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Two Middle Byzantine Treatises in Defence of the Care of the Dead

Abstract: This article contains the edition and translation of two treatises about the care of the dead. Their authors seek to show that the lot of the dead is alleviated when their names are commemorated in church and alms are given in their name. In order to make their case they insert into their texts passages from the New Testament, episodes from hagiographical texts, and in particular edifying stories that show the efficacy of the care of the dead.

Throughout the Byzantine period the care of the dead was an integral part of religious life. The names of the deceased were entered into diptychs and read out during the celebration of the Eucharist. Moreover, special commemorative services were held on the third, ninth and fortieth day after a person's death and thereafter at least once a year¹. On these occasions, bread was brought to the church, part of which was then offered up by the priest in the name of the deceased. In addition, oil was donated in order to light the lamps of the church, and alms were distributed among the poor². It was believed that these activities had an instantaneous effect on the dead, giving them a respite from the torments that they were believed to suffer for their sins.

Most of these practices were already well entrenched in the fifth century³. This does not mean, however, that everybody believed in their efficacy. In the late sixth century a group of intellectuals claimed that the souls of the deceased could not feel what was being done for them. This raised the ire of the priest Eustratius, an associate of Patriarch Eutychius of Constantinople, who wrote an entire treatise in defence of the care of the dead⁴. Eustratius' adversaries based their argument on a particular anthropology. They were of the opinion that the soul could only function in conjunction with the organs of the body. This stance had antecedents in Syriac Christianity but was possibly also influenced by Aristotelian philosophy. In his response Eustratius averred that the soul was even more active after death when it had escaped the prison of the body⁵. Similar statements are already found in the writings of earlier authors such as Athanasius of Alexandria and Gregory of Nazianzus. They can be ultimately traced back to Plato's teachings about the soul⁶. Yet these teachings had been completely de-contextualised, constituting what has been dubbed *Vulgärplatonismus*⁷. John of Scythopolis, who engaged more deeply with contemporary Neoplatonic philosophy, had quite a different opinion.

¹ On the meaning of these days see G. DAGRON, Troisième, neuvième et quarantième jours dans la tradition byzantine: temps chrétien et anthropologie, in: *Le temps chrétien de la fin de l'Antiquité au Moyen Âge, IIIe–XIIIe siècle*, ed. J.-M. Leroux. Paris 1984, 419–430.

² See V. MARINIS, *Death and the Afterlife in Byzantium. The Fate of the Soul in Theology, Liturgy, and Art*. Cambridge 2017, 93–95.

³ See E. REBILLARD, *Religion et sépulture: L'église, les vivants et les morts dans l'Antiquité tardive*. Paris 2003, 161–164.

⁴ N. CONSTAS, An Apology for the Cult of Saints in Late Antiquity. Eustratius Presbyter of Constantinople 'On the State of the Souls after Death' (*CPG* 7522). *Journal of Early Christian Studies* 10 (2002) 267–285.

⁵ D. KRAUSMÜLLER, Contextualising Constantine V's Radical Religious Policies: The Debate about the Intercession of the Saints and the "Sleep of the Soul" in the Chalcedonian and Nestorian Churches. *BMGS* 39 (2015) 25–49, esp. 33–36.

⁶ See e.g. E. P. MEIJERING, *Orthodoxy and Platonism in Athanasius: Synthesis or Antithesis*. Leiden 1968, 29–30, and C. MORRESCHINI, La 'meditatio mortis' e la spiritualità di Gregorio Nazianzeno, in: *Morte e immortalità nella catechesi dei padri del III–IV secolo*, ed. S. Felici. Rome 1985, 151–160.

⁷ Cf. e.g. A. BOEHLIG and Ch. MARKSCHIES, *Gnosis und Manichäismus: Forschungen und Studien zu Texten von Valentin und Mani sowie zu den Bibliotheken von Nag Hammadi und Medinet Madi (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 72)*. Berlin – New York 1994, 22.

He made it clear that only the intellect remained active after death whereas the faculties of the soul such as memory and sense perception were inactive⁸. Unsurprisingly, this point of view also met with opposition. Dorotheus of Gaza was told by a hermit that it was wrong to think that the souls of the deceased did not remember what they had done during their life-time⁹. The debate was resumed in the late eleventh century when John Italos claimed that unlike the intellect, the soul was immortal only in its essence but not as regards its activities. Although he did not openly say so, he thereby undermined the foundations of the care of the dead. This was seen clearly by the Stoudite monk Nicetas Stethatos who argued that disembodied souls can remember their life on earth and perceive what is done on their behalf, either because of their innate powers or because angels enable them to do so¹⁰.

It is very likely that these controversies were confined to a tiny elite. Yet this does not mean that 'ordinary' Christians did not have reservations about the efficacy of the care of the dead. Otherwise one could not explain the production of edifying stories, written in simple Greek, which were meant to prove that the deceased really benefited from it¹¹. Even clearer evidence is found in the sermon 'About Those Who Have Fallen Asleep in the Faith', falsely attributed to John of Damascus, which probably dates to the first half of the ninth century¹². This text is extant in no fewer than 148 manuscripts and was the preferred reading for the days of the year on which the deceased were commemorated¹³. Its author polemicises against people who declare that the status of the souls cannot be changed after death and presents his audience with a string of quotations from homilies and hagiographical texts, which emphasise the importance of prayers and almsgiving on behalf of the dead¹⁴. The topic was revisited by a twelfth-century author, Michael Glykas, in his collection of *Questions and Answers*¹⁵. Glykas also presents quotations from many older sources, among them the sermon 'About Those Who Have Fallen Asleep in the Faith', in order to persuade his readers of the efficacy of the care of the dead. This suggests that even at this late date the practice was still a matter of debate¹⁶.

This hypothesis can be substantiated through the analysis of evidence that has so far escaped the attention of scholars. The codex Monacensis graecus 226 contains two treatises, falsely attributed to Anastasius of Sinai, whose purpose it is to prove that commemoration and almsgiving have a beneficial effect on the deceased¹⁷. The former of these treatises is also found in several manuscripts from

⁸ D. KRAUSMÜLLER, Christian Platonism and the Debate about Afterlife: John of Scythopolis and Maximus the Confessor on the Inactivity of the Disembodied Soul. *Scrinium* 11 (2015) 242–260.

⁹ N. CONSTAS, 'To Sleep, Perchance to Dream': The Middle State of Souls in Patristic and Byzantine Literature. *DOP* 55 (2001) 92–124, esp. 100.

¹⁰ D. KRAUSMÜLLER, What is Mortal in the Soul? Nicetas Stethatos, John Italos and the Controversy about the Care of the Dead. *Mukaddime* 6 (2015) 1–17.

¹¹ See M. DEL SANTO, Debating the Saints' Cult in the Age of Gregory the Great (*Oxford Studies in Byzantium*). Oxford 2012, 126–148.

¹² *Sermo de his qui in fide dormierunt* (BHG 2103t, CPG 8112). PG 95, 247–277.

¹³ J. M. HOECK, Stand und Aufgaben der Damaskenos-Forschung. *OCP* 17 (1951) 5–60, esp. 39, and note 3.

¹⁴ See D. KRAUSMÜLLER, An Ambiguous Authority: Pseudo-Dionysius the Areopagite and the Debate about the Care of the Dead (6th–11th Century). *RSBN*, n. s. 52 (2016) 3–19.

¹⁵ Michael Glykas, Theological Chapters 22 (ed. S. EUSTRATIADIS, *Eis tās āporias tēs theias graphēs kefālaia*. Athens and Alexandria 1912, II 55–61).

¹⁶ Cf. Y. PAPADOGIANNAKIS, Michael Glykas and the Afterlife in Twelfth-Century Byzantium, in: *The Church, the Afterlife and the Fate of the Soul: Papers Read at the 2007 Summer Meeting and the 2008 Winter Meeting of the Ecclesiastical History Society*, ed. P. B. Clarke (*Studies in Church History* 45). Woodbridge 2009, 130–142.

¹⁷ For a description of the manuscript (M) see K. HAJDÚ, Katalog der griechischen Handschriften der Bayerischen Staatsbibliothek München, IV: Codices graeci Monacenses 181–265. Wiesbaden 2012, 246–258. It includes liturgical poetry by Cosmas of Maiouma, John of Damascus, Theophanes Graptus and Mark of Otranto, as well as hagiographical texts. Only the former treatise is included in the *Bibliotheca Hagiographica Graeca* (BHGn 2103s). Neither treatise is listed in the *Clavis Patrum Graecorum* under the spuria of Anastasius of Sinai.

the Sabas and Sinai monasteries (codex Hierosolymitanus graecus 80, codices Sinaitici graeci 463, 529, 531)¹⁸. The two texts resemble each other closely in structure and content but it cannot be ruled out that they were written by different authors. Since they show familiarity with the topography of Constantinople—mention is made of the church of Sts Philemon and Apollonius in the Strategion, and of the church at the Chalke Gate—it seems likely that they were produced in the capital. A *terminus ante quem* for the second treatise is provided by the Munich codex, which was copied around the year 1300¹⁹. By contrast, the oldest manuscript containing the first treatise, the codex from the Sabas monastery, has been dated to the thirteenth century²⁰. Establishing a *terminus post quem* is even more difficult. The church at the Chalke Gate, which is mentioned in the second treatise, was built by Emperor Romanos I Lekapenos (920–944) and then rebuilt on a larger scale by Emperor John Tzimiskes (969–976)²¹. Thus we can conclude that the second treatise cannot have been written before the middle of the tenth century. The first treatise contains no information that would allow a firm dating. The collapse of the church of Sts Philemon and Apollonius of which it speaks could have happened during any of the frequent earthquakes that rocked the capital²². Yet on balance it seems likely that both texts were written in the eleventh or in the twelfth century.

The first treatise appears to have been intended for a monastic audience. Its author, most likely also a monk, envisages that the last will of the deceased is executed by their ‘disciples’ (μαθηταί) and ‘students’ (φοιτηταί), two terms that were commonly used to describe the followers of spiritual fathers. This suggests that even in monastic settings not everybody was enthusiastic about the care of the dead. In order to convince his audience that commemorations have a positive impact on the fate of the dead, the author quotes from existing texts that help him make his case. He begins with Biblical verses, which make the general point that prayers on behalf of others are heard by God. Then he adds several narratives as illustration. Paraphrasing Acts 12, he highlights how the Apostle Peter was freed from prison through the prayer of his fellow Christians. Then he recounts an episode from the martyrdom of St Cornelius where the prayers of the saint rescue a woman and a child who had been buried under the debris of a collapsed pagan temple²³. This is followed by two

¹⁸ For the Hierosolymitanus graecus 80 (H) see A. ΠΑΠΑΔΟΠΟΥΛΟΣ-ΚΕΡΑΜΕΥΣ, Ἱεροσολυμιτικὴ βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἀγιωτάτου ἀποστολικοῦ καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων ἐλληνικῶν κωδίκων. St Petersburg 1894, II 149–151. For the Sinaitici graeci 463 (S₃), 529 (S₁) and 531 (S₂) see K. CLARK, Checklist of Manuscripts in St. Catherine’s Monastery, Mount Sinai. Washington 1952, 7, 8; and M. KAMIL, Catalogue of all manuscripts in the monastery of St. Catherine on Mount Sinai. Wiesbaden 1970, 89, 92. For S₃ see esp. V. N. BENEŠEVIČ, Catalogus codicum manuscriptorum graecorum qui in monasterio S. Catharinae in Monte Sinai asservantur. St Petersburg 1911, I 312–313. For S₁ and S₂ see A. VASILIEV, VV 14 (1907) 228, 307–308. See also A. EHRHARD, Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts, 1. Teil: Die Überlieferung, vols I–III (*Texte und Untersuchungen zur Geschichte der altkirchlichen Literatur* 50–52). Leipzig 1937–1952, for S₃: III 888, for S₁: III 772, for H: II 254–255. In H and S₁ the text is preceded by Hippolytus, *De consummatione mundi*, and Ephrem, *De patientia et de consummatione huius saeculi* and *In adventum Domini et de consummatione saeculi*, and followed by Basil of Caesarea, *De Ieiunio* 1–2, John Chrysostom, *In Genesim, sermo* 3, and Anastasius of Sinai, *In Psalmum Sextum*. S₃ has some of these texts, but in a different order. S₂ has a completely different content.

¹⁹ See HAJDÚ, Katalog 256.

²⁰ See the manuscript catalogues listed in note 18.

²¹ C. MANGO, *The Brazen House: a Study of the Vestibule of the Imperial Palace of Constantinople*. Copenhagen 1959, 161–162.

²² On this church, see R. JANIN, *La géographie ecclésiastique de l’empire byzantin, I: Le siège de Constantinople et le patriarcat œcuménique, 3: Les églises et les monastères*. 2nd edition. Paris 1969, 529–530. On the Strategion, cf. N. WESTBROOK, Notes Towards the Reconstruction of the Forum of the Strategion and its Related Roads in Early Byzantine Constantinople. *Journal of the Australian Early Medieval Association* 9 (2013), *Academic OneFile*, <http://link.galegroup.com/apps/doc/A454359773/AONE?u=43wien&sid=AONE&xid=a907e755> (accessed 15.03.2018).

²³ This narrative is also found in the edited *Passiones* of Cornelius. See *Passio epitomata* (ed. F. HALKIN, Un abrégé inédit de la vie ancienne et disparue de Corneille le centurion. *RBSN*, n. s. 1 [1964] 31–39, esp. 35–36) (*BHG* 370z); and Symeon

miracle stories of the martyrs Theodore and George who are said to have saved young men from captivity after their mothers had called on their help²⁴. All these narratives have in common that they have no direct bearing on the care of the dead. They only become relevant when one accepts that being in captivity or being buried alive is analogous to being dead. This analogy is made explicit in the following narrative, which had been composed specifically to defend the efficacy of commemorations. We are told that three youths, who were buried for several days under the debris of a collapsed church, were during this time fed with the bread that the priest had consecrated in their name at the request of their parents. Even more straightforward is the last episode. A monastic community prays for a deceased member who has died in sin and persuades God to forgive him. In the concluding paragraph the author appeals to his audience's self-interest, claiming with a reference to the Liturgy of St Basil²⁵ that prayers and alms on behalf of the dead are beneficial first and foremost for those who offer them.

The second treatise appears to have been written for a lay audience because its author envisages that the last will of the deceased will be executed by their relatives and friends. The text begins on a sombre note, stating that fallen humankind is prone to sin and is therefore in need of repentance. Having extolled the beneficial aspects of the care of the dead, he adds a narrative which is borrowed from the seventh-century *Life of John the Almsgiver*: a captive who is presumed dead enjoys a respite whenever his parents have him commemorated²⁶. Having quoted a verse from the Epistle of James that emphasises the power of intercessory prayer, and having offered a brief summary of the story of Peter's rescue in Acts 12, he points out that eminent figures such as Athanasius, Basil, John Chrysostom and Andrew of Crete all recommended prayers for the dead. Then he adds two narratives that are already found in the sermon 'About Those Who Have Fallen Asleep in the Faith': through their prayers the first female martyr Thecla and Pope Gregory the Great succeed in alleviating the lot of two deceased pagans, the young girl Falconilla and the Emperor Trajan²⁷. This is followed by the centre piece of the sermon, a lengthy edifying story about the monk Phocas who, presumed dead, is commemorated in his monastery and as a result is free of temptation. In the concluding part the au-

Metaphrastes (*PG* 114, 1293–1312, esp. 1300–1301) (*BHG* 371). However, in both cases the wording is quite different so that it is impossible to determine, which text the author used.

²⁴ For the miracle of George (*BHGn* 691f), see J. B. AUFHAUSER, *Miracula Sancti Georgii*. Leipzig 1913, 100–103, 176–177. The miracle of Theodore seems to be otherwise unknown.

²⁵ See F. E. BRIGHTMAN, *Liturgies Eastern and Western*. Oxford 1896, I 332, 15–18.

²⁶ Leontius de Neapolis, *Life of John the Almsgiver* 24 (ed. L. RYDÉN – A. J. FESTUGIÈRE, *Vie de Syméon le Fou et Vie de Jean de Chypre*. Paris 1974, 375–376) (*BHGn* 886d). Cf. e.g. the sentence οὐκ ἦν δὲ οὗτος περὶ οὗ ἐρώτων, ἀλλὰ ἄλλος ὁμοίων αὐτῷ ἀπαραλλάκτως in Leontius' *Life* (375 RYDÉN – FESTUGIÈRE), with its counterpart οὐκ ἦν γὰρ ἐκεῖνος ὁ τελευτήσας καθὼς εἶπον οἱ συναιχμάλωτοι αὐτοῦ, ἀλλ' ἕτερος ὁμοῖος αὐτοῦ ἦν in the treatise. This sentence is not found in the Metaphrastic *Life of John the Almsgiver* (*PG* 114, 937B–D) (*BHGn* 888). It is noticeable, however, that the wording in the treatise differs from that in Leontius' *Life*. The author may have paraphrased the text or he may have drawn on an intermediary source. This episode is also found in Glykas' *Theological Chapters* (II 59–60 EUSTRATIADÉS). Glykas offers a brief summary, which makes it difficult to establish his source. Note, however, his use of the verb ἐφρουρεῖτο, which is only found in the Metaphrastic text (Leontius has ἀπεκλείσθη).

²⁷ Both stories are adapted from the sermon 'About Those Who Have Fallen Asleep in the Faith' (Falconilla, *PG* 95, 253C–256A, Trajan, *ibid.*, 261D–264A; see n. 12). Cf. e.g. in the case of Falconilla the phrase ὅτι περὶ ὑπὲρ Ἑλληνίδος, εἰδωλολάτιδος τε καὶ πάμπαν ἀνιέρου καὶ ἀλλοτρίου κυρίου ἐργάτιδος in the sermon, and its counterpart περὶ Ἑλληνίδος καὶ ἀβαπτίστου καὶ ἀλλοτρίας οὔσης τοῦ θεοῦ in the treatise. There is, however, a notable discrepancy. The author of the treatise claims that Falconilla informed her mother in a dream that she had been transported from punishment to bliss. This part of the story has no counterpart in the sermon, nor is it found in the edited versions of the *Passio Pauli et Theclae* (ed. R. A. LIPSIVS – M. BONNET, *Acta Apostolorum apocrypha*. Leipzig 1891, I 256–257) (*BHG* 1710–1713), and *Life of Thecla* (ed. G. DAGRON, *Vie et miracles de sainte Thècle*. Texte grec, traduction et commentaire, avec la collaboration de M. DUPRÉ LA TOUR [*Subsidia Hagiographica* 62]. Brussels 1978, 236–240) (*BHGn* 1717–1718). This suggests that the author of the treatise added this detail because it allowed him to make his point more effectively. On the salvation of pagans see J. A. TRUMBOWER, *Rescue for the Dead: The Posthumous Salvation of Non-Christians in Early Christianity*. Oxford 2001, 66–69.

thor discusses a prayer, in this case from the Liturgy of the Apostle James, which suggests that God remembers those who do something on behalf of the dead²⁸.

The two treatises show clearly that even in the eleventh and twelfth centuries the care of the dead was not necessarily a matter of course. The envisaged audience is people who have no principal objections to the practice, but are merely somewhat remiss in the discharge of their duties. Yet we are also told that there existed another group, which rejected the practice out of hand and was impervious to all admonition. The treatises are written in very simple and at times ungrammatical Greek, which suggests that the author had received only a rudimentary education. This is a clear sign that doubts about the efficacy of the care of the dead were not limited to the elite.

EDITION

The edition is based on the five manuscripts listed below. A sixth manuscript, which is found in the library of the monastery of St Nikanor in Zaborda, was not accessible to me²⁹.

M codex Monacensis graecus 226, ff. 113v–116r (Treatise 1), 116r–119v (Treatise 2), s. 13/14 (*Diktyon* 44673).

H codex Hierosolymitanus (Πατριαρχική Βιβλιοθήκη, Hagios Sabas) graecus 80, ff. 37r–41v (Treatise 1), s. 13 (*Diktyon* 34337)

S₁ codex Sinaiticus graecus 529, ff. 97r–107r (Treatise 1), s. 16 (*Diktyon* 58904)

S₂ codex Sinaiticus graecus 531, ff. 126v–133v (Treatise 1), s. 16 (*Diktyon* 58906)

S₃ codex Sinaiticus graecus 463, ff. 46r–51r (Treatise 1), s. 17 (*Diktyon* 58838)

Z Consensus Codicum HS₁S₂S₃

The second treatise is only found in M. By contrast, the first treatise is found in all five manuscripts. In this case H, S₁, S₂ and S₃ have a virtually identical text whereas the version in M is quite different: syntactical units are transposed and synonyms are used³⁰. M contains numerous words and phrases that are not found in the other four manuscripts³¹. In particular, place names are preserved³². This suggests that its version is in these instances closer to the original, while the text in the other manuscripts has been somewhat shortened. Yet in a few cases it is H, S₁, S₂ and S₃ that have a fuller text³³. Moreover, they have the correct forms of words that are misspelt in M³⁴. This suggests that the version in M and the version in the four other manuscripts are independent reworkings of a lost common model. Since it is impossible to establish the original text, the edition presents the version of the Munich manuscript, which alone contains both treatises. The variant readings of the other four manuscripts can be found in the apparatus.

²⁸ See Liturgy of the Apostle James (ed. B.-Ch. MERCIER, *La Liturgie de S. Jacques: Édition critique, avec traduction latine* (PO 26, 2). Turnhout 1946, 115–256, esp. 212.

²⁹ Codex Zaborda, Μονή τοῦ ἁγίου Νικάνορος 117, ff. 153sq., s. 14. The manuscript is described in L. POLITIS – M. POLITI, *Κατάλογος χειρογράφων Ἱερᾶς Μονῆς Ζάβορδας*, Thessaloniki 2012.

³⁰ See e.g. τὸν λόγον τρένομαι in M and τρένω τὸν λόγον in Z; and ἀναντιρρήτως in M and ἀναμφιβόλως in Z.

³¹ See e.g. οὐχ ὑπάρχουσι δύο ἢ τρεῖς οἱ τὰς τοιαύτας ἀρετὰς παρὰ τοῦ θεοῦ αἰτησάμενοι, ἀλλὰ καὶ πολλοὶ οἱ τοιοῦτοὶ εἰσιν καὶ ἐν τῇ παλαιᾷ καὶ ἐν τῇ νέᾳ διαθήκῃ in M and οὐχ ὑπάρχουσι δύο ἢ τρεῖς, ἀλλὰ καὶ πολλοὶ καὶ ἐν τῇ παλαιᾷ καὶ ἐν τῇ νέᾳ διαθήκῃ in Z.

³² See e.g. ναός ἐστι τοῦ ἁγίου Φιλήμονος καὶ Απολλωνίου πλησίον τοῦ λεγομένου Στρατηγίου in M and ναός ἐστι τοῦ ἁγίου Φιλήμονος καὶ Απολλωνίου in Z.

³³ See e.g. οἱ φυλάσσοντες αὐτὸν στρατιῶται ἀπὸ τοῦ ὕπνου ἀπενεκρώθησαν καὶ αὐτὸς in M and οἱ φυλάσσοντες ἀπενεκρώθησαν καὶ τὰ κλειῖθρα τῶν σιδηρῶν πυλεῶνων αὐτοματὶ ἠνεώχθησαν καὶ αὐτὸς in Z.

³⁴ See e.g. ἐκεχομένοι in M and ἐγκεχωσμένοι in Z; ἀσύφθαστότις in M and ἀσύμφθαστός τις in Z.

Ἀναστασίου μοναχοῦ τοῦ Σινᾶ ὄρους λόγος κάλλιστος καὶ ψυχοφελὴς περὶ τῶν ἀποικομένων ἀδελφῶν ἡμῶν καὶ περὶ τῶν ἀγίων λειτουργιῶν.

Στασιώδης ὁ παρὼν βίος, ἀγαπητοί, καὶ πολλαῖς καταντλούμενος τρικυμίαις· μόλις γάρ τις τῇ ἀκρότητι τῶν ἀρετῶν οἰακίζόμενος καὶ τῷ ἡγεμόνι νοῖ τὰ χεῖρονα καθυποτάξας τῷ κρείττονι
 5 δυνηθείη ἂν ἀπεριτρέπτως τὴν πολυσχεδῆ τοῦ βίου διαπερᾶσαι θάλασσαν καὶ ἀνώτερον τὸ ἑαυτοῦ σκάφος τῶν νοητῶν βραχῶν καὶ σπιλάδων καὶ ἱλίγγων διασώσασθαι καὶ εἰς τοὺς ἀθανάτους αὐτὸ ἐγκαθορμίσει λιμένας. Καὶ μακάριος ὁ τοιοῦτος ὁ διὰ τῆς πρὸς θεὸν νεύσεως καθαρθεὶς καὶ τῶν οὐρανίων εὐμοιρήσας μανδρῶν, μακαριώτερος δὲ εἰ καὶ μετὰ θάνατον εὐμοιρήσει θεοφιλῶν ἐπιτρόπων καὶ μακαρίων φιλοπατόρων· οἱ τοιοῦτοι γὰρ ὡς ζῶντα καὶ μετὰ θάνατον τὸν ἀποικόμενον
 10 αἰδούμενοι τὰ αὐτῷ δόξαντα ἅπαντα ἀπαραχάρακτα καὶ ἀκλόνητα διατηρήσειεν. Ὁ δὲ γε κατ' ἐμὲ τὸν ταπεινὸν καὶ ἀνάξιον τοῦ οὐρανοῦ καὶ τῆς γῆς ἀμελῶς καὶ ῥαθύμως τὸν ἑαυτοῦ βίον διαπεράνας καὶ μὴ ἀντισήκουσαν τοῖς ἑαυτοῦ πταισμάσιν ἐνδειξάμενος τὴν μετάνοιαν, εἰ καὶ μετὰ θάνατον ἀμοιρήσει θεοπειθῶν ἐπιτρόπων καὶ μαθητῶν εὐγνωμόνων, ἐλεεινὸς γενήσεται καὶ ἠδικημένος παρ' ὧν ἐλπίζει προνοηθῆναι· οὐ μικρᾶς γὰρ ὠφελείας παρεκτικῆ τῷ ἀποικομένῳ γίνεται ἢ μετὰ
 15 θάνατον εὐγνωμῶν συντήρησις τῶν αὐτοῦ βουλευμάτων· εἰ γὰρ καὶ ἀσύμφαστός τις τὸν τῆδε βίον ἀμείψει, δύνανται οἱ εὐγνώμονες αὐτοῦ διάδοχοί τε καὶ ἐπίτροποι δι' ἐλεημοσυνῶν καὶ λειτουργιῶν καὶ φωταψιῶν προσβιάσαι τὸν τοιοῦτον εἰς τὸν τόπον τῆς ἀναπαύσεως, καὶ ἐλεύθερον αὐτὸν ἀποτελέσει τῶν ἐγκαταλειφθέντων αὐτῷ ὀφλημάτων. Καὶ ταῦτα οὐκ ἀμάρτυρός ἐστιν ὁ λόγος εἰς ἠδονὴν ἀκοῆς ἢ ἀπάτην παρ' ἡμῶν συμπλασθεὶς, ἀλλ' ἀπὸ ἐκλεκτῆς καὶ θείας γραφῆς τὰς μαρτυρίας
 20 ταύτας νυνὶ παραστήσομαι· ἀψευδῆς γὰρ ἐστὶν ὁ τοῦ θεοῦ λόγος, καθὼς πάντες ἴστε, ὁ φάσκων· “Πᾶς ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγίησεται.” Καὶ γὰρ ὁ μὲν ἠτήσατο σοφίαν, ὁ δὲ πλοῦτον, ὁ δὲ δόξαν, ὁ δὲ ἀνδρείαν, ἄλλος δὲ φρόνησιν, ἕτερος πρᾶότητα, ἄλλος σύνεσιν καὶ ἄλλος βασιλείαν θεοῦ. Οὐχ ὑπάρχουσι δύο ἢ τρεῖς οἱ τὰς τοιαύτας ἀρετὰς παρὰ τοῦ θεοῦ αἰτησάμενοι, ἀλλὰ καὶ πολλοὶ οἱ τοιοῦτοὶ εἰσι καὶ ἐν τῇ παλαιᾷ καὶ ἐν τῇ νέᾳ διαθήκῃ, καὶ
 25 πάντες οὗτοι καθ' ὃ ἠτήσαντο, οὕτως καὶ ἔλαβον. Ἀλλ' ἐπειδὴ διὰ τὸν ὄγκον τοῦ λόγου ταῦτα λεπτομερίσαι οὐ βούλομαι, ἐφ' ἕτερα μέρη τὸν λόγον τρέψομαι. Εἶπεν ὁ κύριος· “Ὅπου δύο ἢ τρεῖς ὑπάρχουσι συνηγμένοι καὶ ἐπὶ τῷ ἐμῷ ὀνόματι συμφωνήσουσιν, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. Καὶ τοῖς τοιούτοις ὅσα ἂν αἰτήσωνται αἰτήματα, δοθήσονται αὐτοῖς πάντα παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Καὶ ἐὰν ἀμάρτη εἰς σὲ ἀδελφός σου, παράλαβε μετὰ σοῦ δύο ἢ ἓνα ἐκ τῶν φίλων αὐτοῦ,
 30 καὶ εἰ μὲν διαλλάσσεται σοι, χάρις τῷ θεῷ τῷ οὕτως εὐδοκήσαντι, εἰ δὲ καὶ μὴ διαλλάσσεται σοι, εἰπέ τῇ ἐκκλησίᾳ ὥστε ἡ ἐκκλησία ἐπὶ δύο καὶ τριῶν μαρτύρων συνίστασθαι πέφυκε.” Καὶ ἐὰν παράκλησίς τις γένηται παρὰ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ, οὗ ἐὰν αἰτήσωνται,

1 Ἀναστασίου μοναχοῦ τοῦ Σινᾶ ὄρους om. Z || 1–2 λόγος ὠφέλιμος ἐκ θείων πατέρων καὶ εὐαγγελικῶν διδαγμάτων περὶ τῶν ἀποικομένων ἀποδεικνύων ὅτι καλὸν ἐστὶ τὸ εὖ ποιεῖν ὑπὲρ αὐτῶν HS₁S₂ ἐπευχομένων S₃ || 3 μόλις Z μάλιστα M || 4 τῷ κρείττονι om. Z || 6 αὐτὸ om. Z || 8 εὐμοιρήσει] εὐμοιρήσει S₁S₃ || 9 μακαρίων] φοιτητῶν Z | θάνατον] πότμον Z || 10 τὰ] τῷ M τὰ Z || 12 post ἀντισήκουσαν add. καὶ ἰσόροπον Z | ante μετάνοιαν om. τὴν Z | ἀμοιρήσει] εὐμοιρήσει M ἀμοιρήσει Z || 13 εὐγνωμόνων Z εὐγνωμόνως || 14 γίνεται] δείκνυται Z || 15 ἀσύμφαστός M ἀσύμφαστός τις Z || 16 δι'] διὰ HS₁S₂ || 17 προσβιάσαι] προβιάσαι Z | ante τόπον om. τὸν Z | ante ἀναπαύσεως om. τῆς Z | αὐτόν om. Z || 18 ante λόγος om. ὁ Z | ἠδονῆς ἀκοῆν M ἠδονῆν ἀκοῆς Z || 19 post συμπλασθεὶς add. ἅπαγε Z | ἀπὸ ἐκλεκτῆς καὶ] ἐκ τῆς Z | ταύτας om. Z | νυνὶ om. Z || 20 παραστήσομαι] παραστήσω σοι Z | ἴστε] ἴσμεν Z || 22 ἀνδρείαν ἄλλος δὲ om. Z | post ἕτερος add. ἀνδρείαν ἄλλος Z || 23 post σύνεσιν add. καὶ ἄλλος ταπεινῶν Z | ὑπάρχουσι om. Z | δύο ἢ τρεῖς] εἷς ἢ δύο Z || 23–24 οἱ τὰς τοιαύτας ἀρετὰς παρὰ τοῦ θεοῦ αἰτησάμενοι om. Z || 24 οἱ τοιοῦτοὶ εἰσιν om. Z || 25 καθ' ὃ] καθ' ὃν S₃ om. HS₁S₂ | post καθ' ὃ add. ἂν τις Z | ἠτήσαντο] ἠτήσατο Z | οὕτως καὶ om. Z | ἔλαβον] ἔλαβεν S₂ | τοῦ λόγου om. Z || 26 μέρη om. Z | ὃν λόγον τρέψομαι] τρέψω τὸν λόγον Z || 27 ὑπάρχουσι συνηγμένοι καὶ ἐπὶ τῷ ἐμῷ ὀνόματι om. Z | post συμφωνήσουσιν add. ἐν τῷ ἐμῷ ὀνόματι Z || 27–28 τοῖς τοιούτοις om. Z || 28 ὅσα] ὃ S₁S₂ καθ' ὃ H καὶ ὃ ἐάν S₃ | ἂν αἰτήσωνται αἰτήματα] ἂν τις ἠτήσατο H | δοθήσονται] δοθήσεται Z | πάντα om. Z || 29 ante ἐὰν ἀμάρτη add. ἀλλαχοῦ Z 6 | ante ἀδελφός add. ὁ Z | ἐκ τῶν φίλων αὐτοῦ om. Z || 30 καὶ εἰ μὲν διαλλάσσεται σοι, χάρις τῷ θεῷ τῷ οὕτως εὐδοκήσαντι om. Z | καί² om. Z || 30–31 διαλλάσσεται σοι om. Z || 31 μαρτύρων] ἀδελφῶν Z || 32 post παράκλησίς τις add. περὶ πράγματος Z | πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ om. Z

By Anastasius monk of Mt Sinai¹, a most beautiful and profitable speech about our departed brothers and about the holy services.

This present life is full of discord, beloved, and drenched by many huge waves, for barely is someone who is steered by the eminent virtues and who through the guiding mind has subjected the worse to the better able to traverse the multiform sea of life without foundering and to keep his ship above the spiritual rocks and reefs and whirlpools and to moor it in the immortal harbours. And blessed is such a one who has been purified through his inclination towards God and has gained the celestial sheepfolds, but more blessed is he, if even after death he has gained God-loving executors of his will and blessed father-loving ones², for such ones will respect the departed one even after death as if he were alive and will preserve unadulterated and unshaken all his decisions. But one who is lowly and unworthy of heaven and earth like myself and has traversed his life in negligence and indifference and has not shown a repentance that would offset³ his failings will be miserable and wronged by those whom he hoped would care for him if he does not gain even after death God-obeying executors of his will and diligent disciples, for the diligent keeping of his decisions after death gives the departed one no little profit. For even if someone departs from this life without due preparation his diligent heirs and executors of his will can through alms and services and illuminations move such a one to the place of rest and set him free from the sins that have remained in him. And this is not a statement without witness, fabricated in order to please or deceive the ear, but I will now present to you these witnesses from select and divine Scripture, for the Word of God is truthful as you all know, who says: "Everyone who asks receives and the one who seeks finds and to the one who knocks it will be opened." For one has asked for wisdom, another for riches, another for glory, another for courage, another for prudence, another for meekness, another for understanding⁴, and another for the kingdom of God. And there are not two or three who have asked God for such virtues but there are many such ones both in the Old and in the New Testament, and all these have received what they have asked for. But since I do not want to set this out in detail lest the speech become burdensome, I will turn the speech to other parts. The Lord said: "Where two or three are gathered and agree in my name, there I am in their midst", and to such ones all will be given by my Father in heaven, whatever they ask for. And if your brother sins against you, take two or one of his friends along with you and if he is reconciled with you, thanks be to God whom it has pleased thus, but if he is not reconciled with you, speak to the church so that the church may naturally consist of two and three witnesses." And if there is an entreaty by the church to God about him⁵, they will undeniably receive what they

¹ The translation of the first treatise follows the edited text, which is based on the Codex Monacensis graecus 226. Additional phrases in the other four manuscripts, which are likely to have been part of the original text, are added in the footnotes.

² Z has instead 'and father-loving students'.

³ Z has here additionally 'and compensate for'.

⁴ Z has here additionally 'another for humility'.

⁵ Z has here additionally 'about a matter'.

ἀναντιρρήτως κατὰ τὴν τοῦ κυρίου φωνὴν λαμβάνουσιν. Καὶ μηδεὶς, ἀγαπητοί, τοῦτο ἀπιστήτω, ἀλλ' ὧδε τὸν νοῦν ὑμῶν ἐπιστήσατε.

35 Πέτρος ὁ ἀγιώτατος ὁ πρωτόκλητος καὶ πρωτόθρονος, προβάθμιός τε καὶ πέτρα τῆς ἐκκλησίας Χριστοῦ, τῶν ἀποστόλων τε πάντων κρηπίς καὶ τῆς βασιλείας τῶν οὐρανῶν κλειδοῦχος παρὰ Ἡρώδου ποτὲ τοῦ βασιλέως ἐν εἰρκτῇ ἀποτεθεὶς καὶ ἀλύσεισι διτταῖς προσδεθεὶς καὶ στρατιώταις συνδέσμιος ὢν, καὶ πανταχόθεν αὐτὸν φυλαττόντων καὶ τῶν θυρῶν ἀσφαλῶς ἠρμοσμένων, τῆς ἐκκλησίας ὑπὲρ αὐτοῦ εὐχομένης, καθὼς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀναγέγραπται, ἄγγελος κυρίου ἐλθὼν ἐξ
40 οὐρανοῦ ἐπάταξεν τὴν πλευρὰν αὐτοῦ καὶ εὐθέως αἱ ἀλύσεις ἐξέπεσον ἐκ τῶν χειρῶν καὶ τῶν ποδῶν αὐτοῦ, καὶ οἱ φυλάσσοντες αὐτὸν στρατιώται ἀπὸ τοῦ ὕπνου ἀπενεκρώθησαν, καὶ αὐτὸς ὁ ἅγιος Πέτρος ἀβλαβῆς ἐξελθὼν ἔκ τε τῆς φυλακῆς καὶ ἐκ μέσου πάντων ἀσοφητῆ τὴν ἐκκλησίαν καταλαβὼν ἔνθα ἡ εὐχὴ δι' αὐτοῦ ἐγένετο, ἐξέπληξεν ἅπαντας.

Κορνήλιος δὲ ὁ τούτου μαθητῆς ναὸν εἰδωλικὸν δι' εὐχῆς καταστρέψας θαῦμα ἐξαισίον εἰργάσατο·
45 Δημητρίου γὰρ τοῦ ἄρχοντος Εὐανθία ἡ σύμβιος καὶ ὁ τούτου μονογενὴς υἱὸς Δημήτριος ἐν τῷ συμπτώματι τοῦ ναοῦ συγχωσθέντες μετὰ δεκάτην ἡμέραν πλημμύρας λαοῦ ἐκχοῖζοντος καὶ τοῦ ἁγίου Κορνηλίου προσευχομένου ὑπὲρ αὐτῶν τῶν συγχωσθέντων ἐν τῷ ναῷ, σῶσι καὶ ἀβλαβεῖς οἱ ἐγκεχωσμένοι τῇ ὕλῃ εὐρέθησαν.

Εἶδες, ἀγαπητέ, εὐχῆς δύναμιν, πῶς οἱ τὰς τοσαύτας ἡμέρας νήστεις καὶ συγκεχωσμένοι ὄντες
50 ἐπὶ πλήθους συμπτώματος εὐρέθησαν ζῶντες καὶ σῶσι καὶ ἀνθηροί; Ἄλλ' ἐρεῖ τις ἴσως ὅτι μαθητῆς ἀποστόλου προσηύξατο καὶ διὰ τοῦτο ταῦτα οὕτως ἐγένετο. Οἶδα κἀγὼ τοῦτο σαφῶς, ἀλλ' ἰδέ μοι τὸ μέγεθος τούτου τοῦ θαύματος, μάνθανε δὲ καὶ τοῦτο ἀκριβῶς ὅτι ὑπὲρ αὐτοῦ, τοῦ ἀποστόλου λέγω Πέτρου, οὐδὲ μαθητῆς προσηύξατο, ἀλλὰ γυναικῆς τινος χριστιανῆς καὶ οἱ τυχόντες πάντες χριστιανοὶ ἐν τῇ ἐκκλησίᾳ. Καὶ τοῦτον ἐκ χειρὸς Ἡρώδου καὶ δεσμῶν καὶ φυλακῆς καὶ πολλῆς
55 ἀσφαλείας ἡ εὐχὴ τούτων τῶν γυναικῶν τῶν χριστιανῶν τῶν κατατυχόντων ἐν τῇ ἐκκλησίᾳ ἐξείλατο πάντων τῶν αὐτῶν κολαστηρίων ὀργάνων.

Ἀλλὰ καὶ γυνὴ τις οὐχ ἁγία ἀλλ' ἡ τυχοῦσα υἱὸν ἔχουσα ἐν Συρίᾳ αἰχμάλωτον καὶ ἐν φυλακῇ ἀποκείμενον καὶ τὸν μεγαλομάρτυρα Θεόδωρον θερμῶς ὑπὲρ αὐτοῦ αἰτησαμένη τοῦ ἐλθεῖν τὸν ἑαυτῆς υἱὸν ἀπὸ τῆς αἰχμαλωσίας, οὐ παρεῖδε κύριος τῆς δεήσεως αὐτῆς, ἀλλὰ τῆς εὐχῆς τέλος
60 λαβούσης ἀπελθὼν εὐθύς ὁ μεγαλομάρτυς τοῦ Χριστοῦ Θεόδωρος ἐν τῇ φυλακῇ, καὶ λαβὼν τὸν υἱὸν αὐτῆς τῆς γυναικὸς μετὰ καὶ τῆς ἐν τῷ τραχήλῳ αὐτοῦ βαρείας ἀλύσεως, καὶ ἐπιθείς αὐτὸν σὺν αὐτῇ τῇ ἀλύσει ἐν λευκοτάτῳ ἵππῳ διὰ μιᾶς νυκτός – ὡ τοῦ θαύματος – παρέστησεν αὐτὸν μέσον τοῦ Βυζαντίου ἐν τῷ οἴκῳ αὐτῆς.

33 ἀναντιρρήτως] ἀναμφιβόλως Z | ἀγαπητοί, τοῦτο om. Z || 34 ὑμῶν om. Z || 35 πρωτόκλητος καὶ om. Z | post πρωτόθρονος add. καὶ Z | τε om. Z || 35–36 πέτρα τῆς ἐκκλησίας Χριστοῦ om. Z | 36 τε om. Z | 37 τοῦ βασιλέως om. Z | 39 εὐχομένης] εὐχὴν ποιουμένης Z | τῶν ἀποστόλων om. Z | ἀναγέγραπται] δηλοῦται Z || 39–40 ἐξ οὐρανοῦ om. Z || 41 ἐκ τῶν χειρῶν καὶ τῶν ποδῶν αὐτοῦ om. Z | αὐτὸν στρατιώται ἀπὸ τοῦ ὕπνου om. Z | post ἀπενεκρώθησαν add. καὶ τὰ κλεῖθρα τῶν σιδηρῶν πλεῶνων αὐτοματὶ ἠνεφχθησαν Z || 41–42 ὁ ἅγιος Πέτρος om. Z || 42 ἔκ τε τῆς φυλακῆς καὶ om. Z || 43 δι' αὐτοῦ] ὑπὲρ αὐτοῦ Z | ἐγένετο] ἐγένετο Z || 45 ἄρχοντος] ἄρτος S₂ | υἱός om. Z || 46 ἐκχοῖζοντος] τοῦ λαοῦ add. M || 47 Κορνηλίου om. Z | ὑπὲρ αὐτῶν τῶν συγχωσθέντων ἐν τῷ ναῷ om. Z || 48 ἐκεχωσμένοι M ἐγκεχωσμένοι Z || 49 εἶδε M εἶδες Z | καὶ om. Z || 50 ἐπὶ] ὑπὸ Z | καὶ σῶσι om. S₃ | post ἀνθηροί add. ἐρώτησις M | ἴσως ὅτι om. Z || 51 ἀποστόλου] ἀποστόλοις S₃ | καὶ διὰ τοῦτο ταῦτα οὕτως ἐγένετο om. Z | post ἐγένετο add. ἀπόκρισις M | τοῦτο σαφῶς om. Z || 52 τούτου om. Z | καὶ τοῦτο ἀκριβῶς om. Z || 53 λέγω Πέτρου om. Z | τινος χριστιανῆς om. Z | πάντες] om. Z || 54 ἐν τῇ ἐκκλησίᾳ om. Z || 55 τῶν γυναικῶν τῶν χριστιανῶν τῶν κατατυχόντων ἐν τῇ ἐκκλησίᾳ om. Z || 56 πάντων τῶν αὐτῶν κολαστηρίων ὀργάνων om. HS₁S₂ || 57 ἀλλ' ἡ τυχοῦσα] ἄλλη τυχοῦσα S₁S₃ | ἔχουσα ἐν Συρίᾳ] ἐν Συρίᾳ ἔχουσα Z | αἰχμάλωτον] αἰχμαλωτισθέντα Z || 59 τοῦ ἐλθεῖν τὸν ἑαυτῆς υἱὸν ἀπὸ τῆς αἰχμαλωσίας om. Z || 60 εὐθύς om. Z | μεγαλομάρτυς] μάρτυς Z | τοῦ Χριστοῦ Θεόδωρος om. Z || 61 τῆς γυναικὸς om. Z || 61–62 σὺν αὐτῇ τῇ ἀλύσει] σὺν αὐτῷ Z

ask for according to the word of the Lord. And nobody, beloved, shall disbelieve this, but turn your mind hither.

Peter, the most holy, the first-called and first-seated and first-ranked and rock of the church of Christ and foundation of all Apostles and key-bearer of the kingdom of heaven was once thrown into prison by Herod and bound with twofold fetters and chained together with soldiers, and while they guarded him all round and the doors were securely fastened and the church prayed for him as it is written in the Acts of the Apostles, an angel of the Lord came from heaven and smote his side and the fetters immediately fell from his hands and feet and the soldiers who guarded him were overcome by a death-like sleep⁶ and the holy Peter himself went out from the prison and from the midst of all unharmed and soundlessly, and arriving at the church where the prayer was being performed for him he astounded them.

And Cornelius, his disciple, who had destroyed through prayer a temple of idols performed an extraordinary miracle. For when Euanthia, the wife of the governor Demetrius, and his only son Demetrius had been buried by the collapse of the temple, and when ten days later the people cleared away the debris and the holy Cornelius prayed for those who had been buried in the temple, those who had been buried by the debris were found hale and unharmed.

Have you seen, beloved one, the power of prayer, how those who had for so many days been without food and buried by such a mass of debris were found alive and hale and blooming? But perhaps someone will say that the disciple of an Apostle prayed and that therefore it happened in this way. I, too, know this well, but behold the greatness of this miracle, and accurately learn this, too, that for him, I mean the Apostle Peter, no disciple prayed but some Christian women and all Christians that happened to be in the church, and the prayer of these women who happened to be in the church freed him from the hands of Herod and the fetters and the prison and the great security, and all the instruments of torture.

But some woman, too, who was not holy but ordinary had a son who was captive in Syria and lay in prison, and when she fervently beseeched the great martyr Theodore about him that her son might return from captivity, the Lord did not overlook her entreaty but when the prayer had ended the great martyr of Christ Theodore immediately went to the prison and took the son of this very woman together with the heavy chain around his neck and set him on a white horse with this very chain and in one night, o miracle, brought him to the midst of Byzantium into her house.

⁶ Z has here additionally 'and the locks of the iron portals opened by themselves'.

Ἐτέρα δὲ πάλιν γυνή ἀγροίκου τινὸς καὶ αὐτὴ ὁμοίως υἱὸν ἔχουσα δοῦλον ἐκέισε τοῦ ἐν
 65 Κρήτη χρηματίσαντα ἀμηρᾶ ἐπὶ ἐνιαυτὸν ὀλόκληρον, καὶ αὐτῆς τῆς γυναικὸς ὀλοψύχως τὸν θεὸν
 αἰτησαμένης, οὐδὲ αὐτῆς τὴν αἴτησιν παρεῖδεν ὁ φιλόανθρωπος κύριος. Ἄλλ' ἐν ἧ γὰρ ἡμέρα καὶ ὥρα
 τὴν αὐτῆς εὐχὴν πρὸς θεὸν ποιουμένη καὶ τὸν μεγαλομάρτυρα Γεώργιον εἰς πρεσβείαν κινουσα,
 ὡσπερ πάλαι ἠρπάγη ὁ Ἀββακοῦμ μετὰ τοῦ ἀρίστου ὑπὸ ἀγγέλου εἰς Βαβυλῶνα πρὸς Δανιήλ, οὕτω
 70 – ὡ τοῦ παραδόξου καὶ ἐξαισίου θαύματος – διδοὺς τὸ ποτήριον πεπλησμένον τῇ ἑαυτοῦ μητρὶ.

Καὶ μηδεὶς, ἀδελφοί μου, ἀπιστεῖτω τοῦτο τὸ τερατούργημα· ὁ γὰρ τότε θεὸς καὶ νῦν καὶ πάντοτε
 ἐστὶν καὶ αἰετὸς θεοῦ αἰτοῦσιν αὐτὸν ἐν ἀληθείᾳ εὐήκοος γίνεται, ἐκπληρῶν αὐτῶν πάντα τὰ ἐπὶ
 συμφέροντι αὐτῶν αἰτήματα.

Γέγονε δὲ καὶ ἕτερον τοιοῦτον θαῦμα ἐν τῷ Βυζαντίῳ πάνυ εἰς τὴν ὑπόθεσιν ταύτην ἀρμόδιόν τε
 75 καὶ ὠφέλιμον τοῖς νουνεχῶς ἀκούουσι καὶ εὐπειθῶς πιστεύουσι· τοὺς γὰρ μὴ βουλομένους ἀκούειν
 ἢ προσέχειν ἢ πιστεύειν οὐδὲ ὁ κόσμος ὅλος δύναται πείσαι ἢ ἐξυπνήσαι.

Ναὸς ἐστὶ τοῦ ἁγίου Φιλίμονος καὶ Ἀπολλωνίου πλησίον τοῦ λεγομένου Στρατηγίου. Οὗτος ὁ
 ναὸς ποτὲ συμπτωθεὶς ἐναπέκλεισεν ἐν τῷ συμπτώματι νεανίσκους τρεῖς. Τούτων τὴν σωτηρίαν,
 μᾶλλον δὲ τὴν ζωὴν οἱ τούτων γεννήτορες ἀπελπίσαντες, πρὸς ψυχικὴν μᾶλλον ὠφέλειαν ἐπέδωκαν
 80 ἑαυτοῦς, ὑπὲρ τῶν νομιζομένων νεκρῶν λειτουργίας ὁμοῦ καὶ παννυχίδας καὶ ἐλεημοσύνας καθ-
 εκάστην ἐποίουν. Μετὰ δὲ ἡμέρας τινὰς τοῦ ναοῦ κατεπείγοντος ἀνακαινισθῆναι ἤρξαντο ἐκχοῖζειν
 τὴν συμπεσοῦσαν ὕλην, καὶ μεθ' ἡμέρας τέσσαρας ἢ πέντε οἱ τὴν ὕλην ἐκεῖθεν ἀνασπῶντες ἤκουον
 φωνὰς κάτωθεν ἐπὶ πυκνῷ τούτους ἐκκαλουμένους. Δόξαντες δὲ οὗτοι ἐκ φαντασμάτων δαιμονικῶν
 εἶναι ταύτην τὴν φωνὴν τὸν κλῆρον συνέλεξαν. Οἱ δὲ τὸ ἅγιον εὐαγγέλιον ἐπὶ χειρας λαβόμενοι
 85 καὶ τὸν τίμιον καὶ ζωοποιὸν σταυρὸν λείψανά τε ἁγίων μαρτύρων καὶ κηροὺς ἀνάψαντες μύρα
 τε ἐπικαπνίσαντες καὶ δαυϊτικὸς ψαλμοὺς ἐκέισε τελέσαντες τὸ σύμβολόν τε τῆς πίστεως
 προσφθεγζάμενοι ἐκτενεστάτην δέησιν καὶ προσευχὴν πρὸς τὸν θεὸν πεποιήκασιν. Καὶ τέλος τῆς
 εὐχῆς αὐτῶν λαβούσης, ἤκουσαν κάτωθεν φωνῆς τινος μετὰ ἡδύτητος καὶ μέλους ἐπιβώσης αὐτοῖς
 90 τὸ ἀμὴν καὶ ἐπὶ ἱκανὰς ὥρας ἀναπεμπομένης. *Τίς οὖν λαλήσει τὰς δυναστείας σου, κύριε, ἢ ἀκουστάς
 ποιήσει πάσας τὰς αἰνέσεις σου;* Μεγάλα γὰρ καὶ ἀνεξιχνίαστα θαύματα, δέσποτα, κατὰ γενεὰν καὶ
 γενεὰν ποικιλοτρόπως τὴν ἡμῶν σωτηρίαν πραγματευόμενος ὑποδεικνύεις τοῖς δούλοις σου. Ταύτης
 ὑπακούσαντες τῆς φωνῆς ἅπαντες καὶ ὡς εὐέλπεις γενόμενοι μετὰ σπουδῆς καὶ εὐφυΐας πολλῆς τῆς

|| 64 post υἱὸν add. ἐν Κρήτη Z || 64–65 δοῦλον ἐκέισε τοῦ ἐν Κρήτη χρηματίσαντα ἀμηρᾶ] δοῦλον χρηματίσαντα τοῦ ἐκέισε ἀμηρᾶ Z | 65 τῆς γυναικὸς om. Z || 66 αὐτῆς τὴν αἴτησιν] αὐτὴν Z | ὁ φιλόανθρωπος om. Z | ἀλλ' ἐν om. Z | post ὥρα add. τῷ παρελθόντι ἐνιαυτῷ ὁ ταύτης υἱὸς ἐκρατήθη ἐν αὐτῇ πάλιν HS₁S₂ ἐν αὐτῇ ἐκρατήθη πάλιν S₃ || 67 αὐτῆς om. Z | post εὐχὴν add. αὐτῆ Z | ποιουμένης M ποιουμένη Z | post τόν add. ἅγιον Z || 68 Ἀββακοῦμ] Ἀμβακοῦμ Z | μετὰ τὸ ἄριστον M μετὰ τοῦ ἀρίστου Z || 69 post ἀρπαγεις add. ἐκ Κρήτης Z | παρέστη] παρέστησεν S₃ || 70 ὡ τοῦ παραδόξου καὶ ἐξαισίου θαύματος om. Z | διδοὺς τὸ ποτήριον πεπλησμένον τῇ ἑαυτοῦ μητρὶ] ἐπιδίδους τὸν ἄκρατον τῇ μητρὶ αὐτοῦ HS₂ ἐπιδίδους τὸν ἄκρατον μητρὶ αὐτοῦ S₃ ἐπιδίδους τὸν ἄκρατον τῇ μητρὶ S₁ | post μητρὶ add. ὡ ξένου καὶ παραδόξου μυστηρίου Z || 71 post μηδεὶς om. ἀδελφοί μου Z | post ἀπιστεῖτω add. ἀδελφοί μου ἀγαπητοί Z | οὗτο τὸ τερατούργημα om. Z | καί² om. HS₁S₂ || 72 ἐν ἀληθείᾳ om. Z | εὐήκοος M εὐήκοος Z | πάντα om. Z || 73 συμφέρον M συμφέροντι Z | αὐτῶν om. Z || 74 post δέ add. τι Z | τοιοῦτον θαῦμα om. Z | post Βυζαντίῳ add. ἐν ταῖς παρελθούσαις ἡμέραις Z | τε] ὁμοῦ Z || 75 τοῖς] τοῖς S₁S₃ | βουλομένους] βουλομένοις S₁S₃ || 76 ἢ προσέχειν om. Z | ἢ ἐξυπνήσαι om. Z || 77 πλησίον τοῦ λεγομένου Στρατηγίου om. Z || 78 ὁ ναὸς om. Z 6 | ἐν τῷ συμπτώματι om. Z || 80 post ἐλεημοσύνας add. ἐπιμελῶς Z || 81 ἐποίουν] ποιούμενοι Z | τινὰς om. S₁S₃ || 82 καὶ μεθ' ἡμέρας τέσσαρας ἢ πέντε οἱ τὴν ὕλην om. Z || 83 ἐκκαλουμένους] ἐπικερτομούντας καὶ Z | δὲ οὗτοι ἐκ om. Z | δαιμονικῶν om. Z || 84 ταύτην τὴν φωνὴν om. HS₁S₂ | συνέλεξαν] ἔλεξαν S₁S₂ | ἅγιον om. Z | ἐπὶ χειρας om. Z | λαβόμενοι] λαβόντες Z || 85 καὶ ζωοποιὸν] καὶ ἅγιον HS₁S₂ om. S₃ | post σταυρὸν add. καὶ Z | post λείψανά om. τε Z | post μαρτύρων om. καὶ Z | post ἀνάψαντες add. καὶ Z || 86 post μύρα om. τε Z | post τελέσαντες add. καὶ Z | post τὸ add. ἅγιον S₃ | post σύμβολόν om. τε Z || 87 ἐκτενεστάτην] ἐκτενήν Z | δέησιν καὶ προσευχὴν πρὸς τὸν θεόν om. Z | πεποιήκασιν] πεποιήκεσαν HS₁S₂ πεποιήκησαν S₃ || 88 αὐτῶν om. Z | κάτωθεν φωνῆς τινος μετὰ ἡδύτητος καὶ μέλους] κάτωθεν μετὰ μέλους φωνῆς H κάτωθεν μετὰ μέλους φωνῆς S₁S₂S₃ || 89 ἐπιβώσης αὐτοῖς τὸ ἀμὴν καὶ om. HS₁S₂ | ἱκανὰς ὥρας] ὥρας ἱκανῆς Z | post ἀναπεμπομένης add. τὸ ἀμὴν Z | οὖν om. Z | post ἢ add. τίς Z || 91 post ταύτης add. τοιγαροῦν HS₁S₂ γὰρ οὖν S₃ || 92 ὑπακούσαντες τῆς φωνῆς] τῆς φωνῆς ὑπακούσαντες Z || 92–93 πολλῆς τῆς ὕλης om. Z

And again another woman of some rustic, too, who likewise had a son who was a slave of the emir of Crete for a whole year, and when this very woman entreated God with all her heart, the merciful Lord did not overlook her entreaty either but on the day and hour⁷ prayed to God and moved the great martyr George to intercession. As of old Habakkuk was snatched away to Daniel in Babylon by an angel together with the breakfast, so this one, too, was snatched away by the great martyr George with a chalice of wine and arrived in Mitylene—o the unexpected and extraordinary miracle—, giving the full vessel to his mother.

And nobody, my brothers, shall disbelieve this portentous event, for the God of old is now and always and always lends his ear to those who fervently entreat him in truth, fulfilling all their wishes provided they are beneficial to them.

There also happened another such miracle⁸ in Byzantium, which is exceedingly fitting to this topic and useful for those who listen carefully and believe obediently. For those who do not want to hear or pay attention or believe, the whole world will not convince or wake up.

There is a temple of Philemon and Apollonius near the so-called Strategion. This temple once collapsed and buried in the debris three youths. Their parents despaired of their rescue or rather of their life and devoted themselves rather to that which is profitable for the soul and performed services as well as all-night vigils and almsgiving each day for those who were presumed dead. And after some days when the temple was about to be restored, they began to dig out the fallen debris, and after four or five days those who removed the debris from there heard voices from below frequently calling them, and believing that this voice was the result of demonic illusions they gathered together the clergy. And those took in their hands the holy Gospel and the venerable and life-giving cross and relics of holy martyrs and lighted candles and burned incense and performed the Psalms of David there and also recited the symbol of the faith, performing a most extended entreaty and prayer to God. And when the prayer had ended they heard from below a voice with a sweet tune, which responded to them with amen and was sent up for many hours. Who then will express your powers, Lord, and who will make heard all your praises? For, Lord, bringing about our salvation you show to your servants great and inscrutable miracles in each generation in manifold ways. When they heard this voice they all became as if hopeful and very quickly undertook the clearance of the mass of debris with zeal and

⁷ Z has here additionally 'on which her son had been captured in the previous year she again'.

⁸ Z has here additionally 'in recent days'.

ὑλης τὴν ἀνακάθαρσιν ἐποιοῦντο πάνυ συντόμως. Καὶ ὡς ἀνεκάθαρρον τὴν ὑλὴν εὗρον τοὺς τρεῖς νεανίσκους – ὃ τοῦ φοβεροῦ καὶ ἐξαισίου θαύματος – ζῶντας καὶ ἀνθηροὺς καὶ μηδεμίαν βλάβην ἔχοντας. Ὡς οὖν εὗρον αὐτοὺς οὕτως σφους καὶ ὑγιεῖς καὶ μηδεμίαν βλάβην ὑπομείναντας ἐκ τῆς τοῦ ναοῦ συμπτώσεως ἐθαύμασαν πάντες καὶ ἐξεπλάγησαν, καὶ μετὰ θάμβους πολλοῦ τὸ “κύριε ἐλέησον” ἐπὶ πολλὰς τὰς ὥρας ἀνέκραζον. Τούτους δὲ ἀκριβολογήσαντες οἱ ἑαυτῶν γεννήτορες καὶ οἱ ἐκεῖσε εὐρεθέντες φιλόχριστοι ἄνδρες πυθόμενοι πῶς διεσώθησαν καὶ τί διετρέφοντο, ἀπεκρίναντο αὐτοῖς λέγοντες, ὅτιπερ “καθ’ ἑαυτὴν ἡ ὑλὴ ἐπακουμπήσασα καὶ οἶονει κόλπους τινὰς ποιήσασα εἰσεδέξατο ἡμᾶς ἰδίως, καθὼς ἡ πρόνοια τοῦ θεοῦ ὠκονόμησεν, καὶ περὶ ὥραν τρίτην τῆς ἡμέρας προστάξει τοῦ θεοῦ ὡσπερ θυρίδος ποθὲν ἀνοιγομένης καὶ φαινούσης ἡμῖν δι’ ὅλου ἐφωτιζόμεθα μέχρι ἐσπέρας καὶ ἀνὰ ἡμίσεως προσφορᾶς ὁ καθεὶς ἡμῶν λαμβάνοντες βρῶμα καὶ πόμα ἡμῶν εἰς κόρον τὸ αὐτὸ ἡμισυ τῆς προσφορᾶς ἡμῖν ἐγίνετο.” Ταῦτα ἀκούσαντες οἱ τούτων γεννήτορες σφόδρα ἐβεβαιώθησαν ὅτι αἱ ὑπὲρ αὐτῶν γερόμεναι λειτουργίαι διέτρεφον αὐτοὺς καὶ αἱ παννυχίδες ἠύφρανον καὶ αἱ ἐλεημοσύναι ἐφύλαττον αὐτοὺς σώους καὶ ἀβλαβεῖς.

Εἰ δὲ βούλεσθε λέγω ὑμῖν καὶ ἕτερον διήγημα εὐγνωστον τοῖς πᾶσιν καὶ πάνυ ὠφέλιμον καὶ ἀρμόδιον πρὸς τὴν τοιαύτην ὑπόθεσιν.

Μαθητῆς ποτε κοινοβίου μεγάλου ἀπελθὼν εἰς διακονίαν καὶ ἐκ συνεργίας τοῦ πονηροῦ περιπεσὼν εἰς πορνείαν εὐθὺς πρὸ τοῦ ἐξαγορεῦσαι αὐτὸν κατέλυσε τὸν βίον. Τοῦτον προθέντες οἱ ἀδελφοὶ ἐν τῇ ἐκκλησίᾳ πρὸς τὸ κηδεῦσαι γέγονεν ἡ ὄψις αὐτοῦ ὅλη δι’ ὅλου ἡσβολωμένη ὡσπερ χύτρα μαγειρίου. Ἰδὼν δὲ ὁ ἡγούμενος τὸ γεγονός ἐγὼ παρευθὺ πόθεν ἡ αἰτία γέγονεν τῆς τοῦ ἀδελφοῦ ἀμαυρώσεως, καὶ φησι πρὸς τοὺς ἀδελφοὺς· “Πατέρες καὶ ἀδελφοί, ὁ ἀδελφὸς ἡμῶν οὗτος εἰς τὸ τῆς ἀκολασίας βάραθρον ἐνέπεσεν καὶ διὰ τοῦτο γέγονεν ἡ ὄψις αὐτοῦ ἡσβολωμένη ὡς αἰθίοπος καθὼς καὶ ὑμεῖς ἀρτίως βλέπετε ταύτην. Καὶ πάντως εἰ ἦν ὁ ἀδελφὸς εἰς τὸ κελλίον αὐτοῦ, καθὼς ἡμεῖς πάντες ἤμεν, οὐκ ἂν περιέπεσεν ἐν τῷ τοιοῦτῳ συμπτώματι, ὥστε ἀναμφιβόλως δι’ ἡμᾶς πάντως ἐξελθὼν ὁ ἀδελφὸς ἡμῶν ἐκινδύνευσεν. Λοιπὸν οὖν χρεῖα ἐστίν, πατέρες, ἵνα κοπιᾶσωμεν καὶ ἡμεῖς ὑπὲρ αὐτοῦ καὶ εἴ τι θεὸς οἰκονομήσει.” Καὶ συναγαγὼν πάντας ἐν τῇ ἐκκλησίᾳ ὁ θεῖος ποιμὴν ἐκεῖνος θεῖς τε τὸν νεκρὸν ἐν τῷ μέσῳ καὶ τὴν ἐκκλησίαν ἅπασαν λαμπάσι πολλαῖς καταφαιδρύνεσθαι ποιήσας τὰ τρία νυχθήμερα οὐ διέλιπον δεόμενοι τοῦ φιλανθρώπου θεοῦ ὑπὲρ τοῦ ἀδελφοῦ, μήτε φαγόντες μήτε πίνοντες μήτε ὑπνώσαντες μήτε τοῦ ναοῦ τὸ σύνολον ἐξιόντες εἰ μήπου εἷς ἢ δύο πρὸς τὴν ἀπαραίτητον χρεῖαν τῆς γαστρὸς ἐξίεσαν. Τῶν δὲ θείων μυστηρίων τῆς τρίτης ἡμέρας τελουμένων καὶ σιγῆς βαθείας οὔσης ἤκουσαν φωνῆς τινος ἄνωθεν λεγούσης· “Κύριε, δίκαιος εἶ, δικαίως καὶ κρίνον· εἰς τὴν ἀμαρτίαν γὰρ ἐτελεύτησεν. Ἄφες αὐτόν, δέσποτα, ὅτι ἡμέτερός ἐστιν.” Ὁ δὲ φιλάνθρωπος κύριος ἀπεκρίνατο· “Δίκαιος μὲν εἰμι, ἀλλὰ καὶ λίαν φιλάνθρωπος, καὶ

93 πάνυ συντόμως om. Z 6 | ἀνεκάθαρρον sic | ἀνεκάθαρρον τὴν ὑλὴν om. Z || 94 ὃ τοῦ φοβεροῦ καὶ ἐξαισίου θαύματος om. Z || 95 ἔχοντας] ἔχοντες S₁S₃ || 96 ὡς οὖν εὗρον αὐτοὺς οὕτως σφους καὶ ὑγιεῖς καὶ μηδεμίαν βλάβην ὑπομείναντας ἐκ τῆς τοῦ ναοῦ συμπτώσεως ἐθαύμασαν πάντες καὶ om. Z | ἐξεπλάγησαν] ἐξεπλήττοντο Z | πολλοῦ om. Z || 97 τὸ κύριε ἐλέησον post ὥρας transp. Z | ἑαυτῶν om. Z || 98 ἄνδρες πυθόμενοι om. Z || 99 ἀπεκρίναντο om. S₁S₃ | αὐτοῖς λέγοντες om. Z | καθεκάστην M καθ’ ἑαυτὴν Z | post ὑλὴ add. οἰκονομικῶς Z | ἐπακουμπήσασα] ἐπικουμώσασα S₂ ἐπικουμμίασασα S₃ | οἶονει om. Z || 100 ποιήσασα] ποιησαμένη Z | καθὼς ἡ πρόνοια τοῦ θεοῦ ὠκονόμησεν om. Z || 101 post προστάξει om. τοῦ Z | καὶ φαινούσης ἡμῖν om. Z || 102 post καθεὶς om. ἡμῶν Z || 103 ἡμισυ τῆς προσφορᾶς ἡμῖν om. Z || 104 σφόδρα om. Z | γερόμεναι λειτουργίαι] ἱεουργίαι γερόμεναι Z || 105 σώους καὶ ἀβλαβεῖς om. Z || 107 πρὸς τὴν τοιαύτην ὑπόθεσιν om. Z || 108 ἐκ συνεργίας τοῦ πονηροῦ om. Z || 109 post πορνείαν add. ἀνελθὼν Z | post εὐθὺς add. ἐτελεύτησε Z | αὐτὸν κατέλυσε τὸν βίον om. Z || 110 πρὸς τὸ κηδεῦσαι] πρὸς τὸ κηδευθῆναι πάντων συναθροισθέντων Z | ὅλη δι’ ὅλου] ἀθρόως Z || 111 μαγειρίου] μαγειρικῆ Z | ἐγὼ] ἐπέγνων Z | παρευθὺ om. Z | ἡ αἰτία om. Z || 112 τῆς τοῦ ἀδελφοῦ ἀμαυρώσεως om. Z || 113 ἐνέπεσεν] περιέπεσε Z || 114 καὶ ὑμεῖς ἀρτίως om. Z | ταύτην om. Z | ὁ ἀδελφὸς om. Z || 115 πάντες ἡμεῖς] πάντες ἡμεῖς Z | ἐν τῷ τοιοῦτῳ συμπτώματι om. Z || 116 πάντως] πάντας Z | ὁ ἀδελφὸς ἡμῶν om. Z | χρεῖα] χρεῖαν S₃ || 117 συναγαγὼν] συλλέξας Z | πάντας] πάντα S₃ || 118 post θεῖς om. τε Z | post μέσῳ om. καὶ Z | ἅπασαν om. Z | πολλαῖς om. Z || 119 καταφαιδρύνεσθαι ποιήσας] καταφαιδρύνας Z | φιλανθρώπου om. Z || 120 μήτε¹] μή Z | μήτε²] μή Z | μήτε³] μή Z | ἐξιόντες] ἐξελθόντες HS₁S₃ || 121 ὑπνώσαντες μήτε τοῦ ναοῦ τὸ σύνολον ἐξιόντες εἰ μήπου εἷς ἢ δύο om. S₂ | post δύο add. καὶ αὐτοῖ Z | ἐξίεσαν om. Z || 122 post τελουμένων om. καὶ Z | οὔσης] γινομένης HS₁S₃ γενομένης S₂ | τινος om. Z | λεγούσης] λεγούση S₁ || 123 δέσποτα om. Z | ὅτι om. Z || 124 φιλάνθρωπος om. Z | post κύριος add. πρὸς ταῦτα Z | εἰμι] εἰμιν S₁S₃ | λίαν om. S₁S₃

diligence. And when they had cleared away the debris they found the three youths—o frightful and extraordinary miracle—alive and blooming and completely unharmed. When they then had found them thus hale and healthy and completely unharmed from the collapse of the temple, they were all amazed and astounded, and cried “Lord have mercy” for many hours. When their parents and the Christ-loving men who found themselves there interrogated them and asked how they had survived and how they had fed themselves, they answered them thus: “The debris settled on itself and made so-to-speak three hollows in which it received us separately, as the providence of God arranged, and around the third hour of the day at the command of God it was as if a window opened from somewhere and shone on us, and we were illuminated until the evening and each of us took one half of an offering and this same half of an offering became our food and drink so that we were sated.” When they heard this, their parents were greatly assured that the services, which had been performed for them, had fed them and that the all-night vigils had gladdened them and that the alms had preserved them hale and unharmed.

And if you wish, I will tell you yet another story, which is well known to all and very profitable and fitting to such a topic.

A disciple of a great coenobium once went away on an errand, and through the collusion of the evil one, fell into fornication and immediately ended his life before he could confess. When the brothers laid him out for burial in the church his face became completely blackened like a kitchen pot. When the abbot saw what had happened he immediately realised what was the reason for the blackening of the brother, and he said to the brothers: “Fathers and brothers, this brother of ours fell into the pit of licentiousness and therefore his face has become blackened like that of an Ethiopian as you, too, see it now. And certainly if the brother had been in his cell as we all were, he would not have suffered such a mishap so that it cannot be denied that our brother certainly got into danger because he had gone out on our behalf. Therefore, then, it is necessary, fathers, that we, too, toil on his behalf and see if God arranges something.” And having gathered all in the church, the divine shepherd had the corpse put in their midst and saw to it that the whole church was illuminated with many lamps, and three days and nights they did not cease to beg the merciful God about the brother, neither eating nor drinking nor sleeping nor at all stepping out of the church unless one or two stepped out because of the inevitable need of the belly. And when the divine mysteries of the third day were performed and there was deep silence, they heard a voice speaking from above: “Lord, you are just, judge then justly, for he has died in sin, give him up, Master, because he is ours.” And the merciful Lord replied: “I am just but also exceedingly merciful and seeing this great perseverance and entreaty of the

125 βλέπων τὴν τοσαύτην ἐπιμονὴν καὶ δέησιν τῶν ἀδελφῶν παρακοῦσαι τούτους οὐ δύναμαι. Πείσον οὖν αὐτοὺς τοῦ παύεσθαι τῆς εἰς ἐμὲ παρακλήσεως καὶ λαβὲ αὐτόν.” Καὶ ὡς ταῦτα ἐλέγοντο ἔλαμψεν τὸ πρόσωπον τοῦ ἀδελφοῦ ὡς ῥόδον εὐανθές. Καὶ λαβόντες πληροφορίαν οἱ ἀδελφοὶ ἐκ τούτου ὅτι συνεχώρησεν αὐτόν ὁ θεὸς τὸ ἑαυτοῦ ἀμάρτημα, ἐμφορηθέντες τῶν θείων μυστηρίων ἅπαντες ἐκήδευσαν αὐτόν μετὰ ψαλμῶν πολλῶν καὶ ὕμνων. Καὶ εἶθ’ οὕτως τροφῆς μεταλαβόντες καὶ μικρὸν

130 εὐψυχήσαντες αἶνον καὶ εὐχαριστίαν μεγάλην πρὸς τὸν κύριον πεποιήκασι.

Ταῦτα ἀκούσαντες, ἀδελφοί μου ἀγαπητοί, πάντα δισταγμὸν ἀπὸ τῆς καρδίας ἡμῶν ἀποβαλλόμενοι τὸ ὑπὲρ τῶν κεκοιμημένων εὖ ποιεῖν μὴ κατοκνήσωμεν εὐχεσθαι, παννυχεύειν, λειτουργεῖν, διάδοσιν τινα σμικρὰν καὶ κατὰ τὸ δυνατόν ἡμῖν ποιεῖν τὰ τε δόξαντα τῷ ἀποικομένῳ μὴ ὀκνήσωμεν τοῦ φυλάττειν αὐτὰ σῶα καὶ ἀπαραχάρακτα. Τούτων γὰρ γινομένων οὐ μόνον τοῖς ἀποικομένοις

135 ὠφελουμέν, ἀλλὰ καὶ ἡμᾶς αὐτοὺς πλεῖον. Φησὶ γὰρ ἡ γραφή· “Ὁν τρόπον ἐποίησας ἔστω σοι.” Καὶ ἀψευδές ἐστὶ τὸ λεγόμενον. Ὁ δὲ ἐν ἀγίοις πατὴρ ἡμῶν Βασίλειος εἰς τὴν θείαν μυσταγωγίαν ἐμπρότοις οὕτως φησὶ· “Μνήσθητι, κύριε, τῶν προσενεγκόντων.” Καὶ τότε ἐπιφέρει καὶ· “δι’ οὓς προσήνεγκαν”.

Ταῦτα ἡμεῖς οἱ ἐλαχιστότεροι παντὸς ἀνθρώπου καὶ ἀφωνότεροι ἰχθύων καὶ ἀγροικότεροι

140 ἀλόγων οὐκ ἐξ ἑαυτῶν, ἄπαγε, ἀλλ’ ἐκ θείας γραφῆς ἀκριβῶς συλλέξαντες οὐ τοὺς εὐπειθεῖς καὶ φιλοπάτορας διδάσκοντες τούτου χάριν ταῦτα εἰρήκαμεν, ἀλλ’ ὑπόμνησιν τινα οἰκτρὰν πρὸς πάντας ποιησάμενοι ἐν εὐτελεῖ καὶ ἀκαλλωπίστῳ λόγῳ ἐξεθέμεθα αἶνον καὶ εὐχαριστίαν τῷ παντοκράτορι θεῷ ἀναπέμποντες νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

* * *

Τοῦ αὐτοῦ Ἀναστασίου μοναχοῦ λόγος περὶ τῶν ἀποικομένων ἦτοι κεκοιμημένων ἀδελφῶν ἡμῶν, δεικνύων ὅτι πάνυ ἐστὶ καλὸν καὶ ὠφέλιμον καὶ θεῶ εὐάρεστον τὸ εὖ ποιεῖν ὑπὲρ αὐτῶν, καὶ μάλιστα αἱ θεῖαι καὶ μυστικαὶ λειτουργίαι αἱ ὑπὲρ αὐτῶν γινόμεναι ἐν ταῖς ἀγιωτάταις τοῦ θεοῦ ἐκκλησίαις.

Ἐπειδὴ, ἀγαπητοί, μετὰ τὴν παράβασιν ἢ ἀνθρωπίνῃ φύσει ἀεὶ τὸ εὐόλισθον ἔχουσα, πῆ μὲν ἔκοντί,

5 πῆ δὲ καὶ μὴ βουλομένη, ὥσπερ ἐν συνηθείᾳ λαβοῦσα, τοῦ ἀμαρτάνειν οὐ παύεται, ἐκ μικρᾶς ἡλικίας καὶ μέχρι γήρους τοῦτο ποιεῖν ὑπὸ μυρίων παθῶν ἐλκομένη, ἀνάγκη ἐστὶν πάντως καὶ ἡμᾶς πάντας κλυδωνίζεσθαι. Ὁ δὲ γε πάντων δημιουργὸς καὶ σοφὸς θεὸς ἡμῶν ταύτης τῆς ἀνθρωπίνης φύσεως κηδόμενος δέδωκεν ἡμῖν νόμον, εἶτα προφήτας, τέλος ἐξαπέστειλεν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, ταύτην τὴν ἡμῶν σάρκα φορέσαι τε καὶ ἀγιάσαι, καὶ δι’ αὐτοῦ πάντας ἐκ τοῦ πτώματος τῆς ἀμαρτίας

10 ἀνασπάσαι καὶ πρὸς τὸ ἀρχαῖον κάλλος ἐπαναγαγεῖν. Ἡμεῖς δὲ ῥάθυμοι ὄντες καὶ ἀμελεῖς πρὸς τὸ καλόν, πρὸς δὲ τὴν ἀμαρτίαν ἀεὶ ἐμμελῶς διακείμενοι, τὰς ἐντολάς αὐτοῦ παραφθειρόμεν καὶ τοῦ ἀμαρτάνειν οὐ παύομεθα, ἀλλὰ καὶ λόγῳ καὶ ἔργῳ καὶ ἐννοίᾳ καὶ συγκαταθέσει ἀμαρτάνομεν. Καὶ

125 τούτους] αὐτούς Z || 126 οὖν om. Z 6 | post αὐτοὺς om. τοῦ Z | παύεσθαι] παύσασθαι Z | εἰς ἐμὲ om. Z | post ταῦτα add. ἐν τῷ ἀέρι Z || 127 ante ἀδελφοῦ add. προκειμένου Z | ὡς] ὥσπερ Z | οἱ ἀδελφοὶ om. Z || 128 τὸ ἑαυτοῦ ἀμάρτημα om. Z | ἅπαντες om. Z || 129 μετὰ ψαλμῶν πολλῶν καὶ ὕμνων om. Z | εἶθ’ οὕτως om. Z || 131 ante καρδίας om. τῆς Z | ἡμῶν om. Z | ἀποβαλλόμενοι] ἐκτιναζόμενοι Z || 132 τῶν M τὸ Z | post λειτουργεῖν add. καὶ Z || 133 σμικρὰν] μικρὰν Z | post σμικρὰν om. καὶ Z | ἡμῖν om. Z | ante ποιεῖν add. ἕκαστος Z | τὰ τε] καὶ τὰ Z || 134 μὴ ὀκνήσωμεν τοῦ φυλάττειν αὐτὰ σῶα καὶ om. Z | post ἀπαραχάρακτα add. φυλάττειν Z | post γινομένων add. καὶ ὁ θεὸς εὐφραίνεται καὶ οἱ ἄνθρωποι ἐπαινοῦσι καὶ δοξάζουσιν Z | μόνον] γὰρ Z | τοῖς ἀποικομένοις] τοὺς ἀποικομένους Z || 135 post ὠφελουμέν add. καὶ μόνον Z | ἡμᾶς αὐτοὺς] ἑαυτούς Z | ἐποίησας M ἐποίησας Z || 136 ἀψευδεῖς M ἀψευδές Z | ἐστὶ om. Z | post λεγόμενον add. εἶχον γὰρ πρὸς τοῦτο διαλεχθῆναι ὑμῖν τινα, ἀλλὰ διὰ τὸ μηκύναι τὸν λόγον ἔασω αὐτὰ Z | post ὁ δὲ add. μέγας Z | ἐν ἀγίοις πατὴρ ἡμῶν om. Z | εἰς τὴν θείαν μυσταγωγίαν] ἐν τῇ μυστικῇ αὐτοῦ ἱεουργίᾳ Z || 137 ἐμπρότοις οὕτως om. Z | προσενεγκόντων] προσενεγκάντων Z | δι’ ὧν M δι’ οὓς Z || 138 post προσήνεγκαν add. ὥστε οἱ προσφέροντες τι τῷ θεῷ ὑπὲρ τῶν κεκοιμημένων ἑαυτοὺς πρῶτον εὐεργετοῦσι, καὶ οὕτως τοὺς ἀποικομένους Z || 140 post ἐκ add. τῆς Z | ἀκριβῶς om. Z | εὐπειθεῖς] εὐπειθεῖν S₁S₃ || 141 τούτου χάριν ταῦτα om. Z || 142 ἐν om. Z | ἀτελεῖ M εὐτελεῖ Z || 143 ἀναπέμποντες] ἀναπέμπον S₁ ἀναπέμπομεν S₃ | νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν] ὅτι αὐτῷ πρέπει ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν HS₁S₂

brothers I cannot disobey them. Persuade them, then, to desist from begging me and take him.” And when this was being said, the face of the brother shone like a sweet-smelling rose. And after the brothers had received reassurance from this that God had forgiven his sin, they were all filled with the divine mysteries. And they buried him with many psalms and hymns and afterwards partook of food, and having recovered a little, they offered the Lord a great thanksgiving.

Having heard this, my beloved brothers, let us shake off from our heart all doubt as to whether one should do good on behalf of those who have fallen asleep and let us not hesitate to pray, to perform all-night vigils, to perform services, to make a small distribution according to our means, and let us not hesitate to keep the last will of the departed safe and unadulterated. For when this is done we help not only the departed but even more ourselves, for Scripture says: “As you have done it will be for you.” And what is said is true⁹. But our father among the saints Basil says firstly thus in the divine initiation: “Remember, Lord, those who have made offerings,” and then he adds: “for whom they have offered.”¹⁰

This we who are lowlier than any human being and dumber than fish and wilder than animals have gathered accurately not from ourselves, far be it, but from divine Scripture, and we have not said this to teach the obedient and father-loving ones, but we have set out a pitiful reminder for all in simple and unadorned words, sending up praise and thanks to the all-powerful God now and always and forever. Amen.

By the same monk Anastasius, a speech about our brothers who have departed or fallen asleep, which shows that doing good on their behalf is exceedingly good and profitable and pleasing to God, and especially the divine and mystical services that are performed on their behalf in the most holy churches of God.

Since, beloved, after the fall human nature is always of such a kind that it slips easily, either willingly or also against its will, as having developed such a habit, it does not cease to sin. Being impelled by innumerable passions to act thus from young age until old age, it is certainly the case that by necessity we are all being tossed about. The creator of everything, our wise God, who cares for this human nature gave us the law, then the prophets, and finally sent out his only-begotten Son to bear and sanctify this flesh of ours, and to pull us all back from the fall of sin through him, and to restore us to the ancient beauty. Yet we who are indifferent and negligent as regards the good, and who are always assiduously inclined to sin, pervert his commandment and do not cease to sin, but sin in word and deed and thought and intention, and not only do we sin unwillingly but also willingly, and not only do we fall into some small and irrelevant and venial sins, but also into exceedingly

⁹ Z has here additionally ‘for I could tell you some things about that, but because the speech is long I will omit them’.

¹⁰ Z has here additionally ‘so that those who offer something to God about those who have fallen asleep firstly benefit themselves and then the departed ones’.

οὐ μόνον ἀκουσίως ἀμαρτάνομεν, ἀλλὰ καὶ ἐκουσίως, καὶ οὐ μόνον εἰς μικρά τινα καὶ οὐδαμινὰ καὶ
 εὐτελεῖ περιπίπτομεν ἀμαρτήματα, ἀλλὰ καὶ εἰς λίαν αἰσχρὰ καὶ δεινὰ, σκοτούμενοι τὸν λογισμὸν
 15 ἡμῶν ὑπὸ τοῦ ἀεὶ τοῖς καλοῖς ἔργοις βασκαίνοντος διαβόλου. Ὁ δὲ κύριος ἡμῶν Ἰησοῦς Χριστὸς τὴν
 σωτηρίαν πάντων πραγματευόμενος νόμον τέθηκε τὰ ἑαυτοῦ εὐαγγέλια, τοῦ ἀεὶ μετανοεῖν ἡμᾶς ἀπὸ
 πρώτης ἡλικίας μέχρι ἐσχάτης ἀναπνοῆς, οὕτως ἰλέγων· *“Γρηγορεῖτε καὶ προσεύχεσθε,”* τουτέστιν,
 μετανοεῖτε καὶ ἀγωνίζεσθε, *“ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κλέπτης ἔρχεται.”* Ἐν ἄλλοις δὲ ὁ κύριος
 ὡσανεὶ ἐν ἀμφοτέροις τοῦτο λέγει· *“Ἔτοιμος ἔσθι ἀεὶ ὅτι ὁ θάνατος μετὰ σοῦ ἐστίν.”* Καὶ πρῶην
 20 μὲν διὰ τοῦ προφήτου ἀπεφήνατο λέγων· *“Ἐν ᾧ ἂν τις τελευτῶν εὐρεθῆ, εἴτε ἀγαθὰ πράττων εἴτε
 φαῦλα, ἐν αὐτοῖς κατατάσσεται.”* Τοῦτο καὶ ἐπικυρῶν καὶ ἐπανορθούμενος ὁ Χριστὸς ἐξεφώνησε
 λέγων· *“Μετανοεῖτε· ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”* Τοῦτο δὲ εἶπεν ὁ κύριος θέλων ἡμᾶς
 ἀεὶ τὸ ἀγαθὸν ἐργάζεσθαι, τὸ ἀποφέρον πάντα εἰς τὴν ζωὴν τὴν αἰώνιον. Πάλιν δὲ διὰ τοὺς ἐκ
 25 βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ ὡς ἐπιστρέψαι καὶ ζῆν αὐτὸν μετανοοῦντα·” κήδεται γὰρ
 ἀεὶ ὁ θεὸς τῆς ἀνθρωπίνης φύσεως. Καὶ ὁ Χριστὸς τῷ Πέτρῳ φησὶν· *“Ὅσακις ἂν ἀμάρτη ὁ ἀδελφός
 σου εἰς σέ, ἅφες αὐτῷ.”* Τοῦ δὲ ἀποστόλου εἰρηκότος· *“Κύριε, ἕως ἐπτάκις ἐὰν ἀμάρτη ἀφήσω
 αὐτῷ,”* ἀπεκρίνατο ὁ κύριος· *“Οὐ λέγω σοὶ ἕως ἐπτάκις ἀλλ’ ἕως ἑβδομηκοντάκις ἐπτά.”* Ὁ δὲ
 λέγει τοιοῦτόν ἐστιν· καλὸν μὲν τὸ μὴ πεσεῖν, ἐὰν δὲ καὶ συμβῆ πεσεῖν μυριάκις, μὴ ἀπογνῶς, ἀλλὰ
 30 πρόσδραμε τῇ μετανοίᾳ· φιλόανθρωπος γὰρ ἐστὶν ὁ θεός. Καὶ ἐὰν οὕτως εὐρήσῃ ἡμᾶς ποιοῦντας, εἰ
 καὶ θάνατος καταλάβῃ, ἐὰν εὐγνώμονας ἐπιτρόπους καταλείψωμεν πατέρας ἢ ἀδελφοὺς ἢ φίλους
 ἢ τινὰς ἐτέρους τῶν κατὰ θεὸν πολιτευσαμένων, καὶ ἀγωνίσωνται ὑπὲρ ἡμῶν, δύνανται μετὰ θεὸν
 ἀφανίσαι τὰ ἐλαττώματα ἡμῶν, εἰ οὐκ εἰσι μεγάλα καὶ ἀποτρόπαια. Ἀλλὰ καλὸν ἡμᾶς, ἀδελφοί μου
 ἀγαπητοί, μετανοεῖν ἐφ’ οἷς ἂν πλημμελῶμεν· *“τῶν γὰρ σπειρόντων ἐστί,”* φησί, *“καὶ τὸ θερίσαι.”*
 35 Ὅτι δὲ τὰ μετὰ θάνατον γινόμενα ὑπὲρ τῶν ἀποικομένων δεκτὰ καὶ ὠφέλιμα εἰσι, παντὶ που δῆλον.
 Τέσσαρα γὰρ καλὰ ποιεῖ ὁ ἀγαθὸν τι πράττων ὑπὲρ τῶν κεκοιμημένων· πρῶτον γὰρ καὶ ἐξαίρετον,
 θεραπεύειν τὸν θεὸν δι’ οὗ τὸ καλὸν ἐργάζεται· δεύτερον ὠφελεῖ τὴν ἰδίαν ψυχὴν ὡς τὸ καλὸν
 ποιῶν· τρίτον καταλιμπάνει καὶ ἐτέροις ὑπόδειγμα ἵνα πολλοὶ βλέποντες καὶ ζηλοῦντες καὶ τὰ
 ὅμοια πράττοντες ἑαυτοῖς καὶ ἄλλοις ὠφελήσωσιν· τὸ δὲ τέταρτον ἐν μεγάλῃ ἀνέσει εὐρίσκεται ὁ
 40 κεκοιμημένος δι’ οὗ καὶ ἡ εὐποιΐα γίνεται. Καὶ πόθεν δῆλον, ἄκουσε συνετῶς ὁ ἀκροατής· οὐ γὰρ
 καὶ κομψευμένους λόγους ῥητορικοὺς ἔχοντας τὴν σύστασιν ἀπὸ παλαιμύθων παρ’ ἡμῶν ἀκούσης,
 ἀλλὰ ἀλήθειαν καὶ γνῶσιν θεοῦ.

Ἐλεγε γὰρ ὁ ἐν ἀγίοις πατὴρ ἡμῶν Ἰωάννης ὁ ἐλεήμων, ὅτι Κύπρεός τις ἐκρατήθη εἰς τοὺς
 Πέρσας, καὶ μαθόντες οἱ συγγενεῖς αὐτοῦ παρὰ τῶν συναιχμαλώτων αὐτοῦ τὴν ἀναίρεσιν αὐτοῦ,
 45 ἐποίησαν τὰ μνημόσυνα αὐτοῦ, καθὼς ἐστὶν ἔθος χριστιανοῖς. Μετὰ δὲ χρόνους τέσσαρας ἐξεληθὼν
 τῆς αἰχμαλωσίας κατέλαβεν τὸν οἶκον αὐτοῦ – οὐκ ἦν γὰρ ἐκεῖνος ὁ τελευτήσας καθὼς εἶπον οἱ
 συναιχμαλῶτοι αὐτοῦ, ἀλλ’ ἕτερος ὅμοιος αὐτοῦ ἦν – καὶ ἠρώτησε τοὺς γονεῖς αὐτοῦ περὶ τῶν
 τριῶν ἡμερῶν ὧν ἐποίησαν ἑκάστῳ ἐνιαυτῷ μνημόσυνα περὶ αὐτοῦ. Καὶ εἶπον αὐτῷ ἐκεῖνοι, ὅτι
 50 *“κατὰ τὴν δύναμιν ἡμῶν, τέκνον, ποιοῦντες τὰ μνημόσυνά σου, τάσδε τὰς τρεῖς ἡμέρας τοῦ ἐνιαυτοῦ
 ἐδυσωποῦμεν τὸν φιλόανθρωπον κύριον ἵλεων γενέσθαι εἰς σέ.”* Ὁ δὲ διηγήσατο αὐτοῖς μεθ’ ὄρκων
 πολλῶν λέγων, ὅτι *“ταύτας τὰς τρεῖς ἡμέρας τοῦ ἐνιαυτοῦ ἂς λέγετε ὅτι ἐποιεῖτε ὑπὲρ ἐμοῦ μνημόσυνα
 καὶ εὐποιΐας, ἦρχετό τις λευκοφόρος καὶ ἀπέλυέν με ἀοράτως ἐκ τῶν σιδήρων καὶ τῆς φυλακῆς, καὶ
 διεκίνουν ὄλην τὴν ἡμέραν, ὅπου ἤθελον, μηδενός με κωλύοντος ἢ γνωρίζοντος, ἀλλ’ ἤμην ἐν χαρᾷ
 καὶ ἀγαλλιάσει πολλῇ, καὶ τῇ ἐπαύριον πάλιν ἠύρισκόμην ἐν τῇ φυλακῇ, φορῶν τὰ σίδηρα.”* Καὶ
 55 ἐκ τούτου μανθάνομεν ὅτι πολλὴν ἄνεσιν εὐρίσκουσιν οἱ κεκοιμημένοι ὑπὲρ τῶν γινομένων ὑπὲρ
 αὐτῶν λειτουργιῶν καὶ φωταγιῶν καὶ δεήσεων καὶ διαδόσεων.

21 κατὰττεται M || 24 βεβήλους M || 26 ἀμάρτη ὁ] ἀμάρτητο M || 34 σπειρόντων M || 36 α' πρῶτον M || 37 β' δεύτερον M || 38 γ' τρίτον M | υπόδειγμα M || 39 δ' τὸ δὲ τέταρτον M || 40 ἄκουσε sic

17 Mt 26:41 || 18 cf. Mt. 24:43 || 19 in this form not in the Bible || 20–21 not in the Bible || 22 Mt 4:17 || 24–25 cf. Ez 23:11 || 26–28 cf. Mt 18:21–22 || 34 cf. Gal. 6:7–8 || 43–47 see note 26

shameful and terrible ones, since our thoughts are darkened by the devil who always envies the good works. But our Lord Jesus Christ who procures the salvation of all gave as law his Gospels, so that we may always repent from our first years until our last breath, speaking thus: "Watch and pray," that is, repent and struggle, "because you do not know at which hour the thief comes." And elsewhere the Lord says this as if in both ways: "Always be prepared because death is with you." And earlier he announced this through the prophet: "Wherein one is found when one dies, either doing good or bad things, there one will be placed." Confirming and correcting this, Christ proclaimed: "Repent for the kingdom of heaven has approached." The Lord said this because he wishes that we always do the good, which brings all to the eternal life. And again he says through the prophet because of those who are always wallowing in shameful things because of their evil and foul inclination: "I do not wish the death of the sinner but that he may turn and live repenting." For God always cares for the human nature. And Christ says to Peter: "How many times your brother sins against you, forgive him." And when the Apostle said: "Lord, if my brother sins against me up to seven times, I will forgive him," the Lord answered: "I do not say to you, up to seven times but up to seventy times seven times." And what he says is this: It is good not to fall, but if it happens that you fall innumerable times, do not despair, but turn to repentance, for God is merciful. And when he sees us acting thus, even if death seizes us, when we leave behind as diligent executors of our will fathers or brothers or friends or some others of those who live a godly life, and they struggle on our behalf, they can wipe out our faults after God, if they are not great and awful. But, my beloved brothers, it is good to repent for our failings, for it is said: "Those who sow will also reap." And that what happens after death on behalf of the departed is accepted and profitable, is obvious to all. For he who does a good work on behalf of those who have fallen asleep does four good things. Firstly and especially, he venerates God through whom the good is being done; secondly, he profits his own soul as doing the good; thirdly, he leaves behind an example for the others, too, so that many see and emulate it and do the same, thereby profiting themselves and others; and fourthly, the one who has fallen asleep for whom the good works are done experiences great relief. And from where this is evident, the listener may hear wisely, for you will not hear from us subtle rhetorical speeches, which are based on old stories, but the truth and knowledge of God.

For our father John the Almsgiver who is among the saints said that a man from Cyprus was deported to the Persians and when his relatives learnt about his death from his fellow-captives, they had him commemorated as it is customary for Christians. And after four years he returned from captivity and arrived at his home. For the one who had died was not this one as his fellow-captives had said but another one who looked like him. And he asked his parents about the three days on which they had had him commemorated in each year, and they told him: "We had you commemorated according to our means and entreated the merciful Lord these three days of the year that he be kind to you." And he told them under many oaths: "On these three days of the year on which you say that you had me commemorated and did good works on my behalf, there came one who was dressed in white and invisibly released me from the chains and the prison, and the whole day I moved where I wished, and nobody hindered or recognised me, but I was in great joy and happiness, and on the following day I again found myself in the prison, bearing the chains." For from this we learn that those who have fallen asleep find great relief through the services and illuminations and prayers and distributions that are performed on their behalf.

Ἀλλὰ καὶ ὁ μέγας ἀπόστολος Ἰάκωβος ὁ ἀδελφὸς τοῦ κυρίου ἐν φωνῇ μεγάλῃ· “Ἀσθενεῖ τις ἐν ὑμῖν προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ὑπὲρ αὐτοῦ, καὶ ἡ εὐχὴ τῆς πίστεως αὐτῶν σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος ἐκ τῆς ἀσθενείας αὐτοῦ.”
 60 Οὐκ ἐκ ταύτης δὲ μόνον τῆς ἀσθενείας ἐγερεῖ αὐτὸν ἡ προσευχὴ τῶν πρεσβυτέρων, ἀλλὰ καὶ ἐὰν ἁμαρτίας ἢ πεποικῶς ὁ τοιοῦτος, ἀφεθήσεται αὐτῷ.

Ἀλλὰ καὶ ὁ πρωτόθρονος Πέτρος δέσμιος ὢν ἐν φρουρᾷ ὑπὸ ἀσφάλειαν πολλήν, εὐχῆς ὑπὲρ αὐτοῦ γινομένης, ὑπὸ ἀγγέλου θεοῦ λυθεὶς καὶ ἐκβληθεὶς τῶν χειρῶν Ἡρώδου διέφυγε. Καὶ οἱ σωματικοὶ κίνδυνοι καὶ θάνατοι καὶ αἱ τούτων ἀντίρροποι εὐποιΐαι ὡς οἴμαι τοῖς ψυχικοῖς ἐγκλήμασι
 65 παρεικάζονται.

Διὰ τοῦτο γὰρ καὶ ὁ μέγας Ἀθανάσιος καὶ Βασίλειος καὶ Ἰωάννης ὁ Χρυσόστομος οὐ μόνον οὐκ ἐκώλυσαν τοῦ μὴ γενέσθαι ταῦτα ὡς ἀνόνητα ὄντα καὶ μὴ προσδεχόμενα παρὰ τῷ θεῷ, ἀλλὰ καὶ ἐπεσφράγισαν καὶ ἐκύρωσαν καὶ διὰ συγγραμμάτων ἰδίων μᾶλλον προσέταξαν ταῦτα μετὰ πολλῆς σπουδῆς καὶ ἐπιμελείας γίνεσθαι, ὡς ὠφέλιμα αὐτὰ ὄντα πάνυ καὶ τῆς πρὸς θεὸν εὐσπλαγχνίας αἷτια.

70 Καὶ ὁ ἐν ἀγίοις πατὴρ ἡμῶν Ἀνδρέας ὁ Κρήτης ταύτης τῆς ὑποθέσεως πλατυτέως ἐξέθετο, ἀλλὰ καὶ Ἰωάννης ὁ Δαμασκηνὸς καὶ ἄλλοι πατέρες πολλοί. Καὶ γὰρ καὶ ἡ πρωτομάρτυς Θέκλα μετὰ θάνατον Φαλκωνίλλας προσευξαμένη ὑπὲρ αὐτῆς, μετέστησεν αὐτήν ἐκ τῆς κατεχούσης αὐτήν βάσανου πρὸς φωτεινότεραν καὶ ἀνωτέραν διαγωγὴν, ἐξ οὗ καὶ τῇ μητρὶ αὐτῆς δι’ ἀποκαλύψεως ἐφάνερωσεν τὴν ἑαυτῆς μετάστασιν. Καὶ μὴ εἶπη τις ὅτι πρωτομάρτυς ἠῤῥατο καὶ διὰ τοῦτο εἰσηκούσθη, ἀλλὰ

75 μανθανέτω περὶ τίνος ἠῤῥατο ἡ τοιαύτη, περὶ ἐλληνίδος καὶ ἀβαπτίστου καὶ ἀλλοτρίας οὔσης τοῦ θεοῦ, καὶ προσευξαμένη ἡ πρωτομάρτυς περὶ αὐτῆς, οὐ διήμαρτεν τῆς αἰτήσεως. Ἀλλὰ καὶ Γρηγόριος πάπας Ῥώμης ὁ Διάλογός φησὶ ποτε ἐν τινι γεφύρῳ ἐστῶς τὸ ταύτης κάλλος τερφθεῖς, καὶ εἰς νοῦν λαβὼν ὅτι κοινὸν φροντίζων Τραϊανὸς ὁ βασιλεὺς ταύτην πεποίηκε, προσηῤῥατο περὶ αὐτοῦ ὅπως τύχη ἀνέσεως ἢ ψυχῆ αὐτοῦ διὰ τὴν γέφυραν ἣν κατεσκεύασεν. Καὶ ἦλθεν τις πρὸς αὐτὸν φοβερὸς
 80 τῷ εἶδει λέγων αὐτῷ· “Ἴδου διὰ τὴν πολλήν σου αἵτησιν συγγνώμην τινὰ δίδωμι Τραϊανῷ τῷ βασιλεῖ. Μὴ προσθῆς δὲ ἔτι ὑπὲρ ἀσεβοῦς καὶ εἰδωλολάτρου προσευξασθαι.” Καὶ εἰ ταῦτα οὕτως ἡμεῖς προσευχόμενοι ἢ λειτουργίας ποιοῦντες ἢ εὐποιΐας τινὰς ἢ φωταψίας πρὸς θεὸν ὑπὲρ χριστιανῶν ὁμοφύλων τε καὶ ὁμοπίστων, ὑπὲρ ὧν πολλάκις ὡς ἄνθρωποι ὄντες ὀλισθαίνομεν, οὐκ ἀκούσεται ἡμῖν ὁ θεός; Ναι λέγω ὑμῖν ὅτι ὄντως ἀκούσεται, ἀλλὰ καὶ μεγάλης ἀνέσεως ἀξιώσει αὐτούς.

85 Εἰσὶν δὲ πολλαὶ καὶ ἄλλαι μαρτυρίαι ἀπὸ παλαιοῦ περὶ ταύτης τῆς ὑποθέσεως, ἅστινας ἐάσαντες διὰ τὸν πολὺν ὄγκον τοῦ λόγου, τὸ ἐφ’ ἡμῶν αὐτῶν γένομενον εἶπωμεν.

Φωκᾶς τις ὀνόματι ἐν κοινοβίῳ μεγάλῳ ὢν ἀπεστάλη οἰκονόμος εἰς προάστειον παρὰ τοῦ ἡγουμένου τῆς μονῆς ἐκείνης, Ἀντωνίου τοῦνομα. Τοῦτο δὲ τὸ πρᾶγμα, τουτέστιν τὸ οἰκονομεῖον τοῦ προαστείου, ἀκηδιάσας διὰ τινὰς ὑποθέσεις ὁ αὐτὸς Φωκᾶς, ὅποια συμβαίνει πόλλακις γίνεσθαι,

90 ἔγραψεν τῷ προλεχθέντι ἡγουμένῳ τὴν τοῦ οἰκονομείου παραίτησιν διαφόρως. Ὁ δὲ ἡγούμενος πόλλακις ὀχληθεὶς ὑπ’ αὐτοῦ τοῦ προειρημένου Φωκᾶ καὶ μὴ ὑπακούων αὐτόν, ἀλλὰ καὶ προλέγων αὐτῷ, ὅτι “οὐ συμφέρει σοὶ ἀπελθεῖν ἐκεῖσε,” εἶπεν αὐτὸν μὴδ’ ὅπως ἀκούων τὴν τούτου παραίτησιν. Ὁ δὲ καὶ μὴ θέλων ἐσιώπησεν πρὸς μικρὸν καὶ μηχανευσάμενος γράφει πάλιν τῷ προεστῶτι τῆς μονῆς διὰ ξένου καὶ ἀγνωρίστου τινὸς ὡς δῆθεν, ὅτι ἐκ τῶν ἐκεῖσε ὄντων ἀδελφῶν

95 ὑπάρχει τὸ γράμμα, οὕτως ἰ λέγων· “Ὁ οἰκονόμος ἡμῶν, τίμιε πάτερ, μικρὸν τι νοσήσας εὐδοκία θεοῦ τοῦ τῆδε βίου μετανάστης γέγονεν, καὶ διὰ τὰ ἐπικείμενα ἡμῖν ἔργα τοῦ πατρός, μᾶλλον δὲ εἰπεῖν καὶ δι’ αὐτὸ τὸ καλὸν ἵνα μάθης καὶ ὁ πατὴρ ἡμῶν ὁ ἅγιος καὶ πᾶσα ἡ ἀδελφότης τὴν τοῦ οἰκονομείου μετάθεσιν, καὶ ἀποστείλετε ἡμῖν ἕτερον οἰκονόμον ἀντ’ αὐτοῦ, ἠναγκάσθημεν τοῦ γράψαι ὑμῖν ταῦτα. Ἄπερ δεξάμενος σύ, σεβασμιώτατε πάτερ, καὶ ἀναγνοὺς κατενώπιον τῶν ἀδελφῶν πάντων,
 100 τὸ συμφέρον τῇ μονῇ ποιήσαντες, ἐκλέξεσθε τὸν ἄξιον τῆς οἰκονομίας ταύτης καὶ ἀποστείλετε

64 εὐποιΐαις M

57–59 cf. Jc 5:14–15 || 66–69 The references are so vague that it is impossible to establish which texts the author had in mind || 70 This is most likely a reference to Andrew of Crete’s *Sermon on the Human Life and the Departed* (PG 97, 1268–1301). In this sermon, however, no mention is made of the cult of the dead || 71–81 see note 27

But the great Apostle James, too, the brother of the Lord, proclaimed in a loud voice: “Is anyone among you sick? Let him call the priests of the church and let them pray on his behalf, and the prayer of our faith will save the sick one and the Lord will raise him up from his sickness.” And not from this sickness alone will the prayer of the priests raise him up but also if such a one has committed sins they will be forgiven him.

But the first-seated Peter, too, who was bound in prison with great security escaped, having been released by an angel of God and freed from the hands of Herod, when a prayer was said on his behalf. And the bodily dangers and deaths and the good deeds that compensate for them are as I believe analogous to the crimes of the soul.

Therefore, the great Athanasius and Basil and John Chrysostom, too, not only did not prevent them happening as being useless and not accepted by God but endorsed and confirmed them or rather commanded in their own writings that they be done with great zeal and care, as being exceedingly useful and causes for the mercy relating to God. And our father Andrew of Crete who is among the saints wrote more profusely about this topic, but also John of Damascus and many other fathers. For the first female martyr Thecla prayed after the death of Falconilla on her behalf and transported her from the torment that held her to a more resplendent and elevated life, for which reason she also revealed her transport to her mother through a revelation. And let no one say that the first female martyr prayed and was therefore heard, but let him learn for whom she prayed, for a heathen who was not baptised and was alien to God, and having prayed for her, the first martyr did not fail to be granted her request. But Gregory, too, the pope of Rome, the one of the Dialogues, said that once when he stood on a bridge and admired its beauty and remembered that the emperor Trajan had constructed it for the common weal, he prayed for him that his soul might attain relief because of the bridge that he had constructed, and someone with a frightening appearance came to him and said to him: “See, because of your prayer I bestow on the emperor Trajan a measure of forgiveness. Do not continue any more to pray for a man who was impious and a worshipper of idols.” And if we thus pray or have services performed or do some good deeds or make illuminations for God on behalf of Christians who are of the same race and the same faith about cases where we often slip as human beings, will not God hear us? Yes, I say to you, he will truly hear us and also deem them worthy of great relief.

And there are many other testimonies from the distant past about this issue, which we will leave aside because of the great length of the speech, and speak about what has happened in our days¹¹.

Someone by the name of Phocas who lived in a great coenobium was sent as steward to an estate by the abbot of that monastery whose name was Anthony. When the same Phocas because of some issues got tired of this thing, that is, the stewardship, as it often happens, he frequently wrote to the aforementioned abbot that he wished to resign from the stewardship. And the abbot who was often pestered by the aforementioned Phocas did not listen to him but even foretold him: “It is not profitable for you to leave,” and did not release him nor wished to hear in any way of this one’s resignation. And he held his peace for a while much against his will, and employing a trick wrote again to the superior of the monastery through somebody who was a foreigner and unknown that the letter supposedly was from the brothers who were there, saying thus: “Through the good pleasure of God our steward, venerable father, has departed from this life after a brief illness. And because of the duties of the father that are incumbent on us, or rather because of the good itself we have been forced to write this to you that you may learn, our holy father and the whole brotherhood, about the change of the stewardship, and send us another steward in his stead. When you have received this, most venerable father, and read it in front of all brothers, and you have done what is profitable for the monastery, elect another one who is worthy of this stewardship and send him to us.” When that divine man An-

¹¹ The Greek of the following story is barely coherent, which is reflected in the translation.

ἡμῖν.” Ταῦτα δεξάμενος ὁ θεῖος ἐκεῖνος ἀνὴρ Ἀντώνιος, ὁ καὶ ἠγοούμενος τῆς μονῆς ἐκείνης, πρῶτα
 μὲν ἐστέναξεν, εἶτα ἐδάκρυσεν, εἶθ’ οὕτως τὸ ξύλον κρούσαντες, ἦλθον πάντες ἐν τῇ ἐκκλησίᾳ οἱ
 ἀδελφοί, καὶ ἐλθόντων αὐτῶν πάντων ἐν τῇ ἐκκλησίᾳ ἐκέλευσεν ὁ ἠγοούμενος τὴν ἐπιστολὴν τὴν
 105 πεμφθεῖσαν αὐτοῖς παρὰ τῶν ἀδελφῶν ὡς ἐνόμιζον ἀναγινώσκεισθαι. Εἶτα ἀναγνωσθείσης αὐτῆς
 κατενώπιον τῶν ἀδελφῶν πάντων, κατηνύγησαν ἅπαντες. Εἶτα εὐχὴν ποιήσαντες ὑπὲρ αὐτοῦ, καθὼς
 ἦν αὐτοῖς ἔθος, προσέταξεν ὁ πολλακίς μνημονευθεὶς ἀγιώτατος ἀνὴρ Ἀντώνιος, ὁ καὶ ἠγοούμενος
 τῆς μονῆς ἐκείνης, κατατεθῆναι αὐτὸν ἐν τοῖς διπτύχοις. Οὐ γεναμένου ἀπεστάλη ἕτερος ἀντ’ αὐτοῦ
 εἰς τὸν τόπον αὐτοῦ. Μετὰ δὲ χρόνους τινὰς ἐλθόντος Φωκᾶ τοῦ προσποιήτως ἀποθανόντος ἐν
 τῷ μοναστηρίῳ, πάντας ἐξέπληξεν. Εἶτα ἀνακρίναντες αὐτὸν καὶ μαθόντες παρ’ αὐτοῦ τὸ ἀληθές,
 110 καθὼς καὶ προλέλεκταί μοι, προσέταξεν ὁ θεῖος ἀνὴρ ἐκεῖνος Ἀντώνιος ἐξεωθῆναι αὐτὸν ἐκ τῶν
 διπτύχων. Ὡμνυε δὲ ὁ προειρημένος Φωκᾶς, τὸν θεὸν τοῦ λόγου προβαλλόμενος μάρτυρα, τοῖς
 ταῦτα ἡμῖν ἐξηγησαμένοις, ὅτι “ἀφ’ ἧς ἡμέρας τὸ πιττάκιόν μου ἐδέξατο ὁ ἠγοούμενος καὶ ἀνέγνω
 αὐτὸ κατενώπιον τῶν ἀδελφῶν, εἶτα ἐκέλευσεν γραφήναι με ἐν τοῖς διπτύχοις, καθὼς ἐσχάτως
 ἐρευνήσας εὔρον, μεχρι τῆς ἀπαλοιφῆς τῶν διπτύχων οὐ διέλιπόν ποτε αἰεὶ καὶ διὰ παντὸς τὴν ἡμέραν
 115 μὲν ἐν ἀγαλλιάσει ὧν καὶ τελεία πληροφία καὶ ἔξω παντὸς λογισμοῦ κοσμικοῦ, πάσας δὲ τὰς
 νύκτας ἐφαναζόμεν ἐν ἐκκλησίᾳ εὐφραϊνόμενος ἢ ἐν παραδείσοις ἢ ἐν παλατίῳ ἢ ἐν τραπέζαις
 ἢ ἐν ὀψικίοις τισίν, βασιλίσσαν ἐν πᾶσιν ὑποταττόμενος καὶ ὑπ’ αὐτῆς σφοδρῶς ἀγαπώμενος καὶ
 δοξαζόμενος, ὡς ἐκ τούτου καὶ τὴν ἡμέραν πᾶσαν ἤμην ἐν τελείᾳ πληροφία. Ὅτε δὲ τῆς μάρτυρος
 τῆς πνευματικῆς ἐξέώθη τὸ ὄνομά μου, εὐρέθη ἐν τῇ νυκτὶ ἐκείνῃ ὡς δῆθεν τὴν βασιλίσσαν ἐκείνην
 120 ἀπὸ τοῦ παλατίου ὀψικεύων ὡς πρὸς τὴν μεγάλην ἐκκλησίαν. Καὶ φθάσαντες ἀντικρυς τοῦ ναοῦ
 τοῦ σωτήρος τοῦ ἐπονομαζομένου Χαλκῆς, τῆς σκάλας κοπέισης ἐν ἧ’ ἐπάτουν καβαλλικεύων καὶ
 κάτω ριφείσης, κατελθὼν τοῦ ἵππου ἐπᾶραι αὐτήν, ἔξυπνος γενόμενος ἄλλο οὔτε ἐν ἐκκλησίᾳ οὔτε
 ἐν τραπέζῃ οὔτε ἐν ὀψικίοις οὔτε βασιλίσσαν ποτε εἶδον ἢ ἐχάρη μου ἢ ψυχῇ, οὔτε ἐν νυκτὶ οὔτε ἐν
 ἡμέρᾳ πληροφίαν ἔχων ποτέ. Ὡς ἐκ τούτου αἰεὶ λέγειν μοι, ὅτι εἶθε ἐν ἀλλοδαπῇ χώρα με ἀπελθεῖν
 125 καὶ παρὰ μὲν τῶν ἀνθρώπων ἤμην ἂν ἐν τοῖς νεκροῖς, παρὰ δὲ τῷ θεῷ τῶν ὄλων, ἐν τοῖς ζῶσιν· ἢ γὰρ
 τοιαύτη μοι πληροφία ἤρκει μοι πρὸς σωτηρίαν.”

Ταῦτα ἀκούσαντες, ἀδελφοί μου ἀγαπητοί, μὴ ἀμελήσωμεν τοῦ εὖ ποιεῖν ὑπὲρ τῶν κεκοιμωμένων,
 εἰ δυνατόν καὶ ὑπὲρ πάντων ὁμοφύλων, εἰ δὲ μὴ κἂν ὑπὲρ τῶν πατέρων καὶ ἀδελφῶν καὶ συγγενῶν
 καὶ φίλων ἡμῶν· τοῦτο γὰρ ποιοῦντες ἑαυτοὺς μᾶλλον πλεῖον ὠφελοῦμεν. Οὐκ ἐμὸν οὗτος ὁ λόγος,
 130 ἀλλ’ ἀποστολικὸς καὶ τῶν θείων πατέρων· λέγει γὰρ ὁ ἅγιος Ἰάκωβος ὁ ἀπόστολος ἐν τῇ πρὸς θεὸν
 αὐτοῦ θείᾳ μυσταγωγίᾳ, ἐν ἧ’ καὶ ὁ μέγας Βασίλειος ἠντλησεν τὰ θεῖα καὶ μυστικά λόγια· “Μνήσθητι
 κύριε τῶν προσενηγκόντων.” Καὶ τότε ἐπιφέρει “καὶ δι’ οὓς προσήνεγκαν.” Καὶ ἄλλος δὲ τις οὕτως
 λέγων· “Εἰ γὰρ τις ἔλαιον λαβὼν πρὸς τὸ ἀλείψαι τινα ἀδυνατόν ἐστιν μὴ πρῶτον ἑαυτὸν ἀλείψαι
 καὶ οὕτως τὸν ἀλειφόμενον.” Οὕτως δὲ μοι νόει καὶ τὰ ἐνταῦθα· ὁ γὰρ τὸν συγγενῆ αὐτοῦ ἢ τυχὸν
 135 φίλον μετὰ θάνατον εὖ ποιῶν πρῶτον ἑαυτὸν εὖ ποιεῖ, καὶ οὕτως τὸν εὖ ποιοῦμενον. Ἀλλὰ καὶ ἡμεῖς
 πολλακίς ὁ καθεὶς πταίνοντες ἐν τινὶ πρὸς ἀλλήλους, προσλαμβάνομεν ἑτέρους ἡμῶν προσφιλεῖς ὧν
 πολλακίς ἐπταίσαμεν, πρὸς τὸ διαλλάξαι αὐτοὺς εἰς ἡμᾶς. Καὶ αὐτοὶ δὲ πολλακίς μὴ βουλόμενοι
 συγχωρῆσαι ἡμᾶς τοιοῦτου πταίσματος μηδὲ διαλλαγῆναι ἡμᾶς, τὴν ἀγάπην ἀποδεχόμενοι καὶ τὴν
 παράκλησιν τῶν παρακαλούντων διαλλάσσουσι καὶ συγχωροῦσιν ἡμῖν. Καὶ ὥσπερ οἱ ἄνθρωποι
 140 δέχονται τῶν παρακαλούντων τὴν δέησιν καὶ συγχωροῦσιν ἡμῖν κἂν λίαν σκληρύνωνται, οὕτως
 καὶ ὁ θεός. Δέχεται γὰρ ἀναμφιβόλως τοὺς παρακαλοῦντας, καὶ ἀποδέχεται τὴν τούτων γνώμην
 καὶ σπουδὴν ἐν πρώτοις καὶ τότε τοῖς ἀποικοιμένοις ἀνταμεῖβεται κατὰ τὴν τούτων παράκλησιν –
 φησὶν γὰρ ὁ Χριστός· “Εἰ γὰρ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
 πόσω μᾶλλον ὁ πατὴρ ἡμῶν ὁ οὐράνιος δώσει ὑμῖν” – καὶ μάλιστα βλέπων ἡμᾶς ὑπὲρ ἀγάπην
 145 καὶ συμπάθειαν τῶν συγγενῶν ἡμῶν κοπιῶντας καὶ ἀγωνιζομένους. Εἰ δὲ τις καλῶς ἐκλάβοι τό·
 “ὄν τρόπον ἐποίησας ἔστω σοι”, δύναται γινῶναι σαφῶς καὶ ἀληθινῶς ὅτι εἶτε καλῶς ἐποίησέν

134 συγγενῆν M

thony, who was also abbot of that monastery, received this he first sighed and then cried, and afterwards they sounded the board and all brothers came to the church, and when all of them had come to the church the abbot commanded that there be read the letter, which as they thought had been sent to them by the brothers. And when it then had been read in front of all brothers, they all felt compunction. Then they said a prayer on his behalf as it was their custom, and the aforementioned most holy man Anthony, the abbot of that monastery, commanded that he be entered into the diptychs. When this had been done, another one was sent in his stead to his place. But when after some years Phocas, who had pretended to be dead, came to the monastery, everybody was astounded. When they had interrogated him and learnt from him what had really happened, as has been said before, that divine man Anthony commanded that he be cast out from the diptychs. And the aforementioned Phocas, invoking God as witness for his speech, swore to those who have told me this: "From the day on which the abbot received my letter and read it in front of the brothers and then commanded that I be entered into the diptychs, as I have found out when I finally inquired about it, until I was wiped out from the diptychs, I was constantly ever and always during the day in great joy and complete reassurance and free from every worldly thought, and all nights I imagined that I was rejoicing in a church or in a garden or in a palace or at tables or in some entourage, being subjected to an empress in all things and being greatly loved and glorified by her, so that I was for this reason in complete reassurance during the entire day. But when my name was cast out from the spiritual register, I found myself in that night as if accompanying that empress from the palace to the great church, and when we had arrived before the temple of the Saviour that is named Chalke, the ramp on which I stepped while being on horseback was broken and cast down, and as I was getting off the horse in order to lift it up, I woke up and henceforth never again have I been in a church or at a table or in an entourage or seen an empress nor has my soul rejoiced and been reassured either at night or during the day. For this reason, I always say: If only I had gone away to a foreign land and were dead to human beings but alive to the God of all. For that reassurance was sufficient for my salvation."

Having heard this, my beloved brothers, let us not neglect to do good works for those who have fallen asleep, if possible for all that belong to the same race but if not at least for our fathers and brothers and relatives and friends. For when we do this, we rather profit ourselves. This word is not mine but of the Apostles and the divine fathers. For the holy James, the Apostle, says in his divine initiation to God, from which the great Basil, too, drew his divine and mystical words: "Remember, Lord, those who have made offerings", and then he adds: "And for whom they have made offerings." And another one says thus: "If someone takes oil in order to anoint somebody he inevitably first anoints himself, and then the one who is anointed." Thus imagine it to be the case here, too. For he who does something beneficial for his relative or perhaps friend after death, first of all does something beneficial for himself, and then for the one who has received the benefit. But we, too, often offend, each one of us, in something and then take others with us who are friends of those whom we often have offended in order that they reconcile them with us. And they themselves often do not wish to forgive us such an offence nor be reconciled with us, but when they accept the love and the entreaty of those that entreat them they make up and forgive. And as the human beings accept the entreaty and forgive us even if they are exceedingly hardened, thus also God. For he undoubtedly hears those who entreat him, first of all accepting their will and zeal and then rewarding the departed ones according to their entreaty, for Christ says: "If you who are evil know how to give good gifts to your children, how much more will our Father in heaven give you," and especially when he sees how we toil and struggle out of love and affection for our relatives. But if someone understands correctly the word "As you have done so be it for you," he can learn clearly and truly that whether one of the departed has done well or whether he has been negligently disposed about these things, the same

τις τῶν ἀποικομένων, εἴτε ἀμελῶς περὶ αὐτῶν διετέθη, τοιαῦτα καὶ αὐτὸς ὑπὸ ἄλλου πέπονθεν ἀναμφιβόλως· πολλοὺς γὰρ ἐγὼ ἐνεργῶς ἱστορήσας ἐν τούτοις, εὔρον τὸν λόγον τρανῶς ἀληθεύοντα. Διὸ παρακαλῶ πάντας ὑμᾶς, ἀδελφοί, ἕκαστος ὑμῶν κατὰ τὸ δυνατόν μὴ ἀμελήσωμεν εὖ ποιεῖν
150 ὑπὲρ τῶν κεκοιμημένων πατέρων καὶ ἀδελφῶν ἡμῶν. Καὶ ταῦτα μὲν τὰ περὶ τούτων λελεγμένα ἱκανά. Ἡμεῖς δὲ τὸν θεὸν αἰεὶ ὀφείλομεν ἐξιλεοῦσθαι ὑπὲρ τῶν ἰδίων πλημμελημάτων ἵνα μὴ ἐλθὼν ἐξαίφνης ὁ θάνατος εὐρήσει ἡμᾶς ἀνετοίμους, καὶ θρηγήσωμεν ἀνωφελῆ καὶ ἀνόνητα ὅταν οὐδὲν ὠφελῶμεν, ἀλλὰ μᾶλλον σπουδάσωμεν ὅση δύναμις, ἵνα εὖρη ἡμᾶς ὁ κύριος γρηγοροῦντας καὶ τὰς λαμπάδας ἐτοίμους ἔχοντας, καὶ εἰσαγάγῃ ἡμᾶς εἰς τὸν νυμφῶνα αὐτοῦ τὸν οὐράνιον, μετὰ τῶν
155 φρονίμων παρθένων δοξάζοντας καὶ εὐλογοῦντας αὐτὸν ἀεννάως τε καὶ ἀδιαλείπτως ὅτι αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

he himself will suffer from another one without any doubt. For I have actively studied many people concerning these things and have found that the word is manifestly true. Therefore, I beg you all, brothers, each of us according to his means, that we do not neglect to do good works for our fathers and brothers who have fallen asleep. And what I have said about this issue is sufficient. But we must always propitiate God about our own misdeeds lest death come suddenly and find us unprepared and we cry pointlessly and uselessly, when we do not have any profit. But let us rather strive as much as we can that the Lord may find us awake and with lamps that are ready, and may lead us into his heavenly bridal chamber together with the prudent virgins, glorifying and praising him forever and unceasingly, because his is the glory forever and ever. Amen.

