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THE EPISTLES OF ST SYMEON THE NEW THEOLOGIAN

*Edited with an Introduction,
Translation and Notes by*

H. J. M. Turner

*General Editor
Henry Chadwick*

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THE EPISTLES OF ST SYMEON THE
NEW THEOLOGIAN

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H. J. M. Turner

On the basis of
the Greek text established by
Joseph Paramelle, SJ

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PREFACE

I AM indebted to Fr. J. Paramelle, SJ, for the Greek text which I have used for this translation and edition of the four *Epistles* of St Symeon the New Theologian. In the 1960s Fr. Paramelle had collaborated with Archbishop B. Krivochéine in his edition of Symeon's *Catecheses*, providing a French translation and some additional notes for the three volumes published by *Sources Chrétiennes*. Later, for J. Koder's edition of the *Hymns* in the same series, he undertook the work of translation for the first volume, and joined L. Neyrand in translating and annotating the third.

At about the same time Fr. Paramelle was preparing his doctoral thesis for the University of Paris, which he submitted in 1972 with the title,

SYMEON LE NOUVEAU THEOLOGIE—LETTRES

APPENDICE

NICETAS STETHATOS—CONTRE LES ACCUSATEURS DES SAINTS.

The thesis includes the Greek text of the four *Epistles*, established on the basis of a study of the manuscript tradition, together with a translation into French and a few notes, mainly giving biblical references. The Appendix, after a long introduction with notes, gives the Greek text and an annotated French translation of *Κατὰ ἀγιοκατηγόρων*, a work of Symeon's disciple Nicetas. However, Paramelle's introduction to the Letters of Symeon has unfortunately been lost, for although mentioned in the Appendix, there is no trace of it in the thesis in its present state. It is thus impossible to make use of, or discuss, Paramelle's remarks about the manuscripts.

His thesis was never published, but being preserved in the Sorbonne Library, it came to light in 2003, by which time its author had for long been devoting his attention to other topics. Fr. Paramelle was kind enough, however, to give me permission to make use of his work for the purpose of this English translation and edition, and I am therefore extremely grateful to him.

I must also express my great gratitude to Fr. J. A. Munitiz, SJ, for the encouragement he has given me in connection with this edition. He both brought to my notice the discovery of Paramelle's thesis in the Sorbonne, and also provided me with much valuable information, help, and support while I was working on it. I want too to thank Professor Andrew Louth for his interest, for reading my Introduction, and for suggesting how it could be improved.

Finally, being to a large extent 'computer illiterate', I am very grateful for the technical assistance given by my son Francis and my friends George Hare and Mervyn Kerr.

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ABBREVIATIONS AND METHODS OF CITATION

<i>Cat</i>	<i>Catechesis</i>
<i>Ch</i>	<i>Chapter</i> ('Three Centuries of Theological, Gnostic and Practical Chapters'); <i>Ch</i> 1, i etc. denotes the Century and the <i>Chapter</i> referred to, a further numeral indicating the line
<i>Ep</i>	<i>Epistle</i> ; cited as <i>Ep</i> 1, etc., with the line numbers added when needed; these numbers refer to the Greek text printed in this edition; in the footnotes to <i>Ep</i> 1 I have added translations of the additions or variants which Paramelle both included in his apparatus and translated in a footnote—these are numbered according to the lines of my English text, in which the presence of each is indicated by *
<i>Euch</i>	<i>Eucharistiae</i> ('Thanksgivings') 1 and 2 were printed as <i>Cats</i> xxxv xxxvi in <i>SC</i> 113, and both titles are used in references to them
Holl	K. Holl's edition of <i>Ep</i> 1
<i>In the Light</i>	B. Krivochéine, <i>In the Light of Christ</i>
<i>Life</i>	<i>Life</i> of Symeon by Nicetas, ed. I. Hausherr, with references to page, chapter, and line
<i>OCA</i>	<i>Orientalia Christiana Analecta</i>
<i>SC</i>	<i>Sources Chrétiennes</i>
<i>Spiritual Fatherhood</i>	H. J. M. Turner, <i>St Symeon the New Theologian and Spiritual Fatherhood</i>
<i>TrsEth</i> , <i>TrsTh</i>	<i>Theological and Ethical Treatises (Discourses)</i>

A reference to Symeon's works may be followed by the number of the *Sources Chrétiennes* (*SC*) volume, together with that of the relevant page. If the title of the work (*Cat* 1 etc.) is followed by an arabic numeral or numerals, this indicates the line(s) to which reference is made.

The works of Symeon already edited and published have been included in the Select Bibliography. When quoting authors and editors writing in French or German, I have mostly made my own translation, but occasionally reproduced the original.

For biblical references the abbreviations used are those listed in the Jerusalem Bible.

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INTRODUCTION

I. THE LIFE OF SYMEON

Apart from what can be gathered from Symeon's own writings, information about his life comes from the account written by his disciple Nicetas Stethatos.¹ Nicetas, who in his youth had been a disciple of Symeon, wrote his *Life* several years after his master's death, and Hausherr² argues for a date after 1052. There is general agreement with Hausherr's calculation that Symeon was born in 949 and died in 1022. Nicetas is a source of valuable information, but one has always to remember that he was writing hagiography, not biography in the modern sense. Symeon was the son of Basil and Theophano, his parents having the surname Galaton, derived from their native town Galate in Paphlagonia. In order to further its own interests the family, it seems, tried to ensure that one or two of its members held influential positions in the imperial service in Constantinople, and this was probably the future planned for Symeon when he was still a child. Doubtless because it was only in the capital that one could obtain the kind of education appropriate for the career Symeon was intended to follow, he was, Nicetas tells us, sent to Constantinople at a tender age. There he stayed with his grandparents who at that time held high rank at court.

An important part of his education consisted in being taught to write more or less classical Greek, for the ordinary spoken language had by the tenth century undergone considerable changes. Nicetas insists that Symeon refused to extend his studies in the realm of non-Christian literary culture, and although this insistence may arouse some suspicion because it accords with the conventions of hagiography, there are good reasons for accepting

¹ Nicetas Stethatos, *Life of our Holy Father Symeon the New Theologian*, ed. I. Hausherr, with French trans. by G. Horn, published in *Orientalia Christiana* xii (1928).

² *Ibid.*, pp. xviff.

it as true. Thus Symeon's *Hymns*, which are not liturgical compositions, have been described as early examples of 'a growing body of texts written in literary *Koine*—which by this time had to be learnt at school—without Atticizing pretensions'.³ For whatever reason, it seems that Symeon did not pursue his studies further.

After this we are told that a paternal uncle of Symeon's in Constantinople, a chamberlain (*κοιτωνίτης*) in the palace, intended presenting his nephew to the emperor. Nicetas says that Symeon refused, 'being unwilling to be on terms of friendship with those then in power'. Hausherr explains this refusal as a reference to the emperor Romanus II, who reigned from 959 to 963, and who was notorious for his sexual immorality. Symeon himself apparently had this occasion in mind when he thanked God for his deliverance 'from kings and rulers who desired to use me as a dishonoured vessel in the service of their own wills' (*Cat* xxxvi/*Euch* 2, 32–5). Nicetas next records the death of Symeon's uncle and states that thereupon the youth betook himself to the Studios monastery and asked to become a monk, but was not allowed to do so. There are good reasons for suspecting that here Nicetas has been inaccurate through a desire to emphasize the saintliness of the young Symeon. Hausherr, using *Cat* xxii, 70–2 to correct Nicetas' narrative, provides a more credible account, namely that Symeon took refuge for a short time at Studios without wishing to stay there. He then went to live in the house of a patrician, managing the household and going every day to the palace.⁴ It was probably in this period that he began to wish for reassurance about the forgiveness of his sins and his ultimate salvation. To this end, as he himself recounts, he sought for a living saint to be his spiritual father and safeguard him by his intercession (*Cat* xxxv/*Euch* 1, 19–21).

The man who was to satisfy this requirement was Symeon, an unordained monk of Studios. (To avoid confusion, he will henceforth be referred to as the Studite.) He was the spiritual father of several people in Constantinople (*Cat* xvi, 32–4), and perhaps it was through one of them that Symeon came to know him. At any rate Symeon submitted himself to the Studite's direction, although he was not at first certain that he was a living saint.

³ R. Browning, 'The Language of Byzantine Literature', in S. Vryonis (ed.), *The 'Past' in Medieval and Modern Greek Culture* (Malibu, 1978), p. 122.

⁴ *Life*, pp. lxxxix f.

Uncertainty was ended when one night in the patrician's house Symeon received his first vision, in which he saw the divine light and the Studite standing nearby (*Cat* xxii, 90–104; *Cat* xxxv/*Euch* i, 103–10). Henceforth he was the Studite's spiritual child and influenced by him as by nobody else. It has been calculated that the Studite was born in 918 or thereabouts, became a monk in Studios in 942, and died in 986 or 987.⁵ From the little that survives of his writings it appears that he must have received an education similar to that of Symeon. Forty *Chapters* in MS Patmiacus 427, dealing with the spiritual life, are accepted as his, and on the basis of a fresh study of several manuscripts, H. Alfeyev published Syméon le Studite, *Discours Ascétique*, SC 460, Paris, 2001. The *Chapters* reveal the Studite as a man with a practical approach to the opportunities for spiritual progress afforded by the sometimes difficult conditions of life in a coenobitic community. Although in Symeon's opinion the Studite was unquestionably a saint, others regarded him very differently. There is evidence that he at times behaved as a 'holy fool' (σαλός), and L. Rydén has demonstrated such people were liable to be criticized as impostors.⁶ Hausherr argued that the title 'devout' (εὐλαβής), used by Symeon to describe the Studite, might earlier have been sarcastically bestowed on him by enemies who accused him of behaviour which was far from devout.⁷

Symeon later confessed that his first vision did not lead him at once to withdraw from the world and become a monk, but that he soon forgot about it, relapsed into worldliness, and even for a time regarded the Studite as an ordinary man, though still keeping in touch with him (*Cat* xxii, 275–95, 304–7). Eventually, however, God through the Studite's agency freed him from the world and brought him into monastic life (*Cat* xxxv/*Euch* i, 118–25; *Cat* xxii, 309–12; cf. *Hymn* xviii (SC 174), 124–32). Thus in 976 or 977 Symeon, now about 27 years old, entered the Studios monastery as a postulant. Soon troubles began, and Nicetas says that attempts were made to cause Symeon to lose confidence in the Studite. He himself, apparently referring to this period, speaks of having to listen to those who daily reproached him for being guided by 'this buffoon and deceiver', a reference doubtless to the

⁵ *Life*, p. xc; Krivochéine, *Cat* iv, pp. 313 f., n. 4.

⁶ 'The Holy Fool', in S. Hackel (ed.), *The Byzantine Saint* (London, 1981), p. 111.

⁷ *Life*, p. lxxix; cf. *Hymn* xv, 206, SC 156, p. 294.

Studite's behaving as a holy fool (*Cat* xxxvi/*Euch* 2, 100f.). It was, moreover, generally accepted that a monk had no right to choose his own spiritual father but that this was a matter for the *hegumen* to decide.⁸ Since Symeon insisted on keeping to the Studite, he was forced to leave after a brief sojourn and before being tonsured. The Studite now arranged for Symeon to enter the nearby monastery of St Mamas, which was in a ruinous condition and had only a few monks. No doubt for this reason its *hegumen* agreed to admit Symeon and allow him to remain under the tutelage of the Studite, who visited him frequently and by whom in due course he was tonsured.⁹ Because Symeon, although a newcomer, was in many respects superior to most of the other monks, it is not surprising that on the *hegumen's* death he was chosen to succeed him in 980. In accordance with the normal contemporary practice, Symeon was then ordained priest.

Symeon at once took in hand the work of restoring the buildings, and of attempting to revive the spiritual life of the monastery. For a few years he had the help of the Studite, who was the spiritual father both of Symeon and of the community (*Cat* xxi, 26, 39), and who probably guided and supervised his disciple as he started to shoulder the burden of spiritual fatherhood on behalf of the monks of St Mamas. Thus when the Studite died Symeon felt himself 'utterly isolated, utterly without help from anybody, while yet—alas!—the leader and shepherd of a flock' (*Hymn* xxxvii (*SC* 174), 48–50). From several passages in his *Catecheses* and *Hymns*, it is clear that Symeon was opposed when he tried to raise the level of monastic observance and to inspire his monks to seek for mystical experiences such as he himself continued to have. Between 995 and 998 matters came to a head and one day while Symeon was preaching some thirty monks threatened to attack him. They ran away and submitted their complaints to the patriarch, who, however, decided in Symeon's favour. Symeon behaved magnanimously towards the rebels, but the incident shows that he had either lost, or had failed to secure, the whole-hearted support of many of his monks.

Further trouble arose for Symeon because after the Studite's death he treated him as a saint, celebrating in his honour an

⁸ Hausherr, 'Direction spirituelle en Orient autrefois', *OCA* 144 (Rome, 1955), pp. 119f.

⁹ Nicetas, *Life*, p. 34, 24, 1–4.

annual festival. This came to the notice of the patriarch, but—so Nicetas says—he signified his approval, and matters continued thus for some sixteen years. Then Symeon's reputation for wisdom and sanctity aroused jealousy in the heart of the patriarch's *syncellus*, Stephen the former metropolitan of Nicomedia. Some details about the ensuing controversy will be found below in the section dealing with the *Epistles*. In the end Stephen grounded his attack on Symeon's 'canonization' of the Studite, whom he asserted to be unworthy to be styled a saint, probably on account of his behaviour as a 'holy fool'.¹⁰ At first the charges he brought were rejected, but after two years Stephen managed to have Symeon arraigned before the Synod. A compromise was suggested by the patriarch, but Symeon refused this, and was condemned to be exiled in January 1009.¹¹ He had already ceased to be *hegumen* of his monastery, having about four years earlier resigned in favour of his disciple Arsenius, although he continued to act as spiritual father.

Nicetas makes the most of his hero's sufferings in exile, but in fact Symeon was able to settle not far away in Asia Minor. He found a ruined oratory, dedicated to St Marina, on land belonging to one of his spiritual children, Christopher Phagura, a highly-placed lay personage, who immediately visited Symeon and presented the oratory to him. Other spiritual children of high standing brought their influence to bear on the patriarch.¹² The upshot was that at a further meeting of the Synod the sentence of exile was revoked, and Symeon was given permission by the patriarch to return to St Mamas', if he would celebrate the Studite's festival in a more modest fashion. Symeon refused, and was then told that he might live where he would and celebrate the festival as he wished. He decided to return to St Marina's oratory, where he restored the ruins and founded a little monastic community composed of men, including the young Nicetas, who wanted to have him as their spiritual father.¹³ These last years were probably the happiest period of Symeon's life, because he did not encounter problems of the kind he had had to face in St Mamas' monastery. He had already done some writing, but Nicetas

¹⁰ Holl, pp. 19–21.

¹¹ Hausherr, *Life*, pp. LXXXV, xc.

¹² Nicetas, *Life*, pp. 140 f., 102, 1–13.

¹³ Nicetas, *Life*, pp. 150 f., 108, 1–14; 109, 1–19.

specifically says that he wrote some *Hymns* and other works in the oratory, describing how he himself used to copy out what Symeon had drafted.¹⁴

Symeon died in the oratory of St Marina on 12 March 1022. ‘We do not know when he was canonized and whether some special act of canonization took place (which is unlikely), but it is certain that his veneration as a saint began soon after his death.’¹⁵

II. SYMEON’S EPISTLES

i. Manuscripts

For this edition and translation I have used the Greek text which J. Paramelle established and presented to the Sorbonne as part of a doctoral thesis in 1972. The Byzantines did not always observe the classical rules regarding Greek accents, and there may be some instances of this in Paramelle’s text which I have reproduced. His list of the manuscripts he used, together with the dates to which he ascribed them, their sigla and other details, is here reproduced, and I have added references to B. Krivochéine’s Introduction to Symeon’s *Catecheses*, SC 96.

- A Coislinianus 292, 13th century, containing *Epp* 1–4 (Paris)—full description of MS in SC 96, pp. 78–81
- B Coislinianus 291, 14th century, containing *Ep* 1 (Paris)—full description in above, pp. 101 f.
- C Vatopedinus 667, 14th century, containing *Epp* 1–4 (Mount Athos)—full description in above, pp. 82–4
- E Vaticanus graecus 1436, 16th century, containing *Epp* 2–3 (Rome)—full description in above, p. 72
- G Collegii Ss. Trinitatis 0.2.36, 17th century, containing *Ep* 1 (Cambridge)—transcript of Y, described by K. Holl in his *Enthusiasmus und Bussgewalt*, pp. 107 f.
- I Iberorum monasterii 388, 16th century, containing *Ep* 1 (Mount Athos)
- J Syllogi graeci constantinopolitani 18, 18th century, containing part of *Ep* 4 (Ankara)—full description by Krivochéine in SC 96, pp. 85 f.

¹⁴ Nicetas, *Life*, pp. 188 f., 131, 6–13.

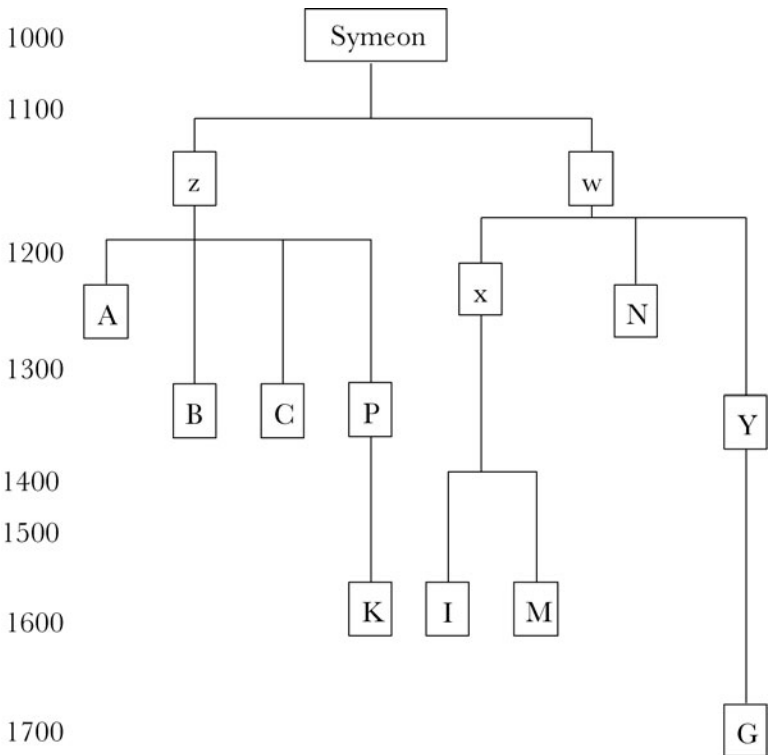
¹⁵ H. Alfeyev, *St Symeon the New Theologian and Orthodox Tradition* (Oxford, 2000), p. 275.

- K Vaticanus graecus 1782, 16th century, containing *Epp* 1–4 (Rome)—transcript of P, full description by Krivochéine in *SC* 96, pp. 103 f.; Paramelle noted that only for *Epp* 3–4 did he make use of K
- M Bibliothecae synodalis 214, 16th century, containing *Ep* 1 (Moscow)
- N Bibliothecae synodalis 475, 13th century, containing *Ep* 1 (Moscow)
- P Patmiacus 427, 14th century, originally containing *Epp* 1–4, but mutilated and now going only as far as *καὶ οὐχ ὡς ἀγίους*, towards the end of *Ep* 3—full description by Krivochéine in *SC* 96, pp. 102 f. (Patmos)
- Y Vaticanus Reginae Suecorum gr. 57, 14th century, containing *Ep* 1 (Rome)

In the manuscripts which contain works by Symeon it is noticeable that *Ep* 1 is never placed immediately before *Epp* 2, 3, and 4, and Paramelle's list shows that these three simply do not appear in the majority of those in which *Ep* 1 is found. In Coislinianus 292 (A), *TrsEth* 1–xv are followed by *Ep* 1, which is entitled, *Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Συμεὼν τοῦ Νέου Θεολόγου. Λόγος περὶ ἐξομολογήσεως* (fos. 173–176^v). Much further on, fos. 263^v–273^v, come *Epp* 2, 3, and 4, each headed *Τοῦ αὐτοῦ. Λόγος κθ'*, etc. This numbering in fact follows straight on from the numbers assigned to thirty-two of the *Cats*, arranged in five groups, and *Euch* 1, all these being headed by *Τοῦ ὁσίου πατρὸς ἡμῶν Συμεὼν τοῦ Νέου Θεολόγου, ἡγουμένου καὶ πρεσβυτέρου τοῦ ἀγίου Μάμαντος*. Each group is then separately headed by *Λόγος*, followed by a number—*Euch* 1 appearing as *Τοῦ αὐτοῦ. Λόγος κη'*. Coislin 291 (B) is identical with the first part of 292, but does not extend beyond the item following *Ep* 1, and therefore lacks *Epp* 2, 3, and 4. In Vatopedi 667 (C) *Ep* 1 also follows *TrsEth* 1–xv, and again has the title, *Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Συμεὼν τοῦ Νέου Θεολόγου. Λόγος περὶ ἐξομολογήσεως*. This manuscript, however, arranges its contents in an order different from that of Coislin 292, and after *Ep* 1 come most of the *Cats* and *Euch* 1, followed by *The Ascetical Discourse* of Symeon the Studite (though not ascribed to him). Next there is *Ep* 2, followed by *Ep* 3, and then 122 of Symeon's *Chs* intervene before *Ep* 4. Somewhat similarly, in Patmiacus 427 (P) *Ep* 1 is followed by *Euch* 1, by the *Ascetical Discourse* of Symeon the Studite (his authorship

specifically noted), and by 122 of Symeon the New Theologian's *Chs*, and then come *Epp* 2 and 3. Vaticanus graecus 1782 (K), a transcript made when Patmiacus 427 was still intact, naturally has its contents in the same order, but includes *Ep* 3 in its entirety and also *Ep* 4. It does not, however, include the note about the authorship of the *Ascetical Discourse*. Vaticanus graecus 1436 (E), which has neither *Ep* 1 nor *Ep* 4, resembles Vatopedi 667 in putting *Epp* 2 and 3 after Symeon the Studite's *Ascetical Discourse*, which it also fails to ascribe to him. (The details about these manuscripts are taken from the descriptions given by Krivochéine in *SC* 96, pp. 69ff.)

After consultation with J. A. Munitiz, I have constructed a stemma of those manuscripts which contain *Ep* 1. In this stemma z, used by Paramelle to indicate readings common to AB CP, is assumed as their ancestor, w is a common ancestor assumed for IMNYG, while between w and IM a second intermediary, x, has been postulated



For his text of *Ep* 1 K. Holl used A and B (designated by him C¹ and C respectively) together with G (Y). An examination of his apparatus shows that he accepted what he considered the best reading wherever he found it. He published *Ep* 1 in his great work on Symeon, *Enthusiasmus und Bussgewalt* (Leipzig, 1898), and because of his use of A, he knew the other three *Epistles*, quoting from *Ep* 2 (p. 318 n. 1). B. Krivochéine relied chiefly on A and K for the text of the *Epistles* which he used for his book on Symeon, *Dans la lumière du Christ* (entitled *In the Light of Christ*, in its English translation). I possess a photocopy of his transcript of *Ep* 4 from A, which I have been able to consult.

Paramelle's thesis does not in its present form include an introduction in which the available manuscripts are compared and discussed. It is clear, however, that he chose C as the basic authority for his text, while for *Ep* 1 he also paid special attention to the tradition embodied in Y, which he called 'the long recension'. In *Ep* 1 I have followed Paramelle's method of giving first the Y variants in a separate paragraph, but with several instances where he indicated that a reading is found both in Y and in other manuscripts I have reproduced Paramelle's text, with both 'recensions' of *Ep* 1, and have included in the apparatus the variants he recorded, so far as possible. In general, Paramelle was very thorough as regards the inclusion of differences from C, but many of these, though useful for classifying the many manuscripts of *Ep* 1 by families, are of little real significance for a translation. In *Ep* 4 he ignored J although it is an authority for a part of the text. I must add that there are numerous places, particularly in *Ep* 4, where Paramelle in his apparatus noted variants but gave incomplete information about them—these therefore I have omitted. It will be observed that on some occasions he felt justified in producing an emended text.

There are two cases where the differences between manuscripts are of great importance:

1. At the end of *Ep* 1, Y (with G, its transcript) has a somewhat longer text than the other known manuscripts. Holl printed the text of Y, and noted in his apparatus that the text of A and B was shorter (p. 127). With his Greek text based on C, Paramelle also presented what he called the 'long recension' of Y. One might account for this variation between the manuscripts by postulating more than one edition of Symeon's works, a very

probable explanation, about which a little more is said below. But Y must also be regarded as peculiar because of the title which it gives to *Ep* 1, *Ἰωάννου μοναχοῦ καὶ πρεσβυτέρου τοῦ δαμασκηνοῦ ἐπιστολή* . . . This is discussed in the Introductory section where the contents of each *Epistle* are described. From the way that Paramelle arranged his apparatus (and which I have followed), it is clear that he considered Y to be a distinctive and important witness.

2. For the title of *Ep* 4 Paramelle followed C and read *περὶ τῶν αὐτοχειροτονήτων διδασκάλων*, whereas Krivochéine accepted the reading given by A, *πρὸς ἓνα τῶν αὐτοχειροτονήτων διδασκάλων*. This problem is discussed later in this Introduction, where I give my reasons for preferring C.

The editors of Symeon's writings published in the *SC* series have thoroughly examined the many manuscripts available. In each case they have concluded that the evidence suggests the likelihood of there having been at least two editions, one (or perhaps more) published by Symeon himself, or at any rate during his lifetime, and another, some years after his death, the work of Nicetas.¹⁶ In so far as it relates to the *Epistles*, more is said about this matter in the Introduction. It will have been noticed that for *Ep* 2, 3, and 4 there are only a few manuscripts, while the situation with regard to *Ep* 1 is very different.

ii. General Observations

The *Epistles* of St Symeon the New Theologian are four of his works classified as letters. While the second of them is quite short and has all the appearance of a genuine letter, the other three are considerably longer and in some respects are virtually treatises. As regards their subject, to quote B. Krivochéine, 'Symeon's *Letters* deal at length with the themes of direction and above all of spiritual fatherhood.'¹⁷ More specifically, the first three *Epistles* approach these themes from the angle of persons who are, or should be, seeking help, whereas in *Ep* 4 Symeon's primary concern is to expose and castigate those who set them-

¹⁶ B. Krivochéine, *SC* 96, pp. 63–179, with stemma inside back cover; J. Darrouzès, *SC* 51, pp. 12–27, with diagram of manuscript families p. 37, and *SC* 122, pp. 38–70; and J. Koder, *SC* 156, pp. 23–73, with stemma inside back cover.

¹⁷ *In the Light*, p. 95.

selves up as spiritual fathers without being genuinely qualified for this work. The fact that each of the *Epistles* has to do with some aspect of confession and spiritual fatherhood justifies their being grouped together as one unit amongst Symeon's works. Both in presenting the Greek text and in my English translation I have felt free to use my own judgement as to when a new paragraph should begin, without necessarily doing the same as Paramelle.

It would be convenient if one could assume the *Epistles* to be four items deliberately chosen from his multifarious writings and assembled to form a collection, either by Symeon himself or by his disciple Nicetas. However, a preliminary warning against making such an assumption is provided by J. Darrouzès' comment, 'Symeon's works were not gathered together in a systematic *corpus*.'¹⁸ The evidence of the manuscripts fully justifies this remark. J. Gouillard, in his article on Symeon in the *Dictionnaire de Théologie Catholique*, pointed out that Nicetas in his *Life of Symeon* mentioned letters written by him, and included the text of two sent to the *syncellus*, Stephen of Nicomedia. (A letter in verse to the same person is actually Symeon's *Hymn* XXI.) Gouillard identified as a collection the four letters which in one way or another have to do with confession, and briefly described each of them, having noted that some are really treatises.¹⁹ More recently, T. Špidlík wrote: 'Nicetas gives a good number of pieces of information about Symeon's literary activity. These statements, though unsystematic, assist in the understanding of the data provided by the manuscript tradition. From them one can derive the following conclusions: 1) Symeon's writings were circulated during his lifetime in religious and literary *milieux* in Constantinople; 2) an exemplar of these "editions" was acquired by Nicetas when, about 1035, he wanted to publish his master's works (*Life*, 132–137); 3) the study of the mss. shows that (at least as regards the *Catecheses* and the *Chapters*) they are divided into "families" which could go back either to the edition circulated, or to Nicetas' edition. . . . Symeon sent some letters of direction to his disciples or friends. But, amongst his writings it is difficult to distinguish letters from

¹⁸ Introduction to *TrsTh/Eth*, SC 122, p. 47 n. 2.

¹⁹ *Dictionnaire de Théologie Catholique* XIV, ii, 2946.

sermons or treatises (*Hymn* 21, *Catechesis* 20).²⁰ Similarly, Krivochéine, in his introduction to the *Catecheses* provided reasons for thinking that Symeon had made many of his works quite widely available before his death in 1022, and thus may have been responsible for publishing an edition of the *Epistles*. After Symeon's death, Nicetas, his disciple, to whom he had given random notes of his writings, and who later acquired a copy of those that he had himself circulated, began about 1035 to issue another edition of his master's works, amongst which 'letters' are specifically mentioned.²¹

On balance, we may be inclined to suppose that Nicetas, in his role as editor/publisher, was responsible for the text of the four 'letters' as we now have them, but there remain questions with regard to *Ep* 1, as a study of the manuscripts shows. If Nicetas did indeed subject the *Epistles* to a fair amount of editing before he put them into circulation, this is compatible with what he says about himself: on one occasion he received a letter in which Symeon told him to make copies, in order that he might leave him all his writings/rough drafts (σχεῖδη),²² while elsewhere he states that, having come to possess all Symeon's works, he was making them available to all.²³

Darrouzès, in his introduction to *TrsTh/Eth*, remarks that in the *Ethical Discourses* 'Symeon is all the time writing with a listener in mind, and often a recalcitrant listener. Hence the questions, the exclamations, the summonses, beginnings of dialogues; many developments and enumerations start with *νόει μοι* and finish with *ὁρᾷς*, or *εἶδες*. These rhetorical patterns, prompted by the wish to convince and convert, are far from infrequent.'²⁴ Furthermore, in *TrEth* xi we find at line 606 (p. 372) Symeon addressing 'children, fathers, and brothers' (τέκνα καὶ πατέρες καὶ ἀδελφοί), and Darrouzès points out in a note that this *Discourse* is really intended for a monastic audience.²⁵ Some material of this kind is found in the 'letters' as well as in the *Discourses*, and in both cases it seems likely that as well as being spoken either in a *Catechesis* or in an address given outside the monastery, it was also written and

²⁰ *Dictionnaire de Spiritualité* xiv, 1388–90.

²¹ *SC* 96, pp. 55–62, citing various passages from the *Life*.

²² *Life*, p. 190, 132, 16.

²³ *Life*, pp. 204 f., 140, 7 f., 15.

²⁴ *SC* 122, p. 72.

²⁵ *SC* 129, p. 373 n. 2.

circulated to a wider public. Thus Darrouzès states in his introduction to *SC* 122²⁶ that in *TrEth* II, 2, 5 (p. 326) Symeon refers to *μοναχοί τε καὶ λαϊκοί*. Again, there certainly seem to be instances where what is a letter or a *Discourse* has been included amongst Symeon's *Catecheses*: for example, as Krivochéine observed,²⁷ *Cat* xvii is really a letter. Further, *Cat* xviii is not addressed to a monastic community but in its first part to a single monk who might be chosen as *hegumen*, with its second part assuming his election and giving him instructions about the way he should now behave; at the beginning of *Cat* xx, 10–15 (*SC* 104, p. 330) Symeon says specifically that he is writing a letter to his monks, but the contents in places resemble ideas expressed in *Epp* 1, 3, and 4, and would have been suitable for a correspondent living in the world; in *Cat* xxii, most of which is thinly disguised autobiography, Symeon says that he wrote to 'assure all who read this account that in every place he who wishes to do good receives the ability from God' (249ff., cf. 329f., *SC* 104, pp. 384, 390); *Cat* xxiii is specifically stated in lines 227–30 to have been both spoken and written (*SC* 113, p. 30); while *Cat* xxvi may originally have been spoken as a *Catechesis*, but according to lines 15–18 it was committed to writing for the benefit of future readers (*SC* 113, p. 70); *Cat* xxxiv, 16 (*SC* 113, p. 272) is evidence for Symeon having previously written to the members of his community; *Euch* 1/*Cat* xxxv (*SC* 113, pp. 304–28) starts as a prayer of Symeon's in which he thanks God for leading him to the Studite and for the first visions granted him, but at line 196 he addresses *ἀδελφοί*, and at 238 *πατέρες καὶ ἀδελφοί*. One is thus led to conclude that the distinction between *Catecheses*, *Discourses*, and *Epistles* is very far from being definite in the way that at first sight the respective titles suggest. This accords with A.-M. Malingrey's observation that earlier authors did not differentiate between a treatise and a long letter.²⁸

In the notes it will be seen that I have often had occasion to remark on thoughts and expressions in the *Epistles* which resemble what is found in Symeon's *Catecheses*, *Chapters*, and *Theological and Ethical Discourses*. There are also some parallels with the *Hymns*, but I have not spotted nearly as many, and if indeed they are fewer,

²⁶ *SC* 122, p. 13.

²⁷ *SC* 104, p. 261.

²⁸ Introduction to *SC* 79 (Jean Chrysostome, *Sur la Providence de Dieu*) p. 13. She cites Augustine, *Epist.* 214, 2, '... librum vel epistolam meam ...'.

the reason will be that the subjects of most of the *Hymns* are of a different kind.

A feature of Symeon's writing is his numerous quotations (not always exact) from the Bible, together with frequent echoes of wording found in it. I have given the references to all that I have noticed, using the abbreviations employed in the Jerusalem Bible. Quotations which are entirely or largely accurate are enclosed within guillemets in the Greek text and italicized in the translation. At this point it is appropriate to draw attention to a pertinent comment that Darrouzès made about Symeon: 'In his infrequent citations of the fathers, and in his citations of the Bible, it is not the thought of someone else that he is seeking, but it is an echo of his own inner life that he is rediscovering.'²⁹

There is a title prefixed to each *Epistle* as a brief indication of its contents, and these resemble the titles given to Symeon's other writings apart from the *Chs*, which have only an extremely brief heading for each 'century'. The titles are presumably later than the works themselves, and were produced by an editor, perhaps Nicetas. They were not, however, immune to significant alterations, as will be seen in the cases of *Ep* 1 and of *Ep* 4.

iii. *Epistle* 1

Ep 1, although 'treatise' (λόγος) is the word used to describe it in its title, nevertheless begins unequivocally as a letter written in reply—as we learn from the first sentence—to someone who had asked Symeon whether it was legitimate to confess one's sins to monks who had not been ordained priests. In the last paragraph of the letter, addressing the same correspondent as 'my child', he gives a straightforward reply, namely that authority to absolve or withhold absolution has been granted to spiritually minded men such as those he has been describing, whether they have been ordained as priests or not. It is also important to notice that in his opening sentence, Symeon addresses the person to whom he is writing as 'father and brother', and according to Nicetas Symeon used this form of words when speaking to Arsenius, his chosen successor as *hegumen* of St Mamas.³⁰ Perhaps, then, the questioner

²⁹ *Chs*, SC 51, 2nd edn., introd., pp. 33f.

³⁰ *Life*, p. 80, 60, 5.

is the *hegumen* of another monastery, but the title at the head of *Ep* 1 gives no indication as to who this person was, while the expression ‘my child’, which also occurs, might suggest that he was someone who had Symeon as his spiritual father. Symeon professes to lack the capacity for dealing with the subject about which he has been asked to write, and his reluctance here is comparable with his statements in *Cat* XII, 6–25 (*SC* 104, pp. 168–70). At the beginning of *Ep* 4 there is a somewhat similar expression of unwillingness.

Already quite near the beginning of the letter there is a mention of ‘hearers’, and there follows a long section which is not directly relevant to the question he had been asked but is devoted to proving the need for confession. In this Symeon sometimes uses the second-person singular, while at others, sometimes in close proximity, we find the second-person plural. Thus in lines 165–70f. there are plurals, but very soon afterwards, in 172, the singular is found and this continues as far as 192 in which occurs ‘we must all, brother, . . .’. In lines 209ff. we meet the striking expression ‘my brothers and fathers, . . . I do entreat you all’. Not long after this (238–41), Symeon states that he has said enough about this aspect of the matter, and will now answer the question about which ‘my child, . . . you sought after to understand’. His answer, however, is a matter of assertion rather than of argument, a bare insistence that the practice is authorized ‘in the divinely inspired writings of the fathers’ (247f.). Moreover, since a little further on (lines 264f.) he explicitly states that he is writing not only for the man who had raised the question, but for everybody, Symeon appears from the start to have envisaged publication. Very near the end (line 406), Symeon produces what to him was certainly the decisive point in his argument: his own spiritual father, Symeon the Studite, had not been ordained. At the close of *Ep* 1 there is in most manuscripts a very brief exhortation addressed to ‘brothers’, and then a doxology; Y(G), however, has a considerably longer exhortation to ‘fathers and brothers’, followed by the doxology.

Thus it looks as though either Symeon himself, or an editor, inserted into a letter some extraneous material, perhaps taken from a no-longer-extant *Catechesis*. This need not necessarily have been addressed only to Symeon’s monks, for, as already remarked, some of the *TrsTh/Eth* seem to have been homilies delivered to a wider audience (e.g. *TrEth* IX, which Darrouzès notes may have

originally been spoken).³¹ At any rate there is evidence that the text of *Ep* 1 has, not surprisingly, been subjected to editing, because it is a work that includes vigorous criticisms of the established hierarchy and maintains a position likely to prove unacceptable to many members of the Church. An attempt to forestall opposition was made by someone who was concerned that it should be accepted, and therefore wished it to be circulated as the work of an author of unimpeachable orthodoxy: thus, according to the title found in Y, the 14th-century manuscript Vaticanus Reginae Suecorum gr. 57, and in G its transcript, *Ep* 1 was written by St John Damascene.

It is well known that K. Holl, in his *Enthusiasmus und Bussgewalt beim griechischen Mönchtum*, published the Greek text of the letter, successfully reclaimed it for Symeon, and awakened interest in him amongst scholars in the West. *Ep* 1 had great significance for Holl, because in it he found evidence for his ideas about the development of monasticism and of the penitential system in the Churches of the East. He insisted that it was a genuine letter, while seeing indications that it was also intended for wider circulation.³² At the end of my translation of *Ep* 1, I have included an Additional Note on the subject of Symeon's contention that it is not essential for a man to be a bishop or priest in order to have authority to absolve penitents.

As regards the text of *Ep* 1, it is noticeable that Y, as well as ascribing the work to John of Damascus, has also numerous additions not found in other manuscripts, which no doubt led Paramelle to speak of 'the long recension'. In some places the additions may be attempts to explain Symeon's statements, or to emphasize them, often being merely a few words, or perhaps a line or two. However, in two places towards the end of the *Epistle* they are much more substantial, and, since 'brothers and fathers' are addressed at line 416, might have originally belonged to a *Catechesis* of Symeon's. Paramelle marked these two passages with asterisks but included them in his numbering of the lines of the Greek text as he established it. I have here acted similarly, although I have put my translations opposite the Greek, whereas Paramelle relegated to footnotes his renderings of these two, as well as of the other Y variants that he translated. I have included a translation wherever Paramelle gave one.

³¹ SC 129, pp. 218f. n. 1.

³² Holl, p. 128 n. 1.

Whoever produced Y as we now have it might have been an admirer of Symeon, who wholeheartedly agreed with the views expressed in *Ep* 1, but felt himself to be living at a time and place in which Symeon was not *persona grata*.³³ To secure acceptance of the work, he boldly fathered it on John of Damascus, and also, perhaps making use of other material which came into his hands, edited and published the text in the form represented by Y, a text which in some places seems to have suffered corruption. It is impossible to be certain as to whether or not this editor was Nicetas: would his veneration for Symeon have permitted him to ascribe his spiritual father's work to another author, or would he have been willing to do so as the price of securing wider acceptance for Symeon's teaching? There is a further point: since it is possible that before the present title was added, the text of Y, with its long recension, was already in circulation during Symeon's lifetime, perhaps he was himself responsible for it. All that can be said is that, as I have explained in the section dealing with manuscripts, it is extremely likely that there were two or more editions of many of Symeon's works, and that Nicetas was responsible for publishing one of them. Moreover, if we judge that the additional material in Y tends to be of somewhat lower quality than that in the text of C, we shall find support for ascribing it to Nicetas in a remark of Koder's in his introduction to the *Hymns*. Here, speaking of the Preface, the work of Nicetas, and in which he quoted extensively from the *De Divinis Nominibus* of pseudo-Dionysius, Koder says that 'dans bon nombre de cas, il est manifeste qu'il a volontairement, et substantiellement, remanié les phrases et modifié la pensée de son auteur'.³⁴ Did he, as editor, produce the Y text, by treating Symeon in much the same way?

iv. *Epistle 2*

Ep 2, as well as being the shortest letter of the four, is also the most straightforward. Its title accurately describes its subject as 'concerning repentance, and what a person who has recently confessed should do'. It is a letter of direction written to one of Symeon's spiritual children living in the world. That he was not a monk is demonstrated by his being given directions about fasting:

³³ Cf. Krivochéine, *In the Light*, p. 391.

³⁴ *SC* 156, p. 57.

when, and in what way, he should undertake it, for if he had been a member of a monastic community, this would all have been prescribed for him in the *typikon* (rule). In the form in which we now have it, the letter begins with no greeting, but in the course of a long and elaborate first sentence, the recipient is addressed as 'my spiritual brother'; in the last paragraph Symeon asks to hear from him, and the letter ends with a blessing similar to those used by St Paul. The title is the work of the editor, and while specifying the contents, gives no indication of the person for whom the letter was intended. He was obviously an educated person, at home with the kind of Greek used for formal correspondence, and a man who needed practical instruction about joining in worship, receiving Holy Communion, prayer, and fasting. But before dealing with these matters Symeon first writes about the underlying spiritual disposition which should characterize a Christian seriously trying to repent. We know from Nicetas' *Life* that Symeon had spiritual children such as the patrician Genesios, the landowner Christopher Phagura, and others amongst the upper classes in Constantinople.³⁵ It is reasonable to imagine that the letter was written to a man such as one of these. Presumably Symeon thought he would be unable to meet the recipient for some time, and accordingly covered a whole year in his instructions about how to observe the different fasts of the Orthodox Church. Since there were quite a few men in high positions who had Symeon as their spiritual father, it may well be that *Ep* 2, as we have it, is not a letter to a specified individual but an example of the kind of letter Symeon was accustomed to write to people of this kind, making use of the same basic pattern, but adapting it to the needs of each individual. Furthermore, the fact of its being preserved and copied shows that Symeon, or an editor, thought it deserved to be circulated and read by several people. *Ep* 2 is the most attractive of the four letters, because in it Symeon reveals himself as a father who seeks to foster genuine repentance, while being sensitive to the capacity and the circumstances of his spiritual child. Thus, when giving directions about fasting, he says that these are to be followed 'to the extent that your natural constitution allows'. At the end of the letter he asks his correspondent to write frequently and tell him about his health. In this *Ep*, much more than in the others, he manifests 'the earnestness without

³⁵ *Life*, p. 70, 54, 6; p. 138, 100, 2; p. 140, 102, 8f.

rigorism', for which Fénelon is acclaimed by Friedrich von Hügel.³⁶

v. *Epistle 3*

The longest of the four letters is *Ep 3*, written, according to its title, in order to tell a person seeking a spiritual father how to recognize a genuinely holy man, and the proper way to behave towards him. Symeon, however, was not writing an answer to someone who had asked him such questions. Darrouzès, quoting the title, calls it 'a treatise in the form of a letter'.³⁷ The opening paragraphs seem very much at odds with the title, for Symeon elaborates on his having in some sense become the spiritual father of the person to whom the letter is ostensibly written. The first sentence lacks any address to a 'brother' (ἀδελφός) which, with variations, is a feature of the other three *Epistles*. While at a later point he is indeed so addressed, yet elsewhere we find him called 'my son in the Lord' (line 49), 'a true and much-loved son' (lines 63f.), 'our spiritual child in the Lord' (line 283), 'child and brother' (line 465), and 'my much-loved child' (567). Symeon appears to criticize this son's mode of life in lines 48f., and to hint in lines 68f. that he ought to show his spiritual father more love than he actually does. It is to say the least strange that after this Symeon proceeds at great length to describe how one should go about finding a good spiritual father, and ends the letter by exhorting him to do so.

In some parts of the long letter Symeon engages in imaginary dialogues with his correspondent, and at lines 466–8 it is clearly implied that he is living in the world, like the recipient of *Ep 2*. Symeon in *Ep 3* tends to be repetitious at times, and he more than once displays his great concern to prove that genuine spiritual fathers are the heirs of the apostles, and so should not be slighted but rather accorded much respect. (He expresses himself similarly in *Ep 1*.) It is, Symeon says, needful to seek and find a spiritual father, but not all who claim the title are really authentic. However, if we are sincere God will lead us to a man who is in truth holy. Genuine and false fathers can be known 'by their fruits'—this assertion recurs in *Ep 4*—but this test is of no help to an unspiritual Christian. Such a man, in spite of his pious talk, is not

³⁶ *Letters to a Niece*, 1995, p. 110.

³⁷ *SC* 129, pp. 218f., n. 1.

the kind of person who can recognize a true father, and if this description applies to the person to whom the letter is sent, then he needs to repent. Symeon has in fact been arguing in a circle, in the sense that while maintaining that one needs a genuine spiritual father in order to become a true Christian, he has been at the same time insisting that only a person already a true Christian is able to recognize a genuine father. By repentance his eyes will be opened, and he will perceive his need for a teacher and mediator. Before his final exhortation Symeon has a passage lamenting the present evil conditions in which he complains that all the members of the Church are vilifying one another, and they imagine they really know God, and do not require help. They also despise those through whom they receive absolution, and have no respect for those whom they choose as their spiritual fathers.

It is not easy to understand why a letter of this kind should have been sent to a man who according to the title was one of Symeon's disciples, and whom he addressed as his 'son' and his 'spiritual child'. One would suppose that in Symeon the recipient already had a spiritual father. Was the work perhaps intended to be a treatise for general circulation, reshaped as a letter ostensibly sent to a single recipient? 'Brothers' are more than once addressed (e.g. line 299), and there are places where plural verbs occur—these alternations between singular and plural are pointed out in the notes. As with *Epp* 1 and 4, the passages containing plurals very possibly originated in *Catecheses* or other works now lost, and were then inserted by Symeon or an editor because they were felt to be appropriate in a new context. If this is the case, the 'son' whom Symeon purports to be addressing could well be an imagined figure, like the man in *Cat* xx, 44 (*SC* 104, p. 334), to whom advice is being given. It is interesting that, as mentioned above, *Cat* xx was in reality a letter, on the subject of how to go about finding a spiritual father, and how to behave to him when found. Perhaps, then, *Ep* 3 was compiled from excerpts which were edited in a rather unintelligent fashion to give it an appearance suited to a place among the *Epistles*.

vi. *Epistle* 4

Ep 4 is marked by Symeon's complaints that he is being persecuted on account of the position he upholds; by his insisting that a genuine spiritual father must himself have been initiated by a

father of the same kind; and by his denunciation of those who, without being thus qualified, arrogate to themselves the title, and pretend to perform the functions of spiritual fatherhood. As was the case with *Ep* 3, an examination of *Ep* 4 leads one to doubt if it was written simply as a letter, and indeed doubts arise on account of variant manuscript readings in the title itself. Paramelle adopts the reading of C, according to which the title says that what follows is ‘about the self-appointed teachers’ (περὶ τῶν αὐτοχειροτονήτων διδασκάλων) but does not specify any person as the recipient of the letter. If this is the right reading, the title of *Ep* 4 has the same pattern as that of what is clearly a real letter, *Ep* 2, to wit an indication of the subject, but with no mention of the person for whom it was intended. Krivochéine, however, following A, understood the title to be saying that the letter was sent to ‘one of the self-appointed teachers’ (πρὸς ἓνα τῶν αὐτοχειροτονήτων διδασκάλων). This could be regarded as the more appropriate, since C leaves the ‘letter’ without any person addressed in the title, although the beginning of the work itself envisages a single recipient, ‘dear brother’ (φιλούμενε ἀδελφέ), who is later, in line 119 called ‘reverend father’ (τίμιε πάτερ), in line 383 ‘spiritual father’ (πάτερ πνευματικέ), and ‘your Holiness’ (τὴν σὴν ὁσιότητα) in line 457. On the other hand, unless terms such as these are ironical, they seem out of place in a letter written to one of those being attacked as ‘self-appointed teachers’, and it may therefore be thought better to adopt the reading found in C.

A good deal more, however, needs to be said. When looking for clues which might help to establish the date of *Ep* 4, we may consider significant the fact that its theme is comparable with some lines in *TrEth* xi, in which Symeon speaks of the temptations to which a person exercising a pastoral ministry is exposed, and of the difficulties and opposition he will meet (*SC* 129, 355–74, pp. 354–6). In his introduction to *SC* 122³⁸ Darrouzès suggests that *TrEth* xi might date from the time when Symeon, after his persecution by the *syncellus* Stephen, former metropolitan of Nicomedia, was rehabilitated by the patriarch and offered a bishopric.³⁹ However, Darrouzès also has a comment to the effect that, when compared with the speech that Nicetas puts into Symeon’s mouth on that occasion, *TrEth* xi gives the impression of dating from some rather different time, probably earlier.⁴⁰ In

³⁸ *SC* 122, pp. 21f.

³⁹ *Life*, p. 142, 103, 17f.

⁴⁰ *SC* 129, n. 3, p. 357.

Krivochéine's opinion Symeon's complaint about his own sufferings, and the reason for them, shows that *Ep* 4 was composed when he was being attacked by the *syncellus*. 'Symeon addresses himself to the recipient of this letter—a bishop no doubt since he is called "a teacher who consecrated himself and appropriated the apostolic dignity without the grace from on high"—perhaps Stephen the *syncellus* himself.'⁴¹ This suggestion is attractive, but is of course not susceptible of proof; the only letter which we know for certain to have been written by Symeon to Stephen is the already mentioned *Hymn* xxi (*SC* 174, pp. 130–68). Symeon wrote this letter in verse in answer to a question about his understanding of the Trinity,⁴² and twice in the course of it (198 and 438) he addresses Stephen, whom he never names, as 'dear soul' (φίλη ψυχῇ). This perhaps weakens the argument that the forms of address found in *Ep* 4 support C's reading in its title. At the same time, there is in *Ep* 4 no direct appeal for personal repentance on the part of the 'brother' or 'father' being addressed, while in *Hymn* xxi, 179 ff. Symeon says that he is writing with the hope of converting to a spiritual way of life the man whom he is addressing (Stephen).

Nicetas, it must be added, gives the text of two other letters to the *syncellus*,⁴³ and these may well be authentic; however, if they are, it is to be noted that in them Symeon welcomes his persecution, whereas *Ep* 4 is marked by many complaints about the ways in which he is being ill-treated by everybody (e.g. lines 459 ff.). However, in support of A and of Krivochéine's suggestion, there does appear to be some similarity in tone between the way in which, according to Nicetas, Symeon first replied orally to Stephen, and the words in *Ep* 4: 'I entreat your Holiness to pray for my wretchedness' (line 457). If this request for prayer was meant to be understood as ironical, it might be an echo of the scarcely concealed irony present in Symeon's disclaimer, 'It is you who ought to initiate us into the knowledge of these things, and who ought also to teach us to be humble-minded and only to bewail our own sins . . .',⁴⁴ as well as in other parts of Symeon's answer to the *syncellus*. But how far can Nicetas be relied on as an accurate reporter of the spoken words of his hero, for although he

⁴¹ *In the Light*, pp. 56 f.

⁴² *Life*, pp. 102–6, 75–7; Koder, *SC* 156, p. 47.

⁴³ *Life*, pp. 132 f., 96, 5–22; pp. 136 f., 99, 4–20.

⁴⁴ *Life*, p. 104, 76, 7–9.

may have received a first-hand account of what was said, he was writing over thirty years after Symeon's death?⁴⁵ It is likely that in any case he followed the principle adopted by Thucydides, 'While keeping as closely as possible to the general sense of the words that were actually used, to make the speakers say what, in my opinion, was called for by each situation.'⁴⁶

On the other hand, if we omit the words, 'dear brother', which come in the first sentence, the opening paragraphs of *Ep* 4 do not give the impression of being the start of a genuine letter at all, for although there is some resemblance to the opening of *Ep* 1, there is no mention of any question asked by a correspondent. Symeon states that he wishes to remain aloof from the world, but has been induced to take part in some of its affairs through a sense of duty, and an expression of such sentiments could well have served as the opening of a discourse or *catechesis*. Whether such was really the origin of this *Epistle* or not, it is interesting that the wish that Symeon expresses in the first sentence, 'not to be well known to any man on earth' (μηδὲ γνωριμὸν με τινὶ τῶν ἀνθρώπων τῶν ἐπὶ γῆς—line 9), is not unlike what he records in *Cat* vi as teaching given by his spiritual father, Symeon the Studite, that a monk, by means of having nothing to do with anybody, should keep himself from being known (μὴ γνωριζόμενος δὲ διὰ τὸ μὴ ἔχειν μετὰ τινός τι, *SC* 104, *Cat* vi, p. 28, 173f.). At line 185 he has a plural 'you', which, however, may not be significant, as it is a quotation from Ephesians 5: 6. Nevertheless, nearly at the end (line 484) comes a passage introduced by: 'May we too become men of this kind, my brothers—so I tell them . . .', which certainly suggests that for his conclusion Symeon is deliberately making use of teaching previously given to his monks. Furthermore, he insists in *Ep* 4 that for anyone who wishes to become a genuine disciple, which is the necessary prerequisite for becoming a spiritual father, the requirement is a baptism of the Spirit, from above (ἀνωθεν), and in one of his *catecheses* there is a similar insistence on the need of such a baptism for those who have sinned after being baptized in infancy (*SC* 113, *Cat* xxxii, pp. 242f., 59–72). Both times Symeon cites in support of his position the same scriptural texts, John 3: 3, 5—with in each case the same omissions and change of οὐ δύναται εἰσελθεῖν to οὐ μὴ εἰσελθῇ—and together with it, Acts 1: 5. If, then,

⁴⁵ Hausherr, *Life*, pp. xvii–xix; Krivochéine, *In the Light*, p. 43 n. 1.

⁴⁶ I. 22.

we conclude that the balance of the argument lies in favour of accepting C's reading, and take the title as stating that what follows is 'about the self-appointed teachers', but without any mention of a recipient, there is no difficulty in supposing that what was originally a discourse has been slightly edited to give it the appearance of a letter, in order to associate it with the other three *Epistles*.

I have expressed my uncertainty about how far *Epp* 1, 3, and 4 can, in their present state, be regarded as genuine letters. In this connection let me cite the comments made by A.-M. Malingrey in the introduction to Chrysostom's Letters to Olympias: 'The tone of the letters differs greatly, according to whether it is the shorter or the longer ones that are in question. While the first kind are simple, spontaneous, and intended to convey news, letters VII, VIII, and X are really little treatises, in which there are mingled eulogies, pieces of advice, and exhortations.'⁴⁷ It thus appears that there was a precedent for the way in which Symeon, or his editor, handled the materials out of which the three long *Epistles* were composed.

vii. Conclusion

We cannot hope to give definite answers to some questions which confront a reader of the *Epistles*, for example: To what extent was Symeon himself the editor of each of them in its present form? Did he himself plan and issue a collection of his own writings about confession and spiritual fatherhood? As for Nicetas, while we owe him a debt of gratitude for preserving and circulating these and other works of Symeon, we have to acknowledge that he did not always leave them untouched when publishing them. Furthermore, when we seek to assess the value of the 'letters', we are obliged to admit that they do not shed a great deal of fresh light on Symeon's life and thought; they are valuable because, by their frequent echoing of what he wrote elsewhere, they reinforce our understanding of this outstanding Byzantine monk, mystic, and spiritual father. Since it is now unlikely that any further works of Symeon will be discovered, it is satisfactory that with this publication of the four *Epistles* all his extant writings can be said to be readily available to readers today.

⁴⁷ SC 13, 2nd edn., p. 67.

TEXTS AND TRANSLATIONS

EPISTLE 1

Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Συμεὼν τοῦ νέου
θεολόγου λόγος περὶ ἐξομολογήσεως πρὸς τινα
γραφεῖς τέκνον αὐτοῦ, καὶ τίνες ἄρα εἰσὶν οἱ
τὴν ἐξουσίαν τοῦ δεσμεῖν καὶ λύειν
ἁμαρτήματα λαβόντες.

5

Ἐπέταξας τῇ εὐτελείᾳ ἡμῶν πάτερ καὶ ἀδελφέ, ἐρωτηματικῶς
εἰπεῖν σοι εἰ ἄρα ἐνδέχεται εἰς μονάζοντας τινὰς ἐξαγγέλλειν τὰς
ἁμαρτίας αὐτῶν ἱερωσύνην μὴ ἔχοντας, προσθεῖς καὶ τοῦτο ὡς
Ἀκούομεν τὴν τοῦ δεσμεῖν καὶ λύειν ἐξουσίαν τοῖς ἱερεῦσι δεδόσθαι.

10 καὶ ταῦτα μὲν τὰ τῆς σῆς φιλοθέου ψυχῆς καὶ τοῦ διαπύρου
φόβου καὶ πόθου τὰ ῥήματα καὶ ψυχωφελῆ ἐρωτήματα· ἡμεῖς
δὲ ἀπεδεξάμεθά σου μὲν τὴν πρὸς τὰ καλὰ πρόθεσιν, ὅτι ζητεῖς
μανθάνειν περὶ θείων καὶ ἱερῶν πραγμάτων, ἡμεῖς δὲ οὐχ οἰοί τε
τοιαῦτα διακρίνειν καὶ γράφειν ἐσμέν, καὶ διὰ τοῦτο σιωπᾶν
15 ἐβουλόμεθα· τὸ γὰρ «πνευματικοῖς πνευματικὰ συγκρίνειν» τῶν

ABCGI[K]MNPY

||^ = end of Y section of apparatus; {Y} = translation placed below Y section of
apparatus; ~ = word order reversed; - = MS abbreviation; #...# indicate the Y(G)
additions towards the end of the *Ep*, which Paramelle included in his Greek text but
translated in footnotes.

1-5 Ἰωάννου μοναχοῦ καὶ πρεσβυτέρου τοῦ δαμασκηνοῦ ἐπιστολὴ πρὸς τινα
γράφαντα αὐτῷ περὶ ἐξομολογήσεως καὶ τίνες ἄρα εἰσὶν οἱ τὴν ἐξουσίαν τοῦ δεσμεῖν
τε καὶ λύειν λαβόντες τὰ ἁμαρτήματα Y{Y} 8 ὡς: ἐπειδὴ Y 9 λ. καὶ δ.
~~ Y δίδοσθαι μόνοις Y{Y} 11 πόθου om. Y καὶ + τὰ Y 12 μὲν
om. Y 13f. ἡμεῖς — τοιαῦτα: οὐχ οἰοί τε δὲ πρὸς τὰ ταῦτα Y 15 τὰ γὰρ
πνικὰ συγκρίνειν πκῶς Y

2ff. From John of Damascus, monk and priest, a letter to someone who had
written to him about confession, and who they are that have received authority to
bind and loose with regard to sins 11f because we are told that it is to priests
alone that authority to bind or loose is given

1 τοῦ ἐν ἀγ. π. ἡμῶν om. I 2 λόγος om. Y 3f πρὸς — αὐτοῦ om. I
πρὸς τινα γραφεῖς: γρ. πρὸς M αὐτοῦ + πνικὸν ὄντα P 4f ἐξουσίαν — λαβόντες:
τοῦ δ. καὶ λ. ἐξ. λαβ. I λαβόντες ante τοῦ transp. A 6 πάτερ καὶ: πάτερ M om. I
9 διδόνθαι (sic) A 10 σῆς om. MI τοῦ διαπύρου NMIAP^{ec}: διὰ τοῦ [...] P^{ec}:
διὰ τοῦ ἀπείρου C: τοῦ διαπύρου (τοῦ s.l.al.m.?) B 11 π. καὶ φ. ~ ~ z

EPISTLE 1

*FROM SYMEON THE NEW
THEOLOGIAN, OUR FATHER AMONG
THE SAINTS, A TREATISE WRITTEN
TO A SPIRITUAL CHILD OF HIS ABOUT
CONFESSION, AND WHO THEY ARE 5
THAT HAVE RECEIVED AUTHORITY
TO BIND AND LOOSE AS REGARDS SINS

By your question, father and brother, albeit we are insignificant,¹ you have bidden us tell you whether it is indeed allowable to confess one's sins to monks who have not received the order of 10 priesthood. You also added this: *'We are taught that the authority to bind and loose has been given to priests.'² Those were the expressions of your devout soul and your ardent fear and longing, and those were your spiritually beneficial questions. We indeed approved your purpose which is directed to good ends, for you are 15 seeking to learn about divine and sacred matters, but we lack the ability to determine such points and write about them, and for this reason we were wanting to keep quiet. For *the interpretation of spiritual things to spiritual persons*³ is for dispassionate⁴ and holy men,

* denotes a Y addition or variant which I, like Paramelle, have translated. My translations (with Y{Y} in the apparatus indicating their existence) are under the Greek text, *but with line numbers referring to the English*.

¹ ἡ εὐτελεία ἡμῶν is a conventional way of referring to oneself. It may be contrasted with 'your Charity' (ἡ ἀγάπη σου) used to address the recipient of a letter, e.g. *Ep* 2, line 126. When speaking of himself, Symeon uses the first-person plural as well as the singular.

² Cf. Mt 16: 19, 18: 18, Jn 20: 3.

³ 1 Co 2: 13. Symeon's reluctance, perhaps simply a *topos*, reappears at the beginning of *Ep* 4. (Cf. also *Ep* 3, lines 34f.) In *TrEth* vi, 390 ff. (*SC* 129, p. 148) the same text is used to encourage an unqualified person to keep silent.

⁴ In many of Symeon's writings 'dispassion' and 'dispassionate' appear often, and the concept is one to which, like other writers on spiritual matters, he accorded great importance—v. *Spiritual Fatherhood*, pp. 170–7. However, in the *Epp*, apart from here, it is only in *Ep* 4 (several occurrences) that the words are found. Nicetas describes Symeon's spiritual father, the Studite, as *προνεκρωθεὶς ἐξ ἄκρας ἀπαθείας τὴν σάρκα* (*Life*, 110, 81, 3).

ἀπαθῶν καὶ ἀγίων ἐστὶν ἀνδρῶν, ὧν ἡμεῖς κατὰ πολὺ βίω καὶ λόγῳ
καὶ ἀρετῇ μακρὰν διεστήκαμεν· ἀλλ' ἐπεὶ «Ἐγγὺς Κύριος,» ὡς
γέγραπται, «τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ,» τοῦτον κἀγὼ
20 ἀλλ' ἐξ αὐτῆς τῆς θείας καὶ θεοπνεύστου γραφῆς λέξω, οὐ διδάσκων
ἀλλὰ τὰς μαρτυρίας περὶ τῶν ἐπερωτηθέντων μοι φέρων ἐξ αὐτῆς
σοι, ἵνα ἐξ ἀμφοτέρων τῶν κρημνῶν τῇ τοῦ Θεοῦ χάριτι ἐμαυτὸν
καὶ τοὺς ἀκούοντάς μου διατηρήσω, τοῦ τε «τοῦ τὸ τάλαντον
κατακρύψαντος» καὶ τοῦ ἀναξίως τὰ θεῖα καὶ κενοδόξως, μᾶλλον δὲ
25 ἐσκοτισμένως, ἐκτιθέντος δόγματα.

Πόθεν οὖν τὴν ἀρχὴν τοῦ λόγου ποιήσομαι, ἢ ἐκ τῆς ἀνάρχου τῶν
πάντων ἀρχῆς; τοῦτο γὰρ ἄμεινον, ἢν' ἡ καὶ τὰ λεγόμενα βέβαια· οὐ
γὰρ παρὰ ἀγγέλων ἐκτίσθημεν οὐδὲ παρὰ ἀνθρώπων ἐμάθομεν,
ἀλλ' ἐκ «τῆς ἄνωθεν σοφίας,» εἴτ' οὖν τῆς διὰ τοῦ Πνεύματος
30 χάριτος μυστικῶς ἐδιδάχθημεν καὶ καθ' ὥραν αἰεὶ διδασκόμεθα,
ἣντινα καὶ νῦν ἐπικαλεσάμενοι λέξομεν ὧδε, τὸν τρόπον πρότερον
τῆς ἐξαγορεύσεως καὶ τὴν δύναμιν ἐξειπόντες.

Ἐξαγόρευσις τοίνυν οὐδὲν ἄλλο ἐστὶν ἢ χρῶν ὁμολογία, εἴτ' οὖν
ἐπίγνωσις σφαλμάτων καὶ ἀφροσύνης ἰδίας κατάγνωσις, καθὼς ἐν
35 εὐαγγελίοις παραβολικῶς εἶπεν ὁ Κύριος· «Δανειστῇ τινι,» φησὶν,
«ἦσαν δύο χρεωφειλέται, καὶ ὁ μὲν εἰς ὥφειλεν αὐτῷ δηνάρια
πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα· μὴ ἐχόντων οὖν ἀποδοῦναι,
ἀμφοτέροις ἐχαρίσατο.» τοιγαροῦν ἅπας πιστὸς χρεώστης ὑπάρχει
τοῦ ἰδίου δεσπότη καὶ Θεοῦ καί, ὃ παρ' αὐτοῦ ἔλαβε, τοῦτο δὴ καὶ

16 ἀνδρῶν ἐστὶν ~ Y 17 ἀρεταῖς Y ἀφεστήκαμεν Y 18 ὡς γέγρ.
κς ~ Y 19 τοῦτον—ἀληθεία om. Y 20 θείας καὶ om. Y λέξω om. Y
21 f. σοι ἐξ αὐτῆς ~ Y 22 τῶν om. Y τῇ τοῦ om. Y ἐμ. θῷ χάρ. ~ Y
23 τοῦ: ἀπό Y 24 καὶ¹ + ἀπὸ Y 25 ἐκτιθεμένου Y 26 ποιήσωμεν
Y 27 ἢν' ἡ: ἵνα Y 28 παρὰ: παρ' Y 31 ἣντινα om. Y ἐπικαλου
... Y^{ac} ἐκτιθέμενοι Y 34 ἰδίας + ἦτοι Y καὶ ante καθὼς add. Y
38 χρεώστης ὑπάρχει: χρῶν ὑπ. ὑπεύθυνος Y 39 δῆ: δὲ ? Y

17 μακρὰν om. z 17 f. ὡς γέγρ. om. I 19 σοι: μοι (σοι P^{bc}) z ἐμῶν:
ἐμοῦ B^{ac} 20 τῆς om. M 22 τοῦ θῷ: χῷ MI 23 τε, τοῦτο scr. et
dist. M; τε τοῦτο B 24 καὶ² om. MI 25 δόγματα: διδάγματα P^{bc}
26 ποιήσωμεν (-σωμαι M^{bc}) M^{ac}(Y): ποιήσ(με) scr. et ante τοῦ transp. I 27 ἢ ἡ A
27 f. ἡ - ἀνθρώπων: [] N 28 παρὰ¹: παρ' M^{ac}? IY: περὶ AB παρὰ²: περὶ B
29 διὰ om. N 30 <διδομένης> ante χάριτος addendum ? ἐμάθομεν (supra ἐδιδ.)
scr. I^d 31 λέξομεν IP^{bc}Y: λέξωμεν N: λέγχομεν (forte leg. ἐλ.): λέξομαι ABC:
λέξο ... (vel -ξω) P^{ac} 33 ἦτουν (vel ἦγουν?) N 35 παραβολικῶς om. z
36 αὐτῷ ὥφ. ~ A 37 πεντήκοντα ... πεντακόσια ~ ~

from whom in many respects we are far apart, in behaviour, understanding, and virtue. But since, as it is written, *The Lord is near . . . to all who call upon him in truth*,⁵ even I, unworthy as I am, have called upon him in truth, and I shall tell you these things, not in my own words, but out of the divine Scripture itself, inspired by God, and I shall not teach you, but from Scripture bring you its testimonies concerning the points about which you have consulted me. I shall act thus in order that, by God's grace, I may keep myself and my hearers⁶ away from the two precipices, that for the man who *hid his talent*,⁷ and that for him who expounded the divine ordinances unworthily and ostentatiously, or—one should rather say—obscurely.

Where, then, shall I make the beginning to my discourse except with him who is the beginning of everything, and himself without a beginning? For there is no better starting-point, in order that what is said may also be firmly established. For it was not by angels that we were created, nor by men that we were given learning,⁸ but it was by means of *the wisdom from above*,⁹ that is, the grace given through the Spirit, that we were taught in a mysterious way, and are being taught always, hour by hour. And now that we have called this wisdom to our aid, we shall speak as follows, first of all explaining the nature of confession and its efficacy.¹⁰

So then confession is nothing other than an admission of one's debts, that is, acknowledging one's faults and condemning one's own foolishness, as the Lord told us in the Gospels by a parable: *A money-lender, said he, had two debtors, and one owed him five hundred denarii, and the other fifty. So when they were unable to pay, he forgave them both*.¹¹ Assuredly therefore every one of the faithful is in debt to his

⁵ Ps 144: 18 LXX.

⁶ This expression, and the occasional places in the letter where 'fathers and brothers' are addressed, can be accounted for by supposing that material used on other occasions has been incorporated—cf. Introduction.

⁷ Mt 25: 25. Symeon was very conscious of the sinfulness of hiding of one's talent. Other references include: *TrEth* IV, 58, *Hymn* XXVIII, 109, XLIII, 122, *Cats* VI, 224, XVII, 78, XIX, 170, XXXIV, title and 21–5, 140–2. It is interesting that the last of these comes in the context of ordination, while in 21–5 there is a contrast between *εὐγνωμόνως* and *ἀγνωμόνως* which was reproduced by Nicetas who cited the parable, insisting that Symeon had not hidden his talent (Preface to the *Hymns*—SC 156, p. 118, 134–7). Symeon again refers to the parable in *Ep* 3.

⁸ Cf. Ga 1: 12.

⁹ Jm 3: 17.

¹⁰ Symeon now enters on a long disquisition scarcely relevant to the question he was asked.

¹¹ Lk 7: 41 f. (with minor inaccuracies).

40 ἀπαιτηθῆναι μέλλει ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ κριτηρίου αὐτοῦ,
 ὅτε «γυμνοὶ καὶ τετραχλισμένοι» ἅπαντες, βασιλεῖς ὁμοῦ καὶ
 πτωχοὶ παριστάμεθα. τίνα δὲ εἰσὶ τὰ δοθέντα ἡμῖν παρ' αὐτοῦ
 ἄκουσον· πολλὰ μὲν οὖν καὶ ἄλλα ἃ οὐδεὶς ἀνθρώπων ἰσχύσειεν
 ἀριθμῆσαι, τέως δὲ τὰ κρείττω καὶ τελεώτερα, τὴν ἐκ τῆ κατα-
 45 δίκης ἐλευθερίαν, τὸν ἐκ τοῦ μiasμοῦ ἁγιασμόν, τὴν ἐκ τοῦ σκότους
 εἰς τὸ ἀνεκλάλητον φῶς πρόοδον, τὸ τέκνα καὶ υἱοὺς αὐτοῦ καὶ
 κληρονόμους διὰ τοῦ θείου γενέσθαι βαπτίσματος, τὸ αὐτὸν τὸν
 Θεὸν ἐπενδύσασθαι, τὸ μέλη γενέσθαι αὐτοῦ καὶ τὸ ἅγιον Πνεῦμα
 λαβεῖν ἐνοικοῦν ἐν ἡμῖν, ὅπερ σφραγὶς ὑπάρχει βασιλικῇ ἐν ἣ τὰ ἴδια
 50 πρόβατα σφραγίζει ὁ Κύριος, καὶ τί πολλὰ λέγω; τὸ ὁμοίους καὶ
 ἡμᾶς αὐτοῦ ποιῆσαι καὶ ἀδελφοὺς καὶ συγκληρονόμους αὐτοῦ
 ἀπεργάζεσθαι· ταῦτα πάντα καὶ ἄλλα πλείονα τούτων τοῖς βαпти-
 ζομένοις εὐθὺς ἀπὸ τοῦ θείου βαπτίσματος δίδονται, ἅτινα καὶ ὁ
 θεὸς ἀπόστολος θεῖον πλοῦτον καὶ κλῆρον κατονομάζει.

55 Αἱ δὲ ἐντολαὶ τοῦ δεσπότου ὥσπερ τῶν ἀπορρήτων τούτων
 χαρισμάτων καὶ δωρεῶν ἐδόθησαν φύλακες, αἱ δὲ ὥσπερ τείχος
 πάντοθεν περικυκλοῦσαι τὸν πιστὸν καὶ τὸν ἐναποκείμενον
 θησαυρὸν ἐν τῇ ψυχῇ ἄσπιλον διατηροῦσαι πᾶσιν ἐχθροῖς καὶ κλέπ-
 ταις ποιοῦσιν ἀνεπιχειρήτον. ἀλλὰ γὰρ νομίζομεν φυλάττεσθαι παρ'
 60 ἡμῶν τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐπὶ τούτῳ ἀχθόμεθα, ἀγνοοῦντες
 ὅτι παρ' ἐκείνων ἡμεῖς φυλαττόμεθα· ὁ γὰρ τὰς τοῦ Θεοῦ τηρῶν
 ἐντολὰς οὐκ ἐκείνας ἀλλ' ἐαυτὸν φυλάττει καὶ διατηρεῖ ἀπὸ τῶν
 ὀρωμένων καὶ ἀοράτων ἐχθρῶν περὶ ὧν, ὡς ἀναριθμητῶν ὄντων καὶ
 φοβερῶν ὁ Παῦλος ἐδήλωσε λέγων· «Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς
 65 αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς
 τοὺς κοσμοκράτορας τοῦ σκότους» τοῦ αἰῶνος τούτου, «πρὸς τὰ»

40 ἀπαιτεῖσθαι MI καὶ φρικτοῦ om. I 43f. ἰσχύσει ἕναρ. Y
 44 κρείττω Y 46 αὐτοῦ ante φῶς add. Y 50f. καὶ ἡμᾶς om. Y
 51 ποιῆσαι – αὐτοῦ om. Y 52 ἀπεργάσασθαι Y 53 ἁγίου βαπτ. δίδεται
 Y{Y} 53f. ὁ θ. ἀπ. om. Y{Y} 54 θεὸς κλῆρος καὶ πλοῦτος κατονομάζονται
 Y{Y} 56 αἱ: οἶα Y ὥσπερ τείχος om. Y 57 ἀποκείμενον Y
 58 τῇ + ἐαυτοῦ Y ἄσπιλον: ἄσπυλον Y καὶ ante πᾶσιν add. Y 59 ποιοῦσαι Y
 60 τοῦ + φιλανθρώπου Y{Y} 61 ὅτι + μάλλον Y 62 διατ. καὶ φυλ. ~ Y
 63 ὡς om. Y 64 λέγων ἐδήλωσεν ~ Y 65–67 ἀλλὰ – ἐπουρανοῖς: καὶ
 τὰ ἐξῆς Y

63 holy and these are called 70 + who loves mankind

42 πτωχοὶ: πένητες I 43 καὶ om. z (scr., dein delevisse videtur P^{bc}) ἄλλα: ἀλλὰ
 P? ἃ: ἅπερ MI legi nequit P 43f. ἰσχύσειεν ἀριθμῆσαι NA?B: ἰσχύσει ἕναρ-
 ιθμῆσαι A?PY: ἀριθμῆσειεν ἰσχύσαι (-σει corr.) M: ἀριθμησ() ἰσχύσει I 46 εἰς:
 πρὸς z 47 βαπτίσματος γενέσθαι ~ MI 52 ἀπεργάσασθαι MIY
 ἀλλα: ἀλλὰ A 53 δίδεται zY 54 θεῖον om. P 57 τὸν om. N^{ac} (s.l. scr.
 N) ἀποκείμενον MIY 60 τούτῳ NCB: τοῦτο AMIY ἀρχόμεθα MI
 61 παρ' ἐκείνῳ MI

master, God, and what he received from him he will be required to restore, at God's fearful and awe-inspiring judgement, when we all, kings and paupers alike, shall stand together, *naked and exposed*.¹² 50 And listen to what his gifts to us are. There are indeed many others which no man could enumerate, but for the moment the higher and more perfect of them are: being set free from condemnation, becoming holy instead of being defiled, emerging from darkness into ineffable light, becoming God's children and his 55 sons and heirs through divine baptism, clothing ourselves with God himself,¹³ becoming his members,¹⁴ and receiving the Holy Spirit who indwells us,¹⁵ and who himself is the royal seal with which the Lord seals his own sheep,¹⁶ and—why use many words?—his making even us to be like himself and his constituting 60 us his brothers¹⁷ and his fellow-heirs.¹⁸ All these, and many more gifts besides, are given immediately to those baptized, by means of * divine baptism,¹⁹ and *the divine apostle calls these divine wealth and inheritance.²⁰

The Master's commandments were given as keepers²¹ of these 65 ineffable endowments²² and gifts, and they surround the believer just like a wall on every side and preserve unstained the treasure laid up in his soul, making it unassailable so far as all enemies and thieves are concerned. We, however, suppose that it is the commandments of God * that are being kept by us, and we feel it a 70 burden in our ignorance of the fact that it is we who are being kept by them, because one who observes God's commandments,

¹² Heb 4: 13 (with masculines instead of neuters).

¹³ Cf. Rm 13: 14, Ga 3: 27 (clothed with Christ not with God; the verb ἐνδύω, not ἐπενδύω).

¹⁴ Cf. 1 Co 12: 27 (members of Christ, not of God).

¹⁵ Cf. Rm 8: 11.

¹⁶ Cf. Jn 10: 3.

¹⁷ Cf. Heb 2: 11.

¹⁸ Cf. Rm 8: 17.

¹⁹ Symeon believed in, and taught, the efficacy of sacramental baptism (cf. *Cat* xxiv, 173–6, *SC* 113, p. 46; *TrEth* II, 292–4, *SC* 122, p. 386; *TrEth* IX, 146f., *SC* 129, p. 230), including that of infants (cf. *Ep* 4, lines 58ff.). However, he also insisted that those who sin after being baptized need to become conscious of Christ and the Spirit, especially through repentance and the shedding of tears, which are a second baptism. (*Cat* II, 139–44, *SC* 96, pp. 252f.; *Hymn* LV, 28–51, *SC* 196, pp. 254f.; *TrEth* I, 12, 178–83, *SC* 122, pp. 284–6; *TrEth* X, 166–89, *SC* 129 pp. 270–2).

²⁰ Cf. *Ep* 1: 18. Col 2: 3.

²¹ A rather similar picture recurs in *Ep* 2, lines 45–59; φύλαξ has been translated 'keeper' to bring out its connection with φυλάττειν about to be used for 'keeping the commandments'.

²² χάρισμα is translated 'endowment', not 'gift', because here and elsewhere in *Ep* I Symeon puts it close to δωρεά.

πνεύματα «τῆς πονηρίας ἐν τοῖς ἐπουρανίοις,» τὰ ἐν τῷ ἀέρι
 δηλονότι τούτῳ, ἀφανῶς αἰὲ παραταττόμενα καθ' ἡμῶν. ὁ οὖν
 φυλάττων τὰς ἐντολὰς φυλάττεται παρ' αὐτῶν, καὶ τὸν ἐμπιστευ-
 70 θέντα παρὰ Θεοῦ τούτῳ πλοῦτον οὐκ ἀπόλλυσιν· ὁ δὲ ἐκείνων
 καταφρονῶν γυμνὸς εὐρίσκεται τοῖς ἐχθροῖς καί, τὸν πλοῦτον
 ἀπολέσας ἅπαντα, ὑπόχρεως τῷ βασιλεῖ καὶ δεσπότῃ γίνεται
 πάντων ἐκείνων ὧν εἵπομεν, ὑπὲρ ὧν ἀνταποδοῦναι τι δυνατὸν οὐκ
 75 ἔστιν ἀνθρώπῳ· οὐράνια γὰρ εἰσι, καὶ ποῦ οἱ λαβόντες καὶ ἀπο-
 ἔσαντες εὐρεῖν πάλιν ταῦτα δυνησονται; ὄντως οὐδαμοῦ, ὡς οὐδὲ ὁ
 Ἀδὰμ ἢ τις τῶν ἐκείνου υἱῶν ἀνάκλησιν ἑαυτοῦ ἢ τῶν συγγενῶν
 ἴσχυσεν ἀπεργάσασθαι, εἰ μὴ ὁ ὑπὲρ φύσιν Θεὸς καὶ κατὰ σάρκα
 υἱὸς αὐτοῦ γεγονώς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐλθὼν κἀκείνων
 καὶ ἡμᾶς τοῦ πτώματος ἐξήγειρε θεϊκῇ δυνάμει.
 80 Ὁ δὲ μὴ πάσας τὰς ἐντολὰς ἀλλὰ τινὰς μὲν φυλάττειν δοκῶν
 τινὰς δὲ προδιδούς, γινωσκέτω ὅτι, κἂν μιᾶς ἀμελήσῃ, καὶ οὕτω τὸν
 πλοῦτον ὅλον ἀπόλλυσιν. ὑπόθου γάρ μοι δώδεκα ἄνδρας ἐνόπλους
 εἶναι τὰς ἐντολὰς καὶ μέσον αὐτῶν γυμνόν σε ὄντα φυλάττοντας·
 85 ἐπικειμένους ἀντιπάλους πολεμιστὰς καὶ λαβεῖν σε ζητοῦντας
 καὶ κατασφάζει εὐθύς· εἰ οὖν εἰς ἐκ τῶν δώδεκα θελήματι οἰκείῳ
 κατάπεσειε καὶ τῆς φυλακῆς ἀμελήσειε καὶ ὡς θύραν ἀνεωγμένον
 τὸν τόπον αὐτοῦ τῷ ἀντιπάλῳ ἑάσει, τί τῶν λοιπῶν ἔνδεκα ἀνδρῶν
 τὸ ὄφελος ἔσται, τοῦ ἐνὸς μέσον εἰσελθόντος αὐτῶν καὶ σὲ ἀφειδώς
 90 κατατέμνοντος, ὡς ἐκείνων μὴ ἐπιστραφῆναι δυναμένων πρὸς σὴν

68 δηλονότι, τούτων ἀφανῶς αἰὲ παρατασσομένων *scr. et dist. Y* 69 παρ':
 ὑπ' Y 70 παρὰ θῷ τούτῳ: αὐτῶ παρὰ τοῦ θῷ Y 71 εὐρίσκεται + καὶ
 εὐχείρωτος Y{Y} 73 τι + ἢ ταῦτα εὐρεῖν Y{Y} 74 εἰσι + καὶ ἀπὸ τῶν
 οὐρανῶν ἦλθε καὶ καθεκάστην ἔρχεται κομίζων καὶ διανέμων τοῖς πιστοῖς Y{Y}
 75 ταῦτα πάλιν Y ὁ *om. Y* 77 καὶ *om. Y* 79 θεϊκῇ τῇ δυν. ἐξήγ. Y
 82 γάρ *om. Y* 83 ἐντολὰς + καὶ κύκλοθεν (*sic*) ἵσταμένους Y{Y} αὐτῶν:
 ἑαυτὸν Y 84 τοιούτους Y 85 πολεμιστὰς: παλαιστὰς Y
 86 οἰκείῳ *om. Y* 87 καταπέσειεν Y καὶ – ἀμελήσειε *om. Y* 88 τῷ
 ἀντ. ἑάσει τὸν τ. αὐτοῦ Y 89 τὸ ὄφ. ἔσται: ἔσται ὄφ. Y 90 -τέμνοντος Y
 ὡς *om. Y* πρὸς: εἰς Y

82 + and easily overcome 85 + or procure them + and he came from
 heaven, and comes every day, bringing them and distributing them to the faithful
 97 + and standing in a circle around you

67 πνεύματα NM^{bc}: πνικὰ M^aIC^{sl} (-ικὰ *postea del. C^{corr}*) P^{bc} 68 τούτῳ N;
 τοῦτο M; τούτων Y; τότε (*commate ante addito BP*) z καθ' zY; παρ' N; αἰὲ παρ' M; *om. I*
 69 τὸν *om. C^aP^{ac}* 70 παρὰ θῷ τούτῳ: παρ' αὐτῷ MI ἐκείνων MI
 75 πάλιν ταῦτα N (*cf. Y*); π. αὐτὰ (αὐ. π. ~ A) zM (αὐτὰ *bc. scr. M?*) 76 ἑαυτῶν
 MI 77 ἀπειργάσ. MI 82f. ὅλον – εἶναι *om. M* 83 αὐτοῶν M
 84 περικυκλοῦντας (+σε *s.l.*) I 84f. καὶ ἐπικειμένους: ἐτέρους I
 85 ἀντιπάλους + *αἰθῆς I* 87 ἀναμελήσειεν MI ἀνεωγμένην Y ἀνεωγμένον
 N (η *supra* o *add. C^{sl}?*) z M^bI; -μένην M^{ac}Y 88 τῷ τόπῳ A τὸν τ. αὐτοῦ *post*
 ἀντιπάλῳ *transp. z, post* ἑάσει Y ἑάσειε z

does not keep them but himself, and preserves himself from enemies seen and unseen. Paul pointed these out as being innumerable and fearful, when he said: *Our wrestling is not against* 75 *flesh and blood, but against the principalities, against the powers, against the world-rulers of the darkness of this age, against the spirits of wickedness in the heavenly places*²³—those obviously, in this surrounding atmosphere that are invisibly at all times set in array against us. He then who keeps the commandments is kept by them, and does not lose 80 the wealth entrusted by God to him, but he who scorns them is found unarmed in the face of his enemies, * and having lost all his wealth he ends up in debt to his King and Master for all those things of which we spoke. And a man cannot render anything in repayment as their equivalent, * for they are heavenly things.*²⁴ 85 And where will those who have received them and lost them be able to find them again? Absolutely nowhere—just as neither Adam nor any of his sons would have been capable of effecting any restoration of himself or of his kinsfolk, if he who as God is above nature and has become a son of Adam by physical descent, 90 our Lord Jesus Christ, if he had not come and by his divine power raised Adam from his Fall and us as well.

But as for him who purposes not keeping all the commandments but only some of them while abandoning others, let him understand that if he neglects even one, he also loses in this 95 way his entire wealth. Please imagine the commandments to be twelve armed men * keeping you safe, while you are unarmed but surrounded by them; and furthermore think that there are these other men ranging around on every side, your adversaries, warriors pressing in and seeking to capture and kill you at once. So 100 if one of the twelve were deliberately to fall down and neglect his guard-duty, and if he leaves his position wide open like a door for the adversary, what will be the use of the remaining eleven men, after someone has come into their midst and is ruthlessly cutting you in pieces, while they are unable to turn round and come to 105

²³ Ep 6: 12 (with 'of this age' inserted, and πνεύματα instead of πνευματικά, which most MSS have in conformity with the biblical text—see apparatus).

²⁴ Holl, noting that Y's addition is not found in AB, commented: 'the words omitted embody one of Symeon's favourite ideas'.

βοήθειαν; εἰ γὰρ καὶ ἐπιστραφῆναι θελήσουσι, κἀκεῖνοι ὑπὸ τῶν ἀντιδίκων ἀναλωθήσονται. οὕτως δὲ πάντως ἔσται καὶ ἐπὶ σοῦ τοῦ μὴ φυλάσσοντος τὰς ἐντολάς· ὑπὸ γὰρ ἐνὸς τρωθέντος σου ἐχθροῦ καὶ καταπεσόντος, πᾶσαι αἱ ἐντολαὶ ἀφίπτανται ἀπὸ σοῦ καὶ κατὰ
95 μικρὸν τὴν ἰσχὺν ἀφαιρῇ. ἄλλως δὲ ὡς ἀγγεῖον οἴνου πεπλησμένον ἢ ἐλαίου, εἰ καὶ μὴ πάντοθεν διατρηθῇ ἀλλ' ἐξ ἐνὸς μέρους μιᾶς γενομένης ὁπῆς, ὅλον τὸ ἐνδον κατ' ὀλίγον ἀπόλλυσιν, οὕτω καὶ ὁ μιᾶς ἀμελῶν ἐντολῆς κατὰ μικρὸν καὶ τῶν ἄλλων ἀपाσῶν ἐκπίπτει, καθὼς φησιν ὁ Χριστός· «Τῷ ἔχοντι δοθήσεται καὶ περισ-
100 σευθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ,» καὶ πάλιν· Ὁ λύσας μίαν τῶν ἐντολῶν τούτων καὶ διδάξας, διὰ τῆς παραβάσεως δηλονότι, οὕτω τοὺς ἀνθρώπους ποιεῖν ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, καὶ ὁ Παῦλος· «Ὡς γάρ τις ἡττηται, τούτῳ καὶ δεδούλωται,» καὶ πάλιν· «Τὸ δὲ
105 κέντρον τοῦ θανάτου ἡ ἁμαρτία,» καὶ οὐκ εἶπεν ὅτι ἦδε ἢ ἦδε, ἀλλὰ οἷα δ' ἂν καὶ εἴῃ ἡ ἁμαρτία, αὕτη κέντρον τοῦ θανάτου ἐστίν· κέντρον δὲ θανάτου τὴν ἁμαρτίαν καλεῖ ὅτι οἱ τιτρωσκόμοι θνήσκουσιν· ἔστιν οὖν πᾶσα ἁμαρτία πρὸς θάνατον, ἅπαξ γὰρ ὁ ἁμαρτήσας, ὡς ὁ Παῦλος φησίν, ἦδη τέθνηκεν, ὑπόδικος γεγωνὺς
110 χρέους καὶ τραυματίας ἐαθεῖς ὑπὸ τῶν ληστῶν κείμενος. ὁ οὖν ἀποθανὼν, τί ἄλλο εἰ μὴ τὸ ἀναστῆναι ἐπιποθεῖ, καὶ ὁ χρεωστῶν καὶ μὴ ἔχων ἀποδοῦναι, τὸ λύσιν τοῦ χρέους λαβεῖν καὶ μὴ εἰς φυλακὴν βληθῆναι ἕως ἂν τὸ ὄφλημα ἀποδῶ, ὅπερ καὶ διὰ τὸ μὴ ἔχειν, οὐδέποτε τῆς αἰωνίου φυλακῆς εἴτ' οὖν σκότους

92 οὐχ *ante* οὕτως *add.* Y 93 μὴ *om.* Y φυλάττοντος Y ἐνὸς γὰρ ~ Y
94 καὶ *om.* Y^{ac} (s.l. *scr.* Y) αἱ ἐντολαὶ *om.* Y ἀπὸ σοῦ καὶ *om.* Y
95 ἀφαιρούμεναι Y{Y} δὲ + καὶ Y πεπληρωμένον Y 97 οὕτως Y
98 ἀθετῶν Y καὶ *om.* Y 101 τῶν ἐντ. μου τούτων τῶν ἐλαχίστων Y{Y}
102 οὕτως Y 107 δὲ + τοῦ Y τὴν ἀμ. *om.* Y ὅτι: ἐπειδὴ Y 108 καὶ
ante ἔστιν *add.* Y 110 τραυμ. – ληστῶν: ἁμαρτίας· ὑπὸ τῶν ληστῶν ἐαθεῖς *scr. et*
dist. Y οὖν *om.* Y 114 τῆς αἰῶ. φυλ. *om.* Y ἦτουν τοῦ σκ. Y

110 depriving you 119 one of the least of these my commandments

92 οὕτω PI δὲ: δὴ C? P: *om.* MI ἐπὶ *om.* MI 93 φυλ. τὰς ἐντ.: φυλαχ-
θέντος ὑπὸ πασῶν I 94 αἱ τολαὶ (*sic*) A 95 δὴ C? πεπλησμένου C
(μ.σ.?) 96 διατρωθῇ BCP: τροθῇ A 97 ὁ *om.* z 97f. οὕτω – ἐντολῆς *bis*
scr. A 98 ἐντ. ἀμ. ~ MI ἐκπίπτεις z 102 τοὺς ἀνθρ. οὕτω ~ z
105 ἢ *del.* C? ὅτι *om.* I; ὅτι ἦδε ἢ *om.* z; ἀλλ' I; ἀλλὰ + εἶπεν M 106 καὶ *om.* I
καλεῖ: ἢ ἁμαρτία ἐστὶν M; ἔστιν I 108 ἔστιν: ἔστω z 110 ἐσθελὶς AB
ὑπὸ τῶν: καὶ ὑπὸ z 113 ὄφλημα: ὀφειλόμενον MI 114 εἴτ' οὖν: ἦγουν z
τοῦ *ante* σκότους *add.* P¹⁰?MIY σκότους s.r. *scr.* (al. m.?) C

your help? (For even should they be willing to turn round, they too will be killed by their opponents.) It will be altogether like this also for you who do not keep the commandments, because if you are wounded by one single enemy and fall down, all the commandments fly away from you, and little by little * you are deprived of your strength. Or, alternatively, take the case of a vessel, filled with wine or oil—even though it is not perforated all round, but if there is a single hole in a single spot, the entire contents are lost, drop by drop. In the same way one who neglects a single commandment little by little falls away from all the others too, as Christ says: *To him who has, will be given, and he shall have abundance, but from him who has not, even what he thinks he has will be taken away from him,*²⁵ and again, ‘He who sets aside one of these commandments * and teaches men to do so’—by his transgression, obviously—‘he will be called least in the kingdom of heaven.’²⁶ And Paul says: *For by whatever a person has been overcome, to that he also has become a slave.*²⁷ Furthermore he said: *And sin is the sting of death.*²⁸ And he did not say, ‘This sin’, or ‘That sin’, but, ‘The sin, whatever kind of sin it might be, that is the sting of death’. He calls sin the sting of death because they who are wounded by it die. Every sin therefore is a deadly sin,²⁹ since he who has once sinned is dead already, as Paul says.³⁰ He has become liable for a debt, and is lying there, a wounded man abandoned by the robbers.³¹ What then does he yearn for who is dead, except to rise from the dead, and he who is in debt without the wherewithal to repay, except to gain release from his debt and not be cast into prison until he pays what he owes?³² And since he has nothing, he will never leave the eternal prison, that is to say, darkness. So too he who has been mauled by the * robbers is definitely in want of a compassionate and

²⁵ Mt 25: 29, Lk 8: 18, 19: 26 (wording drawn from a mixture of the three).

²⁶ Cf. Mt 5: 19 (Symeon has varied the wording).

²⁷ In fact, 2 P 2: 19. Holl (p. 114) remarked that Symeon had in mind a favourite Pauline passage, Rm 6: 16ff. Cf. Symeon’s ascribing Jm 2: 26 to Paul in *Hymn* xv, 35 (SC 156, p. 280).

²⁸ 1 Co 15: 56, *sting* is usually taken as the subject, but for Symeon the subject is *sin*.

²⁹ *πρὸς θάνατον*—cf. 1 Jn 5: 16.

³⁰ Cf. Rm 5: 12, 7: 9f., which seem to be the nearest Paul gets to what Symeon ascribes to him.

³¹ Cf. Lk 10: 30. The reading *ἐσθεις*, found in AB, is probably a copyist’s error.

³² Cf. Mt 18: 34.

- 115 ὑπεξελεύσεται· οὕτως καὶ ὁ ὑπὸ τῶν ληστῶν συντριβείς πάντως
 ἱατρὸν ζητεῖ πρὸς αὐτὸν ἐλθεῖν συμπαθῇ τε καὶ εὐσπλαγχρον, οὐ
 γὰρ ἔχει ζέοντα τὸν τοῦ Θεοῦ φόβον ἐν ἑαυτῷ, ἵνα πρὸς τὸν ἱατρὸν
 ἐκεῖνος μᾶλλον πορεύσῃται, ἀλλ' ὑπὸ τῆς καταφρονήσεως τὴν τῆς
 120 ψυχῆς δύναμιν ἐκλυθεὶς κείται θέαμα φρικτὸν καὶ ἐλεεινὸν τοῖς
 ὀρώσι καλῶς, μᾶλλον δὲ πνευματικῶς, τὰ ψυχικὰ παραπτώματα.
 'Ὁ τοίνυν δούλος γεγονὼς διὰ τῆς ἁμαρτίας τῷ διαβόλῳ, «Οὐκ
 οἶδατε» γάρ, φησιν, «ὅτι δούλοι ἐστέ ᾧ ὑπακούετε, εἴτε δικαιοσύνης
 εἰς δικαιοσύνην εἴτε ἀνομίας εἰς ἀνομίαν,» καταπάτημα τοῖς
 125 ἐχθροῖς γεγονὼς καὶ γυμνὸς τῆς βασιλικῆς ἀλουργίδος, ἀντὶ τέκνον
 δὲ Θεοῦ τέκνον τοῦ διαβόλου γενόμενος, τί διαπράξεται ἵνα πάλιν ἐν
 κατασχέσει γένηται ὥνπερ ἐξέπεσε; πάντως ὅτι μεσίτην καὶ φίλον
 Θεοῦ ζητήσῃ καὶ δυνατὸν εἰς τὸ ἀποκαταστήσαι αὐτὸν εἰς τὸ
 πρότερον καὶ τῷ Πατρὶ καὶ Θεῷ καταλλάξαι αὐτόν. ὁ γὰρ τῷ
 Χριστῷ κολληθεὶς διὰ τῆς χάριτος καὶ μέλος αὐτοῦ γεγονὼς καὶ
 130 υἱοθετηθεὶς αὐτῷ, εἴτα τούτον ἀφείς «ὥσπερ κύων εἰς τὸν ἴδιον
 ἔμετον ἐπιστρέψει» καὶ ἡ πόρνη γυναικὶ συμπλακῇ ἢ ἐτέρῳ σώματι
 συναφθῇ, ὥς τὸν Χριστὸν ἀτιμάσας καὶ ἐνυβρίσας μετὰ τῶν
 ἀπίστων κατακρίνεται, ἐπειδὴ κατὰ τὸν θείον ἀπόστολον «σῶμα
 Χριστοῦ ἐσμὲν καὶ μέλη ἐκ μέρους», ὁ οὖν συμπλεκόμενος τῇ πόρνῃ
 135 «τὰ μέλη τοῦ Χριστοῦ μέλη πόρνης ποιεῖ», ὁ δὲ τοιαῦτα πεπραχὼς
 καὶ οὕτω παροργίσας τὸν δεσπότην αὐτοῦ καὶ Θεὸν οὐ δύναται
 ἄλλως καταλλαγῆναι Θεῷ, εἰ μὴ διὰ μεσίτου ἀνδρὸς ἁγίου καὶ
 φίλου Χριστοῦ καὶ διὰ τῆς ἀποφυγῆς τοῦ κακοῦ.

115 τῶν + νοητῶν Y{Y} 123 εἰς² + τὴν Y ἀνομίαν + καὶ εἰς καταγέλωτα
 τοῦ πρὸς καὶ θῷ YN{Y} καταπάτημα + δὲ Y 124 ἐχθροῖς + τοῖς ἀποστατήσα-
 σιν ἀπὸ θῷ (ἀπ' αὐτοῦ N) YN{Y} ὁ τοιοῦτος ante γεγονὼς add. Y ἀλουργίδος + καὶ
 μεμελανωμένος ἀπολείφθεις YN{Y} 125 δὲ τέκνον ~ Y γενόμενον Y
 126 ὥνπερ: om. YN 127 εἰς²: ὥς Y 128 θῷ καὶ πρὶ ~ Y
 131 συμπλακῇ: παλλακῇ Y 135 τοιαῦτα: ταῦτα Y 136 αὐτοῦ τὸν δ. ~
 Y 137 θῷ om. Y 138 φίλου + καὶ δούλου Y

134 + spiritual (see n. 127 with reference to this translation of νοητῶν)

115 ὑπεξε[λεύσεται: [] C; ἀπεξε- MI; -σεται οὗτος· scr. et dist. N οὕτω N καὶ:
 κἂν A 116 ζητεῖν B^{ac}; ζητεν M: ζητῶν I 118 ἐκεῖνος NP^{bc} Y; ἐκεῖνον z MI
 ἀλλὰ N 121 ὁ τοίνυν: εἰ τ. M; legi nequit I 123 ἀνομίας: -μίαν MI
 ἀνομίαν: -μίας A 124 ἀλουργικῆς M τέκνον: τέκνον δὲ om. MI
 125 γενόμενον MIY τί οὖν διαπράξεται MI 126 γενήσεται MI ὥνπερ: ὥν
 cell. παρεξέπεσε πάντως· ἢ ὅτι scr. et dist. MI 127 ἀποκαταστήσαι MI εἰς:
 ὡς IY εἰς τὸ πρ. - αὐτόν om. z 128 αὐτῷ N 130 αὐτῷ: αὐτοῦ z;
 (-ῷ C^{bc} P^{bc}) 131 γυναικὶ om. MI 132 ᾧ: θῷ M 134 μέρους: μέλους
 M (p.c.?) 136 οὕτως N αὐτοῦ om. MI 138 φιλοχρίστον: A καὶ om. I

tender-hearted physician³³ to come to him. This is so because he 135
has not the fear of God ablaze within him, so that rather than wait
he might betake himself to the physician, but instead, with his
soul's power exhausted by his scornfulness, he lies there, an awe-
inspiring and pitiful sight to those who have a good, or rather, a
spiritual, perception of a soul's transgressions. 140

So then he who through his sin has become a slave to the
Devil—'for *do you not know that,*' as Scripture says, '*you are slaves to the*
one whom you obey, whether slaves of righteousness leading to righteousness,
or of lawlessness leading to lawlessness *?'³⁴—he who has become an
object trodden under foot by his enemies * and has been stripped 145
of his royal purple robe, * and instead of a child of God has
become a child of the Devil, what will he do on his own behalf in
order to regain possession of what he has lost? It is certain that he
will seek a mediator,³⁵ a friend of God, one who is able to reinstate
him in his former condition and reconcile him with his Father, his 150
God. For a man who has been united to Christ³⁶ by grace, become
one of his members³⁷ and been adopted by him as his son, but
who then abandons him as *a dog returns to its own vomit*,³⁸ and either
gets entangled with a woman who is a harlot³⁹ or binds together
his body and another person's—he is condemned, together with 155
unbelievers, as someone who has dishonoured and insulted Christ.
This is because, according to the divine apostle, we *are Christ's*
body and individually members of it,⁴⁰ and therefore he who entangles
himself with a harlot *makes the members of Christ members of a harlot*.⁴¹
And he who has done such things and thus angered God, his 160
Master, cannot be reconciled with God otherwise than by a

³³ This description of the spiritual physician as *συμπαθής* and *εὐσπλαγχνος* recalls that of the spiritual physician who is *φιλάνθρωπος* and *συμπαθής*, in the course of a long account of how a good spiritual physician treats a sinner who comes to him. (*TrEth* vi, 279–328, *SC* 129, pp. 140 f.)

³⁴ Rm 6: 16, 19 (Symeon combines the two verses, quoting inaccurately).

³⁵ According to Symeon's description of himself, as a young man living in the world, he was worried lest through his sins he had forfeited salvation, and so sought for 'a mediator and ambassador' (*μεσίτην καὶ πρεσβευτήν*) to pray for him (*Cat xxxv/ Euch* 1, 73–9, *SC* 113, p. 310).

³⁶ Cf. 1 Co 6: 17.

³⁷ Cf. 1 Co 12: 17, Ep 5: 30.

³⁸ 2 P 2: 22, Pr 26: 11.

³⁹ Cf. 1 Co 6: 16.

⁴⁰ 1 Co 12: 27 (but Symeon has changed 'you' to 'we').

⁴¹ 1 Co 6: 15. Cf. Symeon's over-literal treatment of 1 Co 12: 27 in *Hymn* xv, 157–61, *SC* 156, p. 290.

Διὰ τοῦτο φύγωμεν τὴν ἁμαρτίαν πρῶτον· εἰ γὰρ καὶ ταύτης τῷ
 140 βέλει τρωθώμεν, ἀλλὰ μὴ ἐγχρονίσωμεν τῷ ἰῷ ταύτης ὡς μέλιτι
 γλυκαινόμενοι, μηδὲ ὡς ἄρκτος πληγείσα τὸ τραῦμα μείζον διὰ τῆς
 αὐτοῦ πράξεως ἐργασώμεθα, ἀλλ' εὐθὺς πρὸς τὸν πνευματικὸν
 ἱατρὸν δράμωμεν καὶ τὸν ἰὸν τῆς ἁμαρτίας διὰ τῆς ἐξαγορεύσεως
 145 ἐξεμέσωμεν, τὸ δηλητήριον αὐτῆς ἀποπτύσαντες καὶ ὡς ἀντιφάρ-
 μακον τὰ διδόμενα τῆς μετανοίας ἐπιτίμια σπουδαίως παρ' αὐτοῦ
 λάβωμεν καὶ μετὰ πίστεως θερμῆς ἐπιτελεῖν ταῦτα μετὰ φόβου
 Θεοῦ ἀγωνισώμεθα. πάντες γὰρ οἱ τὸν ἐμπιστευθέντα πλοῦτον
 αὐτοῖς κενώσαντες ἅπαντα καὶ μετὰ πορνῶν καὶ τελωνῶν τὴν
 πατρικὴν οὐσίαν καταναλώσαντες καὶ ὑπὸ πολλῆς αἰσχύνῃς τὸ
 150 συνειδὸς αὐτῶν κάτω νεύον καὶ μὴ ἀνανεῦσαι δυνάμενον ἔχοντες,
 ἀπαρρησίαστοι ὄντες, ζητοῦσιν εἰκότως ἄνθρωπον Θεοῦ ἀνάδοχον
 γενέσθαι τοῦ χρέους αὐτῶν, ἵνα δι' αὐτοῦ προσέλθωσιν αὐτῷ· ὅπερ
 ὡς οἶμαι γενέσθαι ἀδύνατον ἄνευ μετανοίας εἰλικρινούς καὶ ἐπι-
 155 πόνου τοῦ μέλλοντος ἢ καὶ βουλομένου καταλλαγῆναι Θεῷ· οὐδὲ γὰρ
 ἡκούσθη ποτὲ ἢ ἐν τοῖς θεοπνεύστοις γέγραπται γραφαῖς, ἵνα τις
 ἀναδέξῃται ἁμαρτίας ἐτέρου καὶ ὑπὲρ αὐτῶν ἐκεῖνος ἀπολογήσῃται,
 μὴ ἀξίως τῆς μετανοίας τοῦ ἡμαρτηκότος πρῶτον καὶ ἀναλόγως
 τοῦ εἵδους τῆς ἁμαρτίας ἐνδειξαμένου καὶ καταβαλλομένου τοὺς
 πόνους καὶ πεποικηκότες αὐτῆς τοὺς καρπούς, φησὶ γὰρ ἡ πρόδρο-
 160 μος τοῦ Λόγου φωνή· «Ποιήσατε καρπούς ἀξίους τῆς μετανοίας
 καὶ μὴ δόξῃτε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ»,
 ἐπειδὴ καὶ αὐτὸς ὁ Κύριος ἡμῶν περὶ τῶν ἀνοήτως διακειμένων
 οὕτως ἔφη· Ἀμὴν λέγω ὑμῖν, καὶ Μωσῆς καὶ Δανιὴλ στήσονται
 ὥστε ἐξελέσθαι υἱοὺς αὐτῶν καὶ θυγατέρας, οὐ μὴ ἐξέλωνται.
 165 Τί οὖν ποιήσομεν ἢ τίνα τρόπον πρὸς ἄφεσιν τοῦ χρέους καὶ

139 καὶ *om.* Y 142 αὐτοῦ: αὐτῆς Y 142f. τὸν *ia.* τὸν *πνικὸν* Y
 146 πίστεως + *ἀει* Y ταῦτα *ἐπιτ.* ~ Y μετὰ φ.: καὶ ἐν φόβῳ Y 150 μὴ +
 δὲ Y 152 ἵνα – αὐτῷ *om.* Y 155 γέγραπται *om.* Y 157 ἀξίους Y
 ἀναλόγους Y 158 τοῦ – ἁμαρτίας *om.* Y 159 αὐτῆς *om.* Y 160 τοῦ
 λόγου *om.* Y 163 ἀμὴν – ὑμῖν *om.* Y καὶ μ. καὶ δ.: καὶ δανιὴλ καὶ νῶε Y{Y}
 164 ὥστε ἐξελέσθαι *om.* Y{Y} 165 ποιήσωμεν Y

143 + and to be had in derision by your Father and your God 145 + who
 have deserted God 146 + and beaten black and blue, and forsaken

140 *χρονίσωμεν* I 141 ἄρκτος MI *πληγ[γ]έντες s.l. add.* I 142 αὐτοῦ
 A?BC?P 148 αὐτοῖς C^{pc}Y: αὐτῆς N z; αὐτοῦ MI *κενώσαντες, dist.* MI
 149 οὐσίαν *bis scr.* M *καταλῦσαντες* MI 150 αὐτῶν NC^{ac}Y: ἑαυτῶν z MI
νεύον: -τες s.l. add. deinde del. I 151 ζητήσιν C^{ac} (-τοῦ- C^{pc}) P^{ac}; ζητήσουσιν P^{pc}
 153 καὶ *ante* γεν. *add.* z 154 βουλομένον (-ρου P^{pc}) z 155 γρ. γέγραπται
 ~ I 156 ἀπολογήσῃται (-σεται N? A): ἀναδέξῃται I (*ἀπολ. s.l. scr.* I)
 157 ἀναλόγους M^{ac}Y 158 καταβαλλομένου *codd.*: *forte corrig.* -βαλο-
 160 φωνή τοῦ λ. ~ MI 162 ἡμῶν + *ἔξ* χ^ς MI *κειμένων* MI
 163 *μωυσῆς* P *στήσονται* N? z

mediator, a holy man and a friend of Christ, and by his own flight from evil.

For this reason, let us in the first place flee from sin. Yet, even if we are wounded by sin's dart, let us not delay, allured by the sweet taste of its poison as by honey, nor let us, like a wounded bear,⁴² make the wound worse through our fingering it, but let us run immediately to our spiritual physician and vomit out the poison of sin by means of confession. Having spat out its venom, let us be eager to receive, as an antidote, the penances he prescribes following our repentance, and let us also strive with ardent faith to perform them in full, and in the fear of God. For those who have squandered all the wealth entrusted to them and have devoured their father's substance with harlots and tax-collectors,⁴³ and who, with their conscience bowed down by their great shame and unable to look up, have no freedom to speak, all of them have good reason to seek a man of God who will make himself responsible for their debt, in order that through him they may approach God. This, I think, cannot come about without sincere and toilsome repentance on the part of the one who intends or even desires to be reconciled to God. The reason is that never has it been heard said, nor has it been written in the divinely inspired Scriptures, that someone may take responsibility for another person's sins, and plead excuses for them, unless first, and in a way that befits his repentance and is proportionate to the specific nature of his sin, the sinner has displayed his exertions and is laying a foundation of them, and has produced the fruits of repentance. For the voice which is the forerunner of the Word⁴⁴ says: *Produce fruits which befit repentance and do not presume to say to yourselves, We have Abraham as our father,*⁴⁵ because our Lord himself also spoke thus about the foolish-minded, 'Truly I say to you, * even if Moses, even if Daniel, rise up to rescue * their sons and daughters, they shall not rescue them.'⁴⁶

⁴² A similar description of a bear's behaviour occurs in *Hymn* xxi, 432-4 (*SC* 174, p. 162). This *Hymn* is Symeon's reply to his adversary, the *syncellus* Stephen, who was possibly also the intended recipient of *Ep* 4, as mentioned in the Introduction. In his youth in Paphlagonia, Symeon might well have taken part in bear-hunting, and observed how bears behaved.

⁴³ Cf. Lk 15: 1, 12 f., 30.

⁴⁴ 'Forerunner' (πρόδρομος) is a title of St John the Baptist.

⁴⁵ Lk 3: 8, Mt 3: 9 (with slight variations).

⁴⁶ Confused reminiscence of Jr 15: 1 and Ezk 14: 20.

ἀνάκλησιν τοῦ πτώματος οἱ μετανοῆσαι βουλόμενοι ἐπινοησόμεθα;
 Θεοῦ δίδοντας, ἀκούσατε· μεσίτην καὶ ἱατρὸν καὶ σύμβουλον
 ἀγαθὸν ἐκζητήσατε, ἵνα μετανοίας μὲν τρόπους τῇ ἀγαθῇ συμβουλῇ
 ὑμῖν ἀρμοζόντως ὑπόθῃται ὡς σύμβουλος ἀγαθός, ὡς ἱατρὸς δὲ
 170 φάρμακον ἐκάστω κατάλληλον τραύματι ἐπιδώσει ὑμῖν, ὡς δὲ
 μεσίτης δι' εὐχῆς καὶ τῆς πρὸς Θεὸν ἐντεύξεως ἐνώπιον αὐτοῦ
 ἐκείνου «πρόσωπον πρὸς πρόσωπον» παραστάς ὑπὲρ σοῦ τὸ θεῖον
 ἐξιλεώσεται. μὴ οὖν κόλακα ἢ κοιλιόδουλον εὐρεῖν σύμβουλον καὶ
 175 σύμμαχον ἀγωνίσῃ, ἵνα μὴ τῷ σῶ συνερχόμενος θελήματι, οὐχὶ ἂ ὁ
 Θεὸς ἀγαπᾷ ἀλλ' ἅπερ σὺ ἀναδέχῃ ταῦτα διδάξῃ σε καὶ μείνης
 πάλιν ὄντως ἐχθρὸς ἀκατάλλακτος, μηδὲ ἅπειρον ἱατρὸν ὡς ἂν μὴ
 τῇ πολλῇ ἀποτομία καὶ ταῖς ἀκαίροις τομαῖς τε καὶ καύσεσιν εἰς
 ἀπογνώσεως θάνατον παραπέμψῃ σε, ἢ πάλιν τῇ ὑπερμέτρῳ
 συμπαθείᾳ νοσοῦντα ἐάσει σε καὶ ὑγιαίνειν οἰόμενον, τὸ δεινότατον,
 180 τῇ αἰωνίᾳ παραδώσει σε κολάσει, ὡς οὐκ ἐλπίζεις· τοῦτο γὰρ ἡ
 ἐνταῦθα νόσος τῆς ψυχῆς συναποθνήσκουσα ἡμῖν προξενεῖ.
 «μεσίτην δὲ Θεοῦ καὶ ἀνθρώπων» οὐκ οἶμαι οὕτως ἀπλῶς
 εὐρίσκεσθαι· «οὐ γάρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ», ἀλλ' οἱ
 κατὰ τὸ ὄνομα καὶ αὐτὴν τὴν τοῦ ὀνόματος δύναμιν ἐναργῶς ἐπι-
 185 στάμενοι καὶ νοῦς ὄντες ὁρῶντες τὸν Θεόν· οὐδὲ πάντες οἱ τὸ τοῦ
 Χριστοῦ καλούμενοι ὄνομα ὄντως χριστιανοί, «Οὐ γὰρ πᾶς ὁ λέγων
 μοι Κύριε Κύριε», φησὶν ὁ Χριστός, «εἰσελεύσεται εἰς τὴν βασιλείαν
 τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου», ὥσπερ καὶ
 πάλιν· «Πολλοὶ», φησὶν, «ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐροῦσί μοι· Κύριε, οὐ
 190 τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλλομεν;» καὶ ἐρῶ αὐτοῖς· Ἀμὴν λέγω
 ὑμῖν, οὐκ οἶδα ὑμᾶς, ἀπέλθετε ἀπ' ἐμοῦ ἐργάται τῆς ἀνομίας.

166 ἐπινοησόμεθα θῶ Y 167 ἀκούσατε + ἵνα πρὸς ἕκαστον ὑμῶν διαθήσομαι
 Y{Y} μεσίτην + εἰ βούλει Y{Y} 168 ἐκζητήσον Y 169 ὑμῖν om.
 Y{Y} 170 καταλήλω Y ὑμῖν: σοι Y{Y} 174 καὶ συμμ. om. Y
 θελή. συνερχόμενος ~Y 175 καταδέχη Y διδάξη ... μένεις Y
 178 θάνατον: βυθὸν Y{Y} 179 ἐάσει σε: ἐάσεται Y 180 σε om. Y ὡς
 οὐκ ἐλπ. κολ. ~Y 184 τοῦ ὄν. τὴν δύν. Y 185 τὸν om. Y [From this
 point there are twenty-four lines of Paramelle's typewritten text of *Eph* 1. with no Y
 apparatus.] ^

191f. even if Daniel, even if Noah rise up, they shall not rescue their sons
 and daughters 196 + in order that I may set this forth to each of you
 (Symeon often uses a future instead of a subjunctive)3.0; 197 + if you are willing
 to 199 omit to you 209 the depths

166 παῖσματος MI ἐπι] νοησόμεθα p.c. scr. B 167 ἀκούετε N
 169 ἡμῖν M 170 ἡμῖν M 172 ἐκεῖνος z 173 εὐρὼν z σύμβ.
 εὐρεῖν ~ M 174 ἀγωνίσῃ + ποιῆσαι z ἵνα - θελήματι: ὅτι MI
 175 διδάξη MY 176 ὄντως: οὕτως MI 178 ὑπὲρ μέτρον I
 179 ἐάσει (-ση z) σε N z: ἐάσεται MIY 181 ὑμῖν MI^{ac} 182 ἀπ. οὐ. ~ z
 183 Ἰσραὴλ: Ἰσραηλῖται εἰσὶν z οἱ: ἡ z (οἱ p.c. scr. P) 185 οὐδέ: οἱ δὲ A τὸ:
 τῷ z 186 ὀνόματι z 187 λέγων μοι: λεγόμενος (sic) M; λέγων με I
 φησὶν ὁ x̄s om. z 188 ὥσπερ: ὡς z 189 ἐν τῇ ἡμ. ἐκ. ~ z
 190 [Twenty lines of apparatus missing—see above.]

From Holl's text and apparatus, some variants may be of interest: 187 φησὶν ὁ
 Χριστός om. AB 190 σῶ ὀνόματι: σώματι B 191 ἀμὴν λέγω ὑμῖν
 om. G

What then shall we⁴⁷ do, or what means shall we contrive, in order to get remission of our debt and recovery from our fallen state, we who want to repent? If God permits, listen: * search for a mediator, * physician, and good counsellor, so that he may as a good counsellor suggest to you, * conformably with good counsel, ways of repentance; that as physician⁴⁸ he may give you * appropriate medicine for each wound; and that as mediator, by means of prayer and petitioning God, as he stands *face to face*⁴⁹ in his very presence, he may propitiate the Deity on your⁵⁰ behalf. Do not then strive to find a flatterer or a man enslaved to his belly to be your counsellor and confederate, lest he concur with your will and teach you, not what God loves but just what you find acceptable, and thereupon in reality you remain God's irreconcilable enemy. And do not [choose]⁵¹ an inexperienced physician, lest through excessive severity and inopportune surgery and cauterization he consigns you to the * death of despair; or contrariwise lest through his excessive sympathy he leaves you diseased and yet thinking you are healthy—most terrible of fates—and, far from what you expect, he delivers you to eternal punishment. For that is the outcome of disease of the soul here on earth, if it continues until we die. And I do not think *a mediator between God and men*⁵² is so easily found,⁵³ *for not all descendants of Israel*

⁴⁷ 'We' may be Symeon's way of putting himself on a level with his correspondent—cf. his calling himself weak and sinful when addressing his monks, e.g. *Cat* xii, 238–51 (*SC* 104, p. 188). However, 'we' could well be evidence of his having incorporated part of a *Catechesis*, no longer preserved, and the subsequent plurals beginning with 'listen' (*ἀκούσατε*) strongly suggest this. Cf. Y's addition, which includes the words 'to each of you'.

⁴⁸ Cf. the description of the spiritual father as physician in *TrEth* vi, 279f. (*SC* 129, p. 140), and n. 33.

⁴⁹ 1 Co 13: 12, cf. Dt 34: 10.

⁵⁰ Here Symeon returns to the second-person singular.

⁵¹ A word such as 'choose' has to be supplied, in order that Symeon's long sentence may be broken up.

⁵² 1 Tm 2: 5.

⁵³ In *Ep* 3 Symeon has much to say about the difficulty of finding a good spiritual father, while in *Cat* xx, 197–9 he remarks that there are only a few of them in existence, 'especially nowadays' (*SC* 104, p. 346). In *Ch* I, 48, 11 he has another warning about the danger of subjecting oneself to an inexperienced (*ἄπειρος*) teacher (*SC* 51, 2nd edn., p. 66). The roughly contemporary author of the *Life of Basil the Younger*, like Symeon, 'insists on the importance, and the difficulty, of finding the right spiritual father' (Paul Magdalino, '“What we heard in the Lives of the Saints we have seen with our own eyes”: The Holy Man as Literary Text in Tenth-Century Constantinople', in J. Howard-Johnston and P. A. Howard (eds.), *The Cult of Saints in Late Antiquity and the Middle Ages* (Oxford, 1999), p. 106).

Διὰ τοῦτο οὖν προσέχειν δεῖ πάντας ἡμᾶς, ἀδελφέ, τοὺς τε μεσι-
 εῦοντας τοὺς ἁμαρτήσαντας καὶ αὐτοὺς τοὺς βουλομένους καταλ-
 λαγῆναι Θεῷ, ἵνα μήτε οἱ μεσιτεύοντες ὀργὴν ἀντὶ μισθοῦ ἐπι-
 195 σπάσωνται, μήτε οἱ προσκεκρουκότες καὶ καταλλαγῆναι σπουδ-
 ἀζοντες, ἐχθρῷ καὶ φονεὶ καὶ πονηρῷ συμβούλῳ ἀντὶ μεσίτου
 ἐντύχωσιν· οἱ γὰρ τοιοῦτοι μετὰ ἀπειλῆς φρικτῆς ἀκούσονται· «Τίς
 ὑμᾶς κατέστησεν ἄρχοντας καὶ δικαστάς» τοῦ λαοῦ μου; καὶ πάλιν·
 200 «Υποκριτὰ ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου καὶ τότε
 διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
 σου», δοκὸς δέ ἐστι πάθος ἐν ᾗ ἐπιθυμία τις ἐπισκοτοῦσα τὸν
 ὀφθαλμὸν τῆς ψυχῆς, καὶ αὖθις· «Ἱατρὲ θεράπευσον σεαυτόν», καὶ
 πάλιν· «Τῷ δέ ἁμαρτωλῷ εἶπεν ὁ Θεός· Ἵνα τί σὺ ἐκδιηγῇ τὰ
 δικαιώματά μου καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός
 205 σου; σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ
 ὀπίσω», καὶ ὁ Παῦλος φησί· «Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;
 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει, δυνατὸς δὲ ἐστὶν ὁ Θεός» διὰ τοῦ
 δούλου αὐτοῦ «στήσαι αὐτόν».

Διὰ ταῦτα τοιγαροῦν πάντα φρίττω καὶ τρέμω, ἀδελφοὶ καὶ
 210 πατέρες μου, καὶ παρακαλῶ πάντας ὑμᾶς, ἐξασφαλιζόμενος καὶ
 ἑμαυτὸν διὰ τῆς πρὸς ὑμᾶς παρακλήσεως, μὴ καταφρονητικῶς
 ἔχειν περὶ τὰ θεῖα ταῦτα καὶ φρικτὰ τοῖς πᾶσι μυστήρια, μηδὲ
 παίζειν ἐν οὐ παικτοῖς, μηδὲ κατὰ τῆς ψυχῆς ἡμῶν, διὰ κενοδοξίαν

207 τοῦ + πιστοῦ Y{Y}

210 καὶ παρακ.: παρακ. δὲ Y

240 + faithful

From Holl's text and apparatus: 192 ἀδελφοί: ἀδελφέ B

193 τοὺς ἁμαρτήσαντας: τοὺς τε ἡμαρτηκότας G; τοὺς ἁμαρτάνοντας AB

199 πρῶτον G om.

206 ὁ Παῦλος φησιν: παρὰ Παύλου G

209 πάντα z Y; om. cett.
 ἡμᾶς MI^{ac}τρ. καὶ φρ. ~ I
 213 ἡμῶν codd. (ὑμῶν B^{ac?})

210 ἀδελφοὶ - μου: πατ. καὶ ἀδ. I

are truly Israel,⁵⁴ but only those who, as the name denotes, both have a clear understanding of its real meaning, and also, being mind themselves, see God.⁵⁵ And not all are in reality Christians because they receive his name as their title, for, says Christ: *not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he who does* 220 *the will of my Father,*⁵⁶ as he again says: *Many will say to me on that day, Lord, did we not cast out demons in thy name?*⁵⁷ ‘and I will say to them, Truly I tell you, I do not know you. Depart from me, you workers of iniquity.’⁵⁸

For this reason therefore, all of us, brother,⁵⁹ both they who 225 mediate on behalf of those who have sinned, and they who themselves wish to be reconciled to God, must be careful lest either the mediators bring wrath upon their heads in place of a reward, or those who have offended and are eager to be reconciled light upon an enemy, murderer, and evil counsellor, instead of a mediator. 230 Indeed, with the accompaniment of an awe-inspiring threat such men⁶⁰ will hear: ‘*Who appointed you rulers and judges of my people?*’⁶¹ and again: *You hypocrite, first remove the plank from your eye, and then you will see clearly to remove the speck that is in your brother’s eye*⁶² (the plank is a single passion or a desire which clouds the soul’s eye); and 235 besides: *Physician, heal yourself,*⁶³ and again: *But to the sinner God said, Why do you recount my righteous deeds and accept my covenant with your mouth? Yet you hated instruction and cast my words behind you.*⁶⁴ And Paul says: *Who are you who judge the servant of Another? It is his own Lord’s business whether he stands or falls,*⁶⁵ but *God is able, through his* * 240 *servant, to make him stand.*⁶⁶

⁵⁴ Rm 9: 6.

⁵⁵ Israel was commonly (though wrongly) taken to mean ‘seeing’: Ἰσραὴλ γὰρ ἐρμηνεύεται νοῦς ὁρῶν τὸν θεόν, (pseudo-)Macarius, *Hom.* 47. 5, PG 34, 800B. The close verbal similarity between this and what Symeon wrote strongly suggests his direct knowledge of the Macarian Homilies. Cf. Alfeyev’s discussion, *St Symeon the New Theologian and Orthodox Tradition* (Oxford, 2000), pp. 130f.

⁵⁶ Mt 7: 21.

⁵⁷ Mt 7: 22 (with omissions).

⁵⁸ Cf. Mt 7: 23, Lk 13: 27.

⁵⁹ The singular is the reading of B, whereas Holl reads a plural on the basis of G. At the start of the next paragraph Symeon certainly reverts to the plural.

⁶⁰ Although Symeon has just mentioned a single evil counsellor, he now uses a plural.

⁶¹ Ex 2: 14, Ac 7: 27 (with plural for singular).

⁶² Lk 6: 42., Mt 7: 5 (slightly different word order).

⁶³ Lk 4: 23.

⁶⁴ Ps 49: 16f. LXX.

⁶⁵ Rm 14: 4.

⁶⁶ Rm 14: 4—inaccurate quotation, and with the addition of δοῦλος (translated ‘servant’, like οἰκέτης in the question which preceded).

215 ἢ φιλοδοξίαν ἢ ἐμπορίαν ἢ ἀναισθησίαν, γίνεται γὰρ καὶ διὰ τὸ ῥαββὶ
 καὶ πατέρες καλεῖσθαι ἀλλοτρίους ἀναδέχεσθαι λογισμούς, μὴ παρα-
 καλῶ μὴ ἀναισχύντως οὕτως ἀπλῶς τὴν τῶν ἀποστόλων ἀξίαν
 ἀρπάζωμεν, ἀπὸ τοῦ ἐπὶ γῆς ὑποδείγματος παιδευόμενοι. εἰ γὰρ τῷ
 ἐκπροσωποῦντι τῷ ἐπιγείῳ βασιλεῖ ἐξομοιωθῆναί τις τολμήσει
 220 κατὰ αὐθάδειαν καὶ τὰ ἐκείνῳ ἐμπιστευθέντα κρατεῖν λάθρα
 φωραθῇ ἢ καὶ φανερώς, αὐτὸς καὶ οἱ αὐτοῦ συμμύσται τιμωρίαις
 ἐσχάταις εἰς φόβον τῶν ἄλλων καθυποβάλλονται· τί πείσονται εἰς
 τὸ μέλλον οἱ τὴν ἀξίαν τῶν ἀποστόλων ἀναξίως ἀρπάζοντες; ἀλλὰ
 γὰρ μηδὲ μεσίται τῶν λοιπῶν, πρὸ τοῦ πλησθῆναι ὑμᾶς Πνεύματος
 ἀγίου, γενέσθαι θελήσητε, καὶ πρὸ τοῦ γνωρίσαι καὶ φιλιωθῆναι ὑμᾶς
 225 ἐν αἰσθήσει ψυχῆς τῷ βασιλεῖ τῶν ἀπάντων, ἐπειδὴ οὐδὲ πάντες οἱ
 τὸν ἐπίγειον βασιλέα γνωρίζοντες, καὶ τοὺς ἄλλους εἰς αὐτὸν δύναν-
 ται μεσιτεύειν· ὀλίγοι γὰρ λίαν τοῦτο δύνανται ποιεῖν, οἷτινες ἐξ
 ἀρετῆς καὶ ἰδρώτων ἤτοι δουλειῶν αὐτῶν τὴν πρὸς αὐτὸν παρ-
 ρησίαν ἐκτήσαντο, καὶ οὐχὶ μεσίτου κάκεῖνοι δεόμενοι, ἀλλὰ στόμα
 230 πρὸς στόμα συλλαλοῦντες τῷ βασιλεῖ.

214 καὶ om 216 ἀπλῶς om. Y 217 ἐπιδείγματος Y{Y}
 218 τολμήσειε Y 219 κρατεῖν + ποιεῖν Y 220 φωρ.: βουληθῇ Y
 φανερώς + μετεπαγγέλλεται διαπράττεσθαι Y{Y}; κατεπαγγέλλεσθαι διαπράττεσθαι
 N συμμύσται + καὶ ὑπήκοοι Y{Y} 221 καθυποβ. ante εἰς transp. Y; καὶ ὡς
 ἄφρων καὶ ἀναίσθητος παρὰ πάντων καταγελᾶται ante τί add. Y{Y}; καὶ παρὰ πάντων
 ὡς ἄφρονες καὶ ἀναίσθητοι καταγελῶνται N 222 τὴν τῶν ἀπ. ἀξ. ~ Y
 226 ἐπίγειον om. Y 230 τῷ βασιλ.: αὐτῷ Y

252 example 257 or if he even openly informs people that he is obtaining it,
 256 + and subordinates 257 and he is mocked by everybody as foolish and
 senseless

215 παραδέχεσθαι MI 217 ἀρπάζωμεν MI 218 νυνὶ ante τῷ add. MI
 ἐπιγείῳ + νυνὶ N 220 φωραθείη I τιμωρίαν MI 222 ἀναξίως om.
 MI 223 γὰρ om. ABP πρὸ: πρὶν P 225 ἐπεὶ z 227 δύν. τοῦτο
 ~ MI 228 ἤτοι δ. αὐτῶν om. MI

For all these reasons therefore, my brothers and fathers, I shudder and tremble, and I entreat you all, safeguarding myself by means of my entreaty to you,⁶⁷ not to be contemptuous about these mysteries which are divine and inspire awe in everybody, not to trifle with what are not trifling matters, and not to go against our soul on account of vainglory or desire for honour, or for worldly profit or through insensitiveness. For it happens that even for the sake of being called ‘Rabbis’ or ‘Fathers’⁶⁸ some hear disclosures of other people’s *logismoi*.⁶⁹ No, I entreat you, let us not shamelessly in a rash way such as this usurp⁷⁰ the dignity belonging to the apostles, but rather be instructed by an * illustration from life on earth. If through arrogance someone dares to become like the representative of⁷¹ the earthly king, and if he is discovered to be laying hold secretly of what was entrusted to that person, * or even openly,⁷² he and his confederates * will be subjected to punishments of the severest kind, * in order that others may fear. What then in the age to come will be the fate of those who usurp the dignity belonging to the apostles when they are unworthy? But do not even desire to become mediators for other people, before

⁶⁷ It will be noticed that two MSS read ‘us’ here, while later in the sentence almost all have ‘our’, not ‘your’. A rather similar warning is found in *Cat* xxviii, 190–4 (*SC* 113, p. 142).

⁶⁸ Cf. Mt 23: 7–9. Instead of Matthew’s singulars Symeon has plurals because he is addressing his ‘brothers and fathers’.

⁶⁹ *logismos* is left untranslated, because it is not adequately rendered by ‘thought’, the usual translation. ‘More precisely [*logismoi*] are the seeds of the “passions”, those suggestions or impulses that emerge from the unconscious and soon become obsessive’ (O. Clément, *The Roots of Christian Mysticism* (London, 3rd edn. 1995), p. 167). Although a *logismos* may be good, it commonly attracts suspicion as very likely being evil. From the time of the Desert Fathers to the present day, an important part of the work of an Orthodox spiritual father has been in connection with the *logismoi* of those who resort to him. Cf. *Cat* xxxiii, 80–9 (*SC* 113, p. 254), *TrTh* 1, 291–3 (*SC* 122, p. 118).

⁷⁰ Contrast *TrEth* xi, 311–23 (*SC* 129, p. 352), in which Symeon insists that even if asked to become their spiritual guide and director by the emperor, by those in authority, and by the whole population of the city, the monk who is advanced in the spiritual life must not consent without receiving permission from God.

⁷¹ Cf. *Hymn* xxii, 133, where, reporting words which he believed to have been addressed to him by Christ, Symeon wrote of ‘those who are representatives of my divine apostles’ (*SC* 174, p. 180). In both places he uses ἐκπροσωπείω.

⁷² Ὑ μετεπαγγέλλεται διαπράττεσθαι. Holl has μετεπαγγέλλεται, following AB; N reads κατεπαγγέλλεσθαι διαπράττεσθαι. (μετεπαγγέλλομαι is explained as παραγγέλλω ξανά, by E. Kriaras, *ΛΕΞΙΚΟ ΤΗΣ ΜΕΣΑΙΩΝΙΚΗΣ ΕΛΛΗΝΙΚΗΣ ΔΗΜΩΔΟΥΣ ΓΡΑΜΜΑΤΕΙΑΣ*, hence ‘inform’ in my translation of Y).

Οὐ φυλάξομεν τοιγαροῦν καὶ ἐπὶ Θεῷ ταύτην τὴν τάξιν, πατέρες
καὶ ἀδελφοί; οὐ τιμήσομεν τὸν ἐπουράνιον βασιλέα καὶ ἴσον τοῦ
ἐπιγείου, ἀλλ' ἑαυτοῖς τὴν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων
καθέδραν καὶ πρὸ τοῦ αἰτήσασθαι καὶ λαβεῖν προαρπάσαντες χα-
235 ρισόμεθα; ὦ τῆς τόλμης, ποία αἰσχύνῃ ἡμᾶς καταλάβοι· εἰ γὰρ μὴ δι'
ἄλλο τι ἐγκληθησόμεθα, ἀλλὰ γε διὰ τοῦτο μόνον μετὰ ἀτιμίας ὡς
καταφρονηταὶ καὶ τῆς προεδρίας στερηθησόμεθα καὶ «εἰς τὸ πῦρ»
ἀπορριφθήμεθα «τὸ ἄσβεστον». ἀλλ' ἄρκει ταῦτα πρὸς νουθεσίαν
τῶν πρόσχρουν ἑαυτοῖς βουλομένων, τούτου γὰρ χάριν καὶ
240 παρεκβατικώτερον τῆς προκειμένης ὑποθέσεως τὸν λόγον
πεποιήκαμεν· ἡμεῖς δὲ εἴπωμεν ἄρτι ὅ, τι τέκνον μαθεῖν
ἐπεζήτησας.

Ὅτι γὰρ ἐνδέχεται εἰς μοναχὸν ἱερωσύνην μὴ ἔχοντα ἐξαγγέλλειν
ἡμᾶς, τοῦτο, ἀφ' οὗ τὸ τῆς μετανοίας ἔνδυμά τε καὶ πρόσχημα ἐκ
245 Θεοῦ ἐδωρήθη τῇ κληρονομίᾳ αὐτοῦ καὶ μοναχοὶ ὠνομάσθησαν, ἐπὶ
πάντας εὐρήσεις γενόμενοι, καθὼς ἐν ταῖς θεοπνεύστοις τῶν
πατέρων γραφαῖς ἐγγράφεται, ἐν αἷς ἐγκύψας εὐρήσεις ὡς ἀληθῆ τὰ
λεγόμενα. πρὸ δὲ τούτων ἀρχιερεῖς μόνοι τοῦ δεσμεῖν καὶ λύειν
κατὰ διαδοχὴν τὴν ἐξουσίαν ὡς ἐκ τῶν θείων ἀποστόλων ἐλάμβαν-
250 ον· τοῦ χρόνου δὲ προϊόντος καὶ τῶν ἀρχιερέων ἀχρεiouμένων, εἰς
ἱερεῖς βίον ἔχοντας ἁμωμον καὶ χάριτος θείας ἀξιωμένους ἢ φρικτῇ

232 τιμήσωμεν τὴν ἐπ. βασιλ(εῖαν) Y{Y} τοῦ: τῆς Y 234f. προαρπάζοντες
χαρισώμεθα Y 235 εἰ γὰρ: ὅτι εἰ [. .] Y 236 ἀλλὰ γε διὰ: διὰ δὲ Y
μετὰ ἀτ. om. Y 237 καὶ¹ om. Y προεδρείας, scr. et dist. Y στερηθ.: ἀρθώμεν
Y 238 ἀπορριφώμεν Y 239 τούτου γὰρ χάριν: δι' ὧν Y 241 ὅ, τι
τέκνον: ὅπερ Y 244 τοῦτο om. Y 245 αὐτῶν Y 246 γεν.: τοῦτο
γινόμενον Y 246f γρ. τῶν πῶν ~ Y 247 ὡς om. Y 248 τούτων δὲ
~ Y καὶ ante ἀρχ. add. Y 249 τὴν ἐξ. ante τοῦ transp. Y ὡς om. Y

272 kingship at least as much as its earthly 283 omit my child,

231 οὐ φ: φυλάξωμεν MI οὐν I θῶ: τὸν θῶ M 232 ἴσον NABC: ἴσον cett.
235f. ὦ τῆς - ἐγκληθησόμεθα om. z 236 ἐγκλησόμεθα M; ἐγκλητευσόμεθα I
236f. ὡς καταφ. μετὰ ἀτ. ~ z 237 καὶ¹ om. MIY στερησόμεθα I
238 τὸ ἀσβ. ἀπορρ. ~ z 239 προσ. ἑαυτὸν I βουλούμενον MI 239-
41 τούτου - ἄρτι: [] I 239 τούτου χάρι (sic) M 240 παραβατικώτερον CP^{ac};
ἐκπαρεκβ. M 241 εἴπομεν (-ω- P^{bc}) z ὅ, τι P (p.c. ?): ὅτι cett. ὅ, τι τέκνον: τί
δὲ I 242 ἐπεζ. μαθεῖν ~ I 243f. ὅτι - ἡμᾶς: εἰ ἔξεστι μοναχῷ μὴ ἔχοντι
ἱερωσύνην δέχεσθαι λογισμούς I 243 ὅτι: ἔτι M ἐνδέχεται om. M
244f. ἐκ θῶ om. I 245 κληρονομία αὐτοῦ: ἐκκλησίαν ὁ μία (sic) αὐτοῦ M;
ἐκκλησία I 246 γεν.: γινόμενον IY; νόμον CP 246f γρ. τῶν πῶν ~ MIY
247 ὡς om. MI 249 τὴν ἐξ. post λύειν transp. z 250 ἀχρεiouμένων C^{ac}
(-ου- C^{bc}) P^{ac} (ῆ- P^{bc}) 251 ἔχοντος AB; ἔχοντα MI?

you are filled with the Holy Spirit, and before you have come to know the King of the universe, and have become his friends, with your soul perceiving it,⁷³ because not even all those who know an earthly king can also act as mediators in his presence on behalf of others. Actually only very few can do this, those who have gained²⁶⁵ their freedom to speak to him because of their virtue and their sweat, that is the services they have rendered, and they are those with no need of a mediator but who converse with the king face to face.⁷⁴

Shall not we then, fathers and brothers, observe the same due²⁷⁰ order also in our relationship with God? Shall we not honour the heavenly * King at least as much as his earthly counterpart? Shall we instead push forward to usurp the seats at his right hand and his left, and bestow them on ourselves, before even asking and receiving anything?⁷⁵ Oh, the presumptuousness of it! What²⁷⁵ shame would then overtake us! For if we are not blamed for anything else, yet at least for this one thing, to our dishonour we shall be reckoned contemptuous and shall both forfeit our place of honour, and shall also be cast *into the unquenchable fire*.⁷⁶ However, the foregoing is enough by way of admonition for those who are²⁸⁰ willing to pay heed to themselves, for it was for this purpose that we have written this rather lengthy digression from the subject in question. But now, * my child, let us tell you what you sought to learn.⁷⁷

⁷³ A characteristic feature of Symeon's teaching is his stress on the importance of conscious spiritual perception and experience, especially for those who wish to be spiritual fathers: it is prominent in *Ep* 4, is a major theme of *TrEth* v (*SC* 129, p. 78–119), and out of many other possible examples *Cat* xxxiv, 76–85 (*SC* 113, p. 278), *Hymn* XLIX, 76 (*SC* 196, p. 152), and *Ch* I, 29 (*SC* 51 2nd edn., p. 56) may also be cited. In *Cat* x, 60–9 (*SC* 104, p. 142) Symeon insisted that without conscious experience of the indwelling of the Holy Spirit a person could not be either spiritual or holy.

⁷⁴ Because of the comparison between an earthly and a heavenly king, it seems impossible in this passage to translate βασιλεύς by 'emperor'. Symeon's knowledge about court life led him frequently to draw on it for illustrations of the kind just given. Cf. *Ep* 3, 713 ff., *Cat* x, 6–10 (*SC* 104, p. 138), *Ch* I, 8 (*SC* 51 2nd edn., p. 106), *TrEth* vii, 133–55, x, 235–73 (*SC* 129, pp. 166, 276–80), also *Cat* xxvii, 156–64 for another plot against the emperor (*SC* 113, p. 140). For his personal connection with the court, v. Nicetas *Life*, p. 4, 3, 1–6, and the autobiographical reference in *Cat* xxii, 70–2 (*SC* 104, p. 370).

⁷⁵ Cf. Mt 20: 21, Mk 10: 37.

⁷⁶ Cf. Mk 9: 43.

⁷⁷ The general meaning is plain, but there is uncertainty as to the text, punctuation, and syntax. In any case, Symeon now uses the second-person singular and directly addresses his correspondent.

ἐγγείρησις αὕτη προβέβηκεν· εἶτα καὶ τούτων ἀναμιξ γενομένων,
 τῶν ἱερέων ὁμοῦ καὶ ἀρχιερέων τῷ λοιπῷ ἐξομοιουμένων λαῷ καὶ
 πολλῶν ὡς καὶ νῦν περιπιπτόντων πνεύμασι πλάνης καὶ ματαίαις
 255 κενοφωνίαις καὶ ἀπολλυμένων, μετήχθη ὡς εἴρηται εἰς τὸν ἐκλεκ-
 τὸν λαὸν τοῦ Χριστοῦ, λέγω δὴ τοὺς μοναχοὺς, οὐκ ἐκ τῶν ἱερέων
 ἢ ἀρχιερέων ἀφαιρεθείσα, ἀλλὰ ταύτης ἑαυτοὺς ἐκείνων ἀλλοτρι-
 ωσάντων· Πᾶς γὰρ ἱερεὺς μεσίτης Θεοῦ καὶ ἀνθρώπων καθίσταται
 τὰ πρὸς τὸν Θεόν, ὡς ὁ Παῦλος φησί, καὶ ὀφείλει ὥσπερ ὑπὲρ τοῦ
 260 λαοῦ, οὕτως καὶ ὑπὲρ ἑαυτοῦ προσφέρειν θυσίαν. ἀλλ' ἄνωτέρω τοῦ
 λόγου ἀρξώμεθα καὶ ἴδωμεν πόθεν καὶ πῶς καὶ τίσιν ἐξ ἀρχῆς ἢ
 ἐξουσία αὕτη τοῦ ἱερουργεῖν καὶ δεσμεῖν καὶ λύειν ἐδόθη, καὶ κατὰ
 τάξιν, ὅπερ ἡρώτησας, οὕτω καὶ σαφῆς ἢ λύσις γενήσεταιί, οὐ σοὶ
 μόνον ἀλλὰ καὶ πᾶσιν ἄλλοις ἀνθρώποις.

265 Τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν εἰπόντος τῷ ξηρὰν
 ἔχοντι τὴν χεῖρα ὅτι «Ἀφέωνταί σοι αἱ ἁμαρτίαι σου», ἀκούσαντες
 οἱ Ἑβραῖοι ἔλεγον· Βλασφημίαν οὗτος λαλεῖ, «τίς δύναται ἀφιέναι
 ἁμαρτίας εἰ μὴ εἰς ὁ Θεός;» οὕτως οὐδέπω ἄφεσις ἐδίδοδοτο ἁμαρ-
 270 τιῶν, οὐ παρὰ προφητῶν, οὐ παρὰ ἱερέων, οὐ παρὰ τῶν τότε πατρι-
 αρχῶν τινός· διὸ καὶ ὡς καινοῦ τινος δόγματος καὶ πράγματος
 παραδόξου κηρυττομένου, οἱ γραμματεῖς ἐδυσχέρανον, ὁ δὲ Κύριος
 οὐκ ἐμέμψατο αὐτοὺς τούτου γε ἕνεκα, ἀλλὰ μᾶλλον ὁ ἡγνούουν
 ἐδίδαξεν, ὡς Θεὸν ἑαυτὸν δείξας καὶ οὐχ ὡς ἄνθρωπον τὴν ἄφεσιν
 τῶν ἡμαρτημένων δωροῦμενον, φησὶ γὰρ πρὸς αὐτούς· «Ἴνα δὲ
 275 εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας»,
 λέγει «τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἐκτεινον τὴν χεῖρά σου, καὶ
 ἐξέτεινε καὶ ἀπεκατέστη ὑγιῆς ὡς ἡ ἄλλη», διὰ τοῦ ὀρωμένου
 θαύματος τὸ μείζον καὶ ἀόρατον πιστωσάμενος. οὕτως τὸν Ζακ-
 χαῖον, οὕτως τὴν πόρνην, οὕτως τὸν Ματθαῖον ἀπὸ τοῦ τελωνείου,

253 τῷ – λαῷ: τῶν λοιπῶν ἐξομολογουμένων λαῶν Y 256 χῡ: θῡ Y
 257f. ἐκείνοι ἀλλοτριώσαντες Y 260f. ἄνωτερον τὸν λόγον (fort. τῶν λόγων) Y
 261 πῶς καὶ πόθεν ~ Y 263 ἄπερ Y οὕτω – λύσις: σαφέστερον Y{Y}
 γένηται Y 264 ἄλλοις om. Y 265 ἡμῶν om. Y 267 ἔβρ.: ἰουδαῖοι
 Y{Y} 268 ἐπειδὴ ante οὕτως add. Y οὐδέποτε Y 270 τινός om. Y
 καὶ πρ. om. Y 273f. ἐδίδαξεν – δωροῦμενον: ἐδίδασκε· δείξας ὡς θς τὴν ἰδίαν
 ἐξουσίαν καὶ ὡς θς καὶ οὐχ ὡς ἄντ τὴν τῶν ἁμαρτιῶν δωροῦμενος ἄφεσιν Y{Y}
 274 δὲ om. Y 275 ἀνθρώπου + ἐπὶ τῆς γῆς Y{Y} 277 ἀπεκατεστάθη ἢ
 χεῖρ αὐτοῦ Y{Y} 278f. οὕτως + καὶ ter Y

308 and step by step what you asked may become plainer 312 Jews
 318 he was teaching them what they did not know, revealing to them, as God, the
 authority that is his, and granting forgiveness of sins as God and not as man,
 321 + on earth 322 his hand

252 καὶ: ἐκ MI 253 ἀρχιερέων, dist. CPI καὶ ante τῷ add. P^{sl}
 256 χῡ: θῡ MY 257 ἢ ἀρχ. om. MI 258 ἀρχιερεὺς MI 259 τὰ om.
 z τὸν om. MI ὥσπερ: ὡς MI 260 οὕτω P^{bc} I αὐτοῦ θυσ. προσφ. MI
 ἀνωτέρω AC^{ac} P^{ac} 262ff. καὶ κατὰ – ἄνθις om. I 263 ὥσπερ ἡρώτησας
 (-σαν M) MI καὶ ante οὕτω add. M οὕτως ABC 264 μόνῳ NM ἄλλοις
 om. MY 265 καὶ¹ – ἡμῶν om. I ἡμῶν + ἔν χῡ M 270 καινοῦ: ἀνθῶ MI
 271 ἐδυσχέραναν A?BC (μ.?) P^{corr}? 274 δωροῦμενον (-μενος C^{ac} ?); om. I
 φησὶ – αὐτοὺς (iter. et cancell. A) om. MI 275 εἰδῆτε N^{ac} 277 ἀπεκ. NCP^{ac} I
 (cf. Y): ἀποκ. celt. –κατέστη + ἢ χεῖρ αὐτοῦ IY 278ff. οὕτω quinquies P

The possibility of making our confession to a monk who has not received the order of priesthood, ever since the vesture and clothing which is the mark of repentance was given by God to his inheritance and they were called 'monks', this you will find to have been open to everybody, as is written in the divinely inspired writings of the fathers. If you study them you will find that what I am saying is true.⁷⁸ Before there were monks, bishops alone used to receive the authority to bind and loose, by right of succession, as coming from the divine apostles. But with the passing of time and with the bishops becoming good for nothing, this awe-inspiring function was extended to priests of blameless life and accounted worthy of divine grace. And when these also were infected with disorder, priests and bishops together becoming like the rest of the people, and many of them, as is also the case now, falling foul of spirits of deceit⁷⁹ and idle chatter,⁸⁰ and perishing, then this function was transferred, as I said, to the elect people of Christ, I mean the monks. It was not withdrawn from the priests or bishops, but they deprived themselves of it. 'For every priest is appointed as a mediator between God and men in things pertaining to God,' as Paul says, 'and he is bound to offer sacrifice, as for the people, so also for himself.'⁸¹ But let us start our discourse further back, and observe whence, and how, and to whom, this authority to perform sacred rites and to bind and loose was originally given. And * thus step by step the solution which you asked for will also become plain, not for you alone, but for everyone else as well.⁸²

When our Lord and God and Saviour told the man who had the withered hand, *Your sins are forgiven you*,⁸³ the * Hebrews heard him and said: 'This fellow is speaking blasphemy. *Who can forgive sins but God alone?*'⁸⁴ Forgiveness of sins was not yet being given in

⁷⁸ Symeon in fact does not produce the evidence to which he refers. This subject and the controversy over it have been discussed in the Introductory section.

⁷⁹ Cf. 1 Tm 4: 1.

⁸⁰ Cf. 1 Tm 6: 20, 2 Tm 2: 16.

⁸¹ Cf. Heb. 5: 1, 3, conflated with words from 1 Tm 2: 5. Symeon claims to be quoting, but he does so very loosely, and it is to be noted that to suit his argument he has changed ἀρχιερεύς, which for him means 'bishop', to ἱερεύς.

⁸² As was pointed out in the Introduction, these words show that although he was addressing an individual, Symeon was writing with a wider public in mind.

⁸³ Symeon has confused two separate incidents, conflating Lk 6: 8 and 5: 20.

⁸⁴ Here Symeon has paraphrased Lk 5: 21 and joined to it a quotation from Mk 2: 7.

- 280 οὕτως τὸν Πέτρον τρὶς ἀρνησάμενον, οὕτως τὸν παραλυτικὸν ὃν
 ἰασάμενος καὶ μετὰ ταῦτα εὐρὼν εἶπεν· «Ἴδε ὑγιῆς γέγονας, μηκέτι
 ἀμάρτανε ἵνα μὴ χεῖρον τί σοι γένηται», τοῦτο δὲ εἰπὼν ἔδειξεν ὅτι
 δι' ἀμαρτίας εἰς τὴν νόσον ἐκείνην ἐνέπεσεν, καὶ ταύτης ἀπαλλαγὴς
 285 εἶλετο καὶ τὴν ἄφεσιν τῶν ἀμαρτιῶν αὐτοῦ· οὐ χρόνων δεηθέντος
 τούτων τινὸς πολλῶν, οὐ νηστείας, οὐ χαμευνίας, ἀλλ' ἢ μόνον ἐπι-
 στροφῆς καὶ πίστεως ἀδιστάκτου καὶ ἐκκοπῆς τοῦ κακοῦ καὶ
 μετανοίας ἀληθινῆς καὶ δακρύων πολλῶν, ὡς ἡ πόρνη καὶ ὁ Πέτρος
 «κλαύσας πικρῶς». ἐντεῦθεν ἡ ἀρχὴ τοῦ μεγάλου τούτου δώρου καὶ
 Θεῷ μόνῳ πρέποντος, ὃ καὶ μόνος ἐκέκτητο, εἶτα τοῖς μαθηταῖς
 290 ἀντ' ἐκείνου καταλιμπάνει τὸ τοιοῦτον χάρισμα, μέλλων καὶ πρὸς
 τὸν οὐρανὸν ἀνελθεῖν· πῶς τὴν ἀξίαν ταύτην καὶ ἐξουσίαν αὐτοῖς
 ἐπιδέδωκε, καταμάθωμεν, καὶ τίνας καὶ πόσους· τοὺς ἔνδεκα
 προκρίτους, «κεκλεισμένων τῶν θυρῶν», καὶ συνηγμένων ἔνδον
 ὁμοῦ, εἰσελθὼν γὰρ καὶ «στὰς ἐν μέσῳ αὐτῶν ἐνεφύσησε» καὶ φησί·
 295 «Λάβετε Πνεῦμα ἅγιον, ἃν τινων ἀφήτε τὰς ἀμαρτίας ἀφίενται
 αὐτοῖς, ἃν τινων κρατῆτε κεκράτηνται», καὶ οὐδὲν περὶ ἐπιτιμίων
 αὐτοῖς τέως ἐντέλλεται, ὡς παρὰ τοῦ ἁγίου Πνεύματος διδάσκεσθαι
 μέλλοντας.

280 οὕτως ²+ καὶ Y 283 διὰ Y εἰς - ἐνέπεσεν: ἐκεῖνος εἰς τ. ν. ἔπεσεν Y
 284 ἀμ. αὐτ.: ἰδίῳ ἀμαρτημάτων Y 284f. δεηθέντος τούτων τινός: τίς τούτων
 δεηθέντων Y 288f. μεγάλου - πρέποντος: μεγαλοδώρου καὶ μόνου θῷ
 πρεπόντως Y{Y} 289 καὶ ante μόνος om. Y 290 τὸ τ. χάρισμα om. Y{Y}
 290f. μέλλων - ἀνελθεῖν: πρὸς οὐρ. ἀν. μέλλων Y 291 πῶς + δὲ Y
 292 πόσους + καὶ πότε Y{Y} 292f. ἔνδ. προκρ.: προκρίτους ἔνδεκα μαθητὰς Y
 296 καὶ: ὡς Y 297 τέως om. Y 297f. μέλλοντες διδάσκεσθαι Y

338 his munificence and in a way that befits him who alone is God,
 340 omit endowment such as this 343 + and when

281 ἴδε: εἶδες C^{ac}P^{ac} om. B^{ac} (scr. al. m. B^{sl}) 283 διὰ I^{hc}Y ἐνέπεσε NP
 285 χαμευνίας M 286 τοῦ κακοῦ NY: τῆς ἀμαρτίας z 287 ὁ πέτρος καὶ
 ἡ πόρνη ~ MI (πόρνη. dist. M) 288 ὁ ante κλαύς. add. z 289 μαθηταῖς +
 αὐτοῦ I 290 καταλιμπάνειν NM τοιοῦτου (sic) A καὶ: δὲ I; om. z
 292 τοὺς om. MIB^{ac} (scr. al. m. B^{sl}) ἔνδεκα (-κα. dist. I) + καὶ z 297 τέως αὐτοῖς
 ~ z παναγίου N 298 μέλλοντας (-τες Y) codd.

this way, not by prophets, not by priests, not by any of the patriarchs of the time, and for that reason the scribes were incensed, as though some novel doctrine and extraordinary deed was being proclaimed. For this at any rate the Lord did not blame them, but rather * taught them what they did not know, revealing himself as God and not as man in granting forgiveness for sins committed, because he said to them: *In order that you may know that the Son of Man has authority * to forgive sins*—and told the man who had the withered hand, *Stretch out your hand, and he stretched it out and * it was restored, as sound as the other.*⁸⁵ By the miracle that was seen he provided assurance concerning the miracle that was greater and could not be seen. And so it was with Zacchaeus,⁸⁶ and so with the prostitute,⁸⁷ and so with Matthew, called from the tax-office,⁸⁸ and so with Peter who denied him three times,⁸⁹ and so with the paralytic whom he cured and afterwards found and said to him, *See, you have been made whole. Sin no more, lest something worse befall you.*⁹⁰ By saying this he showed that it was through sin that the man had incurred that disease, and being delivered from it had also received the forgiveness of his sins. No great periods of time, no fasting, no having their pallet on the floor, were required of any of these people, but simply conversion and unwavering faith and extirpation of what is evil and true repentance and many tears,⁹¹ as in the case of the prostitute⁹² and in that of Peter, who *wept bitterly.*⁹³ From there⁹⁴ comes the origin of that * great gift, which befits God alone, and which Christ alone possessed, and then he bequeathed * an endowment such as this to his disciples in place

⁸⁵ Symeon has here conflated parts of Mk 2: 10, Lk 6: 8, and Mt 12: 13.

⁸⁶ Lk 19: 1–10.

⁸⁷ Lk 7: 36–50 is probably what Symeon had in mind.

⁸⁸ Mt 9: 9.

⁸⁹ Mt 26: 69–74, Mk 14: 66–72, Lk 22: 56–60, Jn 18: 17, 25–7.

⁹⁰ Jn 5: 14.

⁹¹ Similar language occurs in *Ep* 2, lines 30–2, and twice in *Ep* 4, lines 259–62 and 402 ff.; Symeon, speaking of himself, uses it in *Cat* xxii, 8 f., 157 f. (*SC* 104, p. 364, 376), and it is also found in *TrEth* vii, 117–21 (*SC* 129, p. 164), *Hymn* xxxiii, 71–88 (*SC* 174, p. 418), and on the lips of the Studite in *Cat* xvi, 54–7 (*SC* 104, p. 242). Symeon and his spiritual father may have sought to distance themselves from the teaching of dualist heretics who stressed the necessity of subjecting the body to asceticism because of its being composed of matter, something in their eyes utterly evil.

⁹² Lk 7: 38.

⁹³ Lk 22: 62.

⁹⁴ Symeon is not referring to the people he has just named, but to Christ revealed as forgiver of sins.

Ὡς οὖν εἴρηται, κατὰ διαδοχὴν οἱ ἅγιοι ἀπόστολοι τὴν ἐξουσίαν
 300 ταύτην μετέπεμπον πρὸς τοὺς καὶ τὸν θρόνον ἐπέχοντας αὐτῶν, ὡς
 τῶν γε λοιπῶν οὐδεὶς οὐδὲ ἐννοῆσαι τι τοιοῦτον ἐτόλμα, οὕτως
 ἐφύλαττον μετὰ ἀκριβείας οἱ μαθηταὶ τοῦ Κυρίου τὸ δίκαιον τῆς
 ἐξουσίας ταύτης. ἀλλ' ὡς εἵπομεν, προϊόντος τοῦ χρόνου συνεχύθη-
 305 ῃσαν καὶ συνεφύρησαν τοῖς ἀξίοις οἱ ἀνάξιοι καὶ ἄλλος ἄλλου προ-
 ἔχειν ἐφιλονείκουν· ἀφ' οὗ γὰρ οἱ τοὺς θρόνους τῶν ἀποστόλων
 ἐπέχοντες σαρκικοὶ καὶ φιλήδονοι καὶ φιλόδοξοι κατεφάνησαν καὶ εἰς
 αἰρέσεις ἐξέκλιναν, ἐγκατέλιπεν αὐτοὺς καὶ ἡ θεία χάρις, καὶ ἡ
 ἐξουσία αὕτη ἐκ τῶν τοιούτων ἀφήρηται· διὸ καὶ πάντα τὰ ἄλλα ἃ
 310 οἱ ἱεουργοῦντες ἔχειν ὀφείλουσιν ἀφέμενοι, τοῦτο μόνον ἀπαιτοῦν-
 ται ἔχειν, τὸ ὀρθόδοξον, οἶμαι δὲ οὐδὲ τοῦτο, οὐδὲ γὰρ ὁ μὴ παρεια-
 φέρων νεωστὶ δόγμα εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ οὗτος ὀρθόδοξος,
 ἀλλ' ὁ βίον τῷ ὀρθῷ λόγῳ κεκτημένος συνάδοντα· τοῦτον δὲ καὶ τὸν
 τοιοῦτον οἱ κατὰ καιροὺς πατριάρχαι καὶ μητροπολίται, ἡ ζητ-
 ῆσαντες οὐκ ἐπέτυχον, ἡ εὐρόντες, τὸν ἀνάξιον μᾶλλον ἀντ' ἐκείνου
 315 προετιμήσαντο, τοῦτο μόνον αὐτὸν ἀπαιτήσαντες, τὸ ἐγγράφως
 ἐκθέσθαι τὸ τῆς πίστεως σύμβολον, καὶ τοῦτο μόνον ἀποδεχόμενοι,
 τὸ μήτε ὑπὲρ τοῦ ἀγαθοῦ ζήλωτην εἶναι μήτε διὰ τὸ κακὸν τινὶ
 ἀντιμάχεσθαι, εἰρήνην ὥσπερ ἐντεῦθεν τῇ ἐκκλησίᾳ περιποιούμενοι,
 ὃ χεῖρον πάσης ἔχθρας ἐστὶ καὶ μεγάλης ἀκαταστασίας αἴτιον.

299 ἀπόστολοι + εἰς ἀποστόλους πάλιν Y; εἰς ἀπ. καὶ τότε πρὸς ἐκείνους μόνους N
 300 μετέπεμπον + καὶ εἰς ἐκείνους μόνον Y{Y} 300f. τὸν θρ. – οὐδεὶς: τοὺς θρόνους
 αὐτῶν ἐπέχοντας ὡς εἰ γε οἱ λοιποὶ Y{Y} 301 τι om. Y 301f. τοιοῦτον –
 ἀκριβείας: τοῦτο ἐτόλμων· οὕτως γὰρ ἐφύλ. ταύτην μετὰ ἀκρ. πάσης Y{Y}
 302f. τὸ – ταύτης om. Y 303 ἀλλ': καὶ Y συνεχέθησαν (sic) Y
 304 ἀναξίοις οἱ ἄξιοι Y{Y} καὶ + ὑπὸ τοῦ πλήθους συνεκαλύπτοντο Y{Y}
 305 φιλονεικῶν: ἐφιλ. (vel φιλ.) + καὶ τὴν προεδρίαν τῇ ἀρετῇ (τῆς ἀρετῆς N)
 ὑποκρινόμενος Y{Y} 306 ἀπεφάνθησαν Y καὶ³ om. Y 309f. ἀφέμενοι
 – τὸ: τὸ γὰρ εἶναι τοῦτον Y 311 νεωστὸν Y 313f. ἡ – ἐπέτυχον: ζητοῦν-
 τες οὐχ εὕρησκον (sic) Y 315 ἐτιμήσαντο Y ἀπαιτοῦντες Y
 317 ζηλωτὸν Y 318 ὥσπερ om. Y 319 αἴτιον om. Y

351 to other [apostles], and to them alone, with a view to those occupying their
 thrones, as if others [apart from them] did not even dare think of such a thing, for
 thus they maintained this [authority] with the utmost strictness 354 the worthy
 were mixed and mingled with the unworthy 355 + and were concealed by the
 crowd 356 even feigning superiority in virtue

299 εἴρηται: εἴεται A; εἵται(αι) B^{ac} (-p- al. m. scr. B^{sl}) 300 καὶ om. N
 301 γε: τε z 304 συνεφύρασαν M; -φύρθησαν I 309 οἱ om. NI
 310 τὸ: τὸν M μὴ om. N 312 βίῳ A; βίων C λόγῳ om. z
 316 ἐνθέσθαι MI 319 μέγας C

of himself, because he was about to ascend to heaven. How he bestowed this dignity and authority on them, let us learn thoroughly, and who⁹⁵ they were, and how many of them. * They were the specially chosen eleven,⁹⁶ and when *the doors were shut*,⁹⁷ and they were assembled together within, he came and *stood in the midst* 345 *of them*.⁹⁸ *He breathed on them* and said, *Receive the Holy Spirit. Whosoever sins you forgive, they are forgiven them; whosoever sins you retain, they are retained*.⁹⁹ And at that time he enjoined nothing on them as to penances, for they¹⁰⁰ were to be taught by the Holy Spirit.

As then I have already said, the holy apostles in succession¹⁰¹ 350 passed on this authority to * those who were also the occupants of their throne, while none of the rest dared¹⁰² even think of such a thing, thus did the Lord's disciples scrupulously guard the right to this¹⁰³ authority. But as we said, with the passing of time * the unworthy were mixed and mingled with the worthy, and * they 355 strove for pre-eminence one against another.* Indeed, after the occupants of the apostles' thrones showed themselves to be carnal men, lovers of pleasure and glory, and after they fell away into heresies, the divine grace abandoned them as well, and this authority was withdrawn¹⁰⁴ from such men. Accordingly, as they 360 have given up everything else which those who perform sacred rites ought to have, what is demanded of them is merely this one

⁹⁵ Paramelle's Greek text and punctuation are grammatically rather difficult. Holl put a question mark after *ἐπιδέδωκε*, and discussed the problem at length in his apparatus.

⁹⁶ But St Paul, probably quoting an early formula, ignored the self-exclusion of Judas, and spoke of a Resurrection appearance to 'the twelve' (1 Co 15: 5, where some MSS have 'eleven').

⁹⁷ Jn 20: 19.

⁹⁸ Lk 24: 36.

⁹⁹ Jn 20: 22 f.

¹⁰⁰ Paramelle has the accusative *μέλλοντας*, presumably on the ground that as ungrammatical it is more likely to be the right reading than Y's nominative.

¹⁰¹ This theme of succession from the apostles reappears in *Ep* 3, lines 131 ff. where Symeon is emphasizing the authority of contemporary spiritual fathers. Krivochéine observed that Symeon's statement somewhat resembles a well-known passage in 1 Clem (42-4), but noted that Clement wrote with a different purpose (*In the Light*, p. 135 n. 44).

¹⁰² Cf. Ac 5: 13. In *Ep* 4, lines 351 ff., Symeon complains that this is what is being done by presumptuous self-appointed teachers.

¹⁰³ Y in this sentence has a text very difficult to translate, *τὴν ἐξουσίαν* apparently needing to be supplied before *ταύτην*.

¹⁰⁴ Earlier (lines 256 f.) Symeon said that the authority was not withdrawn, but the unworthy priests and bishops had deprived themselves of it.

320 Ἐκ τούτου οὖν οἱ ἱερεῖς ἡχρειώθησαν καὶ γεγόνασιν ὡς ὁ λαός,
ὡς ὁ Κύριος ἔφη· οὐ γὰρ ἐλέγχοντες καὶ σφίγγοντες καὶ
ἀναστέλλοντες, ἀλλὰ συγγινώσκοντες μᾶλλον καὶ συγκαλύπτοντες
ἀλλήλων τὰ πάθη, ἐγένοντο χεῖρους μὲν αὐτοὶ τοῦ λαοῦ, χείρων δὲ
αὐτῶν ὁ λαός, τινὲς δὲ τοῦ λαοῦ καὶ κρείττονες ἀπεφάνθησαν
325 μᾶλλον τῶν ἱερέων, ἐν τῷ ἐκείνων ἀφεγγεῖ ζόφῳ ὡς ἄνθρακες οὗτοι
φαινόμενοι· εἰ γὰρ ἐκείνοι κατὰ τὸν λόγον τοῦ Κυρίου ὡς ἀστέρες
ἐλαμπον τῷ βίῳ καὶ ὡς ὁ ἥλιος, οὐδ' ἂν ὠρῶντο οἱ ἄνθρακες
διαυγάζοντες ἀλλ' ὑπὸ τοῦ τρανωτέρου φωτὸς ἡμαυρωμένοι ἐδείκ-
νυντο ἄν. ἐπεὶ δὲ τὸ πρόσχημα μόνον καὶ τὸ τῆς ἱερωσύνης ἐνδυμα-
330 ἐν τοῖς ἀνθρώποις ἐναπελείφθη, τῆς τοῦ Πνεύματος δωρεᾶς ἐπὶ
τοὺς μοναχοὺς μετάβασεν καὶ διὰ τῶν σημείων γνωριζομένης, ὡς
τὸν βίον τῶν ἀποστόλων διὰ τῶν πράξεων μετερχομένους, κακεῖ
πάλιν ὁ διάβολος τὰ οἰκεία εἰργάσατο· ἰδὼν γὰρ αὐτοὺς ὅτι ὡς νέοι
τινὲς μαθηταὶ τοῦ Χριστοῦ αὐθις ἀνεδείχθησαν ἐν τῷ κόσμῳ καὶ τῷ
335 βίῳ καὶ τοῖς θαύμασιν ἔλαμψαν, τοὺς ψευδαδέλφους καὶ τὰ ἴδια
σκεύη τούτοις ἀνέμιξε, καὶ κατὰ μικρὸν πληθυνθέντες ὡς ὄρας
ἡχρειώθησαν καὶ γεγόνασι μοναχοὶ πάμπαν ἀμόναχοι. οὔτε οὖν τοῖς
τῷ σχήματι μοναχοῖς, οὔτε τοῖς κεχειροτονημένοις καὶ εἰς
ἱερωσύνης ἐγκαταλεγείσι βαθμόν, οὔτε τοῖς τῷ τῆς ἀρχιερωσύνης
340 τετιμημένοις ἀξιώματι, πατριάρχαις φημί καὶ μητροπολίταις καὶ
ἐπισκόποις, ἀπλῶς οὕτως καὶ διὰ μόνην τὴν χειροτονίαν καὶ τὴν
ταύτης ἀξίαν, τὸ ἀφιεῖναι ἀμαρτίας ἀπὸ Θεοῦ δέδοται, ἀπαγε-
ἱεουργεῖν γὰρ μόνον αὐτοῖς ἐκκεχώρηται, οἶμαι δὲ οὐδ' αὐτὸ τοῖς
πολλοῖς αὐτῶν, ἵνα μὴ χόρτος ὄντες ἐκείθεν κατακαυθήσονται, ἀλλὰ

320 λαός + μὴ ὄντων γάρ τινων (τ. om. N) ἐξ αὐτῶν ἄλας YN{Y} 321 οὐ –
σφίγγοντες: ἵνα διὰ τῶν ἐλέγχων σφίγγωσι Y{Y} 322 ἀναστέλλοντες: ἀνασ-
τέλλωσι καὶ ὅποσούν (ὁπωσοῦν edd.) τὸν διαρρέοντα βίον Y{Y} συγγινώσκόντων καὶ
συγκαλυπτόντων Y 323 αὐτοὶ: αὐτοῦ Y χείρων YG (χείρων g. G^{ms})
325 μᾶλλον om. Y οὔτοι: οὕτω Y 326 τοῦ κῦ λόγον ~ Y ὡς ἀστέρες om.
Y{Y} 327 καὶ om. Y{Y} ὠρῶντο edd.: ὄρ. YG 336 σκεὴ + εἰσα-
γαγὼν Y μικρὸν: καιρὸν Y 337 μοναχοὶ πάμπαν ἀμόναχοι om. Y οὖν om.
Y 339 τῷ om. Y 340 ἀξιώμασι Y 341 f. ἀπλῶς – ἀξίαν: καὶ ᾧ. οὐ.
τῇ χειροτονίᾳ καὶ τῇ ταύτης ἀξίᾳ Y{Y} 342 δίδοται Y 343 ἱερουργοῖς
καὶ μόνοις αὐτὸ συγκεχώρηται Y{Y} 344 αὐτῶν: ἐν αὐτοῖς
Y καυθήσονται Y

378 + not any of them being salt [cf. Mt 5: 13, Mk 9: 50, Lk 14: 34] 379 that
they might hold them in by their reproofs and even somehow restrain their loose
living, 385 omit like stars 386 omit and 403–4 and is simply
given in this way by ordination and the dignity it confers 404 for it has been
granted to those who perform sacred rites, and only to them 409 who are
numbered in the company of Christ's disciples

323 τῷ λαῷ MI χείρων CP: χείρων A; χείρον B; χείρον cell.
324 κρείττονές (sic) τι (τε M) ἀπεφάνησαν MI 326 τοῦ κῦ λόγον ~ zY
ἀστέρες nos: ἄνθρακες codd. (om. Y) 327 οὐδ': οὐκ z ὠρῶντο AB: ὄρ. cell.
328 αὐγάζοντες z ἡμαυρωμένοι (ἡμ. Y) NPY: ἡμαυρώμεν (ἡμ. A) ABC; ἡμαυ-
ρούμενοι M; ἡμαυρούμενοι I 330 ἐναπελείφη N 331 καὶ om. I
333 τὰ om. MI εἰργάσατο + τῆς αὐτοῦ δολιότητος I ὅτι om. I
337 γεγόνασιν + οἱ N 338 χειροτονημένοις (sic) B^{ac}MI εἰς + τὸν τῆς I^d
339 τῆς om. MI 341 οὕτω P 342 δίδοται zY 343 αὐτοῖς συγκεχ.
I (cf. Y) 344 ἐκεῖ MI

thing, orthodoxy—and not even this, in my opinion, since someone who in modern times refrains from surreptitiously introducing a dogma into the Church of God is not thereby orthodox, but an orthodox is someone who has achieved a mode of life consistent with right doctrine. And it is he or a similar man whom the patriarchs and metropolitans down the ages either were looking for but never came across, or in place of whom, if they did find him, they preferred an unworthy man. They demanded only this of the man, that he should produce the confession of our faith in writing, and in him they welcomed only this, his being neither zealous on behalf of goodness, nor as regards evil an opponent to anybody—as if thereby they were securing peace for the Church, when that state of things is worse than all hostility and a cause of great confusion.¹⁰⁵

As a result of this, then, the priests became good for nothing, and as the Lord said, they have become like the people.¹⁰⁶ * For they did not reprove, * hold in, and restrain, but rather they excused and covered up one another's passions, and the priests themselves became worse than the people, and the people worse than the priests. Yet some of the people were even revealed as better than they, being seen as burning coals in the gloomy darkness round the priests. If indeed the priests had, in accordance with the Lord's word, been shining * like stars¹⁰⁷ through their mode of life, * and like the sun,¹⁰⁸ the burning coals would not have appeared resplendent but would have looked dim by reason of that stronger light. But when only the clothing and vesture of the priesthood was left amongst men, the gift of the Spirit passed to monks and was disclosed by miraculous signs, because through what they did they were following the apostles' mode of life. Yet there too the Devil again performed his characteristic work, for when he saw them, how they were proclaimed in the world as new disciples of Christ once more, and how they shone both through their mode of life and through their miracles, he mingled false brothers amongst them, his own tools. And having little by little increased in number, they became good for nothing, as you see,

¹⁰⁵ Similar complaints recur in *Ep* 3.

¹⁰⁶ Cf. Is 24: 2 (LXX *ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς*). Symeon is to some extent repeating himself, having already written much the same about both bishops and priests.

¹⁰⁷ Cf. Dn 12: 3.

¹⁰⁸ Cf. Mt 13: 43.

345 μόνοις ἐκείνοις ὅσοις ἐν ἱερεῦσι καὶ ἀρχιερεῦσι καὶ μοναχοῖς τὸ
συγκαταριθμεῖσθαι ἐστὶ τοῖς τῶν μαθητῶν τοῦ Χριστοῦ χοροῖς διὰ
τὴν ἀγνότητα.

Πόθεν οὖν αὐτοί τε οἱ τοῖς εἰρημένοις ἐγκαταλεγέντες καὶ οἱ
αὐτοὺς ἐκζητοῦντες τούτους ἀκριβῶς ἐπιγινώσκονται; ὅθεν ὁ Κύριος
350 ἐδίδαξεν οὕτως εἰπὼν· «Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρα-
κολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις
λαλήσουσι καιναῖς»—ὅπερ ἐστὶν ἡ θεόπνευστος διδασκαλία τοῦ
λόγου—«ὅφεις ἀροῦσι, καὶ θανάσιμόν τι πίνωσιν οὐ μὴ αὐτοὺς
βλάψῃ», καὶ πάλιν· «Τὰ ἐμὰ πρόβατα τῆς φωνῆς μου ἀκούει», καὶ
355 πάλιν· «Ἐκ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς». ποίων
καρπῶν; ὧν τὸ πλῆθος ἀπαριθμούμενος ὁ Παῦλος οὕτως λέγει· «Ὁ
δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη μακροθυμία
χρηστότης πίστις πραότης ἐγκράτεια», μεθ' ὧν εὐσπλαγχνία
φιλαδελφία ἐλεημοσύνη καὶ τὰ τούτοις ἐπόμενα, πρὸς τούτοις·

345 ὅσοι Y 345-7 τὸ - ἀγνότητα: τοῖς (om. Lequien: forte addendum τῷ) τῶν μαθ.
τοῦ χῡ ἐγκατηριθμουμένοις (-ταρ- Lequien: forte scrib. -μωμ-) χορῷ Y{Y}
348 τοῖς εἰρ. om. Y ἐγκαταλεγέντες + ἐκεῖνο νοήσωσι Y{Y} 352f. ὅπερ -
λόγου om. Y{Y} 354f. καὶ πάλιν om. Y 356 τὸ πλῆθος om. Y ὁ παῦλος
ἀπαρ. ~ Y οὕτω Y 356f. ὁ δὲ - ἐστὶν om. Y{Y}

412 + discern that [and those searching for them recognise them with certainty]
420 omit

345 καὶ² om. MI 348 ἐγκαταλαγέντες (-αλα- C) CP^{ac} (-λλ- P^{bc})
352f. ἡ - λόγου: διδ. τοῦ λ. ἡ θ. καὶ ὀφέλημος z (sic) A 353 αὐτοῖς I
354f. τὰ - πάλιν om. z 355 ἐπὶ γινώσθε (sic) M ποίων + δὲ MI
356 καρπῶν: καρπῶν A; καρπῶν ὧν continuo B οὕτως om. z 358 χρηστότης +
ἀγαθοσύνη (sic) MI 359 textum distinxisimus nos iuxta NCP: ἐπόμενα πρὸς τούτοις,
dist. M; de cett. non liquet

and they have come to be monks who are not really monks at all.¹⁰⁹ So then the right to forgive sins has not been granted by God either to those who are monks in virtue of their habit, or to those who have been ordained and included in the order of priesthood, or to those honoured with episcopal rank—I mean patriarchs, metropolitans, and bishops—* simply in this way and by reason of their ordination and the dignity it confers. Far from it! For * it is only the performance of sacred rites which has been conceded to them, and I think not even that to most of them, in order that thereby they may not be burnt up, being grass,¹¹⁰ but [the right to forgive belongs] only to those amongst priests, bishops, and monks who * can be numbered with the companies of Christ's disciples because of their purity.¹¹¹

By what then will those who are included amongst the men previously described * recognize themselves with certainty, and those searching for them do so? It will be by what the Lord taught us when he spoke as follows: *These miraculous signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues*—* this is the divinely inspired teaching of the Word—; *they will pick up serpents, and if they drink any deadly thing, it will not hurt them*,¹¹² and again: *My sheep hear my voice*,¹¹³ and again: *By their fruits*

¹⁰⁹ Symeon knew that several of his monks at St Mamas were far from exemplary: for instance, some had joined the community to enjoy a higher standard of living than they would have had in the world (*Cat* III, 105–7, *SC* 96, p. 288); others asserted that so long as they refrained from gross sins, it did not matter if they insulted or envied others, or coveted glory or wealth (*Cat* xxvii, 170–203, *SC* 113, pp. 110–14). Similarly, about the same time, the author of the *Life of Basil the Younger* believed that ‘the whole generation of monks has proceeded to perdition, apart from a few, who have chosen to assume spiritual hardship and pain and toil’ (ref. in Paul Magdalino, ‘“What we heard in the Lives of the Saints we have seen with our own eyes”: The Holy Man as Literary Text in Tenth-Century Constantinople’, in J. Howard-Johnston and P. A. Howard (eds.), *The Cult of Saints in Late Antiquity and the Middle Ages* (Oxford, 1999), p. 93—cf. also, on same page, n. 64).

¹¹⁰ Cf. 1 Co 3: 12 f., which uses *χόρτος* in connection with the idea of judgement by fire.

¹¹¹ Symeon, having denied that bishops and priests can forgive sins in virtue of their ordination, which only gives them the authority to perform sacred rites (*ἱερουργεῖν*), could not resist adding that neither should most of them do even this, for because of their corruption it would lead to their being burnt up like grass. In the translation it was necessary to insert the bracketed words, when Symeon returned to the question of who amongst bishops, priests, and monks have the right to forgive sins. The position he maintained is discussed more fully in the Additional Note.

¹¹² Mk 16: 17 f.

¹¹³ Jn 10: 27 (quoted inaccurately).

- 360 «λόγος σοφίας λόγος γνώσεως χαρίσματα» θαυμάτων, καὶ ἕτερα
 πλείστα, ἃ «πάντα ἐνεργεῖ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἐκάστῳ
 καθὼς βούλεται»: οἱ γοῦν τούτων ἐν μετοχῇ γεγονότες τῶν χαρισ-
 μάτων, ἢ πάντων ἢ ἐκ μέρους κατὰ τὸ συμφέρον αὐτοῖς, ἐν τῷ χορῷ
 τῶν ἀποστόλων ἐγκατελέγησαν, καὶ οἱ νῦν τοιοῦτοι ἀποτελούμενοι
 365 ἐκεῖσε ἐγκαταλέγονται. οὐκ ἐκ τούτων δὲ μόνον οἱ τοιοῦτοι
 γνωρίζονται, ἀλλὰ καὶ ἀπὸ τῆς τοῦ βίου αὐτῶν διαγωγῆς· οὕτω γὰρ
 καὶ οἱ ζητοῦντες αὐτόν, καὶ αὐτὸς ἑαυτὸν ἕκαστος ἀκριβέστερον
 ἐπιγνώσεται, οἶον εἰ καθ' ὁμοιότητα τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ ἀνepsiσχύντως μᾶλλον δὲ ὡς μεγίστην δόξαν ἡγήσαντο
 370 τὴν εὐτέλειαν καὶ ταπεινῶσιν καὶ ὡς ἐκείνος τὴν ὑπακοὴν
 ἀνυποκρίτως εἰς τοὺς ἑαυτῶν πατέρας καὶ ὁδηγούς, ἔτι γε μὴν καὶ
 εἰς τοὺς πνευματικῶς ἐπιτάττοντας ἐπεδείξαντο, εἰ ἀτιμίας καὶ
 ὕβρεις καὶ ὀνειδισμοὺς καὶ λοιδορίας ἀπὸ ψυχῆς ἡγάπησαν καὶ τοὺς
 ἐπιφέροντας αὐτοῖς ταῦτα ὡς ἀγαθῶν μεγάλων προξένους ἀπεδέξ-
 375 αντο καὶ ἀπὸ ψυχῆς μετὰ δακρύων ὑπὲρ αὐτῶν ἠΐξαντο, εἰ πάσαν
 δόξαν τὴν ἐν τῷ κόσμῳ παρ' οὐδέν ἡγήσαντο καὶ σκύβαλα τὰ ἐν
 αὐτῷ πάντα, καὶ τί τὰ πολλὰ λέγων τὸν λόγον μηκύνω; ἐὰν πάσαν
 μὲν ἀρετὴν τὴν ἐν ταῖς ἱεραῖς ὑπαναγινωσκομένην γραφαῖς, πάσαν
 δὲ πρᾶξιν τῶν ἀγαθῶν ὡσαύτως μετελθόντα καὶ ἐπὶ μιᾷ τούτων
 380 ἐκάστη τὴν προκοπὴν καὶ τὸν βαθμὸν ἐπεγνωκότα καὶ πρὸς τὸ ὕψος
 τῆς θεϊκῆς δόξης αἰρόμενον, τότε καὶ ἑαυτὸν γινῶ μέτοχον Θεοῦ καὶ

360 λόγος σοφίας *om.* Y{Y} θαυμάτων: ἱαμάτων Y{Y} 362 γοῦν: γὰρ Y
 363 ἐκ *ante* πάντων *add.* Y 364f. ἐγκατελέγησαν — ἐκεῖσε *om.* Y{Y}
 365 ἐγκαταλέγονται + διὸ καὶ φῶς εἰσὶν οὗτοι τοῦ κόσμου, ὡς αὐτός (ὡσαύτως N)
 φησιν ὁ χς· οὐδεὶς λύχνον ἄψας (ἄ. λυ. ~ N) τίθησιν αὐτὸν ὑπὸ τὸν μόδιον ἢ ὑπὸ τὴν
 κλίνην, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα φαίνη πᾶσι τοῖς ἐν τῇ οἰκίᾳ YN{Y} 365 μόνων Y
 366 γὰρ *om.* Y 367 αὐτόν — ἕκαστος: αὐτοὺς καὶ αὐτοὶ ἑαυτῶν ἕκαστον Y{Y}
 368 ἐπιγνώσονται Y 372 εἰ ἀτιμίας *om.* Y 375 ὑπὲρ αὐτῶν: αὐτοῖς Y
 376 παρ' οὐδέν ἡγήσαντο: κατέπτυσαν Y{Y} 377 πάντα: τερπνὰ ἡγήσαντο Y
 {Y} πολλὰ + καὶ προφανῇ Y{Y} 378 ἀρετὴν τὴν: τὴν ἀρ. ἣν ἐν Y{Y}
 ἱεραῖς + ἀκούσιων Y{Y} γραφαῖς + ταύτην ἑαυτὸν ἕκαστος τῶν εἰρημένων εὕρισκε
 (εὕρησει N) κατορθωκότα (*sic* YG Lequien: -ορθο- N; -ορθο- Holl *scrib.*; Migne -ορθω-
 vel κεκατορθω-) YN{Y} 380 προκοπὴν + τὴν ἀλλοίωσιν YN{Y} καὶ *om.* Y
 381 αἰρόμενον *edd.*: αἶρ. YG ἑαυτὸν γινῶ: αὐτόν τίς (-τόν τις Migne) γινώτω Y{Y}

420 *The fruit of the Spirit is omit* 423f. *a word of wisdom omit* 424 *miracles*
omit 428–430 *omit* were included . . . and there also those like them now being
 made perfect are included—*read* those are included in the company of the apostles
 430 + because they are also a light of the world [*cf.* Mt 5: 14] as Christ himself says,
 'No one having lit a lamp puts it under the bushel or under the bed, but on the
 lampstand, in order that it may give light to all who are in the house.' [*cf.* Mt 5: 15;
 Lk 8: 16, 11: 33] 433 them, and they will recognize each person who is
 one of themselves 443 spat upon all the glory that is in the world,
 444 considered the pleasant things in it to be 445 + and things obvious which
 they hear 446 + this each finds that he has performed of the things mentioned
 447 + his transformation, 449 then let any one know him.

361 ἃ πάντα: ἅπαντα MI ἐνεργεῖν N 365 μόνων B^{bc}C^{bc}PY
 367 αὐτός: αὐτὸ MI 368 εἰ: οἱ z (εἰ P^{bc}) 369 ἡγήσαντο z
 371 αὐτῶν I 372 πνευματικους M^{corr} 373 ἡγάπησε z
 374 αὐτοῖς: αὐτῷ z 374f. ἀπεδέξατο z 375 ἠΐξατο z 376 παρ'
 οὐδενός MI ἡγήσατο z 377 μακρύνω MI 378 τὴν ἐν MI (*cf.* Y): *om.* Nz
 379 ἐπὶ: ἐν I 381 αἰρόμενον C: αἶρ. *cell.* ἑαυτὸν + τίς (*sic*) N (*cf.* Y)

*you will recognize them.*¹¹⁴ What fruits? When Paul reckons up the greater number of them, he speaks thus: * *The fruit of the Spirit is* 420 *love, joy, peace, long-suffering, kindness, faithfulness, gentleness, temperance,*¹¹⁵ and together with these there is compassion, brotherly love, mercy, and the qualities that accompany them, and besides them * *a word of wisdom, a word of knowledge, endowments* with power to perform * *miracles*¹¹⁶ and very many others, which *are all the work of one and* 425 *the same Spirit, distributing them to each person as he wills.*¹¹⁷ So then those who have come to have a share in these endowments, whether in them all or partially, as is expedient for them, those * were included in the company of the apostles, and there also those like them now being made perfect are included*. However, it is not 430 only by these endowments that such people can be known, but also by the way they live their lives, for it is thus that with greater certainty both those seeking such a man will recognize * him, and also each person of this kind will recognize himself: for example, if in likeness to our Lord Jesus Christ they considered being made 435 contemptible and humiliated not shameful but the greatest glory; and if, like him, they displayed obedience to their fathers¹¹⁸ and guides with no dissimulation, and even more to those giving them injunctions in spiritual matters; if from their very soul they loved dishonour, insults, reproaches, and abuse, and welcomed those 440 who inflicted these upon them as people supplying them with great benefits, and from their very soul prayed for them, with tears; if they * considered all glory in the world worth nothing, and * everything in it refuse;¹¹⁹—and why prolong my discourse by saying many things *?—if he has¹²⁰ practised every virtue * desig- 445 nated in the holy Scriptures, and * likewise every good work, and has recognized his progress as regards each one of them, * and the level he has reached, and if he is being raised to the height of divine glory; * it is then that he both knows himself to have become someone who participates in God and his endowments, 450

¹¹⁴ Mt 7: 16 (Symeon has ἐκ instead of ἀπό).

¹¹⁵ Ga 5: 22 f. (but with the omission of *goodness*, ἀγαθωσύνη).

¹¹⁶ 1 Co 12: 8 f. (with 'miracles' instead of 'healings', θαυμαμάτων for ἰαμάτων, which in fact is what Y has).

¹¹⁷ 1 Co 12: 11. (Symon omits τὸ before ἐν and ἰδίᾳ before ἐκάστω).

¹¹⁸ Cf. Lk 2: 41.

¹¹⁹ Cf. Ph 3: 8.

¹²⁰ If this is the true text (but cf. apparatus), Symeon has moved from plural to singular, perhaps because he has become confused through his own lengthy sentence.

τῶν αὐτοῦ χαρισμάτων γεγονότα, καὶ ὑπὸ τῶν καλῶς ὁρῶντων ἢ καὶ ὑπ' αὐτῶν τῶν ἀμβλυπούντων γνωσθήσεται.

385 #Καὶ οὕτως οἱ τοιοῦτοι εἶποιεν ἂν τοῖς πᾶσιν ἐν παρρησίᾳ·
 «Ὑπὲρ Χριστοῦ πρεσβεύομεν ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν,
 καταλλάγητε τῷ Θεῷ.» πάντες γὰρ οἱ τοιοῦτοι τὰς ἐντολὰς τοῦ
 Θεοῦ ἐφύλαξαν μέχρι θανάτου, ἐπώλησαν τὰ ὑπάρχοντα αὐτῶν καὶ
 διένειμαν τοῖς πτωχοῖς, ἠκολούθησαν τῷ Χριστῷ διὰ τῆς τῶν πει-
 390 ρασμῶν ὑπομονῆς, ἀπώλεσαν τὰς ἑαυτῶν ψυχὰς ἕνεκεν τῆς ἀγάπης
 τοῦ Θεοῦ ἐν τῷ κόσμῳ καὶ εὗρον αὐτὰς εἰς ζωὴν αἰώνιον· εὐρόντες
 δὲ τὰς ἑαυτῶν ψυχὰς, ἐν φωτὶ νοητῷ εὗρον αὐτὰς καὶ οὕτως ἐν τῷ
 φωτὶ τούτῳ εἶδον «τὸ ἀπρόσιτον φῶς», αὐτὸν τὸν Θεόν, κατὰ τὸ
 γεγραμμένον· «Ἐν τῷ φωτὶ σου ὁψόμεθα φῶς.» πῶς οὖν ἔστιν
 εὑρεῖν τινὰ ἣν ἔχει ψυχὴν, πρόσεχε. ἢ ἐκάστου ψυχὴ ἐστὶν ἢ δραχμὴ
 395 ἣν ἀπώλεσεν οὐχ ὁ Θεὸς ἀλλ' ἡμῶν ἕκαστος ἐν τῷ σκότει τῆς ἀμαρ-
 τίας βυθίσας ἑαυτόν· ὁ δὲ Χριστὸς τὸ ὄντως φῶς ἔλθων καὶ τοὺς
 ζητοῦντας αὐτὸν συναντῶν ὡς οἶδε μόνος αὐτὸς ἰδεῖν ἑαυτὸν αὐτοῖς
 ἐχαρίσατο. τοῦτο ἐστὶν εὑρεῖν τὴν ψυχὴν αὐτοῦ, τὸ ἰδεῖν τὸν Θεὸν
 καὶ ἐν τῷ ἐκείνου φωτὶ αὐτὸν γενέσθαι ἀπάσης κτίσεως τῆς ὁρωμ-
 400 ἐνης ἀνώτερον καὶ τὸν Θεὸν σχεῖν ποιμένα καὶ διδάσκαλον, παρ' οὗ
 καὶ τὸ δεσμεῖν καὶ λύειν εἰ βούλει γινώσεται καὶ γνοὺς ἀκριβῶς
 προσκυνήσει τὸν δεδωκότα καὶ τοῖς χρήζουσι μεταδώσειεν. #

384–402 *solus praebet Y cum apographo G* [Holl has a note here to the same effect]
 386 καταλλάγητε (*leg. -γήτε ?*) *Y^{ae}* 398 τὸ *edd.*: τῷ *Y*: τοῦ *G*
 402 μεταδώσει *G*

and he will be known as such by those who are clear-sighted, or even by those who are half-blind.¹²¹

#And thus men of this kind would confidently tell everyone: *We are ambassadors on behalf of Christ, as if God were appealing to you through us, Be reconciled to God.*¹²² For all such men have kept God's 455 commandments unto death, they have sold their possessions, distributed them to the poor, and followed Christ¹²³ through their patient endurance of temptations,¹²⁴ and for love of God they have lost their souls¹²⁵ in the world and found them again for eternal life.¹²⁶ And finding their souls, they have found them in a 460 light which is spiritual,¹²⁷ and in this light they have seen *the light unapproachable*,¹²⁸ God himself, according to that which stands written: *In thy light we shall see light.*¹²⁹ How then is it possible for someone to find the soul that he has? Pay heed. Each person's soul is the silver coin which was lost, not by God, but by each of us,¹³⁰ 465 because he immersed himself in the darkness of sin; and Christ, who truly is light,¹³¹ has come and, in a way that only he knows, has met with those seeking him, and allowed them to see him. This is what it means for a man to find his soul: to see God, and in his light to become higher himself than all the visible created 470 universe, and to have God as his shepherd and teacher. And in the power of God he, if you like, will both know how to bind and

¹²¹ In *Cat* xxviii, 335–88 (*SC* 113, pp. 154–8) Symeon, having spoken of the need for discernment in order to recognize those who are truly spiritual and therefore capable of being guides to others, proceeded to lament the common lack of such discernment. Cf. *Tr/Eth* ix, which deals at length with the same subject, and may have originated as a homily addressed to a non-monastic audience (v. *SC* 129, p. 219, note by J. Darrouzès, in which too there is a reference to *Ep* 3 and its title).

¹²² 2 Co 5: 20 (some words omitted).

¹²³ Cf. Mt 19: 21, Mk 10: 21, Lk 18: 22.

¹²⁴ Cf. Jm 1: 12.

¹²⁵ In order to distinguish it from ζωή, ψυχή is translated 'soul' throughout these lines, even though at this point the English versions have 'life'.

¹²⁶ Cf. Mt 10: 39, 16: 25, Mk 8: 35, Lk 9: 24, 17: 33, Jn 12: 25.

¹²⁷ νοητός can virtually mean 'spiritual'—v. Lampe. In *Ep* 4, it is translated 'intelligible' but with a reference to its translation as 'spiritual' here (*Ep* 4, n. 29).

¹²⁸ 1 Tm 6: 16. The spiritual vision of divine light was, of course, of the utmost importance for Symeon. Many references to it occur elsewhere in the *Epistles* and in his other works. A notable and explicit Trinitarian example occurs in *Hymn* xxi, 102–7, his letter in verse to Stephen, the *syncellus*, mentioned in the section of the Introduction dealing with *Ep* 4.

¹²⁹ Ps 35: 10 LXX.

¹³⁰ Cf. Lk 15: 8.

¹³¹ Cf. 1 Jn 1: 5, Jn 1: 9, 8: 12, 9: 5, 12: 46.

Τοῖς τοιούτοις οἶδα, τέκνον, δίδοσθαι τὸ δεσμεῖν καὶ λύειν ἀπὸ
 Θεοῦ Πατρός καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ διὰ τοῦ ἁγίου
 405 Πνεύματος τοῖς θέσει οὖσιν υἱοῖς καὶ ἁγίοις δούλοις αὐτοῦ· τοιούτω
 καὶ αὐτὸς ἐμαθήτευσα πατρὶ χειροτονίαν ἐξ ἀνθρώπων μὴ ἔχοντι
 ἀλλὰ χειρὶ με Θεοῦ εἶτ' οὖν Πνεύματι εἰς μαθητείαν ἐγκαταλέξαντι
 καὶ τὴν ἐξ ἀνθρώπων χειροτονίαν διὰ τὸν παρακολουθήσαντα τύπον
 410 καλῶς λαβεῖν με /κελεύσαντι. τοιοῦτοι καὶ ἡμεῖς εὐξώμεθα γεν-
 ἐσθαι, ἀδελφοί, ὅπως μέτοχοι τῆς χάριτος αὐτοῦ γενόμενοι τὴν
 ἐξουσίαν τοῦ δεσμεῖν τε καὶ λύειν τὰ ἁμαρτήματα λάβωμεν, ἐν
 Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ πρέπει πᾶσα δόξα τιμὴ καὶ
 προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

/#ἐκέλευσε, πάλαι ὑπὸ τοῦ ἁγίου Πνεύματος ἐπὶ τοῦτο σφοδρῶ
 415 πόθῳ κινούμενος. τοιγαροῦν γενέσθαι πρῶτον τοιοῦτοι εὐξώμεθα,
 ἀδελφοὶ καὶ πατέρες, καὶ οὕτως τοῖς ἄλλοις περὶ παθῶν ἀπαλλαγῆς
 καὶ ἀναδοχῆς λογισμῶν ὁμιλήσωμεν, καὶ τοιοῦτον πνευματικὸν
 ζητήσωμεν, μᾶλλον μὲν οὖν τοιούτους ἐμπόνους ζητήσωμεν ἄνδρας
 420 τοὺς ὄντας μαθητὰς τοῦ Χριστοῦ, καὶ μετὰ πόνου καρδίας καὶ
 δακρύων πολλῶν ἐπὶ ῥητὰς ἡμέρας ἰκετεύσωμεν τὸν Θεόν, ἵνα
 ἀποκαλύψῃ «τοὺς ὀφθαλμοὺς τῶν καρδιῶν» ἡμῶν πρὸς τὸ ἐπιγν-
 ῶναι εἴ που καὶ τοιοῦτός τις ἐν τῇ πονηρᾷ ταύτῃ γενεᾷ ὣν εὗρεθ-
 ῇσεται, ὅπως εὐρόντες αὐτὸν ἄφεςιν λάβωμεν δι' αὐτοῦ τῶν

403 τοῖς: οὕτω Y τὸ: τοῦ Y (τὸ *iuxta* AB *cj.* Holl; *nisi forte* [*iuxta gl.* G^{ms}] τὴν
 ἐξουσίαν *post* λύειν *add. magis placuerit* 406 ἐμαθήτευσα: ἐγὼ ἐμαθητεύθην Y
 407 ἐκαταλέξας Y 403–413 AB end thus, and Paramelle gives both this
 ending and the alternative, 414–431, which starts at 409 with ἐκέλευσε instead of
 κελένσαντι.

417 τοιοῦτον πνευματικὸν Holl: τούτων πνίκων YG; τοιοῦτον πνευματικὸν *cj.* Lequien
 418 ἐμπόνως *cj.* Holl 423 εὐρώντες YG^{ac}

403 τέκνον *om.* I 407 ἀλλὰ: ἄλλοι: N? πνί: πρὶ N? μαθητιάς (*sic*)
 ΜΙ 409 τοιούτω ΜΙ 410 ἀδελφοὶ γένεσθαι ~ I 411 τε *om.* ΜΙ
 412 ᾧ – αἰώνων *om.* I 413 προσκύνησις + σὺν τῷ ἀνάρχῳ αὐτοῦ πρὶ καὶ τῷ
 παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ πνί N νῦν καὶ ἀεὶ καὶ *om.* BCP τῶν
 αἰώνων *om.* BCP

loose, and also because he has certain knowledge of this, he will worship the Giver, and he would impart the benefit of it to those needing it. #

475

I know, my child, that to such men authority to bind and loose is given by God the Father and our Lord Jesus Christ through the Holy Spirit, to those who are God's sons by adoption and his holy servants. I was also myself the disciple of such a father, who had received no ordination from men, but who, by the hand of God, or that is to say, by the Spirit, admitted me to discipleship,¹³² and who /ordered me to receive in the right way, by means of the traditional form, the ordination which is from men.¹³³ And let us pray, brothers, that we also may become men of this kind, in order that we may be participants in God's grace and receive authority to bind and loose sins, in Christ Jesus our Lord, to whom it is right to ascribe all glory, honour, and worship, now and for ever and unto the ages of ages. Amen.

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/# ordered me to receive in the right way, by means of the traditional form, the ordination which is from men, being moved for a long time by the Holy Spirit towards this by his vigorous love. Therefore, brothers and fathers, let us pray that we may first become men such as this, and thus speak to others about deliverance from passions and receiving the disclosure of *logismoi*. Let us seek for a man of this kind as our confessor,¹³⁴ or rather let us seek for diligent men such as this, men who are disciples of Christ, and with heart-felt anguish and many tears, for a specified number of days, let us beseech God to open *the eyes of our hearts*¹³⁵ so that we may recognize one, if someone such as this is to be found in this evil generation.¹³⁶ Let us do so in order that, having found such a man,¹³⁷ we may receive forgiveness of our sins

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¹³² Cf. Symeon's description of his steadfast following of the Studite in accordance with God's command (*Cat xxxvi/Euch* 11, 77ff., *SC* 113, pp. 336ff.).

¹³³ Cf. rather similar remarks about absolution and ordination in *Cat xxviii*, 291–6 (*SC* 113, p. 150). By including the words, 'which is from men', Symeon had no intention of disparaging his priesthood, which in fact he greatly valued. The whole subject is discussed in the Additional Note.

¹³⁴ Lampe, *πνευματικός*, D. 8. d. v. gives examples of the word's being used with this meaning.

¹³⁵ Ep 1: 18, cf. Ps 119 (LXX 118): 18.

¹³⁶ Cf. Mt 12: 45, 16: 4.

¹³⁷ Cf. n. 35. In *Cat xxxv/Euch* 1, 103–13 (*SC* 113, pp. 312f.), Symeon speaks of his search for a spiritual father, and goes on to recount how his first vision assured him that the Studite was to fulfil this role for him.

425 ἁμαρτιῶν ἡμῶν, τοῖς προστάγμασιν αὐτοῦ καὶ ταῖς ἐντολαῖς ὅλη
ψυχῇ ὑπακούοντες, καθάπερ ἐκεῖνος ἀκούσας τὰς τοῦ Χριστοῦ
γέγονε μέτοχος τῆς χάριτος καὶ τῶν δωρεῶν αὐτοῦ καὶ τὴν ἐξου-
σίαν τοῦ δεσμεῖν καὶ λύειν τὰ ἁμαρτήματα παρ' αὐτοῦ ἔλαβε, τῷ
ἁγίῳ Πνεύματι πυρωθείς, ᾧ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνη-
σις, σὺν τῷ Πατρὶ καὶ τῷ μονογενεῖ Υἱῷ εἰς τοὺς αἰῶνας. Ἀμήν. #

through him, while obeying his precepts and commandments with all our soul, just as he, by giving heed to those of Christ, has come to share in his grace and his gifts, and has received from him the authority to bind and loose sins, being inflamed by the Holy Spirit, to whom it is right to ascribe all glory, honour, and worship, with the Father and the Only-begotten Son, throughout the ages. Amen.#

ADDITIONAL NOTE (with reference to n. 111)

Here and elsewhere Symeon fails to distinguish between two different kinds of succession: that which is ecclesiastical and authenticates contemporary bishops as rightful official successors of the apostles, and the different kind of apostolic succession which is manifested in personal holiness and is the mark of genuine spiritual fathers, ordained or unordained. As Krivochéine commented on this passage: 'These statements of Symeon are not very clear. It does seem certain that Symeon made a distinction, albeit with some inconsistency, between the power to celebrate and the power to remit sin. It is the latter which presupposed special gifts of God . . .' (*In the Light*, p. 136).

It will be useful to summarize some passages in Symeon's writings which have to do with these matters. He is convinced that without a personal experience of Christ, no one should dare to give absolution (*TrEth* vi, 419 ff., *SC* 129, p. 150). Similarly, if one has not been enlightened by divine light, one should not presume to listen to other people's disclosures of their *logismoï*, and teach and guide them. (*ibid.* 394 ff., p. 148). In another work he insists that it is altogether wrong for men to set themselves up as teachers by becoming bishops and priests, if in spite of all the Christian teaching they have received, they do not know how they should themselves live and act as guides to others, but in fact this is the condition of many who as bishops are occupying the apostles' thrones or have purchased the priesthood with money (*Cat* xxviii, 192-235, *SC* 113, pp. 142-6). Complaints of a similar nature are prominent also in *Ep* 4.

At the same time Symeon in *Cat* xxviii does admit that priests have authority to forgive sins. Rather inconsistently, however, he then at once maintains that this is given only to those whom he is prepared to call really good priests, giving a detailed description

of their character and behaviour (ibid. 262–90, pp. 148–50). It is they who have this authority, ‘and not those who obtain from men merely their election and their ordination’. (οὐχὶ δὲ τῶν ἐξ ἀνθρώπων τὴν ψῆφον καὶ τὴν χειροτονίαν μόνον λαμβανόντων, ibid., 291–3, p. 150). Symeon conceded that even impenitent priests and bishops, leading wicked lives, did in the Eucharist really consecrate the elements as Christ’s Body and Blood, but in *Hymn LVIII*, 87–96 (*SC* 196, pp. 284–6) he put on Christ’s lips words of warning to unworthy bishops, who think they are holding bread when it is really fire—an expression that is significant in the light of the words used in this *Ep*, ‘in order that thereby they may not be burnt up, being grass’ (line 344). Those members of the hierarchy whom Symeon criticized were men to whom he imagined Christ saying, ‘Why were you not afraid to hold and consume Me who am unspotted and undefiled, when your hands were impure and your souls more impure still?’ (*Cat* v, 654–6, *SC* 96, p. 434).

In *Cat* xxviii, 262–96 (*SC* 113, pp. 148–50) we find Symeon stating that priests who live holy lives certainly have authority to pronounce absolution, while he explicitly denies that ordination could just by itself bestow this qualification. While bishops and priests were intended to have the authority, Symeon says in this letter (*Ep* 1, lines 257f.) that they deprived themselves of the right. On the other hand, he was convinced that all genuinely spiritual men do have the necessary qualification for giving or withholding absolution. In *Ep* 1 lines 330f. he declares that since many bishops and priests had been found lacking in spirituality, authority to absolve has been extended to monks, but only, of course, to such as are truly spiritual. Symeon’s contention probably did not seem in his day quite as radical as it has appeared in other ages. Thus, for example, the *typikon* of the monastery of Theotokos Evergetis, founded in 1048 or 1049, provides for the *hegumen* to authorize some of the priests, deacons, or pious brethren to receive the confessions of their *logismoι* made by the less educated monks and to forgive them (καὶ ἀφίέναι τούτοις καὶ συγχωρεῖν). Again, an apparently unordained monk who heard confessions appears in *The Life of St Andrew the Fool* (ed. L. Rydén, Uppsala, 1995, ii, lines 1952–9). This *Life* was composed, in Rydén’s opinion, in the sixth decade of the tenth century, and thus around that time there were others besides Symeon who did not restrict the pronouncing of absolution to bishops and priests. However, it is likely that, to quote R. J. Barringer, this was ‘a temporary phenomenon’, which

‘provoked a firm, measured reaction on the part of the canonists’ (*Ecclesiastical Penance in the Church of Constantinople: A Study of the Hagiographical Evidence to 983 A.D.*, Oxford D.Phil. thesis, 1979, p. 194). Relevant also are J. van Rossum’s, ‘Priesthood and Confession in St Symeon the New Theologian’, *SVTQ* 20, no. 4 (1976), pp. 220–8, together with his ‘The Ecclesiological Problem in St Symeon the New Theologian’ (M.Th. thesis, St Vladimir’s Orthodox Seminary, 1976) and K. T. Ware’s ‘The Spiritual Father in Saint John Climacus and Saint Symeon the New Theologian’ (*Studia Patristica*, 18, 2, Papers of the 1983 Oxford Patristics Conference; Kalamazoo–Leuven, 1989), pp. 299–316. T. Špidlík briefly reviewed Eastern practice from early times onwards in *La Spiritualité de l’Orient Chrétien*, II (*OCA* 230, Rome, 1988), pp. 76f. Krivochéine remarked that Symeon’s position ‘was never officially approved by the Orthodox Church and was practically forgotten over the centuries . . . However, it was never condemned by the Church, directly or indirectly, nor was it rejected by clerical opinion, particularly in monastic circles . . .’ (*In the Light*, p. 139).

In spite of his severe criticism of unworthy priests and bishops and of his assertion that unordained monks, if truly spiritual men, might give absolution, Symeon was himself a priest, and this must always be remembered. In one *Catechesis* he saw fit to remind his monks of his own ordination to the priesthood, and the ‘charisma’ thereby conveyed to him, even though he fell far short of sanctity. Here he echoed language of 1 Timothy 4: 14 in speaking of what had been given him through prophecy with the laying on of the bishop’s hands (*Cat* xxxiv, 138–45, *SC* 113, p. 182). Again, it will have been noticed that towards the end of *Ep* 1 he remarked that while his own spiritual father was unordained, it was he ‘who, by the hand of God, or that is to say, by the Spirit, admitted me to discipleship and who ordered me to receive in the right way, by means of the traditional form, the ordination which is from men’ (lines 408f.). This last statement is irrelevant as regards Symeon’s assertion that one may have divine authority to pronounce absolution without being a priest, but it is evidence that he did value the fact that he had received formal ecclesiastical ordination. Perhaps it might also be taken to imply that the Studite would himself have liked to be ordained.

Something of what moved Symeon can be seen if we both keep in mind his intense personal devotion to Christ, and also take note of the value which he set on his priesthood as authorizing him, a

man who had sinned in the past but had repented, to celebrate the Eucharist. He frequently referred to this, and a significant example can be found in *Hymn* xiv, 51–74. Here he proclaimed his wonder at being counted worthy, in spite of his sinfulness, to be a priestly minister of the divine mysteries, and to touch with his hands the One before whom the angels stand shuddering in fear. Symeon was very conscious of his own unworthiness and of the awe-inspiring privilege which was his, when as a priest he officiated at the Eucharist.

Theologically, Symeon's position was thus more or less as follows: a bishop or priest ought to have personal spiritual experience of Christ and to lead an exemplary life. Then, in virtue of his ordination, he would have the authority needed for administering the sacraments, teaching and guiding others, and absolving penitents. If, however, he had no real Christian experience, and his mode of life was not what it ought to be, then in spite of his ordination he would certainly have no authority to give absolution or act as a spiritual father. Such a man would indeed in some sense be authorized to perform sacramental rites, but by doing so, he would imperil his future in the next world. Presumably, Symeon would have agreed that at every Eucharist, even one celebrated by an unworthy bishop or priest, the communicants do receive Christ's Body and Blood to their own benefit, unless they themselves are lacking in faith or love; he was sure, however, that it was dangerous to resort to an unworthy bishop or priest for absolution, because this could not be separated from the guidance the man would give, and here the ministry of someone leading a bad life, or not spiritually well-qualified, might prove to be a disaster.

Over against unrepentant and unworthy bishops and priests Symeon put monks who were unordained, but had genuine Christian experience: any one of these, he maintained, while not authorized to celebrate the Eucharist, could be a spiritual father with authority to absolve his spiritual children. Symeon did not arrive at this position as a result of thinking theologically about the matter; he adopted it because through the ministry of the Studite he had come to a personal knowledge both of Christ and of an unordained spiritual father, who absolved his spiritual child. These were vital elements in his Christian life and matters of which he had first-hand experience. Symeon expressed himself in a confused manner because he did not take account of the fact

that when a priest or bishop, who is a spiritual father, gives advice and absolution, he is performing two ministries, one of which is charismatic and the other sacramental. For giving advice or direction as a spiritual father, spiritual experience is all the authorization needed, but the usual Christian view, particularly in the West, is that a sacrament is a means of grace unaffected by the worthiness or unworthiness of the minister, provided that the conditions of its institution are validly fulfilled, and the minister of sacramental absolution is an ordained bishop or priest. Strictly speaking, no more than this is essential, though it is desirable that it should be combined with spiritual experience. If Symeon deserves criticism, he may be said to deserve it for not expressing himself coherently; in his defence it can justifiably be urged that he lived and worked in a tradition in which there had been no discussion about the distinction between the charismatic and the sacramental elements in spiritual fatherhood. Moreover, the Orthodox Church in his time had not clearly understood and stated that for the performance of a sacramental ministry, the unworthiness of the minister is strictly speaking irrelevant. As H. Alfeyev remarks, ‘in Eastern tradition the view that the validity of the sacraments does not depend on the personal qualities of the priest has never been expressed as definitely as in the West (from Augustine’s anti-Donatist polemics onwards)’ (*St Symeon the New Theologian and Orthodox Tradition*, Oxford, 2000, p. 200).

In conclusion, it is unfair to blame Symeon for not expressing himself with the consistency that would be expected of an academic theologian, for his concerns lay elsewhere. *«Rénovateur de la vie mystique»—telle est à peu près la signification profonde du nom «Nouveau Théologien» donné à Syméon par ses élèves et ses contemporains* (Krivochéine, *SC* 96, p. 53 n. 1). It is in this sense that he is justifiably called ‘the New Theologian’.

EPISTLE 2

Περὶ μετανοίας,
καὶ τίνα εἰσὶν ἃ ὀφείλει ποιεῖν
ὁ ἄρτι ἑξομολογούμενος.

Οὐτε πρὸς τὸ πλῆθος τῶν ἁμαρτημάτων ἀπαγορεύειν ποτέ χρή,
5 οὐτε τῇ τῶν ἐπιτιμιῶν θαρρεῖν παραφυλακῇ, πνευματικὲ ἀδελφέ,
παρὰ τῶν θείων γραφῶν ἐδιδάχθημεν, ὥστε οὐτε θαρρεῖν τὸν
ἐστῶτα δεῖ οὐτε ἀπογινώσκειν τὸν πεπτωκότα· ἀλλὰ καὶ τὸν πολλὰ
ἡμαρτηκότα τῇ μετανοίᾳ θαρρεῖν, καὶ τὸν μετρίως πεπλημ-
10 μεληκότα μὴ ἐξ ἔργων μόνον τὴν ἄφεσιν τῶν ἐσφαλμένων λαμβ-
άνειν οἶεσθαι, ἀλλὰ μετάνοιαν καὶ μεταμέλειαν ἐνδείκνυσθαι, οὐ τὴν
ἀπὸ τῶν ῥημάτων ἢ δι' ἀποχῆς βρωμάτων καὶ ὑδροποσίας καὶ
χαμευνίας καὶ τῶν τοιούτων ἐνδείκνυμένην, ἀλλὰ τὴν ἐν διαθέσει
ψυχῆς γνωμένην, ἣν καὶ ὁ μακάριος Δαυὶδ ἐν μέσῳ τοῦ κόσμου καὶ
τῶν τοῦ βίου φροντίδων ἐπεδείξατο· μεμνημένος γὰρ αἰεὶ καὶ ἐν
15 ἑαυτῷ λογιζόμενος οἷον ἀγαθὸν καὶ εὖσπλαγχνον δεσπότην παρ-
ώργισε, παραβάτης τῶν αὐτοῦ ἐντολῶν γεγονώς καὶ τῶν πολλῶν
καὶ ἀναριθμῶν αὐτοῦ δωρεῶν καὶ χαρίτων φανεῖς ἀμνήμων καὶ
ἀχάριστος, «Πενθῶν», ὡς ἐκεῖνος αὐτὸς ἔγραψε, «καὶ σκυθρωπ-
άζων αἰεὶ ἐπορεύετο, ἐκακώθη» τε οὐ παρ' ἐτέρου ἀλλ' αὐτὸς ἑαυτὸν
20 συνέτριβε καὶ ἐταπεινούτο ἕως σφόδρα, «ὠρνύμενος ἀπὸ στεναγμοῦ
τῆς καρδίας αὐτοῦ», καὶ ὅσα ἐξῆς οἱ ψαλμοὶ καθεκάστην ἡμῖν
ἐπαδόμενοι ἐκδιδάσκουσι. καὶ ταῦτα μὲν ἐκεῖνος, βασιλεὺς ὢν καὶ
λαοῦ φροντίδα ἐγκεχειρισμένος, γυναικός τε καὶ τέκνων ἐπιμελούμε-
νος καὶ οἴκου.

ACEKP

~~ = word order reversed.

1 Τοῦ αὐτοῦ ante	Περὶ add. A	5 ἐπιτιμιῶν EP ^{bc}	παρὰ φυλακὴν A
6 ὥστε: ὡς A	12 ἐνδείκνυμένη A;	-μένως (?)C	13 γενομένην (?)E
18 ἔγραψεν E	19 ἐτέρων E ^{ac}		

EPISTLE 2

CONCERNING REPENTANCE, AND
WHAT A PERSON WHO HAS
RECENTLY CONFESSED SHOULD DO

We have been taught by the Holy Scriptures, my spiritual brother, that neither ought we ever to despair in view of the multitude of 5 our sins, nor ought we to be emboldened by the safeguard of the penances given us, so that neither he who stands firm should be emboldened, nor he who has fallen abandon hope.¹ Instead, both he who has sinned much must be emboldened by his repentance, and he who has erred, but not excessively, must not think simply 10 through works to obtain forgiveness for his wrongdoing. Rather, he must display repentance and penitence, not displayed by his words or through abstaining from food, drinking only water, having his pallet on the floor, and practices of this kind, but that which is created by a disposition of the soul,² and which blessed 15 David demonstrated, encompassed as he was by the world and the cares of this life. For he always remembered and weighed up within himself how good and compassionate a Master he had provoked to anger, because he had been a transgressor of his commandments, and was revealed as unmindful of his many and 20 countless gifts and graces and ungrateful. So—as he himself wrote—he always *went mourning and with a sad countenance*,³ nor was he *ill-treated* by another person, but he himself very greatly afflicted and humbled himself, *roaring by reason of the lamentation of his heart*,⁴ and everything else, as the psalms sung each day teach 25 us. Moreover David acted thus, even though he was a king and responsible for taking thought for his people, while caring for his wife and his children and his house.

¹ Cf. 1 Co 10: 12. The caution against being either over-confident or despairing is a *topos* in spiritual advice; Julian of Norwich urged sinners ‘neither, on the one side, fall over low, inclining to despair; nor, on the other side, be over-reckless, as if we made no matter of it’ (*Revelations of Divine Love*, ed. G. Warrack (London, 1950, 13th ed.), ch. I.II, p. 125).

² See *Ep* 1, n. 91, for references to other places in Symeon’s works using language of the same kind.

³ Ps 34: 14, 37: 7, LXX.

⁴ Ps 37: 9, LXX.

25 *Τί δὲ ὁ Μανασσῆς, τί δὲ οἱ μετ' ἐκείνους οὓς οὐκ ἀγνοεῖς, οἶμαι, οὐδὲ αὐτός· ὁ Πέτρος φημὶ ὁ κορυφαῖος τῶν ἀποστόλων, ὁ τελώνης, ὁ ληστής, ἡ πόρνη, καὶ τί τὰ πολλὰ λέγω; ὁ ἄσωτος υἱὸς ὁ τὴν πατρικὴν οὐσίαν ἀσώτως μετὰ πορνῶν καὶ τελωνῶν καταδαπανήσας· ἐκ ποίων ἔργων οὗτοι τὴν συγχώρησιν ἔλαβον τῶν*
 30 *ἐσφαλμένων, σκόπησον· ἄρά γε ἐκ νηστείας, ἐξ ἀγρυπνίας, ἐκ χαμευνίας ἢ τῆς τῶν ὑπαρχόντων εἰς τοὺς δεομένους κενώσεως, ἢ ἐξ ἄλλης τινὸς ἐπιπόνου ἐργασίας τῆς διὰ τοῦ σώματος τελουμένης; μὴ γένοιτο, ἀλλ' ἐκ μόνης τῆς μετανοίας καὶ τῶν ἀπὸ ψυχῆς δακρύων καὶ τῆς τοῦ συνειδότος καταγνώσεως· εἰς αἴσθησιν γὰρ*
 35 *τῶν ἰδίων ἐλθόντες ἁμαρτιῶν τούτων ἕκαστος καὶ καταγνόντες ἑαυτῶν καὶ ἀπὸ ψυχῆς κλαύσαντες, τῶν ἐπταισμένων τὴν συγχώρησιν ἔλαβον· ὅπερ καὶ νῦν εἰς πάντας ἡμᾶς, τοὺς γνησίως καὶ θερμῶς διὰ μετανοίας καὶ δακρύων προσερχομένους τῷ δεσπότῃ Χριστῷ, γίνεται· καὶ οὐκ ἀποκλείει ἡμῖν ὁ ἀγαθὸς καὶ φιλόανθρωπος*
 40 *Κύριος, οὔτε ποτὲ κλείσειε τὰ ἄχραντα σπλάγχνα τῆς αὐτοῦ ἀγαθότητος, «οὐ γὰρ ἐξ ἔργων» νόμου, «ἵνα μή τις καυχῆσθαι», ἀλλὰ Θεοῦ φιλανθρωπία καὶ χάριτι ἢ τῶν ἁμαρτημάτων ἄφεσις δίδοται.*

Οὐ τοῦτο δέ ἐστι τὸ ζητούμενον, ἀλλὰ τὸ μηκέτι τοῖς αὐτοῖς κακοῖς περιπεσεῖν, μήτε «ὥσπερ κύων ἐπὶ τὸ ἴδιον ἐξέεραμα ἐπιστρέψαι»· ὅπερ φυλάξαι ἀμήχανον, εἰ μὴ παντὶ τρόπῳ καὶ πάσῃ
 45 *σπουδῇ φύλακας καὶ βοηθοὺς ἡμῖν αὐτοῖς παραστήσομεν, καὶ ὅπλα πνευματικὰ ἡμεῖς αὐτοὶ ἀναλάβωμεν, δι' ὧν δυνησόμεθα τοῖς ἐχθροῖς ἀντιστῆναι καὶ πολεμίους ἡμῶν. ἐπειδὴ γὰρ ὑπὸ τοῦ ἐχθροῦ προελήφθημεν καὶ ταῖς ἡδοναῖς ἐδουλώθημεν καὶ τοῖς πάθεσιν*

25f. οἶμαι. οὐδὲ αὐτὸς ὁ Π. *dist. A (text. iuxta EP, nullum signum praebeante C)*
 30 ἐξ: ἢ P ἐκ: καὶ E 35 ἁμαρτιῶν, τούτων *dist. AC* καταγνόντες *EAC*

And what of Manasses?⁵ And what of those of a later date, of whom you, I think, are not ignorant? I mean Peter the chief of the apostles, the tax-collector, the thief, the prostitute, and—why speak at length?²—the prodigal son who squandered his father's property with prostitutes and tax-collectors.⁶ By what kind of works did these people gain pardon for their wrongdoings? Consider! Was it by fasting, keeping vigil, sleeping on the floor, ridding themselves of their possessions to benefit the needy, or by some other laborious activity which is performed by means of the body? Certainly not, but it was simply by repentance, and heart-felt tears, and by being condemned by their conscience. For each of them having come to a perception of their own sins, and having condemned themselves and lamented with all their heart, they gained pardon for their faults, and now too this is effectuated in all of us who genuinely and fervently come, by means of repentance and tears, to Christ our Master. And the good Lord, who loves mankind, does not shut up against us his undefiled heart⁷ full of his benevolence, nor would he ever do so, for it is *not by means of works* of the Law—*lest any man should boast*—⁸ but by God's love for mankind and his grace, that the forgiveness of sins is given.

But what is being sought is not just this, but that we may no more fall into the same wickednesses, nor *like a dog return to our own vomit*.⁹ It is impossible to guard against this, unless, by all means and with all earnestness, we provide ourselves with guards and helpers, while we ourselves put on spiritual armour, by which we shall be enabled to withstand our enemies and opponents.¹⁰ For we have been captured by the Enemy, enslaved to our pleasures, and

⁵ Manasses (Manasseh), king of Judah, was notorious for his wickedness, but when taken captive to Babylon, he repented, prayed to God, and was forgiven (2 Ch 33: 1–13).

⁶ Cf. Mt 26: 75; Lk 18: 13; 23: 39–43 (but with *ληστικής* instead of Luke's *κακοῦργος*); 7: 37–50; 15: 11–32.

⁷ Unfortunately, modern English idiom cannot tolerate the literal translation of *σπάγχνα*, 'bowels'.

⁸ Ep 2: 9.

⁹ 2 P 2: 22, which Symeon also quotes in *TrEth* XIII, 186 f. (*SC* 129, pp. 412 f.)—cf. Pr 26: 11.

¹⁰ Cf. Ep 6: 13.

- 50 ὑπόφοροί τε καὶ ὑπόσπονδοι τῷ δυσμενεὶ ἐγενόμεθα, ἀνάγκη πάντως [τοῖς] ὑπὸ τῶν τοιούτων παθῶν καὶ ἡδονῶν καὶ ἐπιθυμιῶν ἔλκεσθαί τε καὶ περισύρεσθαι, καὶ πρὸς ὑπηρεσίαν καὶ δουλείαν τοῦ ἀντικειμένου ἐχθροῦ ὡς ἀνδράποδα βιαίως καὶ ἐλεεινῶς ἄγεσθαι, καὶ τῆς δουλείας ἐκπίπτειν τοῦ δεσπότου Χριστοῦ, καὶ παραβάτας
- 55 ἡμᾶς τῶν ἐντολῶν αὐτοῦ καὶ τῶν πρὸς αὐτὸν συνθηκῶν δείκνυσθαι· ὅπερ ἵνα μὴ πάθωμεν, καθ' ἓνα τῶν ἐπερχομένων ἐχθρῶν καθ' ἡμῶν βοηθὸν ὑπὲρ ἡμῶν καὶ σύμμαχον λάβωμεν, ἀπὸ τῆς θεοπνεύστου γραφῆς διδασκόμενοι, τὸ «Διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς σου κατωρθοῦμένην, πᾶσαν ὁδὸν ἄδικον ἐμίσησα», τῇ δὲ μνήμῃ τῶν
- 60 αἰσυχρῶν ἐνθυμήσεων ἀντιπαραστήσωμεν τὴν τοῦ Θεοῦ μνήμην καὶ τῆς κρίσεως τῆς φρικτῆς καὶ τῶν ἀφορήτων βασάνων ἐκείνων, τῇ ὀκνηρίᾳ τὴν προθυμίαν καὶ τὴν σπουδὴν, τῇ γαστριμαργίᾳ τὴν νηστείαν, τῇ φιληδονίᾳ τὴν ἐγκράτειαν, τῇ πολυποσίᾳ τὴν ὀλιγοποσίαν, τῇ πυρώσει τῆς σαρκὸς τὴν τοῦ αἰωνίου πυρὸς μνήμην καὶ
- 65 τὴν πρὸς Θεὸν ἐκτενὴ δέεσιν σὺν ἀγρυπνίᾳ καὶ δίψει. οὕτω γὰρ ἔαν καθ' ἕκαστον πάθος ποιῶμεν, ἵνα μὴ πάντα ἀπαριθμεῖν θέλων μηκύνω τὸν λόγον, καὶ ἐνὶ ἐκάστῳ πάθει τὴν ἐναντίαν ἀντικαθιστῶμεν ἀρετὴν, ὡς ὑπὸ στρατιωτῶν τινων ὑπὸ τῶν τοιούτων περιφρουρούμενοι ἀσινεῖς διαφυλαχθῶμεν καὶ ἄτρωτοι, ὅτι ἡ
- 70 ἐκκοπὴ μόνῃ τῆς πονηρᾶς συνήθειας καὶ τῶν ἀτόπων ἔργων καὶ πράξεων, εἰ δυνατόν αὐτὴν κατορθωθῆναι ἄνευ ἰδρώτων καὶ κόπων, ἀρκεῖ τοῖς μετανοοῦσιν εἰς σωτηρίαν.

Πρὸς τούτοις, ἐγράψαμέν σοι καὶ ἅπερ ποιεῖν καὶ φυλάττειν ὀφείλεις, ὑπομνήσεως χάριν μικρᾶς, ἅτινα εἰσὶ ταῦτα·

- 75 Ἐξω τῆς ἐκκλησίας γίνεσθαι χρή ἐπιτελουμένης τῆς θείας μυσταγωγίας, ὅτε λέγεται ὑπὸ τοῦ ἱερέως ἢ τοῦ διακόνου· Ὅσοι κατηχούμενοι προέλθατε, μὴ μέντοι ὑποχωροῦντα ἢ προσομιλοῦντα τινὶ κατὰ τὸν τότε καιρὸν ἀλλὰ ἐν τῷ νάρθηκι τοῦ ναοῦ πρὸ τῶν πυλῶν ἰστάμενον καὶ τῶν ἐσφαλμένων σε μεμνημένον πενθεῖν, εἴτα πάλιν

51 τοῖς *seclusi*
codd. (κατω- *P^{bc}*)

65 ἐκτενὴν *A*
διακόνου *om.* *E*
σε *codd.*: *fort. leg. σοι*

57 βοηθὸν (-ὸν *C^{bc}* ?): βοηθοὶ (?) *E*

62 τὴν γαστριμαργίαν *E^{ac}*

68 ἀντικαθεστῶμεν *E*

77 προέλθατε *AC*: προέλθεται (*sic*) *E*
μεμνημένος πενθεῖς *E*; μεμνημένων *C^{ac}*

59 κατορθοῦμένην

64 τὴν: τῇ *CP^{ac}*

76 ἡ τοῦ

79 ἰστάμενος *E*

through our passions have become both subject to tribute, and bound by treaty to the Foe. Of absolute necessity then we are hauled and dragged around by suchlike passions, pleasures, and desires, and as bondsmen, subjected to force and in a pitiable state, we are led away into the service of, and enslavement to, our Adversary and Enemy, and we fall away from our enslavement to Christ our Master, and reveal ourselves as people who have transgressed his commandments and broken our pledges to him. That this may not be our experience, let us acquire for ourselves a helper and fellow-combatant against each of the enemies assaulting us, as we are instructed by the divinely inspired Scripture, *For this reason I ordered my life by all thy commandments; I hated every unjust way.*¹¹ And against the remembrance of shameful thoughts let us set the remembrance of God and of the awe-inspiring judgement and of those unendurable torments; against sluggishness, zeal and earnestness; against gluttony, fasting; against love of pleasure, self-control; against much drinking, drinking only little; against the kindling [of the lusts] of the flesh, remembrance of the eternal flames and persistency in entreating God, together with vigil and thirst. For if we act thus against each passion—not to be prolix through wishing to enumerate all of them—and if we set against each single passion the opposite virtue, we shall by such actions be guarded on all sides as by soldiers, and shall keep ourselves unhurt and unwounded, because the mere extirpation of evil habits and of improper deeds and actions (supposing it were possible to achieve it without hardships and toil!) suffices for the salvation of those who repent.

In addition to this, we have written down for you, as a brief memorandum, the things you ought to do and observe, which are the following:

When the Divine Mystery is being celebrated, you must go out of the church when ‘As many as are catechumens, depart’ is said by the priest or the deacon. However, do not go away nor at that time get into conversation with anyone, but stand in the narthex in front of the doors and recollect your faults and bewail them. Then

¹¹ Ps 118: 128, LXX. The commandments are portrayed similarly as defenders in *Ep* 1, lines 55–95.

- 80 μετὰ τὴν τῶν θείων μυστηρίων ὕψωσιν ἔνδοθεν εἰσέρχεσθαι.
 ἐσπέρας δέ, μετὰ τὰ ἀπόδειπνα κατ' ἰδίαν γενόμενος τρισάγιον
 ποιεῖ· καὶ τὸν ν' ψαλμόν, τὸ Κύριε ἐλέησον ν', τὸ Κύριε συγχώρησόν
 μοι τῷ ἁμαρτωλῷ ν', εἶτα τὸν σ' ψαλμόν, «Κύριε μὴ τῷ θυμῷ σου
 ἐλέγξης με», τὸ Κύριε ὅσα ἐν ἔργῳ καὶ λόγῳ καὶ κατὰ διάνοιαν
 85 ἡμαρτον συγχώρησόν μοι ν', καὶ μετανοίας κέ'.

- Τετράδῃ δέ καὶ παρασκευῇ, ἀπέχου κρέατος τυροῦ ὦου καὶ οἴνου
 καὶ ἰχθύος· εἰ δὲ βαρετά σοι αὐτά, μεταλάμβανε ἰχθύος καὶ οἴνου
 καὶ αὐτῶν συμμέτρως. τὰς τῶν ἀγίων τεσσαρακοστὰς ἀποστολῶν
 καὶ τῶν Χριστοῦ γέννων, φύλαττε ἀπὸ τοῦ κρέατος τυροῦ καὶ ὦου,
 90 τῶν δὲ λοιπῶν συμμέτρως μεταλάμβανε, τὴν δὲ εὐχὴν σου ἤτοι τοὺς
 εἰρημένους ψαλμούς καὶ τὰς μετανοίας διπλᾶς ποιεῖ· τὴν δὲ μεγ-
 ἄλην τεσσαρακοστήν, τετράδην καὶ παρασκευὴν μήτε οἶνον μήτε
 ἔλαιον μήτε ἰχθύας ἐσθίεις, τὰς δὲ λοιπὰς ἡμέρας τῇ αὐταρκεΐᾳ καὶ
 ἐγκρατεΐᾳ «ὑποπιάζε σου καὶ δουλαγῶγει τὸ σῶμα» κατὰ τὸ
 95 ἐγχαροῦν τῇ φύσει ὡς ἀρμόζει χριστιανοῖς τοῖς βουλομένοις
 σωθῆναι, τὴν δὲ εὐχὴν σου καὶ ἐν ταύτῃ διπλὴν ὡσαύτως ποιεῖ
 καθὼς εἴρηται.

80 ἔνδον E 82 ποιεῖν E ν' primo EAC: πεντηκοστὸν P ν' secundo: κέ' E
 83 σ': ἔκτον E 84 ἐν λόγῳ ἐν ἔργῳ E 85 μοι scr. C^{sl} 86 τετράδῃ
 ECP^{ac}: τετρα^d A; τετράδι P^{bc} ἀπέχου AC (p.c.?): ἀπόσχου E (?) 87 βαρεὰ E
 -νε ἰχθύος: []P (e correctione?) 89 καὶ om. E γεννῶν E καὶ om. A
 92 τετράδην EC: τετρα^d; τετράδα P^{bc} μήτε²: μήτ' A ? 93 μήτε: μήτ' A ?

after the elevation of the divine mysteries,¹² go inside again. In the evening after *apodeipna*,¹³ get somewhere by yourself, and recite the *Trisagion*,¹⁴ and Psalm 50,¹⁵ and ‘Lord, have mercy’ fifty times, ‘Lord, pardon me a sinner’¹⁶ fifty times, then Psalm 6, ‘*Lord, rebuke me not in thine anger*’, ‘Lord, pardon me for whatever I have sinned by deed and word and in thought’ fifty times, and perform twenty-five prostrations.

On Wednesday and Friday abstain from meat, cheese, eggs, and wine and fish, but if this makes you dispirited,¹⁷ partake of fish and wine, though in moderation. During the Lents of the holy apostles and of Christmas, keep from meat, cheese, and eggs, yet partake of the rest in moderation. And double your prayer, that is the previously specified psalms and the prostrations. During Great Lent, on Wednesday and on Friday you consume¹⁸ neither wine, nor oil, nor fish, while on the other days *mortify your body and bring it into bondage*¹⁹ by being sparing and practising restraint to the extent that your natural constitution allows,²⁰ as befits Christians wishing to be saved; and also during this season double your prayer in the same way as was previously specified.

¹² This presumably refers to the elevation of the consecrated Bread by the priest, while he says, τὰ ἅγια τοῖς ἁγίοις, part of the prelude to Communion. A man in the narthex could well hear this. However, it is strange that Symeon should tell his correspondent to re-enter the church at this point, when a little later he instructs him not to communicate. It would make sense if Symeon could be understood to be referring to the deacon’s address to the priest after the Communion, ὑψωσον Δέσποτα, but this is said in a low voice (μυστικῶς), and the priest does not then lift up the Elements but only censes them.

¹³ The late evening office, the equivalent of the Latin Compline.

¹⁴ *Trisagion* here probably means not only the actual Ἄγιος ὁ Θεός, ἅγιος Ἰσχυρός, ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς, but also the doxology and prayers commonly associated with it—cf. H. Alfeyev, *St Symeon the New Theologian and Orthodox Tradition* (Oxford, 2000), p. 21 n. 38. For Symeon’s own experience when told by the Studite to recite the *Trisagion* and go to sleep, v. *Cat* xvi, 76–9 (*SC* 104, p. 244).

¹⁵ Ps 50 (in LXX numbering) and Ps 6 are two of the traditional Seven Penitential Psalms.

¹⁶ Cf. Lk 18: 13.

¹⁷ The rare word βαρετά is probably the right reading, but was changed to βαρέα by the scribe of E. The difference of meaning here between the two is not great.

¹⁸ The indicative (ἐσθίεις) is used where one might have expected an imperative; ‘consume’ has to be used in translation to cover wine, oil, and fish.

¹⁹ 1 Co 9: 27, but instead of Paul’s ὑπωπιάζω, ὑποπιάζω has been used by Symeon (v. Lampe, ὑποπιάζω and ὑπωπιάζω).

²⁰ Possibly this spiritual child was an invalid—cf. n. 30.

Ἀπέχεσθαί σε δὲ χρή τῶν θείων καὶ φρικτῶν δώρων, τοῦ ἀχράν-
 του φημί σώματος καὶ αἵματος τοῦ δεσπότου ἡμῶν καὶ Κυρίου
 100 Ἰησοῦ Χριστοῦ τοῦ Θεοῦ· συμβουλευέω δὲ καὶ αὐτῆς ἀπέχεσθαί σε
 τῆς εὐλογίας αὐτοῦ, τοῦ λεγομένου κατακλαστοῦ, μέχρις ἂν
 ἀμετάθετόν σου τὴν γνώμην ἔχῃς ἐπὶ τῶν φαύλων ἔργων τῆς ἁμαρ-
 τίας καὶ ἕως οὗ ἀπερίτρεπτον ἀπὸ τοῦ ἀγαθοῦ τὴν προαίρεσιν
 105 κτήσῃ καὶ μίσος πρὸς τὴν ἁμαρτίαν τελείως ἔχουσιν· ὅταν δὲ
 οὕτως ἐν τούτοις σέαυτον ἴδῃς ἐλθόντα, τηνικαῦτα πρόσελθε,
 ἀδελφέ, μετὰ πίστεως ἀδιστάκτου, οὐχ ὡς ἄρτου καὶ οἴνου ψιλοῦ
 ἀλλ' ὡς σώματος καὶ αἵματος μεταλαμβάνων Θεοῦ, καὶ Θεοῦ
 αὐτοῦ, καὶ οὕτως κοινωνὸς γενήσῃ τῆς δόξης αὐτοῦ, καὶ
 110 καθαρισμὸν δι' αὐτῶν καὶ τελείαν ἄφεςιν τῶν οἰκείων σου λήψῃ
 ἁμαρτιῶν, καὶ τὴν αἰώνιον ἐν σεαυτῷ ζωὴν ἔξῃς, καὶ υἱὸς φωτὸς
 γενήσῃ καὶ ἡμέρας· εἰ δὲ μὴ πρότερον τοιοῦτος γενόμενος τὸν
 Χριστὸν ὑποδέξῃ, τότε σοι φθονήσαντες μᾶλλον ὡς
 καταφρόνησαντα τοῦ Θεοῦ καὶ ἀναξίως προσελθόντα οἱ δαίμονες
 115 θεασάμενοι συρρεύσουσι σφοδρῶς κατὰ σοῦ, καὶ εἰς τὸν τῆς ἀκολα-
 σίας βόρβορον περιτρέψαντές σε ἀνγλεῶς καὶ αὐθις ἐναπορρίψωσι,
 καὶ γενήσῃ τότε ἀντὶ χριστιανοῦ χριστοκτόνος καὶ σὺν τοῖς
 σταυρώσασιν αὐτὸν καταδικασθῆς, καθὼς ὁ Παῦλος φησὶν· «Ὁ γὰρ
 ἀναξίως ἐσθίων καὶ πίνων τὸ σῶμα τοῦ Κυρίου καὶ αἷμα ἔνοχος
 ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.»

99 καὶ² om. E 100 χριστοῦ om. CP 101 εὐλογίας αὐτοῦ τοῦ (*sine distinc-*
tionē) *codd.*; *nos distinxiimus*; *fort. legendum* εὐλογίας, αὐτοῦ τοῦ 102 ἔχεις EA
 104 καὶ *ante* ὅταν *add.* E 107 θεοῦ, καὶ θεοῦ *scr. et distinxit* ACP: χριστοῦ καὶ θεοῦ
 E 108 οὕτω P 109 οἰκίῳ E 110 ἔξῃς C (*p.c.?*): ἔξη E (?) A(C^{ac} ?):
 ἔξεις P 113 καταφρονίσαντος (*vel -τες ?*) E θεοῦ: χριστοῦ E^{ac} προσελθόντος
 (*vel -τες ?*) E 115 -ρίψουσι P^{bc} 117 καταδικασθῆς P: -θείς AC: -θήσῃ E

You should abstain from the divine and awe-inspiring gifts, I mean the undefiled Body and Blood of our Master and Lord Jesus Christ (I advise you also to abstain even from his blessed bread, the so-called *kataklaston*),²¹ until you have your will in an unchangeable state vis-à-vis the ugly deeds of sin, and until you acquire a disposition which will not be turned away from good and is perfectly possessed of a hatred for sin.²² But when you perceive that in this way you have entered into this state, then, brother, draw near with faith unwavering, not as about to partake of mere bread and wine, but as about to partake of God's Body and Blood, indeed of God himself. And so you will become a participant in his glory, and will gain purification through Christ's Body and Blood²³ and complete forgiveness for your own sins, and will have eternal life within yourself, and will become a son of light and of the day.²⁴ But if you do not first become someone of this kind before receiving Christ, then the demons having all the more rancour against you as one who despises God, will see that you are drawing near unworthily, and will converge upon you violently.²⁵ Having mercilessly tumbled you into the mire of licentiousness, they will afterwards cast you aside, and then instead of a Christian you will become a Christ-slayer,²⁶ and will be condemned with those who crucified him, as Paul says, '*For he who eats and drinks the Lord's Body and Blood unworthily, will be guilty of profaning the Lord's Body and Blood.*'²⁷

²¹ An alternative term for what is now usually called *antidoron*, bread, blessed but not consecrated, and distributed at the end of the Divine Liturgy.

²² Cf. Ps 138: 22, LXX.

²³ In Symeon's long sentence, δι' αὐτῶν needs to be translated by more than a pronoun.

²⁴ Cf. 1 Th 5: 5.

²⁵ Presumably Symeon's meaning is that the demons can see that such a communicant has forfeited divine protection, and thus laid himself more open to their assaults. Cf. *Ep* 4, lines 284 ff., where Symeon speaks in different terms about communicating unworthily.

²⁶ Cf. Chrysostom, καὶ ὅταν ἀναξίως μετέχωμεν τῶν μυστηρίων, ὁμοίως ἀπολλύμεθα τοῖς χριστοκτόνοις (*Hom.* 47. 5 in *Jō*, PG 59, 281E).

²⁷ 1 Co 11: 27 (participles from 29).

120 Τούτων τοίνυν ἡμεῖς μὲν πλέον οὐδέν σοι ἐπιτάττομεν, δέει τοῦ
 μὴ γενέσθαι σοι φορτικοί· σὺ δὲ εἴ τι ἂν κατὰ προσθήκην ποιήσεις,
 σεαυτὸν ὠφελήσεις καὶ σεαυτῷ προξενήσεις τὰ μέλλοντα ἀγαθά. οὐ
 γὰρ ὡς κάθαρσιν ψυχῆς καὶ ἄφεσιν ἁμαρτημάτων παρέχοντα, τὰ
 εἰρημένα σοι ἐγράψαμεν ποιεῖν, ἀλλ' ὡς πρὸς ὑπόμνησιν μόνην σε
 125 ἄγοντα τῶν οἰκείων ἁμαρτημάτων· εἰ γὰρ οἶδαμεν ὅτι οὐ μὴ
 λυπηθῆς, οὐδὲ ταῦτα ἂν ἐγράψαμεν τῇ ἀγάπῃ σου, ἀλλὰ μόνην τὴν
 ἐκκοπὴν τῆς πονηρᾶς συνήθειας καὶ τῶν ἀτοπωτάτων ἔργων καὶ
 πράξεων ἠτΗΣάμεθα παρὰ σοῦ, ὅπερ καὶ παρακαλοῦμεν φυλάττειν
 σε, καὶ εἰ δυνατόν σοι ἐστὶν ἄνευ κόπων καὶ ἰδρώτων τοῦτο
 130 φυλάξαι, ἀρκούμεθα καὶ ἐν μόνῳ τούτῳ.

Γράφε δὲ ἡμῖν συνεχῶς περὶ τῆς ὑγείας σου, ἵνα καὶ ἡμεῖς τὴν
 πρὸς ἡμᾶς σου πίστιν καὶ διάθεσιν βλέποντες, θερμότερον καὶ
 ἐκτενέστερόν σου μεμνήμεθα ἡνίκα πρὸς Θεὸν τὰς χεῖρας ἐκτείν-
 ομεν οἱ ἀνάξιοι.

135 Ἡ χάρις τοῦ Θεοῦ μετὰ τοῦ πνεύματος σου.

121 φορτικόν E (?)
 130 τούτῳ μόνῳ ~ A

123 ἄφεσιν + τῶν P
 135 σου + ἀμῆν A

124 ἔγραψα E

These then are all the orders we are giving you, for fear of over-¹³⁵
 burdening you, but if you on your own account do something by
 way of adding to them, you will benefit yourself and will secure
 for yourself the good things that are to come. For we do not write
 to bid you do the things specified above, as if they conferred
 purification of soul and forgiveness of sins, but as things that lead¹⁴⁰
 you just to recollecting your own sins. For if we knew that you
 were not at all grieved, we would not even have written these
 things²⁸ to your Charity,²⁹ but would have demanded of you just
 the extirpation of your evil habits and most outrageous deeds and
 actions. That we do entreat you to observe, and if you can observe¹⁴⁵
 it without toil and hardship, we shall be satisfied even with nothing
 more than this.

Write frequently to us about your health,³⁰ so that as we
 perceive your faith in us and your kindly disposition towards us,
 we may remember you more fervently and persistently when,¹⁵⁰
 unworthy as we are, we stretch forth our hands towards God.

The grace of God be with your spirit.

²⁸ This is rather confused, but it seems that Symeon is complimenting his correspondent by saying that if he were a man whom he believed not to be truly penitent, he would require of him no more than to reform his conduct. The person to whom this letter is addressed is, however, grieved by his sins, and so is capable of more than such reformation, though nevertheless this minimum remains necessary.

²⁹ We are familiar with 'your Grace' and 'your Excellency' as forms of address, but 'your Charity' (τὴν σὴν ἀγάπην) sounds un-English. However, there is no suitable equivalent to hand. In *Ep* 3 both the singular and the plural form, 'your Charities' (τὴν ὑμετέραν ἀγάπην), are found. Although not common in the *Catecheses*, the plural occurs in *Cat* iv, 47f. (*SC* 96, p. 318), as well as in *TrEth* iv, 241f. (*SC* 129, p. 24). Expressions of this kind illustrate how what seems natural to the speakers of one language may be quite alien to people with a different cultural background.

³⁰ This concern for his correspondent's health is not just a conventional sentiment, appropriate near the end of the letter. As a spiritual father Symeon was concerned about other than purely 'spiritual' matters: thus, for example, in *Cat* xxv, 122–5 (*SC* 113, pp. 60–2) he spoke about health and disease, the climate, eating, drinking, and fasting, too much sleep and keeping vigil, all with consequences for the body; in *Ch* I, 73, 5–11 (*SC* 51, 2nd edn., p. 82), he commented on the effects of the sirocco, as well as on excessive indulgence in eating or sleeping. Similarly in his letters to the deaconess Olympias, Chrysostom often asks for news of her health, for example: καὶ δόγλου συνεχῶς ἡμῖν τὰ περὶ τῆς ὑγείας σου, ἵνα καὶ ἐντεῦθεν πολλὴν καρπωσώμεθα τὴν εὐφροσύνην (xi, 2, 50f., *SC* 13, 2nd edn. 1968, p. 314).

EPISTLE 3

Τοῦ αὐτοῦ. Πρὸς ἓνα τῶν αὐτοῦ μαθητῶν περὶ τοῦ
ποιῶν τρόπῳ τις δύναται ἅγιον ἄνδρα γνωρίσαι, καὶ
πῶς τί ποιῶν εὖρη αὐτὸν, καὶ μετὰ τὸ τυχεῖν τὸν
τοιούτον πῶς χρὴ διακεῖσθαι πρὸς αὐτόν.

- 5 Συνελάβομέν σε διὰ διδασκαλίας, ὠδινήσαμέν σε διὰ μετανοίας,
ἀπετέκομεν δέ σε δι' ὑπομονῆς πολλῆς καὶ ὀδυνῶν καὶ πόνων σφο-
δρῶν καὶ καθημερινῶν δακρύων, εἰ καὶ σὺ οὐδὲ ἓν τούτων ἐπέγνωσ
γινόμενον παρ' ἡμῶν, καὶ οὐ θαῦμα· οὐδὲ γὰρ τὰ ἔμβρυα τὰς τῶν
μητέρων ἀνίας καὶ τὰς ἐν τῷ καιρῷ τοῦ τοκετοῦ ὀδύνας ὅλως προσ-
10 επαισθάνονται· μετὰ δὲ τὸ ἀποτεχθῆναι, φυσικῶς οὕτως καὶ τοῦ
μαζοῦ τῆς μητρὸς σπουδαίως ἐπιλαμβάνονται καὶ τοῦ ἐξερχομένου
γάλακτος ἐμφοροῦνται καὶ τρεφόμενα κατ' ὀλίγον ἀυξάνουσι καὶ
τὴν μητέρα τὴν αὐτὰ τεκοῦσαν ἐπιγινώσκουσι καὶ τιμῶσι, καὶ
ὑπεραγαπῶσι, καὶ τύπτονται παρ' αὐτῆς καὶ ὑβρίζονται μετὰ πλεί-
15 ονος μᾶλλον πρὸς αὐτὴν τοῦ πόθου προσφεύγουσιν, οὐ λογιζόμενά
ποτε ὅτι ἀπὸ ψυχῆς μισεῖ αὐτὰ ἢ ἀποστρέφεται, ἀλλὰ παιδεύουσα
αὐτὰ ποιεῖ ἅπερ ἂν καὶ ποιεῖ· ἀλλὰ καὶ τὸν ἴδιον αὐτῶν πατέρα
ὡσαύτως διδασκόμενα ὑφ' ἑτέρων γνωρίζουσι καὶ τιμῶσι καὶ
ὑποτάσσονται, οὐ κατὰ τὸν τῆς φύσεως θεσμὸν μόνον ἀλλὰ κατὰ
20 τοὺς τεθέντας νόμους ὑπὸ τοῦ φιλανθρώπου Θεοῦ. καὶ οὕτως οἱ μὲν

ACEPK

~~ = word order reversed.

1 Τοῦ αὐτοῦ *om.* E αὐτοῦ² *om.* E 3 πῶς + ἡ P *s.l. (al. m.)* K 4 αὐτὸν:
αὐτοῦς E^{ac} αὐτόν+Εὐλόγ(ησον) π(άτ)ερ CPK 5 Συνέλαβον δέ σε E
ὠδίνησα δέ σε E 6 ἀπέτεκον E δέ *om.* K 8 γενόμενον E^{ac}? τὰ *om.*
PK 9 ἀνοίας EA ὠδίνας E 10 οὕτως EAC (P^{ac}?): οὕτω PK
14 -ωνται *bis* P παρ': ὑπέρ A 15 προσφέρουσιν K 17 ποιεῖ¹: ποιεῖν C
(*p.c.*?)PK ποιεῖ²: ποιῇ PK αὐτόν EA 19 ἀλλὰ + καὶ E

EPISTLE 3

FROM THE SAME TO ONE OF HIS
DISCIPLES; CONCERNING THE WAY
IN WHICH ONE CAN RECOGNIZE A
HOLY MAN, AND HOW TO FIND HIM,
AND WHAT TO DO TO THIS END; 5
AND WHEN ONE HAS MET WITH
SUCH A MAN, WHAT ATTITUDE ONE
OUGHT TO HAVE TOWARDS HIM¹

By means of teaching we conceived you,² by means of repentance we bore you, and we gave birth³ to you by means of much endurance and pains and immense sufferings and daily tears, even if you were not conscious of a single one of these as occurring by our agency. No wonder, for neither do babies still in the womb have any perception at all of their mothers' griefs and their pains at the time of their confinement. But after they are born, they thus 15 naturally lay hold of their mother's breast in an eager manner, and take their fill of the milk that comes forth, and by being fed they grow little by little, and they become conscious of the mother who gave them birth, and they honour and love her very dearly. And if they are smacked by her, if they are scolded, they run to 20 her with even greater affection, never supposing that she really hates or detests them in her heart, but that it is for disciplining them she does whatever she does. However, it is when they are taught in like fashion by others that they recognize their own father, honour him and obey him, in accordance not only with 25 natural law but also with the laws established by God, who loves mankind. And it is thus that, when fathers and mothers display to

¹ V. *Ep* 1, n. 121 in connection with the title and contents of this *Ep*.

² By his use of the singular Symeon shows that he is addressing one person, though he omits any vocative such as 'my child' which would have been appropriate.

³ Cf. Is 26: 18, but Symeon is, of course, referring to his being in some sense the spiritual *father* of the recipient of *Ep* 3, while perhaps consciously echoing St Paul's use of maternal imagery in Ga 4: 19 (contrast 1 Co 4: 15).

τεκόντες τὰ παρ' ἑαυτῶν εἰς τοὺς οἰκείους παῖδας ἐπιδεικνύμενοι, οἱ δὲ παῖδες τὴν πειθῶ καὶ τὴν ὑποταγὴν τοῖς γονεῦσι προσαπονέμοντες, «ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου» παιδευόμενοι ἀνατρέφονται· ἐὰν δὲ οἱ μὲν γονεῖς τῆς ἐπιμελείας καὶ νοουθεσίας καὶ παιδεύσεως
 25 τῶν παίδων ἀπόσχωνται ῥαθυμήσαντες, τὸ αἷμα αὐτῶν ἐκ τῶν χειρῶν αὐτῶν πάντως ἐκζητηθήσεται· εἰ δὲ τὰ τέκνα ἀναιδεῖα καὶ ἀνυποταξία τῶν ἰδίων πατέρων καταφρονήσαντα καὶ κατεπαρθέντα, τὰ παρ' αὐτῶν λεγόμενά τε καὶ πραττόμενα ὑποτάττεσθαι καὶ ποιεῖν οὐκ ἀνέχονται, οὐχὶ θανάτῳ προσκαίρῳ κατὰ τὸν παλαιὸν νόμον θανατωθήσονται, ἀλλὰ πυρὶ αἰωνίῳ καὶ σκότει παραδοθήσονται· καὶ ταῦτα «πᾶσα γραφὴ θεόπνευστος» διαρρήδην βοᾷ, εἰ καὶ ἡμεῖς ἐβελοκωφοῦμεν καὶ ἀκούοντες ταῦτα ὡς μὴ ἀκούοντες διακείμεθα.

Ὅθεν οὐδὲ λέγειν τι πρὸς τοὺς οὕτω διακειμένους ὅλως ἐβουλόμην ἢ γράφειν προεθυμούμην, καὶ μάλιστα λέγοντος ἀκούων τοῦ Κυρίου καὶ Θεοῦ ἡμῶν πρὸς τοὺς αὐτοῦ μαθητάς· «Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον» τηρήσωσι, καὶ πάλιν· «Εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.» ἀλλ' ἐπεὶ καὶ πρὸς ἡμᾶς
 35 αὐτοὺς τούτους ἀπέστειλε λέγων· «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν», καὶ ἐπιφέρων φησίν· «Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται»,
 40 τούτου χάριν τὰ ὑπὸ τῆς χάριτος τοῦ ἁγίου Πνεύματος ἐν τῇ διανοίᾳ μου χορηγούμενα πρὸς τὴν σὴν ἀγάπην γράψαι καὶ τὰ συμφέροντά σοι προσυπομνήσαι προεθυμήθην, μᾶλλον δὲ ὡς πατήρ φιλόστοργος ἀγάπῃ κεκρατημένος τῇ σῇ καὶ μὴ στέργων οὕτως ὁρᾶν

23 ἀναστρέφονται CPK 24 μὲν om. K 25 ἀπόσχωνται EP (e correctione ?):
 -σχονται cett. 26 τὰ om. K 28 πραττόμενα codd.: forte corrigendum
 προσταττόμενα 30 ἀλλὰ – παραδοθήσονται om. K 31 ταῦτα πάντα, scr. et
 distinxit E (corr?) 38 τηρήσουσι P^{bc} 39 οἰκιακοὺς AC(-κια- e corr.?) P^{bc}:
 οἰκειακοὺς EP^{ac}K 48 οὕτως: ἐν τῷ E

their children the qualities properly theirs, the children, rendering obedience and submission to their parents, are brought up, educated *in the discipline and admonition of the Lord*.⁴ But if the parents through slackness fail to provide care and instruction and discipline for their children, assuredly their children's blood will be required at their hands.⁵ If, however, by being impudent and not submissive the children disregard their parents, behave arrogantly towards them, and will not endure being in subjection and acting in accordance with what is said and done⁶ by them, it is not a death in the present age, as prescribed by the old law, that they will suffer;⁷ but it is to eternal fire and darkness that they will be consigned. And *all divinely inspired Scripture*⁸ expressly proclaims these things, even if we deliberately shut our ears, even if we hear them and are disposed to behave as though we do not.

For this reason I even had no desire at all to say anything to people thus disposed, nor was I willing to write to them, most of all because I hear our Lord and God saying to his disciples: *If they persecuted me, they will persecute you also; if they kept my word, let them also keep yours*;⁹ and again: *If they called the master of the house Beelzebul, how much more those of his household?*¹⁰ But since he did send these same men even to us, saying: *Go, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you*,¹¹ and said furthermore: *He who believes and is baptized will be saved, but he who does not believe will be condemned*,¹² because of this I am willing to write to your Charity¹³ what is supplied to my mind by the grace of the Holy Spirit, and to remind you of what is beneficial to you. More than that, as an affectionate father under the sway of my love for you and not content to see you, my son in the Lord, living

⁴ Ep 6: 4. Symeon uses this text again in Ep 4, lines 77 f.

⁵ Cf. Ezk 3: 18, 20; 33: 6, 8.

⁶ Paramelle's conjecture is attractive: *προσταττόμενα*, 'injunctions', instead of *πραττόμενα*.

⁷ Cf. Ex 21: 15.

⁸ 2 Tim 3: 16; 'expressly proclaims' (*διαρρήδην βοᾷ*) is often used by Symeon in contexts such as this—cf. Cat II, 154 f. (SC 96, p. 254).

⁹ Jn 15: 20, but with *let them* instead of *they will* (*τηρήσωσι* for *τηρήσουσι*).

¹⁰ Mt 10: 25.

¹¹ Mt 28: 19 f.

¹² Mk 16: 16.

¹³ In Ep 2 Symeon's correspondent was also addressed in this way (v. Ep 2, n. 29).

σε διάγοντα τὸν ἑμὸν υἱὸν ἐν Κυρίῳ, ἐκβιασθεὶς τῷ πρὸς σέ πόθῳ
 50 πρὸς τοῦτο ἠναγκάσθην ἔλθειν, οὐχὶ καινὰ τινα καὶ παρείσακτα
 γράφαι βουλόμενος, ἀλλ' ἐκεῖνα ἃ καθ' ἐκάστην ἀναγινώσκεις καὶ ἃ
 αἱ θεῖαι γραφαὶ φυλάττειν ἡμῖν παραγγέλλουσιν.

Ἀλλ' ἐρεῖς ἴσως ὅτι· Ἐπεὶ τὰ αὐτὰ ὀφείλεις εἰπεῖν ἃ οἶδαμεν καὶ ἃ
 αἱ θεῖαι γραφαὶ ἡμᾶς ἐκδιδάσκουσιν, ἀρκοῦσιν ἡμῖν ἐκεῖναι πάντως,
 55 καὶ ἵνα τί τὰ αὐτὰ πάλιν καὶ σὺ γράφεις καὶ διδάσκεις ἐθέλεις; ἀλλ'
 ἄκουσον τὴν αἰτίαν, μᾶλλον δὲ τὰς αἰτίας καὶ τὸν τρόπον δι' ὃν πρὸς
 τοῦτο οὐκ ἂπ' ἑμᾶυτοῦ ἀλλ' ὑπὸ τῆς χάριτος τοῦ ἁγίου Πνεύματος
 κινηθεὶς ὤρμησα. ἴσθι οὖν ὅτι πρῶτον πάντων τοῦτο ποιῶ ἵνα μὴ
 ὡς ὁ κατακρύψας πονηρὸς δοῦλος τὸ δεσποτικὸν τάλαντον
 60 κατακριθῶ καὶ ἀκούσω καὶ ἐν τῷ συναίρειν λόγον μετ' ἐμοῦ τὸν
 δεσπότην ἐν τῇ ἡμέρᾳ τῆς κρίσεως· Δοῦλε πονηρὸ καὶ ὀκνηρὸ, ἔδει
 σε καταβαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις καὶ ἐλθὼν
 ἀπῆτησα ἂν αὐτὸ σὺν τόκῳ. δεύτερον, ὡς πατὴρ υἱῷ γνησίῳ μοι καὶ
 πεποθημένῳ προῖκα καὶ κλῆρον καταλιπεῖν σοι ταῦτα βουλόμενος,
 65 ἵνα μὴ ὡς ἐξ ἐτέρων προγόνων ἢ πάππων καὶ προπάππων ταῦτα
 λογίσῃ ἀλλ' ὡς ἐξ ἐκείνων εἰς ἡμᾶς κατὰ διαδοχὴν πρῶτον ἐλθόντα,
 ὡς ἡμέτερα τὰ ἐκείνων καὶ λογίσῃ καὶ ἀποδέξῃ καὶ ὡς πατρῶον
 κλῆρον εἰληφώς οἶα δὴ εὐγνώμων υἱὸς ἀγάπην ἔξεις πλείονα καὶ
 ἀρμόζουσιν εἰς ἡμᾶς. τρίτον, ἵνα ἐπιδείξω σοι τῷ γνησίῳ μου υἱῷ
 70 τὸν δοθέντα μοι πλοῦτον ὑπὸ τοῦ ἐν ἁγίῳ Πνεύματι διὰ μετανοίας
 γεγεννηκότος με μεγάλου πατρός, ὡς ἂν μὴ κατὰ ἄγνοιαν οἶα δὴ

50 τοῦτον E 53 αὐτὰ om. K (scr. K^{mg}) εἰπεῖν om. C (scr. C^{mg} post ὀφειλεῖς
 locandum): εἰπεῖν ὀφειλεῖς ~A 54 ἐκεῖνα E 57 τούτω K corr.
 58 πάντων om. K 61 ἡμέρα + ἐκείνῃ K 62 τραπέζιταις E(?)AC^{ac}P^{ac}
 63 αὐτὸ (αὐτῷ C αὐτὸ P e corr.): τὸ ἑμὸν A 66 λογήσῃ CP^{ac} 67 λογήσῃ
 C^{ac} 69 ὑποδείξω E (fort. correctum) 71 γεγεννηκότος AK^hK^{mg}: γεγεννηκ-
 ότος ECP; γεγονότως K^{ac} (?) με om. AC^{ac} (scr. C^{sl})

as you do,¹⁴ I am constrained by my fondness for you and compelled to come to this decision. Nevertheless I do not wish to write anything fresh and novel but just those things which you read every day and the divine Scriptures exhort us to observe. 60

But perhaps you will say: ‘Since you are bound to say the same things that we know, and which the divine Scriptures teach us very thoroughly, they are altogether sufficient for us, and why do you too want to write and teach these same things again?’ But listen to the reason, or rather the reasons, and how I have embarked on this, not of my own accord but impelled by the grace of the Holy Spirit. Know then that first of all I am doing this in order that I may not be condemned like the wicked servant who hid his master’s talent, and that when my master casts up accounts with me on the day of judgement, I may not hear him say: ‘Wicked and slothful servant, you ought to have deposited my money with the bankers, and when I came I would have reclaimed it with interest;’¹⁵ secondly, because I wanted to leave you these teachings as a marriage-portion and inheritance, as a father does to a true and much-loved son, in order that you may not think that they came from other ancestors or grandfathers and great-grandfathers, but that they first came to us in succession from those persons, so that you may think of and receive what was theirs as ours, and having received them as an inheritance from your father,¹⁶ you may as a grateful son have an increased and befitting love for us; thirdly, 75 in order to display to you, my true son, the riches given me by that great father who gave me birth in the Holy Spirit through repentance,¹⁷ lest through ignorance you should disregard me, 80

¹⁴ This implies that Symeon is writing to someone who may not be behaving as he ought to, but is his spiritual child—contrast the advice given later in the *Ep* about seeking a spiritual father, and especially the final paragraph.

¹⁵ Cf. Mt 25: 18f., 26f., quoted inexactly. *Ep* 1, n. 7 gives several instances of Symeon’s use of this parable.

¹⁶ Symeon seems, at first sight, to be envisaging his correspondent as a future successor, in the way that he knew himself to be the successor of Symeon the Studite, as Elisha had succeeded Elijah—*Cat* xvi, 72 (*SC* 104, p. 244). The particular insights of a spiritual father are often transmitted by him to one specially receptive disciple, and a non-institutional succession may thus be established. However, what we gather from *Ep* 3 concerning the relationship between Symeon and his correspondent makes a reference to something of this kind unlikely here, and probably ‘inheritance’ is to be understood in a very general sense.

¹⁷ Symeon is, of course, referring to Symeon the Studite. In *Hymn* lvi 14, he speaks of the Studite in much the same terms (ὁν ἡυδόκησας ἐν γῇ γενέσθαι μου πατέρα), again without naming him (*SC* 196, p. 272).

εὐτελοῦς καὶ πτωχοῦ καὶ ἀπερριμμένου καταφρονῶν μου τοῦ σοῦ
πατρός, κατεπαίρη μου μηδὲν μέγα κληρονομῆσαι ἢ λαβεῖν
οἰόμενος παρ' ἐμοῦ. τέταρτον, ὃ καὶ μεῖζον πάντων ἐστίν, ἵνα μὴ διὰ
75 τῆς εἰς ἡμᾶς ἀθετήσεως ὡς ἀθέτησας καὶ ἐξουθενήσας Χριστὸν
λογισθῇσιν· καὶ ἔνοχος γένη τοῦ φοβεροῦ τούτου κρίματος. πέμπ-
τον, ἵνα καὶ ἕτεροι ἀκούσαντες καὶ νῦν καὶ μετὰ ταῦτα εἰ βούλονται,
τὸν λόγον ὡς σπόρον ἐν ταῖς καρδίαις αὐτῶν εἰσδεξάμενοι, «καρπο-
φορήσωσιν ἐν τριάκοντα καὶ ἐξήκοντα καὶ ἑκατόν»· εἰ δ' οὐν, ἀλλὰ
80 ἀθῶοι ἐσόμεθα ἡμεῖς ἀπὸ τοῦ αἵματος τῶν ψυχῶν αὐτῶν, αὐτοὶ
ὄψονται.

Ὡσπερ γὰρ ἐπὶ τῶν αἰσθητῶν πραγμάτων ἐστίν, οὕτω δὴ καὶ ἐπὶ
τῶν πνευματικῶν ὑπάρχει· ἕκαστος γὰρ ἡμῶν τῶν ἐκ προγόνων
περιουσίαν ἐχόντων, τοῖς μὲν κλήρους τοῖς δὲ δωρεὰς καὶ λεγάτα
85 καταλιμπάνομεν, οἷον δούλους καὶ παῖδας καὶ φίλους, ἀλλὰ γὰρ καὶ
τοῖς πενομένοις τὰ ὑπάρχοντα διανέμομεν, ὅσον τὸ ἐφ' ἡμῖν τὴν
ἐντολὴν τοῦ Θεοῦ ἐκπληροῦντες, τῶν λαμβανόντων δὲ ἕκαστος
λόγον δώσει ὅπως ταῦτα διώκησεν· οὕτω καὶ πάντες οἱ λαβόντες
90 χάρισμα πνευματικὸν ἐκ Θεοῦ, πρὸ πάντων τοῖς πνευματικοῖς υἱοῖς
«μεταδιδόναι ἀφθόνως» ὀφείλουσιν, ἔπειτα καὶ φίλοις καὶ
γνωρίμοις δούλοις τε ἅμα καὶ πλούσιοις καὶ πένησι· καὶ «λόγον
σοφίας» καὶ «λόγον γνώσεως» ἔλαβον καὶ «χαρίσματα ἰαμάτων»
καὶ «προστασίαν καὶ ἀντιλήψεως» ἰσχὺν καὶ «κυβερνήσεως»
ἐνεπιστεύθησαν διάκρισιν, τοῦτο ἐκάστου γινώσκοντος καὶ τῶν
95 λεγόντων καὶ τῶν ἀκουόντων ὅτι οὐχ ὑπὲρ ὧν ποιήσῃ ἐπαινεθ-
ήσεται καὶ τὴν ἀντιμισθίαν κομίσεται, ἀλλ' ὑπὲρ ὧν ὑστερήσῃ ἢ
παρακούσῃ ἐτασθήσεται καὶ κατακριθήσεται καὶ τιμωρηθήσεται.

Μὴ οὖν τὸν διάβολον προσδέξῃ προσελθόντα καὶ λέγοντά σοι ὡς
πρὸς ἔνδειξιν καὶ ἀνθρωπαρέσκειαν ταῦτα γράφειν με· ἀκριβῶς γὰρ
100 ἐπίστασαι ὡς ὁ τοιοῦτος καὶ οὕτω ποιῶν οὐ μόνον «ἀπέχει τὸν

72 ἀπερριμμένου nos; ἀπερρημένου E; ἀπαιρημένου A; ἀπερριμμένου P^{bc}; παρειμένου
(vcl -ρημ-) P^{ac}K; ἀπο.ρημένου C 75 εἰς om. C^{ac} (scr. C^{ac}) 78 εἰσδεχόμενοι
A 84 καὶ λεγάτα om. E 85 δούλους κ. παῖδας κ. φίλους codd. (num ipse
Symeon?); fort. corrigendum δούλοις κ. παισὶ κ. φίλοις 86 διανέμωμεν C P^{ac}K
92 καὶ² : καὶ A 95 ποιεῖ A 96f. τὴν — ἐτασθήσεται καὶ om. A
κομίσεται CP^{ac}

your father, as being insignificant, poverty-stricken, and mere
 refuse, and behave arrogantly towards me, thinking that you ⁸⁵
 do not inherit or receive from me anything great; fourthly, and
 this above all, lest through your rejection of us you should be
 counted as one who rejects and sets Christ¹⁸ at nought, and so
 become subject to that dreaded condemnation; fifthly, in order
 that others too¹⁹ may hear both now and in the future, may receive ⁹⁰
 the word in their hearts like a seed, if they are willing to, and may
bear fruit thirtyfold, sixtyfold, and a hundredfold,²⁰ but if not, we shall be
 innocent of their souls' blood—they shall see to that themselves.²¹

For as it is with things perceived by the senses, so indeed also is
 it the case with spiritual things. For all of us who have possessions ⁹⁵
 that have come to us from our ancestors,²² leave properties to
 some, and gifts and legacies to others, as for instance to our slaves
 and our servants and our friends,²³ but we also distribute our
 goods among the poor, fulfilling God's commandment so far as we
 are able, and each recipient will have to give account of how he ¹⁰⁰
 handled what he got. So also all who have received a spiritual gift
 from God are under an obligation to *impart it without grudging*,²⁴ first
 of all to their spiritual sons, and then to friends and acquaintances
 as well, to slaves and to rich and poor alike. And if they have
 received *a word of wisdom* or *a word of knowledge*, or if they have been ¹⁰⁵
 entrusted with *gifts of healing*, or leadership, or strength for *helping*
 or discernment for *governing*,²⁵ each one, amongst both those who
 speak and those who listen, knows that not for what he is going to
 do will he be praised and get a reward, but for that in which he is
 going to fall short or be disobedient, he will be under scrutiny, ¹¹⁰
 condemned, and punished.

Do not then give admission to the Devil that comes and tells
 you that I am writing this to mount a display and curry favour
 with men, for you know perfectly well that a man of this kind, who

¹⁸ Cf. Lk 10: 16, 1 Th 4: 8.

¹⁹ Symeon thus designed *Ep* 3 as a treatise to be read by many, both in the present and the future.

²⁰ Mk 4: 20.

²¹ Cf. Mt 27: 4, 24.

²² Nicetas states that Symeon was born into a wealthy and aristocratic Paphlagonian family (*Life*, p. 2, 2, 1–5).

²³ The translation follows Paramelle who (see apparatus) proposes correcting accusatives to datives.

²⁴ Ws 7: 13.

²⁵ Words taken from 1 Co 12: 8f., 28.

μίσθον αὐτοῦ» ἀλλὰ καὶ ὡς χριστέμπορος καὶ χριστοκάπηλος τιμωρηθήσεται, ὅπου «ὁ κλαυθμὸς ἔσται καὶ ὁ βρυγμὸς τῶν ὀδόντων»· ἀλλὰ γὰρ σὺν τούτῳ, καὶ οἱ κρίνοντες αὐτοὺς σὺν αὐτοῖς καὶ αὐτοὶ κατακρίνονται, ἀκούεις γὰρ λέγοντος τοῦ Κυρίου· «Μὴ κρίνετε καὶ οὐ μὴ κριθήτε· ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.»

Ταῦτα ἐν νῷ λαβόμενος, ἀδελφέ, καὶ οὕτω λεγόντων μεμνημένος τῶν ἀποστόλων· «Πείθεσθε τοῖς ἡγουμένοις ἡμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ἡμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι καὶ μὴ στεναζόντες, ἀλυσιτελές γὰρ ὑμῖν τοῦτο·» καὶ τοῦ Κυρίου καὶ Θεοῦ ἡμῶν καθ' ἑκάστην βοῶντος· «Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ,» «μετὰ φόβου καὶ τρόμου τὴν σεαυτοῦ περιποιού σωτηρίαν» ἐμοὶ πειθόμενος, καὶ μὴ δόξης λέγειν ἐν σεαυτῷ ὅτι πρὸς μόνους τοὺς ἀποστόλους εἴρηται ταῦτα κακείνων μόνων ἀκούειν ὀφείλομεν, ἀλλὰ ἄκουσον τί πρὸς αὐτοὺς καὶ αὐθις ὁ Σωτὴρ φθέγγεται· «Ἄ δὲ λέγω ὑμῖν, πᾶσιν λέγω·» ποίοις πᾶσι; Τοῖς διὰ τοῦ λόγου ὑμῶν πιστεῦσαι μέλλουσιν εἰς ἐμὲ καὶ τηρῆσαι τὰς ἐντολάς μου καθὼς καὶ ὑμεῖς. Πρόσεχε, παρακαλῶ· ἐξελέξατο τοὺς ἀποστόλους καὶ μαθητὰς αὐτοῦ ὁ δεσπότης ἡμῶν καὶ Θεός, πάντα τὰ τῆς οἰκονομίας αὐτοῦ μυστήρια τὰ ἀποκεκρυμμένα ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν ἐθάρρησε καὶ ἀπεκάλυψε αὐτοῖς, καὶ δούς αὐτοῖς τὸ ἅγιον Πνεῦμα ἀπέστειλε τούτους εἰπών· «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην

103 τοῦτο EA 106 ἡμῖν EP^{ac} 107 ἐν νῷ: ἐνῶ C: αἰνῶ (vel ἐ-)E^{ac} (ἐν scr. E^{sl}) 108 ἡμῶν codd. (praeter ὑμῶν K) 109 ἡμῶν EAC^{ac}: ὑμῶν C^bPK 114 περιποιούσι E (correctum?) 117 ὁ Σ. καὶ αὐθις ~ K 118 πῶσις C^{ac}: πᾶσι om. E

acts in this way, not only *has his reward already*,²⁶ but as one who 115
treats Christ as a source of gain and trades on Christ, he will also
be punished in the place where *there will be weeping and gnashing of*
teeth.²⁷ But furthermore, together with him, those who judge these
people will themselves also be condemned along with them, for
you hear the Lord saying: *Judge not, and you will not be judged, for with* 120
the judgement that you judge, you will be judged, and with the measure that you
measure out, it will be measured back to you.²⁸

Think well about this, brother, and remember the apostles
who speak thus: *Obey our leaders and submit to them, for they are watchful*
on behalf of our souls, as men who will have to give account. Let them do 125
this with joy and not with grief, for that would be unprofitable to you.²⁹
Remember too our Lord and God who daily proclaims: *He who*
receives you, receives me, and he who listens to you listens to me, and he who
rejects you rejects me.³⁰ And *with fear and trembling ensure your own*
salvation by obeying me,³¹ and do not presume to say within your- 130
self³² that these things were said to the apostles only, and that it is
only they to whom we are bound to listen. But listen to what the
Saviour again declares to them: *What I say to you, I say to all*.³³ Who
are the *all*? 'Those who through your word are going to believe in 135
me'³⁴ and keep my commandments as you do.³⁵ Pay heed, I
entreat you. Our Master and God chose his apostles and disciples,
and entrusted and revealed to them all the mysteries of his dispen-
sation which had been hidden for ages and for generations.³⁶ And
having given them the Holy Spirit,³⁷ he sent them out, saying: *Go,*
and make disciples of all nations, baptizing them in the Name of the Father 140
and of the Son and of the Holy Spirit, teaching them to observe all things

²⁶ Mt 6: 2, 5, 16.

²⁷ Mt 8: 12; 13: 43, 50; 24: 51; 25: 30; Lk 13: 28.

²⁸ Mt 7: 1f., the wording of which has been partially confused with that of Lk 6: 37f.

²⁹ Heb 13: 17 (with 'our' instead of 'your').

³⁰ Mt 10: 40 and Lk 10: 16 (texts which, as will be seen, Symeon used several times in *Ep* 3). According to Nicetas, Symeon quoted the same text in his speech before the Synod, when answering the charge of honouring the Studite as a saint (*Life*, p. 112, 83, 4f.).

³¹ Ph 2: 12, with singular instead of plural and one word changed.

³² Cf. Mt 3: 9.

³³ Mk 13: 37, with slight verbal differences.

³⁴ Cf. Jn 17: 20.

³⁵ Cf. Jn 15: 10; 17: 6.

³⁶ Cf. Ep 3: 9, Col 1: 26.

³⁷ Cf. Jn 20: 22.

ὑμῖν.» τοιγαροῦν καὶ ἐξελθόντες οἱ ἀπόστολοι ἐδίδασκον κηρύτ-
 τοντες τὸν λόγον τοῦ Θεοῦ, καὶ ἐπίστευον εἰς Χριστὸν πλήθη πολλὰ,
 καὶ ἐγίνοντο κατὰ πόλεις καὶ κώμας ἐκκλησίαι πιστῶν· ὅτε οὖν
 130 ἕκαστος τῶν ἀποστόλων καταλιπεῖν αὐτοὺς ἔμελλε καὶ καταβῆναι
 ἐκεῖθεν πρὸς ἑτέρους τόπους καὶ χώρας καὶ πόλεις, ἐχειροτόνουν
 αὐτοῖς ἀντ' αὐτῶν ἐπισκόπους καὶ πρεσβυτέρους καὶ κατελίμπανον
 αὐτοῖς διδασκάλους καὶ πατέρας πνευματικούς καὶ ἡγουμένους,
 135 καὶ οὕτως αὐτοὶ πάλιν τελευτώντες ἑτέρους ἐκλεγόμενοι ἀξίους τῆς τοι-
 αύτης διακονίας χειροτονοῦντες κατελίμπανον ἀντ' αὐτῶν, καὶ οὕτως
 κατὰ διαδοχὴν μέχρις ἡμῶν ἡ τοιαύτη τάξις καὶ νομοθεσία διὰ
 τῆς ἐνεργείας τοῦ ἁγίου Πνεύματος μετελθούσα διατηρεῖται καὶ
 διαφυλάττεται· ὡσαύτως καὶ αἱ παρὰ τῶν ἀποστόλων παραδόσεις
 καὶ διδασκαλῖαι, αἵ ἐκεῖνοι πάλιν παρὰ τοῦ τῶν ὅλων δεσπότη
 ἡμῶν καὶ Θεοῦ παρέλαβον, εἰς ἡμᾶς διὰ τούτων μετῆλθον. ἐπειδὴ
 δὲ τὰ ποιμένα τοῦ Χριστοῦ ἐπληθύνθησαν καὶ ὁ λαὸς αὐτοῦ ἐγένετο
 ὑπὲρ ἀριθμόν, ὥκονόμησεν ἡ χάρις τοῦ ἁγίου Πνεύματος τοῖς
 ἀρχιερεῦσι καὶ ἱερεῦσι προστεθῆναι καὶ μοναχοὺς τοὺς ἐξ ἔργων
 τὴν εἰς Χριστὸν τὸν ἀληθινὸν <Θεόν> ἡμῶν πίστιν βεβαίαν
 ἐνδεικνυμένους καὶ τὴν τοῦ ἁγίου Πνεύματος χάριν ἐν ἑαυτοῖς
 κεκτημένους, συμποιμαίνοντας καὶ συνεργοῦντας εἰς τὴν τῶν
 μελλόντων σὴν σωτηρίαν.

Εἴ τις οὖν, εἰπέ μοι, ἐκ τούτων ἀπάντων εἰς, ὧν τὸ Πνεῦμα τὸ
 ἅγιον εἰς ἡμᾶς ἔθετο, λέγω δὴ ἡγουμένων ποιμένων ἀρχιερέων καὶ
 150 διδασκάλων, τῶν τὰς διδασκαλίας καὶ παραδόσεις τῶν ἁγίων
 ἀποστόλων ἐπιφερομένων καὶ ταύτας ὡς κλῆρον πατρῶον ἡμῖν
 κομιζόντων, καταφρονῆσαι τολμήσαι ἢ παριδεῖν, ἢ μὴ δέξασθαι

131 καὶ οὕτως K 132 καὶ² om. K 135 διακονίας + καὶ P^{sl} οὕτως PK
 140 ἡμῶν codd.: fort. delendum vel post Θεοῦ transferendum 141 δὲ om. K
 144 <Θεόν> nos (sive ἡμῶν Θεόν): post ἡμῶν una vel altera littera deleta fuisse videtur in C
 148 εἰς, ὧν scripsi et distinxi: ἐνὸς ὧν. EA: εἰς ὧν. C (εἰ vel εἰς p.c.) PK
 152 καταφρονῆσαι EC^{pc} (-αι et apex e correctione) PK: κατα φρονήσα(ς ?) τολμήσαι E:
 τολμήσας A; ἡμεῖς ἐτολμήσαμεν C^v PK ἢ παριδεῖν in marg. scr. C

*whatsoever I commanded you.*³⁸ Therefore the apostles went forth and taught, preaching the word of God,³⁹ and great multitudes believed in Christ, and throughout towns and villages there came into existence churches of believers. So each of the apostles, when he was going to leave the believers and go away to other places, countries and towns, they ordained⁴⁰ in their stead bishops and presbyters for them, and left them with teachers and spiritual fathers and leaders. And those in turn, when they were coming to the end of their lives, chose others who were worthy of such a ministry, ordained them and left them in their stead, and thus in succession⁴¹ up to our time such a system and legislation has continued through the action of the Holy Spirit, and is preserved and maintained. In the same way the traditions and teachings from the apostles, which they in turn received from the Master of the universe, our God, have come down to us through them. But when the number of Christ's flocks increased and his people became more than could be counted,⁴² the grace of the Holy Spirit provided for there to be added to bishops and priests monks also, as fellow-pastors and fellow-workers for the salvation of those who were to be saved,⁴³ monks who by their deeds displayed their firm faith⁴⁴ in Christ our true God, and who possessed the grace of the Holy Spirit within themselves.⁴⁵

Tell me, then: of all these whom the Holy Spirit established for us⁴⁶—I mean leaders, pastors, bishops, and teachers—these, who bring with them the teachings and traditions of the holy apostles and convey them to us as an inheritance from our fathers, if someone was bold enough to scorn one of them, or slight him or not receive him into his house⁴⁷ or set at nought what is said by

³⁸ Mt 28: 19 f.

³⁹ Cf. Mk 16: 20.

⁴⁰ Symeon began the sentence with a singular, but here moved to a plural (ἐχειροτόνουν), perhaps influenced by Ac 14: 23.

⁴¹ Symeon expresses an idea like this, but in a different context in *Ep* 1, lines 249 ff., 299 ff.

⁴² Cf. Ac 6: 1, 7; 9: 31; Ps 39: 6 LXX.

⁴³ Cf. Heb 1: 14.

⁴⁴ Cf. Jm 2: 18.

⁴⁵ Cf. *Ep* 1, lines 330–2.

⁴⁶ Cf. Ac 20: 28; 1 Co 12: 28.

⁴⁷ Cf. 2 Jn 10. The apparatus shows that there is some doubt about the reading and punctuation. If Paramelle's text is correct, Symeon's syntax has gone badly astray, for the representative of the apostles ('him') was the subject, not object, when the sentence began.

αὐτὸν εἰς οἰκίαν ἢ ἐξουθενῆσαι τὰ παρ' αὐτοῦ λεγόμενα καὶ ἀπο-
 κρούσασθαι, καὶ οὐχὶ μετὰ πάσης εὐλαβείας αὐτὸν ὑποδέξεται, ἄρα
 155 οὐχὶ αὐτὸν ἐκείνον τὸν Παῦλον καὶ Πέτρον καὶ ἀπλῶς τὸν χορὸν
 τῶν ἀποστόλων ἐξέβαλεν; ὁ δὲ ἐκείνους ἐκβαλὼν, οὐχὶ αὐτὸν τὸν
 Κύριον ἡμῶν καὶ Θεὸν καὶ τὸν αὐτοῦ Πατέρα ἡθέτησεν; οὐ γὰρ διὰ
 τὸ ἀπλῶς ἀνθρώπους εἶναι τοὺς ἀποστόλους τιμῶμεν, ἀλλ' ὅτι τὸν
 160 Υἱὸν τοῦ Θεοῦ κατελθόντα ἐπὶ τῆς γῆς ἵνα σώσῃ τὸ γένος ἡμῶν
 ἦλθον κηρύττοντες καὶ ὅτι παρ' αὐτοῦ ἀπεστάλησαν ἵνα υἱοὺς ἡμᾶς
 Θεοῦ καὶ «κληρονόμους τῆς αἰωνίου ζωῆς» καὶ τῶν ἀπορρήτων
 ἀγαθῶν κοινωνοὺς διὰ τῶν εὐαγγελίων καὶ τῆς τοῦ ἁγίου βαπτίς-
 ματος <χάριτος> ἀπεργάσωνται· εἰ γὰρ μὴ ταῦτα πρὸς τὸ μετα-
 δοῦναι πᾶσι δέδωκεν ὁ δεσπότης, πάντως ἂν οὐδὲ ἐκείνοι ἐτέροις
 165 παρέχειν ἠδύναντο, καὶ οὕτως ὥς οἱ λοιποὶ τῶν ἀνθρώπων
 ἐτύγχανον ἂν καὶ αὐτοί.

Διὰ τοῦτο τοίνυν, πολλῆς ἡμῖν δεῖ τῆς σπουδῆς, πολλῆς τῆς
 ἀγρυπνίας, πολλῶν τῶν εὐχῶν, ὥστε μὴ πλάνῳ μὴ ἀπατεῶνι μὴ
 ψευδαδέλφῳ καὶ ψευδοχρίστῳ περιπεσεῖν, ἀλλ' ἀληθεῖ καὶ φιλοθέῳ
 170 καὶ τὸν Χριστὸν ἐν ἑαυτῷ περιφέροντι ἐντυχεῖν διδασκάλῳ,
 ἀκριβῶς εἰδóτι καὶ ἐπισταμένῳ τὸ κήρυγμα τῶν ἀποστόλων,
 τοὺς κανόνας καὶ τὰς διατάξεις αὐτῶν, τὰ δόγματα τῶν πατέρων,
 μᾶλλον δὲ αὐτοῦ τοῦ δεσπότης καὶ διδασκάλου τῶν ἀποστόλων τὰ
 θελήματα καὶ μυστήρια. τοιοῦτον οὖν χρὴ ἐρευνᾶν καὶ εὐρίσκειν
 175 διδάσκαλον, τὸν ταῦτα μὲν λόγῳ πρότερον ἀκηκοότα καὶ διδαχ-
 θέντα, ἔπειτα δὲ πράξει καὶ πείρᾳ ἐν ἀληθείᾳ ὑπ' αὐτοῦ τοῦ παρά-
 κλητου Πνεύματος μυστικῶς μυσταγωγηθέντα, ὥστε καὶ αὐτὸν
 καταξιωθῆναι παρ' αὐτοῦ ἐκείνου τοῦ τοὺς ἀποστόλους μυσταγ-
 ωγήσαντος ἀκοῦσαι· Τὸ μυστήριόν μου ἔμοι καὶ τοῖς ἔμοις, καὶ τὸ·

153 αὐτὸν: τὸν E 154 ὑποδέξασθαι C^gPK 155 Πέτρον καὶ Παῦλον
 ~~~A      162 τῆς cancellavit P: om. K      163 <χάριτος> nos      169 καὶ ψευ-  
 δοχρίστῳ – φιλοθέῳ om. K (scr. K<sup>ms</sup>)      170 ἐν om. K      περιφέροντι PK: -φέροντα  
 EAC      176 τοῦ om. E      177 παρακλήτου + ζωοποιοῦ A

him and reject it, instead hearkening to him with all reverence, 170 would he not have driven away that great man Paul himself, and Peter, and in short the whole company of the apostles? And has not one who has driven them away rejected our Lord and God himself and his Father?<sup>48</sup> For we do not honour the apostles as merely being men, but because they came preaching the Son of God who 175 came down upon the earth to save our race, and because they were sent by him to make us to be sons of God and *heirs of eternal life*,<sup>49</sup> and participate in ineffable good things, by means of the gospels and the grace<sup>50</sup> of holy baptism. For if the Master had not given them these things to impart them to everybody, they would 180 have been absolutely unable to bestow them on others, and so even themselves would have been like the rest of mankind.

For this reason, therefore, we have need of much earnestness, much keeping of vigils, and of many prayers, so that we do not fall in with a deceiver, a cheat, a false brother and false Christ,<sup>51</sup> but 185 meet a teacher who is genuine, and who loves God and bears Christ within himself—a man with accurate knowledge and understanding of the apostles' preaching, of their Canons and Commandments,<sup>52</sup> of the doctrines of the fathers, and above all of the will and the mysteries of Master himself, who is also the 190 apostles' teacher. It is, then, a teacher like this that we must search for and find—a man who has first listened and been taught these things in words, and then by his actions and experience has in truth been mystically and mysteriously initiated by the Spirit, the Paraclete himself, so that he too has been made worthy to hear 195 said by that very One who mysteriously initiated<sup>53</sup> the apostles:

<sup>48</sup> Cf. Lk 10: 16.

<sup>49</sup> Ti 3: 7.

<sup>50</sup> Paramelle has supplied 'grace', the word most likely to have fallen out—see apparatus.

<sup>51</sup> Cf., for similar warnings, *Eph* 1, lines 173 ff., 193 ff., with a reference in n. 53 to *Cat* xx, 197–9. Symeon has now moved from the theme of succession in spiritual fatherhood to that of the way to find a spiritual father.

<sup>52</sup> Presumably referring to the work known as the *Apostolic Constitutions*, of which the *Apostolic Canons* form the concluding chapter. Symeon calls them *διατάξεις*, whereas they are really entitled *διαταγαί*. *διατάξεις*, however, is the name given to them in the Evergetinos *Synagoge*.

<sup>53</sup> Cf. *TrTh* 1, 381–407, where Symeon imagines and castigates a man who presumes to teach others about God, before he has mystically risen from Hades and ascended into Heaven. It is interesting that according to *TrEth* 11, 297–303 (v. next note), anyone accounted worthy to have a glimpse of God in his glory has no need of teaching given by another person.

180 «Υμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν.»  
 πάντως γὰρ ζητοῦντες εὐρήσωμεν, «οὐ γὰρ ἔστιν ἄδικος ὁ Θεός,  
 οὐδὲ τέρεπται ἐπ' ἀπωλεία ζώντων», ἀλλὰ καθὼς γέγραπται·  
 «Οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν Υἱὸν αὐτοῦ τὸν  
 185 μονογενῆ δοῦναι ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλληται ἀλλ'  
 ἔξει ζωὴν αἰώνιον.» εἰ οὖν τὸν Υἱὸν αὐτοῦ εἰς θάνατον παρέδωκεν  
 ἵνα ἡμεῖς δι' αὐτοῦ σωθῶμεν, πῶς ἄρα αἰτούντων ἡμῖν πεμφθῆναι,  
 μᾶλλον δὲ γνωρισθῆναι καὶ ἐπιγνωσθῆναι ἡμῖν ἅγιον καὶ δοῦλον  
 αὐτοῦ ἀληθῆ, τὸν πρὸς σωτηρίαν ὁδηγήσαι καὶ τὰ θελήματα αὐτοῦ  
 190 διδάξαι ἡμᾶς μέλλοντα, ἀποκρύψασθαι μέλλει αὐτόν ἀφ' ἡμῶν καὶ  
 ἀποστερήσαι ἡμᾶς ὁδηγοῦ; οὐ μὲν οὐδαμῶς· καὶ τοῦτο ἐκ τοῦ εἰς  
 τὸν ἑκατόνταρχον Κορινθίον γινομένου πιστεύειν ὀφείλομεν.

Ἐκεῖνος γὰρ «εὐσεβὴς ὢν καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ  
 οἴκῳ αὐτοῦ, ποιούντός τε πολλὰς ἐλεημοσύνας» ἐν τῷ λαῷ καὶ  
 «δεομένου διαπαντός τῷ Θεῷ», ὥφθη αὐτῷ «ἐν ὁράματι φανερώς  
 195 ὡσεὶ ὥραν ἐνάτην τῆς ἡμέρας ἄγγελος Θεοῦ εἰσελθὼν πρὸς αὐτόν  
 καὶ εἶπεν αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν  
 εἰς μνημόσυνόν» σου «ἐνώπιον τοῦ Θεοῦ, καὶ νῦν πέμψον εἰς Ἰόπην»  
 ἄνδρας καὶ μετακάλεσαι «Σίμωνα τὸν ἐπικαλούμενον Πέτρον,  
 οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεὶ ᾧ ἔστιν οἰκία παρὰ  
 200 θάλασσαν». Εἶδες πῶς καλῶς ἔλεγον ὅτι πολλῆς ἡμῖν δεῖ τῆς  
 ἀγρυπνίας, πολλῆς τῆς σπουδῆς, ὥστε ἀληθῆ τοῦ Χριστοῦ μαθητὴν  
 εὐρεῖν; ὅρα γὰρ τί φησιν ἡ γραφή· «Κορινθίος δέ, ἀνὴρ εὐσεβὴς καὶ  
 φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ» οὐ μόνον γὰρ αὐτὸς  
 205 Θεόν· «τοῦτο» γὰρ «καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ» ὅταν

184 ὁ *om.* E 185 ἔχει E 188 ὁδηγήσαι – αὐτοῦ: [ ] E  
 189 διδάξαι: δοξάσαι PK ἀπεκρύψασθαι A μέλλει: οὔτοι A; *om.* C  
 191 γινομένου P<sup>b</sup>K: γινόμενον EAC ὀφείλομεν *om.* E 192 ἐκεῖνος γὰρ  
 εὐσεβής: δίκαιος E 194 ποιῶν P<sup>b</sup>K δεόμενος P<sup>b</sup>K τοῦ Θεοῦ P<sup>b</sup>K  
 ὁράματι *scr.* E<sup>b</sup> 195 τοῦ *ante* θεοῦ *add.* A 196 αἱ *om.* A 197 ἰόπην  
 EC (P<sup>ac</sup> ?): ἰόππην AP (*p.c.* ?) 198 -κάλεσαι E: -κάλεσε ACPK σίμονα AC:  
 σίμο<sup>ω</sup>να P 199 σίμονι C: σίμο<sup>ω</sup>νι P βυρσεὶ AC (*β p.c. scr.* C): βυρσεὶ K; βαρσεὶ  
 E 202 δέ + *τις* A 205 ἀποδεκτὸν PK

‘My mystery is for me and for mine,’<sup>54</sup> and: ‘*To you it has been given to know the mysteries of the kingdom of heaven.*’<sup>55</sup> Let us then by all means seek and find,<sup>56</sup> for God is not unjust,<sup>57</sup> nor does he take delight in the perishing of those who are alive,<sup>58</sup> but, as it is written, *God so loved the world as to give his only-begotten Son, in order that everyone who believes in him may not perish but shall have eternal life.*<sup>59</sup> If then he delivered up his Son to death<sup>60</sup> in order that through him we might be saved,<sup>61</sup> when we ask for there to be sent to us, or rather recognized and fully known by us, a holy and genuine servant of his, who will guide us to salvation and teach us God’s will, is he going to keep him hidden from us and deprive us of a guide? Most certainly not. Moreover we are bound to believe this because of what was done for the centurion Cornelius.

Now that man was *devout, and feared God with all his household, and did much alms-giving amongst the people and prayed constantly to God.* And there appeared to him *openly in a vision, about the ninth hour of the day, an angel of God who came to him and told him: Your prayers and your alms-giving have gone up as a memorial of you before God, and now send men to Joppa and invite Simon, surnamed Peter. He is staying with a certain Simon, a tanner, whose house is by the sea.*<sup>62</sup> Do you see how right I was to say that we have need of much keeping of vigils, and of much earnestness, so as to find a genuine disciple of Christ? Just see what the Scripture says: *Cornelius, a devout man, who feared God with all his household,*<sup>63</sup> for he ensured that not himself only, but also all in his household, feared God. For *this is good and acceptable before*

<sup>54</sup> This saying, or variants of it, were added. to the Greek of Is 24: 16 in the translations of Symmachus and Theodotion and some LXX MSS. It is quoted again by Symeon both at *TrTh* 1, 325 (*SC* 122, p. 120), and at *TrTh* 11, 303, p. 152. In a note (*SC* 122, p. 120) Darrouzès points out that Nicetas also quotes it (*Letter VIII, πρὸς Γρηγόριον σοφιστήν, Opusculs*, p. 120 *SC* 81, p. 280), and refers to A. Resch, *Agrapha* (TU, NS 15, 3–4, Leipzig, 1916, p. 108). Among Resch’s citations are Clement of Alexandria, *Stromateis*, v, 63, 7, *μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου* (*SC* 278, p. 130).

<sup>55</sup> Mt 13: 11, cf. Lk 8: 10.

<sup>56</sup> Cf. Mt 7: 8, Lk 11: 9.

<sup>57</sup> Heb 6: 10.

<sup>58</sup> Ws 1: 13.

<sup>59</sup> Jn 3: 16, with slight verbal differences.

<sup>60</sup> Cf. Rm 8: 32.

<sup>61</sup> Cf. Jn 3: 17.

<sup>62</sup> From Ac 10: 2–6, much verbally identical.

<sup>63</sup> Ac 10: 1 f.

μὴ τὸ ἑαυτοῦ συμφέρον τις μεριμνᾷ ἀλλὰ καὶ τῶν μετ' αὐτοῦ πάντων, ὅπερ ἐκεῖνος καὶ πρὸ τοῦ μαθητευθῆναι τοῖς ἀποστόλοις τὰς τῶν ἀποστόλων διατάξεις ἐπλήρου, «Μηδεὶς» γάρ, φησί, «τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.» ἐποίει γὰρ ἐλεημο-  
 210 σύνας πολλὰς δεόμενος τοῦ Θεοῦ νυκτὸς καὶ ἡμέρας· ταύτην γὰρ τὴν ἐντολὴν τοῦ δεσπότου ἡμῶν καὶ Θεοῦ τὴν λέγουσαν· «Γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν», καὶ τὸ «Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησете, κρούετε καὶ ἀνοιγήσεται ὑμῖν», προδήλως ἐπλήρου καὶ πρὸ τῆς εἰς Θεὸν  
 215 πίστεως. Εἶδες τὸν ἄπιστον, τὸν ἐθνικόν, τὸν μηδέποτε λόγον ἀκηκοότα Θεοῦ, τὰ τοῦ εὐαγγελίου μετὰ σπουδῆς καὶ πρὸ τοῦ παρ' ἑτέρου διδαχθῆναι ποίησαντα; ἦτοι δι' εὐσεβείας καὶ ἔλαβεν, ἐζήτησε δι' ἐλεημοσύνης καὶ εὗρεν, ἔκρουσε διὰ νηστείας καὶ προσευχῆς καὶ ἠνοίγη αὐτῷ· «Πέμψον», φησὶν, «εἰς Ἰόπην καὶ  
 220 μετάπεμψον Σίμωνα τὸν ἐπικαλούμενον Πέτρον», ὃ τοῦ θαύμαστοῦ δώρου, ὃ τῆς παραδόξου εὐεργεσίας, «οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεὶ ὃ ἐστιν οἰκία παρὰ θάλασσαν.» ὁρᾷς ὅτι οὐ μόνον τὸ ὄνομα αὐτοῦ ἀλλὰ καὶ τοῦ ὑποδεξαμένου αὐτὸν καὶ τὸν τόπον ἐνθα κατήγετο ἐγνώρισεν αὐτὸν ὁ ἄγγελος, τοῦτο δὲ ἐποίησεν  
 225 ὥστε μὴ ἀποπλανηθῆναι αὐτὸν καὶ ἄλλον ἀντ' αὐτοῦ προσκαλεσάμενον ἀντί ποιμένος περιπεσεῖν λύκῳ.

Εἰ οὖν βούλει καὶ σεαυτὸν ἀληθῆ καὶ πιστὸν καὶ ἐκλεκτὸν μαθητὴν ἐπιδείξασθαι τοῦ Χριστοῦ, τοιοῦτον βίον ἐπιδείξαι, τοιαύτας πράξεις ἐπιτέλεσον, οὕτως πρόσελθε καὶ παρακάλεσον καὶ  
 230 ἰκέτευσον διὰ ἐλεημοσύνης διὰ νηστείας καὶ προσευχῆς τῷ Θεῷ, καὶ διανοίξει «τοὺς ὀφθαλμοὺς τῆς καρδίας» σου καὶ θεάσῃ τὸν

208 φησί *om.* CPK

210 δεόμενος + [ ] C

213 εὕρησεται E<sup>ac</sup>214 καὶ *om.* CPK

219 ἰόπην EC: ἰόππην APK

220 μετάπεμψον

EAC(P<sup>ac</sup> ?): -κάλεσον (-λαι- a.c.) *al. m.* C<sup>sl</sup>: -πεμψαι P<sup>b</sup>K σίμονα AC: σίμωνα P222 τινι *om.* E σίμονι C: σίμωνι P βαρσεὶ E 224 αὐτόν: αὐτῷ E

226 προσκαλεσάμενον C (β. c.) PK: -μενος EA παραπεσεῖν CPK 229 οὕτω

PK πρόσελθε: πρόσπεσον CPK

God<sup>64</sup> when someone is concerned not only for his own good but also for that of all with whom he lives.<sup>65</sup> Cornelius was putting this into practice even before being instructed by the apostles in the Commandments of the Apostles,<sup>66</sup> ‘for’—says Paul—‘*let no one seek* 225 *his own interests, but each the interests of the other.*’<sup>67</sup> Cornelius then did much alms-giving and prayed to God night and day. That commandment of our Master and God which says: ‘*Watch and pray, that you not enter into temptation*’,<sup>68</sup> and: ‘*Ask and it will be given you, seek and you will find, knock and it will be opened to you*’,<sup>69</sup> this he very evidently 230 put into practice even before he attained belief in God. Do you see this unbeliever, a Gentile, a man who had never heard the word of God, carrying out the teachings of the Gospel in an earnest manner even before he had been taught by another man?<sup>70</sup> He was asking by means of devotion, and he received; he 235 sought by means of alms-giving, and he found; he knocked by means of fasting and prayer,<sup>71</sup> and it was opened to him. *Send to Joppa*, says the angel, *and summon Simon, surnamed Peter*—oh, wondrous gift, oh, astounding kindness!—*he is staying with a certain Simon, a tanner, whose house is by the sea.*<sup>72</sup> You see that the angel made 240 known to him not only the man’s name but also his host’s, and the place where he was staying, and the angel did this so that Cornelius should not be led astray, call to himself someone other than Peter, and so fall in with a wolf instead of with a shepherd.<sup>73</sup>

Accordingly, if you too want to display yourself as a genuine, 245 faithful, and chosen disciple of Christ, display a similar life, and perform similar deeds. Come thus to God, and call upon him and entreat him through alms-giving, through fasting and prayer, and he will open *the eyes of your heart*,<sup>74</sup> and you too will behold

<sup>64</sup> 1 Tm 2: 3, with omissions—cf. also 5: 4.

<sup>65</sup> Cf. 1 Co 10: 33.

<sup>66</sup> If διατάξεις has a general sense here, capital letters should not be used. Symeon had earlier, however, been referring to the ‘Apostolic Constitutions’ (n. 52).

<sup>67</sup> 1 Co 10: 24.

<sup>68</sup> Mt 26: 41.

<sup>69</sup> Mt 7: 7, Lk 11: 9.

<sup>70</sup> Symeon has either forgotten, or purposely ignores the fact, that Cornelius is described in Acts as a God-fearing Gentile, an adherent of Judaism.

<sup>71</sup> Cf. Mt 17: 21, Mk 9: 29, though the best MSS omit the whole verse in Mt, and ‘fasting’ in Mk.

<sup>72</sup> Ac 10: 5f.

<sup>73</sup> Cf. Mt 7: 15, Jn 10: 12, Ac 20: 29.

<sup>74</sup> Ep 1: 18.

τοιοῦτον καὶ σύ, καθὼς τὸν ἄγγελον ὁ Κορνήλιος ἐθεάσατο· μίμη-  
 σαι καὶ τὸν ἄπιστον ὁ λέγων εἶναι πιστὸς σύ, τὸν ἐθνικὸν καὶ  
 ἀμύητον ὁ ἀπὸ νηπιόθεν χριστιανὸς ὀνομαζόμενος καὶ ταῖς  
 235 διδασκαλαῖς τῶν ἀποστόλων ἐντεθραμμένος καὶ ταῖς φληναφίαις  
 τῶν ἀγροικότερων κατεπαιρόμενος, τὸν ἐκατόνταρχον ὁ μόνου τοῦ  
 οἴκου σου προϊστάμενος, καὶ καὶ σαυτὸν καὶ τοὺς ὑπὸ σέ πάση  
 σπουδῇ καὶ παντὶ τρόπῳ διόρθωσαι· εἰ δὲ τῶν ἐν τῇ σῇ ἐξουσίᾳ καὶ  
 προαιρέσει κειμένων πραγμάτων, οὐ μόνον δὲ ἀλλὰ καὶ ὧν αὐτὸς  
 240 ἐπίσταται ἐντολῶν τοῦ Θεοῦ καταφρονεῖς, καὶ οὐκ ἐπιτελεῖς ἀλλὰ  
 ἀμελεῖς αὐτάς, καὶ οὔτε σεαυτὸν οὔτε τοὺς ὑπὸ σέ διορθοῖς, πῶς  
 εἶπὲ τὸν τὰ τελειότερά σοι ὀφείλοντα εἰπεῖν διδάσκαλον ὁ Θεός  
 ὑποδείξει; μὴ ὑποδειχθέντα σοι δέ, πῶς εὑρεῖν ἢ γνωρίσαι αὐτὸν  
 ἰσχύσεις, πῶς ὡς ἅγιον αὐτὸν ἀδιστακτῶς καθυποδέξῃ; πῶς ἄρα  
 245 μισθὸν ἀγίου καὶ δικαίου ἄνωθεν ἀπολήψῃ; οὐδαμῶς.

Διὰ ταῦτα τοιγαροῦν τοῖς σπουδαίοις καὶ ἑαυτῶν ἐπιμελουμένοις  
 καὶ τὰ παρ' ἑαυτῶν εἰσάγουσι καὶ τὸν Θεὸν ἐκζητοῦσι καὶ τὸ  
 ἀγαθὸν κατεργαζομένοις, καὶ τότε καὶ νῦν τοὺς ἀποστόλους καὶ  
 προφήτας καὶ δικαίους καὶ ἁγίους ὁ Θεός αὐτοῖς ἀπεκάλυπτεν· οἱ δὲ  
 250 αὐτοὺς ἐπεγίνωσκον ὑπεδέχοντο ἐτίμουν, ὡς κυρίους ὡς διδασκ-  
 αλοὺς εὐσεβείας ὡς πρέσβεις Θεοῦ, διόπερ καὶ τὰ ὑπ' αὐτῶν λεγ-  
 όμενα ὡς νόμους θεῖους ἐφύλαττον, καὶ μισθὸν τὸν ἐκείνοις δοθέντα  
 καὶ οὗτοι ἐλάβανον, καὶ νῦν εἴ που εὑρεθῶσι τοιοῦτοι ὡς ἐκείνοι  
 λήψονται· τοὺς δέ γε καταφρονητὰς καὶ σοφοὺς ὄντας παρ' ἑαυτοῖς  
 255 καὶ ἀμερίμνως καὶ ἀμελῶς διακειμένους καὶ μὴ ὡς Κορνήλιος καὶ  
 οἱ τούτου ὁμότροποι, ἐν πάσῃ σπουδῇ, δι' ἐλεημοσύνης, διὰ  
 νηστείας καὶ προσευχῆς ἐκζητοῦντας, καὶ μάλιστα ἄρτι, ὅτε σχεδὸν  
 ἅπαντες τὸ τοῦ Θεοῦ θέλημα καὶ τὰ ἡμῖν συμφέροντα νηπιόθεν ὑπὸ  
 τῶν προφητῶν καὶ ἀποστόλων ἐκδιδασκόμεθα, καταλιμπάνει ἐν ἧ  
 260 ἑαυτοὺς ἀποδεδώκασιν πλάνῃ, οἱ καὶ ὑπὸ τοῦ σκότους τῶν ἰδίων  
 παθῶν καὶ ἐπιθυμιῶν καὶ θελημάτων ἐγκαλυπτόμενοι καὶ ἐν αὐτῷ  
 ὡς ἐν βαθείᾳ νυκτὶ πορευόμενοι τοιούτους καὶ διδασκάλους εὐρίσκ-  
 ουσιν· καὶ εἰκότως· ὁ γὰρ τοῦ σκότους προστάτης ἔχει πάντως καὶ

235 φληναφίαις E(ρ. c. ?) P(ρ. c. ?) K φλυναφίαις E<sup>ac</sup>? AC  
 (C a. c. ?) 241 διορθοῖς C (ρ. c. ?) PK: διορθεῖς E

τελεώτερα PK 244 καθυποδείξῃ A ἄρα E

250 ἐτίμουν codd.

255 -ρίμους E ὁ ante

256 σπουδῇ + καὶ E

257 ἐκζητοῦντας καὶ: ἐκκαλούμενοι E

258 καὶ τὰ ἡμῖν συμφέροντα s.l. scilicet C

260 τοῦ σκότους : τούτου (vel -τους ?) E

238 τῶν C(ρ. c. ?): τὸν EA

242 εἶπέ + μοι (ἐ ρ. c. ?) E

245 ἀπολείψῃ CPK

P<sup>1</sup>K

258 καὶ τὰ

260 τοῦ σκότους : τούτου (vel -τους ?) E

263 εὐρίσκουσιν EA: -σι CPK

someone similar, just as Cornelius beheld the angel. Imitate at the 250  
 very least that unbeliever, you who claim to be a believer; imitate  
 the Gentile who had not been initiated, you who since infancy  
 have borne the name of Christian, and have been nourished by  
 the teachings of the apostles, and crow over the stupid talk of the  
 less cultivated; imitate the centurion, you who are responsible for 255  
 no more than your own household, and at the very least amend  
 the ways of yourself and your dependants with all earnestness and  
 in every possible way. But if you disdain matters that lie within  
 your own authority and discretion, and not those only but also  
 God's commandments, of which you are yourself well aware, and 260  
 if you do not carry them out but care nothing for them, and if you  
 do not amend the ways either of yourself or of your dependants,  
 how, pray, will God reveal to you the teacher to tell you about  
 things more perfect? But if he is not revealed to you, how will you  
 be capable of finding or of recognizing him? How will you receive 265  
 him as a holy man without hesitation? How then will you receive  
 from above a holy and righteous man's reward?<sup>75</sup> In no way will  
 you!

For these reasons, therefore, it is to them who are in earnest,  
 who are attentive as regards themselves, who put forward what 270  
 comes from them, who seek after God, and who practise virtue—  
 it is to them that God has, both then and also now, revealed his  
 apostles and prophets, his righteous and holy ones. It is they too  
 who acknowledged, welcomed, and honoured those persons as  
 masters, teachers of religion, and ambassadors of God, and on 275  
 that account observed what they said as divine laws, and received  
 the reward those were given. And if nowadays such people are  
 found anywhere, they too will receive that reward, but those who  
 are disdainful, wise in their own conceits,<sup>76</sup> and of a thoughtless  
 and careless disposition, and are not, like Cornelius and people of 280  
 his kind, seeking with all earnestness, through alms-giving and  
 fasting and prayer<sup>77</sup>—and especially now when from infancy  
 almost all of us are thoroughly instructed by the prophets and  
 apostles in God's will and what is for our good—these God leaves  
 in the error to which they have abandoned themselves. They are 285  
 covered by the darkness of their own passions, and desires, and  
 wishes, and walking therein as in the depths of night, they find  
 teachers of their own kind. And this is only to be expected, for the

<sup>75</sup> Cf. Mt 10: 41.

<sup>76</sup> Cf. Rm 12: 16.

<sup>77</sup> Cf. Mt 17: 21, Mk 9: 29.



265 τοὺς ὑπὸ τὸ σκότος περιπατοῦντας ὑπηρέτας καὶ μαθητὰς αὐτοῦ,  
 οὓς οἱ τοιοῦτοι εὐρίσκοντες ὡς ὁμόφρονas αὐτῶν ἀσμένως προσ-  
 αποδέχονται, τὰ αὐτὰ μαθητευόμενοι παρ' αὐτῶν ἃ καὶ προεξ-  
 ελέξαντο καὶ ποιεῖν εἰς ἀπώλειαν ἑαυτῶν προείλοντο. Τίς γὰρ οὐκ  
 270 οἶδεν ὅτι ἐξ ἀρχῆς ὁ διάβολος τοῖς προφήταις ψευδοπροφήτας, τοῖς  
 ἀποστόλοις ψευδαποστόλους, τοῖς ἁγίοις διδασκάλους ψευδαγίους  
 καὶ ψευδοδιδασκάλους ἐξήγειρεν, ἀπατᾶν σπουδάζων διὰ μεθόδων  
 καὶ πιθανολογίας τοὺς ἀμελεστέρους καὶ τούτους εἰς βάραθρον  
 ἀπωλείας καταβιβάζειν, οὓς καὶ ὁ ἀπόστολος αἰνιττόμενος φησί·  
 275 «Παρακαλῶ δὲ ὑμᾶς ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ  
 σκάνδαλα παρὰ τὴν διδαχὴν ἣν ἐμάθετε ποιοῦντας, καὶ ἐκκλῖνατε  
 ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ οὐ δουλεύουσιν  
 ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας τὰς  
 καρδίας τῶν ἀκάκων ἐξαπατῶσιν.» οἱ οὖν βουλόμενοι ἐκ τῶν τοι-  
 ούτων ἐκκλῖναι κατὰ τὴν τοῦ ἀποστόλου παραίνεσιν, ἀποστηναι ἐκ  
 280 «τῶν τοῦ σκότους ἔργων» ὀφείλουσιν· ἕως γὰρ ὑπὸ τούτων κατ-  
 ἔχεσθαι βούλονται καὶ ὑπὸ τὸ σκότος αὐτῶν πορεύονται, τῶν τοι-  
 ούτων διδασκάλων ἐκκλῖναι οὐ δύνανται, οὔτε μὴν ὑπὸ τὸ φῶς τῶν  
 ἀληθινῶν διδασκάλων γενέσθαι ἰσχύουσιν.

Σὺ οὖν, πνευματικὸν ἡμῶν τέκνον ἐν Κυρίῳ, τῆς θείας ἀκούων  
 λεγούσης γραφῆς, «Οὐαὶ οἱ συνετοὶ παρ' ἑαυτοῖς καὶ ἐνώπιον αὐτῶν  
 285 ἐπιστήμονες,» «μετὰ φόβου καὶ τρόμου» τοῖς λαλουμένοις πρόσεχε·  
 περὶ γὰρ σωτηρίας ψυχῆς ὁ λόγος ἐστί, καὶ εἰ βούλει πνευματικοῦ  
 καὶ ἁγίου ἀνδρὸς καὶ ἀληθινοῦ διδασκάλου ἐπιτυχεῖν, μὴ ἀπὸ  
 σεαυτοῦ μόνου καὶ τῆς σῆς φρονήσεως ἐπιγινῶναι τοῦτον νομίσης,  
 290 ἀδύνατον γάρ· ἀλλὰ πρὸ πάντων, ὡς προείρηται, δι' ἀγαθοεργίας  
 καὶ ἐλεημοσύνης, διὰ νηστείας καὶ εὐχῆς καὶ δεήσεως ἐκτενοῦς,

264 ὑπὸ τοῦ σκότους K

266 τὰ αὐτὰ: ταῦτα A<sup>ac</sup>?

267 ἑαυτῶν: αὐτῶν

K 269 τοῖς ἀποστόλοις nos: τοὺς ἀποστόλους codd.

270 ἀπαντᾶν C<sup>ac</sup>

271 πιθανολογίας AC βάραθρον: βόθρον K

273 ἡμᾶς C<sup>ac</sup> P<sup>ac</sup>281 δύνανται + οὔτε μ. ὑ. τ. φ. τ. ἀ. διδασκάλων ἐκκλῖναι οὐ δύνανται K (cancellavit K<sup>pc</sup>)

282 ἰσχύουσιν EC: -ουσι PK; -ουσι(?)A

284 παρ' ἑαυτῶν E?

288 σῆς om.

P<sup>ac</sup>

Prince of darkness certainly has also underlings and disciples, those who walk under the cover of darkness, whom people of this kind find and gladly give them a hearty welcome<sup>78</sup> as like-minded persons.<sup>79</sup> By them they are given the same teachings as they had already both chosen for themselves and had determined to practise to their own perdition. Who indeed does not know that, from the very beginning, over against prophets the Devil has raised up false prophets, over against apostles false apostles, over against holy teachers false holy men and false teachers,<sup>80</sup> as he strives earnestly to deceive the more neglectful, by means of his devices and plausible speech, and to cast them down into the pit of perdition? The apostle speaks of these agents also, in an allusive manner: *I entreat you, brothers, to watch out for those who create dissensions and occasions for sin contrary to the teaching which you have learnt. And avoid them, for such men are not servants of our Lord Jesus but of their own bellies, and by their plausible and persuasive speech they deceive the hearts of the unsuspecting.*<sup>81</sup> Those then who want to avoid such men in accordance with the apostle's exhortation, ought to stand clear of the works of darkness,<sup>82</sup> for while they are willing to be held fast by these works, and while they walk in their surrounding darkness, they cannot avoid teachers of this kind, nor indeed are they able to come under the light of genuine teachers.

You then, our spiritual child in the Lord, when you hear the divine Scripture saying: *Woe to them who think themselves men of understanding and are prudent in their own eyes,*<sup>83</sup> pay heed to what is being said, *with fear and trembling.*<sup>84</sup> The subject is the soul's salvation, and if you wish to light upon a man who is spiritual and holy and a genuine teacher, do not expect simply by yourself to recognize him and by means of your intelligence, for that is impossible. On the contrary, as I have said, before all else, through doing good works and alms-giving, through fasting and prayer,<sup>85</sup> and

<sup>78</sup> Greek: ἀσμένως προσαποδέχονται. The verb does not appear in Lexicons, but must be an intensification of ἀποδέχονται.

<sup>79</sup> We have met similar material earlier in this *Ep*, and it is found in *Ep* 1 (v. above, n. 51), while the main theme of *Ep* 4 is unworthy, self-appointed spiritual fathers.

<sup>80</sup> Cf. 2 Co 11: 13–15.

<sup>81</sup> Rm 16: 17f., with slight verbal differences.

<sup>82</sup> Rm 13: 12.

<sup>83</sup> Is 5: 21 (LXX, with παρ' for ἐν).

<sup>84</sup> 2 Co 7: 15, Ep 6: 5, Ph 2: 12.

<sup>85</sup> Cf. Mt 17: 21, Mk 9: 29 (in reverse order).

αγωνίσθητι τὸν Θεὸν συλλήπτορα καὶ βοηθὸν εἰς τοῦτο σοὶ γεν-  
 ἔσθαι· ἐπ' αὖν δὲ εὐδοκία Θεοῦ καὶ χάριτι τοιοῦτον εὑρεῖν καταξι-  
 ωθῆς, τότε μείζονα ἐπίδειξαι σπουδὴν, μείζονα τὴν προθυμίαν,  
 πολλὴν τὴν ταπείνωσιν, πολλὴν τὴν εὐλάβειαν, ὑπερβάλλουσιν εἰς  
 295 αὐτὸν τιμὴν, τὴν πίστιν εἰλικρινή καὶ ἀδίστακτον· διατί; ἵνα μὴ ἀντὶ  
 μισθοῦ κόλασιν σεαυτῷ προξενήσῃς καὶ τιμωρίαν, πρὸς γὰρ τοὺς  
 τοιούτους ἔφη ὁ Σωτὴρ ἡμῶν καὶ Θεός· «Ὁ δεχόμενος ὑμᾶς ἐμὲ  
 δέχεται καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ.» Χρὴ οὖν ὡς αὐτὸν τὸν  
 Χριστὸν τοὺς τοιούτους δέχεσθαι, ἀδελφοί· τὰ γὰρ εἰς αὐτοὺς γιν-  
 300 όμενα πρὸς τὸν δεσπότην Χριστὸν καὶ Θεὸν ἡμῶν διαβαίνουσι  
 καὶ αὐτοὶ ταῦτα οἰκείουται καὶ ὡς αὐτὸς πάσχων ταῦτα λογίζεται,  
 ὥσπερ καὶ τὰ εἰς τοὺς ψευδοδιδασκάλους γινόμενα πρὸς τὸν ἀντί-  
 χριστον ἀνατρέχουσι καὶ οἱ αὐτοὺς δεχόμενοι τὸν διάβολον  
 ὑποδέχονται.  
 305 Καὶ μηδεὶς προβάλληται ἄγνοιαν λέγων· Πόθεν ἄρα τοὺς τοιού-  
 τους γνῶναι δυνήσομαι; ἄνθρωπος γάρ εἰμι, καὶ «οὐδεὶς οἶδε τὰ τοῦ  
 ἀνθρώπου, εἰ μὴ τὸ πνεῦμα» τὸ οἰκοῦν «ἐν αὐτῷ», μηδεὶς τοῦτο εἰς  
 εὐλογον λήψεται πρόφασιν· εἰ γὰρ μὴ τοῦτο δυνατόν ἦν, οὐκ αὖν ὁ  
 Κύριος ἔλεγε· Βλέπετε «ἀπὸ τῶν ψευδοπροφητῶν», τῶν ψευδοδι-  
 310 δασκάλων δηλονότι, «οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι  
 προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες», καὶ ἐπιφέρων φησὶν, ἐκ  
 «τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς». εἰ οὖν ἀψευδὴς ὁ δεσπ-  
 ότης ἐστίν, ὥσπερ δὴ καὶ ἀψευδὴς ἐστὶ, δυνατόν ἡμῖν ἐστίν, ἐξ ὧν  
 ποιούσιν, ἐξ ὧν φθέγγονται, ἐπιγνῶναι αὐτούς· εἴπωμεν τοίνυν τοὺς  
 315 καρποὺς τοῦ ἀληθινοῦ καὶ ἀγίου Πνεύματος πρῶτον, ἔπειτα τοὺς  
 τοῦ ἐναντίου καὶ πονηροῦ διαγράψομεν, καὶ γνώσεσθε ἀκριβῶς ἐκ  
 τούτων πῶς εἰσὶ δῆλοι καὶ φανεροὶ οἱ ἀληθεῖς δίκαιοι καὶ ἅγιοι, καὶ  
 οἱ μὴ ὄντες μὲν τοιοῦτοι ὑποκρινόμενοι δέ· ἐροῦμεν δὲ ἀφ' ἑαυτῶν  
 οὐδὲν ἀλλ' ἐκ τῶν τοῦ Σωτῆρος λόγων καὶ τῶν ἀγίων ἀποστόλων  
 320 αὐτοῦ, δι' ὧν τὴν ὑμετέραν ἀγάπην πληροφορῆσαι πειράσομαι.

292 τοῦτον K  
 312 γνώσεσθε CP: -σθαι K

296 σεαυτῷ: αὐτῷ K  
 317 δῆλοι: δοῦλοι K

301 αὐτὸν πάσχοντα CPK  
 320 καὶ ante τὴν add. K

persistent supplication, strive to get God as your helper and assist- 320  
 ant in this matter. And when by God's good will and his grace you  
 are judged worthy to find someone of this kind, then display  
 greater earnestness, greater zeal, much humility, much reverence,  
 and unbounded respect for him, and faith that is sincere and free  
 from doubt.<sup>86</sup> Why? In order that you may not bring upon your- 325  
 self punishment and retribution instead of a reward, for it was to  
 men of this kind that our Saviour and God said, *He who receives you,*  
*receives me, and he who rejects you rejects me.*<sup>87</sup> It is then as Christ himself  
 that we must receive men of this kind, brothers,<sup>88</sup> for what is done  
 to them passes over to Christ, our Master and God, and he 330  
 regards them as done to him, and he considers himself to be  
 undergoing them, in the same way as also what is done to false  
 teachers passes on to Antichrist, and those receiving them are  
 welcoming the Devil.

And let no one advance ignorance as his excuse and say: 'How 335  
 shall I be able to know who are men of this kind? After all, I am a  
 man, and *no one knows the things that constitute a man, except the spirit*  
*which dwells within him.*'<sup>89</sup> Nobody will accept this as a reasonable  
 excuse, for were it not possible, the Lord would not have said:  
 Beware of *false prophets*—false teachers, obviously—*who come to you* 340  
*in sheep's clothing, but inwardly are ravening wolves,*<sup>90</sup> and he adds: *By*  
*their fruits you will recognize them.*<sup>91</sup> If then the Master never lies—as  
 indeed he never does—it is possible for us to recognize them by  
 what they do and by what they say. Therefore let us first recount  
 the fruits of the Spirit who is genuine and holy, and then we shall 345  
 depict those of our Foe and the Wicked One, and so you will know  
 precisely how the true, righteous, and holy are clearly visible and  
 distinctive, and similarly those who are not, but pretend to be. We  
 shall say nothing that comes from ourselves, but only what comes  
 from the words of our Saviour and of his holy apostles, and 350  
 thereby I shall attempt to satisfy your Charities.<sup>92</sup>

<sup>86</sup> In a *Catechesis* also Symeon, speaking as here about choice of a spiritual father and obedience to him, tells an aspirant to pray 'persistently' (ἐκτενῶς) to be shown the right man, and having succeeded to be 'free from doubt' (ἀδιστακτῶς) when obeying him (*Cat* xx, 45, 48—*SC* 104, p. 334).

<sup>87</sup> Mt 10: 40 and Lk 10: 16—the same combination as before (n. 30).

<sup>88</sup> 'Brothers', followed by 'you' (plural), indicates that at least this section of the letter was taken from an address, probably a *Catechesis*—v. Introduction.

<sup>89</sup> 1 Co 2: 11.

<sup>90</sup> Mt 7: 15. (But Symeon has βλέπετε for προσέχετε.)

<sup>91</sup> Mt 7: 16 (but with ἐκ for ἀπό). <sup>92</sup> 'your Charities'—n. 13.

Ἄκουε τοίνυν τί φησιν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὁ Θεός·  
 «Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, μακάριοι οἱ πενθοῦντες,  
 μακάριοι οἱ πραεῖς», καὶ πάλιν· «Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,  
 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους  
 325 ὑμᾶς, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων  
 ὑμᾶς», λόγος ἄργος μὴ ἐκπορευέσθω ἐκ τοῦ στόματος ὑμῶν, ἀμὴν  
 λέγω ὑμῖν ὅτι ὑπὲρ ἁργοῦ λόγου, λόγον δώσουσιν οἱ ἄνθρωποι ἐν  
 ἡμέρᾳ κρίσεως, καὶ αὖθις· «Ἐὰν μὴ ἐπιστραφήτε καὶ γένησθε ὡς τὰ  
 παῖδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν», καὶ  
 330 ἀλλαχοῦ· «Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν  
 ἀγάπην ἔχητε ἐν ἀλλήλοις», καὶ πάλιν· «Ὑμεῖς δὲ πῶς δύνασθε  
 πιστεύειν, δόξαν τὴν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν  
 παρὰ τοῦ μονοῦ Θεοῦ οὐ ζητεῖτε;» «πᾶς» γὰρ «ὁ ὑψὼν ἑαυτὸν  
 ταπεινωθήσεται», φησὶν, «ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται», οὐ  
 πρὸς κοσμικὴν δόξαν ὑψωθήσεσθαι λέγει, ἀλλὰ πρὸς πνευματικὴν  
 ἀλλοίωσιν ἀναχθήσεσθαι μυστικῶς ἐπαγγέλλεται. καὶ ταῦτα μὲν ὁ  
 Κύριος ἡμῶν καὶ δεσπότης διαρρήδην καθ' ἐκάστην τοῖς πᾶσι βοᾷ,  
 ἀλλ' ἄκουε λέγοντος καὶ Παύλου τοῦ ἀποστόλου· «Ὁ δὲ καρπὸς τοῦ  
 Πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη μακροθυμία χρηστότης  
 340 ἀγαθωσύνη πραότης πίστις ἐγκράτεια», καὶ πάλιν· «Ἡ ἀγάπη οὐ  
 περπερεύεται οὐ φυσιοῦται οὐκ ἀσχημονεῖ οὐ ζητεῖ τὰ ἑαυτῆς»,  
 ἀλλὰ «πάντα στέγει πάντα ὑπομένει, ἡ ἀγάπη οὐδέποτε ἐκπίπτει»,  
 ἄκουε δὲ καὶ τοῦ θεολόγου Ἰωάννου λέγοντος· Τεκνία «μὴ ἀγαπάτε  
 τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ», ἡ γὰρ ἀγάπη τοῦ κόσμου ἔχθρα

322 μακάριοι οἱ πενθοῦντες *iter. et cancellavit* P

ένους ὑμᾶς *om.* CPK

332 τὴν<sup>3</sup> *om.* C (*scr.* C<sup>ac</sup> ?) P (*scr.* P<sup>id</sup>)

324 f. εὐλογεῖτε τοὺς καταρωμέ-

325 f. καὶ διωκόντων ὑμᾶς *om.* CPK

331 ἔχετε AK

337 βοᾷ *post* διαρρηδὴν *scr. rt cancellavit* K

Listen then to what our Lord Jesus Christ, our God, says: *Blessed are the poor in spirit, blessed are they that mourn, blessed are the meek,*<sup>93</sup> and again: *Love your enemies, do well to those who hate you, bless those who curse you, pray for those who insult you and persecute you;*<sup>94</sup> let no idle word 355 come forth from your mouth;<sup>95</sup> truly I say to you, men will give account for an idle word in the Day of Judgement;<sup>96</sup> and moreover: *Unless you turn and become like children, you shall not enter the kingdom of heaven,*<sup>97</sup> and in another place: *By this all will know that you are my disciples, if you have love for one another,*<sup>98</sup> and again: *But how can 360 you believe, you who receive the glory that comes from one another, and do not seek the glory that comes from the only God?*<sup>99</sup> For every one who exalts himself will be humbled, he says, but he who humbles himself will be exalted.<sup>100</sup> He does not say that he will be exalted to worldly glory, but he promises that he will be lifted up in a mysterious fashion 365 to a spiritual transformation.<sup>101</sup> And this our Lord and Master expressly proclaims every day to all, but listen also to Paul the apostle when he says: *The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, gentleness, faithfulness, self-restraint;*<sup>102</sup> and again: *Love does not vaunt itself, is not puffed up, does not behave in an 370 unseemly way, does not seek its own ends,*<sup>103</sup> but it bears all things, endures all things. *Love never fails.*<sup>104</sup> Listen also to John the theologian when he says: Little children, *do not love the world, nor the things that are in the*

<sup>93</sup> Mt 5: 3,4,5. Although in the *Catecheses*, *Hymns*, and *Theological and Ethical Treatises* Symeon often quoted or referred to one or more of the Beatitudes, this is the only instance in the *Epistles*.

<sup>94</sup> Mt 5: 44 (some MSS), conflated with Lk 6: 27 f.

<sup>95</sup> Cf. Ep 4: 29.

<sup>96</sup> Cf. Mt 12: 36. Both here and in the preceding words Symeon was quoting inaccurately, doubtless, as so often, relying on memory.

<sup>97</sup> Mt 18: 3, but with ἐπιστραφήτε for στραφήτε.

<sup>98</sup> Jn 13: 35.

<sup>99</sup> Jn 5: 44, with slight verbal differences.

<sup>100</sup> Lk 18: 14, cf. 14: 11, and Mt 23: 12.

<sup>101</sup> Symeon has more to say later on the subject of this 'transformation' (ἀλλοίωσις), see line 496, n. 148. Other references in his works include: *Cat* xxv, 261–7, *Ch* ii, 8, 18, *Ch* iii, 87, 15, *TrEth* iv, 594 f. (where Darrouzès has a useful note), *TrEth* v, 207–11, *TrEth* viii, 195–209. Cf. also *Spiritual Fatherhood*, pp. 182–8.

<sup>102</sup> Ga 5: 22 f., with 'faithfulness' and 'gentleness' transposed.

<sup>103</sup> 1 Co 13: 4 f.

<sup>104</sup> 1 Co 13: 7 f., with omission of πάντα πιστεύει, πάντα ἐλπίζει.

345 εἰς Θεὸν ἐστίν· ὥστε, ἀδελφοί μου, ὁ ἀγαπῶν τὸν κόσμον ἐχθρὸς  
 τοῦ Θεοῦ καθίσταται, καὶ ὅτι «Ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρω-  
 ποκτόνος ἐστί, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει» μέρος  
 ἐν τῇ βασιλείᾳ τοῦ Κυρίου ἡμῶν καὶ Θεοῦ, καὶ ὅτι «Ἐν τούτῳ εἰσὶν»  
 350 μίσους καὶ τῆς ἀγάπης, ὁ γὰρ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τοὺς  
 γεγεννημένους ἐξ αὐτοῦ, ἡγουν τοὺς ἀδελφούς, ὁ δὲ μισῶν τινα τῶν  
 ἀδελφῶν αὐτοῦ οὗτος ἐκ τοῦ διαβόλου γεγέννηται, καὶ ἡ ἀγάπη τοῦ  
 Θεοῦ οὐκ ἔστιν ἐν αὐτῷ.

Οὕτω τοιγαροῦν οἱ υἱοὶ τοῦ Θεοῦ καὶ οἱ υἱοὶ τοῦ διαβόλου παρὰ  
 355 τῶν διακρίσεων ἐχόντων γνώριμοι καὶ φανεροὶ καθεστήκασι, καὶ  
 οὗτοι καὶ οἱ καρποὶ τοῦ παναγίου καὶ ἀγαθοῦ Πνεύματος· χρὴ οὖν  
 καὶ τοὺς τοῦ ἐναντίου ἐκθέσθαι ἥτοι τοῦ πονηροῦ πνεύματος, ἵνα ὡς  
 εἴρηται τὸ φῶς ἀπὸ τοῦ σκότους καὶ τὸ γλυκὺ ἀπὸ τοῦ πικροῦ καὶ  
 τὸ ἀγαθὸν ἀπὸ τοῦ κακοῦ διακρίνοντες ἐπιγνώσεσθε.

360 Προσέχετε τοίνυν καὶ αὐθις τοῦ δεσπότου καὶ Θεοῦ ἡμῶν λέγον-  
 τος· «Οὐ δύναται δένδρον καλὸν καρπὸν σαπρὸν ποιεῖν οὐδὲ δένδρον  
 σαπρὸν καρπὸν καλὸν ποιεῖν», καὶ πάλιν· «Ὁ ἀγαθὸς ἄνθρωπος ἐκ  
 τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὰ ἀγαθὰ, ὁ δὲ πονηρὸς  
 ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας προφέρει τὰ  
 365 πονηρά», καὶ αὐθις· «Ὁ λύσας μίαν τῶν ἐντολῶν τούτων τῶν  
 ἐλαχίστων καὶ διδάξας οὕτως τοὺς ἀνθρώπους» ποιεῖν «ἐλάχιστος  
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.» τί δέ καὶ περὶ τῶν γραμ-  
 ματέων καὶ φαρισαίων φησί; «Δεσμεύουσι φορτία βαρέα καὶ δυσ-  
 βάστακτα καὶ περιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ  
 370 δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά· πάντα δὲ τὰ ἔργα αὐτῶν  
 ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, πλατύνουσι δὲ τὰ φυλακ-  
 τήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα» τῶν ἱματίων αὐτῶν,

354 οἱ<sup>1</sup> et<sup>2</sup> om. AP<sup>ac</sup> (scr. P<sup>al</sup>)  
 ἐκθέσθαι PK: ἐνθέσθαι EAC  
 366 διδάξει E?A οὕτω PK

356 καὶ ἀγαθοῦ om. K  
 359 ἐπιγνώσεσθαι E  
 368 φροντία A

357 τοὺς om. CPK  
 360 προσέχεται K

world,<sup>105</sup> for love for the world is enmity towards God, so that, my brothers, he who loves the world proves to be an enemy of God;<sup>106</sup> 375 and: *He who hates his brother is a murderer, and you know that no murderer has*<sup>107</sup> any share in the kingdom of our Lord and God;<sup>108</sup> and: *By this the children of God and the children of the Devil are easily known,*<sup>109</sup> by hatred and love, because he who loves God also loves those who are begotten of him,<sup>110</sup> that is to say, his brothers, but he who hates 380 one of his brothers is begotten of the Devil,<sup>111</sup> and the love of God is not in him.<sup>112</sup>

In this way, then, for those who have discernment the sons of God and the sons of the Devil prove to be easily known and visible<sup>113</sup>—both they, and also the fruits of the all-holy and good 385 Spirit. Accordingly, the fruits of the Foe, that is the Wicked Spirit, must also be exposed, in order that, as I said, you<sup>114</sup> may discern light from darkness, and sweet from bitter, and good from evil,<sup>115</sup> and recognize them.

Once more, therefore, pay heed to our Master and God who 390 says: *A good tree cannot produce corrupt fruit, nor can a corrupt tree produce good fruit,*<sup>116</sup> and also: *The good man brings forth good things out of the good treasure of his heart, but the evil man brings forth evil things out of the evil treasure of his heart.*<sup>117</sup> And, further: *He who sets aside one of the least of these commandments, and teaches men to do so, will be called least in the* 395 *kingdom of heaven.*<sup>118</sup> And what does he say about the scribes and Pharisees? *They tie together heavy burdens, grievous to be borne, and lay them on men's shoulders, but they are not willing to move them with their finger; and they do all their deeds in order to be seen by men, and they make their phylacteries broad, and lengthen the fringes of their garments, and they love* 400

<sup>105</sup> 1 Jn 2: 15, with the addition of 'little children' (τεκνία) which is absent here, although frequent in 1 Jn.

<sup>106</sup> Not from Jn, but a loose quotation of Jm 4: 4.

<sup>107</sup> 1 Jn 3: 15.

<sup>108</sup> These words are not from Jn, but are reminiscent of Ep 5: 5.

<sup>109</sup> 1 Jn 3: 10 (with γνώριμα for φανερά).

<sup>110</sup> Cf. 1 Jn 5: 1.

<sup>111</sup> Cf. Jn 8: 44.

<sup>112</sup> Cf. 1 Jn 2: 15, 3: 17.

<sup>113</sup> Cf. 1 Jn 3: 10.

<sup>114</sup> Symeon again changes to the plural.

<sup>115</sup> Cf. Is 5: 20.

<sup>116</sup> Mt 7: 18, Lk 6: 43, cf. Mt 12: 33.

<sup>117</sup> Lk 6: 45, Mt 12: 35, with some verbal changes.

<sup>118</sup> Mt 5: 19, with slight verbal changes, including the addition of 'to do'—ποιεῖν.



«φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθ-  
 375 ἐδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ  
 καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββὶ ῥαββί.» ὅταν οὖν ἴδῃς ἐκ  
 τούτων πάντων τι ποιῶντα τινα καὶ τὴν ἐξ ἀνθρώπων δόξαν ἐπι-  
 ζητοῦντα καὶ λύοντα τὰς ἐντολὰς τοῦ Θεοῦ ἵνα ἀνθρώπους ἀρέσῃ  
 ἐπίγνωθι ὅτι πλάνος ἐστὶ καὶ οὐκ ἀληθής. λέγει δὲ καὶ ὁ ἀπόστολος·  
 380 «Ὅπου δὲ ἐν ὑμῖν ἔρις» καὶ φθόνος «καὶ ζήλος» καὶ διαβολαὶ «καὶ  
 διχοστασίαι, οὐχὶ σαρκικοὶ ἐστέ; ὁ δὲ» σαρκικὸς καὶ «ψυχικὸς  
 ἄνθρωπος οὐ» χωρεῖ οὔτε «δέχεται τὰ τοῦ Πνεύματος, μωρία γὰρ  
 αὐτῷ ἐστίν», ὁ δὲ τὰ τοῦ Πνεύματος μὴ χωρῶν οὐδὲ τὸ Πνεῦμα  
 ἔχει ἐν ἑαυτῷ δηλονότι· ὁ δὲ μὴ ἔχων Πνεῦμα ἅγιον τοῦ Χριστοῦ  
 385 Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος», φησίν, «οὐκ ἔστιν αὐτοῦ.»

Ἦκουσας τίνες εἰσὶ τοῦ Χριστοῦ καὶ τίνες τοῦ ἀντίχριστου;  
 πάντως ἔγνωσ ἀπεντεῦθεν ὅτι τοῖς προσέχουσιν εὐδιάγνωστοί εἰσι  
 καὶ οἱ ἀγαθοὶ καὶ οἱ πονηροί· οἱ γὰρ μὴ προσέχοντες, οὐ μόνον τοὺς  
 390 ἄλλους τῶν ἀνθρώπων ἀλλὰ καὶ ἑαυτοὺς ἀγνοοῦσιν. ὅταν γάρ, εἰπέ  
 μοι, ὡς ἀθάνατός τις μεριμνᾷ καὶ φροντίζει καὶ μόνοις τοῖς βιω-  
 τικοῖς πράγμασι νυκτὸς καὶ ἡμέρας ἀσχολῆται καὶ πόρους προσ-  
 ὄδων ἐπινοῇ καὶ οἴκους λαμπροὺς ἀνοικοδομῇ, ἵππων τε καὶ  
 ἡμιόνων καὶ δουλίδων πλήθος ἐπισωρεύῃ, ἀργυρὰ σκεύη κτώμενος  
 395 ἱμάτιά τε πολύτιμα καὶ στρωμνὰς καὶ πᾶσαν ἄλλην θεραπείαν  
 σωματικὴν καὶ σαρκικὴν ἀπόλαυσιν περιποιούμενος ἑαυτῷ, οὐχὶ  
 ἑαυτὸν ὁ τοιοῦτος ἀγνοεῖ; ναὶ ὄντως, τέκνον πνευματικόν, ἀγνοεῖ  
 ἑαυτὸν καὶ τὰ κατ' αὐτόν, καὶ γινώσκει ἑαυτὸν καὶ οὐ γινώσκει· καὶ  
 γινώσκει μὲν ἑαυτὸν ὅτι οὗτός ἐστι, δείκνυσι δὲ δι' ὧν πράττει ὅτι  
 ἀγνοεῖ ἑαυτόν, οὕτω γὰρ διάκειται ὡς οὐ τεθηγξόμενος πώποτε· καὶ

373 πρωτοκλισίαν C<sup>bc</sup> P<sup>(bc?)</sup>: -κλησίαν cett. 376 τι C<sup>mg</sup> (cancellavit C<sup>bc</sup>) PK: om.  
 EAC<sup>ac</sup> ποιῶντα scr. P<sup>bc</sup> καὶ scr. P<sup>bc</sup> 377 ἀνθρώποις EC (p.c. ?) ἀρέσῃ ἀνθρ.  
 ~E 379 ἐν om. CPK 380 ψυχικός (sic, linea subterducta) E  
 383 δῆλο (?) post ἅγιον scr. et cancellavit E 385 φησίν om. K 390 φροντίζει  
 E: -ζει cett. 391 ἀσχολῆται E: -λείται cett. 392 ἐπινοῇ E: -νοεῖν K: -νοεῖ  
 cett. ἀνοικοδομῇ nos: -μεῖ C<sup>u</sup> PK: -μών EA (si recte, aliquid intercidisse videtur ante καὶ  
 οἴκους) 393 ἐπισωρεύῃ nos: -ρεύει C<sup>u</sup> PK: -ρεύωσιν E: -ρεύουσιν A  
 394 πολυτικά E 395 καὶ σαρκικὴν om. K 396 ναί: καὶ K  
 397 κατ' αὐτόν CPK: κατόν E<sup>ac</sup> (-ταῦ- scr. E<sup>mg</sup>): κατ(α) τὸν A γινώσκεις αὐτόν E  
 398 ἑαυτόν : αὐτόν CPK ὅτι οὗτος ἐστι, δείκνυσι: καὶ αὐτὸς ἐπιδείκνυσι E  
 399 διάκειται: διάγει E

*the place of honour at banquets and the chief seats in synagogues, and salutations in market-places, and being called, Rabbi, Rabbi, by men.*<sup>119</sup> Accordingly, when you<sup>120</sup> see that somebody is doing any of all these things, and is seeking after the glory which comes from men,<sup>121</sup> and setting aside God's commandments<sup>122</sup> to please men,<sup>123</sup> recognize that he is a deceitful person, and not genuine. And the apostle says: *Where there is among you strife and envy and jealousy and slanders and dissensions, are you not carnal?*<sup>124</sup> *And the carnal and natural man has no room for, and does not receive, the things of the Spirit, for they are foolishness to him.*<sup>125</sup> But, clearly, he who has no room for the things<sup>410</sup> of the Spirit, does not have the Spirit within him, and he who does not have the Holy Spirit is not a servant of Christ, for Paul solemnly affirms this: *If someone does not have the Spirit of Christ, that man—says he—does not belong to him.*<sup>126</sup>

You have heard who belong to Christ, and who to Antichrist.<sup>415</sup> From now on you are well aware that for the attentive the good and the evil are easily distinguishable, while of course the inattentive lack knowledge not merely of all the rest of mankind but also of themselves. For, tell me, when someone is being anxious and deliberating as though he were going to live for ever, and busies<sup>420</sup> himself night and day simply about things of this life, and contrives means of making profits, and erects grand houses, and amasses a multitude of horses and mules and female slaves, acquiring vessels of silver, and getting for himself expensive clothes and beds and everything else that ministers to bodily comfort and carnal pleasure, does not such a man lack knowledge of himself? Yes, my spiritual child, he does indeed lack knowledge<sup>425</sup> of himself and of his personal affairs, and both knows and does not know himself. He knows himself to be the individual he is, but by what he does he demonstrates that he lacks knowledge of<sup>430</sup> himself, because he behaves as if he is never going to die. He indeed

<sup>119</sup> Mt 23: 4-7, with slight verbal changes, and inserting 'of their garments'—*τῶν ἱματίων αὐτῶν*, cf. Lk 11: 46.

<sup>120</sup> 'You' has again become singular.

<sup>121</sup> Cf. Jn 5: 44; 12: 43.

<sup>122</sup> Cf. Mt 5: 19.

<sup>123</sup> Cf. Ga 1: 10; 1 Th 2: 4.

<sup>124</sup> 1 Co 3: 3, with the addition of 'envy', 'slanders' (*φθόνος, διαβολαί*); 'dissensions' (*διχοστασίαι*) is found only in some MSS of 1 Co.

<sup>125</sup> 1 Co 2: 14, with the addition of 'carnal' (*σαρκικός*) and of 'has [no] room for' (*χωρεῖ*).

<sup>126</sup> Rm 8: 9.

400 λέγει μὲν ὅτι σήμερον ἐσμέν καὶ αὔριον οὐκ ἐσμέν, τὰ δὲ ἐπὶ πολλὰ  
 ἔτη ἀρκεῖν αὐτῷ μέλλοντα προαποτίθῃσιν· οὐδὲν εἶναι τὰ παρόντα  
 διαμαρτύρεται, καὶ ὑπὲρ μικροῦ καὶ τοῦ τυχόντος πράγματος τοῖς  
 πλησίον αὐτοῦ διαμάχεται· τέφρα καὶ κόνις εἶναι φιλοσοφεῖ, καὶ  
 στολαῖς αἰεὶ καλλωπίζεται καὶ τῶν λοιπῶν ἀνθρώπων ὑπερέχειν διὰ  
 405 τοῦτο δοκεῖ· Οὐαὶ οἱ τρυφῶντες, ἀκούει, καὶ οἱ ἐπὶ στρωμνῶν  
 ἀπαλῶν κατασπαταλῶντες, καὶ αὐτὸς εἰς τὸ λαμπροτέρας τὰς ἐν τῷ  
 οἴκῳ αὐτοῦ κλίνας καὶ ἀπαλωτέρας τὰς στρωμνὰς ποιεῖν, καὶ τὰς  
 τραπέζας πολυτελεστέρας καὶ φιλοτιμοτέρας ἀπεργάζεσθαι, πᾶσαν  
 σπουδὴν ἐπιδείκνυνται· καὶ τοῦτο οὐ μόνον εἰς τοὺς ὁμοίους αὐτοῦ  
 410 κοσμικοὺς ἀλλὰ καὶ εἰς τοὺς παραγενομένους πρὸς αὐτὸν μοναχοὺς,  
 οἵτινες οὐ μόνον οὐ θαυμάζουσι ταῦτα, ἀλλὰ καὶ τοὺς κεκτημένους  
 κατελεοῦσι καὶ τὴν ἄγνοιαν αὐτῶν ἀποδύρονται, ὅτι ἐφ' οἷς ἔδει  
 μᾶλλον αὐτοὺς αἰσχύνεσθαι καὶ ἐγκαλύπτεσθαι ὅτι ἄλλων πειν-  
 ῶντων, τοῦ Χριστοῦ δὲ μᾶλλον εἰπεῖν, αὐτοὶ ἐπὶ τοῖς τοιούτοις καὶ  
 415 ἐγκαυχῶνται καὶ ἐναβρύνονται, καὶ διὰ τῶν τοιούτων πλεονέκτας  
 ἑαυτοὺς καταμαρτυροῦντες καὶ τῶν πτωχῶν ἀποστερητὰς καὶ  
 ἀνελεήμονας, οὐκ αἰσθάνονται.

Πῶς οὖν, εἰπέ μοι, ὁ τοιοῦτος οὐκ ἀγνοεῖ ἑαυτὸν οἷος ἐστὶ καὶ ἐν  
 οἷς ἐστί; ναὶ ὄντως, εἰ καὶ δοκεῖ εἰδέναι, ἀλλ' ἀγνοεῖ ἑαυτόν· ὁ τοίνυν  
 420 ἑαυτὸν ἀγνοῶν καὶ τὰ κατ' αὐτόν, πῶς ἄλλον ἢ τὰ ἄλλου κατιδέειν  
 δυνηθῇ; πῶς ὁ τυφλὸς τυφλὸν ἢ βλέποντα διακρίνει; οὐδαμῶς. λοιπὸν  
 ὡς ἔφαμεν, τέκνον καὶ ἀδελφέ, ἂν μὴ αὐτοῦ πρότερόν τις ἐπι-  
 γνώμων, οὐ μόνον δὲ ἀλλὰ καὶ περὶ τῆς ἑαυτοῦ ἀσθενείας, σπεύσῃ  
 γενέσθαι διὰ ἐλεημοσύνης, ὡς ἄνωθεν εἴρηται, διὰ νηστείας καὶ  
 425 ἀγρυπνίας καὶ προσευχῆς καὶ συνεχοῦς δεήσεως, οὐ δύναται γινῶναι

400 τὰ: τὸ E      401 μέλλοντα C<sup>bc</sup>PK: μέλλον EAC<sup>ac</sup>?      προαποτίθῃσιν: πρὸς  
 ἀπότισιν E      406 τὸ P<sup>b</sup>K: τὰς cell.      411 οὐ <sup>2</sup> om. K      420 ἀγνοῶν  
 ἑαυτὸν      ~~~      A      421 διακρίνει      P<sup>ac</sup>      422 αὐτοῦ: ἑαυτοῦ      P<sup>bc</sup>  
 424 εἴρηται: εἴπωμεν K: -ρηται K<sup>sl</sup>

says: 'Today we are, and tomorrow we are not', but for the future he provides himself with enough to last him for many years; he solemnly affirms that contemporary matters are of no importance, and then he fights with his neighbours over some petty chance affair; he philosophizes about being dust and ashes, and yet always adorns himself with fine clothes, and thereby fancies himself superior to other men; he hears the words, 'Woe to those who fare sumptuously, and to those who loll upon soft beds,'<sup>127</sup> and yet he himself exhibits the utmost eagerness for making the couches in his house grander and the beds softer, and for rendering his dinners more expensive and more lavish.<sup>128</sup> And all this he does with an eye not only to worldly people like himself, but also to monks visiting him. The latter not merely find no reason to admire those luxuries, but also even pity their owners and deplore their ignorance, because while others are starving, or, to speak more truly, Christ is starving,<sup>129</sup> they are exulting and glorying in things about which they ought rather to be ashamed and abashed, and because they do not perceive that by such luxuries they bear witness against themselves as being rapacious, robbers of the poor, and men devoid of pity.

So tell me, how can such a man not be lacking in knowledge of himself, what kind of man he is and in what circumstances he is living? Indeed the truth is that, even if he thinks he knows himself, he really does lack this knowledge. Then a man with no knowledge of himself and of his personal affairs, how could he observe another person or another's state? How is a blind man to distinguish whether someone is blind or can see? There is no way that he can. So as we said, my child and brother, unless a man strives hard first to become someone with understanding of himself, and more than that, of his own weakness, striving by means of alms-giving, as was said earlier, and by means of fasting and vigil and prayer and continual supplication, he cannot come to

<sup>127</sup> Cf. Jm 5: 5, Am 6: 4.

<sup>128</sup> This lively description suggests that Symeon had personally encountered men of the kind he portrays. It may be compared with a passage in *De Inani Gloria et de Educandis a Parentibus Liberis* by John Chrysostom (though its authorship is disputed), SC 188, pp. 90–6.

<sup>129</sup> Cf. Mt 25: 42, and Symeon's use of the same passage in *Cat* ix, 43, 169 (SC 104, p. 106, 118), and in *TrEth* vii, 505 (SC 129, p. 192).

ὅτι δίχα πατρὸς καὶ διδασκάλου πνευματικοῦ ἀδύνατόν ἐστιν  
 ἀνθρώπῳ τὰς ἐντολὰς τοῦ Θεοῦ φυλάξαι καὶ καλῶς καὶ ἀμέμπτως  
 βιώσαι καὶ ἀνώτερον γενέσθαι τῶν παγίδων τοῦ διαβόλου. τοῦτο δὲ  
 ὁ μὴ γνούς, ὡς μὴ χρήζων νοουθεσίας ἢ διδασκαλίας ἢ συμβουλῆς ἢ  
 430 βοηθείας ἄλλων διάκειται, καὶ πεφυσίωται ὡς οὐκ οἶδεν, μηδὲν  
 ἐπιστάμενος μηδὲ αὐτὸ τοῦτο εἰδὼς ὅτι οἶδεν οὐδέν, καὶ εἰς βάθος  
 ἀγνωσίας μᾶλλον δὲ ἀπωλείας ὣν οὐδὲ αὐτὸ τοῦτο δύναται συνιδεῖν  
 ὅτι «ἐν τοῖς ἀπολλυμένοις ἐστίν»· ἡ γοῦν ἄγνοια αὕτη ὥσπερ τις  
 λήμη ἐν τοῖς νοεροῖς ὄμμασι τῆς ψυχῆς ἐπιγίνεσθαι πέφυκεν, ἐκ τοῦ  
 435 ἀγαπᾶν ἡμᾶς τὸν κόσμον καὶ τὰ ἐν τῷ κόσμῳ· ὅσω γὰρ ἀφίσταται  
 ἡμῶν ἡ διάνοια τῆς τοῦ Θεοῦ μνήμης καὶ τοῦ θανάτου καὶ τῆς  
 μελλούσης κρίσεως καὶ τῶν ἀποκειμένων τοῖς δικαίοις ἀγαθῶν καὶ  
 τῶν διαδεχομένων τοὺς ἁμαρτωλοὺς κολαστηρίων, τοῦ αἰωνίου  
 440 πυρὸς καὶ σκότους, «τοῦ τῶν ὀδόντων βρυγμοῦ», καὶ πρὸς τὰς  
 «βιωτικὰς μερίμνας» καὶ φαντασίας τοῦ κόσμου, πλοῦτον λέγω καὶ  
 δόξαν καὶ τρυφήν, καὶ ἐν τοῖς λοιποῖς ἅπασι τοῦ κόσμου τούτου  
 νομιζομένοις λαμπροῖς ἐνδιατρίβει καὶ ἐνασχολεῖται καὶ τοῖς τοι-  
 οῦτοις συγγίνεται, παχύνεσθαι ἐπὶ πλεῖον εἴωθε καὶ κατὰ μικρὸν  
 ὄλον ἐπικαλύπτειν τὸ ὀπτικὸν τῆς ψυχῆς καὶ παντελῆ ἄγνοιαν τῶν  
 445 ἀγαθῶν καὶ λήθην τῶν ἐντολῶν τοῦ Θεοῦ ἐμποιεῖν. τοῦτο γὰρ καὶ ὁ  
 Δαυὶδ ἀμάρτησας καὶ πεπονθώς, πρὸς τὸν Θεὸν ἔλεγεν· «Ἀπο-  
 κάλυψον τοὺς ὀφθαλμούς μου καὶ κατανοήσω τὰ θαυμάσια ἐκ τοῦ  
 νόμου σου.» εἶδες πῶς κεκαλυμμένοι ὑπῆρχον αὐτοῦ οἱ ὀφθαλμοί;  
 εἶδες πῶς ἐβόα πρὸς τὸν Θεὸν ἀποκαλυφθῆναι αὐτούς; τοῦτο οὖν  
 450 καὶ σὺ ποιῆσαι προθυμήθητι, τέκνον, καὶ οὐ μὴ παρίδῃ Κύριος τὴν  
 ἐκ ψυχῆς σου δέησιν ἀλλ' ἐπακούσεται σου καὶ διανοίξει «τοὺς  
 ὀφθαλμούς τῆς καρδίας» σου, καὶ τότε ἀναβλέψας ἐν πρώτοις μὲν

430 ἄλλου E  
 οἶδεν E: εἶδεν *cell.*  
 CPK: -κε EA  
 βρυγμὸν A

οἶδεν EAC<sup>ac</sup>: -δε C<sup>bc</sup>PK  
 433 ἢ: ἡ E  
 435 ὅσα E

431 τοῦτο: τοῦ C<sup>ac</sup> (το *scr.* C<sup>sl</sup> \_)  
 434 λύμη EA πέφυκεν  
 438 -δεξαμένων E? AK  
 439 τὸ τῶν ὀδ.

know that without a spiritual father<sup>130</sup> and teacher it is impossible for a man to keep God's commandments, and live rightly and irreproachably, and rise superior to the snares of the Devil. But as for him who does not know this, he behaves himself as if needing no admonition, or teaching, or advice, or assistance from others, and he is puffed up with conceit to an extent of which he is unaware, for he understands nothing and does not even know this, that he knows nothing. Being in the depths of ignorance, or rather of perdition,<sup>131</sup> he is unable even to become conscious of the fact that he is *amongst those who are perishing*.<sup>132</sup> Indeed this ignorance naturally fastens upon the soul's spiritual eyes like a filmy discharge, as a result of our loving the world and the things that are in the world.<sup>133</sup> For the more our mind is withdrawn from the remembrance of God, of death, of future judgement, of the good things in store for the righteous and of the tortures awaiting sinners, of eternal fire and darkness, and of *the gnashing of teeth*,<sup>134</sup> and the more it turns towards *the cares of this life*<sup>135</sup> and the world's delusive charms—I mean riches, glory, and luxury—and the more it lingers fondly upon all the other so-called splendours of this world, is preoccupied with them, and gets involved with things of this kind, the more our mind normally becomes duller, and little by little covers the whole of the soul's organ of sight, and produces in us entire ignorance of good things, together with the forgetting of God's commandments. This indeed was David's experience when he had sinned, and so he said to God: '*Uncover my eyes, and I shall perceive the wonders of thy law*.'<sup>136</sup> Do you see how his eyes had a covering over them? Do you see how he cried to God for them to be uncovered? So you too, my child, be eager to do the same, and the Lord will not disregard the supplication<sup>137</sup> that comes from your soul, but will give ear to you, and will open *the eyes of your heart*.<sup>138</sup> Then you will recover your sight, and first of all you will

<sup>130</sup> An emphasis on the necessity of having a spiritual father is, of course, traditional (cf. John Climacus, *Scala Paradisi*, PG 88, 1089B), and Symeon stresses it in other places besides this, e.g. *Cat* xiv, 5–23, *Cat* xx, 45–50 (*SC* 104, pp. 204–6, 334).

<sup>131</sup> Cf. *Ep* 4, lines 155–9 for similar terminology—also *Cat* xxii, 296 (*SC* 104, p. 388).

<sup>132</sup> 2 *Co* 4: 3.

<sup>133</sup> Cf. 1 *Jn* 2: 15.

<sup>134</sup> Mt 8: 12; 13: 42, 50.

<sup>135</sup> Lk 21: 34.

<sup>136</sup> Ps 118: 18, LXX.

<sup>137</sup> Cf. Ps 54: 2, LXX (with change to 3rd person, and *παρίδῃ* for *ὑπερίδης*).

<sup>138</sup> *Ep* 1: 18.

ἐπιγινῶς σεαυτὸν καὶ τὰ κατὰ σέ, ἔπειτα ἅπερ σοι προειρήκαμεν  
 πάντα, καὶ τηρικαῦτα οὐ μόνον τοὺς εὐλαβεῖς καὶ ἐναρέτους τῶν  
 455 μοναχῶν, ἀλλὰ καὶ πάντα ἄνθρωπον μικρόν τε καὶ μέγαν, δίκαιόν τε  
 καὶ ἁμαρτωλόν, καὶ αὐτοὺς τοὺς προφανῶς ἁμαρτάνοντας ὡς  
 ἁγίους καὶ ὑπὲρ σέ ὄντας ἀπὸ καρδίας λογίσῃ. ἔσται γάρ σοι τοῦτο  
 καὶ παντὶ ἐτέρῳ σημεῖον ἐναργές ὅτι τὴν τῶν ἁμαρτιῶν σου ἄφεσιν  
 460 ἔλαβες, ὅταν εἰς ταύτην ἔλθῃς τὴν χώραν· ἐν ταύτῃ γὰρ ἡ ἁγία  
 ταπείνωσις αὐλίζεται, καὶ τοῖς πρὸς αὐτὴν ἀφικομένοις τοῦτο δῶρον  
 πρῶτον χαρίζεται, τὸ μηδένα τῶν ἀπάντων ἀνθρώπων ἁμαρτωλ-  
 ότερον ἑαυτοῦ ἢ εὐτελέστερον εἶναι λογίζεσθαι ἀλλ' ἐν αἰσθήσει  
 ψυχῆς πάσῃ μόνους ἔχειν ἁμαρτωλοὺς ἑαυτοὺς καὶ μόνους  
 ἀπόλλυσθαι μέλλοντας καὶ τῇ κολάσει παραδοθήσεσθαι.  
 465 Σπούδασον οὖν, περιπόθητον τέκνον καὶ ἀδελφέ, ταύτην  
 κτήσασθαι τὴν ταπείνωσιν καὶ μὴ εἴπῃς ὅτι Ἀδύνατόν μοι τοῦτο  
 ἐστίν, μηδὲ ὅτι Τοῖς μοναχοῖς τοῦτο ἀρμόδιον καὶ οὐχὶ καὶ τοῖς ἐν  
 τῷ βίῳ διάγουσι· καὶ γὰρ ὁ Χριστὸς τοῖς πᾶσι κοινὰς τὰς ἐντολὰς  
 αὐτοῦ διωρίσατο καὶ οὐ διείλε κοσμικοὺς ἐκ τῶν μοναχῶν, ἀλλὰ καὶ  
 470 οἱ πρὸ τοῦ νόμου καὶ ἐν τῷ νόμῳ ταῦτα κατώρθωσαν· καὶ ἤκουε τοῦ  
 Ἰωβ λέγοντος· «Ἐγὼ εἰμὶ γῆ καὶ σποδός», καὶ τοῦ Δαυίδ· «Ἐγὼ  
 εἰμὶ σκώληξ καὶ οὐκ ἄνθρωπος.» εἶδες ταπεινώσεως ῥήματα; εἶδες  
 ψυχὴν ἐσχάτην λογιζομένην ἑαυτὴν παντὸς ἀνθρώπου μικροῦ τε καὶ  
 475 μεγάλου; μίμησαι οὖν τοῦ Δαυὶδ τὴν μετάνοιαν καὶ τότε κτήσῃ  
 αὐτοῦ τὴν ταπείνωσιν· διὰ γὰρ τῆς μετανοίας τὸ ἐπικείμενον νέφος  
 τῆς ἀγνοίας ἐξαφανίζεται καὶ «τὸ κάλυμμα περικαλεῖται»· τούτου  
 δὲ γενομένου, τότε καὶ ἑαυτοὺς ἐπιγινώσκομεν καὶ τὰ καθ' ἡμᾶς  
 ὁρῶμεν οἷα εἰσὶ καὶ τὰ τραύματα καὶ τὰς κηλίδας βλέπομεν τῆς

454 ἐναρέτους καὶ εὐλαβεῖς ~ E 455 μέγαν P<sup>ac</sup> (ν *delevit* P<sup>bc</sup>): μέγα cett.  
 457 καὶ + ὡς E λογίσῃ P<sup>bc</sup>K: λογήσει ACP<sup>ac</sup>: λογίσης E? 459 ἔλθῃς nos:  
 ἔλθῃ<sup>oi</sup> s P: ἔλθοις EK: ἔλθεις A: *legi nequit* C 462-4 ἀλλ' ἐν - παραδοθήσεσθαι om.  
 K μόνον ἔ. μόνον ἀπ. μέλλοντα C<sup>bc</sup>K 466 κεκτήσθαι E 467 ἐστίν  
 EC<sup>ac</sup>: ἐστί C<sup>bc</sup>PK: *compendio scripsit* A 469 ἀλλὰ + γὰρ E 471 ἐγὼ εἰμὶ  
 ACP<sup>ac</sup>: ἐγὼ εἰμι EP<sup>bc</sup>K γῆ om. P (*scr.* P<sup>il</sup>) 471 f. ἐγὼ + δέ (εἰμι) E; ἐγὼ εἰμὶ CPK;  
 ἐγὼ εἰμὶ (*sic*) A 472 σκώλιξ C; σκώλυξ A 473 ἑαυτὴν λογιζομένην ~ E  
 476 περιερεῖται C; -ε<sup>ai</sup>ρεῖται P 478 κηλίδας EP<sup>bc</sup>K: κυ- C<sup>ac</sup>: κι- C<sup>bc</sup>A

get full knowledge of yourself and your personal affairs, and then 495  
 of everything that we have earlier told you, and after that from the  
 deep of your heart you will reckon as holy men and as better than  
 you, not only those monks who are devout and virtuous,<sup>139</sup> but also  
 every single man, both small and great, both righteous and sinful,  
 even those who openly commit sins. This indeed will be a clear 500  
 sign to you and to everybody else that you have received forgive-  
 ness of your sins, your having reached this land—for in it dwells  
 humility, and to those who arrive in it, this is the first gift bestowed  
 upon them, namely not to consider any one of all mankind to be  
 more sinful or more vile than themselves,<sup>140</sup> but with all their 505  
 spiritual<sup>141</sup> perception to regard only themselves as sinners, and  
 only themselves as doomed to perish and to be delivered up to  
 punishment.

Strive earnestly then, my much loved child and brother, to  
 acquire this humility, and do not say: 'For me, this is impossible', 510  
 or: 'This is appropriate for monks, but not for those living in the  
 world.'<sup>142</sup> Christ indeed ordained that his commandments were  
 applicable to all alike, and he did not distinguish seculars from  
 monks, and moreover both those who lived before the Law and  
 those under the Law did perform them. And listen to Job saying: 515  
 '*I am earth and ashes*',<sup>143</sup> and to David saying: '*I am a worm, and not a  
 man*'.<sup>144</sup> Do you see his expressions of humility? Do you see his soul  
 reckoning itself as lowest of all, beneath every man, small or  
 great? So imitate David's repentance, and then you will acquire  
 his humility, because it is through repentance that the cloud of 520  
 ignorance lying over us is forced to disappear completely and *the  
 veil is taken away*.<sup>145</sup> When this is done, we then both know ourselves  
 more fully and also see the condition of our personal affairs, and

<sup>139</sup> Symeon was far from reckoning all monks as holy—v. *Ep* 1, lines 333–7, and *Ep* 1, n. 109.

<sup>140</sup> Cf. Symeon's instructions to an imagined novice to consider himself morally and spiritually inferior to everybody, *Cat* xxvi, 97–107 (*SC* 113, p. 78).

<sup>141</sup> Unfortunately the only English adjective that can be used to suggest any connection with *ψυχῆ* is 'spiritual'.

<sup>142</sup> An indication that this letter was intended for someone similar to the recipient of *Ep* 2, not a monk but an upper-class secular personage.

<sup>143</sup> Gn 18: 27 (spoken by Abraham), while Jb 42: 6 is slightly different.

<sup>144</sup> Ps 21: 7, LXX.

<sup>145</sup> 2 Co 3: 16 (but with order of words different), cf. Ex 34: 34.



ψυχῆς, καὶ οὕτως οὐ ταπεινοφρονούμεν μόνον οὐδὲ ταπεινο-  
 480 λογούμεν, ἀλλ' αἰσχυρόμεθα τὸν ἥλιον καὶ τοὺς ἀστέρας καὶ τὰ κτίσ-  
 ματα ἅπαντα τοῦ Θεοῦ, ὅτι παρήχθησαν δι' ἡμᾶς καὶ ἡμεῖς τὸν ταῦτα  
 πεποικτότα Θεὸν ὡς εἶρηται δι' ἡμᾶς παρωργίσαμεν καὶ ἡμάρτομεν  
 παραβάντες αὐτοῦ οὐ μίαν ἀλλὰ πάσας τὰς ἐντολάς, καὶ οὐδὲ  
 485 ἀναβλέψαι τολμῶμεν οὐδὲ ἰδεῖν ταῦτα οὐδὲ μεταλαβεῖν ἐκ τῶν  
 καρπῶν τῆς γῆς ἀξίους ἑαυτοὺς ὅλως ἡγούμεθα, ἀλλὰ λιμῶ καὶ  
 δίψει ἀποθανεῖν ἡμᾶς εἶναι δίκαιον αὐτοὶ καθ' ἑαυτοὺς ψηφίζόμεθα,  
 τὴν τοῦ Χριστοῦ εἰκόνα καὶ τὰς τῶν ἀγίων αὐτοῦ ὡς βέβηλοι ὄντες  
 καὶ ἁμαρτωλοὶ ἀτενίσαι καὶ ἰδεῖν οὐκ ἰσχύομεν ἀλλὰ δοκοῦμεν  
 αὐτὰς βδελύττεσθαι ἡμᾶς καὶ τὰς πράξεις ἡμῶν, ὅθεν οὐδὲ προσ-  
 490 ελθεῖν αὐταῖς καὶ ἀσπάσασθαι τολμῶμεν, αἰσχυρόμενοι προσ-  
 ψαῦσαι τῶν καθαρῶν καὶ ἀγίων ἀνάγνοις καὶ ἀκαθάρτοις χεῖλεσιν·  
 εἰς ναὸν Θεοῦ εἰσερχεσθαι μέλλοντες, φόβῳ καὶ τρόμῳ ὡς ἀναξίως  
 εἰσερχόμενοι συνεχόμεθα μήπω καὶ διαστὰν τὸ ἔδαφος «ζῶντας»  
 ἡμᾶς «εἰς ἄδην» παραπέμψιει.

495 Ταῦτα καὶ ἕτερα πλείονα αἰεὶ καὶ διὰ παντὸς ἐκδιδασκούσα ἡ  
 ἀγία ταπεινῶσις μεταποιεῖ καὶ ἄλλοιοῖ καὶ οἰονεῖ πως δημιουργεῖ  
 καὶ σωματοποιεῖ καὶ ἐκτελεῖ ταπεινούς, ὡς μηδὲ θέλοντας ἔκτοτε  
 μέγα τι περὶ ἑαυτῶν ἐννοῆσαι ἢ εἰπεῖν ἡμᾶς δύνασθαι ἀλλὰ μένειν  
 καθάπερ ἀνδριάντας ἐστηλωμένους καὶ ἐπιγεγραμμένους. ἡ ἀγία  
 500 ταπεινῶσις αὕτη διδάσκει ἄνευ διδασκάλου μαθεῖν ἡμᾶς μηδὲν  
 δύνασθαι, ἀλλὰ λέγειν πρὸς τοὺς ἐρωτῶντας ἡμᾶς καὶ λέγοντας·  
 «Ἐγὼ γὰρ γινώσκεις ἢ ἀναγινώσκεις;» Πῶς ἂν δυνάμεθα ἐὰν μὴ τις  
 ἡμᾶς ὁδηγήσειεν; αὕτη διδάσκει χωρὶς ὁδηγοῦ μὴ ἐπιβαίνειν ἡμᾶς  
 505 οἴκῳ ἢ ποτε οὐ διήλθομεν, αὕτη παραινεῖ δίχα μεσίτου καὶ  
 προστάτου τῷ Θεῷ μὴ προσέρχεσθαι· εἰ γὰρ τὸν οὐρανὸν καὶ τὴν  
 γῆν καὶ τὰ ἐν αὐτοῖς ποιήματα τοῦ Θεοῦ ἐπαισχύνεσθαι παρα-  
 σκευάζει καὶ τὴν εἰκόνα τοῦ Σωτῆρος καὶ τῶν ἀγίων δούλων  
 αὐτοῦ αἰδεῖσθαι καὶ φοβεῖσθαι καὶ μὴ τολμᾶν ἀτενίσαι ἢ προσελθεῖν  
 καὶ ἀσπάσασθαι, πόσῳ γε μᾶλλον αὐτῷ ἐκείνῳ τῷ ποιητῇ καὶ

480 ἥλιον + καὶ τὴν σελήνην K      486 δίψει EC; -ψη PK; -φοι A  
 488 ἰσχύομεν ACP      493 μήποτε E      διαστὰν PK; -στὰν EAC      495 -  
 δάσκουσα + ἡμᾶς E      497 ταπεινούς: τὰ προσόντα E      498 εἰς ante ἡμᾶς  
 add. CPK      503 ἡμᾶς om. K      ὁδηγήσειε E      506 τοῦ Θεοῦ om. K  
 509 γε om. CPK

look upon the wounds and stains on our soul. And so not only are we humble-minded, not only do we speak humbly, but we also feel 525  
 ashamed before the sun and the stars and all God's creatures, because they were made for us, and as I said, we of ourselves have angered God their Maker, and have sinned by disobeying not one but all of his commandments. Thus we do not presume to look up at God's creatures and behold them, nor do we think ourselves at 530  
 all worthy to partake of the fruits of the earth, but we ourselves pass judgement upon ourselves, namely that it would be right for us to die of hunger and thirst. Unhallowed and sinful as we are, we are not able to gaze upon and behold the icon of Christ and the icons of his saints, but we imagine that they abominate us 535  
 and our actions, and therefore also we dare not come near them and kiss them, because we feel ashamed to touch pure and holy things with our unsanctified and impure lips. When we are about to enter God's temple, we are beset by fear and trembling as being men who enter while unworthy, lest perhaps<sup>146</sup> the ground split 540  
 open and precipitate us *into Hades while still alive*.<sup>147</sup>

By always and unceasingly inculcating these things and more besides, holy humility effects a change and transformation,<sup>148</sup> and somehow so to speak creates, consolidates, and makes us perfect as humble people, so that from then on, even should we want to, we 545  
 cannot think of ourselves as anything great or speak thus, but remain like statues standing motionless and with inscriptions on them. This holy humility teaches us that without a teacher we cannot learn anything, but to those who ask us the question: *Do you understand what you are reading?*<sup>149</sup> we are to say, 'How could we, 550  
 unless someone were to guide us?'<sup>150</sup> It teaches us not to set foot without a guide on a road along which we have never travelled, and it advises us not to come near to God without a mediator<sup>151</sup>  
 and supporter. For if it causes us to feel ashamed in the face of sky and earth and God's works in them, and to reverence and fear the 555  
 icon of the Saviour and of his holy servants, and not to presume to gaze on them or come near and kiss them, how much more as

<sup>146</sup> Reading *μήπως* in place of Paramelle's text—cf. E *μήποτε*.

<sup>147</sup> Nu 16: 30, 33.

<sup>148</sup> Greek *ἀλλοιοί*. Cf. n. 101.

<sup>149</sup> Ac 8: 30, in which Philip put this question to the Ethiopian eunuch who was reading Isaiah.

<sup>150</sup> Cf. Ac 8: 31, the eunuch's reply.

<sup>151</sup> Symeon as young man had had a different reason for wanting to find a spiritual father who could act as mediator for him—v. *Ep* 1, n. 35.

510 δεσπότη τῶν ἀπάντων Θεῶ· εἰ γὰρ καὶ λίαν ἐστὶ φιλάνθρωπος, ἀλλ' ἐπὶ τῇ ταπεινώσει καὶ τῇ κατηφείᾳ ἡμῶν ἐπὶ πλεῖον εὐφραίνεται καὶ τὸ ἀνάξιον ἡγεῖσθαι ἑαυτὸν ἀφ' ἑαυτοῦ προσελθεῖν μειζόνως ἀποδέχεται.

Ἄλλως δὲ ὁ δεσπότης ἡμῶν καὶ Θεὸς βουλόμενος ἡμᾶς διδάξει  
515 ὅτι διὰ τινος μεσίτου καὶ ἐγγυητοῦ προσέρχεσθαι δεῖ ἡμᾶς τῷ Θεῷ, αὐτὸς ὡς ἐν τοῖς λοιποῖς ἅπασιν τύπος καὶ ὑπογραμμὸς ἡμῖν γέγονε καὶ ἐν τούτῳ πρῶτος μεσίτης καὶ ἐγγυητὴς τῆς φύσεως ἡμῶν ἐχρημάτισεν προσαγαγὼν αὐτὴν τῷ ἰδίῳ Πατρὶ καὶ Θεῷ, ἔπειτα τοὺς ἁγίους αὐτοῦ ἀποστόλους τῆς μεσιτείας ταύτης καὶ τῆς  
520 ἐγγύης διακόνους ἀνέδειξε, καὶ αὐτοὶ πάντας τοὺς πιστεύοντας τῷ δεσπότη Χριστῷ προσέφερον καὶ οὗτοι πάλιν ἐτέρους κἀκείνοι αὖθις ἄλλους [καὶ οὗτοι πάλιν ἐτέρους] . . . φυλάττεται, καὶ οὐ βούλεται ὁ Θεὸς ὑπερβαίνειν ἡμᾶς τὴν ἐκείνου πρόσταξιν καὶ παράδοσιν ἀλλ' ἐμμένειν ἐν οἷς ἂν διωρίσατο, διὸ φησὶν· «Οὐδεὶς  
525 ἔρχεται πρὸς με ἐὰν μὴ ὁ Πατὴρ ἐλκύσῃ αὐτόν», καὶ αὖθις· «Οὐδεὶς ἔρχεται πρὸς Πατέρα εἰ μὴ δι' ἐμοῦ», οὕτως καὶ οὐδεὶς ἔρχεται πρὸς τὴν πίστιν τῆς ἁγίας καὶ ὁμοουσίου Τριάδος εἰ μὴ διὰ τινος διδασκάλου τὰ περὶ πίστεως διδαχθῇ, καὶ οὐδεὶς βαπτίζεται χωρὶς ἱερέως οὐδὲ τῶν θείων ἀφ' ἑαυτοῦ γίνεται κοινωνὸς μυστηρίων· καὶ  
530 ὁ μὴ τούτων ἐν μετοχῇ γεγονώς, οὐκ ἂν ποτε τῆς αἰωνίου τύχῃ ζωῆς καθὼς αὐτὸς ὁ Κύριος ἔφη· «Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται», καὶ πάλιν· «Ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.»

535 Ἐπεὶ οὖν ἄνευ βαπτίσματος καὶ τῆς τῶν θείων μυστηρίων μεταλήψεως οὐδεὶς τῶν πιστῶν ζωῆς αἰωνίου καταξιωθήσεται, ταῦτα δὲ οὐ διὰ τῶν ἁγίων ἀποστόλων οὐδὲ διὰ τῶν μετ' αὐτοὺς ἁγίων τῶν παρελθόντων προπατόρων ἡμῶν, ἀλλὰ διὰ τῶν νῦν ὄντων καὶ

510 τῶν ἀπάντων καὶ δεσπότη ~K<sup>ac</sup> (*ordinem restituit* K<sup>sl</sup>) 512 τὸ P<sup>v</sup> K: ὑπὸ τοῦ (ὑπὸ s.l.?) C: ἀπὸ (vel ὑπὸ) τοῦ E: ἀπὸ τοῦ A ἀναξίου E 518 ἐχρημάτισεν EAC: -τισε (C<sup>pc</sup> ?) PK προσαγαγὼν AP<sup>pc</sup>: προαγ. ECP<sup>ac</sup> αὐτὴν om. E 522 καὶ - ἐτέρους EACP<sup>ac</sup>: οὕτω μέχρι τοῦ νῦν P<sup>ov</sup> K *seclusimus lacunam statuimus* 525 ὁ πατήρ + μου C<sup>sl</sup> PK 526 οὕτω PK 529 κοινωνὸς om. K<sup>ac</sup> (scr. K<sup>ms</sup>) 534 ἔχεται C 535 τῆς τῶν θείων: τῶν λοιπῶν E 536 ἀξιωθήσεται E ταῦτα -τῶν scr. C<sup>pc</sup>; ταῦτα: τοῦτο E δὲ om. A

regards<sup>152</sup> that very Person, who is Maker and Master of everything, God! For even if his love for mankind is exceeding great, yet he rejoices more especially at our humility and mourning, and 560 accepts with greater gladness our believing that of ourselves we are unworthy to come near.

At all events our Master and God wanted to teach us that it is through a mediator and surety that we must come near to God, and as in all other matters he became an example and model for 565 us himself, so in this too he was the first to be named mediator and surety for our nature, when he presented it to his own Father, God. Afterwards he designated his holy apostles as ministers of this mediation and suretyship, and they brought all who believed to Christ, the Master, and these in turn others, and those again yet 570 others . . .<sup>153</sup> is kept, and God does not want us to transgress the ordinance and tradition which are Christ's, but to continue in whatever he ordained. For this reason he says: *No one comes to me unless the Father draws him*<sup>154</sup> and again: *No one comes to the Father except through me.*<sup>155</sup> So also no one comes to faith in the holy and con- 575 substantial Trinity unless he is instructed in what pertains to the faith by a teacher, and no one is baptized without a priest,<sup>156</sup> nor by himself can he become a communicant who shares in the divine mysteries. And he who has not participated in them will never obtain eternal life, as the Lord himself said: *He who believes 580 and is baptized will be saved, but he who does not believe will be condemned,*<sup>157</sup> and again: *Unless you eat the flesh of the Son of Man and drink his blood, you do not have life in you.*<sup>158</sup>

Since therefore without baptism and the partaking of the divine mysteries none of the faithful will be judged worthy of eternal life, 585 and since these sacraments are administered today not by the holy apostles, nor by their holy successors, our forefathers who have passed away, but by men who exist now and are alive and living

<sup>152</sup> The sense is clear, but the datives *αὐτῷ ἐκείνῳ κτλ.* must follow from *προσελθεῖν* not *ἀσπάζεσθαι*.

<sup>153</sup> Paramelle rejects MSS readings, *καὶ οὗτοι πάλιν ἑτέροισι* and *οὕτω μέχρι τοῦ νῦν*, and assumes a lacuna in the text.

<sup>154</sup> Jn 6: 44 (with verbal changes and omissions).

<sup>155</sup> Jn 14: 6.

<sup>156</sup> In order to enforce his argument Symeon ignores the possibility of lay baptism in cases of emergency, although at any rate nowadays this is accepted by the Orthodox Churches.

<sup>157</sup> Mk 16: 16.

<sup>158</sup> Jn 6: 53.

- ζώντων καὶ ἡμῖν συναναστρεφόμενων σήμερον δίδονται, εὐδηλον ὅτι  
 540 ἅπερ ἐκείνοι τότε ὑπάρχοντες ἐν κόσμῳ τοῖς πιστεύουσιν  
 μετεδίδωσαν, τὰ αὐτὰ καὶ οὗτοι νῦν παρέχουσιν ἡμῖν καὶ ἴσοι  
 ἐκείνοις καὶ οὗτοι εἰσὶ· πῶς; ὅτι ὥσπερ ἐκείνοι ἐβάπτισον ἐν ὕδατι  
 καὶ Πνεύματι θείῳ, οὕτω καὶ νῦν καὶ οὗτοι ποιοῦσιν· ἐκείνοι τοῦ  
 σώματος καὶ αἵματος μετεδίδωσαν τοῦ Χριστοῦ, τὰ αὐτὰ καὶ οὗτοι  
 545 μεταδιδούσιν ἡμῖν, καὶ οὐδὲν πλέον ἢν ἐκείνοις οὐδὲ τοῖς νῦν  
 μεταδιδόμενοις ἡμῖν ἑλλιπές· ἐδίδασκον ἐκείνοι τὴν εἰς Χριστὸν  
 πίστιν καὶ τὴν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, τὴν  
 ἀχώριστον καὶ ὁμότιμον Τριάδα· τὰ αὐτὰ διδάσκουσιν ἡμῖν οἱ  
 πατέρες ἡμῶν.  
 550 Ἐποδέδεικται οὖν ἐκ τούτων διὰ βραχέων, οὐδὲ γὰρ πάντα διὰ τὸ  
 εἰς πολὺ μῆκος τὸν λόγον ἐξενεχθῆναι γράφειν ἐδυνάμεθα, ὅτι οἶα  
 ἐπὶ τῶν πιστῶν τότε ἐποιοῦν οἱ ἀπόστολοι καὶ ἐδίδασκον, τὰ αὐτὰ  
 καὶ νῦν οἱ πατέρες ἡμῶν ἀνελλιπῶς καὶ ἀπαραλλάκτως ποιοῦσιν εἰς  
 ἡμᾶς, καὶ οὕτως ὥς ἐκείνοι διδάσκουσι καὶ νουθετοῦσιν ἡμᾶς.  
 555 τοίνυν καὶ ἐπεὶ οὐδὲν τῶν ἀποστόλων ἑλλείπουσιν, πάντως υἱοὶ τῶν  
 ἀποστόλων καὶ ἀπόστολοι εἰσὶ καὶ αὐτοί, καὶ οἱ μὴ δεχόμενοι  
 αὐτοὺς μηδὲ ἀκούοντες τῶν λόγων αὐτῶν ἀκούσονται παρὰ τοῦ  
 Σωτῆρος λέγοντος πρὸς αὐτοὺς· Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον  
 ἔσται τοῖς τὴν γῆν Σοδόμων καὶ Γομόρων οἰκήσασι ἢ ὑμῖν· καὶ  
 560 ἐπεὶ εἴρηκε πρὸς ἐκείνους· «Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται καὶ ὁ  
 ἀκούων ὑμῶν ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, ὁ δὲ  
 ἀθετῶν ἐμὲ ἀθετεῖ τὸν ἀποστείλαντά με», εὐδηλον ὅτι καὶ πρὸς τοὺς  
 νῦν ὄντας καὶ μετὰ ταῦτα μέλλοντας ὁμοτρόπους ἐκείνων γίνεσθαι  
 τὰ αὐτὰ λέγει, καὶ οἱ μὴ δεχόμενοι μηδὲ ἀκούοντες αὐτῶν ἀλλὰ  
 565 ἀθετοῦντες αὐτοὺς, τὸν Χριστὸν οὐ δέχονται οὐδὲ ἀκούουσιν ἀλλὰ  
 ἀθετοῦσιν αὐτόν, καὶ δι' αὐτοῦ τὸν Πατέρα τὸν πέμψαντα αὐτόν.

540 πιστεύουσιν EA: πιστεύουσι *cell.*

ἴσοι CP

544 μετεδίδωσαν EP<sup>bc</sup>K<sup>bc</sup>: -δωσαν ACP<sup>ac</sup>K<sup>ac</sup>  
 διδομένοις *codd.*: *fort. corrigendum* μεταδιδούσιν (*vel* -λαβομένοις)  
 καὶ *ante* ὁμότιμον *add.* K διδάσκουσι + καὶ P (-κουσιν P<sup>ac</sup> ?)K  
 μῆκος C<sup>9</sup>PK: μῆκος πολὺ EA: *fort. scribendum* μῆκος πολὺ τῶν λόγων

E 554 διδάσκουσιν A

541 μετεδίδωσαν EP<sup>bc</sup>: -δωσαν ACP<sup>ac</sup>K

546 μετα-

548 ὁμοούσιον

551 εἰς πολὺ

553 εἰς *om.*

amongst us, it is very clear that these provide us now with what those who then were in the world imparted to believers, and that these are also their equals. How so? As those baptized in water and the divine Spirit,<sup>159</sup> so too do these now; those imparted the body and blood of Christ, and these impart the same to us, and there was no extra allotted to those recipients then, nor for us, to whom the sacrament is imparted now, is there anything lacking; those taught faith in Christ and in the Father, Son, and Holy Spirit, the indivisible Trinity, three Persons equal in honour,<sup>160</sup> while our fathers teach us the same.

By the above then, it has, briefly—for we could not write everything because of the great length<sup>161</sup> to which our discourse had already extended—briefly been demonstrated that what the apostles did on account of the believers then and what they taught, our fathers now do the same also for us, not falling short at all but in exactly the same way,<sup>162</sup> and thus they teach us and admonish us as then did those. Accordingly, since in nothing do they fall short of the apostles, they are definitely sons of the apostles, and are also apostles themselves. Thus those who do not receive them and do not listen to their words<sup>163</sup> will hear it said to them by the Saviour: ‘Truly I say to you, it will be more tolerable for those who dwelt in the land of Sodom and Gomorrah than for you.’<sup>164</sup> And since he said to the apostles: *He who receives you, receives me, and he who listens to you, listens to me, and he who rejects you, rejects me, and he who rejects me, rejects him who sent me,*<sup>165</sup> it follows very clearly that as regards those who now occupy the position that the apostles did, and those who will do in the future, he is saying the same, and those who do not receive them and do not listen to them, but reject them, are refusing to receive Christ and are not listening to him but rejecting him, and through him the Father who sent him.

<sup>159</sup> Cf. Jn 3: 5.

<sup>160</sup> It is impossible to translate ἀχώριστος καὶ ὁμότιμος without a paraphrase.

<sup>161</sup> *Ep* 3 was therefore apparently written by hand (cf. *Life*, p. 4, 2, 19), but its repetitiousness may suggest that it was composed when Symeon was an old man with a tendency to ramble.

<sup>162</sup> However, as Symeon is about to make clear, this is true only of *some* fathers.

<sup>163</sup> Cf. Mt 10: 14.

<sup>164</sup> Cf. Mt 10: 15.

<sup>165</sup> Mt 10: 40 and Lk 10: 16—the third time in this *Ep* that Symeon has used this combination.

Ἐπίστασαι οὖν, τέκνον μου περιπόθητον, ὅτι οὐδεὶς οὐδένα οὔτε  
τῶν λαϊκῶν οὔτε τῶν μοναχῶν οὔτε τῶν ἱερέων ἢ ἀρχιερέων ὡς  
ἀπόστολον Θεοῦ καὶ μαθητὴν Χριστοῦ, διὰ μόνον Χριστὸν ἢ διὰ  
570 τὴν αὐτοῦ ἐντολὴν ἢ διὰ τὰ παρ' αὐτοῦ διδόμενα ἡμῖν αἰώνια ἀγαθὰ,  
τιμῇ ἢ ἀγαπῇ ἢ φοβεῖται ἢ ὑποδέχεται, ἀλλὰ πάντες ἀλλήλων  
καταφρονοῦμεν, ἀλλήλων ἐνδιαβάλλομεν, λοιδοροῦμεν οἱ μοναχοὶ  
τοὺς μοναχοὺς, οἱ ἱερεῖς τοὺς ἀρχιερεῖς, οἱ λαϊκοὶ ἅπαντας καὶ  
ἀλλήλους, καὶ οὐδαμοῦ ἔστιν ἐνθύμησις ἐν οὐδενὶ ὅτι, ὡς λέγει ὁ  
575 ἀπόστολος, «Ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους,  
δεύτερον προφῆτας, τρίτον διδασκάλους», καὶ καθέξῃς οὗς αὐτὸς  
ἀπαριθμεῖται, οὕτω καὶ τὰ νῦν ἐστὶν ἡ τοῦ Θεοῦ ἐκκλησία καὶ οἱ ἐν  
ταύτῃ ἐξάρχοντες, ἵνα τοὺς μὲν ὡς ἀποστόλους ὑποδέξηται τις,  
τοὺς δὲ ὡς προφῆτας, τοὺς δὲ ὡς διδασκάλους, ἀλλὰ τούτων  
580 ἀπάντων ἐν τελείᾳ γενόμενοι λήθῃ πάντες ἀλλήλων κατεπαιρόμεθα,  
καὶ τὸν βαπτίζοντά με σήμερον, τοῦ θανάτου τε καὶ τῆς φθορᾶς  
ἐλευθερώσαντα καὶ Πνεύματος ἁγίου πληρώσαντα καὶ τῶν ἁμαρ-  
τιῶν με λύσαντα καὶ τοῦ ἀχράντου σώματος καὶ σωτηρίου αἵματος  
κοινωνόν με ποιήσαντα καὶ τῆς ἱερᾶς εὐχαριστίας μέτοχόν με  
585 ἀναδείξαντα καὶ υἱὸν Θεοῦ με ἀποτέλεσαντα—τί γὰρ πλέον οἱ  
ἀπόστολοι καὶ αὐτόπται τοῦ Λόγου τοῖς ὑπ' αὐτῶν μαθητευόμενοις  
τότε ἐποίουν;—, τοῦτον αὔριον οὐδὲ τὸ Χαῖρε προσειπεῖν κατα-  
δέχομαι, εἰς αἰσχύνην μου γὰρ τοῦτο λογίζομαι, οὐδὲ ἐρχόμενον πρὸς  
με προσυπαντῆσαι καὶ τιμῆσαι καὶ ὑποδέξασθαι βούλομαι, ἀλλὰ τί  
590 θέλει; μετὰ ἀγανακτήσεως λέγω, καὶ ὅτι Ποίησον αὐτῷ ἀπολογίαν,  
δουλείαν ἔχει ὁ κύριος καὶ οὐκ εὐκαιρεῖ, τὰ γὰρ μείζω τούτων καὶ  
ἀτιμότερα τό γε νῦν ἔχον εἰς μέσον προσθεῖναι οὐ βούλομαι. ταῦτα  
δὲ οὐ μόνον ἐπὶ τῶν μοναχῶν, ἀλλὰ καὶ ἐπὶ τῶν ἱερέων καὶ ἀρχ-  
ιερέων οἱ ἐξαγγέλλοντες αὐτοῖς καὶ τὰς ψυχὰς αὐτῶν εἰς αὐτοὺς  
595 ἀνατιθέντες ποιοῦσι, καὶ ὃν σήμερον πατέρα αὐτοῦ διὰ τῆς  
ἐξαγορεύσεως καὶ διδάσκαλον ἔχειν καλῶς ἡρετίσατο, οὐ μετ' οὐ  
πολὺ ἀλλ' ἐν αὐτῷ τῷ καιρῷ ὅτε τὸ εἶναι υἱὸς καθομολογήσει, τοῦ

568 τῶν om. K<sup>ac</sup> (scr. K<sup>ms</sup>) 569 ἀποστόλων ... μαθητῶν E  
571 φοβεῖται: φιλεῖται E 572 λοιδοροῦμεν οἱ: λοιδορούμενοι A  
578 ὑποδέχεται E (ut videtur) A: -δέξεται CPK 579 ὡς<sup>2</sup> om. C  
580 γενόμενοι EA: γινόμενοι C (s.r.?) P; γινόμενον K 581 με om. K  
590 λέγω + ὁ (?) E 591 μείζων E 597 ἀλλ': καὶ E?

You surely know well, my much loved child, that nobody does <sup>620</sup> honour, love, fear, or receive anybody, whether layman, monk, priest, or bishop, as an apostle of God and disciple of Christ, simply for Christ's sake, for the sake of his commandment, or for the sake of the eternal good things that are given us by him. On the contrary, we all despise one another, we calumniate one <sup>625</sup> another, we who are monks vilify monks, priests vilify bishops, and laymen vilify everybody and each other. Nowhere does anybody entertain the idea, as the apostle says, that *God has set in the Church, first apostles, secondly prophets, thirdly teachers,*<sup>166</sup> and those whom he enumerates one after another, and that thus the Church of God, <sup>630</sup> with those who exercise authority in it, is constituted even now, so that a person may receive some as apostles, some as prophets, and some as teachers. But entirely oblivious of all this, we all behave arrogantly towards one another. And he who today baptizes me, who has delivered me from both death and destruction, has filled <sup>635</sup> me with the Holy Spirit, has freed me from my sins, has made me a communicant partaking of the immaculate Body and saving Blood, and displayed me as a participant in the holy Eucharist, and has fully formed me as a son of God—and what more did the apostles and eyewitnesses of the Word<sup>167</sup> do in their day for those <sup>640</sup> who were made disciples by them?—to this man tomorrow I do not consent even to say 'Welcome', for I think that would disgrace me. And if he comes to visit me, I am not willing to meet him, show him honour, and receive him, but I say irritably: 'What does he want?', and: 'Make my excuses to him: your master is very busy <sup>645</sup> and not at leisure'—that much, for expressions more violent and disrespectful than this I am unwilling at present to set down.<sup>168</sup> And people do this not to monks only, but also to priests and bishops, to whom they resort for confession and to whom they <sup>650</sup> entrust their souls. One who today through his confession has made a good choice of a man to have as his father and teacher, not soon afterwards, but at the very same time as he owns himself

<sup>166</sup> 1 Co 12: 28.

<sup>167</sup> Cf. Lk 1: 2.

<sup>168</sup> This vignette, taken with what follows, is a lively description of the behaviour of an arrogant layman; it may be compared with the longer and equally lively sketch of the self-esteem of a monk in *Cat* v, 884–953 (*SC* 96, pp. 452–8). However, it is surprising that Symeon appears here to be envisaging a man baptized as an adult, surely a rare occurrence in his time in Constantinople—cf. the next paragraph.



πατρὸς αὐτοῦ κατεπαίρεται, καὶ ἀντὶ υἱοῦ καὶ μαθητοῦ πατὴρ  
 ἐκείνου καὶ διδάσκαλος μᾶλλον ἀναδεικνύμενος ἀντινομοθετεῖ καὶ  
 600 ἀντιλέγει καὶ ἐξευτελίζει αὐτόν, ἐάν τι παρὰ τὸ θέλημα αὐτοῦ εἴπῃ  
 πρὸς αὐτόν· χρόνου δὲ προϊόντος, οὐδὲ ὅτι ἔχει ὅλως πατέρα ἢ  
 διδάσκαλον οὗτος ἐπίσταται, εἰ μὴ αὐτὸς πρὸς ἐκείνον ἀπέρχεται  
 καὶ τὰ θελήματα αὐτοῦ ἐκπληροῖ· καὶ εἰ μὴ συγκατίη, μᾶλλον δὲ εἰ  
 μὴ συγκαταπίπτει αὐτῷ καὶ συναπόλλυται, ἀφήσιν αὐτόν καὶ  
 605 ἄλλον ἐπιζητεῖ τὸν ἐξακολουθοῦντα τοῖς θελήμασιν αὐτοῦ τῆς  
 σαρκός· οὕτω τοίνυν πάντα, καθὼς καὶ αὐτὸς ὁρᾷ καὶ ἐπίστασαι,  
 συγκέχυται καὶ πᾶσα τάξις καὶ θεία παράδοσις τῶν ἀποστόλων  
 ἀνῆρηται καὶ πασῶν τῶν ἐντολῶν τοῦ Χριστοῦ ἀθέτησις γέγονεν.

Τοῦτο ὅλον τὸ δεινὸν καὶ ὀλέθριον γίνεται κατὰ γενεὰν ταύτην ἐκ  
 610 τοῦ δοκεῖν ἅπαντας ὅτι τὰ θεία μεμνημένοι εἰσὶ καὶ τὰς ἐντολὰς  
 ἐπίστανται τοῦ Θεοῦ καὶ τὰ συμφέροντα αὐτοῖς δοκιμάζειν καὶ  
 διακρίνειν δύνανται· οὐ μόνον δέ, ἀλλὰ καὶ ἐκ τοῦ ὑπολαμβάνειν καὶ  
 ἔχειν πάντας μὲν ὡς εἴρηται ὡς ἁμαρτωλούς, ἐνεργεῖν δὲ πεπεισμ-  
 615 οῦνται τὰ διὰ τοῦ ἁγίου Πνεύματος ἐνεργοῦμενα εἰς ἡμᾶς καὶ τοὺς  
 διδομένους ἡμῖν τῶν αἰωνίων ἀγαθῶν ἀρραβῶνας, τὸν δὲ δι' οὗ  
 ταῦτα χορηγοῦνται αὐτοῖς ἱερέα ὡς ἁμαρτωλὸν καὶ τῆς ἱερωσύνης  
 ἀνάξιον ἀποστρέφονται. Ὅμοίως δὲ καὶ ἐπὶ τῶν μοναζόντων ταῦτα  
 λογίζονται· αὐτοὶ γὰρ διὰ τῆς ἐξομολογήσεως καὶ τῆς παρ' αὐτῶν  
 620 διδομένης αὐτοῖς συγχωρήσεως τῶν ἁμαρτημάτων λαμβάνουσι τὴν

601 ἢ E (*ut videtur*) AC: καὶ PK

603 συγκατίησι E?

604 συναπόλλυται

ἀφήσιν αὐτόν καὶ: συναπόλυνται (*sic*) ἀμφότεροι E

606 τῆς σαρκὸς οὕτω: τοῖς

ἀρκοῦσιν αὐτῷ *et unam vel alteram litteram, postea cancellatam, scripsit* E

608 τῶν *om.*

CP<sup>ac</sup> (*scr. P<sup>ms</sup>*)

Χριστοῦ: θεοῦ E

ἀθέτησιν A γέγονε PK

609f. ἐκ τοῦ:

ἐκτὸς A

610 ὅτι: ὡς E

620 διδομένης αὐτοῖς *nos*: -μένους αὐτοῖς E;

-μένης αὐτῶν *cett.*

his son, behaves arrogantly towards his father.<sup>169</sup> He displays himself not as a son and disciple, but instead as the other's father and teacher, and is contradictory, disputatious, and thoroughly disparaging, if he says to him anything contrary to his wishes. Time passes, and he does not even assume that he has a father or teacher at all, unless the latter goes to him and satisfies all his wishes. And if his father does not agree with him, or rather if he does not join him in falling and going with him to perdition, he abandons him and goes in search of another who will go along with his carnal wishes.<sup>170</sup> Thus, therefore, everything is in confusion, as you yourself see and understand, and every vestige of order and divine tradition coming down from the apostles has been abolished, and there has been a rejection of all Christ's commandments.

All this, dreadful and destructive as it is, is happening in this generation because all men suppose that they have been initiated into divine matters, understand God's commandments, and are able to decide and discern what is for their benefit,<sup>171</sup> and more than this, it is also because, as already stated, they assume and hold on to the notion that all men are sinners, while yet they are convinced that the grace of God is effectual even if those through whom it comes are unworthy.<sup>172</sup> They suppose that they get what is done effectually in us by the Holy Spirit and what we are given pledges of good things that are eternal, but from the priest through whom these are bestowed upon them they turn away as from a sinner, and one not worthy to be a priest. And they think similarly too about monastics, for through confession and the pardon given them by monks<sup>173</sup> they get pardon for their sins, but they

<sup>169</sup> Symeon's awareness of the prevalence of this kind of behaviour is shown elsewhere by an exhortation of his, 'If you admit you have sinned, show me the genuineness of your confession of sins, your sincere trust in the spiritual father who has accepted your *logismoi* . . .' (*TrTh*, I, 291–3, *SC* 122, p. 118).

<sup>170</sup> Cf. *Ep* 2: 3.

<sup>171</sup> 'We have in these lines striking evidence of the lack of docility which many members of the upper classes displayed and of which, as a spiritual father, [Symeon] absolutely disapproved' (*Spiritual Fatherhood*, p. 238, where I translated this passage somewhat differently).

<sup>172</sup> Symeon is fond of asserting that without personal sanctity priests cannot be effective channels of grace—cf. *Ep* 1, n. 111, and Additional Note.

<sup>173</sup> Unlike the man to whom *Ep* 1 is addressed, the recipient of this letter apparently had no difficulty in accepting that unordained monks can hear confessions and give absolution.

συγχώρησιν, ἐκείνους δὲ ὡς μηδεμίαν ἀρετὴν ἔχοντας ἢ παρρησίαν πρὸς Θεον ἔχοντες, ἴσως τοῖς λοιποῖς τῶν ἀνθρώπων καὶ τούτοις προσέχουσιν.

Ἄλλὰ γὰρ οὕτως ἔχοντες πάντα οἶονται τὰ πνευματικὰ χαρίσματα, ἃ τοῖς ἀποστόλοις ὁ Χριστὸς ἐδωρήσατο καὶ οἱ ἀπόστολοι τοῖς τῷ Χριστῷ πιστεύουσι δι' αὐτῶν αὐθις μετέδωκαν, καὶ οὗτοι λαμβάνειν ἢ ἀρπάζειν, εἰπεῖν ἀληθέστερον, ἄνευ τῆς εἰς τοὺς ταῦτα αὐτοῖς παρέχοντας τιμῆς τε καὶ πίστεως, ἣν πρότερον μὲν οἱ ἀπόστολοι προσέφερον τῷ δεσπότῃ Χριστῷ, τοῖς δὲ ἀποστόλοις οἱ ὑπ' αὐτῶν μαθηταὶ καὶ τούτοις πάλιν οἱ ὑπ' αὐτοῦς· ἐλπίζουσι δὲ ὅτι οὐ μὴ ἐκζητήσῃ ὁ Θεὸς τὴν τιμὴν ταύτην καὶ νῦν προσφέρειν αὐτοῖς, λέγω δὴ τοῖς ἀρχιερεῦσι καὶ ἱερεῦσι καὶ μοναχοῖς καὶ πατράσιν ἡμῶν· ἀλλ' ἐπειδὴ νήπιοι ἐβαπτίσθησαν, ἀθῶοι νομίζουσιν εἶναι ὅτι τὸν ἀναγεννήσαντα αὐτοὺς οὐκ ἐτίμησαν μετὰ ταῦτα οὐδὲ ἐσεβάσθησαν αὐτὸν ὡς πατέρα αὐτῶν, ὅτι δὲ καὶ ἀπὸ βρέφους τὰ ἱερὰ μαθαίνουνσι γράμματα, ἀρκεῖν αὐτοῖς ταῦτα εἰς εὐσέβειαν οἶονται καὶ οὐ μὴ ἐτασθῶσι δῆθεν ὡς τῶν διδασκάλων τῆς εὐσεβείας καταφρονήσαντες καὶ μαθητευθῆναι παρ' αὐτῶν μὴ θελήσαντες, ἀλλ' ἐπειδὴ εὐσεβεῖς εἶναι δοκοῦσι καὶ εὐσεβέστερον ὑπὲρ ἑτέρους βιοῦσιν, ἐν τούτῳ μόνῳ δικαιωθῆναι ἐλπίζουσιν· ἀλλὰ γὰρ καὶ τὸ εἰπεῖν καὶ ἐξαγγεῖλαι μόνον τὰς ἀμαρτίας αὐτῶν καὶ συγχώρησιν λαβεῖν παρὰ τῶν πατέρων αὐτῶν ἀρκεῖν αὐτοῖς πρὸς σωτηρίαν δοκεῖ, κἂν μὴ πίστιν κέκτηνται, κἂν μὴ τιμὴν καὶ σέβας ὡς ἀποστόλοις Θεοῦ καὶ μεσίταις καὶ πρεσβευταῖς αὐτοῖς ἀπονέμωσιν.

Οὕτως πᾶσα ἡ οἰκουμένη ἐνεπλήσθη τῆς τοιαύτης πλάνης καὶ τοιούτου κακοῦ, καὶ μιᾶς ἐντολῆς παράβασις καὶ ἀθέτησις πᾶσαν τὴν τοῦ Θεοῦ ἐκκλησίαν κατέστρεψε τε καὶ κατηδάφισεν· εἰς τοσούτην γὰρ ἦλθεν ἀκοσμίαν καὶ σύγχυσιν ὡς μηδαμοῦ καθορᾶσθαι

622 ἔχοντες nos: ἔχοντας EACP<sup>ac</sup> om. P<sup>u</sup>K

add. C<sup>ms</sup>PK

630 ὑπ' bis: ὑπὸ P<sup>ac</sup>

E? A τοῖς ante μοναχοῖς add. E

addendum?

638 τῆς: τοῖς C

646 οὕτω PK τῆς cancell. P

648 ἐκκλησίαν τοῦ θεοῦ ~ K

627 ὑπολαμβάνουσιν ante ἄνευ

631 ἐκζητήσῃ AP<sup>u</sup>K

632 δὴ: δὲ

635 δέ: δὴ P?

637 ὅτι ante οὐ

639 εὐσεβέστεροι C (-ρον C<sup>ac</sup>?): -τέρων K<sup>ac</sup>

647 τοῦ ante τοιούτου add. E

consider those monks to be men with no virtue and no freedom to approach God, and they have the same regard for them as they have for other people.

However, since they are like this, when it comes to all the spiritual gifts which Christ bestowed on the apostles, and the 685 apostles in turn imparted to those who through them came to believe in Christ, they suppose that they too can get them—or, to speak more truly, snatch them—while, towards those who provide them with these gifts, they are without the respect and faith, which first of all the apostles offered to Christ, their Master, and then to 690 the apostles those who through them had become disciples, and to these disciples in their turn those under them.<sup>174</sup> They expect God will not require them to offer this respect to people even now, I mean to bishops and priests and monks and to our fathers. On the contrary, since they were baptized in infancy,<sup>175</sup> they do not 695 reckon themselves as blameworthy for subsequently not respecting the man who regenerated them and for not reverencing him as their father. No—because they have understood the sacred Scriptures even from childhood,<sup>176</sup> they imagine these to be enough to lead them to devoutness. And they face no examin- 700 ation, I suppose, for having despised those who taught them devoutness and for having been unwilling to be instructed by them, but since in appearance they are devout and live more devoutly than others do, on this ground alone they expect to be justified! Indeed, just to recount and confess their sins and to 705 receive pardon from their fathers, to them this seems enough for salvation, even if they possess no faith, and even if they do not bestow respect and reverence on their fathers, as apostles of God, mediators, and intercessors.

Thus the whole world has been filled with error and evil of this 710 kind, and transgressing and rejecting a single commandment has overturned the whole Church of God and razed it to the ground. For it has come to a condition of such disorder and confusion that its fabric is altogether scarcely visible anywhere, nor is the

<sup>174</sup> Symeon is apparently using *μαθηταί* as if it were *μεμαθητευμένοι*.

<sup>175</sup> In *Ep* 4, lines 53–61, Symeon writes very positively about the efficacy of the baptism of infants, but in *TrEth* I, 12, 178–83, he insists that those thus baptized are not fully Christians until they become conscious of having received God's grace (*SC* 122, pp. 284–6). Cf. *Hymn* LV, 28–51 (*SC* 196, pp. 254–6). See also *Ep* 1, n. 19.

<sup>176</sup> Cf. 2 *Tm* 3: 15.

650 σχεδὸν ὅλως οἰκοδομὴν αὐτῆς, μήτε γινώσκεισθαι κατασκευὴν  
 σώματος δεσποτικοῦ ἐν ἡμῖν· ἀλλ' ὡς μὴ ἔχοντες κεφαλὴν ἡμῶν τὸν  
 Χριστὸν μήτε συνδεσμούμενοι ἀλλήλοις μήτε συναρμολογούμενοι  
 ὑπὸ τοῦ ζωοποιοῦ Πνεύματος μήτε ἕκαστος ἡμῶν ἐν τῷ ἰδίῳ  
 655 τάγματι ὑπὸ τῶν ἀρχιτεκτόνων τῆς ἐκκλησίας οἰκοδομεῖσθαι κατα-  
 δεχόμενοι, οἷα δὴ ἄψυχος ὕλη διεσκορπισμένη, οὕτως τοῖς  
 οἰκείοις θελήμασι καὶ ταῖς ἐπιθυμίαις τῶν ἡδονῶν ἐξεيلκύσθημεν  
 καὶ ἐδελεάσθημεν καὶ πλανηθέντες διεσκορπίσθημεν καὶ ἀπ'  
 ἀλλήλων ὑπὸ τοῦ μίσους καὶ τοῦ ὑπερηφάνου φρονήματος διηρέθη-  
 660 μεν καὶ διεσχίσθημεν καὶ τὸ τῆς πίστεως ἡμῶν γνῶρισμα ἀπωλ-  
 έσαμεν, τὴν ἀγάπην λέγω, περὶ ἧς εἶπεν ὁ Κύριος· «Ἐν τούτῳ  
 γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν  
 ἀλλήλοις·» ταύτην γὰρ ἀπολέσαντες, καὶ τὸ εἶναι χριστιανοὶ εἰς  
 μάτην ἐπικεκλήμεθα.

Ὅταν οὖν, εἰπέ μοι, τοὺς πατέρας ἡμῶν τοὺς τοσοῦτων ἡμῖν  
 665 ἀγαθῶν αἰτίους γεγεννημένους, δι' ὧν υἰοποιεῖται ἡμᾶς ὁ Θεὸς καὶ  
 κληρονόμους αὐτοῦ τῆς δόξης καὶ τῶν αἰωνίων ἀγαθῶν ἀναδείκνυσι  
 καὶ τῶν ἄλλων ἀπάντων ὧν προείπομεν συμμετοχοὺς ἀπεργάζεται,  
 μὴ ἀγαπῶμεν μηδὲ τιμῶμεν μηδὲ πρεπόντως δοξάζωμεν καὶ ὡς  
 670 χρεῶν τιμᾶσθαι Θεοῦ ἄνθρωπον ἀποσταλέντα παρ' αὐτοῦ πρὸς  
 ἡμᾶς, τίς ἡμᾶς περὶ τῶν πλησίων καὶ τῶν λοιπῶν ἀδελφῶν πιστ-  
 εύσει ὅτι ὅλως ποτὲ ἀγάπην πρὸς τινὰ τούτων κεκτήμεθα; ἄλλως δὲ  
 καὶ εἰ τοὺς πρὸς Θεὸν μεσίτας καὶ πρεσβευτάς, τοὺς ἐξουσίαν  
 εἰληφότας παρὰ Θεοῦ παρασχεῖν ἡμῖν τῶν ἁμαρτιῶν τὴν συγ-  
 χώρησιν καὶ καταλλάξαι ἡμᾶς τῷ Θεῷ, ὡς ἁμαρτωλοὺς καὶ οὐχ ὡς  
 675 ἁγίους ἐν πάσῃ πληροφορίᾳ δεχόμενοι, τὴν τελείαν τῶν ἁμαρτημ-  
 ένων ἡμῖν συγχώρησιν προσδοκῶμεν γενήσεσθαι, καὶ γὰρ «Κατὰ  
 τὴν πίστιν σου γεννηθῆτω σοι», εἶπεν ὁ Κύριος, ἔσται σοι πάντως  
 κατὰ τὸ μέτρον τῆς πίστεως καὶ ἡ τῶν ἁμαρτημάτων συγχώρησις·  
 680 καὶ εἰ «Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται», λέγει, καὶ «ὁ ἀκούων ὑμῶν  
 ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ», θαυμάζω καθὼς προ-  
 εῖπον, οἱ μηδὲ εἰς νοῦν τοῦτο ποτὲ βαλόμενοι, ὅτι χρή καὶ ἡμᾶς οὐ

650 αὐτῆς P<sup>b</sup>K: αὐτοῖς cett.

661f. ἐὰν ἀγαπάτε ἀλλήλους E

674-6 καὶ - συγχώρησιν om. A

677 καὶ ante ἔσται add. K

655 διεσκορπισμένοι (-μένη p.c.?) E οὕτω PK

662 ταύτην: ταῦτα E

672 εἰ: εἰς EC<sup>ac</sup>

675 post ἁγίους desinit P ἐν - τὴν: [ ] E

679 post λέγει [ ] EC ut videtur

structure of the Master's Body discernible among us. On the contrary, as if we were people who have not Christ as our Head, and were neither bound one to another nor bonded together by the life-creating Spirit, nor consenting to be built up<sup>177</sup> each of us in his proper place by the Church's master-builders, but were like inanimate matter scattered around, so have we been enticed by our own wishes and desires for pleasures, and deceived, led astray, and scattered. We have also been divided and separated from one another by hatred and arrogant presumption, and have lost the distinctive mark of our faith, that is to say, love, about which the Lord said: *By this all will know that you are my disciples, if you have love for one another.*<sup>178</sup> Indeed, since we have lost this, it is in vain that we have even been accorded the name of Christians. 715  
720  
725

As our fathers have been sources of such great benefits for us, and through them God adopts us as his sons, declares us heirs of his glory and of good things that are eternal, and makes us fellow participants in all the other things of which we have previously spoken, so when we do not love them—tell me—and when we neither respect nor venerate them as is befitting, and as a man of God sent to us by him ought to be respected, when our neighbours and our other brothers are in question, who will believe us to have any love at all for even one of them? Above all, those who are mediators and intercessors before God, those who have received authority from God to grant us pardon for our sins and to reconcile us to God,<sup>179</sup> if we do not accept them with entire assurance as holy men, but regard them as sinners, while we yet look to have full pardon for the sins we have committed—for *According to your faith, be it done for you,*<sup>180</sup> said the Lord, and you will certainly have pardon for your sins according to the measure of your faith;<sup>181</sup> and if *he who receives you, receives me*, as he says, and, *he who listens to you listens to me, and he who rejects you rejects me*,<sup>182</sup> I am astonished, as I said earlier, that we who do not even ever ponder 730  
735  
740  
745

<sup>177</sup> Cf. Ep 2: 21; 4: 16.

<sup>178</sup> Jn 13: 35.

<sup>179</sup> Cf. 2 Co 5: 18–20.

<sup>180</sup> Mt 9: 29 (but with 'you' and 'your' in the singular, not the plural).

<sup>181</sup> In this sentence Symeon has such long and involved conditional clauses, that the apodosis will not be reached for some time, and he will then have moved from 'we' to 'they'. At this point it seems best to make a new start.

<sup>182</sup> Mt 10: 40 and Lk 10: 16, the fourth and final occasion in Ep 3 when Symeon puts these two texts together.

μόνον πάντας ἀνθρώπους καὶ μάλιστα τοὺς ἀδελφοὺς ἀγαπᾶν, ἀλλὰ  
καὶ ἓνα ἐκ τῶν νυνὶ ἀγίων ὡς ἀπόστολον Χριστοῦ δεξασθαι ἵνα καὶ  
δι' αὐτοῦ τὸν Χριστὸν ὑποδεξώμεθα καὶ τὰ παρ' ἐκείνου λεγόμενα  
685 ἅπαντα ὡς ἐκ στόματος Θεοῦ ἐξερχόμενα ἐκπληρώσωμεν, πῶς ἢ  
ποιῶ τρόπῳ ἐτέρῳ τὸν Χριστὸν ἰδεῖν ἢ ἐν ἑαυτοῖς κτήσασθαι δυ-  
νηθῶσι; τὸν γὰρ βαπτίσαντα αὐτοὺς καὶ ἀναγεννήσαντα οἱ πλείους  
ἡμῶν οὐκ εἶδομεν, οἱ δὲ ἰδόντες ὡς προεῖρηται κατέγνωμεν καὶ  
κατεφρονήσαμεν αὐτοῦ· ἀλλὰ γὰρ οὐδὲ ὅτι ἐβαπτίσθημεν γιν-  
690 ὥσκομεν· εἰ δὲ τοῦτο ἀγνοοῦμεν, πῶς ἢ διὰ ποίαν αἰτίαν πίστιν  
ἐξομεν ἢ ὡς βαπτισθέντες λογισθῶμεν; ἐγὼ ἀπορώ· πατέρα οὐκ  
ἐγνωρίσαμεν ἢ καὶ γνωρίσαντες ὡς πατέρα αὐτὸν ὅλως οὐκ ἐτιμ-  
ήσαμεν· διδάσκαλον οὐκ ἔσχομεν, εἰ δὲ καὶ σχεῖν ἠθελήσαμεν, ἀλλ'  
οὐχ ὡς ἐκεῖνος ἐδίδαξεν ἡμᾶς ἐποιήσαμεν, ἀλλ' ὡς ἡμεῖς ἐβουλήθη-  
695 μεν ἐπορεύθημεν.

Τί οὖν εἶπω ἄρα οὐκ οἶδα, οὐδὲ γὰρ εὕρισκω πόθεν καλέσω ὑμᾶς  
ἢ εἶπω χριστιανούς· ἄθλιε, διὰ τί μὴ ὡς ἀπόστολον Χριστοῦ τὸν  
πνευματικόν σου πατέρα τιμᾶς; Οὐ βλέπω, φησίν, αὐτὸν τὰς  
ἐντολὰς φυλάσσοντα τοῦ Θεοῦ, καὶ διὰ τοῦτο οὐ δοξάζω αὐτόν.  
700 Πρόφασις ταῦτα ματαία εἰσὶ· τί δέ, σὺ κάλλιον ἐκείνου φυλάσσεις  
αὐτάς, καὶ διὰ τοῦτο κρίνεις αὐτόν; καίτοι, εἰ καὶ πάσας ἐτήρεις τὰς  
ἐντολὰς καὶ ἐφύλαττες, οὐδὲ οὕτως ἔδει σε κρίνειν αὐτὸν οὐδὲ διὰ  
τὴν ῥαθυμίαν αὐτοῦ ἀποστρέφεσθαι αὐτόν καὶ ἐνδιαβάλλειν καὶ  
λοιδορεῖν, ἀλλὰ διὰ τὰ δωρηθέντα σοι μᾶλλον παρὰ Θεοῦ δι' αὐτοῦ  
705 ἀγαθὰ ἀγαπᾶν αὐτόν καὶ στέργειν καὶ κατασπάζεσθαι καὶ συγ-  
κοινωνὸν αὐτόν ποιεῖσθαι εἰς τὰ σωματικά, οὐ μόνον δὲ ἀλλὰ καὶ

684 ὑποδεξόμεθα E? A 689 οὐδέ: οὔτε E 690 πίστιν om. A  
693 ἔχομεν E 699 φυλάττοντα E 701 τοῦτο: ταῦτα E?

this in our minds, namely that we ought not only to love all men and especially our brothers, but ought also to accept one from among the holy men of today<sup>183</sup> as an apostle of Christ in order that both through him we may welcome Christ, and perform 750 everything he says as if his words came from the mouth of God<sup>184</sup>—how or in what other way can they see Christ or possess him in themselves? For most of us have not seen him who baptized and regenerated us, yet if we have seen him, we have censured and despised him, as I said before, but indeed we are 755 not even aware of having been baptized. And if we have no knowledge of this, how, or on what grounds, shall we have faith, or shall we be reckoned as having been baptized? I am at a loss to say. We have not acknowledged anyone as father, or even if we have done, we have totally failed to respect him as such; we have not 760 had any teacher, and even if we have consented to have one, still we have not done as he taught us, but have behaved as we wished.

Consequently, I do not know what I am to say, for I cannot find any grounds for calling you<sup>185</sup> Christians or saying that you are such. Unhappy creature, why do you<sup>186</sup> not honour your spiritual 765 father as an apostle of Christ?<sup>187</sup> 'I do not see him keeping God's commandments,' you answer, 'and for that reason I do not venerate him.' These are idle excuses. What! Do you keep them better than he does, and is it on that account that you are judging him? And indeed, even if you were observing and keeping all the 770 commandments, still then you ought not to judge him, or turn from him because of his laxity, and calumniate and vilify him. But rather than that, on account of what has been given you by God through him, you ought to love him, show him affection, embrace him, and make him one of those with whom you share 775

<sup>183</sup> Symeon takes it for granted that there exist contemporary holy men ('saints'). Cf. *Ep* 4, n. 88, and references given there to two *Catecheses* in which he vigorously maintains this.

<sup>184</sup> In the same way in *Cat* xx, 46–8 (*SC* 104, p. 334) Symeon says that the spiritual father is to be obeyed as if he were God.

<sup>185</sup> 'You' has not appeared for some time, so it is not clear how long Symeon has been addressing more than one person.

<sup>186</sup> Symeon, using the singular, now apostrophizes an imaginary recalcitrant person, but perhaps his tone suggests that this is not his 'much loved child' to whom *Ep* 3 is nominally addressed.

<sup>187</sup> Symeon continues to belabour a single individual. In the reproaches that follow he apparently has in mind an imaginary objector, rather than a 'beloved spiritual child', which is how the recipient of the letter is soon to be addressed.



ἀνταμείβεσθαι αὐτὸν ὅση σοι δύναμις, ἵνα μὴ μόνον φυλάξῃς τὰ  
 δωρηθέντα, ἀλλὰ καὶ πολυπλασιάσῃς διὰ τῶν τοιούτων ἔργων  
 αὐτά· νῦν δέ, διὰ τῆς εἰς τὸν πατέρα σου καὶ διδάσκαλον ὡς ὅρας  
 710 ἀπιστίας καὶ ἀγνωμοσύνης καὶ ἀθετήσεως, οὐ μόνον ἀπώλεσας  
 ἅπερ ἔλαβες, ἀλλὰ καὶ αὐτὸ τὸ εἶναι χριστιανὸς ἀθετήσας, τὸν  
 Χριστὸν ἐζημίωσαι.

Ὑπόθου μοι γὰρ τὸν βασιλέα τὸν ἐπίγειον ἀποστεῖλαι τινὰ τῶν  
 ἐλαχίστων δούλων αὐτοῦ πρὸς σέ, εὐτελῇ περιβεβλημένον ἱμάτια  
 715 καὶ οὔτε ἵππῳ οὔτε ἡμιόνῳ ἐποχούμενον, ἀλλὰ τόμον ἐπιγεγραμ-  
 μένον μόνον ἐπιφερόμενον, σφραγίδα βασιλικὴν ἔχοντα καὶ τῇ τοῦ  
 βασιλέως οἰκιογράφῳ γραφῇ ὑπογεγραμμένον, ἀναγορεύοντά σε  
 ἐν τῷ ὕφει τούτου τὸν βασιλέα ἀδελφὸν αὐτοῦ γνήσιον καὶ φίλον καὶ  
 μετ' οὐ πολὺ συγκοινωνόν σε ἀναδείξαι τῆς αὐτοῦ βασιλείας ἐπαγ-  
 720 γελλόμενον, βουλόμενον στέφανον ἐπιθεῖναι τῇ σῇ κεφαλῇ καὶ πορ-  
 φύραν βασιλικὴν ἐπενδύσοντα, τί οὖν ὥφειλες πρὸς τοῦτον ποιῆσαι;  
 ἄρα ἀποδέξασθαι καὶ τιμῆσαι ὡς δούλον τοῦ βασιλέως αὐτὸν διὰ τὸ  
 τῶν ἐπαγγελιῶν μέγεθος καὶ τὴν τῆς μελλούσης σε ὑποδέξασθαι  
 δόξης λαμπρότητα, συγχαρῆναι τε αὐτῷ καὶ ὅσον τὸ κατὰ δύναμιν  
 725 εὐεργετήσαι, τὰ δὲ ὑποθέσθαι; ἢ διὰ τὸ εὐτελῇ περιβεβληθῆαι αὐτὸν  
 ἱμάτια καὶ πεζῇ τὴν πορείαν ποιεῖσθαι, ἐξουδενῶσαι καὶ κενὸν καὶ  
 ἄτιμον αὐτὸν ἀποπέμψασθαι; εἰ δὲ οὕτως πρὸς τοῦτον πεποίηκας  
 καὶ ἤκουσε ταῦτα ὁ βασιλεύς, ἄρα ἀποδέξασθαί σου εἶχε τὴν  
 πρόθεσιν, ἢ καταμέμψασθαι, ἐπαινέσαι, ἢ καταγνῶναι σου; οὐχὶ ἐὰν  
 730 αὐτὸς σὺ ἦσθα ὁ βασιλεύς, ἰδίαν ὕβριν ἡγήσω τὴν εἰς τὸν δούλόν σου  
 γεγεννημένην; οὐκ ἂν ὡς οἰκεῖον ὄνειδος τὸν ἐκείνου ἐλογίσω ὄνει-  
 δισμόν; ναὶ ὄντως, οὕτως ἐστίν· ὡς γὰρ κατεγνωκότος σου ἐκείνου

707 φυλάξεις AC      709 ὡς ὅρας: [ ] E      710 ἀπωλέσας (sic) E  
 712 ἐζημίωσαι CK: ἐζημίωσας E; ἐζημιέωσαι A      713f. ὑπόθου – ἱμάτια s.r. scr. C  
 713 τὸν βασιλέα – τινὰ [τῶν om. E      725 ὑποθέσθαι C: ὑπερθέσθαι K; καὶ ὑπο-  
 δέχεσθαι EA      726f. ἐξουδενῶσαι – ἀποπέμψασθαι om. K; in margine scr. ἢ διὰ τὸ  
 εὐτελῇ περιβεβληθῆαι αὐτὸν ἱμάτια· ἐξουδενῶσαι καὶ κενὸν ἀποπέμψασθαι K

your earthly goods,<sup>188</sup> and not only so, but you ought to reward him as well, as much as you can, in order that you may not simply keep the good things you have been given, but also increase them by actions of this kind. Yet now, because of your lack of faith in your father and teacher, which you yourself perceive, and because 780 of your ingratitude and disregard of him, not only have you lost what you did receive, but you have also rejected your very identity as a Christian, and have deprived yourself of Christ.

I ask you to suppose that the Emperor on earth sent one of the least important of his servants to you, wearing shabby clothing, 785 and not riding a horse or a mule, but carrying only a written document with the imperial seal and signed by the Emperor's own hand. Suppose that in the text of this document the Emperor declared you to be his true brother and friend, that he promised that he would soon proclaim you a joint-ruler of his empire, that 790 he desired to place a crown on your head, and that he was going to clothe you in imperial purple. How then should you behave towards the messenger?<sup>189</sup> Should you welcome and honour him as a servant of the Emperor in view of the magnitude of these promises and of the splendour of the glory awaiting you, and 795 rejoice together with him, treat him as kindly as you possibly could, and even do more than<sup>190</sup> this? Or because he was wearing shabby clothing, and travelling on foot should you despise him, and send him off empty-handed and not honoured? But if you had treated<sup>191</sup> him that way, and the Emperor had heard of it, 800 would he have approved your disposition, or found fault with it, praised you, or condemned you? And if you were Emperor yourself, would you not regard the insult offered to your servant as an insult to yourself? Would you not consider the affront to him as an affront to your person? Yes, certainly, the case is thus: you 805 would be angry with that man for having condemned and

<sup>188</sup> It is noticeable that when in *Cat* xx Symeon gave detailed instructions about a spiritual child's behaviour towards his father, he did not include the contributing of material support mentioned here.

<sup>189</sup> As regards Symeon's allusions to Emperors and their court, v. *Ep* 1, n. 74.

<sup>190</sup> Paramelle follows C and reads *ὑποθέσθαι*, but K's *ὑπερθέσθαι* seems to give better sense (Lampe, *ὑπερτίθῃμι* 1 med. *surpass*).

<sup>191</sup> Greek: *πεποίηκας*, perfect, whereas the sense requires a pluperfect. However, it is likely that for Symeon the pluperfect was more or less obsolete. In English it is necessary to render *ἤκουσε* by another pluperfect, but Symeon rightly wished to indicate a time later than the action in *πεποίηκας*.

καὶ μεμψαμένον σε ἐπειδὴ τοιοῦτους ἔσχες τοὺς δούλους, οὕτως ἂν  
 735 κατ' αὐτοῦ ἡγανάκτησας καὶ Τίς αὐτόν, εἶπες, κριτὴν τῶν ἐμῶν  
 τοιοῦτον ἐνδυμα περιβεβλημένον ἐλογίσατο πάντως, ἀλλ' ἐμοῦ  
 κατέγνω ὡς ἀσπλάγχχνου καὶ ὑπερορώντος ῥυπαροφοροῦντας τοὺς  
 740 δούλους μου· καὶ οὕτως μεταμεληθεῖς ἐφ' οἷς εἶπας ποιῆσαι αὐτῷ,  
 ἐλθόντα πρὸς σέ οὐδ' ὅλως ἂν προσεδέξω διὰ τὸ προαρπάσαι αὐτὸν  
 τὴν κρίσιν σου καὶ τοὺς δούλους κρίναντα οὓς αὐτῷ κρίνειν οὐκ  
 ἔξεστι.

Ταῦτα τοιγαροῦν ἅπαντα, ἡγαπημένον καὶ πνευματικὸν ἡμῶν  
 τέκνον, ἐν σεαυτῷ ἀναλογισάμενος καὶ τὴν τῶν πραγμάτων  
 ἀκολουθίαν σαφῆ καὶ βεβαίαν καταμαθὼν, σπεῦσον ὅση σοι δύναμις  
 745 μὴ λόγῳ μόνῳ ἀλλὰ καὶ αὐτοῖς ἔργοις γενέσθαι χριστιανός· κτῆσαι  
 πατέρα, κτῆσαι διδάσκαλον, κτῆσαι μεσίτην καὶ πρέσβιν καὶ  
 ἐγγυητὴν πρὸς Θεόν· κολλήθητι αὐτῷ ἀγάπῃ καὶ πίστει, φόβῳ καὶ  
 πόθῳ, ὡς αὐτῷ τῷ Χριστῷ, ἵνα δι' αὐτοῦ καὶ αὐτῷ τῷ Χριστῷ  
 750 συναφθῇ καὶ συμμετόχος καὶ συγκληρονόμος τῆς αἰωνίου δόξης  
 αὐτοῦ καὶ βασιλείας ἀναδειχθῇ, ἀνυμνῶν καὶ δοξάζων αὐτὸν σὺν  
 τῷ Πατρὶ καὶ τῷ παναγίῳ αὐτοῦ Πνεύματι, εἰς τοὺς ἀτελεύτητους  
 αἰῶνας τῶν αἰώνων. Ἀμήν.

734 τῶν ἐμῶν: τὸν ἐμὸν AC<sup>ac</sup> 735 δούλων: δου<sup>x</sup> A; δοῦλον C<sup>ac</sup>; δοῦλων K<sup>ac</sup>  
 τὸν: τῶν E<sup>ac</sup> 736 τὸ ante τοιοῦτον add. K 737 ὑπερορώντος K: -ρών [ ] C  
 (τος ut videtur s.l. scr., postea del. C<sup>bc</sup>); -ρών A τοὺς ῥυπαροφοροῦντας ~ A  
 738 οὕτω K 739 αὐτῶν E 742 τοιγαροῦν: οὖν K (τοιγαρ K<sup>al</sup>)  
 743 ἀναλογιζόμενος K<sup>ac</sup>? 744 σοι: σου K 745f. κτῆσαι πατέρα, κτῆσαι  
 διδάσκαλον: [ ] E 746 πρέσβιν CK: -βιν EA 747 κολλήθητι: καὶ ἀληθῆ  
 ἔχει E 747f. ἀγάπη – πόθος: ἀγάπην καὶ πόθον καὶ πίστιν E 748 δι' αὐτοῦ: ὁ  
 αὐτὸς E 749 συναφθῇσει (-ει- p.c.) K κληρονόμος E 751 παναγίῳ +  
 καὶ ἀγαθῷ καὶ ζωοποιῷ A νῦν καὶ ἀεὶ καὶ ante εἰς add. A

reproached you because you kept servants like that. 'Who set him up', you would say, 'as judge of my servants?'<sup>192</sup> For in no way did he consider that my servant might be dressed like that because of his own idleness, but he condemned me for being a heartless <sup>810</sup> person and disregarding it when my servants wear dirty clothes.' And thus you would change your mind about what you said you would do for him, and when he came to you, you would not admit him into your presence at all, because he pre-empted the judgement that was for you to make, and judged servants whom he has <sup>815</sup> no authority to judge.

Therefore, think over all these things in your own mind, our beloved spiritual child, consider well the plain and certain consequence of your actions, and strive eagerly with all the power you have to become a Christian, not just in speech, but in your actual <sup>820</sup> deeds. Get a father, get a teacher, get a mediator and ambassador, and a surety before God. Cleave to him as to Christ himself<sup>193</sup> with love and faith, and with fear and affection, in order that through him you may both be joined to Christ himself and also declared a joint-partaker and joint-heir of his eternal glory and kingdom, <sup>825</sup> praising and glorifying him with the Father and his all-holy Spirit, unto endless ages of ages. Amen.

<sup>192</sup> Cf. Lk 12: 14, Rm 14: 4.

<sup>193</sup> In *Cat* xx, 60–160 (*SC* 104, pp. 334–42) Symeon insists that a disciple should regard and treat his spiritual father as if he were Christ himself.

## EPISTLE 4

Τοῦ αὐτοῦ. Περὶ τῶν

αὐτοχειροτονήτων διδασκάλων καὶ τὸ  
ἀποστολικὸν ἀξίωμα δίχα τῆς ἄνωθεν χάριτος  
περιτιθεμένων ἑαυτοῖς, καὶ ὅτι οὐ χρὴ πρὸ  
5 τοῦ γεννηθῆναι παρὰ πνευματικοῦ πατρὸς  
καὶ φωτισθῆναι, ἄλλους ὁδηγεῖν ἢ τὸ  
παράπαν διδάσκειν.

Ἐβουλόμην ἐπὶ τοσοῦτον κἀγὼ νεκρωθῆναι τῷ κόσμῳ παντί,  
φιλούμενε ἀδελφέ, ὥς μηδὲ γνώριμόν με τινὶ τῶν ἀνθρώπων τῶν ἐπὶ  
10 γῆς, ἀλλ' ὥσει νεκρὸν τῷ ὄντι διατελεῖν ἐν τῷ βίῳ καὶ ζῆν ἀφανῶς  
τὴν ἐν Χριστῷ κεκρυμμένην ζωὴν, ἐν ᾗ μόνῳ Θεῷ γινώσκονται καὶ  
Θεὸν οἱ αὐτοῦ γινώσκουσιν ἐρασταί, συνενούμενοί τε αὐτῷ καὶ  
συγκολλώμενοι ἀχωρίστως ἀδιαστάτως ἐν παντὶ καιρῷ καὶ τόπῳ  
καὶ ἐν ἡμέραις ὁμοῦ καὶ νυξί. ταύτην οὖν ἐπόθησα καὶ νῦν ἐπιποθῶ  
15 τὴν ζωὴν, ἀλλ' ἐπέπερ «Οὐκ ἐσμέν ἑαυτῶν», ὥς φησι Παῦλος,  
«τιμῆς γὰρ ἡγοράσθημεν», οὐδὲ τὸ ἑαυτῶν ὀφείλομεν σκοπεῖν  
μόνον, οὐδὲ ἑαυτοῖς ἀλλὰ τῷ πλησίον ἕκαστος ἀρέσκειν εἰς τὸ  
ἀγαθόν, ἀνάγκη μοι πᾶσα ἐστὶ τὰ τοῦ ἐξαγορασμένου με δεσπότου  
καὶ Κυρίου Ἰησοῦ Χριστοῦ προστάγματα ἐν προθυμίᾳ πάσῃ  
20 ποιεῖν.

Εἰ γὰρ οἱ παρὰ ἀνθρώπων ἐξωνούμενοι δοῦλοι τὰ τῶν οἰκείων  
δεσποτῶν προστάγματα ὥς ὀφειλὴν ἀπαραίτητον πληροῦσι, παρα-  
κούοντες δὲ μάστιγας καὶ ἀφορήτους κινδύνους ὑφίστανται, πόσῳ

ACJK

~~ = word order reversed;

1 τοῦ αὐτοῦ om. A    περὶ: πρὸς ἓνα A    4 περιτιθεμένων ἑαυτοῦς A  
14 ἐπόθησα: ἐπεπόθησα A    22f. παρακούσαντες K

## EPISTLE 4

FROM THE SAME. ABOUT<sup>1</sup> THE  
SELF-APPOINTED TEACHERS WHO,  
WITHOUT THE GRACE FROM ABOVE,  
CONFER APOSTOLIC DIGNITY UPON  
THEMSELVES, AND THAT ONE  
OUGHT NOT TO GUIDE OTHERS OR  
TEACH AT ALL, BEFORE BEING  
BEGOTTEN, AND ENLIGHTENED,  
BY A SPIRITUAL FATHER

5

I used to wish to such an extent, dear brother, to be even dead 10  
to the whole world, as not to be well known to any man on earth,  
but to continue to exist in this present age as one in reality dead,  
and to live unseen the life which is hidden in Christ.<sup>2</sup> In that life  
those who love God are known to him alone, and they know God,  
being both united with him and joined to him, inseparably, 15  
indivisibly, at all times and in all places, both by day and no less  
by night. This was the life for which I yearned and now yearn  
for even more, but *'we are not our own'*, as Paul says, *'for we were  
bought with a price'*,<sup>3</sup> and we ought not to have regard to our own  
interests<sup>4</sup> only, nor to please ourselves, but each of us his neigh- 20  
bour with a view to his good.<sup>5</sup> I am therefore under the absolute  
necessity of carrying out with all possible zeal the orders of the  
Master and Lord who redeemed me, Jesus Christ.

Indeed, if slaves purchased by men perform the commands of  
their own masters as an unavoidable obligation, but should they 25  
be disobedient have to submit to scourgings and insupportable

<sup>1</sup> Reading *περὶ*, and thus with no mention of the recipient. (As noted in the section regarding manuscripts, A, which Krivochéine followed, has *πρὸς ἕνα*, 'To one of . . .') As here, *αὐτοχειροτόνητος* is used of ambitious men rashly seeking positions in the Church in *TrEth* vi, 435 (*SC* 129, p. 152).

<sup>2</sup> Cf. Col 3: 3.

<sup>3</sup> 1 Co 6: 19f.

<sup>4</sup> Cf. Ph 2: 4.

<sup>5</sup> Cf. Rm 15: 1f.

γε μᾶλλον ἡμεῖς τοῦ τῷ οἰκείῳ αἵματι ἐξαγορασμένου ἡμᾶς  
 25 Χριστοῦ τοῦ Θεοῦ ἡμῶν τὰ θελήματα χρεῶν μέχρι θανάτου  
 ἐπιτελεῖν. τὰ μὲν γὰρ παρὰ τῶν ἀνθρώπων τοῖς δούλοις ἐπιτατ-  
 ῶμενα ἢ καὶ πολλάκις ἄμισθά εἰσιν ἢ, εἰ καὶ μισθὸν τινα λάβοιεν,  
 ὅμως εὐτελῆ καὶ οὐδενὸς ἄξιον, οὕτω δὲ καὶ αἱ τιμωρίαι τούτων  
 30 τοῖς παρακούουσιν, οἵαι δ' ἂν καὶ εἰσὶ, πρόσκαιροί εἰσιν· αἱ δὲ τοῦ  
 δεσπότη ἡμῶν ἐντολαί, ἐπεὶ ζωῆς ἀθανάτου πέλουσι πρόξενοι καὶ  
 ἀγαθῶν ὧν «ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν  
 ἀνθρώπου» ψυχικοῦ «οὐκ ἀνέβη», τὴν μισθαποδοσίαν ἀτελεύτητον  
 35 ἔχουσιν, ὥσπερ καὶ ἐκ τῆς παρακοῆς τιμωρίαι αἰώνιοι εἰσὶ καὶ  
 ἀθάνατοι· διὰ τοῦτο καὶ φρικωδέστερα. ἀλλὰ τί λέγομεν περὶ  
 δούλων; ὅπου γε οὐδὲ οἱ πλούτῳ κομῶντες καὶ ἀξιώμασι τετιμη-  
 μένοι, ἐν οἷς ἂν βουληθῶσι διάγουσι καὶ ἄπερ βούλονται διαπράτ-  
 τονται, ἀλλ' ὅπου ὁ κρατῶν ἐνὶ ἐκάστῳ προστάζει, ἐκεῖ καὶ τὰ  
 40 ὀρισθέντα αὐτῷ ποιεῖ. τί οὖν; οἱ μὲν δούλοι τοῖς κυρίοις αὐτῶν καὶ  
 τοῖς βασιλεῦσιν οἱ ἄρχοντες τὴν ὑποταγὴν καὶ τὴν δουλείαν ἐκ  
 παντὸς τρόπου φυλάξουσιν, ἡμεῖς δὲ «τῷ βασιλεῖ τῶν βασιλευ-  
 ῶντων» καὶ «Θεῷ τῶν θεῶν» στρατευθέντες καὶ ὑποσχόμενοι  
 αὐτῷ τὴν δουλείαν, τοῖς παρ' αὐτοῦ προσταττομένοις οὐχ ὑπακ-  
 ούσομεν οὐδὲ ἐκπληρώσομεν αὐτοῦ τὰ προστάγματα; καὶ ποίας ἄρα  
 45 οἴμοι ὅτι διὰ τὸ λαλῆσαι ταῦτα καὶ κηρύσσειν τὴν ὁδὸν τῆς  
 σωτηρίας τὴν ἀπάγουσαν ἀπλανῶς εἰς βασιλείαν Θεοῦ, ὑπὸ πάντων

28 δὲ A: δὴ K  
35 πλούτῳ γε K

31 οἶδε A  
44 τύχωμεν AK

33 καὶ: αἱ K  
περικείμενοι K

34 φρικωδέστεραι K  
45 λαλεῖσθαι K

perils, how much more are we bound until death to fulfil the wishes of Christ our God, who redeemed us by his own blood! Orders given to slaves by men, either frequently have no reward attached to them, or even if the slaves do get some reward, still it is petty and of no value. So also the punishments inflicted on the disobedient by their masters, of whatever kind they may be, last only for a time. But the commandments of our Master, since they are productive of everlasting life and of good things *which eye has not seen, nor ear heard, and have not entered the heart of man*<sup>6</sup> in his natural state, these bring with them the recompense which is everlasting, as also the punishments for disobeying them are eternal and endless, for which reason disobedience to them is even more terrifying. But why are we speaking about slaves? Even men who abound in wealth and have been honoured with high-ranking positions do not live where they would wish and do not accomplish what they wish, but each lives where the ruler orders him to, and there performs the tasks assigned to him. What then? Should slaves be unfailing in subjection to their masters and in their service of them in every way, and similarly governors as regards their emperors, and yet we who have been enlisted as soldiers of *the King of kings*<sup>7</sup> and *God of gods*,<sup>8</sup> and have promised him our service, shall not we be obedient to what is enjoined by Him and fulfil His commands? And what sort of pardon should we obtain, if we had a negligent attitude towards them? But—alas!—because of saying these things and preaching the way of salvation<sup>9</sup> which unfailingly leads to the kingdom of God, I am closely examined,<sup>10</sup> con-

<sup>6</sup> 1 Co 2: 9.

<sup>7</sup> 1 Tm 6: 15. (*βασιλεύς* has to be rendered 'king' here, although in the first part of the sentence 'emperor' was required.)

<sup>8</sup> Ps 49: 1, LXX.

<sup>9</sup> Cf. Ac 16: 17. The last paragraph of this *Ep* includes a further complaint by Symeon that he was encountering opposition because of what he taught. It is interesting to compare what he says in this *Ep* with some passages in his other writings: in *Cat* xxxiv, because he knew or suspected that his monks disliked his repeated insistence that they should aim to become holy, he is found justifying himself and rebutting their complaints (*SC* 113, pp. 270–302), implying also that his critics may include others besides monks (*ibid.*, p. 286, 194–6). Symeon began *Hymn* xxxii with a prayer that God would look on him with pity because he was being reviled by 'the faithful' as a deceiver for claiming to have received the Holy Spirit (*SC* 174, p. 400, 1–5).

<sup>10</sup> The English translation of *In the Light of Christ* (p. 56) has 'subjected to investigations'. Krivochéine saw allusions in this passage to the attack on Symeon mounted by the *syncellus* Stephen of Nicomedia. On one occasion, after he had been exiled, a search was made in his cell (p. 53, referring to *Life*, 97, 15ff.; 98, 9ff.). However, *Ep* 4 itself provides no evidence that enables one to suggest a definite date for its composition.



ἀνθρώπων, οὐ μόνον κοσμικῶν ἀλλὰ καὶ μοναχῶν καὶ ἱερέων καὶ ἀρχιερέων, ἀνακρίνομαι καταδικάζομαι καταγινώσκομαι καὶ ὡς ἀκάθαρτος, ἐκ μόνης ὑπολήψεως καὶ διαβολικῆς ἐνεργείας τῆς διὰ  
 50 «τῶν υἱῶν τῆς ἀπειθείας» πρὸς ἀπόγνωσιν καὶ ἀπώλειαν τῶν «εὐσεβῶς ζῆν» προαιρουμένων ἐγγινομένης, «μισοῦμαι δωρεὰν» καὶ ὥσει ἄρτος ἀλήθομαι ὑπὸ τῶν ὀδόντων αὐτῶν.

Ἴδου γὰρ, ὡς ἐξ αὐτῆς τῆς πείρας μεμαθηκῶς λέγω, ὅτι εἰ μὴ εἶχον συνεργοὺς τῆς αὐτῶν «κακίας καὶ πονηρίας» οἱ δαίμονες τοὺς  
 55 ἀνθρώπους, οὐδαμῶς ἂν τολμῶ εἰπεῖν παραβλάψαι ἐδύναντό τινα ἢ τῆς ἐντολῆς τοῦ Θεοῦ ἀποστήσαι τῶν διὰ τοῦ ἁγίου βαπτίσματος ἀναγεννωμένων καὶ μυστικῶς υἱῶν τοῦ Θεοῦ γινομένων· ὑπὸ γὰρ τοῦ ἁγίου Πνεύματος πιστεύω τὰ νήπια βαπτιζόμενα καὶ ἀγιάζεσθαι καὶ φυλάττεσθαι, ἀλλὰ καὶ τῆς τοῦ διαβόλου τυραννίδος  
 60 τέλεον ἐλευθερωθέντα καὶ τῷ σημείῳ τοῦ ζωοποιοῦ σταυροῦ σφραγισθέντα, πρόβατα τῆς πνευματικῆς ἀγέλης Χριστοῦ καὶ ἄρνες ἐκλεκτοὶ χρηματίζουσι· καὶ εἰ μὴ τοὺς γονεῖς αὐτῶν καὶ τὰς τροφούς καὶ τοὺς συνανατρεφόμενους, ὡς ποτὲ τὸν ὄφιν καὶ τὴν γυναῖκα, οὕτω καὶ τούτους ὄργανα τῆς ἑαυτοῦ κακίας ἐπιτήδεια πρὸς τὸ  
 65 αὐτοῦ καταθύμιον εὑρίσκειν ὁ διάβολος, οὐκ ἂν ποτε ἴσχυεν ἀρπάσαι ἢ συλῆσαι ἐν ἐξ αὐτῶν. ὡς γὰρ αὐτὰ μαρτυροῦσι τὰ πράγματα, πᾶσαν «κακίαν καὶ πονηρίαν», αἰσχρολογίαν τε καὶ γαστριμαργίαν, βλακίαν εὐτραπελίαν καλλωπισμὸν στολῆς, ἀλλὰ καὶ πάσης ἄλλης ἀκαθαρσίας, λέγω δὴ φιλαργυρίας κενοδοξίας  
 70 φιλοδοξίας φιλοχρηματίας ὑπερηφανείας τε καὶ ἐπάρσεως, ἐξ αὐτῶν τῶν σπαργάνων τούτοις διδάσκαλοι γίνονται καὶ ἐν τούτοις αὐτὰ

53 μεμαθηκῶς, λέγω ὅτι A 55 παραβλάψαι A: προσβλάψαι K  
 62f. τροφάς A 65 εὑρίσκειν A: εὔρικεν (-ηκεν) K διάβολος (ιάβολος) K:  
 δεσπότης A 69 δὲ K

demned, and convicted by everybody, not only by those living in the world, but also by monks and priests and bishops. And because of mere suspicion and slanderous activity engaged in by *the sons of disobedience*<sup>11</sup> to bring despair and perdition to those who choose to *live devoutly*,<sup>12</sup> I am *hated without a cause*<sup>13</sup> as impure, and ground to pieces by their teeth as if I were bread.

Take note then, for I speak as one who has learnt by actual experience: unless the demons had men as collaborators in their *malice and wickedness*,<sup>14</sup> in no way—I am bold enough to assert—could they harm, or cause to rebel against God’s commandment, any of those who are regenerated by baptism and who have sacramentally become sons of God. For I believe that baptized infants<sup>15</sup> are, by the Holy Spirit, both sanctified and kept safe, <sup>65</sup> but since also they are completely delivered from the Devil’s tyrannical rule, and sealed with the sign of the life-creating cross, they are sheep belonging to Christ’s spiritual flock and choice lambs. And unless the Devil found in their parents, nurses, and those brought up with them, instruments of his malice well- <sup>70</sup> adapted to his desire—just as once he found the serpent and the woman—he would never be able to snatch and carry off a single one of them. For as the facts themselves testify, all kinds of *malice and wickedness*,<sup>16</sup> foul language and gluttony, luxury, frivolous talk, magnificent attire, but also<sup>17</sup> every other kind of impurity,<sup>18</sup> <sup>75</sup> I mean covetousness, conceitedness, love of honour, love of money, arrogance, and haughtiness—even from their cradles there are those who teach them these things.<sup>19</sup> As they bring up the

<sup>11</sup> Ep 2: 2. <sup>12</sup> 2 Tm 3: 12.

<sup>13</sup> Jn 15: 25, Ps 34: 19, 68: 5, LXX. <sup>14</sup> 1 Co 5: 8.

<sup>15</sup> For Symeon’s position as regards baptism, including that of infants, v. Ep 1, n. 19, and references given there.

<sup>16</sup> 1 Co 5: 8.

<sup>17</sup> After seven accusatives, Symeon appears to have become confused and has ἀλλὰ καὶ followed by a string of genitives.

<sup>18</sup> Cf. Ep 5: 3f.

<sup>19</sup> Perhaps this section includes Symeon’s reminiscences as a son of wealthy parents and sent while still a child to Constantinople to be brought up by an ambitious uncle (*Life*, 2, 5: 3, 1ff.). It resembles parts of *De Inani Gloria et de Educandis a Parentibus Liberis*, ascribed to John Chrysostom, which describe the father’s activity as soon as his son is born, e.g.: πάντα μηχανάται ὁ πατήρ οὐχ ὅπως αὐτοῦ τὸν βίον ῥυθμίσειεν, ἀλλ’ ὅπως αὐτὸ καλλωπίσειεν καὶ χρυσίοις καὶ ἱματίοις περιβάλοι (SC 188, pp. 96–102, inc. lines 239–41).

ἐθίζοντες ἀνατρέφουσιν· ὅθεν καὶ πρὸ τοῦ γινῶναι αὐτὰ δεξιὰ ἢ ἀριστερά, οἷονεὶ διὰ τῶν τοιούτων κακῶν ταῦτα τῷ διαβόλῳ ὡς ἐκείνου διάκονοι προσδεσμοῦσι καὶ προτελοῦσι καὶ προσάγουσι, 75 τῆς υἰοθεσίας καὶ τοῦ ἁγιασμοῦ ὡς οὐκ οἶδασιν ἀποστεροῦντες αὐτά.

Οὐδεὶς γὰρ τῶν ἀνθρώπων τοῦ νῦν αἰῶνος «ἐν παιδείᾳ καὶ νο-  
θεσίᾳ Κυρίου ἐκτρέφει» καὶ ἐκπαιδεύει τὰ τέκνα αὐτοῦ ἀλλ' ἐν κοσμ-  
ικῇ συνηθείᾳ καὶ ἑλληνικοῖς ἡθεσι· καὶ οὐ μέλει αὐτῷ οὐδὲ μερ-  
80 ιμνᾷ ὡς Ἰωβ λέγων· Μήποτε πονηρὰ λογίζονται οἱ υἱοί μου ἐν ταῖς  
καρδίαις αὐτῶν, οὐδὲ τρέμει καὶ δέδοικε μή τι ἄτοπον πράξαντες  
τῆς δουλείας καὶ δεσποτείας καὶ υἰοθεσίας τοῦ ὑπὲρ ἡμῶν σφα-  
γιασθέντος ἐκπέσωσι καὶ δοῦλοι τοῦ ἐχθροῦ καὶ τοῦ τυράννου  
Σατὰν αὐθις γένωνται καὶ τῷ θανάτῳ καὶ τῷ αἰωνίῳ πυρὶ ὑπόδοικοι  
85 χρηματίσωσιν· ἀλλ' εἰς φόβος κατέχει αὐτοὺς περὶ τούτων, μία  
φροντίς, μία μέριμνα, τὸ τοῖς πᾶσι περιφανεῖς γενέσθαι αὐτοὺς καὶ  
περιβλέπτους, οὐ δι' ἀρετῆς καὶ σωφροσύνης καὶ τοῦ καταγελᾶν  
τῶν ὀρωμένων ἀπάντων καὶ τὰ λαμπρὰ τοῦ βίου ὑπερορᾶν, ἀλλ'  
ὅπως διὰ ἱππων χρυσοχαλίνων καὶ λαμπρᾶς στολῆς καὶ τῶν προ-  
90 επομένων καὶ ἐπακολουθούντων ἀνδραπόδων τοῖς πᾶσιν ἔνδοξοι  
δείκνυνται· οἱ καὶ πρὸς φιλοδοξίαν καὶ πλοῦτον καὶ φιλαργυρίαν καὶ  
ἔπαρσιν ἐκ τούτων ἀνάγονται, καὶ οὕτως πρὸς πᾶν εἶδος κακίας καὶ  
δίχα τῆς τῶν δαιμόνων ἐπηρείας ὑπ' αὐτῶν ἐμβιβάζονται, καὶ πρὸς  
αὐτὰς τὰς μυσαρὰς πράξεις ὑπὸ τῶν γεννητόρων πολλάκις καὶ βία  
95 ἐνάγονται, τὸν τῆς ὀργῆς πατέρα καὶ τὸν τῆς κακίας γεννήτορα διὰ  
τῆς παραβάσεως τῶν ἐν τῷ ἀγίῳ βαπτίσματι συνηθῶν ἐν ἑαυτοῖς  
εἰσοικισάμενοι. διὰ δὲ τοῦτο καὶ δυσεξάλειπτον ἔθος κτῶνται τοῖς

74 προσδεσμοῦσι K      79 μέλλει K      80 ὁ Ἰωβ K      οἱ om. A  
92 οὕτω K      97 κτῶντε A

children they make them at home with these vices, and somehow through evil things of this kind, as ministers of the Devil, they 80 fasten the children to him, before they even know right or left,<sup>20</sup> and make them ready for him, and lead them to him, robbing them of their adoption and sanctification in ways of which they know nothing.

The fact is that no man at the present time *brings up* and edu- 85 cates his children *in the discipline and admonition of the Lord*,<sup>21</sup> or otherwise than in worldly habits and pagan morals. He cares nothing, and is not anxious like Job, saying: 'Perhaps my sons are thinking wicked things in their hearts.'<sup>22</sup> Neither does he tremble nor is he afraid that his sons may have done something heinous 90 and fallen away from the service of him who was slain for us, from his dominion, and from being his adopted sons, and may have again become servants of the Enemy, the tyrant Satan, and may be condemned to death and to the eternal fire. No, they are possessed by one fear alone as regards their sons, one concern, one 95 care, namely their becoming famous and admired by everybody, not for virtue and chastity, for scorning all things visible, and for despising the splendours of this earthly life, but so that they may be displayed<sup>23</sup> to everybody as illustrious on account of their horses with golden bridles, splendid attire, and a retinue of slaves 100 preceding and following them. And by these they are led on to the love of glory, to wealth, covetousness, and arrogance, and thus are made by their fathers to embark upon every kind of vice, even without an assault mounted by the demons. They are also incited by their parents, frequently and even forcibly, to do actual loath- 105 some things, thereby giving the father of wrath and begetter of vice a dwelling-place within themselves, because they are violating their pledges given in holy baptism.<sup>24</sup> For this reason, through having been associated with such vices and grown with them, they

<sup>20</sup> Cf. Jon 4: 11.

<sup>21</sup> Ep 6: 4. Symeon quotes the same text in the first paragraph of Ep 3.

<sup>22</sup> Cf. Jb 1: 5. Symeon's wording differs from that of the LXX which has: μή ποτε οἱ υἱοί μου ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐνενόησαν πρὸς Θεόν.

<sup>23</sup> Symeon has a present indicative instead of the subjunctive which ought to follow ὅπως.

<sup>24</sup> Cf. TrEtlh XI, 133 f., ἡμεῖς ἐσμεν οἱ τὸ βάπτισμά σου τὸ ἅγιον ἀφρόνως μολύναντες, οἱ τὰς πρὸς σέ συνθήκας ἀπαρνησάμενοι (SC 129, p. 338)—part of a confession in which Symeon associates himself with those whom he is addressing.

τοιούτοις κακοῖς συναναστραφέντες καὶ συναυξήσαντες, ὃ καὶ φύσεως ἰσχὺν λαμβάνει κατὰ τὸν εἰρηκότα καὶ ἀνίατον γίνεται.

- 100 Διὰ τοῦτο οὖν οἱ μὲν μέχρι θανάτου τῷ βίῳ προσμένουσι καὶ οὐ δύνανται ὅλως τῶν ἐπιθυμιῶν καὶ παθῶν ἢ τῶν ἡδονῶν χωρισθῆναι τοῦ σώματος, ἀλλὰ τούτοις συναποθνήσκουσιν· οἱ δέ, κὰν ὅπως οὖν ἐν συναισθήσει τῶν κατεχόντων αὐτοὺς γινόμενοι κακῶν καὶ ἀπαλλαγῆναι τούτων σπουδάζοντες, εἰ μὴ τέλεον τῶν πονηρῶν ἐκείνων
- 105 διδασκάλων—οὐ γὰρ γονεῖς τούτους εἴποιμι—ἀπαλλαγῶσιν, οὐ δύνανται τοῦ προκατασχόντος αὐτοὺς ἔθους τῶν πονηρῶν ἐλευθερωθῆναι προλήψεων. ἔνθεν τοι καὶ τοῦτο προειδὼς ὁ Θεός, μαρτύρεται οὕτως λέγων ἡμῖν· Ὅστις «ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τοὺς ἀδελφούς, οὐ δύναταί μου εἶναι μαθητής», ἄλλως δὲ μισῆσαι αὐτοὺς οὐδεὶς δύναται, εἰ μὴ τῆς ἐξ αὐτῶν ψυχικῆς βλάβης αἰσθηται· ὁ γὰρ ταύτης αἰσθόμενος οὐχ ὥς συγγενεῖς οὐχ ὥς φίλους ὀργᾷ, ἀλλ' ὥς ἐπίβουλους τῆς ἑαυτοῦ ζωῆς τούτους καὶ τὴν μετ' αὐτῶν ἐκφεύγει διαγωγὴν, ἀποχωρισθῆναι σπεύδων πρότερον τοὺς γενομένους αἰτίους αὐτῷ τῶν
- 115 τοσούτων κακῶν, ἔπειτα καὶ τῶν παλαιῶν ἐκστήναι ἐθῶν καὶ αὐτῶν τῶν ἐπιθυμιῶν καὶ παθῶν καὶ προλήψεων τὴν ἑαυτοῦ ἐλευθερώσαι ψυχὴν, μᾶλλον δὲ πρὸ τούτων τοῦ φορτίου τῶν ἁμαρτημάτων κουφίσει τὸ ἑαυτοῦ συνειδός.

- Τοιγαροῦν ἄκουσον, τίμιε πάτερ, τὰ μέλλοντά σοι ῥηθήσεσθαι
- 120 νουνεχῶς· τῶν ἀποτασσομένων ὅσοι μὴ ἔσχον πατέρας, οὐδὲ υἱοὶ πάντως τινῶν ἐγένοντο· οἱ δὲ μὴ γεγονότες υἱοί, οὐδὲ ἐτέχθησαν

98 συναναστραφέντες A  
113 ζωῆς, τούτους, καὶ A

101 ἦ: καὶ A

112 ἀλλ' ὥς: ἄλλους K

also acquire a habit hard to expunge, and this gains the force of nature, as someone has said,<sup>25</sup> and becomes incurable. 110

So for this reason some continue till death in this mode of life, and are unable to get totally detached from bodily lusts, and passions, or pleasures, but with these they die; others, however, do to some extent become conscious of the vices which have them 115 in their grip and strive earnestly to be released from them, but unless they are entirely released from those wicked teachers—I would not call them parents—they cannot be liberated from the wicked predispositions which have become a habit that has gained possession of them.<sup>26</sup> That is why God, with previous knowledge 120 of this too, solemnly addresses us in this way and says: Whoever comes to me and does not hate his father and mother and brothers, cannot be my disciple.<sup>27</sup> But nobody can hate them, otherwise than if he perceives the harm coming from them to his soul, for it is the man that perceives this harm who looks on them not as relations or friends, 125 but as people plotting against his life. He escapes from living in their company, exerting himself first to get separated from those who in his case have been the causes of such great vices, and then to abandon his old habits and liberate his soul from its actual lusts, passions, and predispositions, and indeed before all these to relieve 130 his conscience from the burden of his sins.

Therefore listen with understanding, reverend father, to what I am about to say to you. Of those renouncing the world,<sup>28</sup> as many as did not have fathers did not in any case become sons of anyone, and obviously those who have not become sons have not 135

<sup>25</sup> Symeon may be thinking of μέγα γὰρ ὄντως συνήθεια, καὶ φύσεως ἔχει δύναμιν (John Chrysostom, *Catech* 1, 21, 15f., *SC* 366, *Trois Catéchèses Baptismales*, p. 158). An extract from the Gerontikon, reproduced in Book II of the Evergetinos Synagoge, includes the words, ὡς γὰρ ἔφη τις τῶν ἀγίων, ἔθος διὰ μακροῦ βεβαιωθέν, φύσεως ἰσχὺν λαμβάνει (Athens, 1981, p. 268). Thucydides (I. 138) uses the phrase φύσεως ἰσχύς when speaking of Themistocles, but in connection with innate, not acquired, characteristics. Cf. μελέτη χρονισθεῖς εἰς φύσιν καθίσταται, *Tragicorum Graecorum Fragmenta*, A. Nauck (supplement B. Snell), (Hildesheim, 1964), *adespota* 516, p. 940.

<sup>26</sup> Symeon appears rather pessimistic here, but in *TrEth* iv, 192–8 (*SC* 129, p. 22), using much the same vocabulary, he gives a more hopeful picture of the prospect of a person's being set free from enslavement to the world and the flesh.

<sup>27</sup> Lk 14: 26 (with some omissions, and beginning ὅστις instead of εἴ τις).

<sup>28</sup> τῶν ἀποτασσομένων is absent from A in Krivochéine's transcript, and its omission may be right. If it were used here to mean embracing monasticism, it would go beyond what is being dealt with at this point. If it is genuine, Symeon must have in mind those whom elsewhere he calls ὄντως πιστοί, shortly after using ἀποτάσσω in connection with them (*TrEth* xiii, 186, 189, *SC* 129, pp. 412 ff.).

δηλονότι· οἱ δὲ μὴ τεχθέντες, οὐδὲ παρήχθησαν· οἱ μὴ παραχθέντες, οὐδὲ ἐν τῷ νοητῷ κόσμῳ ὅλως γεγόνασιν, ἀλλ' ὥσπερ οὐκ εἰσὶν ἐν τῷ βίῳ τούτῳ οἱ μὴ σωματικῶς γεννηθέντες, οὕτως οὐδὲ οἱ μὴ  
 125 γεννηθέντες πνευματικῶς ἐν τῷ νοητῷ κόσμῳ γίνονται ἢ εἰσέρχονται, ἡγοῦν ἐν αὐτῷ «τῷ θαυμαστῷ φωτὶ» ἐν ᾧ ὁ Θεὸς εἰσάγει τοὺς πιστεύοντας εἰς αὐτόν· καὶ εἶθε, ὥς οὐκ εἰσὶν ὅλως οἱ μὴ γεννηθέντες σωματικῶς, μηδὲ αὐτοὶ ὑπῆρχον ὅλως οἱ μὴ παραχθέντες πνευματικῶς, καὶ εἶχον ἂν καὶ οὗτοι ἐν τῷ βίῳ μὴ εἶναι τὸ  
 130 ἀκατάκριτον, ἀλλὰ τοὺς γεννηθέντας μόνον σωματικῶς μὴ γεννηθέντας δὲ καὶ πνευματικῶς σκότος καὶ πῦρ καὶ κόλασις ἀναμένει αἰώνιος, κατὰ τὴν ἀπόφασιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· Ἐὰν μὴ τις, φησί, γεννηθῇ ἄνωθεν, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν, γέννησιν τὴν τοῦ ἁγίου  
 135 Πνεύματος ἀποκαλῶν δωρεάν, ὥς αὐτὸς ἔφη πρὸς τοὺς ἀποστόλους καὶ μαθητάς· «Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσετε ἐν Πνεύματι ἁγίῳ.»

Τοῦτο οὖν ἐστὶ τὸ ἄνωθεν βάπτισμα καὶ ἁλλοίως οὐκ ἔστιν. οἱ οὖν μήπω γεννηθέντες τούτῳ τῷ βαπτίσματι, ζητήσωμεν τὴν  
 140 αἰτίαν καὶ ἀκριβῶς ἐξετάσωμεν δι' ἣν οὐκ ἔγνωσαν ὅτι γεγέννηνται. τίς δέ ἐστιν ἡ αἰτία; ἡ ἀγνωσία καὶ ἡ πῆρσις τῶν ὀφθαλμῶν τῆς ψυχῆς· καὶ πρόσεχε ἀκριβῶς. ὥσπερ οἱ κατὰ σάρκα τικτόμενοι

122 παρεχθέντες A  
 136 βαπτισθήσεσθε A

124 οἱ<sup>1</sup>: εἰ  
 138 ἀλλ' εἰ ὥς A

A 128 παρεχθέντες A  
 141 ἡ αἰτία om. A

been brought to birth; and those not brought to birth have not come into existence; and those who have not come into existence have not by any means come alive in the intelligible<sup>29</sup> world. But as those not physically born are not alive in this life, so those not spiritually born are not alive in the intelligible world, nor do they come into it, that is to say into *the marvellous light*<sup>30</sup> itself, into which God brings those who believe in him. And, as those not physically born are not alive at all, would that those who have not spiritually come into existence were not alive at all, and then they too would have no condemnation for want of being alive in this life!<sup>31</sup> But awaiting those only born physically and not born spiritually also, there is darkness, and fire, and eternal punishment, in accordance with the decree of our Lord and God and Saviour, Jesus Christ: 'Unless—he says—a man is born from above, he shall not enter the kingdom of heaven.'<sup>32</sup> He calls the gift of the Holy Spirit 'birth', as he said to his apostles and disciples; *John baptized with water, but you will be baptized with the Holy Spirit*.<sup>33</sup>

This then is the baptism from above, and in no other form does it exist. As for those who have not as yet been born by means of this baptism, let us seek and enquire carefully after the cause of their failure to perceive that they have been born.<sup>34</sup> And what is the cause? It is ignorance, and blindness affecting the eyes of the soul. Pay careful heed. As the children who are brought to birth

<sup>29</sup> As in *Ep* 1, line 391 (n. 127), *νοητός* almost means 'spiritual'.

<sup>30</sup> 1 P 2: 9.

<sup>31</sup> To lead up to his assertion that those sacramentally baptized need baptism in the Holy Spirit as well, if they are to be spiritual fathers, Symeon has sought to demonstrate a parallel between the physical and the spiritual realms—a father is necessary in both if a child is to be born. The detail of his argument is not always easy to follow, and there is a lack of clarity because of the many different verbs he has used, in some cases, more or less synonymously: *γίγνομαι*, *γέγονα*, *τίκτομαι*, *παράγομαι*, *γεννώμαι*, *εἰμί*, *ὑπάρχω*.

<sup>32</sup> Cf. Jn 3: 3, 5 (omissions, and change of *οὐ δύναται εἰσελθεῖν το οὐ μὴ εἰσελθῇ*). *ἄνωθεν* in this passage is of course capable of also meaning 'again'.

<sup>33</sup> Ac 1: 5. (Paramelle's Greek text has *βαπτισθήσεται*, which is probably simply a mistake in copying C; A reads *βαπτισθήσεσθε*.)

<sup>34</sup> Symeon's intention is to say that ignorance and spiritual blindness are responsible for people's failure to know anything about spiritual birth, and their own lack of it, but his compression makes him appear to say that they have had this birth but do not realize it. In *Cat* VIII, 90–110 (*SC* 104, pp. 92–4) Symeon compares spiritual birth with the natural birth of a baby, and questions whether those without any knowledge and vision of the divine light and beauty are Christians or have had a spiritual birth.



παῖδες, ἄνευ πατρὸς οὔτε σπείρονται οὔτε μὴν τίκονται, οὕτως  
 ἀμήχανον ἄνωθεν γεννηθῆναι τὸν πατέρα μὴ ἔχοντα ἐκ τῶν ἄν  
 145 γεγεννημένων· καὶ καθάπερ ὁ σαρκικὸς πατὴρ σαρκικοὺς ἀποτίκτει  
 καὶ τοὺς υἱούς, οὕτω καὶ ὁ πνευματικὸς ἀνὴρ τοὺς βουλομένους  
 γενέσθαι γνησίους αὐτοῦ υἱούς, πνευματικοὺς ἀπεργάζεται· ὁ δὲ  
 μήπω γεννηθεὶς ἢ ἔτι νήπιος ὢν, πῶς ἄλλων πατὴρ χρηματίσαι  
 150 δυνήσεται; οὐδαμῶς· ὁ μὴ «υἱὸς φωτὸς» ἐν αἰσθήσει καὶ γνώσει καὶ  
 πείρᾳ καὶ θεωρίᾳ πνευματικῇ γεγονώς, πῶς «Πατέρα τῶν φώτων»  
 ἰδεῖν ἢ ἐπιγινῶναι ἰσχύσει ποτέ; πῶς δέ, εἰπέ μοι, καὶ πρὸς τὸ φῶς  
 ἄλλους καθοδηγήσει ἢ διδάξει αὐτοὺς ὅτι ἔστι φῶς ὃ ἐλήλυθεν εἰς  
 τὸν κόσμον ἵνα φωτίσῃ «τοὺς ἐν σκότει καθήμενους», ὃ αὐτὸς οὐπω  
 155 τεθέαται; τυφλὸς ὢν, πῶς τὴν ὁδὸν ἄλλοις καθυποδείξει; ὁ γὰρ μὴ  
 βλέπων τὸ φῶς, ἐν τῷ σκότει δηλονότι περιπατεῖ καὶ καθ' ὥραν  
 προσκώπτει καὶ χειραγωγοῦ δέεται, οὐ δύναται δὲ αὐτὸς ἐτέρους  
 χειραγωγῆσαι· εἰ δ' οὖν, ἀλλὰ καὶ αἴτιος αὐτοῖς ἀπωλείας  
 γενήσεται, φησὶ γὰρ ὁ Θεός· Τυφλὸς τυφλὸν ὁδηγῶν, ἀμφότεροι εἰς  
 βόθυνον ἀγνωσίας ἢ ἀπωλείας ἐμπεσοῦνται.

145 γεγεννημένων A  
 154 καθήμενοις δείξει A

153f. ὁ αὐτὸς οὐπω τεθέαται τυφλὸς ὢν A  
 157 καὶ om. A

physically<sup>35</sup> are not either begotten without a father or indeed brought to birth, so it is not feasible for anyone to be born from above unless he has a father, one who has himself been born from above.<sup>36</sup> And as a father in the physical realm gives birth to sons who also belong to the physical realm, so too a spiritual man renders spiritual those who wish to become true sons of his. But one who has not yet been born, or is still an infant, how will he be capable of being the father of others?<sup>37</sup> In no way will it be possible. He who has not become *a son of light*<sup>38</sup> by means of understanding, knowledge, experience, and spiritual contemplation, how will he ever be able to see or recognize *the Father of lights*?<sup>39</sup> And, tell me, how will he also guide others to the light, or teach them that there is a light which has come into the world<sup>40</sup> to give light to *those who sit in darkness*,<sup>41</sup> a light which as yet he has not contemplated himself? Being blind, how will he show others the way? In fact he who does not see the light is obviously walking in darkness and constantly stumbling,<sup>42</sup> and needs someone to lead him by the hand,<sup>43</sup> but cannot himself lead others. If he does so, as regards them also he will be a cause of perdition, for God says: 'When a blind man guides a blind man, both will fall into a pit of ignorance or perdition.'<sup>44</sup>

<sup>35</sup> Symeon now uses *κατὰ σάρκα* and *σαρκικός* as opposed to *πνευματικός*, whereas earlier he used *σωματικῶς*. It seems best to render both by 'physical/physically'. Unlike Symeon, Gregory of Nyssa says of the spiritual man: *ἔσμεν ἑαυτῶν τρόπων τινὰ πατέρες, ἑαυτοὺς οἴους ἂν ἐθέλωμεν τίκτοντες* (*v. Mos.* II, 3, *SC* 1, 2nd edn., p. 32).

<sup>36</sup> The reading of A is significantly different, but does not give such good sense as that of C.

<sup>37</sup> This, of course, is a favourite theme of Symeon's. He says much the same again later (413–24). A similar attack on those who dare to speak about spiritual matters and give teaching but are not *ἄνωθεν προχειρισθέντες διδάσκαλοι* can be found in *TrEth* 1, 299–307 (*SC* 122, p. 294). Cf. *Ep* 1, 173 ff., and *Ep* 3, 167 ff.

<sup>38</sup> *Jn* 12: 36, 1 *Th* 5: 5. In view of Symeon's emphasis on light in this part of *Ep* 4, it is perhaps significant that of the Fathers it is Gregory of Nazianzus whom he quotes most, particularly from *Orations* xxxviii–xl (*Spiritual Fatherhood*, p. 47). Near the beginning of *Or.* xxxix (*In Sancta Lumina*) Gregory has: *ὡς ἡμεῖς τὸ σκότος ἀποθέμενοι τῷ φωτὶ πλησιάσωμεν, εἶτα καὶ φῶς γενώμεθα τέλειον, τελείου φωτὸς γεννήματα* (*SC* 358, 2, 13–15, p. 152). Symeon may well have had this in mind here.

<sup>39</sup> *Jm* 1: 17.

<sup>40</sup> Cf. *Jn* 1: 9; 3: 19.

<sup>41</sup> *Lk* 1: 79. Cf. Gregory of Nazianzus, *In Sancta Lumina*: *φωτίσωμεν ἑαυτοῖς φῶς γνώσεως: τήνικαδὲ λαλῶμεν Θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην καὶ τοῖς ἄλλοις ἐκλάμπωμεν* (*SC* 358, 10, 18–21, p. 168).

<sup>42</sup> Cf. *Jn* 11: 10.

<sup>43</sup> Cf. *Ac* 13: 11.

<sup>44</sup> Cf. *Mt* 15: 14, *Lk* 6: 39.

- 160 Πάντες οὖν ὅσοι τὸ αἰσθητὸν τοῦτο φῶς ὁρῶσι μόνον τοῖς σωμα-  
 τικοῖς ὀφθαλμοῖς, τυφλοὶ εἰσὶ καὶ οὐδενὸς ἑτέρου φροντίσαι  
 ὀφείλουσιν, εἰ μὴ τὸ ὅπως τοὺς νοεροὺς ὀφθαλμοὺς τῆς καρδίας  
 αὐτῶν διανοίξωσι καὶ τὸ ἄδυτον καὶ ἀνέσπερον κατίδωσι φῶς.  
 165 καθάπερ οὖν ὁ τυφλὸς οὐδαμῶς οὐδὲν ἰδεῖν τῶν ἐν τῷ βίῳ δύναται  
 πραγμάτων καὶ ἢ χρυσὸν διακρίναι ἢ ἄργυρον ἢ χαλκοῦν σκεῦος  
 εἰδέναι ἢ ἀργύρεον ἢ τῶν νομισμάτων τὰ κίβδηλα, ἀλλὰ καὶ πρὸ  
 προσώπου αὐτοῦ κείμενα ταῦτα οὐ καθορᾷ, καὶ ὡς πηλὸν οὕτω καὶ  
 τοὺς ἐπ' ἐδάφους πολλάκις κειμένους λίθους τιμίους καὶ μαργαρίτας  
 καταπατεῖ, καὶ οὐδὲ ἑαυτοῦ ἐπαισθάνεται, ἀλλὰ καὶ τὸ ἔνδυμα  
 170 αὐτοῦ ἀγνοεῖ καὶ οὐκ οἶδεν εἰ λευκὸν ἢ μέλαν ἐστίν, εἰ ῥυποῦν ἢ  
 καθαρὸν ἐστίν, οὕτως οὐδὲ ὁ νοητῶς μὴ ἐλλαμφθεὶς ὑπὸ τοῦ παν-  
 αγίου καὶ ζωοποιοῦ Πνεύματος ἑαυτὸν ἢ τὰ κατ' αὐτὸν δύναται  
 ἐπιγινῶναι, ἀμήχανον γάρ· ὥσπερ οὐδέ τις τῶν ἀπ' αἰῶνος ἀγίων  
 ἐπέγνω Θεὸν ἢ ἅγιος καὶ δοῦλος Θεοῦ καὶ φίλος ἐγένετο, εἰ μὴ  
 175 πρῶτον ἐφωτίσθη αὐτοῦ ἡ διάνοια, τῷ παναγίῳ Θεοῦ Πνεύματι  
 ἐλλαμφθεῖσα, καὶ γνῶσιν καὶ ἰσχύϊ καὶ λόγον καὶ δύναμιν ἔλαβεν  
 ἐκείθεν, καὶ πρὸς κατανόησιν τῶν τοῦ Θεοῦ θελημάτων καὶ προσ-  
 ταγμάτων αὐτὸν καθωδήγησεν. ἀλλὰ γὰρ οὐ μόνον ἑαυτὸν καὶ τοὺς  
 πλησίον ἅπαντάς ἀγνοεῖ ὁ μὴ φωτιζόμενος ὑπὸ τοῦ ἁγίου Πνεύμα-  
 180 τος, ἀλλὰ καὶ τὰς ἐντολὰς αὐτὸς τοῦ Θεοῦ, φεῦ, ὡς μαργαρίτας καὶ  
 τὰ προστάγματα αὐτοῦ ὡς λίθους τιμίους καὶ <τοὺς> ζωοπαρ-  
 ὄχους λόγους αὐτοῦ ὡς στατήρας καὶ νομίσματα, τὸν ἄχραντον

All those then are blind, who merely see this sense-perceptible 180  
light by means of their physical eyes, and they ought not to  
be concerned about anything except how they may open the spir-  
itual<sup>45</sup> eyes of their heart,<sup>46</sup> and look upon the light which never  
sets and has no evening.<sup>47</sup> Now a blind man cannot in any way see  
any of the objects in this world, and cannot distinguish gold from 185  
silver, or tell a brass or a silver vessel, or forged coins, and more-  
over does not notice even things lying just in front of him, and  
often tramples on precious stones and pearls<sup>48</sup> lying on the  
ground, just as if they were mud, and he has no perception of  
himself, but knows nothing about his clothes, and cannot tell 190  
whether they are white or black, filthy or clean. In just the same  
way a man who has not spiritually<sup>49</sup> been illuminated by the  
all-holy and life-creating Spirit cannot attain full knowledge of  
himself and of his personal condition—it is not feasible, for not  
even one of the holy men down the ages attained full knowledge 195  
of God, or became holy, and a servant and friend of God, unless  
his intellect was first enlightened, illuminated by the all-holy Spirit  
of God, and he thence received knowledge, and strength, and  
reason, and power, and the Spirit guided him to an understanding  
of God's will and his commands. On the other hand, the man 200  
who is not enlightened by the Holy Spirit not only fails to know  
himself and all his neighbours, but also tramples<sup>50</sup>—alas!—on  
God's commandments, as one trampling on pearls, and on God's  
ordinances, as one trampling on precious stones, and on  
God's life-giving words, as one trampling on silver and gold coins, 205

<sup>45</sup> *νοερός*, which can have much the same spiritual connotation as *νοητός*, v. n. 29.

<sup>46</sup> Cf. Ep 1: 18. In *Hymn* XXI, 155–8, Symeon used expressions of the same kind when writing to the *syncellus* Stephen: *Εἰ δὲ νοερώς ἀναβλέψαι ἰσχύσεις, μᾶλλον δ' ἐκεῖνο τὸ νοῦν σου καταλάμψει καὶ διανοίξει κόρας τῆς σῆς καρδίας* (SC 174, p. 142).

<sup>47</sup> The phrase *τὸ ἄδυτον καὶ ἀνέσπερον φῶς* occurs twice in Symeon's *εὐχὴ μυστική* which forms an introduction to the *Hymns* (SC 156, pp. 150, 152): *τὸ ἀνέσπερον φῶς* (line 6), and *φῶς ἀνέσπερον . . . καὶ ἥλιος ἄδυτος* (line 31). The expression *φῶς ἀνέσπερον* is common in Byzantine hymnography.

<sup>48</sup> Cf. Mt 7: 6—here, and again a few lines later, Symeon naturally assumes that the reader will be familiar with the text and know that it is the swine who do the trampling. As well as here, trampling by the spiritually blind on something precious was deplored by Symeon in *Cat* xv, 109–13 (SC 104, p. 230).

<sup>49</sup> *νοητῶς*, v. n. 29.

<sup>50</sup> Cf. Mt 7: 6. It is strange that Symeon postpones for so long the verb, *καταπατεῖ*. It also deserves notice that in the text, as given by Paramelle, <τοὺς> appears thus before *ζωοπαπαρόχους λόγους*. (Krivochéine's transcript of A does unequivocally include *τοὺς*.)

αὐτοῦ δηλαδὴ χαρακτῆρα ἔχοντα, καταπατεῖ καὶ ὡς πηλὸν ἄχρη-  
 στον ἡγείται ταῦτα καὶ οὐδόλως αἰσθάνεται· οὐ γὰρ δύναταί τις,  
 185 «μηδεὶς ὑμᾶς ἀπατάτω», βλέπειν ταῦτα τοῖς τῆς ψυχῆς ὄμμασι, μὴ  
 ἐλλαμπόμενος μηδὲ φωτιζόμενος ὑπὸ τοῦ θείου φωτός.

Εἰ τοίνυν πνευματικὸν τέκνον ἐστὶ τοῦ διδασκάλου ὁ μαθητής, ὁ  
 ζητῶν πατέρα, πάντως πνευματικῶς γεννηθέντα τοῦτον ὀφείλει  
 ζητεῖν, γινώσκοντα γνωστῶς τὸν Θεὸν καὶ Πατέρα αὐτοῦ, ἵνα καὶ  
 190 πνευματικῶς τοῦτον γεννήσῃ καὶ υἱὸν Θεοῦ ἐναργῶς ἀποδείξῃ. εἰ  
 οὖν ἐκεῖνος μὲν τοιοῦτον ἐπιζητεῖ καὶ τοιούτου χρεῖαν ἔχει πατρός,  
 Ἀγαθῶν γάρ, φησί, διδασκάλων ἀγαθὰ τὰ μαθήματα, πονηρῶν τε  
 σπερμάτων πονηρὰ τὰ γεώργια, κάθηνται δὲ παρὰ τὴν τοῦ βίου  
 ὁδὸν ἀγαθοί τε καὶ οἷους ὁ λόγος ἀπέδειξε πατέρες ὁμοῦ καὶ διδ-  
 195 άσκαλοι, καὶ σὺν αὐτοῖς ὑπάρχουσι καὶ οἱ πρὸ τοῦ γεννηθῆναι καὶ  
 μήπω ἑαυτοὺς ἐγνωκότες, μήτοι γε Θεόν, ἀλλὰ μόνον ἑαυτοὺς  
 ἀπλῶς πατέρας ἄλλων καὶ διδασκάλους τολμηρῶς ἀναδείξαντες,  
 σπουδὴν ποιούμενοι πᾶσαν τὸν ἄρτι ἀποτασσόμενον καὶ πατέρα,  
 ὥσπερ εἴρηται, πνευματικὸν ἐπιζητοῦντα πρὸς ἑαυτοὺς παντοίοις  
 200 τρόποις καὶ μηχανήμασιν ἐπισπάσασθαι· ὃν καὶ ἐάν τινα τῶν πνευ-  
 ματικῶν ὄντων ἐπαινοῦντα νοήσωσιν, εὐθὺς λοιδοροῦσιν ἐκείνον οἱ  
 τάλανες ὅπως τὴν πίστιν καὶ προθυμίαν τοῦ μέλλοντος πρὸς αὐτὸν  
 ἀπελθεῖν ἐμποδίσωσι καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ σκανδαλίσωσιν·

194 ὁμοῦ: μου K  
 K: ὧν A

196 μήτοι: μήτι (-τει K); μήτη A

θεῶ A

200 ον

which of course bear his undefiled image, and this man treats these things as worthless clay, and has altogether no perception of them. The reason is—*let no one deceive you*<sup>51</sup>—that a man cannot see these things with the eyes of his soul, if he is not illuminated and enlightened by the divine light. 210

If then the disciple is his teacher's spiritual child, he who is searching for a father ought most certainly to search for someone who has been spiritually born, one who knows his God and Father with full knowledge, so that he may both bring his disciple spiritually to birth, and also manifestly render him a son of God. 215  
If then the man is seeking after someone of this kind and needs a father like this—for, 'from good teachers', as someone says, 'come good lessons, but from bad seeds bad crops'<sup>52</sup>—and if there are seated along the road through life fathers and likewise teachers, who are good and are such as those whom the Word<sup>53</sup> appointed, 220  
but with them there are also those who, before being born, and not as yet knowing themselves, let alone God, have simply and presumptuously proclaimed themselves fathers of others and teachers, and are in every way taking pains to attract to themselves by all manner of means and methods this man who has recently 225  
renounced the world<sup>54</sup> and is, as I said, seeking after a spiritual father; and if they observe him praising one of those who are really spiritual, and if the wretches at once abuse that father,<sup>55</sup> so that they may curb the trust and enthusiasm of the man about to resort to him, and may lead their brother's soul into sin; if then a 230

<sup>51</sup> Ep 5: 6. Notice that 'you' here is plural.

<sup>52</sup> This is also found, but not as a quotation, in *Ch* 1, 48, 14 f. (*SC* 51, 2nd edn. p. 66). It is inaccurately quoted from St Gregory of Nazianzus, *Or.* xxxviii, 5, 12 f. (*SC* 358, pp. 110 f.), *κακῶν διδασκάλων κακὰ τὰ μαθήματα, μᾶλλον δὲ πονηρῶν σπερμάτων τὰ γεώργια*. Though (as here) he often does not name him, Gregory is the father whom Symeon quotes more than any other—e.g. *Ch* 1, 5, 15, iii, 21, 15 (pp. 42, 132), *TrEth* v, 221 f. (*SC* 129, p. 96). *Orations* xxxviii–xl were his favourites (*Spiritual Fatherhood*, p. 47). Cf. also *Lk* 6: 45.

<sup>53</sup> *λόγος ἀπέδειξε* might simply mean something like: 'my description indicated', but Symeon a few lines later refers to 'God the Word'.

<sup>54</sup> The apodosis comes after an inordinately long multiple protasis, typical of Symeon's style. The expressions resemble those found in *Ep* 1, lines 209 ff., where men are denounced because of their seeking prestige by setting themselves up as spiritual fathers.

<sup>55</sup> Symeon himself, during the short time he spent in Studios, had heard the Studite maligned as an *ἐμπαίκτης*, *ἀπατεῶν*, and *πλάνος* by those who were trying to make him lose faith in his spiritual father—*Cat* xxvi/*Euch* 2, 100–20 (*SC* 113, p. 338).

205 ἐὰν ἀπατηθῇ ὁ τοιοῦτος καὶ πρὸς τὰ ὀπίσω παλινδρομήσῃ καὶ πρὸς  
 ἐκείνους αὐτοὺς τοὺς ἀπατήσαντας αὐτὸν αὐτομολήσῃ καὶ τῆς  
 ὠφελείας ἧς ὄφειλεν ἀπολαύσειν ἐξ ἑνὸς ἴσως τῶν ἁγίων ἀνδρῶν  
 ἀποστερηθῇ, ἄρα τίς ἔξει τούτου τὸ κρίμα καὶ τῶν οὕτως ἀποστερ-  
 ουμένων ἀπάντων τῆς ὠφελείας τῶν πνευματικῶν πατέρων καὶ  
 210 διδασκάλων, σκανδαλιζομένων εἰς αὐτοὺς ἐκ τοῦ λόγου αὐτῶν; οὐχὶ  
 οἱ αὐτοὺς ἀπατῶντες καὶ πατέρας αὐτῶν ἑαυτοὺς ἐπιγράφοντες,  
 ἀποσπῶντες αὐτοὺς τῶν ἀγαθῶν διδασκάλων καὶ μὴ ἐὼντες αὐτοὺς  
 δι' ἐκείνων ὁδηγηθῆναι καὶ εἰς τὴν βασιλείαν τοῦ οὐρανοῦ φωτὸς  
 εἰσελθεῖν; ναὶ μὲν, Ἐκ τῶν χειρῶν αὐτῶν τὸ αἷμα αὐτῶν ἐκζητηθ-  
 ῇσεται, λέγει Κύριος· κενοδοξία γὰρ καὶ ὑπερφηανεία κρατούμενοι  
 215 καὶ οἰόμενοι «ἑαυτοὺς εἶναι τι μὴδὲν ὄντες», πατέρας καὶ διδασκ-  
 αλοὺς ἑαυτοὺς ἀποκαθιστῶσι καὶ αὐτοχειροτόνητοι ἀπόστολοι  
 γίνονται, μήτε τὴν χάριν τοῦ ἁγίου Πνεύματος ὡς ἐκεῖνοι λαμ-  
 βάνοντες, μήτε φῶς γνώσεως φωτισθέντες, μήτε τὸν κηρυττόμενον  
 Θεὸν κατὰ τὴν ἀψευδῆ αὐτοῦ ἐπαγγελίαν ἀποκαλυφθέντα αὐτοῖς  
 220 κατιδόντες· ὑπέσχετο γὰρ ὁ Θεὸς Λόγος πᾶσι τοῖς πιστεύουσιν εἰς  
 αὐτὸν οὕτω λέγων· Ἐάν τις ἀγαπᾷ με, τὰς ἐντολάς μου τηρήσει, καὶ  
 ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν, καὶ αὐθις· Ἐγὼ  
 καὶ ὁ Πατὴρ ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν, καὶ  
 225 πάλιν· «Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν  
 αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θαν-  
 ατοῦ εἰς τὴν ζωὴν», καὶ πάλιν· «Ὁ τρώγων μου τὴν σάρκα καὶ  
 πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ», καὶ αὐθις· «Ὁ  
 διψῶν ἐρχέσθω πρὸς με καὶ πινέτω· ὅστις γὰρ πίνει ἐκ τοῦ ὕδατος  
 οὐ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ πώποτε, ἀλλὰ γενήσεται ἐν αὐτῷ  
 230 πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον», καὶ πάλιν· Ὁ πιστεύων  
 εἰς ἐμέ, ὕδατος ζωῆς ποταμοὶ ρεύσουσιν ἐκ τῆς κοιλίας αὐτοῦ.

Ὁ οὖν ταῦτα πάντα μὴ ἐναργῶς καὶ πρακτικῶς καὶ πραγματικῶς  
 ἐκβάντα καὶ γενόμενα εἰς ἑαυτὸν θεασάμενος, «τυφλὸς» ἔτι «ἔστι  
 μυωπάζων»· ὁ γὰρ τὴν ἐμφάνειαν τοῦ ἀψευδοῦς Υἱοῦ τοῦ Θεοῦ

204 ἀπατηθεὶς Α  
 210 ἑαυτοὺς: ἑαυτοῖς  
 219 ἀποκαλυφθέντες Α

206 ἀπολαύσαι Α  
 211 ἐώντες Α  
 234 μυωπάζων Α

209 σκανδαλιζομένους Α  
 212 δι' ἐκεῖνον Α

man in such circumstances is deceived and relapses, and attaches himself to those who themselves deceived him, and is deprived of the benefit which he ought in all probability to have enjoyed by means of one of those who are holy, who is it that will have to incur the responsibility for this man, and for all who are thus <sup>235</sup> deprived of the benefit of spiritual fathers and teachers, because they are made to lose their faith in them through those men's talk? Will not those who deceive them and designate themselves as their fathers incur the responsibility, those who inveigle them away from the good teachers, and do not allow them to be guided by <sup>240</sup> them and enter the kingdom of heavenly light? Yes indeed, 'their victims' blood will be required at their hands,'<sup>56</sup> says the Lord. They are dominated by vainglory and arrogance, and think *themselves to be something, though they are nothing*,<sup>57</sup> and they set themselves up as fathers and teachers, and become self-appointed apostles, <sup>245</sup> though they have neither received the grace of the Holy Spirit as the true ones did, nor been irradiated with the light of knowledge,<sup>58</sup> nor seen the God whom they preach revealed to them in accordance with his promise which is utterly reliable. In fact, God the Word gave an undertaking to all who believe in him, when he <sup>250</sup> spoke thus: 'If anyone loves me, he will keep my commandments, and I will love him and will manifest myself to him',<sup>59</sup> and again: 'I and the Father will come and make our abode with him.'<sup>60</sup> Furthermore he said: *He who eats my flesh and drinks my blood has eternal life*,<sup>61</sup> and does not come into judgement, but has passed from death to life,<sup>62</sup> <sup>255</sup> and he said also: *He who eats my flesh and drinks my blood abides in me and I in him*,<sup>63</sup> and this too: *Let him who thirsts come to me and drink*,<sup>64</sup> for whoever drinks of the water which I shall give him, will never thirst but it will become in him a spring of water welling up to eternal life.<sup>65</sup> Again he said: 'He who believes in me, rivers of the water of life will flow from <sup>260</sup> his belly.'<sup>66</sup>

Therefore the man who has not distinctly, actually, and effectually, perceived all these things occurring and taking place in him, is still *blind, short-sighted*.<sup>67</sup> This is so, because anyone who has not yet

<sup>56</sup> Cf. Ezk 3: 18, 20; 33: 6–8; Lk 11: 50 f.

<sup>57</sup> Ga 6: 3 (but with plurals instead of singulars).

<sup>58</sup> Cf. Ho 10: 12 (LXX, which here differs from the Hebrew).

<sup>59</sup> Cf. Jn 14: 15, 21, 23.

<sup>60</sup> Cf. Jn 14: 23.

<sup>61</sup> Jn 6: 54.

<sup>62</sup> Jn 5: 24.

<sup>63</sup> Jn 6: 56.

<sup>64</sup> Jn 7: 37 (ὁ δὲ ὑψῶν for ἕαν τις διψᾷ).

<sup>65</sup> Jn 4: 14 (with a slight omission and verbal alterations).

<sup>66</sup> Cf. Jn 7: 38 (omission, and change of wording).

<sup>67</sup> 2 P 1: 9.



- 235 μήπω κατιδών, οὐδὲ τὰς ἐντολὰς αὐτοῦ ἐφύλαξεν, οὐδὲ ἠγάπησεν  
αὐτὸν ὡς χρὴ δηλονότι, καὶ ὁ μὴ τὴν τοῦ Πατρὸς καὶ Υἱοῦ δι' ἁγίου  
Πνεύματος ἐνοίκησιν καὶ καταμονὴν ἐν ἑαυτῷ γνωστῶς θεασ-  
άμενος καὶ ἐναργῶς, μηδὲ ἀκριβῶς αὐτὴν ἐπιστάμενος, δυοῖν  
240 οἰκίαν ἀναισθήτως ἑαυτοῦ περιφέρει, καὶ ἀρκεῖν οἶεται τοῦτο εἰς  
σωτηρίαν αὐτῷ, ἢ τὸν διὰ τοῦ ἁγίου βαπτίσματος ἀπελαθέντα  
δαίμονα ὑλικόν, διὰ τῆς ἁμαρτίας πάλιν ἢ πρὸ τῆς ἀποταγῆς ἢ μετὰ  
τὴν ἀποταγὴν ἐπαναστρέψαντα, ἐν ἑαυτῷ ὑπεδέξατο καὶ γέγονε «τὰ  
ἔσχατα τοῦ ἀνθρώπου χείρονα τῶν πρώτων». καὶ γὰρ ὁ διὰ πολλῆς  
245 ἀσκήσεως καὶ ταπεινοφροσύνης καὶ πολλῶν κόπων καὶ πόνων  
δακρύων τε καὶ θρήνων τὸ πονηρὸν πνεῦμα ἀφ' ἑαυτοῦ καὶ ἀπὸ τῆς  
οἰκείας ψυχῆς ἀπελάσας, εἶτα κλαπεῖς ὑπ' αὐτοῦ πρὸ τοῦ τὸν  
Χριστὸν γνωστῶς ἐν ἑαυτῷ εἰσοικίσασθαι καὶ ταπείνωσιν ἐνυπό-  
στατον κτήσασθαι, πάλιν ἔνδοθεν ἀγνώστως εἰσελθὼν διὰ οἰήσεως  
250 καὶ ὑπερηφανείας ὑποδεξάμενος, οὐκέτι εἰς συναίσθησιν τῶν  
οἰκείων κακῶν ἔλθειν δύναται, οὐδὲ γὰρ ἀφίεται, ὑπὸ τοῦ κατέχον-  
τος αὐτὸν καὶ «τοὺς ὀφθαλμοὺς» καλύπτοντος «τῆς καρδίας»  
αὐτοῦ, συνιδεῖν τὴν κατέχουσαν αὐτὸν ὑπερηφάνειαν.

238 δύοιν A  
249 εἰσελθεῖν A

247 πρὸς: πρὸς K  
251 δύνανται K

248 εἰσοικίσασθαι A

beheld this manifestation of the utterly reliable Son of God has 265  
 neither kept his commandments, nor loved him—that is, of  
 course, not loved him as he ought. Furthermore he who has not  
 consciously and distinctly perceived the indwelling and abiding in  
 him of the Father and the Son through the Holy Spirit,<sup>68</sup> and who  
 has no sure knowledge of this, has incurred one or other of two 270  
 misfortunes: either, unperceived by himself he is carrying his  
 soul's house around, unoccupied and swept clean,<sup>69</sup> and supposes  
 that for salvation he needs nothing more, or else the demon that  
 makes use of matter,<sup>70</sup> which was driven out by holy baptism,<sup>71</sup>  
 has through his sin returned again, either before or after his 275  
 renunciation, and he has welcomed it inside himself, and *the last*  
*state of the man* has become *worse than the first*.<sup>72</sup> In fact, one who, by  
 means of much asceticism and humility,<sup>73</sup> many exertions and  
 tribulations, tears, and lamentations, has driven the evil spirit out  
 of himself and out of his soul, but then has been beguiled by it, 280  
 before he has consciously given Christ a dwelling-place inside  
 himself, and has acquired steadfast humility, if he, through conceit  
 and arrogance welcomes this spirit when, unknown to him, it  
 comes back inside him again, from then on he cannot attain  
 awareness of the sins that are his, for by this spirit in possession of 285  
 him and covering up *the eyes of his heart*<sup>74</sup> he is not suffered to see  
 plainly the arrogance possessing him.

<sup>68</sup> The terminology is strikingly similar to that of *Cat* xxiv, 63–6 (*SC* 113, p. 38):  
 ὅταν οὖν ἐνοικήσῃ καὶ ἐμπεριπατήσῃ ὁ Θεὸς ἐν ἡμῖν καὶ ἐμφανίσῃ αὐτὸς ἑαυτὸν  
 αἰσθητῶς ἡμῖν, τότε καὶ γνωστῶς καθορώμεν τὰ ἐν τῷ κιβωτίῳ ἡγούν τὰ ἐν τῇ θεῖᾳ  
 Γραφῇ ἐγκεκρυμμένα θεῖα μυστήρια.

<sup>69</sup> Cf. Mt 12: 44, Lk 11: 25.

<sup>70</sup> δαίμων ὑλικός seems to be a reference to demonic temptations arising from  
 the material world. Cf. τὸ ὑλικὸν πνεῦμα, mentioned by Methodius (*De Resurrectione*  
*Mortuorum*, 2.7, *PG* 18, 304C), and in Symeon γυμνὸς πρόσελθε τῶν ὑλῶν τῷ  
 ἀυλῷ, addressed to one who has recently abandoned the world, *Hymn* v, 3  
 (*SC* 156, p. 198).

<sup>71</sup> In spite of his apparent reservations elsewhere, Symeon here again expresses a  
 very positive view of the effect of baptism—v. n. 15.

<sup>72</sup> Mt 12: 45, Lk 11: 26.

<sup>73</sup> The emphasis on humility in the following sentences, and in particular its being  
 called a 'foundation', is comparable with some lines in *TiEth* xi, where Symeon  
 describes it as the first of a series of 'houses' in which the virtues dwell, and which  
 must be entered before any of the others (*SC* 129, pp. 332f., 51–70).

<sup>74</sup> Ep 1: 18.

Οὐ γὰρ πρὸς σαρκικὰς ἡδονὰς τὸν τοιοῦτον οὐδὲ πρὸς κόρον  
 255 γαστρὸς οὐδὲ πρὸς φιλαργυρίαν καὶ πολυκτημοσύνην αὐτὸν συννωθεῖ,  
 ταῦτα γὰρ ταπεινωτικά πως καὶ αἰσχυνητὰ πάθη εἰσὶ καὶ ὁ ἐν  
 τούτοις ἀλοὺς ἀπαρρησίαστον περιφέρει τὸ συνειδὸς, καὶ ὑπὸ τοῦ  
 κόσμου παντὸς ὡς ἅγιος ἐπαινεῖται ὁμοῦ καὶ δοξάζεται· ἀλλὰ πρὸς  
 260 νηστείαν μᾶλλον ὁ τῆς ὑπερηφανείας δαίμων ἐνάγει αὐτόν, πρὸς  
 ἀγρυπνίαν καὶ στάσιν παννύχιον, πρὸς ἀκτημοσύνην καὶ χαμευνίαν  
 ξηροκοιτίαν τε καὶ ἀλουσίαν, καὶ πρὸς πᾶσαν ἄλλην ὁμοῦ κακο-  
 πάθειαν καὶ ὅσῃ μᾶλλον αὐξητικὴν οἶδε τοῦ τοιούτου πάθους  
 αἰτίαν. αὐταὶ γὰρ αἱ πράξεις, ἐὰν μὴ ἐπὶ τῷ θεμελίῳ τῆς χριστο-  
 μιμῆτου ταπεινώσεως ἐν καταβεβλημένῳ ἐποικοδομηθῶσι φρον-  
 265 ῆματι, ἀναφέρουσι τὴν ψυχὴν ἕως τοῦ οὐρανοῦ καὶ καταφέρουσιν  
 αὐτὴν ἕως τῶν ἀβύσσων, καὶ κατὰ τὸ ὕδωρ τοῦτο ὑψοῦσθαι δοκεῖ,  
 καθ' ὅσον δὲ ὑψοῦται, ἀνεπαισθήτως καταφέρεται ἡ ἀθλία. καθάπερ  
 γὰρ ἄνευ θεμελίων οἰκίαν συστήναι ἀδύνατον, οὕτως οὐδὲ ἀρετὰς  
 ἐποικοδομηθῆναι ἄνευ βαθείας καὶ ἰσχυρᾶς ταπεινώσεως· ταύτης  
 270 γὰρ μὴ προκαταβληθείσης, ἢ καὶ μετὰ τὸ καταβληθῆναι ὑπὸ τῶν  
 πνευμάτων τῆς πονηρίας ὕστερον ἀποσυρείσης καὶ ὑπεξαίρεθείσης,  
 πᾶσα εὐθὺς ἢ μετὰ πολλῶν ἰδρώτων καὶ κόπων καὶ πόνων οἰκοδομῇ  
 τῶν ἀρετῶν καταπεσοῦσα ἀπόλλυται, ἐπειδὴ «Κύριος ὑπερηφάνοις  
 ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν», καὶ αὖθις «Ἀκάθαρτος  
 275 παρὰ Κυρίῳ πᾶς ὑψηλοκάρδιος.»

Ὁ γοῦν τοιοῦτος πάντων τῶν ψυχικῶν παθῶν τὴν πηγὴν ἐν  
 ἑαυτῷ καὶ τὴν ρίζαν κτησάμενος, πάντων ἀνθρώπων ἀνώτερον  
 ἑαυτὸν ἡγεῖται καὶ ἀπαθέστερον, καὶ οὐ πείθεται ποτε ὅτι ἔστι τις  
 280 αὐτοῦ ἐν γνώσει καὶ πράξει καὶ θεωρίᾳ καὶ ἀπαθείᾳ μείζων, ὅθεν  
 καὶ ἐξουθενεῖ πάντας, καὶ τὰ ἐκ Θεοῦ διδόμενα αὐτοῖς χαρίσματα  
 ἀπιστεῖ καὶ φθονῶν ἐνδιαβάλλει, καὶ τὰ μὲν ὡς ψευδῇ τὰ δὲ ὡς

256 ταπεινώτερά πως K  
 ὁσοι A

264 χριστομῆτου A

258 ἐπαινῆται . . . δοξάζεται K  
 272 καὶ πόνων om. A

262 ὅσῃν:

In fact, it is not towards either carnal pleasures or the surfeiting of his belly or covetousness or a desire for wealth that it drives the man such as this, because these are passions which are humiliating 290 in some way and shameful, and he who is overpowered by them carries around a conscience that has lost its confidence, even if he is praised and glorified by the whole world as a holy man. On the contrary, the demon of arrogance urges him in the direction of fasting, keeping vigil and standing up all night, self-chosen poverty, 295 having his pallet on the floor, sleeping on the ground and not washing himself, and towards every other mortification as well, and especially to whatever the demon knows will increase this kind of passion. The reason is that these practices,<sup>75</sup> if not built upon the foundation of the humility which imitates Christ, in a 300 mind brought low, first carry the soul up to heaven and then carry it down to the depths.<sup>76</sup> The soul, like the water in a wave of the sea, seems to be lifted high, but high as it is lifted, the poor wretch is carried down, though without perceiving it. For just as it is impossible for a house to stand firm without foundations, so nei- 305 ther can virtues be built up without deep and strong humility, for if this has not first been laid as a foundation, or else if, after being laid, it has subsequently been taken away and destroyed secretly by the spirits of wickedness, at once the whole edifice of virtues, built with much sweat and toil and tribulation, collapses and is 310 destroyed. This is because *the Lord resists the arrogant, but gives grace to the humble*,<sup>77</sup> and also, *every one that is proud in heart is impure in the eyes of the Lord*.<sup>78</sup>

A man such as this, then, has in himself the source and root of every passion to which the soul is subject, yet he imagines himself 315 to be superior to all men and more dispassionate<sup>79</sup> than they, and can never be persuaded that anyone outdoes him in knowledge and behaviour and contemplation and dispassion. Consequently he also despises them all, and refuses to believe in the gifts given them by God, and being jealous casts doubt on their gifts, and 320 declares to everybody that some are merely pretended and others

<sup>75</sup> The idea that ascetic practices may be undertaken under the impulse of wrong motives was also implied in the opening paragraph of *Ep* 2. A similar list recurs nearer the end of this *Ep*, lines 402 ff. Cf. also the references given at *Ep* 1, n. 91.

<sup>76</sup> Cf. Ps 106: 26, LXX—describing a ship tossed about by waves.

<sup>77</sup> Pr 3: 34, cf. Jm 4: 6, 1 P 5: 5.

<sup>78</sup> Pr 16: 6, LXX (but Symeon has *Κυρίω* instead of *Θεῷ*).

<sup>79</sup> On 'dispassionate' see *Ep* 1, n. 4.

ἀδύνατα ὄντα τοῖς πᾶσι διαμαρτύρεται, καὶ τῷ τρόπῳ τούτῳ συγ-  
 κατασπᾶ καὶ ἑτέρους εἰς τὸ αὐτὸ βάραθρον τοῦ φθόνου καὶ τῆς  
 ἀπιστίας καὶ ἀπωλείας. ὁ δέ γε τὴν σάρκα τοῦ Υἱοῦ τοῦ Θεοῦ ἀξίως  
 285 ἐσθίων καὶ πίνων αὐτοῦ τὸ αἷμα, ἐὰν μὴ σαφῶς καὶ ἀκριβῶς ἐν  
 αἰσθήσει οἶδε καὶ γνώσει ὅτι «ἐν τῷ Θεῷ μένει καὶ ὁ Θεὸς ἐν αὐτῷ  
 μένει», οὕτω πάντως ἀξίως τῶν μυστηρίων τούτων μετέλαβε· Θεοῦ  
 γὰρ ἔνωσιν, τίς καὶ τῶν λίαν ἀναισθητῶν καὶ νεκρῶν, ἐν ἑαυτῷ  
 290 γενομένην οὐ γνώσεται; καὶ εἰ ὁ τρώγων αὐτοῦ τὴν σάρκα καὶ τὸ  
 αἷμα πίνων αὐτοῦ ἔχει ζωὴν αἰώνιον «καὶ εἰς κρίσιν οὐκ ἔρχεται  
 ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν», εὐδηλον ὅτι ὁ μὴ  
 εἰδὼς ὅτι ἔχει ζωὴν αἰώνιον καὶ τὴν ἐκ τοῦ θανάτου μὴ ἐπιγνοὺς εἰς  
 τὴν ζωὴν μετάβασιν, ὥσπερ ὁ ἐκ σκοτεινῆς οἰκίας εἰς φωτοειδῆ καὶ  
 295 λαμπρὰν μετελθὼν, οὕτω τὸ τῆς οἰκονομίας Θεοῦ μυστήριον  
 ἔγνωκεν, οὐδὲ ζωῆς αἰωνίου μέτοχος γέγονεν. εἰ δὲ καὶ τοὺς πισ-  
 τεύοντας εἰς αὐτὸν Πνεῦμα ἅγιον ὑπέσχετο δώσειν, μιμούμενον  
 «πηγὴν ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον» καὶ ποταμοὺς ῥέοντας  
 ἐκ τῆς κοιλίας αὐτοῦ, ὁ μὴ ταῦτα ἐν ἑαυτῷ καθεκάστην γινόμενα  
 θεωρῶν καὶ τὰ λοιπὰ ὅσα εἶπε δώσειν ὁ Κύριος καὶ ποιήσειν μετὰ  
 300 τῶν πιστευόντων αὐτῷ, πῶς πιστὸν ἑαυτὸν τέλειον εἶναι προσείποι;  
 τὸν δὲ μόνοις τοῖς ἀποστόλοις ἀρμόζειν ταῦτα καὶ τοῖς ἀρχαίοις  
 πατράσιν οἰόμενον, ἡμᾶς δὲ μὴ ἐλπίζειν λέγοντα δεῖν ὁμοίους  
 ἐκείνων σπουδάζοντας καὶ ἴσους γενέσθαι μηδὲ παρισάζειν τὰ  
 ἡμέτερα ἐκείνοις μηδὲ τὰ ἐκείνων ἡμῖν, τίς τῶν γνώσιν ἐχόντων  
 305 Θεοῦ καὶ συμπάθειαν μὴ ἀπὸ ψυχῆς ἄρα τοῦτον κλαύσειεν;

impossible, and in this manner he drags others down together into the same pit of jealousy, disbelief, and perdition. One who eats the flesh of the Son of God worthily and drinks his blood,<sup>80</sup> if he does not know distinctly and precisely, with perception and consciousness, that *he is abiding in God, and God is abiding in him*,<sup>81</sup> still has not yet been a completely worthy partaker of these mysteries. For who, even of those who are exceedingly imperceptive and no better than dead bodies, will not know when a union with God has come into being in himself? And if he who eats Christ's flesh and drinks his blood has eternal life,<sup>82</sup> *and does not come into judgement but has passed from death to life*,<sup>83</sup> then one who does not know that he has eternal life and is not conscious of having passed from death to life—as one is, on going from a gloomy house to a house radiant and bright—it is very clear that he has not yet come to know the mystery of the dispensation of God,<sup>84</sup> nor come to be a partaker of eternal life. And if, too, Christ promised to give those who believe in him the Holy Spirit,<sup>85</sup> *like a spring of water welling up to eternal life*<sup>86</sup> and rivers flowing from his belly,<sup>87</sup> a man who does not see these things daily taking place within himself, together with everything else that the Lord said he would give and do for those who believe in him, how could one such as he claim to be a perfect believer himself? But as for him who supposes that all this applied only to the apostles and the fathers of old time, and says that we ought not to hope by striving earnestly to become like them and equal to them,<sup>88</sup> and that we ought not to compare our situation with theirs or theirs with ours—who of those endowed with knowledge of God and with compassion would not from the deep of his soul lament over that man?

<sup>80</sup> Cf. 1 Co 11: 27. Symeon goes on to define a worthy communicant in terms more explicit than St Paul's. In *Ep* 2, 111 ff., there is a somewhat different warning about the danger of being an unworthy communicant.

<sup>81</sup> 1 Jn 4: 16.

<sup>82</sup> Cf. Jn 6: 54.

<sup>83</sup> Jn 5: 24.

<sup>84</sup> *οἰκονομία* is regularly used to refer to the incarnation, and in *TrEth* viii, 21–58 (SC 129, p. 204–6), Symeon used the words *τὰ λοιπὰ τῆς οἰκονομίας αὐτοῦ μυστήρια*, and then listed many events in Christ's incarnate life. Thus he may well have had the incarnation in mind when employing here a similar expression, *τὸ τῆς οἰκονομίας Θεοῦ μυστήριον*. However, Epiphanius used *λατρεία οἰκονομίας* of the Eucharist (*Haer.* 75.3, *Exp. Fid.* 22, PG 42, 505C, 828C), and Symeon has just spoken about communicants.

<sup>85</sup> Cf. Jn 7: 39.

<sup>86</sup> Jn 4: 14.

<sup>87</sup> Cf. Jn 7: 38.

<sup>88</sup> As in *Ep* 3, line 683, Symeon is insisting that there are contemporary holy men, living saints, and they are meant to exist. He continues in the same vein to oppose those who say this is impossible. Cf., for much similarity in thought and language, *Cat* xxix, 137–65, *Cat* xxxii, 86–94 (SC 113, pp. 176–8, 244).

Εἰ γὰρ ὁ Θεὸς διαρρήδην βοᾷ· Γίνεσθε «ἅγιοι ὅτι ἐγὼ ἅγιός εἰμι», καὶ αὖθις· Γίνεσθε ὅμοιοι τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, καὶ ὁ ἀπόστολος· «Μιμηταί μου γίνεσθε καθὼς καὶ ἐγὼ Χριστοῦ», αὐτὸς τούτοις ἀντινομοθετῶν ἀντίχριστός ἐστι  
 310 προδότης καὶ θεομάχος, φησὶ γάρ· Ἄλλα τὰ ἐκείνων καὶ ἄλλα τὰ καθ' ἡμᾶς, ἄλλως ἐκείνους ἠγάπησε καὶ ἠλέησεν ὁ Θεός, Πνεύματος ἁγίου καὶ δωρεῶν ἀξιώσας αὐτοὺς μεγάλων, καὶ ἐτέρως διάκειται πρὸς ἡμᾶς, ἀλλὰ γὰρ καὶ μόλις, φησί, μετανοοῦντας καὶ κακοπαθοῦντας καὶ κλαίοντας συγχωρήσει ἡμῖν καὶ τὰς ἁμαρτίας καὶ  
 315 σώσει ἡμᾶς, ἐπεὶ ὡς ἐκείνους ἢ τοὺς πατέρας ἡμῶν τοὺς ἁγίους γενέσθαι καὶ νῦν ἡμᾶς ἀδύνατον. καὶ πρὸς τοῦτω οὐκ ἀδύνατον εἶναι λέγει μόνον τοῦτο, ἀλλὰ καὶ τοὺς τολμῶντας δυνατὸν αὐτὸ λέγειν ὑπερηφάνους καὶ βλασφήμες ἀποκαλεῖ, οἷς οὐδὲ προσέχειν δεῖ, φησὶν, οὐδὲ ἀκούειν ὅλως αὐτῶν, ἀλλὰ φεύγειν προστάσσει αὐτούς.  
 320 Ὡς τῆς ταλαιπωρίας, ἵνα μὴ λέγω τῆς ἀναισθησίας καὶ ἀγνωσίας καὶ ἀπιστίας, ὅτι καὶ σωθῆναι οἱ οὕτω φρονοῦντες καὶ λαλοῦντες ἐλπίζουσιν, εἰ καὶ μὴ ὡς ἀπόστολοι χάριν τοῦ Πνεύματος λάβωσι, καὶ υἱοὺς Θεοῦ ἑαυτοὺς εἶναι νομίζουσιν, εἰ καὶ μὴ τὸ υἱοθετοῦν Πνεῦμα ἅγιον γνωστῶς κέκτηνται, καὶ Πατέρα ἑαυτῶν εἶναι τὸν  
 325 Θεὸν ἐπικαλοῦνται, μὴ ιδέσθαι δὲ αὐτὸν πώποτε λέγουσιν, ὃν μηδὲ ἰδόντες οἶονται αὐτὸν ἀγαπᾶν· ἀλλὰ γὰρ καὶ τοῦ ἀποστόλου ἀκούοντες Ἰωάννου διαμαρτυρουμένου καὶ λέγοντος· «Ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ὁρᾷ, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν;» οὐκ ἀκούουσιν οὐδὲ συνιῶσιν ἐν οἷς εἰσί,  
 330 φθονοῦντες δὲ καὶ μισοῦντες τοὺς ἀδελφοὺς καὶ πειθανολογίαις χρώμενοι, οἷς οὐκ ἂν ποτε ὁ τοῦ ψεύδους καὶ τοῦ φθόνου πατήρ ἐπινοῇσαι ἰσχύσειεν εἰς διαβολὴν αὐτῶν, ὡς ἐκ φιλοθέου καὶ γνώμης

306 γίνεσθε K: -θαι A

317 αὐτὸν AK

330 πειθανολογίαις A: πῶθ- K

311 ἄλλως K: ἀλλ' ὡς A

325 εἰδέσθαι A

314 συγχώρησιν A

329 συνιούσιν K

If in fact God expressly proclaims: *Be holy, for I am holy*,<sup>89</sup> and again, 'Be like your Father who is in heaven,'<sup>90</sup> and the apostle says: *Be imitators of me, as I am of Christ*,<sup>91</sup> then one who contravenes these principles is manifestly an antichrist and fighting against God. This is so, because he is saying: 'Their situation and our state of affairs are dissimilar. God loved them and had mercy on them in one way, counting them worthy of the Holy Spirit and of great gifts, and he is differently disposed towards us. For—says he—God will certainly merely grant us pardon for our sins and save us, when we repent and mortify ourselves and lament, because for us to become even now like the apostles or our holy fathers is impossible for us.' And in addition he not only asserts this to be impossible, but also stigmatizes as arrogant and blasphemous those who dare to assert that it is possible. No attention should be paid to them, he says, nor should they be listened to at all, but he tells people to escape from them. 350 355

What a wretched plight, not to call it obtuseness, ignorance, and unbelief!<sup>92</sup>—for those who think and speak thus hope to be saved, even if they do not receive the grace of the Holy Spirit as the apostles did, and also reckon themselves to be sons of God, even if they do not consciously possess the Holy Spirit who confers adoption;<sup>93</sup> and they call upon God to be their Father,<sup>94</sup> and yet say they have never seen him, while without even seeing him they suppose they love him.<sup>95</sup> But certainly, although they hear the apostle John solemnly affirming and saying: *He who does not love his brother, whom he sees, how can he love God, whom he has not seen?*,<sup>96</sup> they do not listen nor understand what kind of condition they are in. But they are jealous of their brothers and hate them, and to slander them use plausible arguments, such as even the father of lies<sup>97</sup> and of jealousy would be unable to devise, and yet they pretend to be 370 375

<sup>89</sup> 1 P 1: 16 (with *γίνεσθε* instead of *ἔσεσθε*, cf. Lv 11: 44; 19: 2; 20: 7).

<sup>90</sup> Cf. Mt 5: 45, 48, but Symeon is far from giving an exact quotation.

<sup>91</sup> 1 Co 11: 1.

<sup>92</sup> As here, Symeon frequently castigated those who maintained that contemporary Christians could not expect to attain the level of sanctity reached by their predecessors—e.g. *Cat* xxix, 137–67 (*SC* 113, pp. 176–8).

<sup>93</sup> Cf. Rm 8: 15. In connection with Symeon's often repeated insistence on the need consciously to experience the Holy Spirit, see references given in *Ep* 1, n. 73.

<sup>94</sup> Cf. 1 P 1: 17.

<sup>95</sup> Cf. 1 P 1: 8, but this scarcely supports Symeon in his indignation.

<sup>96</sup> 1 Jn 4: 20 (with *ὅρα* for *ἑώρακε*).

<sup>97</sup> Cf. Jn 8: 44.



ἐν μυστηρίῳ ταῦτα λαλεῖν ὑποκρίνονται, ὑπόληψιν κατὰ παντὸς  
 ἁγίου πονηρὰν τοῖς πᾶσιν ἀνθρώποις ὑποτιθέμενοι. ἀλλὰ γὰρ καὶ  
 335 κατ' αὐτῶν τὰ αὐτὰ πρὸ πάντων ὑπολαμβάνειν πάντας διδάσκοντες  
 οὐκ αἰσθάνονται· εἰ γὰρ οὐδεὶς ἀπαθής, οὐδεὶς ἀγαθός, δῆλον ὅτι  
 οὐδὲ ὁ ταῦτα λέγων σύ· ἀπὸ γὰρ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας  
 προσφέρει τις τὰ πονηρά, διὸ καὶ οἱ ἐμπαθεῖς ὄντες πάντας ἐμπαθεῖς  
 340 εἶναι ὑπολαμβάνουσιν· οὐ γὰρ οἶδασιν ὅτι «ὅπου θέλει τὸ πνεῦμα  
 πνεῖ», ἀλλ' οὐδὲ εἰ ἔστι Πνεῦμα ἐπίστανται, καὶ διὰ τοῦτο οὐδ' ὅτι  
 ἔστι Θεὸς οἶδασιν· ὡς γὰρ μὴ ὄντος τοῦ εἰπόντος· «Μὴ κρίνετε καὶ  
 οὐ μὴ κριθῆτε», μηδὲ τοῦ μέλλοντος ἀποδοῦναι ἐκάστῳ κατὰ τὰ  
 ἔργα αὐτοῦ, οὕτως ἀφειδῶς τε καὶ αὐθαδῶς κáθηνται, καταλαλοῦν-  
 345 τες καὶ κρίνοντες τοὺς ἀδελφούς, ἀγνοοῦντες ὡς εἰκὸς οἱ τοιοῦτοι  
 ὅτι καὶ τῆς ἀναγνώσεως ἀπείργονται τῶν θείων γραφῶν, φησὶ γὰρ ὁ  
 Θεὸς διὰ τοῦ Δαυὶδ· «Ἴνα τί σὺ ἀναλαμβάνεις τὴν διαθήκην μου διὰ  
 στόματός σου;» καὶ τὴν αἰτίαν τιθεὶς ἐπήγαγε· «Καθήμενος κατὰ  
 τοῦ ἀδελφοῦ σου κατελάλεις.» εἰ δὲ τῆς ἀναγνώσεως τῶν θείων  
 γραφῶν ὁ τοιοῦτος ἀπείργεται, πῶς τῆς εἰσόδου τοῦ ναοῦ Κυρίου ἢ  
 350 τῆς μετὰ τῶν πιστῶν συστάσεως ὅλως ἀξιοθήσεται; ὁ δὲ τοιοῦτος  
 ὢν καὶ τολμηρῶς φυσιοῦμενος καὶ διδάσκαλον ἄλλων προβαλλ-  
 ὄμενος ἑαυτὸν ἐπὶ τὸν ἀποστολικόν τε θρόνον αὐθαδῶς ἀναβαίνων,  
 τοῦτο γὰρ ἔστι τὸ τῶν ἀποστόλων πάντως ἀξίωμα, ἢ διὰ τοῦ ἁγίου  
 Πνεύματος διδασκαλία, ποίας οὐκ ἂν εἴη τιμωρίας καὶ κολάσεως  
 355 ἄξιος; ὁ γὰρ μηδὲ μαθητῆς ὡς χρή γεγονὼς καὶ τάξιν διδασκάλου  
 καὶ πατρὸς ἐπέχειν ἐπιχειρῶν, μυρίων ληστῶν καὶ φονέων  
 βαρυτέραν ἔξει τὴν κόλασιν, ὅτι οἱ μὲν σωματῶν ὁ δὲ ψυχῶν φονεὺς  
 γίνεται.

338 προσφέρει A τὰ om. A  
 347 θεὸς A 351 διδάσκαλος K

343 αὐθαδῶς τε καὶ ἀφειδῶς ~~ A  
 357 ἔξη A

speaking these things in a mystery,<sup>98</sup> as proceeding from a devout 380  
 and affectionate mind, while they are suggesting to all people  
 some evil suspicion about every holy man.<sup>99</sup> Actually, they fail to  
 perceive that it is to their own detriment, rather than that of all  
 people, that they are teaching everybody to be suspicious, for if  
 nobody is dispassionate, and nobody is good, it is obvious 385  
 that neither are you who are saying this, because out of the evil  
 treasure of his heart a man brings forth evil things.<sup>100</sup> That is  
 why those subject to passions suspect everybody to be subject to  
 passions, for they do not know that *the Spirit blows where he wills*,<sup>101</sup>  
 while they do not even understand that the Spirit exists,<sup>102</sup> nor yet, 390  
 for this reason, do they know that God exists. As if the one who  
 said: *Judge not, and you shall not be judged*,<sup>103</sup> does not exist, nor he who  
 is to render to each according to his works,<sup>104</sup> they sit cruelly and  
 presumptuously maligning and judging their brothers. Such men,  
 it seems, do not know that they are debarred even from reading 395  
 the divine Scriptures, since through David God says: *Why do  
 you accept my covenant with your mouth?*<sup>105</sup> and then, levelling this  
 accusation against him, he went on to say: *You sat and maligned  
 your brother*.<sup>106</sup> If such a man is debarred from reading the divine  
 Scriptures, how will he be counted at all worthy to enter the tem- 400  
 ple of the Lord, or to stand amongst the faithful? And as for him  
 who, while being such as this, is boldly puffed up with pride, and  
 thrusts himself forward as a teacher of others, and presumptu-  
 ously mounts upon the apostles' throne<sup>107</sup>—for assuredly it is the  
 honour proper to the apostles, to teach through the Holy Spirit— 405  
 what punishment and torture would he not deserve? He who has  
 not even, as befits him, become a disciple, and yet attempts to  
 occupy the position of a teacher and father, will incur heavier  
 punishment than ten thousand robbers and murderers, for while  
 they murder bodies, he is a murderer of souls. 410

<sup>98</sup> Cf. 1 Co 2: 7.

<sup>99</sup> Symeon probably has in mind those who entertained and circulated suspicions about the sanctity of the Studite—cf. n. 55.

<sup>100</sup> Cf. Mt 12: 35, Lk 6: 45.

<sup>101</sup> Jn 3: 8 (with different word order), where of course *πνεῦμα* can be either wind or Spirit.

<sup>102</sup> Cf. Ac 19: 2 (*πνεῦμα ἅγιον*).

<sup>103</sup> Mt 7: 1 (with *καὶ οὐ μὴ* instead of *ἵνα μὴ*).

<sup>104</sup> Cf. Rm 2: 6, Ps 61: 13 LXX.

<sup>105</sup> Ps 49: 16 LXX.

<sup>106</sup> Ps 49: 20 LXX.

<sup>107</sup> Symeon uses very similar language in *TrEth* 1, 12, 483–8 (SC 122, pp. 306–8).

Ὡσπερ γὰρ ὁ ὕλην λίθου τιμίου ἢ μαργαρίτου λαβὼν ὅπως βασι-  
 360 λικὴν εἰκόνα ἐν αὐτῇ ἐγχαράξει καὶ τορεύσας εἰς εὐχρηστον ἔργον  
 ἀποτελέσει καὶ τρυπήσας τὸν μαργαρίτην εἰς τὸ διάδημα τοῦ  
 βασιλέως ἢ εἰς τὸ ἱμάτιον αὐτοῦ ἐναρμόσει, εἰ τὸν λίθον ἢ τὸν  
 μαργαρίτην ἐκεῖνον μὴ καλῶς ἐξεργάσειτο ἀλλ' ἢ τὴν εἰκόνα  
 365 ἀνομοίαν ποιήσῃ ἢ τὸν λίθον ἀφυῶς τορεύσας ἀχρειώσῃ ἢ μὴ  
 καλῶς διατρήσῃ αὐτὸν ἢ διαρρήξῃ ἢ καὶ ὅλως συντρίβῃ αὐτόν, οὐ  
 μόνον παρὰ τοῦ βασιλέως μισθὸν οὐ λήψεται ἀλλὰ καὶ τιμωρίαις  
 αἰσχροῦς καὶ ἀθλίως ὑποβληθήσεται, οὕτω καὶ πᾶς διδάσκαλος περὶ  
 πάντων τῶν μεμαθητευμένων αὐτῷ ὀφείλει λογιζεσθαι· καὶ γάρ,  
 καὶ μικρὸν ἐκ τῆς ἐκεῖνου ἀμελείας ἢ ἀφυΐας ἢ ἀγνωσίας ἢ ἀνεπιτη-  
 370 δεϊότητος ἢ ἀπειρίας παραφθαρῇ αὐτοῦ τὰ νοήματα καὶ τὸ φρόνημα  
 καὶ αἱ πράξεις καὶ οὐ μετὰ πολλῆς ἐπιστήμης καὶ γνώσεως καὶ  
 σοφίας καὶ διακρίσεως εὐδιακρίτου σοφόν τε καὶ τέλειον τούτων  
 ἕκαστον ἀποτελέσει, τὸν Χριστὸν ὅσον τὸ ἐπ' αὐτῷ μορφῶν ἐν  
 375 ἐαυτῷ ἐντέχνως μεμορφωμένον καὶ λαμπρῶς ἀποστίλβοντα καὶ  
 πρὸς «ἄνδρα τέλειον, πρὸς μέτρον ἡλικίας» ἐνάγων αὐτοὺς «τοῦ  
 πληρώματος τοῦ Χριστοῦ», ὥς ἐκάστου τῶν τοιούτων μαθητῶν τὴν  
 ψυχὴν ἀχρειώσας καὶ ἀδόκιμον τὴν δόκιμον καὶ ἄτιμον τὴν τιμίαν  
 ποιήσας, ἥς ὁ κόσμος ἀντάξιός οὐκ ἔστιν ἅπας, οὐχὶ μισθὸν λήψεται  
 380 ὑπὲρ ὧν κεκοπίακεν ἀλλὰ τιμωρίαν καὶ κόλασιν ὑπὲρ ὧν ἢ ταῖς  
 νουθεσίαις αὐτοῦ κακῶς διετέθη ἢ τι τῶν ὀφειλόντων ἐνέλειψεν ἢ  
 τῆς τελειότητος ὑπελείφθη ἥς ὑφ' ἐτέρου διδασκόμενος καταλαβεῖν  
 τὴν ἀκρότητα ἔμελλεν ἂν.

361 ἀποτελέσει K: -ση A      363 ἐξεργάσειτο A      367 περὶ K: ποιεῖ A  
 368 μεμαθητευμένων K: μαθητευμένων A      ὀφείλει αὐτῷ ~ K      369 μικρὸν:  
 μικρὸς A; -ὡς K      378 ἥς A: οὐ K

Compare what takes place when a man has been given some material, a precious stone or a pearl, to engrave the likeness of the emperor on the stone, chisel<sup>108</sup> it, and make it a serviceable piece of work, and to pierce though the pearl and attach it to the emperor's diadem or his robe. If he does not do good work on that stone or that pearl, but either produces a likeness not true to life, or spoils the stone by chiselling it clumsily, or does not accurately pierce the pearl, or splits it in two, or breaks it altogether, not only will he get no recompense from the emperor, but he will also be subjected to punishments, to his shame and great distress. It is in this way that every teacher also should think about all who have become his disciples. Thus, suppose that their thoughts, their mind, and their actions are corrupted, however little, through his negligence, clumsiness, ignorance, ineptitude, or lack of experience,<sup>109</sup> and suppose that he does not, with great understanding, knowledge, wisdom, and accurate discernment, make each of them wise and mature, so far as he can forming Christ expertly formed<sup>110</sup> in each and radiantly resplendent, bringing them *to mature manhood, to the measure of the stature of the fulness of Christ*.<sup>111</sup> In this case, because he has spoilt the soul of each of such disciples, causing what was once approved to be unapproved, and what was once valued to be valueless, and in comparison with which the whole world is of lesser worth,<sup>112</sup> this teacher will receive no reward on account of the labours he has undertaken, but punishment instead and torture, on account of the fact that through his instructions his disciple has either become evilly disposed, or has lacked something of what he ought to have had, or has fallen short of the perfection of which he would have reached the very height, had he been taught by someone else.

<sup>108</sup> Symeon's word, *τορεύω*, means according to LSJ 'work metal, whether in *repoussé* or *chasing*', but it was also used instead of *τορνέω*, 'chisel'.

<sup>109</sup> For a warning about the probably disastrous result of encountering, and subjecting oneself to, an inexperienced (*ἀπειρος*) spiritual father, see *Ep* 1, lines 176 ff.

<sup>110</sup> Cf. *Ga* 4: 19.

<sup>111</sup> *Ep* 4: 13 (with *πρὸς* instead of *εἰς*).

<sup>112</sup> Cf. *Mt* 16: 26, *Mk* 8: 36, *Lk* 9: 25.

Χρὴ οὖν, πάτερ πνευματικέ, πρῶτον γενέσθαι Χριστοῦ μαθητὴν, οὐ μόνον δέ, ἀλλὰ καὶ διδαχθῆναι καλῶς τὰ ἐκείνου παρ' ἐκείνου  
 385 μυστήρια, καὶ οὕτως ταῦτα ἑτέροις δίδασκειν ἐπιχειρεῖν· χρὴ ὁδεῦσαι ἀνεπιστρόφως πνευματικῶ ἐπόμενον πατρὶ τὴν πρὸς Χριστὸν ἄγουσαν ὁδὸν καὶ καταλαβεῖν αὐτὸν ἢ μᾶλλον εἰπεῖν καταληφθῆναι ὑπ' αὐτοῦ καὶ τοὺς τρόπους τῆς ὁδοῦ καὶ τὰ γνωρίσματα ἀκριβῶς σημειώσασθαι καὶ τὸν Χριστὸν ἀπλανῶς διὰ τοῦ  
 390 Πνεύματος κατιδεῖν καὶ οὕτως ἄλλους πρὸς αὐτὸν ὁδηγεῖν· χρὴ φωτισθῆναι ὑπὸ τοῦ ἀληθινοῦ φωτὸς πρότερον καὶ οὕτως ἄλλους πρὸς αὐτὸ τὸ φῶς ἐνάγειν· χρὴ πρῶτον ἐλευθερωθῆναι καὶ οὕτως ἄλλοις ἐλευθερίαν προσεπαγγέλλεσθαι, παντελοῦς γὰρ ἀναισθησίας καὶ αὐθαδείας ἐστὶ τὸ δοῦλον ὄντα τινὰ τοῖς συνδούλοις ἐλευθερίαν  
 395 χαρίζεσθαι, τὴν ἐξουσίαν τοῦ δεσπότου ἀρπάσαντα.

Πῶς οὖν γενώμεθα τοῦ Χριστοῦ μαθηταί; αὐτοῦ ἐκείνου ἀκούσωμεν λέγοντος· «Ὁ θέλων ἔλθειν ὀπίσω μου ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.» ἀκολούθησιν, τὴν διὰ τῶν ἔργων φησὶ μίμησιν, ἵνα ὡς ἐκεῖνος περι-  
 400 ἐπάτησεν, ὁμοίως ἐκείνῳ καὶ ἡμεῖς περιπατήσωμεν, τοὺς πειρασμοὺς καὶ τὰς λειδορίας μετὰ χαρᾶς ὑπομένωμεν καὶ Πνεύματος ἁγίου μετὰσχωμεν, οὐ χωρὶς οὐ νηστεία οὐ χαμεννία οὐκ ἀκτημοσύνη οὐκ ἀγρυπνία οὐ στάσις οὐχ ἡσυχία οὐ κόπος σώματος οὐκ ἄλλο οὐδὲν ὅπερ ἂν εἴπῃς λόγον σοφίας ἢ λόγον γνώσεως ἢ

385 οὕτω K  
 401 ὑπομένωμεν K

393 προσεπαγγέλεσθαι A

398 ἀκολουθεῖτω: -θητω AK

Therefore, spiritual father,<sup>113</sup> one must first become a disciple of 440  
 Christ, and not only that, but also be rightly taught by him about  
 his mysteries, and so set to work to teach these things to others.  
 Without turning back, one must follow a spiritual father and travel  
 on the road which leads to Christ, and take hold of him or, to put  
 it better, be taken hold of by him;<sup>114</sup> and one must accurately 445  
 record the turnings and signs along the road, and contemplate  
 Christ through the Spirit<sup>115</sup> without going astray, and so guide  
 others to him; one must first be enlightened by the true light,<sup>116</sup>  
 and so lead others to the light itself; one must be first set free, and  
 so promise freedom to others, for it is utter obtuseness and pre- 450  
 sumption for one who is himself a slave to bestow freedom on his  
 fellow-slaves by usurping his master's authority.

How then are we to become disciples of Christ? Let us listen to  
 him saying: He who *wishes to come after me, let him deny himself, and take 455*  
*up his cross and follow me.*<sup>117</sup> By 'following', he means the imitating of  
 him through our works, that as he walked, we also may walk like  
 him,<sup>118</sup> and that we may endure with joy temptations and abuse,  
 and may share in the Holy Spirit—without this, neither fasting,  
 nor having one's pallet on the floor, nor poverty, nor keeping  
 vigil, nor remaining standing, nor solitude, nor bodily toil,<sup>119</sup> nor 460  
 anything else you might mention, would supply us with a word of

<sup>113</sup> What follows is of a general nature, not specifically appealing to the person addressed, and thus supports C's reading in the title *περί* as against A's *πρός ἕνα*—see remarks about *Ep* 4 in the Introduction. There is an interesting quasi-parallel with some advice given by the eleventh-century layman Kekaumenos: 'Ἐὰν ἔλθῃς εἰς ἱερατικὸν τάγμα, τυχὸν μητροπολίτης ἢ ἐπίσκοπος γενέσθαι, μὴ ἀναδέξῃ αὐτὸ ἕως ἂν διὰ νηστείας καὶ ἀγρυπνίας ἀποκαλυφθῇσῃ ἄνωθεν καὶ λάβῃς τελείαν πληροφορίαν ἀπὸ τοῦ Θεοῦ· καὶ εἰ ἐμβραδύνει ἡ θεοφάνεια, θάρσει καὶ ἐπίμεινον καὶ ταπεινῶσον σεαυτὸν ἐνώπιον τοῦ Θεοῦ καὶ ὅψει . . . χωρὶς θείας ὀψεως μὴ τολμήσῃς ἐγχειρισθῆναι τοὺς τῆς ἀγίας τοῦ Θεοῦ ἐκκλησίας οἶακας (*Strategicon*, ed. B. Wassiliewsky. V. Jernstedt, Petropoli, 1886, p. 51 n. 123—quoted by J. Darrouzès, in his introduction to *Trs Th/Eth*, SC 122, p. 34 n. 2).

<sup>114</sup> Cf. Ph 3: 12.

<sup>115</sup> Here the disciple's goal is the vision of Christ, through the Holy Spirit; in *Cat* xx (*SC* 104), Symeon states that the prize which the disciple should expect to obtain by following his spiritual father is the coming upon him of the Holy Spirit. In a note at this point in *Cat* xx (pp. 344f., n. 1), Krivochéine remarked that Symeon's Christ-centred mysticism always has a pneumatological character.

<sup>116</sup> Cf. Jn 1: 9.

<sup>117</sup> Mt 16: 24, Mk 8: 34 (with slight change of word order, and ὁ θέλων for εἴ τις θέλει).

<sup>118</sup> Cf. 1 Jn 2: 6.

<sup>119</sup> Cf. n. 75.

- 405 διακρίσεως παράσχοι ἡμῖν. ταῦτα γὰρ πάντα ὁδὸς εἰσὶ πρὸς τὸ φῶς  
 ἄγοντα, οὐχὶ φῶς· ἐὰν μὲν οὖν ἐν τούτοις χίλια ἔτη περιπατήσας οὐ  
 καταλάβω τὸ φῶς, ὅπερ ἐστὶ τὸ Πνεῦμα τὸ ἅγιον «ὃ παρὰ τοῦ  
 Πατρὸς ἐκπορεύεται» καὶ διὰ τοῦ Υἱοῦ φωτίζον πάντα ἄνθρωπον  
 ἐρχόμενον, ἀλλ' ἐν τῷ σκότει ὦν εὐρεθήσομαι ἐν τῇ ἐξόδῳ τοῦ βίου  
 410 μου, τί μοι τὸ ὄφελος; πάντως ἔρεῖς, οὐδέν, λέγει γὰρ ὁ ἀπόστολος·  
 «ὧ μὲν δίδεται λόγος σοφίας, ὧ δὲ λόγος γνώσεως, ἄλλω χαρίσ-  
 ματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις» καὶ τὰ ἐξῆς ἀπαριθμησ-  
 ᾶμενος ἔφη· «πάντα ἐν καὶ τὸ αὐτὸ Πνεῦμα». ὁρᾷς πῶς ἄνευ Πνεύ-  
 ματος οὔτε μανθάνειν οὔτε διδάσκειν ἑτέρους τις δύναται; ὁ οὖν  
 415 πρὸ τοῦ λαβεῖν ἐν ἑαυτῷ τὸν Παράκλητον, «τὸ Πνεῦμα τῆς  
 ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ  
 γινώσκει αὐτό», ἔτι ὦν «ἐκ τοῦ κόσμου», καὶ «ἐν τῷ κόσμῳ»,  
 τολμήσας ἐπιχειρεῖ διδασκάλου τάξιν ἀναλαβεῖν καὶ μεσιτεύειν  
 ἑτέρους εἰς Θεόν, προσάγειν τε καὶ καταλλάττειν τούτους Θεῷ,  
 420 οὐχὶ μυρίων σκηπτῶν καὶ τιμωριῶν ἐστὶν ἄξιος; καὶ ἵνα μάθῃς ὅτι  
 οὐκ ἔξωθέν τι τῶν θείων γραφῶν λέγομεν, ἄκουσον Παύλου λέγον-  
 τος· «Εἴ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.»  
 βλέπεις πῶς οὐ μόνον διδάσκειν ἀπείργεται ἀλλ' οὐδὲ τοῦ Χριστοῦ  
 εἶναι δύναται ὁ μὴ ἔχων ἐν ἑαυτῷ τὸ Πνεῦμα τὸ ἅγιον; «εἴ τις» γάρ,  
 425 φησί, «Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ·» τὴν γὰρ  
 πρὸς τὸν Χριστὸν ἐνότητα ἢ τοῦ ἁγίου Πνεύματος χάρις ἐργάζεται,

406 ἐν *om.* A  
 416 αὐτὸ K: αὐτῷ A

408 φωτίζον: -ζων A; -ζει K  
 419 προσάγειν K: προάγειν A

411 ὧ<sup>2</sup> K: ὁ A  
 421 λέγωμεν A

wisdom, or a word of knowledge<sup>120</sup> or of discernment. For all these practices are a road, and lead people to the light, but they themselves are not the light. So if I walk along them for a thousand years, and do not reach the light, which is the Holy Spirit, *who proceeds from the Father*,<sup>121</sup> and through the Son enlightens every man who comes,<sup>122</sup> yet if at my departure from this life I am found to be still in the darkness, what have I gained?<sup>123</sup> Of course you will answer, 'Nothing.' In fact the apostle says: *To one is given a word of wisdom, to another a word of knowledge, to another gifts of healing, gifts of support, gifts of direction*,<sup>124</sup> and after enumerating them one after another, he spoke of *all* as the work of *one and the same Spirit*.<sup>125</sup> Do you see how, without the Spirit, a man can neither learn, nor teach others? Therefore, a man who, before he receives into himself the Paraclete, *the Spirit of truth whom the world cannot receive, because it neither beholds him nor knows him*,<sup>126</sup> a man who is still *of the world*<sup>127</sup> and *in the world*,<sup>128</sup> if he audaciously sets to work to take upon himself the office of a teacher, and act as a mediator for others before God, both to lead them to God and reconcile them to him, does he not deserve ten thousand thunderbolts<sup>129</sup> and punishments? And so that you may learn that we do not say anything taken from what is not in the divine Scriptures, listen to Paul who says: *If anyone does not have the Spirit of Christ, he does not belong to him*.<sup>130</sup> Do you see how one who has not the Holy Spirit within him is not only debarred from teaching, but also cannot even belong to Christ? For, says he, *if anyone does not have the Spirit of Christ, he does not belong to him*. This is because the grace of the Holy Spirit is the cause of our union with Christ, and it is not possible for anyone

<sup>120</sup> Cf. 1 Co 12: 8, 10.

<sup>121</sup> Jn 15: 26.

<sup>122</sup> Cf. Jn 1: 9 (which after ἐρχόμενον adds εἰς τὸν κόσμον, words omitted by Symeon, because he is arguing that not everybody is in fact 'enlightened').

<sup>123</sup> Cf. 1 Co 15: 32.

<sup>124</sup> 1 Co 12: 8f. and 28 (in part, and with ᾧ δὲ instead of ἅλλω δέ). The translation follows that of C. K. Barrett, *The First Epistle to the Corinthians* (London, 1968), pp. 281f.

<sup>125</sup> 1 Co 12: 11. Symeon has omitted, after πάντα, the verb ἐνεργεῖ for which an equivalent has been supplied in order to make translation possible.

<sup>126</sup> Jn 14: 17.

<sup>127</sup> Jn 15: 19, cf. 8: 23.

<sup>128</sup> Jn 17: 11, but implying something different.

<sup>129</sup> The metaphorical use of σκηπτός is found as far back as Aeschylus, *Persae* 715. It is interesting that μυρίων σκηπτῶν is found also in Chrysostom (*Hom. 1-6 in Is. 6: 1, v, 3, 54f., SC 277, p. 196*).

<sup>130</sup> Rm 8: 9.



καὶ οὐκ ἔστι τὸν μὴ ἔχοντα Πνεῦμα ἅγιον γνωστῶς οἰκοῦντα ἐν αὐτῷ κοινωνίαν ἔχειν μετὰ τοῦ Χριστοῦ ἢ τὴν δόξαν αὐτοῦ γνωστῶς καθορᾶν, ἀλλ' οὐδὲ τὰ θεῖα μυστήρια ὡς ἐκείνον αὐτὸν τὸν Χριστὸν καὶ Θεὸν δύναται νοερώς καθορᾶν, ἀλλ' ἢ μόνα τὰ αἰσθητῶς βλεπόμενα καὶ προκείμενα. καὶ εἰκότως· καὶ γὰρ οἱ μὴ μετασχόντες θεότητος οὐδὲ ἰδεῖν ταύτην οὐδὲ κἂν ἐννοῆσαι δύνανται· οἱ δὲ μὴ πείραν ἐσχηκότες ἢ παθόντες ταῦτα, οὐδὲ συγγενεῖς Θεοῦ χρηματίζουσι, τὰ γὰρ ὑπὲρ νοῦν ὄντα καὶ διάνοιαν ὁ ὑπ' ἐκείνων παραχθεὶς νοῦς ἡμῶν πῶς ἐννοεῖν δύναται, εἰ μὴ ὑπ' ἐκείνων φωτισθῇ καὶ αὐτοῖς συναφθῇ καὶ, ὥσπερ ὑπ' αὐτῶν τὸ εἶναι εἴληφεν, οὕτως καὶ τὸ ἐπιγνῶναι αὐτὸν καὶ κατιδεῖν ἐν ἀγνωσίᾳ γνωστῇ καὶ ἀθεάτῳ θεῷ λαβεῖν καταξιωθῇ· οἱ δὲ μὴ γεγονότες τοιοῦτοι οὔτε Πνεῦμα ἅγιον ἔχουσιν οὔτε—μὴ πλανῶνται— Χριστοῦ εἰσιν. ἔσται οὖν αὐτοῖς τοῦτο σημεῖον ἀπλανές, ὅταν Πνεῦμα ἅγιον λάβωσι καὶ τοῦ Χριστοῦ γένωνται, ὃ τέθηκε πᾶσιν ἡμῖν ὁ θεὸς ἀπόστολος οὕτω λέγων· «Ὅπου Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία», ἐλευθερίαν λέγων τὴν ἐκ πάντων τῶν παθῶν καὶ ἐπιθυμιῶν κοσμικῶν τε καὶ σαρκικῶν τελείαν ἀπαλλαγὴν, διὸ καὶ ἐπιφέρων λέγει· «Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις», καὶ αὖθις· «Εἰ δὲ Χριστὸς ἐν ἡμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.»

not conscious of having the Holy Spirit dwelling<sup>131</sup> within him to have fellowship with Christ, or consciously to see his glory, nor is he even able mentally<sup>132</sup> to see the divine mysteries as the true Christ, who is God, but he sees only what is observed by the senses and set forth on the altar.<sup>133</sup> And naturally so, because those who do not share in the deity can neither behold it nor even form any concept of it, while those who have not had the experience or felt this are not reckoned as men akin to God. How, in fact, how can our mind, which was brought into being by entities that surpass mind and intellect, how can it acquire some notion of them, unless it is enlightened by them and united to them, and, as it received its existence from them, is counted worthy both to recognize Christ<sup>134</sup> and to contemplate him in an ignorance full of knowledge,<sup>135</sup> and to apprehend him through a vision not accessible to sight?<sup>136</sup> But those who have not become people of this kind do not either possess the Spirit, or belong to Christ—let them not deceive themselves. Therefore this will be for them an unmistakable sign, when they do receive the Holy Spirit and do belong to Christ, which the divine apostle established for all of us by speaking in this way, namely: *Where the Spirit of the Lord is, there is freedom*,<sup>137</sup> and by freedom he means complete deliverance from all passions and lusts, both worldly and carnal. For this reason he says additionally: *Those who belong to Christ have crucified the flesh with its passions and lusts*,<sup>138</sup> and again: *If Christ is in us, the body is dead because of sin, but the spirit is life because of righteousness*.<sup>139</sup>

<sup>131</sup> Symeon here has a masculine, οἰκούντα, instead of the neuter required to be in agreement with Πνεῦμα.

<sup>132</sup> νοερώς seems, however, to have a meaning here similar to that of νοητῶς earlier—v. n. 29.

<sup>133</sup> For this liturgical meaning of πρόκειμαι, see Lampe s.v.

<sup>134</sup> A little earlier Symeon had named 'Christ', and then as it were included him among 'entities that surpass mind and knowledge'. Now he reverts specifically to him with the singular αὐτόν.

<sup>135</sup> In *Hymn* XIII, 55, using similar language, Symeon wrote of what he had experienced ἐν γνωστῇ ἀγνωσίᾳ (SC 156, p. 260). Expressions of this kind had long been part of the vocabulary of mystical writers—cf. καὶ ἐστὶν αἰθερὶς ἡ θειοτάτη τοῦ Θεοῦ γνώσις, ἡ δὲ ἀγνωσίας γνωσσκομένη (Dion. Ar. *De Divinis Nominibus* 7.3, PG 3, 872A).

<sup>136</sup> In *Hymn* XXIV, 9, he described the vision of Christ as θέας τῆς ἀθείτου (SC 174, p. 226), and in *TiEth* III, 128 (SC 122, p. 398) he used ἀθέατοι θεωρίαι when speaking about St Paul's mystical experiences.

<sup>137</sup> 2 Co 3: 17 (slightly inexact quotation).

<sup>138</sup> Ga 5: 24.

<sup>139</sup> Rm 8: 10 ('us' instead of 'you').

Εἴ τις οὖν, ὦ πάτερ, μὴ ταῦτα πάντα καὶ τὰ προειρημένα  
 450 ἐπίσταται ἐναργῶς γεινόμενα εἰς αὐτόν, καθήσθω κατὰ μόνας καὶ  
 ἐαυτὸν ἀποκλαιέτω, ὅτι οὐπω δούλος Χριστοῦ ἐγένετο, οὐπω τῆς  
 αὐτοῦ μετέσχε δόξης τε καὶ θεότητος ἀλλ' ἔτι ἐν ἀδήλῳ τὰ κατ'  
 αὐτὸν πέλουσι, καὶ φροντίσοι μᾶλλον τὰ περὶ αὐτοῦ ὁ τοιοῦτος καὶ  
 455 τὰ τῶν ἄλλων ἐξερευνᾷ παύσοιτο· οὐδεὶς γὰρ ποτέ ἐμπαθῆς  
 ἀπαθῶς τὰς πράξεις τῶν ἀδελφῶν διακρῖναι δυνήσεται, ὥς οὐδὲ  
 τυφλὸς δύναται τὰ αἰσθητὰ πράγματα κατιδεῖν καὶ ἐπὶ χεῖρας αὐτὰ  
 κρατῇ. ἀλλὰ παρακαλῶ τὴν σὴν ὁσιότητα εὔχεσθαι ὑπὲρ τῆς ἐμῆς  
 ἀθλιότητος, εἰ μὴ δι' ἄλλο τι, ἀλλὰ διὰ τὸν εἰπόντα· «Ἀγάπησεις  
 Κύριον τὸν Θεόν σου καὶ τὸν πλησίον σου ὡς ἐαυτόν», πρέσβευε  
 460 ὑπὲρ ἐμοῦ τοῦ ἁμαρτωλοῦ τοῦ μεμισημένου διὰ Χριστόν, τοῦ δεδι-  
 ωγμένου διὰ τὸ εὐσεβῶς ἐν Χριστῷ θέλειν με ζῆν, τοῦ κατακρι-  
 νομένου ὑπὸ πάντων ὅτι μόνος ἐγὼ ἐκ πάντων εὐρίσκομαι τιμῶν  
 τὸν πνευματικόν μου πατέρα τε καὶ διδάσκαλον, τοῦ ὡς αἰρετικοῦ  
 παρ' αὐτῶν φημιζομένου ὅτι διδάσκω πάντας τὴν χάριν ἐπιζητεῖν  
 465 ἄνωθεν καὶ τὴν τοῦ ἁγίου Πνεύματος γνωστῶς ἐπιφοίτησιν καὶ ὅτι  
 ἄνευ ταύτης οὐ συγχώρησις ἁμαρτημάτων οὐδὲ παθῶν καὶ  
 ἐπιθυμιῶν ἀλλοτριώσεις, οὐχ υἰοθεσίας τιμή, οὐχ ἁγιασμοὶ ὅλως  
 ἐγγίνεταί οὐδενὶ οὐδαμῶς τῶν βροτῶν, καὶ ὅτι οἱ τούτου μετέχον-  
 τες οὐ μόνον ἐλεύθεροί εἰσιν ἀπὸ πάντων ἐπιθυμιῶν καὶ παθῶν καὶ  
 470 λογισμῶν ἀπρεπῶν ἀλλὰ καὶ θεοὶ ἐν Θεῷ εἰσι μένοντες καὶ ἔξω

450 γινόμενα K

τίσοι A; -σει K

462 ἐκ πάντων om. A

καθείσθω A

454f. ἐμπαθῆς ἀπαθῶς: ἐμπαθῶς K

469 πάντων, A

451 χριστοῦ δούλος ~ ~ A

453 φρον-

458 ἀγαπήσης A

If then, father, someone does not know that all these things, and those previously spoken of, have indubitably taken place in him, 515 let him sit alone<sup>140</sup> and weep for himself, because he has not yet become a servant of Christ, and has not yet participated in his glory and deity, but his situation remains uncertain. And let such a man take thought rather for what concerns himself, and cease from scrutinizing other people's affairs, for no one who is subject 520 to passion will ever be able to have dispassionate discernment regarding his brothers' actions, as neither can a blind man contemplate objects perceived by the senses, even if he holds them in his hands. But I entreat your Holiness to pray for my wretchedness,<sup>141</sup> if for no other reason, at least for the sake of him who 525 said: *You shall love the Lord your God, and your neighbour as yourself.*<sup>142</sup> Intercede for me a sinner, who am hated on account of Christ, persecuted because I wish to live devoutly in Christ;<sup>143</sup> condemned by everybody because I alone of everybody am found doing honour to my spiritual father and teacher;<sup>144</sup> by them I am called a 530 heretic because I teach everybody to seek for grace from above and for the advent of the Holy Spirit and their being conscious of it, and because I teach that without this no pardon for sins comes into effect in any way at all in any mortal being, nor severance from passions and lusts, nor the honour of adoption as sons, nor 535 sanctification.<sup>145</sup> I am called a heretic because I teach too that those who share in [the Spirit]<sup>146</sup> are not only free from all lusts and passions and unseemly *logismoi*, but also are themselves gods

<sup>140</sup> Cf. Lm 3: 28.

<sup>141</sup> ὁσιότης ('holiness' or 'sanctity') and ἀθλιότης ('wretchedness') are further examples of language of the kind discussed in *Ep* 2, n. 29.

<sup>142</sup> Lk 10: 27, with omissions and εαυτόν for σεαυτόν, and cf. Mt 22: 37, 39, Mk 12: 30f.

<sup>143</sup> Cf. 2 Tm 3: 12.

<sup>144</sup> While giving no precise indication of a date, this sentence shows that *Ep* 4 cannot have been written until the cult of the Studite, which Symeon had inaugurated, had become notorious, and aroused the attacks on him which he here describes.

<sup>145</sup> Krivochéine remarked on this passage: 'It would be difficult to express the essential points of Symeon's spiritual doctrine more clearly, while mentioning at the same time that it was this doctrine which constituted the main subject of the controversy' (*In the Light*, p. 58). The theme of the necessity of consciously receiving the Holy Spirit is developed in the opening part of *TrEth* v, and Darrouzès there notes several other places in Symeon's works where the same insistence is found (*SC* 129, pp. 78f., n. 1).

<sup>146</sup> It seems probable that τούτου refers back to the Holy Spirit.

σαρκὸς καὶ κόσμου γεγόνاسι, καὶ οὐ μόνον αὐτοὶ εἰσὶν ἅγιοι καὶ ὡς  
 ἐν σώματι ἀσώματοι πέλουσιν ἀλλὰ καὶ πάντας ἄλλους πιστοὺς ὡς  
 ἁγίους ὁρῶσι καὶ οὐχ ὡς ἁγίους μόνον ἀλλ' ὡς «Χριστὸν ἐνδεδυ-  
 μένους» καὶ χριστοὺς χρηματίζοντας, καὶ ὅτι ὁ μὴ τοιούτους κτησ-  
 475 ἄμενος τοὺς τῆς καρδίας αὐτοῦ ὀφθαλμοὺς εὐδηλὸς ἐστίν ὅτι οὐπω  
 γέγονεν ἐν τῷ φωτὶ τοῦ Χριστοῦ οὐδὲ μετέσχευ αὐτοῦ· οὕτως γὰρ  
 τὸ τοῦ Χριστοῦ φῶς χαρίζεται πᾶσι βλέπεσθαι τοῖς διὰ μετανοίας  
 καταξιουμένοις εἰσελθεῖν ἐν αὐτῷ. ὁ γοῦν εἰς τοῦτο τὸ μέτρον  
 ἐλληκῶς πάντας, ὡς εἴρηται, ὡς Χριστὸν ὁρᾷ ὡς Χριστὸν ἀγαπᾷ  
 480 ὡς Χριστὸν τιμᾷ, καὶ οὐδενὸς καταφρονεῖ τῶν παρ' ἡμῶν  
 δοκούντων εἶναι εὐτελῶν καὶ μικρῶν, ἀλλ' οὐδὲ μισεῖ οὐ λοιδορεῖ οὐ  
 καταλαλεῖ οὐκ ἐνδιαβάλλει τινὰ οὐδὲ ἐνδιαβαλλόντων ἀκούειν  
 ἀνέχεται.

Τοιούτοι γενώμεθα καὶ ἡμεῖς, ἀδελφοί, λέγω πρὸς αὐτοὺς,  
 485 ἐπειδὴ εἰ μὴ τοιούτοι γενώμεθα, ἀδύνατον εἰς τὴν τῶν οὐρανῶν  
 βασιλείαν ἡμᾶς εἰσελθεῖν· καὶ ὅτι ταῦτα λέγω καὶ τοιούτον γεγον-  
 ἔναι ἐν ἁγίῳ Πνεύματι τὸν ἐμὸν ἀνακηρύττω πατέρα, ὡς ὑπερ-  
 ἡφανος καὶ βλάσφημος ὑπὸ πάντων καταγινώσκομαι, τοῦ διαβόλου  
 καθ' ἡμῶν τοὺς οἰκείους αὐτοῦ διεγείροντος καὶ πολεμοῦντος  
 490 παῦσαι ἡμᾶς τὰ τοῦ εὐαγγελίου καὶ τῶν ἀποστόλων Χριστοῦ καὶ  
 λόγοις δευτεροῦντας καὶ ἔργοις πράττοντας καὶ οἶονεῖ παλαιω-  
 θείσαν εἰκόνα καὶ ἀμαυρωθείσαν τοῦ εὐαγγελικοῦ βίου ἀνακαινίσαι  
 σπουδάζοντας, ἵνα μὴ θαρροῦντες οἱ ἄνθρωποι ἄνευ τῆς τοῦ ἁγίου

abiding in God,<sup>147</sup> and have come to exist outside the reach of flesh and world, and are not just holy themselves and live while in the body as if they had no body, but also look on all the rest of the faithful as holy, and not merely as holy but as people who have *put on Christ*<sup>148</sup> and have become christs; and I teach that he who has not acquired eyes of this kind for his heart<sup>149</sup> is plainly a man who has not yet come to exist in Christ's light, and has not shared in it, for this is how Christ's light freely gives itself to be seen by all who are counted worthy to enter into it through repentance. Accordingly, as I said, he who has advanced up to this level looks on all men as Christ, loves them as Christ, honours them as Christ, does not despise any of those who seem to us unimportant and small, and does not hate, vilify, slander, or calumniate anybody, or consent to listen to others who do so.

May we too become men of this kind, brothers—so I tell them<sup>150</sup>—for unless we do become such, it will be impossible for us to enter the kingdom of heaven. And it is because I say this, and because I proclaim my father to have become, in the Holy Spirit, a man of this kind, I am condemned by everybody for being arrogant and blasphemous.<sup>151</sup> The reason is that the devil is raising up against us those who belong to his household and waging war on us, in order to make us cease from teaching the traditions derived from the gospel and Christ's apostles by what we say, and putting these into practice by what we do, and from striving earnestly to restore the image of the evangelical life, which has, as

<sup>147</sup> Something similar is found in a work from which Symeon had earlier quoted (n. 52), Gregory of Nazianzus, *Or.* xxxviii, 7 (*SC* 358, p. 116), but cf. Koder's note on *Hymn* v, 8, 'This idea recurs constantly in Symeon as in all the Greek fathers' (*SC* 156, p. 201).

<sup>148</sup> Ga 3: 27 (with ἐνδεδυμένους for ἐνεδύσασθε).

<sup>149</sup> Cf. Ep 1: 18.

<sup>150</sup> This strongly suggests that Symeon has been including material taken from a *Catechesis* no longer extant.

<sup>151</sup> Another obvious indication that *Ep* 4 was written during the period when Symeon was under attack for promoting the cult of his father, the Studite. According to Nicetas, this cult had at first been approved by the Patriarch, Sergius II, but later Symeon was attacked on account of it, the Devil having stirred up jealousy in the heart of the *syncellus*, Stephen (*Life*, 73, 1–13; 74, 1–4). The accusation here that Symeon was being arrogant (ὑπερήφανος) is akin to the criticism of him for uttering ὑπέρογκα and speaking μεγαλορρημονῶν, which he refuted in *Cat* xxxiv, 12 f., *SC* 113, p. 272 (see n. 9).

Πνεύματος μετουσίᾳς καὶ χάριτος ἀλλὰ καὶ ἀπαθείας σωθῆναι,  
 495 λάθωσιν ἑαυτοὺς τοῖς ἀπολλυμένοις συναριθμήσαντες. ὑπὲρ ὧν οὖν  
 μυρίας μοι ὀφείλουσι χάριτας ταῦτα προμαρτυρουμένῳ αὐτοῖς καὶ  
 λέγοντι προτρεπομένῳ πρὸς τὸ τέλειον καταντῆσαι τῆς ἀρετῆς,  
 ἐνδιαβάλλουσί με μᾶλλον καὶ μισοῦσι καὶ ἀποστρέφονται, λιμῶ τε  
 500 καὶ δίψῃ τὸ καθ' ἑαυτοὺς καὶ θανάτῳ παραδιδόασιν, ὅτι μὴ πλανῶ  
 αὐτοὺς καὶ λέγω· Θαρσεῖτε, ἄνευ κόπων καὶ πόνων καὶ μετανοίας  
 καὶ φυλακῆς ἀκριβοῦς τῶν ἐντολῶν τοῦ Θεοῦ ἅπαντες σωθησόμεθα  
 — ἅπερ οἱ λέγοντες πᾶσαν τὴν τοῦ Χριστοῦ διδασκαλίαν καὶ τῶν  
 ἀποστόλων αὐτοῦ ἀνατρέπουσιν· ἡμᾶς δὲ μὴ γένοιτο τοιαῦτα ἢ  
 φρονῆσαι ἢ εἰπεῖν, ἀλλὰ τοῦτο λέγειν αἰεὶ πεπαρρησιασμένως τοῖς  
 505 πᾶσιν, ὅτι ἐπειδὴ ὡς Θεὸν ἀληθῆ τὸν Χριστὸν καὶ τοὺς μαθητὰς  
 αὐτοῦ δεχόμεθα, πάντως καὶ τοὺς λόγους αὐτῶν φυλάττειν  
 ὀφείλομεν καὶ ἐπὶ «πάσῃ παρακοῇ καὶ παραβάσει» μετανοεῖν καὶ  
 κλαίειν ἐν πόνῳ καρδίας κεχρεωστήκαμεν, εἴ γε καὶ τὸ εἶναι χρισ-  
 510 θεοῦ ἀγαθῶν βουλόμεθα ἐπιτεύξασθαι· ὧν γένοιτο πάντας ἡμᾶς  
 ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
 μεθ' οὗ τῷ Πατρὶ δόξα ἄμα τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς  
 τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

496 προσμαρτυρουμένῳ K      499 δίψει A      501 σωθησόμεθα A  
 τοιαῦτα: ταῦτα K      504 πεπαρρησιασμένους A      512f. δόξα – τοὺς: ἅμα τῷ  
 ἁγίῳ καὶ ζωοποιῷ πνεύματι δόξα κράτος τιμὴ καὶ προσκύνησις, νῦν καὶ εἰς τοὺς  
 σύμπαντας A

it were, grown old and become dim<sup>152</sup>—this we are doing lest men presumptuously trust that they will be saved without participating<sup>565</sup> in the Holy Spirit and grace, and also without dispassion, and thus unawares include themselves among those who are perishing. For this, then, they owe me ten thousand thanks because I warn them of it beforehand, speak to them, and exhort them to attain the perfection of virtue, but they calumniate me all the more, hate me,<sup>570</sup> and turn away from me. They do all they can to consign me to hunger and thirst and death, just because I do not mislead them and say: ‘Be of good heart! We shall all be saved without toil and tribulation, without repentance, without scrupulously keeping God’s commandments.’ Those who say this overthrow all Christ’s<sup>575</sup> teaching and that of the apostles, but God forbid that we should think or say such things. Instead, may we always boldly tell everybody this: since we accept Christ as the true God, and accept his disciples also, we ought at all events to keep their words, and we are under an obligation to repent of *every disobedience and transgression*<sup>153</sup> and to weep with heartfelt grief, if indeed we long to be genuine Christians and wish to obtain the good things promised us by God. May we all obtain them, by the grace of our Lord Jesus Christ and his love for men, and to him be glory, with the Father and the Holy Spirit, now and always and to the ages of ages.<sup>585</sup> Amen.

<sup>152</sup> Krivochéine rightly drew attention to this sentence, pointing out: ‘It was . . . not only the ideal of the evangelical life but also the struggle to re-introduce it which was, for Symeon, the source of the conflict’ (*In the Light*, p. 59).

<sup>153</sup> Heb 2: 2 (with nouns in reverse order).



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