New Coptic Texts from the Monastery of Saint Macarius (Evelyn White translation)

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

SermonIndex.net / Church Fathers

Contents

I. Apocryphal Fragment on Adam 1

III. Fragment from an Apocryphal Gospel 3

IV. The Descent into Amenti 4

V. Fragments of an Apocalyptic Gospel 6

VI. Apocryphal Acts of the Apostles: A. The Travels of Saint John 10

VI. Apocryphal Acts of the Apostles: B. The Death of Saint John 15

VI. Apocryphal Acts of the Apostles: C. The Preaching of Philip and Peter 17

VI. Apocryphal Acts of the Apostles: D. The Martyrdom of Philip 19

VI. Apocryphal Acts of the Apostles: E. The Preaching of Bartholomew in the City of the Oasis 21

VI. Apocryphal Acts of the Apostles: F. The Martyrdom of Matthias 22

VI. Apocryphal Acts of the Apostles: G. The Martyrdom of Mark 23

VI. Apocryphal Acts of the Apostles: H. The Martyrdom of Luke 24

VIII. Texts relating to the Virgin: A. A Life of the Virgin 25

VIII. Texts relating to the Virgin: B. Saints Peter and John, The Death and Assumption of the Virgin 27

VIII. Texts relating to the Virgin: C–D. Evodius of Rome, On the Death of the Virgin; Theodosius, The Death and Assumption of the Virgin 30

IX. Theodosius: Encomium on the Archangel Michael 31

X–XI. Encomium on the Archangel Gabriel; John Chrysostom, Encomium on the Prophet Elias 34

XII–XIII. Encomium on the Three Children; Miracles of Saint George 36

XIV–XV. The Martyrdoms of James the Persian and of Theodore the Stratelates 37

XVI. The Martyrdom of Justus the Stratelates 39

XVII. Sergius: The Martyrdom of Apa Apoli 43

XVIII. The Martyrdom of Thomas of Shentalet 45

XIX. The Martyrdom of Astratole 50

XX. The Martyrdoms of Apa Kradjôn and Apa Amoun 51

XXI. The Martyrdom of Paêsi and Thekla 56

XXIII. Texts relating to Saint Macarius: A. Four Odes on Saint Macarius 59

XXIII. Texts relating to Saint Macarius: B. Macarius and the Hieracite 61

XXIII. Texts relating to Saint Macarius: C. Agathos the Priest, The Vision of Benjamin 62

XXIII. Texts relating to Saint Macarius: D. The Translation of Saint Macarius 63

XXIII–XXIV. Fragments of Published Texts on Saint Macarius; Odes to the Saints of Scetis 65

XXV. Abba Apollo 67

XXVI. Life of Theodore, Disciple of Pachôm 68

XXVII. The Translation of Ephraem Syrus to Scetis 69

XXVIII. Gregory of Nyssa: Life of Gregory Thaumaturgus 70

XXIX. Life of Abba Pidjimi 75

XXXI. Life of Timothy Aelurus 78

XXXII. Life of Apa Hôr 80

XXXIII. The Controversy of John IV 81

XXXIV. A Eucharistic Miracle 83

XXXV. Homiletic Fragments: A. Severian of Gabala, Homily on Penitence 85

XXXV. Homiletic Fragments: B. Gregory Theologus, Homily on Christian Charity 86

XXXV. Homiletic Fragments: C–E. On the Long-suffering of Christ, On Fornication, and a Treatise or Homily 87

XXXV. Homiletic Fragments: F. Four Homiletic Fragments 89

XXXVI. Monastic or Ascetic Precepts 91

XXXVIII. Liturgical Fragments: A. The Greek Liturgies of Saints Basil and Gregory 92

XXXVIII. Liturgical Fragments: B–H. Anaphora, Ordinal, Horologia, Pascha, Difnâr, Hymns and Psalmody 97

Supplementary Texts: Pseudo-Linus, The Martyrdom of Saint Paul; Ode on the Four and Twenty Elders; Acrostic Hymn on the Finding of the Cross 98

I. Apocryphal Fragment on Adam

Thus it was—God approving him (sc. Abel) and his good disposition—that when Cain his brother saw that which he did, he envied him with a wicked envy. He also brought of the firstfruits of his field offerings to the Lord. Whensoever he brought them, he would say in his heart: ”God eateth not anything”: he would sit down to eat them in the presence of the Lord in his unpardonable greed. God had respect unto the disposition of Abel, but to the Sacrifice of Cain He paid no heed. Now Cain was vexed in heart: his countenance changed through shame. God said unto Cain from Heaven: ”Wherefore art thou vexed in heart? Though thou didst well in bringing them, thou didst not well in dividing them. Bethink thee that thou hast sinned.” So Cain was wroth against Abel his brother, because God loved him (Abel) more than him. He said unto him (Abel) in the guile of his father the Devil: ”Let us go into the field to take our pleasure for a little.” For, lo, (as) God made all things in six days, so also He made man a giant, (so that) if he journeyed from the eastern parts, he would come to the western in six days’ journey. Therefore Cain journeyed with Abel his brother three days’ journey, until he came to the Rock of Golgotha, the place of Jerusalem, the place wherein there was no town; for as yet there was no man there. Cain the wicked one did this thing that his father might not hear his (Abel’s) voice when he should slay his brother.

When he had brought his brother up thither like a little lamb which is dumb, he trampled upon him with his feet. [...The waters of the Flood] ”rolled it, until it came to the place wherein his son’s blood was poured forth. When the men saw it, they marveled greatly, saying: This is one of the men of old time:” they buried it in that place. They called it The Place of the Skull unto this day, and they built the city in that place. So when men were multiplied, they turned back to their old sins. But the Son of God could not endure when He saw that the whole image (sic) of manhood would go to perdition. He bowed the Heaven of Heavens and came down: He gave Himself up into the hands of sinners. They condemned Him to death. He endured all torments in [the flesh ?...]

[Three lines lost.] ”They took His cross and fixed it upon the Rock of Golgotha, the place where Adam’s skull was buried with Abel his son: they hanged the Savior upon the Cross. (Yet) after all this His Godhead did not separate from His Manhood. They thrust a spear into His holy side, and thereout came water and blood which fell upon the ground. It (the ground) was rent: the depths were troubled, because He unto whom they did all this was God: the luminaries of Heaven were darkened. When the First-created saw all this he marveled and arose and drew near to the Cross to behold that which was come to pass. The Savior stretched forth His holy hand upon him who approached…his arising (?): He [commanded the] Archangel…

III. Fragment from an Apocryphal Gospel

10 And lo, the days were accomplished that the Virgin should bear Our Savior. She said unto Joseph: ”Help me; for He Who is in my womb would come to birth.” With the Angels let us praise Him! Recto [He did not resist when the] ”soldiers sought Him, nor did He take weapons. Lo, He hangeth in your midst, O my brethren, like one of your own kind. I speak not of a kingdom for a season, but of a kingdom for ever: when He shall have arisen from the dead, He shall reign over all, the living and the dead. For this same cause I say: My Lord, remember me when Thou shalt come in Thy kingdom.” Jesus answered: ”Today shalt Thou be with Me in My kingdom.” Then the impious Gestas rebuked his companion, saying: ”[If He were?] not a sinner (?) . . .” Verily I say unto you that this one (Gestas) also departed and received the portion of Judas in Amenti. Verso

Pilate, therefore, when he saw that there was in Jerusalem at that time a multitude of people from every nation and every country, showed forth Jesus unto them as the King of the Jews. He wrote an inscription in this manner (and placed it) upon the cross. He wrote it in Hebrew because of the Jews who were in the city and the strangers also; that they might read it when he should have raised it up, that they might not deny it. He wrote in Latin because of the Romans who were in Jerusalem. . .

IV. The Descent into Amenti

° Who is This Who hath trodden down Amenti and hath brought up the dead, and hath made war in the land of Death, and is in state? Who is This Who bindeth and maketh fast in the midst of the brethren, and releaseth them that are in the prison that He may bring them forth from darkness? Lo, This is He Who by His death giveth new life, and, behold, the country of the dead is troubled at His entering into it. Who is This Whom the land of the dead heard and arose, and, lo, the bodies therein were troubled, seeking after their limbs? Who is This Who hath bound the strong ones in their country, the destroyers of the land of Death and Satan? Who is This Who weareth on His head a crown of thorns and is pierced? He hath cast off the corruption of Death. He will not return...

° Be ashamed, O Death, and know that This is the Christ, the Son of God... (l. 6) Not even the demons failed to know Him upon Golgotha, and the elements knew Him when they quaked at His voice. By the unveiling of His flesh He hath confounded powers and authorities and astounded them in that they knew Him upon the Cross. Had it not been for the Crucifixion, they would not have known the Son, Who He was; but at the Crucifixion they all beheld and knew Him, every one. Judas himself not even... the demons who knew the Son of God. For he did not take... upon himself to know Who it was Who in His weakness showed us the power of His mightiness, and at His Crucifixion received the adoration of the Gods. On that (i.e. the Cross) whereby all the strong ones are laid low they raised Him up and glorified Him...

[(The souls in Amenti cry out to Christ) . . . And another said: ”Let] Thine abundant mercy [come] speedily * Recto unto me, my Lord.” Another (said): ”Deliver my soul from the depths of Amenti.” Another: ”Bring my soul out from the depths of Amenti.” Another: ”Bring my soul out of this prison.” Another: ”Thou wilt not leave my soul in Amenti.” Another: ”Let my life come up from destruction, O Lord my God.” Now when Christ Whose compassion is abundant heard them, He saluted (?) . . . *For this cause God the Word visited all men who were in the flesh through the medium of flesh, there being therein (sc. in the flesh) a reasonable soul. But as for the souls which were separated from their bodies, He appeared unto them

in Amenti through the medium of the holy divine soul which is separate (from the body). Therefore let us haste to go down to Amenti in our understanding that we may behold how with . . . might He seized authority . . . at that time . . .

. . . . and more than she sought. Peter wept and asked forgiveness of Thee, and Thou gavest him the keys of the Church of them who are in the Kingdom of Heaven. For such is Thy . . . upon them who have been cast away from of old, and upon them who had not there any hope of salvation in Thee, and upon them who came alone unto the land of Amenti by reason of sin, in that Thou hast revealed unto them the greatness of Thy love for man. For this cause I say and will not cease to say: ”Quicken me for Thy mercy’s sake. For in death there is none that remembereth Thee. Who shall be able to show Thy praise in Amenti?” For this cause I hasten, for this cause I prepare, for this cause I labor, knowing that there draweth nigh unto me ”the end of my life. Shall I confess God at all in Amenti? . . . There is no deliverance after death, there is no deliverance in the grave. For my life is a . . . ; and while its course(?) passeth, there is none to contend(?) . . . and to gain the crown in that place; while the night taketh hold on me ere yet the market with its goods is opened. Harken unto that which the Scripture saith concerning all men who end their lives (well): For death . . .”

”Prepared is the bride-chamber, prepared are the victuals made ready for the marriage-feast, the tabernacles and the everlasting habitations are prepared. Opened are the treasuries of good things, already prepared is the everlasting Kingdom of the Heavens. The good ones stand looking down upon men.” While the true Potentate, Christ, was speaking these and such like words, He raised up Adam whom He had reconciled with Himself; and He raised up Eve together with him. And He raised up also many bodies of the Saints who slept from of old, and He brought them forth from the tombs. And they preached the Resurrection ”of the Lord after three days; the which took place to the joy of us, the faithful; and when we beheld it, we welcomed it. And now let us exult with the Angels and hold festival with the Archangels. Let us give glory with them unto Him Who hath raised us up from destruction, even Christ.

To Whom belongeth glory and might together with His good Father and the Holy Spirit, the Giver of Life, now and at all times and throughout all ages. Amen.

V. Fragments of an Apocalyptic Gospel

that there was to be an earthly Kingdom of feasting and good cheer, as also did Irenaeus. In the latter half of the second century the fanaticism of the Montanists discredited belief in the earthly Millennium, and it was sapped by the allegorizing teaching of Origen at Alexandria. The belief also finds expression in the Apocalypse of Paul—whatever be the date of that work—; though 'a new earth' or mystic 'land of inheritance' is to be the scene of the Thousand Years' reign. But while Alexandria and other intellectual centers might philosophize and spiritualize, the simple and illiterate peasantry of Egypt retained the material beliefs which alone were intelligible to them. Before 260 A.D. an Egyptian bishop, Nepos, led a reaction in the Arsinoite nome against the Origenistic school, teaching belief in the Thousand Years as a period of bodily luxury and delight. The movement was formidable enough to call for the intervention of the Archbishop, Dionysius, who in confuting it impugned (as others had done) the authenticity of the Revelation, the corner-stone of the Chiliastic doctrine. Very possibly the opinion, though outwardly silenced, remained unshaken in the country villages; but it never again found an articulate champion in Egypt. Methodius of Tyre (early fourth century) and Apollinarius of Laodicea (c. 368 A.D.) were the latest exponents of Chiliasm in the Near East, but do not seem to have been connected with Egypt.

Now our fragments certainly represent an attempt to express in authoritative form the Christianized belief in the Millennium, and, as was usual, the belief has been embodied in a 'Gospel' or 'Revelation.' To produce such a work the compiler has selected passages or episodes from the Johannine Revelation, and after working them up to suit his purpose, has made them the backbone of his narrative. But—perhaps because the Revelation was open to challenge—he has also worked in strands from unimpeachable sources: such are the resurrection of the righteous and their assumption to meet the Lord (fol. 116), the Coming of Christ in full view of the sinners and the severance of the wicked from the just (fol. 116⁻), and the introduction of Chorazin and Bethsaida (fol. 117). Further instances will be found in the Notes. Other elements are apparently either invented—e.g. the 'blessing'

pronounced by the Father (fo. 112)—or are derived from Old Egyptian beliefs, the Judgment in Amenti (fo. 117) being a notable instance of the latter. The presence of this typical Egyptian belief suggests that the 'Gospel' is Egyptian in origin, or at least extensively worked over by Egyptians; and the play (if it is deliberate) on the words cobr—cebrus (fo. 117 ll. 9 f.) points in the same direction.

If this is so, we have here fragments of an Apocryphon of local origin upholding a definite belief not known to have been publicly championed in Egypt after the second half of the third century. Though our leaves contain nothing distinctly pointing to this period, neither (I think) do they show marks of later date. Possibly, therefore, the 'Gospel' is to be connected with the anti-allegoristic movement headed by Bishop Nepos in the Arsinoite Nome. Conjecturally, but only conjecturally, we can go a step further and identify the original work with the apocryphal book ascribed to Nepos and entered on the black list in the Decree of Gelasius. If so, the fragments assume something of historic importance. The 'Gospel' was doubtless attributed to some venerated name by those who used it, but on whom it was fathered we cannot tell. In fo. 116 Bartholomew is introduced, but quite without significance; nor does the only other definite personal reference (to Mary, fo. 141) furnish any clue to the authorship.

1. 20 σε] is an equally possible restoration. "...Thou shalt remember My head and My right hand, that Thou mayest say: Blessed be My Father Which is in the Heavens." For lo, every one shall say that I and Thou together are one. For Thou art the form of My Godhead, the express image of My essence and My might, with one kingdom, one dominion and one power. When Thou shalt go down upon the earth that Thou mayest hold festival with the righteous in the Thousand Years of Thine inheritance, there shall come unto Thee the angels and the great powers of the Heavens... that they may spend good days (?), that Thou mayest delight Thyself with Thy holy ones upon the earth. "The door of the Heavens shall stand open, while good things come down upon the world from them who are on high, that they may remain with them, (even with) the saints who shall eat of them. They shall know how far above the good things of earth are those of My kingdom."

And after that My Father shall have blessed Me, hear the manner in which I shall come. Michael and Gabriel and Raphael shall sound the trumpet before Me at the command of My Father. Then shall the host of Heaven crown themselves, they shall raise a chant before Me, saying: "Ye angels rejoice, and ye Heavens hold festival; for the Kingdom is of the Lord and of His Christ." "Recho" [I will raise up the bodies of My martyrs...], "and My pure virgins, and the continent who finished (their course) in purity. They shall stand upon their feet, their souls returning into them in a moment. The Angel of the Presence shall comfort them all: he shall take them up upon the Chariot of the Cherubim: he shall carry them up to Heaven, that they may walk with Me in their flesh upon the clouds of Heaven. They shall behold

Me with them as I come down from the gates of the Heavens—even the sinners who were numbered with the anti-Christ: these are they who shall be upon the earth in the days of My Appearing."

"Verso Bartholomew answered and said: My Lord, 'wilt Thou that... in the days of Thine Appearing? If the righteous shall be upon the earth for the Thousand Years, where shall the sinners dwell? Surely they will not live with the righteous of Thine inheritance?'" The Savior answered and said: "In the day when I come upon the clouds of Heaven, all the pure ones shall be with Me from Adam, and Abraham, and Isaac and Jacob, and all the righteous: I will set them before My face. And Mistrael, the Angel of Wrath, shall gather together all the sinners to the western part of the whole earth, that he may remove them to the regions which are without, unto the place which is anti-Christ's. "There shall be a Pillar of Light, like unto silver, in Amenti: all the multitudes of mankind shall be brought unto the Place of Judgment. But ye upon your thrones within the wall shall order the judgment. But the rest of the righteous—they who shall not be able to attain unto the measure of the judgment—shall sit upon a Pillar of Light, that they may behold them who do judgment and them who have judgment done upon them.

In that day I will cause the Angels of Wrath to go forth in the whole world, that they may bind the anti-Christ and them that are with him and cast them into chains of fire. Straightway the Shameless One shall wax wroth, the Great Devil shall arise: 'he shall show himself forth in the world, he shall cause error, he shall make the multitudes to err, (saying): I am God; there is none other save me.' He shall go up unto the cities, wherein I did My mighty works and they believed not on Me, Chorazin and Bethsaida: he shall lead forth a multitude following after him and crying out: 'Thou art God, our Christ and our King.' Then Enoch shall say unto them in that day: 'This is not God: believe not on him! But this is the Son of Iniquity: this is the Devil, who from the beginning hath led men astray from life. Lo, in the land of the Inheritance shall the Christ do judgment'. . ."

"Retto ..." and Enōs and Nōe and Iaphet and Melialeēl. He made them to stand up in His presence in the midst of the Angels of Glory, and said unto them: 'Lo, the works of the Devil increase in Sodom and Gomorra: his abominations increase in them. What will ye that I should do unto them, O my righteous ones? I will cast upon them fire and brimstone that I may consume them to their foundations.' "Verto Then the righteous wept in the presence of My Father, saying: 'O God and Father of Wisdom, the Lord of Virtues and of Spirits, pardon them that Thou mayest show them the way, that Thou mayest bring them back to Thee; because the Devil hath led them astray through his wicked works.' My Father said unto them by the mouth of a Seraphim—for lo, it is not possible (for any) to behold My Father save the Cherubim who are His council, and all the pure ones—My Father said: 'O My chosen, the righteous, the word hath gone forth from My mouth: I will consume

them, I will consume them; because Satan hath exalted himself in his workings, saying: ”Mine is the whole earth: the place wherein I wish to be, (there) I will be. Lo, I choose for myself the land of Sodom: I am therein.” Lo, now I will consume them and destroy them to their foundations’...”

”[. . .spreading] ’forth our hands we prayed, and He uttered a prayer. The earth quaked and the whole city bowed to this side and to that. And if ye wish to hear that prayer which He uttered in Chorazin, arise and beseech Him to declare it unto you together with the mighty works which He wrought upon the (sic) bodies until He raised them up, that ye may hear and marvel.” Then the Apostles all hastened to our Savior and kissed His hands, saying: ”Our Lord and our Teacher, we would not that any man should speak with us, save Thee. For lo, we wish ’to hear Thy sweet voice at all times. (As for) Mary, our sister, we find her at all times to speak with us; but (as for) Thee, there are two more days which Thou wilt spend among us ere the Pentecost is completed, and after that Thou wilt go up into the Heavens from among us.”

The Savior answered and said: ”O My disciples, though ye say that when I shall have gone up into the Heavens, ye will find Me no more to speak with you; verily I say unto you that every time that ye shall ask a question, everything which ye shall ask in My name and the name of My Father, I will come straightway to declare [it unto you]...”

VI. Apocryphal Acts of the Apostles: A. The Travels of Saint John

not deserve to live! If thou canst not serviceably perform a task, then why didst thou undertake it eagerly, leaving me to undo your carelessness? Art thou come hither to mock Romanna, her whose fame reaches unto Rome? Thou shalt not be able to escape me; for thou art my servant. In eating and drinking thou delightest thyself, but for doing work thou art remiss. O thou ill-favored one, change thy disposition, that thou mayest serve Romanna." Now when I heard these things which she said to John dealing him sore blows the while, "I was in great sorrow of heart and grief. But John said unto me: My son, Prochorus, wherefore art thou perplexed? For thou knowest that we set out boldly on the sea, and art thou grieved in heart at a single buffet from a woman and a little anger? Get thee to the work assigned thee, and perform it cheerfully. For our Lord Jesus, our Maker, was buffeted: they spat in His face, they scourged Him, they crucified Him. Us, even us, His handiwork, He Himself hath redeemed with His blood, and gladly 'became like unto us: and He told us all these things beforehand. But in His patience let us possess our souls."

Now when he had thus spoken unto me, I went my way and toiled at the task appointed me by Romanna. And when the morning of the next day appeared, Romanna came to John and spake unto him in this wise: "If thou needest aught else for the body, I will give it thee: only give heed to thy work properly." John said unto her: "I have enough for the needs of the body; and as for the work, we will attend to it." She said unto him: "Then why do many (complain of thy neglect?"). [John explains that he is unused as yet to his task. A demon in the guise of Romanna appears threatening and reviling John.] ("...depart) from this place. I by no means wish that thou shouldest serve me more." But John knowing through the Spirit that it was a demon, prayed in the Name of the Father and of the Son and of the Holy Spirit. And straightway the demon fled away ashamed.

Now on the morrow Romanna came saying unto John: ”Many tell me concerning thee that thou payest no due heed to thy work. But thou doest thus of thy perverse wish that I may release thee from this place. And The demon is speaking. thou canst not depart again out of my hand. If thou shouldest seek to escape from me, I will not leave one of thy members whole.” And in ”all this, John did not answer her. But when she perceived his patience and gentleness, she thought to herself that he was a simpleton, and spake unto him with harsh speech, reviling him and saying unto him: Art not thou my slave, O ill-favored one? What sayest thou? Dost thou not admit thy slavery? Answer me!” And John said unto her: ”Verily I am thy slave, I the fire-man, and also Prochorus the bath-man.” Now Romanna that accursed woman had a friend who was chief among the judges, among them who are called scholastici. She betook herself unto him and spake with him saying: ”Two slaves of my parents, whom they bequeathed unto me, (ran away) many years ago; and now they are come (back) to me, confessing, ’We are thy slaves.’ Is it possible for me to establish afresh the sale of them?” The scholasticus said to her: ”If they say: ’We are thy slaves since the time of thy parents,’ thou mayest take three trusty witnesses unto them, in order to establish securely the fact of their purchase.”

But John through the Spirit was aware of this and said unto me: ”Know, my son, that this woman desireth us to admit to her that we are her slaves. Now let us not be grieved at this thing, but rejoice the more, and let us do so (as she bids); that by these means Our Lord Jesus the Christ may show this woman whose disciples we are.” When John had so spoken, Romanna came in in great triumph and straightway seized upon John, saying: ”O runaway slave, why when thy mistress entereth in dost thou not come forth unto her to do obeisance to her?” [John and Prochorus admit that they are the slaves of Romanna. The bath-house is haunted by a demon who thrice a year strangles the first person to enter.] (Now the owner of the) bath-house, Dioscorides, used to observe the day on which these things occurred. This man had a son, eighteen years old, very comely in form, named Domnus. And he used to keep guard over him on the days when the mischief was to occur, and would not allow him to go to the bathhouse on that day. So then after we had spent three months at the bath-house, the son of Dioscorides entered into the bath-house alone to bathe. And I went with him, having the utensils in my hand and waiting on him. And straightway, when *he had entered in before me, the demon strangled him.

And when his servants knew of it, they came forth weeping and saying: ”What shall we do? For our lord is dead.” And when Romanna heard it, she cast her mantle upon the ground and tare the hair of her head, saying: ”Woe is me, wretched that I am! What shall I do henceforward? With what face shall I look upon the face of Dioscorides? Or how shall I answer him, miserable that I am? But as for him, if he shall hear that his son is dead, he too will die. For my lord Domnus was his only son. *O great Artemis, help; that life may return unto this youth through thy power. For we know all, both men and women of Ephesus, that it is thou who reignest over

all. I beseech thee raise up thy servant Domnus." And she kept tearing the hair of her head from the third hour of the day unto the ninth hour. And there was no life in the youth.

Now there was a great multitude assembled because of the lad, some lamenting for the boy, and others wondering at Romanna and the way she acted in her grief. And when John was come forth from *the stoke-hole, he said to me: "Prochorus, my son, what is this tumult in the city today by reason of this woman?" But when Romanna saw him speaking with me, she rushed (upon him) and seized him, and said to him: "O wizard, thy sorceries are revealed! For because of thee my goddess hath withdrawn herself from me." And she dealt him a buffet, saying: "O wicked slave, that art come now to mock me! Dost thou rejoice over that which hath befallen my son? What sayest thou, O worthless slave?" When John had heard these things from Romanna, he departed into the bath-house. [John restores the boy to life: Romanna, Dioscorides and others are consequently converted. A demon takes the form of an imperial official commissioned to arrest John and Prochorus, and bribes two of the city guards to aid him.]

(The demon said) "unto them: Swear to me by the great Artemis that in death and in life ye will work with me, and I will show you. And they sware unto him: "We will stand by thee in all things. And he showed them a great load of gold, saying: "My comrades, do your utmost, and, lo, I these (monies) I have prepared for you in return for your pains. And they said unto him: "Show us thy business and be not anxious. He said unto them: "I, poor wretch, am a man of Caesarea in Cappadocia in Palestine (sic). I am an adjutant of a comentaresius, and there were delivered unto me two men, wizards, from Jerusalem: the name of the one was John, and the name of the other was Prochorus. Now I cast them into the prison. And on the fourth day the archon asked for them; and, lo, they were shown to have wrought wicked and harmful deeds. And when the archon saw the multitude of their evil deeds which were manifested, he sent them again to the prison, that by examination of them he might know of a certainty concerning the evil deeds which they had committed. Now when I had removed them to cast them into the prison, they escaped out of my hands by wicked sorcery. And when I informed him who was over me of the matter, being vexed with me he said: Depart, wretched man, and seek after them.

If thou dost not bring them to me, thou shalt die miserably; and if thou dost not find them, do not return to me. For I know the wrath of the archon against me. And he was showing them the semblance of a pile of gold, saying: "I have heard from a number of men that they are in this region, and for this cause I am come to this city. And he began to weep, "saying: My wife and my children and they of my house—I have left them behind me, and lo, now I wander in this strange land. But consider us, my good comrades, and take pity on my condition as a stranger.

And the guards said unto him: ”Be not troubled, comrade. Only, are the wizards in this place? He said unto them: ”Yea; but I fear lest perchance they escape from this place by reason of their wicked art, that is, sorcery. But do thus, my good comrades. Cast them into some place and let no man know it, that ye may slay them secretly and receive these monies which I have brought away with me.”

But they said unto him: ”It is much better for thee if they be taken, that thou mayest bring them to thy country; for if they be killed, how wilt thou return to thy city?” But he said unto them: ”Slay them, my good comrades; and I do not wish to see my city ever, nor to behold it again.” And they agreed with him to slay them and to receive at his hand the semblance of money. Now the holy John knew through the Spirit that which the evil spirit did. And he said to me: ”Myson, Prochorus, I would have thee know and prepare thy ’soul for certain trials. For lo the demon who is in the Temple of Artemis stirreth up reproach and great affliction against us. For, lo, he hath raised up two of the guards against us, having spoken evil to them concerning us. And Jesus, my God, hath showed me everything which the demon hath spoken against us. Be strong of heart, therefore, my son Prochorus, and prepare thyself for these things.”

So while John was telling me these things, there came to us the two men who were of the guard, and seized us. Now Dioscorides was not there at that time, ’but was gone to his house on some public business. And John said unto them: ”For what cause do ye this?” And they said: ”For an evil art, that is, sorcery.” But John said: ”And who is he who accuses us of these things?” They said to John: ”We will take you to the prison until you meet your accuser.” But John said unto them: ”Ye may not take us wrongfully. If ye have not here our accusers before our faces, why then do ye vainly this idle thing?” But they ’dealt John a buffet. And as they dragged us away, they did not take us into the prison, but took us to a house apart, that they might kill us, even as the evil demon had enjoined upon them. But Romanna made search for Dioscorides. So when that man heard her, he arose in haste and came and delivered us. And he spake harsh words to the guards, saying: ”It is not lawful for you to imprison any man unaccused and unless he who accuses them appears face to face with them—much more ’since they are not in the public prison, but in a private house, so that ye may plot evil against them. Behold now, these men (shall be) in my house; and if there is any man who accuses them, let him come and take them, and let them be judged according to the law.” And Dioscorides took us to his house.

But the guards said to one another: ”Let us go and bring hither their accusers (sic), and then we shall be able to get justice.” Now in dealing with this matter alone, Dioscorides was rough with them. So they went to the place where the demon ”was sitting—he who claimed to be one of the guards and an adjutant of a comentaresius—, and they did not find him. They fell into great and unendurable

lamentation. They sat down in that place, saying: Woe unto us! What shall we do? For that man is not here, and if Dioscorides shall find us lying (?)—for he is a man of great power—perchance he may deal hardly with us." And they were in that place lamenting. And while they were so speaking, there came to them (the demon...) [The demon stirs up the people of Ephesus against John and Prochorus. At the prayer of John the temple of Artemis falls down and the demon is cast out. The two are now brought before the magistrates of the city accused by a Jew, named Mareôn.]

[And the magistrates said:] "What have they done that appertains to the working of sorcery?" And Mareôn declared unto them: "A man of the guard who came from their country seeking them, he gave information concerning them and the things which they did in that place." Then they said to Mareôn: "Let the man who came, of whom thou speakest, appear, that he may declare the truth concerning them. As for these men, let them be cast into the prison until that man appear, to speak the truth concerning them." Then they cast us into the inner prison, securing us with fetters. But the multitudes went about through the whole city seeking for him who was called *one of the guards. And they kept seeking for him by means of heralds, who are those who cry out. And when these could not find him, after three days they (sc. the people) came to them who governed the city, saying: "We have not found the man who knoweth the truth concerning these men." But the rulers of the city said unto them: "Then we cannot hold strangers in the prison if their accusers are not here to bring an indictment against them."

And they who controlled the city sent and let us go, casting us out and commanding [us not to stay in the city]. [John and Prochorus retire to Marmareôn, but are bidden by Christ to return to Ephesus, whence John should be transported to the Isle of Patmos. The sufferings and achievements of John are more fully recorded elsewhere.]

VI. Apocryphal Acts of the Apostles: B. The Death of Saint John

[. . . are written] *down in other (works) in an exceeding great discourse which we call Kamatike, that is to say, The Sufferer. And for all those things which come upon us we give glory to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen. wonders innumerable through the Name of Our Lord Jesus the Christ, and had brought back almost the whole country from the pollution of idols, and had brought them from the bitter servitude of Satan to the knowledge of Our Lord Jesus the Christ and of His good Father and of the Holy Spirit, and filled the whole country ’with Churches of the Christ, assigning unto them a multitude of Bishops and Priests and Deacons, while moreover the faith of Our Lord Jesus the Christ and knowledge of Him spread and increased among them all; and after that all the holy Apostles had finished their course—Peter being crucified in Rome, and Paul beheaded, and Mark in Rakoti drawn for two days until he died: in a word, each one in the country whither the Lord had sent him (having perished) under a multitude of afflictions and by various deaths—the blessed John (still) lived in this world for a number of years down to the reign of Domitian. He spent seventy years in the body after the Resurrection of the Lord and became an old man, exceeding heavy. He did not taste the bitterness of death by the sword or by any other instrument of execution, because the Lord loved him greatly according to his merit; as it is written in the Gospel. For he was the beloved of the Lord, he who was found worthy to rest upon His bosom…

[God purposes to give rest to John. The Apostle addresses the believers at Ephesus and, after administering the Eucharist to them, causes Prochorus and others to dig a grave outside the city. He then utters a thanksgiving to God.] ’… ’Who deliverest at all times those who with all their heart long for salvation; Thou who didst give Thine own self, that all living things might know Thee; Thou Who hast care for all Thy creation, down to the smallest creature, and forgettest none (of them); Thou

Who didst cause the wild and waste soul to become tame and gentle; Who didst reveal Thyself to her when she was dead, and redeem her for Thyself when she was defiled with the filth of sin, and didst unite her with Thyself as a pure bride when she was defiled with the uncleanness of her iniquities and wholly vanquished by Satan; Who didst give her Thy hand and raise her up from the fall caused by her enemy, making her to guard (?) against him, and casting him down under her feet; Thou Who alone art pure and abidest in them that are pure, Jesus the Christ, my King, the only Gracious One, Joy of them who are in the Heavens, Protector of them who are upon the earth, Dread of them beneath the earth, Delight of all them that are Thine; Who preservest them who are upright with their whole heart; Who takest to Thyself in glory them who are worthy;—take me to Thyself also according to Thy word and Thy promise unto me of old, that Thou mayest give me repose. . ."

[After ending the thanksgiving, John bids his companions return to the city with a last message to the brethren.] "When we heard these words, we kissed his hands, weeping with a bitter weeping. And when we had left him in the pit, we went unto the city and told the brethren everything; and they straightway went forth with us to that place. And as for him, the holy Evangelist, we did not find him; but we found his garments and his sandals, sprinkled over with dust which covered over the pit wherein we had left him, (that is), the place into which he had descended. And we marveled at that which was come to pass, (for) we did not recognize the place of the pit wherein his body was buried, because of the abundance of the dust which was gathered over it and which covered the whole spot. "And so we returned to the city giving glory to Christ our God, Who doth vouchsafe such grace as this to them that are worthy of it, Who glorified His beloved, the holy and pure Apostle and Evangelist John, with this form of death, marvelous beyond the deaths of the rest of the Apostles.

And for these things we laud and we glorify our good God, our Lord Jesus the Christ, our true King, with psalms and praises and spiritual songs. For to Him fitly belongeth glory, together with His good Father and the Holy Spirit, the Giver of Life and consubstantial with Him, both now and at all times and for ever and ever. Amen.

VI. Apocryphal Acts of the Apostles: C. The Preaching of Philip and Peter

of the Lord.” ”And straightway the gate came in together with the pillar which was upon it and became (part) of the building in the presence of the whole multitude; and no sound of it was heard at all. And Philip turned himself unto the multitudes and said unto them: ”Lo, we will build the house of the Lord. Let the children who are virgins come to work upon the house of the Lord: after that, let us all work.” And the whole multitude, men and women, all came to work upon the house of the Lord. Now the Apostles were in the house of Karron, the ruler of the city, rejoicing at the faith of ”the whole multitude. At that time the Savior took the form of a man of light and came and spake unto them: Hail, Peter and Philip, my honored Apostles! See ye not the multitudes which believe? Now therefore go forth unto them that ye may teach them the word of life. Only be not neglectful. Whatsoever ye shall ask, I will give it unto you. My peace be with you at all times.” And when Jesus had said these things unto them, being in the form of a man of light, He went up into the Heavens in glory.

Then the faces of Peter and Philip, ”the holy Apostles, shone with the glory of Jesus which He had revealed unto them. And when they came forth, the whole multitude fell at the Apostles’ feet and worshiped them. But the Apostles raised them up and taught them, declaring unto them the faith of the Lord Jesus the Christ and (exhorting them) to depart from their former sins. And all the multitudes pressed upon the Apostles desiring to receive blessing at their hands, especially when they saw the glory of Our Lord Jesus the Christ which surrounded them. Now there was also a man, possessed by a demon, who cried out with ”a loud voice, saying: I beseech you, holy Apostles of Christ, do not torment me. I will come out of him.” Then the demon cast the man upon the ground, and after that came out of him. But Peter and Philip commanded the demon not to return unto him for ever. Then

the man who was cured cast himself down at the Apostles' feet and began to kiss them.

Now Philip and Peter took the multitude to the waters and baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And the Apostles said to the multitude: "Lo, the Lord hath forgiven

VI. Apocryphal Acts of the Apostles: D. The Martyrdom of Philip

you your sins which ye committed in ignorance. Do that which is good also henceforward, that ye may receive the good things of the Kingdom of the Heavens." And they all cried out saying: "We give glory to Thee, O God of Peter and Philip, because Thou hast had compassion on us and had mercy upon us." And the Apostles consecrated for them the Church; and the whole multitude was assembled unto it in great joy and gladness while they harkened unto the word of God. Philip read unto them in the Law (and the Prophets), while Peter interpreted them unto them through (the Spirit). [The Apostles celebrate the Offering for the people and, after appointing a bishop, priests, and deacons, depart from the country.] And the men said unto him: "And where is the God Who made all these things whereof thou speakest?" The holy Apostle Philip said unto them: "He is in the Heavens and upon the earth with us, the men who do His will."

When the Devil perceived that the holy Apostle desired to bring back the whole multitude unto God, even the Christ Jesus our Lord, he quickly filled their hearts with his evil thoughts and wrought within them for evil. He caused them to seize the holy Apostle Philip; and they bound him meaning to put *him upon a cross. And thus everyone who seized him fell blind. And the whole multitude cried out, saying: "One is the God of the holy Apostle Philip! Do not slay the holy Apostle who is come to save us all at once." Thus the whole multitude delivered the holy Apostle Philip from the hands of them who wished to slay him. He was journeying also, preaching in all the regions round about him, preaching unto them God the Word with many miracles and healing every man who was sick among them; so that the whole multitude of the city sought after him, *while he taught them concerning the Kingdom of Heaven. When they brought unto him the blind, he bestowed healing upon them; when they brought unto him the lame, he cured them by the word of his mouth alone; when they brought unto him the halt, he caused them to be

whole; when they brought unto him the deaf, he made them to hear; when they brought unto him the dumb, he made them speak through the power of Christ which was in him; when they brought lepers, he cleansed them through the laying-on of his hands, while he prayed to God over them; when they brought unto him men possessed with demons, he cast them out; and *through the grace of our God he wrought (?) healing upon these also. In a word, he was healing every sickness and every frenzy: they were all being healed at the hands of the holy Apostle Philip.

Then the great men of the city were wroth when they saw those things which the holy Apostle did for them that were diseased; but more especially when they saw their beloved ones, their sons, and their daughters, and their brethren, and their companions, renouncing their worship (of idols) and believing on the Christ Jesus, the Only-Begotten and the Word of the Father. And so they assembled together, even *all the great men and they who did not believe on the holy preaching of Philip. They assembled therefore in a secret place and spake shameful words with one another, saying: ”Up, all of us together, that we may seize this great sorcerer who is called ’Apostle,’ and lay our hands upon him and bind him to kill him. For we will not leave him alive, lest the whole city perish through his attempt. And moreover, this will be an advantage unto us, that the king will not hear that a strange man is come into our city and overthrown the heart of all the men who are therein; lest he (sc. the king) send and slay us, (asking): ’Wherefore do ye bear with him until he corrupt the whole multitude of the city that they may disobey my decree ?.’”

And the great men of the city took one resolve together, and laid hands upon the holy Apostle Philip, and seized him, and bound him, adding blasphemous words also which they spake to his face: and they kept reviling him also with great impiety. But the holy Apostle was gentle... [Philip urges his persecutors to repent. They hang him on a cross head downwards and torment him until he dies.] (And they) ”all (took counsel together) saying: Let us kindle a fire and cast his body into it, that his bones be not found any more.” But while they were kindling the fire, that they might cast his body therein, lo, the Lord Jesus the Christ, for Whose Name’s sake he had endured all these sufferings, sent His angel, (who) took his body out of their midst and out of their hands in the middle of the day, the whole city and the region thereof gazing after him (sc. the angel), as he rose on high in glory and honor: and he hid it (sc. the body) in a rock at Jerusalem.

Now when the whole multitude ”saw the great marvels which were come to pass and the many great miracles of this man of God, they lifted up their voices on high to God, crying all with one cry, and saying: One is the God of the holy Apostle Philip, the faithful servant of Jesus, the Lord of them in Heaven and of them on earth, the great God Who is exalted and blessed both in Heaven and upon the earth.”

VI. Apocryphal Acts of the Apostles: E. The Preaching of Bartholomew in the City of the Oasis

*Then they changed their raiment and took on the appearance of husbandmen and appeared before the archon and his beasts. Peter said unto him: ”Hail, O Master of camels!” And the man answered: ”Hail.” Peter said unto him: ”Thou wilt be able to do us a kindness, if thou wilt take us into the city with thee.” The archon said unto him: ”For what purpose goest thou into this city, to buy or to sell what?” Peter said unto him: ”I wish to go into the city to sell this slave of mine.” Straightway the archon descended, making his camels kneel and said: ”Today is a great day for me. For, lo, for many days have I been abroad with my beasts and my servants seeking for a slave to purchase, but have not found one. Behold, now I have found what I sought.” And the archon said unto Peter: ”Tell me what is his craft, that I may buy him and give thee his price.” Peter said unto him: ”(He is) a vine-dresser; and the vines which are blighted he makes to flourish again.” The archon said unto him: ”It is for a skilled worker of this kind that I am seeking; for I have many vines, and I wish to put him in charge of them all.”

VI. Apocryphal Acts of the Apostles: F. The Martyrdom of Matthias

him and have not found him profitable." And the archon wept, saying: "What shall we do? Not only the beasts, but we ourselves twill perish of thirst in this wilderness." Then Bartholomew also wept; and he was praying inwardly without utterance, that they might not know that he was an Apostle. [Bartholomew having restored the camels to life, the caravan reaches the city. The Apostle works in the vineyard and while there cures a nobleman who had been bitten by a snake. In consequence, the people are converted and a Church is built on the vineyard where the miracle took place.]

VI. Apocryphal Acts of the Apostles: G. The Martyrdom of Mark

[Mark is appointed to preach in Egypt, Libya, and Marmarika. The state of the inhabitants is described.] (... the people) there were uncircumcised, being idolaters, full of all uncleanness and worshipping material creatures, and building in every quarter and at the beginning of every street dwelling-places and temples of the idols. And they used to practise therein magic rites and sorcery and fornication and slaying of children. Now when he (sc. Mark) was sent forth by the Apostles, he came first to Pentapolis; for by race he was a man of that region. He preached unto them the beginning of the word of God and wrought among them great marvels and mighty works. For them that were sick he healed; the lepers he cleansed; multitudes of evil spirits he healed (sic) through the word of grace. A multitude believed on Our Lord Jesus the Christ because of him, and they brought down their idols and destroyed their groves: they received the light and were baptized in the Name of the Father and of the Son and of the Holy Spirit.

Now in that place it was revealed unto him through the Holy Spirit that he should depart unto Rakoti (Alexandria), (the city) of the Pharos. [On entering Alexandria Mark meets with and converts a certain shoemaker.] The man (believed on God) by reason of those things which Mark was speaking, when signs and wonders came to pass. He received baptism, he and all his house, together with a great multitude of that place. Now the name of that man was Anianus. So when there was a great multitude of them that believed on the Christ, the men of the city heard that ”a Galilean is come hither and turneth away the sacrifices of the gods and revileth their worship.” And they were seeking after him to take him and slay him, and they laid many traps for him, to slay him. But when the blessed Mark was aware of their design, he ordained Anianus as bishop, and three priests, Mélius, and Kerdonos, and Primus, and seven deacons, and eleven door-keepers for the service of the Church.

VI. Apocryphal Acts of the Apostles: H. The Martyrdom of Luke

Again he fled and betook himself to the Pentapolis; and when he had spent there two years, he ordained there other bishops and clergy, and again went unto Rakoti. And they increased in the grace and knowledge of God. *And he established for them a Church in the regions called The Cattle-Pastures (τα Βουεδλη) in the place which is above the sea, in a great quarry, beneath a rock. And the righteous one rejoiced greatly and, bending his knees, gave glory to God. Now when a long time was passed and the Christians were multiplied, they mocked at the idols and derided the Pagans. And when the Pagans knew that he was come thither, they were filled with envy because they heard concerning the miracles which he was working. Them that were sick he *healed; the lepers he cleansed; the deaf he caused to hear; unto a multitude of blind he vouchsafed sight; and he preached unto them the good tidings of salvation and grace . . . through Our Lord Jesus the Christ.—And they were seeking after (him) to take him, but did not find him. And they were gnashing their teeth: and in their theaters and their banquets of their idols they kept crying out speaking against him, saying: ”Great are the iniquities of this wizard.”

Now the hallowed (Feast of the Passover) took place . . . [Mark is at length seized and is dragged through the streets until he dies. An attempt is made to burn his body, but it is carried off by the believers.]

VIII. Texts relating to the Virgin: A. A Life of the Virgin

But when she heard these things, she cried out and said unto him: ”How shall this come to pass unto me? I have not known a man at any time.” So soon as the Virgin opened her mouth and spake with the angel, the Holy Spirit entered into her and filled all her members. And the angel said unto her: ”A holy spirit shall come upon thee, a power of Him who is exalted shall overshadow thee. For this cause that Holy One Who shall be born of thee, shall be called the Son of God”—and the remainder of the exalted praises which he spake unto the pure Mother of God, Mary. From that day the Spirit was within her, and she was filled therewith. Her womb became as (the womb) of them who are with child, through the grace and... of the Holy Spirit. But when Joseph regarded Mary and saw her womb thus increased, he was troubled and thought that... she had conceived. He said within himself: ”I am an old man and I honor... [ll. 32-35 are too imperfect for translation.]

These and such like things he pondered; even as the Evangelist informs us and says: ”Joseph her husband being a righteous man and not wishing to make her a gazing-stock, planned to put her away privily. And while these things were in his heart, as he was sleeping, lo, the angel of the Lord appeared unto him in a dream, saying: ’Joseph, thou son of David, fear not to take unto thee Mary thy wife; for He Whom she shall bring forth is of a holy spirit’—and the rest of all the words which the angel spake unto her. ’And Joseph arose from sleep and did according as the angel said unto him. He took Mary, his espoused wife, into his house, and knew her not.’ Then God wrought within her, and the Holy Spirit increased (?) within her. And her face shone with the...full of glory, which is the grace of the Holy Spirit.

’...the root of David, thou hast been unto Me a place of rest. All the holy ones shall come unto thee to behold thine ineffable glory, marveling that a woman of the daughters of Sarah should be held worthy of glory of this sort. Lo, I give thee authority, O My holy Mother, that they all submit themselves unto thee, and authority... Lo Paradise... [ll. 13-17 too fragmentary for translation.]... by all the holy ones. If thou shalt have need (?) of Paradise..., all good things shall be thine—

those which eye hath not seen and which have not entered into the heart of man. If I stretched forth My divine hand and took thy breast, and drank of the milk... in thee, like... [Eight lines are wholly lost.] *before thy face, O My Mother. Eat and drink and delight thyself in the ineffable good things of Heaven. For lo, all the precious things of the Kingdom of Heaven are prepared for thee, O My Virgin Mother, who art perfect.'

Now when Mary heard of these glories from her Son, she was exceeding glad and her spirit rejoiced greatly within her. She cried out, saying: 'Who am I, even I, that I should receive all these glories after this sort? I know, O my Son, that I was held worthy to be unto Thee a resting-place upon the earth; but all these glories pass the measure of all human kind. I know, O my Lord, that Thou wast in my womb nine months, by a mystery which cannot be contemplated, even as (it is with) all women who are with child. But all the glory which I beheld today surpasses...' [Seven lines are wholly lost.]

VIII. Texts relating to the Virgin: B. Saints Peter and John, The Death and Assumption of the Virgin

The Departing out of the Body of the Lady of us all, the holy Theotokos, Mary, the very Mother of God, on the twenty-first day of Tōbi, and her holy Assumption on the sixteenth day of Mesurē; according as they were related by Peter and John, the holy Apostles of Our Lord Jesus the Christ. In the Peace of God! Amen.

While the Mother of God, Mary, was dwelling retired in her cell with ten holy virgins abiding with her, unto whom God was revealing great mysteries, it came to pass that, when the day of her repose, which was declared unto her by the Lord, was drawn near, in the night of the twentieth day of Tōbi she beheld a vision. She called unto the virgins who were with her; and they came unto her and said: ”What hath befallen thee, O Mother of the Lord? ”And she said: I have seen a vision this night, as if I saw my Son in the midst of certain little children clad in robes and with crowns of pearl upon their heads: wondrous to relate was their glory and their honor. After that I beheld Peter and John with fine raiment in their hands. The little child, who was like Jesus my Son, said unto me: ’O woman, dost thou know who I am?’ But I perceived that He was my son and said unto Him: ’When I behold thee I seem to behold Jesus, my Son.’ He said unto me: ’O My beloved Mother, I will not leave thee apart from Me, but will take thee to Myself, that thou mayest rest for ever.’ And I said unto Him: ’What seek these little children who walk with Thee?’ And He said unto me: ’These are the little children whom Herod slew, at the time when thou didst bear Me into the world, thinking that he would find Me among them.

For this cause do they walk with Me at all times.’ And I said unto Him: ’My Lord and beloved Son…’ …”he said unto me: ”…O my beloved brother, remember all those things which the Lord spake. And remember that it was thou who didst rest upon

His bosom: He revealed unto thee all His mysteries; there is none that knoweth them but thou and He. For thou art His chosen virgin; and as for me, He did not leave me sorrowful, when I said unto Him: My Lord and my God, [show unto me? those things which Thou hast spoken to John thy Beloved…"

…"Mary and the virgins who were with her. And the holy Virgin said unto them: "What is this great disturbance which ye cause me today?" They said unto her: "O our holy Mother, we would not have come forth to this place; but in this night we heard a sound of a great trumpet which cried saying: 'Arise, haste ye to Jerusalem, unto Mary the Mother of the Christ, for the day of her departure is come.' For this cause are we all come unto thee today, O our Mother." "And she marveled greatly when she heard the chosen (?) virgins. And she said unto them: Let us go (?) to pray." When they had prayed, they were speaking unto the virgins who were with her. [And while they conversed] together, [lo, the Lord Jesus the Christ] came. [And] the [Virgin said unto Him]: "My Son… …what is the will (?) of my…from Peter…guide them unto me. He said unto me…that thou mayest do it…when I (?) come…

"…"For the glory belongeth unto Thee with Thy good Father and the Holy Spirit for ever and ever. Amen." Then answered Our Lord Jesus the Christ saying: "O My Virgin Mother, all things which thou shalt ask, shall be done for thee. I say unto thee that in all places wherein My Name shall be preached throughout the whole world, when they shall build Churches in thy name, he who shall expend that which… "He who shall take care in his heart to do a good deed and write thy holy life—I will write his name in the Book of Life; and every sin which he hath committed, I will forgive him: I am the Lord. He who shall take care for My holy Gospels, or the words of My Apostles and My chosen Prophets, or the books of the holy Scriptures—I will set him in the Church [of the Congregation (?)…

…[Whosoever shall give] "a crust of bread in thy name, I will requite him an hundred-fold (?) in My Kingdom. He who shall take care for the Offering, or…vessels, or a…" "… (l. 4) [she bowed ?] her head down into the bosom of her Son and fell asleep on the twenty-first day of the month Tōbi, according to the good pleasure of Him Who shall come in heavenly glory. Now after all these things Our Savior said: Haste ye…" … "We sang over it (sc. the body of the Virgin) a spiritual song. But as we were going out to the tomb, it (the song) reached the heart of the chief priests. They said to one another: Come, let us slay them who carry her body and let us burn her body with fire." Now they, the lawless men, pursued after us; and we set down her body together with the bier and fied. But as for them, the Lord cast blindness upon them (all) save one of them, that he might be a witness of those things which were to happen.

… "and it (the fire) destroyed the multitude, even unto the resting-place of the body of the holy Virgin. But when the Apostles saw that the Jews were retreated,

they arose and came forth from the place wherein they were hiding. And when the man, whose arm was torn off, saw the Apostles, his courage returned unto him, and he besought them, saying: O my lords, have pity upon my unbelief." And he came to Peter weeping and (saying)... ... "every [one] whom the... He was found in... Who is... unto the rest. We also knew [...] which was come to pass... For He is the Lord of the "Greeks together with all the Christians; He unto Whom belongeth might and power and honor and glory, Christ, the Very God of the Christians, for ever and ever. Amen.

VIII. Texts relating to the Virgin: C–D. Evodius of Rome, On the Death of the Virgin; Theodosius, The Death and Assumption of the Virgin

(The text is too faint for accurate transcription.) ”A Discourse which our thrice-blessed Father Abba Theodosius, the Archbishop of Rakoti and the Confessor (p. 1) who put on Christ, delivered. And he delivered it touching the Assumption of the Lady of us all, the pure Mother of God, Mary, which is the sixteenth day of the month Mesôrê; beginning from the Dispensation of Christ unto the End of this Holy Virgin and her pure Assumption. And he delivered this Discourse in his last year, wherein he was to fall asleep. In the Peace of God! Amen. Today is fulfilled the prophecy of the singer, David, which saith: ”They shall bring in unto the King (p. 2) virgins behind her: they shall bring in unto him all her companions also.” Verily, O our Father the Prophet, there is a mystery in this saying. Thou sayest: ”They shall bring in unto the King virgins,” implying a multitude; ”behind her,” implying one: ”they shall bring in unto her all her companions also.”

Moreover he saith: ”Give me your devout attention and your heedful understanding, that the discourse may proceed without check. For today they bring in unto the King virgins, that is the virgin body of the Virgin and her very Soul, both together.”

IX. Theodosius: Encomium on the Archangel Michael

”…(They who are in Heaven hold festival because there hath been cast) out from them he who slandered (?) them—he who was the enemy of Him who created him. For this cause we (?) they) hold festival in honor of the Archangel Michael, because it was he…who conquered and humbled the proud one… speedily. And when he had brought him low, he cast him forth… (l. 4)…he came down and mastered him and bound him in chains which may not be loosed. Nor…did he leave him bound upon the earth; but it is written concerning him that [he cast him into] the lake which is full of fire and (there) he is kept until the day of the Great Judgment. [For if he (the Devil) had remained] upon the earth no flesh would have escaped his evil… But thou wilt say unto me, friend: ”If the Devil was bound, why, when the Angels of God stood in the presence of the Lord, as it is written in the Book of Job, (and) in what manner did he…and how did he bring evil upon Job, since he was bound?” He saith…

”Harken and I [will inform thee…] Paul the…Apostle saith The servant of Satan buffeteth me…” Our good Savior spake (?) unto him saying: ”Get thee behind me, Satan.” But now we will not linger over this story (lit. the word) nor spend long time in speaking of him who hateth our race: ¶let what has been said suffice (?). Rather let us return unto the Conqueror, the honored wearer of the crown, the Archangel Michael, who hath prepared (?) for us today the glorious table of the great festival which is spread for us today in the heavens and upon the earth according to the commandment, our Lord Jesus the Christ Himself, (Who is) one God, and one Lord, and one Kingdom existent in the Holy Trinity which is consubstantial for ever. Now as for us, O my beloved, since we know how great a potentate is the great Archangel, let us rejoice with him whom God hath glorified; [let us] eat of the good things which the holy Archangel Michael hath prepared for us. But thou wilt say: ”Since it is a royal banquet, it befits us to hold back until they are summoned before us, who are the nobles of the Palace of the King and of his Chief Captain Michael. Afterwards let us follow them.” (It is well spoken; for) as was said above,

*O my beloved, humility exalteth and guideth (aright). But arise (?) and follow me. Lo, the nobles have already gone in unto the banquet of Michael...

These are the nobles who have already taken their places. Harken attentively and I will declare them unto you:—Adam and Abel, and Seth his son; Enoch, Methuselah, Noah, Abraham, Isaac, Jacob and Joseph his son; Moses, Aaron, and Joshua the son of Nun; Gideon, Barak, Samson, and Jephthah; David the King, and Solomon his son, and Hezekiah, the righteous Kings; Isaiah, Jeremiah, Ezekiel, and Daniel, the Prophets; the Three Holy (Children), Elias and Elisha the great Prophets; Zacharias the Priest with John his son and the Twelve Apostles; Stephen the Archdeacon, the righteous old man, the Priest Simeon, and all the Martyrs. Why do I speak only of men of the earth? Nay, there are the Lord of Sabaoth and the *whole host of Heaven... [But I] desire to return again unto the Palace of the holy Archangel Michael, unto the great ones ...the holy men of earth that I may [inquire] of them concerning this great feast which is spread out for us today, that I may...it; to the end that today I also may ”rejoice with them that do rejoice,” according to the saying of the wise Solomon (sic).

But I will commence my task with the Father of all mankind, with him whom God made after His likeness and His image, your Father Adam. For he is the first whom I behold in the banquet hall, foremost amongst the men of earth...today. And although I am a sinner, yet I will pay him reverence with my tongue and say unto him: ”Hail, my holy Father! Hail, Father of all mankind and of my holy Fathers who have been and who shall be.” If I give him these three greetings which befit his glory at this festival, doubtless he will cry out like a good father to his son: ”Come, let us rejoice with thee today at this great festival.” And when I find boldness of speech before him, I will ask him: ”My lord Father, art thou not he whom God fashioned with His own hands, whom He filled with (the glory of) His likeness and His image? Art thou not he whom God commanded, saying: ’Eat of the trees...’”

»...He glorified the God of the Archangel Michael. Then Dorotheos said to Theopiste: ”My sister, lo God hath ordered (everything): let us prepare (the table) for the archon.” For the time was come for them to go to the Synaxis; and they spread their great cushions to do honor to the archon. And they set the tables for the brethren according to the custom. (Then) they clothed themselves with white and glistening garments and went to the Synaxis in great joy. And when they were entered into the sanctuary of the Archangel Michael, they fell down upon their faces giving ’thanks unto God and saying: ”Thanks be unto thee ten thousand times. We glorify thee, O Lord and the holy Archangel Michael, because Thou hast not deprived us of Thy mercy and hast not forgotten our offering, but hast declared unto us Thy loving-kindness speedily.” Then after these (words) they received the (Kiss of) Peace and returned in haste. They opened the door of their house unto the brethren and busied themselves about the archon with great zeal.

And when the house was full of rejoicing, they filled (it) with people and rose up and ministered unto them in great gladness in (all their) wants...

X–XI. Encomium on the Archangel Gabriel; John Chrysostom, Encomium on the Prophet Elias

”[We have not] laid trouble upon ourselves on thy account; but, thanks be to God and the holy Archangel Michael, there is no stranger amongst all these whom thou beholdest. But they are all brethren and kinsfolk and friends of our fathers and our kindred.” And while they were saying these things, the Archangel Michael was rejoicing at the perfection of their dispositions. [At Michael’s bidding Dorotheos brings in the fish, which he had bought for the Archangel’s entertainment, and opens it.] ”He found a great bag in it secured with a seal. And Dorotheos marveled and said: What is this, my Lord, which I have so found?” The archon—that is, Michael—said unto him: ”Great fishes are wont to swallow up everything which they find. Open it, that we may see what is in it.” And Dorotheos said: ”My Lord, how shall I open it…” …the holy Elias, he…chariots of fire. For who among you can touch the fire of this world without being burned?—much less the fire of those chariots, over which the holy Elias had power because of his purity.

For this cause therefore, my beloved, let us love purity, let us cast away from us uncleanness which the Lord abhors more than all (other) sins. Let love dwell among us; for love covereth a multitude of sins: let us be humble of heart, for pride of heart is the root of all evil. Let us hold fast the foundation of the right faith: so shall we [put away] defilement and…, purifying our souls and our bodies and our conscience. Let us hasten into the Oratory of that pure one, the holy Elias—he whom we [commemorate] today. Let us sing of him with spiritual songs, to the end that we may gain grace [from the Lord Jesus the Christ], that He may forgive us our sins, and that we may make ourselves worthy of His pure Body and Blood. So shall we keep the feast of the holy Elias, each one according to his ability. For he requires nothing from us beyond [our power, but only bread whereon we shall

feast together with him on the day of his Commemoration. If we give] a cup of cold water according to our power, we shall make ourselves worthy of the blessing of the holy Elias, even as the widow of Sarepta in Sidonia made herself worthy of it. She also will be with us to make us worthy thereof through the prayer of the holy Elias the Tishbite, by the grace and the high power of our Lord, and our God, and our Savior, Jesus the Christ;

Through Whom all glory and all honor and all worship befiteth Him together with the Father and the Holy Spirit, the Giver of Life and Consubstantial with Him—now and at all times and for ever and ever. Amen.

XII–XIII. Encomium on the Three Children; Miracles of Saint George

... ”But the holy George [appeared] to the King...saying: ...this steward...for, lo,...Behold, for many days I have desired [to bring] punishment upon him, but...because of the worship of idols of Diocletian. And now, when thou art arisen in the morning, take away the keys from him and give them to another one whom the people shall choose.” And when the King was arisen, he went into the topos to pray, and found all the people looking towards him with joy; because they had found a righteous King, perfect after God’s own heart, like David and Solomon. And when he had prayed, he sat down; and they all showed him ”and informed him concerning the steward of unrighteousness, telling him of his pitilessness towards the poor and needy, saying: We know of what sort (?) are all the things which this man hath done unto this day, but we could not speak because of the idolatry which was spread abroad over the whole earth. But now, O our Lord, that God hath sent thee unto us as a deliverer, do justice according to thy wisdom.”

And the King declared unto all the multitude those things which the holy George had spoken unto him concerning the steward in the vision. And he sent straightway and caused them to destroy his house and his garners; and they cast him out of the topos. And they made inquiry throughout all the city and found a man...

XIV–XV. The Martyrdoms of James the Persian and of Theodore the Stratelates

Redo [It came to pass that when the] ’holy man saw the Lord Jesus the Christ with His holy Angels standing by Him, while the whole place was filled with light, he feared greatly and became as a dead man. But the Savior stretched forth His hand and signed (with the cross) his whole body in the Name of the Father and of the Son and of the Holy Spirit. He took away his fear from him, and said unto him: ”Take courage, Theodore My chosen one, be not afraid. Rise up that I may speak with thee and show thee all those things which shall befall thee, to the end that thou mayest be strong of heart and contend in the good contest, until thou shalt receive the crown of victory and inherit the good things of the Kingdom of Heaven which I have prepared for those who shall love Me and do My will.”

Verso ”Then the holy man Theodore answered: Who art Thou, my Lord, that I see Thee with this great glory about Thee?” The Savior said unto him: ”I am Jesus, thy King: I am the crown of them that take in hand to contend for My Name’s sake. Dost thou not remember the day when thou wast sick? Thou didst escape death by saying in the presence of them who surrounded thee: ’Would that I also had become a martyr, to die for the name of the Christ, if perchance I might find a little loving mercy at His dreadful judgment-seat.’ But now, Theodore My chosen, prepare thyself to contend for My Name’s sake. I have finished preparing for thee thy dwelling in the Heavens; I have written thy name in the Book of Life.” [Theodore in his sickness cries out] *”… (l. 10) my Lord Jesus the Christ, deliver me that I may die for Thy holy Name in the presence of all them who are in this place.” Now the great rulers of the city surrounding him… (l. 20) They spake with one another, saying: ”What is this Name…able…of this great…?” But when… (plural) arrived…, that holy man saw…his vapor (sic)…

…he said: ”O mighty martyr,…to thee the Cross of the true Son of God, Jesus the Christ, Who came into the world to save sinners. I am the…my soul…” … (l. 4) But

when it was day, he (the Governor) ordered that they should fix him (Theodore) upon a wheel. He... ”Redo Verso ...(l. 4) He lifted up his eyes to heaven and his (?)...unto Him Who had done good unto him. And he was saying: My God, the Ineffable, Thou Who didst...; Thou Who didst break the gates and the iron bars of [the house?] of Amenti...” ”Redo Verso this healing.” When she heard this, she fell down straightway, and became as one dead. And...” saying: Alas! If your father Theodore were here and saw you,...here...”

XVI. The Martyrdom of Justus the Stratelates

Then the Archbishop took the son of the King of the Persians and guarded him according to the command of the King Diocletian. But after certain days the King of the Persians heard that Nicomedes his son… ” (Arianus cried out:) ”Woe is me today more than all the princes of the earth. For the King is wroth with me and seeks to destroy my life. Therefore he hath sent unto me the great General that he may set fire to my city.” Then the multitudes returned and declared unto Justus everything which had come to pass. And when he heard, he had great compassion. Then he caused them to bring paper and ink and wrote unto him (Arianus) saying: ”I am Justus, the least of all men. I swear unto thee by the high power of my Lord Jesus the Christ that no harm shall happen unto thee if thou shalt deal with me according to the command of Diocletian the King.”

So they took the letter and sought for him (cc. Arianus). They found him in a bakery, and gave him the letter. Now when he had read it, he took courage a little; and he arose and went to the place wherein was the blessed Justus. And when he saw him afar off, Arianus cast himself down and did obeisance ”to him, saying: What hath befallen thee, O my Master, Lord Justus the General, that thou art come to this place?” The holy Justus said unto him: ”I am sent unto thee that thou mayest torment me as it pleaseth thee and afterwards cut off my head. For I and this multitude which followeth me are Christians openly.” When Arianus heard this he was greatly encouraged and straightway ordered the executioners to put to death the whole multitude. After that, he said to the blessed Justus: ”Lo, I have killed all thy servants. Now, if it be thy wish, do thou thyself offer sacrifice.” The blessed man said unto him: ”The death of my servants is no death; but I have sent them before me to the bridechamber of the Christ.” Arianus said unto him: ”Be content with these words, and do sacrifice. For lo I feel shame before thee: it is not possible for me to torment thee, neither shall I be able to neglect the command of my lord the King.”

*But the blessed man said unto him: ”As Jesus the Christ, my true bridegroom, liveth—He Whose General I will be from henceforward, inflict on me every torment which pleaseth thee and every form of death, and I am ready to endure them by the help of Him Who strengtheneth me, my Lord Jesus the Christ. Only fear not at all.” Now when Arianus heard this his spirit grew strong within him exceedingly. And straightway he commanded that they should hang him upon the hermetarian and torment him. He caused them to pour pitch upon the instruments of torture which they applied to him. After that, he made them lay him down upon the hermetarian, and bring awls of iron, heated in the fire, and thrust them into his ears, so that the fire entered into his whole head. And again, he made them lay bare his privy parts and pour molten lead thereon.

But the blessed man lifted up his eyes to heaven and said: ”Hear me, my Lord Jesus the Christ! I suffer even unto death. Harken unto me, Thou Who art in the glory of Thy Father; ’for Thou art my glory and my might and my strength. Send unto me Thy holy Angel, that he may strengthen me in this hour of necessity. For the victory is Thine, my Lord Jesus the Christ, together with Thy good Father and the Holy Spirit for ever. Amen.’” When he had so spoken, he looked towards his right and saw the Savior with Michael on His right hand and Gabriel on His left. And the Savior said unto him: ”Fear not, Justus My chosen one, but be strong and of a good courage. I have finished preparing for thee thy throne in the Heavens, and I will set thee... in the Place of Glory.” And He stretched forth His hand upon his whole body and healed his frame (?). And He strengthened him, saying: ”Be not afraid, neither be dismayed at all. For the death of this world is no death but life eternal. (I swear by) the... head of My Father that since thou hast exiled thyself and suffered shame for My sake, ...”

Ratio ...king because of them, that he should declare their value. I had gold sufficient to buy thee, if I had wished, with all thy provinces. But I abandoned all these for the sake of the Kingdom of Heaven which I have chosen for myself. And now do unto me that which pleaseth thee. Fear not at all.” When Arianus heard that, he was troubled and resolved to kill him, that he might depart from him. And forthwith he commanded that a mill should be brought and he made them cast him beneath...a mill-stone that they might crush him with (?) a water-wheel... (I. 24) And, lo, our Lord Jesus the Christ came down from the Heavens, having [angels round about Him: He] laid His hands...upon the [holy one?... ...within him. And so He brought his soul again into his body. He made the sign of the cross upon his body and said unto him: ”He who hath conquered maketh thee to conquer. Be of good courage, O My chosen one, Justus. Fear not: My strength shall be with thee. I am Jesus, thy King.” Now when the Savior had said these things unto him, He gave him His peace and went up into the Heavens in glory.

Then the multitudes, when they saw that the blessed Justus was arisen again from the dead, all cried out: ”We are Christians openly: we believe on the God of the holy Justus.” And straightway Arianus was wroth…when he saw the multitude following after Justus… (LI. 26-30 too fragmentary for translation.) (The multitudes cried out) ”with one voice: We are Christians openly.” And when Arianus saw them following after Justus, he knew that they would not sacrifice. And straightway he commanded that the blessed Justus and all the multitude should be led forth and their heads cut off. Forthwith the Savior appeared unto him (sc. Justus) and said unto him: ”My true champion, verily thou hast contended! I also will cause great marvels to be wrought in the sanctuary wherein they shall lay thy body. And after thy death I will put it into the heart of a faithful man—lo, he standeth now with a multitude—to bury thy body according to thy glory and thy worth. And I will cause them to build a great martyrium for thee in a little village to south of this city and to lay thy *body therein—and the name of the village is Tisi-djereht in P-halé. And I will cause many mighty works to be performed through thee by means of thy body, and in every place wherein thy name shall be uttered. And all men that are sick of any sickness or are in any stress, if they shall say in faith, ’O God of the holy Justus, help us,’ I will harken unto them right soon and pity them, whether they be sick, or in prison, or in peril, or on the sea, or on the rivers, or (in danger of) murder, or (of) theft, or in any place, or in any stress: I will grant all their petitions. If a woman shall be in pangs of child-birth…”

(The missing folios contained the conclusion of the promises to Justus and the execution of the Saint and his companions.) * Recto ”But after these things there came a faithful man, even as the Lord had said unto him (sc. Justus), and embalmed his holy body properly and removed it to Tisi-djereht in P-halé. They built a martyrium over it, according to his deserving, and placed his holy body therein. For (sic) everyone who was sick with any sickness soever, if they worshiped over his body, obtained healing. Now we also, O my beloved fathers and brethren—since God hath vouchsafed unto us the gift of his pure martyrdom—after this long time let us give glory unto God the Father on the day of his glorious Commemoration, to the end that he may obtain grace for us in the presence of God, that our sins may be forgiven us by the Lover of ’Mankind, Our Lord Jesus the Christ—through Whom all glory and all honor and all worship is meet for the Father together with Him and the Holy Spirit, the Giver of Life, now and at all times and for ever and ever. Amen.

The blessing of the holy Justus the General be with us all evermore. Amen. Verily if thou speakest, be wise; if thou barkenest, understand. For a wise and prudent man, my son, buildeth the House of the Lord. Bless me, forgive me, make mention of me that the Lord Jesus the Christ may forgive me my sins. I am the poor one, sinful above all men who are upon the earth, and not worthy of the name by which I am called, the most mean Markur(ios), the son of Philotheos, of Pidjis. Make mention

of me, that the Lord may forgive me my sins. He who shall say ’Amen,’ shall also receive according to (sic) the blessing, Amen, so let it be; Amen; (Amen).

XVII. Sergius: The Martyrdom of Apa Apoli

*(ll, 20 ff.) . . . prayed . . . (and) did not keep silence. And straightway the Lord Jesus came unto him with the holy archangels Michael and Gabriel. The Savior said unto him: ”Hail, Apoli, My righteous martyr! I am with thee.” And the holy Apa Apoli said: ”Who art Thou, my Lord, Who art in this great glory?” And the Savior said unto him: ”I am God Who came unto thee when thou wast sleeping in . . . I spake with thy father Justus and thy mother, saying . . .” *(ll, 20 ff.) ”. . . I will heal the flesh of thy body again.” And straightway the Lord went up into the Heavens in great glory. And when morning was come—there was a man in Pouasti named Iskhiron (Ischyrion). This man was exceeding rich in substance; and he had two sons. And this man was wont to sit with the eparch in his house at all times while they feasted . . . [And while a] feast was being held in the [house of the eparch . . .].

[News is brought that the two sons of Ischyrion have been killed in the collapse of a house which they were demolishing. They are raised to life by the Saint. The eparch next attempts to burn Apa Apoli.] ... the holy Apa Apoli prayed in this wise, saying: ”My Lord Jesus the Christ, my Savior, harken unto my prayer! Thou Who didst harken unto the prayer of the First Man and didst restore him again to his first estate; Who didst harken unto righteous Abel and didst avenge him upon Cain; Who didst bring forth Abraham and cause him to be in a strange land and didst deliver him with Sarah, his wife; Who didst deliver Isaac in the midst of the Philistines; Who didst deliver Jacob from the hands of Esau his brother; Who didst deliver Joseph out of the hands of the woman of Egypt; Who didst give strength unto Judith so that she cut off the head of Holofernes; Who didst deliver Jonas out of the whale’s belly; Who didst harken unto Susanna (and deliver her) out of the hands of the Elders; Who didst deliver the Three Holy Ones out of the midst of the fiery furnace in Babylon; Who didst deliver Daniel out of the den of lions; . . . aid me today, that . . . Jesus the King of Kings forever and ’ever.’”

And when he had spoken thus, the fire came forth and consumed the priests of Apollo. But the holy Apa Apoli stood up in the presence of the whole multitude, and there was no harm happened unto him. And they all cried out saying: ”One is the God of the holy Apa Apoli! There is no other god save He.” And straightway there sprang forth into the midst forty men and fifty women and twelve young children. And they cried out: ”We are Christians openly.” And Ptolomeos the eparch was wroth and ordered them to be slain with the sword. And they accomplished their martyrdom on the seventeenth day of the month Epèphi. In the Peace of God! Amen. Now it came to pass after these things that the holy Apa Apoli stood up in the presence of the eparch and said unto him: ”Be ashamed, thou and thine accursed gods! My Lord Jesus the Christ hath sent His good angel and delivered me out of the midst of the fire.” And Ptolomeos the eparch commanded [that he should be driven out] of the Palace and [cast] out of the city, and that the gates of Pouasti should be shut.

(ll. 3 ff.)... ”But the holy Apa Apoli stood up and spread abroad his hands to pray, saying: My Lord Jesus the Christ, come, help me and strengthen me and grant me the means to come unto this eparch, and that I may put him to shame and his gods. For the power and the glory belong to Thee with Thy good Father and the Holy Spirit forever and ever.” When he had said these things, the Savior appeared unto him with Michael and Gabriel on His right hand and on His left. And the Savior said unto him: ”Hail, Apa Apoli, My chosen! Because thou hast left the perishable riches of this world, and hast cured thy passions, (and) hast followed after Me,... I will bestow on thee three crowns, one because of thy martyrdom which thou shalt accomplish, and again another because of thy virginity, and a third because of thy riches which thou hast forsaken. And now fear not: I am with thee at all times.”

And the Lord commanded Michael ”[to touch the guards of the gates?] And [they] all became as dead men. And the Savior stretched forth His hand and opened the gate: the saint entered into Poaasti. And the Savior gave him His peace and went up into the Heavens in glory. Now the holy Apa Apoli went unto Ptolomeos the eparch and cried aloud, saying: ”Be ashamed, thou and thy gods! For whereas thou didst cast me out of the city and didst shut the doors, my Lord Jesus the Christ... hath opened all the gates.” And the eparch was troubled, and said to them of the guard: ”What shall we do with this little lad who wearies us, and will cause every man in this city to confess his God, and [will...] upon us...?” And they of the guard said: ”Let us cast him into the prison until... that we may take counsel.” And the holy Apa Apoli [was cast] into [a dungeon where there was] no... and no light.

[Christ again appears to the saint in prison. Apoli asks where his body will be buried since he is in a strange land. Christ informs him of the honor to be paid to his relics.]

XVIII. The Martyrdom of Thomas of Shentalet

(”…do not receive) ’him, neither say unto him hail’; for he who shall say unto him ’hail’ is a partaker in his evil deeds.” The Governor answered: ”[Dost thou call] me an unbeliever?” The blessed Thomas answered and said unto him: ”Verily thou art an unbeliever. For else wouldest thou not deny thy God—Him Who hath made the Heaven and the Earth, in Whose hands is thy life.” When the Governor heard this, he ordered that they should smite him with links (?) of iron. And the guards did so, saying unto him: ”O, . . . this is not the mode of speech . . .” But the holy Thomas turned . . . his face to the Governor and said: ”Strike the other (cheek), thou who . . . , according to the saying of my Lord Jesus the Christ, my Lord and my God, when the soldiers buffeted His face.” The Governor commanded them to smite his face again and to cast him into the prison until he should take counsel and know what to do. He (Thomas) spent all that day with (?) Paphnouti, the man of ’Telpontourôt, and Apa Ginousi of Pelkhêmi. And they were praising the Lord God the Almighty.

For that night—it was the Lord’s Day—they spent singing hymns to the Lord until light dawned. And they passed the whole of that day without the Governor sending for them until the morrow. But when the morning was come, the Governor took his seat upon the tribunal and had the holy men brought that he might hear them. He said to the holy Thomas: ”Art thou crazed in thy head?” The holy Thomas answered and said unto him: ”A discreet word pleases a wise man, . . ; let a word . . .” But the Governor said: ”I pardon thee, because thou art a lad; otherwise, I would . . . until I see [thee withdraw ?] from every word.” The pure martyr of Christ, the holy Thomas, answered and said: ”. . . that we . . .” The Governor answered and said to the blessed Thomas: ”. . .

”[…I speak, not through any power] ’dwelling in the idol—for there is none, my lord—but that I may worship thee according to my best will.’ The holy Thomas answered and said to Apollo: I command thee, O foul idol, in the Name of my Lord Jesus the Christ, the true God, to come down from thy place and break all the

other idols (and) this statue also, which Diocletian the unbelieving king hath made." Straightway the idol leapt down by reason of the command of God the Almighty: he laid hold on all the idols and brake them like a vessel of clay which is broken. The holy Thomas said also to the idol: "I command thee by the power of my good God to pursue this lawless Governor and teach him until he learns that the Lord God Who is in Heaven is the Lord of Heaven and Earth." Then the idol pursued after Kulkianus the Governor and throttled him, until his eyes started from his face: he smote him even unto death. "The Governor cried out, saying: O holy Thomas, help me!" The blessed Thomas also cried out, saying: "Unless thou confess in the presence of this whole multitude that Jesus the Christ is the Son of God, I will not deliver thee." Kulkianus the Governor cried out: "I believe on Thee, my Lord Jesus the Christ, the Son of the living and...only God: there is no God in Heaven or upon the Earth but Thou alone, Jesus the Lord, the true God."

Straightway the demon departed from him. The whole multitude cried out: "One is the God of the holy Thomas, Jesus the Christ, our Lord." Kulkianus caused the multitude to be cast into prison: as for the holy Thomas, he had him left in prison without food and without drink, that he might die of hunger. "That I may see," said he, "whether Jesus will be able to deliver him out of my hands." They cast him (Thomas) into the prison: they gave him neither bread nor water until the end of ten days. But the blessed Apa Thomas... [When they saw him] "with his face shining like the rays of the sun, they marveled greatly and said unto him: Peace be unto thee, O blessed champion, the holy Thomas, servant of our Lord Jesus the Christ the very and only true God." The holy Thomas cried out and said to them: "Peace be unto you, O holy martyrs of Christ, the true God; peace be unto every one who believeth on my Lord Jesus the Christ the King immortal forever."

Every one who was sick with any sickness in the city entered into the prison to the holy Thomas. He healed them; and at the word of his mouth alone health came upon them all. His speech also in exhortation was like (the speech of) our pure Fathers the Apostles of the Christ Jesus, the true God Who is exalted. Now when day was come, the Governor ordered that the tribunal should be prepared and that they should bring the blessed Thomas from the prison with chains of iron upon his limbs. And they brought him to the tribunal, to the presence of Kulkianus the Governor. "The Governor said to the holy Thomas: Art thou persuaded to do sacrifice to Apollo, before I give thy bones to the wild beasts?" The brave martyr of the Christ, the holy Thomas, answered: "O Governor, the death of this world is no death, but life eternal; but the death of hopeless (?) torments—that is death eternal." The Governor answered and said unto the holy Thomas: "Offer sacrifice: do not die miserably." That pure one said to the Governor: "I will not sacrifice to thy vile and blind gods who are abominable." (The Governor) ordered that they should give him to a ravenous she-lion. And they loosed her upon him that she might devour the flesh of the righteous one. But the lioness sprang and came to the feet

of the righteous one, the pure martyr of the Christ, the holy Thomas: she licked his blessed feet. Through the power of God she received the voice of a man and cried out, saying: ”Blessed art thou, O pure martyr of Christ, the holy [Thomas...].”

* marks the line of junction between the two fragments. ”...if I speak one word to thee, thou speakest two to me.” He commanded that they should hang him on the hermetarium and pour vinegar and quick-lime into his nostrils and mouth. The noble champion of Christ, the holy Thomas, endured the torment. The Governor said unto him: ”Wilt thou not answer me, Thomas?” The blessed Thomas said unto him: ”My Lord Jesus the Christ, the true God, will deliver me from thy torments.” The Governor bade them bring vitriol and boiling pitch and pour it upon his head. But the holy Thomas cried unto the Lord, saying: ”I receive grace of Thee, O Lord God the Almighty, I receive grace of Thee, Jesus the Christ, my Lord, that I am found worthy to endure these torments through the power of Thy pure Name which is blessed in all things, my true King. Harken unto me, my Lord Jesus the Christ, the true God, in this time of adversity that Thou mayest help me.”

Straightway, lo, the holy Archangel Michael came down from Heaven and caused the oil and the *pitch to become like cool water upon the head of the blessed Thomas, the faithful. And the holy Thomas cried out, saying: ”Be confounded, O Governor, together with thy abominable gods, evil demons, thou and thy foul Apollo! I too have with me my Lord Jesus the Christ, my true God.” When Kulkianus the Governor heard such words as these he was enraged with a rage of his father the Devil. He commanded a caldron to be brought with brimstone and pitch. They filled the caldron and kindled a fire under it so that its smoke rose up exceedingly. They bound the hands and feet of the holy Thomas and lowered him into the boiling caldron. But the holy one lifted up his eyes to Heaven and cried out, saying: ”My Lord Jesus the Christ, my good God, help me in this time of adversity wherein I am.”

While the noble one, the holy Thomas, was yet speaking these words, behold Michael, the Archangel of the powers of the *Heavens, came down from Heaven and stood upon the boiling caldron: he took a handful from the caldron and cast it into the face of the Governor. Immediately his eyes fell down from him. And when the multitudes saw that which was befallen, they cried out, saying: ”One is the God of the holy Thomas!” Now Arianus the Governor of the South was also in Rakoti with Kulkianus the Governor of Rakoti. He arose and came to the holy Thomas as he stood in the caldron, and said to the blessed one: ”Have pity upon this unhappy man and heal him in this torment.” Forthwith the holy Thomas came up out of the caldron and went to Kulkianus the Governor and spake unto him, saying: ”Though thou art not worthy, O lawless one, to be signed (with the sign of the cross) in the name of my Lord Jesus the Christ, the true God, yet because of this multitude which believeth on the Lord Jesus the Christ—my King the Christ

is the true God—, I grant thee healing until thou shalt go down into His hands." Immediately Kulkianus the Governor saw again: he departed to the *banquet, he and Arianus, the Governor of Antinoë at that time. He commanded them to take the holy Thomas to the prison bound in chains of iron.

The holy ones said unto him (ic. Thomas): "Conquer, thou who hast conquered, and find strength thou who hast found strength! Be of good cheer: the Lord be with thee, until thou shalt put to shame Kulkianus, the lawless Governor." Then answered the brave martyr of Christ, the holy Thomas, and said unto the saints who were in the prison: "Pray for me, O my blessed fathers, in your holy prayers, that my Lord Jesus the Christ may give me strength." The holy martyrs answered: "My (sic) Lord Jesus the Christ will give thee strength until thou shalt finish thy contest." While the saints were still sitting, there came in a man possessed by an unclean spirit. The evil spirit vexed p him in the prison. The pure martyrs of Christ besought the holy Thomas to heal him. "The blessed Thomas stretched forth his hand and signed him (with the sign of the cross) in the name of the Father, and of the Son, and of the Holy Spirit—the Trinity Which is perfect in one Godhead—and said: My Lord Jesus the Christ will heal thee from thy sickness." Straightway the evil spirit went forth from the man; and he was healed. When they who were cast into prison saw that, they gave glory to our Lord Jesus the Christ, the true God.

Now when morning was come Arianus the Governor of the South said to Kulkianus the Governor of Rakoti: "Let me sit upon the tribunal, that I may teach this unholy Christian, Thomas." And when he was seated on the tribunal, he ordered them to bring unto him the holy Thomas. He said to one of the martyrs whose name was Apa Paphnouti, the man of Telpontouro (sic): "Do sacrifice: do not perish miserably." But he, the faithful one, cried out, saying: "I will not do sacrifice to thy abominable gods." He commanded forthwith that his head should be cut off with the sword. And "Michael the Archangel set a crown upon him in glory and honor. Arianus said to the holy Thomas: "Do thou also sacrifice: do not perish miserably." The blessed one answered him: "I will not sacrifice: that which thou wilt, do unto me. Only I will not worship thy gods, who are demons and abominable." Arianus the Governor raged with wrath and commanded a sharp sword should be brought him, that the holy Thomas should be seized and his privy parts cut out. But the holy one answered nothing at all. Arianus said unto him: "Dost thou feel this torment suffered in this manner?" The brave martyr of Christ answered: "Thy torments are naught in my sight; but the torments of my Lord Jesus the Christ, they are torments indeed. He will cast thee forth from His courts and cast thee into eternal punishments, thou and thy lawless King Diocletian."

(Arianus) commanded that they should…upon him: he caused… *(They put fetters upon) his hands and his feet. They bound him to the hermetarion and racked him until his bones parted (?). Straightway, lo, Michael the Archangel came and brake

the bonds which bound him without the soldiers, who guarded the appointed (?) place, being aware. And the holy Apa Thomas uttered a loud cry, saying: ”Be confounded, O Arianus the Governor! I have conquered thee and thy torments and thy foul gods. Lo, there came unto me the angel of my Lord Jesus the Christ, the true God, and delivered me from thy torment by the power of my Lord Jesus the Christ.” When Arianus the Governor heard this, he commanded them to seize the holy Thomas and hang him up... by his neck on the branch of a tree, and to hang a great stone to the feet of the Saint as he hung on high, until all the bones in his neck should be broken... Michael, the Archangel of the great powers of the Heavens, came and stood upon (?) the branch of the tree and the stone which they had hanged upon him: he brake the cords which bound him. *And the Archangel Michael said unto him: ”O noble champion of Christ, holy Thomas, be of good cheer and take courage: fear not, I am with thee until thou shalt accomplish thy contest and thy martyrdom.” The holy Thomas said unto him: ”Strengthen me, my Lord, until I put to shame this lawless Governor.” Michael the holy Archangel gave him his peace and went up into the Heavens in glory, while the holy one gazed after him.

Now the holy Thomas went unto the prison: there was no hurt upon him. And when the saints saw him... (they said):... (I. 25) But when day was come, Arianus the Governor knew that the blessed Thomas was in the prison. Arianus answered: ”I caused him to be hanged by his neck, and they hung a great stone at his feet... until he...” He sent to the prison that he (sc. Thomas) might be brought to him.

XIX. The Martyrdom of Astratole

... (l. 3) *because of him. He remembered the holy Apa Ginousi, and said in his heart: ”I saw Ginousi, the servant of Jesus the Christ, hanging on the hermelarion; and Jesus his God delivered him. If the God of the holy Ginousi (will) deliver from this great adversity wherein I am, I also will believe on Him and will give my blood for Him at the tribunal of the Governor.” And he cried out with a loud voice, saying: ”God of the holy Ginousi, help me, and I will believe on Thee and I will think also upon Thy holy Name.” ... ’sleeping in... In the middle of the night, lo, Michael the Archangel appeared unto him and spake with him, saying: ”Astratole.” He said: ”Lo, (here am) I, my Lord. Who art thou in this form?” He said unto him: ”I am Michael the Archangel, who came down from Heaven and delivered thee from the hands of the demons. Thus saith the Lord: ’Observe the covenant which thou didst make with Me: do not break it; but go to the judgment-seat to confess My Name at the tribunal in the presence of the Governor.’”

XX. The Martyrdoms of Apa Kradjôn and Apa Amoun

The Martyrdom of the holy Apa Kradjôn the Monk, the pure Martyr of Christ, and the man of Pinehan; the which he accomplished nobly on the xxi day of the month Eph. In the Peace of God! Amen. (p. 1) [It came to pass in the days] of the persecution and tempest which came upon the race of the Christians, and the transgression which befell by reason of a single man—and when the decree came to Rakoti from the lawless kings, who forgot the living God and persecuted the Christians; and when the saints heard, they fled to the deserts and holes of the rocks—at that time there was an Archbishop at Rakoti named Theonas; he feared God greatly. And there was with him a son of the habit, named Theopemptos. This man was an excellent (?) scholar because of the power of God which was with him and the wisdom which He gave unto him. He pleased his Father well. So he made him bishop in a monastery, outside the city, which was called The Monastery of the Fathers; and they who were in that monastery were six hundred monks.

Now when the holy Bishop heard the news of the persecution, he fled with all them who were with him to the desert of Shiët. His Father also... had the intention of fleeing. Now there was a virgin in Rakoti who feared God well. He entered therefore into her house and spent a great while in her dwelling, living in a workshop. For lo, they had come upon him suddenly and he found no way of escape. This virgin sacrificed to the idols against her wish and in appearance only; because lawless men caused the whole city to offer sacrifice... [Kradjōn and Amoun approach the cell of the Bishop intending to plunder it. They are confronted by the old man.] [v] (p. 5) . . . "they approached the cell of the God-loving Bishop, while at the same time the foreknowledge of God led them on to the healing of their souls; as it is written, 'There is a sin which leads to death, there is a sin which leads to life.' And they gave ear during the whole night, harkening to the word of God at the mouth of the old man. One of them was called Apa Amoun, and was by birth a man of Therenouti: he was a painter. And the other, named Apa Kradjōn, was by birth a man of Neban: he also had been taught to paint a picture skilfully; and he was a warrior in strength and handsome in aspect. All they who walked in the way of rob-

bery trembled before him; and also . . . the rulers of Egypt stopped their mouths (?) . . .

[v] p. 6 And Apa Kradjōn said to his comrade: ”My brother, . . . all the time we [have passed ?] ’in great carelessness and perdition, remaining in our sins. We have not found any profit in our lives. Consider this old man who saith by the word of God, that except (through) God man will find no profit. But now, my brother, let us do our diligence to hate ourselves (?) ; for until this day we have lived according to our own desires. Therefore, if now these godless kings should seize us, they will chastise us, that we may worship idols and forsake God who made us, that we may worship stocks and stones.” In such wise they spent a great part of the night, harkening to the word of God at the mouth of the holy man. And when the old man came forth, he found them sleeping, forgetful (?) of the watch of the night: and he . . . upon them, smiting (?) them, and saying: ”Apa Kradjōn and Apa Amoun . . .”

[In the leaf to which this fragment belongs Kradjôn’s resolve to confess the faith (apparently in consequence of a vision) is related.] ”... (he lived) nobly and the brethren all marveled at him. But after these things God, the Lover of Man, revealed unto our father...concerning Apa Kradjôn in a vision in the night; and he related it to the holy Bishop. And the old man marveled at him and said: ”Blessed be the Lord God of Abraham, Isaac, and Jacob, Who hath sent the Angel of...And when he looked upon Apa Kradjôn, he knew that a power of God rested upon him. ”...for a year I have seen the life which thou leadest, and there is no hope therein nor any star (sic)... For if thou hopest to win for thyself life eternal, then how shall the Holy One deliver him (?) who (used to practise?) robbery?” Then Apa Kradjôn said unto him: ”My Father, pray for me in thy holy prayers. For lo, I will arise and [confront] these godless kings, and will show forth the Name of my God, Jesus the Christ, and His power which...strengthen me...”

* marks the junction of the new fragment. [Apa Kradjón said], ”...”my holy Fathers, pray for me; for lo, six years have I been with you in the (monastic) habit. Remember me, do not forget me; but forgive me those things wherein I have offended.” So he prayed and departed from among them: he walked in haste, and was running in the course through the power of Christ. And when he came to the ferry of Pshati he found a numerous army with the idolatrous kings resting beyond the city, and a multitude of the king’s soldiers standing up above the ferry. Then Apa Kradjón spake with them: ”I beseech you, show me the house of a Governor who is in authority, one of them who love idols exceedingly and hate Christ.” Then they regarded him and considered the manner of his speech...they were wondering [at him]. And they said unto him: ”Whence art thou, O brother? Dost thou not know...these Governors...?” ”But he said unto them: You were not asked to inquire my place of origin. But I beseech you to satisfy me in that which I asked you.” They

said unto him: ”If thou wilt not tell us whence thou art, or what thou seekest, we also will not inform thee of that which thou seekest.”

Then he passed three days sitting up above the ferry, and did not cross over, because the lawless (kings) ordered that none should cross over. Thus they blocked (?) the roads and the...until the priests had finished who were sacrificing to the idols. And so the whole city was filled with smoke of the fire which they set (?) to the houses and villages which did not (sacrifice?). And as they were passing over, certain soldiers of the king saw him…They said to him…”Art thou…? Hast thou not yet departed to a…?” He said unto them: ”Yea, I remain…” *When the king looked upon Apa Kradjôn, he marveled at him, as did all his fellow-kings, because of his strength and beauty. His shoulders rose up above all the soldiers; and he cried out, saying: ”It is well that thou art come, O king of the idols, thou in whose hands are the keys of Paradise and thou dost not know them! O lamp of darkness, whose foolishness guideth a multitude of sinners unto God! I would have thee know this, therefore, O king, that many times I have prepared myself to come unto thee, but (only) now hath the Lord prepared my path and brought me unto thee. For I know that through the will of God and the wickedness of your folly I shall go unto the place where is the Bridegroom. I know that the purity of my soul and my body and the redemption of my sins come from Him. For I committed many sins at the first, while I walked in heedlessness and in many violent deeds, running eagerly with ’robbers in sins. But I have received grace at the hand of my King, the Christ, in that He hath guided me in the straight way.”

Then the king was silent until he had finished these words; and there was no one who could answer him a word, because the king was not yet speaking with him. Then the king said unto him: ”Where wert thou until today?” Apa Kradjôn said unto him: ”I was a fugitive.” The king said unto him: ”If thou knowest that thy death will come at my hands while I torment thee; if thou knowest that thou wilt die miserably, wherefore then hast thou fled in this manner from safety to meet it (sc. death), that thou venturest to utter these words?” Apa Kradjôn said unto the king, ”How is it possible for a vineyard to be reaped when its time is not yet come? For in the desert of Sin, when our fathers had crossed over the sea, the Lord used to speak with them through one man, Moses, upon whose face they could not look until…”

1 × × × marks the junction of the two fragments. ”(To) Kulkianus, the Governor of Rakoti, who lives in the providence of the Gods, (from) Arianus, the Governor of the Thebais, greeting. For as much as our Lord the King hath deemed me worthy of his honored letter, bidding that every person in every place, whether man or woman, in a word, every class, should worship the honored gods, who are these, Apollo and Artemis and the rest of the gods—we have found this man, named Apa Amoun, who scorns the decree of the Augustus, our Lord the King Diocletian. Now I have

inflicted on him great tortures; yet he is not willing to do sacrifice according to the command of our Lord the King, but confesses, 'I am a Christian.' Now therefore I have sent him unto thee that thou mayest hear him." And when he (Kulkianus) had read this letter, he commanded them to cast him into the prison until the next day. So the holy Apa Amoun was in the prison...the grace...the Lord Jesus the Christ...

"And God was strengthening him in all things which they brought upon him. And the word of God was in his mouth, and the grace of the Holy Spirit was speaking in him while he was in the prison, encouraging all those who were in the prison looking forward to the crown which the Lord should set upon their heads. He was saying unto them: Great is the honor which the Lord hath shown unto us from our childhood in graciously giving us power to prepare ourselves for this hour. Fear not...if we shall endure slight afflictions, but afterwards shall rejoice for ever in the Kingdom of our Lord Jesus the Christ." Now there were other God-loving brethren in the prison because of the confession of the Name of the Christ. He saw (there) a holy deacon named Apa Pousi, and a holy priest also named...on of Smoun, and ...n, and Sarapion. And the holy Apa Amoun was...

* Redo *Then answered the holy Apa Amoun: "It is written in the Scriptures, 'All the gods of the heathen are demons: like unto them are all they who trust in them.' And now, O lawless Governor, [away with thee] to destruction together with thy gods and thy so insensate king also. For I will not do sacrifice to thy gods (which are) made with hands. So what thou wilt, do unto me quickly." But the Governor said unto him: "Dost thou wish to die miserably, O Amoun? These labors I forgive thee. Now leave this error and haste to do sacrifice to the gods. And I will grant thee great honors and will make thee priest unto all my gods. I desire now therefore that thou set my heart at rest, that thou mayest become a companion with my..." Now when the holy Apa Amoun heard this, he answered, mocking him, and said: "O Governor, if this is so, bring thy gods to this place that I may sacrifice unto them." When the Governor heard these things from him, "he rejoiced exceedingly, as though he (Amoun) would sacrifice to his gods. Straightway he commanded that they should bring Apollo into the theater and that the heralds should proclaim aloud throughout the city: Assemble all ye, that ye may behold Amoun the Christian who is to sacrifice to the gods of the King."

Then the whole multitude came together into the theater, hastening all of them to behold the spectacle. The Governor therefore said unto the holy man: "Come, Amoun, my chosen one, offer sacrifice, that we may depart unto the banquet." But that pure one, Apa Amoun, drew near unto the idol and kicked it, saying: "By the power of Jesus, my King, (I command thee), get thee down to the abyss until the Day of Judgment." Forthwith the earth opened its mouth and swallowed up the idol. When the multitude beheld the miracle which was come to pass, they cried out at the Governor, saying: "[Shame upon?] thy gods who..." And they were praising the

holy Apa Amoun, saying: ”One is the God of the Christians, Who is the God of Apa Amoun.”

XXI. The Martyrdom of Paêsi and Thekla

*... (l. 4) But the holy Apa Amoun cried with a loud voice, saying: ”[I beseech] thee to have compassion on me.” And when he had spread abroad his hands, he began to pray, saying: ”My Lord Jesus the Christ, [the Deliverer?] of every one who suffereth for Thee, Thou also... (l. 15) Thou Who didst make all things which are on the Earth and in Heaven; Thou Who didst hear the Three Holy Children in the furnace of fire, Thou wilt hear (?)...” *... that holy one Apa Amoun stood up. There was not...; [but he was] without any hurt. Now when the multitudes saw this miracle which was come to pass, they cried out, saying: ”There is no God in Heaven and upon the Earth save the God of the holy Apa Amoun.” But when the Governor heard these things, he was exceeding wroth, because of all these things which the multitude said.

(The eight lines following are illegible.) ... marks the junction of the Cairo and Leipzig fragments. ”Thekla thy sister.” And Paêsi (?) said unto him: ”Thou dost hate me, Paul, because I went in unto the clergy and the holy ones. For this is my delight wherein I delight. For God hath saved me from my sins.” And he consoled himself with the holy ones and departed to his house in peace. He lay down and did not eat or drink for three days. Now when Paul came to seek for Paêsi, the servants of Paul said to Paêsi: ”If Paul cometh unto thee today, compel him to eat with thee. For lo, for three days he hath not eaten nor drunk.” . . . (I. 19) ”Paul, be constrained, that we may eat bread with the holy ones.” Paul was glad, and went in haste and prepared a meal, and went unto the prison: he ate and drank with all the saints. . . while they were eating. . .

[Paêsi and Paul are arrested and kept in prison: Paêsi hopes to see his sister before his death.] ”...If the Lord bid, I will remain until the Lord bring her unto us. But if again He wills to separate us from one another, His will be done.” In that night there appeared unto him the Archangel Gabriel and said unto him: ”Hail, O man that art worthy to be loved by God and men.” Now it came to pass that when Paêsi saw the Angel of the Lord, he fell upon his face and was greatly afraid. For the whole

prison was as light as day. The holy ones beheld the light, and were confounded and fell upon their faces. And the Angel stretched forth his hand and laid hold on them, and raised them up, and said unto them: ”Be of good cheer, for the power of the Apostles is with you that ye may put to shame this lawless (Governor) that God and His holy Angels may be glorified.”

Paêsi said unto the Angel: ”I desire to see Thekla my sister before I die.” The Angel of the Lord said unto him: ”Paêsi, seven days hence thou shalt behold Thekla thy sister, and thou shalt (always) be with her through the power of the Lord, and thy soul shall not be parted from her soul, nor thy body from hers. If thou desirest...” ”...” will bring thee before the judgment-seat of [the King?], he will cause thee to be placed upon a bed of iron and shall put fire under thee. Verily I will be before thee upon the bed. I will quench the fire and will overshadow thee that the fire devour not a single hair of thy head. Be strong and be a man of might; for lo, thy martyrdom shall bring shame upon this lawless (Governor) for six months.” Then Paësi said unto him: ”My Lord, strengthen me, and I will give my body unto all the tortures of the tribunal.” And the Angel greeted him and went up into the Heavens in glory.

Now when day was come Armenius the dux of Rakoti sat upon the judgment-seat in the theater. He commanded that the holy Paësi should be brought unto him with the holy ones. They were brought bound hand and foot with chains of iron, having collars (of iron) about their necks; and the torturers followed hard after him and the holy ones, driving them along until they brought them before the judgment-seat. When the dux saw them, he said unto Paësi: ”O sorcerer, hast thou felt the torments of the ’tribunal’? Dost thou know that they...? But now, sacrifice to the gods and do not perish miserably.” But the holy man said unto him: ”Thou... and thy Apollo and Artemis also, and thy abominable king Diocletian.” The dux was angered, and commanded him to be placed upon a bed of iron and that the torturers should light a fire under him. [Straightway?] the Archangel Gabriel [came] down from Heaven [and]

...him and covered him with his wings: he spake with him of the mysteries of Heaven. And the tormentors put fire under him from the fifth hour of the day unto the sixth hour. And the dux arose and commanded, saying: ”Come, let his ashes be cast into the sea. For he said: ’Christ will deliver me:’ let Him come now and deliver him from this torment, if there is any strength in Him. For there is no god who hath power like Apollo and Artemis.” Straightway, while he was yet speaking, Paësi came out of the fire of the bed through the power of the Holy Spirit, while the Angel of the Lord held his hand... (The remainder of the recto, which is very dim, has not been deciphered.) ...they said unto him: ”Thy torments are derided. Lo, our tongues and our eyes... and our bodies are whole.” When the multitude

beheld the holy ones with their bodies whole, they cried out, saying: ”Great is the God of the holy Paēsi and Thekla his sister.”

The holy Paēsi and Thekla his sister departed to the prison. And the dux departed to his house. He did not eat nor drink in his wrath because of the shame which the holy ones had brought upon him. And Dorothea his wife went into the triclinium and said to him: ”Wherefore dost thou not eat nor drink? Perchance it is because the Christians have put some slight shames upon thee.” And the dux was angry, and said unto her: ”Wretch, dost not thou then worship this Name Jesus, and therefore speakest on behalf of these sorcerers? Give thanks unto Apollo the great God that I do not put thee utterly to death on account of them.” She said to him, ”Would only that I were worthy of this honor!” She said also to him: ”I am weary of begging thee to leave the Christians alone. Does not their God protect them? He is more powerful than thy dumb Apollo of stone.”

XXIII. Texts relating to Saint Macarius: A. Four Odes on Saint Macarius

The God of Glory was with the just one, the Great Abba Makari, the Spirit-bearer, For He assigned unto him a holy Power, even the Cherubim, from the beginning. Whilst he was sitting one day in the cave, meditating upon the Holy Scriptures, There appeared unto him the Cherubim and spake with him on this wise, saying: ”Look to thyself, Makari, be not proud of heart: lose not thy labor because of the glory of men. ”When thou hast fulfilled all the virtues, say in thine heart: ’I am a sinner.’ ... ”Look to thy vineyard, Makari, for it is near the vintage: let not mischievous foxes destroy its fruit. ” fo. 8o ”Look to thy tree, Makari, for it beareth fruit: let not the fowls of the air spoil its fruit. ”Look to thy treasury, Makari, for it is full of good things: let not thieves break into it.

”Look to thy ship, Makari, for it is full of royal treasures: let not the waves of the sea overwhelm it. ”Look to thy plough, Makari, to which thou hast set thy hand; look not aside to that which maketh it (?) become crooked.” When Abba Makari heard these words, he cried out, weeping, and spake on this manner: ”What is my pride of heart, sinner that I am, when evil spirits corrupt my soul ? ”What is my pride of heart, sinner that I am ? I have not labored with a brother at any time.” When the Cherubim heard this, he commended him... Abba Makari and his Children. The Cherubim who abode with thee, my Lord Father, Abba Makari, until he brought thee unto these deserts, had four faces: A face of a lion and a face of a bull, a face of a man and a face of an eagle. Such is the fashion of the Cherubim according to the word of the Scripture.

I will liken the face of a lion unto our Father Abba Makari; for he became a mighty lion against the evil spirits. I will liken the face of a bull unto our Father Abba John; for he ’planted the tree in the dry ground, till it bare fruit. I will liken the face of a man unto our Father Abba Pishoi; for he spake with Christ, like Moses the Law-giver. I will liken the face of an eagle unto our Roman Fathers; for they received

wings of fire and sped into these deserts. Lo, Moses the Black also came into these deserts: he wore the unfading crown of martyrdom. The Forty-nine Martyrs, the old men of the deserts—they poured forth their blood upon the Rock of Piamoun. The holy Ellaria (Hilaria), the holy Anastasia, the holy Aripsima, the brides of Christ. The Sanctuaries which thou hast established, my Lord Father, Abba Makari, shall not cease to bear fruit until the end of this age.

Pray the Lord for us, my Lord Father, Abba Makari, with thy cross-bearing sons, that He may forgive (us our sins).

XXIII. Texts relating to Saint Macarius: B. Macarius and the Hieracite

[”... As if someone were walking upon the sea and gazing steadfastly] towards the sun which beareth him up by means of its beams, and were to look upon the waters upon which he walketh: will he not be submerged, because he hath removed his gaze from the sun which supported him with its beams? What will happen unto him because he hath disobeyed the sun which said unto him: ’Take heed to thy gaze that thou look not upon the waters; for, lo, it is not thou who bearest up thyself, but my beams’? Even so also the man whose gaze is fixed upon God, seeking after the glory of God at all times, is wont to seek to hate the glory of men. If he turn aside to the glory of men, he falletth away from the glory of God, and his gaze is defiled by a multitude of passions, and in the end he submerges his cargo altogether.”

The Bishop marveled, being astounded at his speech and his excellent wisdom: and he departed to his city, praising God and His servant Abba Makari. Once an old woman came unto him (sc. Macarius) and brought unto him her son, bound in (chains of) iron and held by two men, being possessed by a demon which raved exceedingly. His mother walked after him weeping. For this was the working of that demon: after he had eaten three measures and drunk water. . .

XXIII. Texts relating to Saint Macarius: C. Agathos the Priest, The Vision of Benjamin

[Know, my brethren, that not one of these shall receive the lot of Jacob; and the] ”power which rests upon it (sc. the Sanctuary) and its altar: they are concerned with naught save the ornament of meekness and gentleness, which is perfect in every good grace; even as the Epistle of the Apostle Paul beareth us witness in the discourse on this same vocation. Lo, think not, my brethren, that I have decreed this ex-communication because of this generation, but . . . because of that (generation) which will come, even as was showed unto me by him (sc. the ’Cherubim’ or Seraph) who declared unto me, I fear that they shall become (such) in the last days.” For this cause I have written this Canon strongly. I establish it because of those who will come after a time, that they may turn away from the glory of men and love the glory of God most High.

XXIII. Texts relating to Saint Macarius: D. The Translation of Saint Macarius

”The Coming to Shift of the glorious Relics of our righteous and Spirit-bearing Father, the great Abba Makari, which took place on the nineteenth day of the month Mesôre. In the Peace of God! Amen. Verily it is a true saying of the holy Prophet and Psalmodist David who saith that: ”All the bones of the righteous the Lord keepeth them and not one of them shall perish”... Prophet... ”He that keepeth Israel [shall neither slumber nor sleep.” And likewise: ”The Lord will deliver all them that love Him.” The Lord also saith in the holy Gospels concerning the...: ”A hair of your heads shall not perish.” For lo, four hundred and forty years are passed from the time when our holy Spirit-bearing Father, the great Abba Makari, fell asleep, unto the day of the coming unto us of his holy relics. And according to the word of the Prophet: ”He who is the Lord’s... the Lord will deliver his bones... without perishing...”

*...the Rock rejoicing. He was...to fulfil the command of the Almighty. For this cause he ceased not to...him until he brought him unto the feet of the Lord; according to that which the holy man Abba Sarapion, the disciple of the great Abba Antonius, hath related unto us. So when our God-bearing Father upon whom the Holy Spirit looked at all times,...And when his departing...unto the Lord...Whom he loved, they laid his holy body in (a cave) near by the Church which he had built; even as it is written in his holy life.

So when the whole earth...[was] filled with...the trumpet of those marvels and the [wonders which were performed], the Lord working them by his means, ”for this cause there came from every place, not only in Egypt but in distant lands, companies of faithful people who prayed in his cave and worshiped at his tomb; and they who were sick in divers ways enjoyed healing. More especially the people of P-djidjbêr, the village of our righteous Father, used also to come eagerly and to do reverence to him; and they beheld the astonishing wonders which were wrought by

means of his holy body after those (wonders) which they had experienced through him while he was in the flesh. They made an agreement together to take him away by stealth from the deserts and bring him to P-djidjbêr, their village; and this came to pass. And then after a * Recto *time they assembled together and went secretly to Shiët . . . since they already knew the place wherein lay the body of our all-holy Father. They went and took it away by stealth from the place wherein it lay and placed it upon their beasts (camels) and carried it to P-djidjbêr. And so they built a Church richly adorned according to his renown and laid him therein; because the land of Egypt was in great prosperity in those days, for it was the time when the Romans were ruling.

* Verso And through the power of the Paraclete which was with him, many signs and wonders were wrought by his means in that Sanctuary. But after [three hundred and sixty years the Saracens gained] dominion, [they] began . . . . . And P-djidjbêr itself also was desolated save for a small (portion) in just this manner. And when Joseph, the Christ-loving archon of Elmi, saw that they could not take care of the Sanctuary wherein was the body of our Father the Prophet, the great Abba Makari, he went reverently with multitudes of clergy to remove it to Elmi. And multitudes also of devout persons were marching with them in great tranquillity, in the five hundredth year of the holy Martyrs. And so straightway he built a Church in his name: he laid him therein, because there was a multitude of believers . . . to the man of God, our Father Abba Makari . . .

XXIII–XXIV. Fragments of Published Texts on Saint Macarius; Odes to the Saints of Scetis

Hail to Abba Makari, the great net who drew every one into the Way of God, and put upon them the holy habit, teaching them to dwell solitary in holes of the ground. Glorious exceedingly beyond what words can tell was Abba John the Hegumen. By reason of his purity the beasts became as rams (sic) before him; by reason of his obedience a dried stick blossomed and bare fruit. I am at a loss in my thoughts, my mind is bewildered, I can find naught to say worthy of thy glory, O Man of Light, Our Father Abba Pishoi, who nobly didst run the race. Hail to Maximus and Domitius, our Roman Fathers! When they had taken up their cross they followed after Christ to the holy mount of Abba Makari. Even as John, the holy virgin, and James, the sons of Zebedee, when they left their father and their nets in the ship and followed after Christ with a true heart, in exchange for their nets and the fishes of the sea He made them to be catchers of men—(so) our Father Maximus and Domitius left their wealth and their palace, they despised their substance, they trusted to attain life eternal. They inherited (sic) the fourth laura which God chose in the desert.

[Hail to Abba John Khamé...!] He became founder of a haven of salvation for many souls so that they were delivered. Hail to Abba Moses, mighty warrior, first of the martyrs that were upon this mountain! Hail to the Forty-nine, blessed Seniors, who poured forth their blood upon the top of the Rock! Hail to Hilaria, and Anastasia, and Aripsima the brides of Christ! Blessed art thou, O Abba Makari, for the God of Heaven giveth great glory unto thee. Thou shalt see thy Sons and thy Sons' Sons as a crown unto thee in the Kingdom of Heaven. Ode 3 (the same). For the two initial lines see the Cairo Psalmodia, p. 354. [Thou didst become a luminary shedding light upon the] *earth, O our blessed Father, my Lord Father Abba John; so that through thy humility and thine angelic life thou didst hang all Shiêt upon

thy little finger like a drop of water; and thou didst chastise thy body with toilsome discipline, that thou mightest be free from peril in the Day of Judgment; so that also thou didst become worthy, O our holy Father Abba John, to sit with the Apostles to judge thy generation.

Ode 4 (Moses the Robber).

The Twenty-fourth day of Paôni: Abba Moses.
Would that I might become a dove, that I might fly and come unto the high Rock of Abba Moses; that I might do reverence over his body ere they bear it forth from the cave; that I might entreat him to pray unto the Lord for me and for the sins of my soul; that Christ our God may forgive me ere I am borne forth from my... Ode 5 (The Forty-nine Martyrs). [Through the intercessions of] ”the Forty-nine Martyrs, O Lord, vouchsafe unto us forgiveness of our sins. ” O come today, all ye people, that we may laud our cross-bearing Fathers, whose feast we celebrate today, Assembled with the Angels and the company of ”the Saints and our cross-bearing Fathers, the Nine and Forty Martyrs! The chief among the Saints, named Abba John, stood in their midst and cried, saying: ”Lo, the Barbarians are coming. He who would flee, let him flee: those who will remain with us, let us (sic) not be faint of heart.”

Some of the old men fled. . . Our Father Apa Samuel. A choice savor and a smoke of incense, a holy sacrifice well pleasing unto God were thy holy prayers and thy austerities, O our righteous Father Abba Samuel. I will not leave untold thy austerities and thy penances which thou didst perform in Shiët; most of all, the sufferings which thou didst endure at the hands of the Colchian tyrant. Thou didst offer up thy life for the confession of the right faith in the holy Trinity. Thou didst make strong thine heart, like a martyr, and so didst receive the crown of patience. They drove thee forth from Shiët, so that thou didst come and dwell in the Mount of Neklone. Again, when God called thee from this mountain of thy vows (?) for a great service, of thy patience in a strange land of barbarians I will make mention. The Lord Jesus the Christ caused thee to work signs and great wonders in that place: thou didst cause (the dumb) to speak, thou didst cause the lame to walk, women who were barren thou didst cause to bear children. Thy name was renowned in the land of Nemax, and they glorified thee as the Apostles. They suffered thee, after the desire of thy heart, (to depart) so that thou didst go and dwell in the Mount of Kalamon, the place wherein the Lord God promised that thou shouldst dwell, thou and thy sons for ever. Thou didst bring in a numerous people into the Kingdom of Heaven through thy holy prayers.

XXV. Abba Apollo

He himself became a director and teacher of multitudes of souls: he brought them to worship the Lord. The holy woman also who was wedded with him became a faithful mother of multitudes of virgins, and wrought signs and wonders. They passed their holy lives most nobly and were with Christ Whom they loved with their whole heart. Pray, &c., my righteous Lord Father, holy John Khamé, that, &c. O who shall be able to express the great mercies which God the Word hath showed unto us? He hath seen our lowliness and our feebleness, He hath looked down from on high and hath helped us. He sent us first the great Abba Antoni and Abba Makari to guide (us) unto... And to teach us the progress unto God through discipline and austerity. In their path walked Abba John, whose face was illumined...

XXVI. Life of Theodore, Disciple of Pachôm

*Now this man (Apollo) was a shepherd by profession, as were his fathers. But while he was still in his youth, that man gave himself up unto great sins. . . (l. 6). And he gave himself into the hand of the Devil until he had completed forty years. And he fulfilled all the desires of Satan and his abominations, envies. . . (l. 15). In a word. . . . . (l. 18) [He thought within] himself, saying: ”From my youth I have sinned and committed everything which my soul desired. And I have not left unfulfilled any one of all the sins of the Devil. One only have I failed (to commit); for I desire to rip up the womb of a ’woman who is with child, to see how the child lieth in her womb.” [Ll. 4-16 Apollo meets his victim who implores him not to harm her.] ”. . . (l. 17) for since the day that I came forth from my mother’s womb, no strange man hath defiled my body. . .” (l. 22) But when the shepherd Apollo heard this, he relented not at all, nor did he lift up his eyes to Heaven. But the Devil. . .

XXVII. The Translation of Ephraem Syrus to Scetis

[They brought his] ”pure [body] to the blessed Monastery of our Father Abba Pishoi in the desert of Shiët with praises and hymns and great honors and many high distinctions as befitted him. When they drew nigh to the place which God had prepared for him, the whole multitude which was there hastened and came forth to meet him. They chanted before him in many praises with David the Psalmist, saying on this wise: All the bones of the righteous the Lord God keepeth them, and not one of them shall perish.” And his blessed bones were laid in an ark of choice wood with the pure body of our Father Abba Pishoi. This holy memorial took place upon the seventh day of the month Tôbi, while God wrought great miracles in his holy Oratory.

XXVIII. Gregory of Nyssa: Life of Gregory Thaumaturgus

[For alone of all lands and seas] that Pontus (is called) 'Euxine,' since it supplies unstintingly all necessaries conducive to life, not only of the men of that part and the inhabitants of the country, but also of such others as may hasten thither from every part. For verily this is the nature of that country. Not only does it abound in all necessaries conducive to life, but (it lacks) not for all other things (from abroad, since) the sea supplies them from every part. Such is that whole nation, that if a man gives heed to a part of it alone, he thinks it more choice than all the rest. For this cause by a decision of that whole race together the city of the great Gregory was founded to become the metropolis of that whole race. "This city a great king, famous among them who held the realm of the Romans and who was named Caesar, ordered to be called after his name, because of his love and his goodwill towards it.

But all these matters tend not at all to our mark, that we should think of them as glories of that great man who is now amid the Saints. For what (glory is it to him that there are abundant) crops in (the country, that the city is adorned) with marvelous works, (or that goods) are imported from all parts by way of the sea which is nigh thereto? Nay, I will not make mention at all in my discourse of his ancestry nor of them who were the authors of his birth according to the flesh: of their wealth, and their renown, and their worldly distinction, I will not speak. For (what could) tombs and (monuments contribute to his praise?) "from the (use of their) names also he knew those who had appeared to him, since each one addressed his fellow by his name. For it is said that he heard her who had appeared in the form of a woman begging John the Evangelist to reveal to the youth the mystery of the truth. And that one also was speaking to her in this manner: I am ready to vouchsafe this, O Mother of my Lord, since this is thy wish." And so, after he had declared the matter sufficiently in some few words, they disappeared.

But he (Gregory) straightway wrote down the holy words which he had heard, and afterwards he preached according to the sense of that utterance in the church. And

he preserved that doctrine which he had received from God as an inheritance for those who should come after him. And even until now the people of that country are instructed therein, ”remaining untainted by the mischief of any heresy. These are the words: There is one God, the Father of the living Word (Who is) the established Wisdom and the Power of His likeness; the Father perfect, and the Son perfect; Father of the only-begotten Son, and one Lord; One-Only of One-Only; God of God; the Image and the Likeness of the Godhead; the Word Who hath wrought the Wisdom which embraceth the system of all things, and the Maker of all creation; very Son of very Father, Invisible of Invisible, Incorruptible of Incorruptible, Immortal of Immortal, Eternal of Eternal; with One Holy Spirit Who proceedeth from the perfect Father and (is manifested) through the perfect Son, perfect Life, the Cause of them who live, the Pure One, the Supplier of purity, He (in whom God the Father) is (revealed) . . .

*When Gregory had declared the faith towards God, confirming it not by words, but by wonders shown forth in deeds, the priest answered: ”I also wish to see a miracle such as can convince my heart, that I may confess the faith.” It is said of that great man that he wrought a miracle in that place, which was great. When the priest said concerning a great stone which lay before him and which could not be moved by the hand of man: ”Through the power of the faith alone let me see this stone remove to another place at thy command;” then that great man Gregory did not rebuke (him) at all, but straightway commanded the stone as one that had understanding: ”Depart and go to another place”—namely that which the priest indicated. And when this came to pass, straightway the man believed on the word and left all, his kindred, his house, his wife, his children, his friends, his priesthood (in ?) the temple, and his goods. He chose to be with Gregory in place of all that he possessed, and to gain the fellowship of his toils and that true philosophy and his teaching.

Let all the subtle arts, then, of speech-writers keep silence—those arts which extol highly the greatness of marvels with the eloquence of rhetoricians! For the marvel is not such among those of which we have spoken as to be made greater or less than it actually was through the power of speech. For who could exaggerate that which we have related, enhancing the greatness of the marvel? Nay, more, who could detract from the marvel in the telling so that the hearers failed to be amazed at that which happened? A stone caused them who were servants of stones to withdraw themselves from stones, and became a guide unto the infidels. The text of the verso is restored from the Greek. ”For what ears hath a stone? Or what perception hath it, that it should become subject to the authority of him who commanded it? Or what faculty of walking hath it? Or, again, with what limbs is it furnished, or what its bodily parts? But when the power of the command served the stone in place of all these...

When with this beginning the great Gregory had commenced his warfare against the demons and was going about with the priest, as it were with a monument which he had set up for his triumph over them, so that the whole tribe of them trembled because of his renown; so with a great assurance and boldness he entered into the city, not with chariots, nor with horses, nor with mules, nor yet making a vain show with multitudes of followers, but glorified through the virtues which surrounded him. And the whole multitude went forth from the city to behold a new marvel, everyone de'siring to see that Gregory who, though a man, had received authority, as though of a king, over them whom they called their gods, in that he summoned the demons and dispatched them at his command as he pleased to the place he desired..., bringing them in and casting them forth like slaves. They (the people) were saying: "Lo, even the priest, that minister of theirs, he hath taken and made him his servant through his power, so that he hath forgotten the glory which was formerly his and hath chosen this man's life of travel in preference to his own property."

With such feelings they were all expecting him before the city. But when he came to them, and when every one was gazing at him, he passed them all by like a lifeless piece of wood. For he turned himself towards no one of those who were surrounding him, but walked straight on (to the city). "[This conduct on the part of Gregory seemed to transcend even] the miracle of the stone. [And so he entered in], thronged on every side by all those who... by reason of the crowds who marched with him as he entered; since the (whole) city had come forth to meet him, doing honor to his priesthood; although, as I have said before, there were only very few therein who had received the word of the faith before he came into it. When he had rid himself... "When [he was within the city] and there was not any house wherein he could rest, either (belonging to) the Church or to himself, and when those who accompanied him were troubled and at a loss to know where they should dwell or with whom they should find shelter, the teacher said unto them: Wherefore are ye at a loss together for a place wherein to repose your bodies, as though ye were without the shelter of God?

"Think you that God is too small a dwelling-place, if in truth in Him we have our being and live and move, as it is written?" Or doth the shelter of heaven irk you that ye seek after a dwelling-place? Nay, let your one care be for a house which belongeth to each one of you—that which is builded and raised on high by virtue. And let this alone grieve you, if we have not there a house of this sort prepared for us. To be encircled with earthly walls is no advantage to them who live in virtue. More fitting is it that they who are defiled with wickedness should betake themselves to the use of walls; for oftentimes the house is a veil for the secret things of shame. But as for them who adorn their life with virtues, naught will be found in them for walls to hide."

Now while he was thus speaking to them who were with him, there was (there) ”a man who was distinguished in his birth and his wealth and other respects, and who was numbered among the magnates. The name of the man was Musonius. This man, then, seeing that many were eagerly bent upon this same purpose, to receive the man (sc. Gregory) into their houses, anticipated the rest in securing (?) for himself this favor. He besought the great Gregory to lodge with him and to honor... his house by entering into it, [in order that he might be revered and famous in after time], and that he might thus hand down a recollection of this kind to all future generations. But when the rest... assembled... and begged him for [the same], he decided that it was just that he should grant this favor to [him who had first sought it]...

[Gregory’s power of settling disputes was comparable to that of Solomon, whose decision of the dispute between the two mothers is described at length.] (When the other of the two, being moved) ”inwardly, since she was the mother of the living child, admitted that she was vanquished and begged that the little child might be spared—for she was grateful that the child should live at all—, the king treated this utterance as a decision of the truth and gave the verdict for her who had... For he reflected that she who did not shrink from seeking after the death of her son, was accused by nature; for had she been the mother, she would not have been eager to slay him. What, then, is the judgment of the great Gregory which we are going to relate? It chanced that two brothers, who were young, divided the inheritance of their father and were disputing over a lake of water, each of them striving ”to get it for himself and refusing to take the other as a partner with him in the possession. They took (?) Gregory to decide this case. And when he was come to that place, first of all he used his own laws, giving decision that they should be reconciled with one another. He besought them that they would both be of one heart in fellowship with one another and gain the advantages of peace, since they were more precious than any wealth. He spake unto them thus: This (gain) will abide with you whether ye live or afterwards die. Moreover, the enjoyment of this possession is for a season, and it hath there an eternal reproach for him who wrongs...” And he was saying...to them...

[He prevented the brothers from slaying one another, not to speak of] ”the multitudes assembled with each of them [for the purpose of ?] war with one resolve. [For there was a single] end to their attack on one another—death. Much more right it is [to marvel at him who] did away with the sentence of death through his prayers, and made nature one with itself again, and changed their eagerness for murder into peaceful gladness... * (I. 2) These were the things said and done concerning the lake. Another marvel after this which he [wrought ?] and showed forth, [and which is] remembered to this day, is this. There was a river [flowing through] that place, [which owing to] its roughness [and] turbulence... is called Lycus. ”And Gregory continued rebuking those who were assembled with him with

these words... until the servants had fulfilled his bidding with that which he had commanded them, and had returned unto him. With them came (Alexander).

”(Moreover, this was dear) to the enemy of righteousness, and [he desired ?] that the chosen vessel should remain useless and obscured by ignorance; for he was unwilling that a man of this sort, who would be a destroyer of his tyranny, should come into the midst.

XXIX. Life of Abba Pidjimi

(Slight traces of one line.) *...but Michael also, when the Devil disputed with him concerning the body of Moses, did not dare to bring a railing accusation against him. Do thy diligence to have pity (?) [upon] every creature. For all things are by the will of Christ, and all things are from Him." He said also in other words (?) ... in himself (?) and ... [when] therefore thou knowest that ... do not scorn any ... [of] the Lord. If thou beholdest a sinner, do not hate him, but hate the sin which he doeth, that thou mayest not do it thyself. It is written that if ... thou shalt load them upon a ... ; if an ass, thou shalt change them to a sheep (sic). Even so do thou also change everything which thou shalt see and hear into things good. If thou beholdest a likeness (or image) ... (l. 3) all the precious things (?) [belonging to ?] those who shine like the sun in the Kingdom of the Heavens."

He said also concerning [delicate] meats and perfumes: "Think upon the good things prepared in the heavenly Jerusalem and the perfumes which are in Paradise. If thou [sufferest] afflictions and ..., think upon the punishments ... in every place [by the will] of the Lord God ... It is written: 'If ye be risen with the Christ, haste ye also to seek the things of the Christ.'" And again: "If thou hast not yet conquered thy heart, guard thine eyes and thine ears; for these are the doors of thy heart. If therefore thou shalt guard thy heart and knowest that thou hast conquered it, then be of good cheer, for thou shalt be the more wise. Do thy diligence also to see God in all things which thou shalt see. Do thy diligence to give rest unto every man, either by the work of thy hands, or by thy speech, or by thine aspect.

If thou goest also into the midst of the brethren, if they are working, work with them according to thy power, that the grace of the power of God may be in thy weakness." These are the things wherewith the blessed Abba Pidjimi instructed himself alone. Then the blessed Abba Pidjimi arose and departed into the inner desert of Shiët. And he passed three days and three nights journeying, not knowing whither he was going. Nor had he taken with him any bread or water or anything at all save a little palm-stick whereon he leaned. Then there appeared unto him companies of demons disguised in their nature and exceeding fearsome; bulls, and lions, and bears, and hyenas, "and wolves, and dogs, and wild boars, and foul birds. In short

there was every one (creature) after its kind seeking to affright the blessed man, but they were not able to succeed.

But the blessed Pidjimi when he perceived the matter, stood up: he saw their malice and their confusion because they could not move him, and he mocked at their powerlessness. He said unto them sternly: ”What ails you, wretched ones, that ye make these appearances and this false confusion? If my Lord Jesus the Christ had delivered me unto you, a single one of you would have been sufficient against me. But since He hath not given you authority against me, get you gone unto your place.” Straightway he prayed and crossed himself, and when he had breathed upon them, they vanished in the air and consumed away like smoke. These reflections may have been borrowed by the biographer from a collection of ’Sayings of the Fathers.’ The vertical back-stroke of the numeral (not p) alone remains: perhaps п. *And he used to live on the fruit of the palms which grew in the Marsh there. And (once) every six days he used to go unto the Marsh to gather for himself the fruit of the palms. But he did not eat to fill his belly, but used to fill his hand, and whatever his hand would hold, that would he eat. The water also which he used to drink was this: a bin of water (once) every six days from the Marsh. Nor again was it ever his custom to have food or water with him in the place in which he was; but every six days, when he wished to eat, he would go unto the Marsh to fill his hand with dates and eat, and to drink his bin of water at the Marsh, and then return again to his place until the six days were ended. He passed another three years in this discipline.

*His prayers and his offices he used to make daily—four hundred and forty prostrations by day with [fifty ?] Psalms and a number of recitations also from Moses and all the Prophets. By night also he used to make twenty-four thousand (sic) prostrations with a hundred Psalms besides a great number of recitations from the Old Testament. When he had spent three years in this discipline, the clothes which he wore were worn out and fell to pieces. He was at a stand what to do; for he did not wish to clothe himself at all with the necessaries of this world, but to be rid of them, like little children and the animals, and (but) a man who is sober (?) in the Scriptures. He said within himself: ”How shall I be able to sit if I am naked ? How shall I be able to pray to God if I am naked ?” Again, he said: ”My Father Adam and Eve, our first parents...”

*From the time that he (Shenouti) left his cell, he did not eat nor drink while he was journeying. Pidjimi said unto him: ”Take thee this vessel and fill it with water from the spring which is to the east.” And he took the vessel and filled it with water. When he came up, he found the old man (Pidjimi) standing and praying to God. And when he entered into the cell, he found the cooking pot upon the ground and boiling with heat (?). Then Abba Shenouti understood in his heart that this was Abba Pidjimi whose throne and whose crown had been shown to him.

When they had prayed together, they ate their little cooked morsel and slept. But in the middle of the night they arose and said an Office together: they spent the whole night praising God and chanting in spiritual songs. After these things Abba Shenouti ”[informed Abba Pidjimi of the] marvel [concerning] his throne and his crown. Thereafter, they went forth…walking in the country with…God purposed thus that the election of Abba Shenouti should be revealed to Abba Pidjimi. It chanced that as they two were walking, they came upon a dead man, buried in that place. For verily there was a multitude of bodies of the pagans of old buried there. Now (while) Abba Shenouti was walking with his little palm-staff in his hand, [he came] upon a dead man’s skull. And Abba Shenouti struck it upon the skull three times; (and) forthwith the dead man answered (?) and spake with Abba Shenouti and Abba Pidjimi after this manner: Hail, hail, ye true worshippers of Christ and servants of God most high [Who hath shown me] grace and delivered me from death. For your…For lo, from henceforth [I] shall…”

XXXI. Life of Timothy Aelurus

... 'Marcian' died suddenly without sickness. Then the blessed Peter the Iberian, who was at Pendje at that time, arose in haste and went forth from Pendje and returned to Rakoti. It was our Lord Jesus the Christ Who led him and brought him thither according to a dispensation, that he might become a support unto the people and a strength of the orthodox faith. Now this was the dispensation. When the news reached the city Rakoti concerning the death of Marcian—he who had been the author and originator of all these woes of the multitude of the orthodox, who no longer had strength by reason of the increase of the afflictions which were laid upon them and the persecutions which overtook them since they despaired through grief of heart—they lived again because they had found a season of repose: [they gave thanks] unto our Savior that they had received a favor of this sort at His hands, in that He was not wroth with them in delivering them in [anger?] into the hands of the pestilential (?) and bloodthirsty wolf. Thereon, since they saw that the season was such as they prayed that they might find (?), the multitude of the monks assembled, both they who were in the city... and the others also who were there, the multitudes of the place which is called Pi-Ennaton and Oktokaidekaton and the rest of the holy monasteries, together with all the believing people "of the city of Rakoti. And there was amongst them there the great ascete and prophet, Abba Longinus, the Father of the monks, who was unto them a guide and a leader in this good work, urging them at the bidding of God not to be neglectful but to hasten to finish that which they purposed.

Then as they were deliberating together, they sent certain who had the power to do this thing with authority, and they dragged the honored confessor—nay rather the very martyr—Timothy from the desert while he was unaware of anything of this kind. For he had previously been held worthy of the dignity of the priesthood—he and Anatolius, his true brother and his rival in the ascetic life—at the hands of the great Cyril, the Archbishop of Rakoti. For our Father Abba Timotheos was a man adorned with every form of the grace of Christ like the Apostles, and moreover with a keen zeal for the orthodox faith. Now when they brought him into the city, and took him into the Church which is called the Caesareum, almost all the city was assembled together, men and women and their children together with the holy

monks. A Sahidic Life of Longinus (and Lucius) is extant (Morgan MSS., xxxvii. 87th ff.). Five of his sayings are found in the Apophbh. Patr. (P.G. LXV, 266 ff.). 6 i.e. Timothy Aelurus, Patriarch 457-477 A.D.: he is otherwise credited with having contrived his own elevation by working on the credulity of the monks. 7 A pagan temple or heroin dedicated to Caesar, subsequently transformed into a Christian Church (in which Hypatia was murdered: Socrates, H.E. VII, 15). For its site see E. Breccia, Alexandrea ad Aegyphum, p. 45.

[The Emperor commanded that they should restore] ”the blessed Timothy, who was elected by God, and seat him upon his throne, that in this way the city might regain strength after the troubles which were past and that the people might rest in peace. And when he returned into the city, every street was filled with joy and delight and gladness; and a great multitude of the unbelievers was coming to receive baptism. And if we may speak briefly, the city of the people of Rakoti was Heaven in all those days. Now when the blessed Timothy had occupied the Bishopric for three years, once more the envious demon could not endure to behold the salvation of men. He caused the Bishops who were in every place, especially they of Constantinople and Rome, to rage in this manner with a great hatred, because the life of the blessed Timothy, his disposition, his renown, and his outspokenness were a shame and rebuke unto them, since he daily anathematized publicly—he, and the Bishops who were under him, and the clergy, and the monks, and the laity—the unholy Council which was held at Chalcedon. They made a great to-do by means of bribe-giving and the advocacy of lawless men—for they found ”the rulers who were in power at that time amenable to them through covetousness—and did not cease from their wicked and evil design until they had caused the blessed Timothy to be exiled again, and had shed much blood among the people. And so he was removed into exile again, to a city, Gangra, the place wherein his fellow-confessor and champion of the orthodox faith, Dioscoros, ended his days when he had won the crown of Confessorship.

For when they had cast out the blessed Timothy from his throne by means of the King’s decree and of violence, and had caused him to be exiled, they set another in his place by the King’s edict, namely, one of the priests who was styled, indeed, Timothy, though his other name was Salophacialos, and who also had adopted the corrupt faith of the Chalcedonians. Now there was a priest in Caesarea named Apholios who celebrated in the Church of the orthodox: he was a holy man and very reverend, honored in the sight of all as a chosen one, who had endured a multitude of afflictions steadfastly for the orthodox faith by reason of his great . . .

XXXII. Life of Apa Hôr

*Ambrosius (answered) unto Apa Hôr: ”Do a charity and make mention of me in thy holy prayers.” Apa Hôr said unto Apa Ambrosius: ”Make mention of me also, that I may make mention of thee.” Apa Ambrosius said unto Apa Hôr: ”We will make mention of thee, my holy Father.” Apa Hôr said unto Apa Ambrosius: ”There is none in all the brotherhood who shall make mention of me unless they show me that [they have first?] made mention of thee.” But Apa Pdjo... said... ...[the] miracle which our holy Father Apa Hôr had wrought, I arose and went into the desert. I spent a whole week without being permitted to make mention of Apa Hôr, because of the great sufferings which I endured. I journeyed out from the desert (lit. mountain) and I was dwelling in the desert (mountain) of Sbehti; but Apa Hôr was in the desert of Pi-soben, distant from us a journey of a stage. I took up my abode in a great watch-tower built of stone. But [He?] Who knoweth all things...

XXXIII. The Controversy of John IV

"... saying: 'Behold thy gods, O Israel, which brought thee forth from the land of Egypt.' When He had called your fathers, they did not keep His law; (and) the Lord called the Christians also and gave them His body and His blood, the hidden manna, that they might eat thereof a thousand years. For indeed our Father-Apostles taught us concerning this holy manna—Lo, it is we who have kept their law unto this day; and the gates of Amenti [shall not prevail?] for ever. Your fathers did eat manna and are dead; our fathers also ate manna and live for ever." The Jew said: "How sayest thou this to me? Do not the Christians also die?" The Archbishop said: "Verily, the death of this world is a passing away; but he who shall fall into the hands of Amenti—that is death eternal." "The Jew said: Where is it written that our fathers went down unto Amenti?"

The Archbishop said: "At the time when they brought the coat of Joseph to Jacob his father, he wept over it. And his sons consoled him desiring to comfort him; but he desired not to be comforted, but said: 'I will go down unto Amenti sad' because of Joseph my son.' Again, when he had sent his sons to Egypt to get corn; when Joseph saw them, he knew them and terrified them, saying: 'Ye are spies who are come to examine the land.' But they worshipped him, saying: 'O our Lord, thy servants are not men of this sort'. . . .' sic: ? for acqai. "The Chalcedonian said: Ye, the Theodosians; for ye say that God suffered. We say that God is not subject to suffering, that He dieth not, that He eateth not, and drinketh not, and sleepeth not, and slumbereth not. But He came down and was clothed in human flesh, separate from His Divinity—flesh subject to suffering and subject to pain, flesh which ate, and drank, and slept, and slumbered. The flesh was crucified, and the flesh was nailed and wounded with the spear. All these things the flesh endured. The Godhead also healed those who were sick, turned the waters into wine, blessed the five loaves, walked upon the sea, cast out devils. In a word, all the wonders which He performed pertained to the Godhead, and the sufferings pertained to the Manhood alone."

The Archbishop said: ”O abominable heretic! According to thy words, then, which are full of blasphemy, thou affirmest of our Lord Jesus the Christ that He was in two Natures, one indeed which healed and one which suffered?” The Chalcedonian said: ”Such is my faith.” The Archbishop said: ”It was not so. But harken unto me attentively and I will declare unto you the truth. . . .” ”will not be angry.” The Archbishop said: ”Lo, how many thieves hast thou put to death in this city since thou hast been ruler?” The Governor said: ”Lo, I have put to death a multitude of them.” The Archbishop said: ”How much hast thou received by the sale of the crosses whereon the thieves were hanged?” The Governor said: ”What man of sense would buy those timbers which are full of putrid moisture of their bodies? Those timbers are no use save to be burned in the fire.” The Archbishop said: ”If it was a thief whom the Jews killed, then why dost thou demand these three thousand gold pieces for this little piece (?) of wood, which thou hast found in ’the house of this Jew, scarce a palm long? For thou didst tell me that the crosses of the thieves were good for nothing but to be burned because of their evil odor. Then why, O King, was not this (cross) burnt, if it was a thief who was hanged thereon?”

Then the Governor was silent for a long time, not knowing what to reply. But when he recovered himself, he said: ”Verily I am like a dumb man before thee. For lo, I have spoken with many wise men and many astrologers who look at the stars. [Not] one of them used to bewilder (?) me”...

XXXIV. A Eucharistic Miracle

”I said unto him: He Who hath made the Heaven and the Earth and all living things.” Now it came to pass that when they had brought the prayers to an end, the people came up to receive the Body and Blood of Our Savior. And the little Pagan thrust himself into the midst of the people and received of the Body of the Lord at the hands of the Archpriest. When he looked at it, he found it had taken the form of a son of man in his hands. And when he smelled its fragrant perfume, he took it and departed to his home, without waiting for me to come forth, but departing alone. So he carried away the Body of the Lord which was like the body of a man and placed it in a casket of gold, sealing its mouth with his ring: and he placed the ring upon his finger. Now his father and mother and brothers smelled the fragrance in the house, such as they had never smelled (before): they looked about in all parts of their house, but did not find the place wherein was the fragrance. They spake with one another: ”Perchance this Christian hath wrought magic and cast a spell upon us that we should ’smell this fragrance in our house.”

Now it came to pass that after the fourth (?) Sabbath was come, the little Pagan boy [sought me] out and brought a vessel of . . . up to a hundred . . . (l. 9) in the evening, saying: ”Let us go to the Church and receive the . . .,” that is, the Body and Blood of Our Lord Jesus the Christ. So we rose up and went. And as we were about to go, I stripped off the tunic which I wore and put it upon him; (and) we came to the Church. And as we were about to receive the Body and Blood of the Christ Jesus, Our Lord—for he (sc. the Pagan) was following me—the Archbishop extended unto him the Body and Blood of Our Lord Jesus. And the Pagan, when he had received the holy Body, looked at it and found it was become a body in his hands. And the Pagan also held out some gold to the Archbishop and said unto him: ”My Father, I do not know (?) these which I received from thy hand.” But the Archbishop said unto him: ”What are these, my son?”

Page or folio number: the second numeral is possibly ε. sic. He said: ”When I had received the holy Body, and was still eating it, they brought the Cup into the midst that they (the people) might partake of it; and I received the Blood of my Lord Jesus. And it came to pass that while I was standing...” ”The man of light stretched forth

his hand with my Father and took the Cup, saying: ’τὰ ὅγια τοῖς ἁγίοις,’ that is to say, ’That which is holy for them who are holy.’ And all the people answered: ’One Holy Father, One Holy Son, One Holy Spirit: Amen.’”

XXXV. Homiletic Fragments: A. Severian of Gabala, Homily on Penitence

[The soul will say to the Angels of death] ”Do not separate me from my body, but leave me a little while that I may repent.” Thou art distressed, thou grievest, thou [recallest?] thy deeds, that they may have mercy upon thee. Then when the Angels hear these things, they say unto us: ”O wretched soul! O miserable (soul)! All the days of thy life thou didst spend in heedlessness; and now thou desirest to repent. O soul, from henceforth the light of thy . . . [is gone?], ended now are [pleasures?], afflictions draw nigh. [God?] hath commanded (us) to separate (thee from thy body). . . O soul, a . . . will pass judgment on thee for ever (?) according to thy works.” Thou hast not . . . of hope at that time to repent, but . . . [Since we shall be dismayed] of a truth, my brethren, when we hear such things as these, let us make haste to strive because of that time that we may find ourselves prepared, even if our habit be to sin, and let us return and take upon us to repent. Be not deceived, my brethren: there is the Place of Judgment, and the punishments are everlasting—fire that is not quenched, the worm that dieth not, thick darkness. These are the things that are in Tartarus, the place wherein shall be weeping and gnashing of teeth. For harken to those things which the Lord saith in His teaching on all these matters in the Gospel—and He is infallible, for He said: ”The earth shall pass away and the Heavens also shall pass away . . .”

XXXV. Homiletic Fragments: B. Gregory Theologus, Homily on Christian Charity

* ”And unto Faith beareth witness the Patriarch Abraham who was justified because of it. And unto Hope beareth witness Enōs—for he was the first who hoped, calling on the name of the Lord,—and all the holy ones who suffered affliction in hope. And unto Charity also beareth witness the holy Apostle, saying, God is Love.” Excellent is the love of strangers; and unto it beareth witness righteous Lot. This man was (dwelling) in Sodom, but he was not a man of Sodom in his conduct. Likewise also Rahab the harlot beareth witness unto love of strangers—she who was delivered because of it and was justified in the Scriptures because of it. Excellent is the love of brethren unto which Our Lord Jesus the Christ beareth witness. For not only hath He made us His brethren, but also He endured death for the sake of us all. Excellent is the love of mankind. He again, Our Lord Jesus the Christ, is witness unto this virtue in that He not only loved Man ”… works of … that He might give grace unto him…; but in that He, the Lord, became… a way...

XXXV. Homiletic Fragments: C–E. On the Long-suffering of Christ, On Fornication, and a Treatise or Homily

*Unto all these He gave opportunity that they might turn unto Him and that He might forgive them, since He desires the return of mankind. For this reason He showed long-suffering that He might deliver us from the vain worship of idols, and from murders, and fornications, and thefts, and falsehoods, and sorceries, and all the abominations which the Devil spreadeth abroad among us. For this cause He…that He might deliver us…But David… …those things which are seen and those which are unseen, whether Thrones, or Dominions, or Principalities, or Powers, are all through Him and He is above them all, every one. Now all things were established in Him since He is the Beginning, the First-Born from the dead, that He might be the first in all things…good pleasure, since in Him…all the fullness of the Godhead and through Him… [When Korah, Dathan, and Abiram sought after the] ”high-priesthood and would not obey Moses, God spake and the earth opened its mouth and devoured them with all those who pertained unto them. But Our Lord, even Our God Who is merciful and compassionate, when the Jews rose up against Him, did not take vengeance on them because of that which they did unto Him, but refrained from them. He gave Himself for us that He might deliver us from our sins, being an example unto us not to take vengeance upon any man.

Elias also—who was carried up into Heaven by means of chariots of fire—when the King sent after him desiring to seize him because he had rebuked him for following after strange gods, spake, and there came down fire from Heaven and consumed those who came after him with evil words… But Our Lord Who loveth mankind—when He had sent to the city of the Samaritans that they might prepare for Him, ”and they did not receive Him among them, and James said unto Him together with John: Wilt Thou that we bid that fire come forth from Heaven and consume them?”—

the Lord rebuked them and did not suffer them, saying: ”The Son of Man came not upon the earth to destroy sinners, but to deliver them.” Consider the nature of this great long-suffering of this good God. Eliseus also, when the little children came from the city and mocked him, was wroth with them and cursed them in the name of the Lord his God. And two she-bears came forth from the wood [and tare] forty-two of them. But Our Lord Who is full of mercy, when the servants smote Him on the head, mocking Him… And He was long-suffering with them and did not take vengeance upon them; according to the word which He spake: ”Love your enemies, and do good to them who hate you.”

”He shall come also at His Second Advent appearing in the glory of His Father with His Angels, and He will judge the world in righteousness and will reward every man according to his works which he hath done, whether they be good or whether they be evil. Then is it not a scandal that a woman who has spent her whole life in committing fornication should say, ”I am a Christian,” and, as the flesh of her body wastes away and she grows old and men cease to esteem her, should take her daughter and set her in her place to seduce others to destruction? Well did Jeremias say: ”Thou hadst a whore’s forehead: thou hast (not) been ashamed before all men.” And this great reproach hast thou taken to thyself. For is it because of urgent need of food and raiment that thou dost commit fornication, and not rather for pleasure? Sufficient is the saying of the Apostle Paul: ”Let every woman have her own husband.” But if (it be) for the sake of food and raiment, since ’God provideth for cattle and birds and wild beasts and all creation, what is this great sin which thou hast chosen for thyself? As for me, whenever I seek to contemplate such things, my soul is troubled and I weep for the perdition of the members that draw nigh to Amenti. What hath happened that thou livest in these fornications, O woman? Even as the Prophet saith, thou dost cause thy fornications to flourish in every place.

For I walked in the streets hearing the Name of the Lord (uttered) by the mouth of abominable men who used it as an oath in every utterance which they spake. A fearful thing it is to swear at all; but verily most of all to swear by (the Name of God) in some utterance touching fornication or some vain matter. For it is written: ”Thou shalt not take the Name of the Lord thy God in vain.” For the Proverbs say: ”Faithful lips become a heart.” For how, when the holy Name of God is in the mouth of a senseless man and of them that are vile…?

XXXV. Homiletic Fragments: F. Four Homiletic Fragments

...”in his body and his flesh (?) in Amenti. And after these things God gave him... besides the Kingdom of Heaven which he enjoyed for ever being in a state of joy unending... with the Angels. Consider... also Nineves the pitiless. He... (ll. 12-13) the poor...[and did not] give him charity. Perceive also that, when he was... after the ending of his life..., he said, being in Amenti in torments which scorched him with fire: ”Job (is) in the repose of the Kingdom of Heaven in enjoyment of the good things...” ”But when he has heard, he will say: Remember that in thy life thou didst receive thy good things.” Thou seest that food and drink and wearing of goodly raiment did not profit that pitiless man. Behold the two parts of thy life at all times, O my beloved. Behold Job in the Kingdom of Heaven and in eternal bliss. Behold Nineves also in torments unquenchable, in endless pain for ever. Choose, then, for thyself that which thou shalt desire. If thou desirest the Kingdom of Heaven, make thyself like to the Kingdom of Heaven after which the righteous Job followed, even he whose door was open unto every man and did not turn away (?) any man [at] any time among those who... him...

The fragmentary endings of seven preceding lines are omitted. The fragmentary beginnings of ten lines are omitted. All except the last two letters are very doubtful. ”The Angels...Remember O man...unto (?) a man. Do not...Knowest thou not that thou art a creature of thy Lord and the Lord of Heaven and Earth? Knowest thou not that the Angels stand in the presence of their Lord in the Church? That the Archangels stand ministering unto the commandment of their Lord God, the King of Glory, in the Church? Wherefore dost thou, O wretched man, hasten forth from the Church contrary to the command of thy Lord?” ”...hundreds of thousands...incorporeal [beings]...chant hymns unto their Lord with fear and trembling. If the great host of the Incorporeal Ones and all the Powers of Heaven with hair of flame...and they are not able to sit nor do they transgress (?) the commandment of their Lord; but they all stand trembling, being...and beholding...”

”…together. In a word, by means of…grace and…when he (Jonah) had fled from the face of the Lord…even as he had already…He found a ship, and when he had paid his fare, he went on board. And when they had unmoored, they voyaged on the sea. But God straightway raised up a mighty tempest on the sea.” ”And the whale [swallowed up] Jonah…God [punished?] him by this means…even as he (Jonah) had excused himself from ministering unto His word and His command. Now every one whom He shall choose and whom He shall send after Jonah by means of His…[must not] dare…”

XXXVI. Monastic or Ascetic Precepts

* ...*according to the way which our Lord and Master hath appointed us. In a word, do everything as unto God with regularity and faithfulness. [Do not drink?] from vessels of silver; for...to us...contrary to the season which...in the life of brotherhood...to thyself to do this. And if the disposition already exists let us guard against it according to the rules of the monastery...who among the people...with persuasion and...do not allow victory over (?) them...because of (?)...life...And practise patience by means of a conversation...which is pure and of discipline. And be zealous at all times to bless... ...persuasion upon them. Just as ivy enshrouds a vineyard and destroys its fruit, so vain glory destroys the fruit of the monk, if it persuades him. Above all the virtues is humility, above (all the).....in all things...And knowledge loves toil, being a thing that hates...; and idleness...without toil. And do not (neglect?) continence and thy...

"...*are not; but Mine are all they who harken to My commandments." Since He loves them who are His with a perfect love, He said unto us (?): "Fear not, My little flock; for it is your Father's good pleasure to give you the Kingdom. Sell your goods..." ...*causing them to be undismayed in all the sufferings of this world, He said unto them: "Ye here in the world have affliction (toil): but be of good cheer; I have overcome the world." And He gave them strength so as not to faint in tribulations. He put joy into their hearts... * Frag. 4 ... "to murmur against his brother in thy presence, be not confused before him, lest haply he overpersuade thy heart with his words, and thou sin against God. But... * ... do likewise; for they receive thy complaint. And give the glory to them; for they showed mercy on me for your sakes. If thou shalt go into a strange land... * Frag. 5 If thou bestowest him upon a brother of thine, thou hast sinned against God. Release him and let him go, or set him free if he himself desires to become a monk. * ... that thou mayest sit in thy cell in a state of gentleness (?) when thou wouldest eat thy bread. If thou shouldest go to a town or a village to sell thy handiwork...

XXXVIII. Liturgical Fragments: A. The Greek Liturgies of Saints Basil and Gregory

O Master, Lord Jesus Christ, the co-eternal Word of Thy pure Father and the Holy Spirit, the Bread that came down from Heaven and didst offer Thyself, a Lamb without blemish, for the life of the world, we beseech and entreat Thee, O loving and good 'Lord, show Thy face upon this Bread and upon this Cup which we have set forth upon this Thy Holy Table and sanctify them and transubstantiate them, that this bread may be changed into Thy Holy Body and this Cup into (Thy) Blood for the remission of sins. Through the grace and mercies and loving-kindness of the Father and the Holy Spirit, now and always and for ever and ever. Amen. x Fo. 2a ... 'of the enemy, justify (us) in Thy graciousness as Thou didst Cornelius unto whom witness is borne in the Acts of Thy holy Apostles, and strengthen our mind and our understanding that we may become imitators of Thy Christ. Through the grace and mercy &c.

Prayer < of Censing >.
O God, the Everlasting, without beginning and without end, Who art great in counsel and mighty in Thy works, Who art present 'everywhere and standest beside all men, be present with us at this hour and be in the midst of us all. Purify our hearts, purify our souls, cleanse us from all sin deliberate and indeliberate, and grant unto us to offer before Thee the reasonable service of praise, a spiritual incense-offering entering into the inner side of the veil, into the Holy of Holies. And be entreated to remember the peace of Thy one holy Catholic Church. Vouchsafe (?) Thy peace which is from Heaven vouchsafe (?) unto the hearts of us all, but the peace of this life also grant unto us. Our King, the ranks 'of our army, our magistrates, our Senate, our people, the quarters (of our city) do Thou endue with all peace. O King, Lord of peace, Lord of mercy, give unto us Thy peace, for Thou hast given us all things. Possess us, O God; for besides Thee we know no other, we call upon Thy holy Name which (is named) for the salvation and well-being of our souls. "Quicken

the souls of us all through Thy Holy Spirit, that the death of our sins may not have dominion over us Thy servants nor over all Thy people. Lord, bless Thy Church. Through the grace and mercy...

"O Master, Lord Jesus Christ, Who didst send forth Thy holy Disciples and Apostles in all the world to preach and to teach the Gospel of Thy Kingdom, and to instruct all nations unto knowledge of Thee;—wherefore we entreat and beseech Thee, O Lover of men, good Lord, open the ears of our hearts unto the hearing of Thy holy Gospels. Open also the perceptions of our souls, and vouchsafe that we may become not only hearers but doers. ..."of the Catholic and Apostolic Church of God, granting unto them and unto us peace and health all our days. And for their prayers which they offer on behalf of us and of all Thy people, and our (prayers) on its' behalf—do Thou accept them upon Thy heavenly and blessed altar for a smell of sweet savor. Its every enemy, visible or invisible, do Thou soon "crush and set under our feet, but for itself, preserve it in peace in the holy Church.

Remember, O Lord, this holy Church and our assemblies. Our gatherings together do Thou bless. Grant unto us, O God, that they may be held without let and hindrance according to Thy holy and blessed will. Vouchsafe unto us and to them who are with us houses of prayer, houses of blessing for ever. Arise, O Lord, and let all Thine enemies be scattered, and let all that hate Thy holy Name flee before Thee, but upon Thy faithful and true people who in obedience do Thy holy will, bring thousands of thousands and tens of thousands of tens of thousands of blessings. *Prayer of Salutation. O God the Everlasting, Who didst create man for incorruption, and didst destroy death, which had entered into the world through the envy of the Devil, through the life-giving presence of Thine only-begotten Son, and didst fill the earth with that peace from Heaven which also the hosts of the Angels glorified, saying: "Glory to God in the Highest, and..."

...regeneration through water and the Spirit, and made us an especial people, sanctify us through Thy Holy Spirit. He Who loved His own that were in the world, gave Himself as a ransom unto Death, who reigned over us and unto whom we were subject, being sold into slavery by our sin; and when He had descended through the Cross into Hades, He rose again on the third day from the dead; and when He had ascended into Heaven, He sat at the right hand of Thy (sic) Father, having appointed a day of retribution whereon He shall appear and judge the world in righteousness and reward every man according to his work; (The People: According to Thy mercy, O Lord.) —and He left unto us this great mystery of holiness. For when He was about to deliver Himself up unto death for the life of the world. . . He took bread in. . .

. . . "who wait upon Thee and call upon Thy holy Name; for the eyes of all wait upon Thee, and Thou givest them their meat in due season. Deal with us according to Thy goodness, Thou Who givest food unto all flesh. Fill our hearts with joy and

gladness, that having at all times all sufficiency we may abound unto every good work, to do Thy holy will. Remember also, O Lord, them who offer these gifts and grant unto them all a heavenly reward. Forasmuch as it is a commandment of Thine only-begotten Son, O Lord, that we should partake in memory of Thy Saints, vouchsafe to be mindful of them who well-pleased Thee from the beginning, the holy Fathers, Prophets, Apostles, Martyrs, Confessors. . . . . ”of Thine angelic and archangelic liturgy. . . Remember, O Lord, them who offer these our sacrificial (?) gifts.

Remember, O Lord, the peace of the one, holy, Catholic, and Apostolic, Orthodox Church . . Remember, O Lord, our holy Father Papa Abba Benjamin, the Patriarch of the great city Alexandria, and (all) Orthodox Bishops. ”Remember, O Lord, this holy Church and our assemblies. . . As Thou didst accept the gifts of Thy righteous Abel, the sacrifice of our Father Abraham, the incenseoffering of Zacharias, the prayers and alms of Cornelius, and the widow’s two mites; even so accept the thankofferings of Thy servants who desire to. . . their much and their little secretly and openly. . . [Sic exit.]

The Liturgy of Saint Gregory.
... ”of partaking in His holy Mysteries, O Lord our God Almighty.

Prayer at the Breaking of the Bread.
O Master, Lord God the Father Almighty, the Great, the Eternal, Who art wondrous in glory; Who keepest Thy covenant and Thy mercy unto them that love Thee; Who hast given us remission of our sins through Thine only-begotten Son, our Lord and God and Savior Jesus Christ; the Life of all, ”the Help of them who flee unto Thee, and Hope of them who call upon Thee; beside Whom stand tens of thousands of Angels and Archangels, Cherubim and Seraphim, and all the countless multitude of the heavenly powers; Thou Who hast hallowed these gifts which lie before Thee, cleanse us from our secret and our open sins, and [remove far from us] every thought which is displeasing [to Thy goodness...] But Thyself, without change, though made flesh and putting on manhood, didst become in all points like us saving only sin, and didst become a Mediator between us and the Father. And when Thou hadst broken down the middle wall of partition and the ancient enmity, Thou didst unite things earthly with things heavenly, and bring the twain together in one, ”and fulfil the dispensation in the flesh. And when Thou hast about to mount up into the Heavens bodily, divinely fulfilling all things Thou didst say to Thy holy Disciples and Apostles:

”Peace I leave with you, My peace I give unto you.” That peace do Thou now also give unto us, O Master. Vouchsafe to cleanse us from all stain, all guile, all In marg. (?) □□ □□□□ (later hand), ”Here he cuts the (bread)”. evil, from wickedness and from deadly malice. And vouchsafe that we ”may greet one another with a holy kiss, to the end that we may partake without condemnation of Thy deathless and heavenly

gift, through Thy grace and the good pleasure of the Father and the operation of Thy Holy Spirit. For Thou art the Bestower and Giver of all good things, and unto Thee we offer up glory, the eternal praisegiving, together with Thy Father Who is from everlasting, and the Holy Spirit, now and for ever and ever. Amen. The love of God the Father, and the grace of the Only-Begotten Son, our Lord ”and God and Savior Jesus

And the fellowship and the gift of the Holy Spirit Shall be with you all. Let us give thanks unto the Lord. Beginning <of the Oblation>. Verily it is meet and right to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, the Only True God, the Lover of man, the Ineffable, the Invisible, the Uncontained, without beginning, the Eternal, without time... ... ”Thou didst suggest the rising again after my fall; Thou didst give release unto them who were under the power of Hades; Thou didst drive away the curse of the Law; in the flesh Thou didst set sin at naught; the might of Thy authority Thou didst make known to me; to the blind Thou didst restore sight; the dead Thou didst raise up from the tombs; by Thy word Thou didst restore nature; Thou didst show unto me the dispensation of Thy loving-kindness; Thou didst endure the violence of wicked men; Thou hast given Thy [Rubric in two lines effaced by damp.]

[Rubric in two lines effaced by damp.] Therefore, O Master, do Thou Thyself with Thy voice transform these offerings; Do Thou Thyself be present and perform this mystic service; do Thou Thyself strengthen in us the remembrance of Thy worship; send down Thy All-Holy Spirit that, coming, it may through its holy and good and glorious presence hallow and transform these precious and holy gifts now offered into the very Body and *Blood of our Redemption, The Deacon says: Let us give heed. The People say: Amen. The Priest shall say aloud— —and cause this Bread to become the Holy Body of Thee, our Lord and God and Savior and supreme King, Jesus Christ, for the remission of sins and for eternal life unto them who partake of it, —and this Cup to become Thy precious Blood of the New Testament of our Lord and God and Savior and supreme King Jesus Christ, for the remission of sins and for...

...*do Thou grant unto them all. (The rubric following is illegible.) Remember also, O Lord, my miserable and wretched soul and my lowliness, and forgive me all my transgressions; and where sin has abounded, make Thy grace *more to abound, and because of my sins and the uncleanness of my heart deprive not Thy people of the grace of Thy Holy Spirit. (The rubric following is illegible.) [Rubric in one line effaced by damp.] Them who are present in this ’place do Thou make imitators of the Angels; and though we be unworthy * F0. 8a do Thou accept us who have been called to Thy service. (The rubric following is illegible.) Remember also, O Lord, this our city, and them who dwell therein in the Orthodox Faith, and every city and country together with all their people. Deliver us from famine and pestilence,

earthquake and flood, fire and captivity of the barbarians, and from alien swords and insurrection of enemies and heretics. * F0. 8b

Remember also, O Lord, the predeceased, our holy Fathers the Orthodox Bishops, And all who from the beginning have pleased Thee well, Especially our all-holy, most glorious, immaculate, and ever-blessed Lady, the Mother of God and ever- * F0. 9a Virgin Mary; The holy, glorious, Prophet, Forerunner, Baptist, and Martyr John; The holy Stephen, the first Deacon and first Martyr, And our holy and blessed Father, Mark the Apostle and Evangelist, And our sainted Father Gregory the Divine, and them of whom we make remembrance on this day, and all the company of Thy saints. * F0. 9b Through the prayers and intercessions of these have mercy upon us and save us for the sake of Thy holy Name which is called over us. (The Deacon reads the Diptychs.) Remember, O Lord, our fathers and brethren who have fallen asleep in times past in the Orthodox Faith, And give repose to their souls with the holy, with the righteous;

Gather them together unto a place of pasture by the water of refreshment in a paradise of delight together with those whose names we have mentioned.

[The remainder of the page is left blank.]

... ”consubstantial and coeternal with the Father and the Holy Spirit, receive from us sinners and from our unworthy lips praise with the Powers above. For Thee befitteth all glory, honor, and worship for ever and ever. Amen. [The following variants from Swete’s (Cambridge) text occur: [The remainder of the page is left blank.] [For the text see Maas, Frühbyzantinische Kirchenpoesie 1, no. 2. The following variants occur:

XXXVIII. Liturgical Fragments: B–H. Anaphora, Ordinal, Horologia, Pascha, Difnâr, Hymns and Psalmody

Hail, thou Healing of sore sickness! Hail, Might and Strong Refuge! Hail, thou that didst bear the Word of God! Hail, only Virgin and uncorrupt! Hail, thou Bride, pure and undefiled! Hail, Destruction of graven images! Hail, all-holy Mount of God! Hail, thou who dost procure eternal joy! Hail, Rod that budded with the ear of life! Hail, Crown and Boast of the righteous! Hail, thou living and pure Volume (?)! Hail, thou that raisest the fallen from destruction! Hail, Light and Worship of Orthodoxy! Hail, thou Shelter of the tempest-tossed! Hail, thou who didst smite the soul-destroying enemy! Hail, Chariot of God… The text of this fragment is given in full. 232 × And the Sacrifice of Isaac 54.22. On the Nativity, 49: Chrysostom On the Nativity 91.1.93 The Little Month. Theophilus On the Archangel (?).

Supplementary Texts: Pseudo-Linus, The Martyrdom of Saint Paul; Ode on the Four and Twenty Elders; Acrostic Hymn on the Finding of the Cross

[Nero inflicted great] *torments on them and cast them into the prison. And since he was in a great rage and fury, he caused search to be made for every one who should say, ”I am a soldier of that eternal King.” And he established a decree after this manner, saying: ”All who shall be found being soldiers of Jesus the Christ let them be…, one and all.” Now when this decree was made, the whole army scattered throughout the city… *And he (Nero) said unto him: ”O man of the great king who art delivered bound into my hands, tell me what hath happened unto thee that thou hast ventured to come into Rome and to raise soldiers for thy king from mine own realm?” But Paul said in the presence of every one: ”Caesar, not only from thine own realm will we raise soldiers; (for our King) hath commanded…”

Red ink. The last two syllables are added in black by a later hand.

The Four and Twenty Elders.
O who can tell the glory and the honor of Four and Twenty Elders—they who are clad in robes of light and have crowns of glory upon their heads? Four and twenty vials of gold are in their hands, filled with perfume exceeding precious, even the prayers of the saints which they send up on high unto the Holy Trinity. These are they of the glory of whose greatness the holy John the Evangelist spake: ”For I saw,” said he, ”four and twenty thrones round about the throne of the Almighty; and upon them sat Elders.” No tongue of flesh might express their glory. I heard

the Lamb declaring their names from the beginning with alpha unto the end with omega. Nearer unto God are these exalted priests than all the heavenly hosts, as they beseech the Holy Trinity at all times, saying: ”Let Thy compassion encompass the whole earth, that Thou mayest have mercy upon men, that Thou mayest have compassion upon cattle, that Thou mayest bless the rivers of water, that Thou mayest make them to rise duly.”

Through the intercessions of these... Grouped in the xs. with the preceding line. The seventeenth day of the Month Thibout. The Feast of the Holy Cross. Helen the queen desired to behold the holy wood of the Cross, the wood whereon my Lord was crucified. She stayed not her hand at all in seeking for it earnestly, until she found it with joy because of her faith therein. ”There was joy on that day in heaven and upon earth at the revealing of the life-giving Cross. The Cross do we worship, the wood of immortality, the wood whereon my Lord was crucified that He might save us from our sins. Helen arose and took three thousand soldiers and went to Jerusalem, seeking for the Cross. The Jews took counsel together, saying: ”If she come unto our kingdom, we will not reveal the Cross.” Justly spake ”Helen the queen unto them: Show me the Cross, the wood whereon my Lord was crucified.” The Jews answered, speaking among themselves: ”Lo, the words of our fathers are come to pass upon us, ’The fathers have eaten sour grapes, and the teeth of the children are set on edge.’” The persecution which overtook them is come upon their children.”

When Helen the queen had seized all the Jews (saying): ”Lo death and life are before you: show me the Cross,” they delivered unto her Judas, ”because he was the son of a prophet and knew well the Law, that he might show her the Cross. Judas answered and said to the Jews: Fulfilled today are the words of our fathers. Zacchaeus, the father of my father, spake unto Simon my father, saying, ’Needs must that they will seek after the wood of the Cross. If they seek after it, reveal it, that thou mayest not die; for in the race of the Hebrews there is none shall reign again.” Readily spake he unto her...

Source. English translation by Hugh G. Evelyn White, from *The Monasteries of the Wâdi ’n Natrûn, part I: New Coptic Texts from the Monastery of Saint Macarius*, edited with English translations by Hugh G. Evelyn White (New York: The Metropolitan Museum of Art, Egyptian Expedition, 1926); public domain. The text was read by machine (Mistral OCR) from a scan of the 1926 volume 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, Greek and Arabic texts, the long introduction on the library, the editor’s descriptions of the

manuscripts, his notes and variant readings, the biblical fragments, the Coptic–Arabic vocabularies and the appendices are also left out. Only the English translations are given, so the fragments begin and end where the manuscripts do, and the dots and brackets are the editor's marks for damaged places. No original-language text is shown beside it, and no modern English version has been made.

Licence. The translation was published in 1926 and is in the public domain.