

BYZANTINE GREEK SERIES • VOLUME 6

THE HOLY FOOL AND THE ALMSGIVER

LEONTIOS OF NEAPOLIS

ΛΕΟΝΤΙΟΥ ΝΕΑΠΟΛΕΩΣ

The Holy Fool and the Almsgiver

The Lives of Symeon the Fool and John the Almsgiver

with a word-for-word interlinear English translation
preserving the original word order

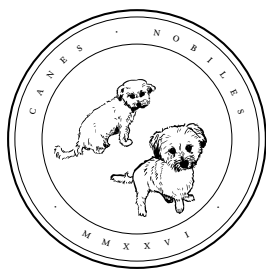


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the Life of John the Almsgiver in Heinrich Gelzer's edition (Freiburg, 1893)

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CONTENTS

THE LIFE OF SYMEON THE FOOL

Prologue · Teaching by Example	9
I · Two Young Men at the Jordan	16
II · Tonsure and the Angelic Habit	30
III · Nikon's Prayer and the Desert	41
IV · The Two Mothers	53
IV · The Brothers Part	62
V · The Dead Dog and the Lupines	71
VI · Columns, Plague, and Origen	83
VII · The Squinting Girls	96
VIII · Sausages and Mustard	107
IX · The Fool's Death	118
Epilogue · The New Lot	125

THE LIFE OF JOHN THE ALMSGIVER

Prologue and I · Menas Begins	131
II-VI · The Patriarch's First Acts	139
VII-IX · Refugees and a Vision	147
X-XI · The Shipmaster and the Widow	154
XII-XIII · Nicetas and the Deacon's Offer	162
XIV-XV · The Sun Is Setting	171
XVI-XXI · A Blanket Sold Three Times	179
XXII · Peter the Tax Collector	191
XXIII-XXIV · Serapion and the Monk	202
XXV-XXVI · The Dead and a Merchant's Son	210
XXVII-XXVIII · Troilus' Thirty Pounds	217
XXIX-XXXIII · Debtors, Slaves, and Heretics	226
XXXIV-XXXV · The Orphan and the Debtor	234
XXXVI · Abba Vitalius	239
XXXVII-XL · Insult, the Banker, and the Proud	250
XLI-XLII · Death and the Heretics	256
XLIII-XLIVb · Judging, a Lie, and the Last Voyage	268
XLV · The Will and the Burial	277
XLVI · The Sealed Confession	282

LEONTIOS OF NEAPOLIS

The Life of Symeon the Fool

Those who would teach must teach first by their own lives, as the Gospel, Acts, and Paul say; since Leontios cannot offer his own life as a pattern, he offers the labors of another. The word of God rouses the sluggish soul, and the saints of every age, especially of our own, prove that virtue lies in our power. Among them is the all-wise Symeon, who passed through the city and the company of women like a pearl through mud, undefiled. Leontios asks his hearers to listen in fear and faith: the foolishness of God is wiser than men, and Symeon came into the world only after long training, as a champion steps out from the ranks for single combat. Clothed in dispassion, he left the desert for the world out of love for his neighbor, imitating the Master who took the form of a slave, and laid down soul and body to save some; Leontios will tell first how he came out of the desert.

Οἱ τὸ διδασκαλικὸν πρὸς ἀλλήλους σπεύδοντες μεταδιώκειν 1
those the teaching toward one-another hastening to-pursue
 ἀξίωμα, ὀφείλουσιν ἐκ τοῦ ἑαυτῶν βίου τὴν ἑτέραν
dignity ought from the their-own life the of-others
 διδασκαλίαν ὑποδεικνύειν, κατὰ τὴν θείαν φωνὴν τὴν
teaching to-show according-to the divine voice the(-one)
 λέγουσαν· «Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
saying thus let-shine the light your before
 τῶν ἀνθρώπων, ὅπως ἴδωσι ὑμῶν τὰ καλὰ ἔργα, καὶ
the men so-that they-may-see your the good works and
 δοξάσωσιν τὸν Πατέρα ὑμῶν, τὸν ἐν τοῖς οὐρανοῖς.»
glorify the Father your the(-one) in the heavens
 Μήπως ἑτέρους νουθετεῖν καὶ καταρτίζειν, καὶ ὁδηγεῖν
lest others to-admonish and to-perfect and to-guide
 σπεύδοντες, πρὶν ἑαυτοὺς διδάξωσιν, καὶ ἐκκαθάρωσιν
hastening before themselves they-teach and cleanse
 διὰ τῆς τῶν θείων ἐντολῶν ἐργασίας, λάθωσιν πρὸ
through the of-the divine commandments working they-fail-to-notice before

τούτων οἰκεῖον νεκρὸν κλαῦσαι, περὶ τὸν τοῦ ἑτέρου
these own dead to-weep for the(-one) of-the other
 ἀσχοληθέντες, καὶ πληρωθῇ ἐπ' αὐτοῖς τὸ ἀψευδές, καὶ
having-been-occupied and be-fulfilled on them the unlying and
 ἀρμόζον αὐτοῖς λόγιον, τὸ φάσκον· «Ὅστις μὴ ποιήσῃ
fitting for-them saying the(-one) declaring whoever not does
 καὶ διδάξῃ, οὗτος ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ
and teaches this(-one) least will-be-called in the kingdom
 τῶν οὐρανῶν.» Καὶ πάλιν· «Ὑποκριτὰ, ἔκβαλλε πρῶτον
of-the heavens and again hypocrite cast-out first
 τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε ἐμβλέψεις,» καὶ
the beam from the eye your and then you-will-see and
 τὰ ἐξῆς. Διὸ καὶ ὁ τῶν Πράξεων τῶν ἀποστόλων
the(-things) following wherefore also the of-the Acts of-the apostles
 σοφὸς συγγραφεὺς περὶ τοῦ μεγάλου καὶ ἀληθινοῦ ἡμῶν
wise writer about the great and true our
 Θεοῦ καὶ διδασκάλου οὕτως φησὶν· Ὡς ἤρξατο ὁ Ἰησοῦς
God and teacher thus says of-what began — Jesus
 ποιεῖν τε καὶ διδάσκειν.» Τοῦτο γὰρ καὶ Παῦλος τὸ μέγα
to-do both and to-teach this for also Paul the great
 σκεῦος τῆς Ἐκκλησίας, ἐπιπλήττον τοῖς Ῥωμαίοις, ἔγραφεν
vessel of-the Church rebuking the Romans wrote
 οὕτως λέγων· «Εἴτα ὁ διδάσκων ἕτερον, σεαυτὸν οὐ
thus saying then the(-one) teaching another yourself not
 διδάσκεις;» καὶ τὰ ἐξῆς. Ἐπεὶ οὖν ἐξ οἰκείου βίου
do-you-teach and the(-things) following since then from own life
 διδασκαλίας, καὶ τῆς κατ' ἀρετὴν ἐργασίας εἰκόνα
of-teaching and of-the according-to virtue working (an)-image
 καὶ τύπον προθεῖναι ἀδυνατοῦμεν, τὰ πάθη τῆς ἀμαρτίας
and pattern to-set-forth we-are-unable the passions of-the sin
 ἐν ἑαυτοῖς πανταχοῦ περιφέροντες, φέρε καὶ ἐκ τῆς
in ourselves everywhere carrying-about come at-least from the

ἑτέρων ἐργασίας, καὶ τῶν ἄλλοις πονηθέντων ἰδρώτων
of-others working and of-the by-others labored sweats
 τροφήν ὑμῖν σήμερον μὴ ἀπολλυμένην, ἀλλ' ὁδηγοῦσαν
food for-you today not perishing but guiding
 πρὸς ζωὴν αἰώνιον τὰς ἡμετέρας ψυχὰς, ἀνακαλύψομεν.
to life eternal the our souls we-will-uncover
 Ἄρτος μὲν γὰρ τὸ σῶμα στηρίζει· λόγος δὲ Θεοῦ τὴν 2
bread indeed for the body strengthens word but of-God the
 ψυχὴν πρὸς ἀρετὴν σπουδαίως διεγείρει, καὶ μάλιστα τῶν
soul toward virtue zealously rouses and especially of-the
 ῥαθυμοτέρων περὶ τὴν ἐργασίαν τῶν θείων παραγγελμάτων
more-sluggish about the working of-the divine precepts
 ἀμελῶς διακειμένων· τοῖς μὲν γὰρ σπουδαίοις καὶ
negligently disposed to-the indeed for zealous and
 τῇ διανοίᾳ πρὸς Θεὸν ἀνακειμένοις, ἰκανὴ καὶ ἡ
in-the mind toward God devoted sufficient also the
 συνειδήσις πρὸς διδασκαλίας ὑπόθεσιν, πάντα τὰ ἀγαθὰ
conscience for of-teaching ground all the good(-things)
 συμβουλευούσα, καὶ πάντων τῶν πονηρῶν ἀποστρέφουσα.
counseling and from-all the wicked(-things) turning-away
 Τοῖς δὲ ἔτι τούτων ταπεινοτέροις χρεῖα ἐστὶν τῆς τοῦ
to-those and still than-these lowlier need there-is of-the of-the
 γραπτοῦ νόμου παραγγελίας καὶ ὑποθέσεως. Εἰ δέ τις
written law precept and ground if and anyone
 τὸν πρῶτον καὶ τὸν δεύτερον τρόπον τῆς πρὸς ἀρετὴν
the first and the second way of-the toward virtue
 φερούσης ὁδοῦ διακρούσεται, ἀνάγκη τοῦτον καὶ ἐκ
leading road will-thrust-off necessary(-it-is) this(-man) at-least from
 τῆς τῶν ἄλλων σπουδῆς καὶ φροντίδος, τῆς τε κατ'
the of-the others zeal and care of-the(-thing) both before
 ὀφθαλμοὺς αὐτοῦ, τῆς τε δι' ἀκοῆς καὶ διηγήσεως
eyes bis of-the(-thing) and through bearing and narration

πρὸς αὐτὸν καταντώσης, πόθῳ θείῳ διεγερθῆναι, καὶ
to him arriving by-desire divine to-be-roused and
 τὸν τῆς ψυχῆς ὕπνον ἐξ ἑαυτοῦ ἀποτινάξασθαι, καὶ
the of-the soul sleep from himself to-shake-off and
 τὴν στενὴν καὶ τεθλιμμένην ὁδεῦσαι ὁδόν, καὶ τῆς
the narrow and hard-pressed to-travel road and of-the
 αἰωνίου λοιπὸν ἀπάρξασθαι ζωῆς. Καὶ γὰρ ἐφ' ἡμῖν
eternal thereafter to-make-a-beginning life and for on us
 ἔστιν, καὶ ἐν τῇ ἡμετέρα ἐξουσία κεῖται, τῷ πόθῳ
it-is and in the our power lies by-the desire
 τῶν μελλόντων, τῶν παρόντων ὡς παρερχομένων
of-the(-things) coming the(-things) present as passing-away
 καταφρονῆσαι, ἣ πάλιν πόθῳ καὶ ἐπιθυμίᾳ τῶν
to-despise or again by-desire and longing of-the(-things)
 παρόντων, τῶν ἀπεράντων ἀγαθῶν ἀποτυχεῖν· καὶ ὅτι
present the boundless good(-things) to-miss and that
 ἀληθὲς τὸ λεγόμενον, ἐλέγχουσιν ἡμᾶς, πάντες μὲν
true the(-thing) said convict us all indeed
 οἱ ἀπ' αἰῶνος ἄνθρωποι, οἱ τῷ Θεῷ εὐαρεστήσαντες
the from (the)-age men those — to-God having-well-pleased
 τῆς ἡμετέρας καὶ αὐτοὶ φύσεως ὑπάρχοντες, μάλιστα δὲ
of-the our also they nature being especially and
 οἱ ἐν τῇ ἡμετέρᾳ γενεᾷ φωστήρες ἀναδειχθέντες· ὧν
the in the our generation luminaries having-been-shown of-whom
 εἰς καὶ οὗτος ὁ πάνσοφος Συμεὼν καθέστηκεν, καὶ πολὺ
one also this the all-wise Symeon has-become and much
 γε τῶν πολλῶν αἰδεσιμώτερος, διότι εἰς τοσοῦτον
at-least than-the many more-reverend because to such
 καθαρότητος, καὶ ἀπαθείας ὕψος ἀνέδραμεν, ὥστε διὰ
of-purity and dispassion height he-ran-up so-that through
 τῶν δοκούντων τοῖς ἐμπαθεστέροις καὶ σαρκωδεστέροις
the(-things) seeming to-the more-passionate and more-carnal

μολυσμὸν καὶ βλάβην καὶ ἐμπόδιον τοῦ πρὸς ἀρετὴν βίου
defilement and harm and hindrance of-the toward virtue life
 αὐτοῖς ἐμποιεῖν, διὰ τούτων οὗτος ὁ καθαρώτατος,
to-them to-cause through these this(-man) the most-pure(-one)
 ὥσπερ μαργαρίτης διὰ βορβόρου ἀμολύντως διώδενσε.
as (a)-pearl through mud undefiled passed
 Λέγω διὰ τῆς ἐν πόλει διατριβῆς, καὶ τῆς τῶν
I-mean through the in city sojourn and the of-the
 γυναικῶν ἀναστροφῆς, καὶ τῆς λοιπῆς βίου ἀπάτης, δεῖξαι
women conversation and the rest of-life deceit to-show
 σπεύσας ἀληθῶς τοῖς ῥαθυμοτέροις καὶ προφασιζομένοις
having-hastened truly to-the more-sluggish and pleading
 ἀδυναμίαν πρὸς τὸν κατ' ἀρετὴν βίον, τὴν ἐκ Θεοῦ
weakness toward the according-to virtue life the from God
 παρεχομένην δύναμιν τοῖς γνησίως ἐκ ψυχῆς ἀπάσης
supplied power to-those genuinely from soul all
 αὐτῷ λειτουργοῦσιν, κατὰ τῶν πνευμάτων τῆς πονηρίας.
him serving against the spirits of-the wickedness
 Αἰτῶ δὲ πάντας, τοὺς τῆς προκειμένης ἡμῖν περὶ 3
I-ask and all those the set-before us about
 τῆς ἀγγελικῆς αὐτοῦ πολιτείας διηγήσεως ἀκροωμένους
the angelic his way-of-life narration bearing
 ἢ ἐντυγχάνοντας, μετὰ φόβου τοῦ Κυρίου τοῖς
or reading with fear of-the Lord to-the(-things)
 λεγομένοις προσέχειν, καὶ τῆς πρεπούσης ἀληθινῆς
said to-attend and the fitting true
 Χριστιανοῖς πίστεως ἀδιστακτοῦ. Οἶδαμεν γὰρ ὅτι τοῖς
to-Christians faith undoubting we-know for that to-the
 ἀφρονεστέροις καὶ καταφρονηταῖς, ἄπιστα δόξομεν καὶ
more-foolish and despisers unbelievable we-shall-seem both
 λέγειν, καὶ γελοίων ἄξια. Εἰ δὲ ἤκουσαν τοῦ
to-say and of-laughter worthy(-things) if but they-had-heard the(-one)

εἰπόντος· «Ὁ θέλων σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ,
having-said the(-one) wishing wise to-be in the age this
 μωρὸς γενέσθω, ἵνα γένηται σοφός.» Καὶ πάλιν· «Ἡμεῖς
fool let-him-become that be-may-become wise and again we
 μωροὶ διὰ Χριστόν.» Καὶ πάλιν· «Ὅτι τὸ μωρὸν τοῦ
fools because-of Christ and again that the foolishness —
 Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, οὐκ ἂν τοῖς
of-God wiser than-the men is not — to-the(-things)
 ὑπὸ τούτου τοῦ ὄντως ἀθλητοῦ κατεργασθεῖσιν ὡς γελοίοις
by this the truly athlete accomplished as laughable
 προσείχον.» Ἄλλ' ἢ μᾶλλον καὶ πλέον τῶν τὰς
they-would-have-attended but or rather even more than-those the
 λοιπὰς τῆς ἀρετῆς πολιτείας μετελθόντων ἐθαύμαζον.
other of-the virtue ways-of-life having-pursued they-would-have-marveled
 Οὐδὲ γὰρ ἀγύμναστος ἔτι ὢν, τοῦ ἐπιστατοῦντος δεόμενος
not for untrained still being the overseer needing
 ἐπὶ τὸν κόσμον ἐχώρησεν· ἀλλ' ὥσπερ ἐπὶ τῶν πολεμικῶν
to the world he-went but as in the warlike
 παρατάξεων ὁρῶμεν γινόμενον, ὅτ' ἂν ἅπας ὁ στρατὸς
battle-lines we-see happening when — all the army
 ὁμοθυμαδὸν ἔστηκεν, οἵτινες τῇ τοῦ Θεοῦ δυνάμει, καὶ
with-one-accord has-stood who in-the — of-God power and
 τοῖς ἐπικειμένοις αὐτοῖς στρατιωτικοῖς ὅπλοις, καὶ τῇ
the lying-on them soldierly arms and the
 διαφόρῳ πολεμικῇ καὶ πολυχρονίᾳ ἐμπειρία καταβαρρῶουσιν,
various warlike and long experience take-courage
 οὗτοι καὶ μόνοι εἰς μονομαχίαν ἐκ τοῦ πλήθους κατὰ τῶν
these also alone into single-combat from the multitude against the
 ἀντιπάλων ἐκπηδῶσιν· οὕτω καὶ αὐτὸς ποιεῖ, ὅτ' ἂν καλῶς
adversaries leap-out thus also he does when — well
 καὶ νομίμως τὸν καλὸν ἀγῶνα ἐπύκτευσεν. Ὅτ' ἂν τῇ
and lawfully the good fight he-had-boxed when — by-the

τοῦ πνεύματος δυνάμει ἑαυτὸν τεθωρακισμένον ἶδεν, ὅτ' ἂν
of-the spirit power himself armed he-saw when —
 τὴν δύναμιν κατ' αὐτοῦ, καὶ τοῦ πατεῖν ἐπάνω ὄφρων, καὶ
the power against him and of-the to-tread upon serpents and
 σκορπίων, εἵληφεν, ὅτ' ἂν τὴν τῆς σαρκὸς πύρωσιν, τῇ
scorpions he-had-received when — the of-the flesh burning with-the
 τοῦ ἁγίου Πνεύματος δρόσῳ κατέσβεσεν, ὅτ' ἂν ἀπάσης τῆς
of-the holy Spirit dew he-had-quenched when — all the
 τοῦ βίου αὐτοῦ τρυφῆς καὶ δόξης, ὡς ἀράχνης, κατέπτυσεν.
of-the life his luxury and glory as (a)-spider's-web he-had-spat-on
 Καὶ τί δεῖ πλέον λέγειν; ὅτ' ἂν τὴν ἀπάθειαν ὡς
and what need more to-say when — the dispassion as
 ἱμάτιον ἔσωθεν καὶ ἔξωθεν διὰ ταπεινοφροσύνης πρὸς
(a)-garment within and without through humility to
 ἑαυτὸν ἐπεσπάσατο, καὶ τῆς υἰοθεσίας κατηξιώθη, κατὰ
himself he-drew and of-the adoption was-deemed-worthy according-to
 τὴν φωνὴν, τὴν ἐν τῷ ᾠσματι τῶν ᾠσμάτων, περὶ τῆς
the voice the(-one) in the Song of-the Songs about the
 καθαρᾶς καὶ ἀπαθοῦς ψυχῆς εἰρημένην· «Ὅτι ὅλη καλὴ,
pure and dispassionate soul spoken that all fair
 φησὶν ὁ Χριστὸς πρὸς τὴν ψυχὴν, ὅλη καλὴ ἡ πλησίον
says — Christ to the soul all fair the neighbor
 μου, καὶ μῶμος ἐν αὐτῇ οὐκ ἔστιν.» Τότε καὶ αὐτὸς ἐπὶ
my and blemish in her not there-is then also he to
 τὸν κόσμον, ὥσπερ εἰς μονομαχίαν, ἐκ τῆς ἐρήμου κατὰ
the world as into single-combat from the desert against
 τοῦ διαβόλου θεόλεκτος ἐξεπήδησεν· οὐ δίκαιον γὰρ ᾤετο
the devil chosen-by-God leapt-out not right for he-thought
 τὸν οὕτω παρὰ Θεοῦ τιμηθέντα καὶ ὑψωθέντα, τῆς τῶν
the(-one) thus by God honored and exalted of-the of-the
 ὁμοφύλων καταφρονῆσαι σωτηρίας, ἀλλὰ μνημονεύσας
kinsmen to-despise salvation but having-remembered

τοῦ εἰπόντος· «Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν,»
the(-one) having-said you-shall-love the neighbor your as yourself
 ὃς καὶ μορφὴν δούλου ἐνδύσασθαι ἀτρέπτως, διὰ τὴν
who also (the)-form of-(a)-slave to-put-on unchangeably because-of the
 τοῦ δούλου σωτηρίαν, οὐκ ἀπηξίωσεν, μιμεῖται καὶ αὐτὸς
of-the slave salvation not disdained imitates also be
 τὸν Δεσπότην τὸν οἰκεῖον, τὴν οἰκείαν ἀληθῶς ψυχὴν
the Master the own the own truly soul
 καὶ σῶμα θείς, ἵνα τινὰς σώσει. Ἀναγκαῖον καὶ
and body having-laid-down that some be-might-save necessary(-it-is) also
 πρὸ πάντων τὸν τρόπον τῆς εἰς τὸν κόσμον ἐκ τῆς
before all the manner of-the into the world from the
 ἐρήμου αὐτοῦ ἐλεύσεως ὑμῖν διηγῆσασθαι· εἰθ' οὕτως
desert his coming to-you to-narrate thereafter thus
 τὰ παράδοξα αὐτοῦ καὶ ἀξιοθαύμαστα πράγματα.
the marvelous his and admirable doings

I • TWO YOUNG MEN AT THE JORDAN

Under Justinian two young Syrians, John and Symeon, meet at Jerusalem for the Exaltation of the Cross. Riding home past Jericho, John points to the monks by the Jordan, angels of God, he says. The two send their horses ahead, cast lots at the fork of the road, and ten times the lot falls on the road to the Jordan. The story comes from John, a deacon of Emesa who knew Symeon's secret. Against the pull of mother and new wife they reach the monastery of Abba Gerasimus, whose abbot Nikon, forewarned in a dream, greets Symeon as the Fool and bids them prefer the heavenly King to every earthly good.

- 5 Ἐν τοῖς χρόνοις τῆς βασιλείας τοῦ ἐν ἁγίοις Ἰουστινιανοῦ
in the times of-the reign of-the in saints Justinian
 τοῦ βασιλέως, παραγινόμενων τῶν φιλοχρίστων, καὶ τοὺς
the emperor arriving the Christ-lovers and the

ἁγίους τοῦ Χριστοῦ τόπους προθυμουμένων προσκυνεῖν,
 holy — of-Christ places being-eager to-venerate
 τοὺς ἐν τῇ ἁγίᾳ πόλει κατὰ συνήθειαν, ἐν τῇ ὑψώσει
 the(-ones) in the holy city by custom at the exaltation
 τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ (γινώσκουσιν δὲ πάντες
 of-the honored and life-giving cross know and all
 οἱ ἐκείσε παραγενέσθαι εἰωθότες ἐν ταύτῃ τῇ ἁγίᾳ καὶ
 those there to-arrive accustomed in this the holy and
 παννυμνήτῳ ἑορτῇ, ὅτι σχεδὸν ἐκ πάσης τῆς οἰκουμένης
 all-praised feast that almost from all the inhabited-world
 συντρέχουσι τῶν λαῶν τὰ φιλόσταυρα καὶ Χριστοφόρα
 run-together of-the peoples the cross-loving and Christ-bearing
 πλήθη). ἐν τῇ αὐτῇ αἰοδίμῳ ἑορτῇ συνέβη, τινὰς δύο
 multitudes at the same celebrated feast it-happened some two
 νεωτέρους, ἀπὸ Συρίας ὄντας, συντυχεῖν ἀλλήλοις κατ'
 young(-men) from Syria being to-meet one-another by
 οἰκονομίαν Θεοῦ. Ὅνομα τῷ ἐνὶ Ἰωάννης, καὶ ὄνομα
 dispensation of-God (the)-name to-the one John and (the)-name
 τῷ ἑτέρῳ Συμεών. Ὡς οὖν διέτριψαν ἐκείσε ἡμέρας
 to-the other Symeon when then they-had-spent there days
 ὀλίγας, καὶ τῆς ἁγίας τοῦ Θεοῦ ἑορτῆς τελειωθείσης,
 few and the holy — of-God feast having-been-completed
 ἀνεχώρει λοιπὸν ἕκαστος εἰς τὴν ἰδίαν πόλιν· ἐπεὶ, κατ'
 withdrew thereafter each to the own city since by
 εὐδοκίαν τοῦ φιλανθρώπου Θεοῦ, ἔσχον οἱ δύο οὗτοι
 good-pleasure of-the man-loving God had the two these
 νεώτεροι τὴν συντυχίαν καὶ τὴν ἀγάπην μετ' ἀλλήλων,
 young(-men) the meeting and the love with one-another
 οὐκ ἔτι ἐχωρίσθησαν ἀπ' ἀλλήλων. Διόπερ καὶ ἐπὶ τὸ
 no longer were-they-separated from one-another wherefore also for the
 ἀναλῦσαι εἰς τὰ ἴδια, ὁμοθυμαδὸν ὥδυσαν μετὰ καὶ
 to-return to the own(-homes) with-one-accord they-journeyed with also

τῶν γονέων αὐτῶν. Εἶχεν μὲν γὰρ ὁ Ἰωάννης πατέρα
the parents their had indeed for — John father
 μὲν γέροντα, μητέρα δὲ οὐ· ἦν δὲ καὶ ζευχθεὶς γυναικὶ
indeed old mother but not he-was and also yoked to-(a)-wife
 ἐν αὐτῷ τῷ χρόνῳ. Ἦν γὰρ ὡς ἑτῶν κβ'. Ὁ δὲ Συμεὼν
in that the time he-was for about of-years 22 — but Symeon
 πατέρα μὲν οὐκ εἶχεν, μητέρα δὲ μόνην γραῦν ὡς
father indeed not had mother but only (an)-old-woman about
 ἑτῶν π', οὐδένα δὲ ἄλλον τὸ σύνολον εἶχεν. Πάντες οὖν
of-years 80 no and other the at-all he-had all then
 ἦσαν μία συνοδία, καὶ ὡς κατέβησαν τὸ κατώφορον τῆς
were one company and when they-came-down the descent —
 Ἱερικῶ, καὶ ἐπέρασαν τὴν πόλιν, θεωρεῖ τὰ μοναστήρια
of-Jericho and passed the city sees the monasteries
 τὰ περὶ τοῦ Ἰορδάνου ὁ Ἰωάννης, καὶ λέγει Συριστὶ
the(-ones) around — Jordan — John and says in-Syriac
 τῷ Συμεῶν· Οἶδας τίνες μένουσιν εἰς τὰ ὀσπίτια ταῦτα
— to-Symeon do-you-know who dwell in the houses these
 ἀπέναντι ἡμῶν; Λέγει αὐτῷ ἐκεῖνος· Τίνες; Ὁ δὲ Ἰωάννης
opposite us says to-him he who — and John
 φησὶν· Ἄγγελοι τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Συμεὼν ὡς
says angels — of-God says to-him — Symeon as
 θαυμάσας· Δυνάμεθα ἄρα ἰδεῖν αὐτούς; Λέγει αὐτῷ ἐκεῖνος·
having-marveled can-we then to-see them says to-him he
 Ἐὰν γενώμεθα ὥς τινες ἐξ αὐτῶν, ναί. Ἐκαθέζοντο οὖν
if we-become as some of them yes sat then
 καὶ οἱ δύο εἰς ἵππους· ἦσαν γὰρ εὖποροι σφόδρα οἱ
also the two on horses were for well-off exceedingly the
 τούτων γονεῖς. Κατελθόντες οὖν εὐθέως ἀπὸ τῶν ἵππων,
their parents having-come-down then at-once from the horses
 ἔδωκαν αὐτοὺς τοῖς δούλοις αὐτῶν, εἰπόντες· Προλάβετε
they-gave them to-the slaves their having-said go-ahead-of

ἡμᾶς. Προσεποιήσαντο γὰρ πρὸς τόπον καθεύξεσθαι. Κατὰ
 us they-pretended for toward (a)-place to-sit(-down) by
 συγκυρίαν δὲ εὑρέθησαν ἐπάνω τῆς παραστρατιζούσης
 chance and they-were-found above the branching-off
 ὁδοῦ, καὶ ἀποφερούσης εἰς τὸν ἅγιον Ἰορδάνην.

road and leading-off to the holy Jordan

Ἐστάθησαν οὖν ἀμφότεροι, καὶ λέγει ὁ Ἰωάννης,

stood then both and says — John

ὑποδεικνύων τῷ δακτύλῳ τῷ Συμεών· Ἴδου ἡ ὁδὸς

pointing with-the finger — to-Symeon behold the road

ἡ ἀπάγουσα εἰς τὴν ὁδὸν τοῦ ἁγίου Ἰορδάνου, καὶ ἰδὸν

the(-one) leading to the road of-the holy Jordan and behold

ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὸν θάνατον, δείξας αὐτῷ

the road the(-one) leading to the death having-shown him

τὴν ὁδὸν τὴν δημοσίαν, δι' ἧς προέλαβον οἱ γονεῖς αὐτῶν.

the road the public by which had-gone-ahead the parents their

Δεῦρο οὖν, εὐξώμεθα, καὶ σταθώμεν ἕκαστος ἡμῶν εἰς μίαν

come then let-us-pray and let-us-stand each of-us on one

ἐξ αὐτῶν, καὶ λάχωμεν, καὶ εἴ τιμι λάχει, ἐκείνην τὴν

of them and let-us-cast-lots and if to-anyone it-falls that the

ὁδὸν πορευώμεθα. Κλίναντες οὖν γόνυ, καὶ στενάξαντες

road let-us-go having-bent then (the)-knee and having-groaned

εἶπον· Ὁ Θεὸς, ὁ Θεός, ὁ Θεός, θέλων ὅλον τὸν κόσμον

they-said O God O God O God wishing whole the world

σῶσαι, αὐτὸς τὸ θέλημά σου φανέρωσον τοῖς δούλοις σου.

to-save you the will your reveal to-the servants your

Καὶ λαχόντων αὐτῶν, ἔλαχεν ἀπὸ τοῦ Ἰωάννου δέκα ὁ

and having-cast-lots they won-the-lot from — John ten(-times) —

Συμεών. Ἰστατο δὲ εἰς τὴν ὁδὸν τὴν ἀποφέρουσιν εἰς

Symeon he-stood and on the road the(-one) leading-off to

τὸν ἅγιον Ἰορδάνην. Τότε περιχαρεῖς γενόμενοι, πάντων

the holy Jordan then overjoyed having-become all

6

τῶν ὑπαρχόντων αὐτοῖς, καὶ τῶν γονέων ὡς ὄναρ
the possessions their and the parents as (a)-dream
 ἐπιλαθόμενοι, κρατήσαντες κατεφίλησαν ἑαυτούς. Ἦσαν δὲ
having-forgotten having-embraced they-kissed each-other they-had and
 καὶ τὰ γράμματα τὰ Ἑλληνικὰ εἰς ἄκρον ἐκμαθόντες,
also the letters the Greek to (the)-utmost having-learned
 καὶ φρονήσει πολλῇ κεκοσμημένοι. Ταῦτα δὲ πάντα
and with-understanding much adorned these(-things) and all
 ἐξηγήσατο ὁ ἐνάρετος Συμεὼν τινι ἐν Ἐμέσῃ, ἔνθα καὶ
narrated the virtuous Symeon to-someone in Emesa where also
 τὸν σαλὸν προσεποιήσατο, διακόνῳ τῆς ἀγίας καθολικῆς
the fool he-feigned (a)-deacon of-the holy catholic
 Ἐκκλησίας τῆς αὐτῆς Ἐμεσιῶν πόλεως, ἀνδρὶ θαυμαστῷ,
Church of-the same of-Emesenes city (a)-man wonderful
 καὶ ἐναρέτῳ, ὃς καὶ ἐκ τῆς προσούσης αὐτῷ θείας χάριτος,
and virtuous who also from the belonging to-him divine grace
 ἐνόησε τὴν ἐργασίαν τοῦ γέροντος, εἰς ὃν καὶ θαῦμα
understood the work of-the old-man for whom also (a)-wonder
 φοβερὸν ἐποίησεν οὗτος ὁ μακάριος Συμεὼν, οὕτινος
awful did this the blessed Symeon which
 θαύματος ἐν τῷ ἰδίῳ τόπῳ μνημονεύσομεν. Οὗτος οὖν ὁ
wonder in the own place we-shall-mention this then the
 εἰρημένος θεοφιλῆς Ἰωάννης, ὁ ἐνάρετος διάκονος, αὐτὸς
said God-beloved John the virtuous deacon he
 ἡμῖν τὸν ἅπαντα βίον σχεδὸν τοῦ πανσόφου διηγήσατο,
to-us the whole life almost of-the all-wise(-man) narrated
 τὸν Κύριον προβαλλόμενος τῶν λεγομένων μάρτυρα,
the Lord putting-forward of-the(-things) said (as)-witness
 ὡς ὅτι οὐδὲν κατὰ προσθήκην ἐπέγραψε τῷ διηγήματι,
as that nothing by addition he-inscribed to-the narrative
 ἀλλὰ μᾶλλον καὶ τὰ πλεῖστα ἐκ τοῦ χρόνου ἐπελάθετο.
but rather even the most from the time he-forgot

Κατερχομένων οὖν αὐτῶν, φημί, τὴν ὁδὸν τὴν ἀληθῶς 7
going-down then they I-say the road the(-one) truly
 εἰς τὴν ζωὴν αὐτοὺς ὁδηγήσασαν, ἣν ἰδεῖν αὐτοὺς
to the life them having-guided it-was to-see them
 ἀγαλλιωμένους καὶ τρέχοντας, ὡς Πέτρον καὶ Ἰωάννην
exulting and running as Peter and John
 ἐπὶ τὸν ζωοποιὸν τοῦ Κυρίου τάφον, καὶ ἀλλήλους
to the life-giving of-the Lord tomb and one-another
 τῇ προθυμίᾳ διεγείροντας, καὶ προθυμοποιοῦντας. Ὁ
with-the eagerness rousing and encouraging —
 μὲν γὰρ Ἰωάννης ἐφοβέιτο, μήπως ἡ συμπάθεια τῆς
indeed for John feared lest the compassion of-the
 μητρὸς ἀνακόψῃ τὸν Συμεών. Ὁ δὲ πάλιν ἐδίσταζε, μή
mother should-check — Symeon he and again doubted lest
 ἡ προσπάθεια τῆς νεογάμου γυναικὸς, ὥσπερ μαγνήτις
the attachment of-the newly-married wife as magnet
 λίθος, πρὸς ἐαυτὴν ἐπιστρέψῃ τὸν Ἰωάννην. Καὶ λοιπὸν
stone to herself should-turn-back — John and further
 ἐκ τούτου ἕτερος πρὸς τὸν ἕτερον νουθετητικοῖς καὶ
from this (the)-other toward the other admonishing and
 παρακλητικοῖς ἐκέχρηντο λόγοις· καὶ ὁ μὲν ἔλεγεν·
consoling used words and the(-one) indeed said
 Μηδὲν ῥαθυμύσης, ἀδελφὲ Συμεών. Ἐλπίζομεν γὰρ εἰς
not be-sluggish brother Symeon we-hope for in
 τὸν Θεόν, ὅτι τῇ σημερινῇ ἡμέρᾳ ἀνεγεννήθημεν· τί
— God that on-the today day we-were-reborn what
 γὰρ ἡμᾶς τὰ μάταια ἐκεῖνα τοῦ βίου πράγματα, καὶ
for us the vain those of-the life things and
 ὁ πλοῦτος ὠφελῆσαι ἐν ἡμέρᾳ κρίσεως ἐδύναντο, ἀλλὰ
the wealth to-benefit on (the)-day of-judgment were-able but
 μᾶλλον καὶ βλάψαι; οὐδὲ ἡ νεότης πάλιν, καὶ τὸ κάλλος,
rather even to-harm nor the youth again and the beauty

τὸ προκειμένον τῷ σώματι ἡμῶν, εἰς τέλος ἀμάραντον
the lying-on the body our to (the)-end unfading
 διαμένει. Ἄλλ' ἢ ὑπὸ τοῦ γήρους τῷ καιρῷ, ἢ ὑπὸ
remains but either by the old-age in-the time or by
 θανάτου τοῦ προσκαίρου ἀπόλλυται· καὶ ὡς ταῦτα καὶ
death the temporary is-destroyed and as these(-things) and
 πολλῷ πλείονα ἔλεγεν πρὸς Συμεῶνα ὁ Ἰωάννης, πάλιν
much more said to Symeon — John again
 ἀντεφθέγγετο ἐκείνος, καὶ τὰ ὅμοια ἐδυσώπει καὶ ἔλεγεν·
answered he and the like-things besought and said
 Ἐγὼ μὲν, ἀδελφεῖ Ἰωάννη, οὔτε πατέρα οὔτε ἀδελφούς,
I indeed brother John neither father nor brothers
 οὔτε ἀδελφὰς κέκτημαι, εἰ μὴ τὴν ταπεινὴν γραῖαν ἐκείνην,
nor sisters have if not the lowly old-woman that
 τὴν ἐμὲ γεννήσασαν· οὐ τοσοῦτον δὲ πόνον ὀργίζομαι περὶ
the(-one) me having-borne not so-much and pain I-am-angry about
 ἑαυτοῦ, ὅσον σου τὴν καρδίαν φοβοῦμαι, μήπως τὸ κράσμα
myself as your the heart I-fear lest the mingling
 τῆς νεογάμου γυναικὸς ἀποσπάσῃ σε ἐκ τῆς ὁδοῦ ταύτης
of-the newly-married wife tear you from the road this
 τῆς ἀγαθῆς. Ὡς οὖν ταῦτα καὶ πλείονα τούτων πρὸς
the good when then these(-things) and more than-these with
 ἀλλήλους ἀντεφιλογοοῦντο, καταντῶσιν εἰς μοναστήριον
one-another they-debated they-arrive at (a)-monastery
 τὸ καλούμενον τοῦ ἀββᾶ Γερασίου. Ἦσαν γὰρ καὶ
the(-one) called — of-abba Gerasimus they-had for also
 τοῦτο εὐξάμενοι· ὅτι Κύριε ὁ Θεός, ἐν οἷῳ κελεύεις ἡμᾶς
this prayed that Lord O God in whatever you-order us
 ἀποτάξασθαι μοναστηρίῳ, εὑρομεν τὴν θύραν ἀνοικτήν·
to-renounce(-the-world) monastery may-we-find the door open
 ὅπερ καὶ γέγονεν. Ἦν οὖν ἐν τούτῳ τῷ μοναστηρίῳ
which-very-thing also happened was then in this the monastery

ἀνὴρ θαυμάσιος ὀνόματι Νίκων, ἄνθρωπος ἀληθῶς κατὰ
 (a)-man wonderful by-name Nikon (a)-man truly according-to
 τὴν προσηγορίαν, καὶ τὴν πολιτείαν κτησάμενος. Νικῶν
 the name also the way-of-life having-acquired conquering
 γὰρ ὑπῆρχε πᾶσαν δαιμονικὴν παράταξιν, θαύμασι καὶ
 for he-was every demonic battle-line with-wonders and
 σημείοις καταλάμπων, καὶ προφητείας ἀξιώματι ὑπὸ Θεοῦ
 signs shining and of-prophecy with-dignity by God
 τετμημένος· ὃς καὶ προέγνω τὴν τούτων τῶν μακαρίων
 honored who also foreknew the of-these the blessed(-ones)
 παρουσίαν· φησὶ γὰρ ἑωρακέναι αὐτὸν κατὰ τοὺς ὕπνους
 arrival he-says for to-have-seen him in the sleep
 τῇ ἡμέρᾳ, ἐν ᾗ παρεγένοντο, τινὰ λέγοντα αὐτῷ·
 on-the day in which they-arrived someone saying to-him
 Ἀνάστα καὶ ἄνοιξον τὴν θύραν τῆς ποιμένης ἵνα εἰσέλθωσι
 arise and open the door of-the fold that may-come-in
 τὰ πρόβατά μου· ὅπερ καὶ ἐποίησεν.
 the sheep my which-very-thing also he-did
 Ὡς οὖν παραγενόμενοι εὗρον τὴν θύραν ἀνεωγμένην, καὶ 8
 when then having-arrived they-found the door opened and
 τὸν ἀββᾶν καθεζόμενον, καὶ περιμένοντα αὐτούς· εἶπεν ὁ
 the abba sitting and awaiting them said —
 Ἰωάννης τῷ Συμεών· Καλὸν σημεῖον, ἀδελφέ, ἰδοὺ ἡ θύρα
 John — to-Symeon good sign brother behold the door
 ἀνοικτὴ, καὶ ὁ ὀστιάριος καθήμενος· ὥς οὖν ἐπλησίασαν,
 open and the doorkeeper sitting when then they-drew-near
 λέγει αὐτοῖς ὁ ἡγούμενος· Καλῶς ἦλθον τὰ πρόβατα τοῦ
 says to-them the abbot well came the sheep —
 Χριστοῦ. Λέγει οὖν εὐθέως τῷ Συμεών· Καλῶς ἦλθες, Σαλὲ,
 of-Christ says then at-once — to-Symeon well you-came Fool
 ἀληθῶς, δέκα σε ἀπὸ τοῦ ἀββᾶ Ἰωάννου. Τὰ γὰρ δέκα
 truly ten(-times) you from — abba John the for ten

σε περιμένουσιν. Ἦλεγεν δὲ διὰ τὴν τελειότητα κατ'
you await he-said and because-of the perfection according-to
 ἀρετὴν βίου. Δεξάμενος οὖν αὐτοὺς ὡς θεοπέμπτους,
virtue of-life having-received then them as God-sent
 ἀνέπαυσε. Καὶ τῇ ἐξῆς ἤρξατο αὐτοῖς λέγειν, πρὸ
be-refreshed(-them) and on-the next(-day) he-began to-them to-say before
 τοῦ εἰπεῖν αὐτῷ, ὡς ἐπὶ Κυρίου· Καλὴ, καλὴ, καὶ ἀξία ἡ
the to-tell him as before (the)-Lord good good and worthy the
 πρὸς Θεὸν ἀγάπη ὑμῶν, μόνον ἐὰν μὴ ὑπὸ τοῦ ἀντιδίκου
toward God love your only if not by the adversary
 τῆς σωτηρίας ἡμῶν ταύτην χαυνώσητε σβεσθῆναι. Καλὸς
of-the salvation our this you-slacken to-be-quenched good
 ὁ δρόμος ὑμῶν, ἀλλὰ μὴ ἐνδώσητε τρέχοντες ἄχρις οὗ
the race your but not give-up running until —
 στεφανωθῆτε. Καλὴ ἡ πρόθεσις ὑμῶν, ἀλλὰ μὴ νυστάξῃτε,
you-be-crowned good the purpose your but not doze
 ἵνα μὴ χλιανθῇ τὸ περικαῖον ὑμῶν τὰς καρδίας σήμερον
that not grow-lukewarm the burning your the hearts today
 πῦρ. Καλῶς τὰ μένοντα προετιμήσατε τῶν
fire well the(-things) remaining you-preferred to-the(-things)
 ἀπολλυμένων. Καλοὶ μὲν οἱ κατὰ σάρκα ὑμῶν γονεῖς,
perishing good indeed the according-to flesh your parents
 καὶ καλὸν τὸ τοῦτοις δουλεύσαι· κάλλιον δὲ ἀνεικάστως
and good the to-these to-serve better but incomparably
 τῷ ἐπουρανίῳ Πατρὶ εὐαρεστήσαι· καλοὶ οἱ ἀδελφοὶ οἱ
to-the heavenly Father to-be-well-pleasing good the brothers the
 σωματικοί, ἀλλ' οἱ πνευματικοί, συμφορώτεροι. Καλοὶ οἱ
bodily but the spiritual more-profitable good the
 φίλοι, οἱ διὰ Χριστὸν, οὓς ἔχετε ἐν τῷ κόσμῳ·
friends the(-ones) because-of Christ whom you-have in the world
 ἀλλὰ κάλλιον τοὺς ἁγίους ἔχειν φίλους καὶ εὐμενεῖς πρὸς
but better the saints to-have (as)-friends and well-disposed toward

τὸν Δεσπότην. Καλοὶ οἱ προστάται, οὓς ἔχετε ἐν ἀνάγκῃ
the Master good the patrons whom you-have in need
 πρὸς τοὺς δυνάστας· ἀλλ' οὐκ εἰσὶν οὕτως, ὡς τὸ ἔχειν
before the rulers but not they-are thus as the to-have
 τοὺς ἁγίους ἀγγέλους ὑπὲρ ἡμῶν ἱκετεύοντας· καλὴ καὶ
the holy angels for us supplicating good and
 ἐπαινετὴ ἡ τῶν χρημάτων τῷ εὐποροῦντι μετάδοσις,
praiseworthy the of-the moneys by-the prosperous sharing
 καὶ ἡ εἰς τοὺς πτωχοὺς εὐσέβεια καὶ εὐποιΐα· ἀλλ'
and the toward the poor piety and beneficence but
 οὐδὲν οὕτω ζητεῖ ὁ Θεὸς παρ' ἡμῶν προσφορὰν, ὡς τὸ
nothing thus seeks — God from us (as)-offering as the
 προσενέγκαι αὐτῷ τὰς ἑαυτῶν ψυχὰς· γλυκεῖα μὲν ἡ
to-offer him the our-own souls sweet indeed the
 τῶν τοῦ βίου καλῶν ἀπόλαυσις· ἀλλ' οὐκ ἔστιν ἴση
of-the of-the life good(-things) enjoyment but not it-is equal
 τῆς τρυφῆς τοῦ παραδείσου. Τερπνὸς μὲν ὁ πλοῦτος
to-the delight of-the paradise delightful indeed the wealth
 καὶ ἐπιθυμητὸς τοῖς πολλοῖς τῶν ἀνθρώπων· ἀλλ' οὐκ
and desirable to-the many of-the men but not
 ἔστιν ἴσος ὧν ὁ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὓς οὐκ
it-is equal to-what the eye not saw and ear not
 ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη.
heard and into (the)-heart of-man not went-up
 Τερπνὸν τὸ κάλλος τῆς νεότητος· ἀλλ' οὐδὲν ὡς τὸ
delightful the beauty of-the youth but nothing as the(-one)
 τοῦ ἐπουρανίου νυμφίου Χριστοῦ· φησὶν γὰρ ὁ Δαυΐδ·
of-the heavenly bridegroom Christ says for — David
 «Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.» Μέγα
fair in-beauty beyond the sons of-the men great
 τὸ στρατεῦσθαι τῷ ἐπιγείῳ βασιλεῖ· ἀλλὰ πρόσκαιρος
the to-serve-as-soldier for-the earthly king but temporary

ἡ τοιαύτη στρατεία, καὶ ἐπικίνδυνος. Τούτοις καὶ τοῖς
the such service and dangerous with-these and with-the
 τοιούτοις νουθετῶν αὐτοὺς ὁ ὅσιος, παύσασθαι τῆς
such admonishing them the holy(-man) to-cess from-the
 νουθεσίας οὐκ ἐβούλετο, θεωρῶν ἐκ τῶν ὀφθαλμῶν αὐτῶν
admonition not wished seeing from the eyes their
 πηγὰς δακρύων ἐκχεομένας· ὡς μήπω γὰρ ἀκούσαντες
springs of-tears pouring-out as not-yet for having-heard
 λόγου θείου, ὄντως τοῖς λεγομένοις προσείχον. Πάλιν
(a)-word divine truly to-the(-things) said they-attended again
 οὖν στραφεῖς πρὸς τὸν Συμεῶν, λέγει· Μὴ θλίβου, μηδὲ
then having-turned to — Symeon he-says not be-afflicted nor
 δάκρυε τὴν πολιὰν τῆς κυρίας σου μητρός· καὶ γὰρ πολλὰ
weep-for the gray-head of-the lady your mother and for much
 πλέον τοῦ προσώπου σου δύναται παραμυθῆσασθαι αὐτὴν
more than-the face your can to-comfort her
 ὁ Θεὸς, δυσωπούμενος ὑπὸ τῶν σῶν ἀγώνων. Εἰ γὰρ
— God being-besought by the your struggles if for
 καὶ ταύτῃ ἄχρι τῆς τελευτῆς αὐτῆς προσεκαρτέρεις, ἀλλὰ
even to-her until the death her you-persevered but
 ἄδηλον, εἰ σὺ πρὸ αὐτῆς τὸν βίον ὑπέξερχου, ἔρημος
(it-is)-unclear whether you before her the life would-depart bereft
 τῶν ἀρετῶν ὑπάρχων, καὶ ἀπήρχου μὴ ἔχων τὸν
of-the virtues being and you-would-go-off not having the(-one)
 δυνάμενόν σε τῶν μελλόντων κακῶν ρύσασθαι. Οὐδὲ
able you from-the coming evils to-rescue not-even
 γὰρ μητρός, οὐ πατρός ἀγάπη, οὐκ ἀδελφῶν πληθος, οὐ
for of-mother not of-father love not of-brothers multitude not
 πλοῦτος, οὐ δόξα, οὐ γυναικὸς δεσμός, οὐ τέκνων εὐπάθεια
wealth not glory not of-wife bond not of-children comfort
 τὸν κριτὴν δύναται δυσωπῆσαι, ἀλλ' ἡ ἐνάρετος πολιτεία,
the judge can to-move but the virtuous way-of-life

καὶ οἱ κατὰ Θεὸν πόνοι καὶ κάματοι. Πάλιν οὖν πρὸς
and the according-to God labors and toils again then to
τὸν Ἰωάννην ἔφη· Μήτε σοὶ, τέκνον, ὁ ἐχθρὸς τῶν ψυχῶν
— John he-said nor to-you child the enemy of-the souls
ἡμῶν ὑποβάλλῃ· Τίς ἄρα τοὺς ἐμοὺς γονεῖς γηροβοσκήσει;
our suggest who then the my parents will-tend-in-old-age
τίς τὴν ἐμὴν σύμβιον παραμυθήσεται; τίς τὰ ἐκείνων
who the my wife will-comfort who the of-those
δάκρυα καταπαύσει; Εἰ μὲν γὰρ πρὸς ἕτερον Θεὸν τούτους
tears will-stop if indeed for to another God these
ἐγκατελείψατε, καὶ πρὸς ἕτερον δουλεύειν ἀπήρχεσθε,
you-had-abandoned and to another to-serve you-were-going-off
καλῶς ἂν ἐμεριμνᾶτε, εἰ ἄρα φροντίζει αὐτῶν καὶ
rightly — you-would-worry whether then he-cares-for them and
παραμυθεῖται, ἢ οὐ. Νῦν δὲ πρὸς αὐτὸν, ᾧ τούτους
comforts(-them) or not now but to him to-whom these
ἐγκατελείψατε προσδραμόντες, καὶ ἑαυτοὺς ἀφιερῶσαντες,
you-abandoned having-run-to and yourselves having-dedicated
θαρρῆν χρῆ, καὶ ἐκεῖνο δὲ λογίζεσθαι· ὅτι εἰ ἐν τῷ
to-take-courage one-must and-that and to-reckon that if in the
κόσμῳ τούτῳ ὄντων ἡμῶν, καὶ τῷ βίῳ δουλευόντων,
world this being we and to-the life serving
πάντων πρόνοιαν ἐποιεῖτο ἡ τοῦ Θεοῦ ἀγαθότης, πόσω
of-all providence made the — of-God goodness how-much
γε μᾶλλον οὐ φροντίζει νῦν τῶν ἡμετέρων οἴκων, ὅτε
at-least more not will-be-care-for now the our houses when
δουλεύειν αὐτῷ καὶ εὐαρεστεῖν αὐτῷ ὁλοψύχως εἰσῆλθομεν;
to-serve him and to-be-well-pleasing to-him wholeheartedly we-have-entered
«Τοίνυν, ὦ τέκνα, μνημονεύοντες τοῦ Κυρίου εἰπόντος 10
therefore O children remembering the Lord having-said
πρὸς τὸν εἰπόντα· Ἐπίτρεψόν μοι, ὑποστρέψαι πρῶτον,
to the(-one) having-said permit me to-return first

καὶ θάψαι τὸν πατέρα μου· Ἄφες τοὺς νεκροὺς θάψαι τοὺς
and to-bury the father my let the dead to-bury the
 ἑαυτῶν νεκρούς· ἀμεταστρόφῳ γνώμῃ καὶ ἀμεταμελήτῳ
their-own dead with-unturning mind and unregretting
 καρδίᾳ καταδράμετε ὀπίσω αὐτοῦ. Τί γὰρ ἄρα; εἰ καὶ ὁ
heart run-down after him what for then if even the
 ἐπίγειος οὗτος καὶ φθαρτὸς βασιλεὺς προετρέψατο ὑμᾶς,
earthly this and mortal king had-urged you
 ζῶσαι βουλόμενος, εἰς πατρικούς, ἢ κουβικουλαρίους τοῦ
to-gird wishing as patricians or chamberlains of-the
 ἐπιγείου αὐτοῦ παλατίου, τοῦ παρερχομένου, καὶ ὡς σκιᾶς
earthly his palace the passing and as shadow
 καὶ ἐνυπνίου, ἀφανιζομένου, ἄρχειν, οὐ κατεφρονήσατε
and dream vanishing to-rule not you-would-have-despised
 ἂν ἀπάντων τῶν ὑπαρχόντων ὑμῖν, καὶ σπουδαίως καὶ
— all the possessions your and zealously and
 ἀνεμποδίστως πρὸς αὐτὸν κατελαμβάνετε, τῶν παρ' αὐτοῦ
unbindered to him you-would-have-come of-the from him
 τιμῶν, καὶ τῆς αὐτοῦ ὄψεως καὶ παρρρησίας ἀπολαύειν
honors and of-the his sight and freedom-of-speech to-enjoy
 ἐπιθυμοῦντες, καὶ πάντα πόνον, καὶ κόπον, καὶ θάνατον
desiring and every labor and toil and death
 προείλασθε ὑπομένειν, μόνον ἵνα τὴν ἡμέραν ἐκείνην
you-would-have-chosen to-endure only that the day that
 ἰδεῖν ἀξιωθῆτε, ἐν ᾗ μέλλει ὁ βασιλεὺς ἐπὶ
to-see you-may-be-deemed-worthy in which is-about the king before
 πάσης τῆς συγκλήτου δέχεσθαι, καὶ στρατεῖν, καὶ
all the senate to-receive and to-enlist and
 φιλοτιμειῖσθαι ὑμᾶς; Τῶν δὲ φησάντων οὕτως ἔχειν, εἶπεν
to-honor you they and having-said thus to-be(-so) said
 ὁ μέγας Νίκων· Πολλῶ μάλλον οὖν, τέκνα, μετὰ πλείονος
the great Nikon much more then children with more

σπουδῆς, καὶ κατανύξεως τῷ ἀφθάρτῳ καὶ αἰωνίῳ
zeal and compunction to-the incorruptible and eternal
 βασιλεῖ τῶν βασιλευόντων κατατρέχειν καὶ ἀκολουθεῖν
king of-the reigning to-run-down and to-follow
 ἡμεῖς, οἱ εὐγνώμονες δοῦλοι ὀφείλομεν, μνημονεύοντες
we the grateful servants ought remembering
 τῆς ἀγάπης, ἧς ἐνεδείξατο εἰς ἡμᾶς ὁ Θεὸς, ὥστε
the love which showed toward us — God so-that
 τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ οὐκ ἐφείσατο δι' ἡμᾶς,
the Son his the only-begotten not he-spared because-of us
 ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν; Ὡστε οὖν
but for us all he-banded-over him so-that then
 εἰ καὶ τὰ ἑαυτῶν αἵματα ὑπὲρ αὐτοῦ ἐξεχέαμεν, οἱ τῷ
if even the our-own bloods for him we-poured-out those by-the
 αἵματι αὐτοῦ τῆς φθορᾶς καὶ τοῦ θανάτου λυτρωθέντες,
blood his from-the corruption and the death redeemed
 καὶ εἰς υἱῶν γνησίων τάξιν εἰσποιηθέντες, οὐδὲ οὕτως
and into of-sons true (the)-rank adopted not-even thus
 ἀντάξιόν τι προσηνέγκαμεν αὐτῷ· οὐ γὰρ ὅμοιόν ἐστιν
worthy anything we-would-have-offered him not for like is
 ἐκχυθῆναι αἷμα βασιλικόν, καὶ αἷμα δουλικόν, ἀδελφοί.
to-be-poured-out blood royal and blood servile brothers

Nicon tests them, telling each that the other has agreed to wait a year, but each insists on being tonsured at once and fears only for the other. He tonsures them, and when brothers tell them they will be reborn tomorrow they beg him not to baptize them. Seeing a newly clothed monk, they behold him crowned and escorted by monks with tapers, a vision Nicon does not share. After they receive the habit they see each other's faces shining in the night, but when the brother's seven days end his crown is gone, and Symeon urges John to flee to the desert and live like the grazing hermits. That night Nicon dreams the gate opened for Christ's sealed sheep; finding it open, he grieves that he missed their blessing, until he sees them coming, escorted by eunuchs bearing torches and scepters.

- 11 Ταῦτα δὲ πάντα καὶ πλείω τούτων ὑπετίθετο αὐτοῖς
these(-things) and all and more than-these suggested to-them
 ὁ θεοφόρος προγνοὺς καὶ πληροφορηθεὶς ἐκ τοῦ
the God-bearing(-man) having-foreknown and having-been-assured by —
 Θεοῦ τὸν προκείμενον αὐτοῖς ἀγῶνα καὶ δρόμον, λέγω
God the lying-before them contest and course I-mean
 δὴ τὸν ἐρημικὸν καὶ ἄοικον παντελῶς καὶ ἀναχωρητικὸν
indeed the desert and homeless utterly and anchoritic
 βίον. Οὐ τὸ τυχὸν γὰρ ὑπάρχειν ὑπελάμβανεν τοῦτο, οὐδ'
life not the ordinary for to-be he-supposed this nor
 ὥς ἔτυχεν τοῖς πολλοῖς κατορθούμενον καὶ ἀμέμπτως
as it-happened by-the many accomplished and blamelessly
 ἐπιτελούμενον μάλιστα ὁρῶν σώματα ἀπαλὰ, καὶ
performed especially seeing bodies tender and
 ἱματίοις μαλακοῖς ἡμφιεσμένα, καὶ νεότητα ἀπὸ τρυφηλοῦ
in-garments soft clothed and youth from luxurious
 βίου ἀνατεθραμμένην, καὶ ἐν ἀνέσει πάσῃ καὶ ἀπάτῃ
life brought-up and in ease all and deceit
 συνειθισμένην. Ὅθεν ὁ σοφὸς ἱατρὸς καὶ διδάσκαλος
accustomed whence the wise physician and teacher

τῇ ἐνούσῃ αὐτῷ θεία γνώσει καὶ πείρα, τούτους τοῖς
with-the being-in him divine knowledge and experience these with-the
 τοιούτοις ὑποδείγμασιν καὶ παραγγέλμασιν ὀπλίσας, λέγει
such examples and precepts having-armed says
 πάλιν ἀμφοτέροις· Βούλεσθε τὴν κόμην τῆς κεφαλῆς ὑμῶν
again to-both do-you-wish the hair of-the head your
 ἀποκεῖρασθαι, ἢ τέως μικρὸν χρόνον ἐνδιατρίψαι τῷ
to-have-cut-off or meanwhile little time to-linger in-the
 ἐπικειμένῳ ὑμῖν σήμερον τοῦ λαϊκοῦ σχήματι; Ὡσπερ δὲ
lying-on you today of-the lay habit as and
 ἐκ μιᾶς σκέψεως, μᾶλλον δὲ ἐξ ἑνὸς Πνεύματος ἁγίου,
from one consideration rather but from one Spirit holy
 ἔπεσαν ἀμφότεροι ὑπὸ τοὺς πόδας τοῦ ἡγουμένου, αἰτοῦντες
fell both under the feet of-the abbot asking
 αὐτὸν, εὐθέως καὶ ἀνυπερθέτως κουρεῦσαι αὐτούς· καὶ
him at-once and without-delay to-tonsure them and
 ἔλεγεν ὁ Συμεὼν, ὅτι εἰ μὴ τοῦτο ποιήσει διὰ πολλοῦ τοῦ
said — Symeon that if not this be-do with much the
 τάχους, εὐθέως ἀπέρχεται αὐτοὺς εἰς ἕτερον μοναστήριον·
speed at-once to-go-off them to another monastery
 ἄκακος γὰρ καὶ ἀπόνηρος ὑπῆρχεν· ὁ δὲ Ἰωάννης
innocent for and guileless he-was — but John
 σαφώτερος, καὶ γνώσῃ πλείονα κεκτημένος. Ἐλαβεν οὖν
more-discerning and knowledge more having took then
 εὐθέως ἕνα ἕκαστον αὐτῶν κατ' ἰδίαν ὁ ὅσιος Νίκων,
at-once one each of-them in private the holy Nikon
 δοκιμάσειν βουλόμενος ἀμφοτέρων τὴν θερμὴν ἀποταγήν,
to-test wishing of-both the fervent renunciation
 τὴν πρὸς τὸν Θεόν, καὶ ἔλεγεν αὐτῷ τινα, ἀνακόπτειν
the(-one) toward — God and he-said to-him something to-check
 αὐτὸν πειρώμενος, τοῦ μὴ καρῆναι ἐν αὐτῇ τῇ ἡμέρᾳ,
him trying from-the not to-be-shorn on that the day

οὐδ' ὅλως δὲ τὸ σύνολον· οὐδὲ ἑτέρου αὐτῶν συνθεμένου.

not at-all and the at-all nor other of-them having-agreed

Ἦρχετο πρὸς τὸν ἕτερον, καὶ ἔλεγεν αὐτῷ· Ἴδου τὸν

he-came to the other and said to-him behold the

ἀδελφόν σου ἔπεισα μείναι τέως ἓνα ἐνιαυτὸν, ὥς ἔστιν

brother your I-persuaded to-remain meanwhile one year as he-is

λαϊκός. Εὐθέως οὖν ἀπεκρίνατο αὐτῷ, πρὸς ὃν τοῦτο

(a)-layman at-once then answered him to whom this

ἔλεγεν· Ἐὰν θέλει ἐκεῖνος μείναι, μείνη, ὄντως, Πάτερ,

he-said if he-wishes he to-remain let-him-remain truly Father

ἐγὼ οὐκ ἀνέχομαι. Καὶ τοῦτο δὲ εἶπεν αὐτῷ ὁ Συμεών,

I not I-endure(-it) and this and said to-him — Symeon

ὅτε κατ' ἰδίαν ἐλάλησεν αὐτῷ· Σπεῦσον, Πάτερ, διὰ

when in private he-spoke to-him hasten Father for-the-sake-of

τὸν Κύριον· καὶ γὰρ πολὺ μου τρέμει ἡ καρδιά διὰ

the Lord and for much my trembles the heart because-of

τὸν ἀδελφὸν Ἰωάννην, ὅτι ἀπ' ἔτους ἐξεύχθη γυναικὶ

the brother John because since (a)-year he-was-yoked to-(a)-wife

πάνυ εὐπόρῳ καὶ ὡραία, μὴ πάλιν ὁ πρὸς αὐτὴν πόθος

very wealthy and beautiful lest again the toward her longing

ἀρπάσει αὐτὸν, καὶ ἐκλείψει ἐκ τοῦ πρὸς Θεὸν πόθου.

seize him and he-fall-away from the toward God longing

12 Πάλιν δὲ ὁ Ἰωάννης τοῦτο κατὰ μόνας τῷ αὐτῷ

again and — John this in private to-the same

ἐναρέτῳ ἀνδρὶ εἶπεν μετὰ πολλῆς ἰκεσίας καὶ δακρύνων·

virtuous man said with much supplication and tears

καὶ γὰρ ἐκέκτητο αὐτὰ πρὸ τῶν ὀφθαλμῶν αὐτοῦ φυσικῶς

and for he-had them before the eyes his naturally

πλείω τοῦ ἀδελφοῦ Συμεών· Πάτερ μὴ ἀπολέσω τὸν

more than-the brother Symeon Father not may-I-lose the

ἀδελφόν μου διὰ σοῦ καὶ γὰρ μητέρα κέκτηται μόνον,

brother my through you and for (a)-mother he-has only

καὶ τοιοῦτος ἦν ὁ ἑκατέρου πόθος, ὥστε μὴ δύνασθαι
and such was the of-each longing so-that not to-be-able
 αὐτὸν ποιῆσαι δύο ὥρας ἔξωθεν αὐτῆς, ἀλλ' ἕως σήμερον
him to-spend two hours outside her but until today
 ἐκοιμῶντο ἀμφότεροι, ἧ τε μήτηρ αὐτοῦ καὶ αὐτὸς, μήτε
slept both the both mother his and he not-even
 νυκτὸς χωρίζεσθαι δυνάμενοι· ὅπερ μάλιστα καίει καὶ
by-night to-be-separated being-able which-very-thing most burns and
 τρώγει με ἄχρις ἂν κουρευθέντα αὐτὸν ἴδω, καὶ τελείως
gnaws me until — tonsured him I-see and perfectly
 ἀπομερμνήσω περὶ αὐτοῦ. Τῆς παρ' ἀμφοτέρων οὖν ὑπὲρ
I-cease-worrying about him the from both then for
 τῆς εἰς ἀλλήλους φροντίδος ἤκουσεν ὁ μέγας, καὶ
the toward one-another care heard the great(-man) and
 πληροφορηθεὶς, ὡς οὐ καταισχύνει ὁ Θεὸς, οὐδὲ παραβλέπει
having-been-assured that not sbames — God nor overlooks
 τοὺς ὀλοψύχως καὶ ἀδιστάκτως αὐτῷ προσδραμόντας,
those wholeheartedly and undoubtingly to-him having-run
 ἀγαγὼν τὸ ψαλίδιον, καὶ μετὰ τῆς προσηκούσης τάξεως,
having-brought the shears and with the fitting order
 τεθεικῶς ἐπὶ τοῦ ἁγίου θυσιαστηρίου, ἐκούρευσεν
having-laid(-them) on the holy altar he-tonsured
 αὐτοὺς, καὶ ἐκδύσας τὰ ἱμάτια αὐτῶν, ἐνέδυσεν αὐτοὺς,
them and having-stripped the garments their he-clothed them
 οἰκτρὰ μὲν, ὅμως ἅγια, ἐλεῶν αὐτοὺς ὁ σοφὸς
in-wretched(-things) indeed nevertheless holy pitying them the wise
 καὶ συμπαθέστατος, διὰ τὴν τοῦ σώματος αὐτῶν
and most-compassionate(-man) because-of the of-the body their
 ἀπαλότητα, καὶ ἀσυνείθιστον κακοπάθειαν. Κουρευομένων
tenderness and unaccustomed hardship being-tonsured
 δὲ αὐτῶν, ὁ μὲν Ἰωάννης ἔκλαιεν πάν· ὁ δὲ Συμεὼν
and they — indeed John wept greatly — but Symeon

ἔνευσεν τοῦτον παύσασθαι, μὴ νοῶν ὅλως τὸ διὰ τί
nodded this(-one) to-stop not understanding at-all the for what
 κλαίει· ἐδόκει γὰρ ὅτι ἀπὸ λύπης τῶν γονέων αὐτοῦ,
he-weep he-thought for that from grief of-the parents his
 καὶ τῆς ἀγάπης τῆς γυναικὸς αὐτοῦ κλαίει. Μετὰ οὖν
and of-the love of-the wife his he-weep after then
 τὸ κουρευθῆναι αὐτοὺς, καὶ τὴν ἀγίαν σύναξιν ἐπιτελέσαι,
the to-be-tensured them and the holy synaxis to-perform
 ἐκαθέζετο πάλιν ὁ ἡγούμενος, διὰ πάσης σχεδὸν τῆς
sat again the abbot through all almost the
 ἡμέρας νουθετῶν αὐτούς. Ἦδει γὰρ ὅτι οὐ πολυχρονούσιν
day admonishing them he-knew for that not they-stay-long
 πρὸς αὐτὸν, τοῦ Θεοῦ καὶ τοῦτο οἰκονομήσαντος. Τῇ
with him — God also this having-arranged on-the
 οὖν ἐπαύριον ἐβούλετο, οὔσης ἀγίας Κυριακῆς, δοῦναι
then next-day he-wisbed being holy Lord's-day to-give
 αὐτοῖς καὶ τὸ ἅγιον σχῆμα. Ὡς οὖν τινες τῶν ἀδελφῶν
them also the holy habit when then some of-the brothers
 ἔλεγον αὐτοῖς· Μακάριοί ἐστε, ὅτι αὔριον ἀναγεννᾶσθε,
said to-them blessed are-you because tomorrow you-are-reborn
 καὶ γίνεσθε καθαροὶ ὡς ἐγεννήθητε ἀπὸ πάσης ἀμαρτίας,
and become pure as you-were-born from all sin
 ὡς ἵνα αὐτῇ τῇ ἡμέρᾳ ἐβαπτίσθητε, ἐθαμβήθησαν,
as though on-that-very the day you-were-baptized they-were-dismayed
 καὶ ἔδραμον ἀμφότεροι πρὸς τὸν θεῖον Νίκωνα, ὁψὲ τῷ
and ran both to the divine Nikon late on-the
 Σαββάτῳ, καὶ τοῖς ποσὶν αὐτοῦ προσέπιπτον λέγοντες·
Sabbath and at-the feet his fell saying
 Δεόμεθά σου, Πάτερ, μὴ βαπτίσῃς ἡμᾶς· Χριστιανοὶ γὰρ
we-beg you Father not baptize us Christians for
 ἐσμεν καὶ Χριστιανῶν γονέων. Ὁ δὲ μὴ γνοὺς τί
we-are and of-Christian parents he but not having-known what

ἦσαν ἀκηκοότες ὑπὸ τῶν τοῦ κοινοβίου Πατέρων, ἔλεγον
they-were having-heard from the of-the community Fathers said
 πρὸς αὐτούς· Τίς γὰρ, τέκνα, θέλει βαπτίσει ὑμᾶς; Οἱ δὲ
to them who for children wishes to-baptize you they and
 εἶπον· Οἱ κύριοι οἱ δεσπόται ἡμῶν, οἱ τοῦ μοναστηρίου
said the lords the masters our the of-the monastery
 Πατέρες, λέγουσιν ἡμῖν, ὅτι Αὔριον ἐξαναβαπτίξεσθε. Τότε
Fathers say to-us that tomorrow you-are-baptized-again then
 συνῆκεν ὁ ἡγούμενος, ὅτι περὶ τοῦ ἁγίου σχήματος
understood the abbot that about the holy habit
 εἶπον αὐτοῖς, καὶ λέγει πρὸς αὐτούς· Καλῶς εἶπον,
they-had-spoken to-them and says to them well they-said
 ὦ τέκνα· καὶ γὰρ τοῦ Κυρίου εὐδοκοῦντος, αὔριον θέλομεν
O children and for the Lord being-well-pleased tomorrow we-wish
 ἐνδύσαι ὑμᾶς τὸ ἅγιον καὶ ἀγγελικὸν σχῆμα. Ὡς
to-clarify you (in)-the holy and angelic habit when
 ἐνόησαν οἱ ἀπόνηροι τοῦ Χριστοῦ παῖδες, μηδὲν αὐτοὺς
understood the guileless — of-Christ children nothing them
 ἐλλείπειν τοῦ ἐνδύματος τοῦ μοναχικοῦ, λέγουσιν τῷ
to-lack of-the garment the monastic they-say to-the
 ἀββᾶ· Τί γὰρ, ἀγγελικὸν ἐκεῖνο, ὃ λέγεις, σχῆμα;
abba what for angelic (is)-that which you-say habit
 Ἦν δὲ μέγας οὗτος τῇ προλαβούσῃ ἐβδομάδι, ἐν 13
had and (the)-great(-man) this in-the previous week in
 ἣ καὶ ὑπῆρχεν τοῦ τιμίου σταυροῦ ἡ ὕψωσις, δεδοκώς
which also was of-the honored cross the exaltation having-given
 τινι τῶν ἀδελφῶν νεωτέρῳ σχῆμα τὸ ἅγιον, καὶ οὐκ
to-a-certain of-the brothers young habit the holy and not
 ἦν ἀκμὴν πληρώσας τὰς ἑπτὰ ἡμέρας, ἀλλ' ἔτι ἐφόρει
he-was yet having-fulfilled the seven days but still wore
 πάντα, ὡς ἔστιν ἡ κατάστασις, ὃν ἐπέτρεψε ὁ μέγας
all as is the rule whom directed the great(-man)

εὐθέως εἰς μέσον ἀχθῆναι. Ὡς οὖν ἦλθε, θεωροῦσιν
at-once into (the)-midst to-be-brought when then he-came see
 αὐτὸν ἀμφότεροι, καὶ ἔπεσαν εὐθέως εἰς τοὺς πόδας τοῦ
him both and fell at-once at the feet of-the
 ἀββᾶ, καὶ εἶπον αὐτῷ· Δεόμεθά σου, ἐὰν οὕτως ἡμᾶς
abba and said to-him we-beg you if thus us
 μέλλεις ἐνδύειν, καὶ τοιαύτης τιμῆς καὶ δόξης ἀξιῶν,
you-are-about to-clothe and of-such honor and glory to-deem-worthy
 ἀφ' ἑσπέρας ποιήσον, μή πως ἄνθρωποι ὄντες, διὰ
from evening do(-it) lest somehow men being during
 τῆς νυκτὸς φθάσῃ ἡμῖν τὸ ἀνθρώπινον, καὶ ἀπέλθωμεν
the night overtake us the human(-lot) and we-depart
 τῆς τοιαύτης δόξης καὶ χαρᾶς, καὶ τοῦ τοιούτου ὀψικίου
of-the such glory and joy and of-the such retinue
 καὶ στεφάνου ἀποτυχόντες. Ὡς οὖν ἤκουσεν αὐτῶν ὁ
and crown having-missed when then heard them the
 ἡγούμενος εἰρηκότων τῶν τοιούτου ὀψικίου καὶ στεφάνου
abbot having-said the such retinue and crown
 ἀποτυγχάνειν, ἐνόησεν ὀπτασίαν αὐτοὺς εἰς τὸν τὸ
to-miss he-understood (a)-vision them at the(-one) the
 ἅγιον σχῆμα φοροῦντα ἑωρακέναι, καὶ ἐπέστρεψεν ὑπελθεῖν
boly habit wearing to-have-seen and he-directed to-go-away
 αὐτὸν ἐν τῷ ἰδίῳ τόπῳ, ὅπου ἦν ἐξ οὗ ἐνεδύσατο
him to the own place where he-was from which(-time) he-put-on
 τὸ ἅγιον σχῆμα. Τούτου οὖν ἀπελθόντος, ἐλυπήθησαν
the boly habit this(-one) then having-gone-off were-grieved
 σφόδρα οἱ παῖδες τοῦ Χριστοῦ, καὶ λέγουσιν τῷ ἡγουμένῳ·
exceedingly the children — of-Christ and say to-the abbot
 Διὰ τὸν Κύριον, Πάτερ, ἀνάστα, ποιήσον ἡμᾶς ὥς
for-the-sake-of the Lord Father arise make us as
 ἐκεῖνον, ὅτι εἰς τὸ μοναστήριόν σου ὅλον ἄνθρωπος ἐν τῇ
that(-one) because in the monastery your whole (a)-man in the

τοιαύτη τιμῇ οὐκ ἔστιν, ὡς ἐκεῖνος. Λέγει αὐτοῖς ὁ ἀββᾶς·
such honor not there-is as that(-one) says to-them the abba

Ποία τιμῇ; Τότε εἶπον· Μὰ τὸν ἀξιοῦντα ἡμᾶς, Πάτερ,
in-what honor then they-said by the(-one) deeming-worthy us Father

τοῦ σχήματος αὐτοῦ καὶ τῆς τιμῆς, μακάριοί ἐσμεν καὶ
of-the habit his and of-the honor blessed are also

ἡμεῖς, ἐὰν ὑπὸ τοσούτου πλήθους μοναχῶν μετὰ κηρίων
we if by so-great multitude of-monks with tapers

ὀψικευόμεθα, καὶ τοιοῦτον στέφανον λαμπρὸν λάμποντα
we-are-escorted and such crown bright shining

ἐπὶ τῆς ἡμετέρας κεφαλῆς φορέσομεν. Ἐνόμιζον γὰρ καὶ
on the our head we-shall-wear they-thought for also

τὸν ἡγούμενον βλέπειν τὰ ὑπ' αὐτῶν ὁρώμενα. Διὰ
the abbot to-see the(-things) by them seen because-of

τοῦτο γνοὺς, οὐδὲ εἶπεν αὐτοῖς, ὅτι αὐτὸς οὐδὲν εἶδεν,
this having-known not-even he-said to-them that he nothing saw

ἀλλ' ἐσιώπησεν, καὶ κατεπλάγη τὴν πολλὴν ἀκεραιότητα
but he-kept-silent and was-astounded-at the great guilelessness

καὶ καθαρότητα, μάλιστα δὲ τοῦ Συμεών.
and purity especially but — of-Symeon

Τοῦτο δὲ χαριεστάτως ἔλεγεν αὐτοῖς ὁ μέγας, ὅτι 14
this and most-graciously said to-them the great(-man) that

Αὔριον ἐνδύομεν καὶ ὑμᾶς διὰ τῆς χάριτος τοῦ ἁγίου
tomorrow we-clothe also you through the grace of-the holy

Πνεύματος. Μετὰ οὖν τὸ λαβεῖν αὐτοὺς τὸ ἅγιον σχῆμα,
Spirit after then the to-receive them the holy habit

ὡς διεβεβαιούτο ὁ ὁσιώτατος διάκονος, δισχυρίζετο ὁ
as affirmed the most-holy deacon insisted the

ἀψευδὴς Συμεών, ὅτι Τὰ πρόσωπα ἀλλήλων ἐθεωροῦμεν
unlying Symeon that the faces of-one-another we-saw

τῇ νυκτὶ ὡς ἐν ἡμέρᾳ, καὶ ὁμοίως τοῦ πρότερον ὑπ'
in-the night as in day and likewise to-the(-one) earlier by

αὐτῶν θεαθέντος, στέφανον ἐπὶ τῆς τοῦ ἑτέρου κεφαλῆς
them seen (a)-crown on the of-the other head
 ὁ ἕτερος. Ἐν τοιαύτῃ δὲ χαρᾷ ἦν, φημὶ, ἡ ψυχὴ ἡμῶν,
the one in such and joy was I-say the soul our
 ὥστε μὴδὲ θέλειν ἡμᾶς εὐχερῶς τροφῆς μεταλαμβάνειν
so-that not-even to-wish us readily of-food to-partake
 ἢ πόσεως. Μετὰ οὖν δύο ἡμέρας τοῦ λαβεῖν αὐτοὺς τὸ
or of-drink after then two days of-the to-receive them the
 ἅγιον ἔνδυμα, θεωροῦσιν τὸν πρὸ ἑπτὰ ἡμερῶν τοῦτο
holy garment they-see the(-one) before seven days this
 λαβόντα, εἰς ὃν τὸν στέφανον καὶ τοὺς ὀψικεύοντας
having-received on whom the crown and those escorting
 ἐθεάσαντο, καὶ ἐφόρει σακκομάχιν, καὶ ἐποίει διακονίαν,
they-had-seen and he-wore (a)-sack-apron and did service
 καὶ λοιπὸν οὐκ ἔτι οὔτε τὸν στέφανον αὐτῷ περικείμενον,
and further no longer neither the crown on-him set
 οὔτε πάλιν τοὺς μετὰ κηρίων ὀψικεύοντας μοναχοὺς
nor again the with tapers escorting monks
 ἐέκκτητο, καὶ ἐθαύμασαν. Καὶ λέγει ὁ Συμεὼν τῷ Ἰωάννῃ·
be-had and they-marveled and says — Symeon — to-John
 Πίστευσον, ἀδελφέ, ἐὰν καὶ ἡμεῖς πληρώσωμεν τὰς αὐτὰς
believe brother if also we fulfill the same
 ἡμέρας ἑπτὰ, οὐκ ἔτι ἔξομεν τὴν εὐπρέπειαν ταύτην
days seven not longer shall-we-have the comeliness this
 καὶ τὴν χάριν. Καὶ λέγει ὁ Ἰωάννης· Καὶ τί θέλεις ἵνα
and the grace and says — John and what do-you-wish that
 γένηται, ἀδελφέ; Λέγει αὐτῷ πάλιν· Ἐὰν ἀκούσης μου, ἵνα
happen brother says to-him again if you-listen-to me that
 ὥσπερ ἐγκατελείψαμεν καὶ ἀπεταξάμεθα τῶν κοσμικῶν,
as we-forsook and renounced the worldly(-things)
 ἀποταξώμεθα τελείως ἀπὸ πάσης πνοῆς. Ἄλλον γὰρ βίον
let-us-renounce perfectly from every breath other for life

καὶ ξένα πράγματα θεωρῶ ἐν τῷ σχήματι τούτῳ. Ἄφ'
and strange things I-see in the habit this from
 ἧς γὰρ αὐτὸ ὁ δοῦλος τοῦ Θεοῦ ἐνέδυσεν ἡμᾶς,
whic(-time) for it the servant — of-God put-on us
 καίονται τὰ ἔσωθέν μου, οὐκ οἶδα πόθεν, καὶ ζητεῖ
burn the(-things) inside my not I-know whence and seeks
 ἡ ψυχὴ μου μὴ θεωρῆσαί τινα, μήτε λαλήσαι, ἢ ἀκοῦσαί
the soul my not to-see anyone nor to-speak or to-hear
 τινος. Λέγει αὐτῷ ὁ Ἰωάννης· Καὶ τί τρώγομεν, ἀδελφέ;
anyone says to-him — John and what do-we-eat brother
 Λέγει αὐτῷ Συμεών· Εἴ τι τρώγουσιν οἱ ἀκούοντες
says to-him Symeon if anything eat the called
 βοσκοὶ, περὶ ὧν καὶ χθὲς εἶπεν ἡμῖν ὁ κύριος Νίκων;
grazers about whom also yesterday told us the lord Nikon
 Τάχα γὰρ καὶ αὐτὸς θέλων, ἵνα τοιοῦτον βίον διάξωμεν,
perhaps for also he wishing that such life we-lead
 διηγῆσατο ἡμῖν τὸ πῶς ζῶσιν, καὶ πῶς κοιμῶνται, καὶ
narrated to-us the how they-live and how they-sleep and
 πάντα τὰ κατ' αὐτούς. Εἰτά φησιν ὁ Ἰωάννης· Καὶ
all the(-things) about them then says — John and
 πῶς; Ὅτι οὔτε ψάλλαι, οὔτε τὴν κατάστασιν παρελάβομεν.
how since neither to-sing-psalms nor the rule have-we-received
 Τότε ἀνέωξεν ὁ Θεὸς τὴν καρδίαν τοῦ ἀββᾶ Συμεών, καὶ 15
then opened — God the heart — of-abba Symeon and
 εἶπεν· Ὁ σῶσας τοὺς πρὸ τοῦ Δαυὶδ εὐαρεστήσαντας
he-said the(-one) having-saved those before — David having-been-well-pleasing
 αὐτῷ, σῶζει καὶ ἡμᾶς. Εἰ δὲ καὶ ἄξιοι γενώμεθα, διδάσκει
to-him saves also us if and also worthy we-become he-teaches
 καὶ ἡμᾶς, ὥς ἐδίδαξεν τὸν Δαυὶδ, ὥς ἦν εἰς τὰ πρόβατα
also us as he-taught — David when he-was among the sheep
 εἰς τὴν ἔρημον, μὴ θελήσης ἀνακόψαι τὴν προθυμίαν μου,
in the desert not wish to-check the eagerness my

ἀδελφέ. Ἀλλὰ λοιπὸν, ὅτι εἰς τοῦτο τὸ πράγμα ἐδιώκαμεν
brother but further since for this the thing we-drove
 ἑαυτοὺς, μὴ ἀφανίσωμεν αὐτό. Τότε ὁ κύρις Ἰωάννης
ourselves not let-us-destroy it then the lord John
 εἶπεν· Ὡς θέλεις, ποιήσομεν. Πῶς δὲ καὶ ἐξερχόμεθα; ὅτι
said as you-wish we-will-do how and also do-we-go-out since
 ἡ θύρα κλείεται τῇ νυκτί· Λέγει αὐτῷ Συμεών· Ὁ
the door is-shut in-the night says to-him Symeon the(-one)
 ἀνοίξας ἡμῖν τῇ ἡμέρᾳ, αὐτὸς ἀνοίγει καὶ τῇ νυκτί· Ὡς
having-opened to-us in-the day he opens also in-the night when
 οὖν ἔστησαν τὴν βουλὴν, εὐθὺς τῆς νυκτὸς καταλαβούσης,
then they-had-settled the counsel at-once the night having-come
 θεωρεῖ ὁ ἡγούμενός τινα καθ' ὕπνου ἀνοίγοντα τὴν
sees the abbot someone in sleep opening the
 θύραν τοῦ μοναστηρίου, καὶ λέγοντα· Ἐξέλθετε, πρόβατα
door of-the monastery and saying go-out sheep
 ἐσφραγισμένα τοῦ Χριστοῦ, εἰς τὴν βοσκὴν ὑμῶν. Καὶ
sealed — of-Christ to the pasture your and
 διυπνισθεῖς, εὐθέως κατέρχεται εἰς τὸν πυλῶνα, καὶ
having-awoken at-once he-goes-down to the gateway and
 εὑρον αὐτὸν ἀνοικτὸν, καὶ νομίσας ὅτι ἐξῆλθεν
they-found it open and having-thought that they-had-gone-out
 ἐκεῖθεν, ἐκαθέζετο στυγνὸς, στενάζων καὶ λέγων, ὅτι Οὐκ
from-there he-sat gloomy groaning and saying that not
 ἤξιώθην ἐγὼ ὁ ἁμαρτωλὸς λαβεῖν τὴν εὐχὴν τῶν
I-was-deemed-worthy I the sinner to-receive the prayer of-the
 Πατέρων μου. Ἀληθῶς οὗτοί μου Πατέρες, καὶ δεσπόται,
Fathers my truly these(-men) my Fathers and masters
 καὶ διδάσκαλοι ἐτύγχανον, καὶ διὰ τοῦτο τῆς παρ'
and teachers happened-to-be and because-of this of-the from
 αὐτῶν παραθέσεως ἡστούχησα. Βαβα! πῶς λίθοι τίμιοι,
them commendation I-missed alas how stones precious

ὥς φησιν ἡ Γραφή, λεληθότες ἐπὶ τῆς γῆς κυλίνονται, ὑπὸ
as says the Scripture unnoticed on the earth roll by
 πολλῶν μὲν φαινόμενοι, ὑπὸ ὀλίγων δὲ καταλαμβανόμενοι!
many indeed seen by few but grasped
 Ὡς ταῦτα οὖν εἰς ἑαυτὸν ἀδημονῶν διελογίζετο, ἰδοὺ οἱ
when these(-things) then to himself being-distressed he-reasoned behold the
 νυμφίοι οἱ καθαροὶ τοῦ Χριστοῦ ἐρχόμενοι ἐπὶ τὸ ἐξελθεῖν,
bridegrooms the pure(-ones) — of-Christ coming for the to-go-out
 ὧν ἔμπροσθεν ἑθεώρει ὁ καθαρῶτατος ἡγούμενος Νίκων
whom before saw the most-pure abbot Nikon
 τινὰς εὐνούχους λαμπαδηφόρους, τοὺς δὲ σκῆπτρα ἐν
some eunuchs torch-bearing the(-others) and scepters in
 τῇ μιᾷ χειρὶ κατέχοντας.
the one hand holding

III • NICON'S PRAYER AND THE DESERT

Nicon, overjoyed, runs to call them back when, not knowing him, they turn away, and forbids them to prostrate themselves, for the honor of the habit. They thank him as father and mother: no king, treasure, bath, or parents could have given what he has, and through him they have learned the power of baptism and felt their sins burned away. He stands Symeon on his right and John on his left and prays at length that God guard his children in a strange land, then warns them of the war they have entered. As they leave, each asks him privately to pray that the other not be drawn back to wife or mother. They turn right and reach the Dead Sea by Arnonas, where they find the cell of a hermit dead a few days before. When the devil wars on them with thoughts of John's wife and Symeon's mother, they pray Nicon's prayer, which they find they know by heart.

Ὡς οὖν τούτους ἐθεάσατο, περιχαρὴς σφόδρα ἐγένετο,
as then these he-beheld overjoyed exceedingly he-became
 διότι οὐκ ἀπέτυχεν τῆς αὐτοῦ ἐπιθυμίας· ὃν θεασάμενοι
because not he-had-failed of-the his desire whom having-seen

16

οἱ μακάριοι, ἡβουλήθησαν ὑποστρέψαι, μὴ νοήσαντες ὅτι
the blessed(-ones) wished to-turn-back not having-understood that
 ὁ ἡγούμενός ἐστιν. Ἐδραμεν οὖν ὁ ὅσιος Νίκων καὶ
the abbot he-is ran then the holy Nicon and
 προσεκαλέσατο αὐτοὺς πρὸς ἑαυτόν. Ὡς οὖν ἔγνωσαν ὅτι
called them to himself as then they-knew that
 ὁ ἡγούμενός ἐστιν, περιχαρεῖς καὶ αὐτοὶ ἐγένοντο, μάλιστα
the abbot he-is overjoyed also they became especially
 θεωρήσαντες καὶ τὸν πυλῶνα ἀνοικτόν· ἐνόησαν γὰρ ὅτι
having-seen also the gate open they-understood for that
 ὁ Θεὸς αὐτῷ πάλιν καὶ τοῦτο ἀπεκάλυψεν. Ἦθέλησαν οὖν
— God to-him again also this revealed they-wished then
 βαλεῖν μετάνοιαν, καὶ διεκώλυσεν αὐτοὺς λέγων, μηδὲν
to-make penitence and he-prevented them saying nothing
 τοιοῦτον αὐτοῖς ἐξεῖναι ποιῆσαι, διὰ τὴν τιμὴν τοῦ
such for-them to-be-allowed to-do because-of the honor of-the
 περιτεθέντος αὐτοῖς ἀγγελικοῦ σχήματος. Λέγουσιν οὖν
having-been-put-on them angelic habit they-say then
 αὐτῷ εὐθέως· Εὐχαριστοῦμέν σοι, Πάτερ, καὶ τί προσάξει
to-him at-once we-thank you Father and what to-offer
 τῷ Θεῷ καὶ τῇ σῇ τιμῇ κεφαλῇ, οὐκ οἶδαμεν. Τίς ἡμᾶς
— to-God and to-the your honored head not we-know who us
 τοιούτων δωρεῶν ἀξιοθῆναι ἤλπιζεν; ποῖος βασιλεὺς
of-such gifts to-be-deemed-worthy hoped what king
 τοιούτῳ ἀξιώματι ἡμᾶς τιμῆσαι ἡδύνατο; ποῖοι ἐπίγειοι
with-such rank us to-honor could what earthly
 θησαυροὶ οὕτως ἐξαίφνης πλουτῆσαι ἡμᾶς ἐποίουν; ποίων
treasures so suddenly to-grow-rich us were-making of-what
 λουτρῶν ἀπολούσεις οὕτως ἡμῶν τὴν ψυχὴν ἐκαθάριζον;
baths washings so our the soul were-cleansing
 ποῖοι γονεῖς οὕτως ἀγαπῆσαι καὶ σῶσαι ἐδύναντο; ποῖα
what parents so to-love and to-save could what

ξένια δῶρα τὴν τῶν ἁμαρτιῶν ἡμῶν ἄφεισιν συντόμως
 guest gifts the of-the sins our remission swiftly
 οὕτως ἐνέγκαι ἡμῖν ἰσχυον, ὥς σὺ, τίμιε ἡμῶν Πάτερ,
 so to-bring to-us were-able as you honored our Father
 καὶ ἀντὶ πάντων τῶν προγόνων ἡμῶν καὶ γονέων, σὺ
 and instead-of all the forebears our and parents you
 ἡμῶν, μετὰ Χριστὸν, πατὴρ καὶ μήτηρ; Σὺ Δεσπότης,
 our after Christ father and mother you Master
 σὺ συγκροτητής, σὺ χειραγωγός, σὺ ὁδηγός, καὶ ὅσα
 you trainer you guide you leader and whatever
 γλῶσσα εἰπεῖν οὐκ ἰσχύει. Διὰ σοῦ τὸν πολυτίμητον
 tongue to-say not is-able through you the very-precious
 μαργαρίτην ἐκτησάμεθα, ἐμάθομεν ἀληθῶς τὴν δύναμιν τοῦ
 pearl we-acquired we-learned truly the power of-the
 βαπτίσματος, οὐπερ ἡμῖν οἱ ὅσιοι Πατέρες προέλεγον.
 baptism which-very to-us the holy Fathers foretold
 Ἔγνωμεν ὄντως τὴν τῶν ἡμετέρων ἁμαρτιῶν κατάκαυσιν
 we-knew truly the of-the our sins burning-up
 ἐκ τοῦ περικαίοντος ἡμῶν τὰς καρδίας πυρός, ὅπερ
 from the burning-around our the hearts fire which-very
 καὶ μὴ φέροντες, οὕτως τὰ ἡμῶν ἐντὸς περιφλέγων.
 even not bearing thus the(-things) our within scorching-around
 Αἰτοῦμεν εὐχὴν ποιῆσαι ἐκτενῶς τὴν μακαριότητά σου, 17
 we-ask prayer to-make earnestly the blessedness your
 Πάτερ, καὶ ἀπολῦσαι τοὺς σοὺς δούλους εἰς τὸ γνησίως
 Father and to-dismiss the your servants for the genuinely
 καὶ ὁλοψύχως δουλεύσαι ᾧ ἀφιερῶσαμεν ἑαυτοὺς Θεῷ,
 and wholeheartedly to-serve to-whom we-dedicated ourselves God
 δυσωπούμενος μηδέποτε λήθην ποιῆσαι ἀχρείων σου
 being-entreated never forgetfulness to-make of-useless your
 παιδων, ἐν καιρῷ ἐκτάσεως χειρῶν σου τιμίων. Ναί,
 children in time of-stretching-out of-hands your honored yes

ναί, δυσωπούμενος ὑπὸ τῶν ξένων, ὅσιε, μνείαν ποιου
yes being-entreated by the strangers holy(-one) remembrance make
 τῆς αὐτῶν ὀρφανείας. Καὶ ἐπιλαβόμενοι τῶν γονάτων
of-the their orphanhood and having-taken-bold of-the knees
 τοῦ ὁσίου, πάλιν ἔλεγον· Μνήσθητι, Πάτερ, τῶν σῶν
of-the holy(-man) again they-said remember Father the your
 ταπεινῶν προβάτων, ὧν ὀλοκαύτωσας τῷ Χριστῷ.
humble sheep whom you-offered-whole — to-Christ
 Μνημόνευσον ξένων φυτῶν, ἃ ἐν τῷ καλῷ κήπῳ τοῦ
remember strange plants which in the fair garden of-the
 παραδείσου φυτεῦσαι ἔσπευσας. Μὴ ἐπιλάβῃ ὀκνηρῶν
paradise to-plant you-bastened not forget sluggish
 ἐργατῶν, οὓς περὶ τὴν ἐνδεκάτην εἰς τὸν ἀμπελῶνα τῷ
workers whom about the eleventh(-hour) into the vineyard —
 Χριστῷ ἐμίσθωσας. Ἐθαύμαζεν δὲ καὶ ἐξεπλήττετο ὁ
for-Christ you-hired marveled and and was-amazed the
 ποιμὴν, θεωρῶν τοὺς πρὸ δύο ἡμερῶν ἰδιώτας, οὕτως
shepherd seeing the before two days unlettered so
 ἐξαίφνης σοφισθέντας διὰ τῆς περιβολῆς τοῦ θείου
suddenly made-wise through the putting-on of-the divine
 σχήματος. Ὡς ἔκλαυσαν οὖν ἀμφότεροι ἐπὶ ἱκανὴν ὥραν,
habit as wept then both for considerable time
 κλίνας γόνυ ὁ ὅσιος Νίκων, καὶ στήσας Συμεὼν ἐκ
having-bent knee the holy Nicon and having-stood Symeon on
 δεξιῶν, καὶ Ἰωάννην ἐξ εὐωνύμων ἀνέστη, καὶ ἐκτείνας
(the)-right and John on (the)-left stood-up and having-stretched-out
 τὰς χεῖρας εἰς τὸν οὐρανόν, εἶπεν· Ὁ Θεὸς ὁ δίκαιος
the hands to the heaven said O God the just
 καὶ αἰνετὸς, ὁ Θεὸς ὁ μέγας καὶ ἰσχυρὸς, ὁ Θεὸς
and praiseworthy O God the great and strong O God
 ὁ προαιώνιος, εἰσάκουσον ἁμαρτωλοῦ ἀνδρὸς τῇ ὥρᾳ
the before-the-ages hear sinful man at-the hour

ταύτη. Ἐπάκουσόν μου, ὁ Θεὸς, ἐπάκουσόν μου ἐν ἰσχύϊ.
this hearken-to me O God hearken-to me in strength
 Μὴ μνημόνευσον, ἐν ταύτῃ μου τῇ προσευχῇ, τῶν ἀεὶ
not remember in this my the prayer the always
 καὶ εἰς ἀεὶ παρακοῶν τῆς ἐμῆς ἑξουθενώσεως. Ἐπάκουσόν
and for ever disobediences of-the my worthlessness hearken-to
 μου, Κύριε, ἐπάκουσόν μου ἐν πυρὶ προσευχῆς, ὥς ποτε
me Lord hearken-to me in fire of-prayer as once
 τοῦ σοῦ προφήτου, καὶ διὰ τῶν αὐτοῦ πρεσβειῶν, τὰς
the your prophet and through the his intercessions the
 ἀνομίας μου κατάφλεξον, καὶ τὰς ἁμαρτίας μου καθάρισον.
iniquities my burn-up and the sins my cleanse
 Ναὶ, ὁ Θεὸς τῶν ἁγίων δυνάμεων· ναὶ ὁ τῶν ἀσωμάτων
yes O God of-the holy powers yes O of-the bodiless(-ones)
 ποιητής· ναὶ, ὁ εἰπών· Αἰτεῖτε, καὶ λήψεσθε·
maker yes the(-one) having-said ask and you-will-receive
 μὴ με βδελύξῃ τὸν ἀκάθαρτα χεῖλη περιβεβλημένον,
not me abhor the(-one) unclean lips clothed-in
 καὶ ἐν ἁμαρτίαις συνεχόμενον. Ἐπάκουσόν μου, ὁ
and in sins held-fast hearken-to me the(-one)
 ἐπαγγειλάμενος ἐπακούειν τῶν ἐν ἀληθείᾳ ἐπικαλουμένων
having-promised to-hearken-to those in truth calling-upon
 σε, καὶ κατεύθυνον τὰ διαβήματα τῶν δούλων σου, καὶ
you and direct the steps of-the servants your and
 τοὺς πόδας αὐτῶν εἰς ὁδὸν εἰρήνης. Συμπάθησον ἀκάκοις
the feet their into (the)-way of-peace have-compassion on-guileless
 παισὶν ἐπὶ ξένης οὔσιν, ὁ εἰπών· «Γίνεσθε
children in (a)-strange(-land) being the(-one) having-said be
 ἀκέραιοι ὡς αἱ περιστεραί.» Ἐκέκραξά σοι ἐν ὅλῃ καρδίᾳ
innocent as the doves I-cried to-you with whole heart

- μου. Ὁ Θεός, ὁ Θεός, ἐπάκουσόν μου, ἡ ἐλπίς πάντων
my O God O God hearken-to me the hope of-all
 τῶν περάτων τῆς γῆς, καὶ τῶν ἐπὶ ξένης μακράν.
the ends of-the earth and of-those in (a)-strange(-land) far-off
 18 Ἐπιτίμησον πᾶσιν τοῖς ἀκαθάρτοις πνεύμασιν ἀπὸ
rebuke all the unclean spirits from
 προσώπου τῶν παιδῶν σου. Ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ,
(the)-face of-the children your take-hold of-weapon and shield
 καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν. Ἐκχεον ῥομφαίαν
and rise-up for the help their draw sword
 καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτούς.
and shut(-the-way) against those pursuing them
 Εἰπὲ, ὦ Κύριε, τῇ ψυχῇ αὐτῶν· Σωτηρία σου εἰμι
say O Lord to-the soul their salvation your am
 ἐγώ. Ὑπαναχωρησάτω ἀπὸ τῆς αὐτῶν διανοίας, πνεῦμα
I let-withdraw from the their mind (the)-spirit
 δειλίας, ἀκηδίας, ὑπερηφανίας, καὶ πάσης κακίας, καὶ
of-cowardice of-listlessness of-pride and of-all wickedness and
 κατασβεσθήτω αὐτῶν πᾶσα πύρωσις καὶ κίνησις ἐκ
let-be-quenched their every burning and motion from
 διαβολικῆς ἐνεργείας συνισταμένη. Φωτισθήτω αὐτῶν τὸ
devilish working arising let-be-enlightened their the
 σῶμα, καὶ ψυχὴ, καὶ τὸ πνεῦμα τῷ φωτὶ τῆς γνώσεώς
body and soul and the spirit with-the light of-the knowledge
 σου, ἵνα καταντήσαντες εἰς τὴν ἐνότητα τῆς πίστεως, καὶ
your so-that having-attained to the unity of-the faith and
 τῆς ἐπιγνώσεως τῆς ἁγίας καὶ προσκυνητῆς Τριάδος, εἰς
of-the knowledge of-the holy and worshipful Trinity to
 ἄνδρα τέλειον, εἰς μέτρον ἡλικίας, δοξάσωσιν σε εἰς αἰῶνα
(a)-man perfect to (the)-measure of-stature they-may-glorify you to age
 αἰῶνος, καὶ εὐαρεστήσωσιν σοι τῷ Κυρίῳ, ὅτι πάνδημον
of-age and may-please you the Lord for common-to-all

τὸ φυλακτήριον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ
the protecting name your of-the Father and of-the Son and
 τοῦ ἁγίου Πνεύματος. Ἀμήν. Δὸς δὲ αὐτοῖς σὺν πᾶσι τοῖς
of-the holy Spirit amen give and to-them with all the
 ἀγαθοῖς, ὦ Κύριε, καὶ τοὺς λόγους ταύτης μου τῆς οἰκτρᾶς
good(-things) O Lord also the words of-this my the pitiable
 καὶ ἀναξίας σου ἱκεσίας ἐν καρδίᾳ διὰ παντὸς ἔχειν
and unworthy of-you supplication in heart through all to-have
 πρὸς δοξολογίαν καὶ ὕμνον τῆς σῆς χρηστότητος. Πάλιν
for doxology and hymn of-the your goodness again
 δὲ πρὸς αὐτοὺς μετὰ πολλῶν δακρύων ἔλεγεν· Ὁ Θεὸς,
and to them with many tears he-said — God
 ὃν ἐξελέσασθε, τέκνα καλὰ, καὶ ᾧ κατεδράμετε, αὐτὸς
whom you-chose children good and to-whom you-ran he
 ἐξαποστελεῖ τὸν ἄγγελον αὐτοῦ πρὸ προσώπου ὑμῶν, καὶ
will-send-forth the angel his before (the)-face your and
 κατασκευάσει τὴν ὁδὸν αὐτοῦ ἔμπροσθεν τῶν ποδῶν ὑμῶν.
will-prepare the way his before the feet your
 Ὁ ἄγγελος, ὡς φησιν ὁ μέγας Ἰακώβ, ὁ ρυόμενός με
the angel as says the great Jacob the(-one) delivering me
 ἀπὸ πάντων τῶν ἐναντίων δυνάμεων, αὐτὸς προπορεύεται
from all the opposing powers he goes-before
 τῶν τρίβων ὑμῶν. Ὁ ρυσάμενος τὸν ἑαυτοῦ προφήτην
the paths your the(-one) having-delivered the his-own prophet
 ἐκ στόματος λεόντων, αὐτὸς ρύσεται καὶ ὑμᾶς ἀπὸ τῶν
from (the)-mouth of-lions he will-deliver also you from the
 χειρῶν τοῦ λέοντος. Ὁ ἐκλεξάμενος ὑμᾶς Θεὸς, αὐτὸς
hands of-the lion — having-chosen you God he
 ἀκαταίσχυντον τὴν θυσίαν μου φυλάξει. Ὡς δὲ ταῦτα
unashamed the sacrifice my will-keep as and these(-things)
 καὶ πλείον τούτων αὐτοῖς ἐπηύξατο, καὶ συνεπλάκη ὁ
and more than-these for-them he-prayed also embraced the

θεοφόρος τοῖς τραχήλοις αὐτῶν καὶ ἔλεγεν· Σῶσον, ὁ
God-bearing(-man) the necks their and said save O
 Θεὸς, σῶσον τοὺς ἐν ὅλῃ καρδίᾳ ἀγαπήσαντας τὸ ὄνομά
God save those with whole heart having-loved the name
 σου· οὐ γὰρ ἄδικος εἶ, Κύριε, τοὺς καταλείψαντας τὰ
your not for unjust you-are Lord those having-left the
 μάταια τοῦ βίου πράγματα, περιδεῖν καὶ ἐγκαταλείψαι.
vain of-the life affairs to-overlook and to-forsake

- 19 Εἶτα πάλιν πρὸς αὐτοὺς· Βλέπετε, τέκνα, εἰς πόλεμον
then again to them see children into war
 ἑαυτοὺς ἐξεδώκατε φοβερὸν καὶ ἀθέατον. Ἀλλὰ μὴ
yourselves you-gave-over fearful and unseen but not
 φοβηθῆτε· «Δυνατὸς γὰρ ἐστὶν ὁ Θεὸς, ὃς οὐκ
fear mighty for is — God who not
 ἐάσει ὑμᾶς πειρασθῆναι, ὑπὲρ ὃ δύνασθε ὑπενεγκεῖν.»
will-allow you to-be-tempted beyond what you-can bear
 Ἀγωνίσασθε, τέκνα, μὴ ἡττηθῆναι αὐτῷ, ἀλλὰ στήτε
strive children not to-be-defeated by-him but stand
 γενναῖοι, ἔχοντες τὸ ὄπλον τοῦ ἁγίου σχήματος κατ' αὐτοῦ,
noble having the weapon of-the holy habit against him
 μνημονεύσατε τοῦ εἰπόντος· «Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα
remember the(-one) having-said no-one having-put the hand
 αὐτοῦ ἐπ' ἄροτρον, καὶ στραφεὶς εἰς τὰ ὀπίσω, εὐθετὸς
his on (a)-plow and having-turned to the(-things) behind fit
 ἐστὶν εἰς τὴν βασιλείαν τῶν οὐρανῶν.» Καὶ πάλιν περὶ τῆς
is for the kingdom of-the heavens and again about the
 τοῦ πύργου οἰκοδομῆς· Μὴ ἀρξαμένων ὑμῶν τῆς τελείας
of-the tower building lest having-begun you the perfect
 ὁδοῦ, τῆς κατὰ Θεὸν πολιτείας ἀποχαυνωθῆτε, καὶ
way of-the according-to God way-of-life you-grow-slack and
 πληρωθῇ ἐφ' ὑμῖν, ὅτι Ἦρξαντο οἰκοδομῆσαι, καὶ οὐκ εἶχον
be-fulfilled in you that they-began to-build and not they-had

δύναμιν καὶ προθυμίαν πρὸς τὸν ἀπαρτισμὸν τοῦ θεμελίου.

power and eagerness for the completion of-the foundation

Ἀσφαλίσασθε, τέκνα· μικρὸς ὁ πόλεμος, ἀλλὰ μέγας ὁ
make-yourself-secure children small the war but great the
στέφανος· πρόσκαιρος ὁ πόνος, ἀλλ' αἰωνία ἡ ἀνάπαυσις.

crown brief the toil but eternal the rest

Τῆς ὥρας οὖν προκοψάσης, καὶ ἤδη λοιπὸν τοῦ ξύλου

the hour then having-advanced and already now the wood

κρούοντος, ὡς ἔμελλον τοῦ πυλῶνος ἐξέρχεσθαι, ἔλαβεν

striking as they-were-about from-the gate to-go-out took

ὁ Συμεὼν τὸν ἡγούμενον κατ' ἰδίαν, καὶ εἶπεν αὐτῷ·

— Symeon the abbot in private and said to-him

Διὰ τὸν Θεὸν, Πάτερ, εὗξαι, ἵνα ὁ Θεὸς διασκεδάσῃ

for-the-sake-of — God Father pray that — God may-scatter

τὴν μνήμην τῆς γυναικὸς τοῦ ἀδελφοῦ μου Ἰωάννου, μὴ

the memory of-the wife of-the brother my John lest

πως ἐκ τοῦ πονηροῦ ἐάσαι με, καὶ ἀπόλωμαι ὑπὸ τῆς

somehow from the evil(-one) he-leave me and I-perish from the

λύπης αὐτοῦ, καὶ τῆς ἀπωλείας καὶ τοῦ χωρισμοῦ. Εὗξαι,

grief for-him and the loss and the separation pray

δέομαι διὰ τὸν Κύριον, ἵνα παραμυθῆσεται ὁ Θεὸς

I-beg for-the-sake-of the Lord that may-console — God

καὶ τοὺς γονεῖς αὐτοῦ, ἵνα μὴ μερμινῶσιν αὐτόν.

also the parents his that not they-worry-about him

Θαυμάσαντος δὲ τοῦ γέροντος τὴν στοργὴν, ἣν ἔχει πρὸς 20

having-marveled-at and the old-man the affection which he-has toward

τὸν ἀδελφόν, οὐδὲν ἀπεκρίθη αὐτῷ. Πάλιν δὲ τὸν αὐτὸν

the brother nothing answered him again and the same

τρόπον ἔλαβεν αὐτὸν καὶ ὁ ἀββᾶς Ἰωάννης, καὶ παρεκάλει

way took him also — abba John and besought(-him)

κατ' ἰδίαν· Διὰ τὸν Θεὸν, Πάτερ, μὴ ἀμελήσῃς

in private for-the-sake-of — God Father not neglect

τοῦ ἀδελφοῦ, εὐχόμενος, ἵνα μὴ φύγῃ με διὰ τὴν
the brother praying that not he-flee me because-of the
 μητέρα αὐτοῦ, συμπαθῶν αὐτῇ, καὶ εὗρεθῶ ἐν τῷ λιμένι
mother his pitying her and I-be-found in the harbor
 ὑπομένων τὸ ναυάγιον. Ὡς οὖν εἴρηται, καταπλαγεῖς
suffering the shipwreck as then has-been-said having-been-astonished-at
 τὴν ἀμφοτέρων πρὸς ἀλλήλους ἀγάπην, τελείως λέγει
the of-both toward one-another love perfectly says
 αὐτοῖς· Πορεύεσθε, τέκνα· εὐαγγελίζομαι γὰρ ὑμῖν, ὅτι
to-them go children I-bring-good-news for to-you that
 ὁ ἀνοίξας ὑμῖν ὤδε, προσήνοιξεν ὑμῖν καὶ τὰ
the(-one) having-opened to-you here has-opened to-you also the(-things)
 ἐκεῖ. Καὶ σφραγίσας αὐτῶν τὰ μέτωπα καὶ τὰ στήθη καὶ
there and having-sealed their the foreheads and the breasts and
 ὅλον τὸ σῶμα, ἀπέλυσεν αὐτούς. Ὡς οὖν ἀπελύθησαν, καὶ
whole the body he-dismissed them as then they-were-dismissed and
 ἐξῆλθον, ταῦτα ἔλεγον· Ὁ Θεὸς τοῦ δούλου σου τοῦ
went-out these(-things) they-said O God of-the servant your the
 μεγάλου, ὀδήγησον ἡμᾶς τοὺς ξένους καὶ ἀπεριστάτους,
great guide us the strangers and helpless
 ὅτι οὔτε τοὺς τόπους, οὔτε τὴν χώραν ἐπιστάμεθα. Ἀλλὰ
for neither the places nor the country we-know but
 πρὸς σέ ἐρχόμενοι, παρεδώκαμεν ἑαυτοὺς εἰς θάνατον, εἰς
to you coming we-gave-over ourselves to death into
 τὸ πέλαγος τῆς ἐρήμου ταύτης. Λέγει οὖν ὁ Ἰωάννης τῷ
the sea of-the desert this says then — John —
 Συμεὼν· Τί ἐστὶν ἄρτι; Ποῦ ὑπάγομεν; Ἀπεκρίθη αὐτῷ
to-Symeon what is(-it) now where are-we-going answered him
 ἐκεῖνος, βάλλωμεν δεξιὰ, ὅτι ὅλα τὰ δεξιὰ, καλὰ εἰσιν.
that(-one) let-us-turn right for all the(-things) right good are

Καὶ ἐρχόμεναι κατήντησαν ἐπὶ τὴν Νεκρὰν θάλασσαν,
and going they-arrived at the Dead Sea
 ὡς ἐπὶ τὸν λεγόμενον Ἀρνονᾶν.

as(-it-were) at the(-place) called Arnonas

Τοῦ Θεοῦ δὲ οἰκονομήσαντος, καὶ μηδέποτε τοὺς εἰς αὐτὸν 21

— *God and having-arranged(-it) and never those in him*
 πιστεύοντας ὁλοψύχως ἐγκαταλιμπάνοντος, εὑρον τόπον,
believing wholeheartedly forsaking they-found (a)-place

ἐνθα ὧκει τις γέρων, πρὸ ὀλίγων ἡμερῶν τελευτήσας,
where dwelt a-certain old-man before few days having-died

ἐν ᾧ ὑπῆρχον καὶ μικρὰ σκεύη, καὶ βοτάναι τρυφερὰι
in which there-were also small vessels and herbs tender

εἰς τὸ ἐσθίειν αὐτοὺς, ἐξ ὧν ἥσθιεν ὁ γέρων, ὁ
for the to-eat them of which ate the old-man the(-one)

ἐκεῖσε κείμενος. Ἰδόντες οὖν τὸν τόπον οἱ ἀοίδιμοι,
there lying having-seen then the place the celebrated(-ones)

εὐφράνθησαν, ὥς τινα θησαυρὸν εὑρον. Ἐγνώσαν γὰρ
rejoiced as(-if) some treasure they-found they-knew for

ὅτι ὑπὸ Θεοῦ ἡτοιμάσθη, καὶ ἐπέμφθη αὐτοῖς, καὶ ἤρξαντο
that by God it-was-prepared and sent to-them and they-began

εὐχαριστεῖν τῷ Θεῷ, καὶ τῷ μεγάλῳ γέροντι. Ἐλεγον
to-give-thanks — to-God and to-the great old-man they-said

γάρ· Πίστευσον, δι' εὐχῶν αὐτοῦ κατευοδώθημεν. Ὡς
for believe(-me) through prayers his we-were-prospered as

οὖν ἔμειναν ὀλίγας ἡμέρας, μὴ φέρων τὴν ἀρετὴν τῶν
then they-stayed few days not bearing the virtue of-the

Χριστοῦ δούλων ὁ ἐχθρὸς τῶν ψυχῶν ἡμῶν διάβολος,
of-Christ servants the enemy of-the souls our (the)-devil

ἤρξατο πολεμεῖν αὐτοὺς, τὸν μὲν Ἰωάννην εἰς τὴν ἑαυτοῦ
began to-war-against them — indeed John over the his-own

γυναικα, τὸν δὲ Συμεὼν εἰς τὴν ἀγάπην τὴν πολλὴν τῆς
wife — and Symeon over the love the great of-the

ἑαυτοῦ μητρός. Ὅτε οὖν ἔβλεπεν ἑαυτὸν εἰς ἕξ αὐτῶν
his-own mother when then saw himself one of them
 θλιβόμενον, εὐθέως ἔλεγεν τῷ ἑτέρῳ· Ἀνάστα, ἀδελφέ,
afflicted at-once he-said to-the other arise brother
 εὐξώμεθα. Καὶ ᾗχοντο τὴν εὐχὴν τοῦ μεγάλου γέροντος·
let-us-pray and they-prayed the prayer of-the great old-man
 ᾗξατο γὰρ, ὅτι Δὸς αὐτοῖς, Κύριε, τοὺς λόγους τῆς
he-had-prayed for that give to-them Lord the words of-the
 εὐχῆς ταύτης ἐν τῇ καρδίᾳ αὐτῶν. Καὶ εὐθέως οἱ δύο
prayer this in the heart their and at-once the two
 εὐρέθησαν, γινώσκοντες αὐτὴν ἐκ στήθους, καὶ αὐτὴν
were-found knowing it by heart and it
 ᾗχοντο πάντοτε εἰς ἕκαστον πειρασμὸν, καὶ εἰς ἕκαστον
they-prayed always in each temptation and in each
 αἴτημα αὐτῶν πρὸς τὸν Θεόν. Ἔστιν γὰρ ὅτε ἐπύρου
request their to — God it-is for when inflamed
 αὐτοὺς ὁ διάβολος, ὡς ἐξηγείτο ὁ θεοφόρος Σαλὸς,
them the devil as related the God-bearing Fool
 ὡς ἐὰν κρέα καὶ οἶνον ᾗσθιον, καὶ πάλιν ὑπέβαλλεν
as if meat and wine they-were-eating and again he-suggested
 αὐτοῖς παρὰ τὰς ἀρχὰς δειλίαν, καὶ ἀκηδίαν πρὸς τὴν
to-them at the beginnings cowardice and listlessness toward the
 ἀσκήσιν, ὥστε διαφόρως ἐπιζητεῖν αὐτοὺς ὑποστρέφειν εἰς
discipline so-that variously to-seek them to-return to
 τὸ μοναστήριον ἀπὸ τῆς ἐρήμου, πάλιν δὲ κατὰ τοὺς
the monastery from the desert again and in the
 ὕπνους θεωρεῖν. Ἔστιν δὲ ὅτε καὶ ἐν φαντασίᾳ τοὺς
sleeps to-see it-is and when also in apparition the
 ἑαυτῶν ἰδίους, τοὺς μὲν κλαίοντας, τοὺς δὲ εὐωχηθέντας
their-own own(-people) those indeed weeping those and feasting
 παρεσκεύαζεν ὁ πολύμορφος ὄφης, καὶ πολλὰ ἕτερα, ἃ
contrived the many-shaped serpent and many other(-things) which

οὐδὲ ἐξηγήσασθαι δυνατὸν, εἰ μὴ τούτων τῶν πειρασμῶν
not-even to-relate (is)-possible if not of-these the temptations
 ἐν πείρᾳ γίνεται τις. Ἄλλ' ἡνίκα δ' ἂν ἐμνημόνευον
in experience comes one but whenever and — they-remembered
 τῶν στεφάνων, οὓς εἰς ἀλλήλους ἐθεάσαντο, καὶ τῆς
the crowns which on one-another they-had-seen and the
 διδασκαλίας, καὶ τῶν δακρύων τοῦ γέροντος, ὥσπερ ἐλαίῳ
teaching and the tears of-the old-man as with-oil
 ἁγίῳ κατεπραῦντο αὐτῶν ἡ καρδιά, καὶ παρεκαλεῖτο.
holy was-soothed their the heart and was-comforted

IV · THE TWO MOTHERS

Nicon appears to them in dreams, teaching them psalms they wake knowing. After two years Symeon learns that his mother no longer grieves, since he appears to her by night and tells her in Syriac that he and John serve in the king's palace, crowned; a man in white tells John that his father is comforted and his wife will soon be taken. They pray unceasingly, a stone's throw apart, meeting whenever thoughts or listlessness come. In ecstasy Symeon sees his mother sick in Edessa and bids her go to the king, who has prepared her a place. Knowing she has died, he runs weeping to John and prays over her labors, her sleepless nights, and the day he fled her. Later John sees Symeon's mother lead his wife away to the house the king has given, and knows she too has died. They stay twenty-nine years in the desert, and Symeon comes to fear neither passion, cold, hunger, nor heat.

Ἐφαίνετο δὲ αὐτοῖς κατ' ὄναρ καὶ ὁ κύριος Νίκων, 22
appeared and to-them in dream also the lord Nicon
 ὅτε μὲν νουθετῶν αὐτοῖς, ὅτε δὲ προσευχόμενος
at-one-time indeed admonishing them at-another and praying
 ὑπὲρ αὐτῶν, ἔστι δὲ ὅτε καὶ ψαλμοὺς αὐτοὺς διδάσκων· καὶ
for them it-is and when also psalms them teaching and
 ἐξυπνίζοντο ἀποστηθίζοντες ὅσα κατὰ τοὺς ὕπνους αὐτοὺς
they-woke reciting-by-heart whatever in the sleeps them

ἐδίδασκεν, καὶ εἶχον χαρὰν ἐπὶ τοῦτο μεγάλην. Ἐγίνωσκον
he-taught and they-had joy at this great they-knew
 γὰρ ὅτι πονεῖ ὁ γέρων δι' αὐτοὺς, καὶ ἐπληροφοροῦντο
for that toils the old-man because-of them and they-were-assured
 ἐξ αὐτῶν τῶν πραγμάτων. Καὶ γὰρ πρὸ πάσης αἰτήσεως
from very the events and for before every request
 ἐκ Θεοῦ τοῦτο πρὸ πάντων αἰτησαμένων ἀμφοτέρων, τοῦ
from God this before all having-asked both —
 μὲν Συμεὼν, ἵνα παρακληθῇ ἡ καρδιά τῆς μητρὸς αὐτοῦ,
indeed of-Symeon that be-comforted the heart of-the mother his
 καὶ πληροφορηθῇ· τοῦ δὲ Ἰωάννου, ἵνα προσλάβηται
and be-assured — and of-John that take-to-himself
 ὁ Θεὸς τὴν αὐτοῦ σύμβιον, πρὸς τὸ ἀποκοπῆναι τὴν
— God the his wife for the to-be-cut-off the
 σχέσιν αὐτῆς ἀπὸ τῆς ἐννοίας αὐτοῦ, εἰσήκουσεν ὁ Θεὸς
attachment her from the mind his heard — God
 ἀμφοτέρων, ὁ εἰπὼν θέλημα τῶν φοβουμένων αὐτὸν
both the(-one) having-said (the)-will of-those fearing him
 ποιῆσαι. Καὶ δύο ἐτῶν παρελθόντων, ἐπληροφορήθη ὁ
to-do and two years having-passed was-assured the
 κύρις Συμεὼν ἐκ Θεοῦ, ὅτι ἄλυπός ἐστιν ἡ μήτηρ
lord Symeon from God that free-of-grief is the mother
 αὐτοῦ περὶ αὐτοῦ, καὶ ὅτι φαίνεται αὐτῇ κατὰ νύκτα, καὶ
his about him and that he-appears to-her by night and
 παραμυνθεῖται αὐτήν, καὶ λέγει αὐτῇ τῇ Σύρων διαλέκτῳ·
comforts her and says to-her in-the of-Syrians tongue
 Λαδέχρε, λιχέμ, ὃ ἐστιν, Μὴ λυποῦ, μήτερ· καὶ γὰρ
ladekbre likhem which is not grieve mother and for
 καλῶς ἐσμεν κἀγὼ, καὶ ὁ κύρις Ἰωάννης, καὶ ὑγιαίνομεν,
well we-are both-I and the lord John and we-are-in-health
 καὶ ἐστρατεύθημεν εἰς τὸ παλάτιον τοῦ βασιλέως, καὶ ἰδοὺ
and we-enlisted into the palace of-the king and behold

στεφάνους φοροῦμεν, οὓς ἀνέδθησεν ἡμᾶς ὁ βασιλεὺς, καὶ
crowns we-wear which crowned us the king and
 στολὰς εὐπρεπεῖς. Ἀλλὰ παραμύθῃσαι καὶ τοὺς γονεῖς τοῦ
robes comely but comfort also the parents of-the
 ἀδελφοῦ Ἰωάννου, ὅτι μετ' ἐμοῦ ἐστὶν ἐστρατευμένος. Ἀλλὰ
brother John that with me he-is enlisted but
 μηδὲν λυπηθῆτε. Καὶ ὁ ἀββᾶς δὲ Ἰωάννης εἶδεν ὅτι λέγει
nothing grieve and — abba and John saw that says
 αὐτῷ τις λευχειμονῶν· Ἴδου τὸν μὲν πατέρα σου ἄλυπον
to-him someone clothed-in-white behold the indeed father your free-of-grief
 ἐποίησα, τὴν δὲ γυναῖκά σου ἐν ταύταις προσλαμβάνομαι.
I-have-made the and wife your in these(-days) I-take-to-myself
 Ἐξηγήσαντο οὖν ἀλλήλοις ᾧ ἐθεώρησαν ἀμφοτέροι, καὶ 23
they-related then to-one-another what saw both and
 ἐχάρησαν, καὶ εὐφράνθη αὐτῶν ἡ καρδιά. Καὶ τέως ἐκ
they-rejoiced and was-gladdened their the heart and thenceforth from
 τοῦ λογισμοῦ τῶν γονέων αὐτῶν εὐθέως ἐκούφισεν αὐτοὺς ὁ
the thought of-the parents their at-once relieved them —
 Θεός. Καὶ λοιπὸν ἐν ἀνέσει ὑπῆρχον μηδὲ ὅλως λυπούμενοι
God and thereafter in ease they-were not at-all grieving
 περὶ αὐτῶν. Ἀλλ' ἀπόνως καὶ ἀόκνως τὸν τῆς ἀσκήσεως
about them but without-toil and without-sloth the of-the discipline
 καὶ ἡσυχίας διετέλουν δρόμον διὰ παντός, ἡμέρας καὶ
and stillness they-continued course through all day and
 νυκτός, εἰ μὴ τὸν ἀπερίσπαστον πειρασμόν, καὶ τὴν
night if not the undistracted trial and the
 ἀμέριμνον μέριμναν, λέγω δὴ τῆς ἀδιαλείπτου προσευχῆς,
carefree care I-mean indeed of-the unceasing prayer
 δι' ἧς καὶ διὰ συντομίας προέκοιψαν οἱ ἄοκνοι ἐργάται,
through which also with speed advanced the unslothful workers
 ὥστε ἐν ὀλίγοις χρόνοις ἀξιωθῆναι αὐτοὺς θεῶν
so-that in few years to-be-deemed-worthy them of-divine

ὁράσεων, καὶ πληροφοριῶν καὶ θαυμάτων. Μικροῦ γὰρ
visions and assurances and miracles little for
 χρόνου παρελθόντος, καὶ ἀμφοτέρων ἡσυχάζοντων, ὡς ἀπὸ
time having-passed and both being-still as from
 λίθου βολῆς ἀλλήλων. Ἦσαν γὰρ καὶ τοῦτο ἑαυτοῖς
(a)-stone's throw of-one-another they-had for also this for-themselves
 διατυπώσαντες, τοῦτ' ἔστι τὸ ἀναχωρεῖν κατ' ἰδίαν, ὅτε
having-laid-down that is the to-withdraw in private when
 βούλεται ὁ καθείς ἐξ αὐτῶν κατὰ μόνας εὔξασθαι. Ἦνίκα
wishes — each of them in private to-pray whenever
 δὲ ἔλθωσι αὐτῷ λογισμοὶ ἢ ἀκηδία, ἔρχεσθαι αὐτὸν
and come to-him thoughts or listlessness to-come him
 πρὸς τὸν ἕτερον καὶ κοινῶς τὸν Θεὸν παρακαλεῖν τοῦ
to the other and together — God to-beseech for-the
 ἀπαλλαγῆναι τοῦ πειρασμοῦ. Ἐν μιᾷ οὖν τῶν ἡμερῶν
to-be-released from-the temptation on one then of-the days
 καθήμενος ὁ Συμεὼν ἐν τῷ εἰθισμένῳ αὐτῷ τόπῳ, θεωρεῖ
sitting — Symeon in the accustomed by-him place sees
 ἑαυτὸν ἐν ἐκστάσει, ὥσπερ παρεῖναι πρὸς τὴν ἑαυτοῦ
himself in ecstasy as-if to-be-present with the his-own
 μητέρα ἀσθενοῦσαν ἐν Ἑδέσῃ (ἐκεῖθεν γὰρ ἦν), καὶ λέγει
mother being-sick in Edessa from-there for he-was and says
 αὐτῇ τῇ Σύρα φωνῇ· Πῶς ἔχεις, μήτηρ; Τῆς δὲ εἰπούσης,
to-her in-the Syrian tongue how are-you mother she and having-said
 Καλῶς, τέκνον, λέγει αὐτῇ πάλιν· Ὑπαγε πρὸς τὸν
well child says to-her again go to the
 βασιλέα, μὴ φοβηθῆς, ὅτι παρεκάλεσα αὐτὸν, καὶ ἡτοίμασέν
king not fear for I-besought him and be-prepared
 σοι καλὸν τόπον, καὶ ὅτε βούλεται, φθάνω σε ἐκεῖ.
for-you (a)-fair place and when he-wills I-overtake you there

Εἰς ἑαυτὸν δὲ ἐλθὼν, ἔγνω τῇ αὐτῇ ὥρᾳ τελευτῆσαι 24
to himself and having-come he-knew at-the same hour to-have-died
 τὴν μητέρα αὐτοῦ, καὶ δρομέως ἐλθὼν πρὸς τὸν ἀδελφὸν
the mother his and running having-come to the brother
 Ἰωάννην, λέγει αὐτῷ· Ἀνάστα, κύρι, ποιήσομεν εὐχὴν. Τοῦ
John says to-him arise lord we-shall-make prayer he
 δὲ παραχθέντος (ἐδόκει γὰρ πειρασμόν τινα συμβῆναι τῷ
and having-been-troubled he-thought for temptation some to-have-befallen —
 Συμεῶν), λέγει αὐτῷ Συμεὼν· Μηδὲν παραχθῆς, ἀδελφέ· οὐδὲ
to-Symeon says to-him Symeon nothing be-troubled brother not
 γὰρ ἔχω τί ποτε κακὸν διὰ τοῦ Θεοῦ. Πάλιν οὖν λέγει
for I-have anything at-all bad through — God again then says
 αὐτῷ ὁ Ἰωάννης· Καὶ τίς ἡ αἰτία τοῦ τοσούτου σου δρόμου,
to-him — John and what the cause of-the so-great your running
 Πάτερ Συμεὼν; Πάνυ γὰρ ἐτίμα καὶ ἐσέβητο αὐτὸν, ὥσπερ
Father Symeon very-much for he-honored and revered him as
 κακᾶκῆνος. Τότε περιχυθέντων αὐτοῦ τῶν ὀφθαλμῶν ἀπὸ τῶν
that(-one)-too then being-flooded his the eyes with the
 δακρύων, καὶ ἀρξαμένων κατέρχεσθαι ὥσπερ μαργαριτῶν ἐπὶ
tears and having-begun to-run-down like pearls onto
 τὸ στήθος αὐτοῦ, λέγει αὐτὸς τῷ Ἰωάννῃ· Ἄρτι τὴν καλὴν
the breast his says he — to-John now the good
 μου μητέρα καὶ εὐλογημένην ὁ Κύριος προσλαμβάνεται.
my mother and blessed the Lord takes-to-himself
 Καὶ ἐξηγήσατο αὐτῷ τὴν ὀπτασίαν, καὶ κλινάντων αὐτῶν
and he-related to-him the vision and having-bent they
 τὰ γόνατα, ἠῤῃχοντο. Καὶ ἦν ἀκοῦσαι τοῦ Συμεὼν
the knees they-prayed and it-was(-possible) to-hear — Symeon
 λέγοντος πρὸς τὸν Θεὸν ἐλεεινοὺς ὄντως καὶ παρακλητικοὺς
saying to — God piteous truly and beseeching
 λόγους· συνεστρέφοντο γὰρ καὶ διεταράσσοντο τὰ σπλάγχνα
words were-wrung for and were-troubled the bowels

αὐτοῦ ὑπὸ τῆς φύσεως κινούμενα, καὶ ἐβόα· Ὁ Θεός,
his by the nature moved and he-cried O God
 ὁ τὴν θυσίαν τοῦ Ἀβραάμ δεξάμενος, ὁ τὴν
the(-one) the sacrifice — of-Abraham having-accepted the(-one) the
 ὀλοκαύτωςιν Ἰεφθάε ἐπιβλέψας, ὁ τὰ δῶρα τοῦ Ἄβελ
burnt-offering of-Jephthah having-regarded the(-one) the gifts — of-Abel
 μὴ βδελυξάμενος, ὁ διὰ τὸν Σαμουὴλ τὸν παῖδά
not having-abbhorred the(-one) because-of — Samuel the servant
 σου τὴν Ἄνναν προφήτιδα ἀναδείξας, αὐτὸς, Κύριέ μου,
your — Anna (a)-prophetess having-shown-forth you-yourself Lord my
 Κύριε, δι' ἐμὲ τὸν δοῦλόν σου πρόσδεξαι τὴν ψυχὴν
Lord for-the-sake-of me the servant your receive the soul
 τῆς καλῆς μου μητρός. Μνήσθητι, Κύριε, κόπων αὐτῆς καὶ
of-the good my mother remember Lord (the)-labors her and
 τῶν μόχθων, ὧν εἰς ἐμὲ ἐκοπίασεν· μνήσθητι, Κύριε, τῶν
the toils which for me she-labored remember Lord the
 δακρύων, αὐτῆς καὶ τῶν στεναγμῶν, ὧν ἐξέχεεν, ὅτε
tears her and the groans which she-poured-out when
 πρὸς σέ ἐξ αὐτῆς ἔφυγον. Μνήσθητι, Κύριε, τῶν μαζῶν,
to you from her I-fled remember Lord the breasts
 ὧν ἐθήλασεν ἐμὲ τὸν ταπεινόν, ἵνα ἀπολαύσῃ τῆς
with-which she-suckled me the lowly(-one) that she-might-enjoy the
 ἐμῆς νεότητος, καὶ οὐκ ἀπέλαυσεν. Μὴ ἐπιλάθῃ, Δέσποτα,
my youth and not she-enjoyed(-it) not forget Master
 ὅτι οὐδὲ πρὸς ὥραν χωρισθῆναί μου ἐδύνατο, καὶ
that not-even for (an)-hour to-be-parted from-me she-could and
 ἐχωρίσθη μου ὅλον τὸν χρόνον. Μνημόνευσον, Δέσποτα,
she-was-parted from-me all the time remember Master
 ὁ πάντα ἐπιστάμενος, ὅτι, ὅτε ἐβούλετο χαρῆναι εἰς
the(-one) all(-things) knowing that when she-wished to-rejoice in
 ἐμὲ, τότε αὐτῇ ἑαυτὸν διὰ τὸ ὄνομά σου ἐστέρησα.
me then her myself for-the-sake-of the name your I-deprived

Μὴ ἐπιλάβῃ, δίκαιε, τῶν διασπαραγμῶν τῶν σπλάγχχνων
not forget just(-one) the rendings of-the bowels

αὐτῆς, ὣν ἔσχε τῇ ἡμέρᾳ, ὅτε πρὸς σὲ κατέφυγον.
her which she-had on-the day when to you I-fled

Γινώσκεις, Κύριε, πόσῃν ἀϋπνίαν ἐκτήσατο κατὰ πᾶσαν 25
you-know Lord how-much sleeplessness she-got through every

νύκτα μνημονεύουσα τῆς ἐμῆς νεότητος, ἐξότε αὐτὴν
night remembering the my youth since her

ἐγκατέλιπον. Σὺ οἶδας, Δέσποτα, πόσας νύκτας ἐποίησεν
I-forsook you know Master how-many nights she-spent

ἄϋπνος, ζητοῦσα τὸ συγκοιμώμενον αὐτῇ πρόβατον. Μὴ
sleepless seeking the sleeping-with her lamb not

ἐπιλάβῃ, φιλάνθρωπε, οἷος πόνος αὐτῆς περιεῖχε τὴν
forget lover-of-mankind what pain her gripped the

καρδίαν, ὅτε τὰ ἐμὰ ἱμάτια θεωροῦσα ἐστήσατο, διὰ
heart when the my garments seeing she-stood because-of

τὸ μηκέτι εἶναι τὸν μαργαρίτην αὐτῆς τὸν ταῦτα
the no-longer to-be the pearl her the(-one) these

ἐνδυνόμενον. Μνημόνευσον, Δέσποτα, ὅτι τὴν ἐξ ἐμοῦ
putting-on remember Master that the from me

παραμυθίαν, καὶ χαρὰν, καὶ ἀγαλλίασιν ἐστέρησα αὐτὴν,
comfort and joy and gladness I-deprived her

ἵνα σοι τῷ ἐμῷ καὶ αὐτῆς Θεῷ καὶ Δεσπότη τῶν ἀπάντων
that you the my and her God and Master of-the all

δουλεύσω. Δὸς αὐτῇ ἀγγέλους διασώζοντας αὐτῆς τὴν ψυχὴν
I-might-serve give her angels preserving her the soul

ἐκ τῶν πνευμάτων καὶ θηρίων τοῦ ἀέρος τούτου τῶν
from the spirits and beasts of-the air this the

πονηρῶν καὶ ἀνελεημόνων, τῶν ἐπιχειρούντων καταπιεῖν
wicked and merciless the(-ones) attempting to-swallow

πάντας τοὺς δι' αὐτῶν παρερχομένους. Ἐξαπόστειλον
all those through them passing send-forth

αὐτῇ, Κύριε, Κύριε, φύλακας ἰσχυροὺς ἐπιτιμῶντας πάσῃ
to-her Lord Lord guards strong rebuking every
 ἀκαθάρτῳ δυνάμει. Συναντήσῃ αὐτῇ καὶ ἀλύπως καὶ
unclean power let-it-meet her also painlessly and
 ἀβασανίστως. Ὁ Θεός μου, κέλευσον διαχωρισθῆναι αὐτῆς
without-torment O God my command to-be-separated her
 τὴν ψυχὴν ἐκ τοῦ σώματος, καὶ εἴ τι ὥς γυνὴ ἐν ἔργῳ,
the soul from the body and if anything as woman in deed
 ἢ λόγῳ ἡμαρτεν ἐν τῷδε τῷ βίῳ, συγχώρησον τῇ ψυχῇ
or word she-sinned in this the life forgive the soul
 αὐτῆς, ὑπὲρ τῆς θυσίας, ἧς ἐγέννησεν, καὶ προσήνεγκέν
her for the sacrifice which she-bore and offered
 σοι, Δέσποτα, ἐμὲ τὸν ἀνάξιον δοῦλόν σου, ναὶ, Κύριε
to-you Master me the unworthy servant your yes Lord
 ὁ Θεός μου, ὁ δίκαιος κριτὴς καὶ φιλόανθρωπος. Μὴ
O God my the just judge and lover-of-mankind not
 εἰσενέγκῃς αὐτὴν ἀπὸ θλίψεως εἰς θλίψιν, καὶ ἀπὸ ὀδύνης
bring her from affliction into affliction and from pain
 εἰς ὀδύνην, ἀπὸ στεναγμῶν εἰς στεναγμούς, ἀλλ' ἀντὶ
into pain from groans into groans but instead-of
 λύπης, ἧς ἐλυπήθη διὰ τὸν μονογενῆ αὐτῆς, εἰς χαρὰν,
grief which she-grieved because-of the only-begotten her into joy
 ἀντὶ δακρύων εἰς ἀγαλλίασιν τὴν ἡτουμασμένην τοῖς
instead-of tears into gladness the(-one) prepared for-the
 ἁγίοις σου, ὁ Θεός, ὁ Θεός μου, εἰς τοὺς αἰῶνας. Ἀμήν.
saints your O God O God my to the ages amen
 26 Τῶν αὐτῶν ἐκ τῆς εὐχῆς, ἤρξατο ὁ ἀδελφὸς
— they(-having-risen) from the prayer began the brother
 Ἰωάννης παραμυθίσθαι αὐτὸν καὶ λέγειν· Ἰδοὺ, ἀδελφὲ
John to-comfort him and to-say behold brother
 Συμεὼν, ἐπληροφόρησέν σε ὁ Θεός, καὶ εἰσήκουσεν τῆς
Symeon has-assured you — God and heard the

εὐχῆς σου, καὶ προσελάβετο τὴν σὴν μητέρα. Ἄλλ' ἄρτι
prayer your and took-to-himself the your mother but now
 συγκοπιάσόν μοι, καὶ εὐζώμεθα διὰ τὸν Κύριον οἱ
labor-with me and let-us-pray for-the-sake-of the Lord the
 ἀμφότεροι, ἵνα ποιήσῃ ὁ Θεὸς τὸ ἔλεος αὐτοῦ, καὶ μετὰ
both that may-work — God the mercy his also with
 τῆς κατὰ συγχώρησιν Θεοῦ ὀνομασθείσης γυναικός μου,
the by permission of-God named wife my
 ἵνα καὶ αὐτὴν φέρῃ ὁ Θεὸς εἰς λογισμὸν τοῦ μοναχικοῦ
that also her bring — God to (the)-thought of-the monastic
 σχήματος, ἣ ποιήσῃ τὸ ἔλεος αὐτοῦ, καὶ λάβῃ αὐτήν.
habit or work the mercy his and take her
 Καὶ ὡς ἠῤῥξαντο ἐπὶ ὀλίγον χρόνον, ἐν μιᾷ νυκτὶ θεωρεῖ
and as they-prayed for little time on one night sees
 ὁ ἀββᾶς Ἰωάννης τὴν μητέρα τοῦ Συμεὼν ἐλθοῦσαν, καὶ
— abba John the mother — of-Symeon having-come and
 κρατήσασαν τῆς χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ λέγουσαν
having-taken-hold of-the hand of-the wife his and saying
 αὐτῇ· Ἀνάστα, ἀδελφῇ, ἐλθὲ ἐγγὺς μου, ὅτι καλὸν οἶκον
to-her arise sister come near me for fair house
 ἐχαρίσατό μοι ὁ βασιλεὺς ὁ στρατεύσας τὸν υἱόν
has-given me the king the(-one) having-enlisted the son
 μου, εἰς δουλείαν αὐτοῦ. Ἀλλὰ ἄλλαξον τὰ ἱμάτιά σου,
my into service his but change the garments your
 καὶ φόρεσον καθαρὰ. Καὶ ἀνέστη εὐθέως, καὶ ἀκολούθησεν
and wear clean(-ones) and she-rose at-once and followed
 αὐτῇ, καὶ ἔγνω ὅτι ἐτελεύτησεν καὶ αὐτὴ, καὶ ὅτι αἱ δύο
her and he-knew that had-died also she and that the two
 εἰς καλὸν τόπον εἰσὶν, καὶ ἐχάρη χαρὰν μεγάλην σφόδρα.
in fair place are and he-rejoiced (with)-joy great exceedingly
 Καὶ ὡς διετέλεσαν εἰς τὴν ἔρημον ἀσκοῦντες ἐν πάσῃ
and as they-continued in the desert practicing-discipline in every

ἀσκήσει, καὶ κακοπαθεία, καὶ ψύχει, καὶ καύσωνι ἐπὶ εἴκοσι
discipline and hardship and cold and heat for twenty
 ἐννέα ἔτη, πολλοὺς καὶ ἀφάτους πειρασμοὺς, ὑπομείναντες
nine years many and unspeakable temptations having-endured
 ἐκ τοῦ διαβόλου, καὶ τοῦτον νικήσαντες, μάλιστα ὁ
from the devil and him having-conquered especially —
 Συμεὼν ἐκ τῆς προσούσης αὐτῷ ἀκακίας καὶ καθαρότητος.
Symeon from the present in-him guilelessness and purity
 Ἦσθάνετο γὰρ ἑαυτὸν διὰ τῆς ἐνοικουσίας ἐν αὐτῷ τοῦ
he-perceived for himself through the dwelling in him of-the
 ἁγίου Πνεύματος δυνάμεως, μήτε πάθος φοβούμενον, μήτε
holy Spirit power neither passion fearing nor
 ψύχος, ἢ πείναν, ἢ καύσωνα, ἀλλὰ σχεδὸν ὑπὲρ τὰ μέτρα
cold or hunger or heat but almost beyond the measures
 τῆς φύσεως τῆς ἀνθρωπίνης γενόμενον.
of-the nature the human having-become

IV · THE BROTHERS PART

Symeon tells John that in the desert they profit no one but themselves, and he will go in Christ's power to mock the world and save others. John pleads with him to stay, then, seeing he is assured by God, warns him: let the world not scatter what the desert gathered, nor the soul do what the body does. Symeon promises to come for John before he dies. They part, and each bidding to turn back cuts like a sword. After three days at the holy places, praying that his work stay hidden until his death, Symeon reaches Emesa; God, Leontios says, hid his deeds and later made them known.

- 27 Λέγει τῷ Ἰωάννῃ· Τί ὠφελούμεθα λοιπὸν, ἀδελφὲ, ἐν
he-says — to-John what do-we-profit further brother in
 τῇ ἐρήμῳ ταύτῃ διατρίβοντες; Ἄλλ' ἐὰν ἀκούσης μου,
the desert this spending-time but if you-listen-to me

ἀνάστα, ἀπέλθωμεν, σώσωμεν καὶ ἄλλους. Ὡδε γὰρ εἰ μὴ
 arise let-us-go-away let-us-save also others here for if not
 ἑαυτοὺς μόνους, ἕτερόν τινα οὐκ ὠφελοῦμεν, καὶ μισθὸν
 ourselves alone other anyone not we-profit and reward
 παρά τινος οὐκ ἔχομεν. Καὶ ἤρξατο λέγειν αὐτῷ, καὶ
 from anyone not we-have and he-began to-say to-him also
 ἐκ τῆς ἁγίας Γραφῆς τινα τοιαῦτα· «Μηδεὶς τὸ ἑαυτοῦ
 from the holy Scripture some such(-words) no-one the his-own
 ζητείτω, ἀλλὰ τὸ τοῦ πλησίου.» Καὶ πάλιν· «Τοῖς πᾶσιν
 let-him-seek but the of-the neighbor and again to-the all
 πάντα γέγονα, ἵνα πάντως τινὰς σώσω.» Καὶ ἐκ
 all(-things) I-have-become that by-all-means some I-may-save and from
 τοῦ Εὐαγγελίου· «Ὅτι οὕτως λαμψάτω τὸ φῶς ὑμῶν
 the Gospel that thus let-shine the light your
 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
 before the men so-that they-may-see your the good
 ἔργα καὶ δοξάσωσιν τὸν Πατέρα ὑμῶν, τὸν ἐν τοῖς
 works and glorify the Father your the(-one) in the
 οὐρανοῖς.» καὶ ἄλλα τινὰ τοιαῦτα. Καὶ ἀποκριθεὶς ὁ
 heavens and other some such(-words) and having-answered the
 Κύριος Ἰωάννης, λέγει αὐτῷ· Νομίζω, ἀδελφὲ, ὁ Σατανᾶς
 lord John says to-him I-think brother — Satan
 ἐφθόνησεν τὴν ἡσυχίαν ἡμῶν, καὶ ὑπέβαλέν σοι τὸν
 envied the stillness our and suggested to-you the
 λογισμὸν τοῦτον. Τουναντίον κάθισον, καὶ τὸν δρόμον
 thought this on-the-contrary sit and the course
 ἡμῶν, ὅπου ἐκλήθημεν ὑπὸ τοῦ Θεοῦ, εἰς τὴν ἔρημον
 our where we-were-called by — God into the desert
 ταύτην πληρώσωμεν. Λέγει αὐτῷ ὁ Συμεὼν· Πίστευσον,
 this let-us-fulfill says to-him — Symeon believe(-me)
 ἐγὼ οὐ μένω, ἀλλ' ἐν τῇ δυνάμει τοῦ Χριστοῦ ὑπάγω,
 I not stay but in the power — of-Christ I-go

ἐμπαίζων τῷ κόσμῳ. Λέγει αὐτῷ πάλιν ὁ ἀδελφὸς αὐτοῦ·
mocking the world says to-him again the brother his
 Μὴ, ἀδελφὲ καλὲ, παρακαλῶ σε διὰ τὸν Κύριον, μὴ
no brother good I-beseech you for-the-sake-of the Lord not
 ἐάσης με τὸν ταπεινόν. Οὐπω γὰρ ἐγὼ εἰς τοῦτο τὸ μέτρον
leave me the lowly(-one) not-yet for I to this the measure
 ἔφθασα, ἵνα δυνηθῶ ἐμπαῖξαι τῷ κόσμῳ. Ἀλλὰ δι'
have-come that I-can to-mock the world but for-the-sake-of
 αὐτὸν τὸν ζεύξαντα ἡμᾶς μὴ θελήσης ἀποζευχθῆναι
him the(-one) having-yoked us not wish to-be-unyoked
 τοῦ σοῦ ἀδελφοῦ. Σὺ οἶδας, ὅτι μετὰ Θεὸν οὐδένα
from-the your brother you know that after God no-one
 ἔχω, εἰ μὴ σέ, ἀδελφέ μου, ἀλλὰ πάντας ἡρνησάμην
I-have if not you brother my but all I-denied
 καὶ προσεκολλήθην σοι καὶ ἄρτι σὺ θέλεις, ὥσπερ ἐν
and I-clove to-you and now you wish as in
 πελάγει, ἐὰσαί με εἰς τὴν ἔρημον ταύτην; Μνημόνευσον
(the)-open-sea to-leave me in the desert this remember
 τῆς ἡμέρας ἐκείνης, ὅτε ἐλάχομεν, καὶ κατηρχόμεθα ἐπὶ
the day that when we-cast-lots and were-going-down to
 τὸν κύριον Νίκωνα, ὅτι συνθέμεθα; μὴ χωρίζεσθαι ἀπ'
the lord Nikon that we-agreed not to-be-parted from
 ἀλλήλων. Μνημόνευσον τῆς φοβερᾶς ὥρας, ὅτε τὸ ἅγιον
one-another remember the fearful hour when the holy
 σχῆμα ἐνεδύθημεν, καὶ ἦμεν οἱ δύο ὥσπερ μία ψυχὴ, ὥστε
habit we-put-on and we-were the two as one soul so-that
 πάντας ξενίζεσθαι ἐπὶ τῇ ἀγάπῃ ἡμῶν. Μὴ ἐπιλάβῃ τῶν
all to-be-amazed at the love our not forget the
 λόγων τοῦ μεγάλου γέροντος, ᾧ ἡμᾶς ἐνουθέτησεν
words of-the great old-man with-which us he-admonished

τῇ νυκτὶ, ἣ ἐξήλθομεν. Μὴ, παρακαλῶ, μή πως
on-the night in-which we-went-out no I-beseech lest somehow
 ἀπόλωμαι καὶ ἐκζητήσῃ ὁ Θεὸς τὴν ψυχὴν μου ἀπὸ σοῦ.
I-perish and require — God the soul my from you
 Λέγει αὐτῷ πάλιν ὁ Συμεὼν· Νόμισον, ἀπέθανον, οὐκ
says to-him again — Symeon suppose I-died not
 εἶχες φροντίσαι ἑαυτοῦ κατὰ μόνας ὦν; Πίστευσον, εἰ
you-would-have to-take-care of-yourself in private being believe(-me) if
 μὲν ἔρχῃ, εὖ καὶ καλῶς, ἐπεὶ ἐγὼ οὐ μένω. Ὡς οὖν ἴδεν
indeed you-come well and good since I not stay as then saw
 αὐτὸν ὁ ἀδελφὸς Ἰωάννης ἐπιμένοντα, ἔγνω ὅτι ἐκ Θεοῦ
him the brother John persisting he-knew that from God
 ἐπληροφορήθη τοῦτο πράξει. Ἐπεὶ οὐκ ἐχώριζεν αὐτοὺς,
he-was-assured this to-do since not parted them
 εἰ μὴ ὁ θάνατος, τάχα δὲ οὐδὲ αὐτός. Καὶ γὰρ ἦσαν
if not the death perhaps and not-even it and for they-had
 καὶ τοῦτο πολλάκις παρακαλέσαντες τὸν Θεόν, ἵνα ὁμοῦ
also this often besought — God that together
 προσλάβηται τοὺς δύο, καὶ ἐπίστευον ὅτι εἰσακούσει αὐτῶν
he-take-to-himself the two and they-believed that will-bear them
 ὁ Κύριος καὶ ἐν τούτῳ, ὡς ἐν ᾧ πᾶσιν. Λέγει οὖν αὐτῷ·
the Lord also in this as in all(-things) he-says then to-him
 Βλέπε, Συμεὼν, μή πως ὁ διάβολος χλευάσαι σε θέλῃ.
see Symeon lest somehow the devil to-mock you wish
 Ὁ δὲ εἶπεν αὐτῷ· Σὺ μόνον μὴ ἐπιλάθῃ μου ἐν τῇ εὐχῇ
he and said to-him you only not forget me in the prayer
 σου, ὥσπερ οὐδὲ ἐγὼ σοῦ, καὶ ὁ Θεὸς καὶ αἱ εὐχαὶ σου
your as neither I you and — God and the prayers your
 σώζουσίν με. Πάλιν οὖν ἤρξατο νουθετεῖν αὐτὸν ὁ ἀδελφὸς
save me again then began to-admonish him the brother
 αὐτοῦ καὶ λέγειν· Βλέπε, ἀσφάλισαι σεαυτὸν, ἀδελφε
his and to-say see secure yourself brother

28

Συμεών, ἵνα μὴ ὅσα συνῆξεν ἡ ἔρημος, σκορπίσῃ ὁ
Symeon that not whatever gathered the desert scatter the
 κόσμος· καὶ ὅσα ὠφέλησεν ἡ ἡσυχία, βλάβῃ ἡ ταραχή·
world and whatever profited the stillness harm the turmoil
 καὶ ὅσα ἤνεγκεν ἡ ἀγρυπνία, διὰ ὕπνου ἀπολέσῃς.
and whatever brought the vigil through sleep you-lose
 Ἀσφάλισαι, ἀδελφὲ, μὴ τὴν σωφροσύνην τοῦ μοναχικοῦ
secure(-yourself) brother lest the chastity of-the monastic
 διαφθείρῃ βίου ἡ ἀπάτη τῶν κοσμικῶν. Βλέπε μὴ τὸν
corrupt life the deceit of-the worldlings see lest the
 καρπὸν τῆς στερήσεως τῶν γυναικῶν, ἐξ ὧν σε ἔσωσεν
fruit of-the deprivation of-the women from whom you has-saved
 ὁ Θεὸς ἕως σήμερον, ἀπολέσῃ ἡ μετ' αὐτῶν διατριβή.
— God until today destroy the with them spending-time
 Βλέπε μὴ τὴν ἀκτημοσύνην, ἣν σοι ὁ ἀναχωρητικὸς
see lest the poverty which for-you the anchoritic
 προεξένησε βίος, διασκεδάσῃ ἡ πολυκτημοσύνη, μή πως
procured life scatter the abundance-of-posessions lest somehow
 ὁ ἔστηξεν ἡ νηστεία σῶμα, παχύνῃ τὰ βρώματα.
what shrank the fasting body fatten the foods

- 29 Βλέπε, ἀδελφὲ, μή πως τὴν κατάνυξίν σου ἀπολέσῃς διὰ
see brother lest somehow the compunction your you-lose through
 τοῦ γέλωτος, καὶ τὴν προσευχὴν σου διὰ τῆς ἀμελείας σου.
the laughter and the prayer your through the negligence your
 Βλέπε, παρακαλῶ, μή πως γελῶντος τοῦ προσώπου σου,
see I-beseech lest somehow laughing the face your
 συνδιαχέται ὁ νοῦς σου, μὴ τῶν χειρῶν ψηλαφούντων,
be-dissolved-with(-it) the mind your lest the hands touching
 συμψηλαφήσῃ καὶ ἡ ψυχὴ, μὴ τοῦ στόματος ἐσθίουτος,
touch-with(-them) also the soul lest the mouth eating
 συνηδυνθῇ καὶ ἡ καρδιά, μὴ τῶν ποδῶν βαδιζόντων,
be-pleased-with(-it) also the heart lest the feet walking

συνορχήσεται ἀτάκτως καὶ ἡ ἔνδον ἡσυχία, καὶ συντόμως
dance-with(-them) disorderly also the within stillness and briefly
 εἰπεῖν, μὴ ὅσα πράττει τὸ σῶμα ἔξωθεν, πράττη καὶ
to-say lest whatever does the body outside do also
 ἡ ψυχὴ ἔσωθεν. Ἄλλ' εἰ καὶ ὅλως εἴληφας ἐκ Θεοῦ
the soul inside but if even wholly you-have-received from God
 δύναμιν, ἀδελφὲ, ἵνα ὅσα ἐὰν τὸ σῶμα πράξῃ σχήματα,
power brother that whatever — the body does gestures
 ἢ λόγους, ἢ πράγματα, ἀκίνητος καὶ ἀτάραχος διαμένῃ ὁ
or words or deeds unmoved and untroubled remains the
 νοῦς σου καὶ ἡ καρδιά, καὶ οὐδαμῶς ὑπὸ τούτων μολύνεται,
mind your and the heart and in-no-way by these is-defiled
 ἢ βλάπτεται, ὧντως ἐγὼ ἐπὶ τῇ σωτηρίᾳ σου χαίρω, μόνον
or is-harmed truly I at the salvation your rejoice only
 ἵνα εὗξῃ τῷ Θεῷ, ἵνα ἐκεῖ μὴ χωρήσῃ ἡμᾶς ἐξ ἑαυτῶν.
that you-pray — to-God that there not be-part us from ourselves
 Τότε λέγει αὐτῷ ὁ ἀββᾶς Συμεὼν· Μὴ φοβηθῇς, ἀδελφὲ
then says to-him — abba Symeon not fear brother
 Ἰωάννη· οὐ γὰρ ἀπ' ἑμαυτοῦ τοῦτο βούλομαι πράξαι,
John not for from myself this I-wish to-do
 ἀλλὰ τοῦ Θεοῦ κελεύοντός μοι, καὶ ἐν τούτῳ γνώσῃ,
but — God commanding me and in this you-will-know
 ὅτι εὐηρέστησεν τῷ Θεῷ τὸ ἔργον μου διὰ τῆς αὐτοῦ
that pleased — God the work my through the his
 συνεργείας, ὅτι πρὸ τοῦ ἀποθανεῖν με, ἔρχομαι, καὶ καλῶ
co-working that before the to-die me I-come and call
 σε, καὶ ἀσπάζομαί σε, καὶ ἐν ὀλίγαις ἡμέραις φθάνεις με.
you and embrace you and in few days you-follow me
 Ἀλλὰ ἀνάστα, καὶ ποιήσωμεν εὐχὴν. Καὶ εὐξαμένων αὐτῶν
but arise and let-us-make prayer and having-prayed they
 ἐπὶ ἱκανὰς ὥρας, καὶ φιλησάντων τὰ ἑαυτῶν στήθη,
for considerable hours and having-kissed the their-own breasts

καὶ βρεξάντων αὐτὰ ἀπὸ τῶν δακρύων ἑαυτῶν, ἀπέλυσεν
and having-wet them with the tears their-own dismissed
 αὐτὸν ὁ ἀββᾶς Ἰωάννης συνοδοιπορήσας αὐτῷ ἱκανὸν
him — abba John having-walked-with him considerable
 διάστημα, οὐ γὰρ ἐδίδου αὐτῷ ἡ ψυχὴ αὐτῷ χωρισθῆναι
distance not for allowed him the soul him to-be-parted
 ἀπ' αὐτοῦ, ἀλλὰ καθότι ἔλεγεν αὐτῷ ὁ ἀββᾶς Συμεὼν,
from him but whenever said to-him — abba Symeon
 Ὑπόστρεψον, ἀδελφε, ὡς ἵνα ἐχώριζεν αὐτὸν μάχαιρα
turn-back brother as though parted him (a)-sword
 ἀπὸ τοῦ σώματος αὐτοῦ, οὕτως τοῦ λόγου τούτου ἤκουεν,
from the body his so the word this he-beard
 καὶ πάλιν παρεκάλει αὐτὸν συνακολουθήσαι ἄλλο ὀλίγον.
and again he-besought him to-go-along-with(-him) another little
 Ὡς οὖν ἐβιάσατο αὐτὸν ὁ ἀββᾶς Συμεὼν, ὑπέστρεψεν,
as then compelled him — abba Symeon he-turned-back
 βρέχων τὴν γῆν τοῖς δάκρυσιν, εἰς τὸν ἴδιον τόπον.
wetting the earth with-the tears to the own place

30 Ὁρθοδόμησεν ἐν τῇ ἀγίᾳ Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλει.
he-hastened-straight to the holy of-Christ — God our city
 Ἐδίψα γὰρ πάνυ, ὡς ἔλεγεν, καὶ ἐκαίετο ἐπιποθῶν ἐν
he-thirsted for greatly as he-said and burned longing in
 ἀπολαύσει γενέσθαι διὰ τοσούτων χρόνων τῶν ἀγίων τοῦ
enjoyment to-be after so-many years of-the holy —
 Χριστοῦ τόπων, καὶ καταλαβὼν τὸ ἅγιον καὶ ζωοποιὸν τοῦ
of-Christ places and having-reached the holy and life-giving —
 Χριστοῦ μνήμα, καὶ τὸ ἅγιον καὶ σωτήριον, καὶ νικηφόρον
of-Christ tomb and the holy and saving and victorious
 κρανίον, τὸν πόθον ἐπλήρωσεν. Ἐνέμεινε δὲ τρεῖς ἡμέρας εἰς
skull the longing be-fulfilled he-remained and three days in
 τὴν ἀγίαν πόλιν καθήμενος, ἐρχόμενος καὶ προσκυνῶν τοὺς
the holy city sitting coming and venerating the

πανσέπτους τοῦ Κυρίου τόπους, καὶ εὐχόμενος. Ἡ δὲ εὐχή
all-revered of-the Lord places and praying the and prayer
 αὐτοῦ πᾶσα ὑπῆρχε τοῦ σκεπασθῆναι αὐτοῦ τὴν ἐργασίαν
his all was for-the to-be-covered his the work
 μέχρι τῆς αὐτοῦ μεταστάσεως ἐκ τοῦ βίου, ἵνα διαφύγῃ
until the his departure from the life that he-might-escape
 τὴν τῶν ἀνθρώπων δόξαν, δι' ἧς παραγίνεται τῷ
the of-the men glory through which comes to-the
 ἀνθρώπῳ ὑπερηφάνεια καὶ οἷσις, καὶ ἀγγέλους ἀπολέσασα
man pride and conceit and angels having-destroyed
 ἐξ οὐρανῶν. Εἰσήκουσεν οὖν αὐτοῦ, ὁ εἰπών·
from (the)-heavens heard then him the(-one) having-said
 «Ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν»·
cried the just and the Lord heard them
 καὶ γὰρ τοσαύτας θαυματουργίας αὐτοῦ ἐπιτελέσαντος, καὶ
and for so-many miracles he having-accomplished and
 τοσαῦτα παράδοξα κατεργασαμένου, ὡς ἐκ τῶν ἐξῆς
so-many marvels having-wrought as from the following(-things)
 ἔστι μαθεῖν, οὐκ ἐγένετο δῆλη ἡ τοῦ ὁσίου ἐργασία
it-is(-possible) to-learn not became manifest the of-the holy(-man) work
 τοῖς ἀνθρώποις. Ἡ γὰρ αἵτησις αὐτοῦ ὥσπερ κάλυμμα
to-the men the for request his as (a)-veil
 ἐγένετο ἐπὶ τὰς καρδίας τῶν θεωρούντων τὰ ὑπ'
became on the hearts of-those seeing the(-things) by
 αὐτοῦ τελούμενα, ἕως τῆς αὐτοῦ κοιμήσεως. Πῶς γὰρ, εἰ
him accomplished until the his falling-asleep how for if
 μὴ τοῦτο ἦν, λέγω δὴ τὸ τὸν Θεὸν σκέπειν ἐξ ἀνθρώπων
not this was I-mean indeed the — God to-cover from men
 τὴν ἀρετὴν τοῦ μακαρίτου, διὰ τὴν παρ' αὐτῶν δόξαν,
the virtue of-the blessed(-man) because-of the from them glory
 οὐ πᾶσιν κατάδηλος ἐγένετο; Νῦν μὲν δαμονῶντας
not to-all manifest did-be-become now indeed possessed(-ones)

ἰώμενος, πάλιν δὲ ἐν τῇ χειρὶ λαμπρὰ βαστάζων, τισὶν
healing again and in the hand embers carrying to-some
 δὲ πολλάκις τὰ μέλλοντα προλέγων, καὶ ἄλλοις
and often the(-things) coming foretelling and to-others
 τὰ ἀπὸ μακρόθεν περὶ αὐτοῦ λαληθέντα σημαίνων· ἐξ
the(-things) from afar about him spoken signifying from
 ἀοράτου τροφὴν ἐν τῇ ἐρήμῳ παντοίας τρυφῆς γελοιωδῶς
(the)-unseen food in the desert of-every-kind delicacy laughably
 ἐπικομίζων· ἔστιν δὲ ὅτε καὶ Ἑβραίους, ἣ κακοπίστους πρὸς
bringing it-is and when also Hebrews or wrong-believers to
 τὴν εὐσέβειαν ἐπιστρέφων, καὶ νοσοῦντας ἰώμενος, ἄλλους
the true-faith turning and sick healing others
 ἐκ κινδύνων ῥυόμενος· πολλάκις δὲ καὶ γυναῖα ἄσεμνα
from dangers rescuing often and also women shameless
 καὶ πορνικὰ, τὰ μὲν ἐπὶ νόμιμον γάμον παιγνικῶς
and harlotlike the(-ones) indeed to lawful marriage playfully
 ἔφερεν, τὰ δὲ σωφρονεῖν διὰ χρημάτων ἀνθηρευόμενος
be-brought the(-ones) and to-be-chaste through money ensnaring
 ἐποίει. Ἀλλὰ δὲ καὶ τὸν μονήρη βίον μετέρχεσθαι διὰ
be-made but and also the solitary life to-take-up through
 τῆς προσοῦσης αὐτῷ καθαρότητος κατένυττε. Καὶ οὐ
the being-in him purity be-moved(-them) and not
 θαυμάζω, φιλόχριστοι, παρὰ Θεῷ ταῦτα κατεργαζόμενον,
I-marvel lovers-of-Christ with God these(-things) working
 ἄγνωστον διαμεῖναι. Ὁ γὰρ ποιῶν τὰς κεκρυμμένας
unknown to-remain the(-one) for making the hidden
 ἀρετὰς τῶν ἑαυτοῦ θεραπόντων πολλάκις καταδήλους
virtues of-the his-own servants often manifest
 πᾶσιν, οὕτως τῇ αὐτοῦ οἰκονομίᾳ, καὶ τὰς τούτου τοῦ
to-all thus by-the his dispensation also the of-this the
 ὁσίου πᾶσιν οὔσας ἀγνώστους, καταδήλους ἐποίησεν.
holily(-man) to-all being unknown manifest made

Ὡς ἄνωτέρω τοίνυν εἴρηται, διατρίψας τὰς τρεῖς ἡμέρας
 as above then has-been-said having-spent the three days
 ἐν τοῖς ἁγίοις τόποις καταλαμβάνει τὴν Ἐμεσηνῶν πόλιν.
 in the holy places he-reaches the of-Emesenes city

V • THE DEAD DOG AND THE LUPINES

Symeon enters Emesa dragging a dead dog tied to his belt, and the schoolboys shout, abba fool. On Sunday he pelts the congregation with nuts, puts out the lamps, and stones the women from the ambo, and the pastry-sellers whose tables he overturns nearly kill him. A hot-drink seller, a Severian heretic, sets him to sell lupines; he gives everything away, eats greedily after a week's fast, and is beaten. That evening he burns incense in his bare hand, then in his cloak, and neither is burned. When a snake poisons a tavern's wine jar he smashes it and is beaten, until the keeper sees the snake and reveres him, and to undo that reverence Symeon feigns an assault on the keeper's wife. He eats meat in public while secretly fasting, enters the women's bath, saying he felt like wood among wood, heals the deacon John's son, and withers the hand of the mime Psephas, healing it in a dream once he swears to stop.

Ὁ δὲ τρόπος τῆς ἐν τῇ πόλει εἰσόδου αὐτοῦ ὑπῆρχεν 31
 the and manner of-the into the city entry his was
 οὕτως. Εὐρὼν ὁ αἰδῖμος ἐπὶ τῆς κοπρίας τῆς ἔξω
 thus having-found the celebrated(-man) on the dunghill the outside
 τῆς πόλεως, κύνα νεκρὸν, λύσας, ὃ ἐφόρει, ζωνάριον ἐκ
 of-the city (a)-dog dead having-loosed which he-wore belt of
 σχοινίου, καὶ δῆσας τὸν πόδα αὐτοῦ, ἔσυρεν αὐτὸν τρέχων,
 rope and having-tied the foot its he-dragged it running
 καὶ εἰσερχόμενος διὰ τῆς πόρτης, ὅπου πλησίον ἐστὶν τὸ
 and entering through the gate where near is the
 σχολίον τῶν παιδίων. Ὡς τοῦτον οὖν ἐθεάσαντο οἱ παῖδες,
 school of-the children as him then saw the boys
 ἤρξαντο κράζειν· Ἐ! ἀββᾶς μωρός· καὶ ἔβαλλον τρέχειν
 they-began to-shout eh abba fool and they-set to-run

ὀπίσω αὐτοῦ, καὶ κοσσίζειν αὐτόν. Τῇ οὖν ἐπαύριον,
after him and to-cuff him on-the then next-day
 Κυριακῆς οὔσης, ἔλαβεν κάρνα, καὶ εἰσῆλθεν ἐν τῇ ἐκκλησίᾳ
Lord's-day being he-took nuts and went-in into the church
 ἐν τῇ ἀρχῇ τῆς λειτουργίας καρυδίζων, καὶ σβέσων
at the beginning of-the liturgy nut-pelting and about-to-quench
 τὰς κανδήλας. Ὡς οὖν τοῦτον ἐξενέγκαι κατέτρεχον,
the lamps as then him to-carry-out they-ran-down(-on-him)
 ἀνέρχεται εἰς τὸν ἄμβωνα, καὶ ἐκείθεν ἐλίθαζεν τὰς γυναῖκας
he-goes-up into the ambo and from-there he-stoned the women
 τοῖς καρυδίοις. Πολλῶ οὖν κόπῳ ἐξενεγκάντων αὐτόν, ἐν
with-the nuts with-much then labor having-carried-out him in
 τῷ ἐξέρχεσθαι, ἔστρεψεν τὰ ταβλία τῶν πλακουνταρίων,
the to-go-out he-overtured the tables of-the pastry-sellers
 οἱ καὶ ἔδωκαν αὐτῷ πληγὰς εἰς θάνατον. Ὡς οὖν εἶδεν
who also gave him blows to death as then he-saw
 ἑαυτὸν συγκλασθέντα, ἔλεγεν εἰς ἑαυτόν· Ταπεινὲ Συμεὼν,
himself crushed he-said to himself lowly Symeon
 ὄντως οὕτως οὐ ζῆς εἰς τὰς χεῖρας τούτων μίαν ὥραν.
truly thus not you-live in the hands of-these one hour
 Κατ' οἰκονομίαν οὖν τοῦ Θεοῦ θεωρεῖ αὐτὸν εἰς φουσκάριος,
by dispensation then — of-God sees him one hot-drink-seller
 καὶ οὐκ ᾔδει, ὅτι τὸν σαλὸν προσποιεῖται, καὶ λέγει αὐτῷ·
and not knew that the fool he-was-feigning and says to-him
 Θέλεις, κύρι ἀββᾶ, ἀντὶ τοῦ γυρεύειν, ἵνα ἴστασαι, καὶ
do-you-wish lord abba instead-of the going-around that you-stand and
 πωλεῖς τὰ θέρμια; Καὶ εἶπεν αὐτῷ ἐκεῖνος· Ναί.
sell the lupines and said to-him that(-one) yes
 32 Ὡς οὖν ἔστησεν αὐτόν μίαν ἡμέραν, ἥρξατο πάντα
as then he-set him one day he-began all(-things)
 ῥογέειν τοῖς ἀνθρώποις, καὶ τρώγειν καὶ αὐτὸς ἀπλήστως.
to-give-out to-the men and to-eat also he greedily

Ἦν γὰρ μὴ φαγὼν ὅλην τὴν ἐβδομάδα. Λέγει οὖν ἡ
he-was for not having-eaten whole the week says then the
 γυνὴ τοῦ φουσκάριου τῷ ἀνδρὶ αὐτῆς· Πόθεν ἤγαγες
wife of-the hot-drink-seller to-the husband her from-where did-you-bring
 ἡμῖν τὸν ἀββᾶν τοῦτον; ὧντως ἐὰν οὕτως τρώγει, οὐ χρεία,
us the abba this truly if thus he-eats not (is)-need
 ἵνα πωλήσωμέν τι ποτε, κὰν μίαν γὰρ γάστραν, ἐξ ἧς
that we-sell anything at-all even one for pot of which
 ἔχω κανονίζουσα αὐτὸν, ἔφαγεν θερμίων. Οὐκ ἐγίνωσκον δὲ
I-have allotting him he-ate of-lupines not they-knew and
 ὅτι ὅσα εἶχον καὶ τὰ λοιπὰ γαστρία, τοῖς συναδελφοῖς
that whatever they-had also the remaining pots to-the fellow-brothers
 καὶ τοῖς λοιποῖς ἦν ῥογεύσας, τοῦτ' ἔστιν τὰ φάβατα
and to-the rest he-had given-out that is the beans
 καὶ τὴν φακὴν, καὶ τὰ τρωγάλια καὶ πάντα, ἀλλ' ἐνόμιζον
and the lentils and the dried-fruits and all but they-thought
 ὅτι ἐπώλησεν αὐτά. Ὡς οὖν ἤνοιξαν τὴν ἐμβολὴν, καὶ οὐχ
that he-sold them as then they-opened the till and not
 εὔρον φολερόν, ἔτυψαν αὐτὸν, καὶ ἀπέλυσαν, τίλαντες
found (a)-coin they-beat him and dismissed(-him) having-plucked
 καὶ τὸν πώγονα αὐτοῦ. Τῆς ἐσπέρας οὖν καταλαβούσης,
also the beard his the evening then having-come
 ἠθέλησεν βαλεῖν θυμίαμα, οὐ γὰρ ἀνεχώρησεν ἀπ' αὐτῶν
he-wished to-put incense not for he-withdrew from them
 ἀποψαῖ, ἀλλ' ἐκεῖ ἐκοιμήθη ἔξωθεν τῆς θύρας. Καὶ μὴ
that-evening but there slept outside of-the door and not
 εὔρων ὄστρακον, ἔβαλεν τὴν χεῖρα αὐτοῦ εἰς τὴν ἐστίαν,
having-found (a)-potsherd he-put the hand his into the hearth
 καὶ ἐγέμισεν αὐτὴν λαμπρὰ, καὶ ἐθυμία. Τοῦ Θεοῦ δὲ
and filled it (with)-embers and burned-incense — God and
 θελήσαντος σῶσαι τὸν φουσκάριον, ἦν γὰρ αἰρετικὸς
having-willed to-save the hot-drink-seller he-was for (a)-heretic

τῶν Ἀκεφάλων Σεηριτῶν, εἶδεν αὐτὸν ἡ γυνὴ αὐτοῦ
of-the Acephalous Severians saw him the wife his
 θυμῶντα τῇ χειρὶ αὐτοῦ, καὶ ἐκπλαγεῖσα λέγει· Εἰς
burning-incense with-the hand his and having-been-astonished says one
 Θεός! ἀββᾶ Συμεὼν, εἰς τὴν χεῖρά σου θυμᾶς;

God abba Symeon in the hand your do-you-burn-incense

- 33 Ὡς δὲ τοῦτο ὁ γέρων ἤκουσεν, προσεποιήσατο τὸν
as and this the old-man heard be-feigned the(-one)
 καιόμενον, καὶ τινάσσων τὰ λαμπρὰ ἐκ τῆς χειρὸς αὐτοῦ,
being-burned and shaking the embers from the hand his
 μετέβαλλεν αὐτὰ εἰς τὸ παλλίον αὐτοῦ τὸ παλαιὸν, ὃ
he-shifted them into the cloak his the old which
 ἐφόρει, εἰπὼν αὐτῇ· Καὶ ἐὰν μὴ θέλῃς, εἰς τὴν χεῖρά μου,
he-wore having-said to-her and if not you-wish in the hand my
 ἴδε εἰς τὸ παλλίον μου θυμῶ. Καὶ ὡς ἐπὶ Κυρίου τοῦ
see in the cloak my I-burn-incense and as with (the)-Lord the(-one)
 διαφυλάξαντος τὴν βάτον ἄφλεκτον, καὶ τοὺς παῖδας, οὐδὲ
having-preserved the bush unburned and the youths not-even
 οὕτως ὁ ὅσιος ἦσθετο τοῦ λαμπροῦ, οὐδὲ τὸ παλλίον
thus the holy(-man) felt the ember nor the cloak
 αὐτοῦ. Ὅποιῳ δὲ τρόπῳ ἐσώθησαν ὁ φουσκάριος καὶ ἡ
his in-what and manner were-saved the bot-drink-seller and the
 γυνὴ αὐτοῦ, ἐν ἑτέρῳ κεφαλαίῳ ῥηθήσεται. Ἐπετήδευσαν
wife his in another chapter will-be-told practiced
 δὲ καὶ τοῦτο ὁ ὅσιος, ὅτι καθότι ἐποίει τί ποτε
and also this the holy(-man) that whenever he-did anything at-all
 παράδοξον, εὐθέως ἥλλασσε τὴν γειτονίαν ἐκείνην, ἕως
marvelous at-once he-changed the neighborhood that until
 τοῦ λησμονηθῆ τὸ πρᾶγμα, ὃ ἐποίησεν. Ἐσπευδεν δὲ
— it-might-be-forgotten the deed which he-did be-hastened and
 καὶ παραντὰ σχηματίσασθαι ἄκαιρόν τί ποτε, ἵνα δι’
also immediately to-act-out unseemly anything at-all that through

ἐκείνου ἐπικαλύψῃ τὸ κατόρθωμα. Ποτὲ δὲ θερμοδοτῶν ἐν
that he-might-cover the achievement once and serving-hot-drinks in
 καπηλείῳ, ἐλάμβανε τὴν τροφὴν αὐτοῦ. Ἦν δὲ ἄσπλαγχνος
(a)-tavern he-received the food his was and merciless
 ὁ κάπηλος, ὥστε πολλάκις οὐδὲ τὴν τροφὴν αὐτοῦ
the tavern-keeper so-that often not-even the food his
 ἐδίδου, καίπερ πολλὴν πρᾶσιν ἔχων διὰ τοῦ Σαλοῦ. Ὡς
he-gave although much trade having through the Fool as
 ἐν τάξει γὰρ μετεώρου, ἔλεγον πρὸς ἀλλήλους οἱ πολῖται·
in manner for of-amusement said to one-another the citizens
 Ἄγωμεν, πῖωμεν ὅπου ὁ Σαλός. Ἐν μιᾷ οὖν τῶν ἡμερῶν
let-us-go let-us-drink where the Fool on one then of-the days
 εἰσῆλθεν ὄφης, καὶ ἔπιεν ἐξ ἑνὸς τῶν βισσίων τοῦ οἴνου,
came-in (a)-snake and drank from one of-the jars of-the wine
 καὶ ἐξέρασεν κάτω τὸν ἰὸν αὐτοῦ, καὶ ἀνεχώρησεν. Οὐκ
and vomited down the venom its and withdrew not
 ἦν δὲ ἔσω ὁ ἀββᾶς Συμεών, ἀλλ' ἔξω ἐβάλλιζεν μετὰ
was and inside — abba Symeon but outside he-danced with
 τῶν δημοτῶν. Ἐλθὼν οὖν ὁ ὁσιος, θεωρεῖ τὴν βίσσαν
the townsmen having-come then the holy(-man) sees the jar
 ἐπιγεγραμμένην ἀοράτως, Θάνατος. Εὐθέως οὖν ἐνόησεν
inscribed invisibly death at-once then he-understood
 τὸ γεγονός εἰς αὐτὴν, καὶ ἐπάρας ξύλον, ἔκλασεν
the(-thing) having-happened to it and having-raised (a)-stick broke
 αὐτὴν, ὡς ἔγεμε. Λαβὼν οὖν ὁ αὐθέντης αὐτοῦ τὸ
it as it-was-full having-taken then the master his the
 ξύλον ἐκ τῆς χειρὸς αὐτοῦ, ἔδωκεν αὐτῷ μετ' αὐτοῦ, ἕως
stick from the hand his gave(-blows) him with it until
 ἡτόνησεν, καὶ ἐδίωξεν αὐτόν. Ἐπὶ τὴν αὔριον δὲ ἦλθεν,
he-was-exhausted and drove-away him on the next-day and came
 καὶ παρεκρύβη ὀπίσω τῆς θύρας ὁ ἀββᾶς Συμεών, καὶ
and hid behind the door — abba Symeon and

ἰδὼν αὐτὸν ὁ κάπηλος, ἔλαβεν τὸ ξύλον τὸ αὐτὸ, καὶ
having-seen him the tavern-keeper took the stick the same and
 ἰδοῦν, πάλιν ὁ ὄφης ἦλθεν πιεῖν, θέλων φονεῦσαι αὐτὸν,
behold again the snake came to-drink wishing to-kill him
 καὶ ἀποτυχὼν, ἔδωκεν καὶ ἔκλασεν ὅλα τὰ βισσία καὶ
and having-missed gave(-a-blow) and broke all the jars and
 τὰ ποτήρια. Τότε εἰσεπήδησεν ὁ Σαλὸς, καὶ λέγει αὐτῷ·
the cups then leapt-in the Fool and says to-him
 Τί ἐστίν, ἔζηχε; ἴδε, οὐκ εἰμὶ ἐγὼ μόνος ἀπέργης. Τότε
what is(-it) madman see not am I alone clumsy then
 οὖν ἔγνω ὁ κάπηλος, ὅτι δι' αὐτὸ ἔκλασεν ὁ ἀββᾶς
then knew the tavern-keeper that because-of it broke — abba
 Συμεὼν τὸ βισσὶν, καὶ ὠκοδομήθη, καὶ εἶχεν αὐτὸν ἅγιον.
Symeon the jar and was-edified and held him (a)-saint
 34 Θέλων οὖν ὁ ὅσιος ἀναλῦσαι τὴν οἰκοδομὴν αὐτοῦ, ἵνα μὴ
wishing then the holy(-man) to-undo the edification his that not
 θριαμβεύσῃ αὐτὸν, ἐν μιᾷ κοιμωμένης τῆς γυναίκος αὐτοῦ
be-might-publish him on one(-day) sleeping the wife his
 μόνης, κακείνου προβάλλοντος οἶνον, ἐπέβη πρὸς αὐτὴν ὁ
alone and-that(-one) setting-out wine went-up to her —
 ἀββᾶς Συμεὼν, καὶ ἐσχηματίσατο ἀποδύεσθαι τὸ ἱμάτιον
abba Symeon and made-as-if to-take-off the garment
 αὐτοῦ. Ἐκεῖνης οὖν βοησάσης, εἰσῆλθεν ὁ ἀνὴρ αὐτῆς, καὶ
his she then having-cried-out came-in the husband her and
 λέγει αὐτῷ ἐκείνη· Βάλε ἔξω τὸν τρισκατάρaton τοῦτον, ὅτι
says to-him she throw out the thrice-accursed this for
 βιάσασθαι ἠθέλησέν με, καὶ πυγμαῖς τύπτων ἐξήνεγκεν αὐτὸν
to-violate wished me and with-fists beating he-carried-out him
 ἐκ τοῦ ἐργαστηρίου εἰς τὸ κρύος· ἦν γὰρ χειμῶν μέγας
from the shop into the cold it-was for storm great
 καὶ βροχή· καὶ ἔκτοτε οὐ μόνον ὅτι εἶχεν αὐτὸν ὁ κάπηλος
and rain and from-then not only that held him the tavern-keeper

παράφρονα, ἀλλὰ καὶ εἰ ἄλλου τινὸς ἤκουεν λέγοντος,
deranged but also if other anyone he-heard saying
 Ὅντως τάχα ἑαυτὸν ποιεῖ οὕτως ὁ ἀββᾶς οὗτος, εὐθέως
truly perhaps himself makes thus the abba this at-once
 ἔλεγεν αὐτῷ· Ὅντως δαιμονιάρης ἐστὶν καθαρὸς, οὐ πλανᾷ
he-said to-him truly demoniac he-is pure not deceives
 με ἄνθρωπος, ὅτι τὴν γυναῖκά μου ἠθέλησεν μοιχεύσαι,
me (a)-man that the wife my wished to-commit-adultery-with
 εἰ ἐπέτυχεν, καὶ τὰ κρέα τρώγει ὡς μὴ ἔχων Θεόν.
if he-bad-succeeded and the meats he-eats as not having God
 Ἐτρωγεν γὰρ πολλάκις ὁ δίκαιος καὶ κρέα, μὴ γευόμενος
he-ate for often the just(-man) also meats not tasting
 ἄρτον ὅλην τὴν ἑβδομάδα, καὶ τὴν μὲν νηστείαν αὐτοῦ
bread whole the week and the indeed fast his
 οὐδεὶς ἐνόει, τὰ δὲ κρέα ἔτρωγεν ἔμπροσθεν αὐτῶν πρὸς
no-one perceived the and meats he-ate before them for
 ἀπάτην αὐτῶν. Ὁλος δὲ ἦν ὥσπερ ἀσώματος, καὶ μηδὲ
deception their wholly and he-was as bodiless and not-even
 ὑφορώμενος τὴν ἀσχημοσύνην, μήτε τὴν τῶν ἀνθρώπων,
regarding the shamefulnes neither the of-the men
 μήτε τὴν τῆς φύσεως. Πολλάκις γὰρ τῆς γαστρὸς αὐτοῦ
nor the of-the nature often for the belly his
 τὴν οἰκείαν χρεῖαν ἐπιζητούσης ποιῆσαι, εὐθέως μηδένα
the own need seeking to-do at-once no-one
 ἐρυθριῶν, ἐπὶ τῆς ἀγορᾶς πρὸς τόπον ἐκαθέζετο ἐπὶ
blushing-before in the marketplace at (the)-spot he-squatted before
 πάντων, κἀντεῦθεν πείσαι βουλόμενος, ὡς ὅτι τῶν κατὰ
all and-hence to-persuade wishing as that the according-to
 φύσιν φρενῶν ἐξεστηκώς, τοῦτο ἐργάζεται. Φρουρούμενος
nature senses having-departed-from this he-does guarded
 γὰρ, ὡς πολλάκις εἴρηται, τῇ ἐνοικουσίᾳ αὐτῷ δυνάμει
for as often has-been-said by-the dwelling in-him power

τοῦ ἁγίου Πνεύματος, τῆς ἐκ τοῦ διαβόλου πυρώσεως
of-the holy Spirit of-the from the devil burning
 ἀνώτερος ἐτύγχανεν, μηδαμῶς ὑπὸ ταύτης βλαπτόμενος.
above he-was in-no-way by it harmed

- 35 Ἐν μιᾷ οὖν θεασάμενος τοῦτον κατατετηγμένον ἐκ
on one(-day) then having-seen him wasted from
 τῆς ἀσκήσεως (ἦν γὰρ ἀπόπασχα, καὶ ἦν ποιήσας
the discipline it-was for after-Easter and he-had spent
 ἄσιτος τὰς ἁγίας νηστείας πάσας) ὁ προμνημονευθεὶς
without-food the holy fasts all the before-mentioned
 ἐνάρετος Ἰωάννης ὁ θεοφιλῆς, ὁ καὶ τὸν βίον αὐτοῦ
virtuous John the God-beloved the(-one) also the life his
 ἡμῖν ὑφηγησάμενος, καὶ συμπαθήσας, καὶ θαυμάσας τὴν
to-us having-related and having-pitied and having-marveled-at the
 ἄφατον αὐτοῦ σκληραγωγίαν, καίπερ ἐν πόλει τυγχάνοντος,
unspeakable his austerity although in (a)-city being
 καὶ γυναιξιν καὶ ἀνθρώποις συναναστρεφόμενου, βουλευθεὶς
and with-women and men living having-wished
 ὥς ἐν τάξει παιγνιδίου ἀνακτήσασθαι αὐτοῦ τὸ σῶμα,
as in manner of-(a)-game to-restore his the body
 λέγει αὐτῷ· Ἐρχη λούειν, Σαλέ; Λέγει αὐτῷ ἐκεῖνος
says to-him are-you-coming to-bathe Fool says to-him that(-one)
 λέγων· Ναί. Ἄγωμεν, ἄγωμεν· καὶ σὺν τῷ λόγῳ ἀποδύεται
saying yes let-us-go let-us-go and with the word he-takes-off
 τὸ ἱμάτιον αὐτοῦ, καὶ ἐπετέθη αὐτὸ εἰς τὴν κεφαλὴν
the garment his and put it on the head
 αὐτοῦ, δῆσας αὐτὸ εἰς αὐτὴν, ὥς φακίολιν. Καὶ λέγει
his having-tied it on it as (a)-turban and says
 αὐτῷ ὁ κύρις Ἰωάννης· Φόρεσον, ἀδελφέ, ἐπεὶ ὄντως
to-him the lord John put(-it)-on brother since truly
 εἰὰν γυμνὸς περιπατεῖς, ἐγὼ μετὰ σοῦ οὐκ ἔρχομαι. Λέγει
if naked you-walk-about I with you not come says

αὐτῷ ὁ ἀββᾶς Συμεών· Ὑπαγε, ἔζηχε, ἐγὼ ἔργον πρὸ
to-him — abba Symeon go madman I work before
 ἔργου ἐποίησα, εἰ δὲ οὐκ ἔρχῃ, ἰδοὺ ἐγὼ προλαμβάνω
work have-done if and not you-come behold I go-ahead-of
 σε μικρόν. Καὶ ἀφείς αὐτὸν προέλαβεν ὀλίγον. Δύο
you (a)-little and having-left him he-went-ahead (a)-little two
 οὖν λουτρὰ ἦσαν ἐγγίζοντα ἀλλήλοις, ἐν ἀνδρῶν, καὶ
then baths were near one-another one of-men and
 ἐν γυναικείον. Εἷασεν οὖν τὸ τῶν ἀνδρῶν ὁ Σαλὸς,
one of-women left then the(-one) of-the men the Fool
 καὶ ὤρμησεν εἰς τὸ γυναικεῖον ἐκουσίως. Ἐκραζεν οὖν
and rushed into the women's willingly cried then
 αὐτῷ ὁ κύρις Ἰωάννης· Ποῦ ὑπάγεις, Σαλέ; μείνον, τῶν
to-him the lord John where are-you-going Fool stay of-the
 γυναικῶν ἐστὶν ἐκεῖνο. Στραφεὶς ὁ θαυμάσιος, λέγει αὐτῷ·
women is that(-one) having-turned the wonderful(-man) says to-him
 Ὑπαγε, σὺ ἔζηχε, ἐκεῖ θερμὸν καὶ νερὸν, καὶ ὧδε θερμὸν
go you madman there hot and water and here hot
 καὶ νερόν. Καὶ τί ποτε περισσὸν οὔτε ἐκεῖ, οὔτε ὧδε
and water and anything at-all extra neither there nor here
 ἔνι. Καὶ δραμὼν, εἰσῆλθεν ἀναμέσον τῶν γυναικῶν, ὥς
is and having-run he-went-in amid the women as
 ἐπὶ Κυρίου τῆς δόξης. Ὁρμησαν δὲ πᾶσαι κατ' αὐτοῦ,
with (the)-Lord of-the glory rushed and all against him
 καὶ τύπτουσαι αὐτὸν ἐξήνεγκαν. Ἠρώτησεν οὖν αὐτὸν
and beating him carried(-him)-out asked then him
 ὁ θεοφιλὴς διάκονος, ὅτε ὅλον τὸν βίον αὐτοῦ ἐξείπεν
the God-beloved deacon when whole the life his he-told
 αὐτῷ· Διὰ τὸν Κύριον, Πάτερ, πῶς ἡσθάνου σεαυτὸν,
to-him for-the-sake-of the Lord Father how did-you-feel yourself
 ὥς εἰσῆλθες εἰς τὸ λουτρὸν τὸ γυναικεῖον; Λέγει αὐτῷ·
as you-went-in into the bath the women's he-says to-him

Πίστευσον, τέκνον, ὥσπερ ξύλον μετὰ ξύλων, οὕτως
believe(-me) child as wood with pieces-of-wood so
 καὶ γὰρ ὅτι σῶμα ἐφόρουν, οὐδὲ ὅτι
I-too was then neither for that (a)-body I-wore nor that
 εἰς σώματα εἰσῆλθον, ἡσθανόμην. Ἄλλ' ὅλος μου ὁ νοῦς
among bodies I-went-in did-I-perceive but whole my the mind
 εἰς τὸ ἔργον τοῦ Θεοῦ ἦν, καὶ ἐξ αὐτοῦ οὐκ ἀπέστην.
on the work — of-God was and from it not I-departed
 Τὰ μὲν γὰρ τῶν αὐτοῦ πραγμάτων ὁ δίκαιος
the(-things) indeed for of-the his deeds the just(-man)
 ἐπετέλει διὰ σωτηρίαν καὶ συμπάθειαν τῶν ἀνθρώπων,
accomplished because-of salvation and compassion of-the men
 τὰ δὲ ἵνα ἐπικαλυφθῶσιν αὐτοῦ τὰ ἐπιτηδεύματα.
the(-things) and that might-be-covered his the practices
 36 Ἦσάν ποτε πάλιν ἔξωθεν τῆς πόλεως τρέχοντες
there-were once again outside of-the city running(-the-race)
 λυσόπορτα, ὧν εἰς ὑπῆρχεν υἱὸς τοῦ κυροῦ Ἰωάννου
gate-to-gate of-whom one was (the)-son of-the lord John
 τοῦ διακόνου τοῦ φίλου αὐτοῦ, ὃς πρὸ ὀλίγων ἡμερῶν
the deacon the friend his who before few days
 ἦν πορνεύσας εἰς ὑπανδρον, καὶ ἐν τῷ ἐξέρχεσθαι
had committed-fornication with (a)-married(-woman) and in the to-go-out
 αὐτὸν ἐκ τοῦ οἴκου αὐτῆς, ἐδαιμονίσθη, μηδενὸς ἰδόντος
him from the house her he-was-possessed no-one having-seen
 αὐτόν. Ἐθέλησεν οὖν ὁ ὅσιος ἅμα καὶ σωφρονίσει καὶ
him wished then the holy(-man) at-once both to-chasten and
 ἰάσασθαι αὐτόν, καὶ λέγει τοῖς τρέχουσιν· Ὅντως εἰ μὴ
to-heal him and says to-those running truly if not
 καὶ ἐγὼ παίζω μεθ' ὑμῶν, οὐκ ἀφῶ ὑμᾶς δραμεῖν. Καὶ
also I play with you not I-let you to-run and
 ἤρξατο λιθάζειν αὐτούς. Ἠθέλησεν οὖν λαβεῖν αὐτόν εἰς τὸ
he-began to-stone them wished then to-take him into the

μέρος ὅπου ἔτρεχεν, ὃν ἔμελλεν ἰάσασθαι. Ἰδὼν δὲ
side where was-running him-whom he-was-about to-heal having-seen and
 ἀββᾶς Συμεὼν μᾶλλον εἰς τὸ ἐξεναντίας μέρος ἀπήλθεν.
abba Symeon rather to the opposite side went-away
 Ἦδη γὰρ τὸ τί ἤμελλεν ποιεῖν, καὶ ὡς ἤρξαντο τρέχειν,
he-knew for the what he-was-about to-do and as they-began to-run
 ὀρμῇ ὁ ὅσιος κατὰ τοῦ παιδὸς τοῦ δαιμονώντος, καὶ
rushes the holy(-man) against the boy the possessed and
 φθάσας αὐτὸν, μηδενὸς νοήσαντος, τύπτει αὐτὸν εἰς
having-overtaken him no-one having-noticed strikes him on
 τὴν σιαγόνα, καὶ λέγει· Μηκέτι μοίχευε, ταπεινέ, καὶ
the jaw and says no-longer commit-adultery lowly(-one) and
 οὐκ ἐγγίζει σοι ὁ δαίμων. Εὐθέως οὖν ἔρρηξεν αὐτὸν τὸ
not comes-near you the demon at-once then threw-down him the
 δαιμόνιον, καὶ συνήχθησαν πάντες ἐπάνω αὐτοῦ. Ὡς οὖν
demon and gathered all over him as then
 ἔκειτο χαμαὶ ἀφρίζων, θεωρεῖ τὸν Σαλὸν ὁ πάσχων
he-lay on-the-ground foaming sees the Fool the sufferer
 διώκοντα ἐξ αὐτοῦ κύνα μαῦρον, καὶ τύπτοντα αὐτὸν
chasing from him (a)-dog black and beating it
 μετὰ ξυλίνου σταυροῦ. Εἰς ἑαυτὸν δὲ μετὰ πολλὰς ὥρας
with wooden cross to himself and after many hours
 ἐπανελθὼν, ἠρωτᾷτο· Τί πέπονθας; καὶ οὐκ ἠδυνήθη
having-come-back he-was-asked what have-you-suffered and not he-could
 εἰπεῖν, εἰ μὴ μόνον ὅτι Τίς ποτε εἶπέ μοι· Μηκέτι πόρνευε.
to-say if not only that someone once said to-me no-longer fornicate
 Τοῦ δὲ ἀββᾶ Συμεὼν τελειωθέντος ἐν εἰρήνῃ, ὥσπερ
— and abba Symeon having-been-perfected in peace as-though
 ἀνένηψεν, καὶ ἐξηγείτο πᾶσι λεπτομερῶς τὸ πρᾶγμα.
he-came-to-his-senses and related to-all in-detail the affair

- 37 Ἐθεάτριζον ποτε μῖμοι εἰς τὸ θέατρον. Ἦν δὲ εἷς ἐξ αὐτῶν,
were-performing once mimes in the theater was and one of them
 Ψηφᾶς. Θέλων οὖν τὸ τοιοῦτον κακὸν ἀνακόψαι ὁ δίκαιος
Psephas wishing then the such evil to-cut-off the just(-man)
 (εἶχε γάρ τινα καλὰ ἔργα ὁ λεγόμενος Ψηφᾶς), οὐκ
he-had for some good works the called Psephas not
 ἀπηξίωσε τοῦ ἀπελθεῖν, ἀλλὰ ἀπῆλθε, καὶ κάτω ἴστατο εἰς
he-disdained the to-go-away but he-went and below stood at
 τὸ πέλμα, ὅπου ἔπαιζον οἱ μῖμοι καὶ ὡς ἶδεν τὸν Ψηφᾶν
the stage where played the mimes and as he-saw — Psephas
 ἀρξάμενον τοῦ ποιεῖν ἀθέμιτα πράγματα, ρίπτει λίθον
having-begun the to-do lawless things he-throws (a)-stone
 μικρὸν πάνυ, ποιήσας εἰς αὐτὸν σταυρὸν, καὶ βάλλει κατὰ
small very having-made over it (a)-cross and casts(-it) against
 τῆς δεξιᾶς χειρὸς τοῦ Ψηφᾶ, καὶ ἐξήρανε αὐτήν. Οὐδεὶς δὲ
the right hand — of-Psephas and withered it no-one and
 ἐνόησε τὸ τίς τὸν λίθον ἔρριψεν. Φαίνεται οὖν αὐτῷ τῇ
perceived the who the stone threw appears then to-him in-the
 νυκτὶ κατὰ τοὺς ὕπνους ὁ ὅσιος καὶ λέγει αὐτῷ· Ὅντως
night in the sleeps the holy(-man) and says to-him truly
 ἐπέτυχον, καὶ εἰ μὴ ὁμόσεις ὅτι οὐκ ἔτι ἐπιτηδεύεις
I-bit(-the-mark) and if not you-swear that no longer you-undertake
 τοιοῦτόν τι πράττειν, οὐχ ὑγιαίνεις. Ὡμοσεν οὖν αὐτῷ
such anything to-do not you-are-healed swore then to-him
 κατὰ τῆς Θεοτόκου, ὅτι Οὐ μὴ παρέλθω τοῦ λοιποῦ διὰ
by the God-bearer that not — I-go-on for-the rest through
 τοῦ τοιούτου παιγνιδίου. Καὶ ἀναστὰς, εὔρε τὴν χεῖρα αὐτοῦ
the such game and having-risen he-found the hand his
 ὑγιή, καὶ ἐξηγεῖτο τὰ ὁραθέντα αὐτῷ πάντα. Πλήν
whole and related the(-things) seen by-him all except
 ὅτι ὁ Σαλὸς ἦν ὁ εἰπὼν αὐτῷ κατὰ τοὺς ὕπνους,
that the Fool was the(-one) having-spoken to-him in the sleeps

οὐκ ἠδυνήθη εἰπεῖν, τοῦτο δὲ μόνον εἶρηκεν, ὅτι Τίς ποτε
 not he-could to-say this but only he-has-said that someone once
 μοναχὸς, φορῶν στέφανον ἀπὸ βαίτων, εἶπέ μοι ταῦτα.
 monk wearing (a)-crown of palm-leaves said to-me these(-things)

VI · COLUMNS, PLAGUE, AND ORIGEN

Before the earthquake under Maurice in which Antioch fell, Symeon strikes the columns of Emesa, bidding them stand, and only the one he bids neither fall nor stand splits and leans. Before a plague he kisses certain schoolboys, and every one of them dies. A pregnant slave-girl names him as her seducer; he feeds her until her labor, which lasts three days until she names the real father. Two Fathers who dispute Origen's fall are sent by the hermit John to Symeon, who cuffs the scandalized one, says Origen drowned in the sea he entered, and burns their lips so they cannot tell it. He drives a demon from a lane with Nikon's prayer, and it smashes the wares of heretic shopkeepers until they turn orthodox. A Jewish craftsman who sees angels with him is struck dumb until his baptism. Nikon had freed him from the burning of the flesh, so he dances with actresses unharmed.

Μέλλοντός ποτε τὴν πόλιν καταλαμβάνειν σεισμῷ 38
 being-about once the city to-overtake (an)-earthquake
 μεγάλου, ὅτε ἡ Ἀντιόχεια ἔπεσεν, ἐπὶ τῶν χρόνων τοῦ
 great when — Antioch fell in the times of-the
 ἐν ἁγίοις Μαυρικού τοῦ βασιλέως (τότε γὰρ κατήντησεν
 among saints Maurice the emperor then for had-come
 εἰς τὴν οἰκουμένην, ἐκ τῆς ἐρήμου ὁ ὅσιος), ἤρπασε τὸν
 into the inhabited-world from the desert the holy(-man) he-snatched the
 λῶρον ἐκ τοῦ σχοινίου, καὶ ἤρξατο τύπτειν τοὺς στύλους
 strap from the rope and began to-strike the columns
 καὶ λέγειν ἐκάστῳ· Εἶπεν ὁ Κύριός σου, ἵστασο. Καὶ
 and to-say to-each said the Lord your stand and
 ἐλθόντος τοῦ σεισμῷ, οὐδεὶς ἐξ ὅσων ἔτυψεν στύλων,
 having-come the earthquake none of as-many-as he-struck columns

ἔπεσεν· Ἦλθεν οὖν καὶ εἰς ἓνα στύλον, καὶ λέγει αὐτῷ·
fell he-came then also to one column and says to-it
 Σὺ δὲ μὴδὲ πέσης, μὴδὲ σταθῇς. Καὶ ἐσχίσθη ἀπὸ ἄνωθεν
you and neither fall nor stand and it-was-split from above
 ἕως κάτω, καὶ ἔκλινε μικρὸν, καὶ οὕτως ἔμεινεν. Οὐδεὶς δὲ
to below and leaned (a)-little and thus remained no-one and
 συνῆκεν ὃ ἐποίησεν ὁ μακαρίτης. Ἄλλ' ἔλεγον πάντες,
understood what did the blessed(-man) but said all
 ὅτι ἀπὸ παραφρονήσεως ἔτυψε τοὺς στύλους. Δοξάσαι καὶ
that from derangement he-struck the columns to-glorify and
 θαυμάσαι ἦν τὸν Θεόν, ὅτι δι' ὧν τινες ἐνόμιζον
to-marvel-at it-was(-fitting) — God that through what some supposed
 αὐτὸν ἀσωτεῦσθαι σχημάτων, διὰ τούτων πολλάκις τὰ
him to-live-dissolutely gestures through these often the
 παράδοξα ἐνεδείκνυτο. Θανατικοῦ γὰρ ποτε τῇ πόλει
marvels he-displayed (a)-plague for once on-the city
 ἐπέρχεσθαι μέλλοντος, παρελθὼν ὅλα τὰ σχολία, ἤρξατο
to-come being-about having-gone-through all the schools he-began
 ἀσπάζεσθαι τοὺς παῖδας, λέγων ἐκάστῳ, ὥς ἐν γελοίῳ·
to-kiss the boys saying to-each as in jest
 Ὑπαγε καλῶς, καλέ μου. Οὐ πάντας δὲ ἡσπάσατο,
go well good(-one) my not all and he-kissed
 ἀλλ' ὅπου ἡ Θεοῦ χάρις ἐγνώρισεν αὐτῷ. Καὶ ἔλεγε τῷ
but where the of-God grace made-known to-him and he-said to-the
 διδασκάλῳ ἐκάστου σχολίου· Τὸν Θεόν, ἔζηχε, μὴ δείρης τὰ
teacher of-each school — by-God madman not beat the
 παῖδια, τὰ φιλῶ, ὅτι μακρὰν στράταν ἔχουσιν ἀπελθεῖν.
children whom I-kiss for (a)-long road they-have to-go
 Καταπαίζων δὲ αὐτοῦ ὁ διδάσκαλος ἔστιν ὅτε ἐδίδου αὐτῷ
mocking and him the teacher it-is when he-gave him
 ἀβίνας, ἔστι δὲ ὅτε καὶ τοῖς παισὶν ἔνευε, καὶ ἐστύλιζον
slaps it-is and when also to-the boys he-nodded and they-pelted

αὐτόν. Τοῦ δὲ θανατικοῦ καταλαβόντος, οὐκ ἔμεινεν οὐδὲ εἰς
 him the and plague having-come not remained not-even one
 ἐξ ὧν ἡσπάσατο ὁ ἀββᾶς Συμεὼν, ἀλλὰ πάντες ἀπέθανον.
 of whom kissed — abba Symeon but all died
 Εἶχε δὲ καὶ ἔθος ὁ ὅσιος ἀνέρχεσθαι εἰς τοὺς οἶκους 39
 he-had and also (a)-custom the holy(-man) to-go-up into the houses
 τῶν πλουσίων καὶ παίζειν, πολλάκις δὲ προσποιεῖσθαι
 of-the rich and to-play often and to-feign
 καταφιλεῖν καὶ τὰς δούλας αὐτῶν, ἐν οἷς ἐν μιᾷ τινὸς
 to-kiss also the slave-girls their among which on one(-day) a-certain
 δημότου ἐγγαστρώσαντος μίαν δούλην ἐνὸς τῶν ἐμφανῶν,
 townsman having-made-pregnant one slave-girl of-one of-the notables
 καὶ μὴ βουλομένης τῆς δούλης ἐκφάναι τὸν πορνεύσαντα
 and not wishing the slave-girl to-reveal the(-one) having-fornicated
 εἰς αὐτήν, ἠρωτᾶτο παρὰ τῆς κυρίας αὐτῆς τὸ τίς αὐτήν
 with her she-was-asked by the mistress her the who her
 διέφθειρεν. Ἡ δὲ εἶπεν· Ὁ Σαλὸς Συμεὼν ἐβιάσατό με.
 had-corrupted she and said the Fool Symeon violated me
 Ἐλθόντος οὖν αὐτοῦ κατὰ συνήθειαν εἰς τὸν οἶκον,
 having-come then him according-to custom into the house
 λέγει ἡ αὐθέντρια τῆς κόρης· Καλῶς, ἀββᾶ Συμεὼν, ὅτι
 says the mistress of-the girl well abba Symeon that
 ἔφθειας καὶ ἐνεγάστρωσας τὴν δούλην μου. Εὐθέως οὖν
 you-corrupted and made-pregnant the slave-girl my at-once then
 ἐκεῖνος γελάσας, καὶ ὑποκύψας τὴν ἑαυτοῦ κεφαλὴν τῇ
 that(-one) having-laughed and having-bowed the his-own head with-the
 χειρὶ τῇ δεξιᾷ αὐτοῦ, ἔλεγεν αὐτῇ, ἐπισυνάγων ὁμοῦ τοὺς
 hand the right his said to-her gathering-up together the
 πέντε δακτύλους ἑαυτοῦ· Ἄφες, ἄφες, ταπεινῇ, ἄρτι γεννᾷ
 five fingers his-own let-be let-be lowly(-one) now she-bears
 σοι, καὶ ἔχεις μικρὸν Συμεὼν. Ἔως οὖν ἔφθασεν ἡ ἡμέρα
 to-you and you-have (a)-little Symeon until then came the day

αὐτῆς, ἔμεινεν ὁ ἀββᾶς Συμεὼν, κουβαλῶν αὐτῇ σιλίγνια,
her remained — abba Symeon carrying to-her loaves
 καὶ κρέατα καὶ ὀψάρια, καὶ ἔλεγε· Φάγε, γυνή μου. Ὅτε
and meats and fish and he-said eat wife my when
 δὲ ἔφθασεν ὁ καιρὸς καὶ ἡ ὥρα τοῦ γεννῆσαι αὐτὴν,
and came the time and the hour of-the to-give-birth her
 ἐκυλιοπόνησεν τὰς τρεῖς ἡμέρας ἕως θανάτου. Λέγει οὖν ἡ
she-was-in-labor the three days until death says then the
 κυρία αὐτῆς πρὸς τὸν Σαλόν· Εὐξαι, ἀββᾶ Συμεὼν, ὅτι ἡ
mistress her to the Fool pray abba Symeon for the
 γυνή σου οὐ δύναται γεννῆσαι. Ὁ δὲ εἶπεν αὐτῇ βαλλίζων·
wife your not can to-give-birth he and said to-her dancing
 Μὰ τὸν Ἰησοῦν, μὰ τὸν Ἰησοῦν, ταπεινῇ, οὐκ ἀπέρχεται
by — Jesus by — Jesus lowly(-one) not goes-out
 τὸ παιδίον ἐκεῖθεν ἕως οὗ εἶπη τίς ἐστίν ὁ πατὴρ αὐτοῦ.
the child from-there until — she-say who is the father its
 Ὡς οὖν ἤκουσεν τοῦτο ἡ κινδυνεύουσα, εἶπεν, ὅτι
as then heard this the(-one) being-in-danger she-said that
 Κατέπλεξα αὐτοῦ, ἀλλ' ἐκ τοῦ δαίμονος τοῦ δημότου ἐστίν.
I-accused-falsely him but of the so-and-so the townsman it-is
 Τότε οὖν εὐθέως ἐγέννησεν. Καὶ θαυμασάντων πάντων,
then then at-once she-gave-birth and having-marveled all
 εἶχον αὐτὸν, οἱ μὲν τοῦ οἴκου ἁγίου, οἱ δὲ πάλιν ἔλεγον,
beld him those indeed of-the house (a)-saint those and again said
 ὅτι Ἐκ τοῦ Σατανᾶ μαντεύεται, ἐπεὶ ἕξυχος καθαρὸς ἐστίν.
that from — Satan he-divines since madman pure he-is

40 Δύο δέ τινων Πατέρων τότε ἐν μοναστηρίῳ τινὶ
two and certain Fathers then in monastery a-certain
 πλησίον Ἐμέσης εἰς ἑαυτοὺς ζήτησιν ποιουμένων, καὶ
near Emesa among themselves inquiry making and
 ἐξερευνώντων, τὸ διὰ τί ἄρα Ὁριγένης ὁ αἵρετικὸς ἔπεσεν,
searching-out the for what then Origen the heretic fell

τοιαύτη γνώμη καὶ σοφία παρὰ Θεοῦ τιμηθεῖς, καὶ τοῦ
with-such understanding and wisdom by God honored and the(-one)
 μὲν λέγοντος, ὅτι οὐκ ἦν ἐκ Θεοῦ ἢ προσοῦσα αὐτῷ
indeed saying that not was from God the being-in him
 γνώσις, ἀλλὰ φυσικὸν πλεονέκτημα, λοιπὸν δὲ καὶ δεξιῶ
knowledge but (a)-natural advantage further and also of-quick
 νοδὸς ὑπάρχων, μάλιστα δὲ καὶ τῇ ἀναγνώσει τῆς θείας
mind being especially and also to-the reading of-the divine
 Γραφῆς, καὶ τοῖς ἁγίοις Πατράσιν σχολάσας, ὥξυνεν
Scripture and to-the holy Fathers having-devoted-himself he-sharpened
 τὸν ἑαυτοῦ νοῦν, καὶ ἐκ τούτου τὴν τῶν βιβλίων αὐτοῦ
the his-own mind and from this the of-the books his
 συγγραφὴν ἐποιήσατο. Τοῦ δὲ πάλιν ἀντιλέγοντος, ὅτι οὐ
writing he-made the(-other) and again contradicting that not
 δύναται τις λαλῆσαι ἐκ φυσικοῦ πλεονεκτήματος λόγους,
can anyone to-speak from natural advantage words
 οὓς ἐξέθετο, μάλιστα τοὺς τῶν Ἑξαπλῶν αὐτοῦ· διὸ
which he-set-forth especially those of-the Hexapla his wherefore
 καὶ μέχρι σήμερον δέχεται αὐτὰ ὡς ἀναγκαῖα ἢ καθολικὴ
also until today receives them as necessary the catholic
 Ἑκκλησία. Πάλιν δὲ ἐκείνου ἀποκρινομένου, ὅτι Πίστευσον,
Church again and that(-one) answering that believe(-me)
 εἰσὶν Ἑλληνες πλείονα τούτου σοφίαν κτησάμενοι, καὶ
there-are pagans more than-him wisdom having-acquired and
 πλείονας αὐτοῦ βίβλους συγγραψάμενοι. Τί οὖν ἄρα καὶ
more than-him books having-composed what then then also
 τούτους ἐπαινέσαι χρή διὰ τὴν πολὺλογον αὐτῶν
these to-praise is-it-fitting because-of the wordy their
 φλυαρίαν; Ἀσυμβιβάστων τοίνυν μεινάντων, τέλος, λέγει ὁ
babble unreconciled then having-remained at-last says the
 εἷς πρὸς τὸν ἄλλον· Ἀκούομεν παρὰ τῶν ἐρχομένων ἐκ
one to the other we-bear from those coming from

τῶν ἁγίων τόπων, ὅτι μεγάλους μοναχοὺς ἔχει ἢ ἔρημος
the holy places that great monks has the desert
 τοῦ Ἰορδάνου, ἄγωμεν, μάθωμεν ἀπ' αὐτῶν. Καταλαβόντες
 — *of-Jordan let-us-go let-us-learn from them having-reached*
 οὖν τοὺς ἁγίους τόπους, καὶ εὐξάμενοι, ἔρχονται καὶ ἐπὶ
then the holy places and having-prayed they-come also to
 τὴν ἔρημον τῆς Νεκρᾶς θαλάσσης, εἰς ἣν καὶ ἦσαν
the desert of-the Dead Sea into which also had
 ὑπαναχωρήσαντες οἱ ἀοίδιμοι καὶ ἀείμνηστοι Ἰωάννης καὶ
withdrawn the celebrated and ever-remembered John and
 Συμεών. Τοῦ Θεοῦ οὖν μὴ ποιήσαντος εἰς κενὸν τὸν
Symeon — God then not having-made in vain the
 κόπον αὐτῶν, εἶρον τὸν ἀββᾶν Ἰωάννην, ἤδη λοιπὸν
labor their they-found — abba John already now
 καὶ αὐτὸν εἰς μέτρα τέλεια φθάσαντα· ὥς γὰρ ἶδεν
also him to measures perfect having-come as for he-saw
 αὐτοὺς, λέγει· Καλῶς ἦλθον οἱ τὴν θάλασσαν ἀφέντες,
them he-says well have-come those the sea having-left
 καὶ ἐπὶ τὴν λίμνην τὴν ξηρὰν ἐλθόντες ἀντλήσαι.
and to the lake the dry having-come to-draw

- 41 Πολλῆς οὖν καὶ θεοφιλοῦς συντυχίας μεταξὺ αὐτῶν
much then and God-beloved converse between them
 γενομένης, λέγουσιν αὐτῷ δι' ὧν τὴν ὁδοιπορίαν
having-taken-place they-say to-him because-of which(-things) the journey
 τοσαύτην ἤνυσαν. Καὶ λέγει αὐτοῖς· Οὔπω, Πατέρες,
so-great they-accomplished and he-says to-them not-yet Fathers
 ἐγὼ τὸ χάρισμα διακρίσεως τῶν τοῦ Θεοῦ κριμάτων
I the gift of-discernment of-the — of-God judgments
 εἵληφα, ἀλλὰ ἀπέλθετε πρὸς τὸν Σαλὸν Συμεών, τὸν
have-received but go-away to the Fool Symeon the(-one)
 ἐν τῇ χώρᾳ ὑμῶν, καὶ αὐτὸς δύναται ὑμῖν καὶ αὐτὸ, καὶ
in the country your and he can for-you both it and

πάντα ὅσα βούλεσθε, ἐπιλύσαι, λέγοντες αὐτῷ· Εὐξαι καὶ
all whatever you-wish to-resolve saying to-him pray also
 Ἰωάννη, ἵνα λάχῃ καὶ αὐτῷ δέκα. Ὡς ἦλθον εἰς
for-John that may-fall-to-the-lot also to-him (the)-ten as they-came to
 Ἑμεσαν, καὶ ἠρώτησαν, Ποῦ ἐστὶν ἐκεῖ Σαλὸς, Συμεὼν
Emesa and asked where is there (the)-Fool Symeon
 καλούμενος; πάντες κατεγέλων αὐτῶν, καὶ ἔλεγον· Τί
called all laughed-at them and said what
 θέλετε ἐξ ἐκείνου, Πατέρες; Ἄνθρωπός ἐστιν παράφρων,
do-you-want from that(-one) Fathers (a)-man he-is deranged
 καὶ πάντας κυλλοῖ καὶ μουκίζει, κατ' ἐξαίρετον δὲ τοὺς
and all he-maims and mocks in particular and the
 μοναχούς. Τῶν δὲ ἐπιζητησάντων αὐτὸν, καὶ εὐρόντες εἰς
monks they and having-sought him and having-found in
 φουσκάριον τρώγοντα θέρμια, ὡς ἄρκτον, εὐθέως ὁ εἷς
(a)-hot-drink-shop eating lupines as (a)-bear at-once the one
 ἐσκανδαλίσθη, καὶ εἶπεν ἐν ἑαυτῷ· Ἀληθῶς μέγαν γνωστικὸν
was-scandalized and said in himself truly (a)-great knower
 ἦλθομεν ἰδεῖν, οὗτος πολλὰ ἔχει τοῦ ἐξειπεῖν ἡμῖν. Ὡς
we-came to-see this(-one) much has of-the to-tell us as
 οὖν ἐπλησίασαν, λέγουσιν αὐτῷ· Εὐλόγησον. Λέγει αὐτοῖς
then they-drew-near they-say to-him bless says to-them
 ἐκεῖνος· Κακῶς ἦλθετε, καὶ ὁ πέμψας ὑμᾶς ἔξηχος.
that(-one) badly you-came and the(-one) having-sent you (a)-madman
 Κρατήσας οὖν τὸ ὠτίον τοῦ σκανδαλισθέντος, δίδει αὐτῷ
having-taken-bold then the ear of-the scandalized(-one) he-gives him
 κόσσον τοιοῦτον, ὅτι ἐπὶ τρεῖς ἡμέρας ἐφαίνετο· καὶ λέγει·
(a)-cuff such that for three days it-showed and he-says
 Τὰ θέρμια τί μέμφεσθε; τεσσαράκοντα ἡμέρας ἐβράχησαν,
the lupines why do-you-blame forty days they-were-soaked
 ὁ δὲ Ὁριγένης ἐξ αὐτῶν οὐ τρώγει, ὅτι ὑπερεισηλθεν εἰς
— and Origen of them not eats for he-went-too-far into

τὴν θάλασσαν, καὶ οὐκ ἴσχυσεν ἐξελθεῖν, καὶ ἐπνίγη εἰς
the sea and not was-able to-get-out and was-drowned in
 τὸν βυθόν. Ἐκπλαγέντων οὖν αὐτῶν, ὅτι προεῖπεν αὐτοῖς
the deep having-been-astonished then they that he-foretold to-them
 ὅλα, καὶ τοῦτο δὲ, ὅτι τὰ δέκα θέλει ὁ Σαλὸς, ἀλλ'
all(-things) and this and that the ten wants the Fool but
 ἑξηχός ἐστιν ὁμοῖος ὑμῶν. Λαμβάνεις, εἰπὲ, ἀντικνήμην,
(a)-madman he-is like you do-you-take say (a)-shin-kick
 ναὶ, ναὶ, ὑπάγετε· καὶ ἐπάρας εὐθέως τὴν χύτραν τῆς
yes yes go and having-lifted at-once the pot of-the
 φούσκας τῆς ζεστῆς, ἔκαυσεν αὐτοὺς εἰς τὰ χεῖλη τοὺς
hot-drink the boiling he-burned them on the lips the
 δύο, ἵνα μὴ δυνηθῶσι λαλῆσαι τὸ τί εἶπεν αὐτοῖς.
two that not they-could to-speak the what he-said to-them

42 Ἐλαβεν ὥς ἦν εἰς τὸ φουσκάριον ἐν μιᾷ πανδοῦρῳ,
he-took as he-was in the hot-drink-shop on one(-day) (a)-lute
 καὶ ἤρξατο αὐλεῖν εἰς ἓν στενορύμην, ὅπου ἦν πνεῦμα
and began to-play in one narrow-lane where there-was (a)-spirit
 ἀκάθαρτον. Ἡῤῥει δὲ καὶ ἔλεγεν τὴν εὐχὴν τοῦ μεγάλου
unclean he-played and and said the prayer of-the great
 Νίκωνος, ἵνα ἀποδιώξῃ ἐκ τοῦ τόπου τὸ πνεῦμα·
Nicon that he-might-drive-away from the place the spirit
 πολλοὺς γὰρ ἐκύλλωσεν. Ὡς οὖν ἔφυγε τὸ δαιμόνιον,
many for it-had-maimed as then fled the demon
 παρήλθεν ὥς Αἰθίοψι διὰ τοῦ φουσκάρου, καὶ ὅλα
it-passed as (an)-Ethiopian through the hot-drink-shop and all(-things)
 συνέτριψεν. Ὑποστρέψας οὖν ὁ θαυμάσιος, λέγει τῇ
smashed having-returned then the wonderful(-man) says to-the
 αὐθεντρῖα αὐτοῦ· Τίς ἔκλασε ταῦτα; Ἡ δὲ εἶπεν· Εἰς
mistress his who broke these(-things) she and said one
 Μαῦρος ἐπικατάρατος ἦλθε, καὶ ὅλα συνέτριψε. Λέγει
Black accursed came and all(-things) smashed he-says

αὐτῇ γελῶν· Κονδὸς, κονδός; Ἡ δέ φησι· Καὶ ὄντως,
to-her laughing short short she and says and truly
 Σαλέ. Λέγει αὐτῇ· Ἀληθῶς ἐγὼ αὐτὸν ἔπεμψα, ἵνα κλάσῃ
Fool he-says to-her truly I him sent that he-break
 ὅλα. Ὡς τοῦτο οὖν ἤκουσεν ἐκείνη, ἐζήτησε τύψαι αὐτόν.
all(-things) as this then heard she she-sought to-strike him
 Ὁ δὲ κύβας, καὶ ἐπάρας χώματα, ἔρριψε, καὶ ἐσκότισε
he and having-stooped and having-lifted dust threw and darkened
 τοὺς ὀφθαλμοὺς αὐτῆς ὁ ἅγιος, καὶ εἶπεν· Ὅντως οὐ
the eyes her the holy(-man) and said truly not
 γριπίζεις με, ἀλλ' ἢ εἰς τὴν Ἐκκλησίαν μου κοινωνεῖτε,
you-catch me but either in the Church my you-commune
 ἢ ὁ Μαῦρος ἡμερήσιον κλάσει ὅλα. Ἦσαν γὰρ
or the Black daily will-break all(-things) they-were for
 τῶν Ἀκεφάλων αἰρετικῶν. Ὡς οὖν ἀπῆλθεν ἀπ' αὐτῆς,
of-the Acephalous heretics as then he-went-away from her
 ἰδοὺ τῇ ἐπαύριον αὐτῇ τῇ ὥρᾳ ἦλθεν, καὶ πάλιν
behold on-the next-day at-that-very the hour came and again
 συνέτριψεν ὀφθαλμοφανῶς ὅλα ὁ Μαῦρος. Στενωθέντες
smashed visibly all(-things) the Black hard-pressed
 οὖν, ἐγένοντο ὀρθόδοξοι, ἔχοντες τὸν Συμεὼν θεράποντα
then they-became orthodox holding — Symeon (a)-servant
 Θεοῦ, μηδενὶ τολμώντες λέγειν περὶ αὐτοῦ, καίπερ καθ'
of-God to-no-one daring to-say about him although every
 ἡμέραν τοῦ Σαλοῦ παρερχομένου, καὶ μουκίζοντος αὐτοῦς.
day the Fool passing-by and mocking them
 Τίς τῶν ἐργαστηριακῶν τῆς πόλεως ἠθέλησε δημοσιεῦσαι 43
a-certain of-the craftsmen of-the city wished to-make-known
 αὐτόν, γνοὺς τὴν ἀρετὴν αὐτοῦ. Ἰδεν γὰρ αὐτόν ἅπαξ
him having-known the virtue his he-saw for him once
 λουόμενον, καὶ δύο ἀγγέλους συνομιλοῦντας αὐτῷ. Ἦν
batheing and two angels conversing with-him was

δὲ ὁ ἐργαστηριακὸς Ἑβραῖος, καὶ ἐβλασφήμει εἰς τὸν
and the craftsman (a)-Hebrew and blasphemed against —
 Χριστὸν πολλά. Φαίνεται οὖν αὐτῷ κατὰ τοὺς ὕπνους
Christ much appears then to-him in the sleeps
 ὁ ὅσιος, λέγων, μηδεὶν εἰπεῖν, ὃ ἶδε. Τῇ οὖν ἑωθεν
the holy(-man) saying to-no-one to-tell what he-saw on-the then morning
 ἐβούλετο θριαμβεύσαι αὐτὸν, καὶ εὐθέως παραστὰς αὐτῷ ὁ
he-wished to-publish him and at-once having-stood-by him the
 ὅσιος, ἥψατο τῶν χειλέων αὐτοῦ, καὶ ἐφिमώθη, καὶ οὐκ
holy(-man) touched the lips his and he-was-muzzled and not
 ἴσχυσε λαλῆσαί τινι. Ἦρχετο δὲ πρὸς τὸν Σαλὸν, καὶ
was-able to-speak to-anyone he-came and to the Fool and
 ἔνευσεν αὐτῷ τῇ χειρὶ ἑαυτοῦ, ἵνα ποιήσῃ αὐτὸν λαλῆσαι.
nodded to-him with-the hand his-own that he-make him to-speak
 Προσεποιεῖτο δὲ ὁ ἀββᾶς Συμεὼν τὸν σαλὸν, καὶ ἀντένευσεν
feigned and — abba Symeon the fool and nodded-back
 αὐτῷ ὡς ἑξηχος. Ἐνευσεν δὲ αὐτῷ, ἵνα κατασφραγίσῃται.
to-him as (a)-madman he-nodded and to-him that he-seal-himself
 Καὶ ἦν ἰδεῖν τοὺς ἀμφοτέρους νεύοντας πρὸς
and it-was(-possible) to-see the both nodding to
 ἀλλήλους, φοβερὸν θέαμα. Φαίνεται οὖν αὐτῷ πάλιν ὁ
one-another (a)-fearful sight appears then to-him again the
 γέρων κατ' ὄναρ, λέγων· Ἡ βαπτίζῃ, ἢ αὐτὴν τελευτὴν
old-man in dream saying either you-are-baptized or very death
 ἔχεις. Τότε μὲν οὖν οὐκ ἠνέσχετο αὐτῷ προσθῆναι. Ὅτε
you-have then indeed then not he-endured him to-beed when
 δὲ ἀπέθανεν ἐσχάτως ὁ ἀββᾶς Συμεὼν, καὶ ἶδεν ἑαυτὸν
and died at-last — abba Symeon and saw himself
 στενωθέντα ὁ Ἰουδαῖος, μάλιστα καὶ ἐν τῷ μετατιθέναι τὸ
hard-pressed the Jew especially also in the to-translate the
 λείψανον αὐτοῦ, τότε ἐβαπτίσθη αὐτὸς καὶ ὁ οἶκος αὐτοῦ.
remains his then was-baptized he and the household his

Καὶ ἡνίκα ἀνῆλθεν ἐκ τῆς ἀγίας κολυμβήθρας, εὐθέως
and when he-came-up from the holy font at-once
 ἐλάλησεν. Ἐποίει δὲ καὶ τὴν μνείαν τοῦ Σαλοῦ κατ'
he-spoke he-made and also the remembrance of-the Fool every
 ἑνιαυτὸν, καὶ ἐκάλει πτωχοὺς. Εἰς τοσοῦτον δὲ καθαρότητος
year and invited (the)-poor to so-great and of-purity
 καὶ ἀπαθείας ἤλασεν ὁ Μακάριος μέτρον, ὥστε πολλάκις
and dispassion reached the Blessed(-one) measure that often
 σάσσειν αὐτὸν καὶ χορεύειν, κρατοῦντα μίαν θυμελικὴν
to-strut him and to-dance holding one actress
 ἔνθεν, καὶ μίαν ἔνθεν, καὶ μέσον ὅλου τοῦ δημοτικῷ
on-this-side and one on-that-side and amid whole the townsfolk
 συνεῖναι αὐτὸν καὶ παίζειν. Ὡστε ἔστιν ὅτε ἔβαλλον τὰς
to-be-with(-them) him and to-play so-that it-is when put the
 χεῖρας αὐτῶν τὰ ἄσεμνα γυναῖκα εἰς τὸν κόλπον αὐτοῦ, καὶ
hands their the shameless women into the bosom his and
 ἐσίαινον, καὶ ἐκόσσιζον, καὶ ἐγαργάλιζον αὐτόν. Ὁ δὲ γέρων
fondled and cuffed and tickled him the and old-man
 ὥσπερ χρυσοῦς καθαρὸς, οὐδαμῶς ὑπὸ τούτων ἐμολύνετο.
like gold pure in-no-way by these was-defiled
 Ἦν γὰρ, ὡς ἔλεγεν, ὅτε τὴν πύρωσιν καὶ τὸν πόλεμον 44
it-was for as he-said when the burning and the war
 ἔσχεν εἰς τὴν ἔρημον, δεηθεὶς τοῦ Θεοῦ, καὶ μεγάλου
he-had in the desert having-besought — God and great
 Νίκωνος, ἵνα κουφίσῃ αὐτὸν ἐκ τοῦ μεγάλου πολέμου
Nicon that he-might-relieve him from the great war
 τῆς πορνείας, καὶ θεωρεῖ ἅπαξ ἐλθόντα τὸν αἰοδιμον
of-the fornication and he-sees once having-come the celebrated
 τοῦτον, καὶ λέγοντα αὐτῷ. Πῶς ἔχεις, ἀδελφέ; Καὶ εἶπον
this(-man) and saying to-him how are-you brother and I-said
 αὐτῷ, φησὶν· Εἰ μὴ φθάσης, κακῶς, διότι ἡ σὰρξ σαίνει
to-him he-says if not you-come badly because the flesh fawns-on

με, οὐκ οἶδα διὰ τί. Μειδιάσας οὖν, φησὶν, ὁ θαυμάσιος
me not I-know for what having-smiled then he-says the wonderful
 Νίκων, ἐπήρην ὕδωρ ἐκ τοῦ ἁγίου Ἰορδάνου, καὶ ἔβαλεν
Nicon took water from the holy Jordan and put(-it)
 ὑποκάτω τοῦ ὀμφαλοῦ αὐτοῦ, σφραγίσας τῷ τύπῳ τοῦ
below the navel his having-sealed(-it) with-the sign of-the
 τιμίου σταυροῦ, καὶ εἶπεν αὐτῷ· Ἴδου ὑγιῆς γέγονας. Ἀπὸ
honored cross and said to-him behold healthy you-have-become from
 τότε οὖν, ὡς ὤμνυνεν, οὔτε καθ' ὕπνους, οὔτε γρηγορῶν,
then then as he-swore neither in sleeps nor waking
 πυρώσεως σωματικῆς ἥσθετο. Διὸ μάλιστα καὶ θαρρῶν
burning bodily did-be-feel wherefore especially also taking-courage
 ἐπὶ τὸν κόσμον ὑπέστρεψεν ὁ γενναῖος, συμπαθήσαι καὶ
to the world returned the noble(-man) to-have-compassion-on and
 σῶσαι τοὺς πολεμουμένους βουλόμενος. Ἔστι γὰρ ὅτε καὶ
to-save those being-warred-against wishing it-is for when also
 τοῦτο ἔλεγε πρὸς μίαν τῶν ἐταιριδῶν· Θέλεις ἔχω σε
this he-said to one of-the courtesans do-you-wish I-have you
 φίλην; καὶ δίδω σοι ἑκατὸν ὀλοκοτίνα. Ἐρεθιζόμεναι οὖν
(as)-friend and I-give you (a)-hundred gold-pieces provoked then
 πολλαὶ αὐτῷ ἐπίθοντο. Ἐδείκνυε γὰρ αὐταῖς καὶ τὸ λογάριν·
many to-him obeyed he-showed for to-them also the money
 εἶχε γὰρ ὅσα ᾗθελε, τοῦ Θεοῦ ἀοράτως αὐτῷ χορηγούντος
he-had for whatever he-wished — God invisibly to-him supplying
 διὰ τὸ ἔνθεον αὐτοῦ σκοπόν. Καὶ λοιπὸν ὄρκον ἀπήτει
because-of the godly his aim and further (an)-oath he-demanded
 παρὰ τῆς λαμβανούσης, ὅτι οὐκ ἀθετεῖ αὐτόν. Πάντα
from the(-one) taking that not she-sets-aside him all(-things)
 δὲ διὰ σχημάτων σαλῶν καὶ ἀσχήμων ἐποίει.
and through gestures foolish and unseemly he-did

Ἄλλ' οὐ δύναται ὁ λόγος τὴν τῶν πραγμάτων εἰκόνα
but not can the word the of-the deeds image
 ὑποδεῖξαι. Ἦν γὰρ ποιῶν ἑαυτὸν, ποτὲ δὲ συρόμενον εἰς
to-show he-was for making himself sometimes and dragging-himself on
 τὰ καθίσματα, ποτὲ δὲ βάλλοντα πόδα τινὶ τρέχοντι,
the seats sometimes and putting (a)-foot to-someone running
 καὶ ρίπτοντα αὐτόν. Πάλιν δὲ κατὰ τὴν σελήνης γένναν
and throwing him again and at the of-moon birth
 ἐπὶ γῆς κυλιόμενον καὶ λάξ αὐτὴν παίοντα τοῖς
on ground rolling and with-the-beel it striking with-the
 ποσίν. Ἔστι δὲ ὅτε καὶ τὸν διαλαλοῦντα προσεποιεῖτο.
feet it-is and when also the(-one) raving he-feigned
 Ἔλεγε γὰρ πλεῖον ὅλων τῶν σχημάτων ἀρμόζειν καὶ
he-said for more-than all the gestures to-suit and
 συμβάλλεσθαι τὸ τοιοῦτο σχῆμα, τοῖς προσποιουμένοις
to-help the such gesture for-those feigning
 μωρίαν διὰ Χριστόν. Διὰ τούτου γὰρ πολλάκις καὶ
folly for-the-sake-of Christ through this for often both
 ἤλεγχεν, καὶ ἀνέκοπτεν ἀμαρτίας, καὶ ὀργὴν τινὶ πρὸς
he-reproved and cut-off sins and anger on-someone for
 διόρθωσιν ἔπεμπε, καὶ προέλεγέ τινα, καὶ ὅσα ἤθελεν
correction he-sent and foretold some(-things) and whatever he-wished
 ἐποίει, μόνον δὲ τὴν ἑαυτοῦ φωνήν, καὶ τὰ μέλη ἐξήλλασσε,
he-did only and the his-own voice and the limbs he-changed
 καὶ ὅσαπερ ἂν ἐποίει, εἶχον αὐτὸν ὥσπερ τοὺς πολλοὺς
and whatever — he-did they-held him like the many
 τοὺς ἐκ δαιμόνων διαλαλοῦντας καὶ προφητεύοντας.
those from demons raving and prophesying

Symeon knows by the spirit when a woman he befriends has sinned. A village headman who scoffs to see women handling him is cuffed, told his thought, and struck dumb whenever he would tell it. He fasts through Lent until Holy Thursday and then eats at the pastry-cook's, pricing his meal at forty coins for the forty days. He stones a street to keep people off it until the demon haunting it strikes a dog instead of a man; his aim, Leontios says, was to save souls and hide his virtue. Girls who mock him are made to squint, and those he does not heal stay so, which keeps them from debauchery. His brother John in the desert feeds an Emesene merchant from God and sends Symeon three loaves, and Symeon greets the merchant at the gate knowing everything and sets him the same table. When the deacon John is condemned to hang for a murder he did not commit, Symeon's prayer wins his release; John sees fire rise from him as he prays, and Symeon tells him the trial came because he turned two poor men away.

- 46 Εἰ ποτε δὲ παρέβη αὐτῷ μία ἐκ τῶν νομιζομένων αὐτῷ
if ever and transgressed him one of the supposed his
 φίλων, εὐθέως τῷ πνεύματι ἐνόει, ὅτι ἐπόρνευσε, καὶ
friends at-once by-the spirit he-perceived that she-had-fornicated and
 ἔλεγε λαλῶν, καὶ ἐξανοίγων τὸ στόμα αὐτοῦ καὶ κρίζων·
he-said speaking and opening-wide the mouth his and crying
 Παρέβης. Ἄγια, ἄγια δὸς αὐτῇ, καὶ τὴν ἀσθένειαν αὐτῇ,
you-transgressed holy holy give to-her and the sickness to-her
 ἕως θανάτου ἤρχετο ἐλθεῖν, ἢ πολλάκις, ἐὰν ἐπέμεινε
until death he-prayed to-come or often if she-persisted
 μὴ σωφρονοῦσα, καὶ δαίμονα αὐτῇ ἔπεμπε. Ἐκ τούτου
not being-chaste also (a)-demon to-her he-sent from this
 λοιπὸν πάσας τὰς τασσομένας αὐτῷ, σωφρονεῖν καὶ μὴ
further all those assigned to-him to-be-chaste and not
 παραβαίνειν αὐτῷ ἐποίει. Ἦν δέ τις πλησίον Ἐμέσης
to-transgress him he-made there-was and a-certain near Emesa
 μένων πρωτοκωμήτης, καὶ ὡς ἤκουσεν τὸν βίον αὐτοῦ,
dwelling village-headman and as he-heard the life his

λέγει· Πίστευσον, ἐὰν ἴδω, ἐὰν προσποιητός ἐστι, καὶ
he-says believe(-me) if I-see whether feigned he-is and
 ἐὰν τε ἐν ἀληθείᾳ ἐστὶν ἕξιχος. Παραγενόμενος οὖν εἰς
whether — in truth he-is (a)-madman having-arrived then in
 τὴν πόλιν, κατὰ συγκυρίαν εὗρεν, ὅτι ἐβάσταζεν αὐτὸν
the city by chance he-found that was-carrying him
 μία προῖσταμένη, καὶ ἄλλη ἐλώριζεν αὐτόν. Εὐθέως δὲ
one (woman)-in-charge and another was-thrashing him at-once and
 ἐσκανδαλίσθη ὁ πρωτοκωμήτης, καὶ εἰς ἑαυτὸν διελογίζετο
was-scandalized the village-headman and in himself he-reasoned
 καὶ ἔλεγε Συριστί· Ἄρα αὐτὸς ὁ Σατανᾶς οὐ πιστεύει, ὅτι
and said in-Syriac is-it(-not) he — Satan not believes that
 πορνεύει μετ' αὐτῶν ὁ ψευδοαββᾶς οὗτος; Καταλιπὼν οὖν
fornicates with them the false-abba this having-left then
 αὐτὰς, εὐθὺς ὁ Σαλὸς ἔρχεται πρὸς τὸν πρωτοκωμήτην
them at-once the Fool comes to the village-headman
 ἀπέχοντα ἀπ' αὐτοῦ, ὥσπερ λίθου βολὴν, καὶ δέδωκεν αὐτῷ
being-distant from him about (a)-stone's throw and gave him
 κόσσον, ἐγύμνωσε δὲ τὰ ἱμάτια αὐτοῦ, καὶ εἶπεν πρὸς αὐτόν
(a)-cuff stripped and the garments his and said to him
 βαλλίζων· Δεῦρο παίζων, ταπεινέ, ὧδε δόλος οὐκ ἔνι. Ἔγνω
dancing come playing lowly(-one) here deceit not is knew
 οὖν ἐκεῖνος, ὅτι τὰ ἐν τῇ καρδίᾳ αὐτοῦ ἐνόησε,
then that(-one) that the(-things) in the heart his he-had-perceived
 καὶ θαυμάσας καθότι ἤρχετο εἰπεῖν τι τὸ πρᾶγμα,
and having-marveled whenever he-came to-tell to-anyone the affair
 ἐδεσμεῖτο ἡ γλῶσσα αὐτοῦ, καὶ οὐκ ἠδύνατο φθέγξασθαι.
was-bound the tongue his and not he-could to-utter
 Εἶχε δὲ καὶ τὸ χάρισμα τῆς ἐγκρατείας ὑπὲρ πολλοὺς
he-had and also the gift of-the self-control beyond many
 τῶν ἁγίων. Καθότι γὰρ ἐφθανεν ἡ ἁγία Τεσσαρακοστὴ
of-the saints whenever for came the holy Forty(-days)

τῶν ἁγίων νηστειῶν, οὐκ ἐγεύετό τινος ἄχρι τῆς ἁγίας
of-the holy fasts not he-tasted anything until the holy
 πέμπτης. Εὐθέως δὲ ἀπὸ πρωῒ τῇ ἁγίᾳ πέμπτῃ
Thursday at-once and from morning on-the holy Thursday
 ἐκαθέζετο εἰς τὸν ἱτρᾶν, τρώγων, ὥστε καὶ ἐκ τούτου
he-sat at the pastry-cook's eating so-that also from this
 ἐσκανδαλίζοντο οἱ θεωροῦντες αὐτὸν, ὡς ὅτι, φησὶν,
were-scandalized those seeing him as that he-says
 οὐδὲ τὴν ἁγίαν πέμπτην νηστεύει. Ὁ δὲ κύρις Ἰωάννης
not-even the holy Thursday he-fasts the and lord John
 ὁ διάκονος ἐγίνωσκειν ἔνθεον εἶναι τὴν ἐργασίαν αὐτοῦ.
the deacon knew godly to-be the work his
 Ὡς ἴδε δὲ αὐτὸν τῇ ἁγίᾳ πέμπτῃ καθεζόμενον εἰς
as he-saw and him on-the holy Thursday sitting at
 τὸν ἱτρᾶν καὶ τρώγοντα πρωῒ, λέγει αὐτῷ· Πόσου
the pastry-cook's and eating in-the-morning he-says to-him how-much
 τοῦτο, Σαλέ; Λέγει αὐτῷ κακῆϊνος κρατήσας ἐν τῇ χειρὶ
this Fool says to-him and-that(-one) having-held in the hand
 αὐτοῦ, τεσσαράκοντα ἔχων νομμία, Τὸ φολερόν, ἔζηχε,
his forty having coins the coin madman
 δηλῶν διὰ τοῦτο, διὰ τεσσαράκοντα ἡμερῶν ἐσθίειν
showing because-of this through forty days to-eat
 αὐτόν. Ἐφίλοχῶρει πάλιν ἐν ἐτέρῳ τινὶ τῆς πόλεως
him haunted again in other a-certain of-the city
 ἀμφοδῶ δαίμων. Ἐν μιᾷ οὖν εἶδεν αὐτὸν ὁ ὅσιος
quarter (a)-demon on one(-day) then saw it the holy(-man)
 παριῶν, θέλοντα κροῦσαί τινα τῶν παρερχομένων, καὶ
passing-by wishing to-strike some of-those passing and
 λαβὼν ἐν τῷ κόλπῳ αὐτοῦ λίθους, ἤρξατο λιθάζειν
having-taken in the bosom his stones he-began to-stone
 ἔνθεν καὶ ἔνθεν εἰς τὴν ἀγορὰν, καὶ ἐκώλυε πάντας
on-this-side and on-that-side into the marketplace and he-prevented all

τοὺς θέλοντας περάσαι. Ἐν τούτοις παρήλθε κύων, καὶ
those wishing to-cross among these passed-by (a)-dog and
 ἔκρουσεν αὐτὸν ὁ δαίμων, καὶ ἤρξατο ἀφρίζειν. Τότε
struck it the demon and it-began to-foam then
 λέγει πᾶσιν ὁ ἅγιος· Ἄρτι παρέλθετε, ἕξῃχοι. Ἦδει
says to-all the holy(-man) now pass-by madmen he-knew
 γὰρ ὁ πάνσοφος, ὅτι εἰ ἐπέρασεν ἄνθρωπος, αὐτὸν
for the all-wise(-man) that if had-crossed (a)-man him
 ἤμελλε κρούειν ὁ δαίμων ἀντὶ τοῦ κυνὸς, διὰ τοῦτο
was-about to-strike the demon instead-of the dog because-of this
 ἐκώλυσεν αὐτοὺς παρελθεῖν πρὸς βραχύ. Ὅλος μὲν
he-prevented them to-pass-by for (a)-short(-time) whole indeed
 οὖν ὁ σκοπὸς, ὥς ἤδη προείρηται, τοῦ πανσόφου
then the aim as already has-been-said of-the all-wise
 τούτου Συμεὼν οὕτως ὑπῆρχε· πρῶτον μὲν εἰς τὸ σῶσαι
this Symeon thus was first indeed for the to-save
 ψυχὰς, εἴτε δι' ἐπιφορῶν, ὧν αὐταῖς γελοιωδῶς, ἢ
souls whether through reproaches which on-them laughably or
 μεθοδευτικῶς ἔπεμπεν, εἴτε πάλιν διὰ θαυμάτων, ὧν
cunningly he-sent or again through miracles which
 ἀνοήτως ἐπέστειλε, εἴτε διὰ παραγγελιῶν, ὧν πρὸς
senselessly he-dispatched or through commands which to
 αὐτοὺς μωροποιῶν ἔλεγεν· ἔπειτα δὲ ἵνα μὴ γνωσθῇ αὐτοῦ
them playing-the-fool he-spoke then and that not be-known his
 ἡ ἀρετὴ, καὶ λάβῃ ἔπαινον παρὰ ἀνθρώπων καὶ τιμὴν.
the virtue and he-receive praise from men and honor
 Χορευόντων γὰρ ἐν μιᾷ ῥύμῃ κορασίῳ, καὶ καταλεγόντων 48
dancing for on one lane girls and singing-rudely
 αὐτῶν, ἔδοξεν αὐτῷ παρέρχεσθαι δι' ἐκείνης τῆς
they it-seemed-good to-him to-pass-by through that the
 ῥύμης. Ὡς οὖν εἶδον αὐτὸν, ἤρξαντο καταλέγειν εἰς
lane as then they-saw him they-began to-sing-rudely at

ἀββάδας. Εὐξάμενος οὖν ὁ δίκαιος, θέλων σωφρονίσαι
abbas having-prayed then the just(-man) wishing to-chasten
 αὐτὰς, εὐθέως ἐστραύωσεν ὅλας, καὶ ὡς ἤρξαντο ἀλλήλαις
them at-once made-squint all and as they-began to-one-another
 λέγειν τὸ συμβὰν αὐταῖς κακὸν, ἔγνωσαν ὅτι αὐτὸς
to-tell the having-befallen them evil they-knew that he
 αὐτὰς ἐστραύωσε, καὶ κατέτρεχον αὐτῷ κλαίουσαι ὀπίσω
them had-made-squint and they-ran-down to-him weeping behind
 αὐτοῦ καὶ κρᾶζουσαι· Ἀνάλυσον, Σαλὲ, ἀνάλυσον. Ἐνόμιζον
him and crying undo Fool undo they-supposed
 γὰρ αὐτὸν ἀπὸ ἐπιλαλιᾶς στραυνῶσαι αὐτάς. Ὡς οὖν
for him from incantation to-have-made-squint them as then
 ἔφθασαν αὐτὸν, ἐκράτησαν αὐτὸν βίᾱ. Καὶ ὥρκιζον ἵνα
they-overtook him they-held him by-force and they-adjured(-him) that
 ἀναλύσει, φησὶν, τὸ ἔδησε. Λέγει οὖν αὐταῖς παίζων· Οἷα
he-undo he-says what he-bound he-says then to-them playing whichever
 θέλει ἐξ ὑμῶν ὑγιᾶναι, φιλήσω τὸν ὀφθαλμὸν αὐτῆς τὸν
wishes of you to-be-healed I-will-kiss the eye her the
 στραυνωθέντα, καὶ ὑγιαίνει. Ὅσας οὖν ἠθέλησεν ὁ Θεὸς,
squinted and she-is-healed as-many-as then willed — God
 ἵνα ὑγιάνωσι, φησὶν ὁ ὅσιος, κατεδέξαντο, αἱ δὲ λοιπαὶ,
that they-be-healed says the holy(-man) accepted the and rest
 αἱ μὴ καταδεξάμεναι ἵνα φιλήσῃ αὐτάς, ἔμειναν οὕτως
those not having-accepted that he-kiss them remained thus
 κλαίουσαι. Μετὰ οὖν τὸ ἀναχωρῆσαι αὐτὸν ἀπ' αὐτῶν
weeping after then the to-withdraw him from them
 ὀλίγον, ἤρξαντο καὶ αἱ λοιπαὶ κατατρέχειν αὐτοῦ, καὶ
(a)-little began also the rest to-run-down-after him and
 κρᾶζειν· Μεῖνον, Σαλὲ, μεῖνον, τὸν Θεὸν, μεῖνον, φίλησον
to-cry wait Fool wait — by-God wait kiss
 καὶ ἡμᾶς. Ἦν οὖν ἰδεῖν τὸν Γέροντα τρέχοντα,
also us it-was(-possible) then to-see the Old-man running

καὶ τὰς νεάνιδας ὀπίσω αὐτοῦ. Καὶ οἱ μὲν ἔλεγον ὅτι
and the maidens behind him and some indeed said that
 παίζουσι μετ' αὐτοῦ· οἱ δὲ ἐλογίζοντο, ὅτι ἐξηχώθησαν
they-play with him others and reckoned that went-mad
 καὶ τὰ κοράσια. Ἔμειναν οὖν οὕτως ἀθεράπευτα διὰ
also the girls they-remained then thus uncured through
 παντός. Ἐλεγεν γὰρ ὁ ὅσιος, Εἰ μὴ ἐστράβωσεν αὐτὰς
all(-time) he-said for the holy(-man) if not had-made-squint them
 ὁ Θεὸς, ὑπερβάλλαι εἶχον εἰς ἀσωτίαν πάσας τὰς
— God to-surpass they-would-have in profligacy all the
 γυναῖκας Συρίας. Ἀλλὰ διὰ τῆς νόσου τῶν ὀφθαλμῶν
women of-Syria but through the disease of-the eyes
 αὐτῶν ἐνδίδουσιν ἐκ τῶν πολλῶν κακῶν. Ἐκάλεσεν αὐτὸν
their they-give-way from the many evils invited him
 ἅπαξ εἰς ἄριστον ὁ κύρις Ἰωάννης, ὁ φίλος αὐτοῦ, καὶ
once to breakfast the lord John the friend his and
 ἐκρέμαντο ἐκεῖ λαρδία. Ἦρξατο οὖν κόπτειν καὶ τρώγειν
hung there bacons he-began then to-cut and to-eat
 ὠμὸν τὸ λαρδίον ὁ ἀββᾶς Συμεών. Ὁ δὲ πάνσοφος
raw the bacon — abba Symeon the but all-wise
 Ἰωάννης, μὴ θέλων μετὰ κραυγῆς τι εἰπεῖν αὐτῷ,
John not wishing with shouting anything to-say to-him
 ἐγγίσας πρὸς τὸ οὖς αὐτοῦ, λέγει αὐτῷ· Ὅντως οὐ
having-drawn-near to the ear his says to-him truly not
 σκανδαλίζεις με, ἐὰν φάγῃς ἀπὸ καμηλίου ὠμὸν, λοιπὸν
you-scandalize me if you-eat of camel raw further
 εἴ τι θέλῃς, ποιήσον. Ἐγίνωσκειν γὰρ τὴν ἀρετὴν τοῦ
if anything you-wish do(-it) he-knew for the virtue of-the
 Σαλοῦ, διότι πνευματικὸς ἄνθρωπος καὶ αὐτὸς ὑπῆρχεν.
Fool because spiritual (a)-man also he was

- 49 Ἦλθόν ποτέ τινες Ἐμεσενοὶ ἐν τῇ ἁγίᾳ Πασχαλίᾳ εἰς τὴν
came once some Emesenes at the holy Easter into the
 ἁγίαν πόλιν ἑορτάσαι, ὧν ὁ εἷς κατήλθεν εἰς τὸν ἅγιον
holy city to-celebrate of-whom the one went-down to the holy
 Ἰορδάνην εὔξασθαι. Καὶ περιερχόμενος τοὺς Πατέρας,
Jordan to-pray and going-around the Fathers
 ἡτεῖτο εὐλογίαν. Συνέβη οὖν καὶ τὸν ἀββᾶν Ἰωάννην τὸν
he-asked (a)-blessing it-happened then also — abba John the
 ἀδελφὸν τοῦ ἀββᾶ Συμεὼν ἀπαντῆσαι κατ' οἰκονομίαν τοῦ
brother — of-abba Symeon to-meet by dispensation —
 Θεοῦ, τῷ πραγματευτῇ εἰς τὴν ἔρημον. Ὡς δὲ εἶδεν αὐτὸν
of-God the merchant in the desert as and saw him
 ὁ πραγματευτής, ἔρριψεν ἑαυτὸν χαμαὶ, αἰτῶν εὐχὴν
the merchant threw himself on-the-ground asking (a)-prayer
 παρ' αὐτοῦ. Λέγει αὐτῷ ὁ ἀββᾶς Ἰωάννης· Πόθεν εἶ;
from him says to-him — abba John from-where are-you
 Λέγει αὐτῷ ἐκεῖνος· Ἀπὸ Ἐμέσης, Πάτερ. Τότε ἀπεκρίθη
says to-him that(-one) from Emesa Father then answered
 αὐτῷ· Καὶ ἔχων ἐκεῖ τὸν ἀββᾶν Συμεὼν τὸν λεγόμενον
him and having there — abba Symeon the(-one) called
 Σαλὸν, ἐξ ἐμοῦ τοῦ ταπεινοῦ τί ζητεῖς; Τῶν γὰρ εὐχῶν
Fool from me the lowly(-one) what do-you-seek of-the for prayers
 ἐκείνου χρήζω καγὼ, καὶ ὅλος ὁ κόσμος. Ἐλαβεν οὖν
of-that(-one) need I-too and whole the world took then
 τὸν πραγματευτὴν ὁ ἀββᾶς Ἰωάννης εἰς τὸ σπήλαιον
the merchant — abba John into the cave
 αὐτοῦ καὶ παρέθηκεν αὐτῷ τράπεζαν πλουσίαν. Ἐκ Θεοῦ
his and set-before him (a)-table rich from God
 γὰρ εὕρισκετο εἰς τὴν ἔρημον ἐκείνην τὴν ξηρὰν, σιλίγνια
for was-found in the desert that the dry loaves
 καθαρὰ καὶ ὀψάριν ζεστὸν τηγάνου, καὶ οἶνος ἄριστος,
pure and fish hot of-(the)-frying-pan and wine excellent

καὶ βισσία ὑάλινα. Ὡς οὖν ἔφαγον καὶ ἐχορτάσθησαν,
and jars glass as then they-ate and were-filled
 δίδωσιν αὐτῷ τρεῖς εὐλογίας ζεστὰς, καὶ αὐτὰς ὁμοίως
he-gives him three blessing-loaves hot and them likewise
 ἐκ Θεοῦ οὕσας, καὶ λέγει· Δὸς τῷ Σαλῶ, καὶ εἰπὲ αὐτῷ
from God being and says give to-the Fool and say to-him
 ἐξ ἐμοῦ· Διὰ τὸν Κύριον εὐχου τῷ ἀδελφῷ σου
from me for-the-sake-of the Lord pray for-the brother your
 Ἰωάννη. Τῆς ἀληθείας οὖν τοῦ Κυρίου ἐπιμαρτυρούσης, ὡς
John the truth then of-the Lord bearing-witness as
 ἦλθεν εἰς Ἑμεσαν ὁ πραγματευτὴς ἀπαντᾷ αὐτῷ εἰς τὴν
came to Emesa the merchant meets him at the
 πόρταν τῆς πόλεως ὁ ἀββᾶς Συμεὼν, λέγων αὐτῷ· Τί
gate of-the city — abba Symeon saying to-him what
 ἐστιν, ἔζηχε; πὼς ἔχει ὁ Σαλὸς ὁ ὅμοιός σου Ἰωάννης;
is(-it) madman how is the Fool the like you John
 μὴ ἔφαγες τὰς εὐλογίας, ἃς δέδωκέ σοι; ὄντως, ὄντως,
not did-you-eat the blessing-loaves which he-gave you truly truly
 ἐὰν ἔφαγες τὰς τρεῖς, κακῶς αὐτὰς πέττεῖς. Ἐκεῖνος
if you-ate the three badly them you-digest that(-one)
 οὖν ἐθαμβήθη, ὡς ἤκουσε πάντα, ὅσα ἠβούλετο εἰπεῖν
then was-astounded as he-beard all whatever he-wished to-say
 αὐτῷ. Ἐλαβεν οὖν αὐτὸν εὐθέως εἰς τὸ καλύβιον αὐτοῦ
to-him took then him at-once into the but his
 ὁ Σαλὸς, καὶ οὕτως δισχυρίζετο ὁ πραγματευτὴς, ὅτι
the Fool and thus insisted the merchant that
 Πάντα ἀπαραλλάκτως παρέθηκέ μοι καὶ οὗτος ὡς καὶ ὁ
all(-things) without-difference set-before me also this(-one) as also —
 ἀββᾶς Ἰωάννης, ἕως καὶ αὐτοῦ τοῦ μεγέθους τῆς βίσεως,
abba John even-to also very the size of-the jar
 ἧς εἶδεν εἰς τὸ σπήλαιον αὐτοῦ, καὶ ὡς ἐφάγομεν, ἔδωκα
which he-saw in the cave his and as we-ate I-gave

αὐτῷ τὰς τρεῖς εὐλογίας, καὶ ἀνεχώρησα εἰς τὸν οἶκόν
 him the three blessing-loaves and withdrew to the house
 μου, ἐρυθριῶν εἰπεῖν τινί τί ποτε περὶ αὐτοῦ. Διότι
 my blushing to-say to-anyone anything at-all about him because
 πάντες ἐπληροφοροῦντο ὅτι ἑξηχός ἐστιν.
 all were-convinced that (a)-madman be-is

- 50 Ἀνωτέρω εἰρήκαμεν, ὅτι ἐποίησέ τι θαῦμα εἰς τὸν θεοφιλῇ
 above we-have-said that he-worked some miracle upon the God-beloved
 ἄνδρα, τὸν καὶ τὸν βίον αὐτοῦ ἐξηγησάμενον ἡμῖν. Ὁ
 man the(-one) also the life his having-related to-us the
 δὲ τρόπος τοῦ θαύματός ἐστιν οὕτως· Τινὲς κακοῦργοι
 and manner of-the miracle is thus some evildoers
 ἐποίησαν φόνον, καὶ λαβόντες τὸ σκήνωμα, ἔρριψαν διὰ
 committed murder and having-taken the corpse threw(-it) through
 θυρίδος ἕως τὸν οἶκον τοῦ εἰρημένου θεοφιλεστάτου ἀνδρός.
 (a)-window into the house of-the said most-God-loving man
 Ταραχῆς οὖν οὐκ ὀλίγης γενομένης, ἦλθεν εἰς τὸν ἄρχοντα
 turmoil then not little having-arisen came to the governor
 τὸ πρᾶγμα, καὶ ἐψηφίσατο, ἵνα φουρκισθῇ ὁ κύρις Ἰωάννης.
 the affair and he-decreed that be-hanged the lord John
 Ὡς οὖν ἀπείε ἀποθανεῖν, οὐδὲν ἄλλο ἔλεγεν εἰς ἑαυτὸν,
 as then he-went-away to-die nothing else he-said to himself
 εἰ μὴ· Ὁ Θεὸς τοῦ Σαλοῦ, παράστηθί μοι τῇ ὥρᾳ ταύτῃ.
 if not O God of-the Fool stand-by me at-the hour this
 Τοῦ Κυρίου δὲ θέλοντος σῶσαι αὐτὸν ἐκ τῆς τοιαύτης
 the Lord and wishing to-save him from the such
 συκοφαντίας, ἦλθέ τις, καὶ λέγει τῷ ἀββᾶ Συμεών·
 slander came someone and says — to-abba Symeon
 Ταπεινέ, ὁ φίλος σου ἐκεῖνος ὑπάγει φουρκισθῆναι ὁ κύρις
 lowly(-one) the friend your that(-one) goes to-be-hanged the lord
 Ἰωάννης, καὶ ὄντως εἰ ἀποθάνῃ, ἀπὸ πείνας ἀποθνήσκεις,
 John and truly if he-die from hunger you-die

ὅτι οὐδεὶς σε φροντίζει ὡς ἐκεῖνος. Εἶπε δὲ αὐτῷ καὶ τὸν
for no-one you cares-for as that(-one) he-told and him also the
 τρόπον τῆς καταπλοκῆς τοῦ φόνου. Ποιήσας οὖν ἑαυτὸν
manner of-the false-accusation of-the murder having-made then himself
 ὁ ἄββᾶς Συμεὼν ἔζηχον, ἀφήκεν τὸν εἰπόντα αὐτῷ,
 — abba Symeon (a)-madman he-left the(-one) having-told him
 καὶ ἀνεχώρησεν εἰς τόπον κρυπτὸν, ὅπου ἠΰχετο πάντοτε,
and withdrew to (a)-place hidden where he-prayed always
 ὃν οὐδεὶς ἐγίνωσκεν, εἰ μὴ ὁ φίλος αὐτοῦ ὁ θεοφιλῆς
which no-one knew if not the friend his the God-beloved
 Ἰωάννης, καὶ κλίνας τὰ γόνατα, παρεκάλει τὸν Θεὸν
John and having-bent the knees he-besought — God
 ῥυσθῆναι τὸν αὐτοῦ δοῦλον ἐκ τοῦ τοιούτου κινδύνου.
to-be-rescued the his servant from the such danger
 Καὶ ὡς ἔφθασαν οἱ ἐξενέγκαντες φουρκίσαι αὐτὸν εἰς
and as reached those having-led-out to-hang him to
 τὸν τόπον ὅπου ἤμελλον στήσαι τὴν φούρκαν αὐτοῦ,
the place where they-were-about to-set-up the gallows his
 ἰδοὺ καβαλλᾶριοι τρέχοντες καὶ λέγοντες ἀπολυθῆναι τὸν
behold horsemen running and saying to-be-released the
 ἄνδρα, ὅτι εὑρέθησαν οἱ τὸν φόνον ἐν ἀληθείᾳ ποιήσαντες
man for were-found those the murder in truth having-done
 Ἀπολυθεὶς οὖν εὐθέως, ὠρθοδρόμησεν εἰς τὸν τόπον, 51
having-been-released then at-once he-hastened-straight to the place
 ὅπου ἦδει πάντοτε προσεύχεσθαι τὸν ἄββᾶν Συμεὼν,
where he-knew always to-pray — abba Symeon
 καὶ ἰδὼν αὐτὸν ἀπὸ μήκοθεν ἐκτείνοντα τὰς χεῖρας
and having-seen him from afar stretching-out the hands
 εἰς τὸν οὐρανὸν, ἐφοβήθη. Ὡμνυεν γὰρ ὅτι σφαίρας
to the heaven he-was-afraid he-swore for that balls
 πυρὸς ἀνερχομένης ἐξ αὐτοῦ εἰς τὸν οὐρανὸν ἐθεώρει,
of-fire going-up from him into the heaven he-saw

καὶ κύκλω αὐτοῦ ὡς κλίβανον καιόμενον, καὶ αὐτὸν εἰς
and around him as (a)-furnace burning and him in
 τὸ μέσον, ὥστε μὴ πλησιάσαι αὐτῷ, ἕως οὗ τὴν εὐχὴν
the middle so-that not to-draw-near to-him until — the prayer
 ἐτελείωσεν, καὶ στραφείς ἴδεν με, καὶ ἰδὼν εὐθέως
be-finished and having-turned he-saw me and having-seen at-once
 λέγει μοι· Τί ἐστι, διάκονε Ἰωάννη; ὄντως, ὄντως, παρὰ
says to-me what is(-it) deacon John truly truly by
 κόμμα ἔπινες αὐτῷ, ἀλλ' ὕπαγε, εἰς αὐτὸν. Οὗτος δὲ ὁ
(a)-hair you-were-drinking it but go pray this and the
 πειρασμὸς συνέβη σοι, διότι ἦλθον χθὲς οἱ δύο πτωχοὶ
trial befell you because came yesterday the two poor(-men)
 πρὸς σέ, καὶ εὐπορῶν δοῦναι αὐτοῖς, ἀπέστρεψας αὐτούς·
to you and having-means to-give them you-turned-away them
 μὴ γὰρ σὰ εἰσιν ἃ δίδως, ἀδελφέ. Εἰ ἀπιστεῖς τῷ
not for yours are what you-give brother if you-disbelieve the(-one)
 εἰπόντι, ὅτι ἕκαστος τὰ πλασίονα ὁ μεταδίδους,
having-said that each the manifold the(-one) sharing
 λήψεται ἐν τῷ νῦν αἰῶνι, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον
will-receive in the now age and in the coming life eternal
 κληρονομήσει. Εἰ μὲν οὐκ ἀπιστῇς, δός. Εἰ δὲ οὐ δίδως,
will-inherit if indeed not you-disbelieve give if and not you-give
 φανερός εἶ ὅτι ἀπιστεῖς τῷ Κυρίῳ. Ἴδού λόγοι σαλοῦ,
manifest you-are that you-disbelieve the Lord behold words of(-a)-fool
 μᾶλλον δὲ σοφοῦ ἀγίου. Πρὸς τοῦτον μὲν γὰρ τὸν κύριον
rather and of(-a)-wise saint toward this(-man) indeed for the lord
 Ἰωάννην, ὅτι εὗρίσκοντο οἱ δύο κατὰ μόνας, οὐδὲν ἐποίει
John when they-found-themselves the two in private nothing he-did
 τοῦ σαλοῦ. Ἄλλ' οὕτως εὐρύθμως καὶ κατανευγμένως
of-the fool but so gracefully and with-compunction
 συνετύγχανεν αὐτῷ, ὥς πολλάκις εὐωδίαν ἐξέρχεσθαι ἐκ
he-conversed with-him that often (a)-fragrance to-come-out from

τοῦ στόματος αὐτοῦ, ὡς διεβεβαιούτο οὗτος ὁ κύρις
 the mouth his as affirmed this the lord
 Ἰωάννης, ὥστε μικροῦ δεῖν, ἀπιστεῖν με, αὐτὸν εἶναι τὸν
 John so-that (by)-little to-lack to-disbelieve I him to-be the
 πρὸ ὥρας σαλόν. Πρὸς δὲ ἅπαντας ἐτέρως διέκειτο.
 before (an)-hour fool toward and all otherwise he-was-disposed

VIII · SAUSAGES AND MUSTARD

On Sundays Symeon wears a string of sausages as a stole and smears mustard on those who mock him; a peasant's clouded eyes, smeared so, heal when he at last washes them as told, and Symeon bids him stop stealing his neighbor's goats. He names a slave as the thief of a man's gold on condition that the master beat no one, and the man's hand goes numb whenever he tries. He lives among the possessed and heals many, and reproves thieves, fornicators, and perjurers. He gives a sorceress an amulet that ends her magic. He breaks a Jewish glassmaker's cups by signing each with the cross, until the man signs his own forehead and becomes a Christian. Five townsmen who follow him find a feast in the fields, and three become monks. A muleteer's wine turns to vinegar after a jest about pennyroyal, and the hot-drink shop he then opens at Symeon's word is blessed. A sick magnate dreams of dicing with an Ethiopian, Death, and Symeon throws the winning treys for him on his oath to keep faith with his wife.

Ἔστι γὰρ ὅτε καταλαμβανούσης τῆς ἁγίας Κυριακῆς, 52
 it-is for when arriving the holy Lord's-day
 λαμβάνειν αὐτὸν σειρὰν σαλσικίων, καὶ φορεῖν αὐτὰ ὡς
 to-take him (a)-string of-sausages and to-wear them as
 ὀράριον, καὶ κρατεῖν ἐν τῇ ἀριστερᾷ αὐτοῦ χειρὶ σίνηπι, καὶ
 (a)-stole and to-hold in the left his hand mustard and
 οὕτως βάπτειν καὶ τρώγειν ἀπὸ πρωῒ. Τινὰς δὲ καὶ ἔχριεν
 thus to-dip and to-eat from morning some and also he-smeared
 εἰς τὸ στόμα αὐτῶν ἐκ τοῦ σινήπεως ἐκ τῶν ἐρχομένων
 on the mouth their from the mustard of those coming

παῖξαι μετ' αὐτοῦ. Ὅθεν καί τις ἐλθὼν προσπαῖξαι
to-play with him whence also a-certain having-come to-mock
 αὐτῷ χωρικός, ἔχων ἐν τοῖς δυσὶν ὀφθαλμοῖς αὐτοῦ
him peasant having in the two eyes his
 λευκώματα ἄσπρα, ἐχρίσθη ὑπ' αὐτοῦ ἐκ τοῦ σινήπεως εἰς
cataracts white was-smeared by him from the mustard on
 τοὺς ὀφθαλμοὺς αὐτοῦ. Τοῦ δὲ στυφθέντος ἕως θανάτου,
the eyes his he and having-been-stung to death
 λέγει αὐτῷ· Ὑπαγε, νύχαι, ἔξῃχε, εἰς ὄξος καὶ εἰς σκόρδα,
he-says to-him go wash madman in vinegar and in garlic
 καὶ εὐθὺς ὑγιαίνει. Ἐκεῖνος δὲ ὡς δοκῶν τι ποιεῖν,
and at-once you-are-healed that(-one) and as thinking something to-do
 εὐθέως εἰς ἰατροὺς ἔδραμεν, καὶ πλεῖον ἐτυφλώθη. Τέλος
at-once to physicians ran and more was-blinded at-last
 οὖν ἀπὸ μανίας ὀμνύει Συριστί· Μὰ τὸν Θεὸν τοῦ οὐρανοῦ,
then from rage he-swears in-Syriac by — God of-the heaven
 ἐὰν ἔχωσι εὐθέως πηδῆσαι οἱ δύο μου ὀφθαλμοί, εἴ
even-if they-are-to at-once to-leap-out the two my eyes if
 τι εἶπέν μοι ὁ Σαλός, ποιῶ. Καὶ νιψαμένου αὐτοῦ,
anything said to-me the Fool I-do and having-washed he
 ὡς εἶπεν αὐτῷ, εὐθέως ἐγένοντο οἱ ὀφθαλμοὶ αὐτοῦ
as he-told him at-once became the eyes his
 ὑγιεῖς, ὡς ἐκ γεννητῆς καθαρὸν, ὥστε δοξάζειν αὐτὸν τὸν
whole as from birth clean so-that to-glorify him —
 Θεόν. Τότε ἀπαντήσας αὐτῷ ὁ Σαλός, λέγει αὐτῷ· Ἴδὸν
God then having-met him the Fool says to-him behold
 ὑγίανας, ἔξῃχε, μηκέτι κλέπτῃς τὰ αἰγίδια τοῦ γείτονος.
you-were-healed madman no-longer steal the goats of-the neighbor
 Ἐκλάπη τις λογάριον ἐν Ἐμέσῃ νομίσματα πεντακόσια,
was-robbed-of someone (a)-purse in Emesa nomismata five-hundred
 καὶ ὡς ἐξήτει αὐτὰ, ἀπαντᾷ αὐτῷ ὁ ἀββᾶς Συμεὼν,
and as he-sought them meets him — abba Symeon

καὶ θέλων μεταβάλλαι ἑαυτὸν, λέγει πρὸς αὐτόν· Δύνασαι
and wishing to-change himself he-says to him can-you
 ποιῆσαί τί ποτε, ἕξηχε, ἵνα εὗρεθῶσι τὰ ὀλοκότινά μου;
to-do anything at-all madman that be-found the gold-pieces my
 Λέγει αὐτῷ ἐκεῖνος· Ἐὰν θέλῃς, ναί. Λέγει αὐτῷ ἐκεῖνος·
says to-him that(-one) if you-wish yes says to-him that(-one)
 Ποίησον, καὶ ἐὰν εὗρεθῶσιν, δίδω σοι δέκα. Λέγει αὐτῷ
do(-it) and if they-are-found I-give you ten says to-him
 ὁ Σαλός· Ἐἴ τι εἴπω σοι, ποιήσον, καὶ εἰς τὸ σκευρίν
the Fool if anything I-tell you do and in the chest
 σου εὕρισκεῖς τῇ νυκτὶ ταύτῃ. Συνέθετο οὖν αὐτῷ μεθ'
your you-find(-them) in-the night this he-agreed then with-him with
 ὄρκων ὅτι εἴ τι εἴπη αὐτῷ, ἀκούει αὐτοῦ, μόνον μὴ
oaths that if anything he-tell him he-heeds him only not
 ἄκαιρόν τί ποτε εἴπη. Λέγει αὐτῷ πάλιν· Ὑπαγε, τὰ
unseemly anything at-all he-say he-says to-him again go the
 ὀλοκότινά σου ὁ δοῦλός σου ὁ ἐπικέρνης ἐπήρην. Ἄλλ'
gold-pieces your the slave your the cupbearer took but
 ἰδού, δός μοι λόγον, ὅτι οὐ δέρεις αὐτόν, οὔτε ἄλλον τοῦ
behold give me (your)-word that not you-beat him nor other of-the
 οἴκου σου· ἔδαρεν γὰρ σφοδρῶς. Ἐκεῖνος οὖν ἐνόμισεν ὅτι
house your he-beat for severely that(-one) then thought that
 χάριν τῶν ὀλοκοτίνων εἶπεν αὐτῷ, ἵνα μὴ δείρῃ τινά.
for-the-sake-of the gold-pieces he-told him that not he-beat anyone
 Ὁ δὲ ἀββᾶς Συμεὼν διὰ τὸ μηδέποτε δείραι αὐτόν, εἶπεν
— and abba Symeon for the never to-beat him told
 αὐτῷ. Ἔδωκεν οὖν αὐτῷ λόγον μεθ' ὄρκων φρικτῶν, ὅτι
him he-gave then him (his)-word with oaths dreadful that
 οὐ δερεῖ τινά, καὶ ἀπελθὼν, ἐκράτησεν τὸν δοῦλον
not he-will-beat anyone and having-gone-away he-seized the slave
 αὐτοῦ καλοθελῶς, καὶ ἔλαβεν παρ' αὐτοῦ τὸ πόσον.
his gently and took from him the sum

- 53 Ἔστιν οὖν ὅτε ἤρχετο δείραί τινα ἀπὸ τότε, καὶ
it-is then when he-came to-beat someone from then and
οὐκ ἠδύνατο, ἀλλ' εὐθέως ἐνάρκα ἡ χεὶρ αὐτοῦ. Καὶ
not he-could but at-once grew-numb the hand his and
ἐπιγινώσκων, ἔλεγεν· Ὅντως τοῦτο ἐκ τοῦ Σαλοῦ ἀπέχω,
recognizing(-it) he-said truly this from the Fool I-have
καὶ ἀπείε πρὸς αὐτὸν, καὶ ἔλεγεν· Λῦσον, Σαλὲ, τὸν
and he-went-away to him and said loose Fool the
ὄρκον· καὶ εὐθέως ἐκεῖνος ἐμωροποίει, ὥς ἵνα μὴ οἶδεν τί
oath and at-once that(-one) played-the-fool as though not he-knew what
ἔλεγεν αὐτῷ. Ὅτε οὖν ἐπέμενεν σιαίνων αὐτὸν, φαίνεται
he-said to-him when then he-persisted pestering him he-appears
αὐτῷ κατὰ τοὺς ὕπνους, καὶ λέγει αὐτῷ· Ὅντως λύσω
to-him in the sleeps and says to-him truly I-will-loose
τὸν ὄρκον, καὶ λύω τὸ λογάριον σου, καὶ ὅλον σκορπίζω,
the oath and I-loose the purse your and all I-scatter
τί ἀσχημονεῖς; τί θέλεις τὸ δέρειν τοὺς συνδούλους
why do-you-act-shamefully why do-you-want the to-beat the fellow-slaves
σου, τοὺς προάγοντάς σου ἐν τῷ μέλλοντι αἰῶνι. Ὡς οὖν
your those going-before you in the coming age as then
ταῦτα εἶδεν, ἡσύχασεν ἀπ' αὐτοῦ. Συνέπασχεν δὲ τοῖς
these(-things) he-saw he-left-off from him he-suffered-with and the
δαιμονῶσιν ὑπὲρ πᾶσαν φύσιν, ὥστε διαφόρως ἀπερχόμενος,
possessed beyond all nature so-that variously going-away
ἐποίει ἑαυτὸν ὡς ἓνα ἐξ αὐτῶν, καὶ σὺν αὐτοῖς διάγων, τοὺς
he-made himself as one of them and with them living the
πολλοὺς ἐξ αὐτῶν διὰ τῆς ἰδίας εὐχῆς ἰᾶτο, ὥστε τινὰς
many of them through the own prayer he-bealed so-that some
δαιμονῶντας διαλαλεῖν καὶ λέγειν· ὦ βία, Σαλὲ, ὅλον τὸν
possessed to-cry-out and to-say O violence Fool whole the
κόσμον χλευάζεις, καὶ ἦλθες καὶ ἐγγὺς ἡμῶν σιᾶναι ἡμᾶς;
world you-mock and you-came also near us to-pesther us

Ἀναχώρησον ἔνθεν, οὐκ εἶ ἐξ ἡμῶν. Τί ἡμᾶς βασανίζεις
withdraw from-here not you-are of us why us do-you-torment
 ὅλην τὴν νύκτα καὶ καίεις; Ὡς οὖν ἦν ἐκεῖ ὁ ὁσιος,
whole the night and burn as then was there the holy(-man)
 πολλοὺς καὶ αὐτὸς, ὡς διαλαλῶν ἐκ Πνεύματος ἁγίου,
many also he as crying-out from (the)-Spirit holy
 ἤλεγχεν, τοὺς μὲν κλέψαντας, τοὺς δὲ πορνεύσαντας,
he-reproved some indeed having-stolen others and having-fornicated
 ἄλλους δὲ ἐμέμφετο κράζων, ὡς μὴ κοινωνοῦντας συνεχῶς,
others and he-blamed crying as not communing regularly
 καὶ ἄλλους ὡς ἐπιόρκους ἤλεγχεν, ὥστε καὶ δι' αὐτῆς
and others as perjurers he-reproved so-that also through very
 τῆς ἐπινοίας σχεδὸν ὅλην τὴν πόλιν ἀνέκοπτεν τοῦ
the device almost whole the city he-checked from-the
 ἁμαρτάνειν. Ἦν δὲ κατ' ἐκείνον τὸν καιρὸν γυνὴ
sinning there-was and at that the time (a)-woman
 μάντις, καὶ φυλακτάρεα καὶ ἐπαοιδίας ποιοῦσα. Ταύτην
diviner and amulets and incantations making her
 ὁ δίκαιος ἐμηχανήσατο κτήσασθαι φίλην, διδοὺς αὐτῇ ἅ
the just(-man) contrived to-make (a)-friend giving her what
 συνῆγεν ἐκ τῶν διδόντων αὐτῷ, εἴτε φολερὰ, εἴτε ψωμία,
he-collected from those giving to-him whether coins or morsels
 εἴτε καὶ ἱμάτια. Ἐν μιᾷ οὖν λέγει αὐτῇ· Θέλεις ποιήσω
or also garments on one(-day) then he-says to-her do-you-wish I-make
 σοι ἐγὼ φυλακτὸν, ἵνα μηδέποτε λάβῃς ἀπὸ ὀφθαλμοῦ;
for-you I (an)-amulet that never you-take from (the)-eye
 Λέγει αὐτῷ ἐκείνη· Ναὶ, Σαλέ· λογισαμένη ὅτι καὶ σαλός
says to-him she yes Fool reckoning that even-if (a)-fool
 ἐστίν, ἴσως ἐπιτυχάνει. Ἀπελθὼν οὖν, ἔγραψεν εἰς
he-is perhaps he-succeeds having-gone-away then he-wrote on
 πιττάκιον Συριστί· Καταργήσει σε ὁ Θεὸς καὶ παύσει
(a)-tablet in-Syriac will-bring-to-nothing you — God and will-stop

σε ἀποστρέφουσιν ἀπ' αὐτοῦ πρὸς σὲ τοὺς ἀνθρώπους.

you turning-away from him to you the men

Ἔδωκεν οὖν αὐτῇ, καὶ ἐφόρεσεν αὐτὸ, καὶ οὐκέτι ἐδυνήθη

he-gave then to-her and she-wore it and no-longer could

ποιῆσαί τινι, οὐδὲ μαντείαν, οὐδὲ φυλακτόν.

to-make for-anyone neither divination nor amulet

54 Ἦν δὲ πάλιν ἅπαξ καθήμενος μετὰ ἀδελφῶν, καὶ

he-was and again once sitting with brothers and

θερμαινόμενος πλησίον τοῦ καμινίου τοῦ ὑελεψοῦ. Ἦν

warming-himself near the furnace of-the glassmaker was

δὲ ὁ ὑελεψὸς Ἑβραῖος, καὶ λέγει τοῖς πτωχοῖς παίζων·

and the glassmaker (a)-Hebrew and he-says to-the poor(-men) playing

Θέλετε, ποιῶ ὑμᾶς γελαῖσαι· Ἴδου κατὰ ποτήριον, ὃ ποιεῖ

do-you-wish I-make you to-laugh behold every cup which makes

ὁ τεχνίτης, ποιῶ σταυρὸν, καὶ κλάται. Ὡς οὖν ἔκλασεν

the craftsman I-make (a)-cross and it-breaks as then he-broke

ἐνορδύνως κὰν ἑπτὰ, ἤρξαντο γελαῖν οἱ πτωχοὶ, καὶ εἶπον

in-order even seven began to-laugh the poor(-men) and they-said

αὐτῷ τι πρᾶγμα, καὶ ἐδίωξεν καυτηριάσας αὐτόν. Ὡς

to-him some thing and he-drove-away having-burned him as

οὖν ἀπῆρχετο, ἔκραξεν, αὐτῷ λέγων· Ὅντως μάντζηρε, ἕως

then he-went-away he-cried to-him saying truly bastard until

οὐ ποιήσης εἰς τὸ μέτωπόν σου σταυρὸν, ἔλα συντρίβονται,

— *you-make on the forehead your (a)-cross come they-are-shattered*

καὶ κλάσας πάλιν ἄλλα δέκα τρία ἐνορδύνως, κατενύχθη

and having-broken again other ten three in-order he-was-pricked

καὶ ποιεῖ σταυρὸν εἰς τὸ μέτωπον αὐτοῦ, καὶ οὐκέτι ἔκλασεν

and makes (a)-cross on the forehead his and no-longer broke

τί ποτε. Ἐκ τούτου οὖν τοῦ τρόπου ἀπῆλθεν, καὶ ἐγένετο

anything at-all from this then the manner he-went-away and became

Χριστιανός. Δέκα δημοτῶν ποτε πλυνόντων τὰ ἑαυτῶν

(a)-Christian ten townsmen once washing the their-own

ἱμάτια ἔξωθεν τῆς πόλεως, προελθὼν ὁ μακαρίτης, λέγει
garments outside of-the city having-gone-ahead the blessed(-man) says
 αὐτοῖς· Δεῦτε, ἑξήχοι, καὶ ποιῶ ὑμῖν ἄριστον κομψόν. Οἱ
to-them come madmen and I-make for-you breakfast elegant the
 οὖν πέντε ἐξ αὐτῶν εἶπον· Οἶδεν ὁ Θεός, ἄγωμεν. Οἱ δὲ
then five of them said knows — God let-us-go the and
 λοιποὶ ἐκώλουν αὐτοὺς, λέγοντες, Ναὶ, ἐκ τοῦ σκότους ἔχει
rest prevented them saying yes from the darkness he-has
 ὑμῖν ποιῆσαι ἄριστον· αὐτὸς ἀπὸ θυρῶν εἰς θύραν ἐπέστη,
for-you to-make breakfast he from doors to door has-stood
 καὶ πόθεν ἔχει; Ἀλλὰ μόνον ἐξαργῆσαι ἡμᾶς βούλεται.
and whence has-be but only to-make-idle us he-wishes
 Ἐπίστευσαν οὖν, καὶ ἀπῆλθον οἱ πέντε. Καὶ λέγει αὐτοῖς, 55
they-believed then and went-away the five and he-says to-them
 Μείνατε ὧδε. Καὶ ἀφεῖς αὐτοὺς, ὥσπερ τόξου βολὴν ἀπῆλθεν
stay here and having-left them about (a)-bow's shot he-went-away
 ἀπ' αὐτῶν, καὶ κρυπτῶς ἠΐξατο. Λέγουσιν ἐκεῖνοι πρὸς
from them and secretly prayed say those to
 ἑαυτοὺς· Ὅντως ἐνεπαίχθημεν· νομίζω γὰρ χόρτον θέλει
themselves truly we-were-mocked I-think for grass wishes
 ἐνέγκαι ἡμῖν ὁ ἄββᾶς Συμεὼν, ἵνα βοσκηθῶμεν. Καὶ ἰδοὺ ὥς
to-bring us — abba Symeon that we-may-graze and behold as
 ταῦτα ἔλεγον, θεωροῦσιν αὐτὸν νεύοντα αὐτοῖς ἀπελθεῖν
these(-things) they-said they-see him nodding to-them to-go-away
 πρὸς αὐτόν· ἦν γὰρ, ὥς προεῖρηται, εὐξάμενος, καὶ ἐκ
to him he-had for as has-been-said having-prayed and from
 Θεοῦ ἐτοιμάσας αὐτοῖς πάντα. Καταλαβόντες οὖν αὐτόν,
God having-prepared for-them all(-things) having-reached then him
 εὔρον ὥς ἐπὶ Κυρίου κείμενα ἔμπροσθεν αὐτοῦ σιλήγνια, καὶ
they-found as for (the)-Lord lying before him loaves and
 πλακοῦντας, καὶ σφαῖρια, καὶ ὀψάρια, καὶ οἰνάρια διάφορα,
cakes and sweet-balls and fish and little-wines various

καὶ ψαθύρια, καὶ γλυκὺ, καὶ ἀπλῶς ὅσα πάντα ἔχει ὁ
and crumb-cakes and sweet(-wine) and simply whatever all has the
 βίος λιμβά. Καὶ φαγόντων αὐτῶν λέγει. Λαμβάνετε, ταπεινοὶ,
life dainty and having-eaten they he-says take lowly(-ones)
 καὶ λόγῳ τῶν γυναικῶν ὑμῶν. Καὶ ἐὰν μηκέτι γίνεσθε
also for-the-sake of-the wives your and if no-longer you-become
 δημόται ἔξηχοι, ὄντως οὐ μὴ ὑστερήσουσιν τὰ σιλίγνια
townsmen madmen truly not — will-fail the loaves
 ταῦτα ἐκ τῶν οἰκῶν ὑμῶν, ἕως οὗ ἀποθάνω. Λέγουσιν ἐν
these from the houses your until — I-die they-say among
 ἑαυτοῖς ὅτε ἀπῆλθον. Δοκιμάσωμεν μίαν ἐβδομάδα, καὶ
themselves when they-went-away let-us-test one week and
 ἐὰν μὴ ἐκλείψουσιν, μηκέτι κατέλθωμεν μετὰ τῶν ἐταίρων
if not they-fail no-longer let-us-go-down with the companions
 ἡμῶν εἰς τὸ δημοτικόν. Ὡς οὖν ἴδον ὅτι οὐκ ἐξέλειπον
our to the townsmen's-club as then they-saw that not failed
 τὰ σιλίγνια, καίτοι καθ' ἡμέραν ἐξ αὐτῶν δαπανώντων
the loaves although every day of them spending
 αὐτῶν, οὐκέτι παρήλθον διὰ κακοῦ πράγματος. Ἄλλ'
they no-longer went-on through evil thing but
 οἱ τρεῖς ἐξ αὐτῶν καὶ ἐμόνασαν κατανυγέστες ἐπὶ τῇ
the three of them also became-monks pricked at the
 πολιτείᾳ τοῦ Σαλοῦ. Πλὴν ὅτι τινὶ εἰπεῖν τί ποτε,
way-of-life of-the Fool except that to-anyone to-tell anything at-all
 ἄχρις οὗ ἔζη ἐν σαρκὶ ὁ Σαλός, οὐκ ἠδυνήθησαν.
while — lived in flesh the Fool not they-could

56 Ποῖον δὲ πρᾶγμα καὶ τινὶ ἀθλίῳ, μᾶλλον δὲ
what and thing also to-a-certain wretched(-man) rather and
 βουρδουναρίῳ ἐποίησεν, ἄξιον τῇ γραφῇ παραδοῦναι τῇ
muleteer he-did worthy to-the writing to-hand-down the
 κατ' αὐτόν. Ἦν γὰρ ἐλεήμων ὁ βουρδουνάριος, καὶ
concerning him he-was for merciful the muleteer and

ἀπὸ συμβαινόντων ἐφύρασεν. Ἐν μιᾷ οὖν ἐξερχομένου
from what-befell be-mixed(-his-wine) on one(-day) then going-out
 αὐτοῦ ἐνέγκαι λόγῳ τοῦ οἴκου αὐτοῦ, καὶ εἰς πρᾶσιν
he to-bring for-the-sake of-the house his and for sale
 οἰνάριον, ἀπαντᾷ αὐτῷ ὁ μακάριος, καὶ λέγει αὐτῷ· Ποῦ
little-wine meets him the blessed(-man) and says to-him where
 ὑπάγεις, ἔζηχε; Εἶχεν γὰρ αἰὲ τοῦτον τὸν λόγον ἐπὶ τὸ
are-you-going madman he-had for always this the word at the
 αὐτὸ ἐπὶ στόματος. Λέγει οὖν αὐτῷ ἐκεῖνος, Διὰ οἰνάριον,
same on (his)-lips says then to-him that(-one) for little-wine
 Σαλέ. Ἀπεκρίθη αὐτῷ ὁ ἀββᾶς Συμεών· Φέρε καὶ γλιχόνην
Fool answered him — abba Symeon bring also pennyroyal
 ὡς ἔρχῃ. Οἰωνισθεὶς οὖν ὁ βουρδουνάριος, ἔλεγεν καθ’
as you-come having-taken-an-omen then the muleteer he-said to
 ἑαυτὸν, ὡς ἀπῆι· Ἄρα ποῖος Σατανᾶς ἀπὸ πρωῒ ἔπεμψέν
himself as he-went-away then what Satan from morning sent
 μοι τὸν ἀββᾶν τοῦτον, λέγοντά μοι· Φέρε μοι γλιχόνην;
me the abba this saying to-me bring me pennyroyal
 Ὅντως κακοπόδιον γίνεται τὸ οἰνάριον τοῦτο, καὶ ἢ
truly ill-footed becomes the little-wine this and either
 ὀξίζει, ἢ οὐκ οἶδα τί. Ὡς οὖν ὑπέστρεψεν ἐνέγκας οἶνον
turns-sour or not I-know what as then he-retained having-brought wine
 καλὸν πάνν, ἀπὸ χαρᾶς ἔλαθεν ἐνέγκαι τὴν γλιχόνην. Λέγει
good very from joy he-forgot to-bring the pennyroyal says
 αὐτῷ πάλιν ἐκεῖνος, Ὅντως, ταπεινέ, ἔλαθον. Μειδιάσας
to-him again that(-one) truly lowly(-one) I-forgot having-smiled
 οὖν ὁ ἀββᾶς, λέγει αὐτῷ· Ὑπαγε μόνον· τὸ γὰρ πρᾶγμα
then the abba says to-him go only the for business
 σου ἐδιοικήθη. Ὡς οὖν ἦλθε μεταβάλλαι τὰ ἀσκήδια, εὗρεν
your was-managed as then he-came to-transfer the wineskins he-found
 αὐτὰ ὀξος, ὅτι ἐφόφει ἄνθρωπος καὶ ὁσφρανθῆναι αὐτοῦ.
them vinegar so-that was-dying (a)-man also to-smell it

Τότε οὖν ἐνόησεν τὸ πρᾶγμα, καὶ ἤρξατο λέγειν· Ὅντως
 then then he-understood the affair and began to-say truly
 ἄρτι καὶ ἄγομεν διὰ γλιχόνην. Ἐδραμεν οὖν καὶ ἦλθεν πρὸς
 now also we-go for pennyroyal he-ran then and came to
 τὸν Σαλὸν, καὶ παρεκάλει αὐτὸν (ἔλεγεν γὰρ ὅτι ὥσπερ ὁ
 the Fool and besought him he-said for that as the
 ψηφᾶς ποιεῖ ὀφθαλμοπλανίαν, οὕτως καὶ αὐτὸς ἐποίησεν)·

juggler makes eye-deceit so also he did
 Ἀνάλυσον ὁ ἐποίησας, Σαλέ. Λέγει αὐτῷ ἐκεῖνος· Τί
 undo what you-did Fool says to-him that(-one) what
 ἐποίησα; Ὁ δέ φησι· Καλὸν οἶνον ἠγόρασα, καὶ εὐρέθη
 did-I-do he and says good wine I-bought and it-was-found
 ὀξύδιον εἰς δύο ὥρας· Λέγει αὐτῷ πάλιν· Ὑπαγε, ὕπαγε, οὐ
 vinegar in two hours says to-him again go go not
 μέλλῃ σοι, ἄνοιξον ἐφετῶς φουσκάριον, καὶ συμφέρεи σοι.
 let-it-concern you open this-year (a)-hot-drink-shop and it-profits you

57 Ἦν γὰρ ὁ σκοπὸς καὶ ἡ εὐχὴ τοῦ γέροντος, ἵνα
 it-was for the aim and the prayer of-the old-man that
 εὐλογηθῇ ὁ κάματος αὐτοῦ, ὅτι ἦν ἐλεήμων, ἀλλ' οὐκ
 be-blessed the labor his because he-was merciful but not
 ἠθέλεν προφανῶς ποιῆσαί τί ποτε, ἀλλ' ὅλα διὰ
 he-wished openly to-do anything at-all but all(-things) through
 παιγνιδίων. Κατενύγη οὖν ὁ βουρδουνάριος, καὶ λέγει·

jests was-pricked then the muleteer and says
 Εὐλογητὸς ὁ Θεός, φουσκάριον ἀνοίγω· καὶ ἀνοίξαντος
 blessed — God (a)-hot-drink-shop I-open and having-opened
 αὐτοῦ, ἠὐλόγησεν αὐτὸν ὁ Θεὸς καὶ ὑπὲρ ὧν ἔδει
 he blessed him — God also for what it-was-needful
 εὐχαριστεῖν τῷ Σαλῷ, μᾶλλον καὶ ἐχόλα αὐτῷ, μὴ
 to-give-thanks to-the Fool rather and he-was-angry with-him not
 νοῶν τὸ τί αὐτῷ προεξένησεν. Τὸ δὲ πᾶν τοῦ
 understanding the what for-him he-had-procured the and whole of-the

πράγματος ἦν ὁ Θεὸς, σκέπων τὸν σκοπὸν τοῦ ἀββᾶ
affair was — God covering the aim — of-abba
 Συμεών. Ἡρρώστησέν ποτέ τις τῶν μεγιστάνων τῆς
Symeon fell-sick once one of-the magnates of-the
 πόλεως. Εἶχεν δὲ ἔθος ὁ ὅσιος ἀνέρχεσθαι καὶ παίζειν εἰς
city he-bad and custom the holy(-man) to-go-up and to-play in
 τὸν οἶκον αὐτοῦ, καὶ ὡς ἐβαρήθη, ἐθεώρει ἑαυτὸν κατὰ
the house his and as he-was-weighed-down he-saw himself in
 τοὺς ὕπνους ταυλίζοντα μετὰ τινος Αἰθίοπος. Ἦν δὲ οὗτος,
the sleeps playing-dice with a-certain Ethiopian was and this(-one)
 ὁ θάνατος. Ἐφθασεν οὖν καὶ ἦλθεν, φησί, καταρρίψαι ὁ
the death it-came(-to-it) then and came he-says to-throw the
 ἀσθενῶν, καὶ εἰ μὴ ἔβαλεν τρίεκτα, ἡττᾶτο. Φθάνει οὖν
sick(-man) and if not he-threw treys he-was-losing comes then
 αὐτῷ κατὰ τοὺς ὕπνους ὁ ἀββᾶς Συμεών, καὶ λέγει· Τί
to-him in the sleeps — abba Symeon and says what
 ἐστίν, ἔζηχε; Ὅντως ἄρτι νικᾷ σε ὁ Μαῦρος οὗτος. Ἀλλὰ
is(-it) madman truly now beats you the Black this but
 δός μοι λόγον, ὅτι οὐκέτι μιαίνεις τὴν κοίτην τῆς γυναικός
give me (your)-word that no-longer you-defile the bed of-the wife
 σου, καὶ ἐγὼ καταρρίπτω ἀντὶ σοῦ, καὶ οὐχ ἡττᾶ σε.
your and I throw for you and not he-beats you
 Ὁμόσας οὖν, φησὶν ὁ ταῦτα ἰδὼν, καὶ λαβὼν ἐξ
having-sworn then says the(-one) these(-things) having-seen and having-taken from
 ἐμοῦ τὰ βόλια ἔρριψεν, καὶ ἔπесαν τρίεκτα. Ἐξυπνισθέντος
me the dice he-threw and they-fell treys having-woken
 οὖν τοῦ ἀρρώστου, ἀνῆλθεν εὐθὺς ὁ Σαλὸς, καὶ λέγει αὐτῷ·
then the sick(-man) came-up at-once the Fool and says to-him
 Καλὰ τρίεκτα ἔβαλες, μάταιε. Πίστευσον, ἐὰν παραβῇς
good treys you-threw vain(-one) believe(-me) if you-transgress

τὸν ὄρκον σου, ὁ Μαῦρος ἐκείνος πνίγει σε, καὶ ὑβρίσας
the oath your the Black that(-one) chokes you and having-insulted
 αὐτὸν, καὶ πάντας τοὺς τοῦ οἴκου αὐτοῦ, κατήλθεν τρέχων.
him and all those of-the house his went-down running

IX • THE FOOL'S DEATH

Symeon owns nothing but a bundle of vine twigs. He prays through the night, then crowns himself with leaves and cries victory to the emperor and the city, meaning reason and the soul, and he asks God that his hair never grow, lest anyone see him shorn. Only with the deacon John does he drop the fool. Two days before his death he tells John that he has seen his brother John crowned for his endurance in the desert, urges him never to despise a monk or a poor man, and warns him that he too will die soon and must give alms. He foretells that he and his brother will die within three days, then lies down under the vine twigs and dies. Two men bury him, unwashed and unsung, in the strangers' cemetery; a Jew he had converted bears angels singing over the bier and buries him himself. When John opens the grave, the body is gone.

- 58 Οὐκ ἐκέκμητο δὲ οὗτος ὁ σοφὸς ἀληθῶς ἐν τῷ καλυβίῳ
not possessed and this the wise(-man) truly in the but
 αὐτοῦ τι. Εἶχεν γὰρ καλύβην διὰ τὸ κοιμᾶσθαι αὐτὸν,
his anything he-had for (a)-but for the to-sleep him
 μᾶλλον δὲ διὰ τὸ ἀγρυπνεῖν αὐτὸν τὰς νύκτας, εἰ μὴ ἐν
rather and for the to-keep-vigil him the nights if not one
 φορτίον κληματιδιών. Πολλάκις οὖν τὴν νύκτα διατελών
load of-vine-twigs often then the night continuing
 ἕως πρωῒ ἐν προσευχῇ, καὶ τὸ ἔδαφος βρέχων τοῖς
until morning in prayer and the ground wetting with-the
 δάκρυσι, ἐξήρχετο ἀπὸ πρωῒ, καὶ ἔκοπτεν ἢ ἀπὸ
tears he-went-out from morning and cut either from
 ἐλαίας, ἢ ἀπὸ βοτανῶν, καὶ ἐποίει ἑαυτῷ στέφανον, καὶ
olive or from herbs and made for-himself (a)-crown and

ἐφόρει, καὶ ἐκράτει ἐπὶ τῆς χειρὸς αὐτοῦ ἓνα κλάδον, καὶ
wore(-it) and held in the hand his one branch and
 ἔστησεν κράζων, Νίκην βασιλεῖ καὶ τῇ πόλει. Ἔλεγεν
stood crying victory to-(the)-emperor and to-the city he-said
 δὲ, πόλιν μὲν τὴν ψυχὴν, βασιλέα δὲ τὸν αὐτοκράτορα
and city indeed the soul emperor and the sovereign
 τῶν παθῶν λογισμόν. Καὶ τοῦτο δὲ ἠτήσατο τὸν Θεὸν ὁ
of-the passions reason and this and asked — God the
 ἅγιος, ἵνα μὴ αὐξήσῃ ἡ κόμη τῆς κεφαλῆς αὐτοῦ, ἢ τοῦ
saint that not grow the hair of-the head his or of-the
 πώγωνος, μή πως διὰ τοῦ καρῆναι, φανερός γένηται
beard lest somehow through the to-be-shorn manifest he-become
 ὅτι ἑαυτὸν ποιεῖ σαλόν. Διὸ καὶ πάντα τὸν χρόνον, ὃν
that himself he-makes (a)-fool wherefore also all the time which
 διετέλεσεν ἐν τῇ τοιαύτῃ πολιτείᾳ, οὐδεὶς αὐτὸν ἐθεάσατο,
he-spent in the such way-of-life no-one him saw
 ὅτι ἠϋξήθη ἡ κόμη τῆς κεφαλῆς αὐτοῦ, οὔτε ὅτε ἐκέειρατο
that grew the hair of-the head his nor when he-cut
 αὐτήν. Πολλὴν οὖν καὶ ἐπωφελῇ συντυχίαν πολλάκις
it much then and profitable converse often
 συνέτυχεν τῷ κυρῷ Ἰωάννῃ τῷ διακόνῳ μόνῳ, καὶ
he-held with-the lord John the deacon alone and
 ἠπειλεῖ, ὅτι εἰ φανερώσει τισὶ τὸν ἐνάρτεον σκοπὸν αὐτοῦ,
he-threatened that if he-reveal to-any the virtuous aim his
 βασάνῳ μεγάλῃ κατὰ τὸν μέλλοντα αἰῶνα περιπέσει.
to-torment great in the coming age he-will-fall
 Ἔλεγεν δὲ αὐτῷ ὅτε ἅπαντα τὸν ἑαυτοῦ βίον ἐξείπεν αὐτῷ,
he-said and to-him when all the his-own life he-told to-him
 τοῦτ' ἔστιν πρὸ δύο ἡμερῶν τοῦ μεταστῆναι αὐτὸν ἐκ τοῦ
that is before two days of-the to-depart him from the
 βίου, ὅτι Σήμερον ἀπῆλθον πρὸς τὸν ἀδελφὸν Ἰωάννην,
life that today I-went-away to the brother John

καὶ εὑρον αὐτὸν διὰ τοῦ Θεοῦ προκόψαντα μεγάλως, καὶ
and found him through — God having-advanced greatly and
 ἐχάρην. Εἶδον γὰρ αὐτὸν φοροῦντα τὸν στέφανον αὐτοῦ,
I-rejoiced I-saw for him wearing the crown his
 καὶ ἐπιγεγραμμένον· Στέφανος ὑπομονῆς τῆς ἐρήμου. Καὶ
and inscribed crown of-endurance of-the desert and
 πάλιν φησὶν ἐκεῖνος ὁ εὐλογημένος· Εἶδον, φησὶν, ὡς ἦλθες,
again he-says that(-one) the blessed(-man) I-saw he-says as you-came
 τινὰ λέγοντά μοι· Ἐλθέ, ἐλθέ, Σαλὲ, ἵνα κομίσῃ οὐχ
someone saying to-me come come Fool that you-may-receive not
 ἓνα στέφανον, ἀλλὰ τοὺς στεφάνους, ὧν προσήνεγκάς
one crown but the crowns of-which you-brought
 μοι ψυχῶν. Ἔχω δέ, κύρι ἀρχιδιάκονε, ὅτι οὐδὲν εἶδεν εἰς
to-me souls I-hold and lord archdeacon that nothing he-saw in
 ἐμέ τι τοιοῦτον, ἀλλὰ προσεχαρίσατό μοι. Σαλὸς γὰρ καὶ
me any such but he-granted(-it) to-me (a)-fool for and
 ἔξηχος ἄνθρωπος ποῖον μισθὸν ἔχω κομίσασθαι; Πάλιν
madman man what reward do-I-have to-receive again
 ἐκεῖνος· Δυσωπῶ σε, ἵνα πᾶσαν ψυχὴν, μάλιστα δὲ μοναχὸν
that(-one) I-entreat you that every soul especially and monk
 ἢ πτωχὸν, μηδέποτε ἐξουδενώσης, ὡς ἔτυχεν. Οἶδεν γὰρ ἡ
or poor(-man) never you-despise as it-happened knows for the
 ἀγάπη, ὅτι εἰσὶν εἰς τοὺς πτωχοὺς, μάλιστα δὲ εἰς τοὺς
love that there-are among the poor especially and among the
 τυφλοὺς, ἄνθρωποι, ὡς ὁ ἥλιος καθάρσει καθαρθέντες
blind men as the sun with-cleansing cleansed
 διὰ τῆς ὑπομονῆς, καὶ τῆς κακοπαθείας αὐτῶν.
through the endurance and the hardship their
 Πόσους ἐπιχωρίους γεωργοὺς ἴδον ἐν τῇ πόλει πολλάκις
how-many country farmers I-saw in the city often
 εἰσερχομένους κοινωνῆσαι, καὶ ὄντας καθαρωτέρους τοῦ
coming-in to-commune and being purer than-the

χρυσίου, διὰ τὸ ἄκακον αὐτῶν καὶ ἀπερίεργον, καὶ διὰ
gold because-of the guilelessness their and simplicity and because-of
 τὸ ἐν ἰδρώτι τοῦ προσώπου αὐτῶν ἐσθίειν τὸν οἰκεῖον ἄρτον!
the in sweat of-the face their to-eat the own bread
 Ἀλλὰ μηδὲν με ἐπὶ τοῖς λεγομένοις πρὸς σέ, δέσποτα, 60
but in-nothing me for the(-things) said to you master
 ἐπιμέμνη, διὰ τὸ ὅλην ἀμέλειαν τοῦ οἰκτροῦ μου βίου
blame because-of the whole negligence of-the wretched my life
 ἐξειπεῖν σοι. Γίνωσκε δὲ ὅτι καὶ σὺ ὁ Κύριος διὰ τάχους
to-tell you know and that also you the Lord with speed
 προσλαμβάνεται. Ἄλλ' ὅση σοι ἰσχὺς καὶ δύναμις,
takes-to-himself but as-much-as to-you (is)-strength and power
 φρόντισον τῆς οἰκείας σου ψυχῆς, ἵνα ἀχειμάστως τοὺς
take-care-of the own your soul that without-storm the
 κοσμοκράτορας τοῦ σκότους τοῦ ἀέρος τούτου διαπεράσαι
world-rulers of-the darkness of-the air this to-pass-through
 δυνηθῇς. Οἶδεν γὰρ ὁ Κύριος ὅτι πολλὴν μέριμναν καὶ
you-may-be-able knows for the Lord that much anxiety and
 φόβον ἔχω, ἕως οὗ ἀμεριμνήσω ἐξ αὐτῶν. Αὕτη γὰρ ἐστὶ
fear I-have until — I-be-free-of-care from them this for is
 ἡμέρα ἢ πονηρὰ, περὶ ἧς ὁ Ἀπόστολος, καὶ ὁ Δαυῖδ
day the evil about which the Apostle and — David
 εἶπεν. Διὸ παρακαλῶ σε, τέκνον καὶ ἀδελφὲ Ἰωάννη, πάση
spoke wherefore I-beseech you child and brother John with-all
 σου δυνάμει, εἰ ἔστιν δεκτὸν, ἐλέει, καὶ τὰς ὑπὲρ πάσας
your power if it-is acceptable be-merciful and the above all
 ἀρετὰς βοηθῇ ἡμῖν τότε. Φησὶν γὰρ, «Μακάριος ὁ
virtues helps us then he-says for blessed the(-one)
 συνιὼν ἐπὶ πτωχὸν καὶ πένητα, ἐν ἡμέρᾳ πονηρᾷ ῥύσεται
considering upon (the)-poor and needy in (the)-day evil will-deliver
 αὐτὸν ὁ Κύριος.» καὶ μηδέποτε τῷ ἁγίῳ θυσιαστηρίῳ
him the Lord and never at-the holy altar

παραστή, ἔχων κατὰ τινος, μή πως ἡ σὴ ἀνομία ἀναξίους
stand having against anyone lest somehow the your lawlessness unworthy

ποιήσῃ καὶ ἄλλους τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος
make also others of-the visitation of-the holy Spirit

61 Ταῦτα καὶ ἄλλα δὲ πλείστα παρήγγειλεν αὐτῷ, ἐξ ὧν
these(-things) and other and very-many he-charged him of which

τινα μήτε εἰπεῖν αὐτά ποτέ τινι παρεκέλευσεν διὰ
some not-even to-tell them ever to-anyone he-bade because-of

τὸ μὴ πάντας μετὰ πίστεως δέχεσθαι τὰ λεγόμενα.
the not all with faith to-receive the(-things) spoken

Παρακλήθητι δὲ, ἐπειδὴ διὰ τῶν τριῶν τούτων ἡμερῶν
be-entreated and since within the three these days

προσλαμβάνεται ὁ Κύριος τὸν Σαλὸν τὸν ἐλάχιστον,
takes-to-himself the Lord the Fool the least

καὶ τὸν κύριον Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. Καὶ γὰρ
and the lord John the brother his and for

ἐγὼ αὐτὸς ἀπελθὼν εἶπον αὐτῷ, ὅτι Ἀδελφὲ, δεῦρο,
I myself having-gone-away said to-him that brother come

ἄγωμεν. Καιρὸς ἐστὶ λοιπὸν, ἀλλὰ μετὰ δύο ἡμέρας
let-us-go (the)-time it-is now but after two days

ἐλθὲ εἰς τὸ καλύβιον μου, καὶ βλέπε εἴ τι εὕρίσκες.
come to the but my and see if anything you-find

Θέλω ἵνα ἔχῃς μνημόσυνον τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ
I-wish that you-have (a)-memorial of-the lowly and sinful

Σαλοῦ. Καὶ ταῦτα καὶ πλείονα τούτων εἰπὼν αὐτῷ,
Fool and these(-things) and more than-these having-said to-him

ἀπελθὼν, συνέστειλεν ἑαυτὸν ἐν τῷ καλυβίῳ αὐτοῦ.
having-gone-away he-shut-up himself in the but his

Νυνὶ δὲ καιρὸς καλεῖ, ὦ φίλοι, καὶ τὸν ἀξιοθαύμαστον
now and (the)-time calls O friends also the admirable

αὐτοῦ θάνατον, μᾶλλον δὲ ὕπνον, ὑμῖν διηγῆσασθαι. Καὶ
his death rather and sleep to-you to-relate and

γάρ ἐστιν καὶ αὐτὸς οὐ τὴν τυχούσαν παρέχων ὠφέλειαν,
for is also it not the chance providing benefit
 ἀλλὰ τε καὶ πάντων τῶν προειρημένων ἐξαιρετώτερον,
but and also of-all the(-things) before-said more-excellent
 ὅστις καὶ σφραγὶς καὶ βεβαίωσις τῆς ἀμολύντου αὐτοῦ
which also seal and confirmation of-the undefiled his
 πολιτείας καθέστηκεν. Αἰσθόμενος γὰρ ὁ μέγας τὴν
way-of-life has-become having-perceived for the great(-man) the
 κοινὴν ὥραν, βουλόμενος μηδὲ κατὰ θάνατον τιμὴν
common hour wishing not-even in death honor
 ἀνθρωπεῖαν ἀπενέγκασθαι, τί ποιεῖ; Εἰσελθὼν ὑποκάτω
human to-carry-off what does-he-do having-gone-in under
 τοῦ ὄντος φορτίου τῶν κληματιδίων ἐν τῷ καλυβίῳ αὐτοῦ
the being load of-the vine-twigs in the hut his
 τῷ ἱερῷ, ἐκείσε καθεύδων, τῷ Κυρίῳ παρέδωκεν τὸ
the sacred there sleeping to-the Lord he-gave-up the
 πνεῦμα ἐν εἰρήνῃ. Οἱ οὖν συνήθεις αὐτοῦ, ὡς οὐκ εἶδον
spirit in peace the then acquaintances his as not they-saw
 αὐτὸν τὰς δύο ἡμέρας, λέγουσιν· Ἄγωμεν, ἴδωμεν, μή πως
him the two days they-say let-us-go let-us-see lest somehow
 ἀσθενεῖ ὁ Σαλός. Καὶ εὑρον αὐτὸν ὑποκάτω κείμενον
is-sick the Fool and they-found him under lying
 τοῦ φορτίου τῶν κληματιδίων νεκρόν. Τότε λέγουσιν· Ἄρα
the load of-the vine-twigs dead then they-say then
 ἂν ἄρτι πιστεύσουσιν πάντες, ὅτι παρ' ἐαυτὸν ἦν οὗτος;
— now will-believe all that out-of himself was this(-man)
 Ἴδου καὶ αὐτὸς ὁ θάνατος αὐτοῦ κατάσκαλμος. Καὶ
behold also very the death his disgraceful and
 βασιτάσαντες αὐτὸν δύο τινές, χωρὶς τοῦ πλῦναι αὐτὸν,
having-carried him two some without the to-wash him

καὶ χωρὶς ψαλμωδίας, καὶ χωρὶς κηρίων καὶ θυμιαμάτων,
and without psalmody and without candles and incenses
ἀπελθόντες ἔθαψαν αὐτὸν εἰς τὸ ξενοτάφιον.

having-gone-away they-buried him in the strangers'-cemetery

- 62 Ὡς οὖν ἀπήρχοντο διὰ οἴκου τινὸς ἀπὸ Ἑβραίων
as then they-were-going-away past (the)-house a-certain of Hebrews
ὑελεψοῦ, ὃνπερ αὐτὸς ἐποίησεν Χριστιανὸν, ὡς ἀνωτέρω
glassmaker whom-indeed he made (a)-Christian as above
εἰρήκαμεν, οἱ τοῦτον βαστάζοντες, καὶ ἐξερχόμενοι θάψαι
we-have-said those him carrying and going-out to-bury
αὐτὸν, ἀκούει ὁ εἰρημένος ἀπὸ Ἑβραίων ψαλμωδίας, οἷον
him hears the said(-man) of Hebrews psalmody such-as
μέλος οὐ δύναται ψᾶλαι χεῖλος ἀνθρώπων, καὶ πληθος ὃ
melody not can to-sing (the)-lip of-men and multitude which
οὐ δύναται συνάξει πᾶσα ἡ ἀνθρωπότης. Ἐκπλαγεῖς οὖν
not can to-gather all the mankind astonished then
ἐκεῖνος ἐπὶ τῷ συντόνῳ καὶ παναρμονίῳ τῆς ἀγγελικῆς
that(-one) at the intense and all-harmonious of-the angelic
ἡδυμελείας ἤχῳ, παρακύπτει καὶ θεωρεῖ τὸν ὅσιον
sweet-singing sound he-peeps-out and sees the holy(-man)
προκομιζόμενον ὑπὸ δύο καὶ μόνον τῶν βασταζόντων
being-carried by two and only of-the carrying
αὐτοῦ τὸ τίμιον σῶμα. Τότε εἶπεν ἐκεῖνος ὁ τούτου
his the honored body then said that(-one) the(-one) this
τοῦ ἀοράτου μέλους ἀκούσας· Μακάριος εἶ, Σαλὲ, ὅτι
the unseen melody having-beard blessed are-you Fool that
μὴ ἔχων ἀνθρώπους ψάλλοντάς σοι, ἔχεις οὐρανίους
not having men singing for-you you-have heavenly
δυνάμεις ἐν ὕμνοις τιμώσας σε καὶ εὐθέως κατελθὼν,
powers with hymns honoring you and at-once having-come-down
ιδίαις χερσὶν αὐτὸν ἔθαψεν. Καὶ τότε τὰ ἀκουσθέντα
with-own hands him he-buried and then the heard

αὐτῷ ᾠσματα τῶν ἀσωμάτων, πᾶσιν ἐξηγήσατο. Ἦκουσεν
by-him songs of-the bodiless(-ones) to-all he-related heard
 οὖν τοῦτο καὶ ὁ κύρις Ἰωάννης ὁ διάκονος, καὶ ἦλθεν
then this also the lord John the deacon and came
 δρομαίως μετὰ καὶ ἄλλων πολλῶν εἰς τὸν τόπον, ὅπου
running with also others many to the place where
 ἐτάφη, βουλόμενος ἀνελέσθαι τὸ τίμιον αὐτοῦ λείψανον
he-was-buried wishing to-take-up the honored his relic
 ἐπὶ τὸ ἐντίμως αὐτὸν κηδεύσαι. Ὡς οὖν ἤνοιξαν τὸν
for the honorably him to-bury as then they-opened the
 τάφον, οὐχ εἶρον αὐτό· μετέθηκεν γὰρ αὐτὸν δοξάσας ὁ
tomb not they-found it translated for him having-glorified the
 Κύριος. Τότε ἅπαντες ὥσπερ ἐξ ὕπνου ἀνένηψαν, καὶ
Lord then all as from sleep came-to-their-senses and
 ἐξηγοῦντο ἀλλήλοις ὅσα ἐποίησεν ἐνὶ ἐκάστῳ θαυμάσια,
related to-one-another whatever he-had-done to-one each wonders
 καὶ ὅτι διὰ τὸν Θεὸν προσεποιεῖτο τὸν σαλόν.
and that for-the-sake-of — God he-feigned the fool

EPILOGUE • THE NEW LOT

Leontios closes: these are a few of Symeon's virtues and the hidden course he ran, a new Lot unseen in Sodom. No fleshly lips can praise one who lived fleshless in the flesh and made the world's wisdom vanish by folly for God. Man looks on the face and God on the heart, so no one should be judged before the time: Judas walked with the disciples, and Rahab lived in a brothel. Symeon rested on the twenty-first of July and stands at God's throne, and Leontios prays for a share in his lot.

Οὗτος ὁ βίος καὶ ἡ πολιτεία, ᾧ φιλόχριστοι, τοῦ
this(-is) the life and the way-of-life O lovers-of-Christ of-the
 θαυμασίου τούτου Συμεών. Αὐταὶ αἱ αὐτοῦ ἐκ πολλῶν
wonderful this Symeon these(-are) the his from many

ὀλίγαι συλλεγεῖσαι ἀρεταί. Οὗτος αὐτοῦ ὁ κρυπτὸς
few gathered virtues this(-is) his the hidden
 ὄντως καὶ οὐράνιος δρόμος, ὁ μὴδενὶ μὲν ὁρώμενος,
truly and heavenly course the(-one) by-no-one indeed seen
 πᾶσιν δὲ ἐξαίφνης εὐρεθεὶς κατὰδῃλος. Οὗτος ὁ νέος
by-all and suddenly found manifest this(-is) the new
 Λὼτ, ὥσπερ ἐν Σοδόμοις ἐκεῖνος, οὕτως ἐν τῷ κόσμῳ
Lot as in Sodom that(-one) so in the world
 οὗτος ἀφανῶς ὑπελθὼν. Καὶ τὰ μὲν θαυμαστὰ αὐτοῦ,
this(-one) invisibly having-slipped-in and the indeed wonderful(-deeds) his
 καὶ πολυῦμνητα ἔπαθλα, κατὰ γε τὸ ἡμῖν τοῖς
and much-hymned prizes as at-least the(-thing) to-us the
 οὐδαμνοῖς ἐγχωροῦν, γραφῇ παραδοῦναι ἐσπουδάκαμεν, εἰ
worthless being-possible to-writing to-hand-down we-have-been-eager if
 καὶ ἑτέραν πρὸ ταύτης διὰ συντομίας πεποιήκαμεν, διὰ
even another before this in brief we-have-made because-of
 τὸ μῆπω ἐλθεῖν εἰς ἡμετέραν γνῶσιν, τὴν λεπτομέρειαν
the not-yet to-have-come into our knowledge the detail
 τοῦ θαυμασίου τούτου διηγήματος. Τὸ δὲ τοῦτον ἐγκωμίοις
of-the wonderful this narrative the and him with-praises
 τιμῆσαι, οὐ τῆς ἡμετέρας γνώσεως καθέστηκεν, ἀλλ'
to-honor not of-the our knowledge has-become but
 ἐκεῖνων, οἷς δύναμις πρόσεστι, καὶ τῇ τούτου ἀρετῇ
of-those to-whom power belongs also with-the his virtue
 ἀμιλλᾶσθαι. Ποῖος γὰρ λόγος ἐπαινεῖσειεν τὸν ὑπὲρ
to-vie what for word could-praise the(-one) beyond
 λόγον τιμηθέντα· ἢ πῶς σάρκινα χεῖλη τὸν ἐν σαρκὶ
word honored or how fleshly lips the(-one) in flesh
 ἄσαρκον ἀναφανέντα; Πῶς δὲ σοφία γλώσσης τὸν
fleshless having-appeared how and wisdom of-tongue the(-one)
 πᾶσαν σοφίαν καὶ φρόνησιν τῇ κατὰ Θεὸν μωρία
all wisdom and prudence by-the according-to God folly

ἐξαφανίσαντα; Ὅντως ἄνθρωπος εἰς πρόσωπον, ὁ δὲ
having-made-vanish truly man at (the)-face — but
 Θεὸς εἰς καρδίαν. Ὅντως οὐχ οὕτως ὄψεται ἄνθρωπος,
God at (the)-heart truly not so will-see man
 ὡς ὄψεται Κύριος. Ὅντως οὐδεὶς γινώσκει τὰ τοῦ
as will-see (the)-Lord truly no-one knows the(-things) of-the
 ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου. Ὅντως μὴ
man if not the spirit of-the man truly not
 πρὸ καιροῦ τινα κρίνωμεν, ὦ φιλόχριστοι, ἕως ἂν ἔλθῃ ὁ
before (the)-time anyone let-us-judge O lovers-of-Christ until — come the
 Κύριος, ὃς καὶ φωτίσει πάντα. Τίς ἔλεγεν, φιλόχριστοι,
Lord who also will-illumine all(-things) who would-have-said lovers-of-Christ
 τὸν Ἰούδαν μετὰ τῶν μαθητῶν διάγοντα σωματικῶς, μετὰ
— Judas with the disciples living bodily with
 δὲ τῶν Ἰουδαίων ὑπάρχοντα καρδιακῶς; Τίς ἐν Ἰεριχὼ
and the Jews being in-heart who in Jericho
 τὴν Ῥαὰβ ἐν τῷ πορνείῳ οὔσαν σώματι, ἐδόκει ἐν Κυρίῳ
— Rahab in the brothel being in-body thought in (the)-Lord
 τῷ πνεύματι; Τίς τὸν Λάζαρον ἐκείνον, τὸν πτωχόν,
in-the spirit(-to-be) who — Lazarus that the poor(-man)
 ἤλπιζεν ἐν τοιαύτῃ ταλαιπωρίᾳ τῶν ἐλκῶν διατρίβοντα,
expected in such misery of-the sores spending-time
 ἐν τοιαύτῃ εὐημερίᾳ ἐν τῷ τοῦ Ἀβραὰμ κόλπῳ γενέσθαι;
in such prosperity in the — of-Abraham bosom to-be
 Ταῦτα ἰδόντες, ἀγαπητοὶ, καὶ ἡμεῖς πεισθῶμεν τῷ
these(-things) having-seen beloved also we let-us-obey the(-one)
 καλῶς συμβουλευόντι. Πρόσεχε σεαυτῷ μόνον, καὶ μηδὲ
well counseling heed yourself only and not
 τοῖς σοῖς, μηδὲ τοῖς περὶ σέ, ἀλλὰ σεαυτῷ μόνον. Διότι
the yours nor those around you but yourself only because
 ἕκαστος τὸ ἴδιον φορτίον βαστάσει, καὶ τὸν ἴδιον μισθὸν
each the own load will-carry and the own reward

λείψεται παρὰ τοῦ ἐπουρανίου βασιλέως Χριστοῦ, ᾧ
will-receive from the heavenly king Christ to-whom
 ἡ δόξα, καὶ τὸ κράτος σὺν τῷ Πατρὶ, καὶ τῷ παναγίῳ
the glory and the might with the Father and the all-holy
 Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν. Ἀνεπαύσατο δὲ ὁ
Spirit to the ages amen went-to-rest and —
 τὸν ἀγγελικὸν καὶ ὑπερθαύμαστον βίον πολιτευσάμενος
the angelic and most-wonderful life having-lived
 Συμεὼν, ὁ διὰ Χριστὸν κληθεὶς Σαλδός, μηνὶ
Symeon the(-one) for-the-sake-of Christ called Fool in-(the)-month
 Ἰουλίῳ κα', μεγάλως ὑπεραστράψας ἐν τοῖς κατὰ Θεὸν
July 21st greatly having-flashed-beyond in the according-to God
 αὐτοῦ κατορθώμασιν, καὶ ἀρεταῖς καταπλήξας καὶ τὰς
his achievements and with-virtues having-amazed even the
 ὑπερκοσμίους τῶν ἀσωμάτων δυνάμεις, καὶ τῷ ἀστάκτῳ
supercosmic of-the bodiless(-ones) powers and at-the unbearable
 θρόνῳ τοῦ Θεοῦ καὶ Πατρὸς τῶν φώτων παριστάμενος·
throne — of-God and Father of-the lights standing
 ὡς παρρησίαν εἰληφώς, ἀκαταπαύστοις ὕμνοις γεραίρει
as boldness having-received with-unceasing hymns he-honors(-him)
 σὺν πάσαις ταῖς οὐρανόις δυνάμεσιν. Μεθ' οὗ ἡμῖν
with all the heavenly powers with whom to-us
 δοίη ὁ Κύριος ἔχειν μέρος καὶ κληρὸν τοῦ ἁγίου τούτου
may-grant the Lord to-have part and lot of-the holy this
 Συμεὼν μετὰ πάντων τῶν ἁγίων ἐν τῇ ἀγήρῳ αὐτοῦ
Symeon with all the saints in the ageless his
 βασιλείᾳ, ὅτι αὐτοῦ ἐστὶν ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
kingdom for his is the glory to the ages amen

LEONTIOS OF NEAPOLIS

The Life of John the Almsgiver

Leontios writes to spur imitation in an age that says holiness belongs to earlier generations. John and Sophronius wrote nobly of the patriarch John, but like harvesters who leave grapes for the poor gleaners they left much unsaid, and Leontios gleans it in a plain style the unlettered can follow. In Alexandria he meets a man who gives away his silver cross to a ransomed captive, and learns from Menas, once John's steward, that the man learned mercy from the patriarch. Menas takes Leontios home, and before they eat he begins his account: John never swore an oath.

Ὁ μὲν σκοπὸς εἰς ἔστιν ἡμῶν τε καὶ τῶν πρὸ ἡμῶν
the indeed aim one is of-us both and of-the before us
φιλοπόνων καὶ ὁσίων ἀνδρῶν ὁ ἐπὶ τῇ παρουσίᾳ
diligent and holy men the(-one) in the present
τοῦ αἰοιδίμου ἀνδρὸς τοῦ βίου διηγήσει, τουτέστιν· τὸ
of-the celebrated man of-the life narration that-is the
πᾶσιν μὲν μίμησιν θεοσεβῇ καὶ ὠφέλειαν ἐκ τούτου
to-all indeed imitation godly and benefit from this
προσγίνεσθαι, δόξαν δὲ καὶ μεγαλοπρέπειαν τῇ ἁγίᾳ καὶ
to-accrue glory and and magnificence to-the holy and
προσκυνητῇ τριάδι ἀναπέμψαι, καὶ ἐν τούτῳ ὡς ἐν ᾗπασιν
worshipful trinity to-send-up and in this as in all(-things)
τῇ πάντοτε κατὰ γενεὰν καὶ γενεὰν τοὺς οἰκείους
to-the(-one) always by generation and generation the own
φωστῆρας ἀναδεικνύουσι εἰς τὸ φωτίζειν τοὺς ἐν σκότει
luminaries displaying for the to-illumine those in darkness
καὶ σκιᾷ θανάτου καθημένους τῆς ἁμαρτίας. ἐπειδὴ δὲ, ὦ
and shadow of-death sitting of-the sin since and O
φιλόχριστοι, οὐ πάντῃ θαυμάζομεν τοὺς τῆς ἡμετέρας γενεᾶς
Christ-lovers not greatly we-admire the of-the our generation
ἄνδρας, τοὺς τὴν θεάρεστον πολιτείαν πολιτευσαμένους·
men the(-ones) the God-pleasing way-of-life having-lived

ἀλλ' ἐκ διαβολικῆς ἐνεργείας ἐκείνους τοὺς λόγους λέγομεν
but from diabolical working those the words we-say
 πρὸς ἀλλήλους ἀεὶ, ὅτι ἐπὶ τῶν πρὸ ἡμῶν ἀνδρῶν
to one-another always that under the before us men
 οὐκ ἦν οὕτως ἡ ἀνομία τῶν ἀνθρώπων πληθυνθεῖσα,
not was thus the lawlessness of-the men multiplied
 ἀλλ' ἄρτι, φησὶν, καθὼς προεῖπεν ἡ θεία γραφή· “διὰ
but now he-says as foretold the divine scripture because-of
 τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
the to-be-multiplied the lawlessness will-grow-cold the love of-the
 πολλῶν”, διὰ τοῦτο ἀδυνατοῦμεν πρὸς ἀρετὴν· τούτου
many because-of this we-are-powerless toward virtue this
 οὖν χάριν ἐπὶ τὴν παροῦσαν τοῦ ὁσίου τούτου
then for-the-sake-of to the present of-the holy(-man) this
 μερικὴν τοῦ βίου διήγησιν ἐληλύθαμεν, εἰς τὸ δεῖξαι καὶ
partial of-the life narration we-have-come for the to-show also
 ἐφ' ἡμῶν τοὺς βουλευθέντας καὶ τὴν ἑαυτῶν πρόθεσιν
under us those having-willed and the of-themselves purpose
 ἐκβιασμένους ὑψηλοτέρους ἡμῶν ἀναδειχθῆναι καὶ τὴν
having-forced higher than-us to-have-been-shown and the
 στενὴν καὶ τεθλιμμένην ὁδὸν διοδεῦσαι καὶ ἐμφράξαι
narrow and hard-pressed way to-have-traveled and to-stop
 στόμα λαλούντων ἄδικα καὶ ψυχοφθόρα νοήματα. ἤδη
(the)-mouth of-(those)-speaking unjust and soul-destroying thoughts already
 μὲν οὖν καὶ ἕτεροι φθάσαντες πρὸ ἡμῶν κάλλιστά τε
indeed then also others having-anticipated before us most-beautifully both
 καὶ ὑψηλότατα περὶ τούτου τοῦ θαυμασίου ἀνδρὸς καὶ
and most-loftily about this the wonderful man and
 ἀρχιερέως Ἰωάννου ἐφιλοσόφησαν, δυνατοὶ ὄντες ἔργῳ καὶ
high-priest John philosophized able being in-deed and
 λόγῳ — λέγω δὴ· Ἰωάννης καὶ Σωφρόνιος, οἱ θεοσεβεῖς
word I-mean indeed John and Sophronius the godly

καὶ φιλάρετοι καὶ τῆς εὐσεβείας ὄντες ὑπέρμαχοι — ἀλλ'
and virtue-loving and of-the piety being champions but
ὁμως, καὶ τοιοῦτοι τυγχάνοντες τῆς ἀξίας, καὶ αὐτοὶ τῆς
nevertheless even such being of-the worth also they of-the
τοῦ ἀνδρὸς ἀρετῆς ἀπελείφθησαν καὶ ταὐτὸν ἔπαθον ὥς
of-the man virtue fell-short and the-same suffered as
τινες φιλόπονοι γεωργοὶ, ἄμπελον εὐθαλῇ καὶ κατάκαρπον
some diligent farmers (a)-vine flourishing and fruitful
τρυγῶντες, ὅτι ἀπολείψουσιν πάντως ἐκ τῆς τοῦ καρποῦ
harvesting that they-will-leave-behind surely from the of-the fruit
εὐλογίας, καὶ μὴ θέλοντες, τοῖς κατόπισθεν αὐτῶν
blessing even not willing for-the behind them
ἀκολουθοῦσιν πτωχοῖς ἐπιρογολογούμενοις τὴν ἄμπελον,
following poor gleaning the vine
ἐξ ὧν ἐσμεν καὶ ἡμεῖς οἱ ἐλάχιστοι· εἰ γὰρ καὶ πάσῃ
of whom we-are also we the least if for even with-all
αὐτῶν δυνάμει οἱ πάντες ὅσοι οὗτοι τὴν κατάκαρπον
their power the all holy these the fruitful
ταύτην ἐλαίαν ἀληθῶς διὰ τῶν ἐν αὐτῇ πλουσίων
this olive-tree truly through the in it rich
ἐλαιῶν, τὴν ἐν τῷ οἴκῳ τοῦ θεοῦ, ὥς φησιν ὁ ὑμνωδὸς
olives the(-one) in the house — of-God as says the hymnist
Δαυὶδ, πεφυτευμένην, τρυγᾶν ζήλῳ θεοῦ ἐπετήδευσαν·
David planted to-harvest with-zeal of-God strove
ἀλλ' ὁμως διέλαθεν αὐτοὺς ὁ πολὺς τῆς ἐλαίας καρπὸς,
but nevertheless escaped them the much of-the olive-tree fruit
τοῦ κυρίου οἰκονομήσαντος καὶ τὴν ἡμετέραν εὐτελῇ
the Lord having-arranged also the our poor
καὶ ψυχρὰν προθυμίαν προσδέξασθαι, ὥς τὰ δύο τῆς
and cold eagerness to-accept as the two of-the
χήρας λεπτά. οὐ γὰρ ἐκείνους διαβάλλοντες οὐδὲ ὥς
widow mites not for those disparaging nor as

δυνάμενοι τὴν αὐτῶν θεοδώρητον σοφίαν μιμήσασθαι,
being-able the their God-given wisdom to-imitate
 τὰ τοῦ δικαίου κατορθώματα συγγραφῇ παραδοῦναι
the of-the just(-man) achievements to-writing to-hand-down
 ἐσπεύσαμεν· ἀλλὰ πρῶτον μὲν ὥς ἐννοοῦμενοι οὐ δίκαιον
we-hastened but first indeed as considering not right
 εἶναι τὰ δυνάμενα ὠφέλειαν τοῖς ἀκούουσιν ποιῆσαι
to-be the(-things) being-able benefit for-those hearing to-make
 τῇ σιγῇ ἀποκρύψαι, ἵνα μὴ καὶ ἡμεῖς ὑποπέσωμεν
in-the silence to-hide so-that not also we may-fall-under
 τῷ κρίματι τοῦ δούλου ἐκείνου τοῦ τὸ τάλαντον εἰς
the judgment of-the servant that the(-one) the talent in
 γῆν κατακρύψαντος, δεύτερον δὲ, ὥς μὴ συγγραφέντων
(the)-earth having-hidden second and as not having-been-written
 τῶν ἐν ταύτῃ ἡμῶν τῇ διηγήσει κατορθωμάτων καὶ
the in this our the narration achievements and
 τερπνῶν ἱστοριῶν ἐν τοῖς ὑπὸ τῶν εἰρημένων καλλιτρόπων
delightful stories in the by the aforesaid well-mannered
 ἀνδρῶν συγγραφείσιν ἐπαίνοις τοῦ ἀγιωτάτου ἀληθῶς καὶ
men written praises of-the most-holy truly and
 μακαρίου Ἰωάννου, ἔπειτα, διότι σοφοὶ καὶ δυνατοὶ ὄντες
blessed John then because wise and able being
 ἐν λόγῳ οἱ φιλοῖστορες οὗτοι σοφῶς καὶ ἀνωτέρως τὴν
in word the story-lovers these wisely and loftily the
 ὑπόθεσιν διεξωγράφησαν· ὅπερ μάλιστα καὶ πλείω
subject painted-out which-very-thing most also more
 διήγειρεν ἡμᾶς ἐπὶ τὴν παρούσαν σπουδὴν, ἵνα τῷ
roused us to the present effort so-that with-the
 ἐνυπάρχοντι ἡμῖν πεζῷ καὶ ἀκαλλωπίστῳ καὶ χαμηλῷ
being-in us plain and unadorned and low

χαρακτήρι διηγησώμεθα εἰς τὸ δύνασθαι καὶ τὸν ιδιώτην
style we-may-narrate for the to-be-able even the layman
 καὶ ἀγράμματον ἐκ τῶν λεγομένων ὠφελῆθῃναι.
and unlettered from the(-things) being-said to-be-benefited
 Ἐν Ἀλεξανδρείᾳ παραγενάμενος ἐγὼ ὁ ἀνάξιος ἐπὶ τὸ 1
in Alexandria having-arrived I the unworthy for the
 περιπτύξασθαι τοὺς ἁγίους καὶ καλλινίκους μάρτυρας
to-embrace the holy and glorious martyrs
 Κῦρον καὶ Ἰωάννην καὶ ἐν ἀπολαύσει αὐτῶν γενέσθαι,
Cyrus and John and in enjoyment of-them to-be
 συνέτυχον ἐκεῖσε διατρίβων τισὶν ἀνδράσιν εὐλαβέσιν τε
I-happened-upon there staying some men devout both
 καὶ φιλοχρίστοις· ἐν τῷ οὖν διαλέγεσθαι ἡμᾶς περὶ τε
and Christ-loving in the then to-converse us about both
 γραφικῶν καὶ ψυχαγωγικῶν διηγημάτων, ἦλθεν πρὸς ἡμᾶς
scriptural and soul-guiding stories came to us
 τις ξένος, αἰτῶν ἐλεημοσύνην· ἔλεγεν γὰρ νεωστὶ ἀπὸ
some stranger asking-for alms he-said for lately from
 αἰχμαλωσίας τῶν Περσῶν ἀναρρυσθῆναι. κατὰ συγκυρίαν
captivity of-the Persians to-have-been-ransomed by chance
 οὖν οὐδεὶς ἐκ τῶν καθεζομένων εὐρέθη ἔχων οὔτε λογάρην
then none of the sitting was-found having neither money
 οὔτε φολλερόν. εἰς οὖν τῶν συγκαθεζομένων εἶχεν ἐκεῖ
nor (a)-coin one then of-the sitting-with(-us) had there
 παριστάμενον μίσθιον, θερμοδότην αὐτοῦ ὄντα, λαμβάνοντα
standing-by (a)-hired-man bath-attendant his being receiving
 τρία νομίσματα κατ' ἐνιαυτὸν καὶ μόνον, ἔχοντα γυναῖκα
three nomismata by year and only having (a)-wife
 καὶ δύο παιδιά. ὥς οὖν ἀνεχώρησεν ὁ προσαιτῶν,
and two children when then withdrew the beggar
 καταποδίσας αὐτὸν εὐφυῶς, ἀποδύεται ὁ ἐφόρει σταυρίον
having-run-after him cleverly he-strips-off what he-wore little-cross

ἄργυροῦν ὄντα καὶ δίδωσιν αὐτῷ εἰπὼν, μὴ ἔχειν ἄλλο
silver being and gives(-it) to-him having-said not to-have other
 τίποτε ἕως κερατίου ἑνὸς ἐν τῷ βίῳ αὐτοῦ. ἐγὼ οὖν ἐκ
anything down-to carat one in the life his I then from
 τοῦ συμβεβηκότος, μᾶλλον δὲ κατ' εὐδοκίαν τοῦ πανσόφου
the having-happened rather but by good-pleasure of-the all-wise
 θεοῦ εὐρέθην κανονίζων τὸ τί ἐποίησεν καὶ κατανυγείς
God was-found reckoning the what he-had-done and pricked-to-the-heart
 διηγησάμην εὐθέως τῷ πλησίον μου καθεζομένῳ τινὶ
I-narrated at-once to-the near me sitting a-certain
 Μηνᾶ τοῦνομα, ἀνδρὶ ἐναρέτῳ καὶ φοβουμένῳ τὸν θεόν,
Menas by-name man virtuous and fearing — God
 ὃς καὶ ἦν διοικήσας τὴν οἰκονομίαν τῆς ἀγιοτάτης
who also was having-administered the stewardship of-the most-holy
 ἐκκλησίας ἐπὶ τοῦ αἰοδίου καὶ παμμάκαρος Ἰωάννου τοῦ
church under the celebrated and all-blessed John the
 πατριάρχου. ὁ δὲ θεωρῶν με ξενιζόμενον καὶ ἐπαινοῦντα
patriarch he and seeing me amazed and praising
 τὸν τὴν ἐλεημοσύνην ποιήσαντα, εἶπεν πρὸς με· “μὴ
the(-one) the alms having-done said to me not
 θαυμάσης, διότι ἐκ παραδόσεως καὶ μαθησίας τῆς τοιαύτης
be-amazed because from tradition and teaching of-the such
 ἀρετῆς ἐργάτης καθέστηκεν,” καὶ εἰπόντος μου πρὸς
virtue worker he-has-become and having-said I to
 αὐτόν· “πῶς διὰ τὴν ἀγάπην ὠφέλησόν με,” αὐτὸς
him how for-the-sake-of the love benefit me he
 ἀποκριθεὶς εἶπεν· “τῷ ἐν ἀγίοις τρισμακαρίστῳ πάπῃ
answering said to-the in saints thrice-blessed pope
 ἡμῶν παρέμεινεν Ἰωάννη, καὶ ὥσπερ υἱὸς γνήσιος τὴν
our he-remained-with John and as son true the
 τοῦ πατρὸς ἀρετὴν διεδέξατο.” εἰπόντος τοῦ ὁσίου πρὸς
of-the father virtue succeeded-to having-said the holy(-man) to

αὐτόν· “ταπεινὲ Ζαχαρία, γενοῦ ἐλεήμων, καὶ λόγον ἔχεις
him lowly Zacharias become merciful and word you-have
 ἐκ θεοῦ διὰ τῆς ταλαιπωρίας μου, ὅτι οὔτε ἐν τῇ ζωῇ
from God through the wretchedness my that neither in the life
 μου οὔτε μετὰ θάνατον ὑστερήσει σε ὁ θεός·” ὅπερ
my nor after death will-fail you — God which-very-thing
 καὶ φυλάττει ἕως σήμερον. πολλὰς οὖν εὐλογίας πέμπει
also he-keeps until today many then blessings sends
 αὐτῷ ὁ θεός, ἀλλ’ οὐκ ἀφίει τίποτε ἐξ αὐτῶν, ὃ οὐκ
him — God but not he-left anything of them which not
 εὐθέως μεταδίδωσι τῷ πένητι, σχεδὸν δὲ καὶ στενώνων
at-once he-shares to-the poor-man almost and also straitening
 τὸν οἶκον αὐτοῦ. πολλάκις δὲ ἐν ἀγαλλιάσει ἔφθασάν αὐτόν
the house his often and in exultation caught him
 τινες λέγοντα πρὸς τὸν θεόν· “Ναὶ ναὶ ἢ σὺ πέμπων ἢ
some saying to — God yes yes either you sending or
 ἐγὼ σκορπίζων ἴδωμεν τίς νικᾷ. δηλον δὲ ὅτι σὺ κύριε ὁ
I scattering let-us-see who wins clear and that you Lord the
 πλούσιος καὶ τῆς ζωῆς ἡμῶν χορηγός.” ἔστιν δὲ ὅτε κατὰ
rich(-one) and of-the life our provider it-is and when by
 σύμβασιν οὐκ ἔχει πρὸς ὥραν τίποτε δοῦναι τῷ
circumstance not he-has for (the)-hour anything to-give to-the(-one)
 αἰτοῦντι αὐτῷ, καὶ θλιβόμενος λέγει πρὸς κάπηλον ἢ πρὸς
asking him and being-pressed he-says to (a)-shopkeeper or to
 ἕτερον ἐργαστηριακόν· “δός μοι ἐν τριμίσι καὶ δουλεύσω
another workman give me one third-coin and I-will-serve
 σοι ἓνα μῆνα ἢ καὶ δύο, ὡς θέλεις καὶ ὅπου θέλεις, ὅτι
you one month or even two as you-wish and where you-wish because
 πεινῶσιν οἱ τοῦ οἴκου μου πάντες”, καὶ λαμβάνων δίδωσι
are-hungry those of-the house my very and receiving he-gives
 τῷ πτωχῷ παρακαλῶν μηδενὶ εἰπεῖν.” ὥς οὖν ᾗσθητό
to-the poor-man begging no-one to-tell when then perceived

με ὁ αὐτὸς θεοσεβέστατος Μηνᾶς ὡς τοῦ εὐαγγελίου
me the same most-godly Menas as the gospel
 ἀκούοντα αὐτοῦ, λέγει μοι μετὰ κατανύξεως· “εἰς τοῦτο
listening-to him he-says to-me with compunction at this
 ξενίζεις, δέσποτα; λοιπὸν εἰ ἔφθασας τὸν ἐν ἀγίοις
do-you-marvel master now if you-had-reached the in saints
 πάπαν”. “τί”; λέγω αὐτῷ, “τί πλέον εἶχον ἰδεῖν”; τότε
pope what I-say to-him what more I-would-have to-see then
 εἶπέ μοι· “πίστευσον, κατὰ συγχώρησιν θεοῦ αὐτός με ποιεῖ
said to-me believe by permission of-God he me makes
 πρεσβύτερον καὶ οἰκονόμον τῆς ἀγνωτάτης ἐκκλησίας, καὶ
presbyter and steward of-the most-holy church and
 εἶδον εἰς αὐτὸν ἔργα, πᾶσαν φύσιν σχεδὸν ὑπερβαίνοντα,
I-saw in him deeds all nature almost surpassing
 καὶ ἐὰν καταξιοῖς εἰς τὰ δουλικά σου σήμερον ἀγιάσαι
and if you-deign in the servant's(-house) your today to-sanctify
 ἡμᾶς, διηγοῦμαί σοι, ἃ ἐγὼ αὐτόπτης εὔρησα εἰς αὐτὸν
us I-narrate to-you what I eyewitness found in him
 κατορθώματα”. ὡς οὖν τοῦτο εἶπεν, ἐκράτησα αὐτὸν τῆς
achievements when then this he-said I-took him by-the
 χειρὸς, καὶ ἀνέστησα· καὶ λαβὼν με ἀπήγαγεν εἰς τὸν
hand and I-raised(-him) and having-taken me he-led to the
 θεοφύλακτον αὐτοῦ οἶκον. ὡς οὖν ἠθέλησεν εὐθέως ἡμᾶς
God-guarded his house when then he-wished at-once us
 τραπέζης ἀξιῶσαι, ἔφην πρὸς αὐτόν. “Οὐ δίκαιόν ἐστιν,
of-(the)-table to-deem-worthy I-said to him not right it-is
 ὦ δέσποτα, τὴν τῆς ψυχῆς βρώσιν καταλιπόντας, τὸ
O master the of-the soul food having-left the
 σῶμα πρὸ τῆς ψυχῆς διαναπαῦσαι· ἀλλὰ μᾶλλον τῆς
body before the soul to-refresh but rather of-the
 μὴ ἀπολλυμένης βρώσεως μεταλάβωμεν, εἴθ' οὕτως καὶ
not perishing food let-us-partake thereafter thus also

τῷ σώματι τὴν οἰκείαν χρεῖαν παράσχωμεν.” Ὡς οὖν
 to-the body the proper need let-us-provide when then
 ἤρξατο τὸν βίον τοῦ ὁσίου ἀψευδῶς διηγέισθαι, φησιν·
 he-began the life of-the holy(-man) truthfully to-narrate he-says
 “τὸ πρῶτον αὐτοῦ καὶ ἐξαίρετον κατόρθωμα ὅτι τὸ
 the first his and outstanding achievement that the
 καθόλου οὐκ ᾤμοσεν.” ἤτησάμην οὖν εὐθέως χαρτὶν καὶ
 at-all not he-swore I-asked-for then at-once paper and
 καλαμάρν, καὶ τὰ λεγόμενα κατ’ ἔπος ἐσημειούμην.
 pen and the(-things) being-said by word I-noted-down

II-VI · THE PATRIARCH’S FIRST ACTS

Enthroned in Alexandria, John has the city’s poor registered as his masters, more than seven thousand five hundred of them, and feeds them daily. He orders one standard of weights and measures, and posts a signed notice that anyone using false ones will forfeit his goods to the needy. When his stewards are reported to take gifts, he raises their wages and forbids gifts entirely. Twice a week he sits outside the church so that the wronged may approach him without fear of his officials. One day no one comes, and he grieves until Sophronius tells him it means his flock is at peace, and he thanks God.

Προχειρισθέντος οὖν αὐτοῦ καὶ ἐνθρονιασθέντος ἐν τῇ 2
 having-been-appointed then he and having-been-enthroned in the
 φιλοχρίστῳ μεγαλοπόλει Ἀλεξανδρείᾳ, ψήφῳ θεῖα ἀληθῶς
 Cbrist-loving great-city Alexandria by-vote divine truly
 καὶ οὐκ ἐξ ἀνθρώπων οὐδὲ δι’ ἀνθρώπων, τοῦτο πρῶτον
 and not from men nor through men this first
 κατόρθωμα καὶ ἔπαθλον πᾶσιν ἐπεδείξατο· μεταστειλάμενος
 achievement and prize to-all he-displayed having-sent-for
 γὰρ εὐθέως τοὺς οἰκονόμους καὶ τὸν λεγόμενον ἐπὶ τῆς
 for at-once the stewards and the(-one) called over the

εἰρήνης, φησὶν ἐπὶ πάντων πρὸς αὐτοὺς ἐν τῷ τιμίῳ
peace he-says before all to them in the honored
 σεκρέτῳ· “Οὐ δίκαιόν ἐστιν, ὦ ἀδελφοί, πρὸ τοῦ Χριστοῦ
council-chamber not right it-is O brothers before — Christ
 φροντίσαι ἡμᾶς ἑτέρου τινός.” παντὸς δὲ τοῦ πλήθους τοῦ
to-take-thought us of-other anything all and the multitude the
 συνελθόντος ἐπὶ τῷ λόγῳ κατανυγέντος καὶ συνθεμένου,
having-come-together at the word having-been-pricked and having-agreed
 λέγει πάλιν ὁ μακάριος· “Οὐκοῦν πορευθέντες κατὰ πᾶσαν
says again the blessed(-man) therefore having-gone through all
 τὴν πόλιν ἀναγράψεσθέ μοι ἕως ἑνὸς πάντας τοὺς
the city you-will-register for-me down-to one all the
 δεσπότας μου.” τῶν δὲ μὴ νοησάντων, τίνες οὗτοί εἰσιν,
masters my they and not having-understood who these are
 ἀλλὰ δυσωπούντων μαθεῖν καὶ ξενιζομένων, τίνες ἄρα τοῦ
but begging to-learn and marveling who then of-the
 πατριάρχου εἰσὶ δεσπόται, ἀπεκρίθη πάλιν τὸ ἀγγελικὸν
patriarch are masters answered again the angelic
 ἐκεῖνο στόμα καὶ εἶπεν· “Οὓς ὑμεῖς πτωχοὺς καὶ ἐπαίτας
that mouth and said whom you poor and beggars
 καλεῖτε, τούτους ἐγὼ δεσπότας καὶ συγκροτητὰς κηρύττω.
call these I masters and helpers proclaim
 αὐτοὶ γὰρ ἡμᾶς ὄντως καὶ μόνοι συγκροτῆσαι καὶ τὴν τῶν
they for us truly and alone to-help and the of-the
 οὐρανῶν βασιλείαν χαρίσασθαι δύνανται.” καὶ ὥς τοῦτο διὰ
heavens kingdom to-grant are-able and when this with
 πολλοῦ τοῦ τάχους εἶδεν γενόμενον ὁ τοῦ Χριστοῦ μιμητῆς,
much the speed he-saw done the — of-Christ imitator
 ἐπέτρεψεν τούτοις ἡμέριον διορίζεσθαι ἐκ τοῦ οἰκείου
directed for-these daily to-be-allotted from the own
 αὐτοῦ διαδότου τὴν ἐπαρκοῦσαν χρεῖαν αὐτοῖς. πλείους
his distributor the sufficient need to-them more

δὲ ἦσαν τῶν ἑπτὰ ἡμῖς χιλιάδων. τότε ὥσπερ ποιμὴν
and were than-the seven and-a-half thousands then as shepherd
 ἀληθινὸς καὶ οὐ μισθωτὸς μετὰ τοῦ ἱεροῦ αὐτοῦ ποιμνίου
true and not hireling with the sacred his flock
 καὶ τῶν συνελθόντων ὁσίων ἀνδρῶν ἐπισκόπων ἐπὶ τὴν
and the having-come-together holy men bishops to the
 ἁγίαν ἐκκλησίαν πορευθεῖς, ἐνθρονιάζεται ψήφῳ θείᾳ.
holy church having-gone is-enthroned by-vote divine
 Δίκαιον δὲ μὴ παριδεῖν τῶν αὐτοῦ κατορθωμάτων καὶ 3
right and not to-overlook of-the his achievements also
 τοῦτο τὸ ἀγαθόν. τῇ γὰρ ἐπαύριον πάλιν ἀποστείλας κατὰ
this the good on-the for next-day again having-sent through
 πᾶσαν τὴν πόλιν τοὺς αὐτοὺς θεοφιλεστάτους οἰκονόμους
all the city the same most-God-beloved stewards
 καὶ καγκελλάρους καὶ λοιποὺς τοὺς τὴν διοίκησιν τῆς
and chancellors and remaining the(-ones) the administration of-the
 πόλεως πεπιστευμένους, οὐκ εἶασεν μέτρον οἶον δήποτε
city having-been-entrusted-with not he-allowed measure of-any-sort whatever
 οὔτε στάθμιον μικρὸν καὶ μέγα ἐν ὅλῃ τῇ πόλει. ἀλλὰ
nor weight small and great in whole the city but
 πάντα ἐν ἐνὶ καμπανῷ καὶ ζυγῷ καὶ μοδίῳ καὶ ἀρτάβῃ
all by one steelyard and balance and modius and artaba
 πωλεῖν καὶ ἀγοράζειν διεμαρτύρατο, γράψας ἐνυπόγραφον
to-sell and to-buy he-charged having-written signed
 αὐτοῦ πρόθεμα κατὰ πᾶσαν γειτονίαν περιέχοντα τὸν
his notice through every neighborhood containing the
 τύπον τοῦτον. “Ἰωάννης ταπεινὸς καὶ ἐλάχιστος δοῦλος
form this John lowly and least servant
 τῶν δούλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πᾶσιν τοῖς
of-the servants of-the Lord our Jesus Christ to-all the(-ones)
 ὑπὸ τὴν ἡμετέραν πτωχείαν ὑπὸ τοῦ αὐτοῦ κυρίου καὶ θεοῦ
under the our poverty by the same Lord and God

ἡμῶν ποιμαίνεσθαι λαχοῦσιν τάδε· τοῦ θεσπεσίου καὶ
our to-be-shepherded having-been-allotted these(-things) of-the divine and
 μακαρίου Παύλου διὰ τοῦ ἐν αὐτῷ λαλοῦντος Χριστοῦ
blessed Paul through the in him speaking Christ
 κελεύοντος πᾶσιν καὶ νομοθετοῦντος· ‘Πείθεσθε τοῖς
commanding all and legislating obey the(-ones)
 ἡγουμένοις ὑμῶν καὶ ὑπέικετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
leading you and submit they for keep-vigil over
 τῶν ψυχῶν ἡμῶν, ὡς λόγον ἀποδώσουντες, πέπεισται ἡ ἐμὴ
the souls our as account going-to-render is-persuaded the my
 οὐθενότης, ὅτι τῷ θεῷ λόγῳ πειθόμενοι δέχεσθε τὰς παρ’
nothingness that to-the divine word obeying you-receive the from
 ἡμῶν αἰτήσεις, ὡς ἐκ θεοῦ καὶ οὐκ ἐξ ἀνθρώπου. ὅθεν
us requests as from God and not from man whence
 τοῦτο γινώσκων νουθετῶ τὴν ὑμετέραν ἀγάπην, ἐπειδὴ, ὥς
this knowing I-admonish the your love since as
 φησιν ἡ θεία γραφή, στάθμιον μικρὸν καὶ μέγα ἐμίσησεν
says the divine scripture weight small and great hated
 ὁ θεὸς, μηδαμῶς ἐν τινὶ ὑμῶν φανῆναι τὴν τοιαύτην
— God nowhere in any of-you to-appear the such
 παρανομίαν. εἰ δέ τις φανῇ μετὰ τὴν τοῦ παρόντος
lawlessness if and anyone be-found after the of-the present
 ἡμῶν ἐνυπογράφου προθέματος διατύπωσιν τῷ τοιούτῳ
our signed notice ordinance to-the such
 ἐγκλήματι περιπίπτων, ἅπαντα αὐτοῦ τὰ ὑπάρχοντα εἰς
charge falling-into all his the possessions to
 τοὺς δεομένους ἀπροαιρέτως καὶ ἀμίσθως προθήσει.”
the needy unwillingly and without-pay be-will-set-out
 ὡς ἀξιομνημονεύτου οὖν καὶ τούτου αὐτοῦ δημοσίῳ
as memorable then also this his public
 προστάγματος ἐνταῦθα ἐνθεῖναι αὐτὸ ἐσπουδάσαμεν.
order here to-insert it we-were-eager

Προσανηνέχθη ποτὲ τῷ θεοσόφῳ τούτῳ ὑπό τινων, ὥς ὅτι 4
it-was-reported once to-the God-wise this by some as that
 διὰ ξενίων ἐξαγοραζόμενοι οἱ τῆς αὐτοῦ ἐκκλησίας διοικηταὶ
through gifts being-bought-off the of-the his church administrators
 προσωπολήπται γίνονται περὶ τὰς διοικήσεις τῶν κεφαλαίων.
respecters-of-persons become in the administrations of-the cases
 οὓς οὐδὲν μελλήσας μετακαλεσάμενος καὶ μηδὲν τὸ
whom nothing having-delayed having-summoned and nothing the
 παράπαν ἐγκαλέσας, τοὺς πρώην αὐτοῖς διδομένους μισθοὺς
at-all having-charged the formerly to-them given wages
 ἐπηύξησεν, θήσας λόγον καὶ νόμον μὴ δέξασθαι αὐτοὺς παρὰ
he-increased having-set word and law not to-accept them from
 τινος δῶρα τὸ σύνολον, διότι, φησὶν, “πῦρ καταφάγεται
anyone gifts the at-all because he-says fire will-devour
 οἴκους δωροδεκτῶν.” ἔκτοτε οὖν διὰ τῆς χάριτος τοῦ
houses of-bribe-takers from-then then through the grace —
 θεοῦ εὐθίγησαν οἱ οἴκοι αὐτῶν, ὥστε τινὰς ἐξ αὐτῶν
of-God prospered the houses their so-that some of them
 τὴν προστεθείσαν αὐτοῖς τῶν μισθῶν ποσότητα παρεᾶσαι.
the added to-them of-the wages quantity to-let-go
 Μαθὼν δέ ποτε πάλιν ὁ τρισόλβιος, ὥς τινες 5
having-learned and once again the thrice-blessed(-one) that some
 ἀδικούμενοι ὑπὸ τῶν ἀντιδίκων αὐτῶν καὶ βουλόμενοι
being-wronged by the adversaries their and wishing
 προσέρχεσθαι τῷ αἰοιδίμῳ, τῷ φόβῳ τῶν καγκελλαρίων
to-approach the celebrated(-man) by-the fear of-the chancellors
 καὶ τῶν ἐκκλησιεκδίκων καὶ τῶν λοιπῶν τῶν παρισταμένων
and of-the church-advocates and of-the rest the standing-by
 ἀνακόπτωνται, ἐπινοεῖται τι τοιοῦτον θεάρεστον πρᾶγμα.
are-held-back devises something such God-pleasing thing
 καὶ κατὰ τετράδα καὶ παρασκευὴν δημοσίως τίθων σελλὴν
and on Wednesday and Friday publicly setting (a)-stool

καὶ σκάμνα δύο ἐκαθέζετο ἔμπροσθεν τῆς ἐκκλησίας
and benches two he-sat before the church
 συντυγχάνων τισὶν ἐναρέτοις, ἢ τὰ ἅγια εὐαγγέλια κρατῶν
conversing-with some virtuous(-men) or the holy gospels holding
 μετὰ χεῖρας, μηδένα τοῦ τοσούτου ὀψικίου πλησιάσαι
in hands no-one of-the so-great retinue to-draw-near
 συγχωρῶν πλὴν ἐνὸς ἐκκλησιακδίκου, ἄδειαν δοῦναι καὶ
allowing except one church-advocate leave to-give and
 παρρησίαν σπεύδων τοῖς βουλομένοις προσέρχεσθαι
freedom-of-speech hastening to-the(-ones) wishing to-approach
 οἷς καὶ παρ' αὐτὰ τὸ ἰκανὸν διὰ τῶν ἐκκλησιακδικῶν
for-whom also on the-spot the sufficient through the church-advocates
 γενέσθαι ἐποίει. καὶ παρήγγελλεν μηδενὸς γεύσασθαι αὐτοὺς,
to-be-done he-made and he-ordered nothing to-taste them
 ἄχρις ἂν διοικήσωσι τὸ κεφάλαιον. καὶ πρὸς ὑπήκοον
until — they-settle the case and to the-hearing
 πάντων ἔλεγεν· “Εἰ ἡμεῖς ἄνθρωποι ὄντες ἄδειαν διὰ
of-all he-said if we men being leave through
 παντὸς περὶ τῶν ἡμετέρων αἰτήσεων ἔχομεν τοῦ εἰσέρχεσθαι
all(-time) about the our requests have — to-enter
 ἐν τῷ οἴκῳ τοῦ θεοῦ καὶ τὰ αἰτήματα ἡμῶν γνωρίζειν
in the house — of-God and the requests our to-make-known
 αὐτῷ τῷ ἀπροσίτῳ καὶ πάσης κτίσεως ὑπερκειμένῳ καὶ
to-him the unapproachable(-one) and all creation surpassing and
 σπεύδομεν τοῦ γενέσθαι ἡμῖν τὴν ἰκεσίαν καὶ δυσωποῦμεν
we-hasten — to-be-done for-us the supplication and we-beseech
 αὐτὸν μὴ ἀναμεῖναι· ἀλλὰ τὸ τοῦ προφήτου εὐθέως βοῶμεν·
him not to-wait but the of-the prophet at-once we-cry
 ‘ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, κύριε,’ πῶς
quickly let-overtake us the mercies your Lord how
 ἄρα ὀφείλομεν ἡμεῖς τὰ τῶν συνδούλων ἡμῶν αἰτήματα
then ought we the of-the fellow-servants our requests

μετὰ πάσης σπουδῆς ἐξανύειν, μνημονεύοντες τοῦ κυρίου
with all zeal to-accomplish remembering the Lord
 εἰπόντος· ‘ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.’ καὶ
having-said in what measure you-measure it-will-be-measured-back to-you and
 τοῦ προφήτου πάλιν· ‘ὅν τρόπον ἐποίησας, ἔστω σοι.’”
of-the prophet again in-what manner you-did let-it-be to-you
 Ἐν μιᾷ οὖν τῶν ἡμερῶν τὸν ὅμοιον τρόπον οὗτος 6
on one then of-the days in-the like manner this
 ὁ θαυμάσιος προελθὼν καὶ ἐπὶ τοῦ συνήθους τόπου
the wonderful(-man) having-come-out and on the accustomed place
 προκαθίσας ἕως ὥρας πέμπτης, καὶ μηδενὸς προσελθόντος,
having-sat until hour fifth and no-one having-approached
 ἀνεχώρει κατηφῆς καὶ σύνδακρυς. μηδενὸς δὲ τολμῶντος
withdrew downcast and in-tears no-one and daring
 ἐρωτᾶν αὐτὸν τὴν αἰτίαν τῆς ἀθυμίας, ὁ ἐν ἀγίοις
to-ask him the cause of-the dejection the in saints
 Σωφρόνιος ἔφη πρὸς αὐτὸν κατ’ ἰδίαν — ἐκεῖ γὰρ τότε
Sophronius said to him in private there for then
 ἐτύγχανεν — “Τίς ἡ αἰτία, θεοφρόνητε, τῆς κατεχούσης
he-happened-to-be what the cause God-minded of-the possessing
 τὴν ἀγίαν σου ψυχὴν σκυθρωπότητος, τῆς πάντας ἡμᾶς
the holy your soul gloom of-the all us
 ἐξαίφνης συνταραξάσης”; ὁ δὲ ἔφη αὐτῷ πραεῖα τῇ φωνῇ·
suddenly having-troubled he and said to-him with-gentle the voice
 “Σήμερον ὁ ταπεινὸς Ἰωάννης τὸν οἰονοῦν μισθὸν παρά
today the lowly John the any-whatever reward from
 τινος οὐκ ἔσχευ, οὐδὲ τῷ Χριστῷ ὑπὲρ τῶν ἀμυθήτων αὐτοῦ
anyone not had nor — to-Christ for the countless his
 ἁμαρτιῶν τίποτε προσήνεγκεν, ὥσπερ οὐδὲ πάντοτε.”
sins anything offered as not-even always
 ὁ δὲ θεόθεν ἐμπνευσθεὶς, ἀπεκρίνατο τῷ ἱεράρχῃ·
he and from-God having-been-inspired answered to-the hierarch

εὐθέως γὰρ συνήκεν τὴν αἰτίαν δι' ἣν ἐλυπείτο ὁ
at-once for he-understood the cause because-of which was-grieved the
 πατριάρχης· “Σήμερον μὲν οὖν χαρῆναι καὶ εὐφρανθῆναι
patriarch today indeed then to-rejoice and to-be-glad
 δεῖ, μακαριώτατε· ἀληθῶς γὰρ μακάριος εἶ οὕτως
one-must most-blessed truly for blessed you-are thus
 εἰρηνεύσας τὴν ὑπὸ τοῦ Χριστοῦ πιστευθεῖσάν σοι
having-made-peaceful the by — Christ entrusted to-you
 ποιμνιν, ὥστε μηδένα ἔχειν πρὸς τὸν πλησίον αὐτοῦ
flock so-that no-one to-have toward the neighbor his
 μάχην ἢ ἀμφιβολίαν, ἀλλ' ὡς ἀγγέλους εἶναι ἀμάχους καὶ
fight or dispute but as angels to-be without-fighting and
 ἀδικασίμους τοὺς ἀνθρώπους.” ὁ δὲ ὄντως πρῶτος ποιμὴν
without-lawsuits the men the and truly gentle shepherd
 πληροφορηθεὶς τὸ εἰρημένον ἀληθὲς εἶναι, τὰ ὄμματα εἰς τὸν
having-been-assured the said true to-be the eyes to the
 οὐρανὸν ἀνατείνας ἔλεγεν· “Εὐχαριστῶ σοι ὁ θεὸς ὁ καὶ
heaven having-lifted said I-thank you O God the(-one) also
 τὴν ἐμὴν ἀναξιώτητα καταξιώσας ἱερέα σου κληθῆναι καὶ
the my unworthiness having-deemed-worthy priest your to-be-called and
 ποιμαίνειν λογικὴν ποιμνιν τὸν ἐλάχιστον καὶ ἁμαρτωλόν.”
to-shepherd (a)-rational flock the least and sinner
 παρ' αὐτὰ οὖν τὴν μὲν ἀθυμίαν ἅπασαν ἀπέθετο, χαρὰ δὲ
on the-spot then the indeed dejection all he-put-away joy and
 αὐτῷ ἐν ταπεινοφροσύνῃ πολλὴ προσεγένετο. τοῦτον δὲ, ὥς
to-him in humility much came-upon this and as
 φασί τινες, ἐν τούτῳ ἐμμήσατο καὶ Κωνσταντῖνος ὁ
say some in this imitated also Constantine the(-one)
 μετὰ Ἡράκλειον βασιλεύσας, οὗ καὶ υἱὸς ἐτύγχανεν.
after Heraclius having-reigned of-whom also son he-happened-to-be

When the Persians sack Syria, the refugees flock to John. He houses the sick in hospitals and gives each healthy man one carat and each woman two, and when his distributors question women who wear bracelets he rebukes their meddling: the wealth is God's, and the whole world could not exhaust it. He tells how, at fifteen in Cyprus, a maiden crowned with olive appeared to him as Compassion, the eldest daughter of the king, and how, when he gave his cloak to a shivering beggar, a stranger in white at once handed him a hundred nomismata. A man in disguise begs from him three times, and John doubles the gift in case it is Christ.

Ἐπὶ τούτου τοῦ ἐν ἀγίοις πάπα οἱ Πέρσαι ἀνελθόντες 7
 under this the in saints pope the Persians having-come-up
 ἡχμαλώτευσαν καὶ ἐπραΐδυσαν τὴν Συρίαν. τῷ οὖν ὀνόματι
 took-captive and plundered — Syria to-the then name
 τοῦ τρισμακαρίστου ἅπαντες σχεδὸν οἱ ἐκφυγόντες
 of-the thrice-blessed(-one) all almost the(-ones) having-escaped
 τὰς χεῖρας τῶν ἀθέων Περσῶν, ὥσπερ λιμένι ἀκυμάντῳ
 the hands of-the godless Persians as to-(a)-harbor calm
 προσέτρεχον, τῆς παρ' αὐτοῦ καὶ αὐτοὶ ἐπικουρίας καὶ
 ran of-the from him also they help and
 ἀντιλήψεως ἀπολαύειν δεόμενοι· οὓς ὁ μακάριος οὗτος
 protection to-enjoy begging whom the blessed(-man) this
 ἐφιλοξένει καὶ παρεμυθεῖτο οὐχ' ὡς αἰχμαλώτους, ἀλλ'
 received-as-guests and comforted not as captives but
 ὡς τῇ φύσει ἀληθῶς ἀδελφούς. εὐθέως οὖν τοὺς μὲν
 as by-the nature truly brothers at-once then the indeed
 πληγάτους καὶ ἀσθενεῖς ἐν τοῖς ξενώσι καὶ νοσοκομείοις,
 wounded and sick in the guest-houses and hospitals
 οἷς αὐτὸς ἐποίησεν, ἀνακλίνεσθαι παρήγγειλεν καὶ
 which he made to-lie-down he-ordered and
 ἐπιμελῆσθαι τούτους καὶ ἰατρεύεσθαι δωρεὰν διαταξάμενος,
 to-care-for these and to-be-treated free having-directed

καὶ τότε ἀναχωρεῖν, ὅτε ἕκαστος αὐτῶν ἰδιοπροαιρέτως
and then to-depart when each of-them of-his-own-choice
 θελήσει· τοὺς δὲ ὑγίεις καὶ δεομένους εἰς τὴν διάδοσιν
should-wish the and healthy and needy to the distribution
 ἐρχομένους, τοῖς μὲν ἀνδράσιν ἀπὸ κερατίου ἑνὸς ἐδίδου,
coming to-the indeed men each carat one he-gave
 ταῖς δὲ γυναιξιν καὶ κορασίοις ὡς ἀσθενεστέροις μέλεσιν
to-the and women and girls as to-weaker members
 ἀπὸ δύο. ἐρχομένων οὖν τινων φορουσῶν κοσμίδια καὶ
each two coming then some wearing ornaments and
 βραχιόλια καὶ ζητουσῶν ἐλεημοσύνην, προσανήνεγκαν
bracelets and seeking alms reported
 τῷ πάπᾳ οἱ τὴν διάδοσιν πεπιστευμένοι περὶ
to-the pope the(-ones) the distribution having-been-entrusted-with about
 αὐτῶν, πρὸς οὓς ὁ μακάριος βλοσυρῷ τῷ ὄμματι καὶ
them to whom the blessed(-man) with-stern the eye and
 αὐστηρᾷ τῇ φωνῇ χρησάμενος, καίτοι πρῶτος ὢν καὶ τῷ
with-severe the voice having-used although gentle being and in-the
 ὄμματι ἱλαρὸς, εἶπεν· “Εἰ μὲν τοῦ ταπεινοῦ Ἰωάννου,
eye cheerful said if indeed of-the lowly John
 μᾶλλον δὲ τοῦ Χριστοῦ διαδόται βούλεσθε εἶναι, τῷ θείῳ
rather but — of-Christ distributors you-wish to-be the divine
 προστάγματι ἀπεριέργως πείθεσθε τῷ φάσκοντι· Παντὶ
command without-prying obey the(-one) saying to-every
 τῷ αἰτοῦντί σε δίδου.” εἰ δὲ τοὺς ἐρχομένους ἐλεηθῆναι
the(-one) asking you give if and those coming to-be-pitied
 πολυπραγμονεῖτε, ὁ θεὸς κακοπραγμόνων ὑπούργων οὐ
you-pry-into — God malicious servants not
 χρῆζει, οὐδὲ ὁ ταπεινὸς Ἰωάννης. εἰ μὲν γὰρ τὰ
needs nor the lowly John if indeed for the(-things)
 διδόμενα ἐμὰ ἐτύγχανον καὶ σὺν ἐμοὶ ἐγεννήθησαν, τάχα
given mine happened-to-be and with me were-born perhaps

καλῶς εἰς τὰ ἐμὰ ἐσκιφευόμεν. εἰ δὲ τοῦ θεοῦ τὰ
rightly in the mine I-would-be-stingy if but — of-God the(-things)
 διδόμενα τυγχάνουσιν, πάντως ἐν τοῖς αὐτοῦ τὸ ἑαυτοῦ
given happen-to-be surely in the his the his-own
 πρόσταγμα φυλάττεσθαι θέλει. εἰ δὲ καὶ ἐξ ἀπιστίας ἢ
command to-be-kept he-wishes if and even from unbelief or
 ὀλιγοπιστίας ἐκεῖνο φοβείσθαι, μήπως τὸ πλῆθος τῶν
little-faith that you-fear lest the multitude of-the(-things)
 διαδιδομένων ὑπερνικήσῃ τὴν εἴσοδον τῶν χρημάτων,
distributed overcome the income of-the money
 ἐγὼ τῇ ὑμετέρα ὀλιγοπιστίᾳ κοινωνεῖν οὐκ ἀνέχομαι.
I in-the your little-faith to-share not I-endure
 καὶ γὰρ εἰ εὐδοκίᾳ τοῦ θεοῦ ἔστιν τὸ εἶναί με τὸν
and for if by-good-pleasure — of-God it-is the to-be me the
 ἀνάξιον χειροχρήστην τῶν αὐτοῦ δωρεῶν, ὅλος ὁ κόσμος
unworthy dispenser of-the his gifts whole the world
 ἐὰν συναχθῇ εἰς Ἀλεξάνδρειαν ἐλεημοσύνην δεόμενος, οὐ
if be-gathered to Alexandria alms needing not
 στενοῦσιν τοὺς ἀμυήτους θησαυροὺς τοῦ κυρίου οὐδὲ τὴν
they-straiten the countless treasures of-the Lord nor the
 ἁγίαν ἐκκλησίαν.” ὥς δὲ τούτους ἀπέλυσεν ἅπασαν τὴν
holy church when and these he-dismissed all the
 περιέχουσαν αὐτοὺς ραθυμίαν καὶ ὀλιγοπιστίαν ἀνακόψας,
possessing them sloth and little-faith having-cut-off
 ἔλεγεν τοῖς συγκαθημένοις αὐτῷ καὶ ξενιζομένοις ἐπὶ
he-said to-the(-ones) sitting-with him and marveling at
 τῇ θεοδωρήτῳ αὐτοῦ συμπαθείᾳ·

the God-given his compassion

“Ὡς ἤμην ἐν Κύπρῳ νεώτερος ἔτι ὑπάρχων ὥς ἐτῶν
when I-was in Cyprus younger still being about years
 δεκαπέντε, θεωρῶ ἐν μιᾷ καθ’ ὕπνου κόρην τινα,
fifteen I-see on one(-night) in sleep maiden a-certain

ἥς τὸ εἶδος ὑπῆρχεν ὑπὲρ τὸν ἥλιον, κεκοσμημένην
whose the form was beyond the sun adorned
 ὑπὲρ πᾶσαν ἀνθρωπίνην ἐπίνοιαν, ἐλθοῦσαν καὶ σταθεῖσαν
beyond every human imagining having-come and having-stood
 ἔμπροσθεν τῆς κλίνης μου καὶ νύξασάν με εἰς τὴν
before the bed my and having-nudged me in the
 πλευράν μου. ἔξυπνος δὲ γενόμενος θεωρῶ αὐτὴν ἐν
side my awake and having-become I-see her in
 ἀληθείᾳ ἐστῶσαν καὶ ἐνόησα μὴ εἶναι αὐτὴν γυναῖκα.
truth standing and I-understood not to-be her (a)-woman
 τῷ τύπῳ οὖν τοῦ σταυροῦ κατασφραγισάμενος εἶπον
by-the sign then of-the cross having-sealed(-myself) I-said
 αὐτῇ· ‘Τίς εἰ σὺ καὶ πῶς ἐτόλμησας εἰσελθεῖν ἐπάνω μου
to-her who are you and how did-you-dare to-come-in over me
 ὡς κοιμῶμαι;’ εἶχεν δὲ καὶ στέφανον ἐξ ἐλαιοκλάδων ἐπὶ
as I-sleep she-had and also (a)-crown of olive-branches on
 τὴν κεφαλὴν αὐτῆς. τότε ἐκείνη ἰλαρῶ τῷ προσώπῳ καὶ
the head her then she with-cheerful the face and
 μειδιῶσα τοῖς χεῖλεσιν λέγει μοι· ‘Ἐγὼ εἰμὶ ἡ πρώτη
smiling with-the lips says to-me I am the first
 τῶν θυγατέρων τοῦ βασιλέως.’ ὡς δὲ ταῦτα ἤκουσα,
of-the daughters of-the king when and these(-things) I-beard
 εὐθέως προσεκύνησα αὐτήν. τότε λέγει μοι· ‘Ἐὰν κτήσῃ
at-once I-bowed-before her then she-says to-me if you-acquire
 με φίλην, ἐγὼ εἰσφέρω σε ἐνώπιον τοῦ βασιλέως. καὶ γὰρ
me (as)-friend I bring you before the king and for
 οὐδεὶς ἔχει παρρησίαν πρὸς αὐτόν, ὡς ἐγώ. ἐπὶ τῆς γῆς
no-one has freedom-of-speech toward him as I on the earth
 γὰρ ἐποίησα αὐτόν ἐγὼ ἐνανθρωπῆσαι καὶ σῶσαι τοὺς
for made him I to-become-man and to-save the
 ἀνθρώπους.’ καὶ ταῦτα εἰποῦσα ἀφανὴς ἐγένετο. ἐγὼ οὖν
men and these(-things) having-said invisible she-became I then

εἰς ἑαυτὸν ἐλθὼν συνῆκα τὸ ὄραμα καὶ εἶπον· Πίστευσον.
to myself having-come understood the vision and I-said believe
 ἡ συμπάθεια ἡγοῦν ἡ ἐλεημοσύνη ἐστὶν καὶ διὰ τοῦτο
the compassion that-is the almsgiving it-is and because-of this
 εἶχεν εἰς τὴν κεφαλὴν ἕξ ἐλαίας φύλλων τὸν στέφανον.
she-had on the head of olive leaves the crown
 καὶ γὰρ ὡς ἀληθῶς ἡ πρὸς ἀνθρώπους συμπάθεια καὶ
and for as truly the toward men compassion and
 εὐσπλαγχνία τὸν κύριον σαρκοφορῆσαι ἐποίησεν· εὐθέως
tenderness the Lord to-bear-flesh made at-once
 οὖν ἐφόρεσα καὶ μηδένα τοῦ οἴκου ἐξυπνίσας, εἰς τὴν
then I-dressed and no-one of-the house having-awoken to the
 ἐκκλησίαν ἀπῆλθον. ἦν γὰρ λοιπὸν αὐγος. καὶ ἐν τῷ
church I-went-off it-was for now dawn and in the
 ἀπέρχεσθαί με συναντήσας ἀδελφῷ ριγῶντι, ἀποδυσάμενος
to-go-off me having-met (a)-brother shivering having-stripped-off
 τὸ αἰγίομαλλόν μου δέδωκα αὐτῷ, εἰπὼν εἰς ἑαυτόν·
the goat's-hair-cloak my I-gave(-it) to-him having-said to myself
 ‘Ἴδου ἐν τούτῳ γνώσομαι, εἰ ἄρα ἀληθὴς ἐστὶν ἡ ὁπτασία,
behold in this I-will-know if then true is the vision
 ἣν εἶδον, ἡ δαιμονιώδης.’ καὶ τῆς ἀληθείας μαρτυρούσης,
which I-saw or demonic and the truth bearing-witness
 οὐπω τὴν ἐκκλησίαν κατέλαβον, καὶ ἐξαίφνης συναντήσας
not-yet the church I-reached and suddenly having-met
 μοί τις λευκοφόρος, δίδωσίν μοι ἀποκόμβιν ἑκατὸν
me a-certain(-man) white-clad gives me (a)-purse of-a-hundred
 νομισμάτων λέγων· Λαβὲ ταῦτα, ἄδελφε, καὶ διοίκησον,
nomismata saying take these(-things) brother and dispose(-them)
 ὡς θέλεις.’ ἐγὼ δὲ ἀπὸ χαρᾶς ἐξάπινα ταῦτα δεξάμενος
as you-wish I and from joy suddenly these(-things) having-received
 ἐστράφην, θέλων ἀποδοῦναι αὐτῷ τὸ ἀποκόμβιν, ὡς μὴ
turned wishing to-give-back to-him the purse as not

δεόμενος, καὶ οὐκέτι εἰδόν τινα. τότε εἶπον· ‘Ἀληθῶς
 needing and no-longer I-saw anyone then I-said truly
 οὐκ ἦν φαντασία.’ ἐξ ἐκείνης οὖν πολλάκις ἐδίδουν
 not it-was (an)-apparition from that(-time) then often I-gave
 συναδέλφω τίποτε καὶ ἔλεγον· ‘Ἴδω, εἰ πέμπει ὁ θεός,
 to-(a)-fellow-brother something and I-said let-me-see if sends — God
 ὥς εἶπεν, ἑκατονταπλασίονα.’ καὶ ὥς ἐπείρασά τὸν θεὸν
 as he-said a-hundredfold and when I-tested — God
 κακῶς ποιῶν, καὶ ἐπληροφορήθην διαφόρως δι’ αὐτῶν
 wrongly doing and was-assured variously through very
 τῶν πραγμάτων, εἶπον· ‘Παῦσαι ἀθλία ψυχὴ πειράζουσα τὸν
 the things I-said stop wretched soul testing the
 ἀπείραστον.’ τοσαύτας οὖν πληροφορίας ἐχούσης ἐκ θεοῦ
 untestable(-one) so-many then assurances having from God
 τῆς ταπεινῆς μου ψυχῆς, οὗτοι οἱ ἄπιστοι τάχα σήμερον
 the lowly my soul these the unbelieving perhaps today
 ἦλθον σὺν αὐτοῖς καὶ ἐἰς ἀσπλαγχνίαν προτρέψασθαι.”
 came with them me-too to mercilessness to-urge

- 9 Ἔτι οὗσης τῆς αὐτῆς πληθύος ἐν τῇ πόλει τοῦ λαοῦ,
 still being the same multitude in the city of-the people
 τὶς τῶν ξένων θεωρῶν τὴν τοιαύτην αὐτοῦ συμπάθειαν,
 one of-the strangers seeing the such his compassion
 ἠθέλησεν πειράσαι τὸν μακάριον καὶ ἐνδυσάμενος ἱμάτια
 wished to-test the blessed(-man) and having-put-on garments
 παλαιὰ, προσέρχεται αὐτῷ ὑπάγοντι ἐπισκέψασθαι τοὺς
 old comes to-him going to-visit those
 τοῦ νοσοκομείου. δεύτερον γὰρ τῆς ἑβδομάδος ἢ καὶ
 of-the hospital twice for of-the week or even
 τρίτον ἀπῆρχετο, καὶ λέγει πρὸς αὐτόν· “Ἐλέησόν με ὅτι
 three-times he-went-off and says to him have-mercy-on me for
 αἰχμάλωτος ὑπάρχω.” λέγει τῷ διαδότῃ· “Δὸς αὐτῷ ἕξ
 (a)-captive I-am he-says to-the distributor give him six

νομίματα.” εἶτα ὡς ταῦτα ἔλαβεν, ὑπάγει καὶ ἀλλάσσει
nomismata then when these(-things) he-received he-goes and changes
 τὸ σχῆμα καὶ ὑπαντᾷ αὐτῷ δι’ ἄλλης καὶ προσπίπτει αὐτῷ
the dress and meets him by other(-way) and falls-before him
 λέγων· “Ἐλέησόν με ὅτι στενοῦμαι.” λέγει πάλιν ὁ πάπας
saying have-mercy-on me for I-am-hard-pressed says again the pope
 τῷ διαδότῃ· “Δὸς αὐτῷ ἕξ νομίματα.” ὡς οὖν ἀπῆλθεν,
to-the distributor give him six nomismata when then he-went-off
 λέγει τῷ πάπᾳ ὁ διαδότης εἰς τὸ οὖς αὐτοῦ· “Μὰ τὰς εὐχὰς
says to-the pope the distributor into the ear his by the prayers
 σου, δέσποτα, ὁ αὐτὸς ἔλαβεν καὶ τὸ δεύτερον.” ἐποίησεν
your master the same(-man) received also the second(-time) made
 δὲ ἑαυτὸν ὁ πατριάρχης μὴ γινώσκοντα. ἦλθεν οὖν ἐκ
and himself the patriarch not knowing came then from
 τρίτου πάλιν λαβεῖν καὶ ἔνυξεν τὸν πάπαν ὁ τὸ χρυσίον
third(-time) again to-receive and nudged the pope the(-one) the gold
 βαστάζων, σημαίνων αὐτῷ, τὸν αὐτὸν εἶναι· τότε ἀποκρίνεται
carrying signifying to-him the same to-be then answers
 αὐτῷ ὁ θεοφιλὴς ἀληθῶς ἐλεήμων· “Δὸς αὐτῷ δώδεκα
him the God-beloved truly merciful(-man) give him twelve
 νομίματα, μήπως ὁ Χριστὸς μού ἐστιν καὶ πειράζει με.”
nomismata lest — Christ my is(-be) and tests me

A ruined shipmaster receives five pounds of gold from John, then ten, and loses both cargoes, because he mixed the church's money with his own ill-gotten gains and sailed a ship built unjustly. John gives him one of the church's grain ships; storms drive it for twenty days to Britain, where the famine-struck people pay for the grain in coin or in tin, and the tin turns to silver. When his officials give a robbed man five pounds instead of the fifteen John ordered, a widow's note promising fifteen centenaria shows only five, the other ten erased by themselves, and the officials beg his pardon.

- 10 Ναύκληρός τις ξένος ἐφύρασεν καὶ προσελθὼν τῷ
ship-master a-certain foreign was-ruined and having-approached the
 μακαρίῳ ἐδέετο μετὰ πολλῶν δακρύων ἵνα συμπαθήσῃ
blessed(-man) he-begged with many tears that he-would-have-compassion
 αὐτῷ, ὡς καὶ πᾶσιν. ἐπιτρέπει οὖν λαβεῖν αὐτὸν πέντε
on-him as also on-all he-directs then to-take him five
 λίτρας χρυσίου. καὶ ὡς ἔλαβεν ταύτας, ἀπελθὼν ἠγόρασεν
pounds of-gold and when he-received these having-gone-off he-bought
 ἐνθήκην, καὶ ἐμβληθεὶς εἰς πλοῖον κατὰ σύμβασιν ἔξωθεν
(a)-cargo and having-embarked in (a)-ship by chance outside
 τοῦ Φάρου εὐθέως ἐναυάγησεν. τὸ δὲ πλοῖον οὐκ ἀπώλεσεν.
— Pharos at-once was-wrecked the but ship not he-lost
 προσέρχεται οὖν πάλιν αὐτῷ τεθαρρηκὼς τῇ ἀγαθῇ
he-approaches then again him having-taken-courage in-the good
 αὐτοῦ γνώμῃ καὶ φησὶν· “Ἐλέησόν με, ὡς ὁ θεὸς τὸν
his disposition and says have-mercy-on me as — God the
 κόσμον.” λέγει αὐτῷ ὁ πάπας· “Πίστευσον, ἀδελφε, εἰ μὴ
world says to-him the pope believe brother if not
 συνέμιξας τοῖς χρήμασιν τῆς ἐκκλησίας τὰ λοιπασθέντα
you-had-mixed with-the moneys of-the church the remaining
 σοι χρήματα, οὐκ ἐναυάγεις. ἀπὸ κακῶν γὰρ εἶχες
to-you moneys not you-would-be-wrecked from evil(-sources) for you-had

αὐτὰ καὶ συναπόλεσαν καὶ τὰ ἀπὸ καλῶν.”
them and they-destroyed-with(-them) also the(-moneys) from good(-sources)
 πλὴν ἐπιτρέπει πάλιν δοθῆναι αὐτῷ δέκα λίτρας χρυσοῦ,
however he-directs again to-be-given to-him ten pounds of-gold
 παραγγείλας αὐτῷ μὴ συμμίζει αὐτοῖς ἄλλα χρήματα.
having-charged him not to-mix with-them other moneys
 ἀγοράσας οὖν ἐνθήκην καὶ ἀρμενίσας ἡμέραν μίαν ἀνέμου
having-bought then (a)-cargo and having-sailed day one wind
 βιαίου πνεύσαντος ἐξερρίφη εἰς τὴν γῆν, καὶ πάντα
violent having-blown he-was-cast-out onto the land and all
 ἀπώλεσεν καὶ αὐτὸ τὸ πλοῖον καὶ οὐκ ἐσώθησαν εἰ μὴ
he-lost and very the ship and not were-saved if not
 αἱ ψυχαὶ καὶ μόνον. ἡβουλήθη οὖν ἀπὸ αἰσχύνης καὶ
the souls and only wished then from shame and
 στενώσεως ὁ αὐτὸς ναύκληρος ἀπάγξασθαι. ἀλλ’ ὁ θεὸς
distress the same ship-master to-hang-himself but — God
 ὁ πάντοτε τῆς τῶν ἀνθρώπων προνοῶν σωτηρίας
the(-one) always of-the of-the men taking-thought-for salvation
 ὑποτίθεται τῷ μακαριωτάτῳ πατριάρχει, καὶ ὡς ἤκουσεν
suggests(-it) to-the most-blessed patriarch and when he-heard
 τὸ συμβὰν αὐτῷ δηλοῖ αὐτῷ μηδὲν τὸ σύνολον
the(-thing) having-happened to-him he-bids him nothing the at-all
 διστάσαντα ἐλθεῖν πρὸς αὐτόν. τότε καταπασάμενος
having-hesitated to-come to him then having-sprinkled-himself-with
 χοῦν καὶ τὸν χιτῶνα ἀπρεπῶς διαρρήξας προσέρχεται
dust and the tunic unseemly having-torn he-approaches
 αὐτῷ. ὡς οὖν εἶδεν αὐτὸν ἐν τοιούτῳ σχήματι ὁ πάπας,
him when then saw him in such plight the pope
 ἐμέμψατο αὐτὸν καὶ εἶπεν· “Ἰλεῶς σοι κύριος. εὐλογητὸς
he-rebuked him and said gracious to-you (the)-Lord blessed
 ὁ θεός. πιστεύω αὐτῷ ὅτι ἀπὸ σήμερον οὐ ναυαγέῖς,
— God I-believe him that from today not you-will-be-wrecked

ἕως οὗ ἀποθάνης. τοῦτο δέ σοι συνέβη, διότι καὶ αὐτὸ
 until — you-die this and to-you happened because also very
 τὸ πλοῖόν σου ἐξ ἀδικίας ἦν κτισθέν.” εὐθέως οὖν
 the ship your from injustice was built at-once then
 ἐκέλευσεν παραδοθῆναι αὐτῷ ἓνα δόρκωνα δύο μυριάδων
 be-ordered to-be-banded-over to-him one fast-ship of-two ten-thousands
 γομάτον σίτου ἐκ τῶν πλοίων τῶν διαφερόντων τῇ
 loaded of-grain from the ships the belonging to-the
 κατ’ αὐτὸν ἀγιωτάτῃ ἐκκλησίᾳ. ὃν παραλαβὼν ἐξῆλθεν
 under him most-holy church which having-taken he-went-out
 ἀπὸ Ἀλεξανδρείας καὶ διεβεβαιούτο ὁ αὐτὸς ναύκληρος,
 from Alexandria and affirmed the same ship-master
 ὅτι “Ἐἴκοσι νυχθήμερα ἡρμενίσσαμεν, σφοδρῶ ἀνέμῳ μὴ
 that twenty nights-and-days we-sailed with-violent wind not
 δυνηθέντες ὅλως γνωρίσαι ποῦ ὑπάγομεν μήτε ἀπὸ ἄστρου
 having-been-able at-all to-know where we-were-going neither from star
 μήτε ἀπὸ τόπου. μόνον δὲ ὅτι ἐθεώρει ὁ κύβερνος τὸν
 nor from place only but that saw the helmsman the
 πάπαν σὺν αὐτῷ κρατοῦντα τὸν αὐχένα καὶ λέγοντα αὐτῷ·
 pope with him holding the helm and saying to-him
 ‘Μὴ φοβηθῆς. καλῶς ἀρμενίζεις.’ μετὰ οὖν τὴν εἰκοστήν
 not be-afraid well you-sail after then the twentieth
 ἡμέραν ἀνεφάνημεν ἐπὶ τὰς νήσους τῆς Βρεττανίας,
 day we-came-in-sight at the islands — of-Britain
 καὶ χαλασάντων ἡμῶν εἰς τὴν γῆν, εὑραμεν ἐκεῖ λιμὸν
 and having-put-in we at the land we-found there famine
 μέγαν. ὥς οὖν εἶπομεν τῷ πρώτῳ τῆς πόλεως, ὅτι
 great when then we-said to-the first of-the city that
 σῖτον γέμομεν, λέγει· ‘Καλῶς ὁ θεὸς ἤγαγεν ὑμᾶς. εἴ
 with-grain we-are-laden he-says well — God brought you if
 τι θέλετε, ἐκλέξασθε ἢ ἐκάστῳ μοδίῳ νόμισμα ἐν ἧ
 anything you-wish choose either for-each modius nomisma one or

ἀντίφορον κασσίτερον· ἐξελέξαμεθα οὖν τὸ ἥμισυ οὕτως
 (a)-return-cargo tin we-chose then the half thus
 καὶ τὸ ἥμισυ οὕτως. πρᾶγμα δὲ ὑπάγει εἰπεῖν ὁ λόγος,
 and the half thus (a)-thing and goes to-tell the account
 τοῖς μὲν ἀπείροις τῶν δωρεῶν τοῦ θεοῦ δύσπιστον ἢ
 to-the indeed inexperienced of-the gifts — of-God hard-to-believe or
 ἄπιστον, τοῖς δὲ πείραν ἔχουσι τῆς αὐτοῦ θαυματουργίας
 unbelievable to-the but experience having of-the his wonder-working
 πιστὸν καὶ ἀπόδεκτον. ἀρμενίσαντος τοίνυν τοῦ πλοίου καὶ
 credible and acceptable having-sailed therefore the ship and
 ἐρχομένου πάλιν μετὰ χαρᾶς εἰς Ἀλεξάνδρειαν, ἐχαλάσαμεν
 coming again with joy to Alexandria we-put-in
 εἰς Πεντάπολιν.” καὶ ἐξενέγκας ὁ ναύκληρος πωλῆσαι
 at Pentapolis and having-brought-out the ship-master to-sell
 ἐκ τοῦ κασσιτέρου — εἶχεν γὰρ ἐκεῖ ἀρχαῖον συναλλάκτην
 from the tin he-had for there (an)-old business-partner
 δεόμενον ἐξ αὐτοῦ — δίδωσιν αὐτῷ εἰς σακκὶν ὥς
 needing of it he-gives him in (a)-sack about
 πεντήκοντα λίτρας. ἐκεῖνος οὖν θέλων δοκιμάσαι τὸ εἶδος
 fifty pounds he then wishing to-test the quality
 εἴ ἐστιν καλὸν, ἔλυσεν αὐτὸ εἰς λαμπρὸν καὶ εὔρεν αὐτὸ
 if it-is good melted it in (a)-furnace and found it
 ἄργυρον πρωτεῖον. ἐνόμισεν οὖν ὅτι ἐπείρασεν αὐτὸν, καὶ
 silver first-rate he-thought then that he-was-testing him and
 ἐνέγκας αὐτῷ τὸ σακκὶν λέγει αὐτῷ· “Ὁ θεὸς συγχωρήσῃ
 having-brought him the sack he-says to-him — God forgive
 σοι. τί γὰρ εὔρες μέ ποτε ἐπιθέτην πρὸς σέ, ὅτι ἄργυρον
 you what for did-you-find me ever cheat toward you that silver
 ἀντὶ κασσιτέρου πειράζων μοι ἔδωκας”; ἐκπλαγεὶς
 instead-of tin testing me you-gave having-been-astonished
 οὖν ἐπὶ τῷ λόγῳ ὁ ναύκληρος λέγει· “Πίστευσον, ἐγὼ εἰς
 then at the word the ship-master says believe I as

κασσίτερον αὐτὸν ἔχω. εἰ δὲ ὁ ποιήσας τὸ ὕδωρ οἶνον,
 tin it have if but the(-one) having-made the water wine
 αὐτὸς δι' εὐχῶν τοῦ πάπα ἐποίησεν καὶ τὸν κασσίτερον
 he through prayers of-the pope made also the tin
 ἄργυρον, οὐδὲν ξένον, καὶ ἵνα πληροφορηθῆς, ἔλθε εἰς τὸ
 silver nothing strange and so-that you-may-be-assured come to the
 πλοῖον καὶ βλέπεις τὰ ἕτερα τῶν μαζίων ὧν ἔλαβες.”
 ship and see the other of-the ingots which you-received
 ἀνελθόντες οὖν εὑρον τὸν κασσίτερον ἄργυρον πρωτεῖον
 having-gone-up then they-found the tin silver first-rate
 γενόμενον. καὶ οὐ ξένον τὸ θαῦμα, ὃ φιλόχριστοι· ὁ
 become and not strange the wonder O Christ-lovers the(-one)
 γὰρ τοὺς πέντε ἄρτους πληθύνας καὶ πάλιν τὸ ὕδωρ
 for the five loaves having-multiplied and again the water
 Αἰγύπτου εἰς αἷμα μεταποιήσας καὶ τὴν ῥάβδον εἰς ὄφιν
 of-Egypt into blood having-changed and the rod into (a)-serpent
 μετασχηματίσας καὶ τὴν φλόγα εἰς δρόσον μετενέγκας,
 having-transformed and the flame into dew having-turned
 εὐκόλως καὶ τοῦτο τὸ παράδοξον ἐποίησεν, ἵνα καὶ τὸν
 easily also this the marvel made so-that both the
 αὐτοῦ θεράποντα πλουτίσῃ καὶ τὸν ναύκληρον ἐλείψῃ.
 his servant he-might-enrich and the ship-master he-might-pity
 11 Κατερχομένου ποτὲ τοῦ ἀγιωτάτου τούτου ἐν κυριακῇ ἐν
 coming-down once the most-holy this on Lord's-day in
 τῇ ἐκκλησίᾳ, προσῆλθεν αὐτῷ ἄνθρωπος ὑπὸ κλεπτῶν
 the church approached him (a)-man by thieves
 συληθεὶς ὅλον τὸν οἶκον αὐτοῦ ἕως καὶ αὐτοῦ τοῦ
 having-been-robbed-of whole the house his up-to even very the
 στρώματος αὐτοῦ. ἦν δὲ ἐν εὐπορίᾳ πολλῇ ὁ κλαπεῖς,
 bedding his was and in prosperity much the(-one) robbed
 καὶ πολλῆς ζητήσεως γενομένης καὶ μὴ εὑρεθέντων
 and much search having-been-made and not having-been-found

τῶν κλεψάντων τὸν οἶκον αὐτοῦ, ἡναγκάσθη ἀπὸ πολλῆς
the(-ones) having-robbed the house his he-was-compelled from much
 ἄγαν στενώσεως προσελθεῖν μετὰ μεγάλης διατροπῆς
exceedingly distress to-approach with great shame
 τῷ ἐν ἀγίοις εἰπὼν αὐτῷ καὶ τὴν ἑαυτοῦ συμφορὰν.
to-the(-one) in saints having-told him also the his-own misfortune
 συμπαθήσας οὖν αὐτῷ πολὺ — ἦν γὰρ καὶ τῶν
having-had-compassion then on-him much he-was for also of-the
 ἐμφανῶν ἐπιζενουμένων — λέγει τῷ πεπιστευμένῳ
prominent(-men) being-strangers he-says to-the(-one) entrusted-with
 τὸ χρυσίον εἰς τὸ οὖς αὐτοῦ δοῦναι αὐτῷ χρυσοῦ δέκα
the gold into the ear his to-give him of-gold ten
 πέντε λίτρας. ὥς δὲ ταύτας δοῦναι τούτῳ ἀπήρχετο,
five pounds when and these to-give to-him he-was-going-off
 λαμβάνει βουλήν τοῦ λογοθέτου καὶ τοῦ οἰκονόμου,
he-takes counsel of-the logothete and of-the steward
 καὶ ἐκ διαβολικῆς ἐνεργείας φθονήσαντες οὐ δέδωκαν
and from diabolical working having-envied not they-gave
 αὐτῷ εἰ μὴ πέντε λίτρας. ὥς οὖν ὑπέστρεφεν ἐκ τῆς
him if not five pounds when then was-returning from the
 συνάξεως ὁ αὐτὸς τιμώτατος ἀρχιεπίσκοπος, ἐπιδίδωσιν
synaxis the same most-honored archbishop hands
 αὐτῷ γυνὴ χήρα, ἔχουσα υἱὸν μονογενῆ, γνῶσιν ξενίου
him (a)-woman widow having son only-begotten (a)-note of-(a)-gift
 πέντε κεντηναρίων χρυσοῦ. ὥς δὲ τοῦτο ἐδέξατο καὶ τὸ
of-five centenaria of-gold when and this he-received and the
 τίμιον σέκρετον ἀπέλυσεν, μετεκαλέσατο τοὺς διοικητὰς
honored council-chamber he-dismissed he-summoned the administrators
 καὶ εἶπεν αὐτοῖς· “Πόσας λίτρας δεδώκατε τῷ
and said to-them how-many pounds have-you-given to-the(-one)
 προσελθόντι μοι”; οἱ δὲ εἶπον· “Ὡς ἐκέλευσεν ἡ ἁγία
having-approached me they and said as ordered the holy

σου, δέσποτα, ἱερωσύνη, ιε' λίτρας.” ὥς δὲ ἐνόησεν
your master priesthood 15 pounds when and he-perceived
 αὐτοὺς ἐκ τῆς ἐνοικουσίας αὐτῷ χάριτος ὅτι ἐβύεσαντο,
them from the dwelling-in him grace that they-lied
 μεταστέλλεται τὸν λαβόντα καὶ ἐρωτᾷ αὐτὸν τὸ τί
he-sends-for the(-one) having-received and asks him the what
 ἔλαβεν. τοῦ δὲ εἰπόντος· “Πέντε λίτρας”, ἐξενέγκας
he-received he and having-said five pounds having-brought-out
 ἐκ τῆς τιμίας αὐτοῦ χειρὸς ὁ ὅσιος τὸ ἐπιδοθὲν αὐτῷ
from the honored his hand the holy(-man) the handed to-him
 πιττάκιον, εἶπεν αὐτοῖς· “Ἐξ ὑμῶν ἀπαιτήσῃ ὁ θεὸς τὰ
note he-said to-them from you will-require — God the
 ἄλλα δέκα κεντηνάρια, ὅτι εἰ ἐδώκατε τὰς δεκαπέντε
other ten centenaria because if you-had-given the fifteen
 λίτρας, ὥς εἶπεν ἡ ταπεινῳσίς μου, ὁ προσενέγκας
pounds as said the lowliness my the(-one) having-offered
 τὰ πέντε κεντηνάρια, δεκαπέντε εἶχεν δοῦναι καὶ ἵνα
the five centenaria fifteen would-have to-give and so-that
 πείσω ὑμᾶς πέμψας μεταστέλλομαι τὸν τυχόντα.”
I-may-persuade you having-sent I-send-for the(-one) concerned
 καὶ ἀποστείλας δύο ἄνδρας εὐλαβεῖς, μεταστέλλεται τὴν
and having-dispatched two men devout he-sends-for the
 ἐπιδώσασαν αὐτῷ τὸ πιττάκιον εὐλαβεστάτην γυναῖκα
having-handed him the note most-devout woman
 ἐν τῷ βαπτιστηρίῳ, δηλώσας αὐτῇ· “Τὴν εὐλογίαν, ἣν
in the baptistery having-told her the blessing which
 ἔβαλεν ὁ θεὸς εἰς τὴν καρδίαν σου προσενέγκαι αὐτῷ,
put — God into the heart your to-offer to-him
 φέρουσα μεθ' ἑαυτῆς ἐλθὲ πρὸς τὴν ταπεινῳσίαν μου.” ἡ
bringing with yourself come to the lowliness my she
 δὲ δρομαίως ἀναστᾷσα καταλαμβάνει τὰ ἵχνη τοῦ ὁσίου
and running having-risen overtakes the footsteps of-the holy(-man)

μετὰ καὶ τοῦ ποσοῦ. ὥς οὖν ἐδέξατο τὴν καρποφορίαν
with also the amount when then received the offering
 ὁ πάπας καὶ ἐπηύξατο αὐτῇ καὶ τῷ υἱῷ αὐτῆς ἱκανῶς,
the pope and prayed for-her and for-the son her sufficiently
 λέγει πρὸς αὐτὴν· “Τὰς εὐχὰς, ἀμμὰ, ταῦτα μόνον
he-says to her by-the prayers amma these(-things) only
 βουλὰς εἶχες δοῦναι τῷ Χριστῷ ἢ καὶ ἄλλο τι;” ὥς δὲ
intentions you-had to-give — to-Christ or also other anything when and
 ᾗσθητο τὸν θεοφόρον νοήσαντα ὁ ἐποίησεν, τρόμῳ
she-perceived the God-bearing(-man) having-understood what she-had-done by-trembling
 συλληφθεῖσα εἶπεν· “Μὰ τὰς ἀγίας τοῦ κυροῦ εὐχὰς καὶ
seized she-said by the holy of-the lord prayers and
 τὸν ἅγιόν μου Μηνᾶν δεκαπέντε κεντηνάρια ἡμην γράψασα
the holy my Menas fifteen centenaria I-was having-written
 εἰς τὸ πιττάκιον καὶ πρὸ μιᾶς ὥρας τοῦ δοῦναί με αὐτὸ
in the note and before one hour of-the to-give me it
 τῷ κυρῷ, ὥς ἰστάμην εἰς τὴν σύναξιν, ἀναλύσασα αὐτὸ
to-the lord as I-stood in the synaxis having-unfolded it
 ἀκαίρως, ἀνέγνωσα αὐτό· ἐγὼ γὰρ ἢ ἀναξία δούλη σου
unseasonably I-read it I for the unworthy handmaid your
 καὶ ἔγραψα αὐτὸ ἰδιοχείρως καὶ εὗρον ὅτι τὰ δέκα
also wrote it with-my-own-hand and I-found that the ten
 ἐλειάνθησαν ἀφ’ ἐαυτῶν. τότε ἐγὼ ἔκθαμβος γενομένη εἰς
were-erased of themselves then I astounded having-become to
 ἐαυτὴν εἶπον· ‘Πάντως οὐκ ἔστιν θέλημα θεοῦ ἵνα δώσω
myself I-said surely not it-is (the)-will of-God that I-should-give
 εἰ μὴ πέντε.” ἀπολύσαντος δὲ τοῦ πατριάρχου τὴν εὐλαβῇ
if not five having-dismissed and the patriarch the devout
 γυναικα, ἔπεσαν εἰς τοὺς πόδας αὐτοῦ οἱ τὴν παρακοὴν
woman fell at the feet his the the disobedience

αὐτοῦ ποιήσαντες διοικηταί, αἰτοῦντες συγχώρησιν καὶ
 to-him having-done administrators asking pardon and
 διαβεβαιούμενοι μηκέτι τι τοιοῦτον διαπράξασθαι.
 affirming no-longer anything such to-do

XII-XIII · NICETAS AND THE DEACON'S OFFER

The patrician Nicetas, urged by slanderers, carries off the church's money for the empire, leaving one centenarium. As he goes down, jars labeled honey arrive for John full of gold, and John sends one to Nicetas with a note that mortal man cannot straiten God. Nicetas returns everything, adds three centenaria of his own, and begs pardon; the two become so close that John is bound to him as co-godparent. During a famine a twice-married landowner offers two hundred thousand measures of grain and a hundred and eighty pounds of gold to be made deacon; John refuses the blemished offering, and at once two of the church's ships return from Sicily with grain.

- 12 Θεωρήσας τὴν τούτου τοῦ παναρέτου μεγαλοψυχίαν καὶ
 having-seen the of-this the all-virtuous(-man) magnanimity and
 ἀφειδῶς ἠπλωμένην χεῖρα καὶ ὥσπερ ἐκ πηγῆς ἀεννάως
 unsparingly stretched-out hand and as from (a)-spring unceasingly
 πᾶσι παρέχουσαν, Νικήτας ὁ πατρικίος ἐξ ὑποβολῆς
 to-all supplying Nicetas the patrician from suggestion
 τινων διαβόλων, ἀνέρχεται πρὸς τὸν ὅσιον καὶ λέγει
 of-some slanderers goes-up to the holy(-man) and says
 αὐτῷ· “Ἡ βασιλεία στενοῦται καὶ χρήματος ἐπιδέεται.
 to-him the empire is-straitened and of-money is-in-need
 ἀνθ’ ὧν οὖν οὕτως ἀφειδῶς δαπανῶνται τὰ εἰσοδιαζόμενά
 instead-of what then thus unsparingly are-spent the coming-in
 σοι χρήματα, δὸς αὐτὰ τῇ βασιλείᾳ εἰς τὴν δημοσίαν
 to-you moneys give them to-the empire into the public
 σακέλλαν.” ὁ δὲ ἐπὶ τῷ λεχθέντι ἀτάραχος διαμείνας,
 treasury he but at the(-thing) said unperturbed having-remained

λέγει πρὸς αὐτόν· “Οὐ δίκαιόν ἐστι, ὡς οἶμαι, κῦρι ὁ
says to him not right it-is as I-think lord the
 πατρίκιος, τὰ τῷ ἐπουρανίῳ βασιλεῖ προσαχθέντα τῷ
patrician the(-things) to-the heavenly king brought to-the
 ἐπιγείῳ δοῦναι. εἰ δὲ καὶ ὅλως τίποτε τοιοῦτον ἔκρινας,
earthly to-give if but even at-all anything such you-have-decided
 πιστεύουσιν, ὁ ταπεινὸς Ἰωάννης ἐξ αὐτῶν νομὴν οὐ δίδει
believe the lowly John of them (a)-penny not gives
 σοι· ἀλλ’ ἰδοὺ ὑποκάτω τοῦ ταπεινοῦ χαλαδρίου μου ἐστίν
you but behold beneath the lowly bed my is
 ἡ ἀποθήκη τοῦ Χριστοῦ. ὡς βούλει, ποιήσον.” ἀναστὰς
the storehouse — of-Christ as you-wish do having-risen
 οὖν εὐθέως ὁ πατρίκιος κρᾶζει τοὺς βαστάσαι ὀφείλοντας
then at-once the patrician calls those to-carry obliged
 ἐκ τῶν ἰδίων αὐτοῦ ἀνθρώπων καὶ φορτῶναι αὐτοὺς ὅλα
of the own his men and loads them all
 τὰ χρήματα, μὴ καταλείψας αὐτῷ εἰ μὴ ἓν κεντηνάριον.
the moneys not having-left him if not one centenarium
 καὶ ὡς κατήρχοντο οἱ βαστάζοντες τὸ τοιοῦτον χρήμα,
and as were-going-down the(-ones) carrying the such money
 ἀνέρχοντό τινες ἕτεροι βαστάζοντες κεράμια μικρὰ ἔχοντα
were-coming-up some others carrying jars small having
 χρήματα, πεμφθέντα ἀπὸ Ἀφρικῆς τῷ πάπᾳ, ἐπιγράφοντα
moneys sent from Africa to-the pope labeled
 τὰ μὲν “μέλι πρωτεῖον” τὰ δὲ “μέλι ἀκάπνιστον”. ὡς
the indeed honey first-rate the and honey unsmoked when
 οὖν κατερχόμενος ὁ πατρίκιος ἀνέγνω τὰς ἐπιγραφὰς
then going-down the patrician read the labels
 τῶν κεραμίων, δηλοῖ τῷ πάπᾳ πεμφθῆναι αὐτῷ ἐκ τοῦ
of-the jars he-bids the pope to-be-sent to-him of the
 τοιούτου μέλιτος λόγῳ τοῦ κελλαρίου αὐτοῦ· ἐγίνωσκεν
such honey for-the-use of-the storeroom his he-knew

γὰρ τοῦ ὁσίου τὸ ἀμνησίκακον. ἀνελθόντος οὖν τοῦ τὰ
for of-the holy(-man) the freedom-from-grudges having-gone-up then the(-one) the
 κεράμια πεπιστευμένου καὶ ἐπιδώσαντος τὰς ἀποκρίσεις
jars having-been-entrusted-with and having-banded-over the letters
 καὶ μηνύσαντος χρήματα εἶναι ἀντὶ μέλιτος ἐν τοῖς
and having-disclosed moneys to-be instead-of honey in the
 ἀγγείοις, εὐθέως ὁ ὄντως πρῶτος ποιμὴν ἀπέστειλεν αὐτῷ
vessels at-once the truly gentle shepherd sent him
 ἐν κεράμιον ἐπιγεγραμμένον “μέλι πρωτεῖον”, ποιήσας
one jar labeled honey first-rate having-made
 αὐτῷ καὶ πιττάκιον περιέχοντα οὕτως· “Ὁ εἰπὼν
for-him also (a)-note containing thus the having-said
 δεσπότης· ‘οὐ μὴ σε ἀνῶ, οὐδ’ οὐ μὴ σε ἐγκαταλίπω’,
master not — you I-will-leave nor not — you I-will-forsake
 ἀψεудῆς ὑπάρχει καὶ θεὸς ἀληθινός. διὸ τὸν θεὸν τὸν
unlying is and God true therefore — God the(-one)
 πᾶσι τὴν τροφὴν καὶ τὴν ζωὴν παρέχοντα ἄνθρωπος
to-all the food and the life supplying man
 φθαρτὸς στενῶσαι οὐ δύναται. ἔρρωσο.” παρηγγεῖλε
mortal to-straiten not is-able farewell he-ordered
 δὲ τοῖς ἀπερχομένοις καὶ βαστάζουσι τὸ κεράμιον
and to-the(-ones) going-off and carrying the jar
 ἐπὶ αὐτοῦ ἀνοιχθῆναι καὶ εἰπεῖν αὐτῷ, ὥς ὅλα τὰ
before him to-be-opened and to-say to-him that all which
 ἐθεάσω τὰ κεράμια ἀνερχόμενα, χρήματα ἀντὶ μέλιτος
you-saw the jars coming-up moneys instead-of honey
 γέμουσιν. ἐπὶ τραπέζης οὖν αὐτοῦ καθεζομένου κατὰ
are-full at table then he sitting by
 συγκυρίαν ἐμήνυσαν οἱ τὸ κεράμιον βαστάζοντες καὶ
chance reported the(-ones) the jar carrying and
 τὸ παραναγνώστικόν τοῦ πάπα. ἀνελθόντων οὖν αὐτῶν
the letter of-the pope having-come-up then they

ὡς εἶδεν ἔν μόνον κεράμιον, ἔφη ὁ πατρίκιος· “Πίστευσον,
when he-saw one only jar said the patrician believe
 κύρι ὁ μέγας, εἰπὲ αὐτῷ, χολᾶς μοι, ἐπεὶ ἔν μόνον
lord the great tell him you-are-angry with-me since one only
 οὐκ ἔπεμπές μοι.” ἐπιδοθέντος δὲ αὐτῷ τοῦ πιττακίου
not you-were-sending me having-been-handed and to-him the note
 καὶ ἀποβουλλωσάντων ἐκείνων εὐθέως καὶ κενωσάντων ἐπὶ
and having-unsealed they at-once and having-emptied before
 ὅλων τὸ χρήμα, ἐγνώρισαν αὐτῷ καὶ τὰ λοιπὰ κεράμια
all the money they-made-known to-him also the other jars
 ἃ εἶδεν ὁμοίως γέμειν. ὡς οὖν ἀνέγνω, ὅτι ἄνθρωπος
which he-saw likewise to-be-full when then he-read that man
 φθαρτὸς τὸν θεὸν στενωῶσαι οὐ δύναται, κατανυγείς ἐπὶ
mortal — God to-straiten not is-able pricked-to-the-heart at
 τῷ λόγῳ εἶπεν· “Καὶ ζῇ κύριος οὔτε Νικήτας στενώσει
the word he-said and lives (the)-Lord neither Nicetas will-straiten
 αὐτόν· ἄνθρωπος γὰρ καὶ αὐτὸς ἁμαρτωλὸς καὶ φθαρτός
him (a)-man for also he sinful and mortal
 ἐστίν.” καὶ καταλιπὼν εὐθέως τὸ ἄριστον καὶ λαβὼν
is and having-left at-once the meal and having-taken
 μεθ’ ἑαυτοῦ ὅσα ἦν ἐπάρας χρήματα παρὰ τοῦ
with himself as-much-as was having-taken-away moneys from the
 τιμίου πατρὸς καὶ τὸ πεμφθὲν παρ’ αὐτοῦ κεράμιον καὶ
honored father and the sent from him jar and
 ἐξ ἑαυτοῦ τρία κεντηνάρια, καταλαμβάνει τὰ τίμια αὐτοῦ
from himself three centenaria he-reaches the honored his
 ἵχνη, μηδένα εἰς ἴδιον ὀψίκιον συμπαραλαβὼν, ἀλλ’ ἐν
footsteps no-one into own retinue having-taken-along but in
 ταπεινοφροσύνῃ πολλῇ ἀνελθὼν παρεκάλει αὐτὸν ὡς ἐξ
humility much having-gone-up he-besought him as by
 ἐτέρων διαβλητόρων κινήθοντα, συγχώρησιν αὐτῷ παρὰ
other slanderers moved pardon for-him from

θεοῦ αἰτήσασθαι, πληροφορῶν αὐτὸν, ὡς καὶ ἐπιτίμιον,
God to-ask assuring him that also (a)-penance
 εἰὰν δώσῃ αὐτῷ, προθύμως τοῦτο δέξεται καὶ φυλάξῃ.
if he-give him eagerly this he-would-accept and keep
 θαυμάσαντος δὲ τοῦ πάπα τὴν ὀξείαν τοῦ ἀνδρὸς
having-marveled and the pope at-the swift of-the man
 μεταβολὴν, οὐδὲν περὶ τῆς ἐγχειρήσεως ἐνεκάλεσεν, ἀλλὰ
change nothing about the attempt he-reproached but
 καὶ μᾶλλον παρεμυθήσατο αὐτὸν λόγοις παρακλητικοῖς.
even rather comforted him with-words consoling
 τοιαύτη δὲ ἀμφοτέροις συνεδέθη ἔκτοτε ἀγάπη, ὡς
such and between-both was-bound from-then love as
 καὶ σύντεκνον γενέσθαι αὐτὸν τοῦ πολλάκις εἰρημένου
even co-godparent to-become he of-the often mentioned
 πατρικίου.
patrician

- 13 Ὁ τὸν Ἀβραὰμ εἰς τὸ συμφέρον πειράσας, ἵνα τὴν
the(-one) — Abraham for the advantage having-tested so-that the
 αὐτοῦ πίστιν ἅπας ὁ κόσμος μαθὼν μιμήσῃται, θεῷ
his faith all the world having-learned might-imitate to-God
 μόνῳ ἐγνωσμένην, ἐπείρασεν καὶ τὸν αἰδιδίμον τοῦτον
alone known tested also the celebrated this
 Ἰωάννην. ὁ δὲ τρόπος τῆς αὐτοῦ πείρας τύπος ὠφελείας
John the and manner of-the his testing (a)-pattern of-benefit
 ταῖς ἀγίαις τοῦ θεοῦ ἐκκλησίαις καθέστηκεν. ἔστιν δὲ
to-the holy — of-God churches has-become is and
 αὕτη. τοῦ ἀμυθήτου πλήθους τῶν φευγόντων ἐκ τῶν
this the countless multitude of-the fleeing from the
 Περσῶν, ὡς ἤδη προλέλεκται, καταλαμβάνοντος τὴν
Persians as already has-been-said occupying —
 Ἀλεξανδρείαν καὶ στενώσεως πολλῆς ἐκ τοῦ μὴ ἀνελθεῖν
Alexandria and distress much from the not to-rise

τὸν ποταμὸν κατὰ συνήθειαν γενομένης τροφῶν καὶ
the river by custom having-come-about of-foods and
 παντὸς τοῦ χρυσοῦ ἐκδαπανηθέντος, οὗ ἦν κεκτημένος,
all the gold having-been-spent which had acquired
 ὁ ἐν ἁγίοις πατριάρχης ἔπεμψεν καὶ ἐδανείσατο ἀπὸ
the in saints patriarch he-sent and borrowed from
 πολλῶν φιλοχρίστων περὶ τὰ δέκα κεντηνάρια. καὶ τούτων
many Christ-lovers about the ten centenaria and these
 πάλιν ἀναλωθέντων καὶ ἔτι τοῦ λιμοῦ κρατοῦντος καὶ
again having-been-spent and still the famine prevailing and
 τοῦ λοιποῦ δανεῖσαι αὐτῷ τινος μὴ προαιρουμένου,
the rest(-of-time) to-lend to-him anyone not choosing
 ἀλλὰ πάντων τὴν ἐπικράτειαν τοῦ λιμοῦ φοβουμένων,
but all the dominance of-the famine fearing
 καὶ τῆς χρείας τῶν εἰωθότων ἀποτρέφεσθαι ἐξ αὐτοῦ
and the need of-the(-ones) accustomed to-be-fed by him
 κατεπειγούσης, καὶ ἐν πολλῇ φροντίδι καὶ προσευχῇ τοῦ
pressing and in much anxiety and prayer the
 μακαρίου προσκαρτεροῦντος, αἰσθόμενός τις τῶν τὴν πόλιν
blessed(-man) persevering having-perceived one of-the the city
 οἰκούντων κτητόρων τὴν περιέχουσαν τὸν ἁγιώτατον
inhabiting landowners the besetting the most-holy(-man)
 στένωσιν καὶ παντελῇ ἀπορίαν, δίγαμος ὢν, ἐπεθύμει
distress and utter want twice-married being desired
 διάκονος γενέσθαι τῆς ἁγίας ἐκκλησίας. καὶ ὥσπερ ἐκ τῆς
deacon to-become of-the holy church and as from the
 ἀνάγκης τῆς περιεχούσης πάντοθεν τὸν ὅσιον βουλόμενος
necessity the besetting on-all-sides the holy(-man) wishing
 πείσαι αὐτὸν, ἵνα χειροτονήσῃ αὐτὸν, ποιεῖ αὐτῷ δέησιν
to-persuade him that he-ordain him makes to-him (a)-petition
 περιέχουσαν οὕτως — κατὰ πρόσωπον γὰρ οὐκ ἐτόλμα
containing thus to face for not be-dared

τι τοιούτον πρὸς αὐτὸν φθέγγασθαι. “Τῷ ἁγιωτάτῳ καὶ
anything such to him to-utter to-the most-holy and
 τρισμακαρίῳ πατρὶ πατέρων Ἰωάννῃ τοποτηρητῇ Χριστοῦ
thrice-blessed father of-fathers John vicar of-Christ
 δέησις καὶ ἱκεσία παρὰ Κοσμᾶ ἀναξίου δούλου τῶν
petition and supplication from Cosmas unworthy servant of-the
 δούλων τῆς σῆς ἁγιωσύνης. μεμαθηκὼς, ἁγιώτατε κύρι, τὴν
servants of-the your holiness having-learned most-holy lord the
 περιέχουσιν τὴν τιμίαν σου κεφαλὴν κατὰ συγχώρησιν θεοῦ,
besetting the honored your head by permission of-God
 μᾶλλον δὲ ἐξ ἡμετέρων ἁμαρτιῶν τροφῶν στενοχωρίαν,
rather but from our sins of-foods straitness
 οὐχ ὅσιον ἡγήσάμην ὁ δούλος σου ἐν ἀνέσει διάγειν, τοῦ
not holy I-thought the servant your in ease to-live the
 δεσπότη μου ἐν στενώσει αἰεὶ ὑπάρχοντος. ἔστιν οὖν τῷ
master my in distress always being there-is then to-the
 ἀναξίῳ δούλῳ σου σίτου χιλιάδες διακόσμαι καὶ χρυσοῦ
unworthy servant your of-grain thousands two-hundred and of-gold
 λίτραι ρπ', ἅσυνας δοῦναι παρακαλῶ τῷ Χριστῷ διὰ
pounds 180 which to-give I-beg — to-Christ through
 τοῦ κυροῦ. μόνον ὁ ἀνάξιος τῆς αὐτοῦ διακονίας ἐν
the lord only the unworthy(-one) of-the his ministry in
 ἀπολαύσει γένωμαι, ἵνα διὰ τῆς τοιαύτης σὺν τῷ κυρῷ
enjoyment may-I-be so-that through the such with the lord
 τοῦ ἁγίου θυσιαστηρίου παραστάσεως καθαρισθῶ τῆς
of-the holy altar standing I-may-be-cleansed of-the
 τῶν ἁμαρτημάτων μου ἁσωτίας. εἴρηται γὰρ, θεοκῆρυξ
of-the sins my prodigality it-has-been-said for herald-of-God
 ἀληθινὲ, διὰ τοῦ ἁγίου ἀποστόλου Παύλου, ὅτι ἐξ
true through the holy apostle Paul that of
 ἀνάγκης καὶ νόμου μετὰθεσις γίνεται.” Ταῦτα δεξάμενος
necessity also of-law change comes-about these(-things) having-received

ὁ θεόσοφος καὶ τὸν ἄνδρα μεταστειλάμενος ἔφη πρὸς
the God-wise(-man) and the man having-sent-for said to
 αὐτόν· “Σὺ εἶ ὁ τὴν δέησιν ἡμῶν διὰ τοῦ σοῦ
him you are the(-one) the petition to-us through the your
 νοταρίου καὶ υἱοῦ ἀποστείλας”; τοῦ δὲ φήσαντος· “Ναὶ
notary and son having-sent he and having-said yes
 δέσποτα”, ἐξήνεγκεν πάντας ἔξω ὁ μακάριος, μὴ θελήσας
master he-sent-out all outside the blessed(-man) not having-wished
 ὁ συμπαθέστατος ἐπὶ πάντων τοῦτον αἰσχῦναι, καὶ ἤρξατο
the most-compassionate before all this(-man) to-shame and began
 λέγειν πρὸς αὐτόν· “Ἡ μὲν προσφορά σου πολλὴ καὶ τῷ
to-say to him the indeed offering your (is)-great and for-the
 καιρῷ ἀναγκαία, ἀλλ’ ἐπίμωμός ἐστιν, καὶ γινώσκεις ὅτι ἐν
time necessary but blemished it-is and you-know that in
 τῷ νόμῳ πρόβατον εἴτε μικρὸν εἴτε μέγα, εἰ μὴ ἄμωμον
the law (a)-sheep whether small or great if not unblemished
 ἦν, εἰς θυσίαν οὐκ ἀνεφέρετο, καὶ διὰ τοῦτο οὐδὲ τῇ
it-was for sacrifice not was-offered and because-of this not-even to-the
 θυσίᾳ τοῦ Καὶν προσέσχεν ὁ θεός. ὅτι δὲ εἶπας, ἀδελφε,
sacrifice — of-Cain paid-beed — God that and you-said brother
 ἐξ ἀνάγκης καὶ νόμου μετάρθεις γίνεται, περὶ τοῦ νόμου
of necessity also of-law change comes-about about the law
 τῆς παλαιᾶς τοῦτο εἶπεν ὁ ἀπόστολος· ἐπεὶ πῶς φησιν ὁ
the old this said the apostle since how says the
 ἀδελφὸς τοῦ κυρίου Ἰάκωβος ὅτι ‘ὅστις τελέσει πάντα τὸν
brother of-the Lord James that whoever shall-keep all the
 νόμον, πταίσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος;’ περὶ
law shall-stumble but in one has-become of-all guilty about
 δὲ τῶν ἀδελφῶν μου τῶν πτωχῶν καὶ περὶ τῆς ἀγίας
and the brothers my the poor and about the holy
 ἐκκλησίας ὁ θρέψας αὐτοὺς θεὸς πρὶν γεννηθῶμεν ἐγώ
church the having-fed them God before we-were-born I

τε καὶ σὺ, αὐτὸς καὶ νῦν τρέφει αὐτοὺς, μόνον ἐὰν τοὺς
both and you he also now feeds them only if the
 λόγους αὐτοῦ ἀτρώτους φυλάξωμεν. ὁ γὰρ τότε τοὺς
words his unwounded we-keep the(-one) for then the
 πέντε ἄρτους πληθύνας δύναται καὶ τὰ δέκα μόδια τοῦ
five loaves having-multiplied is-able also the ten modii of-the
 ὠρείου μου εὐλογῆσαι. διὸ ἐκεῖνο λέγω πρὸς σέ, τέκνον,
granary my to-bless therefore that I-say to you child
 τὸ ἐν ταῖς πράξεσιν εἰρημένον· ‘Οὐκ ἔστιν σοι μερὶς
the(-word) in the Acts said not there-is to-you part
 οὐδὲ κληρος ἐν τῷ μέρει τούτῳ”. Ὡς δὲ τοῦτον στυγνὸν
nor lot in the matter this when and this(-man) gloomy
 καὶ ἄπρακτον ἀπέλυσεν, μηνύεται αὐτῷ δύο δόρκωνας
and unsuccessful he-dismissed it-is-reported to-him two fast-ships
 τῶν τῆς ἐκκλησίας χαλάσαι, ἐξ ὧν ἦν πέμψας
of-the(-ones) of-the church to-have-put-in of which he-had sent
 ἐν Σικελίᾳ διὰ σίτον. τοῦτο δὲ μαθὼν ὁ μακάριος,
to Sicily for grain this and having-learned the blessed(-man)
 πεσὼν ἐπὶ τὴν γῆν, ἠὐχαρίστησεν τῷ παντοδυνάμῳ θεῷ
having-fallen on the ground gave-thanks to-the almighty God
 λέγων· “Εὐχαριστῶ σοι, δέσποτα, ὅτι οὐ συνεχώρησας τῷ
saying I-thank you master that not you-permitted the
 δούλῳ σου εἰς χρήματα πωλῆσαι τὴν χάριν σου· ὧντως
servant your for money to-sell the grace your truly
 οἱ ζητοῦντες σέ, κύριε, καὶ τοὺς τῆς ἀγίας σου ἐκκλησίας
those seeking you Lord and the of-the holy your church
 κανόνας φυλάττοντες οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.
canons keeping not will-lack every good

John suspends two quarreling clerics, and one bears a grudge. At the liturgy John remembers the command to leave his gift at the altar and be reconciled, has the prayers repeated while the cleric is fetched, and bows to him first asking forgiveness, and the man later becomes a presbyter. John and Nicetas part angry over a market regulation that would harm the poor. At the eleventh hour John sends him word that the sun is setting, and Nicetas comes in tears. John tells him he never decides a case on one party's report, and punishes a false informer with the penalty due the accused.

Τινῶν δύο κληρικῶν πταισάντων, τουτέστιν ἐπιχειρησάντων 14
some two clergy having-stumbled that-is having-attacked
 ἀλλήλοις, τούτους ἠφόρισεν κανονικῶς πρὸς ἡμέρας.
one-another these be-excommunicated canonically for days
 τούτων ὁ μὲν εἰς ἄσμενος κατεδέξατο τὸ ἐπιτίμιον καὶ
of-these the indeed one gladly accepted the penance and
 συνέγνω τὸ ἑαυτοῦ πταῖσμα, ὁ δὲ ἄλλος, κακότροπος
acknowledged the his-own fault the but other ill-mannered
 ὑπάρχων, χαίρων ἐδέξατο τὸ ἐπιτίμιον· ἀφορμὴν γὰρ
being rejoicing received the penance (a)-pretext for
 ἐζήτει ὁ δειλῖος τοῦ μὴ εἰσερχεσθαι εἰς τὴν ἐκκλησίαν,
sought the wretch of-the not to-enter into the church
 ἀλλ' ἄδειαν ἔχειν διηνεκῇ ἐν ταῖς ἀθέσμοις αὐτοῦ πράξειν·
but license to-have continual in the lawless his doings
 ὠργίζετο δὲ κατὰ τοῦ πάπα καὶ ὅσον τὸ ἐπὶ τῇ οἰκείᾳ
he-was-angry and against the pope and as-much-as the on the own
 προθέσει ἠπειλεῖ βλάπτειν αὐτόν. τινὲς δέ φασιν καὶ
purpose he-threatened to-harm him some and say also
 αὐτὸν εἶναι τὸν διαβαλόντα τὰ χρήματα τῆς ἐκκλησίας
he to-be the(-one) having-denounced the moneys of-the church
 πρὸς τὸν πατρίκιον Νικήταν, ἅπερ καὶ ἤρπασεν χειρὶ ὥς
to the patrician Nicetas which also he-seized by-hand as

προγέγραπται. προσανηρέχθη οὖν τῷ μακαρίῳ ἢ τοῦ
has-been-written-above was-reported then to-the blessed(-man) the of-the(-one)
 μνησικακούντος αὐτῷ ἀδιόρθωτος πρόθεσις. ὁ δὲ ὄντως
bearing-a-grudge him incorrigible purpose the and truly
 ποιμὴν μνημονεύων τοῦ εἰρηκότος· “τίς ἀσθενεῖ καὶ οὐκ
shepherd remembering the(-one) having-said who is-weak and not
 ἀσθενῶ;” καὶ πάλιν· “ὕμεις οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
I-am-weak and again you the strong the weaknesses of-the
 ἀδυνάτων βαστάζετε”, ἡβουλήθη τοῦτον μεταστείλασθαι καὶ
weak bear wished this(-man) to-send-for and
 πρεπόντως νουθετῆσαι αὐτὸν καὶ λύσαι τοῦ ἀφορισμοῦ·
fittingly to-admonish him and to-release from-the excommunication
 ἐθεώρει γὰρ τὸν λύκον ἀρπάσαι τὸ πρόβατον ἐπιχειροῦντα.
he-saw for the wolf to-seize the sheep attempting
 κατ’ οἰκονομίαν δὲ θεοῦ ἵνα γνωσθῇ πᾶσιν ἢ τοῦ
by dispensation and of-God so-that might-be-known to-all the of-the
 πατριάρχου ἀμνησικάκος ψυχῇ, ἐπελανθάνετο τοῦτον
patriarch grudge-free soul he-forgot this(-man)
 μεταστείλασθαι καὶ λύσαι τοῦ ἐπιτιμίου. Ὡς οὖν ἡ ἀγία
to-send-for and to-release from-the penance when then the holy
 κυριακὴ κατέλαβεν καὶ τῷ ἀγίῳ θυσιαστηρίῳ παρέστη τὴν
Lord’s-day came and at-the holy altar he-stood the
 ἀναίμακτον θυσίαν προσενέγκαι, ἥδη λοιπὸν τοῦ διακόνου
bloodless sacrifice to-offer already now the deacon
 τὴν καθολικὴν ὑπάγοντος πληρῶσαι εὐχὴν καὶ τοῦ ἀγίου
the universal going to-fulfill prayer and the holy
 καταπετάσματος ὑψοῦσθαι μέλλοντος, εἰς ἔννοιαν τοῦ
veil to-be-raised about into mind of-the(-one)
 μνησικακούντος αὐτῷ ἦλθεν, καὶ εὐθέως ἐκείνου τοῦ
bearing-a-grudge him came(-he) and at-once that the
 θείου προστάγματος μνημονεύσας τοῦ φάσκοντος· “Ἐὰν
divine command having-remembered the saying if

προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ κεῖ
you-offer the gift your at the altar and-there
 μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες
you-remember that the brother your has something against you leave
 τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον ἔμπροσθεν καὶ ὑπάγε
the gift your at the altar before(-it) and go
 πρότερον, διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν
first be-reconciled to-the brother your and then having-come
 πρόσφερε τὸ δῶρόν σου”, δηλοῖ τῷ τὴν διακονικὴν
offer the gift your he-bids the the deacon's
 εὐχὴν ποιοῦντι διακόνῳ ἀναλαβέσθαι ἐξ ἀρχῆς καὶ
prayer making deacon to-take-up(-again) from (the)-beginning and
 ἐὰν τελειώσῃ πάλιν ἀναλαβέσθαι, ἕως οὗ φθάσῃ ἡ
if he-finish again to-take-up until — should-arrive the
 αὐτοῦ ἀγιωσύνη. προσεποιήσατο γὰρ τὴν γαστέραν αὐτοῦ
his holiness he-pretended for the stomach his
 νύξασαν αὐτόν. καὶ ἐλθὼν ἐν τῷ τιμίῳ κεμηλιαρχεῖῳ
having-pricked him and having-come in the honored treasury
 ἀπέστειλεν εὐθέως κὰν εἴκοσι ἑβδομαρίους, ἐπιζητοῦντας
he-sent at-once at-least twenty hebdomadarii seeking
 τὸν εἰρημένον κακότροπον κληρικόν· ὁ γὰρ σκοπὸς τοῦ
the said ill-mannered cleric the for aim of-the
 ποιμένος οὗτος ἦν τοῦ ἀρπάσαι ἐκ τοῦ στόματος τοῦ
shepherd this was — to-snatch from the mouth of-the
 λέοντος τὸ πρόβατον. ὁ δὲ τὸ θέλημα τῶν φοβουμένων
lion the sheep — and the will of-those fearing
 αὐτὸν ποιῶν θεὸς ἐποίησεν κατὰ χεῖρας εὐρεθῆναι εὐθέως
him doing God made at hand to-be-found at-once
 τὸν κληρικόν, καὶ ἐλθόντος αὐτοῦ ὡς τῆς ἀληθείας
the cleric and having-come he as the truth
 μαρτυρούσης πρῶτος ὁ πατριάρχης ἔβαλεν μετάνοιαν
bearing-witness first the patriarch threw penitence

εἰπών· “Συγχώρησόν μοι, ἄδελφε.” αἰδεσθεῖς οὖν τὴν τοῦ
having-said forgive me brother having-reverenced then the of-the
 τιμίου ἀρχιερωσύνην καὶ τὴν τῶν συνόντων παρουσίαν,
honored(-man) high-priesthood and the of-those being-with(-him) presence
 μᾶλλον δὲ φοβηθεῖς τὸ κρίμα καὶ φρίξας μὴ πως
rather but having-feared the judgment and having-shuddered lest somehow
 κατέλθῃ πῦρ ἐξ οὐρανοῦ αὐτῇ τῇ ὥρᾳ καὶ ἀναλώσῃ
should-come-down fire from heaven in-that-very the hour and consume
 αὐτὸν, θεωροῦντα τὴν τιμίαν ἐκείνην πολιὰν χαμαὶ
him seeing the honored that gray-bead on-the-ground
 κειμένην, ἔβαλεν καὶ αὐτὸς μετάνοιαν, αἰτῶν συγγνώμης
lying threw also he penitence asking of-pardon
 καὶ φιλανθρωπίας τυχεῖν. καὶ εἰπόντος τοῦ πάπα· “Ὁ
and of-kindness to-obtain and having-said the pope —
 θεὸς πᾶσιν ἡμῖν συγχωρήσῃ”, ἀνέστησαν ἀμφότεροι καὶ
God all us may-forgive rose both and
 εἰσῆλθον εἰς τὴν ἐκκλησίαν. καὶ τότε μετὰ πολλῆς χαρᾶς
went-in into the church and then with much joy
 καὶ εὐφροσύνης παρέστη τῷ ἁγίῳ θυσιαστηρίῳ μετὰ
and gladness he-stood at-the holy altar with
 καθαροῦ συνειδότος δυνάμενος εἰπεῖν τῷ θεῷ· “Ἄφες
clean conscience being-able to-say — to-God forgive
 ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς
us the debts our as also we forgive the
 ὀφειλέταις ἡμῶν.” οὕτως δὲ ἐσωφρονίσθη ἕκτοτε καὶ
debtors our thus and was-chastened from-then and
 κατηνύγῃ ὁ ἀναγνώστης, ὥς ἀξιωθῆναι αὐτὸν
was-pricked-to-the-heart the reader so-that to-be-deemed-worthy be
 καὶ τῆς τοῦ πρεσβυτέρου χειροτονίας.
even of-the of-the presbyter ordination

Θεοφόροι τινὲς τῶν ἁγίων πατέρων φασίν· “ Ἀγγέλων μὲν 15
God-bearing some of-the holy fathers say of-angels indeed
 ἔστι τὸ μηδὲ ὅλως μάχεσθαι, ἀλλ’ ἐν παντελεῖ καὶ διηνεκεῖ
it-is the not-even at-all to-fight but in complete and continual
 εἰρήνῃ ὑπάρχειν, ἀνθρώπων δὲ τὸ ἀμφιβάλλειν μὲν, εὐθέως
peace to-be of-men and the to-quarrel indeed at-once
 δὲ καὶ παρ’ αὐτὰ διαλλάττεσθαι, δαιμόνων δὲ τὸ μάχεσθαι
but and on the-spot to-be-reconciled of-demons and the to-fight
 μὲν, ἀδιαλλάκτους δὲ τὴν ἡμέραν πᾶσαν παρέρχεσθαι.”
indeed unreconciled and the day whole to-pass
 τοῦτο δὲ προοιμιασάμεθα, φιλόχριστοι, τοῦ παρόντος ἡμῖν
this and we-have-said-in-preface Christ-lovers of-the present to-us
 διηγήματος ἔνεκεν. Ὡδοξέν ποτε τοῦτον τὸν αἰοίδιμον
story for-the-sake-of it-happened once this the celebrated(-man)
 μετὰ τοῦ προμνημονευθέντος Νικήτα τοῦ πατρικίου περὶ
with the before-mentioned Nicetas the patrician about
 τινος δημοσίου πράγματος ἀμφιβάλλαι. ὁ δὲ τρόπος τῆς
some public matter to-quarrel the and manner of-the
 μάχης ἦν τοιοῦτος. ἀναγκαῖον γὰρ καὶ αὐτὸν εἰπεῖν,
fight was such necessary for also it to-tell
 ψυχωφελῇ τυγχάνοντα. ὁ μὲν πατρίκιος ᾗθελεν διοικῆσαι
soul-profitng being the indeed patrician wished to-regulate
 τὴν ἀγορὰν δημοσίου κέρδους ἔνεκεν. ὁ δὲ πατριάρχης
the market of-public profit for-the-sake-of the but patriarch
 τοῦτο οὐκ ἡνέχετο τῆς τῶν πενήτων προνοούμενος
this not endured of-the of-the poor taking-thought-for
 σωτηρίας, καὶ ἐν τούτῳ πολλὰ οὖν αὐτῶν ἐπὶ σεκρέτου
salvation and in this much then they in council
 φιλονεικησάντων καὶ ἀσυμβιβάστων μενόντων, ἀνεχώρησαν
having-contended and irreconcilable remaining withdrew
 ἀμφοτέροι πρὸς ἀλλήλους ὀργισθέντες ἀδιάλλακτοι. ἦν
both toward one-another having-been-angered unreconciled it-was

δὲ ὥρα πέμπτη, καὶ ἡ μὲν τοῦ πατριάρχου ἀντίστασις
and hour fifth and the indeed of-the patriarch resistance
 καὶ πικρία ὑπὲρ τῆς ἐντολῆς τοῦ θεοῦ ὑπήρχεν, ἡ δὲ τοῦ
and bitterness for the commandment — of-God was the but of-the
 πατρικίου κέρδους χρηματιστικοῦ ἔνεκεν. ὁμως φησὶν ὁ
patrician profit monetary for-the-sake-of nevertheless says the
 δίκαιος· “Οὔτε ὑπὲρ εὐλόγου οὔτε ὑπὲρ ἀλόγου προφάσεως
just(-man) neither for reasonable nor for unreasonable pretext
 ὀργίζεσθαι ὀφείλει ὁ ἄνθρωπος”. ὥρας οὖν ἐνδεκάτης
to-be-angry ought the man hour then eleventh
 καταλαβούσης, δηλοῖ διὰ τοῦ πρωτοπρεσβυτέρου σὺν τῷ
having-come sends-word through the archpresbyter with the
 κλήρῳ ὁ πάπας τῷ πατρικίῳ τοῦτο τὸ ἀξιωμανημόνευτον
clergy the pope to-the patrician this the memorable
 ῥήμα· “Δέσποτα, ὁ ἥλιος πρὸς δυσμὰς ἔστιν”. ὥς δὲ
saying master the sun toward setting is when and
 τούτου τοῦ ῥήματος ἐκεῖνος ἤκουσεν, μὴ ἐνέγκας τὴν
this the saying he heard not having-borne the
 τῆς καρδίας αὐτοῦ πύρωσιν, ἀλλ’ ὥσπερ ὑπὸ θεοῦ πυρὸς
of-the heart his burning but as by divine fire
 τοῦ λόγου κατανυγείς τοῦ ὁσίου, σύνδακρυς εὐθέως ὅλος
of-the word pricked of-the holy(-man) in-tears at-once whole
 ἐγένετο, καὶ ἀναστὰς καταλαμβάνει τὸν μακάριον. ὥς οὖν
he-became and having-risen he-reaches the blessed(-man) when then
 τοῦτον εἶδεν ὁ δίκαιος, φησί· “Καλῶς ἦλθεν ὁ υἱὸς τῆς
this(-man) saw the just(-man) says well came the son of-the
 ἐκκλησίας, ὁ ὑπήκοος τῆς φωνῆς αὐτῆς.” βαλόντων
church the(-one) obedient to-the voice her having-thrown
 οὖν ἀμφοτέρων μετάνοιαν καὶ περιπλακέντων ἀλλήλοις
then both penitence and having-embraced one-another
 ἐκάθισαν καὶ ἀνοίξας τὸ στόμα αὐτοῦ τὸ σοφὸν ὁ
they-sat and having-opened the mouth his the wise the

πάπας εἶπεν· “Πίστευσόν μοι, δέσποτα, εἰ μὴ ὅτι οἶδά σε
pope said believe me master if not that I-know you
 πάνυ θλιβόμενον ἐπὶ τούτῳ, ἐπεὶ οὐκ ὤκνουν ἐγὼ
greatly afflicted at this since not I-would-have-hesitated I
 ἐλθεῖν πρὸς τὴν λαμπρότητά σου. καὶ γὰρ ὁ κύριος καὶ
to-come to the brilliance your and for the Lord and
 θεὸς ἡμῶν Ἰησοῦς Χριστὸς αὐτὸς περιήρχετο τὰς πόλεις
God our Jesus Christ he went-about the cities
 καὶ τὰς κώμας καὶ τοὺς οἴκους, ἐπισκεπτόμενος καὶ τοὺς
and the villages and the houses visiting and the
 ἀνθρώπους.” πάντων δὲ ἐπὶ τῇ ταπεινώσει τοῦ ἀρχιερέως
men all and at the humility of-the high-priest
 οἰκοδομηθέντων καὶ θαυμασάντων, ἀπεκρίνατο πρὸς αὐτὸν
having-been-edified and having-marveled answered to him
 ὁ πατρικίος· “Πίστευσον, πάτερ, ὅτι οὐκέτι χωροῦσιν
the patrician believe father that no-longer have-room
 τὰ ὠτά μου ἐκ τῶν ἐρχομένων καὶ διαβαλλόντων μοι
the ears my from those coming and slandering to-me
 τὰ πράγματα.” τότε ὁ σοφὸς διδάσκαλος εἶπεν αὐτῷ·
the matters then the wise teacher said to-him
 “Πίστευσον, τέκνον καὶ ἀδελφε. ἐὰν πᾶσιν, οἷς ἀκούομεν,
believe child and brother if all what we-bear
 θέλωμεν πιστεύειν, πολλῶν ἁμαρτιῶν γινόμεθα κύριοι,
we-wish to-believe of-many sins we-become masters
 μάλιστα ἐν τῷ καιρῷ τούτῳ, ὡς ἐγένοντο οἱ πολλοὶ τῶν
especially in the time this as have-become the many of-the
 ἀνθρώπων μισάλληλοι, καμὲ γὰρ πολλάκις παρωδήγησαν
men hating-one-another me-too for often misled
 οἱ προσαναφέροντες τὰς διοικήσεις τῶν πραγμάτων,
those reporting the administrations of-the affairs
 καὶ μετὰ τὸ ποιῆσαί με πολλάκις τὴν ἐπεξέλευσιν, ὡς
and after the to-make me often the prosecution as

παρωδηγήθην, ὕστερον ἄλλοι τινὲς προσανέφερόν μοι, ὅτι
I-was-misled later others some reported to-me that
 παρεδιδάχθην ἐν τῷ κεφαλαίῳ. ὡς οὖν τοῦτο δεύτερον
I-was-misinformed in the case when then this a-second
 καὶ τρίτον ἔπαθον, ἔδωκα ὅρον ἑαυτῷ ἐκτὸς τῶν
and a-third(-time) I-suffered I-gave (a)-rule to-myself without the
 ἑκατέρων μερῶν μὴ δοῦναι τομὴν εἰς κεφάλαιόν ποτε,
both parties not to-give decision in (a)-case ever
 τοῖς δὲ προσαναφέρουσίν μοι, ὅτι, ἐὰν ψεύσωνται, τὴν
to-those and reporting to-me that if they-lie the
 ἀρμόζουσαν τιμωρίαν τῷ συκοφαντηθέντι ταύτην
fitting punishment for-the(-one) slandered this
 τῷ προσανενέγκαντί μοι καὶ ψευσαμένῳ διδόναι. καὶ
to-the(-one) having-reported to-me and having-lied to-give and
 ἐξ ἐκείνης τῆς ἡμέρας οὐδεὶς λοιπὸν τολμᾷ ἀνασφαλῶς
from that the day no-one now dares recklessly
 κατὰ τινος προσανενέγκαι μοι τίποτε τὸ σύνολον.
against anyone to-report to-me anything the at-all
 ὅπερ δυσωπῶ καὶ νουθετῶ τὴν σὴν μεγαλοπρέπειαν,
which-very-thing I-beseech and I-admonish the your magnificence
 τέκνον, ὁμοίως ποιῆσαι. πολλάκις γὰρ καὶ φόνους
child likewise to-do often for even murders
 ἀνευθύνους ποιοῦσιν οἱ τὸ ἄρχειν πεπιστευμένοι, ἐὰν
unaccountable commit those the to-rule having-been-entrusted-with if
 ὑπάρχωσι λογοπειθεῖς καὶ ἀβασανίστως τέμνωσιν τὰ εἰς
they-are credulous and without-examination decide the to
 αὐτοὺς ἐρχόμενα κεφάλαια.” καὶ ὁ πατρίκιος ὥσπερ ὑπὸ
them coming cases and the patrician as by
 θεοῦ παραγγελθεὶς συνέθετο τὴν αὐτοῦ ἐντολὴν φυλάττειν
God commanded agreed the his commandment to-keep
 ἄτρωτον.
unwounded

When a shopkeeper insults John's nephew George, John promises a deed to astonish Alexandria, and remits the man's rents. He bars a grudge-bearing deacon from communion until he is reconciled. His conversation is scripture and the fathers, never gossip. Like an emperor at his crowning, he orders his tomb left unfinished, so that he may be told on feast days to finish it. He sends Modestus a thousand of every provision and a thousand Egyptian workmen for Jerusalem's burned churches. Given a blanket worth thirty-six nomismata, he lies awake thinking of the poor and sells it, and the donor buys it back three times.

Οὗτος ὁ ἀοίδιμος εἶχέν τινα ἀνεψιὸν ὀνόματι Γεώργιον. 16
 this the celebrated(-man) had a-certain nephew by-name George
 ἐν μιᾷ οὖν ποιήσαντος τούτου μετὰ τινος τῶν τῆς
 on one(-day) then having-made he with one of-the of-the
 πόλεως καπήλων μάχην, ὑβρίσθη ὁ εἰρημένος Γεώργιος
 city shopkeepers (a)-fight was-insulted the said George
 ὑπ' αὐτοῦ χαλεπῶς. ὁ δὲ πονήσας πικρῶς οὐ μόνον
 by him grievously he and having-been-pained bitterly not only
 διὰ τὸ δημοσίως αὐτὸν ἀτιμασθῆναι, ἀλλ' ὅτι καὶ
 because-of the publicly him to-have-been-dishonored but because also
 ὑπὸ οἰκτροτέρου, μάλιστα δὲ καὶ διὰ τὸ εἶναι
 by (a)-more-wretched(-man) especially and also because-of the to-be
 αὐτὸν ἀνεψιὸν τοῦ πάπα, ἀνέρχεται πρὸς αὐτὸν ἐν τῷ
 him nephew of-the pope goes-up to him in the
 κουβουκλείῳ αὐτοῦ ἰδιάζοντος, κλαίων σφοδρῶς. ὥς δὲ
 chamber his being-alone weeping vehemently when and
 τοῦτον οὕτως συνεχόμενον καὶ δακρύοντα ἐθέασατο ὁ
 this(-man) thus distressed and weeping saw the
 πραότατος πατριάρχης, ἐπηρώτα αὐτὸν τὴν αἰτίαν τῆς
 most-gentle patriarch he-asked him the cause of-the
 κατεχούσης αὐτὸν ἀθυμίας, μαθεῖν ταύτην βουλόμενος.
 possessing him dejection to-learn this wishing

ὥς δὲ οὐκ ἴσχυεν αὐτὸς ἐκ τῆς περιεχούσης πικρίας
when and not was-able he from the besetting bitterness
 διαρθρῶσαι τὸν λόγον, οἱ παριστάμενοι σὺν αὐτῷ ὅτε
to-articulate the word those standing-by with him when
 ἡ ἀτιμία αὐτῷ συνέβη παρὰ τοῦ ἐργαστηριακοῦ, ἤρξαντο
the dishonor to-him happened from the workman began
 ἀπαγγέλλειν τῷ πάπᾳ τὴν αἰτίαν. “καὶ ὥς ὅτι οὐκ
to-report to-the pope the cause and as that not
 ὤφειλεν,” φησὶν, “οὕτως ἡ ἀγιωσύνη ὑμῶν καταφρονεῖσθαι,
ought says thus the holiness your to-be-despised
 ὥστε τοὺς οἰκείους αὐτοῦ καὶ συγγενεῖς ἀτιμάζεσθαι ὑπὸ
so-that the own(-people) his and kinsmen to-be-dishonored by
 ἐξουθενημένων ἀνδρῶν.” ὁ δὲ ὄντως ἀληθινὸς ἰατρός
despised men the and truly true physician
 θέλων πρῶτον ὥσπερ ἐμπλάστρῳ τινὶ ἀποθεραπεῦσαι
wishing first as by-plaster a-certain to-heal
 τὴν τοῦ οἰκείου ἀνεψιοῦ μανίαν, καὶ τότε ὥσπερ σιδήρῳ
the of-the own nephew madness and then as by-iron
 τὴν τομὴν καὶ ἀπαλλαγὴν τοῦ πάθους διὰ τοῦ πανσόφου
the cutting and release of-the passion through the all-wise
 αὐτοῦ στόματος τούτῳ προσενέγκαι, τοιούτοις ἤρξατο
his mouth to-him to-apply with-such began
 λόγοις κατασβεννύνειν τὸ πάθος καὶ λέγειν. “Καὶ ὅλως
words to-quench the passion and to-say and at-all
 ἐτόλμησέν τις ἀνοῖξαι τὸ στόμα καὶ ἀντιφθέγξασθαι πρὸς
dared anyone to-open the mouth and to-speak-against toward
 σέ; πίστευσον, τέκνον, ἐμοὶ τῷ πατρί σου, ὅτι ποιῶ εἰς
you believe child me the father your that I-do to
 αὐτὸν σήμερον πρᾶγμα, ἵνα ξενισθῇ πᾶσα ἡ Ἀλεξάνδρεια.”
him today (a)-thing that may-marvel all — Alexandria
 καὶ ὅτι εἶδεν αὐτὸν ἀποθεραπευθέντα καὶ τὴν λύπην
and because he-saw him healed and the grief

ἅπασαν ἀποτιναζάμενον, ὡς νομίζοντα ὅτι ἐπεξέρχεται
all having-shaken-off as thinking that he-proceeds-against
 τῷ ὑβρίσαντι αὐτὸν καὶ βουνευρίζει καὶ πομπεύει αὐτὸν
the(-one) having-insulted him and flogs and parades him
 διὰ τοῦ ἐπάνω τῆς ἀγορᾶς, λέγει αὐτῷ καταφιλῶν
through the(-one) over the market says to-him kissing
 τὸ στήθος αὐτοῦ· “Τέκνον, ἐὰν ἐπ’ ἀληθείας ἀνεψιὸς ἐμοῦ
the breast his child if in truth nephew of-me
 τοῦ ταπεινοῦ ὑπάρχῃς, ἐτοίμασον σεαυτὸν καὶ δαρῆναι
the lowly(-one) you-are prepare yourself both to-be-beaten
 καὶ ὑβρισθῆναι ὑπὸ παντὸς ἀνθρώπου· ἡ γὰρ ἀληθινὴ
and to-be-insulted by every man the for true
 συγγένεια οὐκ ἐξ αἵματος καὶ σαρκὸς, ἀλλ’ ἐκ τῆς ἀρετῆς
kinship not from blood and flesh but from the virtue
 τῆς ψυχῆς γνωρίζεται.” εὐθέως οὖν μεταστευλάμενος τὸν
of-the soul is-known at-once then having-sent-for the(-one)
 ἐπάνω τῶν καπήλων, παρήγγειλεν αὐτῷ μηδέποτε λαβεῖν
over the shopkeepers he-ordered him never to-take
 ἐξ ἐκείνου τοῦ καπήλου μήτε τὰς συνηθείας αὐτοῦ μήτε
from that the shopkeeper neither the dues his nor
 δημόσια μήτε τὸ ἐνοίκιον τοῦ ἐργαστηρίου αὐτοῦ. τῆς
taxes nor the rent of-the workshop his of-the
 γὰρ ἀγιωτάτης ἐκκλησίας καὶ αὐτὸ ὑπῆρχε. καὶ ἅπαντες
for most-holy church also it was and all
 ἐκπλαγέντες τὴν ἀκίνητον τοῦ ἀνδρὸς μακροθυμίαν,
having-been-astonished-at the immovable of-the man long-suffering
 ἐνόησαν τοῦτο εἶναι, ὅπερ εἶπεν, ὅτι ποιῶ εἰς αὐτὸν
understood this to-be which-very-thing he-said that I-do to him
 πρᾶγμα, ἵνα ξενισθῇ πᾶσα ἡ Ἀλεξάνδρεια, τουτέστι τοῦ
(a)-thing that may-marvel all — Alexandria that-is —
 συγκροτῆσαι αὐτὸν ἀντὶ τοῦ ἀμύνασθαι.
to-help him instead-of the to-avenge

- 17 Ἐμηνύθη ποτὲ τούτῳ τῷ μακαρίῳ, ὅτι τις τῶν κληρικῶν
it-was-reported once to-this the blessed(-man) that one of-the clergy
 μνησικακῶν πρὸς τινα ἀδιάλλακτος αὐτῷ διαμένει. ὁ
bearing-a-grudge toward someone unreconciled with-him remains he
 δὲ ἐπέζῃτει τὸ τούτου ὄνομα μαθεῖν καὶ τὸν βαθμόν.
and sought the of-this(-man) name to-learn and the rank
 κυριακῆς οὖν οὔσης τῇ ἐπαύριον ἔμαθεν τοῦτον Δαμιανὸν
Lord's-day then being on-the next-day he-learned this(-man) Damian
 μὲν ὀνομάζεσθαι, διάκονον δὲ ὑπάρχειν. παρήγγειλεν οὖν
indeed to-be-named deacon and to-be he-ordered then
 τῷ ἀρχidiaκόνῳ, ἵνα ὅταν εἰς τὴν ἐκκλησίαν ἔλθῃ ὁ
the archdeacon that when into the church should-come the
 αὐτὸς Δαμιανὸς, ὑποδείξῃ αὐτὸν αὐτῷ, μηδὲν τὸ σύνολον
same Damian he-should-point-out him to-him nothing the at-all
 λέγων αὐτῷ. τῆς οὖν ἁγίας συνάξεως τῇ κυριακῇ γινομένης
saying to-him of-the then holy synaxis on-the Lord's-day taking-place
 τῇ ἐπαύριον ἦλθεν καὶ ὁ διάκονος εἰς τὴν σύναξιν, καὶ
on-the next-day came also the deacon to the synaxis and
 θεωρήσας ὁ ἀρχidiaκόνος, ὑπέδειξεν αὐτὸν τῷ πατριάρχῃ.
having-seen(-him) the archdeacon pointed-out him to-the patriarch
 δι' αὐτὴν οὖν καὶ μόνην τὴν ὑπόθεσιν παρέστη τότε ὁ
because-of this then and only the matter stood then the
 πάπας τῷ ἁγίῳ θυσιαστηρίῳ· τί δὲ ἐβούλετο ποιῆσαι,
pope at-the holy altar what and he-wished to-do
 οὐδενὶ ἐθάρρῃσεν. ὥς οὖν ἦλθεν ὁ διάκονος Δαμιανὸς
to-no-one he-confided when then came the deacon Damian
 δεξασθαι ἐξ αὐτοῦ τὴν ἁγίαν κοινωνίαν κατὰ τὸν ἴδιον
to-receive from him the holy communion according-to the own
 βαθμόν, ἐκράτησεν τὴν χεῖρα αὐτοῦ ὁ ὁσιος καὶ εἶπεν·
rank took the hand his the holy(-man) and said
 “Ὑπαγε πρότερον, διαλλάγηθι τῷ ἀδελφῷ σου καὶ τότε
go first be-reconciled to-the brother your and then

ἐλθὼν ἀξίως μεταλάμβανε τῶν ἀχράντων τοῦ ἀμνησικάκου
having-come worthily partake of-the undefiled of-the grudge-free
 Χριστοῦ μυστηρίων.” ἐντραπὲς οὖν ἐπὶ τοῦ τοσοῦτου
Christ mysteries having-been-shamed then before the so-great
 πλήθους τῶν κληρικῶν ἀντειπεῖν τῷ ὁσίῳ καὶ μάλιστα ἐν
multitude of-the clergy to-contradict the holy(-man) and especially in
 τοιούτῳ τόπῳ καὶ ἐν τοιαύτῃ φρικτῇ ὥρᾳ, συνέθετο τοῦτο
such place and in such awful hour he-agreed this
 ποιῆσαι, καὶ τότε τῶν ἁγίων μυστηρίων μετέδωκεν αὐτῷ.
to-do and then of-the holy mysteries he-gave-a-share to-him
 ἔκτοτε οὖν ἅπαντες κληρικοί τε καὶ λαϊκοὶ παρεφυλάττοντο
from-then then all clergy both and laymen guarded
 μὴ μνησικακεῖν ἀλλήλοις, φοβούμενοι μὴ καὶ αὐτοὺς
not to-bear-grudges against-one-another fearing lest also them
 θριαμβεύσῃ καὶ κατασχύνῃ, ὃν τρόπον καὶ τὸν διάκονον.
he-might-expose and shame in-what manner also the deacon
 Εἶχεν μὲν οὖν γνῶσιν καὶ τῶν θείων γραφῶν ὁ
he-had indeed then knowledge also of-the divine scriptures the(-one)
 ἐν ἁγίοις, οὐκ ἐν σοφίᾳ δὲ λόγου ταύτας ὡς ἐπὶ
in saints not in wisdom but of-word these as for
 κενοδοξίας ἀποστηθίζων, ἀλλὰ δι’ αὐτῆς τῆς τῶν ἔργων
vainglory learning-by-heart but through very the of-the works
 πράξεως καὶ τῆς τῶν ἐντολῶν τηρήσεως. καὶ ἦν
practice and of-the of-the commandments keeping and it-was
 ἰδέσθαι τὸ σέκρετον αὐτοῦ ἐφ’ ἐκάστης, οὐδένα λόγον
to-see the council-chamber his on each(-day) no word
 ἄργον κεκτημένον — πλὴν εἰ μὴ διοίκησις πράγματος
idle having except if not (the)-administration of-(a)-matter
 πολιτικοῦ κατέλαβεν — ἀλλ’ ἢ διηγήματα ἁγίων
civil came-up but either stories of-holy
 πατέρων ἢ γραφικὰ ζητήματα ἢ δογματικὰ προβλήματα
fathers or scriptural questions or doctrinal problems

διὰ τὸ πλῆθος τῶν περιεχόντων τὴν χώραν ἀωνύμων
because-of the multitude of-the besetting the country nameless
 αἰρετικῶν· ἐὰν δέ ποῦ τις καταλαλίας ἀπήρξατο,
heretics if and anywhere anyone slander began
 τοῦτον εὐφυῶς ὁ πάπας δι' ἐτέρας συντυχίας, ὡς
this(-man) cleverly the pope through other conversation as
 σοφὸς, ἀντιπεριέσπα, καὶ εἰ πάλιν ἐπέμενεν, οὐδὲν τέως
wise diverted and if again he-persisted nothing meanwhile
 αὐτῷ ἔλεγεν, ἀλλὰ τοῦτον σημειούμενος παρήγγειλεν τῷ
to-him he-said but this(-man) marking he-ordered the
 ἑβδομαρίῳ μηκέτι ἔασαι αὐτὸν συνεισελθεῖν τοῖς μηνύουσιν,
hebdomadarius no-longer to-allow him to-come-in-with those reporting
 ὥστε δι' αὐτοῦ καὶ τοὺς λοιποὺς σωφρονισθῆναι.
so-that through him also the rest to-be-chastened

- 19 Ὅρον δὲ καὶ ἄλλον ὃν ἐπετήδευσεν ὁ δίκαιος, δίκαιον
rule and also another which practiced the just(-man) right
 μὴ παριδεῖν. ἀκούσας ὅτι ἡνίκα ἂν στεφθῇ βασιλεὺς, οὐδεὶς
not to-overlook having-heard that when — is-crowned (an)-emperor no-one
 πρὸ τῶν μνημοραλίων μὲν πρὸς αὐτὸν, τῆς συγκλήτου
before the tomb-builders reports to him the senate
 ἀπάσης καὶ τῶν στρατευμάτων παρεστῶτων· ἀλλ' εὐθέως
whole and the armies standing-by but at-once
 οἱ εἰρημένοι τῶν μνημάτων οἰκοδόμοι λαμβάνουσιν τέσσαρα
the said of-the tombs builders take four
 ἢ πέντε κόμματα μαρμάρων μικρὰ ἐκ διαφόρων χρωῶν καὶ
or five pieces of-marbles small of different colors and
 εἰσέρχονται πρὸς αὐτὸν καὶ λέγουσιν· “Ποίου μετάλλου τὸ
go-in to him and say of-what material the
 μνημῆμά σου κελεύει γενέσθαι τὸ κράτος σου”, αἰνισσόμενοι
tomb your commands to-be-made the might your hinting
 αὐτῷ, ὅτι ὡς ἄνθρωπος φθαρτὸς καὶ παρερχόμενος
to-him that as man mortal and passing

φρόντισον τῆς ἑαυτοῦ ψυχῆς καὶ εὐσεβῶς τὴν βασιλείαν
take-thought-for the own soul and piously the empire
 διοίκησον, μιμῆται καὶ οὗτος ὁ μακάριος τὴν ἀξίεπαινον
administer imitates also this the blessed(-man) the praiseworthy
 ἀληθῶς ταύτην παράδοσιν καὶ ἐπιτρέπει ἑαυτῷ μνήμα
truly this tradition and directs for-himself (a)-tomb
 οἰκοδομηθῆναι, ὅπου καὶ οἱ λοιποὶ πρὸ αὐτοῦ πατριάρχαι
to-be-built where also the other before him patriarchs
 κατέκειντο, ἀτελείωτον δὲ τοῦτο διαμῆναι ἄχρι τῆς αὐτοῦ
lay unfinished and this to-remain until the his
 τελευτῆς, ἵνα, ὡς ἀτελειώτου ὑπάρχοντος, κατ' ἐπίσημον
end so-that as unfinished being on (a)-notable
 ἑορτὴν, τοῦ κλήρου παρισταμένου, εἰσέρχονται οἱ λεγόμενοι
feast the clergy standing-by go-in the called
 φιλόπονοι, λέγουσι πρὸς αὐτόν· “Τὸ μνήμά σου, δέσποτα,
diligent-men say to him the tomb your master
 ἀτελείωτον ὑπάρχει. ἐπίτρεψον οὖν, ἵνα τελειωθῇ, διότι
unfinished is direct then that it-be-finished because
 οὐκ οἶδας ποίαν ὥραν ὁ κλέπτης ἔρχεται.” τοῦτο δὲ
not you-know in-what hour the thief comes this and
 ἐποίει ὁ ὅσιος οὕτως γίνεσθαι βουλόμενος μίμησιν
did the holy(-man) thus to-be-done wishing (an)-imitation
 ἀγαθὴν καὶ τοῖς μετ' αὐτὸν πατριάρχαις καταλιπεῖν.
good also to-the after him patriarchs to-leave
 Τοῦ κυρίου ἐκ τῆς τῶν ἡμετέρων ἀμαρτημάτων πληθύος 20
the Lord from the of-the our sins multitude
 τοὺς οἰκείους ναοὺς συγχωρήσαντος τοὺς ἐν Ἱεροσολύμοις
the own temples having-permitted the(-ones) in Jerusalem
 ὑπὸ τῶν θεηλάτων Περσῶν ἐμπρησθῆναι, μαθὼν ὁ
by the God-driven Persians to-be-burned having-learned the
 ἀγιώτατος οὗτος πάπας, ἐν πολλῇ στενοχωρίᾳ τυγχάνειν
most-holy this pope in much straitness to-be

τὸν ὅσιον Μόδεστον, τὸν πατριάρχην Ἱεροσολύμων, πρὸς
the holy Modestus the patriarch of-Jerusalem toward
 τὴν τούτων ἀνέγερσιν καὶ ἀνοικοδόμησιν ἀποστέλλει αὐτῷ
the of-these raising and rebuilding sends him
 χίλια μὲν νομίσματα, χίλια δὲ σακκία σίτου καὶ χίλια
thousand indeed nomismata thousand and sacks of-grain and thousand
 ὀσπρέου, χιλίας λίτρας σιδήρου, χίλια κόλαθα μαινομένης,
of-pulse thousand pounds of-iron thousand bundles of-dried-fish
 χίλια ἀσκαλῶνια οἴνου καὶ χιλίους Αἰγυπτίους ἐργάτας,
thousand jars of-wine and thousand Egyptian workmen
 δηλώσας αὐτῷ διὰ γραμμάτων· “Σύγγνωθί μοι, ἐργάτα
having-written to-him through letters forgive me worker
 ἀληθινὲ τοῦ Χριστοῦ, μηδὲν πέμψαντι ἄξιον τῶν ναῶν
true — of-Christ nothing having-sent worthy of-the temples
 τοῦ Χριστοῦ. ἤθελον γὰρ, πληροφορήθητι, εἰ τῶν
— of-Christ I-wished for be-assured if of-the(-things)
 ἐνδεχομένων ἦν, καὶ αὐτὸς ἐγὼ ἐλθεῖν καὶ ἐργατεῦσαι ἐν
possible it-were also myself I to-come and to-work in
 τῷ οἴκῳ τῆς ἀγίας Χριστοῦ τοῦ θεοῦ ἡμῶν ἀναστάσεως.
the house of-the holy of-Christ — God our resurrection
 πλὴν ἐκεῖνο παρακαλῶ τὴν τιμίαν σου κεφαλὴν, μηδαμοῦ
however that I-beg the honored your head nowhere
 ἐντάξει τὸ ἐλάχιστον ὄνομα τῆς ἐμῆς ἀναξιοτήτος, ἀλλὰ
to-set-down the least name of-the my unworthiness but
 μᾶλλον τοῦτο αἰτήσασθαι Χριστὸν ἐκεῖ με ἀπογράψασθαι,
rather this to-ask Christ there me to-enroll
 ἔνθα ἀληθῶς ἡ ἀπογραφή ἡ μακαρία.”
where truly the enrollment the blessed

- 21 Ἐπισπᾶται πρὸς ἑαυτὸν ὁ ὅσιος καὶ τοῦτο τὸ καλὸν,
draws to himself the holy(-man) also this the good(-thing)
 λέγω δὴ τὸ ἐν εὐτελεστάτῃ στρωμνῇ ἀνακλίνεσθαι καὶ
I-mean indeed the on most-humble bedding to-lie-down and

οἰκτροῖς σκεπάσασιν ἐν τῷ ἑαυτοῦ κελλίῳ κεχρηῆσθαι· ὃν
with-wretched coverings in the his-own cell to-make-use whom
 θεασάμενός τις τῶν κτητόρων τῆς πόλεως, ἀνελθὼν πρὸς
having-seen one of-the landowners of-the city having-gone-up to
 αὐτὸν, καὶ ἰδὼν, ὅτι ἐν γοναχίῳ ἐσχισμένῳ καὶ ῥάσῳ
him and having-seen that in (a)-blanket torn and rag
 σκέπεται, ἔπεμψεν αὐτῷ γονάχιον νομισμάτων τριάκοντα
he-is-covered sent him (a)-blanket of-nomismata thirty
 ἕξ, παρακαλέσας πολλὰ ἐν αὐτῷ αὐτὸν σκέπεσθαι εἰς τὸ
six having-begged much in it him to-be-covered for the
 μνημονεύειν, φησὶν, τοῦ προσενέγκαντος. ὁ δὲ τοῦτο
to-remember he-says the(-one) having-offered(-it) he and this
 δεξάμενος καὶ διὰ τὴν πολλὴν τοῦ ἀνδρὸς παράκλησιν
having-received and because-of the much of-the man entreaty
 σκεπασάμενος τοῦτο μίαν νύκτα, διὰ πάσης σχεδὸν
having-covered-himself-with this one night through all almost
 τῆς νυκτὸς ἔλεγεν πρὸς ἑαυτὸν, ὥς οἱ τούτου διηγούντο
the night he-said to himself as the of-this(-man) narrated
 κουβικουλάριοι· “Τίς εἶπη ὅτι ὁ ταπεινὸς Ἰωάννης —
chamberlains who would-say that the lowly John
 εἶχεν γὰρ αἰεὶ ἐπὶ στόματος τὸν λόγον τοῦτον — εἰς
he-had for always on (the)-mouth the saying this in
 τριάκοντα ἕξ νομισμάτων παλλὴν σκεπάζεται, καὶ οἱ
of-thirty six nomismata cloak is-covered and the
 ἀδελφοὶ τοῦ Χριστοῦ ἐκ τοῦ ψύχους ἀποπήγνυνται.
brothers — of-Christ from the cold are-frozen
 πόσοι εἰσὶν ἄρτι τρίζοντες τοὺς ὀδόντας ἀπὸ τοῦ κρύους·
how-many are now gnashing the teeth from the frost
 πόσοι εἰσὶν ψιαθίον ἔχοντες κάτωθεν τὸ ἥμισυ καὶ
how-many are (a)-mat having below the half and
 ἄνωθεν τὸ ἥμισυ, καὶ οὐ δύνανται ἀπλώσαι τοὺς ἑαυτῶν
above the half and not are-able to-stretch-out the their-own

πόδας, ἀλλὰ κοιμῶνται ὡς κουβάριν, τρέμοντες. πόσοι
feet but sleep as (a)-ball trembling how-many
 εἰς ὄρος ἔκοιμήθησαν ἄδειπνοι καὶ ἄλυχνοι, ἔχοντες
on (the)-mountain slept supperless and lampless having
 διπλὴν ὀδύνην ἔκ τε τοῦ ψύχους καὶ τῆς νηστείας.
double pain from both the cold and the fasting
 πόσοι ἐπιθυμοῦσιν χορτασθῆναι ἀπὸ τῶν φυλλολαχάνων
how-many long to-be-filled from the vegetable-leaves
 τῶν ῥίπτομένων ἀπὸ τοῦ ἐμοῦ μαγειρείου. πόσοι ἤθελον
the thrown-out from the my kitchen how-many would-wish
 βάψαι τὸν ἐαυτῶν ψωμὸν εἰς τὸν ζωμὸν, ὃν ῥίπτουσιν
to-dip the their-own bread into the broth which throw-out
 οἱ ἐμοὶ μάγειροι. πόσοι ἐπιθυμοῦσιν κὰν ὀσφρανθῆναι
the my cooks how-many long even to-smell
 οἴνου τοῦ ἐκχυνομένου εἰς τὸ ἐμὸν κελλάριον. πόσοι εἰσὶν
wine the poured-out into the my cellar how-many are
 εἰς τὴν πόλιν ταύτην ἐν τῇ ὥρᾳ ταύτῃ ξένοι μὴ ἔχοντες
in the city this at the hour this strangers not having
 ποῦ καταλῦσαι, καὶ ἐν τῇ ἀγορᾷ κείμενοι, ἴσως καὶ
where to-lodge and in the market lying perhaps also
 βρεχόμενοι. πόσοι ἄρα ἔχουσιν ὅλον τὸν μῆνα ἢ καὶ δύο
being-rained-on how-many then have whole the month or even two
 μὴ γευσάμενοι ἐλαίου. πόσοι εἰσὶν μὴ ἔχοντες δεύτερον
not having-tasted oil how-many are not having second
 ἱμάτιον θέρους καὶ χειμῶνος καὶ οὕτως ταλαιπωροῦσιν.
garment of-summer and of-winter and thus suffer
 σὺ δὲ προσδοκῶν καὶ τῆς αἰωνίου ἀπολαύσεως τυχεῖν καὶ
you but expecting also of-the eternal enjoyment to-obtain both
 οἶνον πίνεις καὶ ἰχθύας παμμεγέθεις ἀναλίσκεις καὶ εἰς
wine drink and fish very-large consume and in
 κουβούκκεια διατρίβεις, ἄρτι δὲ μετὰ ὅλων τῶν κακῶν
chambers pass-time now and with all the evils

καὶ εἰς γονάχιον τριάκοντα ἕξ νομισμάτων θερμαίνῃ.
 also in (a)-blanket of-thirty six nomismata you-warm-yourself
 ὄντως οὕτως ζῶν καὶ ἐν τοιαύτῃ ἀνέσει διάγων μὴ
 truly thus living and in such ease passing-your-life not
 προσδοκίῃς τῶν ἐκεῖ ἡτοιμασμένων ἀγαθῶν ἀπολαῦσαι·
 expect of-the there prepared good(-things) to-enjoy
 ἀλλ' ἀκούσῃ πάντως, ὃ καὶ ὁ πλούσιος ἐκεῖνος
 but you-will-hear surely what also the rich(-man) that
 ἤκουσεν· ἄπελαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, οἱ δὲ
 heard you-received the good(-things) your in the life your the and
 πτωχοὶ τὰ κακά· νῦν δὲ αὐτοὶ παρακαλοῦνται, σὺ δὲ
 poor the evil(-things) now but they are-comforted you but
 ὀδυνᾶσαι. εὐλόγητος ὁ θεός· ὁ ταπεινὸς Ἰωάννης ἄλλην
 are-in-anguish blessed — God the lowly John another
 νύκτα εἰς σὲ οὐ σκεπάζεται. δίκαιον γὰρ καὶ εὐαπδόκετον
 night in you not is-covered right for and acceptable
 τῷ θεῷ, ἵνα σκεπάζονται ρμδ' ἀδελφοὶ καὶ δεσπόται
 — to-God that be-covered 144 brothers and masters
 σου, ἢ σὺ ὁ ταλαίπωρος.” ἐπιπράσκοντο γὰρ τέσσαρα
 your than you the wretched were-sold for four
 παλλία τοῦ νομίματος. εὐθέως οὖν ἔπεμψεν αὐτὸ ἐπὶ
 cloaks for-the nomisma at-once then he-sent it on
 τὴν αὔριον, ἵνα πραθῇ, καὶ θεωρήσας αὐτὸ ὁ τοῦτο
 the morrow that it-be-sold and having-seen it the(-one) this
 προσενέγκας ἡγόρασεν αὐτὸ εἰς τριάκοντα ἕξ νομίσματα
 having-offered bought it for thirty six nomismata
 καὶ πάλιν προσήνεγκεν αὐτὸ τῷ πάπᾳ. ὥς δὲ πάλιν ἐπὶ
 and again offered it to-the pope when and again on
 τὴν αὔριον εἶδεν αὐτὸ προβληθὲν, ἡγόρασεν αὐτὸ ὁμοίως
 the morrow he-saw it put-up(-for-sale) he-bought it likewise
 καὶ προσήνεγκεν τῷ πάπᾳ, δυσωπῶν ἵνα σκεπάζηται
 and offered(-it) to-the pope begging that be-be-covered

αὐτῷ. ὥς δὲ τρίτον τοῦτο ἐποίησεν, λέγει αὐτῷ ὁ
with-it when and a-third(-time) this he-did says to-him the(-one)
 ἐν ἀγίοις χαριεντιζόμενος· “Ἰδωμεν τίς περικακεῖ, ἐγὼ ἢ
in saints jesting let-us-see who will-tire-first I or
 σύ.” ἦν γὰρ τῶν εὐπόρων πάνυ, καὶ ἡδέως ἐτρύγα αὐτὸν
you he-was for of-the rich very and gladly harvested him
 ὁ ὅσιος καὶ ἔλεγεν ἀεὶ, ὅτι ἐὰν σκοπῶ τοῦ δοῦναι
the holy(-man) and said always that if with-aim of-the to-give
 τοῖς πτωχοῖς δύναταί τις καλοθελῶς ἀποδῦσαι τοὺς
to-the poor is-able anyone with-good-will to-strip the
 πλουσίους καὶ αὐτὸ τὸ ὑποκάμισον αὐτῶν, οὐχ ἀμαρτάνει,
rich even very the shirt their not he-sins
 καὶ μάλιστα, ἐάν εἰσιν ἄσπλαγχοί τινες καὶ σκνιφοί. δύο
and especially if they-are merciless some and stingy two
 γὰρ ταῦτα κερδαίνει ὁ τοιοῦτος, ἐν μὲν ὅτι τὰς ψυχὰς
for these(-things) gains the such(-man) one indeed that the souls
 ἐκεῖνων σώζει, δεύτερον δὲ ὅτι καὶ αὐτὸς ἐκ τούτου
of-those he-saves second and that also he from this
 μισθὸν οὐκ ὀλίγον ἔχει. ἔφερεν δὲ καὶ πρὸς πίστωσιν
reward not little has he-adduced and also for confirmation
 τοῦ λόγου καὶ μαρτυρίαν ἀληθῆ τὸ κατὰ τὸν ἅγιον
of-the saying and witness true the(-story) about the holy
 Ἐπιφάνιον καὶ Ἰωάννην τὸν ἐπίσκοπον Ἱεροσολύμων, πῶς
Epiphanius and John the bishop of-Jerusalem how
 διὰ τέχνης ἐπῆρεν τὸν ἄργυρον τοῦ πατριάρχου, ἥγουν
by craft he-took the silver of-the patriarch that-is
 αὐτοῦ τοῦ Ἰωάννου καὶ δέδωκεν τοῖς δεομένοις.
himself — of-John and gave(-it) to-the needy

John tells of Peter, a merciless tax collector in Africa. Beggars wager that no one can get alms from him, and one does: Peter, angry, throws a loaf at him. Falling ill, Peter sees his deeds weighed, and only that loaf balances the scale. He becomes generous, gives his own undergarment to a shipwrecked sailor, and sees Christ wearing it in a dream. He has his notary sell him as a slave in Jerusalem and give the price to the poor. As a scullion he endures blows, until silver-dealers from his own country recognize him; he flees, and the deaf-mute doorkeeper who opens for him speaks and hears. Such stories, John says, should teach us to give.

Ἄξιον καὶ ἀρμόζον τῷ προειρημένῳ κεφαλαίῳ ἐξηγείτο 22
 worthy and fitting to-the aforesaid chapter narrated
 καὶ τοῦτο ἐν μιᾷ ἐπὶ πάντων ὁ ὁσιος. εἶχόν, φησί,
 also this on one(-day) before all the holy(-man) I-had he-says
 τινα παραμονήτην εἰς τὴν ἐμὴν ἀποθήκην ἐν Κύπρῳ
 a-certain servant in the my storehouse in Cyprus
 πιστὸν πάνυ καὶ παρθένον ἕως τελευτῆς αὐτοῦ. οὗτος οὖν
 faithful very and virgin until end his this(-man) then
 διηγείτό μοι, ὅτι “Ἐν Ἀφρικῇ ὄντος μου, γέγονε πρᾶγμα
 narrated to-me that in Africa being I happened (a)-thing
 τοιοῦτον. παρέμενον γάρ,” φησί, “τινὶ τελώνῃ εὐπόρῳ
 such I-served for he-says a-certain tax-collector rich
 σφόδρα καὶ ἀνελεήμονι. ἐν μιᾷ οὖν τῶν πτωχῶν ἐν
 exceedingly and merciless on one(-day) then the poor in
 χειμῶνι καθεζομένων ἐν τῷ ἡλίῳ καὶ θερμαινομένων,
 winter sitting in the sun and warming-themselves
 ἤρξατο ἕκαστος τοὺς οἴκους τῶν ἐλεημόνων ἐγκωμιάζειν
 began each the houses of-the merciful to-praise
 καὶ ὑπερέχουσαι ἐνὶ ἐκάστῳ αὐτῶν, ὁμοίως καὶ τοὺς
 and to-pray-for one each of-them likewise also the
 οἴκους τῶν ἀνελεημόνων ψέγειν. ἐν τῷ μεταξὺ οὖν ἦλθεν
 houses of-the merciless to-blame in the meantime then came

εἰς μέσον αὐτῶν καὶ τὸ ὄνομα τοῦ αὐθέντου μου τοῦ
 into (the)-midst of-them also the name of-the master my the
 τελώνου, καὶ ἤρξαντο ὁ καθείς ἐρωτᾶν τὸν πλῆσιον·
 tax-collector and began the each to-ask the neighbor
 ‘Ὅντως, σὺ ἀδελφε, ἔλαβές ποτε ἐκ τοῦ οἴκου ἐκείνου
 truly you brother did-you-receive ever from the house that
 ἐντολὴν;’ καὶ πάντων ἐρωτησάντων ἀλλήλοις οὐδεὶς εὗρέθη
 (an)-alms and all having-asked one-another no-one was-found
 λαβών ποτε ἐκ τοῦ οἴκου αὐτοῦ τίποτε. λέγει οὖν
 having-received ever from the house his anything says then
 εἷς ἐξ αὐτῶν· ‘Τί δίδετε μοι καὶ γὰρ λαμβάνω σήμερον
 one of them what do-you-give me I-too receive today
 ἐξ αὐτοῦ ἐντολὴν;’ καὶ ποιησάντων μετ’ αὐτοῦ συνθήκην,
 from him (an)-alms and they-having-made with him (a)-wager
 ἔρχεται καὶ ἴσταται ἔξωθεν τοῦ πυλῶνος τοῦ οἴκου
 he-comes and stands outside the gateway of-the house
 τοῦ τελώνου, περιμένων πότε μισσεύσῃ. ἐξ οἰκονομίας
 of-the tax-collector waiting-for when he-would-come-in by dispensation
 οὖν τοῦ θεοῦ ἔφθασαν ὁμοῦ αὐτὸς εἰσερχόμενος εἰς τὸν
 then — of-God arrived together he entering into the
 πυλῶνα καὶ τὸ ἄλογον πεφορτωμένον τὰ σιλίγνια ἐκ
 gateway and the beast loaded-with the fine-loaves from
 τοῦ μαγκιπείου λόγῳ τοῦ ἀρίστου αὐτοῦ. θεωρήσας οὖν
 the bakery for-the-use of-the meal his having-seen then
 τὸν πτωχόν, ἀρπάζει ἀπὸ θυμοῦ, μὴ εὐρών λίθον, ἐν
 the poor-man he-snatches from temper not having-found (a)-stone one
 σιλίγνιον ἐκ τοῦ κανθηλίου καὶ ἀπολύει εἰς τὸ πρόσωπον
 fine-loaf from the pannier and lets-fly at the face
 αὐτοῦ. ἐκεῖνος οὖν ἐδέξατο αὐτὸ καὶ ἀπῆλθεν πληροφορῶν
 his he then received it and went-off assuring
 τοὺς συναδέλφους αὐτοῦ ὅτι ἐξ αὐτῶν τῶν χειρῶν αὐτοῦ
 the fellow-brothers his that from very the hands his

ἐδέξατο αὐτό. μετὰ οὖν δύο ἡμέρας ἡσθένησεν ὁ τελώνης
he-received it after then two days fell-ill the tax-collector
 ἀσθένειαν εἰς θάνατον καὶ θεωρεῖ κατὰ τοὺς ὕπνους ἑαυτὸν
(an)-illness to death and sees in the sleep himself
 λογοθετούμενον καὶ τὰς ἑαυτοῦ πράξεις πάσας ἐπὶ ζυγοῦ
being-called-to-account and the his-own deeds all on (a)-balance
 σταθμιζομένας. εἰς τὴν μίαν οὖν πλάστιγγα συνήγοντό
being-weighed on the one then scale were-gathering
 τινες μαῦροι κακοειδεῖς. ἡ δὲ ἄλλη πλάστιξ ἄλλων τινῶν
some black ill-favored(-ones) the and other scale of-others some
 ὑπῆρχεν λευχειμονούντων καὶ φοβερῶν τῷ εἶδει, οἷτινες
was white-robed and fearful in-the form who
 μηδὲν εὑρίσκοντες ἀγαθὸν ἀντισταθμῆσαι πρὸς τὰ πονηρὰ
nothing finding good to-set-in-the-balance against the wicked
 ἔργα τὰ συναγόμενα ὑπὸ τῶν μαύρων εἰς τὴν ἑαυτῶν
deeds the(-ones) gathered by the black(-ones) into the their-own
 πλάστιγγα λίαν ἐλυποῦντο καὶ ἐστύγναζον καὶ διηπόρουν
scale greatly were-grieved and were-gloomy and were-at-a-loss
 πρὸς ἀλλήλους καὶ ἔλεγον· Ἐἵτα ἡμεῖς οὐδὲν ἔχομεν
with one-another and said then we nothing have
 ὧδε.’ τότε λέγει εἰς ἐξ αὐτῶν· ‘Ὅντως οὐδὲν ἔχομεν,
here then says one of them truly nothing we-have
 εἰ μὴ ἔν σιλίγγιον ὃ δέδωκεν πρὸ δύο ἡμερῶν τῷ
if not one fine-loaf which he-gave before two days —
 Χριστῷ ἀκουσίως καὶ αὐτό.’ καὶ βαλόντων αὐτῶν τὸ
to-Christ unwillingly even it and having-put they the
 σιλίγγιον ἐξισώθη τῇ ἄλλῃ πλάστιγγι. τότε λέγουσιν
fine-loaf it-was-balanced with-the other scale then say
 τῷ τελώνῃ οἱ φαινόμενοι αὐτῷ λευχειμονούντες· ‘Ὑπαγε,
to-the tax-collector the appearing to-him white-robed(-ones) go
 πρόσθε εἰς τὸ σιλίγγιον τοῦτο, ἐπεὶ ὄντως οἱ μαῦροι
add to the fine-loaf this since truly the black(-ones)

οὐτοί σε παραλαμβάνουσιν· διωπνισθεὶς οὖν ἔγνω τὰ
these you take-over having-awoken then he-knew the(-things)
 ὁραθέντα αὐτῷ μὴ εἶναι ψευδῆ, ἀλλὰ ἀληθῆ. πάντα γὰρ
seen by-him not to-be false but true all for
 τὰ ἀπὸ νεότητος αὐτοῦ καὶ ἃ ἦν αὐτὸς ἐπιλαθόμενος
the(-things) from youth his and which was he having-forgotten
 ἐθεώρει τοὺς αἰθίοπας ἐκείνους συνάγοντας καὶ φέροντας
he-saw the Ethiopians those gathering and bringing
 εἰς τὸ ζύγιον. καὶ ἔλεγεν· ‘Βαβαί, ἐὰν ἐν σιλίγγιον ὁ
to the balance and he-said oh if one fine-loaf which
 ἔρριψα ἀπὸ θυμοῦ, οὕτως ὠφέλησεν, πόσων κακῶν
I-flung from temper thus benefited from-how-many evils
 ῥύεται ἑαυτὸν ὁ μεταδιδούς ἐν ἀπλότητι τὰ ἑαυτοῦ
rescues himself the(-one) sharing in simplicity the his-own
 ὑπάρχοντα τοῖς χρήζουσιν· καὶ τοῦ λοιποῦ οὕτως
possessions with-those needing and for-the rest thus
 ἐσωφρόνησεν καὶ ἐγένετο ἄκρος ἐλεήμων, ὥς μηδὲ
he-was-chastened and became extremely merciful so-that not-even
 τοῦ ἰδίου σώματος φείσασθαι αὐτόν. συνέβη γὰρ ποτε
the own body to-spare him it-happened for once
 κατὰ συνήθειαν προσέρχεσθαι αὐτὸν ἀπὸ ἐννύχων εἰς τὸ
by custom to-come him from night to the
 τελωνεῖον καὶ ἀπαντᾷ αὐτῷ ναύτης ἀπὸ ναυαγίου γυμνὸς
tax-office and meets him (a)-sailor from (a)-shipwreck naked
 ὥς ἐγεννήθη, καὶ προσέπεσεν αὐτῷ δεόμενος σκέπης τυχεῖν.
as he-was-born and fell-before him begging covering to-obtain
 ἐκεῖνος οὖν νομίσας ὅτι πτωχὸς ἐστίν, ἀποδύεται τὸ
he then having-thought that poor he-is strips-off the
 ἐσωφόριον αὐτοῦ, ἀναγκαῖον ὑπάρχοντα, καὶ δίδωσιν αὐτὸ
undergarment his necessary being and gives it
 παρακαλέσας αὐτόν ἵνα αὐτὸς αὐτὸ φορέσῃ. ἀπελθὼν δὲ
having-begged him that he it should-wear having-gone-off but

ἐκεῖνος ἐρυθριῶν φορέσαι αὐτὸ ἔδωκεν αὐτὸ εἰς πρᾶτην,
he blushing to-wear it gave it to (a)-dealer
 ἵναπραθῇ. καὶ ὡς ἐμίσειεν οὗτος τελώνης, θεωρεῖ αὐτὸ
that it-be-sold and when came-in the tax-collector he-sees it
 κρεμάμενον καὶ ἐλυπήθη σφόδρα. καὶ ἀνελθὼν εἰς τὸν
hanging and was-grieved exceedingly and having-gone-up to the
 οἶκον αὐτοῦ, οὐδενὸς ἠνέσχετο γεύσασθαι, ἀλλὰ κλείσας
house his nothing endured to-taste but having-shut
 τὴν θύραν τοῦ κουβουκλείου αὐτοῦ ἐκαθέζετο κλαίων καὶ
the door of-the chamber his sat weeping and
 λογιζόμενος ὅτι οὐκ ἐγενόμην ἄξιός, φησιν, ἵνα ἔχη μου
reckoning that not I-was worthy he-says that may-have of-me
 μνημόσυνον ὁ πτωχός. ὡς οὖν ἠθύμει, ἀπενύσταξεν
(a)-remembrance the poor-man when then he-was-dejected he-dozed-off
 καὶ ἰδοὺ θεωρεῖ τινα εὖοπτον ὡς τὸν ἥλιον φοροῦντα
and behold he-sees someone fair-to-see as the sun wearing
 σταυρὸν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ ἐσωφόριον ὃ
(a)-cross on the head his and the undergarment which
 ἦν δεδοκὼς τῷ ναύτῃ, ἐπιστάντα καὶ λέγοντα αὐτῷ.
he-was having-given to-the sailor standing-over(-him) and saying to-him
 ‘Τί κλαίεις, κύρι Πέτρε;’ τοῦτο γὰρ ἦν ὄνομα αὐτῷ. ὁ
why do-you-weep lord Peter this for was (the)-name to-him he
 δὲ φησιν, ὡς πρὸς θεὸν διαλεγόμενος, ὅτι ‘Δέσποτα, ἐξ
and says as with God conversing that master of
 ὧν χορηγεῖς ἡμῖν διδοῦμέν τι, καὶ εἰς αἰσχροκερδίας
what you-supply us we-give to-someone and for base-gain
 λαμβάνουσιν οἱ λαμβάνοντες.’ τότε λέγει αὐτῷ. ‘Ἰνὼρίζεις
take(-it) those receiving then he-says to-him do-you-recognize
 τοῦτο;’ καὶ δείκνυσιν αὐτῷ ὅτι ἔσθωθεν ἐφόρει τὸ ἐσωφόριον
this and shows him that within he-wore the undergarment
 αὐτοῦ. λέγει αὐτῷ. ‘Ναί, δέσποτα.’ ὁ δὲ ἀποκριθεὶς εἶπεν
his he-says to-him yes master he and having-answered said

αὐτῷ· ‘Ἴδου ἐγὼ αὐτὸ φορῶ, ἀφ’ ἧς ἔδωκάς μοι
to-him behold I it wear from which(-time) you-gave me
 αὐτό, καὶ εὐχαριστῶ τῇ προθέσει σου τῇ καλῇ, ὅτι ἐρίγων
it and I-thank the purpose your the good that I-sbivered
 καὶ ἐσκέπασάς με.’ εἰς ἑαυτὸν οὖν ἐλθὼν ἐξεπλάγη καὶ
and you-covered me to himself then having-come he-was-astonished and
 ἤρξατο μακαρίζειν τοὺς πτωχοὺς καὶ λέγειν· ‘Ζῇ κύριος.
began to-call-blessed the poor and to-say lives (the)-Lord
 ἐὰν οἱ πτωχοὶ ὁ Χριστὸς μοῦ ἐστιν, οὐκ ἀποθνήσκω καὶ
if the poor — Christ my is not I-die and
 γένωμαι ὡς εἷς ἐξ αὐτῶν.’ Προσκαλεσάμενος οὖν εὐθέως
I-become as one of them having-called then at-once
 τὸν νοτάριον αὐτοῦ, ὃν ἦν καὶ ἀγοράσας, λέγει αὐτῷ·
the notary his whom he-had also having-bought says to-him
 ‘Μυστήριον θέλω θαρρῆσαί σοι καὶ πιστεύσον, ἐὰν ἐξάξῃς
(a)-secret I-wish to-confide to-you and believe if you-divulge
 αὐτὸ, εἰς βαρβάρους πωλῶ σε ἢ καὶ ἐὰν μὴ ἀκούσῃς
it to barbarians I-sell you or also if not you-listen-to
 μου.’ δίδωσιν οὖν αὐτῷ εὐθέως δέκα λίτρας χρυσοῦ καὶ
me he-gives then him at-once ten pounds of-gold and
 λέγει αὐτῷ· ‘Ὑπαγε, ἀγόρασόν σοι πραγματεῖαν καὶ
says to-him go buy yourself merchandise and
 λάβε με καὶ ἀπένεγκε εἰς τὴν ἁγίαν πόλιν καὶ πώλησόν
take me and carry(-me) to the holy city and sell
 μέ τινι χριστιανῷ καὶ τὴν τιμὴν μου δὸς πτωχοῖς.’
me to-some Christian and the price my give to-poor(-men)
 τοῦ δὲ νοταρίου παραιτουμένου καὶ καταπληττομένου,
the and notary declining and being-dismayed
 λέγει αὐτῷ πάλιν, ὅτι ‘Ἐὰν μὴ πωλήσῃς με, ἐγὼ σε
he-says to-him again that if not you-sell me I you
 πωλῶ εἰς βαρβάρους καθὼς προείπόν σοι.’ ὑπήκουσεν οὖν
sell to barbarians as I-said-before to-you obeyed then

αὐτῷ ὁ νοτάριος καὶ καταλαβόντων αὐτῶν τοὺς ἁγίους
him the notary and having-reached they the holy
 τόπους εὗρέν τινα φίλον αὐτοῦ γνήσιον ὁ νοτάριος
places found a-certain friend his true the notary
 ἀργυροκόπον φυράσαντα. εἰς συντυχίαν οὖν ἐλθόντων
(a)-silversmith ruined into conversation then having-come
 ἀμφοτέρων λέγει αὐτῷ ὁ νοτάριος· ‘Ἄκουσόν μου, κύρι
both says to-him the notary hear me lord
 Ζωῖλε, καὶ ἀγόρασον ἓνα δοῦλον, ὅτι ἔχω καλόν,
Zoilus and buy one slave for I-have (a)-good(-one)
 ὅτι λέγει ὁ ἄνθρωπος ὅτι πατρικίος ἐστίν.’ ἀκούσας δὲ
for says the man that (a)-patrician he-is having-heard and
 ὁ ἀργυροκόπος, ὅτι δοῦλον ἔχει, ἐθαύμασεν καὶ λέγει
the silversmith that (a)-slave he-has marveled and says
 αὐτῷ· ‘Πίστευσον, ὅτι οὐκ εὐπορῶ.’ λέγει πάλιν αὐτῷ
to-him believe that not I-am-well-off says again to-him
 ὁ νοτάριος· ‘Δάνεισαι καὶ ἀγόρασον αὐτόν· πολὺ γάρ
the notary borrow and buy him much for
 ἐστίν καλός. καὶ εὐλογῇσαί σε ἔχει ὁ θεὸς δι’ αὐτοῦ.’
is(-he) good and to-bless you will — God through him
 ἐπεισέθη οὖν καὶ ἡγόρασεν αὐτὸν ῥυπαροφοροῦντα εἰς
he-was-persuaded then and bought him dirty-clad for
 νομίσματα τριάκοντα. καὶ καταλιπὼν αὐτὸν ὁ νοτάριος,
nomismata thirty and having-left him the notary
 ἀνεχώρησεν εἰς Κωνσταντινούπολιν, πληροφορήσας αὐτόν,
withdrew to Constantinople having-assured him
 ὅτι οὐδενὶ θαρρεῖ, ἀλλὰ καὶ ὅτι οὐ νοσφίζεται ἐκ τῆς
that to-no-one he-confides but also that not he-embezzles from the
 τιμῆς αὐτοῦ, τοῖς πτωχοῖς δὲ μᾶλλον εὐθέως δίδωσιν.
price his to-the poor but rather at-once he-gives
 Ἦν οὖν ἰδέσθαι αὐτόν ποτὲ μὲν ἐψοῦντα τῷ κυρίῳ
it-was then to-see him sometimes indeed cooking for-the master

αὐτοῦ, ποτὲ δὲ πλύνοντα, καίπερ μηδέποτε ἐν τινὶ
 his sometimes and washing although never in any
 τούτων συνειθισμένον. ἐταρίχευσεν δὲ ἑαυτὸν καὶ νηστεία
 of-these accustomed he-mortified and himself also with-fasting
 πολλῇ. ὥς οὖν εἶδεν ἑαυτὸν εὐλογηθέντα ὁ τούτου
 much when then saw himself blessed the of-this(-man)
 δεσπότης ὑπὲρ πᾶσαν εὐλογίαν, λέγει αὐτῷ αἰδούμενος
 master beyond every blessing he-says to-him reverencing
 τὴν ἄφατον αὐτοῦ ἀρετὴν καὶ ταπείνωσιν· 'Θέλω, ταπεινὲ
 the unspeakable his virtue and humility I-wish lowly
 Πέτρε, ἐλευθερώσαί σε, καὶ ἵνα ἔσῃ τοῦ λοιποῦ ὡς
 Peter to-free you and that you-may-be for-the rest as
 ἀδελφός μου.' ὁ δὲ οὐ κατεδέξατο. ἦν δὲ θεάσασθαι
 brother my he but not accepted it-was and to-see
 αὐτὸν πολλάκις ὑβριζόμενον καὶ τυπτόμενον ὑπὸ τῶν
 him often insulted and beaten by the
 συνδούλων αὐτοῦ. εἶχον γὰρ αὐτὸν ὡς ἔζηχον, ὥστε
 fellow-slaves his they-held for him as (a)-madman so-that
 καὶ ὄνομα αὐτῷ ἐξενέγκαι ὁ παραπαίων. καθότι οὖν
 also (a)-name for-him to-bring-out the madman whenever then
 ἔθλιβον αὐτὸν οἱ σύνδουλοι αὐτοῦ καὶ ἐκοιμᾶτο ἐν θλίψει,
 afflicted him the fellow-slaves his and he-slept in affliction
 ἐφαίνετο ὁ φανείς αὐτῷ ἐν Ἀφρικῇ φορῶν τὸ
 appeared the(-one) having-appeared to-him in Africa wearing the
 ἐσωφόριον αὐτοῦ, κρατῶν καὶ τὰ τριάκοντα νομίσματα
 undergarment his holding also the thirty nomismata
 ἐν τῇ χειρὶ αὐτοῦ λέγων αὐτῷ· 'Μηδὲν ἀθυμῆσης, ἀδελφε
 in the hand his saying to-him not be-dejected brother
 Πέτρε. ἐγὼ ἔλαβον καὶ τὴν τιμὴν σου. ἀλλ' ὑπόμεινον,
 Peter I received also the price your but endure
 ἕως οὗ γνωρισθῆς.' μετὰ οὖν χρόνον τινὰ παρεγένοντο
 until — you-be-recognized after then time some came

ἀπὸ τῆς χώρας αὐτοῦ τινες ἀργυροπράται ἐπὶ τὸ εὐξασθαι
from the country his some silver-dealers for the to-pray
 εἰς τοὺς ἁγίους τόπους. καὶ ἐκάλεσεν αὐτοὺς εἰς ἄριστον
at the holy places and invited them to (a)-meal
 ὁ δεσπότης τοῦ κυροῦ Πέτρου. καὶ ἐν τῷ παρατίθειν
the master of-the lord Peter and in the to-serve
 αὐτὸν, εὐθέως ἐκεῖνος ἐγνώρισεν αὐτοὺς, καὶ αὐτοὶ δὲ ἐν
him at-once he recognized them and they and in
 τῷ ἀριστᾶν αὐτοὺς ἤρξαντο χαρακτηρίζεσθαι αὐτὸν καὶ
the to-dine they began to-take-note-of him and
 εἰς τὸ οὖς ἀλλήλων λέγειν· ‘Τί ὅμοιοι ὁ παῖς οὗτος τῷ
into the ear of-one-another to-say how resembles the boy this the
 κυρῷ Πέτρῳ τῷ τελώνῃ;’ ἐκεῖνος δὲ ὑπέκρυβεν, ὅσον
lord Peter the tax-collector he but hid as-much-as
 ἡδύνατο, τὴν ὄψιν αὐτοῦ. πάλιν οὖν ἐσθιόντων αὐτῶν,
he-was-able the face his again then eating they
 ἤρξαντο λέγειν πρὸς τὸν καλέσαντα αὐτούς· ‘Ὦντως
began to-say to the(-one) having-invited them truly
 νομίζομεν πρᾶγμά σοι ἐβράχη, κύρι Ζωῖλε. καὶ γὰρ εἰ
we-think (a)-matter for-you has-rained-down lord Zoilus and for if
 μὴ πλανώμεθα, δημόσιον πρόσωπον ἔχεις εἰς ὑπουργίαν
not we-are-deceived (a)-public person you-have for service
 σου.’ οὐδὲ γὰρ ἐγίνωσκον ἀκριβῶς, ὅτι ἦν ἐκ τοῦ
your not for they-knew exactly because it-was from the
 μαγειρείου καὶ τῆς νηστείας ἡλλοιωμένη ἡ ὄψις αὐτοῦ.
kitchen and the fasting altered the face his
 ἐπὶ πολὺ οὖν κατανοήσαντες αὐτὸν, λέγει εἷς ἐξ αὐτῶν·
for long then having-observed him says one of them
 ‘Ὦντως ὁ κύρις Πέτρος ἐστὶν καὶ ἐγείρομαι κρατῶ αὐτόν.
truly the lord Peter it-is and I-rise-up I-seize him
 πάνυ γὰρ ὁ βασιλεὺς ἀκούσας ἐλυπήθη περὶ αὐτοῦ, ὅτι
greatly for the emperor having-heard was-grieved about him that

ἄδηλος ἐγένετο.’ Ἐξωθεν οὖν ἰστάμενος ἤκουσεν ταῦτα
 unseen he-became outside then standing he-heard these(-things)
 καὶ θήσας ἐξ ἑαυτοῦ τὸ πινάκιον οὐκ εἰσῆλθεν, ἀλλ’
 and having-set-down by himself the dish not he-went-in but
 ὠρθοδρομήσεν εἰς τὸν πυλῶνα. ὑπῆρχεν οὖν τῷ
 ran-straight to the gateway there-was then to-the(-one)
 ἔχοντι αὐτὸν ὀστιάριος μογγὸς καὶ κωφὸς ἀπὸ γεννήσεως,
 having him (a)-doorkeeper dumb and deaf from birth
 ὅστις διὰ νεύματος μόνον ἤνοιγεν καὶ ἡσφάλιζεν. σπεύδων
 who by nod only opened and shut hastening
 οὖν ὁ δούλος τοῦ θεοῦ ἐξελθεῖν, λέγει τῷ κωφῷ καὶ
 then the servant — of-God to-go-out says to-the deaf and
 μογγῷ· ‘Σοὶ λέγω ἐν ὀνόματι Ἰησοῦ Χριστοῦ.’ ὁ δὲ
 dumb(-man) to-you I-say in (the)-name of-Jesus Christ he and
 εὐθέως ὑπήκουσεν καὶ εἶπεν· ‘Ναὶ, κύρι.’ ὁ δὲ πάλιν πρὸς
 at-once heard and said yes lord he and again to
 αὐτόν· ‘Ἄνοιξον.’ ἀπεκρίθη πάλιν ἐκ δευτέρου· ‘ἐγὼ, κύρι.’
 him open he-answered again from second(-time) I lord
 ἀνέστη οὖν εὐθέως καὶ ἡνοιξεν αὐτῷ, καὶ ἐξελθόντος αὐτοῦ
 he-rose then at-once and opened for-him and having-gone-out he
 ἀνῆλθεν ὁ θυρωρὸς καὶ ἔκραξεν ἐπὶ πάντων χαίρων
 went-up the doorkeeper and cried before all rejoicing
 καὶ ἀγαλλιώμενος, ὅτι ἤκουσεν καὶ ἐλάλησεν ‘Κύρι, κύρι.’
 and exulting that he-heard and spoke lord lord
 πάντων δὲ τῶν τοῦ οἴκου ἐκπλαγέντων, ὅτι ἤκουσαν
 all and those of-the house having-been-astonished that they-heard
 αὐτοῦ λαλοῦντος, πάλιν φησὶν ὁ ποτὲ ἄλαλος· ‘Ἐκεῖνος
 him speaking again says the once speechless(-one) that(-man)
 ὅπου ἐμαγεύρευν, ἐξῆλθεν τρέχων, ἀλλὰ βλέπετε μήπως
 who cooked went-out running but see lest
 φεύγων ἐστίν. μέγας γὰρ δούλος τοῦ θεοῦ ὑπάρχει ὅτε
 fleeing he-is great for servant — of-God he-is when

γὰρ κατήλθεν, εἶπέν μοι· “Σοὶ λέγω ἐν ὀνόματι κυρίου.”
for he-came-down he-said to-me to-you I-say in (the)-name of-(the)-Lord
 καὶ εὐθέως εἶδον ἐκ τοῦ στόματος αὐτοῦ ἐξελθοῦσαν
and at-once I-saw from the mouth his having-come-out
 φλόγα καὶ ἀψαμένην τῶν ὠτίων μου, καὶ εὐθέως ἤκουσα
(a)-flame and having-touched the ears my and at-once I-heard
 καὶ ἐλάλησα· καὶ ἀναπηδήσαντες καὶ καταδιώξαντες αὐτὸν
and spoke and having-leapt-up and having-pursued him
 ἅπαντες, οὐκέτι εἶδον αὐτόν. τότε μετενόουν καὶ ἐκόπτοντο
all no-longer saw him then repented and beat-their-breasts
 ἅπαντες οἱ τοῦ οἴκου καὶ αὐτὸς ὁ κύριος αὐτοῦ τὸ
all those of-the house and he the master his the
 ἐν ποίᾳ ἀτιμία εἶχον αὐτὸν καὶ μάλιστα οἱ κρίζοντες
in what dishonor they-held him and especially those calling
 αὐτόν· “Ὁ παραπαίων.” ταῦτα τοῦ μακαριωτάτου καὶ
him the madman these(-are) of-the most-blessed and
 θεοτιμήτου Ἰωάννου τοῦ πατριάρχου τὰ διηγήματα. Οὐ
God-honored John the patriarch the stories not
 μόνον γὰρ ἐκ τοῦ ἑαυτοῦ βίου ἱκανὸς ἦν καὶ τὸν
only for from the his-own life able he-was also the(-one)
 μὴ θέλοντα ὠφελθῆναι οἰκοδομησαί, ἀλλὰ καὶ ἐκ τῶν
not wishing to-be-benefited to-edify but also from the
 θεαρέστων αὐτοῦ καὶ ἀψευδῶν διηγημάτων. καὶ ἔλεγεν
God-pleasing his and unlying stories and he-said
 ἀεὶ τοῖς ταῦτα ἀκούουσιν· “εἰ τοῦ ἰδίου αἵματος οὐκ
always to-those these(-things) bearing if of-the own blood not
 ἐφείσαντό τινες τῶν ἀνθρώπων, ἀλλὰ καὶ αὐτὸ ἔδωκαν
spared some of-the men but also it gave
 εἰς χεῖρας τῶν ἀδελφῶν, μᾶλλον δὲ τοῦ Χριστοῦ, πῶς
into (the)-hands of-the brothers rather but — of-Christ how
 ἄρα ἡμεῖς μετὰ προθυμίας καὶ ταπεινώσεως ὀφείλομεν
then we with eagerness and humility ought

κἂν ἐκ τῶν ὑπαρχόντων ἡμῖν διδόναι τῷ Χριστῷ, ἥγουν
at-least from the possessions our to-give — to-Christ that-is
 τοῖς πτωχοῖς καὶ πένησιν, ἵνα τὴν ἀντιμισθίαν λάβωμεν
to-the poor and needy that the recompense we-may-receive
 παρὰ τοῦ δικαίου μισθαποδότου θεοῦ ἐν ἐκείνῃ τῇ φοβερᾷ
from the just rewarder God in that the fearful
 καὶ φρικτῇ τῆς ἀνταποδόσεως ἡμέρᾳ, ὥστε οὖν ὁ
and awful of-the retribution day so-that then the(-one)
 σπείρων φειδομένως, φειδομένως καὶ θερίσει καὶ ὁ
sowing sparingly sparingly also will-reap and the(-one)
 σπείρας ἐν εὐλογίαις, τουτέστιν δαψιλῶς καὶ μεγαλοψύχως,
having-sown in blessings that-is abundantly and magnanimously
 πολυπλειούνως καὶ θερίσει, τουτέστιν τὰ ἀγαθὰ ἐκείνα
much-more also will-reap that-is the good(-things) those
 κληρονομήσει τὰ πᾶσαν διάνοιαν ὑπερβαίνοντα.”
will-inherit the(-things) all understanding surpassing

XXIII-XXIV • SERAPION AND THE MONK

John weeps over the life of Serapion Sindonius, who gave away his clothes and his gospel and sold himself to pagan actors whom he converted. Believing a report that a monk goes about with a woman, John has him flogged. The monk shows him his wounds in a dream; brought before John, he proves to be a eunuch, and the girl a Jewess he had baptized and was taking to a convent. John begs his pardon, honors all monks from then on, and builds them a hostel.

- 23 Πᾶσιν μὲν οὖν τοῖς κατορθώμασιν κεκοσμημένος ὑπάρχων
with-all indeed then the achievements adorned being
 ὁ ὁσιος, οὐδὲ τούτου ἀπελείπετο. πάνυ γὰρ ἡγάπα τὸ
the holy(-man) not-even of-this fell-short greatly for he-loved the
 ἐντυγχάνειν τοῖς βίοις τῶν ἁγίων πατέρων, καὶ μάλιστα
to-read the lives of-the holy fathers and especially

τῶν τὴν ἐλεημοσύνην ἀσκησάντων. ὅθεν ἐν μιᾷ ἐντυχὼν
of-those the almsgiving having-practiced whence on one(-day) having-read
 τῷ βίῳ τοῦ ἁγίου Σεραπίωνος τοῦ ἐπικληθέντος Σινδονίου
the life of-the holy Serapion the(-one) surnamed Sindonius
 καὶ εὐρών “αὐτὸν ἐν μιᾷ”, φησὶν, “τὸ περιβόλαιον
and having-found him on one(-day) he-says the cloak
 αὐτοῦ δεδωκότα τῷ πτωχῷ καὶ πάλιν παρεκεῖ ἀπελθόντα
his having-given to-the poor-man and again nearby having-gone-off
 καὶ τῷ ρίγωντι συναντήσαντι καὶ ἐκεῖνῳ τὸ στιχάριον
also to-the(-one) shivering having-met to-that-one-too the tunic
 αὐτοῦ παρασχόντα, καὶ ὅτι γυμνὸς ἐκαθέζετο κρατῶν
his having-supplied and that naked he-sat holding
 τὸ ἅγιον εὐαγγέλιον, καὶ ἐρωτηθεὶς ὑπὸ τινος· ‘Τίς σε
the holy gospel and having-been-asked by someone who you
 ἀπέδυσεν, ἀββᾶ;’ ὑποδείξας τὸ εὐαγγέλιον, φησὶν· ‘Οὗτος.’”
stripped abba having-pointed-to the gospel he-says this
 καὶ “ἄλλοτε αὐτὸ τὸ ἅγιον εὐαγγέλιον πωλήσαντα καὶ
and at-another-time very the holy gospel having-sold and
 δεδωκότα ἐλεημοσύνην, καὶ τοῦ μαθητοῦ αὐτοῦ εἰρηκότος
having-given (as)-alms and the disciple his having-said
 πρὸς αὐτόν· ‘Ἀββᾶ, τὸ εὐαγγέλιον ποῦ ἐστίν;’ καὶ ἐκεῖνός
to him abba the gospel where is(-it) and-be
 εἰπόντος πρὸς αὐτόν, ὅτι ‘Πίστευσον, τέκνον, αὐτὸ τὸ
having-said to him that believe child very the(-one)
 λέγον μοι· Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς,
saying to-me sell your the possessions and give to-poor(-men)
 αὐτὸ ἐπώλησα καὶ ἔδωκα αὐτοῖς, ἵνα ἐν ἡμέρᾳ κρίσεως
it I-sold and gave to-them that on (the)-day of-judgment
 ἔχωμεν περισσοτέραν παρρησίαν πρὸς θεόν.” καὶ ὅτι
we-may-have more freedom-of-speech toward God and that
 “ἄλλοτε πάλιν χήρα γυνὴ αἰτήσασα τὸν αὐτὸν ἅγιον
at-another-time again (a)-widow woman having-asked the same holy

Σεραπίωνα ἐλεημοσύνην, ὅτι ἐπείνων τὰ τέκνα αὐτῆς,
Serapion (for)-alms because were-hungry the children her
 καὶ μὴ ἔχοντας αὐτοῦ τίποτε τὸ σύνολον δοῦναι αὐτῇ,
and not having he anything the at-all to-give her
 ἐποίησεν αὐτὴν πωλῆσαι αὐτὸν εἰς μίμους Ἑλλήνας
he-made her to-sell him to mimes pagans
 ὑπάρχοντας, οὓς καὶ χριστιανούς ἐποίησεν ἐν ὀλίγαις
being whom also Christians he-made in few
 ἡμέραις.” ταῦτα ἀναγνοὺς ὁ ὅσιος περὶ τούτου τοῦ
days these(-things) having-read the holy(-man) about this the
 αἰγίου Σεραπίωνος ἐκπληττόμενος καὶ θαυμάζων τὴν τοῦ
holy Serapion being-astonished and marveling-at the of-the
 αἰγίου ἀρετὴν, ὅλος σύνδακρυς γενόμενος, προσκαλεσάμενος
saint virtue wholly in-tears having-become having-summoned
 ἅπαντας τοὺς ἰδίους διοικητὰς, ἀνέγνω καὶ αὐτοῖς πάντα
all the own administrators read also to-them all
 τὰ κατὰ τὸν ἅγιον Σεραπίωνα καὶ λέγει πρὸς
the(-things) about the holy Serapion and says to
 αὐτούς· “Βαβαῖ, ὦ φιλόχριστοι, τί ὠφελεῖται ἄνθρωπος
them oh O Christ-lovers what is-benefited (a)-man
 ἐντυγχάνων τοῖς βίοις τῶν αἰγίων πατέρων. πιστεύσατέ
reading the lives of-the holy fathers believe
 μοι ὅτι μέχρι τῆς σήμερον ἐνόμιζον, ὅτι καὶ τίποτε
me that until the today I-thought that at-least something
 ποιῶ, δίδων τὰ ἐμπίπτοντά μοι χρήματα. οὐκ ᾔδειν δὲ ὅτι
I-do giving the falling-to me moneys not I-knew but that
 καὶ ἑαυτοὺς ἐπίπρασκόν τινας, συμπαθεία νικηθέντες.”
even themselves sold some by-compassion having-been-conquered

- 24 Ὑπερετίμα μὲν ἀεὶ τὸ μοναχικὸν σχῆμα ὁ ἅγιος καὶ
highly-honored indeed always the monastic habit the saint and
 ἐσέβετο καὶ συνέπασχεν, ὅπου μάλιστα ἐβλεπεν μοναχὸν
revered(-it) and sympathized where especially he-saw (a)-monk

εἰς τὰς σωματικὰς χρείας στενούμενον. εἶχεν δὲ καὶ τοῦτο
in the bodily needs straitened he-had and also this
 ὑπὲρ πολλοὺς ἐξαίρετον, ὅτι κατηγορίαν τὴν οἰانوῦν ἢ
beyond many outstanding that accusation the whatever either
 ψευδῇ ἢ ἀληθῇ οὐκ ἔδέχετο κατὰ τινος περιβεβλημένου τὸ
false or true not he-received against anyone clothed-in the
 μοναχικὸν σχῆμα. ἅπαξ γὰρ συνέβη αὐτὸν ἐξ ὑποβολῆς
monastic habit once for it-happened him from suggestion
 τινων διαβόλων παθεῖν τι τοιοῦτον. τινὸς μοναχοῦ
of-some devils to-suffer something such a-certain monk
 γυρεύοντος ἐν τῇ πόλει μετὰ μιᾶς κόρης νεωτέρας, καὶ
going-round in the city with one girl young and
 ἐπαιτοῦντος ἐλεημοσύνην ἐπὶ ἡμέρας τινὰς, τινὲς τῶν
begging alms for days some some of-those
 τούτους θεωρησάντων σκανδαλισθέντες καὶ νομίσαντες ὅτι
these having-seen having-been-scandalized and having-thought that
 γυνὴ αὐτοῦ ἐστίν, προσανήνεγκαν τῷ πάπᾳ κατ' αὐτοῦ
(the)-wife his she-is reported to-the pope against him
 ἐγκλήσεις, “διότι”, φησὶν, “θεοτίμητε, κωμωδεῖ τὸ
charges because says God-honored(-one) he-makes-a-mockery-of the
 ἰσάγγελον τοῦ μοναχικοῦ βίου σχῆμα, κόρην τινὰ ἔχων
angel-like of-the monastic life habit girl a-certain having
 εἰς γυναῖκα”; εὐθέως οὖν ὁ τοῦ θεοῦ θεράπων ὡς νομίζων
as wife at-once then the — of-God servant as thinking
 κωλύειν τὰ πρὸς θεὸν ἀμαρτήματα, ὡς εἰς τοῦτο ὑπ' αὐτοῦ
to-prevent the against God sins as for this by him
 προχειρισθεῖς, ἐπέτρεψεν τὴν μὲν γυναῖκα περνησθῆναι
appointed directed the indeed woman to-be-kicked-away
 ἐξ αὐτοῦ καὶ χωρισθῆναι, αὐτὸν δὲ τυπτηθῆναι καὶ εἰς
from him and to-be-separated him and to-be-beaten and in
 φυλακὴν ἰδιάζουσιν ἀποκλεισθῆναι. ὡς οὖν διὰ πάσης
(a)-prison solitary to-be-shut-up when then with all

συντομίας ἢ κέλεις τοῦ ὁσίου εἰς ἔργον προήχθη,
speed the order of-the holy(-man) into deed was-brought
 φαίνεται αὐτῷ τῇ νυκτὶ κατὰ τοὺς ὕπνους ὁ μοναχὸς,
appears to-him in-the night in the sleep the monk
 δεικνύων αὐτῷ τὸν νῶτον αὐτοῦ ὅλον σεσημμένον —
showing him the back his whole festering
 ὑπῆρχον γὰρ ἀφειδῶς δήραντες αὐτὸν οἱ ἐκκλησιέκδικοι —
had for unsparingly having-flayed him the church-advocates
 λέγων αὐτῷ· “Οὕτως ἀρέσκει σοι, κύρι οὐ πάπας,
saying to-him thus it-pleases you lord the pope
 πιστεύσον, τὴν μίαν σου ἐπλανήθης ὡς ἄνθρωπος.” καὶ
believe the one(-time) you went- astray as (a)-man and
 ταῦτα εἰπὼν αὐτῷ, ἀνεχώρησεν ἀπ’ αὐτοῦ. Πρωίας δὲ
these(-things) having-said to-him he-withdrew from him morning and
 γενομένης ἀνεμνήσθη ὁ μακάριος τὸ ὄναρ τῆς νυκτὸς, καὶ
having-come recalled the blessed(-man) the dream of-the night and
 ἐκαθέζετο ἐπὶ τοῦ κλιναρίου αὐτοῦ σύννους. πέμπει οὖν
sat on the little-bed his thoughtful he-sends then
 εὐθέως καὶ μεταστέλλεται διὰ τοῦ συγγέλλου αὐτοῦ τὸν
at-once and sends-for through the syncellus his the
 μοναχὸν ἐκ τοῦ τόπου οὗ ἦν ἀποκεκλεισμένος, ἐννοῶν
monk from the place where he-was shut-up considering
 εἰς ἑαυτὸν ὁ μακάριος, ἐὰν ὅμοιός ἐστι τῷ ὀφθέντι
in himself the blessed(-man) if like he-is to-the(-one) seen
 αὐτῷ ἐν τῇ νυκτί. ὡς οὖν ἦλθεν μετὰ κόπου πολλοῦ — οὐ
by-him in the night when then he-came with toil much not
 γὰρ ἠδύνατο κινηθῆναι ἐκ τῶν ἀφορήτων πληγῶν —, ἡνίκα
for he-was-able to-be-moved from the unbearable blows when
 τὸ πρόσωπον αὐτοῦ ἐθεάσατο ὁ πάπας, ἔμεινεν ἄφωνος,
the face his saw the pope he-remained speechless
 ἀκίνητος, σύννους, μὴ δυνάμενος φθέγξασθαι. μόνον δὲ
motionless thoughtful not being-able to-utter only but

τῇ χειρὶ αὐτοῦ ἔνευσεν καθεσθῆναι αὐτὸν πλησίον
with-the hand his he-nodded to-be-seated him near
 αὐτοῦ ἐν τῷ χαλαδρίῳ αὐτοῦ. εἰς ἑαυτὸν οὖν γενόμενος
him on the bed his to himself then having-come
 καὶ κατασφραγισάμενος, παρεκάλεσεν τὸν μοναχὸν,
and having-crossed-himself he-begged the monk
 περιζωσάμενόν τι, ἀποδύσασθαι ἀνερυθρίαστως, ὅπως
having-girded something to-strip without-blushing so-that
 ἴδῃ τὸν νῶτον αὐτοῦ, εἰ οὕτως ἐστίν, ὥς καὶ ἐν τοῖς
he-might-see the back his if thus it-is as also in the
 ὕπνοις ἐθεάσατο· μόλις οὖν πεισθεὶς τοῦτο ποιῆσαι
sleep he-saw scarcely then having-been-persuaded this to-do
 περιζωσάμενος τὸ οἰκεῖον περιβόλαιον, ἤρξατο ἀποδύεσθαι.
having-girded-on the own cloak he-began to-strip
 ὥς οὖν ἀπεδύσατο δεῖξαι τὸν ἑαυτοῦ νῶτον τῷ ὁσίῳ,
when then he-stripped to-show the his-own back to-the holy(-man)
 ἐκ παραδόξου βουλῆς τοῦ θεοῦ ἐλύθη ὅπερ περιεζώσατο
by marvelous counsel — of-God was-loosed which he-had-girded-on
 περιβόλαιον καὶ ἔπεσεν χαμαὶ, καὶ πάντες ἐθεάσαντο
cloak and fell on-the-ground and all saw
 αὐτὸν εὐνούχον εἶναι· ἀλλὰ διὰ τὸ νέον ὑπάρχειν
him (a)-eunuch to-be but because-of the young to-be
 αὐτὸν οὐδενὶ ἦν τοῦτο κατάδηλον. θεασαμένων οὖν αὐτὸν
him to-no-one was this evident having-seen then him
 ἀπάντων καὶ τοῦ ὁσίου ἀρχιερέως καὶ μάλιστα τοὺς τοῦ
all and the holy high-priest and especially the of-the
 νώτου αὐτοῦ ὀλεθρίους αἰκισμοὺς, πέμψας εὐθέως, τοὺς
back his deadly tortures having-sent at-once the(-ones)
 μὲν τοῦτον ἀπερισκέπτως λοιδορήσαντας ἠφόρισεν,
indeed this(-man) recklessly having-grieved he-excommunicated
 τῷ δὲ εὐλαβεστάτῳ μοναχῷ πλείστα ἀπελογεῖτο, ἐν
to-the and most-devout monk very-much apologized in

ἀγνοία λέγων εἰς αὐτὸν ἁμαρτῆσαι καὶ εἰς θεόν· πλὴν
ignorance saying against him to-have-sinned and against God however
 καὶ τοῦτο παρήνει ὁ δίκαιος· “Μὴ οὕτως,” φησὶν, “ὦ
also this advised the just(-man) not thus he-says O
 τέκνον, ἀπαραφυλάκτως ἐν ταῖς πόλεσιν διάγειν τοὺς τὸ
child without-caution in the cities to-live those the
 ἅγιον καὶ ἀγγελικὸν καθ’ ὑμᾶς ἔνδυμα περιβεβλημένους,
holy and angelic according-to you garment clothed-in
 μάλιστα δὲ καὶ γυναῖκα περιφέρειν ἐπὶ σκανδάλῳ τῶν
especially and also (a)-woman to-carry-about for scandal of-those
 θεωρούντων.” τότε ὁ μοναχὸς μετὰ πολλῆς ταπεινώσεως
seeing then the monk with much humility
 ἀπελογεῖτο τῷ ὁσίῳ λέγων· “Πίστευσον, δέσποτα,
apologized to-the holy(-man) saying believe master
 οὐ ψεύδομαι· ἐν Γάζῃ ἤμην πρὸ τῶν ὀλίγων τούτων
not I-lie in Gaza I-was before the few these
 ἡμερῶν, καὶ ἐξερχομένου μου ἐκ τῆς πόλεως ἐπὶ τὸ
days and going-out I from the city for the
 ἐλθεῖν καὶ προσκυνῆσαι τὸν ἅγιον ἀββᾶ Κύρον, ἀπαντᾷ
to-come and to-venerate the holy abba Cyrus meets
 μοι αὐτὴ ἡ καλῶς βραχεῖσά μοι κόρη ἔξωθεν τῆς
me this the well rained-down-on me girl outside the
 πόλεως, ἐσπέρας οὔσης λοιπὸν, καὶ προσδραμοῦσα τοῖς
city evening being now and having-run-to the
 ποσὶν μου, παρεκάλει συνοδεῦσαί μοι· ἔλεγεν γὰρ ἑαυτὴν
feet my she-begged to-travel-with me she-said for herself
 Ἑβραίαν εἶναι καὶ θέλει γενέσθαι χριστιανήν. καὶ ἤρξατο
(a)-Hebrew to-be and to-wish to-become (a)-Christian and she-began
 κατακρίνειν με λόγοις φρικτοῖς, ἵνα μὴ ἀφῶ ἀπολέσθαι
to-condemn me with-words awful that not I-let to-perish
 αὐτήν. φοβηθεὶς οὖν ἐγὼ τὸ κρίμα τοῦ θεοῦ, ἔλαβον
her having-feared then I the judgment — of-God took

αὐτὴν, νομίζων ὅτι οὐ πέμπει πειρασμὸν ὁ σατανᾶς τοῖς
her thinking that not sends temptation — Satan to-the
 εὐνούχοις. οὐκ ᾔδειν δέ, ὅτι οὐδενὸς φεῖδεται. ἐλθόντων οὖν
eunuchs not I-knew but that nothing he-spared having-come then
 ἡμῶν, ἀγιώτατε, καὶ τὴν εὐχὴν πληρωσάντων, ἐβάπτισα
we most-holy(-one) and the prayer having-fulfilled I-baptized
 αὐτὴν εἰς τὸν ἅγιον ἀββᾶ Κῦρον. καὶ ἐγύρευον μετ'
her at the holy abba Cyrus and I-went-round with
 αὐτῆς ἐν ἀπλῇ καρδίᾳ ἐπαιτῶν ὀλίγην δαπάνην, ἵνα
her in simple heart begging little expense that
 βάλω αὐτὴν εἰς μοναστήριον.” ὥς ταῦτα οὖν ἤκουσεν
I-may-put her into (a)-monastery when these(-things) then heard
 ὁ πατριάρχης, εἶπεν· “Βαβαί, πόσους κρυπτοὺς δούλους
the patriarch he-said oh how-many bidden servants
 ἔχει ὁ θεὸς καὶ οὐκ οἶδαμεν ἡμεῖς οἱ ταπεινοί,” καὶ
has — God and not know we the lowly and
 ἐξηγήσατο τοῖς παροῦσιν τὸ ὄραμα, ὃ εἶδεν τῇ
he-narrated to-those present the vision which he-saw in-the
 νυκτὶ περὶ αὐτοῦ, καὶ ἐξενέγκας ὁ πάπας ἑκατὸν
night about him and having-brought-out the pope hundred
 νομίσματα ἀπὸ χειρὸς, ἐδίδου αὐτῷ. ὁ δὲ θεοφιλὴς
nomismata from (his)-hand he-gave(-them) to-him the but God-beloved
 ἐκεῖνος ὄντως μοναχὸς οὐκ ἠνέσχετο λαβεῖν τι ἐξ
that truly monk not endured to-take anything of
 αὐτῶν ἀξιομνημόνευτον, πρὸς τὸν πάπαν ἀποφθεγξάμενος
them memorable to the pope having-uttered
 λόγον, εἰπών· “Ἐγὼ τούτων οὐ δέομαι, δέσποτα. ὁ γὰρ
word having-said I of-these not need master the for
 μοναχὸς, ἐὰν πίστιν ἔχῃ, τούτων οὐ χρῆζει. εἰ δὲ τούτων
monk if faith he-has of-these not needs if but of-these
 χρῆζει, πίστιν οὐκ ἔχει.” ὅπερ μάλιστα πλειόνως
he-needs faith not he-has which-very-thing especially more

ἐπληροφόρησεν ἅπαντας τοὺς ἀκούοντας, ὅτι δοῦλος θεοῦ
 assured all those bearing that (a)-servant of-God
 ὑπάρχει. βαλὼν οὖν μετάνοιαν τῷ πάπα, ἐξῆλθεν ἐν
 he-is having-made then penitence to-the pope he-went-out in
 εἰρήνῃ· ἔκτοτε οὖν ἐκ περισσοῦ ἐτίμα καὶ ἐφιλοξένει
 peace from-then then from abundance he-honored and hosted
 τοὺς μοναχοὺς καὶ τοὺς καλοὺς καὶ τοὺς νομιζομένους
 the monks both the good and those thought
 εἶναι κακοὺς, καὶ ἔκτισεν εὐθέως ξενίαν ἰδιαζόντως καὶ
 to-be bad and he-built at-once (a)-guest-house separately and
 ἐκάλεσεν αὐτὴν πανδέκτην τῶν μοναχῶν.
 called it (the)-all-receiver of-the monks

XXV-XXVI · THE DEAD AND A MERCHANT'S SON

In a plague John watches burials and sits with the dying to remember his own death. He commends the synaxes for the dead: a captive in the Persian prison called Oblivion was released each time his family, believing him dead, had the liturgy said for him. A merchant gives John seven and a half pounds of gold and asks prayers for his only son and his ship. Within thirty days the son dies and the ship is wrecked, though its crew is saved. In a dream John tells the grieving father that the boy was saved from a wicked life and his brother from death, and John credits the man's faith, not his own prayer.

- 25 Θανατικοῦ ποτε τὴν πόλιν καταλαβόντος, ἀπῆρχετο
 (a)-plague once the city having-seized went-off
 καὶ αὐτὸς ὁ δίκαιος πρὸς τὴν τῶν ἐξοδίων θεωρίαν.
 also himself the just(-man) to the of-the funerals viewing
 πάνυ γὰρ ἔλεγεν τοῦτο εἶναι ὠφέλιμον καὶ τὴν τῶν
 greatly for he-said this to-be beneficial also the of-the
 τάφων κατανόησιν. πολλάκις δὲ καὶ ψυχομαχοῦσιν τισιν
 tombs contemplation often and also to-dying some

παρεκάθητο καὶ αὐτὸς τούτους ἰδίαις χερσὶν ἐκάμμυν,
he-sat-beside and he these with-own hands closed(-the-eyes-of)
 μνήμην ἔχειν ἐκ τούτου διηνεκῇ βουλόμενος καὶ φροντίδα
remembrance to-have from this continual wishing and thought
 τῆς ἰδίας ἐξόδου, ἐπέτρεψεν δὲ καὶ τὰς συνάξεις ὑπὲρ
of-the own departure he-directed and also the synaxes for
 τῶν τελευτώντων ἀόκνως καὶ ἀδιστακτῶς ἐπιτελεῖσθαι.
those dying unhesitatingly and without-doubt to-be-performed
 καὶ γὰρ ἔλεγεν ὅτι “πρὸ ὀλίγου χρόνου ἡχμαλωτεύθη
and for he-said that before little time was-taken-captive
 τις εἰς τοὺς Πέρσας, καὶ κατελθὼν εἰς Περσίδα,
someone to the Persians and having-gone-down to Persia
 ἀπεκλείσθη εἰς τὴν φυλακὴν τὴν καλουμένην Λήθην.
was-shut-up in the prison the(-one) called Oblivion
 τινὲς οὖν ἐκφυγόντες ἐκεῖθεν καὶ κατελθόντες ἐν Κύπρῳ
some then having-escaped from-there and having-come-down to Cyprus
 καὶ ἐρωτηθέντες ὑπὸ τῶν γονέων αὐτοῦ, εἰ ἄρα εἶδον
and having-been-asked by the parents his if then they-saw
 αὐτὸν, ἀποκριθέντες εἶπον αὐτοῖς, ὅτι ἡμεῖς ταῖς οἰκείαις
him having-answered said to-them that we with-the own
 χερσὶν ἐθάψαμεν αὐτόν. οὐκ ἦν δὲ οὗτος περὶ οὗ
hands buried him not was but this(-man) about whom
 ἡρώτων αὐτοὺς, ἀλλ’ ἄλλος ὁμοίων αὐτῷ ἀπαραλλάκτως.
they-asked them but another resembling him indistinguishably
 εἶπον οὖν αὐτοῖς καὶ τὸν μῆνα καὶ τὴν ἡμέραν τῆς
they-told then them both the month and the day of-the
 αὐτοῦ τελευτῆς. ἐκεῖνοι οὖν ὡς ἐπὶ νεκρῷ ἐποίουν
his end they then as for (a)-dead(-man) made
 αὐτῷ τρεῖς συνάξεις κατ’ ἐνιαυτόν. μετὰ οὖν τέσσαρα
for-him three synaxes by year after then four
 ἔτη ἦλθεν ἐν Κύπρῳ φυγὼν ἐκ τῶν Περσῶν. εἶπον οὖν
years he-came to Cyprus having-fled from the Persians said then

αὐτῷ οἱ ἴδιοι αὐτοῦ· ‘Ὅντως, ἀδελφε, ἡμεῖς ἠκούσαμεν
to-him the own(-people) his truly brother we heard
 ὅτι ἀπέθανες καὶ τὰς μνείας σου ἐποιοῦμεν τρίτον
that you-died and the commemorations your we-made thrice
 τοῦ ἐνιαυτοῦ.’ ὡς οὖν ἤκουσεν, ὅτι τρίτον τοῦ ἐνιαυτοῦ
of-the year when then he-heard that thrice of-the year
 ἐποίουν ὑπὲρ αὐτοῦ, ἠρώτησεν αὐτοὺς, τὸ ἐν ποίῳ μηνὶ
they-made(-them) for him he-asked them the in what month
 καὶ ἡμέρα ταῦτα ἐπετέλουν, καὶ ἐκείνων εἰρηκότων, ὅτι
and day these(-things) they-performed and they having-said that
 τοῖς ἁγίοις θεοφανίοις καὶ τῇ ἁγία κυριακῇ καὶ τῇ ἁγία
on-the holy Theophany and on-the holy Lord's-day and on-the holy
 πεντηκοστῇ, εἶπεν αὐτοῖς, ὅτι ‘τὰς τρεῖς ταύτας ἐορτὰς
Pentecost said to-them that the three these feasts
 τοῦ ἐνιαυτοῦ ἤρχετό τις λευκοφόρος, ὡς ὁ ἥλιος, καὶ
of-the year came someone white-clad as the sun and
 ἀπέλυσέν με ἀοράτως ἐκ τῶν σιδήρων καὶ τῆς φυλακῆς
released me invisibly from the irons and the prison
 καὶ διεκίνουν ὅλην τὴν ἡμέραν, καὶ οὐδεὶς ἐγνώριζέ με. καὶ
and I-went-about whole the day and no-one recognized me and
 τῇ ἐπαύριον πάλιν ἠύρισκόμην φορῶν τὰ σιδηρᾶ.’” ἔλεγεν
on-the next-day again I-was-found wearing the iron(-things) said
 οὖν ὁ ὁσιος, ὅτι “καὶ ἐκ τούτου μανθάνομεν ἔχειν ἄνεσιν
then the holy(-man) that also from this we-learn to-have rest
 τοὺς κοιμηθέντας ἐξ ὧν ὑπὲρ αὐτῶν ποιοῦμεν συνάξων.”
those having-fallen-asleep from which for them we-make synaxes

26 Ὅπερ ἐπὶ τῶν πράξεων τῶν ἁγίων ἀποστόλων
what-very-thing in the Acts of-the holy apostles
 ἀκούομεν γενόμενον, τοῦτο πολλάκις καὶ εἰς τοῦτον τὸν
we-bear having-happened this often also to this the
 συμπαθέστατον συνέβαιεν. δρῶντες γὰρ πολλοὶ τὴν
most-compassionate(-man) happened seeing for many the

ἀνένδοτον αὐτοῦ καὶ ἀνεξέταστον πρὸς τοὺς δεομένους
 unyielding his and unquestioning toward the needy
 συμπάθειαν, ἐκινούντο πολλάκις πωλεῖν πολλὰ τῶν
 compassion were-moved often to-sell many of-the
 προσόντων αὐτοῖς ὑποστάσεων καὶ φέροντες παρέιχον τῷ
 belonging to-them properties and bringing(-it) they-supplied to-the
 τοῦ θεοῦ εὐγνώμονι ὑπηρέτῃ· ὅθεν καὶ τις ἐλθὼν ἐν
 — of-God grateful servant whence also someone having-come on
 μιᾷ τῶν ἡμερῶν προσέφερεν αὐτῷ ἑπτὰ ἡμισυ λίτρας
 one of-the days offered to-him seven and-a-half pounds
 χρυσίου, πληροφορήσας τὸν ὅσιον μὴ κεκτηῖσθαι ἄλλο
 of-gold having-assured the holy(-man) not to-possess other
 τι ἐν χρυσῷ. ἡτεῖτο δὲ παρ' αὐτοῦ μετὰ πολλῶν
 anything in gold he-asked and of him with many
 γονυκλισιῶν εὔξασθαι, ἵνα σώσῃ ὁ θεὸς τὸν υἱὸν αὐτοῦ.
 genuflections to-pray that may-save — God the son his
 εἶχεν γὰρ ἓνα μονογενῆ υἱόν, ὥς ἐτῶν δεκαπέντε καὶ
 he-had for one only-begotten son about years fifteen and
 ἵνα ἐνέγκῃ τὸ πλοῖον αὐτοῦ μετὰ καλοῦ ἀπὸ Ἀφρικῆς.
 that may-bring the ship his with good from Africa
 ἐκεῖ γὰρ ἦν ἀπελθόν. λαβὼν τοίνυν ὁ ἱεράρχης τὸ
 there for it-was having-gone having-taken therefore the hierarch the
 ποσὸν ἐκ τῆς χειρὸς αὐτοῦ καὶ θαυμάσας αὐτὸν
 amount from the hand his and having-marveled-at him
 οὕτως μεγαλοψυχήσαντα ἐπὶ τῷ προσενέγκαι αὐτῷ ὅλον
 thus having-been-magnanimous in the to-offer to-him whole
 τὸ ποσόν, ὅπερ ἐκέκτητο, ἠὔξατο μὲν αὐτῷ καὶ κατὰ
 the amount which he-possessed prayed indeed for-him also to
 πρόσωπον πολλὰ καὶ οὕτως αὐτὸν ἀπέλυσεν. ὅμως
 face much and thus him dismissed nevertheless
 διὰ τὴν πολλὴν αὐτοῦ πίστιν ἔθηκεν ὑπὸ τὴν ἁγίαν
 because-of the much his faith put under the holy

τράπεζαν τὸ ἀποκόμβιν τοῦ ποσοῦ ὁ πάπας ἐν τῷ
table the purse of-the amount the pope in the
 εὐκτηρίῳ τοῦ κουβουκλείου αὐτοῦ καὶ σύναξιν εὐθέως
oratory of-the chamber his and (a)-synaxis at-once
 ἐποίησεν τελείαν ἐπάνω αὐτοῦ, ὑπὲρ τοῦ προσενέγκαντος
made complete over it for the(-one) having-offered(-it)
 ἐκτενῶς τὸν θεὸν δυσωπήσας σωθῆναι τόν τε υἱὸν
earnestly — God having-besought to-be-saved the both son
 αὐτοῦ καὶ τοῦ ἐνέγκαι μετὰ σώσματος τὸ πλοῖον αὐτοῦ,
his and of-the to-bring with safety the ship his
 καθὼς ἦν αὐτὸν αἰτησάμενος. μήπω οὖν τριάκοντα
as he-was him having-asked not-yet then thirty
 παρελθουσῶν ἡμερῶν ἐτελεύτησεν ὁ υἱὸς τοῦ ἀνθρώπου,
having-passed days died the son of-the man
 τοῦ προσενέγκαντος τὰς ἑπτὰ ἡμισυ λίτρας τῷ
of-the(-one) having-offered the seven and-a-half pounds to-the
 πατριάρχει. καὶ εἰς τὰ τρίτα τοῦ παιδὸς κατέλαβεν
patriarch and on the third(-day-rites) of-the boy arrived
 καὶ τὸ πλοῖον αὐτοῦ ἀπὸ Ἀφρικῆς, εἰς ὃ ἦν καὶ ἀδελφὸς
also the ship his from Africa in which was also (the)-brother
 γνήσιος τοῦ αὐτοῦ ἀνδρὸς πιστικὸς, καὶ ἐλθὼν πλησίον
true of-the same man master and having-come near
 τοῦ Φάρου ἐνανάγησεν καὶ ἀπώλεσεν ὅλον τὸν γόμον, καὶ
— Pharos was-wrecked and lost whole the cargo and
 οὐκ ἐσώθησαν, εἰ μὴ αἱ ψυχαὶ καὶ μόνον καὶ τὸ σκάφος
not were-saved if not the souls and only and the hull
 σάβουρον. ὥς οὖν καὶ ταύτην τὴν συμφορὰν ἔμαθεν
ballasted when then also this the misfortune learned
 ἐπελθοῦσαν αὐτῷ ὁ κύριος τοῦ πλοίου καὶ πατὴρ τοῦ
having-come-upon him the master of-the ship and father of-the
 παιδίου, κατὰ τὸν τοῦ προφήτου λόγον παρὰ βραχὺ
child according-to the of-the prophet word within little

παρώκησεν τῷ ἄδῃ ἢ ψυχῇ αὐτοῦ. οὐπω γὰρ τῆς θλίψεως
dwelt with Hades the soul his not-yet for the grief
 τοῦ υἱοῦ αὐτοῦ κατασβεσθείσης, ἐπικατέλαβεν αὐτὸν καὶ
of-the son his having-been-quenched overtook him also
 ἡ τοῦ πλοίου. ἀνηνέχθησαν οὖν πάντα τὰ
the(-grief) of-the ship were-reported then all the(-things)
 συμβάντα αὐτῷ τῷ πάπᾳ καὶ σχεδὸν πλείω τοῦ
having-happened to-him to-the pope and almost more than-the(-one)
 παθόντος ἐν λύπῃ διέκειτο μάλιστα διὰ τὸν υἱὸν αὐτοῦ
having-suffered in grief he-was especially because-of the son his
 τὸν μονογενῆ. μὴ γινώσκων οὖν τί ποιῆσαι, παρακαλεῖ
the only-begotten not knowing then what to-do he-beseeches
 τὸν φιλόανθρωπον θεὸν παραμυθίσασθαι τὸν ἄνδρα τῇ
the man-loving God to-comfort the man by-the
 αὐτοῦ ἀπείρῳ εὐσπλαγχνίᾳ· μεταστείλασθαι γὰρ αὐτὸν
his boundless tenderness to-send-for for him
 καὶ παραμυθίσασθαι κατὰ πρόσωπον ὁ ὅσιος ἡρυθρία·
and to-comfort(-him) to face the holy(-man) blushed
 πλὴν τοῦτο αὐτῷ ἐδήλωσεν μηδὲν καταπεσεῖν. οὐδὲ γὰρ
however this to-him he-made-known nothing to-lose-heart not for
 ἀκρίτως ὁ θεὸς ποιεῖ τίποτε, ἀλλὰ πάντα εἰς τὸ
without-judgment — God does anything but all for the
 συμφέρον ὃ ἡμεῖς ἀγνοοῦμεν. ἵνα οὖν μὴ ἀπολέσῃ τὸν
advantage which we are-ignorant-of so-that then not he-lose the
 μισθὸν ὃν ἐποίησεν εἰς τὰς ἑπτὰ ἡμισυ λίτρας καὶ τὴν
reward which he-made for the seven and-a-half pounds and the
 πίστιν ἣν περ ἐκέκτητο πρὸς τὸν ὅσιον πατριάρχην, λοιπὸν
faith which he-posessed toward the holy patriarch further
 δὲ ἵνα καὶ ἡμεῖς ἐν τοῖς συμβαίνουσιν ἡμῖν πειρασμοῖς,
and that also we in the happening to-us temptations
 ὅταν ἀγαθὸν τι πράξωμεν, ἀτάραχοι καὶ εὐχάριστοι
when good something we-do unperturbed and thankful

πρὸς τὸν θεὸν διαμένωμεν, θεωρεῖ κατὰ τοὺς ὕπνους ὁ
 toward — God we-may-remain sees in the sleep the
 εἰρημένος φιλόχριστος ἀνὴρ τῇ ἐπιούσῃ νυκτί τινα ὡς
 said Christ-loving man on-the following night someone as
 ἐν σχήματι τοῦ ἁγιωτάτου πατριάρχου, λέγοντα αὐτῷ· “Τί
 in (the)-form of-the most-holy patriarch saying to-him why
 θλίβῃ, ἄδελφε, καὶ ἀθυμεῖς; οὐχὶ σὺ με παρεκάλεσας
 are-you-afflicted brother and dejected not you me besought
 αἰτήσασθαι τὸν θεὸν ἵνα σωθῇ ὁ υἱός σου; ἴδου ἐσώθη.
 to-ask — God that be-saved the son your behold he-was-saved
 πίστευσον εἰ ἔζησεν, ἐξωλέστατος καὶ ἀκάθαρτος ἄνθρωπος
 believe if be-had-lived (a)-most-abandoned and unclean man
 ἂν ἐγένετο, καὶ περὶ τοῦ πλοίου σου ὄντως, εἰ μὴ ὁ
 — he-would-have-become and about the ship your truly if not —
 θεὸς παρεκλήθη διὰ τὸ ἀγαθὸν ὃ ἐποίησας καὶ διὰ
 God had-been-besought because-of the good which you-did and because-of
 τὴν εὐτέλειάν μου, ἐπεὶ ἀπόφασις ἦν δοθεῖσα ἵνα ὅλον ὡς
 the lowliness my since (a)-sentence was given that whole as
 κεῖται σύμφυχον εἰς τὸν βυθὸν ἀπέλθῃ, καὶ εἶχες ἀπολέσαι
 it-lies with-all-souls into the deep it-should-go and you-had to-lose
 καὶ τὸν ἀδελφόν σου· ἀλλὰ ἀνάστα καὶ δόξασον τὸν θεὸν
 also the brother your but arise and glorify — God
 τὸν χαρισάμενόν σοι αὐτὸν καὶ σώσαντα καὶ τὸν υἱόν
 the-(one) having-granted to-you him and having-saved also the son
 σου καθαρὸν ἐκ τοῦ ματαίου βίου τούτου.” διυπνισθεὶς
 your pure from the vain life this having-awoken
 οὖν ὁ ἀνὴρ εὗρεν τὴν καρδίαν αὐτοῦ παρακεκλημένην καὶ
 then the man found the heart his comforted and
 ἅπασαν αὐτοῦ τὴν λύπην ἐκβεβλημένην, καὶ ἐνδυσάμενος
 all his the grief cast-out and having-put-on
 τὰ ἱμάτια αὐτοῦ ἔρχεται δρομαίως πρὸς τὸν τιμιώτατον
 the garments his he-comes running to the most-honored

πατριάρχην καὶ ρίπτει ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ
patriarch and throws himself at the feet his
 εὐχαριστῶν τῷ θεῷ καὶ αὐτῷ ἐξηγούμενος καὶ τὸ ὄραμα
thanking — God and to-him narrating also the vision
 ὃ ἐθεάσατο. οὕτινος ἀκούσας, ὁ δικαιοτάτος εἶπεν·
which he-saw which having-heard the most-just(-man) said
 “Δόξα σοι, φιλόανθρωπε ἐλεήμων, ὁ καὶ τῆς δεήσεως
glory to-you man-loving merciful(-one) the(-one) also the petition
 ἡμῶν τῶν ἀμαρτωλῶν εἰσακούων.” πάλιν τε καὶ πρὸς
of-us the sinners bearing again both and to
 τὸν ἄνθρωπον εἶπεν· “Μηδαμῶς, ὦ τέκνον, τῇ ἐμῇ εὐχῇ
the man said by-no-means O child to-the my prayer
 ὅλως τὴν χάριν ἐπίγραφε, ἀλλὰ τῷ θεῷ καὶ τῇ πίστει
at-all the grace ascribe but — to-God and to-the faith
 τῇ σῇ. αὕτη γὰρ καὶ τὸ πᾶν ἵσχυσεν.” ἦν γὰρ καὶ πάνυ
the your this for also the all prevailed was for also very
 ταπεινόφρων ὁ ἅγιος καὶ λόγοις καὶ φρονήματι.
humble-minded the saint both in-words and in-mind

XXVII-XXVIII • TROILUS' THIRTY POUNDS

Bishop Troilus, prodded by John, gives the poor thirty pounds of gold meant for silver plate and falls sick with regret; John repays him as a loan, and Troilus signs the gift's reward over to John. He dreams of a golden house meant for him, its sign changed to name John, and becomes merciful. When thirteen of the church's ships lose their cargoes, John blames his own pride, and God soon doubles his wealth.

Ἀπερχομένου ποτὲ τοῦ μακαρίου τούτου εἰς ἐπίσκεψιν
going-off once the blessed(-man) this for (a)-visit
 τῶν πτωχῶν εἰς τὸ λεγόμενον Καισάρειον — ἐκεῖ γὰρ
of-the poor to the called Caesarium there for

27

ἦν αὐτοῖς ποιήσας ὡς θόλους τινὰς ἐπιμήκεις, ξυλίνους
be-was for-them having-made as vaults some long with-wooden
 πουλπίτοις περιεστρωμένους τὸ ἔδαφος εἰς τὸ ἀναπαύεσθαι
planks strewn-over the floor for the to-rest
 αὐτοὺς μετὰ καὶ ψιαθίων καὶ παλλίων διὰ παντὸς τοῦ
them with also mats and cloaks through all the
 χειμῶνος — μετὰ τινος τῶν συνόντων αὐτῷ ἐπισκόπων
winter with one of-the being-with him bishops
 χρηματιστικοῦ ὄντος, ἀσυμπαθεῖ δὲ τρόπῳ κατεχομένου,
money-loving being in-unsympathetic and manner being-held
 φησὶν ὁ μακάριος πάπας πρὸς αὐτόν· “Φιλοτίμησαι, ἀδελφε
says the blessed pope to him be-generous brother
 Τρωῖλε” — τοῦτο γὰρ αὐτῷ ἦν ὄνομα —, “τοὺς ἀδελφούς
Troilus this for to-him was (the)-name to-the brothers
 τοῦ Χριστοῦ.” μὲνυσας γὰρ ἦν αὐτῷ τις, λέγω δὴ
— of-Christ having-reported for was to-him someone I-mean indeed
 τῷ πατριάρχῃ, ὅτιπερ τριάκοντα λίτρας χρυσοῦ βαστάζει
to-the patriarch that-indeed thirty pounds of-gold carries
 ἐν αὐτῇ τῇ ὥρᾳ ὁ σύγκελλος τοῦ αὐτοῦ ἐπισκόπου
at very the hour the syncellus of-the same bishop
 Τρωῖλου ἐπὶ τὸ ἀγοράσαι σύνθεσιν ἀργυροῦ ἀναγλύφου
Troilus for the to-buy (a)-service of-silver embossed
 χάριν τῆς τραπέζης αὐτοῦ. τοῦ δὲ ἐπισκόπου ὥσπερ
for-the-sake-of the table his the and bishop as
 ἐντραπέντος τὸν λόγον τοῦ πάπα, μᾶλλον δὲ πρὸς ὥραν
having-been-shamed-by the word of-the pope rather but for (an)-hour
 καὶ θερμπονοήσαντος, ἀπὸ νομίσματος δοθῆναι πᾶσιν τοῖς
and having-glowed-hot each (a)-nomisma to-be-given to-all the
 καθημένοις ἀδελφοῖς προσέταξεν τῷ τὰς τριάκοντα
sitting brothers he-ordered to-the(-one) the thirty
 λίτρας τοῦ χρυσοῦ βαστάζοντι. ταχέως οὖν ἡ τοιαύτη
pounds of-the gold carrying quickly then the such

τοῦ χρυσίου ποσότης προσανηλώθη. Ἀναχωρησάντων οὖν
of-the gold quantity was-spent having-withdrawn then
 ἀμφοτέρων τοῦ τε πατριάρχου καὶ τοῦ τὴν ἀκούσιον,
both the both patriarch and the the unwilling
 ἵνα οὕτως εἴπω, ἐλεημοσύνην πεποιηκότες ἐπισκόπου
so-that thus I-may-say alms having-made bishop
 Τρωΐλου ἐν τοῖς ἰδίοις ἐπισκοπείοις, ὥσπερ τις ἄνους
Troilus in the own bishops'-residences as some senseless
 καὶ ψυχοφθόρος αὐτῷ λογισμὸς ἐπέπεσεν τῆς τῶν
and soul-destroying on-him thought fell of-the of-the
 χρημάτων μεταδόσεως ἔνεκεν, φρίκη τε φιλαργυρίας καὶ
moneys distribution for-the-sake-of shivering both of-avarice and
 ἀσπλαχνίας καὶ μεταμελείας γέννημα παρείπετο πυρετῷ
of-mercilessness and of-regret offspring followed with-fever
 παρὰ φύσιν συμμεμιγμένη. διὸ καὶ ἐπὶ κλίνην ὁ παρὰ
beyond nature mingled wherefore also on (a)-bed the against
 γνώμην ἀσθενὴς εὐθέως ἀνέπεσεν. ἑβδομαρίου οὖν ἐκ
(bis)-will sick(-man) at-once fell (a)-hebdomadarius then from
 τοῦ ὁσιωτάτου πάπα πρὸς αὐτὸν καταλαβόντος καὶ
the most-holy pope to him having-arrived and
 ἐπὶ τὴν τράπεζαν αὐτοῦ καλοῦντος αὐτὸν, παρητήσατο·
to the table his inviting him he-declined
 ῥιγοπυρετεῖν γὰρ ἑαυτὸν ἐξ αἰτίας τινὸς ἔλεγεν. ὥς οὖν
to-have-a-chill for himself from cause some he-said when then
 τούτων ἤκουσεν ὁ πάπας, εὐθέως ἐπέγνω τὴν αἰτίαν,
these(-things) heard the pope at-once he-recognized the cause
 ὅτι διὰ τὴν ἑξοδὸν τῶν τριάκοντα λιτρῶν ἡσθένησεν
that because-of the outlay of-the thirty pounds was-sick
 ὁ ἀκούσιος ἐλεήμων· ἦν γὰρ, ὥς προείρηται, πάνν
the unwilling almsgiver he-was for as has-been-said-before very
 ἀσυμπαθοῦς καὶ φιλάργυρος. μὴ ἐνέγκας οὖν ὁ μακάριος
unsympathetic and money-loving not having-borne then the blessed(-man)

ἑαυτὸν μὲν ἐπὶ τράπεζαν θεραπεύεσθαι, ἐκείνον δὲ ἐπὶ
 himself indeed at table to-be-served him but on
 τῆς κλίνης δεινῶς βασανίζεσθαι, καταλαμβάνει ταχέως
 the bed terribly to-be-tormented reaches quickly
 πρὸς αὐτὸν ὁ ὄντως ἀνυπερήφανος καὶ φησιν πρὸς αὐτὸν
 to him the truly unproud(-man) and says to him
 μειδιῶντι τῷ προσώπῳ· “Ποίησον ἀγάπην, τέκνον Τρωΐλε,
 with-smiling the face do (a)-kindness child Troilus
 ἔχεις ὅτι ἐν ἀληθείᾳ εἶπόν σοι δοῦναι τοῖς ἀδελφοῖς
 do-you-bold that in truth I-told you to-give to-the brothers
 τὴν τοιαύτην διάδοσιν· πληροφορήθητι, ἐν ἀστειότητι
 the such distribution be-assured in jest
 εἶπόν σοι δοῦναι· ἐγὼ γὰρ ᾗθελον παρασχεῖν αὐτοῖς ἀπὸ
 I-told you to-give I for wished to-supply to-them each
 ἐνὸς νομίσματος διὰ τὴν ἀγίαν ἑορτήν. ἀλλὰ διὰ
 one nomisma because-of the holy feast but because-of
 τὸ μὴ ἔχειν τὸν ἐμὸν διαδότην σὺν αὐτῷ τὸ ἐπαρκοῦν
 the not to-have the my distributor with him the sufficient
 ποσὸν, τούτου χάριν προσεδάνεισάς μοι αὐτὸ καὶ ἰδοὺ
 amount this for-the-sake-of you-lent me it and behold
 ἦνεγκά σοι τὰς τριάκοντα λίτρας.” μόνον οὖν εἶδεν τὸ
 I-have-brought you the thirty pounds only then saw the
 ποσὸν ὁ ἐπίσκοπος ἐν τῇ τιμᾷ χειρὶ τοῦ σοφοῦ ὄντως
 amount the bishop in the honored hand of-the wise truly
 ἱατροῦ καὶ ποιμένος, ἐξαίφνης ὁ μὲν πυρετὸς ἠφανίζετο,
 physician and shepherd suddenly the indeed fever vanished
 τὸ δὲ ῥίγος ὑπεχώρει, αἱ δὲ δυνάμεις καὶ ἡ τοῦ σώματος
 the and chill withdrew the and strengths and the of-the body
 αὐτοῦ χροιά πρὸς ἑαυτὰς ἐπεστρέφοντο, ὥς ἐκ τούτου
 his color to themselves returned so-that from this
 μὴ δυνηθῆναι λαθεῖν ταύτην εἶναι τὴν αἰτίαν τῆς
 not to-be-able to-escape-notice this to-be the cause of-the

ἐξαίφνης καταλαβούσης αὐτὸν ἀλλοιώσεως. Δεξάμενος
suddenly having-seized him change having-received
 οὖν τὸ χρυσίον ἐκ τῶν τιμίων χειρῶν τοῦ πάπα, καὶ
then the gold from the honored hands of-the pope and
 μηδὲ ὅλως ἀντειπὼν, ἀπητείτο παρ' αὐτοῦ ἔγγραφον
not-even at-all having-objected he-asked from him (a)-written
 ἐκχώρησιν τοῦ μισθοῦ τῶν διαδοθέντων τριάκοντα τοῦ
cession of-the reward of-the distributed thirty of-the
 χρυσοῦ λιτρῶν· ἐποίησεν δὲ τοῦτο μετὰ χαρᾶς, γράψας
gold pounds he-did and this with joy having-written
 ἰδίαις χερσὶν οὕτως· “Ὁ θεὸς τῷ δεσπότῃ μου Ἰωάννῃ
with-own hands thus — God to-the master my John
 τῷ μακαριωτάτῳ πατριάρχῃ ταύτης τῆς Ἀλεξανδρέων
the most-blessed patriarch of-this the of-Alexandrians
 μεγαλοπόλεως δὸς τὸν μισθὸν τῶν τριάκοντα λιτρῶν τῶν
great-city give the reward of-the thirty pounds of-the
 διαδοθέντων σοι, καθότι ἐγὼ τὰ ἐμὰ ἀπέλαβον.” τοῦτο
distributed to-you since I the mine received this
 οὖν λαβὼν ὁ ὁσιος, συνέλαβεν μεθ' ἑαυτοῦ καὶ τὸν
then having-taken the holy(-man) took with himself also the
 αὐτὸν ἐπίσκοπον εἰς τὸ ἄριστον. ὥς γὰρ ἤδη εἴρηται,
same bishop to the meal as for already has-been-said
 εὐθέως ὑγίανεν. θέλων οὖν ὁ μισθαποδότης θεὸς παιδεῦσαι
at-once he-grew-well wishing then the reward-giving God to-discipline
 αὐτὸν, ἅμα δὲ καὶ πρὸς οἶκτον τοῦ ὁμοφύλου καὶ
him at-the-same-time and also toward pity of-the kinsman and
 συμπάθειαν διεγείρει, δείκνυσιν αὐτῷ τῇ αὐτῇ ἡμέρᾳ
compassion to-rouse shows him on-the same day
 καθεύδοντι αὐτῷ ἀπὸ τοῦ ἀρίστου τοῦ πάπα κατ' ὄναρ,
sleeping him after the meal of-the pope in (a)-dream
 οἷου μισθοῦ ἐστέρηται. “θεωρεῖ γάρ,” φησιν, “οἶκον
of-what reward he-has-been-deprived he-sees for he-says (a)-house

οὐ τὸ κάλλος καὶ τὸ μέγεθος οὐ δύναται τέχνη
of-which the beauty and the size not can art
 ἀνθρώπων μιμήσασθαι καὶ τὸν πυλῶνα τούτου ὀλόχρυσον
of-men imitate and the gateway of-it all-gold
 καὶ ἐπάνω τοῦ πυλῶνος τίτλον ξύλινον ἐπιγεγραμμένον·
and above the gateway (a)-title wooden inscribed
 ‘Μονὴ αἰωνία καὶ ἀνάπαυσις Τρωΐλου ἐπισκόπου.’ ὡς
dwelling eternal and rest of-Troilus bishop when
 οὖν τοῦτο ἀνεγίνωσκόν,” φησιν, “περιχαρῆς ἐγενάμην·
then this I-was-reading he-says overjoyed I-became
 ἐγίνωσκον γὰρ ἐμοὶ χαρισθῆναι ὑπὸ τοῦ βασιλέως τοῦ
I-knew for to-me to-be-granted by the king of-the
 τοιούτου οἴκου τὴν ἀπόλαυσιν. οὐπω δὲ σχεδὸν τὴν
such house the enjoyment not-yet but almost the
 τοιαύτην τοῦ τίτλου ἐπιγραφὴν ἀναγνῶναι ἔφθασα, καὶ
such of-the title inscription to-read I-had-managed and
 ἰδοὺ τις βασιλικὸς κουβικουλάριος ἔχων σὺν αὐτῷ καὶ
behold a-certain imperial chamberlain having with him also
 τινὰς τοῦ ὀψικίου τοῦ θεοῦ καὶ ὡς ἔφθασεν τὸν τοιοῦτον
some of-the retinue the divine and when he-reached the such
 τοῦ παιδρου οἴκου πυλῶνά φησιν πρὸς τοὺς ἰδίους
of-the bright house gateway he-says to the own
 ὑπουργούς· ‘κατενέγκατε τὸν τίτλον.’ καὶ ὡς κατήνεγκαν,
servants take-down the title and when they-took-down(-it)
 πάλιν λέγει· ‘Ἀλλάξατε αὐτὸν καὶ βάλετε ὅπερ
again he-says change it and put what-very-thing
 ἔπεμψεν ὁ βασιλεὺς τῆς οἰκουμένης,’ καὶ ἐξήνεγκαν καὶ
sent the king of-the inhabited-world and they-took-out(-it) and
 ἔπηξαν ἄλλο, ἐμοῦ θεωροῦντος ἐπιγεγραμμένον οὕτως·
fixed another me watching inscribed thus
 ‘Μονὴ αἰωνία καὶ ἀνάπαυσις Ἰωάννου ἀρχιεπισκόπου
dwelling eternal and rest of-John archbishop

Ἀλεξανδρείας, ἀγορασθεῖσα λιτρῶν τριάκοντα· καὶ ὡς
of-Alexandria bought for-pounds thirty and when
 τοῦτο εἶδέν,” φησιν, “διανέστη ἀπὸ τοῦ ὕπνου καὶ τῷ
this he-saw he-says he-rose-up from the sleep and to-the
 μεγάλῳ ἀρχιπομένῳ τὰ ὁραθέντα αὐτῷ κατὰ τοὺς
great chief-shepherd the(-things) seen by-him in the
 ὕπνους διηγῆσατο.” ὠφεληθεὶς καὶ αὐτὸς ἐκ τῆς
sleep narrated having-been-benefited also he from the
 ὑποθέσεως, γέγονεν ἔκτοτε ἐλεήμων.

matter he-became from-then merciful
 Ὁ τὸν πλοῦτον τοῦ Ἰωβ καιρῷ τινι ἀφειλάμενος κύριος 28
the the wealth — of-Job at-time some having-taken-away Lord
 ποιεῖ τὸ ὅμοιον καὶ τούτῳ τῷ παναρέτῳ Ἰωάννῃ. τῶν
does the like also to-this the all-virtuous John the
 πλοίων γὰρ τῆς κατ’ αὐτὸν ἀγιωτάτης ἐκκλησίας λαβόντων
ships for of-the under him most-holy church having-met
 βίαιον χειμῶνα κατὰ τὸν λεγόμενον Ἀδρίαν, ἔρριψαν
violent storm off the called Adriatic threw-overboard
 ὅλους τοὺς γόμους αὐτῶν· ὑπῆρχον δὲ τὰ πλοῖα αὐτοῦ
whole the cargoes their were and the ships his
 πάντα ἐν τῷ ἅμα. ἦν δὲ ἡ ὀλκὴ πολλὴ πάνυ τῶν
all in the together(-company) was and the weight great very of-the
 ἐνθηκῶν αὐτῶν. εἶχον γὰρ ξηρόφορτα ἱμάτια καὶ ἄργυρον
cargoes their they-had for dry-goods garments and silver
 καὶ ἕτερα πράγματα ἀνώτερα, ὥς συμβηφισθῆναι τὸν
and other things superior so-that to-be-reckoned the
 ὄγκον τοῦ ἀπελθόντος εἰς ἀπώλειαν ποσοῦ κεντηναρίων
bulk of-the having-gone to loss amount of-centenaria
 τριάκοντα τεσσάρων. πλεῖον γὰρ ἦσαν τῶν δεκατρίων
thirty four more for they-were than-the thirteen
 πλοίων μυριοφόρων. ἐλθόντων οὖν ἐν Ἀλεξανδρείᾳ καὶ
ships of-ten-thousand-measures having-come then to Alexandria and

ὁρμησάντων, εὐθέως ὅλοι οἱ πιστικοὶ καὶ οἱ προναύκληροι
having-anchored at-once all the masters and the chief-ship-masters
 ἐν τῇ ἐκκλησίᾳ προσέφυγον. τοῦ δὲ ὁσίου τοῦτο μαθόντος
in the church took-refuge the and holy(-man) this having-learned
 καὶ τὴν αἰτίαν δι' ἣν προσέφυγον, πέμπει αὐτοῖς
and the cause because-of which they-took-refuge he-sends them
 λόγον ἰδιόχειρον αὐτοῦ περιέχοντα οὕτως· “Ὁ κύριος
(a)-word in-bis-own-hand his containing thus the Lord
 ἔδωκεν, ἀδελφοί, ὁ κύριος, ὡς ἡβουλήθη, καὶ ἀφείλατο.
gave brothers the Lord as he-willed also took-away
 ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο. εἴη τὸ ὄνομα
as to-the Lord seemed thus also it-happened may-be the name
 κυρίου εὐλογημένον. ἐξέλθατε, τέκνα, μηδὲν ἐκ τούτου
of-(the)-Lord blessed come-out children nothing from this
 ὑφορώμενοι· ὁ γὰρ κύριος πάλιν μερμνήσει περὶ τῆς
suspecting the for Lord again will-take-thought about the
 αὔριον.” ἀνῆλθεν οὖν σχεδὸν τὸ ἥμισυ τῆς πόλεως ἐν τῷ
morrow went-up then almost the half of-the city into the
 σεκρέτῳ ἐπὶ τὴν αὔριον, θέλοντες παραμυθίσασθαι τὸν
council-chamber on the morrow wishing to-comfort the
 αἰοίδιμον τοῦτον. αὐτὸς δὲ προλαβὼν ἤρξατο πᾶσιν
celebrated this he but having-anticipated(-them) began to-all
 λέγειν· “Μηδὲν, ὦ τέκνα καὶ ἀδελφοί, χάριν τῆς τῶν
to-say nothing O children and brothers for-the-sake-of the of-the
 πλοίων ἀστοχίας καταπέσσητε. πιστεύσατε γὰρ, ὁ ταπεινὸς
ships loss lose-heart believe for the lowly
 Ἰωάννης εὐρέθη αἷτιος. εἰ μὴ γὰρ ὑψηλοφροσύνην εἶχον,
John was-found (the)-cause if not for pride I-had
 οὐκ ἂν ταῦτα ἡστόχουν. ἀλλ' ἐπειδὴ ἐμεγαλοφρόνουν
not — these(-things) would-have-miscarried but since I-was-high-minded
 εἰς τὰ τοῦ θεοῦ καὶ ἐδόκουν ὅτι μεγάλα ἔργα ποιῶ
in the(-things) — of-God and thought that great works I-do

διαδίδων τὰ τῶν ἀνθρώπων, τοῦτό μοι συνέβη. θέλων
distributing the(-things) of-the men this to-me happened wishing
 οὖν σωφρονίσαι με ὁ θεὸς, τοῦτο συνεχώρησέν γενέσθαι.
then to-chasten me — God this permitted to-happen
 ἡ γὰρ ἐλεημοσύνη τὸν μὴ νήφοντα πολλάκις εἰς
the for almsgiving the(-one) not being-sober often into
 ὑψηλοφροσύνην ἐπαίρει, ἡ δὲ ἀκούσιος συμφορὰ ταπεινοὶ
pride lifts the but unwilling misfortune humbles
 τὸν ὑπομένοντα. φησὶν γὰρ ἡ θεία γραφή· ‘Πενία ἀνδρα
the(-one) enduring(-it) says for the divine scripture poverty (a)-man
 ταπεινοῖ.’ καὶ πάλιν ὁ Δαυὶδ τοῦτο γινώσκων ἔλεγεν·
humbles and again — David this knowing said
 ‘Ἀγαθόν μοι, ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω
good for-me that you-humbled me that — I-may-learn
 τὰ δικαιώματά σου.’ δύο οὖν κακῶν ἐγενόμην αἴτιος,
the ordinances your two then evils I-became (the)-cause
 ὅτι τὴν διάδοσίν μου διὰ κενοδοξίας ἠπώλλον καὶ ὅτι
that the distribution my through vainglory I-was-ruining and that
 διὰ τὸ ἐμὸν πάθος ἠπώλλοντο τὰ τοσαῦτα χρήματα
because-of the my passion were-ruined the so-great moneys
 καὶ ἔχω ἄρτι τὸ κρῖμα τῶν στενουμένων ψυχῶν. πλὴν,
and I-have now the judgment of-the straitened souls however
 ἀγαπητοί, ὁ τότε ἐπὶ τοῦ δικαίου Ἰωβ θεὸς καὶ νῦν
beloved the then under the just Job God also now
 ὁ αὐτός ἐστιν, ὃς οὐ διὰ τὴν ἐμὴν πτωχείαν, ἀλλὰ
the same is who not because-of the my poverty but
 διὰ τὴν τῶν δεομένων χρεῖαν οὐκ ἐγκαταλείψει ἡμᾶς.
because-of the of-the needy need not will-forsake us
 αὐτὸς γὰρ εἶρηκεν· ‘Οὐ μὴ σε ἀνῶ οὐδ’ οὐ μὴ σε
he for has-said not — you I-will-leave nor not — you
 ἐγκαταλίπω.’ καὶ πάλιν· ‘Ζητεῖτε πρῶτον τὴν βασιλείαν
I-will-forsake and again seek first the kingdom

τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”
 — of-God and these(-things) all will-be-added to-you
 βουλόμενοι οὖν παραμυθήσασθαι αὐτὸν οἱ τῆς πόλεως,
 wishing then to-comfort him those of-the city
 ὥς εἴρηται, μᾶλλον ἡρέθησαν ἀντιπαραμυθούμενοι ὑπὸ
 as has-been-said rather were-found being-comforted-in-turn by
 τῆς αὐτοῦ μακαριότητος. λίαν οὖν βραχὺς χρόνος παρέβη
 the his blessedness very then short time passed
 καὶ ἐδιπλασίασεν ὁ θεὸς καὶ τῷ νέῳ ἡμῶν Ἰὼβ τὰ
 and doubled — God also to-the new our Job the
 ὑπάρχοντα, καὶ πάλιν ἦν ὁ αὐτὸς μεγαλόψυχος περὶ τὴν
 possessions and again was the same magnanimous in the
 συμπάθειαν, τάχα δὲ καὶ πολὺ τοῦ πρώην αἰδεσιμώτερος.
 compassion perhaps and also much than-the former more-reverend

XXIX-XXXIII • DEBTORS, SLAVES, AND HERETICS

John secretly gives a servant two pounds of gold. A duke delays a loan to a pressed man; John makes it at once, and the duke dreams that John took his offering first. John hears a poor woman's plea at once, since he may not live till tomorrow; his counselors win villages and churches from the heretics; and he buys and frees slaves whose masters beat them.

- 29 Εἰς ἐσχάτην πτωχείαν καταντήσαντί τινι τῶν οἰκείων
 to utmost poverty having-come to-one of-the own
 παραμονητῶν ἰδιοχείρως ὁ ὅσιος πρὸς τὸ μηδένα
 servants with-his-own-hand the holy(-man) for the no-one
 γινῶναι δύο χρυσοῦ λίτρας δεδοκῶς, καὶ ἀκούσας παρὰ
 to-know two of-gold pounds having-given and having-heard from
 τοῦ λαβόντος, ὅτι “Ταῦτα δεξάμενος, δέσποτα, οὐκέτι
 the(-one) having-received that these(-things) having-received master no-longer

ἔχω ὄψιν προσέχειν εἰς τὸ τίμιον καὶ ἀγγελικόν σου
I-have face to-look at the honored and angelic your
 πρόσωπον,” ἀξιέπαινον ὄντως καὶ σοφὸν πρὸς αὐτὸν
face praiseworthy truly and wise to him
 ἀπεφθέγγετο λόγον· “Οὐπω,” φησὶν, “τὸ αἷμά μου ὑπέρ
he-uttered word not-yet he-says the blood my for
 σου ἐξέχεα, ἀδελφε, ὡς ἐνετείλατό μοι ὁ δεσπότης
you I-have-poured-out brother as commanded me the master
 μου καὶ πάντων Χριστὸς ὁ θεός.”
my and of-all Christ — God

Ἐπειγόμενός τις ὑπὸ τῶν τὰ δημόσια εἰσπραττόντων καὶ 30
being-pressed someone by those the public(-dues) exacting and
 μὴ εὐπορῶν ἀποδοῦναι — ἦν γὰρ ἀστοχήσασα ἡ χώρα
not being-able to-pay was for having-failed the country
 διὰ τὴν λεψυδρίαν τοῦ Νείλου—, ἀπελθὼν ἰκέτευσεν
because-of the lack-of-water — of-Nile having-gone-off he-besought
 δοῦκά τινα τῶν μεγιστάνων δανεῖσαι αὐτῷ πεντήκοντα
duke one of-the magnates to-lend him fifty
 λίτρας χρυσίου, καὶ ἔλεγεν δίδειν καὶ ἐνέχυρα, εἰ βούλοιτο,
pounds of-gold and he-said to-give also pledges if he-wished
 διπλᾶ. ὑπέσχετο οὖν ὁ δοῦξ δοῦναι αὐτῷ, πρὸς τὸ παρὸν
double promised then the duke to-give(-it) him for the present
 δὲ ὑπερέθετο. τῶν οὖν ἀπαιτούντων στενοχωροῦντων
but he-put-off those then exacting pressing
 αὐτὸν, καταλαμβάνει καὶ αὐτὸς πρὸς τὸν πάνδοχον
him he-reaches also he to the all-receiving
 λιμένα, ὥσπερ ἅπαντες, λέγω δὴ πρὸς τὸν πρατότατον
harbor as all I-mean indeed to the most-gentle
 καὶ ἀξιοθαύμαστον πατριάρχην. καὶ οὐπω σχεδὸν τὴν
and admirable patriarch and not-yet almost the
 ἰδίαν περίστασιν αὐτῷ ἐξηγήσατο, καὶ φησι πρὸς αὐτόν·
own plight to-him he-had-narrated and he-says to him

“Δίδω, τέκνον, εἰ βούλει, καὶ ὅπερ φορῶ ἱμάτιον.” καὶ
I-give child if you-wish even what I-wear garment and
 γὰρ μετὰ τῶν θαυμασίων αὐτοῦ κατορθωμάτων καὶ
for with the wonderful his achievements also
 τοῦτο συνεκέκτητο τὸ μὴ δύνασθαι αὐτὸν ἰδεῖν τινα ἐκ
this he-had-acquired the not to-be-able him to-see anyone from
 περιστάσεως δακρύνοντα καὶ μὴ εὐθέως καὶ αὐτὸν τοῖς
plight weeping and not at-once also himself with-the
 οἰκείois καταβρέχεσθαι δάκρυσιν. ὅθεν καὶ παρ’ αὐτὰ
own to-be-drenched tears whence also on the-spot
 τὴν αἴτησιν τοῦ θέλοντος παρ’ αὐτοῦ δανείσασθαι
the request of-the(-one) wishing from him to-borrow
 ἐξεπλήρωσεν. καὶ τῇ ἐπιούσῃ νυκτὶ θεωρεῖ ὁ δοῦξ ὅτι
he-fulfilled and on-the following night sees the duke that
 ἵστατο ἐπὶ θυσιαστηρίου τινὸς εἰς ὃ προσέφερον πολλοὶ
he-stood at altar a-certain to which offered many
 προσφοράς. καὶ κατὰ μίαν ἣν ἐτίθουν ἐλάμβανον ἑκατὸν
offerings and for one which they-placed they-received hundred
 ἀντ’ αὐτῆς ἐκ τοῦ θυσιαστηρίου. ἣν δὲ καὶ ὁ πατριάρχης
for it from the altar was and also the patriarch
 ὀπισθεν αὐτοῦ. ἔκειτο οὖν μία προσφορά ἔμπροσθεν αὐτῶν
behind him lay then one offering before them
 εἰς ἓν σκαμνίον. καὶ λέγει τις τῷ δουκί· “Ἀπελθε, κύρι
on one bench and says someone to-the duke go-off lord
 ὁ δοῦξ, λαβὲ τὴν προσφοράν ἐκείνην, καὶ προσένεγκε εἰς
the duke take the offering that and offer(-it) at
 τὸ θυσιαστήριον καὶ ἔπαρον ἀντ’ αὐτῆς ἑκατὸν προσφοράς.”
the altar and take-up for it hundred offerings
 ἐκείνου δὲ δυσοκνήσαντος, ἔδραμεν ὁ πατριάρχης καίπερ
he and hesitating ran the patriarch although
 ὀπισθεν αὐτοῦ ἐστῶς. καὶ ἐπῆρεν αὐτὴν πρὸ αὐτοῦ καὶ
behind him standing and took-up it before him and

προσήνεγκεν καὶ ἔλαβεν ὥσπερ ἅπαντες ἑκατὸν ἐκ τοῦ
offered(-it) and received as all hundred from the
 θυσιαστηρίου. ἐξυπνισθεὶς οὖν οὐκ ἠδύνατο διακρίναι τὸ
altar having-awoken then not he-was-able to-interpret the
 ὄραμα. ἔπεμψεν δὲ καὶ ἤνεγκεν τὸν θέλοντα δανείσασθαι,
vision he-sent and also brought the(-one) wishing to-borrow
 ἵνα παράσχη αὐτῷ. καὶ ὡς ἦλθεν, λέγει αὐτῷ ὁ
that he-might-supply to-him and when he-came says to-him the
 δούξ· “Λαβὲ τὸ ποσόν.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ·
duke take the amount he and having-answered said to-him
 “Προέλαβεν τὸν μισθόν σου, δέσποτα, ὁ πατριάρχης. καὶ
anticipated the reward your master the patriarch and
 γὰρ τοῦ κυροῦ ὑπερθεμένου με, ἠναγκάσθην πρὸς ἐκείνον,
for the lord having-put-off me I-was-compelled to that(-one)
 ὡς πρὸς λιμένα, καταφυγεῖν. πολλὴ γὰρ ἦν ἡ ἐπίτασις
as to (a)-harbor to-flee great for was the pressure
 τῶν ἀπαιτούντων.” ὡς οὖν ἤκουσεν τοῦτο, εὐθέως
of-those exacting when then he-heard this at-once
 ὑπεμνήσθη τοῦ ἐνυπνίου καὶ εἶπεν· “Ὅντως καλῶς εἶπας
he-was-reminded of-the dream and said truly well you-said
 ὅτι προέλαβεν τὸν μισθόν σου. προέλαβεν γάρ, καὶ οὐαί
that anticipated the reward your he-anticipated(-it) for and woe
 τινι βουλομένῳ ποιῆσαι ἀγαθὸν καὶ ἀναμένοντι,” καὶ
to-anyone wishing to-do good and waiting and
 ἐξηγήσατο αὐτῷ καὶ πᾶσι τὸ ἐνύπνιον ὃ ἐθεάσατο.
he-narrated to-him and to-all the dream which he-saw
 Πορευομένου ποτὲ τοῦ ὁσίου ἐν τῷ ναῷ τῶν ἁγίων
going once the holy(-man) to the temple of-the holy
 νικηφόρων μαρτύρων Κύρου καὶ Ἰωάννου ἐν τῇ ἐνδόξῳ
victorious martyrs Cyrus and John on the glorious
 αὐτῶν μνήμῃ εὐχῆς χάριν, ἐξελθόντα τὴν
their commemoration of-prayer for-the-sake-of having-gone-out(-through) the

πόρταν τῆς πόλεως δέχεται αὐτὸν γύναιον προσπίπτοντα
gate of-the city meets him (a)-woman falling-down
 καὶ λέγοντα· “Ἐκδίκησόν με, ὅτι ἀδικοῦμαι ἐκ τοῦ
and saying avenge me for I-am-wronged by the
 γαμβροῦ μου.” τινῶν οὖν τῶν ἐχόντων παρρησίαν
son-in-law my some then of-those having freedom-of-speech
 πρὸς αὐτὸν ἐκ τοῦ ὀψικίου αὐτοῦ λεγόντων, ὅτι ἐν τῷ
toward him of the retinue his saying that on the
 ὑποστρέφειν αὐτὸν τὸ πρᾶγμα αὐτῆς ποιεῖ, ἀπεκρίνατο ὁ
to-return him the matter her he-does answered the
 πάνσοφος· “Καὶ πῶς ὁ θεὸς τὴν εὐχὴν μου προσδέξεται,
all-wise(-man) and how — God the prayer my will-accept
 ἐὰν ἐγὼ ταύτην ὑπέρθωμαι; τίς δὲ καὶ ὁ ἐγγυώμενος
if I her put-off who and also the(-one) guaranteeing
 ὅτι ζήσομαι εἰς τὴν αὔριον; καὶ ὑπάγω πρὸς τὸν Χριστὸν
that I-shall-live to the morrow and I-go to — Christ
 περὶ αὐτῆς ἀναπολόγητος,” καὶ οὐκ ἀπέστη τοῦ
about her without-defense and not he-stood-away-from the
 τόπου, ἕως οὗ τὸ ἱκανὸν αὐτῆς γενέσθαι ἐποίησεν.
place until — the sufficient for-her to-be-done he-made

- 32 Πρὸς τὴν πρόθεσιν οὖν τοῦ αἰοιδίμου τούτου ὅλην θεϊκὴν
toward the purpose then of-the celebrated this(-man) wholly divine
 ὑπάρχουσαν ἔπεμψεν αὐτᾷ ὁ κύριος καὶ τοὺς θεοσόφους
being sent to-him the Lord also the God-wise
 καὶ ἀειμνήστους Ἰωάννην καὶ Σωφρόνιον. σύμβουλοι γὰρ
and ever-memorable John and Sophronius counselors for
 ἦσαν χρηστοὶ ἀληθῶς, οἷς καὶ ὡς πατράσιν ἀδιακρίτως
they-were good truly whom also as fathers unhesitatingly
 ὑπήκουσεν καὶ ἠνχαρίσκει ὡς γενναίοις μάλιστα καὶ
he-obeyed and thanked as noble especially and
 ἀνδρεῖοις στρατιώταις ὑπὲρ τῆς εὐσεβείας. καὶ γὰρ τῇ
brave soldiers for the piety and for in-the

τοῦ ἁγίου πνεύματος θαρρήσαντες δυνάμει καὶ πόλεμον
of-the holy spirit having-trusted power also war
 ἐν διαλέξεσιν τῆς σοφίας αὐτῶν μετὰ τῶν Σευηρομανιτῶν
in disputations of-the wisdom their with the Severus-maniacs
 καὶ λοιπῶν περὶ τὴν χώραν τυγχανόντων ἀκαθάρτων
and remaining about the country being unclean
 αἵρετικῶν συγκρούσαντες, πολλὰς μὲν κώμας, πλείστας
heretics having-joined many indeed villages very-many
 δὲ ἐκκλησίας, ὡσάυτως δὲ καὶ μοναστήρια ἐκ τῶν
and churches likewise and also monasteries from the
 στομάτων τῶν τοιούτων θηρίων δίκην προβάτων ὡς
mouths of-the such beasts like sheep as
 καλοὶ ποιμένες ἀπέσπασαν· διὸ καὶ μάλιστα ὑπερετίμα
good shepherds they-snatched wherefore also especially highly-honored
 τοὺς ὁσίους ὁ πανόσιος.

the holy(-men) the all-holy(-man)

Εἰ δέ πού τινα σκληρὸν καὶ ἀπάνθρωπον καὶ πλήκτην 33
if and anywhere anyone harsh and inhuman and (a)-striker
 πρὸς τοὺς οἰκέους δούλους ᾗσθητο ὁ μακάριος, τοῦτον
toward the own slaves perceived the blessed(-man) this(-man)
 πρῶτον μὲν μετεστέλλετο, καὶ μετὰ πολλῆς ἡπιότητος
first indeed he-sent-for and with much gentleness
 παρεκάλει λέγων· “Τέκνον, ἦλθεν εἰς τὰς ἀκοάς μου
besought(-him) saying child came into the hearing my
 τὰς ἀμαρτωλὰς, ὡς ὅτι ἐξ ἐνεργείας τοῦ ἐχθροῦ μικρὸν
the sinful as that from working of-the enemy little
 σκληροτέρως περὶ τοὺς τοῦ οἴκου σου παῖδας φέρει. ἀλλὰ
more-harshly toward the of-the house your servants you-behave but
 παρακαλῶ μὴ δοῦναι τόπον τῇ ὀργῇ· οὐ γὰρ διὰ τὸ
I-beseech not to-give place to-the anger not for because-of the
 πλήττειν τούτους δέδωκεν ἡμῖν αὐτοὺς ὁ θεός, ἀλλὰ διὰ
to-strike these gave us them — God but because-of

τὸ δουλεύεσθαι, τάχα δὲ οὐδὲ διὰ τοῦτο, ἀλλὰ διὰ
the to-be-served perhaps and not-even because-of this but because-of
 τὸ συγκροτεῖσθαι παρ' ἡμῶν, ἐξ ὧν ὁ θεὸς παρέσχεν
the to-be-helped by us from what — God supplied
 ἡμῖν. τί γὰρ εἰπέ μοι καὶ ἔδωκεν ἄνθρωπος καὶ ἠγόρασεν
to-us what for tell me and gave (a)-man and bought
 τὸν κατ' εἰκόνα καὶ ὁμοίωσιν θεοῦ κτισθέντα καὶ
the(-one) according-to image and likeness of-God created and
 τιμηθέντα; μὴ γὰρ τί ποτε σὺ ὁ δεσπότης αὐτοῦ
honored not for anything ever you the master his
 περιττὸν αὐτοῦ κέκτησαι ἐν τῷ ἰδίῳ σώματι; χεῖρα ἢ
superfluous than-him have in the own body hand or
 πόδα ἢ ἀκοὴν ἢ ψυχὴν; μὴ οὐχ ὅμοιός σου ἐστι κατὰ
foot or hearing or soul not not like you is-be in
 πάντα; ἄκουσον τοῦ φωστήρος Παύλου λέγοντος· “Ὅσοι
all-things hear the luminary Paul saying as-many-as
 εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. οὐκ ἔνι
into Christ you-were-baptized Christ you-put-on not there-is
 Ἰουδαῖος καὶ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος.
Jew and Greek not there-is slave nor free
 πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν Χριστῷ Ἰησοῦ· εἰ οὖν παρὰ
all for you one are in Christ Jesus if then with
 Χριστῷ ἴσοι ἐσμέν, καὶ πρὸς ἀλλήλους ἴσοι γενόμεθα·
Christ equal we-are also toward one-another equal let-us-become
 καὶ γὰρ ὁ Χριστὸς μορφὴν δούλου ἀνέλαβεν ἐκδιδάσκων
and for — Christ (the)-form of(-a)-slave took-up teaching
 ἡμᾶς μὴ ὑπερηφανεύεσθαι κατὰ τῶν συνδούλων ἡμῶν. εἰς
us not to-be-proud over the fellow-slaves our one
 γὰρ ἐστι δεσπότης πάντων ἐν οὐρανοῖς κατοικῶν καὶ τὰ
for is master of-all in heavens dwelling and the
 ταπεινὰ ἐφορῶν· οὐκ εἶπεν τὰ πλούσια, ἀλλὰ τὰ ταπεινά.
lowly(-things) looking-upon not he-said the rich(-things) but the lowly(-things)

ποσὸν γὰρ καὶ χρυσὸν ἐδώκαμεν, ἵνα τὸν τιμηθέντα καὶ
 (an)-amount for also gold we-gave that the(-one) honored and
 ἀγορασθέντα σὺν ἡμῖν αἵματι θείῳ καὶ δεσποτικῶ ἑαυτοῖς
 bought with us by-blood divine and of-the-master to-ourselves
 καταδουλώσομεν. δι' αὐτὸν οὐρανὸς, δι' αὐτὸν γῆ,
 we-may-enslave because-of him heaven because-of him earth
 δι' αὐτὸν ἀστέρες, δι' αὐτὸν ἥλιος, δι' αὐτὸν
 because-of him stars because-of him sun because-of him
 θάλασσα καὶ τὰ ἐν αὐτῇ· ἔστιν δὲ ὅτε καὶ ἄγγελοι
 sea and the(-things) in it it-is and when also angels
 αὐτῷ διακονοῦσιν. δι' αὐτὸν ὁ Χριστὸς πόδας δούλων
 him serve because-of him — Christ feet of-slaves
 ἔνιψεν, δι' αὐτὸν ἐσταυρώθη καὶ πάντα τὰ λοιπὰ δι'
 washed because-of him he-was-crucified and all the rest because-of
 αὐτὸν ἔπαθεν. σὺ δὲ τὸν παρὰ θεοῦ τιμηθέντα ἀτιμάζεις,
 him he-suffered you but the(-one) by God honored dishonor
 καὶ ὥσπερ οὐ τῆς αὐτῆς φύσεως ὄντα ἀφειδῶς τύπτεις.
 and as not of-the same nature being unsparingly strike
 εἰπὲ, οὕτως ἔχεις τὸν ταπεινὸν Ἰωάννην. ἤθελες ἵνα
 tell thus have-you the lowly John would-you-wish that
 καθὼς παταίης, εὐθέως ἐπεξήρχετό σοι καὶ ἀπεδίδου ὁ
 as you-stumble at-once proceeded-against you and requited —
 θεός; οὐδαμῶς. εἰπὲ· πῶς εὐχῇ καθ' ἡμέραν λέγων;
 God by-no-means tell how do-you-pray each day saying
 ‘Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν
 forgive us the debts our as also we forgive
 τοῖς ὀφειλέταις ἡμῶν.’” τούτοις καὶ τοῖς τοιούτοις λόγοις
 the debtors our with-these and with-the such words
 ὁ μακάριος ἐκ τοῦ ἐνοικοῦντος αὐτῷ θησαυροῦ νουθετῶν
 the blessed(-man) from the dwelling-in him treasure admonishing
 τοῦτον ἀπέλυνεν. καὶ εἰ μὴ ἔμαθεν τοῦτον διορθωσάμενον,
 this(-man) dismissed(-him) and if not he-learned this(-man) corrected

παρεσκεύαζεν λεληθότως τὸν καταπονούμενον προσφύγιον
be-arranged secretly the(-one) oppressed (the)-asylum
 κρατῆσαι καὶ πρᾶσιν αἰτήσασθαι. καὶ τοῦτον ἀγοράζων
to-hold and (a)-sale to-demand and this(-man) buying
 ὁ δίκαιος παρ' αὐτὰ ἐλεύθερον αὐτὸν ἀπεκατέσταινεν.
the just(-man) on the-spot free him restored

XXXIV-XXXV · THE ORPHAN AND THE DEBTOR

An orphan lives in want because his dying father offered him ten pounds or the Mother of God as guardian, and when the boy chose her, gave the money to the poor. John has a lawyer forge an old will making John his kinsman, receives the boy as a great-nephew, and marries him and gives him a house, to show that the Lord forsakes none who hope in him. A swindler borrows twenty pounds and denies it, and when John's stewards want him jailed John refuses: the Lord commands us not to demand back what is taken, and to give even to one who does not ask.

34 Ἀκηκόως ποτέ τινος ἐλεήμονος παῖδα ὄρφανόν
having-heard once of-a-certain merciful(-man) (the)-son (an)-orphan
 καταλειφθέντα τῶν αὐτοῦ γονέων τελευτησάντων καὶ ἐν
left the his parents having-died and in
 πτωχείᾳ πολλῇ διάγειν τοῦτον, ἔλεγον γὰρ οἱ εὐρεθέντες
poverty much to-live this(-boy) said for the found
 ἐν τῇ διαθήκῃ τοῦ πατρὸς μάρτυρες, ὅτι “οὐκ ἀφῆκεν
in the will of-the father witnesses that not left
 αὐτῷ, δέσποτα, ὁ πατὴρ αὐτοῦ ἀποθνήσκων ἕως ἐνὸς
to-him master the father his dying down-to one
 νομίσματος· ἀλλ' ἔχων δέκα λίτρας χρυσίου, φέρει αὐτὸν
nomisma but having ten pounds of-gold he-brings him
 ἐν τῇ ὥρᾳ, ὅτε τὴν διαθήκην ἔγραφεν καὶ λέγει
at the hour when the will he-was-writing and says

αὐτῷ· ‘Ταύτας τὰς δέκα λίτρας ἔχω, τέκνον μου. τί
to-him these the ten pounds I-have child my what
 θέλεις; ἔάσω σοι ταύτας ἢ τὴν δέσποιάν μου τὴν
do-you-wish shall-I-leave to-you these or the lady my the
 θεοτόκον κουράτορα καὶ προνοήτριαν;’ τοῦ δὲ παιδὸς
God-bearer (as)-guardian and provider the and boy
 ἐκλεξαμένου τὴν ἁγίαν δέσποιαν, διέταξεν δοθῆναι ὅλα τοῖς
having-chosen the holy lady he-directed to-be-given all to-the
 πτωχοῖς. καὶ ἰδού,” φησιν, “ὁσιώτατε, ἐν πολλῇ στενώσει
poor and behold he-says most-holy(-one) in much distress
 ὑπάρχει νυκτὸς καὶ ἡμέρας τοῦ οἴκου τῆς δεσποίνης
he-is by-night and by-day from-the house of-the lady
 μὴ ἀφιστάμενος.” ὥς οὖν ταῦτα ἤκουσεν παρὰ τῶν
not departing when then these(-things) heard from those
 γνωσκόντων ὁ δίκαιος, μηδενὶ μηδὲν εἰπὼν, μεταστέλλεται
knowing the just(-man) to-no-one anything having-said he-sends-for
 τινα νομικὸν, καὶ διηγείται αὐτῷ τὸ πρᾶγμα, δώσας
a-certain lawyer and narrates to-him the matter having-given
 αὐτῷ ὅρον μηδενὶ θαρρῆσαι, ὃ ἐπιτρέπει αὐτῷ ποιῆσαι
him (a)-rule to-no-one to-confide what he-directs him to-do
 πρᾶγμα, εἰπὼν αὐτῷ· “Ἄπελθε καὶ εἰς παλαιὰ τομάρια
(the)-matter having-said to-him go-off and on old sheets
 γράψου διαθήκην τινὸς ὀνόματι Θεοπέμπτου καὶ ποιήσου
write (the)-will of-someone by-name Theopemptus and make
 εἰς τὸν αὐτὸν χάρτην ἐμὲ καὶ τὸν πατέρα τοῦ παιδὸς
on the same paper me and the father of-the boy
 ἀνεψιούς γνησίους καὶ ἄπελθε καὶ εἰπὲ τῷ νεωτέρῳ·
nephews true and go-off and say to-the young(-man)
 ‘Οἶδας, ἀδελφε, ὅτι γένος ὑπάρχων τοῦ πατριάρχου, οὐκ
you-know brother that kin being of-the patriarch not
 ὀφείλεις οὕτως ἐν πτωχείᾳ διάγειν.’ καὶ δεῖξον αὐτῷ καὶ
you-ought thus in poverty to-live and show him also

τὸ χαρτίον καὶ εἶπὲ αὐτῷ ὅτι ‘Ἐὰν σὺ ἐρυθριᾷς, ἐγὼ
the little-paper and say to-him that if you are-ashamed I
 διοικῶ τὸ πρᾶγμά σου πρὸς τὸν πάπαν.’ καὶ βλέπε,
manage the matter your with the pope and see
 τί σοι λέγει καὶ ἔλθῃ πάλιν πρὸς με.” ὡς οὖν πάντα
what to-you he-says and come again to me when then all
 τὰ κελευσθέντα αὐτῷ ὑπὸ τοῦ πατριάρχου ὁ νομικὸς
the(-things) ordered him by the patriarch the lawyer
 ἐποίησεν, ἔρχεται πρὸς αὐτὸν λέγων ὅτι “Συνέθετό μοι
did he-comes to him saying that agreed with-me
 ὁ παῖς ἵνα ἐγὼ λαλήσω τὸ πρᾶγμα αὐτοῦ τῷ κυρῷ καὶ
the boy that I should-speak the matter his to-the lord and
 μεγάλας εὐχαριστίας ὁμολογῇ μοι.” εἶπεν οὖν ὁ ὁσιος·
great thanks he-professes to-me said then the holy(-man)
 “Ἀπελθε, εἶπὲ αὐτῷ ὅτι ἐγὼ ἐλάλησα τῷ πάπα καὶ εἶπεν,
go-off tell him that I spoke to-the pope and he-said
 ὅτι ‘κἀγὼ γινώσκω ὅτι εἶχεν ὁ ἀνεψιός μου υἱὸν, ἀλλὰ
that I-too know that had the nephew my (a)-son but
 ἀπὸ ὀψεως τοῦτον οὐ γνωρίζω.’ καλῶς οὖν ποιεῖς, φέρων
by sight this(-one) not I-know well then you-do bringing
 αὐτὸν πρὸς με· φέρων τε αὐτὸν, φέρε καὶ χάρτην μετὰ
him to me bringing and him bring also paper with
 σου.” ὡς οὖν παρεγένοντο, ἔλαβεν αὐτὸν κατ’ ἰδίαν ὁ
you when then they-arrived he-took him in private the
 δίκαιος καὶ ἤρξατο καταφιλεῖν αὐτὸν καὶ λέγειν· “Καλῶς
just(-man) and began to-kiss him and to-say well
 ἦλθεν ὁ υἱὸς τοῦ ἀνεψιοῦ μου.” ἐπλούτισεν οὖν αὐτὸν καὶ
came the son of-the nephew my he-enriched then him and
 ἐνεγάμισεν ἐν Ἀλεξανδρείᾳ καὶ οἶκον καὶ πάντα τὰ
married(-him) in Alexandria and (a)-house and all the(-things)

τῆς χρείας ἐχαρίσατο αὐτῷ, δείξαι σπουδάσας ὁ ὅσιος,
of-the need he-granted to-him to-show having-been-eager the holy(-man)
 ὅτι οὐκ ἐγκαταλείψει κύριος τοὺς ἐλπίζοντας ἐπ' αὐτόν.
that not will-forsake (the)-Lord those hoping on him
 Ἀπαραλείπτως δὲ καὶ ταύτης ἐπιμελούμενος ὁ θαυμάσιος 35
unfailingly and also of-this caring-for the wonderful(-man)
 τῆς ἐντολῆς τῆς νομοθετούσης τὸν θέλοντα
of-the commandment of-the(-one) legislating the(-one) wishing
 δανείσασθαι ἀπὸ σου μὴ ἀποστραφῆς, οὐδέποτε ἐκώλυσέν
to-borrow from you not turn-away never he-prevented
 τινα τὸν τῆς τοιαύτης ἐπικουρίας παρ' αὐτοῦ δεόμενον.
anyone the of-the such help from him needing
 ὅθεν τοῦτο γινώσκων τις κακότροπος καὶ ἐπιθέτης
whence this knowing someone ill-mannered and (a)-cheat
 ἠτήσατο αὐτὸν δανεῖσαι αὐτῷ εἴκοσι λίτρας χρυσοῦ. ἦν
asked him to-lend to-him twenty pounds of-gold he-was
 γὰρ τῶν λεγομένων γαλλοδρόμων. ἀγνωμονήσας οὖν τὸν
for of-the called Gallic-runners having-been-ungrateful then to-the
 ὅσιον καθὼς καὶ ἄλλους πολλοὺς, ἔλεγεν, ὅτι “οὐδέν
holy(-man) as also others many he-said that nothing
 μοι δέδωκεν.” ἐξήτησαν οὖν οἱ τῆς ἐκκλησίας οἰκονόμοι
to-me he-has-given demanded then the of-the church stewards
 καὶ διοικηταὶ τοῦτον φυλακίσαι καὶ δημεῦσαι αὐτοῦ τὴν
and administrators this(-man) to-imprison and to-confiscate his the
 ὑπόστασιν. ὁ δὲ μιμητὴς τοῦ εἰπόντος “Γίνεσθε
property the but imitator of-the(-one) having-said be
 ἀγαθοὶ καὶ οἰκτίρμονες, ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
good and compassionate as the father your the(-one) in the
 οὐρανοῖς, ὅστις ἀνατέλλει τὸν ἥλιον αὐτοῦ ἐπὶ πονηροῦς
heavens who makes-rise the sun his on wicked
 καὶ ἀγαθοῦς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους”, οὐδαμῶς
and good and rains on just and unjust by-no-means

τούτοις συνεχώρησε τοῦτον θλίψαι τὸ σύνολον. τῶν δὲ
to-these permitted this(-man) to-afflict the at-all they and
 ταραττομένων κατ' αὐτοῦ, ὡς τῷ πατριάρχῃ ἐμπαίζαντι,
being-agitated against him as to-the patriarch having-mocked
 καὶ λεγόντων αὐτῶν πρὸς τὸν ὅσιον· “Οὐ δίκαιόν ἐστι,
and saying they to the holy(-man) not right it-is
 δέσποτα, ἵνα ὅπερ ἔχουσιν λαβεῖν οἱ πτωχοὶ, οὗτος
master that what-very-thing ought to-receive the poor this(-man)
 λάβῃ ὁ ἄσωτος.” ἀνταπεκρίνατο αὐτοῖς ὁ τρισμακάριος
should-receive the prodigal answered-back to-them the thrice-blessed(-man)
 λέγων· “Πιστεύσατε, ἀδελφοὶ, ἐὰν παρὰ πρόθεσιν λάβητέ
saying believe brothers if against intention you-receive
 τί ποτε ἐξ αὐτοῦ, δύο ἐντολὰς παραβαίνετε καὶ μίαν
anything ever from him two commandments you-transgress and one
 πληροῦτε ὅτε καὶ εἰς τοὺς πτωχοὺς δοθῇ τὸ τοιοῦτον
you-fulfill when also to the poor be-given the such
 ποσὸν, μίαν μὲν, ὅτι ἐφάνητε ἀνυπομόνητοι πρὸς τὴν
amount one indeed that you-appeared impatient toward the
 ζημίαν καὶ ἐγένεσθε καὶ ἄλλοις τύπος κακὸς, δευτέραν
loss and you-became also for-others (a)-pattern bad second
 δὲ μὴ ὑπακούσαντες τῷ δεσπότῃ θεῷ τῷ εἰπόντι·
and not having-obeyed the master God the(-one) having-said
 ‘Ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει’. συμφέρεи οὖν,
from the(-one) taking the yours not demand(-back) it-is-profitable then
 ᾧ τέκνα, ἵνα γενώμεθα πᾶσιν ὑπόδειγμα ὑπομονῆς. καὶ
O children that we-become to-all (an)-example of-patience and
 γὰρ καὶ ὁ ἀπόστολος λέγει· ‘Διὰ τί οὐχὶ μᾶλλον
for also the apostle says because-of what not rather
 ἀδικεῖσθε καὶ ἀποστερεῖσθε;’ καὶ καλὸν μὲν ἐστίν,
are-you-wronged and defrauded and good indeed it-is
 ἀδελφοὶ, ἀληθῶς, παντὶ τῷ αἰτοῦντι διδόναι, ὑψηλότερον
brothers truly to-every the(-one) asking to-give higher

δὲ καὶ τιμιώτερον καὶ τῷ μὴ αἰτοῦντι, τῷ δὲ
but and more-honorable also to-the(-one) not asking to-the(-one) and
 αἶροντι τὸ ἱμάτιον ἀπροαιρέτως ἐξ ἡμῶν διδόναι καὶ
taking the cloak unwillingly from us to-give also
 τὸν χιτῶνα ἀγγελικῆς ὄντως φύσεως μίμημα, μᾶλλον δὲ
the tunic of-angelic truly nature (an)-imitation rather but
 θεϊκῆς. ἐκ τῶν γὰρ ὑπαρχόντων ἡμῖν ὁ κύριος εὐποιεῖν
of-divine from the for possessions our the Lord to-do-good-to
 τὸν πλῆσιον προσέταξεν. ‘Ἀγαθοποιήσεις γάρ,’ φησιν, ‘τῷ
the neighbor commanded you-will-do-good for he-says to-the
 ἀδελφῷ σου, καθὼς εὐπορεῖ ἢ χεῖρ σου, οὐκ ἐκ τῶν ἀπὸ
brother your as prospers the hand your not from the from
 δίκης καὶ φιλονεικίας ἐκ τοῦ ἀδικοῦντος ἐπαιρομένων.’”
lawsuit and contention from the(-one) wronging being-taken

XXXVI · ABBA VITALIUS

The old monk Vitalius comes to Alexandria to test John, works by day, and each night pays a prostitute to stay chaste while he prays for her in a corner, binding her to silence. Church advocates report him, but God hardens John's heart against them, and John rebukes them with Constantine's burning of slanders against clergy. A man strikes Vitalius, who warns that all Alexandria will gather at his cries. After Vitalius dies unseen, a demon strikes that man, who confesses; Vitalius is found kneeling, with a writing on the floor forbidding judgment before the time. The women he saved follow his bier, and his tomb works healings.

Γέρων τις μέγας ὡς ἐτῶν ἐξήκοντα ἀκούσας τὰ
old-man a-certain great about of-years sixty having-heard the
 τοιαῦτα πράγματα τοῦ μακαρίου, ἠθέλησεν πειράσαι
such doings of-the blessed(-man) wished to-test
 αὐτὸν, εἴ ἐστιν λογοπειθής καὶ εὐσκανδάλιστος, καὶ εἰ,
him if he-is credulous and easily-scandalized and if

ὥς ἔτυχεν, κατακρίνει τινά. καὶ οἰκῶν πρότερον ἐν
as it-happened he-condemns anyone and dwelling formerly in
 τῇ μονῇ τοῦ ἀββᾶ Σερίδωνος, ἐξῆλθεν καὶ ἔρχεται
the monastery — of-abba Seridus went-out and comes
 ἐν Ἀλεξανδρείᾳ καὶ ἀναλαμβάνεται πολιτείαν τοῖς μὲν
to Alexandria and takes-up (a)-way-of-life to-the indeed
 ἀνθρώποις εὐσκανδάλιστον, τῷ δὲ θεῷ εὐαπόδεκτον,
men scandalous — but to-God acceptable
 τῷ διδόντι, ὥς φησιν ὁ Δαυὶδ, ἐκάστω κατὰ τὴν
to-the(-one) giving as says — David to-each according-to the
 καρδίαν αὐτοῦ. εἰσελθὼν γὰρ εἰς τὴν πόλιν ἀναγράφεται
heart his having-entered for into the city he-writes-down
 ὅλας τὰς προῖσταμένας εἰς γνῶσιν καὶ ἤρξατο κάμνειν
all the prostitutes for knowledge and began to-labor
 ἐργατείας καὶ λαμβάνειν ἡμερήσιον κεράτιον ἔν. ὥς οὖν
at-work and to-take (a)-daily carat one when then
 ἔδυνεν ὁ ἥλιος, ἔτρωγεν ἐνὸς φολλεροῦ θέρμια, καὶ τὰ
set the sun he-ate of-one copper lupines and the
 λοιπὰ ἐλάμβανεν καὶ εἰσῆρχετο εἰς μίαν τῶν προῖσταμένων
rest he-took and went-in to one of-the prostitutes
 καὶ ἐδίδει αὐτῇ τὰ φολλερὰ καὶ ἔλεγεν· “Χάρισαί μοι
and gave her the coppers and said grant me
 τὴν νύκταν ταύτην καὶ μὴ πορνεύσης.” καὶ ἔμενεν ἐγγὺς
the night this and not fornicate and he-stayed near
 αὐτῆς τὴν ἐσπέραν ἐκείνην, φυλάττων αὐτήν, ἵνα μὴ
her the evening that guarding her that not
 πορνεύσῃ. ἴστατο οὖν ἀπὸ ἐσπέρας εἰς μίαν γωνίαν τοῦ
she-fornicate he-stood then from evening in one corner of-the
 κελλίου ἔμπροσθεν ὅπου ἐκοιμᾶτο ἡ γυνὴ, ψάλλων καὶ
cell before(-the-place) where slept the woman psalming and
 εὐχόμενος ὑπὲρ αὐτῆς καὶ βάλλων μετανοίας ἕως τοῦ
praying for her and throwing penitences until the

αὐγους. καὶ ἐξερχόμενος ἐλάβανεν λόγον ἐξ αὐτῆς ὅτι
dawn and going-out he-took (a)-word from her that
 οὐθενὶ λέγει τὴν ἐργασίαν αὐτοῦ, ὥστε μία φανερώσασα
to-no-one she-tells the work his so-that one having-revealed
 τὴν πολιτείαν αὐτοῦ, ὅτι οὐ διὰ τὸ πορνεῦν εἰσέρχεται
the way-of-life his that not because-of the to-fornicate he-goes-in
 εἰς αὐτὰς, ἀλλὰ διὰ τὸ σῶσαι, ἠΐξατο ὁ γέρων καὶ
to them but because-of the to-save prayed the old-man and
 ἐδαιμονίσθη ἡ γυνή, ὥστε ἐξ ἐκείνης καὶ τὰς λοιπὰς
was-possessed the woman so-that from that(-time) also the rest
 φοβεῖσθαι καὶ μὴ φανερῶσαι αὐτὸν πάντα τὸν χρόνον
to-fear and not to-reveal him all the time
 τῆς ζωῆς αὐτοῦ. ἔλεγον οὖν τινες τῇ δαιμονισθείσῃ· “Τί
of-the life his said then some to-the possessed(-woman) what
 ἐστίν; ἀπέδωκέν σοι ὁ θεὸς ὅτι ἐψεύσω. διὰ γὰρ τὸ
is(-it) repaid you — God because you-lied because-of for the
 πορνεῦν εἰσέρχεται ὁ κακέσχατος οὗτος καὶ οὐ δι’
to-fornicate goes-in the utterly-vile(-man) this and not because-of
 ἄλλο τίποτε.” λοιπὸν γὰρ ὁ ὅσιος Βιτάλιος — τοῦτο
other anything further for the holy Vitalius this
 γὰρ ἦν ὄνομα αὐτῷ — βουλόμενος τὴν τῶν ἀνθρώπων
for was (the)-name for-him wishing the of-the men
 δόξαν φυγεῖν καὶ ψυχὰς ἐκ σκοτόντων ἀνακαλέσασθαι,
glory to-flee and souls from darkness to-call-back
 ἔλεγεν ἀκουόντων πάντων ὡς ἔκαμνεν εἰς τὴν ἐργατείαν
said hearing all as be-labored at the work
 καὶ ἀπελύετο ἐσπέρας· “Ἄγωμεν, κύρι· ἄρτι ἡ κυρὰ ἡ
and was-released in-the-evening let-us-go lord now the lady the
 δεῖνα ἀναμένει σε, ὅπου ἦν ὁ ὄρδιος αὐτοῦ.” πολλῶν
so-and-so awaits you where was the appointment his many
 οὖν ἐγκαλούντων αὐτῷ καὶ ἐμπαίζόντων ἔλεγεν· “Τί ἐγὼ
then accusing him and mocking he-said what I

οὐ φορῶ σῶμα ὡς πάντες ἢ τοῖς μοναχοῖς μόνοις
not wear (a)-body as all or with-the monks alone
 ὠργίσθη ὁ θεός; ὧντως καὶ αὐτοὶ ἄνθρωποι εἰσιν, ὡς
was-angry — God truly also they men are as
 πάντες.” ἔλεγον οὖν αὐτῷ τινες· “Λαβέ σοι μίαν
all said then to-him some take for-yourself one
 γυναικα, ἀββᾶ, καὶ ἄλλαξον τὴν φορεσίαν σου, ἵνα μὴ
woman abba and change the dress your that not
 βλασφημῇται ὁ θεὸς διὰ σοῦ καὶ ἔχῃς κρίμα
be-blasphemed — God through you and you-have (the)-judgment
 τῶν σκανδαλιζομένων ψυχῶν.” ὁ δὲ ἀπεκρίνατο αὐτοῖς
of-the being-scandalized souls he but answered them
 λέγων πάλιν, ἐποίει δὲ καὶ τὸν ὀργιζόμενον· “Ὅντως
saying again be-made and also the(-one) being-angry truly
 οὐκ ἀκούω ὑμῖν, ὑπάγετε ἐξ ἐμοῦ. ἄρτι οὐδὲν ἄλλο
not I-listen-to you go from me now nothing else
 ποιῶ ἵνα ὑμεῖς μὴ σκανδαλίζησθε, εἰ μὴ ὅτι λαμβάνω
I-do that you not be-scandalized if not that I-take
 γυναικα, ἵνα φροντίζω οἴκου καὶ ποιῶ κακὰς ἡμέρας.
(a)-wife that I-may-care-for (a)-house and do evil days
 ὁ θέλων σκανδαλισθῆναι σκανδαλισθῇ καὶ δώσει
the(-one) wishing to-be-scandalized let-him-be-scandalized and he-will-give
 κριούς. τί θέλετε ἐξ ἐμοῦ; μὴ κριταὶ κατεστάθητέ
rams what do-you-want from me not judges were-you-appointed
 μοι ὑπὸ τοῦ θεοῦ· ὑπάγετε, ἐαυτῶν φροντίσατε ὑμεῖς·
over-me by — God go of-yourselves take-care you
 ὑπὲρ ἐμοῦ γὰρ οὐκ ἀπολογεῖσθε. εἷς ἐστὶν ὁ κριτὴς
for me for not answer one is the judge
 καὶ ἁγία ἡμέρα κρίσεως ὁ ἔχων ἀποδοῦναι ἐκάστῳ
and holy day of-judgment the(-one) having to-render to-each
 κατὰ τὰ ἔργα αὐτοῦ.” ἔλεγεν δὲ ταῦτα κρᾶζων.
according-to the works his he-said and these(-things) crying

τινὲς οὖν ταῦτα πολλάκις ἀκούσαντες ἐξ αὐτοῦ τῶν
some then these(-things) often having-heard from him of-the
 ἐκκλησιαστικῶν, προσανήνεγκαν τῷ πάπῃ τὸ κατ' αὐτὸν
church-advocates reported to-the pope the about him
 κεφάλαιον. ὁ δὲ θεὸς ὁ γινώσκων ὅτι οὐ θέλει
case — but God the(-one) knowing that not wishes
 ὁ ὅσιος προσκροῦσαι τῷ ἁββᾶ Βιταλίῳ, ἐσκήρυνεν
the holy(-man) to-offend — abba Vitalius hardened
 τὴν καρδίαν αὐτοῦ, καὶ οὐκ ἐπίστευσεν αὐτοῖς — ἦν
the heart his and not be-believed them be-was
 γὰρ καὶ ἐκ τῆς πείρας τοῦ προμνημονευθέντος εὐνούχου
for also from the experience of-the before-mentioned eunuch
 ἔμβοτος — ἀλλ' ἐπετίμησεν αὐτοῖς σφοδρῶς τοῖς κατὰ
afraid but he-rebuked them vehemently those against
 τοῦ ἁββᾶ Βιταλίου προσανενέγκασιν αὐτῷ, εἰπὼν πρὸς
— abba Vitalius having-reported to-him having-said to
 αὐτούς· “Πάυσασθε ἐκ τοῦ συκοφαντεῖν τοὺς μοναχοὺς
them stop from the slandering the monks
 ἢ οὐκ οἴδατε, τί περὶ τοῦ ἐν ἀγίοις Κωνσταντίνου
or not do-you-know what about the in saints Constantine
 τοῦ βασιλέως τὰ κατ' αὐτὸν συγγράμματα περιέχουσιν,
the emperor the about him writings contain
 ὅτι, φησὶν, τινὲς μὴ φοβούμενοι τὸν θεὸν μετὰ τὸ
that says some not fearing — God after the
 τελεσθῆναι τὴν ἁγίαν σύνοδον τὴν ἐν Νικαίᾳ, ἤρξαντο
to-be-completed the holy council the(-one) in Nicaea began
 κατ' ἀλλήλων δίδειν φάμουσα τῷ μακαρίῳ βασιλεῖ οἱ
against one-another to-give libels to-the blessed emperor the
 μὲν κληρικοὶ ὄντες, οἱ δὲ μοναχοὶ, καὶ συνοψίσας ὁ
indeed clergy being the and monks and having-confronted the
 ἅγιος τοῦ θεοῦ Κωνσταντῖνος τὸν κατήγορον καὶ τὸν
holy — of-God Constantine the accuser and the

κατηγορούμενον, ἀμφοτέρων ἤκουσεν; καὶ ὡς εὔρεν τὰς
accused of-both he-heard and when he-found the
 πολλὰς τῶν τοιούτων διαβολῶν ἀληθεῖς οὔσας, ἐνέγκας
many of-the such slanders true being having-brought
 ἄπτοντα κηρὸν, ἔκαυσεν πάντα τὰ δοθέντα αὐτῷ φάμουσα
(a)-burning taper he-burned all the given to-him libels
 εἰπὼν· “Ὀντως τοῖς οἰκέοις ὀφθαλμοῖς εἰ εἶδον ἱερέα
having-said truly with-the own eyes if I-saw (a)-priest
 τοῦ θεοῦ ἢ τινα τῶν τὸ μοναχικὸν σχῆμα περιβεβλημένων
— of-God or one of-those the monastic habit clothed-in
 ἁμαρτάνοντα, τὴν χλαμύδα μου ἂν ἤπλουν καὶ ἔσκεπον
sinning the cloak my — I-would-spread and would-cover
 αὐτὸν, ἵνα μὴ ὀραθῇ ὑπὸ τινος. καὶ εἰς τὸν δοῦλον δὲ
him that not he-be-seen by anyone and against the servant and
 τοῦ θεοῦ τὸν εὐνοῦχον οὕτω ἐνομίζετε καὶ ἐβάλετέ με παρ’
— of-God the eunuch thus you-thought and threw me out-of
 ὁδὸν καὶ ἐποίησα τῇ ψυχῇ μου κρίμα μέγα.” ἐντρέψας
(the)-way and I-did to-the soul my judgment great having-shamed
 οὖν μεγάλως αὐτοὺς, ἀπέλυσεν. Ὁ δὲ δοῦλος τοῦ θεοῦ
then greatly them he-dismissed(-them) the but servant — of-God
 Βιτάλιος τῆς οἰκείας ἐργασίας οὐκ ἐπαύετο. παρεκάλει
Vitalius from-the own work not ceased he-besought
 δὲ καὶ τοῦτο τὸν θεόν· ὥς τιςιν μετὰ θάνατον αὐτοῦ
and also this — God as to-some after death his
 ἐφάνέρωσεν ἐν ὀπτασίᾳ, ἵνα μὴ λογίσσῃται ἁμαρτίαν τοῖς
he-revealed in (a)-vision that not he-reckon sin to-those
 σκανδαλιζομένοις εἰς αὐτὸν, ὅτι τὸ πρᾶγμα, ὃ ἔπραττέν,
being-scandalized at him because the thing which he-was-doing
 φησιν, εὐσκανδάλιστον ἦν καὶ οὐκ ἔσχεν ἄνθρωπος κρίμα
he-says scandalous was and not had (a)-man judgment
 ἐξ ἐμοῦ, εἴ τι ἂν ἐλάλησεν. πολλὰς οὖν ἐκ τῶν
from me if anything — he-spoke many then of the

τοιούτων γυναικῶν κατένυξεν ἡ ἐργασία αὐτοῦ, καὶ
such women pricked the work his and
 μάλιστα, ὅτε ἔβλεπον αὐτὸν τῇ νυκτὶ, ἐκτείνοντα τὰς
especially when they-saw him in-the night stretching-out the
 χεῖρας καὶ εὐχόμενον ὑπὲρ μᾶς ἐκάστης. διὸ καὶ αἱ
hands and praying for one each wherefore also the
 μὲν τοῦ πορνεῦειν ἐπαύοντο, αἱ δὲ ἐλάβανον ἄνδρας
indeed from-the to-fornicate ceased the and took husbands
 καὶ ἐσωφρόνουν, αἱ δὲ καὶ παντελῶς τὸν κόσμον ἀφίουςαι
and were-cbaste the and even altogether the world leaving
 τὸν μονήρην βίον μετήρχοντο. οὐδεὶς μέντοι ἔγνω ἕως τῆς
the solitary life pursued no-one however knew until the
 αὐτοῦ κοιμήσεως, ὅτι ἐκ τῆς αὐτῆς νουθεσίας καὶ εὐχῆς
his falling-asleep that from the same admonition and prayer
 τὰ ἄσεμνα γυναῖκα τοῦ πορνεῦειν ἐπαύοντο. Ὅθεν ἐν
the shameless women from-the to-fornicate ceased whence on
 μιᾷ ἐξερχομένου αὐτοῦ ἐκ τῆς πρώτης τῶν τοιούτων
one(-day) going-out he from the first of-the such
 γυναικῶν εἰς τὸ αὐγος, ὑπαντᾷ αὐτῷ τις ἄνθρωπος
women at the dawn meets him a-certain man
 ἀκάθαρτος εἰσερχόμενος εἰς τὸ πορνεῦσαι μετ' αὐτῆς. καὶ
unclean going-in for the to-fornicate with her and
 ὡς εἶδεν αὐτὸν, λέγω δὴ τὸν ὅσιον Βιτάλιον, ἐξ αὐτῆς
when he-saw him I-mean indeed the holy Vitalius from her
 ἐξερχόμενον, δέδωκεν αὐτῷ κόσσον εἰπὼν πρὸς αὐτόν·
coming-out he-gave him (a)-blow having-said to him
 “Ἔως ποτὲ, κακέσχατε χριστεμπαῖκτα, οὐκ ἐνδίδεις τῶν
until when utterly-vile Christ-mocker not do-you-give-up of-the
 πραγμάτων σου;” ὁ δὲ εἶπεν πρὸς αὐτόν· “Πίστευσον,
doings your he but said to him believe
 λαμβάνεις κόσσον, ταπεινέ, ἵνα πᾶσα ἡ Ἀλεξάνδρεια
you-will-receive (a)-blow lowly(-one) that all — Alexandria

συναχθῇ εἰς τὰς κραυγὰς σου.” οὐπω οὖν ὀλίγος χρόνος
be-gathered at the cries your not-yet then little time
 παρήλθεν καὶ ἐκοιμήθη ἐν εἰρήνῃ ἐν τῷ κελλίῳ αὐτοῦ
passed and fell-asleep in peace in the cell his
 ὁ ἅγιος Βιτάλιος, μηδενὸς ὅλως νοήσαντος. εἶχεν
the holy Vitalius no-one at-all having-perceived(-it) he-had
 γὰρ μικρὸν πάνυ κέλλιον ἐπὶ τὴν λεγομένην πύλην τοῦ
for (a)-small very cell at the called gate of-the
 Ἑλίου, ὅθεν καὶ πολλάκις συνάξεως ἐπιτελουμένης εἰς τὴν
Sun whence also often (a)-synaxis being-performed in the
 πλῆσιον τοῦ κελλίου αὐτοῦ ἐκκλησίαν τοῦ ἁγίου Μητρᾶ,
near the cell his church of-the holy Metras
 συναγόμενά τινα τῶν γυναιῶν τούτων πρὸς ἀλλήλας
being-gathered some of-the women these to one-another
 ἔλεγον· “Ἄγωμεν, ἄγωμεν· πάλιν ὁ ἀββᾶς Βιτάλιος
said let-us-go let-us-go again — abba Vitalius
 σύναξιν ἔχει.” καὶ ἐρχομένων αὐτῶν ἐθεράπευεν αὐτάς.
(a)-synaxis has and coming they he-served them
 Κοιμηθέντος οὖν αὐτοῦ ὡς προεῖρηται ἐν τῷ ἰδίῳ κελλίῳ
having-fallen-asleep then he as has-been-said-before in the own cell
 καὶ μηδενὸς νοήσαντος, εὐθέως παρίσταται τις δαίμων ὡς
and no-one having-perceived at-once stands-by some demon as
 αἰθίοψ· κακοειδῆς τῷ δεδωκότι τὸν κόσσον τῷ ἀββᾶ
(an)-Ethiopian ill-favored to-the(-one) having-given the blow — to-abba
 Βιταλίῳ καὶ δίδει αὐτῷ κόσσον λέγων· “Δέξαι τὸν κόσσον
Vitalius and gives him (a)-blow saying receive the blow
 ὃν ἔπεμψέν σοι ὁ ἀββᾶς Βιτάλιος.” καὶ πεσὼν εὐθέως
which sent to-you — abba Vitalius and having-fallen at-once
 ἤρξατο ἀφρίζειν. συνήχθη οὖν κατὰ τὴν προφητείαν τοῦ
he-began to-foam was-gathered then according-to the prophecy —
 ἀββᾶ Βιταλίου σχεδὸν πᾶσα ἡ Ἀλεξάνδρεια εἰς τὴν βίαν
of-abba Vitalius almost all — Alexandria at the violence

ἦν ἔπασχεν ὑπὸ τοῦ δαίμονος, καὶ μάλιστα ὅτι καὶ
which he-suffered from the demon and especially because also
 τὸν κτύπον τοῦ δοθέντος αὐτῷ κόσσον ἤκουσάν τινες, ὡς
the crack of-the given to-him blow heard some as
 ἐπὶ σαγιττοβόλου. μετὰ ἱκανὰς οὖν ὥρας ἀνανήψας
at (a)-catapult-shot after considerable then hours having-come-to-his-senses
 ὁ πάσχων διέρρηξεν τὰ ἱμάτια τοῦ στήθους αὐτοῦ καὶ
the(-one) suffering tore the garments of-the breast his and
 ἔτρεχεν ἐπὶ τὸ κέλλιον τοῦ ὁσίου κράζων καὶ λέγων·
ran to the cell of-the holy(-man) crying and saying
 “Ἐπταισά σοι, δοῦλε τοῦ θεοῦ, Βιτάλιε, ἐλέησόν με,”
I-sinned against-you servant — of-God Vitalius have-mercy-on me
 συνέτρεχον δὲ καὶ πάντες οἱ ἀκούσαντες, καὶ ὡς ἔφθασε
ran-together and also all those having-heard and when he-reached
 τὸ κέλλιον τοῦ ὁσίου, ἐξῆλθεν πάλιν ὁ δαίμων ῥύσας
the cell of-the holy(-man) went-out again the demon having-thrown
 αὐτὸν πάντων θεωρούντων. καὶ ὡς εἰσῆλθον ἔνδον οἱ
him all watching and when went-in within those
 συνακολουθήσαντες, εὔρον τὸν ὅσιον ἱστάμενον εἰς τὰ
having-followed they-found the holy(-man) standing on the
 ἑαυτοῦ γόνατα καὶ εὐχόμενον καὶ τῷ κυρίῳ τὴν ψυχὴν
his-own knees and praying and to-the Lord the soul
 παραθέμενον καὶ εἰς τὸ ἔδαφος ἐπιγραφὴν τοιαύτην·
having-committed and on the floor (an)-inscription such
 “Ἄνδρες Ἀλεξανδρεῖς, μὴ πρὸ καιροῦ τι κρίνετε,
men Alexandrians not before (the)-time anything judge
 ἕως ἂν ἔλθῃ ὁ κύριος”. ἐξωμολογεῖτο δὲ καὶ ὁ
until — should-come the Lord confessed and also the
 ἄνθρωπος ὁ δαμονισθεὶς τὸ τί ἦν ποιήσας τῷ ὁσίῳ
man the possessed(-one) the what he-was having-done to-the holy(-man)
 καὶ τί ὁ ὅσιος εἶπεν αὐτῷ. Προσανηγέχθη οὖν τῷ
and what the holy(-man) said to-him was-reported then to-the

μακαριωτάτῳ Ἰωάννῃ τῷ πάπῃ πάντα τὰ κατὰ τὸν
most-blessed John the pope all the(-things) about the
 ὅσιον Βιτάλιον, καὶ κατελθὼν μετὰ τοῦ κλήρου ἦλθεν
holy Vitalius and having-come-down with the clergy he-came
 ἐπὶ τὸ λείψανον τοῦ ὁσίου Βιταλίου, καὶ ὡς εἶδεν τὴν
to the body of-the holy Vitalius and when he-saw the
 ἐπιγραφὴν εἶπεν· “Ὅντως ταύτην ὁ ταπεινὸς Ἰωάννης
inscription he-said truly this the lowly John
 διὰ τοῦ θεοῦ ἐξήλησεν, ἐπεὶ τὸν κόσσον ὃν ἔλαβεν
through — God escaped since the blow which received
 ὁ παθὼν, ἐγὼ ἐλάμβανον.” τότε οὖν πᾶσαι αἱ
the(-one) having-suffered I would-have-received then then all the
 πόρναι καὶ αἱ ἀποταξάμεναι ἐξ αὐτῶν καὶ αἱ λαβοῦσαι
prostitutes and those having-renounced of them and those having-taken
 ἄνδρας μετὰ κηρῶν καὶ λαμπάδων προεκόμενον αὐτὸν
husbands with tapers and lamps escorted him
 κλαίουσai καὶ λέγουσαι· “Ἀπωλέσαμεν τὴν σωτηρίαν
weeping and saying we-have-lost the salvation
 ἡμῶν καὶ τὴν διδασχὴν”. ἐξηγοῦντο γὰρ λοιπὸν τὴν
our and the teaching they-narrated for now the
 πολιτείαν αὐτοῦ πᾶσιν, καὶ ὅτι οὐ δι’ αἰσχρὸν πρᾶγμα
way-of-life his to-all and that not for (a)-shameful thing
 πρὸς ἡμᾶς εἰσῆρχετο, καὶ ὅτι οὐδέποτε εἶδομεν αὐτὸν
to us he-came-in and that never did-we-see him
 ἐπὶ πλευρὰν κοιμηθέντα ἢ μίαν ἐξ ἡμῶν κρατήσαντα
on (his)-side having-lain or one of us having-held
 τῇ χειρὶ αὐτοῦ, καὶ μεμφομένων αὐτὰς τινῶν καὶ
with-the hand his and blaming them some and
 λεγόντων ὅτι “Διὰ τί ταῦτα πᾶσιν οὐκ ἐλέγετε, ἀλλ’
saying that because-of what these(-things) to-all not did-you-say but
 ἐσκανδαλίζετο εἰς αὐτὸν πᾶσα ἡ πόλις;” ἐξηγοῦντο λοιπὸν
was-scandalized at him all the city they-narrated now

τὸ κατὰ τὴν δαιμονισθεῖσαν κεφάλαιον, καὶ ὅτι τοῦτο
the about the possessed(-woman) case and that this
 ἡμεῖς φοβούμεναι ἐσιωπῶμεν. ταφέντος οὖν αὐτοῦ ἐν
we fearing kept-silent having-been-buried then he in
 πολλῇ τιμῇ, ἔμεινεν ὁ ὑπ' αὐτοῦ παιδευθεὶς καὶ ἰαθεὶς,
much honor remained the(-one) by him chastened and healed
 ποιῶν τὸ μνημόσυνον αὐτοῦ. ὕστερον δὲ καὶ ἀπετάξατο
making the commemoration his later and also renounced(-the-world)
 εἰς τὸ μοναστήριον αὐτοῦ τοῦ ἀββᾶ Σερίδωνος ἐν Γάζῃ
in the monastery his — of-abba Seridus in Gaza
 καὶ ἔλαβεν τὸ κέλλιον τοῦ ἀββᾶ Βιταλίου κατὰ πίστιν,
and took the cell — of-abba Vitalius in faith
 καὶ εἰς αὐτὸ ἔμεινεν ἕως τῆς τελευτῆς αὐτοῦ. Καὶ
and in it remained until the end his and
 ὁ ὁσιώτατος δὲ πατριάρχης πολλὰ ἠὐχαρίστησεν τῷ
the most-holy and patriarch much thanked —
 θεῷ, ὅτι οὐ συνεχώρησεν αὐτὸν ἀμαρτῆσαι εἰς τὸν
to-God that not he-permitted him to-sin against the
 δούλον αὐτοῦ Βιτάλιον· πολλοὶ δὲ πολλὰ ἔκτοτε ἐν
servant his Vitalius many and much from-then in
 Ἀλεξανδρείᾳ ὠφελήθησαν καὶ ἐξενδοχουν τοὺς μοναχοὺς
Alexandria were-benefited and received-as-guests the monks
 καὶ ἡσφαλίζοντο τοῦ μὴ κατακρίνειν ὥς ἔτυχεν τινα
and guarded-themselves from-the not to-condemn as it-happened anyone
 παρ' αὐτῶν. ἐποίησεν δὲ καὶ ἰάσεις μετὰ θάνατον τὸ
of them worked and also healings after death the
 τίμιον μνήμα τοῦ ὁσίου Βιταλίου διὰ τῆς θείας χάριτος,
honored tomb of-the holy Vitalius through the divine grace
 οὗ ταῖς εὐχαῖς δόξῃ ἡμῖν ὁ κύριος ἀγαθὴν πολιτείαν
by-whose the prayers may-give us the Lord good way-of-life

καὶ ἔλεος ἐν ἡμέρᾳ, ὅτε φανερώσῃ τὰ κρυπτὰ τῶν
and mercy on (the)-day when he-shall-reveal the hidden(-things) of-the
 ἀνθρώπων καὶ γυμνώσῃ τὰς βουλὰς τῶν καρδιῶν.
men and lay-bare the counsels of-the hearts

XXXVII-XL · INSULT, THE BANKER, AND THE PROUD

Insulted by a beggar who wanted more than ten folleis, John stops his retinue: for sixty years he has insulted Christ by his deeds, and can bear one insult. A banker tells how his servant, told to steal five folleis a day for the poor, stole ten, and when the house prospered, gold. John has a grudge-bearing official recite the Lord's Prayer alone, and at the words about forgiving he warns him what he says to God, and the man is reconciled. To the proud he speaks of humility as if about himself: we are clay, and our glory withers.

- 37 Ἐπιτρέψας ποτὲ ὁ ὅσιος δοθῆναί τινι αἰτήσαντι
having-directed once the holy(-man) to-be-given to-someone having-asked
 εὐποιῶν δέκα φόλλεις μόνον, ὑβρίζετο ὑπ' αὐτοῦ κατὰ
(a)-good-deed ten folleis only was-insulted by him to
 πρόσωπον χαλεπῶς ὁ μακάριος, ὡς μὴ δεδωκὼς αὐτῷ
face grievously the blessed(-man) as not having-given him
 ὅσα ἤθελεν. τῶν δὲ τοῦ ὀψικίου ζητούντων δῆραι τὸν
as-much-as he-wished those and of-the retinue seeking to-flog the(-one)
 ὑβρίσαντα, ἐπετίμησεν τούτοις σφοδρῶς ὁ πάπας εἰπὼν·
having-insulted rebuked these vehemently the pope having-said
 “Ἐάσατε αὐτὸν, ἀδελφοί. ἔχω ἐγὼ ἐξήκοντα ἔτη ὑβρίζων
let him(-be) brothers have I sixty years insulting
 διὰ τῶν ἔργων μου τὸν Χριστὸν καὶ μίαν ὕβριν οὐ βαστάζω
through the works my — Christ and one insult not I-bear

ἐξ αὐτοῦ;” καὶ ἐπέτρεψεν τῷ διαδότῃ λῦσαι τὸ προχείριον
from him and he-directed the distributor to-untie the purse

αὐτοῦ καὶ ἐᾶσαι τὸν πτωχὸν ἐπᾶραι ὅσον ἤθελε λογάριν.
his and to-let the poor-man to-take-up as-much-as he-wished money

Ἐν μιᾷ δέ ποτε ἤκουσεν ὁ πάνσοφος ὅτι ἐλεήμων
on one(-day) and once heard the all-wise(-man) that merciful 38

ὑπάρχει ὁ δεῖνα, μεταστέλλεται αὐτὸν ἐν ἰλαρότητι κατ’
is the so-and-so he-sends-for him in cheerfulness in

ιδίαν καὶ λέγει αὐτῷ· “Πῶς ἐγένου ἐλεήμων, ἐκ φύσεως
private and says to-him how did-you-become merciful from nature

ἢ ἑαυτὸν βιασάμενος;” ὅθεν οἱ μὲν τῶν ἐρωτωμένων
or yourself having-forced whence the indeed of-those asked

ὑπ’ αὐτοῦ αἰδούμενοι ἔκρυβον, οἱ δὲ ἔλεγον αὐτῷ· δι’
by him being-ashamed hid(-it) the but told him because-of

ὁ εἷς ἐπερωτηθεὶς ὑπὸ τοῦ ὁσίου ἀπεκρίνατο οὕτως·
which one having-been-asked by the holy(-man) answered thus

“Πίστευσον, δέσποτα, ὅτι οὐδὲν δίδω οὐδὲ ποιῶ ἀγαθόν·
believe master that nothing I-give nor do good

πλὴν δὲ αὐτὸ τοῦτο ὁ ποιῶ καὶ παρέχω, ἐξ ὧν ὁ
however but itself this which I-do and supply from what —

Χριστὸς καὶ αἱ εὐχαί σου χορηγοῦσιν, οὕτως ἐσυνήθισα.
Christ and the prayers your supply thus I-became-accustomed

ἡμην πρώην πάνν ἄσπλαγχνος καὶ ἀσυμπαθῆς, καὶ ἐν
I-was formerly very merciless and unsympathetic and on

μιᾷ ἐφύρασα καὶ ἐστενώθην. ἤρξατο οὖν ὁ λογισμὸς
one(-day) I-was-ruined and was-straitened began then the thought

μου λέγειν μοι· “Ὅντως ἐὰν ὑπῆρχες ἐλεήμων, οὐκ
my to-say to-me truly if you-were merciful not

ἐγκατελίμπανέν σε ὁ θεός’. ὥρισα οὖν ἡμέριον δίδοναι
would-have-forsaken you — God I-fixed then daily to-give

πέντε φόλλεις τοῖς πτωχοῖς. καὶ ὥς ἤρχόμην δοῦναι,
five folleis to-the poor and when I-came to-give

εὐθέως ὁ σατανᾶς ἐνέκοπτέν με λέγων· ‘Ὅντως αἱ πέντε
 at-once — Satan hindered me saying truly the five
 φόλλεις αὐται ἄρκουσιν τῷ οἴκῳ εἰς λάχανον ἢ εἰς
 folleis these suffice for-the house for vegetables or for
 βαλανικόν,’ καὶ λοιπὸν εὐθέως ὡς ἵνα ἐκ τῆς γούλας
 (the)-bath and further at-once as that from the gullet
 τῶν τέκνων μου ἐστέρουν αὐτὰ, οὐδὲν ἐδίδουν. ὡς οὖν
 of-the children my I-deprived them nothing I-gave when then
 εἶδον, ὅτι νικῶμαι ὑπὸ τοῦ πάθους, λέγω τῷ παιδίῳ
 I-saw that I-am-conquered by the passion I-say to-the servant
 μου· ‘Ἡμέριον ἵνα κλέπτῃς, ἐμοῦ μὴ νοοῦντος, πέντε
 my daily that you-steal me not perceiving five
 φόλλεις καὶ δίδῃς εἰς εὐποιῖαν,’ ἐμὶ γὰρ τραπεζίτης,
 folleis and give-(them) for (a)-good-deed I-am for (a)-banker
 δέσποτα. ἐκεῖνος δὲ καλῶς ποιῶν ἤρξατο κλέπτειν δέκα,
 master he and well doing began to-steal ten
 ἔστιν δὲ ὅτε καὶ κεράτιν. ὡς εἶδεν οὖν, ὅτι εὐλογήθημεν,
 it-is and when also (a)-carat when he-saw then that we-were-blessed
 ἤρξατο καὶ τριμίσια κλέπτειν καὶ δίδειν. ἐν μιᾷ οὖν
 he-began also third-coins to-steal and to-give on one(-day) then
 θαυμάσας τὰς εὐλογίας τοῦ θεοῦ, εἶπον αὐτῷ· ‘Ὅντως,
 having-marveled-at the blessings — of-God I-said to-him truly
 πολὺν ὠφέλησαν, τέκνον, αἱ πέντε φόλλεις. θέλω οὖν,
 much benefited child the five folleis I-wish then
 ἵνα δίδῃς δέκα.’ τότε λέγει μοι καὶ ὁ παῖς μειδιῶν·
 that you-give ten then says to-me also the servant smiling
 ‘Ὑπαγε, εὗξαι ταῖς κλεψουσύναις μου, ἐπεὶ ὄντως σήμερον
 go pray for-the thefts my since truly today
 οὐκ εἶχομεν ἵνα φάγωμεν ἄρτον. ἀλλ’ ἐάν ἐστι κλέπτῃς
 not we-had that we-might-eat bread but if there-is (a)-thief
 δίκαιος, ἐγὼ εἰμι.’ τότε οὖν εἶπεν, ὅτι καὶ τριμίσια
 just I am(-he) then then he-said that also third-coins

ἐδίδει καὶ κεράτια. καὶ λοιπὸν ἐκ τῆς πίστεως ἐκείνου
he-gave and carats and further from the faith of-that(-one)
 ἐσυνήθισα, δέσποτα, δίδειν ἀπὸ ψυχῆς.” οἰκοδομηθεὶς
I-became-accustomed master to-give from (the)-soul having-been-edified
 οὖν ὁ ὅσιος πάνυ, εἶπεν πρὸς αὐτόν· “Πίστευσον, πολλὰ
then the holy(-man) greatly said to him believe many
 πατερικὰ ἀνέγνω. τίποτε τοιοῦτον οὐκ ἤκουσα.”
sayings-of-the-fathers I-have-read anything such not I-heard

Μησικακούντά τινα τῶν ἐμφανῶν πρὸς ἄλλον ἄρχοντα 39
bearing-a-grudge one of-the prominent(-men) toward another official
 ἀκούσας οὗτος ὁ μέγας Ἰωάννης, νουθετήσας
having-heard this the great John having-admonished(-him)

πολλάκις, πείσαι αὐτὸν οὐκ ἠδυνήθη διαλλαγῆναι αὐτῷ. ἐν
often to-persuade him not was-able to-be-reconciled to-him on
 μιᾷ οὖν πέμπει καὶ φέρει αὐτὸν ὁ ὅσιος ὡς χάριν
one(-day) then sends and brings him the holy(-man) as for-the-sake-of

δημοσίου πράγματος. καὶ ποιεῖ σύναξιν ἐν τῷ εὐκτηρίῳ
public business and makes (a)-synaxis in the oratory

αὐτοῦ μηδένα ἔχων, εἰ μὴ τὸν σύγκελλον αὐτοῦ. ὡς οὖν
his no-one having if not the syncellus his when then

ἡγίασεν ὁ πάπας καὶ ἐξεφώνησεν τὴν εὐχὴν τοῦ “Πάτερ
consecrated the pope and intoned the prayer of-the Father

ἡμῶν ὁ ἐν τοῖς οὐρανοῖς”, ἤρξαντο λέγειν οἱ τρεῖς τὸ
our the(-one) in the heavens began to-say the three the

“Πάτερ ἡμῶν”. καὶ ὡς ἔφθασαν εἰς τὸν λόγον τοῦ “Ἄφες
Father our and when they-reached to the word of-the forgive

ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμεν τοῖς
us the debts our as also we forgive the

ὀφειλέταις ἡμῶν”, νεύει τῷ συγκέλλῳ ὁ πατριάρχης, ἵνα
debtors our nods to-the syncellus the patriarch that

σιωπήσῃ· ἐσιώπησεν δὲ καὶ αὐτὸς ὁ πάπας καὶ ἔμεινεν ὁ
he-be-silent was-silent and also himself the pope and remained the

ἄρχων μόνος λέγων τὸν στίχον τοῦ “Ἄφες ἡμῖν, ὡς καὶ
official alone saying the verse of-the forgive us as also
 ἡμεῖς ἀφίομεν”. καὶ εὐθέως στραφεὶς ὁ ὅσιος λέγει αὐτῷ
we forgive and at-once having-turned the holy(-man) says to-him
 πραεῖα τῇ φωνῇ· “Βλέπε, εἰς ποίαν φρικτὴν ὥραν τι
with-gentle the voice see in what awful hour what
 λέγεις τῷ θεῷ, ὅτι ὥσπερ ἐγὼ ἀφῶ, οὕτως καὶ σὺ ἄφες
you-say — to-God that as I forgive thus also you forgive
 μοι”. ὡς ὑπὸ πυρὸς οὖν εὐθέως βασανισθεὶς, ὁ εἰρημένος
me as by fire then at-once tormented the said
 ἄρχων ἔπεσεν ἐπὶ πρόσωπον εἰς τοὺς πόδας τοῦ ὁσίου
official fell on (his)-face at the feet of-the holy(-man)
 λέγων· “Ὅσα κελεύεις ὁ κύρις, ποιεῖ ὁ δοῦλός σου”. καὶ
saying whatever you-command the lord does the servant your and
 διηλλάγη ἔκτοτε τῷ ἐχθρῷ αὐτοῦ μετὰ πάσης ἀληθείας.
was-reconciled from-then to-the enemy his with all truth
 40 Ὑπερήφανον δὲ πάλιν, εἰ ἐθεώρησέν τινα ὁ μακάριος,
proud(-man) and again if saw anyone the blessed(-man)
 τοῦτον μὲν εἰς πρόσωπον οὐκ ἤλεγχεν. ὅταν δὲ αὐτὸν ἐν
this(-man) indeed to face not be-reproved when but him in
 τῷ σεκρέτῳ αὐτοῦ καθήμενον ἔβλεπεν, παρεισέφερεν περὶ
the council-chamber his sitting he-saw he-brought-in about
 ταπεινοφροσύνης λόγους ἵνα διὰ τῆς τοιαύτης διδασκαλίας
humility words that through the such teaching
 ὑποκρούσῃ τὸν ὑπερήφανον καὶ σωφρονίσῃ λέγων οὕτως·
he-might-check the proud(-man) and chasten(-him) saying thus
 “Θαυμάζω, κύριοι δεσπόται μου, πῶς οὐ μνημονεύει ἡ
I-marvel lords masters my how not remembers the
 ἀθλία μου ψυχὴ τῆς ταπεινοφροσύνης, ἧς ὑπέδειξεν ἡμῖν
wretched my soul of-the humility which showed us
 ἐπὶ τῆς γῆς ὀφθεῖς ὁ υἱὸς τοῦ θεοῦ, ἀλλ’ ὑπερφυσῶμαι
on the earth having-appeared the son — of-God but I-am-puffed-up

καὶ ὑπεραίρομαι τοῦ ἀδελφοῦ μου, ἐάν εἰμι μικρὸν
and exalt-myself over-the brother my if I-am little
 ἢ εὐειδέστερος αὐτοῦ ἢ πλουσιώτερος ἢ ἐνδοξότερος ἢ
either more-handsome than-him or richer or more-glorious or
 ἀρχὴν ὀφφικίου τινὸς ἔχων, μὴ ἐννοούμενος τὴν θεῖαν
(the)-rank of-office some having not considering the divine
 φωνὴν τὴν λέγουσαν· Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι
voice the(-one) saying learn from me that gentle I-am
 καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς
and lowly in-the heart and you-will-find rest for-the
 ψυχαῖς ὑμῶν· μηδὲ τὰς τῶν ἁγίων φωνὰς λογιζόμενος,
souls your nor the of-the saints voices reckoning
 ὅτι ὁ μὲν γῆν καὶ σποδὸν, ὁ δὲ σκώληκα καὶ
that the(-one) indeed earth and ashes the(-other) and (a)-worm and
 οὐκ ἄνθρωπον, ὁ δὲ ἰσχνόφωνον καὶ βραδυγλώσσους
not (a)-man the(-other) and weak-voiced and slow-tongued
 ἑαυτοὺς ὠνόμαζον, καὶ ὅτι καὶ ὁ Ἡσαΐας ὅτε τὸν θεὸν ἰδεῖν
themselves called and that also — Isaiah when — God to-see
 ἠξιώθη, ὥς χωρεῖ ἄνθρωπος, τότε ἀκάθαρτα χεῖλη
was-deemed-worthy as is-capable (a)-man then unclean lips
 ἔχοντα ἑαυτὸν ἀπεφήνατο· ‘τί γὰρ καὶ εἰμι ὁ ταπεινός;
having himself declared what for also am-I the lowly(-one)
 οὐχὶ ἀπὸ πηλοῦ ἐπλάσθη, ὅθεν ἐστὶν καὶ ἡ πλίνθος;
not from clay was-I-formed whence is also the brick
 οὐχὶ πᾶσαν ἦν δοκῶ ἔχειν δόξαν, ὥς ἄνθος χόρτου
not all which I-seem to-have glory as (the)-flower of-grass
 μαραίνεται;” τούτοις οὖν καὶ τοῖς τοιούτοις καὶ ἄλλοις
withers with-these then and with-the such and other
 πλείοσιν λόγοις ὁ σοφώτατος, ὥς δὴθεν περὶ ἑαυτοῦ λέγων,
more words the most-wise(-man) as forsooth about himself speaking
 τὸν τὴν νόσον τῆς οἰήσεως καὶ ὑπερηφανείας ἔχοντα
the(-one) the disease of-the conceit and of-pride having

καυστηριάζων, ὠφέλει αὐτοῦ τὴν ψυχὴν. ἐνόει γὰρ ὁ
 cauterizing benefited his the soul understood for the(-one)
 τὸ τραῦμα ἔχων, ὅτι περὶ αὐτοῦ ὁ πατριάρχης αἰνίττεται.
 the wound having that about him the patriarch hints

XLI-XLII • DEATH AND THE HERETICS

John reflects that if we considered God's goodness we would never lift our eyes: he spares robbers and perjurers, while bee, grape, and fig serve our sins. He dwells on death, the demons that examine the soul as it rises, and Hilarion's fear after eighty years of service, praying for holy angels as guides on the long road. To stop people leaving the liturgy after the gospel, he sits outside with them, and he throws out anyone who chats in church. Though a married layman, he rules the church and outdoes desert ascetics; he founds two companies of monks to keep vigil for him, and warns never to take communion with heretics.

- 41 Καὶ τοῦτο δὲ συνεχῶς ὁ θεοτίμητος προέφερεν εἰς
 and this and continually the God-honored(-man) brought-forward into
 μέσον εἰς ταπεινοφροσύνης ὑπόθεσιν, ὅτιπέρ φησιν· “Εἰ
 (the)-midst for humility's subject that-indeed he-says if
 ἐνενοούμεθα καὶ ἐλογιζόμεθα τὴν τοῦ θεοῦ περὶ ἡμᾶς
 we-considered and reckoned the — of-God toward us
 εὐσπλαγχνίαν καὶ ἀγαθότητα, οὐδὲ εἰς τοὺς οὐρανούς
 tenderness and goodness not-even to the heavens
 ἐκουφίζομεν τοὺς ὀφθαλμούς ἡμῶν ἀλλὰ διὰ παντὸς
 would-we-lift the eyes our but through all(-time)
 ἐν ταπεινῷ σχήματι καὶ φρονήματι διήγομεν. ἵνα γὰρ
 in lowly bearing and mind we-would-live that for
 παρίδω τὸ πῶς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς
 I-may-pass-over the how from the not being into the to-be us
 παρήγαγεν ὁ πλάστης καὶ τῇ ἀμαρτία καὶ τῇ παρακοῇ
 brought the fashioner and by-the sin and the disobedience

πλανηθέντας πάλιν ἀνέζητησεν καὶ τῷ ἰδίῳ αἵματι
having-strayed again sought(-us) and with-the own blood
 ἐξηγόρασεν ἐκ τοῦ θανάτου καὶ πᾶσαν τὴν γῆν καὶ αὐτὸν
redeemed from the death and all the earth and very
 τὸν οὐρανὸν εἰς ὑπηρεσίαν τῶν ἀνθρώπων ἔταξεν, ἀλλὰ καὶ
the heaven for (the)-service of-the men appointed but also
 νῦν πῶς ἀμαρτάνοντας οὐκ ἐξολοθρεύει, ἀλλὰ μακροθυμεῖ
now how sinning not does-he-destroy but is-long-suffering
 ἡ ἀκίνητος ἐκείνη φύσις καὶ ὁ ἀνεξίκακος ἐκεῖνος
the immovable that nature and the forbearing that
 ὀφθαλμός; καὶ ἡμῶν πολλάκις βλασφημούντων αὐτὸς
eye and we often blaspheming he
 παρακαλεῖ καὶ κολακεύει διὰ τῆς οἰκείας φιλανθρωπίας
beseeches and coaxes through the own love-of-man
 ἄνωθεν ὑετοὺς πρὸς τὴν ἡμετέραν ζωὴν ἐπιχορηγῶν.
from-above rains for the our life supplying
 πόσους κακούργους ὑπάγοντας φονεῦσαι ἢ κλέψαι σκέπει
how-many evildoers going to-murder or to-steal he-covers
 καὶ οὐ παραδίδει πιασθῆναι καὶ τιμωρηθῆναι; πόσους ὄντας
and not hands-over to-be-caught and to-be-punished how-many being
 εἰς τὰ πλοῖα εἰς τὸ πέλαγος ἐπὶ τὸ πειρατεῦν τὰ
in the ships on the open-sea for the to-play-the-pirate-against the
 ἀπαντῶντα αὐτοῖς πλοῖα καὶ φονεύειν τοὺς ἐν αὐτοῖς ὄντας
meeting them ships and to-murder those in them being
 καὶ οὐ συγχωρεῖ τῷ βυθῷ παραπεμφθῆναι, ἀλλ' ἐπιτιμᾷ
and not he-permits to-the deep to-be-sent but rebukes
 τῇ θαλάσῃ τοῦ μὴ καταπιεῖν αὐτοὺς, ἐκδεχόμενος τὴν
the sea from-the not to-swallow them awaiting the
 ἐπιστροφὴν τῆς κακίας αὐτῶν. πόσοι ἐπιорκοῦσιν τὸ
turning of-the wickedness their how-many swear-falsely-by the
 σῶμα καὶ τὸ αἷμα αὐτοῦ τὸ ἄχραντον, καὶ ἀνέχεται καὶ
body and the blood his the undefiled and he-bears(-it) and

μακροθυμῇ μὴ ἀποδιδούς αὐτοῖς ἐνθάδε τι δυσχερές.
is-long-suffering not rendering them here anything grievous
 πόσους ἐν ὁδῷ ληστεύοντας οὐ παραδίδει εἰς βρῶσιν
how-many on (the)-road robbing not he-hands-over for food
 τοῖς συναντῶσιν αὐτοῖς θηρίοις; πόσους ὑπάγοντας εἰς
to-the meeting them beasts how-many going to
 διορυγὰς ἢ εἰς ὁδοστασίας σκέπει τοῦ μὴ ἀναλωθῆναι
housebreakings or to highway-robberies he-covers from-the not to-be-consumed
 ὑπὸ τῶν φυλαττόντων κυνῶν ἢ καὶ ἀνθρώπων; καὶ
by the guarding dogs or even men and
 ἐμοῦ ἔσθ' ὅτε ἢ μετὰ τῆς πόρνης ἀνακειμένου ἢ
me it-is when either with the harlot reclining or
 μετὰ μεθύοντων ἢ αἰσχρολόγων συνδιάγοντος ἢ τῇ
with drunkards or foul-talkers passing-time or in-the
 λοιπῇ ἀπλῶς τοῦ βίου ἀμαρτία συγκειμένου, ἢ μὲν
rest simply of-the life sin lying the indeed
 μέλισσα περισπᾶται καὶ τὰς κοιλάδας καὶ τὰς φάραγγας
bee is-busied and the valleys and the ravines
 περιέρχεται, ἐπιζητοῦσα συνάξει μοι καρπὸν, ἵνα γλυκάνῃ
goes-about seeking to-gather for-me fruit that it-may-sweeten
 τὸν λάρυγγα, τὸν αἰσχρὰ καὶ ἀκάθαρτα φθεγγόμενον,
the throat the(-one) foul(-things) and unclean uttering
 ἢ δὲ σταφυλὴ σπεύδει διὰ τοῦ καύματος πεπανθῆναι,
the and grape hastens through the heat to-be-ripened
 ἵνα ἐμπλήσῃ στόμα καὶ εὐφράνῃ καρδίαν, τὴν τοῦ
that it-may-fill (the)-mouth and gladden (the)-heart the(-one) the
 ποιητοῦ παρακούσασαν. τὰ ἄνθη ἄλληλα κατατρέχουσιν,
maker having-disobeyed the flowers one-another run-down
 ἵνα τέρψωσιν τοὺς ὀφθαλμοὺς τοὺς ταῖς πορνείαις καὶ
that they-may-delight the eyes the(-ones) to-the fornications and
 ταῖς ἄλλοτρίαις γυναιξιν εἰς ἀσωτίαν νεύοντας. ἢ συκὴ
to-the other(-men's) wives to profligacy inclining the fig-tree

θορυβεῖ, ἵνα φθάσῃ θεραπεῦσαι τὴν χεῖρα διὰ τοῦ
bustles that it-may-manage to-serve the hand by the
 μεγέθους καὶ τὸ στόμα διὰ γλυκύτητος, τὰ κρατοῦντα
size and the mouth by sweetness the(-ones) holding
 καὶ καταφιλοῦντα τὴν ἄλλοτρίαν γυναῖκα. τοιαῦτα οὖν
and kissing the other(-man's) wife such then
 ἔργα, ὦ ἀδελφοί, πράττοντές,” φησιν, “καὶ τοιαύτας
works O brothers doing he-says and such
 εὐεργεσίας ἀντιλαμβάνοντες παρὰ τοῦ φιλανθρώπου
benefits receiving from the man-loving
 θεοῦ, ποῖον ὀφείλομεν ἔχειν φρόνημα, ἐννοοῦμενοι τὴν
God what ought-we to-have mind considering the
 ἐσχάτην ἡμῶν καὶ φρικτὴν ὥραν;” πολλὰ γὰρ καὶ
last our and awful hour much for also
 περὶ μνήμης θανάτου καὶ ἐξόδου ψυχῆς διελέγετο αἰεὶ
about remembrance of-death and departure of(-the)-soul he-discoursed always
 ὁ μακάριος, ὥστε διαφόρως εἰσέρχεσθαι τινὰς πρὸς
the blessed(-man) so-that variously to-go-in some to
 αὐτὸν ἐν ὑπερηφάνῳ σχήματι καὶ γελῶντι προσώπῳ καὶ
him in proud bearing and laughing face and
 ἀπονενοημένῳ ὀφθαλμῷ καὶ ἐξέρχεσθαι ἐν ταπεινῷ ἥθει
senseless eye and to-go-out in lowly character
 καὶ κατανενυγμένῳ προσώπῳ καὶ δακρύνουσιν ὀφθαλμοῖς.
and pricked face and weeping eyes
 διὸ καὶ ἔλεγεν ὅτι “Ὡς νομίζω ἐγὼ ὁ ταπεινός, ἀρκεῖ
wherefore also he-said that as think I the lowly(-one) suffices
 εἰς σωτηρίαν τὸ συνεχῶς καὶ ἐμπόνως λογιζομένῳ
for salvation to-the(-one) continually and painfully reckoning
 τὸν θάνατον καὶ μεριμνῶντι, ὅτι οὐδεὶς ἡμῖν ἐν τῇ ὥρᾳ
the death and anxious that no-one with-us in the hour
 ἐκείνῃ συμπαθήσει ἢ συμπορεύσεται ἐκ τοῦ βίου τούτου,
that will-have-compassion or will-go-with(-us) from the life this

εἰ μὴ τὰ ἀγαθὰ ἡμῶν ἔργα. καὶ πῶς τῶν ἀγγέλων
 if not the good our works and how the angels
 ἐρχομένων καὶ κατασπευδόντων θορυβεῖται τότε ἡ ψυχὴ,
 coming and hastening is-troubled then the soul
 ἐὰν εὔρεθῇ ἀνέτοιμος; πῶς παρακαλέσει προστεθῆναι
 if it-be-found unready how will-it-beg to-be-added
 αὐτῇ ὀλίγον χρόνον ζωῆς καὶ ἀκούσεται· τί γὰρ τὸν
 to-it little time of-life and will-bear what for the
 καιρὸν ὃν ἔζησας, καλῶς ἐδαπάνησας;” Καὶ πάλιν
 time which you-lived well did-you-spend and again
 ἔλεγεν ὡς περὶ ἑαυτοῦ· “Πῶς ταπεινὴ Ἰωάννη, παρελθεῖν
 he-said as about himself how lowly John to-pass
 ἰσχύσεις τὰ θηρία τοῦ καλάμου, ὅταν ὡς τελῶναί σοι
 will-you-be-able the beasts of-the reed when as tax-collectors you
 ἀπαντήσωσιν; οὐαὶ ποῖος φόβος καὶ τρόμος περιέχει τὴν
 they-meet woe what fear and trembling possesses the
 ψυχὴν, τότε λογοθετουμένην ὑπὸ τοσούτων λογοθετῶν
 soul then being-called-to-account by so-many accountants
 πικρῶν καὶ ἀνελεημόνων.” καὶ γὰρ πάνυ ἦν τῷ ἐν
 bitter and merciless and for very was to-the(-one) in
 ἀγίοις τοῦτο σεσημειωμένον τὸ ὑπὸ τοῦ ἀγίου Συμεὼν
 saints this noted the(-saying) by the holy Symeon
 τοῦ στυλῖτου δι’ ἀποκαλύψεως γνωρισθὲν, ὅτιπέρ φησιν·
 the stylite through revelation made-known that-indeed he-says
 Ἐξερχομένης τῆς ψυχῆς ἐκ τοῦ σώματος ἀπαντῶσιν
 going-out the soul from the body meet
 αὐτῇ ὡς ἀνέρχεται ἀπὸ τῆς γῆς εἰς τὸν οὐρανὸν χοροὶ
 it as it-goes-up from the earth to the heaven choirs
 δαιμόνων, ἕκαστος ἐν τῷ ἰδίῳ τάγματι. ἀπαντᾷ αὐτῇ ὁ
 of-demons each in the own rank meets it the
 χορὸς τῶν δαιμόνων τῆς ὑπερηφανείας· ψηλαφῶσιν αὐτήν,
 choir of-the demons of-the pride they-feel it

ἐὰν ἔχη τὰ ἔργα αὐτῶν. ἀπαντᾷ ὁ χορὸς τῶν πνευμάτων
if it-has the works their meets the choir of-the spirits
 τῆς καταλαλίας· θεωροῦσιν, ἐάν ποτε κατελάλησεν καὶ
of-the slander they-examine if ever it-slandered and
 οὐ μετενόησεν. ἀπαντῶσι πάλιν παρὰνω οἱ δαίμονες
not repented meet again further-up the demons
 τῆς πορνείας· ἐρευνῶσιν, ἐὰν γνωρίζωσιν ἐν αὐτῇ τὰ
of-the fornication they-search if they-recognize in it the
 ἐπιτηδεύματα αὐτῶν. καὶ ὅταν ἀπὸ τῆς γῆς ἕως τοῦ
practices their and when from the earth up-to the
 οὐρανοῦ ἡ ἀθλία ψυχὴ λογοθετουμένη ἔσται, παρὰ μίαν
heaven the wretched soul being-called-to-account shall-be beside one(-side)
 αὐτῆς οἱ ἅγιοι ἄγγελοι ἵστανται καὶ οὐ βοηθοῦσιν αὐτῇ,
of-it the holy angels stand and not help it
 εἰ μὴ αἱ ἀρεταὶ αὐτῆς.” ταῦτα ἐννοῶν ὁ ἀοιδίμος
if not the virtues its these(-things) considering the celebrated(-man)
 ἔμφοβος περὶ τῆς τοιαύτης ὥρας ἐγένετο καὶ ἐμμέριμος,
afraid about the such hour became and anxious
 φέρων ἐπὶ μνήμης καὶ τὸ τοῦ ἁγίου Ἰλαρίωνος λόγιον,
bearing in remembrance also the of-the holy Hilarion saying
 ὅτι περ μέλλων τοῦ βίου ἐξέρχεσθαι ἐδειλίασεν καὶ ἔλεγεν
that-indeed being-about from-the life to-depart he-feared and said
 τῇ ἑαυτοῦ ψυχῇ· “Ὁγδοήκοντα ἔτη, ὦ ταπεινὴ ψυχὴ,
to-the his-own soul eighty years O lowly soul
 ἔχεις δουλεύουσα τῷ Χριστῷ καὶ φοβῇ ἐξελεθῆν· ἐξελεθε,
you-have serving — Christ and you-fear to-go-out go-out
 φιλόανθρωπος ἐστίν” καὶ ἔλεγεν ἑαυτῷ ὁ πατριάρχης·
man-loving he-is and said to-himself the patriarch
 “Ἐὰν ὀγδοήκοντα ἔτη δουλεύσας τῷ Χριστῷ καὶ νεκροὺς
if eighty years having-served — Christ and dead
 ἐγείρας καὶ σημεῖα πεποιηκὼς τὴν πικρὰν ὥραν ἐφοβήθη
having-raised and signs having-done the bitter hour he-feared

ἐκεῖνῃν, τί ἔχεις σὺ, ταπεινὲ Ἰωάννη, ποιῆσαι ἢ εἰπεῖν,
that what have you lowly John to-do or to-say
 ὅταν ἀπαντήσωσιν εἰς πρόσωπόν σου οἱ ὠμοὶ ἐκεῖνοι
when meet to face your the cruel those
 καὶ ἄσπλαγχνοι τελῶναι καὶ φορολόγοι; πρὸς ποίους
and merciless tax-collectors and tribute-collectors to what(-ones)
 ἔχεις ἐξισχύσαι ἀπολογήσασθαι πρὸς τοὺς τοῦ ψεύδους,
are-you-able to-prevail to-make-defense to those of-the lie
 πρὸς τοὺς τῆς καταλαλίας, πρὸς τοὺς τῆς ἀσπλαγχνίας,
to those of-the slander to those of-the mercilessness
 πρὸς τοὺς τῆς φιλαργυρίας, πρὸς τοὺς τῆς μνησικακίας,
to those of-the avarice to those of-the grudge-bearing
 πρὸς τοὺς τοῦ μίσους, πρὸς τοὺς τῆς ἐπιорκίας;” καὶ
to those of-the hatred to those of-the perjury and
 ἐπαπορῶν ἔλεγεν· “Ὁ θεὸς· σὺ αὐτοῖς ἐπιτίμησον, ἐπεὶ
being-at-a-loss he-said O God you them rebuke since
 πᾶσα ἰσχὺς ἀνθρώπων ἀδυνατεῖ πρὸς αὐτοὺς, σὺ, κύριε,
all strength of-men is-powerless against them you Lord
 δὸς ἡμῖν ὁδηγοὺς ἁγίους ἀγγέλους τοὺς φυλάσσοντας
give us guides holy angels the(-ones) guarding
 καὶ κυβερνῶντας ἡμᾶς. πολλὴ γὰρ ἐστὶν ἡ καθ’ ἡμῶν
and steering us great for is the against us
 αὐτῶν μανία, πολλὺς ὁ φόβος, πολλὺς ὁ τρόμος, πολλὺς
their madness great the fear great the trembling great
 ὁ κίνδυνος τοῦ πελάγους τοῦ ἀέρος τούτου· εἰ γὰρ ἀπὸ
the danger of-the sea of-the air this if for from
 πόλεως εἰς πόλιν ἐπὶ τῆς γῆς πορευόμενοι δεόμεθα τοῦ
city to city on the earth traveling we-need the(-one)
 χειραγωγούντος, ἵνα μὴ εἰς κρημνοὺς ἐμπέσωμεν ἢ εἰς
leading-by-the-band that not into precipices we-fall or into
 ἀγρίων θηρίων τόπους ἢ εἰς ποταμοὺς ἀπεράντους ἢ
of-wild beasts places or into rivers boundless or

εἰς δύσβατα καὶ ἄβατα ὄρη ἢ εἰς ληστῶν χεῖρας ἢ
 into rough and impassable mountains or into of-robbers hands or
 εἰς ἐρημίαν ἀκατάληπτον καὶ ἄνυδρον καὶ ἀπολώμεθα,
 into (a)-wilderness trackless and waterless and we-perish
 πόσους ὁδηγοὺς ἰσχυροὺς καὶ θεῖους φύλακας δεόμεθα,
 how-many guides strong and divine guardians we-need
 ἐκπορευόμενοι τὴν μακρὰν ὁδὸν ταύτην καὶ αἰώνιον, λέγω
 going-out-on the long road this and eternal I-mean
 δὴ τὴν ἐκ τοῦ σώματος ἔξοδον καὶ πρὸς τὸν οὐρανὸν
 indeed the from the body departure and to the heaven
 ἄνοδον.” αὐται αἱ θεόσοφοι τοῦ μακαρίου πρὸς ἑαυτὸν
 ascent these the God-wise of-the blessed(-man) to himself
 καὶ πρὸς πάντας διδασκαλαί, αὐται αὐτοῦ αἱ καθημεριναὶ
 and to all teachings these his the daily
 φροντίδες καὶ μελέται.
 cares and meditations

Πολλὴν δὲ καὶ περὶ τῆς ἁγίας συνάξεως φροντίδα 42
 much and also about the holy synaxis care
 ἐποιεῖτο καὶ σπουδὴν ἐπεδείκνυτο. ἐν μιᾷ γὰρ τῶν ἡμερῶν
 he-made and zeal showed on one for of-the days
 βουλόμενος τοὺς πολλοὺς ἀνακόψαι τοῦ ἐξέρχεσθαι ἀπὸ
 wishing the many to-check from-the to-go-out from
 τῆς ἀπολύσεως τοῦ ἁγίου εὐαγγελίου ἐκ τῆς ἐκκλησίας
 the dismissal of-the holy gospel from the church
 εἰς ἀργολογίας ἀντὶ τῆς εὐχῆς ἀπασχολεῖσθαι τί
 for idle-talk instead-of the prayer to-be-occupied what
 ποιεῖ; καταλείβας τε εὐθέως, ἥνικα ἀνεγνώσθη τὸ ἅγιον
 does-be-do having-left both at-once when was-read the holy
 εὐαγγέλιον ἐν τῇ ἐκκλησίᾳ καὶ αὐτὸς ἐξῆλθεν καὶ ἐκαθέσθη
 gospel in the church also he went-out and sat
 ἔξω σὺν τῷ ὄχλῳ. καὶ πάντων δὲ ἐκπληττομένων, εἶπεν
 outside with the crowd and all and being-astonished said

πρὸς αὐτοὺς ὁ δίκαιος· “Τέκνα, ὅπου τὰ πρόβατα, ἐκεῖ
to them the just(-man) children where the sheep there
 καὶ ὁ ποιμὴν. εἰσέλθατε ἔσω καὶ εἰσέρχομαι. ἢ μείνατε
also the shepherd come-in inside and I-come-in or remain
 ὧδε καὶ μενῶ. καὶ ἐγὼ δι’ ὑμᾶς κατέρχομαι
here and will-remain also I for-the-sake-of you I-come-down
 εἰς τὴν ἁγίαν ἐκκλησίαν, ἐπεὶ ἠδυνάμην ποιῆσαι αὐτῷ
to the holy church since I-was-able to-make for-myself
 σύναξιν ἐν τῷ ἐπισκοπείῳ.” ἅπαξ οὖν καὶ δεύτερον
(a)-synaxis in the bishop’s-residence once then and twice
 ποιήσας τὸ αὐτὸ σχῆμα ὁ μακάριος ἐσωφρόνισε καὶ ἐν
having-done the same gesture the blessed(-man) chastened also in
 τούτῳ τὸν λαὸν μεγάλως καὶ διωρθώσατο. ἐφοβοῦντο
this the people greatly and corrected(-them) they-feared
 γὰρ μὴ πάλιν τὸ αὐτὸ σχῆμα ποιήσῃ αὐτοὺς ὁ
for lest again the same gesture should-make(-for) them the
 ἀείμνηστος. Συντυχάνειν δέ τινα εἰς τὸ ἱερατεῖον οὐδ’
ever-memorable(-man) to-converse and anyone in the sanctuary not
 ὅλως κατεδέχετο, ἀλλ’ ἐπὶ πάντων ἐξέβαλεν αὐτὸν ἔξω,
at-all be-allowed but before all he-threw him out
 λέγων· “Εἰ μὲν διὰ τὸ εὔξασθαι παρεγένου ἐνταῦθα, εἰς
saying if indeed because-of the to-pray you-came here on
 τοῦτο τὸν νοῦν σου καὶ τὸ στόμα σου ἀπασχόλησον· εἰ δὲ
this the mind your and the mouth your occupy if but
 συντυχίας ἔνεκεν, γέγραπται· Ὁ οἶκος τοῦ θεοῦ οἶκος
conversation for-the-sake-of it-is-written the house — of-God (a)-house
 προσευχῆς κληθήσεται. μὴ οὖν ποιήσῃς αὐτὸν σπήλαιον
of-prayer shall-be-called not then make it (a)-den
 ληστῶν.” Τοῦτο δὲ ἦν τὸ θαυμασιώτερον τοῦ ἐν ἁγίοις
of-robbers this and was the more-wonderful(-thing) of-the in saints
 τούτου πάπα, ὅτι μήτε τὸν μονήρη βίον ἀσκήσας, μήτε
this pope that neither the solitary life having-practiced nor

ἐν κλήρῳ διατρίψας ἐν ἐκκλησίᾳ, ἀλλὰ καὶ γυναικὶ
in (the)-clergy having-spent(-time) in (the)-church but also with-(a)-wife
 νομίμως προσομλήσας, οὕτως ἐκράτησεν τῆς καταστάσεως
lawfully having-lived thus he-mastered the order
 τῆς ἐκκλησίας, ἀπὸ καλίων πατριάρχης χειροτονηθεὶς, καὶ
of-the church from (the)-boots patriarch ordained and
 εἰς τοιοῦτον ὕψος ἀρετῆς ὑψώθη, ὥστε πολλοὺς τῶν ἐν
to such height of-virtue was-raised so-that many of-those in
 ἐρήμῳ ἀσκήσει διαπρεψάντων ὑπερνικῆσαι. Βουλόμενος δὲ
(the)-desert in-asceticism having-excelled to-surpass wishing and
 μηδὲ τούτου τοῦ καλοῦ τυγχάνειν ἄμοιρος, λέγω δὴ
not-even this the good(-thing) to-be without-share I-mean indeed
 τῆς τοῦ μοναδικοῦ βίου καταριθμήσεως, ἐπιτηδεύει πρᾶγμα
of-the of-the monastic life enrollment he-contrives (a)-thing
 τοιοῦτον. συναγαγὼν δύο τάγματα ὁσίων μοναχῶν, τάσσει
such having-gathered two companies of-holy monks he-appoints
 τούτοις πᾶσαν χρεῖαν χορηγεῖσθαι ἐκ τῶν προσόντων
for-these every need to-be-supplied from the belonging
 αὐτῷ χωρίων ἐν τῇ ἐαυτοῦ πόλει, καὶ ποιήσας αὐτοῖς
to-him estates in the his-own city and having-made them
 κέλλια, ἔταξεν ἐν τοῖς δυσὶν εὐκτηρίοις τῆς δεσποίνης
cells he-placed(-them) in the two oratories of-the lady
 ἡμῶν, τῆς ἁγίας θεοτόκου καὶ τοῦ ἁγίου Ἰωάννου,
our the holy God-bearer and of-the holy John
 ἅπερ ἦν αὐτὸς ἐκ θεμελίων οἰκοδομήσας, εἰπὼν τοῖς
which he-had himself from foundations having-built having-said to-the
 θεοφιλεστάτοις μοναχοῖς οὕτως· “Ἐγὼ μετὰ θεὸν τὴν
most-God-beloved monks thus I after God the
 χρεῖαν τὴν σωματικὴν φροντίζω ὑμῖν, ὑμεῖς δὲ τῆς
need the bodily take-thought-for for-you you but of-the
 ψυχικῆς μου φροντίσατε σωτηρίας, ἵνα ἡ λυχνικὴ καὶ ἡ
soul's my take-thought-for salvation that the evening and the

νυκτερίνη ἀγρυπνία ἐμοὶ παρὰ θεῷ λογίζεται. εἴ τινα δὲ
night vigil to-me with God be-reckoned if any and
 ἐν τοῖς ἡμετέροις κελλοῖς λειτουργίαν ποιήσητε, ὑπὲρ τῶν
in the our cells liturgy you-do for the
 ὑμετέρων ἔσται ψυχῶν.” τοῦτο δὲ ἐποίησεν βουλόμενος
your will-be souls this and he-did wishing
 σπουδαιοτέρους τοὺς θεοφιλεῖς μοναχοὺς ἀπεργάσασθαι.
more-zealous the God-beloved monks to-make
 ὅθεν καὶ διεκράτησεν ἡ τοιαύτη αὐτοῦ θεάρεστος σύστασις
whence also prevailed the such his God-pleasing institution
 τῶν ταγμάτων καὶ καθ’ ὁμοίωσιν μοναστηρίου ἐκ τούτων
of-the companies and after (the)-likeness of-(a)-monastery from these
 ἡ κατ’ αὐτὸν πόλις σχεδὸν πολιτεύεται, ἐν διαφόροις τόποις
the under him city almost lives in various places
 τὰς παννυχίους ὑμνωδίας τῷ θεῷ προσφέρουσα. Καὶ τοῦτο
the all-night hymnody — to-God offering and this
 δὲ ὁ μακάριος οὗτος πάντας ἐδίδασκεν καὶ διεμαρτύρετο,
and the blessed(-man) this all taught and adjured(-them)
 τὸ μηδαμῶς μηδ’ ὅλως ποτὲ τῆς τῶν αἵρετικῶν κοινωνίας,
the by-no-means nor at-all ever in-the of-the heretics communion
 μᾶλλον δὲ κοινώσεως μετασχεῖν, “εἰ καὶ πᾶσαν τὴν
rather but association to-partake if even all the
 ὑμετέραν ζωὴν,” φησιν ὁ μακάριος, “ἔκ τινος ἀνάγκης ἢ
your life says the blessed(-man) from some necessity or
 περιστάσεως ἀκοινώνητοι ἐν τῷ μὴ εὐρίσκειν τῆς καθολικῆς
plight excommunicate in the not to-find of-the catholic
 ἐκκλησίας κοινωνίαν διαμένητε. εἰ γάρ,” φησι, “γυναικα
church communion you-remain if for he-says (a)-wife
 σωματικὴν νομίμως κτησάμενοι, ἐὰν εἰς χώραν μακρὰν
bodily lawfully having-acquired if in (a)-country far
 ἐκτὸς ταύτης χρονοτριβήσαντες, καταλιπεῖν ταύτην καὶ
outside this having-spent-time to-leave this(-one) and

ἄλλη ζευχθῆναι ὑπὸ τοῦ θεοῦ καὶ τῶν νόμων κωλυόμεθα,
to-another to-be-yoked by — God and the laws we-are-prevented
 ἐὰν δὲ τοῦτο πράξωμεν, τιμωρούμεθα, πῶς ἄρα τῷ
if and this we-do we-are-punished how then —
 θεῷ διὰ τῆς ὀρθῆς πίστεως καὶ καθολικῆς ἐκκλησίας
to-God through the orthodox faith and catholic church
 συζευχθέντες (ὥς φησιν ὁ ἀπόστολος· Ἐρμυσάμην ὑμᾶς
having-been-yoked as says the apostle I-betrothed you
 ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ),
to-one husband (a)-virgin pure to-present — to-Christ
 ἐὰν τὴν ὀρθόδοξον καὶ ἀγίαν πίστιν μοιχεύσωμεν διὰ
if the orthodox and holy faith we-adulterate through
 τῆς κοινωνίας τῶν αἵρετικῶν, οὐχὶ τῆς κολάσεως ἐν τῷ
the communion of-the heretics not of-the punishment in the
 μέλλοντι αἰῶνι τῆς ἐκδεχομένης τοὺς αἵρετικούς γενώμεθα
coming age the(-one) awaiting the heretics may-we-become
 συμμετοχοί; κοινωνία γάρ,” φησι, “διὰ τοῦτο εἴρηται
partakers communion for he-says because-of this is-said
 διὰ τὸ συγκοινωνεῖν καὶ στοιχεῖν τὸν κοινωνοῦντα
because-of the to-share and to-walk-in-step the(-one) communing
 οἷς κοινωνεῖ. μὴ τοῦν, δυσωπῶ,” φησιν, “ὦ τέκνα,
with-whom he-communes not therefore I-beseech he-says O children
 τοῖς τοιούτοις εὐκτηρίοις προσψαύσητε κοινωνίας ἕνεκεν.”
the such oratories touch communion for-the-sake-of

John forbids his clergy to curse a young man who carried off a nun, since none can know whether the pair have repented. A monk slandered over the harlot Porphyria's foundling pours burning coals into his tunic unharmed, and John ordains presbyter a shoemaker who lured an envious neighbor to church. As the Persians near, Nicetas takes John toward Constantinople, but at Rhodes a radiant eunuch summons him to the King of kings, and he is sent home to Cyprus.

- 43 Μετὰ πάντων αὐτοῦ τῶν κατορθωμάτων καὶ τοῦτο
with all his the achievements also this
 ὁ μακάριος ἐκέκτητο, λέγω δὴ τὸ μὴ ὡς ἔτυχεν
the blessed(-man) possessed I-mean indeed the not as it-happened
 κατακρίνειν τὸν πλῆσιον ἢ τοὺς κατακρίνοντας ἀποδέχεσθαι,
to-condemn the neighbor or those condemning to-accept
 εἶπω δὲ αὐτοῦ καὶ διδασκαλίαν περὶ τούτου τοῖς
let-me-tell and his also (a)-teaching about this to-the
 πᾶσιν ὠφέλιμον. Νεώτερός τις ἀρπάσας μονάστριαν
all beneficial younger(-man) a-certain having-carried-off (a)-nun
 ἔφυγεν ἐν Κωνσταντινουπόλει. τοῦτο μαθὼν ὁ δίκαιος
fled to Constantinople this having-learned the just(-man)
 περίλυπος ἐγένετο ἕως θανάτου· χρόνου δὲ ὀλίγου
very-grieved became unto death time and little
 διελθόντος συγκαθημένου αὐτοῦ ἐν μιᾷ ἐν τῷ τιμίῳ
having-passed sitting-with(-others) he on one(-day) in the honored
 αὐτοῦ κειμηλιαρχεῖω μετὰ τινων τῶν τοῦ κλήρου καὶ
his treasury with some of-those of-the clergy and
 συντυχίαν ψυχωφελῇ κινουντος, ἦλθεν εἰς μέσον ἢ μνήμη
conversation soul-profitng moving came into (the)-midst the memory
 τοῦ νεωτέρου τοῦ τὴν μονάστριαν ἀρπάσαντος, καὶ
of-the younger(-man) the(-one) the nun having-carried-off and
 ἤρξαντο οἱ συγκαθημένοι τῷ ὁσίῳ ἀναθεματίζειν τὸν
began those sitting-with the holy(-man) to-anathematize the

τοιοῦτον νεώτερον ὡς δύο ψυχὰς ἀπολέσαντα, μίαν μὲν
such younger(-man) as two souls having-destroyed one indeed
 τὴν αὐτοῦ, ἑτέραν δὲ τῆς μοναστρίας. ἐπεστόμισε οὖν
the his other and of-the nun muzzled then
 καὶ ἐνέκοψε αὐτοὺς ὁ μακάριος λέγων· “Μὴ, τέκνα, μὴ
and cut-short them the blessed(-man) saying not children not
 οὕτως· ἐπεὶ παριστῶ ὑμῖν ὅτι καὶ ὑμεῖς δύο ἁμαρτίας
thus since I-show you that also you two sins
 ποιεῖτε, μίαν μὲν, ὅτι παραβαίνετε τὴν ἐντολὴν τοῦ
commit one indeed that you-transgress the commandment of-the(-one)
 εἰπόντος· ‘Μὴ κρίνετε, ἵνα μὴ κριθῆτε’ ἔπειτα οὐδὲ
having-said not judge that not you-be-judged then nor
 οἴδατε ἀκριβῶς, ἐὰν ἕως σήμερον ἁμαρτάνουσιν καὶ οὐ
you-know exactly whether until today they-sin and not
 μετενόησαν.” Ἀνέγνω γὰρ βίον πατρός τι τοιοῦτον
have-repented I-read for (the)-life of-(a)-father something such
 περιέχοντα, ὅτι “Ἐν πόλει τινὶ δύο μοναχοὶ ἀπῆλθον
containing that in city some two monks went-off
 εἰς διακονίαν, καὶ ὡς παρήρχετο ὁ εἰς διὰ τοῦ τόπου,
on (an)-errand and as passed-by the one through some place
 κράζει αὐτῷ μία πόρνη καὶ λέγει· ‘Σῶσόν με, πάτερ,
cries to-him one harlot and says save me father
 ὥσπερ ὁ Χριστὸς τὴν πόρνην.’ ὁ δὲ τῆς τῶν ἀνθρώπων
as — Christ the harlot he and of-the of-the men
 αἰσχύνῃς μηδὲ ὅλως φροντίσας, λέγει αὐτῇ· ‘Ἀκολουθεῖ
shame not-even at-all having-cared says to-her follow
 μοι.’ καὶ κρατήσας αὐτὴν τῆς χειρὸς αὐτῆς, ἐξῆλθεν ἐκ
me and having-held her by-the hand her he-went-out from
 τῆς πόλεως δημοσίως, πάντων θεωρούντων. ἐγένετο οὖν
the city publicly all watching arose then
 φήμη, ὅτι ὁ ἀββᾶς ἔλαβεν γυναῖκα τὴν κυρὰν Πορφυρίαν·
(a)-rumor that the abba took (a)-wife the lady Porphyria

οὕτως γὰρ ἐκαλεῖτο. ἀπερχομένων οὖν αὐτῶν ἵνα βάλη
thus for she-was-called going-off then they that he-might-put
 αὐτὴν εἰς μοναστήριον, εὑρεν ἡ γυνὴ εἰς μίαν ἐκκλησίαν
her into (a)-monastery found the woman in one church
 παιδίον χαμαιριφῇ καὶ ἐπῆρεν αὐτό, ἵνα ἀναθρέψῃ αὐτό.
(an)-infant cast-out and took-up it that she-might-rear it
 τινὲς οὖν μετὰ ἐνιαυτὸν ἦλθον εἰς τὴν χώραν, ὅπου ἦν ὁ
some then after (a)-year came to the country where was the
 ἀββᾶς καὶ ἡ Πορφυρία ἡ ἀπὸ πορνῶν. καὶ ἰδόντες
abba and — Porphyria the(-one) from harlots and having-seen
 αὐτὴν ἔχουσιν τὸ παιδίον, λέγουσιν αὐτῇ· ‘Ἀληθῶς καλὸν
her having the infant say to-her truly (a)-fine
 ἀββαδόπουλον ἐγέννησας’. οὐπω γὰρ ἦν λαβοῦσα τὸ
abba’s-brat you-have-borne not-yet for she-was having-received the
 ἅγιον σχῆμα. ἀπελθόντες οὖν εἰς Τύρον οἱ ἰδόντες
holy habit having-gone-off then to Tyre those having-seen
 αὐτὴν — ἐκείθεν γὰρ ἦν ἐπάρας αὐτὴν ὁ ἀββᾶς—,
her from-there for was having-taken-up her the abba
 ἐφήμυσαν ὅτι ‘ἐγέννησεν ἐκ τοῦ ἀββᾶ ἡ Πορφυρία καὶ
they-spread-report that bore by the abba — Porphyria and
 ἡμεῖς εἶδομεν τὸ παιδίον τοῖς ὀφθαλμοῖς ἡμῶν, ὁμοιάζον
we saw the infant with-the eyes our resembling
 αὐτῷ.’ ὅτε οὖν προέγνω ἐκ τοῦ θεοῦ ὁ ἀββᾶς τὴν
him when then foreknew from — God the abba the
 τελευτὴν αὐτοῦ, λέγει τῇ ἀμμᾷ Πελαγία — οὕτως γὰρ
end his he-says to-the amma Pelagia thus for
 μετωνόμασεν αὐτὴν, ὅτε ἔδωκεν αὐτῇ τὸ ἅγιον σχῆμα—
he-renamed her when he-gave her the holy habit
 ‘Ἀγωμεν εἰς Τύρον, ὅτι ἔχω ἐκεῖ ἀπόκρισιν, καὶ θέλω,
let-us-go to Tyre for I-have there (an)-answer(-to-give) and I-wish
 ἵνα ἔλθῃς μετ’ ἐμοῦ’. ἡ δὲ μὴ δυνθεῖσα ἀντειπεῖν αὐτῷ,
that you-come with me she and not having-been-able to-gainsay him

ἠκολούθησεν αὐτῷ, καὶ ἦλθον ἀμφότεροι, ἔχοντες καὶ
followed him and came both having also
 τὸ παιδίον ἐτῶν ὑπάρχοντα ἑπτά. ὡς οὖν ἡσθένησεν ὁ
the child of-years being seven when then fell-sick the
 ἄββᾶς τὴν ἐπὶ θάνατον ἀσθένειαν, ἀνῆλθον εἰς ἐπίσκεψιν
abba the unto death sickness went-up for (the)-visit
 αὐτοῦ ἐκ τῆς πόλεως ἕως ἑκατὸν ψυχῶν, καὶ λέγει·
his from the city up-to hundred souls and he-says
 ‘Φέρετε λαμπρά’. ὡς οὖν ἦλθεν τὸ θυμιατήριον γέμον τῶν
bring coals when then came the censer full of-the
 λαμπρῶν, ἔλαβεν καὶ ἐκένωσεν αὐτὰ εἰς τὸ στιχάριον αὐτοῦ
coals he-took and emptied them into the tunic his
 καὶ εἶπεν· ‘Πληροφορήθητε, ἀδελφοί, ὅτι, ὥσπερ ἐφύλαξεν
and said be-assured brothers that as preserved
 ὁ θεὸς τὴν βάτον ἄφλεκτον ἐκ τοῦ πυρός, καὶ ὡς
— God the bush unburned from the fire and as
 οὐδὲ τὸ στιχάριόν μου τοῦτο ἥψαντο τὰ λαμπρά ταῦτα,
not-even the tunic my this touched the coals these
 οὕτως οὐδὲ ἐγὼ ἔγνων ἁμαρτίαν γυναικὸς, ἀφ’ ἧς
thus not-even I knew (the)-sin of-woman from which(-time)
 ἐγεννήθην’. καὶ πάντες κατεπλάγησαν, πῶς οὐ κατεφλέχθη
I-was-born and all were-astounded how not was-burned
 τὸ στιχάριον αὐτοῦ ἐκ τοῦ πυρός. καὶ ἐδόξασαν τὸν θεόν,
the tunic his by the fire and glorified — God
 τὸν ἔχοντα τοιούτους κρυπτοὺς δούλους. ἐκ δὲ τῆς
the(-one) having such hidden servants from and the
 προφάσεως τῆς ἀμμᾶς Πελαγίας τῆς ποτε πόρνης καὶ
occasion of-the amma Pelagia the once harlot also
 ἄλλαι πόρνη ἠκολούθησαν αὐτῇ καὶ ἀπετάξαντο, μετ’
other harlots followed her and renounced(-the-world) with
 αὐτῆς ἀναχωρήσασαι εἰς τὸ μοναστήριον αὐτῆς· ὁ γὰρ
her having-withdrawn into the monastery her the for

δοῦλος τοῦ θεοῦ ὁ μοναχὸς ὁ κουρεύσας αὐτήν, ἡνίκα
servant — of-God the monk the(-one) having-tonsured her when
 ἐπληροφόρησεν πάντας, παρέδωκεν τῷ κυρίῳ τὸ πνεῦμα
he-had-assured all gave-up to-the Lord the spirit
 ἐν εἰρήνῃ.” “διὰ τοῦτό,” φησι, “λέγω ὑμῖν, ὦ τέκνα, μὴ
in peace because-of this he-says I-tell you O children not
 προχείρους εἶναι εἰς τὸ σκώπτειν καὶ κρίνειν τὰ ἀλλότρια.
rash to-be for the to-mock and to-judge the other(-men's)
 πολλάκις γὰρ τὴν μὲν ἀμαρτίαν τοῦ πόρνου εἶδομεν,
often for the indeed sin of-the fornicator we-saw
 τὴν δὲ μετάνοιαν αὐτοῦ, ἣν ἐποίησεν κρυπτῶς, οὐκ
the but repentance his which he-made secretly not
 ἐθεασάμεθα, καὶ ἔστιν ὅτε κλέψαντά τινα ἐθεωρήσαμεν,
we-beheld and it-is when having-stolen someone we-saw
 τοὺς δὲ στεναγμοὺς καὶ τὰ δάκρυα, ἃ προσήγαγε τῷ
the but groans and the tears which he-offered —
 θεῷ, οὐκ ἐπιστάμεθα. καὶ ἡμεῖς μὲν ἔχομεν αὐτὸν οἶον
to-God not we-know and we indeed hold him such-as
 εἶδομεν αὐτὸν κλέπτην ἢ πόρνον ἢ ἐπίορκον, παρὰ δὲ
we-saw him thief or fornicator or perjurer with but
 θεῷ ἐδέχθη ἡ κρυπτὴ αὐτοῦ μετάνοια καὶ ἐξομολόγησις,
God was-accepted the secret his repentance and confession
 καὶ ἔστιν παρ' αὐτῷ τίμιος.” πάντες οὖν ἐξεπλήττοντο ἐπὶ
and he-is with him honored all then were-astonished at
 τῇ διδαχῇ τοῦ ἐναρέτου ποιμένος τούτου καὶ διδασκάλου.
the teaching of-the virtuous shepherd this and teacher
 Δύο κληρικῶν ὄντων τζαγκαριῶν καὶ ἐγγὺς ἀλλήλων
two clerics being shoemakers and near one-another
 καμνόντων, ὁ μὲν εἷς εἶχεν τέκνα πολλὰ καὶ γυναῖκα
working the indeed one had children many and (a)-wife
 καὶ πατέρα καὶ μητέρα, ἐσχόλαζεν δὲ καὶ τῇ ἐκκλησίᾳ
and father and mother he-gave-time and also to-the church

44a

ἀδιαλείπτως, καὶ ὅλους μετὰ θεὸν ἔτρεφεν ἐκ τῆς τέχνης
unceasingly and all after God fed from the craft
 αὐτοῦ, ὁ δὲ ἄλλος, καίπερ τεχνικώτερος ὢν, διὰ τὸ
his the but other although more-skilled being because-of the
 μὴ σχολάζειν αὐτὸν τῇ ἐκκλησίᾳ, ἀλλὰ σχεδὸν καὶ τὰς
not to-give-time him to-the church but almost even the
 κυριακὰς κάμνειν, οὐδὲ ἑαυτὸν μόνον τρέφειν ἴσχυσεν.
Lord's-days to-work not-even himself only to-feed was-able
 ἐζήλευεν οὖν οὗτος τῷ γείτονι αὐτοῦ, καὶ ἐν μιᾷ μὴ
he-envied then this(-man) the neighbor his and on one(-day) not
 φέρων τὸν φθόνον λέγει αὐτῷ μετ' ὀργῆς· “Πόθεν σὺ
bearing the envy says to-him with anger whence you
 οὕτως ἐπλούτησας; ἐγὼ δὲ σχολάζων πλεϊόν σου τῇ
thus became-rich I but giving-time more than-you to-the
 τέχνῃ μου ἐφύρασα.” ὁ δὲ λέγει αὐτῷ, θέλων ποιῆσαι
craft my am-ruined he and says to-him wishing to-make
 αὐτὸν σχολάζειν τῇ ἐκκλησίᾳ· “Ὡς ἀπέρχομαι ἐν τῇ ἀγίᾳ
him to-give-time to-the church when I-go-off to the holy
 ἐκκλησίᾳ, εὕρισκω λογάριον ἐρριμμένον χαμαὶ, καὶ ἐκεῖθεν
church I-find money thrown on-the-ground and from-there
 ἐκ τοῦ κατὰ μέρος ἐπλούτησα. ἀλλ' ἐὰν θέλῃς, αἰεὶ κράζω
from the by little I-became-rich but if you-wish always I-call
 σε καὶ ἔρχῃ μετ' ἐμοῦ καὶ εἴ τι εὔρομεν, λαμβάνεις
you and you-come with me and if anything we-find you-take
 τὸ ἥμισυ.” ὥς οὖν ἐκεῖνος πεισθεὶς ἠκολούθει αὐτῷ,
the half when then he having-been-persuaded followed him
 ἀπερχομένῳ εἰς τὴν ἐκκλησίαν, ἀδιαλείπτως εὐλόγησεν
going-off to the church unceasingly blessed
 αὐτὸν ὁ θεὸς καὶ ἐπλούτισεν. τότε λέγει αὐτῷ ὁ καλὸς
him — God and enriched(-him) then says to-him the good
 σύμβουλος· “Εἶδες, ἀδελφε, ἐν ψεῦμα διὰ τὸν θεόν,
counselor you-saw brother one lie because-of — God

πόσον ὠφέλησεν τὴν ψυχὴν σου καὶ τὴν ὑπόστασίν
how-much it-benefited the soul your and the property
 σου. πίστευσον, οὐδὲν εὑρόν ποτε χαμαὶ ὡς ἐνόμισας
your believe nothing I-found ever on-the-ground as you-thought
 χάριν λογαρίου, ἀλλ' ἐπειδὴ ὁ κύριος εἶπεν· Ἱζητεῖτε
for-the-sake-of money but since the Lord said seek
 πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην
first the kingdom — of-God and the righteousness
 αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν, διὰ
his and these(-things) all will-be-added to-you because-of
 τοῦτο προεφασισάμην, ἵνα μόνον λυμνισθῆς, καὶ ἰδοὺ
this I-made-pretext that only you-be-brought-into-port and behold
 οὐκ ἀπέτυχα, ἀλλ' εὑρες καὶ ὑπερεῦρες.” τοῦτο οὖν
not I-failed but you-found and over-found this then
 μαθὼν ὁ ὅσιος πάπας ἐποίησεν τὸν καλὸν σύμβουλον
having-learned the holy pope made the good counselor
 πρεσβύτερον, ὡς ἄξιον ἦν γὰρ ἀναγνώστης.
(a)-presbyter as worthy he-was for (a)-reader

44b Καὶ μέχρι μὲν τῶν ἐνταῦθα ὁ προμνημονευθεὶς
and up-to indeed the(-things) here the before-mentioned
 θεοσεβέστατος Μηνᾶς ὁ ἀπὸ οἰκονόμων τῆς ἀγιωτάτης
most-godly Menas the(-one) from stewards of-the most-holy
 ἐκκλησίας τῆς Ἀλεξανδρέων μεγαλοπόλεως ἡμῖν διηγήσατο,
church of-the of-Alexandrians great-city to-us narrated
 τὰ δὲ ἀκόλουθα καὶ ἡ ἐμὴ εὐτέλεια ἰστόρησεν, τινὰ δὲ
the and following also the my lowliness recorded some and
 καὶ ἀπὸ τινων ἀξιοπιστῶν ἀκήκοα· εἰρηκότων οὖν ἡμῶν ἐν
also from some trustworthy(-men) I-have-beard having-said then we in
 τοῖς προειρημένοις ἐν τινι κεφαλαίῳ, πολλὴν συνδεθῆναι
the aforesaid in some chapter much to-have-been-bound
 πνευματικὴν ἀγάπην πρὸς τὸν μακάριον τοῦτον πάπαν
spiritual love between the blessed this pope

καὶ πρὸς τὸν πατρίκιον Νικήταν, ἱκανὸν σύμβολον τῆς
and with the patrician Nicetas sufficient token of-the
 τοιαύτης πρὸς ἀλλήλους σχέσεως καὶ τὸ παρὸν ὑπάρχει
such toward one-another relation also the present is
 κεφάλαιον. Ὅτε κατὰ συγχώρησιν θεοῦ, μᾶλλον δὲ διὰ
chapter when by permission of-God rather but because-of
 τὰς ἀμαρτίας ἡμῶν ἔμελλεν Ἀλεξάνδρεια τοῖς ἀθέοις
the sins our was-about Alexandria to-the godless
 Πέρσαις παραδίδοσθαι, μνημονεύσας ὁ ποιμὴν τοῦ
Persians to-be-banded-over having-remembered the shepherd the(-one)
 εἰπόντος· “Ὅταν διώκωσιν ὑμᾶς ἐκ τῆς πόλεως ταύτης,
having-said when they-persecute you from the city this
 φεύγετε εἰς τὴν ἄλλην”, ἔφυγεν εἰς τὴν ἰδίαν πατρίδα,
flee to the other he-fled to the own homeland
 λέγω δὴ ἐν Κύπρῳ, ἐν τῇ οἰκείᾳ πόλει. ὅθεν εὐλόγου
I-mean indeed to Cyprus to the own city whence reasonable
 προφάσεως δραξάμενος ὁ προειρημένος πατρίκιος Νικήτας
pretext having-grasped the aforesaid patrician Nicetas
 φησὶν πρὸς τὸν ὅσιον· “Δέομαι, εἰ εὔρον χάριν ἐνώπιόν
says to the holy(-man) I-beg if I-found favor before
 σου, μὴ ἀπαξιώσης σκυλῆναι ἕως τῆς βασιλίδος τῶν
you not disdain to-trouble-yourself as-far-as the queen of-the
 πόλεων καὶ τὰς εὐπροσδέκτους σου εὐχὰς χαρίσασθαι τοῖς
cities and the acceptable your prayers to-grant to-the
 εὐσεβεστάτοις βασιλεῦσιν.” ὁ δὲ τῇ πολλῇ πίστει τοῦ
most-pious emperors he and to-the much faith of-the
 ἀνδρὸς εἷξας, ὑπήκοος πρὸς τοῦτο ἐγένετο, τοῦ θεοῦ
man having-yielded obedient to this became — God
 καὶ τὴν πρόθεσιν αὐτοῦ δεῖξαι θελήσαντος καὶ τὴν παρ’
also the purpose his to-show having-willed and the from
 αὐτοῦ τιμὴν, ὅση ἦν πρὸς τὸν μακάριον. χεῖμαζομένου
him honor how-great it-was toward the blessed(-man) being-storm-tossed

οὖν τοῦ πλοίου πολλάκις ὑπὸ βίας τῶν ἀνέμων, ἔνθα ἦν
then the ship often by violence of-the winds where was
 ὁ ὅσιος σὺν τῷ πατρικίῳ, καὶ τῷ βυθῷ παραπέμπεσθαι
the holy(-man) with the patrician and to-the deep to-be-sent
 μέλλοντος, θεωρεῖ ὁ πολλάκις μνημονευθεὶς πατρίκιος
being-about sees the often mentioned patrician
 καὶ οἱ σὺν αὐτῷ ἀξιωματικοὶ τῇ νυκτὶ, ἐν ᾗ ἡ
and the with him dignitaries in-the night in which the
 ζάλη ἐγένετο, τὸν πατριάρχην ποτὲ μὲν μετὰ πτωχῶν
storm was the patriarch sometimes indeed with poor(-men)
 πανταχοῦ τοῦ πλοίου περιτρέχοντα, ποτὲ δὲ πάλιν σὺν
everywhere of-the ship running-about sometimes and again with
 αὐτοῖς τὰς χεῖρας εἰς τὸν οὐρανὸν ἐκτείνοντα καὶ τὴν ἐξ
them the hands to the heaven stretching and the from
 ὕψους βοήθειαν ἐφελκόμενον· ὅτε δὲ τὴν καλουμένην Ῥόδον
on-high help drawing-down when and the called Rhodes
 ἔφθασαν ἀναβάλλοντες, θεωρεῖ ἔξυπνος ὢν ὁ θεόκλητος
they-reached putting-in sees awake being the God-called
 οὗτός τινα εὐνούχον ἐξαστράπτοντα τῇ μορφῇ καὶ
this(-man) a-certain eunuch flashing in-the form and
 χρυσοῦν σκῆπτρον ἐν τῇ δεξιᾷ χειρὶ κατέχοντα παραστάντα
(a)-golden scepter in the right hand holding having-stood-by
 αὐτῷ καὶ λέγοντα· “Δεῦρο κέλευσον· ὁ βασιλεὺς τῶν
him and saying come be-pleased the king of-the
 βασιλευόντων ζητεῖ σε.” μηδὲν οὖν μελλήσας, εὐθέως
reigning seeks you nothing then having-delayed at-once
 μεταστέλλεται τὸν πατρίκιον Νικήταν καὶ λέγει αὐτῷ μετὰ
be-sends-for the patrician Nicetas and says to-him with
 πολλῶν δακρῦων· “Σὺ μὲν, ὦ δέσποτα, πρὸς τὸν ἐπίγειον
many tears you indeed O master to the earthly
 βασιλέα με ἐκάλεσας, ἀλλὰ προλαβὼν ὁ ἐπουράνιος
king me called but having-anticipated(-you) the heavenly(-one)

προσεκάλεσεν τὴν ἐμὴν εὐτέλειαν.” καὶ διηγήσατο αὐτῷ τὴν
has-summoned the my lowliness and narrated to-him the
 ὀπτασίαν τὴν αὐτῇ τῇ ὥρᾳ φανείσαν αὐτῷ τοῦ εὐνούχου,
vision the in-that-very the hour appeared to-him of-the eunuch
 μᾶλλον δὲ τοῦ ἀγγέλου. περιχαρὴς οὖν καὶ περίλυπος
rather but of-the angel overjoyed then and very-grieved
 γενόμενος ὁ αὐτὸς ἐνδοξότατος ἀνὴρ, ἐμποδίσαι τὸν ὅσιον
having-become the same most-glorious man to-binder the holy(-man)
 οὐκ ἠδυνήθη· πλουσίως οὖν τῶν ὁσίων αὐτοῦ ἐμπλησθεὶς
not was-able richly then with-the holy his having-been-filled
 εὐχῶν καὶ τοῖς βασιλεῦσιν ταύτας κομισάμενος, μετὰ
prayers and to-the emperors these having-carried with
 πολλῆς τιμῆς ἐπαναλῦσαι αὐτὸν ἐν Κύπρῳ παρεκελεύσατο.
much honor to-return him to Cyprus he-urged

XLV · THE WILL AND THE BURIAL

At Amathus John dictates his will: he found about eighty centenaria in the treasury, received countless more, gave everything to God, and orders the one third-coin left to be given away too. Leontios praises a man who treated what was God's as God's, and whose hostels, old people's homes, and monasteries keep his memory alive. When his body is laid in the church of Saint Tychon, the two bishops already buried in the tomb draw aside, as if alive, to make room for him in their midst, before the whole crowd at the funeral.

Καταλαβόντος οὖν αὐτοῦ τὴν ἰδίαν πόλιν Ἀμαθοῦντα
having-reached then he the own city Amathus
 καλουμένην, διαθήκην οἰκείαν γράψαι τάχιστα τοῖς αὐτῷ
called (a)-will own to-write very-quickly to-those him
 ὑπουργοῦσι προσέταττεν. τῶν δὲ ὀξέως καὶ ἀνυπερθέτως
serving he-ordered they and swiftly and without-delay

χάρτην καὶ κάλαμον παραστησάντων, ἐπέτρεψε τὸ ἱερὸν
paper and pen having-set-beside directed the sacred
 ἐκεῖνο στόμα γράψαι οὕτως· “Ἰωάννης δούλος, διὰ
that mouth to-write thus John servant because-of
 δὲ τὴν ἐπιτεθείσάν μοι τῆς ἱερωσύνης ἀξίαν χάριτι θεοῦ
but the laid-on me of-the priesthood dignity by-grace of-God
 ἐλεύθερος, εὐχαριστῶ σοι ὁ θεὸς, ὅτι ἐπήκουσας τῆς
free I-thank you O God that you-heard the
 ἐμῆς ἀθλιότητος, παρακαλούσης τὴν σὴν ἀγαθότητα,
my wretchedness beseeching the your goodness
 μὴ εὑρεθῆναι μοι τελευτῶντι, εἰ μὴ ἓν τριμίσιον. ὅθεν
not to-be-found for-me dying if not one third-coin whence
 πληροφορῶ πάντας, ὅτι οὐ κέκτηται ὁ βίος τοῦ ταπεινοῦ
I-assure all that not possesses the livelihood of-the lowly
 Ἰωάννου ἄλλο τί ποτε, εἰ μὴ ἓν τριμίσιον. εὐρόντος
John other anything ever if not one third-coin having-found
 γάρ μου ἐν τῷ τιμίῳ ἐπισκοπείῳ τῆς κατὰ συγχώρησιν
for I in the honored bishop's-residence of-the by permission
 θεοῦ κατ' ἐμὲ ἀγιωτάτης ἐκκλησίας τῆς Ἀλεξανδρέων
of-God under me most-holy church of-the of-Alexandrians
 μεγαλοπόλεως, ὅτε ἐν αὐτῇ προεχειρίσθην ἐπίσκοπος, περὶ
great-city when in it I-was-appointed bishop about
 τὰ ὀγδοήκοντα κεντηνάρια χρυσίου, καὶ εἰσοδιάσαντός μου
the eighty centenaria of-gold and having-received I
 ἐκ τῶν φιλοχρίστων ἀνθρώπων ὅσα σχεδὸν ἀνθρώπου
from the Christ-loving men as-much-as almost of-man
 ἀριθμὸν ὑπερβαίνουσιν, εἰς ἑαυτὸν τὸν νοῦν ἐπισυναγαγὼν
number surpass into myself the mind having-gathered
 καὶ γνοὺς ταῦτα πάντα τοῦ δεσπότου πάντων εἶναι,
and having-known these(-things) all of-the master of-all to-be
 σπουδὴν ἐποιησάμην τὰ τοῦ θεοῦ τῷ θεῷ δοῦναι,
zeal I-made the(-things) — of-God — to-God to-give

ὅθεν καὶ τὸ ὑπολειφθέν μοι τοῦτο τριμίσιον, καὶ αὐτὸ ὄν
whence also the having-been-left to-me this third-coin also it being
 τοῦ θεοῦ, καὶ αὐτὸ κελεύω δοθῆναι τοῖς τοῦ θεοῦ.” Ὡ τῶν
— of-God also it I-order to-be-given to-those — of-God O of-the
 παραδόξων πραγμάτων, ὧ τῆς εὐγνωμοσύνης τοῦ ὁσίου,
marvelous things O of-the gratitude of-the holy(-man)
 οὐ προσέσχευεν τοῖς οὐκ ἰδίοις ὡς ἰδίοις, ὅπερ
not be-attended to-the(-things) not own as own which-very-thing
 πάσχουσιν πολλοὶ τῶν ἐν εὐπορίᾳ ὑπαρχόντων, τὰς τοῦ
suffer many of-those in prosperity being the —
 θεοῦ δωρεὰς ἢ καὶ ἐξ ἀδικίας συναχθέντα ὡς ἴδια καὶ
of-God gifts or also from injustice gathered as own and
 μετ’ αὐτῶν συναπερχόμενα θησαυρίζοντες, καὶ μὴ δαιμνῶς
with them going-off-together treasuring and not abundantly
 τοῖς δεομένοις παρέχοντες· ἀλλ’ ἐκεῖνα ἐζήτει τὰ
to-the needy supplying but those he-sought the(-things)
 ἀεὶ μένοντα καὶ μηδέποτε δαπανώμενα, ὅθεν καὶ τῶν
always remaining and never being-spent whence also of-the
 ἀψεудῶν ἐπαγγελιῶν οὐκ ἀπέτυχεν τῶν φασκουσῶν ἐκ
unlying promises not be-failed of-the(-ones) saying from
 προσώπου τοῦ θεοῦ, ὅτι “τοὺς δοξάζοντάς με δοξάσω.”
(the)-face — of-God that those glorifying me I-will-glorify
 ὧντως γὰρ μεγάλως ἐδόξασεν τὸν ὅσιον τοῦτον ὁ ἐν τοῖς
truly for greatly glorified the holy this(-man) the in the
 αὐτοῦ κατορθώμασιν εἰς ἀεὶ δοξαζόμενος κύριος. οὐ φέρων
his achievements for ever glorified Lord not bearing
 γὰρ ὁ αἰδιδίμος οὗτος τῇ ἐαυτοῦ προσκαίρῳ ζωῇ
for the celebrated this(-man) with-the his-own temporary life
 συμπαυθῆναι τὰ ὅσα καὶ ἀξιέπαινα κατορθώματα, τί
to-cessate-with the holy and praiseworthy achievements what
 διεπράξατο; ξενοδοχεῖα, γηροκομεῖα καὶ μοναστήρια ἐκ
did-be-do guest-houses old-people’s-homes and monasteries from

θεμελίων κτίσας καὶ χοροὺς ὁσίων μοναχῶν συστησάμενος,
foundations having-built and choirs of-holy monks having-established
 ἀκατάπαυστον ὄντως δικαιοσύνης μνήμην κέκτηται διὰ
unceasing truly of-righteousness memorial he-has through
 τῶν ἐπιτελουμένων ἐν αὐτοῖς ἀγαθουργμάτων. ὅπερ
the being-performed in them good-works what-very-thing
 γὰρ περὶ τῶν κακὰ διαπραττόντων καὶ διαδόχους τῶν ἰδίων
for about those evil doing and successors of-the own
 κακῶν μετὰ θάνατον ἐν τούτῳ τῷ βίῳ καταλιμπανόντων
evils after death in this the life leaving
 φησὶν ὁ θεὸς ἀπόστολος Παῦλος, ὅτι “Τινῶν αἱ ἁμαρτίαι
says the divine apostle Paul that of-some the sins
 πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ
manifest are going-before to judgment for-some but also
 ἐπακολουθοῦσιν”, τοῦτο ἐκ τοῦ ἐναντίου ἐπὶ τούτου
they-follow-after this from the contrary in-the-case-of this
 τοῦ μακαρίου ἔστιν εἰπεῖν, ὅτι τινῶν αἱ δικαιοσύναι
the blessed(-man) it-is(-possible) to-say that of-some the righteousneses
 πρόδηλοί εἰσιν, προάγουσαι εἰς βασιλείαν οὐρανῶν, τισὶν
manifest are going-before to (the)-kingdom of-heavens for-some
 δὲ καὶ ἐπακολουθοῦσιν, ἐξ ὧν εἷς καὶ οὗτος καθέστηκεν.
but also they-follow-after of which one also this(-man) has-become
 Καὶ ὅτι οὐ μῦθος οὔτε πρὸς χάριν ἐστὶν τὸ εἰρημένον,
and that not (a)-fable nor for favor is the(-thing) said
 μαρτυρήσῃ δ’ ἂν ἡμῖν εὖ μάλα σαφῶς καὶ τὸ παρ’
would-bear-witness and — to-us well very clearly also the on
 αὐτὰ τῆς τιμίας αὐτοῦ κοιμήσεως ἐπιτελεσθὲν τεράστιον.
the-spot of-the honored his falling-asleep performed wonder
 ἀποδόντος γὰρ αὐτοῦ καὶ παραθεμένου τὴν οἰκείαν ψυχὴν
having-given-up for he and having-committed the own soul
 ἐν χειρὶ κυρίου — ὥς φησιν τὸ ἱερὸν γράμμα· “Δικαίων
into (the)-hand of-(the)-Lord as says the sacred writing of-just(-men)

ψυχὰι ἐν χειρὶ κυρίου” — καὶ ταύτην αὐτῷ ὡς θυσίαν
souls in (the)-hand of-(the)-Lord and this to-him as sacrifice
 ἄμωμον παραθεμένου, μέλλοντος τοῦ τιμίου αὐτοῦ σώματος
unblemished having-committed being-about the honored his body
 τιμίως καὶ μετὰ τῆς προσηκούσης ἱεροπρεποῦς τελετῆς
honorably and with the fitting sacred rite
 ἐν τινι εὐκτηρίῳ οἴκῳ τοῦ ἁγίου θαυματουργοῦ Τύχωνος
in some prayer house of-the holy wonder-worker Tychon
 κατατίθεσθαι, γίνεται τι τοιοῦτον παράδοξον σημεῖον.
to-be-laid happens something such marvelous sign
 κατέκειτο ἐν τινι σορῷ, ἔνθα καὶ ὁ δίκαιος κατατίθεσθαι
lay in some coffin where also the just(-man) to-be-laid
 ἔμελλεν, δύο τινῶν ἐπισκόπων προκοιμηθέντων ὁσίων
was-about two some bishops having-fallen-asleep-before holy
 ὅσια ἀληθῶς σώματα, ἅπερ ἐν ἀψύχῳ που τέως
holy truly bodies which in soulless somewhere hitherto
 διάγοντα φύσει τῶν ἐμψύχων ὄντως ἴσην τῷ ὁσίῳ
passing(-their-state) nature of-the living truly equal to-the holy(-man)
 τιμὴν προσαπένευμαν. ὥς γὰρ τὸ σῶμα τοῦ μακαριωτάτου
honor rendered as for the body of-the most-blessed
 πάπα τῶν δύο ἐκείνων σύνθετον ἔμελλεν γενέσθαι,
pope with-the two those laid-together was-about to-become
 τιμήσαντες τὸν ἀρχιποιμένα οἱ ποιμένες καὶ τὴν πολλὴν
having-honored the chief-shepherd the shepherds and the great
 αὐτοῦ αἰδεσθέντες παρρησίαν πρὸς θεὸν ἅμα
his having-revered freedom-of-speech toward God at-the-same-time
 καὶ θαυμάσαντες, ἑαυτῶν τὰ σώματα, μᾶλλον δὲ τῇ
also having-marveled their-own the bodies rather but by-the
 τοῦ θεοῦ κελεύσει, ὥσπερ ζῶντές τινες, ὑποχωρήσαντες
— of-God command as living some having-withdrawn
 μέσον τὸν ἱερόν τοῦτον συνελάμβανον, τιμὴν καὶ αὐτοὶ
(in-the)-middle the sacred this(-man) took-in honor also they

προστάξει θεοῦ, ὥσπερ θεοτιμήτῳ, αὐτῷ προσκομίζοντες,
by-command of-God as to-God-honored him bringing
 καὶ πᾶσιν εὐθύς ἐμφανίζοντες τὴν ἐκεῖθεν αὐτῷ παρὰ
and to-all at-once showing the from-there to-him from
 θεοῦ δωρηθείσαν δόξαν τε καὶ ὑπερύψωσιν. ὅπερ
God given glory both and exaltation which-very-thing
 μέγιστον καὶ παραδοξότατον θαῦμα οὐχ εἷς οὐδὲ δέκα
greatest and most-marvelous wonder not one nor ten
 οὐδὲ ἑκατὸν ἐθεάσαντο, ἀλλὰ πᾶς ὁ παραγενόμενος ἐπὶ
nor hundred beheld but all the having-come to
 τὴν ἔντιμον αὐτοῦ κηδείαν ὄχλος.
the honored his funeral crowd

XLVI • THE SEALED CONFESSION

A woman of Amathus, burdened by a sin she cannot speak, writes it down, seals it, and gives it to John, who dies five days later. Fearing it will be read, she weeps at his tomb for three days, until John appears between the two bishops, returns her note still sealed, and she finds the writing erased and signed: through John my servant your sin is blotted out. In Alexandria, in the hour of his death, the monk Sabinus sees John led to the King by the maiden crowned with olive, and another sees the poor escorting him with olive branches. Long after, at Tychon's annual vigil, his relics pour out fragrant, healing oil, and Leontios urges his readers to imitate his almsgiving.

- 46 Ἅτερον δὲ αὐτοῦ παραδοξότερον, ὅπερ ἔτι μὲν
another and of-him more-marvelous which-very-thing still indeed
 ζῶν ἐν σαρκὶ ἐνήρξατο θαῦμα, μετατεθεὶς δὲ πρὸς
living in (the)-flesh he-began wonder having-been-translated but to
 κύριον ἐτέλεσεν, ὁ λόγος φράσαι πειράσεται. γυνή τις
(the)-Lord completed the account to-tell will-try woman a-certain
 ἐκ τῆς ἐνεγκαμένης τὸν ἅγιον πόλεως ὑπάρχουσα, ὥς
from the having-borne the saint city being when

ἤκουσεν αὐτὸν παραγενόμενον ἐκ τῆς Ῥόδου καὶ ἄγγελον
she-heard him having-arrived from — Rhodes and (an)-angel
 αὐτῷ ἐκείσε φανέντα καὶ τὴν κλήσιν τὴν πρὸς τὸν
to-him there having-appeared and the summons the(-one) to the
 κοινὸν δεσπότην μηνύσαντα, ἀμάρτημα βαρύτατον ἐαυτῇ
common master having-announced (a)-sin most-grievous in-herself
 συγγινώσκουσα, ὅπερ οὐδὲ εἰς ἀκοὰς ἀνθρώπων δυνατὸν
being-conscious-of which not-even into (the)-hearing of-men possible
 εἰσελθεῖν δυσχυρίζετο, πίστιν ἀδίστακτον ἀναλαβοῦσα πρὸς
to-enter she-affirmed faith undoubting having-taken-up to
 τὸν ὅσιον δρομαίως καταλαμβάνει καὶ τῶν ποδῶν αὐτοῦ
the holy(-man) running reaches(-him) and the feet his
 ἐπιλαβομένη μετὰ πολλῶν δακρύων ἐβόα λέγουσα κατ’
having-grasped with many tears cried saying in
 ἰδίαν τῷ ἁγίῳ· “Ἀμάρτημα, ὦ τρισμακάριε ἔχω ἢ ἀθλία
private to-the saint (a)-sin O thrice-blessed(-one) I-have the wretched
 εἰς ὦτα ἀνθρώπων ἐλθεῖν μὴ δυνάμενον, καὶ οἶδα, ὅτι,
into (the)-ears of-men to-come not able and I-know that
 ἐὰν θέλῃς, δύνασαι μοι αὐτὸ συγχωρῆσαι· εἶπεν γὰρ περὶ
if you-wish you-can me it forgive said for about
 τῶν καθ’ ὑμᾶς ὁ κύριος, ὅτι “Ὅσα ἂν λύσητε ἐπὶ
those according-to you the Lord that whatever — you-loose on
 τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἂν
the earth will-be loosed in the heavens and whatever —
 δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς,
you-bind on the earth will-be bound in the heavens
 καὶ ἂν τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς,
and if of-any you-forgive the sins are-forgiven them
 ἂν τινων κρατῆτε, κεκράτηνται”. τούτων τῶν ῥημάτων
if of-any you-retain they-are-retained these the words
 ἐπακούσας παρὰ τῆς γυναίκος ὁ ὅσιος, καὶ φοβηθεὶς,
having-heard from the woman the holy(-man) and having-feared

μήπως, ἐὰν τὴν αἴτησιν αὐτῆς παραιτήσῃται, αἴτιος αὐτῇ
lest if the request her he-refuse (the)-cause to-her
 αἰωνίου κολάσεως γένηται, δυναμένης αὐτῆς ἀπαλλαγῆναι
of-eternal punishment he-become being-able she to-be-freed
 τῆς οἰκείας ἀμαρτίας ἐκ τῆς πίστεως ἧς εἶχεν πρὸς
from-the own sin from the faith which she-had toward
 αὐτόν, λέγει πρὸς αὐτὴν ἐν ταπεινῷ σχήματι· “Εἰ ἄρα
him says to her in lowly bearing if then
 πιστεύεις, ὦ γύναι, τῷ θεῷ, ὅτι διὰ τῆς ταλαιπωρίας
you-believe O woman — to-God that through the wretchedness
 μου συγχωρῇ σοι τὸ ἔγκλημα, ὃ λέγεις, ἐξομολόγησαί
my he-forgives you the charge which you-say confess
 μοι αὐτό.” ἡ δὲ εἶπεν· “Οὐ δύναμαι, δέσποτα, εἰπεῖν
to-me it she and said not I-am-able master to-tell
 αὐτό. οὐ γὰρ δύναται ἀκοῇ ἀνθρώπου βαστάσαι
it not for can (the)-bearing of-man to-bear
 αὐτό.” λέγει οὖν πάλιν πρὸς αὐτὴν ὁ ὅσιος· “Καὶ
it says then again to her the holy(-man) and
 ἐὰν ἐρυθρίῃς, ἄπελθε καὶ γράψον αὐτό, ἐὰν γνώσκῃς
if you-are-ashamed go-off and write it if you-know
 γράμματα, καὶ φέρε μοι.” ἡ δὲ πάλιν ἀπεκρίνατο
letters and bring(-it) to-me she and again answered
 πρὸς αὐτόν· “Ὡντως, δέσποτα, οὐ δύναμαι.” μένεις
to him truly master not I-am-able having-remained
 οὖν ὁ ὅσιος μικρόν τι σιωπῶν, εἶπεν αὐτῇ· “Οὐ
then the holy(-man) little some(-time) silent said to-her not
 δύνασαι γράψαι καὶ βουλλῶσαι καὶ ἐνέγκαι μοι;” τότε
can-you to-write and to-seal and to-bring(-it) to-me then
 εἶπεν αὐτῷ· “Ναὶ, δέσποτα, τοῦτο ποιῶ, παρακαλοῦσα
she-said to-him yes master this I-do begging
 τὴν τιμίαν καὶ ἰσαγγελόν σου ψυχὴν μὴ λυθῆναι μηδόλως
the honored and angel-like your soul not to-be-opened at-all

εὑρεθῆναι ὑπό τινος τὸ πιττάκιόν ποτε.” λόγον οὖν
to-be-found by anyone the note ever (a)-word then
 λαβούσα ὑπὸ τοῦ θεοτιμῆτου τοῦ μηδένα ἄνθρωπον
having-received from the God-honored(-man) of-the no man
 λύειν καὶ ἀναγνώσκειν τὸ αὐτῆς πιττάκιον, ἔγραψεν
to-open and to-read the her note she-wrote
 ἰδιοχείρως τὸ ἀμάρτημα καὶ βουλλώσασα ἤγαγεν τῷ
with-her-own-hand the sin and having-sealed(-it) brought(-it) to-the
 μακαρίῳ. δεξάμενος οὖν ὁ ὅσιος τὸ πιττάκιον, μετὰ
blessed(-man) having-received then the holy(-man) the note after
 πέντε ἡμέρας πρὸς κύριον τὴν ἐκδημίαν ἐποιήσατο, μηδενὶ
five days to (the)-Lord the departure made to-no-one
 μηδὲν τὸ παράπαν περὶ τοῦ τοιούτου πιττακίου διαθέμενος
anything the at-all about the such note having-arranged
 ἢ μηνύσας. τῆς οὖν γυναικὸς ἐκ τοῦ συμβεβηκότος,
or having-disclosed the then woman from the having-happened
 μᾶλλον δὲ ἐξ οἰκονομίας θεοῦ μὴ ὑπαρχούσης ἐν τῇ πόλει
rather but from dispensation of-God not being in the city
 τῇ ἡμέρᾳ, ἐν ᾗ μετετέθη ἐν εἰρήνῃ ἐκ τοῦ παρόντος
on-the day in which was-translated in peace from the present
 βίου πρὸς τὴν ἐκεῖθεν ὁ πατριάρχης, βουλομένου καὶ
life to the(-one) there the patriarch wishing also
 ἐν τούτῳ δεῖξαι τοῦ θεοῦ, ὅσην πρὸς αὐτὸν, ὡς γνήσιος
in this to-show — God how-much toward him as true
 θεραπῶν, παρρησίαν ἐκτήσατο· ἀλλὰ μετὰ μίαν ἡμέραν
servant freedom-of-speech he-had-acquired but after one day
 παραγενομένης αὐτῆς τῆς καταθέσεως τοῦ τιμίου αὐτοῦ
having-arrived she of-the laying-to-rest of-the honored his
 λειψάνου, ὡς ἤκουσεν τὴν κοίμησιν αὐτοῦ, ἔκνους
relics when she-heard the falling-asleep his out-of-her-mind
 καὶ παράφρων σχεδὸν εὐθέως ἐγένετο, νομίσασα τὸ ὑπ’
and deranged almost at-once became having-thought the by

αὐτῆς ἐπιδοθὲν πιττάκιον ἐν τῷ ἐπισκοπείῳ καταλειφθὲν
her handed-over note in the bishop's-residence left-behind
 πᾶσιν ποιῆσαι τὸ ἑαυτῆς πταῖσμα κατάδηλον. δρομαίως
to-all to-make the her-own fault manifest running
 οὖν ἀναπηδήσασα καὶ τὴν πρότερον αὐτῆς ἀδίστακτον
then having-leapt-up and the former her undoubting
 πίστιν ἐπὶ τῆς ψυχῆς ἀναλαβοῦσα, τὴν σορὸν τοῦ
faith on the soul having-taken-up the coffin of-the
 θεοτιμῆτου κατέλαβεν, καὶ ὥσπερ ζῶντι αὐτῷ ἀληθῶς
God-honored(-man) she-reached and as to-living him truly
 οὕτως ἀποδυσπετοῦσα διελέγετο· “Ἄνθρωπε τοῦ θεοῦ, σοὶ
thus complaining she-discoursed man — of-God to-you
 αὐτῷ οὐκ ἡδυνήθην τὸ ἑμαυτῆς ἀμάρτημα διηγῆσασθαι
yourself not I-was-able the my-own sin to-narrate
 διὰ τὸ καθ’ ὑπερβολὴν ὑπάρχειν βαρύτατον· καὶ ἰδοὺ
because-of the to excess to-be most-grievous and behold
 νῦν πᾶσιν ἐγένετο τάχα κατάδηλον καὶ γνώριμον. εἴθε
now to-all it-has-become perhaps manifest and known would-that
 μὴ σοὶ τὸ ἐμὸν πρᾶγμα ἐφανέρωσα. οἴμοι· δοκοῦσα τῆς
not to-you the my matter I-had-revealed alas thinking of-the
 αἰσχύνης ἀπαλλαγὴν εὔρασθαι, αἰσχύνῃ πᾶσιν γεγένημαι.
shame riddance to-find (a)-shame to-all I-have-become
 ἀντὶ ἰατρείας βλασφημίαν ἐκομισάμην. τί μοι πρὸς σε
instead-of healing blasphemy I-have-carried-off what to-me toward you
 χρεία τὸ μυστήριον τῆς ψυχῆς μου φανερῶσαι; ὅμως οὐ
(the)-need the mystery of-the soul my to-reveal nevertheless not
 μὴ ἀποκάμω οὐδ’ οὐ μὴ ἀπιστήσω οὐδὲ ἀποστήσωμαι
— I-will-grow-weary nor not — will-I-disbelieve nor will-I-withdraw
 ἐκ τῆς σῆς σοροῦ τὰ ἐμὰ δάκρυα, ἄχρις οὖν πληροφορίαν
from the your coffin the my tears until then assurance
 περὶ τῆς ἐμῆς αἰτήσεως δέξωμαι. οὐ γὰρ ἀπέθανες, ὅσιε,
about the my request I-receive not for you-died holy(-one)

ἀλλὰ ζῆς. γέγραπται γάρ, ὅτι ‘Δίκαιοι εἰς τὸν αἰῶνα
but you-live it-is-written for that (the)-just for the age
 ζῶσιν.’” πάλιν τε τοὺς αὐτοὺς λόγους ἐξαναλαμβάνομένη
live again and the same words resuming
 ἔλεγεν· “Οὐδὲν ὦ ἄνθρωπε τοῦ θεοῦ αἰτῶ σε, εἰ μὴ
she-said nothing O man — of-God I-ask you if not
 πληροφόρησαί μου τὴν καρδίαν. τί ἄρα κἂν τὸ ἐπιδοθέν
assure my the heart what then at-least the handed
 σοι πιττάκιον γέγονεν;” Ὁ θεὸς οὖν ὁ εἰπὼν ποτε
to-you note has-become — God then the(-one) having-said once
 πρὸς τὴν Χαναναίαν· “Ἡ πίστις σου σέσωκέν σε”,
to the Canaanite(-woman) the faith your has-saved you
 αὐτὸς καὶ ταύτην ἐπληροφόρησεν. τρεῖς γὰρ ἡμέρας
he also this(-woman) assured three for days
 προσκαρτερήσασα ἐν τῷ μνήματι τοῦ ὁσίου καὶ μηδὲ
having-persevered in the tomb of-the holy(-man) and not-even
 ὅλως βρώσεως ἢ πόσεως γευσάμενη, τῇ τρίτῃ νυκτὶ,
at-all of-food or drink having-tasted in-the third night
 ἐν ὧσιν πάλιν τοὺς αὐτοὺς σκληροὺς καὶ πιστοὺς λόγους
in what again the same hard and faithful words
 τῷ μακαριωτάτῳ ἔλεγεν μετὰ δακρύων, ἰδοὺ ἐξέρχεται
to-the most-blessed(-man) she-said with tears behold comes-out
 ὁ τοῦ θεοῦ θεράπων ἐκ τῆς αὐτοῦ θήκης ὀφθαλμοφανῶς
the — of-God servant from the his tomb visibly
 μετὰ τῶν δύο ἐπισκόπων τῶν συγκεκλιμένων αὐτῷ, ἐνὸς
with the two bishops the(-ones) lying-with him one
 ἔνθεν καὶ ἐνὸς ἐνθεν αὐτοῦ ἵσταμένων, καὶ λέγει πρὸς
on-this-side and one on-that-side of-him standing and says to
 αὐτήν· “Μέχρις πότε, γύναι, τοὺς ἐνταῦθα σιαίνεις καὶ
her until when woman those here do-you-annoy and
 οὐκ ἔῃς αὐτοὺς ἀναπαῆναι; κατέβρεξεν γὰρ ἡμῶν τὰς
not let them to-rest drenched for our the

στολὰς τὰ σὰ δάκρυα.” καὶ ταῦτα εἰπὼν δίδωσιν
robes the your tears and these(-things) having-said he-gives
 αὐτῇ τὸ ἴδιον πιττάκιον βεβουλωμένον, λέγων πρὸς
her the own note sealed saying to
 αὐτήν· “Δέξαι, γνωρίζεις τοῦτο; λῦσον καὶ βλέπε.” καὶ
her receive do-you-recognize this open and see and
 εἰς ἑαυτὴν ἐκ τῆς ὀπτασίας ἐλθοῦσα, εἶδεν πάλιν τοὺς
to herself from the vision having-come she-saw again the
 ἁγίους εἰσελθόντας εἰς τὸν ἴδιον τόπον καὶ ἑαυτὴν ἔχουσαν
saints having-gone-in to the own place and herself having
 τὸ πιττάκιον. ἐπισκέπτει οὖν καὶ εἶδεν τὴν βούλλαν
the note she-examines then and saw the seal
 ἑαυτῆς σφάν καὶ πεφυλαγμένην, καὶ λύσασα τὰ ἑαυτῆς
her-own intact and guarded and having-opened the her-own
 γράμματα εὐρίσκει ἀπαλειφθέντα καὶ ὑπογραφὴν ὑποκάτω
writing finds(-it) erased and (a)-subscription beneath
 αὐτῶν ἔχουσαν οὕτως· “Διὰ Ἰωάννην τὸν δοῦλόν μου
them having thus because-of John the servant my
 ἐξήλειπται σου ἡ ἁμαρτία.” τίς λαλήσει τὰς δυναστείας
has-been-blotted-out your the sin who will-speak the mighty-acts
 κυρίου, ὦ φίλοι καὶ ἀδελφοί; τίς οὕτως εὖσπλαγχνος
of-(the)-Lord O friends and brothers who thus compassionate
 καὶ φιλόανθρωπος, ποιῶν τὸ θέλημα τῶν φοβουμένων
and man-loving doing the will of-those fearing
 αὐτὸν καὶ δοξάζων τοὺς δοξάζοντας αὐτὸν καὶ διὰ
him and glorifying those glorifying him and through
 θαυματουργῶν μεγαλύνων αὐτούς; Οὐκ ἐν τῷ τόπῳ δὲ
wonder-workings magnifying them not in the place and
 μόνον, ἔνθα ἡ τιμία αὐτοῦ κοίμησις γέγονε, γνώριμος ἡ
only where the honored his falling-asleep has-become known the
 πρὸς θεὸν αὐτοῦ εὐαρέστησις ἀναδέδεικται, ἀλλὰ καὶ τοῖς
toward God his pleasing has-been-shown but also to-those

πόρρω που ταύτης ἀπέχουσιν. Ἐν αὐτῇ γὰρ τῇ ἡμέρᾳ,
far somewhere from-it being-distant on very for the day
 ἐν ᾗ πρὸς κύριον ἐκ τοῦδε τοῦ βίου ὁ μακάριος οὗτος
in which to (the)-Lord from this the life the blessed this(-man)
 τὴν ἐκδημίαν ἐποιήσατο, τὶς τῶν τὴν ἀγγελικὴν πολιτείαν
the departure made one of-those the angelic way-of-life
 ἐξησκηκότων καὶ σχῆμα μοναχικὸν κατερχομένων ἀνὴρ
having-practiced and (the)-habit monastic taking-up (a)-man
 θαυμαστὸς καὶ ἐνάρετος Σαβῖνος ὀνόματι ἐν Ἀλεξανδρείᾳ
wonderful and virtuous Sabinus by-name in Alexandria
 οἰκῶν θεωρεῖ ὥσπερ ἐν ἐκστάσει γενόμενος τὸν θεοτίμητον
dwelling sees as in ecstasy having-become the God-honored
 Ἰωάννην ἐκ τοῦ ἰδίου ἐπισκοπείου ἐξερχόμενον μετὰ τοῦ
John from the own bishop's-residence coming-out with the
 κλήρου παντὸς, κηρία βαστάζοντα καὶ πρὸς τὸν βασιλέα
clergy all tapers carrying and to the king
 ὑπάγοντα, ὡς εὐνούχου τινός, φησι, κουβικουλαρίου τοῦτον
going as eunuch a-certain he-says chamberlain him
 προσκαλουμένου, καὶ μίαν κόρην, ὡς ὁ ἥλιος, ἥνικα
summoning and one maiden as the sun when
 δ' ἂν τὸν πυλῶνα τοῦ ἐπισκοπείου ἐξεληλύθει — ὅπερ
and — the gateway of-the bishop's-residence he-had-gone-out which
 σημαίνει τοῦ ἰδίου σώματος τὸν χωρισμόν—, δεξαμένην
signifies of-the own body the separation having-received
 αὐτὸν καὶ χειροκρατοῦσαν καὶ ἐπὶ τὴν κεφαλὴν στέφανον
him and holding-by-the-hand(-him) and on the head (a)-crown
 ἐξ ἐλαιοκλάδων περιβεβλημένην. εὐθέως οὖν ἔγνω ὁ ὁσιος
of olive-branches having-put-on at-once then knew the holy
 Σαβῖνος τὴν μετάστασιν τοῦ πατριάρχου πρὸς κύριον ἐν
Sabinus the translation of-the patriarch to (the)-Lord at
 αὐτῇ τῇ ὥρᾳ γεγενῆσθαι· διὸ καὶ σημειωσάμενοί τινες
very the hour to-have-happened wherefore also having-noted some

τὸν μῆναν καὶ τὴν ἡμέραν — ἦν γὰρ ἐπίσημος τοῦ ἁγίου
the month and the day it-was for (the)-feast of-the holy
 ἀθλοφόρου Μηνᾶ — καὶ τινων ἐλθόντων ἀπὸ Κύπρου
prize-bearer Menas and some having-come from Cyprus
 καὶ ἐπερωτησάντων τῶν οἰκούντων ἐν Ἀλεξανδρείᾳ περὶ
and having-asked those dwelling in Alexandria about
 τῆς μεταστάσεως τοῦ ὁσίου, ἔγνωσαν ἀληθῆ εἶναι τὴν
the translation of-the holy(-man) they-knew true to-be the
 ὀπτασίαν διὰ τὸ κατ' αὐτὴν τὴν ὥραν γενέσθαι, ἐν
vision because-of the at very the hour to-have-happened in
 ᾗ καὶ ἐτελειώθη ὁ μακάριος, καὶ μάλιστα ἐκ τοῦ κατὰ
which also was-perfected the blessed(-man) and especially from the about
 τὴν κόρην τὴν χεῖραν κρατοῦσαν αὐτοῦ ὑποδείγματος. ἦν
the maiden the hand holding his token which
 γὰρ ὑποσχέσεις λαβὼν παρ' αὐτῆς ὁ ὁσιος, καθὼς
for promises having-received from her the holy(-man) as
 ἐν τοῖς προομίοις τοῦ βίου εἵπομεν, ὅτι, “ἐὰν κτήσῃ με
in the beginnings of-the life we-said that if you-acquire me
 φίλην, ἐγὼ σε πρὸς τὸν βασιλέαν εἰσφέρω,” ὅπερ
(as)-friend I you to the king bring which-very-thing
 καὶ ἀψευδῶς πεποίηκεν. Οὐκ ἐκ τούτου δὲ μόνον πάντες
also unlyingly she-has-done not from this and only all
 τὴν πληροφορίαν εἰλήφασιν, ὅτι ἡ ἐλεημοσύνη αὐτοῦ καὶ
the assurance have-received that the almsgiving his and
 ἡ συμπάθεια ἡ πρὸς τοὺς δεομένους ἐν τῇ τῶν
the compassion the(-one) toward the needy into the of-the
 οὐρανῶν βασιλείᾳ αὐτὸν εἰσήγαγεν, ἀλλ' ὅτι καὶ ἕτερος
heavens kingdom him brought but that also another
 τῶν τὴν πόλιν οἰκούντων Ἀλεξάνδρειαν φοβουμένων τὸν
of-those the city inhabiting Alexandria fearing —
 θεὸν εἶδεν ἐν αὐτῇ τῇ νυκτὶ, ἐν ᾗ καὶ ὁ ὁσιος Σαβῖνος,
God saw in very the night in which also the holy Sabinus

πάντας τοὺς πτωχοὺς καὶ ὀρφανοὺς καὶ χήρας ἐλαιοκλάδα
all the poor and orphans and widows olive-branches
 βαστάζοντας καὶ τὸν πατριάρχην ὀψικεύοντας εἰς τὴν
carrying and the patriarch escorting into the
 ἐκκλησίαν ὑπάγοντα. οὐ μόνον δύο ἢ δέκα ἢ ἑκατὸν
church going not only two or ten or hundred
 πληροφοροίαι τυγχάνουσιν. διὸ γινώσκομεν σαφῶς, ὅτι
assurances there-are wherefore we-know clearly that
 τῆς τῶν ἁγίων συγκαταριθμήσεως ἡξιώθη ὁ αἰοίδιμος
of-the of-the saints enrollment was-deemed-worthy the celebrated
 οὗτος. ἀλλ' ἰδοὺ καὶ ἑτέρα, ἥτις ἐναργεστέρως τοῦτο
this(-man) but behold also another which more-clearly this
 παρίστησιν. Ὑμνωδίας γὰρ ἐτησίου μετὰ χρόνον ἱκανὸν
shows (a)-hymnody for annual after time considerable
 τῆς κοιμήσεως τοῦ ὁσίου ἐπιτελουμένης ἐν τῷ ναῷ τοῦ
of-the falling-asleep of-the holy(-man) being-performed in the temple of-the
 ἀνωτέρω μνημονευθέντος ἁγίου Τύχωνος, ἔνθα καὶ τὸ τίμιον
above mentioned holy Tychon where also the honored
 λείψανον τοῦ μακαριωτάτου πάπα Ἰωάννου κατετέθη —
relics of-the most-blessed pope John were-laid
 ἦν δὲ ἡ τελειουμένη ἱερὰ τῆς παννυχίδος ψαλμωδία τῆς
was and the being-performed sacred of-the all-night-vigil psalmody of-the
 ἐτησίου μνήμης τοῦ ἁγίου θαυματουργοῦ Τύχωνος—, ὁ
annual commemoration of-the holy wonder-worker Tychon the
 τῶν θαυμασίων κύριος δεῖξαι πᾶσιν θέλων, οἷας τιμῆς τὸν
of-the wonders Lord to-show to-all wishing of-what honor the
 ὅσιον αὐτοῦ δοῦλον Ἰωάννην ἡξίωσεν, εὐδόκησεν ἐκ τοῦ
holy his servant John be-deemed-worthy was-pleased from the
 τιμίου αὐτοῦ λειψάνου μύρων ἱαματικὴν εὐωδίαν πᾶσιν
honored his relics of-ointments healing fragrance to-all
 ἀναβλύσαι, ἧς ἅπαντες ἐν εὐφροσύνῃ ἀπολαύσαντες, δόξαν
to-gush-forth which all in gladness having-enjoyed glory

ἀνέπεμψαν τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι
sent-up to-the father and to-the son and to-the holy spirit
 τῷ ἀληθινῷ θεῷ ἡμῶν τῷ τοὺς οἰκέιους ἁγίους ἐν
to-the true God our to-the(-one) the own saints in
 δόξῃ ἀτελευτήτῳ δοξάσαντι. Καὶ μηδεὶς, ὃ φιλόχριστοι, τῇ
glory endless having-glorified and let-no-one O Christ-lovers the
 τοιαύτῃ θαυματουργίᾳ ἀπιστεῖτω. καὶ γὰρ μέχρι τοῦ νῦν
such wonder-working disbelieve and for until the now
 ἔστιν ἰδεῖν ἐν ταύτῃ τῇ φιλοχρίστῳ τῶν Κυπρίων νήσῳ ἐν
it-is to-see in this the Christ-loving of-the Cypriots island in
 διαφόροις ἁγίοις τὴν τοιαύτην τοῦ θεοῦ χάριν ἐνεργοῦσαν
various saints the such — of-God grace working
 καὶ ὥσπερ ἐκ πηγῶν τὴν τῶν μύρων εὐωδίαν ἐκ τῶν
and as from springs the of-the ointments fragrance from the
 τιμίων αὐτῶν λειψάνων προχεομένην εἰς δόξαν τῆς αὐτοῦ
honored their relics pouring-forth for glory of-the his
 ἀγαθότητος, τιμὴν δὲ τῶν ἁγίων αὐτοῦ, προθυμίαν δὲ
goodness honor and of-the saints his eagerness and
 καὶ ζῆλον ἀγαθὸν τῶν μεταγενεστέρων ἀνθρώπων, ὅπως
and zeal good of-the later-born men so-that
 κατὰ μίμησιν αὐτῶν πολιτευσάμενοι τῶν αὐτῶν τιμῶν καὶ
after imitation of-them having-lived of-the same honors also
 ἡμεῖς ἀξιωθῶμεν παρὰ τοῦ δικαίου μισθαποδότου θεοῦ.
we may-be-deemed-worthy from the just reward-giving God
 γενώμεθα τοίνυν, ἀγαπητοὶ, καὶ ἡμεῖς ἐκπληρωταὶ τῶν
let-us-become therefore beloved also we fulfillers of-the
 προγεγραμμένων κατορθωμάτων τοῦ ἁγίου τούτου πατρὸς
before-written achievements of-the holy this father
 ἡμῶν Ἰωάννου, καὶ ὡς πάροικοι ὄντες καὶ παρεπιδημοὶ
our John and as sojourners being and strangers
 ἐν τῇ ζωῇ ταύτῃ, εἰς τὸν αἰῶνα θησαυρίσωμεν τὸν
in the life this for the age let-us-treasure the(-one)

μέλλοντα διὰ τῆς δαψιλοῦς τῶν δεομένων ἐπιδόσεως.
coming through the abundant of-the needy giving
 κατὰ γὰρ τὸν θεῖον ἀπόστολον “ὁ σπείρων ἐπ’
according-to for the divine apostle the(-one) sowing on
 εὐλογίαις ἐπ’ εὐλογίαις καὶ θερίσει”, ἀντὶ τῶν φθαρτῶν
blessings on blessings also will-reap instead-of the perishable
 τὰ ἄφθαρτα, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ
the imperishable instead-of the temporary the eternal instead-of
 τῶν αἰσθητῶν καὶ ὁρωμένων ἃ ὀφθαλμὸς οὐκ εἶδεν
the perceptible and seen(-things) what eye not saw
 καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
and ear not heard and into (the)-heart of-man not
 ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ὧν
went-up what prepared — God for-those loving him which
 γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν χάριτι καὶ φιλανθρωπία
may-it-be all us to-obtain by-grace and love-of-man
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ’ οὗ τῷ πατρὶ
of-the Lord our Jesus Christ with whom to-the father
 ᾧμα τῷ ἁγίῳ πνεύματι δόξα, τιμὴ, κράτος νῦν καὶ
together-with the holy spirit glory honor might now and
 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
always and to the ages of-the ages amen

