BYZANTINE GREEK SERIES · VOLUME 33

On the Priesthood

John Chrysostom

ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ
ΟΤΕ ΠΡΕΣΒΥΤΕΡΟΣ ΠΡΟΕΧΕΙΡΙΣΘΗ

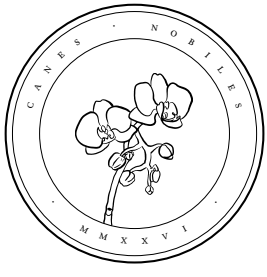
On the Priesthood

With the Sermon on His Ordination

---

with a word-for-word interlinear English translation

preserving the original word order



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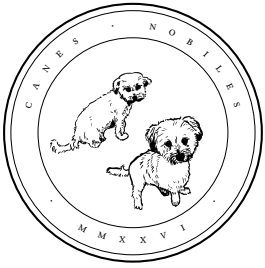

Volume 33 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows J. A. Bengel's recension,
Ioannis Chrysostomi de sacerdotio libri sex (Leipzig: Tauchnitz, 1872);
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Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The margins give Bengel's paragraph numbers
in On the Priesthood; the sermon's four sections are Migne's.

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JOHN CHRYSOSTOM

ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ

On the Priesthood

BOOK I

I · BASIL AND JOHN'S MOTHER

John tells of his friend Basil, who surpassed all his other friends in love for him: they shared teachers and studies, but when Basil turned to the monastic life John stayed in the law courts and the theater. At last John came around, and Basil urged that they share a home. John's mother sat him on the bed where she bore him, told of the widowhood she had borne without remarrying, and begged him with tears not to widow her again but to wait for her death. Basil pressed him all the harder.

Ἐμοὶ πολλοὶ μὲν ἐγένοντο φίλοι γνήσιοί τε καὶ ἀληθεῖς, 1
to-me many indeed became friends genuine both and true
καὶ τοὺς τῆς φιλίας νόμους καὶ εἰδότες καὶ φυλάττοντες
and the of-the friendship laws both knowing and keeping
ἀκριβῶς· εἷς δέ τις τουτωνὶ τῶν πολλῶν, ἅπαντας
exactly one but some of-these-here of-the many all
αὐτοὺς ὑπερβαλλόμενος τῇ πρὸς ἡμᾶς φιλίᾳ, τοσοῦτον
them surpassing in-the toward us friendship so-much
ἐφιλονείκησεν ἀφεῖναι κατόπιν αὐτούς, ὅσον ἐκεῖνοι
strove to-leave behind them as-much-as those
τοὺς ἁπλῶς πρὸς ἡμᾶς διακειμένους.
the(-ones) simply toward us disposed
Οὗτος τῶν τὸν ἅπαντά μοι χρόνον παρηκολουθηκότων 2
this-one of-the(-ones) the whole for-me time having-accompanied
ἦν. καὶ γὰρ μαθημάτων ἡψάμεθα τῶν αὐτῶν, καὶ διδασκάλοις
was and for studies we-touched the same and teachers
ἐχρησάμεθα τοῖς αὐτοῖς· ἦν δὲ ἡμῖν καὶ προθυμία καὶ
we-used the same was and for-us both eagerness and
σπουδὴ περὶ τοὺς λόγους, οὓς ἐπονούμεθα, μία, ἐπιθυμία τε
zeal about the words which we-labored-at one desire both
ἴση καὶ ἐκ τῶν αὐτῶν τικτομένη πραγμάτων. Οὐ γὰρ ὅτε
equal and from the same born matters not for when

εἰς διδασκάλους μόνον ἐφοιτῶμεν, ἀλλὰ καὶ ἡνίκα ἐκεῖθεν
to teachers only we-went but also when from-there
ἐξελθόντας βουλεύεσθαι ἐχρῆν, ὁποίαν ἐλέσθαι τοῦ βίου
having-gone-out to-deliberate it-was-needful what-sort to-choose of-the life
βέλτιον ἡμῖν ὁδόν· καὶ ἐνταῦθα ὁμογνωμονοῦντες ἐφαινόμεθα.
better for-us road also here being-of-one-mind we-appeared

3 Καὶ ἕτερα δὲ πρὸς τούτοις ἡμῖν τὴν ὁμόνοιαν ταύτην
and other(-things) too besides these for-us the concord this
ἐφύλαττεν ἀῤῥαγῆ καὶ βεβαίαν. οὔτε γὰρ ἐπὶ πατρίδος
kept unbroken and firm neither for upon of-fatherland
μεγέθει ἕτερος ἑτέρου μᾶλλον φρονεῖν εἶχεν· οὔτε ἐμοὶ
greatness one than-other more to-think-highly could neither for-me
μὲν πλοῦτος ὑπέρογκος ἦν, ἐκεῖνος δὲ ἐσχάτῃ συνέζη
indeed wealth excessive was he but in-utmost lived
πενίᾳ· ἀλλὰ καὶ τὸ τῆς οὐσίας μέτρον τὸ τῆς προαιρέσεως
poverty but also the of-the property measure the of-the choice
ἰσοστάσιον ἐμιμεῖτο· καὶ γένος δὲ ἡμῖν ὁμότιμον ἦν, καὶ
equal imitated and family too for-us of-equal-honor was and
πάντα τῇ γνώμῃ συνέτρεχεν.
all(-things) in-the judgment ran-together

4 Ἐπειδὴ δὲ ἔδει τὸν μακάριον τὸν τῶν μοναχῶν
when and it-was-needful the blessed the of-the monks
μεταδιώκειν βίον καὶ τὴν φιλοσοφίαν τὴν ἀληθῆ, οὐκ
to-pursue life and the philosophy the true no
ἔτι ἡμῖν ὁ ζυγὸς οὗτος ἴσος ἦν, ἀλλ᾽ ἡ μὲν ἐκείνου
longer for-us the yoke this equal was but the indeed of-him
πλάστιγξ ἐκουφίζετο μετέωρος· ἐγὼ δ᾽ ἔτι ταῖς τοῦ
scale was-lightened aloft I but still by-the of-the
κόσμου πεπεδημένος ἐπιθυμίαις καθεῖλκον τὴν ἐμαυτοῦ,
world fettered desires dragged-down the(-scale) of-myself

καὶ ἐβιαζόμην κάτω μένειν, νεωτερικαῖς αὐτὴν ἐπιβρίθων
and forced below to-remain youthful it weighing-down
φαντασίαις.
with-fancies
Ἐνταῦθα λοιπὸν ἡ μὲν φιλία βέβαιος ἔμενεν ἡμῖν, 5
here thenceforth the indeed friendship firm remained for-us
καθάπερ καὶ πρότερον· ἡ δὲ συνουσία διεκόπτετο. οὐ
as also before the but companionship was-broken-off not
γὰρ ἦν τοὺς μὴ περὶ τὰ αὐτὰ σπουδάζοντας,
for it-was-possible the(-ones) not about the same(-things) being-zealous
κοινὰς ποιεῖσθαι τὰς διατριβάς.
common to-make the pursuits
Ὡς δὲ μικρὸν καὶ αὐτὸς ἀνέκυψα τοῦ βιωτικοῦ κλύδωνος, 6
when and little also I emerged-from the of-life surge
δέχεται μὲν ἡμᾶς ἄμφω τὼ χεῖρε· τὴν δὲ ἰσότητα οὐδὲ
receives indeed us both the hands the but equality not-even
οὕτως ἰσχύσαμεν φυλάξαι τὴν προτέραν. Καὶ γὰρ καὶ
so we-were-able to-keep the former and for also
τῷ χρόνῳ φθάσας ἡμᾶς, καὶ πολλὴν τὴν σφοδρότητα
in-the time having-anticipated us and much the vehemence
ἐπιδειξάμενος, ἀνωτέρω πάλιν ἡμῶν ἐφέρετο καὶ εἰς ὕψος
having-displayed higher again than-us was-carried and to height
ἤρετο μέγα.
rose great
Πλὴν ἀλλ᾽ ἀγαθός τε ὢν, καὶ πολλοῦ τὴν ἡμετέραν 7
but nevertheless good both being and much the our
τιμώμενος φιλίαν, ἁπάντων ἑαυτὸν ἀποστήσας τῶν
valuing friendship from-all himself having-withdrawn the
ἄλλων, ἡμῖν τὸν ἅπαντα χρόνον συνῆν· ἐπιθυμῶν μὲν
others with-us the whole time was-together desiring indeed

τούτου καὶ πρότερον, ὅπερ δὲ ἔφην ὑπὸ τῆς ἡμετέρας
this also before which but I-said by the our
κωλυόμενος ῥᾳθυμίας.
being-hindered sloth

8 Οὐ γὰρ ἦν τὸν δικαστηρίῳ παρεδρεύοντα, καὶ
not for it-was-possible the(-man) at-(the)-law-court sitting and
περὶ τὰς ἐν τῇ σκηνῇ τέρψεις ἐπτοημένον, συγγίνεσθαι
about the in the theater pleasures excited to-be-with
πολλάκις τῷ βίβλοις προσηλωμένῳ, καὶ μηδὲ εἰς
often the(-man) to-books nailed and not-even into
ἀγορὰν ἐμβαλόντι ποτέ.
(the)-marketplace having-set-foot ever

9 Διὰ τοῦτο πρότερον διειργόμενος, ἐπειδή ποτε ἡμᾶς
because-of this before being-kept-apart when at-last us
ἔλαβεν εἰς τὴν αὐτὴν τοῦ βίου κατάστασιν, ἀθρόως ἣν
he-took into the same of-the life state all-at-once which
πάλαι ὤδινεν ἐπιθυμίαν ἀπέτεκε τότε· καὶ οὐδὲ
long-ago he-was-in-labor-with desire he-brought-forth then and not-even
τὸ βραχύτατον τῆς ἡμέρας μέρος ἡμᾶς ἀπολιμπάνειν
the shortest of-the day part us to-leave
ἠνείχετο, διετέλει τε παρακαλῶν, ἵνα τὴν οἰκίαν ἕκαστος
he-endured he-continued and urging that the house each
ἀφέντες τὴν ἑαυτοῦ, κοινὴν ἄμφω τὴν οἴκησιν ἔχοιμεν·
having-left the his-own common both the dwelling we-might-have
καὶ ἔπεισέ γε, καὶ τὸ πρᾶγμα ἦν ἐν χερσίν.
and he-persuaded at-least also the matter was in hands

10 Ἀλλά με αἱ συνεχεῖς τῆς μητρὸς ἐπῳδαὶ διεκώλυσαν
but me the continual of-the mother incantations prevented
ταύτην ἐκείνῳ δοῦναι τὴν χάριν, μᾶλλον δὲ ταύτην λαβεῖν
this to-him to-give the favor rather and this to-receive
παρ᾽ ἐκείνου τὴν δωρεάν. ἐπειδὴ γὰρ ᾔσθετο ταῦτα
from him the gift when for she-perceived these(-things)

βουλευόμενον, λαβοῦσά με τῆς δεξιᾶς, εἰσήγαγεν εἰς τὸν
deliberating having-taken me by-the right(-hand) she-led-in into the
ἀποτεταγμένον οἶκον αὐτῇ· καὶ καθίσασα πλησίον ἐπὶ
set-apart chamber for-her and having-seated(-me) near on
τῆς εὐνῆς ἧς ἡμᾶς ὤδινε, πηγάς τε ἠφίει δακρύων
the bed in-which us she-bore springs both she-let-loose of-tears
καὶ τῶν δακρύων ἐλεεινότερα προσετίθη τὰ ῥήματα,
and than-the tears more-pitiable she-added the words
τοιαῦτα πρὸς ἡμᾶς ἀποδυρομένη.
such to us lamenting

Ἐγώ, φησι, παιδίον, τῆς ἀρετῆς τοῦ πατρὸς τοῦ σοῦ οὐκ 11
I she-says child of-the virtue of-the father the your not
ἀφήθην ἀπολαῦσαι ἐπὶ πολὺ, τῷ Θεῷ τοῦτο δοκοῦν·
was-let to-enjoy for long — to-God this seeming(-good)
τὰς γὰρ ὠδῖνας τὰς ἐπὶ σοὶ διαδεξάμενος ὁ θάνατος
the for labor-pains the over you having-succeeded the death
ἐκείνου, σοὶ μὲν ὀρφανίαν, ἐμοὶ δὲ χηρείαν ἐπέστησεν
of-him for-you indeed orphanhood for-me and widowhood brought
ἄωρον, καὶ τὰ τῆς χηρείας δεινὰ, ἃ μόναι αἱ
untimely and the(-things) of-the widowhood terrible which only the(-women)
παθοῦσαι δύναιντ' ἂν εἰδέναι καλῶς.
having-suffered could — know well

Λόγος γὰρ οὐδεὶς ἂν ἐφίκοιτο τοῦ χειμῶνος ἐκείνου καὶ 12
word for no — would-reach of-the storm that and
τοῦ κλύδωνος, ὃν ὑφίσταται κόρη, ἄρτι μὲν τῆς
of-the surge which undergoes (a)-girl just indeed from-the
πατρῴας οἰκίας προελθοῦσα, καὶ πραγμάτων ἄπειρος
paternal house having-come-forth and of-affairs inexperienced
οὖσα· ἐξαίφνης δὲ πένθει τε ἀσχέτῳ βαλλομένη, καὶ
being suddenly and by-grief both unbearable being-struck and

ἀναγκαζομένη φροντίδων καὶ τῆς ἡλικίας καὶ τῆς φύσεως
being-compelled cares both of-the age and of-the nature
ἀνέχεσθαι μειζόνων.
to-bear greater

13 Δεῖ γὰρ, οἶμαι, ῥαθυμίας τε οἰκετῶν ἐπιστρέφειν καὶ
it-is-necessary for I-think sloth both of-servants to-correct and
κακουργίας παρατηρεῖν, συγγενῶν ἀποκρούεσθαι ἐπιβουλὰς,
villainies to-watch-for of-kinsmen to-repel plots
τῶν τὰ δημόσια πραττόντων τὰς ἐπηρείας καὶ τὴν
of-the(-men) the public(-affairs) doing the insults and the
ἀπήνειαν ἐν ταῖς τῶν εἰσφορῶν καταβολαῖς φέρειν γενναίως.
harshness in the of-the taxes payments to-bear nobly

14 Εἰ δὲ καὶ παιδίον καταλιπὼν ὁ τεθνηκὼς ἀπέλθοι,
if and also (a)-child having-left-behind the dead(-man) should-depart
θῆλυ μὲν ὂν, πολλὴν καὶ οὕτω παρέξει τῇ μητρὶ
female indeed being much even so it-will-afford to-the mother
τὴν φροντίδα, ὅμως δὲ καὶ ἀναλωμάτων καὶ δέους
the care nevertheless and both from-expenses and fear
ἀπηλλαγμένην. ὁ δὲ υἱὸς μυρίων αὐτὴν φόβων καθ᾽
freed the but son with-myriad her fears on
ἑκάστην ἐμπίμπλησι τὴν ἡμέραν, καὶ πλειόνων φροντίδων·
each fills the day and with-more cares
τὴν γὰρ τῶν χρημάτων ἐῶ δαπάνην, ὅσην ὑπομένειν
the for of-the money I-let-pass expense as-much-as to-undergo
ἀναγκάζεται, ἐλευθερίως αὐτὸν ἀναθρέψαι ἐπιθυμοῦσα.
she-is-compelled liberally him to-rear desiring

15 Ἀλλ᾽ ὅμως οὐδέν με τούτων ἔπεισε δευτέροις ὁμιλῆσαι
but nevertheless nothing me of-these persuaded to-second to-consort-with
γάμοις, οὐδὲ ἕτερον ἐπεισαγαγεῖν νυμφίον τῇ τοῦ πατρὸς
marriages nor another to-bring-in bridegroom to-the of-the father
οἰκίᾳ τοῦ σοῦ· ἀλλ᾽ ἔμενον ἐν τῇ ζάλῃ καὶ τῷ θορύβῳ,
house the your but I-remained in the storm and the tumult

καὶ τὴν σιδηρᾶν τῆς χηρείας οὐκ ἔφυγον κάμινον, πρῶτον
and the iron of-the widowhood not I-fled furnace first
μὲν ὑπὸ τῆς ἄνωθεν βοηθουμένη ῥοπῆς·
indeed by the from-above being-helped influence
ἔφερε δέ μοι παραμυθίαν οὐ μικρὰν τῶν δεινῶν 16
brought and to-me consolation not small of-the terrible(-things)
ἐκείνων, καὶ τὸ συνεχῶς εἰς τὴν σὴν ὄψιν ὁρᾶν, καὶ
those and the continually into the your face to-look and
εἰκόνα μοι τοῦ τετελευτηκότος φυλάσσεσθαι ἔμψυχον
(an)-image to-me of-the deceased to-keep living
πρὸς ἐκεῖνον ἀπηκριβωμένην καλῶς. Διά τοι τοῦτο
to that-one copied-exactly well because-of surely this
καὶ ἔτι νήπιος ὢν, καὶ μηδὲ φθέγγεσθαί πω μαθών,
also still infant being and not-even to-speak yet having-learned
ὅτε μάλιστα τέρπουσι τοὺς τεκόντας οἱ παῖδες, πολλήν
when most delight the(-ones) having-begotten the children much
μοι παρεῖχες τὴν παράκλησιν.
to-me you-afforded the consolation
Καὶ μὴν οὐδὲ ἐκεῖνό γ' ἂν ἔχοις εἰπεῖν καὶ αἰτιάσασθαι, 17
and indeed not-even that at-least — could-you say and accuse
ὅτι τὴν μὲν χηρείαν γενναίως ἠνέγκαμεν, τὴν δὲ οὐσίαν
that the indeed widowhood nobly we-bore the but property
σοι τὴν πατρῴαν ἠλαττώσαμεν, διὰ τὴν τῆς χηρείας
for-you the paternal we-diminished because-of the of-the widowhood
ἀνάγκην, ὅπερ πολλοὺς τῶν ὀρφανίαν δυστυχησάντων
necessity which many of-the(-ones) orphanhood having-suffered-misfortune
οἶδα παθόντας ἐγώ. Καὶ γὰρ καὶ ταύτην ἀκέραιον ἐφύλαξα
I-know having-suffered I and for even this intact I-kept
πᾶσαν· καὶ τῶν ὀφειλόντων εἰς τὴν εὐδοκίμησιν
all and of-the(-things) owing for the reputation

δαπανηθῆναι τὴν σὴν ἐνέλιπον οὐδὲν, ἐκ τῶν ἐμαυτῆς
to-be-spent the your I-left-out nothing from the my-own
καὶ ὧν ἦλθον οἴκοθεν ἔχουσα δαπανῶσα χρημάτων.
and which I-came from-home having spending money

18 Καὶ μή τοι νομίσῃς ὀνειδίζουσάν με ταῦτα λέγειν νῦν.
and not surely think reproaching me these(-things) to-say now
ἀλλ' ἀντὶ πάντων σε τούτων μίαν αἰτῶ χάριν, μή
but in-return-for all you of-these one I-ask favor not
με δευτέρᾳ χηρείᾳ περιβαλεῖν, μηδὲ τὸ κοιμηθὲν ἤδη
me to-second widowhood to-cast-around nor the having-been-lulled already
πένθος ἀνάψαι πάλιν· ἀλλὰ περίμεινον τὴν ἐμὴν τελευτήν·
grief to-kindle again but wait-for the my death
ἴσως μετὰ μικρὸν ἀπελεύσομαι χρόνον.
perhaps after little I-shall-depart time

19 Τοὺς μὲν γὰρ νέους ἐλπὶς καὶ εἰς γῆρας ἥξειν μακρόν·
the indeed for young hope also to old-age to-come long
οἱ δὲ γεγηρακότες ἡμεῖς οὐδὲν ἕτερον ἢ τὸν θάνατον
the but having-grown-old we nothing other than the death
ἀναμένομεν.
await

20 Ὅταν οὖν με τῇ γῇ παραδῷς καὶ τοῖς ὀστέοις τοῦ
when then me to-the earth you-hand-over and with-the bones of-the
πατρὸς ἀναμίξῃς τοῦ σοῦ, στέλλου μακρὰς ἀποδημίας,
father you-mingle the your set-out on-long journeys
καὶ πλέε θάλατταν ἣν ἂν ἐθέλῃς· τότε ὁ κωλύσων
and sail (the)-sea which — you-wish then the(-one) going-to-prevent
οὐδείς· ἕως δ' ἂν ἐμπνέωμεν, ἀνάσχου τὴν μεθ' ἡμῶν
no-one while but — we-breathe endure the with us
οἴκησιν. μὴ δὴ προσκρούσῃς τῷ Θεῷ μάτην καὶ εἰκῇ,
dwelling not indeed offend — God in-vain and rashly
τοῖς τοσούτοις ἡμᾶς περιβάλλων κακοῖς ἠδικηκότας οὐδέν.
with-the so-many us surrounding evils having-wronged nothing

Εἰ μὲν γὰρ ἔχεις ἐγκαλεῖν, ὅτι σὲ εἰς βιωτικὰς περιέλκω 21
if indeed for you-have to-accuse that you into worldly I-drag
φροντίδας, καὶ τῶν πραγμάτων ἀναγκάζω προστῆναι τῶν
cares and the affairs I-compel to-manage the
ἐμῶν· μὴ τοὺς τῆς φύσεως νόμους, μὴ τὴν ἀνατροφὴν, μὴ
my not the of-the nature laws not the upbringing not
τὴν συνήθειαν μηδὲ ἄλλο μηδὲν αἰδεσθῇς, ὡς ἐπιβούλους
the intimacy nor other nothing respect as plotters
φεῦγε καὶ πολεμίους. εἰ δὲ ἅπαντα πράττομεν, ὥστε
flee and enemies if but all(-things) we-do so-as
πολλήν σοι παρασκευάσαι σχολὴν εἰς τὴν τοῦ βίου
much for-you to-provide leisure for the of-the life
τούτου πορείαν· εἰ καὶ μηδὲν ἕτερον, οὗτος γοῦν
this journey if even nothing other this at-any-rate
κατεχέτω σε παρ᾽ ἡμῖν ὁ δεσμὸς.
let-hold you beside us the bond

Κἂν γὰρ μυρίους σε λέγῃς φιλεῖν, οὐδείς σοι παρέξει 22
even-if for myriad you you-say to-love no-one to-you will-afford
τοσαύτης ἀπολαῦσαι ἐλευθερίας· ἐπειδὴ μηδέ ἐστί τις,
so-great to-enjoy freedom since not-even is anyone
ὅτῳ μέλει τῆς σῆς εὐδοκιμήσεως ἐξ ἴσης ἐμοί.
to-whom matters of-the your reputation from equal(-measure) to-me

Ταῦτα μὲν καὶ τὰ τούτων πλείονα πρὸς ἐμὲ μὲν ἡ 23
these(-things) indeed and the(-things) than-these more to me indeed the
μήτηρ, ἐγὼ δὲ πρὸς τὸν γενναῖον ἔλεγον ἐκεῖνον. ὁ δὲ οὐ
mother I and to the noble(-man) said that-one he but not
μόνον οὐχ ἐδυσωπεῖτο τοῖς ῥήμασι τούτοις, ἀλλὰ καὶ
only not was-put-out-of-countenance by-the words these but also
πλέον ἐνέκειτο, ταὐτὰ ἀπαιτῶν, ἅπερ καὶ πρότερον.
more pressed the-same(-things) demanding which also before

The bishops resolved to raise both friends to the priesthood. Basil asked that they act as one, and John let him believe he agreed; Basil was seized and ordained, and John hid. Basil came to him in dismay, and John laughed and thanked God; seeing him glad, Basil knew he had been tricked. John had cut him off from their friendship, exposed him to slander alone, and left him no answer for any who asked why they parted.

24 Ἐν τούτῳ δὲ ἡμῶν ὄντων, καὶ τοῦ μὲν συνεχῶς
in this and we being and he indeed continually
ἱκετεύοντος, ἐμοῦ δὲ οὐκ ἐπινεύοντος, ἄφνω τις ἐπιστᾶσα
beseeching I but not consenting suddenly some having-come-upon
φήμη διετάραξεν ἀμφοτέρους· ἡ δὲ φήμη ἦν, εἰς τὸ τῆς
report troubled both the but report was to the of-the
ἱερωσύνης ἡμᾶς ἀξίωμα μέλλειν προάγεσθαι.
priesthood us dignity to-be-about to-be-advanced
25 Ἐγὼ μὲν οὖν, ἅμα τῷ τὸν λόγον ἀκοῦσαι τοῦτον,
I indeed then at-once with-the the report to-hear this
δέει τε καὶ ἀπορίᾳ συνειχόμην· δέει μὲν, μή ποτε
with-fear both and with-perplexity was-gripped with-fear indeed lest ever
καὶ ἄκων ἁλῶ· ἀπορίᾳ δὲ, ζητῶν πολλάκις, πόθεν
even unwilling I-be-caught with-perplexity and inquiring often whence
ἐπῆλθε τοῖς ἀνδράσιν ἐκείνοις ἐνθυμηθῆναί τι τοιοῦτο
it-came to-the men those to-think-of anything such
περὶ ἡμῶν. εἰς γὰρ ἐμαυτὸν ἀφορῶν, οὐδὲν εὕρισκον
about us into for myself looking nothing I-found
ἔχοντα τῆς τιμῆς ἄξιον ἐκείνης.
having of-the honor worthy that
26 Ὁ δὲ γενναῖος οὑτοσὶ προσελθών μοι κατ' ἰδίαν, καὶ
the and noble this-here having-come-to me in private and
κοινωσάμενος περὶ τούτων ὡς ἀνηκόῳ γε ὄντι τῆς
having-communicated about these(-things) as to-(one)-unaware at-least being of-the

φήμης, ἐδεῖτο, κἀνταῦθα καὶ πράττοντας καὶ βουλευομένους
report begged also-here both acting and deliberating
ὀφθῆναι τὰ αὐτὰ, καθάπερ καὶ πρότερον· ἕψεσθαι γὰρ
to-be-seen the same(-things) as also before would-follow for
αὐτὸν ἑτοίμως ἡμῖν, καθ' ὁποτέραν ἂν ἡγώμεθα τῶν
him readily us in which-ever — we-lead of-the
ὁδῶν, εἴτε φεύγειν εἴτε ἐλέσθαι δέοι.
roads whether to-flee or to-accept should-be-needful
Αἰσθόμενος τοίνυν αὐτοῦ τῆς προθυμίας ἐγὼ, καὶ ζημίαν 27
having-perceived therefore his the eagerness I and loss
ἡγησάμενος οἴσειν παντὶ τῷ κοινῷ τῆς ἐκκλησίας, εἰ
having-thought to-bring to-all the commonwealth of-the church if
νέον οὕτως ἀγαθὸν, καὶ πρὸς μὴν τῶν ἀνθρώπων
(a)-young-man so good and for indeed of-the men
ἐπιστασίαν ἐπιτήδειον, ἀποστεροίην τοῦ Χριστοῦ τὴν
government fit I-were-to-deprive — of-Christ the
ἀγέλην διὰ τὴν ἀσθένειαν τὴν ἐμαυτοῦ· οὐκ ἀπεκάλυψα
flock because-of the weakness the my-own not I-revealed
τὴν γνώμην, ἣν εἶχον περὶ τούτων, ἐκείνῳ, καίτοι γε
the judgment which I-held about these(-things) to-him and-yet at-least
μηδέποτε πρότερον ἀνασχόμενος λαθεῖν τι τῶν
never before having-endured to-escape-notice anything of-the
βουλευμάτων αὐτὸν τῶν ἐμῶν· ἀλλ' εἰπὼν δεῖν τὴν ὑπὲρ
plans him the my but having-said must the about
τούτων βουλὴν εἰς ἕτερον ἀναβαλέσθαι καιρὸν (οὐ γὰρ νῦν
these(-things) deliberation to another to-put-off time not for now
τοῦτο κατεπείγειν,) ἔπεισά τε εὐθέως μηδὲν ὑπὲρ τούτων
this to-press I-persuaded both at-once nothing about these(-things)
φροντίζειν, καὶ ὑπὲρ ἐμαυτοῦ παρέσχον θαῤῥεῖν, ὡς
to-worry and about myself I-gave-him to-take-courage as
ὁμογνωμονήσοντος, εἴ ποτέ τι τοιοῦτον συμβαίη παθεῖν.
of-(one)-going-to-agree if ever anything such should-happen to-undergo

28 Χρόνου δὲ παρελθόντος οὐ πολλοῦ, καὶ τοῦ μέλλοντος
of-time and having-passed not much and of-the(-one) about
ἡμᾶς χειροτονήσειν ἐλθόντος καὶ κρυπτομένου μου, αὐτὸς,
us to-ordain having-come and being-hidden me he
μηδὲν τούτων εἰδὼς, ἄγεται μὲν ὡς ἐφ' ἑτέρᾳ προφάσει·
nothing of-these knowing is-led indeed as on another pretext
δέχεται δὲ τὸν ζυγὸν, ἐλπίζων, ἐξ ὧν ὑπεσχημένος ἤμην
receives and the yoke hoping from which promised I-had
αὐτῷ, καὶ ἡμᾶς πάντως ἕψεσθαι, μᾶλλον δὲ νομίζων
to-him also us altogether would-follow rather but thinking
ἡμῖν ἀκολουθεῖν.
us to-be-following

29 Καὶ γάρ τινες τῶν ἐκεῖ παρόντων, ἀσχάλλοντα πρὸς
and for some of-the(-ones) there present chafing at
τὴν σύλληψιν ὁρῶντες, ἠπάτησαν βοῶντες· ὡς ἄτοπον
the seizure seeing deceived crying-out that absurd
εἴη, τὸν μὲν θρασύτερον εἶναι δοκοῦντα παρὰ πᾶσιν
it-would-be the(-one) indeed more-rash to-be seeming among all
(ἐμὲ λέγοντες) μετὰ πολλῆς τῆς ἐπιεικείας εἶξαι τῇ
me saying with much the reasonableness to-have-yielded to-the
τῶν πατέρων κρίσει· ἐκεῖνον δὲ τὸν πολὺ συνετώτερον
of-the fathers judgment him but the(-one) much more-prudent
καὶ ἐπιεικέστερον, θρασύνεσθαι καὶ κενοδοξεῖν σκιρτῶντα
and more-reasonable to-be-rash and to-be-vainglorious leaping
καὶ ἀποπηδῶντα καὶ ἀντιλέγοντα.
and springing-away and contradicting

30 Τούτοις εἴξας τοῖς ῥήμασιν, ἐπειδὴ ἤκουσεν ὅτι
to-these having-yielded the words when he-heard that
διέφυγον, εἰσελθὼν πρός με μετὰ πολλῆς τῆς κατηφείας,
I-had-escaped having-come-in to me with much the dejection
καθέζεται πλησίον, καὶ ἐβούλετο μέν τι καὶ εἰπεῖν,
sits near and wished indeed something also to-say

ὑπὸ δὲ τῆς ἀπορίας κατεχόμενος, καὶ λόγῳ παραστῆσαι
by but the perplexity being-held and in-word to-represent
τὴν βίαν, ἣν ὑπέμεινεν, οὐκ ἔχων, ἅμα τῷ
the violence which he-had-undergone not being-able at-once with-the
χâναι, ἐκωλύετο φθέγξασθαι, τῆς ἀθυμίας, πρὶν ἢ
opening-his-mouth he-was-prevented to-speak the despondency before than
τοὺς ὀδόντας ὑπερβῆναι, διακοπτούσης τὸν λόγον.
the teeth to-pass cutting-off the word
Ὁρῶν τοίνυν ἐγὼ περίδακρυν ὄντα καὶ πολλῆς 31
seeing therefore I tearful being and with-much
πεπληρωμένον τῆς ταραχῆς, καὶ τὴν αἰτίαν εἰδώς· ἐγέλων
filled the confusion and the cause knowing laughed
τε ὑπὸ πολλῆς τῆς ἡδονῆς, καὶ τὴν δεξιὰν κατέχων
both from much the pleasure and the right(-hand) holding
ἐβιαζόμην καταφιλεῖν, καὶ τὸν Θεὸν ἐδόξαζον, ὅτι μοι
forced(-myself) to-kiss and — God glorified because for-me
τὸ τῆς μηχανῆς τέλος εἶχε καλὸν καὶ οἷον ηὐχόμην ἀεί.
the of-the contrivance end had good and such-as I-had-prayed always
Ὡς δὲ εἶδε περιχαρῆ τε ὄντα καὶ φαιδρόν· καὶ πρότερον 32
when and he-saw overjoyed both being and radiant and before
ἠπατημένος ὑφ' ἡμῶν ἤσθετο, καὶ μâλλον ἐδάκνετο
having-been-deceived by us he-perceived and more was-stung
καὶ ἐδυσχέραινε. Καί ποτε μικρὸν ἀπ' ἐκείνου καταστὰς
and was-vexed and at-last little from that having-settled
τοῦ θορύβου τῆς ψυχῆς, ἀλλ' εἰ καὶ τὸ ἡμέτερον, φησὶ,
of-the turmoil of-the soul but if even the our he-says
διέπτυσας, καὶ λόγον ἡμῶν ἔχεις οὐδένα λοιπὸν (ὡς
you-spat-upon and account of-us you-have none further as
ἔγωγε οὐκ οἶδα ἀνθ' ὅτου·) τῆς γοῦν ὑπολήψεως
I-at-least not know for what of-the at-any-rate reputation
ἔδει σε φροντίσαι τῆς σῆς. Νῦν δὲ τὰ πάντων
it-was-needful you to-care-for the your now but the of-all

ἠνέῳξας στόματα, καὶ δόξης σε ἐρῶντα κενῆς τὴν
you-have-opened mouths and of-glory you loving empty the
λειτουργίαν ταύτην παρῃτῆσθαι λέγουσιν ἅπαντες· ὁ
ministry this to-have-declined say all the(-one)
δὲ ἐξαιρησόμενός σε τῆς κατηγορίας ταύτης οὐκ ἔστιν.
and going-to-rescue you from-the charge this not is

33 Ἐμοὶ δὲ οὐδὲ εἰς ἀγορὰν ἐμβαλεῖν ἀνεκτόν· τοσοῦτοι
to-me and not-even into (the)-marketplace to-set-foot bearable so-many
οἱ προσιόντες ἡμῖν καὶ καθ' ἑκάστην ἐγκαλοῦντες τὴν
the(-ones) approaching us and on each accusing the
ἡμέραν. ὅτ' ἂν γὰρ ἴδωσί που φανέντα τῆς πόλεως,
day when — for they-see somewhere appearing of-the city
λαβόντες καταμόνας ὅσοι πρὸς ἡμᾶς οἰκείως ἔχουσι,
having-taken(-me) alone as-many-as toward us intimately are
τῷ πλείονί με τῆς κατηγορίας ὑποβάλλουσι μέρει. Εἰδότα
to-the greater me of-the charge subject share knowing
γὰρ αὐτοῦ τὴν γνώμην, φασὶν, (οὐδὲ γὰρ ἄν τι σὲ
for his the mind they-say not-even for — anything you
ἐλάνθανε τῶν ἐκείνου) οὐκ ἔδει ἀποκρύψασθαι,
escaped of-the(-plans) his not it-was-needful to-hide(-it)
ἀλλ' ἡμῖν ἀνακοινώσασθαι ἐχρῆν· καὶ πάντως οὐκ ἂν
but with-us to-share(-it) it-was-necessary and altogether not —
ἠπορήσαμεν πρὸς τὴν ἅγραν μηχανῆς.
we-would-have-been-at-a-loss for the capture for-(a)-contrivance

34 Ἐγὼ δὲ, ὅτι μέν σε οὐκ ἤδειν ἐκ πολλοῦ ταῦτα
I and that indeed you not I-knew from long-ago these(-things)
βουλευόμενον, αἰσχύνομαι καὶ ἐρυθριῶ πρὸς ἐκείνους
planning am-ashamed and blush before them
εἰπεῖν, μήποτε καὶ ὑπόκρισιν τὴν ἡμετέραν εἶναι νομίσωσι
to-say lest also pretense the our to-be they-think
φιλίαν. Εἰ γὰρ καὶ ἔστιν, ὥσπερ οὖν καὶ ἔστιν, καὶ
friendship if for also it-is as indeed also it-is and

οὐδὲ ἂν αὐτὸς ἀρνηθείης, ἐξ ὧν εἰς ἡμᾶς ἔπραξας
not-even — yourself would-you-deny from what toward us you-did
νῦν· ἀλλὰ τοὺς ἔξωθεν καὶ μετρίαν γοῦν περὶ ἡμῶν
now but the(-ones) outside even moderate at-any-rate about us
ἔχοντας δόξαν καλὸν τὰ ἡμέτερα κρύπτειν κακά.
having opinion good the our to-hide ills
Εἰπεῖν μὲν οὖν πρὸς αὐτοὺς τἀληθὲς, καὶ ὡς ἔχει τὰ 35
to-say indeed then to them the-truth and how are the(-things)
καθ' ἡμᾶς, ὀκνῶ· ἀναγκάζομαι δὲ λοιπὸν σιωπᾶν, καὶ
concerning us I-shrink I-am-compelled and for-the-rest to-be-silent and
κύπτειν εἰς γῆν, καὶ τοὺς ἀπαντῶντας ἐκτρέπεσθαι,
to-stoop to (the)-ground and the(-ones) meeting(-me) to-turn-aside-from
καὶ ἀποπηδᾶν.
and to-spring-away
Κἂν γὰρ τὴν προτέραν ἐκφύγω κατάγνωσιν, ψεύδους 36
even-if for the former I-escape charge of-falsehood
ἀνάγκη με κρίνεσθαι λοιπόν. οὐδὲ γὰρ ἐθελήσουσι
necessity me to-be-judged for-the-rest not-even for will-they-wish
πιστεῦσαί ποτε, ὅτι καὶ Βασίλειον μετὰ τῶν ἄλλων
to-believe ever that also Basil with the others
ἔταξας, οἷς οὐ θέμις εἰδέναι τὰ σά.
you-ranked to-whom not (it-is)-right to-know the(-things) yours
Ἀλλὰ τούτων μὲν οὐ πολύς μοι λόγος, ἐπειδὴ σοὶ τοῦτο 37
but of-these indeed not much to-me account since to-you this
γέγονεν ἡδύ. Τῶν δὲ λοιπῶν πῶς οἴσομεν αἰσχύνην;
has-become sweet of-the but rest how shall-we-bear (the)-shame
οἱ μὲν γὰρ ἀπονοίας, οἱ δὲ φιλοδοξίας σὲ γράφονται·
some indeed for of-madness others and of-love-of-glory you indict
ὅσοι δὲ εἰσὶν ἀφειδέστεροι τῶν αἰτιωμένων, ταῦθ'
as-many-as and are more-unsparing of-the(-ones) accusing these(-things)

ἡμῖν ἐγκαλοῦσιν ἀμφότερα ὁμοῦ, καὶ προστιθέασι τὴν
us they-charge-with both together and they-add the
εἰς τοὺς τετιμηκότας ὕβριν·
toward the(-ones) having-honored(-us) insult
38 δίκαια πεπονθέναι λέγοντες αὐτοὺς, καὶ εἰ μείζονα
just(-things) to-have-suffered saying them and if greater
τούτων ἀτιμασθέντες ἔτυχον παρ᾽ ἡμῶν· ὅτι τοσούτους
than-these dishonored they-had-met from us because so-many
καὶ τηλικούτους ἀφέντες ἄνδρας, μειράκια χθὲς καὶ
and so-great having-passed-over men lads yesterday and
πρώην ἔτι ταῖς τοῦ βίου μερίμναις ἐγκαλινδούμενα (ἵνα
the-day-before still in-the of-the life cares wallowing that
χρόνον βραχὺν τὰς ὀφρῦς συναγάγωσι, καὶ φαιὰ
(for-a)-time short the brows they-may-draw-together and dark(-garments)
περιβάλλωνται, καὶ κατήφειαν ὑποκρίνωνται) ἐξαίφνης εἰς
put-on and dejection feign suddenly to
τοσαύτην ἤγαγον τιμὴν, ὅσην οὐδὲ ὄναρ λήψεσθαι
such-great they-led honor as-much-as not-even (in-a)-dream to-receive
προσεδόκησαν. καὶ οἱ μὲν ἐκ πρώτης ἡλικίας εἰς
they-expected and the(-ones) indeed from first age to
ἔσχατον γῆρας τὴν ἑαυτῶν ἐκτείναντες ἄσκησιν ἐν τοῖς
last old-age the their-own having-extended discipline among the
ἀρχομένοις εἰσίν· ἄρχουσι δὲ αὐτῶν οἱ παῖδες αὐτῶν
governed are rule and them the children their
καὶ μηδὲ τοὺς νόμους ἀκηκοότες, καθ᾽ οὓς ταύτην
and not-even the laws having-heard according-to which this
δεῖ διέπειν τὴν ἀρχήν. Ταῦτα καὶ πλείονα τούτων
must to-administer the office these(-things) and more than-these
λέγοντες συνεχῶς ἡμῖν ἐπιφύονται.
saying continually us they-attack

Ἐγὼ δὲ ὅ τι μὲν ἀπολογήσομαι πρὸς ταῦτα, οὐκ 39
I and what thing indeed I-shall-say-in-defense to these(-things) not
ἔχω· δέομαι δὲ σοῦ φράσαι μοι. Οὐδὲ γὰρ ἁπλῶς οὐδὲ
I-have I-beg and you to-tell me not-even for simply nor
εἰκῇ ταύτην οἶμαί σε φυγεῖν τὴν φυγήν, καὶ πρὸς ἄνδρας
rashly this I-think you to-have-fled the flight and toward men
οὕτω μεγάλους τοσαύτην ἀναδέξασθαι τὴν ἔχθραν, ἀλλὰ
so great so-great to-have-taken-up the enmity but
μετά τινος λογισμοῦ καὶ σκέψεως ἐπὶ τοῦτο ἐλθεῖν·
with some reasoning and consideration to this to-have-come
ὅθεν καὶ λόγον ἕτοιμον εἶναί σοι πρὸς ἀπολογίαν
whence also (an)-argument ready to-be for-you for defense
στοχάζομαι. εἰπὲ οὖν εἴ τινα πρόφασιν δικαίαν πρὸς
I-guess say then if any pretext just to
τοὺς ἐγκαλοῦντας δυνησόμεθα λέγειν.
the(-ones) accusing we-shall-be-able to-say
Ὧν γὰρ αὐτὸς ἠδίκημαι παρά σου, οὐδένα ἀπαιτῶ 40
of-what for I-myself have-been-wronged by you no I-demand
λόγον, οὐχ ὧν ἠπάτησας, οὐχ ὧν προὔδωκας, οὐχ
account not for-what you-deceived not for-what you-betrayed not
ὧν ἀπέλαυσας παρ' ἡμῶν ἅπαντα τὸν ἔμπροσθεν χρόνον·
for-what you-enjoyed from us all the former time
Ἡμεῖς μὲν γὰρ καὶ τὴν ψυχὴν τὴν ἡμετέραν (ὡς εἰπεῖν) 41
we indeed for even the soul the our as to-say
φέροντες ἐνεθήκαμέν σου ταῖς χερσί· σὺ δὲ τοσαύτῃ
bringing placed in-your the hands you but such-great
πρὸς ἡμᾶς ἐχρήσω τῇ πανουργίᾳ, ὅσῃ περ ἂν εἰ
toward us used the knavery as-much-as indeed — if
πολεμίους σοί τινας φυλάξασθαι προὔκειτο.
enemies for-you some to-guard-against it-had-been-proposed

42 Καί τοί γε ἐχρῆν, εἰ μὲν ὠφέλιμον ταύτην ἤδεις
and yet indeed it-was-necessary if indeed profitable this you-knew
οὖσαν τὴν γνώμην, μηδὲ αὐτὸς τὸ κέρδος φυγεῖν· εἰ δὲ
being the judgment not-even yourself the gain to-flee if but
ἐπιβλαβῆ, καὶ ἡμᾶς, οὓς πάντων ἀεὶ προτιμᾶν ἔλεγες,
harmful also us whom than-all always to-prefer you-said
ἀπαλλάξαι τῆς ζημίας.
to-free-from the loss

43 σὺ δὲ καὶ ὅπως ἐμπεσούμεθα, ἅπαντα ἔπραξας· καὶ δόλου
you but also how we-should-fall-in all(-things) did and of-guile
σοι καὶ ὑποκρίσεως ἐδέησε, πρὸς τὸν ἀδόλως καὶ
for-you and of-pretense there-was-need against the(-man) guilelessly and
ἁπλῶς ἅπαντα καὶ λέγειν καὶ πράττειν εἰωθότα πρὸς σέ.
simply all(-things) both to-say and to-do accustomed toward you

44 Ἀλλ' ὅμως, ὅπερ ἔφην, οὐδὲν τούτων ἐγκαλῶ νῦν,
but nevertheless as I-said none of-these(-things) do-I-charge now
οὐδὲ ὀνειδίζω τὴν ἐρημίαν, εἰς ἣν κατέστησας ἡμᾶς,
nor do-I-reproach the desolation into which you-set us
τὰς συνόδους διακόψας ἐκείνας, ἐξ ὧν καὶ ἡδονὴν καὶ
the meetings having-cut-off those from which both pleasure and
ὠφέλειαν οὐ τὴν τυχοῦσαν ἐκαρπωσάμεθα πολλάκις.
benefit not the ordinary we-reaped often

45 Ἀλλὰ πάντα ταῦτα ἀφίημι, καὶ φέρω σιγῇ καὶ πράως·
but all these(-things) I-let-go and I-bear in-silence and gently
οὐκ ἐπειδὴ πράως εἰς ἡμᾶς ἐπλημμέλησας, ἀλλ' ἐπειδὴ
not since gently toward us you-offended but since
τοῦτον ἔθηκα ἐμαυτῷ τὸν νόμον, ἀπὸ τῆς ἡμέρας
this I-laid-down for-myself the law from the day
ἐκείνης, ἧς τὴν φιλίαν ἔστερξα τὴν σὴν, ὑπὲρ ὧν
that on-which the friendship I-embraced the your for which(-things)

ἂν ἡμᾶς ἠθέλησας λυπεῖν, μηδέποτέ σε εἰς ἀπολογίας
— us you-wished to-grieve never you into of-defense
ἀνάγκην καθιστᾶν.
necessity to-set
Ἐπεὶ ὅτι γε οὐ μικρὰν τὴν ζημίαν ἡμῖν ἐπήγαγες, οἶσθα 46
since that at-least not small the loss on-us you-brought you-know
καὶ αὐτός· εἴγε μέμνησαι τῶν ῥημάτων, καὶ τῶν παρὰ
also yourself if-indeed you-remember the words and the from
τῶν ἔξωθεν περὶ ἡμῶν, καὶ τῶν ὑφ᾽ ἡμῶν, λεγομένων
the outsiders about us and the by us spoken
ἀεί. ταῦτα δὲ ἦν, ὅτι πολὺ κέρδος ἡμῖν ὁμοψύχους
always these(-things) and were that great gain for-us of-one-soul
εἶναί τε καὶ φράττεσθαι τῇ πρὸς ἀλλήλους φιλίᾳ.
to-be both and to-be-fenced by-the toward one-another friendship
Καὶ οἱ μὲν ἄλλοι πάντες ἔλεγον, καὶ ἑτέροις πολλοῖς 47
and the indeed others all were-saying also to-others many
οὐ μικρὰν ὠφέλειαν τὴν ἡμετέραν οἴσειν ὁμόνοιαν. ἐγὼ
not small benefit the our would-bring concord I
δὲ ὠφέλειαν μὲν οὐδέποτε ἐνενόησα, τόγε εἰς ἐμὲ ἦκον
but benefit indeed never considered as-far-as on me depended
παρέξειν τισίν· ἔλεγον δὲ, ὅτι τοῦτο γοῦν ἀπ᾽ αὐτῆς
to-afford to-anyone I-was-saying but that this at-any-rate from it
κερδανοῦμεν κέρδος οὐ μικρὸν, τὸ δυσχείρωτοι γενέσθαι
we-shall-gain (as)-gain not small the hard-to-overcome to-become
τοῖς καταγωνίσασθαι βουλομένοις ἡμᾶς.
to-the(-ones) to-overpower wishing us
Καὶ ταῦτά σε ὑπομιμνήσκων οὐκ ἐπαυσάμην ποτέ· 48
and these(-things) you reminding not I-ceased ever
χαλεπὸς ὁ καιρὸς, οἱ ἐπιβουλεύοντες πολλοί· τὸ τῆς
hard the time the(-ones) plotting many the of-the
ἀγάπης γνήσιον ἀπόλωλεν, ἀντεισῆκται δὲ ὁ τῆς
love genuineness has-perished has-been-brought-in-instead and the of-the

βασκανίας ὄλεθρος· ἐν μέσῳ παγίδων διαβαίνομεν, καὶ ἐπὶ
envy ruin in midst of-snares we-are-passing and on
ἐπάλξεων πόλεων περιπατοῦμεν. οἱ μὲν ἕτοιμοι τοῖς
battlements of-cities we-walk the(-ones) indeed ready at-the
ἡμετέροις ἐφησθῆναι κακοῖς, εἴποτέ τι συμβαίη, πολλοὶ
our to-rejoice evils if-ever anything should-happen many
καὶ πολλαχόθεν ἐφεστήκασιν· ὁ δὲ συναλγήσων οὐδεὶς,
and from-many-sides stand-by the(-one) but going-to-grieve-with none
ἢ καὶ εὐαρίθμητοι λίαν. ὅρα μὴ διαστάντες ποτὲ πολὺν
or even very-few very see lest having-separated ever much
τὸν γέλωτα ὄφλωμεν, καὶ τοῦ γέλωτος μείζονα τὴν
the laughter we-incur and than-the laughter greater the
ζημίαν. Ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις
loss brother by brother being-helped (is)-as city
ὀχυρὰ, καὶ ὡς μεμοχλευμένη βασιλεία. μὴ δὴ διαλύσῃς
strong and as barred kingdom not indeed dissolve
ταύτην τὴν γνησιότητα, μηδὲ διακόψῃς τὸν μοχλόν.
this the genuineness nor cut-through the bar
49 Ταῦτα καὶ τὰ τούτων πλείονα ἔλεγον συνεχῶς· οὐδὲν μέν
these(-things) and the than-these more I-was-saying continually nothing indeed
ποτε ὑποπτεύων τοιοῦτον, ἀλλὰ καὶ πάνυ σε τὰ πρὸς
ever suspecting such but even quite you the(-things) toward
ἡμᾶς ὑγιαίνειν νομίζων, ἐκ περιουσίας δὲ καὶ ὑγιαίνοντα
us to-be-sound thinking out-of abundance but even (you)-being-sound
θεραπεύειν βουλόμενος· ἐλάνθανον δὲ, ὡς ἔοικε, νοσοῦντι τὰ
to-tend wishing I-was-unaware but as it-seems to-(one)-sick the
φάρμακα ἐπιτιθείς. Καὶ οὐδὲ οὕτως ὁ δείλαιος ὤνησα, οὐδὲ
remedies applying and not-even so the wretched did-I-profit nor
γέγονέ μοι τι πλέον ἐκ ταυτησὶ τῆς ἄγαν προμηθείας.
has-come to-me anything more from this-here the excessive forethought

Πάντα γὰρ ἐκεῖνα ῥίψας ἀθρόως καὶ οὐδὲ 50
all for those(-things) having-thrown-away at-once and not-even
εἰς νοῦν βαλλόμενος, ὥσπερ ἀνερμάτιστον πλοῖον εἰς
into mind taking as-if unballasted ship into
πέλαγος ἡμᾶς ἄπειρον ἀφῆκας, οὐδὲν τῶν ἀγρίων ἐκείνων
sea us boundless you-let-go nothing of-the wild those
ἐννοήσας κυμάτων, ἅπερ ἡμᾶς ὑπομένειν ἀνάγκη.
having-considered waves which us to-endure (is)-necessity
Εἰ γάρ ποτε συμβαίη συκοφαντίαν ἢ χλευασίαν ἢ καὶ 51
if for ever it-should-happen slander or mockery or even
ἄλλην τινὰ ὕβριν καὶ ἐπήρειαν ἡμῖν ἐπενεχθῆναί ποθεν
other some insult and abuse on-us to-be-brought from-somewhere
(πολλάκις δὲ συμβαίνειν τὰ τοιαῦτα ἀνάγκη·) πρὸς τίνα
often and to-happen the such(-things) (is)-necessity to whom
καταφευξόμεθα; τίνι κοινωσόμεθα τὰς ἡμετέρας ἀθυμίας;
shall-we-flee to-whom shall-we-share the our despondencies
τίς ἡμῖν ἀμῦναι θελήσει; καὶ τοὺς μὲν λυποῦντας
who us to-defend will-wish and the(-ones) indeed grieving
ἀνακόψει καὶ ποιήσει μηκέτι λυπεῖν· ἡμᾶς δὲ παραμυθήσεται
will-check and will-make no-longer to-grieve us and will-console
καὶ παρασκευάσει τὰς ἑτέρων φέρειν ἀπαιδευσίας; οὐκ
and will-prepare the of-others to-bear boorishness not
ἔστιν οὐδείς, σοῦ πόῤῥωθεν ἑστηκότος τοῦ δεινοῦ τούτου
there-is none you far-off standing from-the terrible this
πολέμου, καὶ μηδὲ κραυγὴν ἀκοῦσαι δυναμένου ποτέ.
war and not-even (a)-cry to-hear being-able ever
Ἆρα οἶδας ὅσον εἴργασταί σοι κακόν; ἆρα νῦν 52
do you-know how-much has-been-wrought by-you evil do now
γοῦν μετὰ τὸ πλῆξαι ἐπιγινώσκεις, ὡς καιρίαν ἡμῖν
at-any-rate after the to-strike you-recognize that (a)-mortal to-us
ἔδωκας τὴν πληγήν;
you-gave the blow

53 Ἀλλὰ ταῦτα μὲν ἀφείσθω (οὐδὲ γάρ ἐστι τὰ
but these(-things) indeed let-be-dismissed not-even for is-it-possible the(-things)
γενόμενα ἀναλῦσαι λοιπὸν, οὐδὲ πόρον τοῖς ἀπόροις
done to-undo henceforth nor (a)-way for-the(-things) without-way
εὑρεῖν·) τί πρὸς τοὺς ἔξωθεν ἐροῦμεν; τί πρὸς τὰς
to-find what to the outsiders shall-we-say what to the
αἰτίας ἀπολογησόμεθα τὰς ἐκείνων;
charges shall-we-answer the of-those

III · IN PRAISE OF DECEIT

John bids Basil take heart: the trick served them both. Deceit is judged by the intent of the one who uses it: generals win by stratagem, Saul's daughter saved her husband by deceiving her father, physicians deceive the sick to heal them, and Paul circumcised Timothy to win Jews. Judged by their deeds alone, Phinehas, Elijah, and Abraham would be condemned, yet God praised them. Deceit used for good is no fraud but good management.

54 Θάρσει, ἔφην ἐγώ. Οὐ γὰρ ὑπὲρ τούτων εἰμὶ μόνον
take-courage said I not for on-behalf-of these(-things) am only
ἕτοιμος εὐθύνας ὑπέχειν· ἀλλὰ καὶ ὧν ἀνευθύνους ἡμᾶς
ready accounts to-render but also for-what unaccountable us
ἀφῆκας, καὶ τούτων πειράσομαί σοι δοῦναι λόγον, ὡς
you-left even of-these I-shall-try to-you to-give account as
ἂν οἷός τε ὦ. καὶ εἰ βούλει γε, ἀπ᾽ αὐτῶν πρῶτον
— able — I-be and if you-wish at-least from them first
τῆς ἀπολογίας τῶν λόγων ποιήσομαι τὴν ἀρχήν.
of-the defense of-the words I-shall-make the beginning
55 Καὶ γὰρ ἂν εἴην ἄτοπος καὶ λίαν ἀγνώμων, εἰ τῆς
and for — I-would-be absurd and very unfeeling if of-the
παρὰ τῶν ἔξωθεν δόξης φροντίζων, καὶ ὅπως παύσαιντο
from the(-ones) outside opinion caring and how they-might-cease

ἡμῖν ἐγκαλοῦντες, πάντα ποιῶν, τὸν ἁπάντων μοι
us accusing all(-things) doing the(-one) of-all to-me
φίλτατον, καὶ τοσαύτῃ πρὸς ἡμᾶς αἰδοῖ κεχρημένον, ὡς
dearest and so-great toward us respect having-used that
μηδὲ ὑπὲρ ὧν ἠδικῆσθαί φησιν, ἐγκαλέσαι θελῆσαι,
not-even for what to-have-been-wronged he-says to-accuse to-wish
ἀλλὰ παρ᾽ οὐδὲν τὰ αὑτοῦ θέμενον ἔτι τῶν ἡμετέρων
but for nothing the(-things) his-own having-set still of-the our
φροντίζειν· μὴ δυναίμην, ὡς οὐκ ἀδικῶ, πεῖσαι, ἀλλὰ
to-care not I-could that not I-wrong to-persuade but
μείζονι περὶ αὐτὸν φαινοίμην κεχρημένος ῥαθυμίᾳ, ἧς
greater toward him I-should-appear having-used negligence than-the
αὐτὸς περὶ ἡμᾶς ἐπεδείξατο σπουδῆς.
he toward us showed zeal
Τί ποτ᾽ οὖν σὲ ἠδικήσαμεν; ἐπειδὴ καὶ ἐντεῦθεν ἐγνώκαμεν 56
what ever then you we-wronged since also hence we-have-resolved
εἰς τὸ τῆς ἀπολογίας ἀφεῖναι πέλαγος· ἆρα ὅτι σε
into the of-the defense to-let-go sea is-it that you
παρεκρουσάμεθα, καὶ τὴν ἡμετέραν ἐκρύψαμεν γνώμην;
we-misled and the our bid judgment
ἀλλ᾽ ἐπὶ κέρδει καὶ τοῦ ἀπατηθέντος σοῦ, καὶ οἷς
but for (the)-gain both of-the deceived you and of-those-to-whom
ἀπατήσαντές σε προὐδώκαμεν.
having-deceived you we-betrayed
Εἰ μὲν γὰρ δι᾽ ὅλου τὸ τῆς κλοπῆς κακὸν, καὶ 57
if indeed for through whole the of-the theft evil and
οὐκ ἔστιν εἰς δέον αὐτῷ χρήσασθαί ποτε, δοῦναι
not it-is-possible for (the)-needful it to-use ever to-give
ἕτοιμοι δίκην ἡμεῖς, ἣν ἂν αὐτὸς ἐθέλῃς· μᾶλλον δὲ
ready penalty we which — you-yourself wish rather and
σὺ μὲν οὐδέποτε παρ᾽ ἡμῶν ἀνέξῃ δίκην λαβεῖν, ἡμεῖς
you indeed never from us will-endure penalty to-take we

δὲ ἑαυτῶν καταγνωσόμεθα ταῦτα, ἃ τῶν ἀδικούντων
and ourselves shall-condemn these(-things) which of-the wrongdoers
οἱ δικάζοντες, ὅταν αὐτοὺς ἕλωσιν οἱ κατήγοροι.
the judges when them convict the accusers

58 εἰ δὲ οὐκ ἀεὶ τὸ πρᾶγμα ἐπιβλαβὲς, ἀλλὰ παρὰ τὴν
if but not always the matter harmful but according-to the
τῶν χρωμένων προαίρεσιν γίνεται φαῦλον ἢ καλὸν,
of-the(-ones) using choice becomes bad or good
ἀφεὶς ἐγκαλεῖν τὸ ἠπατῆσθαι δεῖξον ἐπὶ κακῷ
having-ceased to-charge the to-have-been-deceived show for evil
τοῦτο τεχνασαμένους· ὡς ἕως ἂν τοῦτο ἀπῇ. μὴ ὅτι
this having-contrived(-us) since until — this is-absent not only
μέμψεις καὶ αἰτίας ἐπάγειν, ἀλλὰ καὶ ἀποδέχεσθαι τὸν
reproaches and charges to-bring but also to-welcome the(-one)
ἀπατῶντα δίκαιον ἂν εἴη τούς γε εὐγνωμόνως
deceiving just — it-would-be for-the(-ones) at-least reasonably
διακεῖσθαι βουλομένους.
to-be-disposed wishing

59 Τοσοῦτον γὰρ ἔχει κέρδος εὔκαιρος ἀπάτη καὶ μετὰ
so-much for has gain timely deceit and with
τῆς ὀρθῆς γινομένη διανοίας, ὡς πολλοὺς, ὅτι μὴ
the right happening intention that many for not
παρεκρούσαντο, καὶ δίκην δοῦναι πολλάκις.
they-deceived also penalty to-pay often

60 Καὶ εἰ βούλει γε τῶν στρατηγῶν τοὺς ἐξ αἰῶνος
and if you-wish at-least of-the generals the(-ones) from age
εὐδοκιμήσαντας ἐξετάσαι, τὰ πλείονα αὐτῶν τρόπαια, τῆς
having-been-renowned to-examine the most their trophies of-the
ἀπάτης εὑρήσεις ὄντα κατορθώματα, καὶ μᾶλλον τούτους
deceit you-will-find being successes and more these
ἐπαινουμένους, ἢ τοὺς ἐκ τοῦ φανεροῦ κρατοῦντας.
praised than the(-ones) from the open conquering

Οἱ μὲν γὰρ μετὰ πλείονος τῆς δαπάνης, καὶ τῆς τῶν 61
they indeed for with greater the expense both the(-expense) of-the
χρημάτων καὶ τῆς τῶν σωμάτων, κατορθοῦσι τοὺς
money and the(-expense) of-the bodies achieve the
πολέμους· ὡς μηδὲν αὐτοῖς πλέον ἀπὸ τῆς νίκης γίγνεσθαι,
wars so-that nothing for-them more from the victory to-come
ἀλλὰ παρ᾽ οὐδὲν τὰ τῶν ἡττωμένων τοὺς κρατοῦντας
but for nothing the(-things) of-the defeated the conquerors
δυστυχεῖν, καὶ τῶν στρατευμάτων ἀνηλωμένων, καὶ τῶν
to-be-unfortunate both of-the armies spent and of-the
ταμιείων κεκενωμένων. πρὸς δὲ τούτοις οὐδὲ τῆς ἐπὶ
treasuries emptied besides and these not-even of-the for
τῇ νίκῃ δόξης αὐτοὺς ἀφιεῖσιν ἀπολαῦσαι πάσης. μέρος
the victory glory them they-let to-enjoy all part
γὰρ αὐτῆς οὐ μικρὸν συμβαίνει καὶ τοὺς πεπτωκότας
for of-it not small happens also the(-ones) having-fallen
καρποῦσθαι, διὰ τὸ ταῖς ψυχαῖς νικῶντας τοῖς σώμασιν
to-reap because-of the in-the souls conquering in-the bodies
ἡττηθῆναι μόνοις· ὡς, εἴ γε ἐνῆν βουλομένους
to-have-been-defeated alone so-that if indeed it-were-possible wishing
μὴ πίπτειν, μηδὲ ὁ θάνατος ἐπελθὼν αὐτοὺς ἔπαυσεν,
not to-fall nor the death having-come them had-stopped
οὐκ ἂν ἔστησαν τῆς προθυμίας ποτέ.
not — they-would-have-stopped from-the eagerness ever
Ὁ δὲ ἀπάτῃ κρατῆσαι δυνηθεὶς, οὐ συμφορᾷ μόνον, ἀλλὰ 62
he but by-deceit to-conquer having-been-able not with-calamity only but
καὶ γέλωτι περιβάλλει τοὺς πολεμίους. οὐ γὰρ ὥσπερ
also with-laughter surrounds the enemies not for as
ἐκεῖ τοὺς ἐπαίνους ἐξ ἴσης ἀποφέρονται ἀμφότεροι
there the praises from equal(-measure) carry-off both
τοὺς ἐπὶ τῇ ῥώμῃ, οὕτω καὶ ἐνταῦθα τοὺς ἐπὶ τῇ
the(-praises) for the strength so also here the(-praises) for the

φρονήσει, ἀλλ᾽ ὅλον τῶν νικώντων ἐστὶ τὸ βραβεῖον·
prudence but whole of-the(-ones) conquering is the prize
καὶ, τὸ τούτων οὐκ ἔλαττον, τὴν ἀπὸ τῆς νίκης ἡδονὴν
and the(-thing) than-these not less the from the victory pleasure
ἀκέραιον τῇ πόλει φυλάττουσιν. Οὐ γάρ ἐστιν ὥσπερ ὁ
intact for-the city they-keep not for it-is as the
τῶν χρημάτων πλοῦτος καὶ τὸ τῶν σωμάτων πλῆθος, ἡ
of-the money wealth and the of-the bodies multitude the
τῆς ψυχῆς φρόνησις· ἀλλ᾽ ἐκεῖνα μὲν, ὅταν τις αὐτοῖς
of-the soul prudence but those indeed when anyone them
ἐν τοῖς πολέμοις χρῆται συνεχῶς, δαπανᾶσθαι συμβαίνει
in the wars uses continually to-be-spent it-happens
καὶ ἀπολείπειν τοὺς ἔχοντας· αὕτη δὲ, ὅσῳ περ ἄν
and to-fail the(-ones) having(-them) this but by-as-much — —
τις αὐτὴν ἀνακινῇ, τοσούτῳ μᾶλλον αὔξεσθαι πέφυκεν.
anyone it stirs-up by-so-much more to-increase is-wont

63 Οὐκ ἐν τοῖς πολέμοις δὲ μόνον, ἀλλὰ καὶ ἐν εἰρήνῃ
not in the wars but only but also in peace
πολλὴν καὶ ἀναγκαίαν εὕροι τις ἂν τῆς ἀπάτης τὴν
much and necessary would-find anyone — of-the deceit the
χρείαν· καὶ οὐ πρὸς τὰ τῆς πόλεως πράγματα μόνον,
use and not for the of-the city affairs only
ἀλλὰ καὶ ἐν οἰκίᾳ πρὸς γυναῖκα ἀνδρὶ, καὶ πρὸς
but also in (the)-house toward wife for-husband and toward
ἄνδρα γυναικὶ, καὶ πατρὶ πρὸς υἱὸν, καὶ πρὸς φίλον
husband for-wife and for-father toward son and toward friend
φίλῳ, ἤδη δὲ καὶ πρὸς πατέρα παισί.
for-friend already and also toward father for-children

64 Καὶ γὰρ τῶν τοῦ Σαοὺλ χειρῶν ἡ τοῦ Σαοὺλ θυγάτηρ οὐκ
and for from-the — of-Saul hands the — of-Saul daughter not
ἴσχυσεν ἂν ἑτέρως ἐξελέσθαι τὸν ἄνδρα τὸν αὑτῆς, ἀλλ᾽ ἢ
could — otherwise to-rescue the husband the her-own but than

μετὰ τοῦ παραλογίσασθαι τὸν πατέρα. ὁ ταύτης δὲ ἀδελφὸς
with the to-deceive the father the her and brother
τὸν ὑπ᾽ ἐκείνης διασωθέντα σῶσαι βουλόμενος κινδυνεύοντα
the(-one) by her saved to-save wishing being-in-danger
πάλιν τοῖς αὐτοῖς ὅπλοις ἐχρήσατο, οἷς περ καὶ ἡ γυνή.
again the same weapons used which indeed also the wife
Καὶ ὁ Βασίλειος, ἀλλ᾽ οὐδὲν τούτων πρὸς ἐμέ φησιν. 65
and — Basil but nothing of-these to me he-says
οὐδὲ γὰρ ἐχθρὸς ἐγὼ καὶ πολέμιος, οὔτε τῶν ἀδικεῖν
not-even for enemy I and foe nor of-the(-ones) to-wrong
ἐπιχειρούντων, ἀλλὰ πᾶν τοὐναντίον· τῇ γὰρ σῇ γνώμῃ
attempting but all the-contrary to-the for your judgment
τὰ ἐμαυτοῦ πάντα ἐπιτρέψας ἀεί, ταύτῃ εἱπόμην,
the(-things) of-myself all having-entrusted always this I-followed
ἥπερ ἐκέλευσας.
which you-bade
JOHN Ἀλλ᾽ ὦ θαυμάσιε καὶ ἀγαθώτατε, διὰ τοῦτο 66
but O wonderful(-man) and best because-of this
γὰρ καὶ αὐτὸς φθάσας εἶπον, ὅτι οὐκ ἐν πολέμῳ μόνον,
for also I-myself anticipating said that not in war only
οὐδ᾽ ἐπὶ τοὺς ἐχθροὺς, ἀλλὰ καὶ ἐν εἰρήνῃ καὶ ἐπὶ
nor against the enemies but also in peace and toward
τοὺς φιλτάτους ταύτῃ χρήσασθαι καλόν.
the dearest this to-use (is)-good
Ὅτι γὰρ οὐ τοῖς ἀπατῶσι μόνον ἀλλὰ καὶ τοῖς 67
that for not to-the(-ones) deceiving only but also to-the(-ones)
ἀπατωμένοις τοῦτο χρήσιμον, προσελθών τινι τῶν ἰατρῶν
being-deceived this (is)-useful having-gone-to some of-the physicians
ἐρώτησον, πῶς ἀπαλλάττουσι τῆς νόσου τοὺς κάμνοντας;
ask how they-deliver from-the disease the sick
καὶ ἀκούσῃ παρ᾽ αὐτῶν, ὅτι οὐκ ἀρκοῦνται τῇ τέχνῃ
and you-will-hear from them that not they-are-content with-the art

μόνῃ, ἀλλ᾽ ἔστιν ὅπου καὶ τὴν ἀπάτην παραλαβόντες καὶ
alone but there-is where also the deceit having-taken-in and
τὴν παρ᾽ αὐτῆς βοήθειαν καταμίξαντες, οὕτως ἐπὶ τὴν
the from it help having-mixed-in thus to the
ὑγίειαν τὸν ἀσθενοῦντα ἐπανήγαγον.
health the sick-man they-brought-back

68 Ὅτ᾽ ἂν γὰρ τὸ δυσάρεστον τῶν ἀῤῥωστούντων καὶ
when — for the peevishness of-the sick and
τῆς νόσου δὲ αὐτῆς τὸ δυστράπελον μὴ προσίηται τὰς
of-the disease and itself the intractability not admit the
τῶν ἰατρῶν συμβουλὰς, τότε τὸ τῆς ἀπάτης ὑποδῦναι
of-the physicians counsels then the of-the deceit to-put-on
προσωπεῖον ἀνάγκη· ἵν᾽, ὥσπερ ἐπὶ σκηνῆς, τὴν τῶν
mask (is)-necessary that as on (a)-stage the of-the(-things)
γενομένων ἀλήθειαν κρύψαι δυνηθῶσιν.
happening truth to-hide they-may-be-able

69 Εἰ δὲ βούλει, καὶ ἐγώ σοι διηγήσομαι δόλον ἕνα
if and you-wish also I to-you will-relate (a)-trick one
ἐκ πολλῶν, ὧν ἤκουσα κατασκευάζειν ἰατρῶν παῖδας.
from many which I-heard to-contrive of-physicians sons
Ἐπέπεσέ ποτε τινὶ πυρετὸς ἀθρόως μετὰ πολλῆς τῆς
there-fell-upon once someone (a)-fever suddenly with much the
σφοδρότητος, καὶ ἡ φλὸξ ἤρετο· καὶ τὰ μὲν δυνάμενα
vehemence and the flame rose and the(-things) indeed able
σβέσαι τὸ πῦρ ἀπεστρέφετο ὁ νοσῶν, ἐπεθύμει δὲ, καὶ πολὺς
to-quench the fire turned-from the sick-man desired but and much
ἐνέκειτο, τοὺς εἰσιόντας πρὸς αὐτὸν ἅπαντας παρακαλῶν,
pressed the(-ones) coming-in to him all begging
ἄκρατον ὀρέξαι πολὺν, καὶ παρασχεῖν ἐμφορηθῆναι τῆς
unmixed(-wine) to-hand much and to-allow to-take-his-fill of-the
ὀλεθρίου ταύτης ἐπιθυμίας. Οὐ γὰρ τὸν πυρετὸν ἐκκαύσειν
ruinous this desire not for the fever to-inflame

μόνον ἔμελλεν, ἀλλὰ καὶ παραπληξίᾳ παραδώσειν τὸν
only was-going but also to-madness to-hand-over the
δείλαιον, εἴ τις αὐτῷ πρὸς ταύτην εἶξε τὴν χάριν.
wretch if anyone to-him for this yielded the favor
Ἐνταῦθα τῆς τέχνης ἀπορουμένης, καὶ οὐδεμίαν ἐχούσης 70
here the art being-at-a-loss and no having
μηχανὴν, ἀλλὰ παντελῶς ἐκβεβλημένης· εἰσελθοῦσα
device but utterly cast-out having-entered
τοσαύτην ἐπεδείξατο τὴν αὑτῆς δύναμιν ἡ ἀπάτη, ὅσην
so-great showed the her-own power the deceit as-much-as
αὐτίκα παρ᾽ ἡμῶν ἀκούσῃ.
at-once from us you-will-hear
Ὁ γὰρ ἰατρὸς ἄρτι τῆς καμίνου προελθὸν ἄγγος 71
the for physician just from-the furnace having-come-out (a)-vessel
ὀστράκου λαβὼν, καὶ βάψας οἴνῳ πολλῷ, εἶτα
of-earthenware having-taken and having-dipped(-it) in-wine much then
ἀνασπάσας κενὸν, καὶ πλήσας ὕδατος, κελεύει
having-drawn(-it)-up empty and having-filled(-it) with-water orders
τὸ δωμάτιον, ἔνθα κατέκειτο ὁ νοσῶν, συσκιάσαι
the chamber where lay the sick-man to-darken
παραπετάσμασι πολλοῖς, ἵνα μὴ τὸ φῶς ἐλέγξῃ τὸν
with-curtains many that not the light might-expose the
δόλον, καὶ δίδωσιν ἐκπιεῖν ὡς ἀκράτου πεπληρωμένον.
trick and gives(-it) to-drink as with-unmixed(-wine) filled
Ὁ δὲ πρὶν εἰς τὰς χεῖρας λαβεῖν, ὑπὸ τῆς ὀσμῆς 72
he and before into the hands to-take by the smell
προσπεσούσης εὐθέως ἀπατηθεὶς, οὐδὲ πολυπραγμονεῖν
having-struck(-him) at-once deceived not-even to-examine
ἠνέσχετο τὸ δοθέν· ἀλλὰ ταύτῃ πειθόμενος, καὶ
endured the(-thing) given but to-this obeying and
τῷ σκότει κλαπεὶς, ὑπό τε τῆς ἐπιθυμίας ἐπειγόμενος,
by-the darkness deceived by both the desire being-urged

ἔσπασε τοῦ δοθέντος μετὰ πολλῆς τῆς προθυμίας· καὶ
he-drew of-the given(-cup) with much the eagerness and
ἐμφορηθεὶς ἀπετινάξατο τὸ πνῖγος εὐθέως, καὶ τὸν
having-had-his-fill he-shook-off the stifling-heat at-once and the
ἐπικείμενον ἐξέφυγε κίνδυνον.
impending escaped danger

73 εἶδες τῆς ἀπάτης τὸ κέρδος; καὶ εἰ πάντας βούλοιτό
did-you-see of-the deceit the gain and if all should-wish
τις τῶν ἰατρῶν καταλέγειν τοὺς δόλους, εἰς ἄπειρον
anyone of-the physicians to-recount the tricks into infinite
ἐκπεσεῖται μῆκος ὁ λόγος.
will-run-out length the account

74 Οὐ μόνον δὲ τοὺς τὰ σώματα θεραπεύοντας, ἀλλὰ καὶ
not only and the(-ones) the bodies healing but also
τοὺς τῶν ψυχικῶν νοσημάτων ἐπιμελομένους, εὕροι
the(-ones) of-the spiritual diseases taking-care-of would-find
τις ἂν συνεχῶς τούτῳ κεχρημένους τῷ φαρμάκῳ. Οὕτω
anyone — continually this having-used the remedy thus
τὰς πολλὰς μυριάδας ἐκείνας τῶν Ἰουδαίων ὁ μακάριος
the many myriads those of-the Jews the blessed
προσηγάγετο Παῦλος. μετὰ ταύτης τῆς προαιρέσεως
brought-over Paul with this the intention
περιέτεμε τὸν Τιμόθεον, ὁ Γαλάταις ἀπειλῶν, ὅτι
he-circumcised — Timothy the(-man) to-Galatians threatening that
Χριστὸς οὐδὲν ὠφελήσει τοὺς περιτεμνομένους. διὰ
Christ nothing will-profit the(-ones) being-circumcised because-of
τοῦτο ὑπὸ νόμον ἐγίνετο, ὁ ζημίαν ἡγούμενος μετὰ
this under law he-became the(-man) loss thinking after
τὴν εἰς Χριστὸν πίστιν τὴν ἀπὸ τοῦ νόμου δικαιοσύνην.
the in Christ faith the from the law righteousness

Πολλὴ γὰρ ἡ τῆς ἀπάτης ἰσχὺς, μόνον μὴ μετὰ δολερᾶς 75
great for the of-the deceit strength only not with treacherous
προσαγέσθω τῆς προαιρέσεως· μᾶλλον δὲ οὐδὲ ἀπάτην
let-it-be-applied the intention rather and not-even deceit
τὸ τοιοῦτον δεῖ καλεῖν, ἀλλ᾽ οἰκονομίαν τινὰ, καὶ
the such(-thing) one-must to-call but economy some and
σοφίαν, καὶ τέχνην ἱκανὴν πολλοὺς πόρους ἐν τοῖς
wisdom and skill sufficient many ways in the(-things)
ἀπόροις εὑρεῖν, καὶ πλημμελείας ἐπανορθῶσαι ψυχῆς.
without-way to-find and errors to-correct of-soul
Οὐδὲ γὰρ τὸν Φινεὲς ἀνδροφόνον εἴποιμ᾽ ἂν ἔγωγε, καίτοι 76
not-even for — Phinehas (a)-murderer would-I-call — I-at-least and-yet
γε μιᾷ πληγῇ δύο σώματα ἀνεῖλεν· ὥσπερ οὐδὲ τὸν
at-least with-one blow two bodies he-slew as not-even —
Ἠλίαν μετὰ τοὺς ἑκατὸν στρατιώτας καὶ τοὺς τούτων
Elijah after the hundred soldiers and the their
ἡγεμόνας, καὶ τὸν πολὺν τῶν αἱμάτων χειμάῤῥουν, ὃν ἐκ
commanders and the great of-the bloods torrent which from
τῆς τῶν ἱερωμένων τοῖς δαίμοσιν ἐποίησε ῥεῦσαι σφαγῆς.
the of-the(-ones) serving-as-priest to-the demons he-made to-flow slaughter
Εἰ γὰρ τοῦτο συγχωρήσαιμεν, καὶ τὰ πράγματά τις 77
if for this we-should-concede and the deeds anyone
τῶν πεποιηκότων τῆς προαιρέσεως γυμνώσας ἐξετάζοι
of-the(-ones) having-done(-them) of-the intention having-stripped should-examine
καθ᾽ ἑαυτά· καὶ τὸν Ἀβραὰμ παιδοκτονίας ὁ βουλόμενος
by themselves also — Abraham of-child-murder the(-one) wishing
κρινεῖ· καὶ τὸν ἔγγονον τὸν ἐκείνου καὶ τὸν ἀπόγονον
will-judge and the grandson the his and the descendant
κακουργίας καὶ δόλου γράψεται· οὕτω γὰρ ὁ μὲν τῶν τῆς
of-villainy and of-guile will-indict thus for the one of-the of-the

φύσεως ἐκράτησε πρεσβείων, ὁ δὲ τὸν τῶν Αἰγυπτίων
nature took-possession birthright the other the of-the Egyptians
πλοῦτον εἰς τὸν τῶν Ἰσραηλιτῶν μετήνεγκε στρατόν.
wealth into the of-the Israelites transferred camp

78 ἀλλ᾽ οὐκ ἔστι ταῦτα, οὐκ ἔστιν· ἄπαγε τῆς τόλμης· οὐ γὰρ
but not is these(-things) not is away-with the daring not for
μόνον αὐτοὺς αἰτίας ἀφίεμεν, ἀλλὰ καὶ θαυμάζομεν διὰ
only them from-blame we-release but also we-admire(-them) because-of
ταῦτα· ἐπεὶ καὶ ὁ Θεὸς αὐτοὺς διὰ ταῦτα ἐπήνεσεν.
these(-things) since also — God them because-of these(-things) praised

79 Καὶ γὰρ ἀπατεὼν ἐκεῖνος ἂν εἴη καλεῖσθαι δίκαιος
and for (a)-deceiver he — would-be to-be-called just
ὁ τῷ πράγματι κεχρημένος ἀδίκως, καὶ πολλάκις
the(-one) the thing having-used unjustly also often
ἀπατῆσαι δέον καὶ τὰ μέγιστα διὰ ταύτης
to-deceive it-being-necessary and the greatest(-things) through this
ὠφελῆσαι τῆς τέχνης. ὁ δὲ ἐξ εὐθείας προσενεχθεὶς
to-benefit the art the(-one) but from straight having-dealt
κακὰ μεγάλα τὸν οὐκ ἀπατηθέντα εἰργάσατο.
evils great the(-one) not deceived wrought

IV · FEED MY SHEEP

The office proves love for Christ, who bade Peter feed his sheep if he loved him and will set the faithful servant over all he has; its holder must surpass others as Saul did in stature. But its enemies are spiritual powers and sins, a lost sheep costs the shepherd his soul, and men, unlike sheep, must be persuaded, not forced.

Ὅτι μὲν οὖν ἐστι καὶ ἐπὶ καλῷ τῇ τῆς ἀπάτης κεχρῆσθαι 80
that indeed then it-is-possible also for good the of-the deceit to-use
δυνάμει, μᾶλλον δὲ ὅτι μηδὲ ἀπάτην δεῖ τὸ τοιοῦτον
power rather and that not-even deceit one-must the such(-thing)
καλεῖν, ἀλλ᾽ οἰκονομίαν τινὰ θαυμαστὴν, ἐνῆν μὲν καὶ
to-call but economy some wonderful it-was-possible indeed also
πλείονα λέγειν. ἐπειδὴ δὲ καὶ τὰ εἰρημένα πρὸς ἀπόδειξιν
more to-say since but also the(-things) said for proof
ἱκανὰ γέγονε· φορτικὸν καὶ ἐπαχθὲς, περιττὸν τῷ λόγῳ
sufficient have-become burdensome and tiresome superfluous to-the account
προστιθέναι μῆκος· Σὸν δὲ ἂν εἴη δεικνύναι λοιπὸν, εἰ
to-add length yours and — it-would-be to-show for-the-rest whether
μὴ τῷ πράγματι τούτῳ πρὸς τὸ κέρδος ἐχρησάμεθα τὸ σόν;
not the thing this for the gain we-used the yours
Καὶ ὁ Βασίλειος· καὶ ποῖον ἡμῖν κέρδος, φησὶν, ἐκ ταύτης 81
and — Basil and what-sort for-us gain he-says from this
γέγονε τῆς οἰκονομίας, ἢ σοφίας, ἢ ὅπως ἂν αὐτὴν χαίρῃς
has-come the economy or wisdom or however — it you-rejoice
καλῶν· ἵνα πεισθῶμεν, ὅτι οὐκ ἠπατήμεθα παρὰ σοῦ;
calling that we-may-be-persuaded that not we-have-been-deceived by you
Καὶ τί τούτου τοῦ κέρδους, ἔφην, ἂν γένοιτο μεῖζον, 82
and what than-this the gain I-said — could-be greater
ἢ τὸ ταῦτα φαίνεσθαι πράττοντας, ἅπερ δείγματα
than the these(-things) to-appear doing which tokens

τῆς εἰς τὸν Χριστὸν ἀγάπης, αὐτὸς ἔφησεν εἶναι ὁ
of-the toward — Christ love himself said to-be —
Χριστὸς;
Christ

83 Πρὸς γὰρ τὸν κορυφαῖον τῶν ἀποστόλων διαλεγόμενος
to for the chief of-the apostles conversing
Πέτρε, φησὶν, φιλεῖς με; τούτου δὲ ὁμολογήσαντος,
Peter he-says do-you-love me this-one and having-confessed
ἐπιλέγει· εἰ φιλεῖς με, ποίμαινε τὰ πρόβατά μου·
he-adds if you-love me tend the sheep my

84 Ἐρωτᾷ τὸν μαθητὴν ὁ διδάσκαλος, εἰ φιλοῖτο παρ'
asks the disciple the teacher whether he-was-loved by
αὐτοῦ, οὐχ ἵνα αὐτὸς μάθῃ· πῶς γὰρ, ὁ τὰς
him not that he-himself may-learn how for the(-one) the
ἁπάντων ἐμβατεύων καρδίας; ἀλλ' ἵνα ἡμᾶς διδάξῃ,
of-all entering hearts but that us he-may-teach
ὅσον αὐτῷ μέλει τῆς τῶν ποιμνίων ἐπιστασίας τούτων.
how-much to-him matters of-the of-the flocks oversight of-these
Τούτου δὲ ὄντος δήλου, κἀκεῖνο ὁμοίως ἔσται φανερὸν,
this and being clear that-also likewise will-be evident
ὅτι πολὺς καὶ ἄφατος ἀποκείσεται μισθὸς τῷ περὶ
that great and unspeakable will-be-laid-up reward for-the(-one) about
ταῦτα πονουμένῳ, ἃ πολλοῦ τιμᾶται ὁ Χριστὸς.
these(-things) laboring which at-much values — Christ

85 Εἰ γὰρ ἡμεῖς, ὅτ' ἂν ἴδωμεν τῶν οἰκετῶν ἢ τῶν οἰκείων, τῶν
if for we when — we-see of-the servants or of-the household the
θρεμμάτων τῶν ἡμετέρων ἐπιμελουμένους, τινὰς, τῆς περὶ
cattle the our caring-for some of-the toward
ἡμᾶς ἀγάπης τὴν εἰς ἐκεῖνα σπουδὴν τιθέμεθα σημεῖον,
us love the toward those(-cattle) zeal we-set (as-a)-sign
καίτοι γε ταῦτα πάντα χρημάτων ἐστὶν ὠνητά· ὁ μὴ
and-yet at-least these(-things) all with-money are bought he-who not

χρημάτων μηδὲ ἄλλου τινὸς τοιούτου, ἀλλ' ἰδίῳ θανάτῳ
with-money nor other any such but with-his-own death
τὸ ποίμνιον πριάμενος τοῦτο καὶ τιμὴν τῆς ἀγέλης τὸ αἷμα
the flock having-bought this also (as)-price of-the flock the blood
δοὺς τὸ ἑαυτοῦ, πόσῃ τοὺς ποιμαίνοντας αὐτὸ
having-given the his-own with-how-great the(-ones) tending it
ἀμείψεται δωρεᾷ; διά τοι τοῦτο εἰπόντος τοῦ μαθητοῦ·
he-will-repay gift because-of surely this having-said the disciple
σὺ οἶδας Κύριε, ὅτι φιλῶ σε, καὶ μάρτυρα τῆς ἀγάπης αὐτὸν 86
you know Lord that I-love you and (as)-witness of-the love him
τὸν ἀγαπώμενον καλέσαντος· οὐκ ἔστη μέχρι τούτου
the(-one) being-loved having-called not stopped as-far-as this
ὁ Σωτὴρ, ἀλλὰ καὶ τὸ τῆς ἀγάπης προσέθηκε σημεῖον.
the Savior but also the of-the love added token
Οὐ γὰρ ὅσον ὁ Πέτρος αὐτὸν ἐφίλει, τότε ἐπιδεῖξαι 87
not for how-much — Peter him loved then to-show
ἐβούλετο (καὶ γὰρ ἐκ πολλῶν τοῦτο ἤδη ἡμῖν γέγονε
he-wished and for from many(-proofs) this already to-us has-become
δῆλον·) ἀλλ' ὅσον αὐτὸς τὴν ἐκκλησίαν ἀγαπᾷ τὴν
clear but how-much he the church loves the
ἑαυτοῦ, καὶ Πέτρον καὶ πάντας ἡμᾶς μαθεῖν ἠθέλησεν,
his-own both Peter and all us to-learn he-wished
ἵνα καὶ ἡμεῖς πολλὴν περὶ αὐτὰ εἰσφέρωμεν τὴν σπουδήν.
that also we much about them may-contribute the zeal
Διὰ τί γὰρ υἱοῦ καὶ μονογενοῦς οὐκ ἐφείσατο 88
because-of what for (his)-son and only-begotten not spared
ὁ Θεὸς, ἀλλ' ὃν μόνον εἶχεν, ἐξέδωκεν; ἵνα τοὺς
— God but whom only he-had he-gave-up that the(-ones)
ἐχθρωδῶς πρὸς αὐτὸν διακειμένους ἑαυτῷ καταλλάξῃ
hostilely toward him disposed to-himself he-might-reconcile
καὶ ποιήσῃ λαὸν περιούσιον. διὰ τί καὶ τὸ αἷμα
and might-make (a)-people special because-of what also the blood

ἐξέχεεν; ἵνα τὰ πρόβατα κτήσηται ταῦτα, ἃ τῷ
he-poured-out that the sheep he-might-acquire these which —
Πέτρῳ καὶ τοῖς μετ᾽ ἐκεῖνον ἐνεχείρισεν.
to-Peter and to-the(-ones) after him he-entrusted

89 Εἰκότως ἄρα ἔλεγεν ὁ Χριστός· Τίς ἄρα ὁ πιστὸς δοῦλος
fittingly then said — Christ who then the faithful servant
καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τὴν
and wise whom set the lord his over the
οἰκίαν αὐτοῦ; πάλιν τὰ μὲν ῥήματα ἀποροῦντος, ὁ
household his again the indeed words of-one-at-a-loss the(-one)
δὲ φθεγγόμενος αὐτὰ οὐκ ἀπορῶν ἐφθέγγετο· ἀλλ᾽ ὥσπερ
but uttering them not being-at-a-loss uttered(-them) but as
τὸν Πέτρον ἐρωτῶν, εἰ φιλοῖτο, οὐ μαθεῖν δεόμενος
— Peter asking whether he-was-loved not to-learn needing
τοῦ μαθητοῦ τὸν πόθον ἠρώτα, ἀλλὰ δεῖξαι βουλόμενος
of-the disciple the longing asked but to-show wishing
τῆς οἰκείας ἀγάπης τὴν ὑπερβολήν· οὕτω καὶ νῦν λέγων·
of-the own love the excess so also now saying
Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος; οὐ τὸν πιστὸν
who then the faithful servant and wise not the faithful
καὶ φρόνιμον ἀγνοῶν ἔλεγεν, ἀλλὰ παραστῆσαι θέλων
and wise(-man) not-knowing he-said but to-set-forth wishing
τὸ τοῦ πράγματος σπάνιον, καὶ τῆς ἀρχῆς ταύτης τὸ
the of-the thing rareness and of-the office this the
μέγεθος. Ὅρα γοῦν καὶ τὸ ἔπαθλον ὅσον· ἐπὶ πᾶσι
greatness see at-any-rate also the prize how-great over all
τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
the possessions his he-will-set him

90 Ἔτι οὖν ἀμφισβητήσεις ἡμῖν τοῦ μὴ καλῶς ἠπατῆσθαι,
still then you-will-dispute with-us the not well to-have-been-deceived
πᾶσι μέλλων ἐπιστήσεσθαι τοῦ Θεοῦ τοῖς ὑπάρχουσι,
over-all being-about to-be-set — of-God the possessions

καὶ ταῦτα πράττων, ἃ καὶ τὸν Πέτρον ποιοῦντα
and these(-things) doing which also — Peter doing
ἔφησε δυνήσεσθαι καὶ τῶν ἀποστόλων ὑπερακοντίσαι τοὺς
he-said to-be-able also of-the apostles to-outstrip the
λοιπούς. Πέτρε γάρ φησι, φιλεῖς με πλεῖον τούτων;
rest Peter for he-says do-you-love me more than-these
καίτοι γ' ἐνῆν εἰπεῖν πρὸς αὐτὸν, εἰ φιλεῖς 91
and-yet at-least it-was-possible to-say to him if you-love
με, νηστείαν ἄσκει, χαμευνίαν, ἀγρυπνίας συντόνους,
me fasting practice sleeping-on-the-ground vigils intense
προΐστασο τῶν ἀδικουμένων, γίνου ὀρφανοῖς ὡς πατὴρ,
protect the wronged be to-orphans as father
καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν. νῦν δὲ πάντα
and instead-of husband to-the mother their now but all
ταῦτα ἀφεὶς τί φησι; ποίμαινε τὰ πρόβατά μου.
these(-things) having-left-aside what he-says tend the sheep my
Ἐκεῖνα μὲν γὰρ, ἃ προεῖπον, καὶ τῶν ἀρχομένων 92
those indeed for which I-said-before even of-the governed
πολλοὶ δύναιντ' ἂν ἐπιτελεῖν ῥᾳδίως, οὐκ ἄνδρες μόνον,
many could — accomplish easily not men only
ἀλλὰ καὶ γυναῖκες· ὅταν δὲ ἐκκλησίας προστῆναι δέῃ
but also women when but (a)-church to-preside-over it-is-needful
καὶ ψυχῶν ἐπιμέλειαν πιστευθῆναι τοσούτων, πᾶσα μὲν ἡ
and of-souls (the)-care to-be-entrusted so-many all indeed the
γυναικεία φύσις παραχωρείτω τῷ μεγέθει τοῦ πράγματος,
female nature let-give-way to-the greatness of-the thing
καὶ ἀνδρῶν δὲ τὸ πλέον·
and of-men too the most
ἀγέσθωσαν δὲ εἰς μέσον οἱ πολλῷ τῷ μέτρῳ 93
let-them-be-brought and into (the)-midst the(-ones) by-much the measure
πλεονεκτοῦντες ἁπάντων, καὶ τοσοῦτον ὑψηλότεροι τῶν
surpassing all and so-much higher than-the

ἄλλων κατὰ τὴν τῆς ψυχῆς ὄντες ἀρετὴν, ὅσον τοῦ
others in the of-the soul being virtue as-much-as than-the
παντὸς ἔθνους Ἑβραίων κατὰ τὸ τοῦ σώματος μέγεθος
whole nation of-Hebrews in the of-the body stature
ὁ Σαοὺλ, μᾶλλον δὲ καὶ πολλῷ πλέον.
— Saul rather and also by-much more

94 Μὴ γάρ μοι μόνον ὑπερωμίας ἐνταῦθα ζητείσθω
not for to-me only of-height-of-shoulders here let-be-sought
μέτρον, ἀλλ' ὅση πρὸς τὰ ἄλογα τῶν λογικῶν
(a)-measure but as-great-as with the irrational(-creatures) of-the rational
ἀνθρώπων ἡ διαφορὰ, τοσοῦτον τοῦ ποιμένος καὶ τῶν
men the difference so-great of-the shepherd and of-the(-ones)
ποιμαινομένων ἔστω τὸ μέσον, ἵνα μὴ καὶ πλέον τι
shepherded let-be the interval that not also more something
εἴπω· καὶ γὰρ περὶ πολλῷ μειζόνων ὁ κίνδυνος.
I-say and for about by-much greater(-things) the danger

95 Ὁ μὲν γὰρ πρόβατα ἀπολλὺς, ἢ λύκων ἁρπασάντων
the(-one) indeed for sheep losing either wolves having-seized(-them)
ἢ λῃστῶν ἐπιστάντων, ἢ λοιμοῦ τινος ἢ καὶ ἄλλου
or robbers having-attacked or (a)-plague some or also other
συμπτώματος ἐπιπεσόντος, τύχοι μὲν ἄν τινος καὶ
accident having-fallen-upon(-them) would-meet indeed — some even
συγγνώμης παρὰ τοῦ κυρίου τῆς ποίμνης· εἰ δὲ καὶ δίκην
pardon from the owner of-the flock if and even penalty
ἀπαιτοῖτο, μέχρι τῶν χρημάτων ἡ ζημία. ὁ δὲ
should-be-demanded as-far-as the money the loss the(-one) but
ἀνθρώπους πιστευθεὶς, τὸ λογικὸν τοῦ Χριστοῦ ποίμνιον,
men entrusted(-with) the rational — of-Christ flock
πρῶτον μὲν οὐκ εἰς χρήματα, ἀλλ' εἰς τὴν ἑαυτοῦ ψυχὴν
first indeed not in money but in the his-own soul
τὴν ζημίαν ὑφίσταται, ὑπὲρ τῆς τῶν προβάτων ἀπωλείας.
the loss undergoes for the of-the sheep loss

Ἔπειτα καὶ τὸν ἀγῶνα πολλῷ μείζονα καὶ χαλεπώτερον 96
then also the contest by-much greater and harder
ἔχει. οὐ γὰρ αὐτῷ πρὸς λύκους ἡ μάχη, οὐδὲ ὑπὲρ
he-has not for for-him against wolves the battle nor for
λῃστῶν δέδοικεν, οὐδὲ ἵνα λοιμὸν ἀπελάσῃ τῆς ποίμνης
robbers does-he-fear nor that plague he-may-drive-away of-the flock
φροντίζει
does-he-take-thought
ἀλλὰ πρὸς τίνας ὁ πόλεμος; μετὰ τίνων ἡ μάχη; Ἄκουε 97
but against whom the war with whom the battle hear
τοῦ μακαρίου Παύλου λέγοντος· οὐκ ἔστιν ἡμῖν ἡ πάλη
the blessed Paul saying not is for-us the wrestling
πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς
against blood and flesh but against the principalities against
τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους
the authorities against the world-rulers of-the darkness
τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας,
of-the age this against the spiritual(-things) of-the wickedness
ἐν τοῖς ἐπουρανίοις. Εἶδες πολεμίων πλῆθος δεινὸν, καὶ
in the heavenly(-places) did-you-see of-enemies multitude terrible and
φάλαγγας ἀγρίας, οὐ σιδήρῳ πεφραγμένας, ἀλλ᾽ ἀντὶ
phalanxes savage not with-iron fenced but instead-of
πάσης πανοπλίας ἀρκουμένας τῇ φύσει;
every panoply being-content with-the nature
Βούλει καὶ ἕτερον στρατόπεδον ἰδεῖν ἀπηνὲς καὶ ὠμὸν, 98
do-you-wish also another camp to-see cruel and savage
ταύτῃ προσεδρεῦον τῇ ποίμνῃ; καὶ τοῦτο ἀπὸ τῆς αὐτῆς
this besieging the flock and this from the same
ὄψει περιωπῆς. ὁ γὰρ περὶ ἐκείνων διαλεχθεὶς,
you-will-see lookout the(-one) for about those having-discoursed
οὗτος καὶ τούτους ἡμῖν ὑποδεικνύει τοὺς ἐχθροὺς ὧδέ
this-one also these to-us shows the enemies thus

πως λέγων· Φανερὰ δέ ἐστι τὰ τῆς σαρκὸς ἔργα, ἅτινά
somehow saying manifest and are the of-the flesh works which
ἐστι, πορνεία, μοιχεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία,
are fornication adultery uncleanness licentiousness idolatry
φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαὶ,
sorcery enmities strifes jealousies rages rivalries slanders
ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι, καὶ ἕτερα τούτων
whisperings puffings-up disorders and other(-things) than-these
πλείονα. οὐ γὰρ πάντα κατέλεξεν, ἀλλ' ἐκ τούτων
more not for all(-things) he-listed but from these
ἀφῆκεν εἰδέναι καὶ τὰ λοιπά.
he-left(-us) to-know also the rest

99 Καὶ ἐπὶ μὲν τοῦ ποιμένος τῶν ἀλόγων, οἱ
and in-the-case-of indeed the shepherd of-the irrational(-beasts) the(-ones)
βουλόμενοι διαφθεῖραι τὴν ἀγέλην, ὅταν ἴδωσι τὸν
wishing to-destroy the flock when they-see the(-one)
ἐφεστῶτα φεύγοντα, τὴν πρὸς ἐκεῖνον μάχην ἀφέντες
set-over(-it) fleeing the with him battle having-given-up
ἀρκοῦνται τῇ τῶν θρεμμάτων ἁρπαγῇ· ἐνταῦθα δὲ,
are-content with-the of-the cattle plunder here but
κἂν ἅπασαν λάβωσι τὴν ποίμνην, οὐδ' οὕτω τοῦ
even-if all they-take the flock not-even so from-the
ποιμαίνοντος ἀφίστανται, ἀλλὰ μᾶλλον ἐφεστήκασι, καὶ
shepherd do-they-stand-off but rather they-press-on and
πλέον θρασύνονται, καὶ οὐ πρότερον παύονται, ἕως ἂν
more are-bold and not before they-cease until —
ἢ καταβάλωσιν ἐκεῖνον ἢ νικηθῶσιν αὐτοί.
either they-cast-down him or are-conquered themselves

100 Πρὸς δὲ τούτοις τὰ μὲν τῶν θρεμμάτων νοσήματα
besides and these the indeed of-the cattle diseases
καθέστηκε φανερὰ, κἂν λιμὸς ᾖ, κἂν λοιμὸς, κἂν
are evident whether famine be or plague or

τραῦμα, κἂν ὅ τι δήποτ᾽ οὖν ἕτερον ᾖ τὸ λυποῦν·
wound or what thing ever then other be the(-thing) paining
οὐ μικρὸν δὲ τοῦτο δύναιντ᾽ ἂν πρὸς τὴν τῶν
not little and this could — toward the of-the(-things)
ἐνοχλούντων ἀπαλλαγήν.
troubling release
Ἔνι δέ τι καὶ ἕτερον τούτου μεῖζον, τὸ ποιοῦν 101
there-is and something also other than-this greater the(-thing) making
ταχεῖαν τῆς ἀῤῥωστίας ἐκείνης τὴν λύσιν. τί δὲ τοῦτό
swift of-the sickness that the release what and this
ἐστι; μετὰ πολλῆς τῆς ἐξουσίας καταναγκάζουσι τὰ
is with much the authority compel the
πρόβατα οἱ ποιμένες δέχεσθαι τὴν ἰατρείαν, ὅτ᾽ ἂν ἑκόντα
sheep the shepherds to-receive the treatment when — willingly
μὴ ὑπομένῃ. καὶ γὰρ δῆσαι εὔκολον, ὅτ᾽ ἂν καῦσαι δέῃ
not they-submit and for to-bind (is)-easy when — to-cauterize it-is-needful
καὶ τεμεῖν· καὶ φυλάξαι ἔνδον ἐπὶ χρόνον πολὺν, ἡνίκα ἂν
and to-cut and to-keep inside for time long when —
τοῦτο συμφέρῃ· καὶ ἑτέραν δὲ ἀνθ᾽ ἑτέρας προσαγαγεῖν
this be-expedient and other too instead-of other to-offer
τροφὴν, καὶ ἀποκωλῦσαι ναμάτων· καὶ τὰ ἄλλα δὲ
food and to-keep-from streams and the other(-things) and
πάντα, ὅσα περ ἂν δοκιμάσωσι πρὸς τὴν ἐκείνων
all as-many-as indeed — they-judge toward the their
ὑγίειαν συμβαλέσθαι, μετὰ πολλῆς προσάγουσι τῆς εὐκολίας.
health to-contribute with much they-apply the ease
Τὰς δὲ τῶν ἀνθρώπων ἀῤῥωστίας πρῶτον μὲν οὐκ 102
the but of-the men sicknesses first indeed not
ἔστιν ἀνθρώπῳ ῥᾴδιον ἰδεῖν· οὐδεὶς γὰρ οἶδε τὰ τοῦ
it-is for-man easy to-see no-one for knows the(-things) of-the
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἐν αὐτῷ.
man if not the spirit of-the man the in him

πῶς οὖν τις προσαγάγοι τῆς νόσου τὸ φάρμακον,
how then would-anyone apply of-the disease the remedy
ἧς τὸν τρόπον οὐκ οἶδε, πολλάκις δὲ μηδὲ εἰ
of-which the manner not he-knows often and not-even whether
τυγχάνοι νοσῶν δυνάμενος συνιδεῖν;
he-happens being-sick being-able to-see

103 Ἐπειδὰν δὲ καὶ καταφανὴς γένηται, τότε πλείον' αὐτῷ
when and also evident it-becomes then more to-him
παρέχει τὴν δυσχέρειαν. Οὐ γάρ ἐστι μετὰ τοσαύτης
it-affords the difficulty not for it-is-possible with so-great
ἐξουσίας ἅπαντας θεραπεύειν ἀνθρώπους, μεθ' ὅσης
authority all to-treat men with as-much-as
τὸ πρόβατον ὁ ποιμήν. ἔστι μὲν γὰρ καὶ ἐνταῦθα
the sheep the shepherd it-is-possible indeed for also here
καὶ δῆσαι, καὶ τροφῆς ἀπεῖρξαι, καὶ καῦσαι, καὶ τεμεῖν·
both to-bind and from-food to-shut-off and to-cauterize and to-cut
ἀλλ' ἡ ἐξουσία τοῦ δέξασθαι τὴν ἰατρείαν, οὐκ ἐν τῷ
but the authority of-the to-receive the treatment not in the(-one)
προσάγοντι τὸ φάρμακον, ἀλλ' ἢ ἐν τῷ κάμνοντι
applying the remedy but rather in the(-one) being-sick
κεῖται. τοῦτο γὰρ καὶ ὁ θαυμάσιος ἐκεῖνος ἀνὴρ συνειδὼς,
lies this for also the wonderful that man knowing
Κορινθίοις ἔλεγεν· Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
to-Corinthians said not that we-lord-it-over your the faith
ἀλλὰ σύνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν.
but fellow-workers we-are of-the joy your

104 Μάλιστα μὲν γὰρ ἁπάντων χριστιανοῖς οὐκ ἐφεῖται πρὸς
most indeed for of-all to-Christians not it-is-permitted by
βίαν ἐπανορθοῦν τὰ τῶν ἁμαρτανόντων πταίσματα.
force to-correct the of-the(-ones) sinning faults
Ἀλλ' οἱ μὲν ἔξωθεν δικασταὶ τοὺς κακούργους ὅταν ὑπὸ
but the indeed outside judges the evildoers when under

τοῖς νόμοις λάβωσι, πολλὴν ἐπιδείκνυνται τὴν ἐξουσίαν,
the laws they-take much display the authority
καὶ ἄκοντας τοῖς τρόποις κωλύουσι χρῆσθαι τοῖς αὐτῶν·
and unwilling(-men) the ways prevent to-use the their-own
ἐνταῦθα δὲ οὐ βιαζόμενον, ἀλλὰ πείθοντα δεῖ ποιεῖν
here but not forcing but persuading one-must to-make
ἀμείνω τὸν τοιοῦτον.
better the such(-man)
Οὔτε γὰρ ἡμῖν ἐξουσία τοσαύτη παρὰ τῶν νόμων 105
neither for to-us authority so-great by the laws
δέδοται πρὸς τὸ κωλύειν τοὺς ἁμαρτάνοντας οὔτε, εἰ
has-been-given for the to-prevent the sinners nor if
καὶ ἔδωκαν, εἴχομεν ὅποι καὶ χρησώμεθα τῇ δυνάμει·
even they-gave would-we-have where also we-might-use the power
οὐ τοὺς ἀνάγκῃ τῆς κακίας, ἀλλὰ τοὺς προαιρέσει
not the(-ones) by-necessity from-the wickedness but the(-ones) by-choice
ταύτης ἀπεχομένους στεφανοῦντος τοῦ Θεοῦ.
from-it abstaining crowning — God
Διὰ τοῦτο πολλῆς χρεία τῆς μηχανῆς, ἵνα 106
because-of this of-much (there-is)-need the contrivance that
πεισθῶσιν ἑκόντες ἑαυτοὺς ὑπέχειν ταῖς παρὰ τῶν ἱερέων
may-be-persuaded willingly themselves to-submit to-the from the priests
θεραπείαις οἱ κάμνοντες· καὶ οὐ τοῦτο μόνον, ἀλλ᾽ ἵνα
treatments the sick and not this only but that
καὶ χάριν εἰδῶσι τῆς ἰατρείας αὐτοῖς.
also thanks they-may-feel for-the treatment to-them
Ἄν τε γάρ τις σκιρτήσῃ δεθεὶς (κύριος γάρ ἐστι 107
if both for anyone should-kick-out bound master for he-is
τούτου,) χεῖρον εἰργάσατο τὸ δεινόν· ἄν τε τοὺς σιδήρου
of-this worse he-made the evil if and the of-iron
τέμνοντας δίκην παραπέμψηται λόγους, προσέθηκε διὰ τῆς
cutting like he-dismisses words he-has-added by the

καταφρονήσεως τραῦμα ἕτερον, καὶ γέγονεν ἡ τῆς θεραπείας
contempt wound another and has-become the of-the treatment
πρόφασις, νόσου χαλεπωτέρας ὑπόθεσις. Ὁ γὰρ
pretext of-disease more-grievous occasion the(-one) for
καταναγκάζων καὶ ἄκοντα θεραπεῦσαι δυνάμενος οὐκ ἔστι.
compelling also unwilling to-treat able not is

V · HEALING BY PERSUASION

The priest must suit the remedy to the sinner, neither so mild that the sin festers nor so harsh that he despairs, and win back the strayed by persuasion. John loves Christ but fears his weakness would ruin the flock. Basil protests that John knew him better than his parents; John replies that Paul bids a priest be tested, not judged by report. Basil recalls John's jests at his timidity.

108 Τί οὖν ἄν τις ποιήσειε; καὶ γὰρ ἐὰν πραότερον
what then — anyone should-do and for if more-gently
προσενεχθῇς τῷ πολλῆς ἀποτομίας δεομένῳ, καὶ μὴ
you-deal with-the(-one) much severity needing and not
δῷς βαθεῖαν τὴν τομὴν τῷ τοιαύτης χρείαν ἔχοντι·
you-give deep the cut to-the(-one) such need having
τὸ μὲν περιέκοψας, τὸ δὲ ἀφῆκας τοῦ τραύματος.
the(-part) indeed you-cut-away the(-part) but you-left of-the wound
109 κἂν ἀφειδῶς τὴν ὀφειλομένην ἐπαγάγῃς τομὴν, πολλάκις
and-if unsparingly the due you-apply cut often
ἀπογνοὺς πρὸς τὰς ἀλγηδόνας ἐκεῖνος, ἀθρόως πάντα
having-despaired at the pains he all-at-once all(-things)
ἀποῤῥίψας, καὶ τὸ φάρμακον καὶ τὸν ἐπίδεσμον, φέρων
having-flung-off both the remedy and the bandage bearing
ἑαυτὸν κατεκρήμνισε, συντρίψας τὸν ζυγὸν καὶ διαῤῥήξας
himself threw-down-headlong having-broken the yoke and having-burst

τὸν δεσμόν. καὶ πολλοὺς ἂν ἔχοιμι λέγειν, τοὺς εἰς
the bond and many — I-could to-tell the(-ones) into
ἔσχατα ἐξοκείλαντας κακὰ, διὰ τὸ δίκην ἀπαιτηθῆναι
extreme having-run-aground evils because-of the penalty to-be-demanded
τῶν ἁμαρτημάτων ἀξίαν.
of-the sins worthy
Οὐ γὰρ ἁπλῶς πρὸς τὸ τῶν παραπτωμάτων μέτρον 110
not for simply according-to the of-the transgressions measure
δεῖ καὶ τὴν ἐπιτιμίαν ἐπάγειν, ἀλλὰ καὶ τῆς τῶν
one-must also the rebuke to-apply but also the of-the(-ones)
ἁμαρτανόντων στοχάζεσθαι προαιρέσεως· μή ποτε ῥάψαι
sinning to-aim-at choice lest ever to-sew
τὸ διερῥωγὸς βουλόμενος, χεῖρον τὸ σχίσμα ποιήσῃς, καὶ
the torn wishing worse the rent you-make and
ἀνορθῶσαι τὸ καταπεπτωκὸς σπουδάζων, μείζονα ἐργάσῃ
to-set-up the fallen being-eager greater you-work
τὴν πτῶσιν.
the fall
Οἱ γὰρ ἀσθενεῖς καὶ διακεχυμένοι, καὶ τὸ πλέον τῇ τοῦ 111
the for weak and dissolute and the most to-the of-the
κόσμου προσδεδεμένοι τρυφῇ, ἔτι δὲ καὶ ἐπὶ γένει καὶ
world bound luxury still and also on family and
δυναστείᾳ μέγα φρονεῖν ἔχοντες, ἠρέμα μὲν καὶ κατὰ
power great to-think being-able quietly indeed and by
μικρὸν, ἐν οἷς ἂν ἁμαρτάνωσιν, ἐπιστρεφόμενοι, δύναιντ' ἄν,
little in what — they-sin being-turned could —
εἰ καὶ μὴ τέλεον, ἀλλὰ γοῦν ἐκ μέρους τῶν κατεχόντων
if even not wholly but at-any-rate in part from-the holding
αὐτοὺς ἀπαλλαγῆναι κακῶν· ἂν δὲ ἀθρόον τὶς ἐπαγάγῃ τὴν
them to-be-freed evils if but all-at-once anyone apply the
παίδευσιν, καὶ τῆς ἐλάττονος αὐτοὺς ἀπεστέρησε διορθώσεως.
correction also of-the lesser them he-deprived amendment

112 Ψυχὴ γὰρ ἐπειδὰν ἅπαξ ἀπερυθριᾶσαι βιασθῇ, εἰς
soul for when once to-lose-its-blushes it-is-forced into
ἀναλγησίαν ἐκπίπτει, καὶ οὔτε προσηνέσιν εἴκει λόγοις
callousness falls and neither to-gentle yields words
λοιπὸν, οὔτε ἀπειλαῖς κάμπτεται, οὔτε εὐεργεσίαις
thenceforth nor by-threats is-bent nor by-benefits
προτρέπεται, ἀλλὰ γίνεται πολὺ χείρων τῆς πόλεως
is-urged but becomes much worse than-the city
ἐκείνης, ἣν ὁ προφήτης κακίζων ἔλεγεν· Ὄψις πόρνης
that which the prophet reproaching said (the)-face of-(a)-harlot
ἐγένετό σοι, ἀπηναισχύντησας πρὸς πάντας.
became for-you you-were-shameless toward all
113 Διὰ τοῦτο πολλῆς δεῖ τῆς συνέσεως τῷ ποιμένι καὶ
because-of this much needs the understanding for-the shepherd and
μυρίων ὀφθαλμῶν, πρὸς τὸ περισκοπεῖν πάντοθεν τὴν
myriad eyes for the to-look-around from-all-sides the
τῆς ψυχῆς ἕξιν.
of-the soul state
114 Ὥσπερ γὰρ εἰς ἀπόνοιαν αἴρονται πολλοὶ καὶ εἰς
as for into madness are-lifted many and into
ἀπόγνωσιν τῆς ἑαυτῶν καταπίπτουσι σωτηρίας, ἀπὸ τοῦ
despair of-the their-own fall salvation from the
μὴ δυνηθῆναι πικρῶν ἀνασχέσθαι φαρμάκων· οὕτως εἰσί
not to-be-able bitter to-endure remedies so are
τινες, οἳ διὰ τὸ μὴ δοῦναι τιμωρίαν τῶν ἁμαρτημάτων
some who because-of the not to-pay penalty of-the sins
ἀντίῤῥοπον, εἰς ὀλιγωρίαν ἐκτρέπονται, καὶ πολλῷ γίνονται
equivalent into neglect turn-aside and much become
χείρους, καὶ πρὸς τὸ μείζονα ἁμαρτάνειν προάγονται.
worse and to the greater(-things) to-sin are-led-on

Χρὴ τοίνυν μηδὲν τούτων ἀνεξέταστον ἀφεῖναι, ἀλλὰ 115
it-is-needful therefore nothing of-these unexamined to-leave but
πάντα διερευνησάμενον ἀκριβῶς, καταλλήλως τὰ
all(-things) having-searched-out exactly correspondingly the(-things)
παρ᾽ ἑαυτοῦ προσάγειν τὸν ἱερωμένον, ἵνα μὴ μάταιος
from himself to-apply the(-one) serving-as-priest that not vain
αὐτῷ γίγνηται ἡ σπουδή.
for-him be the zeal
Οὐκ ἐν τούτῳ δὲ μόνον, ἀλλὰ καὶ ἐν τῷ τὰ ἀπερρῆγμένα 116
not in this but only but also in the the torn-off
τῆς ἐκκλησίας μέλη συνάπτειν, πολλὰ ἴδοι τις ἂν
of-the church members to-join many would-see anyone —
αὐτὸν ἔχοντα πράγματα.
him having troubles
Ὁ μὲν γὰρ τῶν προβάτων ποιμὴν ἔχει τὸ ποίμνιον 117
the indeed for of-the sheep shepherd has the flock
ἑπόμενον, ἧπερ ἂν ἡγῆται· εἰ δὲ καὶ ἐκτρέποιτό τινα
following wherever — he-leads if and even should-turn-aside some(-sheep)
τῆς εὐθείας ὁδοῦ, καὶ τὴν ἀγαθὴν ἀφιέντα νομὴν,
from-the straight road and the good leaving pasture
λεπτόγεα καὶ ἀπόκρημνα βόσκοιτο χωρία, ἀρκεῖ βοήσαντα
thin-soiled and precipitous should-graze places it-suffices having-shouted
σφοδρότερον συνελάσαι πάλιν, καὶ εἰς τὴν ποίμνην
more-vehemently to-drive-together again and into the flock
ἐπαναγαγεῖν τὸ χωρισθέν·
to-bring-back the(-sheep) separated
εἰ δὲ ἄνθρωπος τῆς εὐθείας ἀποπλανηθείη πίστεως, 118
if but (a)-man from-the straight should-stray faith
πολλῆς δεῖ τῷ ποιμένι τῆς πραγματείας, τῆς καρτερίας,
much needs for-the shepherd of-the labor of-the steadfastness
τῆς ὑπομονῆς. Οὐ γὰρ ἑλκῦσαι πρὸς βίαν ἐστὶν, οὐδὲ
of-the patience not for to-drag by force it-is-possible nor

ἀναγκάσαι φόβῳ· πείσαντα δὲ δεῖ πάλιν πρὸς τὴν
to-compel by-fear having-persuaded but one-must again to the
ἀλήθειαν ἀγαγεῖν, ὅθεν ἐξέπεσε τὴν ἀρχήν.
truth to-lead whence he-fell-out at-the beginning

119 Γενναίας οὖν δεῖ ψυχῆς, ἵνα μὴ περικακῇ, ἵνα μὴ ἀπογινώσκῃ
noble then needs (a)-soul that not it-lose-heart that not it-despair-of
τὴν τῶν πεπλανημένων σωτηρίαν, ἵνα συνεχῶς ἐκεῖνο καὶ
the of-the(-ones) having-strayed salvation that continually that both
λογίζηται καὶ λέγῃ· μήποτε δῷ αὐτοῖς ὁ Θεὸς ἐπίγνωσιν
it-may-consider and say lest-perhaps may-give them — God knowledge
ἀληθείας, καὶ ἀπαλλαγῶσι τῆς τοῦ διαβόλου παγίδος.
of-truth and they-be-freed from-the of-the devil snare

120 Διὰ ταῦτα τοῖς μαθηταῖς ὁ κύριος διαλεγόμενος ἔφη·
because-of these(-things) to-the disciples the Lord conversing said
Τίς ἄρα ὁ πιστὸς δοῦλος καὶ φρόνιμος; Ὁ μὲν γὰρ
who then the faithful servant and wise the(-one) indeed for
ἑαυτὸν ἀσκῶν, εἰς ἑαυτὸν μόνον περιίστησι τὴν ὠφέλειαν·
himself training to himself only brings-round the benefit
τὸ δὲ τῆς ποιμαντικῆς κέρδος, εἰς ἅπαντα διαβαίνει
the but of-the pastoral gain to all passes-over
τὸν λαόν. καὶ ὁ μὲν χρήματα διανέμων τοῖς
the people and the(-one) indeed money distributing to-the(-ones)
δεομένοις, ἢ καὶ ἑτέρως πως ἀδικουμένοις ἀμύνων, ὤνησε
needing or also otherwise somehow wronged defending benefited
μέν τι καὶ οὗτος τοὺς πλησίον, τοσούτῳ δὲ ἔλαττον
indeed somewhat also this-one the neighbors by-so-much but less
τοῦ ἱερέως, ὅσον τὸ μέσον σώματος πρὸς ψυχήν.
than-the priest as-much-as the difference of-body with soul

121 Εἰκότως ἄρα τῆς εἰς αὐτὸν ἀγάπης τὴν περὶ τὰ ποίμνια
fittingly then of-the toward him love the about the flocks
σπουδὴν ὁ κύριος ἔφησεν εἶναι σημεῖον.
zeal the Lord said to-be (the)-sign

Σὺ δέ φησιν οὐ φιλεῖς τὸν Χριστόν; 122
you but he-says not love — Christ
JOHN Καὶ φιλῶ καὶ φιλῶν οὐ παύσομαί ποτε· δέδοικα δὲ,
both I-love and loving not I-shall-cease ever I-fear but
μὴ παροξύνω τὸν φιλούμενον ὑπ᾽ ἐμοῦ.
lest I-provoke the(-one) loved by me
Καὶ τί τούτου γένοιτ᾽ ἂν αἴνιγμά φησιν ἀσαφέστερον; 123
and what than-this would-be — (a)-riddle he-says more-obscure
εἰ ὁ μὲν Χριστὸς τὸν φιλοῦντα αὐτὸν ποιμαίνειν
if — indeed Christ the(-one) loving him to-tend
προσέταξεν αὐτοῦ τὰ πρόβατα, σὺ δὲ διὰ τοῦτο φῂς
commanded his the sheep you and because-of this say
οὐ ποιμαίνειν, ἐπειδὴ τὸν τοῦτο προστάξαντα φιλεῖς.
not to-tend since the(-one) this having-commanded you-love
Οὐκ ἔστιν αἴνιγμα, ἔφην, ὁ λόγος, ἀλλὰ καὶ λίαν σαφὴς 124
not is (a)-riddle I-said the saying but also very clear
καὶ ἁπλοῦς. Εἰ μὲν γὰρ ἱκανῶς ἔχων διοικῆσαι τὴν
and simple if indeed for sufficiently being-able to-administer the
ἀρχὴν ταύτην, καθὼς ὁ Χριστὸς ἤθελεν, εἶτα ἀπέφυγον,
office this as — Christ wished then I-fled
ἔδει πρὸς τὸ παρ᾽ ἐμοῦ λεγόμενον ἀπορεῖν· ἐπειδὴ
it-would-be-necessary at the by me said to-be-at-a-loss since
δὲ ἄχρηστόν με πρὸς τὴν διακονίαν ταύτην ἡ τῆς ψυχῆς
but useless me for the ministry this the of-the soul
ἀσθένεια καθίστησι, ποῦ ζητήσεως ἄξιον τὸ λεγόμενον;
weakness renders where of-inquiry worthy the(-thing) said
Καὶ γὰρ δέδοικα, μὴ τὴν ἀγέλην τοῦ Χριστοῦ σφριγῶσαν καὶ 125
and for I-fear lest the flock — of-Christ lusty and
εὐτραφῆ παραλαβὼν, εἶτα ὑπὸ τῆς ἀπειρίας λυμηνάμενος,
well-fed having-received then by the inexperience having-ruined

παροξύνω κατ᾽ ἐμαυτοῦ τὸν οὕτως αὐτὴν ἀγαπήσαντα Θεὸν,
I-provoke against myself — so it having-loved God
ὡς ἑαυτὸν ἐκδοῦναι διὰ τὴν ταύτης σωτηρίαν τε καὶ τιμήν.
as himself to-give-up for the its salvation both and honor
126 Παίζων λέγεις ταῦτά φησιν· εἰ γὰρ σπουδάζων, οὐκ
jesting you-say these(-things) he-says if for in-earnest not
οἶδα πῶς ἂν ἑτέρως μᾶλλον ἡμᾶς ἀπέδειξας δικαίως
I-know how — otherwise rather us you-would-have-shown justly
ἀλγοῦντας, ἢ διὰ τῶν ῥημάτων τούτων, δι᾽ ὧν
grieving than through the words these through which
ἀποκρούσασθαι τὴν ἀθυμίαν ἐσπούδασας. Ἐγὼ γὰρ καὶ
to-repel the despondency you-were-eager I for even
πρότερον, εἰδὼς, ὅτι με ἠπάτησας καὶ προὔδωκας, νῦν
before knowing that me you-deceived and betrayed now
δὲ πολλῷ πλέον, ὅτε καὶ τὰ ἐγκλήματα ἀποδύσασθαι
but much more when also the charges to-strip-off
ἐπεχείρησας, τοῦτο μανθάνω καὶ συνίημι καλῶς, οἷ
you-attempted this I-learn and understand well to-what
τῶν κακῶν με ἤγαγες.
of-the evils me you-led
127 Εἰ γὰρ διὰ τοῦτο σαυτὸν ὑπεξήγαγες τῆς τοιαύτης
if for because-of this yourself you-withdrew from-the such
λειτουργίας, συνειδὼς οὐκ ἀρκοῦσάν σου τὴν ψυχὴν πρὸς τὸν
ministry being-conscious not sufficient your the soul for the
τοῦ πράγματος ὄγκον, ἐμὲ πρότερον ἐξελέσθαι ἐχρῆν, καὶ
of-the matter mass me before to-rescue it-was-necessary and
εἰ πολλὴν πρὸς τοῦτο ἔχων τὴν ἐπιθυμίαν ἐτύγχανον, μὴ ὅτι
if great for this having the desire I-happened not to-say
καὶ πᾶσαν τὴν ὑπὲρ τούτων ἐπέτρεψά σοι βουλήν.
also all the about these(-things) I-would-have-entrusted to-you deliberation

Νῦν δὲ τὸ σαυτοῦ μόνον ἰδὼν, τὸ ἡμέτερον παρεῖδες· 128
now but the yours only having-seen the ours you-overlooked
εἴθε μὲν οὖν παρεῖδες, καὶ ἀγαπητὸν ἂν ἦν· σὺ
would indeed then you-had-overlooked and welcome — it-were you
δὲ καὶ ὅπως εὐχείρωτοι γενώμεθα τοῖς βουλομένοις
but also how easily-mastered we-might-become to-the(-ones) wishing
λαβεῖν, ἐπεβούλευσας.
to-take you-plotted
Οὐδὲ γὰρ εἰς ἐκεῖνο καταφυγεῖν ἔχοις ἂν, ὅτι ἡ τῶν 129
not-even for to that to-take-refuge could-you — that the of-the
πολλῶν δόξα ἠπάτησέ σε, καὶ μεγάλα τινὰ καὶ
many opinion deceived you and great some(-things) and
θαυμαστὰ περὶ ἡμῶν ὑποπτεύειν ἔπεισεν· οὔτε γὰρ τῶν
wonderful about us to-suspect persuaded neither for of-the
θαυμαζομένων καὶ ἐπισήμων ἡμεῖς, οὔτε, εἰ καὶ τοῦτο
admired and distinguished(-men) we nor if even this
οὕτως ἔχον ἐτύγχανε, τὴν τῶν πολλῶν δόξαν τῆς
so being happened(-to-be) the of-the many opinion than-the
ἀληθείας προτιμῆσαι ἐχρῆν.
truth to-prefer was-it-right
Εἰ μὲν γὰρ μηδέποτέ σοι πεῖραν τῆς ἡμετέρας ἔδομεν 130
if indeed for never to-you trial of-the our we-gave
συνουσίας, ἐδόκει τις εἶναί σοι πρόφασις εὔλογος, ἀπὸ
company it-seemed some to-be for-you pretext reasonable from
τῆς τῶν πολλῶν φήμης φέροντι τὴν ψῆφον· εἰ δὲ οὐδεὶς
the of-the many report bearing the vote if but no-one
οὕτω τὰ ἡμέτερα οἶδεν, ἀλλὰ καὶ τῶν γεγεννηκότων
so the ours knows but even than-the(-ones) having-begotten
καὶ θρεψαμένων αὐτῶν τὴν ἡμετέραν μᾶλλον ἐπίστασαι
and having-reared themselves the our more you-know
ψυχὴν, τίς οὕτως ἔσται σοι λόγος πιθανὸς, ὡς δυνηθῆναι
soul what so will-be for-you argument persuasive as to-be-able

πεῖσαι τοὺς ἀκούοντας, ὅτι οὐχ ἑκὼν ἡμᾶς εἰς τοῦτον
to-persuade the(-ones) hearing that not willingly us into this
ὦσας τὸν κίνδυνον.
you-thrust the danger

131 Ἀλλὰ γὰρ ταῦτα ἀφείσθω νῦν· οὐδὲ γὰρ ὑπὲρ τούτων
but for these(-things) let-be-dismissed now not-even for about these(-things)
σὲ ἀναγκάζομεν κρίνεσθαι. τί πρὸς τοὺς ἐγκαλοῦντας
you we-compel to-be-judged what to the(-ones) accusing
ἀπολογησόμεθα, λέγε.
we-shall-say-in-defense say

132 Ἀλλ' οὐδὲ αὐτὸς πρότερον, ἔφην, ἐπ' ἐκεῖνα πορεύσομαι,
but not-even myself first I-said to those(-things) I-shall-go
ἕως ἂν διαλύσωμαι τὰ πρὸς σὲ, κἂν μυριάκις αὐτὸς
until — I-settle the(-things) with you even-if myriad-times yourself
ἡμᾶς τῶν ἐγκλημάτων ἐθέλῃς ἀπολύειν.
us from-the charges wish to-acquit

133 Σὺ μὲν γὰρ ἔφης, τὴν ἄγνοιαν ἡμῖν φέρειν συγγνώμην
you indeed for said the ignorance to-us to-bring pardon
καὶ πάσης ἂν ἡμᾶς ἀφεῖναι κατηγορίας, εἰ μηδὲν τῶν
and from-all — us to-have-released accusation if nothing of-the
σῶν εἰδότες εἶτά σε εἰς τὰ παρόντα ἠγάγομεν· ἐπειδὴ
yours knowing then you into the present(-things) we-led since
δὲ οὐκ ἀγνοοῦντας προδοῦναι, ἀλλ' ἀκριβῶς ἐπισταμένους
but not being-ignorant to-betray but exactly knowing
τὰ σὰ, διὰ τοῦτο πᾶσαν ἡμῖν πρόφασιν εὔλογον, καὶ
the yours because-of this all for-us pretext reasonable and
ἀπολογίαν ἀνῃρῆσθαι δικαίαν.
defense to-have-been-taken-away just

134 Ἐγὼ δὲ πᾶν τοὐναντίον φημί. διὰ τί; ὅτι τὰ
I but all the-contrary say because-of what because the
τοιαῦτα πολλῆς δεῖται τῆς ἐξετάσεως, καὶ τὸν μέλλοντα
such(-things) much need the examination and the(-one) being-about

παραδώσειν τὸν εἰς ἱερωσύνην ἐπιτήδειον, οὐ δεῖ
to-hand-over the(-man) for priesthood fit not one-must
τῇ τῶν πολλῶν ἀρκεῖσθαι φήμῃ μόνον, ἀλλὰ μετ᾽
with-the of-the many to-be-content report only but with
ἐκείνης καὶ αὐτὸν μάλιστα πάντων καὶ πρὸ πάντων
that also himself most of-all and before all
ἐξητακέναι τὰ ἐκείνου.
to-have-examined the(-things) of-that-one
Καὶ γὰρ ὁ μακάριος Παῦλος εἰπὼν, δεῖ δὲ αὐτὸν καὶ 135
and for the blessed Paul having-said must and him also
μαρτυρίαν ἔχειν καλὴν ἀπὸ τῶν ἔξωθεν, οὐκ ἀναιρεῖ τὴν
testimony have good from the(-ones) outside not takes-away the
ἀκριβῆ καὶ βεβασανισμένην ἔρευναν, οὐδ᾽ ὡς προηγούμενον
exact and tested search nor as leading
τεκμήριον τοῦτο τίθησι τῆς τῶν τοιούτων δοκιμασίας.
proof this he-sets of-the of-the such scrutiny
Καὶ γὰρ πολλὰ πρότερον διαλεχθεὶς, ὕστερον τοῦτο
and for many(-things) before having-discussed afterward this
προσέθηκε, δεικνὺς, ὡς οὐκ ἂν αὐτῷ μόνον ἀρκεῖσθαι
he-added showing that not — with-it alone to-be-content
δεῖ πρὸς τὰς τοιαύτας αἱρέσεις, ἀλλὰ μετὰ τῶν ἄλλων
one-must for the such elections but with the others
καὶ αὐτὸ παραλαμβάνειν χρή. Συμβαίνει γὰρ πολλάκις,
also it to-take-in it-is-needful it-happens for often
τὴν τῶν πολλῶν ψεύδεσθαι φήμην· τῆς δὲ ἀκριβοῦς
the of-the many to-lie report of-the but exact
ἐξετάσεως ἡγησαμένης, οὐδένα ἐκ ταύτης κίνδυνόν ἐστιν
examination having-led no from this danger is-it-possible
ὑποπτεῦσαι λοιπόν.
to-suspect further

136 Διὰ τοῦτο, μετὰ τὰ ἄλλα, τὰ παρὰ τῶν ἔξωθεν
because-of this after the others the from the outside
αὐτὸ τίθησιν. οὐ γὰρ ἁπλῶς ἔφησε, δεῖ δὲ αὐτὸν
it he-sets not for simply he-said must and him
μαρτυρίαν ἔχειν καλὴν, ἀλλὰ τὸ καὶ παρενέβαλε, δηλῶσαι
testimony have good but the also he-inserted to-make-clear
βουλόμενος, ὅτι πρὸ τῆς τῶν ἔξωθεν φήμης, πρὸς
wishing that before the of-the(-ones) outside report to
ἀκρίβειαν αὐτὸν διερευνήσασθαι δεῖ.
exactness him to-search-out one-must

137 Ἐπεὶ οὖν καὶ αὐτὸς ἤδειν τὰ σὰ τῶν γεγεννηκότων
since then also myself I-knew the yours than-the having-begotten
μᾶλλον, ὡς καὶ αὐτὸς ὡμολόγησας· διὰ τοῦτο δίκαιος
more as also yourself acknowledged because-of this just
ἂν εἴην πάσης ἀφεῖσθαι αἰτίας.
— I-would-be from-all to-be-released charge

138 Δι᾽ αὐτὸ μὲν οὖν τοῦτό φησιν οὐκ ἀπέφυγες, εἴ τις
because-of very indeed then this he-says not you-escaped if anyone
σὲ γράφεσθαι ἤθελεν. ἢ οὐ μέμνησαι καὶ παρ᾽ ἡμῶν
you to-indict wished or not do-you-remember also from us
ἀκούσας, καὶ πολλάκις, καὶ διὰ τῶν ἔργων αὐτῶν
having-heard both often and through the deeds themselves
διδαχθεὶς, τὸ τῆς ψυχῆς ἀγεννὲς τῆς ἐμῆς; οὐ διὰ
having-been-taught the of-the soul ignobility the my not because-of
τοῦτο εἰς μικροψυχίαν ἡμᾶς διετέλεις σκώπτων ἀεὶ, ὅτι
this into faint-heartedness us you-continued mocking always that
καὶ ταῖς τυχούσαις φροντίσι καταπίπτομεν εὐκόλως;
even by-the chance cares we-fall-down easily

139 Μέμνημαι μὲν καὶ ταῦτα πολλάκις, ἔφην, ἀκούσας
I-remember indeed also these(-things) often I-said having-heard
παρὰ σοῦ τὰ ῥήματα, καὶ οὐκ ἂν ἀρνηθείην. ἐγὼ δέ σε
from you the words and not — I-would-deny I but you

εἴ ποτε ἔσκωπτον, παίζων, οὐκ ἀληθεύων, τοῦτο ἐποίουν.
if ever I-mocked jesting not speaking-truth this I-did
Ἀλλ' ὅμως οὐδὲν ὑπὲρ τούτων φιλονεικῶ νῦν. ἀξιῶ δὲ
but nevertheless nothing about these(-things) I-dispute now I-ask but
καὶ αὐτὸν τὴν ἴσην μοι παρασχεῖν εὐγνωμοσύνην, ὅτ' ἂν
also yourself the equal to-me to-afford fairness when —
θελήσω τινὸς ἐπιμνησθῆναι τῶν σοι προσόντων ἀγαθῶν.
I-wish some to-mention of-the to-you belonging goods

VI · BASIL'S FITNESS AND THE CRITICS

John answers that Basil's love, the mark of Christ's disciples, shows in the danger he once ran for a friend; the deception had a useful aim. Basil, blushing, asks what to say to those who honored them and to those who grieve as though they were insulted. John replies that he insulted no one by declining: had he accepted, critics would have charged him with flattery or bribery and his ordainers with folly, while now Basil will show by his deeds that age is no measure of understanding.

κἂν γὰρ ἐπιχειρήσῃς ἡμᾶς ἀπελέγξαι ψευδομένους· οὐ 140
even-if for you-attempt us to-convict lying not
φεισόμεθα, ἀλλ' ἀποδείξομεν μετριάζοντά σε μᾶλλον, ἢ
we-shall-spare(-you) but we-shall-show being-modest you rather than
πρὸς ἀλήθειαν ταῦτα φθεγγόμενον, ἑτέρῳ μὲν οὐδενὶ,
with truth these(-things) uttering with-other indeed none
τοῖς δὲ λόγοις τοῖς σοῖς καὶ ταῖς πράξεσι μάρτυσι
with-the but words the yours and the deeds (as)-witnesses
κεχρημένοι πρὸς τὴν τῶν λεγομένων ἀλήθειαν.
having-used for the of-the(-things) said truth
Πρῶτον δέ σε ἐκεῖνο ἐρέσθαι βούλομαι· οἶσθα πόση 141
first and you that to-ask I-wish do-you-know how-great
τῆς ἀγάπης ἡ δύναμις; Ὁ μὲν γὰρ Χριστὸς τὰ τεράστια
of-the love the power — indeed for Christ the wonders

πάντα ἀφεὶς, ἅπερ ἔμελλεν ὑπὸ τῶν ἀποστόλων
all having-passed-over which were-going by the apostles
τελεῖσθαι· Ἐν τούτῳ, φησὶν, γνώσονται οἱ ἄνθρωποι,
to-be-performed by this he-says will-know the men
ὅτι ἐμοί ἐστε μαθηταὶ, ἐὰν ἀγαπᾶτε ἀλλήλους. Ὁ δὲ
that my you-are disciples if you-love one-another — and
Παῦλος πλήρωμα τοῦ νόμου φησὶν αὐτὴν εἶναι, καὶ
Paul fulfillment of-the law says it to-be and
ταύτης ἀπούσης οὐδὲν τῶν χαρισμάτων ὄφελος.
this being-absent no of-the gifts (is)-profit

142 Τοῦτο δὴ τὸ ἐξαίρετον ἀγαθὸν, τὸ γνώρισμα τῶν τοῦ
this indeed the choice good the mark of-the —
Χριστοῦ μαθητῶν, τὸ τῶν χαρισμάτων ἀνωτέρω
of-Christ disciples the(-thing) than-the gifts higher
κείμενον, εἶδον γενναίως ἐν τῇ σῇ πεφυτευμένον ψυχῇ,
lying I-saw nobly in the your planted soul
καὶ πολλῷ βρύον τῷ καρπῷ.
and with-much teeming the fruit

143 Ὅτι μὲν πολλή μοι, φησὶ, τοῦ πράγματος ἡ φροντὶς,
that indeed much to-me he-says of-the thing the care
καὶ μεγίστην ποιοῦμαι τὴν σπουδὴν ὑπὲρ ταύτης τῆς
and greatest I-make the zeal for this the
ἐντολῆς, καὶ αὐτὸς ὁμολογῶ· ὅτι δὲ οὐδὲ ἐξ ἡμισείας
commandment also I-myself confess that but not-even by half
αὐτὴν διηνύσαμεν, καὶ αὐτὸς ἄν μοι μαρτυρήσεις, εἰ τὸ
it we-have-accomplished also you-yourself — to-me will-bear-witness if the
πρὸς χάριν λέγειν ἀφεὶς, τιμῆσαι τἀληθὲς βουληθείης.
for favor to-speak having-given-up to-honor the-truth you-should-wish

144 Οὐκοῦν ἐπὶ τοὺς ἐλέγχους τρέψομαι, ἔφην· καὶ ὅπερ
then to the proofs I-shall-turn I-said and what
ἠπείλησα, ποιήσω νῦν, μετριάζειν μᾶλλον ἢ ἀληθεύειν
I-threatened I-shall-do now to-be-modest rather than to-speak-truth

βουλόμενον ἀποδείξας. ἐρῶ δὲ πρᾶγμα ἄρτι
wishing having-shown(-you) I-shall-tell and (a)-thing just
συμβεβηκὸς, ἵνα μή τις ὑποπτεύσῃ, τὰ παλαιά με
happened that not anyone suspect the old(-things) me
διηγούμενον, τῷ πλήθει τοῦ χρόνου τἀληθὲς ἐπισκιάζειν
relating by-the multitude of-the time the-truth to-overshadow
ἐπιχειρεῖν, τῆς λήθης οὐκ ἀφιείσης ἐπισκῆψαι τοῖς
to-attempt the oblivion not permitting to-convict the(-things)
πρὸς χάριν λεγομένοις παρ᾽ ἡμῶν.
for favor said by us
Ὅτε γὰρ τῶν ἐπιτηδείων τὶς τῶν ἡμετέρων, ἐπ᾽ 145
when for of-the intimates one the our on
ἐγκλήμασιν ὕβρεως καὶ ἀπονοίας συκοφαντηθὶς, περὶ τῶν
charges of-insolence and of-madness having-been-slandered about the
ἐσχάτων ἐκινδύνευε· τότε οὔτε ἐγκαλοῦντός σοί τινος,
extreme(-penalties) was-in-danger then neither accusing you anyone
οὔτε ἐκείνου τοῦ κινδυνεύειν μέλλοντος δεηθέντος, εἰς
nor that-one the(-one) to-be-in-danger being-about having-asked into
μέσους σαυτὸν ἔῤῥιψας τοὺς κινδύνους·
(the)-midst yourself you-threw the dangers
Καὶ τὸ μὲν ἔργον τοῦτο ἦν. ἵνα δέ σε καὶ ἀπὸ τῶν 146
and the indeed deed this was that and you also from the
ῥημάτων ἐλέγξωμεν, καὶ αὐτῶν τῶν εἰρημένων σοι
words we-may-convict and the-very the(-things) said by-you
μνημονεύσωμεν. ἐπειδὴ γὰρ τὴν προθυμίαν ταύτην οἱ
we-may-recall since for the eagerness this some
μὲν οὐκ ἀπεδέχοντο, οἱ δὲ ἐπήνουν καὶ ἐθαύμαζον·
indeed not approved others but praised and admired
καὶ τί πάθω; πρὸς τοὺς ἐγκαλοῦντας ἔφης· ἑτέρως
and what am-I-to-suffer with the(-ones) accusing you-said otherwise
γὰρ οὐκ οἶδα φιλεῖν, ἀλλ᾽ ἢ μετὰ τοῦ καὶ τὴν ψυχὴν
for not I-know to-love but than with the also the soul

ἐκδιδόναι τὴν ἐμαυτοῦ, ἡνίκα ἄν τινα τῶν ἐπιτηδείων
to-give-up the my-own when — any of-the intimates
κινδυνεύοντα διασῶσαι δέῃ.
being-in-danger to-save it-is-needful

147 ῥήμασι μὲν ἑτέροις, διανοίᾳ δὲ τῇ αὐτῇ, τὰ τοῦ
in-words indeed other with-meaning but the same the(-things) —
Χριστοῦ φθεγγόμενος; ἃ πρὸς τοὺς μαθητὰς ἔλεγε, τῆς
of-Christ uttering which to the disciples he-said of-the
τελείας ἀγάπης τοὺς ὅρους τιθείς. μείζονα γὰρ ταύτης
perfect love the limits setting greater for than-this
ἀγάπην οὐδεὶς ἔχει, φησὶν, ἢ ἵνα τις τὴν ψυχὴν αὐτοῦ
love no-one has he-says than that anyone the life his
θῇ ὑπὲρ τῶν φίλων αὐτοῦ. εἰ τοίνυν μείζονα ταύτης οὐκ
lay-down for the friends his if therefore greater than-this not
ἔστιν εὑρεῖν, ἐπὶ τὸ τέλος αὐτῆς ἔφθασας· καὶ, δι᾽ ὧν
it-is-possible to-find at the end of-it you-arrived and through what
ἔπραξας, καὶ δι᾽ ὧν εἶπας, τῆς κορυφῆς ἐπέβης αὐτῆς.
you-did and through what you-said the summit you-mounted of-it

148 Διὰ τοῦτό σε προὐδώκαμεν· διὰ τοῦτο τὸν δόλον
because-of this you we-betrayed because-of this the trick
ἐῤῥάψαμεν ἐκεῖνον. ἆρά σε πείθομεν, ὅτι οὔτε ἐκ
we-stitched that do you we-persuade that neither from
κακονοίας, οὔτε εἰς κίνδυνον ἐμβαλεῖν βουλόμενοι, ἀλλὰ
malice nor into danger to-cast wishing but
χρήσιμον ἔσεσθαι εἰδότες, εἰς τὸ στάδιον εἵλκομεν τοῦτο;
useful to-be knowing into the arena we-dragged(-you) this

149 Εἶτα ἀρκεῖν οἴει, φησὶ, πρὸς τὴν τῶν πλησίον
then to-suffice do-you-think he-says for the of-the neighbors
διόρθωσιν, τὴν τῆς ἀγάπης δύναμιν;
correction the of-the love power

Μάλιστα μὲν πολὺ μέρος, ἔφην, πρὸς τοῦτο συμβαλέσθαι 150
most indeed much part I-said toward this to-contribute
δύναιτ᾽ ἄν. εἰ δὲ βούλει καὶ τῆς φρονήσεως ἡμᾶς τῆς
could — if but you-wish also of-the prudence us the
σῆς δείγματα ἐξενεγκεῖν, καὶ ἐπὶ ταύτην βαδιούμεθα, καὶ
your proofs to-bring-out also to this we-shall-go and
δείξομεν συνετὸν ὄντα μᾶλλον ἢ φιλόστοργον.
we-shall-show prudent being rather than affectionate
Ἐπὶ τούτῳ ἐρυθριάσας ἐκεῖνος καὶ φοινιχθείς· τὰ μὲν 151
at this having-blushed he and having-reddened the(-things) indeed
ἡμέτερά, φησι, παρείσθω νῦν· οὐδὲ γὰρ παρὰ τὴν ἀρχήν
our he-says let-be-dismissed now not-even for at the beginning
σε τὸν ὑπὲρ τούτων λόγον ἀπήτουν. Εἰ δέ τι πρὸς
you the about these(-things) account did-I-demand if but anything to
τοὺς ἔξωθεν δίκαιον ἔχεις εἰπεῖν, ἡδέως ἂν τοὺς ὑπὲρ
the(-ones) outside just you-have to-say gladly — the about
τούτων ἀκούοιμι λόγους. Διὸ τὴν σκιαμαχίαν ταύτην
these(-things) I-would-hear words wherefore the shadow-fighting this
ἀφεὶς εἰπέ, τί πρὸς τοὺς λοιποὺς ἀπολογησόμεθα,
having-given-up say what to the rest shall-we-say-in-defense
καὶ τοὺς τετιμηκότας, καὶ τοὺς ὑπὲρ ἐκείνων ὡς
both the(-ones) having-honored(-us) and the(-ones) for them as
ὑβρισμένων ἀλγοῦντας;
insulted grieving
Καὶ αὐτὸς λοιπόν, ἔφην, πρὸς τοῦτο ἐπείγομαι. ἐπειδὴ 152
also I-myself for-the-rest I-said to this I-hasten since
γὰρ ὁ πρός σέ μοι διήνυσται λόγος, εὐκόλως καὶ ἐπὶ
for the with you to-me has-been-finished account easily also to
τοῦτο τρέψομαι τῆς ἀπολογίας τὸ μέρος. τίς οὖν ἡ
this I-shall-turn of-the defense the part what then the
τούτων κατηγορία, καὶ τίνα τὰ ἐγκλήματα;
of-these charge and what the charges

BASIL Ὑβρίσθαί φασιν ὑφ' ἡμῶν καὶ δεινὰ
to-have-been-insulted they-say by us and terrible(-things)
πεπονθέναι, ὅτι τὴν τιμὴν, ἣν τιμῆσαι ἠθέλησαν, οὐκ
to-have-suffered because the honor which to-honor(-us) they-wished not
ἐδεξάμεθα.
we-received

153 JOHN Ἐγὼ δὲ πρῶτον μὲν ἐκεῖνό φημι, ὅτι οὐδένα λόγον
I and first indeed that I-say that no account
ποιεῖσθαι δεῖ τῆς εἰς ἀνθρώπους ὕβρεως, ὅτ' ἂν διὰ
to-make one-must of-the toward men insult when — through
τῆς εἰς ἐκείνους τιμῆς ἀναγκαζώμεθα προσκρούειν Θεῷ.
the toward them honor we-are-compelled to-offend God
οὐδὲ γὰρ τοῖς ἀγανακτοῦσιν αὐτοῖς τὸ δυσχεραίνειν
not-even for for-the(-ones) being-indignant themselves the being-vexed
ἐπὶ τούτοις ἀκίνδυνον, ἀλλὰ καὶ πολλὴν ἔχει τὴν
at these(-things) (is)-without-danger but also much has the
ζημίαν. Δεῖ γὰρ οἶμαι τοὺς ἀνακειμένους Θεῷ, καὶ
loss it-is-needful for I-think the(-ones) devoted to-God and
πρὸς αὐτὸν βλέποντας μόνον, οὕτω διακεῖσθαι εὐλαβῶς,
to him looking only so to-be-disposed reverently
ὡς μηδὲ ὕβριν τὸ τοιοῦτο ἡγεῖσθαι, καὶ εἰ μυριάκις
as not-even insult the such(-thing) to-think even if myriad-times
ἠτιμωμένοι τυγχάνοιεν.
having-been-dishonored they-should-happen-to-be

154 Ὅτι δὲ οὐδὲ μέχρι ἐννοίας τετόλμηταί τι τοιοῦτον
that but not-even as-far-as thought has-been-dared anything such
ἐμοὶ, δῆλον ἐκεῖθεν. εἰ μὲν γὰρ ἀπονοίᾳ καὶ φιλοδοξίᾳ,
by-me (is)-clear thence if indeed for by-madness and love-of-glory
ὡς πολλάκις ἔφης τινὰς διαβάλλειν, ἐπὶ τοῦτο ἦλθον
as often you-said some to-slander on this came
ἐγὼ, ψηφίσασθαι τοῖς κατηγόροις τῶν τὰ μέγιστα
I to-vote with-the accusers of-the(-ones) the greatest(-things)

ἠδικηκότων ἂν εἴην, ἀνδρῶν καταφρονήσας θαυμαστῶν
having-done-wrong — I-would-be men having-despised wonderful
καὶ μεγάλων, καὶ πρὸς τούτοις εὐεργετῶν. Εἰ γὰρ τὸ τοὺς
and great and besides these benefactors if for the the(-ones)
μηδὲν ἠδικηκότας ἀδικεῖν, κολάσεως ἄξιον· τοὺς τιμῆσαι
nothing having-done-wrong to-wrong (is)-of-punishment worthy the(-ones) to-honor
προελομένους ἀφ᾽ ἑαυτῶν, (οὐδὲ γὰρ τοῦτο ἔχοι τις ἂν
having-chosen of themselves not-even for this would-have anyone —
εἰπεῖν, ὅτι εὖ παθόντες ἢ μικρὸν ἢ μέγα παρ᾽ ἐμοῦ,
to-say that well having-been-treated either little or great by me
τῶν εὐεργεσιῶν ἐκείνων ἐξέτισαν τὰς ἀμοιβάς·) πόσης
of-the benefits those they-paid the returns of-how-great
οὐκ ἂν εἴη τιμωρίας ἄξιον, τοῖς ἐναντίοις ἀμείβεσθαι;
not — would-it-be punishment worthy with-the opposite(-things) to-repay
Εἰ δὲ τοῦτο μὲν οὐδὲ εἰς νοῦν ἐβαλόμεθά ποτε, μεθ᾽ 155
if but this indeed not-even into mind did-we-cast ever with
ἑτέρας δὲ προαιρέσεως τὸ βαρὺ φορτίον ἐξεκλίναμεν· τί
other but intention the heavy burden we-declined why
παρέντες συγγινώσκειν, εἴ γε ἀποδέχεσθαι μὴ βούλοιντο,
having-omitted to-pardon if indeed to-accept not they-wish
ἐγκαλοῦσιν ὅτι τῆς ἑαυτῶν ἐφεισάμεθα ψυχῆς;
do-they-accuse that the our-own we-spared soul
Ἐγὼ γὰρ τοσοῦτον ἀπέσχον εἰς τοὺς ἄνδρας ὑβρίσαι 156
I for so-much was-far to the men to-insult
ἐκείνους, ὅτι καὶ τετιμηκέναι αὐτοὺς φαίην ἂν τῇ
those that even to-have-honored them I-would-say — by-the
παραιτήσει. καὶ μὴ θαυμάσῃς, εἰ παράδοξον τὸ
refusal and not wonder if strange the(-thing)
λεγόμενον· ταχεῖαν γὰρ καὶ τούτου τὴν λύσιν ἐπάξομεν.
said swift for also of-this the solution we-shall-bring

157 Τότε μὲν γὰρ, εἰ καὶ μὴ πάντες, ἀλλ' οἷς τὸ
then indeed for if even not all but to-whom the
κακῶς ἀγορεύειν ἡδὺ, πολλὰ ἂν εἶχον καὶ
ill to-speak (is)-sweet many(-things) — they-would-have-had both
ὑποπτεῦσαι καὶ εἰπεῖν περί τε τοῦ χειροτονηθέντος
to-suspect and to-say about both the having-been-ordained
ἐμοῦ, περί τε τῶν ἑλομένων ἐκείνων. Οἷον, ὅτι πρὸς
me about and the(-ones) having-chosen those such-as that to
πλοῦτον βλέπουσιν, ὅτι λαμπρότητα γένους θαυμάζουσιν,
wealth they-look that brilliance of-family they-admire
ὅτι κολακευθέντες ὑφ' ἡμῶν εἰς τοῦτο ἡμᾶς παρήγαγον·
that having-been-flattered by us to this us they-advanced
εἰ δὲ καὶ ὅτι χρήμασι πεισθέντες, οὐκ ἔχω λέγειν, εἴ
if but also that by-money having-been-persuaded not I-have to-say if
τις καὶ τοῦτο ὑποπτεύσων ἦν.
anyone also this going-to-suspect was

158 καί· ὁ μὲν Χριστὸς ἁλιεῖς καὶ σκηνοποιοὺς καὶ τελώνας
and — indeed Christ fishermen and tentmakers and tax-collectors
ἐπὶ ταύτην ἐκάλεσε τὴν ἀρχήν· οὗτοι δὲ τοὺς μὲν ἀπὸ
to this called the office these but the(-ones) indeed from
τῆς ἐργασίας τῆς καθημερινῆς τρεφομένους διαπτύουσιν,
the labor the daily nourished spit-upon
εἰ δέ τις λόγων ἅψαιτο τῶν ἔξωθεν, καὶ ἀργῶν
if but anyone of-words should-touch the outside and idle
τρέφοιτο, τοῦτον ἀποδέχονται καὶ θαυμάζουσι. τί γὰρ
should-be-nourished this-one they-accept and admire why for
δήποτε τοὺς μὲν μυρίους ἀνασχομένους ἱδρῶτας εἰς
ever the(-ones) indeed myriad having-endured sweats for
τὰς τῆς ἐκκλησίας χρείας, παρεῖδον· τὸν δὲ οὐδέποτε
the of-the church needs did-they-overlook the(-one) but never
τοιούτων γευσάμενον πόνων, πᾶσαν δὲ τὴν ἡλικίαν ἐν τῇ
such having-tasted labors all and the age in the

τῶν ἔξωθεν λόγων ματαιοπονίᾳ καταναλώσαντα, ἐξαίφνης
of-the outside words vain-labor having-spent suddenly
εἰς ταύτην εἵλκυσαν τὴν τιμήν;
into this did-they-drag the honor
Ταῦτα καὶ πλείονα τούτων λέγειν εἶχον ἂν, 159
these(-things) and more than-these to-say they-would-have-had —
δεξαμένων ἡμῶν τὴν ἀρχὴν, ἀλλ᾽ οὐ νῦν. πᾶσα γὰρ
having-received us the office but not now all for
αὐτοῖς κακηγορίας ἐκκέκοπται πρόφασις· καὶ οὔτε ἐμοὶ
for-them of-slander has-been-cut-off pretext and neither me
κολακείαν, οὔτε μισθαρνίαν ἐκείνοις ἔχουσιν ἐγκαλεῖν,
flattery nor bribe-taking them can-they to-charge
πλὴν εἴ τινες ἁπλῶς μαίνεσθαι βούλοιντο.
except if some simply to-be-mad should-wish
Πῶς γὰρ ὁ κολακεύων καὶ χρήματα ἀναλίσκων, ἵνα 160
how for the(-one) flattering and money spending that
τύχῃ τῆς τιμῆς, ἡνίκα ἔδει τυχεῖν, ἑτέροις ἂν
he-might-obtain the honor when it-was-needful to-obtain to-others —
ἀφῆκεν αὐτὴν; ὅμοιον γὰρ ἂν εἴη τοῦτο, ὥσπερ
would-have-let-go it like for — would-be this as
ἂν εἴ τις πολλοὺς περὶ τὴν γῆν ἀνασχόμενος πόνους,
— if anyone many about the land having-endured labors
ἵνα βρίθηται μὲν αὐτῷ τὸ λήϊον πολλῷ τῷ καρπῷ,
that may-be-laden indeed for-him the crop with-much the fruit
οἴνῳ δὲ ὑπερβλύζωσιν αἱ ληνοί· μετὰ τοὺς μυρίους
with-wine and may-overflow the wine-vats after the myriad
ἱδρῶτας καὶ τὴν πολλὴν τῶν χρημάτων δαπάνην, ἡνίκα
sweats and the much of-the money expense when
καλαμᾶσθαι καὶ τρυγᾶν δέῃ, τηνικαῦτα ἑτέροις
to-reap and to-gather-vintage it-is-needful then to-others
τῆς τῶν καρπῶν ἐκσταίη φορᾶς.
of-the of-the fruits should-give-up yield

161 Ὁρᾷς, ὅτι τότε μὲν εἰ καὶ πόῤῥω τῆς ἀληθείας ἦν
you-see that then indeed if even far from-the truth were
τὰ λεγόμενα, ἀλλ᾽ ὅμως εἶχον πρόφασιν οἱ
the(-things) said but nevertheless had pretext the(-ones)
βουλόμενοι διαβάλλειν αὐτοὺς, ὡς οὐκ ὀρθῇ κρίσει
wishing to-slander them as not with-right judgment
λογισμῶν τὴν αἵρεσιν πεποιημένους; ἡμεῖς δὲ αὐτοῖς νῦν
of-reasonings the choice having-made we but to-them now
οὐδὲ χâναι, οὐδὲ ἁπλῶς διâραι τὸ στόμα συνεχωρήσαμεν.
not-even to-gape nor simply to-open the mouth allowed
καὶ τὰ μὲν παρὰ τὴν ἀρχὴν λεγόμενα, τοιαῦτα ἂν
and the(-things) indeed at the beginning said such —
ἦν, καὶ τούτων πλείονα.
would-have-been and than-these more

162 Μετὰ δὲ τὸ τῆς διακονίας ἅψασθαι οὐκ ἂν ἠρκέσαμεν
after and the the ministry to-take-up not — we-would-have-sufficed
καθ᾽ ἑκάστην ἡμέραν τοῖς ἐγκαλοῦσιν ἀπολογούμενοι,
on each day to-the(-ones) accusing defending-ourselves
εἰ καὶ πάντα ἡμῖν ἀναμαρτήτως ἐπράττετο, μὴ ὅτι
if even all(-things) by-us faultlessly were-done not to-say
καὶ πολλὰ διαμαρτεῖν ὑπό τε τῆς ἀπειρίας καὶ τῆς
also many(-things) to-err by both the inexperience and the
ἡλικίας ἠναγκάσθημεν ἄν· νῦν δὲ καὶ ταύτης αὐτοὺς
age we-would-have-been-compelled — now but also from-this them
τῆς κατηγορίας ἀπηλλάξαμεν, τότε δὲ μυρίοις ἂν αὐτοὺς
the accusation we-freed then but with-myriad — them
περιεβάλλομεν ὀνείδεσι.
we-would-have-surrounded reproaches

163 Τί γὰρ οὐκ ἂν εἶπον; παισὶν ἀνοήτοις πράγματα
what for not — would-they-have-said to-children foolish matters
οὕτω θαυμαστὰ καὶ μεγάλα ἐπέτρεψαν· ἐλυμήναντο τοῦ Θεοῦ
so wonderful and great they-entrusted they-ruined — of-God

τὸ ποίμνιον· παίγνια καὶ γέλως γέγονε τὰ Χριστιανῶν.
the flock toys and laughter have-become the(-things) of-Christians
ἀλλὰ νῦν πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς· εἰ γὰρ καὶ
but now all lawlessness will-stop the mouth its if for even
διὰ σὲ ταῦτα λέγοιεν, ἀλλὰ ταχέως αὐτοὺς διδάξεις
because-of you these(-things) they-should-say but swiftly them you-will-teach
διὰ τῶν ἔργων, ὅτι οὐ χρὴ τὴν σύνεσιν ἡλικίᾳ
through the deeds that not it-is-needful the understanding by-age
κρίνειν, οὐδὲ τὸν πρεσβύτην ἀπὸ τῆς πολιᾶς δοκιμάζειν, οὐδὲ
to-judge nor the elder by the gray-hair to-test nor
τὸν νέον πάντως ἀπείργειν τῆς τοιαύτης διακονίας,
the young-man altogether to-exclude from-the such ministry
ἀλλὰ τὸν νεόφυτον, πολὺ δὲ ἀμφοτέρων τὸ μέσον.
but the neophyte much and between-both the difference

VII · NOT FROM PRIDE

John denies that pride or vainglory made him flee. The priesthood stands as far above kingship as spirit above flesh, and only one who thought it a small thing could suspect a man of disdaining it. Had he sought glory, accepting would have brought him more. The priesthood is performed on earth but ranks among heavenly things, and its rites, the Lord sacrificed on the altar and Elijah's fire surpassed by the Spirit, are more awesome than anything of the old law.

Τῆς μὲν οὖν ὕβρεως ἕνεκεν τῆς εἰς τοὺς τετιμηκότας, 164
of-the indeed then insult for-the-sake the toward the(-ones) having-honored(-us)
καὶ ὅτι αὐτοὺς οὐ καταισχῦναι βουλόμενοι ταύτην ἐφύγομεν
and that them not to-shame wishing this we-fled
τὴν τιμὴν, ταῦτα ἂν ἔχοιμεν λέγειν, ἅπερ εἰρήκαμεν·
the honor these(-things) — we-could-have to-say which we-have-said
ὅτι δὲ οὐδὲ ὑπὸ ἀπονοίας τινὸς φυσηθέντες, καὶ τοῦτο
that but not-even by madness some puffed-up also this
νῦν εἰς δύναμιν τὴν ἐμὴν πειράσομαί σοι ποιῆσαι φανερόν.
now to power the my I-shall-try to-you to-make clear
Εἰ μὲν γὰρ στρατηγίας ἡμῖν ἢ βασιλείας αἵρεσις 165
if indeed for of-generalship to-us or of-kingship (a)-choice
προὔκειτο, εἶτα ταύτην εἶχον τὴν γνώμην, εἰκότως ἄν τις
were-set-before then this I-had the mind reasonably — anyone
τοῦτο ὑπέλαβεν· ἢ τότε μὲν ἀπονοίας οὐδεὶς, ἀνοίας δὲ
this would-have-supposed or then indeed of-madness no-one of-folly but
πάντες ἂν ἡμᾶς ἔκριναν. ἱερωσύνης δὲ προκειμένης, ἣ
all — us would-have-judged (the)-priesthood but being-set-before which
τοσοῦτον ἀνωτέρω βασιλείας ἕστηκεν, ὅσον πνεύματος καὶ
so-much higher than-kingship stands as of-spirit and
σαρκὸς τὸ μέσον, τολμήσει τὶς ἡμᾶς ὑπεροψίας γράφεσθαι;
of-flesh the interval will-dare anyone us of-arrogance to-indict

166 Καὶ πῶς οὐκ ἄτοπον, τοὺς μὲν τὰ μικρὰ
and how not absurd the(-ones) indeed the small(-things)
διαπτύοντας, ὡς παραπαίοντας αἰτιᾶσθαι· τοὺς δὲ ἐπὶ
spitting-upon as (men)-out-of-their-wits to-accuse the(-ones) but in
τῶν ἄγαν ὑπερεχόντων τοῦτο ποιοῦντας, τῶν μὲν τῆς
the very surpassing(-things) this doing from-the indeed of-the
παραπληξίας ἐγκλημάτων ἐξαιρεῖν, ταῖς δὲ τῆς ὑπερηφανίας
derangement charges to-exempt to-the but of-the pride
ὑποβάλλειν αἰτίαις; ὥσπερ ἂν εἴ τις τὸν ἀγέλης
to-subject charges just-as — if anyone the(-one) (a)-herd
βοῶν καταφρονοῦντα, καὶ μὴ βουλόμενον εἶναι βουκόλον,
of-oxen despising and not wishing to-be herdsman
εἰς ὑπερηφανίαν μὲν οὐδαμῶς, εἰς δὲ φρενῶν ἔκστασιν
to pride indeed in-no-way to but of-wits derangement
αἰτιώμενος, τὸν ἁπάσης τῆς οἰκουμένης τὴν βασιλείαν
accusing the(-one) of-all of-the world the kingship
καὶ τὸ γενέσθαι κύριον τῶν ἁπανταχοῦ στρατοπέδων, μὴ
and the to-become lord of-the everywhere armies not
δεχόμενον, ἀντὶ τοῦ μαίνεσθαι τετυφῶσθαι φαίη.
accepting instead-of the to-be-mad to-be-puffed-up would-say

167 Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν· οὐδὲ ἡμᾶς μᾶλλον, ἢ
but not is these(-things) not is(-it) nor us rather than
ἑαυτοὺς, οἱ ταῦτα λέγοντες διαβάλλουσι. Τὸ γὰρ
themselves the(-ones) these(-things) saying slander the for
ἐννοῆσαι μόνον, ὅτι δυνατὸν ἀνθρωπείᾳ φύσει τῆς ἀξίας
to-think only that (it-is)-possible for-human nature the dignity
ὑπερφρονῆσαι ἐκείνης, δεῖγμα κατ' αὐτῶν τῶν ἐκφερόντων
to-look-down-on that (a)-proof against themselves the(-ones) uttering(-it)
ἐστὶν, ἧς ἔχουσι περὶ τοῦ πράγματος δόξης. εἰ γὰρ μὴ
is of-which they-have about the matter opinion if for not

τῶν τυχόντων αὐτὸ, καὶ ὧν οὐ πολὺς ὁ λόγος, ἐνόμιζον
of-the ordinary(-things) it and of-which not great the account they-thought
εἶναι, οὐδ᾽ ἂν ὑποπτεῦσαι τοῦτο ἐπῆλθεν αὐτοῖς.
to-be not-even — to-suspect this would-have-occurred to-them
Διὰ τί γὰρ περὶ τῆς τῶν ἀγγέλων ἀξίας οὐδεὶς 168
because-of what for about the of-the angels dignity no-one
ἐτόλμησέ τι τοιοῦτον ὑποπτεῦσαί ποτε καὶ εἰπεῖν,
dared anything such to-suspect ever and to-say
ὅτι ἔστιν ἀνθρωπίνη ψυχὴ δι᾽ ἀπόνοιαν οὐκ ἀνεχομένη
that there-is (a)-human soul through madness not enduring
ἐπὶ τὸ τῆς φύσεως ἐκείνης ἀξίωμα ἐλθεῖν; μεγάλα
to the of-the nature that dignity to-come great
γάρ τινα φανταζόμεθα περὶ τῶν δυνάμεων ἐκείνων,
for some(-things) we-imagine about the powers those
καὶ τοῦτο ἡμᾶς οὐκ ἀφίησι πιστεῦσαι, ὅτι δύναιτ᾽ ἂν
and this us not lets to-believe that could —
ἄνθρωπος τῆς τιμῆς φρονῆσαί τι μεῖζον ἐκείνης.
(a)-man than-the honor to-think anything greater that
Ὥστε αὐτοὺς μᾶλλον δικαίως ἄν τις γράψαιτο ἀπονοίας, 169
so-that them rather justly — anyone would-indict of-madness
τοὺς ἡμῶν τοῦτο κατηγοροῦντας· οὐ γὰρ ἄν ποτε περὶ
the(-ones) of-us this accusing not for — ever about
ἑτέρων τοῦτο ὑπέλαβον, εἰ μὴ πρότερον αὐτοὶ τοῦ
others this they-would-have-supposed if not first themselves the
πράγματος, ὡς οὐδενὸς ὄντος, κατέγνωσαν.
matter as nothing being had-condemned
Εἰ δὲ πρὸς δόξαν ὁρῶντας τοῦτο πεποιηκέναι φασὶ, 170
if but toward glory looking this to-have-done they-say
περιπίπτοντες ἑαυτοῖς ἐλεγχθήσονται καὶ μαχόμενοι
falling-foul-of themselves they-will-be-convicted and fighting(-themselves)
φανερῶς. οὐδὲ γὰρ οἶδα, ποίους ἂν ἑτέρους πρὸ τούτων
clearly not-even for do-I-know what — other before these

ἐζήτησαν λόγους, εἰ τῶν τῆς κενοδοξίας ἡμᾶς
they-would-have-sought words if from-the of-the vainglory us
ἠθέλησαν ἀπαλλάξαι ἐγκλημάτων. Εἰ γὰρ οὗτός με ποτὲ
they-had-wished to-free charges if for this me ever
εἰσῆλθεν ὁ ἔρως, καταδέξασθαι μᾶλλον ἐχρῆν ἢ φυγεῖν.
had-entered the love to-accept rather it-was-needful than to-flee
171 διά τί; ὅτι πολλὴν ἡμῖν τοῦτο τὴν δόξαν ἤνεγκεν
because-of what because much to-us this the glory would-have-brought
ἄν. τὸ γὰρ ἐν τούτῳ τῆς ἡλικίας ὄντα, καὶ πρὸ βραχέος
— the for at this of-the age being and before (a)-short(-time)
ἀποστάντα τῶν βιωτικῶν φροντίδων, ἐξαίφνης οὕτω
having-withdrawn from-the worldly cares suddenly so
δόξαι παρὰ πᾶσιν εἶναι θαυμαστὸν, ὥστε τῶν τὸν
to-seem to all to-be wonderful as than-the(-men) the
ἅπαντα χρόνον ἐν τοῖς τοιούτοις ἐξαναλωθέντων πόνοις
whole time in the such having-spent(-themselves) labors
προτιμηθῆναι, καὶ πλείονας ψήφους πάντων ἐκείνων
to-be-preferred and more votes than-all those
λαβεῖν, θαυμαστά τινα καὶ μεγάλα περὶ ἡμῶν πάντας
to-take wonderful some(-things) and great about us all
ἂν ὑποπτεύειν ἔπεισε, καὶ σεμνοὺς ἂν ἡμᾶς καὶ
— to-suspect would-have-persuaded and august — us and
περιβλέπτους κατέστησε.
conspicuous would-have-made
172 Νῦν δὲ, πλὴν ὀλίγων, τὸ πλέον τῆς ἐκκλησίας μέρος, οὐδὲ
now but except (a)-few the greater of-the church part not-even
ἐξ ὀνόματος ἡμᾶς ἴσασιν· ὥστε οὐδὲ, ὅτι παρῃτήμεθα,
by name us know so-that not-even that we-have-declined
πᾶσίν ἐστι φανερὸν, ἀλλ᾽ ὀλίγοις τισίν· οὓς οὐδὲ αὐτοὺς
to-all is-it clear but to-few some whom not-even themselves
οἶμαι τὸ σαφὲς εἰδέναι πάντας, εἰκὸς δὲ, καὶ τούτων
I-think the plain(-truth) to-know all (it-is)-likely and also of-these

πολλοὺς ἢ μηδόλως ἡμᾶς ἡρῆσθαι νομίσαι ἢ
many either not-at-all us to-have-been-chosen to-think or
παρεῶσθαι μετὰ τὴν αἵρεσιν, ἀνεπιτηδείους εἶναι
to-have-been-passed-over after the choice unsuitable to-be
δόξαντας, οὐχ ἑκόντας φυγεῖν.
having-seemed not willingly to-have-fled

BASIL Ἀλλ᾽ οἱ τἀληθὲς εἰδότες θαυμάσονται. 173
but the(-ones) the-truth knowing will-admire

JOHN Καὶ μὴν τούτους, ἔφης, ὡς κενοδόξους καὶ
and yet these you-said as vainglorious and
ὑπερηφάνους διαβάλλειν ἡμᾶς. Πόθεν οὖν ἐστιν ἐλπίσαι
arrogant to-slander us whence then is-it to-hope
τὸν ἔπαινον; ἀπὸ τῶν πολλῶν; ἀλλ᾽ οὐκ ἴσασι τὸ
the praise from the many but not they-know the
σαφές. ἀλλ᾽ ἐκ τῶν ὀλίγων; ἀλλὰ κἀνταῦθα ἡμῖν εἰς
plain(-truth) but from the few but even-there for-us into
τοὐναντίον τὸ πρᾶγμα περιτέτραπται· οὐδὲ γὰρ ἑτέρου
the-opposite the matter has-been-turned not-even for of-other
τινὸς ἕνεκεν ἐνθάδε εἰσῆλθες νῦν, ἀλλ᾽ ἵνα μάθῃς, τί
any for-the-sake here did-you-come now but that you-may-learn what
πρὸς ἐκείνους ἀπολογήσασθαι δέοι.
toward those to-answer it-would-be-needful

Καὶ τί τούτων ἕνεκεν ἀκριβολογοῦμαι νῦν; ὅτι γὰρ, εἰ 174
and why these(-things) for-the-sake am-I-precise now that for if
καὶ πάντες ἤδεσαν τἀληθὲς, οὐδὲ οὕτως ἡμᾶς ἀπονοίας
even all knew the-truth not-even so us of-madness
ἢ φιλοδοξίας ἔδει κρίνειν, μικρὸν ἀνάμεινον καὶ τοῦτο
or of-love-of-glory it-was-needful to-judge (a)-little wait and this
εἴσῃ σαφῶς· καὶ πρὸς τούτῳ πάλιν ἐκεῖνο, ὅτι οὐ
you-will-know clearly and besides this again that(-other) that not
τοῖς ταύτην τολμῶσι τὴν τόλμαν μόνον, εἴπερ τίς
for-the(-ones) this daring the daring only if-indeed any

ἐστιν ἀνθρώπων, οὐ γὰρ ἔγωγε πείθομαι, ἀλλὰ καὶ τοῖς
is of-men not for I-at-least am-persuaded but also for-the(-ones)
περὶ ἑτέρων ὑποπτεύουσι κίνδυνος ἐπικείσεται οὐ μικρὸς.
about others suspecting (a)-danger will-lie-upon(-them) not small
175 Ἡ γὰρ Ἱερωσύνη τελεῖται μὲν ἐπὶ γῆς, τάξιν δὲ
the for Priesthood is-performed indeed on earth (the)-rank but
ἐπουρανίων ἔχει πραγμάτων. καὶ μάλα γε εἰκότως· οὐ
of-heavenly has things and very indeed reasonably not
γὰρ ἄνθρωπος, οὐκ ἄγγελος, οὐκ ἀρχάγγελος, οὐκ ἄλλη
for (a)-man not angel not archangel not other
τις κτιστὴ δύναμις, ἀλλ' αὐτὸς ὁ Παράκλητος ταύτην
any created power but himself the Paraclete this
διετάξατο τὴν ἀκολουθίαν, καὶ ἔτι μένοντας ἐν σαρκὶ τὴν
ordained the order and while-still remaining in flesh the
ἀγγέλων ἔπεισε φαντάζεσθαι διακονίαν. διὸ χρὴ
of-angels persuaded(-us) to-imagine ministry wherefore it-is-needful
τὸν ἱερωμένον ὥσπερ ἐν αὐτοῖς ἑστῶτα τοῖς οὐρανοῖς
the(-one) serving-as-priest as-if in themselves standing the heavens
μεταξὺ τῶν δυνάμεων ἐκείνων οὕτως εἶναι καθαρόν.
among the powers those so to-be pure
176 Φοβερὰ μὲν γὰρ καὶ φρικωδέστατα καὶ τὰ πρὸ τῆς
fearful indeed for and most-awe-inspiring also the(-things) before the
χάριτος, οἷον οἱ κώδωνες, οἱ ῥοΐσκοι, οἱ λίθοι οἱ τοῦ
grace such-as the bells the pomegranates the stones the of-the
στήθους, οἱ τῆς ἐπωμίδος, ἡ μίτρα, ἡ κίδαρις, ὁ
breast the(-ones) of-the ephod the miter the turban the
ποδήρης, τὸ πέταλον τὸ χρυσοῦν, τὰ ἅγια τῶν ἁγίων, ἡ
long-robe the plate the golden the holy of-the holies the
πολλὴ τῶν ἔνδον ἠρεμία· ἀλλ' εἴ τις τὰ τῆς χάριτος
much of-the within stillness but if anyone the(-things) of-the grace
ἐξετάσειε, μικρὰ ὄντα εὑρήσει τὰ φοβερὰ καὶ φρικωδέστατα
should-examine small being he-will-find the fearful and most-awe-inspiring

ἐκεῖνα, καὶ τὸ περὶ τοῦ νόμου λεχθὲν κἀνταῦθα ἀληθὲς
those(-things) and the about the law said here-too true
ὂν, ὅτι οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ
being that not has-been-glorified the(-thing) glorified in this the
μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.
respect because-of the surpassing glory
Ὅταν γὰρ ἴδῃς τὸν Κύριον τεθυμένον καὶ κείμενον, καὶ 177
when for you-see the Lord sacrificed and lying and
τὸν ἱερέα ἐφεστῶτα τῷ θύματι καὶ ἐπευχόμενον, καὶ
the priest standing-over the sacrifice and praying-over(-it) and
πάντας ἐκείνῳ τῷ τιμίῳ φοινισκομένους αἵματι· ἆρα ἔτι
all with-that the precious being-reddened blood do still
μετὰ ἀνθρώπων εἶναι νομίζεις καὶ ἐπὶ γῆς ἑστάναι, ἀλλ᾽
among men to-be you-think and on earth to-stand but
οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι, καὶ πᾶσαν
not at-once to the heavens are-you-transported and every
σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβαλὼν γυμνῇ τῇ ψυχῇ
fleshly thought from-the soul having-cast-out with-naked the soul
καὶ τῷ νῷ καθαρῷ περιβλέπεις τὰ ἐν οὐρανοῖς;
and with-the mind pure you-look-around-at the(-things) in heavens
Ὦ τοῦ θαύματος! ὦ τῆς τοῦ Θεοῦ φιλανθρωπίας! ὁ
O the wonder O the — of-God love-for-man the(-one)
μετὰ τοῦ Πατρὸς ἄνω καθήμενος, κατὰ τὴν ὥραν ἐκείνην
with the Father above sitting at the hour that
ταῖς ἁπάντων κατέχεται χερσί. καὶ δίδωσιν αὐτὸν τοῖς
by-the of-all is-held hands and gives himself to-the(-ones)
βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν, ποιοῦσι δὲ
wishing to-embrace and to-take-hold do and
τοῦτο πάντες διὰ τῶν ὀφθαλμῶν τότε. ἆρά σοι τοῦ
this all through the eyes then do to-you of-the

καταφρονεῖσθαι ταῦτα ἄξια καταφαίνεται, ἢ τοιαῦτα
to-be-despised these(-things) worthy appear or such
εἶναι, ὡς δυνηθῆναί τινα καὶ ἐπαρθῆναι κατ᾽ αὐτῶν;
to-be as to-be-able anyone even to-be-lifted-up against them
178 Βούλει καὶ ἐξ ἑτέρου θαύματος τῆς ἁγιαστίας ταύτης
do-you-wish also from another wonder of-the sanctity this
ἰδεῖν τὴν ὑπερβολήν; ὑπόγραψόν μοι τὸν Ἠλίαν τοῖς
to-see the excess sketch for-me — Elijah with-the
ὀφθαλμοῖς, καὶ τὸν ἄπειρον ὄχλον περιεστῶτα, καὶ τὴν
eyes and the boundless crowd standing-around and the
θυσίαν ἐπὶ τῶν λίθων κειμένην, καὶ πάντας μὲν ἐν
sacrifice on the stones lying and all indeed in
ἡσυχίᾳ τοὺς λοιποὺς καὶ πολλῇ τῇ σιγῇ, μόνον δὲ τὸν
quiet the rest and much the silence alone but the
προφήτην εὐχόμενον· εἶτα ἐξαίφνης τὴν φλόγα ἐκ τῶν
prophet praying then suddenly the flame from the
οὐρανῶν ἐπὶ τὸ ἱερεῖον ῥιπτουμένην. θαυμαστὰ ταῦτα
heavens onto the victim hurled wonderful these(-things)
καὶ πάσης ἐκπλήξεως γέμοντα.
and with-all amazement teeming
179 μετάβηθι τοίνυν ἐκεῖθεν ἐπὶ τὰ νῦν τελούμενα, καὶ
pass-over therefore from-there to the(-things) now performed and
οὐ θαυμαστὰ ὄψει μόνον, ἀλλὰ καὶ πᾶσαν ἔκπληξιν
not wonderful(-things) you-will-see only but also all amazement
ὑπερβαίνοντα. Ἕστηκε γὰρ ὁ ἱερεὺς, οὐ πῦρ καταφέρων,
surpassing stands for the priest not fire bringing-down
ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον· καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ
but the Spirit the holy and the supplication for long
ποιεῖται, οὐχ ἵνα τις λαμπὰς ἄνωθεν ἀφθεῖσα καταναλώσῃ
makes not that some torch from-above kindled may-consume
τὰ προκείμενα, ἀλλ᾽ ἵνα ἡ χάρις ἐπιπεσοῦσα τῇ
the(-things) set-forth but that the grace having-fallen-upon the

θυσίᾳ, δι᾽ ἐκείνης τὰς ἁπάντων ἀνάψῃ ψυχὰς, καὶ
sacrifice through that the of-all may-kindle souls and
ἀργυρίου λαμπροτέρας ἀποδείξῃ πεπυρωμένου.
than-silver brighter may-show refined
Ταύτης οὖν τῆς φρικωδεστάτης τελετῆς, τίς μὴ σφόδρα 180
this then the most-awe-inspiring rite who not very
μαινόμενος μηδὲ ἐξεστηκὼς, ὑπερφρονῆσαι δυνήσεται; ἢ
raving nor out-of-his-mind to-look-down-on will-be-able or
ἀγνοεῖς, ὅτι οὐκ ἄν ποτε ἀνθρωπίνη ψυχὴ τὸ πῦρ
are-you-ignorant that not — ever (a)-human soul the fire
ἐκεῖνο τῆς θυσίας ἐβάστασεν, ἀλλ᾽ ἄρδην ἂν ἅπαντες
that of-the sacrifice would-have-borne but utterly — all
ἠφανίσθησαν, εἰ μὴ πολλὴ τῆς τοῦ Θεοῦ χάριτος
would-have-been-annihilated if not great of-the — of-God grace
ἦν ἡ βοήθεια;
was the help

VIII · THE PRIEST'S POWER

Priests, who dwell on earth, were given authority never given to angels: what they bind on earth is bound in heaven, and the judgment the Father gave the Son, the Son has entrusted to them. Through them we are born again and receive the Lord's body; they cleanse the soul, where the Jewish priests only certified leprosy cleansed, forgive sins, and reconcile us to God. They are more to be honored than fathers, and only one possessed would despise them.

Εἰ γάρ τις ἐννοήσειεν, ὅσον ἐστὶν, ἄνθρωπον ὄντα 181
if for anyone should-consider how-great it-is (a)-man being
καὶ ἔτι σαρκὶ καὶ αἵματι πεπλεγμένον, τῆς μακαρίας
and still with-flesh and blood entwined to-the blessed
καὶ ἀκηράτου φύσεως ἐκείνης ἐγγὺς δυνηθῆναι γενέσθαι·
and pure nature that near to-be-able to-come

τότε ὄψεται καλῶς, ὅσης τοὺς ἱερεῖς τιμῆς ἡ τοῦ
then he-will-see well of-what-great the priests honor the of-the
πνεύματος ἠξίωσεν χάρις. Διὰ γὰρ ἐκείνων καὶ ταῦτα
spirit deemed-worthy grace through for those also these(-things)
τελεῖται, καὶ ἕτερα τούτων οὐδὲν ἀποδέοντα, καὶ εἰς
are-performed and others than-these in-nothing falling-short both in
ἀξιώματος καὶ εἰς σωτηρίας τῆς ἡμετέρας λόγον.
of-dignity and in of-salvation the our respect

182 Οἱ γὰρ τὴν γῆν οἰκοῦντες καὶ ἐν ταύτῃ ποιούμενοι
the(-ones) for the earth inhabiting and in it making
τὴν διατριβὴν, τὰ ἐν οὐρανοῖς διοικεῖν ἐπετράπησαν,
the sojourn the(-things) in heavens to-administer were-entrusted
καὶ ἐξουσίαν ἔλαβον, ἣν οὔτε ἀγγέλοις οὔτε ἀρχαγγέλοις
and authority received which neither to-angels nor to-archangels
ἔδωκεν ὁ Θεός. Οὐ γὰρ πρὸς ἐκείνους εἴρηται· Ὅσα
gave — God not for to those it-has-been-said whatever
ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα καὶ ἐν τῷ οὐρανῷ·
— you-bind on the earth will-be bound also in the heaven
καὶ ὅσα ἂν λύσητε, ἔσται λελυμένα.
and whatever — you-loose will-be loosed

183 Ἔχουσι μὲν γὰρ καὶ οἱ κρατοῦντες ἐπὶ τῆς γῆς τὴν τοῦ
have indeed for also the(-ones) ruling on the earth the of-the
δεσμεῖν ἐξουσίαν, ἀλλὰ σωμάτων μόνον· οὗτος δὲ ὁ δεσμὸς
to-bind authority but of-bodies only this but the bond
αὐτῆς ἅπτεται τῆς ψυχῆς, καὶ διαβαίνει τοὺς οὐρανοὺς, καὶ
itself fastens-on the soul and passes-through the heavens and
ἅπερ ἂν ἐργάσωνται κάτω οἱ ἱερεῖς, ταῦτα ὁ Θεὸς ἄνω
whatever — they-do below the priests these(-things) — God above
κυροῖ, καὶ τὴν τῶν δούλων γνώμην ὁ Δεσπότης βεβαιοῖ.
ratifies and the of-the servants judgment the Master confirms

Καὶ τί γὰρ ἀλλ᾽ ἢ πᾶσαν αὐτοῖς τὴν οὐράνιον ἔδωκεν 184
and what for other than all to-them the heavenly he-gave
ἐξουσίαν; ὧν γὰρ δή φησιν ἀφῆτε τὰς ἁμαρτίας,
authority of-whom for indeed he-says you-forgive the sins
ἀφέωνται· καὶ ὧν ἂν κρατῆτε, κεκράτηνται. Τίς
they-are-forgiven and of-whom — you-retain they-are-retained what
ἂν γένοιτο ταύτης ἐξουσία μείζων; πᾶσαν τὴν κρίσιν
— could-be than-this authority greater all the judgment
ἔδωκεν ὁ πατὴρ τῷ υἱῷ· ὁρῶ δὲ πᾶσαν αὐτὴν τούτους
gave the father to-the son I-see but all it these
ἐγχειρισθέντας ὑπὸ τοῦ υἱοῦ· ὥσπερ γὰρ εἰς οὐρανοὺς
entrusted-with by the son as for into heavens
ἤδη μετατεθέντες, καὶ τὴν ἀνθρωπείαν ὑπερβάντες φύσιν
already transferred and the human having-surpassed nature
καὶ τῶν ἡμετέρων ἀπαλλαγέντες παθῶν, οὕτως εἰς
and from-the our freed passions so to
τοσαύτην ἦχθησαν τὴν ἀρχήν.
so-great they-were-led the office
Εἶτα ἂν μὲν βασιλεὺς τινὶ τῶν ὑπ᾽ αὐτὸν 185
then if indeed (a)-king to-some-one of-the(-ones) under him
ὄντων ταύτης μεταδῷ τῆς τιμῆς, ὥστε ἐμβάλλειν εἰς
being of-this should-impart the honor so-as to-cast into
δεσμωτήριον οὓς ἂν ἐθέλῃ, καὶ ἀφιέναι πάλιν, ζηλωτὸς
prison whomever — he-wishes and to-release again envied
καὶ περίβλεπτος παρὰ πᾶσιν οὗτος· ὁ δὲ παρὰ Θεοῦ
and admired among all (is)-this(-man) the(-one) but from God
τοσούτῳ μείζονα ἐξουσίαν λαβὼν, ὅσῳ γῆς τιμιώτερος
by-so-much greater authority having-received as than-earth more-honorable
οὐρανὸς καὶ σωμάτων ψυχαὶ, οὕτω μικράν τισιν ἔδοξεν
heaven and than-bodies souls so small to-some seemed

εἰληφέναι τιμὴν, ὡς δυνηθῆναι κἂν ἐννοῆσαι, ὅτι τῶν
to-have-received (an)-honor as to-be-able even to-imagine that of-the(-ones)
ταῦτα πιστευθέντων τὶς καὶ ὑπερφρονήσει τῆς δωρεᾶς.
these(-things) entrusted-with anyone also will-look-down-on the gift
186 Ἄπαγε τῆς μανίας. μανία γὰρ περιφανὴς, ὑπερορᾶν τῆς
away-with the madness madness for manifest to-disdain the
τοσαύτης ἀρχῆς, ἧς ἄνευ οὔτε σωτηρίας, οὔτε τῶν
so-great office which without neither salvation nor the
ἐπηγγελμένων ἡμῖν ἔστι τυχεῖν ἀγαθῶν.
promised to-us is-it-possible to-obtain goods
187 Εἰ γὰρ οὐ δύναταί τις εἰσελθεῖν εἰς τὴν βασιλείαν τῶν
if for not is-able anyone to-enter into the kingdom of-the
οὐρανῶν, ἐὰν μὴ δι' ὕδατος καὶ πνεύματος ἀναγεννηθῇ·
heavens if not through water and spirit be-be-born-again
καὶ ὁ μὴ τρώγων τὴν σάρκα τοῦ Κυρίου, καὶ τὸ
and the(-one) not eating the flesh of-the Lord and the
αἷμα αὐτοῦ πίνων, ἐκβέβληται τῆς αἰωνίου ζωῆς· πάντα
blood his drinking is-cast-out from-the eternal life all
δὲ ταῦτα δι' ἑτέρου μὲν οὐδενὸς, μόνον δὲ διὰ τῶν
and these(-things) through other indeed none alone but through the
ἁγίων ἐκείνων ἐπιτελεῖται χειρῶν, τῶν τοῦ ἱερέως λέγω·
holy those are-accomplished hands those of-the priest I-say
πῶς ἄν τις τούτων ἐκτὸς ἢ τὸ τῆς γεέννης ἐκφυγεῖν
how — anyone of-these outside either the of-the Gehenna to-escape
δυνήσεται πῦρ, ἢ τῶν ἀποκειμένων στεφάνων τυχεῖν;
will-be-able fire or the laid-up crowns to-obtain
188 Οὗτοι γάρ εἰσιν, οὗτοι οἱ τὰς πνευματικὰς πιστευθέντες
these for are these the(-ones) with-the spiritual entrusted
ὠδῖνας, καὶ τὸν διὰ τοῦ βαπτίσματος ἐπιτραπέντες τόκον·
birth-pangs and with-the through the baptism charged birth

διὰ τούτων ἐνδυόμεθα τὸν Χριστὸν καὶ συναπτόμεθα τῷ
through these we-put-on — Christ and are-joined to-the
υἱῷ τοῦ Θεοῦ, μέλη γινόμεθα τῆς μακαρίας ἐκείνης κεφαλῆς.
son — of-God members we-become of-the blessed that head
Ὥστε ἡμῖν οὐκ ἀρχόντων μόνον οὐδὲ βασιλέων 189
so-that to-us not than-rulers only nor than-kings
φοβερώτεροι, ἀλλὰ καὶ πατέρων τιμιώτεροι δικαίως ἂν
more-fearsome but also than-fathers more-honored justly —
εἶεν. οἱ μὲν γὰρ ἐξ αἱμάτων καὶ ἐκ θελήματος
they-would-be the(-ones) indeed for of bloods and of (the)-will
σαρκὸς ἐγέννησαν· οἱ δὲ τῆς ἐκ τοῦ Θεοῦ γεννήσεως
of-flesh begot the(-ones) but of-the from — God birth
ἡμῖν εἰσιν αἴτιοι, τῆς μακαρίας παλιγγενεσίας ἐκείνης, τῆς
to-us are causes of-the blessed rebirth that of-the
ἐλευθερίας τῆς ἀληθοῦς, καὶ τῆς κατὰ χάριν υἱοθεσίας.
freedom the true and of-the by grace adoption
Λέπραν σώματος ἀπαλλάττειν, μᾶλλον δὲ ἀπαλλάττειν 190
(the)-leprosy of-(the)-body to-free-from rather but to-free
μὲν οὐδαμῶς, τοὺς δὲ ἀπαλλαγέντας δοκιμάζειν μόνον,
indeed in-no-way the(-ones) but freed to-certify only
εἶχον ἐξουσίαν οἱ τῶν Ἰουδαίων ἱερεῖς· καὶ οἶσθα πῶς
had authority the of-the Jews priests and you-know how
περιμάχητον ἦν τὸ τῶν ἱερέων τότε. οὗτοι δὲ οὐ λέπραν
fought-over was the(-office) of-the priests then these but not (the)-leprosy
σώματος, ἀλλ᾽ ἀκαθαρσίαν ψυχῆς, οὐκ ἀπαλλαγεῖσαν
of-body but (the)-uncleanness of-soul not freed
δοκιμάζειν, ἀλλ᾽ ἀπαλλάττειν παντελῶς ἔλαβον ἐξουσίαν.
to-certify but to-free-from altogether received authority
Ὥστε οἱ τούτων ὑπερορῶντες πολὺ καὶ τῶν 191
so-that the(-ones) these disdaining much even than-the(-men)
περὶ Δαθὰν εἶεν ἐναγέστεροι καὶ μείζονος ἄξιοι τιμωρίας.
about Dathan would-be more-accursed and of-greater worthy punishment

οἱ μὲν γὰρ εἰ καὶ μὴ προσηκούσης αὐτοῖς ἀντεποιοῦντο
those indeed for if even not belonging to-them laid-claim-to
τῆς ἀρχῆς, ἀλλ᾽ ὅμως θαυμαστήν τινα περὶ αὐτῆς εἶχον
the office but nevertheless wonderful some about it had
δόξαν, καὶ τοῦτο τῷ μετὰ πολλῆς ἐφίεσθαι σπουδῆς
opinion and this by-the with much to-aspire eagerness
ἔδειξαν· οὗτοι δὲ ὅτε ἐπὶ τὸ κρεῖττον διεκοσμήθη, καὶ
they-showed these but when to the better it-was-ordered and
τοσαύτην ἔλαβεν ἐπίδοσιν τὸ πρᾶγμα, τότε ἐξ ἐναντίας
so-great received increase the thing then from (the)-opposite
μὲν ἐκείνοις, πολλῷ δὲ ἐκείνων μείζονα τετολμήκασιν.
indeed to-those by-far but than-those greater(-things) have-dared
192 οὐδὲ γὰρ ἴσον εἰς καταφρονήσεως λόγον, ἐφίεσθαι μὴ
not for equal in of-contempt respect to-aspire-to not
προσηκούσης τιμῆς καὶ ὑπερορᾶν· ἀλλὰ τοσούτῳ μεῖζον
belonging honor and to-disdain(-it) but by-so-much greater
ἐκείνου τοῦτο, ὅσῳ τοῦ διαπτύειν καὶ θαυμάζειν τὸ μέσον
than-that this as of-the to-spit-upon and to-admire the interval
ἐστί.
is
193 Τίς οὖν οὕτως ἀθλία ψυχὴ, ὡς τοσούτων ὑπεριδεῖν
what then so wretched soul as so-great to-disdain
ἀγαθῶν; οὐκ ἄν ποτε φαίην ἐγὼ, πλὴν εἰ μή τις
goods not — ever would-say I except if not anyone
οἶστρον ὑπομείνειε δαιμονικόν.
(a)-frenzy should-undergo demonic
194 Ἀλλὰ γὰρ ἐπάνειμι πάλιν, ὅθεν ἐξέβην. οὐ γὰρ ἐν τῷ
but for I-return again whence I-digressed not for in the
κολάζειν μόνον, ἀλλὰ καὶ ἐν τῷ ποιεῖν εὖ, μείζονα τοῖς
to-punish only but also in the to-do well greater to-the
ἱερεῦσιν ἔδωκε δύναμιν τῶν φυσικῶν γονέων ὁ Θεός·
priests gave power than-the natural parents — God

καὶ τοσοῦτον ἀμφοτέρων τὸ διάφορον, ὅσον τῆς παρούσης
and so-great of-both the difference as of-the present
καὶ τῆς μελλούσης ζωῆς.
and of-the future life
Οἱ μὲν γὰρ εἰς ταύτην, οἱ δὲ εἰς ἐκείνην 195
the(-ones) indeed for into this the(-others) but into that
γεννῶσι· κἀκεῖνοι μὲν οὐδὲ τὸν σωματικὸν αὐτοῖς
beget and-those indeed not-even the bodily for-them
δύναιντ' ἂν ἀμύνασθαι θάνατον, οὔτε νόσον ἐπενεχθεῖσαν
could — ward-off death nor disease having-come-upon
ἀποκρούσασθαι· οὗτοι δὲ καὶ κάμνουσαν καὶ ἀπόλλυσθαι
to-repel these but both ailing and to-perish
μέλλουσαν τὴν ψυχὴν πολλάκις ἔσωσαν, τοῖς μὲν
about-to the soul often saved for-some indeed
πραοτέραν τὴν κόλασιν ἐργασάμενοι, τοὺς δὲ οὐδὲ παρὰ
milder the punishment having-made others but not-even at
τὴν ἀρχὴν ἀφέντες ἐμπεσεῖν, οὐ τῷ διδάσκειν μόνον καὶ
the beginning having-let to-fall-in not by-the to-teach only and
νουθετεῖν, ἀλλὰ καὶ τῷ δι' εὐχῶν βοηθεῖν.
to-admonish but also by-the through prayers to-help
Οὐ γὰρ ὅτ' ἂν ἡμᾶς ἀναγεννῶσι μόνον, ἀλλὰ καὶ τὰ 196
not for when — us they-beget-again only but also the
μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἐξουσίαν ἁμαρτήματα.
after these(-things) to-forgive they-have authority sins
Ἀσθενεῖ γάρ τις φησὶν ἐν ὑμῖν; προσκαλεσάσθω τοὺς
is-sick for anyone he-says among you let-him-call the
πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ὑπὲρ
elders of-the church and let-them-pray over
αὐτοῦ, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ
him having-anointed him with-oil in the name of-the
Κυρίου· καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα,
Lord and the prayer of-the faith will-save the(-one) ailing

καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς,
and will-raise him the Lord and-if sins be-be having-committed
ἀφεθήσονται αὐτῷ.
they-will-be-forgiven him

197 Ἔπειτα οἱ μὲν φυσικοὶ γονεῖς, εἴ τισι τῶν ὑπερεχόντων
then the indeed natural parents if any of-the eminent
καὶ μεγάλα δυναμένων προσκρούσαιεν οἱ παῖδες, οὐδὲν
and great(-things) able should-offend the children nothing
αὐτοὺς ἔχουσιν ὠφελεῖν· οἱ δὲ ἱερεῖς οὐκ ἄρχοντας,
them can to-help the but priests not rulers
οὐδὲ βασιλεῖς, ἀλλ' αὐτὸν αὐτοῖς πολλάκις ὀργισθέντα
nor kings but himself with-them often angered
κατήλλαξαν τὸν Θεόν.
reconciled — God

198 Ἔτ' οὖν ἡμᾶς μετὰ ταῦτα τολμήσει τις ἀπονοίας
still then us after these(-things) will-dare anyone of-madness
κρίνειν; ἐγὼ μὲν γὰρ ἐκ τῶν εἰρημένων τοσαύτην
to-judge I indeed for from the(-things) said so-great
εὐλάβειαν, οἶμαι, τὰς τῶν ἀκουόντων κατασχεῖν ψυχὰς,
reverence I-think the of-the hearers to-have-seized souls
ὡς μηκέτι τοὺς φεύγοντας, ἀλλὰ τοὺς ἀφ' ἑαυτῶν
as no-longer the(-ones) fleeing but the(-ones) of themselves
προσιόντας καὶ σπουδάζοντας ταύτην ἑαυτοῖς κτήσασθαι
approaching and being-eager this for-themselves to-acquire
τὴν τιμὴν, ἀπονοίας καὶ τόλμης κρίνειν.
the honor of-madness and of-rashness to-judge

199 Εἰ γὰρ οἱ τὰς τῶν πόλεων ἀρχὰς πιστευθέντες,
if for the(-ones) with-the of-the cities offices entrusted
ὅτ' ἂν μὴ συνετοὶ καὶ λίαν ὀξεῖς τυγχάνωσιν ὄντες, καὶ
when — not intelligent and very sharp they-happen being both
τὰς πόλεις ἀνέτρεψαν καὶ ἑαυτοὺς προσαπώλεσαν· ὁ
the cities overturned and themselves destroyed-besides the(-one)

τοῦ Χριστοῦ τὴν νύμφην κατακοσμεῖν λαχὼν, πόσης
— of-Christ the bride to-adorn having-obtained of-how-much
σοι δοκεῖ δεῖσθαι δυνάμεως, καὶ τῆς παρ᾽ αὐτοῦ καὶ
to-you does-he-seem to-need power both the from himself and
τῆς ἄνωθεν, πρὸς τὸ μὴ διαμαρτεῖν;
the from-above toward the not to-fail

IX · PAUL'S FEAR AND THE ROCK OF VAINGLORY

Paul, who loved Christ most and was caught up to the third heaven, still trembled for those in his charge; the priest must be ready to be accursed for his brothers. To take the office unready is like steering a great merchantman with no skill. First among the dangers is the rock of vainglory and the beasts that live on it: anger, envy, flattery, and the power of women who push in to approve and expel priests.

Οὐδεὶς μᾶλλον Παύλου τὸν Χριστὸν ἠγάπησεν, οὐδεὶς 200
no-one more than-Paul — Christ loved no-one
μείζονα ἐκείνου σπουδὴν ἐπεδείξατο, οὐδεὶς πλείονος
greater than-he zeal displayed no-one of-more
ἠξιώθη χάριτος· ἀλλ᾽ ὅμως μετὰ τοσαῦτα
was-deemed-worthy grace but nevertheless after so-many(-things)
δέδοικεν ἔτι καὶ τρέμει, περὶ ταύτης τῆς ἀρχῆς καὶ τῶν
he-fears still and trembles about this the office and the(-ones)
ἀρχομένων ὑπ᾽ αὐτοῦ. Φοβοῦμαι γάρ φησιν, μή πως, ὡς
governed by him I-fear for he-says lest somehow as
ὁ ὄφις Εὔαν ἐξηπάτησεν, οὕτω φθαρῇ τὰ νοήματα ὑμῶν
the serpent Eve deceived so be-corrupted the thoughts your
ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν. Καὶ πάλιν,
from the simplicity the toward — Christ and again
ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς.
in fear and in trembling much I-was toward you

201 ἄνθρωπος εἰς τρίτον ἁρπαγεὶς οὐρανὸν, καὶ ἀποῤῥήτων
(a)-man to (the)-third caught-up heaven and of-unspeakable(-things)
κοινωνήσας Θεοῦ, καὶ τοσούτους ὑπομείνας θανάτους,
having-shared of-God and so-many having-endured deaths
ὅσας μετὰ τὸ πιστεῦσαι ἔζησεν ἡμέρας· ἄνθρωπος μηδὲ
as-many-as after the to-believe he-lived days (a)-man not-even
τῇ δοθείσῃ παρὰ Χριστοῦ χρήσασθαι ἐξουσίᾳ βουληθεὶς,
the given by Christ to-use authority having-wished
ἵνα μή τις τῶν πιστευσάντων σκανδαλισθῇ.
that not anyone of-the(-ones) having-believed be-scandalized
202 εἰ τοίνυν ὁ τὰ προστάγματα ὑπερβαίνων τοῦ Θεοῦ,
if therefore the(-one) the commands exceeding — of-God
καὶ μηδαμοῦ τὸ ἑαυτοῦ ζητῶν, ἀλλὰ τὸ τῶν ἀρχομένων,
and nowhere the of-himself seeking but the of-the governed
οὕτως ἔμφοβος ἦν ἀεὶ, πρὸς τὸ τῆς ἀρχῆς μέγεθος
so fearful was always toward the of-the office greatness
ἀφορῶν· τί πεισόμεθα ἡμεῖς οἱ πολλαχοῦ τὰ
looking what shall-we-suffer we the(-ones) in-many-ways the
ἑαυτῶν ζητοῦντες, οἱ τὰς ἐντολὰς τοῦ Χριστοῦ
of-ourselves seeking the(-ones) the commandments — of-Christ
οὐ μόνον οὐχ ὑπερβαίνοντες, ἀλλὰ καὶ ἐκ πλείονος
not only not exceeding but even by (a)-greater
παραβαίνοντες μοίρας; Τίς ἀσθενεῖ φησι, καὶ οὐκ ἀσθενῶ;
transgressing portion who is-weak he-says and not I-am-weak
τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
who is-scandalized and not I burn
203 Τοιοῦτον εἶναι δεῖ τὸν ἱερέα, μᾶλλον δὲ οὐ τοιοῦτον
such to-be it-is-needful the priest rather but not such
μόνον· μικρὰ γὰρ ταῦτα καὶ τὸ μηδὲν, πρὸς ὃ
only small for these(-things) and the nothing compared-with what
μέλλω λέγειν.
I-am-about to-say

Τί δὲ τοῦτό ἐστιν; Ηὐχόμην, φησὶν, ἀνάθεμα εἶναι ἀπὸ 204
what and this is I-could-wish he-says (an)-anathema to-be from
τοῦ Χριστοῦ, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν
— Christ for the brothers my the(-ones) kinsmen
μου τῶν κατὰ σάρκα. Εἴ τις δύναται ταύτην ἀφεῖναι
my the(-ones) according-to flesh if anyone is-able this to-utter
τὴν φωνὴν, εἴ τις ἔχει τὴν ψυχὴν ταύτης ἐφικνουμένην
the voice if anyone has the soul this reaching
τῆς εὐχῆς, ἐγκαλεῖσθαι δίκαιος ἂν εἴη φεύγων·
the prayer to-be-accused just — he-would-be fleeing
εἰ δέ τις ἀποδέοι τῆς ἀρετῆς ἐκείνης τοσοῦτον, ὅσον 205
if but anyone should-fall-short of-the virtue that so-much as
ἡμεῖς, οὐχ ὅταν φεύγῃ, ἀλλ' ὅταν δέχηται, μισεῖσθαι
we not when he-flees but when he-accepts to-be-hated
δίκαιος.
(is)-just
Οὐδὲ γὰρ, εἰ στρατιωτικῆς ἀξίας αἵρεσις προὔκειτο, 206
not for if of-military rank (a)-choice were-set-before
εἶτα χαλκοτύπον, ἢ σκυτοτόμον, ἤ τινα τῶν τοιούτων
then (a)-coppersmith or (a)-cobbler or some of-the such
δημιουργῶν, ἑλκύσαντες εἰς τὸ μέσον οἱ δοῦναι
craftsmen having-dragged into the midst the(-ones) to-give
κύριοι τὴν τιμὴν, ἐνεχείριζον τὸν στρατόν· ἐπήνεσα
having-authority the honor were-entrusting the army I-would-have-praised
ἂν τὸν δείλαιον ἐκεῖνον οὐ φεύγοντα καὶ πάντα ποιοῦντα,
— the wretch that not fleeing and everything doing
ὥστε μὴ εἰς προῦπτον ἑαυτὸν ἐμβαλεῖν κακόν.
so-as not into foreseen himself to-throw evil
Εἰ μὲν γὰρ ἁπλῶς τὸ κληθῆναι ποιμένα, καὶ μεταχειρίσαι 207
if indeed for simply the to-be-called shepherd and to-handle
τὸ πρᾶγμα, ὡς ἔτυχεν, ἀρκεῖ, καὶ κίνδυνος οὐδεὶς,
the matter as it-happened suffices and danger none

ἐγκαλείτω κενοδοξίας ἡμῖν ὁ βουλόμενος· εἰ δὲ πολλὴν
let-him-charge with-vainglory us the(-one) wishing if but much
μὲν σύνεσιν, πολλὴν δὲ πρὸ τῆς συνέσεως τὴν παρὰ
indeed understanding much and before the understanding the from
τοῦ Θεοῦ χάριν, καὶ τρόπων ὀρθότητα, καὶ καθαρότητα
— God grace and of-ways uprightness and purity
βίου, καὶ μείζονα ἢ κατὰ ἄνθρωπον ἔχειν δεῖ
of-life and greater than according-to man to-have it-is-needful
τὴν ἀρετὴν, τὸν ταύτην ἀναδεχόμενον τὴν φροντίδα·
the virtue the(-one) this taking-up the care
μή με ἀποστερήσῃς συγγνώμης, μάτην ἀπολέσθαι μὴ
not me deprive of-pardon in-vain to-perish not
βουλόμενον καὶ εἰκῇ.
wishing and at-random

208 Καὶ γὰρ εἰ μυριάγωγόν τις ὁλκάδα ἄγων,
and for if (a)-ten-thousand-measure anyone merchantman bringing
πεπληρωμένην ἐρετῶν καὶ φορτίων γέμουσαν πολυτελῶν,
filled with-rowers and with-cargoes teeming costly
εἶτα ἐπὶ τῶν οἰάκων καθίσας ἐκέλευε περᾶν
then at the rudders having-seated(-me) he-were-ordering(-me) to-cross
τὸ Αἰγαῖον ἢ τὸ Τυῤῥηνικὸν πέλαγος, ἐκ πρώτης ἂν
the Aegean or the Tyrrhenian sea at (the)-first —
ἀπεπήδησα τῆς φωνῆς· καὶ εἴ τις ἤρετο, διὰ τί;
I-would-have-leapt-away the word and if anyone asked because-of what
ἵνα μὴ καταδύσω τὸ πλοῖον, εἶπον ἄν.
that not I-might-sink the ship I-would-have-said —

209 Εἶτα ἔνθα μὲν εἰς χρήματα ἡ ζημία, καὶ ὁ κίνδυνος
then where indeed to money the loss and the danger
σωματικοῦ μέχρι θανάτου, οὐδεὶς ἐγκαλέσει, πολλῇ
bodily as-far-as death no-one will-accuse(-men) much
κεχρημένοις προνοίᾳ· ὅπου δὲ τοῖς ναυαγοῦσιν οὐκ
having-used forethought where but for-the(-ones) shipwrecked not

εἰς τὸ πέλαγος τοῦτο, ἀλλ' εἰς τὴν ἄβυσσον τοῦ πυρὸς
into the sea this but into the abyss of-the fire
ἀπόκειται πεσεῖν, καὶ θάνατος αὐτοὺς οὐχ ὁ τὴν
it-is-laid-up to-fall and death them not the(-one) the
ψυχὴν ἀπὸ τοῦ σώματος διαιρῶν, ἀλλ' ὁ ταύτην
soul from the body dividing but the(-one) it
μετ' ἐκείνου εἰς κόλασιν παραπέμπων αἰώνιον ἐκδέχεται,
with that into punishment sending-on eternal awaits
ἐνταῦθα ὅτι μὴ προπετῶς εἰς τοσοῦτον ἑαυτοὺς ἐῤῥίψαμεν
there because not rashly into so-great ourselves we-flung
κακὸν, ὀργιεῖσθε καὶ μισήσετε; μή, δέομαι καὶ ἀντιβολῶ.
evil will-you-be-angry and will-you-hate no I-beg and I-entreat
Οἶδα τὴν ἐμαυτοῦ ψυχὴν, τὴν ἀσθενῆ ταύτην καὶ μικράν· 210
I-know the my-own soul the weak this and small
οἶδα τῆς διακονίας ἐκείνης τὸ μέγεθος, καὶ τὴν πολλὴν
I-know of-the ministry that the greatness and the great
τοῦ πράγματος δυσκολίαν.
of-the matter difficulty
Πλείονα γὰρ τῶν τὴν θάλατταν ταραττόντων πνευμάτων 211
more for than-the the sea troubling winds
χειμάζει κύματα τὴν τοῦ ἱερωμένου ψυχήν. Καὶ
storm waves the of-the(-one) serving-as-priest soul and
πρῶτον ἁπάντων, ὁ δεινότατος τῆς κενοδοξίας σκόπελος,
first of-all the most-terrible of-the vainglory rock
χαλεπώτερος ὢν ὧν οἱ μυθοποιοὶ τερατεύονται.
harsher being than-what the mythmakers tell-marvels-of
Τοῦτον γὰρ πολλοὶ μὲν ἴσχυσαν διαπλεύσαντες διαφυγεῖν 212
this for many indeed were-able having-sailed-through to-escape
ἀσινεῖς· ἐμοὶ δὲ οὕτω τοῦτο χαλεπὸν, ὡς μηδὲ νῦν, ὅτε
unharmed for-me but so this (is)-hard that not-even now when
οὐδὲ μία μέ τις ἀνάγκη πρὸς ἐκεῖνο ὠθεῖ τὸ βάραθρον,
not-even one me any necessity toward that pushes the pit

δύνασθαι καθαρεύειν τοῦ δεινοῦ. εἰ δὲ καὶ τὴν ἐπιστασίαν
to-be-able to-keep-clean of-the terrible if but even the oversight
τις ἐγχειρίζοι ταύτην, μονονουχὶ δήσας ὀπίσω
anyone should-entrust-to(-me) this all-but having-bound behind
τὼ χεῖρε, παραδώσει τοῖς ἐν ἐκείνῳ τῷ σκοπέλῳ
the two-hands he-will-hand(-me)-over to-the in that the rock
κατοικοῦσι θηρίοις, καθ' ἑκάστην με σπαράττειν τὴν ἡμέραν.
dwelling beasts on each me to-tear the day
213 Τίνα δέ ἐστι τὰ θηρία; θυμὸς, ἀθυμία, φθόνος, ἔρις,
what and are the beasts anger despondency envy strife
διαβολαὶ, κατηγορίαι, ψεῦδος, ὑπόκρισις, ἐπιβουλαὶ,
slanders accusations falsehood hypocrisy plots
εὐχαὶ κατὰ τῶν ἠδικηκότων οὐδέν, ἡδοναὶ ἐπὶ ταῖς
prayers against the(-ones) having-done-wrong nothing pleasures at the
τῶν συλλειτουργούντων ἀσχημοσύναις, πένθος ἐπὶ ταῖς
of-the fellow-ministers disgraces grief at the
εὐημερίαις, ἐπαίνων ἔρως, τιμῆς πόθος (τοῦτο δὴ τὸ
prosperities of-praises love of-honor longing this indeed the(-thing)
μάλιστα πάντων τὴν ἀνθρωπείαν ἐκτραχηλίζον ψυχὴν,)
most of-all the human breaking-the-neck-of soul
διδασκαλίαι πρὸς ἡδονὴν, ἀνελεύθεροι κολακεῖαι, θωπεῖαι
teachings toward pleasure servile flatteries fawnings
ἀγεννεῖς, καταφρονήσεις πενήτων, θεραπεῖαι πλουσίων,
ignoble contempts of-the-poor courtings of-the-rich
ἀλόγιστοι τιμαὶ καὶ ἐπιβλαβεῖς χάριτες, κίνδυνον φέρουσαι
unreasoning honors and harmful favors danger bringing
καὶ τοῖς παρέχουσι καὶ τοῖς δεχομένοις αὐτὰς,
both to-the(-ones) granting and to-the(-ones) receiving them
φόβος δουλοπρεπὴς καὶ τοῖς φαυλοτάτοις τῶν ἀνδραπόδων
fear slavish and for-the basest of-the slaves
προσήκων μόνοις, παῤῥησίας ἀναίρεσις, ταπεινοφροσύνης
fitting only of-frankness (the)-destruction of-humility

τὸ μὲν σχῆμα πολὺ, ἡ ἀλήθεια δὲ οὐδαμοῦ, ἔλεγχοι
the indeed show much the truth but nowhere rebukes
δὲ ἐκποδὼν καὶ ἐπιτιμήσεις, μᾶλλον δὲ κατὰ μὲν τῶν
and out-of-the-way and censures rather but against indeed the
ταπεινῶν καὶ πέρα τοῦ μέτρου, ἐπὶ δὲ τῶν δυναστείαν
lowly even beyond the measure on but the(-ones) with-power
περιβεβλημένων οὐδὲ διᾶραί τις τὰ χείλη τολμᾷ.
invested not-even to-open anyone the lips dares
Ταῦτα γὰρ ἅπαντα καὶ τὰ τούτων πλείονα ὁ σκόπελος 214
these(-things) for all and the than-these more the rock
ἐκεῖνος τρέφει θηρία, οἷς τοὺς ἅπαξ ἁλόντας εἰς
that feeds (as)-beasts by-which the(-ones) once caught into
τοσαύτην ἀνάγκη καθελκυσθῆναι δουλείαν, ὡς καὶ εἰς
so-great (it-is)-necessity to-be-dragged-down slavery as even for
γυναικῶν ἀρέσκειαν πράττειν πολλὰ πολλάκις, ἃ
of-women pleasing to-do many(-things) often which
μηδὲ εἰπεῖν καλόν.
not-even to-say (is)-honorable
Ὁ μὲν γὰρ θεῖος νόμος αὐτὰς ταύτης ἐξέωσε τῆς 215
the indeed for divine law them from-this thrust-out the
λειτουργίας, ἐκεῖναι δὲ ἑαυτὰς εἰσωθεῖν βιάζονται· καὶ ἐπειδὴ
ministry they but themselves to-push-in force and since
δι᾽ ἑαυτῶν ἰσχύουσιν οὐδὲν, δι᾽ ἑτέρων πράττουσιν
through themselves they-are-able nothing through others they-do
ἅπαντα· καὶ τοσαύτην περιβέβληνται δύναμιν, ὡς τῶν
everything and so-great have-put-on power as of-the
ἱερέων καὶ ἐγκρίνειν καὶ ἐκβάλλειν οὓς ἂν ἐθέλωσι·
priests both to-approve and to-expel whomever — they-wish
καὶ τὰ ἄνω κάτω (τοῦτο δὴ τὸ τῆς παροιμίας 216
and the(-things) above below this indeed the(-thing) of-the proverb
ἐστὶν ἰδεῖν γιγνόμενον,) τοὺς ἄρχοντας ἄγουσιν οἱ
it-is-possible to-see happening the rulers lead the

ἀρχόμενοι, καὶ εἴθε μὲν ἄνδρες, ἀλλ' αἷς οὐδὲ
ruled and would-that indeed men but (women)-to-whom not-even
διδάσκειν ἐπιτέτραπται· τί λέγω διδάσκειν; οὐδὲ λαλεῖν
to-teach has-it-been-permitted why do-I-say to-teach not-even to-speak
μὲν οὖν αὐταῖς ἐν ἐκκλησίᾳ συνεχώρησεν ὁ μακάριος
indeed then to-them in church allowed the blessed
Παῦλος. ἐγὼ δέ τινος ἤκουσα λέγοντος, ὅτι καὶ
Paul I but from-someone heard saying that even
τοσαύτης αὐταῖς μετέδωκαν παῤῥησίας, ὡς καὶ ἐπιτιμᾶν
so-great to-them they-have-imparted frankness as even to-rebuke
τοῖς τῶν ἐκκλησιῶν προεστῶσι, καὶ καθάπτεσθαι
the(-ones) of-the churches presiding and to-attack
πικρότερον ἐκείνων, ἢ τῶν ἰδίων οἰκετῶν οἱ δεσπόται.
more-bitterly them than of-the own household-slaves the masters
217 Καὶ μή μέ τις οἰέσθω πάντας ταῖς εἰρημέναις
and not me anyone let-think all to-the said
ὑποβάλλειν αἰτίαις. εἰσὶ γὰρ, εἰσὶ πολλοὶ οἱ
to-subject charges there-are for there-are many the(-ones)
τούτων ὑπερενεχθέντες τῶν δικτύων, καὶ τῶν ἁλόντων
these having-risen-above the nets and than-the(-ones) caught
πλείους.
more

The fault lies not in the priesthood but in careless elections, since a weak head cannot govern the body. The priest must be free of the desire for office, which John confesses he felt, watchful for a whole people, and far from anger.

Ἀλλ᾽ οὐδὲ τὴν ἱερωσύνην αἰτιασαίμην ἂν τούτων τῶν 218
but not-even the priesthood would-I-blame — for-these the
κακῶν· μή ποτε οὕτω μανείην ἐγώ. οὔτε γὰρ τὸν
evils not ever so may-I-be-mad I neither for the
σίδηρον τῶν φόνων, οὔτε τὸν οἶνον τῆς μέθης, οὔτε
iron for-the murders nor the wine for-the drunkenness nor
τὴν ῥώμην τῆς ὕβρεως, οὔτε τὴν ἀνδρείαν τῆς ἀλόγου
the strength for-the insolence nor the courage for-the unreasoning
τόλμης, ἀλλὰ τοὺς οὐκ εἰς δέον χρωμένους ταῖς
daring but the(-ones) not to what-is-needful using the
παρὰ τοῦ Θεοῦ δεδομέναις δωρεαῖς, ἅπαντες οἱ νοῦν
from — God given gifts all the(-ones) sense
ἔχοντες αἰτίους εἶναί φασι καὶ κολάζουσιν.
having responsible to-be say and punish
Ἐπεὶ ἥ γε ἱερωσύνη καὶ ἐγκαλέσει δικαίως ἡμῖν, 219
since the at-least priesthood also will-accuse justly us
οὐκ ὀρθῶς αὐτὴν μεταχειρίζουσιν. οὐ γὰρ αὐτὴ τῶν
not rightly it handling not for it of-the
εἰρημένων ἡμῖν αἰτία κακῶν· ἀλλ᾽ ἡμεῖς αὐτὴν τοσούτοις,
said by-us cause evils but we it with-so-many
τό γε εἰς ἡμᾶς ἦκον, κατερρύπάναμεν μολυσμοῖς,
as-far-as at-least on us depended have-befouled defilements
ἀνθρώποις τοῖς τυχοῦσιν ἐγχειρίζοντες αὐτήν. οἱ δὲ
to-men the ordinary entrusting it they but
οὔτε τὰς ἑαυτῶν πρότερον καταμαθόντες ψυχὰς, οὔτε
neither the their-own first having-learned-thoroughly souls nor

εἰς τὸν τοῦ πράγματος ὄγκον ἀποβλέψαντες, δέχονται
to the of-the matter weight having-looked receive
μὲν προθύμως τὸ διδόμενον, ἡνίκα δ' ἂν εἰς τὸ
indeed eagerly the(-thing) given when but — to the
πράττειν ἔλθωσιν, ὑπὸ τῆς ἀπειρίας σκοτούμενοι, μυρίων
to-act they-come by the inexperience being-darkened with-myriad
ἐμπιπλῶσι κακῶν, οὓς ἐπιστεύθησαν λαούς.
they-fill evils whom they-were-entrusted-with peoples

220 Τοῦτο δὴ, τοῦτο, ὅπερ καὶ ἐφ' ἡμῶν μικροῦ δεῖν
this indeed this which also in-the-case-of us little lacking
ἔμελλε γίνεσθαι, εἰ μὴ ταχέως ἡμᾶς ὁ Θεὸς τῶν
was-about to-happen if not quickly us — God from-the
κινδύνων ἐκείνων ἐξείλκυσε, καὶ τῆς ἐκκλησίας τῆς αὐτοῦ
dangers those had-dragged-out both the church the his
καὶ τῆς ἡμετέρας φειδόμενος ψυχῆς.
and the our sparing soul

221 Ἢ πόθεν, εἰπέ μοι, νομίζεις τὰς τοσαύτας ἐν ταῖς
or whence tell me do-you-think the so-many in the
ἐκκλησίαις τίκτεσθαι ταραχάς; ἐγὼ μὲν γὰρ οὐδὲ
churches to-be-born disturbances I indeed for not-even
ἄλλοθέν ποθεν, οἶμαι, ἢ ἐκ τοῦ τὰς τῶν προεστώτων
from-elsewhere from-anywhere I-think than from the the of-the presiding(-men)
αἱρέσεις καὶ ἐκλογὰς ἁπλῶς καὶ ὡς ἔτυχε γίνεσθαι.
choices and elections simply and as it-happened to-come-about

222 Τὴν γὰρ κεφαλὴν ἣν ἰσχυροτάτην εἶναι ἐχρῆν, ἵνα τοὺς
the for head which strongest to-be it-was-needful that the
ἐκ τοῦ λοιποῦ σώματος κάτωθεν πεμπομένους ἀτμοὺς
from the rest body from-below sent vapors
πονηροὺς διοικεῖν καὶ εἰς τὸ δέον καθιστᾶν δύνηται, ὅτ'
evil to-manage and to the needful to-set may-be-able when
ἂν καὶ καθ' αὑτὴν ἀσθενὴς οὖσα τύχῃ, τὰς νοσοποιοὺς
— also by itself weak being it-happens the disease-making

ἐκείνας προσβολὰς ἀποκρούσασθαι μὴ δυναμένη, αὐτή
those assaults to-repel not being-able itself
τε ἀσθενεστέρα μᾶλλον, ἤπερ ἐστὶ, καθίσταται, καὶ τὸ
both weaker rather than it-is becomes and the
λοιπὸν μεθ' ἑαυτῆς προσαπόλλυσι σῶμα.
rest with itself destroys-besides body
Ὅπερ ἵνα μὴ καί νῦν γένηται, ἐν τῇ τάξει τῶν ποδῶν 223
which that not also now may-happen in the rank of-the feet
ἡμᾶς ἐφύλαξεν ὁ Θεὸς, ἥνπερ καὶ ἐλάχομεν ἐξ ἀρχῆς.
us guarded — God which also we-obtained from (the)-beginning
Πολλὰ γάρ ἐστιν, ὦ Βασίλειε, πρὸς τοῖς εἰρημένοις, 224
many(-things) for there-are O Basil besides the(-things) said
πολλὰ ἕτερα, ἃ τὸν ἱερωμένον ἔχειν χρὴ, ἡμεῖς δὲ οὐκ
many other which the(-one) serving-as-priest to-have must we but not
ἔχομεν, καὶ πρό γε τῶν ἄλλων ἐκεῖνο· πανταχόθεν αὐτῷ
have and before at-least the others that(-one) from-every-side for-him
τῆς τοῦ πράγματος ἐπιθυμίας καθαρεύειν δεῖ τὴν ψυχήν.
of-the the matter desire to-be-pure must the soul
Ὡς ἐὰν προσπαθῶς πρὸς ταύτην διακείμενος τύχῃ τὴν 225
for if passionately toward this disposed he-happens the
ἀρχὴν, γενόμενος ἐπ' αὐτῆς ἰσχυροτέραν ἀνάπτει τὴν φλόγα,
office having-come in it stronger he-kindles the flame
καὶ κατὰ κράτος ἁλοὺς, ὑπὲρ τοῦ βεβαίαν ἔχειν αὐτὴν μυρία
and by force taken for the secure to-hold it myriad
ὑπομένει δεινὰ, κἂν κολακεῦσαι δέῃ, κἂν ἀγεννές
endures terrible(-things) whether to-flatter it-be-needful or ignoble
τι καὶ ἀνάξιον ὑπομεῖναι, κἂν χρήματα ἀναλῶσαι πολλά.
something and unworthy to-endure or money to-spend much
Ὅτι γὰρ καὶ φόνων τὰς ἐκκλησίας ἐνέπλησάν τινες, 226
that for even with-murders the churches filled some
καὶ πόλεις ἀναστάτους ἐποίησαν, ὑπὲρ ταύτης μαχόμενοι
and cities depopulated made for this fighting

τῆς ἀρχῆς, παρίημι νῦν, μὴ καὶ ἄπιστα δόξω λέγειν
the office I-pass-over now lest even incredible(-things) I-seem to-say
τισίν.
to-some

227 Ἐχρῆν δὲ, οἶμαι, τοσαύτην τοῦ πράγματος ἔχειν
it-was-needful but I-think such of-the matter to-have
εὐλάβειαν, ὡς καὶ τὴν ἀρχὴν ἐκφυγεῖν τὸν ὄγκον· καὶ μετὰ
reverence as even at-the beginning to-flee the weight and after
τὸ γενέσθαι ἐν αὐτῇ μὴ περιμένειν τὰς ἑτέρων κρίσεις, εἴ
the to-be in it not to-await the of-others judgments if
ποτε συμβαίη καθαίρεσιν ἱκανὸν ἐργάσασθαι ἁμάρτημα,
ever it-should-happen deposition enough to-bring-about (a)-sin
ἀλλὰ προλαβόντα ἐκβάλλειν ἑαυτὸν τῆς ἀρχῆς· οὕτω
but anticipating to-cast-out himself from-the office thus
μὲν γὰρ καὶ ἔλεον ἐπισπάσασθαι παρὰ τοῦ Θεοῦ εἰκὸς
indeed for even mercy to-draw from — God likely
ἦν. τὸ δὲ ἀντέχεσθαι παρὰ τὸ πρέπον τῆς ἀξίας, πάσης
it-was the but to-cling-to beyond the fitting the dignity of-all
ἑαυτὸν ἀποστερεῖν συγγνώμης ἐστὶ καὶ μᾶλλον ἐκκαίειν
himself to-deprive pardon is and rather to-kindle
τοῦ Θεοῦ τὴν ὀργὴν, δεύτερον χαλεπώτερον προσθέντα
— of-God the wrath (a)-second harsher having-added
πλημμέλημα. ἀλλ' οὐδεὶς ἀνέξεταί ποτε· δεινὸν γὰρ
offense but no-one will-endure(-it) ever terrible for
ἀληθῶς, δεινὸν τὸ ταύτης γλίχεσθαι τῆς τιμῆς.
truly terrible the this to-crave the honor

228 Καὶ οὐ μαχόμενος τῷ μακαρίῳ Παύλῳ λέγω, ἀλλὰ
and not fighting with-the blessed Paul I-say but
καὶ πάνυ συνάδων αὐτοῦ τοῖς ῥήμασι. τί γὰρ ἐκεῖνός
also quite agreeing his with-the words what for that(-one)
φησιν; Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.
says if anyone (a)-bishopric desires (a)-good work he-desires

ἐγὼ δὲ οὐ τοῦ ἔργου, τῆς δὲ αὐθεντίας καὶ δυναστείας
I but not the work the but authority and power
ἐπιθυμεῖν, εἶπον εἶναι δεινόν.
to-desire I-said to-be terrible
Καὶ τοῦτον οἶμαι δεῖν τὸν πόθον πάσῃ σπουδῇ τῆς 229
and this I-think one-must the longing with-all zeal from-the
ψυχῆς ἐξωθεῖν, καὶ μηδὲ τὴν ἀρχὴν κατασχεθῆναι αὐτὴν
soul to-thrust-out and not-even at-the beginning to-be-held-fast it
ὑπ᾽ αὐτοῦ συγχωρεῖν, ἵνα μετ᾽ ἐλευθερίας ἅπαντα αὐτῷ
by it to-allow that with freedom everything to-him
πράττειν ἐξῇ.
to-do may-be-possible
Ὁ γὰρ οὐκ ἐπιθυμῶν ἐπὶ ταύτης δειχθῆναι τῆς 230
the(-one) for not desiring in this to-be-displayed the
ἐξουσίας, οὐδὲ τὴν καθαίρεσιν αὐτῆς δέδοικεν· οὐ δεδοικὼς
authority not-even the deposition from-it fears not fearing
δὲ, μετὰ τῆς προσηκούσης Χριστιανοῖς ἐλευθερίας, πάντα
and with the fitting for-Christians freedom all(-things)
πράττειν δύναιτ᾽ ἄν.
to-do could —
Ὡς οἵ γε φοβούμενοι καὶ τρέμοντες κατενεχθῆναι 231
since the(-ones) at-least fearing and trembling to-be-brought-down
ἐκεῖθεν, πικρὰν ὑπομένουσι δουλείαν καὶ πολλῶν γέμουσαν
from-there bitter endure slavery and of-many teeming
τῶν κακῶν, καὶ ἀνθρώποις καὶ Θεῷ προσκρούειν
the evils and men and God to-offend
ἀναγκάζονται πολλάκις.
are-compelled often
Δεῖ δὲ οὐχ οὕτω διακεῖσθαι τὴν ψυχὴν, ἀλλ᾽ ὥσπερ 232
it-is-needful but not so to-be-disposed the soul but as
ἐν τοῖς πολέμοις τοὺς γενναίους τῶν στρατιωτῶν ὁρῶμεν
in the wars the brave of-the soldiers we-see

καὶ πολεμοῦντας προθύμως, καὶ πίπτοντας ἀνδρείως,
both fighting eagerly and falling bravely
οὕτω καὶ τοὺς ἐπὶ ταύτην ἥκοντας τὴν οἰκονομίαν, καὶ
so also the(-ones) to this having-come the stewardship both
ἱερᾶσθαι καὶ παραλύεσθαι τῆς ἀρχῆς, ὡς Χριστιανοῖς
to-serve-as-priest and to-be-released from-the office as for-Christians
ἐστὶ προσῆκον ἀνδράσιν, εἰδότας, ὡς ἡ τοιαύτη καθαίρεσις
it-is fitting men knowing that the such deposition
οὐκ ἐλάττονα φέρει τῆς ἀρχῆς τὸν στέφανον.
not less brings than-the office the crown

233 Ὅταν γάρ τις, ὑπὲρ τοῦ μηδὲν ἀπρεπὲς μήδ' ἀνάξιόν
when for anyone for the nothing unbecoming nor unworthy
τι τῆς ἀξίας ὑπομεῖναι ἐκείνης, πάθῃ τι τοιοῦτον·
anything of-the dignity to-endure that should-suffer anything such
καὶ τοῖς ἀδίκως καθελοῦσι τὴν κόλασιν, καὶ αὐτῷ
both for-the(-ones) unjustly having-deposed(-him) the punishment and for-himself
μείζονα προξενεῖ τὸν μισθόν. Μακάριοι γάρ φησίν ἐστε, ὅταν
greater procures the reward blessed for he-says are-you when
ὀνειδίσωσι καὶ διώξωσιν ὑμᾶς, καὶ εἴπωσι πᾶν πονηρὸν καθ'
they-reproach and they-persecute you and they-say every evil against
ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιᾶσθε,
you lying for-the-sake-of me rejoice and exult
ὅτι πολὺς ἐστιν ὁ μισθὸς ὑμῶν ἐν τοῖς οὐρανοῖς.
because great is the reward your in the heavens

234 Καὶ ταῦτα μὲν ὅταν ὑπὸ τῶν ὁμοταγῶν ἢ
and these(-things) indeed when by the(-ones) of-equal-rank either
διὰ φθόνον, ἢ πρὸς ἑτέρων χάριν, ἢ πρὸς
through envy or for of-others favor or for
ἀπέχθειαν, ἢ ἑτέρῳ τινὶ μὴ ὀρθῷ τις ἐκβάλληται
hatred or by-other some not right anyone is-cast-out
λογισμῷ.
reasoning

Ὅταν δὲ καὶ ὑπὸ τῶν ἐναντίων τοῦτο πάσχειν συμβαίνῃ, 235
when but even by the opponents this to-suffer it-happens
οὐδὲ λόγου δεῖν οἶμαι πρὸς τὸ δεῖξαι τὸ κέρδος, ὅσον
not-even of-argument to-need I-think for the to-show the gain how-much
αὐτῷ διὰ τῆς ἑαυτῶν συλλέγουσι πονηρίας ἐκεῖνοι.
for-him through the their-own they-gather wickedness those
Τοῦτο οὖν δεῖ πανταχόθεν περισκοπεῖν καὶ ἀκριβῶς 236
this then one-must from-every-side to-look-around and precisely
διερευνᾶσθαι, μή πού τις σπινθὴρ τῆς ἐπιθυμίας ἐκείνης
to-search-out lest somewhere some spark of-the desire that
ἐντυφόμενος λάθῃ.
smoldering escape-notice
Ἀγαπητὸν γὰρ καὶ τοὺς ἐξ ἀρχῆς καθαρεύοντας τοῦ 237
(it-is)-welcome for even the(-ones) from (the)-beginning being-pure of-the
πάθους, ἡνίκα ἂν ἐμπέσωσιν εἰς τὴν ἀρχὴν, δυνηθῆναι τοῦτο
passion when — they-fall into the office to-be-able this
διαφυγεῖν· εἰ δέ τις καὶ πρὶν ἢ τυχεῖν τῆς τιμῆς, τρέφει
to-escape if but anyone even before than to-obtain the honor nurses
παρ᾽ ἑαυτῷ τὸ δεινὸν καὶ ἀπηνὲς τοῦτο θηρίον, οὐδέ ἐστιν
in himself the terrible and savage this beast not-even is-it-possible
εἰπεῖν, εἰς ὅσην ἑαυτὸν ἐμβαλεῖ κάμινον μετὰ τὸ τυχεῖν.
to-say into how-great himself he-will-cast (a)-furnace after the to-obtain(-it)
Ἡμεῖς δὲ (καὶ μή τοι νομίσῃς μετριάζοντας ἡμᾶς ἐθελῆσαι 238
we but and not surely think being-modest us to-wish
ἄν ποτε ψεύσασθαι πρὸς σὲ,) πολλὴν ταύτην κεκτήμεθα τὴν
— ever to-lie to you much this have-acquired the
ἐπιθυμίαν· καὶ μετὰ τῶν ἄλλων ἁπάντων, οὐχ ἧττον ἡμᾶς
desire and with the others all not less us
καὶ τοῦτο ἐφόβησε καὶ πρὸς ταύτην ἔτρεψε τὴν φυγήν.
also this frightened and toward this turned the flight

239 Καθάπερ γὰρ οἱ σωμάτων ἐρῶντες, ἕως μὲν ἂν
just-as for the(-ones) of-bodies enamored as-long-as indeed —
πλησίον εἶναι τῶν ἐρωμένων ἐξῇ, χαλεποτέραν τοῦ
near to-be the beloved it-is-possible harsher of-the
πάθους τὴν βάσανον ἔχουσιν· ὅταν δὲ ὡς πορρώτατω
passion the torment have when but as farthest
τῶν ποθουμένων ἑαυτοὺς ἀπαγάγωσι, καὶ τὴν μανίαν
from-the longed-for themselves they-lead-away also the madness
ἀπήλασαν· οὕτω καὶ τοῖς ταύτης ἐπιθυμοῦσι τῆς
they-drive-off so also for-the(-ones) this desiring the
ἀρχῆς, ὅταν μὲν πλησίον αὐτῆς γένωνται, ἀφόρητον
office when indeed near it they-come unbearable
γίγνεται τὸ κακόν· ὅταν δὲ ἀπελπίσωσι, καὶ τὴν ἐπιθυμίαν
becomes the evil when but they-despair also the desire
μετὰ τῆς προσδοκίας ἔσβεσαν.
with the expectation they-quench

240 Μία μὲν οὖν αὕτη πρόφασις οὐ μικρά· ἀλλὰ καὶ εἰ μόνη
one indeed then this reason not small but even if alone
καθ' ἑαυτὴν οὖσα ἐτύγχανεν, ἱκανὴ ταύτης ἡμᾶς ἀπεῖρξαι
by itself being it-happened sufficient from-this us to-shut-out
τῆς ἀξίας.
the dignity

241 Νῦν δὲ καὶ ἑτέρα ταύτης οὐχ ἧττων προσέθειται. τίς δέ
now but also another than-this not less has-been-added what and
ἐστιν αὕτη; Νηφάλιον εἶναι δεῖ τὸν ἱερέα, καὶ διορατικὸν,
is this sober to-be must the priest and clear-sighted
καὶ μυρίους πανταχόθεν κεκτῆσθαι τοὺς ὀφθαλμοὺς, ὡς
and myriad from-every-side to-have-acquired the eyes as
οὐχ ἑαυτῷ μόνον, ἀλλὰ καὶ πλήθει ζῶντα τοσούτῳ.
not for-himself only but also for-(a)-multitude living so-great

Ἡμεῖς δὲ ὅτι νωθροὶ καὶ παρειμένοι καὶ πρὸς τὴν ἑαυτῶν 242
we but that sluggish and slack and toward the our-own
μόλις ἀρκοῦντες σωτηρίαν, καὶ αὐτὸς ἂν ὡμολογήσειας,
scarcely sufficing salvation also yourself — would-confess
ὁ μάλιστα πάντων τὰ ἡμέτερα, διὰ τὸ φιλεῖν,
the(-one) most of-all the our because-of the to-love
κρύπτειν σπουδάζων κακά.
to-hide being-eager evils
Μὴ γάρ μοι νηστείαν ἐνταῦθα εἴπῃς, μηδὲ ἀγρυπνίαν, μηδὲ 243
not for to-me fasting here tell nor vigil nor
χαμευνίαν καὶ τὴν λοιπὴν τοῦ σώματος σκληραγωγίαν.
sleeping-on-the-ground and the rest of-the body hardship
καὶ τούτων μὲν γὰρ ὅσον ἀπέχομεν, οἶδας· εἰ δὲ καὶ
and of-these indeed for how-far we-are-distant you-know if but even
εἰς ἀκρίβειαν ἡμῖν κατώρθωτο, οὐδὲ οὕτως μετὰ τῆς
to precision by-us it-had-been-achieved not-even so with the
παρούσης νωθρότητος ἴσχυσεν ἄν τι πρὸς τὴν
present sluggishness would-have-availed — anything for the
ἐπιστασίαν ἡμᾶς ταῦτα ὠφελῆσαι ἐκείνην.
oversight us these(-things) to-benefit that
Ἀνθρώπῳ μὲν γὰρ εἰς οἰκίσκον τινὰ κατακλεισθέντι, 244
to-(a)-man indeed for into cell some shut-up
καὶ τὰ αὑτοῦ μεριμνῶντι μόνον, πολλὴν ἂν ταῦτα
and the of-his-own caring-for only much — these(-things)
παράσχοι τὴν ὠφέλειαν· εἰς δὲ τοσοῦτον σχιζομένῳ
would-afford the benefit to but so-great divided
πλῆθος, καὶ καθ' ἕκαστον τῶν ἀρχομένων ἰδίας κεκτημένῳ
(a)-multitude and for each of-the governed own having-acquired
φροντίδας, τί δύναιτ' ἂν πρὸς τὴν ἐκείνων ἐπίδοσιν
cares what could — toward the of-those progress

ἀξιόπιστον συμβάλλεσθαι κέρδος, ἐὰν μὴ ψυχὴν εὔτονον
trustworthy to-contribute gain if not (a)-soul vigorous
καὶ ἰσχυροτάτην ἔχων τύχῃ;
and strongest having be-happen
245 Καὶ μὴ θαυμάσῃς, εἰ μετὰ τοσαύτης καρτερίας ἑτέραν
and not wonder if with so-much endurance another
βάσανον ζητῶ τῆς ἀνδρείας τῆς ἐν ψυχῇ.
test I-seek of-the courage the in (the)-soul
246 Τὸ μὲν γὰρ σίτων καὶ ποτῶν καὶ στρωμνῆς καταφρονεῖν
the indeed for foods and drinks and bedding to-despise
ἁπαλῆς, πολλοῖς οὐδὲ ἔργον ὁρῶμεν ὂν, καὶ μάλιστά
soft for-many not-even (a)-task we-see being and especially
γε τοῖς ἀγροικότερον διακειμένοις, καὶ οὕτως ἐκ
at-least for-the(-ones) more-rustically disposed and thus from
πρώτης τραφεῖσι τῆς ἡλικίας, καὶ πολλοῖς δὲ ἑτέροις,
(the)-first raised the age and for-many too others
τῆς τε τοῦ σώματος κατασκευῆς καὶ τῆς συνηθείας
the both of-the body constitution and the habit
ἐξευμαριζούσης τὴν ἐν ἐκείνοις τοῖς πόνοις τραχύτητα.
making-easy the in those the labors roughness
Ὕβριν δὲ, καὶ ἐπήρειαν, καὶ λόγον φορτικὸν, καὶ τὰ
insult but and abuse and speech vulgar and the
παρὰ τῶν ἐλαττόνων σκώμματα τά τε ἁπλῶς καὶ τὰ
from the inferiors gibes the both simply and the
ἐν δίκῃ λεγόμενα, καὶ μέμψεις τὰς εἰκῇ καὶ μάτην
with justice spoken and blames the at-random and in-vain
παρὰ τῶν ἀρχόντων καὶ παρὰ τῶν ἀρχομένων γινομένας,
from the rulers and from the governed coming
οὐ τῶν πολλῶν ἐνεγκεῖν, ἀλλ' ἑνός που καὶ δευτέρου.
not of-the many to-bear but of-one perhaps and (a)-second

καὶ ἴδοι τις ἂν τοὺς ἐν ἐκείνοις ἰσχυροὺς πρὸς 247
and might-see anyone — the(-ones) in those strong at
ταῦτα οὕτως ἰλιγγιῶντας, ὡς μᾶλλον τῶν χαλεπωτάτων
these(-things) so being-dizzy as more than-the harshest
ἀγριαίνειν θηρίων.
to-grow-wild beasts
τοὺς δὴ τοιούτους μάλιστα τῶν τῆς ἱερωσύνης 248
the(-ones) indeed such most from-the of-the priesthood
ἀπείρξομεν περιβόλων. Τὸ μὲν γὰρ μήτε πρὸς τὰ σῖτα
we-shall-shut-out enclosures the indeed for neither toward the foods
ἀπηγχονῆσθαι, μήτε ἀνυπόδητον εἶναι τὸν προεστῶτα,
to-be-strangled nor barefoot to-be the(-one) presiding
οὐδὲν ἂν βλάψειε τὸ κοινὸν τῆς ἐκκλησίας· θυμὸς δὲ
nothing — would-harm the common(-good) of-the church anger but
ἄγριος, εἴς τε τὸν κεκτημένον εἴς τε τοὺς πλησίον
wild on both the(-one) having(-it) on and the(-ones) near
μεγάλας ἐργάζεται συμφοράς.
great works calamities
καὶ τοῖς μὲν ἐκεῖνα μὴ ποιοῦσιν, οὐδεμία ἀπειλὴ 249
and to-the(-ones) indeed those(-things) not doing no threat
παρὰ τοῦ Θεοῦ κεῖται· τοῖς δὲ ἁπλῶς ὀργιζομένοις,
from — God lies to-the(-ones) but simply being-angry
γέεννα καὶ τὸ τῆς γεέννης ἠπείληται πῦρ.
Gehenna and the of-the Gehenna has-been-threatened fire
Ὥσπερ οὖν ὁ δόξης ἐρῶν κενῆς, ὅταν τῆς τῶν 250
just-as then the(-one) with-glory enamored vain when of-the of-the
πολλῶν ἀρχῆς ἐπιλάβηται, μείζονα τῷ πυρὶ παρέχει τὴν
many rule he-lays-hold greater to-the fire supplies the
ὕλην· οὕτως ὁ καθ᾽ ἑαυτὸν καὶ ἐν ταῖς πρὸς ὀλίγους
fuel so the(-one) by himself and in the with few
ὁμιλίαις κρατεῖν ὀργῆς μὴ δυνάμενος, ἀλλ᾽ ἐκφερόμενος
converse to-master anger not being-able but being-carried-away

εὐχερῶς, ὅταν πλήθους ὅλου προστασίαν ἐμπιστευθῇ,
easily when of-(a)-multitude whole presidency he-is-entrusted-with
καθάπερ τὶ θηρίον πανταχόθεν καὶ ὑπὸ μυρίων κεντούμενον,
as some beast from-every-side and by myriad being-goaded
οὔτε αὐτὸς ἐν ἡσυχίᾳ δύναιτ' ἄν ποτε διάγειν, καὶ
neither himself in quiet could — ever pass(-his-life) and
τοὺς ἐμπιστευθέντας αὐτῷ μυρία διατίθησι κακά.
to-the(-ones) entrusted to-him myriad causes evils

XI · THE PRIEST EXPOSED

Unruly anger darkens the mind and spreads to the flock, which models itself on its rulers. A priest's faults cannot be hidden: like an athlete stripped for the contest, he is seen by all, and envy magnifies his smallest slips. He must fear his fellow clergy, eager for his place, as a tyrant fears his own bodyguards. Basil, John says, would send him into this war unready.

251 Οὐδὲν γὰρ οὕτω καθαρότητα νοῦ καὶ τὸ διειδὲς θολοῖ
nothing for so purity of-mind and the clearness muddies
τῶν φρενῶν, ὡς θυμὸς ἄτακτος καὶ μετὰ πολλῆς
of-the wits as anger disorderly and with much
φερόμενος τῆς ῥύμης.
carried the force
252 οὗτος γάρ φησιν ἀπόλλυσι καὶ φρονίμους. Καθάπερ γὰρ
this for he-says destroys even (the)-wise just-as for
ἔν τινι νυκτομαχίᾳ σκοτωθεὶς ὁ τῆς ψυχῆς ὀφθαλμὸς, οὐχ
in some night-battle darkened the of-the soul eye not
εὑρίσκει διακρῖναι τοὺς φίλους τῶν πολεμίων, οὐδὲ τοὺς
finds(-how) to-distinguish the friends from-the enemies nor the
ἀτίμους τῶν ἐντίμων· ἀλλὰ πᾶσιν ἐφεξῆς ἐνὶ κέχρηται
dishonored from-the honored but to-all in-turn one uses

τρόπῳ, κἂν λαβεῖν τι δέῃ κακὸν, ἅπαντα εὐκόλως
manner even-if to-take any it-be-needful evil all(-things) readily
ὑπομένων, ὑπὲρ τοῦ πληρῶσαι τὴν τῆς ψυχῆς ἡδονήν.
enduring for the to-fill the of-the soul pleasure
Ἡδονὴ γάρ τίς ἐστιν ἡ τοῦ θυμοῦ πύρωσις, καὶ ἡδονῆς 253
pleasure for some is the of-the anger burning and than-pleasure
χαλεπώτερον τυραννεῖ τὴν ψυχὴν, πᾶσαν αὐτῆς τὴν ὑγιῆ
more-harshly tyrannizes-over the soul all its the healthy
κατάστασιν ἄνω καὶ κάτω ταράττουσα. Καὶ γὰρ πρὸς
condition up and down troubling and for to
ἀπόνοιαν αἴρει ῥᾳδίως καὶ ἔχθρας ἀκαίρους καὶ μῖσος
madness it-lifts easily and enmities untimely and hatred
ἄλογον, καὶ προσκρούματα ἁπλῶς καὶ εἰκῇ προσκρούειν
unreasoning and offenses simply and at-random to-commit
παρασκευάζει συνεχῶς, καὶ πολλὰ ἕτερα τοιαῦτα καὶ
it-prepares(-one) continually and many other such(-things) both
λέγειν καὶ πράττειν βιάζεται, πολλῷ τῷ ῥοίζῳ τοῦ πάθους
to-say and to-do it-forces with-much the rush of-the passion
τῆς ψυχῆς ὑποσυρομένης, καὶ οὐκ ἐχούσης ὅποι τὴν αὐτῆς
the soul being-swept-along and not having where the its-own
ἐρείσασα δύναμιν ἀντιστήσεται πρὸς τοσαύτην ὁρμήν.
having-planted strength it-will-stand-against toward so-great onset
Ἀλλ᾽ οὐκ ἔτι σὲ εἰρωνευόμενον ἀνέξομαι περαιτέρω· τίς 254
but no longer you dissembling I-will-endure further who
γὰρ οἶδέ φησιν, ὅσον ταύτης ἀπέχεις τῆς νόσου;
for knows he-says how-far from-this you-are-distant the disease
Τί οὖν, ἔφην, ὦ μακάριε, βούλει πλησίον με τῆς πυρᾶς 255
what then I-said O blessed(-one) do-you-wish near me the pyre
ἀγαγεῖν, καὶ παροξῦναι τὸ θηρίον ἠρεμοῦν; ἢ ἀγνοεῖς,
to-lead and to-provoke the beast being-quiet or are-you-ignorant
ὡς οὐκ οἰκείᾳ τοῦτο κατωρθώσαμεν ἀρετῇ, ἀλλ᾽ ἐκ τοῦ
that not by-own this we-achieved virtue but from the

τὴν ἡσυχίαν ἀγαπᾶν; τὸν δὲ οὕτω διακείμενον, ἀγαπητὸν
the quiet to-love the(-one) but so disposed (it-is)-welcome
ἐφ' ἑαυτοῦ μένοντα, καὶ ἑνὶ μόνῳ ἢ δευτέρῳ χρώμενον
by himself remaining and one only or (a)-second using
φίλῳ, δυνηθῆναι τὸν ἐκεῖθεν διαφυγεῖν ἐμπρησμὸν, μὴ ὅτι
friend to-be-able the from-there to-escape conflagration not to-say
εἰς τὴν ἄβυσσον τῶν τοσούτων ἐμπεσόντα φροντίδων.
into the abyss of-the so-many having-fallen cares

256 Τότε γὰρ οὐχ ἑαυτὸν μόνον, ἀλλὰ καὶ ἑτέρους πολλοὺς
then for not himself only but also others many
ἐπισύρει μεθ' ἑαυτοῦ πρὸς τὸν τῆς ἀπωλείας κρημνὸν, καὶ
he-drags-along with himself toward the of-the destruction precipice and
περὶ τὴν τῆς ἐπιεικείας ἐπιμέλειαν ἀργοτέρους καθίστησι.
about the of-the gentleness care more-sluggish he-makes
Πέφυκε γὰρ, ὡς τὰ πολλὰ, τὸ τῶν ἀρχομένων πλῆθος,
is-wont for as the many(-times) the of-the governed multitude
ὥσπερ εἰς ἀρχέτυπόν τινα εἰκόνα τοὺς τῶν ἀρχόντων
as-if to archetypal some image the of-the rulers
τρόπους ὁρᾶν, καὶ πρὸς ἐκείνους ἐξομοιοῦν ἑαυτούς. Πῶς
ways to-look and toward those to-liken themselves how
οὖν ἄν τις τὰς ἐκείνων παύσειε φλεγμονὰς, οἰδαίνων
then — anyone the of-those could-stop inflammations swelling
αὐτός; τίς δ' ἂν ἐπιθυμήσειε ταχέως τῶν πολλῶν
himself who and — would-desire quickly of-the many
γενέσθαι μέτριος, τὸν ἄρχοντα ὀργίλον ὁρῶν;
to-become moderate the ruler irascible seeing

257 Οὐ γάρ ἐστιν, οὐκ ἔστι τὰ τῶν ἱερέων κρύπτεσθαι
not for it-is-possible not it-is-possible the of-the priests to-be-hidden
ἐλαττώματα, ἀλλὰ καὶ τὰ μικρότατα ταχέως κατάδηλα
faults but even the smallest quickly manifest
γίνεται.
become

Καὶ γὰρ ἀθλητὴς, ἕως μὲν ἂν οἴκοι μένῃ καὶ μηδενὶ 258
and for (an)-athlete as-long-as indeed — at-home he-remains and with-no-one
συμπλέκηται, δύναιτ᾽ ἂν λαθεῖν, κἂν ἀσθενέστατος ὢν
grapples could — escape-notice even-if weakest being
τύχῃ· ὅταν δὲ ἀποδύσηται πρὸς τοὺς ἀγῶνας, ῥᾳδίως
he-happen when but he-strips for the contests easily
ἐλέγχεται. καὶ τῶν ἀνθρώπων τοίνυν οἱ μὲν τὸν
he-is-exposed and of-the men therefore the(-ones) indeed the
ἰδιωτικὸν τοῦτον καὶ ἀπράγμονα βιοῦντες βίον, ἔχουσι
private this and untroubled living life have
παραπέτασμα τῶν ἰδίων ἁμαρτημάτων τὴν μόνωσιν· εἰς
(as-a)-screen of-the own sins the solitude into
δὲ τὸ μέσον ἀχθέντες, καθάπερ ἱμάτιον τὴν ἠρεμίαν
but the midst brought as-if (a)-cloak the quiet
ἀποδῦναι ἀναγκάζονται, καὶ πᾶσι γυμνὰς ἐπιδεῖξαι τὰς
to-strip-off they-are-compelled and to-all naked to-display the
ψυχὰς διὰ τῶν ἔξωθεν κινημάτων.
souls through the outward movements
Ὥσπερ οὖν αὐτῶν τὰ κατορθώματα πολλοὺς ὤνησε, πρὸς 259
just-as then their the achievements many benefited toward
τὸν ἴσον παρακαλοῦντα ζῆλον· οὕτω καὶ τὰ πλημμελήματα
the equal summoning zeal so also the offenses
ῥαθυμοτέρους κατέστησε περὶ τὴν τῆς ἀρετῆς ἐργασίαν,
more-careless made about the of-the virtue practice
καὶ βλακεύειν πρὸς τοὺς ὑπὲρ τῶν σπουδαίων παρεσκεύασε
and to-be-slack toward the for the earnest(-things) prepared(-them)
πόνους. Διὸ χρὴ πάντοθεν αὐτοῦ τὸ κάλλος
labors wherefore it-is-needful from-every-side his the beauty
ἀποστίλβειν τῆς ψυχῆς, ἵνα καὶ εὐφραίνειν ἅμα καὶ
to-gleam of-the soul that both to-gladden at-once and
φωτίζειν δύνηται τὰς τῶν ὁρώντων ψυχάς.
to-enlighten he-may-be-able the of-the(-ones) seeing souls

260 Τὰ μὲν γὰρ τῶν τυχόντων ἁμαρτήματα, ὥσπερ ἔν
the indeed for of-the ordinary(-men) sins as-if in
τινι σκότῳ πραττόμενα, τοὺς ἐργαζομένους ἀπώλεσε
some darkness done the(-ones) committing(-them) destroyed
μόνους· ἀνδρὸς δὲ ἐπιφανοῦς καὶ πολλοῖς γνωρίμου
only of-(a)-man but conspicuous and to-many known
πλημμέλεια, κοινὴν ἅπασι φέρει τὴν βλάβην, τοὺς μὲν
(a)-fault common to-all brings the harm the(-ones) indeed
ἀναπεπτωκότας πρὸς τοὺς ὑπὲρ τῶν ἀγαθῶν ἱδρῶτας
having-fallen-back toward the for the goods sweats
ὑπτιωτέρους ποιοῦσα, τοὺς δὲ προσέχειν ἑαυτοῖς
more-supine making the(-ones) but to-attend to-themselves
βουλομένους ἐρεθίζουσα πρὸς ἀπόνοιαν.
wishing provoking to madness

261 Χωρὶς δὲ τούτων τὰ μὲν τῶν εὐτελῶν παραπτώματα, κἂν
apart and from-these the indeed of-the mean(-men) lapses even-if
εἰς τὸ μέσον ἔλθῃ, οὐδένα ἔπληξεν ἀξιόλογον πληγήν· οἱ
into the midst it-comes no-one struck (a)-notable blow the(-ones)
δὲ ἐν τῇ κορυφῇ ταύτης καθήμενοι τῆς τιμῆς, πρῶτον
but on the summit of-this sitting the honor first
μὲν πᾶσίν εἰσι κατάδηλοι, ἔπειτα κἂν ἐν τοῖς μικροτάτοις
indeed to-all are manifest then even-if in the smallest(-things)
σφαλῶσι, μεγάλα τὰ μικρὰ τοῖς ἄλλοις φαίνεται·
they-trip great the small(-things) to-the others appear
οὐ γὰρ τῷ μέτρῳ τοῦ γεγονότος, ἀλλὰ τῇ τοῦ
not for by-the measure of-the done(-thing) but by-the of-the(-one)
διαμαρτόντος ἀξίᾳ τὴν ἁμαρτίαν μετροῦσιν ἅπαντες.
having-erred dignity the sin measure all

262 Καὶ δεῖ τὸν ἱερέα καθάπερ τισὶν ἀδαμαντίνοις ὅπλοις
and it-is-needful the priest as-if with-some adamantine arms
πεφράχθαι τῇ τε συντόνῳ σπουδῇ, καὶ τῇ διηνεκεῖ
to-be-fenced with-the both intense zeal and with-the continual

περὶ τὸν βίον νήψει, πάντοθέν τε περισκοπεῖν, μή που
about the life sobriety from-every-side and to-look-around lest somewhere
τὶς γυμνὸν εὑρὼν τόπον καὶ παρημελημένον, πλήξῃ
anyone naked finding (a)-place and neglected strike
καιρίαν πληγήν. Πάντες γὰρ περιεστήκασι, τρῶσαι ἕτοιμοι
(a)-mortal blow all for stand-around to-wound ready
καὶ καταβαλεῖν, οὐ τῶν ἐχθρῶν μόνον καὶ πολεμίων,
and to-throw-down not of-the enemies only and foes
ἀλλὰ καὶ αὐτῶν πολλοὶ τῶν προσποιουμένων φιλίαν.
but also of-themselves many of-the(-ones) pretending friendship
Τοιαύτας οὖν ἐπιλέγεσθαι δεῖ ψυχὰς, οἷα τὰ τῶν 263
such then to-choose it-is-needful souls as the of-the
ἁγίων ἐκείνων ἀπέδειξε σώματα ἡ τοῦ Θεοῦ χάρις, ἐν τῇ
holy those showed bodies the — of-God grace in the
Βαβυλωνίᾳ καμίνῳ ποτέ. Οὐ γὰρ κληματὶς καὶ πίσσα καὶ
Babylonian furnace once not for brushwood and pitch and
στυππεῖον ἡ τοῦ πυρὸς τούτου τροφὴ, ἀλλὰ πολὺ τούτων
tow (is)-the of-the fire this food but much than-these
χαλεπωτέρα. ἐπεὶ μηδὲ πῦρ τὸ αἰσθητὸν ὑπόκειται ἐκεῖνο,
harsher since not-even fire the perceptible lies-under that
ἀλλ' ἡ παμφάγος αὐτοὺς τῆς βασκανίας περιστοιχίζεται
but the all-devouring them of-the envy encircles
φλὸξ, πανταχόθεν αἰρομένη, καὶ ἀκριβέστερον αὐτῶν
flame from-every-side rising and more-precisely their
ἐπιοῦσα καὶ διερευνωμένη τὸν βίον, ἢ τὸ πῦρ τότε
attacking and searching-out the life than the fire then
τῶν παίδων ἐκείνων τὰ σώματα. ὅταν οὖν εὕρῃ καλάμης
of-the boys those the bodies when then it-finds of-stubble
ἴχνος μικρὸν, προσπλέκεται ταχέως, καὶ τὸ μὲν σαθρὸν
(a)-trace small it-twines-on quickly and the indeed rotten
ἐκεῖνο κατέκαυσε μέρος, τὴν δὲ λοιπὴν ἅπασαν οἰκοδομὴν,
that burned-down part the but remaining whole building

κἂν τῶν ἡλιακῶν ἀκτίνων οὖσα λαμπροτέρα τύχῃ, ἀπ᾽
even-if than-the of-the-sun rays being brighter it-happen from
ἐκείνου τοῦ καπνοῦ προσέφλεξε καὶ ἡμαύρωσεν ἅπασαν.
that the smoke it-scorched and darkened all

264 Ἕως μὲν γὰρ ἂν πανταχόθεν ἡρμοσμένος ᾖ καλῶς ὁ
as-long-as indeed for — from-every-side fitted it-be well the
τοῦ ἱερέως βίος, ἀνάλωτος γίνεται ταῖς ἐπιβουλαῖς· ἂν δὲ
of-the priest life uncapturable it-becomes by-the plots if but
τύχῃ μικρόν τι παριδὼν, οἷα εἰκὸς ἄνθρωπον ὄντα
he-happen small something having-overlooked as (is)-likely (a)-man being
καὶ τὸ πολυπλανὲς τοῦ βίου τούτου περῶντα πέλαγος·
and the much-wandering of-the life this crossing sea
οὐδὲν αὐτῷ τῶν λοιπῶν κατορθωμάτων ὄφελος, πρὸς τὸ
nothing to-him of-the other achievements (is)-profit toward the
δυνηθῆναι τὰ τῶν κατηγόρων στόματα διαφυγεῖν, ἀλλ᾽
to-be-able the of-the accusers mouths to-escape but
ἐπισκιάζει παντὶ τῷ λοιπῷ τὸ μικρὸν ἐκεῖνο παράπτωμα·
overshadows all the rest the small that lapse
καὶ οὐχ ὡς σάρκα περικειμένῳ, οὐδὲ ἀνθρωπείαν λαχόντι
and not as flesh wearing nor human having-received
φύσιν, ἀλλ᾽ ὡς ἀγγέλῳ, καὶ τῆς λοιπῆς ἀσθενείας
nature but as (an)-angel and of-the other weakness
ἀπηλλαγμένῳ, δικάζειν ἅπαντες ἐθέλουσι τῷ ἱερεῖ.
freed to-judge all wish the priest

265 Καὶ καθάπερ τύραννον, ἕως μὲν ἂν κρατῇ, ἅπαντες
and just-as (a)-tyrant as-long-as indeed — be-rules all
πεφρίκασι καὶ κολακεύουσι, διὰ τὸ μὴ δύνασθαι
fear and flatter because-of the not to-be-able
καθελεῖν· ὅταν δὲ ἴδωσιν εἰς τοὐναντίον προχωροῦν
to-pull-down(-him) when but they-see to the-opposite advancing
ἐκεῖνο, τὴν μεθ᾽ ὑποκρίσεως ἀφέντες τιμὴν οἱ πρὸ
that(-thing) the with hypocrisy having-let-go honor the(-ones) before

μικροῦ φίλοι γεγόνασιν ἐξαίφνης ἐχθροὶ καὶ πολέμιοι,
(a)-little friends have-become suddenly enemies and foes
καὶ πάντα αὐτοῦ τὰ σαθρὰ καταμαθόντες ἐπιτίθενται
and all his the rotten(-places) having-learned-thoroughly they-attack
καὶ παραλύουσι τῆς ἀρχῆς· οὕτω δὴ καὶ ἐπὶ
and release(-him) from-the rule so indeed also in-the-case-of
τῶν ἱερέων, οἱ πρὸ βραχέος, καὶ ἡνίκα ἐκράτει,
the priests the(-ones) before (a)-short(-time) and when he-held-power
τιμῶντες καὶ θεραπεύοντες, ὅταν μικρὰν εὕρωσι λαβὴν,
honoring and courting(-him) when small they-find (a)-handle
παρασκευάζονται σφοδρῶς, οὐχ ὡς τύραννον μόνον, ἀλλὰ
prepare-themselves vehemently not as (a)-tyrant only but
καί τι τούτου χαλεπώτερον καθαιρήσειν μέλλοντες.
also something than-this harsher to-pull-down being-about
Καὶ ὥσπερ ἐκεῖνος τοὺς τοῦ σώματος φύλακας δέδοικεν· 266
and just-as that(-one) the of-the body guards fears
οὕτω καὶ οὗτος τοὺς πλησίον καὶ συλλειτουργοῦντας
so also this(-one) the(-ones) near and ministering-with
αὐτῷ μάλιστα πάντων τρέμει. οὔτε γὰρ ἕτεροί τινες οὕτω
him most of-all trembles-at neither for others any so
τῆς ἀρχῆς ἐπιθυμοῦσι τῆς ἐκείνου, καὶ τὰ ἐκείνου
the office desire the of-that(-one) and the(-things) of-that(-one)
μάλιστα πάντων ἴσασιν, ὡς οὗτοι· ἐγγύθεν γὰρ ὄντες,
most of-all know as these from-near for being
εἴ τι συμβαίη τοιοῦτο, πρὸ τῶν ἄλλων αἰσθάνονται·
if anything should-happen such before the others they-perceive
καὶ δύναιντ' ἂν εὐχερῶς καὶ διαβάλλοντες πιστευθῆναι,
and could — easily both slandering to-be-believed
καὶ τὰ μικρὰ μεγάλα ποιοῦντες τὸν συκοφαντούμενον
and the small(-things) great making the(-one) slandered
ἑλεῖν· (τὸ γὰρ ἀποστολικὸν ἐκεῖνο ῥῆμα ἀντέστραπται,
to-seize the for apostolic that word has-been-reversed

καὶ εἴτι πάσχει ἓν μέλος, χαίρει πάντα τὰ μέλη· καὶ
and if-anything suffers one member rejoice all the members and
εἰ δοξάζεται ἓν μέλος, πάσχει πάντα τὰ μέλη·) πλὴν εἴ
if is-glorified one member suffer all the members except if
τις εὐλαβείᾳ πολλῇ πρὸς ἅπαντα στῆναι δυνηθείη.
anyone by-reverence much against all-things to-stand should-be-able

267 Εἰς τοσοῦτον οὖν ἡμᾶς ἐκπέμπεις πόλεμον; καὶ πρὸς
into so-great then us do-you-send-out war and for
μάχην οὕτω ποικίλην καὶ πολυειδῆ τὴν ἡμετέραν ἐνόμισας
battle so varied and multiform the our did-you-think
ἀρκέσειν ψυχήν; πόθεν, καὶ παρὰ τίνος μαθών; εἰ μὲν
to-suffice soul whence and from whom having-learned if indeed
γὰρ ὁ Θεὸς τοῦτο ἐψηφίσατο, ἐπίδειξον τὸν χρησμὸν, καὶ
for — God this decreed show the oracle and
πείθομαι· εἰ δὲ οὐκ ἔχεις, ἀλλ᾽ ἀπὸ δόξης ἀνθρωπίνης
I-am-persuaded if but not you-have but from opinion human
φέρεις τὴν ψῆφον ἀπαλλάγηθί ποτε ἐξαπατώμενος. Ὑπὲρ
you-bring the vote be-rid at-last being-deceived concerning
γὰρ τῶν ἡμετέρων ἡμῖν μᾶλλον, ἢ ἑτέροις πείθεσθαι
for the our(-affairs) us rather than others to-be-believed
δίκαιον, ἐπειδὴ τὰ τοῦ ἀνθρώπου οὐδεὶς οἶδεν, εἰ μὴ
(is)-just since the(-things) of-the man no-one knows if not
τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ὂν ἐν αὐτῷ.
the spirit of-the man the being in him

268 Ὅτι γὰρ καὶ ἡμᾶς αὐτοὺς καὶ τοὺς ἑλομένους
that for both us ourselves and the(-ones) having-chosen(-us)
καταγελάστους ἂν ἐποιήσαμεν, ταύτην δεξάμενοι τὴν
laughable — we-would-have-made this having-accepted the
ἀρχὴν, καὶ μετὰ πολλῆς τῆς ζημίας εἰς ταύτην ἂν
office and with much the loss to this —
ἐπανήλθομεν τοῦ βίου τὴν κατάστασιν, ἐν ᾗ καὶ νῦν
we-would-have-returned of-the life the condition in which also now

ἐσμὲν, εἰ καὶ μὴ πρότερον, ἀλλὰ νῦν σὲ τούτοις οἶμαι
we-are if even not before but now you by-these I-think
πεπεικέναι, τοῖς ῥήμασιν.
to-have-persuaded the words
Οὐδὲ γὰρ βασκανία μόνον, ἀλλὰ πολλῷ καὶ τῆς 269
not for envy only but by-much even than-the
βασκανίας σφοδρότερον, ἡ τῆς ἀρχῆς ταύτης ἐπιθυμία,
envy more-vehemently the of-the office this desire
τοὺς πολλοὺς ὁπλίζειν εἴωθε κατὰ τοῦ ταύτην ἔχοντος.
the many to-arm is-wont against the(-one) this holding
Καὶ καθάπερ οἱ φιλάργυροι τῶν παίδων βαρύνονται τὸ 270
and just-as the avaricious of-the children are-burdened-by the
τῶν πατέρων γῆρας· οὕτω καὶ τούτων τινὲς, ὅτ' ἂν ἴδωσιν
of-the fathers old-age so also of-these some when — they-see
εἰς μακρὸν παραταθεῖσαν τὴν ἱερωσύνην χρόνον, ἐπειδὴ
to (a)-long extended the priesthood time since
ἀνελεῖν οὐκ εὐαγὲς, παραλῦσαι σπεύδουσιν αὐτὸν τῆς
to-kill(-him) (is)-not pious to-release they-hasten him from-the
ἀρχῆς, πάντες ἀντ' ἐκείνου γενέσθαι ἐπιθυμοῦντες, καὶ εἰς
office all instead-of him to-become desiring and to
ἑαυτὸν ἕκαστος μεταπεσεῖσθαι τὴν ἀρχὴν προσδοκῶντες.
himself each to-pass the office expecting

At the elections the electors split into factions and choose for every reason but virtue: birth, wealth, kinship, flattery. The unworthy are let in, the worthy thrust out. A bishop who resists makes all his enemies; one who yields makes God his enemy.

271 Βούλει σοι καὶ ἕτερον ἐπιδείξω ταύτης τῆς μάχης
do-you-wish to-you also another I-should-show of-this the battle
εἶδος, μυρίων ἐμπεπλησμένον κινδύνων; ἴθι δὴ καὶ
form with-myriad filled dangers come then and
διάκυψον εἰς τὰς δημοτελεῖς ἑορτὰς, ἐν αἷς μάλιστα
peep into the public festivals in which especially
τῶν ἐκκλησιαστικῶν ἀρχῶν τὰς αἱρέσεις ποιεῖσθαι νόμος·
the ecclesiastical offices the elections to-make (is)-custom
καὶ τοσαύταις ὄψει κατηγορίαις τὸν ἱερέα βαλλόμενον,
and with-so-many you-will-see accusations the priest pelted
ὅσον τῶν ἀρχομένων τὸ πλῆθός ἐστι.
as-great of-the governed the multitude is
272 Πάντες γὰρ οἱ δοῦναι κύριοι τὴν τιμὴν εἰς
all for the(-ones) to-give having-authority the honor into
πολλὰ τότε σχίζονται μέρη, καὶ οὔτε πρὸς ἀλλήλους,
many then are-split parts and neither with one-another
οὔτε πρὸς αὐτὸν τὸν λαχόντα τὴν ἐπισκοπὴν, τὸ
nor with himself the(-one) having-obtained the bishopric the
τῶν πρεσβυτέρων συνέδριον ὁμογνωμονοῦν ἴδοι τις ἂν,
of-the elders council agreeing might-see anyone —
ἀλλ' ἕκαστος καθ' ἑαυτὸν ἑστήκασιν, ὁ μὲν τοῦτον,
but each by himself stand the(-one) indeed this(-man)
ὁ δὲ ἐκεῖνον αἱρούμενος.
the(-other) but that(-man) choosing

Τὸ δὲ αἴτιον, οὐκ εἰς ἓν πάντες ὁρῶσιν, εἰς ὃ μόνον 273
the and cause not to one(-thing) all look to which alone
ὁρᾶν ἐχρῆν, τῆς ψυχῆς τὴν ἀρετὴν, ἀλλ᾽ εἰσὶ καὶ
to-look it-was-needful of-the soul the virtue but there-are also
ἕτεραι προφάσεις αἱ ταύτης πρόξενοι τῆς τιμῆς. οἷον, ὁ
other pretexts the of-this procurers the honor such-as the(-one)
μὲν, ὅτι γένους ἐστὶ λαμπροῦ, ἐγκρινέσθω φησίν· ὁ
indeed that of-family he-is brilliant let-him-be-admitted he-says the(-other)
δὲ, ὅτι πλοῦτον περιβέβληται πολὺν, καὶ οὐκ ἂν δέοιτο
but that wealth he-has-put-on much and not — he-would-need
τρέφεσθαι ἐκ τῶν τῆς ἐκκλησίας προσόδων· ὁ δὲ,
to-be-fed from the of-the church revenues the(-other) but
ὅτι παρὰ τῶν ἐχθρῶν ηὐτομόλησε. καὶ ὁ μὲν τὸν
that from the enemies he-deserted and the(-one) indeed the(-man)
οἰκείως πρὸς αὐτὸν διακείμενον, ὁ δὲ τὸν γένει
intimately toward himself disposed the(-other) but the(-man) by-family
προσήκοντα, ὁ δὲ τὸν κολακεύοντα μᾶλλον τῶν
related the(-other) but the(-man) flattering more than-the
ἄλλων προτιμᾶν σπουδάζουσιν· εἰς δὲ τὸν ἐπιτήδειον
others to-prefer are-eager to but the suitable(-man)
οὐδεὶς ὁρᾶν βούλεται, οὐδὲ ψυχῆς τινὰ ποιεῖσθαι βάσανον.
no-one to-look wishes nor of-soul any to-make test
Ἐγὼ δὲ τοσούτου δέω ταύτας ἡγεῖσθαι τὰς αἰτίας 274
I but so-far I-am-from these to-think the causes
ἀξιοπίστους εἶναι πρὸς τινὶ τῶν ἱερέων δοκιμασίαν, ὡς
trustworthy to-be for any of-the priests proof that
μηδὲ εἴ τις πολλὴν εὐλάβειαν ἐπιδείξαιτο, τὴν οὐ
not-even if anyone much reverence should-display the not
μικρὸν ἡμῖν πρὸς τὴν ἀρχὴν συντελοῦσαν ἐκείνην, μηδὲ
small for-us toward the office contributing that(-reverence) not-even

τοῦτον ἀπὸ ταύτης εὐθέως ἐγκρίνειν τολμᾶν, εἰ μὴ μετὰ
this(-man) from this at-once to-admit to-dare if not with
τῆς εὐλαβείας πολλὴν καὶ τὴν σύνεσιν ἔχων τύχοι.
the reverence much also the understanding having be-happen
275 Καὶ γὰρ οἶδα πολλοὺς ἐγὼ τῶν ἅπαντα χρόνον
and for I-know many I of-the(-men) (the)-whole time
καθειρξάντων ἑαυτοὺς καὶ νηστείαις δαπανηθέντων, ὅτι
having-shut-up themselves and by-fastings consumed that
ἕως μὲν αὐτοῖς μόνοις εἶναι ἐξῆν καὶ τὰ
as-long-as indeed for-themselves alone to-be it-was-possible and the(-things)
αὐτῶν μεριμνᾶν, εὐδοκίμουν παρὰ Θεῷ, καὶ καθ'
of-themselves to-care-for they-were-well-regarded with God and on
ἑκάστην ἡμέραν ἐκείνῃ προσετίθεσαν τῇ φιλοσοφίᾳ μέρος
each day to-that they-were-adding the philosophy (a)-part
οὐ μικρόν· ἐπειδὴ δὲ εἰς τὸ πλῆθος ἦλθον καὶ τὰς τῶν
not small since but into the multitude they-came and the of-the
πολλῶν ἀμαθίας ἐπανορθοῦν ἠναγκάσθησαν, οἱ μὲν
many ignorances to-correct were-compelled the(-ones) indeed
οὐδὲ τὴν ἀρχὴν ἤρκεσαν πρὸς τὴν τοσαύτην πραγματείαν,
not-even at-the beginning sufficed for the so-great business
οἱ δὲ βιασθέντες ἐπιμεῖναι, τὴν προτέραν ἀκρίβειαν
the(-others) but forced to-remain the former strictness
ῥίψαντες, ἑαυτούς τε ἐζημίωσαν τὰ μέγιστα καὶ
having-flung-away themselves both damaged the greatest(-things) and
ἑτέρους τοσοῦτον ὤνησαν οὐδέν.
others so-much benefited nothing
276 Ἀλλ' οὐδὲ εἴ τις τὸν ἅπαντα χρόνον ἀνάλωσεν ἐν τῇ
but not-even if anyone the whole time spent in the
ἐσχάτῃ τῆς λειτουργίας τάξει μένων, καὶ εἰς ἔσχατον ἤλασε
last of-the ministry rank remaining and to (the)-last drove
γῆρας, τοῦτον ἁπλῶς διὰ τὴν ἡλικίαν αἰδεσθέντες, ἐπὶ
old-age this(-man) simply because-of the age reverencing to

τὴν ἀρχὴν οἴσομεν τὴν ἀνωτέρω. τί γὰρ, εἰ καὶ μετὰ
the office shall-we-bring the higher what for if even after
τὴν ἡλικίαν ἐκείνην ἀνεπιτήδειος ὢν μένοι;
the age that unsuitable being he-should-remain
Καὶ οὐ τὴν πολιὰν ἀτιμάσαι βουλόμενος, οὐδὲ νομοθετῶν 277
and not the gray-hair to-dishonor wishing nor legislating
τοὺς ἀπὸ χοροῦ μοναζόντων ἥκοντας πάντως ἀπείργεσθαι
the(-ones) from (the)-choir of-the-monks coming altogether to-be-shut-out
τῆς τοιαύτης ἐπιστασίας, ταῦτα εἶπον νῦν (συνέβη γὰρ
from-the such oversight these(-things) I-said now it-happened for
πολλοὺς καὶ ἐξ ἐκείνης ἐλθόντας τῆς ἀγέλης, εἰς ταύτην
many also from that having-come the flock in this
διαλάμψαι τὴν ἀρχήν·) ἀλλ᾽ ἐκεῖνο δεῖξαι σπουδάζων, ὅτι
to-shine-forth the office but that to-show being-eager that
εἰ μήτε εὐλάβεια καθ᾽ ἑαυτὴν, μήτε γῆρας μακρὸν, ἱκανὰ
if neither reverence by itself nor old-age long sufficient
γένοιτ᾽ ἂν δεῖξαι τὸν κεκτημένον ἱερωσύνης ἄξιον ὄντα,
could-be — to-show the(-one) having(-them) of-priesthood worthy being
σχολῇ γ᾽ ἂν αἱ προειρημέναι προφάσεις τοῦτο ἐργάσαιντο.
hardly at-least — the aforesaid pretexts this could-accomplish
οἱ δὲ καὶ ἑτέρας προστιθέασιν ἀτοπωτέρας. Καὶ γὰρ 278
others but also other(-pretexts) add more-absurd and for
οἱ μὲν, ἵνα μὴ μετὰ τῶν ἐναντίων τάξωσιν ἑαυτοὺς,
some indeed that not with the opponents they-may-range themselves
εἰς τὴν τοῦ κλήρου καταλέγονται τάξιν· οἱ δὲ διὰ
into the of-the clergy are-enrolled rank others but because-of
πονηρίαν, καὶ ἵνα μὴ παροφθέντες μεγάλα ἐργάσωνται κακά.
wickedness and that not overlooked great they-may-do evils
Ἆρα γένοιτ᾽ ἄν τι τούτου παρανομώτερον; ὅτ᾽ ἂν 279
— could-be — anything than-this more-lawless when —
ἄνθρωποι μοχθηροὶ, καὶ μυρίων γέμοντες κακῶν, διὰ
men vicious and with-myriad teeming evils because-of

ταῦτα θεραπεύονται, δι' ἃ κολάζεσθαι ἔδει·
these(-things) are-courted on-account-of which to-be-punished it-was-needful
καὶ ὧν ἕνεκεν μηδὲ τὸν οὐδὸν τῆς ἐκκλησίας
and of-which for-the-sake not-even the threshold of-the church
ὑπερβαίνειν ἐχρῆν, ὑπὲρ τούτων καὶ εἰς τὴν ἱερατικὴν
to-cross it-was-needful for these(-things) even into the priestly
ἀναβαίνουσιν ἀξίαν.
they-ascend dignity

280 Ἔτι οὖν ζητήσομεν, εἰπέ μοι, τοῦ Θεοῦ τῆς ὀργῆς τὴν
still then shall-we-seek tell me — of-God the wrath the
αἰτίαν, πράγματα οὕτως ἅγια καὶ φρικωδέστατα ἀνθρώποις
cause things so holy and most-awe-inspiring to-men
τοῖς μὲν πονηροῖς, τοῖς δὲ οὐδενὸς ἀξίοις λυμαίνεσθαι
to-the indeed wicked to-the but of-nothing worthy to-ruin
παρέχοντες; Ὅτ' ἂν γὰρ οἱ μὲν τῶν μηδὲν
giving when — for some indeed of-the(-things) nothing
αὐτοῖς προσηκόντων, οἱ δὲ τῶν πολλῷ μειζόνων
to-them belonging others but of-the(-things) by-much greater
τῆς οἰκείας δυνάμεως προστασίαν ἐμπιστευθῶσιν, οὐδὲν
than-the own power presidency are-entrusted-with nothing
Εὐρίπου τὴν ἐκκλησίαν διαφέρειν ποιοῦσιν.
from-Euripus the church to-differ they-make

281 Ἐγὼ δὲ πρότερον τῶν ἔξωθεν ἀρχόντων κατεγέλων, ὅτι
I but formerly the outside rulers laughed-at because
τὰς τῶν τιμῶν διανομὰς οὐκ ἀπὸ τῆς ἀρετῆς τῆς ἐν
the of-the honors distributions not from the virtue the in
ταῖς ψυχαῖς, ἀλλ' ἀπὸ χρημάτων καὶ πλήθους ἐτῶν καὶ
the souls but from money and multitude of-years and
ἀνθρωπίνης ποιοῦνται προστασίας· ἐπεὶ δὲ ἤκουσα, ὅτι
human they-make patronage since but I-heard that

αὕτη ἡ ἀλογία καὶ εἰς τὰ ἡμέτερα εἰσεκώμασεν, οὐκ
this the unreason even into the(-things) our has-reveled-in no
ἔθ' ὁμοίως ἐποιούμην τὸ πρᾶγμα δεινόν.
longer similarly did-I-make the matter terrible
τί γὰρ θαυμαστὸν, ἀνθρώπους βιωτικοὺς καὶ δόξης τῆς 282
what for (is)-wonderful (that)-men worldly and with-glory the
παρὰ τῶν πολλῶν ἐρῶντας καὶ χρημάτων ἕνεκα πάντα
from the many in-love and of-money for-the-sake everything
πράττοντας, ἁμαρτάνειν τοιαῦτα· ὅπουγε οἱ πάντων
doing should-sin such(-sins) when-indeed the(-ones) from-all
ἀπηλλάχθαι προσποιούμενοι τούτων, οὐδὲν ἄμεινον ἐκείνων
to-be-freed pretending these nothing better than-those
διάκεινται, ἀλλ' ὑπὲρ τῶν οὐρανίων τὸν ἀγῶνα ἔχοντες,
are-disposed but for the heavenly(-things) the contest having
ὡς περὶ πλέθρων γῆς ἢ ἑτέρου τινὸς τοιούτου τῆς
as about acres of-land or other some such the
βουλῆς αὐτοῖς προκειμένης, ἁπλῶς ἀνθρώπους ἀγελαίους
deliberation for-them being-set-before simply men common
λαβόντες ἐφιστᾶσι πράγμασι τοιούτοις, ὑπὲρ ὧν καὶ
having-taken they-set-over things such for which even
τὴν ἑαυτοῦ κενῶσαι δόξαν, καὶ ἄνθρωπος γενέσθαι, καὶ
the his-own to-empty glory and (a)-man to-become and
δούλου μορφὴν λαβεῖν, καὶ ἐμπτυσθῆναι, καὶ ῥαπισθῆναι,
of-(a)-slave (the)-form to-take and to-be-spat-upon and to-be-struck
καὶ θάνατον τὸν ἐπονείδιστον ἀποθανεῖν διὰ τῆς σαρκὸς,
and death the shameful to-die through the flesh
οὐ παρῃτήσατο ὁ μονογενὴς τοῦ Θεοῦ παῖς.
not refused the only-begotten — of-God child
Καὶ οὐδὲ μέχρι τούτων ἵστανται μόνον, ἀλλὰ καὶ ἕτερα 283
and not-even as-far-as these(-things) do-they-stop only but also other(-things)
προστιθέασιν ἀτοπώτερα. οὐ γὰρ τοὺς ἀναξίους ἐγκρίνουσι
they-add more-absurd not for the unworthy they-admit

μόνον, ἀλλὰ καὶ τοὺς ἐπιτηδείους ἐκβάλλουσιν. Ὥσπερ
only but also the suitable they-cast-out as-if
γὰρ δέον ἀμφοτέρωθεν λυμήνασθαι τῆς ἐκκλησίας τὴν
for being-needful from-both-sides to-ruin of-the church the
ἀσφάλειαν, ἢ ὥσπερ οὐκ ἀρκούσης τῆς προτέρας προφάσεως
security or as-if not sufficing the former pretext
ἐκκαῦσαι τοῦ Θεοῦ τὴν ὀργήν, οὕτω τὴν δευτέραν συνῆψαν,
to-kindle — of-God the wrath so the second they-joined
οὐχ ἧττον οὖσαν χαλεπήν· καὶ γὰρ ἐξ ἴσης οἶμαι εἶναι
not less being harsh and for from equal(-measure) I-think to-be
δεινὸν, τό τε τοὺς χρησίμους ἀπείργειν καὶ τὸ τοὺς ἀχρείους
terrible the both the useful to-shut-out and the the useless
εἰσωθεῖν· καὶ τοῦτο δὴ γίνεται, ἵνα μηδαμόθεν παραμυθίαν
to-push-in and this indeed happens that from-nowhere consolation
εὑρεῖν μηδὲ ἀναπνεῦσαι δυνηθῇ τοῦ Χριστοῦ τὸ ποίμνιον.
to-find nor to-breathe may-be-able — of-Christ the flock
284 Ταῦτα οὐ μυρίων ἄξια σκηπτῶν; ταῦτα οὐ γεέννης
these(-things) not of-myriad worthy thunderbolts these(-things) not of-Gehenna
σφοδροτέρας, οὐ ταύτης μόνον τῆς ἠπειλημένης ἡμῖν;
more-vehement not this only the threatened to-us
ἀλλ᾽ ὅμως ἀνέχεται καὶ φέρει τὰ τοσαῦτα κακὰ, ὁ
but nevertheless endures and bears the so-great evils the(-one)
μὴ βουλόμενος τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ
not wishing the death of-the sinner as the
ἐπιστρέψαι αὐτὸν καὶ ζῆν. Πῶς ἄν τις αὐτοῦ τὴν
to-turn him and to-live how — anyone his the
φιλανθρωπίαν θαυμάσειε; πῶς ἂν ἐκπλαγείη τὸν ἔλεον;
love-for-man could-admire how — could-be-astounded-at the mercy
Οἱ τοῦ Χριστοῦ τὰ τοῦ Χριστοῦ διαφθείρουσιν
the(-men) — of-Christ the(-things) — of-Christ corrupt

ἐχθρῶν καὶ πολεμίων μᾶλλον· ὁ δὲ ἀγαθὸς ἔτι
than-enemies and foes more the(-one) but good still
χρηστεύεται, καὶ εἰς μετάνοιαν καλεῖ.
is-kind and to repentance calls
Δόξα σοὶ, Κύριε, δόξα σοί. Πόσης φιλανθρωπίας ἄβυσσος 285
glory to-you Lord glory to-you of-how-great love-for-man (an)-abyss
παρὰ σοί! πόσης ἀνεξικακίας πλοῦτος! Οἱ, διὰ
with you of-how-great forbearance wealth the(-men) because-of
τὸ ὄνομα τὸ σὸν, ἐξ εὐτελῶν καὶ ἀτίμων ἔντιμοι καὶ
the name the your from mean and dishonored honored and
περίβλεπτοι γεγονότες, τῇ τιμῇ κατὰ τοῦ τετιμηκότος
admired having-become the honor against the(-one) having-honored(-them)
κέχρηνται, καὶ τολμῶσι τὰ ἀτόλμητα, καὶ ἐνυβρίζουσιν
use and dare the(-things) not-to-be-dared and do-outrage
εἰς τὰ ἅγια, τοὺς σπουδαίους ἀπωθούμενοι καὶ
to the holy(-things) the earnest(-men) thrusting-away and
ἐκβάλλοντες, ἵνα ἐν ἠρεμίᾳ πολλῇ, καὶ μετὰ ἀδείας
casting-out that in quiet much and with license
τῆς ἐσχάτης, οἱ πονηροὶ πάντα, ὅσαπερ ἂν ἐθέλωσιν,
the utmost the wicked all(-things) whatever — they-wish
ἀνατρέπωσι.
may-overturn
Καὶ τούτου δὲ τοῦ δεινοῦ τὰς αἰτίας εἰ θέλεις μαθεῖν, 286
and of-this too the terrible(-thing) the causes if you-wish to-learn
ὁμοίας ταῖς προτέραις εὑρήσεις. τὴν μὲν γὰρ ῥίζαν καὶ
like to-the former you-will-find the indeed for root and
(ὡς ἄν τις εἴποι) μητέρα μίαν ἔχουσι, τὴν βασκανίαν·
as — anyone might-say mother one they-have the envy
αὐταὶ δὲ οὐ μιᾶς εἰσιν ἰδέας, ἀλλὰ διεστήκασιν.
they but not of-one are form but they-differ

287 Ὁ μὲν γὰρ, ἐπειδὴ νέος ἐστὶν, ἐκβαλλέσθω, φησίν·
the(-one) indeed for since young he-is let-him-be-cast-out he-says
ὁ δὲ, ἐπειδὴ κολακεύειν οὐκ οἶδεν· ὁ δὲ, ἐπειδὴ
the(-other) but since to-flatter not he-knows the(-other) but since
τῷ δεῖνι προσέκρουσεν· καὶ ὁ μὲν, ἵνα μὴ ὁ δεῖνα
the with-so-and-so he-collided and the(-one) indeed that not the so-and-so
λυπῆται, τὸν μὲν ὑπ᾽ αὐτοῦ δοθέντα ἀποδοκιμασθέντα,
be-grieved the(-man) indeed by him offered rejected
τοῦτον δὲ ἐγκεκριμένον ὁρῶν· ὁ δὲ, ἐπειδὴ χρηστός
this(-man) but admitted seeing the(-other) but since good
ἐστι καὶ ἐπιεικής· ὁ δὲ, ἐπειδὴ τοῖς ἁμαρτάνουσι
he-is and gentle the(-other) but since to-the(-ones) sinning
φοβερός· ὁ δὲ, δι᾽ ἄλλην αἰτίαν τοιαύτην· οὐδὲ γὰρ
(he-is)-fearsome the(-other) but for other cause such not-even for
ἀποροῦσι προφάσεων, ὅσων ἂν ἐθέλωσιν. Ἀλλὰ καὶ
are-they-at-a-loss for-pretexts as-many-as — they-wish but even
τὸ πλῆθος τῶν ὄντων ἐστὶν αὐτοῖς αἰτιᾶσθαι, ὅτ᾽
the multitude of-the(-ones) existing it-is-possible for-them to-plead when
ἂν μηδὲν ἔχωσιν ἕτερον· καὶ τὸ μὴ δεῖν ἀθρόως εἰς
— nothing they-have other and the not to-be-needful all-at-once to
ταύτην ἀνάγεσθαι τὴν τιμὴν, ἀλλ᾽ ἠρέμα καὶ κατὰ μικρόν·
this to-be-raised the honor but quietly and by little
καὶ ἑτέρας, ὅσας ἂν βούλωνται, δύναιντ᾽ ἂν αἰτίας εὑρεῖν.
and others as-many-as — they-wish could — causes to-find
288 Ἐγὼ δέ σε ἡδέως ἐνταῦθα ἐρήσομαι, τί οὖν δεῖ τὸν
I but you gladly here will-ask what then must the
ἐπίσκοπον ποιεῖν τοσούτοις μαχόμενον πνεύμασι; πῶς
bishop do with-so-many fighting winds how
πρὸς τοσαῦτα στήσεται κύματα; πῶς πάσας ταύτας
against so-many will-he-stand waves how all these
ἀπώσεται τὰς προσβολάς;
will-he-repel the assaults

Ἂν μὲν γὰρ ὀρθῷ λογισμῷ τὸ πρᾶγμα διαθῆται, ἐχθροὶ 289
if indeed for with-right reasoning the matter he-arrange enemies
καὶ πολέμιοι καὶ αὐτῷ καὶ τοῖς αἱρεθεῖσιν ἅπαντες·
and foes both to-him and to-the(-ones) chosen all
καὶ πρὸς φιλονεικίαν τὴν ἐκείνου πράττουσιν ἅπαντα,
and toward contention the his they-do everything
στάσεις καθ' ἑκάστην ἐμβάλλοντες τὴν ἡμέραν, καὶ
seditions on each casting-in the day and
σκώμματα μυρία τοῖς αἱρεθεῖσιν ἐπιτιθέντες, ἕως ἂν
gibes myriad on-the(-ones) chosen heaping until —
ἢ τούτους ἐκβάλωσιν ἢ τοὺς αὑτῶν εἰσαγάγωσιν. καὶ
either these they-cast-out or the their-own they-bring-in and
γίγνεται παραπλήσιον, οἷον ἂν εἴτις κυβερνήτης ἔνδον
it-becomes like as — if-anyone (a)-helmsman within
ἐν τῇ νηῒ τῇ πλεούσῃ πειρατὰς ἔχοι συμπλέοντας, καὶ
in the ship the sailing pirates should-have sailing-with(-him) and
αὐτῷ καὶ τοῖς ναύταις καὶ τοῖς ἐπιβάταις συνεχῶς καὶ
against-him and the sailors and the passengers continually and
καθ' ἑκάστην ἐπιβουλεύοντας ὥραν.
in each plotting hour
Ἂν δὲ τὴν πρὸς ἐκείνους χάριν προτιμήσῃ τῆς αὑτοῦ 290
if but the toward those favor he-prefer to-the his-own
σωτηρίας, δεξάμενος οὓς οὐχ ἔδει, ἔξει μὲν τὸν Θεὸν
salvation having-received whom not it-was-needful he-will-have indeed — God
ἀντ' ἐκείνων ἐχθρόν, οὗ τί γένοιτ' ἂν χαλεπώτερον;
instead-of those (as)-enemy than-which what could-be — harsher
καὶ τὰ πρὸς ἐκείνους δὲ αὐτῷ δυσκολώτερον ἢ
and the(-things) toward those and for-him more-difficultly than
πρότερον διακείσεται, πάντων συμπραττόντων ἀλλήλοις,
before will-be-disposed all working-together with-one-another
καὶ τούτων μᾶλλον ἰσχυρῶν γιγνομένων. ὥσπερ γὰρ
and these more strong becoming as for

ἀγρίων ἀνέμων ἐξ ἐναντίας προσπεσόντων, τὸ τέως
of-wild winds from opposite(-sides) having-fallen-on the hitherto
ἡσυχάζον πέλαγος μαίνεται ἐξαίφνης καὶ κορυφοῦται,
being-calm sea rages suddenly and crests
καὶ τοὺς ἐμπλέοντας ἀπόλλυσιν· οὕτω καὶ ἡ τῆς
and the(-ones) sailing destroys so also the of-the
ἐκκλησίας γαλήνη, δεξαμένη φθόρους ἀνθρώπους, ζάλης
church calm having-received destructive men with-storm
καὶ ναυαγίων πληροῦται πολλῶν.
and with-shipwrecks is-filled many

XIII · THE WIDOWS AND THE SICK

The bishop must be at once dignified and gentle, commanding and sociable, firm against all factions. Even the humblest charge, the care of the widows, needs examination: careless enrollment has filled the lists with women who disgrace the church. The poor must be fed without fail and borne with patience, their complaints answered kindly, and the church's funds neither hoarded nor squandered; the care of strangers and the sick asks still more.

291 Ἐννόησον οὖν, ὁποιόν τινα εἶναι χρὴ τὸν πρὸς
consider then of-what-sort some to-be it-is-needful the(-one) against
τοσοῦτον μέλλοντα ἀνθέξειν χειμῶνα, καὶ τοσαῦτα
so-great about-to hold-out storm and so-many
κωλύματα τῶν κοινῇ συμφερόντων διαθήσειν καλῶς.
hindrances of-the in-common advantageous(-things) to-arrange well
292 Καὶ γὰρ καὶ σεμνὸν καὶ ἄτυφον, καὶ φοβερὸν καὶ προσηνῆ,
and for both august and unconceited and fearsome and gentle
καὶ ἀρχικὸν καὶ κοινωνικόν, καὶ ἀδέκαστον καὶ θεραπευτικόν,
and commanding and sociable and incorruptible and attentive
καὶ ταπεινὸν καὶ ἀδούλωτον, καὶ σφοδρὸν καὶ ἥμερον
and humble and unenslaved and vehement and mild

εἶναι δεῖ· ἵνα πρὸς ἅπαντα ταῦτα εὐκόλως μάχεσθαι
to-be he-must that against all these(-things) easily to-fight
δύνηται, καὶ τὸν ἐπιτήδειον μετὰ πολλῆς τῆς ἐξουσίας,
he-may-be-able and the suitable(-man) with much the authority
κἂν ἅπαντες ἀντιπίπτωσι, παράγειν, καὶ τὸν οὐ
even-if all oppose to-bring-forward and the(-man) not
τοιοῦτον μετὰ τῆς αὐτῆς ἐξουσίας, κἂν ἅπαντες συμπνέωσι,
such with the same authority even-if all conspire
μὴ προσίεσθαι, ἀλλ' εἰς ἓν μόνον ὁρᾶν, τῆς ἐκκλησίας
not to-admit but to one only to-look of-the church
τὴν οἰκοδομὴν, καὶ μηδὲν πρὸς ἀπέχθειαν ἢ χάριν ποιεῖν.
the building-up and nothing toward hatred or favor to-do
Ἆρά σοι δοκοῦμεν εἰκότως παρῃτῆσθαι τοῦ πράγματος 293
— to-you do-we-seem reasonably to-have-declined of-the matter
τούτου τὴν διακονίαν; καί τοί γε οὔπω πάντα
this the ministry and yet indeed not-yet all(-things)
διῆλθον πρὸς σὲ, ἔχω γὰρ καὶ ἕτερα λέγειν. ἀλλὰ
have-I-gone-through to you I-have for also other(-things) to-say but
μὴ ἀποκάμῃς ἀνδρὸς φίλου καὶ γνησίου, βουλομένου σὲ
not grow-weary of-(a)-man friend and genuine wishing you
πείθειν, ὑπὲρ ὧν ἐγκαλεῖς, ἀνεχόμενος. Οὐδὲ γὰρ πρὸς
to-persuade about what you-charge enduring(-him) not-even for for
τὴν ἀπολογίαν σοὶ τὴν ὑπὲρ ἡμῶν ταῦτα χρήσιμά
the defense to-you the for us these(-things) useful
ἐστι μόνον, ἀλλὰ καὶ πρὸς αὐτὴν τοῦ πράγματος τὴν
are only but also for itself of-the matter the
διοίκησιν τάχα οὐ μικρὸν συμβαλεῖται κέρδος.
administration perhaps not small will-contribute gain
Καὶ γὰρ ἀναγκαῖον, τὸν μέλλοντα ἐπὶ ταύτην ἔρχεσθαι 294
and for (it-is)-necessary the(-one) about-to on this to-come
τοῦ βίου τὴν ὁδὸν, πρότερον ἅπαντα διερευνησάμενον
of-the life the road first all(-things) having-searched-out

καλῶς, οὕτως ἅψασθαι τῆς διακονίας. τί δήποτε; ὅτι
well so to-take-hold-of the ministry why ever because
εἰ καὶ μηδὲν ἄλλο, τὸ γοῦν μὴ ξενοπαθεῖν, ἡνίκα ἂν
if even nothing other the at-any-rate not to-be-strangely-affected when —
ταῦτα προσπίπτῃ, περιέσται πάντα εἰδότι σαφῶς.
these(-things) befall will-remain all(-things) to-(one)-knowing clearly
295 Βούλει οὖν ἐπὶ τὴν τῶν χηρῶν προστασίαν ἴωμεν
do-you-wish then to the of-the widows care shall-we-go
πρότερον, ἢ τὴν τῶν παρθένων κηδεμονίαν, ἢ τοῦ δικαστικοῦ
first or the of-the virgins guardianship or of-the judicial
μέρους τὴν δυσχέρειαν; καὶ γὰρ ἐφ' ἑκάστου τούτων
part the difficulty and for over each of-these
διάφορος ἡ φροντὶς, καὶ τῆς φροντίδος μείζων ὁ φόβος.
different the care and than-the care greater the fear
296 Καὶ πρῶτον, ἵνα ἀπὸ τοῦ τῶν ἄλλων εὐτελεστέρου
and first that from the than-the others meaner
δοκοῦντος εἶναι ποιησώμεθα τὴν ἀρχὴν, ἡ τῶν χηρῶν
seeming to-be we-may-make the beginning the of-the widows
θεραπεία, δοκεῖ μὲν μέχρι τῆς τῶν χρημάτων δαπάνης
care seems indeed as-far-as the of-the money expense
τοῖς ἐπιμελουμένοις αὐτῶν παρέχειν φροντίδα· τὸ
to-the(-ones) caring-for them to-give concern the(-thing)
δὲ οὐ τοιοῦτόν ἐστιν, ἀλλὰ πολλῆς δεῖ κἀνταῦθα τῆς
but not such is but much it-needs here-too the
ἐξετάσεως, ὅτ' ἂν αὐτὰς καταλέγειν δέῃ·
examination when — them to-enroll it-be-needful
297 ὡς τό γε ἁπλῶς καὶ ὡς ἔτυχεν αὐτὰς ἐγγράφεσθαι,
for the at-least simply and as it-happened them to-be-registered
μυρία εἰργάσατο δεινά. Καὶ γὰρ οἴκους διέφθειραν
myriad has-wrought terrible(-things) and for houses they-ruined

καὶ γάμους διέσπασαν, καὶ ἐπὶ κλοπαῖς πολλάκις καὶ
and marriages they-tore-apart and in thefts often and
καπηλείαις, καὶ ἕτερα τοιαῦτα ἀσχημονοῦσαι ἑάλωσαν.
tavern-keepings and other such(-things) behaving-disgracefully were-caught
τὸ δὲ τὰς τοιαύτας ἀπὸ τῶν τῆς ἐκκλησίας τρέφεσθαι 298
the(-thing) and the such from the of-the church to-be-fed
χρημάτων, καὶ παρὰ Θεοῦ τιμωρίαν καὶ παρὰ ἀνθρώπων
funds both from God punishment and from men
φέρει τὴν ἐσχάτην κατάγνωσιν, καὶ τοὺς εὖ ποιεῖν
brings the utmost condemnation and the(-ones) well to-do
βουλομένους ὀκνηροτέρους καθίστησι. τίς γὰρ ἂν ἕλοιτό
wishing more-hesitant makes who for — would-choose
ποτε, ἃ τῷ Χριστῷ προσετάχθη δοῦναι χρήματα, ταῦτα
ever which — to-Christ he-was-ordered to-give money these
ἀναλίσκειν εἰς τοὺς τὸ τοῦ Χριστοῦ διαβάλλοντας ὄνομα;
to-spend on the(-ones) the — of-Christ slandering name
Διὰ ταῦτα πολλὴν δεῖ καὶ ἀκριβῆ ποιεῖσθαι τὴν 299
because-of these(-things) much one-must and precise to-make the
ἐξέτασιν, ὥστε μὴ μόνον τὰς εἰρημένας, ἀλλὰ μηδὲ
examination so-that not only the said(-women) but not-even
τὰς ἑαυταῖς ἐπαρκεῖν δυναμένας τὴν τῶν ἀδυνάτων
the(-ones) themselves to-support able the of-the unable
λυμαίνεσθαι τράπεζαν.
to-damage table
Μετὰ δὲ τὴν ἐξέτασιν ταύτην, ἑτέρα διαδέχεται φροντὶς 300
after and the examination this another succeeds care
οὐ μικρά, ἵνα αὐταῖς τὰ τῆς τροφῆς ἀθρόως, ὥσπερ
not small that to-them the(-things) of-the food all-together as-if
ἐκ πηγῶν, ἐπιῤῥέῃ καὶ μὴ διαλιμπάνῃ ποτέ. Καὶ γὰρ
from springs may-flow and not fail ever and for
ἀκόρεστόν πως κακὸν ἡ ἀκούσιος πενία, καὶ μεμψίμοιρον,
insatiable somehow evil the involuntary poverty and querulous

καὶ ἀχάριστον· καὶ δεῖ πολλῆς μὲν τῆς συνέσεως,
and ungrateful and it-needs much indeed the understanding
πολλῆς δὲ τῆς σπουδῆς, ὥστε αὐτῶν ἐμφράττειν τὰ
much and the zeal so-as their to-stop the
στόματα, πᾶσαν ἐξαιροῦντα κατηγορίας πρόφασιν.
mouths every removing of-accusation pretext

301 Οἱ μὲν οὖν πολλοί, ὅτ' ἄν τινα ἴδωσι χρημάτων κρείττονα,
the indeed then many when — someone they-see than-money superior
εὐθέως αὐτὸν ἐπιτήδειον εἶναι πρὸς ταύτην ἀποφαίνονται
at-once him suitable to-be for this declare
τὴν οἰκονομίαν· ἐγὼ δὲ οὐχ ἡγοῦμαί ποτε ταύτην αὐτῷ τὴν
the stewardship I but not I-think ever this to-him the
μεγαλοψυχίαν ἀρκεῖν μόνην, ἀλλὰ δεῖ μὲν αὐτὴν πρὸ
magnanimity to-suffice alone but it-is-needful indeed it before
τῶν ἄλλων (χωρὶς γὰρ ταύτης λυμεὼν ἂν εἴη μᾶλλον
the others without for this (a)-destroyer — he-would-be rather
ἢ προστάτης, καὶ λύκος ἀντὶ ποιμένος) μετὰ δὲ αὐτῆς
than (a)-protector and (a)-wolf instead-of (a)-shepherd with but it
καὶ ἑτέραν ζητεῖν εἰ κεκτημένος τυγχάνοι. Αὕτη δέ ἐστιν ἡ
also another to-seek if having-acquired(-it) he-happen this and is the
πάντων αἰτία ἀνθρώποις τῶν ἀγαθῶν, ἀνεξικακία, ὥσπερ εἴς
of-all cause for-men of-the goods forbearance as-if into
τινα εὔδιον λιμένα ὁρμίζουσα καὶ παραπέμπουσα τὴν ψυχήν.
some calm harbor mooring and escorting the soul

302 Τὸ γὰρ τῶν χηρῶν γένος καὶ διὰ τὴν πενίαν, καὶ
the for of-the widows class both because-of the poverty and
διὰ τὴν ἡλικίαν, καὶ διὰ τὴν φύσιν ἀμέτρῳ τινὶ
because-of the age and because-of the nature immoderate some
κέχρηνται παῤῥησίᾳ (οὕτω γὰρ ἄμεινον εἰπεῖν) καὶ βοῶσιν
use frankness so for better to-say and they-shout
ἀκαίρως, καὶ αἰτιῶνται μάτην, καὶ ἀποδύρονται ὑπὲρ
unseasonably and blame in-vain and lament for

ὧν χάριν εἰδέναι ἐχρῆν, καὶ κατηγοροῦσιν ὑπὲρ
what(-things) thanks to-owe it-was-needful and accuse for
ὧν ἀποδέχεσθαι ἔδει. καὶ δεῖ τὸν προεστῶτα
what(-things) to-welcome it-was-needful and must the(-one) presiding
ἅπαντα φέρειν γενναίως, καὶ μήτε πρὸς τὰς ἀκαίρους
all(-things) bear nobly and neither at the unseasonable
ἐνοχλήσεις, μήτε πρὸς τὰς ἀλόγους παροξύνεσθαι μέμψεις.
importunities nor at the unreasoning to-be-provoked blames
Ἐλεεῖσθαι γὰρ ἐκεῖνο τὸ γένος, ὑπὲρ ὧν δυστυχοῦσιν, οὐχ 303
to-be-pitied for that the class for what they-are-unfortunate not
ὑβρίζεσθαι, δίκαιον· ὡς τόγε ἐπεμβαίνειν αὐτῶν ταῖς
to-be-insulted (is)-just since the-at-least to-trample-on their the
συμφοραῖς, καὶ τῇ διὰ τὴν πενίαν ὀδύνῃ τὴν ἀπὸ
misfortunes and to-the because-of the poverty pain the(-pain) from
τῆς ὕβρεως προστιθέναι, τῆς ἐσχάτης ὠμότητος ἂν εἴη.
the insult to-add of-the utmost cruelty — would-be
Διὰ τοῦτο καί τις ἀνὴρ σοφώτατος, εἴς τε τὸ 304
because-of this also (a)-certain man most-wise into both the
φιλοκερδὲς καὶ τὸ ὑπεροπτικὸν τῆς ἀνθρωπίνης φύσεως
greed and the arrogance of-the human nature
ἀπιδὼν, καὶ τῆς πενίας τὴν φύσιν καταμαθὼν, δεινὴν οὖσαν
having-looked and of-the poverty the nature having-learned terrible being
καὶ τὴν γενναιοτάτην ψυχὴν καταβαλεῖν, καὶ πεῖσαι περὶ
even the noblest soul to-cast-down and to-persuade(-it) about
τῶν αὐτῶν ἀναισχυντεῖν πολλάκις· ἵνα μή τις αἰτούμενος
the same(-things) to-be-shameless often that not anyone being-asked
παρ᾽ αὐτῶν ὀργίζηται, μηδὲ τῷ συνεχεῖ τῆς ἐντεύξεως
by them be-angry nor by-the continuity of-the petition
παροξυνθεὶς πολέμιος, ὁ βοηθεῖν ὀφείλων, γίνηται·
provoked (an)-enemy the(-one) to-help owing become
παρασκευάζει προσηνῆ τε αὐτὸν καὶ εὐπρόσιτον εἶναι
prepares gentle both him and approachable to-be

τῷ δεομένῳ, λέγων· Κλῖνον πτωχῷ ἀλύπως τὸ οὖς
to-the(-one) in-need saying incline to-(the)-poor without-grief the ear
σου, καὶ ἀποκρίθητι αὐτῷ ἐν πραότητι εἰρηνικά. καὶ τὸν
your and answer him in meekness peaceable(-things) and the(-one)
παροξύνοντα ἀφεὶς, τί γὰρ ἄν τις τῷ κειμένῳ
provoking having-left-aside what for — anyone to-the(-one) prostrate
λέγοι; τῷ δυναμένῳ τὴν ἐκείνου φέρειν ἀσθένειαν
could-say to-the(-one) able the of-that(-one) to-bear weakness
διαλέγεται, παρακαλῶν, τῷ τε ἡμέρῳ τῆς ὄψεως καὶ
he-speaks exhorting(-him) with-the both mildness of-the countenance and
τῇ τῶν λόγων πραότητι πρὸ τῆς δόσεως αὐτὸν ἀνορθοῦν.
with-the of-the words meekness before the gift him to-raise-up

305 Ἂν δέ τις τὰ μὲν ἐκείνων μὴ λαμβάνῃ, μυρίοις
if but anyone the(-things) indeed of-those not take with-myriad
δὲ αὐτὰς ὀνείδεσι περιβάλλῃ, καὶ ὑβρίζῃ, καὶ παροξύνηται
but them reproaches surround and insult and be-provoked
κατ᾽ αὐτῶν· οὐ μόνον οὐκ ἐπεκούφισε τὴν ἀπὸ τῆς πενίας
against them not only not did-he-lighten the from the poverty
ἀθυμίαν τῷ δοῦναι, ἀλλὰ καὶ μεῖζον ταῖς λοιδορίαις
despondency by-the to-give but also greater by-the abuses
εἰργάσατο τὸ δεινόν.
he-made the terrible(-thing)

306 Κἂν γὰρ λίαν ἀναισχυντεῖν βιάζωνται διὰ τὴν τῆς
even-if for very to-be-shameless they-are-forced because-of the of-the
γαστρὸς ἀνάγκην, ἀλλ᾽ ὅμως ἀλγοῦσιν ἐπὶ τῇ βίᾳ
belly necessity but nevertheless they-are-pained at the force
ταύτῃ. ὅτ᾽ ἂν οὖν διὰ μὲν τὸ τοῦ λιμοῦ δέος
this when — then because-of indeed the of-the hunger fear
προσαιτεῖν ἀναγκάζωνται, διὰ δὲ τὸ προσαιτεῖν
to-beg they-are-compelled because-of and the to-beg
ἀναιδεύεσθαι, διὰ δὲ τὸ ἀναιδεύεσθαι πάλιν ὑβρίζωνται·
to-be-shameless because-of and the to-be-shameless again they-are-insulted

ποικίλη τις καὶ πολὺν φέρουσα τὸν ζόφον ἐπὶ τὴν ψυχὴν
varied some and much bringing the gloom on the soul
ἐκείνων κατασκήπτει τῆς ἀθυμίας ἡ δύναμις.
their falls-like-a-thunderbolt of-the despondency the power
Καὶ δεῖ τὸν τούτων ἐπιμελούμενον ἐπὶ τοσοῦτον εἶναι 307
and must the(-one) of-these caring-for to so-great to-be
μακρόθυμον, ὡς μὴ μόνον αὐταῖς μὴ πλεονάζειν τὴν ἀθυμίαν
long-suffering as not only to-them not to-increase the despondency
ταῖς ἀγανακτήσεσιν, ἀλλὰ καὶ τῆς οὔσης τὸ
by-the indignations but also of-the(-despondency) existing the
πλέον κοιμίζειν διὰ τῆς παρακλήσεως. ὥσπερ γὰρ ἐκεῖνος
greater-part to-lull through the consolation as for that
ὁ ὑβρισθεὶς ἐν πολλῇ περιουσίᾳ οὐκ αἰσθάνεται τῆς
the(-man) insulted in much abundance not perceives the
ἀπὸ τῶν χρημάτων ὠφελείας, διὰ τὴν ἀπὸ τῆς ὕβρεως
from the money benefit because-of the from the insult
πληγήν· οὕτως οὗτος ὁ προσηνῆ λόγον ἀκούσας, καὶ μετὰ
blow so this(-one) the gentle word having-heard and with
παρακλήσεως τὸ διδόμενον δεξάμενος, γάνυται πλέον καὶ
consolation the(-thing) given having-received is-glad more and
χαίρει, καὶ διπλοῦν αὐτῷ τὸ δοθὲν τῷ τρόπῳ γίγνεται.
rejoices and double to-him the(-thing) given by-the manner becomes
Καὶ ταῦτα οὐκ ἀπ᾽ ἐμαυτοῦ, ἀλλ᾽ ἀπ᾽ ἐκείνου τοῦ τὰ 308
and these(-things) not from myself but from that the(-one) the
πρότερα παραινέσαντος φθέγγομαι· Τέκνον γάρ φησιν,
former(-things) having-advised I-utter child for he-says
ἐν ἀγαθοῖς μὴ δῷς μῶμον, καὶ ἐν πάσῃ δόσει λύπην
in good(-deeds) not give blame and in every gift grief
λόγου. οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτω κρεῖσσον
of-word not heat will-relieve dew so better

λόγος ἢ δόσις. ἰδοὺ γὰρ λόγος ὑπὲρ δόμα ἀγαθὸν, καὶ
(a)-word than (a)-gift behold for (a)-word beyond (a)-gift good and
ἀμφότερα παρὰ ἀνδρὶ κεχαριτωμένῳ.
both with (a)-man gracious

309 Οὐκ ἐπιεικῆ δὲ μόνον καὶ ἀνεξίκακον τὸν τούτων
not gentle and only and forbearing the of-these
προστάτην, ἀλλὰ καὶ οἰκονομικὸν οὐχ ἧττον εἶναι
protector but also good-at-management not less to-be
χρή· ὡς ἐὰν τοῦτο ἀπῇ, πάλιν εἰς τὴν ἴσην
it-is-needful since if this be-absent again into the equal
περιίσταται ζημίαν τὰ τῶν πενήτων χρήματα.
comes-round loss the of-the poor money

310 Ἤδη γάρ τις ταύτην πιστευθεὶς τὴν διακονίαν,
already for someone this having-been-entrusted-with the ministry
καὶ χρυσὸν συναγαγὼν πολὺν, αὐτὸς μὲν οὐ κατέφαγεν,
and gold having-gathered much himself indeed not devoured(-it)
ἀλλ' οὐδὲ εἰς τοὺς δεομένους, πλὴν ὀλίγων, ἀνάλωσε, τὸ
but not-even on the needy except (a)-few spent(-it) the
δὲ πλέον κατορύξας ἐφύλαττεν, ἕως οὗ καιρὸς χαλεπὸς
but more having-buried was-guarding until — (a)-time hard
ἐπιστὰς παρέδωκεν αὐτὰ ταῖς τῶν ἐναντίων χερσί.
having-come-on handed-over them to-the of-the opponents hands

311 Πολλῆς οὖν δεῖ τῆς προμηθείας, ὡς μήτε πλεονάζειν,
much then it-needs the forethought so-as neither to-be-excessive
μήτε ἐλλείπειν τῆς ἐκκλησίας τὴν περιουσίαν· ἀλλὰ πάντα
nor to-fall-short of-the church the abundance but all
μὲν σκορπίζειν ταχέως τοῖς δεομένοις τὰ ποριζόμενα,
indeed to-scatter quickly to-the needy the(-things) provided
ἐν δὲ ταῖς τῶν ἀρχομένων προαιρέσεσι συνάγειν τῆς
in but the of-the governed free-choices to-gather of-the
ἐκκλησίας τοὺς θησαυρούς.
church the treasures

Τὰς δὲ τῶν ξένων ὑποδοχὰς, καὶ τὰς τῶν ἀσθενούντων 312
the and of-the strangers receptions and the of-the sick
θεραπείας, πόσης μὲν οἴει δεῖσθαι χρημάτων
cares of-how-much indeed do-you-think to-need of-money
δαπάνης, πόσης δὲ τῆς τῶν ἐπιστατούντων ἀκριβείας
expense of-how-much and of-the of-the(-ones) superintending precision
τε καὶ συνέσεως; Καὶ γὰρ τῆς εἰρημένης ἀναλώσεως
both and understanding and for than-the said expenditure
ταύτην ἥττονα μὲν οὐδαμῶς, πολλάκις δὲ καὶ μείζονα
this less indeed in-no-way often but even greater
εἶναι ἀνάγκη· καὶ τὸν ἐπιστατοῦντα, πορι στικόν τινα
to-be (is)-necessity and the(-one) superintending resourceful someone
μετ᾽ εὐλαβείας καὶ φρονήσεως, ὡς παρασκευάζειν καὶ
with reverence and prudence so-as to-prepare both
φιλοτίμως καὶ ἀλύπως διδόναι τοὺς κεκτημένους τὰ
munificently and without-grief to-give the(-ones) possessing the(-things)
παρ᾽ αὐτῶν, ἵνα μὴ τῆς τῶν ἀσθενούντων ἀναπαύσεως
of themselves that not the of-the sick relief
προνοῶν, τὰς τῶν παρεχόντων πλήττῃ ψυχάς.
providing-for the of-the(-ones) supplying he-strike souls
Τὴν δὲ μακροθυμίαν καὶ τὴν σπουδὴν πολὺ πλείονα 313
the and long-suffering and the zeal much more
ἐνταῦθα ἐπιδείκνυσθαι δεῖ. δυσάρεστον γάρ πως οἱ
here to-display it-is-needful hard-to-please for somehow the
νοσοῦντες χρῆμα καὶ ῥάθυμον· κἂν μὴ πολλὴ πανταχόθεν
sick (a)-thing and slack and-if not much from-every-side
εἰσφέρηται ἀκρίβεια καὶ φροντὶς, ἀρκεῖ καὶ τὸ μικρὸν ἐκεῖνο
be-brought-in precision and care suffices even the small that
παροφθὲν μεγάλα ἐργάσασθαι τῷ νοσοῦντι κακά.
overlooked great to-work for-the(-one) sick evils

The care of the virgins carries greater fear, since their fall is greater, and the bishop cannot guard them as a father guards a daughter at home. Judging disputes wins enemies; a bishop who does not visit every house daily is blamed, one who visits the rich is called a flatterer, and his very glances are scrutinized. He must cut off sinners without driving them to despair, and will answer for every soul. This fear made John flee.

314 Ἐπὶ δὲ τῆς τῶν παρθένων ἐπιμελείας τοσούτῳ
in-the-case-of and the of-the virgins care by-so-much
μείζων ὁ φόβος, ὅσῳ καὶ τὸ κτῆμα τιμιώτερον, καὶ
greater the fear by-as-much also the possession more-precious and
βασιλικωτέρα αὕτη τῶν ἄλλων ἡ ἀγέλη· (ἤδη γὰρ καὶ εἰς
more-royal this than-the others the flock already for even into
τὸν τῶν ἁγίων τούτων χορὸν μυρίαι μυρίων γέμουσαι
the of-the holy these choir myriad(-women) with-myriad teeming
κακῶν εἰσεκώμασαν·) μεῖζον δὲ ἐνταῦθα τὸ πένθος.
evils have-reveled-in greater and here the grief
315 Καὶ καθάπερ οὐκ ἴσον, κόρην τε ἐλευθέραν καὶ τὴν
and just-as not equal (for-a)-girl both free and the
ταύτης θεράπαιναν ἁμαρτεῖν· οὕτως οὐδὲ παρθένον καὶ
her maidservant to-sin so not-even (a)-virgin and
χήραν. ταῖς μὲν γὰρ καὶ ληρεῖν, καὶ λοιδορεῖσθαι πρὸς
(a)-widow to-them indeed for both to-babble and to-rail at
ἀλλήλας καὶ κολακεύειν καὶ ἀναισχυντεῖν, καὶ πανταχοῦ
one-another and to-flatter and to-be-shameless and everywhere
φαίνεσθαι καὶ τὸ περιϊέναι τὴν ἀγορὰν γέγονεν ἀδιάφορον·
to-appear and the to-go-round the marketplace has-become indifferent
ἡ δὲ παρθένος ἐπὶ μείζοσιν ἀπεδύσατο, καὶ τὴν ἀνωτάτω
the but virgin for greater(-things) has-stripped and the highest
φιλοσοφίαν ἐζήλωσε, καὶ τὴν τῶν ἀγγέλων πολιτείαν δεῖξαι
philosophy has-emulated and the of-the angels way-of-life to-show

ἐπὶ γῆς ἐπαγγέλλεται, καὶ μετὰ τῆς σαρκὸς ταύτης τὰ
on earth professes and with the flesh this the(-things)
τῶν ἀσωμάτων αὐτῇ δυνάμεων κατορθῶσαι πρόκειται·
of-the bodiless to-her powers to-achieve is-set-before(-her)
καὶ οὔτε προόδους περιττὰς ποιεῖσθαι καὶ πολλὰς δεῖ,
and neither outings superfluous to-make and many must-she
οὔτε ῥήματα αὐτῇ φθέγγεσθαι εἰκῇ καὶ μάτην ἐφίεται,
nor words for-her to-utter at-random and in-vain is-permitted
λοιδορίας δὲ καὶ κολακείας οὐδὲ τοὔνομα εἰδέναι χρή.
of-railing but and of-flattery not-even the-name to-know must-she
Διὰ τοῦτο ἀσφαλεστάτης φυλακῆς, καὶ πλείονος δεῖται 316
because-of this of-the-safest guard and of-more she-needs
τῆς συμμαχίας. Ὅ τε γὰρ τῆς ἁγιωσύνης ἐχθρὸς ἀεὶ
the alliance the both for of-the holiness enemy always
καὶ μᾶλλον αὐταῖς ἐφέστηκε καὶ προσεδρεύει, καταπιεῖν
also more over-them stands and lies-in-wait to-swallow
ἕτοιμος, εἴπου τις ἐξολισθήσειε καὶ καταπέσοι ἀνθρώπων
ready if-anywhere any should-slip and fall-down of-men
τε οἱ ἐπιβουλεύοντες πολλοὶ, καὶ μετὰ τούτων
and the(-ones) plotting many and with these
ἁπάντων ἡ τῆς φύσεως μανία· καὶ πρὸς διπλοῦν
all the of-the nature madness and against double
τὸν πόλεμον ἡ παράταξις αὐτῇ, τὸν μὲν ἔξωθεν
the war the battle-line for-her the(-war) indeed from-outside
προσβάλλοντα, τὸν δὲ ἔσωθεν ἐνοχλοῦντα.
attacking the(-war) but from-within troubling
Διὰ ταῦτα τῷ γοῦν ἐπιστατοῦντι πολὺς μὲν 317
because-of these(-things) for-the at-any-rate superintending(-man) great indeed
ὁ φόβος, μείζων δὲ ὁ κίνδυνος, καὶ ἡ ὀδύνη, εἴ τι
the fear greater but the danger and the pain if anything
τῶν ἀβουλήτων (ὃ μὴ γένοιτο) συμβαίη ποτέ.
of-the(-things) unwished which not may-it-happen should-happen ever

318 Εἰ γὰρ πατρὶ θυγάτηρ ἀπόκρυφος ἀγρυπνία, καὶ ἡ
if for to-(a)-father (a)-daughter (is-a)-hidden sleeplessness and the
μέριμνα αὐτῆς ἀφιστᾷ ὕπνον· ὅπου περὶ τοῦ στειρωθῆναι
care of-her removes sleep where about the to-be-barren
ἢ παρακμάσαι ἢ μισηθῆναι τοσοῦτον δέος, τί πείσεται
or to-pass-her-prime or to-be-hated so-great (is)-the-fear what will-suffer
ὁ τούτων μὲν οὐδὲν, ἕτερα δὲ τούτων πολλῷ μείζονα
the(-one) of-these indeed nothing others but than-these by-much greater
μεριμνῶν; Οὐ γὰρ ἀνὴρ ἐνταῦθα ὁ ἀθετούμενος, ἀλλ'
caring-for not for (a)-man here the(-one) set-at-naught but
αὐτὸς ὁ Χριστός· οὐδὲ μέχρις ὀνειδῶν ἡ στείρωσις,
himself — Christ nor as-far-as reproaches the barrenness
ἀλλ' εἰς ἀπώλειαν ψυχῆς τελευτᾷ τὸ δεινόν. πᾶν γὰρ
but into destruction of-soul ends the terrible(-thing) every for
δένδρον, φησὶ, μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς
tree he-says not making fruit good is-cut-down and into
πῦρ βάλλεται. καὶ μισηθείσῃ δὲ παρὰ τοῦ νυμφίου,
fire is-thrown and to-(her)-having-been-hated too by the bridegroom
οὐκ ἀρκεῖ λαβεῖν ἀποστασίου βιβλίον καὶ ἀπελθεῖν· ἀλλὰ
not it-suffices to-receive of-divorce (a)-bill and to-depart but
κόλασιν αἰώνιον τοῦ μίσους δίδωσι τὴν τιμωρίαν.
punishment eternal of-the hatred he-gives(-as) the penalty

319 Καὶ ὁ μὲν κατὰ σάρκα πατὴρ πολλὰ ἔχει τὰ
and the indeed according-to flesh father many(-things) has the(-things)
ποιοῦντα αὐτῷ τὴν φυλακὴν εὔκολον τῆς θυγατρός.
making for-him the guarding easy of-the daughter
καὶ γὰρ καὶ μήτηρ, καὶ τροφὸς, καὶ θεραπαινῶν
and for both (a)-mother and (a)-nurse and of-maidservants
πλῆθος, καὶ οἰκίας ἀσφάλειαν συναντιλαμβάνεται τῷ
(a)-multitude and of-the-house (the)-security helps the(-one)
γεννησαμένῳ πρὸς τὴν τῆς παρθένου τήρησιν. οὔτε γὰρ εἰς
having-begotten(-her) toward the of-the virgin keeping neither for into

ἀγορὰν αὐτὴν ἐμβάλλειν ἐφίεται συνεχῶς· οὔτε, ἡνίκα
(the)-marketplace herself to-throw is-she-permitted continually nor when
ἂν ἐμβάλλῃ, φαίνεσθαί τινι τῶν ἐντυγχανόντων
— she-throw(-herself-in) to-appear to-any of-the(-ones) meeting(-her)
ἀναγκάζεται, τοῦ σκότους τῆς ἑσπέρας οὐχ ἧττον τῶν τῆς
she-is-compelled the darkness of-the evening not less than-the of-the
οἰκίας τοίχων καλύπτοντος τὴν φανῆναι μὴ βουλομένην.
house walls covering the(-one) to-appear not wishing
χωρὶς δὲ τούτων πάσης αἰτίας ἀπήλλακται, ὡς μὴ ἄν 320
apart and from-these from-every cause she-is-freed so-as not —
ποτε εἰς ἀνδρῶν ὄψιν βιασθῆναι ἐλθεῖν· οὔτε γὰρ ἡ τῶν
ever into of-men sight to-be-forced to-come neither for the of-the
ἀναγκαίων φροντὶς, οὔτε αἱ τῶν ἀδικούντων ἐπήρειαι, οὔτε
necessities care nor the of-the wronging(-men) abuses nor
ἄλλο τοιοῦτον οὐδὲν εἰς ἀνάγκην αὐτὴν τοιαύτης συντυχίας
other such nothing into necessity her of-such encounter
καθίστησιν, ἀντὶ πάντων αὐτῇ γινομένου τοῦ πατρός·
brings instead-of all(-things) for-her becoming the father
αὐτὴ δὲ μίαν ἔχει φροντίδα μόνον, τὸ μηδὲν ἀνάξιον μήτε
she but one has care only the nothing unworthy neither
πρᾶξαι μήτε εἰπεῖν τῆς αὐτῇ προσηκούσης κοσμιότητος.
to-do nor to-say of-the to-her befitting decorum
Ἐνταῦθα δὲ πολλὰ τὰ ποιοῦντα τῷ πατρὶ 321
here but many(-things) the(-things) making for-the father
δύσκολον, μᾶλλον δὲ καὶ ἀδύνατον τὴν φυλακήν. οὔτε
difficult rather and even impossible the guarding neither
γὰρ ἔνδον ἔχειν αὐτὴν μεθ' ἑαυτοῦ δύναιτ' ἄν· οὔτε γὰρ
for within to-have her with himself could-he — nor for
εὐσχήμων οὔτε ἀκίνδυνος ἡ τοιαύτη συνοίκησις. κἂν
seemly nor without-danger the such cohabitation even-if
γὰρ μηδὲν αὐτοὶ ζημιωθῶσιν, ἀλλ' ἀκεραίαν μείνωσι τὴν
for nothing they be-harmed but intact they-remain the

ἁγιωσύνην φυλάττοντες· οὐκ ἐλάττονα δώσουσι λόγον,
holiness guarding not less they-will-give account
ὑπὲρ ὧν ἐσκανδάλισαν ψυχῶν, ἢ εἰ εἰς ἀλλήλους
for what they-scandalized souls than if against one-another
ἁμαρτάνοντες ἔτυχον. τούτου δὲ οὐκ ὄντος δυνατοῦ,
sinning they-had-happened this but not being possible
οὔτε τὰ κινήματα τῆς ψυχῆς καταμαθεῖν εὔπορον, καὶ
neither the movements of-the soul to-learn (is)-easy and
τὰ μὲν ἀτάκτως φερόμενα περικόψαι, τὰ δὲ ἐν
the(-ones) indeed disorderly carried to-cut-off the(-ones) but in
τάξει καὶ ῥυθμῷ μᾶλλον ἀσκῆσαι καὶ ἐπὶ τὸ βέλτιον
order and measure more to-train and to the better
ἀγαγεῖν οὔτε τὰς ἐξόδους περιεργάζεσθαι ῥᾴδιον.
to-lead nor the outings to-look-into (is)-easy
322 Ἡ γὰρ πενία, καὶ τὸ ἀπροστάτευτον, οὐκ ἀφίησιν
the for poverty and the being-without-protector not lets
αὐτὸν ἀκριβῆ τῆς ἐκείνῃ προσηκούσης εὐκοσμίας γενέσθαι
him exact of-the to-her befitting good-order to-become
ἐξεταστήν· ὅταν γὰρ ἑαυτῇ πάντα διακονεῖν ἀναγκάζηται,
examiner when for for-herself all(-things) to-serve she-is-compelled
πολλὰς, εἴ γε βούλοιτο μὴ σωφρονεῖν, τῶν προόδων
many if indeed she-should-wish not to-be-chaste of-the outings
τὰς προφάσεις ἔχει. καὶ δεῖ τὸν κελεύοντα διαπαντὸς
the pretexts she-has and must the(-one) bidding(-her) always
οἴκοι μένειν καὶ ταύτας περικόψαι τὰς ἀφορμὰς, καὶ τὴν
at-home to-remain both these to-cut-off the occasions and the
τῶν ἀναγκαίων αὐτάρκειαν παρασχόντα καὶ τὴν πρὸς
of-the necessities sufficiency having-supplied and the(-woman) for
ταῦτα διακονησομένην αὐτῇ· δεῖ δὲ καὶ ἐκφορῶν καὶ
these to-serve her he-must and also from-funerals and
παννυχίδων ἀπείργειν. οἶδε γὰρ, οἶδεν ὁ πολυμήχανος ὄφις
from-all-night-vigils to-shut-out(-her) knows for knows the crafty serpent

ἐκεῖνος καὶ διὰ χρηστῶν πράξεων τὸν αὐτοῦ παρασπείρειν
that even through good deeds the his-own to-sow-beside
ἰόν. καὶ χρὴ τὴν παρθένον πανταχόθεν τειχίζεσθαι,
venom and it-is-needful the virgin from-every-side to-be-walled
καὶ ὀλιγάκις τοῦ παντὸς ἐνιαυτοῦ προβαίνειν τῆς οἰκίας,
and seldom of-the whole year to-go-forth from-the house
ὅτ᾽ ἂν ἀπαραίτητοι καὶ ἀναγκαῖαι κατεπείγωσι προφάσεις.
when — unavoidable and necessary press pretexts
Εἰ δὲ λέγοι τὶς, οὐδὲν εἶναι τούτων ἔργον ἐπισκόπῳ 323
if but should-say anyone none to-be of-these (the)-work for-(a)-bishop
μεταχειρίζειν, εὖ ἴστω, ὅτι τῶν ἐφ᾽ ἑκάστῳ αἱ
to-handle well let-him-know that of-the(-things) over each the
φροντίδες καὶ αἱ αἰτίαι εἰς ἐκεῖνον ἔχουσι τὴν ἀναφοράν.
cares and the causes to that(-one) have the reference
Πολλῷ δὲ λυσιτελέστερον αὐτὸν ἅπαντα διακονούμενον
by-much and more-profitable (for)-him all(-things) serving
ἀπηλλάχθαι ἐγκλημάτων, ἃ διὰ τὰς τῶν ἑτέρων
to-be-freed from-charges which through the of-the others
ἁμαρτίας ὑπομένειν ἀνάγκη, ἢ τῆς διακονίας ἀφειμένον,
sins to-endure (is)-necessity than from-the ministry released
τὰς ὑπὲρ ὧν ἔπραξαν ἕτεροι, τρέμειν εὐθύνας.
the for what did others to-tremble-at accounts
πρὸς δὲ τούτοις ὁ μὲν δι᾽ ἑαυτοῦ ταῦτα πράττων, 324
besides and these the(-one) indeed through himself these(-things) doing
μετὰ πολλῆς τῆς εὐκολίας ἅπαντα διεξέρχεται· ὁ δὲ
with much the ease all(-things) goes-through the(-one) but
ἀναγκαζόμενος μετὰ τοῦ πείθειν τὰς ἁπάντων γνώμας
compelled with the to-persuade the of-all opinions
τοῦτο ποιεῖν, οὐ τοσαύτην ἔχει τὴν ἄνεσιν ἐκ τοῦ τῆς
this to-do not so-great has the relief from the from-the

αὐτουργίας ἀφεῖσθαι, ὅσα πράγματα καὶ θορύβους διὰ
doing-it-himself to-be-released how-many troubles and tumults because-of
τοὺς ἀντιπίπτοντας καὶ ταῖς αὐτοῦ κρίσεσι μαχομένους.
the(-ones) opposing and the his judgments fighting
325 Ἀλλὰ πάσας μὲν οὐκ ἂν δυναίμην καταλέγειν τὰς ὑπὲρ
but all indeed not — I-could list the for
τῶν παρθένων φροντίδας. καὶ γὰρ καὶ ὅτ᾽ ἂν αὐτὰς
the virgins cares and for also when — them
ἐγγράφεσθαι δέῃ, οὐ τὰ τυχόντα παρέχουσι πράγματα
to-be-enrolled it-is-needful not the ordinary they-afford troubles
τῷ ταύτην πεπιστευμένῳ τὴν οἰκονομίαν.
to-the(-one) this entrusted-with the stewardship
326 Τὸ δὲ τῶν κρίσεων μέρος, μυρίας μὲν ἔχει τὰς ἐπαχθείας,
the and of-the judgments part myriad indeed has the vexations
πολλὴν δὲ τὴν ἀσχολίαν, καὶ δυσκολίας τοσαύτας, ὅσας
much and the occupation and difficulties so-many as
οὐδὲ οἱ τοῖς ἔξωθεν δικάζειν καθήμενοι φέρουσι. καὶ
not-even the(-ones) for-the outside to-judge sitting bear and
γὰρ εὑρεῖν αὐτὸ τὸ δίκαιον, ἔργον· καὶ εὑρόντα, μὴ
for to-find itself the just (is-a)-task and having-found(-it) not
διαφθεῖραι, χαλεπόν.
to-corrupt(-it) (is)-hard
327 οὐκ ἀσχολία δὲ μόνον καὶ δυσκολία, ἀλλὰ καὶ κίνδυνος
not occupation and only and difficulty but also danger
πρόσεστιν οὐ μικρός. ἤδη γάρ τινες τῶν ἀσθενεστέρων
is-present not small already for some of-the weaker
πράγμασιν ἐμπεσόντες, ἐπειδὴ προστασίας οὐκ ἔτυχον,
into-affairs having-fallen since protection not they-obtained
ἐναυάγησαν περὶ τὴν πίστιν.
were-shipwrecked concerning the faith

Πολλοὶ γὰρ τῶν ἠδικημένων, οὐχ ἧττον τῶν 328
many for of-the(-ones) wronged not less than-the(-ones)
ἠδικηκότων τοὺς μὴ βοηθοῦντας μισοῦσι· καὶ οὔτε
having-wronged(-them) the(-ones) not helping hate and neither
πραγμάτων διαστροφὴν, οὔτε καιρῶν χαλεπότητα, οὔτε
of-affairs perversion nor of-times hardship nor
ἱερατικῆς δυναστείας μέτρον, οὔτε ἄλλο τοιοῦτον οὐδὲν
of-priestly power (the)-measure nor other such nothing
λογίζεσθαι βούλονται· ἀλλ' εἰσὶν ἀσύγγνωστοι δικασταὶ,
to-reckon do-they-wish but are unforgiving judges
μίαν ἀπολογίαν εἰδότες, τὴν τῶν συνεχόντων αὐτοὺς
one defense knowing the from-the besetting them
κακῶν ἀπαλλαγήν· ὁ δὲ μὴ δυνάμενος ταύτην
evils release the(-one) but not able this
παρασχεῖν, κἂν μυρίας λέγῃ προφάσεις, οὐδέποτε τὴν
to-provide even-if myriad he-tell pretexts never the
κατάγνωσιν φεύξεται τὴν παρ' ἐκείνων.
condemnation will-he-escape the from them
Ἐπειδὴ δὲ προστασίας ἐμνήσθην, φέρε σοὶ καὶ 329
since and of-protection I-have-made-mention come to-you also
ἑτέραν μέμψεων ἀποκαλύψω πρόφασιν. Ἦν γὰρ μὴ
another of-blames let-me-uncover occasion if for not
καθ' ἑκάστην ἡμέραν μᾶλλον τῶν ἀγοραίων περινοστῇ
on each day more than-the market-loafers he-go-round
τὰς οἰκίας ὁ τὴν ἐπισκοπὴν ἔχων, προσκρούματα
the houses the(-one) the bishopric having offenses
ἐντεῦθεν ἀμύθητα. Οὐδὲ γὰρ ἀῤῥωστοῦντες μόνον, ἀλλὰ
from-this unspeakable not-even for (the)-sick only but
καὶ ὑγιαίνοντες ἐπισκοπεῖσθαι βούλονται, οὐ τῆς εὐλαβείας
also (the)-healthy to-be-visited wish not the reverence
αὐτοὺς ἐπὶ τοῦτο προκαλουμένης, τιμῆς δὲ καὶ ἀξιώματος
them to this summoning honor but and dignity

οἱ πολλοὶ ἀντιποιούμενοι μᾶλλον. Εἰ δέ ποτε συμβαίη,
the many laying-claim rather if but ever it-should-happen
τινὰ τῶν πλουσιωτέρων καὶ δυνατωτέρων, χρείας τινὸς
anyone of-the richer and more-powerful need some
κατεπειγούσης, εἰς τὸ κοινὸν τῆς ἐκκλησίας κέρδος,
pressing for the common of-the church gain
συνεχέστερον ἰδεῖν· εὐθέως ἐντεῦθεν θωπείας καὶ κολακείας
more-continually to-see at-once from-this of-fawning and of-flattery
προσετρίψατο δόξαν.
he-has-rubbed-on-himself (the)-reputation

330 Καὶ τί λέγω προστασίας καὶ ἐπισκέψεις; ἀπὸ γὰρ τῶν
and why do-I-speak of-protection and visits from for the
προσρήσεων μόνον τοσοῦτο φέρουσιν ἐγκλημάτων ἄχθος,
greetings only so-great they-bear of-charges burden
ὡς καὶ βαρύνεσθαι καὶ καταπίπτειν ὑπὸ τῆς ἀθυμίας
as both to-be-weighed-down and to-fall-down under the despondency
πολλάκις. Ἤδη δὲ καὶ βλέμματος εὐθύνας ὑπέχουσι. τὰ
often already and also of-(a)-glance accounts they-render the(-things)
γὰρ ἁπλῶς παρ' αὐτῶν γενόμενα βασανίζουσιν ἀκριβῶς
for simply by them done examine precisely
οἱ πολλοί, καὶ μέτρον φωνῆς ἐξετάζοντες, καὶ διάθεσιν
the many both (the)-measure of-voice examining and (the)-disposition
ὄψεως, καὶ ποσότητα γέλωτος. τὸν μὲν δεῖνά φησι
of-countenance and (the)-quantity of-laughter the(-man) indeed so-and-so he-says
δαψιλῶς ἐπιγελάσας καὶ φαιδρῷ τῷ προσώπῳ καὶ μεγάλῃ
lavishly having-smiled-on and with-bright the face and with-loud
προσεῖπε τῇ φωνῇ· ἐμὲ δὲ ἔλαττον καὶ ὡς ἔτυχε. καὶ
he-addressed the voice me but less and as it-happened and
ἂν πολλῶν συγκαθημένων μὴ πανταχοῦ περιφέρῃ τοὺς
if many sitting-together not everywhere he-carry-round the
ὀφθαλμοὺς διαλεγόμενος, ὕβριν τὸ πρᾶγμά φασιν οἱ λοιποί.
eyes conversing insult the thing call the rest

Τίς οὖν μὴ λίαν ἰσχυρὸς ὢν τοσούτοις ἂν ἀρκέσειε 331
who then not very strong being to-so-many — could-suffice
κατηγόροις, ἢ πρὸς τὸ μήδ᾽ ὅλως γραφῆναι παρ᾽ αὐτῶν,
accusers either toward the not-even at-all to-be-indicted by them
ἢ πρὸς τὸ διαφυγεῖν μετὰ τὴν γραφήν; Δεῖ μὲν γὰρ
or toward the to-escape after the indictment it-is-needful indeed for
μηδὲ ἔχειν κατηγόρους· εἰ δὲ τοῦτο ἀδύνατον, ἀπολύεσθαι
not-even to-have accusers if but this (is)-impossible to-clear-off
τὰ παρ᾽ ἐκείνων ἐγκλήματα· εἰ δὲ οὐδὲ τοῦτο εὔπορον,
the from them charges if but not-even this (is)-easy
ἀλλὰ τέρπονταί τινες εἰκῇ καὶ ἁπλῶς αἰτιώμενοι,
but delight some at-random and simply accusing
γενναίως πρὸς τὴν τῶν μέμψεων τούτων ἀθυμίαν ἵστασθαι.
nobly against the of-the blames these despondency to-stand
Ὁ μὲν γὰρ δικαίως ἐγκαλούμενος κἂν ἐνέγκῃ τὸν 332
the(-one) indeed for justly accused even will-bear the
ἐγκαλοῦντα ῥᾳδίως· ἐπειδὴ γὰρ οὐκ ἔστι τις πικρότερος
accuser easily since for not is any more-bitter
τοῦ συνειδότος κατήγορος, διὰ τοῦτο, ὅτ᾽ ἂν ὑπ᾽
than-the conscience accuser because-of this when — by
ἐκείνου τοῦ χαλεπωτάτου πρότερον ἁλῶμεν, τοὺς ἔξωθεν
that the harshest first we-are-caught the(-ones) outside
ἡμερωτέρους ὄντας εὐκόλως φέρομεν. ὁ δὲ οὐδὲν
milder being easily we-bear the(-one) but nothing
ἑαυτῷ συνειδέναι πονηρὸν ἔχων, ὅτ᾽ ἂν ἐγκαλῆται μάτην,
to-himself to-be-conscious-of wicked having when — he-is-accused in-vain
καὶ πρὸς ὀργὴν ἐκφέρεται ταχέως, καὶ πρὸς ἀθυμίαν
both to anger he-is-carried-away quickly and into despondency
καταπίπτει ῥᾳδίως, ἂν μὴ πρότερον τύχῃ μεμελετηκὼς
falls easily if not before he-happen having-practiced
τὰς τῶν πολλῶν φέρειν ἀνοίας. οὐ γάρ ἐστιν, οὐκ
the of-the many to-bear follies not for it-is-possible not

ἔστι συκοφαντούμενον εἰκῆ καὶ καταδικαζόμενον μὴ
it-is-possible (for-one)-slandered at-random and condemned not
ταράττεσθαι καὶ πάσχειν τι πρὸς τὴν τοσαύτην ἀλογίαν.
to-be-troubled and to-suffer something at the so-great unreason
333 Τί ἄν τις λέγοι τὰς λύπας, ἃς ὑπομένουσιν, ἡνίκα ἂν
why — anyone could-tell the griefs which they-endure when —
δέῃ τινὰ τοῦ τῆς ἐκκλησίας περικόψαι πληρώματος;
it-be-needful someone from-the of-the church to-cut-off fullness
334 εἴθε μὲν οὖν μέχρι λύπης ἵστατο τὸ δεινόν· νῦν δὲ καὶ
would-that indeed then at grief stopped the terrible(-thing) now but also
ὄλεθρος οὐ μικρός. Δέος γὰρ, μή ποτε πέρα τοῦ δέοντος
destruction not small (there-is)-fear for lest ever beyond the needful
κολασθεὶς ἐκεῖνος πάθῃ τοῦτο δὴ τὸ ὑπὸ τοῦ μακαρίου
punished that(-man) suffer this indeed the(-thing) by the blessed
Παύλου λεχθὲν, καὶ ὑπὸ τῆς περισσοτέρας λύπης καταποθῇ.
Paul said and by the excessive grief be-swallowed-up
335 πλείστης οὖν κἀνταῦθα δεῖ τῆς ἀκριβείας, ὥστε μὴ τὴν
of-the-most then here-too it-needs the precision so-that not the
τῆς ὠφελείας ὑπόθεσιν, μείζονος αὐτῷ γενέσθαι ζημίας
of-the benefit occasion of-greater to-him become loss
ἀφορμήν.
(the)-starting-point
336 Ὧν γὰρ ἂν ἁμάρτῃ μετὰ τὴν τοιαύτην θεραπείαν
of-what(-things) for — he-sin after the such treatment
ἐκεῖνος, κοινωνεῖ τῆς ἐφ' ἑκάστῳ τούτων ὀργῆς, ὁ μὴ
that(-man) shares-in the over each of-these wrath the not
καλῶς τὸ τραῦμα τεμὼν ἰατρός.
well the wound having-cut physician
337 πόσας οὖν χρὴ προσδοκᾶν τιμωρίας, ὅτ' ἂν μὴ
how-many then must-one expect punishments when — not
μόνον, ὑπὲρ ὧν αὐτὸς ἕκαστος ἐπλημμέλησεν, ἀπαιτεῖται
only for what himself each offended be-is-asked-for

λόγον, ἀλλὰ καὶ ὑπὲρ τῶν ἑτέροις ἁμαρτηθέντων εἰς
account but also for the(-things) by-others sinned into
τὸν ἔσχατον καθίσταται κίνδυνον; εἰ γὰρ τῶν οἰκείων
the utmost he-is-set danger if for for-the own
πλημμεληµάτων εὐθύνας ὑπέχοντες φρίττομεν, ὡς οὐ
offenses accounts rendering we-shudder as not
δυνησόμενοι τὸ πῦρ ἐκφυγεῖν ἐκεῖνο· τί χρὴ πείσεσθαι
going-to-be-able the fire to-escape that what must-one to-suffer
προσδοκᾶν τὸν ὑπὲρ τοσούτων ἀπολογεῖσθαι μέλλοντα;
expect the(-one) for so-many to-make-defense about-to
Ὅτι γὰρ τοῦτό ἐστιν ἀληθὲς, ἄκουσον τοῦ μακαρίου 338
that for this is true hear the blessed
λέγοντος Παύλου, μᾶλλον δὲ οὐκ ἐκείνου, ἀλλὰ τοῦ ἐν
saying Paul rather but not that(-one) but — in
αὐτῷ λαλοῦντος Χριστοῦ· Πείθεσθε τοῖς ἡγουμένοις
him speaking Christ obey the(-ones) leading
ὑμῶν καὶ ὑπείκετε, ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν
you and submit because they watch for the
ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες.
souls your as account going-to-render
Ἆρα μικρὸς οὗτος ὁ τῆς ἀπειλῆς φόβος; οὐκ ἔστιν 339
— small this the of-the threat fear not it-is-possible
εἰπεῖν.
to-say
Ἀλλὰ καὶ τοὺς σφόδρα ἀπειθεῖς καὶ σκληροὺς, ἱκανὰ ταῦτα 340
but even the very disobedient and hard sufficient these(-things)
πάντα πεῖσαι, ὡς οὔτε ἀπονοίᾳ οὔτε φιλοδοξίᾳ ἁλόντες,
all to-persuade that neither by-madness nor by-love-of-glory caught
ὑπὲρ δὲ ἑαυτῶν δεδοικότες μόνον, καὶ εἰς τὸν τοῦ πράγματος
for but ourselves fearing only and to the of-the matter
ὄγκον ἀποβλέψαντες, ταύτην ἐφύγομεν τὴν φυγήν.
weight having-looked this we-fled the flight

XV · NO EXCUSE IN BEING CHOSEN

Basil argues that John, who did not seek the office, could not be blamed for its failures. John replies that being chosen excuses no one: Saul sought only his asses yet was punished, Eli inherited his priesthood and paid for his sons, Aaron nearly perished, Moses, who declined the honor, lost the promised land, and Judas was chosen by God. Greater honor brings heavier punishment.

Ταῦτα ὁ Βασίλειος ἀκούσας, καὶ μικρὸν ἐπισχών· ἀλλ' 341
these(-things) — Basil having-heard and (a)-little having-paused but
εἰ μὲν αὐτὸς ἐσπούδασάς φησι ταύτην κτήσασθαι τὴν
if indeed yourself you-were-eager he-says this to-acquire the
ἀρχὴν, εἶχεν ἂν σου λόγον οὗτος ὁ φόβος.
office would-have-had — for-you reason this the fear
Τὸν γὰρ ὁμολογήσαντα ἐπιτήδειον εἶναι πρὸς τὴν 342
the(-man) for having-confessed suitable to-be for the
τοῦ πράγματος διοίκησιν τῷ σπουδάσαι λαβεῖν, οὐκ
of-the matter administration by-the to-be-eager to-take(-it) not
ἔστι μετὰ τὸ πιστευθῆναι, ἐν οἷς ἂν σφάληται,
it-is-possible after the to-be-entrusted in what(-things) — he-trip
καταφυγεῖν εἰς ἀπειρίαν· προλαβὼν γὰρ αὐτὸς ἑαυτοῦ
to-take-refuge in inexperience having-anticipated for himself from-himself
ταύτην ἀφείλετο τὴν ἀπολογίαν τῷ προσδραμεῖν καὶ
this took-away the defense by-the to-run-up and
ἁρπάσαι τὴν διακονίαν, καὶ οὐκ ἔτ' ἂν δύναιτο λέγειν
to-seize the ministry and no longer — could say
ὁ ἑκὼν καὶ ἐθελοντὴς ἐπὶ τοῦτο ἐλθὼν, ὅτι ἄκων
the(-one) willing and volunteer to this having-come that unwilling
τὸ δεῖνα ἥμαρτον, καὶ ἄκων τὸ δεῖνα διέφθειρα.
the so-and-so I-sinned and unwilling the so-and-so I-ruined

343 Ἐρεῖ γὰρ πρὸς αὐτὸν ὁ ταύτην αὐτῷ τότε δικάζων τὴν
will-say for to him the(-one) this on-him then judging the
δίκην· Καὶ τί δήποτε συνειδὼς ἑαυτῷ τοσαύτην ἀπειρίαν,
case and why ever being-conscious to-yourself so-great inexperience
καὶ οὐκ ἔχων διάνοιαν ἱκανὴν πρὸς τὸ μεταχειρίσαι τὴν
and not having (a)-mind sufficient for the to-handle the
τέχνην ταύτην ἀναμαρτήτως, ἔσπευσας, καὶ ἐτόλμησας
art this without-sin did-you-hasten and did-you-dare
μείζονα τῆς οἰκείας δυνάμεως ἀναδέξασθαι πράγματα;
greater(-things) than-the own power to-take-up things
τίς ὁ καταναγκάσας; τίς ὁ πρὸς βίαν
who (was)-the(-one) having-compelled(-you) who the(-one) by force
ἑλκύσας ἀποπηδῶντα καὶ φεύγοντα; Ἀλλ' οὐ σύ
having-dragged(-you) leaping-away and fleeing but not you
γε τούτων οὐδὲν ἀκούσῃ ποτέ.
at-least of-these nothing will-hear ever
344 Οὔτε γὰρ αὐτὸς ἂν ἔχοις τοιοῦτόν τι σαυτοῦ
neither for yourself — could-you such anything of-yourself
καταγνῶναι· καὶ πᾶσίν ἐστι καταφανὲς, ὅτι οὔτε μέγα
to-condemn and to-all it-is manifest that neither great
οὔτε μικρὸν ὑπὲρ ταύτης ἐσπούδασας τῆς τιμῆς, ἀλλ'
nor small for this were-you-eager the honor but
ἑτέρων γέγονε τὸ κατόρθωμα. καὶ ὅπερ ἐκείνους ἐν τοῖς
of-others has-been the achievement and what those in the
ἁμαρτήμασιν οὐκ ἀφίησιν ἔχειν συγγνώμην, τοῦτό σοι
sins not lets have pardon this to-you
πολλὴν παρέχει πρὸς ἀπολογίαν ὑπόθεσιν.
much affords for defense ground
345 Πρὸς ταῦτα ἐγὼ κινήσας τὴν κεφαλὴν καὶ μειδιάσας
at these(-things) I having-moved the head and having-smiled
ἠρέμα, ἐθαύμαζόν τε αὐτὸν τῆς ἁπλότητος καὶ πρὸς
quietly was-marveling-at both him for-the simplicity and to

αὐτὸν ἔλεγον· Ἐβουλόμην καὶ αὐτὸς ταῦτα οὕτως ἔχειν,
him was-saying I-could-wish also myself these(-things) so to-be
ὡς ἔφης, ὦ πάντων ἀγαθώτατε σὺ, οὐχ ἵνα δέξασθαι
as you-said O of-all most-excellent you not that to-accept
δυνηθῶ τοῦτο, ὅπερ ἔφυγον νῦν. εἰ γὰρ καὶ μηδεμία μοι
I-might-be-able this which I-fled now if for even no to-me
προὔκειτο κόλασις, ὡς ἔτυχε καὶ ἀπείρως ἐπιμελουμένῳ
were-set-before punishment as it-happened and inexperiencedly caring-for
τῆς ποίμνης τοῦ Χριστοῦ· ἀλλ᾽ ἐμοὶ πάσης τιμωρίας
the flock — of-Christ but for-me than-all punishment
χαλεπώτερον ἦν αὐτὸ τὸ πιστευθέντα πράγματα οὕτω
harsher was itself the entrusted(-with) things so
μεγάλα περὶ τὸν πιστεύσαντα οὕτω φανῆναι κακόν.
great about the(-one) having-entrusted(-them) so to-appear bad
Τίνος οὖν ἕνεκεν ηὐχόμην τὴν δόξαν σου ταύτην μὴ 346
of-what then for-the-sake did-I-pray the opinion your this not
διαπεσεῖν; ἵνα τοῖς ἀθλίοις καὶ ταλαιπώροις (οὕτω γὰρ
to-fall-through that for-the wretched and miserable so for
δεῖ καλεῖν τοὺς οὐχ εὑρίσκοντας καλῶς ταύτης
one-must to-call the(-ones) not finding(-how) well this
προστῆναι τῆς πραγματείας, κἂν μυριάκις αὐτοὺς πρὸς
to-preside-over the business even-if myriad-times them to
ἀνάγκην ἦχθαι λέγῃς, καὶ ἀγνοοῦντας ἁμαρτεῖν) ἵνα
necessity to-have-been-led you-say and in-ignorance to-sin that
τούτοις διαφυγεῖν γένηται τὸ πῦρ ἐκεῖνο τὸ ἄσβεστον, καὶ τὸ
for-these to-escape it-may-be the fire that the unquenchable and the
σκότος τὸ ἐξώτερον, καὶ τὸν σκώληκα τὸν ἀτελεύτητον, καὶ
darkness the outer and the worm the unending and
τὸ διχοτομηθῆναι, καὶ τὸ μετὰ τῶν ὑποκριτῶν ἀπολέσθαι.
the to-be-cut-in-two and the with the hypocrites to-perish
ἀλλὰ τί σοι πάθω; οὐκ ἔστι ταῦτα, οὐκ ἔστι.
but what for-you am-I-to-suffer not is these(-things) not is

347 Καὶ, εἰ βούλει γε, ἀπὸ τῆς βασιλείας πρῶτον, ἧς οὐ
and if you-wish at-least from the kingship first of-which not
τοσοῦτος ὅσος τῆς ἱερωσύνης τῷ Θεῷ λόγος, παρέξω
so-great as of-the priesthood — with-God account I-will-afford
σοι τούτων, ὧν εἶπον, τὴν πίστιν.
to-you of-these(-things) which I-said the proof

348 Ὁ Σαοὺλ ἐκεῖνος, ὁ τοῦ Κεῖς υἱὸς, οὐκ αὐτὸς σπουδάσας
— Saul that the — of-Kish son not himself having-been-eager
ἐγένετο βασιλεὺς, ἀλλ᾽ ἀπῆλθε μὲν ἐπὶ τὴν τῶν ὄνων
became king but went-off indeed for the of-the asses
ζήτησιν, καὶ ὑπὲρ τούτων ἐρωτήσων τὸν προφήτην ἤρχετο·
search and about these going-to-ask the prophet was-coming
ὁ δὲ αὐτῷ περὶ τῆς βασιλείας διελέγετο. καὶ οὐδὲ οὕτως
he but to-him about the kingship was-conversing and not-even so
ἐπέδραμε, καί τοι παρὰ ἀνδρὸς ἀκούων προφήτου· ἀλλὰ
did-he-rush-at(-it) and yet from (a)-man hearing(-it) (a)-prophet but
καὶ ἀνεδύετο, καὶ παρῃτεῖτο, λέγων· Τίς εἰμι ἐγὼ, καὶ τίς
even he-drew-back and was-declining saying who am I and what
ὁ οἶκος τοῦ πατρός μου; τί οὖν; ἐπειδὴ κακῶς ἐχρήσατο
the house of-the father my what then since badly he-used
τῇ παρὰ τοῦ Θεοῦ δοθείσῃ τιμῇ, ἴσχυσεν αὐτὸν ἐξελέσθαι
the from — God given honor did-avail him to-deliver
ταῦτα τὰ ῥήματα τῆς τοῦ βασιλεύσαντος ὀργῆς;
these the words from-the of-the(-one) having-made(-him)-king wrath

349 Καίτοι γε ἐνῆν λέγειν πρὸς τὸν Σαμουὴλ ἐγκαλοῦντα
and-yet at-least it-was-possible to-say to — Samuel accusing
αὐτῷ· μὴ γὰρ αὐτὸς ἐπέδραμον τῇ βασιλείᾳ; μὴ γὰρ
him not for myself did-I-rush-at the kingship not for
ἐπεπήδησα ταύτῃ τῇ δυναστείᾳ; τὸν τῶν ἰδιωτῶν ἐβουλόμην
did-I-leap-at this the power the of-the private(-men) I-wished
βίον ζῆν τὸν ἀπράγμονα καὶ ἡσύχιον, σὺ δέ με ἐπὶ τοῦτο
life to-live the untroubled and quiet you but me to this

εἵλκυσας τὸ ἀξίωμα. ἐν ἐκείνῃ μένων τῇ ταπεινότητι,
dragged the dignity in that remaining the lowliness
εὐκόλως ἂν ταῦτα ἐξέκλινα τὰ προσκρούματα. οὐ
easily — these(-things) I-would-have-avoided the offenses not
γὰρ δήπου τῶν πολλῶν εἷς ὢν καὶ ἀσήμων, ἐπὶ τοῦτο
for surely of-the many one being and of-the-obscure to this
ἂν ἐξεπέμφθην τὸ ἔργον, οὐδ' ἂν ἐμοὶ τὸν πρὸς τοὺς
— I-would-have-been-sent-out the work nor — to-me the against the
Ἀμαληκίτας πόλεμον ἐνεχείρισεν ὁ Θεός· μὴ ἐγχειρισθεὶς
Amalekites war would-have-entrusted — God not entrusted
δὲ, οὐχ ἅν ποτε ταύτην ἥμαρτον τὴν ἁμαρτίαν.
and not — ever this I-would-have-sinned the sin
Ἀλλὰ ταῦτα πάντα ἀσθενῆ πρὸς ἀπολογίαν· οὐκ ἀσθενῆ 350
but these(-things) all (are)-weak for defense not weak
δὲ μόνον, ἀλλὰ καὶ ἐπικίνδυνα, καὶ μᾶλλον ἐκκαίει τοῦ
and only but also dangerous and rather kindle —
Θεοῦ τὴν ὀργήν.
of-God the wrath
Τὸν γὰρ ὑπὲρ τὴν ἀξίαν τιμηθέντα οὐχ εἰς τὴν τῶν 351
the(-man) for beyond the worth honored not for the of-the
ἁμαρτημάτων ἀπολογίαν χρὴ προβάλλεσθαι τῆς τιμῆς
sins defense one-must put-forward of-the honor
τὸ μέγεθος, ἀλλὰ εἰς μείζονα βελτιώσεως προτροπὴν
the greatness but for greater of-improvement exhortation
κεχρῆσθαι τῇ πολλῇ περὶ αὐτὸν τοῦ Θεοῦ σπουδῇ.
to-use the much about him — of-God zeal
Ὁ δὲ, διότι κρείττονος ἔτυχεν ἀξιώματος, διὰ 352
the(-one) but because better he-obtained dignity because-of
τοῦτο ἁμαρτάνειν αὐτῷ νομίζων ἐξεῖναι, οὐδὲν ἕτερον
this to-sin for-him thinking to-be-allowed nothing other
ἢ τὴν τοῦ Θεοῦ φιλανθρωπίαν αἰτίαν τῶν οἰκείων
than the — of-God love-for-man (the)-cause of-the own

ἁμαρτημάτων ἐπιδεῖξαι ἐσπούδακεν· ὅπερ τοῖς ἀσεβέσι
sins to-show has-been-eager which for-the impious
καὶ ῥαθύμως τὸν ἑαυτῶν διοικοῦσι βίον λέγειν ἔθος
and carelessly the their-own managing life to-say (is)-custom
ἀεί. ἀλλ᾽ οὐχ ἡμᾶς οὕτω διακεῖσθαι χρὴ, οὐδὲ εἰς
always but not us so to-be-disposed it-is-needful nor into
τὴν αὐτὴν ἐκείνοις ἐκπίπτειν μανίαν, ἀλλὰ πανταχοῦ
the same as-those to-fall madness but everywhere
σπουδάζειν τὰ παρ᾽ ἑαυτῶν εἰσφέρειν εἰς δύναμιν τὴν
to-be-eager the(-things) from ourselves to-contribute to power the
ἡμετέραν, καὶ εὔφημον καὶ γλῶτταν καὶ διάνοιαν ἔχειν.
our and well-spoken both tongue and mind to-have
353 Οὐδὲ γὰρ ὁ Ἠλὶ (ἵνα τὴν βασιλείαν ἀφέντες, ἐπὶ τὴν
not for — Eli that the kingship having-let-go to the
ἱερωσύνην, περὶ ἧς ἡμῖν ὁ λόγος, ἔλθωμεν νῦν) ἐσπούδασε
priesthood about which to-us the discourse we-may-come now was-eager
κτήσασθαι τὴν ἀρχήν· τί οὖν αὐτὸν τοῦτο, ἡνίκα ἥμαρτεν,
to-acquire the office what then him this when he-sinned
ὤνησεν; καὶ τί λέγω, κτήσασθαι; οὐδὲ διαφυγεῖν μὲν οὖν,
did-it-profit and why do-I-say to-acquire not-even to-escape indeed then
εἴπερ ἤθελε, δυνατὸν ἦν αὐτῷ, διὰ τὴν ἀνάγκην τοῦ
if-indeed he-wished possible it-was for-him because-of the necessity of-the
νόμου· καὶ γὰρ ἦν τῆς Λευΐ φυλῆς, καὶ τὴν ἀρχὴν διὰ τοῦ
law and for he-was of-the Levi tribe and the office through the
γένους ἄνωθεν καταβαίνουσαν ἔδει δέξασθαι. ἀλλ᾽ ὅμως καὶ
family from-above descending he-had to-accept but nevertheless also
οὗτος τῆς τῶν παίδων παροινίας ἔδωκε δίκην οὐ μικράν.
this(-man) for-the of-the sons drunken-violence paid penalty not small
354 Τί δὲ αὐτὸς ὁ πρῶτος γενόμενος τῶν Ἰουδαίων ἱερεὺς,
what and himself the first having-become of-the Jews priest
περὶ οὗ τοσαῦτα διελέχθη ὁ Θεὸς τῷ Μωϋσεῖ, ἐπειδὴ
about whom so-many(-things) spoke — God — to-Moses since

μὴ ἴσχυσε μόνος πρὸς τοσούτου πλήθους στῆναι μανίαν,
not was-he-able alone against of-so-great multitude to-stand madness
οὐ παρὰ μικρὸν ἦλθεν ἀπολέσθαι, εἰ μὴ ἡ τοῦ ἀδελφοῦ
not by little did-he-come to-perish if not the of-the brother
προστασία ἔλυσε τοῦ Θεοῦ τὴν ὀργήν;
intercession had-loosed — of-God the wrath
Ἐπειδὴ δὲ Μωϋσέως ἐμνήσθημεν, καλὸν καὶ ἐκ τῶν 355
since and Moses we-have-mentioned (it-is)-good also from the(-things)
ἐκείνῳ συμβεβηκότων δεῖξαι τοῦ λόγου τὴν ἀλήθειαν.
to-that(-one) having-happened to-show of-the argument the truth
αὐτὸς γὰρ οὗτος ὁ μακάριος Μωϋσῆς τοσοῦτον ἀπέσχε
himself for this the blessed Moses so-far held-off
τοῦ τὴν προστασίαν ἁρπάσαι τῶν Ἰουδαίων, ὡς καὶ
from-the the leadership to-seize of-the Jews as even
διδομένην παραιτεῖσθαι, καὶ Θεοῦ κελεύοντος ἀνανεῦσαι
(when)-being-given to-decline(-it) and God commanding to-refuse
καὶ ἐπὶ τοσοῦτον, ὥστε καὶ παροξῦναι τὸν προστάττοντα.
even to so-far as even to-provoke the(-one) commanding
καὶ οὐ τότε μόνον, ἀλλὰ καὶ μετὰ ταῦτα, γενόμενος ἐπὶ τῆς
and not then only but also after these(-things) being in the
ἀρχῆς, ὑπὲρ τοῦ ταύτης ἀπαλλαγῆναι ἡδέως ἀπέθνησκεν.
office for the from-this to-be-freed gladly would-have-died
ἀπόκτεινον γάρ με φησὶν, εἰ οὕτω μοι μέλλεις ποιεῖν.
kill for me he-says if so to-me you-are-going to-do
Τί οὖν; ἐπειδὴ ἥμαρτεν ἐπὶ τοῦ ὕδατος, ἴσχυσαν αἱ 356
what then since he-sinned at the water did-avail the
συνεχεῖς αὗται παραιτήσεις ἀπολογήσασθαι ὑπὲρ αὐτοῦ,
continual these declinings to-plead for him
καὶ πεῖσαι τὸν Θεὸν δοῦναι συγγνώμην; καὶ πόθεν
and to-persuade — God to-give pardon and whence
ἄλλοθεν τῆς ἐπηγγελμένης ἀπεστερεῖτο γῆς; οὐδαμόθεν
else of-the promised was-he-deprived land from-nowhere

ἄλλοθεν, ὡς ἅπαντες ἴσμεν, ἀλλ' ἢ διὰ τὴν ἁμαρτίαν
else as all we-know but than because-of the sin
ταύτην, δι' ἣν ὁ θαυμαστὸς ἐκεῖνος ἀνὴρ οὐκ
this on-account-of which the wonderful that man not
ἴσχυσε τῶν αὐτῶν τοῖς ἀρχομένοις τυχεῖν· ἀλλὰ μετὰ
was-able the same(-things) as-the governed to-obtain but after
τοὺς πολλοὺς ἄθλους καὶ τὰς ταλαιπωρίας, μετὰ τὴν
the many struggles and the hardships after the
πλάνην ἐκείνην τὴν ἄφατον καὶ τοὺς πολέμους καὶ τὰ
wandering that the unspeakable and the wars and the
τρόπαια, ἔξω τῆς γῆς ἀπέθνησκεν, ὑπὲρ ἧς τοσαῦτα
trophies outside the land he-died for which so-much
ἐμόχθησε· καὶ τὰ τοῦ πελάγους ὑπομείνας κακὰ, τῶν
he-toiled and the of-the sea having-endured evils of-the
τοῦ λιμένος οὐκ ἀπήλαυσεν ἀγαθῶν.
of-the harbor not he-enjoyed goods

357 Ὁρᾷς ὡς οὐ τοῖς ἁρπάζουσι μόνον, ἀλλ' οὐδὲ τοῖς
do-you-see that not for-the(-ones) seizing only but not-even for-the(-ones)
ἐκ τῆς ἑτέρων σπουδῆς ἐπὶ τοῦτο ἐρχομένοις, λείπεταί τις,
from the of-others zeal to this coming remains any
ἐν οἷς ἂν πταίσωσιν, ἀπολογία; Ὅπου γὰρ οἱ, τοῦ
in what(-things) — they-stumble defense where for the(-ones) —
Θεοῦ χειροτονοῦντος, παραιτησάμενοι πολλάκις, τοσαύτην
God appointing having-declined often so-great
ἔδωκαν δίκην, καὶ οὐδὲν ἴσχυσεν ἐξελέσθαι τοῦ κινδύνου
paid penalty and nothing was-able to-deliver from-the danger
τούτου οὔτε τὸν Ἀαρὼν, οὔτε τὸν Ἡλὶ, οὔτε τὸν μακάριον
this neither — Aaron nor — Eli nor the blessed
ἐκεῖνον ἄνδρα, τὸν ἅγιον, τὸν προφήτην, τὸν θαυμαστὸν,
that man the holy the prophet the wonderful
τὸν πρᾶον μάλιστα πάντων τῶν ἐπὶ γῆς, τὸν ὡς
the meek most of-all the(-men) on earth the(-one) as

φίλον λαλοῦντα τῷ Θεῷ· σχολῇ γε ἡμῖν, τοῖς
(a)-friend speaking — with-God hardly at-least for-us the(-ones)
τοσοῦτον ἀποδέουσι τῆς ἀρετῆς τῆς ἐκείνου, δυνήσεται
so-far falling-short of-the virtue the his will-it-be-able
πρὸς ἀπολογίαν ἀρκέσαι τὸ συνειδέναι ἑαυτοῖς μηδὲν ὑπὲρ
for defense to-suffice the to-be-conscious to-ourselves in-nothing for
ταύτης ἐσπουδακόσι τῆς ἀρχῆς· καὶ μάλιστα ὅτε πολλαὶ
this having-been-eager the office and especially when many
τούτων τῶν χειροτονιῶν οὐκ ἀπὸ τῆς θείας γίγνονται
of-these the ordinations not from the divine come
χάριτος, ἀλλὰ καὶ ἀπὸ τῆς τῶν ἀνθρώπων σπουδῆς.
grace but also from the of-the men zeal
Τὸν Ἰούδαν ὁ Θεὸς ἐξελέξατο, καὶ εἰς τὸν ἅγιον ἐκεῖνον 358
— Judas — God chose and into the holy that
κατέλεξε χορὸν, καὶ τὴν ἀποστολικὴν ἀξίαν μετὰ τῶν
enrolled(-him) choir and the apostolic dignity with the
λοιπῶν ἐνεχείρισεν· ἔδωκε δέ τι καὶ τῶν ἄλλων
rest entrusted(-to-him) gave and something also than-the others
πλέον αὐτῷ, τὴν τῶν χρημάτων οἰκονομίαν. Τί οὖν;
more to-him the of-the money stewardship what then
ἐπειδὴ τούτοις ἀμφοτέροις ἐναντίως ἐχρήσατο· καὶ ὃν
since these both contrarily he-used and whom
ἐπιστεύθη κηρύττειν, προὔδωκε· καὶ ἃ καλῶς
he-was-entrusted to-preach he-betrayed and which(-things) well
διοικεῖν ἐνεχειρίσθη, ταῦτα ἀνήλωσε κακῶς, ἐξέφυγε τὴν
to-administer he-was-entrusted-with these he-spent badly did-he-escape the
τιμωρίαν; διὰ αὐτὸ μὲν οὖν τοῦτο καὶ χαλεπωτέραν
punishment because-of it indeed then this(-thing) also harsher
ἑαυτῷ τὴν δίκην εἰργάσατο. καὶ μάλα γε εἰκότως.
for-himself the penalty he-made and very indeed reasonably

359 Οὐ γὰρ εἰς τὸ τῷ Θεῷ προσκρούειν δεῖ κατακεχρῆσθαι
not for for the — God to-offend one-must to-misuse
ταῖς παρὰ τοῦ Θεοῦ διδομέναις τιμαῖς, ἀλλ' εἰς τὸ μᾶλλον
the from — God given honors but for the more
ἀρέσκειν αὐτῷ.
to-please him
360 Ὁ δὲ, ἐπειδὴ πλέον τετίμηται, διὰ τοῦτο
the(-one) but since more he-has-been-honored because-of this
ἀξιῶν ἀποφυγεῖν, ἐν οἷς ἂν κολάζεσθαι δέῃ·
claiming to-escape in what(-things) — to-be-punished it-be-needful
παραπλήσιον ποιεῖ, ὥσπερ ἂν εἴ τις καὶ τῶν ἀπίστων
similar does as — if anyone also of-the unbelieving
Ἰουδαίων ἀκούσας τοῦ Χριστοῦ λέγοντος, ὅτι εἰ μὴ ἦλθον
Jews having-heard — Christ saying that if not I-had-come
καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· καὶ, εἰ
and had-spoken to-them sin not they-would-have-had and if
μὴ τὰ σημεῖα ἐποίουν ἐν αὐτοῖς, ἃ μηδεὶς ἄλλος
not the signs I-had-done among them which no-one other
ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· ἐγκαλοίη τῷ Σωτῆρι
did sin not they-would-have-had should-accuse the Savior
καὶ Εὐεργέτῃ, λέγων· τί γὰρ ἦρχου καὶ ἐλάλεις; τί
and Benefactor saying why for did-you-come and speak why
δὲ ἐποίεις σημεῖα, ἵνα μειζόνως ἡμᾶς κολάσῃς;
and did-you-do signs that more-greatly us you-might-punish
361 Ἀλλὰ μανίας τὰ ῥήματα ταῦτα, καὶ τῆς ἐσχάτης
but of-madness the words these and of-the utmost
παραπληξίας. ὁ γὰρ ἰατρὸς οὐχ ἵνα σὲ κατακρίνῃ μᾶλλον,
derangement the for physician not that you he-might-condemn rather
ἦλθε θεραπεύσων, ἀλλ' ἵνα ἀπαλλάξῃ τῆς νόσου τέλεον·
came going-to-heal but that he-might-free(-you) from-the disease completely
σὺ δὲ σαυτὸν ἑκὼν ἀπεστέρησας τῶν ἐκείνου χειρῶν. δέχου
you but yourself willingly deprived of-the his hands receive

τοίνυν χαλεπωτέραν τὴν τιμωρίαν. Ὥσπερ γὰρ εἰ εἶξας
therefore harsher the punishment just-as for if you-had-yielded
τῇ θεραπείᾳ, καὶ τῶν προτέρων ἂν ἀπηλλάγης
to-the treatment also from-the former — you-would-have-been-freed
κακῶν· οὕτως ἐπειδὴ παραγινόμενον ἰδὼν ἔφυγες, οὐκ
evils so since (him)-coming having-seen you-fled no
ἔτι ἀπονίψασθαι ταῦτα δυνήσῃ· μὴ δυνάμενος δὲ,
longer to-wash-off these(-things) will-you-be-able not being-able and
καὶ τούτων δώσεις τὴν τιμωρίαν, καὶ ἀνθ' ὧν αὐτῷ
also for-these you-will-pay the penalty and for what(-things) for-him
ματαίαν τὴν σπουδὴν ἐποίησας, τόγε μέρος τὸ σόν.
vain the zeal you-made as-far-as-at-least part the your
Διὰ ταῦτα οὐκ ἴσην πρὸ τοῦ τιμηθῆναι παρὰ τοῦ Θεοῦ 362
because-of these(-things) not equal before the to-be-honored by — God
καὶ μετὰ τὰς τιμὰς τὴν βάσανον ὑπομένομεν, ἀλλὰ πολλῷ
and after the honors the torment we-endure but by-much
σφοδροτέραν ὕστερον. ὁ γὰρ μηδὲ τῷ παθεῖν εὖ
more-vehement later the(-one) for not-even by-the to-be-treated well
γενόμενος ἀγαθὸς, πικρότερον δίκαιος ἂν εἴη κολάζεσθαι.
having-become good more-bitterly just — would-be to-be-punished
Ἐπεὶ οὖν ἀσθενὴς ἡμῖν αὕτη ἡ ἀπολογία δέδεικται, καὶ 363
since then weak for-us this the defense has-been-shown and
οὐ μόνον οὐ σώζει τοὺς εἰς αὐτὴν καταφεύγοντας, ἀλλὰ
not only not saves the(-ones) to it fleeing but
καὶ προδίδωσι πλέον, ἑτέραν ἡμῖν ποριστέον ἀσφάλειαν.
even betrays(-them) more another for-us must-be-provided security
BASIL Ποίαν δὴ ταύτην; ὡς ἔγωγε οὐδὲ ἐν ἐμαυτῷ 364
of-what-sort indeed this since I-at-least not-even in myself
δύναμαι εἶναι νῦν· οὕτω με ἔμφοβον καὶ ἔντρομον τοῖς
am-able to-be now so me fearful and trembling by-the
ῥήμασι κατέστησας τούτοις.
words you-have-made these

Being forced is no defense. Those who ordain the unworthy share the penalty, and the one ordained pays more, since he knew himself. No one unskilled would build a house or treat the sick, however pressed; still less should one take up souls unexamined. The church is Christ's body, and its keeper must guard its health and beauty as trainers guard an athlete.

365 Μὴ, δέομαι, ἔφην, καὶ ἀντιβολῶ, μὴ τοσοῦτον καταβάλῃς
don't I-beg I-said and I-entreat don't so-much cast-down
σαυτόν. Ἔστι γὰρ, ἔστιν ἀσφάλεια. τοῖς μὲν ἀσθενέσιν
yourself there-is for there-is (a)-security for-the indeed weak
ἡμῖν, τὸ μηδέποτε ἐμπεσεῖν· ὑμῖν δὲ τοῖς ἰσχυροῖς, τὸ τὰς
us the never to-fall-in for-you but the strong the the
ἐλπίδας τῆς σωτηρίας εἰς ἕτερον μὲν ἀνηρτῆσθαι μηδὲν,
hopes of-the salvation on another indeed to-have-been-hung nothing
μετὰ δὲ τὴν τοῦ Θεοῦ χάριν εἰς τὸ μηδὲν ἀνάξιον πράττειν
after but the — of-God grace on the nothing unworthy to-do
τῆς δωρεᾶς ταύτης καὶ τοῦ δεδωκότος αὐτὴν Θεοῦ.
of-the gift this and — having-given it of-God
366 Μεγίστης μὲν γὰρ ἂν εἶεν κολάσεως ἄξιοι, οἱ μετὰ
of-the-greatest indeed for — would-be punishment worthy the(-ones) after
τὸ δι' οἰκείας σπουδῆς ταύτης ἐπιτυχεῖν τῆς ἀρχῆς,
the through own zeal this to-obtain the office
ἢ διὰ ῥαθυμίαν ἢ διὰ πονηρίαν ἢ καὶ δι' ἀπειρίαν
either through slackness or through wickedness or even through inexperience
κακῶς κεχρημένοι τῷ πράγματι· οὐ μὴν διὰ τοῦτο
badly having-used the matter not indeed because-of this
τοῖς οὐκ ἐσπουδακόσι καταλέλειπταί τις συγγνώμη,
for-the(-ones) not having-been-eager is-left any pardon
ἀλλὰ καὶ οὗτοι πάσης ἀπολογίας ἐστέρηνται.
but even these of-every defense are-deprived

Δεῖ γὰρ, οἶμαι, κἂν μυρίοι καλῶσι καὶ καταναγκάζωσι, 367
it-is-needful for I-think even-if myriad call and compel(-him)
μὴ πρὸς ἐκείνους ὁρᾶν· ἀλλὰ πρότερον τὴν ἑαυτοῦ
not to those to-look but first the his-own
βασανίσαντα ψυχὴν, καὶ πάντα διερευνησάμενον ἀκριβῶς,
having-tested soul and all(-things) having-searched-out precisely
οὕτως εἶξαι τοῖς βιαζομένοις.
so to-yield to-the(-ones) forcing(-him)
Νῦν δὲ οἰκίαν μὲν οἰκοδομήσασθαι οὐδεὶς ἂν ὑποσχέσθαι 368
now but (a)-house indeed to-build no-one — to-undertake
τολμήσειε τῶν οὐκ ὄντων οἰκοδομικῶν· οὐδὲ σωμάτων
would-dare of-the(-ones) not being builders nor bodies
ἅψασθαι νενοσηκότων ἐπιχειρήσειεν ἄν τις τῶν
to-touch diseased would-undertake — anyone of-the(-ones)
ἰατρεύειν οὐκ εἰδότων· ἀλλὰ κἂν πολλοὶ οἱ πρὸς
to-heal not knowing(-how) but even-if many the(-ones) by
βίαν ὠθοῦντες ὦσιν, παραιτήσεται, καὶ οὐκ ἐρυθριάσει
force pushing(-him) be he-will-decline and not will-blush-at
τὴν ἄγνοιαν. Ψυχῶν δὲ ἐπιμέλειαν μέλλων ἐμπιστεύεσθαι
the ignorance of-souls but (the)-care about-to be-entrusted-with
τοσούτων, οὐκ ἐξετάσει πρότερον ἑαυτόν· ἀλλὰ κἂν
so-many not will-be-examine first himself but even-if
ἁπάντων ἀπειρότατος ᾖ, δέξεται τὴν διακονίαν, ἐπειδὴ
of-all most-inexperienced he-be he-will-accept the ministry since
ὁ δεῖνα κελεύει, καὶ ὁ δεῖνα βιάζεται, καὶ ἵνα μὴ
the so-and-so bids and the so-and-so forces(-him) and that not
προσκρούσῃ τῷ δεῖνι;
he-offend the so-and-so
Καὶ πῶς οὐκ εἰς προῦπτον ἑαυτὸν μετ' ἐκείνων ἐμβαλεῖ 369
and how not into foreseen himself with those will-he-cast
κακόν; ἐξὸν γὰρ αὐτῷ σώζεσθαι καθ' ἑαυτὸν, καὶ
evil it-being-possible for for-him to-be-saved by himself also

ἑτέρους προσαπόλλυσι μεθ' ἑαυτοῦ. Πόθεν γάρ ἐστιν
others he-destroys-besides with himself whence for is-it-possible
ἐλπίσαι σωτηρίαν; πόθεν συγγνώμης τυχεῖν; τίνες ἡμᾶς
to-hope-for salvation whence pardon to-obtain who us
ἐξαιτήσονται τότε; οἱ βιαζόμενοι νῦν ἴσως καὶ πρὸς
will-beg-off then the(-ones) forcing(-us) now perhaps and to
ἀνάγκην ἕλκοντες; αὐτοὺς δὲ τούτους τίς κατ' ἐκεῖνον
necessity dragging(-us) themselves but these who at that
διασώσει τὸν καιρόν; καὶ γὰρ καὶ αὐτοὶ προσδέονται
will-save the time and for also themselves need-besides
ἑτέρων, ἵνα διαφύγωσι τὸ πῦρ.
others that they-may-escape the fire

370 Ὅτι δὲ σὲ οὐ δεδιττόμενος ταῦτα λέγω νῦν, ἀλλ' ὡς
that and you not frightening these(-things) I-say now but as
ἔχει τὸ πρᾶγμα ἀληθείας, ἄκουε τί τῷ μαθητῇ φησιν
holds the matter of-truth hear what to-the disciple says
ὁ μακάριος Παῦλος Τιμοθέῳ, τῷ γνησίῳ τέκνῳ καὶ
the blessed Paul to-Timothy the genuine child and
ἀγαπητῷ· Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει
beloved hands quickly on-no-one lay nor share
ἁμαρτίαις ἀλλοτρίαις.
in-sins of-others

371 Εἶδες ὅσης τοὺς μέλλοντας ἡμᾶς ἐπὶ τοῦτο
did-you-see from-how-great the(-ones) about-to us to this
παράγειν, οὐ μέμψεως μόνον, ἀλλὰ καὶ τιμωρίας,
to-bring-forward not blame only but also punishment
τόγε ἡμέτερον ἀπηλλάξαμεν μέρος;
as-far-as-at-least our we-freed part

372 Ὥσπερ γὰρ τοῖς αἱρεθεῖσιν οὐκ αὔταρκες πρὸς
just-as for for-the(-ones) chosen not (it-is)-sufficient for
ἀπολογίαν, τὸ λέγειν, οὐκ αὐτόκλητος ἦλθον, οὐδὲ προειδὼς
defense the to-say not self-called I-came nor foreseeing(-it)

οὐκ ἀπέφυγον· οὕτως οὐδὲ τοὺς χειροτονοῦντας ὠφελῆσαί
not did-I-flee so not-even the(-ones) ordaining to-benefit
τι δύναται, εἰ λέγοιεν τὸν χειροτονηθέντα ἀγνοεῖν.
anything can-it if they-should-say the(-one) ordained to-not-know
ἀλλὰ διὰ τοῦτο καὶ μεῖζον τὸ ἔγκλημα γίνεται, ὅτι ὃν 373
but because-of this even greater the charge becomes that whom
ἠγνόουν παρήγαγον· καὶ ἡ δοκοῦσα εἶναι ἀπολογία
they-did-not-know they-brought-forward and the seeming to-be defense
αὔξει τὴν κατηγορίαν.
increases the accusation
Πῶς γὰρ οὐκ ἄτοπον, ἀνδράποδον μὲν πρίασθαι 374
how for not absurd (a)-slave indeed to-buy
βουλομένους καὶ ἰατροῖς ἐπιδεικνύναι, καὶ τῆς πράσεως
wishing both to-physicians to-show(-him) and of-the sale
ἐγγυητὰς ἀπαιτεῖν, καὶ γειτόνων πυνθάνεσθαι, καὶ μετὰ
guarantors to-demand and of-neighbors to-inquire and after
ταῦτα πάντα μηδέπω θαῤῥεῖν, ἀλλὰ καὶ χρόνον πολὺν
these(-things) all not-yet to-be-confident but even time much
πρὸς δοκιμασίαν αἰτεῖν· εἰς δὲ τοσαύτην λειτουργίαν
for testing to-ask into but so-great (a)-ministry
μέλλοντάς τινα ἐγγράφειν, ἁπλῶς καὶ ὡς ἔτυχεν, ἂν
going someone to-enroll simply and as it-happened if
τῷ δεῖνι δόξῃ πρὸς χάριν ἢ πρὸς ἀπέχθειαν ἑτέρων
to-the so-and-so it-seem for favor or for hatred of-others
μαρτυρῆσαι, ἐγκρίνειν, μηδεμίαν ποιουμένους ἑτέραν
to-testify to-admit(-him) no making other
ἐξέτασιν;
examination
τίς οὖν ἡμᾶς ἐξαιτήσεται τότε, τῶν ὀφειλόντων 375
who then us will-beg-off then (when)-the(-ones) owing
προστῆναι καὶ αὐτῶν προστατῶν δεομένων;
to-protect even themselves of-protectors needing

376 Δεῖ μὲν οὖν καὶ τὸν χειροτονεῖν μέλλοντα, πολλὴν
it-is-needful indeed then both the(-one) to-ordain about-to much
ποιεῖσθαι τὴν ἔρευναν· πολλῷ δὲ πλείονα τούτου τὸν
to-make the search by-much but more than-he the(-one)
χειροτονούμενον.
being-ordained

377 Εἰ γὰρ καὶ κοινωνοὺς ἔχει τῆς κολάσεως τοὺς
if for even sharers he-has of-the punishment the(-ones)
ἑλομένους, ἐν οἷς ἂν ἁμάρτῃ· ἀλλ' ὅμως οὐδὲ
having-chosen(-him) in what(-things) — he-sin but nevertheless not-even
αὐτὸς ἀπήλλακται τῆς τιμωρίας, ἀλλὰ καὶ μείζονα δώσει·
himself is-freed from-the penalty but even greater will-pay

378 μόνον εἰ μὴ διά τινα ἀνθρωπίνην αἰτίαν, παρὰ τὸ
only if not because-of some human cause against the(-thing)
φανὲν αὐτοῖς εὔλογον ἔπραξαν οἱ ἑλόμενοι. Εἰ γὰρ
appearing to-them reasonable acted the(-ones) having-chosen(-him) if for
ἐν τούτῳ φωραθεῖεν, καὶ τὸν ἀνάξιον εἰδότες, διά
in this they-should-be-detected and the unworthy(-man) knowing because-of
τινα πρόφασιν αὐτὸν παρήγαγον· ἐξ ἴσης τὰ
some pretext him they-brought-forward from equal(-measure) the(-things)
τῶν κολαστηρίων αὐτοῖς, τάχα καὶ μείζονα τοῖς
of-the punishments (are)-for-them perhaps even greater for-the(-ones)
τὸν οὐκ ἐπιτήδειον καταστήσασιν. ὁ γὰρ τὴν ἐξουσίαν
the(-man) not suitable having-appointed the(-one) for the authority
παρασχὼν τῷ βουλομένῳ διαφθεῖραι τὴν ἐκκλησίαν,
having-afforded to-the(-one) wishing to-ruin the church
αὐτὸς ἂν εἴη τῶν ὑπ' ἐκείνου τολμηθέντων αἴτιος.
himself — would-be of-the(-things) by him dared (the)-cause

379 Εἰ δὲ τούτων μὲν οὐδενὶ γένοιτο ὑπεύθυνος, ἀπὸ δὲ τῆς
if but of-these indeed for-none he-should-be accountable by but the
τῶν πολλῶν ὑπολήψεως ἠπατῆσθαι λέγοι· ἀτιμώρητος
of-the many supposition to-have-been-deceived he-should-say unpunished

μὲν οὐδὲ οὕτω μένει, ὀλίγῳ δὲ ἐλάττονα τοῦ
indeed not-even so does-he-remain by-(a)-little but less than-the(-one)
χειροτονηθέντος δίδωσι δίκην. Τί δήποτε; ὅτι τοὺς μὲν
ordained he-pays penalty why ever because the(-ones) indeed
ἑλομένους εἰκὸς ὑπὸ δόξης ψευδοῦς ἀπατηθέντας,
having-chosen(-him) (it-is)-likely by opinion false deceived
ἐπὶ τοῦτο ἐλθεῖν· ὁ δὲ αἱρεθεὶς οὐκ ἔτ' ἂν
to this to-have-come the(-one) but chosen no longer —
δύναιτο λέγειν, ὅτι ἠγνόουν ἐμαυτὸν, καθάπερ αὐτὸν
could say that I-did-not-know myself as him
ἕτεροι. Ὡς οὖν βαρύτερον μέλλοντα κολάζεσθαι τῶν
others as then more-heavily about-to be-punished than-the(-ones)
παραγαγόντων, οὕτως ἀκριβέστερον αὐτῶν χρὴ
having-brought(-him)-forward so more-precisely than-they he-must
ποιεῖσθαι τὴν ἑαυτοῦ δοκιμασίαν, κἂν ἀγνοοῦντες ἕλκωσιν
make the of-himself testing and-if in-ignorance they-drag(-him)
ἐκεῖνοι, προσιόντα διδάσκειν ἀκριβῶς τὰς αἰτίας, δι' ὧν
those approaching(-them) to-teach precisely the causes through which
ἠπατημένους παύσει, καὶ ἀνάξιον ἑαυτὸν τῆς δοκιμασίας
deceived he-will-stop(-them) and unworthy himself of-the testing
ἀποδείξας ἐκφεύξεται τοσούτων πραγμάτων ὄγκον.
having-shown he-will-escape of-so-great affairs (the)-weight
Διὰ τί γὰρ περὶ στρατείας καὶ ἐμπορίας καὶ γεωργίας 380
because-of what for about military-service and commerce and farming
καὶ τῶν ἄλλων τῶν βιωτικῶν βουλῆς προκειμένης,
and the other the worldly(-pursuits) deliberation being-set-before
οὔτε ὁ γεωργὸς ἕλοιτ' ἂν πλεῖν, οὔτε ὁ στρατιώτης
neither the farmer would-choose — to-sail nor the soldier
γεωργεῖν, οὔτε ὁ κυβερνήτης στρατεύεσθαι, κἂν μυρίους
to-farm nor the helmsman to-serve-as-soldier even-if myriad

τις ἀπειλῇ θανάτους; ἢ δῆλον ὅτι τὸν ἐκ τῆς ἀπειρίας
anyone threaten deaths or (is-it)-clear that the from the inexperience
προορώμενοι κίνδυνον ἕκαστος.
foreseeing danger each

381 εἶτα ὅπου μὲν ζημία περὶ μικρῶν, τοσαύτῃ χρησόμεθα
then where indeed (the)-loss (is)-about small(-things) such we-shall-use
προνοίᾳ, καὶ οὐκ ἂν εἴξομεν τῇ τῶν βιαζομένων
forethought and not — we-would-yield to-the of-the(-ones) forcing(-us)
ἀνάγκῃ· ὅπου δὲ ἡ κόλασις αἰώνιος τοῖς οὐκ
compulsion where but the punishment (is)-eternal for-the(-ones) not
εἰδόσι μεταχειρίζειν ἱερωσύνην, ἁπλῶς καὶ ὡς ἔτυχε
knowing(-how) to-handle priesthood simply and as it-happened
τοσοῦτον ἀναδεξόμεθα κίνδυνον, τὴν ἑτέρων προβαλλόμενοι
so-great shall-we-take-up danger the of-others putting-forward
βίαν; ἀλλ᾽ οὐκ ἀνέξεται τότε ὁ ταῦτα κρίνων ἡμῖν.
force but not will-bear-with then the(-one) these(-things) judging us

382 Ἔδει μὲν γὰρ καὶ πολλῷ πλείω τῶν σαρκικῶν περὶ
it-was-needful indeed for even by-much more than-the fleshly(-things) about
τὰ πνευματικὰ τὴν ἀσφάλειαν ἐπιδείξασθαι· νῦν δὲ οὐδὲ
the spiritual(-things) the security to-display now but not-even
ἴσην εὑρισκόμεθα παρεχόμενοι.
equal are-we-found affording

383 Εἰπὲ γάρ μοι, εἴ τινα ὑποπτεύσαντες ἄνδρα εἶναι
tell for me if some suspecting (a)-man to-be
τεκτονικὸν οὐκ ὄντα τεκτονικὸν πρὸς τὴν ἐργασίαν
(a)-carpenter not being (a)-carpenter to the work
καλοῖμεν, ὁ δὲ ἕποιτο, εἶτα ἁψάμενος τῆς πρὸς τὴν
we-should-call he and should-follow then having-taken-hold of-the for the
οἰκοδομὴν παρεσκευασμένης ὕλης, ἀφανίζοι μὲν ξύλα,
building prepared material should-destroy indeed timbers
ἀφανίζοι δὲ λίθους, ἐργάζοιτο δὲ τὴν οἰκίαν οὕτως, ὡς
should-destroy and stones should-make and the house so as

εὐθέως καταπεσεῖν· ἆρα ἀρκέσει πρὸς ἀπολογίαν αὐτῷ,
at-once to-fall-down — will-it-suffice for defense to-him
τὸ παρ᾽ ἑτέρων ἠναγκάσθαι, καὶ μὴ αὐτεπάγγελτον
the by others to-have-been-compelled and not of-his-own-accord
ἥκειν; οὐδαμῶς· καὶ μάλα γε εἰκότως καὶ δικαίως.
to-have-come in-no-way and very indeed reasonably and justly
ἐχρῆν γὰρ, καὶ ἑτέρων καλούντων, ἀποπηδᾶν.
it-was-needful for even others calling(-him) to-leap-away
Εἶτα τῷ μὲν ξύλα ἀφανίζοντι καὶ λίθους, οὐδεμία 384
then for-the(-one) indeed timbers destroying and stones no
ἔσται καταφυγὴ πρὸς τὸ μὴ δοῦναι δίκην· ὁ
will-there-be refuge for the not to-pay penalty the(-one)
δὲ ψυχὰς ἀπολλὺς καὶ οἰκοδομῶν ἀμελῶς, τὴν ἑτέρων
but souls destroying and building carelessly the of-others
ἀνάγκην ἀποχρῆν αὐτῷ πρὸς τὸ διαφυγεῖν οἴεται;
compulsion to-suffice for-him for the to-escape does-he-think
Καὶ πῶς οὐ λίαν εὖηθες; οὔπω γὰρ προστίθημι, ὅτι 385
and how not very silly not-yet for do-I-add that
τὸν μὴ βουλόμενον οὐδεὶς ἀναγκάσαι δυνήσεται. ἀλλ᾽
the(-one) not wishing no-one to-compel will-be-able but
ἔστω μυρίαν αὐτὸν ὑπομεμενηκέναι βίαν, καὶ μηχανὰς
let(-it)-be myriad him to-have-undergone force and contrivances
πολυτρόπους, ὥστε ἐμπεσεῖν· τοῦτο οὖν αὐτὸν ἐξαιρήσεται
manifold so-as to-fall-in this then him will-deliver
τῆς κολάσεως; Μὴ, παρακαλῶ, μὴ ἐπὶ τοσοῦτον ἀπατῶμεν
from-the punishment no I-beseech not to so-far let-us-deceive
ἑαυτούς· μηδὲ ὑποκρινώμεθα ἀγνοεῖν, τὰ καὶ τοῖς
ourselves nor let-us-pretend to-be-ignorant-of the(-things) even to-the
ἄγαν παισὶ φανερά. οὐ γὰρ δήπου καὶ ἐπὶ τῶν εὐθυνῶν
very children clear not for surely even at the accountings
αὕτη τῆς ἀγνοίας ἡ προσποίησις ἡμᾶς ὠφελῆσαι δυνήσεται.
this of-the ignorance the pretense us to-benefit will-be-able

386 Οὐκ ἐσπούδασας αὐτὸς ταύτην δέξασθαι τὴν ἀρχὴν,
not were-you-eager yourself this to-accept the office
ἀσθένειαν σεαυτῷ συνειδώς; εὖ καὶ καλῶς. ἐχρῆν
weakness in-yourself being-conscious-of well and finely it-was-needful
οὖν μετὰ τῆς αὐτῆς προαιρέσεως, καὶ ἑτέρων καλούντων,
then with the same choice even others calling(-you)
ἀποπηδᾶν. ἢ ὅτε μὲν οὐδεὶς ἐκάλει, ἀσθενὴς σὺ καὶ
to-leap-away or when indeed no-one was-calling weak (were)-you and
οὐκ ἐπιτήδειος· ἐπεὶ δὲ εὑρέθησαν οἱ δώσοντες τὴν
not suitable when but were-found the(-ones) going-to-give the
τιμὴν, γέγονας ἐξαίφνης ἰσχυρός;
honor have-you-become suddenly strong
387 γέλως ταῦτα καὶ λῆροι, καὶ τῆς ἐσχάτης ἄξια τιμωρίας.
laughter these(-things) and nonsense and of-the utmost worthy punishment
Διὰ γὰρ τοῦτο καὶ ὁ Κύριος παραινεῖ, μὴ πρότερον
because-of for this also the Lord advises not first
βάλλεσθαι θεμέλιον, τὸν βουλόμενον πύργον οἰκοδομεῖν,
to-lay (a)-foundation the(-one) wishing (a)-tower to-build
πρὶν ἢ τὴν οἰκείαν λογίσασθαι δύναμιν· ἵνα μὴ δῷ
before than the own to-reckon power that not he-give
τοῖς παριοῦσι μυρίας ἀφορμὰς χλευασίας τῆς εἰς
to-the(-ones) passing-by myriad occasions of-mockery of-the against
αὐτόν. ἀλλ' ἐκείνῳ μὲν μέχρι τοῦ γέλωτος ἡ ζημία·
him but for-that(-one) indeed as-far-as the laughter the loss
ἐνταῦθα δὲ ἡ κόλασις πῦρ ἄσβεστον, καὶ σκώληξ
here but the punishment (is)-fire unquenchable and worm
ἀτελεύτητος, καὶ βρυγμὸς ὀδόντων, καὶ σκότος ἐξώτερον,
unending and gnashing of-teeth and darkness outer
καὶ τὸ διχοτομηθῆναι, καὶ τὸ ταγῆναι μετὰ τῶν ὑποκριτῶν.
and the to-be-cut-in-two and the to-be-placed with the hypocrites

Ἀλλ᾽ οὐδὲν τούτων ἐθέλουσιν ἰδεῖν οἱ κατηγοροῦντες 388
but nothing of-these wish to-see the(-ones) accusing
ἡμῶν· ἦ γὰρ ἂν ἐπαύσαντο μεμφόμενοι τὸν οὐκ
us truly for — they-would-have-stopped blaming the(-one) not
ἐθέλοντα ἀπολέσθαι μάτην.
wishing to-perish in-vain
Οὐκ ἔστιν ἡμῖν ὑπὲρ οἰκονομίας πυροῦ ἢ κριθῶν, οὐδὲ βοῶν 389
not is for-us about (the)-stewardship of-wheat or barley nor of-oxen
καὶ προβάτων, οὐδὲ περὶ τοιούτων ἄλλων ἡ σκέψις ἡ
and sheep nor about such other(-things) the inquiry the
προκειμένη νῦν· ἀλλ᾽ ὑπὲρ αὐτοῦ τοῦ σώματος τοῦ Ἰησοῦ.
set-before(-us) now but about itself the body — of-Jesus
Ἡ γὰρ ἐκκλησία τοῦ Χριστοῦ, κατὰ τὸν μακάριον 390
the for church — of-Christ according-to the blessed
Παῦλον, σῶμά ἐστι τοῦ Χριστοῦ· καὶ δεῖ τὸν τοῦτο
Paul body is — of-Christ and must the(-one) this
πεπιστευμένον, εἰς εὐεξίαν αὐτὸ πολλὴν καὶ κάλλος
entrusted-with into good-condition it much and beauty
ἀμήχανον ἐξασκεῖν, πανταχοῦ περισκοποῦντα, μή που
inconceivable to-train everywhere looking-around lest somewhere
σπῖλος, ἢ ῥυτὶς, ἤ τις ἄλλος μῶμος ἢ τοιοῦτος τὴν ὥραν καὶ
(a)-spot or wrinkle or some other blemish or such the bloom and
τὴν εὐπρέπειαν λυμαινόμενος ἐκείνην, καὶ τί γὰρ ἄλλ᾽ ἢ
the comeliness spoiling that and what for else than
τῆς ἐπικειμένης αὐτῷ κεφαλῆς, τῆς ἀκηράτου καὶ μακαρίας,
of-the lying-over it head the pure and blessed
ἄξιον αὐτὸ κατὰ δύναμιν τὴν ἀνθρωπείαν ἀποφαίνειν;
worthy it according-to power the human to-show
Εἰ γὰρ τοῖς περὶ τὴν ἀθλητικὴν εὐεξίαν ἐσπουδακόσι, 391
if for for-the(-ones) about the athletic good-condition having-been-eager
καὶ ἰατρῶν χρεία καὶ παιδοτριβῶν, καὶ διαίτης
both of-physicians (there-is)-need and of-trainers and of-diet

ἠκριβωμένης, καὶ ἀσκήσεως συνεχοῦς, καὶ μυρίας
precise and of-exercise continual and of-myriad
παρατηρήσεως ἑτέρας (καὶ γὰρ καὶ τὸ τυχὸν ἐν
observance other and for even the(-thing) chance among
αὐτοῖς παροφθὲν, πάντα ἀνέτρεψε καὶ κατέβαλεν·) οἱ
them overlooked all(-things) overturned and cast-down the(-ones)
τὸ σῶμα τοῦτο θεραπεύειν λαχόντες, τὸ τὴν ἄθλησιν
the body this to-tend having-obtained the(-body) the struggle
οὐ πρὸς σώματα, ἀλλὰ πρὸς τὰς ἀοράτους δυνάμεις ἔχον,
not against bodies but against the invisible powers having
πῶς αὐτὸ δυνήσονται φυλάττειν ἀκέραιον καὶ ὑγιὲς, μὴ
how it will-they-be-able to-keep intact and healthy not
πολὺ τὴν ἀνθρωπίνην ὑπερβαίνοντες ἀρετὴν, καὶ πᾶσαν
much the human surpassing virtue and every
ψυχῆς πρόσφορον ἐπιστάμενοι θεραπείαν;
of-soul suited knowing treatment

XVII · THE WORD AS THE ONLY REMEDY

The church's diseases have no drugs or surgery; the one cure is teaching by the word. The bishop must hold off every enemy, Greeks, Jews, Manichees, and fatalists, since one breach loses a city. He must keep the balance between those who reject the law and those who keep it, and between Sabellius and Arius, and must silence idle prying into God's judgments.

392 Ἢ ἀγνοεῖς, ὅτι καὶ πλείοσι τῆς ἡμετέρας σαρκὸς
or are-you-ignorant that both to-more than-the our flesh
καὶ νόσοις καὶ ἐπιβουλαῖς τοῦτο ὑπόκειται τὸ σῶμα, καὶ
both diseases and plots this is-subject the body and
θᾶττον αὐτοῦ φθείρεται, καὶ σχολαίτερον ὑγιαίνει;
faster than-it is-corrupted and more-slowly gets-well

Καὶ τοῖς μὲν ἐκεῖνα θεραπεύουσι τὰ σώματα καὶ 393
and for-the(-ones) indeed those treating the bodies both
φαρμάκων ἐξεύρηται ποικιλία, καὶ ὀργάνων διάφοροι
of-drugs has-been-discovered (a)-variety and of-instruments various
κατασκευαὶ, καὶ τροφαὶ τοῖς νοσοῦσι κατάλληλοι· καὶ
constructions and foods for-the sick suitable and
φύσις δὲ ἀέρων πολλάκις ἤρκεσε μόνη, πρὸς τὴν τοῦ
(the)-nature too of-airs often has-sufficed alone for the of-the(-one)
κάμνοντος ὑγίειαν· ἔστι δὲ ὅπου καὶ ὕπνος προσπεσὼν
ailing health there-is and where also sleep falling-on
εἰς καιρὸν, παντὸς πόνου ἀπήλλαξε τὸν ἰατρόν.
in season from-all labor has-freed the physician
Ἐνταῦθα δὲ οὐδὲν τούτων ἐπινοῆσαί ἐστιν· ἀλλὰ μία 394
here but none of-these to-devise is-it-possible but one
τὶς μετὰ τὰ ἔργα δέδοται μηχανὴ καὶ θεραπείας
some after the deeds has-been-given contrivance and of-treatment
ὁδὸς, ἡ διὰ τοῦ λόγου διδασκαλία. τοῦτο ὄργανον,
way the through the word teaching this (is-the)-instrument
τοῦτο τροφὴ, τοῦτο ἀέρων κρᾶσις ἀρίστη· τοῦτο ἀντὶ
this food this of-airs tempering best this instead-of
φαρμάκου, τοῦτο ἀντὶ πυρὸς, τοῦτο ἀντὶ σιδήρου· κἂν
drug this instead-of fire this instead-of iron and-if
καῦσαι δέῃ καὶ τεμεῖν, τούτῳ χρήσασθαι ἀνάγκη· κἂν
to-cauterize it-be-needful and to-cut this to-use (is)-necessity and-if
τοῦτο μηδὲν ἰσχύσῃ, πάντα οἴχεται τὰ λοιπά. τούτῳ
this in-nothing avail all(-things) are-gone the rest(-things) by-this
καὶ κειμένην ἐγείρομεν, καὶ φλεγμαίνουσαν καταστέλλομεν
both (her)-lying we-raise and (her)-inflamed we-calm
τὴν ψυχὴν, καὶ τὰ περιττὰ περικόπτομεν, καὶ τὰ
the soul and the superfluous(-things) we-cut-off and the(-things)

λείποντα πληροῦμεν, καὶ τὰ ἄλλα ἅπαντα ἐργαζόμεθα,
lacking we-fill and the other(-things) all we-work
ὅσα εἰς τὴν τῆς ψυχῆς ἡμῖν ὑγίειαν συντελεῖ.
as-many-as to the of-the soul for-us health contribute
395 Πρὸς μὲν γὰρ βίου κατάστασιν ἀρίστην, βίος ἕτερος
for indeed for of-life condition best (a)-life other
εἰς τὸν ἴσον ἂν ἐναγάγοι ζῆλον· ὅτ᾽ ἂν δὲ περὶ δόγματα
to the equal — could-lead zeal when — but about doctrines
νοσῇ ἡ ψυχὴ τὰ νόθα, πολλὴ τοῦ λόγου ἐνταῦθα
be-sick the soul the spurious(-ones) much of-the word here
ἡ χρεία, οὐ πρὸς τὴν τῶν οἰκείων ἀσφάλειαν μόνον,
the need not for the of-the own(-people) security only
ἀλλὰ καὶ πρὸς τοὺς ἔξωθεν πολέμους.
but also for the outside wars
396 Εἰ μὲν γὰρ ἔχοι τις τὴν μάχαιραν τοῦ πνεύματος
if indeed for should-have anyone the sword of-the spirit
καὶ θυρεὸν πίστεως τοσοῦτον, ὡς δύνασθαι θαυματουργεῖν,
and shield of-faith so-great as to-be-able to-work-wonders
καὶ διὰ τῶν τεραστίων τὰ τῶν ἀναισχύντων ἐμφράττειν
and through the prodigies the of-the shameless to-stop
στόματα, οὐδὲν ἂν δέοιτο τῆς ἀπὸ τοῦ λόγου
mouths in-nothing — he-would-need the from the word
βοηθείας· μᾶλλον δὲ οὐδὲ τότε ἄχρηστος ἡ τούτου
help rather but not-even then (is)-useless the its
φύσις, ἀλλὰ καὶ λίαν ἀναγκαία.
nature but even very necessary
397 Καὶ γὰρ ὁ μακάριος Παῦλος αὐτὸν μετεχείρισε, καίτοι
and for the blessed Paul it handled and-yet
γε ἀπὸ τῶν σημείων πανταχοῦ θαυμαζόμενος. Καὶ
at-least from the signs everywhere being-admired and
ἕτερός τις τῶν ἀπ᾽ ἐκείνου τοῦ χοροῦ, παραινεῖ ταύτης
another some of-the(-ones) from that the choir exhorts this

ἐπιμελεῖσθαι τῆς δυνάμεως, λέγων· Ἕτοιμοι πρὸς ἀπολογίαν
to-care-for the power saying (be)-ready for defense
παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
to-everyone the(-one) asking you (an)-account about the in you
ἐλπίδος. Καὶ πάντες δὲ ὁμοῦ τότε δι᾽ οὐδὲν ἕτερον τοῖς
hope and all too together then for nothing other to-the(-men)
περὶ Στέφανον τὴν τῶν χηρῶν ἐπέτρεψαν οἰκονομίαν, ἀλλ᾽
about Stephen the of-the widows entrusted stewardship but
ἢ ἵνα αὐτοὶ τῇ τοῦ λόγου σχολάζωσι διακονίᾳ.
than that themselves to-the of-the word they-might-have-leisure ministry
Πλὴν οὐ παραπλησίως αὐτὸν ἐπιζητήσομεν, τὴν ἀπὸ 398
except not similarly it we-shall-seek the from
τῶν σημείων ἔχοντες ἰσχύν. εἰ δὲ τῆς μὲν δυνάμεως
the signs having power if but of-the indeed power
ἐκείνης οὐδὲ ἴχνος ὑπολέλειπται, πολλοὶ δὲ πανταχόθεν
that not-even (a)-trace is-left many and from-every-side
ἐφεστήκασιν οἱ πολέμιοι καὶ συνεχεῖς· τούτῳ λοιπὸν ἡμᾶς
stand-over(-us) the enemies and continual with-this henceforth (for)-us
ἀνάγκη φράττεσθαι, καὶ ἵνα μὴ βαλλώμεθα τοῖς τῶν
(it-is)-necessity to-be-fenced both that not we-be-struck by-the of-the
ἐχθρῶν βέλεσι, καὶ ἵνα βάλλωμεν ἐκείνους.
enemies darts and that we-may-strike them
Διὸ πολλὴν χρὴ ποιεῖσθαι τὴν σπουδὴν, ὥστε τὸν 399
wherefore much it-is-needful to-make the zeal so-that the
λόγον τοῦ Χριστοῦ ἐν ἡμῖν ἐνοικεῖν πλουσίως. Οὐ γὰρ
word — of-Christ in us to-dwell richly not for
πρὸς ἓν ἡμῖν εἶδος μάχης ἡ παρασκευή· ἀλλὰ ποικίλος
for one for-us form of-battle (is)-the preparation but varied
οὗτος ὁ πόλεμος, καὶ ἐκ διαφόρων συγκροτούμενος τῶν
this the war and from different assembled the

ἐχθρῶν· οὔτε γὰρ ὅπλοις ἅπαντες χρῶνται τοῖς αὐτοῖς,
enemies neither for arms all use the same
οὔτε ἐνὶ προσβάλλειν ἡμῖν μεμελετήκασι τρόπῳ.
nor in-one to-attack us have-they-practiced manner
400 Καὶ δεῖ τὸν μέλλοντα τὴν πρὸς πάντας ἀναδέχεσθαι
and must the(-one) about-to the against all to-take-up
μάχην, τὰς ἁπάντων εἰδέναι τέχνας· καὶ τὸν αὐτὸν
battle the of-all to-know arts and the same(-man)
τοξότην τε εἶναι καὶ σφενδονήτην, καὶ ταξίαρχον καὶ
archer both to-be and slinger and brigadier and
λοχαγὸν, καὶ στρατιώτην καὶ στρατηγὸν, καὶ πεζὸν καὶ
captain and soldier and general and foot-soldier and
ἱππέα, καὶ ναυμάχην καὶ τειχομάχην.
horseman and sea-fighter and wall-fighter
401 Ἐπὶ μὲν γὰρ τῶν στρατιωτικῶν πολέμων, οἷον ἕκαστος
in-the-case-of indeed for the military wars such-as each
ἔργον ἀπολαβὼν, τούτῳ τοὺς ἐπιόντας ἀμύνεται· ἐνταῦθα
task having-received with-this the(-ones) attacking repels here
δὲ τοῦτο οὐκ ἔστιν. ἀλλὰ ἂν μὴ πάσας ἐπιστάμενος ᾖ τῆς
but this not is but if not all knowing be of-the
τέχνης τὰς ἰδέας ὁ μέλλων νικᾶν, οἶδεν ὁ διάβολος καὶ
art the forms the(-one) about-to conquer knows the devil even
δι' ἑνὸς μέρους, ὅτ' ἂν ἠμελημένον τύχῃ, τοὺς πειρατὰς
through one part when — neglected it-happen the pirates
εἰσαγαγὼν τοὺς αὑτοῦ, διαρπάσαι τὰ πρόβατα· ἀλλ' οὐχ,
having-brought-in the his-own to-plunder the sheep but not
ὅτ' ἂν διὰ πάσης ἥκοντα τῆς ἐπιστήμης τὸν ποιμένα
when — through all having-come the knowledge the shepherd
αἴσθηται, καὶ τὰς ἐπιβουλὰς αὐτοῦ καλῶς ἐπιστάμενον.
he-perceive and the plots his well knowing

Διὸ χρὴ καλῶς ἐξ ὅλων φράττεσθαι τῶν μερῶν. 402
wherefore it-is-needful well on all to-be-fenced the parts
καὶ γὰρ πόλις ἕως μὲν ἂν πανταχόθεν περιβεβλημένη
and for (a)-city as-long-as indeed — from-every-side walled-around
τυγχάνῃ, καταγελᾷ τῶν πολιορκούντων αὐτὴν, ἐν
it-happen laughs-at the(-ones) besieging it in
ἀσφαλείᾳ μένουσα πολλῇ· ἐὰν δὲ πυλίδος μόνον τις
security remaining much if but of-(a)-postern only anyone
μέτρον διακόψῃ τὸ τεῖχος, οὐδὲν αὐτῇ λοιπὸν ὄφελος
(the)-measure cut-through the wall nothing to-it henceforth (the)-profit
τοῦ περιβόλου γίνεται, καίτοι γε τοῦ λοιποῦ παντὸς
of-the circuit-wall becomes and-yet at-least the rest all
ἀσφαλῶς ἑστηκότος. οὕτως οὖν καὶ ἡ τοῦ Θεοῦ πόλις·
securely standing so then also the — of-God city
ὅτ' ἂν μὲν αὐτὴν πανταχόθεν ἀντὶ τείχους ἡ τοῦ
when — indeed it from-every-side instead-of (a)-wall the of-the
ποιμένος ἀγχίνοιά τε καὶ σύνεσις περιβάλλῃ, πάντα
shepherd shrewdness both and understanding surround all(-things)
εἰς αἰσχύνην καὶ γέλωτα τοῖς ἐχθροῖς τὰ μηχανήματα
into shame and laughter for-the enemies the devices
τελευτᾷ, καὶ μένουσιν οἱ κατοικοῦντες ἔνδον ἀσινεῖς·
end and remain the(-ones) dwelling within unharmed
ὅταν δέ τις αὐτὴν ἐκ μέρους καταλῦσαι δυνηθῇ, κἂν
when but anyone it in part to-destroy be-able even-if
μὴ πᾶσαν καταβάλῃ, διὰ τοῦ μέρους ἅπαν (ὡς εἰπεῖν)
not all he-cast-down through the part all as to-say
λυμαίνεται τὸ λοιπόν. Τί γὰρ, ὅτ' ἂν πρὸς Ἕλληνας μὲν
he-ruins the rest what for when — against Greeks indeed
ἀγωνίζηται καλῶς, συλῶσι δὲ αὐτὴν οἱ Ἰουδαῖοι; ἢ τούτων
he-contend well plunder but it the Jews or these
μὲν ἀμφοτέρων κρατῇ, ἁρπάζωσι δὲ Μανιχαῖοι; ἢ μετὰ τὸ
indeed both he-master seize(-it) but Manichees or after the

περιγενέσθαι καὶ τούτων, οἱ τὴν εἱμαρμένην εἰσάγοντες
to-overcome also these the(-ones) the fate introducing
ἔνδον ἑστῶτα τὰ πρόβατα σφάττωσι; Καὶ τί δεῖ πάσας
within standing the sheep slaughter and why must-one all
καταλέγειν τοῦ διαβόλου τὰς αἱρέσεις; ἃς ἂν μὴ πάσας
list of-the devil the heresies which if not all
ἀποκρούεσθαι καλῶς ὁ ποιμὴν εἰδείη, δύναιτ' ἂν καὶ
to-repel well the shepherd should-know could — even
διὰ μιᾶς τὰ πλείονα τῶν προβάτων καταφαγεῖν ὁ λύκος.
through one the more of-the sheep devour the wolf
403 Καὶ ἐπὶ μὲν τῶν στρατιωτῶν, ἀπὸ τῶν ἑστώτων καὶ
and in-the-case-of indeed the soldiers from the(-ones) standing and
μαχομένων καὶ τὴν νίκην ἔσεσθαι καὶ τὴν ἧτταν, προσδοκᾶν
fighting both the victory to-be and the defeat to-expect
ἀεὶ χρή· ἐνταῦθα δὲ πολὺ τοὐναντίον. πολλάκις γὰρ ἡ
always one-must here but much the-opposite often for the
πρὸς ἑτέρους μάχη, τοὺς οὐδὲ τὴν ἀρχὴν συμβαλόντας
against others battle the(-ones) not-even at-the beginning having-engaged
οὐδὲ πονέσαντας ὅλως, ἡσυχάζοντας καὶ καθημένους
nor having-toiled at-all being-quiet and sitting
νικῆσαι πεποίηκε· καὶ τῷ οἰκείῳ ξίφει περιπαρεὶς ὁ
to-conquer has-made and by-the own sword pierced the(-one)
μὴ πολλὴν περὶ ταῦτα τὴν ἐμπειρίαν ἔχων, καὶ τοῖς
not much about these(-things) the experience having both to-the
φίλοις καὶ τοῖς πολεμίοις καταγέλαστος γίνεται.
friends and to-the enemies laughable becomes
404 Οἷον (πειράσομαι γάρ σοι καὶ ἐπὶ παραδείγματος,
for-example I-will-try for to-you also by example
ὃ λέγω, ποιῆσαι φανερὸν) τὸν ὑπὸ τοῦ Θεοῦ δοθέντα
what I-say to-make clear the by — God given
τῷ Μωϋσῇ νόμον οἱ τὴν Οὐαλεντίνου καὶ Μαρκίωνος
— to-Moses law the(-ones) the of-Valentinus and of-Marcion

διαδεξάμενοι φρενοβλάβειαν, καὶ ὅσοι τὰ αὐτὰ
having-inherited derangement and as-many-as the same(-things)
νοσοῦσιν ἐκείνοις, τοῦ καταλόγου τῶν θείων ἐκβάλλουσι
are-sick-with as-those from-the list of-the divine cast-out
γραφῶν Ἰουδαῖοι δὲ αὐτὸν οὕτω τιμῶσιν, ὡς καὶ τοῦ
scriptures (the)-Jews but it so honor as even the
καιροῦ κωλύοντος φιλονεικεῖν ἅπαντα φυλάττειν, παρὰ
time preventing(-it) to-strive all(-things) to-keep against
τὸ τῷ Θεῷ δοκοῦν· ἡ δὲ ἐκκλησία τοῦ Θεοῦ, τὴν
the(-thing) — to-God seeming(-good) the but church — of-God the
ἀμφοτέρων ἀμετρίαν φυγοῦσα, μέσην ἐβάδισε, καὶ οὔτε
of-both immoderation having-fled middle(-way) has-walked and neither
ὑποκεῖσθαι αὐτοῦ τῷ ζυγῷ πείθεται, οὔτε διαβάλλειν
to-be-subject its to-the yoke is-persuaded nor to-slander
αὐτὸν ἀνέχεται, ἀλλὰ καὶ πεπαυμένον ἐπαινεῖ διὰ τὸ
it endures but even (though)-ceased praises(-it) because-of the
χρησιμεῦσαί ποτε εἰς καιρόν.
to-have-been-useful once for (its)-time
Δεῖ δὴ τὸν μέλλοντα πρὸς ἀμφοτέρους μάχεσθαι, 405
it-is-needful indeed the(-one) about-to against both to-fight
τὴν συμμετρίαν εἰδέναι ταύτην. ἄν τε γὰρ Ἰουδαίους
the proportion to-know this if both for (the)-Jews
διδάξαι βουλόμενος, ὡς οὐκ ἐν καιρῷ τῆς παλαιᾶς
to-teach wishing that not in season the old
ἔχονται νομοθεσίας, ἄρξηται κατηγορεῖν αὐτῆς ἀφειδῶς,
they-hold-to legislation he-begin to-accuse it unsparingly
ἔδωκε τοῖς διασύρειν βουλομένοις τῶν αἱρετικῶν
he-has-given to-the(-ones) to-disparage wishing of-the heretics
λαβὴν οὐ μικράν· ἄν τε τούτους ἐπιστομίσαι σπουδάζων,
(a)-handle not small if and these to-muzzle being-eager

ἀμέτρως αὐτὸν ἐπαίρῃ, καὶ ὡς ἀναγκαῖον ἐν τῷ παρόντι
immoderately it he-exalt and as necessary in the present
τυγχάνοντα θαυμάζῃ, τὰ τῶν Ἰουδαίων ἀνέῳξε στόματα.
happening-to-be he-admire the of-the Jews he-has-opened mouths
406 Πάλιν οἱ τὴν Σαβελλίου μαινόμενοι μανίαν, καὶ οἱ
again the(-ones) the of-Sabellius raving madness and the(-ones)
τὰ Ἀρείου λυττῶντες, ἐξ ἀμετρίας ἀμφότεροι τῆς
the(-things) of-Arius raging-with from immoderation both from-the
ὑγιοῦς ἐξέπεσαν πίστεως· καὶ τὸ μὲν ὄνομα Χριστιανῶν
healthy fell-out faith and the indeed name of-Christians
ἀμφοτέροις ἐπίκειται, εἰ δέ τις τὰ δόγματα ἐξετάσειε,
on-both lies if but anyone the doctrines should-examine
τοὺς μὲν οὐδὲν ἄμεινον Ἰουδαίων διακειμένους εὑρήσει,
the(-ones) indeed nothing better than-Jews disposed he-will-find
πλὴν ὅσον ὑπὲρ ὀνομάτων διαφέρονται μόνον, τοὺς
except as-far-as about names they-differ only the(-others)
δὲ πολλὴν τὴν ἐμφέρειαν πρὸς τὴν αἵρεσιν Παύλου τοῦ
but much the resemblance to the heresy of-Paul the
Σαμοσατέως ἔχοντας, ἀμφοτέρους δὲ τῆς ἀληθείας ἐκτός.
of-Samosata having both but of-the truth outside
407 Πολὺς οὖν κἀνταῦθα ὁ κίνδυνος, καὶ στενὴ καὶ τεθλιμμένη
great then here-too the danger and narrow and hemmed-in
ἡ ὁδὸς, ἡ ὑπὸ κρημνῶν ἀμφοτέρωθεν ἀπειλημμένη· καὶ
the road the by precipices on-both-sides cut-off and
δέος οὐ μικρὸν, μὴ τὸν ἕτερόν τις θέλων βαλεῖν, ὑπὸ
fear not small lest the one anyone wishing to-strike by
θατέρου πληγῇ. ἄν τε γὰρ μίαν τις εἴπῃ Θεότητα,
the-other he-be-struck if both for one anyone say Godhead
πρὸς τὴν ἑαυτοῦ παράνοιαν εὐθέως εἵλκυσε τὴν φωνὴν
to the his-own derangement at-once has-dragged the word
ὁ Σαβέλλιος· ἄν τε διέλῃ πάλιν, ἕτερον μὲν τὸν
— Sabellius if and he-divide again other indeed the

Πατέρα, ἕτερον δὲ τὸν Υἱὸν, καὶ τὸ Πνεῦμα δὲ τὸ
Father other but the Son and the Spirit too the
Ἅγιον ἕτερον λέγων, ἐφέστηκεν Ἄρειος, εἰς παραλλαγὴν
Holy other saying stands-over(-him) Arius to variation
οὐσίας ἕλκων τὴν ἐν τοῖς προσώποις διαφοράν. Δεῖ
of-substance dragging the in the persons difference it-is-needful
δὲ καὶ τὴν ἀσεβῆ σύγχυσιν ἐκείνου, καὶ τὴν μανιώδη
but both the impious confusion of-that(-one) and the mad
τούτου διαίρεσιν ἀποστρέφεσθαι καὶ φεύγειν, τὴν μὲν
of-this(-one) division to-turn-from and to-flee the indeed
θεότητα Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος μίαν
godhead of-Father and of-Son and of-holy Spirit one
ὁμολογοῦντας, προστιθέντας δὲ τὰς τρεῖς ὑποστάσεις· οὕτω
confessing adding but the three hypostases so
γὰρ ἀποτειχίσαι δυνησόμεθα τὰς ἀμφοτέρων ἐφόδους.
for to-wall-off we-shall-be-able the of-both assaults
Πολλὰς δὲ καὶ ἑτέρας ἐνῆν σοι λέγειν συμπλοκάς· 408
many and also other it-was-possible to-you to-tell grapplings
πρὸς ἃς ἂν μὴ γενναίως τις καὶ ἀκριβῶς μάχηται,
against which if not nobly anyone and precisely fight
μυρία λαβὼν ἄπεισι τραύματα.
myriad having-received he-will-go-off wounds
Τί ἄν τις εἴποι τὰς τῶν οἰκείων ἐρεσχελίας; οὐ γάρ 409
why — anyone would-tell the of-the own(-people) frivolous-disputes not for
εἰσιν ἐλάττους αὗται τῶν ἔξωθεν προσβολῶν, ἀλλὰ καὶ
are less these than-the outside assaults but even
πλείονα τῷ διδάσκοντι παρέχουσιν ἱδρῶτα. Οἱ
more to-the(-one) teaching afford sweat the(-ones)
μὲν γὰρ ὑπὸ πολυπραγμοσύνης, ἁπλῶς καὶ εἰκῇ,
indeed for by meddlesomeness simply and at-random
περιεργάζεσθαι θέλουσιν, ἃ μήτε μαθόντάς
to-pry wish which(-things) neither (for-ones)-having-learned

ἐστι κερδᾶναι μήτε μαθεῖν δυνατόν. Ἕτεροι πάλιν
is-it-possible to-gain nor to-learn (is)-possible others again
τῶν τοῦ Θεοῦ κριμάτων εὐθύνας αὐτὸν ἀπαιτοῦσιν, καὶ
of-the — of-God judgments accounts him demand and
τὴν ἄβυσσον τὴν πολλὴν ἀναμετρεῖν βιάζονται· Τὰ γὰρ
the abyss the great to-measure force(-themselves) the for
κρίματά σου, φησὶν ἄβυσσος πολλή.
judgments your he-says (are-an)-abyss great

410 Καὶ πίστεως μὲν πέρι καὶ πολιτείας, ὀλίγους ἂν εὕροις
and of-faith indeed about and of-conduct few — you-would-find
σπουδάζοντας· τοὺς δὲ πλείους ταῦτα περιεργαζομένους
being-eager the but more these(-things) prying-into
καὶ ζητοῦντας, ἃ μήτε εὑρεῖν δυνατὸν καὶ τὸν Θεὸν
and seeking which neither to-find (is)-possible and — God
παροξύνει ζητούμενα. ὅτ' ἂν γὰρ, ἅπερ αὐτὸς ἡμᾶς οὐκ
provokes being-sought when — for what himself us not
ἠθέλησεν εἰδέναι, ταῦτα βιαζώμεθα μανθάνειν, οὔτε
wished to-know these(-things) we-force(-ourselves) to-learn neither
εἰσόμεθα (πῶς γὰρ, Θεοῦ μὴ βουλομένου;) καὶ τὸ
shall-we-know(-them) how for God not wishing and the
κινδυνεύειν ἡμῖν ἐκ τοῦ ζητεῖν περιέσται μόνον.
to-be-in-danger to-us from the to-seek will-remain only

411 Ἀλλ' ὅμως καὶ τούτων τοιούτων ὄντων, ὅτ' ἄν τις
but nevertheless even these such being when — anyone
μετὰ αὐθεντίας ἐπιστομίζῃ τοὺς τὰ ἄπορα ταῦτα
with authority muzzle the(-ones) the insoluble these(-things)
ἐρευνῶντας, ἀπονοίας τε καὶ ἀμαθίας ἑαυτῷ προσετρίψατο
searching of-madness both and of-ignorance on-himself has-rubbed
δόξαν. Διὸ χρὴ κἀνταῦθα πολλῇ κεχρῆσθαι τῇ
(the)-reputation wherefore it-is-needful here-too much to-use the

συνέσει, ὡς καὶ ἀπάγειν τῶν ἀτόπων ἐρωτήσεων
understanding so-as both to-lead-away from-the absurd questions
τὸν προεστῶτα, καὶ τὰς εἰρημένας ἐκφεύγειν αἰτίας.
the(-one) presiding and the said to-escape charges
Πρὸς ἅπαντα δὲ ταῦτα ἕτερον μὲν οὐδὲν, ἡ δὲ 412
against all and these(-things) other indeed nothing the but
τοῦ λόγου βοήθεια δέδοται μόνη· κἄν τις ταύτης
of-the word help has-been-given alone and-if anyone of-this
ἀπεστερημένος ᾖ τῆς δυνάμεως, οὐδὲν ἄμεινον τῶν
deprived be the power nothing better than-the
χειμαζομένων πλοίων διηνεκῶς αἱ ψυχαὶ τῶν ὑπ᾽ αὐτῷ
storm-tossed ships continually the souls of-the under him
τεταγμένων ἀνδρῶν διακείσονται, τῶν ἀσθενεστέρων καὶ
set men will-be-disposed the weaker and
περιεργοτέρων λέγω. διὸ χρὴ τὸν ἱερέα πάντα
more-meddlesome I-mean wherefore it-is-needful the priest all(-things)
ποιεῖν ὑπὲρ τοῦ ταύτην κτήσασθαι τὴν ἰσχύν.
to-do for the this to-acquire the strength

XVIII · PAUL NO LAYMAN

Basil cites Paul's confession that he was unskilled in speech. John answers that many have hidden their idleness behind this word: Paul's miracles and his life surpassed all, and he was untrained only in style, not in knowledge. By argument he confounded the Jews of Damascus and the Hellenists, and by his letters, the wall of the churches, he benefits all believers still.

Τί οὖν ὁ Παῦλός (φησιν) οὐκ ἐσπούδασε ταύτην οἱ 413
what then — Paul he-says not was-eager this for-himself
κατορθωθῆναι τὴν ἀρετήν; οὐδὲ ἐγκαλύπτεται ἐπὶ τῇ τοῦ
to-be-achieved the virtue nor is-he-ashamed at the of-the

λόγου πενίᾳ, ἀλλὰ καὶ διαῤῥήδην ὁμολογεῖ, ἰδιώτην ἑαυτὸν
word poverty but even expressly confesses (a)-layman himself
εἶναι· καὶ ταῦτα Κορινθίοις ἐπιστέλλων, τοῖς ἀπὸ τοῦ
to-be and these(-things) to-Corinthians writing the(-ones) for the
λέγειν θαυμαζομένοις, καὶ μέγα ἐπὶ τούτῳ φρονοῦσι.
to-speak admired and great(-things) at this thinking
414 Τοῦτο γὰρ, ἔφην, τοῦτό ἐστιν, ὃ τοὺς πολλοὺς ἀπώλεσε,
this for I-said this is which the many has-destroyed
καὶ ῥαθυμοτέρους πρὸς τὴν ἀληθῆ διδασκαλίαν ἐποίησε.
and more-slack toward the true teaching made
Μὴ γὰρ δυνηθέντες ἀκριβῶς ἐξετάσαι τῶν ἀποστολικῶν
not for having-been-able precisely to-examine of-the apostolic
φρενῶν τὸ βάθος, μηδὲ συνεῖναι τὴν τῶν ῥημάτων
mind the depth nor to-understand the of-the words
διάνοιαν, διετέλεσαν τὸν ἅπαντα χρόνον νυστάζοντες
meaning they-have-continued the whole time dozing
καὶ χασμώμενοι, καὶ τὴν ἀμαθίαν τιμῶντες ταύτην, οὐχ
and yawning and the ignorance honoring this not
ἣν ὁ Παῦλός φησιν εἶναι ἀμαθὴς, ἀλλ' ἧς τοσοῦτον
which — Paul says to-be ignorant but from-which so-far
ἀπεῖχεν, ὅσον οὐδὲ ἄλλος τις τῶν ὑπὸ τὸν οὐρανὸν
he-was-distant as not-even other any of-the under the heaven
τοῦτον ἀνθρώπων.
this men
415 Ἀλλ' οὗτος μὲν ἡμᾶς εἰς καιρὸν ὁ λόγος μενέτω· τέως
but this indeed us to (its)-time the discussion let-await meanwhile
δὲ ἐκεῖνό φημι· θῶμεν αὐτὸν εἶναι ἰδιώτην τοῦτο τὸ
but that I-say let-us-suppose him to-be (a)-layman (in)-this the
μέρος, ὅπερ οὗτοι βούλονται, τί οὖν τοῦτο πρὸς τοὺς
part as these wish what then (is)-this to the
ἄνδρας τοὺς νῦν;
men the now

Ἐκεῖνος μὲν γὰρ εἶχεν ἰσχὺν πολλῷ τοῦ λόγου μείζονα 416
that(-man) indeed for had power by-much than-the word greater
καὶ πλείονα δυναμένην κατορθοῦν· φαινόμενος γὰρ μόνον,
and more able to-accomplish appearing for only
καὶ σιγῶν, τοῖς δαίμοσιν ἦν φοβερὸς· οἱ δὲ νῦν πάντες
and being-silent to-the demons he-was fearsome they but now all
ὁμοῦ συνελθόντες μετὰ μυρίων εὐχῶν καὶ δακρύων οὐκ
together having-come-together with myriad prayers and tears not
ἂν δυνηθεῖεν, ὅσα ἴσχυσε τὰ σιμικίνθια Παύλου ποτέ.
— could-do as-much-as availed the aprons of-Paul once
Καὶ Παῦλος μὲν εὐχόμενος νεκροὺς ἀνίστη, καὶ ἄλλα 417
and Paul indeed praying (the)-dead raised and other(-things)
ἐθαυματούργει τοιαῦτα, ὡς καὶ θεὸς νομισθῆναι παρὰ
wrought such as even (a)-god to-be-thought among
τοῖς ἔξωθεν· καὶ πρὶν ἢ τοῦ βίου μεταστῆναι
the(-ones) outside and before than from-the life to-depart
τούτου, καταξιώθη ἁρπαγῆναι ἕως τρίτου οὐρανοῦ, καὶ
this he-was-deemed-worthy to-be-caught-up to (the)-third heaven and
ῥημάτων μετασχεῖν, ὧν οὐ θέμις ἀνθρωπείαν ἀκοῦσαι
words to-share which not (is)-lawful (for)-human to-hear
φύσιν. Οἱ δὲ νῦν ὄντες. ἀλλ' οὐδὲν βούλομαι δυσχερὲς
nature they but now being but nothing do-I-wish harsh
εἰπεῖν οὐδὲ βαρύ· καὶ γὰρ καὶ ταῦτα οὐκ ἐπεμβαίνων
to-say nor heavy and for also these(-things) not trampling-on
αὐτοῖς λέγω νῦν, ἀλλὰ θαυμάζων, πῶς οὐ φρίττουσιν
them I-say now but wondering how not they-shudder
ἀνδρὶ τηλικούτῳ παραβάλλοντες ἑαυτούς.
to-(a)-man so-great comparing themselves
Εἰ γὰρ καὶ τὰ θαύματα ἀφέντες, ἐπὶ τὸν βίον ἔλθοιμεν 418
if for even the wonders having-let-go to the life we-should-come
τοῦ μακαρίου, καὶ τὴν πολιτείαν ἐξετάσαιμεν αὐτοῦ
of-the blessed(-man) and the conduct should-examine his

τὴν ἀγγελικὴν, καὶ ἐν ταύτῃ μᾶλλον, ἢ ἐν τοῖς
the angelic even in this rather than in the
σημείοις, ὄψει νικῶντα τὸν ἀθλητὴν τοῦ Χριστοῦ.
signs you-will-see conquering the athlete — of-Christ
τί γὰρ ἄν τις εἴποι τὸν ζῆλον, τὴν ἐπιείκειαν,
what for — anyone should-tell the zeal the gentleness
τοὺς συνεχεῖς κινδύνους, τὰς ἐπαλλήλους φροντίδας, τὰς
the continual dangers the successive cares the
ἀδιαλείπτους ὑπὲρ τῶν ἐκκλησιῶν ἀθυμίας, τὸ πρὸς τοὺς
unceasing for the churches despondencies the toward the
ἀσθενεῖς συμπαθὲς, τὰς πολλὰς θλίψεις, τοὺς καινοτέρους
weak sympathy the many afflictions the newer
διωγμοὺς, τοὺς καθημερινοὺς θανάτους; Τίς γὰρ τόπος
persecutions the daily deaths what for place
τῆς οἰκουμένης, ποία ἤπειρος, ποία θάλαττα τοῦ δικαίου
of-the world what mainland what sea of-the just(-man)
τοὺς ἄθλους ἠγνόησεν; ἐκεῖνον καὶ ἡ ἀοίκητος ἔγνω,
the struggles was-ignorant-of him even the uninhabited(-land) knew
κινδυνεύοντα δεξαμένη πολλάκις. πᾶν γὰρ εἶδος
in-danger having-received(-him) often every for form
ὑπέμεινεν ἐπιβουλῆς, καὶ πάντα τρόπον ἐπῆλθε νίκης.
he-endured of-plot and every manner he-went-through of-victory
καὶ οὔτε ἀγωνιζόμενος, οὔτε στεφανούμενος διέλιπέ ποτε.
and neither contending nor being-crowned did-he-leave-off ever
419 Ἀλλὰ γὰρ οὐκ οἶδα πῶς προήχθην ὑβρίζειν τὸν ἄνδρα. τὰ
but for not I-know how I-was-led to-insult the man the
γὰρ κατορθώματα αὐτοῦ, πάντα μὲν ὑπερβαίνει λόγον· τὸν
for achievements his all indeed surpass word the
δὲ ἡμέτερον, τοσοῦτον, ὅσον καὶ ἡμᾶς οἱ λέγειν εἰδότες.
but our so-far as also us the(-ones) to-speak knowing(-how)
Πλὴν ἀλλὰ καὶ οὕτως (οὐδὲ γὰρ ἀπὸ τῆς ἐκβάσεως,
but nevertheless even so not for from the outcome

ἀλλ᾽ ἀπὸ τῆς προαιρέσεως ἡμᾶς ὁ μακάριος κρινεῖ) οὐκ
but from the choice us the blessed(-man) will-judge not
ἀποστήσομαι, ἕως ἂν εἴπω τοῦτο, ὃ τοσοῦτο τῶν
I-will-stand-off until — I-say this which by-so-much than-the(-things)
εἰρημένων κρεῖττόν ἐστιν, ὅσον ἁπάντων ἀνθρώπων ἐκεῖνος.
said better is as than-all men that(-man)
τί οὖν τοῦτό ἐστιν; μετὰ τοσαῦτα κατορθώματα, μετὰ 420
what then this is after so-many achievements after
τοὺς μυρίους στεφάνους, ηὔξατο εἰς γέενναν ἀπελθεῖν, καὶ
the myriad crowns he-prayed into Gehenna to-depart and
αἰωνίῳ παραδοθῆναι κολάσει, ὑπὲρ τοῦ τοὺς πολλάκις
to-eternal to-be-handed-over punishment for the the often
αὐτὸν καὶ λιθάσαντας, καὶ ἀνελόντας, τό γε αὐτῶν
him both having-stoned and having-killed the at-least their
μέρος, Ἰουδαίους σωθῆναι καὶ τῷ Χριστῷ προσελθεῖν. Τίς
part Jews to-be-saved and — to-Christ to-come who
οὕτως ἐπόθησε τὸν Χριστόν; εἴγε πόθον αὐτὸν δεῖ
so longed-for — Christ if-indeed longing it one-must
καλεῖν, ἀλλ᾽ οὐχ ἕτερόν τι τοῦ πόθου πλέον.
call but not other something than-the longing more
Ἔτ᾽ οὖν ἑαυτοὺς ἐκείνῳ παραβαλοῦμεν, μετὰ τὴν 421
still then ourselves with-that(-man) shall-we-compare after the
τοσαύτην χάριν, ἣν ἔλαβεν ἄνωθεν; μετὰ τὴν τοσαύτην
so-great grace which he-received from-above after the so-great
ἀρετὴν, ἣν οἴκοθεν ἐπεδείξατο; καὶ τί τούτου γένοιτ᾽
virtue which from-his-own he-displayed and what than-this could-be
ἂν τολμηρότερον;
— more-daring
Ὅτι δὲ οὐδὲ οὕτως ἦν ἰδιώτης, ὡς οὗτοι νομίζουσι, 422
that but not-even so was-he (a)-layman as these think
καὶ τοῦτο λοιπὸν ἀποδεῖξαι πειράσομαι.
also this henceforth to-demonstrate I-will-try

423 Οὗτοι μὲν γὰρ οὐ μόνον τὸν οὐκ ἠσκημένον τὴν
these indeed for not only the(-man) not trained-in the
τῶν ἔξωθεν λόγων τερθρείαν ἰδιώτην καλοῦσιν, ἀλλὰ καὶ
of-the outside words cleverness (a)-layman call but also
τὸν οὐκ εἰδότα μάχεσθαι ὑπὲρ τῶν τῆς ἀληθείας
the(-man) not knowing(-how) to-fight for the of-the truth
δογμάτων· καὶ καλῶς νομίζουσιν. ὁ δὲ Παῦλος οὐκ ἐν
doctrines and rightly they-think — but Paul not in
ἀμφοτέροις ἔφησεν ἰδιώτης εἶναι, ἀλλ' ἐν θατέρῳ μόνον·
both said (a)-layman to-be but in the-one only
καὶ τοῦτο ἀσφαλιζόμενος τὸν διορισμὸν ἀκριβῶς πεποίηται,
and this securing(-himself) the distinction precisely has-made
λέγων τῷ λόγῳ ἰδιώτης εἶναι, ἀλλ' οὐ τῇ γνώσει.
saying in-the speech (a)-layman to-be but not in-the knowledge
424 Ἐγὼ δὲ εἰ μὲν τὴν λειότητα Ἰσοκράτους ἀπήτουν, καὶ τὸν
I but if indeed the smoothness of-Isocrates I-were-demanding and the
Δημοσθένους ὄγκον, καὶ τὴν Θουκυδίδου σεμνότητα, καὶ τὸ
of-Demosthenes weight and the of-Thucydides dignity and the
Πλάτωνος ὕψος, ἔδει φέρειν εἰς μέσον ταύτην τοῦ
of-Plato loftiness it-would-be-needful to-bring into (the)-midst this —
Παύλου τὴν μαρτυρίαν. νῦν δὲ ἐκεῖνα μὲν πάντα ἀφίημι,
of-Paul the testimony now but those(-things) indeed all I-let-go
καὶ τὸν περίεργον τῶν ἔξωθεν καλλωπισμὸν, καὶ οὐδέν
and the elaborate of-the outside(-writers) embellishment and nothing
μοι φράσεως, οὐδὲ ἀπαγγελίας μέλει· ἀλλ' ἐξέστω καὶ
to-me of-phrasing nor of-delivery matters but let-it-be-allowed both
τῇ λέξει πτωχεύειν, καὶ τὴν συνθήκην τῶν ὀνομάτων ἁπλῆν
in-the diction to-be-poor and the composition of-the words simple
τινα εἶναι καὶ ἀφελῆ, μόνον μὴ τῇ γνώσει τις καὶ τῇ
some to-be and plain only not in-the knowledge anyone and in-the
τῶν δογμάτων ἀκριβείᾳ ἰδιώτης ἔστω· μήδ' ἵνα τὴν οἰκείαν
of-the doctrines precision (a)-layman let-be nor that the own

ἀργίαν ἐπικαλύψῃ, τὸν μακάριον ἐκεῖνον ἀφαιρείσθω
idleness he-may-cover-over the blessed that(-man) let-him-take-away-from
τὸ μέγιστον τῶν ἀγαθῶν, καὶ τὸ τῶν ἐγκωμίων κεφάλαιον.
the greatest of-the goods and the of-the praises summit
Πόθεν γὰρ, εἰπέ μοι, τοὺς Ἰουδαίους συνέχεε τοὺς ἐν 425
whence for tell me the Jews did-he-confound the(-ones) in
Δαμάσκῳ κατοικοῦντας, οὐδέπω τῶν σημείων ἀρξάμενος;
Damascus dwelling not-yet the signs having-begun
πόθεν τοὺς Ἑλληνιστὰς κατεπάλαισε; διὰ τί δὲ εἰς
whence the Hellenists did-he-wrestle-down because-of what and to
Ταρσὸν ἐξεπέμπετο; οὐκ ἐπειδὴ κατὰ κράτος ἐνίκα
Tarsus was-he-sent-out not since by force he-conquered
τῷ λόγῳ, καὶ εἰς τοσοῦτον αὐτοὺς ἤλαυνεν, ὡς καὶ εἰς
with-the word and to so-far them he-drove as even to
φόνον παροξυνθῆναι, μὴ φέροντας τὴν ἧτταν; ἐνταῦθα γὰρ
murder to-be-provoked not bearing the defeat here for
οὐδέπω τοῦ θαυματουργεῖν ἤρξατο. Οὐδ' ἂν ἔχοι τις
not-yet the to-work-wonders had-he-begun nor — could anyone
εἰπεῖν, ὅτι ἀπὸ τῆς περὶ τὰ τεράστια δόξης, θαυμαστὸν
say that from the about the prodigies reputation wonderful
αὐτὸν ἦγον οἱ πολλοὶ, καὶ οἱ μαχόμενοι πρὸς αὐτὸν
him held the many and the(-ones) fighting against him
ἀπὸ τῆς ὑπολήψεως ἐπηρεάζοντο τἀνδρός. τέως γὰρ
from the supposition were-insulting the-man meanwhile for
ἀπὸ τοῦ λέγειν μόνον ἐκράτει.
from the to-speak only he-prevailed
Πρὸς δὲ τοὺς ἰουδαΐζειν ἐπιχειροῦντας ἐν Ἀντιοχείᾳ πόθεν 426
against and the(-ones) to-Judaize attempting in Antioch whence
ἠγωνίζετο καὶ συνεζήτει; Ὁ δὲ Ἀρεοπαγίτης ἐκεῖνος, ὁ
was-he-contending and was-disputing the and Areopagite that the(-one)
τῆς δεισιδαιμονεστάτης πόλεως ἐκείνης, οὐκ ἀπὸ δημηγορίας
of-the most-superstitious city that not from (a)-public-speech

μόνης ἠκολούθησεν αὐτῷ, μετὰ τῆς Γυναικός; Ὁ δὲ Εὔτυχος
alone followed him with the Wife — and Eutychus
πῶς κατέπεσεν ἀπὸ τῆς θυρίδος; οὐκ ἐπειδὴ μέχρι βαθείας
how did-he-fall-down from the window not since until deep
νυκτὸς εἰς τὸν τῆς διδασκαλίας αὐτοῦ ἀπησχολεῖτο λόγον;
night in the of-the teaching his he-was-engrossed word
427 Τί δὲ ἐν Θεσσαλονίκῃ καὶ ἐν Κορίνθῳ; τί δὲ ἐν
what and in Thessalonica and in Corinth what and in
Ἐφέσῳ, καὶ ἐν αὐτῇ τῇ Ῥώμῃ; οὐχ ὅλας ἡμέρας καὶ
Ephesus and in itself — Rome not whole days and
νύκτας ἀνήλισκεν ἐφεξῆς εἰς τὴν ἐξήγησιν τῶν γραφῶν;
nights did-he-spend in-succession on the exposition of-the scriptures
τί ἄν τις λέγοι τὰς πρὸς τοὺς Ἐπικουρείους διαλέξεις
why — anyone should-tell the with the Epicureans disputations
καὶ Στωϊκούς; εἰ γὰρ ἅπαντα θέλοιμεν καταλέγειν, εἰς
and Stoics if for all(-things) we-should-wish to-list into
μακρὸν ἐκπεσεῖται μῆκος ὁ λόγος.
(a)-long will-fall length the discourse
428 Ὅτ' ἂν οὖν καὶ πρὸ τῶν σημείων καὶ ἐν μέσοις
when — then both before the signs and in (the)-midst-of
αὐτοῖς φαίνηται πολλῷ κεχρημένος τῷ λόγῳ· πῶς ἔτι
them he-appear much having-used the word how still
τολμήσουσιν ἰδιώτην εἰπεῖν, τὸν καὶ ἀπὸ τοῦ διαλέγεσθαι
will-they-dare (a)-layman to-call the(-man) even from the to-dispute
καὶ δημηγορεῖν μάλιστα θαυμασθέντα παρὰ πᾶσι;
and to-address-the-people most admired by all
429 Διὰ τί γὰρ Λυκάονες αὐτὸν ὑπέλαβον εἶναι Ἑρμῆν;
because-of what for (the)-Lycaonians him supposed to-be Hermes
τὸ μὲν γὰρ θεοὺς αὐτοὺς νομισθῆναι, ἀπὸ τῶν σημείων
the indeed for gods them to-be-thought from the signs

ἐγένετο· τὸ δὲ τοῦτον Ἑρμῆν, οὐκ ἔτι ἀπ᾽ ἐκείνων, ἀλλ᾽
came-about the but this(-man) Hermes no longer from those but
ἀπὸ τοῦ λόγου.
from the word
Τίνι δὲ καὶ τῶν ἄλλων ἀποστόλων ἐπλεονέκτησεν 430
in-what and even than-the other apostles had-the-advantage
ὁ μακάριος οὗτος; καὶ πόθεν ἀνὰ τὴν οἰκουμένην
the blessed this(-man) and whence through the world
ἅπασαν πολὺς ἐν τοῖς ἁπάντων ἐστὶ στόμασιν; πόθεν οὐ
whole (he)-much in the of-all is mouths whence not
παρ᾽ ἡμῖν μόνον, ἀλλὰ καὶ παρὰ Ἰουδαίοις καὶ Ἕλλησι
among us only but also among Jews and Greeks
μάλιστα πάντων θαυμάζεται; οὐκ ἀπὸ τῆς τῶν ἐπιστολῶν
most of-all is-be-admired not from the of-the letters
ἀρετῆς; δι᾽ ἧς οὐ τοὺς τότε μόνον πιστοὺς, ἀλλὰ
excellence through which not the(-ones) then only faithful but
καὶ τοὺς ἐξ ἐκείνου μέχρι τῆς σήμερον γενομένους,
also the(-ones) from that(-time) until the today having-come-to-be
καὶ τοὺς μέλλοντας δὲ ἔσεσθαι μέχρι τῆς τοῦ Χριστοῦ
and the(-ones) about-to and to-be until the — of-Christ
παρουσίας ὠφέλησέ τε καὶ ὠφελήσει, καὶ οὐ παύσεται
coming he-benefited both and will-benefit and not he-will-cease
τοῦτο ποιῶν, ἕως ἂν τὸ τῶν ἀνθρώπων διαμένῃ γένος.
this doing as-long-as — the of-the men remain race
Ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθὲν, οὕτω 431
just-as for (a)-wall of adamant constructed so
τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει
the everywhere of-the world churches the his walls-in
γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναιότατος ἕστηκε
writings and like some champion most-noble he-stands
καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν
even now in-the-midst taking-captive every thought into the obedience

τοῦ Χριστοῦ, καὶ καθαιρῶν λογισμοὺς καὶ πᾶν ὕψωμα
— of-Christ and pulling-down reasonings and every height
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ. ταῦτα δὲ
lifted-up against the knowledge — of-God these(-things) and
πάντα ἐργάζεται, δι' ὧν ἡμῖν κατέλιπεν ἐπιστολῶν τῶν
all he-works through which to-us he-left letters the
θαυμασίων ἐκείνων, καὶ τῆς θείας πεπληρωμένων σοφίας.
wonderful those and with-the divine filled wisdom
432 Οὐ πρὸς δογμάτων δὲ μόνον νόθων τε ἀνατροπὴν καὶ
not for of-doctrines and only spurious both overthrow and
γνησίων ἀσφάλειαν ἐπιτήδεια ἡμῖν αὐτοῦ τὰ γράμματα,
genuine security (are)-suitable to-us his the writings
ἀλλὰ πρὸς τὸ βιοῦν εὖ οὐκ ἐλάχιστον ἡμῖν συντελεῖ μέρος.
but for the to-live well not (the)-least to-us they-contribute part
Τούτοις γὰρ ἔτι καὶ νῦν οἱ προεστῶτες χρώμενοι, τὴν
these for still even now the(-ones) presiding using the
ἁγνὴν παρθένον, ἣν ἡρμόσατο τῷ Χριστῷ, ῥυθμίζουσί τε
pure virgin whom he-betrothed — to-Christ shape both
καὶ πλάττουσι καὶ πρὸς τὸ πνευματικὸν ἄγουσι κάλλος.
and mold and to the spiritual lead beauty
τούτοις καὶ τὰ ἐπισκήπτοντα αὐτῇ νοσήματα ἀποκρούονται,
with-these also the falling-on her diseases they-repel
καὶ τὴν προσγινομένην διατηροῦσιν ὑγίειαν. Τοιαῦτα ἡμῖν ὁ
and the accruing they-preserve health such to-us the
ἰδιώτης κατέλιπε φάρμακα, καὶ τοσαύτην ἔχοντα δύναμιν,
layman left remedies and so-great having power
ὧν ἴσασι τὴν πεῖραν καλῶς, οἱ χρώμενοι συνεχῶς.
of-which they-know the trial well the(-ones) using(-them) continually
433 Καὶ ὅτι μὲν πολλὴν αὐτὸς ἐποιεῖτο τοῦ μέρους τούτου
and that indeed much himself made of-the part this
σπουδὴν, ἐκ τούτων δῆλον·
zeal from these(-things) (is)-clear

Paul bids Timothy attend to reading and teaching, and Titus to choose bishops able to refute opponents; all must be ready with an answer. Teaching is by deed and by word, as Christ said. A good life cannot win a contest over doctrine, and a defeated teacher's flock blames the doctrine, not his weakness; so the priest must be skilled in such contests, and to shun the risk is no vainglory.

ἄκουε δὲ καὶ τῷ μαθητῇ τί φησιν ἐπιστέλλων· Πρόσεχε 434
hear and also to-the disciple what he-says writing attend
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. καὶ τὸν
to-the reading to-the exhortation to-the teaching and the
ἀπὸ τούτου καρπὸν προστίθησι λέγων· Τοῦτο γὰρ ποιῶν,
from this fruit he-adds saying this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. Καὶ πάλιν·
both yourself you-will-save and the(-ones) hearing you and again
Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς
(a)-servant and of-(the)-Lord not must fight but gentle be toward
πάντας, διδακτικὸν, ἀνεξίκακον. Καὶ προϊὼν δέ φησι· Σὺ
all apt-to-teach forbearing and going-on too he-says you
δὲ μένε ἐν οἷς ἔμαθες, καὶ ἐπιστώθης, εἰδὼς παρὰ
but remain in what(-things) you-learned and were-assured knowing from
τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα
whom you-learned and that from infancy the sacred writings
οἶδας, τὰ δυνάμενά σε σοφίσαι· καὶ πάλιν· Πᾶσα
you-know the(-ones) being-able you to-make-wise and again all
γραφὴ θεόπνευστός φησι καὶ ὠφέλιμος πρὸς διδασκαλίαν,
scripture (is)-God-inspired he-says and profitable for teaching
πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν
for reproof for correction for training the in
δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος.
righteousness that complete may-be the — of-God man

435 Ἄκουε δὲ καὶ τῷ Τίτῳ περὶ τῆς τῶν ἐπισκόπων
hear and also — to-Titus about the of-the bishops
καταστάσεως διαλεγόμενος τί προστίθησιν· Δεῖ γάρ
appointment discoursing what he-adds must for
φησιν εἶναι τὸν ἐπίσκοπον ἀντεχόμενον τοῦ κατὰ τὴν
he-says be the bishop holding-to the according-to the
διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ τοὺς
teaching faithful word that able he-may-be also the(-ones)
ἀντιλέγοντας ἐλέγχειν.
contradicting to-refute

436 Πῶς οὖν ἰδιώτης τις ὢν, ὡς οὗτοί φασι, τοὺς
how then (a)-layman one being as these say the(-ones)
ἀντιλέγοντας ἐλέγχειν δυνήσεται καὶ ἐπιστομίζειν; τίς δὲ
contradicting to-refute will-he-be-able and to-muzzle what and
χρεία προσέχειν τῇ ἀναγνώσει καὶ ταῖς γραφαῖς, εἰ
(is-the)-need to-attend to-the reading and to-the scriptures if
ταύτην δεῖ τὴν ἰδιωτείαν ἀσπάζεσθαι; σκῆψις ταῦτα
this one-must the lay-ignorance embrace (a)-pretext these(-things)
καὶ πρόφασις, καὶ ῥαθυμίας καὶ ὄκνου προσχήματα.
and (an)-excuse and of-slackness and of-sloth screens

437 Ἀλλὰ τοῖς ἱερεῦσί (φησι) ταῦτα διατάττεται.
but to-the priests he-says these(-things) are-ordained

438 καὶ γὰρ περὶ ἱερέων ἡμῖν ὁ λόγος νῦν. ὅτι δὲ καὶ τοῖς
and for about priests (is)-to-us the discourse now that but also to-the
ἀρχομένοις, ἄκουε τί πάλιν ἑτέροις ἐν ἑτέρᾳ ἐπιστολῇ
governed hear what again to-others in another letter
παραινεῖ· Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως
he-advises the word — of-Christ let-dwell in you richly
ἐν πάσῃ σοφίᾳ. Καὶ πάλιν· Ὁ λόγος ὑμῶν πάντοτε ἐν
in all wisdom and again the speech your always (be)-in
χάριτι ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ἑνὶ ἑκάστῳ
grace with-salt seasoned to-know how one-must to-one each

ἀποκρίνεσθαι. Καὶ τὸ, πρὸς ἀπολογίαν ἑτοίμους
answer and the(-saying) for defense ready
εἶναι, ἅπασιν εἴρηται. Θεσσαλονικεῦσι δὲ ἐπιστέλλων·
to-be to-all has-been-said to-(the)-Thessalonians and writing
Οἰκοδομεῖτέ φησιν εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
build-up he-says one the one(-other) as also you-do
Ὅτ᾽ ἂν δὲ περὶ ἱερέων διαλέγηται· Οἱ καλῶς προεστῶτες 439
when — and about priests he-discourses the well presiding
πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ
elders of-double honor let-be-deemed-worthy especially the(-ones)
κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
laboring in word and teaching
Καὶ γὰρ οὗτος ὁ τελεώτατος τῆς διδασκαλίας ὅρος, 440
and for this (is)-the most-perfect of-the teaching standard
ὅτ᾽ ἂν καὶ δι᾽ ὧν πράττουσι, καὶ δι᾽ ὧν λέγουσι,
when — both through what they-do and through what they-say
τοὺς μαθητευομένους ἐνάγωσι πρὸς τὸν μακάριον βίον,
the(-ones) being-taught they-lead toward the blessed life
ὃν ὁ Χριστὸς διετάξατο. Οὐ γὰρ ἀρκεῖ τὸ ποιεῖν πρὸς
which — Christ ordained not for suffices the to-do for
τὸ διδάσκειν·
the to-teach
καὶ οὐκ ἐμὸς ὁ λόγος, ἀλλ᾽ αὐτοῦ τοῦ Σωτῆρος· Ὃς 441
and not mine the word but himself of-the Savior whoever
γὰρ ἄν φησι ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται.
for — he-says should-do and teach this(-man) great will-be-called
Εἰ δὲ τὸ ποιῆσαι, διδάξαι ἦν, περιττῶς τὸ δεύτερον
if but the to-do to-teach were superfluously the second
ἔκειτο· καὶ γὰρ ἤρκει εἰπεῖν, ὃς ἂν ποιήσῃ,
would-have-been-set and for it-sufficed to-say whoever — should-do
μόνον. νῦν δὲ τῷ διελεῖν ἀμφότερα, δείκνυσιν, ὅτι τὸ
only now but by-the to-divide both he-shows that the(-one)

μὲν τῶν ἔργων ἐστὶ, τὸ δὲ τοῦ λόγου, καὶ ἀλλήλων
indeed of-the works is the(-other) but of-the word and of-one-another
δεῖται ἑκάτερα πρὸς τὴν τελείαν οἰκοδομήν.
need each for the perfect building-up

442 Ἢ οὐκ ἀκούεις, τί φησι τοῖς πρεσβυτέροις Ἐφεσίων
or not do-you-hear what says to-the elders of-(the)-Ephesians
τὸ τοῦ Χριστοῦ σκεῦος τὸ ἐκλεκτόν· Διὸ γρηγορεῖτε,
the — of-Christ vessel the chosen wherefore watch
μνημονεύοντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ
remembering that for-three-years night and day not
ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον ὑμῶν.
I-ceased with tears admonishing one each of-you
Τίς γὰρ χρεία τῶν δακρύων, ἢ τῆς διὰ τῶν λόγων
what for (was-the)-need of-the tears or of-the through the words
νουθεσίας, οὕτω τοῦ βίου αὐτῷ λάμποντος τοῦ ἀποστολικοῦ;
admonition so the life for-him shining the apostolic

443 Ἀλλὰ πρὸς μὲν τὴν τῶν ἐντολῶν ἐργασίαν, δύναιτ' ἂν
but for indeed the of-the commandments practice could —
ἡμῖν οὗτος πολὺ συμβαλέσθαι μέρος· οὐδὲ γὰρ ἐκεῖ μόνον
for-us this much contribute part not-even for there only
αὐτὸν τὸ πᾶν κατορθοῦν φαίην ἄν. ὅταν δὲ ὑπὲρ δογμάτων
it the whole to-achieve would-I-say — when but for doctrines
ἀγὼν κινῆται, καὶ πάντες ἀπὸ τῶν αὐτῶν μάχωνται
(a)-contest be-stirred and all from the same fight
γραφῶν, ποίαν ἰσχὺν ὁ βίος ἐνταῦθα ἐπιδεῖξαι δυνήσεται;
scriptures what strength the life here to-display will-be-able

444 Τί τῶν πολλῶν ὄφελος ἱδρώτων, ὅτ' ἂν μετὰ τοὺς
what of-the many (is-the)-profit sweats when — after the
μόχθους ἐκείνους, ἀπὸ τῆς πολλῆς τις ἀπειρίας εἰς
toils those from the much anyone inexperience into
αἵρεσιν ἐκπεσὼν ἀποσχισθῇ τοῦ σώματος τῆς ἐκκλησίας;
heresy having-fallen be-cut-off from-the body of-the church

ὅπερ οἶδα πολλοὺς παθόντας ἐγώ. ποῖον αὐτῷ κέρδος
which I-know many having-suffered I what for-him (is-the)-gain
τῆς καρτερίας; οὐδὲν, ὥσπερ οὖν οὐδὲ ὑγιοῦς πίστεως,
of-the endurance none as then not-even of-healthy faith
τῆς πολιτείας διεφθαρμένης.
the conduct (being)-corrupted
Διὰ δὴ ταῦτα μάλιστα πάντων ἔμπειρον εἶναι δεῖ 445
because-of indeed these(-things) most of-all experienced to-be he-must
τῶν τοιούτων ἀγώνων, τὸν διδάσκειν τοὺς ἄλλους
in-the such contests the(-one) to-teach the others
λαχόντα.
having-obtained(-the-lot)
Εἰ γὰρ καὶ αὐτὸς ἕστηκεν ἐν ἀσφαλείᾳ, μηδὲν ὑπὸ τῶν 446
if for even himself stands in security in-nothing by the(-ones)
ἀντιλεγόντων βλαπτόμενος· ἀλλὰ τὸ τῶν ἀφελεστέρων
contradicting harmed but the of-the simpler
πλῆθος τὸ ταττόμενον ὑπ᾽ ἐκείνῳ, ὅτ᾽ ἂν ἴδῃ τὸν ἡγούμενον
multitude the set under him when — it-see the leader
ἡττηθέντα, καὶ οὐδὲν ἔχοντα πρὸς τοὺς ἀντιλέγοντας
defeated and nothing having against the(-ones) contradicting
εἰπεῖν, οὐ τὴν ἀσθένειαν τὴν ἐκείνου τῆς ἥττης, ἀλλὰ τὴν
to-say not the weakness the his of-the defeat but the
τοῦ δόγματος αἰτιῶνται σαθρότητα· καὶ διὰ τὴν τοῦ ἑνὸς
of-the doctrine blame unsoundness and because-of the of-the one
ἀπειρίαν, ὁ πολὺς λεὼς εἰς ἔσχατον ὄλεθρον καταφέρεται.
inexperience the great people into utmost ruin is-carried-down
Κἂν γὰρ μὴ πάντη γένωνται τῶν ἐναντίων, ἀλλ᾽ ὅμως,
even-if for not altogether they-become of-the opponents but nevertheless
ὑπὲρ ὧν θαῤῥεῖν εἶχον, ἀμφιβάλλειν ἀναγκάζονται· καὶ
about what to-be-confident they-had to-doubt they-are-compelled and
οἷς μετὰ πίστεως προσήεσαν ἀκλινοῦς, οὐκ ἔτι μετὰ
to-what with faith they-were-approaching unbending no longer with

τῆς αὐτῆς δύνανται προσέχειν στερῥότητος, ἀλλὰ τοσαύτη
the same can-they attend firmness but so-great
ζάλη ταῖς ἐκείνων εἰσοικίζεται ψυχαῖς ἀπὸ τῆς ἥττης τοῦ
storm into-the their settles souls from the defeat of-the
διδασκάλου, ὡς καὶ εἰς ναυάγιον τελευτῆσαι τὸ κακόν.
teacher as even in shipwreck to-end the evil
447 Ὅσος δὲ ὄλεθρος, καὶ ὅσον συνάγεται πῦρ εἰς
how-great and (the)-ruin and how-much is-gathered fire onto
τὴν ἀθλίαν κεφαλὴν ἐκείνου, καθ' ἕκαστον τῶν
the wretched head his for each of-the(-ones)
ἀπολλυμένων τούτων· οὐδὲν δεήσῃ παρ' ἐμοῦ μαθεῖν,
perishing these nothing will-you-need from me to-learn
αὐτὸς ἅπαντα εἰδὼς ἀκριβῶς.
yourself all(-things) knowing precisely
448 Τοῦτο οὖν ἀπονοίας, τοῦτο κενοδοξίας, τὸ μὴ θελῆσαι
this then (is-it)-of-madness this of-vainglory the not to-wish
τοσούτοις ἀπωλείας αἴτιον γενέσθαι, μηδὲ ἐμαυτῷ μείζονα
to-so-many of-destruction (the)-cause to-become nor for-myself greater
προξενῆσαι τιμωρίαν τῆς νῦν ἀποκειμένης ἐκεῖ; καὶ τίς
to-procure punishment than-the(-one) now laid-up there and who
ἂν ταῦτα φήσειεν; οὐδείς, πλὴν εἴ τις μάτην μέμφεσθαι
— these(-things) would-say no-one except if anyone in-vain to-blame
βούλοιτο, καὶ ἐν ταῖς ἀλλοτρίαις φιλοσοφεῖν συμφοραῖς.
should-wish and in the of-others to-philosophize misfortunes

XX · THE LABOR OF PREACHING

Preaching is the great labor of the office. Congregations listen like spectators at the games, and a preacher who borrows is called a thief. He must despise praise yet have the power to speak, quench slanders quickly, and be moved by neither praise nor blame, as a father by his infants; but a lover of praise starves without it.

Ὅσης μὲν ἐμπειρίας τῷ διδασκάλῳ δεῖ πρὸς τοὺς ὑπὲρ 449
how-much indeed experience the teacher needs for the for
τῆς ἀληθείας ἀγῶνας, ἱκανῶς ἡμῖν ἀποδέδεικται. Ἔχω δέ
the truth contests sufficiently by-us has-been-shown I-have but
τι καὶ πρὸς τούτοις ἕτερον μυρίων αἴτιον κινδύνων
something also besides these other of-myriad (the)-cause dangers
εἰπεῖν, μᾶλλον δὲ οὐκ ἐκεῖνο εἴποιμ᾽ ἂν αἴτιον ἔγωγε,
to-tell rather but not that(-thing) I-would-call — (the)-cause I-at-least
ἀλλὰ τοὺς οὐκ εἰδότας αὐτῷ χρήσασθαι καλῶς· ἐπεὶ
but the(-ones) not knowing(-how) it to-use well since
τόγε πρᾶγμα αὐτὸ σωτηρίας τε καὶ πολλῶν γίνεται
the-at-least thing itself of-salvation both and of-many becomes
πρόξενον ἀγαθῶν, ὅτ᾽ ἂν τοὺς διακονουμένους εὕρῃ
(the)-procurer goods when — the(-ones) ministering(-it) it-find
σπουδαίους τε ἄνδρας καὶ ἀγαθούς. τί οὖν τοῦτό ἐστιν;
earnest both men and good what then this is
ὁ πολὺς πόνος ὁ περὶ τὰς διαλέξεις τὰς κοινῇ πρὸς
the much labor the on the discourses the in-common to
τὸν λαὸν γινομένας ἀναλισκόμενος.
the people made spent
Πρῶτον μὲν γὰρ τὸ πλέον τῶν ἀρχομένων οὐκ 450
first indeed for the greater(-part) of-the governed not
ἐθέλουσιν ὡς πρὸς διδασκάλους διακεῖσθαι τοὺς
wish as toward teachers to-be-disposed (toward)-the(-ones)

λέγοντας, ἀλλὰ τὴν τῶν μαθητῶν τάξιν ὑπερβάντες
speaking but the of-the disciples rank having-overstepped
ἀντιλαμβάνουσι τὴν τῶν θεατῶν τῶν ἐν τοῖς ἔξωθεν
they-take-up-instead the(-rank) of-the spectators the at the outside
καθεζομένων ἀγῶσι. καὶ καθάπερ ἐκεῖ τὸ πλῆθος μερίζεται,
sitting contests and just-as there the multitude is-divided
καὶ οἱ μὲν τούτῳ, οἱ δὲ ἐκείνῳ προσνέμουσιν
and some indeed to-this(-one) others but to-that(-one) attach
ἑαυτούς· οὕτω δὴ καὶ ἐνταῦθα διαιρεθέντες, οἱ μὲν
themselves so indeed also here divided some indeed
μετὰ τούτου, οἱ δὲ μετὰ ἐκείνου γίνονται, πρὸς χάριν
with this(-man) others but with that(-man) are for favor
καὶ πρὸς ἀπέχθειαν ἀκούοντες τῶν λεγομένων.
and for hatred hearing the(-things) spoken
451 Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ χαλεπὸν, ἀλλὰ καὶ ἕτερον οὐδὲν
and not this only is the hard(-thing) but also another nothing
ἔλαττον τούτου. Ἦν γάρ τινα συμβῇ τῶν λεγόντων
less than-this if for any it-happen of-the(-ones) speaking
μέρος τι τῶν ἑτέροις πονηθέντων ἐνυφῆναι τοῖς
(a)-part some of-the(-things) by-others labored-at to-weave-in to-the
λόγοις αὐτοῦ, πλείονα τῶν τὰ χρήματα κλεπτόντων
discourses his more than-the(-ones) the money stealing
ὑφίσταται ὀνείδη· πολλάκις δὲ οὐδὲ λαβὼν παρ᾽ οὐδενὸς
he-undergoes reproaches often but not-even having-taken from anyone
οὐδὲν, ἀλλ᾽ ὑποπτευθεὶς μόνον, τὰ τῶν ἑαλωκότων
anything but suspected only the(-things) of-the(-ones) convicted
ἔπαθεν. καὶ τί λέγω τῶν ἑτέροις πεπονημένων; αὐτὸν
he-suffered and why do-I-speak of-the(-things) by-others labored-at himself
τοῖς εὑρέμασι τοῖς ἑαυτοῦ συνεχῶς χρήσασθαι οὐκ ἔνι.
the findings the his-own continually to-use not it-is-possible

Οὐ γὰρ πρὸς ὠφέλειαν, ἀλλὰ πρὸς τέρψιν ἀκούειν εἰθίσθησαν 452
not for for benefit but for delight to-hear are-accustomed
οἱ πολλοὶ, καθάπερ τραγῳδῶν ἢ κιθαρῳδῶν καθήμενοι
the many like of-tragedians or of-lyre-singers sitting
δικασταί. καὶ ἡ τοῦ λόγου δύναμις, ἣν ἐξεβάλομεν νῦν,
judges and the of-the word power which we-cast-out now
οὕτως ἐνταῦθα γίνεται ποθεινὴ, ὡς οὐδὲ τοῖς σοφισταῖς,
so here becomes longed-for as not-even for-the sophists
ὅτ' ἂν πρὸς ἀλλήλους ἀγωνίζεσθαι ἀναγκάζωνται.
when — against one-another to-contend they-are-compelled
Γενναίας οὖν δεῖ κἀνταῦθα ψυχῆς, καὶ πολὺ τὴν ἡμετέραν 453
noble then it-needs here-too (a)-soul and much the our
ὑπερβαινούσης σμικρότητα, ἵνα τὴν ἄτακτον καὶ ἀνωφελῆ
surpassing smallness that the disorderly and unprofitable
τοῦ πλήθους ἡδονὴν κολάζῃ, καὶ πρὸς τὸ ὠφελιμώτερον
of-the multitude pleasure he-may-check and to the more-profitable
μετάγειν δύνηται τὴν ἀκρόασιν· ὡς αὐτῷ τὸν λαὸν ἕπεσθαι
to-lead-over may-be-able the hearing so-that him the people follow
καὶ εἴκειν, ἀλλὰ μὴ αὐτὸν ταῖς ἐκείνων ἄγεσθαι ἐπιθυμίαις.
and yield but not him to-the their be-led desires
Τούτου δὲ οὐδαμῶς ἐστιν ἐπιτυχεῖν, ἀλλ' ἢ διὰ 454
this but in-no-way is-it-possible to-attain other than through
τούτοιν τοῖν δυοῖν, τῆς τε τῶν ἐπαίνων ὑπεροψίας, καὶ
these the two the both of-the praises disdain and
τῆς ἐν τῷ λέγειν δυνάμεως.
the in the to-speak power
Κἂν γὰρ τὸ ἕτερον ἀπῇ, τὸ λειπόμενον ἄχρηστον γίνεται 455
even-if for the one be-absent the remaining useless becomes
τῇ διαζεύξει θατέρου. ἄν τε γὰρ ἐπαίνων ὑπερορῶν
by-the separation of-the-other if both for praises disdaining
μὴ προσφέρῃ διδασκαλίαν τὴν ἐν χάριτι καὶ ἅλατι
he-not offer teaching the in grace and with-salt

ἠρτυμένην, εὐκαταφρόνητος ὑπὸ τῶν πολλῶν γίνεται,
seasoned easily-despised by the many he-becomes
οὐδὲν ἀπὸ τῆς μεγαλοψυχίας κερδάνας ἐκείνης· ἄν τε
nothing from the magnanimity having-gained that if and
τοῦτο καλῶς κατορθώσας τὸ μέρος, τῆς ἀπὸ τῶν κρότων
this well having-achieved the part to-the from the applause
δόξης ἥττων ὢν τύχῃ, εἰς ταὐτὸν πάλιν περιίσταται
glory inferior being he-happen to the-same again comes-round
τὰ τῆς ζημίας αὐτῷ τε καὶ τοῖς πολλοῖς, πρὸς
the(-things) of-the loss to-him both and to-the many for
χάριν τῶν ἀκουόντων μᾶλλον ἢ πρὸς ὠφέλειαν λέγειν
favor of-the hearers rather than for benefit to-speak
μελετῶντι, διὰ τὴν τῶν ἐπαίνων ἐπιθυμίαν.
practicing because-of the of-the praises desire
456 Καὶ καθάπερ ὁ μήτε πάσχων τι πρὸς τὰς εὐφημίας,
and just-as the(-one) neither being-affected at-all toward the acclamations
μήτε λέγειν εἰδὼς, οὔτε εἴκει ταῖς τοῦ πλήθους
nor to-speak knowing(-how) neither yields to-the of-the multitude
ἡδοναῖς, οὔτε ὠφελεῖν ἀξιόλογόν τινα ὠφέλειαν δύναται,
pleasures nor to-benefit (with)-notable any benefit can
τῷ μηδὲν ἔχειν εἰπεῖν· οὕτω καὶ ὁ τῷ πόθῳ τῶν
by-the nothing to-have to-say so also the(-one) by-the longing of-the
ἐγκωμίων ἑλκόμενος, ἔχων ἀμείνους ἐργάσασθαι τοὺς
praises dragged being-able better to-make the
πολλοὺς, ἀντὶ τούτων παρέχει τὰ τέρψαι δυνάμενα
many instead-of these(-things) offers the(-things) to-delight able
μᾶλλον, τούτων τοὺς ἐν τοῖς κρότοις θορύβους ὠνούμενος.
rather with-these the in the applause tumults purchasing
457 Ἀμφοτέρωθεν οὖν ἰσχυρὸν εἶναι τὸν ἄριστον ἄρχοντα δεῖ,
on-both-sides then strong to-be the best ruler must
ἵνα μὴ θατέρῳ θάτερον ἀνατρέπηται. Ὅταν γὰρ ἀναστὰς
that not by-the-one the-other be-overturned when for having-stood-up

ἐν τῷ μέσῳ, λέγῃ τὰ τοὺς ῥαθύμως ζῶντας
in the midst he-say the(-things) the(-ones) slackly living
ἐπιστῦψαι δυνάμενα, εἶτα προσπταίῃ καὶ διακόπτηται,
to-check able then he-stumble and break-off
καὶ ὑπὸ τῆς ἐνδείας ἐρυθριᾶν ἀναγκάζηται, διεῤῥύη τὸ
and by the want to-blush be-compelled has-flowed-away the
κέρδος τῶν λεχθέντων εὐθέως. οἱ γὰρ ἐπιτιμηθέντες,
gain of-the said(-things) at-once the(-ones) for rebuked
ἀλγοῦντες τοῖς εἰρημένοις καὶ οὐκ ἔχοντες ἑτέρως
pained by-the(-things) said and not having otherwise
αὐτὸν ἀμύνασθαι, τοῖς τῆς ἀμαθίας αὐτὸν βάλλουσι
him to-repel with-the of-the ignorance him pelt
σκώμμασι, τούτοις οἰόμενοι τὰ ἑαυτῶν συσκιάζειν ὀνείδη.
gibes by-these thinking the their-own to-overshadow reproaches
Διὸ χρὴ, καθάπερ τινὰ ἡνίοχον ἄριστον, εἰς ἀκρίβειαν 458
wherefore it-is-needful like some charioteer best to precision
τούτων ἀμφοτέρων ἥκειν τῶν καλῶν, ἵνα ἀμφότερα πρὸς
of-these both to-come the goods that both for
τὸ δέον αὐτῷ μεταχειρίζειν ἐξῇ. καὶ γὰρ ὅτ᾽
the needful(-end) for-him to-handle may-be-possible and for when
ἂν αὐτὸς ἀνεπίληπτος ἅπασι γένηται, τότε δυνήσεται
— be-himself irreproachable to-all become then be-will-be-able
μεθ᾽ ὅσης βούλεται ἐξουσίας καὶ κολάζειν καὶ ἀνιέναι
with as-much-as he-wishes authority both to-punish and to-release
τοὺς ὑπ᾽ αὐτῷ ταττομένους ἅπαντας· πρὸ δὲ τούτου
the(-ones) under him set all before but this
οὐκ εὐμαρὲς ταῦτα ποιεῖν.
not easy these(-things) to-do
τὴν δὲ μεγαλοψυχίαν οὐ μέχρι τῆς τῶν ἐπαίνων ὑπεροψίας 459
the and magnanimity not as-far-as the of-the praises disdain
δείκνυσθαι μόνον, ἀλλὰ καὶ περαιτέρω προάγειν, ἵνα μὴ
to-be-shown only but also further to-carry that not

πάλιν ἀτελὲς ᾖ τὸ κέρδος. τίνος οὖν δεῖ καὶ ἑτέρου
again incomplete be the gain of-what then must-one also other
καταφρονεῖν; βασκανίας καὶ φθόνου.
to-despise of-envy and jealousy

460 Τὰς δὲ ἀκαίρους κακηγορίας (καὶ γὰρ ἀνάγκη τὸν
the and unseasonable slanders and for (it-is)-necessity the(-one)
προεστῶτα μέμψεις ὑπομένειν ἀλόγους) οὔτε ἀμέτρως
presiding blames to-endure unreasonable neither immoderately
δεδοικέναι καὶ τρέμειν, οὔτε ἁπλῶς παροράν καλόν· ἀλλὰ
to-fear and to-tremble-at nor simply to-overlook (is)-good but
χρὴ κἂν ψευδεῖς τυγχάνωσιν οὖσαι, κἂν παρὰ τῶν
it-is-needful even-if false they-happen being even-if by the
τυχόντων ἡμῖν ἐπάγωνται, πειρᾶσθαι σβεννύναι ταχέως
ordinary(-men) on-us they-be-brought to-try to-quench quickly
αὐτάς.
them

461 οὐδὲν γὰρ οὕτως αὔξει φήμην πονηράν τε καὶ ἀγαθὴν, ὡς
nothing for so increases (a)-report wicked both and good as
τὸ πλῆθος τὸ ἄτακτον· ἀβασανίστως γὰρ καὶ ἀκούειν καὶ
the multitude the disorderly without-testing for both to-hear and
ἐκλαλεῖν εἰωθὸς, ἁπλῶς τὸ ἐπελθὸν ἅπαν φθέγγεται,
to-blab accustomed simply the(-thing) occurring all it-utters
τῆς ἀληθείας οὐδένα ποιούμενον λόγον.
of-the truth no making account

462 Διὰ ταῦτα οὐ δεῖ τῶν πολλῶν καταφρονεῖν, ἀλλὰ
because-of these(-things) not one-must the many despise but
ἀρχομένας εὐθέως ἐκκόπτειν τὰς ὑποψίας τὰς πονηρὰς,
(as-they)-begin at-once to-cut-out the suspicions the wicked
πείθοντα τοὺς ἐγκαλοῦντας, κἂν ἀλογώτατοι πάντων
persuading the(-ones) accusing even-if most-unreasonable of-all
εἶεν, καὶ μηδὲν ὅλως ἐλλείπειν τῶν δυναμένων
they-be and nothing at-all to-leave-out of-the(-things) able

ἀφανίσαι δόξαν οὐκ ἀγαθήν. εἰ δὲ, πάντα ποιούντων
to-efface (a)-reputation not good if but all(-things) doing
ἡμῶν, μὴ θέλωσιν οἱ μεμφόμενοι πείθεσθαι, τὸ
us not wish the(-ones) blaming to-be-persuaded the
τηνικαῦτα καταφρονεῖν· ὡς ἐὰν φθάσῃ τὶς ταπεινοῦσθαι
then to-despise(-them) since if should-first anyone be-humbled
τοῖς συμπτώμασι τούτοις, οὐ δυνήσεταί ποτε γενναῖόν
by-the mishaps these not he-will-be-able ever noble
τι καὶ θαυμαστὸν ἀποτεκεῖν. ἡ γὰρ ἀθυμία καὶ αἱ
anything and wonderful to-bring-forth the for despondency and the
συνεχεῖς φροντίδες, δειναὶ καταβαλεῖν ψυχῆς δύναμιν·
continual cares (are)-terrible to-cast-down of-soul (the)-power
καὶ εἰς ἀσθένειαν καταγαγεῖν τὴν ἐσχάτην.
and into weakness to-bring-down the utmost
Οὕτως οὖν χρὴ τὸν ἱερέα διακεῖσθαι πρὸς τοὺς ἀρχομένους, 463
so then must the priest be-disposed toward the governed
ὥσπερ ἂν εἰ πατὴρ πρὸς παῖδας ἄγαν νηπίους διακέοιτο·
as — if (a)-father toward children very infant should-be-disposed
καὶ καθάπερ ἐκείνων οὔτε ὑβριζόντων, οὔτε πληττόντων,
and just-as when-those neither insulting nor striking
οὔτε ὀδυρομένων ἐπιστρεφόμεθα, ἀλλ᾽ οὐδὲ, ἡνίκα ἂν
nor wailing do-we-heed but not-even when —
γελῶσι καὶ προσχαίρωσιν ἡμῖν, μέγα ἐπὶ τούτῳ
they-laugh and rejoice-at us great(-things) at this
φρονοῦμέν ποτε, οὕτω καὶ τούτων μήτε τοῖς ἐπαίνοις
we-think ever so also of-these neither by-the praises
ἐξογκοῦσθαι, μήτε καταπίπτειν τοῖς ψόγοις, ὅτ᾽ ἂν
to-be-puffed-up nor to-fall-down at-the blames when —
ἀκαίρως γίνωνται παρ᾽ αὐτῶν.
unseasonably they-come from them

464 Χαλεπὸν δὲ τοῦτο, ὦ μακάριε· τάχα δὲ, οἶμαι, καὶ
hard but (is)-this O blessed(-one) perhaps and I-think even
ἀδύνατον.
impossible
465 Τὸ γὰρ μὴ χαίρειν ἐπαινούμενον, οὐκ οἶδα εἴτινι
the for not to-rejoice being-praised not I-know if-to-any
ἀνθρώπων ποτὲ κατώρθωται· τὸν δὲ χαίροντα, εἰκὸς
of-men ever it-has-been-achieved the(-one) but rejoicing (it-is)-likely
καὶ ἐπιθυμεῖν ἀπολαύειν αὐτῶν· τὸν δὲ ἀπολαύειν
also to-desire to-enjoy them the(-one) and to-enjoy
ἐπιθυμοῦντα, πάντως καὶ ἐν ταῖς τούτων ἀποτυχίαις
desiring altogether also in the of-these failures
ἀνιᾶσθαι καὶ ἀλύειν ἀνάγκη.
to-be-grieved and to-be-distraught (is)-necessity
466 Ὥσπερ γὰρ οἱ γανύμενοι τῷ πλουτεῖν, ἡνίκα ἂν
just-as for the(-ones) delighting in-the to-be-rich when —
καταπέσωσιν εἰς πενίαν, ἄχθονται, καὶ οἱ τρυφᾶν
they-fall into poverty are-vexed and the(-ones) to-live-luxuriously
εἰωθότες, οὐκ ἂν ἀνάσχοιντο ζῆν εὐτελῶς· οὕτω καὶ οἱ
accustomed not — could-endure to-live cheaply so also the(-ones)
τῶν ἐγκωμίων ἐρῶντες, οὐχ ὅτ' ἂν ψέγωνται μόνον εἰκῇ,
for-the praises in-love not when — they-are-blamed only at-random
ἀλλὰ καὶ ὅτ' ἂν μὴ ἐπαινῶνται συνεχῶς, καθάπερ λιμῷ
but also when — not they-are-praised continually as-if by-famine
τινι διαφθείρονται τὴν ψυχὴν, καὶ μάλιστα ὅτ' ἂν αὐτοῖς
some are-wasted the soul and especially when — in-them
ἐντραφέντες τύχωσιν, ἢ καὶ ἑτέρους ἐπαινουμένους ἀκούωσι.
nurtured they-happen or even others being-praised they-hear
467 Τὸν δὴ μετὰ ταύτης τῆς ἐπιθυμίας εἰς τὸν τῆς
the(-one) indeed with this the desire into the of-the
διδασκαλίας ἀγῶνα παρελθόντα, πόσα πράγματα καὶ
teaching contest having-come-forward how-many troubles and

πόσας ἔχειν οἴει τὰς ἀλγηδόνας; οὔτε τὴν θάλαττάν
how-many to-have do-you-think the pains neither the sea
ἐστι κυμάτων ἐκτὸς εἶναί ποτε, οὔτε τὴν ἐκείνου
is-it-possible of-waves outside to-be ever nor the his
ψυχὴν φροντίδων καὶ λύπης.
soul of-cares and grief

XXI · THE GIFTED PREACHER AND ENVY

Even the gifted speaker must labor constantly, since his hearers expect more of him and blame every lapse. The envious undermine him and praise lesser men to spite him; the crowd's judgment is ignorant, and like a master painter he must judge his own work and aim only to please God. If a junior outshines him, he needs a soul of adamant; if he cannot despise praise, he is lost.

Καὶ γὰρ ὅτ' ἂν πολλὴν ἐν τῷ λέγειν δύναμιν ἔχῃ
and for when — much in the to-speak power he-have
(τοῦτο δὲ ἐν ὀλίγοις εὕροι τις ἄν·) οὐδὲ οὕτω τοῦ
this and in few would-find anyone — not-even so from-the
πονεῖσθαι διηνεκῶς ἀπήλλακται. ἐπειδὴ γὰρ οὐ φύσεως
to-labor continually is-he-freed since for not of-nature
ἀλλὰ μαθήσεως τὸ λέγειν, κἂν εἰς ἄκρον αὐτοῦ τις
but of-learning (is)-the to-speak even-if to (the)-summit of-it anyone
ἀφίκηται, τότε αὐτὸν ἀφίησιν ἔρημον, ἂν μὴ συνεχεῖ
arrive then him it-leaves desolate if not by-continual
σπουδῇ καὶ γυμνασίᾳ ταύτην θεραπεύῃ τὴν δύναμιν.
zeal and exercise this he-tend the power
Ὥστε τοῖς σοφωτέροις μᾶλλον, ἢ τοῖς ἀμαθεστέροις,
so-that for-the wiser rather than for-the more-ignorant
μείζων ὁ πόνος. οὐδὲ γὰρ ὑπὲρ τῶν αὐτῶν ἡ ζημία
greater the labor not for for the same(-things) (is)-the loss

ἀμελοῦσι τούτοις κἀκείνοις, ἀλλὰ τοσοῦτον αὕτη πλείων,
neglecting(-it) these and-those but by-so-much this(-loss) greater
ὅσον καὶ τῆς κτήσεως ἑκατέρας τὸ μέσον.
as also of-the possession of-each the interval
470 Κἀκείνοις μὲν οὐδ' ἂν ἐγκαλέσειέ τις, μηδὲν ἄξιον λόγου
and-those indeed not-even — would-accuse anyone nothing worthy of-account
παρέχουσιν· οὗτοι δὲ εἰ μὴ μείζονα τῆς δόξης, ἧς ἅπαντες
offering these but if not greater than-the opinion which all
ἔχουσι περὶ αὐτῶν, ἀεὶ προφέροιεν, πολλὰ παρὰ πάντων
have about them always they-should-produce many from all
ἔπεται τὰ ἐγκλήματα. Πρὸς δὲ τούτοις ἐκεῖνοι μὲν καὶ ἐπὶ
follow the charges besides and these those indeed even for
μικροῖς μεγάλων ἂν τύχοιεν ἐπαίνων· τὰ δὲ τούτων,
small(-things) great — would-obtain praises the(-things) but of-these
ἂν μὴ λίαν ᾖ θαυμαστὰ καὶ ἔκπληκτα, οὐ μόνον ἐγκωμίων
if not very they-be wonderful and astonishing not only of-praises
ἐστέρηται, ἀλλὰ καὶ τοὺς μεμφομένους ἔχει πολλούς.
are-deprived but even the(-ones) blaming have many
471 Οὐ γὰρ τοῖς λεγομένοις, ὡς ταῖς τῶν λεγόντων
not for on-the(-things) said as on-the of-the speakers
δόξαις, κάθηνται δικάζοντες οἱ ἀκροαταί. ὥστε ὅταν
reputations sit judging the hearers so-that when
κρατῇ τις ἁπάντων ἐν τῷ λέγειν, τότε μάλιστα πάντων
prevails anyone over-all in the to-speak then most of-all
αὐτῷ δεῖ πεπονημένης σπουδῆς. οὐδὲ γὰρ τοῦτο,
for-him (there-is)-need of-laborious zeal not-even for this
ὃ κοινὸν τῆς ἀνθρωπείας φύσεώς ἐστι, τὸ μὴ πάντα
which common of-the human nature is the not all(-things)
ἐπιτυγχάνειν, ἔξεστιν ἐκείνῳ παθεῖν· ἀλλ' ἂν μὴ
to-succeed-in it-is-permitted to-that(-man) to-suffer but if not
δι' ὅλου συμφωνῇ τῷ μεγέθει τῆς ὑπολήψεως αὐτοῦ
through whole agree with-the greatness of-the estimation his

τὰ λεγόμενα, σκώμματα μυρία καὶ μέμψεις λαβὼν
the(-things) said gibes myriad and blames having-received
παρὰ τῶν πολλῶν ἄπεισι.
from the many be-goes-off
Καὶ οὐδεὶς ἐκεῖνο λογίζεται πρὸς αὐτὸν, ὅτι καὶ ἀθυμία 472
and no-one that reckons for him that both despondency
προσπεσοῦσα, καὶ ἀγωνία, καὶ φροντὶς, πολλάκις δὲ
having-fallen-on and anxiety and care often and
καὶ θυμὸς ἐπεσκότησε τῷ τῆς διανοίας καθαρῷ, καὶ
also anger has-darkened the of-the mind purity and
τὰ τικτόμενα οὐκ ἀφῆκε προελθεῖν εἰλικρινῆ· καὶ ὅτι
the(-things) being-born not let to-come-forth unmixed and that
ὅλως, ἄνθρωπον ὄντα, οὐκ ἔστι διὰ παντὸς εἶναι
altogether (a)-man being not it-is-possible through all to-be
τὸν αὐτὸν, οὐδὲ ἐν ἅπασιν εὐημερεῖν· ἀλλ' εἰκός ποτε
the same nor in all(-things) to-prosper but (it-is)-likely sometimes
καὶ διαμαρτεῖν, καὶ ἐλάττονα τῆς οἰκείας δειχθῆναι
even to-fail and less than-the own to-be-shown
δυνάμεως. τούτων οὐδὲν, ὅπερ ἔφην, ἐννοῆσαι βούλονται·
power of-these nothing as I-said to-consider they-wish
ἀλλ' ὥσπερ ἀγγέλῳ δικάζοντες, ἐπάγουσι τὰς αἰτίας.
but as-if for-(an)-angel judging they-bring the charges
Καὶ ἄλλως δὲ πέφυκεν ἄνθρωπος τὰ μὲν κατορθώματα 473
and otherwise too is-wont man the indeed achievements
τοῦ πλησίον, καὶ πολλὰ ὄντα καὶ μεγάλα παρορᾶν· ἢν
of-the neighbor even many being and great to-overlook if
δὲ ἐλάττωμά που φανῇ, κἂν τὸ τυχὸν ᾖ, κἂν
but (a)-defect somewhere appear even-if the ordinary(-thing) it-be even-if
διὰ πολλοῦ συμβεβηκὸς, καὶ ἐπαισθάνεται ταχέως, καὶ
through long(-time) having-happened both he-perceives(-it) quickly and
ἐπιλαμβάνεται προχείρως, καὶ μέμνηται διαπαντός. καὶ
lays-hold-of(-it) readily and remembers(-it) always and

τὸ μικρὸν τοῦτο καὶ εὐτελὲς, τὴν τῶν πολλῶν καὶ
the small this and paltry(-thing) the of-the many and
μεγάλων ἠλάττωσε δόξαν πολλάκις.
great diminished reputation often

474 Ὁρᾷς, ὦ γενναῖε, ὅτι μάλιστα τῷ λέγειν δυναμένῳ
you-see O noble(-friend) that most for-the(-one) to-speak able
πλείονος δεῖ τῆς σπουδῆς· ἐπὶ δὲ τῇ σπουδῇ καὶ
of-more needs the zeal on and the zeal also
ἀνεξικακίας τοσαύτης ὅσης οὐδὲ ἅπαντες, ὅσους
of-forbearance so-great as-much-as not-even all as-many-as
πρότερόν σοι διῆλθον, ἐδέοντο.
before to-you I-went-through needed

475 Πολλοὶ γὰρ αὐτῷ συνεχῶς ἐπιφύονται μάτην καὶ εἰκῇ,
many for on-him continually fasten in-vain and at-random
καὶ οὐδὲν ἔχοντες ἐγκαλεῖν, πλὴν ὅτι τὸ παρὰ πᾶσιν
and nothing having to-charge(-him-with) except that the among all
εὐδοκιμεῖν ἀπεχθάνονται· καὶ δεῖ γενναίως φέρειν τὴν
to-be-well-regarded they-hate and one-must nobly bear the
πικρὰν τούτων βασκανίαν.
bitter of-these envy

476 Τὸ γὰρ ἐπάρατον τοῦτο μῖσος, ὅπερ εἰκῇ συλλέγουσιν, οὐ
the for accursed this hatred which at-random they-gather not
στέγοντες κρύπτειν, καὶ λοιδοροῦνται, καὶ καταμέμφονται,
containing(-it) to-hide(-it) both they-rail and they-blame
καὶ διαβάλλουσι λάθρα, καὶ πονηρεύονται φανερῶς.
and they-slander secretly and they-act-wickedly openly
Ψυχὴ δὲ ἀρξαμένη καθ' ἕκαστον τούτων ἀλγεῖν καὶ
(a)-soul but having-begun for each of-these to-be-pained and
παροξύνεσθαι, οὐκ ἂν φθάσειε διαφθαρεῖσα τῇ λύπῃ.
to-be-provoked not — would-fail being-destroyed by-the grief

Καὶ γὰρ οὐ δι᾽ ἑαυτῶν αὐτὸν ἀμύνονται μόνον, ἀλλὰ 477
and for not through themselves him do-they-attack only but
καὶ δι᾽ ἑτέρων τοῦτο ποιεῖν ἐπιχειροῦσι· καὶ πολλάκις
also through others this to-do they-attempt and often
τινὰ τῶν οὐδὲν δυναμένων εἰπεῖν ἐκλεξάμενοι, τοῖς
some(-one) of-the(-ones) nothing able to-say having-picked-out with-the
ἐπαίνοις ἐπαίρουσι, καὶ θαυμάζουσιν ὑπὲρ τὴν ἀξίαν· οἱ
praises they-exalt(-him) and admire(-him) beyond the worth some
μὲν ἀμαθίᾳ, οἱ δὲ καὶ ἀμαθίᾳ καὶ φθόνῳ τοῦτο
indeed from-ignorance others but both from-ignorance and from-envy this
ποιοῦντες, ἵνα τὴν δόξαν τούτου καθέλωσιν, οὐχ ἵνα
doing that the reputation of-this(-man) they-may-pull-down not that
δείξωσι θαυμαστὸν τὸν οὐκ ὄντα τοιοῦτον.
they-may-show wonderful the(-one) not being such

Οὐ πρὸς τούτους δὲ μόνον ἐκείνῳ τῷ γενναίῳ ὁ ἀγὼν, 478
not against these and only (is)-to-that the noble(-man) the contest
ἀλλὰ καὶ πρὸς ἀπειρίαν ὅλου δήμου πολλάκις. ἐπειδὴ
but also against (the)-inexperience of-(a)-whole people often since
γὰρ οὐκ ἔστιν ἐξ ἐλλογίμων ἀνδρῶν συλλέγεσθαι τοὺς
for not it-is-possible of eminent men to-be-gathered the(-ones)
συνερχομένους ἅπαντας, ἀλλὰ τὸ πλέον τῆς ἐκκλησίας
coming-together all but the greater of-the church
μέρος ἐξ ἰδιωτῶν συνῆχθαι συμβαίνει, τοὺς δὲ λοιποὺς
part of laymen to-have-been-gathered it-happens the but remaining
καὶ αὐτοὺς ἐκείνων μὲν εἶναι συνετωτέρους, τῶν
and themselves than-those indeed to-be more-intelligent than-the(-ones)
δὲ λόγους κρῖναι δυναμένων λείπεσθαι πολλῷ πλέον,
but speeches to-judge able to-fall-short by-much more
ἢ ὅσον ἐκείνων οἱ λοιποὶ πάντες, ἕνα δὲ μόνον ἢ
than as-much-as than-those the remaining all one but only or
δεύτερον καθῆσθαι τὸν ταύτην κεκτημένον τὴν ἀρετήν·
(a)-second to-sit the(-one) this having-acquired the excellence

ἀνάγκη, τὸν ἄμεινον εἰπόντα ἐλάττονας ἀπενέγκασθαι
(it-is)-necessity the(-one) better having-spoken fewer to-carry-off
κρότους, ἔστι δὲ ὅτε μηδὲ ἐπαινεθέντα ἀπελθεῖν.
applause it-is and when not-even (being)-praised to-go-away
479 Καὶ δεῖ πρὸς ταύτας γενναίως παρεσκευάσθαι τὰς
and one-must for these nobly be-prepared the
ἀνωμαλίας· καὶ τοῖς μὲν δι' ἀμαθίαν ταῦτα
irregularities and for-the(-ones) indeed through ignorance these(-things)
πάσχουσι συγγινώσκειν· τοὺς δὲ διὰ φθόνον τοῦτο
suffering to-make-allowance the(-ones) but through envy this
ὑπομένοντας δακρύειν, ὡς ἀθλίους ὄντας καὶ ἐλεεινούς·
undergoing to-weep-for as wretched being and pitiable
μηδ' ἑτέρῳ δὲ τούτων ἐλάττω τὴν αὐτοῦ νομίζειν
nor by-either and of-these less the his-own to-think
γεγενῆσθαι δύναμιν.
to-have-become power
480 Οὐδὲ γὰρ, εἰ ζωγράφος ὢν ἄριστος, καὶ πάντων κατὰ
not-even for if (a)-painter being best and of-all in
τὴν τέχνην κρατῶν, τὴν μετὰ πολλῆς τῆς ἀκριβείας
the art prevailing the with much the precision
ἀναγεγραμμένην εἰκόνα ὑπὸ τῶν τῆς τέχνης ἀπείρων
painted image by the(-ones) of-the art inexperienced
σκωπτομένην ἑώρα, ἔδει καταπεσεῖν, καὶ τῇ
being-mocked he-saw would-he-have-had to-fall-down and by-the
κρίσει τῶν οὐκ εἰδότων φαύλην ἄγειν τὴν γραφήν·
judgment of-the(-ones) not knowing paltry to-hold the painting
ὥσπερ οὐδὲ τὴν ὄντως φαύλην, θαυμαστήν τινα
as not-even the(-picture) really paltry wonderful some(-thing)
καὶ ἐπέραστον, ἀπὸ τῆς τῶν ἀτέχνων ἐκπλήξεως.
and lovely from the of-the unskilled astonishment

ὁ γὰρ ἄριστος δημιουργὸς, αὐτὸς ἔστω καὶ κριτὴς τῶν 481
the for best craftsman himself let-be also judge of-the
αὐτοῦ τεχνημάτων, καὶ καλὰ καὶ φαῦλα ταύτῃ τιθέσθω
his-own works-of-art and fair and paltry thus let-him-count
τὰ γινόμενα, ὅτ᾽ ἂν ὁ τεχνησάμενος αὐτὰ νοῦς
the(-things) produced when — the having-devised them mind
ταύτας φέρῃ τὰς ψήφους· τὴν δὲ τῶν ἔξωθεν δόξαν, τὴν
these cast the votes the but of-the outside(-people) opinion the
πεπλανημένην καὶ ἄτεχνον, μηδὲ εἰς νοῦν βαλέσθω ποτέ.
erring and unskilled not-even into mind let-him-take ever
Μὴ τοίνυν μήτε ὁ τῆς διδασκαλίας ἀναδεξάμενος 482
not therefore neither the(-one) of-the teaching having-taken-up
τὸν ἀγῶνα, ταῖς τῶν ἔξωθεν εὐφημίαις προσεχέτω,
the contest to-the of-the outside(-people) acclamations let-him-attend
μηδὲ ἀπὸ τούτων τὴν ἑαυτοῦ καταβαλλέτω ψυχήν·
nor from these the his-own let-him-cast-down soul
ἀλλ᾽ ἐργαζόμενος τοὺς λόγους, ὡς ἂν ἀρέσειε
but working-out the discourses so-that — he-might-please
τῷ Θεῷ (οὗτος γὰρ αὐτῷ κανὼν καὶ ὅρος ἔστω
— God this for to-him (the)-rule and standard let-be
μόνος τῆς ἀρίστης δημιουργίας ἐκείνων, μὴ κρότοι,
only of-the best craftsmanship of-those not applause
μηδὲ εὐφημίαι) εἰ μὲν ἐπαινοῖτο καὶ παρὰ τῶν
nor acclamations if indeed he-be-praised also by the
ἀνθρώπων, μὴ διακρουέσθω τὰ ἐγκώμια· μὴ παρεχόντων
men not let-him-push-away the praises not offering
δὲ αὐτὰ τῶν ἀκροατῶν, μηδὲ ζητείτω, μηδὲ
and them the hearers neither let-him-seek(-them) nor
ἀλγείτω.
let-him-be-pained

483 ἱκανὴ γὰρ αὐτῷ παραμυθία τῶν πόνων, καὶ πάντων
sufficient for to-him (is)-consolation of-the labors and than-all
μείζων, ὅτ' ἂν ἑαυτῷ συνειδέναι δύνηται, πρὸς ἀρέσκειαν
greater when — to-himself to-be-conscious he-be-able for pleasing
τοῦ Θεοῦ συντιθεὶς καὶ ῥυθμίζων τὴν διδασκαλίαν.
— of-God composing and shaping the teaching
484 Καὶ γὰρ ἂν φθάσῃ τῇ τῶν ἀλόγων ἐπαίνων ἐπιθυμίᾳ
and for if he-first-happen by-the of-the unreasoning praises desire
ἁλῶναι· οὐδὲν αὐτῷ τῶν πολλῶν πόνων ὄφελος, οὐδὲ
to-be-caught nothing to-him of-the many labors (is)-profit nor
τῆς ἐν τῷ λέγειν δυνάμεως. Τὰς γὰρ ἀνοήτους τῶν
of-the in the to-speak power the for foolish of-the
πολλῶν καταγνώσεις μὴ δυναμένη φέρειν ψυχὴ, ἐκλύεται
many condemnations not being-able to-bear (a)-soul grows-faint
καὶ τὴν περὶ τὸ λέγειν ῥίπτει σπουδήν. Διὰ τοῦτο
and the about the to-speak casts-away zeal because-of this
χρὴ μάλιστα πάντων πεπαιδεῦσθαι ἐπαίνων ὑπερορᾶν·
it-is-needful most of-all to-have-been-trained praises to-disdain
οὐ γὰρ ἀρκεῖ τὸ λέγειν εἰδέναι πρὸς τὴν ταύτης τῆς
not for suffices the to-speak to-know for the of-this the
δυνάμεως φυλακὴν, ἂν μὴ καὶ τοῦτο προσῇ.
power guarding if not also this be-present
485 Εἰ δέ τις ἀκριβῶς ἐξετάζειν ἐθέλοι καὶ τὸν ἐν ἐνδείᾳ
if but anyone precisely to-examine should-wish also the(-man) in want
καθεστῶτα ταύτης τῆς ἀρετῆς· εὑρήσει δεόμενον τοῦ
standing of-this the excellence he-will-find(-him) needing the
τῶν ἐπαίνων καταφρονεῖν οὐχ ἧττον, ἢ τοῦτον.
of-the praises to-despise not less than this(-man)
486 Καὶ γὰρ πολλὰ ἁμαρτάνειν ἀναγκασθήσεται, τῆς
and for many(-things) to-sin he-will-be-compelled to-the
τῶν πολλῶν δόξης ἥττων γενόμενος· ἀτονῶν γὰρ
of-the many opinion inferior having-become lacking-strength for

ἐξισωθῆναι τοῖς εὐδοκιμοῦσι κατὰ τὴν τοῦ λέγειν
to-be-made-equal to-the(-ones) well-regarded in the of-the to-speak
ἀρετὴν, ἐπιβουλεύειν τε αὐτοῖς καὶ διαφθονεῖσθαι, καὶ
excellence to-plot both against-them and to-envy(-them) and
μέμφεσθαι μάτην, καὶ πολλὰ τοιαῦτα ἀσχημονεῖν οὐ
to-blame(-them) in-vain and many such(-things) to-behave-unseemly not
παραιτήσεται, ἀλλὰ πάντα τολμήσει, κἂν τὴν ψυχὴν
he-will-decline but all(-things) he-will-dare even-if the soul
ἀπολέσθαι δέῃ, ὑπὲρ τοῦ τὴν ἐκείνων δόξαν εἰς τὴν
to-lose it-be-needful for the the their reputation into the
τῆς ἰδίας εὐτελείας καταγαγεῖν ταπεινότητα.
of-the own paltriness to-bring-down lowliness
Πρὸς δὲ τούτοις καὶ τῶν ἱδρώτων ἀποστήσεται τῶν 487
besides and these also from-the sweats he-will-withdraw the
περὶ τὸ πονεῖν, νάρκης ὥσπερ τινὸς κατασκεδασθείσης
about the to-labor numbness as-if some having-been-poured-over
αὐτοῦ τῆς ψυχῆς. τὸ γὰρ πολλὰ μοχθοῦντα, ἐλάττονα
his the soul the for many(-things) toiling less
καρποῦσθαι ἐγκώμια, ἱκανὸν καταβαλεῖν καὶ τρέψαι πρὸς
to-reap praises (is)-sufficient to-cast-down and to-turn to
ὕπνον βαθὺν, τὸν οὐ δυνάμενον ἐγκωμίων καταφρονεῖν·
sleep deep the(-one) not able praises to-despise
ἐπεὶ καὶ γεωργὸς, ὅτ' ἂν εἰς λεπτόγεων κάμνῃ χωρίον
since also (a)-farmer when — on thin-soiled he-toil land
καὶ πέτρας ἀναγκάζηται γεωργεῖν, ταχέως ἀφίσταται
and rocks be-compelled to-farm quickly withdraws
τοῦ πονεῖν, ἢν μὴ πολλὴν περὶ τὸ πρᾶγμα κεκτημένος
from-the to-labor if not much about the thing having-acquired
ἢ τὴν προθυμίαν, ἢ λιμοῦ δέος ἐπικείμενον ἔχῃ.
either the eagerness or of-famine (a)-fear pressing he-have

488 Εἰ γὰρ οἱ μετὰ πολλῆς τῆς ἐξουσίας δυνάμενοι λέγειν,
if for the(-ones) with much the facility able to-speak
τοσαύτης δέονται τῆς γυμνασίας πρὸς τὴν τῆς κτήσεως
so-much need the exercise for the of-the possession
φυλακήν· ὁ μηδὲν ὅλως συναγαγὼν, ἀλλ' ἐν τοῖς
guarding the(-one) nothing at-all having-gathered but in the
ἀγῶσιν ἀναγκαζόμενος μελετᾶν, πόσην ὑποστήσεται τὴν
contests compelled to-practice how-much will-he-undergo the
δυσχέρειαν, πόσον θόρυβον, πόσην ταραχὴν, ἵνα πολλῷ
difficulty how-much tumult how-much trouble that with-much
τῷ μόχθῳ μικρόν τι συναγαγεῖν δυνηθῇς;
the toil small something to-gather he-may-be-able
489 Ἂν δέ τις καὶ τῶν μετ' αὐτοῦ τεταγμένων, καὶ τὴν
if and anyone also of-the(-ones) with him ranked and the
ἐλάττω τάξιν λαχόντων, ἐν τῷ μέρει τούτῳ μᾶλλον ἐκείνου
lesser rank having-obtained in the part this more than-be
διαφανῆναι δυνηθῇ· θείας τινὸς δεῖ ψυχῆς ἐνταῦθα, ὥστε
to-shine-out be-able divine some it-needs soul here so-as
μὴ ἁλῶναι βασκανίᾳ, μηδὲ ὑπὸ ἀθυμίας καταπεσεῖν. τὸ
not to-be-caught by-envy nor by despondency to-fall-down the
γὰρ ὑπὸ τῶν ἐλαττόνων παρευημερεῖσθαι αὐτὸν ἐν ἀξιώματι
for by the lesser to-be-outshone himself in dignity
καθεστῶτα μείζονι, καὶ φέρειν γενναίως, οὐ τῆς τυχούσης,
standing greater and to-bear(-it) nobly not of-the ordinary
οὐδὲ τῆς ἡμετέρας, ἀλλά τινος ἀδαμαντίνης ἂν εἴη ψυχῆς.
nor of-the our but of-some adamantine — would-be soul
490 Κἂν μὲν ἐπιεικὴς ᾖ καὶ μέτριος ἄγαν ὁ
and-if indeed gentle he-be and moderate very the(-one)
παρευδοκιμῶν, φορητὸν ὁπωσοῦν γίνεται τὸ πάθος· ἂν
excelling(-him) bearable in-any-way becomes the suffering if
δὲ καὶ θρασὺς καὶ ἀλαζὼν καὶ φιλόδοξος, θάνατον
but both bold and boastful and glory-loving death

ἐκείνῳ καθ᾽ ἑκάστην εὐκτέον ἡμέραν, οὕτως αὐτῷ
for-that(-man) on each must-be-prayed-for day so for-him
πικρὰν καταστήσει τὴν ζωὴν, ἐπεμβαίνων φανερῶς,
bitter he-will-make the life trampling-on(-him) openly
καταμωκώμενος λάθρα, τῆς ἐξουσίας πολλὰ παρασπῶν
mocking(-him) secretly of-the authority much tearing-away
τῆς ἐκείνου, πάντα αὐτὸς εἶναι βουλόμενος. μεγίστην δὲ
the his all himself to-be wishing greatest and
ἐν ἅπασι τούτοις ἀσφάλειαν, τὴν ἐν τῷ λέγειν κέκτηται
in all these security the in the to-speak he-has
παῤῥησίαν, καὶ τὴν τοῦ πλήθους περὶ αὐτὸν σπουδὴν,
frankness and the of-the multitude about him zeal
καὶ τὸ φιλεῖσθαι παρὰ τῶν ἀρχομένων ἁπάντων.
and the to-be-loved by the governed all
ἢ οὐκ οἶδας, ὅσος ταῖς τῶν Χριστιανῶν ψυχαῖς λόγων 491
or not do-you-know how-great into-the of-the Christians souls of-speeches
ἔρως εἰσεκώμασε νῦν; καὶ ὅτι μάλιστα πάντων οἱ
(a)-love has-reveled-in now and that most of-all the(-ones)
τούτους ἀσκοῦντες ἐν τιμῇ, οὐ παρὰ τοῖς ἔξωθεν
these practicing (are)-in honor not among the outside(-people)
μόνον, ἀλλὰ καὶ παρὰ τοῖς τῆς πίστεως οἰκείοις;
only but also among the of-the faith household
Πῶς οὖν ἄν τις ἐνέγκοι τοσαύτην αἰσχύνην, ὅτ᾽ ἂν 492
how then — anyone could-bear so-great shame when —
αὐτοῦ μὲν φθεγγομένου πάντες σιγῶσι, καὶ διοχλεῖσθαι
he indeed speaking all are-silent and to-be-wearied
νομίζωσι, καὶ τοῦ λόγου τὸ τέλος, ὥσπέρ τινα πόνων
think and of-the speech the end as-if some of-labors
ἀνάπαυσιν, περιμένωσι· θατέρου δὲ καὶ μακρὰ λέγοντος
rest await of-the-other but even long(-things) speaking

μετὰ προθυμίας ἀκούωσιν, καὶ παύσεσθαι μέλλοντος
with eagerness they-hear and to-stop (him)-being-about
δυσχεραίνωσι, καὶ σιγᾶν βουλομένου παροξύνωνται;
they-are-vexed and to-be-silent (him)-wishing are-provoked
493 Ταῦτα γὰρ εἰ καὶ μικρά σοι δοκεῖ εἶναι νῦν καὶ
these(-things) for if even small to-you seem to-be now and
εὐκαταφρόνητα, διὰ τὸ ἀπείρατον· ἀλλ' ἱκανά γε ἐστὶ
easily-despised because-of the inexperience but sufficient at-least are
προθυμίαν σβέσαι, καὶ ψυχῆς παραλῦσαι δύναμιν, ἣν μὴ
eagerness to-quench and of-soul to-paralyze (the)-power if not
πάντων τις ἑαυτὸν τῶν ἀνθρωπίνων ἀνασπάσας παθῶν,
from-all anyone himself the human having-torn-away passions
ὁμοίως ταῖς ἀσωμάτοις μελετήσῃ διακεῖσθαι δυνάμεσιν,
like the bodiless he-practice to-be-disposed powers
αἳ μήτε φθόνῳ, μήτε δόξης ἔρωτι, μήτε ἑτέρῳ τινὶ
which neither by-envy nor of-glory by-love nor by-other any
τοιούτῳ θηρῶνται νοσήματι.
such are-hunted disease
494 Εἰ μὲν οὖν τίς ἐστιν ἀνθρώπων τοιοῦτος, ὡς δύνασθαι
if indeed then anyone is of-men such as to-be-able
τὸ δυσθήρατον τοῦτο καὶ ἀκαταγώνιστον καὶ ἀνήμερον
the hard-to-hunt this and unconquerable and savage
θηρίον, τὴν τῶν πολλῶν δόξαν, καταπατεῖν, καὶ τὰς
beast the of-the many opinion to-trample and the
πολλὰς αὐτῆς ἐκτέμνειν κεφαλάς, μᾶλλον δὲ μηδὲ
many its to-cut-off heads rather but not-even
φῦναι τὴν ἀρχὴν συγχωρεῖν· δυνήσεται εὐκόλως καὶ τὰς
to-grow at-the beginning to-allow he-will-be-able easily also the
πολλὰς ταύτας ἀποκρούεσθαι προσβολάς, καὶ εὐδίου τινὸς
many these to-repel assaults and of-calm some
ἀπολαύειν λιμένος. ταύτης δὲ οὐκ ἀπηλλαγμένος, πόλεμόν
to-enjoy harbor from-this but not freed war

τινα πολυειδῆ, καὶ θόρυβον συνεχῆ, καὶ ἀθυμίας καὶ τῶν
some multiform and tumult continual and of-despondency and of-the
λοιπῶν παθῶν τὸν ὄχλον κατασκεδάζει τῆς ἑαυτοῦ ψυχῆς.
other passions the throng he-pours-over the his-own soul
Τί δεῖ τὰς λοιπὰς καταλέγειν δυσκολίας; ἃς οὔτε 495
why must-one the other list difficulties which neither
εἰπεῖν οὔτε μαθεῖν δυνήσεταί τις, μὴ ἐπὶ τῶν πραγμάτων
to-tell nor to-learn will-be-able anyone not in the things
γενόμενος αὐτῶν.
having-been themselves

XXII · ACCOUNTABLE FOR EVERY SOUL

The priest will render account for every soul entrusted to him, and no plea of ignorance or compulsion will serve, as Ezekiel's watchman shows. His soul must be purer than sunbeams. In the city he meets the snares of beauty and of unstudied plainness alike, and honors that breed servility and pride; the desert monk answers only for himself and a few obedient brothers.

Καὶ τὰ μὲν ἐνταῦθα τοιαῦτα, οἷάπερ ἤκουσας· 496
and the(-things) indeed here (are)-such as you-have-heard
τὰ δὲ ἐκεῖ πῶς οἴσομεν, ὅτ' ἂν καθ' ἕκαστον
the(-things) but there how shall-we-bear when — for each
τῶν πιστευθέντων ἀναγκαζώμεθα τὰς εὐθύνας ὑπέχειν;
of-the(-things) entrusted we-are-compelled the accounts to-render
οὐ γὰρ μέχρις αἰσχύνης ἡ ζημία, ἀλλὰ καὶ αἰώνιος
not for as-far-as shame (is)-the loss but also eternal
ἐκδέχεται κόλασις.
awaits punishment
Τὸ γὰρ, πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ 497
the(-saying) for obey the(-ones) leading your and
ὑπείκετε, ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν,
submit because they watch for the souls your
ὡς λόγον ἀποδώσοντες, εἰ καὶ πρότερον εἶπον, ἀλλ'
as account going-to-render if even before I-said(-it) but
οὐδὲ νῦν σιωπήσομαι. ὁ γὰρ φόβος ταύτης τῆς ἀπειλῆς
not-even now will-I-be-silent the for fear of-this the threat
συνεχῶς κατασείει μου τὴν ψυχήν.
continually shakes my the soul

498 Εἰ γὰρ τῷ μόνον ἕνα σκανδαλίζοντι καὶ ἐλάχιστον,
if for for-the(-one) only one scandalizing and least
συμφέρει, ἵνα μύλος ὀνικὸς κρεμασθῇ εἰς τὸν τράχηλον
it-is-expedient that (a)-millstone of-(an)-ass be-hung on the neck
αὐτοῦ, καὶ καταποντισθῇ εἰς τὴν θάλατταν, καὶ πάντες
his and he-be-drowned in the sea and all
οἱ τὴν συνείδησιν τῶν ἀδελφῶν τύπτοντες, εἰς
the(-ones) the conscience of-the brothers striking against
αὐτὸν ἁμαρτάνουσι τὸν Χριστόν· οἱ μὴ μόνον ἕνα
himself sin — Christ the(-ones) not only one
καὶ δύο καὶ τρεῖς, ἀλλὰ πλήθη τοσαῦτα ἀπολλύντες, τί
and two and three but multitudes so-great destroying what
ποτε ἄρα πείσονται, καὶ ποίαν δώσουσι δίκην;
ever then will-they-suffer and what will-they-pay penalty
499 Οὐδὲ γὰρ ἀπειρίαν ἐστὶν αἰτιάσασθαι, οὐδὲ εἰς ἄγνοιαν
not-even for inexperience is-it-possible to-plead nor into ignorance
καταφυγεῖν, οὐδὲ ἀνάγκην προβαλέσθαι καὶ βίαν· ἀλλὰ
to-take-refuge nor necessity to-put-forward and force but
θᾶττον ἄν τις τῶν ἀρχομένων, εἴγε ἐνῆν, ἐν ταῖς
sooner — anyone of-the governed if-indeed it-were-possible in the
οἰκείαις ἁμαρτίαις ἐχρήσατο ταύτῃ τῇ καταφυγῇ, ἢ ἐν
own sins would-have-used this the refuge than in
ταῖς ἑτέρων οἱ προεστῶτες.
the of-others the(-ones) presiding
500 Τί δήποτε; ὅτι ὁ ταχθεὶς τὰς τῶν ἄλλων ἀγνοίας
why ever because the(-one) appointed the of-the others ignorances
ἐπανορθοῦν, καὶ τὸν διαβολικὸν πόλεμον προμηνύειν
to-correct and the diabolical war to-forewarn-of
ἐρχόμενον, οὐ δυνήσεται προβαλέσθαι τὴν ἄγνοιαν, οὐδὲ
coming not will-be-able to-put-forward the ignorance nor
εἰπεῖν, οὐκ ἤκουσα τῆς σάλπιγγος, οὐ προήδειν τὸν πόλεμον.
to-say not I-heard the trumpet not I-foresaw the war

Ἐπὶ τούτῳ γὰρ ἐκάθισεν, ὡς ὁ Ἰεζεκιήλ φησιν, ἵνα 501
for this for he-sat as — Ezekiel says that
καὶ τοῖς ἄλλοις σαλπίζῃ, καὶ προμηνύῃ τὰ μέλλοντα
both to-the others he-may-trumpet and forewarn-of the future
δυσχερῆ. καὶ διὰ τοῦτο ἀπαραίτητος ἡ κόλασις, κἂν
difficulties and because-of this (is)-inexorable the punishment even-if
εἷς ὢν ὁ ἀπολωλὼς τύχῃ. ἐὰν γὰρ τῆς ῥομφαίας
one being the(-one) lost he-happen if for the sword
ἐρχομένης, μὴ σαλπίσῃ τῷ λαῷ, μηδὲ σημάνῃ (φησὶν)
coming not trumpet to-the people nor give-signal he-says
ὁ σκοπὸς, καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ψυχήν· αὐτὴ
the watchman and having-come the sword take (a)-soul it
μὲν διὰ τὴν ἀνομίαν αὐτῆς ἐλήφθη, τὸ δὲ αἷμα αὐτῆς
indeed because-of the lawlessness its was-taken the but blood its
ἐκ χειρὸς τοῦ σκοποῦ ἐκζητήσω.
from (the)-hand of-the watchman I-will-require
Παῦσαι τοίνυν ἡμᾶς ὠθῶν εἰς οὕτως ἄφυκτον δίκην. 502
stop therefore us pushing into so inescapable (a)-penalty
οὐ γὰρ ὑπὲρ στρατηγίας οὐδὲ βασιλείας ἡμῖν ὁ λόγος, 503
not for about generalship nor kingship (is)-to-us the discourse
ἀλλ' ὑπὲρ πράγματος ἀγγελικῆς ἀρετῆς δεομένου.
but about (a)-thing angelic virtue needing
Καὶ γὰρ τῶν ἀκτίνων αὐτῶν καθαρωτέραν τῷ ἱερεῖ 504
and for than-the rays themselves purer for-the priest
τὴν ψυχὴν εἶναι δεῖ, ἵνα μή ποτε αὐτὸν ἔρημον
the soul to-be it-is-needful that not ever him desolate
καταλιμπάνῃ τὸ Πνεῦμα τὸ ἅγιον, ἵνα δύνηται λέγειν·
leave the Spirit the holy that he-may-be-able to-say
Ζῷ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός.
I-live and no longer I lives but in me Christ

505 Εἰ γὰρ οἱ τὴν ἔρημον οἰκοῦντες, καὶ πόλεως καὶ
if for the(-ones) the desert inhabiting and from-city and
ἀγορᾶς καὶ τῶν ἐκεῖθεν ἀπηλλαγμένοι θορύβων, καὶ
marketplace and from-the thence freed tumults and
διαπαντὸς λιμένων καὶ γαλήνης ἀπολαύοντες, οὐκ ἐθέλουσι
continually harbors and calm enjoying not wish
θαῤῥεῖν τῇ τῆς διαίτης ἐκείνης ἀσφαλείᾳ· ἀλλὰ
to-be-confident in-the of-the way-of-life that security but
μυρίας ἑτέρας προστιθέασι φυλακὰς, πάντοθεν ἑαυτοὺς
myriad other add guards from-every-side themselves
περιφράττοντες, καὶ μετὰ πολλῆς τῆς ἀκριβείας καὶ λέγειν
fencing-around and with much the precision both to-say
ἅπαντα καὶ πράττειν σπουδάζοντες, ἵνα μετὰ παῤῥησίας
all(-things) and to-do being-eager that with frankness
καὶ καθαρότητος εἰλικρινοῦς, ὅσον εἰς ἀνθρωπείαν ἦκε
and purity unmixed as-far-as to human it-reached
δύναμιν, προσιέναι τῷ Θεῷ δύνωνται· πόσης οἴει
power to-approach — to-God they-may-be-able how-much do-you-think
δεῖν τῷ ἱερωμένῳ καὶ δυνάμεως καὶ βίας, ὥστε
it-needs for-the(-one) serving-as-priest both power and force so-as
δυνηθῆναι παντὸς ἐξαρπάσαι μολυσμοῦ τὴν ψυχὴν, καὶ
to-be-able from-all to-snatch defilement the soul and
ἀσινὲς τὸ πνευματικὸν τηρῆσαι κάλλος;
unharmed the spiritual to-keep beauty

506 Καὶ γὰρ πολλῷ μείζονος αὐτῷ δεῖ καθαρότητος, ἢ
and for by-much greater for-him it-needs purity than
ἐκείνοις· καὶ ᾧ μείζονος δεῖ, οὗτος πλείοσιν ἀνάγκαις
for-those and he-who greater needs this(-man) to-more necessities
ἐκείνων ὑπόκειται, ταῖς δυναμέναις αὐτὸν ῥυποῦν, ἢν μὴ
than-those is-subject the able him to-soil if not

τῇ διηνεκεῖ νήψει καὶ τῷ πολλῷ τόνῳ χρησάμενος,
by-the continual sobriety and the much tension having-used
ἄβατον αὐταῖς ἐργάσηται τὴν ψυχήν.
impassable to-them be-make the soul
Καὶ γὰρ προσώπων εὐμορφία, καὶ κινημάτων διάθρυψις, 507
and for of-faces comeliness and of-movements effeminacy
καὶ βαδίσεως ἐπιτήδευσις, καὶ φωνῆς διάκλασις, καὶ
and of-gait affectation and of-voice breaking and
ὀφθαλμῶν ὑπογραφαὶ, καὶ παρειῶν ἐπιτρίμματα, καὶ
of-eyes pencilings and of-cheeks paintings and
πλεγμάτων σύνθεσις, καὶ τριχῶν βαφαὶ, καὶ ἱματίων
of-braids arrangement and of-hairs dyes and of-garments
πολυτέλεια, καὶ χρυσίων ποικιλία, καὶ λίθων κάλλος, καὶ
costliness and of-gold-ornaments variety and of-stones beauty and
μύρων εὐοδμία, καὶ τἄλλα πάντα, ἃ τὸ γυναικεῖον
of-perfumes fragrance and the-other(-things) all which the female
ἐπιτηδεύει γένος, ἱκανὰ θορυβῆσαι ψυχὴν, ἢν μὴ πολλῇ
practices sex (are)-sufficient to-disturb (a)-soul if not by-great
τῇ τῆς σωφροσύνης αὐστηρότητι ἀπεσκληκυῖα τύχῃ.
the of-the chastity severity hardened it-happen
Ἀλλὰ τὸ μὲν ὑπὸ τούτων ταράττεσθαι, θαυμαστὸν οὐδέν· 508
but the indeed by these to-be-troubled (is)-wonderful nothing
τὸ δὲ καὶ διὰ τῶν τούτοις ἐναντίων δύνασθαι βάλλειν
the but also through the(-things) to-these opposite to-be-able to-strike
τὸν διάβολον καὶ κατατοξεύειν τὰς τῶν ἀνθρώπων
the devil and to-shoot-down the of-the men
ψυχὰς, τοῦτό ἐστι τὸ πολλῆς ἐκπλήξεως καὶ ἀπορίας
souls this is the(-thing) of-much amazement and perplexity
μεστόν. Ἤδη γάρ τινες ταῦτα ἐκφυγόντες τὰ θήρατρα,
full already for some these having-escaped the snares
τοῖς πολὺ τούτων ἀφεστηκόσιν ἑάλωσαν. καὶ γὰρ
by-the(-things) far from-these standing-apart were-caught and for

καὶ ἠμελημένη ὄψις, καὶ αὐχμῶσα κόμη, καὶ ῥυπῶσα
both neglected face and squalid hair and soiled
στολὴ, καὶ σχῆμα ἀνεπίπλαστον, καὶ ἦθος ἁπλοῦν, καὶ
robe and bearing unaffected and character simple and
ῥῆμα ἀφελὲς, καὶ βάδισις ἀνεπιτήδευτος, καὶ ἀσχημάτιστος
speech plain and gait unstudied and unaffected
φωνὴ, καὶ τὸ πενίᾳ συζῆν, καὶ τὸ καταφρονεῖσθαι, καὶ
voice and the with-poverty to-live and the to-be-despised and
τὸ ἀπροστάτευτον, καὶ ἡ μόνωσις, πρῶτον μὲν εἰς ἔλεον
the being-without-protector and the solitude first indeed to pity
τὸν ὁρῶντα, ἀπ᾽ ἐκείνου δὲ εἰς τὸν ἔσχατον ἤγαγεν
the(-one) seeing from that but into the utmost led
ὄλεθρον. καὶ πολλοὶ τὰ πρότερα ἐκφυγόντες δίκτυα, τὰ διὰ
ruin and many the former having-escaped nets the through
τῶν χρυσίων, καὶ τῶν μύρων, καὶ τῶν ἱματίων, καὶ τῶν
the gold-ornaments and the perfumes and the garments and the
λοιπῶν ὧν εἶπον συγκείμενα, τούτοις τοῖς τοσοῦτον
other(-things) which I-mentioned composed into-these the(-things) so-far
αὐτῶν ἀφεστηκόσιν εὐκόλως ἐνέπεσαν καὶ ἀπώλοντο.
from-them standing-apart easily fell and perished
509 Ὅτ᾽ ἂν οὖν καὶ διὰ πενίας καὶ διὰ πλούτου, καὶ διὰ
when — then both through poverty and through wealth and through
καλλωπισμοῦ καὶ διὰ σχήματος εἰκῆ κειμένου, καὶ
adornment and through bearing at-random lying and
διὰ τρόπων τῶν τε ἐπιτηδευτῶν καὶ τῶν ἁπλάστων,
through ways the both studied and the unaffected
καὶ διὰ πάντων ἁπλῶς, ὧν ἀπηριθμησάμην, ὁ
and through all simply which I-enumerated the
πόλεμος ἀναῤῥιπίζηται τῇ τοῦ θεωμένου ψυχῇ, καὶ
war be-fanned in-the of-the(-one) beholding soul and
τὰ μηχανήματα αὐτὸν περιστοιχίζῃ πανταχόθεν· πόθεν
the devices him surround from-every-side whence

ἀναπνεῦσαι δυνήσεται, τοσούτων κύκλῳ περικειμένων
to-breathe will-he-be-able so-many around lying
παγῶν; ποίαν κατάδυσιν εὑρεῖν, οὐ λέγω πρὸς τὸ μὴ
snares what (a)-hiding-place to-find not I-mean for the not
κατὰ κράτος ἁλῶναι, τοῦτο μὲν γὰρ οὐ πάνυ χαλεπὸν,
by force to-be-caught this indeed for (is)-not very hard
ἀλλὰ καὶ πρὸς τὸ ἀτάραχον τῶν μιαρῶν λογισμῶν τὴν
but also for the undisturbed by-the foul thoughts the
ἑαυτοῦ φυλάξαι ψυχήν;
his-own to-keep soul
Καὶ παρίημι τὰς τιμὰς, τὰς τῶν μυρίων αἰτίας κακῶν. 510
and I-pass-over the honors the of-the myriad causes evils
αἱ μὲν γὰρ παρὰ τῶν γυναικῶν γινόμεναι, τῷ τῆς 511
the(-ones) indeed for from the women coming the of-the
σωφροσύνης λυμαίνονται τόνῳ, καὶ καταβάλλουσι δὲ
chastity spoil tension and cast-down(-him) too
πολλάκις, ὅτ' ἄν τις μὴ διαπαντὸς ἀγρυπνεῖν εἰδῇ πρὸς
often when — anyone not always to-be-watchful know against
τὰς τοιαύτας ἐπιβουλάς.
the such plots
Τὰς δὲ παρὰ τῶν ἀνδρῶν ἢν μὴ μετὰ πολλῆς τις 512
the(-ones) but from the men if not with much anyone
δέξηται τῆς μεγαλοψυχίας, δύο ἐναντίοις ἁλίσκεται
receive(-them) the magnanimity by-two opposite he-is-caught
πάθεσι, τῇ τε τῆς θωπείας δουλοπρεπείᾳ, καὶ τῇ
passions by-the both of-the fawning servility and by-the
τῆς ἀλαζονείας ἀνοίᾳ. τοῖς μὲν θεραπεύουσιν αὐτὸν
of-the boastfulness folly to-the(-ones) indeed courting him
ὑποκύπτειν ἀναγκαζόμενος, διὰ δὲ τὰς παρ' ἐκείνων
to-stoop being-compelled because-of and the from them

τιμὰς κατὰ τῶν ἐλαττόνων ἐξογκούμενος, καὶ εἰς τὸ τῆς
honors against the lesser(-men) being-puffed-up and into the of-the
ἀπονοίας ὠθούμενος βάραθρον.
madness being-pushed pit

513 Ταῦτα εἴρηται μὲν παρ᾽ ἡμῶν· ὅσην δὲ ἔχει τὴν
these(-things) have-been-said indeed by us how-much but has the
βλάβην, οὐκ ἄν τις ἄνευ τῆς πείρας μάθοι καλῶς· οὐ
harm not — anyone without the trial could-learn well not
γὰρ δὴ ταῦτα μόνον, ἀλλὰ καὶ τούτων πολλῷ πλείονα
for indeed these(-things) only but also than-these by-much more
καὶ σφαλερώτερα, τοῖς ἐν τῷ μέσῳ στρεφομένοις
and more-perilous for-the(-ones) in the midst moving
συμπίπτειν ἀνάγκη γένοιτ᾽ ἄν.
to-befall necessity would-be —

514 Ὁ δὲ τὴν ἔρημον στέργων πάντων μὲν ἔχει τὴν
the(-one) but the desert loving from-all indeed has the
ἀτέλειαν· εἰ δέ ποτε αὐτῷ καὶ λογισμὸς ἄτοπος ὑπογράψειέ
exemption if and ever to-him also (a)-thought absurd should-sketch
τι τοιοῦτον, ἀλλ᾽ ἀσθενὴς ἡ φαντασία, καὶ ταχέως
something such but weak (is)-the imagination and quickly
σβεσθῆναι δυναμένη, διὰ τὸ μὴ προσκεῖσθαι ἔξωθεν
to-be-quenched able because-of the not to-lie-upon from-outside
τὴν ἀπὸ τῆς θεωρίας ὕλην τῇ φλογί.
the from the sight fuel to-the flame

515 Καὶ ὁ μὲν μοναχὸς ὑπὲρ ἑαυτοῦ μόνου δέδοικεν· εἰ δὲ καὶ
and the indeed monk for himself alone fears if and also
ἑτέρων φροντίζειν ἀναγκασθείη, ἀλλ᾽ εὐαριθμήτων λίαν. εἰ
for-others to-care he-should-be-compelled but (for)-few very if
δὲ καὶ πλείονες εἶεν, ἀλλὰ τῶν ἐν ταῖς ἐκκλησίαις
and even more they-should-be but than-the(-ones) in the churches
ἐλάττους τε εἰσὶ, καὶ τὰς ὑπὲρ ἑαυτῶν φροντίδας πολλῷ
fewer both they-are and the for themselves cares by-much

κουφοτέρας παρέχουσι τῷ προστάτῃ, οὐ διὰ τὴν
lighter they-afford to-the superior not because-of the
ὀλιγότητα μόνον, ἀλλ᾽ ὅτι καὶ πάντες τῶν κοσμικῶν εἰσὶν
fewness only but because also all from-the worldly are
ἀπηλλαγμένοι πραγμάτων, καὶ οὔτε παῖδας, οὔτε γυναῖκα,
freed affairs and neither children nor wife
οὔτε ἄλλό τι μεριμνᾶν ἔχουσι τοιοῦτο. τοῦτο δὲ αὐτοὺς
nor other anything to-care-for do-they-have such this and them
λίαν τε εἶναι εὐπειθεῖς τοῖς ἡγουμένοις καὶ τὸ κοινὴν τὴν
very both to-be obedient to-the(-ones) leading and the common the
οἴκησιν ἔχειν ἐποίησεν, ὡς δύνασθαι αὐτῶν τὰ πταίσματα
dwelling to-have has-made so-as to-be-able their the stumbles
ἀκριβῶς συνορᾶν τε καὶ ἐπανορθοῦν, ὅπερ οὐ μικρὸν
precisely to-see both and to-correct which not small(-thing)
πρὸς ἀρετῆς ἐπίδοσιν ἐπιστασία διδασκάλου διηνεκής.
for of-virtue progress (is-the)-oversight of-(a)-teacher continual

XXIII · INTERCESSOR FOR THE WORLD

The people are bound up with worldly cares, so the teacher must sow every day. The priest intercedes for the whole world, the living and the dead, and handles the awesome sacrifice, when angels fill the sanctuary; an old man saw them in a vision. He must be pure and wise at once, versatile without being false, as the monk, whose struggle is mostly of the body, need not be.

Τῶν δὲ ὑπὸ τῷ ἱερεῖ τεταγμένων τὸ πλέον 516
of-the(-ones) and under the priest set the greater(-part)
βιωτικαῖς πεπέδηται φροντίσι, καὶ τοῦτο ἀργοτέρους πρὸς
by-worldly is-fettered cares and this more-sluggish for
τὴν τῶν πνευματικῶν ἐργασίαν καθίστησιν. ὅθεν ἀνάγκη
the of-the spiritual(-things) work makes(-them) whence (it-is)-necessity

τῷ διδασκάλῳ σπείρειν καθ᾽ ἑκάστην, ὡς εἰπεῖν, ἡμέραν,
for-the teacher to-sow on each as to-say day
ἵνα τῇ γοῦν συνεχείᾳ δυνηθῇ κρατηθῆναι παρὰ τοῖς
that by-the at-any-rate continuity may-be-able to-be-held-fast among the(-ones)
ἀκούουσι τῆς διδασκαλίας ὁ λόγος. Καὶ γὰρ πλοῦτος
hearing of-the teaching the word and for wealth
ὑπέρογκος, καὶ δυναστείας μέγεθος, καὶ ῥαθυμία ἀπὸ
excessive and of-power greatness and slackness from
τρυφῆς προσγινομένη, καὶ πολλὰ ἕτερα πρὸς τούτοις
luxury accruing and many other(-things) besides these
συμπνίγει τὰ καταβαλλόμενα σπέρματα, πολλάκις δὲ
choke the cast-down seeds often and
ἡ τῶν ἀκανθῶν πυκνότης οὐδὲ μέχρι τῆς ἐπιφανείας
the of-the thorns thickness not-even as-far-as the surface
ἀφίησι τὸ σπειρόμενον πεσεῖν· ἤδη δὲ καὶ θλίψεως
lets the(-thing) sown to-fall already and also of-affliction
ὑπερβολὴ, καὶ πενίας ἀνάγκη, καὶ ἐπήρειαι συνεχεῖς, καὶ
excess and of-poverty necessity and abuses continual and
ἄλλα τοιαῦτα τοῖς προτέροις ἐναντία, ἀπάγει τῆς
other such(-things) to-the former opposite lead-away(-them) from-the
περὶ τὰ θεῖα σπουδῆς. τῶν δὲ ἁμαρτημάτων οὐδὲ
about the divine(-things) zeal of-the and sins not-even
τὸ πολλοστὸν αὐτοῖς μέρος δυνατὸν γενέσθαι καταφανές.
the hundredth to-them part (is)-possible to-become manifest
πῶς γὰρ, ὧν τοὺς πλείονας οὐδὲ ἐκ προσόψεως ἴσασι;
how for of-whom the more(-part) not-even by sight they-know
517 Καὶ τὰ μὲν πρὸς τὸν λαὸν αὐτῷ τοσαύτην ἔχει
and the(-things) indeed toward the people for-him so-great has
τὴν ἀμηχανίαν. εἰ δέ τις τὰ πρὸς τὸν Θεὸν
the helplessness if and anyone the(-things) toward — God

ἐξετάσειεν, οὐδὲν ὄντα εὑρήσει ταῦτα, οὕτω μείζονος
should-examine nothing being he-will-find these(-things) so greater
καὶ ἀκριβεστέρας ἐκεῖνα δεῖται τῆς σπουδῆς.
and more-precise those(-things) need the zeal
Τὸν γὰρ ὑπὲρ ὅλης πόλεως, καὶ τί λέγω, πόλεως, 518
the(-one) for for (a)-whole city and why do-I-say city
πάσης μὲν οὖν τῆς οἰκουμένης πρεσβεύοντα, καὶ δεόμενον
all indeed then the world interceding and praying
ταῖς ἁπάντων ἁμαρτίαις ἵλεω γενέσθαι τὸν Θεὸν, οὐ τῶν
for-the of-all sins propitious to-become — God not of-the
ζώντων μόνον ἀλλὰ καὶ τῶν ἀπελθόντων, ὁποῖόν
living only but also of-the(-ones) departed of-what-sort
τινα εἶναι χρή; ἐγὼ μὲν γὰρ καὶ τὴν Μωσέως καὶ τὴν
some to-be must-be I indeed for even the of-Moses and the
Ἠλιοὺ παῤῥησίαν, οὐδέπω πρὸς τὴν τοσαύτην ἱκετηρίαν
of-Elijah frankness not-yet for the so-great supplication
ἀρκεῖν ἡγοῦμαι. Καὶ γὰρ ὥσπερ τὸν ἅπαντα κόσμον
to-suffice think and for as-if the whole world
πεπιστευμένος, καὶ αὐτὸς ὢν ἁπάντων πατὴρ, οὕτω
entrusted-with and himself being of-all father so
πρόσεισι τῷ Θεῷ, δεόμενος τοὺς ἁπανταχοῦ πολέμους
he-approaches — God praying the everywhere wars
σβεσθῆναι, λυθῆναι τὰς ταραχάς· εἰρήνην, εὐετηρίαν,
to-be-quenched to-be-loosed the disturbances peace prosperity
πάντων τῶν ἑκάστῳ κακῶν ἐπικειμένων, καὶ ἰδίᾳ καὶ
of-all the on-each evils lying-upon both privately and
δημοσίᾳ, ταχεῖαν αἰτῶν ἀπαλλαγήν. δεῖ δὲ πάντων
publicly quick asking release it-is-needful and than-all
αὐτὸς, ὑπὲρ ὧν δεῖται, τοσοῦτο διαφέρειν ἐν ἅπασιν,
himself for whom he-prays so-much to-differ in all(-things)
ὅσον τὸν προεστῶτα τῶν προστατευομένων εἰκός.
as the(-one) presiding than-the(-ones) protected (is)-likely

519 Ὅτ᾽ ἂν δὲ καὶ τὸ Πνεῦμα τὸ ἅγιον καλῇ, καὶ τὴν
when — and also the Spirit the holy he-call and the
φρικωδεστάτην ἐπιτελῇ θυσίαν, καὶ τοῦ κοινοῦ πάντων
most-awe-inspiring perform sacrifice and the common of-all
συνεχῶς ἐφάπτηται Δεσπότου, ποῦ τάξομεν αὐτὸν, εἰπέ
continually handle Master where shall-we-rank him tell
μοι; πόσην δὲ αὐτὸν ἀπαιτήσομεν καθαρότητα καὶ
me how-much and from-him shall-we-demand purity and
πόσην εὐλάβειαν; ἐννόησον γὰρ, ὁποίας τὰς ταῦτα
how-much reverence consider for of-what-sort the these(-things)
διακονουμένας χεῖρας εἶναι χρὴ, ὁποίαν τὴν γλῶτταν τὴν
ministering hands to-be it-is-needful of-what-sort the tongue the
ἐκεῖνα προχέουσαν τὰ ῥήματα, τίνος δὲ οὐ καθαρωτέραν
those pouring-forth the words than-what and not purer
καὶ ἁγιωτέραν τὴν τοσοῦτο πνεῦμα ὑποδεξομένην ψυχήν;
and holier the so-great (a)-spirit going-to-receive soul
520 Τότε καὶ ἄγγελοι παρεστήκασι τῷ ἱερεῖ, καὶ οὐρανίων
then even angels stand-by the priest and of-heavenly
δυνάμεων ἅπαν τὸ βῆμα καὶ ὁ περὶ τὸ θυσιαστήριον
powers all the sanctuary and the about the altar
πληροῦται τόπος, εἰς τιμὴν τοῦ κειμένου.
is-filled place in honor of-the(-one) lying(-there)
521 Καὶ τοῦτο ἱκανὸν μὲν καὶ ἐξ αὐτῶν πεισθῆναι
and this (is)-sufficient indeed even from themselves to-be-believed
τῶν ἐπιτελουμένων τότε· ἐγὼ δὲ καί τινος ἤκουσα
the(-things) performed then I but also from-someone heard
διηγουμένου ποτὲ, ὅτι αὐτῷ τις πρεσβύτης, θαυμαστὸς
relating once that to-him some old-man (a)-wonderful
ἀνὴρ καὶ ἀποκαλύψεις ὁρᾶν εἰωθὼς, ἔλεγεν ὄψεως
man and revelations to-see accustomed was-saying (a)-vision
ἠξιῶσθαι τοιαύτης, καὶ κατὰ τὸν καιρὸν ἐκεῖνον
to-have-been-deemed-worthy-of such and at the time that

ἄφνω πλῆθος ἀγγέλων ἰδεῖν, ὡς αὐτῷ δυνατὸν ἦν,
suddenly (a)-multitude of-angels to-see as for-him possible was
στολὰς ἀναβεβλημένων λαμπρὰς, καὶ τὸ θυσιαστήριον
robes having-put-on bright and the altar
κυκλούντων, καὶ κάτω νευόντων, ὡς ἂν εἴ τις στρατιώτας
encircling and down bowing as — if anyone soldiers
παρόντος βασιλέως ἑστηκότας ἴδοι. καὶ ἔγωγε πείθομαι.
being-present (a)-king standing should-see and I-at-least am-persuaded
Καὶ ἕτερος δέ τις ἐμοὶ διηγήσατο, οὐ παρ' ἑτέρου 522
and another too someone to-me related not from another
μαθὼν, ἀλλ' αὐτὸς ἰδεῖν ἀξιωθεὶς καὶ ἀκοῦσαι,
having-learned(-it) but himself to-see deemed-worthy and to-hear
ὅτι τοὺς μέλλοντας ἐνθένδε ἀπαίρειν, ἂν τύχωσι τῶν
that the(-ones) about-to from-here to-depart if they-happen in-the
μυστηρίων μετασχόντες ἐν καθαρᾷ συνειδήσει, ὅτ' ἂν
mysteries having-partaken with pure conscience when —
ἀποπνεῖν μέλλωσι, δορυφοροῦντες αὐτοὺς, δι' ἐκεῖνο
to-expire they-are-about escorting them because-of that
τὸ ληφθὲν, ἀπάγουσιν ἐνθένδε ἄγγελοι.
the(-thing) received lead(-them)-away from-here angels
Σὺ δὲ οὐδέπω φρίττεις, εἰς οὕτως ἱερὰν τελετὴν τοιαύτην 523
you but not-yet do-you-shudder into so holy (a)-rite such
εἰσάγων ψυχὴν, καὶ τὸν τὰ ῥυπαρὰ ἐνδεδυμένον ἱμάτια
bringing-in (a)-soul and the(-one) the filthy having-put-on garments
εἰς τὸ τῶν ἱερέων ἀναφέρων ἀξίωμα, ὃν καὶ τοῦ
to the of-the priests raising dignity whom even from-the
λοιποῦ τῶν δαιτυμόνων χοροῦ ἐξῶσεν ὁ Χριστός;
rest of-the banqueters choir thrust-out — Christ
Φωτὸς δίκην τὴν οἰκουμένην καταυγάζοντος λάμπειν δεῖ 524
of-(a)-light like the world illuminating to-shine must
τοῦ ἱερέως τὴν ψυχήν· ἡ δὲ ἡμετέρα τοσοῦτον ἔχει
of-the priest the soul the but our so-great has

περικείμενον αὐτῇ σκότος ἐκ τῆς πονηρᾶς συνειδήσεως, ὡς
lying-around it darkness from the wicked conscience that
ἀεὶ καταδύεσθαι καὶ μηδέποτε δύνασθαι μετὰ παῤῥησίας
always to-sink and never to-be-able with frankness
εἰς τὸν αὐτῆς ἀτενίσαι δεσπότην.
on the its to-gaze master

525 Οἱ ἱερεῖς τῆς γῆς εἰσιν οἱ ἅλες· τὴν δὲ ἡμετέραν ἄνοιαν
the priests of-the earth are the salt the but our folly
καὶ τὴν ἐν ἅπασιν ἀπειρίαν τίς ἂν ἐνέγκοι ῥᾳδίως, πλὴν
and the in all(-things) inexperience who — could-bear easily except
ὑμῶν τῶν καθ᾽ ὑπερβολὴν ἡμᾶς ἀγαπᾶν εἰθισμένων;
you the(-ones) to excess us to-love accustomed

526 Οὐ γὰρ μόνον καθαρὸν οὕτως, ὡς τηλικαύτης ἠξιωμένον
not for only pure so as of-so-great deemed-worthy
διακονίας, ἀλλὰ καὶ λίαν συνετὸν καὶ πολλῶν ἔμπειρον
(a)-ministry but also very intelligent and of-many experienced
εἶναι δεῖ· καὶ πάντα μὲν εἰδέναι τὰ βιωτικὰ τῶν
to-be he-must and all(-things) indeed to-know the worldly(-things) than-the(-ones)
ἐν μέσῳ στρεφομένων οὐχ ἧττον, πάντων δὲ ἀπηλλάχθαι
in (the)-midst moving not less from-all but to-be-freed
μᾶλλον τῶν τὰ ὄρη κατειληφότων μοναχῶν.
more than-the the mountains having-occupied monks

527 Ἐπειδὴ γὰρ ἀνδράσιν αὐτὸν ὁμιλεῖν ἀνάγκη καὶ γυναῖκας
since for with-men him to-associate (is)-necessity both wives
ἔχουσι, καὶ παῖδας τρέφουσι, καὶ θεράποντας κεκτημένοις, καὶ
having and children rearing and servants having-acquired and
πλοῦτον περιβεβλημένοις πολὺν, καὶ δημόσια πράττουσι,
wealth having-put-on much and public(-affairs) doing
καὶ ἐν δυναστείαις οὖσι, ποικίλον αὐτὸν εἶναι δεῖ.
and in powers being versatile him to-be it-is-needful

ποικίλον δὲ λέγω, οὐχ ὕπουλον· οὐδὲ κόλακα καὶ 528
versatile and I-say not deceitful nor (a)-flatterer and
ὑποκριτὴν, ἀλλὰ πολλῆς μὲν ἐλευθερίας καὶ παῤῥησίας
hypocrite but of-much indeed freedom and frankness
ἀνάμεστον, εἰδότα δὲ καὶ συγκατιέναι χρησίμως, ὅτ' ἂν
full knowing but also to-condescend usefully when —
ἡ τῶν πραγμάτων ὑπόθεσις τοῦτο ἀπαιτῇ, καὶ χρηστὸν
the of-the affairs occasion this demand and kind
εἶναι ὁμοῦ καὶ αὐστηρόν.
to-be at-once and severe
Οὐ γάρ ἐστιν ἑνὶ τρόπῳ χρῆσθαι τοῖς ἀρχομένοις ἅπασιν, 529
not for it-is-possible in-one manner to-use the governed all
ἐπειδὴ μηδὲ ἰατρῶν παισὶν ἑνὶ νόμῳ τοῖς κάμνουσι πᾶσι
since not-even of-physicians for-sons by-one rule the sick all
προσφέρεσθαι καλὸν, μηδὲ κυβερνήτῃ μίαν ὁδὸν εἰδέναι τῆς
to-treat (is)-good nor for-(a)-helmsman one way to-know of-the
πρὸς τὰ πνεύματα μάχης. καὶ γὰρ καὶ ταύτην τὴν ναῦν
against the winds battle and for also this the ship
συνεχεῖς περιστοιχίζονται χειμῶνες· οἱ δὲ χειμῶνες οὗτοι οὐκ
continual surround storms the and storms these not
ἔξωθεν προσβάλλουσι μόνον, ἀλλὰ καὶ ἔνδοθεν τίκτονται.
from-outside attack only but also from-within are-born
καὶ πολλῆς χρεία καὶ συγκαταβάσεως καὶ ἀκριβείας.
and of-much (there-is)-need both of-condescension and of-precision
πάντα δὲ ταῦτα τὰ διάφορα εἰς ἓν τέλος ὁρᾷ, τοῦ 530
all and these the different(-things) to one end look —
Θεοῦ τὴν δόξαν, τῆς ἐκκλησίας τὴν οἰκοδομήν.
of-God the glory of-the church the building-up
Μέγας ὁ τῶν μοναχῶν ἀγὼν, καὶ πολὺς ὁ μόχθος· 531
great (is)-the of-the monks contest and much the toil
ἀλλ' εἴ τις τῇ καλῶς διοικουμένῃ ἱερωσύνῃ τοὺς
but if anyone with-the well administered priesthood the

ἐκεῖθεν ἱδρῶτας παραβάλοι, τοσοῦτον εὑρήσει τὸ διάφορον,
from-there sweats should-compare so-great he-will-find the difference
ὅσον ἰδιώτου καὶ βασιλέως τὸ μέσον.
as of-(a)-private(-man) and (a)-king the interval
532 Ἐκεῖ μὲν γὰρ εἰ καὶ πολὺς ὁ πόνος, ἀλλὰ κοινὸν
there indeed for if even much (be)-the labor but common
τῆς ψυχῆς καὶ τοῦ σώματος τὸ ἀγώνισμα· μᾶλλον δὲ
of-the soul and of-the body (is)-the struggle rather but
τὸ πλέον τῇ τοῦ σώματος κατορθοῦται κατασκευῇ.
the greater(-part) by-the of-the body is-accomplished constitution
κἂν μὴ τοῦτο ἰσχυρὸν ᾖ, μένει καθ' ἑαυτὴν ἡ προθυμία,
and-if not this strong be remains by itself the eagerness
οὐκ ἔχουσα εἰς ἔργον ἐξελθεῖν· καὶ γὰρ καὶ νηστεία
not having into deed to-go-out and for both fasting
σύντονος, καὶ χαμευνία, καὶ ἀγρυπνία, καὶ ἀλουσία,
intense and sleeping-on-the-ground and vigil and not-bathing
καὶ ὁ πολὺς ἱδρὼς, καὶ τὰ λοιπὰ, ὅσα πρὸς τὴν
and the much sweat and the other(-things) as-many-as for the
τοῦ σώματος ἐπιτηδεύουσι ταλαιπωρίαν, πάντα οἴχεται,
of-the body they-practice hardship all(-things) are-gone
τοῦ κολάζεσθαι μέλλοντος οὐκ ὄντος ἰσχυροῦ.
the(-body) to-be-chastised being-about not being strong
533 Ἐνταῦθα δὲ καθαρὰ τῆς ψυχῆς ἡ τέχνη· καὶ οὐδὲν τῆς
here but pure of-the soul (is)-the art and nothing of-the
τοῦ σώματος εὐεξίας προσδεῖται, ὥστε δεῖξαι τὴν αὐτῆς
of-the body good-condition does-it-need so-as to-show the its
ἀρετήν. τί γὰρ ἡμῖν ἡ τοῦ σώματος ἰσχὺς συμβάλλεται
virtue what for to-us the of-the body strength contributes
πρὸς τὸ μήτε αὐθάδεις εἶναι, μήτε ὀργίλους, μήτε
for the neither self-willed to-be nor irascible nor
προπετεῖς, ἀλλὰ νηφαλίους, καὶ σώφρονας, καὶ κοσμίους,
rash but sober and prudent and orderly

καὶ τἄλλα πάντα, δι' ὧν ἡμῖν ὁ μακάριος Παῦλος
and the-other(-things) all through which to-us the blessed Paul
τὴν τοῦ ἀρίστου ἱερέως ἀνεπλήρωσεν εἰκόνα;
the of-the best priest filled-out image
Ἀλλ' οὐκ ἐπὶ τῆς τοῦ μονάζοντος ἀρετῆς ἔχοι τις 534
but not in-the-case-of the of-the(-one) living-as-a-monk virtue could anyone
ἂν τοῦτο εἰπεῖν. ἀλλὰ καθάπερ τοῖς μὲν θαυματοποιοῖς
— this say but just-as for-the indeed conjurers
ὀργάνων δεῖ πολλῶν, καὶ τροχῶν καὶ σχοινίων καὶ
of-instruments (there-is)-need many and of-wheels and of-ropes and
μαχαιρῶν, ὁ δὲ φιλόσοφος ἅπασαν ἐν τῇ ψυχῇ κειμένην
of-knives the but philosopher all in the soul lying
ἔχει τὴν τέχνην, τῶν ἔξωθεν οὐδὲν δεόμενος·
has the art of-the outside(-things) nothing needing
οὕτω δὴ καὶ ἐνταῦθα ὁ μὲν μοναχὸς καὶ τῆς 535
so indeed also here the indeed monk both of-the
σωματικῆς εὐπαθείας προσδεῖται, καὶ τόπων πρὸς τὴν
bodily comfort needs and of-places for the
διαγωγὴν ἐπιτηδείων, ἵνα μήτε ἄγαν ἀπῳκισμένοι τῆς
way-of-life suitable that neither very removed from-the
τῶν ἀνθρώπων ὦσιν ὁμιλίας, καὶ τὴν ἀπὸ τῆς ἐρημίας
of-the men they-be company and the from the solitude
ἔχωσιν ἡσυχίαν, ἔτι δὲ καὶ τῆς ἀρίστης μὴ ἀμοιρῶσι
they-have quiet still and also of-the best not they-be-without
κράσεως τῶν ὡρῶν· οὐδὲν γὰρ οὕτως ἀφόρητον τῷ
tempering of-the seasons nothing for so unbearable for-the(-one)
κατατρυχομένῳ νηστείαις, ὡς ἡ τῶν ἀέρων ἀνωμαλία. τῆς
worn-down by-fastings as the of-the airs irregularity of-the
δὲ τῶν ἱματίων κατασκευῆς καὶ διαίτης ἕνεκεν, ὅσα
and of-the garments preparation and of-diet for-the-sake how-many

πράγματα ἔχειν ἀναγκάζονται, πάντα αὐτουργεῖν
troubles to-have they-are-compelled all(-things) to-do-with-their-own-hands
αὐτοὶ φιλονεικοῦντες, οὐδὲν δέομαι λέγειν νῦν.
themselves striving not-at-all do-I-need to-say now
536 Ὁ δὲ ἱερεὺς οὐδενὸς τούτων εἰς τὴν αὐτοῦ δεήσεται
the but priest of-none of-these for the his will-need
χρείαν, ἀλλ᾽ ἁπερίεργος καὶ κοινὸς ἐν ἅπασίν ἐστι τοῖς
use but unelaborate and common in all is the(-things)
οὐκ ἔχουσι βλάβην, τὴν ἐπιστήμην ἅπασαν ἐν τοῖς τῆς
not having harm the knowledge all in the of-the
ψυχῆς θησαυροῖς ἀποκειμένην ἔχων.
soul treasures stored having
537 Εἰ δὲ τὸ μένειν ἐφ᾽ ἑαυτῶν καὶ τὰς τῶν πολλῶν
if but the to-remain by themselves and the of-the many
ὁμιλίας ἐκτρέπεσθαι θαυμάζοι τις, καρτερίας μὲν τοῦτο
company to-avoid should-admire anyone of-endurance indeed this
δεῖγμα καὶ αὐτὸς εἶναι φαίην ἂν, οὐ μὴν ἁπάσης τῆς
(a)-proof also myself to-be I-would-say — not indeed of-all the
ἀνδρείας τῆς ἐν τῇ ψυχῇ τεκμήριον ἱκανόν. Ὁ μὲν
courage the in the soul (a)-proof sufficient the(-one) indeed
γὰρ εἴσω λιμένων ἐπὶ τῶν οἰάκων καθήμενος, οὔπω
for within harbors at the rudders sitting not-yet
τῆς τέχνης ἀκριβῆ δίδωσι βάσανον· τὸν δὲ ἐν μέσῳ
of-the art (a)-precise gives test the(-one) but in (the)-midst
τῷ πελάγει καὶ τῷ χειμῶνι δυνηθέντα διασῶσαι τὸ
the sea and the storm having-been-able to-bring-safe-through the
σκάφος, οὐδεὶς ὅστις οὐκ ἂν εἶναι φαίη κυβερνήτην
vessel no-one who not — to-be would-say (a)-helmsman
ἄριστον.
best

The solitary's virtue is untested; John's seclusion hides his own faults. Desert-trained monks often fall in the church's contests, where office, like fire testing metal, exposes and inflames every passion. The priest must stay pure among all, visiting women, under cares that dull the mind and anger that clouds all like smoke.

οὐ τοίνυν ἡμῖν οὐδὲ τὸν μοναχὸν θαυμαστέον ἂν 538
not therefore by-us nor the monk to-be-admired —
εἴη λίαν καὶ μεθ' ὑπερβολῆς, ὅτι μένων ἐφ'
would-it-be very and to excess that remaining by
ἑαυτοῦ οὐ ταράττεται, οὐδὲ διαμαρτάνει πολλὰ
himself not he-is-troubled nor commits many
καὶ μεγάλα ἁμαρτήματα· οὐδὲ γὰρ ἔχει τὰ
and great sins not-even for has-be the(-things)
παρακινίζοντα καὶ διεγείροντα τὴν ψυχήν. ἀλλ'
irritating and stirring-up the soul but
εἴ τις πλήθεσιν ὅλοις ἑαυτὸν ἐκδεδωκὼς, καὶ
if anyone to-multitudes whole himself having-given-over and
τὰς τῶν πολλῶν φέρειν ἁμαρτίας ἀναγκασθεὶς,
the of-the many to-bear sins compelled
ἔμεινεν ἀκλινὴς καὶ στερρὸς, ὥσπερ ἐν γαλήνῃ τῷ
remained unbending and firm as-if in calm the
χειμῶνι τὴν ψυχὴν διακυβερνῶν, οὗτος κροτεῖσθαι
storm the soul steering this(-man) to-be-applauded
καὶ θαυμάζεσθαι παρὰ πάντων ἂν εἴη δίκαιος·
and to-be-admired by all — would-be just
ἱκανὴν γὰρ τῆς οἰκείας ἀνδρείας τὴν δοκιμασίαν
sufficient for of-the own courage the test
ἐπεδείξατο.
he-has-displayed

539 Μὴ τοίνυν μηδὲ αὐτὸς θαυμάσῃς, ὅτι τὴν ἀγορὰν
not therefore neither yourself wonder that the marketplace
φεύγοντες ἡμεῖς καὶ τὰς τῶν πολλῶν συνουσίας, οὐκ
fleeing we and the of-the many company not
ἔχομεν τοὺς κατηγόρους πολλούς.
we-have the accusers many
540 οὐδὲ γὰρ εἰ καθεύδων οὐχ ἡμάρτανον, οὐδ' εἰ μὴ παλαίων
not-even for if sleeping not I-was-sinning nor if not wrestling
οὐκ ἔπιπτον, οὐδ' εἰ μὴ μαχόμενος οὐκ ἐβαλλόμην,
not I-was-falling nor if not fighting not I-was-struck
θαυμάζειν ἐχρῆν.
to-wonder it-was-needful
541 Τίς γὰρ, εἰπὲ, τίς δυνήσεται κατειπεῖν καὶ ἀποκαλύψαι
who for tell who will-be-able to-denounce and to-uncover
τὴν μοχθηρίαν τὴν ἐμὴν; ὁ ὄροφος οὗτος καὶ ὁ οἰκίσκος;
the wickedness the my the roof this and the cell
ἀλλ' οὐκ ἂν δύναιντο ῥῆξαι φωνήν.
but not — they-could break-forth (a)-voice
542 ἀλλ' ἡ μήτηρ ἡ μάλιστα πάντων εἰδυῖα τὰ
but the mother the most of-all knowing the(-things)
ἐμά; μάλιστα μὲν οὐδὲ πρὸς αὐτήν ἐστί μοι τὶ
my most indeed not-even with her is to-me anything
κοινὸν, οὐδὲ εἰς φιλονεικίαν ἤλθομεν πώποτε. εἰ δὲ καὶ
in-common nor into contention did-we-come ever if but even
τοῦτο ἦν συμβὰν, οὐδεμία οὕτως ἐστὶ μήτηρ ἄστοργος
this had happened no so is (a)-mother unloving
καὶ μισότεκνος, ὡς τοῦτον, ὃν ὤδινε καὶ ἔτεκε
and child-hating as this(-son) whom she-labored-with and bore
καὶ ἔθρεψε, μηδεμιᾶς ἀναγκαζούσης προφάσεως, μηδὲ
and reared no compelling pretext nor
βιαζομένου τινὸς, κακίζειν καὶ διαβάλλειν παρὰ πᾶσιν.
forcing anyone to-revile and to-slander among all

Ἐπεὶ ὅτι γε εἴ τις τὴν ἡμετέραν πρὸς ἀκρίβειαν 543
since that at-least if anyone the our to precision
ἐθέλοι βασανίζειν ψυχὴν, πολλὰ αὐτῆς εὑρήσει τὰ
should-wish to-test soul many(-things) of-it be-will-find the
σαθρὰ, οὐδὲ αὐτὸς ἀγνοεῖς, ὁ μάλιστα πάντων
rotten(-places) not-even yourself are-ignorant(-of) the(-one) most of-all
ἡμᾶς τοῖς ἐγκωμίοις ἐπαίρειν παρὰ πᾶσιν εἰωθώς.
us with-the praises to-exalt among all accustomed
Καὶ ὅτι γε οὐ μετριάζων ταῦτα λέγω νῦν, ἀνάμνησον 544
and that at-least not being-modest these(-things) I-say now remind
σαυτὸν, ὁσάκις εἶπον πρὸς σὲ, λόγου τοιούτου γενομένου
yourself how-often I-said to you (a)-discussion such having-arisen
πολλάκις ἡμῖν· ὅτι, εἴ τις αἵρεσίν μοι προὐτίθει,
often among-us that if anyone (a)-choice to-me set-before
ποῦ μᾶλλον βουλοίμην εὐδοκιμεῖν, ἐν τῇ τῆς ἐκκλησίας
where rather I-would-wish to-be-well-regarded in the of-the church
προστασίᾳ, ἢ κατὰ τὸν τῶν μοναχῶν βίον, μυρίαις ἂν
presidency or in the of-the monks life with-myriad —
ψήφοις τὸ πρότερον ἐδεξάμην ἔγωγε. οὐ γὰρ διέλιπόν
votes the former would-have-accepted I-at-least not for I-left-off
ποτε μακαρίζων πρός σε τοὺς ἐκείνης τῆς διακονίας
ever deeming-blessed to you the(-ones) that the ministry
προστῆναι δυνηθέντας καλῶς. ὅτι δὲ, ὅπερ ἐμακάριζον,
to-preside-over able well that but what I-deemed-blessed
οὐχ ἂν ἔφυγον ἱκανῶς ἔχων μετελθεῖν, οὐδεὶς ἀντερεῖ.
not — I-would-have-fled sufficiently being-able to-pursue no-one will-gainsay
Ἀλλὰ τί πάθω; οὐδὲν οὕτως ἄχρηστον εἰς ἐκκλησίας 545
but what am-I-to-suffer nothing so useless for of-(the)-church
προστασίαν, ὡς αὐτὴ ἡ ἀργία καὶ ἡ ἀμελετησία, ἣν
presidency as itself the idleness and the lack-of-practice which
ἕτεροι μὲν ἄσκησίν τινα εἶναι νομίζουσιν, ἐγὼ δὲ αὐτὴν
others indeed (a)-discipline some to-be think I but it

ὡσπερεὶ παραπέτασμα τῆς οἰκείας ἔχω φαυλότητος,
as-it-were (a)-screen of-the own I-have paltriness
τὰ πλείονα τῶν ἐλαττωμάτων τῶν ἐμαυτοῦ ταύτῃ
the more of-the defects the my-own with-this
συγκαλύπτων καὶ οὐκ ἐῶν φαίνεσθαι.
covering-up and not letting(-them) appear

546 Ὁ γὰρ ἐνεθισθεὶς τοσαύτης ἀπολαύειν ἀπραγμοσύνης καὶ
the(-one) for accustomed so-great to-enjoy untroubledness and
ἐν ἡσυχίᾳ διάγειν πολλῇ, κἂν μεγάλης ᾖ φύσεως, ὑπὸ
in quiet to-live much even-if great he-be of-nature by
τῆς ἀνασκησίας θορυβεῖται καὶ ταράττεται, καὶ τῆς οἰκείας
the lack-of-training he-is-troubled and disturbed and of-the own
δυνάμεως περικόπτει μέρος οὐ μικρὸν τὸ ἀγύμναστον. ὅτ᾽
power cuts-off (a)-part not small the being-unexercised when
ἂν δὲ ὁμοῦ καὶ βραδείας ᾖ διανοίας, καὶ τῶν τοιούτων
— and together also slow he-be of-mind and of-the such
ἀγώνων ἄπειρος, τοῦτο δὴ τὸ ἡμέτερον, τῶν
contests inexperienced this indeed (is)-the our(-case) from-the(-men)
λιθίνων οὐδὲν διοίσει ταύτην δεξάμενος τὴν οἰκονομίαν.
of-stone in-nothing will-he-differ this having-received the stewardship

547 Διὰ τοῦτο τῶν ἐξ ἐκείνης ἐρχομένων τῆς
because-of this of-the(-ones) from that coming the
παλαίστρας εἰς τοὺς ἀγῶνας τούτους, ὀλίγοι διαφαίνονται·
wrestling-school into the contests these few shine-out
οἱ δὲ πλείους ἐλέγχονται, καὶ καταπίπτουσι, καὶ
the(-ones) but more are-exposed and fall-down and
πράγματα ὑπομένουσιν ἀηδῆ καὶ χαλεπά. καὶ οὐδὲν
troubles endure unpleasant and hard and nothing
ἀπεικός. ὅτ᾽ ἂν γὰρ μὴ περὶ τῶν αὐτῶν οἵ τε
(is)-unlikely when — for not about the same(-things) the both

ἀγῶνες ὦσι καὶ τὰ γυμνάσια, τῶν ἀγυμνάστων ὁ
contests be and the exercises than-the untrained the(-one)
ἀγωνιζόμενος οὐδὲν διενήνοχε.
contending in-nothing differs
Δόξης μάλιστα δεῖ καταφρονεῖν τὸν εἰς τοῦτο ἐρχόμενον 548
glory most must despise the(-one) into this coming
τὸ στάδιον, ὀργῆς ἀνώτερον εἶναι, συνέσεως ἔμπλεω
the stadium than-anger higher to-be with-understanding full
πολλῆς. τούτων δὲ τῷ τὸν μονήρη στέργοντι βίον
much of-these and for-the(-one) the solitary loving life
οὐδεμία γυμνασίας ὑπόθεσις πρόκειται. οὐδὲ γὰρ τοὺς
no of-exercise occasion is-set-before not-even for the(-ones)
παροξύνοντας ἔχει πολλοὺς, ἵνα μελετήσῃ κολάζειν τοῦ
provoking(-him) does-he-have many that he-may-practice to-check of-the
θυμοῦ τὴν δύναμιν· οὔτε τοὺς θαυμάζοντας καὶ κροτοῦντας,
anger the power nor the(-ones) admiring and applauding(-him)
ἵνα παιδευθῇ τοὺς παρὰ τῶν πολλῶν διαπτύειν ἐπαίνους·
that he-may-be-trained the from the many to-spit-upon praises
τῆς τε ἐν ταῖς ἐκκλησίαις ἀπαιτουμένης συνέσεως, οὐ πολὺς
of-the and in the churches demanded understanding not much
αὐτοῖς λόγος. ὅτ' ἂν οὖν ἔλθωσιν εἰς τοὺς ἀγῶνας, ὧν
to-them (is)-the-account when — then they-come into the contests of-which
μὴ μεμελετήκασι τὴν πεῖραν, ἀποροῦνται, ἰλιγγιῶσιν, εἰς
not they-have-practiced the trial they-are-at-a-loss they-grow-dizzy into
ἀμηχανίαν ἐκπίπτουσι, καὶ πρὸς τῷ μηδὲν ἐπιδοῦναι πρὸς
helplessness they-fall and besides the nothing to-add toward
ἀρετὴν, καὶ ἅπερ ἔχοντες ἦλθον πολλοὶ πολλάκις ἀπώλεσαν.
virtue even what having they-came many often lost
BASIL Τί οὖν; τοὺς ἐν τῷ μέσῳ στρεφομένους, καὶ 549
what then the(-men) in the midst moving and
πραγμάτων φροντίζοντας βιωτικῶν, καὶ τετριμμένους πρὸς
of-affairs caring worldly and practiced for

μάχας καὶ λοιδορίας, καὶ μυρίας δεινότητος γέμοντας,
fights and railings and of-myriad cleverness teeming
καὶ τρυφᾶν εἰδότας, ἐπιστήσομεν τῇ τῆς ἐκκλησίας
and to-live-luxuriously knowing(-how) shall-we-set-over the of-the church
οἰκονομίᾳ;
stewardship
550 Εὐφήμει, ἔφην, ὦ μακάριε σύ. τούτους γὰρ οὐδ' εἰς
hush I-said O blessed(-one) you these for not-even into
νοῦν βάλλεσθαι δεῖ, ὅτ' ἂν ἱερέων ἐξέτασις ᾖ· ἀλλ'
mind to-take one-must when — of-priests (an)-examination be but
εἴ τις μετὰ τοῦ πᾶσιν ὁμιλεῖν καὶ συναναστρέφεσθαι
if anyone with the with-all to-associate and to-mingle
δύναιτο τὴν καθαρότητα καὶ τὴν ἀταραξίαν, τήν τε
should-be-able the purity and the calm the and
ἁγιωσύνην καὶ καρτερίαν καὶ νῆψιν, καὶ τὰ ἄλλα τὰ
holiness and endurance and sobriety and the other the
τοῖς μοναχοῖς προσόντα ἀγαθὰ, φυλάττειν ἀκέραια καὶ
to-the monks belonging goods to-keep intact and
ἀπαρασάλευτα, μᾶλλον τῶν μεμονωμένων ἐκείνων.
unshaken more than-the solitaries those
551 ὡς ὅγε πολλὰ μὲν ἔχων ἐλαττώματα, δυνάμενος
since the(-one)-at-least many indeed having defects being-able
δὲ αὐτὰ τῇ μονώσει καλύπτειν, καὶ ποιεῖν ἄπρακτα τῷ
but them by-the solitude to-cover and to-make inactive by-the
μηδενὶ καταμιγνύναι ἑαυτόν· οὗτος εἰς μέσον ἐλθὼν,
with-no-one to-mix himself this(-man) into (the)-midst having-come
οὐδὲν ἕτερον ἢ τὸ καταγέλαστος γενέσθαι κερδανεῖ, καὶ
nothing other than the laughable to-become will-gain and
κινδυνεύσει μειζόνως.
will-be-in-danger more-greatly

ὃ μικροῦ δεῖν ἐπάθομεν ἂν ἡμεῖς, εἰ μὴ ἡ τοῦ Θεοῦ 552
which (by)-little lacking would-have-suffered — we if not the — of-God
κηδεμονία τὸ πῦρ ταχέως ἀνέσχε τῆς ἡμετέρας κεφαλῆς.
care the fire quickly held-off from-the our head
Οὐ γάρ ἐστι λαθεῖν τὸν οὕτω διακείμενον, ὅτ' 553
not for it-is-possible to-escape-notice the(-one) so disposed when
ἂν ἐν τῷ φανερῷ καταστῇ, ἀλλὰ πάντα τότε ἐλέγχεται·
— in the open he-be-set but all(-things) then are-exposed
καὶ καθάπερ τὰς μεταλλικὰς ὕλας δοκιμάζει τὸ πῦρ,
and just-as the metallic materials tests the fire
οὕτω καὶ ἡ τοῦ κλήρου βάσανος τὰς τῶν ἀνθρώπων
so also the of-the clergy test the of-the men
διακρίνει ψυχὰς, κἂν ὀργίλος τις ᾖ, κἂν μικρόψυχος,
distinguishes souls whether irascible anyone be or small-souled
κἂν φιλόδοξος, κἂν ἀλαζὼν, κἂν ὅ τι δήποτε ἕτερον,
or glory-loving or boastful or what thing ever other
ἅπαντα ἐκκαλύπτει καὶ γυμνοῖ ταχέως τὰ ἐλαττώματα·
all it-uncovers and strips quickly the defects
οὐ γυμνοῖ δὲ μόνον, ἀλλὰ καὶ χαλεπώτερα καὶ ἰσχυρότερα 554
not strips and only but also harsher and stronger
αὐτὰ καθίστησι. Καὶ γὰρ τὰ τοῦ σώματος τραύματα,
them makes and for the of-the body wounds
προστριβόμενα, δυσίατα γίγνεται· καὶ τὰ τῆς ψυχῆς πάθη,
being-rubbed hard-to-heal become and the of-the soul passions
κνιζόμενα καὶ παροξυνόμενα, μᾶλλον ἀγριαίνεσθαι πέφυκε,
being-irritated and being-provoked rather to-grow-wild are-wont
καὶ τοὺς ἔχοντας αὐτὰ πλείονα ἁμαρτάνειν βιάζεται.
and the(-ones) having them more to-sin force
καὶ γὰρ εἰς ἔρωτα δόξης ἐπαίρει τὸν μὴ προσέχοντα, καὶ 555
and for into love of-glory it-lifts the(-one) not attending and
εἰς ἀλαζονείαν καὶ εἰς χρημάτων ἐπιθυμίαν· ὑποσύρει δὲ καὶ
into boastfulness and into of-money desire it-drags-down and also

εἰς τρυφὴν καὶ εἰς ἄνεσιν καὶ ῥαθυμίαν, καὶ κατὰ μικρὸν
into luxury and into laxity and slackness and by little
εἰς τὰ περαιτέρω τούτων ἐκ τούτων τικτόμενα κακά.
into the further than-these from these born evils
556 Πολλὰ γάρ ἐστιν ἐν τῷ μέσῳ τὰ δυνάμενα ψυχῆς
many(-things) for are in the midst the(-things) able of-soul
ἀκρίβειαν ἐκλῦσαι, καὶ τὸν ἐπ᾽ εὐθείας διακόψαι δρόμον.
(the)-precision to-loosen and the on straight to-cut-through course
557 καὶ πρῶτον ἁπάντων αἱ πρὸς τὰς γυναῖκας ὁμιλίαι. Οὐδὲ
and first of-all the with the women associations not-even
γάρ ἐστι τὸν προεστῶτα, καὶ παντὸς τοῦ ποιμνίου
for is-it-possible the(-one) presiding and of-all the flock
κηδόμενον, τοῦ μὲν τῶν ἀνδρῶν ἐπιμελεῖσθαι μέρους, τὸ
caring of-the indeed of-the men to-care-for part the(-part)
δὲ τῶν γυναικῶν παρορᾶν, ὃ μάλιστα δεῖται προνοίας
but of-the women to-overlook which most needs forethought
πλείονος, διὰ τὸ πρὸς τὰς ἁμαρτίας εὐόλισθον· ἀλλὰ
more because-of the toward the sins slipping-easily but
δεῖ καὶ τῆς τούτων ὑγιείας, εἰ καὶ μὴ ἐκ πλείονος, ἀλλ᾽
it-is-needful also of-the their health if even not from more but
οὖν ἐξ ἴσης φροντίζειν τῆς μοίρας, τὸν λαχόντα τὴν
at-least from equal to-care the portion the(-one) having-obtained the
ἐπισκοπὴν διοικεῖν. καὶ γὰρ ἐπισκοπεῖσθαι αὐτὰς, ἡνίκα ἂν
bishopric to-administer and for to-visit them when —
κάμνωσι, καὶ παρακαλεῖν, ἡνίκα ἂν πενθῶσι, καὶ ἐπιπλήττειν
they-be-sick and to-console(-them) when — they-mourn and to-rebuke(-them)
ῥαθυμούσαις, καὶ βοηθεῖν καταπονουμέναις ἀνάγκη.
being-slack and to-help(-them) being-overburdened (is)-necessity
558 Τούτων δὲ γινομένων, πολλὰς ἂν εὕροι τὰς παρεισδύσεις
these(-things) but happening many — would-find the entries
ὁ πονηρὸς, εἰ μὴ ἠκριβωμένη τις ἑαυτὸν τειχίσειε φυλακῇ.
the evil(-one) if not with-precise anyone himself should-wall guard

καὶ γὰρ ὀφθαλμὸς βάλλει καὶ θορυβεῖ ψυχὴν, οὐχ ὁ
and for (an)-eye strikes and troubles (a)-soul not the(-eye)
τῆς ἀκολάστου μόνον, ἀλλὰ καὶ ὁ τῆς σώφρονος, καὶ
of-the licentious(-woman) only but also the(-eye) of-the chaste and
κολακείαι μαλάσσουσι, καὶ τιμαὶ καταδουλοῦνται· καὶ ἀγάπη
flatteries soften and honors enslave and love
ζέουσα, τοῦτο δὴ τὸ πάντων αἴτιον τῶν ἀγαθῶν, μυρίων
boiling this indeed the of-all cause the goods of-myriad
αἴτιον γέγονε κακῶν, τοῖς οὐκ ὀρθῶς χρησαμένοις αὐτῇ.
(the)-cause has-become evils for-the(-ones) not rightly having-used it
Ἤδη δὲ καὶ φροντίδες συνεχεῖς ἤμβλυναν τὸ τῆς διανοίας 559
already and also cares continual have-blunted the of-the mind
ὀξὺ, καὶ μολίβδου βαρύτερον τὸ πτηνὸν ἀπειργάσαντο·
sharpness and than-lead heavier the winged(-thing) have-made
καὶ θυμὸς δὲ προσπεσὼν καπνοῦ δίκην τὰ ἔνδον
and anger too having-fallen-on of-smoke like the(-things) within
κατέσχεν ἅπαντα.
has-held-down all

XXV · SUSPICION AND RESPONSIBILITY

The priest must answer every complaint gently and remove even unreasonable suspicions, as Paul did. The servant who did not increase his talent was condemned, and a priest who sins earns worse, since God demands more of rulers, as the law's sacrifice for the priest shows.

Τί ἄν τις λέγοι τὰς, ἐκ τῆς λύπης, βλάβας, τὰς 560
why — anyone would-speak-of the from the grief harms the
ὕβρεις, τὰς ἐπηρείας, τὰς μέμψεις, τὰς παρὰ τῶν
insults the abuses the blames the(-ones) from the

μειζόνων, τὰς παρὰ τῶν ἐλαττόνων, τὰς παρὰ τῶν
greater the(-ones) from the lesser the(-ones) from the
συνετῶν, τὰς παρὰ τῶν ἀσυνέτων;
intelligent the(-ones) from the unintelligent

561 τοῦτο γὰρ δὴ μάλιστα τὸ γένος τῆς ὀρθῆς ἀπεστερημένον
this for indeed most the class of-the right deprived
κρίσεως, μεμψίμοιρόν τε ἐστὶ καὶ οὐκ ἂν εὐκόλως ἀπολογίας
judgment querulous both is and not — easily (a)-defense
ἀνάσχοιντό ποτε.
they-would-endure ever

562 Τὸν δὲ προεστῶτα καλῶς, οὐδὲ τούτων δεῖ καταφρονεῖν,
the(-one) but presiding well not-even these must despise
ἀλλὰ πρὸς ἅπαντας περὶ ὧν ἂν ἐγκαλῶσι διαλύεσθαι,
but with all about what — they-accuse to-settle
μετὰ πολλῆς τῆς ἐπιεικείας καὶ πραότητος, συγγινώσκοντα
with much the gentleness and meekness pardoning
μᾶλλον αὐτοῖς τῆς ἀλόγου μέμψεως, ἢ ἀγανακτοῦντα
rather them for-the unreasonable blame than being-vexed
καὶ ὀργιζόμενον.
and being-angry

563 Εἰ γὰρ ὁ μακάριος Παῦλος, μὴ κλοπῆς ὑπόνοιαν λάβῃ
if for the blessed Paul lest of-theft suspicion he-should-get
παρὰ τοῖς μαθηταῖς, ἔδεισε, καὶ διὰ τοῦτο προσέλαβε καὶ
among the disciples feared and because-of this took-on also
ἑτέρους εἰς τὴν τῶν χρημάτων διακονίαν, ἵνα μή τις ἡμᾶς
others for the of-the money ministry that not anyone us
μωμήσηταί φησιν, ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ᾽
may-blame he-says in the abundance this the being-ministered by
ἡμῶν· πῶς ἡμᾶς οὐ πάντα δεῖ ποιεῖν, ὥστε τὰς πονηρὰς
us how us not all(-things) must to-do so-as the wicked

ἀναιρεῖν ὑποψίας, κἂν ψευδεῖς, κἂν ἀλόγιστοι τυγχάνωσιν
to-remove suspicions even-if false even-if unreasoning they-happen
οὖσαι, κἂν σφόδρα τῆς ἡμετέρας ἀπέχωσι δόξης;
being even-if far from-the our they-be-distant opinion
Οὐδενὸς γὰρ ἁμαρτήματος τοσοῦτον ἡμεῖς ἀφεστήκαμεν, 564
from-no for sin so-far we stand-apart
ὅσον κλοπῆς ὁ Παῦλος· ἀλλ᾽ ὅμως καὶ τοσοῦτον
as from-theft — Paul but nevertheless even so-far
ἀφεστηκὼς τῆς πονηρᾶς ταύτης πράξεως, οὐδὲ οὕτως
standing-apart from-the wicked this deed not-even so
ἠμέλησε τῆς τῶν πολλῶν ὑπονοίας, καί τοι λίαν
did-he-neglect the of-the many suspicion and yet very
οὖσης ἀλόγου καὶ μανιώδους. Μανία γὰρ ἦν, τοιοῦτον
being unreasonable and mad madness for it-was such
ὑποπτεῦσαί τι περὶ τῆς μακαρίας καὶ θαυμαστῆς ἐκείνης
to-suspect anything about the blessed and wonderful that
ψυχῆς· ἀλλ᾽ ὅμως οὐδὲν ἧττον καὶ ταύτης τῆς ὑποψίας,
soul but nevertheless nothing less even this the suspicion
τῆς οὕτως ἀλόγου καὶ ἣν οὐδεὶς ἂν μὴ παραπαίων
the so unreasonable and which no-one — not raving
ὑπώπτευσε. πόῤῥωθεν ἀναιρεῖ τὰς αἰτίας. καὶ οὐ διέπτυσε
would-have-suspected from-afar he-removes the grounds and not he-spat-upon
τὴν τῶν πολλῶν ἄνοιαν, οὐδὲ εἶπε· τίνι γὰρ ἂν
the of-the many folly nor did-he-say to-whom for —
ἐπέλθοι ποτὲ τοιαῦτα περὶ ἡμῶν ὑπονοεῖν, καὶ ἀπὸ τῶν
would-it-occur ever such(-things) about us to-suspect both from the
σημείων, καὶ ἀπὸ τῆς ἐπιεικείας τῆς ἐν τῷ βίῳ, πάντων
signs and from the gentleness the in the life all
ἡμᾶς καὶ τιμώντων καὶ θαυμαζόντων; ἀλλὰ πᾶν τοὐναντίον
us both honoring and admiring but all the-opposite
καὶ προεῖδε καὶ προσεδόκησε ταύτην τὴν πονηρὰν ὑπόνοιαν,
both he-foresaw and expected this the wicked suspicion

καὶ πρόῤῥιζον αὐτὴν ἀνέσπασε, μᾶλλον δὲ οὐδὲ φῦναι τὴν
and by-the-roots it pulled-up rather but not-even to-grow at-the
ἀρχὴν ἀφῆκε. διὰ τί; προνοοῦμεν γάρ φησι καλὰ
beginning did-he-let(-it) because-of what we-provide for he-says fair(-things)
οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.
not only before (the)-Lord but also before men
565 Τοσαύτῃ δεῖ, μᾶλλον δὲ καὶ πλείονι κεχρῆσθαι σπουδῇ,
so-much one-must rather but even more to-use zeal
ὥστε μὴ μόνον αἰρομένας κατασπᾶν καὶ κωλύειν τὰς
so-as not only (as-they)-are-raised to-pull-down and to-prevent the
φήμας τὰς οὐκ ἀγαθὰς, ἀλλὰ καὶ πόῤῥωθεν, ὅθεν ἂν
rumors the not good but also from-afar whence —
γένοιντο, προορᾶν, καὶ τὰς προφάσεις ἐξ ὧν τίκτονται
they-might-arise to-foresee(-them) and the pretexts from which they-are-born
προαναιρεῖν, μὴ περιμένειν αὐτὰς συστῆναι καὶ ἐν τοῖς
to-remove-beforehand not to-wait-for them to-form and in the
τῶν πολλῶν διαθρυληθῆναι στόμασι. τηνικαῦτα γὰρ οὔτε
of-the many to-be-noised-about mouths then for neither
εὔπορον αὐτὰς ἀφανίσαι λοιπὸν, ἀλλὰ καὶ λίαν δυσχερὲς,
(is-it)-easy them to-efface henceforth but also very difficult
τάχα δὲ καὶ ἀδύνατον· οὔτε ἀζήμιον, τῷ μετὰ τὴν τῶν
perhaps and even impossible nor without-loss by-the after the of-the
πολλῶν βλάβην τοῦτο γίνεσθαι.
many harm this to-happen
566 Ἀλλὰ γὰρ μέχρι τίνος οὐ στήσομαι διώκων ἀκίχητα;
but for as-far-as what not shall-I-stop pursuing (the)-unattainable
τὸ γὰρ ἁπάσας τὰς ἐκεῖ δυσχερείας καταλέγειν, οὐδὲν
the for all the there difficulties to-list nothing
ἕτερόν ἐστιν, ἢ πέλαγος ἀναμετρεῖν.
other is than (a)-sea to-measure

Καὶ γὰρ ὅτ᾽ ἄν τις αὐτὸς παντὸς καθαρεύσῃ πάθους, 567
and for when — anyone himself from-all be-clean passion
ὃ τῶν ἀδυνάτων ἐστίν· ἵνα τὰ τῶν ἄλλων ἐπανορθώσῃ
which of-the impossible(-things) is that the of-the others he-may-correct
πταίσματα, μυρία ὑπομένειν ἀναγκάζεται δεινά.
stumbles myriad to-endure he-is-compelled terrible(-things)
προστεθέντων δὲ καὶ τῶν οἰκείων νοσημάτων, θέα τὴν
having-been-added but also the own diseases behold the
ἄβυσσον τῶν πόνων καὶ τῶν φροντίδων, καὶ ὅσα
abyss of-the labors and of-the cares and how-much
πάσχειν ἀνάγκη τῶν τε οἰκείων καὶ τῶν ἀλλοτρίων
to-suffer (it-is)-necessity from-the both own and from-the others'
βουλόμενον περιγενέσθαι κακῶν.
wishing to-overcome evils
Νῦν δέ φησιν οὐ δεῖ σοι πόνων, οὐδὲ φροντίδας ἔχεις 568
now but he-says not needs to-you of-labors nor cares have-you
κατὰ σαυτὸν ὤν; Ἔχω μὲν, ἔφην, καὶ νῦν.
by yourself being I-have indeed I-said even now
πῶς γάρ ἐστιν, ἄνθρωπον ὄντα καὶ τὸν πολύμοχθον 569
how for is-it-possible (a)-man being and the much-toiling
τοῦτον βιοῦντα βίον, φροντίδων ἀπηλλάχθαι καὶ ἀγωνίας;
this living life from-cares to-be-freed and anxiety
ἀλλ᾽ οὐκ ἔστιν ἴσον, εἰς πέλαγος ἄπειρον ἐμπεσεῖν, καὶ
but not it-is equal into (a)-sea boundless to-fall and
ποταμὸν παραπλεῖν· τοσοῦτο γὰρ τούτων κἀκείνων τῶν
(a)-river to-sail-along so-great for of-these and-those the
φροντίδων τὸ μέσον.
cares the interval
Νῦν μὲν γὰρ εἰ μὲν δυνηθείην καὶ ἑτέροις γενέσθαι 570
now indeed for if indeed I-should-be-able also to-others to-become
χρήσιμος, βουλοίμην ἂν καὶ αὐτὸς, καὶ πολλῆς μοι τοῦτο
useful I-would-wish — also myself and of-much for-me this

ἔργον εὐχῆς· εἰ δὲ οὐκ ἔστιν ἕτερον ὀνῆσαι, ἐμαυτὸν
(is-a)-work prayer if but not it-is-possible another to-benefit myself
γοῦν ἐὰν ἐγγένηται διασῶσαι καὶ τοῦ κλύδωνος
at-any-rate if it-be-possible to-save and from-the surge
ἐξελεῖν, ἀρκεσθήσομαι τούτῳ.
to-take-out I-shall-be-content with-this

571 Εἶτα τοῦτο μέγα οἴει φησὶν εἶναι· ὅλως δὲ καὶ
then this great do-you-think he-says to-be at-all and also
σωθήσεσθαι νομίζεις, ἑτέρῳ μηδενὶ γενόμενος χρήσιμος;
to-be-saved do-you-think to-other no having-become useful

572 Εὖ καὶ καλῶς, ἔφην, εἴρηκας· οὐδὲ γὰρ αὐτὸς τοῦτο
well and finely I-said you-have-spoken not-even for myself this
πιστεύειν ἔχω, ὅτι σώζεσθαι ἔνεστι τὸν οὐδὲν εἰς τὴν
to-believe am-I-able that to-be-saved it-is-possible the(-one) nothing for the
τοῦ πλησίον κάμνοντα σωτηρίαν. οὐδὲ γὰρ ἐκεῖνον τὸν
of-the neighbor toiling salvation not-even for that the
δείλαιον ὤνησέ τι τὸ μὴ μειῶσαι τὸ τάλαντον· ἀλλ'
wretch did-it-profit anything the not to-diminish the talent but
ἀπώλεσε τὸ μὴ πλεονάσαι καὶ διπλοῦν προσενεγκεῖν.
destroyed(-him) the not to-increase(-it) and double to-bring

573 Πλὴν ἀλλ' ἐπιεικεστέραν μοι οἶμαι τὴν τιμωρίαν
but nevertheless milder for-me I-think the punishment
ἔσεσθαι ἐγκαλουμένῳ, διὰ τί μὴ καὶ ἑτέρους ἔσωσα,
to-be being-accused because-of what not also others I-saved
ἢ διὰ τί καὶ ἑτέρους καὶ ἐμαυτὸν προσαπώλεσα,
than because-of what both others and myself I-destroyed-besides
πολὺ χείρων γενόμενος μετὰ τὴν τοσαύτην τιμήν. Νῦν
much worse having-become after the so-great honor now
μὲν γὰρ τοσαύτην ἔσεσθαί μοι πιστεύω τὴν κόλασιν,
indeed for so-great to-be for-me I-believe the punishment
ὅσην ἀπαιτεῖ τῶν ἁμαρτημάτων τὸ μέγεθος· μετὰ δὲ τὸ
as-great-as demands of-the sins the greatness after but the

δέξασθαι τὴν ἀρχὴν, οὐ διπλῆν μόνον καὶ τριπλῆν, ἀλλὰ
to-accept the office not double only and triple but
καὶ πολλαπλασίονα, τῷ τε πλείονας σκανδαλίσαι καὶ τῷ
even manifold by-the both more to-scandalize and by-the
μετὰ μείζονα τιμὴν προσκροῦσαι τῷ τετιμηκότι Θεῷ.
after greater honor to-offend — having-honored(-me) God
Διά τοι τοῦτο καὶ τῶν Ἰσραηλιτῶν σφοδρότερον 574
because-of indeed this also the Israelites more-vehemently
κατηγορῶν, τούτῳ δείκνυσιν αὐτοὺς μείζονος ὄντας κολάσεως
accusing by-this he-shows them of-greater being punishment
ἀξίους, τῷ μετὰ τὰς παρ᾽ αὐτοῦ γενομένας εἰς αὐτοὺς
worthy by-the after the from him having-come to them
τιμὰς ἁμαρτεῖν, ποτὲ μὲν λέγων· Πλὴν ὑμᾶς ἔγνων ἐκ
honors to-sin at-one-time indeed saying except you I-knew of
πασῶν τῶν φυλῶν τῆς γῆς, διὰ τοῦτο ἐκδικήσω ἐφ᾽ ὑμᾶς
all the tribes of-the earth because-of this I-will-avenge on you
τὰς ἀσεβείας ὑμῶν. ποτὲ δὲ· Ἔλαβον ἐκ τῶν υἱῶν ὑμῶν
the impieties your at-another and I-took of the sons your
εἰς προφήτας, καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἁγιασμόν.
for prophets and of the young-men your for consecration
Καὶ πρὸ τῶν προφητῶν δεῖξαι βουλόμενος, ὅτι τὰ 575
and before the prophets to-show wishing that the
ἁμαρτήματα μείζονα ἐκδέχεται πολλῷ τὴν τιμωρίαν, ὅτ᾽
sins greater awaits by-much the punishment when
ἂν ὑπὸ τῶν ἱερέων γίνηται, ἢ ὅτ᾽ ἂν ὑπὸ τῶν ἰδιωτῶν,
— by the priests they-are-done than when — by the laymen
προστάττει τοσαύτην ὑπὲρ τῶν ἱερέων προσάγεσθαι τὴν
he-orders so-great for the priests to-be-offered the
θυσίαν, ὅσην ὑπὲρ παντὸς τοῦ λαοῦ. τοῦτο δὲ οὐδὲν
sacrifice as-great-as for all the people this and nothing
ἕτερον δηλοῦντός ἐστιν, ἢ ὅτι μείζονος βοηθείας δεῖται τὰ
other showing is than that greater help need the

τοῦ ἱερέως τραύματα, καὶ τοσαύτης, ὅσης ὁμοῦ τὰ
of-the priest wounds and so-great as-great-as together the(-wounds)
παντὸς τοῦ λαοῦ. μείζονος δὲ οὐκ ἂν ἐδεῖτο, εἰ μὴ
of-all the people greater but not — they-would-need if not
χαλεπώτερα ἦν· χαλεπώτερα δὲ γίνεται, οὐ τῇ φύσει,
harsher they-were harsher but they-become not by-the nature
ἀλλ' ὑπὸ τῆς ἀξίας τοῦ τολμῶντος αὐτὰ ἱερέως βαρούμενα.
but by the dignity of-the daring them priest weighed-down
576 Καὶ τί λέγω τοὺς ἄνδρας τοὺς τὴν λειτουργίαν
and why do-I-speak-of the men the the ministry
μετιόντας; αἱ γὰρ θυγατέρες τῶν ἱερέων, αἷς οὐδεὶς
pursuing the for daughters of-the priests to-whom no
πρὸς τὴν ἱερωσύνην λόγος, ὅμως διὰ τὸ πατρικὸν
to the priesthood (is)-concern nevertheless because-of the paternal
ἀξίωμα, τῶν αὐτῶν ἁμαρτημάτων πολὺ πικροτέραν
dignity for-the same sins much more-bitter
ὑπέχουσι τὴν τιμωρίαν· καὶ τὸ μὲν πλημμέλημα ἴσον
undergo the punishment and the indeed offense (is)-equal
αὐταῖς καὶ ταῖς τῶν ἰδιωτῶν θυγατράσι, πορνεία γὰρ
for-them and for-the of-the laymen daughters fornication for
ἀμφοτέρα, τὸ δὲ ἐπιτίμιον πολλῷ τούτων χαλεπώτερον.
(are)-both the but penalty by-much than-these harsher
ὁρᾷς μεθ' ὅσης σοι δείκνυσι τῆς περιουσίας ὁ Θεὸς,
you-see with how-much to-you shows the abundance — God
ὅτι πολλῷ πλείονα τῶν ἀρχομένων ἀπαιτεῖ τὸν ἄρχοντα
that by-much more than-the governed he-demands the ruler
τιμωρίαν. οὐ γὰρ δή που ὁ τὴν ἐκείνου θυγατέρα
punishment not for indeed surely the(-one) the of-that(-man) daughter
δι' ἐκεῖνον μειζόνως τῶν ἄλλων κολάζων, τὸν καὶ
because-of that(-man) more-greatly than-the others punishing the(-one) also

ἐκείνῃ τῆς προσθήκης τῶν βασάνων αἴτιον, ἴσην τοῖς
to-her of-the addition of-the torments (the)-cause equal to-the
ἄλλοις εἰσπράξεται δίκην, ἀλλὰ πολλῷ μείζονα.
others will-exact penalty but by-much greater
Καὶ μάλα γε εἰκότως. οὐ γὰρ εἰς αὐτὸν περιΐσταται 577
and very indeed reasonably not for upon him comes-round
μόνον ἡ ζημία, ἀλλὰ καὶ τὰς τῶν ἀσθενεστέρων καὶ εἰς
only the loss but also the of-the weaker and to
αὐτὸν βλεπόντων καταβάλλει ψυχάς.
him looking casts-down souls
Τοῦτο καὶ ὁ Ἰεζεκιὴλ διδάξαι βουλόμενος, διΐστησιν ἀπ' 578
this also — Ezekiel to-teach wishing distinguishes from
ἀλλήλων τὴν τῶν κριῶν καὶ τὴν τῶν προβάτων κρίσιν.
one-another the of-the rams and the of-the sheep judgment

XXVI · JOHN'S SECRET

John's cell barely holds down his vainglory, desire, and anger; in office they would run wild. His secret: since Basil raised it, grief that Christ's bride should go to him, the vilest of men, has nearly paralyzed him. He likens it to the grief of a lover whose beloved, a king's daughter, is to wed a base cripple, and his fear to that of a farm boy made a general.

Ἆρά σοι δοκοῦμεν λόγον ἔχοντα πεφοβῆσθαι φόβον; 579
— to-you do-we-seem reason having to-have-feared (a)-fear
πρὸς γὰρ τοῖς εἰρημένοις, νῦν μὲν εἰ καὶ πολλοῦ
besides for the(-things) said now indeed if even much
μοι δεῖ πόνου, πρὸς τὸ μὴ δὴ καταγωνισθῆναι
to-me (there-is)-need-of labor for the not indeed to-be-overcome

τέλεον ὑπὸ τῶν τῆς ψυχῆς παθῶν, ἀλλ' ὅμως ἀνέχομαι
completely by the of-the soul passions but nevertheless I-endure
τῶν πόνων, καὶ οὐ φεύγω τὸν ἀγῶνα.
the labors and not I-flee the contest
580 Καὶ γὰρ ὑπὸ κενοδοξίας ἁλίσκομαι μὲν καὶ νῦν, ἀναφέρω
and for by vainglory I-am-caught indeed even now I-recover
δὲ πολλάκις· καὶ ὅτι ἑάλων, συνορῶ· ἔστι δὲ ὅτε
but often and that I-was-caught I-perceive there-are(-times) but when
καὶ ἐπιτιμῶ τῇ δουλωθείσῃ ψυχῇ.
also I-rebuke the enslaved soul
581 Ἐπιθυμίαι μοι προσπίπτουσιν ἄτοποι καὶ νῦν· ἀλλὰ
desires on-me fall absurd even now but
ἀργοτέραν ἀνάπτουσι τὴν φλόγα, τῶν ὀφθαλμῶν τῶν
more-sluggish they-kindle the flame the eyes the
ἔξωθεν οὐκ ἐχόντων ἐπιλαβέσθαι τῆς τοῦ πυρὸς ὕλης.
outside not being-able to-lay-hold-of the of-the fire fuel
582 Τοῦ δὲ κακῶς τὸν δεῖνα λέγειν, καὶ λεγόμενον ἀκούειν,
from-the and badly the so-and-so to-speak-of and being-spoken-of to-hear
ἀπήλλαγμαι παντελῶς, τῶν διαλεγομένων οὐ παρόντων·
I-am-freed completely the(-ones) conversing not being-present
οὐ γὰρ δὴ οὗτοι οἱ τοῖχοι δύναιντ' ἂν ἀφεῖναι φωνήν.
not for indeed these the walls could — let-go (a)-voice
583 Ἀλλ' οὐχὶ καὶ τὴν ὀργὴν ὁμοίως δυνατὸν διαφυγεῖν,
but not also the anger similarly (is-it)-possible to-escape
καίτοί γε τῶν παροξυνόντων οὐκ ὄντων. μνήμη γὰρ
and-yet at-least the(-ones) provoking(-me) not being(-here) memory for
πολλάκις ἀνδρῶν ἀτόπων προσπεσοῦσα καὶ τῶν ὑπ'
often of-men absurd having-fallen-on(-me) and of-the(-things) by
αὐτῶν γενομένων, ἐξοιδεῖν μοι τὴν καρδίαν ποιεῖ· πλὴν
them done to-swell my the heart makes but
ἀλλ' οὐκ εἰς τέλος, ταχέως γὰρ αὐτὴν φλεγμαίνουσαν
nevertheless not to (the)-end quickly for it inflamed

καταστέλλομεν, καὶ πείθομεν ἡσυχάζειν εἰπόντες, ὅτι
we-calm and persuade(-it) to-be-quiet having-said that
λίαν ἀσύμφορον καὶ τῆς ἐσχάτης ἀθλιότητος, τὰ οἰκεῖα
very unprofitable and of-the utmost wretchedness the own
ἀφέντας κακὰ, τὰ τῶν πλησίον περιεργάζεσθαι. ἀλλ'
having-let-go evils the(-things) of-the neighbors to-pry-into but
οὐκ εἰς τὸ πλῆθος ἐλθὼν καὶ ταῖς μυρίαις ἀπολῃφθεὶς
not into the multitude having-come and by-the myriad caught-up
ταραχαῖς, δυνήσομαι ταύτης ἀπολαύειν τῆς νουθεσίας,
disturbances I-shall-be-able this to-enjoy the admonition
οὐδὲ τοὺς ταῦτα παιδαγωγοῦντας λογισμοὺς εὑρεῖν.
nor the these(-things) instructing reasonings to-find
Ἀλλ' ὥσπερ οἱ κατὰ κρημνῶν ὑπό τινος ῥεύματος ἢ καὶ 584
but just-as the(-ones) down precipices by some current or also
ἑτέρως ὠθούμενοι, τὴν μὲν ἀπώλειαν, εἰς ἣν τελευτῶσι,
otherwise pushed the indeed destruction in which they-end
προορᾶν δύνανται, βοήθειαν δέ τινα ἐπινοεῖν οὐκ ἔχουσιν·
to-foresee are-able help but any to-devise not they-are-able
οὕτω καὶ αὐτὸς εἰς τὸν πολὺν τῶν παθῶν θόρυβον ἐμπεσὼν,
so also myself into the much of-the passions tumult having-fallen
τὴν μὲν κόλασιν καθ' ἑκάστην αὐξομένην μοι τὴν ἡμέραν
the indeed punishment on each increasing for-me the day
δυνήσομαι συνορᾶν, ἐν ἐμαυτῷ δὲ γενέσθαι, καθάπερ νῦν,
I-shall-be-able to-perceive in myself but to-be as now
καὶ ἐπιτιμῆσαι πάντοθεν τοῖς νοσήμασι λυττῶσι τούτοις
and to-rebuke from-every-side the diseases raging these
οὐκ ἔθ' ὁμοίως εὔπορον ἐμοὶ, καθάπερ καὶ πρότερον.
no longer similarly (is-it)-easy for-me as also before
Ἐμοὶ γὰρ ψυχή τις ἐστὶν ἀσθενὴς καὶ μικρὰ, καὶ 585
to-me for soul a is weak and small and
εὐχείρωτος οὐ τούτοις μόνον τοῖς πάθεσιν, ἀλλὰ καὶ τῷ
easily-mastered not by-these only the passions but also by-the

πάντων πικροτέρῳ φθόνῳ· καὶ οὔτε ὕβρεις, οὔτε τιμὰς
than-all more-bitter envy and neither insults nor honors
μετρίως ἐπίσταται φέρειν, ἀλλὰ μεθ' ὑπερβολῆς ἐκεῖναί
moderately knows-how to-bear but to excess those
τε ἐπαίρουσιν αὐτὴν, καὶ ταπεινοῦσιν αὗται.
both lift it and humble(-it) these

586 Ὥσπερ οὖν θηρία χαλεπὰ, ὅτ' ἂν μὲν εὐσωματῇ καὶ
just-as then beasts fierce when — indeed they-be-well-fed and
σφριγᾷ, τῶν πρὸς αὐτὰ μαχομένων κρατεῖ, καὶ
swell-with-vigor the(-ones) against them fighting they-master and
μάλιστα, ὅτ' ἂν ἀσθενεῖς ὦσι καὶ ἄπειροι· εἰ δέ τις αὐτὰ
especially when — weak they-be and inexperienced if but anyone them
λιμῷ κατατήξειε, τόν τε θυμὸν αὐτοῖς ἐκοίμισε, καὶ τῆς
by-famine should-waste(-them) the both rage in-them he-has-lulled and of-the
δυνάμεως τὸ πλέον ἔσβεσεν, ὡς καὶ τὸν μὴ λίαν
strength the greater(-part) has-quenched so-that even the(-one) not very
γενναῖον ἀναδέξασθαι τὸν πρὸς ταῦτα ἀγῶνα καὶ πόλεμον·
noble to-take-up the against them contest and war
οὕτω καὶ τὰ πάθη τῆς ψυχῆς, ὁ μὲν ἀσθενῆ ποιῶν,
so also the passions of-the soul the(-one) indeed weak making(-them)
ὑπὸ τοῖς ὀρθοῖς αὐτὰ τίθησι λογισμοῖς· ὁ δὲ τρέφων
under the right them puts reasonings the(-one) but feeding(-them)
ἐπιμελῶς, χαλεπωτέραν αὑτῷ τὴν πρὸς αὐτὰ καθίστησι
carefully harsher for-himself the against them makes
μάχην, καὶ οὕτως αὐτῷ φοβερὰ ταῦτα ἀπεργάζεται,
battle and so to-him fearsome these(-things) he-renders
ὡς ἐν δουλείᾳ καὶ δειλίᾳ τὸν πάντα χρόνον βιοῦν.
so-as in slavery and cowardice the whole time to-live

587 Τίς οὖν τῶν θηρίων τούτων ἡ τροφή; κενοδοξίας μὲν,
what then of-the beasts these (is)-the food of-vainglory indeed
τιμαὶ καὶ ἔπαινοι· ἀπονοίας δέ, ἐξουσίας καὶ δυναστείας
honors and praises of-madness but of-authority and of-power

μέγεθος· βασκανίας δὲ, αἱ τῶν πλησίον εὐδοκιμήσεις.
greatness of-envy but the of-the neighbors successes
φιλαργυρίας, αἱ τῶν παρεχόντων φιλοτιμίαι· ἀκολασίας,
of-avarice the of-the(-ones) giving munificences of-licentiousness
τρυφὴ καὶ αἱ συνεχεῖς τῶν γυναικῶν ἐντεύξεις· καὶ ἕτερον
luxury and the continual of-the women meetings and another
ἑτέρου.
of-another
Πάντα δὲ ταῦτα εἰς μὲν τὸ μέσον ἐλθόντι σφοδρῶς 588
all and these(-things) to indeed the midst (me)-having-come vehemently
ἐπιθήσεται καὶ σπαράξει μοι τὴν ψυχὴν, καὶ φοβερὰ ἔσται,
will-attack and will-tear my the soul and fearsome will-be
καὶ χαλεπώτερόν μοι τὸν πρὸς αὐτὰ ποιήσει πόλεμον.
and harsher for-me the against them will-make war
ἐνταῦθα δὲ καθημένῳ, μετὰ πολλῆς μὲν καὶ οὕτως
here but (me)-sitting with much indeed even so
ὑποταγήσεται τῆς βίας· ὑποταγήσεται δ' οὖν ὅμως τῇ
they-will-be-subjected the force they-will-be-subjected and then nevertheless by-the
τοῦ Θεοῦ χάριτι, καὶ τῆς ὑλακῆς αὐτοῖς οὐδὲν ἔσται πλέον.
— of-God grace and than-the barking for-them nothing will-be more
Διὰ ταῦτα τὸν οἰκίσκον φυλάττω τοῦτον, καὶ 589
because-of these(-things) the cell I-keep this both
ἀπρόϊτος, καὶ ἀσυνουσίαστος, καὶ ἀκοινώνητος· καὶ μυρίας
not-going-out and unsociable and uncommunicative and myriad
ἑτέρας τοιαύτας μέμψεις ἀκούειν ἀνέχομαι, ἡδέως μὲν
other such blames to-hear I-endure gladly indeed
ἂν αὐτὰς ἀποτριψάμενος, τῷ δὲ μὴ δύνασθαι δακνόμενος
— them having-rubbed-off by-the but not to-be-able stung
καὶ ἀλγῶν. οὐδὲ γὰρ εὔπορόν μοι, ὁμιλητικόν τε
and pained not-even for (is-it)-easy for-me sociable both
ὁμοῦ γενέσθαι, καὶ ἐπὶ τῆς παρούσης ἀσφαλείας μένειν.
at-once to-become and in the present security to-remain

Δι᾽ ὃ καὶ αὐτὸν σὲ παρακαλῶ, τὸν ὑπὸ τοσαύτης
because-of which also yourself you I-beseech the(-one) by so-great
δυσχερείας ἀπειλημμένον ἐλεεῖν μᾶλλον, ἢ διαβάλλειν.
difficulty cut-off to-pity rather than to-slander
590 Ἀλλ᾽ οὐδέπω σε πείθομεν. οὐκοῦν ὥρα λοιπὸν, ὃ
but not-yet you do-we-persuade therefore (it-is)-time henceforth what
μόνον εἶχον ἀπόῤῥητον, πρὸς σὲ καὶ τοῦτο ἐκβαλεῖν.
only I-had secret to you also this to-cast-out
Καὶ ἴσως μὲν ἄπιστον εἶναι δόξει πολλοῖς· ἐγὼ δὲ
and perhaps indeed incredible to-be it-will-seem to-many I but
αὐτὸ οὐδὲ οὕτως εἰς μέσον ἐνεγκεῖν αἰσχυνθήσομαι. εἰ
it not-even so into (the)-midst to-bring shall-be-ashamed if
γὰρ καὶ πονηρᾶς συνειδήσεως, καὶ μυρίων ἁμαρτημάτων
for even of-(a)-wicked conscience and of-myriad sins
ἔλεγχος τὸ λεγόμενον· τοῦ μέλλοντος ἡμᾶς κρίνειν
(a)-proof the(-thing) said — about-to us judge
Θεοῦ πάντα εἰδότος ἀκριβῶς, τί πλέον ἡμῖν ἐκ τῆς
God all(-things) knowing precisely what more to-us from the
τῶν ἀνθρώπων ἀγνοίας ἐγγενέσθαι δυνήσεται;
of-the men ignorance to-accrue will-be-able
591 Τί οὖν ἐστι τὸ ἀπόῤῥητον; ἀπὸ τῆς ἡμέρας ἐκείνης,
what then is the secret from the day that
ἐν ᾗ ταύτην ἐνέθηκάς μοι τὴν ὑποψίαν, πολλάκις
in which this you-put-into me the suspicion often
ἐκινδύνευσέ μοι παραλυθῆναι τὸ σῶμα τέλεον, τοσοῦτος
was-in-danger my to-be-paralyzed the body completely so-great
μὲν φόβος, τοσαύτη δὲ ἀθυμία κατέσχέ μου τὴν ψυχήν.
indeed fear so-great and despondency held my the soul
592 Τῆς γὰρ Χριστοῦ νύμφης τὴν δόξαν ἐννοῶν, τὴν
of-the for of-Christ bride the glory considering the
ἁγιωσύνην, τὸ κάλλος τὸ πνευματικὸν, τὴν σύνεσιν,
holiness the beauty the spiritual the understanding

τὴν εὐκοσμίαν, καὶ τὰ ἐμαυτοῦ λογιζόμενος κακά, οὐ
the orderliness and the my-own reckoning evils not
διελίμπανον ἐκείνην τε πενθῶν καὶ ἐμαυτὸν, καὶ στένων
I-left-off her both mourning and myself and groaning
συνεχῶς καὶ διαπορῶν πρὸς ἐμαυτὸν ἔλεγον·
continually and being-perplexed to myself I-said
Τίς ἄρα ταῦτα συνεβούλευσε; τί τοσοῦτον ἥμαρτεν ἡ 593
who then these(-things) advised what so-much has-sinned the
τοῦ Θεοῦ ἐκκλησία; τί τηλικοῦτο παρώξυνε τὸν αὐτῆς
— of-God church what so-greatly has-she-provoked the her
Δεσπότην, ὡς τῷ πάντων ἀτιμοτάτῳ παραδοθῆναι ἐμοὶ,
Master that to-the of-all most-dishonored to-be-handed-over me
καὶ τοσαύτην ὑπομεῖναι αἰσχύνην;
and so-great to-undergo shame
Ταῦτα πολλάκις κατ' ἐμαυτὸν λογιζόμενος, καὶ τοῦ 594
these(-things) often by myself reckoning and of-the
λίαν ἀτόπου μηδὲ τὴν ἐνθύμησιν δυνάμενος ἐνεγκεῖν,
very absurd(-thing) not-even the thought being-able to-bear
ὥσπερ οἱ παραπλῆγες ἐκείμην ἀχανὴς, οὔτε ὁρᾶν
like the(-ones) paralyzed I-lay agape neither to-see
οὔτε ἀκούειν τι δυνάμενος. τῆς δὲ ἀμηχανίας με
nor to-hear anything able of-the and helplessness me
τῆς τοσαύτης ἀφιείσης, καὶ γάρ ἐστιν ὅτε καὶ
the so-great releasing and for there-are(-times) when even
ὑπεξίστατο, διεδέχετο δάκρυα καὶ ἀθυμία· καὶ μετὰ τὸν
it-withdrew succeeded tears and despondency and after the
τῶν δακρύων κόρον, ἀντεισήει πάλιν ὁ φόβος, ταράττων
of-the tears surfeit came-in-instead again the fear troubling
καὶ θορυβῶν καὶ διασείων μοι τὴν διάνοιαν.
and disturbing and shaking my the mind

595 Τοσαύτῃ ζάλῃ τὸν παρελθόντα συνέζων χρόνον· σὺ δὲ
in-so-great (a)-storm the past I-lived time you but
ἠγνόεις, καὶ ἐν γαλήνῃ με διάγειν ἐνόμιζες. ἀλλὰ νῦν
were-ignorant and in calm me to-pass(-my-life) you-thought but now
σοι ἀποκαλύψαι πειράσομαι τὸν χειμῶνα τῆς ἐμῆς ψυχῆς·
to-you to-uncover I-will-try the storm of-the my soul
τάχα γάρ μοι καὶ ἀπὸ τούτου συγγνώσῃ, τὰ ἐγκλήματα
perhaps for me also from this you-will-pardon the charges
ἀφείς. Πῶς οὖν σοι, πῶς αὐτὸν ἐκκαλύψομεν; εἰ μὲν
having-dropped how then to-you how it shall-we-disclose if indeed
σαφῶς ἐθέλοις ἰδεῖν, ἑτέρως οὐκ ἐνῆν, ἀλλ' ἢ
clearly you-should-wish to-see otherwise not it-was-possible but than
τὴν καρδίαν ἀπογυμνώσαντα τὴν ἐμήν. ἐπειδὴ δὲ τοῦτο
the heart having-laid-bare the my since but this
ἀδύνατον, δι' ἀμυδρᾶς τινος εἰκόνος, ὡς ἂν οἷός τε ὦ,
(is)-impossible through dim some image as — able — I-be
πειράσομαί σοι τὸν τῆς ἀθυμίας τέως ὑποδεῖξαι καπνόν·
I-will-try to-you the of-the despondency meanwhile to-show smoke
σὺ δὲ ἐκ τῆς εἰκόνος τὴν ἀθυμίαν συλλέγειν μόνην.
you but from the image the despondency to-gather only
596 Ὑποθώμεθα εἶναί τινι μνηστὴν τοῦ πάσης τῆς
let-us-suppose there-to-be to-someone (a)-betrothed of-the(-one) of-all the
ὑφ' ἡλίῳ κειμένης γῆς βασιλεύοντος θυγατέρα· ταύτην
under (the)-sun lying earth ruling (a)-daughter this
τε τὴν κόρην κάλλος τε ἔχειν ἀμήχανον, οἷον καὶ
and the girl beauty both to-have inconceivable such-as even
τὴν ἀνθρωπείαν ὑπερβαίνειν φύσιν, καὶ τούτῳ τὸ τῶν
the human to-surpass nature and in-this the of-the
γυναικῶν ἁπασῶν φῦλον ἐκ πολλοῦ τοῦ διαστήματος
women all race by much the distance
νικᾶν· καὶ ψυχῆς ἀρετὴν τοσαύτην, ὡς καὶ τὸ τῶν ἀνδρῶν
to-surpass and of-soul virtue so-great as even the of-the men

γένος, τῶν τε γενομένων τῶν τε ἐσομένων ποτὲ, πολλῷ
race of-the both having-been of-the and to-be ever by-much
τῷ μέτρῳ κατόπιν ἀφεῖναι· καὶ πάντας μὲν ὑπερβῆναι
the measure behind to-leave and all indeed to-surpass
φιλοσοφίας ὅρους τῇ τῶν τρόπων εὐκοσμίᾳ, πᾶσαν δὲ
of-philosophy bounds by-the of-the ways orderliness all but
κρύψαι σώματος ὥραν τῷ τῆς οἰκείας ὄψεως κάλλει.
to-hide of-body bloom by-the of-the own countenance beauty
τὸν δὲ ταύτης μνηστῆρα, μὴ διὰ ταῦτα μόνον 597
the and her suitor not because-of these(-things) only
περικαίεσθαι τῆς παρθένου, ἀλλὰ καὶ χωρὶς τούτων
to-burn of-the virgin but also apart-from these
πάσχειν τι πρὸς αὐτὴν, καὶ τῷ πάθει τούτῳ τοὺς
to-feel something toward her and by-the passion this the
μανικωτάτους τῶν πώποτε γενομένων ἀποκρύψαι ἐραστῶν.
maddest of-the ever having-been to-eclipse lovers
εἶτα μεταξὺ τῷ φίλτρῳ καιόμενον ἀκοῦσαί ποθεν, 598
then meanwhile with-the love burning to-hear from-somewhere
ὅτι τὴν θαυμαστὴν ἐρωμένην ἐκείνην τῶν εὐτελῶν τις καὶ
that the wonderful beloved that of-the mean one and
ἀπερρίμμένων ἀνδρῶν, δυσγενὴς καὶ τὸ σῶμα ἀνάπηρος
cast-off men ill-born and in-the body maimed
καὶ πάντων τῶν ὄντων μοχθηρότατος, μέλλοι πρὸς
and of-all the(-ones) existing most-wicked was-about to
γάμον ἀγαγέσθαι.
marriage to-lead(-her)
Ἆρά σοι μικρόν τι μέρος τῆς ἡμετέρας ὀδύνης 599
— to-you small some part of-the our pain
παρεστήσαμεν; καὶ ἀρκεῖ μέχρι τούτου στῆσαι τὴν
have-we-set-before and does-it-suffice at this to-stop the
εἰκόνα; τῆς μὲν ἀθυμίας ἕνεκεν ἀρκεῖν οἶμαι· καὶ γὰρ
image of-the indeed despondency for-the-sake to-suffice I-think and for

διὰ τοῦτο μόνον αὐτὴν παρειλήφαμεν. Ἵνα δέ σοι
because-of this only it we-took-up that but to-you
καὶ τοῦ φόβου καὶ τῆς ἐκπλήξεως ὑποδείξω τὸ μέτρον·
both of-the fear and of-the astonishment I-may-show the measure
ἐφ' ἑτέραν πάλιν ἴωμεν ὑπογραφήν.
to another again let-us-go sketch
600 καὶ ἔστω στρατόπεδον ἐκ πεζῶν καὶ ἱππέων
and let-there-be (an)-army of foot-soldiers and horsemen
καὶ ναυμαχῶν συνειλεγμένον ἀνδρῶν· καὶ καλυπτέτω
and sea-fighters gathered men and let-cover
μὲν τὴν θάλατταν ὁ τῶν τριήρων ἀριθμὸς,
indeed the sea the of-the triremes number
καλυπτέτωσαν δὲ τὰ τῶν πεδίων πλήθη καὶ τὰς
let-cover and the of-the plains expanses and the
τῶν ὀρῶν κορυφὰς αἱ τῶν πεζῶν καὶ ἱππέων
of-the mountains peaks the of-the foot-soldiers and horsemen
φάλαγγες·
phalanxes
601 καὶ ἀντιλαμπέτω μὲν ἡλίῳ τῶν ὅπλων ὁ χαλκὸς, καὶ
and let-flash-back indeed to-the-sun of-the arms the bronze and
ταῖς ἐκεῖθεν πεμπομέναις ἀκτῖσιν ἡ τῶν περικεφαλαιῶν
to-the from-there sent rays the of-the helmets
καὶ τῶν ἀσπίδων ἀνταφιέσθω μαρμαρυγή· ὁ δὲ τῶν
and of-the shields let-be-sent-back gleam the and of-the
δοράτων κτύπος καὶ ὁ τῶν ἵππων χρεμετισμὸς πρὸς
spears clash and the of-the horses neighing to
αὐτὸν φερέσθω τὸν οὐρανόν· καὶ μήτε θάλασσα φαινέσθω
very let-be-borne the heaven and neither sea let-appear
μήτε γῆ, ἀλλὰ χαλκὸς καὶ σίδηρος πανταχοῦ.
nor earth but bronze and iron everywhere

Ἀντιπαρατατέσθωσαν δὲ αὐτοῖς καὶ πολέμιοι, ἄγριοί
let-be-drawn-up-against and them also enemies savage
τινες ἄνδρες καὶ ἀνήμεροι· ἐνεστηκέτω δὲ ἤδη καὶ ὁ
some men and untamed let-be-at-hand and already also the
τῆς συμβολῆς καιρός.
of-the engagement time
Εἶτα ἁρπάσας τὶς ἐξαίφνης μειράκιον τῶν ἐν ἀγρῷ
then having-seized someone suddenly (a)-lad of-the(-ones) in (the)-country
τραφέντων καὶ τῆς πηκτίδος καὶ τῆς καλαύροπος πλέον
reared and than-the pipe and the crook more
εἰδότων οὐδὲν, καθοπλιζέτω μὲν αὐτὸ ὅπλοις χαλκοῖς,
knowing nothing let-him-arm indeed him with-arms bronze
περιαγέτω δὲ τὸ στρατόπεδον ἅπαν, καὶ δεικνύτω
let-him-lead-round and the army whole and let-him-show
λόχους καὶ λοχαγοὺς, τοξότας, σφενδονήτας, ταξιάρχους,
companies and captains archers slingers brigadiers
στρατηγοὺς, ὁπλίτας, ἱππέας, ἀκοντιστὰς, τριήρεις,
generals hoplites horsemen javelin-men triremes
τριηράρχους, τοὺς ἐκεῖ πεφραγμένους στρατιώτας, τῶν
trierarchs the there fenced soldiers of-the
ἐν ταῖς ναυσὶν ἀποκειμένων μηχανημάτων τὸ πλῆθος·
in the ships stored engines the multitude
δεικνύτω δὲ καὶ τὴν τῶν πολεμίων παράταξιν ἅπασαν,
let-him-show and also the of-the enemies battle-line whole
καὶ ὄψεις ἀποτροπαίους τινὰς, καὶ σκευὴν ὅπλων
and faces abominable some and equipment of-arms
ἐξηλλαγμένην, καὶ πλῆθος ἄπειρον, καὶ φάραγγας καὶ
strange and multitude boundless and ravines and
κρημνοὺς βαθεῖς καὶ δυσχωρίας ὀρῶν·
precipices deep and difficulties of-mountains

606 δεικνύτω δὲ ἔτι παρὰ τοῖς ἐναντίοις καὶ πετομένους
let-him-show and further among the opponents also flying
ἵππους διά τινος μαγγανείας, καὶ ὁπλίτας δι᾽ ἀέρος
horses through some sorcery and hoplites through air
φερομένους, καὶ πάσης γοητείας δύναμίν τε καὶ ἰδέαν.
carried and of-all witchcraft power both and form
607 Καταλεγέτω δὲ καὶ τὰς τοῦ πολέμου συμφοράς· τῶν
let-him-list and also the of-the war calamities of-the
ἀκοντίων τὸ νέφος, τῶν βελῶν τὰς νιφάδας, τὴν πολλὴν
javelins the cloud of-the darts the snowstorms the much
ἀχλὺν ἐκείνην καὶ τὴν ἀορασίαν, τὴν ζοφωδεστάτην νύκτα,
mist that and the blindness the gloomiest night
ἣν τὸ τῶν τοξευμάτων συνίστησι πλῆθος, ἀποστρέφον
which the of-the arrows forms multitude turning-back
τῇ πυκνότητι τὰς ἀκτῖνας, τὴν κόνιν οὐχ ἧττον τοῦ
by-the thickness the rays the dust not less than-the
σκότους τοὺς ὀφθαλμοὺς ἀμαυροῦσαν, τοὺς τῶν αἱμάτων
darkness the eyes dimming the of-the bloods
χειμάῤῥους, τῶν πιπτόντων τὰς οἰμωγάς, τῶν
torrents of-the(-ones) falling the groans of-the(-ones)
ἑστώτων τοὺς ἀλαλαγμούς, τῶν κειμένων τὰς σωρείας,
standing the war-cries of-the(-ones) lying the heaps
τροχοὺς αἵματι βαπτιζομένους, ἵππους αὐτοῖς ἀναβάταις
wheels in-blood dipped horses with-their-very riders
πρηνεῖς φερομένους ἀπὸ τοῦ πλήθους τῶν κειμένων νεκρῶν,
headlong carried from the multitude of-the lying dead
τὴν γῆν φύρδην ἅπαντα ἔχουσαν, αἷμα καὶ τόξα καὶ βέλη,
the earth in-confusion all(-things) having blood and bows and darts
ἵππων ὁπλὰς καὶ ἀνθρώπων κεφαλὰς ὁμοῦ κειμένας, καὶ
of-horses hoofs and of-men heads together lying and
βραχίονα καὶ τροχὸν, καὶ κνημίδα καὶ στῆθος διακοπὲν,
arm and wheel and greave and breast cut-through

ἐγκεφάλους ξίφεσι προσπεπλασμένους, ἀκίδα βέλους
brains to-swords plastered (a)-point of-(a)-dart
ἐκκεκλασμένην καὶ ὀφθαλμὸν ἔχουσαν ἐμπεπερονημένον.
broken-off and (an)-eye having pierced-on(-it)
καταλεγέτω καὶ τὰ τοῦ ναυτικοῦ πάθη· τριήρεις τὰς 608
let-him-list also the of-the naval sufferings triremes the(-ones)
μὲν ἐν μέσοις ἀναπτομένας τοῖς ὕδασι, τὰς δὲ
indeed in (the)-midst being-kindled the waters the(-ones) but
αὐτοῖς ὁπλίταις καταδυομένας· τὸν τῶν ὑδάτων ἦχον,
with-their-very hoplites sinking the of-the waters sound
τὸν τῶν ναυτῶν θόρυβον, τὴν τῶν στρατιωτῶν βοὴν,
the of-the sailors tumult the of-the soldiers shout
τῶν κυμάτων καὶ τῶν αἱμάτων μιγνύμενον τὸν ἀφρὸν,
of-the waves and of-the bloods mixed the foam
καὶ ὁμοῦ τοῖς πλοίοις ἐπεισιόντα πᾶσι· τοὺς ἐπὶ τῶν
and together with-the ships going-in-upon all the on the
καταστρωμάτων νεκροὺς, τοὺς καταποντιζομένους, τοὺς
decks dead the(-ones) drowning the(-ones)
ἐπιπλέοντας, τοὺς εἰς τοὺς αἰγιαλοὺς ἐκβρασσομένους,
floating the(-ones) on the shores cast-up
τοὺς ἔνδον τοῖς κύμασι περικλυζομένους, καὶ ταῖς ναυσὶν
the(-ones) within by-the waves washed-round and by-the ships
ἀποφράττοντας τὴν ὁδόν.
blocking the way
Καὶ πάσας ἀκριβῶς διδάξας τὰς τοῦ πολέμου τραγῳδίας, 609
and all precisely having-taught the of-the war tragedies
προστιθέτω καὶ τὰ τῆς αἰχμαλωσίας δεινὰ, καὶ τὴν
let-him-add also the of-the captivity terrible(-things) and the
παντὸς θανάτου χαλεπωτέραν δουλείαν.
than-every death harsher slavery

610 Καὶ ταῦτα εἰπὼν κελευέτω τὸν ἵππον ἀναβαίνειν
and these(-things) having-said let-him-bid(-him) the horse to-mount
εὐθέως, καὶ τοῦ στρατοπέδου παντὸς ἐκείνου στρατηγεῖν.
at-once and of-the army whole that to-be-general
611 Ἆρα οἴει πρὸς τὴν διήγησιν μόνην ἀρκέσειν τὸν
— do-you-think for the narration alone to-suffice the
μειρακίσκον ἐκεῖνον, ἀλλ᾽ οὐκ ἀπὸ πρώτης ὄψεως εὐθέως
lad that but not from (the)-first sight at-once
ἀφήσει τὴν ψυχήν;
will-be-let-go the soul

XXVII · THE UNSEEN WAR

The war with the devil is fiercer than any battle, and the enemy never rests. Basil weeps that John has led him into danger. John vows to come when Basil has respite, embraces him, and trusts that his ministry will win him the boldness to receive John into his eternal tent.

612 Καὶ μή με νομίσῃς ἐπαίρειν τὸ πρᾶγμα τῷ λόγῳ·
and not me think to-exaggerate the matter by-the word
μήδ᾽ ὅτι τῷ σώματι τούτῳ καθάπερ τινὶ δεσμωτηρίῳ
nor that in-the body this as-if in-some prison
κατακλεισθέντες, τῶν ἀοράτων οὐδὲν δυνάμεθα ἰδεῖν,
shut-up of-the invisible(-things) nothing we-are-able to-see
μεγάλα τὰ εἰρημένα εἶναι νόμιζε. πολὺ γὰρ ταύτης τῆς
great the(-things) said to-be think by-much for than-this the
μάχης μείζονα, πολὺ καὶ φρικωδεστέραν εἶδες ἂν, εἰ
battle greater much also more-awe-inspiring you-would-have-seen — if
τοῦ διαβόλου τὴν ζοφωδεστάτην παράταξιν, καὶ τὴν μανιώδη
of-the devil the gloomiest battle-line and the mad
συμβολὴν τούτοις τοῖς ὀφθαλμοῖς ἰδεῖν ἠδυνήθης ποτέ.
onset with-these the eyes to-see you-had-been-able ever

Οὐ γὰρ χαλκὸς ἐκεῖ καὶ σίδηρος, οὐδὲ ἵπποι καὶ ἅρματα 613
not for bronze (is)-there and iron nor horses and chariots
καὶ τροχοί, οὐδὲ πῦρ καὶ βέλη, ταῦτα τὰ ὁρατά· ἀλλ᾽
and wheels nor fire and darts these the visible(-things) but
ἕτερα πολὺ τούτων φοβερώτερα μηχανήματα. οὐ δεῖ
other much than-these more-fearsome engines not need
τούτοις τοῖς πολεμίοις θώρακος οὐδὲ ἀσπίδος, οὐδὲ ξιφῶν
for-these the enemies (a)-breastplate nor shield nor swords
καὶ δοράτων· ἀλλ᾽ ἀρκεῖ μόνη ἡ ὄψις τῆς ἐπαράτου
and spears but suffices alone the sight of-the accursed
στρατιᾶς ἐκείνης παραλῦσαι ψυχὴν, ἣν μὴ λίαν οὖσα
army that to-paralyze (a)-soul if not very being
γενναία τύχῃ, καὶ πρὸ τῆς οἰκείας ἀνδρείας, πολλῆς
noble it-happen and before the own courage much
ἀπολαύσῃ τῆς παρὰ τοῦ Θεοῦ προνοίας.
it-enjoy the from — God providence
Καὶ εἴ γε ἦν δυνατὸν, τὸ σῶμα ἀποδύντα τοῦτο, 614
and if indeed it-were possible the body having-put-off this
ἢ καὶ μετὰ αὐτοῦ τοῦ σώματος δυνηθῆναι καθαρῶς καὶ
or even with itself the body to-be-able purely and
ἀφόβως ἅπασαν τὴν ἐκείνου παράταξιν, καὶ τὸν πρὸς
fearlessly whole the his battle-line and the against
ἡμᾶς πόλεμον ὀφθαλμοφανῶς ἰδεῖν· εἶδες ἂν οὐ
us war visibly to-see you-would-have-seen — not
χειμάῤῥους αἱμάτων, οὐδὲ σώματα νεκρὰ, ἀλλὰ ψυχῶν
torrents of-bloods nor bodies dead but of-souls
πτώματα τοσαῦτα, καὶ τραύματα οὕτω χαλεπὰ, ὡς
corpses so-many and wounds so harsh so-as
ἅπασαν ἐκείνην τοῦ πολέμου τὴν ὑπογραφὴν, ἣν ἄρτι
whole that of-the war the sketch which just-now
διῆλθον πρός σε, παίδων τινῶν ἀθύρματα εἶναι νομίσαι,
I-went-through to you of-children some playthings to-be to-think

καὶ παιδιὰν μᾶλλον ἢ πόλεμον, τοσοῦτοι οἱ καθ'
and (a)-game rather than (a)-war so-many the(-ones) on
ἑκάστην πληττόμενοι τὴν ἡμέραν.
each struck the day
615 Τὰ δὲ τραύματα οὐκ ἴσην ἐργάζεται τὴν νέκρωσιν, ἀλλ'
the and wounds not equal work the deadening but
ὅσον ψυχῆς καὶ σώματος τὸ μέσον, τοσοῦτον ἐκείνης καὶ
as-far-as of-soul and of-body the interval so-far of-that and
ταύτης τὸ διάφορον. ὅτ' ἂν γὰρ λάβῃ τὴν πληγὴν ἡ ψυχὴ
of-this the difference when — for receive the blow the soul
καὶ πέσῃ, οὐ κεῖται καθάπερ τὸ σῶμα ἀνεπαισθήτως, ἀλλὰ
and fall not it-lies like the body insensibly but
βασανίζεται μὲν ἐντεῦθεν ἤδη τῇ πονηρᾷ συνειδήσει
it-is-tormented indeed from-here already by-the wicked conscience
τηκομένη· μετὰ δὲ τὴν ἐνθένδε ἀπαλλαγὴν, κατὰ τὸν τῆς
wasting-away after but the from-here release at the of-the
κρίσεως καιρὸν, ἀθανάτῳ παραδίδοται τιμωρίᾳ. Εἰ δέ τις
judgment time to-deathless it-is-handed-over punishment if but anyone
ἀναλγήτως ἔχοι πρὸς τὰς τοῦ διαβόλου πληγὰς, μεῖζον
painlessly be(-disposed) toward the of-the devil blows greater
ὑπὸ τῆς ἀναισθησίας ἐκείνῳ γίνεται τὸ δεινόν. ὁ
from the insensibility for-him becomes the terrible(-thing) the(-one)
γὰρ ἐπὶ τῇ προτέρᾳ πληγῇ μὴ δηχθεὶς, εὐκόλως δέξεται
for at the first blow not stung easily will-receive
καὶ δευτέραν, καὶ μετ' ἐκείνην ἑτέραν. οὐ γὰρ διαλιμπάνει
also (a)-second and after that another not for leaves-off
μέχρι τῆς ἐσχάτης ἀναπνοῆς παίων ὁ μιαρὸς, ὅτ' ἂν εὕρῃ
until the last breath striking the foul(-one) when — be-find
ψυχὴν ὑπτίαν καὶ τῶν προτέρων καταφρονοῦσαν πληγῶν.
(a)-soul supine and the former despising blows

Εἰ δὲ καὶ τῆς συμβολῆς τὸν τρόπον ἐξετάζειν ἐθέλοις, 616
if but also of-the onset the manner to-examine you-should-wish
πολὺ ταύτην σφοδροτέραν καὶ ποικιλωτέραν ἴδοις ἄν.
much this more-vehement and more-varied you-would-see —
οὐδὲ γὰρ κλοπῆς καὶ δόλου τοσαύτας τις οἶδεν ἰδέας,
not-even for of-theft and of-deceit so-many anyone knows forms
ὅσας ἐκεῖνος ὁ μιαρὸς, ταύτῃ γοῦν τὴν πλείονα
as-many-as that the foul(-one) in-this at-any-rate the greater
κέκτηται δύναμιν· οὔτε ἔχθραν τις οὕτως ἀκήρυκτον
has-acquired power nor enmity anyone so implacable
δύναιτ᾽ ἂν ἔχειν πρὸς τοὺς ἄγαν πολεμιωτάτους αὐτῷ,
could — have toward the very most-hostile to-him
ὅσην πρὸς τὴν ἀνθρωπείαν φύσιν ὁ πονηρός.
as-great-as toward the human nature the evil(-one)
Καὶ τὴν προθυμίαν δὲ εἴ τις ἐξετάζοι, μεθ᾽ ἧς μάχεται 617
and the eagerness and if anyone should-examine with which fights
ἐκεῖνος, ἀνθρώπους μὲν ἐνταῦθα καὶ γελοῖον παραβαλεῖν·
that(-one) men indeed here even (it-is)-laughable to-compare
εἰ δέ τις τὰ ὀργιλώτατα καὶ ἀπηνέστατα τῶν θηρίων
if but anyone the most-irascible and most-savage of-the beasts
ἐκλεξάμενος ἀντιτιθέναι θέλοι τῇ τούτου μανίᾳ, πραότατα
having-picked-out to-set-against should-wish to-the of-this madness mildest
ὄντα καὶ ἡμερώτατα εὑρήσει τῇ παραβολῇ· τοσοῦτον
being and tamest he-will-find(-them) in-the comparison so-great
οὗτος πνεῖ θυμὸν, ταῖς ἡμετέραις προσβάλλων ψυχαῖς.
this(-one) breathes rage on-the our attacking souls
Καὶ ὁ τῆς μάχης δὲ χρόνος, ἐνταῦθα μὲν βραχὺς, καὶ ἐν τῷ 618
and the of-the battle and time here indeed (is)-short and in the
βραχεῖ δὲ αὐτῷ πολλαὶ αἱ ἀνακωχαὶ· καὶ γὰρ νὺξ ἐπελθοῦσα,
short and itself many the truces and for night having-come-on
καὶ ὁ τοῦ σφάζειν κάματος, καὶ τροφῆς καιρὸς καὶ πολλὰ
and the of-the to-slaughter weariness and of-food time and many

ἕτερα διαναπαύειν τὸν στρατιώτην πέφυκεν, ὡς καὶ
other(-things) to-give-rest the soldier are-wont so-as even
ἀποδῦναι τὴν παντευχίαν, καὶ ἀναπνεῦσαι μικρὸν, καὶ σίτῳ
to-put-off the full-armor and to-breathe (a)-little and with-food
καὶ ποτῷ καταψῦξαι, καὶ ἑτέροις πολλοῖς τὴν προτέραν
and with-drink to-refresh and with-others many the former
ἀνακτήσασθαι δύναμιν. Ἐπὶ δὲ τοῦ πονηροῦ, οὐκ ἔστι
to-recover strength in-the-case-of but the evil(-one) not it-is-possible
τὰ ὅπλα καταθέσθαι ποτὲ, οὐκ ἔστιν ὕπνον ἄρασθαι, τὸν
the arms to-lay-down ever not it-is-possible sleep to-take the(-one)
βουλόμενον ἄτρωτον μένειν διαπαντός. ἀνάγκη γὰρ, δυοῖν
wishing unwounded to-remain always (it-is)-necessary for of-two
θάτερον, ἢ πεσεῖν καὶ ἀπολέσθαι γυμνωθέντα, ἢ διαπαντὸς
the-one either to-fall and to-perish stripped or always
καθωπλισμένον ἑστᾶναι καὶ ἐγρηγορότα. καὶ γὰρ ἐκεῖνος
fully-armed to-stand and awake and for that(-one)
διαπαντὸς ἕστηκε μετὰ τῆς αὐτοῦ παρατάξεως, τὰς ἡμετέρας
always stands with the his-own battle-line the our
ῥαθυμίας παρατηρῶν, πλείονά τε εἰσφέρων σπουδὴν εἰς τὴν
slacknesses watching-for more both bringing zeal for the
ἡμετέραν ἀπώλειαν, ἢ εἰς τὴν σωτηρίαν ἡμεῖς τὴν ἑαυτῶν.
our destruction than for the salvation we the our-own

619 Καὶ τὸ μὴ ὁρᾶσθαι δὲ αὐτὸν ὑφ' ἡμῶν, καὶ τὸ
and the not to-be-seen and him by us and the
ἐξαπίνης ἐπιτίθεσθαι, ἃ μάλιστα τῶν μυρίων ἐστὶν αἴτια
suddenly to-attack which most of-the myriad are causes
κακῶν τοῖς οὐκ ἐγρηγορόσι διαπαντὸς, πολὺ τοῦτον
evils for-the(-ones) not awake always much this
ἀπορώτερον ἐκείνου δείκνυσι τὸν πόλεμον.
more-perplexing than-that shows the war

Ἐνταῦθα οὖν ἡμᾶς ἤθελες στρατηγεῖν τοῖς στρατιώταις 620
here then us did-you-wish to-command the soldiers
τοῦ Χριστοῦ; ἀλλὰ τῷ διαβόλῳ τοῦτο ἦν στρατηγεῖν
— of-Christ but for-the devil this was to-command
ὅτ' ἂν γὰρ ὁ διατάττειν καὶ διακοσμεῖν τοὺς
when — for the(-one) to-arrange and to-order the
λοιποὺς ὀφείλων, πάντων ἀπειρότατος καὶ ἀσθενέστατος
rest owing of-all most-inexperienced and weakest
ᾖ· προδοὺς ὑπὸ τῆς ἀπειρίας τοὺς πιστευθέντας, τῷ
be having-betrayed by the inexperience the(-ones) entrusted for-the
διαβόλῳ μᾶλλον ἐστρατήγησεν, ἢ τῷ Χριστῷ.
devil rather he-commanded than — for-Christ
Ἀλλὰ τί στένεις; τί δακρύεις; οὐ γὰρ θρήνων ἄξια τὰ 621
but why do-you-groan why do-you-weep not for of-laments worthy the(-things)
κατ' ἐμὲ νῦν, ἀλλ' εὐφροσύνης καὶ χαρᾶς. Ἀλλ' οὐχὶ καὶ
about me now but of-gladness and of-joy but not also
τὰ ἐμά φησιν, ἀλλὰ μυρίων ἄξια ταῦτα κοπετῶν· νῦν
the(-things) mine he-says but of-myriad worthy these(-things) lamentations now
γὰρ μόλις ἠδυνήθην συνιδεῖν, οἷ τῶν κακῶν με ἤγαγες.
for scarcely was-I-able to-perceive to-what of-the evils me you-have-led
Ἐγὼ μὲν γὰρ εἰσῆλθον πρός σε, ὅ τι ποτὲ ὑπὲρ σοῦ πρὸς 622
I indeed for came-in to you what thing ever for you to
τοὺς ἐγκαλοῦντας ἀπολογήσομαι, δεόμενος μαθεῖν· σὺ δέ
the(-ones) accusing I-shall-answer needing to-learn you but
με ἐκπέμπεις ἑτέραν ἀνθ' ἑτέρας φροντίδα ἐνθείς. οὐ γὰρ
me send-out another instead-of another care having-put-in not for
ἔτι μοι μέλει, τί πρὸς ἐκείνους ὑπὲρ σοῦ, ἀλλὰ τί πρὸς
any-longer to-me matters what to those for you but what to
τὸν Θεὸν ὑπὲρ ἐμαυτοῦ καὶ τῶν ἐμῶν ἀπολογήσομαι κακῶν.
— God for myself and the my I-shall-answer evils

623 Ἀλλὰ σοῦ δέομαι καὶ ἀντιβολῶ, εἴ τι σοι μέλει τῶν
but you I-beg and I-entreat if anything to-you matters of-the
ἐμῶν, εἴ τις παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον
my(-affairs) if any consolation in Christ if any comfort
ἀγάπης, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ. καὶ γὰρ οἶδας,
of-love if any bowels and mercies and for you-know
ὅτι με μάλιστα πάντων αὐτὸς εἰς τοῦτον τὸν κίνδυνον
that me most of-all yourself into this the danger
ἤγαγες· χεῖρα ὄρεξον καὶ λέγων καὶ πράττων τὰ
led (a)-hand stretch-out both saying and doing the(-things)
δυνάμενα ἡμᾶς ἀνορθοῦν, μηδὲ ἀνάσχῃ πρὸς γοῦν
able us to-raise-up nor endure for at-any-rate
τὸ βραχύτατον ἡμᾶς ἀπολιπεῖν, ἀλλὰ νῦν μᾶλλον ἢ
the shortest(-time) us to-leave but now more than
πρότερον κοινὰς ποιεῖσθαι τὰς διατριβάς.
before common to-make the conversations
624 Ἐγὼ δὲ μειδιάσας, καὶ τί συμβαλέσθαι, ἔφην, τί δέ σε
I but having-smiled and what to-contribute I-said what and you
ὀνῆσαι δυνήσομαι πρὸς τοσοῦτον πραγμάτων ὄγκον; ἀλλ᾽
to-benefit shall-I-be-able toward so-great of-affairs weight but
ἐπειδή σοι τοῦτο ἡδύ, θάῤῥει ὦ φίλη κεφαλή· τὸν καιρὸν
since to-you this (is)-sweet take-heart O dear head the time
γὰρ, καθ᾽ ὃν ἂν ἐξῇ σοι τῶν ἐκεῖθεν φροντίδων
for in which — it-be-possible for-you from-the from-there cares
ἀναπνεῖν, καὶ παρέσομαι καὶ παρακαλέσω, καὶ τῶν
to-breathe both I-will-be-present and will-comfort(-you) and of-the(-things)
εἰς δύναμιν τὴν ἐμὴν ἐλλείψεται οὐδέν. Ἐπὶ τούτοις πλέον
to power the my will-be-lacking nothing at these more
ἐκεῖνος δακρύσας ἀνίσταται· ἐγὼ δὲ αὐτῷ περιχυθεὶς,
he having-wept rises I but him having-embraced
καὶ καταφιλήσας τὴν κεφαλὴν, προὔπεμπον, παρακαλῶν
and having-kissed the head escorted(-him) exhorting(-him)

γενναίως φέρειν τὸ συμβεβηκός. Πιστεύω γὰρ, ἔφην,
nobly to-bear the(-thing) having-happened I-trust for I-said
τῷ καλέσαντί σε Χριστῷ, καὶ τοῖς ἰδίοις ἐπιστήσαντι
— having-called you in-Christ and over-his own having-set(-you)
προβάτοις, ὅτι τοσαύτην ἐκ τῆς διακονίας ταύτης
sheep that so-great from the ministry this
κτήσῃ παῤῥησίαν, ὡς καὶ ἡμᾶς κατὰ τὴν ἡμέραν
you-will-acquire boldness so-as also us in the day
ἐκείνην κινδυνεύοντας, εἰς τὴν αἰώνιόν σου δέξασθαι σκηνήν.
that being-in-danger into the eternal your to-receive tent

JOHN CHRYSOSTOM

ΟΤΕ ΠΡΕΣΒΥΤΕΡΟΣ ΠΡΟΕΧΕΙΡΙΣΘΗ

The Sermon on His Ordination

Chrysostom marvels that a mean youth has been raised so high before so great a city, and fears his words will fail him. He asks the people's prayers for courage. He would offer God the firstfruits of his speech, the sacrifice of praise that Hosea and David commend, but Scripture says praise is not seemly in a sinner's mouth, and the psalmist calls all creation to praise God but never the sinner.

Ἆρα ἀληθῆ τὰ συμβάντα περὶ ἡμᾶς; καὶ γέγονεν
— true the(-things) having-happened about us and has-it-happened
ὄντως τὰ γεγενημένα, καὶ οὐκ ἐξηπατήμεθα; οὐδὲ
really the(-things) having-come-about and not have-we-been-deceived nor
νὺξ τὰ παρόντα καὶ ὄναρ, ἀλλ' ἡμέρα ὄντως
(is-it)-night the present(-things) and (a)-dream but day really
ἐστὶ, καὶ ἐγρηγοροῦμεν ἅπαντες; Καὶ τίς ἂν ταῦτα
it-is and are-we-awake all and who — these(-things)
πιστεύσειεν, ὅτι ἡμέρας οὔσης, νηφόντων ἀνθρώπων καὶ
would-believe that day being sober (being)-men and
ἐγρηγορότων, μειρακίσκος εὐτελὴς καὶ ἀπερῥιμμένος πρὸς
awake (a)-lad mean and cast-off to
ὕψος ἀρχῆς ἀνηνέχθη τοσοῦτον; Ἐν νυκτὶ μὲν γὰρ
(the)-height of-office was-raised so-great in night indeed for
οὐδὲν ἀπεικὸς τὰ τοιαῦτα συμβαίνειν. Ἤδη γοῦν τινες
nothing (is)-unlikely the such(-things) to-happen already at-any-rate some
τὸ σῶμα ἀνάπηροι, καὶ μηδὲ τῆς ἀναγκαίας εὐποροῦντες
in-the body maimed and not-even of-the necessary having-plenty
τροφῆς, καθευδήσαντες εἶδον ἑαυτοὺς ἀρτίους γεγενημένους
food having-slept saw themselves whole having-become
καὶ καλοὺς καὶ τραπέζης ἀπολαύοντας βασιλικῆς· ἀλλ'
and handsome and table enjoying royal but
ἦν ὕπνος καὶ ὀνείρων ἀπάτη τὰ φαινόμενα. Καὶ γὰρ
it-was sleep and of-dreams deceit the(-things) appearing and for

τοιαύτη τῶν ὀνειράτων ἡ φύσις· πανοῦργός τίς
such of-the dreams (is)-the nature crafty some(-thing)
ἐστι καὶ θαυμαστὴ, καὶ τοῖς παραδόξοις ἐντρυφῶσα
it-is and wonderful and in-the paradoxes reveling
χαίρει. Ἀλλ' οὐχ ἐν ἡμέρᾳ ταῦτα, οὐδὲ ἐπ' αὐτῆς τῶν
it-rejoices but not in day these(-things) nor in itself of-the
πραγμάτων τῆς ἀληθείας τοῦτο τάχα συμβαῖνον ἴδοι
things the truth this perhaps happening would-see
τις ἄν. Ἀλλὰ πάντα νῦν συνέβη καὶ γέγονε
anyone — but all(-things) now have-happened and have-come-about
καὶ τέλος ἔχει, καθὼς θεωρεῖτε, ταῦτα δὴ τὰ
and (an)-end have as you-behold these indeed the(-things)
τῶν ὀνείρων ἀπιστότερα· καὶ πόλις οὕτω μεγάλη καὶ
than-the dreams more-incredible and (a)-city so great and
πολυάνθρωπος, δῆμός τε θαυμαστὸς καὶ μέγας πρὸς τὴν
populous (a)-people both wonderful and great at the
ἡμετέραν εὐτέλειαν κέχηνεν, ὡς μέγα τι καὶ γενναῖον
our meanness has-gaped as great something and noble
ἀκουσόμενος παρ' ἡμῶν. Καίτοι καὶ εἰ κατὰ τοὺς ἀεννάους
going-to-hear from us and-yet even if like the ever-flowing
ἔῤῥεον ποταμοὺς, καὶ πηγαὶ λόγων ἐναπέκειντό μου
I-were-flowing rivers and springs of-words were-stored-in my
τῷ στόματι, τοσούτων ἀθρόον συνδραμόντων πρὸς τὴν
the mouth so-many all-at-once having-run-together for the
ἀκρόασιν, ταχέως ἀνεστάλη μοι τῷ φόβῳ τὸ
hearing quickly would-have-been-checked for-me by-the fear the
ῥεῖθρον, καὶ ἀνεχαίτισεν ἂν εἰς τοὐπίσω τὰ νάματα·
stream and would-have-thrown-back — to the-rear the waters
ὅταν δὲ μὴ ποταμῶν, μηδὲ πηγῶν μόνον, ἀλλὰ μηδὲ
when but not of-rivers nor of-springs only but not-even
ψεκάδος εὐτελοῦς διασώζωμεν μέτρον, πῶς οὐ δέος
of-(a)-drop paltry we-preserve (the)-measure how not (is-there)-fear

μὴ καὶ αὐτὸ τὸ μικρὸν τῆς ἐπιῤῥοῆς ἐπιλίπῃ τῷ φόβῳ
lest also itself the small of-the flow fail by-the fear
ξηρανθὲν, καὶ γένηται ταὐτὸν, ὃ καὶ ἐπὶ τῶν
dried-up and there-happen the-same which also in-the-case-of the
σωμάτων συμβαίνειν εἴωθε; Τί δὲ γίνεται ἐπὶ τῶν
bodies to-happen is-wont what and happens in-the-case-of the
σωμάτων; Πολλὰ πολλάκις κατέχοντες τῇ χειρὶ, καὶ
bodies many(-things) often holding in-the hand and
τοῖς δακτύλοις ἡμῶν σφίγγοντες, πτοηθέντες ἅπαντα
with-the fingers our squeezing having-been-scared all(-things)
ἐξεχέαμεν, χαυνωθέντων ἡμῶν τῶν νεύρων, καὶ τοῦ τόνου
we-poured-out having-been-slackened our the sinews and the tension
τῆς σαρκὸς χαλασθέντος. Τοῦτο δὴ δέος μὴ καὶ
of-the flesh having-been-relaxed this indeed (is-the)-fear lest also
τήμερον γένηται ἐπὶ τῆς ψυχῆς τῆς ἡμετέρας, καὶ
today happen in-the-case-of the soul the our and
ἃ μετὰ πολλοῦ πόνου συνηγάγομεν ὑμῖν νοήματα,
what(-things) with much labor we-gathered for-you thoughts
τὰ μικρὰ δὴ ταῦτα καὶ εὐτελῆ, ὑπὸ τῆς ἀγωνίας
the small indeed these and paltry by the anxiety
ἐλασθέντα, φροῦδα οἰχήσηται, καὶ τὴν διάνοιαν ἡμῶν
driven gone depart and the mind our
ἐρήμην καταλιπόντα ἀποπτῇ. Διὸ δέομαι πάντων ὁμοίως
desolate having-left fly-away wherefore I-beg all alike
ὑμῶν, ἀρχόντων καὶ ἀρχομένων, ὅσην ἡμῖν ἀγωνίαν
of-you rulers and governed as-much-as on-us anxiety
ἐνεβάλετε τῇ συνδρομῇ τῇ κατὰ τὴν ἀκρόασιν, τοσοῦτον
you-cast by-the gathering the for the hearing so-much
ἐμπνεῦσαι θάρσους ἡμῖν διὰ τῆς σπουδῆς τῆς κατὰ
to-breathe-in of-courage into-us through the zeal the in
τὰς εὐχὰς, καὶ δεηθῆναι τοῦ διδόντος ῥῆμα τοῖς
the prayers and to-beg the(-one) giving (the)-word to-the(-ones)

εὐαγγελιζομένοις δυνάμει πολλῇ, δοῦναι καὶ ἡμῖν λόγον ἐν
evangelizing with-power much to-give also to-us (a)-word in
ἀνοίξει τοῦ στόματος ἡμῶν. Πάντως ὑμῖν πόνος οὐδεὶς
(the)-opening of-the mouth our altogether for-you (is)-labor none
τοσούτοις οὖσι καὶ τηλικούτοις, ἑνὸς μειρακίσκου ψυχὴν
so-many being and so-great of-one lad (the)-soul
τῷ φόβῳ διαλυθεῖσαν ἐπισφίγξαι πάλιν· δίκαιοι δὲ ἂν
by-the fear dissolved to-tighten again just and —
εἴητε ταύτην ἡμῖν παρασχεῖν τὴν αἴτησιν, ἐπεὶ καὶ
you-would-be this to-us to-grant the request since also
δι᾽ ὑμᾶς τὸν κύβον ἀνερρίψαμεν τοῦτον, δι᾽ ὑμᾶς
because-of you the die we-have-thrown this because-of you
καὶ τὴν ὑμετέραν ἀγάπην, ἧς οὐδὲν βιαιότερον, οὐδὲ
and the your love than-which nothing (is)-more-forcible nor
τυραννικώτερον, ὅπου γε καὶ ἡμᾶς οὐ μάλα ἐμπείρως
more-tyrannical since indeed even us not very experienced
ἔχοντας τοῦ λέγειν, λέγειν ἀνέπεισε, καὶ πρὸς τὸ τῆς
being in-the to-speak to-speak it-has-persuaded and for the of-the
διδασκαλίας στάδιον ἀποδύσασθαι παρεσκεύασε, καίτοι
teaching stadium to-strip prepared(-us) and-yet
μηδέπω πρότερον τούτων ἁψαμένους τῶν παλαισμάτων,
never before these having-touched the wrestlings
ἀλλ᾽ ἀεὶ μετὰ τῶν ἀκροατῶν ταττομένους, καὶ τῆς
but always with the hearers ranked and the
ἀπράγμονος ἀπολαύοντας ἡσυχίας. Ἀλλὰ τίς οὕτω σκληρὸς
untroubled enjoying quiet but who (is)-so hard
καὶ δυσάγωγος, ὡς τὸν ὑμέτερον σύλλογον σιγῇ παρελθεῖν,
and intractable as the your assembly in-silence to-pass-by
καὶ θερμοὺς εὑρὼν ἀκροάσεως ἐραστὰς, μὴ προσειπεῖν,
and warm having-found of-hearing lovers not to-address(-them)
κἂν ἁπάντων ἀνθρώπων ἀφωνότερος ᾖ; Ἐβουλόμην
even-if than-all men more-voiceless be-be I-wished

οὖν πρῶτον ἐν Ἐκκλησίᾳ μέλλων ἀφιέναι λόγον, τῶν
then first in (the)-Church being-about to-let-go (a)-word of-the
προοιμίων ἀπάρξασθαι τῷ τὴν γλῶσσαν ἡμῖν ταύτην
preludes to-make-a-first-offering — the tongue to-us this
δεδωκότι Θεῷ· καὶ γὰρ οὕτως ἔδει. Οὐ γὰρ δὴ μόνον
having-given to-God and for so it-was-needful not for indeed only
ἅλωνος καὶ ληνοῦ, ἀλλὰ καὶ λόγων ἀπάρχεσθαι δεῖ
of-threshing-floor and of-wine-press but also of-words to-offer-firstfruits one-must
τῷ λόγῳ, καὶ λόγων πολλῷ μᾶλλον, ἢ δραγμάτων.
to-the word and of-words by-much more than of-sheaves
Καὶ γὰρ καὶ ἡμῖν οἰκειότερος οὗτος ὁ καρπὸς, καὶ αὐτῷ
and for also to-us more-akin this the fruit and to-him
προσφιλέστερος τῷ τιμωμένῳ Θεῷ. Βότρυν μὲν γὰρ καὶ
dearer — honored God (the)-grape indeed for and
ἄσταχυν λαγόνες ἐκφέρουσι γῆς, καὶ τρέφουσιν ὄμβρων
(the)-ear (the)-flanks bring-forth of-earth and nourish of-rains
ἐπιῤῥοαὶ, καὶ γηπόνων θεραπεύουσι χεῖρες· ὕμνον δὲ ἱερὸν
(the)-floods and of-farmers tend hands (a)-hymn but holy
τίκτει μὲν εὐλάβεια ψυχῆς, τρέφει δὲ συνειδὸς ἀγαθὸν,
bears indeed (the)-reverence of-(the)-soul nourishes and (a)-conscience good
δέχεται δὲ εἰς τὰ ταμιεῖα τῶν οὐρανῶν ὁ Θεός. Ὅσῳ
receives and into the storehouses of-the heavens — God by-as-much-as
δὲ γῆς ἀμείνων ψυχὴ, τοσούτῳ καὶ αὕτη βελτίων
and than-earth better (is-the)-soul by-so-much also this better
ἐκείνης ἡ φορά. Διά τοι τοῦτο καὶ τῶν προφητῶν τις,
than-that the crop because-of indeed this also of-the prophets one
ἀνὴρ θαυμαστὸς καὶ μέγας, Ὡσηὲ ὄνομα αὐτῷ, τοῖς
(a)-man wonderful and great Hosea (the)-name to-him to-the(-ones)
τῷ Θεῷ προσκεκρουκόσι καὶ μέλλουσιν ἵλεων καταστήσειν
— God having-offended and about-to propitious to-make
αὐτὸν παραινεῖ φέρειν μεθ' ἑαυτῶν, οὐχὶ βοῶν ἀγέλας,
him he-exhorts to-bring with themselves not of-oxen herds

οὐδὲ σεμιδάλεως μέτρα τόσα καὶ τόσα, οὐδὲ τρυγόνα καὶ
nor of-fine-flour measures so-many and so-many nor (a)-turtledove and
περιστερὰν, οὐδὲ ἄλλο τι τῶν τοιούτων οὐδέν· ἀλλὰ
(a)-dove nor other anything of-the such nothing but
τί; Φέρετε μεθ' ἑαυτῶν Λόγους, φησί. Καὶ ποία θυσία
what bring with yourselves Words he-says and what-sort-of sacrifice
λόγος; ἴσως εἴποι τις ἄν. Μεγίστη μὲν οὖν, ἀγαπητὲ,
(is-a)-word perhaps might-say anyone — (the)-greatest indeed then beloved
καὶ σεμνοτάτη, καὶ τῶν ἄλλων ἁπασῶν βελτίων. Καὶ
and most-august and than-the others all better and
τίς ταῦτά φησιν; Αὐτὸς ὁ ταῦτα μάλιστα πάντων
who these(-things) says himself the(-one) these(-things) most of-all
εἰδὼς ἀκριβῶς, ὁ γενναῖος καὶ μέγας Δαυίδ. Τῷ γὰρ Θεῷ
knowing precisely the noble and great David — for to-God
ποτε εὐχαριστήρια θύων ἐπὶ νίκῃ πολέμου γεγενημένῃ
once thank-offerings sacrificing for victory of-war having-come-about
οὑτωσί πως ἔλεγεν· Αἰνέσω τὸ ὄνομα τοῦ Θεοῦ μου
thus somehow he-said I-will-praise the name — of-God my
μετ' ᾠδῆς· μεγαλυνῶ αὐτὸν ἐν αἰνέσει. Εἶτα τῆς θυσίας
with song I-will-magnify him in praise then of-the sacrifice
ταύτης τὴν ὑπεροχὴν ἡμῖν ἐνδεικνύμενος, ἐπήγαγε· Καὶ
this the superiority to-us showing he-added and
ἀρέσει τῷ Θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα
it-will-please — God more-than (a)-calf young horns bringing-forth
καὶ ὁπλάς. Ἐβουλόμην μὲν οὖν καὶ αὐτὸς ταῦτα
and hoofs I-wished indeed then also myself these(-things)
τήμερον καταβαλεῖν τὰ ἱερεῖα, καὶ τὸ θυσιαστήριον ἀπὸ
today to-lay-down the victims and the altar with
τῶν θυμάτων τούτων αἱμάξαι τὸ πνευματικόν· ἀλλὰ τί
the sacrifices these to-bloody the spiritual but what
πάθω; Σοφός τις ἀνὴρ ἐπιστομίζει με, καὶ φοβεῖ
am-I-to-suffer wise some man muzzles me and frightens(-me)

λέγων· Οὐχ ὡραῖος αἶνος ἐν στόματι ἁμαρτωλοῦ. Καθάπερ
saying not (is)-seemly praise in (the)-mouth of-(a)-sinner as
γὰρ ἐπὶ τῶν στεφάνων οὐχὶ τὰ ἄνθη μόνον εἶναι χρὴ
for in-the-case-of the crowns not the flowers only to-be must
καθαρὰ, ἀλλὰ καὶ τὴν ὑφαίνουσαν αὐτὰ χεῖρα· οὕτω καὶ
pure but also the weaving them hand so also
ἐπὶ τῶν ὕμνων τῶν ἱερῶν οὐχὶ τοὺς λόγους εὐλαβείας
in-the-case-of the hymns the holy not the words of-reverence
μετέχειν χρὴ μόνον, ἀλλὰ καὶ τὴν πλέκουσαν αὐτοὺς
to-partake must only but also the plaiting them
ψυχήν. Ἡμῖν δὲ ἐναγής τίς ἐστι, καὶ ἀπαῤῥησίαστος,
soul for-us but polluted some(-soul) is and without-frankness
καὶ πολλῶν γέμουσα τῶν ἁμαρτημάτων. Τοὺς δὲ οὕτω
and with-many teeming the sins the(-ones) and so
διακειμένους οὐχ οὗτος ἐπιστομίζει μόνον ὁ νόμος, ἀλλὰ
disposed not this muzzles only the law but
καὶ ἕτερος ἀρχαιότερος ἐκείνου καὶ πρὸ ἐκείνου τεθείς.
also another older than-that and before that set-down
Καὶ γὰρ καὶ τοῦτον εἰσήνεγκεν ὁ περὶ τῶν θυσιῶν ἡμῖν
and for also this(-law) brought-in — about the sacrifices to-us
ἄρτι διαλεχθεὶς Δαυΐδ· εἰπὼν γὰρ, Αἰνεῖτε τὸν Κύριον
just-now having-discoursed David having-said for praise the Lord
ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις· καὶ
from the heavens praise him in the highest(-places) and
μετ' ὀλίγα πάλιν εἰπὼν, Αἰνεῖτε τὸν Κύριον ἐκ τῆς
after (a)-few(-things) again having-said praise the Lord from the
γῆς, καὶ τὴν κτίσιν καλέσας ἑκατέραν, τὴν ἄνω, τὴν
earth and the creation having-called each the(-one) above the(-one)
κάτω, τὴν αἰσθητὴν, τὴν νοητὴν, τὴν ὁρωμένην,
below the(-one) perceptible the(-one) intelligible the(-one) seen
τὴν οὐχ ὁρωμένην, τὴν ὑπὲρ τὸν οὐρανὸν, τὴν ὑπὸ
the(-one) not seen the(-one) above the heaven the(-one) under

τὸν οὐρανὸν, καὶ χορὸν ἕνα στήσας ἐξ ἑκατέρας, καὶ
the heaven and (a)-choir one having-set-up from each and
οὕτω τὸν βασιλέα τῶν ὅλων παρακελευσάμενος ἀνυμνεῖν,
so the king of-the whole having-bidden to-hymn
οὐδαμοῦ τὸν ἁμαρτωλὸν ἐκάλεσεν, ἀλλὰ καὶ ἐνταῦθα
nowhere the sinner did-he-call but even here
αὐτῷ τὰς θύρας ἀπέκλεισε.
on-him the doors he-shut

II · ANOTHER WAY OF PRAISE

Reading the psalm through, he shows the angels and powers called to praise, and on earth dragons, beasts, and creeping things, but not the sinner, who is cut off like a jarring string or a diseased limb. Yet he has found another way: to praise his fellow servants, since their praise passes to the Master, as Christ said: "Let your light shine."

Καὶ ἵνα σαφέστερον ὑμῖν γένηται τὸ λεγόμενον,
and that more-clearly to-you may-become the(-thing) said
αὐτὸν ὑμῖν ἄνωθεν ἀναγνώσομαι τὸν ψαλμόν. Αἰνεῖτε
itself to-you from-the-beginning I-will-read the psalm praise
τὸν Κύριον ἐκ τῶν οὐρανῶν, φησὶν, αἰνεῖτε αὐτὸν ἐν
the Lord from the heavens he-says praise him in
τοῖς ὑψίστοις· αἰνεῖτε αὐτὸν, πάντες οἱ ἄγγελοι αὐτοῦ·
the highest(-places) praise him all the angels his
αἰνεῖτε αὐτὸν, πᾶσαι αἱ δυνάμεις αὐτοῦ. Εἶδες ἀγγέλους
praise him all the powers his did-you-see angels
αἰνοῦντας, εἶδες ἀρχαγγέλους, εἶδες τὰ Χερουβὶμ καὶ
praising did-you-see archangels did-you-see the Cherubim and
τὰ Σεραφὶμ, τὰς ἀνωτέρας δυνάμεις; Ὅταν γὰρ εἴπῃ,
the Seraphim the higher powers when for he-says
Πᾶσαι αἱ δυνάμεις αὐτοῦ, πάντα τὸν ἄνω παραλαμβάνει
all the powers his all the above he-takes-in

δῆμον. Μή που τὸν ἁμαρτωλὸν εἶδες; Καὶ πῶς ἦν
people not somewhere the sinner did-you-see and how was-it
ἐν οὐρανῷ δυνατὸν ὀφθῆναι; φησίν· Οὐκοῦν δεῦρο καὶ
in heaven possible to-be-seen he-says then come also
εἰς τὴν γῆν σε καταγάγωμεν, πρὸς τὸ ἕτερον τοῦ χοροῦ
to the earth you let-us-bring-down to the other of-the choir
μεταστήσαντες μέρος· καὶ οὐδὲ ἐνταῦθα αὐτὸν ὄψει
having-moved(-you) part and not-even here him will-you-see
πάλιν. Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι
again praise the Lord from the earth dragons and all
ἄβυσσοι, τὰ θηρία καὶ πάντα τὰ κτήνη, ἑρπετὰ καὶ
deeps the beasts and all the cattle creeping-things and
πετεινὰ πτερωτά. Οὐ μάτην, οὐδὲ εἰκῇ μεταξὺ ταῦτα
fowls winged not in-vain nor at-random meanwhile these(-things)
λέγων ἐσίγησα· ἀλλὰ γὰρ συνεχύθη μοι τῆς διανοίας ὁ
saying did-I-fall-silent but for was-confounded my of-the mind the
λογισμὸς, καὶ πικρὸν ἐπῆλθε δακρῦσαι καὶ οἰμῶξαι
reasoning and (a)-bitter(-urge) came-upon(-me) to-weep and to-wail
μέγα. Τί γὰρ ἂν γένοιτ' ἐλεεινότερον; εἰπέ μοι· Σκορπίοι
greatly what for — could-be more-pitiable tell me scorpions
καὶ ἔχεις καὶ δράκοντες πρὸς τὴν εὐφημίαν καλοῦνται
and vipers and dragons to the praise are-called
τοῦ πεποιηκότος αὐτοὺς, μόνος δὲ ὁ ἁμαρτωλὸς τῆς
of-the(-one) having-made them alone but the sinner from-the
ἱερᾶς ταύτης χοροστασίας ἀπολείπεται· καὶ εἰκότως.
holy this choir is-left-out and reasonably
Θηρίον γάρ ἐστι πονηρὸν ἡ ἁμαρτία καὶ ἀνήμερον, οὐκ
(a)-beast for is wicked the sin and savage not
εἰς τὰ σύνδουλα τῶν σωμάτων τὴν κακίαν ἐπιδεικνύμενον,
on the fellow-servants of-the bodies the malice displaying
ἀλλ' εἰς τὴν δόξαν τὴν δεσποτικὴν τὸν ἰὸν τῆς
but on the glory the of-the-Master the venom of-the

πονηρίας ἐκχέον. Δι᾽ ὑμᾶς γὰρ, φησὶ, τὸ ὄνομά
wickedness pouring-out because-of you for he-says the name
μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Διὰ τοῦτο αὐτὸν
my is-blasphemed among the nations because-of this him
ὥσπερ ἐξ ἱερᾶς πατρίδος, τῆς οἰκουμένης ἀπήλασεν
as-if from (a)-holy fatherland the world drove-out
ὁ προφήτης, καὶ πρὸς τὴν ὑπερορίαν ἀπῴκισεν. Οὕτω
the prophet and to the foreign-land banished(-him) so
που καὶ ὁ μουσικὸς ἄριστος εὐαρμόστου κιθάρας τὴν
somehow also the musician best of-(a)-well-tuned lyre the
ἀπηχοῦσαν νευρὰν ἀποτέμνει, ὥστε μὴ τῇ τῶν λοιπῶν
jarring string cuts-off so-as not the of-the other
φθόγγων ἁρμονίᾳ λυμήνασθαι· οὕτω καὶ ἰατρὸς τεχνικὸς
notes harmony to-spoil so also (a)-physician skilled
τὸ σεσηπὸς ἐκκόπτει μέλος, ὥστε μὴ τὴν ἐκεῖθεν λύμην
the rotted cuts-out limb so-as not the from-there corruption
τῇ τῶν λοιπῶν μελῶν εὐεξίᾳ ἐπιδραμεῖν· οὕτω καὶ ὁ
to-the of-the other limbs health to-overrun so also the
προφήτης ἐποίησεν ὥσπερ ἀπηχοῦσαν νευρὰν, καὶ ὥσπερ
prophet did as-if (a)-jarring string and as-if
μέλος νενοσηκὸς, τοῦ παντὸς σώματος τῆς κτίσεως τὸν
(a)-limb diseased from-the whole body of-the creation the
ἁμαρτωλὸν ἀποκόψας. Τί τοίνυν ἂν εἴη πρακτέον ἡμῖν;
sinner having-cut-off what therefore — would-be to-be-done by-us
ἐπειδὴ γὰρ ἀπερρίφημεν, ἐπειδὴ ἐξεκόπημεν, ἀνάγκη
since for we-have-been-cast-off since we-have-been-cut-off (it-is)-necessary
πάντως σιγᾶν. Σιγήσομεν οὖν; εἰπέ μοι· καὶ οὐδεὶς ἡμῖν
altogether to-be-silent shall-we-be-silent then tell me and no-one us
συγχωρήσει τὸν Δεσπότην ὑμνῆσαι τὸν ἡμέτερον, ἀλλ᾽ εἰκῇ
will-allow the Master to-hymn the our but in-vain
τὰς ὑμετέρας ἐκαλέσαμεν εὐχάς; εἰκῇ πρὸς τὰς ὑμετέρας
the your did-we-call-on prayers in-vain to the your

κατεφύγομεν πρεσβείας; Οὐκ εἰκῇ, μὴ γένοιτο. Εὗρον
did-we-take-refuge intercessions not in-vain not may-it-be I-found
γὰρ, εὗρον καὶ ἕτερον δοξολογίας τρόπον, αὐτῶν τῶν
for I-found also another of-glorifying manner themselves the
ὑμετέρων εὐχῶν μεταξὺ τῆς ἀπορίας ταύτης, ὥσπερ ἐν
your prayers in-the-midst-of the perplexity this as-if in
σκότει φανεισῶν ἀστραπῶν· ἐπαινέσομαι τοὺς συνδούλους.
darkness having-appeared lightnings I-will-praise the fellow-servants
Ἔξεστι γὰρ καὶ τοὺς ὁμοδούλους ἐπαινεῖν· τούτων
it-is-permitted for also the fellow-slaves to-praise these
δὲ ἐπαινουμένων, εἰς τὸν Δεσπότην ἡ δόξα διαβήσεται
and being-praised to the Master the glory will-pass-over
πάντως. Ὅτι δὲ καὶ ἐντεῦθεν δοξάζεται, δείκνυσι καὶ αὐτὸς
altogether that and also from-this he-is-glorified shows also himself
ὁ Χριστὸς λέγων· Λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
— Christ saying let-shine the light your before
τῶν ἀνθρώπων, ὅπως ἴδωσι τὰ καλὰ ἔργα ὑμῶν, καὶ
the men that they-may-see the good works your and
δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Ἰδοὺ
may-glorify the Father your the in the heavens behold
λοιπὸν καὶ ἕτερος δοξολογίας τρόπος, ὃν καὶ ἁμαρτωλῷ
for-the-rest also another of-glorifying manner which even for-(a)-sinner
δυνατὸν εἰπεῖν, καὶ μὴ παραλῦσαι τὸν νόμον.
(it-is)-possible to-speak and not to-break the law

He passes over the bishop's labors and battles for the faith and praises his self-control: raised in wealth, young, and orphaned, he despised luxury and, like Moses, chose hardship. He disciplined his body like a hard-mouthed horse, keeping it neither starved nor pampered, and in old age he still keeps watch at the helm, so that all sail safely.

Τίνα οὖν, τίνα τῶν συνδούλων ἐπαινεσόμεθα; Τίνα δὲ
whom then whom of-the fellow-servants shall-we-praise whom and
ἄλλον, ἀλλ' ἢ τὸν κοινὸν τῆς πατρίδος διδάσκαλον, καὶ
other but than the common of-the fatherland teacher and
διὰ τῆς πατρίδος τῆς οἰκουμένης ἁπάσης. Καθάπερ γὰρ
through the fatherland of-the world whole just-as for
ὑμᾶς οὗτος ἐπαίδευσε μέχρι θανάτου ὑπὲρ τῆς ἀληθείας
you this(-man) trained as-far-as death for the truth
ἐνίστασθαι, οὕτως ὑμεῖς τοὺς ἄλλους ἀνθρώπους ἐδιδάξατε
to-stand-firm so you the other men taught
τῆς ψυχῆς μᾶλλον ἢ τῆς εὐσεβείας ἀφίστασθαι. Βούλεσθε
the soul rather than the piety to-give-up do-you-wish
οὖν ἐντεῦθεν αὐτῷ πλέξωμεν τοὺς τῶν ἐγκωμίων
then from-this for-him we-should-weave the of-the praises
στεφάνους; Ἐβουλόμην καὶ αὐτὸς, ἀλλ' ὁρῶ πέλαγος
crowns I-wished also myself but I-see (a)-sea
ἀχανὲς κατορθωμάτων, καὶ δέδοικα μὴ πρὸς τὸν πυθμένα
gaping of-achievements and I-fear lest to the bottom
κατενεχθεὶς ὁ λόγος ἀσθενήσῃ πάλιν ἀναδραμεῖν. Ἀνάγκη
carried-down the word be-too-weak again to-run-up necessity
γὰρ παλαιὰ διηγήσασθαι κατορθώματα, ἀποδημίας,
for old to-recount achievements journeys
ἀγρυπνίας, φροντίδας, γνώμας, μάχας, τρόπαια τροπαίοις
vigils cares counsels battles trophies to-trophies

καὶ νίκας νίκαις συναπτομένας, πράγματα οὐχὶ τῆς
and victories to-victories joined things not than-the
ἡμετέρας μόνον, ἀλλὰ καὶ πάσης ἀνθρωπίνης μείζονα
our only but also than-every human greater
γλώττης, ἀποστολικῆς δεόμενα φωνῆς πνεύματι κινουμένης,
tongue (an)-apostolic needing voice by-(the)-spirit moved
ᾧ πάντα καὶ εἰπεῖν καὶ διδάξαι δυνατόν. Ἀλλὰ
by-which all(-things) both to-say and to-teach (is)-possible but
τοῦτο παραδραμόντες τὸ μέρος, ἐφ᾽ ἕτερον ἀσφαλέστερον
this having-run-past the part to another safer
ἥξομεν, ὃ καὶ ἀκατίῳ διαπλεῦσαι ἔνι μικρῷ.
we-shall-come which even in-(a)-skiff to-sail-through it-is-possible small
Φέρε οὖν τοὺς περὶ τῆς ἐγκρατείας κινήσωμεν λόγους,
come then the about the self-control let-us-stir words
καὶ εἴπωμεν πῶς ἐκράτησε γαστρὸς, πῶς ὑπερεῖδε
and let-us-tell how he-mastered (the)-belly how he-disdained
τρυφῆς, πῶς κατεγέλασε τραπέζης πολυτελοῦς, καὶ
luxury how he-laughed-at (a)-table costly and
ταῦτα ἐν μεγάλῃ τραφεὶς οἰκίᾳ. Τὸν μὲν γὰρ ἐν
that in (a)-great reared house the(-man) indeed for in
πτωχείᾳ βεβιωκότα θαυμαστὸν οὐδὲν πρὸς τὸν αὐχμῶντα
poverty having-lived (is)-wonderful nothing to the squalid
τοῦτον καὶ σκληρὸν βίον ἐλθεῖν· ἔχει γὰρ τὴν πενίαν
this and hard life to-come he-has for the poverty
συνέμπορον καὶ συνοδοιπόρον, τὸ φορτίον αὐτῷ κατ᾽
(as)-fellow-merchant and fellow-traveler the burden for-him on
ἑκάστην ἐπικουφίζουσαν τὴν ἡμέραν· ὁ δὲ πλούτου
each lightening the day the(-man) but of-wealth
γενόμενος κύριος, οὐκ ἂν ῥᾳδίως τὰς ἐκεῖθεν λαβὰς
having-become master not — easily the from-there holds
ἀποδύσαιτο· τοσοῦτος τῶν νοσημάτων ἑσμὸς τὴν τοιαύτην
would-strip-off so-great of-the diseases (a)-swarm the such

περιίπταται ψυχήν. Διὸ καὶ καθάπερ νέφος παθημάτων
flies-around soul wherefore also as (a)-cloud of-passions
πυκνὸν καὶ γνοφώδες τὰς τῆς διανοίας διαφράττον
thick and murky the of-the mind blocking
ὄψεις, οὐκ ἀφίησι πρὸς τὸν οὐρανὸν ἰδεῖν, ἀλλὰ κάτω
eyes not lets(-it) to the heaven to-see but down
νεύειν βιάζεται, καὶ πρὸς τὴν γῆν κεχηνέναι. Καὶ οὐκ
to-bend it-forces and toward the earth to-gape and not
ἔστιν, οὐκ ἔστιν οὐδὲν ἕτερον οὕτω κώλυμα πρὸς τὴν
is not is anything other so (a)-hindrance to the
ἀποδημίαν τῶν οὐρανῶν ὡς πλοῦτος καὶ τὰ ἀπὸ τοῦ
journey of-the heavens as wealth and the from the
πλούτου κακά. Οὐκ ἐμὸς οὗτος ὁ λόγος, ἀλλ' αὐτοῦ τοῦ
wealth evils not mine this the word but himself —
Χριστοῦ ψῆφός ἐστιν ἐξενηνεγμένη εἰπόντος· Εὐκολώτερόν
of-Christ (the)-verdict it-is brought-out having-said easier
ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ
it-is (for-a)-camel through (the)-hole of-(a)-needle to-go-in than
πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἀλλ' ἰδοὺ
(for-a)-rich(-man) into the kingdom of-the heavens but behold
τὸ δύσκολον τοῦτο, μᾶλλον δὲ ἀδύνατον, γέγονε
the(-thing) difficult this rather but impossible has-become
δυνατόν· καὶ ὃ πάλαι Πέτρος ἠπόρει πρὸς τὸν
possible and what of-old Peter was-at-a-loss-about to the
διδάσκαλον, καὶ μαθεῖν ἐζήτει, τοῦτο διὰ τῆς πείρας
teacher and to-learn sought this through the trial
αὐτῆς ἔγνωμεν ἅπαντες, μᾶλλον δὲ καὶ τούτου πλέον.
itself we-have-known all rather but even than-this more
Οὐ γὰρ δὴ μόνον οὗτος εἰς τὸν οὐρανὸν ἀνέβη, ἀλλὰ
not for indeed only this(-man) into the heaven ascended but
καὶ δῆμον εἰσάγει τοσοῦτον, μετὰ τοῦ πλούτου καὶ
also (a)-people he-brings-in so-great with the wealth also

ἕτερα τούτου οὐχ ἧττονα κωλύματα ἔχων, νεότητα καὶ
other(-things) than-this not less hindrances having youth and
ὀρφανίαν ἄωρον, ἃ πᾶσάν εἰσιν ἀνθρώπων μᾶλλον
orphanhood untimely which(-things) every are of-men more
ἱκανὰ γοητεῦσαι ψυχήν· τοιαύτας ἔχουσιν ἐπῳδὰς, τοιαῦτα
able to-bewitch soul such they-have incantations such
κατασκευάζουσι φάρμακα. Ἀλλ᾽ ὅμως καὶ τούτων οὗτος
they-prepare drugs but nevertheless also these this(-man)
ἐκράτησε, καὶ τῶν οὐρανῶν ἐπελάβετο, καὶ πρὸς τὴν ἐκεῖ
mastered and of-the heavens laid-hold and to the there
φιλοσοφίαν μετέθηκεν ἑαυτὸν, καὶ οὔτε τὴν λαμπρότητα
philosophy transferred himself and neither the brilliance
τοῦ παρόντος ἐνενόησε βίου, οὔτε εἰς τὴν τῶν προγόνων
of-the present did-he-consider life nor to the of-the ancestors
περιφάνειαν εἶδε· μᾶλλον δὲ εἰς τὴν τῶν προγόνων
renown did-he-look rather but to the of-the ancestors
εἶδε περιφάνειαν, οὐ τῶν κατὰ φυσικὴν δὲ ἀνάγκην
he-looked renown not of-the(-ones) by natural but necessity
συνδεδεμένων αὐτῷ, ἀλλὰ τῶν κατὰ προαίρεσιν
bound to-him but of-the(-ones) by choice
εὐσεβείας αὐτῷ προσηκόντων. Διὸ καὶ τοιοῦτος ἐγένετο.
of-piety to-him related wherefore also such he-became
Εἶδεν εἰς τὸν πατριάρχην Ἀβραὰμ, εἶδεν εἰς τὸν μέγαν
he-looked to the patriarch Abraham he-looked to the great
Μωϋσῆν, ὃς ἐν οἰκίᾳ τραφεὶς βασιλικῇ, καὶ τραπέζης
Moses who in house reared royal and of-(a)-table
μετασχὼν Συβαριτικῆς, καὶ μεταξὺ θορύβων ἀπολεφθεὶς
having-partaken Sybaritic and among tumults caught-up
Αἰγυπτιακῶν (ἴστε δὲ οἷα τὰ βαρβάρων, ὅσου
Egyptian you-know and what-sort the(-things) of-barbarians of-how-much
τύφου καὶ φαντασίας γέμει), πάντα ἀτιμάσας ἐκεῖνα,
pomp and show teems all(-things) having-scorned those

πρὸς τὸν πηλὸν καὶ τὴν πλινθείαν ἀπηυτομόλησε, τῶν
to the clay and the brick-making deserted of-the
δούλων καὶ αἰχμαλώτων εἶναι ἐπιθυμήσας, ὁ βασιλεὺς
slaves and captives to-be having-desired the king
καὶ τοῦ βασιλέως υἱός. Τοιγάρτοι διὰ τοῦτο μετὰ
and of-the king son therefore because-of this with
λαμπροτέρου πάλιν ἐπανῄει τοῦ σχήματος, ἢ πρότερον
more-brilliant again he-returned the appearance than formerly
ἔχων ἀπέβαλε. Μετὰ γὰρ τὴν φυγὴν καὶ τὴν παρὰ τῷ
having he-cast-off after for the flight and the with the
κηδεστῇ θητείαν, καὶ τὴν ἐπὶ τῆς ἀλλοτρίας ταλαιπωρίαν,
father-in-law servitude and the in the foreign(-land) hardship
ἐπανῄει τοῦ βασιλέως ἡγούμενος, μᾶλλον δὲ τοῦ βασιλέως
he-returned the king leading rather but of-the king
γενόμενος θεός· Τέθεικα γάρ σε, φησὶ, θεὸν Φαραώ. Καὶ
having-become (a)-god I-have-set for you he-says (a)-god to-Pharaoh and
λαμπρότερος ἦν τοῦ βασιλέως, οὐ διάδημα ἔχων, οὐδὲ
more-brilliant was-he than-the king not (a)-diadem having nor
ἁλουργίδα περικείμενος, οὐδὲ ζεῦγος ἐλαύνων χρυσοῦν, ἀλλὰ
purple wearing nor (a)-team driving golden but
πάντα ἐκεῖνον πατήσας τὸν τῦφον. Πᾶσα γὰρ, φησὶν,
all that having-trampled the pomp all for he-says
ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθεν. Ἐπανῄει
the glory of-the daughter of-the king (is)-within he-returned
τοίνυν σκῆπτρον ἔχων, δι' ὃ οὐκ ἀνθρώποις ἐκέλευε
therefore (a)-scepter having through which not to-men he-gave-orders
μόνον, ἀλλ' οὐρανῷ καὶ γῇ καὶ θαλάττῃ, καὶ ἀέρων καὶ
only but to-heaven and earth and sea and of-airs and
ὑδάτων φύσει, καὶ λίμναις καὶ πηγαῖς καὶ ποταμοῖς.
of-waters to-(the)-nature and to-lakes and springs and rivers
Πάντα γὰρ, ὅσα ἐβούλετο ὁ Μωϋσῆς, ταῦτα ἐγίνετο
all(-things) for as-many-as wished — Moses these became

τὰ στοιχεῖα· καὶ ἐν ταῖς χερσὶ δὲ αὐτοῦ μετεσχηματίζετο
the elements and in the hands too his was-transformed
πάλιν ἡ κτίσις, καὶ καθάπερ θεράπαινά τις εὐγνώμων,
again the creation and like maidservant some well-disposed
δεσπότου φίλον ἰδοῦσα παραγενόμενον, πάντα ἐπείθετο
of-(her)-master (a)-friend having-seen arrived in-all-things obeyed
καὶ ὑπήκουε καθάπερ αὐτῷ τῷ Δεσπότῃ. Πρὸς τοῦτον
and hearkened as himself to-the Master to this(-man)
καὶ οὗτος ἰδὼν, τοιοῦτος ἐγίνετο, καὶ ταῦτα νέος ὢν,
also this(-man) having-looked such became and that young being
εἰ δήποτε καὶ ἐγένετο νέος· οὐ γὰρ ἔγωγε πείθομαι· οὕτως
if indeed-ever even he-was young not for I-at-least am-persuaded so
ἐξ αὐτῶν αὐτῷ τῶν σπαργάνων πολιὸν φρόνημα ἦν.
from themselves to-him the swaddling-clothes (a)-gray mind there-was
Ἀλλὰ καὶ κατὰ τὸν τῆς ἡλικίας λόγον νέος ὢν, πάσης
but even according-to the of-the age reckoning young being all
φιλοσοφίας ἐπελάβετο, καὶ καταμαθὼν τὴν φύσιν τὴν
philosophy he-laid-hold-of and having-learned the nature the
ἡμετέραν ὅτι καθάπερ χωρίον ἐστὶν ὑλομανοῦν, τὰ μὲν
our that like (a)-field it-is running-wild the indeed
νοσήματα τῆς ψυχῆς τῷ λόγῳ τῆς εὐσεβείας, καθάπερ
diseases of-the soul with-the word of-the piety as-with
δρεπάνῃ τινὶ, ῥᾳδίως ἐξέκοπτε, καθαρὰς παρέχων τῷ
sickle some easily he-cut-out pure providing to-the
γεωργῷ τὰς ἀρούρας πρὸς τὴν τῶν σπερμάτων καταβολὴν,
farmer the plowlands for the of-the seeds sowing
καὶ δεχόμενος ἅπαντα, πρὸς τὸ βάθος παρέπεμπεν· ὥστε
and receiving all(-things) to the depth he-sent(-them) so-that
κάτωθεν ῥιζωθέντα μήτε πρὸς τὴν τῆς ἀκτῖνος ἐνδοῦναι
from-below rooted neither to the of-the ray yield
προσβολὴν, μήτε ὑπὸ τῶν ἀκανθῶν ἀποπνιγῆναι πάλιν.
onset nor by the thorns be-choked again

Ἀλλὰ τὴν μὲν ψυχὴν ἐθεράπευεν οὕτω· τὰ δὲ τῆς σαρκὸς
but the indeed soul he-tended so the but of-the flesh
σκιρτήματα τοῖς τῆς ἐγκρατείας φαρμάκοις κατέστελλεν,
leapings with-the of-the self-control remedies he-checked
ὥσπερ ἵππῳ τινὶ δυσηνίῳ, τῷ σώματι τὸν ἀπὸ τῆς
as-on horse some hard-to-rein on-the body the from the
νηστείας χαλινὸν ἐμβάλλων, καὶ μέχρι τοσούτου τείνων
fasting bridle casting and as-far-as so-much pulling
ὀπίσω, ὡς αὐτὰ τῶν ἐπιθυμιῶν αἱμάξαι τὰ στόματα
back as themselves of-the desires to-bloody the mouths
μετὰ τῆς προσηκούσης φειδοῦς. Οὔτε γὰρ κατέτεινε
with the fitting sparing neither for did-he-overstrain
τὸ σῶμα, ὥστε μὴ συμποδισθέντα τὸν ἵππον ἄχρηστον
the body so-that not hobbled the horse useless
αὐτῷ γενέσθαι πρὸς τὴν διακονίαν, οὔτε εἰς τὴν ἄγαν
to-him become for the service nor into the excessive
εὐεξίαν ἐμπεσεῖν ἠφίει, μήποτε πολυσαρκήσας πάλιν,
good-condition to-fall did-he-let lest grown-fleshy again
κατεξαναστῇ τοῦ ἡνιοχοῦντος αὐτὸν λογισμοῦ, ἀλλ' ὁμοῦ
it-rise-up-against the driving it reason but at-once
καὶ τῆς ὑγιείας αὐτοῦ καὶ τῆς εὐταξίας ἐπεμελεῖτο. Καὶ
both of-the health its and of-the good-order he-took-care and
οὐχὶ νέος μὲν ὢν τοιοῦτος ἦν, ἐπειδὴ δὲ παρῆλθε τὴν
not young indeed being such was-he when but he-passed the
ἡλικίαν ἐκείνην, καὶ τὴν πρόνοιαν ταύτην ἔλυσεν, ἀλλὰ
age that also the forethought this he-loosed but
καὶ νῦν, ὅτε ὡς ἐν εὐδίῳ λιμένι τῷ γήρᾳ κάθηται,
even now when as in calm harbor in-the old-age he-sits
τῆς αὐτῆς ἔχεται ἐπιμελείας πάλιν. Ἡ μὲν γὰρ νεότης,
to-the same he-holds care again the indeed for youth
ἀγαπητὲ, πελάγει προσέοικε μαινομένῳ, κυμάτων ἀγρίων
beloved to-(a)-sea is-like raging with-waves savage

καὶ πνευμάτων γέμοντι πονηρῶν· ἡ δὲ πολιὰ ὥσπερ εἰς
and winds teeming evil the but gray-hair as-if into
λιμένα ἀκύμαντον τὰς τῶν γεγηρακότων ὁρμίζει ψυχὰς,
(a)-harbor waveless the of-the(-ones) grown-old moors souls
παρέχουσα τῇ παρὰ τῆς ἡλικίας ἐντρυφᾶν ἀσφαλείᾳ.
granting in-the from the age to-revel security
Ταύτης καὶ οὗτος ἀπολαύων νῦν, καὶ ἐν τῷ λιμένι, ὡς
this also this(-man) enjoying now and in the harbor as
ἔφθην εἰπὼν, καθήμενος, τῶν ἐν μέσῳ πελάγει
I-anticipated saying sitting than-the(-ones) in (the)-midst sea
σαλευόντων οὐχ ἧττόν ἐστιν ἐναγώνιος· καὶ τοῦτον
tossed not less is anxious and this
ἐδέξατο παρὰ τοῦ Παύλου τὸν φόβον, ὃς καίτοι εἰς τὸν
he-received from — Paul the fear who and-yet to the
οὐρανὸν ἀναβὰς, καὶ τὸν μετ' ἐκεῖνον διαδραμὼν,
heaven having-ascended and the(-one) after that having-run-through
καὶ τοῦ τρίτου πάλιν ἁψάμενος, ἔλεγε· Φοβοῦμαι μήπως,
and the third again having-touched said I-fear lest-somehow
ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι. Διὰ τοῦτο
to-others having-preached myself rejected I-become because-of this
καὶ οὗτος ἐν διηνεκεῖ κατέστησεν ἑαυτὸν φόβῳ, ἵνα
also this(-man) in continual set himself fear that
διηνεκῶς ἐν τῷ θαῤῥεῖν ᾖ, καὶ κάθηται ἐπὶ
continually in the to-be-confident he-may-be and sits at
τῶν οἰάκων, οὐκ ἀστέρων ἐπιτολὰς παρατηρῶν, οὐδὲ
the rudders not of-stars risings watching nor
ὑφάλους καὶ σπιλάδας, ἀλλὰ δαιμόνων ἐπαναστάσεις, καὶ
reefs and rocks but of-demons uprisings and
διαβόλου κακουργίας, καὶ λογισμῶν μάχας, καὶ κύκλῳ τοῦ
of-(the)-devil villainies and of-thoughts battles and around the
στρατοπέδου περιὼν, ἅπαντας ἐν ἀσφαλείᾳ καθίστησιν.
camp going-round all in security he-sets

Οὐ γὰρ ὅπως μὴ βαπτισθείη τὸ σκάφος σκοπεῖ μόνον,
not for how not be-sunk the vessel he-watches only
ἀλλ' ὅπως μηδὲ τῶν ἐμπλεόντων τις πειραθείη
but how not-even of-the(-ones) sailing-in anyone should-experience
θορύβου τινὸς, ἅπαντα πραγματεύεται. Διὰ τοῦτον καὶ
tumult any all(-things) he-manages because-of this(-man) and
τὴν τούτου σοφίαν ἡμεῖς ἐξ οὐρίας πλέομεν ἅπαντες,
the his wisdom we with fair-wind sail all
πλήρη τὰ ἱστία πετάσαντες τῆς νηός.
full the sails having-spread of-the ship

IV · PRAYER FOR THE CHURCH

When their former father died, the church despaired, but the bishop's coming dispelled its grief. Chrysostom checks his praise and asks the people to pray for the church, for the bishop, and for himself, who needs many prayers now that he has taken up the yoke, so that he may return his trust safely on the day of reckoning.

Καίτοι γε ὅτε τὸν πρότερον πατέρα ἀπεβάλομεν, ὃς καὶ
and-yet at-least when the former father we-lost who also
τοῦτον ἡμῖν ἐγέννησεν, ἐν ἀπορίᾳ τὰ ἡμέτερα ἦν. Διὸ
this(-man) for-us begot in perplexity the our(-affairs) were wherefore
καὶ ἐλεεινῶς ἐθρηνοῦμεν, ὡς οὐ προσδοκῶντες τὸν θρόνον
also pitiably we-lamented as not expecting the throne
τοῦτον ἕτερον ἄνδρα τοιοῦτον δέξεσθαι. Ἐπειδὴ δὲ οὗτος
this another man such to-receive when but this(-man)
ἐφάνη καὶ παρῆλθεν εἰς μέσον, πᾶσαν ἐκείνην τὴν ἀθυμίαν
appeared and came-forward into (the)-midst all that the despondency
παρελθεῖν ἐποίησεν, ὥσπερ νέφος, καὶ τὰ σκυθρωπὰ
to-pass-away he-made like (a)-cloud and the gloomy(-things)
ἀπέκρυψεν ἅπαντα, οὐ κατὰ μικρὸν ἐξαλείφων ἡμῖν τὸ
he-bid all not by little wiping-out for-us the

πένθος, ἀλλ᾽ οὕτως ἀθρόον, ὡς ἂν εἰ ὁ μακάριος αὐτὸς
mourning but so all-at-once as — if the blessed himself
ἐκεῖνος ἀπὸ τῆς λάρνακος ἀναστὰς, ἐπὶ τὸν θρόνον ἀνέβη
that(-man) from the coffin having-risen onto the throne went-up
πάλιν τοῦτον. Ἀλλὰ γὰρ ἐλάθομεν ἐπιθυμίᾳ πατρικῶν
again this but for we-did-not-notice in-desire of-(our)-father's
κατορθωμάτων πέρα τοῦ μέτρου τοὺς λόγους ἐξάγοντες,
achievements beyond the measure the words carrying-out
οὐ τοῦ μέτρου τῶν τούτῳ κατωρθωμένων, τούτων
not the measure of-the(-things) by-this(-man) achieved these
γὰρ οὐδέπω ἠρξάμεθα, ἀλλὰ τοῦ προσήκοντος ἡμῶν
for not-yet have-we-begun but the(-measure) fitting our
τῇ νεότητι. Φέρε οὖν, ὥσπερ εἰς λιμένα, πάλιν τῇ σιγῇ
to-the youth come then as-if into (a)-harbor again with-the silence
τοὺς λόγους ἀναπαύσωμεν. Ἀλλ᾽ οὐκ ἐθέλουσιν ἀφίστασθαι,
the words let-us-rest but not they-wish to-stand-off
ἀλλὰ δυσχεραίνουσι καὶ ἀγανακτοῦσι, πάντως ἐμπλησθῆναι
but are-vexed and are-indignant altogether to-be-filled
τοῦ λειμῶνος ἐπιθυμοῦντες. Ἀλλὰ τοῦτο ἀμήχανον, ὦ
with-the meadow desiring but this (is)-impossible O
παῖδες. Παυσώμεθα οὖν διώκοντες ἀκίχητα· ἀρκεῖ εἰς
children let-us-stop then pursuing (the)-unattainable suffices for
παραμυθίαν ἡμῖν καὶ τὰ εἰρημένα· ἐπεὶ καὶ ἐπὶ
consolation to-us also the(-things) said since also in-the-case-of
τῶν μύρων τῶν πολυτελῶν, οὐκ ἐὰν τὸν λέβητα χέῃ
the perfumes the costly not if the cauldron should-pour
τις μόνον, ἀλλὰ κἂν ἄκρας τῆς ἐπιφανείας ἅψηται
anyone only but even-if (the)-top-of the surface be-touch
τοῖς δακτύλοις, τόν τε ἀέρα ἀνέχρωσε, καὶ τοὺς
with-the fingers the both air he-has-colored and the(-ones)
παρόντας τῆς εὐωδίας ἐνέπλησεν ἅπαντας· ὃ δὴ καὶ
present with-the fragrance he-has-filled all which indeed also

νῦν γέγονεν, οὐ διὰ τὴν δύναμιν τῶν ἡμετέρων λόγων,
now has-happened not because-of the power of-the our words
ἀλλὰ διὰ τὴν ἀρετὴν τῶν τούτου κατορθωμάτων.
but because-of the excellence of-the his achievements
Ἀπίωμεν οὖν, ἀπίωμεν εἰς εὐχὰς καταλύσαντες· δεηθῶμεν
let-us-depart then let-us-depart into prayers having-ended let-us-pray
ὥστε τὴν κοινὴν ἡμῶν μητέρα ἀσάλευτον μένειν καὶ
that the common our mother unshaken to-remain and
ἀκίνητον, καὶ τὸν πατέρα τοῦτον, τὸν διδάσκαλον, τὸν
unmoved and the father this the teacher the
ποιμένα, τὸν κυβερνήτην, πρὸς μακροτέραν ἐξενεχθῆναι
shepherd the helmsman for longer to-be-carried-on
ζωήν. Εἴ τις ὑμῖν καὶ ἡμῶν λόγος· οὐ γὰρ δὴ μετὰ
life if any to-you also of-us account(-there-is) not for indeed with
τῶν ἱερέων ἑαυτοὺς καταλέγειν τολμήσομεν, ἐπειδὴ μηδὲ
the priests ourselves to-enroll we-shall-dare since not-even
θέμις τὰ ἐκτρώματα μετὰ τῶν ἀρτιοτόκων ἀριθμεῖν·
(is-it)-lawful the miscarriages with the full-term(-births) to-count
εἰ δέ τις ὑμῖν καὶ ἐμοῦ λόγος, ὥσπερ ἀμβλωθριδίου
if but any to-you also of-me account(-there-is) as-of abortion
τινὸς, δεήθητε πολλὴν ἡμῖν ἄνωθεν γενέσθαι τὴν ῥοπήν.
some pray great for-us from-above to-be the aid
Ἔδει μὲν γὰρ ἡμῖν καὶ πρότερον ἀσφαλείας, ὅτε καθ'
it-was-needful indeed for for-us also before of-security when by
ἑαυτοὺς ἐζῶμεν τὸν ἀπράγμονα βίον· ἐπειδὴ δὲ εἰς μέσον
ourselves we-lived the untroubled life since but into (the)-midst
ἤχθημεν· τὸ δὲ πῶς παρίημι, εἴτε ἀνθρωπίνῃ σπουδῇ, εἴτε
we-were-led the but how I-pass-over whether by-human zeal or
χάριτι θείᾳ· οὐδὲν γὰρ ἡμῖν φιλονεικῶ, ἵνα μή τις καὶ
by-grace divine nothing for for-us do-I-contend that not anyone also
εἰρωνεύεσθαι φαίη· πλὴν ἀλλ' ἐπειδὴ ἤχθημεν, καὶ τὸν
to-dissemble should-say but nevertheless since we-were-led and the

ζυγὸν τοῦτον ὑπέδυμεν τὸν ἰσχυρὸν καὶ βαρὺν, πολλῶν
yoke this we-went-under the strong and heavy many
ἡμῖν δεῖ χειρῶν, μυρίων εὐχῶν, ὥστε δυνηθῆναι τὴν
to-us (are)-needed hands myriad prayers so-as to-be-able the
παρακαταθήκην ἀποδοῦναι σώαν τῷ παρακαταθεμένῳ
deposit to-render safe to-the having-deposited(-it)
Δεσπότῃ κατὰ τὴν ἡμέραν ἐκείνην, ὅταν οἱ τὰ
Master in the day that when the(-ones) the
τάλαντα πιστευθέντες καλῶνται καὶ εἰσάγωνται, καὶ τὰς
talents entrusted are-called and are-brought-in and the
εὐθύνας ὑπέχωσι. Δεήθητε τοίνυν μὴ τῶν δεδεμένων
accounts render pray therefore not of-the(-ones) bound
ἡμᾶς γενέσθαι, μηδὲ τῶν εἰς τὸ σκότος ἐκβαλλομένων,
us to-become nor of-the(-ones) into the darkness cast-out
ἀλλὰ τῶν δυναμένων συγγνώμης γοῦν μετρίας
but of-the(-ones) able of-pardon at-any-rate moderate
τυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν
to-obtain by-(the)-grace and love-for-man of-the Lord our
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος καὶ ἡ
Jesus Christ to-whom (be)-the glory and the might and the
προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
worship to the ages of-the ages amen
