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## The Unpublished Letters of Theoleptos Metropolitan of Philadelphia (1283-1322)

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THE SURVIVING CORRESPONDENCE OF THEOLEPTOS, metropolitan of Philadelphia, consists of five letters addressed to his spiritual daughter, Princess Irene Choumnaina Palaiologina who, as the nun Eulogia, rebuilt the convent of Philanthropos Soter in Constantinople and became its abbess.<sup>1</sup>

The first of these letters was published by S. Salaville nearly forty years ago. It dates from 1307 when, at the advice of Theoleptos, the sixteen-year-old Irene was preparing to withdraw from the world following the recent death of her husband, the Despot John Palaiologos.<sup>2</sup> The other four letters, on the other hand, were written at the very end

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In this issue of the *Journal* I am presenting the introduction and Letter 1 with an English translation. The other three letters and the commentary will be published in a subsequent issue. I am grateful to Professor Ihor Ševčenko and Dr. Alice-Mary Talbot for their helpful comments on this edition and translation.

<sup>1</sup>For biographical information on Theoleptos and Eulogia and all pertinent bibliography, see my "Irene Eulogia Choumnaina Palaiologina, Abbess of the Convent of Philanthropos Soter in Constantinople," *Byzantinische Forschungen*, 9 (1985) 119-47 (hereafter, Hero, "Irene-Eulogia") and *A Woman's Quest for Spiritual Guidance: The Correspondence of Princess Irene-Eulogia Choumnaina Palaiologina* (Brookline, MA, 1986) (hereafter, Hero, *A Woman's Quest*). On the monastery of Philanthropos Soter, see R. H. Trone, "A Constantinopolitan Double Monastery of the Fourteenth Century: the Philanthropic Saviour," *Byzantine Studies/Études Byzantines*, 10 (1983) 81-87. On the history of Philadelphia during this period, see now H. Ahrweiler, "La Région de Philadelphie au XIV<sup>e</sup> siècle (1290-1390), dernier bastion de l' Hellénisme en Asie Mineure," *Comptes Rendus de l' Académie des Inscriptions et Belles-Lettres* (Janvier-Mars, 1983), 175-97 and the recent essays by H. Ahrweiler, I. Beldiceanu-Steinherr, J.-C. Cheynet, P. Lemerle, P. Năsturel and A. Pralong in *Philadelphie et autres études, Byzantina Sorbonensia*, 4 (1984) 9-125, which deal with various aspects of that city's history during the last two centuries of its existence.

<sup>2</sup>See S. Salaville, ed. "Une lettre et un discours inédits de Théolepte de Philadelphie," *Revue des Études Byzantines*, 5 (1947) 105-06.

of the metropolitan's long association with the abbess, during the last year of his life, and they have hitherto remained unpublished.<sup>3</sup> They are considerably longer than the first letter and, like it, they are primarily documents of spiritual guidance. But their personal nature and their straightforward and clear style make them excellent historical sources as well. For, in addition to their spiritual message, they contain concrete prosopographical information and important insights into the daily life and administration of a convent.

#### *Manuscripts and their relationship*

Together with the other works of Theoleptos which were composed for the benefit of Eulogia, the four letters edited below are preserved in two MSS:

O = *codex Vaticanus Ottobonianus gr. 405* (fourteenth century), fols. 218r-47r;<sup>4</sup> O was most probably the property of the abbess and was copied from her own file.<sup>5</sup> The same practiced hand which transcribed the text has also recorded the marginal notes scribbled by Eulogia on the original letters as she read them.<sup>6</sup>

A = MS no. 131 (126 P.Π.Δ.) in the Patriarchal Library of Alexandria (fifteenth-sixteenth century?), fols. 314-59.<sup>7</sup>

<sup>3</sup>The letters were written from Philadelphia after the final return of the metropolitan to his see in the fall of 1321. The first three date from December 1321 to the spring of 1322 and are in response to four letters of Eulogia which have not survived. The fourth letter, a farewell message to his spiritual daughter, was written from the ailing prelate's deathbed shortly before the end of 1322. The reasons for assigning these dates will be discussed in the commentary. For now, see St. Kourouses, *Μανουήλ Γαβαλάς εἶτα Ματθαῖος μητροπολίτης Ἐφέσου* (1271/2-1355/60) (Athens, 1972), pp. 336-39 (hereafter, Kourouses, *Manuel Gabalas*).

<sup>4</sup>See a description of this MS in J. Gouillard, "Théolepte," *Dictionnaire de Théologie Catholique*, 15<sup>1</sup> (1946) 340-41.

<sup>5</sup>A note on fol. α' (Χριστέ μου, φύλαττε τὴν κεκτημένην) indicates that the Vatican manuscript was copied for a woman. See V. Laurent, "Une princesse byzantine au cloître. Irene-Eulogie Choumnos Paléologine, fondatrice du convent de femmes τοῦ Φιλανθρώπου Σωτήρος," *Échos d'Orient*, 29 (1930) 34, note 7. Eulogia's correspondence further supports the view that she had the collected works of Theoleptos copied in one manuscript. A letter by her second spiritual director refers to the "book" of Theoleptos which the abbess had promised to send him. See Hero, *A Woman's Quest*, Letter 12, lines 15-16.

<sup>6</sup>The copyist did not correct Eulogia's spelling; cf., for example, critical apparatus, lines 166-71 and 361-64. On Eulogia's lack of literary training, see Hero, *A Woman's Quest*, Letter 1, lines 5-7 and commentary.

<sup>7</sup>For a description of this MS, see T. D. Mosconas, "Δίπτυχον ἑλλ. ἀνεκδότων χειρογράφων. α' Πατριαρχικῆς Ἀλεξανδρείας 131 (126 P.Π.Δ.) β' Ἐσκοριάλ Φ. ΠΙ/11," *Ἀνάλεκτα, Ἐκδόσεις τοῦ Ἰνστιτούτου τῶν Ἀνατολικῶν Σπουδῶν τῆς Πατριαρχικῆς Βιβλιοθήκης Ἀλεξανδρείας*, 6 (1957) 95-103. Mosconas dates this MS to the fourteenth century, but I believe that a later date should be assigned to it. A thorough study of both the Vatican and the Alexandrian MSS must await the forthcoming edition of the works of Theoleptos by Fr. Robert Sinkewicz of the Pontifical Institute of Mediaeval Studies in Toronto, Canada.

A full collation of the text of the letters in both MSS made from photographs shows that A is a transcript of O, albeit far from a precise one. A has all the errors of O in addition to many of its own. The following examples, taken primarily from Letter 1, are representative of both the errors of A and of the latter's dependence on O:

1. Words read or transcribed incorrectly: Letter 1, line 10 ἄγονται O: ἄγονται A; 41 παρατρέχω O: παρατρέχων A; 92 ἀνακτώμενος O: ἀνατώμενος A; 127 ἀποστερήση σε O: ἀποστερήσητε A; 189 σημεῖα O: ἡμεῖα A; 200 καὶ ἐζημιώθη O: καὶ ζημιώθη A; 324 ὁ παντελής O: ὅπως τελῆς A.

2. Words and phrases omitted: Letter 1, line 35 τὴν προτέραν O: τὴν om A; 100 ἐν τῇ σῆ ψυχῇ O: σῆ om A; critical apparatus lines 361-64 οἶος οἶσθα σὺ ὦ μακαριώτατε om A.

3. Corruptions common to both MSS: Letter 1, line 411 τοῦ συνεχόντος \*\*\* καὶ σωματικοῦ οἰδήματος O: τοῦ συνεχόντος καὶ σωματικοῦ οἰδήματος A; Letter 2, line 000 τὸ βλέπειν αἰεὶ τὸν \*\*\* ἀλλαχοῦ ἀπελθεῖν OA (after τὸν O has two blank fols. and A has one and one half blank fols.)

4. A follows the instructions of O: Letter 1, line 275 χεῖρας ἐκτείνειν θρασείας O: χεῖρας θρασείας ἐκτείνειν A.

#### *Previous studies*

In 1930 Father V. Laurent was the first to draw attention to these letters in the Vatican manuscript and to publish short excerpts from them in his pioneering study on Eulogia and her convent.<sup>8</sup> In 1972 St. Kourouses, who also studied the letters in the same manuscript, published long passages from them in his important monograph on Manuel Gabalas. Kourouses carefully analyzed these letters and dated them accurately.<sup>9</sup> Several excerpts have also appeared in my recent article on the abbess, where however some passages were regrettably misprinted.<sup>10</sup>

#### *Present edition*

The present edition is based on O. The variants found in A are not noted in the critical apparatus because they do not serve to elucidate or emend the text. The critical text diverges from O only in spelling: the correction of itacisms and the tacit changes in the accentuation of

<sup>8</sup>See Laurent, "Une princesse . . .," as in note 5, above, pp. 34-35; 46, note 5; 50, note 1; 55, notes 2 and 3; 56, note 1; 57, notes 1, 3, 5. Idem, "Une fondation monastique de Nicéphore Choumnos. Ἡ ἐν ΚΠ μονὴ τῆς Θεοτόκου τῆς Γοργοεπηκόου," *RÉB*, 12 (1954), p. 42, note 4; p. 43.

<sup>9</sup>See Kourouses, *Manuel Gabalas*, 336-39.

<sup>10</sup>See Hero, "Irene-Eulogia," notes 12, 16-23, 25-32, 72.

enclitics and in the addition of the iota subscript. In the apparatus the MS marginal notes appear in the original spelling.

Finally the numbering of the letters follows the MS which treats the last four letters of Theoleptos as separate from the letter he wrote to his future spiritual daughter in 1307 and numbers them consecutively from one to four ( $\alpha'$ - $\delta'$ ).

When this article was already in press, Father Robert Sinkewicz brought to my attention a third manuscript with the last four letters of Theoleptos. This manuscript, which I did not as yet have an opportunity to examine, is Biblioteca Vallicelliana, MS Allacci CXXXIX (Martini 214), containing a collection of mostly letters copied from various Greek MSS in Rome. The codex is not foliated, but is divided into sections to each of which is given an item number. The Theoleptos section is item no. 33. See E. Martini, *Catalogo di manoscritti greci esistente nelle biblioteche italiane*, vol. 2 (Milan, 1902; reprint, Rome, 1967), pp. 227-28.

I wish to extend to Father Sinkewicz my sincere thanks for this information and for helping me to read the marginalia in the *Ottobonianus*.

## TEXT AND TRANSLATION

Ἐπιστολὴ Θεολήπτου Φιλαδελφείας πρὸς βασίλισσαν Εἰρήνην  
τὴν διὰ τοῦ θεοῦ καὶ ἀγγελικοῦ σχήματος μετονομασθεῖσαν Εὐ-  
λογία μοναχὴν καὶ γνησίαν πνευματικὴν θυγατέρα αὐτοῦ χρη-  
ματίσασαν, ἣν καὶ οἰκείαις χερσὶν ἀπεκείρατο.

- 5 Ἐν ἀγίῳ πνεύματι θυγατερ τῆς ἡμῶν ταπεινότητος, φερω-  
νύμως ἀξιωθεῖσα τῆς παρὰ Θεοῦ εὐλογίας, Εὐλογία μοναχή·  
εὐχαὶ ἡμῶν συνεχεῖς πρὸς τὸν φιλάυθρον Κύριον  
ἐπανατείνονται ἵνα τὸν φόβον τοῦ Θεοῦ ἔνοικον ἔχοις ἐν τῇ σῇ  
218v ψυχῇ, ὑπόμνησιν φέροντα τοῦ ἀδεῖ || κἀσίου καὶ φρικτοῦ  
10 κριτηρίου καὶ πρὸς σύνεσιν ἄγοντα τοῦ ἰθύνεσθαί σε τῷ  
κανόνι τῶν τοῦ Χριστοῦ ἐντολῶν· φόβος γὰρ καὶ σύνεσις τῆς  
σοφίας ἀκρότητες, ὁ μὲν τῶν φαύλων τὴν ἀποχὴν ποιούμενος  
καὶ τῆς κολάσεως ἀπαλλάττων, ἡ δὲ σύνεσις τὴν ὁδὸν ἀνύουσα  
τῶν τῆς ἀρετῆς θεοποιῶν τρόπων.
- 15 Ἡμεῖς δὲ πῶς ἀναγγεῖλαι δυνησόμεθα τὰ καὶ νῦν εἰς ἡμᾶς  
τοῦ Θεοῦ θαύματα; κατὰ τὴν ἡμέραν γὰρ ἐν ἣ ἤτοι-  
μάσθημεν τῆς νηὸς ἐπιβῆναι καὶ τὸν πλοῦν ποιεῖσθαι, νόσῳ  
δεινῇ περιπεσόντες, δριμυτάτην ὀδύνην ἐμποιοῦση καὶ αἵματα  
κενούση—δυσεντερία ταύτη τὸ ὄνομα—τὴν ψῆφον τοῦ  
20 θανάτου ἐσχήκαμεν, ἀπαγορευθέντες παρὰ τῶν ἰατρῶν· ἰδόν-  
τες γὰρ οὗτοι τὸ γῆρας, τοῦ σώματος τὴν ἀτονίαν, τὴν δεινό-  
219r τητα τῆς νοσερᾶς διαθέσεως || καὶ τὴν ἐκ τοῦ πλοῦ καὶ τοῦ  
κόπου γενησομένην ἐπίδοσιν τῆς νόσου, ἀπήλπισαν ἡμῶν τὴν  
ζωὴν. ἀλλ' ὁ τῆς ζωῆς χορηγὸς Κύριος, μετὰ τῆς κατε-  
25 χούσης ἡμᾶς νόσου τῆς νηὸς ἐπιβάντας καὶ εἰς χεῖρας τῆς  
πολυειδοῦς κακώσεως καὶ ταλαιπωρίας περιπεσόντας, ἐκ τῶν  
κυμάτων, ἐκ τῶν σφοδρῶν πνευμάτων, ἐκ τῆς ταραχῆς τοῦ  
πλοίου, τῆς στενοχωρίας ἐκ τοῦ πλήθους τῶν ἀνθρώπων, τῆς  
δυσωδίας καὶ τῆς ἀνακοπῆς τῶν τῆς φύσεως ἀναγκαίων ἔρ-  
30 γων—ὁ δὲ καὶ χεῖρον ἀπάντων—οὕτως ἡμᾶς ἔχοντας,  
τοσοῦτον ὀϊατροῦ τῶν ψυχῶν καὶ τῶν σωμά-  
των εἰς ῥῶσιν ἀνεκαλέσατο, ὅτι οὐ μόνον τὰ δεινὰ ταῦτα  
ἐπίδοσιν οὐ πεποιήκε τῆς νόσου ἀλλὰ καὶ φάρμακα ταῦτα θερ-  
219v απείας εἰργάσατο, τὴν νόσον τελείως καὶ ὀξέως φυγαδεύσας  
35 καὶ ἡμᾶς εἰς τὴν προτέραν || ἀνακομίσας ὑγείαν.  
Τὰ μὲν οὖν τῆς δεινῆς νόσου καὶ τῆς ἐξαισίου ἀπαλλαγῆς

7 cf. Tit 3.4; Joan. Chrys., *Liturgia* (Brightman, 366, 25; 374, 4; 390, 26) || 9-10  
Joan Chrys., *In Ps. 48.17 Hom. I*, 6 (PG 55.508) || 11-14 cf. Ps 110(111).10; Prov  
1.7; Methodius Olymp., *Symp.*, 3, 8 (Musurillo, 108, 33); Basil. Caes. *Epist.* 174  
(Courtoune, 2, 110, 20-21) || 16 Ps 39(40).5 || 24 Joan Chrys. *Liturgia* (Brightman,  
353, 14) || 31-32 Joan Chrys. *Liturgia*, (Brightman, 392, 22-23)

*A Letter of Theoleptos of Philadelphia to Princess Irene Who  
Changed Her Name to Sister Eulogia by < Assuming > the Divine  
and Angelic Habit. She Was His True Spiritual Daughter Whom  
He Tonsured with His Own Hands.*

Sister Eulogia, daughter of my Humility in the Holy Spirit,  
you who were deemed worthy of bearing the name of God's bless-  
ing, I offer up to the "loving Lord" continuous prayers that you  
may have the fear of God dwell in your soul, reminding you of  
the "impartial" and dreadful "Tribunal" and guiding you to the  
understanding of conducting yourself by the rule of Christ's com-  
mandments. For fear and understanding are the poles of wisdom:  
fear makes < us > avoid evil and saves < us > from punishment,  
while understanding is conducive to the deifying ways of virtue.

As for me, how am I to recount the "miracles" which "God"  
worked on my behalf even now? For on the day on which I pre-  
pared to board the ship and sail, I came down with a sickness  
that causes terrible pain and passing of blood; its name is dysen-  
tery. I received the death verdict and was given up by the physi-  
cians, for they despaired of my life as they considered my old age,  
the weakness of my body, the virulence of the sickness and the  
exacerbation to be caused by the voyage and fatigue. Yet, even  
though I boarded the ship suffering from this sickness and fell  
into many sorts of hardship and distress, on account of the waves,  
the strong winds, the violent tossing of the ship, the crowded  
< quarters > due to the multitude of people, the stench and the  
holding back of the necessary calls of nature—which is in fact  
the worst of all < discomforts >—even though I was in such a  
condition, the Lord "Who is the giver of life" and the "healer  
of souls and bodies" restored my strength to such a degree that  
not only did these hardships fail to exacerbate my sickness but  
they were even turned by God into healing medicines. He chased  
away the sickness completely and quickly and restored me to my  
former health.

So much for my dangerous sickness and extraordinary recovery.

τοιαῦτα· ὅσα δὲ πάλιν συνήντησεν ἡμῖν δυσχερῆ ἐξεληθοῦσιν ἀπὸ τῆς Φωκαίας καὶ πρὸς τὴν Φιλαδέλφου ἐπειγομένοις, νυκτὸς μὲν τὰς ἐπιβουλὰς καὶ τὰς ἀφανεῖς ἐνέδρας φοβου-  
 40 μένοις, ἡμέρας δὲ τὰς προσβολὰς καὶ τὰς προφανεῖς ὁρμὰς καὶ ἐπιθέσεις παρατρέχω, λογιζόμενος τὴν ἀπὸ Θεοῦ σωτήριον ἔκβασιν καὶ τὴν παρακαλοῦσαν ἡμᾶς προφητικὴν ῥῆσιν·  
 Δ Ι Η Λ Θ Ο Μ Ε Ν <sup>ο</sup> Δ Ι Α Π Υ Ρ Ο Σ Κ Α Ι Ὑ Δ Α Τ Ο Σ Κ Α Ι  
 45 Ἐ Ξ Η Γ Α Γ Ε Σ ἡ μ ᾶ Σ Ε Ι Σ ἄ ν α ψ υ χ ῆ ν.

Τῶν σταλέντων πρὸς ἡμᾶς παρὰ σοῦ γραμμάτων, τὰ μὲν μετὰ τοῦ Καρβώνη ἐδεξάμεθα κατὰ τὴν ἑορτὴν τῆς Χριστοῦ γεννήσεως, τὰ δὲ μετὰ τοῦ μεθ' ἡμῶν τὴν οἴκησιν ποιουμένου Κυδωνάτου ἐδεξάμεθα πολὺ πρότερον· καὶ ἐκ μὲν τῆς δοχῆς  
 220r παρεκλήθημεν, ἐκ δὲ τῆς ἔνδον || δηλουμένης περιλήψεως οὐ  
 50 μικρῶς ἠνιάθημεν, ἐπειδὴ οὔτε κατ' ἐλπίδα τὴν ἐμὴν, οὔτε κατ' ἐπαγγελίαν τὴν ὑμῶν ὡς ὁρῶ τὰ καθ' ὑμᾶς ἀποβάντα πράγματα. ἀλλ' ἐγὼ μὲν ἠπάτημαι, ὑμεῖς δὲ ἐψεύσασθε· ο ὕ κ  
 55 Ἐ ψ ε ὕ σ α σ θ ε ἄ ν θ ρ ῶ π ο ι ς ἄ λ λ ἂ τ ῶ Θεῶ—σύνετε τὴν δύναμιν τῆς ἀποστολικῆς ἀποφάσεως καὶ τὴν γενομένην τὸ τηρικαῦτα ἐκδίκησιν—ἡ μὲν τῆς προπετείας παίγιον γίνεται, σὺ δὲ τῆς μικροψυχίας δούλη καθίστασαι, ἐγὼ δὲ δι' ἑκάτερα τῆ λύπη μαστίζομαι, τοὺς ἐμοὺς πόνους εἰς οὐδὲν κέρδος καταβληθέντας ὁρῶν.

Οἶδας καὶ ἀκριβῶς οἶδας ὅτι τὸ πλεῖον τῶν πρὸς ὑμᾶς λόγων πρὸς οὐδὲν ἕτερον ἑώρα ὅ τι μὴ πρὸς τὴν ὑπομονήν· πάντοτε γὰρ τοῖς πυκνοῖς ψεκασμοῖς τῆς ἐγκρατείας καὶ τῆς ὑπομονῆς ἐπιαίνετό σου ἡ ψυχὴ· αὗται γὰρ ὡς π ε ρ ι ε κ τ ι κ α ἰ  
 220v ἄρεται καὶ βάθρον εἰσὶν τῶν λοιπῶν ἀρετῶν || καὶ τὰς κεφαλαιώδεις ἀρετάς, τὴν ἀγάπην, φημί, καὶ τὴν ταπεινοφροσύνην  
 65 συνεπιφέρονται. ἡ ἐ γ κ ρ ἄ τ ε ι α χ α λ ι ν ὁ ς ἐστὶ τῶν ἐκουσίων παθῶν, τὰς πρὸς ἡδονὴν προαιρετικὰς ὁρμὰς τῆς ψυχῆς ἀναστέλλουσα· τὴν γὰρ ψυχὴν τῆς τῶν παρόντων ἐπιθυμίας χωρίζουσα συνάπτει διὰ τῆς ἀγάπης τῶ θεῶ. ἡ ὑπομονὴ σπόγγος ἐστὶ τῶν ἀκουσίως ἐπερχομένων θλιβερῶν· καταδεχομένη γὰρ ὁμοῦ καὶ ἀποδεχομένη τὰς ἐξωθεν ἐπιούσας συμφοράς,  
 70 τὸ φρόνημα τῆς ψυχῆς ταπεινὸν κατεργάζεται. ἡδονὴ καὶ δόξα τῆς θείας ἡμᾶς ἀπογυμνοῦσι δόξης, ἐγκράτεια καὶ ὑπομονὴ τὴν θεϊαν στολὴν ἐξυφαίνουσι πάλιν· μαραινόμενης γὰρ τῆς ἡδονῆς

43-44 Ps 65(66).12 || 52-53 Acta Apost. 5.4-10 || 62 cf. Max. Conf. *Cap. de char.*, *Cent. I*, 2 (PG 90.961A-B) || 65 Antiochus Monachus, *Hom.* 6 (PG 89.1449A-B)

56-57 διεκότερα O || 60 ἕτερον O || 62 αὗται O || 65-66 ἡ ἐγκράτεια . . . παθῶν ] ὅρα in marg. O || 68 Σπόγγος O || 70 συμφορᾶς O || 73 ἐξ ὑφαίνουσι O

As for all the hardships I encountered when I left Phokaia and was hastening to Philadelphia, fearing plots and invisible ambushes by night and sudden strikes and overt assaults and attacks by day, < these > I pass over, as I reflect on my deliverance at the end by < the grace of > God and on the words of the Prophet which comfort me: “We went through fire and water, but thou broughtest us out into a place of refreshment.”

Of the letters that you sent to me, I received those < which you sent > with Karbones on Christmas Day and the others < which you sent > with Kydonatos—the man who resides with me—< I received > much earlier. I was pleased to receive them but, on the other hand, I was considerably annoyed by what their content reveals, since, as I see, things turned out neither as I expected nor as you promised. I was deceived, whereas you lied: “you lied not to men but to God” (you must understand the meaning of the Apostolic saying and the retribution that occurred at the time). < Your sister > becomes the sport of recklessness; you become the slave of pettiness; and I am plagued by sorrow on both accounts seeing that I labored to no avail.

You know, and know exactly, that most of my teaching aimed at nothing else but patience. For your soul was always enriched with heavy sprinklings of temperance and patience. As “all-encompassing” virtues, these are the foundation of the remaining virtues and they bring forth the principal virtues: I mean love and humility. Temperance is the bridle of intentional passions; it checks the soul’s willing inclinations to pleasure, because it separates the soul from the desire of the things of this world and unites it with God through love. Patience is the sponge of the sorrows that come upon < us > against < our > will, for it receives and accepts as well the misfortunes that strike from the outside and makes humble the spirit of the soul. Pleasure and glory strip us of divine glory; temperance and patience weave back the divine garment. When pleasure withers through temperance and vain

75 ὑπὸ τῆς ἐγκρατείας καὶ τῆς κενῆς δόξης καταργουμένης διὰ τῆς  
 221r ὑπομονῆς τῶν συμφορῶν, εἰς τὴν τοῦ θεοῦ ἀγάπην ἢ ψυχὴ ἀνακο-  
 μίζεται καὶ τὴν ὥραι || ὀτήτα τῆς ταπεινοφροσύνης ἑαυτῆ περιτί-  
 θησιν. ἢ ἐγκράτεια τὸ φιλήδονον ἀναίρει θέλημα, ἢ δὲ ὑπομονὴ τὸ  
 κενόδοξον καταργεῖ φρόνημα. ἢ ἐγκράτεια καὶ ἢ ὑπομονὴ κατὰ  
 80 τοῦ θυμοῦ καὶ τῆς ἐπιθυμίας στρατοπεδεύουσιν. εἰ οὐκ ἔχεις ἐγ-  
 κράτειαν, ἢ ἐπιθυμία τῆς σαρκὸς κατακρατεῖ σου τῆς  
 ψυχῆς· εἰ οὐκ ἔχεις ὑπομονὴν, ὁ θυμὸς κατακυριεύει τοῦ νοῦς  
 σου. δέχου ἀσμένως τὰς ὀπωσδήποτε συναντώσας σοι θλίψεις,  
 ἵνα βραβεῖοις τῆς ὑπομονῆς στεφανωθῆς ταχέως. ὁ ἀρχηγὸς τῆς  
 85 φθορᾶς Ἄδὰμ, ἐγκράτειαν καὶ ὑπομονὴν ἀπολέσας, τοῦ παρα-  
 δείσου ἐκβέβληται· ἀπώλεσε τὴν ἐγκράτειαν διὰ τὸ λίχνον τῆς  
 βρώσεως, ἀπώλεσε τὴν ὑπομονὴν διὰ τὸ μὴ στέρξει τὴν ἐντολήν.  
 ὁ ἀρχηγὸς τῆς ζωῆς Χριστὸς, νηστεία τὸν πειραστὴν  
 νικήσας καὶ ὑπομονῆ τῶν σωτηρίων παθημάτων  
 221v καὶ τοῦ σταυροῦ καθελῶν, || νικητὰς ἡμᾶς ἀνηγό-  
 90 ρευσε καὶ οἰκήτορας τοῦ παραδείσου πάλιν ἐποίησεν.

Ἔχε κατὰ νοῦν τοῦ ἐν ἀσκηταῖς περιβοήτου ἀγίου Ἀρσε-  
 νίου τὸ ἐπίφθεγμα· οὗτος ἀνακτώμενος τὴν ἑαυτοῦ προθυμίαν  
 καὶ εἰς μνήμην ἑαυτὸν ἄγων τοῦ πρὸς τὴν ἀναχώρη-  
 σιν ἐν ἀρχῇ θερμοῦ ζήλου, ὑπεφώνει καθ' ἑαυτὸν συνεχῶς·  
 95 Ἀρσένιε, δι' ὃ ἐξῆλθες; ἐξέχου δηλονότι, Ἀρσένιε,  
 τῆς ἀγαθῆς προθέσεως δι' ἣν τοῦ κόσμου ἀπέστης καὶ πρὸς  
 τὸν προτεθέντα σοι σκοπὸν βάδιζε. λέγε καὶ αὐτῆ ἐν ἑαυτῇ  
 ταῦτα· «Εὐλογία, δι' ὃ τὴν προσδραμούσαν εἰς σε ἀδελφὴν κατ'  
 ἀρχὰς ὑπεδέξω;» καὶ τὰ βραχέα ταῦτα ῥήματα πλῆθος νοημά-  
 100 των ἐν τῇ σῇ ψυχῇ ἀναδώσουσι καὶ φωτίσουσι τὴν διάνοιάν  
 σου πρὸς τὴν τῆς ἀναδεχθείσης ἀδελφῆς κυβέρνησιν. ἀναλο-  
 222r γίζου τὴν σπουδὴν ἣν ἐνεδεῖ || ξω πρὸς τὸ ἐξελεθεῖν αὐτὴν τοῦ  
 κόσμου. διανοοῦ τὴν ἐν ἀρχῇ αὐτῆς πρὸς σὲ πληροφορίαν ἀγα-  
 θὴν, τὸν χρόνον τῆς μετὰ σοῦ διαγωγῆς, τὴν πολυειδῆ κυβέρνη-  
 105 σιν ἣν ἐνεδειξω καὶ ἔτι δεικνύεις πρὸς αὐτήν, τὰς θλίψεις ἃς  
 ἐβάστασας διὰ τὴν ἀγάπην τῆς σωτηρίας αὐτῆς. κατανόει τὴν  
 τελείαν ταύτης ἀκτημοσύνην, τὸ ἄσχετον πρὸς τοὺς οἰκείους  
 καὶ τὸν μακρυσμὸν τῶν προσηκόντων αὐτῇ κατὰ γένος, τὰς  
 ἐπὶ τῇ πτώσει μεταμελείας αὐτῆς. ταῦτα πάντα λογιζομένη,

80 Eph 2.3 || 83 βραβεῖοις τῆς ὑπομονῆς; cf. Rom 5.3-4 || 83-84 ἀρχηγὸς . . .  
 Ἄδὰμ: cf., e.g. Max. Conf., *Quaest. ad. Thal.*, 61 (PG 90.632D) || 85-86 cf.  
 Gen 2.7-25 || 87 Acta Apost. 3.15 || 87-88 Mt 4.1-11; Luc. 4.1-13 || 88-89 Basil.  
 Caesar., *Liturgia* (Brightman, 328, 28-30) || 95 Arsenius, *Apophthegma* 40,  
*Apophthegmata patrum* (PG 65.105C)

83 στεφανωθῆς O || 83-84 ὁ ἀρχηγὸς . . . ὑπομονὴν ] ση(μείω)σαι in marg. O  
 || 88 ὑπομονὴ O || 95 et 98 διὸ O

glory is rendered idle through the patient endurance of misfor-  
 tunes, then the soul is restored to the love of God and invests it-  
 self with the beauty of humility. Temperance destroys the pleasure-  
 seeking will, while patience does away with conceit. Temperance  
 and patience make war on anger and desire. If you do not have  
 temperance, “the desire of the body” prevails over your soul; if  
 you do not have patience, anger gains the mastery over your mind.  
 Accept sorrows gladly, no matter how they come upon you, that  
 you may soon be crowned with the prizes of patience. Adam, the  
 originator of death, was expelled from Paradise because he lost  
 temperance and patience. He lost temperance because of the greed  
 for food; he lost patience because he was not content with the  
 commandment. Christ, the originator of life, vanquished the  
 Tempter by fasting and destroyed him by enduring “the salutary  
 passion and the cross,” and He proclaimed us victors and made  
 us again inhabitants of Paradise.

Bear in mind the saying of the renowned ascetic, Saint Arse-  
 nios. Recapturing his eagerness and reminding himself of his early  
 ardent zeal for asceticism, this < holy man > muttered by him-  
 self continually: “Arsenius, what was the reason for which you  
 came out?” “Arsenius,” that is, “cling to the good purpose for  
 which you left the world and walk towards your appointed goal.”  
 You, too, say to yourself the following: “Eulogia, what was the  
 reason for which you welcomed at the beginning the sister who  
 ran to you for help?” These brief words will bring forth in your  
 soul a multitude of thoughts and they will enlighten your mind  
 with regard to the guidance of the sister you sponsored. Consider  
 how you endeavored that she might leave the world. Think of  
 her good faith in you at the beginning; the time that she spent  
 with you; the many ways in which you guided her and are still  
 guiding her; the hardships which you endured for the love of her  
 salvation. Take into consideration her absolute destitution, the  
 estrangement from her family, the distance from her compatriots,  
 and her regrets over her fall < from grace >. Think of all these

110 νίκα ἐν τῷ ἀγαθῷ τὸ κακόν, ἐν τῷ σταθῆρῳ τοῦ  
σου φρονήματος τὴν ἐλαφρότητα τοῦ πλησίον, ἐν τῇ ὑγιεί σου  
διακρίσει τὴν προπέτειαν καὶ τὴν ἄγνοιαν τῆς ἀδελφῆς.

Μνημόνευε τοῦ λόγου τοῦ ἁγίου Ἀντωνίου, ἐκ τοῦ πλη-  
222v σίον, λέγοντος, ὁ θάνατος καὶ ἡ ζωή. || ἐὰν κερδήσης  
115 τὸν ἀδελφόν σου, ἐκέρδησας τὸν Χριστόν· ἐὰν λυπήσης τὸν  
ἀδελφόν σου, ἐλύπησας τὸν Χριστόν. τοῖς ἐλαττώμασι τοῦ πλη-  
σίον ἀντίθετος τὰ προσόντα αὐτῷ προτερήματα, καὶ τὰ μὲν καλὰ  
λογίζου ἐκ διαθέσεως προσεῖναι τῷ πλησίον, τὰ δὲ μεμπτὰ ἐκ  
συναρπαγῆς, ἐξ ἀπροσεξίας καὶ τῆς τοῦ πονηροῦ ἐπηρείας.  
120 οὕτω διακρίνουσα, πρὸς μὲν τὴν ἀδελφὴν συμπαθῆς γίνῃ, πρὸς  
δὲ τὸν κοινὸν ἐχθρὸν τρέπεις τὴν μάχην. ὁ πονηρὸς τὴν  
ἀδελφὴν ταρασσει δι' ὑπονοίας καὶ προπετείας, ἵνα τὸν  
θεμέλιον ὄν ἐν ἀρχῇ καλῶς ἡ ἀδελφὴ κατεβάλετο  
καὶ τὴν ἀγαθὴν οἰκοδομήν ἣν προσέθετο καταλύσῃ καὶ ἀθε-  
125 τήσῃ τὰς συνθήκας καὶ παράβασιν τῆς ἐντολῆς ποιήσῃται· σὲ  
πάλιν ταρασσει διὰ τῆς μικροψυχίας, ἵνα τῶν βραβείων τῆς  
223r ὑπομονῆς ἀποστερήσῃ σε || καὶ τῶν πολλῶν σου κόπων τὸν  
μισθὸν ἀπολέσῃ.

Ἐνθυμοῦ τὸν ὑπὲρ αὐτῆς θεοφιλῆ σου σκοπόν, τοὺς ὑπὲρ  
130 αὐτῆς ἀγῶνας οὓς ἐνεδειξῶ κατὰ καιροὺς καὶ τὴν ἐν ταῖς ἀσ-  
θενείαις σου πάλιν ἐπιμέλειαν ταύτης καὶ τὴν ἐν ταῖς λοιπαῖς  
διακονίαις σπουδὴν. διανοοῦ καὶ τὸν τῆς συνειδήσεώς σου με-  
τάμελον καὶ τὸν παρὰ τῶν εὐφρονούντων ὀνειδισμόν, ὃν εὐρή-  
σεις, ἐὰν ἐκ μικροψυχίας ἀπολύσῃς αὐτήν, καὶ οἱ τοιοῦτοι λο-  
135 γισμοὶ ἀνακοπτέτωσαν τὴν ὀλιγωρίαν, καὶ τὴν παρακαλοῦσάν  
σε ὑπομονὴν ἀσφαλῶς κράτει καὶ τῆς κοινωνίας τῆς ἀδελφῆς  
μηδὲ ὀλως ἀποστῆς, μήπως τὸ τέλος ταχέως ὑμᾶς καταλήψε-  
ται καὶ ζημιωθῆτε τὴν ἀγάπην. ἡ ἀγάπη οὐ λογίζεται  
223v τὸ κακόν, ἡ ἀγάπη πάντα στέγει, πάντα  
140 ὑπομένει. εἰ γοῦν οὐ λογίζῃ τὸ τοῦ πλησίον || ἐλάττωμα,  
εἰ τὰ παρ' αὐτοῦ φέρεις λυπηρὰ καὶ τὴν ἐπιείκειαν ἔχεις, ἰδοὺ  
ἔχεις καὶ τὴν ἀγάπην· αὕτη γάρ ἐστίν ἡ κινουσά σε πρὸς εὐ-  
ποΐαν καὶ καρτερίαν.

Ἐγὼ ὅταν μνησθῶ τῶν παρὰ τῆς ἀδελφῆς ὀχληρῶν, ἀλγῶ  
145 μὲν εὐθύς, αὐθις δὲ τὸν γνήσιον μετάμελον ταύτης ἐννοῶν καὶ  
τὴν αὐτομεμψίαν καὶ τὰ ταπεινὰ ῥήματα, παρακαλοῦμαι καὶ  
ὡς εἰ μὴ γέγονε τὰ λυπηρὰ, οὕτω καὶ διάκειμαι. ἐγὼ ὅταν ἴδω

110 Rom 12.21 || 113-14 Antonius, *Apophthegma* 9, *Apophthegmata patrum*  
(PG 65.77B) || 114-16 ἐὰν . . . Χριστόν: cf. idem, *ibid.* (PG 65.77B) || 123 Heb  
6.1 || 138 1 Cor 13.5 || 139-40 1 Cor 13.7-8

144-46 Ἐγὼ . . . παρακαλοῦμαι ] ὄρα διδασκαλί(αν) ἐμπρακτο(v) in marg. O

and “overcome evil with good,” the fickleness of your neighbor with the firmness of your spirit, the recklessness and ignorance of your sister with your sound judgment.

Remember the words of Saint Anthony, saying: “< Our > fellow-man is the cause of < our > death and of < our > life.” If you win your brother, you have won Christ; if you hurt your brother, you have hurt Christ. Set the good qualities of your fellow-man against his faults and reckon that what is good is his by disposition and what is reproachful is due to deception, carelessness and the malice of the Wicked One. When you exercise such judgment you feel compassion for your sister and you turn the fight against the common enemy. The Wicked One confuses your sister through suspicion and recklessness that she may destroy the “good foundation” that she laid at the beginning and the good edifice she added and that she may renege on her vows and violate the commandment. He confuses you, on the other hand, through pettiness that he may deprive you of the prizes of patience and ruin the reward of your many labors.

Bear in mind your dear-to-God intentions towards her; your exertions on her behalf at times; and the care she bestowed on you, in turn, during your ailments as well as her zeal in the rest of her ministrations. Think also of the remorse of your conscience and the reproach by people of good judgment which you will bring on yourself if you dismiss her because of pettiness. Let such considerations check your neglect of duty; cling fast to patience which comforts you and do not at all avoid the company of your sister lest the end overtake you soon and you suffer the loss of love. “Love is not resentful; love bears all things, endures all things.” If you do not think, therefore, about the fault of your fellow-man, if you suffer the pain he causes you and have forbearance, behold! You have love! For it is love which incites you to good works and patience.

When I call to mind < your > sister’s distressing < conduct >, I immediately grieve. On the other hand, when I consider her sincere repentance and self-reproach and her words of humility, I am comforted and feel as if these painful < events > did not occur. When I see the fault of my fellow-man, first I

τὸ τοῦ πλησίον ἐλάττωμα, πρῶτον μὲν ἐμὸν λογίζομαι τὸ  
ἐκείνου, ἔπειτα ἐπιλέγω ἐν ἑαυτῷ ταῦτα· ὁ τὸν ἀδελφὸν ταρασ-  
150 σων κοινός ἐστι πολέμιος, σήμερον ὑπεσκέλισεν  
ἐκείνον, αὖριον ἐμέ· ὀργισθήσομαι τοῖνυν τῷ ἐχθρῷ καὶ νικήσω  
τὴν μάχην κατ' αὐτοῦ, τὸν δὲ λυπήσαντά με ἀδελφὸν συγγνώ-  
224r μης ἀξιῶσω || καὶ ὑπομενῶ τὴν παρ' ἐκείνου λύπην ὡς ἐμοῦ  
τραύματος ὀδύνην, καὶ διὰ τῆς ὑπομονῆς καὶ τῆς ὑπὲρ αὐτοῦ  
155 εὐχῆς δώσω χεῖρα βοηθείας τῷ πεσόντι. καὶ διὰ τῶν τοιούτων  
λογισμῶν κτῶμαι τὴν ὑπομονὴν καὶ διὰ τῆς ὑπομονῆς λυτροῦ-  
μαι τὸν λυπήσαντα τῆς ταραχῆς καὶ πρὸς ἀγάπην ἐπισπῶμαι  
καὶ ἄρχεται ὁ λυπήσας λυπεῖσθαι καθ' ἑαυτοῦ ὅτι ἤττηται τῇ  
προπετεῖα καὶ λελύπηκε.

160 Τοιγαροῦν βλέπουσα τὴν ταραχὴν τῆς ἀδελφῆς σὺ μὴ ἐκ  
μικροψυχίας φιλονικίης δικαιωθῆναι ἢ ἐκδικηθῆναι, καὶ ἰδοὺ  
δεδούλωσαι καὶ αὐτὴ τῷ πάθει τῆς φιλαυτίας καὶ ἀμφοτέραι  
γίνεσθε ἐπίχαρμα τῷ πονηρῷ. ἐκείνη διὰ τῆς προπετείας καὶ  
τοῦ κατάρξασθαι καὶ σὺ διὰ τῆς μικροψυχίας καὶ τῆς ἀντα-  
165 ποδόσεως. ὅταν οὖν ἴδῃς φλεγμαινούσαν τὴν ἀδελφὴν, || φι-  
224v λοςόφησον σὺ δι' εὐχῆς καὶ ὑπομονῆς καὶ μὴ τῷ τελομένῳ  
προφανῶς καὶ κατὰ τὸ παρόν, τῇ δὲ κρυπτομένῃ παρὰ τοῦ  
ἐχθροῦ πολιορκία πρόσσχες, καὶ ὅτι σοῦ δεδωκυίας τό-  
π ο ν τ ῆ ὀ ρ γ ῆ μαραίνεται ἢ φλεγμονὴ καὶ διὰ τῆς σιωπῆς εἰς  
170 γνῶσιν ἔρχεται ἢ λυπήσασα καὶ ἢ γνῶσις ἐπάγει ἄλλημα τῇ  
κινήσει κακῶς καὶ μαστίζει ἑαυτὴν διὰ μετανοίας καὶ προσ-  
πίπτουσα κατακρίνει ἑαυτὴν καὶ τὴν παρὰ σοῦ συγχώρησιν  
ἐκκαλεῖται· καὶ ἢ παρὰ τῆς ἀδελφῆς λύπη χαρᾶς ὑπόθεσις γί-  
νεταί σοι διὰ τῆς ἀνοχῆς καὶ τῆς ὑπὲρ αὐτῆς εὐχῆς.

175 Τὴν λυποῦσάν σε ἀδελφὴν καὶ μετὰ μικρὸν μετανοοῦσαν  
καὶ προσπίπτουσαν καὶ μεμφομένην ἑαυτῇ μὴ λογίζου μένειν  
αὐτὴν ἐν τῷ πάθει, οὐ γὰρ ἐκ διαθέσεως πάσχει καὶ μελέτης  
ἀλλ' ἐκ συναρπαγῆς καὶ ἀφελείας καὶ ἀπάτης, πᾶν δὲ τὸ ἐκ  
225r διαθέσεως μὴ τελούμενον ῥαδίαν || ἔχει τὴν μεταβολήν. τοῦ  
180 λόγου τούτου χειραγωγός ἢ διάκρισις τοῦ ἀγίου καὶ ἀναχω-  
ρητοῦ Ποιμένος, τοῦ καὶ μιμητοῦ τοῦ κ α λ ο ὕ π ο ι μ ἔ -  
ν ο ς Χριστοῦ· οὗτος γὰρ εἰπόντος αὐτῷ τινος περὶ τινος  
γυναίου ὅτι καὶ πορνείαν ἐργάζεται καὶ ἐλεημοσύνην ἐκτελεῖ,

150 Greg. Naz. Or. 21, 21 (Mossay-Lafontaine, 154, 20-21) || 168-69 Rom 12.19  
|| 181-82 Jn 10.11

151 αὖριον O || 154-57 καὶ διὰ . . . ἐπισπῶμαι ] ὡ σοφία διδασκα(λίας) in marg.  
O || 164-5 ἀνταποδώσεως O || 165 ἀδελφὴν infra lin. add. O || 166-71 καὶ μὴ  
. . . κακῶς ] ὅρα ταῦτα δτ(ι) ἀναγκαῖα in marg. O || 168 πρόσσχες O || δεδοκυίας  
O || 175 σε O<sup>SV</sup> || 179 ῥαδίαν (-δ ex ei) O

consider his fault to be mine, then I say to myself: "He who con-  
fuses my brother is "a common enemy." Today he tripped him  
up, tomorrow < he will trip > me. I shall be angry, therefore, with  
the enemy and win the battle against him. But I shall forgive the  
brother who hurt me and shall suffer the hurt from him as if it  
were the pain from my own wound, and through patience and  
prayer on his behalf I shall give a helping hand to the fallen." By  
such reasoning I acquire patience and through patience I redeem  
him who annoyed me from confusion and draw him to love, and  
he who annoyed me begins to be annoyed with himself for having  
been overcome by recklessness and for having annoyed < me >.

So when you see your sister's confusion do not seek justifi-  
cation or revenge out of pettiness. For lo, you yourself have then  
become a slave to the passion of selfishness and you both are an  
object of sinister joy to the Wicked One: she through recklessness  
and having started the quarrel and you through pettiness and  
reprisal. When you see, therefore, that your sister is seething  
< with anger >, behave like a philosopher with prayer and patience  
and pay no heed to what is happening at the moment in the open  
but to the secret siege by the enemy. "When you give wrath a  
wide berth," the seething < anger > subsides and your silence  
brings the offender back to reason, and reason smites with pain  
the woman who was induced to act wrongly and scourges her with  
remorse; and falling on her knees, she condemns herself and begs  
your forgiveness, and the grief caused by your sister becomes  
through prayer and tolerance an occasion of joy for you.

Do not consider the sister who offends you and shortly  
thereafter repents and falls on her knees and reproaches herself  
as persevering in her passion. For her passion is not due to dispo-  
sition and premeditation but to deception and simplicity of mind  
and delusion. All behavior that is not prompted by disposition  
can be easily changed. What induces me to say this is the discern-  
ment of the holy anchorite Poimen, the imitator of Christ, "the  
good shepherd." When someone told him of some woman that she  
both engaged in prostitution and practiced charity, he discerned

- 185 διέγνω τὴν ταχεῖαν διόρθωσιν τῆς γυναικὸς εἰπὼν· ὁ ὁ μ ἐ-  
ν νει ἢ γυνὴ ἐν τῷ πάθει. καὶ κατὰ τὴν διόρασιν τοῦ  
ἀγίου, ὀλίγος καιρὸς παρήλθε καὶ διὰ μετανοίας ἀπέστη τοῦ  
πλημμελήματος καὶ τοῦ κόσμου ἐξῆλθε καὶ μεγάλην ἐνεδει-  
ξαστο ἄσκησιν καὶ σημεῖα πεποίηκεν· ἐλεγχομένη γὰρ ὑπὸ τῆς  
190 συνειδήσεως καὶ φοβουμένη διὰ τὴν ἐκ πορνείας καταδίκην  
ἐποίει τὴν ἐλεημοσύνην, τοῦτο δὲ μετανοίας ἦν σπέρμα, ὅπερ  
καὶ αὐξηθὲν ἐμάρανε τὸ πάθος καὶ τὸν σῖτον τῆς ἀρετῆς ἐγεώρ-  
γησεν.  
Ἐπόθου ὅτι ἠθέλησας οἶκον ποιῆσαι καὶ θεμέλιον ἔθηκας  
225v καὶ οἰκοδομὴν || ἐποίησω, ὄροφον δὲ οὐκ ἐπέθηκας· πάντα ἐζη-  
195 μιώθης καὶ μετὰ τῆς ζημίας ἀπώλεσας καὶ τὴν σὴν ἀνάπαυ-  
σιν. τοιοῦτον ὁρᾶται καὶ ἐπὶ τοῦ παρόντος· ἐπόθησας κερδῆσαι  
τὴν σωτηρίαν τῆς ἀδελφῆς, ἀνεδέξω ταύτην ἐν ταῖς ἀρχαῖς γνη-  
σίως, ἐκυβέρνησας αὐτὴν πολυτρόπως. οὐκ ἐβάστασας ἕως  
τέλους τὴν τῆς ἀδελφῆς ἔλλειψιν, εἰς κενὸν ἀπέβη ἢ προηγησα-  
200 μένη πᾶσα κυβέρνησις καὶ ἐζημιώθης καὶ τὴν ἀδελφὴν καὶ τὴν  
εἰρήνην τῶν σῶν λογισμῶν· ἐν γὰρ τῇ μέχρι τέλους ὑπομονῇ  
δύνασαι κτήσασθαι καὶ τὴν ἦν ἀνεδέξω ἀδελφὴν καὶ τὴν σὴν  
ψυχὴν. μὴ διαφευγέτω σου τὴν διάνοιαν ἢ παραγγελία τοῦ ἀγίου  
Νείλου οὕτω λέγουσα· π ἄ ν τ α ὄ σ α ἄ ν π ο ι ἡ σ η ς ἢ  
205 λ α λ ἡ σ η ς εἰ ς ἄ μ υ ν α ν τ ο ὕ ἡ δ ι κ η κ ὄ τ ο ς σ ε  
σ κ ἄ ν δ α λ ὄ ν σ ο ὕ ἔ σ τ ι ν ἐ ν τ ῆ π ρ ο σ ε υ χ ῆ ἡ σ ο υ .  
226r || ἐπεὶ γοῦν τὴν προσευχὴν οἱ θεῖοι πατέρες ὀρίζονται π ρ α ὄ -  
τ η τ ο ς κ αὶ ἄ ο ρ γ η σ ἱ α ς εἶ ν α ἰ β λ ἄ σ τ η μ α  
καὶ λ ὕ π η ς κ αὶ ἄ θ υ μ ἱ α ς ἄ λ ἔ ξ η μ α , π ὥ ς ὁ ὀ ρ γ ἰ ζ ὄ μ ε -  
210 ν ο ς τ ῷ π λ η σ ἰ ὸ ν κ αὶ τ α ρ α χ ῆ ς ἐ μ π ε π λ η σ μ ἔ ν ο ς τ ὸ ν π ρ ᾶ ὸ ν Ἰ η -  
σ ο ὕ ν ἐ π ι κ α λ ἔ σ ε τ α ἰ ; π ὥ ς ὁ λ υ π ο ῦ μ ε ν ο ς κ α τ ἄ τ ο ὕ ἀ δ ε λ φ ο ὕ τ ο ὕ ε ἰ -  
ρ ῆ ν ἄ ρ χ ο υ Χ ρ ἰ σ τ ο ὕ δ ε η θ ἔ σ ε τ α ἰ κ αὶ γ α λ η ν ῆ ν ἔ ξ ε ἰ τ ῆ ν κ α ρ -  
δ ἱ α ν ; ὁ τ ῆ ν κ α ρ δ ἱ α ν ε ἰ ρ η ν ε ὐ ο ὕ σ α ν ἔ χ ω ν ἔ τ ο ἰ μ ἄ ζ ε ἰ τ ὄ -  
π ο ν τ ῷ Κ υ ρ ῖ ὸ κ αὶ μ ε τ ἄ π α ρ ρ η σ ἱ α ς κ αὶ ἀ γ ἄ π η ς  
215 ἐ π ι κ α λ εῖ τ α ἰ αὐ τ ῷ , κ αὶ αὐ τ ῖ κ α ἐ π ι φ α ἰ ν ε τ α ἰ ὁ κ α λ ο ῦ μ ε ν ο ς κ αὶ ὁ  
π ο θ ο ὕ μ ε ν ο ς κ αὶ χ α ρ ᾶ ς ἀ π ε ἰ ρ ο ὕ π λ η ρ οῖ τ ῆ ν ψ υ χ ῆ ν . εἰ ς γ υ μ ν ἄ σ ἰ ο ν  
τ ῆ ς γ ν ὼ μ η ς σ υ γ χ ω ρ ο ὗ ν τ α ἰ οἱ π ε ἰ ρ α σ μ οῖ . θ λ ἰ ψ ε ω ς μ ἢ ἐ π ε λ θ ο ὕ σ η ς  
π ὥ ς κ α τ ο ρ θ ω θ ἔ σ ε τ α ἰ ἢ ὑ π ο μ ο ν ῆ ; ἢ θ λ ἰ ψ ἰ ς φ υ τ ε ὕ ε ἰ τ ὸ κ λ ῆ μ α τ ῆ ς

185-86 cf. Timotheus, *Apophthegma*, *Apophthegmata patrum* (PG 65.420A) ||  
204-06 et 207-09 Neilus, *Apophthegmata* 1, 2, 3, *Apophthegmata patrum*  
(PG 65.305A-B) || 210 Mt 11.29 || 211-12 Ps.-Meth. Olym., *Sermo in ramos*  
*palmarum*, 6 (PG 18.393D) || 213-14 Jn 14.2-3 || 214 Heb 4.16

185 ταχεῖαν Ο || 199 καινὸν Ο || 204 οὕτω λέγουσα ] ση(μείω)σαι in marg. Ο  
|| 213-15 ὁ τὴν καρδίαν . . . ἐπιφαίνεται ] χάρις σοι δέσπ(ο)τ(α) in marg. Ο  
|| 218 θλίψις Ο

the woman's imminent reform, saying: "The woman will not persevere in her vice." Just as the holy man foresaw, a short time went by and the woman in repentance gave up her sin and withdrew from the world and gave proof of great asceticism and worked miracles. For she was practicing charity because her conscience was putting her to shame and she was afraid of the condemnation for prostitution. This was the seed of repentance which grew and stifled the vice and cultivated the wheat of virtue.

Suppose that you wished to build a house. You laid the foundation and constructed the building, but you did not put on a roof: you suffered total damage and together with this damage you lost your tranquility. Something similar is evident in this case also: you wished to gain your sister's salvation; you sponsored her sincerely at the start; you guided her in many ways, but you did not suffer her foible to the end. Your whole previous guidance proved to be in vain and you lost both your sister and your peace of mind. For it is in persevering to the end that you can win both the sister whom you sponsored and your own soul. Let not the commandment of Saint Neilos escape you which says the following: "All that you do or say in your defense against an offender is a stumbling block in your prayer." Since, then, the holy fathers define prayer as "the sprout of gentleness and freedom from anger and as a protection against grief and despondency," how can he who is angry with his fellow-man and filled with agitation call upon the "gentle" Jesus? How can he who has a grievance against his brother pray to Christ the "leader of peace" with a serene heart? Whoever has peace in his heart "prepares a place" for the Lord and calls upon Him with courage and love. And He Who is called upon and longed for appears instantly and fills the soul with endless joy. Temptations are granted as a training for the will. If suffering did not occur, how would endurance be achieved? Suffering plants the vine of endurance, endurance brings forth

- 226ν ὑπομονῆς, ἢ ὑπομονὴ βλαστάνει τὸν βότρυν τῆς δοκιμῆς, ἢ δο-  
 220 κιμὴ γεωργεῖ τὸν οἶνον τῆς ἐλπίδος, || ἢ δὲ ἐλπίς κατευφραίνει  
 τὴν ψυχὴν, ὡς παροῦσαν τὴν μέλλουσαν ἀπόλαυσιν βλέπουσα.  
 Τὰ μὲν οὖν ἄνωθεν εἰρημένα κοινὰ παραγγέλματα πρὸς σὲ  
 καὶ τὰς μετὰ σοῦ· ἐγὼ δὲ διελθὼν ἑκατέρων τὰ γράμματα ἀπὸ  
 μὲν τῆς ἀδελφῆς ἔμαθον ὅτι ἐλύπησέ σε, σὺ δὲ οὐκ ἐδήλωσας,  
 225 καὶ διακρίνω ἀπὸ τῶν ταύτης ῥημάτων ὅτι ἀφορμὰς ταραχῆς  
 δεξαμένη διεκρούσω ταύτας καὶ ὑπέμεινας, ἐμοὶ δὲ οὐκ ἐδή-  
 λωσας, ἵνα μῆτε ὡς ἐγκαλοῦσα φανῆς, μῆτε λυπήσῃς με. σὲ μὲν  
 οὖν ἐπήνεσα καὶ ἀπεδεξάμην τῆς οἰκονομίας ἕνεκα καὶ τῆς ὑπο-  
 μονῆς καὶ τῆς κυβερνήσεως ἣν ἐπιδείκνυσαι εἰς τὴν σωτηρίαν  
 230 τῆς ἀδελφῆς, καὶ εὐχομαι ἵνα καὶ ἔτι μέχρι τέλους ἐπιμένῃς  
 εἰς τὴν τῆς ὑπομονῆς διάθεσιν· τὴν δὲ ἀδελφὴν πάλιν ἠλέησα  
 227Γ καὶ συγγνώμης ἠξίωσα ἕνεκεν τῆς ἐξομολογήσεως || καὶ τῆς  
 γνησίας μεταμελείας, ὡς ἐντεῦθεν βεβαιωθῆναι με ὅτι συντό-  
 μως ἐπισκοπῆ ἐπισκέψεται ταύτην ὁ Θεὸς  
 235 καὶ τοῦ κατὰ τὴν συναρπαγὴν ἠττήματος ἀπαλλαγῆσεται. ὡς  
 γὰρ ὁ πληγεὶς καὶ τὴν πληγὴν ἐπιδεικνύς τῷ ἱατρῷ τῆς θεραπείας  
 ἀξιούται, οὕτω καὶ ὁ τὴν ἑαυτοῦ μέμψιν δημοσιεύων μαρτυρεῖ  
 ἑαυτὸν μὴ κατὰ πρόθεσιν ἠττᾶσθαι καὶ προσδοκίαν διορθώσεως  
 προμνηστεύεται. εἰς πληροφορίαν δὲ σὴν ἐγχαράττω καὶ τὰ ῥή-  
 240 ματα τῆς αὐτομεμψίας καὶ τῆς ἐξαγορεύσεως αὐτῆς. τούτων  
 τῶν ταπεινῶν ῥημάτων μεμνημένη διὰ παντός, κράτει τὴν ὑπο-  
 μονὴν ἀσφαλῶς καὶ διὰ τῆς ἀγάπης πέψιν λύπης ἐργάζου, ταῖς  
 ῥανίσιν τῆς μακροθυμίας σβεννύουσα τὴν φλεγμονὴν τῆς τρα-  
 χυνομένης καὶ τὴν ἀγαθὴν μεταβολὴν ταύτης ἐκδεχομένη.  
 245 Εἶ που θεάσῃ τινὰ τῶν μοναχῶν χειρας ἀτάκτους ἐκχέου-  
 227ν σαν καὶ πλήττουσαν τὴν πλησίον, || κώλυε τοῦτο σοφῶς καὶ κό-  
 λαζε σφοδρῶς γονυκλισίαις εἰς κόπον τοῦ σώματος, νηστεία εἰς  
 τὴν τοῦ θυμοῦ κατακοίμησιν, προσευχῇ συντόνω εἰς ἀνάστασιν  
 τοῦ λογισμοῦ πρὸς συντριβὴν καὶ ταπείνωσιν, διδάσκουσα τὴν  
 250 ἀνοήτως χειρας ἐκτείνουσαν ἐννοεῖν τὴν δύναμιν τῆς κατὰ τὸν  
 στίχον εὐχῆς τὸν λέγοντα· κατευθυνθήτω ἡ προσ-  
 ευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις

218-20 cf. Rom 5.3-5 || 234 cf. diversos locos Veteris Testamenti, e.g. Gen 50.24,25; Ex 3.16 || 251-53 Ps 140(141).2

223 ἑκατέρων O || 235-36 ὡς . . . πληγεὶς ] ὁ in marg. O. Huius compendii significa-  
 tionem nescio; leg. ὑπέροχον ? || ἐπιδεικνύς O<sup>SV</sup> || 240 ἐξαγορεύσεως αὐτῆς ] ἀφέ-  
 θησ(αν) in marg. O || 241 διαπαντός O || 245 τῶν O || 245-46 Εἶ που . . . πλησίον  
 ] ἑτέρα πάλ(ιν) νουθεσ(ία) in marg. O || 247 γονυκλισίαις O

the grape of proof that we have stood the test, and this proof produces the wine of hope, and hope makes the heart rejoice because it beholds the happiness that is to come as if it were at hand.

What I have said above are common instructions to you and the nuns who are with you. I read the letters of you both and I learned from your sister's < letter > that she offended you but you did not reveal this. I judge from what she says that although you were given cause to be upset, you ignored this < provocation > and bore it with patience. You did not, however, reveal this to me that you might not appear as the accuser nor cause me pain. I commended you and approved of you because of the prudent handling and patience and guidance that you exercise for the salvation of your sister, and I pray that you may still persevere in your patience to the end. On the other hand, I showed mercy to your sister and thought her worthy of forgiveness because of her confession and sincere repentance. For I was thereby convinced that "God will surely visit" her soon and she will be set free from the deception by which she was overcome. For just as a wounded man is cured by showing his wound to a physician, so too he who confesses his own fault attests that he was not voluntarily overcome and he courts the hope of reform. For your information I am also writing down < your sister's > words of self-reproachment and confession. Bearing forever in mind these humble words, hold fast to patience and soften the pain by love. Cool the fever of < your > angry < sister > with the drops of forbearance and look forward to her change for the better.

If you ever see one of the nuns lashing out with her hands in a disorderly manner and striking her neighbor, stop this sensibly and punish severely with genuflections to tire out the body, fasting to lull the anger and earnest prayer to elevate the mind to contrition and humility. Teach her who lifts her hands foolishly to understand the meaning of the prayer according to the psalm which says: "Let my prayer be set before thee as incense; the lifting up of my hands as an evening sacrifice." She who attacks her

- τῶν χειρῶν μου θυσία ἐσπερινή. ἡ γὰρ θρασυνο-  
 μένη κατὰ τῆς πλησίον καὶ πυγμαῖς βάλλουσα ταύτην, ἀντι  
 255 θυμιάματος θυμοῦ καπνὸν εἰσφέρει τῷ πραοτάτῳ Ἰησοῦ, ἀντι  
 δὲ θυσίας ἐσπερινῆς, πληγὰς καὶ μώλωπας ἐπάγει τῷ ἐν ἐσπέρα  
 τῶν αἰώνων ὑπὲρ ἡμῶν μωλωπισθέντι καὶ θυσίαν ἑαυτὸν ἀνευγε-  
 228r κόντι. ὑπομίμησε ταύτην καὶ τῶν ἀποστολικῶν παραγγελ-  
 τῶν λεγόντων· βούλομαι τοὺς ἄνδρας προσευχο-  
 260 μένους ἐπαίρειν ἐν παντὶ τόπω ὁσίας  
 χεῖρας χωρὶς ὀργῆς καὶ διαλογισμῶν.  
 Τὸ εὐθυμεῖν ἐν ταῖς θλίψεσι καὶ πειραζομένην ἐξωθεν χαίρειν  
 ἔσωθεν ἐν Κυρίῳ σύμβολον ψυχῆς τῆ τοῦ παρακλήτου χάριτι  
 265 πλουσία ἐνεργουμένης· τὸ δὲ μήτε ἀθυμεῖν, μήτε εὐθυμεῖν ἐν  
 ταῖς ἐπερχομέναις συμφοραῖς ψυχῆς οὐπω τῷ πυρὶ τῆς ἀγάπης  
 ἀναφλεχθείσης, ὅμως μιμεῖται τὸν λέγοντα· ἡ τοι μᾶσθη  
 καὶ οὐκ ἔταράχθην. τὸ δὲ ταραττεσθαι τὴν καρδίαν  
 ἐκ τῶν ἐξωθεν περιστάσεων τεκμήριον τοῦ δεσμεῖσθαι τὴν  
 ψυχὴν τῇ ἀλόγῳ φιλίᾳ, πλὴν διὰ τῆς σιωπῆς ὑπακούει  
 270 τῷ λέγοντι· ἔταράχθην καὶ οὐκ ἔλάλησα. τὸ  
 δὲ φιλονικεῖν καὶ ἀντιλέγειν καὶ ἀμύνεσθαι τὴν ἀδικοῦσαν  
 228v γνώμη ἐστὶ τῆ τοῦ δαίμονος || ἐπηρεῖα συνεργούση, τοῦ γὰρ  
 δαίμονος ἀφανῶς πολεμοῦντος, ἡ ἀνθισταμένη τῆ ἀδικούση  
 φανερῶς πολιορκεῖ, ἄλλος δαίμων γινομένη τῆ πλησίον, ἑαυ-  
 275 τὴν ἐκδικούσα. τὸ δὲ χεῖρας θρασεῖας ἐκτείνειν καὶ πυγμαῖς  
 πλήττειν τὴν πλησίον σαφῆς ἔλεγχος τοῦ κατὰ ψυχὴν ἀνδρα-  
 ποδισμοῦ καὶ τῆς αἰχμαλωσίας. λέγε τῆ οὕτως παρασυρομένη  
 ψυχῇ· “ἄλλης οἶκον ἀνεγείραι σπουδάζουσα, τὸν σεαυτῆς  
 καταλύεις.”  
 280 Τὴν ἄνθρωπον ἦν ἀπέστησας ἀπὸ τῶν ἀσεβῶν καὶ ἀπὸ σοῦ  
 μακρὰν ἀναστρεφομένην ἀνεζήτησας καὶ εἰσήγαγες πρὸς  
 ἑαυτήν, μετὰ κυβερνήσεως ῥύθμιζε, μήπως ὑπὸ τῆς σκληρό-  
 τητος δράση τι τῶν οὐ προσηκόντων. περὶ τῆς ἐξελθούσης ἐκ  
 τῆς μονῆς κακῶς, εἰσελθούσης δὲ πάλιν εἰς τὴν μονὴν—οὐκ  
 285 οἶδα πῶς—πολὺν ἔχω τὸν δισταγμὸν· ἀμφιβάλλω γὰρ ἔτι εἰ  
 229r μεταμεμέληται πρεπόντως || καὶ προῆρηται εἰρηνεῦειν καθ’

256-57 ἐσπέρα τῶν αἰώνων: cf. Acta Apost. 2.17; Heb 1.2 || 257 μωλωπισθέντι:  
 cf. 1 Pet 2.24 || 257 θυσίαν ἀνευγκόντι: cf. Eph 5.2 || 259-61 1 Tim 2.8-9 ||  
 266-67 Ps 118(119).60-61 || 269 Max. Conf. *Cap. de char., Cent. II*, 59 (PG  
 90.1004B) || 270 Ps 76(77).4 || 278-79 ἄλλης . . . καταλύεις: cf. Poimen,  
*Aprophthegmata patrum* (PG 65.353D)

255-57 εἰσφέρει . . . τῶν αἰώνων ] φοβερόν in marg. O || 262-66 Τὸ εὐθυμεῖν  
 . . . ἀναφλεχθείσης ] ὄρα πρᾶξιν μετὰ γνώσε(ως) in marg. O || 271 φιλονικεῖν  
 β α  
 O || 275 ἐκτείνειν θρασεῖας O || 278 ἀνεγείραι O || 282 ῥίθμιζε O || 286 προ-  
 εἰρηται O

neighbor and strikes her with her fists offers the fumes of anger instead of incense to the most gentle Jesus, and instead of an “evening sacrifice” she brings blows and wounds to Him Who was wounded for us in the twilight of the ages and offered Himself as a sacrifice. Remind her also of the Apostolic injunctions saying: “I desire that in every place the men should pray lifting holy hands without anger or quarreling.”

To be in good spirits while suffering and to rejoice within in the Lord while being tempted from without is the sign of a soul which is moved by the abundant grace of the Comforter. But to be neither in good nor bad spirits when encountering misfortunes shows a soul which has not yet been inflamed by the fire of love, still it imitates him who says: “I prepared myself and was not terrified.” On the other hand, for the heart to be troubled by external circumstances is proof that the soul is held prisoner by irrational love, except that through silence it obeys him who says: “I was troubled and spoke not.” But to be contentious and answer back and repay the offender is the trait of a mind which assists in the Devil’s attack. For, while the Devil wages war secretly, she who resists < the neighbor > who offended her openly lays siege, becoming another Devil to her neighbor by avenging herself. As for lifting insolent hands and striking a neighbor with the fists, that is clear proof of spiritual slavery and captivity. Say to the soul which is thus led astray: “You are eager to raise another woman’s house but you are tearing yours down.”

Use < spiritual > guidance in directing the woman whom you removed from the infidels and sought her out when she was living far away from you and took her in with you. There is fear that harshness may prompt her to do something improper. I have great doubts about the < nun > who did wrong in leaving the convent and < was permitted to > reenter it — I know not how. I still doubt that she has properly repented and has chosen to remain quiet by

290 εαυτήν και μετὰ τῶν λοιπῶν. ὁμως ὁ δοκεῖ μοι λέγω σοι κατὰ  
 συμβουλήν· τὸ μὲν εὐρίσκεσθαι ταύτην ἔνδον τῆς μονῆς και  
 οἰκεῖν τὸ κελλίον ἐν ᾧ κατέμενε πρότερον και ἔχειν τὴν παρὰ  
 σου τιμὴν και ἀγάπην και κυβέρνησιν και τὴν ἐν ἀσθενείαις  
 295 ἐπίσκεψιν, ὠφελεῖ ἑκατέρας· ἐκείνην μὲν ὡς ἔχουσιν τὴν ἀνή-  
 κουσιν ἀνάπαυσιν και τὴν συνήθη καταμονήν, σὲ δὲ πάλιν ὡς  
 ἐν τῷ σῶ κελλίῳ ἡσυχάζουσιν και ἀφορμὰς μὴ μεσολαβεῖν  
 εἰς διακοπὴν τῆς εἰρήνης και τοῦ μὴ περισπᾶσθαι. τὸ δὲ κοι-  
 295 νωνὸν ἔχειν ταύτην ὡς και τὰς μετὰ σου, ἀσύμβατόν μοι δοκεῖ,  
 οὔτε γὰρ αὐτή, ὡς νομίζω, τοῦ ἰδίου φρονήματος ὑποχαλάσει  
 ποτὲ πρὸς ὑποταγὴν και μαθεῖν τι παρὰ σου καταδέξεται, και σοι  
 πάλιν οὐ συμφέρει ὅλως τοῖς ταύτης θελήμασιν ἔπεσθαι· οὐς  
 229ν γὰρ ἡ γνώμη || δίστησι, τούτοις ἡ ἔξωθεν ἔνωσις ἀνενόχλη-  
 300 τος οὐ συναντᾷ. εὐχομαι δὲ τῷ πάντα δυναμένῳ και πάν-  
 τας β ο υ λ ο μ ἔ ν ω σ ω θ ἦ ν α ι Σωτήρι Χριστῷ τὰ κατ'  
 αὐτὴν ἀποβῆναι κατὰ τὴν σὴν προσδοκίαν και εὐχὴν, ἵνα  
 τοῦ μετεώρου φρονήματος και ἀχλυοποιῶ περιαιρεθέντος  
 φωτισθῇ τὰ ἔνδον και ἴδῃ τὴν ἑαυτῆς ταπεινάσιν και χάρι-  
 305 τος πληρωθῇ πνευματικῆς. Κ Ὑ ρ ι ο ς γὰρ ὁ ὑ π ε ρ ῆ φ ᾶ -  
 ν ο ι ς ἄ ν τ ι τ ᾶ σ σ ε τ α ι, τ α π ε ι ν ο ῖ ς δ ἔ δ ῖ δ ω σ ι  
 χ ᾶ ρ ι ν.

Ἡ Θεοδότη, ὡς μανθάνω, ἀναπαύει και τὴν ψυχὴν σου και  
 τὴν συνείδησίν σου, και γένοιτο ἡλεημένη παρὰ Θεοῦ, ἵνα και  
 310 συντηρῇ τὰ προσόντα αὐτῇ καλὰ και πρὸς τὰ κρείττω προ-  
 κόπτη. ἡ τοῦ Πρωξίμου θυγάτηρ, ὡς μαρτυρεῖς, καλὴν ἀρχὴν  
 κατεβάλετο και θεμέλιον ἀγαθὸν ὑπέθηκεν. ἐπιμελοῦ  
 γοῦν ταύτης πολυτρόπως, συνετίζουσα και τοὺς λογισμοὺς  
 230r αὐτῆς || και τὰ ῥήματα τοῦ στόματος και πάντα τὰ ἦθη,  
 315 ἵνα Θεοῦ συνεργούντος και τυπωθῇ καλῶς και παγωθῇ ἐν τοῖς  
 καλοῖς και ἀπαντήσῃ και τὸ τέλος ἀκόλουθον τῇ ἀρχῇ, και  
 θεραπεύσῃ μὲν τὸν τῶν ἀγαθῶν δοτῆρα Χριστόν, ἀναπαύσῃ  
 και σε τὴν ἀνάδοχον αὐτῆς, παρασκευάσῃ δὲ και ἐμὲ εὐθυμεῖν,  
 τοῦτο μὲν ὡς προξενήσαντα φυτὸν ἐκλεκτόν, τοῦτο δὲ και ὡς  
 320 τὴν καθ' ἡμᾶς πόλιν τιμῶσα ὡς βλάστημα ταύτης. τὴν διὰ τὸ  
 νεαρὸν τῆς ἡλικίας παραδοθεῖσαν πρὸς μοναχὴν παιδα, παι-  
 δείας ἔνεκα και ἀσφαλείας, χειραγώγει και σὺ ταῖς κατὰ  
 καιροῦς νοθεσίαις, ἀναθεωροῦσα τὴν ταύτης ἀγωγὴν εἰ καλῶς

301 1 Tim 2.4 || 305-07 Prov 3.34; Jac 4.6; 1 Pet 5.5 || 312 cf. 1 Cor 3.10 || 317  
 τῶν ἀγαθῶν δοτῆρα: cf. Mt 7.11; Jac 1.17

herself and with the rest. But I shall tell you what I think by way  
 of advice: her being inside the convent and living in the cell which  
 she occupied previously and receiving honor and love and  
 guidance from you and visits during her ailments—this benefits  
 both of you. < It benefits > her because she has the proper rest  
 and familiar abode and < it benefits > you, on the other hand,  
 because you remain quiet in your cell and there are no interven-  
 ing pretexts to disrupt the peace and distract < you >. But I believe  
 that it is unsuitable for you and the nuns who are with you to  
 associate with her, for I believe that neither will she ever temper  
 her haughty spirit and submit and deign to learn something from  
 you, nor is it good for you at all to follow her wishes. External  
 reasons do not easily unite those whose opinions set them apart.  
 I pray, however, to Christ the Almighty Savior “Who wishes all  
 to be saved” that in her case things may turn out as you expect  
 and wish; that her haughty spirit, which beclouds her < judg-  
 ment >, may be taken away and that she may be inwardly  
 enlightened and witness her own humility and be filled with  
 spiritual grace. For “the Lord resists the proud, but gives grace  
 to the humble.”

Theodote, as I understand, comforts your soul and your consi-  
 science. May she be shown the Lord’s mercy that she may retain  
 her good traits and make even better progress. The daughter of  
 Proximos, as you attest, made a good start and “laid” a good  
 “foundation.” Look after her in many ways. Train her thoughts  
 to be wise as well as the words of her mouth and all her habits,  
 that she may with God’s help be well molded and firmly estab-  
 lished in virtue and that the end may turn out to be consistent with  
 the beginning. And that she may worship Christ the giver of bless-  
 ings and comfort you, her sponsor, and make me happy, on the  
 one hand, because I recommended such a select creature and, on  
 the other, because she honors our city by being its offspring. You  
 must also guide by occasional counseling the young girl who, on  
 account of her tender age, was entrusted to a nun for reasons of  
 education and security. Examine carefully whether she is making

προβιβάζεται, μήπως ὁ παντελής ἀπὸ σοῦ μακρυσμὸς ἐπιρ-  
 325 ρίψη ταύτην εἰς ἀσυντελή θελήματα καὶ παράλογον συνήθειαν.  
 230v Ὡς ἔμαθον, διότι οὐπω διεκομί || σθη σοι παρ' ἡμῶν γράμ-  
 ματα, ὑπονοίας ἐδέξω καὶ συνέχεαν τὸν λογισμὸν σου· ἴσθι δὲ  
 ὅτι οὐκ ἐκ λήθης ἢ ῥαθυμίας ἀπήντησε τοῦτο, ἀλλ' ἐκ τοῦ μὴ  
 εὐρίσκεσθαι τὸν ἐπιτήδειον εἰς τὴν τοιαύτην διακονίαν, εἰ γὰρ  
 330 καὶ πολλοὶ ἀπὸ τῶν ὧδε εἰς τὴν Κωνσταντίνου πορεύονται,  
 ἀλλ' ὀλίγοι εἰσὶν οἱ τοῦ πιστεῦσθαι ἄξιοι παρακαταθήκην  
 πνευματικὴν. εἰ θέλεις ἐν γαλήνῃ τὴν ψυχὴν ἔχειν, μὴ ἔσο ταῖς  
 ὑπονοίαις εὐχείρωτος, προσβάλλειν δὲ ταύτας ἐπιχειρούσας,  
 διάλυε ὡς κύματα λύπης καὶ ταραχῆς· διαλύειν δὲ δύνασαι  
 335 ταύτας, ὡς πολλάκις ἐμυσταγωγῆθης, εἰ ἅμα τῇ προσβολῇ  
 τούτων κάτω μὲν ἔἴς ταύτας, ἀνυσοῖς δὲ τὴν διάνοιαν εἰς τὴν  
 ἐλπίδα τοῦ Θεοῦ ἀκαίθην τῶν συμφερόντως αἰτουμένων  
 ἀναμένεις τὴν ἔκβασιν, κ υ κ λ ὡ σ α ν τ ε ς , γὰρ φησιν,  
 231r || ἐ κ υ κ λ ω σ ἄ ν μ ε καὶ τ ῶ ὄ ν ὀ μ α τ ι Κυρίου  
 340 ἡ μ υ ν ἄ μ η ν α ὑ τ ο ῦ ς .

Τοῦ αἰτήματός σου ἐπιλήσμων οὐκ εἰμί, οὔτε ἔσομαι, σὺ  
 δὲ πάντως ὑπὸ τοῦ ἀποστόλου διδασκομένη οἶδας π ο λ ῶ  
 τ ῆ ν δ ῆ ρ σ ι ν ἰ σ χ ῦ ε ι ν τοῦ δεομένου ἐνεργουμένην  
 παρὰ τῶν μεσιτευομένων καὶ σπεῦδε τὴν παραγγελίαν δι' ἐρ-  
 345 γασίας ἀνύειν καὶ γινώσκειν. ὄρα καὶ ἀπλανῶς ὄρα μήπως  
 ἄ λ λ α ς ῥυθμίζειν ἐπειγομένη α ὑ τ ῆ ἄ δ ὀ κ ι μ ο ς ε ὑ ρ ε -  
 θ ῆ ς , ἀμελοῦσα τῶν ἐντεταλμένων πολυειδῶς καὶ τοῦ κανόνος  
 ἔξω φερομένη, πολλὴν γὰρ ἰσχὺν ὁ λόγος ἐπιφέρεται, ἥνικα  
 συμμαρτυροῦσαν ἔχει τὴν πρᾶξιν· ὁ λόγος γὰρ εἰσρέων ἐν τῇ  
 350 διανοίᾳ, ὡς τὴν ἐν πείρᾳ γινώσκειν ἔχων, ὄλην τὴν διάθεσιν τῆς  
 ψυχῆς εἰς τὸν ἴσον τῆς ἀρετῆς ζῆλον ἐκκαλεῖται. πῶς δὲ τοῦτο  
 231v τελεῖται, ἦδη λέγω· || ὁ ἔμπρακτος λόγος τὸν μὲν νοῦν ἔλκει  
 διὰ τῶν ὀφθαλμῶν τῶν ὁρώντων τὸν λαμπρὸν τοῦ διδάσκον-  
 τος βίον, τὸν δὲ λογισμὸν πάλιν ἐφέλκεται διὰ τῆς ἀκοῆς ὡς  
 355 ἐνιεις ἐν τῇ διανοίᾳ τὴν κατὰ πείραν γινώσκειν· νοῦ δὲ καὶ λογισ-  
 μοῦ φωτιζομένων ἐκατέρωθεν, ἐκ τοῦ βίου δηλονότι καὶ τοῦ  
 λόγου, καὶ τὴν διάνοιαν πληροφοροῦντων τῶ φωτὶ τῆς κατὰ  
 τὴν ἔξιν γνώσεως, αὐτίκα ἡ ψυχὴ καταπειθῆς γίνεται καὶ προσ-  
 κολλᾶται κατὰ διάθεσιν τῶ ἐνηνεχθέντι λόγῳ καὶ διὰ τῆς τῶν  
 360 καλῶν πράξεως εἰς μίμησιν τῶν καλῶν ἔρχεται καὶ τῆς αὐτῆς

338-40 Ps 117(118).11-12 || 342-43 Jac 5.16-17 || 346-47 cf. 1 Cor 9.27

330 ὧδε || 334 διάλυε . . . ταραχῆς ] ση(μείωσαι) in marg. O || 348 πολὺν O  
 || 349 εἰς ῥέων O || 349-50 εἰσρέων . . . πείρα ] ση(μείωσαι) in marg. O || 352-58  
 ἔμπρακτος . . . γνώσεως ] οὕτως ἔχει καὶ οὐκ ἄλλως ἀλλὰ ταῦτα ποῦ σημ(είω-  
 σαι) in marg. O || 355 πείραν O

good progress, lest the complete separation from you cast her upon unprofitable desires and unwise habits.

I understand that because no letter was brought to you from me you entertained suspicions and they troubled your mind. Know that what happened was not due to forgetfulness or indifference but to the fact that no person suitable for such an errand could be found. For although many travel from here to Constantinople, few can be trusted with a < letter of > spiritual counseling. If you wish your soul to be serene do not fall prey to suspicions. Instead, when suspicions attempt an attack, dispel them as if they were waves of grief and confusion. As you were often instructed, you can dispel suspicions if as soon as they strike, you dismiss them and lift your mind to the hope of God and expect from there the fulfilment of beneficial requests. For he says: "They completely compassed me about, but in the name of the Lord I repulsed them."

I have not forgotten your request nor will I forget it. You undoubtedly know, since you are so instructed by the Apostle, that one's "prayer has great power" when offered by those who intercede on his behalf. Strive to comprehend and practice this precept. See to it—and see to it without failure—that, although you are eager to educate others, "you yourself are not found disqualified" because you neglect the commandments in many ways and stray from the rule. Teaching has great power when it is supported by the testimony of conduct. For when teaching which has knowledge based on experience flows into the mind, it provokes the whole disposition of the heart to an equal fervor for virtue. I shall tell you right away how this is accomplished. Teaching which is applied attracts the mind through the eyes of those who see the teacher's shining life. On the other hand, it attracts the reason through hearing because it injects into the intelligence knowledge in accordance with experience. When mind and reason are enlightened from both sides—from < the teacher's > life, that is, and his teaching—and when they fully persuade the intelligence through the light of knowledge in accordance with habit, then the soul obeys and is disposed to cleave to the teaching; and by practicing what is good it arrives at the imitation of the good,

τῷ διδάσκοντι γνώμης ὁ κατηχούμενος γίνεται. ὁ οὕτω διδά-  
σκων καὶ ῥυθμιζὼν τὸν ἀκροατὴν δύναται μετὰ παρρη-  
σίας εἰπεῖν· Κύριε, δύο τάλαντά μοι παρέδω-  
232r κας, σῶμα καὶ ψυχὴν ἔδωρήσω μοι, || καὶ τὸ μὲν ἐκόσμησα  
365 τοῖς ἀγαθοῖς τρόποις, τὴν δὲ ψυχὴν ἐρύθμισα τοῖς θεοῖς λόγοις·  
ἐποίησα καὶ ἐδίδαξα καὶ ἐκέρδησα ἄλλα δύο τάλ-  
αντα ἐπ'αὐτοῖς—τὸν πλησίον δηλονότι, ὡς δύο τάλαντα  
ἐπιφερόμενον, σῶμα καὶ ψυχὴν—διὰ τοῦ κατ'ἀρετὴν τρόπου  
καὶ τοῦ κατὰ διδαχὴν πιστοῦ λόγου ζηλωτῆν τῶν ἐντολῶν σου  
370 τὸν διδασκόμενον ἀπεργασάμενος.

Ἐκάστης ἡμέρας τὴν πρωΐαν φθάσασα, ταύτην ἡγοῦ τῶν  
πνευματικῶν ἀγώνων ἀρχὴν, εἰ βούλει, καὶ τῆς ζωῆς σου, μὴ  
λογιζομένη τῆς παρελθούσης ἡμέρας τοὺς κόπους, ἵνα μὴ τῇ  
μνήμῃ τῶν παρελθόντων ἔργων κατεπαιρομένη ἢ ῥαθυμοῦσα τὴν  
375 κατὰ τὸν παρόντα καιρὸν ζωὴν ἀπρακτον διανύης, τὸ μὲν κα-  
τορθωθὲν καλὸν ἀπόλλουσα διὰ τῆς οἰήσεως καὶ τῆς ἀνεσεως,  
232v τὴν δὲ κατὰ τὸν || ἐνεστῶτα καιρὸν ἐργασίαν μὴ ἐπιδεικνυμένη  
διὰ τῆς ὑπερθέσεως, τὴν σήμερον μὲν χαριζομένη τὴν ἄνεσιν,  
τὴν δὲ μετάνοιαν παραπεμπομένη αἰεὶ πρὸς τὴν αὔριον.  
380 μὴ οὕτω κλεπτομένη, τὴν κάθωρον ζωὴν σου ἐν τοῖς ματαίοις  
ἐκμέτρει, αἰεὶ δὲ τὸ ἐνεστῶς ἐν τῇ τῶν καλῶν ἐργασίᾳ δαπανῶ-  
σα λυσιτελῶς οἰκονόμει τὴν ζωὴν σου. ὁ εἰς τὸν κόλο-  
πον τοῦ Ἀβραάμ καταταγείς Ἀζαρος οὐδεμίαν  
ἐκούσιον ἀρετὴν ἐκέκτητο, ὑπομονὴν δὲ μόνον τῶν ἀκουσίων  
385 δυσχερῶν καὶ τὴν ἐπὶ τούτοις εὐχάριστον γνώμην ἐπεδείξατο  
καὶ τοῦ τόπου τῆς ἀναπαύσεως ἠξιώθη.

Καλὸν μοι δοκεῖ γνῶναι τὴν δύναμιν τῆς ἐπιστολῆς καὶ τὰς  
μετὰ σοῦ, εἰ δὲ βούλει, καὶ πάσας τὰς ἐν τῇ μονῇ. ἐκεῖναι μὲν  
γὰρ ἐντεῦθεν ὠφελήθησονται, σὺ δὲ μισθὸν ἔξεις αἰτία τῆς  
233r αὐτῶν ὠφελείας γεγεννημένη. || ἡ χάρις τοῦ Κυρίου  
390 ἡμῶν Ἰησοῦ Χριστοῦ διαφυλάξαι σε ἀνωτέραν πάσης  
διαβολικῆς ἐπηρείας καὶ συγκατατάξαι τῷ χορῷ τῶν ἀπογε-  
γραμμένων ἐν τοῖς οὐρανοῖς.

Ὡς ἔμαθον ὅτι ὄχλει καὶ σε λογισμὸς ἀπολιπεῖν τὸ κελλίον

362-63 Heb 4.16 || 363-64 Mt 25.22 || 366-67 Mt 25.23 || 382-83 Luc 16.22 || 390-91  
cf., e.g., Rom 16.20; 1 Cor 16.23-24 || 392-93 Heb 12.23

361-64 ὁ οὕτω . . . σῶμα ] οἷος οἶσθα σὺ ὦ μακαριώ(τα)τε in marg. O || 371-73  
πρωΐαν . . . κόπους ] θαυμασ(ία) συμβου(λή) in marg. O || 375 διανύεις O || 378-79  
τὴν σήμερον . . . παραπεμπομένη ] οὐαί μοι in marg. O || 382 ὠκονόμει O ||  
383 Ἀβραάμ O || 384-86 ἀρετὴν . . . ἐπεδείξατο ] μακαρι(α) ἢ ὑπομον(ή) in marg.  
O || 388 ἐκεῖναι O || 390-91 χάρις . . . διαφυλάξαι ] εὐ(χ)ή in marg. O || 392  
συγκατατάξαι O || 392-93 ἀπογεγραμμένων . . . οὐρανοῖς ] ἀμήν in marg. O

and the instructed becomes of the same mind as the teacher. He who teaches and trains his pupil in this manner can say with confidence: "Master, you delivered to me two talents;" you presented me with body and soul. I adorned < the body > with the ways of virtue and I trained the soul with the divine precepts. I practiced and I taught and 'I have gained two talents more,' my neighbor, that is, who carries two talents, body and soul. By virtuous ways and teaching faithful to < Your > precepts, I made < my > pupil an ardent follower of Your commandments."

Every day as you reach the morning, consider this to be the beginning of spiritual exertions, even of your life, if you wish. Do not think of the labors of the previous day that you may not spend the present in inactivity, becoming conceited or indolent by indulging in the reminiscence of past deeds. < In this way >, you lose your good accomplishments through self-conceit and relaxation while you do not perform the tasks at hand by postponing them; you gratify today with the favor of relaxation while you are forever relegating repentance to the morrow. Do not be so deceived and spend the hours of your life in vain pursuits, but always manage your life profitably by spending the present time in good works. Lazaros, who was assigned to "the arms of Abraham," did not possess a single voluntary virtue; he only showed endurance and a pleasant disposition in the face of unsought hardships and he was deemed worthy of a place of rest.

It seems to me that it would be good for the nuns who are with you or, if you wish, for all the nuns in the convent, to know the gist of my letter. They shall benefit from this and you shall be rewarded for having been the cause of their benefit. May "the grace of our Lord Jesus Christ" protect you against all assaults by the Devil and place you among the brotherhood of those whose names are enrolled in heaven.

As I noticed, you, too, are troubled with the thought of leaving

395 καὶ τὸ σεμνεῖον καὶ ἀλλαχοῦ ἀπελθεῖν ἢ τὰ ὧδε καταλαβεῖν,  
καὶ λέγω σοι μὴ μόνον τὴν πρὸς τοῦτο ὄρμην ἐκκόψαι, ἀλλὰ  
καὶ τὸν λογισμὸν περιελεῖν ἀπὸ τῆς σῆς ψυχῆς ὡς ἀπρεπῆ καὶ  
ἄσυντελῆ. μὴ φρόντιζε μεταβάσεως τοπικῆς, οὐδὲν ἢ μικρὸν  
400 ἔχουσης τὸ ὄφελος, ἀδολέσχει δὲ αἰεὶ περὶ γνωμικῆς μεταθέ-  
σεως μεταποιούσης τὴν ψυχὴν ἀπὸ κακίας εἰς ἀρετὴν καὶ ἀπὸ  
ἐπάρσεως εἰς ὕψος ταπεινώσεως ἀναβιβαζούσης τὸν νοῦν. τὸν  
τοιούτον λογισμὸν οἶδας ὅτι καὶ παρῶν αὐτόθι ἀνέκοπτον· τὸ  
233v αὐτὸ ποιῶ καὶ διὰ τῆς παρουσίας ἐπιστολῆς, || γνώση δὲ τὴν  
κρίσιν τῆς ἐμῆς ψυχῆς καὶ ἀπὸ τοῦ πρὸς τὴν Ἀγαθονίκην  
405 γράμματος, καὶ κοπασάτω ἢ θραύσις τοῦ θορυβοῦντος ὑμᾶς  
τοιούτου λογισμοῦ, ἵνα ἐν γαλήνῃ ψυχῆς τὰ σωτηριώδη ἔργα  
προθύμως διανύητε.

Κατὰ τὴν αἴτησιν ἦν ἐποιήσω περὶ τῆς μοναχῆς Χριστο-  
φίλης, εὐχόμενος λέγω· “ὁ ἰώμενος πᾶσαν νόσον  
410 καὶ πᾶσαν μαλακίαν Χριστὸς ἀπαλλάξαι ταύτην  
τοῦ συνέχοντος \*\*\* καὶ σωματικοῦ οἰδήματος, ἵνα τὴν κατ’  
ἄμφω ὑγίειαν κομισαμένη σώματι καὶ ψυχῇ καὶ πνεύματι τὰ  
πρὸς εὐαρέστησιν τοῦ Θεοῦ ἐπιτελῆ ἐν ταπεινῷ φρονήματι καὶ  
ἢ μερὶς αὐτῆς γένηται μετὰ τῶν ἡγαπηκότων τὸν Κύριον.”  
415 Ἐπισκέπτου τὰς ἀσθενούσας ἀδελφάς, εἰ δυνατόν, καὶ χερ-  
σὶν ἰδίαις πειρῶ διακονεῖν αὐταῖς. ἐν τῇ ὥρᾳ τῆς ψυχορρα-  
234r γούσης ἀδελφῆς παρίστασο καὶ βλέπε || τὴν ἐν τῇ ἐξόδῳ τῆς  
ψυχῆς ἀγωνίαν· τοῦτο φέρει καὶ ἐπίγνωσιν τῆς κατὰ τὴν παρού-  
σαν ζωὴν ματαιότητος καὶ καταφρόνησιν, ὁμοῦ δὲ καὶ διεγεί-  
420 ρει πρὸς ἀγῶνας ἀσκητικὸς τὴν ψυχὴν.

Περὶ τῶν ἐρωτήσεων τῶν διαλαμβανομένων ἐν τοῖς δευτέ-  
ροις σου γράμμασιν ποιήσομαι τὰς ἀποκρίσεις ἐν ἐτέρᾳ ἐπισ-  
τολῇ, εἰ εὐδοκεῖ ὁ Θεός, προεγράφη γὰρ ἡ παρούσα ἐπιστολή.  
ὁ δὲ ἰατρός τῶν ψυχῶν καὶ τῶν σωμάτων  
425 Χριστός, διὰ πρεσβειῶν τοῦ ἁγίου καὶ ἐνδόξου  
ἀποστόλου καὶ εὐαγγελιστοῦ, ἐπιστηθίου,  
παρθένου, ἡγαπημένου, Ἰωάννου τοῦ θεολό-  
γου, ῥύσαιτό σε ἀπὸ τῶν συμπιπτόντων σοι ἀρρωστημάτων  
καὶ τοῦ ὑποπτειομένου χαλεποῦ πάθους, αὐτὸς γὰρ ἐστὶν ἡ  
430 πηγὴ τῶν ἰαμάτων. πρὸς ὃν καὶ ἀφορῶσα μετὰ πίστεως λέγε

409-10 Mt 4.23 || 414 ἡγαπηκότων τὸν Κύριον: cf. 1 Cor 2.9: Jac 1.12-13 || 424  
Joan Chrys. *Liturgia* (Brightman, 392, 22-23) || 425-28 cf. In festo S. Joannis,  
8 Maii, *Μηναῖα τοῦ ὄλου ἐνιαυτοῦ*, V (Romae, 1899), 59

395 ὧδε O || 398-400 μὴ φρόντιζε . . . ψυχὴν ] θαυμάσιον in marg. O || 399  
ἀδολέσχη O || 405 ἡμᾶς O || 411 ante καὶ vocabulum quod legi non potest in  
O || 415 Ἐπισκέπτου . . . ἀδελφάς ] ση(μείωσαι) in marg. O || 422 ἐτέρα O  
|| 422-23 ἐπιστολῇ O || 424-27 ὁ δὲ . . . παρθένου ] εὐχή in marg. O

your cell and your convent and going elsewhere or coming here. I say to you not only to suppress this impulse but to even put this thought out of your soul for it is improper and useless. Do not concern yourself with a change of place which is of little or no avail but meditate on a spiritual change which makes the soul turn from evil to virtue and elevates the mind from arrogance to the height of humility. You know that even when I was there I opposed this thought. I do the same now by this letter. You will also know what my soul decreed from my letter to Agathonike, and let the turmoil of this thought which confuses you cease that you may eagerly perform the works of salvation with a peaceful soul.

In accordance with the request that you made on behalf of the nun Christophile, I say the following prayer: “May Christ Who ‘heals every disease and every infirmity’ deliver her of the swelling of the body and \*\*\* which afflicts her that she may recover her health in both these conditions and that she may perform physically, spiritually and mentally the works which please God with humble spirit, and that she may be counted with those who have loved the Lord.”

Visit your ailing sisters, if possible, and try to minister to them with your own hands. Be present when a sister lies at the last gasp and observe the agony of the soul as it leaves the body. This brings forth recognition of and scorn for the vanity of this life and at the same time it stirs the soul to ascetic exertions.

As for the questions in your second letter, I shall answer them, God willing, in another letter for I had already written this. May Christ “the healer of souls and bodies” deliver you from the ailments which befall you and the suspected serious disease, through the intercessions of “the holy and glorious Apostle and Evangelist, the bosom-friend chaste and beloved <disciple of Christ>, John the Theologian,” for <Christ> is the source of healing. Look to Him with faith and say to your soul: “Wherefore

τῆ ψυχῆ σου· ἵνα τί περίλυπος εἶ, ἡ ψυχὴ μου, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεὸν ὅτι ἐξομολογήσομαι αὐτῷ, σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

431-34 Ps 41(42).11; Ps 42(43).5

431 et 432 ἵνατί Ο

art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to Him; He is the health of my countenance and my God.”