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INTRODUCTION, EDITIONS AND TRANSLATIONS

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THE TWO *LIVES* OF DALMATUS OF CONSTANTINOPLE (BHG 481 & 482)

INTRODUCTION, EDITIONS AND TRANSLATIONS¹

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Abstract

The article for the first time publishes editions, with introductions and translations, of two *lives* of the abbot Dalmatus of Constantinople. The *lives* focus on Dalmatus' role in the run-up to the condemnation of the Constantinopolitan Patriarch Nestorius at the Council of Ephesus of 431 and are significant documents that throw light on the early reception of that Council.

Introduction

In the year 428 Nestorius, a priest and monk from Syria with a reputation for piety, was chosen as patriarch of Constantinople by the emperor of the time, Theodosius II. As part of his duties he delivered sermons in St Sophia in which he not only exhorted his flock to lead a virtuous life but also set out his understanding of the incarnation. He put great emphasis on the difference between the divine Word and the human being Jesus and especially rejected the claim that Mary had given birth to God. This raised the ire of the powerful patriarch of Alexandria, Cyril, who insisted that the term 'God-bearer' was indispensable because it alone could safeguard the oneness of Christ. In order to resolve the matter Theodosius II convoked a council, which was to take place in 431 in the city of Ephesus. When Cyril arrived there with his bishops, he made sure that Nestorius was deposed. Yet the validity of the decision was not beyond doubt. Cyril had not waited for the arrival of the delegation from the patriarchate of Antioch whose members held views that were akin to those of Nestorius. As a consequence, it was not immediately endorsed by the emperor. In order to overcome this impasse Cyril sent a letter to Constantinople in which he justified the steps that he had taken and complained that the imperial officials present in Ephesus and Nestorius' supporters in the capital would not permit him to communicate with the emperor. This letter, supposedly carried by a beggar who hid it in his staff, arrived in the capital where it was delivered to the abbot Dalmatus (Dalmatius). In order to put pressure on the emperor Dalmatus ventured forth from his cell, which he had not left for decades, and called on the abbots of the other monasteries to join him with their flocks. Together they made a procession to the palace, which soon attracted a lay following. When they had reached their destination, Theodosius invited the abbots inside and was apprised of the content of Cyril's letter. Then Dalmatus asked him point-blank

¹ The present study was undertaken within the framework of the project 'Moving Byzantium: Mobility, Microstructures and Personal Agency' (PI: Prof. Claudia Rapp; <https://rapp.univie.ac.at/>), funded by the FWF Austrian Science Fund (Project Z 288 Wittgenstein-Preis).

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whose side he was on, that of the unanimous bishops of the synod or that of a single heretic. The emperor gave in and permitted Dalmatus to read out the letter publicly in the church of St Mocius. Later Cyril wrote a letter to Dalmatus in which he thanked him profusely for having championed his case.²

The *Vita prior*

All this information can be gleaned from documents included in the *Acts* of the Council of Ephesus.³ Yet these same documents are also found in a hagiographical work, the *Vita prior* of Dalmatus, which has come down to us in its entirety in three witnesses that have been dated to the tenth and eleventh centuries: Cod. Parisinus graecus 548 (*Diktyon* #50124);⁴ Cod. Parisinus, Supplement grec 241 (*Diktyon* #53005);⁵ and Cod. Vaticanus graecus 1671 (*Diktyon* #68302),⁶ all of which are *Augustmenologien*.⁷ Indeed, there is not much more to the text. In its first part the author gives the following information: the saint had once been a military man with a family but then left post and wife and joined the abbot Isaacius; he became the monastery's almoner; he fasted for eighty-three days and had a visionary experience; he was elected as Isaacius' successor; and he acted as an arbiter in a law case. At this point the documents are inserted, which are then followed by a brief account of the saint's death and burial. These episodes, which are written in very simple Greek, do not amount to a full-scale hagiographical narrative, which is in stark contrast to the contemporary *Life* of Hypatius of Rufiniana but may have had a parallel in the *Life* of Dius.⁸ Two explanations are possible: either the hagiographer had no other material to draw on, or he was only interested in Dalmatus' role in the Christological controversies and merely paid lip service to hagiographical convention. Unfortunately, we do not know where he found the respective documents: he may have

² The story has often been told. See e.g. S. Wessel, *Cyril of Alexandria and the Nestorian Controversy: The Making of a Saint and of a Heretic* (Oxford 2004), 163-165; H. Elton, *Imperial Politics at the Court of Theodosius II, Power and Religion in Late Antiquity*, ed. A. Cain and N. Lenski (Farnham and Burlington 2009) 139-140; and R. Kosiński, *Holiness and Power: Constantinopolitan Holy Men and Authority in the Fifth Century* (Berlin and Boston 2016), 18.

³ *Acta Conciliorum Oecumenicorum*, I: *Concilium Ephesinum*, I-V, ed. E. Schwartz (Berlin, 1922-1930). For identification of specific passages see the apparatus.

⁴ See F. Halkin, *Manuscripts grecs de Paris. Inventaire hagiographique (Subsidia Hagiographica 44)*. Brussels 1968, 33-34. See also A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche, I: Die Überlieferung I* (Leipzig 1937), 679-682.

⁵ See Halkin, *Manuscripts grecs*, 288-289. See also Ehrhard, *Überlieferung und Bestand*, I.I, 676-679

⁶ See C. Giannelli, *Codices Vaticani Graeci: Codices 1485-1683* (Vatican City, 1950) 421-425, esp. 422. This manuscript served as the basis for Banduri's edition. See A. Banduri, *Imperium orientale sive antiquitates Constantinopolitanae*, IV (Paris, 1709), 697-710.

⁷ In addition two folios have been preserved in the Cod. Vaticanus Palatinus graecus 15 (*Diktyon* #65748). See B. Roosen, *The Three Flyleaves of Vaticanus Palatinus graecus 15. A contribution to the manuscript tradition primarily of the Relatio Motionis (CPG 7736)*, but also of two vitae (BHG 955 and 482), in *Philomathestatos. Studies in Greek Patristics and Byzantine Texts Presented to Jacques Noret for his Sixty-Fifth Birthday*, ed. B. Janssens, B. Roosen and P. Van Deun (Leuven 2004), 523-534, esp. 527-528. The Codex *Μονή Κοσμητρῶν 7 (Diktyon #13380)* was not accessible to me and appears to be lost.

⁸ See Kosiński, *Holiness and Power*, 31-41; and D. Krausmüller, 'The Constantinopolitan abbot Dius: his life, cult and hagiographical dossier', *Byzantine and Modern Greek Studies*, 31 (2007), 13-31

consulted a copy of the *Acts* of the Council and excerpted from them all that was relevant for his purposes; but it is also possible that the material relating to Dalmatus was transmitted in a separate manuscript. If such a manuscript existed it may have been kept in the archives of the monastery.

On the whole the copies of the documents are quite faithful. Yet in some instances the hagiographer introduces changes in order to highlight even more Dalmatus' already considerable role. In the *Acts* Cyril's letter is addressed first and foremost to two bishops, and Dalmatus takes the third place, together with several priests.⁹ In the *Vita prior* this sequence is reversed so that the saint is mentioned first. In the preceding narrative we encounter a similar modification: whereas in the *Acts* all abbots enter the palace the hagiographer claims that only Dalmatus did so.¹⁰

Of greater historical significance is a forged decree of the Council. In it, Cyril and Pope Celestine appoint Dalmatus *archon* and *exarchos* of all monasteries of Constantinople and accord the same privilege to his successors.¹¹ Holders of these posts were patriarchal officials charged with the supervision of monastic communities.¹² As Gilbert Dagron has pointed out this is in stark contrast with Dalmatus' genuine title 'father of the monks', which was based on personal charisma and thus could not be bequeathed to his immediate successor, Faustus. Indeed, before the council of Chalcedon the supervision of monasteries may have been close to non-existent. The abbots of Dalmatou can have attained such a status in the late fifth century at the earliest.¹³ Indeed, we know that by the sixth century the post also existed in other cities of the empire.¹⁴ The manner in which the decree is phrased suggests that in Constantinople the preeminent role of the monastery of Dalmatou did not go unchallenged. The hagiographer emphasises that even monasteries that had been founded after Dalmatus' time were under the control of the abbots of Dalmatou. This suggests that the superiors of new houses claimed they were not bound by the decree.

Other evidence shows that the links between the abbots of Dalmatou and the patriarchate were even closer. In the *Vita prior* Cyril's second letter is addressed to Dalmatus, *protopresbyteros* of St Sophia, a title that is missing from the *Acts*.¹⁵ This is hardly surprising since as a recluse Dalmatus could not have fulfilled the duties of a priest in the city's cathedral. Yet a closer look at the text reveals that this fact did not daunt the hagiographer. As I have already mentioned, Dalmatus is supposed to have had a vision where he saw himself taking part in a service in St Sophia. This vision is corroborated by three monks from the monastery who have also attended the service and whose respective places in the church are foreknown by Dalmatus. Yet the crucial feature is no doubt the

⁹ See below 91.10-12 (434-436).

¹⁰ See below 83.18-20 (220-222).

¹¹ See below 95.7-11 (553-557).

¹² J. Darrouzès, *Recherches sur les ὀφφίκια de l'église byzantine* (Paris 1970 (36-165), 312-313).

¹³ See G. Dagron, *Les moines et la ville: Le monachisme à Constantinople. Travaux et Mémoires* 4 (1970) 229-276, esp. 257-261.

¹⁴ See *Life of Eutychius*, ed. C. Laga, *Eustratii presbyteri vita Eutychii patriarchae Constantinopolitani* (CC. Series Graeca, 25; Turnhout 1992), 18.495-513.

¹⁵ See below 91.11-12 (435-436).

place in which Dalmatus sees himself sitting: on the *synthronon* as the second in rank after the patriarch. This was the seat reserved for the *protopresbyteros*. Thus the monks of Dalmatou could claim that the saint held this position, despite the fact that he never left his cell. It seems likely that at the time when the *Life* was written the abbot of Dalmatou was indeed *protopresbyteros* of St Sophia.

An affinity of the monastery with the patriarchate is also suggested by the manner in which Dalmatus' election is described. We are told that Patriarch Atticus came and asked the monks whom they wished to have as Isaacius' successor, and when they chose the saint he installed him.¹⁶ Such involvement of the lay church is unparalleled in the early history of Constantinopolitan monasticism. Yet it accords well with the legislation of Emperor Justinian, which gave the bishops a central role in the choice and installation of abbots.¹⁷ Another detail points into the same direction: Atticus asked first the priest-monks and then ordinary monks to voice their opinions. No source from the fifth century gives priests such a prominent position within monastic communities.

The *Vita posterior*

One of the manuscripts of the *Vita prior*, the Cod. Paris. gr. 548, which has been dated to the tenth century, was certainly copied at the Dalmatou monastery since it includes an *Encomium* of Isaacius and Dalmatus, which dates to the late ninth or early tenth century and was composed by the abbot of the time, Michael.¹⁸ The *encomium* is written in high-flown language and short on detail. Indeed, the author points his audience to the *Vita prior* where they can find more detailed information. Some time later, most likely still in the tenth century, the *Vita prior* itself was reworked. The new text is preserved in the Cod. Paris. gr. 1453 (*Diktyon* #51070), which has been dated to the eleventh century.¹⁹ It was composed by a member of the community and was destined for the commemoration of the saint on 3 August in the church of the Dalmatou monastery, which was attended not only by the community but also by laypeople.²⁰ The author adds two pieces of concrete information: Dalmatus was buried in a crypt underneath the altar;²¹ and the stool on which he sat during his lengthy fast was kept in the monastery and performed miracles.²²

Unsurprisingly, the *Vita posterior* retains all episodes that are found in the *Vita prior*. In two cases, however, the author shortens the text of his model: the dialogue between Isaacius and the monks who corroborate Dalmatus' vision is summarised;²³ and the correspondence between Dalmatus and Cyril of Alexandria is reduced to the first part of

¹⁶ See below 79.1-3 (99-101).

¹⁷ See A. Hasse-Ungeheuer, *Das Mönchtum in der Religionspolitik Kaiser Justinians I.: Die Engel des Himmels und der Stellvertreter Gottes auf Erden* (Berlin, 2016), 110-152.

¹⁸ D. Krausmüller, 'Reconstructing the hagiographical oeuvre of Michael, monk of Stoudios, archimandrite of Dalmatos and patriarchal *synkellos* (9th/10th Centuries)', *Parekbolai*, 10 (2020), 1-42.

¹⁹ See F. Halkin, *Manuscrits grecs de Paris. Inventaire hagiographique (Subsidia Hagiographica 44)*. Brussels 1968, 162-163.

²⁰ See below 140.15-16 (915-916).

²¹ See below 137.18-20 (829-831).

²² See below 121.9-10 (362-363).

²³ See below 121.20-21 (402-403).

the first letter because the author fears that reading them out in full would bore the congregation.²⁴

By contrast, other passages are elaborated. The most striking example is the account of Dalmatus' separation from his family. In the *Vita prior* we find a terse statement of a fact: Dalmatus sends his wife away so that he can become a monk.²⁵ By contrast, the author of the *Vita posterior* invents a conversation between Dalmatus and his wife. When she hears about her husband's plans she is greatly upset and seeks to change his mind. Yet the author hastens to add that she is not motivated by carnal desire. She is only worried about what will happen to her and to her children and how she will face her parents when she returns without her husband. In the end, she lets herself be persuaded, because she, too, has always been impressed by the monastic life.²⁶

Another addition is the account of Dalmatus' life as a monk. The *Vita prior* only speaks about his generous almsgiving. By contrast, the *Vita posterior* claims that guided by Isaacius, the saint acquires every monastic virtue and that together with Isaacius, he acts as the spiritual adviser of laypeople. Here one gets the impression that the author of the *Vita posterior* found his model insufficient. The same is true for Dalmatus' election as abbot and for his death. In the first case the author adds that Dalmatus was too humble to take on this charge and had to be persuaded. In the second case he lets Dalmatus give a lengthy farewell speech. Both features were *de rigueur* in post-Iconoclastic hagiography. From the analysis it is evident that Dalmatus is the central figure not only in the *Vita prior* but also in the *Vita posterior*. Indeed, the latter text, too, presents itself as a *Life* of Dalmatus. Yet its author does not content himself with rephrasing and elaborating the information found in the *Vita prior*. He also tells the stories of Dalmatus' spiritual father, Isaacius, and of Dalmatus' son and successor, Faustus. That he should do so is not surprising. The text purports to have been delivered on 3 August. On this day Dalmatus, Isaacius and Faustus were jointly commemorated in the church of the monastery.²⁷ This explains why in the peroration all three men are addressed together.

In the case of Isaacius the author of the *Vita posterior* can rely on the information contained in the *Life* of this saint. He does not, however, reproduce its entire content. Only Isaacius' confrontation with Emperor Valens and his encounter with Emperor Theodosius I and his entourage are recounted, the former because it established the saint's fame, and the latter because it effects the transition to the biography of Dalmatus.²⁸ By contrast, very little was known about Faustus. He had no *life* of his own, and the *Vita prior* only mentions that Dalmatus took him with him when he joined Isaacius in his monastery, without even giving his name. Consequently, the author of the *Vita posterior* was forced to create entirely new episodes, which can be summed up as follows: Isaacius and Dalmatus instruct Faustus in the monastic life and despite his youth he becomes an

²⁴ See below 133.1-2 (700-701).

²⁵ See below 75.4-5 (24-25).

²⁶ See below 116.2-20 (220-238).

²⁷ Synaxarium Sirmondianum, August 3 (ed. H. Delehaye, *Synaxarium Ecclesiae Constantinopolitanae [Propylaeum ad Acta Sanctorum Novembris]*. Brussels 1902, 865.17-18).

²⁸ See below 112.4-17 (115-127).

exemplary monk.²⁹ Before Dalmatus' death Faustus is chosen by the monks to be their next abbot because through imitation of his father's virtues he, too, has become a saint.³⁰ After Dalmatus' funeral Patriarch Proclus ordains Faustus abbot and archimandrite. Faustus is an excellent abbot and tends his flock for many years before dying in the reign of Emperor Marcian.³¹

In order to create a fuller narrative the author of the *Vita posterior* not only relies on his own imagination. He also reproduces passages from other writings. Most common are quotations from the Bible, which is not surprising in a hagiographical text. More striking, however, are borrowings from the orations of Gregory of Nazianzus. At the beginning of the *Vita posterior* we find a description of the persecutions of the orthodox by the Arians, which is taken from Gregory's *Supremum Vale*.³² By contrast, the statement that Dalmatus excelled not only in deed but also in speech, and the comparison of Faustus with foals and calves who remain close to their parents are taken from the funerary speech *In Laudem Basilii*.³³

Despite these borrowings the *Vita posterior* is not an encomiastic text. Quite the contrary, the author saw himself as a chronicler. This is evident from his penchant for dates. Starting from the information that he finds in the *Vita prior* he works out how many years Isaacius spent in Constantinople, how old Dalmatus was when he became monk, how many years he lived as a recluse and at what age he died. In this endeavour, however, he is faced with a problem. In his own *Life* Isaacius dies during the patriarchate of Nectarius (381-397) whereas in the *Vita prior* he dies during the patriarchate of Atticus (406-425).³⁴ Thanks to Gilbert Dagron we know the reason for this discrepancy. Isaacius was an opponent of John Chrysostom, which would have been a black mark against him after John had been rehabilitated.³⁵ In order to sidestep this issue his hagiographer lets him die before John becomes patriarch. This was, of course, not known to our Middle Byzantine authors who sought to achieve consistency by changing the texts. In some witnesses of the *Life* of Isaacius, Nectarius is replaced by Atticus.³⁶ The author of the *Vita posterior* takes the opposite approach, substituting Nectarius for Atticus. This gives him the opportunity to list all patriarchs from Nectarius to Sisinnius.

Vita prior:	Vita posterior (Parisinus):	Catalogus patriarcharum:
Συνέβη οὖν μετὰ χρόνον	Συνέβη οὖν μετὰ χρόνον	
ὀλίγον τελειωθῆναι τὸν	ὀλίγον τελειωθῆναι τὸν ἐν	

²⁹ See below 117.3-27 (250-273).

³⁰ See below 137.24-30 (835-841).

³¹ See below 138.15-23 (857-865).

³² See below 109.22-110.13 (52-70).

³³ See below 117.17-24 (263-270); 120.12-21 (340-349).

³⁴ *Life* of Isaacius (Hagiographi Bollandiani, Acta Sanctorum Maii VII. Antwerp 1688, 258).

³⁵ See Dagron, *Les moines et la ville*, 261-263.

³⁶ See Cod. Monac. gr. 366, fol. 108v-109r. Cf. A. Ehrhard, *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts*, I: *Die Überlieferung*, 1 (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* 50). Leipzig 1937, 620-623.

ἐν ἁγίοις ἐπίσκοπον ἁγίοις ἐπίσκοπον
 Ἀττικόν, Κωνσταντινουπόλεως
 Νεκτάριον· κρατήσαντα
 τῆς ἐπισκοπῆς χρόνους ἕξ
 πρὸς τοῖς δέκα, σὺν μηνὶ
 τέσσαρσι· Νεκτάριος ἀξιωματικὸς
 ὑπάρχων ... ἐπεσκόπησεν
 καὶ μετ' αὐτὸν Ἰωάννης ὁ ἔτη ις' μηνῶν γ'·
 Χρυσόστομος ἀχθεὶς ἀπὸ
 Ἀντιοχείας τῆς μεγάλης, Ἰωάννης πρεσβύτερος τῆς
 χρόνους πέντε· ἐκκλησίας Ἀντιοχείας, ὁ
 καὶ τούτου ἐν ἐξορίᾳ Χρυσόστομος
 τελευτήσαντος, εἰσάγεται ἐπησκόπησεν ἔτη ε' μηνῶν
 ἀντ' αὐτοῦ Ἀρσάκιος ς'
 ἐπισκοπεύσασθαι χρόνους
 β'·
 καὶ μετ' αὐτὸν Ἀττικὸς ἔτη
 κ' μηνῶν ἕξ· Ἀρσάκιος πρεσβύτερος τῆς
 καὶ τούτου τελευτήσαντος ἐκκλησίας
 διαδέχεται τὸν θρόνον τῆς Κωνσταντινουπόλεως, ...
 ἐπισκοπῆς Σισίνιος· ἀνὴρ ἐπεσκόπησεν ἔτη β'·
 εὐλαβὴς καὶ φιλόθεος· καὶ τούτου διαπρέψαντος Ἀττικὸς πρεσβύτερος τῆς
 καὶ τούτου ἐν τῇ ἐπισκοπῇ ἔτος ἕν· ἐκκλησίας
 μηνῶν δέκα· καὶ πρὸς Κωνσταντινουπόλεως
 κύριον ἐκδημήσαντος, ἐπεσκόπησεν ἔτη κ'·
 πολλὴ φιλονεικία τῇ Σισίνιος πρεσβύτερος τῆς
 ἐκκλησίᾳ καὶ τοῖς ἱερεῦσιν ἐκκλησίας
 ἐγένετο· τίς ἄρα ὀφείλει Κωνσταντινουπόλεως
 ἐπισκοπεῦσαι ἐν τῇ ἐπεσκόπησεν ἔτος α' μηνῶν
 βασιλευούσῃ.³⁷ ι'·³⁹

³⁷ See below 80.4-9 (129-134).

³⁸ See below 125.15-126.3 (485-499).

³⁹ F. Fischer, *De patriarcharum Constantinopolitarum catalogis*. Leipzig 1884, 285–286.

The author of the *Vita posterior* specifies in each case how long the patriarchs had held their office. Comparison shows that he took this information from a catalogue of patriarchs.

The discussion so far has been based on the version of the text that is found in the Cod. Paris. gr. 1453. There exists, however, another witness, the Cod. Chalc. Mon. 96 (*Diktyon* #33549), which has been dated to the twelfth or thirteenth century.⁴⁰ Juxtaposition of the hagiographical texts included in them shows that the two manuscripts have very similar content.⁴¹ Albert Ehrhard categorised the Parisinus as a *Dritteltjahresmenologium* for May, June, July and August,⁴² and the Chalcensis as a *Vierteljahresmenologium* for June, July and August,⁴³ although one wonders if the Chalcensis is not a truncated *Dritteltjahresmenologium*. Ehrhard further suggested that the Parisinus was written at the Dalmatou monastery and that its archetype did not predate the year 900.⁴⁴ Comparison reveals that the version in the Parisinus is closer to the *Vita prior* than that of the Chalcensis.

<i>Vita prior:</i>	<i>Vita posterior</i> (Parisinus):	<i>Vita posterior</i> (Chalcensis):
τὰς τεσσαράκοντα ἡμέρας τῆς ἁγίας τεσσαρακοστῆς ἐφεξῆς ἐνήστευσεν ἕως τῆς ἁγίας πέμπτῆς· καὶ τότε λειτουργήσαντες μετέλαβον τροφῆς. ⁴⁵	πάσας τὰς ἡμέρας τῆς ἁγίας τεσσαρακοστῆς ἐνήστευσεν ἐφεξῆς· ἕως τῆς ἁγίας καὶ μεγάλης πέμπτῆς· καὶ τότε λειτουργησάντων μετελάμβανε τροφῆς. ⁴⁶	πάσας τὰς ἡμέρας τῆς ἁγίας τεσσαρακοστῆς ἐνήστευσεν ἐφεξῆς· ἕως τῆς ἁγίας καὶ μεγάλης πέμπτῆς· καὶ τότε μετὰ τὴν θεῖαν ἱεουργίαν μετέλαβε τροφῆς.

⁴⁰ See A. Binggeli, M. Cassin, M. Cronier, M. Kouroupou, Catalogue des manuscrits conservés dans la bibliothèque du patriarcat oecuménique: Les manuscrits du monastère de La Sainte-Trinité de Chalki, I: Notices descriptives (Turnhout 2019) 258-262.

⁴¹ Paris./Chalc.: Glykeria/x - Pachomios/x - Constantine and Helena/x - Onouphrios/Onouphrios - Methodius of Constantinople/Methodius of Constantinople - Julian/Julian - Birth of Baptist/Birth of Baptist - Peter and Paul/Peter and Paul - Twelve Apostles/Twelve Apostles - Translation of Mary's robe to the Blachernae/x - Anatolios of Constantinople/x - Kerykos and Julitta/x - x/Makrina - Elias/Élias - Elias/x - Symeon Salos/Symeon Salos - Eupraxia/Eupraxia - Olympias/Olympias - Translatio Olympiae/x - Maccabees/Maccabees - Translation of Stephen/Translation of Stephen - Isakios-Dalmatos/Isakios-Dalmatos - Transfiguration/Transfiguration - Dormition/Dormition - Adrianos and Natalia/Adrianos and Natalia - Poimen/Poimen - Moses Aithiops/Moses Aithiops - Decapitation of the Forerunner/Decapitation of the Forerunner - Translation of the Girdle of the Virgin/x.

⁴² See EHRHARD, Überlieferung und Bestand I.1, 368-369.

⁴³ See EHRHARD, Überlieferung und Bestand I.3, 507-509.

⁴⁴ See EHRHARD, Überlieferung und Bestand I.1, 370.

⁴⁵ See below 7.1-3 (53-55).

⁴⁶ See below 121-3 (354-356).

In this case the *Vita prior* and the two versions of the *Vita posterior* have an almost identical text. Yet whereas in the Parisinus the verb λειτουργεῖν is retained the Chalcensis replaces it with a prepositional phrase. Moreover, the Parisinus contains several sentences from the *Vita prior* that have disappeared in the Chalcensis,⁴⁷ or adheres closely to the text of the *Vita prior* where the Chalcensis elaborates.⁴⁸ It is more difficult to determine whether the Parisinus is the direct model for the Chalcensis. In a few instances the Parisinus leaves out words that seem to be required in order to make sense of the text.⁴⁹ These words are found in the Chalcensis, which might mean that it is dependent on a lost archetype. Yet this is no more than a hypothesis.

The two versions are very similar in content. The only diverging feature is the suppression of all dates in the Chalcensis. There we find neither the chronology of Dalmatus' life nor the *chronotaxis* of Constantinopolitan patriarchs. This shows clearly that the redactor did not consider such information appropriate for a hagiographical text. By contrast, they differ greatly in style. This can be seen from a passage in the account of Dalmatus' time as a member of Isaacius' community.

Parisinus:

Οὐ μὴν ἀλλὰ καὶ διὰ Ἡλιοῦ τοῦ προφήτου
καλέσαντι καὶ **χρίσαντι** αὐθήμερον
Ἐλισσαιὲ εἰς προφήτην, καὶ θᾶττον
ὑπακούσαντι καὶ μὴ **ἀντειπόντι**,
ἀλλ' αὐτίκα **κατασφάζαντι** τὰ ζεύγη τῶν
βοῶν καὶ τὰ ἄροτρα **κεκαυκότι**· καὶ
εὐθέως **ἀκολουθήσαντι** αὐτῷ.⁵⁰

Chalcensis:

Οὐ μὴν ἀλλὰ καὶ δι' Ἡλιοῦ τοῦ προφήτου
καλέσας καὶ **χρίσας** αὐθήμερον Ἐλισσαιὲ
εἰς προφήτην· θᾶττον **ὑπακούσαντα** καὶ
μὴ **ἀντειπόντα**· ἀλλ' αὐτίκα
κατασφάζαντα τὰ ζεύγη τῶν βοῶν καὶ τὰ
ἄροτρα **κεκαυκότα**· καὶ εὐθέως
ἀκολουθήσαντα αὐτῷ.

In the Parisinus all participles are in the dative, despite the fact that the first two refer to God as the subject, and the others to Elisha as the accusative object. By contrast, the version of the Chalcensis has in all cases the correct forms. There can be no doubt that the author of the Parisinus considered use of the dative to be the hallmark of a higher style. This is evident from passages that have counterparts in the *Vita prior*. One such passage is found in the account of Dalmatos' installation as abbot. Here the correct accusative object is replaced with a dative object, only to be restored in the Chalcensis.

⁴⁷ Cf. e.g. *Vita prior* and Parisinus: καὶ εἰς δύο υἱοὺς τὸν ἕνα ἐμέριζεν υἱόν. Missing in the Chalcensis.

⁴⁸ Cf. e.g. below *Vita prior*: τῶν ἐξακισχιλίων ἀριθμῷ ἐπισκόπων; Parisinus: σὺν τοῖς ἐξακισχιλίοις τῶν συνελθουσῶν ἁγίων ἐπισκόπων ἐν διαφόροις συνόδοις; Chalcensis: τοῖς ὑπὸ τῶν ἁγίων πατέρων βεβαιωθεῖσι κατὰ διαφόρους καιροὺς οἵτινες σχεδὸν καὶ ὑπὲρ ἀριθμὸν εἰσιν.

⁴⁹ Cf. e.g. Parisinus: τῶν ἀφ' ἡλίου ἀνατολῶν γένος; Chalcensis: τῶν ἀφ' ἡλίου ἀνατολῶν ἔλκων τὸ γένος. Parisinus: ὅτε πρόην τῇ αὐτοῦ βασιλείᾳ; Chalcensis: ὅτε πρόην τῇ αὐτοῦ βασιλείᾳ διελέχθην. Parisinus: τὸν τίμιον καὶ ὄσιόν σου Φαῦστον; Chalcensis: τὸν τίμιον καὶ ὄσιόν σου υἱὸν Φαῦστον.

⁵⁰ See below 114.13-17 (177-181).

<i>Vita prior:</i>	<i>Vita posterior</i> (Parisinus):	<i>Vita posterior</i> (Chalcensis):
Ἐλθόντος οὖν τοῦ ἐπισκόπου ἐν τῇ μονῇ καὶ ἐρωτῶντος τοὺς πρεσβυτέρους καὶ τοὺς λοιποὺς μοναχοὺς, τίνα βούλονται γενέσθαι ἡγούμενον, πάντες ὁμοθυμαδὸν εἶπον· Τὸν κύριον Δαλμάτιον. ⁵¹	Καὶ ἐλθόντος τοῦ ἐπισκόπου Νεκταρίου ἐν τῇ μονῇ καὶ ἐρωτῶντος τοῖς πρεσβυτέροις καὶ τοῖς λοιποῖς μοναχοῖς τὸ τίνα ἂν αὐτῶν βούλοιντο εἶναι ἡγούμενον, πάντες ὁμοθυμαδὸν εἶπον τὸν μακάριον Δαλμάτον θέλειν. ⁵²	Καὶ ἐπελθόντος τοῦ ἐπισκόπου Νεκταρίου ἐν τῇ μονῇ καὶ ἐρωτῶντος τοὺς πρεσβυτέρους καὶ τοὺς λοιποὺς μοναχοὺς, τὸ τίνα ἂν αὐτῶν βούλοιντο εἶναι ἡγούμενον, πάντες ὁμοθυμαδὸν εἶπον τὸν μακάριον Δαλμάτον θέλειν.

In the Parisinus the dative can also take the place of a genitive. Yet it is not the case that the author always makes this choice. In some instances the accusative appears instead of a dative. Each time the solecisms are corrected by the redactor.⁵³ One might think that the redactor was also a member of the Dalmatou monastery. Yet this seems unlikely when we consider that the other hagiographical texts in the manuscript, which are not related to the Dalmatou monastery, are also given a stylistic overhaul.⁵⁴ Even so a comparison is worthwhile because it sheds light on metaphrastic techniques.

Vita prior - Text and Translation

S: Parisinus, suppl. grec 241, 2v-12v

V: Vaticanus gr. 1671, 56v-69v

H: Vat. Pal. gr. 15, 345v-346v

P: Parisinus gr. 548, 37v-49r

The edition reproduces the text of the Parisinus graecus. Variant readings in the other manuscripts are noted in the apparatus.

⁵¹ *Vita prior* see below 78.23-79.3 (97-101).

⁵² See below 123.7-11 (419-423).

⁵³ Cf. e.g. Parisinus: τοῖς πᾶσιν ὑπῆρχεν ἀνώτερος; Chalcensis: τῶν πάντων ὑπῆρχεν ἀνώτερος. Parisinus: βοηθήσων πόλιν κινδυνεύουσαν; Chalcensis: βοηθήσων πόλει κινδυνευούση.

⁵⁴ See *Life of Olympias*, ed. A.-M. Malingrey, *Vie anonyme d'Olympias* (SC 13bis) Paris 1968, 406-448.

Βίος καὶ πολιτεία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Δαλμάτου.

1. Οὗτος ὁ ὄσιος Δαλμάτιος ἦν ζῶν εὐσεβῶς, καὶ ἐν
στρατεία καταλεγόμενος σχολάριος ἐν τῇ δευτέρᾳ σχολῇ. 5
Καὶ ἤκουσεν ὅτι παρεγένετο ἀνὴρ ἀπὸ ἀνατολῆς εἰς τὸ
Βύζαντιον ὀνόματι Ἰσάκιος. Καὶ ἦλθεν λαβεῖν εὐχὴν παρ'
αὐτοῦ. Ἐλθόντος οὖν αὐτοῦ προσέπεσεν αὐτῷ αἰτῶν
λαβεῖν τὰς εὐχὰς αὐτοῦ. Ἐποίησεν δὲ ἐγγὺς αὐτοῦ
10 προσεδρεύσας αὐτῷ ἡμέρας ἑπτὰ. Καὶ μετὰ τὸ 10
πληρωθῆναι τὰς ἑπτὰ ἡμέρας προσῆλθεν αὐτῷ λέγων·
πάτερ ἅγιε εὗξαι ὑπὲρ ἐμοῦ τοῦ ἁμαρτωλοῦ, ἵνα ἀπέλθω
ἐν τῷ οἴκῳ μου. Καὶ λέγει αὐτῷ ὁ ἅγιος πατὴρ Ἰσάκιος·
Εὐλογητὸς κύριος· ὧδε ἔχεις συνδιάγειν μοι πάσας τὰς
ἡμέρας τῆς ζωῆς μου. Καὶ ἀπεκρίθη ὁ κύριος Δαλμάτιος 15
πρὸς αὐτὸν τὸν πατέρα καὶ εἶπεν· Δέσποτα, βίον ἔχω καὶ
τέκνα. Καὶ λέγει αὐτῷ ὁ πατὴρ ἡμῶν Ἰσάκιος· Τέκνον, ὁ
κύριός μοι ἀπεκάλυψεν περὶ σοῦ, ἵνα συνδιάγῃς μοι πάσας τὰς
ἡμέρας τῆς ζωῆς μου· γέγραπται γὰρ ἐν τῷ ἁγίῳ Εὐαγγελίῳ ὅτι
20 ὁ ἀγαπῶν πατέρα ἢ μητέρα· ἢ γυναῖκα· ἢ τέκνα ὑπὲρ ἐμέ· οὐκ 20
ἔστιν μου ἄξιος. Ἔνα γὰρ ἔση εἰδῶς ὅτι ὁ τόπος οὗτος τὸ σὸν
ὄνομα ἐπιφέρεσθαι ἔχει. Καὶ ποιήσας εὐχὴν ὁ κύριος Ἰσάκιος
ἀπέλυσεν αὐτὸν ἀπελθεῖν καὶ συντάξασθαι τῇ συμβίῳ αὐτοῦ.
Καὶ τῇ κελεύσει αὐτοῦ πορευθεὶς, συνταζάμενος τῇ γυναικὶ
αὐτοῦ ἀπέλυσεν αὐτὴν εἰς ἀνατολὴν, μετὰ ὄλων τῶν 25

20 ὁ ... 18 ἄξιος] Matthew 10:37.

2 πατρὸς] add. καὶ ἀρχιμανδρίτου H 4 ὁ... Δαλμάτιος] om. H P | ὄσιος]
add. πατὴρ ἡμῶν V | Δαλμάτιος] δαλμάτος V | ζῶν εὐσεβῶς] εὐσεβῶς
ζῶν V 5 στρατεία] ἐν στρατεία τε V | σχολάριος] om. V | ἐν... σχολῇ]
τῆς δευτέρας σχολῆς V 6 ἀνὴρ] add. τις V 7 ὀνόματι] ὃ ὄνομα V om.
H | Ἰσάκιος] ἰσαάκιος V om. H | εὐχὴν... 5 αὐτοῦ¹] παρ' αὐτοῦ εὐχὴν P
12 τοῦ ἁμαρτωλοῦ] om. V 13 Ἰσάκιος·] ἰσαάκιος VH 15 Καὶ ἀπεκρίθη]
om. V ἀποκριθεὶς δέ P | κύριος] κύριος H δὲ ὄσιος πατὴρ ἡμῶν V
Δαλμάτιος] δαλμάτος P 16 τὸν πατέρα] om. V | καὶ¹] om. PV
17 Ἰσάκιος·] ἰσαάκιος VH 19 ἁγίῳ] om. H 22 κύριος] κύριος H
Ἰσάκιος] ἰσαάκιος VH 25 αὐτὴν] om. VPH

πραγμάτων τοῦ βίου αὐτῆς καὶ τοῦ τέκνου τοῦ θῆλυ. Τὸ δὲ ἄρρεν λαβὼν ὁ κύρις Δαλμάτιος ὑπέστρεψεν πρὸς τὸν ἅγιον Ἰσαάκιον τὸν ὁμολογητὴν καὶ συνδιήγεν αὐτῶ.

- 30 2. Καὶ πάντες οἱ ἐρχόμενοι εἰς προσκύνησιν αὐτῶν φέροντες προσφοράς εἰς τὰς χεῖρας τοῦ ἐν ἀγίοις Δαλμάτου ἐδίδουν. Προσέφερον δὲ ἐν τῷ χρόνῳ αὐτῶν ἱκανά. Αὐτοὶ δὲ μετεδίδουν αὐτὰ εἰς αἰχμαλώτους καὶ εἰς τοὺς ἐρχομένους εἰς τὸ ἅγιον μοναστήριον, ρόγαν ποιούμενοι τὸ καθημέραν
- 35 ἀπαρλείπτως ὡς καὶ ἕως τοῦ παρόντος. Οὕτως οὖν 10 συνδιάγοντες οἱ ἅγιοι ἄνδρες· ἐπλήρουν τὰς εὐχὰς αὐτῶν νηστεύοντες καὶ εὐχόμενοι πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν. Ἐπειδὴ οὖν τὸ ὄνομα τοῦ κυροῦ Δαλματίου ἐπάγεται εἰς τὸ μοναστήριον ἕως τῆς ἡμέρας ταύτης, ἐν τῷ ἔρχεσθαι τοὺς
- 40 ἀδελφοὺς ἐν τῷ πυλεῶνι καὶ αἰτοῦντας λαμβάνειν τὴν παρ' αὐτῶν εὐλογίαν, αὐτοὶ καὶ τὸ ὄνομα ἐπέθηκαν λέγοντες πρὸς ἀλλήλους· Ἄγωμεν εἰς τὸν κύριον Δαλμάτιον, καὶ αὐτὸς ἔχει ἐκ τῶν παροχῶν τοῦ θεοῦ θρέψαι ἡμᾶς. Καὶ οὕτως ἐγένετο
- 45 διάκουστον τὸ ὄνομα αὐτοῦ ἐν πάσῃ τῇ γῆ. Οὕτως οὖν 20 ἐπληροῦτο πᾶσα ἡ διαγωγή τῶν ἡμερῶν αὐτῶν, πληρούντων τὸν κανόνα τοῦτον κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσαν αὐτοῖς, ποιεῖν τὴν εὐποιΐαν. Πολλὰ γὰρ ὁ θεὸς κατὰ τὰς προαιρέσεις αὐτῶν ἐχορήγει τοῖς ἀγίοις, καὶ αὐτοὶ ἀπλότητι πολλῇ μετεδίδουν αὐτά, εὐχαριστοῦντες Χριστῷ τῷ ἀληθινῷ
- 50 θεῷ ἡμῶν. Καὶ διήγωσαν ψάλλοντες καὶ νηστεύοντες καὶ αἰνοῦντες τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν διαπαντός.

26 θῆλυ] θήλεος VPH 27 κύρις] κύριος H | Δαλμάτιος] δαλμάτος P post δαλ desinit H 28 Ἰσαάκιον] ἰσαάκιον V 35 ὡς... παρόντος] om. V 38 Δαλματίου] δαλμάτου P 40 πυλεῶνι] πυλῶνι VP 42 Δαλμάτιον] δαλμάτον P 44 διάκουστον] ἐξάκουστον V | αὐτοῦ] αὐτῶν V | Οὕτως οὖν] καὶ οὕτως VP 45 πληρούντων] πληροῦντες VP 47 εὐποιΐαν] εὐλογίαν P 48 τοῖς ἀγίοις] αὐτοῖς V 49 ἀληθινῷ] om. P 50 Καὶ... 48 διαπαντός] om. V | διήγωσαν] διήγον P

3. Ὁ δὲ ἅγιος Δαλμάτιος τὰς τεσσαράκοντα ἡμέρας τῆς
 ἁγίας τεσσαρακοστῆς ἐφεξῆς ἐνήστευσεν, ἕως τῆς ἁγίας
 πέμπτῃς, καὶ τότε λειτουργήσαντες μετέλαβον τροφῆς. Καὶ 55
 ὀψίας γεναμένης ἀνέπαυσεν ἑαυτὸν εἰς τὸ σκαμνίον, καὶ
 κατηνέχθη ἡμέρας ἄλλας τεσσαρακοντατρεῖς. Καὶ ἔμεινεν
 κείμενος ἐν τῷ σκάμνῳ αὐτοῦ ἀναπεσών, καὶ ἐν τῇ διανοίᾳ
 αὐτοῦ προσευχόμενος ἕως τῆς ἁγίας ἀναλήψεως· ἦν γὰρ
 κατενεχθεὶς, καὶ μόνον ὅτι ἀνέπνεεν· ἔκειτο γὰρ ἐν ἐκστάσει, 60
 καὶ οὐ παρενόχλησεν αὐτῷ ὁ κύριος Ἰσάκιος. Ἐλθούσης δὲ τῆς
 10 ἁγίας ἀναλήψεως ἀπῆλθεν ἐγγὺς αὐτοῦ ὁ κύριος Ἰσάκιος, καὶ
 λέγει αὐτῷ· Ἀδελφε Δαλμάτιε πόσα κοιμάσαι, ἀνάστα. Καὶ
 ἀνακαθίσας ὁ κύριος Δαλμάτιος ἔτριψεν τὴν ὄψιν αὐτοῦ καὶ
 λέγει αὐτῷ· Ἐψαλαν κύριε πάτερ οἱ ἀδελφοὶ τὴν τρίτην; Καὶ 65
 λέγει αὐτῷ ὁ κύριος Ἰσάκιος· Ποῦ γὰρ ἦσθα ἵνα μὴ εἰδῆς εἰ
 ἔψαλλον. Καὶ λέγει αὐτῷ ὁ κύριος Δαλμάτιος· ἽΩδε ἡμῖν ἐγγὺς
 τοῦ πατρός μου, ἐπὶ δὲ τοῦ παρόντος εἰς τοὺς ἁγίους
 Μακκαβαίους ἡμῖν εἰς τὴν σύναξιν. Καὶ λέγει αὐτῷ· Πόθεν 70
 δῆλον ὅτι ἐκεῖ ἦς. Καὶ ἀποκριθεὶς ὁ κύριος Δαλμάτιος εἶπεν·
 Ἐκεῖ ἡμῖν μετὰ τοῦ πατριάρχου Ἀττικοῦ εἰς τὴν λειτουργίαν,
 20 καθεσθεὶς ἐν τῷ θρόνῳ δεύτερος τοῦ πατριάρχου. Καὶ λέγει ὅτι
 καὶ ἀδελφοὺς τρεῖς τοῦ μοναστηρίου ἡμῶν εἶδον ἐκεῖ. Καὶ

53 ἅγιος] ὄσιος πατήρ ἡμῶν V | Δαλμάτιος] δαλμάτος P | ἡμέρας] om.
 V 54 τεσσαρακοστῆς] add. ἡμέρας V | τῆς...52 πέμπτῃς] τῇ ἁγία
 πέμπτῃ V 55 μετέλαβον] μετέλαβε V | Καὶ...53 ὀψίας] ὀψίας δὲ V
 56 γεναμένης] γενομένης VP | σκαμνίον] σκάμνιν P σκάμνον ἑαυτοῦ
 V | καὶ] om. V 57 κατηνέχθη] add. οὖν V | ἡμέρας ἄλλας] ἄλλας
 ἡμέρας V 58 κείμενος... ἀναπεσών] ἐν τῷ σκάμνῳ αὐτοῦ κείμενος V
 60 καὶ... ἀνέπνεεν·] ἀναπνέων καὶ μόνον V 61 αὐτῷ] αὐτὸν P
 62 Ἰσάκιος] ἰσαάκιος PV 63 Δαλμάτιε] δαλμάτε P add. τρίτον PV
 64 Δαλμάτιος] δαλμάτος P 65 Ἐψαλαν] ἔψαλλον VP | κύριε πάτερ]
 κύρι ο πατήρ P | οἱ ἀδελφοὶ] en margine P 66 ἦσθα] ἦς VP | εἰδῆς]
 ἴδης V 67 Δαλμάτιος·] δαλμάτος P 69 Μακκαβαίους] μακκαβεῖς VP
 70 Δαλμάτιος] δαλμάτος P 71 Ἀττικοῦ...69 πατριάρχου] ἄττικοῦ εἰς τὴν
 λειτουργίαν, δεύτερος καθεσθεὶς ἐν τῷ θρόνῳ τοῦ πατριάρχου P ἄττικοῦ
 δεύτερος καθεσθεὶς ἐν τῷ θρόνῳ εἰς τὴν λειτουργίαν V 72 Καὶ...70
 εἶδον] ἀλλὰ καὶ ἀδελφοὺς τρεῖς ἑώρακα τοῦ μοναστηρίου ἡμῶν V
 73 ἐκεῖ] ἐκεῖσε P | Καὶ] om. V

ἠρώτησεν αὐτὸν ὁ κύρις Ἰσάκιος· Ποῦ ἴσταντο. Καὶ λέγει ὅτι ὁ
 75 εἷς ἐγγὺς τῶν καγκέλλων, καὶ ὁ εἷς πλησίον τοῦ ἄμβωνος, καὶ ὁ
 τρίτος ἐγγὺς τῶν πυλεῶνων τῶν μεγάλων. Καὶ ὁ πατήρ ἡμῶν
 Ἰσάκιος παραγγέλλει τῷ ὀστιάριῳ ὅτι τοὺς ἀδελφοὺς τοὺς
 ἐρχομένους ἀπὸ τῆς συνάξεως τῆς ἁγίας ἀναλήψεως ἕνα ἕνα
 φέρε μοι ὧδε. Καὶ ἐλθόντων αὐτῶν ἤγαγεν αὐτοὺς ὁ ὀστιάριος
 80 πρὸς τὸν πατέρα τὸν κύριον Ἰσάκιον. Καὶ ἐπερώτησεν αὐτοὺς
 λέγων· Ποῦ ἦτε ἀδελφοί; Καὶ λέγουσιν αὐτῷ· Δέσποτα, ἐν τῇ
 συνάξει τῶν ἁγίων Μακκαβαίων. Εἶπεν δὲ τῷ ἐνὶ αὐτῶν· Ποῦ
 ἴστασο; Καὶ λέγει· Ἐγγὺς τῶν καγκέλλων, δέσποτα. Ἠρώτησεν
 85 δὲ καὶ τὸν δεύτερον· Ποῦ ἴστασο; Καὶ εἶπεν· Δέσποτα, ἐγγὺς
 τοῦ ἄμβωνος ἰστάμην, ἀκούων τῆς θείας λειτουργίας. Τὸν
 ὁμοιον τρόπον καὶ ὁ τρίτος εἶπεν· Κἀγὼ εἰς τοὺς μεγάλους
 πυλεῶνας ἰστάμην, ἀκούων τῆς θείας λειτουργίας· διὰ τοῦτο
 γὰρ καὶ ἀπήλθομεν ἐκεῖσε. Καὶ ἐπὶ πλεῖον ἡ ἀγάπη τοῦ θεοῦ
 90 ἠϋζανεν μεταξὺ τοῦ ἐν ἁγίοις Ἰσακίου καὶ Δαλμάτου,
 εὐχαριστοῦντες αἰεὶ Χριστῷ τῷ θεῷ ἡμῶν. Ἐπὶ τούτοις οὖν
 θαυμάζοντος τοῦ ἡγουμένου καὶ πάντων τῶν ἀδελφῶν, ἦλθεν ἡ
 φήμη ἐπὶ πᾶσαν τὴν πόλιν, καὶ ἐπὶ τὸν ὀσιώτατον ἐπίσκοπον
 Ἀττικὸν καὶ αὐτὸν δὲ τὸν βασιλέα Θεοδόσιον. Καὶ ἐλθόντες καὶ
 95 αὐτοὶ καὶ ἀκούσαντες τὸ τοιοῦτον μυστήριον ἐθαύμασαν καὶ
 ἐδόξαζον τὸν θεόν.

4. Μετὰ δὲ χρόνον τινὰ ἐκοιμήθη ὁ ἐν ἁγίοις Ἰσάκιος.
 Ἐλθόντος οὖν τοῦ ἐπισκόπου Ἀττικοῦ ἐν τῇ μονῇ καὶ

74 ἠρώτησεν] add. οὖν V | Ἰσάκιος·] ἰσαάκιος PV | λέγει] add. αὐτῷ ὁ
 κύρις Δαλμάτιος V | ὅτι] om. V | ὁ²] add. μὲν V 75 εἷς²] ἕτερος V
 ὁ²...73 τρίτος] ὁ δὲ ἄλλος V 76 τῶν¹] add. μεγάλων V | πυλεῶνων]
 πυλώνων P | τῶν μεγάλων] om. V 77 Ἰσάκιος] ἰσαάκιος VP
 παραγγέλλει...ὅτι] προσκαλεσάμενος τὸν ὀστιάριον λέγει αὐτῷ V
 80 τὸν¹] add. ἅγιον V | κύριον] add. ἡμῶν V | Ἰσάκιον] ἰσαάκιον PV
 ἐπερώτησεν] ἐπηρώτησεν PV 81 Καὶ] om. P 82 αὐτῶν·] om. P 84 καὶ]
 om. P 87 πυλεῶνας] πυλώνων VP 88 καὶ] om. P | Καὶ] om. V
 πλεῖον] add. οὖν V add. γὰρ P 89 Ἰσακίου] ἰσαακίου PV
 90 εὐχαριστοῦντες] εὐχαριστούντων V | Χριστῷ...θεῷ] χριστὸν τὸν
 θεόν V 93 Καὶ ἐλθόντες] ἐλθόντες οὖν V 94 ἀκούσαντες] ἰδόντες PV
 95 ἐδόξαζον] ἐδόξασαν P 97 Ἰσάκιος] ἰσαάκιος PV

ἐρωτῶντος τοὺς πρεσβυτέρους καὶ τοὺς λοιποὺς μοναχοὺς, τίνα
 βούλονται γενέσθαι ἡγούμενον, πάντες ὁμοθυμαδὸν εἶπον· Τὸν 100
 κύριν Δαλμάτον, ὃν καὶ ὁ θεὸς ἐξελέξατο ἑαυτῷ εἰς ἡγούμενον.
 Οὕτως κατέστη ἡγούμενος ἐκ θεοῦ καὶ τοῦ ἐπισκόπου Ἀττικοῦ,
 τοῦ καὶ χειροτονήσαντος αὐτόν. Καὶ ἦν διαπρέπων ὁ ἅγιος ἐν
 τῇ ἀσκήσει καὶ πάσῃ τῇ διαγσῶγῃ τοῦ ἐν ἀγίοις πατρὸς αὐτοῦ
 Ἰσακίου, ἐξαιρέτως δὲ καὶ ἐν τῇ ἐλεημοσύνῃ. 105

5. Ἦν δὲ ὁ ἅγιος καὶ περὶ τὰς κρίσεις τῶν δικαζομένων
 10 πάνυ δίκαιος· ἐκ θεοῦ γὰρ ἐδίκαζεν· ἐφανέρου γὰρ αὐτῷ ὁ
 κύριος πᾶσαν τὴν ἀληθείαν. Τῷ δὲ χρόνῳ ἐκείνῳ δύο τινῶν
 δικαζομένων ἐπὶ τοῦ βασιλέως, ὁ ἐνάγων ἦν οὐκ ὀρθῶς περὶ 110
 τὰς λέξεις αὐτοῦ, νομίζων τὸ πρᾶγμα αὐτοῦ λαλεῖν καὶ
 περιτρέπων τὸν ἀντίδικον αὐτοῦ, καὶ θέλων ἀρπάσαι τὰ αὐτοῦ.
 Ἦιτήσατο οὖν ὁ ἀδικούμενος λέγων τῷ βασιλεῖ· Δέσποτα,
 ἐλέησον καὶ ἀπόστειλον ἡμᾶς πρὸς τὸν κύριν Δαλμάτον τὸν
 μέγαν μοναχόν, εἴ τις ἐστὶν δικαιοκρίτης. Καὶ δι' αὐτοῦ ὁ θεὸς 115
 ἔχει τὴν ἀλήθειαν φανερώσαι. Τοῦτο ἀκούσας ὁ βασιλεὺς,
 ἐσπούδασεν ἀποστεῖλαι αὐτοὺς πρὸς τὸν πατέρα ἡμῶν
 20 Δαλμάτον. Ἐλθόντων δὲ αὐτῶν πρὸς τὸν προειρημένον
 ἀγιώτατον ἄνδρα, ἠρώτησεν αὐτοὺς λέγων· Τί ἔχετε πρὸς
 ἀλλήλους; Καὶ ἀπεκρίθη ὁ ἐνάγων καὶ πληρῶσαι τὴν λέξιν οὐκ 120
 ἠδυνήθη, ἀλλὰ παραχρήμα ἐβωβώθη. Καὶ μὴ δυνάμενος
 φθέγγασθαι μετ' ὀλίγον ἐξέψυξεν· παρὰ γὰρ τοῦ θεοῦ ἡ κρίσις
 ἐγένετο, καὶ τὸ δίκαιον ἐφανερώθη. Ἀπέστειλεν οὖν πρὸς τὸν
 βασιλέα ὁ ἅγιος Δαλμάτιος λέγων· Ὁ θεὸς ἔκρινεν τῷ
 ἀδικουμένῳ τὸ δίκαιον. Τοῦτο ἀκούσαντες πάντες οἱ τῆς 125

100 βούλονται] βούλοιντο P 104 αὐτοῦ] ἡμῶν V 105 Ἰσακίου]
 ἰσακίου PV 108 ἐφανέρου] ἐφανέροι VP 110 οὐκ ὀρθῶς] οὐκ ὀρθός V
 om. P 111 αὐτοῦ¹] add. πειθανός P 112 περιτρέπων] περιτρέχων VP
 ἀντίδικον] ἀντίς VP 114 Δαλμάτον] δαλμάτιον V 116 Τοῦτο] add. οὖν
 V 117 τὸν] add. ὄσιον V 118 Δαλμάτον] δαλμάτιον V | προειρημένον]
 om. V 120 καὶ... 118 ἠδυνήθη] om. P 121 ἀλλὰ παραχρήμα] καὶ
 παραντὰ P | Καὶ] om. P 122 φθέγγασθαι] add. καὶ P | γὰρ] om. V
 θεοῦ] add. γὰρ V 124 ἅγιος] ὄσιος πατὴρ ἡμῶν V | Δαλμάτιος]
 δαλμάτος P 125 Τοῦτο] om. V

πόλεως εὐσεβεῖς ἄνδρες ἔτι προσετίθουν αἰνεῖν καὶ δοξάζειν τὸν θεὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.

6. Συνέβη οὖν μετὰ χρόνον ὀλίγον τελειωθῆναι τὸν ἐν
 130 ἀγίοις ἐπίσκοπον Ἀττικόν, καὶ γενέσθαι εἰς τὸν τόπον αὐτοῦ
 Σισίνιον, ἄνδρα εὐλαβῆ καὶ φιλόθεον. Καὶ τούτου
 διαπρέψαντος ἐπὶ τῇ ἐπισκοπῇ ὀλίγον χρόνον, καὶ
 ἀποδημήσαντος πρὸς τὸν κύριον, πολλὴ φιλονεικία ἐγένετο, τίς
 135 ὀφείλει γενέσθαι ἐπίσκοπος ἐν τῇ βασιλευούσῃ. Δι' ἐρεύνης
 οὖν ἐγένοντο οἱ τῆς πόλεως, ποῦ εὐρεῖν δυνηθῶσιν ἄνδρα 10
 θεοσεβῆ καὶ συνετὸν ὀφείλοντα ἱερατεύειν ἐν ταύτῃ τῇ
 βασιλευούσῃ πόλει πρὸς τοὺς πρὸ αὐτοῦ προλαβόντας
 ἀρχιεπισκόπους. Πολλῆς οὖν κινήσεως γεναμένης, καὶ
 διελθουσῶν ἡμερῶν οὐκ ὀλίγων, φήμη διέδραμεν περὶ
 140 Νεστορίου τινὸς εἰς τὸ γενέσθαι αὐτὸν ἐπίσκοπον
 Κωνσταντινουπόλεως. Τὰ μὲν ἔνδοθεν αὐτοῦ οὐδεὶς ἠπίστατο
 εἰ μὴ ὁ μόνος ὁ θεός, τῷ δὲ ἀγίῳ Δαλματίῳ ἀπεκάλυψεν ὁ θεὸς
 περὶ αὐτοῦ, ὅτι διεστραμμένος ἐστίν. Καὶ ἦν παρ' ἑαυτῷ τὴν
 ἀποκάλυψιν φυλάξας. Συνέβη οὖν μετ' ὀλίγον χειροτονηθῆναι
 145 αὐτὸν ἐπίσκοπον, καὶ χειροτονηθεὶς ὁ ἀνάξιος τῆς ἱερωσύνης 20
 Νεστόριος ἦλθεν ἐν τῷ μοναστηρίῳ, καθὼς ἔθος ἐστὶν ἔρχεσθαι
 τοὺς ἐπισκόπους προσκυνῆσαι τὸν ὄσιον Δαλμάτον. Καὶ
 θελήσαντος αὐτοῦ εἰσελθεῖν εἰς τὸ κελλίον τοῦ ἀγίου ἀνδρός,
 ἐκώλυσεν αὐτὸν λέγων· Ἄπελθε διόρθωσαι τὰ κρυπτὰ τῆς
 150 καρδίας σου, τουτέστιν, τὴν πίστιν σου τὴν διεστραμμένην, καὶ
 τότε εἰσέρχῃ εἰς τὸ κελλίον μου. Καὶ ἐξῆλθεν καὶ ἀπῆλθεν καὶ
 μὴ βουλόμενος. Ὅσοι δὲ ἦρχοντο εἰς προσκύνῃσιν τοῦ ὀσίου

131 Καὶ] incipit H 132 ἐπὶ] ἐν VPH 137 προλαβόντας] om. V
 138 γεναμένης] γενομένης PVH 141 μὲν] add. οὖν V 142 τῷ...θεός] ἀπεκαλύφθη δὲ καὶ τῷ ἀγίῳ Δαλματίῳ V | Δαλματίῳ] δαλμάτω P
 143 διεστραμμένος ἐστίν] διεστραμμένη ἐστὶν ἡ πίστις αὐτοῦ V | Καὶ...
 141 φυλάξας] τὴν δὲ ἀποκάλυψιν παρ' ἑαυτῷ ἐφύλαξεν V
 145 χειροτονηθεὶς...ἀνάξιος] χειροτονηθέντος τοῦ ἀναξίου PVH
 146 Νεστόριος] νεστορίου PVH 147 Δαλμάτον] ἄνδρα V 148 τοῦ...
 ἀνδρός] τοῦ ὀσίου δαλματίου V | ἀγίου] om. P 151 Καὶ ἐξῆλθεν]
 ἐξῆλθεν οὖν V | καὶ?] om. V 152 ὀσίου] ἀγίου VH

ἄνδρὸς παρήγγειλεν αὐτοῖς λέγων· Βλέπετε ἑαυτοὺς τέκνα καὶ ἀδελφοί, ὅτι μέγα θηρίον ἐπεδήμησεν ἐν τῇ πόλει ταύτῃ, καὶ διστραμμένος ἐστὶν ἐν τῇ πίστει, καὶ πολλοὺς ἔχει ἀπολέσαι τῇ 155 ἀδικίᾳ τῆς διδασκαλίας αὐτοῦ.

7. Τριετοῦς δὲ χρόνου παρελθόντος τῆς ἀσεβείας αὐτοῦ, ἡ ἀγία καὶ ὁμοούσιος τριάς οὐ συνεχώρησεν, ἀλλ' ἐφάνερωσεν τὸ κρυπτόν αὐτοῦ τραῦμα, ὃ εἶχεν ἐν τῇ καρδίᾳ αὐτοῦ· ἤρξατο γὰρ 160 λοιπὸν ἐμφανῶς βλασφημεῖν εἰς τὸν υἱὸν τοῦ θεοῦ, καὶ εἰς δύο υἱοὺς τὸν ἓνα ἐμέριζεν υἱόν· ἄλλον γὰρ ἔλεγεν τὸν Χριστόν· καὶ ἄλλον τὸν θεὸν Λόγον, καὶ ποτὲ μὲν ἔλεγεν· Χωρίζω τὰς φύσεις, ἀλλ' ἐνῶ τὴν προσκύνησιν. Ἄλλοτε δὲ ἔλεγεν· Τίς ἐστὶν 165 ὁ υἱός, διὰ τὸν συνημμένον υἱόν. Ὅθεν καὶ παρηγεῖτο θεοτόκον τὴν παρθένον ὁμολογεῖν λέγων· Ἐγὼ τὸν διμηναῖον καὶ τριμηναῖον θεὸν οὐ λέγω. Διὰ ταῦτα οὖν τὰς βλασφημίας αὐτοῦ σύνοδος συνεκροτήθη οἰκουμενικὴ ἐν τῇ Ἐφεσίων μητροπόλει, κατὰ κέλευσιν Θεοδοσίου τοῦ βασιλέως. Καὶ ἐκεῖ 170 πάλιν ὁ ἄθλιος τῇ βλασφημίᾳ προστιθεὶς οὐκ ἐπαύσατο· ἔλεγεν γὰρ ὅτι ὁ υἱὸς τοῦ θεοῦ οὐκ ἐνηνθρώπησεν, εἰ δὲ ὁ υἱὸς ἐνηνθρώπησεν, καὶ πατήρ καὶ τὸ πνεῦμα ἐνηνθρώπησαν. 20

8. Καὶ οὕτως μὲν ταῦτα ἐβλασφήμει λέγων, εἶχεν δὲ καὶ τοὺς ὑπερασπίζοντας τῆς βλασφημίας αὐτοῦ, οἵτινες οὐ 175 συνεχώρουν τὴν καθαίρεσιν αὐτοῦ τῷ βασιλεῖ ἀνενεχθῆναι, τὴν γεναμένην ὑπὸ τῆς ἀγίας καὶ οἰκουμενικῆς συνόδου. **Συναχθεῖσα γὰρ ἡ ἀγία σύνοδος ἐν Ἐφέσῳ κατὰ τὸ θέσπισμα τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, καὶ**

178 Συναχθεῖσα...202 τέλος] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 65.13-23.

154 καὶ... 152 διστραμμένος] διστραμμένος γὰρ V 155 ἐν...πίστει] om. VP 159 ὁμοούσιος] desinit H | ἀλλ'... 157 αὐτοῦ] κρυβῆναι τὸ κεκρυμμένον V 161 καὶ] om. V 162 τὸν...υἱόν·] μερίζων αὐτόν V 163 ἔλεγεν·] add. οὐ P 168 συνεκροτήθη] ἐκροτήθη V 169 τοῦ] om. P 177 γεναμένην] γενομένην P γεγонуῖαν V 178 Συναχθεῖσα... σύνοδος] συναχθείσης γὰρ τῆς ἀγίας συνόδου PV | τὸ] om. V 179 καὶ...ἡμῶν] om. V

180 εὐροῦσα τὸν ἐχθρὸν τοῦ Χριστοῦ ἐν τοῖς αὐτοῖς ἐπιμείναντα,
καὶ τὰ δυσσεβῆ κηρύσσοντα, καθείλεν αὐτὸν ἡ ἅγια σύνοδος,
ἵνα λοιπὸν τῆς οἰκουμένης ὅλης ἐκκοπῇ τὰ σκάνδαλα. Καὶ
ὡς ἐθρυλλήθη τοῦτο ἐν Κωνσταντινουπόλει, πάντες οἱ
ἐκείνου ἄνθρωποι σπουδάζοντες, οἱ τὰ ἐκκλησιαστικά πάντα
185 λαβόντες παρ' αὐτοῦ συνεσκευάζοντο. Λέγωμεν δὴ
φρουροῦντες τὰ πλοῖα καὶ τὰς ὁδοὺς καὶ μὴ συγχωροῦντες
μήτε ἐλθεῖν ἐν Κωνσταντινουπόλει τινὰ ἀπὸ τῆς ἁγίας
συνόδου, μήτε ἀπελθεῖν ἐκεῖ, ἀλλὰ μόνον τὰ τοῦ ἐχθροῦ τοῦ
Χριστοῦ καὶ ἀπήγοντο καὶ ἠφέροντο. Καὶ ἐπεὶ οὐδεὶς 10
190 δύναται πρὸς τὸν θεόν· τί γάρ ἐστιν ἄνθρωπος, ἐξ
οἰκονομίας θεοῦ ἔρχεται ἐπιστολὴ ἀπὸ Ἐφέσου γραφεῖσα
παρὰ τῆς ἁγίας συνόδου πρὸς τὸν ἀρχιμανδρίτην τῶν
μοναστηρίων τὸν ὄσιον Δαλμάτον, καὶ πρὸς Κωμάριον
Ποτάμονα ἐπίσκοπον, πεμφθεῖσα δι' ἐπαίτου. Αἴσαντες
195 αὐτὴν τὴν ἐπιστολὴν εἰς κάλαμον ἔσω, καὶ οὕτως ἐπαιτῶν
καὶ ἐπιφερόμενος τὸν κάλαμον, ταύτην ἤνεγκεν πρὸς τὸν
αὐτὸν κύριον Δαλμάτον. Καὶ δεξάμενος καὶ ἀναγνοὺς καὶ γνοὺς
τὴν δύναμιν αὐτῆς, ἐταράχθη σφόδρα· ἦν γὰρ ἔχων
τεσσαράκοντα καὶ ὀκτὼ ἔτη μὴ ἐξελθὼν τοῦ ἑαυτοῦ τοῦ 20
200 κελλίου, ἀλλ' ἔσω ὢν καὶ ἡσυχάζων. Προσηύξατο πρὸς τὸν
θεὸν λέγων· Κύριε Ἰησοῦ Χριστέ ἀποκάλυψόν μοι, εἰ κελεύεις
με ἐξελθεῖν ἐκ τοῦ κελλίου μου. Εὐξαμένου δὲ αὐτοῦ περὶ

198 ἔχων...197 ὢν] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 65.25-26. 202 Εὐξαμένου...202 τέλος] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 65.29-31.

180 εὐροῦσα] εὐρούσης V 182 ἵνα...180 Κωνσταντινουπόλει] om. V
183 πάντες] add. οὖν V 184 σπουδάζοντες...186 Χριστοῦ] τὰς τε τῆς
ἠπείρου ὁδοὺς καὶ τὰς τῆς θαλάσσης κατασχόντες, οὐκ εἶον τὰ παρὰ τῆς
ἁγίας συνόδου πραττόμενα ἐν Κωνσταντινουπόλει καταμηνύεσθαι, τοῦ δὲ
ἀλιτηρίου V 185 συνεσκευάζοντο] συνεσκίαζον τὴν ἀλήθειαν P
187 μήτε] μηδὲ P 189 ἀπήγοντο] ἀπήγον V | ἠφέροντο] ἐφέροντο VP
Καὶ ἐπεὶ] ἐπειδὴ δὲ V 194 πεμφθεῖσα] ἐπέμφθη δὲ V 195 αὐτὴν] γὰρ
V | καὶ] om. V | ἐπαιτῶν...193 ἐπιφερόμενος] ἐπαιτοῦντος καὶ
ἐπιφερομένου P 197 αὐτὸν] om. V | κύριον] κύριν V | Δαλμάτον]
δαλμάτιον V | Καὶ δεξάμενος] δεξάμενος δὲ V 199 τοῦ¹...197 κελλίου]
ἐκ τοῦ κελλίου αὐτοῦ V 200 ἀλλ'...ὢν] ἀλλ' ἦν P ἔσω γὰρ ὢν V
ἡσυχάζων] ἡσύχαζεν V | Προσηύξατο] add. δὲ V add. καὶ P

τούτου, φωνή ἐξ οὐρανῶν ἦλθεν αὐτῷ, ὥστε ἐξελθεῖν αὐτὸν ἐκ τοῦ κελλίου αὐτοῦ· ὁ θεὸς γὰρ οὐκ ἤθελεν ἀπολέσθαι τὴν ἀγέλην αὐτοῦ εἰς τέλος.

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9. Καὶ πληροφορηθεὶς διὰ τῆς ἀποκαλύψεως τῆς γεναμένης αὐτῷ ὑπὸ τοῦ θεοῦ, ἀναστὰς προσεκαλέσατο τοὺς μοναχοὺς αὐτοῦ καὶ τοὺς ἡγουμένους τῶν μοναστηρίων. Καὶ ἐξελθόντος αὐτοῦ ἀπὸ τοῦ κελλίου αὐτοῦ ἀπῆλθεν ἐπὶ τὸ παλάτιον ψάλλοντες ἀντίφωνα· ἦν γὰρ ὁ ἅγιος Δαλμάτιος πρῶτος τῶν ἀρχιμανδριτῶν. Ἦν δὲ σὺν αὐτοῖς καὶ λαὸς πολλὸς τῶν ὀρθοδόξων. Ὡς οὖν ἦλθον εἰς τὸ παλάτιον, ἀκούσας ὁ βασιλεὺς τῆς ψαλμωδίας αὐτῶν, ἠρώτησεν λέγων· Τί ἐστὶν τοῦτο; Καὶ λέγουσιν αὐτῷ ὅτι ὁ κύριος Δαλμάτιος ἐστὶν μετὰ πάντων τῶν μοναχῶν αὐτοῦ. Καὶ ἐθαύμασεν ὁ βασιλεὺς λέγων ὅτι **πολλάκις ἀπῆλθον πρὸς αὐτὸν ἐν τῷ κελλίῳ αὐτοῦ σεισμῶν γεναμένων, καὶ παρεκάλεσα αὐτὸν ἐξελθεῖν, καὶ λιτανεῦσαι· καὶ οὐκ ἐπέισθη.** Καὶ θαυμάσας ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ, καὶ εἰσῆλθεν εἰς τὸ παλάτιον μετὰ τοῦ βασιλέως. **Τὸ δὲ πλῆθος τῶν ἀρχιμανδριτῶν καὶ τῶν μοναζόντων καὶ τῶν λαῶν ἔμεινεν ψάλλοντες τὰ ἀντίφωνα.** Καὶ ἰδιάσας μετὰ τοῦ βασιλέως ὑπέδειξεν αὐτῷ τὴν ἐπιστολὴν τὴν πεμφθεῖσαν αὐτῷ ἐκ τῆς ἀγίας συνόδου. Καὶ ἀναγνοὺς ὁ βασιλεὺς ἐταράχθη σφόδρα, καὶ ἐπέτρεψεν αὐτῷ ἐπὶ πάντων

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212 Ἦν...213 παλάτιον] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 65.31-66.1. 217 πολλάκις...219 ἐπέισθη] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 65.27-29. 220 εἰσῆλθεν...222 ἀντίφωνα] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 66. 1-2. Cf. Coll. Vat. 66, vol. II, p. 66. 1-2: εἰσῆλθον οἱ ἀρχιμανδριτῆται καὶ ἔμεινε τὸ πλῆθος τῶν μοναζόντων καὶ τῶν λαῶν.

203 ὥστε...202 τέλος] ἦλθεν αὐτῷ λέγουσα ἐξελθε ἐκ τοῦ κελλίου σου ὅπως μὴ εἰς τέλος ἀπώληται τὸ ποιμνίόν μου V 204 ἀπολέσθαι] ἀπολέσαι P 207 Καὶ πληροφορηθεὶς] πληροφορηθεὶς οὖν V 208 γεναμένης] γενομένης V γενομένης P 210 ἀπὸ] ἐκ V | ἀπῆλθεν] ἀπῆλθον VP 211 Δαλμάτιος] δαλμάτος P 215 Δαλμάτιος] δαλμάτος P 216 Καὶ ἐθαύμασεν] ἐθαύμασεν δὲ V 218 γεναμένων] γενομένων PV 222 ἔμεινεν] ἔμειναν PV 223 Καὶ ἰδιάσας] ἰδιάσας δὲ ὁ ὄσιος V 224 ἐκ] om. P παρὰ V

ἀναγνωσθῆναι τὴν ἐπιστολήν. Ὡς οὖν ἔτυχεν τῆς δικαίας ἀποκρίσεως παρὰ τοῦ βασιλέως, εἶπεν πρὸς τὸν λαόν· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀπέλθωμεν εἰς τὸ μοναστήριον τοῦ ἁγίου Μωκίου, καὶ μανθάνετε τὰ μανδάτα τοῦ βασιλέως.
 230 Ἀναγινώσκωμεν δὲ ὑμῖν καὶ τὴν ἐπιστολήν τὴν πεμφθεῖσαν ἐκ τῆς ἁγίας συνόδου. Τότε ἅπαντα τὰ πλήθη τῶν τε ἀρχιμανδριτῶν καὶ τῶν μοναχῶν καὶ τῶν λαϊκῶν ἐξῆλθαν ἐκ τοῦ παλατίου ψάλλοντες καὶ λέγοντες· εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.
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10. Ἐλθόντων δὲ αὐτῶν ἐπὶ τὸν σεπτὸν οἶκον τοῦ ἁγίου καὶ ἐνδόξου μάρτυρος Μωκίου, ἀνήλθεν ὑψηλῶς ὁ ἅγιος Δαλμάτος καὶ εἶπεν· Εἰ θέλετε ἀκοῦσαι, ἠσυχάσατε καὶ μανθάνετε. Μὴ θελήσητε ἐμποδίσαι τοῖς λεγομένοις, ἀλλὰ μακροθυμήσατε, ἵνα τὰ ῥήματα ἀκριβῶς ἀκούσητε. Ὁ εὐσεβέστατος βασιλεὺς ἀνέγνω τὴν ἐπιστολήν τὴν πεμφθεῖσαν παρὰ τῆς ἁγίας συνόδου καὶ ἐπέισθη. Ἐπειδὴ ἤμην ἐγὼ εἰρηκῶς τῷ βασιλεῖ, ὅτε ἦλθεν πρὸς με, ὅτι
 240 ὄφειλες γράψαι τῇ ἁγίᾳ συνόδῳ ἃ ἐλέγθη σοι, καὶ πλήρης μὲν οὐκ ἐγράφη, ἔπεμψεν δὲ πρὸς με καὶ ἀνεγνώσθη μοι. Καὶ ἵνα μὴ λυπήσω αὐτόν, τὰ ἀκόλουθα προέπεμψα, ἃ οἱ ἀποφέροντες οὐκ ἔδειξαν, ἀλλὰ ἀντ' αὐτῶν ἄλλα ὑπέδειξαν γράμματα. Τὰ πρέποντα οὖν καὶ τὰ ἀκόλουθα ἐλάλησα
 245 αὐτῷ, ἃ οὐκ ἔξεστιν νῦν εἰπεῖν ἐπὶ τῆς ὑμετέρας εὐλαβείας. Μὴ γὰρ νομίζετε· ὅτι ὑπεραιρόμενος τίς εἰμι, ἢ

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226 ἔτυχεν...227 ἀποκρίσεως] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 66.3. 228 ἀπέλθωμεν...230 ἐπιστολήν] Coll. Vat. 66, Concilium Ephesinum, vol. II, p. 66.4-5. 233 εὐλογητὸς...235 αὐτοῦ] Luke 1:68. 238 ἀνήλθεν...279 ἡμῶν] Collectio Vaticana 67, Concilium Ephesinum, vol. II, p. 68.12-69.6.

228 μοναστήριον] μαρτύριον PV 229 τὰ...βασιλέως] τὰ λαληθέντα παρὰ τοῦ βασιλέως V 231 ἅπαντα] πάντα P 232 ἐξῆλθαν] ἐξῆλθον VP 238 καὶ ἐνδόξου] om. V | ὑψηλῶς] ἐπὶ τοῦ ἄμβωνος V 244 ὅτε] ὅτι P 246 Καί] om. P 247 προέπεμψα] προέπεμψεν P 248 ἀντ' αὐτῶν] ἀντὶ αὐτῶν P 251 νομίζετε:] νομίσητε VP

καυχόμενος· συντρίψει γὰρ ὁ θεὸς ὅσα ὑποκριτῶν. Ὁ
 δεσπότης πάντα ἀκολούθως ἤκουσε τὰ γεγενημένα, καὶ
 ἐχάρη μετὰ εὐχαριστίας τῆς πρὸς τὸν θεόν, καὶ
 συνεφώνησεν τοῖς ῥήμασιν τῆς ἀκολουθίας τῆς ἁγίας 255
 συνόδου, ὡς πρέπει τῇ αὐτοῦ βασιλείᾳ, οὐ τοῖς ἑμοῖς
 ῥήμασιν ἐξακολουθήσας, ἀλλὰ τῇ πίστει τῶν πάππων
 ἑαυτοῦ καὶ πατέρων. Πλὴν καθὼς ἔπρεπεν ἐδέξατο καὶ
 ἀνέγνω καὶ ἐπέισθη, καὶ τοῦτο εἶπεν, ὅτι ἐὰν οὕτως ἐστίν,
 ἄφες ἔλθωσιν οἱ παραγενάμενοι ἐπίσκοποι. Καὶ εἶπον αὐτῷ, 260
 10 ὅτι οὐδεὶς αὐτοῖς συγχωρεῖ τοῦ ἐλθεῖν. Καὶ εἶπεν· Οὐδεὶς
 κωλύει. Ἐγὼ δὲ εἶπον, ὅτι ἐκρατήθησαν καὶ ἐκωλύθησαν
 τοῦ ἐλθεῖν. Καὶ εἶπον πάλιν, ὅτι ἐκ τοῦ μέρους ἐκείνου καὶ
 ἔρχονται πολλοὶ καὶ ἀπέρχονται ἀκωλύτως, τὰ δὲ παρὰ τῆς
 ἁγίας συνόδου πραττόμενα οὐδεὶς συγχωρεῖ ἀνενεχθῆναι ἐπὶ 265
 τὴν ὑμετέραν εὐσέβειαν, εἰς δὲ τὸ μέρος τὸ ἕτερον,
 τουτέστιν, εἰς τὸ τοῦ κυρίου. Εἶπον αὐτῷ τῷ βασιλεῖ
 ἔμπροσθεν πάντων, τίνας θέλεις ἀκοῦσαι, τῶν ἐξακισχιλίων
 ἀριθμῷ ἐπισκόπων, ἢ ἑνὸς ἀνθρώπου δυσσεβοῦς; Τοὺς
 ἐξακισχιλίους δὲ εἶπεν, οἵτινες εἰσὶν ὑπὸ τὴν ἐξουσίαν τῶν 270
 20 μητροπολιτῶν τῶν ἁγίων ἐπισκόπων. Τοῦτο οὖν ἐγένετο ἵνα
 πεμφθῇ, καὶ ἔλθωσιν οἱ ἐρχόμενοι, οἱ καὶ τὰ πεπραγμένα
 ποιῶντες φανερὰ καταστῆναι, λέγω δὴ οἱ ἀγιώτατοι
 ἐπίσκοποι οἱ νῦν ἐρχόμενοι παρὰ τῆς ἁγίας συνόδου. Καὶ
 εἶπον, ὅτι καλῶς ἐζήτησας. Καὶ πάλιν προσέθηκεν ῥῆμα ἐν 275
 καὶ εἶπεν· Εὐχέσθε ὑπὲρ ἐμοῦ. Καὶ οἶδα ὅτι ὁ βασιλεὺς
 ἐξηκολούθησεν μᾶλλον τῷ θεῷ καὶ τῇ ἁγίᾳ συνόδῳ καὶ
 οὐκέτι τοῖς διεστραμμένοις ἀνθρώποις. Εὐχέσθε οὖν ὑπὲρ
 τοῦ βασιλέως, καὶ ὑπὲρ ἡμῶν. 280

252 καυχόμενος·] καυχῶμαι P | συντρίψει] συντρίψαι V 253 πάντα]
 πάντων P 256 ὡς] ὡσπερ P | αὐτοῦ] αὐτῶν P 258 ἑαυτοῦ] αὐτοῦ V
 260 παραγενάμενοι] παραγενόμενοι VP 274 παρὰ... συνόδου] om. V
 276 Καὶ οἶδα] οἶδα δὲ V

11. Ἀνέγνω δὲ αὐτοῖς καὶ τὴν ἐπιστολὴν τὴν πεμφθεῖσαν
 παρὰ τῆς ἁγίας συνόδου περιέχουσαν οὕτως· **Κύριλλος**
ἀρχιεπίσκοπος τῷ ἀρχιμανδρίτῃ τῶν μοναστηρίων τῷ κυρίῳ
Δαλματίῳ, καὶ Κωμαρίῳ Ποτάμονι ἐπισκόπῳ τοῖς
 285 **ποθεινοτάτοις ἐν κυρίῳ χαίρειν· Προσεδοκῶμεν ἐλθόντα τὸν**
τιμιώτατον Νεστόριον ἢ μεταγνῶναι ἐφ’ οἷς δεδυσφημήκεν,
ἀφ’ οὗ κειροτόνηται, καὶ συγγνώμην αἰτῆσαι παρὰ τῆς
ἁγίας συνόδου, εἰ καὶ ὅτι μάλιστα καὶ οὕτως ἐπικίνδυνον τὸ
χαρίσασθαι συγγνώμην αὐτῷ· οὐ γὰρ ἐνεδέχεται ἀνδρὶ τὰ
 290 **τοιαῦτα κηρύξαντι· πᾶσαν γὰρ διέστρεψε τὴν οἰκουμένην** 10
καὶ τὴν θρησκευομένην τῶν ἐκκλησιῶν παρέλυσε πίστιν,
χαρίσασθαι συγγνώμην, εἰ καὶ τὸ μίαν ἀφιέναι δύσφημον
φωνὴν τολμήσαντι κατὰ τῶν εὐσεβεστάτων καὶ
φιλοχρίστων βασιλέων δίκαιον ὑπομένειν τὰς ἐκ τῶν νόμων
 295 **ἀγανακτήσεις, οὐ μᾶλλον ἀσεβῆς τὸ σύμπαν, ὃ τὸ εὐαγὲς**
ἀνατρέπων ἡμῶν μυστήριον, καὶ ἀναιρῶν τὴν οἰκονομίαν,
ἣν ὁ ἅγιος καὶ φιλόανθρωπος τοῦ θεοῦ πατὴρ υἱὸς μονογενῆς
δι’ ἡμᾶς ἐπλήρωσεν, καταξιώσας ἄνθρωπος γενέσθαι, ἵνα
πάντας ἡμᾶς σώσῃ καὶ ἀπαλλάξῃ τὴν ὑπ’ οὐρανὸν ἁμαρτίας
 300 **καὶ θανάτου. Πλὴν ἐθαυμάσαμεν τὴν σκληροκαρδίαν τοῦ** 20
ἀνδρός· οὐ γὰρ μετενόησεν, οὐδὲ ἔκλαυσεν ἐφ’ οἷς εἶπειν
ἐτόλμησεν κατὰ τῆς δόξης τοῦ πάντων ἡμῶν σωτῆρος
Χριστοῦ· ἀλλὰ γὰρ καὶ ἐν Ἐφέσῳ παραγεγονῶς τοῖς αὐτοῖς
ἐκέκρητο λόγοις, καὶ πάλιν ἔδειξεν ἑαυτὸν φρονοῦντα τὰ
 305 **διαστραμμένα. Ὡς καὶ τῶν ἐπισήμων μητροπολιτῶν, καὶ**
θεοσεβεστάτων ἐπισκόπων δικαίως πρὸς αὐτὸν κινούντων,

282 Κύριλλος...285 χαίρειν:] Cf. *Collectio Vaticana*, 67, vol. II, 66.10-12: Κύριλλος ἀρχιεπίσκοπος Κωμαρίῳ Ποτάμων ἐπισκόποις καὶ τῷ ἀρχιμανδρίτῃ τῶν μοναστηρίων κυρίῳ Δαλμάτῳ καὶ Τιμοθέῳ καὶ Εὐλόγιῳ πρεσβυτέροις ἀγαπητοῖς ποθεινοτάτοις καὶ ἐν Χριστῷ ἡγιασμένοις πλεῖστα χαίρειν. 285 Προσεδοκῶμεν...386 Νεστορίῳ] *Collectio Vaticana* 67, *Concilium Ephesinum*, vol. II, p. 66.12- 68.12.

283 κυρίῳ] κυρῶ V 284 Ποτάμονι] ποταμίῳ V ποταμῶν P 299 τὴν] τῆς V 301 ἐφ’ οἷς] εὐθὺς P 303 παραγεγονῶς] παραγενόμενος P 305 καί?] om. P 306 κινούντων] κινόντων P

εἶτα συγκλειόντων αὐτὸν διὰ τῆς θεοπνεύστου γραφῆς, καὶ
 δειξάντων ὅτι θεὸς ἐστὶν ὁ ἐκ τῆς ἁγίας παρθένου κατὰ
 σάρκα γεννηθείς, ἀθεμίτῳ φωνῇ χρησάμενος ἔφη· Ἐγὼ
 διμηναῖον καὶ τριμηναῖον θεὸν οὐ λέγω, καὶ ἄλλα δὲ πρὸς 310
 τούτοις ἕτερα ἀναιρῶν τὴν ἐνανθρώπησιν τοῦ μονογενοῦς.
 Δέδοται μὲν οὖν τῇ ἁγίᾳ συνόδῳ προθεσμία ἢ ἁγία
 πεντηκοστή παρὰ τῶν θεοφιλεστάτων ἡμῶν βασιλέων· τὸ
 γὰρ πρῶτον γράμμα δι' οὗ κεκλήμεθα τοῦτον ἔχει τὸν
 τύπον. Κατηντήσαμεν δὲ ἐν τῇ Ἐφεσίων πόλει πρὸ τῆς 315
 10 ὀρισθεῖης ἡμέρας· οὐ γὰρ ἦν καταφρονῆσαι δεσποτικῶν
 θεσπισμάτων. Ἐπειδὴ δὲ ἀκηκόαμεν ἔρχεσθαι τὸν
 εὐλαβέστατον καὶ θεοφιλέστατον τῆς Ἀντιοχείων ἐπίσκοπον
 Ἰωάννην, περιεμείναμεν ἡμέρας δεκαέξ, καίτοι πάσης τῆς
 συνόδου καταβοώσης καὶ λεγοῦσης, ὅτι ἐκεῖνος οὐ βούλεται 320
 συνεδρεῦσαι· δέδοικε γὰρ μὴ ἄρα καθαίρεσιν ὑπομείνῃ ὁ
 τιμιώτατος Νεστόριος, ληφθεὶς ἐκ τῆς ὑπ' αὐτοῦ ἐκκλησίας,
 καὶ ἴσως τὸ πρᾶγμα αἰσχύνεται. Ὁ καὶ ἔδειξεν καὶ ἡ πείρα
 τὸ λοιπὸν ἀληθινῶς· ὑπερέθετο γὰρ τοῦ ἐλθεῖν· προλαβόντες
 γὰρ τινες τῶν σὺν αὐτῷ εὐλαβεστάτων ἐπισκόπων ἐκ τῆς 325
 20 ἀνατολῆς, ἔφησαν· Ἐνετείλατο ἡμῖν ὁ ἐπίσκοπος ὁ κύρις
 Ἰωάννης εἰπεῖν τῇ θεοσεβείᾳ ὑμῶν, ὅτι ἐὰν βραδύνω,
 πράττετε ὃ πράττετε. Συναχθεῖσα τοίνυν ἡ ἁγία σύνοδος τῇ
 ὀγδόῃ καὶ εἰκάδι τοῦ Παῦνι μηνὸς ἐν τῇ μεγάλῃ ἐκκλησίᾳ,
 τῇ καλουμένῃ Μαρία, ἐκάλεσεν αὐτὸν πέμψασα 330
 εὐλαβεστάτους ἐπισκόπους, ὥστε ἐλθεῖν αὐτὸν καὶ συστήναι
 ἑαυτῷ καὶ ἀπολογησασθαι περὶ ὧν ἐδίδαξεν καὶ ἔγραψεν. Ὁ
 δὲ τὴν μὲν πρώτην ἀπόκρισιν ἐποίησατο λέγων, ὅτι
 σκέπτομαι καὶ ὀρῶ. Κέκληται δευτέρῳ παραναγνωστικῷ
 παρὰ τῆς ἁγίας συνόδου, πάλιν πεμφθέντων πρὸς αὐτὸν 335
 30 θεοσεβεστάτων ἐπισκόπων. Ὁ δὲ πρᾶγμα ποιῶν ἄτοπον,
 στρατιώτας λαβὼν παρὰ τοῦ μεγαλοπρεπεστάτου κόμητος

307 συγκλειόντων αὐτὸν] συγκινόντων αὐτῶν P 308 κατὰ...309
 γεννηθείς] σαρκωθείς κατὰ σάρκα V 316 δεσποτικῶν] βασιλικῶν V
 317 ἔρχεσθαι] om. V 318 Ἀντιοχείων] add. ἐκκλησίας P 319 Ἰωάννην]
 add. ἔρχεσθαι V 323 καί³] om. V

Κανδιδιανού, ἔστησεν πρὸ τῆς οἰκίας αὐτοῦ μετὰ ροπάλων,
 κωλύων εἰσελθεῖν τινὰ πρὸς αὐτόν. Ὡς δὲ ἐπέμενον οἱ
 340 πεμφθέντες ἀγιώτατοι ἐπίσκοποι λέγοντες, ὅτι οὐδὲν
 χαλεπὸν ἦλθομεν εἰπεῖν ἢ ἀκοῦσαι, ἀλλ' ἡ ἀγία σύνοδος
 καλεῖ αὐτόν, ἀφορμαῖς ἐκέχρητο διαφόροις ὡς μὴ θέλων
 ἐλθεῖν· ἐπέπληττεν γὰρ αὐτῷ τὸ συνειδός. Εἶτα κεκρήμεθα
 καὶ τρίτῳ παραναγνωστικῷ, καὶ πάλιν πεμφθέντων
 345 ἐπισκόπων πρὸς αὐτόν ἐκ διαφόρων ἐπαρχιῶν, πάλιν τῆ τῶν
 στρατιωτῶν ἐχρήσατο βία, καὶ οὐκ ἠθέλησεν ἐλθεῖν.
 Καθεσθεῖσα τοίνυν ἡ ἀγία σύνοδος, καὶ ἀκολουθήσασα τοῖς 10
 τῆς ἐκκλησίας θεσμοῖς, καὶ ἀναγνοῦσα τὰς ἐπιστολάς αὐτοῦ
 καὶ τὰς ἐξηγήσεις, καὶ εὐροῦσα δυσφημιῶν αὐτὰς μεστάς,
 350 μαρτυρησάντων δὲ καὶ τῶν ἐπισκόπων καὶ ἐπισήμων καὶ
 εὐλαβεστάτων μητροπολιτῶν, ὅτι ἐν αὐτῇ τῇ Ἐφεσίῳ πρὸς
 ἡμᾶς διαλεγόμενος σαφῶς εἶρηκεν, ὅτι ὁ θεὸς οὐκ ἐστίν
 Ἰησοῦς, καθεῖλεν αὐτόν, καὶ δικαίαν καὶ ἔννομον κατ' αὐτοῦ
 τὴν ψῆφον ἐξήνεγκεν. Ἐπειδὴ δὲ ἦν ἀναγκαῖον ταῦτα αὐτὰ
 355 μαθοῦσαν τὴν ὑμετέραν θεοσεβειαν διδάξαι, οὓς χρὴ
 μάλιστα ταῦτα αὐτὰ μαθεῖν, ἵνα μὴ συναρπάξῃ ἢ αὐτός ἢ οἱ
 σπουδάζοντες αὐτῷ ταῦτα ἀναγκαίως μεμνήνυκα. Ἔχομεν 20
 δὲ καὶ τοῦ εὐλαβεστάτου καὶ θεοσεβεστάτου ἐπισκόπου
 Ἰωάννου ἐπιστολὴν γραφείσαν πρὸς αὐτόν, δι' ἧς σφόδρα
 360 αὐτῷ ἐπιτιμᾷ, ὡς καινὰ καὶ ἀσεβῆ δόγματα εἰσενεγκόντι εἰς
 τὰς ἐκκλησίας, καὶ παραλύοντι τὸ κήρυγμα τὸ ἐκ τῶν ἀγίων
 εὐαγγελιστῶν καὶ ἀποστόλων παραδοθὲν ταῖς ἐκκλησίαις.
 Ἐπειδὴ δὲ οὐδὲν δύναται πρὸς τὰς ἑαυτοῦ βλασφημίας
 εἰπεῖν, προφασίζεται, ὅτι παρεκάλεσα ἡμέρας τέσσαρας
 365 ὑπερτεθῆναι, ἕως ἂν παραγένηται ὁ τῆς Ἀντιοχείου
 ἐπίσκοπος καὶ οὐκ ἐνδεδώκασιν, καίτοι τοῦ μνημονευθέντος
 ἀγιωτάτου ἐπισκόπου Ἰωάννου παραιτησαμένου τὴν ἄφιξιν· 30
 εἰ γὰρ ἔθελε παρεῖναι, διὰ τί ἐμήνυεν διὰ τῶν ὑπὸ χεῖρα

341 εἰπεῖν... ἀκοῦσαι] ἀκοῦσαι ἢ εἰπεῖν V 350 καί²] om. P 357 ταῦτα]
 τὰ αὐτὰ P 360 ἀσεβῆ] δυσσεβῆ P | εἰσενεγκόντι] εἰσενεγκάντι V
 εἰσενεγκόντα P 366 ἐνδεδώκασιν] ἐνεδώκασιν V

αὐτοῦ ἐπισκόπων, ὅτι ἐὰν βραδύνω, πράττετε ὃ πράττετε;
 Ὡς γὰρ ἔφην, οὐκ ἠθέλησεν παρῆναι, εἰδὼς ὅτι πάντως ἡ 370
 ἅγια σύνοδος καταψηφιεῖται Νεστορίου τὴν καθαιρέσιν ὡς
 ἄσεβῆ καὶ δύσφημα λαλήσαντος κατὰ τοῦ πάντων ἡμῶν
 σωτήρος Χριστοῦ. Ἐπεὶ οὖν ὡς ἔμαθον ἀνηνέχθησαν
 ἀναφοραὶ παρὰ τοῦ μεγαλοπρεπεστάτου κόμητος 375
 Κανδιδιανοῦ· Νήψατε, διδάσκοντες ὅτι οὐπω τὰ
 ὑπομνήματα τὰ πεπραγμένα ἐπὶ τῇ καθαιρέσει Νεστορίου
 ἐτελειώθη ἐν χάρταις. Διὸ οὐκ ἠδυνήθημεν οὔτε τὴν
 10 ἀναφορὰν πέμψαι τὴν ὀφείλουσαν πεμφθῆναι πρὸς τοὺς
 εὐσεβεῖς καὶ νικητὰς ἡμῶν βασιλεῖς, σὺν θεῷ δὲ εἰπεῖν
 καταλήψεται ἡ ἀναφορὰ μετὰ τῶν ὑπομνημάτων, ἂν τις 380
 ἡμῖν συγχωρήσῃ πέμψαι τὸν διακομίσαι δυνάμενον. Ἄν
 τοίνυν βραδύνη ἢ τῶν ὑπομνημάτων καὶ τῆς ἀναφορᾶς
 ἄφιξις, γινώσκετε ὅτι οὐ συγχωρούμεθα πέμψαι· ἔρρωσθε.

12. Ὁ λαὸς ὁμοῦ ἐν Κωνσταντινουπόλει μιᾷ βοῇ 385
 ἀπάντων· Ἀνάθεμα Νεστορίῳ. Καὶ μετὰ τὸ ἀναγνωσθῆναι τὴν
 ἐπιστολὴν εὐλόγησεν τὸν λαὸν ἅπαντα καὶ ἀπῆλθεν ἕκαστος
 20 ἐπὶ τὸν ἴδιον οἶκον, αἰνοῦντες καὶ δοξάζοντες τὸν θεὸν ἐπὶ τοῖς
 γεγενημένοις ἐπὶ τῇ καθαιρέσει τοῦ ἄσεβοῦς Νεστορίου.
 Ἀπέστειλεν δὲ ὁ ἅγιος Δαλμάτιος ἐν τῇ Ἐφεσίων πόλει πρὸς 390
 τὴν ἅγιαν σύνοδον ἐπιστολὴν ἐκ προσώπου παντὸς τοῦ κλήρου
 τῆς κατὰ Κωνσταντινούπολιν ἀγιωτάτης μεγάλης ἐκκλησίας
 περιέχουσαν οὕτως. **Τοῖς θεοσεβεστάτοις καὶ ὀσιωτάτοις**
πατράσιν ἡμῶν τοῖς ἀθροισθεῖσιν κατὰ πρόσταγμα τῶν

393 Τοῖς...399 κλήρου] Collectio Vaticana 86, Concilium Ephesinum, vol. III, p.14.12-17. Cf. collectio Vaticana 86, vol. III, p. 14.15-17: παρὰ Δαλματίου Τυγρίου Σαμψωνίου Μαξιμιανοῦ Ἰωάννου Εὐάνδρου Μοδεστιανοῦ Ἀδελφίου Φιλοθέου Εὐλογίου Βασιλίσκου Φλωρεντίου καὶ παντὸς τοῦ κατὰ Κωνσταντινούπολιν κλήρου.

370 πάντως] om. P 372 λαλήσαντος] λαλήσαντα V 375 Κανδιδιανοῦ·] κανδιανοῦ P | διδάσκοντες] διδάσκοντος V 385 Ὁ...386 ἀπάντων·] ὁ δὲ λαὸς ταῦτα ἀκούσας πολλαῖς εὐφημίαις τὴν τε ἅγιαν σύνοδον καὶ τοὺς βασιλεῖς εὐφημήσας πάντες μιᾷ φωνῇ εἶπον P 390 Δαλμάτιος] δαλμάτος VP

395 εὐσεβεστάτων βασιλέων τῆς ὑφ' ἡλίῳ ἐν τῇ Ἐφεσίων
 μητροπόλει, Κυρίλλῳ, Ίουβενάλιῳ, Μέμνονι, καὶ πάσῃ τῇ
 λοιπῇ ἀγία συνόδῳ, παρὰ Δαλματίου πρεσβυτέρου καὶ
 ἀρχιμανδρίτου καὶ πατρὸς μοναχῶν ὑπὲρ παντὸς τοῦ κατὰ
 400 Κωνσταντινούπολιν κλήρου. Αἰεὶ καὶ ἐκ νέας ἡλικίας τῷ
 ὀρθοδόξῳ δόγματι σεμνυνόμενοι, τὴν τῶν ἀγίων πατέρων
 παράδοσιν φυλάττειν σπουδῆν τιθέμεθα. Ταύτης δὲ πάλιν
 παρὰ τῆς ὑμετέρας ἀγιωσύνης πρώην εἰς μνήμην ἀχθέντες,
 δι' ὧν ὁ θεοσεβέστατος καὶ ἀγιώτατος ἀρχιεπίσκοπος
 Κύριλλος ἐπιστεῖλαι πρὸς ἡμᾶς κατηξίωσεν, χάριν 10
 405 ὁμολογήσαμεν τῷ σωτήρι θεῷ. Ὑπόγυον τοίνυν τὰ ὑπὲρ τῆς
 αὐτῆς πίστεως κατορθώματα πολλὰ καὶ μεγάλα, δῆλα
 κατέστη ἡμῖν. Διὸ καὶ τὴν καθαίρεσιν τοῦ πάλαι
 προεδρεύσαντος ἡμῶν Νεστορίου, διὰ τὸ παραχαράζει τὰ
 ἀποστολικά καὶ εἰλικρινῆ εὐσεβῆ τε διδάγματα, γεγενῆσθαι
 410 παρὰ τῆς ὑμετέρας γνόντες θεοσεβείας, τοὺς
 μνημονευθέντας ἡμῖν χάρτας παρὰ τῶν εὐσεβεστάτων καὶ
 φιλοχρίστων βασιλέων Θεοδοσίου καὶ Οὐαλεντινιανοῦ, ὡς
 ἀποσταλέντας παρ' ὑμῶν, ὀσιώτατοι, ἐδεξάμεθα, καὶ ἐπὶ τῆς
 415 ἀγίας τοῦ θεοῦ ἐκκλησίας ἀθροισθείσης πανδήμου
 ἀναγνωσθῆναι εὐθὺ πεποιήκαμεν. Ἴστω οὖν ἡ ὑμετέρα
 ἀγιωσύνη, ὡς ὁ λαὸς συμφώνως ἡμῖν γεγένηται, καὶ πολλαῖς
 εὐφημίαις εἰς τε τὴν ἀγίαν καὶ οἰκουμενικὴν ἐχρήσατο
 σύνοδον, εἰς τε τοὺς τροπαιούχους βασιλεῖς, τοὺς φροντίδα
 ποιησαμένους τῆς θεοφιλοῦς ἡμῶν συνελύσεως. Ἡμεῖς δὲ
 420 ἠσθέντες τὰ ἐν χερσὶν ἀνεγράψαμεν, καὶ δὴ παρακαλοῦμεν,
 εὐχέσθαι μὲν ὑπὲρ ἡμῶν τὴν ἀοίδιμον ὑμῶν θεοσεβείαν,
 φροντίσαι δὲ τοῦ λειπομένου εἰς κατάστασιν τῆς παρ' ἡμῖν
 ἀγίας τοῦ θεοῦ ἐκκλησίας. Τοῦτο γὰρ καὶ μόνον ὑπόλοιπον
 εἶναι συνορᾷ ἡ ὑμετέρα μεγάλη τοῦ ὀρθοδόξου δόγματος 30

399 Αἰε...431 ἀγιωσύνην] Coll. Vat. 86, Concilium Ephesinum, vol. II, p.14.17-15.7.

397 Δαλματίου] δαλμάτου P 407 κατέστη] καθέστηκεν P 415 εὐθὺς] εὐθὺς P 416 συμφώνως] σύμφωνος PV 424 ὀρθοδόξου] ὀρθοῦ PV

πρόνοια, ὥστε πάντας ἐπὶ πέρας ἀχθῆναι, κατὰ τῷ δεσπότη 425
 ἀρέσκοντι Χριστῷ, καὶ μηδενὶ ἑτέρῳ ὑπογραφῆναι, ἀλλὰ τῇ
 ὑμετέρα ἀγιότητι, τὰ καθ' ἡμᾶς ἅπαντα, καὶ τοῖς
 εὐσεβεστάτοις καὶ φιλοχρίστοις βασιλεῦσιν ἡμῶν.
 Δαλμάτιος πρεσβύτερος καὶ ἀρχιμανδρίτης, πατὴρ 430
 μοναστηρίων, ὑπερέχεσθαι μου παρακαλῶ τὴν ὑμετέραν
 ἀγιωσύνην.

10 13. Ἐπιστολὴ γραφεῖσα παρὰ τῆς ἁγίας συνόδου πρὸς τὸν
 κύριν Δαλμάτιον β' Κύριλλος καὶ Μέμων ἀρχιεπίσκοποι,
 Δαλμάτῳ πρωτοπρεσβυτέρῳ τῆς κατὰ Κωνσταντινούπολιν 435
 ἁγίας τοῦ θεοῦ καθολικῆς καὶ ἀποστολικῆς μεγάλης ἐκκλησίας,
 καὶ ἐξάρχῳ τῶν εὐαγῶν μοναστηρίων. Ἐταράχθη λίαν ἡ ἁγία
 σύνοδος, ἀκούσασα ὅτι οὐ πάντα ὀρθῶς ἀνήνεγκεν ὁ
 μεγαλοπρεπέστατος καὶ ἐνδοξότατος κόμης Ἰωάννης, ὥστε 440
 βουλευέσθαι τοὺς ἐκεῖσε καὶ περὶ ἐξορίας καθ' ἡμῶν ὡς τῆς
 ἁγίας συνόδου καταδεξαμένης τὴν ἀκανόνιστον καὶ ἄθεσμον
 γενομένην καθαιρέσιν παρὰ τε Ἰωάννου καὶ τῶν σὺν αὐτῷ
 αἰρετικῶν. Ἴδου τοίνυν καὶ ἕτερα ἀναφορὰ παρὰ τῆς
 20 συνόδου, διδάσκουσα, ὅτι καὶ λυπεῖται ἐπὶ τῷ δεσποτικῷ
 γράμματι, καὶ ὅτι οὐ κατεδεξάμεθα τῶν τριῶν τὰς 445
 καθαιρέσεις. καὶ ἐξαιρέτως ἀκυροῦσθαι τὰ παρ' ἐκείνων
 δυσσεβῶς καὶ ἀθέσμως γενόμενα, κρατύνεσθαι δὲ μᾶλλον τὰ
 παρ' ἡμῶν. Ἐδίδαξαν γὰρ καὶ διὰ πρώτης ἀναφορᾶς, ὅτι
 ἄκυρα μὲν τὰ παρ' ἐκείνων ἀκανονίστως γενόμενα
 πεποιήκασιν, κοινωνοὺς δὲ ἡμᾶς καὶ συνεπισκόπους ἔχουσι, 450
 καὶ ὅτι τῆς τοιαύτης γνώμης οὐκ ἐξίστανται. Μυρία δὲ

433 Ἐπιστολὴ...437 μοναστηρίων] Cf. Coll. Vat. 100, vol. III, p. 45.1-2:
 ἴσον ἐπιστολῆς Κυρίλλου ἀρχιεπισκόπου Ἀλεξανδρείας γραφείσης πρὸς
 τὸν κλῆρον Κωνσταντινουπόλεως. 437 Ἐταράχθη...497 ἔρρωσθε] Coll.
 Vat. 100, Concilium Ephesinum, vol. III, p. 45.3-46.3.

425 πάντας] πάντα P | κατὰ] add. τὸ V 426 ὑπογραφῆναι] ἐπιγραφῆναι
 P 429 Δαλμάτιος] δαλμάτος P 434 Δαλμάτιον] δαλμάτον P
 435 πρωτοπρεσβυτέρῳ] πρωτοπρεσβυτέρου P 438 οὐ] ὑπὲρ P
 449 ἐκείνων] add. καὶ P

455 πεποικηκός τοῦ μνημονευθέντος μεγαλοπρεπεστάτου
 ἀνδρός, ὥστε ἐλθεῖν εἰς κοινωνίαν Ἰωάννην καὶ τοὺς σὺν
 αὐτῷ, μέχρι σήμερον, οὐδὲ ἀκοῦσαι ἠνέσχοντο τοιαύτης
 φωνῆς, ἀλλ' ἐνίστανται μὲν πάντες λέγοντες, ὅτι ἀδύνατόν
 460 ἐστὶν ἡμᾶς εἰς τοῦτο ἐλθεῖν, ἐὰν μὴ καὶ τὸ παρ' αὐτῶν
 ἀκανονίστως γενόμενον λυθῆ, καὶ προσπέσωσι τῇ ἀγία
 συνόδῳ ὡς πλημμελήσαντες, ἀναθεματίσωσι δὲ καὶ
 Νεστόριον, καὶ τὰ δόγματα αὐτοῦ ἐγγράφως. Καὶ ἐν τούτοις
 465 ἡ πᾶσα ἔνστασις τῆς συνόδου, ἀποτυχῶν δὲ τούτου ὁ
 μνημονευθεὶς μεγαλοπρεπέστατος ἀνὴρ ἐπενόησεν καὶ 10
 τοῦτο, καὶ ἀπήτει τὴν σύνοδον, ἔκθεσιν πίστεως ἐγγράφως
 ἐπιδοῦναι αὐτῷ, ἵνα κάκεινους ποιήσωσιν συνθέσθαι καὶ
 ὑπογράψαι, καὶ ἀνήλθεν λέγων, ὅτι συνῆψα αὐτοὺς εἰς
 470 φιλίαν, ἀνθρωπίνας λύπας ἐσχηκότας μεταξὺ ἀλλήλων.
 τοῦτο νοήσασα ἡ ἀγία σύνοδος, πάλιν ἐνέστη ἄχρι παντὸς
 λέγουσα, ὅτι οὐχ ὑβρίζομεν ἑαυτούς, οὐ γὰρ ὡς αἰρετικοὶ
 κεικλήμεθα, ἀλλ' ἤλθομεν πίστιν ἀθετουμένην στήσαι, ἦν
 καὶ ἐστήσαμεν, καὶ οὐ χρήζει ὁ βασιλεὺς πάντα τὰ
 475 παρακολουθήσαντα καὶ γεγεννημένα τοῦ μαθεῖν νῦν τὴν πίστιν,
 εἰδὼς αὐτήν, καὶ ἐν αὐτῇ βαπτισθεὶς. Οὐ προέβη τοίνυν 20
 οὐδὲ τοῦτο τοῖς ἀπὸ τῆς ἀνατολῆς, κάκεινο δὲ γινώσκετε,
 ὅτι συνθέντες ἔκθεσιν πίστεως, ἐφιλονείκησαν πρὸς
 ἀλλήλους, καὶ εἰσὶν ἐν τῷ φιλονεικεῖν ἔτι· οἱ μὲν γὰρ αὐτῶν
 480 καταδέχονται θεοτόκον εἰπεῖν τὴν ἀγίαν παρθένον, μετὰ τοῦ
 καὶ ἀνθρωποτόκον, οἱ δὲ παντελῶς ἀρνοῦνται, καὶ φασὶν
 ἐτοίμως ἔχειν ἀποτμηθῆναι τῶν χειρῶν ἢ ὑπογράψαι
 τοιαύτη φωνῇ, ἀσχημονοῦσι δὲ πανταχοῦ, αἰρετικοὶ
 485 δεικνύμενοι. Ταῦτα πάντες παρὰ τῆς θεοσεβείας ὑμῶν
 διδασκέσθωσαν, καὶ μάλιστα οἱ θεοσεβέστατοι καὶ 30
 ἀγιώτατοι ἀρχιμανδρῖται, μήποτε ὑποστρέψας ὁ
 προρρηθεὶς, ἕτερα ἀνθ' ἐτέρων, ἢ εἴπη ἢ διδάξῃ, τρέπων τάς

457 γενόμενον] om. P 464 ἀνήλθεν] ἀνέλθη P 466 ἐνέστη] ἐπέστη V
 ἄχρι... 467 λέγουσα] λέγουσα ἄχρι παντὸς P 470 τὴν] om. V 472 τοῖς]
 τοὺς P 475 τοῦ] τοῦτο P

τινων ἀκοάς. Τοῦτο δὲ σαφῶς ἐπιστάμεθα, ὅτι οὐδεὶς ἄλλος
 δύναται τοῦτο ποιῆσαι, ἀλλ' ἢ ὑμετέρα μόνη ἀγιωσύνη, ὡς
 πρωτεύων πάντων τῶν εὐαγῶν μοναστηρίων. **Μὴ ἀποκνήση** 485
οὐδ' ἢ ὑμετέρα θεοσέβεια, μηδὲ ἀποκαμνέτω, πρὸς τοὺς ὑπὲρ
ἡμῶν ἰδρωτάς, εἰδυῖα ὅτι ἑαυτὴν παρατίθεται καὶ θεῷ καὶ
ἀνθρώποις. Καὶ ἐνταῦθα γὰρ διὰ τὴν τοῦ σωτῆρος χάριν οἱ
μηδεπόποτε ἡμᾶς εἰδότες τῶν θεοσεβεστάτων ἐπισκόπων,
έτοιμῶς ἔχουσιν τὴν ψυχὴν θεῖναι ὑπὲρ ἡμῶν, καὶ μετὰ 490
δακρύων προσέρχονται, λέγοντες, ὡς καὶ συνεξορισθῆναι
καὶ συναποθανεῖν δι' εὐχῆς ἔχουσιν. Ἐν πολλῇ δὲ θλίψει
πάντες ἐσμέν, καὶ διὰ τὸ φρουρεῖσθαι παρὰ στρατιωτῶν,
καὶ πρὸ τῶν κοιτωνιῶν ἔχειν αὐτοὺς καθεύδοντας. Μάλιστα
δὲ ἡμεῖς, ἢ δὲ ἄλλη πᾶσα σύνοδος ἀπέκαμιν, καὶ ἀποκάμνει, 495
καὶ οἱ πλείους ἀπέθανον, λοιπὸν δὲ καὶ οἱ πολλοὶ τὰ ἑαυτῶν
πιπράσκουσιν, οὐκ ἔχοντες ἀναλώματα, ἔρρωσθε.

14. Ἐπιστολὴ πεμφθεῖσα ἐν τῇ Ἐφεσίῳ πόλει πρὸς τὴν
 ἁγίαν σύνοδον, παρὰ Δαλματου τοῦ ἀγιωτάτου ἀρδιμανδρίτου, 500
 περιέχουσα οὕτως. Τὴν ἐπιστολὴν τὴν πεμφθεῖσάν μοι παρὰ
 20 τῆς ἁγίας συνόδου ἐδεξάμην, καὶ γνοὺς τὰ ἐν αὐτῇ ἐμφορόμενα,
 ἐν πρώτοις μὲν ἐλυπήθην σφόδρα διὰ τὰς συμβεβηκυίας ὑμῖν
 περιστάσεις τε καὶ θλίψεις· ἐγγράπτο γὰρ ἐν τῇ ἐπιστολῇ, ὅτι
 τινὲς τῶν ἁγίων πατέρων αὐτόθι διάγοντες ἐκ τῆς στενοχωρίας 505
 ἐτελεύτησαν. Λοιπὸν δὲ γινώσκετε, ὅτι ἐτοιμῶς ἔχω πᾶσαν
 κέλευσιν ὑμῶν πληρῶσαι, καὶ ἐν οὐδενὶ παρεῖδον ἢ
 παραβλέπω, ἢ ἡμέλεσα, καὶ μάλιστα ὅτι καὶ ὑπὲρ τῆς
 ὀρθοδόξου πίστεώς ἐστὶν τὸ πρᾶγμα, καὶ ἀρμόζον πρὸς τὸν
 θεόν. Οὐδεὶς γὰρ δύναται ἀποστῆναι ἀπὸ θεοῦ ζῶντος, καὶ 510
 ἄλλα τινὰ βουλεύεσθαι· οἱ γὰρ ὀρθοτομοῦντες τὸν λόγον τῆς
 30 ἀληθείας τοῦ θεοῦ ζῶντος ἔχουσιν, καὶ ἐν τῷ αἰῶνι τούτῳ καὶ ἐν
 τῷ μέλλοντι, οἱ δὲ ἀφιστάμενοι ἀπὸ τῆς τοῦ θεοῦ χάριτος,
 κατηραμένοι εἰσὶν, καὶ ἐρριμμένοι εἰς τὸ σκότος τὸ ἐξώτερον,

485 ἀποκνήση] κατοκνήση V 491 προσέρχονται] προσεύχονται P
 συνεξορισθῆναι] συνεζαρθῆναι V

515 ὡς καὶ Νεστορίος, καὶ οἱ ὁμόφρονες αὐτοῦ μετ’ αὐτοῦ. Ὁ γὰρ
θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐφαίδρυνεν
καὶ ἠκοδόμησεν τὴν ἁγίαν σύνοδον πᾶσαν, καὶ τοὺς κόπους
ὑμῶν, καὶ ἰδρῶτας προσεδέξατο ὁ θεός. Εὐχαριστοῦμεν οὖν τῷ
θεῷ τῷ οὕτως εὐοδώσαντι, καὶ τὴν νίκην ὑμῖν παρασχόντι ὑπὲρ
520 τῆς πίστεως, εὐχέσθαι ὑπὲρ ἐμοῦ παρακαλῶ τὴν ὑμετέραν
ἀγιωσύνην.

15. Αντίγραφον πεμφθὲν παρὰ τῆς ἁγίας συνόδου πρὸς
τὸν κύριον Δαλμάτιον. Ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος, ἡ 10
525 συναχθεῖσα ἐν τῇ Ἐφεσίων μητροπόλει, κατὰ κέλευσιν
Θεοδοσίου καὶ Οὐαλεντιανοῦ, τῶν εὐσεβεστάτων καὶ
φιλοχρίστων βασιλέων, δεξαμένη τὴν ἐπιστολὴν τὴν
πεμφθεῖσαν παρὰ Δαλμάτου τοῦ ἀγιωτάτου ἀρχιμανδρίτου καὶ
πατρὸς τῶν μοναχῶν καὶ εὐροῦσα αὐτὸν σπουδαίως κινηθέντα,
530 καὶ διὰ τεσσαράκοντα καὶ ὀκτὼ ἐτῶν ἐξελθόντα αὐτὸν ἐκ τοῦ
κελλίου αὐτοῦ, καὶ ἀπελθόντα αὐτὸν πρὸς τὸν εὐσεβεστάτον
καὶ φιλόχριστον βασιλέα, καὶ διδάξαντα αὐτὸν πάντα τὰ
παρακολουθήσαντα καὶ γεγενημένα παρὰ τῆς ἁγίας συνόδου
περὶ τῆς καθαιρέσεως τοῦ ἀνοσίου Νεστορίου, εὐχαριστήσαμεν 20
535 Χριστῷ τῷ ἀληθινῷ θεῷ ἡμῶν, τῷ οὕτως κινήσαντι ὑμᾶς,
ἀντιλαβέσθαι τοῦ ὀρθοῦ δόγματος τῆς πίστεως ἡμῶν, καὶ τοὺς
ἡμῶν κόπους καὶ ἰδρῶτας ἐμφανεῖς καταστήσαντας, οὐ μόνον
τοῖς εὐσεβεστάτοις βασιλεῦσιν, ἀλλὰ καὶ τοῖς ἀγιωτάτοις
ἀρχιμανδρίταις, καὶ παντὶ τῷ φιλοχρίστῳ κλήρῳ, καὶ τῷ λαῷ.
540 τίς γὰρ ἄλλος ἀνθρώπων συνεβάλετο ἡμῖν, εἰ μὴ μόνον ἡ
ὑμετέρα ἀγιότης; Διὰ γὰρ ἄλλου οὐκ ἐφανερῶθη ἡ ἀλήθεια, εἰ
μὴ παρ’ ὑμῶν, τουτέστιν τοῦ κυρίου Δαλμάτου. Τούτου χάριν
πάντες ἡμεῖς τὰς χεῖρας ἐκτείνομεν πρὸς τὸν φιλόφρονον καὶ
ἀγαθὸν θεόν, ὑπὲρ εὐζωΐας καὶ σωτηρίας τῶν εὐσεβεστάτων 30
545 ἡμῶν βασιλέων, καὶ τῆς ὑμετέρας ἀγιωσύνης, καὶ
παρακαλοῦμεν ὑμᾶς ἐπὶ πλεῖον προστίθεσθαι ἡμῖν, καὶ

528 Δαλμάτου] δαλμάτου P 534 εὐχαριστήσαμεν] ηὐχαριστήσαμεν P
545 καί²... 546 παρακαλοῦμεν] παρακαλοῦμεν οὖν VP

ἀναπληροῖν τὸν τόπον ἡμῶν, ἐν τοῖς αὐτόθι ἀνακύπτουσι περὶ
 τῆς πίστεως. Ὡς γὰρ ἔγνωμεν, ὅτι καὶ πρὸ τοῦ ἐπιδημῆσαι
 Νεστορίου ἐν Κωνσταντινουπόλει, ἀπεκάλυψέν σοι τὰ ἐν τῇ
 καρδίᾳ αὐτοῦ ὁ θεός, καὶ ὅτι πᾶσι τοῖς ἐρχομένοις ἐν τῷ κελίῳ 550
 σου ἔλεγε, προσέχετε ἑαυτοῖς, ἀδελφοί, ὅτι κακὸν θηρίον
 ἐπεδήμησεν ἐν τῇ πόλει ταύτῃ, καὶ πολλοὺς ἔχει βλάψαι τῇ
 διδασκαλίᾳ αὐτοῦ, θεσπίζομεν τοίνυν τὸν κύριον Δαλμάτων, καὶ
 τοὺς μετ’ αὐτὸν μέλλοντας ἡγεμονεύειν τοῦ εὐαγοῦς
 μοναστηρίου αὐτοῦ, εἶναι ἐξάρχους τῶν εὐαγῶν μοναστηρίων 555
 τῶν τε νῦν ὄντων καὶ τῶν μετὰ ταῦτα ἔσεσθαι μελλόντων ἐν
 Κωνσταντινουπόλει, ἐπειδὴ ἀκριβῶς ἐπιστάμεθα ὅτι καὶ
 διδάσκαλός ἐστιν, καὶ σπουδαῖος περὶ τὴν πίστιν, καὶ δύναται
 ποιμαίνειν, τὰ εὐαγῆ μοναστήρια. Ὁμοίως δὲ καὶ Κελεστῖνος ὁ
 ἀγιώτατος πάπας Ῥώμης, γράψας τῇ ἀγίᾳ συνόδῳ τῇ Ἐφεσίων 560
 πόλει εἶπεν· Ἔχετε αὐτοῦ Δαλμάτιον τὸν ἡγούμενον
 συναγωνιζόμενον ὑμῖν ὡς πρέπει θεῷ, οὕτως γὰρ καὶ
 μεμαθήκαμεν τὰ περὶ αὐτοῦ, καὶ ἀπεδεξάμεθα τὸν
 προειρημένον ἄνδρα, ὅτι καὶ προεγνώσθη αὐτῷ τὰ περὶ τῆς
 ἀσεβοῦς πίστεως Νεστορίου, καὶ θεσπίζομεν καὶ 565
 20 ὑπομνησκόμεν τὴν ἀγίαν σύνοδον, ἵνα τὸν εἰρημένον ὄσιον
 Δαλμάτιον προαγάγηται ἄρχοντα πάντων τῶν μοναστηρίων τῶν
 ἐν τῇ βασιλευούσῃ πόλει· ἄξιός γάρ ἐστιν ὡς συγκακοπαθῶν
 καὶ συναγωνιζόμενος. Καὶ ταῦτα ἐθέσπισεν ἡ ἀγία σύνοδος. Εἴ
 τις οὖν θελήσει ἀνατρέψαι τὸν ὄρον τῆς ἀγίας συνόδου, ἔχει 570
 πρὸς τὸν θεὸν τὸν μέλλοντα κρίνειν ζῶντας καὶ νεκρούς, εἰς
 τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων ἀμήν. Ἡ ἀγία καὶ
 ὁμοούσιος τριάς φυλάξει σε ἐρρωμένον ψυχῇ καὶ σώματι,
 ἀνυμνοῦντα Χριστὸν τὸν θεὸν ἡμῶν. Ὑπερέυχου ἡμῖν, ὅσπερ
 ἀδελφέ. 575

30

552 ἐν] om. V 560 τῆ²... 561 πόλει] ἐν ἐφέσῳ πόλει V 561 αὐτοῦ]
 αὐτόθι V | Δαλμάτιον] δαλμάτων P 567 Δαλμάτιον] δαλμάτων P
 569 συναγωνιζόμενος] συναγωνισάμενος P 571 μέλλοντα] ἔχοντα P
 573 φυλάξει] φυλάττει V

16. Μετὰ οὖν τὸ πληρωθῆναι ταῦτα πάντα, διεδέξατο τὸν
 αἰρετικὸν Νεστόριον Μαζιμιανός. Καὶ τούτου καλῶς
 κυβερνήσαντος τὴν ἀγιωτάτην ἐκκλησίαν, καὶ ἐν εἰρήνῃ
 580 κοιμηθέντος, διεδέξατο τὴν ἐπισκοπὴν αὐτοῦ Πρόκλος ἀνὴρ
 ἐνλόγιμος καὶ ὀρθόδοξος, οὗτινος καὶ ὀμιλῖαι ὀρθόδοξοι καὶ
 ἐπιστολαὶ φέρονται μέχρι τοῦ νῦν. Ἐπὶ τούτου οὖν τοῦ
 ἐπισκόπου, ὁ ἐν ἀγίοις πατὴρ ἡμῶν Δαλμάτιος ἐκοιμήθη ἐν
 εἰρήνῃ, καλῶς κυβερνήσας τὴν ἐμπιστευθεῖσαν αὐτῷ ποιμνὴν
 585 ὑπὸ Χριστοῦ τοῦ θεοῦ ἡμῶν, καὶ ἅπαντα δὲ τὰ μοναστήρια.
 Μετὰ οὖν τὴν τελευτὴν τοῦ ἀγίου Δαλματίου, τὸ τίμιον αὐτοῦ 10
 λείψανον εἰσηνέχθη ἐν τῇ ἀγιωτάτῃ μεγάλῃ ἐκκλησίᾳ, καὶ
 ἐκεῖθεν προεκομίσθη, ὑπὸ εὐλαβῶν ἀνδρῶν βασταζόμενον,
 προάγοντος ἔμπροσθεν τοῦ ὀσιωτάτου ἀρχιεπισκόπου
 590 Πρόκλου, καὶ παντὸς τοῦ εὐαγοῦς κλήρου, καὶ πάντων τῶν
 μοναστηρίων καὶ πάσης τῆς πόλεως τοῦ λειψάνου τοῦ ἀγίου
 ἔμπροσθεν εὐρεθείσης· ἕκαστος γὰρ ἐσπούδαζεν ἀξιωθῆναι τῆς
 εὐλογίας τῆς πνευματικῆς, καὶ κηροῦς ἕκαστος ἐβάσταζεν ἐν
 ταῖς χερσὶν αὐτῶν, καὶ ψάλλοντες ἐν ὕμνοις καὶ ᾠδαῖς
 595 πνευματικαῖς προῆγον τὸ ἅγιον λείψανον. Οὕτως οὖν κατετέθη
 ἐν τῷ μοναστηρίῳ αὐτοῦ, τὰ δὲ τίμα λείψανα αὐτοῦ ἐνθα 20
 κεῖνται, πολλάκις μύρον ἀνέβλυσαν. Ὅπερ λαμβάνοντες τινὲς
 ἐν πίστει, ἐν ποικίλαις ἀσθενείαις ὄντες καὶ ἀλειφόμενοι
 θεραπείας ἠξιοῦντο, εἰς ἔπαινον τοῦ μεγαλοδώρου θεοῦ, ᾧ ἡ
 600 δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

17. ἐπιτελεῖται ἡ μνήμη τοῦ ἐν ἀγίοις πατρὸς ἡμῶν
 Δαλματίου μηνὶ Αὐγούστῳ δευτέρα, καὶ τρίτῃ ἡμέρᾳ ἐτάφη.

579 καὶ...580 κοιμηθέντος] ἐκοιμήθη ἐν εἰρήνῃ P 581 ἐνλόγιμος] ἐλλόγιμος P 583 Δαλμάτιος] δαλμάτος P 585 μοναστήρια] add. ἀκούσαντα τὴν τελευτὴν αὐτοῦ ἠθροίσθησαν ὅπως κηδεύσωσιν αὐτὸν P 586 Δαλματίου] δαλμάτου V 593 καὶ κηροῦς] κηρούς τε V | ἐβάσταζεν] ἐβάσταζον P 594 αὐτῶν] προῆγον τὸ ἅγιον λείψανον V 595 προῆγον... λείψανον] om. V | Οὕτως] οὕτος P 596 λείψανα αὐτοῦ] αὐτοῦ λείψανα V 597 ἀνέβλυσαν] ἀνέβρυσαν VP 598 ποικίλαις ἀσθενείαις] ἀσθενείαις ποικίλαις V 599 μεγαλοδώρου] μεγάλου V | ἡ] add. πρέπει πάσα P 600 δόξα] add. τιμὴ καὶ προσκύνησις P 602 ἐπιτελεῖται... 603 ἐτάφη] ἡ δὲ μνήμη αὐτοῦ ἐπιτελεῖται μηνὶ αὐγούστῳ τρίτῃ V om. P

Translation

Life and Conduct of our holy father Dalmatos.

1. This devout Dalmatios led a pious life and was registered in the army as a *scholarios* in the second *schole*. And he heard that a man had come to Byzantium from the East, by the name of Isakios, and he went in order to receive a prayer from him. When he had come, he fell at his feet and asked to receive his prayers. And he stayed with him for seven days, and after the seven days were over, he went to him and said: ‘Holy father, pray for me sinner, that I may go to my house.’ And the holy father Isakios says to him: ‘Praised be the Lord, you will live with me here all the days of my life.’ And the lord Dalmatios replied to the father and said: ‘Lord, I have property and children.’ And our father Isakios says to him: ‘Child, the Lord has revealed to me that you will live with me all the days of my life. For in the holy Gospel, it is written: *He who loves his father or mother or wife or children more than me, is not worthy of me.* For in order that you may know, this place will bear your name.’ And after the lord Isakios had said a prayer he let him go and bid farewell to his wife. And he carried out the command and went and bade farewell to his wife and let her depart for the East with all the effects of her property and the female child. But the lord Dalmatios took the male one and returned to the holy Isakios, the confessor, and lived with him.

2. And all who came to pay their respects brought offerings and put them in the hands of the holy Dalmatos. But in their time they brought many things, and they themselves distributed them to captives and to those who came to the holy monastery, each day without fail giving *roga* as it is done until now. Thus, then, living together, the holy men completed their prayers, fasting and praying all the days of their lives. Since, then, the name of the lord Dalmatios is given to the monastery until this day, the brothers who came to the gate and asked to receive an *eulogia* from them gave it this name when they said: ‘Let us go to the lord Dalmatios, and he will nourish us from the bounty of God.’ And thus his name became known in the whole world. Thus, then, the whole conduct of their days was completed, as they followed this rule according to the grace of God that was given to them, namely to do good. For God gave much to the holy ones in keeping with their intentions, and they themselves distributed it in great simplicity, always singing psalms and fasting and praising our Lord Jesus Christ.

3. But the holy Dalmatios fasted throughout the forty days of the holy Lent until Holy Thursday, and then they celebrated the Eucharist and partook of food. And when it was getting late, he rested himself on a stool and was weighed down for another forty-three days. And he remained lying, reclining on his stool, and he was praying in his mind until

the holy Ascension. For he was weighed down so much that he was barely breathing since he lay in ecstasy, and the lord Isakios did not importune him. But when the holy Ascension had come the lord Isakios went near him, and says to him: 'Brother Dalmatios, how much you sleep! Get up!' And the lord Dalmatios sat up and rubbed his eyes and says to him: 'Lord father, have the brothers sung Tierce?' And the lord Isakios says to him: 'Where were you that you do not know whether they have sung it?' And the lord Dalmatios says to him: 'I was here near my father, but this moment I have been in the service of the holy Maccabees.' And he says to him: 'From what is it obvious that you were there.' And the lord Dalmatios answered: 'I was there with the patriarch Attikos at the Eucharist, sitting on the *thronos* in the second place after the patriarch.' And he says to him: 'And I have also seen there three brothers from our monastery.' And the lord Isakios asked him: 'Where did they stand?' And he says: 'One near the chancel, one close to the ambo and the third near the great gates.' And our father Isakios told the ostiary: 'Bring to me one by one the brothers who come from the service of the holy Ascension!' And when they had come, the ostiary brought them to the father, the lord Isakios, and he asked them and said: 'Where were you, brothers?' And they say to him: 'Lord, we were at the service of the holy Maccabees.' And he said to one of them: 'Where were you standing?' And he says: 'Near the chancel, lord.' And he also asked the second: 'Where were you standing?' And he said: 'Lord, I was standing beside the ambo, listening to the holy Eucharist.' In the same manner the third one, too, said: 'I was standing at the great gates, listening to the holy Eucharist, for we went there for this purpose.' And the love of God grew even more between the holy Isakios and Dalmatios who always thanked Christ, our God. When the abbot and all the brothers, then, were amazed at this, his fame spread in the entire city, and reached the most pious bishop Attikos, and the emperor Theodosios himself. And they, too, came and heard this mystery and were amazed and glorified God.

4. But after some time the holy Isakios died. When, then, the bishop Attikos came to the monastery and asked the priests and the other monks whom they wished to have as their abbot, they were all of one mind and said: 'The lord Dalmatios whom God, too, has chosen for himself as abbot.' Thus he was made abbot by God and the bishop Attikos who also ordained him. And the holy one excelled in ascetic activities and the entire conduct of his father Isakios, and in particular in almsgiving.

5. But the holy one was also exceedingly just as regards the judgements of those who had lawsuits. For he judged from God since the Lord made manifest to him the entire truth. At that time when two men had a lawsuit before the emperor, the accuser was not correct in his expressions, thinking that he would present his case, and routing his adversary and wishing to snatch what was his. The one who had been wronged, then, begged the

emperor and said: ‘Lord, have mercy, and send us to the lord Dalmatos, the great monk, if there is one who judges justly, and through him God will make manifest the truth.’ When the emperor heard this he speedily sent them to our father Dalmatos. When they came to the aforementioned most holy man, he asked them and said: ‘What do you have against one another?’ And the accuser answered and could not complete his speech but was immediately shut up, and could not enounce anything and expired a short time later. For the judgement came from God, and justice was made manifest. The holy Dalmatios, then, sent to the emperor and said: ‘God has judged rightly in favour of the one who had been wronged.’ And when they heard this, all the pious men of the city praised and glorified God even more because of his name.

6. It happened, then, after a short while that the holy bishop Attikos died, and that his place was taken by Sisinnios, a pious and God-loving man. And after he had excelled in the episcopal office for a little time, and had departed for the Lord, there was great contention about who should become bishop in the imperial city. Those of the city, then, made a search where they could find a pious and wise man who should officiate in this imperial city, in addition to the previous archbishops. Then there was a great commotion and not a few days had passed when a rumour spread about a certain Nestorios, that he should become bishop of Constantinople. And what was inside him no-one knew but God alone, but God revealed to the holy Dalmatios about him, that he was crooked. And he kept the revelation to himself. It happened, then, after a while that he was ordained bishop. And having been ordained, Nestorios who was unworthy of the priesthood came to the monastery, as it was the custom that the bishops came and paid their respects to the pious Dalmatos. And when he wished to enter the cell of the holy man, he hindered him and said: ‘Go away and correct what is hidden in your heart, that is, your crooked faith, and then you may enter my cell.’ And he went out and went away even though he did not wish to. But as for all those who came to pay their respects to the pious man, he told them and said: ‘Look after yourselves, children and brothers, because a great beast has leapt into this city, and he is crooked as regards the faith, and he will destroy many through the unrighteousness of his teaching.

7. When a period of three years had passed over his impiety, the holy and consubstantial Trinity did not permit it but made manifest his hidden wound, which he had in his soul. For henceforth he began openly to blaspheme the Son of God, and he divided the one son into two sons. For he said that Christ was one and the divine Word was another. And sometimes he said: ‘I separate the natures but I unite the worship.’ And at another time he said: ‘He is the son because of the Son who is joined with him.’ For this reason he also refused to confess that the Virgin is God-bearer but said: ‘I do not speak of a two-months-

or three-months-old god.’ Because of these blasphemies, an ecumenical synod was convoked in the metropolis of the Ephesians, at the command of the emperor Theodosios. And there the wretch again added blasphemy to blasphemy for he said: ‘The Son of God has not become man, and if the Son has become man, the Father and the Spirit have also become man.’

8. And thus he kept saying these blasphemous things, but he also had defenders of his blasphemy, who did not permit that the deposition, which had happened by the holy and ecumenical synod, was reported to the emperor. For the holy synod, which had been convened in Ephesus at the command of our most pious and Christ-loving emperors, and which had found that the enemy of Christ insisted on same things and proclaimed what was impious, the holy synod, deposed him in order that the scandals were removed from the entire world. And as this became known in Constantinople, his men who abetted him, who had received from him all the ecclesiastical offices, all hid the truth, we mean, by blocking the ships and the roads and not permitting that someone from the holy synod came to Constantinople, or that someone went there, but only what benefitted the enemy of Christ was carried away and brought. And since no-one can prevail over God (for what is man?), there came through a dispensation of God a letter from Ephesus, which had been written by the holy synod to the archimandrite of the monasteries, to the pious Dalmatos, and to the bishop Komarios Potamon, which had been sent through a beggar. Fastening the letter itself on the inside of a cane, and thus begging and carrying the cane with him, he brought it to the lord Dalmatos himself. And when he had received and read it and understood its import, he was greatly troubled. For in forty-eight years he had not gone out from his cell but had remained inside in quietude. He prayed to God, saying: ‘Lord Jesus Christ, reveal to me if you order me to go out from my cell.’ And after he had prayed about this, a voice came to him from heaven that he should go out from his cell. For God did not want that his flock be destroyed completely.

9. And after he had been reassured through the revelation that he had received from God, he rose and called his monks and the abbots of the monasteries. And after he had gone out from his cell they went away to the palace singing antiphones. For Dalmatios was the first of the archimandrites, and there was a great crowd of orthodox people with him. When they then came to the palace the emperor heard their psalmody, and asked: ‘What is this?’ And they say to him: ‘It is the lord Dalmatios with all his monks.’ And the emperor was amazed and said: ‘I have often visited him in his cell when there were earthquakes, and beseeched him to go out and to make a procession and I could not persuade him.’ And full of wonder he went out in order to meet him. But the multitude of the archimandrites and monks and laypeople remained, singing antiphones. And having

closeted himself with the emperor he showed him the letter that had been sent by the holy synod. And when the emperor had read it he was greatly troubled and told him to read out the letter in the presence of all. And when he had received the proper answer from the emperor, he said to the people: ‘Brothers and fathers, let us go to the *martyreion* of the holy Mokios, and you will learn the *mandata* of the emperor. And we will read out to you also the letter that has been sent by the holy synod.’ And the entire crowd of the archimandrites and monks and laypeople went out from the palace, singing psalms and saying: ‘Praise be to the Lord the God of Israel that he has visited and redeemed his people.’

10. And after they had come to the venerable house of the holy and glorious martyr Mokios, the holy Dalmatos went up to a high station and said: ‘If you wish to hear, be calm and you will learn, do not wish to obstruct what I have to say, but be patient so that you can hear my exact words. The most pious emperor has read the letter that had been sent by the holy synod and has been convinced. I was the one who said to the emperor when he came to me: “You should write to the holy synod what has been said to you,” and it was not written out in full, but he sent for me and it was read by me. And lest I grieve him, I sent what follows beforehand, what those who brought it did not show, but instead of them they showed other letters. I, then, said to him what is fitting and meet, which I need not say now to your piety. For do not think that I am an overweening and boastful person. For God will crush the bones of the hypocrites. The lord heard in sequence all that had happened and he rejoiced with thanksgiving to God, and he agreed with the words that were in keeping with the holy synod, as it is proper for his imperial office. And he did not follow my words but the faith of his grandfathers and fathers. Yet he received it as it was meet and read it and was convinced and said this: “If it is thus, the bishops who have arrived shall come.” And I said to him: “No-one permits them to come.” And he said: “No-one hinders them.” And I said: “They have been held back and prevented from coming.” And I said again: “From his party many come and go freely, whereas no-one is allowed to report to your piety what has been done by the holy synod.” As regards the other party, that is, that of the Lord, I have said to the emperor before all: “To whom do you want to listen, to the bishops who are six thousand in number, or to one impious man?” And he said: “To the six thousand holy bishops, who are under the authority of the metropolitans.” This, then, has happened so that it might be sent, and those who come may come, who will make manifest what has been done, I mean, the most holy bishops who have now come from the holy synod. And I said: “This is a good choice.” And he again added one statement and said: “Pray for me!” And I know that the

emperor rather followed God and the holy synod and no longer the crooked men. Pray, then, for the emperor and for us!’

11. And he read out to them also the letter that had been sent by the holy synod, which has the following content. ‘The archbishop Kyrillos to the archimandrite of the monasteries, the lord Dalmatios, and to Komarios Potamon the bishop, his beloved, greetings in the Lord. We had hoped that the most venerable Nestorios would come and repent of his foul words that he had uttered since he was ordained and would ask forgiveness from the holy synod, even if it would have been highly dangerous to offer him forgiveness. For it was not permissible to offer forgiveness to a man who had proclaimed such things. For he has perverted the world and dissolved the faith that is kept by the churches. For if it is right that he who dares to utter one single foul word against the most pious and Christ-loving emperors suffers the punishment of the laws, is it then not even more impious that he would overthrow the holy mystery and nullify the dispensation, which the holy and kind only-begotten Son of God the Father has fulfilled for our sakes, having deigned to become man in order that he save us all and free the lands under the sky from sin and death? Yet we have been astonished at the hardness of heart of the man, for he did not repent nor perform *prosklausis* about what he had dared to say against the glory of Christ, the saviour of us all. But having arrived in Ephesus, he used the same words, and again showed himself to be one who had a perverted mind, so that both the famous metropolitans and the most God-loving bishops justly spoke out against him and put pressure on him through the divinely inspired Scripture, and showed that he who was born from the holy Virgin as regards his flesh is God. And using illicit expressions he said: “I do not speak of a two-months or three-months-old God,” and many other things besides, nullifying the inhumanation of the only-begotten. The holy Pentecost, then, was appointed as the time for the holy synod by our most God-loving emperors. For the first letter through which we had been called, is formulated thus. And we arrived in the city of the Ephesians before the stipulated day, for we could not neglect the lordly decrees. Since we had heard that the most pious and God-loving bishop of the city of the Antiocheans, Ioannes, was coming, we waited sixteen days, even though the entire synod shouted him down and said: “He will not sit with us.” For he feared that the most venerable Nestorios would suffer deposition, when he was taken from the church under his control, and perhaps because he was ashamed about the matter, as experience then truly showed. For he postponed his coming. For previously some of the most pious bishops from the East who had come with him had said: “The bishop, lord Ioannes, ordered us to say to your piety, if I tarry, do what you do!” When the holy synod had then been convened on the twenty-eighth of *Paini* in the great church, which is called Maria,

it summoned him, sending most pious bishops, that he might come and justify himself, and account for what he had taught and written. But he gave the first answer and said: "I will consider and see." He was called with a second summons by the holy synod and when the most pious bishops again came to him, he did a thing that was unheard of. He took soldiers from the most magnificent *komes* Kandidianos and stationed them in front of his house with cudgels, preventing anyone from entering. When the holy bishops who had been sent remained there and said to him: "We have not come to say or hear anything painful, but the holy synod calls him", he used different subterfuges as he did not wish to come, because his conscience struck him. Then we made a third summons, and bishops from different regions were again sent to him, and the soldiers again used force, and he did not want to come. Then the holy synod sat and followed the laws of the church, and read his letters and his exegeses, and found them full of blasphemy. And the bishops and the famous and most pious metropolitans bore witness, that when he spoke to us in this very city of the Ephesians he said clearly that God is not Jesus. Thus it deposed him justly and produced a lawful vote against him. But since it was necessary that your piety know this and teach those who need to learn it, lest either he or his supporters snatch it away, I have made this necessary notification. We also have a letter of the most pious and devout bishop Ioannes, which was written to him, in which he sternly rebuked him as introducing novel and impious doctrines into the churches and dissolving the proclamation that has been passed down to the churches from the holy Evangelists and Apostles. And since he could say nothing about his blasphemies, he used a pretext and said: "I have asked you to postpone the meeting for four days, until the bishop of the city of the Antiocheans arrives." And they did not give in although the aforementioned most holy bishop Ioannes had given up on his arrival. For if he had wanted to be present why did he write through the bishops under his control: "If I tarry, do what you do!" For as I have said, he did not wish to be here, knowing full well that the holy synod would vote for the deposition of Nestorios as having said impious and blasphemous things against Christ, the saviour of us all. Since then, as I have learnt, reports have been dispatched by the most magnificent *komes* Kandidianos, which teach: 'Be sober, because the minutes of the deliberations concerning the deposition of Nestorios have not yet been written up as documents.' Therefore we could not send the report that should have been sent to our pious and victorious emperors. But to say it with God, the report will arrive with the minutes if he permits us to send one who could bring it. If then the arrival of the minutes and the report is delayed know that we have not been permitted to send it. Be well!

12. The people in Constantinople shouted with one voice: 'Nestorios be anathema!' And after the letter had been read out he blessed the entire people and each one went to his

own house, praising and glorifying God about what had been done in order to bring about the deposition of the impious Nestorios. And the holy Dalmatos sent a letter to the city of the Ephesians to the holy synod, which has the following content: ‘To our most religious and pious fathers who are gathered in the metropolis of the Ephesians at the command of the most pious emperors of the lands under the sun, to Cyril, to Memnon, and to all the other synod, by Dalmatios, the priest and archimandrite and father of the monks in the name of the entire clergy in Constantinople. Always and from an early age we have prided ourselves on the orthodox doctrine and have striven to keep the tradition of the holy fathers. Having been reminded of it yesterday by your holiness, through the letter, which the most pious and most holy archbishop Kyrillos deigned to send to me, we have tendered thanks to God the Saviour. Recently then your achievements for the faith, which are many and great, have been made known to us. Therefore having learnt of the deposition by your piety of Nestorios who once presided over us because he adulterated the apostolic and limpid pious teachings, we have received the aforementioned documents by the most pious and Christ-loving emperors Theodosios and Oualentinianos, as having been sent by you, most pious one, and we have immediately seen to it that it was read out in the holy church of God before the gathering of the whole people. Your holiness may know, then, that the people were of one mind with us and greatly praised the holy and ecumenical council and the victorious emperors who have taken care to convoke our pious meeting, and we have joyously written what is in our hands, and we ask your famous piety to pray for us, and to see to it that which remains to be done for the good state of the holy church of God is done. Your great care for the orthodox doctrine sees that this alone is left, that all is brought to conclusion, according to what pleases the Lord Christ, and that all that concerns us be signed by no-one else but your holiness and our most pious and Christ-loving emperors. Dalmatos, presbyter and archimandrite, father of the monasteries, I beg your holiness to pray for me.’

13. Second letter written to the lord Dalmatios by the holy synod: ‘The archbishops Kyrillos and Memnon to Dalmatios the protopresbyter of the holy catholic and apostolic great church in Constantinople and *exarchos* of the holy monasteries. The holy synod was greatly troubled when it heard that the most magnificent and most glorious *komes* Ioannes had not reported everything correctly so that the ones there were deliberating about whether they should exile us, as if the holy synod had accepted the uncanonical and illegal deposition by Ioannes and the heretics who were with him. See, then, we have not accepted that the three be deposed and especially that what was done by them in an impious and illegal manner be invalidated whereas what has been done by us be strengthened even more. For they taught through the first report that they invalidated what

has been done by them in an uncanonical way, and with the participation of us and our fellow-bishops, and that they do not desist from such an opinion, although the aforementioned most magnificent man did countless things that Ioannes and those with him came to communion, nor did they endure to hear such a voice, but all insisted and said that it is impossible for us to come to this if that which has been done by them in a uncanonical manner is not dissolved, and if they do not prostrate themselves before the holy synod as having trespassed and also anathematised Nestorios and his doctrines in writing. And this was what the synod insisted on. But having failed in this, the aforementioned most magnificent man conjured up another thing, and he demanded from the synod that it give him a written declaration of faith, so that they let those, too, agree and sign, and he came back saying: "I have joined those who had human grief in love with each other." And when the holy synod realised this it again insisted and said: "We will not abase ourselves for we have not been called as heretics but we have come in order to corroborate the faith that has been annulled, which he have corroborated. And the emperor does not need all that has been done in sequence in order to learn the faith now, since he knows it and has been baptised in it. Neither did this make the case for those from the East, and know this, too, that when they put together a declaration of faith, they argued with each other, and are still arguing. For some of them accept that one may call the holy Virgin God-bearer, together with Christ-bearer whereas others deny it completely and say that they are prepared rather to have their hands cut off than to put their signature under this term, and they behave shamelessly everywhere and are shown to be heretics. Let all this be taught by your piety and especially the most pious and holy archimandrites, lest the aforementioned one return and say or teach one thing instead of another, turning the minds of some of his listeners. We know clearly that nobody else can do this but your holiness alone, as being the leader of the holy monasteries. Your piety, then, shall not hesitate nor tire in its endeavours for us, knowing that it presents itself to God and to men, for here, pious bishops who have never known us are prepared to give their soul for us, and come with tears, saying: "We are prepared to be exiled and killed together with you." But we all are in affliction, and because we are guarded by soldiers and have them sleeping before our bed chambers, and especially we but also the entire other synod is tired out and the majority has died, and furthermore many have sold their possessions since they do not have the wherewithal to feed themselves. Be well!"

14. Letter sent to the city of the Ephesians to the holy synod, by Dalmatos, the most holy archimandrite, which has the following content: 'I have received the letter that has been sent by the holy synod and when I had learnt what is written in it, I was at first greatly aggrieved because of the vicissitudes and afflictions that had befallen you, for it is written

in the letter, that some of the holy fathers who stayed there had died because they were in dire straits, henceforth know that I am ready to execute all your orders, and I have in no way overlooked it nor do I overlook it, or have neglected it and in particular that the matter is about the defence of the orthodox faith, and fitting God. For nobody can fall away from the living God and consider some other things, for those who are correct about the word of truth of God have life, in this age and in the age to come, but those who fall away from the grace of God are cursed and cast into the outer darkness, as is also Nestorios and those who were of one mind with him, for the God and Father of our Lord Jesus Christ has enlightened and edified that entire holy synod, and God has accepted your toil and sweat, we thank, then, God who has guided and given victory to you as defenders of the faith. I beg your holiness to pray for me.'

15. Copy that was sent to the lord Dalmatius by the holy synod. 'The holy and ecumenical synod, which has been gathered in the metropolis of the Ephesians at the command of Theodosios and Oualentinianos, the most pious and Christ-loving emperors, has received the letter that was sent by Dalmatos, the most holy archimandrite and father of the monks, and has found that he exerted himself and that he went out of his cell after forty-eight years and went to the most pious and Christ-loving emperor and informed him about all that had duly been done by the holy synod about the deposition of the impious Nestorios. And we have thanked Christ, our true God, who has moved you to support the correct doctrine of our faith, and has made known your toil and sweat, not only to the most pious emperors, but also to the most holy archimandrites and to all the Christ-loving clergy, and to the people. For which other person helped us apart from your holiness? For the truth was not made manifest by anyone else than you, that is the lord Dalmatos. For this reason we all stretch out our hands to the kind and good God, and pray for the good life and salvation of our most pious emperors and for your holiness. And we beg that you will support us even more and that you will take our place in whatever emerges there about the faith. For we know that even before Nestorios arrived at Constantinople God had revealed to you what was in his heart and that you had said to all who came to your cell: "Brothers, look after yourselves because an evil beast has arrived in this city and will harm many with his teaching." Therefore we decree that the lord Dalmatos and those who will be abbots in his holy monastery after him, be exarchs of the holy monasteries that exist now and will exist later in Constantinople, since we know precisely that he is a teacher and fervent about the faith and can shepherd the holy monasteries. Likewise also Kelestinos the most holy pope of Rome, wrote the following to the holy synod in the city of the Ephesians: "You have there Dalmatos, the abbot, who has fought together with us as it is proper to God. For thus we have learnt about his affairs, and we have accepted the

aforementioned man, because what concerns the impious faith of Nestorios had been foreknown by him. And we decree and remind the holy synod, that it promote the aforementioned pious Dalmatos to be *archon* of all monasteries in the imperial city, for he is worthy as having toiled and struggled with us.” And this was decreed by the holy synod. If, then, someone wishes to overthrow the decree of the holy synod, he has against him God who will judge the living and the dead, for the unending ages of ages. Amen. The holy and consubstantial Trinity may keep you healthy in soul and body, praising Christ, our God. Pray for us, pious brother.’

16. After all this had been completed, Maximianos succeeded the heretic Nestorios, and after he had governed well the most holy church and had died in peace, Proklos became bishop, a learned and orthodox man, whose orthodox homilies and letters have been passed down until now. Under this bishop, then, our holy father Dalmatios died in peace, having governed well the flock that had been entrusted to him by Christ our God, and also all the monasteries. After the death of the holy Dalmatios, then, his venerable corpse was brought to the most holy great church, and was brought forth from there, being carried by pious men, while the most pious archbishop Proklos and all the holy clergy and all the monasteries walked ahead of it and all the city found itself before the holy corpse, for each one endeavoured to be honoured by the spiritual blessing, and each one carried candles in their hands, and singing psalms and hymns and spiritual odes they walked in front of the holy corpse. Thus, then, it was deposited in his monastery and where his holy corpse lies ointment often gushes forth, which some who suffer from different ailments take in faith and are deemed worthy of healing when they anoint themselves, to the praise of God who gives great gifts, who is glorified forever and forever. Amen.’

17. The commemoration of our holy father Dalmatos takes place on the second day of August, and on the third day he was buried.

Vita posterior

Cod. Paris. gr. 1453, fol. 226v–239v.

Cod. Chalk. Mon. 96, fol. 130v-146v.

The edition reproduces the version in the Parisinus. Variant readings in the Chalcensis (H) are given in the footnotes. Overlaps with the *Vita prior* are marked in bold.

Βίος καὶ πολιτεία τοῦ ἐν ἀγίοις πατρὸς ἡμῶν καὶ ἀρχιμανδρίτου Δαλμάτου· εὐλόγησον πάτερ.

1. Ἡ θεία χάρις τῆς ἀγίας καὶ ὁμοουσίου τριάδος· ἡ
 παγκόσμιος πρόνοια· ἡ τὸ πᾶν ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι 5
 παραγαγοῦσα· ἡ συνεκτικὴ καὶ ἀκάματος δύναμις· ἡ
 κινουσα καὶ διακρατοῦσα καὶ συνέχουσα τὸ πᾶν· ἡ κατὰ
 γενεὰν καὶ γενεὰν διαβαίνουσα εἰς τοὺς ἀξίους ἑαυτῆς·
 καὶ φίλους θεοῦ ποιοῦσα· καὶ τῆς βασιλείας τῶν οὐρανῶν
 10 κληρονόμους· καὶ ἀποστόλους καὶ προφήτας καὶ 10
 μάρτυρας καὶ διδασκάλους καὶ ὁσίους ἐν ἰδίῳ καιροῖς ἐν
 οἷς δοκιμάζει ἀναδεικνῶσα κατὰ τὸν μακάριον Παῦλον
 οὕτως λέγοντα· οὗς προέγνω τούτους καὶ ἐκάλεσε· καὶ
 οὗς ἐκάλεσε τούτους καὶ ἐδόξασε· καὶ οὗς ἐδόξασε
 15 τούτους καὶ ἐδικαίωσε· λοιπὸν τίς ἐγκαλέσει κατὰ 15
 ἐκλεκτῶν θεοῦ· θεὸς ὁ δικαίων τίς ὁ κατακρίνων· ἡ αὐτὴ
 οὖν ἐνυπόστατος καὶ πολυποίκιλος τοῦ θεοῦ καὶ κυρίου
 ἡμῶν Χριστοῦ σοφία καὶ δύναμις ἀνέδειξεν ἡμῖν πατέρα
 ἄμμεπτον· δίκαιον· ἀληθινόν· θεοσεβῆ κατὰ τὸν μακάριον
 20 Ἰώβ· ἀπεχόμενον ἀπὸ παντὸς πονηροῦ πράγματος· 20
 ἀποστουγῶντα τὸ πονηρὸν καὶ κολλώμενον τῷ ἀγαθῷ· ὡς
 ἐν τοῖς καθεξῆς προῖων ὁ λόγος δηλώσει.

2. Ἐν γὰρ ταῖς ἡμέραις Οὐάλεντος τοῦ παρανόμου
 καὶ θεοστουγοῦ βασιλέως· τῆς ἀρειανικῆς βδελυρᾶς 25
 αἰρέσεως κατακρατησάσης ἐπὶ πολὺν χρόνον· ὡς εἰς τέλος
 ἤδη τοῦ αὐτοῦ Οὐάλεντος ὑπαχθέντος τοῖς τὰ Ἀρείου
 φρονοῦσιν ἦν ἰδεῖν διωγμὸν μέγαν τῶν ὀρθοδόξων· καὶ
 τοὺς τῷ ὁμοουσίῳ προστετηκότας ἱερεῖς καὶ ἀγίους
 30 πατέρας καὶ διδασκάλους ἐξορίας καὶ θλίψεσι 30

13 οὗς... 15 ἐδικαίωσε·] Cf. Romans 8:30. 15 τίς... 16 κατακρίνων·]
 Romans 8:33-34. 19 ἄμμεπτον·... 20 πράγματος·] Job 1.1

9 τῶν οὐρανῶν] αὐτοῦ H 27 αὐτοῦ] om. H

καθυποβαλλομένους· καὶ πρεσβυτέρων ἐμπρησμοὺς
θαλαττίους· καὶ σκευῶν ἱερατικῶν ἀρπαζομένων καθάπερ
ἐπὶ τῶν Βαβυλωνίων ἠκούσαμεν· ὅτι ἦνεγκε Βαλτάσαρ ὁ
υἱὸς Ναβουχοδονόσορ τὰ σκευὴ τοῦ ναοῦ κυρίου· καὶ
35 *ἔπινον αὐτὸς καὶ αἱ παλλακαὶ αὐτοῦ καὶ οἱ μεγιστᾶνες*
αὐτοῦ· καὶ ὁ παράκοιτος αὐτοῦ, τὸν αὐτὸν δὴ τρόπον καὶ
ᾧδε· ἦν ἰδεῖν τότε σεμνῶν καὶ σωφρόνων γυναικῶν αἰδῶ
καταισχυνομένην καὶ παραδειγματιζομένην κατέναντι τοῦ
οἴκου κυρίου· καὶ ἱεροπρεπῆ καὶ αἰδέσιμον πολιὰν τιμίων
40 *καὶ ἁγίων ἀνδρῶν τῇ πίσσῃ κεχρισμένην καὶ* 10
ἐμπυριζομένην· καὶ οἴκους δημοσιευομένους καὶ
ἀρπαζομένους· καὶ πάσας τὰς ἐκκλησίας τῶν ὀρθοδόξων
ἀναπεφραγμένας καὶ ἀποκεκλεισμένας· καὶ τὰς μὲν αὐτῶν
πυρκαϊστους γενομένας· ἐνίους καὶ εἰς ἀτιμωτάτας
45 *ὑπηρεσίας ἀποκαθισταμένας· τότε ἦν ἰδεῖν τὸν μακάριον*
καὶ τῆς θεολογίας ἐπόνυμον Γρηγόριον τὸν ἀοίδιμον
Ναζιανζοῦ ἐπίσκοπον· ἐν ὀλιγοστοῖς καὶ εὐαριθμήτοις
λογάσι τῶν ὀρθοδόξων ἐν εὐκτηρίῳ μικρῷ τὰς συνάξεις
ἐπιτελοῦντα· καὶ μὴ δυνάμενον περαιτέρω προβῆναι· ἐν
50 *οἷς καὶ αὐτὸς Γρηγόριος διαγράφων τὴν τότε* 20
κατασχοῦσαν τὴν οἰκουμένην σκοτόμαιναν, ᾧδέ πως
φάσκοι· ὅτι παρεδόθημεν δηλαδὴ διὰ τὰς ἁμαρτίας ἡμῶν
καὶ τὸ μὴ ἀξίως τῶν ἐντολῶν σου ἀναστραφῆναι· ἀλλ’
ὀπίσω τῆς διανοίας ἡμῶν τῆς πονηρᾶς πορευθῆναι· διὰ τί
55 *γὰρ ἕτερον ἀνδράσιν ἀδικωτάτοις καὶ παρανομοιώτατοις*
παρὰ πάντας τοὺς κατοικοῦντας τὴν γῆν· ὁ πρῶτος
Ναβουχοδονόσορ ἔθλιψεν ἡμᾶς· ὁ μετὰ Χριστὸν καὶ κατὰ

31 *πρεσβυτέρων...32 θαλαττίους·] Gregory of Nazianzus, *Supremum vale* 23, ed. J. Bernardi, Grégoire de Nazianze, Discours 42-43. Introduction, texte critique, traduction et notes [*Sources Chrétiennes* 384]. Paris 1992, 100.7–8. 33 ὅτι... 34 κυρίου·] Cf. Daniel (Th) 5.2. 34 καὶ... 36 αὐτοῦ] Daniel (Th) 5:3. 52 ὅτι...66 κολάζεσθαι·] Gregory of Nazianzus, *Supremum vale* 3 (54.13–58.36 BERNARDI).*

32 ἀρπαζομένων] ἀρπαγὰς H 36 ὁ παράκοιτος] αἱ παράκοιτοι H
52 φάσκοι·] φάσκει H

Χριστοῦ μανείς καὶ διὰ τοῦτο μισήσας Χριστὸν ὅτι δι’
αὐτοῦ σέσωστο· ὁ δεύτερος οὐδὲν ἐκείνου 60
φιλανθρωπότερος ὅσον τοῦ Χριστοῦ φέρων ὄνομα·
ψευδόχριστος ἦν καὶ Χριστιανοῖς βάρος ὁμοῦ καὶ ὄνειδος·
οἷς καὶ τὸ ποιεῖν ἄθεον καὶ τὸ πάσχειν ἄδοξον· τῷ μηδὲ
ἀδικεῖσθαι δοκεῖν· μηδὲ τὸ μεγαλοπρεπὲς ὄνομα
προσεῖναι τὴν μαρτυρίαν· ἀλλὰ κἀνταῦθα κλέπτεσθαι τὴν
ἀλήθειαν· πάσχοντας ὡς Χριστιανούς ὡς ἀσεβεῖς 65
κολάζεσθαι· καὶ αὖθις· τί ἂν τις ἐκτραγωδοίη πάντα τὰ
τοῦ καιροῦ κακὰ καὶ τὴν τότε κατασχοῦσαν ἡμᾶς εἴτε
εἰσπραξιν χρῆ λέγειν εἴτε δοκιμασίαν καὶ πύρωσιν· πλὴν
ὅτι διήλθομεν διὰ πυρὸς καὶ ὕδατος· καὶ προήλθομεν εἰς
ἀναψυγὴν εὐδοκίᾳ τοῦ σφύζοντος. 70

3. Ταῦτα φησὶν ὁ μέγας Γρηγόριος· ἱστορῶν τὴν τότε
 κατασχοῦσαν τὴν οἰκουμένην θύελλαν· ἀλλ’ ὁ μοι λέγειν
ἀπ’ ἀρχῆς ὁ λόγος ὄρμητο, ἐπ’ αὐτὸ δὴ καὶ τρέψομαι· οὐκ
 ὄφετο δεῖν ἀβοήθητον παριδεῖν τὴν ἑαυτοῦ ποιμνὴν ὁ 75
 φιλάνθρωπος κύριος· ἀλλ’ ὥσπερ ὁ μακάριος Παῦλος
 εἶδεν ἐν ὁράματι τῆς νυκτὸς ἄνδρα Μακεδόνα ἐστῶτα
 20 ἐνώπιον αὐτοῦ καὶ λέγοντα αὐτῷ· διαβάς εἰς Μακεδονίαν
βοήθησον ἡμῖν καὶ ὄν τρόπον τῷ πνεύματι διήγειρε
 Δανιὴλ ἐπὶ Σωσάννης οὕτως καὶ οἷς κρίμασιν οἶδεν αὐτὸς 80
 ἤγειρε τὸ πνεῦμα Ἰσακίου δούλου αὐτοῦ· ἀνδρὸς
 ὀσιωτάτου· καὶ ἐν ἐρημίᾳ διατρίβοντος· χάριτος θείας
 πεπληρωμένου· καὶ προφητικοῦ χαρίσματος ἠξιωμένου·
 τούτῳ τοίνυν γίνεται θεία τις ἄνωθεν ἔλλαμψις·
 85 κελεύουσα τὸ Βυζάντιον καταλαβεῖν· καὶ ὑπερμαχῆσαι

66 τί... 70 σφύζοντος] Gregory of Nazianzus, *Supremum vale* 3 (58.41–45 BERNARDI). 73 ἀλλ’... 74 ὄρμητο] Gregory of Nazianzus, *Supremum vale* 4 (58.1 BERNARDI). 78 διαβάς... 79 ἡμῖν] Acts 16:9. 79 τῷ... 80 Σωσάννης] Cf. Daniel (Th) 13:45.

61 ὁμοῦ] om. H 74 τρέψομαι.] add. τούτων οὕτως ἐχόντων H
 81 Ἰσακίου] ἰσακίου H 82 ἐρημίᾳ] εἰρήνη H 83 προφητικοῦ]
 πνευματικοῦ H

τῆς πίστεως προκινδυνεύουσης ἤδη πολὺν χρόνον· καθὼς
 καὶ τῷ Ἡσαΐα ὁ θεὸς ὤφθη λέγων· *τίνα ἀποστελῶ πρὸς τὸν*
λαόν μου τὸν Ἰσραήλ· καὶ τίς πορεύσεται πρὸς αὐτούς· ὅτι
 ῥῆμα τίμιον ἦν· καὶ οὐκ ἦν ὁ διαστέλλων· πρὸς ὃν
 90 ἀπεκρίθη Ἡσαΐας λέγων· *ἰδοὺ ἐγὼ κύριε ἀπόστειλόν με,*
 οὕτως καὶ ὁ θεοφόρος πατήρ ἡμῶν εἶξας τῷ κελεύσαντι
 αὐτῷ· κατελθὼν τῆς ἐρήμου καθάπερ ἥλιος ἀνίσχων ἐξ
 ἀνατολῆς καὶ φαίνων ἕως δυσμῶν ἐπέφθασε τῇ Βυζαντίδι·
 καὶ εὐρὼν τὸν κατακλυσμὸν τῶν ψυχῶν· διανίσταται ὡς
 95 Ἡλίας τῷ Ἀχαάβ βασιλεῖ Ἰσραήλ· τὰ ὅμοια λέγων· εὐρὼν 10
 σε τὸν διαστρέφοντα τὸν οἶκον Ἰσραήλ· καὶ ἐπὶ πᾶσι
 τούτοις ὁ τοῦ θεοῦ ἄνθρωπος Ἰσαάκιος· πῆ μὲν ἐπιτιμῶν·
 πῆ δὲ καὶ διελέγχων ἐπεὶ οὐχ οἴός τε ἦν αὐτὸν πείθειν,
 πρὸς τὴν ἄνω πρόνοιαν ἐν προσευχῇ ἔκτενεῖ καὶ δεήσει
 100 καταφεύγει· καὶ διῆ προφάσεως εὐλόγου ὡς οἶμαι θεόθεν
 τῷ βασιλεῖ ἐπιγενομένης· καὶ παρὰ πόδας τῆ τοῦ δικαίου
 εὐχῆ ἐπακολουθούσης· βαρβάρων γὰρ πλῆθος
 ἐπεισδραμόντων τῇ Θράκη καὶ ληλατούντων αὐτήν, ἡ
 105 θεία δίκη καὶ μὴ θέλοντα τὸν ἀλιτήριον ἐκεῖ αὐτὸν 20
 ἤλαυνεν ἐξορίζουσα· οἷα τὰ τοῦ θεοῦ κάκει τὸν μόρον
 ὑπέμεινε ζῶν τῷ πυρὶ φλεχθεῖς· κατὰ τὴν προφητείαν τοῦ
 μακαρίου πατρὸς ἡμῶν Ἰσαακίου· ὁ γὰρ κρίνων δίκαια
 θεός· ὁ εἰπὼν διὰ τοῦ προφήτου Δαυίδ· *ἐπιστρέψει ὁ πόνος*
 110 *αὐτοῦ εἰς κεφαλὴν αὐτοῦ· καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία*
αὐτοῦ καταβήσεται· καὶ ὃν τρόπον ἐποίησας γενηθήτω σοι·

87 *τίνα...88 αὐτούς·]* Isaiah 6:8a. 90 *ἰδοὺ...με]* Isaiah 6:8b.
 95 *εὐρὼν...96 Ἰσραήλ·]* Cf. III Kings 18:18. 108 *ἐπιστρέψει...110*
καταβήσεται·] Psalm 7:17.

86 *χρόνον·]* add. καὶ H 92 *κατελθὼν]* add. ἐκ H 93 *ἐπέφθασε]*
ἐπέφασε H 97 Ἰσαάκιος·] ἰσαάκιος H 99 *πρὸς... ἐν]* om. H 100 *καὶ...*
101 ἐπιγενομένης·] om. H 101 *ἐπιγενομένης·]* add. ἠτις H
 102 *ἐπακολουθούσης·]* τοῦ ζῆν αὐτὸν ὑπεξῆγε H | γὰρ] om. H | πλῆθος]
 πλῆθει H 103 *ληλατούντων...107 Ἰσαακίου·]* μὴ βουλομένων τούτων
 ἐξαποστείλασα ἔνθα καὶ τὴν καταστροφὴν ἐδέξατο ὁ ἀλιτήριος κατὰ τὴν
 προφητείαν τοῦ μακαρίου πατρὸς ἡμῶν ἰσαακίου ζῶν τῷ πυρὶ παραδοθεῖς
 H 107 *κρίνων δίκαια]* δίκαια κρίνων H

καὶ ἐν ᾧ κρίματι κρίνετε κριθήσεσθε, ἔκρινε καὶ τὸν ἀσεβῆ
τοῦτον πυρὶ κατακαῖναι· καθὼς καὶ αὐτὸς πλείστους τῶν
ὀρθοδόξων κατέκαυσε.

4. Τότε τοίνυν προνοία θεοῦ καὶ τῇ ἄνωθεν ψήφῳ· 115
κρατεῖ τῆς βασιλείας ὁ Ἰσπανὸς Θεοδόσιος· ἀνὴρ
φιλόχριστος καὶ ὀρθόδοξος· καὶ χειρωσάμενος τὸ τῶν
βαρβάρων ἔθνος μετὰ καὶ Γρατιανοῦ βασιλέως Ῥώμης,
ἐπανεξέυξεν ἐν Κωνσταντινουπόλει μετὰ δόξης καὶ χαρᾶς
10 μεγάλης· καὶ ἀνηγγέλλετο αὐτῷ τὰ κατὰ τὸν μακάριον 120
Ἰσάκιον· καὶ ὅσα προεῖπε τῷ Οὐάλεντι διελέγχων αὐτόν·
καὶ περὶ τῆς προφητείας τοῦ οἰκτίστου αὐτοῦ θανάτου· καὶ
ὅτι πάντα οὕτως αὐτῷ συνέβη καθὼς εἶπεν ὁ τοῦ θεοῦ
ἄνθρωπος Ἰσάκιος· Θεοδόσιος δὲ ὁ βασιλεὺς ταῦτα
ἀκούσας, μετὰ θάμβους πολλοῦ καὶ φόβου ἦλθεν εἰς 125
προσκύνησιν τοῦ ἁγίου μετὰ πάντων τῶν μεγιστάνων
αὐτοῦ· ἦν δὲ καὶ ὁ μακάριος Δαλμάτος σὺν αὐτοῖς· ἀνὴρ
ἐλλόγιμος καὶ εὐσεβεῖα συζῶν· καὶ ἐν τῇ τῶν σχολαρίων
στρατιᾷ καταλεγόμενος τῇ δευτέρᾳ· καὶ ἀκούσας πάντα
20 **τὰ κατὰ τὸν μακάριον Ἰσάκιον· καὶ θεασάμενος τὴν** 130
ἀγγελικὴν αὐτοῦ θέαν καὶ διαγωγὴν πάνυ ἐτέρφθη ἐπ’
αὐτῷ· καὶ ἐπεθύμησε καὶ αὐτὸς τὸν ἴσον ἀγῶνα θέσθαι
αὐτῷ· διεμερίζετο δὲ τῷ λογισμῷ καθ’ ἑαυτὸν ἀσχάλλων
τὸ ποῖω τρόπῳ καταλείψῃ τὴν γυναῖκα αὐτοῦ καὶ τὰ
τέκνα· ἦν γὰρ βιωτικὸς ὁ ἀνὴρ· καὶ περιουσίαν πολλὴν 135
κεκτημένος· ἐυγενῆς τε καὶ περιφανῆς· καὶ τῶν ἀφ’ ἡλίου
ἀνατολῶν γένος· εὐλογηθέντος δὲ τοῦ βασιλέως παρὰ τοῦ

111 καὶ¹... κριθήσεσθε] Matthew 7:2a. 136 καὶ²... 137 ἀνατολῶν] Job 1:1.

116 ὁ... Θεοδόσιος:] θεοδόσιος ὁ ἰσπανὸς H 120 ἀνηγγέλλετο] ἀνηγγέλιη H 121 Ἰσάκιον·] ἰσαάκιον H 124 Ἰσάκιος·] ἰσαάκιος H 127 μακάριος] add. οὗτος ὁ H 128 καὶ¹] add. ἐν H | συζῶν·] ζῶν H 130 Ἰσάκιον·] ἰσαάκιον H 131 πάνυ] om. H 134 τὸ] om. H 137 ἀνατολῶν] add. ἔλκων τὸ H | εὐλογηθέντος... βασιλέως] εὐλογηθεὶς δὲ ὁ βασιλεὺς H

140 ἀγίου· καὶ λαβόντος εὐχὴν παρ' αὐτοῦ ἐξῆλθεν ἀπ' αὐτοῦ
 καὶ ἐπορεύθη καθὼς ἕκαστος εἶχε καθ' ἑαυτοῦ· ἀπῆει δὲ
 καὶ ὁ μακάριος Δαλμάτος· ἔνδον ἔχων τὴν ἐπιθυμίαν
 ἀναφλέγουσαν· μετὰ οὖν ὀλίγας ἡμέρας πάλιν ἐπορεύθη
 πρὸς τὸν μακάριον· καὶ αἰτήσας εὐχὴν παρ' αὐτοῦ
 145 ἔμεινεν ἐκεῖ μετ' αὐτοῦ ἑπτὰ ἡμέρας· ἀπολαύων τῆς
 διδαχῆς αὐτοῦ· ἀκορέστως ἔχων περὶ τούτου· ἦν γὰρ
 σπουδαῖος ὁ ἀνὴρ καὶ ζηλωτὴς τῶν ἐντολῶν τοῦ Χριστοῦ·
 ἀναθήσας δὲ πάντα λογισμὸν αὐτοῦ τῷ ἀγίῳ· μετὰ ἑπτὰ
 150 ἡμέρας προσῆλθεν αὐτῷ λέγων· εὗξαι ὑπὲρ ἐμοῦ τοῦ
 ἁμαρτωλοῦ πάτερ ἵνα ἀπέλθω ἐν τῷ οἴκῳ μου· ἰδοὺ γὰρ
 ἐχρόνισα μετὰ τοῦ πατρός μου καὶ θλιβῆναι ἔχουσιν οἱ ἐν
 τῷ οἴκῳ μου· λέγει αὐτῷ ὁ ὄσιος πατὴρ ἡμῶν Ἰσαάκιος
 155 ὡσπερ χαριεντιζόμενος· εὐλογητὸς κύριος τέκνον ὧδε
 ἔχεις συνδιάγειν μοι πάσας τὰς ἡμέρας τῆς ἐν σαρκί μου
 ζωῆς· καὶ ἀπεκρίθη ὁ μακάριος Δαλμάτος πρὸς τὸν ὄσιον
 λέγων· ἄνθρωπε τοῦ θεοῦ βίον ἔχω καὶ τέκνα· πῶς
 160 ὀφείλω τοῦτο ποιῆσαι· λέγει αὐτῷ ὁ ὄσιος· ἄφες τέκνον· ὁ
 γὰρ ἀποκαλύψας μοι κύριος τὰ κατὰ σὲ ἐκείνῳ πάντως
 μελήσει περὶ τῆς γυναικὸς σου καὶ τῶν τέκνων σου·
 καθὼς καὶ ἐν τοῖς εὐαγγελίοις αὐτοῦ εἶρηκεν· ὅτι ὁ
 ἀγαπῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ
 165 νῦν ὡς ταῦτα εὗ μάλα καὶ σαφῶς εἰδὼς ὃ τέκνον μὴ
 ἀντίβαλλε· ἵνα δὲ καὶ τοῦτο ἔση γνώσκων· ὅτι ὁ τόπος
 οὗτος τῆς εὐτελοῦς μου ἐσχατιᾶς μεγαλυνθήσεται καὶ
 αὐξηθήσεται καὶ μέχρι τοῦ αἰῶνος ἔσται ἡ σύστασις
 αὐτοῦ· καὶ τῷ σῷ ὀνόματι ὃ τέκνον μέλλει τὴν κλῆσιν

158 ὁ... 159 ἄξιος·] Matthew 10:37.

138 καὶ... 139 ἑαυτοῦ·] καὶ οἱ μετ' αὐτοῦ ἐξήεσαν ἕκαστος εἰς τὰ οἰκεῖα
 H 140 ἔνδον] ἔνδοθεν H 142 μακάριον·] add. καὶ ἐλθόντος οὖν αὐτοῦ
 προσέπεσεν H 144 ἀκορέστως... 145 ἀνὴρ] εἶχε γὰρ ἀκορέστως αὐτοῦ
 ὡς σπουδαῖος ἀνὴρ H 146 ἀναθήσας] ἀναθεῖς H 148 ἀπέλθω]
 ἀπέλθωμεν H 149 ἔχουσιν] ἔχουσιν H 150 Ἰσαάκιος] ἰσαάκιος H
 161 ἀντίβαλλε·] ἀμφίβαλλε H | ἵνα... ἔση] ἔσο δὲ καὶ τοῦτο H 164 καὶ]
 add. ἐπὶ H

δέχεσθαι· ταῦτα ἀκούσας ὁ μακάριος Δαλμάτος παρὰ τοῦ 165
 ἁγίου φόβῳ καὶ θάμβει συσχεθεὶς οὐ προσέθηκεν ἔτι τοῦ
 ἐπερωτῆσαι αὐτόν· ἀλλὰ πεσὼν παρὰ τοὺς πόδας αὐτοῦ,
 ἤτει λαβεῖν εὐχὴν· ὁ δὲ ἐπευξάμενος αὐτόν καὶ εὐλογήσας
 ἀπέλυσεν ἀπελθεῖν ἐν εἰρήνῃ.

170

4. Ὁ δὲ ἀοίδιμος καὶ ὄσιος Δαλμάτος ἀπελθὼν ἐν τῷ
 οἴκῳ αὐτοῦ· καὶ μηδὲν μελλήσας περὶ πάντων τῶν
 ῥηθέντων αὐτῷ παρὰ τοῦ ἁγίου· ἀλλὰ πιστεύσας τῷ
 10 ἐμπνεύσαντι αὐτῷ, ὅτι πάντως ἃ ἐπηγγείλατο δυνατὸς ἐστὶ
 καὶ ποιῆσαι· καὶ γὰρ ἐκεῖνος ἐστὶν ὁ καὶ τῷ Ἀβραάμ εἰπὼν 175
 ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου· καὶ δεῦρο
 εἰς γῆν ἣν ἄν σοι δείξω· οὐ μὴν ἀλλὰ καὶ διὰ Ἡλιοῦ τοῦ
 προφήτου· καλέσαντι καὶ χρίσαντι αὐθήμερον Ἐλισσαιέ
 εἰς προφήτην· καὶ θάττον ὑπακούσαντι καὶ μὴ ἀντειπόντι·
 ἀλλ' αὐτίκα κατασφάζαντι τὰ ζεύγη τῶν βοῶν καὶ τὰ 180
 ἄροτρα κεκαυκότε· καὶ εὐθέως ἀκολουθήσαντι αὐτῷ· καὶ
 καθὼςπερ Πέτρος καὶ Ἀνδρέας καὶ Ἰωάννης καὶ Ἰάκωβος
 υἱοὶ βροντῆς ὡς ἐν τοῖς εὐαγγελίοις ἀναγέγραπται· ὅτι
 20 καλέσαντι τῷ Χριστῷ αὐτίκα πάντα ἀφέντες ἠκολούθησαν
 αὐτῷ, τὸν αὐτόν δὴ τρόπον καὶ ὁ μακάριος Δαλμάτος 185
 πιστεύσας τῷ κυρίῳ· καὶ τῷ θεράποντι αὐτοῦ Ἰσακίῳ
 πάντα τὰ ὑπ' αὐτοῦ ἐνταλθέντα εἰς ἔργον ἐξήνεγκεν·
 ἀπελθὼν γὰρ ἐν τῷ οἴκῳ αὐτοῦ ἀνεκοινώσατο τῇ συμβίῳ
 αὐτοῦ πάντα τὰ τοῦ σκοποῦ αὐτοῦ· καὶ ὅτι πάντως δεῖ με
 190 ὧ γύναι ἐκ παντὸς τοῦτο πράξαι· ἡ δὲ θεοφιλῆς ἐκείνη
 γυνή· ταῦτα ἀκούσασα παρ' αὐτοῦ καὶ λύπη οὐ τῇ

174 ἃ...175 ποιῆσαι·] Romans 4:21. 176 ἔξελθε... 177 δείξω·] Acts 7:3.
 179 καὶ¹...181 αὐτῷ·] Cf. III Kings 19:21. 184 καλέσαντι... 185 αὐτῷ]
 Cf. Matthew 4:18-22.

165 ταῦτα] τούτων H 167 ἐπερωτῆσαι] ἐρωτῆσαι H 168 αὐτόν] αὐτῷ H
 173 παρὰ] ὑπὸ H 177 διὰ] δι' H 178 καλέσαντι... χρίσαντι] καλέσας
 καὶ χρίσας H 179 καὶ¹] om. H | ὑπακούσαντι... ἀντειπόντι·]
 ὑπακούσαντα καὶ μὴ ἀντειπόντα H 180 κατασφάζαντι] κατασφάζαντα H
 181 κεκαυκότε·] κεκαυκότεα H | ἀκολουθήσαντι] ἀκολουθήσαντα H
 186 Ἰσακίῳ] ἰσακίῳ H 187 ἐξήνεγκεν·] ἐξήγαγεν H

τυχούση κατασχεθεῖσα ἐδάκρυσεν μὲν καὶ ἠνιάθη σφόδρα
 περὶ τούτου· οὐκ εἶχε δὲ ὅ,τι καὶ δράσαι, γινώσκουσα τοῦ
 ἀνδρὸς τὸ ἀμετάθετον· καὶ ὅτι πάλαι ὄδινε τοῦτο· καὶ αἰεὶ
 195 ἐμακάριζε τοὺς τὸν μοναχικὸν βίον ἐπανηρημένους·
 ἀνεχαίτιζεν ἑαυτὴν τοῦ εἶξαι τῇ τούτου συμβουλῇ, ἀλλὰ
 πάλιν ἐννοοῦσα αὐτῆς μὲν τὴν χηρείαν· τῶν δὲ παίδων τὴν
 ὀρφανίαν σὺν τούτοις δὲ καὶ τὴν ἐπὶ ξένης αὐτῆς
 κατάλειπιν οὐκ ἤθελε παρακληθῆναι· ἀλλὰ θρήνοις
 200 ἑαυτὴν συνέκοπτεν· ὁ δὲ τίμιος Δαλμάτος πρὸς αὐτὴν
 εἶπε· τί ποιεῖς οὕτως ὧς κυρία μου κλαίουσα καὶ 10
 συνθρύπτουσά μου τὴν καρδίαν· μᾶλλον ὄφειλες καὶ αὐτὴ
 θεοσεβῆς οὕσα τῷ σκοπῷ τούτῳ ἐξακολουθῆσαι·
 ἀκούουσα τοῦ μακαρίου Παύλου λέγοντος· ὅτι *παράγει τὸ*
 205 *σχῆμα τοῦ κόσμου τούτου*· καὶ ἵνα οἱ ἔχοντες γυναῖκας ὡς
 μὴ ἔχοντες ὧσι· καὶ οἱ ἔχοντες ὡς μὴ κατέχοντες· καὶ οἱ
 χρώμενοι ὡς μὴ καταχρώμενοι· καὶ τοῦ σωτῆρος ἐν
 εὐαγγελίοις φάσκοντος· ἐὰν μὴ τις ἀποτάξῃται πᾶσι τοῖς
 τοῦ κόσμου οὐ δύναταί μου εἶναι μαθητής· καὶ ἄλλοις
 210 πλείστοις ἐπὶ τούτοις· οἷς διὰ τῶν γραφῶν παρεγγυᾶται
 ἡμῖν ὡς καὶ αὐτὴ σαφῶς γινώσκεις καὶ παρ' ἐμοῦ 20
 πολλάκις ἤκουσας· καὶ ἐμακάριζες τοὺς τὴν καλὴν ταύτην
 ἐπιλεξαμένους μερίδα· νῦν οὖν κυρία μου· παῦσαι τοῦ
 θρηνεῖν καὶ κατατήκειν σεαυτήν· καὶ μὴ γίνου ὡς μία τῶν
 215 φιλοζώων καὶ τῇ γῆ προσηλωμένων ἀγεννῶν γυναικῶν· αἱ
 σαρκὸς μόνον εἰσὶ καὶ συναφείας ἡδονῆς προσκαίρου
 κοινωνοῦσαι τοῖς ἀνδράσι τῶν δὲ ἀφθάρτων καὶ αἰώνιων
 οὐδένα ποιούμεναι λόγον· καὶ ὁποῖων ἀγαθῶν μέλλουσι

204 παράγει...205 τούτου·] I Corinthians 7:31a. 205 οἱ...207
 καταχρώμενοι·] Cf. I Corinthians 7:29-31a. 208 ἐὰν...209 μαθητής·] Cf.
 Luke 14:26.

193 δράσαι] δράσει H | γινώσκουσα] add. γὰρ H 196 ἀνεχαίτιζεν] add.
 μὲν H 199 ἤθελε] add. τοῦ H 204 ἀκούουσα] ἀκούσασα H 205 καὶ]
 om. H 207 σωτῆρος] add. πάλιν H 209 ἄλλοις...210 πλείστοις] ἄλλα
 πλεῖστα H 218 ποιούμεναι] ποιῶντες H | καὶ] om. H | ὁποῖων
 ἀγαθῶν] ὧν H

ἀπολαύειν οἱ μικρὸν ἑαυτοῖς βιασάμενοι ἐν τῷ μικρῷ
 τούτῳ βίῳ· πρὸς δὲ ἢ γυνὴ ἀπεκρίνατο· μὴ οὕτως 220
 ὑπολάμβανε κύριέ μου ὅτι ἕνεκεν ἡδονῆς τινος
 προσκαίρου· ἢ φιλίας σαρκικῆς· ἢ προσκαίρου καὶ γηϊνῆς
 τινὸς προσπαθείας μέλλουσα στερηθῆσθαι θρηγῶ· ἀλλ’
 ἐννοοῦσα τὴν ἄωρον ὀρφανίαν τῶν μικρῶν τούτων καὶ
 οἰκτίστων ἡμῶν δύο τέκνων· καὶ τὸ ἀπροστάτευτον καὶ 225
 ἀπερίστατον τῆς ἐμῆς ἐπὶ ξένης χηρείας· πρὸς τούτοις δὲ
 καὶ τὴν θλίψιν τῶν ἡμετέρων γονέων· καὶ ὁποίοις αὐτοῦς
 10 ὀφθαλμοῖς ὄψομαι παρὲξ σοῦ παραγενομένη· μόλις οὖν
 ποτε πεισθεῖσα ἢ γυνὴ καὶ παυσαμένη τῶν θρήνων καὶ
 τῶν οἰμωγῶν, εἶξε τῇ τοῦ ἀνδρὸς παρακλήσει· ἐπὶ πολὺ 230
 γὰρ οὐχ οἷά τε ἦν κρατεῖν τὸν ἀκράτητον· ἀλλ’ ἔδει
 πάντως ἡτηθῆναι τῇ τοῦ θεοῦ βουλήσει καὶ προορήσει·
 καὶ δὴ ἐπιλαβόμενος ὁ μακάριος πάντα ὅσα ὑπῆρχε τῇ
 γυναικὶ κινητὴν περιουσίαν ἐν τε χρυσῷ καὶ ἀργύρῳ· καὶ
 πάντα κόσμον τῆς γυναικὸς· καὶ τοὺς παῖδας αὐτῆς καὶ 235
 τὰς παιδίσκας· καὶ τὸ θῆλυ παιδίον δέδωκεν εἰς τὰς χεῖρας
 τῆς γυναικὸς· εἰρηκῶς πρὸς αὐτήν· σφῆζου γύναι· μὴ
 20 λυποῦ μηδὲ δάκρυε· ἀλλὰ τῇ βοήθειᾳ τοῦ θεοῦ
 φρουρουμένη ἄπελθε πρὸς τοὺς σοὺς γονεῖς·
 ἐπιμελουμένη τῆς ἑαυτῆς ψυχικῆς σωτηρίας· ἐγὼ γὰρ 240
 ἐλπίζω εἰς τοὺς οἰκτιρμοὺς τοῦ θεοῦ ὅτι ἀγωνισαμένης
 σου καλῶς καὶ θεαρέστως τὸν βίον πληρωσάσης ὄψεσθαί
 σε πάλιν ἐν τῷ μέλλοντι αἰῶνι· ἐν τῷ χορῷ τῶν φρονίμων
 παρθένων· ἐν δὲ τῷ βραχυτάτῳ βίῳ τῆς ἐν σακρί μου ζωῆς
 ταύτης τὸ λοιπὸν οὐκέτι ὄψει τὸ πρόσωπόν μου· 245
 συνταξάμενος δὲ αὐτῇ καὶ τὸ τελευταῖον συντακτήριον

243 ἐν²... 244 παρθένων·] Cf. Matthew 25:1-13.

219 ἑαυτοῖς] ἑαυτοῦς H 222 προσκαίρου καὶ] ὡς H 223 στερηθῆσθαι]
 στέρεσθαι H 232 καὶ προορήσει·] om. H 233 ἐπιλαβόμενος] λαβὼν H
 πάντα ὅσα] πᾶσαν κινητὴν περιουσίαν ὅση H 234 κινητὴν περιουσίαν]
 om. H 236 δέδωκεν] δεδωκῶς H 237 τῆς γυναικὸς·] αὐτῆς H
 εἰρηκῶς] εἴρηκε H 240 ἑαυτῆς] σῆς H 242 ὄψεσθαί] ὄψομαί H
 246 συντακτήριον... 247 ἀποδοῦς] ἀποδοῦς συντακτήριον H

ἀποδοὺς ἀπέλυσεν αὐτὴν ἐπὶ τὴν ἀνατολὴν πορεύεσθαι·
ὄθεν καὶ αὕτη ἡ τιμία συζυγία ὄρμητο.

250 5. Τὸν δέ γε ἀοίδιμον υἱὸν αὐτοῦ Φαῦστον λαβὼν
μεθ’ ἑαυτοῦ ὁ μακάριος Δαλμάτος κομιδῇ νήπιον ὄντα·
ὑπέστρεψε πρὸς τὸν ὄσιον πατέρα ἡμῶν Ἰσαάκιον· καὶ τοῦ
λοιποῦ συνδιήγεν αὐτῶ· συγκοπιῶν καὶ τὰ ὅμοια
συμπράττων τῷ πατρί· καὶ ὡς υἱὸς αὐτοῦ πνευματικὸς
255 κατὰ πάντα ὑπέεικον· ἐπαποδύεται τοίνυν πρὸς τοὺς τῆς
ἀσκήσεως ἀγῶνας ὁ μακάριος Δαλμάτος· καὶ ἐν ὀλίγῳ 10
καιρῷ διὰ τῆς πρακτικῆς αὐτοῦ καὶ ἀσκητικῆς ἀγωγῆς
πλουτεῖ μὲν θεωρίαν πλουτεῖ δὲ λόγου σοφίαν ἵνα δυνατὸς
ἦ καὶ λόγῳ σεμνύνειν τὴν ἀρετὴν· καὶ πράξει
260 συμπεραίνειν καὶ ἐπισφραγίζειν αὐτὴν καὶ ἐν μηδενὶ
λειπόμενος· ἀλλὰ δυνατὸς ὢν πρὸς καθαίρεσιν ὑψωμάτων
αἰχμαλωτίζειν πᾶν νόημα ἐπαιρόμενον κατὰ τῆς γνώσεως
τοῦ θεοῦ· καὶ διακρίνειν τὸ κρεῖττον ἀπὸ τοῦ χείρονος· οἱ
μὲν γὰρ ἢ βίον μόνον ἢ λόγον κατωρθώκοτες, φησὶν ὁ
265 θεολόγος Γρηγόριος, τῷ ἑτέρῳ δὲ λείποντες οὐδὲν τῶν
ἕτεροφθάλμων ἐμοὶ δοκεῖ διαφέρουσιν· οἷς μεγάλη μὲν ἢ 20
ζημία· μεῖζον δὲ τὸ αἴσχος ὀρώσι καὶ ὀρωμένοις· οἷς δὲ
κατ’ ἀμφοτέρα εὐδοκιμεῖν ὑπάρχει καὶ εἶναι περιδεξιοὺς
τούτοις καὶ τὸ εἶναι τελείοις καὶ βιοτεύειν μετὰ τῆς
270 ἐκεῖθεν μακαριότητος· ὅπερ οὖν καὶ ἐπ’ ἐκείνῳ τῷ
μακαρίῳ συνέβαιναν· ἐν ἀμφοτέροις γὰρ εὐδοκιμῶν,
πᾶσιν ἐκράτει μόνον ὑπὸ τοῦ πατρὸς κρατούμενος· ἐπ’
ἐκείνου γὰρ ἐκωλύετο τὰ πρωτεῖα ἔχειν· ἀρκετὸν γὰρ τῷ
μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος· ἐν δὲ τῷ τῆς

261 πρὸς...263 θεοῦ·] Cf. II Corinthians 10:3. 263 οἱ...270
μακαριότητος·] Gregory of Nazianzus, *In laudem Basilii* 10 (134.4
BERNARDI). 273 ἐκωλύετο...ἔχειν·] Gregory of Nazianzus, *In laudem
Basilii* 12 (140.16–142.22 BERNARDI). | ἀρκετὸν...274 διδάσκαλος·]
Matthew 10:25.

252 Ἰσαάκιον·] ἰσαάκιον H 260 καὶ?] om. H 261 ὑψωμάτων]
ὀχυρωμάτων H 272 πᾶσιν] πάντων H

ταπεινώσεως αὐτοῦ ὕψει· ὑπερβαλόντως τοῖς πᾶσι 275
 ὑπῆρχεν ἀνώτερος· οὐ γὰρ ὡς ἀπὸ ἀνειμένου καὶ
 τρυφηλοῦ ἠγμένος βίου ἐμαλακίζετο ἐν τινι ἀνιαρῷ τῆς
 ἀσκητικῆς διαγωγῆς· ἢ ἐμέτρει ἑαυτὸν ἐπὶ τισι
 κατορθώμασιν· ἀλλ' ἐν πᾶσιν ἑαυτὸν ἰθύνων ἐρρῦθμιζε·
 καὶ σχῆμα καὶ βλέμμα· καὶ γλώσσης ἐγκράτειαν· καὶ 280
 συμμετρίαν φωνῆς· καὶ βαδίσματος πραῦτητα· καὶ
 ἀπερίεργον περιβολήν· καὶ ἦθος σεμνὸν καὶ ἄπλαστον·
 καὶ ὠχρότητα ἰλαρὰν ὡς δι' αὐτῆς τεκμαίρεσθαι μᾶλλον
 10 τὴν τῆς ψυχῆς ἔνδοθεν κατάστασιν· ὡς γὰρ εἰς ἀρχέτυπον·
 εἰκόνα ἐναπομερίζων ἑαυτὸν· ἀεννάφ ὄμματι τῆ τοῦ 285
 διδασκάλου βιοτῆ ἤθελε κατὰ πάντα ἐξομοιοῦσθαι αὐτῷ·
 καὶ ἀπλῶς τί δεῖ τῆς τῶν λόγων ζωγραφίας τῆς ἐν λόγῳ
 ἐμπράκτου ἀληθείας· πᾶσαν γὰρ ὁμοῦ περιλαβὼν οἷα
 εἰκὸς θεοῦ δεῖ εἶναι ἄνθρωπον ἐν ἑαυτῷ εἶχε τὴν ἀρετὴν.

6. Ἀμέλει τούτων οὕτως ἐχόντων, οὐκ ἦν δυνατόν
 κρύπτεσθαι πόλιν ἐπάνω ὄρους κειμένην· οὐδὲ λύχνον
 καίομενον τῷ μοδίῳ καλύπτεσθαι· ἀλλὰ γίνεται τοῖς ἐν τῇ
 20 πόλει πᾶσι περιβόητος ἢ τῶν ὁσίων τούτων ἀρετῆ· καὶ
 πάντες ὡς ἐκ συνθήκης πρὸς αὐτοὺς ἔτρεχον· καὶ μάλιστα 295
 οἱ τῆς συγκλήτου βουλῆς καὶ οἱ ἐν τέλει καὶ ἀξιώμασι
 προὔχοντες· καὶ αὐτὸς ὁ φιλόχριστος βασιλεὺς Θεοδοσίος
 συχνῶς πρὸς αὐτοὺς παρέβαλε· καὶ πολλὰ αὐτοὺς ἠξίου
 εὔχεσθαι ὑπὲρ αὐτοῦ· καὶ ὑπὲρ τῶν τέκνων αὐτοῦ· καὶ
 περὶ τῆς βασιλείας αὐτοῦ· αὐτοὶ δὲ πάντας εὐλογοῦντες 300
 ὑπερηύχοντο· παραινῶντες ἀπέχεσθαι τῆς πρὸς τὰ γῆινα
 προσπαθείας· καὶ μόνην ἔχειν τὴν ἐπιθυμίαν πρὸς τὸν

291 οὐκ...293 καλύπτεσθαι·] Cf. Matthew 5:14-15.

275 τοῖς πᾶσι] τῶν πάντων H 280 καὶ⁴...281 φωνῆς·] om. H
 281 πραῦτητα·] πραότητα H 285 ἐναπομερίζων ἑαυτὸν·] ἀφορῶν H
 ἀεννάφ ὄμματι] om. H | τῆ...286 βιοτῆ] τὴν τοῦ διδασκάλου βιοτὴν H
 287 τῆς²...288 ἀληθείας·] τῆ ἐν ἔργοις ἐμπράκτῳ ἀληθείᾳ H
 295 συνθήκης] συνθήματος H 298 παρέβαλε·] παρεκάλεσε H
 301 ὑπερηύχοντο·] add. αὐτῶν H

θεόν· καὶ πρὸς τὰ αἰωνίως καὶ αἰδίως μένοντα ἀγαθὰ τοῖς
 καλῶς βεβιωκόσιν· ἀπέχεσθαι δὲ καὶ τῶν ἐπιθυμιῶν τῆς
 305 σαρκός· αἴτινες στρατεύονται κατὰ τῆς ψυχῆς· ἐλεήμονας
 εἶναι· εἰρηνικούς· συμπαθεῖς· οἰκτίρμονας· ταπεινούς· μὴ
 φθονεῖν· μὴ βασκαίνειν· μὴ ὑπερηφανεύεσθαι· μὴ
 ψεύδεσθαι εἰς ἀλλήλους· μὴ ἐπιθυμεῖν τὰ τοῦ πλησίον·
 ἀλλὰ μᾶλλον κατὰ τὸν μακάριον ἀπόστολον ὅσα σεμνά·
 310 ὅσα ἀγνά· ὅσα εὖσημα· εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος,
 ταῦτα λογίζεσθαι· καὶ ἡ εἰρήνη τοῦ θεοῦ βραβεύετω ἐν ταῖς
 καρδίαις ὑμῶν· ταῦτα καὶ τὰ τούτοις πλείονα διδάσκοντες 10
 καὶ νουθετοῦντες ἅπασιν τοῖς προσερχομένοις αὐτοῖς,
 ἀπέλυον ἐν εἰρήνῃ.

315

7. Ἀλλὰ καὶ αὐτοὶ πάλιν οἱ ἐρχόμενοι πίστει τῇ εἰς
 τοὺς ἀγίους κρατοῦμενοι καθὼς ἠπόρει τό τις ὅσπερ καὶ
 ἐπὶ τῶν ἀποστόλων ἠκούσαμεν ἔφερον εἰς διακονίαν τοῖς
 ἀγίοις διδόντες· εἰς τὰς χεῖρας τοῦ μακαρίου Δαλμάτου·
 320 αὐτοὶ δὲ ἀπλότητι ψυχῆς μετεδίδουν αὐτὰ πάλιν τοῖς
 χρείαν ἔχουσιν· ἀδιαλείπτως καθ' ἐκάστην ἡμέραν τὴν
 διάδοσιν ποιούμενοι· ὡς τοῖς πενομένοις καὶ ἐν χρεία 20
 τινὸς ἀναγκαίου καθεστῶσι λέγειν· ἄγωμεν εἰς τὸν τοῦ
 θεοῦ ἄνθρωπον Δαλμάτον· κάκεῖνος ἐκ τῶν τοῦ θεοῦ
 325 παροχῶν θρέψαι ἡμᾶς ἔχει· ὡς ἐκ τῆς τοιαύτης
 συνηθείας παραβαλεῖν τὴν μονὴν τῇ προσωνυμίᾳ
 καλεῖσθαι τῇ τοῦ Δαλμάτου κατὰ τὴν προφητείαν τοῦ
 θεοφόρου Ἰσακίου· αὐτοὶ δὲ οἱ ἅγιοι δίκην φωστήρων ταῖς

304 ἀπέχεσθαι...305 ψυχῆς·] I Peter 2:11b. 310 εἴ¹...311 λογίζεσθαι·] Philippians 4:8. 311 καὶ...312 ὑμῶν·] Colossians 3:15. 318 ἔφερον...319 χεῖρας] Cf. Acts 2:45.

303 τοῖς...304 βεβιωκόσιν·] τοὺς καλῶς βεβιωκότας H 308 τὰ] τῶν H 310 εὖσημα·] εὖσημα H | εἴ¹...ἔπαινος] om. H 311 καὶ...312 ὑμῶν·] om. H 312 τὰ τούτοις] τούτων H 313 ἅπασιν...προσερχομένοις] πάντας τοὺς προσερχομένους H 317 τό] om. H 320 δὲ] add. πάλιν ἐν H αὐτὰ] αὐτῶν H | πάλιν] om. H 322 τοῖς πενομένοις] τοὺς πενομένους H 323 ἀναγκαίου] om. H | καθεστῶσι] καθεστῶτας H 326 παραβαλεῖν] παραλαβεῖν H 328 Ἰσακίου·] ἰσαακίου H

ἀρεταῖς ἐκλάμποντες μετήρχοντο βίον ἀγγελικὸν ἐπὶ γῆς·
 ὥσπερ τοῖς ἀσωμάτοις συναμιλλᾶσθαι ὑπάρχοντας αὐτοὺς 330
 ἐν σώματι· νηστείας καὶ δεήσεσι καὶ ἀγρυπνίαις καὶ τῇ
 τῶν θείων μελέτῃ προσκαρτεροῦντες· καὶ ἐν ἡσυχίᾳ
 διάγοντες πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν· ἔχοντες καὶ
 τὸν ἀοίδιμον Φαῦστον μεθ' ἑαυτῶν· ρυθμίζοντες αὐτὸν
 καὶ ἐμβιβάζοντες πρὸς τὰ σκάμματα τῆς ἀσκητικῆς 335
 παλαιστρας· ἐκεῖνος δὲ πάλιν ὥσπερ τῇ ἡλικίᾳ ἠϋξανε
 οὕτω καὶ τῇ σοφίᾳ προέκοπτε· καὶ γὰρ ἀγχίνους ὄν καὶ
 10 σπουδαῖος· εἰ καὶ τὰ μάλιστα τῇ ἀκμῇ τῆς νεότητος πρὸς
 τελειότητα κωλυούσης αὐτὸς οὐκ ἐκαθείλκετο τοῖς τῶν
 παθῶν γαργαλισμοῖς· ἀλλ' οἴκοθεν ἔχων τῆς ἀρετῆς τὸ
 340 παράδειγμα· καὶ ὥσπερ ἀποβλέπων εἰς αὐτὸ τὰς πορείας
 τῆς φιλοσοφίας ἰθυτενεῖς κατευθύνων ἄριστος τοῖς πᾶσιν
 ἦν· καὶ καθάπερ τοὺς πώλους καὶ τοὺς μόσχους ὀρῶμεν
ὁμοῦ τῇ γεννήσει ταῖς μητράσιν ἑαυτῶν παρασκαίροντας,
 οὕτω καὶ αὐτὸς τῷ πατρὶ παραθέων ἔγγυθεν ἐν πωλικῷ τῷ 345
φρυάγματι· καὶ τῶν ἄκρων τῆς ψυχῆς κινήματων οὐ παρὰ
πολὸν λειπόμενος· εἰ βούλει δὲ κἂν τῇ σκιαγραφίᾳ τὸ
 20 μέλλον τῆς ἀρετῆς ὑποσημαίνων· καὶ πρὸ τοῦ καιροῦ τῆς
ἀκριβείας προχαραττόμενος.

350

8. Ὁ μέντοι ἡγιασμένος πατὴρ ἡμῶν Δαλμάτος·
 ἀκορέστως ἔχων τὰ τῆς ἡσυχίας καὶ τῆς νηστείας ἔργα·
 κἂν τούτῳ τῷ Μωϋσῆ μιμούμενος, **πάσας τὰς ἡμέρας τῆς**

340 οἴκοθεν ... 341 παράδειγμα·] Gregory of Nazianzus, *In laudem Basilii* 12 (142.23–24 BERNARDI). 342 ἄριστος... 349 προχαραττόμενος] Gregory of Nazianzus, *In laudem Basilii* 12 (142.24–31 BERNARDI).

330 ὥσπερ] ὡς καὶ H | ὑπάρχοντας αὐτοὺς] ὑπάρχοντες H
 331 νηστείας] add. τὲ H 332 καὶ] om. H 333 διάγοντες] διήγον H
 335 ἐμβιβάζοντες] ἐκβιβάζοντες H 336 πάλιν] om. H 338 εἰ... μάλιστα]
 οὐδὲ H 339 τελειότητα] add. ἐνεποδίζετο H | κωλυούσης] om. H
 αὐτὸς] om. H | ἐκαθείλκετο] om. H 340 γαργαλισμοῖς·] add.
 καθείλκετο H 341 αὐτὸ] add. καὶ H 344 ἑαυτῶν] αὐτῶν H
 345 παραθέων] add. ἦν H 352 ἔχων] add. περὶ H 353 τῷ Μωϋσῆ] τὸν
 Μωϋσῆν H

355 **ἀγίας τεσσαρακοστῆς ἐνήστευσεν ἐφεξῆς· ἕως τῆς**
ἀγίας καὶ μεγάλης πέμπτης· καὶ τότε λειτουργησάντων
μετελάμβανε τροφῆς· ὀψίας δὲ γενομένης· μετὰ τὸν
 κανόνα τῆς ἑσπερινῆς λειτουργίας ἀνέκλινεν ἑαυτὸν ἐν τῷ
σκαμνίῳ αὐτοῦ, ὡσπερ εἶθιστο μικρὸν τοῦ καθευδῆσαι·
 οὐ γὰρ ἀνέκλινεν ἑαυτὸν ἐπ’ εὐνῆς ἀφ’ οὗπερ ἐμόνασε·
 360 **κατηνέχθη δὲ ἡμέρας ἄλλας τεσσαράκοντα τρεῖς· καὶ**
 ἦν οὕτως κείμενος ἐν τῷ δίφρῳ αὐτοῦ ὡς ἐν ἐκστάσει·
 ὅπερ σκαμνίον σφίζεται ἄχρι τῆς σήμερον πολλὰς ἰάσεις
 τοῖς πιστῶς προσερχομένοις ἐπιτελοῦν· ἔμεινεν ἐν τῇ
διανοίᾳ αὐτοῦ προσευχόμενος ἕως τῆς ἀγίας
 365 **ἀναλήψεως·** ὡς οὐ μόνον αὐτὸν διὰ τοῦ σφυγμοῦ ὅτι ζῆ
 ἀλλὰ καὶ ταῖς ῥίσι μικρὰν ἀναπνοὴν φέρειν· θαῦμα δὲ ἦν
 τοῖς ὀρωσιν ὡς ἐκ τούτου οὐ μικρῶς θαυμάζειν τὸν μέγαν
 Ἰσάκιον· προορατικῶ δὲ ὄμματι προβλέπων ὁ δίκαιος ὅτι
 τῇ θεωρίᾳ σχολάζει οὐκ ἠθέλησε **παρενοχλῆσαι αὐτῷ·** ὡς
 370 δὲ εἶδεν αὐτὸν πέρα τοῦ καθήκοντος φερόμενον· ὁ γὰρ
 τεσσαρακοστὸς τοῖς ἀγίοις ἀριθμὸς πληρέστατος ἔχων τὸ
 παράδειγμα ἐκ τε τοῦ Μωϋσέως καὶ λοιπῶν θεοφόρων
 πατέρων κἂν δέοι νηστεῦσαι· ἢ ἡσυχάσαι· **ἐλθούσης τῆς**
 20 **ἀγίας ἀναλήψεως· ἀπελθὼν ἐγγὺς αὐτοῦ ὁ** θεῖος
 375 **Ἰσάκιος** ἐφώνησεν αὐτῷ ἐκ **τρίτου** λέγων· **ἀδελφὲ**
Δαλμάτε πόσα κοιμᾶσαι· ἀνάστα· καὶ κρατήσας αὐτὸν
 τῆς χειρὸς **ἀνεκάθισε· καὶ ἔτριψεν αὐτοῦ τὴν ὄψιν καὶ**
λέγει πρὸς τὸν ὄσιον Ἰσάκιον· **ἔψαλαν κύριέ μου πάτερ**
οἱ ἀδελφοὶ τὴν τρίτην· καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ
 380 **μακάριος Ἰσάκιος·** σὺ γὰρ **ποῦ ἦσθα ἵνα μὴ εἰδῆς εἰ**
ἔψαλλον· καὶ ὁ ἀοίδιμος Δαλμάτος πρὸς αὐτόν· **ὧδε**
ἦμιν ἐγγὺς σου τοῦ πατρός μου· ἐπὶ δὲ τοῦ παρόντος

355 λειτουργησάντων...356 μετελάμβανε] μετὰ τὴν θεῖαν ἱερουργίαν
 μετέλαβε H 358 εἶθιστο] add. πάντοτε H 363 ἐπιτελοῦν·] add. καὶ H
 365 σφυγμοῦ] add. μόλις ὑπονοεῖσθαι H 366 μικρὰν] add. καὶ πᾶσι
 πάντῃ σχεδὸν ἀδιάγνωστον H 368 Ἰσάκιον·] ἰσαάκιον H 372 τοῦ] om.
 H 373 κἂν] ἂν H 374 ὁ...375 Ἰσάκιος] om. H 375 αὐτῷ] αὐτόν H
 377 χειρὸς] add. ἀφύπνισε καὶ H 378 Ἰσάκιον·] ἰσαάκιον H
 380 Ἰσάκιος·] ἰσαάκιος H 381 ἔψαλλον·] ἔψαλαν H

εἰς τοὺς ἁγίους Μακκαβαίους ἤμην ἐν τῇ συνάξει· καὶ
 λέγει πρὸς αὐτόν· πόθεν δῆλον ὅτι ἐκεῖ ἦς· ὁ δὲ ἔφη·
 ἐκεῖ ἤμην μετὰ τοῦ πατριάρχου Νεκταρίου εἰς τὴν ἁγίαν 385
 λειτουργίαν· καὶ μετ’ αὐτοῦ ἤμην καθήμενος ἐν τῷ
 θρόνῳ δεύτερος τοῦ πατριάρχου· καὶ οὐ μόνον ἐγὼ ἀλλὰ
 καὶ ἀδελφοὺς τρεῖς τοῦ μοναστηρίου ἡμῶν εἶδον
 ἐκεῖσε· καὶ ἠρώτησεν αὐτόν ὁ μακάριος Ἰσάκιος· ποῦ
 ἴσταντο οἱ ἀδελφοί· ὁ δὲ φησὶν· ὅτι ὁ μὲν εἷς ἔγγυθεν 390
 τῶν καγκέλων· ὁ δὲ δεύτερος πλησίον τοῦ ἄμβωνος·
 10 καὶ ὁ τρίτος ἐγγὺς τῶν πυλεόνων τῶν μεγάλων· ταῦτα
 ἀκούσας ὁ θεοφόρος Ἰσάκιος· προσκαλεσάμενος τὸν
 ὀστιάριον αὐτοῦ παραγγέλλει αὐτῷ λέγων· ὅτι τοὺς
 ἀδελφοὺς τοὺς ἐρχομένους ἀπὸ τῆς συνάξεως τῆς ἁγίας 395
 ἀναλήψεως ἕνα ἕνα φέρε μοι ὧδε· καὶ ἐλθόντων αὐτῶν
 ἤγαγεν αὐτοὺς πρὸς αὐτόν· καὶ ἐπηρώτησεν αὐτοὺς ὁ
 μακάριος Ἰσάκιος λέγων· ποῦ ἦτε ἀδελφοὶ ἄρτι· οἱ δὲ
 πρὸς αὐτόν· ἐν τῇ συνάξει ἤμεθα· τίμιε πάτερ τῶν ἁγίων
 Μακκαβαίων· καὶ λέγει τῷ ἐνὶ αὐτῶν· ποῦ ἴστασο 400
 ἀδελφέ· ὁ δὲ φησὶ· πλησίον τῶν καγκέλων δέσποτα ἤμην
 20 ἰστάμενος· ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος εἶπον
 καθὼς ἴσταντο· καὶ ἐθαύμασαν ἅπαντες οἱ ἀκούσαντες καὶ
 ἐδόξασαν τὸν θεόν· φανερόν δὲ ἐγένετο τοῦτο πᾶσι τοῖς ἐν
 τῇ πόλει οἰκοῦσι· καὶ αὐτῷ τῷ βασιλεῖ· καὶ ἐπὶ πλεῖον ἡ 405
 ἀγάπη τοῦ θεοῦ ἠύξανε μεταξὺ τοῦ ἐν ἁγίοις Ἰσακίου
 καὶ Δαλμάτου· καὶ τῇ πίστει τῇ εἰς αὐτοὺς κρατούμενοι
 προσετίθετο αὐτοῖς πλῆθος ἱκανόν· καὶ ἐκραταιοῦτο ἡ
 μονὴ αὐτῶν ἡμέρα τῇ ἡμέρα· καὶ ἐπληθύνετο ὁ ἀριθμὸς
 τῶν ἀδελφῶν· καὶ ἦσαν ὁμοθυμαδὸν ἐπιτοαυτὸ ἅπαντες 410
 αἰνοῦντες καὶ δοξολογοῦντες τὸν θεὸν ἀδιαλείπτως· ὡς
 30 πληροῦσθαι τὸ τοῦ μακαρίου Δαυὶδ εἰημένον ἐπ’ αὐτούς·

384 πρὸς αὐτόν·] αὐτῷ H 389 Ἰσάκιος·] ἰσαάκιος H 392 πυλεόνων]
 πυλῶν H 393 Ἰσάκιος·] ἰσαάκιος H 398 Ἰσάκιος] ἰσαάκιος H
 399 ἤμεθα·] ἤμεν H 405 ἡ... 406 ἠύξανε] ἠύξανεν ἡ ἀγάπη τοῦ θεοῦ
 406 Ἰσακίου] ἰσαακίου H 408 προσετίθετο] προσετίθεντο H 409 τῇ]
 καὶ H 412 τοῦ μακαρίου] τῷ μακαρίῳ H | αὐτούς·] αὐτοῖς H

ἰδοὺ δὴ τί καλὸν ἢ τί τερπνόν· ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς
ἐπιτοαντό.

415

9. Μετὰ δὲ χρόνον τινὰ βασιλεύοντος Θεοδοσίου τοῦ
μεγάλου· καὶ Νεκταρίου τοῦ ἀγιωτάτου τὸν θρόνον τῆς
ἐπισκοπῆς ἐπέχοντος ἐκοιμήθη ὁ ἐν ἀγίοις πατὴρ ἡμῶν
Ἰσάκιος· καὶ ἐλθόντος τοῦ ἐπισκόπου Νεκταρίου ἐν τῇ
420 **μονῇ καὶ ἐρωτῶντος τοῖς πρεσβυτέροις καὶ τοῖς λοιποῖς**
μοναχοῖς τὸ τίνα ἂν αὐτῶν βούλοιντο εἶναι ἡγούμενον,
πάντες ὁμοθυμαδὸν εἶπον τὸν μακάριον Δαλμάτον 10
θέλειν· ὃν καὶ ὁ θεὸς ἐξελέξατο καὶ ἀφόρισεν· ὁ δὲ
μισόδοξος ὢν καὶ ταπεινόφρων εἰς ὑπερβολὴν· οὐκ
425 ἐπίθετο αὐτοῖς· ἀνάξιον ἑαυτὸν ἀποκαλῶν καὶ ιδιώτην
καὶ ἀνίκανον· μόλις δὲ ποτε πεισθέντος αὐτοῦ κοινῇ
πάντων ψήφῳ καὶ τῇ τοῦ θεοῦ βουλήσει κατέστησαν
αὐτὸν ἡγούμενον· **χειροτονήσαντες** ὁμοῦ καὶ
πρεσβύτερον τῷ εἰκοστῷ δευτέρῳ ἔτει τῆς ἐκ τοῦ κόσμου
430 αὐτοῦ ὑποχωρήσεως· καὶ γὰρ τριακοστὸς ἀπετάξατο·
καθὼς ἐκ τῶν χρονικῶν ἀνεμάθομεν· καὶ δείκνυται
συμβιοτεύσας τῷ μακαρίῳ Ἰσακίῳ χρόνους δεκαεξί· ὁ γὰρ 20
ἐν ἀγίοις Ἰσάκιος κα' χρόνους ποιεῖ ἐν
Κωνσταντινουπόλει· τῷ οὖν δευτέρῳ ἔτει τῆς Ἀρκαδίου
435 υἱοῦ Θεοδοσίου βασιλείας χειροτονεῖται ὁ ἀοίδιμος
Δαλμάτος ἡγούμενος καὶ πρεσβύτερος· **καὶ ἦν** λοιπὸν ὁ
ἅγιος **διαπρέπων ἐν τῇ ἀσκήσει·** καὶ πρὸς περισσότερον
κόπον· καὶ σκληροτέραν διαγωγὴν· καὶ ἡσυχίαν ἀκριβῆ·
καὶ πρὸς δασιλεστέραν ἐλεημοσύνην ἑαυτὸν ἐπεκτείνων·
440 κατὰ πάντα ἐξομοιούμενος τρόπον ἢ καὶ ὑπερβαίνων τοῦ
θεοφόρου Ἰσακίου.

413 ἰδοὺ ... 414 ἐπιτοαντό] Psalm 132:1.

419 Ἰσάκιος·] ἰσαάκιος H | ἐλθόντος] ἐπελθόντος H 420 τοῖς¹ ... 421
μοναχοῖς] τοὺς πρεσβυτέρους καὶ τοὺς λοιποὺς μοναχοὺς H 428 ὁμοῦ]
om. H 429 τῷ ... 436 πρεσβύτερος·] om H 440 ἢ ... ὑπερβαίνων] om.
H | τοῦ ... 441 Ἰσακίου] τῷ θεοφόρῳ ἰσακίῳ H

10. Ἦν δὲ καὶ περὶ τὰς κρίσεις τῶν δικαζομένων· ἀκριβῆς καὶ πάνυ σπουδαῖος· ἦν γὰρ καὶ ἐκ τοῦ βίου κατὰ τὸν νόμον γεγυμνασμένος εἰς τοῦτο· οὐ μὴν ἀλλὰ αὐτὴν 445 τὴν ἐγκειμένην τῇ φύσει προαίρεσιν διδάσκουσιν ἔχων τῶν πρακτέων· καὶ τῶν οὐ πρακτέων· τὸ πλεῖστον δὲ τὸ πνεῦμα τὸ ἅγιον· τὸ τοὺς ἀλιεῖς καὶ ἀγραμμάτους μαθητὰς ἐνσκηψαν καὶ ῥήτορας αὐτοὺς καὶ σοφοὺς ἀναδειξαν ἔχων ἔνοικον· διαδιδόν αὐτῷ ἔνδοθεν καθαρώτερας τὰς 450 ἐλλάμψεις ἐγνώριζεν αὐτῷ πάντων τῶν ἀφανῶν τὴν δήλωσιν· ὡς ἔστιν ἰδεῖν ἐκ τοῦ ῥηθησομένου· ἐν γὰρ τῷ χρόνῳ ἐκείνῳ δύο τινῶν δικαζομένων ἐπὶ τοῦ βασιλέως Ἀρκαδίου· ἦν ὁ ἐνάγων τῷ ἀντιδίκῳ αὐτοῦ οὐκ ὀρθῶς περὶ τὰς λέξεις αὐτοῦ· ἀλλὰ γλωσσώδης ὢν καὶ 455 στωμύλος συκοφαντίας τρόπῳ καὶ δολιότητος· ἐβούλετο τῷ ἀντιδίκῳ αὐτοῦ περιτρέψαι καὶ τὰ αὐτοῦ λαβεῖν· ὡς οὖν εἶδεν ὁ ἀντίδικος αὐτοῦ τὴν ἀναιδιῆ αὐτοῦ γνώμην· καὶ τὴν σκέψιν τῆς κακουργίας αὐτοῦ· φοβηθεὶς μήποτε τῇ πολυλογίᾳ αὐτοῦ ἀναπέσει καὶ τὸν βασιλέα καὶ 460 κατακρινεῖ αὐτὸν πεσὼν παρὰ τοὺς πόδας τοῦ βασιλέως ἦται ἀποσταλῆναι ἀμφοτέρους πρὸς τὸν ἐν ἀγίοις Δαλμάτιον· λέγων οὕτως· δέσποτα αὐτοκράτορ κέλευσον ἡμᾶς ἀποσταλῆναι πρὸς τὸν δίκαιον καὶ μέγαν μοναχὸν Δαλμάτιον· κάκεινος ἀληθῆς ἐστι καὶ δίκαιος καὶ δι’ αὐτοῦ ἔχει φανερωῖσαι ἡμῖν ὁ θεὸς πᾶσαν ἀλήθειαν· ὡς δὲ ταῦτα ἤκουσεν ὁ βασιλεὺς ἐκέλευσε παραχρῆμα ἀποσταλῆναι ἀμφοτέρους ἐκεῖσε· ἐλθόντων δὲ αὐτῶν πρὸς τὸν εἰρημένον ὄσιον πατέρα ἡμῶν ἠρώτησεν αὐτοὺς ἐν πραύτητι καθὼς εἶθιστο αὐτῷ λαλεῖν, εἰπεῖν τί 470

444 ἦν] ἐτύγγανε H 445 ἀλλὰ] add. καὶ H 447 τῶν¹...πρακτέων·²] τὰ πρακτέα καὶ τὰ οὐ πρακτέα H 448 τοὺς...μαθητὰς] τοῖς ἀλιεῦσι καὶ ἀγραμμάτοις μαθηταῖς H 450 διαδιδόν] διαδιδούσιν H 451 ἐλλάμψεις] add. ὁ καὶ H 454 ὀρθῶς] ὀρθός H 457 τῷ...αὐτοῦ¹] τὸν ἀντίδικον ἑαυτοῦ H 464 ἀποσταλῆναι] ἀπελθεῖν H 468 ἀποσταλῆναι] ἀπιέναι H ἐλθόντων...469 ἡμῶν] οὗς καὶ ἰδὼν ὁ ὄσιος ἡμῶν πατὴρ παραγενομένους πρὸς αὐτὸν H 470 αὐτοῦς] om. H | πραύτητι] πραότητι H

πρὸς ἀλλήλους ἔχουσι· καὶ ἀνοίξας τὸ στόμα ὁ ἐνάγων
 καὶ συκοφαντῶν τοῦ ἀποκριθῆναι πρὸς τὸν ἅγιον, ὁ δίκαια
 κρίνων θεός· ὁ δοξάζων τοὺς δοξάζοντας αὐτόν· καὶ ὑπ’
 αὐτῶν δοξαζόμενος οὐκ εἶασεν αὐτὸν **πληρῶσαι** οὐδὲ
 475 **μῖαν ῥῆσιν· ἀλλὰ παραχρῆμα** ἔμεινεν ἄφωνος· **καὶ μὴ**
δυνάμενος φθέγγεσθαι μετ’ ὀλίγον ἐξέψυξεν· τί τοῦτο
 τοῦ θαύματος διαφέρει τοῦ τῷ Πέτρῳ εἰργασμένου εἰς
 Ἀνανίαν καὶ Σάμπειραν· ὁ γὰρ ἐκεῖνῳ ἐνεργήσας θεός,
 οὗτος καὶ τὸν πατέρα ἡμῶν καὶ θεσπέσιον τοῦτον
 480 ἐδόξασε· τῇ αὐτῇ ὄρα ἀκούει ταῦτα καὶ ὁ βασιλεύς· καὶ ἡ 10
 σύγκλητος καὶ βουλή καὶ πᾶσα ἡ πόλις· καὶ ἐδόξασαν τὸν
 θεόν· τὸν τοιαῦτα σημεῖα ἐργαζόμενον ἐν τοῖς ἁγίοις
 αὐτοῦ.

485 **11. Συνέβη οὖν μετὰ χρόνον ὀλίγον τελειωθῆναι**
τὸν ἐν ἁγίοις ἐπίσκοπον Κωνσταντινουπόλεως
 Νεκτάριον· κρατήσαντα τῆς ἐπισκοπῆς χρόνους ἕξ πρὸς
 τοῖς δέκα, σὺν μησὶ τέσσαρσι· καὶ μετ’ αὐτὸν Ἰωάννης ὁ
 Χρυσόστομος ἀχθεὶς ἀπὸ Ἀντιοχείας τῆς μεγάλης,
 490 χρόνους πέντε· καὶ τούτου ἐν ἐξορίᾳ τελευτήσαντος, 20
 εἰσάγεται ἀντ’ αὐτοῦ Ἀρσάκιος ἐπισκοπεύσασθαι χρόνους
 β’· καὶ μετ’ αὐτὸν Ἀττικὸς ἔτη κ’ μῆνας ἕξ· καὶ τούτου
 τελευτήσαντος διαδέχεται τὸν θρόνον τῆς ἐπισκοπῆς
Σισίνιος· ἀνὴρ εὐλαβῆς καὶ φιλόθεος· καὶ τούτου
 495 **διαπρέψαντος ἐν τῇ ἐπισκοπῇ** ἔτος ἕν· μῆνας δέκα· καὶ

477 τοῦ² ...478 Σάμπειραν·] Cf. Acts 5:1-11.

472 τοῦ ...474 αὐτόν] om. H 474 πληρῶσαι...475 ῥῆσιν·] οὐδεμίαν
 ῥῆσιν ἠδυνήθη πληρῶσαι H 475 ἄφωνος·] ἄφθογγος H | μὴ...476
 φθέγγεσθαι] om. H 476 ἐξέψυξεν·] add. κὰν τούτῳ δοξάζοντος τοῦ
 δίκαια κρίνοντος θεοῦ τοὺς δοξάζοντας αὐτόν H 478 ἐκεῖνῳ] ἐκεῖνο H
 ἐνεργήσας] add. διὰ τοῦ ἀποστόλου H 479 τὸν...480 ἐδόξασε·] τὸν
 θεσπέσιον πατέρα ἡμῶν H 480 ὁ] om. H | ἡ] om. H 481 καὶ¹] om. H
 485 Συνέβη...517 αὐτόν·] ὅποιον δὲ τὸ διορατικὸν προσῆν τῷ ἁγίῳ
 δηλοῦσι μὲν καὶ ἄλλα πολλὰ οὐχ ἦττον δὲ καὶ τὸ παρ’ αὐτοῦ ῥηθὲν τῷ
 ἀναξίως ἀρχιερεύσαντι τῆς ἐκκλησίας τῆς μεγαλοπόλεως ταύτης
 Νεστορίῳ H

πρὸς κύριον ἐκδημήσαντος, πολλὴ φιλονεικία τῇ
 ἐκκλησίᾳ καὶ τοῖς ἱερεῦσιν ἐγένετο· τίς ἄρα ὀφείλει
 ἐπισκοπεῦσαι ἐν τῇ βασιλευούσῃ; ζητήσεως οὖν πολλῆς
 γεγονυίας ποῦ εὑρεῖν δυνηθῶσιν ἄνδρα θεοσεβῆ καὶ
 συνετὸν τὸν ὀφείλοντα ἱερατεῦειν ἐν ταύτῃ τῇ 500
 μεγαλοπόλει πρὸς τοὺς πρὸ αὐτοῦ προλαβόντας
 ἀρχιεπισκόπους· πολλῆς οὖν κινήσεως γενομένης· καὶ
 διελθουσῶν ἡμερῶν οὐκ ὀλίγων περὶ τῆς ζητήσεως
 ταύτης, φήμη διέδραμε περὶ τινος Νεστορίου ὀνόματι·
 10 ὡς ἀξίου ὄντος αὐτοῦ εἰς τὸ γενέσθαι ἐπίσκοπος 505
 Κωνσταντινουπόλεως· καὶ τὰ μὲν ἔνδοθεν αὐτοῦ οὐδεὶς
 ἠπίστατο εἰ μὴ μόνος ὁ θεός· τὰ δὲ ἔξωθεν αὐτοῦ
 ὑπῆρχεν ἐν προσχήματι δορᾶ προβάτου σχηματιζόμενος·
 καὶ ὑποκρινόμενος τὴν εὐσέβειαν· ἔσω ὢν διάβολος καὶ
 κατηρτισμένος εἰς τὴν αὐτοῦ ἀπώλειαν· τῷ δὲ ἀγίῳ πατρὶ 510
 ἡμῶν Δαλιμάτῳ οὐδὲ τοῦτο ἀπέκρυπεν ὁ θεός· ἀλλ’
 ἀπεκάλυπεν αὐτῷ δι’ ὀπτασίας ἧς αὐτὸς οἶδεν
 ὀπτάνεσθαι τοῖς αὐτοῦ δούλοις ὅτι διεστραμμένος ἐστὶ
 καὶ πλήρης ἀνομίας καὶ δόλου· καὶ ἰοῦ θανατηφόρου
 20 ἐμπέπλησται ἡ ψυχὴ αὐτοῦ· καὶ ἦν ὁ ἅγιος παρ’ ἑαυτῷ 515
 ταύτην τὴν ἀποκάλυψιν κατέχων· συνέβη οὖν μετ’ ὀλίγον
 χρόνον χειροτονηθῆναι αὐτόν· καὶ χειροτονηθεὶς ὁ
 ἀνάξιος τῆς ἱερωσύνης Νεστόριος ἦλθεν ἐν τῷ
 μοναστηρίῳ· καθὼς ἔθος ἐστὶ κρατηθὲν ἐκ τοῦ ἐν ἀγίοις
 πατρὸς ἡμῶν Ἰσακίου· τὸ ἔργεσθαι τὸν καθ’ ἡμέραν 520
 ἐπίσκοπον καὶ προσκυνεῖν τοὺς ἀγίους· ἐλθὼν οὖν καὶ
 αὐτὸς Νεστόριος· μετὰ καὶ τοῦ κλήρου τῆς μεγάλης
 ἐκκλησίας τοῦ προσκυνῆσαι τὸν ὄσιον· καὶ θελήσαντος

507 τὰ... 508 σχηματιζόμενος·] Cf. Matthew 7:15. 510 κατηρτισμένος... ἀπώλειαν·] Cf. Romans 9:22.

517 καὶ... 523 ὄσιον·] τοῦτον γὰρ παραγενόμενον μετὰ παντὸς τοῦ κλήρου εἰς τὴν αὐτοῦ μονὴν χάριν προσκυνήσεως τοῦ ὀσίου Ἰσακίου κατὰ τὸ κρατήσαν ἔθος ἀπὸ Νεκταρίου τοῦ ἀγιωτάτου καὶ ἐπὶ τῶν μετ’ ἐκείνον ἀρχιερευσάντων Η 523 θελήσαντος... 524 αὐτοῦ] βουληθέντα Η

525 αὐτοῦ εἰσελθεῖν εἰς τὸ κελλίον τοῦ ἀνδρός· διεκώλυσεν
 αὐτὸν λέγων· ἄπελθε διόρθωσαι τὰ κρυπτά τῆς
 καρδίας σου· καὶ τότε εἰσέρχῃ εἰς τὸ κελλίον μου·
 ταῦτα ἀκούσας ὁ δυσώνυμος Νεστόριος, σκότους καὶ
 αἰδοῦς πλησθεὶς ἐξῆλθε καὶ ἀπήλθε καὶ μὴ βουλόμενος·
 530 ὅσοι δὲ τῶν τῆς πόλεως ἦρχοντο προσκυνῆσαι τὸν ἅγιον
 κληρικῶν τε καὶ κοσμικῶν παρήγγελλεν αὐτοῖς ὁ ὅσιος
 λέγων· γρηγορεῖτε καὶ βλέπετε ἑαυτοὺς τέκνα καὶ
 ἀδελφοί· ὅτι μέγα θηρίον ἐπεπήδησεν ἐν τῇ πόλει
 ταύτῃ· καὶ διεστραμμένος ἐστὶν ἀπὸ τῆς εὐσεβοῦς καὶ 10
 ὀρθῆς πίστεως· καὶ πολλοὺς ἔχει ἀπολέσαι τῇ ἀδικίᾳ,
 535 τῆς διδασκαλίας αὐτοῦ.

12. Τριετοῦς δὲ χρόνου παρελθόντος· καὶ τῆς
 ἀσεβείας αὐτοῦ συσκιαζομένης ἡ ἅγια καὶ ὁμοούσιος
 τριάς οὐ συνεχώρησεν ἀλλ’ ἐφάνέρωσε τὸ κρυπτὸν
 540 αὐτοῦ οἶδημα ὃ εἶχεν ἐν τῇ καρδίᾳ αὐτοῦ· καὶ ἤρξατο
 ἐμεῖν τὸν ψυχοφθόρον αὐτοῦ ἰόν· καὶ λοιπὸν ἐμφανῶς
 βλασφημεῖν εἰς τὸν υἱὸν τοῦ θεοῦ· καὶ εἰς δύο υἱοὺς τὸν
 ἕνα ἐμέριζεν υἱόν· ἄλλον γὰρ ἔλεγε τὸν Χριστόν· καὶ 20
 ἄλλον τὸν θεὸν Λόγον· καὶ ποτὲ μὲν ἔλεγε· χωρίζω τὰς
 545 φύσεις· ἀλλ’ ἐνῶ τὴν πρόσκύνησιν· ἄλλοτε ἔλεγε· τίς
 ἐστὶν ὁ υἱὸς διὰ τὸν συνημμένον υἱόν· ὅθεν καὶ
 παρητεῖτο θεοτόκον τὴν παρθένον ὁμολογεῖν· λέγων·
 ἐγὼ διμηναῖον καὶ τριμηναῖον θεὸν οὐ λέγω· διὰ
 ταύτας οὖν τὰς βλασφημίας αὐτοῦ σύνοδος
 550 συνεκροτήθη οἰκουμενικὴ ἐν τῇ Ἐφεσίων μητροπόλει·
 κατὰ κέλευσιν Θεοδοσίου τοῦ βασιλέως· καὶ καθελὼν
 τὸν μαρὸν Νεστόριον τοῦ θρόνου Κωνσταντινουπόλεως

524 τοῦ ἀνδρός·] αὐτοῦ H | διεκώλυσεν] διεκώλυε H 525 αὐτὸν] om. H
 527 ταῦτα] om. H | ἀκούσας] add. δὲ H 528 ἐξῆλθε καὶ] om. H
 530 κληρικῶν... κοσμικῶν] κοσμικῶν τε καὶ κληρικῶν H | παρήγγελλεν]
 παρήγγειλεν H 532 ἐν] om. H 542 καὶ... 543 υἱόν·] om. H 550 ἐν] om.
 H 551 καὶ... 552 Κωνσταντινουπόλεως] om H

καὶ ἄκοντα ἐν Ἐφέσῳ ἔπεμψεν· ἀλλὰ καὶ ἐκεῖσε πάλιν ἀπελθὼν ὁ δεῖλαιος τῆ βλασφημίᾳ προστιθεὶς οὐκ ἐπαύσατο· ἔλεγε γὰρ ὅτι ὁ υἱὸς τοῦ θεοῦ οὐκ ἐνηνθρώπησεν· εἰ δὲ ὁ υἱὸς ἐνηνθρώπησε καὶ ὁ πατὴρ καὶ τὸ πνεῦμα, ἐνηνθρώπησε· καὶ οὗτος μὲν ταῦτα ἐβλασφήμει λέγων· εἶχε δὲ καὶ τοὺς ὑπασπιστάς αὐτοῦ· οἵτινες οὐ συνεχώρουν τὴν καθαίρεσιν αὐτοῦ τῷ βασιλεῖ ἀνενεχθῆναι τὴν γενομένην ὑπὸ τῆς ἁγίας καὶ οἰκουμενικῆς συνόδου· συναχθεῖσα γὰρ ἡ ἁγία σύνοδος ἐν Ἐφέσῳ κατὰ τὸ θέσπισμα τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων· καὶ εὐροῦσα τὸν ἐχθρὸν τοῦ Χριστοῦ ἐν τοῖς αὐτοῖς βλασφήμοις ῥήμασιν ἐπιμένοντα· καὶ τὰ δυσσεβῆ κηρύττοντα καθεῖλεν αὐτὸν τῆ συνεργείᾳ τοῦ ἁγίου πνεύματος· ἀναθέματι ὑποβαλοῦσα· ὅπως λοιπὸν τῆς οἰκουμένης ὅλης ἐκκοπῆ τὰ σκάνδαλα· τούτου οὖν διαβοηθέντος ἐν Κωνσταντινουπόλει· πάντες οἱ τὰ ἐκεῖνου φρονοῦντες καὶ παρ' αὐτοῦ λαβόντες τὰ ἐκκλησιαστικὰ πάντα συνεσκευάζοντο φρουροῦντες τὰ πλοῖα καὶ τὰς ὁδοὺς· καὶ μὴ συγχωροῦντες μήτε ἐλθεῖν ἐν Κωνσταντινουπόλει τινὰ τῶν τῆς ἁγίας συνόδου μήτε ἀπελθεῖν ἐκεῖ τινὰ τῶν ὀρθοδόξων· ἀλλὰ μόνον τὰ τοῦ ἐχθροῦ τοῦ Χριστοῦ ἠπεύγοντο καὶ ἐφέροντο γράμματα τὰ καὶ μηνύματα.

13. Καὶ ἐπεὶ οὐδεὶς δύναται πρὸς τὸν θεόν· τί γάρ ἐστὶν ἄνθρωπος· ἐξ οἰκονομίας θεοῦ ἔρχεται ἐπιστολὴ ἀπὸ Ἐφέσου· γραφεῖσα παρὰ τῆς ἁγίας συνόδου πρὸς τὸν ἀρχιμανδρίτην πάντων τῶν τῆς βασιλευούσης πόλεως μοναστηρίων Δαλμάτων· καὶ πρὸς Κωμάριον

553 καὶ¹...ἔπεμψεν·] ἀποστείλαντος ἐν Ἐφέσῳ καὶ ἄκοντα τὸν Νεστόριον H | ἀλλὰ] ὅς H | πάλιν] om. H 554 τῆ βλασφημίᾳ] βλασφημίαν ἐπὶ τῆ βλασφημίᾳ H
557 ἐνηνθρώπησε·] ἐνηνθρώπησαν H 575 ἠπεύγοντο] ἀπήγοντο H
582 Κωμάριον] add. καὶ H

Ποτάμινα ἐπίσκοπον· πεμφθεῖσα διὰ τινος ἐπαίτου·
 δῆσαντες γὰρ τὴν ἐπιστολὴν καὶ ἐνθέντες ἔσωθεν
 585 **καλάμου** οὕτως ἐπαιτῶν καὶ ἐπιφερόμενος τὸν κάλαμον
 ἤνεγκε ταύτην πρὸς τὸν ἅγιον Δαλμάτον· ὃς δεξάμενος
 ταύτην καὶ ἀναγνοὺς καὶ γνοὺς τὴν δύναμιν αὐτῆς
 ἐταράχθη σφόδρα· καὶ διανοεῖτο ἐπὶ τοῦτο ὅ,τι καὶ
 πράξει· ἦν γὰρ ἔχων **τεσσαράκοντα** καὶ ὄκτω ἔτη· μὴ
 590 **ἐξελθὼν τοῦ κελλίου** αὐτοῦ· ἀλλὰ πάμπαν ἀπρόιτος ὢν
 ἔμενεν ἔνδον ἡσυχάζων· ἐνθυμούμενος δὲ πάλιν τὸ τοῦ
 ἀποστόλου ῥητὸν τὸ λέγον· μηδεὶς σκοπεῖτο τὸ ἑαυτοῦ· 10
 ἀλλὰ τὸ ἐτέρου ἕκαστος καὶ μὴ θέλε τὸ σὸν ὡς τὸ τοῦ
 πλησίον· ἔστενε καὶ ἐδυσφόρει καθ' ἑαυτὸν
 595 διαλογιζόμενος· μήπως ἄρα οὐκ ἔστι θέλημα θεοῦ τὸ
 ἐκπεσεῖν με τῆς προθέσεως ἐν τῷ ἐξέρχεσθαι με τοῦ
 κελλίου μου βοηθήσων πόλιν κινδυνεύουσαν ψυχικῶς·
καὶ προσηύξατο πρὸς κύριον τὸν θεὸν ἐκτενωδῶς λέγων·
κύριε Ἰησοῦ Χριστέ· ὁ διὰ τὸ ὄνομά σου τὸ εὐλογημένον
 600 καὶ ἅγιον· καὶ διὰ τὴν σὴν ἀγάπην· καὶ τὸν πόθον τῆς
 οὐρανίου βασιλείας σου· καταξιώσας με τὸν ταπεινὸν καὶ
 ἀνάξιον δούλον σου διελθεῖν τὸν διάυλον τῶν τοσούτων 20
 χρόνων· ὅσον πρὸς τὴν ἐμὴν βραχύτητα καὶ ταλαιπωρίαν
 ἐν τῇ καθεύξει ταύτῃ· ἐπειδὴ ἐν ὀφθαλμοῖς σου κύριε
 605 **χίλια ἔτη ὡς μία ἡμέρα**· ὁ καὶ τὴν πρόθεσιν τῆς ταπεινῆς
 μου ψυχῆς ἐπιστάμενος· καὶ τὰς συνθήκας ἅς πρὸς σὲ τὸν
 δεσπότην μου ἐποίησάμην γινώσκων ἔπιδε ἐπὶ τὴν
 προσευχὴν ταύτην τοῦ δούλου σου καὶ ἐπάκουσόν μου
 σήμερον· καὶ φανέρωσόν μοι εἴ ἔστι σὸν θέλημα τὸ
 610 **ἐξελθεῖν με τοῦ κελλίου μου**· ἔνεκα τῆς κατασχούσης τῇ
 πόλει σου βλασφημίας καὶ αἰρέσεως· ὅτι δεδοξασμένος εἶ

605 χίλια... ἡμέρα·] II Peter 3:8.

583 Ποτάμινα] ποταμίωνα H | ἐπίσκοπον·] ἐπισκόπους H 585 οὕτως
 ἐπαιτῶν] πτωχῶ τινι ἐπιδεδόκασι καὶ οὕτως ἐπαιτῶν H 597 βοηθήσων]
 βοηθήσοντα H | πόλιν κινδυνεύουσαν] πόλει κινδυνεύουσῃ H
 598 πρὸς] add. τὸν H 604 ἐπειδὴ] ἐπεὶ H

εἰς τοὺς αἰῶνας· ἀμήν· εὐξαμένου δὲ τοῦ ὀσίου περι
 τούτου εὐθέως φωνῆ γέγονεν αὐτῷ· ἐξ οὐρανοῦ
 λέγουσα· ἔξελθε· μηδὲν ἐνδοιαζόμενος· πρὸς γὰρ πολλῶν
 σωτηρίαν ἐξέρχη· καὶ εἰκότως· οὐ γὰρ ἤθελε κύριος εἰς 615
 τέλος ἀπολέσθαι τὴν ποιμνὴν αὐτοῦ.

14. Καὶ πληροφορηθεὶς διὰ τῆς ἀποκαλύψεως τῆς
 γενομένης αὐτῷ ὑπὸ τοῦ θεοῦ ἐξελθὼν προσεκαλέσατο
 τοὺς μοναχοὺς ἅπαντας τῆς ὑπ’ αὐτὸν ποιμνῆς· καὶ τοὺς 620
 10 ἡγουμένους τῶν λοιπῶν μοναστηρίων· καὶ συναχθέντων
 εἰς πλῆθος· καὶ γὰρ καὶ τῶν κατὰ κόσμον ὀρθοδόξων
 ἄνδρες οὐκ ὀλίγοι συνηθροίσθησαν· μετὰ λιτανείας καὶ
 ὀδῶν καὶ συμφωνίας πνευματικῆς ἦλθον εἰς τὸ παλάτιον·
 ὡς οὖν ἤκουσεν ὁ βασιλεὺς τῆς φωνῆς τῶν ψαλλόντων· 625
 ἠρώτησε τοῖς σὺν αὐτῷ παρεστῶσι λέγων· τίς ὁ ἦχος καὶ
 τίς ἡ ψαλμοδία τῶν ἀδόντων· καὶ λέγουσιν αὐτῷ· ὅτι
 Δαλμάτος ἐστὶν ὁ μέγας ἐν μοναχοῖς· μετὰ πάντων τῶν
 μοναχῶν· ὡς οὖν ἤκουσεν ὁ βασιλεὺς ὅτι Δαλμάτος ἐστίν·
 ἐθαύμασε λέγων· ὅτι πολλακίς ἀπῆλθον πρὸς αὐτὸν 630
 20 σεισμῶν γενομένων· καὶ παρεκάλεσα αὐτὸν ἐξελθεῖν
 καὶ λιτανεῦσαι καὶ οὐκ ἐπέισθη μοι· καὶ νῦν τί ἐστὶν ὅτι
 παραγέγονε· καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ· καὶ
 βαλὼν αὐτῷ μετάνοιαν· καὶ ἀσπασάμενος· καὶ εὐλογηθεὶς
 ὑπ’ αὐτοῦ εἰσῆλθεν εἰς τὸ παλάτιον μετὰ τοῦ βασιλέως· 635
 τὸ δὲ πλεῖστον ἔξωθεν ἔμεινε ψάλλοντες· ἰδιάσας οὖν ὁ
 ἅγιος μετὰ τοῦ βασιλέως ἀπήγγειλεν αὐτῷ πάντα τὰ
 συμβάντα· ὑποδείξας αὐτῷ καὶ τὴν ἐπιστολὴν τὴν
 πεμφθεῖσαν παρὰ τῆς ἁγίας συνόδου· καὶ ἀναγνοὺς ὁ
 βασιλεὺς ἐταράχθη σφόδρα· καὶ ἐπέτρεψεν αὐτῷ ἐπὶ 640

614 ἐνδοιαζόμενος·] ἐνδοιάζων H 615 εἰς...616 τέλος] om. H
 616 αὐτοῦ] add. εἰς τέλος H 620 ποιμνῆς·] μονῆς H 621 συναχθέντων]
 συνηγμένοι H 626 τοῖς...παρεστῶσι] τοὺς αὐτῷ παρεστῶτας H
 635 μετὰ...βασιλέως·] μετ’ αὐτοῦ H 636 πλεῖστον] πλῆθος H | ἔμεινε]
 ἔμειναν H 639 συνόδου·] add. ἦν H

πάντων ἀναγνωσθῆναι ταύτην· ἀναγνωσθείσης οὖν τῆς
 ἐπιστολῆς καὶ τυχὼν ὁ ἅγιος τῆς δικαίας ἀποκρίσεως
 παρὰ τοῦ βασιλέως ἐξελθὼν εἶπε πρὸς τὸν λαόν· ἄνδρες
 ἀδελφοὶ καὶ πατέρες· ἀπέλθωμεν ἐπιτοαυτὸ εἰς τὸ
 645 μαρτύριον τοῦ ἁγίου Μωκίου· καὶ ἐκεῖ μανθάνετε τὰ
 ἐνταλθέντα ὑμῖν παρὰ τοῦ βασιλέως· καὶ ἀναγινώσκομεν
 ὑμῖν ἐπιστολὴν τὴν πεμφθεῖσαν παρὰ τῆς ἁγίας
 συνόδου· τότε ἅπαντα τὰ πλήθη τῶν τε μοναχῶν καὶ
 κοσμικῶν ἐξῆλθον ἐκ τοῦ παλατίου ψάλλοντες·
 650 εὐλόγητος κύριος ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο 10
 καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· καὶ οὕτως ἄδοντες
 κατέλαβον τὸν προρρηθέντα ναὸν τοῦ ἁγίου Μωκίου·
 καὶ ἀνελθὼν ἐν τῷ ἄμβωνι ὁ ἐν ἁγίοις πατὴρ ἡμῶν
 Δαλμάτος εἶπε πρὸς τὸν λαόν· ἄνδρες ἀδελφοὶ καὶ
 655 πατέρες· εἰ θέλετε ἀκοῦσαι· ἡσυχάσατε μικρὸν καὶ
 μακροθυμήσατε· καὶ μὴ θελήσητε ἐμποδίσαι τοῖς
 λεγομένοις· κἀγὼ ὑμῖν ἀναγγείλω τὰ ῥήματα ἃ ἀκριβῶς
 παρὰ τοῦ βασιλέως ἤκουσα περὶ τῆς ἁγίας συνόδου· ὁ
 εὐλαβέστατος βασιλεὺς ἀνέγνω τὴν ἐπιστολὴν τὴν
 660 πεμφθεῖσαν ἡμῖν παρὰ τῆς ἁγίας συνόδου· καὶ ἃ οὐκ 20
 ἔγνω ἐπέγνω· καὶ τὰ μὲν διὰ τῆς ἐπιστολῆς ἐπέγνω· τὰ δὲ
 παρὰ τῆς ἡμετέρας εὐτελείας· ἐγνωρίσθη δὲ αὐτῷ καὶ τὰ
 τῆς σκαιότητος τοῦ ἀθλίου Νεστορίου· καὶ ἡ κώλυσις τῆς
 εἰσελεύσεως καὶ ἐξελεύσεως τῶν ἀπεσταλμένων παρὰ τῆς
 665 ἁγίας συνόδου· ἀλλὰ καὶ περὶ τῆς προγραφείσης
 ἐπιστολῆς παρὰ τοῦ ἁγίου βασιλέως πρὸς τὴν τιμίαν
 σύνοδον· ὅτε πρῶην τῇ αὐτοῦ βασιλείᾳ· καὶ ἐκεῖνος μὲν
 ἔγραψε τὰ θεῶ ἀρμόζοντα καὶ πρέποντα τῇ αὐτοῦ
 βασιλείᾳ· ἀντ' αὐτῶν δὲ ἐκεῖνοι ἐπέδωκαν ἕτερα τὰ
 670 συμφέροντα τῇ αὐτῶν αἰρέσει· καὶ περὶ πάντων ἀκριβῶς 30
 ἀνηγγείλαμεν τῷ βασιλεῖ· ἃ καὶ ἀκούσας οὐ μικρῶς

641 ἀναγνωσθείσης... 642 καὶ] om. H 645 μαρτύριον] μαρτυρεῖον H
 647 ὑμῖν] add. καὶ τὴν H 653 ἐν¹... ἄμβωνι] ἐπὶ τὸν ἄμβωνα H
 657 ἀναγγείλω] ἐξαγγείλω H 659 τὴν¹] om. H 667 βασιλείᾳ·] add.
 διελέχθη H 669 ἐπέδωκαν] ἔδωκαν H

ἔθορυβήθη· καὶ οὐχὶ τοῖς ἑμοῖς ῥήμασιν
 ἐξακολουθήσας· ἀλλὰ τῇ ὀρθοδόξῳ πίστει τῶν πάππων
 καὶ πατέρων αὐτοῦ· καὶ τοῖς δόγμασι τῆς ἁγίας
 καθολικῆς ἐκκλησίας ἐξακολουθῶν σὺν τοῖς 675
 ἐξακισχιλίοις τῶν συνελθουσῶν ἁγίων ἐπισκόπων ἐν
 διαφόροις συνόδοις· τῶν ἐπισφραγισάντων καὶ
 κυρωσάντων τὰ ἐν Νικαῖα ἐκτεθέντα δόγματα μᾶλλον ὡς
 ἀσφαλῆ καὶ πάγια ἠθέλησε πειθαρχῆσαι· ἢ ἐνὸς
 ἀνθρώπου βεβήλου καὶ διεστραμμένου ἐλέσθαι 680
 10 καταξιώσας· καὶ νῦν τέκνα ἀγαπητά· εἰ θέλετε ἀκοῦσαι
 καὶ τὰ τῆς ἐπιστολῆς τῆς πεμφθείσης μοι παρὰ τῆς ἁγίας
 συνόδου ἠσυχάσατε· οὐ γὰρ ὑπεραιρόμενος τίς εἰμι ἢ
 καυχώμενος· συντρίψει γὰρ κύριος ὅσα
 ἀνθρωπαρέσκων ὡς γέγραπται· ἀλλὰ θέλων τὴν ὑμῶν 685
 εὐλάβειαν πληροφορῆσαι περὶ τῶν ἐμφερομένων τῇ
 ἐπιστολῇ· Κύριλλος ἀρχιεπίσκοπος τῷ ἀρχιμανδρίτῃ
 τῶν μοναστηρίων ἀπάντων τῆς βασιλευούσης
 Κωνσταντινουπόλεως ἦτοι Νέας Ῥώμης Δαλμάτῳ τῷ
 κυρίῳ πρεσβυτέρῳ καὶ Κομαρίῳ Ποταμόνι· ἐπισκόποις 690
 20 τοῖς ποθεινοτάτοις ἐν κυρίῳ πνευματικοῖς ἀδελφοῖς
 χαίρειν· προσεδοκῶμεν ἐλθόντα τὸν τιμιώτατον
 Νεστόριον ἢ μεταγνῶναι ἐφ’ οἷς δεδυσφήμηκεν ἀφ’ οὗ
 κεχειροτόνηται· καὶ συγγνώμην αἰτῆσαι παρὰ τῆς
 ἁγίας συνόδου· εἰ καὶ ὅτι μάλιστα οὕτως ἐπικίνδυνον 695
 τὸ χαρίσασθαι συγγνώμην αὐτῷ· οὐ γὰρ ἐνεδέχετο
 ἀνδρὶ τὰ τοιαῦτα κηρύξαντι· πᾶσαν γὰρ διέστρεψε τὴν
 οἰκουμένην· καὶ τὴν θρησκευομένην τῶν ἐκκλησιῶν
 παρέλυσεν πίστιν χαρίσασθαι συγγνώμην· καὶ τὰ

675 ἐξακολουθῶν... 681 καταξιώσας·] ἐθέλησε πειθαρχεῖν τοῖς ὑπὸ τῶν
 ἁγίων πατέρων βεβαιωθεῖσι κατὰ διαφόρους καιροὺς οἵτινες σχεδὸν καὶ
 ὑπὲρ ἀριθμὸν εἰσιν ἢ ἐνὸς ἀνθρώπου βεβήλου καὶ διεστραμμένου
 προσθέσθαι κενοφωνία H 683 τίς] om. H 690 Κομαρίῳ] add. καὶ H
 Ποταμόνι·] ποταμίῳ H 691 πνευματικοῖς] om. H 693 ἢ] om. H
 696 οὐ] οὐδὲ H

700 ἐχόμενα τῆς ἐπιστολῆς πολλὰ ὄντα διὰ κόρον λόγου
 παραλείψω.

15. Τούτοις πᾶσιν ὑπαναγνοὺς τοῖς λαοῖς ὁ μακάριος
 Δαλμάτος ἐν τῷ τοῦ ἁγίου μάρτυρος Μωκίου σηκῶ καὶ
 705 ἐπαλείψας ἅπασι τοῦ μὴ ἐξακολουθῆσαι τὸ τοῦ λοιμώδους
 Νεστορίου δόγμα τὸ ἔκφυλον μετ’ εἰρήνης ἀπέλυσεν
 αὐτοὺς εἰς τὰ ἴδια· μετὰ ταῦτα πείθει τὸν βασιλέα
 Θεοδόσιον γράψαι κέλευσιν τῇ ἱερᾷ συνόδῳ·
 συμψηφισάμενος καὶ αὐτὸς τὴν καθαίρεσιν Νεστορίου· 10
 710 ἀντιγράφει δὲ ὁ ἐν ἁγίοις πατὴρ ἡμῶν Δαλμάτος ὡς **ἐκ**
προσώπου πάσης τῆς ἐκκλησίας· καὶ τῶν λογάδων τῆς
 πόλεως τὰ εἰκότα πρὸς τὸν ἐν ἁγίοις Κύριλλον
 ἀρχιεπίσκοπον Ἀλεξανδρείας· ὡς ἀναθέματι πάντες οἱ τὴν
 πόλιν οἰκοῦντες καὶ καθαίρεσιν παντελεῖ καὶ ἀλλοτριώσιν
 715 ἐκ θεοῦ καὶ τῆς τῶν Χριστιανῶν πίστεως· ἥτις γέγονε διὰ
 τῆς ἐκ παρθένου ἐνανθρωπήσεως· διὰ τῆς χάριτος τοῦ
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καθυπέβαλον· εἶτα
 ἀντιγράφει αὐτῷ πάλιν ἡ ἁγία σύνοδος ἐπιστολὰς ἐτέρας
 πέντε· καὶ συμφωνοῦσιν ὃ τε ἐν ἁγίοις Κύριλλος καὶ ἡ 20
 720 πᾶσα ἱερὰ σύνοδος μετὰ καὶ τοῦ ἐν ἁγίοις **Κελεστίνου**
πάπα Ῥώμης· καὶ ἐκφέρουσι ψῆφον μετὰ τὴν καθαίρεσιν
 Νεστορίου τοῦ θεοστυγοῦς· μετὰ ἀναθέματος καὶ
 ὑπογραφῶν τοῦ εἶναι **ἀρχιμανδρίτην** καὶ **ἐξαρχον**
 πρωτοπρεσβύτερον καὶ **ἄρχοντα** τὸν ἐν ἁγίοις καὶ
 725 μακάριον **Δαλμάτον**· καὶ τοὺς μετ’ αὐτὸν ἡγουμενεύειν
μέλλοντας τῇ αὐτοῦ μονῇ πάντων τῶν εὐαγῶν
μοναστηρίων τῆς πόλεως· ἕως τῆς συντελείας τοῦ αἰῶνος
 ἀποδόντες αὐτῷ τὰ πρεσβεῖα· μετὰ καὶ συναινέσεως τῶν

703 Τούτοις] ταῦτα H 705 ἐξακολουθῆσαι] ἐπακολουθῆσαι H | τὸ...
 706 ἔκφυλον] τῷ τοῦ λοιμώδους Νεστορίου δόγματι τῷ ἐκφύλῳ H
 709 συμψηφισάμενος... αὐτὸς] συμψηφισάμενον καὶ αὐτὸν H
 714 καθαίρεσιν... ἀλλοτριώσιν] καθαιρέσει παντελεῖ καὶ ἀλλοτριώσει H
 717 καθυπέβαλον·] add. τὸν ἔχθιστον Νεστόριον H 722 μετὰ... 723
 ὑπογραφῶν] om. H

ἀγιωτάτων καὶ φιλοχρίστων βασιλέων Θεοδοσίου καὶ
 Οὐαλεντίνου Ρώμης ἐγγράφως ἐξέθεντο· ἔξεστι δὲ τῶ
 βουλομένῳ ταῦτα μαθεῖν αὐτὰς τὰς ἐπιστολάς ἐπελθεῖν
 καὶ γνῶναι ὅποιος ἦν ὁ τοῦ θεοῦ ἄνθρωπος Δαλμάτος· καὶ
 ὀπόση ἀγιωσύνη ὑπῆρχε τῷ ἀνδρί· ὡς καὶ παρὰ βασιλέων
 καὶ πάσης σχεδὸν εἶπειν τῆς οἰκουμένης τὴν αὐτοῦ
 ἐνάρετον καὶ θεάρεστον πολιτείαν ἀκουσθῆναι·
 σεβασθῆναι τὲ καὶ τιμηθῆναι· ταῦτα καὶ ἡμεῖς
 γεγράφαμεν· οὐχ ἴν' ἐκείνῳ δόξαν προσθῶμεν· ποία γὰρ
 10 ἂν καὶ γένοιτο δόξα τῷ δεδοξασμένῳ παρὰ θεῶ; ἀλλ' ἵνα
 ὑμῖν τοῖς φιλοχρίστοις εἰς τοῦμφανὲς ἀγάγωμεν· τοῖς
 βουλομένοις κατ' ἔχγος αὐτοῦ βαίνειν· τὴν αὐτοῦ ἄμωμον
 καὶ ἀκίβδηλον κατὰ μίμησιν προβαίνειν ἀρετὴν· εἰς τοῦτο
 γὰρ καὶ ἐγράφη καὶ διεδόθη πᾶσα γραφὴ θεόπνευστος καὶ
 ὠφέλιμος· δι' ἡμᾶς πρὸς οὓς τὰ τέλη τῶν αἰώνων
 κατήντησε κατὰ τὸν μακάριον Παῦλον.

16. Μετὰ οὖν τὸ πληρωθῆναι ταῦτα πάντα
 διαδέχεται τὸν αἰρετικὸν Νεστόριον Μαξιμιανός· καὶ
 20 τούτου καλῶς κυβερνήσαντος τὴν ἀγιωτάτην
 ἐκκλησίαν Κωνσταντινουπόλεως καὶ ἐν εἰρήνῃ
 κοιμηθέντος διεδέξατο τὴν ἐπισκοπὴν αὐτοῦ Πρόκλος·
 ἀνὴρ ἐλλόγιμος καὶ ὀρθόδοξος· οὗτινος καὶ ὀμιλῖαι
 ὀρθόδοξοι καὶ ἐπιστολαὶ φέρονται μέχρι τοῦ νῦν· ἐπὶ
 τούτου οὖν τοῦ ἐπισκόπου ὁ ἐν ἀγίοις πατὴρ ἡμῶν
 Δαλμάτος ἐκοιμήθη ἐν εἰρήνῃ· καὶ προσετέθη πρὸς τοὺς
 πατέρας αὐτοῦ· ὄριμος ὥσπερ σῖτος· καὶ πλήρης ἡμερῶν
 τῶν τοῦ πνεύματος· ἡνίκα δὲ ἔμελλε τὸ πνεῦμα τῷ κυρίῳ

743 πρὸς... 744 κατήντησε] I Corinthians 10:11. 754 προσετέθη... 755
 αὐτοῦ·] Acts 13:36. 755 ὄριμος... σῖτος·] Job 5:26. | καὶ... ἡμερῶν]
 Genesis 25:8.

730 Ρώμης] add. ἦν καὶ οὗτοι H 731 μαθεῖν] add. ἀναγνῶναι H
 ἐπελθεῖν] om. H 734 καὶ] add. παρὰ H 735 καὶ θεάρεστον] om. H
 ἀκουσθῆναι·] om. H 738 ἵνα] ἴν' H 739 φιλοχρίστοις] φιλοθέοις H
 741 κατὰ... προβαίνειν] om. H

παρατίθεσθαι· προσκαλεσάμενος ἅπασαν τὴν ὑπ’ αὐτῷ
 πνευματικὴν ἀδελφότητα· καὶ τὸν μακάριον καὶ
 ὀσιώτατον αὐτοῦ πνευματικὸν μᾶλλον εἰπεῖν υἱὸν ἢ καὶ
 760 σαρκικὸν Φαῦστον· εἶπεν αὐτοῖς· ἐγὼ μὲν ὧ τέκνα καὶ
 ἀδελφοὶ ἤδη μετέρχομαι τοῦ βίου τούτου· ὡς
 προδεδήλωταί μοι ὑπὸ τοῦ κυρίου μου Ἰησοῦ Χριστοῦ·
 καὶ τῶν τῆδε πραγμάτων μεθίσταμαι· καὶ ἐνδημῶ εἶπερ
 καὶ παρίδη τὰ ἐμοὶ πεπραγμένα δεινὰ ἢ αὐτοῦ ἀγαθότης ἐν
 765 τῇ βασιλείᾳ αὐτοῦ· πρὸς ἣν αὐτὸς ἐπηγγείλατο τοῖς κατ’
 ἐμὲ λέγων· *δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ* 10
πεφορτισμένοι κἀγὼ ἀναπαύσω ὑμᾶς· καὶ τὸ λοιπὸν οὐκέτι
 με ἐν σαρκὶ ὄψεσθε· καὶ ἐπὶ τούτῳ βούλομαι ὑμᾶς
 ἀλύπους εἶναι καὶ ἀμερίμνους· καὶ γὰρ ἐὰν εὕρω
 770 παρρησίαν ἐνώπιον τοῦ θεοῦ οὐδέποτε καταλείψω ὑμᾶς
 ὀρφανούς μη ἐξαιτῶν τὴν αὐτοῦ ἀγαθότητα καὶ
 φιλανθρωπίαν τὸ συμφέρον ὑμῶν καὶ τῇ ποιμνῇ ὑμῶν· ἐν
 δὲ τῷ τέως ἐπιλέξασθε ἄνδρα εὐλαβῆ καὶ φιλόθεον τὸν
 ὀφείλοντα ὑμᾶς κυβερνήσαι μετὰ τὴν ἐμὴν ἀποβίωσιν·
 775 πάντων δὲ ὀλοφυρομένων τὴν τοῦ πατρὸς στέρησιν· καὶ
 ἐπιτοαυτὸ συνηγμένων μιᾷ φωνῇ ὡς ἐξ ἑνὸς στόματος 20
 πρὸς αὐτὸν εἶπον· τὸν τίμιον καὶ ὀσιόν σου Φαῦστον
 πάτερ ἅγιε εὐλογήσας κατάλιπε ἡμῖν τοῖς τέκνοις σου ἀντὶ
 σοῦ ποιμένα καὶ ἡγούμενον· ὅστις καὶ κυβερνήσει ἡμᾶς
 780 καλῶς· καί? ποιμανεῖ διὰ τῶν σῶν τιμίων καὶ θεῶ
 εὐπροσδέκτων εὐχῶν· ὁ οὖν μακάριος Φαῦστος ἦν ὡς
 ἀληθῶς ἀγγελικὸν τὸν βίον κεκτημένος· ἐν καλῇ
 καταστάσει· κατὰ πάντα ἀπηκριβωμένος· ἐξομοιούμενος
 τῷ πατρί· οὐ μόνον τῇ σωματικῇ ιδέᾳ· ἦν γὰρ καὶ αὐτὸς

766 δεῦτε... 767 ὑμᾶς·] Matthew 11:28.

757 αὐτῷ] αὐτὸν H 761 μετέρχομαι... τούτου·] τοῦ βίου τούτου
 ἐξέρχομαι H 763 καί¹] add. ἐκ H 764 αὐτοῦ ἀγαθότης] αὐτοαγαθότης H
 765 πρὸς... 767 ὑμᾶς·] om. H 775 πάντων... ὀλοφυρομένων] πάντες δὲ
 ὀλοφυρόμενοι H 776 συνηγμένων] συνηγμένοι H 777 σου] add. υἱὸν H
 783 ἀπηκριβωμένος·] add. καὶ H | ἐξομοιούμενος] ἐξωμοιωμένος H

- βαθὺ τὸν πώγονα ὡς Ἀαρὼν ἔχων· πραῦ δὲ τὸ πρόσωπον· 785
κατηγλαϊσμένον τῇ χάριτι τοῦ ἁγίου πνεύματος· εἰς γῆρας
λοιπὸν καὶ αὐτὸς κατανήσας· ἀλλὰ καὶ ταῖς ψυχικαῖς
ἀρεταῖς καλλυνόμενος καὶ φαιδρυνόμενος δίκην
φωστήρος τοῖς πᾶσιν ἔλαμπε· καὶ ἦν ἐν μέσῳ τῆς
ἀδελφότητος τοῖς πᾶσιν ὑπερανεστηκῶς· καὶ 790
ὑπερβαλόντως ὑπερέχων ἅπασιν πράξει τὸ καὶ λόγῳ· ὄν καὶ
εὐλογήσας ὁ πατήρ καὶ πλεῖστα ἐπευξάμενος· καὶ
νουθετήσας οὐ μόνον αὐτὸν ἀλλὰ καὶ πᾶσαν τὴν
10 ἀδελφότητα· περὶ τε ἐγκρατείας καὶ σωφροσύνης καὶ 795
ἀγνεύσεως· περὶ τε ταπεινώσεως καὶ ὑπακοῆς καὶ
ἐλεημοσύνης· καὶ ἐπευξάμενος αὐτοὺς καὶ εὐλογήσας καὶ
τὸ τελευταῖον ἀσπασάμενος· ἐξάρας τοὺς πόδας ὡς ὁ
πάλαι Ἰσραὴλ εἰς χεῖρας θεοῦ παρέδωκε τὸ πνεῦμα·
καλῶς κυβερνήσας τὴν ἐμπιστευθεῖσαν αὐτῷ ποιμήνην
ὑπὸ Χριστοῦ τοῦ θεοῦ ἡμῶν ἐπὶ χρόνοις πενήκοντα 800
πέντε· ὁ γὰρ πᾶς τῆς ζωῆς αὐτοῦ χρόνος γέγονεν
ὀγδοήκοστος πέμπτος.
- 20 17. Ὡς ἀκουστὴ ἐγένετο ἡ τοῦ ἁγίου κοίμησις πάση 805
τῇ πόλει καὶ αὐτῷ τῷ βασιλεῖ ἦν ἰδεῖν ὡς ἐξ ἐνὸς
συνθήματος ἅπαντας συρρέοντας ἐπιτοαυτό· ἀπὸ τε
ιερέως καὶ πρεσβύτου νεανίσκου τὸ καὶ μοναχῶν τάγματα
ἄπειρα· ἀπάντων συντρεχόντων ἐπὶ τῇ κηδεῖα τοῦ ἱεροῦ
καὶ τιμίου αὐτοῦ λειψάνου· καὶ ἐκάστου αὐτῶν **κηροῦς**
ἐπιφερομένων **ἐν ταῖς χερσὶν αὐτῶν**· ὡς μηδὲ γυναῖξι 810
παρατεῖσθαι λαϊκῶν τε καὶ παρθένων τῆς ἱερᾶς ἐκείνης

785 βαθὺ...ἔχων·] Cf. Psalm 132:2. 797 ἐξάρας...πόδας] Genesis 49:33.

785 βαθὺ] βαθὺν H 790 τοῖς πᾶσιν] τῶν πάντων H 791 ἅπασιν] ἀπάντων H 796 αὐτοὺς] αὐτοῖς H 799 αὐτῷ] om. H 807 καὶ] om. H πρεσβύτου] πρεσβυτέρου καὶ H | τὲ] om. H 810 ἐν...αὐτῶν·] ταῖς ἰδίαις χερσὶν H | ὡς...812 προπομπῆς·] ὡς μηδὲ γυναῖκα τῶν τε παρθενῶν ἐπανηρημένων καὶ τῶν γάμῳ συνδεδημένων τῇ ἱερᾷ ἐκείνῃ προπομπῇ ἀπολιμπάνεσθαι H

προπομπῆς· καὶ τοσοῦτοι ὥστε μηδὲ τὰ πρὸς τὴν θύραν
 χωρεῖν τοῦ μοναστηρίου αὐτοῦ· καὶ οὕτως λοιπὸν
 ἀνεκομίσθη τὸ τίμιον αὐτοῦ λείψανον ὑπὸ εὐλαβῶν
 815 ἀνδρῶν· καὶ παντὸς τοῦ πλήθους ἐν τῇ ἀγιωτάτῃ μεγάλῃ
 ἐκκλησίᾳ· πρὸς τὸ ἀσπάσασθαι αὐτὸ τὸν εὐσεβέστατον
 καὶ φιλόχριστον βασιλέα· καὶ πάντας τοὺς ἐν τῷ παλατίῳ
 αὐτοῦ· κάκειθεν προεκομίσθη ἐν τῇ μονῇ αὐτοῦ
 820 προάγοντος ἔμπροσθεν τοῦ ἀγιωτάτου ἀρχιεπισκόπου
 Πρόκλου καὶ παντὸς τοῦ εὐαγοῦς κλήρου· καὶ πάντων
 τῶν μοναστηρίων συντρεχούσης ὡς εἴρηται καὶ τῆς 10
 πόλεως πάσης· καὶ ἕκαστος αὐτῶν ἐσπούδαζε τοῦ ἱεροῦ
 ἐκείνου σκίμποδος ἄπτεσθαι καὶ εὐλογίας ἀξιωθῆναι τῆς
 ἐξερχομένης διὰ πνεύματος ἀγίου ἐξ αὐτοῦ· πολλοὶ δὲ
 825 νόσοις ποικίλαις συνεχόμενοι καὶ δαιμονῶντες τῇ ἀφῆ
 μόνῃ τοῦ λειψάνου αὐτοῦ ἐκαθαρίσθησαν· καὶ λοιπὸν ἐν
 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς φθάσαντες
 αὐτοῦ τὸ μοναστήριον κατέθεντο αὐτὸν ἐν τῷ τοῦ
 Προδρόμου ναῶ· ἐν τῇ ὑπογαίῳ καμάρα τῇ οὔσῃ
 830 ὑποκάτωθεν τοῦ ἱεροῦ βήματος· τῇ κτισθείσῃ ὑπ’ αὐτοῦ
 τοῦ ὁσίου εἰς αὐτὸ τοῦτο· καὶ οὕτως λοιπὸν ὑπέστρεψεν 20
 ἕκαστος εἰς τὸν οἶκον αὐτοῦ· αἰνῶν καὶ δοξαζῶν τὸν θεόν·
 μετὰ δὲ τὴν κηδεῖαν τοῦ ἐν ἀγίοις πατρὸς ἡμῶν καὶ
 καθαιρέτου τῆς Νεστορίου αἰρέσεως Δαλμάτου τοῦ
 835 ὁσιωτάτου· Πρόκλος ὁ ἀοίδιμος πατριάρχης
 συγκαλεσάμενος πᾶσαν τὴν ἀδελφότητα τοῦ αὐτοῦ
 εὐαγοῦς μοναστηρίου χειροτονεῖ αὐτοῖς τὸν μακάριον καὶ
 ὄσιον Φαῦστον ἀντὶ τοῦ ἐν ἀγίοις Δαλμάτου πρεσβύτερον
 ἀρχιμανδρίτην καὶ ἡγούμενον· καὶ ἄρχοντα πάντων τῶν
 840 τῆς βασιλίδος μοναστηρίων· κατὰ τὸ κρατήσαν ἔθος τῶν
 ἀγίων συνόδων· καὶ μετὰ ταῦτα ἐν χαρᾷ ὑπέστρεψεν ἐν τῷ 30
 ἐπισκοπείῳ αὐτοῦ· μετὰ δὲ τρίτην ἡμέραν τῆς κοιμήσεως

812 καὶ... ὥστε] τοσοῦτον δὲ πλήθος ἐξ ἀπάντων συνέδραμεν ὡς H
 820 κλήρου·] om. H | καὶ?... 821 μοναστηρίων] πάντων τε τῶν μοναχῶν
 H 825 ποικίλαις συνεχόμενοι] συνεχόμενοι ποικίλαις H 840 τῶν... 841
 συνόδων·] om. H

- τοῦ ὀσίου τὸ θαυματόβρυτον καὶ τρισόσιον αὐτοῦ
λείψανον μύρον ἀνέβλυσεν ἐκ τοῦ ἱεροῦ αὐτοῦ τύμβου·
 εὐφῳδίαν πνέοντα τοῦ ἁγίου πνεύματος· καὶ τοσοῦτον ὥστε 845
 πληρωθῆναι τὸν ὑποκείμενον ἐκεῖνον τόπον· ὅπερ
 ἀκουσθὲν ἐν ὄλῃ τῇ πόλει μετὰ σπουδῆς ἅπαντες ἔδραμιον
 ἀρύσασθαι ἐξ αὐτοῦ· καὶ λαμβάνοντες πίστει τὲ χριόμενοι
 ἐξ αὐτοῦ ἰώντο ἀπὸ τῶν νόσων αὐτῶν· οὐ μόνον τῶν
 σωματικῶν ἀλλὰ πολλῶ μᾶλλον τῶν ψυχικῶν. 850
- 10 18. Τοῦτο τὸ τέλος τοῦ μακαρίου· κάκεινη ἡ ἀρχὴ
 τοῦ θαυμαστοῦ καὶ ἐναρέτου αὐτοῦ βίου· ἐτελειώθη ὁ ἐν
 ἁγίοις πατὴρ ἡμῶν Δαλμάτος μηνὶ αὐγούστῳ δευτέρῳ· ἐν
 ᾧ ἐπιτελεῖται ἡ ἀνακομιδὴ τοῦ ἁγίου λειψάνου Στεφάνου 855
 τοῦ πρωτομάρτυρος· καὶ ἐτάφη τῇ τρίτῃ τοῦ αὐτοῦ μηνός·
 ὁ δὲ γε αἰοίδιμος αὐτοῦ υἱὸς καὶ ὄσιος Φαῦστος ἔμεινε
 ποιμαίνων καλῶς καὶ θεαρέστως τὴν ἐμπιστευθεῖσαν αὐτῷ
 ποίμνην· κατὰ τὸν δοθέντα αὐτῷ τύπον· παρὰ τοῦ πατρὸς
 ἀπαραλείπτως· ἕως χρόνους ἱκανούς· καὶ αὐτὸς εἰς γῆρας 860
 βαθὴν καταντήσας· φαίνεται γὰρ μέχρι τῆς εὐσεβοῦς
 20 βασιλείας Μαρκιανοῦ ἐπιβιώνει· καὶ πολλῶν χαρισμάτων
 καὶ δωρεῶν ἰαμάτων παντοδαπῶν ἀξιωθῆναι παρὰ θεοῦ·
 διὰ τῆς ἐναρέτου αὐτοῦ καὶ θεαρέστου διαγωγῆς καὶ
 πολιτείας· καὶ τίς ἱκανὸς ἐξείπειν τῶν θεοφόρων τούτων 865
 πατέρων τὴν θαυμαστὴν καὶ ἀγγελικὴν ὡς εἶπειν ἐπὶ γῆς
 βιοτήν· τίς τὰς πολυημέρους νηστείας· τὰς ἀγρυπνίας· τὴν
 τῆξιν τοῦ σώματος καὶ τὴν καρτερίαν· τὸ κατὰ πάντα
 ἐγκρατές· τὴν ἀσίγητον δοξολογίαν καὶ ὑμνωδίαν· τῶν
 δακρῶν τὴν ἔκχυσιν· τὸν διηνεκῆ κλαυθμόν· τὴν 870
 ἐκούσιον αὐτῶν πτωχείαν πνευματικὴν· καὶ τῶν

843 θαυματόβρυτον] θαυματουργὸν H 845 εὐφῳδίαν... 846 τόπον·] om.
 H 846 ὅπερ... 847 ἀκουσθὲν] οὐπερ ἀκουσθέντος H 847 ὄλῃ] πάσῃ H
 855 ἐπιτελεῖται] τελεῖται H 860 χρόνους ἱκανούς·] χρόνων ἱκανῶν H
 861 φαίνεται γὰρ] φέρεται καὶ λόγος H 862 ἐπιβιώνει·] add. αὐτὸν H
 871 τῶν... 872 ἐπερχομένων] τὰς ἐπερχομένας παρὰ τῶν H

ἐπερχομένων ὀρατῶν τε καὶ ἀοράτων νιφάδας· τὰς
 εὐποιΐας τὰς εἰς τοὺς δεομένους· τὰ θαυμαστὰ αὐτῶν
 ἄθλα· οὗτοι ἐγένοντο τοῖς πᾶσι τὰ πάντα· κατὰ τὸν
 875 μακάριον ἀπόστολον· ἵνα τοὺς πάντας κερδήσωσιν·
 ὀρφανῶν ἐπίκουροι· χηρῶν προστάται· βακτηρία
 γερόντων· ἀδικουμένων προΐστορες· ἀπεγνωσμένων
 σωτῆρες· θλιβομένων παραμυθία· ἄρτος ψυχικὸς καὶ
 σωματικὸς πεινῶντων· πόμα διψῶντων· λιμένες τῶν
 880 σφῆζεσθαι βουλομένων· ἱερέων καλλονή· μοναζόντων
 φαιδρότατοι φωστῆρες καὶ ἀρχηγοί· ἐπίγειοι ἄγγελοι· καὶ 10
 οὐράνιοι ἄνθρωποι· πλάνης καθαιρέται· αἰρέσεων
 ἀφανισμός· δαιμόνων ἀντίπαλοι· καὶ τοῦ κόσμου
 προστάται· τούτους ἐθαύμασαν μὲν ἄγγελοι· ἐπήνεσαν δὲ
 885 ἄνθρωποι· ἠδέσθησαν βασιλεῖς· ἐσεβάσθησαν ἄρχοντες·
 τούτοις ἠνοίγησαν οὐρανοί· ἐδέξαντο δικαίων
 χοροστασίαι· ἀγγέλων ἀρχαγγέλων προφητῶν ἀποστόλων
 μαρτύρων ἱεραρχῶν καὶ ὁσίων· καὶ πάντων τῶν
 πρωτοτόκων ἢ ἐκκλησία· τῶν ἀπογεγραμμένων τῆς ἄνω
 890 Ἱηρουσαλήμ· τούτων τῶν θεοφόρων πατέρων τὸν
 ἄμεμπτον βίον ἐρασθεῖς ὁ κύριος· ἐδέξατο ὡς περ θυμίαμα 20
 τερπνόν· καὶ ὡς προσφορὰὶ ὀλόκληραι· καὶ ἱερεῖα ἅμωμα
 ἀνεκομίσθησαν αὐτῷ ἐν οὐρανοῖς· οἱ ἰδρωτὲς αὐτῶν
 μύρον· οἱ πόνοι τῆς ἀσκήσεως αὐτῶν μυρίζουσιν ὡς περ
 895 τὰ ἀρώματα· τὰ σώματα αὐτῶν ἰαμάτων μεταδοτικά· ἐκ
 τῆς λάρνακος αὐτῶν ἐκπορεύεται εὐωδία ἀνεΐκαστος·
 κατευωδιάζουσα τῶν πιστῶν τὰ νοήματα· ἀσθενοῦντας
 θεραπεύουσι· πᾶσαν ἀρρωστίαν τῇ ἐπαφῇ καὶ μόνῃ τῆς
 μυροβρύτου σοροῦ αὐτῶν τὴν ὑγίαν παρέχουσι· καὶ τί
 900 δεῖ τὰ πολλὰ λέγειν· ἀστέρας ἀριθμεῖν· ἢ σταγόνας ὑετοῦ·

874 τοῖς... πάντα·] I Corinthians 9:22. 875 ἵνα... κερδήσωσιν·] Cf. I Corinthians 9:19.

872 ἀοράτων] add. ἐχθρῶν H 877 προΐστορες·] ὑπερασπισταὶ H
 878 ψυχικὸς... 879 σωματικὸς] ψυχικῶς καὶ σωματικῶς H 890 τὸν...
 891 βίον] τοῦ ἀμέμπτου βίου H 893 ἐν... 894 μύρον·] ὡς μύρον H
 894 μυρίζουσιν] εὐωδιάζουσιν H 898 πᾶσαν] reliqua desunt in H

ἢ ψάμμον θαλάσσης· ἢ τὰ θαύματα αὐτῶν· εὐκαιρον ἃ
καθεκάστην τελοῦσιν.

19. Ἄλλ' ὃ πατέρες ἅγιοι· ὃ φωστῆρες ὑπέρλαμπροι·
μη παύσοιτε καὶ νῦν ὑπὲρ ἡμῶν τοῦ μικροῦ ὑμῶν ποιμνίου 905
πρεσβεύοντες· τοῦ συντηρεῖσθαι ἡμᾶς σώους καὶ
ἀβλαβεῖς ἀμφοτέρωθεν· ψυχῇ λέγω καὶ σώματι· καὶ
τοσοῦτον ὄσφ μᾶλλον ἄρτι τῷ θρόνῳ τοῦ θεοῦ
προσεγγίζοντες· καὶ τῆς θείας καὶ ἀφράστου ἐκείνης
10 χαρᾶς καὶ θυμηδίας τῆς αὐτόθι ἐκπεμπομένης ἀπορρήτως 910
πιμπλάμενοι· τρανώτερον καὶ καθαρώτερον· ὡς ἂν καὶ
ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι· καὶ πάσης ἐστερημένοι
ἰκμάδος πνευματικῆς ἀρετῆς· οἱ προσφυγόντες ἐν τῇ
πνευματικῇ ὑμῶν μάνδρα καὶ καταξιοθέντες τῆς λογικῆς
ὑμῶν ταύτης ποιμνῆς πρόβατα γενέσθαι· οὐ μὴν ἀλλὰ καὶ 915
οἱ ἐν πίστει καὶ πόθῳ συνεορτάζουσιν ἡμῖν· ἐν τῇ φαιδρᾷ
καὶ παγκοσμίῳ ὑμῶν μνήμη· διὰ τῶν εὐπροσδέκτων ὑμῶν
πρεσβειῶν εὐροίμεν παρρησίαν ἐν ἡμέρᾳ κρίσεως· καὶ
σὺν ὑμῖν τυχεῖν τῆς τε μερίδος ὑμῶν καὶ στάσεως ἐν τῇ
20 τῶν οὐρανῶν βασιλείᾳ· καὶ τῶν αἰώνιων καὶ ἀπορρήτων 920
ἐπιτυχεῖν ἀγαθῶν· ἃ προήτοιμασεν ὑμῖν ὁ θεός· τοῖς
ἀγαπήσασιν αὐτόν· ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ᾧ ἡ
δόξα καὶ τὸ κράτος· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων· ἀμήν.

925

Translation

Life and Conduct of our Holy Father and Archimandrite Dalmatos. Bless, Father!

1. The divine grace of the holy and consubstantial Trinity, the universal providence, which has brought everything from non-being to being, the comprehensive and untiring power, which moves and preserves and holds together everything, from generation to generation passes to those who are worthy of it, and makes them friends of God, and inheritors of the Kingdom of Heaven, and proclaims them to be apostles and prophets and martyrs and teachers and monks in their own times as he sees fit, according to the blessed Paul who speaks thus: ‘And those he foresaw, he also called; those he called, he also glorified; those he glorified, he also justified. Who will bring any charge against those whom God has chosen? It is God who justifies. Who, then, is the one who condemns?’ The same hypostatic and manifold wisdom and power of our Lord and God Christ, then, showed us a father who was irreproachable, righteous, truthful, pious, like the blessed Job, desisting from all evil things, hating what is evil and clinging to what is good, as the progressing speech will show in what follows.

2. For in the days of the emperor Valens who was lawless and hated by God, the loathsome heresy of Arianism had for a long time been dominant, as the same Valens had already been completely brought under the control of those who were of a mind with Arius. Then one could see a great persecution of the orthodox. The priests and holy fathers and teachers who held fast to consubstantiality were subjected to exile and affliction, and there were burnings of priests at sea and sacred vessels were seized. And as we hear about the Babylonians, that Balthasar, the son of Nebuchadnezzar, brought the vessels of the temple of the Lord and he and his concubines and his grandees and his bed-fellow drank, thus it was also here. Then one could see the honour of venerable and chaste women violated and turned into a spectacle opposite the house of the lord, and the sacred and revered grey hair of venerable and holy men smeared with pitch and set on fire, and houses confiscated and seized, and all the churches of the orthodox shuttered and closed, and some of them burned down, some used for the most disreputable services. Then one could see the blessed Gregory who is named after theology, the famous bishop of Nazianzus, celebrating services for very few and easily numbered select groups of the orthodox in a small oratory, and not being able to process far from it. Among these there was also Gregory himself who describes the darkness that then held the world, and speaks thus: ‘But as is plain, we were delivered up on account of our other sins, and because our conduct had been unworthy of your commandments, but we had walked after our own evil mind. For what other reason can there be for our being delivered up to the most unrighteous and wicked men of all the dwellers upon earth? The first Nebuchadnezzar afflicted us, possessed during the Christian era with an anti-Christian rage, hating Christ

just because he had through him gained salvation. The second one was no more kindly, while he bore the name of Christ, he was a false Christ, and at once a burden and a reproach to the Christians, for, while to obey him was ungodly, to suffer at his hands was inglorious, since they did not even seem to be wronged, nor to gain by their sufferings the glorious title of martyr, inasmuch as the truth was in their case perverted, for while they suffered as Christians, they were supposed to be punished as heretics.’ And again: ‘But for what purpose should I give a tragic description of the evils of the time, and of the penalty exacted from us, or, if I must rather call it so, the testing and refining we endured? At any rate, we went through fire and water, and have attained a place of refreshment by the good pleasure of God our saviour.’ This the great Gregory said when he described the squall that had the world in its grip.

3. But I will now turn to that which my speech has urged me to say from the beginning. The kind God did not think that his flock should be left unaided. Just as Paul had seen in a nocturnal vision a man from Macedonia who stood before him and said to him: ‘Come to Macedonia and help us!’, and as he had roused Daniel in the spirit over Susanna, thus for reasons known to himself he roused the spirit of his servant Isakios, a most pious man who dwelt in the desert and was filled with divine grace and was deemed worthy of the prophetic gift. This one, then, received a divine illumination from above, which ordered him to go to Byzantium, and to fight for the faith, which had already been endangered for a long time. And as God appeared to Isaiah and said: ‘Whom will I send to my people Israel, and who will go to them?’, because the word was venerable and there was nobody who would bring it, and Isaiah replied: ‘See, Lord, send me!’, thus our God-bearing father yielded to him who had ordered him. And descending from the desert like a sun that rises from the East and shines as far as the West, he arrived in Byzantium. And finding that the souls had been drowned in the proverbial flood, he rose like Elijah against Ahab the king of Israel, saying the same things: ‘I have found you perverting the house of Israel.’ And since in all this he was not able to persuade him by sometimes scolding and at other times rebuking, the man of God Isakios turned to the providence above through extended prayer and entreaty. And a reasonable cause appeared to the emperor, from God as I think, and followed immediately after the prayer of the righteous one. For when a multitude of barbarians invaded Thrace and plundered it, divine justice drove the evildoer there, exiling him in accordance with God’s plan, even though he did not wish to go. And there he suffered death, being burned alive, just as our blessed father Isakios had prophesied. For God who is a righteous judge, who said through the prophet David: ‘His toil is on his head, and his injustice will come down on his crown. And as you have done so it will be done to you, and by the judgement that you give you will be judged’, condemned this impious one to be burned by fire as he himself had burnt a great many of the orthodox.

4. Then through divine providence and with the vote from above the Spaniard Theodosius, a Christ-loving and orthodox man, laid hold of the empire, and after he had subdued the people of the barbarians together with Gratian, the emperor of Rome, he returned to Constantinople with glory and great joy. There he was told what had happened concerning the blessed Isakios, how he had foretold Valens by way of a rebuke and how he had prophesied his most wretched death, and that everything had befallen him as the man of God Isakios had said. But when the emperor Theodosius heard this he was gripped by great amazement and fear, and he went to pay his respects to the holy one, together with all his grandees. And among them there was also the blessed Dalmatos, an educated man who cohabited with piety, and was registered in the second army of the *scholarioi*. And when he had heard everything about the blessed Isakios and had seen his angelic appearance and conduct, he took delight in him. And he himself, too, desired to enter the same contest as he, but was in two minds as he worried by himself how he might leave his wife and children. For the man was rich and had many possessions, and was noble and famous, and by descent from the rise of the sun. After the emperor had been blessed by the holy one, and had received a prayer from him, he went away from him, and each one travelled to his own place, and the blessed Dalmatos also went away, having inside a burning desire. After a few days, then, he again came to the blessed one, and having asked him for a prayer he remained there for five days, enjoying his teaching, as being insatiable about it, for the man was diligent and zealous about the commandments of Christ. And having disclosed all his thoughts to the holy one, he went to him after seven days and said: 'Pray for me sinner, father, that I go to my house, for see I have tarried with my father and those in my house will be afflicted.' Then our pious father Isakios said to him in a joking manner: 'Praised be the lord, child, you will stay here with me all the days of my life in the flesh', and the blessed Dalmatos answered the pious one: 'Man of God, I have possessions and children, how shall I do this?' And the pious one said to him: 'Let it be, child, for the lord who has revealed to me your affairs will certainly look after your wife and your children, as he has said in his Gospels: "Who loves his father or mother more than me, is not worthy of me." And now since you know this well and clearly, child, do not object. And in order that you will know this, too, this place of my worthless corner will be made great and will increase and it will endure until the end of time, and it will be called by your name, my child.' Having heard this from the holy one the blessed Dalmatos was gripped by fear and astonishment and did not ask him any further, but fell at his feet and asked to receive a prayer. And having prayed over him and having blessed him he let him go away in peace.

5. But the famous and pious Dalmatos went to his house and did not hesitate about all that had been said to him by the holy one, but trusted in the one who had inspired him, that he certainly has the power to do what he promised. For he is the one who also said to

Abraham: 'Go out from your land and your family, and hither to the land that I will show you.' But indeed through Elijah the prophet he had also called and anointed Elisha as prophet on the same day, who quickly obeyed and did not contradict, but immediately slaughtered the pair of oxen and burned the ploughs, and straightaway followed him. And just as Peter and Andrew and John and James, the sons of thunder, as it is written in the Gospels, immediately left everything and followed Christ when he called them, in the same way the blessed Dalmatos also trusted in the lord and in his servant Isakios and carried out all that he had been commanded. For he went into his house and disclosed to his wife all that he had planned, saying: 'I certainly must do this, wife of mine.' And when that God-loving woman had heard this from him, she was gripped by not a small sorrow and cried and was very distressed about this, and did not know what to do. For she knew the steadfastness of her husband, and that he had for a long time laboured about this and had always called blessed those who took up the monastic life, she checked herself so as to give in to his counsel but again thought about her widowhood and the fatherlessness of the children and besides also that she would be left in a foreign place, and she did not wish to be consoled, but wailed and beat herself. But the venerable Dalmatos said to her: 'What are you doing, my lady, crying and breaking my heart? You who are also God-loving yourself should rather fall in with this plan. You have heard the blessed Paul say that the form of this world passes away, and that those who have wives shall be as if they had none, and those who possess as if they do not possess, and those who use as if they do not use. And the saviour says in the Gospels: "If someone does not renounce all the things of the world he cannot be my disciple". And there are many other things besides, through which he makes recommendations for us in the Scriptures, as you yourself know well and have often heard from me, and you have called blessed those who have chosen this good portion. Now then, my lady, leave off crying and wearing yourself away. And do not become like one of the ignoble women who love life and are fastened to the earth, who share with their husbands only the flesh and the transient joining of lust, but do not care at all about what is incorruptible and eternal, and what kinds of good will enjoy those who have forced themselves a little in this short life.' And the wife said to him: 'My lord, do not think that I am crying because I will be deprived of some transient pleasure or love of the flesh or some transient and earthly affection, but I think of the untimely fatherlessness of these our little and pitiable children and the lack of a guardian and protector from which I will suffer in my widowhood in this strange land. Besides also think of the affliction of our parents and how I will look them in the eyes when I return without you.' At long last the wife was persuaded and left off crying and wailing, and gave in to the request of her husband. For not for long could she hold him who could not be held but she certainly had to be overcome by the will and foreknowledge of God. And thus the blessed one took all that his wife owned, the mobile wealth in gold and silver and

the entire jewelry of his wife and her male and female slaves, and the girl-child and gave it into the hands of his wife. And he said to her: 'Farewell, wife, do not grieve or cry, but protected by the help of God, go to your parents and concern yourself with the salvation of the soul. For I put my hope in the mercy of God that when you have fought well and completed your life in a God-pleasing manner, I will see you in the life to come, in the choir of the prudent virgins, but in this very short sojourn of my life in the flesh you will not see my face again.' And after he had taken leave from her and bidden her the last farewell, he let her travel to the East, from where this venerable couple had come.

5. But taking with him his son Faustos who was still very young, the blessed Dalmatos returned to our pious father Isakios and henceforth lived with him, toiling with him and doing the same as the father, and obeying him in all respects as his spiritual son. The blessed Dalmatos, then, undressed for the contests of asceticism, and through his conduct of ascetic activity he soon became rich in contemplation and rich in the wisdom of speech so that he was able to exalt virtue also with the word, and to complete and seal it through deeds and was lacking in nothing. But he was capable of pulling down heights and taking captive all thought that rises against the knowledge of God, and of distinguishing what is better from what is worse. 'For those whose achievements are only in conduct or in speech', Gregory the Theologian says: 'but are lacking in the other seem to me to be in no way different from those who have only one eye. For them this is a great harm and a greater shame when they see and are seen. But those who excel in both respects and are ambidextrous are perfect and live with the blessedness that comes from it.' This was also true for the blessed one, for excelling in both, he outdid all and was only outdone by the father, for by him he was hindered to take the first rank. For it is enough for the disciple that he becomes like his teacher. But in the height of humility he exceeded all and rose above all. For he did not show softness when confronted with some distressing aspect of the ascetic life, as having come from a life of luxury and relaxation, nor did he measure himself in some achievements but he guided and trained himself in all things, as regards appearance and look, and the control of his tongue and the moderation of his voice and the meekness of his gait and the simplicity of his clothes, and his venerable and unfeigned character, and his joyful pallor, so that one could rather infer from it the inner state of the soul. For he devoted himself with ceaseless gaze to the life of the teacher as to an architypal image and wished to become like it in all respects. And to put it simply, what is there need of the painting of words when the virtue is expressed in deed and in word? For he encompassed and had in himself all virtue simultaneously as it naturally should be the case with a man of God.

6. At any rate when matters stood thus, it was not possible for a city on a hill to be hidden, nor for a burning light to be concealed under a bushel but the virtue of these pious ones was the talk of all in the city. And all ran to them as if by agreement, and especially those

from the senate and those who excelled in high ranks and dignities. And the Christ-loving emperor Theodosius himself often visited them and asked them to say many prayers for himself, and for his children, and for his empire. And they blessed all and prayed for them, advising them to abstain from the affection for earthly things, and only to have the desire for God, and for the good things that remain eternally and endlessly for those who have lived well, and also to desist from the desires of the flesh, which wage war against the soul, to be charitable, peaceful, merciful, kind, humble, not to be envious, or jealous, or haughty, not to lie to each other, not to desire what belongs to the neighbour, but rather according to the Apostle, to think of whatever is respectable, whatever is chaste, whatever is decorous, if there is virtue and if there is praise, and the peace of God shall rule in your hearts. This and more of the same they taught and counselled all that came to them, then letting them go in peace.

7. But the visitors themselves were seized by trust in the holy ones and brought for service to the holy ones however much they could afford, as we have heard was the case at the time of the apostles, and gave it into the hands of the blessed Dalmatos. And they in the simplicity of their souls again gave this to those who had need of it, unceasingly making the distribution on every day, so that the poor and those who were in need of something vital, said: 'Let us go to the man of God Dalmatos and he will nourish us from what God has given to him.' From this custom it came to pass that the monastery was called by the name of Dalmatos, as the God-bearing Isakios had prophesied. But they themselves shone through virtues like luminaries and pursued the angelic life on earth, so that they vied with the incorporeal ones while being in the body, persevering in fasts and entreaties and vigils and the study of that which is divine. And spending all days of their life in quietude, they also had the famous Faustos with them, training him and leading him to the wrestling-ground of the ascetic palaestra, and he again progressed in wisdom as much as he grew in stature. For he was sagacious and zealous, and even though the peak of youth is a very great obstacle to perfection he was not pulled down by the titillations of the passions, but had at home the example of virtue, and by looking at it he made straight the paths of philosophy and was most excellent in everyone's eyes. And just as we see foals and calves skipping beside their mothers from their birth, thus he himself ran close beside his father in foal-like frolicking and did not lack much of the highest movements of the soul, if you wish, showing in outline the future virtue, and being traced out before the time of exactitude.

8. But our sanctified father Dalmatos who had an insatiable appetite for the activities of quietude and fasting, imitated Moses in this, too. He fasted in sequence all the days of the holy Lent until the holy and great Thursday, and then when they celebrated the liturgy he partook of food, but when it got late, after the canon of the evening liturgy, he seated himself on his stool, as he was used to, in order to sleep a little, for he did not stretch out

on a bed since he had become a monk. And he was comatose for another forty-three days, and thus resting on his seat as if in ecstasy (this stool is preserved unto this day and performs many cures for those who approach it in faith), he remained until the holy Ascension, praying in his mind, so that it was clear not only from his pulse but also from the feeble breath of his nose that he was alive. It was a source of amazement for those who saw him, so that the great Isakios was not a little astonished at this. The righteous one foresaw with his clairvoyant gaze that he engaged in contemplation and did not wish to bother him. But then he saw that he was carried beyond what is fitting (for the number forty is the highest for the holy ones who have as their model Moses and other God-bearing fathers, who show them how one must fast or live in quietude). And when the holy Ascension had come the divine Isakios approached him and called ihm three times with the words: 'Brother Dalmatos, how long do you sleep, get up!', and holding him by the hand he set him up. And he rubbed his eyes and said to the pious Isakios: 'My lord and father, have the brothers sung the Tierce?' And the blessed Isakios answered him: 'Where were you that you do not know if they have sung it?' And the famous Dalmatos said to him: 'I was here, close to you, my father, but at present I was in the service of the holy Maccabees.' And he said to him: 'From what is it clear that you were there?' And he said: 'I was there with the patriarch Nektarios, at the divine liturgy, and I was sitting with him on the throne, second after the patriarch, and not only I was there but I also saw three brothers from our monastery there.' And the blessed Isakios asked him: 'Where did the brothers stand?' And he said: 'The first stood near the chancel, the second near the ambo, and the third near the great gates.' Having heard this, the God-bearing Isakios called the ostiary and told him: 'Bring to me here one after the other the brothers who come from the service of the holy Ascension!' And when they came he brought them to him, and the blessed Isakios asked them: 'Where have you just been?' And they said to him: 'We were at the service of the holy Maccabees, venerable father.' And he said to one of them: 'Where did you stand, brother?' And he answered him: 'I was standing near the chancel, lord' And likewise the second and the third said where they had stood. And all who heard it were astonished and praised God. And this became known to all the inhabitants of the city, and to the emperor himself, and the love of God between the holy Isakios and Dalmatos increased even further. And seized by trust in them a substantial crowd joined them, and their monastery was strengthened with every passing day, and the number of the brothers multiplied, and they were all together in harmony, praising and glorifying God without interruption, so that the word of the blessed David was fulfilled in them: 'See what is as beautiful or as pleasing as when brothers live together.'

9. And after some time when Theodosius the Great was emperor and the most holy Nektarios held the episcopal throne, our holy father Isakios died. And the bishop Nektarios came to the monastery and asked the priests and the other monks whom they

wanted to be their abbot, and all said as of one accord that they wanted Dalmatos, whom God had chosen and set aside. But he who hated fame and was exceedingly humble did not obey them, calling himself unworthy and a simpleton and insufficient. But at long last he was persuaded, and they made him abbot through the common vote of all and the will of God, and they also ordained him priest, in the twenty-second year after his retreat from the world. For he had become monk when he was thirty, as we have learnt from the chronicles, and he is shown to have lived together with the blessed Isakios for sixteen years. For the holy Isakios lived in Constantinople for twenty-one years. In the second year, then, of the rule of Arcadius, the son of Theodosius, the famous Dalmatos was ordained abbot and priest, and henceforth the holy one excelled in asceticism and exerted himself through greater toil and harsher conduct and exact quietude, and more plentiful almsgiving, and he was in all respects like the God-bearing Isakios or even outdid him.

10. But he was exact and very zealous about the judgements of those who went to law-courts, for he was trained in the law from his life as a layman. And indeed he also had the very volition that lies in nature, which taught him what must be done and what must not be done. But most of all he had in him the holy Spirit who had descended on fishermen and uneducated disciples and had shown them to be orators and sages, who inwardly imparted to him purer illuminations and let him know the manifestation of all hidden things, as one can see from the following. For at that time two men had a lawsuit before the emperor Arcadius, and the accuser was not straightforward in his expression but was talkative and profuse in the manner of a denouncer and a trickster. He wanted to confound the adversary and take what was his. As the adversary saw his shameless character, and the intent of his evil-doing, he feared that he would persuade the emperor with his wordiness, and would condemn him. And he fell down at the feet of the emperor and asked him to send both to the holy Dalmatos, saying thus: 'Lord ruler, command that we two immediately be sent to the just and great monk Dalmatos, for he is truthful and just and through him God will make manifest to us the wholly truth!' When the emperor heard this, he commanded that the two immediately be sent there. And when they came to our aforementioned pious father, he asked them meekly, as he was wont to speak, what they had against one another. And when the accuser and denouncer opened his mouth to answer the saint, God the just judge, who glorifies those who glorify him and is glorified by them, did not let him speak even one word, but he immediately became speechless and could not express himself, and died shortly afterwards. How does this miracle differ from the one that Peter performed on Ananias and Sapphira, for God who brought this to pass also glorified our marvellous father? In the same hour the emperor heard it and so did the senate and the whole city. And they glorified God who performed such signs in his holy ones.

11. It happened then, after a little while that Nektarios, the holy bishop of Constantinople died, having held the bishopric for sixteen years and four months, and after him John Chrysostom was brought from Antioch the Great, five years. And when he died in exile Arsakios was made bishop for two years instead of him. And after him Attikos, twenty years and six months. And after he had died Sisinius took over the episcopal see, a pious and God-loving man, and after he had excelled in his office for one year and ten months and had departed for the Lord, there was a great contentiousness in the church and among the priests, as to who should become bishop in the imperial city. After they had made a great search where they could find a pious and wise man who should officiate in this great city so as to join the archbishops who came before him. And after there had been a great commotion and not a few days had passed in this search, a rumour spread about a certain man who was called Nestorios, that he should be worthy to become bishop of Constantinople. And what was inside him nobody knew apart from God, but what was outside him was fashioned in the shape of a sheep's fleece, and he was feigning piety while on the inside he was a devil and prepared for his perdition. But God did not even hide this from our holy father Dalmatos, but he revealed to him in a vision, in the manner in which he lets himself be seen by his servants, that he was crooked and full of lawlessness and deceit, and that his soul was filled with death-bringing poison. And the holy one kept this revelation to himself. But it happened that after a little while he was ordained and having been ordained Nestorios who was unworthy of the priesthood came to the monastery, as was the custom since the days of our holy father Isakios, that the bishop of the day came to pay his respects to the holy ones. Having come then himself, Nestorios, with the clergy of the Great Church in order to pay his respects to the pious one, and wishing to enter the cell of the man, he hindered him with the words: 'Go away and correct what is hidden in your heart and then come into my cell!' When he heard this the ill-omened Nestorios was filled with darkness and shame and he went out and went away much against his wishes. But to all the clerics and laypeople who came from the city to pay their respects to the holy one the pious one said: 'Be vigilant and look after yourselves, children and brothers, because a great beast has leapt into this city, and it is perverted from the pious and correct faith, and he will destroy many through the injustice of his teaching.'

12. After three years had passed, and his impiety had remained in the shadows the holy and consubstantial Trinity did not permit it but made manifest his hidden tumour, which he had in his heart. And he began to vomit forth his soul-destroying poison, and openly to blaspheme the Son of God. He divided the one son into two sons, for he said: 'Christ differs from the God Word', and sometimes he said: 'I separate the natures but unite the worship', and at other times he said: 'He is the son because of the Son who is joined with him.' Therefore he also refused to call the virgin God-bearer, saying: 'I do not speak of a

two-months- or three-months-old God.’ Because of these blasphemies an ecumenical synod was convened in the metropolis of the Ephesians, at the command of emperor Theodosius who deposed the unclean Nestorios from the throne of Constantinople, and sent him to Ephesus against his will. But after he had gone there, the wretched one again did not cease adding blasphemy to blasphemy. For he said that the Son of God had not become man, but if the Son had become man the Father and the Spirit would also have become men. He said these blasphemous things but he also had defenders who did not permit that his deposition by the holy and ecumenical synod was reported to the emperor. For the synod that had been convened in Ephesus at the command of the most pious and Christ-loving emperors, found that the enemy of Christ stuck to the same blasphemous words, and made impious proclamations, and they deposed him with the help of the holy Spirit, having subjected him to anathema, in order that henceforth the scandals be cut off from the whole world. When this news then spread in Constantinople, all who were of one mind with him and had received posts in the church from him, contrived to block the ships and the roads. And they did not allow that somebody from the holy synod went to Constantinople or that one of the orthodox went there, but only the letters and notifications of the enemy of Christ were speedily brought and delivered.

13. And since nobody prevails over God, for what is a man, there came a letter from Ephesus through a divine dispensation, written by the holy synod to Dalmatos the archimandrite of all the monasteries of the imperial city, and to Komarios Potamon the bishop, which was sent through some beggar. For they bound the letter and put it inside a staff, and thus begging and carrying the staff with him, he brought it to the holy Dalmatos, who took it and read it. And when he had understood its import he was greatly troubled, and he considered what was there to do. For during forty-eight years he had not gone out of his cell and had not stepped out at all and remained inside in quietude. Considering again the word of the Apostle who says: ‘Nobody shall look for his own but each one that of the other, and do not wish your own as that of the neighbour’, he sighed and was vexed thinking by himself: ‘Perhaps it is not the will of God that I give up my intention by going out of my cell in order to help a city where the souls are in danger.’ And he made a long prayer to the Lord God and said: ‘Lord Jesus Christ, because of your blessed and holy name and the love for you and the desire for your heavenly Kingdom you have deigned me, your humble and unworthy servant, worthy of traversing the race-course of so many years in this confinement, according to my smallness and wretchedness, since in your eyes, Lord, a thousand years are as one day. You know the intention of my humble soul, and know the compact I have made with you, my Lord, look on this prayer of your servant and hear me today, and reveal to me whether it is your will that I go out from my cell, because of the blasphemy and heresy that has your city in its grip, since you are glorified forever.’ Immediately after the pious one had made this

prayer a voice was heard, which spoke to him from heaven: ‘Go out, do not dither, for you go out for the salvation of many’, and this is as it should be, for the Lord did not wish his flock to be lost completely.

14. And having been reassured through the revelation he had received from God, he went out and called all monks of his flock and the abbots of the other monasteries. And when a crowd had come together, for there also gathered not a few of the orthodox laymen, they went to the palace with litanies and odes and singing. When then the emperor heard the voices of the singers he asked those standing beside him: ‘What is this sound and what is the psalmody of the singers?’ And they said to him: ‘It is Dalmatos who is great among monks, together with all the monks.’ When the emperor heard that it was Dalmatos, he was astonished and said: ‘I have often gone to him when earthquakes happened and asked him to come out and perform a litany and I could not persuade him. And how is it that he has come?’ And he went out to meet him and prostrated himself and embraced him, and having been blessed by him he went into the palace together with the emperor, but the majority waited outside singing psalms. After the holy one had closeted himself with the emperor, he told him all that had happened, and showed him also the letter that had been sent by the holy synod. And when the emperor had read it he was greatly troubled, and he enjoined him to read it out before all. And after the letter had been read out and the holy one had received the just response from the emperor, he went out and said to the people: ‘Brothers and fathers, let us go together to the *martyrion* of the holy Mokios, and there you will learn what you are commanded by the emperor, and we will read out to you the letter that has been sent by the holy synod.’ Then the whole crowd of monks and laypeople left the palace singing the psalm: ‘Praised be the Lord the God of Israel, because he has visited and redeemed his people.’ And singing thus they came to the aforementioned church of the holy Mokios, and our holy father went up to the ambo and said to the people: ‘Brothers and fathers, if you want to hear, quiet down a little and have patience, and do not wish to hinder what is being said, and I will tell you the exact words that I have heard from the emperor about the holy synod. The most pious emperor has read that letter that has been sent to us by the holy synod. And what he did not know he learnt, and he gained knowledge on the one hand from the letter and on the other hand from our worthlessness. He was also apprised of the deviousness of the wretched Nestorius, and of the prevention of the entering and exiting of that which had been sent by the holy synod, and of the letter that had previously been written by the holy emperor to the venerable synod, when I had previously spoken with his imperial highness. And he wrote what was fitting to God and proper to his imperial rank but instead of his missive those people produced other writings that supported their heresy. And we have told the emperor exactly about everything, and when he had heard it he was not a little disturbed. And he did not follow my words but rather the orthodox faith of his grandfathers and

fathers and the doctrine of the holy catholic church together with the six thousand holy bishops who had come together in different synods and who had sealed and sanctioned the doctrines that had been published at Nicaea. And he wished to obey them as something secure and firm, rather than choosing one man who was impure and perverted. And now, beloved children, if you also want to hear about the letter that has been sent by the holy synod, be quiet, for I am not one who is overweening or boastful, since the Lord will break the bones of those who please men, but I wish to inform your piousness about the content of the letter: ‘Greetings from the archbishop Cyril to the priest lord Dalmatos the archimandrite of all monasteries in the imperial city Constantinople, that is, the New Rome, and to Komarios Potamon the bishops, the much desired spiritual brothers in the Lord. We had expected that the most venerable Nestorius would come and either repent of the ill-omened words that he had uttered ever since his ordination, and that he would ask the holy synod for forgiveness, even if it is highly dangerous to accord him forgiveness, for it is impossible to accord forgiveness to a man who has proclaimed such things, for he has perverted the whole world and dissolved the faith that is confessed by the churches.’ And I will omit the rest of the letter, which is long, lest you become bored by the speech.

15. After the blessed Dalmatos had read out this to all the people, in the precinct of the holy martyr Mokios, and had prepared all not to follow the outlandish doctrine of the pestilential Nestorios, he let them go to their homes in peace. And after that he persuaded the emperor Theodosius to write a command to the sacred synod, while he himself also voted for the deposition of Nestorios. Then our holy father Dalmatos wrote back what was fitting as a representative of the entire church and of the elite of the city, to Cyril, the holy archbishop of Alexandria, that all inhabitants of the city subjected him to anathema, deposition and separation from God and the faith of the Christians, which came to be through the incarnation from the virgin, through the grace of our Lord Jesus Christ. Then the holy synod again wrote to him five further letters. And after the deposition of Nestorios who is hated by God the holy Cyril and the entire holy synod together the Coelestinus the holy pope of Rome agreed and issued a decree, with anathema and signatures, that the blessed and holy Dalmatos and those who after him would be abbots in his monastery should be archimandrites and exarchs and protopresbyters and *archontes* of all the holy monasteries of the city, giving him the first rank until the end of time, with the consent of the most holy and Christ-loving emperors Theodosius and Valentinus of Rome. And whoever wishes to know this can read the letters themselves and realise how great was the man of God Dalmatos, and how great was his holiness, that his virtues and God-pleasing conduct were heard, venerated and honoured by emperors and almost by the whole world. This we have written not in order to increase his glory, for what glory could be given to one who was glorified by God, but in order to make it manifest to you,

the lovers of Christ, who want to follow his footsteps and make progress through imitation of the irreproachable and unadulterated virtue, since for that purpose every divinely inspired and beneficial writing is passed on to us to whom the end of time has come, according to the blessed Paul.

16. After all this had been fulfilled Maximianos succeeded the heretic Nestorios, and after he had governed the most holy church of Constantinople and had died in peace, Proklos succeeded him as bishop, a learned and orthodox man, whose orthodox homilies and letters have been passed down until this time. During the tenure of this bishop our holy father Dalmatos died in peace, and was added to his fathers, like a ripe seed, and full of the days of the Spirit, But when he was about to commend his spirit to the Lord, he called the entire spiritual brotherhood that he governed, and his blessed and most pious Faustos who was his spiritual son rather than his carnal one, and said to them: ‘Children and brothers, I will now depart from this life, as has been made known to me by my Lord Jesus Christ, and I will leave behind the earthly affairs, and if his goodness overlooks the terrible things that I have done I will enter into his kingdom, which he has promised people who are like me: “Come to me all who are weary and heavily laden and I will give you respite.” And henceforth you will no longer see me in the flesh, and about this I want you to be without grief and worry, and if I get permission to speak frankly before God I will never leave you orphaned by not asking his goodness and loving kindness what is beneficial to you and your flock. But for the time being choose a pious and God-loving man who may govern you after my death.’ And when all bewailed the loss of the father, and came together, they said to him with one voice as if from one mouth: ‘Holy father, bless your venerable and holy Faustos, and leave him to us, your children, as shepherd and abbot in your stead, and he will govern us well and will shepherd us through your prayers that are venerable and agreeable to God.’ The blessed Faustos in truth possessed a angelic life-style in good order, in all respects exactly like his father, not only as regards his physical appearance, for he had a long beard like Aaron and a meek face, which was brightened by the grace of the holy Spirit, but he was also adorned and illuminated through the virtues of the soul and shone for all like a luminary. And he was towering above all in the midst of the brotherhood and exceedingly greater than all in deed and in word. And the father blessed him and said a prayer over him and advised not only him but also the entire brotherhood, about restraint and chastity and sanctity, about humility and obedience and almsgiving, and having prayed for them and blessed them and embraced them for the last time, he stretched out his legs like Israel of old and commended his spirit into the hands of God, having governed well the flock that had been entrusted to him by Christ our God, for fifty-five years, for his entire life-time was eighty-five years.

17. As the death of the holy one was heard by the whole city and by the emperor himself one could see how all came together as if at one signal, from priest and elder to youngster, and countless groups of monks who all came together for the burial of his sacred and venerable body. And each of them carried candles in his hands so that not even laywomen and virgins refused to take part in that sacred funeral and there were so many that there was not enough space at the gate of his monastery. And thus his venerable body was carried to the most holy great church by pious men and the entire multitude so that the most pious and Christ-loving emperor and everyone in his palace could kiss it. And from there it was brought to his monastery, with the most holy archbishop Proklos and the entire holy clergy walking in front of it. And all monasteries and the entire city ran together as has been said and each of them strove to touch that sacred bier and to be deemed worthy of a blessing that went out from it through the holy Spirit, and many who were in the grip of manifold illnesses and were possessed by demons were cleansed at the mere touch of his relics. And then under psalms and hymns and spiritual odes they arrived at his monastery and deposited it in the church of the Forerunner, in the subterranean vault underneath the sacred altar, which had been excavated by him for this very purpose. And thus everyone returned to his home, praising and glorifying God. But after the funeral of our most pious and holy father Dalmatos and overthrower of the heresy of Nestorius, Proklos the famous patriarch called together the entire brotherhood of his holy monastery and ordained for them the pious Faustos priest, archimandrite and abbot and *archon* of all monasteries of the imperial city, according to the custom established by the holy synod, instead of the holy Dalmatus, and afterwards he returned in joy to his episcopal house. But on the third day after the death of the pious one his miraculously flowing and thrice-pious body poured forth ointment from his sacred tomb, which emitted the fragrance of the holy Spirit to such a degree that it filled that subterranean place. When this was heard in the entire city, all ran zealously to draw from it, and taking it and in faith anointing themselves with it they were healed from their illnesses, not only those of the body but even more those of the soul.

18. This was the end of the blessed one, and that was the beginning of his wondrous and virtuous life. Our holy father Dalmatos died on the second day of August, when the translation of the holy relics of Stephen the first martyr is celebrated, and he was buried on the third day of the same month. But his famous son, Faustos, for several years continued without interruption to shepherd the flock that had been entrusted to him in a good and God-pleasing manner, according to the rule that had been given to him by the father. And he reached a high age, for it seems that he lived until the pious reign of Marcian, and that he was deemed worthy by God of many gifts of grace and gifts of manifold healings, through his virtuous and God-pleasing conduct and life-style. And who is capable of expressing the wondrous and so-to-speak angelic life-style of these

God-bearing fathers? Who can describe the fasts of many days, the vigils, the withering of the body and endurance, the self-restraint in all respects, the ceaseless doxology and hymnody, the shedding of tears, and continuous wailing, their voluntary spiritual poverty, the storms of the visible and invisible ones that attacked them, the almsgiving to the indigent, their wondrous struggles? They became everything to everyone according to the blessed Apostle, in order to gain all, guardians of orphans, protectors of widows, staff of the elderly, witnesses of those who had been wronged, rescuers of those who had despaired, consolation of those who were afflicted, spiritual and corporeal bread of those who hunger, drink of those who thirst, harbours of those who wish to be saved, adornment of priests, most bright luminaries and leaders of the monks, angels on earth, and heavenly men, destroyers of error, overthrowers of heresies, opponents of demons, and protectors of the world. Angels admired them and men praised them, emperors respected them, dignitaries were in awe of them, the heavens opened for them, they were received by choirs of the righteous, angels, archangels, prophets, apostles, martyrs, hierarchs and monks, and the church of all the first-born who are registered in Jerusalem above. The Lord loved the irreproachable life of these God-bearing men, he accepted them as pleasant incense, and they were offered up to him in heaven as complete offerings, and as spotless sacrifices, their sweat was ointment, the toils of their asceticism make fragrant like aroms, their bodies provide healings, from their tomb an unimaginable sweet smell issues forth, which makes fragrant the thoughts of the faithful, they heal those who are frail, they give health to all illnesses through the mere touch of their ointment-producing tomb. And what need is there of many words? It is easier to count stars or rain drops or the sand of the sea than to count their miracles, which they perform every day.

19. But holy fathers, exceedingly bright luminaries, do not cease to intercede for us, your small flock, that we be preserved hale and unharmed in both respects, I mean in soul and body. And you can do this all the more as you are now near the throne of God, and are ineffably filled with the divine and inexpressible joy and happiness that issues from there, more clearly and more purely, so that we, too, who are sinners and unworthy and deprived of all moisture of spiritual virtue, who have taken refuge in your spiritual sheepfold and have been deigned worthy of becoming sheep of your rational flock, but also those who celebrate with us in faith and desire, at their bright universal commemoration, may speak frankly at the day of judgement through your readily accepted intercessions, and attain your portion and station in the Kingdom of Heaven, and gain the eternal and ineffable good things, which God has prepared for you who love him, in Christ Jesus our Lord, whose is the glory and the power now and always and forever. Amen.

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