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**The Encomium of the Constantinopolitan Monk Dios (BHG 2105)
Edition and English Translation**

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THE ENCOMIUM OF THE CONSTANTINOPOLITAN MONK DIOS (BHG 2105)
EDITION AND ENGLISH TRANSLATION

Dirk Krausmüller, Vienna¹

Introduction

Dios was one of the earliest monastic figures in Constantinople, a Syrian hermit who came to Constantinople during the reign of Theodosius I and founded a community there, which existed until the Fourth Crusade. The *Encomium* of Dios, which is here edited and translated, most likely dates to the ninth or tenth century. It is of interest for two reasons. Firstly, it preserves information from the original Late Antique *life*, which appears to be lost, and secondly, it shows us how the life of a saintly monk was imagined at the time of its composition. I analysed the text more than a decade ago in an article about the hagiographical dossier of Dios.² Here I will only add two points. The vision of the city of Constantinople was undoubtedly already found in the original *life*. The famous sights – St Sophia, senate, and imperial palace – were quite possibly not chosen at random. When one approached Constantinople by boat from the Anatolian side of the Bosphorus one would see first these three building complexes, arranged from right to left in the same sequence. The senate house went out of use some time after the middle of the sixth century, which confirms the hypothesis that the original *life* was written in the fifth or sixth century.³ By contrast, the long dogmatic speech is clearly an addition by the author of the *encomium*. In Late Antique *vitae* we read that monks become priests under duress, and while they are characterised as fighters for orthodoxy, they are not presented as ordained teachers of doctrine.⁴ What the author puts into the mouth of the saint is largely banal. Yet it is worth noting that his Christology is resolutely diphysite. In his exegesis of Luke 2:52 he has no trouble acknowledging that Christ's human nature gradually

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² D. Krausmüller, 'The Constantinopolitan abbot Dios: his life, cult and hagiographical dossier', *Byzantine and Modern Greek Studies* 31 (2007), 13–31. DOI: [10.1179/030701307X162514](https://doi.org/10.1179/030701307X162514)

³ See A. Berger, 'Die Senate von Konstantinopel', *Boreas* 18 (1995), 131–145.

⁴ See G. Dagron, 'Les moines et la ville: Le monachisme à Constantinople', *TM* 4 (1970), 229–276, and more recently, R. Kosinski, *Holiness and Power: Constantinopolitan Holy Men and Authority in the 5th Century* (Millennium Studies, 57; Berlin and Boston, 2016), where Dios is not, however, mentioned. <https://doi.org/10.1515/9783110419221>

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increased in wisdom, in contrast to his divine nature, which is unchangeable. Such a view would have been considered problematic by the fifth-century theologian Cyril of Alexandria, the Byzantines' highest authority in matters Christological, as he feared that it would endanger the oneness of Christ.⁵ The edition is based on the Codex unicus, the manuscript Athous Dionysiou 145, fol. 423r-447v. Quotations from Scripture are italicised. The version in the manuscript is only corrected where there are evident mistakes. Unusual spellings or syntactic features are left in place since they may well go back to the author.

Text

Βίος ἦτοι ἐγκώμιον τοῦ ὁσίου καὶ μακαρίου καὶ ἀληθῶς ἀγίου πατρὸς ἡμῶν Δίου, εὐλόγησον πάτερ·

1. Ὅποταν τινὲς τῶν φιλομαθῶν ἀνδρῶν τι καινὸν καὶ παράδοξον ὁμοῦ τε καὶ ψυχοφελὲς ἀκούσωσι διήγημα, τηνικαῦτα καὶ αὐτοὶ ἀκρατεῖς τῇ χαρᾷ γενόμενοι, σιγῇ καλύψαι τὸ θαῦμα οὐκ ἀνέχονται, ἀλλὰ καὶ ἄλλοις κατάδηλον ποιῆσαι σπουδάζουσι, τῇ κοινωφελεῖ γεγηθότες σωτηρία· οὕτως οὖν καὶ ἡμεῖς ἀγαπητοὶ τῇ τῶν μελλόντων ὠφελεῖσθαι σωτηρία, ἐκ τῆσδε⁶ τῆς ὑφηγήσεως εἰς προθυμίαν τοῦ λέγειν διεριρόμενοι, ἤκομεν εὐγνωμόνως καταβαλέσθαι ὑμῖν σήμερον τὸ χρεωστούμενον τοῦ λόγου ὄφλημα· ὅπερ καὶ ἡμεῖς παρὰ μεγάλων καὶ θεοφόρων ἀκηκοότες ἀνδρῶν, καὶ τὸ τάλαντον παρ' αὐτῶν τοῦ λόγου δεξάμενοι· τὸν ἀγγελικὸν λέγω βίον τοῦ μακαρίου καὶ ἀοιδίου πατρὸς ἡμῶν Δίου· καὶ ἄγαν ἐκπλαγέντες τὴν ὑπερβολὴν τῆς αὐτοῦ θαυμαστῆς καὶ παναρέτου πολιτείας· καὶ ὄκνου χάριν παραδραμεῖν τὴν ἐπωφελῆ ταύτην ὑφήγησιν οὐ θέμις εἶναι λογισάμενοι· οὐ μόνον, ἀλλὰ καὶ δεδοικότες, μήπως τῷ ὄνειδισμῷ καὶ ἡμεῖς ὑπαχθῶμεν τοῦ λαβόντος παρὰ τοῦ αὐτοῦ δεσπότητος τὸ τάλαντον, καὶ μηθὲν ἐν αὐτῷ ἐργασαμένου· ἀλλ' ἐν τῇ γῆ κρύψαντος αὐτό, καὶ ἀκούσαντος παρ' αὐτοῦ· *πονηρὸν δούλε καὶ ὀκνηρὸν, ἔδει σε δοῦναι τὸ τάλαντόν μου τοῖς τραπεζίταις, κἀγὼ ἐλθὼν σὺν τόκῳ ἀνειλόμην ἂν τὸ ἐμόν*.⁷ ὡς δοκίμοις τραπεζίταις δίδοαμεν ὑμῖν τὸ τιμιώτατον τοῦτο τάλαντον, ὅπως ἐν ὑμῖν ἐργασάμενοι καλῶς, καὶ διπλασιάσαντες αὐτὸ ὑπεξάρωμεν ἑαυτοὺς τοῦ ὄνειδισμοῦ τοῦ πονηροῦ δούλου ἐκείνου καὶ ὀκνηροῦ· οὐχ ἑαυτοῖς δὲ πεποιθότες ἀγαπητοὶ ὡς ἱκανῶς ἔχουσι τοῦ διηγῆσασθαι τι καὶ ἐγκωμιάσαι τὸν πανεύφημον τοῦτον καὶ θεοτίμητον πατέρα ἡμῶν, εἰς τοῦτο προήχθημεν ἤδη ἀμαθεῖς καὶ λίαν ἰδιῶται τυγχάνοντες· ἀλλὰ πειθόμενοι τῷ λέγοντι ἀποστόλῳ· *εἰ δέ τις ὑμῶν λείπεται σοφίας,*

⁵ See H. van Loon, *The Dyophysite Christology of Cyril of Alexandria* (VCS 96; Leiden and Boston, 2009), 292. <https://doi.org/10.1163/ej.9789004173224.i-632>

⁶ post τῆσδε add. τῆσδε M

⁷ Matthew 25:26-27. Cf. Luke 19:23.

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αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσι καὶ δοθήσεται αὐτῷ,⁸ ἔτι δὲ καὶ αὐτῷ τῷ σωτήρι τῶν ὄλων πεποιθότες τῷ λέγοντι· πᾶς ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγέσεται,⁹ ταύτην προσηκάμεθα τὴν ἐγχείρησιν· διότι τὴν ἄνωθεν ῥοπὴν ἐπισπώμενοι καὶ τὴν ἡμῶν ἀμαθίαν τῇ ὑμετέρα συζευγνύοντες γνώσει, παρακαλοῦμεν καὶ τὴν ὑμετέραν θεοφιλῆ ἀγάπην ἀδελφοί, συνεφάνασθαι ἡμῖν τοῦ ἀγῶνος καὶ συμμαχῆσαι ταῖς ὑμετέραις εὐχαῖς, ὥστε διανυσθῆναι ἡμῖν τὸν προκείμενον σκοπόν· οὐ τὸ¹⁰ πρὸς ἀξίαν τῶν τοῦ ὀσίου πατρὸς ἡμῶν ἀξιαγάθων ἀρετῶν εἰπεῖν τι διαβεβαιουμένους, ἀλλὰ κατὰ τὴν συμβαίνουσαν τῆς ἡμῶν μετριότητος δύναμιν· οὐδὲ γὰρ ὅσον ἐλοίμεθα διαβεβαιοῦν, ἐφικέσθαι δυνηθῶμεν τῶν ὑπὲρ λόγον τοῦ τρισμακαρίστου πατρὸς ἡμῶν ἀρετῶν· οὐχ ἡμεῖς δὲ μόνον τοῦτο πεισόμεθα οἱ πενία λόγων τοσαύτη συζῶντες, καὶ τῆς ἕξωθεν ἄπειροι παιδεύσεως· ἀλλὰ κἂν σοφός, κἂν ἐπιστήμων ἦ, κἂν οἱ μέγα φρονοῦντες ἐπὶ τῇ τῶν λόγων δεινότητι, πολὺ καὶ ἄπειρον ἀπολειφθήσονται τοῦ πρὸς ἀξίαν εἰπεῖν τοῦ ὀσίου καὶ ἀληθῶς πατρὸς ἡμῶν Δίου τοὺς προσήκοντας ἐπαίνους· ὥσπερ γὰρ οἱ ἐπὶ πολὺ τῷ ἡλίῳ ἀτενίσαι βουλόμενοι τὰς ὄψεις βλάπτονται, οὕτως οἱ κατοπτρίζεσθαι πειρώμενοι τῷ μαρμαίροντι μαργαρίτη, φημί δὴ τῷ καθαρωτάτῳ καὶ λαμπρῷ βίῳ τοῦ θεοφόρου τούτου ἀνδρός, ὑπὸ τοῦ μεγέθους τῶν κατορθωμάτων αὐτοῦ ἰλιγγιάσαντες σύγχυσιν ὑφίστανται διανοίας, τοκαθόλου ἀντωπῆσαι¹¹ μὴ δυνάμενοι ταῖς τὸ ἑαυτῶν σέλας ὑπερβάλλον¹² ἐκπεμπούσαις αὐτοῦ ἀρεταῖς· ὄν γὰρ ἡ ἄνωθεν δεξιὰ στεφανῶσι κατηξίωσεν, ἀγαπητοί, ποῖος λόγος, ποῖα γλῶσσα πρὸς ἀξίαν ἐπαινέσαι δυνήσεται· τί οὖν μοι μακρὰ χρᾶσθαι τῷ προοιμίῳ, καὶ δοκεῖν ῥανίδι ἀλμῶδους ὕδατος τὸ τῶν γλυκυτάτων ἀρετῶν τοῦ ἀοιδίου πατρὸς ἡμῶν κατακλύζειν πέλαγος· ἀνέφικτα γὰρ ἀληθῶς ὅσον ἀνθρωπίνη διανοία τὰ τοῦ πατρὸς κατορθώματα, ἀγαπητοί, λόγω περιγραφῆναι μὴ δυνάμενα· διὸ καὶ δεδοίκαμεν σφόδρα, μέλλοντες τῆς ἀρχῆς τῶν ἀρετῶν αὐτοῦ ἐφάπτεσθαι, μήπως οὐκ ἀξίως προοιμιασάμενοι, δίκας τῆς προπετείας εἰσπραχθῶμεν, ὡς ἐγχειρούντων ἡμῶν τὰ ὑπὲρ τὴν ἡμετέραν δύναμιν φράσαι· λίαν γὰρ¹³ στενός καὶ ἀνίσχυρος τῆς γλώττης ἡμῶν ὁ κάλαμος, ζωγραφῆσαι μὴ δυνάμενος τὰ ἀπειροπληθῆ τοῦ τιμιωτάτου πατρὸς ἡμῶν κατορθώματα· βραχὺς πάνυ τοῦ λόγου ὁ κύαθος ἐξαντλησάμενος μὴ καταφθάνων τὸν βυθὸν τῶν αὐτοῦ κατορθωμάτων, ἀενάως σωτηριώδη νάματα βλύζοντα· εὖ δὲ καὶ σαφῶς ἐπιστάμενοι ὡς ὁ κοινὸς καὶ πνευματικὸς πατὴρ ἡμῶν, οὐκ ἀπαιτεῖ ἡμᾶς τὰ μὴ προσόντα οὐδὲ τὰ ὑπὲρ δύναμιν, ἀλλ' ἀποδέξεται τὴν εὐνοίαν ἡμῶν·

⁸ James 1:5

⁹ Matthew 7:8

¹⁰ τό: τῷ M

¹¹ ἀντωπῆσαι: ἀντοπῆσαι M

¹² post ὑπερβάλλον add. ταῖς M

¹³ στωμύλος ἦν ὁ συγγραφεὺς τοῦ λόγου in marg. inf.

οὐ πρὸς τὴν αὐτοῦ ἀξίαν τὰ παρ' ἡμῶν λεγόμενα μετρῶν, ἀλλὰ πρὸς τὴν προθυμίαν τὴν ἡμετέραν· τὸν ἴδιον καὶ ἐν τούτῳ μιμούμενος δεσπότην, τὸν μήτε τοὺς δύο τῆς χήρας ἐκείνης ὀβολοὺς παραδραμεῖν ἀνασχόμενον,¹⁴ ἀλλὰ μεγίστους αὐτῇ ἐπαίνους προσνείμαντος· οὐ διὰ τὴν τῶν καταβληθέντων ποσότητα, ἀλλὰ διὰ τὴν προθυμίαν τῆς προσενεγκούσης· τοιοῦτος γὰρ ὁ ἀγαθὸς ἡμῶν δεσπότης, ἀπὸ τῆς γνώμης ἀεὶ στεφανοῖ καὶ ἀνακηρύττει τοὺς δι' αὐτόν τι ποιεῖν προαιρουμένους· ἐπεὶ οὖν ταῦτα οὕτως ἔχει, φέρε λοιπὸν καὶ ἡμεῖς, ἀγαπητοί, ταῦτα ἐννοοῦντες καὶ σαφῶς ἐπιστάμενοι, ὡς οὐ δώσομεν δίκας εἰ καὶ πρὸς ἀξίαν εἰπεῖν τι οὐ δυνησόμεθα, ἀλλὰ μᾶλλον ἔπαινον τῆς προθυμίας κομισόμεθα· πάντα φόβον ἀποσεισάμενοι, καὶ ῥύπον διανοίας τῆς καθαρᾶς καὶ διειδεστάτης εἰρήνης τῶν τοῦ πανευφήμου πατρὸς ἀρετῶν ἀπαρξώμεθα ἀρύεσθαι·

2. ὁ ἐν ἀγίοις καὶ τρισμακάριστος πατὴρ ἡμῶν Δῖος, ἀγαπητοί, ἐκ τῆς Ἀντιοχείων ὠρμᾶτο χώρας· κατακοσμήσας τὴν περιοικίδα, ἐκ τῶν ἐν τῇ νεότητι αὐτοῦ ἀρετῶν· τούτῳ τῷ θαυμασίῳ ἀνδρὶ, ἐξ ἀπαλῶν ὀνύχων τὸ θεῖον ἐνήστραπτε φῶς, εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως ὀδηγοῦν· καὶ μαθητεύεται μὲν παρὰ ἀγίοις ἀνδράσι· φημί δὴ, Ναφραθᾶ καὶ Ῥωμανῶ τοῖς μακαρίοις· ὡς καὶ αὐτοὶ πλήρεις πνεύματος ἀγίου ὑπῆρχον, πάντα κόπον ὑπὲρ τῆς ἀληθείας ὑπομείναντες· οὗτοι τοίνυν οἱ θαυμάσιοι ἄνδρες τῷ διορατικῷ τῆς ψυχῆς ὀφθαλμῷ θεωρήσαντες χάριν θεοῦ ἐν αὐτῷ ἐπιφοιτήσασαν· καὶ γνόντες οἷος ἔμελλεν ἀποβήσεσθαι δυνατὸς ἐν λόγῳ καὶ ἔργῳ, σπουδαιότερον καὶ πονικώτερον αὐτῷ ἐξετίθεντο πάσας τὰς ἐντολὰς τοῦ θεοῦ, πληρῶσαι ἐπ' αὐτῷ ἐπειγόμενοι τὸ παρὰ τοῦ μακαρίου ἀποστόλου εἰρημένον, ἐν τῇ πρὸς Τιμόθεον ἐπιστολῇ οὕτω φάσκοντος· *τέκνον Τιμόθεε, ἐνδυναμοῦ ἐν τῇ χάριτι ἐν Χριστῷ Ἰησοῦ· καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι*.¹⁵ ὁ δὴ καὶ πεποιήκασι, τέλειον αὐτὸν ἀναδείξαντες μαθητὴν τοῦ Χριστοῦ· καὶ οὕτω λοιπὸν ὁ μακάριος καλῶς τὰς παραδόσεις τῶν αὐτοῦ καθηγητῶν κατασχών, καὶ *κατηρτισμένος* γεγωνώς, κατὰ τὴν τοῦ κυρίου φωνὴν *ὡς οἱ διδάσκαλοι*¹⁶ αὐτοῦ¹⁷ τῷ τῆς εὐλαβείας ὀχυρῶς ἀσφαλισάμενος¹⁸ ὄπλῳ, καθάπερ γενναῖός τις ἀθλητῆς ἀλειψάμενος καὶ πρὸς τὸν ἀντίπαλον παραταξάμενος, εἰς τοὺς ἀγῶνας ἑαυτὸν ἐξεδίδου· καὶ μετὰ πολλῆς τῆς σφοδρότητος συγκόπτειν ἠπειγέτο τοῦ κοινοῦ πάντων ἐχθροῦ τὸ πρόσωπον, νηστείας· εὐχαῖς· ἀγυπνίας· χαμευνίας, καὶ πάση τῇ λοιπῇ σκληραγωγίᾳ· καὶ τῇ πολλῇ κατανύξει· πληρῶν τὸ προφητικὸν ἐκεῖνο λόγιον, τὸ παρὰ τοῦ θεσπεσίου εἰρημένον

¹⁴ Cf. Luke 21:2.

¹⁵ II Timothy 2:1-2

¹⁶ Cf. Luke 6:40

¹⁷ αὐτοῦ: αὐτὸν M.

¹⁸ ἀσφαλισάμενος: ἀσφαλισάμενοι M.

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Δαβίδ· μακάριος ἀνὴρ ὁ φοβούμενος τὸν κύριον, ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα.¹⁹ ἔσπευδε γὰρ ὁ μακάριος πάσας ἀνελλιπῶς τηρεῖν τὰς ἐντολὰς τοῦ θεοῦ, ἐννοῶν τὸ παρὰ τοῦ ἀποστόλου Ἰακώβου εἰρημένον ἐν ταῖς καθολικαῖς· ὅτι ὅστις ὅλον τὸν νόμον πληρώσει, πταισεί δὲ ἐν ἐνί, γέγονε πάντων ἔνοχος.²⁰ λογιζόμενος δὲ καὶ τὸ ἐν εὐαγγελίοις τοῦ σωτῆρος ἡμῶν εἰρημένον Χριστοῦ τοῖς μαθηταῖς, εἰσέλθετε φάσκοντος διὰ τῆς στενῆς καὶ τεθλιμμένης, τῆς φερούσης εἰς τὴν ζωὴν.²¹ διὰ πολλῶν γὰρ θλίψεων δεῖ ὑμᾶς εἰσελθεῖν²² ἐν αὐτῇ, σφόδρα ἑαυτὸν δουλαγωγῶν πόνοις καὶ καρτερίαις, τῆς εἰς τὴν ὄντως ζωὴν φερούσης εἶχετο ὁδοῦ· ἅπαξ τοσύνολον τὴν πλατεῖαν λιπῶν καὶ εὐρύχωρον ὁδόν, τὴν εἰς τὴν ἀπώλειαν ἀπάγουσαν.²³ εὐθέως καὶ ἐκ προοιμίων τὸν ἀντίπαλον ἠττήσας διάβολον· ἐκποδῶν τε αὐτὸν καὶ φυγάδα γενέσθαι πεποιηκῶς, πάντα αὐτοῦ τὰ σκολιὰ καὶ κρημνώδη μηχανήματα τῆς ἄνωθεν χειρὸς αὐτοῦ συνεφαπτομένης καθελῶν· ὁ γὰρ πρὸς τὸν θεὸν αὐτοῦ πόθος εἰς τοσοῦτον αὐτοῦ τὴν καρδίαν ἐπύρωσε καὶ εἰς προθυμίαν διήγειρεν, ὥστε εἰς οὐδὲν αὐτὸν λογίζεσθαι τὰς σφοδρὰς ἐκείνας καὶ ἀνευδότης τοῦ διαβόλου παρατάξεις, τὰς παντὸς ὀργανικοῦ μηχανήματος, ἀρθρεμβόλων λέγω καὶ καταπελτῶν πληκτικωτέρας παρεχούσας ἀλγηδόνας· ἴστε γὰρ πάντων²⁴ οἱ γε πείραν δεξάμενοι τὰς τοῦ ἐχθροῦ προσβολὰς, πῶς τῷ ἔνδοθεν ἡμῶν ἀντιστρατευόμενος ἀνθρώπῳ, καυστικώτερον αἰσθητοῦ πυρὸς τὸν πυρσὸν τῶν αὐτοῦ αἰσχίστων λογισμῶν ὑποκαίων οὐ παύεται· καὶ τὸ ξίφος πᾶσαν ὥραν ἀνατείνων ἵνα πλήξας εἰ εὐροίεν²⁵ ἀμελοῦντα τὸν ἀγωνιζόμενον χειρώσεται· ἀλλ' ὁ γενναῖος οὗτος καὶ ἀνδραγαθῆς ἀριστεύς, καλῶς τοῖς πνευματικοῖς ὅπλοις ἀντιπαρατάξάμενος τὸν τῆς ἀληθείας ἐχθρὸν τοῖς ἑαυτοῦ ὑπέστρωσε ποσί, πᾶσαν αὐτοῦ συμπατήσας τὴν δύναμιν, εὐμηχάνως ταῖς ἑαυτοῦ ἀντιστρατευσάμενος πάγαις· ὥσπερ γὰρ ἐπὶ τῶν αἰσθητῶν πολέμων, ἠνίκα τὸ θάτερον μέρος, καὶ τῷ ἐτέρῳ μέρει τοῖς αὐτοῖς ἀντιπαρατάσσεται ὅπλοις· καὶ ὥσπερ ὁπότεν πάλιν πλησιάσαντες βαρυτέροις κέχρηται ὅπλοις τοῖς δόρασι λέγω καὶ φασγάνοις ἀμφήριστον²⁶ ποιούμενοι τὸν πόλεμον, τὸν αὐτὸν τρόπον καὶ τὸν γενναῖον τοῦτον τῆς εὐσεβείας ὑπέρμαχον ἦν ἰδεῖν ἀγωνιζόμενον, καὶ ἀντικαθιστάμενον τῷ ἀπ' ἀρχῆς ἀνθρωποκτόνῳ διαβόλῳ· ὅτε γὰρ διὰ τῶν ἀκροβολιστῶν τῶν αὐτοῦ πονηρῶν ἐπιτηδευμάτων ὁ ἐχθρὸς μαλθακώτερόν πως ἐπετίθετο τῷ μακαρίῳ, τότε καὶ αὐτὸς τῷ τῆς πίστεως θώρακι καλῶς ἑαυτὸν περισκέπων κατεξανίστατο, καὶ ἐκραταιοῦτο ὑπὲρ τὸν

¹⁹ Psalm 111:1

²⁰ James 2:10

²¹ Matthew 7:13a-14

²² Acts 14:2

²³ Cf. Matthew 7:13b

²⁴ expectes πάντες M

²⁵ expectes εὐροι

²⁶ ἀμφήριστον: ἀμφίριστον M

ἔχθιστον στρατηγὸν τῆς κακίας, ἐπιτείνων τὸν κανόνα τῆς αὐτοῦ ἐγκρατείας, καὶ διὰ τεσσάρων ἐσθίων ἡμερῶν· τὸ γὰρ πλῆθος τῶν ἡμερῶν διὰ δύο ἐσθίων διετέλει· καὶ τοῦτο, πολυτελείας²⁷ τοσύνολον βρωμάτων ἀπεχόμενος, ὕδατι δὲ καὶ ἄρτω καὶ ἄλατι ἀρκούμενος· ὀπηνίκα δὲ πάλιν κατὰ τὸν προαποδοθέντα σκοπὸν σφοδρότερον αὐτῷ ὁ ἀντίθεος Σατανᾶς συνῆπτε τὸν πόλεμον ταῖς ἰοβόλοις αὐτοῦ ῥομφαίαις παρατασσόμενος· παραχρῆμα δὲ καὶ ὁ γεννάδας οὗτος τῆς ἀληθείας ἀθλητῆς τῷ πνευματικῷ τῆς νηστείας ὄπλῳ ἐπεκτεινόμενος καὶ εἰς προθυμίαν διεγειρόμενος, καὶ τῇ τομωτέρᾳ τοῦ θείου πνεύματος μαχαίρα τῇ *ὑπὲρ πᾶσαν μάχαιραν δίστομον*²⁸ ἠκονημένην χρώμενος, δι' ἑβδομάδος ἡμερῶν ἐσθίων καὶ ἄϋπνος διαμένων, ῥωμαλεώτερος τοῦ τῆς πλάνης ἀρχηγοῦ ἐγένετο, κατασχύνων αὐτὸν καὶ ἐδαφίζων σὺν τῇ αὐτοῦ δυνάμει, στεφανίτης κατ' αὐτοῦ ἀναδειχθεὶς εἰς τὸ παράπαν μὴ ὀκλασθεὶς ταῖς αὐτοῦ προσβολαῖς· ἦν γὰρ ἀληθῶς, ἀγαπητοί, ἰδεῖν τὸν μακάριον τοῦτον κατὰ τὸν θεσπέσιον Δαβὶδ· ὃς ἔλεγεν, ἐπιθυμία ἐπιθυμῶν τὴν κιβωτὸν διαθήκης κυρίου ἀγαγεῖν εἰς Ἱερουσαλήμ· *εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου καὶ τοῖς βλεφάροις μου νυσταγμὸν, καὶ ἀνάπαυσιν τοῖς κροτάφοις, ἕως οὗ εὔρω τόπον τῷ κυρίῳ σκῆνωμα τῷ θεῷ Ἰακώβ*²⁹· ὁμοίως καὶ αὐτὸν λέγοντα· εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου καὶ τοῖς βλεφάροις μου νυσταγμὸν καὶ τῷ σώματι ἀνάπαυσιν, ἕως οὗ καιρίαν τὴν πληγὴν τῷ ἀντιτασσομένῳ τοῖς τοῦ θεοῦ δούλοις ἐπαγαγὼν δαίμονι τὸν τε τῆς ἁμαρτίας ἵππον καὶ ἀναβάτην³⁰ συμποδίσας καὶ καταβαλὼν, ἐν τοῖς ὑπὸ χθόνα συγκλείσω μυχοῖς· οὕτως οὖν καλῶς ἀγωνιζόμενος ὁ μακάριος, προέκοπτεν ὡσημέραι ταῖς ἀρεταῖς· ἀκηκοὼς γὰρ τοῦ τῆς ἐκκλησίας κήρυκος Παύλου τοῦ μακαρίου ἀποστόλου γράφοντος Κορινθίοις· *μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία· ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι ἐν ὑπομονῇ πολλῇ ἐν θλίψεσι*³¹· καὶ ἵνα μὴ τὰ καθ' ἓν λέγω, ἐν ἀγρυπνίαις· ἐν νηστείαις· ἐν ἀγνότητι· ἐν γνώσει· ἐν μακροθυμίᾳ· ἐν ἀγάπῃ ἀνυποκρίτῳ· ἐν λόγῳ ἀληθείας· ἐν δυνάμει θεοῦ³² ταῦτα πάντα ἐκπληροῦν ἔσπευδεν ὁ μακάριος μετὰ πολλῆς τῆς παρουσίας συνιστᾶν ἑαυτὸν ἐν ἅπασιν ἐπειγόμενος, ὡς ἀληθῶς διάκονος τοῦ Χριστοῦ· καὶ ἦν ἰδεῖν αὐτόν, ἀγαπητοί, ὥσπερ τινὰ λειμῶνα πολλῶν ἀνθέων πεπληρωμένον· κομῶντα ταῖς ἀρεταῖς, καὶ ὄριμον τὸν πνευματικὸν ἀποδιδόντα καρπὸν, *ἐν τριάκοντα· καὶ ἐν ἐξήκοντα· καὶ ἐν ἑκατόν*³³· ὡς ἄξιον εἶπεῖν ἐπ' αὐτῷ τὸ προφητικὸν ἐκεῖνο λόγιον· *μακάριος ὁ ἀνὴρ ὃς οὐκ ἐπορεύθη ἐν βουλῇ*

²⁷ πολυτελείας: πολυτελεία M

²⁸ Hebrews 4:12

²⁹ Psalm 131:4-5

³⁰ Cf. Exodus 15:1

³¹ II Corinthians 6:3-4

³² II Corinthians 6:5b-7

³³ Mark 4:8

ἀσεβῶν· καὶ ἐν ὁδῷ ἀμαρτωλῶν οὐκ ἔστη· καὶ ἐπὶ καθέδρᾳ λοιμῶν οὐκ ἐκάθισεν· ἀλλ' ἦ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ· καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός· καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων· ὁ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ· καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρηθήσεται· καὶ πάντα ὅσα ἂν ποιῇ κατευδοθήσεται.³⁴ ἀληθῶς γὰρ ἐν τῷ καιρῷ αὐτοῦ τὸν καρπὸν ἀπέδωκε τοῦ σπόρου τοῦ πνευματικοῦ, καλῶς πολυπλασιάσας τὸ δοθὲν αὐτῷ παρὰ τοῦ δεσπότου τάλαντον· διὸ καὶ δικαίως ἀντακούσεται τῆς φωνῆς τοῦ κυρίου αὐτοῦ λέγοντος· εὗ δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.³⁵ ἦν γὰρ ἰδεῖν αὐτὸν ἀληθῶς ἀγγελικὴν πολιτείαν ἐπιδεικνύμενον· καὶ ταῖς ἀσωμάτοις δυνάμεσιν ἀμιλλώμενον τῇ προθυμίᾳ· ἅπαξ γὰρ συνελόντι φάναι· θεῖῳ ἔρωτι ἀναπτερωθεὶς τὴν καρδίαν, εἰς αὐτὸν ἀναπτῆναι τὸν οὐρανὸν ἐπέιγετο· οὐδεμιᾶς αὐτοῦ ἐκ τοῦ ὑψηλοῦ φρονήματος ἐκείνου καταγαγεῖν δυναμένης σωματικῆς ἀνάγκης· ἐν νῷ γὰρ λαμβάνων τὸ ἀποστολικὸν ἐκεῖνο ῥητὸν τὸ φάσκον· ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.³⁶ πάντα κόπον σωματικὸν γενναίως ὑπέφερε· καὶ ὥσπερ οἱ περὶ τὰ χρήματα μεμνηότες καὶ τῇ τούτων συλλογῇ οὐδέποτε κόρον λαμβάνουσιν, ἀλλ' ὅσῳ ἂν ἐπιτίθεται³⁷ αὐτοῖς³⁸ τὰ τῆς εὐπορίας, τοσοῦτον³⁹ μᾶλλον αὖξει καὶ τὰ τῆς ἐπιθυμίας, οὕτω καὶ ὁ μακάριος οὗτος καὶ θαυμάσιος ἀνὴρ· ὅσον ἐώρα ἑαυτὸν συνεργίᾳ θεοῦ προκόπτοντα ταῖς ἀρεταῖς· καὶ καλῶς τὸν πνευματικὸν ἐρανιζόμενον πλοῦτον, μᾶλλον καὶ μᾶλλον τῶν μειζόνων ἐφίετο χαρισμάτων, οὐδέποτε κόρον λαμβάνων τὴν γλυκυτάτην καὶ ἐπέραστον τῶν ἐντολῶν τοῦ θεοῦ εὐπορίαν προσκτώμενος·

3. τότε δὴ τότε, ὁ φιλόθεος ἰδὼν θεὸς τὸν τοσοῦτον τόνον καὶ προθυμίαν τῆς ἀσκήσεως αὐτοῦ· καὶ ὅτι οὕτως ἑαυτὸν ἀνάγων, δυνήσεται κατὰ τὸν μακάριον ἀπόστολον τύπον καὶ ὑπογραμμὸν⁴⁰ ἑαυτὸν παρεχόμενος καλῶν ἔργων⁴¹ καὶ ἄλλους σῶσαι, οὐ συνεχώρησεν ἴν' οὕτως εἴπω, κρυβῆναι τὸν λύχνον ὑπὸ τὸν μόδιον· αὐτὸς γὰρ ὁ κύριος ἀπεφίνατο ἐν εὐαγγελίῳ εἰρηκῶς τοῖς μαθηταῖς· ὅτι οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ φαίνει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.⁴² εἶτα καὶ εἰς προθυμίαν αὐτοῦ διεγείρων,

³⁴ Psalm 1:1-3

³⁵ Matthew 25:23

³⁶ Romans 8:18

³⁷ expectes ἐπιτίθεται M

³⁸ αὐτοῖς· αὐτῆς M

³⁹ expectes τοσοῦτω

⁴⁰ Cf. I Peter 2:21

⁴¹ Titus 2:7

⁴² Matthew 5:14-15

ἐπήγαγεν· οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων· ὅπως φησὶν ἰδῶσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.⁴³ οὕτως οὖν καὶ τὸν αἰίδιμον τοῦτον ἄνδρα καὶ τῶν ἀποστόλων ἐφάμιλλον· ὡς ἅτε καλῶς τὴν λαμπάδα τῶν αὐτοῦ ἀρετῶν φαιδρὰν ἐξάψαντα· ὡς δυνατὸν πολλοὶ⁴⁴ τῶν ὁρώντων ταύτης τὴν αἴγλην, δοξάζειν τὸν πατέρα καὶ θεὸν ἐν τοῖς οὐρανοῖς· ὁ⁴⁵ πάντα τῆς ἡμῶν ἕνεκα πραγματευόμενος σωτηρίας· ὁ ποιμένας καὶ διδασκάλους τῆ ἐκκλησίας ἐνθεῖς, ὡς περ τινὰ φωστῆρα λαμπρόν, ποιμένα τε καὶ διδάσκαλον, ἐπὶ τὴν βασιλεύουσαν πόλιν τὴν Κωνσταντίνου λέγω ἀφικέσθαι ὠκονόμησε· καὶ δὴ τινες ἅγιοι καὶ ἐπίσημοι ἄνδρες κατὰ τὸν καιρὸν ἐκεῖνον ἐν Ἀντιοχείᾳ ἐληλυθότες· νεύματι θεοῦ κινηθέντες, παρεκάλουν αὐτὸν ἐφ' ᾧ σὺν αὐτοῖς ἐν Κωνσταντινουπόλει παραγενέσθαι· ὑποτιθέμενοι ὅτι βούλησις θεοῦ ἐστὶν ἡ μεταστελλομένη αὐτὸν ἐκεῖσε πρὸς σωτηρίαν πολλῶν· σκοπεῖτέ μοι τοίνυν ἐνταῦθα, ἀγαπητοί, τοῦ μακαρίου τούτου τὴν σύνεσιν· τὴν ἀμετάθετον τῆς πρὸς τὸν θεὸν ἀγάπης γνώμην· τὸ σταθερὸν καὶ ἀκλινὲς τῆς ψυχῆς φρόνημα· τὴν ἀκριβῆ τῶν πραγμάτων διάσκεψιν· καταντήσας γὰρ λοιπὸν εἰς ἄνδρα τέλειον· εἰς μέτρον ἡλικίας τοῦ πληρώματος λέγω τοῦ Χριστοῦ⁴⁶ κατὰ τὸν μακάριον ἀπόστολον· καὶ ἐννοῶν τὸ παρὰ τοῦ αὐτοῦ ἀποστόλου ἐν τῷ αὐτῷ τόπῳ τῆς αὐτῆς εἰρημένον πρὸς Ἐφεσίους ἐπιστολῆς· ἵνα μηκέτι ὦμεν νήπιοι κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, πρὸς τὴν μεθοδείαν τῆς πλάνης ἐν τῇ πανουργίᾳ τῶν ἀνθρώπων.⁴⁷ ἔτι δὲ καὶ τὸ ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, παρὰ τοῦ αὐτοῦ ἀποστόλου λεγόμενον· θαυμάζω ὅτι οὕτως⁴⁸ ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ.⁴⁹ καὶ δεδοικῶς μήπως ὑποβολὴ διαβολικὴ ἐστὶν ἢ βουλομένη τὴν προθυμίαν ἐκκόψαι τῆς ἀσκήσεως αὐτοῦ, ἀπεώσατο τὴν τῶν ἁγίων ἐκεῖνων ἀνδρῶν παράκλησιν, τῆς προειρημένης πάλιν ἐχόμενος σπουδῆς· ὅθεν ὁ πανοικτίρμων θεός· ὁ πλάσας καταμόνας τὰς καρδίας ἡμῶν, καὶ συνιεὶς εἰς πάντα τὰ ἔργα ἡμῶν.⁵⁰ ἀποδεξάμενος καὶ ἐν τούτῳ τὸν ἀκριβῆ αὐτοῦ λογισμόν, καθὼς φησι αὐτὸς ἐν εὐαγγελίοις ὁ κύριος· ὅτι ἐάν τις ἀγαπᾷ με, καὶ τὰς ἐντολάς μου τηρήσῃ, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἐμφανίσω αὐτῷ ἐμαυτόν.⁵¹ ὥφθη αὐτῷ ὡς αὐτὸς ὁ μακάριος ἔλεγεν ἐν ἀποκαλύψει ὁ κύριος λέγων· ἀνάστα πορεύου μετὰ τῶν ἀνθρώπων τούτων ἐν Κωνσταντινουπόλει ὅτι ἐμὸν θέλημά ἐστιν· ὁρᾷτέ μοι γοῦν καὶ ἐνταῦθα τὸ

⁴³ Matthew 5:16

⁴⁴ expectes πολλοῦς

⁴⁵ expectes ὅς

⁴⁶ Ephesians 4:13

⁴⁷ Ephesians 4:14

⁴⁸ οὕτως· οὐ Μ

⁴⁹ Galatians 1:6

⁵⁰ Psalm 32:15

⁵¹ John 14:21

γενναῖον καὶ ἀσάλευτον φρόνημα τοῦ ἀποστολικοῦ τούτου ἀνδρός· τοῦ δευτέρου λέγω Θωμᾶ κατὰ τὸν ὅμοιον τῆς ἀκριβείας τρόπον· ὥσπερ γὰρ κάκεινον μετὰ τὴν ἀνάστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῖς ἑαυτοῦ μαθηταῖς ἐμφανισθέντος φιλονεικοῦντος καὶ λέγοντος· *ἐὰν μὴ βάλω τὴν χεῖρά μου εἰς τὸν τύπον τῶν ἥλων, οὐ μὴ πιστεύσω*.⁵² κατὰ τὴν δευτέραν τάξιν ἀμφοτέρων συνηγμένων τῶν μαθητῶν ἐν δωματίῳ τινὶ ἐμφανίζεται αὐτοῖς ἡ ἀψευδὴς ἀλήθεια ὁ κύριος ἡμῶν Ἰησοῦς Χριστός,⁵³ τὴν καλὴν καὶ ἀκριβῆ ἀπιστίαν τοῦ μαθητοῦ ἀποδεξάμενος καὶ ἀποθεραπεύσας τὴν ἀμφιβολίαν αὐτοῦ, οὕτως καὶ ἐπὶ τοῦ θαυμασίου τούτου καὶ παναρέτου ἀνδρός τοῦ πανοσίου βαναύσου τῶν ἀρετῶν· τοῦ ἐδραΐως ἐπὶ τῆς ἀληθινῆς πέτρας τὸν θεμέλιον τῆς αὐτοῦ πίστεως ἐρείσαντος γίνεταί· καὶ γὰρ μὴδὲ τοῦ μακαρίου τούτου ἐν τῇ πρώτῃ ὄπτασίᾳ πειθομένου· ἀλλ' ἐννοοῦντος τοῦ ἀλάστορος διαβόλου τὴν πανουργίαν· καὶ λογιζομένου τὸ ἀποστολικὸν ῥητόν· *ὅτι αὐτὸς ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· καὶ οἱ διάκονοι αὐτοῦ ὡς διάκονοι δικαιοσύνης*.⁵⁴ καὶ δεδοϊκότες μήπως ὁ ἀντίθεος Σατανᾶς τοῖς ἑαυτοῦ ἄρχουσι παγιδεῦσαι αὐτὸν πειρώμενος ταῦτα ὑποτίθεται· καὶ ἀναβαλλομένου τὴν ἐν Κωνσταντινουπόλει ἄφιξιν, φαίνεται αὐτῷ κατὰ δευτέραν τάξιν ὁ κύριος ἐναργῶς λέγων αὐτῷ· τί ἀναδύη καὶ ἀμφιβάλλεις; ἐμὸν θέλημά ἐστιν ἀπελθεῖν σε ἐν Κωνσταντινουπόλει· καὶ ὥσπερ καθὰ καὶ πρὸ βραχείας εἰρήκαμεν ἀμφιβάλλοντος τοῦ μαθητοῦ περὶ τῆς ἀναστάσεως αὐτοῦ, τῆς χειρὸς ἐπιλαβόμενος τοὺς τύπους τῶν ἥλων αὐτῷ ὑπεδείκνυεν,⁵⁵ οὕτω καὶ ἐνταῦθα ὥσπερ ἐν ἐκστάσει γενοῦντι τῷ μακαρίῳ πάντα τοὺς ἐπισήμους τῆς πόλεως τόπους ὑπέδειξε· τὴν ἁγίαν λέγω τοῦ θεοῦ μεγάλην καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· τὸν τε σινάτον καὶ τὸ παλάτιον, πρὸς μείζονα καὶ ἀσφαλῆ πίστωσιν τῆς κλήσεως αὐτοῦ· διὰ τούτων ὡς οἶμαι τὸν ἐνδυσασμὸν τοῦ μακαρίου ἀπελαύνων καὶ πληροφορῶν, ὡς οὐ φαντασία τις ἦν ἢ ὀφθειῖσα αὐτῷ, ἀλλ' ἡ ὄντως ἀλήθεια ἐφανερώθη αὐτῷ· ὥστε ὁ μακάριος μηκέτι ἀπειθῆς γενέσθαι δυνάμενος τῇ θεοπτικῇ κλήσει· ἀμελλητὶ ἀναστὰς καὶ μήτε τὸ τυχὸν ὑπερθέμενος, τοῖς ἁγίοις πατράσιν ἐκείνοις ἀκολουθήσας, τὴν Κωνσταντίνου κατέλαβε πόλιν, ὥσπερ τις κηδεμὼν ἄριστος καὶ προμηθέστατος ἰατρός, ἐπάλληλα τὰ φάρμακα τῶν αὐτόθι νοσοῦντων τὰς αὐτοῦ ἐπικομιζόμενος ἀρετάς·

4. εἰσελθὼν τοίνυν ὁ ἀοίδιμος καὶ εὐκλεῆς οὗτος ἀνὴρ ἐν τῇ ἔναγχος εἰρημένῃ πόλει· περιαθρήσας⁵⁶ δὲ καὶ ἀναγνωρίσας πάντα τοὺς ἐν τῇ ὄπτασίᾳ ὑποδειχθέντας αὐτῷ τόπους, οὐδ' ἀνωτέρω ἐπεμνήσθημεν, ἠὲ χαρίστησε τῷ θεῷ τῷ πρὸ τῆς ἀφίξεως αὐτοῦ

⁵² John 20:25

⁵³ Cf. John 20:19

⁵⁴ II Corinthians 11:14-15

⁵⁵ Cf. John 20:25, 27.

⁵⁶ περιαθρήσας: περιαθροίσας M

Dirk Krausmüller, "The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation," *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

ὑποδείξαντι αὐτῷ τὴν πόλιν ἔνθα αὐτὸν ποιμένα καὶ διδάσκαλον ἐξαπέστειλεν· ἀθρεῖτε δὴ μοι οὖν κἀνταῦθα πάλιν ἀποστολικὸν φρόνημα, ἀγαπητοί· ὥσπερ γὰρ ὁ μακάριος Παῦλος· ἡ οὐρανομήκης ἐκείνη ψυχὴ τὰ πανταχοῦ τῆς οἰκουμένης μέρη τῷ λόγῳ τῆς διδασκαλίας φωτίσας, καθὰ καὶ αὐτὸς φησιν· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,⁵⁷ ἐπήγαγε φήσας· οὕτω φιλοτιμούμενον εὐαγγελίσασθαι· οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ’ ἄλλοτριον θεμέλιον οἰκοδομῶ.⁵⁸ οὕτω καὶ ὁ γενναῖος οὗτος καὶ εὐσεβὴς διδάσκαλος ἐν πᾶσι μιμητῆς τυγχάνων τοῦ μακαρίου ἀποστόλου καὶ ἐν τούτῳ μιμούμενος, οὐκ εὐθέως εἰς ἄλλοτρίου παραγεγονώς, ἐν τῇ προειρημένη πόλει εἰσελήλυθε πόνους· ἵνα μὴ ἐπ’ ἄλλοτριον θεμέλιον τὴν ἑαυτοῦ οἰκοδομὴν ἀνεγείρῃ· ἀλλὰ περινοστήσας πᾶσαν αὐτὴν καὶ ἐλθὼν ἐπὶ τὰ ἐξώτερα μέρη, κατὰ τὴν πύλην λέγω τῆς πόλεως· καὶ εὐρών τι τοπάριον ἔνθα δαιμόνων ὁμήγουρις κατοικοῦσα, πολλοὺς τῶν προσψαυόντων ἐλυμαίνετο ἀνθρώπων τῷ διαβολικῷ ἄσματι, ἐκεῖ τὴν σκηνὴν αὐτοῦ πῆξαι ἠρετίσατο· καὶ δὴ καὶ ἐν τούτῳ ἀρωγὸν τὸν θεὸν ἐπισπασάμενος· καὶ ὥσπερ ἴν’ οὕτως εἶπω πυθόμενος, εἰ εὐδοκήσειε κύριος ἐκεῖ κατασκηνῶσαι αὐτόν, τὴν σκυτάλην τὴν ἐν τῇ χειρὶ οὔσαν, ἧ ἐπερείδεσθαι εἰώθει ὁ μακάριος, τῇ τρισωνύμῳ τῆς τριάδος κλήσει ἐπευξάμενος, καὶ ἐν τῇ ἠπεύρω πῆξας γῆ, ἐξήτει τὸν θεὸν ἐφ’ ᾧ καὶ ἐν τούτῳ τεκμήριον ἐναργὲς παρασχεῖν αὐτῷ, τὴν τῆς ἐξηραμένης ἐκείνης ράβδου βλάστησιν· καὶ λοιπὸν ἦν ἰδεῖν τὸ προφητικὸν ἐκεῖνο πληρούμενον λόγιον, τὸ παρὰ τοῦ θεοπνεύστου εἰρημένον Δαβὶδ· *ἐγγὺς κύριος πᾶσιν ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ· θέλημα τῶν φοβουμένων αὐτόν ποιήσει, καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται καὶ σώσει αὐτούς.*⁵⁹ καὶ γὰρ ὁ φιλόανθρωπος θεός· ὁ τῆς φύσεως ἡμῶν δημιουργός· ὁ ἐξ ἀρχῆς ἐπιτάξας τῇ γῆ βλαστῆσαι *βοτάνην χόρτου· σπείρον σπέρμα κατὰ γένος καὶ ζῦλον κάρπιμον ποιοῦν καρπὸν κατὰ γένος καὶ καθ’ ὁμοιότητα,*⁶⁰ καὶ ἐν τούτῳ τὴν οἰκείαν ἀγαθότητα ἐπιδειξάμενος, ὡς κατευδοῶν κατευοδοῖ τὰς ὁδοὺς αὐτοῦ ἐν τῷ τόπῳ ἐκείνῳ, παρέσχε τὸ αἶτημα τῷ ἀοιδίμῳ καὶ μακαρίῳ τούτῳ ἀνδρί· καὶ ἦν ἰδεῖν θαυμαστὸν καὶ ἐξαισίον εἶδος θεάματος· τὴν ράβδον ἐκείνην τὴν ἐξηραμένην λέγω τὴν παντελῶς δραστηκῆς ἀμοιροῦσαν ἐνεργείας, παραχρῆμα ἐν τῷ πυθμένι τῆς γῆς ρίζας ἀφιεῖσαν πολυσχεδεῖς· καὶ ἄνω πρέμνα εὐανθα ἐκφύουσαν· ρόα πεφυκυῖα⁶¹ τὴν φύσιν· ἧ καὶ μέχρι νῦν διαρκέσασα, περίεστιν ἐν τῷ μοναστηρίῳ, ἀθάνατα τὰ ὑπομνήματα τῶν κατορθωμάτων ἐν ἑαυτῇ δεικνῦσα, καὶ τὴν τοῦ θεοῦ φιλοανθρωπίαν

⁵⁷ Romans 15:19

⁵⁸ Romans 15:20

⁵⁹ Psalm 144:18

⁶⁰ Genesis 1:11

⁶¹ expectes πεφυκυῖαν

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κηρύττουσα, ἢ ἐπαλλήλως τῆς Ἀαρὼν βλαστήσασα ῥάβδου.⁶² ὥσπερ γάρ, ἀγαπητοί, καὶ ἐπὶ τοῦ ἱερωτάτου Ἀαρὼν εἰς ἔνδειξιν τῆς τοῦ θεοῦ ἀγαθότητος ἢ αὐτοῦ βεβλάστηκε ῥάβδος, τὸν λαὸν δυσωποῦσα θεόληπτον εἶναι τὸν ἱερέα, οὕτω κἀνταῦθα ἢ μεσίτις τοῦ μακαρίου τούτου σωτηρίας γεγонуῖα ῥάβδος, τοῖς αὐτόθι σωθεῖσι παρ' ἐλπίδα καὶ οὐ φυσικῶς ἐνεργεία τοῦ παντοδυνάμου θεοῦ ἐβλάστησε, διὰ τούτου θεόκλητον τὸν μακάριον πᾶσι τοῖς ὁρῶσιν ὑποφαίνουσα·

5. ὅθεν λοιπὸν ἐπιτευκτικῶς καὶ ἐν τούτῳ ὁ μακάριος πράξας, ἔμεινεν ἀγαλλόμενος τῷ πνεύματι· καὶ δοξάζων τὸν θεὸν ἐπὶ τῇ μεγαλειότητι αὐτοῦ, ἐν τῷ τόπῳ ἐκεῖνον ἀπελάσας καὶ τὰ ἀκάθαρτα πνεύματα τὰ ἐκεῖσε ἐπὶ λύμῃ τῆς τῶν ἀνθρώπων σωτηρίας ἐμφωλεύοντα διὰ τῆς αὐτοῦ προσευχῆς· καὶ ὥσπερ λοιπὸν ἄριστός τις γεωργὸς τὴν ἄρουραν αὐτοῦ ἐπιμελῶς περισκάψας· χερσολυτήσας λέγω καὶ τὰς ἀκάνθας ἀνασπάσας· καὶ καθαρὰν τὴν γῆν ἀποφάνας, τότε τὰ σπέρματα καταβάλλεται ἵνα εὐπόριστον δέξηται τοῦ κόπου τὴν ἀμοιβήν, οὕτω καὶ ὁ θαυμαστός καὶ πάνσοφος τῆς εὐσεβείας γεωργός· ὁ τὰς ἀρετὰς τοῖς πόνοις καλῶς ἐργαζόμενος· τὸν χερσαῖον ἐκεῖνον τρόπον καὶ ἀκανθώδη· τὸν διαβολικοῦ στίφους κατοικητήριον ὄντα τῶν Σατανικῶν ἡμερώσας ἀκανθῶν καὶ καθαρὸν ἀναδείξας, τότε τὰ τῆς εὐσεβείας σπέρματα καταβάλλεσθαι ἤρξατο· καθεζόμενος γὰρ παρὰ τὴν πύλην τῆς πόλεως ὁ μακάριος, πάντας τοὺς διερχομένους ξένους λέγω καὶ αὐτόχθονας· πλουσίους τε καὶ ταπεινοὺς, πάντας ὑπὸ τὸ ἑαυτοῦ δωμάτιον συναγείρων⁶³, τὸν σπόρον τῆς αὐτοῦ διδασκαλίας πᾶσιν ἐκεῖσε κατεβάλλετο, τὰ⁶⁴ λυσιτελεῖ ὑποτιθέμενος καὶ παραινῶν τὰ συμφέροντα· καὶ οὐ μόνον τὰς ψυχὰς τῷ λόγῳ ὑποστηρίζων ὁ μακάριος ἀπέλυσεν, ἀλλὰ καὶ τῶν σωματικῶν ἀναπαύων κόπων, καὶ τὰ πρὸς ἐστίασιν παρέχων δαψιλῶς· καὶ ἦν ἰδεῖν ἐν βραχεῖ χρόνῳ πᾶσαν σχεδὸν ὡς εἰπεῖν τὴν πόλιν, καὶ καθάπερ εἰς τινα ἰατρεῖον ἀλεξίκακον ὑπὸ τὴν σκέπην τῶν πτερύγων τῆς αὐτοῦ διδασκαλίας προστρέχουσιν· κάκειθεν ἐν τοῖς ἄλλοις ἄλλων ἀμαρτημάτων ἔλκεσι δακνομένους, σωτηρίας ἐμπλάστρους ἀποφερομένους, καὶ τῶν ἐνοχλούντων ὀδυνῶν εὐχερῶς ἀπαλλαττομένους, τοσαύτη χάρις ἐναπέκειτο τῇ διδασκαλίᾳ τοῦ τιμιωτάτου πατρὸς ἡμῶν, ὡς πάντας τοὺς ἀκούοντας αὐτοῦ, ἄλλους ἐξ ἄλλων γιγνομένους, οὕτως οἴκαδε ἐπανιέναι· ἦν γὰρ κατὰ τὸν μακάριον ἀπόστολον, ὁ λόγος αὐτοῦ ἐν χάριτι ἄλατι ἠρτυμένος.⁶⁵ καὶ πρὸς πᾶσαν χρεῖαν ἐπιτήδειος· καὶ ἰκανὸς τοῦ ἐνθεῖναι τὸν νόστον τῆς εὐσεβείας καὶ ἀποστῦσαι πάντα τὰ ὀδωδότα μέλη τῶν ἐν ἀμαρτίαις διεφθαρμένων· καὶ τοὺς ἤδη στήκοντας ἀνδρειοτέρους ἀποφῆναι· ἐγίγνετο ὁ

⁶² Cf. Numeri 16:25

⁶³ συναγείρων: συναγήρων M

⁶⁴ post τὰ add. τὰ M

⁶⁵ Colossians 4:6

μακάριος τοῖς πᾶσι τὰ πάντα ἀποστολικῶς πάντας ἀνθρώπους σῶσαι προθυμούμενος.⁶⁶ καὶ γὰρ καὶ τοῖς πεπτωκόσι διὰ ῥαθυμίαν καὶ θλιβομένοις, καὶ ἔξω τῆς εὐθείας ὁδοῦ βαδίζουσι, τῆς ἐνούσης αὐτῷ καλοκάγαθοῦς⁶⁷ διδασκαλίας χεῖρα ὀρέγων, ἐπὶ τὸ φῶς καὶ τὴν ἀληθῆ τῆς δικαιοσύνης τρίβον μετέφερε· καὶ τοῖς στήκουσιν ἤδη καὶ ἀρτίοις καὶ τὴν εὐτριβῆ τῆς ἀληθείας ἀμαξιτὸν μετέπουσι διαμαρτυρόμενος καὶ διδάσκων κατὰ τὸν μακάριον ἀπόστολον· *βλέπετε ἀκριβῶς πῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί· ἐξαγοραζόμενοι τὸν καιρὸν*⁶⁸ *ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα· ἀλλὰ πρὸς τὰς ἀρχὰς πρὸς τὰς ἐξουσίας· πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου· πρὸς τὰ πνευματικὰ τῆς πονηρίας*⁶⁹ *διὸ μὴ γίνεσθε ἄφρονες*⁷⁰ *ἀλλ' ὁ δοκῶν ἐστάναι βλέπετω μὴ πέσῃ*⁷¹ ταῖς διαβολικαῖς ἀλούς παραῖς, ταῖς ἰσχὺν ἀράχνης μὴ ἔχουσαις, τοῖς ἐρηρυσμένον ἔχουσι νοῦν καὶ ἐδραίως στήκουσι πίπτειν οὐ συνεχώρει, οὐδὲ τοῖς διαβολικοῖς μεταβαίνειν ἀτραποῖς· ἀλλ' οὕτως πάντας ὁμοῦ ὡς ἰατρὸς πνευματικὸς τῶν τε ψυχικῶν ἀμαρτημάτων καὶ τῶν σωματικῶν νοσημάτων διὰ τοῦ ἐνοικούντος ἐν αὐτῷ ἀγίου πνεύματος θεραπεύων ἀπέλυεν·

6. τούτων τοίνυν οὕτως ὑπὸ τοῦ μακαρίου καὶ ἀληθῶς ἀγίου πατρὸς ἡμῶν Δίου λεγομένων ὁμοῦ καὶ πραττομένων καὶ πολλῶν διὰ τῆς αὐτοῦ μελιχίου καὶ προσηνοῦς διδασκαλίας ἐξ αὐτῶν ὡς εἶπεῖν τῶν τοῦ διαβόλου χειρῶν καὶ τῆς αὐτοῦ φάρυγγος ἐξαρπασθέντων, καὶ ἐν τῷ χορῷ τῶν σφζομένων καταταγέντων, περιηγέθη ἡ αὐτοῦ πανάρετος ἀγωγή, καὶ εἰς τὰς βασιλικὰς αὐλάς, καὶ ἕως αὐτοῦ τοῦ τηνικαῦτα τὴν Ῥωμαϊκὴν ἀρχὴν ἐγκεχειρισμένου Θεοδοσίου λέγω τοῦ μεγάλου βασιλέως· οὐδὲ γὰρ οἷόν τε ἦν τὸ⁷² διαλαθεῖν καὶ μὴ κατάδηλον πᾶσι γενέσθαι τὸν τοιοῦτον ὑπέρλαμπρον κομήτην⁷³ τὸν τοιαύτας⁷⁴ ἀφιέντα μαρμαιρούσας⁷⁵ ἀκτῖνας, τοῦ θεοῦ ἀεὶ τοὺς ἑαυτοῦ θεράποντας πρὸς τὴν ἑαυτοῦ δόξαν ἐμφαίνοντος· καθὼς καὶ αὐτὸς ὁ κύριος ἐν εὐαγγελίοις φησὶ τοῖς ἑαυτοῦ μαθηταῖς· *ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὁ πρὸς τὸ οὐρ ἐλάλησατε ἐν τοῖς ταμίαις κηρυχθήσεται ἐπὶ τῶν δωμαίων*⁷⁶ μαθὼν τοιγαροῦν καθὰ προεῖρηται ὁ Χριστιανικώτατος ἐκεῖνος βασιλεὺς ὁ μέγας λέγω Θεοδόσιος, τοῦ ἀοιδίμου τούτου πατρὸς ἡμῶν τὸν εὐκλεῆ βίον καὶ τὰς ἡλίου

⁶⁶ Cf. I Corinthians 9:22

⁶⁷ expectes καλοκάγαθου

⁶⁸ Ephesians 5:15

⁶⁹ Ephesians 6:12

⁷⁰ Ephesians 5:17

⁷¹ I Corinthians 10:12

⁷² τό: τοῦ M

⁷³ κομήτην: κομίτην M

⁷⁴ τοιαύτας: τοιαύτης M

⁷⁵ μαρμαιρούσας: μαρμερούσας M

⁷⁶ Luke 12:3

καὶ σελήνης λαμπροτέρας ἀρετάς, παραχρῆμα μεταπεμψάμενος αὐτὸν καὶ εὐλογηθεὶς ὑπ’ αὐτοῦ· καὶ παρασχὼν αὐτῷ δαψίλειαν χρημάτων, διὰ τε τὴν χρείαν τῶν δεομένων, καὶ τῶν προσπελάσαι βουλομένων καὶ μαθητευθῆναι παρ’ αὐτῷ· οὐ μόνον δε, ἀλλ’ ἵνα καὶ μοναστήριον ἑαυτῷ οἰκοκομήσῃ πρὸς καταφυγὴν τῶν ὡς εἴρηται παρ’ αὐτῷ μαθητευθῆναι ἐθελόντων, καὶ τὸν μονήρη ἀναδέξασθαι βίον, οὕτως ἀπέλυσε γονυπετῶν αὐτῷ καὶ ποτινῶμενος ἐφ’ ᾧ μνημονεύειν αὐτὸν ἐν ταῖς ὁσίαις αὐτοῦ πρὸς τὸν θεὸν εὐχαῖς· ὅθεν λοιπὸν καὶ τινες οὐκ ὀλίγοι περὶ τὴν δόξαν τοῦ παρόντος ἐπτοημένοι βίου, τοσαύτην χάριν αὐτῷ ἐκ τοῦ θεοῦ δωρηθεῖσαν θεωρήσαντες· καὶ τὴν ὑπερβολὴν τῶν αὐτοῦ κατορθωμάτων ἐκπλαγέντες· καὶ ἴν’ οὕτως εἴπω· καταυγασθέντες τῇ αὐτοῦ θεοδιδάκτῳ διδασκαλίᾳ· καὶ διδαχθέντες τὸ σὺδαμινὸν καὶ πρόσκαιρον τοῦ παρόντος βίου· καὶ ὡς οὐδὲν ἐστὶν ἡ δόξα τοῦ κόσμου τούτου· ἀλλὰ πάντα ὥσπερ τις δρομεὺς οἴχεται ὀξύς, καὶ οὔτε τὰ λυπηρὰ μόνιμα, οὐδὲ τὰ χρηστὰ διαρκῆ, καταφρονήσαντες πάντων τῶν ἐν τῷ παρόντι βίῳ δοκούντων εἶναι λαμπρῶν· οὐδένα λόγον τολοιπὸν ποιούμενοι περὶ τὴν περιφάνειαν καὶ δόξαν μᾶλλον δὲ φαντασίαν τοῦ προσκαιροῦ αἰῶνος τούτου, τῷ μονήρει ἠτομόλησαν βίῳ· ὑπὸ τὴν σκέπην τῆς αὐτοῦ διδασκαλίας καταφεύγοντες καὶ παρ’ αὐτῷ μαθητευόμενοι· καὶ ἦν ἰδεῖν τὸν τόπον ἐκεῖνον τὸν πρότερον δαιμονικῆς φάλαγγος πεπληρωμένον· καὶ πολλοὺς τῶν προσεγγιζόντων τῷ διαβολικῷ χειμῶνι καταποντοῦντα εὐδίων σωτηρίας λιμένα γενόμενον, καὶ πᾶσι τοῖς ἐκεῖσε προσορμιζομένοις γαλήνην μεγάλην παρέχοντα· καὶ ὥσπερ ἀνθοφόρον πεδίον τοῦ κρυεροῦ χειμῶνος παρελθόντος· καὶ τοῦ ἕαρος ἐπιλάμψαντος· παραυτὰ τὰ καλλίθεα τῶν ἀνθῶν ἐν εἰρήνῃ προβάλλεται, τὸν αὐτὸν τρόπον καὶ ἐν τῷ τόπῳ ἐκεῖνῳ γιγνόμενον ἦν ἰδεῖν· καὶ γὰρ κάκειθεν τοῦ διαβολικοῦ χειμῶνος ἀπελαθέντος διὰ τῶν τοῦ ὁσίου πατρὸς ἡμῶν εὐχῶν, παραχρῆμα ἐπληροῦτο τὸ μοναστήριον ἀνδρῶν εὐλαβῶν καὶ μεγάλων ἀσκητῶν τῶν ἐπαλλήλως ἀνθούντων τὰς ἀρετάς· ὡς ἄξιον ἀληθῶς καὶ οὐκ ἀπᾶδον εἰπεῖν κἀνταῦθα, ἀγαπητοί, τὸ ἀποστολικὸν ἐκεῖνο ῥητὸν τὸ φάσκον· *ὅπου ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις*.⁷⁷

7. τούτων λοιπὸν οὕτως ὑπὸ τοῦ μακαρίου πατρὸς ἡμῶν κατορθωθέντων· καὶ τῶν μοναχῶν εἰς πλῆθος αὐξηθέντων, συμβέβηκεν ὑστερεῖσθαι ὕδατος τοὺς αὐθότι συναγηγεμένους ἀδελφούς· ὅθεν τινὲς ἅγιοι καὶ ἐπίσημοι ἄνδρες παραβαλόντες τῷ μακαρίῳ, συνεβούλευσαν αὐτῷ ἐφ’ ᾧ φρέαρ ὀρύξαι ἐν τῷ μοναστηρίῳ διὰ τε τὰς ἀναγκαίας χρείας τῶν μοναχῶν· καὶ διὰ τοὺς παραγινομένους καὶ ξεναγουμένους ἀδελφούς· καὶ ἤρесе τῷ μακαρίῳ ὁ σκοπός· καὶ δὴ θᾶπτον ἡ σκέψις εἰς ἔργον ἐξήγει-

⁷⁷ Romans 5:20

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λαβῶν⁷⁸ γὰρ ὁ μακάριος τοὺς πρὸς τὸ ἔργον ἐπιτηδείως ἔχοντας, ἤρξατο ὀρύγειν τὸ φρέαρ· ἐπὶ πολλὰς τοιγαροῦν ἡμέρας οἱ ὑδρομάσται ὀρύξαντες· καὶ πάνυ βαθύναντες· καὶ ὕδωρ μὴ εὐρηκότες, διὰ τε καὶ τὸν τόπον γεωλόφον ὑπάρχειν, λειποθυμήσαντες οἱ ἐργαζόμενοι, τοῦ ἔργου ἀπειρήκασιν· ὁ δὲ θαυμάσιος καὶ σοφὸς οὗτος ἀνήρ· τῇ παρουσίᾳ αὐτῶ μακροθυμία ψυχαγωγήσας αὐτούς· καὶ παραινέσας αὐτοῖς μὴ κατολιγωρεῖν τοῦ ἔργου, ἀλλὰ μᾶλλον πεποιθέναι τῷ θεῷ τῷ ποιοῦντι θαυμάσια, λαβῶν τὸ δικέλλιον καὶ συγκατελθὼν τοῖς φρεωρύχοις ἐν τῷ ὀρυγέντι τῆς χθόνος πολυβενθέω ἐκείνῳ τάφρῳ· καὶ μήτε εἰς τὸν τέρμονα τοῦ ἔργου κατεληλυθώς, ἀλλὰ κατὰ τὸν μεσαίτατον τοῦ φρέατος φθάσας τόπον, ὥσπερ ἔνθους γενόμενος· καὶ τῷ θερμῷ τῆς πίστεως πυρωθεὶς τὴν καρδίαν· καὶ ἐπικαλεσάμενος τὸν αἰεὶ παρόντα καὶ προφθάνοντα τοὺς εἰλικρινῶς ἐπικαλουμένους αὐτόν, ἐν τῷ ὑπακούειν καὶ ποιεῖν τὰ θελήματα αὐτῶν· τὸν εἰρηκότα λέγω τοῖς ἑαυτοῦ μαθηταῖς· ὅτι πᾶν ὁ ἐὰν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου⁷⁹ λήψετε, ἔκρουσεν ἐκ πλαγίων τοῦ ὀρύγματος τρεῖς δεδωκῶς πληγὰς, καὶ εὐθέως καὶ παραχρῆμα, ἀγαπητοί, τοσαύτη ἀνάβλυσις ὑδάτων ἐπήγασεν, ὥστε μὴ δύνασθαί τινα τὴν ὀρμὴν τῶν ὑδάτων ὑπενεγκεῖν· καὶ τὸ δὴ θαυμαστὸν καὶ παράδοξον, ὅτι τρεῖς τοῦ μακαρίου δεδωκῶτος πληγὰς· αἱ μὲν δύο τὸ ὕδωρ ἀναπέμπουσιν ἀεννάως βλύζουσαι· ἡ δὲ μία ὑποδέχεται διὰ τινῶν ὑπογείων παραπέμπουσα πόρων· ὧ τῷ παντὸς ἐπέκεινα λόγου θαύματος· ὧ τῶν ἀπείρων καὶ ἀκαταλήπτων τοῦ θεοῦ δωρεῶν· ὧ τῆς ἀφάτου φιλάνθρωπίας καὶ ἀμέτρου ἀγάπης τοῦ παναγάθου θεοῦ τοῦ τοιαῦτα ὑπὲρ ἀνθρώπων τοῖς αὐτὸν φοβουμένοις ἐνεργεῖν παρέχοντος· ὧ καὶ τοῦ παναρέτου καὶ θεοφόβου τούτου ἀνδρός· τοῦ δευτέρου λέγω Μωσέως κατὰ τὴν ἐπάλληλον τῶν θαυμάτων ἐνέργειαν· ὥσπερ καὶ ὁ μακάριος θεράπων τοῦ Χριστοῦ Μωσῆς καὶ θαυμάσιος τοῦ Ἰσραὴλ καθηγητής, τὴν ἡγεμονίαν τοῦ τῶν Ἰουδαίων ἐγκεχειρισμένος δήμου ἐκ πέτρας συνεργία θεοῦ ποταμοὺς ὑδάτων ἐξαγαγών,⁸⁰ τὸ ἄπειρον πλῆθος ἐκεῖνο ἐν τῇ ἐρήμῳ τροποφορούμενον ὑπὸ τοῦ θεοῦ δαψιλεύεσθαι τοῖς ὕδασι πεποίκηκε κατὰ τὸ γεγραμμένον· *διέρρηξε πέτραν ἐν ἐρήμῳ, καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ,*⁸¹ οὕτω καὶ ὁ τρισμακάριστος οὗτος πατήρ ἡμῶν· ὁ πάντων ὁμοῦ τῶν ἁγίων θησαυρὸν ἑαυτὸν ἐνστησάμενος διὰ τὴν ἄμετρον αὐτοῦ ἐκείνην σπουδὴν καὶ τὸν ζῆλον ὃν ἐκέκτητο εἰς τὸ *περιπατεῖν ἀζίως τοῦ θεοῦ, εἰς πᾶσαν ἀρέσκειαν,*⁸² κατὰ τὸν μακάριον ἀπόστολον· τὴν κηδεμονίαν τῶν τοῦ θεοῦ δούλων, ἅτε ποιμὴν καὶ διδάσκαλος ὑπὸ τοῦ ἀληθινοῦ ποιμένος Χριστοῦ κατασταθεὶς περὶ πολλοῦ ποιούμενος, εὐμενῆ τε τὸν θεὸν ἔχειν ἐπὶ πᾶσι τοῖς ὑπ’

⁷⁸ λαβῶν: βαλῶν M

⁷⁹ John 16:23

⁸⁰ Cf. Numeri 20:11

⁸¹ Psalm 77:15

⁸² Colossians 1:10

αὐτοῦ πραττομένοις, παρ' ἐλπίδα τὸν ἀναλέον καὶ ἀτεναγῆ⁸³ ἐκεῖνον τόπον· τὸν μήτε τεлмаτώδη ἐσχηκότα γῆν λιμνάζεσθαι τοῖς ὕδασι πεποίηκεν, ὡς μηκέτι τινὰ τῶν αὐτόθι προσπεπελακότων σαίνεσθαι τοῦ ὕδατος χάριν· τούτων τοίνυν οὕτως ὑπὸ τοῦ πανευφήμου πατρὸς ἡμῶν δρασθέντων, ὁ παμπόνηρος καὶ ἀρχέκακος διάβολος· ὁ ἀεὶ τοὺς τοῦ θεοῦ δούλους πολεμῶν καὶ ἠττώμενος· οἰόμενος θλιῖψιν καὶ ῥαθυμίαν ἐπαγαγεῖν τῷ μακαρίῳ, ὡς φόνου αἰτίαν γεγонуῖαν τὴν αὐτοῦ θαυματουργίαν συμποδίσας· ἴν' οὕτως εἶπω· ἕνα τινὰ τῶν φρεωρύχων οὐκ ὀρθῶς οὐδὲ αὐτὸν διακειμένον τῶν ὑπὸ τοῦ ἀγίου πατρὸς ἡμῶν πραττομένων· οὐ μόνον, ἀλλὰ καὶ ἀπιστίαν ὡς ἡ ἔκβασις τῆς ἀπαλλαγῆς αὐτοῦ δηλώσει νοσοῦντα· καὶ καταληφθῆναι ὑπὸ τῆς ἀσχέτου ἐκείνης τῶν ὑδάτων ῥύσεως, πεποιηκῶς ἀποπνιγῆναι παρεσκεύασε· καὶ οὐδὲ μέχρι τούτου ἔσθη, ἀλλ' ἐπὶ πλεῖον πειρώμενος ῥαθυμίαν αὐτῷ ἐπαγαγεῖν· καὶ ὥσπερ ὄνειδιζὼν αὐτὸν ἐπὶ τῷ γεγονότι, διήγειρε τὴν τοῦ τεθνηκότος σύμβιον ὀπίστας αὐτὴν κατ' αὐτοῦ· καὶ δὴ ἐπιστᾶσα τῇ μονῇ, ἤρξατο ἀπερυθριασμένως καὶ ἀναισχύντως κατεπεμβαίνειν αὐτὸν τοιαῦτα φθεγγομένη ῥήματα· εἶθε μὴ ἐπεδήμησας τῇ πόλει ταύτῃ ἀπατεῶν πλάνε φονεῦ, ἀπέκτεινας τὸν ἄνδρα μου· ἢ ἀπόδος τὸν ὁμόζυγόν μου, ἢ κἀγὼ ἑαυτῆς χρησαμένη ἀπαλλαγῆσομαι· ταῦτα τοίνυν καὶ ἄλλα ἄττα τούτων ἀπρεπέστερα ἢ λέγειν οὐ θέμις εἶναι οἰηθέντες παρελείπομεν τὸ δύστηνον ἐκεῖνο καὶ δημελέητον γύναιον κατὰ τοῦ μακαρίου φάναι τολμήσαν, ἐκ τοῦ πονηροῦ καὶ ἀπατεῶνος καθὼς ἔφημεν κινήθην δαίμονος, ὡς καὶ ὁ λόγος προῖὼν ἀποδείξει· ἔμενεν ὁ πάνσοφος οὗτος τοῦ Χριστοῦ μαθητῆς ἀτάραχος· οὐδόλως κινούμενος, ἢ ἀσχάλλων ἐπὶ τοῖς φευκτέοις ἐκείνοις τῆς γυναικὸς ῥήμασι· ἀλλ' ἐπιγνοὺς τῷ καθαρῷ ἐκείνῳ καὶ διορατικῷ τῆς ψυχῆς αὐτοῦ ὀφθαλμῷ, ἐκ τοῦ παμπονήρου καὶ ἀλάστορος δαίμονος ἠπατήσθαι αὐτήν, ἐπεικῶς ἀποκριθεὶς εἶπε πρὸς αὐτήν· καρτέρησον γύναι εὐθύμως, καὶ ληψαμένη τὸν ἄνδρα σου, οἰχήσῃ ἐντεῦθεν· ἡ δὲ ἐπὶ πλεῖον ἐκ τοῦ συνέχοντος δαίμονος πυρωθεῖσα θυμῷ, οὐ προσηκαμένη τὴν τοῦ πατρὸς πεῦσιν, ἀναιδῶς τὰς χεῖρας ἐκτείνασα καὶ ἐπιλαβομένη τοῦ χιτῶνος αὐτοῦ, διασπᾶν αὐτὸν ἠμελλεν ἐπιβοῶσα· ἀφαρομόναχε· πόθεν μοι τὸν ἄνδρα ἀποδοῦναι ἔχεις, μὴ νεκρὸν ὄντα, ἀναβῖῶναι ποιήσης· διαπονηθέντες τοίνυν ἐπὶ τούτῳ τινὲς τῶν ἀδελφῶν κρατήσαντες αὐτήν, ἔξω τῆς πύλης τοῦ μοναστηρίου ἀπέώσαντο· ὁ δὲ μακάριος διεστέλλετο αὐτοῖς λέγων· ἄφετε αὐτήν, ἀδελφοί, καὶ μὴ κακώσητε· οὐ γὰρ αὐτὴ ἐστὶν ἢ ἐπιθεμένη ἡμῖν, ἀλλ' ὁ ἀπ' ἀρχῆς ἀνθρωποκτόνος διάβολος, ὁ αἰτίους ἡμᾶς ἀποφῆναι πειραθεὶς τῆς τοῦ τεθνηκότος τελευτῆς, ὁ μέλλων αἰσχύνεσθαι παραυτὰ τῇ τοῦ θεοῦ χάριτι· ἄφετε τοίνυν αὐτήν ἔξω τῆς πύλης στήναι· καὶ θᾶττον ἐν τῷ φρέατι κατελθόντες,

⁸³ hapax?

Dirk Krausmüller, "The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation," *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

ἀναγάγετε τὸν ἀποπνιγέοντα ἄνθρωπον, ὅπως ἐνδείξῃται κύριος ὁ θεός μου καὶ ἐν τούτῳ τὴν ἑαυτοῦ ἀγαθότητα·

8. πεποηκότεων τοίνυν τῶν ἀδελφῶν κατὰ τὴν κέλευσιν τοῦ τιμίου πατρός, καὶ ἀπενεγκάντων τὸν τεθνηκότα ἐκ τοῦ φρέατος, καὶ τεθεικότων αὐτὸν παρὰ τοὺς πόδας αὐτοῦ, παραχρῆμα ὁ μακάριος θαρσήσας τῷ εἰρηκότι τοῖς ἑαυτοῦ μαθηταῖς· *ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβηθι ἐντεῦθεν, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν*.⁸⁴ ἀδιστακτῶ προσελθὼν ὀρμῇ, καὶ κρατήσας τῆς τοῦ τεθνηκότος χειρός, ἤγειρεν αὐτὸν τῇ ἐπικλήσει τῆς παντοδυναμίου τοῦ θεοῦ δεξιᾶς· καὶ χειροδότως παρέδωκεν αὐτὸν τῇ αὐτοῦ συμβίῳ, εἰρηκῶς αὐτῇ· ἰδοὺ γύναι τῇ χάριτι τοῦ φιλανθρώπου θεοῦ, ὁ ἀνὴρ σου ἀποδέδοται σοι ζῶν, καὶ ἵνατὶ κόπους ἡμῖν τοιούτους παρέσχου· ἡ δὲ ἀφασία συσχεθεῖσα καὶ φόβῳ ἐκ τοῦ φρικτοῦ τούτου καὶ ὑπὲρ λόγον θαύματος, σπουδαίως ἐπιλαβομένη τῆς χειρὸς τοῦ ἑαυτῆς ἀνδρός, εἰς τὰ ἴδια οἴχεσθαι ἐπειρᾶτο· καὶ ἦν ἰδεῖν παραυτὰ ἀγαπητοὶ ξένον καὶ καινὸν θεάματος τρόπον, καὶ θεῖαν ἐκφερομένην ψῆφον· τόξου γὰρ βολὴν διαστάντων αὐτῶν· ὀκλάσας τοῖς γόνασιν ὁ ἀρτίως ἀναβίώσας, καὶ πρηνῆς γεγονώς, τοῦ ζῆν ἀπηλλάγη· ὅθεν λοιπὸν τὸ ἐλεεινὸν ἐκεῖνο γύναιον καταπλαγὲν ἐπὶ τῷ συμβεβηκότι τῷ αὐτῆς ἀνδρὶ ἐν τῇ αἰφνιδίῳ ὠκυμορίᾳ· τῇ ὡς οἶμαι ἀξίως αὐτῷ ἔκ τινος οὐκ ὀρθῆς διαθέσεως ἐπενεχθεῖση· ὡς καὶ ἐξ αὐτοῦ τοῦ πράγματός ἐστι τοῦτο συνιδεῖν· συνεῖδεν ὅτι καὶ ἐκ τοῦ προτέρου τοῦ ἐκ τῶν ὑδάτων θανάτου ἐλευθερωθέντα, ἡ θεία ζῆν οὐ συνεχώρησε ψῆφος· δῆλον δὲ τοῖς νουνεχέσιν ἐντεῦθεν, ὅτι οὐκ εἰκῆ πρὸ βραχέος εἰρήκαμεν, οὐκ ἀγαθῆς αὐτὸν ἀγωγῆς, διὸ καὶ τοιαύτην ἔτισε δίκην· ἀλλ' ἐπὶ τὸ προκείμενον ἐπανέλθωμεν ἐχόμενοι τῶν ἐξῆς· καὶ ὡς εἶδε καθὰ προέφημεν ἢ αὐτοῦ ὀμέστιος γυνὴ πάντα τὰ συμβεβηκότα ταῦτα· συσχεθεῖσα μεγάλως καὶ τεθηπῶσα, μήπως καὶ ἐπὶ αὐτὴν τι συμβῆ δεινὸν διὰ τὸ τοιαῦτα αὐτὴν τετολμηκέναι πρὸς τὸν ἅγιον, σπουδαίως παλινδρομήσασα ἐν τῇ μονῇ· καὶ ρίψασα ἑαυτὴν παρὰ τοὺς πόδας τοῦ μακαρίου, ἤρξατο μετὰ κλαυθμοῦ ἀποδύρεσθαι καὶ λέγειν· δέομαί σου τιμιώτατε πάτερ μὴ χαλεπήνης τῇ ἐμῇ ἀθλιότητι, ἀλλὰ παράσχου συγγνώμην τῇ ἐμῇ ἀνοίᾳ· ὅτι χλευασθεῖσα ὑπὸ τοῦ ἀπατηλοῦ δαίμονος, τοιαῦτα πρὸς τὴν σὴν ὀσιότητα τετόλμηκα· παρακαλῶ οὖν τὴν σὴν ἀγιότητα, οἰκτειρῆσαί μου τὴν ἐλεεινότητα, ἅτε ποιμὴν χρηστὸς ὑπὸ θεοῦ πεμφθεὶς ἡμῖν· καὶ εὐξασθαι τῇ ἐμῇ ταπεινώσει, ὅπως ταῖς σαῖς ὀσίαις εὐχαῖς ἀπαλλαγεῖσα τῶν περιεχουσῶν με χαλεπῶν ἁμαρτιῶν, καὶ τοῦ πρὸς τοῦτό με κινήσαντος διαβόλου, σώσω ἑμαυτὴν ἀπόλλυσθαι μέλλουσαν· καὶ τῆς μελλούσης με πρὸς τὰ ἐπταισμένα διαδέχεσθαι τιμωρίας ἐλευθερώσω· ἰδοὺ γὰρ καὶ ὁ ἐλεεινός μου σύμβιος ὁ πρὸ βραχέος ὑπὸ σοῦ ζωοποιηθεὶς, θεία κρίσει ἐν τῇ ὁδῷ πεσὼν τοῦ ζῆν

⁸⁴ Matthew 17:20

Dirk Krausmüller, “The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation,” *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

ἀπηλλάγη· και ἑαυτὴν δὲ ὀρῶ δίκας μέλλουσαν ὑπέχειν τῆς πρὸς σὲ αὐθαδείας ἔνεκα· οὕτως οὖν και ἐπὶ τούτῳ εὐλογήσας τὸν θεὸν ὁ μακάριος, ἐπὶ τῇ ἀθρόα μεταβολῇ τῆς γυναικός, και ἐπὶ τῷ συμβεβηκότι τῷ ἀνδρὶ αὐτῆς· εἰς οἶκτον ἐλθὼν τὸν μὲν τεθνηκότα ἀποστείλας ἀδελφούς ταφῇ παρέδωκε· και τὴν γυναῖκα ἐκ τῆς ἀχμηρᾶς ἐκείνης τοῦ διαβόλου σκοτώσεως ἀνασφῆλαι πεποικῶς τῇ αὐτοῦ εὐχῇ, οὕτως ἀπέλυσε· παρεγγυησάμενος αὐτῇ ἐν ἀσφαλείᾳ τὸ λοιπὸν διάγειν και φροντίζειν τῆς ἑαυτῆς σωτηρίας, εὐχαριστήσας ἐν πᾶσι τῷ θεῷ· τούτων δὲ οὕτως ἀποτελεσθέντων ὁ φονερός και βάσκανος διάβολος ἀμηχανήσας ἐπὶ τοῖς γεγονόσι· και μὴ ἐνεγκὼν τῆς ἑαυτοῦ ἀποπληξίας τὴν ὑπερβολὴν διὰ τὴν ἐν πᾶσι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἦτταν· ἀφανεῖ θεωρία τρυχόμενος, τοιαύτας ἀφίει φωνάς· ὧ ἀπὸ τοῦ δυστρόπου τούτου ἀνδρός· πάσας μου τὰς πρὸς αὐτὸν ἐπιβουλάς ἢ ὑπερβολὴ τῆς αὐτοῦ πραότητος προλαμβάνουσα καταστέλλει· οἰόμενος γὰρ ὀνειδισμόν ἑαυτῷ ἐπαγαγεῖν ἐπὶ τῷ συμβεβηκότι τῷ ἀποπνιγέντι ἀνδρὶ, τὴν αὐτοῦ διεγείρας γυναῖκα και ἀγριώσας, και οὐδὲν ἦττον καταγελάσαι βουλόμενος αὐτοῦ διὰ τῶν προπηλακισμῶν τῆς γυναικός, εὐρέθην μᾶλλον δόξαν αὐτῷ προστιθείς· και ἑαυτὸν κατακερτομῶν και ζημιούμενος ἦν κερδαίνειν φήθην γυναῖκα· φεύξομαι τοιγαροῦν ἀπὸ προσώπου αὐτοῦ· ἔστω κεχείρωμαι ὑπ’ αὐτοῦ, τί και δόξαν αὐτῷ προξενῶ· ἐπίστητε τοῖνυν μετὰ ἀκριβείας τοῖς παρ’ ἡμῶν λεχθεῖσιν ἐνταῦθα ἀγαπητοί, ὡς οὐ μάτην ἐν τοῖς κατόπι φθάσαντες εἰρήκαμεν τοῦ παμπονήρου δαίμονος εἶναι τὸ δρᾶμα· διὸ και ὁ τρισμακάριστος πατὴρ ἡμῶν, τούτων οὕτως γεγονότων, πρὸς ταῖς ἄλλαις αὐτοῦ ἀρεταῖς, τῇ ἐνούση αὐτῷ και πρεπούση συνέσει, και τοῦτο λογισάμενος· ὅτι μᾶλλον ἡρεμώτερον και ἡσύχιον βίον διάγειν δυνήσονται, οἱ αὐτόθι ἀσκεῖν μέλλοντες ὑπὸ γυναικῶν μὴ ὀχλούμενοι, μάλιστα δὲ ὅτι και ὁ τῆς κακίας γεννήτωρ διάβολος, διὰ τοῦ ἀσθενεστέρου τούτου τῶν γυναικῶν γένους, ἀεὶ τοῖς τοῦ θεοῦ δούλοις πολεμεῖν ἐπέιγεται, ὅρον ἀπ’ ἐκείνης τῆς ἡμέρας ἀπεφήνατο, ὥστε μὴ ἐξεῖναι γυναικὶ εἰς τὸν ἐξῆς ἅπαντα τοῦ αἰῶνος χρόνον, ἔσω τῆς πύλης εἰσιέναι τοῦ μοναστηρίου· ὅθεν και μέχρι τοῦ νῦν ὁ αὐτὸς φυλάττεται ὅρος παρὰ τοῖς κατὰ καιρὸν και ἐκ διαδοχῆς τὸν αὐτοῦ τῆς προεδρείας κατακοσμησαὶ κληρὸν, οὐδενὸς τολμῶντος ταύτην ἀκυρῶσαι τοῦ τιμίου πατρὸς ἡμῶν τὴν ἐντολήν· ἴδετε ἀγαπητοί τοῦ πανσόφου τούτου και πανευφήμου πατρὸς τὴν ἀδίστακτον και τελείαν πρὸς τὸν θεὸν πίστιν· ἴδετε ἀνδρὸς ἀποστολικοῦ γενναῖον και ἀσάλευτον φρόνημα, και αὐτοῦ ὡς εἰπεῖν τοῦ οὐρανοῦ ἀπτόμενον· ἴδετε μεγέθη κατορθωμάτων ἄπειρα· ἴδετε και τὴν τοῦ θεοῦ ἄφατον φιλανθρωπίαν, πῶς εὐδοκεῖ⁸⁵ ἐν τοῖς φοβουμένοις αὐτὸν⁸⁶ ἐν τῷ εἰσακούειν και ποιεῖν τὰ

⁸⁵ εὐδοκεῖ· εὐδόκει M

⁸⁶ Psalm 147:11

Dirk Krausmüller, “The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation,” *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

θελήματα αὐτῶν· ὄντως θαυμαστός ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ.⁸⁷ διὸ παρακαλῶ ἀγαπητοί, ἐπειδὴ πολλοὺς ὀρῶ τῶν νωθροτέρων ἐχόντων ψυχὴν, ἰλιγγιᾶν μέλλοντας πρὸς τὸ μέγεθος τῶν εἰρημένων· ὥστε μηδένα ἀπιστίας ὑπόνοιαν δέξασθαι· περὶ τῶν ἀληθῶς ὑπὸ τοῦ μακαρίου πατρὸς ἡμῶν γεγονυῖων θαυματουργιῶν ὡς ὑπὲρ λόγον ὄντων· ἐννοοῦντας ὅτι πάντα δυνατὰ τῷ θεῷ⁸⁸ καὶ τοῖς πιστοῖς καθὼς καὶ τὸ θεῖον στόμα Χριστοῦ τοῦτο ἐμπεδοῖ φάσκον· ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεῖνος ποιήσει.⁸⁹ ἀλλὰ δοξάζειν τὸν θεὸν καὶ λέγειν· τίς λαλήσει τὰς δυναστείας κυρίου· ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ.⁹⁰ λίαν γὰρ ἀνέφικτα τυγχάνει τὰ εἰς ἡμᾶς τοῦ θεοῦ χαρίσματα ἀγαπητοί· ἄμετρος τε καὶ ἀνεκλάλητος ἡ αὐτοῦ φιλάνθρωπος ἀγάπη· διὸ τῆς τῶν πάντων σωτηρίας κηδόμενος ὁ τῆς φύσεως ἡμῶν ποιητής, καὶ τοῦ παντὸς πρύτανις, τοιούτους ἀποφαίνει τοὺς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνοῦντας αὐτόν.⁹¹ δοξαζόμενος ὑπ' αὐτῶν καὶ δοξάζων αὐτούς, καθὼς φησι καὶ αὐτὸς ἐν εὐαγγελίοις ὁ κύριος· ὅτι τοὺς δοξάζοντάς με δοξάζω καὶ δοξασθήσομαι ὑπ' αὐτῶν.⁹²

9. τούτων τοίνυν οὕτως ὑπὸ τοῦ ἁγίου καὶ μακαρίου πατρὸς ἡμῶν κατορθωθέντων· καὶ τῶν ὑπ' αὐτοῦ ἰθυνομένων μοναχῶν καθὰ προεῖρηται εἰς πλήθος ἀύξηθέντων, καὶ ὀσημέραι προκοπόντων ταῖς ἀρεταῖς· καὶ τοῦ τιμίου πατρὸς ἡμῶν γεγηθότος καὶ εὐφραινομένου ἐπὶ τῇ τοῦ θεοῦ φιλανθρωπία, καὶ ἐπὶ τῇ προκοπῇ καὶ σωτηρίᾳ τῶν σφζομένων, ὁ ἐν ὀσία καὶ μακαρίᾳ τῇ μνήμῃ Ἄττικὸς ὁ τηνικαῦτα τὰ πηδάλια τῆς τοῦ θεοῦ ἁγιωτάτης μεγάλης ἐκκλησίας κατέχων· μαθὼν τὴν θαυμαστὴν καὶ μακαρίαν τοῦ ἀοιδίμου πατρὸς ἡμῶν διαγωγὴν, καὶ τὰ τούτῳ κατορθωθέντα διὰ τε λόγων καὶ ἔργων· καὶ τῶν θαυμάτων τὴν ὑπερβολὴν ἀγάσας καὶ ἄξιον κρίνας τῆς ἱερατικῆς τάξεως, εὐθέως καὶ παραχρῆμα μεταστειλάμενος αὐτόν, τῆς τοῦ πρεσβυτέρου χειροτονίας ἠξίωσεν· οὕτως οὖν λοιπὸν ὁ μακάριος τῆς ἱερᾶς ταύτης ἀρχῆς ἐπιλαβόμενος, μετὰ πλείονος τῆς παρουσίας τῆς ἐνούσης αὐτῷ καλοκάγαθοῦς ἀγκινοίας, τὰ τῆς αὐτοῦ διδασκαλίας σωτηριώδη νάματα πᾶσι προχέων, ἤρξατο καθὰ φησι τὸ προφητικὸν λόγιον· ὅτι *χείλη ἱερέως φυλάσσεται γνῶσιν, καὶ νόμον ἐκ στόματος αὐτοῦ ἐκζητήσουσι.*⁹³ καὶ δογμάτων κατατολμᾶν· καὶ ὄρους ἐκτίθεσθαι πίστεως, ἐγκρίνων τὴν ἐν τῇ Νικαέων μητροπόλει νεύματι θεοῦ συναγερμένην ἁγίαν καὶ μακαρίαν σύνοδον· καὶ τὸ παρ' αὐτῶν ἐνηγήσει τοῦ ἁγίου πνεύματος ἐκτεθὲν τῆς πίστεως σύμβολον· κρηπίδα αὐτὸ τῆς ἀγίας τοῦ θεοῦ

⁸⁷ Psalm 67:36

⁸⁸ Mark 10:27

⁸⁹ John 14:12

⁹⁰ Psalm 105:2

⁹¹ Cf. John 4:23

⁹² Cf. John 13:32

⁹³ Malachi 2:7

καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας φάσκων εἶναι καὶ θεμέλιον ἀδόνητον, καλῶς ἐπὶ τῆς ἀληθινῆς πέτρας ἐρηρυσμένον· καὶ πάντα τὰ τῆς τῶν ἀθέσμων Ἑλλήνων καὶ ἀσεβῶν αἰρετικῶν διδασκαλίας ληρήματα ἀπαφρίζων, καὶ τῆς ὄντως ἀληθοῦς θεογνωσίας ἐχόμενον· ἐδίδασκε δὲ καὶ τοῦτο ὁ μακάριος διαμαρτυρόμενος πᾶσιν· ὅτι χρὴ πάντας Χριστιανούς· κατεξάριετον δὲ τοὺς τὸν ἀσκητικὸν ἐπανηρημένους βίον, μετὰ τῆς τῶν πόνων ἀρετῆς, καὶ τῆς ἀληθινῆς καὶ ἀμωμήτου ἀντέχεσθαι πίστεως· καὶ παντελῶς ἀπέχεσθαι τῶν εἰκαίων καὶ ἐξεστραμμένων καὶ ψεύδους ἀναπλέων δογμάτων, τῶν δυσσεβῶν καὶ κακοτρόπων αἰρετικῶν γινώσκοντας ὅτι οὐδεμίαν ἐντεῦθεν ἐκ τῆς τῶν ἔργων λέγω κατορθώσεως ὄνησις προσγενήσεται ἡμῖν ἐν ἡμέρᾳ κρίσεως, οὐκ ὀρθῶς ἔχουσιν ἢ διακειμένοις περὶ τὴν ἀκίβδηλον τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πίστιν· πιστεῦσαι γὰρ δεῖ πρῶτον τοὺς ἐναρχομένους ἀρετῆς, εἰς ἓνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν, κατὰ τὴν ἔκθεσιν τῶν θεοπνεύστων τῆς ἐκκλησίας μυσταγωγῶν, φημί δὴ τῶν τριακοσίων δέκα καὶ ὀκτὼ ἀγίων καὶ μακαρίων πατέρων· καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν ἀληθινὸν καὶ μονογενῆ καὶ ἀγαπητὸν υἱὸν· τὸ ἀπαύγασμα τοῦ ἀληθινοῦ φωτὸς καὶ τὸν χαρακτῆρα τῆς μεγαλοφυοῦς δόξης τοῦ πατρὸς·⁹⁴ καὶ εἰς τὸ πανάγιον καὶ θεῖον πνεῦμα τοῦ πατρὸς· τὸ κύριον καὶ ζωοποιοῦν· καὶ ἀναρχον καὶ παντοδύναμον· ἰσοκλεῆς καὶ ἰσοσθενές, τὴν ἀγίαν καὶ μακαρίαν τριάδα δοξάζοντας· πιστεύειν δὲ καὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν ἓνα τῆς τριάδος, καὶ μιᾶς ἀσυνθέτου θεότητος ἐνυπόστατον λόγον, καὶ υἱὸν τοῦ θεοῦ καὶ πατρὸς· ὅτι τῆς ἡμῶν ἔνεκεν σωτηρίας, ἐκ τῶν οὐρανίων ὑψωμάτων, καὶ τῆς ὑπερτάτης καὶ πάσης ἐπέκεινα καταληπτικῆς διανοίας, αἰδίου θεότητος αὐτοῦ, ἐκουσίως ἑαυτὸν κενώσαντα ἐν τῇ νηδυί τῆς ἀπειράνδρου καὶ πανυμνήτου κόρης τῆς ἀγίας ἀχράντου καὶ ἀειπαρθένου καὶ θεοτόκου Μαρίας ἐσκηνωκέναι ὡς οἶδεν αὐτός· καὶ ἐξ αὐτῆς μήτρας ἐνῶσαι τῇ ἑαυτοῦ θεότητι τὸ ἀνθρώπινον σῶμα νοερῶς ἐμψυχωμένον ψυχῇ λογικῇ καὶ προελθεῖν ἐκ τῆς παρθενικῆς γαστρὸς θεὸν ὁμοῦ τέλειον καὶ ἄνθρωπον τέλειον· συγχύσεως φουρμὸν οὐχ ὑπομείναντα διὰ τὴν ἀληθῆ καὶ ἄκραν ἔνωσιν· ἀλλὰ ἀτρέπτως καὶ ἀναλλοιώτως καὶ οὐ κατ' ἔκστασιν θεότητος· ἢ χωρισμὸν τῆς δόξης τοῦ πατρῶου κόλπου μὴ γένοιτο· τὸν γὰρ οὐρανὸν καὶ τὴν γῆν φησὶ πού το προφητικὸν λόγιον· ἐγὼ πληρῶ λέγει κύριος·⁹⁵ ἀλλὰ μείναντα ὃ ἦν, τουτέστι θεόν, καὶ ἐν ταῖς ὑπερτάταις τῆς θεϊκῆς αὐτοῦ ἀξίας ὑπεροχαῖς· οὕτως ἐπὶ τῆς γῆς ὀφθῆναι, καὶ τοῖς ἀνθρώποις ἡμῖν συναναστραφῆναι,⁹⁶ καθὼς ἡ θεόπνευστος ἔφη γραφή· καὶ τὴν ἡμετέραν φύσιν ὀλόκληρον ἀμπεχόμενον· καὶ χρηματίσαντα υἱὸν ἀνθρώπου ἀψευδῶς τὸν ἀληθινὸν υἱὸν τοῦ θεοῦ καὶ πατρὸς· ἐν ἄμφω

⁹⁴ Hebrews 1:3

⁹⁵ Jeremiah 23:24

⁹⁶ Baruch 3:38

ταῖς φύσεσι τὸ τέλειον δεικνύντα· καὶ ἐν δύο γνωριζόμενον, ἐν τε θείᾳ καὶ ἀνθρωπίνῃ φύσει· μεμενήκασι γὰρ καὶ μετὰ τὴν ἄφραστον ἔνωσιν ἀκραιφνεῖς αἱ πρὸς τοῦτο⁹⁷ φύσεις, τὴν ἑαυτῶν τελειότητα σφύζουσαι· ἐν ἐνὶ προσώπῳ καὶ μιᾷ ὑποστάσει τοῦ λόγου γνωριζόμεναι· καὶ οὐ παρὰ τοῦτο δύο υἱοὺς τὸν ἕνα χρηματίσαντα πιστεύειν χρὴ διὰ τὴν πρόσληψιν λέγω τῆς ἀνθρωπίνης φύσεως, ἥτοι τῆς καθ' ἡμᾶς ὁμοιώσεως· ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν μετὰ τῆς ἰδίας σαρκός· τουτέστι τῆς καθ' ἡμᾶς αὐτῷ καθ' ὑπόστασιν ἠνωμένης φύσεως, καθομολογεῖν θεότητός τε καὶ ἀνθρωπότητος· ἐπεὶ καὶ ἐκ τούτων πέφηγε τῶν φύσεων μάλα εὐπρεπῶς βαίνων ἐν αὐταῖς καὶ φυλάττων ἀραρότως ἄγαν τοὺς ὄρους τῶν ἀμφοῖν τούτων φύσεων ἐν παντὶ τῷ τῆς μεθ' ἡμῶν αὐτοῦ ἐνδιατριβῆς χρόνῳ· πῆ μὲν ὡς θεὸς τὰς θεοσημείας ἐργαζόμενος, καὶ τὰ ὑπὲρ λόγον τεράστια καὶ ἐξαισία θαύματα· καὶ τῷ ἑαυτοῦ ἐξομοιούμενος πατρὶ κατὰ τὸν πανεύφημον εὐαγγελιστὴν Ἰωάννην· καθά φησιν· ὅτι *διὰ τοῦτο αὐτὸν ἐζήτουν ἀποκτεῖναι οἱ Ἰουδαῖοι· ὅτι οὐ μόνον ἔλβε τὸ σάββατον, ἀλλ' ὅτι καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ*.⁹⁸ πῆ δὲ πάλιν ὡς τέλειος καὶ ἀψευδῆς ἄνθρωπος· πάντα πρόποντα καὶ ἀρμόζοντα τῇ ἡμῶν φύσει μετὰ τινος περιουσίας διὰ τῆς προσληφθείσης αὐτῷ σαρκός, καὶ τῆς φυσικῶς αὐτῇ συνεζευγμένης ψυχῆς· ἔπραττε τε καὶ ἔλεγεν ἄνω καὶ κάτω ἄνθρωπον ἑαυτὸν ἀποκαλῶν διὰ τὴν ἀνάληψιν τοῦ σώματος· ἔφασκε γάρ που πρὸς Ἰουδαίους δημηγορῶν· τί με *ζητεῖτε ἀποκτεῖναι· ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα*.⁹⁹ οὕτως τέλειον τὸν αὐτὸν ἐν ἀνθρωπότητι ὁμολογοῦντας, ἕνα χρὴ δοξάζειν υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ ποτὲ μὲν ὡς θεὸν ἐνεργοῦντα τὰ θεῖα, ποτὲ δὲ ὡς ἄνθρωπον, τοῖς ἀνθρωπίνους ὑπενηγεμένον νόμοις· ὡσαύτως γὰρ καὶ ἐν τῇ κατὰ μικρὸν ἐπιδόσει τοῦ σώματος, ὅτε καθ' ἡμᾶς βρέφος γεγονώς, νόμῳ φύσεως ἠῦξει προκόπτων σοφία καὶ χάριτι κατὰ τὸν μακάριον εὐαγγελιστὴν Λουκᾶν· καθά φησιν· ὅτι *προέκοπεν ὁ Ἰησοῦς σοφία καὶ ἡλικία καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώπων*.¹⁰⁰ λογίζεσθαι χρὴ· ὅτι ἡ τούτων χρῆξουσα τουτέστι καθ' ἡμᾶς αὐτῷ καθ' ὑπόστασιν ἀσυγχύτως ἠνωμένη καὶ ἀδιαίρετος φύσις, νόμῳ τῷ ἑαυτῆς τῇ κατὰ μικρὸν προσθήκη τοῦ σώματος ἔβαινε πληρουμένη σοφίας καὶ χάριτος, ἄχρι εἰς ἄνδρα κατήνησε τέλειον,¹⁰¹ τὸν ἐκ ψυχῆς συνεστῶτα καὶ σώματος· ἡ γὰρ θεία τούτων παντελῶς ἀπεσχοίνισται φύσις, ἀνευδεῖς αὐτῶν τυγχάνουσα· οὐδὲν γὰρ δεύτερον ἢ ὑστερογενὲς κέκτηται, ἢ κτήσασθαι δύναται· οὕτω τοίνυν φρονοῦντας ὀρθῶς· καὶ ἐν τῷ πάθει τοῦ σταυροῦ καὶ ἐν τῷ θανάτῳ· καὶ τῇ τριημέρῳ ταφῇ· καὶ τῇ ἀναστάσει, πιστεύειν χρὴ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· τὸν ἕνα τῆς θεότητος καὶ

⁹⁷ sic

⁹⁸ John 5:18

⁹⁹ John 8:40

¹⁰⁰ Luke 2:52

¹⁰¹ Cf. Ephesians 3:14

τῆς ἀνθρωπότητος υἱόν, κατὰ μὲν τὸ ἀνθρώπινον κυρίως καὶ κατὰ ἀλήθειαν καὶ ἀφαντασιάστως ὑπομεμενηκένα τὸ πάθος· ὅπερ μὴ ὀφείλων, διὰ τὰ ἡμῶν κατεδέξατο πάθη, καὶ τὴν ταφήν καὶ τὴν ἔγερσιν· κατὰ δὲ τὸ θεῖον αὐτοῦ καὶ ἀκήρατον τῆς φύσεως, ἀνέπαφον διαμείναντα πληγῆς· πόνον καὶ φθορὰν μὴ εἰσδεξάμενον· ἐπεὶ πάσχειν ἢ θεία οὐ πέφυκε φύσις, ἀνωτέρα πάσης τυγχάνουσα φθορᾶς· καὶ διὰ τοῦτο ἐπειδήπερ εἰς ἰδίαν ταῦτα φύσιν παθεῖν οὐχ οἶόν τε ἦν αὐτὸν τὴν θνήσκεν ὀφλισκάνουσαν, διὰ τὴν ἐξαρχῆθεν φύσιν ἐκ παρακοῆς τῷ ἡμῶν γένει ἐπενηγεμένην ἀπόφασιν περιεβάλλετο· ἵνα δι' αὐτῆς τὴν ἡμῶν χρεωστούμενην ὑπομείνας τιμωρίαν, τῆς τοιαύτης ἀπαλλάξει καταδίκης.¹⁰² οὕτω τοίνυν εἰ καὶ ἡ καθ' ἡμᾶς αὐτοῦ ὁμοιότης τούτοις ὑποβέβληται, αὐτὸν ὡς τὰς ἰδίας σαρκὸς οἰκειούμενον πάθη, τὸ πᾶν τῆς οἰκονομίας μυστήριον δεδρακένα καὶ ὑφεστάναι συνομολογεῖν χρή· ἔν τε γεννήσει τῇ ἐκ τῆς ἀγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας· καὶ ἐν τῷ πάθει τοῦ σταυροῦ καὶ θανάτῳ καὶ τῇ ἀναστάσει· καὶ τῇ εἰς οὐρανοὺς ἀνόδῳ· καὶ τῇ ἐκ δεξιῶν καθέδρᾳ· καὶ τῇ δευτέρᾳ αὐτοῦ καὶ ἐνδόξῳ παρουσίᾳ· ἐν ᾗ ἀφικόμενος ἀποδώσει ἐκάστῳ κατὰ τὸν ἴδιον κόπον τὰς ἀμοιβάς.¹⁰³ ταῦτα φυλάττειν τῶν ἀναγκαιοτάτων ἐστί· καὶ ἐπιγινώσκειν τὴν ἀληθῆ καὶ βεβαίαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πίστιν, ἵνα μὴ ἀνόνητος ἡμῶν γένηται ἢ τῶν ἔργων ἀρετῆ, καὶ ὁ τῆς ἀσκήσεως πόνος, πίστεως ἀπούσης· ἐὰν γὰρ μὴ τῆς ὀρθῆς ἀντεχώμεθα πίστεως, ὄντως ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν, ἄπρακτοι ἐν ἅπασιν διαμένοντες· ἐὰν δὲ συνεργὸν ταύτην ἐπισπασώμεθα τοῖς ἔργοις ἡμῶν, ἐξ ἅμφοιν τὸν τῆς δικαιοσύνης στέφανον πλέκομεν ἑαυτοῖς, εἰς τὴν ὄντως ὀδηγούμενοι ζωὴν· αὕτη γὰρ ἐστὶ φησὶ καὶ ὁ κύριος τῷ ἑαυτοῦ ἐξομολογούμενος πατρί, ἡ αἰώνιος ζωὴ· ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.¹⁰⁴ ταύτην καὶ ὁ πάντων θεὸς καὶ πατὴρ προσιέμενος ἔφασκε διὰ τοῦ προφήτου· ἐπίγνωσιν θέλω θεοῦ, ἢ ὀλοκαυτώματα.¹⁰⁵

10. ταύτην δὲ ἀγαπητοί, ῥαδίως οὐκ ἂν τις κατορθῶσαι δυνήσεται εἰ μὴ τὴν ἡσυχίαν ἀσπάσεται· τῆνικαὶ γὰρ ὁ νοῦς ἡμῶν διορατικώτερος γίνεται, δυνάμενος τὸν ὑγιῆ καὶ ἀμώμητον τῆς ἀληθοῦς θεοσεβείας χωρῆσαι λόγον, ὀπηνίκα τῶν τοῦ κόσμου τούτου πραγμάτων ἀποταξάμενος· καὶ πολλὰ χαίρειν τοῖς ἐν μέσῳ θορύβοις εἰπών, σχολάσει κατὰ μόνας, καὶ τῇ θεοπνεύστῳ ἑαυτὸν ἐπιδώη γραφῆ· ἐκ γὰρ ἡσυχίας ἡμῶν, ἢ εἰς θεὸν εὐρίσκεται γνῶσις· καθά φησι καὶ τὸ προφητικὸν λόγιον· *σχολάσατε καὶ γνῶτε ὅτι ἐγὼ εἰμι ὁ θεός*.¹⁰⁶ καὶ ἐπὶ πᾶσι δὲ ὁ θεοφόρος οὗτος καὶ εὐσεβῆς διδάσκαλος, τὴν ἡσυχίαν μητέρα τῶν ἀρετῶν ἔφασκεν εἶναι λέγων· ὅτι τὴν ταραχὴν τῶν ἔξωθεν πραγμάτων ὁ νοῦς

¹⁰² Cf. Hebrews 2:15

¹⁰³ Cf. Romans 2:6

¹⁰⁴ John 17:3

¹⁰⁵ Hosea 6:6

¹⁰⁶ Psalm 46:10

ἀποτιθέμενος, ὄλος διόλου μετάρσιος τῷ κούφῳ καὶ ὑψηλῷ πτερῷ τοῦ εὐσεβοῦς λογισμοῦ γινόμενος, τὰ τῆς γῆς καταλιμπάνων, ταῖς οὐρανίαις δυνάμεσιν ὁμέστιος εἶναι οἶεται καὶ θεῷ συνομιλεῖν φαντάζεται, οὐράνιον ἑαυτὸν ἀποτελῶν, διὰ τῆς μακαρίας ταύτης καὶ ἀκλονήτου διαγωγῆς· ταύτην γὰρ καὶ ὁ μακάριος προφήτης Ἰερεμίας ἄνωθεν καὶ ἐξαρχῆς ἐγγίζουσιν τῷ θεῷ θεωρήσας ἔλεγε· *μακάριος ἄνθρωπος ὃς ἄρη ζυγὸν ἐκ νεότητος αὐτοῦ, καὶ καθίσει καταμόνας*.¹⁰⁷ ταύτην καὶ ὁ θειότατος ἀπόστολος προσηνῆ τῷ θεῷ τυγχάνουσιν εἰδῶς, καὶ ταύτης ἐφιέμενος, τῷ μαθητῇ αὐτοῦ Τιμοθέῳ γράφων ἔλεγε· *παρακαλῶ πρὸ πάντων ποιεῖσθαι δεήσεις· προσευχάς· ἐντεύξεις· ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχαῖς ὄντων· ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι· τοῦτο γὰρ καλὸν καὶ ἀπόδεκτόν ἐστιν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ*.¹⁰⁸ ταύτην καὶ ὁ πάντων θεὸς καὶ κύριος μακαρίζων καὶ τοὺς ταύτης ἀντεχομένους, διὰ τοῦ προφήτου Ἡσαΐου φησὶν· *ἐπὶ τίνα ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πρῶτον καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους*.¹⁰⁹ ταύτην καὶ ἡμεῖς περιπτυξώμεθα ἀγαπητοὶ μετ' εὐλαβείας καὶ αἰδοῦς τοὺς λόγους τηροῦντες τοῦ θεοῦ, καὶ μένοντες ἐν τῇ ἀγάπῃ τοῦ λέγοντος· *ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ*.¹¹⁰ καὶ ὁ τὰς ἐντολάς μου τηρῶν, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου.¹¹¹ καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.¹¹² ἐκκαθάρωμεν οὖν ἑαυτοὺς ἀδελφοὶ ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος.¹¹³ ἵνα ἐνοικήσῃ ἐν ἡμῖν ὁ θεὸς καθὼς γέγραπται, καὶ ἐμπεριπατήσῃ, καὶ εἰσόμεθα αὐτῷ εἰς λαόν, καὶ αὐτὸς ἔσται ἡμῖν εἰς θεόν.¹¹⁴ γινώσκοντες ὡς καθὼς ἡ σοφία φησὶν· *οὐ κατοικήσῃ τὸ πνεῦμα τὸ ἅγιον ἐν σώματι κατάχρεω ἁμαρτίας*.¹¹⁵ τί γὰρ τῆς τοιαύτης τιμωρίας γένοιτ' ἂν ἀθλιώτερον, τοῦ ἀμετόχους εἶναι τοῦ πνεύματος τοῦ ἀγίου· ἢ πάλιν μακαριώτερον τοῦ ἐνοικῶν ἔχειν τὴν θείαν χάριν· ταύτην δέ τις ἀγαπητοὶ καρπώσασθαι οὐ δυνήσεται, εἰ μὴ τοιαύτην ἀπεριμέριμον κτήσῃται ψυχὴν, τῶν τοῦ κόσμου τούτου πραγμάτων λέγω· καὶ μηδὲν τῶν ἐν τῷ παρόντι βίῳ εἰδυῖαν, ἀλλὰ διηνεκῶς τὰ θεῖα λογιζομένην· *ἐὰν γὰρ τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, τουτέστι τῆς ἀνωφελοῦς τοῦδε τοῦ βίου ματαιοπονίας, ἔσται κατὰ τὸν μακάριον ἀπόστολον σκεδὸς εἰς τιμὴν ἡγιασμένον*.¹¹⁶ προσσχῶμεν τοίνυν ἑαυτοῖς· νηφαλέοι ἐν παντὶ καιρῷ γινόμενοι, καὶ διακρίνοντες ἀεὶ τὸ σῶζον ἀπὸ τοῦ βλάπτοντος· μήπως ἐν τοῖς πονηροῖς καὶ ψυχοφθόροις

¹⁰⁷ Lamentations 3:27-28

¹⁰⁸ I Timothy 2:1-3

¹⁰⁹ Isaiah 66:2

¹¹⁰ John 15:10

¹¹¹ John 14:21

¹¹² John 14:23

¹¹³ II Corinthians 7:1

¹¹⁴ Cf. II Corinthians 6:16

¹¹⁵ Wisdom 1:4

¹¹⁶ II Timothy 2:21e

τοῦ διαβόλου ἐναπομένοντες ἔργοις, τὴν ἴσην αὐτῷ τιμωρίαν ὑφέξωμεν, τῷ πυρὶ τῷ αἰωνίῳ παραδιδόμενοι· διὸ τοῖς μέλλουσιν ἡμᾶς διαδέχεσθαι, εἴτε ἐπ' ἀγαθῷ ἀγαθοῖς· εἴτε ἐπὶ πονηρῷ κακοῖς ἀφορῶντες, μετὰ πολλοῦ πόθου καὶ ζεούσης τῆς προθυμίας, τὸν δρόμον τοῦ παρόντος ἐκδράμωμεν βίου, φυλάττοντες τὰς ἐντολὰς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀμέμπτως· καὶ ἀσφαλιζόμενοι ἑαυτοὺς, ἵνα μὴ πειράσῃ ἡμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.¹¹⁷ ἔστηκε γὰρ μέχρις ἐσχάτης ἀναπνοῆς ἀντιτασσόμενος ἡμῖν· καὶ ταῖς ἑαυτοῦ πολυπλόκοις χρώμενος μηχαναῖς, συμποδίσαι καὶ καταβαλεῖν ἡμᾶς πειρώμενος, ἵνα ἀποστήσας τοῦ θεοῦ, ἑαυτῷ προσαρμόσῃ· διὸ νηφόντως καὶ ἐγρηγορότως προσέχωμεν ἑαυτοῖς, διατηροῦντες ἑαυτοὺς ἐν ἀγιασμῷ καὶ τιμῇ· ἵνα τῆς τῷ διαβόλῳ ἠτοιμασμένης καὶ τοῖς ἀγγέλοις αὐτοῦ κολάσεως ἐκφυγόντες,¹¹⁸ τῶν αἰωνίων τευξώμεθα ἀγαθῶν·

11. ταῦτα ἀγαπητοὶ ἀντὶ πολλῶν ὀλίγα τῶν αὐτοῦ διδαγμάτων παρεθέμεθα· τὴν θαυμαστὴν καὶ φιλόσοφον καὶ θεοδίδακτον αὐτοῦ ἀρετὴν πᾶσι κατάδηλον ποιῆσαι ἐπειγόμενοι· ὑπογραμμὸν τε καὶ ὑποθήκην σωτηρίας αὐτὸν ἐπ' ὄψει τιθέντες πᾶσι πρὸς ζῆλον θεοσεβείας· τὰ πολλὰ τῶν αὐτῷ κατορθωθέντων, διὰ τε λόγων καὶ ἔργων παρασιωπήσαντες, ἵνα μὴ τῷ πλήθει τῶν λεγομένων, ὄκνον τινὰ ἐμποιήσωμεν τοῖς ῥαθυμοτέροις τῶν ἐντυχανόντων τῷδε τῷ τεύχει· οὐ μόνον δέ, ἀλλὰ καὶ τὴν ἑαυτῶν μετριότητα συνειδότες χωλεύοντι βαδίσασαν λόγῳ, καὶ μὴ σχοῦσαν ἱκανῶς ἅπαντα ἀκολούθως διηγῆσασθαι καὶ ἐγκωμίασαι, παρεδράμομεν· ἤδη γὰρ φθάσαντες, καὶ ἐν προοιμίῳ εἰρήκαμεν· οὐχ οἷαν τε εἶναι πᾶσαν γλῶσσαν κατὰ λόγον ἐξεῖπεν τὰ ἄπειρα τοῦ τιμίου πατρὸς ἡμῶν κατορθώματα· ἤττηται γὰρ πᾶς λόγος ταῖς αὐτοῦ ἀρεταῖς· διὸ ἀγαπητοί, ἐνὸς ἔτι ἐπιμνησθέντες θαύματος εἰς δόξαν θεοῦ διηγησάμενοι, τὴν κορωνίδα τῷ διηγήματι ἐπιθέντες, τὸν λόγον καταπαύσωμεν· ἀλλὰ σύγγνωτε τῆς μακρηγορίας ἡμῖν καὶ μακροθυμίας ἀνάσχεσθε· ὅπως τοῦ λόγου προβάντος, γνώσεσθε ὅσης χάριτος μετεῖχεν ὁ μακάριος, ἐκ τοῦ θεοῦ ποιμὴν καὶ διδάσκαλος κατασταθείς· καὶ προφητικῶς προσθήκην ἐτῶν δεξάμενος, τῆς πολλῶν ἕνεκα σωτηρίας· οὕτω τοιγαροῦν καθὰ προεῖρηται τοῦ μακαρίου ἐν ἀγίαις ἀναστροφαῖς διάγοντος· καὶ τῶν ἐν τῇ μονῇ αὐτοῦ τυχανόντων ἀδελφῶν, τῇ αἴγλῃ τῶν αὐτοῦ ἀρετῶν φωτιζομένων, καὶ εἰς ζῆλον θεοσεβείας ἐπιπλεῖον διεγρηγερμένων καὶ πλεονεκτούντων τὰς αὐτοῦ ἀρετὰς ἐν αὐτοῖς ἐπιδείκνυσθαι· οὐ μόνον δέ, ἀλλὰ καὶ τῶν μακρὰν τυχανόντων καὶ τῶν αὐτοῦ βιβλίων ἐκ μόνης τῆς ἀναγνώσεως τῶν αὐτοῦ προσηνῶν διδαγμάτων· ἅτε αὐτῷ προσομιλούντων καὶ θεωμένων τὸν χαρακτῆρα τῆς αὐτοῦ φιλοθέου διαγωγῆς ἐπεκτεινομένων ἐν ἀρεταῖς·

¹¹⁷ I Thessalonians 3:5

¹¹⁸ Cf. Matthew 25:41

καὶ ἀπαξιαπλῶς εἶπεῖν, πάντων πανταχοῦ τῇ αὐγῇ τῶν αὐτοῦ φαεινῶν ἀρετῶν καταλαμπομένων, τῶν δίκην ἡλιακῶν ἀκτίνων ἐκπεμπομένων καὶ πᾶσι τὸ φῶς τὸ ἀληθινὸν ἐνιουσῶν, συμβέβηκε πρὸ δεκαπέντε ἐτῶν τῆς αὐτοῦ τελευτῆς, ἀρρωστίᾳ περιπεσεῖν αὐτὸν βαρυτάτῃ· καλέσας δὲ τὴν ἀδελφότητα πᾶσαν· καὶ μεταλαβὼν τῶν ἁγίων μυστηρίων, καὶ ἐπιδούς πᾶσιν αὐτοῖς· καὶ καθὼς εἰώθει ὁ μακάριος τὸν λόγον τῆς αὐτοῦ εὐσεβοῦς διδασκαλίας πᾶσι προθέμενος· καὶ παραινέσας τὰ συμφέροντα, καὶ ἀσπασάμενος πάντας, ἔμεινεν ἄφρονος· πάντων δὲ οἰηθέντων τεθνάναι αὐτὸν καὶ ὀδυνωμένων ἐν τῷ χωρισμῷ τοῦ αὐτῶν πνευματικοῦ πατρός· καὶ τοῦ μακαρίου Ἀττικοῦ τοῦ αὐτόθι ἀρχιεπισκόπου, καὶ Ἀλεξάνδρου τοῦ ἐν ὀσίᾳ τῇ μνήμῃ τῆς Ἀντιοχείων μεγαλοπόλεως ἀρχιεπισκόπου παραγενομένων ἐν τῇ μονῇ, ὡς ἐπὶ τὸ ἐγκωμιάσαι αὐτὸν πάντων ἐστώτων καὶ ἐπιτάφια δάκρυα προφερόντων, ὥσπερ ἐξ ὕπνου τινὸς διεγερθεὶς ὁ μακάριος ἀνέπνευσε, καὶ προσωμίλησε τοῖς ἀδελφοῖς, χεῖρα ψυχαγωγίας ὀρέγων αὐτοῖς καὶ λέγων· μὴ ἀσχάλλετε ἀδελφοί, μηδὲ καταπέσητε· ἰδοὺ γὰρ τῇ φιλανθρωπίᾳ τοῦ παναγάθου θεοῦ, μένω καὶ παραμένω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ σωτηρίαν· ἐξιστᾶ μου τὸν δρόμον τῆς ἐξηγήσεως ἀγαπητοί, ἢ ὑπερβολὴ τοῦ θαύματος· τί εἶπω, ἢ ποῖω χρησάμενος λόγῳ, ἀνυμνήσω τὸν ἀξιάγαθον καὶ θεόκλεον ἄνδρα τοῦτον· δεύτερον Ἐζεκιᾶν αὐτὸν εἶπω,¹¹⁹ ἀλλὰ πλεῖον Ἐζεκία ἐστὶν ἐνταῦθα ἰδεῖν τοῖς νουνεχέσιν, εἰ καὶ ὁμοία τῆς ζωῆς ἢ προσθήκη τῶν ἐτῶν· καὶ ἐὰν τοῖς λεγομένοις παρακολουθήσητε ἐμμελῶς, ἴσασθε ἀκριβῶς ταῦτα οὕτως ἔχειν· ἀλλὰ παρακαλῶ ὥστε μηδένα¹²⁰ λαιδορεῖν ἡμᾶς τὸν μακάριον προφήτην νομίσειεν τῇ μελλούσῃ ἐξηγήσει· οὐδὲ γὰρ τοῦτο μὴ γένοιτο σπεύδομεν· ἀλλὰ τὴν διαφορὰν τοῦ ὁμοίου τῆς προσθήκης τῶν ἐτῶν τρόπου παραστῆσαι βουλόμενοι, μικρὰ τινα τῆς κατὰ τὸν Ἐζεκιᾶν ἱστορίας διεξελθεῖν προειλόμεθα· οὗτος γὰρ ὁ μακάριος Ἐζεκίας ἀγαπητοί, κατὰ πατρῶαν διαδοχὴν βασιλεὺς ἦν τοῦ Ἰσραήλ· διαπρέσας εὐσεβῶς ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τῶν κυρίου τὸν λαὸν καθοδηγῶν· οἷος οὐ γέγονεν ὡς γέγραπται, οὔτε πρῶτον οὔτε μετὰ ταῦτα· πλὴν ἔτι τοῖς γηῖνοις προσηλωμένος καὶ τῇ παρουσίᾳ δόξῃ κεχηνῶς· καὶ τῆς ἔνθεν ἀπολαύσεως ἐφιέμενος, ἐδυσχέραιεν ἐν αὐτῇ τῇ ἀκαριαίᾳ τοῦ θανάτου κατανήσας ῥοπῇ, τῆς παρουσίας ἀπαλλαγῆναι ζωῆς· διὸ ἀποστραφεὶς, φησὶν, ἔκλαυσε θερμὰ δάκρυα, ἐκ τῶν τῆς ψυχῆς προχέων ὀφθαλμῶν· καὶ αἰτῶν ἤτησε τῇ σαρκὶ ἐπιμεῖναι· ὅθεν ὁ πανοικτίρμων θεὸς ταῖς αὐτοῦ ἐπικαμφθεὶς δεήσεσι, τὴν προσθήκην τῶν πεντεκαίδεκα ἐτῶν αὐτῷ κεχάρισται· ἐνταῦθα δὲ οὐχ οὕτως ἀγαπητοί, ἀλλὰ τὸναντίον· τοῦ μακαρίου πατρός ἡμῶν γεγηθότος καὶ εὐφραينوμένου καὶ καταθυμίως ἔχοντος, κατὰ τὸν θεσπέσιον τῆς

¹¹⁹ Cf. Isaiah 38

¹²⁰ expectes μηδεὶς

Dirk Krausmüller, “The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation,” *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

ἐκκλησίας κήρυκα Παῦλον, τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι.¹²¹ πάλιν ὁ φιλόανθρωπος θεὸς ὁ θέλων πάντας ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,¹²² ὡς εἴρηται τὴν προσθήκην τῶν τοσοῦτων ἐτῶν αὐτῷ κεχάρισται· ἀποκαλύψας καὶ τισιν ἀξίους τῶν αὐτοῦ μοναχῶν κατὰ τὸ προφητικὸν λόγιον, καθά φησιν· ὅτι οὐ μὴ ποιήσῃ κύριός τι, ἐὰν μὴ ἀποκαλύψῃ τοῖς δούλοις αὐτοῦ.¹²³ ὅτι τῆς σωτηρίας τῶν μελλόντων ὑπ' αὐτοῦ σφύζεσθαι ἕνεκα ἐκ περιουσίας τῶν τῆς ζωῆς αὐτοῦ χρόνων τὴν προσθήκην τῶν πεντεκαίδεκα ἐτῶν ἐδέξατο· ἐπέστητε ἀγαπητοί, τῆς διανοίας τῶν λεχθέντων· ἴδετε πῶς πλεῖον Ἐζεκία ἐστὶν ὧδε· ἐκεῖ μὲν γὰρ ἐκείνου δεηθέντος ἐπιμεῖναι τῇ ζωῇ ταύτῃ, τοῦτο συνεχώρησεν ὁ θεός· ἐνταῦθα δὲ δι' οἰκονομίαν καὶ σωτηρίαν πολλῶν ὁ φιλόανθρωπος θεὸς ἄκοντος τοῦ μακαρίου τὸν χρόνον τῆς ζωῆς αὐτοῦ ἐμήκυνε· τὴν ἀποστολικὴν ἐκείνην διάθεσιν πρὸς τὸν αὐτοῦ θεράποντα ὡς οἶμαι αἰνιττόμενος ὁ θεός, καὶ τοιαῦτα διὰ τοῦ πράγματος φθεγγόμενος πρὸς αὐτόν· ὅτι εἰ καὶ σοὶ κρεῖσσόν ἐστι τὸ¹²⁴ ἀναλῦσαι καὶ σὺν ἐμοὶ εἶναι, ἀλλ' οὖν ἀναγκαιότερον ὑπάρχει τὸ ἐπιμεῖναι σε ἐν σαρκὶ πρὸς σωτηρίαν πολλῶν.¹²⁵ ταῦτα δὲ μοι εἴρηται, οὐχὶ πρὸς τινα ψόγον τοῦ μακαρίου Ἐζεκίου, ἀλλὰ πρὸς σύστασιν τῶν πρὸς ἡμῶν πρὸ βραχέος λεχθέντων, ὅτι πλεῖον Ἐζεκίου ἐνταῦθα ἐστι·

12. δεῦρο τοίνυν λοιπὸν ἀγαπητοί· ἐπεὶ ἀρκούντως πρὸς τὴν ὑμῶν βραχύτητα εἴρηται τὰ εἰρημένα· οὐ μὴν δὲ πρὸς τὸ μέγεθος τῆς ἀξίας τοῦ παννυμνήτου πατρὸς ἡμῶν, πέρας τῷ λόγῳ ἐπιθῶμεν· οὕτω γὰρ τούτων γεγονότων· καὶ τῆς προσθήκης τῶν πεντεκαίδεκα ἐτῶν ἐκ τοῦ χορηγοῦ τῆς ζωῆς δωρηθείσης αὐτῷ, εὐθέως τῆς κακώσεως ἀνασφίλας, μετὰ πλείονος καὶ ὑπερβαλλούσης σπουδῆς καὶ ταπεινοφροσύνης καὶ πραότητος, πᾶσι τὰ πάντα γενόμενος,¹²⁶ αἴτιος σωτηρίας πολλῶν εὐρίσκετο· πάντας ἐκ διαβολικῆς πλάνης ἀνακαλούμενος, καὶ καθάπερ τι δῶρον προσφέρων τῷ φιλοανθρώπῳ θεῷ· ἐν τούτοις οὖν τοῦ μακαρίου διαπρέποντος· καὶ καθ' ἐκάστην ἡμέραν τὸν πνευματικὸν πλοῦτον καλῶς ἑαυτῷ ἐρανιζομένου, καὶ προστίθοντος¹²⁷ ἐν τοῖς σφζομένοις ἐφ' ἐκάστης ἡμέρας· οὐ μόνον, ἀλλὰ καὶ ἐκ τῶν μοναχῶν αὐτοῦ μιμητὰς αὐτοῦ ἀναδείξας διὰ τε λόγων καὶ ἔργων δυναμένους τὸν τόπον τῆς αὐτοῦ θεομιμήτου διδασκαλίας πληρῶσαι, συμβέβηκεν εἰσελθόντι αὐτῷ κατὰ τὸ εἰωθὸς αὐτοῦ ἔνθα τὰ ἅγια τῶν ἁγίων ἀπόκεινται, ἐφ' ᾧ τὰς συνήθεις ἀποδοῦναι προσευχὰς τῷ θεῷ, ἰδεῖν αὐτὸν ἄνδρα φανερῶς ἐν ἐσθῆτι λαμπρᾷ

¹²¹ Philippians 1:23

¹²² I Timothy 2:4

¹²³ Amos 3:7

¹²⁴ τό: τοῦ M

¹²⁵ Cf. Philippians 1:24

¹²⁶ I Corinthians 9:22

¹²⁷ sic

λέγοντα αὐτῷ· τετέλεσται τῶν πεντεκαίδεκα ἐτῶν ἢ προσθήκη τῆς ζωῆς σου, καὶ κοιμηθήσῃ ἐν εἰρήνῃ, εἰς τὰς αἰωνίους μεταστησόμενος μονὰς τῶν ἀκηράτων τευξόμενος ἀγαθῶν· ὃ τοῦ θαύματος ἀγαπητοί· ὄντως θαυμαστὸς ὁ θεὸς ἐν τοῖς ἀγίοις αὐτοῦ.¹²⁸ ὁ ἐπαγγειλάμενος ὅτι τοὺς δοξάζοντάς με δοξάσω.¹²⁹ σκοπεῖτέ μοι γὰρ πόσης δόξης καὶ τιμῆς ὁ μακάριος οὗτος ἠξίωται παρὰ τοῦ φιλανθρώπου θεοῦ· οὐ μόνον τῶν προσδοκωμένων ἀγαθῶν ὧν ὀφθαλμὸς οὐκ εἶδε· καὶ οὖς οὐκ ἤκουσε· καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτὸν¹³⁰ ἐπιτεύξασθαι μέλλων, ἀλλὰ καὶ ἐν τῷ νῦν αἰῶνι ἑκατονταπλασίως κατὰ τὴν τοῦ κυρίου φωνὴν δοξασθεῖς,¹³¹ θεοσεβείας τοσαύτας ἐργασάμενος· προσθήκην τε ἐτῶν ζωῆς δεξάμενος κατὰ τὸ γεγραμμένον· ὅτι μακρύνει ὁ θεὸς τὰς ἡμέρας τῶν φοβουμένων αὐτόν· ἔτι τε καὶ ἐν τῷ τέλει αὐτοῦ παράκλησιν ἐξ ἀγγέλου δεξάμενος, προλέγοντι αὐτῷ τὴν ῥοπὴν τῆς κοιμήσεως αὐτοῦ· ὡς οἶμαι, ἵνα μὴ αἰφνιδίως ὁ θάνατος ἐπιστάς, κλονήσῃ τοῦ μακαρίου τὴν διάνοιαν· ἀλλ' ἵνα προγνοὺς τὴν ὥραν τοῦ θανάτου αὐτοῦ, γαληνῶς παράθηται τὸ πνεῦμα τῷ σωτήρι τῶν ὅλων θεῷ· ὅθεν καὶ παραχρῆμα τὸν χρηματισμὸν ἐκ τοῦ ἀγγέλου δεξάμενος, πᾶσαν τὴν ἀδελφότητα προσκαλεσάμενος· καὶ πᾶσι προφητικῶς τὸ μέλλον εἰς αὐτὸν συμβήσεσθαι μετὰ τὴν ἔξοδον αὐτοῦ εἰρηκῶς· θελήσοιεν γὰρ φησιν ἢ τε σύγκλητος καὶ ὁ ἀρχιεπίσκοπος ἐξαγαγεῖν μου τὸ σῶμα ἐντεῦθεν εἰς τὴν ἁγίαν ἐκκλησίαν καὶ μετὰ δορυφορίας ἀγαγεῖν, ἀλλὰ τοῦτο γενέσθαι μὴ συγχωρήσητε, ὃ δὴ καὶ γέγονεν· ἐπειράθησαν γὰρ τοῦτο ποιῆσαι· ἀλλὰ γνόντες τὴν παραγγελίαν τοῦ πατρός, οὐκ ἐτόλμησαν ἀκυρῶσαι αὐτήν· οὕτως οὖν συνηθροισμένων τῶν μοναχῶν αὐτοῦ πάντων· ἐπευξάμενος πᾶσιν αὐτοῖς· καὶ τὰ συμφέροντα παραινέσας· καὶ παραθέμενος αὐτοὺς τῷ ἀληθινῷ ποιμένι Χριστῷ τῷ θεῷ ἡμῶν· τὴν ἁγίαν αὐτοῦ ἐκείνην καὶ μακαρίαν ἀπέδωκε ψυχὴν ὑπὸ στρατιᾶς ἀγγελικῆς δορυφορούμενος· καὶ εἰς οὐρανοὺς ἀνιών καὶ τῷ βασιλικῷ προσεγγίζων θρόνῳ· καὶ συγχορευτῆς πάντων ἁγίων πατριαρχῶν τε καὶ προφητῶν· ἀποστόλων τε καὶ μαρτύρων· καὶ πάντων ἀπλῶς τῶν τὴν καλὴν ὁμολογίαν ὁμολογησάντων γεγονῶς· ἐπὶ κεφαλῆς τε ἔχων τὸ πλακὲν αὐτῷ τῶν πόνων διάδημα· καὶ τὴν ἱεράν ἐκείνην τοῦ μακαρίου Παύλου λέγων φωνήν· τὸν δρόμον τετέλεκα· τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος.¹³² ἀληθῶς γὰρ ἀγαπητοί, ἀμέμπτως ἐπὶ τῆς γῆς διατρίψας· καὶ ἀγγελικὸν μετελθὼν βίον· τὴν παρθενίαν φυλάξας· τὸν μονήρη βίον σεμνύνας· τὴν ἱερωσύνην στεφανώσας· τὸν θεὸν εἰλικρινῶς δοξάσας, ἐδοξάσθη ὑπ' αὐτοῦ· καὶ εἰς τὸν εὐδίων τῆς αἰωνίου ζωῆς λιμένα κατέπλευσε, τῶν

¹²⁸ Psalm 67:36

¹²⁹ I Kings 2:30

¹³⁰ I Corinthians 2:9

¹³¹ Matthew 19:29

¹³² II Tim. 4:6-8

πεπονημένων αὐτῷ τὰς ἀμοιβὰς καθ' ἑκάστην ἡμέραν ἀναμένων, καὶ τῇ ἐλπίδι τῆς λήξεως εὐφραϊνόμενος· καὶ μετὰ τῶν οὐρανίων δυνάμεων, τὸν θεὸν ἀπαύστως γεραίρων καὶ πρεσβέων ὑπὲρ ἡμῶν· ταῦτα ἀγαπητοὶ τοῦ τιμιωτάτου καὶ πανευφήμου πατρὸς ἡμῶν Δίου τὰ κατορθώματα· ταῦτα τῆς αὐτοῦ θεαρέστου ἀριστείας τὰ ἀνδραγαθήματα· αὕτη τῆς αὐτοῦ διαγωγῆς ἢ πάνσεπτος πολιτεία· διὰ ταύτης τὴν ἐπίγειον ἀμείβας ζώην, τὴν οὐράνιον αὐτῷ ἀντεκατήλλαξε βασιλείαν· ταῦτα λογιζόμενοι καὶ ἡμεῖς ἀγαπητοί, σπεύσωμεν τούτων μιμηταὶ γενέσθαι· καὶ κατ' ἴχνος βαδίσει τῶν καθηγεμόνων ἡμῶν, εἰ καὶ πάντη ἐξομοιωθῆναι αὐτοῖς οὐ δυνησόμεθα διὰ τὴν ῥαθυμίαν καὶ νωθρότητα· ἀλλ' οὖν, καθὸ δυνάμεως ἔχομεν τοῖς αὐτῶν πόνοις ἐναμβρύνεσθαι φιλονεικήσωμεν· ἵνα τῆς αἰώνιου ἐκφύγωμεν κολάσεως, καὶ τῆς μακαρίας ἐκείνης τοῦ σωτῆρος ἅμα αὐτοῖς ὑπακούσωμεν φωνῆς τῆς λεγούσης· *δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου*.¹³³ ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, εὐχαῖς καὶ πρεσβείαις πάντων τῶν ἁγίων, καὶ τοῦ ὁσίου τούτου καὶ παναγίου πατρὸς ἡμῶν Δίου· χάριτι δὲ καὶ φιλανθρωπία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ᾧ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις ἅμα τῷ πατρὶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ πνεύματι· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Translation

Life or praise of our pious and blessed and truly holy Father Dios. Bless, Father!

1. Whenever certain men who are fond of learning hear a story that is novel and unexpected and at the same time profitable for the soul, then they, too, become uncontrollable in their joy and cannot bear to cover the wonder with silence, but strive to make it known to others, too, rejoicing in the salvation that is profitable to all. Thus, then, we, too, who rejoice in the salvation of those who are going to profit, beloved, and are thus aroused by this present topic to a desire to speak, have come today gladly to pay off to you the debt of the speech that we owe you, which we ourselves, too, heard from great and God-bearing men. And once we had received from them the talent of the speech, I mean the angelic life of our blessed and famous Father Dios, and had been greatly astounded at the excess of his wondrous and in all respects virtuous conduct, we did not deem it right to pass over this profitable topic out of sluggishness. And not only that, but we also feared that we, too, should incur the reproach of him who received the talent from

¹³³ Matthew 25:34

Dirk Krausmüller, “The Encomium of the Constantinopolitan Monk Dios (BHG 2105): Text and Translation,” *Journal for Late Antique Religion and Culture* 14 (2020) 1-48; doi.org/10.18573/jlarc.115

his master and did nothing with it but hid it in the earth and who heard from him: ‘Wicked and slothful servant, you should have given my talent to the moneylenders, and then I should have come and taken what is mine with interest.’ Therefore we are giving to you as approved moneylenders this most valuable talent in order that we increase it well in you and double it and thus remove ourselves from the reproach of that wicked and slothful servant. It is not, however, because we trust in ourselves, beloved, as if we were equal to the task of narrating something and praising our father who is in all respects praiseworthy and honoured by God, that we have embarked on this endeavour, since we are ignorant and exceedingly dilettantish. Rather, it is because we obey the Apostle who says: ‘If one of you lacks wisdom he may ask it from God who gives to all and it will be given to him’, and we also trust in the Saviour of all himself who says: ‘Everyone who asks receives and who searches finds and to him who knocks will be opened’, that have we accepted this undertaking. Therefore, we draw to ourselves the influence from above and yoke our ignorance together with your knowledge, and in doing so we also beg your love which is dear to God, brethren, to lend us a hand in the contest and to fight with us through your prayers in order that there will be achieved the aim which is set before us. We do not maintain that we shall say something matching the worth of the excellent virtues of our pious Father, but we will say something according to the accidental capability of our modesty, for not as much as we might choose to assert, can we do justice to the inexpressible virtues of our thrice-blessed Father. Yet not only we will suffer this, we who cohabit with such a great poverty of words and who are unacquainted with secular education, but even if somebody is wise or knowledgeable or confident of the forcefulness of his speech he will greatly and infinitely fall short of uttering the fitting praises that match the worth of our holy and truly father Dios. For as the eyes of those who wish to gaze at the sun for a long time are hurt, so those who try to behold as in a mirror the sparkling pearl, I mean the most pure and brilliant life of this God-bearing man, become dizzy through the greatness of his achievements and suffer confusion in their minds, since they are utterly incapable of facing his virtues, which emit their exceeding brightness. For which speech, which tongue, beloved, will be able to give fitting praise to him whom the hand from above deemed worthy of crowning? Why, then, should I tarry so long in writing the proem and give the appearance of flooding the sea of the sweetest virtues of our famous father with a drop of briny water, for as far as the human mind is concerned the achievements of the Father are truly unattainable, beloved, and cannot be circumscribed with speech. Therefore now that we are about to lay hand on the beginning

of his virtues we, too, fear greatly that by not having composed a fitting proem we shall be punished for our rashness because we have undertaken to utter what is beyond our power. For the pen of our tongue is very narrow and feeble and cannot paint the infinite multitude of the achievements of our most worthy Father. The cup of the speech is very small and cannot presume to bail out the depth of his achievements, which everlastingly pour forth salvific streams. Yet I also understand well and clearly that our common spiritual father does not demand from us what is not ours nor what is beyond our power but that he will accept our good will because he does not measure what is said by us according to his worth but according to our eagerness. In this, too, he imitates his own master who did not suffer to pass over the two farthings of that widow but bestowed on her the greatest praises, not because of the quantity of what had been given but because of the eagerness of her who had offered it. For being such a one, our good master always crowns judging from the intention and proclaims those who choose to do something for his sake. Since this is so, let us henceforth consider this, beloved, and understand it well, that we shall not be punished even if we shall not be able to say something matching his worth but that we shall rather win praise for our eagerness. Therefore let us shake off all fear and filth of the mind and let us begin to draw from the pure and translucent peace of the virtues of our in all respects praiseworthy Father.

2. Our holy and thrice-blessed Father Dios, beloved, hailed from the area of Antioch whose hinterland he had adorned with the virtues in his youth. In this wondrous man the divine light flashed from the time when his nails were still soft, leading him to the prize of the calling from above. He became the disciple of holy men, I mean the blessed Naphrathas and Romanos, who were themselves full of the Holy Spirit and had suffered every hardship for the truth. These wondrous men, then, saw with the clear-sighted eye of the soul the grace of God, which had visited him, and learned what kind of man he would turn out to be, capable in word and deed. So they presented to him more zealously and strenuously all the commandments of God and strove to make sure that there be fulfilled in him what is said by the apostle who speaks thus in the Epistle to Timothy: ‘My son Timothy, be strengthened in the grace in Jesus Christ and pass on that which you have heard from me through many witnesses, to faithful men who will be capable to teach others, too!’ This they did and showed him to be a perfect disciple of Christ. And thus henceforth he kept well the traditions of his leaders and became fully trained, according to the word of the Lord, like his teachers, having armed himself securely with the weapon of piety, and like some valiant athlete he anointed himself and arrayed himself for battle

with the enemy, giving himself over to the struggles. And with great vehemence he strove to smash the face of the common enemy of all, through fasts, prayers, vigils, sleeping on the ground, and through all the other harsh training, and through great contrition, fulfilling the prophetic word which was said by the admirable David: ‘Blessed is the man who fears the Lord, he will greatly delight in his commandments.’ For the blessed one hastened to keep all commandments of God without fail, bearing in mind what is said by the apostle James in the catholic letters: ‘Whosoever fulfils the whole law but stumbles in one point, is guilty of all.’ He considered what our saviour Christ said to his disciples in the Gospels: ‘Enter through the narrow and straight one that leads to life, for you must enter it through many afflictions.’ Therefore he subjected himself to great labour and hardship and kept to the road that leads to the true life, having left once and for all the wide and broad road that leads to perdition. Immediately and right from the start he defeated the devil and banished him and put him to flight, having destroyed all his crooked and precipitous wiles through the help of the hand from above. For so much did his desire for God inflame his heart and raise it to eagerness that he reckoned as nothing those violent and unyielding battle orders of the devil, which caused him pains that hurt him more than all devices and machineries, I mean instruments of torture and torment. For you who have experienced them know for sure about the attacks of the enemy, how in his battles against our inner man he does not cease to kindle the firebrand of his most shameful thoughts, which burns hotter than sensible fire, and how he raises the sword at all hours in order that he strike and overwhelm the fighter when he finds him negligent. But this valiant and brave fighter defended himself with the spiritual weapons and trampled the enemy of truth under his feet, destroying all his power and fighting skilfully against his snares. For as in the case of visible wars one part is arrayed against the other with the same weapons, and when again they have come closer they use heavier weapons, I mean, spears and swords, waging a war of uncertain outcome, in the same way one could also see this valiant fighter for piety fighting and resisting the devil who from the beginning has been the slayer of man. For when the enemy attacked the blessed one somehow more gently using his wicked pursuits as missiles, then he, too, covered himself well with the breastplate of faith and fought back, and bested the most hateful general of evil, extending the rule of his abstention, and eating every fourth day, for most days he spent eating every other day, and this he did while abstaining altogether from extravagant food and contenting himself with water and bread and salt. But when again Satan, the adversary of God, joined battle with him more vehemently in order to reach the aforementioned goal, arraying himself

with his poisonous swords, this valiant fighter for the truth, too, immediately intensified his use of the spiritual weapon of fasting and aroused himself to eagerness. Using the dagger of the Holy Spirit that is sharper than all sharpened two-edged daggers, he ate once a week and remained without sleep, whereby he became stronger than the leader of error, putting him to shame and flooring him together with his force, so as to be acclaimed as a victor against him, who never sunk to the knees before his attacks. For truly, beloved, one could see this blessed one speak like the marvellous David, who said, when he was very desirous to bring the ark of the covenant of the Lord to Jerusalem: ‘If I give sleep to my eyes and slumber to my eyelids, and rest to my temples, until I find a place for the Lord, an abode for the God of Jacob.’ For he, too, said: ‘If I give sleep to my eyes and slumber to my eyelids and rest to my body, until I deliver a mortal blow to the demon who opposes the servants of God, hobbling and throwing down the horse and rider of sin, so as to imprison him in an underground hole.’ Thus struggling well the blessed one daily made progress in the virtues. For having heard the herald of the church, the blessed apostle Paul, who writes to the Corinthians: ‘Give no offence in anything that the ministry may not be blamed but we commend yourselves in every way as servants of God, in great endurance in afflictions,’ and I shall not name every item, ‘in sleeplessness, in fasting, in chastity, in knowledge, in long-suffering, in unfeigned love, in words of truth, in the strength of God’, the blessed one strove to fulfil all this with great abundance, eager to commend himself in everything as truly a minister of Christ. And one could see him, beloved, like a meadow full of many flowers, with virtues as his foliage and giving timely spiritual fruit thirtyfold and sixtyfold and hundredfold so that it is right to apply to him the prophetic word: ‘Blessed is the man who has not walked in the counsel of the wicked and has not stood in the road of the sinners and has not sat in the seat of the pestilent but whose will is in the law of the Lord and who will meditate on his law day and night and he will be like the rod that is planted near the conduits of the waters, who will give his fruit in its time and whose leaves will not fall and whatever he does will turn out well.’ For truly he gave the fruit of the spiritual seed in his time, having ably multiplied the talent that was given to him by the Lord. Therefore he will justly hear in return the voice of his Lord who says: ‘Well, good and faithful servant, you have been faithful in small things and I shall set you over great things. Enter into the joy of your master.’ For verily one could see him showing an angelic way of life and competing with the incorporeal powers in eagerness. To sum it up once and for all: As his heart was endowed with the wings of divine love, he strove to fly straight into heaven, and no necessity of the body

could bring him down from this high spirit. For he had taken in mind the apostolic saying that the sufferings of the present time are not worthy to be compared with the glory that will be revealed to us, and he valiantly endured every physical hardship. And as it is the case with those who are mad about money that they are never satiated by its collection but the more they increase their wealth the more their desire grows, thus it was with this blessed and wondrous man. The more he saw that he made progress in the virtues with the help of God and collected well the spiritual riches, the more he longed for greater graces and never reached satiety, gaining more of the sweetest and lovely wealth of the commandments of God.

3. Then yea then the benevolent God saw the great intensity and eagerness of his practice and that he would thereby raise himself up and be able to save others by presenting himself as a type and model of good works according to the blessed Apostle. And he did not suffer, if I may say so, that the lamp was hidden under the bushel, for the Lord himself declared in the Gospels saying to the disciples: ‘A city set on a hill cannot be hidden nor do they light a lamp and put it under a bushel, but on a lampstand and it gives light to all in the house’, and then added in order to rouse them to eagerness: ‘So may your light shine before men that they may see your good works and glorify your father in heaven.’ Thus, then, he who undertakes everything for the sake of our salvation and sets up shepherds and teachers in the church, also ordained that this reverend man and emulator of the apostles, who had kindled well the bright lamp of his virtues so that many of those who saw its gleam were able to glorify the father and God in heaven, would arrive in the imperial city, I mean that of Constantine. For some holy and famous men, stirred up by a sign from God, came to Antioch at that time and begged him to come with them to Constantinople, suggesting that it was the will of God, which summoned him there for the salvation of many. Look now here, beloved, at the prudence of this blessed man, at the immovable disposition of his love of God, at the stable and unbending spirit of his soul, at the painstaking examination of the matter. For having arrived at the state of a perfect man at the measure of the age of the fullness of Christ according to the blessed Apostle, he considered what is said by the same Apostle in the same passage of the same epistle to the Ephesians that we are no longer infants and tossed about by waves and blown here and there by every wind of teaching, exposed to the deceit of the error in the craftiness of men, and moreover what is said by the same Apostle in the epistle to the Galatians: ‘I wonder that you change so quickly from Christ who has called you in grace.’ And fearing that this was a suggestion of the devil, intended to destroy the eagerness of

his practice, he pushed away the entreaty of those holy men and again kept to the aforementioned zeal. Therefore the all-merciful God who fashions our hearts singly and knows all our deeds accepted his exact thought in this matter, too, as the Lord says himself in the Gospels: ‘If someone loves me and keeps my commandments, he will be loved by my Father and I will show myself to him.’ For as the blessed one himself said, the Lord was seen by him in a revelation telling him: ‘Get up and go to Constantinople with these men for it is my will.’ Behold now in this matter, too, how valiant and unshakeable was the mind of this apostolic man, I mean of the second Thomas according to the same kind of exactitude. For the latter one, too, obstinately said after the resurrection of our lord Jesus Christ who had appeared to his disciples: ‘If I do not put my hand on the sign of the nails I will not believe,’ and when both groups of disciples were gathered in a room for a second time, our lord Jesus Christ who is truth without deceit showed himself to them and accepted the good and painstaking disbelief of the disciple and healed his doubt. The same happened in the case of this wondrous and entirely virtuous man, the all-holy artisan of the virtues, who had firmly set the foundation of his faith on the true rock. For this blessed man, too, was not convinced by the first vision but remembered the wickedness of the evil devil, and reflecting on the apostolic word that Satan himself changes his guise into that of an angel of light and his servants are like servants of justice, he feared that the anti-God Satan suggested this to him in an attempt to entrap him through his rulers, and accordingly postponed the arrival in Constantinople. Then the Lord appeared to him a second time and clearly said to him: ‘Why do you hesitate and doubt? It is my will that you go to Constantinople?’ And it happened here as it had happened when the disciple had doubts about his resurrection, as we have said shortly before. As the Lord had taken that one by the hand and showed him the signs of the nails, thus he showed this blessed one while he was as if in ecstasy all the famous places of the city, I mean the holy great catholic and apostolic church of God, the senate and the palace as a sure confirmation of his calling. Through this, I think, he dispelled the doubts of the blessed one and reassured him that what had been seen by him was not a phantom but that the very truth had been revealed to him. Therefore the blessed one could no longer be disobedient to the calling by a vision of God. Without hesitation he stood up and did not put it off at all and followed those holy fathers and arrived at Constantinople like an excellent guardian and a most provident physician bringing with himself his virtues as medicines appropriate for those who were sick there.

4. Thus this reverend and famous man entered the aforementioned city, looked around and recognized all the above-mentioned places that had been shown to him in the vision. He thanked God who had shown him before his arrival the city where he had sent him as a shepherd and teacher. Now look here again at the apostolic spirit, beloved. For as the blessed Paul, that sky-high soul, who had illuminated with the word of his teaching all parts of the world, as he said himself: ‘So that from Jerusalem, and all the way around to Illyricum, I have fulfilled the Gospel of Christ’, and added: ‘And so I have made it my aim to preach the Gospel, not where Christ was named, lest I should build on another man’s foundation’, thus this valiant and pious teacher who in every way was an imitator of the blessed Apostle and imitated him also in this, did not immediately enter into the toils of others when he arrived in the aforementioned city, lest he erect his edifice on a foreign foundation. Instead, he wandered around in the whole city and when he came to the outer parts, I mean near the gate of the city, and found a little place where a crowd of demons lived and injured with their diabolical chant many of those who touched it, he decided to set up his abode there. And having drawn to himself God as helper and having, so to speak, asked if it pleased God, he thrust into the ground the staff in his hand on which he was used to lean, and prayed with the three-named invocation of the Trinity, asking God to give him in this matter the flowering of this dried staff as a clear sign. And then one could see the prophetic word fulfilled, which was said by the divinely inspired David: ‘The Lord is near all those who call him in truth; he will do the will of those who fear him and he will hear their entreaty and save them.’ For the benevolent God, the creator of our nature, who in the beginning ordered the land to bring forth a vegetation of grass that bore seeds according to their kinds, and fruit-bearing trees bringing forth fruit according to their kinds and likenesses, wanted to show his own goodness to his servant in this case, too, making prosperous his paths in that place. And one could see an astonishing and extraordinary kind of spectacle, I mean, that dried staff without any efficient power immediately issuing forth much-cloven roots in the depth of the earth and sprouting above a flowering trunk, a pomegranate by nature, which has survived until now and exists in the monastery, showing in itself an eternal memorial of his achievements, and proclaiming the benevolence of God, as it sprouted like the staff of Aaron. For, beloved, as in the case of the most sacred Aaron the rod sprouted so as to show the kindness of God and encouraged the people to believe that the priest was divinely inspired, thus here, too, the staff became the mediator of salvation for this blessed one and sprouted for those who were saved there, against all expectation and not naturally,

through the activity of the almighty God, showing through this to everybody that the blessed one was called by God.

5. Thus, then, the blessed one achieved his aim here, too, and continuing to rejoice in the Spirit, and glorifying God for his greatness, he expelled from this place the impure spirits that lurked there so as to obstruct the salvation of human beings. And as an excellent farmer digs up the field, I mean, clears the land and pulls out the thorns and cleanses the earth, and then plants the seeds so as to receive a rich recompense for his toils, thus the wondrous and exceedingly wise farmer of piety who exercised well his virtues through toils also proceeded. He cleared that dry and thorny place, which was the habitation of the diabolic horde, from the thorns and cleansed it, and then began to plant the seeds of piety. For sitting near the gate, the blessed one gathered in his abode all those who went through it, I mean, foreigners and indigenous, rich and humble, and there planted the seed of his teaching into all, suggesting to them what is useful and advising them in what is fitting. And before the blessed one let them go he not only supported their souls through the word but also relieved them from the toils of the body and gave them profusely what is needed for feasting. And in a short time one could see so-to-speak almost the entire city come under the shelter of the wings of his teaching as to a surgery that keeps off evil. Thus those who were bitten by sores of different sins carried away with them plasters of salvation, and were swiftly freed from the pains that bothered them. Such a great grace infused the teaching of our most venerable father that all who heard him went home after having experienced a complete change. For his speech was according to the blessed Apostle seasoned with salt and suitable for all needs and sufficient to infuse the wholesomeness of piety and to pull together all the stinking limbs of those who were rotten in sins and to make even more valiant those who already stood upright. In the fashion of the Apostle the blessed one became all things to all people since he was eager to save all human beings. For to those who had fallen through negligence and were afflicted and who walked outside the straight path he stretched out the hand of the good and kind teaching that was proper to him and led them to the light and the true path of justice. And to those who already stood upright and were sound and followed the well-trodden way of justice he asserted and taught according to the blessed Apostle: ‘See then that you walk circumspectly, not as fools but as wise, redeeming the time, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, therefore do not be imprudent, but he who stands may take care that he not fall, ensnared by the traps

of the devil which do not have the strength even of a spider.’ Those who had a firm mind and stood squarely he did not permit to fall nor to walk over to the paths of the devil, but as a spiritual physician he healed them from the sins of the soul and the illnesses of the body through the Holy Spirit who dwelt in him, and only then let them go.

6. While this was both said and done by our blessed and truly holy father Dios, and many were snatched away so-to-speak from the very hands of the devil and his very throat and were placed in the choir of the saved, his all-virtuous way of life was made known even to the imperial court and to him who was then entrusted with the Roman rule, I mean the great emperor Theodosius. For it was not possible that such an exceedingly bright comet that emitted such dazzling rays would escape notice and not become manifest to all, since God always reveals his glory to his servants, just as the Lord himself says to his disciples in the Gospels: ‘What you have said in darkness will be heard in light, and what you have said to the ear in the closet will be proclaimed on the roofs.’ When that most Christian emperor, I mean the great Theodosius, had learned about the famous life of this reverend father and the virtues that were brighter than sun and moon he sent for him. And having been blessed by him he presented him with an abundance of money for the needs of the indigent and of those who wanted to approach him and become his disciples and, what is more, that he might build himself a monastery as a refuge for those who wanted to become his disciples, as has been said, and to take up the monastic life. Then he let him go, having bent his knees before him and having implored him to remember him in his holy prayers to God. From then on not a few of those who were ensnared by the glory of this present life, when they saw the great grace that had been given to him by God, marvelled at the excellence of his achievements and, if I may say so, gained illumination from his God-taught teaching. They learnt that this life is nothing and transient and that the glory of this world is nothing, but that everything passes like a fast runner and that neither sad things are lasting nor good things permanent, and thus disdained all things that seem to be splendid in the present life. And henceforth they no longer cared for the splendour and the glory or rather the illusion of this transient age and defected to the monastic life, but took refuge under the shelter of his teaching and became his disciples. And one could see that that place, which previously had been filled by a troop of demons and had drowned many of those who approached it in a diabolic storm, had become a still and safe harbour, which provided a great calm to all who came to anchor there. And as a flower-bearing plain when the icy winter is gone and the spring shines forth, immediately brings forth in peace the flowers that are beautiful to look at, thus one could see it

happening in that place. For after the diabolic winter had been driven out from there through the prayers of our holy father, the monastery was immediately filled with pious men and great ascetics whose virtues did likewise bloom. Thus, beloved, was truly fitting and not out of place the apostolic word, which says: ‘Where sin has multiplied grace has become over-abundant.’

7. While this was achieved thus by our blessed father and the number of monks multiplied it happened that the brothers who had gathered there were short of water. Therefore some holy and famous man who came to visit the blessed one advised him to dig a well in the monastery for the essential needs of the monks. And because of the brothers who had come and received his hospitality, this project also pleased the blessed one, and in no time the plan was realised. For the blessed one took those who were suitable for the work and began to dig the well. For many days, then, the water-seekers dug and reached a great depth, but those who did the job found no water because the place was hilly, and exhausted, they gave up their work. But this wondrous and wise man persuaded them through the long-suffering that he possessed, and admonished them not to neglect the work but rather to trust in God who does miraculous things. He took the fork and went down with the well-diggers into that very deep trench that had been dug in the earth. And when he was still at the beginning of the works and had just come to the central part of the well, he became as if inspired, and inflamed in his heart by the warmth of his faith, he invoked him who is always present and comes to those who invoke him sincerely insofar as he obeys and performs their will, I mean him who said to his disciples: ‘Whatever you ask the Father in my name you will receive.’ And he gave three strokes on the side of the excavated hole and suddenly and immediately, beloved, there gushed forth such a profusion of water that nobody could withstand the onslaught of the water. And what was miraculous and paradox, when the blessed one gave three strokes two of them sent up water that flowed without intermission, while the third one received it and channelled it through subterranean passages. O miracle beyond all miracles! O the infinite and incomprehensible gifts of God! O the ineffable benevolence and immense love of the absolutely good God who for those who fear him makes such things happen for the sake of human beings! O the virtuous and God-fearing man, too, the second Moses I mean, as regards the analogous nature of the miracles! The blessed servant of Christ Moses, the wondrous leader of Israel, after having been handed over the leadership of the people of the Jews, drew streams of water from a rock with the help of God, and thus made sure that that infinite multitude in the desert whose moods were tolerated by God had

abundance of water according to what is written: 'He cleft a rock in the desert and gave them to drink as in a great abyss.' In the same way this our thrice-blessed father, too, who had put himself up as a treasure of all saints together because of his immense eagerness and zeal, which he possessed so as to walk as it is worthy of God and please him in every way, as the blessed Apostle says, held in high esteem the care of the servants of God, as having been appointed shepherd and teacher by the true shepherd Christ. And having God's favour in all that he did, he unexpectedly made this dry and withered place, which did not even have mud, brimming with water, so that none of those who approached there was incommoded because of water. While this was done thus by our famous father, the devil, the wicked archfiend, who always fights the servants of God and is always defeated, believing to cause hardship and indifference for the blessed one tried to prevent his wonderworking, as if it had been the cause for a murder, if I may say so. For he saw to it that one of the well-sinkers who did not have the right disposition towards that which was done by our holy father, and moreover suffered from faithlessness, as the outcome of his rescue will show, was seized by that irresistible flow of water, which caused him to be drowned. And he did not stop at that, but tried even more to cause indifference for him, and as if scolding him for what had happened he roused the wife of the dead man, arming her against him. She came to the monastery and began without blushing and shamelessly to attack him with the following words: 'If only you had not come to this city, you deceiver impostor murderer, who has killed my husband! Either give me my husband or I will commit suicide and be released.' These, then, and other more indecent words, which we have omitted as we did not think it right to speak of them, that wretched and miserable woman dared to utter against the blessed one, since she was incensed by the wicked and deceiving demon, as we have said and as the speech will show afterwards. This all-wise disciple of Christ remained unperturbed, completely unmoved and unvexed about those abominable words of the woman. With that pure and clear-sighted eye of his soul he recognized that she was deceived by the most wicked and disastrous demon, and so he answered her gently: 'Woman, endure with good cheer, and you will take your man and be off from here.' But in her anger she became even more inflamed by the demon who possessed her and did not pay heed to the question of the father but even grabbed him by his dress and sought to tear it while shouting: 'Monk without clothes, how can you give me back my husband? Will you make alive again him who is dead?' Annoyed at this, some of the brethren seized her and pushed her out of the gate of the monastery. The blessed one, however, ordered them: 'Let her be, brethren, and do not harm her. For it is

not she who attacks us but the devil who has been a homicide from the beginning, who has tried to present us as guilty of the end of the deceased, but will be put to shame presently through the grace of God. So let her stand outside the gate. And quickly descend into the well and carry up the drowned man in order that the Lord my God show his goodness in his case, too.'

8. When the brothers had done what the dear father had told them and had brought up the dead man from the well and laid him before his feet, the blessed one, trusting in him who said to his disciples: 'If you have faith as the seed of mustard, you will say to this mountain, move hence and it will move and nothing will be impossible for you', straightaway approached with undoubting eagerness and took the dead man by the hand and raised him through the invocation of the almighty right hand of God, and gave him to his spouse with his own hand. And he said to her: 'Behold, woman, through the grace of the benevolent God your husband has been returned to you alive. Why have you caused us so much trouble?' But she was gripped by speechlessness and fear because of this awful miracle beyond human understanding and quickly took her husband by the hand and tried to go home with him. And immediately, beloved, there could be seen a strange and novel kind of sight and a divine decree being carried out. For when they had gone away as far as an arrow reaches, the man who had just come back to life sunk onto his knees and fell down headlong and lost his life. Then that miserable woman, shocked by the sudden and early death that had befallen her husband, which as I believe was brought upon him justly because of some wrong disposition, as can be seen from the event itself, realised that the divine decree did not permit to live him who had been liberated from the former death by water. From this is obvious to those who are sensible that we have not without reason said shortly before that he suffered such a punishment for a conduct that was not good. And as the woman, his wife, saw all this what had happened as we said before, she was sorely grieved and amazed. And fearing that something terrible might happen to her because she had dared to do such things to the saint, she eagerly ran back to the monastery, threw herself down before the feet of the blessed one, and began to lament with tears and to say: 'I beg you, most venerable father, do not be angry at my miserableness, but offer forgiveness to my foolishness, since I dared to do such things against your piousness because I was mocked by the deceiving demon. I entreat your holiness, to have mercy with my miserableness, as a good shepherd who has been sent to us by God, and to pray for my lowliness, in order that through your pious prayers I be liberated from the heavy sins that hold me in their grip and from the devil who has incited

me to do this, and thus save myself who is about to be lost, and liberate myself from the punishment that is in store for me because of my trespasses. For behold, my miserable husband, who shortly before had been brought back to life by you, fell on the road and lost his life through a divine judgement, and I see myself as one who will suffer punishment for the wilful behaviour that I have shown you.’ Thus, then, the blessed one praised God in this matter, too, because of the sudden change of the woman and the accident that had happened to her husband. Feeling compassion, he sent out brothers who buried the one who had died, and let the woman go, after he had seen to it that she recover from that parched darkening of the devil, exhorting her to live henceforth in security and to take care of her salvation, and thanking God for everything. After this had been thus done, the envious and malicious devil was perplexed about what had happened. He could not endure the immensity of his own madness because of his defeat in all his wiles, being worn out and uttering such words in an invisible vision: ‘O this bad-tempered man. The immensity of his meekness prevents and suppresses all my plots against him. For I thought to make him the subject of reproaches because of what had happened to the man who had drowned, inciting his wife to anger, and I wanted to laugh at him nonetheless through the contumelies of the woman, but now I realise that I have added glory to him, and that I have taunted and harmed myself, losing the woman I thought to have won. Thus I will flee from his face. Be it so! I have been bested by him, why should I give him glory as well?’ Now pay good attention to what we have said, beloved, that we have not said before without reason that this was the doing of the most wicked devil. Therefore our thrice-blessed father, after this had happened, considered this with the wisdom that dwelt in him and fitted him, together with his other virtues, that those who would exert themselves here could conduct a more peaceful and quiet life if they were not molested by women, especially since the devil, the begetter of evil, strives always to fight against the servants of God through this weaker sex of women. And from this day on he proclaimed as a rule that it should not be allowed to a woman to enter the gate of the monastery for all future times. Therefore this same rule has been kept until now by those who have adorned the inheritance of his presidency as his successors, and nobody dares to set at nought this commandment of our honourable father. Beloved, do you see the undoubting and perfect faith of this exceedingly wise and famous father? Do you see the valiant and unshakeable attitude of the apostolic man who so-to-speak touches heaven itself? Do you see the immeasurable greatness of his achievements? Do you also see the ineffable benevolence of God, how he is pleased with those who fear him, and listens and

does what they wish? Verily marvellous is God in his saints. Therefore, beloved, I beseech you, for I see many of those who have a rather sluggish soul and will become dizzy when confronted with the greatness of what we have said. Harbour no suspicion of disbelief about the miracles that have truly been performed by our blessed father, as being beyond human understanding, but bear in mind that everything is possible for God and the faithful, as the divine mouth of Christ confirms when it says: ‘He who believes in me does the deeds which I do.’ But rather glorify God and say: ‘Who will say the greatness of the Lord and make heard all his praises?’ For the gifts of God are completely unattainable for us, beloved, his benevolent love is immeasurable and ineffable. Therefore the maker of our nature and president of the universe who takes care of the salvation of all, turns into such ones those who worship him in spirit and truth, being glorified by them and glorifying them, as the Lord himself says in the Gospels: ‘I glorify those who glorify me and I will be glorified by them.’

9. While this was thus achieved by our holy and blessed father and the monks who were governed by him grew into a multitude, as has been said before, and made progress in the virtues every day, and our venerable father was gladdened and joyful about the benevolence of God and the progress and the salvation of those who were saved, Attikos of holy and blessed memory who at that time held the rudders of the most holy great church of God, having heard of the wondrous and blessed life of our reverend father and admiring his achievements in words and deeds and the immensity of the miracles, and deeming him worthy of the priestly order, sent for him at once and immediately and honoured him with the ordination as priest. Henceforth, then, the blessed one laid hold of this sacred office with greater abundance of the good sagacity which was in him. And pouring forth the saving waters of his teaching, as the prophetic word says: ‘The lips of a priest may guard knowledge and they shall search the law from his lips’, he began to deal boldly with the doctrines and to set out definitions of faith, accepting the holy and blessed synod, which through the will of God had congregated in the metropolis of the Nicaeans and the symbol of faith, which had been issued by them through the inspiration of the holy Spirit. He said that this was the foundation of the holy catholic and apostolic church of God and its unshakeable base, which was grounded well on the true rock and repelled like froth all idle talk of the teaching of the lawless pagans and impious heretics and clove to the really true knowledge of God. And the blessed one taught this, too, testifying to all: ‘All Christians and especially those who have entered into the ascetic life must, together with the virtue accruing from toils, adhere to the true and blameless faith and completely

abstain from the useless and distorted doctrines full of lies that are held by the impious and malicious heretics. They must know that no profit will come to them from this, I mean, from the achievement of works, on the day of judgment, if they do not have the right attitude or disposition towards the unadulterated faith of our Lord Jesus Christ. For those who start on virtues must first of all believe in one God the Father, the ruler of everything and creator of all that is visible and invisible, according to the exposition of the divinely inspired initiators of the church, I mean the three hundred and eighteen holy and blessed fathers, and in one Lord Jesus Christ the true and only-begotten and beloved Son, the reflection of the true light and the character of the great glory of the Father, and in the consummately good and divine Spirit of the Father who is lordly and life-giving and without beginning and almighty, of like honour and of like strength, confessing the holy and blessed Trinity. Likewise, they must believe that our Lord Jesus Christ, the one hypostatic Word of the Trinity and the one uncompounded godhead and Son of God the Father, for the sake of our salvation, willingly emptied himself out of the heavenly heights and his most high eternal divinity, which is beyond the reach of every understanding mind, and that he took up his abode in the womb of the maiden who knows of no man and is to be praised by all, the unpolluted and ever-virginal mother of God Mary, as he himself knows, and that in the very womb he united with his divinity the human body, which possesses intellect and a rational soul, and came forth from the virginal womb both perfect God and perfect man, not suffering mixture and confusion because of the true and consummate union, but without turning and changing and relinquishing his divinity or separating himself from the glory of the bosom of the father, God forbid, for the prophetic word says: "I fill the heaven and the earth, says the Lord." No, remaining what he was, that is God, and in the uppermost heights of his divine rank, thus he was seen on earth and lived together with us humans, as the divinely inspired scripture says. And he clothed himself in our complete nature and truly became son of man, he who is the Son of God the Father, showing perfectness in both natures and being recognized in two, the divine and the human natures. For the natures in it remain unmixed even after the ineffable union and preserve their perfectness, being recognized in the one person and one hypostasis of the Word. And they must not believe that the one has become two sons beside it, I mean, because of the acquisition of the human nature, that is, of the likeness to us. Instead, we must confess that it is one and the same Son with his own flesh, that is, our nature, which is hypostatically united with him, of divinity and humanity. For he appeared to be from these natures, moving very fittingly in them and preserving with the utmost stability the

boundaries of both these natures during the whole time that he lived with us. On the one hand, he worked the signs and the prodigies beyond reason and the extraordinary miracles as God and as one who is like his Father according to the most famous evangelist John who says: ‘Because of this the Jews sought to kill him, not only because he broke the Sabbath, but also because he called God his own father and made himself like God.’ On the other hand, he did and said everything that is proper and fitting to our nature with a certain abundance as perfect and true man, through the flesh that had been acquired by him and through the soul that is naturally connected with it, everywhere calling himself man because of the acquisition of the body, for he said to the Jews in a public speech: ‘Why do you seek to kill me, a man who has told you the truth?’ Thus, we must confess the same one as being perfect in his humanity and praise as one Son our Lord Jesus Christ, who sometimes did what is divine as God, and sometimes was subjected to the human laws as man. For it is likewise the case with the gradual growth of the body, when he was an infant like us and grew according to the law of nature, making progress in wisdom and grace according to the blessed evangelist Luke who says: ‘Jesus made progress in wisdom and grace before God and men.’ What was in need of these things was our nature, which was hypostatically united with him without confusion and separation, which proceeded according to its own law through the gradual increase of the body and was filled with wisdom and grace, until it arrived at the state of the perfect man who consists of soul and body. For the divine nature is completely separated from these things as it is not in need of them, for it neither possesses nor can ever acquire anything that is secondary or comes to be later. Thus those who are of right mind must also believe in our Lord Jesus Christ, the one Son of the divinity and the humanity, in the passion of the cross and in death and in the three days in the grave and in the resurrection, that he suffered the passion according to his humanity really and truly and not in phantasy. What he was not obliged to, he accepted because of our passions, both the burial and the resurrection, yet according to the divinity and purity of his nature, he remained untouched by the blows, and did not receive toils and corruption, since the divine nature does not suffer, as it is beyond all corruption. And therefore since he was not capable of suffering in his own nature, he clothed himself in the one that was obliged to die because of the verdict that had been pronounced from the beginning over our race for its disobedience, in order that through it he endure the punishment that was owed and free it from such a sentence. Thus, then, even if his likeness to us was subjected to these, we must confess that he himself as the one who appropriated the sufferings of his own flesh performed and endured the entire

mystery of the dispensation, in the birth from the God-bearer and ever-virgin Mary, and in the passion of the cross and death and resurrection and in his ascension into the heavens, and the sitting to the right, and in his glorious second coming when he will come and give each one the recompense according to his own toils. It is most necessary to believe this and recognise the true and firm faith of our lord Jesus Christ, lest the virtue of our deeds and the toil of our asceticism be useless for us, since faith is absent. For if we do not cleave to the right faith, we are truly more miserable than all men, remaining unsuccessful in all things. But if we draw it to ourselves as a helper for our deeds, we will braid for ourselves from both the wreath of righteousness, being led to the true life. For the Lord, too, said when he confessed to his Father: “This is the eternal life, that they recognise you as the only true God, and Jesus Christ whom you have sent.” This the God and Father of all approved when he said through the prophet: “I want knowledge of God rather than sacrifices.”

10. This, beloved, nobody can easily achieve if he does not embrace quietude. For then our intellect becomes more clear-sighted and is able to contain the healthy and unblemished word of the true service of God, when it has given up the affairs of the world and bidden farewell to the troubles in the midst of things, and is still and on its own, and devotes itself to the divinely inspired scripture, for in our quietude is found the knowledge of God, as the prophetic word also says: “Be still and know that I am God.” And above all’, this God-bearing and pious teacher said, ‘quietude is the mother of the virtues because once the intellect has divested itself from the trouble of the outside affairs it becomes completely lofty through the light and high wing of the pious thought, and it leaves the earth behind and imagines to dwell together with the heavenly powers and to converse with God, rendering itself heavenly through this blessed and unshakeable way of life. For this is the way of life of which the blessed prophet Jeremiah who had seen it said that it comes near to God from above and the very beginning: “Blessed is the man who takes up the yoke from his youth and sits alone.” This the most divine Apostle knew to be pleasing to God and this he longed for when he wrote to his disciple Timothy, saying: “I beseech you above all to make entreaties, prayers, petitions for the emperors and all those who are in high places that we live a quiet and peaceful life in complete piety and decency, for this is good and accepted before God, our saviour.” This and those who adhere to it the God of all and Lord praised when he spoke through the prophet Isaiah: “On whom do I look but on the meek and quiet and trembling at my words.” This let us, too, embrace, beloved, with piety and reverence keeping the words of God and

remaining in the love of him who says: “If you keep my commandments you will remain in my love, and he who keeps my commandments will be loved by my Father, and we will come to him and make a dwelling in him.” So let us purify ourselves, brethren, from every pollution of the flesh and the spirit that God will make his abode in us, as it is written, and walk among us and we will be a people for him and he will be a God for us, knowing as wisdom says: “The holy spirit will not live in a body that is indebted to sin.” For what would be more miserable than such a punishment, to have no share in the holy Spirit, and again what is more blessed than to have the divine grace dwelling in oneself? This, beloved, nobody will be able to reap if he does not acquire a soul that is free of worries, I mean those about the affairs of this world, that knows nothing of what is in the present life, but incessantly contemplates what is divine. For if someone purifies himself from this, that is, from the useless and idle toil of this life he will be a vessel sanctified for honour, according to the blessed Apostle. So let us look after ourselves and become sober in all circumstances and always discern what is saving from what is harmful, lest we remain in the wicked and soul-destroying works of the devil and suffer the same punishment as he, being given over to the eternal fire. Therefore let us look at what will befall us in the future, either good for the good or bad for the bad, and let us run the course of this present life with great desire and fervent eagerness, keeping the commandments of our Lord Jesus Christ without blame and securing ourselves that the tempter may not tempt us and his toil will avail him nothing. For he stands in battle-order against us until the last breath and tries to hinder us and throw us down with his tangled tricks so that he can separate us from God and link us to himself. Therefore let us look after ourselves soberly and wide awake, and let us preserve ourselves in chastity and honour so that we escape the punishment that is prepared for the devil and his angels and acquire the eternal goods.’

11. These teachings, which I have presented to you, beloved, striving to make the wondrous and philosophic and God-taught virtue manifest to all, are but a few out of many. We have put him in front of all as a model and example for salvation. We have passed over in silence the majority of his achievements in words and deeds, lest through the length of the account, we cause surfeit in the more negligent among those who read this volume. Besides that, we are conscious of our mediocrity, which walks with a limping speech and is not able to narrate and praise everything sufficiently and coherently. For we have already said before and in the preface that no tongue is able to express adequately the immense achievements of our honourable father since all speech is defeated by his

virtues. Therefore, beloved, we will mention one more miracle and narrate it to the glory of God in order to put the crown on the narrative, and then end the speech. But forgive us our long-windedness and endure in long-suffering so that you may find, as the speech proceeds, how great was the grace of which the blessed one partook, when he was installed as shepherd and teacher by God and received an increase of years in a prophetic fashion for the sake of the salvation of many. The blessed one, then, as has been said before, led a life in holiness and the brothers in his monastery were illuminated by the radiance of his virtues and even more aroused to the zeal of the service of God and gained as profit that his virtues showed in them. Moreover, even those who were far away exerted themselves in virtues only from the perusal of his soothing teachings in his books as if they talked to him and saw the character of his God-loving mode of life. And, to sum it up, everybody everywhere was illuminated by the gleam of his bright virtues, which flashed out like rays of the sun and instilled into everybody the true light. Then it came to pass that fifteen years before his death he was afflicted by a very severe illness. He called the entire brotherhood, partook of the holy mysteries and gave them to everyone. And as he was wont, the blessed one presented the word of his pious teaching to them all. And after he had told them what is useful and had kissed them all, he remained speechless. And all believed that he was dead and grieved about the severance from their spiritual father. And the blessed Attikos, the local archbishop and Alexandros, the archbishop of the great city of Antioch of pious memory, came to the monastery to praise him while all the others were standing there and shedding tears as at a funeral. Then the blessed one revived as if waking up from sleep and talked to the brothers, lending them a hand of guidance and saying: ‘Do not grieve, brethren, nor be despondent. For behold, through the benevolence of the most good God I stay and remain with all of you so that you may make progress and achieve salvation.’ Beloved, the greatness of the miracle interrupts the course of my narrative. What shall I say, what words shall I use to praise this man who is worthy of good things and has fame from God? Shall I call him a second Hezekiah? But for those who are sensible it is obvious that here there is something greater than Hezekiah, even if there is the same increase of the years of life. And if you have followed diligently what I have said, you will know exactly that this is the case. But I beseech you not to think that we rebuke the blessed prophet through the following narrative. This was certainly not our aim. But wishing to present the difference between the same kind of increase of years we have chosen to go through a few aspects of the story of Hezekiah. For this blessed Hezekiah, beloved, was king of Israel according to paternal descentance.

He excelled as a pious leader of the people in all commandments and the judgements of the Lord. And it is written that there was nobody like him either before or afterwards, save that he was still nailed to earthly matters and gaped for the present glory. And yearning for the pleasure down here, he did not wish to be severed from life when he arrived at this untimely crisis of death. Therefore, it is said, he turned away and cried hot tears, shedding them from the eyes of his soul, and asked to remain in the flesh. Therefore the all-merciful God, moved by his entreaties, gave to him as a grace the increase of the fifteen years. Here, however, it was not thus, but the opposite. Our blessed father was glad and joyful and prepared to depart and be with Christ according to the great herald of the church Paul. But the benevolent God who wishes that all men be saved and come to the knowledge of the truth, as it is said, gave him as a grace the increase of so many years. He revealed to some of his monks who were worthy of it, according to the prophetic word that says: ‘The Lord does nothing that he does not reveal it to his servants’, that he had received an increase of fifteen years beyond the timespan of his life for the sake of the salvation of those who were going to be saved by him. Beloved, pay attention to the meaning of what has been said. Look how this here is more than Hezekiah. For there he prayed to remain in this life and God conceded it, whereas here the benevolent God prolonged the time of his life against the will of the blessed one for the direction and salvation of many. In doing this, God alluded to that apostolic disposition of his servant, as I believe, and said the following to him through deeds: ‘Even if it is better for you to depart and be with me, it is nevertheless more necessary that you remain in the flesh for the salvation of many. This I have said not in order to rebuke the blessed Hezekiah but as a confirmation of what I have said shortly before, that here there is something greater than Hezekiah.

12. Now then, beloved, after we have said sufficiently what we have said according to our smallness but not according to the greatness of the dignity of our exceedingly praised father we shall put an end to the speech. For as this had happened and the addition of the fifteen years had been given to him by the furnisher of life he immediately recovered from the disease and became everything to everybody with more and exceeding zeal and humility and meekness. Thus he was found to be the cause of the salvation of many, calling back all from the error of the devil and offering them as a gift to the benevolent God. While the blessed one excelled in this and happily collected the spiritual wealth for himself every day and added to the number of those who were saved every day and, moreover, presented imitators of himself from among his monks who through words and

deeds could fill the place of his teaching that imitated God, it happened that when he entered where the holy of holies is stored, as was his habit, in order to offer up the usual prayers to God, he manifestly saw a man in shining garb who said to him: 'The addition of the fifteen years of your life is fulfilled, and you will die in peace and be transferred to the eternal resting-places in order to receive the undefiled goods.' O the miracle, beloved! Verily wondrous in his saints is God, who promised: 'I will glorify those who glorify me.' Look here how great was the glory and the honour that this blessed one was thought worthy of by the benevolent God! For he was not only going to receive the expected good things, which no eye has seen and no ear has heard and which have not entered into the heart of man, which God has prepared for those who love him, but he was already glorified in this world a hundredfold according to the word of the Lord. He had done so many pious deeds and received an addition to the years of his life according to the word: 'God prolongs the days of those who fear him.' Moreover, at his end he had also received consolation from an angel who foretold him the moment of his death. I believe that this happened in order that death would not come suddenly and shake the mind of the blessed one but he would know the hour of his death in advance and quietly commend his spirit to God, the saviour of all. Therefore immediately after he had received the warning of the angel he called the whole brotherhood and told all what was going to happen to him after his death in a prophetic way. He said: 'The senate and the archbishop will want to bring my body from here to the holy church and carry me there under guard. But do not permit that this happens!' And so it came to pass. For they tried to do this but having been informed about the order of the father, they did not dare to set it at nought. Thus all his monks congregated and he prayed for all of them and admonished them in what was profitable and entrusted them to the true shepherd Christ our God. Then he gave up that holy and blessed soul of his and was attended by an angelic host and went up to heaven and approached the imperial throne and became a member of the choir of all the holy forefathers and prophets and apostles and martyrs and, to say it in summary fashion, of all those who made the good confession, having around his head the crown that he had braided through his toils and uttering the holy saying of the blessed Paul: 'I have finished the course, I have kept the faith. Therefore the crown of justice is ready for me.' For verily, beloved, he had lived on earth without blame and followed the angelic life and preserved the virginity and adorned the monastic life and crowned the priesthood and glorified God sincerely, and so he was glorified by him. And he sailed into the quiet harbour of the eternal life, daily expecting the recompense for his toils and rejoicing in

the hope of his end. And he honours God incessantly with the heavenly powers and intercedes for us. These, beloved, are the achievements of our most honourable and famous father Dios. These are the valiant deeds of his God-pleasing fight. This is the exceedingly venerable manner of his life. Through this he gave up the earthly life and exchanged it for the heavenly kingdom. Bearing this in mind, beloved, we should hasten to become imitators of these things and to walk in the footsteps of our leaders, even if we will not be able to become in every respect like them because of our negligence and sluggishness. So let us strive to pride ourselves on their toils, as much as we can, that we may escape the eternal punishment and hear that blessed word of our Saviour together with them: ‘Come, you blessed of my Father, inherit the kingdom that has been prepared for you from the beginning of the world.’ This we all may attain through the prayers and intercessions of all the saints and of this our holy and saintly father Dios through the grace and benevolence of our Lord Jesus Christ. To whom is fitting glory, honour and veneration, together with the Father and with the all-holy and good and life-giving Spirit, now and forever and in eternity. Amen.

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