thistle which shrivelleth up in the fire, Thou didst give me bones, Thou didst gird me about with sinews and flesh, Thou didst spread over me a skin, Thou didst put into me breath, and a holy spirit, and [the other things] . . . .

[Two lines illegible] . . . . the earth shook to its foundation, Who sitteth upon the Cherubim of light, before Whom stand thousands of thousands, and tens of thousands of tens of thousands [of angels], ascribing glory unto His Majesty, Who stablished the Seven Heavens and the Seven Firmaments by the word of His power, Who set a boundary to the sea which it hath been unable to pass over, Who dissolveth all souls, Who raiseth them up and placeth them under His compassion, Whom no angel whatsoever dare oppose, except His Good Son, and His Holy Spirit, and before Whose Godhead my miserable and sinful soul cannot appear, except through Thy compassion. O Lord of my soul, and my body, and my spirit, hearken unto me. O God of my life, accept from my hand my confession, and shew mercy upon my soul. I come unto Thee, O Lord and Master of the Universe, Who didst accept the prayer of the first man Adam, and didst give him repentance, accept Thou my

prayer from me, and send Thou after my soul at this fitting moment, with loving-kindness and tenderness of heart. O Thou Who didst hear the prayer of the first martyr Abel, hearken Thou unto my prayer, and send the angel of righteousness after my soul. O Thou Who didst hear the prayer of Abraham our father, when he was in the land of Canaan and slew mighty kings, whose hosts were far more numerous than his own, hearken Thou unto me this day. O Thou Who didst hear the prayer of Isaac, and didst deliver him from the hands of the Philistines, hearken Thou unto me this day, and graciously grant unto me a favourable reception. O Thou Who didst hear the prayer of Jacob,

pne when he had departed into Syria, and didst appear unto him, the God, and didst give him the riches of Laban, hearken Thou unto me this day. O Thou Who didst hear [the prayer of] Joseph in Egypt, hearken Thou unto me this day. I come unto Thee, O Thou Who didst hear the prayer of the great Prophet Moses, who brought the people of Israel out of Egypt, hearken Thou unto me this day. I am Thy servant Athanasius. O Thou Who didst hear the prayer of Joshua, the son of Nun, [when] he was fighting against his enemies, and didst send to him the General-in-Chief of the powers (or, hosts) of heaven to enable him to take vengeance upon his enemies, hearken Thou unto me this day. I come unto Thee, O my Lord, for this is the road of all men, but I go by a road which I have not known before, neither to-day, nor yesterday, nor the day before, a road wherein there is . . . .

[Two lines illegible]

. . . . my soul is afflicted like a round cake before the fire, and is like a thing in the furnace; for this reason I make my confession unto Thee, O God of my life. I know, moreover, that Thou dost hearken unto the cry of Thy servants. Hearken Thou unto my cry, O my God, Who hast brought me out of the night of ignorance, and do Thou bring my soul out of my body quickly and without suffering, for Thou art the Good God. O Thou Who didst hearken unto the prayer of the Judges, Barak, Samson, Jephthah, Gideon, and Deborah, Gothoniel (Othniel), and Aôth (Achsah), so that they judged Thy people and shepherded them in the desert, do Thou hearken unto my prayer, which I pray to Thy Goodness, O Lord God of Israel. Thou Who didst hearken unto the prayer of Jeremiah the prophet when he was in the pit, in the mud, do Thou hearken unto me and unto my prayer wherein I make supplication unto Thee, O God, [Thou] hearer [of prayer]. Thou Who didst also hearken unto Isaiah, the great prophet, when he cried unto Thee, and prayed on behalf of Thy people, and didst deliver him from destruction, do Thou hearken unto me, and deliver my soul from destruction. Thou Who didst hearken also unto the prayer of Ezekiel the prophet, and didst breathe (?

upon the [dry bones], and didst raise them up, and the breath of life came to them again, do Thou hearken unto my prayer, and have mercy upon my soul, O Lord God of my life. Thou Who didst hear Daniel the prophet when he was in the pit of the lions, and didst send Habakkuk unto him with the dinner, [do Thou hearken unto me this day]. Thou Who didst hear Jonah when he was in the body of the great fish for three days and three nights without any to give him food to eat, and didst make the great fish to cast him up on the dry land, do Thou hearken unto me this day.

O God, Who hast delivered me in every tribulation [hitherto], do Thou deliver me on this terrible occasion also. O Thou Who didst hearken unto the prayer of Elijah, the great Prophet, and didst shut up the heavens for three years and six months, do Thou hearken unto me this day. O Lord of heaven and earth, Who didst hearken unto Elijah, who raised up the son of the Sômanite (Shunammite) woman to her, hearken unto me as I cry out to Thee at my departure from my body, O God of my salvation. Thou Who didst hearken unto the prayer of David when he was fleeing before his enemies, do Thou deliver my soul out of the hand of the Accuser. Thou Who wast with our Fathers the Prophets, and with our Fathers the Apostles until they had performed all these mighty works, and these wonders, and these [signs ?], and these [mighty deeds], do Thou be with me, O God of my life. I am Thy servant Athanasius. I know that Thou didst hearken unto me in many tribulations when I cried unto Thee, hearken then unto me now, my Lord. Send Thou unto me Michael, Thy great archangel, in loving-kindness, and receive my soul into rest, and let him make of no effect the cunning device of the Accuser, who meditateth to make accusation against us before Thee. Receive no accusation against Thy servant. Crush and destroy those who are on my left hand, and extinguish the flame of the fire.

Permit me to stand up before Thee, O Thou that judgest the whole world, with a face wherein there is no shame. Let those who are on the left hand be ashamed, and let those who are on the right hand stand by me. Let the fire that cannot be quenched be extinguished, and do Thou heap fire upon the Shameless One and his Powers. Graciously grant that I may make entreaty through [my] shame and fear, for Thou alone art the True God, before Whom are fear, and trembling, and terror. O Thou Who art God alone, in Whose hands are my soul and my spirit, I make supplication unto Thee.

O my Lord, I come into Thy hands, O Thou before Whom are fear and trembling, and at Whose Word the heavens and the earth melt away, and the mountains shake to their very foundations, and the [powers] that are in the abyss quake, and Tartarus trembleth. This is the Invisible God. A mere thing of naught is the soul of Athanasius before this great and terrible [God]. Whether I say 'I am a righteous man', or whether I say 'I am a sinner', who is there that can prevent Him from casting my soul into Tartarus? Who is there that can oppose Him in His power? If He willeth to raise [men] up again, unto Him belongeth the power so to do. None of the things that are hidden in the heart of a man are hidden from Him. He scrutinizeth the heart and the reins. He understandeth the good qualities and the bad qualities that are in the heart of man. He is God. He is the Lord of my virtue whilst I am in this flesh. Thou hast permitted me to perform my wish upon earth for cursing and for blessing. When I go forth from this body it is Thy power which shall be my Master, to speak and not to speak.

For this reason so long as I am in the flesh I will never cease to praise, and to bless, and to glorify Thee. For I have been held worthy to worship Thy Law, and to stand before Thy people unto whom I have ministered from my youth up until this present day. I will have confidence under His wing, and I will not be afraid of the evil hap, nor of the devil of the

midday hour. [Nearly two lines broken and illegible] ... those who boast themselves upon earth, saying, 'This world is what we know. Let us live delicately, and eat, and drink, and enjoy ourselves with fleeting pleasures, for we do not know on what day we shall die'; those who nourish their souls on the day of their slaughter; those who set their hope upon vastness of riches, which shall not help them on the day of their tribulation, neither shall it relieve them in the least degree in an attack of fever, nor utter a word [in their defence] before the judgement-seat of the Christ. Therefore their portion is a portion which is diminished, and their visitation is a visitation of anger and wrath.

For I have been a servant of the Christ from my youth even to my old age, and I will never cease to bless God and His beloved Son, of Whom I have been a follower during all my time. Who is as glorious as Thou art, O Christ, Whom every one eagerly desireth to see? Thou art Jesus, the mighty Power of the Father. Thou art the Offspring of the Virgin, without [the help of] a man. I will never cease to bless Thee, O Thou Holy Pearl. I will never cease to bless Thee, O Thou Who endurest for ever. Thou art Jesus, the Son of the Father. Yea, Amen. Thou art He Who commandeth the Cherubim and the Seraphim. Yea, Amen. Thou hast existed with the Father, in truth, always. Yea, Amen. Thou rulest the angels. Yea, Amen. Thou art the Power of the Heavens. Yea, Amen.

Thou art the Crown of the Martyrs. Yea, Amen. Thou art the deep counsel of the Saints. Yea, Amen. Thou art He in Whom the deep counsel of the Father is hidden. Yea, Amen. Thou art the Mouth of the Prophets. Yea, Amen. Thou art the Tongue of the Angels. Yea, Amen. Thou art Jesus, my life. Yea, Amen. Thou art Jesus, the object of the boast of the world. Yea, Amen. O Jesus, the Christ, the hope of every one who setteth his mind on Thee, who is as glorious as Thou art, or who can be compared unto Thee? [Thou art] the King Who sittest above the Cherubim, and the Seraphim stand before Thee. Heaven and earth await Thy mercy. O Thou Who dispensest life to men and cattle, and to wild beasts and the feathered fowl, Thou feedest them all. Thou art He Whose [Name] they interpreted Emmanuel, the translation of which is 'God, with us'. Thou art He Who was called Rabboni, God and Master. Thou wast of lowly birth, but mighty in Thy Godhead. If I would ascribe blessing unto Thee, blessing is Thy attribute. If I would ascribe glory unto Thee, glory is Thy attribute . . . . . compassion, my God . . .

[One line illegible] . . . Thy Holy Blood gathered them together into one flock, and Thou didst gather them together into one safe fold, which the wolf shall never find. Thou hast appointed over them faithful shepherds, who shall shepherd them in righteousness. Be not Thou far from me, O Christ, for Thou art merciful, and a Lover of souls. Thou didst deliver me because of the apathy of my fathers, and didst place me to be the shepherd of Thy people, whom I have shepherded according to Thy wish. I will bless Thee, O Thou my Deliverer; I will bless Thee, of Whom all these blessings are Thy attribute, Thou subject of boasting of the saints, Jesus, the Power of the Cherubim and Seraphim. I will bless thee, O Thou Who dost make fat the earth, and it increaseth, Jesus, the Wise One of the valiant ones. I will bless Thee, Thou Sceptre of righteous kings, Thou Crown that never fadeth, the Life

of every one. I will bless Thee, the Resurrection of every one, and the Light that proceeded from Light. Heaven and earth hang upon His word, even as a drop of water hangeth from the potter's vessel.

[Thou art] the Father of the universe, Who spoiled Amente, and destroyed Edôm, and brought up Adam and his sons, and crushed the Enemy and all his power, and gave light to the sun, and ordained the revolutions of the moon, and gave names to the multitude of the stars, and ordered the Seven Heavens and the Seven Firmaments, and laid the foundations of the earth on the waters, and placed the waters upon (?) the earth and the abyss under the earth. I will bless Thee, O Thou Who didst make all Creation by Thy word, and didst rest on the seventh day. I will bless Thee, O Thou Alpha and Omega; the Beginning and the End. I will not cease to bless Thee, O Jesus, into Whose hands I am about to come, for Thou art my succourer, and the strength of my salvation. Put Thou me not to shame, for I put my trust in Thee. Hearken, O Lord, unto my prayer this day, and send Thou unto me Michael Thy archangel that he may receive my soul in rest, and do Thou establish it in the city of Thy loving-kindness, for Thine is the glory, and the power, for ever and ever. Amen.

And when Apa Athanasius had finished [his] holy prayer he yielded up his spirit, like one who falleth asleep, on the seventh day of the month Pashons. And I, Timothy the deacon, was standing by the side of the holy man Athanasius pâc when he was about to lay down the body, and I testify unto you, in the presence of God . . . . [Three lines illegible]

. . . . [as white] as snow, I saw Michael take the soul of Athanasius, and ascend into the height of heaven therewith, and it was of the selfsame form as Athanasius. I saw the choirs of the angels blessing God and saying, 'Let us ascribe glory unto God because He glorifieth His saints.' And as for us, O my beloved, let us follow the teachings of our father Athanasius, and ascribe glory unto God. And even if we are not able to attain to the measure of our fathers, nevertheless let us be exceedingly diligent in the matter, and God shall help us, and we shall bring it to perfection. Ye must consider, O my beloved, how strenuously this mighty athlete fought until he met God face to face, and received the crown of life, and how God held converse with him, mouth to mouth, and how he was on very many occasions carried up above the Cherubim, and how he put kings and heretics to shame through the might of God, which was with him. Consider also what an awful thing it is to fall into the hands of the Living God. Therefore, if thou committest sin against Him, He will punish thee, and if thou doest what is good, He will rejoice with thee, and will cause thee to meet Him face to face, and will accord thee a gracious reception, and will give unto thee . . . . in this [world] and life everlasting through Jesus the Christ, our Lord, to Whom be all glory and all honour as is meet for Him, and to His good Father, and to the vivifying and consubstantial Holy Spirit, now and always, and for ever.

XVI. The Discourse of Timothy, Archbishop of Alexandria, on Saint Michael

The discourse which saint timothy, the archbishop of rakote, pronounced on the festival of the holy archangel michael, that is to say, on the twelfth day of this month of paône. AND HE DISCOURSED ALSO ON THE CAVERNS OF THOSE WHO ARE UNDERGOING PUNISHMENTS, AND ON THE SOULS WHO ARE IN THEM. AND HE DISCOURSED ALSO ON REPENTANCE, AND THE RISING [OF THE NILE]. IN THE PEACE OF GOD! BLESS US! AMEN. ZAMEN (sic). AMEN. This day is a great festival, O my beloved. Let us assemble together, and let us rejoice, and let us be glad therein. I behold this day the mighty archangel, the holy Michael, placing in our hands spiritual food, according to the words of the holy singer David, who said, 'Judah, celebrate thy festival, and pay thou the things which thou hast vowed.' And again [he saith], 'The angel of the Lord campeth round about those who fear Him, and delivereth them.' Now this merciful angel who campeth round about those who fear Him and delivereth them [is Michael]

[Two lines illegible] . . . . Michael striveth on their behalf, and he maketh supplication to God until He re-establisheth them in these worlds of light. And [this he doth], not for the righteous only, but also for the sinners who have turned their hearts to Him, even those who have once only offered up an offering in the Name of God and that of the Archangel Michael. And Michael the compassionate will never forget that man who shall give unto the poor even one loaf of bread or one cup of cold water. If thou wishest to hear [it] I will relate [a story] unto thee. Now it came to pass that I, the least of all men, Timothy your father, went up to Jerusalem to worship the Cross of our Saviour, and [His] life-giving tomb, and the holy places wherein our Saviour walked about. Afterwards I went into the house with the mother of Proclus, the disciple of Iônên (sic) the Evangelist, and I dwelt therein, and I found a parchment book which Proclus, the disciple of John, had written; and the people who were in the house had taken it and were using it as a phylactery. And I read therein, and I found this great consolation, which was like unto that about which the Evangelist testifieth, and he said: It came to pass that I John with whom the angel walked . . .

[Two lines illegible] . . . . . up on a lake which was exceedingly terrible. And that lake was situated amongst lakes, and the depth and the breadth of that lake were greater than the depth and breadth of all [the other] lakes. And I heard great noises therein, which were like unto the roar of mighty waters. And I asked the angel who walked with me, saying, 'My lord, what is the meaning of this pit which I see? Up from the midst thereof there riseth such a great smoke of fire that the fiery fumes of its smoke go up for a distance of three hundred stadia.' I saw lions of fire which made [me] ill, and dragons of fire, and serpents, and scorpions, and the bear of fire, and the worm which never sleepeth coiling itself in folds, and vipers and asps of frightful aspect. And there was a wheel (?), and thousands of thousands, and tens of thousands of tens of thousands of fiery lightnings leaped forth, and shot down into the chaos of Tartarus, that burned with fire.

And this angel said unto me, 'O beloved of God, John, thou seest this punishment, which is the most terrible of all punishments. Woe be unto all those sinners who shall be cast into this punishment, for it is exceedingly severe . . . . [Two lines illegible] . . . . I will tell thee about it. The wheel (?) of fire which thou hast seen beareth down the sinners who are on it, and it submergeth them for three hundred days; only with the greatest difficulty can a man remain fast in the lower part thereof, [for] afterwards they are cast up again, like a wheel, in the third year. All those who are to be punished are bound thereto, and the path of all of them leadeth to the bottom of that pit.' And I wept for a long time over the destruction of the sinners. And the angel said unto me, 'Weep thou not, O John, beloved of God, for, behold, thou shalt this day see a mighty miracle wrought by the Archangel Michael and his great boldness.'

Then, whilst I was talking with him, behold, Michael the archangel came forth from heaven sitting upon the chariot of the Cherubim. The angels went before him singing, and there followed him all the righteous, and the Patriarchs, and all the Prophets, and they were decked with great splendour and with great glory. And there were . . . . in their hands, and branches of sweet-smelling shrubs, and they went before him dancing and singing praises to him. And he came [and stood] over [those who were suffering] punishments, and straightway the flames [were extinguished], and all the wild beasts which were in them . . . [Two lines broken and illegible] and they disappeared. And straightway Michael the archp e angel lowered [into the lake] his right wing, and there came up on it a multitude of souls, whereof the number could not be told, [for they reached] from the arm of the compassionate archangel to the extreme tip of his wing, and he brought them up out of [their] tortures, and set them down upon the earth, and he filled twelve meadows [therewith]. And again Michael, the mighty one, lowered his wing into [the lake], and he seized a larger number of souls than on the first occasion, and brought them up. And afterwards the Cherubim, and the Seraphim, and all the righteous who had come forth and followed him, bowed low before him, and they entreated him to lower [his wing into the lake] for the third time. And Michael, who is full of compassion, did so, and he brought up [on it] an exceedingly great number of souls, [whom] he delivered from unending tortures. And straightway the angels,

and all the righteous who had come forth with Michael, [took] them [and carried them] into the Jerusalem [which is in the heavens] . . .

[Two lines broken and illegible] . . . . Michael brought them before the Father of goodness, p e and all the souls worshipped Him; and straightway the Archangel Michael took them into the rest which is everlasting. And I John marvelled exceedingly at the compassion of God and His Archangel Michael, and I ascribed glory to the Father, and to the Son, and to the Holy Spirit, and I gave thanks unto God, and unto the Archangel Michael. And the angel who was accompanying me said, 'O John, thou beloved of God, take good heed unto the day which is the day of the festival of the Archangel Michael. Now the first is the twelfth day of the month of Athôr, wherein the Father established him over the kingdom that is in the heavens, because of the victory which he gained, and because he bound in fetters the Enemy who was fighting against his Lord. The second festival is on the twelfth day of the month of Paône, whereon [God] gave this never-ending gift . . . .

[Four lines broken and illegible] . . . when they had seen the insolent contempt which the Jews shewed to Him, [which was so great that even] the heaven of heavens was not able to bear His sorrow of heart. And when He had risen from the dead . . . . . It was Michael who suffered with Him from the door of the tomb to Amente. And again, it was Michael who bound Beliar (i.e. Satan) in fetters, by the order of his Lord, and it was Michael who brought to the Saviour all the captive souls over whom the Devil had tyrannized, and our Saviour went up to the Father with the captive souls. And after the Resurrection the Father rejoiced over His beloved Son, and kissed Him, and granted to Him the power to judge the living and the dead. Unto Him belongeth the power of the Godhead henceforth and for ever. Then the Son of Goodness, Jesus the Christ, arrayed Michael in great and indescribable splendour, which was greater than the glory that He had bestowed upon him on the first occasion, when He established Him as Governor over the kingdom which is in the heavens . . . . .

[Four lines broken and illegible] . . . over all the tortures, and each of the angels is arrayed splendidly in his place. And when the Archangel Michael cometh forth from the veil of the Father all ranks of angels, from Adam His created being, are gathered together unto him, and they sing hymns of praise before him, even as thou hast seen them, O John the Theologian, until he cometh to [the place of] all the tortured. And forthwith the way of all the tortured is open, and the great torture which is excruciating and is most terrible [is relaxed]. And all the souls that are undergoing torture assemble together in this lake year by year, according to the compassion of God the Father. And the Archangel Michael cometh to these [beings who are] tortured, and lowereth his right wing into the lake three times, and bringeth up a multitude of souls, and setteth them down upon the earth. Now, when his wing is filled (i.e. covered) with souls in this manner, their number amounteth to two hundred times ten thousand, and nine times ten thousand, and a half of ten thousand, and eight hundred and seventy (i.e. 2,095,870 souls).

Now the first . . . [Two lines wanting] . . . and the poor, and those who have kept [the day of] the Resurrection of our Saviour, that is to say, the Lord's Day, and those who have given a crust of bread and a cup of cold water to the poor on the holy day of the Lord's Day. The second [class] he bringeth up in the name of the Archangel Michael, and it includeth those who have been merciful to the poor in respect of the crust of bread which they gave to the needy in the Name of God, and [that of] the Archangel Michael. And our Lord Jesus the Christ crieth to the class of tortured souls so that they may obtain rest whether they be Christian, or Gentile, or Jew. Those who have partaken of (?) the Body and the Blood of our Lord Jesus, the Christ, doth God let alone. And straightway all the righteous, and all the hosts which are in the heavens, invoke the Archangel Michael, even as thou hast now seen them do, in order that he may shew compassion upon all the souls that have remembered his name upon the earth. After these things he doeth in this manner a second time . . .

. . . the supplications of the saints, and the compassion of God. And the Archangel Michael hath acted in this wise from [the time of] the Resurrection of our Saviour until this day, and moreover, he will not cease to do so on every twelfth day of the month Paône until the end of this world. And he taketh them (i. e. the souls) each into the place which it hath merited; furthermore, Michael goeth inside the veil on the same day, and casteth himself down at the feet of the Father, and worshippeth Him, and doth not rise up [again] until the Father hath accepted his supplications and until He provideth the means of subsistence for men and beasts, and water in the river [Nile]. For all the angels who are over the Powers of the earth are gathered together every twelfth day of the month Paône, outside the veil of the Father, [and wait there] until the Archangel Michael cometh forth from inside the veil. Immediately the angels see his face and the kind of apparel which the Father of Good hath put upon him, straightway the angels who are over the operations of the earth know what [manner of crops] shall be upon the earth; this they know through the kind of apparel wherein Michael is arrayed. And the angels rejoice with an exceedingly great joy on behalf of all mankind because God the Father hath had compassion upon them, through the supplication of the merciful Michael, and hath provided for their sustenance, and for the river to rise for men and beasts.

Now therefore, O John, blessed are those who shall remember the poor in the name of the Archangel Michael. I declare unto thee, O John, that if a man shall provide for making a copy of this book, or shall have copied a similar work of instruction, and shall give it to a church in the name of the Archangel Michael, or shall give an offering to the house of God, or shall light a lamp in the church in the name of the Archangel Michael, or shall offer up incense for his name's sake, or even if he give a loaf of bread in remembrance 3 v 2 Paa of him, whether he be the greatest of all sinners, or whether he be a man who is utterly careless, when he cometh forth from the body, [and he is borne to the places of] punishment, he shall not feel the torture of the place of punishment wherein he shall be, because of the deeds of charity which he did in the name of the Archangel Michael. But he shall be in the places of punishment as one who is in a house which is comfortably warm until God shall

visit him and shall shew mercy unto him, and bring him out of the places of punishment, and take him to a place of rest through the supplication of Michael.

Now therefore, O John, the beloved of God, if a man shall provide a copy of the glorious Covenant (i.e. the New Testament), and shall have one written, and shall give it to a church in the name of the Archangel Michael, or if he hath one written, and keepeth it in his own possession, neither sickness, nor pestilence, nor ill luck shall enter the house wherein it is for ever. And upon his beasts and cattle, and upon his fields, and upon his fruit trees and vineyards no harm shall fall through any wild animal or rat, and there shall be no wastage in his fields, and there shall be no privation in his house, and his children and his children's children shall lack nothing, even to the fourth generation. The name of Michael shall be over them like a strong coat of armour. If a man shall write down the following legends, [or shall paint them] upon the [wall?] of his house, that is to say:

no harmful thing of the adversary shall fall upon that house, and no device whatsoever of evil men shall prevail against it. Now, let every man who shall have written [a copy of] the Covenant (i. e. the New Testament) keep it carefully as a phylactery, and not lay it in a place wherein there is any unclean thing, for mighty is the power of these wonderful Names. And when the angel of the Lord had said these things unto me he brought me down upon the earth, and I John stood upon the Mount of Olives, and he went up into the heavens. And I marvelled exceedingly at the things which had been revealed unto me, and I ascribed glory to God and to His great Archangel Michael.

These are the things which I found in Jerusalem in the house of the mother of Proclus, the disciple of John the Evangelist; and I, your father Timothy, returned to my city Rakote in great joy. Now therefore, O my beloved, inasmuch as we have heard these great and imperishable [words] from the mouth of the angel, according to the testimony which the Evangelist hath borne to us, be not apathetic in shewing mercy to the poor and to those who are needy, each one of you according to his ability, in the name of the Archangel Michael. Through the supplication of Michael we obtain this great freedom of speech before our Saviour. We, miserable sinners that we are, obtain through the supplication of Michael the waters of the river Nile, and the dew, and the rain. We obtain through the supplication of Michael a fine climate, and the growth of the fruits of the earth. We obtain through the supplication of Michael sweet spiritual foods. We obtain through the supplication of Michael the wine which we drink, and the other kinds of sweet spiritual foods, and all the rest of the drinks which we drink to the love of God. If thou wishest to make the name of Michael protect thee in every temptation, write thou the name of Michael upon the four corners of thy house, inside and outside.

And also write it upon the edge of thy garment so that it may protect thee from every evil which shall rise up against thee, both that which is hidden and that which is manifest. Write thou the name of Michael upon the table at which thou eatest, ... [thy] bread, [and] it will make it . . . . Write pue it also upon the platter wherefrom thou eatest, so that it may give sweetness to thy mouth and satisfaction. Write it also upon the cup wherefrom

thou drinkest, in order that it may bring thee joy and gladness without drunkenness and arrogance; there must be no drunkenness. When we drink wine we should sing psalms and make a merry noise, according to the words of Paul: 'He who would rejoice, let him sing psalms.' Who is mighty in his strength and in his wisdom except Him concerning Whom the Psalmist saith, 'The Lord hath risen up like a man from sleep, and like a mighty man drunk with wine?' The righteous man Noah was drunk with wine, even as the Scripture saith, 'He planted a vineyard, he ate of the fruit thereof, he became drunk.' When a man drinketh wine, and becometh drunk, he uttereth obscene and foul words, nay, more than this, he committeth fornication, or doeth disgraceful and bold and impudent deeds, and he staggereth about from one side of the road to the other in the market-place and streets of the city.

Such is the man who is drunk indeed, and who is full of disgrace, and our holy fathers knew of the danger of wine before they gave us admonitions about it; do not, under any circumstances, O my beloved sons of the Holy Church, [get drunk]. For this matter (or, habit) clingeth . . . .

[One line wanting] . . . . Let us keep watch over our feet at all times, and pray pu with our faces cast down to the earth, and let us make entreaty, saying, 'O Archangel Michael, abase thyself before the Good Father that He may forgive us our sins and our transgressions. We beseech thee, O Michael, to make supplication to the Master, the Christ, on our behalf, so that He may bless our days, and [give us] peaceful years. O our helper, Michael, entreat Him Whose mercy is according to His desire, the God of the universe, so that He may make the storm which [is blowing] over us to sink to rest. O compassionate Archangel Michael, make entreaty to the Lord for us that He may bring up the water in the river Nile, and that God, the Compassionate, may open unto us His right hand, which is full of good things of all kinds and which giveth food unto all flesh, even as it is written, When Thou openest Thy hand they shall become filled with Thy goodness.' O Archangel Michael, Commander-in-Chief of the armies of the Lord, entreat God the Merciful One to keep guard over and to bring up our little sons until they arrive at a full and perfect state of manhood. We beseech thee, O Archangel Michael, of thy compassion to make supplication on our behalf to the Father, Who forgiveth, that we may be guarded from every temptation of the Adversary, and that He may permit us to repent, and that we may be saved before we bring to an end our life in lying vanities.

I beseech you, O beloved brethren, O Christ-loving congregation, to withdraw yourselves from injustice of every kind, and from slander, and impurity, and envy, and hatred, and strife, and theft, and enmity, and slaughter, and fornication, and pollution, and uncleanness, and guile. And ye must make haste to lift up your hands and your souls, and to go with boldness, and with purity, and with honest intent to the Commander-in-Chief of the armies that are in the heavens, that is to say, Michael. And may it happen unto us, O brethren, that as we gather ourselves together in this holy place on this great festival this day, even so He may gather us together in His kingdom, and that having made us all worthy we may

hear that blessed voice, saying, 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared Piia for you from the foundation of the world,' through the grace and love of man of our Lord Jesus the Christ, to Whom be all glory and honour, which befit Him, and His Good Father, and the [Holy] Spirit, [life-giving and consubstantial, for ever and ever. Amen.]

Colophon

[This book was copied] through the zeal and care of the [phh] most God-fearing deacon whose name God knoweth. He provided the money for the copying of the volume of this book by his own labour, and he had it written, and he gave it to the shrine of Apa Aaron in the mountain of Tebô (Edfû), so that the God of this blessed and righteous man Apa Aaron, and of the Patriarch and Apostolic Archbishop Athanasius, and of the Archangel Michael, might bless our God-loving and charitable [deacon] with every perfect and spiritual blessing, even as He blessed our Fathers, the Patriarchs Abraham, Isaac, and Jacob, from whom all the nations have received light, and that He might deliver and save him from all the wiles of the Devil, and from all the evil designs of wicked men, and gird him about with patient endurance. And after the stablishing (?) of this festival of the saints which he hath commemorated may he receive favour from their King, the Christ, and may they cause him to be worthy to hear the voice which is full of joy and gladness of every kind, saying, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world.' Amen. Zamen (sic). So be it! Amen. Amen.

It was written on the twenty . . . . . day of the month [phc] Epép, in the seven hundred and eighth year of the Era of Diocletian (i. e. A. D. 992), by . . . . . [Zôkratôr] . . . . .

XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete)

(Brit. Mus. MS. Oriental, No. 7022) The Discourse Which SAINT JOHN CHRYSOSTOM, THAT IS TO SAY, HE OF THE TONGUE OF GOLD, ARCHBISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING THE HOLY ARCHANGEL RAPHAEL, ON THE DAY OF HIS FESTIVAL, WHICH IS CELEBRATED ON THE FOURTH OF THE EPAGOMENAL DAYS. THIS DISCOURSE WAS PRONOUNCED IN THE SHRINE THAT HAD BEEN NEWLY BUILT BY THE GOD-LOVING EMPEROR ARCADIUS IN THE NAME OF THE HOLY ARCHANGEL RAPHAEL IN THE SOUTHERN PART OF THE CITY. AND AFTER THE DEDICATION IN THE FOLLOWING YEAR, THE GOD-LOVING EMPEROR CAME TO PRAY AND TO BOW DOWN IN THE NEW SHRINE WHICH HIS BROTHER HAD BUILT, AND HE (CHRYSOSTOM) CONSECRATED IT. AND THE PIOUS EMPERORS HONORIUS AND ARCADIUS WERE IN ACCORD, AND THEY INVITED THE GREAT JOHN CHRYSOSTOM TO PRONOUNCE A FEW WORDS OF LAUDATION ON THE HOLY ARCHANGEL RAPHAEL. AND THE HOLY CHRYSOSTOM, OR RATHER, THE HOSTEL OF THE HOLY SPIRIT, UTTERED THIS DISCOURSE. AND HE RELATED A FEW OF THE MIGHTY DEEDS, AND SIGNS, AND MIRACLES, WHICH TOOK PLACE THROUGH THE HOLY ARCHANGEL RAPHAEL, AND EXPLAINED WHEREFORE HE WAS CALLED THE REED OF THE SPIRIT. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED TOGETHER. BLESS US. AMEN.

My beloved, 'the angel of the Lord encampeth round about them that fear Him and delivereth them,' and in very truth the holy Archangel Raphael did encamp round about those who fear Him, [that is to say, the family of] Tobit, and delivered him. And again the Scripture saith, 'He will give His angels charge concerning thee, that they keep thee, and bear thee up on their hand, lest thou strike a stone with thy feet.' For in truth the Lord did give His holy Archangel Raphael charge concerning Tobias, the son of Tobit, to keep him in all his ways, 'lest thou strike a stone with thy feet.' When the husbands of Sarra (Sara) struck

a stone, and fell down, He sent His word and healed them, and delivered them out of all their tribulations. The Psalmist David saith, 'Verily God sent His word,' that is to say, His great Archangel Raphael. He healed Sarra, the daughter of Raguel, of the cruel disease of barrenness, and delivered her from the revilings of the servants of her father, according to the word of the holy Apostle Paul, who said, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'

My beloved, when I think of the loving-kindness of God towards man, which is very great, and especially towards the righteous, I marvel exceedingly. Now the righteous Lord, even as it is written, 'putteth away the sins of the sinners,' even as hath been said by the mouth of the Lord, which cannot lie, 'There is joy in heaven before God and His angels over a sinner when he repenteth.' In truth the holy angels merit honour, and it is meet especially for us to rejoice with them. Now it is the righteous who minister unto them, through the command of the Creator God Almighty, with willingness and trembling. The blessed angels rejoice in the conversion of sinners, and they also minister unto the righteous with exceedingly great gladness. Even so is it with a king of [this] earth. When a tyrant, or an arrogant oppressor, riseth up in his province, and committeth lawless acts and doeth deeds of aggression, the king straightway meditateth in his heart, saying, 'By what means can I put down this tyranny?' Then he summoneth to him one of his chief captains in whom he hath confidence, and he dispatcheth him to depose the adversary of the king. And when the captain hath done this he returneth to his lord with joy and gladness, the tyrant of yesterday being vanquished and lashed to his horse. Then doth the joy of the king rise up, because his enemy hath fallen before his general, and he bestoweth upon his chief captain honours and gifts which are greater than any which he hath ever bestowed on any one before. And in this manner doth the man-loving God act in this world.

Now Michael, and Gabriel, and Raphael are they who are the greatest of all the angelic hosts. As concerning this Michael, God sent him in primeval time, and he smote the Old Serpent, that is to say, Satanaël, and he vanquished him, and bound him in fetters for one thousand years, and because of this God bestowed upon him this great and exalted position. And as for Gabriel, because of his faculty of knowing things beforehand, the Lord, and His Father, and the Holy Spirit decided that he should go to the Virgin with the good news. Raphael [goeth] to the righteous men, and serveth them, and acteth as guide to them, and healeth them [of their sicknesses], and [it belongeth to him] to bind the wicked demon Asmodeus with fetters. For God hath appointed unto each of the angels the work which is associated with the meaning of their names. Michael He appointed to act as a minister to men [before Him] because of his faculty of watchfulness (or, keeping awake). If thon wouldst translate [the name] Michael [its signification is] 'The Compassion of God Almighty'. [The name] Gabriel [meaneth] 'God and man', and for this reason God made him the minister and the messenger of the good tidings of what God is about to do unto man. The meaning of [the name] Raphael is 'God Who guideth men'. And God gave unto these angels these names through His foreknowledge of those who were about to be before they came into being.

XVII. ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM (INCOMPL

And now let us return to the subject of the discourse and speak about Tobit, the son of Tobiel. Tobit saith, 'I Tobit was walking on the road at midday. Righteousness was in my hands at all times all the days of my life.' Verily Tobit was a traveller on the ways of truth, and a doer of charity with a benevolent mind, and the son of Tobiel gave first-fruits and tithes to the house of God. For this reason the Devil became envious of him, and made him blind. God Himself saith by the mouth of the holy Prophet David, 'Behold, I have become old, and I never saw a righteous man whom God had forsaken.' Subsequently God sent His holy Angel Raphael, and he bestowed upon him the light of his eyes. And also, when he wished to send his son Tobias into a region afar off, He made the good angel to act as his guide. And in the place whereunto he departed he healed Sarra, the daughter of Raguel, and bound the demon Asmodeus with fetters. Thus he filled the house of the poor man with joy, and the house of the rich man he filled with gladness, and the house of chiding and abuse he filled with singing and music, and he made the grief and sighing of Raguel to flee away. And he wiped away also the tears from the eyes of Sarra, and took up her prayers to the Seventh Heaven, to God Almighty.

For, O my beloved, this [Raphael] is a good angel, he is a minister, he is a flame of fire, he is a spirit, he is a faithful guide, he is incorporeal, he is also an archangel. He is a good servant (?), he is a wakeful watcher (?), he is a workman who is to be trusted. He is a physician who healeth and accepteth no fee. All these things which I declare unto you this merciful archangel doeth at the command of his Handicraftsman, God. And if ye wish to know, O beloved brethren, how it is that all these names are applicable to this compassionate archangel, I will make the matter manifest to you. Now I have already told you that the [arch]angel is a good being. Behold, his loving-kindness manifesteth itself openly, because the archangel serveth [man with] obedience, even to the preparation of food for him. He is a man, he is a minister who standeth before the deathless King, the Christ.

He ministereth at His command, according to the word of the sweet-smelling tongue of Paul, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?' Thou seest the faithful testimony! He is a spirit, according to the prophecy of David, saying, 'Who maketh His angels spirits'; he is a flame of fire, even as it is written, 'His ministers a flame of fire.' He is a guide, and therefore he guided Tobias in a foreign land, without any injury whatsoever. He is a chief cook, for he cooked the fish for the young man. He is an angel. He is a master of the bridal ceremonies, for he spake unto Tobias, and he made a marriage. He is a being without body, for he tasted no food whatsoever all the days wherein he was travelling with him. He is a messenger, for he made supplication to the Treasury of Compassion, the Christ, on behalf of Tobit and Tobias his son, and Sarra. He was a . . . . . when Tobias was in the bride-chamber. He took a camel to Ecbatana and brought back silver. He is a physician, for he healed the eyes of Tobit, who was a charitable man, for he said unto his son, 'According to what thou hast, and according to thy superabundance, do acts of charity, for charity delivereth a man from death.' He is a Commander-in-Chief, for he bound Asmodeus in fetters.

He is an unpaid [minister], for he would not take the hire which had been agreed upon with him. He is a good servant, for he performed service for all those who needed it from him. He is a [faithful] minister, for he stood before him and served like a loyal servant. O how deep is the sea of the compassion of God! O how great is the obedience of this archangel, who standeth before the Lord of Hosts, and standeth [as] ever a man to serve!

Now therefore, permit us, O my beloved, to bring forward and to declare unto you a few matters concerning this martyrium wherein we are gathered together in the name of the archangel. It happened to me one day, when I John was celebrating my Eucharist at the sixth hour, that a great light rose up in the house wherein I was, and, behold, a young man with an exceedingly beautiful countenance came in to me. He was enveloped in great splendour, and he had a staff of gold, surmounted by a cross, in his right hand, and he called unto me three times, saying, 'John, thou reed of the Holy Spirit! John, thou tongue that healeth the souls which have been shattered by sin! John, thou tongue of the speaker who is able to persuade God in the Seventh Heaven!' And when I heard these words I was troubled, and I fell down at ix

his feet that I might worship him. And he took hold of my hand, and raised me up, and said unto me, 'Fear not. Do not [worship me], for I am thy fellow servant, but worship God.' And I said unto him with fear and trembling, 'Who art thou, O my lord, who art enveloped in such great splendour? I have never seen any one like unto thee.' And he removed fear from me, and he said unto me, 'I am Raphael, one of the Seven Archangels. I am Raphael whom my Master joined to Philotheus, and I presented him and his father and his mother to the Christ Jesus. I am Raphael the archangel, and the Christ gave thee into my hand from the time when thou wast a child. And moreover, from the time when thou wast born until this day, I have never left thee for an hour, or for half an hour, or even for the twinkling of an eye. And I will never leave thee until the day [cometh] when I shall take thee to the King, the Christ. He gave thee into my hand when thou wast spotless. [I was with thee] in the house of the learned man who taught thee letters, and also when thou didst make thy passage by sea to Athens and

ib Bêrût, into which cities thou didst enter. I walked with thee and I prepared the path whereon thou wast to travel, and I prepared for thee the instruction which was peculiarly suitable for thy mind and heart, even as the husbandman prepareth his seed beforehand, and diggeth his furrows in the water. And now, be strong and prevail. Fear thou not, O thou marvellous confessor, for I am not one to strike fear into souls; on the contrary, I am one who giveth comfort unto souls, for I am called by my fellow angels, "The merciful angel." Be strong, let thy heart be bold, and fear thou not, for I am not associated with disturbance, but with peace. Now therefore, O John, behold the Emperor Arcadius will ask thee about a matter which concerneth me, for he would like to build a martyrium in my name. Encourage him with thy softest speech, for it is written, "The tongue of the righteous man is more excellent than gold and silver"; and make him to be happy in the building of my shrine. When thou shalt consecrate my shrine and the gifts of great price and beauty

which the God-loving Emperor shall give unto it (?) . . . . . Declare these words unto the pious Emperor [IV] . . . . . the Christ . . . . . the Holy Spirit, which is like unto a sweet odour that floweth from his mouth. Be of good cheer, and the peace of the Father, and of the Son, and of the Holy Spirit be with thee.' And when he had said these things unto me he went up into heaven with great glory.

And I John neither ate nor drank that day because of the joy which was in my heart through the archangel's talk with me. And it came to pass on the following day that the pious Emperor Arcadius came unto my lowliness in the Patriarch's house and received a blessing from my hand. And I said unto him, 'Sit thou down, O lover of the Christ, O thou who art troubled in thy mind about the building of the shrine of the holy Archangel Raphael, whose gracious remembrance [of the saint] driveth away sleep from thee, whose remembrance of the service of the saints maketh thee to forget the enjoyment of the Empire. Blessed (?) [art thou who . . . . . .] that which is good, ... shall be [IV] unto thee. In very truth is fulfilled in thee the word of the ineffable Paul, "Minister to the saints"; and again, "God is not unjust to forget your labour, and the love which ye manifest in His Name."' And when I had said these words unto him the blessed Emperor [was astonished] for a long time. And he answered and said unto me, 'We are blessed, O Israel, because the things which are pleasing unto God are manifest unto us. And blessed are we also because God hath raised up unto us such a spiritual father as thyself. Verily thou art an angel who dost walk upon earth with men.

Furthermore, in thee is fulfilled the word of David, the holy psalmist, saying, "The generation of the upright shall receive blessing." Furthermore, O my holy father, behold for many days my heart hath been troubling me concerning the building of the shrine of the holy Archangel Raphael. I swear by thy holy prayers that I have not slept at all during the past night because of this matter. Behold, behold the Spirit . . . [About sixty-four pages wanting]

XVIII. The Apocalypse of Paul (incomplete)

(Brit. Mus. MS. Oriental, No. 7022) . . . . before it, saying unto it, 'O thou most wretched soul! The evil things which thou doest by day and by night I take daily into the presence of God, not through [my] will, but through the Will of God, Who commanded me, saying, "Cease not to minister unto them. Perhaps they will turn and repent." Behold, I have made myself a stranger unto thee this day. Let us [go] to the Judge of Truth.' And its spirit came forth from it, saying, 'O thou wretched soul, thou didst not give me rest during my little time which I passed in sojourning with thee. Or, O thou wretched soul, didst thou endure . . . . . or did thy heart turn? The breath of the breath of life of God was in thee. Let us [go] to the presence of the Judge of Truth. I will never forgive thee; and I have made myself a stranger unto thee this day, and do thou do likewise [to me].' Thus the spirit of the soul abuseth it (i. e. the soul), and its angel afflicteth it, and as soon as it standeth up the Powers shall snatch it up into heaven, [and inflict upon it] suffering after suffering. And sluggishness shall come forth from it, and scandal-mongering, and the spirit of rapine. And as for the Powers of the Darkness, some have the faces of lions and wear plates of armour filled with fire,

3 x 2 and have slaughtering swords in their hands. Some have the faces of bulls, and their hands are like unto the hands of men, and huge horns of fire project from their heads, and the spears which they hold in these hands they drive into the souls of sinners. Some have the faces of bears, and their eyes shoot out fire on all four sides. There is fury in their faces, and there are huge iron butchering knives in their hands, and they are ready to crush the souls (?) of the ungodly before they come forth from the body, and to inflict upon them sufferings during the agony of death. Some have the faces of serpents, and have smoke issuing from their mouths, and fumes, and fire. Some [have the faces of] ravens, and hold in their hands saw-like weapons wherewith they torture souls. Some have the faces of vipers, and have spears like unto those of fishermen, which they are ready to drive into the souls [of sinners], and to torture them with pitiless cruelty. Some have the faces of asses, and are arrayed in black armour, and hold in their hands shearing knives of fire which they thrust into the souls [of sinners] in furious anger. Some have the faces of crocodiles, and have in their hands huge knives, with which they secretly lop off the limbs of the souls [of sinners]. Some

have the faces of wild beasts, and tongues of fire which project from their mouths, and their teeth are of iron. Those who are there seize the souls, and when they have chewed them up in their mouths they swallow them straightway; and afterwards they vomit them into

Then the Powers of Darkness go to the soul, and they say unto it, 'Whither wouldst thou go, O wretched soul? Wouldst thou go to heaven? Tarry hither that we may 1 Text mutilated. see what is in thee. If thou dost not, no holy helper will accompany thee.' And I heard a voice up in the height, saying, 'Bring up hither this wretched soul, in order that it may know that the God Whom it hath despised doth exist.' And immediately the soul entered into heaven I heard angels and archangels who were in number tens of thousands of tens of thousands, saying, 'Boast not thyself, O soul, of all the works which thou hast done in the world.' And straightway the mouth of the soul was closed, and it was unable to utter a single word before God. And its angel said, 'Weep with me, O my fellow angels, because no rest shall be given unto the soul wherewith I sojourned.' And the angels answered and said, 'Away with it! Away with it! For from the moment wherein we saw it there hath been a foul smell in our midst.' And they took away the soul to enable it to pay worship unto the God Who created it in His own image and likeness. And its angel made a sign, saying, 'O Lord God

Almighty, I am the angel of this soul, and I brought unto Thee its deeds, both those belonging to the day and those belonging to the night; judge it according to its judgement.' And the spirit of the soul said, 'I am the spirit, the breath of life which sojourned with it; judge it according to its judgement.' And the voice of God came unto the soul, saying, 'Where are all the good works which thou shouldst have done? Have I separated Myself even from the unrighteous for a single day, and did not My Son speak unto the righteous and unto all My chosen ones?' And the mouth of the soul was closed, and it could not find a word to utter. And the voice of God came, saying, 'There is no acceptance of persons before God, and the Judgement of Truth is what shall be. He who hath done what is truth, unto him shall truth be done. He who hath shewn mercy, unto him shall mercy be shewn.' And they shall give the soul into the hand of Aftemeloukhos, the Angel who is over the punishments, and he shall cast it into the outer darkness, the place wherein there is weeping and gnashing of teeth, until the day of the Great Judgement. And I heard the voices of the angels and the archangels, saying, 'Righteous art Thou, O Lord, and Truth is Thy Name.'

And afterwards I Paul looked, and I saw another soul which had just been brought forth from the body, and two angels held it. And it was weeping and crying out, saying, 'Have mercy upon me, O Judge! This day is the seventh day since I died and was given into the hands of these two angels; but whither they are going to take me I know not.' And the Judge answered and said, 'What didst thou do in the world? Assuredly thy deeds were without mercy, for thou hast been given over into the hands of those who have no mercy. Thou hast not done that which is upright, and that which is upright will not be done unto thee in the hour of thy necessity. Confess the sins which thou hast committed in the world.' And the soul answered and said, 'Lord, I have not committed sin.' And when it had said, 'I have not

committed sin,' the Judge said unto it, 'Dost thou think that this place is like the world, wherein each man committeth sin, and hideth his sin from his neighbour? When [souls] appear before the throne of God, the sins of each man, as well as his good deeds, become manifest.' And at that moment the mouth of the soul was stopped, and it was unable to find a single word to utter. And I heard the Judge of Truth saying, 'O angel of this soul, come into the midst.' And at that moment the angel came into the

midst, with the bill of indictment of its sins in his hand, and he said, 'My Lord, the sins which this soul hath committed since its youth are in my hand; dost Thou wish me, O my Lord, to recite its sins from the time when it was ten years old?' And the Judge said unto the angel of the soul, 'O angel, I do not seek to know what sins it hath committed since the time when it was ten years of age or fifteen; on the contrary, I only ask thee concerning the sins which it hath committed in this year, the year in which it died. I swear unto thee by Myself, and by My angels, and by My hosts, that if the soul repented in that same year in which it died, I will forget all the sins which it committed in the time that preceded it.'

And God called Uriël and Suriël, and said unto them, 'I wish you to bring these souls into the midst'; and straightway they brought them, and the soul looked at them, and recognized them. And God the Judge said unto the soul, 'Dost thou know these [souls] who have been brought into My presence?' And the soul answered and said, 'Yea, my Lord.' And God said unto the soul, 'What didst thou do unto them?' And the soul said, 'A year hath not yet passed since I slew [this soul], and shed its blood on the earth. And this other soul I slew by means of fornication. I took everything which it had by violence, and I rewarded it with a multitude of evils instead of all the good things which it had done unto me.' And the Judge answered, saying, 'If a man doeth violence to another man, and the man dieth, watch is kept until the man who hath done the violence cometh, and then they (the two souls) are presented before the Judge of Truth so that each one may receive according to his works.' And I heard a voice saying, 'Give this soul over into the hand of the governor of the abyss of Amente, and let him torture it until the day of the Great Judgement.' And I heard the tens of thousands of tens of thousands of the angels praising and blessing God, saying, 'Righteous art Thou, O Lord, and true are Thy judgements.'

And the angel answered and said unto me, 'O Paul, thou chosen one of God, hast thou seen all these things?' And I said, 'Yea, my lord.' And he said unto me, 'Follow thou me now, and I will take thee and shew thee the place of abode of all the angels.' Then I went with the angel, and ne he took me to the Third Heaven, and he set me by a gate, and I saw that that gate was of gold throughout. And I saw two pillars of gold before the gate, and there were tablets of gold, which were full of (i.e. covered with) writing upon πc the pillars. And the angel turned and said unto me, 'Blessed art thou, O Paul, for they shall take thee inside this gate. It is not permitted to every one to enter inside it, [and none doeth so] except the fortunate, and the innocent, and those who have in them no wickedness whatsoever.' And I said unto the angel, 'What are these things which are written upon these tablets?' And he said unto me, 'These are the names of all the righteous who serve God with all their heart.'

And I said unto the angel, 'My lord, are their names really written in heaven before they have come forth from the world?' And the angel answered and said unto me, 'Not only are the names of those who serve God with their whole heart [written] in heaven, but the form [of each of them] is in heaven, and the angels recognize it, and they say, "This is [the form of] the man who serveth God with his whole heart," before he leaveth [this] world.'

And when the gate was opened, behold, an old man, whose face shone like the sun, drew nigh unto me straightway, saying, 'Hail, Paul, thou beloved of God!' And he smiled and [kissed] me at first, but afterwards he ceased to smile, and he wept. And I Paul was troubled, and I said unto him, 'My father, wherefore dost thou weep?' And he πc answered and said unto me, 'I am distressed in heart because of this name of "man". Many are the promises of God and His good gifts, but not very many men shall partake of them.' And I said unto the angel, 'Who is this, my lord?' And the angel answered and said unto me, 'This is Enoch, the scribe of righteousness.' And immediately I had passed inside that place I saw another being, namely, Helias (Elijah), who came and saluted me, and he was smiling; and afterwards he ceased to smile, and he wept. And he said unto me, 'O Paul, come and see, for the labours which thou hast wrought for mankind have been accepted from thy hands. Many are the good gifts of God and His promises, but not very many men shall partake of them; for only at certain seasons, and at certain times, one by one are they fit [to enter] these places.' And the angel answered and said unto me, 'The things which thou hast seen in this place thou shalt not reveal [whilst thou art] in the flesh; but follow thou me, and I will shew thee that which thou mayest make manifest.'

And he brought me out from this gate, and took me to the Second [Gate], and he led me into the firmament, and took me to the place where the sun riseth. And I looked and I saw the foundations of heaven which were [resting] upon a river of water, and the river of water was encircling the whole world. And I said unto the angel, 'My lord, what is this river of water which encircleth all this world?' And he said unto me, 'This is the river "Ocean".' And immediately I had gone beyond Ocean, I discovered that it was the light of the sun that illumined that country, and that the country was seven times brighter than silver. And I said unto the angel, 'What is this place?' And he said unto me, 'This is the country of inheritance. Hast thou never heard [the words], "Blessed are the meek in spirit, for it is they who shall inherit the earth?"' When the souls of the righteous come forth from their bodies to meet God they are placed in this country.' And I said unto the angel, 'Shall this country then appear after a time?' And the angel answered and said unto me, 'When the Christ shall appear in His kingdom, this country [also] shall appear above this, like a breath of the dew. God knoweth all His saints, and the Christ shall reign over [them] for a great number of years, and they shall eat of the good things of the country, the which I shall now shew you.'

And I looked out on that country, and [I saw] a river now flowing with milk and honey, and on this side of the river and on that were growing trees that were laden with fruit. And I looked to the east, and I discovered every kind of thing which God had created in that place.

I saw palm trees growing there, and each one was wholly different from the other; some of them were thirty cubits in height, and some of them twenty, and some of them ten, and the ground whereon they were growing was seven times whiter than silver. From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, and there were ten thousand clusters on each branch, and there were ten thousand dates in each cluster. And thus was it also with the vines. Each vine had ten thousand branches, and each branch had upon it [ten thousand] bunches of grapes, and each bunch had in it ten thousand grapes. And there were other trees there, tens of thousands of tens of thousands of them, and their fruit was in the same proportion.

And again I said unto the angel, 'My lord, why is it that the fruits of these trees are tens of thousands of tens of thousands in number?' And he answered and said unto me, 'O Paul, thou beloved of the Christ, God giveth with all His heart unto those who are appointed to receive them (His gifts), that is to say, those who have suffered wrongfully for His Name's sake.' And again I said unto the angel, 'My lord, are these the promised things which [God] hath Prepared for His saints?' And he said unto me, 'There are things which are seven times better than these. I testify unto thee, O Paul, that when the righteous come out of the body, and see the promised things of God which have been prepared for them, they are wont to heave sighs and to weep, saying, Wherefore did the matter come forth from our months, or why was I angry with my neighbour one day?' And I said unto the angel, 'My lord, are there then other promised things which are superior to these?' And the angel said unto me, 'These promised things appertain to the world, and they are kept for men of holy marriage; but those who are chaste and are virgins shall receive the things which are seven times more splendid. As for the things which are there, I will shew them all to thee.'

And he took me to the eastern side of the river of good things, and I looked and I saw that the water of this river was very much whiter than milk, and I said unto the angel, 'My lord, what is this?' And he said unto me, 'This is the Archêerousa Lake. The City of the Saints which the Father built for His Only-begotten Son Jesus, the Christ, lieth to the east of all these. It is not permitted unto every man to enter therein. And the Archêerousa Lake hath been placed on this road for the following reason: If a man who is a fornicator or a sinner turneth away [from his sin] and repenteth, and bringeth forth fruit meet for repentance, when he cometh

forth from the body he first of all worshippeth God, and then he is delivered over into the hand of Michael, and he washeth himself in the Archêerousa Lake, and he is then taken into the city to those who have never committed sin.' And I Paul marvelled, and I blessed God because of the things which I had seen. And the angel said unto me, 'Follow thou me, Paul, and I will take thee into the city of the Christ.' And when we had arrived at the Archêerousa Lake he made me embark in a ship of gold, with a prow of silver, and cordage and tackle of gold, and sails of silver; and the ship was inlaid with precious stones, and it was manned by three thousand angels. Then the angels sang to me, and they took me into the city of the Christ, and those who were in the city came forth to greet me with great joy. And I saw

the city of the Christ, which shone with light that was seven times brighter than that of the sun. It was built wholly of gold, and was encircled by twelve walls [built of] precious stones; and there was a tower built inside each wall, and the circumference of each wall was one hundred stadia. And I said unto the angel, 'My lord, how great is the stadium of God?' And the angel said unto me, 'The stadium is equal to one stage on the road (or, a day's journey). And in the interior of the city there is every . . . . . .' of this

world. And four rivers encircle the city. The river on the western side of the city is of honey, the river on the southern side of the city is of milk, the river on the eastern side of the city is of wine, and the river on the northern side of the city is of oil.' And I said unto the angel, 'What are these rivers which encircle the city?' And the angel answered and said unto me, 'The four rivers which encircle this city resemble the four rivers which are upon the earth. With that which floweth with honey the Phison is to be compared, with that which floweth with milk the Euphrates is to be compared, with that which floweth with wine the Geon (Gihon) is to be compared, and with that which floweth with oil the Tigris is to be compared. And since the righteous do not seek to obtain their freedom upon the earth, and since they suffer hunger, and are athirst, and endure violence for God's sake, for this reason God giveth unto them the good things that are in this city ten thousandfold.'

And when I had gone into that city I found great trees growing before the gate of the city, and there was no fruit upon them, and nothing except leaves. And certain of the men who were under the trees were naked, and whensoever the trees saw a man they bowed themselves down [before him], and then raised themselves up again. And when I saw them I wept. And I said unto the angel, 'What is the matter of 1 A few words seem to be wanting in the manuscript.

with these [men] that they are not allowed in this city?' And the angel said unto me, 'It is not meet to weep for these more than for all the rest of the world.' And I said unto him, 'What is the matter with these [men]?' And he said unto me, 'These are men who are specially set apart. They do works and they fast, but they are more proud than all other men. They make themselves out to be the only people who are justified, and they treat with contempt those who are their neighbours. If they feel the desire they give salutation to men; if they do not feel the desire they salute no man, no matter who he may be. If they feel the desire they open their mouths to men, and if they do not feel the desire to do so they do not open them. If any one [of them] doeth a favour to a man he exalteth himself over him, saying, "I am he who nourished thee with my goods."' And I said unto the angel, 'Is it not then pride which hath corrupted them, and which doth not permit them to go into the city of the Christ?' And he said unto me, 'Pride is the root of every evil.

These have not made themselves like unto the Son of God Who came in humility.' And I said unto the angel, 'Wherefore do the trees bow themselves low and then raise themselves up?' And the angel answered and said, 'In times of old they were on [the earth], and they worshipped God, and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride which is in him.' And I said unto the angel, 'How were they

(the naked men) placed in front of the city?' And he said unto me, 'They were set in this place through the goodness of God. Furthermore, this is the road whereby the saints enter into the city. When the Christ, the King of the Worlds, shall appear at His [second] coming, all the righteous shall find favour with them (the saints), and they (the men) shall be taken into [the city] for a time, but they shall not enjoy full freedom in the same degree as those who have passed their whole time in serving God in all humility.' And the angel drew me to the river which is to the west of the city. In the gate I found Isaiah, and Jeremiah, and Ezekiel, and Amos, and Micah, and the Lesser and the Greater Prophets, and they saluted me inside the city. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'This is the Road of the Prophets.

Every man who loseth his soul for God's sake, and who doth not do what he willeth for the world's sake, when he cometh forth from the body he goeth into the presence of God, and worshippeth Him. And He delivereth him over into the hand of Michael, who taketh him into this city, [where] the Prophets salute him, saying, "He is our son, because he hath done the Will of God upon the earth; he shall inherit these things" . . .'

the good . . . of the Lord God took me to the river of milk t which was to the south of the city, and I found all the little children whom Herod had slain for the sake of the Name of the Christ, and they all kissed me. And I said unto the angel, 'My lord, it is not permitted to every man to abide with these holy children, is it?' And the angel said, 'All those who keep their virginity, and are pure and without blemish, when they go forth from the body are taken to worship God, and they are then given into the hand of Michael, who bringeth them unto this place, and giveth them into the hands of this multitude of little children, who kiss them as their fellow members and brethren, and they receive an inheritance with them in the city of the Christ Jesus for ever.'

And [the angel] took me to the river of wine which is to the east of the city, and I found there Abraham, and Isaac, and Jacob, and they kissed me. And I said unto the angel, 'Who are these?' And the angel said, 'When all those who have received strangers hospitably go forth from the body, they depart to the presence of God, and worship Him, and He giveth them into the hand of Michael, who taketh them into the city. And all the righteous salute each man on the way, saying, "O our son and brother, receive ye our hospitality. Come ye and inherit the city of the Lord our God, each according to his work." And each man findeth men to take them into the city of the Christ Jesus, Jerusalem.' And I looked and saw certain men in the gate singing psalms and hymns, and ascribing glory to God, and they were rejoicing greatly. And I said unto the angel, 'Who are these?' And he answered, saying, 'These are they who went to God without the hypocrisy of men in them. All those who rejoice and sing psalms and hymns to God with their whole hearts are brought into this gate, and are set in this city, and they are placed with the saints who sing to the Christ always.'

And [the angel] took me into the middle of the city, to the Twelfth Wall (or, tower), and I found it to be the most splendid of them all. There was such great glory in that Wall that no being of flesh could describe the magnificence and splendour thereof. And I said unto

the angel, 'Is there not in this place one part which is the best of all?' And the angel said unto me, 'O Paul, thou chosen one of God, behold, the Second Wall is better than the First Wall, and the Third Wall is better than the Second Wall, and all the Walls are better, each than the preceding, up to the Twelfth Wall.' And I said unto the angel, 'My lord, make me to know the meaning of this matter, for I do not understand it.' And the angel said unto me, 'If there be any man in whom there existeth the least wish to slander, or to feel envy or pride, he is stripped of his honour in the city of the Christ.'

And, moreover, I saw certain thrones of gold which were set about in divers places, and there were crowns of glory lying on the top of the thrones. And I looked and I saw the Twelfth Wall, and I saw . . . . . the thrones, the magnificence of which I cannot possibly describe. And I said unto the angel, 'My lord, who are they who shall sit in this place on these thrones?' And the angel said unto me, 'They are the inept and useless men, and the simple-minded, who make themselves to be foolish for God's sake. They are those who know very little indeed of the Scriptures and the Psalms, in fact nothing except the passages which they hear from the Scriptures through men of God; nevertheless they perform many religious labours, their hearts being right with God. And the righteous who are within the city of the Christ marvel, saying, Look and see these ignorant folk who have no knowledge of the Scriptures, and how they have received

this great honour from God because of their foolishness!' And I Paul saw in the midst of the city a large altar which was of very great height, and there was a man standing before the altar, and his face was shining like the sun, and there was a harp of gold and a psaltery of gold in his hand, and he was crying out 'Hallelujah!' and those who were on the gate and those who were on the Wall were answering him and crying out 'Hallelujah!' and the foundations of the city were shaken. And I said unto the angel, 'My lord, who is this who is so mighty?' And the angel answered and said unto me, 'This is David, the father of the Christ according to the flesh. And this [city] is the heavenly Jerusalem, and when the Christ God sheweth Himself in His kingdom, David the king must play music so that the righteous may answer him and cry "Hallelujah!".' And I said unto the angel, 'My lord, why is David the only one who playeth a harp, and why do not all the righteous [play harps]?' And the angel said unto me, 'The Christ, our Lord, sitteth on the right hand of the Father in the heavens, and David playeth to Him in the Seventh Heaven, according to the manner in

which he played upon earth. Without David the Prophet it is impossible to offer up a sacrifice in any place. He playeth the harp over the flesh of the Christ and over His Holy Blood, according to the manner of his doing in heaven.' And I answered and said unto the angel, 'My lord, what is [the meaning of] "Hallelujah?"' And he said unto me, 'Paul, thou master of the Church, rightly dost thou enquire concerning everything. Now the word "Hallelujah" is the Hebrew for "Give glory unto God, Who hath created everything"; and the interpretation thereof is, "Let us bless God together." And I answered and said unto the angel, 'Then any man who saith "Hallelujah" blesseth God?' And he said, 'Yea, [and he also] saith, "Give glory to the Lord."' And I said unto the angel, 'Then he who saith "Hallelujah" hath no need

to translate the word?' And the angel said unto me, 'If a man be suffering from sickness there is no blame [attached] to him if he doth not make answer, and if he hath waxed old there is no blame [attached] to him; but if he be strong and vigorous, and he answer not, this man is arrogant and contemptuous, and he is unworthy to bless Him Who created him.'

Then he brought me out of the city into the middle of a wood, and from thence to the Acherausian Lake. And he brought me through a good country to the river of milk and honey, and he brought me to the ocean that supporteth the sky, and he took me up into the sky. And the angel said unto me, 'Paul, Paul, dost thou know where thou art now?' And I said unto him, 'Yea, my lord.' And the angel answered and said unto me, 'Follow me, and I will shew thee where they take the souls of wicked men and sinners when they die.' And I went with the angel, and he took me to the place where the sun setteth, and I discovered the foundations of the heavens firmly laid on the river of water. And I said unto the angel, 'What is [this] river of water whereon the sky resteth firmly?' And he said unto me, 'This is the Ocean. This is the river that goeth round the whole world.' And when I had come beyond the Ocean, I saw nothing whatsoever, in that place except misery, and sighing, and sorrow of heart, and gloom, and darkness, and smoke (or, mist),

P and destruction. And I Paul looked and I saw a large desolate region which had been dried up by a burning wind, and was awful to contemplate; and it was [full of] pits and deep holes in the ground. There was a pit which had been dug to a depth of one hundred cubits, there was a pit which had been dug to a depth of fifty cubits, there was a pit which had been dug to a depth of thirty cubits, there was a pit which had been dug to a depth of twenty cubits, and there was a pit which had been dug so deep that [its end] reached the confines of the abyss. There was a pit filled with dragons, there was a pit filled with ice (or, snow), there was a pit filled with pitch and sulphur which boiled up like [the water in] a boiling cauldron, and from which portions of pitch and sulphur

pā belched up [into the air] to a height of thirty cubits, there was a pit filled with worms (or, serpents), which stank exceedingly, there was a pit filled with some most horrible liquid, there was a pit filled with fire, the flame of which was like unto leeks in colour, there was a pit the smoke of which rose up to the very firmament, and there was a pit over which the angels of death presided.

And I Paul looked and I saw a great river of fire upon the surface of which rolled many waves. And there was a multitude of men and women immersed therein: some were immersed up to their knees, and some were immersed up to their waist, and some were immersed up to their lips, and some were immersed up to their hair. And I answered and said unto the angel, 'My lord, who are these in these rivers of fire?' And the angel answered and said unto me, 'These are they who never governed themselves, and those who never gave away a cup of cold water, and those who never joined themselves wholly to the righteous, and those who never joined themselves wholly to sinners; and they themselves destroyed their own lives upon earth. They were in the habit of passing a few days in worshipping God, and then they would pass a few days in committing sin and in fornication; and they ceased not from their

sins until they died in the middle of them.' And I answered and said unto the angel, 'Who are these who are immersed up to their knees?' And the angel said unto me, 'These are they who used to go out of church and occupy themselves with works of various kinds, and commit sin daily. Those who are immersed up to their waists are those who used to receive the Body of the Christ and His Holy Blood, and go away and commit fornication, and ceased not from their sins. Those who are immersed up to their lips are those who used to slander the church and their own houses. Those who are immersed up to their hair are those who were wont to deride each other with crooked counsel, and to behave deceitfully towards each other.'

To the west of this river of fire there was a place of torture, which was filled with men and women, and the river of fire flowed on over them. And I Paul looked and I saw a hollow place which went downwards for a depth of thrice ten thousand cubits, and in it souls were heaped up one above the other, and one generation above the other, and they were all heaving sighs and weeping, and saying, 'Have mercy upon us, O Lord,' but no mercy whatsoever was shewn unto them. And I said unto the angel, 'Who are these, my lord?' And he answered, saying, 'These are they who never made God their helper in the time of tribulation.' And I said unto the angel, 'Since there are thirty or forty generations [heaped] one above the other, surely the depth of the pit must be very great?' And the angel said unto me, 'I testify unto thee, O Paul, that this pit goeth downwards, even to the very confines of the abyss, and that it boileth inside it, like [the waters of a boiling] cauldron.' And the angel said unto me, 'O Paul, I swear unto thee by God, that if thou wert to cast down into it a piece of stone it would scarcely reach the bottom in one hundred years.' And I Paul heaved a sigh, and I wept over the whole race of mankind. And

ph pc 3 Y 2 the angel said unto me, 'Why dost thou weep, O Paul? Thou canst not be more merciful than God. For God knoweth that the Judgement will come, and therefore He waiteth patiently for each man until he hath performed his wish upon the earth.' Then I looked at the river of fire, and I saw an old man who was being dragged along, and they immersed him up to his knees. And the angel Aftemeloukhos came with a great fork of fire which had three prongs, and with it he dragged out the entrails of the old man through his mouth. And I said unto the angel, 'Who is this old man who is made to suffer so severely?' And the angel said unto me, 'This is an elder who did not fully act up to the name that had been conferred upon him. He ate, he drank, and he committed fornication, and then went to offer up the Sacrifice upon earth.'

And I looked and behold, I saw a little to the other side an old man, whom the Four Angels of wrath were dragging along, and they were running by him, and they immersed him in the river of fire up to his knees, and flashes of fire were beating upon his face like these storm winds, and they did not permit him to say, 'Have mercy upon me,' at all. And I said unto the angel, 'My lord, who is this?' And he said unto me, 'This is a bishop who did not fulfil satisfactorily the duties of his bishoprick. Although the august name of bishop had been conferred upon him, he did not even for one day give a right judgement, neither did

he walk in the goodness of God, Who had conferred his title of bishop p2 upon him, nor did he do good unto the widow and orphan. He was an enemy of man, and the things which appertained to God were not in his heart, and therefore he is rewarded according to his works.'

And I looked once again at my side, at the river of fire, and I saw another man who was being immersed up to his knees; his hands were stained with blood, the worms crawled out of his mouth and nostrils, and he was heaving sighs and weeping, saying, 'I am being treated more unjustly than all the others who are suffering torture.' And I said unto the angel, 'Who is this, my lord?' And the angel said unto me, 'This is a deacon who committed fornication with women who did not belong to him, and he did not act rightly before God. He ate the Offerings fearlessly, and he wasted himself in every kind of worthless manner. He held not in reverence the day wherein the title [of deacon] was conferred upon him, and the Blood of the Christ was in his hands. He destroyed his whole life, and he repented not until he died; for this reason he shall abide in these tortures which shall long endure.'

And again I looked at my side, at the river of fire, and I saw one by the side of whom [the angels of wrath] were running, and they dragged him along, and they immersed him in the river of fire up to his lips. And a pitiless angel came with a red-hot instrument, and he burned away his tongue and his lips little by little. And I heaved a sigh, and I wept, and I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is a reader whose duty it was to teach the people, but he did not act in accordance with the things which he read to them, and with the commandments of God.' And again I looked, and I saw pits by the river of fire wherein men and women were immersed, and the worms were eating them, and they were sighing and weeping; and I also wept and sighed. And the angel said unto me, 'O Paul, thou chosen one of God, what seest thou?' And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the people who took usury and devoted their minds to their riches, and did not make God their helper.' And

pe I Paul saw another region which had been parched by a hot wind, and it was very spacious, and there were men and women also there, and they were gnawing their tongues. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who used to slander the Church. They paid no heed to the Word of God, but provoked God and His angels; therefore they shall receive this torture which shall endure.' And I saw also a pool in the pit which was of the colour of blood. And I said unto the angel, 'My lord, who are those who have suffered [here]?' And he said unto me,

'This is the pool into which floweth the blood of those who suffer torture.' And I saw certain men and women who were immersed [in the blood] up to their knees, and certain others were immersed up to their lips. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the magicians who worked enchantments on men and women, and they will be left here to suffer until they die.' And I looked again and I saw some other men who were immersed up to their waists, and they were exceedingly black, yea, seven times blacker than sackcloth, and they were low down in the valley of fire, and were

suffering grievous torments. And again I heaved sighs and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the women who used to commit fornication with strange men, although they had their own husbands available, and the men who [used to commit fornication with strange women, although they] had their own wives available. Therefore shall they receive this torture which shall endure for ever.' And again I looked and I saw some tender virgins wearing filthy garments, and the Four Angels were stripping them. And they had collars (or, necklaces) of fire in their hands, and they were putting them on their necks, and they were being taken to places of darkness, and they were heaving sighs and weeping. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who defiled their virginity before they were given to [their] husbands and before they were of age to be married, neither did their parents know of their doings. Therefore do they receive this punishment which shall last for ever.'

And again I looked and I saw some men and women with their hands and feet cut off in a place of coldness, and worms were devouring them; and I heaved a sigh and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who oppressed and wronged the poor and the orphans, and who did not make God their hope and help; therefore shall they receive this punishment for ever.' And I looked again and I saw some others who were exhausted through their craving for water, and whose tongues were parched with thirst, and who were not allowed to drink. And fruits from gardens had been set before them, but they were not permitted to eat thereof. And I said unto the angel, 'Who are these, my lord, who are not permitted either to eat or to drink?' And he said unto me, 'These are they who broke [their] fast before it had been kept by them; therefore they shall receive this punishment for ever.'

And I saw some men and some women suspended head downwards; and great torches of fire were burning before their faces, and dragon-serpents were girt about their bodies and were devouring them. And I said unto the angel, 'Who are these, my lord, who are suffering in this terrible manner?' And the angel said unto me, 'These are the women who used to beautify themselves with the paints and unguents of the Devil, and then go to church to find occasions for committing adultery, and not [to seek] their lawful husbands; and through their deceitful paints and unguents they made God their enemy. Therefore shall they receive this punishment which shall endure for ever.' And I Paul looked again and I saw other men and other P

PH women who were immersed [in fire], and [lying on] gridirons of fire. They were wearing black raiment, and they were blind, and they were [all] going to one pit, which was filled with fire. And I said unto the angel, 'Who are these, my lord?' And the angel said unto me, 'These are the godless heathen who never knew God; therefore shall they receive this punishment which shall last [for ever].' And I also saw some other men and women laid out upon gridirons of fire, and savage carnivorous beasts were tearing out their entrails and devouring them, and they were not once permitted to say, 'Have mercy upon us.' And the angel who was over the punishments, who was Aftemeloukhos, rebuked them, saying,

'Remember ye the Judgements of the Son of God, which were declared unto you, but unto which ye would not listen; they were described to you, but ye would not accept the report of the same. Therefore it is not the severity of the Judgement of the Son of God, but your own deeds which have brought you to this place of punishment.' And I heaved a sigh and I wept, and I said unto the angel, 'Who are these?' And he said unto me, 'These are the widows and the virgins who have killed the image of God, and who have abused their bodies by means of fornication; and with them, and suffering the same punishment, are the men who had carnal intercourse with them.

And their children whom they put to death made an accusation against them to the Angel who is over the Judgement, saying, "Mete out judgement on our parents for our sakes, for they destroyed the image of God. And although they bore Thy name, that is to say Christian', they did not perform Thy commandments; but they also cast us to their dogs, and to their swine, and did not permit us to grow up into righteous men and to serve God. And the little ones who had been slain were given to the Angel who was over the punishments so that he might take them to a place which was spacious, wherefrom they could see their parents who were enduring the punishments which shall last for ever.'

And I looked again and I saw some other men and women, and they were arrayed in pieces of sackcloth saturated with pitch and sulphur. And serpents of fire were coiling themselves round their necks, and their arms, and their feet, and the pitiless angels were dragging them along, and were thrusting into them the horns of fire which were on their foreheads, and they reviled them, saying, 'It was possible for you to know God, and to worship Him, and ye did not worship [Him].' And again I said unto the angel, 'Who For. 15 b are these, my lord?' And the angel said unto me, 'These are they who withdrew themselves from the world, and who donned the garb of the Christ, but the possessions of the world and the cares thereof made them miserable beings. They never performed an act of charity any day. They never shewed mercy to a widow and to an orphan on the same day. They never received a stranger into their houses. They never did a kindness to their neighbour. Never did a pure prayer of their own ascend to God from them. Never because of their anxiety about their possessions did they act in a right manner before God.'

And he who was over the punishments carried them from this side to that, and all those who were suffering punishments looked at them. And those who were suffering punishments said unto them, 'We are suffering punishments because when we were in the world Satan was with us, but what do ye here in this place?' And again [the Angel who was over the punishments] sent them to another place, and those who were suffering punishment there also said unto them, 'Right well do we know that we are sinners, whereas ye carry upon yourselves the Name of God, but it is only by word of mouth: therefore shall ye receive this punishment for ever.' And I heaved a sigh and I wept, saying, 'Woe to the race of men! Pol. 15 b pi Woe unto the sinner who is born into this world!' And the angel answered and said unto me, 'O Paul, why dost pix thou weep? Wouldst thou be more compassionate than God? God knoweth that there is judgement to come, and for this reason He alloweth each one to do

what he pleaseth upon the earth.' And great grief fell upon me, and [I shed] tears. And the angel said unto me, 'Why dost thou weep, O Paul, before thou seest the Great Judgement? Follow thou me, however, and I will shew thee [punishments] which are seven times more [terrible] than these.'

Then he took me to the place where all kinds of punishments were inflicted. He took me to the pit of the abyss, and I found it sealed with seven seals of fire. And the angel who accompanied me said unto him that was over the pit of the abyss, 'Open the pit in order that Paul, the beloved of God, may see it, for he is to be permitted to see everything relating to the punishments which he wisheth to see.' And the angel said unto me, 'Withdraw thyself a little way because thou wilt not be able to bear the evil stench.' And immediately he uncovered the pit of the abyss the strong fumes of an evil stench rose up from the pit, and it was far worse than all the torturings. And I looked down into the pit, and I found that it was filled throughout and heaped up everywhere with masses of fire which were blazing in all directions, and I saw that it would be most difficult even for

one person to descend into it without the greatest danger. pix And the angel said unto me, 'When a man is cast down into this pit as a punishment, the remembrance of him never ascendeth before the Father, and the Son, and the Holy Ghost, and before all the angels.' And I said unto the angel, 'Who are those who are cast down into this pit?' And he said unto me, 'Every one who saith that Jesus hath not come in the flesh, and that He was not brought forth by Mary, the Holy Virgin; and those who say that the bread and the wine over which the Name of God is pronounced are not the Body of the Christ and His Blood; and all those who deny their baptism, and who pollute their seal with violence; this shall be their place of habitation for ever.' Now the distance of each one from the other was a cubit of length.

At a distance from the foundation thereof I saw some men and women who were living among ice and snow, and were gnashing their teeth. And I said unto the angel, 'My lord, who are these who are living in this place of torment?' And he said unto me, 'These are they who say that the Christ hath not risen from the dead, and that this flesh [of ours] cannot rise [from the dead].' And I said unto the angel, 'Is there nothing at all except the gnashing of the teeth and ice, which those which are in this place possess? Is there no heat at all here?' And the angel said unto me, 'Nothing at all; ice and snow are the only things that exist in this place.' And I said unto the angel, 'If the sun were to rise upon them would they become warm?' The angel said unto me, 'If seven suns were to rise upon them they would never become warm, because of the ice and snow which are over them.' Then I spread out my hands, and I heaved a sigh, and I wept, saying, 'It is far better not to have begotten a wicked man upon the earth than to have done so.' And straightway when the men and women saw me weeping they all cried out, and those who were suffering punishments, both those who were inside and those who were outside, wept.

And I Paul looked and I saw the heavens opened, and I saw Michael, the [Arch]angel of the Covenant, come forth from heaven with all the hosts of the angels, and all the angels cast themselves down on their faces. And when all those who were suffering punishments

saw them they wept, and they said unto him, 'Have mercy upon us, O Archangel of the Covenant, thou compassionate one, who dost pray for mankind at all times; the world is at peace through thee, O Michael. We see the Judgement, and we know the Son of God. If only it had been possible for thee to have healed

pix us before we came to this place which is full of suffering! We heard that the Judgement was to take place before we came forth from the body, and we did not occupy ourselves with the things of the world. Permit us, O Michael, to repent.' And Michael answered and said, 'Hear me, O ye who are suffering punishments, and hear Michael speak, who standeth at all times before God. As God liveth, Whom I serve, and as the Lord liveth before Whom I stand, neither a day nor a night hath passed wherein [I have] not prayed on behalf of the race of men. Michael prayeth in heaven, and meanwhile men carry on their plays and amusements upon the earth, and their fornications, and those who are upon the earth do not assist Michael. O men, ye passed all your time upon the earth and did not repent. I am he who maketh entreaty to the Lord until He sendeth to you dew out of heaven. I am he who prayeth unto God until the abyss openeth its mouth, and poureth out water upon the earth, and it giveth its fruits. I testify unto you that when a man doeth one small good thing, I become unto him a strong defence and helper, until he is delivered from punishments. Where now are your prayers? Where is your repentance? Where are your charities which ye have done? Ye have wasted your time which ye have passed upon the earth. Weep ye therefore, O men, and I myself will weep, and the angels also, and Paul also, the beloved of God, will weep with you. Perhaps He Who is compassionate will grant unto you a little respite.'

And again those who were suffering punishments lifted up their voices and wept, and again they heaved sighs, according to the commandment of Michael, saying, 'Have mercy upon us, O Son of the Living God.' And Paul himself also cried out, saying, 'O my Lord Jesus the Christ, have compassion upon Thy created beings.' Then Michael, followed by ten thousand angels, cast himself down before God, saying, 'Have compassion upon Thy created beings! Have compassion upon Thine image! Have compassion upon the sons of Adam!' And I looked and I saw heaven shake, even like a tree which is shaken by the wind. And when they had cast themselves down before the throne of God, I saw the Four and Twenty Elders and the Four Beasts cast themselves down. And I saw the altar and the veil cast themselves down, and I heard a voice, saying, 'Why do ye pray to Me and to My ministering angels?' And a voice [spake], saying, 'We make entreaty on behalf of mankind, and we await Thy loving-kindness and compassion.' And I saw the heavens open, and the Son of God came forth from heaven, and He had a crown upon His head. And when those who were suffering punishments

saw Him they cried out, saying, 'Have mercy upon us, O Son of the Living God. Thou hast given rest to the denizens of pie heaven, and to those who are upon the earth, grant rest even unto us; for from the moment wherein we saw Thee rest hath come to us.' And straightway the voice of the Son of God went forth among all those who were suffering punishments,

saying, 'What good things have ye ever done upon earth that I should give you rest? They poured out My Blood for your sakes, but ye did not repent. They set a crown of thorns upon My Head, but ye did not repent. The hands which fashioned you had nails driven through them for your sakes, but ye did not repent. I asked for some water to drink, and they brought unto Me gall and honey. I was nailed to the Cross, but ye did not repent. They pierced My right side with a spear for your sakes, but ye did not repent. All My prophets and righteous men were put to death for your sakes, but ye did not repent. In all these things repentance was given unto you, but ye would not repent. But, for the sake of Michael and My beloved Paul, I do not wish to grieve you, and those (i. e. Michael and Paul) offer up offerings on your behalf, and on behalf of your children and brethren, for there is one among them who performeth My commandments. And because of My goodness, and

because I rose from the dead [on that day], I will give unto you rest upon the Lord's Day every week, and during the fifty days which follow the [day of the] Resurrection, whereon I rose from the dead.' Then all those who were suffering punishments cried out, saying, 'We bless Thee, O Jesus, the Son of the Living God, for the day of rest to us is worth more than the whole of our life which we led upon earth before we knew that such sufferings as these existed. If we had known that all these sufferings were to come upon us, we should not have bought, neither should we have sold, and we should have done nothing whatsoever upon the earth. For [what] benefit to us is it to be born into the world? Behold, verily [our life] is [like unto] the breath which each draweth into his mouth! With us [here] there are the tears which we shed, and the worm which is under us, and they cause us more suffering than the judgement under which we are.' And the Angel who was over the punishments rebuked them, saying, 'Why do ye weep and cry out? There is no mercy in us towards you, because ye did not make God your help and hope, and there is no mercy for you in the Judgement on the part of him that sheweth not mercy. Mercy shall reach you only on the night of the Lord's Day, because of Paul, the beloved of God, who hath been brought into this place.'

And the angel said unto me, 'Paul, thou chosen one of God, hast thou seen all these things?' And I said unto him, 'Yea, my lord.' And he said unto me, 'Follow thou me now, and I will take thee into Paradise, and all the righteous will behold thee with joy and gladness, for all the righteous are ready to come forth for thy sake.' And I accompanied the angel, and he caught me up in the spirit, and took me to Paradise. And the angel said unto me, 'O Paul, thou shalt see the place whereunto I shall take thee. Paradise is in that place, the place wherein Adam and his wife transgressed.' And when I had drawn nigh unto Paradise, I saw the beginnings of the four rivers in that place. And the angel made a sign to me, saying, 'This is Phison, which surroundeth the whole country of Eueilat (Havilah). [This is] Geôn (Gihon), which surroundeth the whole country of the peoples of Cush. This is Tigris, which floweth towards [the country of] the Assyrians. [This is] Euphrates, which floweth towards Mesopotamia.' And immediately I had gone into Paradise I saw a tree growing, and the root thereof poured forth water [like] a spring, and it supplied water to the four heads of the four rivers. And the Spirit of God blew upon the trees, and when the water flowed forth the Spirit cried out. And I said unto the angel, 'My lord, what is this tree which poureth

out water?' And the angel answered and said unto me, 'At the time when as yet God had not made the heavens and the earth, nothing at all existed except water; and the Spirit of God used to come (i. e. breathe) upon the water. When God had made the heavens and the earth, the Spirit [breathed] first on the waters, and secondly on [this] tree, and when the Spirit breathed [upon it] the waters flowed out.'

And the angel took me by my hand, and brought me into the middle of Paradise. He shewed me the Tree of Knowledge of what is good and what is evil, and he said unto me, 'This is the tree through which death came into the world. This is the tree of [the fruit of] which Adam ate, and through which ultimately death came upon every man.' And he also shewed me [another] which was growing in the middle of Paradise, and he said unto me, 'This is the Tree of Life.' And there was a Cherubim with a revolving sword of fire by the tree. And as soon as I stood still to gaze at the beauty of the Tree of Life, I looked and I saw a virgin appear, and three angels who were singing to her. And I answered and said unto the angel, 'Who is this virgin, my lord?' And he said unto me, 'This is Mary, the mother of our Lord Jesus Christ, who dwelleth amid this great

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splendour.' And when she had drawn nigh unto me, she said unto me, 'Hail, Paul, thou beloved of God! Hail, beloved Paul, beloved of angels and men! Hail, Paul, who wast a herald of the truth in the heavens and upon the earth! All the righteous make entreaty to my Son, Jesus the Christ, Who is my Lord, saying, "Grant Thou our entreaty, and do Thou bring Paul up to Thyself, so that we may see him in the flesh, before he cometh forth from the body. And my beloved Son said unto them, "Be patient for a little time, and he shall be with you for ever. And they all said with one mouth, "Do not cause us grief, O our Lord. We desire to see in the flesh Paul, who hath received such a great measure of this great glory, and who supporteth these great ones and these little ones. When each one cometh into this kingdom he asketh whether this one (i. e. Paul) hath arrived in this place. And they say, "One is Paul who is on the earth. He preacheth the Christ with his sweet words, he draweth multitudes to the Christ, and he taketh them to Jerusalem, the city of the Christ. Behold, all the righteous are gathered together unto me that they may meet thee.

I swear by the right hand of my Son, O Paul, thou chosen one of God, that whosoever shall write down in words this Apocalypse, [describing] what thou hast seen in the heavens, shall never taste any torture whatsoever or any of these punishments which thou hast seen in Amente, with the exception of that which must of necessity accompany his departure from the body. Whosoever shall read it in faith, the bill of indictment of his sins shall be torn up and destroyed. Whosoever shall hear it read, and shall keep the commandments of my Son, him shall my Son bless in this world, and He shall shew mercy unto him on the day of his visitation. Many, many times blessed art thou, O Paul. Think not, O Paul, that thou art the only one for whose sake I have come forth, for I testify unto thee that I will be the first to come forth to all who shall do the will of my Son, and I will never permit them to be treated as strangers, and at length they shall meet my beloved Son in peace.'

And whilst the Virgin was holding converse with me, behold, three other beings came from a distance and they were beautiful in their forms, and their angels were singing to them. And I said unto the angel, 'Who are these, my lord, who rejoice at seeing me?' [And the angel] said [unto me], 'Then thou dost not recognize them, O Paul?' And I said, 'I do not, my lord.' [And the angel] said unto me, 'These are the Fathers of the people, Abraham, and Isaac, and Jacob.' And straightway when they saw me they saluted me, and they said unto me, 'Hail, Paul, beloved of God and man! Blessed is the man who is calumniated for God's sake!' And Abraham said, 'This is my son Isaac whom I offered up to God. Behold Jacob, the beloved of God. Because of our knowing God in the world, He did not punish us when we came to Him. Blessed be every man who shall believe through thee! They shall abide patiently on God with sufferings, and with the love of man (i. e. hospitality), and purity, and humility, and tender compassion, and faith towards God. Moreover, we will make a covenant with Him Whom thou proclaimest to this effect: We agree to minister unto all those men who shall believe through thee.'

Whilst he was speaking to me, I looked afar off, and I saw twelve other [beings], and I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the Patriarchs.' And immediately they had come up to me they saluted me, and said unto me, 'Hail, Paul, beloved of God and man! God hath not caused us grief in letting us see thee in the flesh, before thou hast come forth from the body.' And each of them repeated his name to me, from Reuben to Benjamin. And Joseph said, 'I am Joseph whom they sold. I testify unto thee, O Paul, that notwithstanding all the sufferings which I have suffered, and all the wrong which they did unto me, I have never kept any evil feeling in 3 z my heart against them, even for a single day. Whosoever suffereth wrong for God's sake God shall repay many times over when he goeth forth from the body.'

And whilst this Joseph was talking to me I looked afar off and saw another being, whose angel was singing to him. And I said unto the angel, 'Who is this angel with the beautiful form?' And he said unto me, 'Dost thou not know this being?' And I said unto the angel, 'I do not, my lord.' And the angel said unto me, 'This is Moses the Law-giver, unto whom God gave the Law.' And when he had come up to me he saluted me and wept. And I said unto him, 'Wherefore dost thou weep? I have heard that thou art the meekest man who ever lived on the earth.' And Moses said unto me, 'I weep because my plants which I planted have neither taken root nor brought forth fruit. My sheep Fcl. 22 b which I pastured are scattered abroad like unto those who pivs have no shepherd at all. All the trouble which I took for the Children of Israel is wasted, and all the mighty deeds which I performed for them in the desert they have not understood. I marvel at the uncircumcised strangers and worshippers of idols who have entered into the inheritance of Israel. I testify unto thee, O Paul, that at the time when they crucified the Son of God, Michael, and Gabriel, and the angels, and Abraham, and Isaac, and Jacob, and all the righteous were weeping. And whilst the Son of God was hanging upon the wood of the Cross they made signs unto me, saying, "Moses, look at thy people and see what they are doing to the Son of God." Blessed art thou,

O Paul, and blessed are the people who shall hearken unto thee, and who shall believe at thy preaching.'

And whilst Moses was talking to me, behold, another twelve [beings] were approaching from afar, and when they came up to me they said unto me, 'Thou art Paul, beloved of God! Verily thou hast acquired glory both in the heavens and on the earth.' And I said unto them, 'Who are ye?' And they said, 'We are the Prophets.' And one of them said, 'I am Isaiah, whom Manasseh sawed in twain with a wood-saw.' Another said, 'I am Jeremiah, on whom the Children of Israel cast stones until they had killed him.' Another said, 'I am Ezekiel, whom the Children of Israel seized by my legs, and dragged over large stones (?) until my brains were shaken out of my head. Such were the sufferings which we endured, but I wished to save Israel. I testify unto thee [O Paul], that those who inflicted sufferings upon me were the Children of Israel. I used to cast myself down upon my face and pray for them from the morning following the Lord's Day until the whole week had passed, and I cast myself down upon my face until Michael came and set me upright upon the earth. Blessed art thou, O Paul, and blessed is the nation who shall believe through thee.'

Whilst he was saying these things unto me there came another angel who was exceedingly beautiful in his form. And I said unto the angel, 'Who is this, my lord, for as soon as he saw me he rejoiced?' The angel said unto me, 'This is Lot, [who lived] in the time of Sodom and Gomorrah.' And when he came up to me he saluted me, saying, 'Blessed art thou, Paul, and blessed is thy generation.' And he said unto me, 'I am Lot, who lived in the city of the ungodly, when the angels sojourned with me in the forms of strange men. When the people of my city rose up against them wishing to do evil unto them, I took my two daughters, who were virgins that had not yet known men, and I gave them unto them, saying, "Take them and do whatsoever ye please with them, only do no harm unto these strange men who have come in [under] my roof." And now, the things which each one shall do in this world shall God requite to him many, many times over. Blessed art thou, O Paul, and blessed shall the heathen be who shall believe through thee.'

And whilst this [angel] was talking to me, I looked, and, behold, another was coming from afar who was exceedingly pne pne 3 z 2 beautiful [in his form], and his face was radiant and was bursting with smiles, and an angel was singing to him. And I said unto the angel, 'Is it so that an angel accompanieth each of the righteous?' And he said unto me, 'The angels of all of them sing unto them, and never leave them.' And when the angel had come up to me, he saluted me and said unto me, 'Noble art thou, O Paul, thou beloved of God and man. I am Job who suffered all these sufferings and strokes of ill-fortune, and under them I passed forty years. The sore which broke out in my body was like unto a grain of wheat for three days, and it resembled the hide of an ass, and the worms which came out from my sores when I measured them were the width of the palm of my hand in length. The Devil appeared unto me three times, saying,

[Fifty-two pages wanting] ' . . . . and six months, for God loveth a righteous man more than all the world, [and] the angels come and make supplication before Him for rain. And

God saith unto them, "Except ye persuade My servant Elijah and he entreat Me, I will not permit the rain to come upon the earth. The sufferings which each endureth for God's sake will God requite unto him twofold. Blessed art thou, O Paul, and blessed are the heathen who shall believe through thee.'" And whilst this angel was speaking Enoch also came and saluted me, and he said unto me, 'The man who endureth suffering for God's sake God will not afflict when he goeth forth from the world.'

And whilst this Enoch was speaking with me, behold, two other angels came up together, and there was an angel who was running behind them, and was calling out to them, 'Stand (i. e. wait) for me, so that I may come and see Paul, the beloved of God; there will be redemption for us if we can see Paul whilst he is still in the body.' And I said unto the angel, 'My lord, who are these?' And he said unto me, This is Zacharias, and [this is] John his son.' And I said unto the angel, 'Then [who is] the other who is running behind them?' And he said unto me, 'This is Abel whom Cain slew.' And they saluted me, and they said unto me, 'Blessed art thou, O Paul, who art righteous in all thy works.' And John said, 'I am he whose head they cut off in prison for the sake of a woman who danced at a feast.' And Zacharias said, 'I am he whom they killed whilst I was offering up the Offering unto God. And when the angels came for the Offering they carried my body up to God, and no man found my body [or knew] whither it had been taken.' And Abel said, 'I am he whom Cain slew whilst I was offering up a sacrifice to God. The sufferings which we have endured for God's sake are nothing, and the things which we have done for God's sake we have forgotten.' And the righteous and all the angels surrounded me, and they rejoiced with me [because] they had seen me in the flesh.

And I looked and I saw another angel who was taller than they all, and who was exceedingly fair to behold. And I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is Adam, the father of you all.' And when Adam came up to me he saluted me with gladness, and he said unto me, 'Strength [to thee], O Paul, thou beloved of God, who hast made multitudes to believe in God and to repent, even as I myself have repented, and have received my glory from the Compassionate and Merciful One.' And after all these things I was caught up into a cloud, and carried into the Third Heaven. And I Paul was greatly afraid when I saw that the angel who was accompanying me changed his apparel (or, form), and that he burst into flames like a fire. And straightway a voice came to me, saying, 'O Paul, thou beloved of God, the things which thou hast seen in this place reveal not unto any man whatsoever, for the things which thou hast seen are things that are not commonly seen.'

And I looked and I saw a seal (cross ?) hanging in a solitary place. There was a . . . . . in a voice of light; and there were seven eagles of light standing at the right side of the altar, and seven to the left of the same. And companies of singers were singing and ascribing blessing to the Father, and tens of thousands of tens of thousands of angels were standing before Him, and thousands of thousands of angels were surrounding Him, saying, 'Honourable is Thy Name and splendid is Thy glory, O Lord'; and the Cherubim and the Seraphim said,

'Amen.' And when I Paul saw them I quaked in all my members, and I fell down upon my face. And, behold, the angel who accompanied me came to me and raised me up, saying, 'Fear thou not, O Paul, thou beloved of God; rise up now and follow me, and I will shew thee thy place.' And the angel who accompanied me took me into the Paradise, and I saw a multitude of men walking about, and they were happy, and were singing and ascribing blessing to God. And they were exceedingly meek, and their faces shone like the sun, [only] seven times [brighter], and the hair of their heads was like unto white wool. There was in that place a vast number of glorious thrones, and the glory of each one of them was different, and the glory of each was greater than that which was next to it. And when I had come up to them straightway [those who sat on them] cried out 'Blessed art thou, O Paul! Blessed are the heathen who shall believe through thee, O thou who art worthy to be brought into these places whilst thou art in the flesh!' And they all saluted me, and I made answer to them, and I blessed God with them.

And I said unto the angel, 'My lord, what is this place, and who are these men?' And the angel said unto me, 'This is the holy country of the Lord, and these men are all the Prophets who shall live in this place until the Day of Judgement, together with those who have not defiled themselves in the world. And thine own throne shall be in this place, and needs must that thou shouldst see thy throne and thy house before thou goest down into the world. And in every place throughout all the world wherein thou shalt preach this Apocalypse, there shall be many who shall hear, and shall repent, and shall escape the tortures and punishments which thou hast seen.' And when I heard these things from the angel who accompanied me, I said unto him, 'My lord, indeed I do desire to be in this place, and I will not be disobedient (?). Now shew me my throne in this place.' And the angel took me into a tabernacle of light, and shewed me a throne of glory, before which two angels were singing. And I said unto the angel, 'My lord, unto whom doth belong this throne which is so splendidly glorious, and who are these angels who are singing before it?' And he said unto me, 'This is thy throne, O Paul, and these two angels are Uriël and Sūriël singing before thy throne. Knowest thou not, O Paul, that thy name is renowned among angels who cannot be counted for number? Knowest thou not that every man who shall endure suffering in this world for the sake of Christ's Name, and for mankind, doth God reward sevenfold, and that all the angels rejoice with him?'

And the angel who accompanied me shewed me a great number of magnificent trees, and there was a multitude of men round about the trees, and their raiment was glorious. And they all cried out to me, 'Hail, Paul, thou beloved of God and man!' and they all saluted me. And I said unto the angel, 'My lord, who are these?' And the angel said unto me, 'These are all the plants which thou hast planted in the world.' And the angel took hold of me, and he said unto me, 'Come, I am going to make thee to see the Paradise of heaven, and thy throne, and thy crown'; and I saw the Paradise, and it was exceedingly wonderful. Three walls surrounded the Paradise of heaven; two [of these] were of silver, and there was a wall of gold between the two walls of silver, one within the other. Each wall was fifty and

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p12 twenty and two cubits in height, and there was a curving (? path (? inside each wall, from east to west, and from north to south. And the Paradise was two hundred and forty-four thousand and four hundred measures along (? the wall. There were two hundred and forty-four thousand strong pillars in it, and each pillar was seventy-two cubits in plc height. There were eighteen hundred different kinds of vegetables (? therein, and twenty hundred [different kinds] of splendid flowering plants, and forty and five different kinds of sweet-smelling plants, and twelve cypress trees. A wall of stone of the colour of the leek surrounded it. There were twelve hundred gold lamps inside it, and round about it were sixteen [hundred? pillars of silver and marble, and its door was a single gem (?). On the right side of the door were three eagles, and on the left side were three eagles. And all the Paradise was [lighted with] caerulean blue light, and this light was like unto that of noonday wherein there is no greyness, and the light of God was in it always, and it lighted up every part of it. And the Paradise emitted the odour of garden herbs at the hour of dawn, and it emitted the odour of myrrh at the season of noonday, and when the sun set the sweet odours of all the trees which were in the Paradise flowed forth and spread themselves over the world during the night. The bases of the pillars were planted with malabathrum (cinnamon?

and real styrax plants, and branches of almond trees hung down over their capitals, and they were in number one hundred and forty thousand and eight hundred; and stones of great price were inlaid in plc them. And all the trees of the Paradise sang praises to God three times daily, namely, at dawn, at the hour of noon, and at eventide. And they all cried out and ascribed blessing to God, saying, 'He is holy, He is holy, He is holy,' three times. 'God, the Almighty, receiveth honour, and receiveth glory!' And the Paradise cried out and ascribed blessing to God.

And the angel answered and said unto me, 'O Paul, hast thou seen the Paradise of heaven and the glory thereof, of the splendour of which no man whatsoever hath been able to discover the end?' And I said unto him, 'Yea, my lord, I have, but I am afraid lest peradventure I may not be worthy to abide in this Paradise.' And the angel answered and said unto me, 'Be strong, O thou who shalt be strong, and thou shalt prevail over the Accuser who shall come in Amente. And thou shalt receive glory exceedingly great when thou shalt go down into the world again. And when the whole race of man shall hear the words of this Apocalypse very many shall repent and shall live. And, moreover, I will take thee and shew thee thy throne, and thy crown, and thy brethren the Apostles.'

And the angel took me before the veil in the holy country. And I saw a throne spread out, and there was lying upon the throne a garment, the preciousness of which was indescribable; and there were slabs of marble upon the throne. And I answered and said unto the angel, 'My lord, of what kind is the place of abode of my brethren, my fellow Apostles?' And the angel took me before the veil, and I saw a great number of thrones and a multitude of angels singing and glorifying God. And I saw a great number of garments and a great number of

crowns laid before the throne; and a sweet odour came forth from that place. And the angel said unto me, 'This is the place [of abode] of thy brethren, thy fellow Apostles.' And I also saw a man wearing white apparel, and there was a harp in his hand, and he stood on the right-hand side of the veil; and he sang and played his harp, and the angels made answer to his songs. And I answered and said unto the angel, 'Who is this, my lord?' He said unto me, 'This is David singing praises.'

Pax And I saw in the holy country a place which was set with real sapphires, and that country was white like unto snow. And there was a great number of crowns and a great number of thrones therein; and all those who were in that place wore cloaks and tiaras, and a multitude of angels were singing praises to them. And I said unto the angel, 'Who are these?' He said unto me, 'These are the martyrs who suffered martyrdom for the Name of Christ, through the preaching of thyself and that of thy brethren the Apostles, and they receive very great honours.' And they came to me, and they kissed me, and they said unto me, 'Blessed art thou, O Paul, because thou art held worthy of these places, and we with thee, and because thou art held worthy to see these great wonders which eye hath not seen, nor ear heard, and thou hast seen them in the body. Inasmuch as God hath seen the self-restraint under which thou livest, and thy toil and labour in preaching, He hath esteemed thee worthy of these great honours.' And I Paul walked in the Holy Spirit, and I blessed God, saying, 'I bless Thee, the God of the Universe, Who can only be seen in a mystery. Blessed be the glory of Thy Godhead, Honoured One, Who liveth in the honour of His majesty, and [in] His Only-begotten Son Jesus the Christ, our Lord, Who sustaineth the Universe, through Whom the Universe existeth.'

And the angel of the Lord lifted me up, and brought me [down] upon the Mount of Olives. There I Paul found the Apostles gathered together, and I saluted them, and I declared unto them everything that had happened to me, and the things which I had seen, and the honours which the righteous shall have, and the ruin and the uprooting that shall be to the wicked. Then the Apostles rejoiced and were glad, and they blessed God, and they commanded us, that is to say me, Mark, and Timothy the disciple of Saint Paul, the Doctor of the Church, to do into writing this holy Apocalypse, for the behoof and benefit of others who shall hear it. And whilst the Apostles were talking to us the Saviour appeared unto us from out of the chariot of the Cherubim, and He said, 'Hail, my holy disciples, whom I have chosen out of the world! Hail, Peter, crown of the Apostles! Hail, John, My beloved! Hail, all ye Apostles! The peace of My Good Father be with you.' Then He turned to our father and said unto him, 'Hail, Paul, glorious writer of Epistles! Hail, Paul, mediator of the Covenant! Hail, Paul, coping-stone and foundation of the Church! Hath thy heart been convinced by the things which thou hast seen?

Art thou satisfied to the full by the things which thou hast heard?' And Paul answered, 'Yea, my Lord, Thy grace and Thy love have performed for me great benefits.' And the Saviour answered and said, 'O beloved of the Father, Amen, Amen. I say unto you that the words of this Apocalypse shall be preached in the whole world for the profit of those who shall hear it,

Amen, Amen. I say unto thee, O Paul, that the man who shall have provided for the making of a copy of this Apocalypse or shall do it into writing himself, and shall make it a testimony to the generations that shall come after, shall never be shewn by Me Amente and the bitter weeping thereof to the second generation of his seed. And the man who shall read it with faith, himself and his house will I bless, and on him who shall deride the words of this Apocalypse I will take vengeance; let not men read therein except on the holy days, because I have [therein] revealed unto you, O My holy members, all the mysteries of My God-head. Behold, I have already told you everything. Go now, depart, and preach ye the Gospel of My kingdom, notwithstanding that [the end of] your course and of your holy contests draweth nigh. And thou, O Paul, My chosen one, and thou, My beloved Peter, shall complete your course on the fifth day of the month Epêph, and shall be in My kingdom for ever. My power be with you!'

Paa And straightway He commanded the cloud to take upon itself the disciples, and to carry them each to the country which He had set apart for him. And He commanded them to preach the Gospel of the kingdom of heaven in every place for ever, through the grace and love for man of our Lord Jesus the Christ, our Saviour, unto Whom be glory, and unto His Good Father, and unto the Holy Spirit, for ever and ever! Amen.

Colophon

May this benefit be through Him to the God-loving brother, Psate, a native of the town of Mekra, in the nome of Ermont! May the Lord God of the holy Archangel Raphael and of Saint Paul the Apostle bless this same man Psate, and his wife, and his son, and his business undertakings; and may He make him to be a joint heir with His saints in His kingdom which is in the heavens for ever! Amen.

Source. English translation by E. A. Wallis Budge, from ***Miscellaneous Coptic Texts in the Dialect of Upper Egypt***, edited with English translations by E. A. Wallis Budge (London: Printed by order of the Trustees of the British Museum, 1915); public domain. The text was read by machine (Mistral OCR) from a scan of the 1915 edition at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. The Coptic and Ethiopic texts, the preface, the summaries, the lists of words and names and the appendix are also left out. No original-language text is shown beside it, and no modern English version has been made.

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